

# THE MENNO SIMONS ROUTES



WALKS, BICYCLE AND CAR ROUTES  
IN AN AREA OF RICH CULTURAL HISTORY



Buijten & Schipperheijn *Recreatief* – Amsterdam

## COLOPHON



### Principal

This guide was commissioned by the SDMF (Foundation for Mennonite Monuments in Friesland). This foundation is responsible for the trusteeship and maintenance of two monuments, that are of great value to the worldwide Mennonite Fraternity:

- the Menno Simons monument near Witmarsum
- the little Mennonite conventicle near Pingjum

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University library (UvA) Anabaptist church Amsterdam, page 1 (title page)

It Gysbert Japicxhús, Bolsward, p. 12.

Harlinger pottery and tile-factory, p. 6.

Royal Eisinga Planetarium, Franeker, p. 29 above



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*Mennonite church, Oudebildtzijl*

# INTRODUCTION

The main theme of this guide is the native area of the founder of the Mennonite movement: Menno Simons. Menno Simons was born in the year 1496 in a village called Witmarsum, right behind the sea wall. He began his career as a priest, but later joined the Anabaptists. The first Anabaptist church was established in Pinjum.

It's not just the fact that these are the home grounds of the church reformer Menno Simons, that triggers the imagination. To non-pilgrims it is also a beautiful area, where one can peacefully enjoy picturesque village scenes, vast estates and a rich cultural history.



Tjasker (a typical small mill) near Allingerwier

- 5 city and town walks (5 maps with panoramic views) and a longer walking route (the Golden Collar route, between Pinjum and Witmarsum)
- 3 cycle routes: South (Worrum), Het Bildt, and Middle (Witmarsum)
- 2 car routes: North and South

In *chapter one*, you can read about the history of Menno Simons and the Mennonites; *chapter two* describes the region's history. In *chapter three* you can find some background information on the area's panoramic views: the numbers correspond with the numbering of the panoramic views on the maps. *Chapter four* provides information about



Makkum, Anabaptist church

the walks, cycle routes and the car routes, plus maps. Here, you'll also find addresses of catering facilities, tourist offices (VVV's) and tourist websites.

We hope you enjoy discovering the inheritance of Menno Simons and beautiful Northwest Friesland!



Pen-drawing of Menno Simons

# 1 MENNO SIMONS AND THE MENNONITES – A TROUBLED HISTORY

BY PIET VISSER

## *A worldwide religious community with Frisian roots*

Menno Simons is the only church reformer born on Dutch soil. He was born in 1496, in the Frisian village of Witmarsum, and died in 1561 near Bad Oldeslo in Northern Germany. Menno gave his name to a worldwide Anabaptist community of up to a million and a half in total. In Europe, the continent where it originated, you can find most 'Mennisten' or Anabaptists in Germany, France, Switzerland and the Netherlands (65,000). Yet most Mennonites now live in the United States and Canada (900,000, including the Amish). The Middle and South Americas have 100,000 'Mennonitas'. Thanks to missionary work, Africa has 200,000 members, and Asia has about the same number. This worldwide spread shows that Mennonites aren't a very stay-at-home people: mobility appears to be in their genes. Therefore, a 'Mennistepaad' – a tourist route passing by their Frisian church buildings that are called 'admonitions', or in Frisian, 'fermoanjes' – is completely compatible with this 'on-the-move mindset.'

## *Heretical refugees*

Yet, appearances are deceptive. Mobility among the Mennonites was not the result of a modern desire to travel; the reason was persecution – a Christian variation on the Jewish exodus. The Anabaptist movement began around the year 1525 in Swiss Zürich, and arose out of Zwingli's

early reformation movement.

This movement soon fell apart into different factions. Zwingli was forced to observe a number of his disciples founding their own, Anabaptist congregation.

They turned against the custom of baptizing children, and didn't want to associate themselves with secular authority. They came to understand that there was but one Kingdom of God, with Christ as its leader. That's why, from conviction, they turned against secular obligations such as swearing an oath and handling weapons. Living by evangelical principles, they hoped to reach this heavenly Kingdom at some point. And to that end, the practice of everyday life was more important than a strong and solid theology, as proclaimed by Luther, Zwingli, and later Calvin. This clean break with Roman Catholic tradition on the one hand, and the great reformatory movement on the other, produced a whiff of heresy around the Anabaptists. The 'Wiedertäufer' were persecuted. If they wanted to avoid the heretics' court and execution, there was nothing left for them but to go underground, or to flee.



Jan van Leiden

### **Prophets**

The new Anabaptist movement spread rapidly across Germany. The Northern-German town of Emden became a refuge, because of the relatively tolerant religious climate there. In 1530, pastor Melchior Hoffman baptized over 300 people. This former furrier presented himself as a prophet, expecting the Kingdom of God to be realized very soon - the New Jerusalem, as described in the Book of Revelations in the Bible. He sent apostles out to spread this message. Among them was a Frisian tailor named Sicke Frerix. He founded the first Anabaptist movement in Leeuwarden. Another apostle, Jan Volckertsz Trypmaker, did the same in Amsterdam. They weren't given much time to finish the work they started. Both were decapitated in 1531 because of their heretical practices. Hoffman was arrested in 1533 and was to spend the rest of his life in a prison cell. Nevertheless, the seed had been sown. New communities arose mostly in North Holland, Friesland and Groningen. The activities of this 'accursed new sect' didn't go unnoticed. Friesland's viceroy issued an official proclamation against these 'Anabaptist seducers' in 1534.

### **Extremists**

Jan Matthijsz, a baker from Haarlem, followed in Hoffman's footsteps. In his preaching, the prophecy about the proximity of the End Times tended towards extremism. In 1534, hundreds of Anabaptists travelled to Münster to launch a Baptist Holy War. Fellow believers had managed to take over the government of the German city, and were now preparing themselves for Jesus' Second Coming. But instead of the Kingdom of God, the Anabaptists faced a siege of the

city. After repelling two sieges, Jan van Leiden euphorically declared himself King of the New Zion. However, under his command, the Anabaptist revolt degenerated into a reign of terror. It's the origin of the Dutch expression, 'er zich met een Jantje van Leiden vanaf maken' (which means, 'to brush something aside'). After being under siege for 18 months, the Anabaptists were starved out and had to give up. Jan van Leiden and his fellow Anabaptists were put to death in 1535. The commotion spread to Friesland. In 1535, a group of 300 men, women and children carried out a surprise attack on the Oldeklooster - an old monastery near Bolsward. They proclaimed their own New Jerusalem. It took the viceroy a week to reconquer the monastery, using his artillery. As the story goes, Menno Simons' brother, Peter Simons, was killed in action here. Whoever survived, was nevertheless executed later on.



*Harlingen pottery*

### **Menno, the pacifist**

During these turbulent times, Menno Simons was a priest in Witmarsum. He was born in 1496; his father was a farmer. After his ordination he was appointed as curate in the neighbouring Pingjum. In 1532, he became a priest in his native village. Despite his brother's death and his aversion to religious fanaticism, he was rebaptized and permanently turned his back upon 'popedom'. In 1536, he left Witmarsum, and went into hiding in Groningen. It was here that he wrote his most important work, called *Fundamentboek* (Book of Fundamentals), which was published in 1539. In this book he distanced himself from the follies committed in Münster. In Menno's opinion, the goal was not to found a New Jerusalem, but to build up a community of 'doers of the Word'. In his vision, pure faith means to act genuinely in everyday life. The next refuge of Menno and his family was Eastern Friesland in Northern Germany. He did a lot of writing there. In 1544, Protestant winds of change blew through Eastern Friesland, and a price was put on Simon's head. Menno set out for the German Rhineland. In spite of persecution, he was able to regather the disintegrated Anabaptist community and founded new congregations. Initially, he had to deal with substantial competition, coming from another Anabaptist prophet named David Joris from Delft. However, this representative of the Anabaptist radical wing was defeated by Simons and the peace-loving group he was part of. Between 1546 and 1554, Menno kept the holy fire ablaze in Friesland and Groningen by travelling around, baptizing people everywhere. And to good purpose: in 1555, Martin Micron wrote: 'Menno's dominion stretches out near and far,

in all the coastlands, from Flanders' outer borders up to Danzig'. Menno ended his days in Schleswig-Holstein, where he died in 1561.

### **Persecution**

No matter how peace-loving and morally demanding the Anabaptists manifested themselves, the authorities did not tolerate heresy. Charles V and Philip II were loyal to the pope, and they fought Menno's people with fire and sword. Up until about 1575, at least 2,000 Anabaptists were killed. Among their own, they were honoured as martyrs, as 'lambs to the slaughter' for Christ. A price was also put on Menno's head, forcing him to seek refuge hither and thither. Many followers fled to safer places, in the vicinity of Danzig - Gdansk, in present-day Poland. The persecution of Anabaptists ended in 1578, when the Seven United Provinces managed to end the Spanish oppression under the command of William of Orange. At this time Menno had been dead for 15 years.

### **Division**

After Menno Simons died in 1561, the Anabaptist faith continued to grow, yet its unity could not be preserved. Other than the Reformed, who were organised in a sound church structure, the autonomy of the Mennonite congregations was like a time-bomb ticking under its apparent unity. As soon as persecutions decreased, the Mennonites in Holland became divided amongst themselves. The moderates and the strictly orthodox found themselves diametrically opposed to each other. Which sins were to be tolerated in this congregation, 'without blemish or stain'? Which not? Sanctions such as ban (excommunication) and shun (an interdiction on contact with a



punished sinner) came into use. Consequently, the general public fell apart in a 'Babel of Anabaptists' – to the outside world's malicious delight. A variety of denominations arose, each one charging the other with heresy, diverging from very moderate to utterly conservative. In Frisian cities like Harlingen and Franeker, splinter groups with names such as Marsh Landers, Standard Germans, Old and Young Flemings, Hard and Soft Frisians, Old Flemings from Groningen and Old Flemings from Danzig, each having their own conventicle. The mildest denominations did not wish to be named Mennonite or 'Mennist' any longer. This is how the name 'Baptist' became fashionable.



*Witmarsum, Menno Simonsmonument*

### **Naturalisation**

The new zest of a young republic that was to enter its Golden Age of great economic and cultural flowering, wore down the sharp edges of the division amongst the Anabaptist community. In the course of the seventeenth century, more and more groupings were able to come to terms with each other. Still, some conservative groups continued to exist. These didn't deviate an inch from Menno's doctrine in the matter of his teachings, mode of life and clothing. The Mennonite community experienced a metamorphosis, thanks to the newly obtained liberties of the republic. The Dutch Reformed

had enforced a privileged position for themselves. All other religions, such as that of the once sovereign Roman Catholics, the Baptists, the Lutherans, the Remonstrants and the Jews, were merely tolerated. In spite of their demoted position, during the 17<sup>th</sup> century Mennonites were able to participate fully in the rapidly flourishing economy. Thanks to their high moral standards, they obtained a generally respected reputation as honest, hardworking artisans and merchants. Within a few generations they managed to achieve the status of wealthy citizens, thanks to their share in trade and industry.

### **Enlightenment and equality**

After this first phase of social acceptance, a second followed, in which the Mennonites aimed at being fully emancipated. They began to make their first move as the republic ended up in a major crisis, in 1672. In this year of disaster, national defence had to clear the decks for action in great haste, as France and England were threatening the nation. The richest Mennonites were summoned to provide the state with cheap loans. Thanks to their millions, their loyalty would not be questioned again. The second and even more important move was made when the Age of Reason announced itself. In particular, Mennonites and Remonstrants – another tolerated minority – would spread new ideas about biblical criticism, rationalism and universal tolerance. Consequently, they occupied a position of growing influence in cultural and political life. Soon, the Mennonites and Remonstrants became closely involved in patriotism. Inspired by developments in America and France, this movement disputed the Regent's elite

corps of viceroys. They didn't hesitate to take up weapons in the process, thus giving up the old Mennonite principle of being defenceless. Moreover, they promoted the care of the lower social classes. In 1784, a group of Mennonites founded the Association for the Benefit of All. This Association founded schools, savings banks and libraries in the 19<sup>th</sup> century. Also, they funded poor children's education and introduced new methods of teaching. The patriots triumphed in 1795, when, with France's support, the Batavian Republic was proclaimed. When Mennonites also joined the government a year later – again, at the cost of an old Mennonite principle – all religious denominations were recognized as equal, thus putting an end to the age-long Mennonite social inequality.



*Pingjum, Mennonite conventicle*

### **Liberal and tolerant**

Although regional alliances such as the Frisian Mennonite Society of 1695 had arisen long ago, it wouldn't be until 1811 that a unity was formed, by means of the foundation of the Universal Mennonite Society (UMS). Along with this foundation, a second expansive period began. The Anabaptist population of the Netherlands found itself in a liberal family church, that in spite of its modest number of members was generally represented throughout

society. This church continued to develop itself into a non-dogmatic denomination with a lot of attention paid to the practical side of Christianity. Tolerance and broad-mindedness were qualities considered to be of paramount importance. Much attention was given to civilizing the bourgeoisie and helping the less fortunate. After the turn of the century, a generation of young Mennonite pastors rebelled against the sluggish middle-class. Inspired by the English Quakers and by Socialism, in 1917 they founded the Movement of Congregation Days. This movement made an appeal once more to the deepening of religion and social concern. Especially the young and the women had already become active in 1911, Annie Zernike was the first woman to be appointed as a pastor. The Anabaptist pacifism was brought back to life, along with the arrival of conscientious objection. After the Second World War, the Mennonites were the first to experience the effects of secularization. The fact that it didn't take long for the same to happen to other churches, is but cold comfort. Full participation in Christian Ecumenism did not manage to stop this trend.

### **Crossing the ocean**

Mennonites in other parts of 18th century Europe could do little but dream of the freedom in the Netherlands. The Swiss and Southern Germans were continually persecuted and driven away. They called upon their more fortunate brothers from the Netherlands, who brought them large sums of money and diplomatic help. Consequently, many Swiss and Southern German families were able to cross the ocean from Holland to America after 1715.

There, history repeated itself with regard to dissension. The Mennonite community that fanned out across the United States and Canada in those days, was originally Swiss and German. It knows a great deal of variety, from ultra conservative to very 'evangelical' and modern.



Bolsward, Anabaptist church

The Mennonites from the Netherlands and Northern Germany who fled to Poland in the 16<sup>th</sup> century, had built flourishing communities for themselves. At the end of the 18<sup>th</sup> century, when their privileges were abolished, thousands of Mennonites emigrated to Czarist Russia, and especially to the Ukraine. About a hundred years later, freedom of religion was limited there also, and many of them left for Canada and the United States. The fate of those who stayed was determined when the Communist Revolution took place in 1917. Innumerable families were either put to the sword or banished to Siberia. Others managed to flee to the West. Helped by the MCC organisation (Mennonite Central Committee) they were able to found new colonies in Central and South America, mostly in Paraguay. Since their Russian brothers in the faith were often originally from the Netherlands, Dutch Mennonites often offered help to them. One can even find a large number of flourishing congregations in Central and South

America carrying Dutch names, such as Witmarsum in Brazil, founded in 1930. Amongst this second 'Dutch-Prussian-Russian' branch of the Mennonites there are also many denominations. The number of Russian Mennonites didn't peak for a third time until Gorbachev's 'perestrojka'. Since then, these large 'Umsiedler' communities have mostly taken up residence in Germany. And to conclude, evangelists brought the Anabaptist faith to Africa and Asia. Thus came into being a worldwide brother and sisterhood of Mennonites.

### Global village

Ever since 1923, the worldwide community is brought together by the Mennonite World Conference. No matter how multiform, what binds these brothers and sisters together worldwide is their evangelical inspiration and mental mobility. Never relinquishing their principles, the Mennonites adjust to changing circumstances everywhere – not only overseas, but also in Friesland. Therefore, every 'admonition' you pass while walking your 'Mennistepaad,' is a local variation of this world history. The churches will move you by their genuine simplicity. Mennonites dislike finery and ceremonial hullabaloo. Religion is a matter of action. Whether they are named Amish, Mennonitas, Mennonites, Mennonieten or simply Anabaptists: *'de kop moat der foar!'* (they're hard workers!)



Franeker, interior of Anabaptist church

## 2 THE REGION: FRYSLÂN BOPPE

### *'It bêste lân fan d'ierde' (The best country in the world)*

There is something to being special. And special is what Frisian people are. In this age of television and internet, regional differences threaten to disappear, but in Friesland the need to know your 'mem' and 'heit' (Mom and Dad) remains. Frisian at its best is found in the sentence: *'Bûter, brea en griene tsiis, hwa 't dat net sizze kin is gjin oprjochte Fries'* (a Frisian tongue twister, that literally means: butter, rye bread and green cheese – whoever cannot pronounce this is not an



Skûtsjesilen

actual Frisian). Furthermore, there's the typical Frisian first names, such as Atsje, Abe, Obe, Baukje, Froukje, Sjoukje, Femke, Jelle, Sybe, Simke, Durk, Pier, Fedde.... And the surnames, mostly ending in -ga, -ma and -stra. It's remarkable that many Frisian sports are very popular, for example 'keatsen', an old ball-game resembling cricket; 'reedriden', ice skating; 'fierljeppen', pole jumping; 'skûtsjesilen' sailing on a 'tjalk', a Dutch vessel with a spritsail; and 'Ijpaaiisykjen', looking for lapwing's

eggs. For that matter, it's not just the Frisians that look for their Frisian roots. The 'Western import' is at least as passionate. And otherwise, the tourist is always interested in Friesland's characteristics.



Cornwerd

### *Sjen, sjogge, sean, sjoen (see, saw, seen)*

Frisian is a language. Dutch is related to Frisian, yet a Dutchman will often find it hard to understand Frisian sentences. It's also related to Danish, Swedish, Norwegian, and to English: *'Bûter, brea en griene tsiis, klinkt in het Ingelsk lyk as in it Frysk'* (*'Bûter, brea en griene tsiis* sounds the same in English and Frisian). The fact is, that the Dutch law has recognised Frisian as a full language since 1956. However, primary education is taught in Dutch; in secondary education it's an optional graduation course. Though this used to be the case, Frisian place-names are not indicated in two languages anymore. For example, it used to be Bolsward/Boalsert, Franeker/Frjentsjer, Harlingen/Harns; but nowadays urban and rural municipalities can decide for themselves. Still, public servants are obliged to be able to understand the Frisian language, even in court!

### **From Flanders to Denmark**

In the early Middle Ages, Frisian was spoken not only in Friesland, but along the entire coastal area from France to Denmark. As the German, Flemish and Dutch surpassed the Frisian in trading, the Frisian language also lost ground to the Flemish-Dutch dialect and Saxon dialects. Some enclaves remain in Northern Germany and Denmark where Frisian is still spoken. When the central government was restored around 1500, Dutch became Friesland's official language.

### **Linguistic conflict**

Gysbert Japicx is considered to be the founding father of Frisian literature. He lived from 1603 to 1666. Not having any noteworthy examples, this schoolteacher committed his heart and soul to paper in common Frisian. It wasn't until the 19<sup>th</sup> century that people recognized him for the great Frisian Renaissance poet that he was, and followers emerged. Romanticism increased the desire to discover Frisian roots. Fanatical schoolteachers aspired to have the Frisian language accepted in schools, churches, club-life and in the government. A Frisian translation of the Bible was published. The fact that 'Dutch' theologians frequently consult this translation, proves that the Frisian language consists of a rich and wide spectrum of vocabulary. The number of Frisians writing prose and poetry in their own language continued to grow. Among them was the renowned socialist Pieter Jelles Troelstra (1860-1930). But the government didn't take Frisian seriously until 'Kneppelfreed' (Truncheon Friday), in 1951. The cause of this confrontation was an article, written by journalist Fedde Schurer. He had spoken in defence of

a veterinary surgeon from Lemster, who had been forbidden to speak Frisian in the courtroom by a cantonal judge. Schurer referred to this incident as childish, insulting and provocative. Subsequently he had to appear before the judge himself



*Gysbert Japicx*

on a charge of contempt of court. Schurer refused to speak Dutch. In front of the courthouse, activists and spectators clashed with the police, who were equipped with truncheons. This riot drew attention nationwide, and in 1956 the Frisian language was officially allowed in court. Nowadays, institutes that promote the use of the Frisian language can get government funding: 'Moai waar hjoed, no' (nice weather today, isn't it?).

### **Frisian heritage**

Just as North Holland has its reclaimed land called De Beemster, so South Holland has its mills at Kinderdijk, Flevoland has the island of Schokland, and the province of Friesland has its terps. All four of them are monuments to the battle against the sea, but there is a difference. All but the last one are on the Unesco's list of World Heritage Sites. Still, terps are extraordinary, cultural-historical monuments. These mounds, or 'wierden' as they

call them in Groningen, are unique monuments in this world. Scattered as they are across a chaos of open pastures, this results in outstanding scenery. Following in Menno Simon's footsteps, you have every reason to pay attention to this Frisian heritage.



*Oude Bildtpollen (Old reclaimed land) – West Friesland*

### **More than dry feet**

*'There lives a lamentable people on high hills, which they themselves have erected to a height that corresponds with the highest tide... With their hands they take mud, that they lay out to dry, more so by wind than by sun. They use this mud to cook their foods and warm their intestines, stiff with cold of the northern wind.'*

The Roman magistrate Plinius (1<sup>st</sup> century) thought the Frisians

were a strange folk. Trapped by the seawater, they sat on the terps they themselves had erected. There weren't any trees to act as windbreaks in the area, let alone wood to cook a meal. Fortunately, they did have peat, otherwise life on these flats would have been impossible. The living conditions hardly seem ideal. Nevertheless, in Roman days the Frisian coastal area was one of the most densely populated areas of Northern Europe. Apparently, there's more to life than the need for dry feet. 'These Romans are crazy!'

### **Archipelago of a 1000 terps**

Around 600 B. C., people started to inhabit the Frisian coastal area. The newcomers built their modest houses on the salt marsh embankments. The topsoil of these embankments could be worked on a small scale. Furthermore, grazing the mud flats and fishing were significant means of livelihood. Besides the daily tides, and rising waters during storms, over the decades the inhabitants were also confronted with a fluctuating sea level. Especially after 300 B. C. the water inundated more and more land. Since this rise of the sea level encroached only gradually,



*Reed-beds along the IJssel lake*



the inhabitants had time to adapt to changing circumstances. They erected settlement mounds to keep their goods and chattels dry. People lived in small communities, usually in a family context. Thus, every farmhouse had its own throne. The height of the terp would grow as manure, household rubbish and sods of peat were added to it over the centuries. Whenever several settlement mounds were situated close to one another, they would join together and become a village. *Terp* is the Frisian word for village. The Frisian people managed to profit well by the prosperity the Romans brought to Holland. Friesland was never actually incorporated into the Roman Empire. Still, a lively trade with the Romans came into being. We know this because of the many terp antiquities that have been found. As the Roman Empire collapsed around A.D.200, again, the Frisians had difficulty keeping body and soul together. This kind of decline had visible repercussions on the landscape. The resistance against the water declined, the population decreased and the abandoned terps deteriorated. Nevertheless, people continued to live on the more favourable spots, these being the salt marsh embankments along the shore. Here, they kept raising the height.



'Head-neck-torso-farmhouse' near Schettens

### **Trading terps**

About 500 years later, population increased, and a new era of terps was born. In the early Middle Ages, the Frisians played a leading role in international trading. This time, they traded with the Franks. Just as in Roman times, the safe trading routes between the Frankish Empire and Eastern Europe passed through the Central Sea and the Wadden. Along these arms of the sea, new terps arose, providing housing for traders and craftsmen. Agriculture and cattle breeding also reached a high level. And population increased along with it: around A.D. 900, Friesland was inhabited by at least 30,000 people. This may not appear to be a great number, but at that time Friesland was one of the most densely populated areas of Northwestern Europe. The first dikes began to appear in the 10<sup>th</sup> century, and with that, the era of the terps ended. Still, the inhabitants kept their terps up to the required standard, just to be sure.

### **Excavated monuments**

The existence of several thousand terps in Friesland is the reason the area has the highest concentration of archeologically valuable terrain in Holland. Unfortunately, this doesn't mean they are well preserved. Often, the little churches teeter above an abyss, like in Firdgum. Usually the vacant parts of the terps have been dug up, by people who were after the terp soil. This soil contains a lot of organic material. Mixed with farmyard manure, it was

applied to the heavy clay soil for centuries, increasing the fertility of the ground. Between 1840 and 1940, the terp soil was dug up on a grand scale. It was used to improve the grasslands on the peat moors and the sandy soil in the East of Friesland. Usually, nothing remained of the original terp but the location of the church. A lot of utensils, jewellery and coins were uncovered because of the removal of terp soil. Many a mantelshelf was filled with them.

### **Enough of terps – Land of banks**

Around the year 1000, the Frisians were fed up with being banished to their little islands over and over again. They proceeded to protect larger areas, using embankments. They were the first in Holland and the rest of the world to do this. This is why we can also refer to Friesland as the land of banks. Encircling dikes were to protect the land surrounding a group of terps. Thus, in the 11<sup>th</sup> century the polder islands came into being. The polders still formed islands in a landscape without banks. Gradually, the polder islands were connected with each other by new dikes. Around 1100 the system of dikes was completed, wresting the greater part of Friesland from the sea.

### **Fossil region of mud flats**

Agriculture was easily intensified in the former mud flats region: in order to drain the lands, the inhabitants merely had to add some diagonal ditches to the existing system of coves and creeks, which resulted in a pattern of small, irregular, rectangular plots. This Wadden fossil landscape developed particularly well in the triangle between Harlingen-Leeuwarden-Workum.

### **Marne and Central Sea disappear**

Around 1100, the inhabitants of Bolsward placed quays around several sandbanks in the river Marne. The connection between the river and the Central Sea was silted up, as well as the Marne channel. At the beginning of the 12<sup>th</sup> century, they were able to dam the river at its



Workum

estuary with the Griene Dyk (green bank). The alluvial land was made into farmland; the same happened to the Central Sea. Between 1200 and 1300 the creation of polders by shoreline inhabitants was encouraged by placing small diagonal dikes in the arms of the sea. The diking of the Central Sea was done in phases. Monasteries were especially active in this territory. Eagerly making use of the 'right of growth', they multiplied their profits from agriculture. The only disturbing factor in the course of things was Nature. The Wadden Sea arose during the flood in 1290, and all of a sudden, Harlingen found itself situated by the coast, on an island. It's location remained that way, but with the repair of a number of banks, it was no longer on an island.



### 3 PANORAMIC VIEWS OF THE AREA

This chapter contains panoramic views along the walks, bicycle and car routes. The numbers correspond with the numbers on the maps in the back.

#### Witmarsum and Pingjum

Witmarsum and Pingjum are true places of pilgrimage for Mennonites from all over the world, from America and Canada to Germany and Eastern Europe. Menno was



Witmarsum, Menno Simons-monument

born a farmer's son, in 1496. In 1542, he was ordained as a priest. He started out on his religious career in Pingjum, assisting a parish priest. In 1532, he was promoted and became a priest himself, in his native town, Witmarsum. Times were turbulent. The early Anabaptists were being persecuted. Menno's brother was one of the victims who died during a conflict between a group of radical Anabaptists and the viceroy. Even so, this didn't hinder Menno from joining the Anabaptists in 1636. Simons immediately sought shelter in Germany, persecutions being less

intense there. In Germany he wrote theological works, baptized many people and gave direction to the Anabaptist movement.

① Just outside Witmarsum you can find the monument of Menno Simons (at It Fliet). The obelisk has been placed in the location where Menno Simons's home used to be. For years his home was used as a conventicle by the Anabaptist community. In 1828, the house was replaced by a real church. This church was demolished and replaced by a new church elsewhere in the village in 1876. The monument was unveiled in 1879, on the spot where the old church had once stood. A commemorative stone of the former church was inserted in a brick wall.



Witmarsum Menno Simons-monument

② Witmarsum's current **Admonition** (of 1876) can be found at the corner of the *Arumerweg* and the *Menno Simonsstraat*.

③ In the centre of the village, you can find the former **Dairy factory** *De Goede Verwachting*, which means Good Expectations (*Pingjumerstraat* no. 2).



Former dairy and milk-products factory, Witmarsum

The factory was built in 1889 and remained in operation until 1966.

④ The old terp village can be recognised in the neighbourhood where the Village square, the Schoolyard and the Fives court are located. The **Protestant church** (*Kerkplein 2*) was built in the 17<sup>th</sup> century, after its predecessor was demolished by heavy weather. Menno Simons hadn't actually seen this church then; but he was able to walk over the wooden floor and by the grave-



Reformed church, Witmarsum

stones from the 16<sup>th</sup> century, that have been preserved.

⑤ Pingjums **Golden Collar** was constructed in the 10<sup>th</sup> century. It is one of Holland's oldest earthen banks. The bank protected Pingjum from the seawaters of the river Marne. This dike looks a bit lost, now that the sea has been driven so far back. Its poetic name indicates the value it had for Pingjum's inhabitants.

⑥ The **Mennonite church in Pingjum** (*Grote Buren* no. 28) goes back to 1600; therefore, Menno cannot



Golden Collar, Pingjum

have visited this church. It's a typical conventicle: it lies hidden behind the verger's residence, and can hardly be discerned from the surrounding houses. Occasionally, church services still take place in the 'Fermanje'. Its interior is authentic and of a Mennonite simplicity: benches round the centre for the brothers, chairs in the centre for the sisters, a pastor's pulpit and a music stand for the precentor. An organ is not available.



Reformed church, Pingjum

Reformed church with saddle back roof, Pingjum



⑦ Pingjums **Reformed church** (*Grote Buren* no. 8), with its sound saddle roof, goes back to before the Reformation. Menno Simons administered

Catholic Masses here. The church is built out of Friesland's local clay bricks, showing a bright red and yellow colour. The cemetery surrounding the church, in the centre of the village, is also typically Frisian.

8 Originally, Pingjum was a village of terps that originated at the southern banks of the river **Marne**. You can still see it was originally built on terps, because of the density of the buildings. Around 1900 the undeveloped parts of the terp were dug up, causing an abrupt difference in altitude between the old village core and later extensions to the village.



Panoramic view, Pingjum

9 **Kimswerd's** village scenery is protected. This village produced the legendary 16<sup>th</sup> century freedom-fighter from Friesland called Greate, or Grutte, Pier (statue). The tower of the Roman church in this village dates from 1100. It's 18<sup>th</sup> century pieces of furniture are finely chiselled.



Harlingervaart, Kimswerd

### **Greate Pier: a symbol of Frisian Freedom**

The words 'Frisian' and 'free' are proverbially associated with each other. In the Middle Ages, Friesland was one of the few areas in Europe free of feudalism. Instead of being ruled by a lord or bishop, Frisian farmers maintained authority over their own lands. Still, Frisian freedom did not in the least go hand in hand with harmony. In the 15<sup>th</sup> century, Friesland was the scene of a battle between the Schieringers and Vetkopers (litt. Shavers and Greasebuyers). Local lords and monks fought each other with fire and sword. The Frisian battle ended when, in 1498, the Habsburgers instituted a central government.



Liauckemastate, Sexbierum

A time of occupation is a time for heroes. Initially, Greate Pier (ca. 1480-1520) (initially) was a farmer from Kimswerd. He exchanged his existence as a farmer for that of a freedom-fighter, when Saxon soldiers set fire to his farm in 1515. With his Frisian cronies, Pier supported the Duke of Gelre, who in 1517 was trying to expell Charles V's troops from the Netherlands. As an 'act of resistance', amongst other places, Pier went to Holland in order to sack Medemblik and Alkmaar. When it turned out that the Duke of Gelre was not prepared to restore Frieslands autonomy, Pier switched



Statue of Great Pier, Kimswerd

to privateering on the Southern Sea. The fact that he was heavily-built added to the mythologizing of his persona. Word has it that he and his gang sent a group of Saxons to kingdom come in one fell swoop. And the Saxons were merely asking for directions – to Pier's house, though...

### **Harlingen, 'The most renowned city by the sea'**

Harlingen is a lively port by the Wadden Sea. Moreover, it's a monument city where one can roam about among wonderful old alleys. Harlingen's history began in a period when it's hard to tell legend from reality. The city arose beside the terp village of Almenum, that allegedly already existed in Roman times. Others are sure the settlement was founded by the Vikings in the 8<sup>th</sup> century. What is sure, is that the St. Michael's cathedral was built on the terp around the year 777. The monastery of Ludingakerke was



Cutter in Southern harbour, Harlingen

founded in the 12<sup>th</sup> century. West of the terp, the monks dug canals in order to encourage trade. Since the mercantile town became very important, it was granted privileges in 1234. Duke Albrecht of Saxony had a castle built in 1499. The tragedy of the case is, that the Spaniards sitting in the castle kept the city covered in 1580. But as the Spanish yoke was finally shaken off, between 1580 and 1610, Harlingen grew into – as people called it – 'the most



Northern harbour Leeuwenbrug, Harlingen

renowned city by the sea'. Harlingen's inhabitants occupied a prominent position in navigating the Eastern Sea. They mostly transported corn, wood, wine and salt. From Friesland, they mainly exported bricks, roof tiles, pottery and fabrics. The city was so important, it could permit itself to decline membership of The Hanseatic League.



In the Golden Age (1580-1650), Harlingen expanded spectacularly. This growth was partly due to Flemish Mennonites fleeing the Roman Catholic South. The immigrants were craftsmen; particularly weavers. The Mennonites, along with their families and businesses, settled around the Zoutsloot (Salt Ditch). The Flemish developed themselves and became factory owners, traders and

shipmasters.

Having become prosperous, many Mennonite families formed a part of the city's elite. Harlingen at that time was the most densely populated city of the known world. One third of its population consisted of Mennonites.



*Wrought-iron door*

In the 19<sup>th</sup> century, Harlingen had become a decaying city. After the French had left, the navy disappeared from Harlingen. The construction of the Dock (1851), a railroad and Nieuwe Willems haven (New William's harbour of 1877), did not prevent the city from expanding slower than other ports. The import of wood and corn and the export of butter and cheese was considerable in the 19<sup>th</sup> century also. Its stagnation has had the now fortunate side-effect of discouraging the city's urge for innovation: a lot of its rich past has been preserved. Over 500 façades that date from the 17<sup>th</sup> – 19<sup>th</sup> century are listed buildings.

Harlingen's character is still that of a seaport. The air smells of seaweed and incites one to write poems.



*Former wine warehouse: 'The Blue Hand', Harlingen*

Simon Vestdijk (1898-1971), having his native city in mind, wrote: 'The steam traction and bleaching's dense smoke, the smoulder of the ovens used to burn shells, More than the smell of thyme instigates dreams...'

10 The **Zoutsloot** (Salt Ditch) has the salteries that were settled here since 1600 to thank for its name. Potteries were also established here. The Flemish Mennonite migrants that came to Harlingen after 1560, continued to carry on their craft as weavers, which encouraged a lot of employment. In the 18<sup>th</sup> century, up to one fifth of Harlingen's population worked in the textile industry. Nowadays the business has disappeared. The working-class neighbourhoods have become almost impoverished, but a creative restoration of the city has turned them into well loved districts full of atmosphere.



*Harlingen, former Anabaptist church*

11 The **Mennonite church** (*Zoutsloot 50*), dating from 1858, was demolished in 1997 because it demanded too much maintenance. The adjacent diaconal residencies, which are now monuments, were converted into churches. The previous church replaced the *Blauwe Schuur* (Blue Barn) in the same location. In 1615, the German Mennonite congregation had bought a barn along the Zoutsloot, that was soon named 'Blue Barn' because of its colour.

12 Further on down the *Karremansstraat* you can find the former verger's house, currently called **Menno-zaal** (Menno's hall).



*Harlingen, Anabaptist church*

13 Canal **Het Noordijs** (the Northern ice) is known as the Mennonite region. Flemish Mennonites found shelter in this neighbourhood after 1560, and in following centuries they remained closely connected to it. The canal-side houses, amongst others along the *Franekereind*, the *Voorstraat* and the *Noordijs*, were occupied by prosperous Mennonite families.

14 The 17<sup>th</sup> century property at the *William Boothstraat 27/29* has been owned by the Salvation Army since 1955. In honour of this fact, this part of the Zoutsloot was named after the Salvation Army's founder. The house was built in 1643 to be a Mennonite orphanage. In 1768, a diaconal residence was added on. The orphanage and the diaconal residence ceased to exist around 1820.



*Harlingen, Anabaptist church*

15 **Sien van Hulst** (1868-1930) used to live at *Noordijs 21*. This woman, who was from a Mennonite family, started district nursing on her own initiative in 1894. Sien also taught mothering and baking courses. In 1902, she founded the *Green Cross* in Harlingen, and her example was copied throughout the country. Hence, Harlingen became the dry nurse's cradle.

16 The **Reformed church** has been built on the terp *Almenum*, on the location where the *St. Michael's cathedral of 777* once stood. A new church was erected in 1200, of which only the tuff-tower was preserved. This tower is now part of the cruciform church built in 1775. *Domela Nieuwenhuis*, leader of the socialists, began his career as a pastor here.

17 In the **City Hall tower** (*Voorstraat 35a*), there's a large bell hanging alongside the chimes. It's a so-called 'bell



*Harlingen, Great Church*

of obedience.' When this bell was tolled at 9.50 p.m., the inhabitants of Harlingen knew it was ten minutes to the closing of the city gates.

18 In the local '**Het Hannemanhuis**' museum, amongst other things, one can find maritime paintings, a collection of tiles, and a room dedicated to the author Vestdijk (*Voorstraat 56*). The Hannema family was a Mennonite family of influence. The latest descendant of this family living here, donated the house, including its museum, to the city.



Harlingen, museum garden

19 Opposite to the museum, the *Roeperssteeg* is located. On the corner, you can find Simon Vestdijk's birthplace (plaque). The **Admonition** of the Waterland Mennonites used to be further up the alley (*Roeperssteeg no. 5*). The stone tablet in the façade bearing the number 1631 is a reminder of the year when this conventicle was built. Up until 1695, 'the Hut' was used as a church by the Waterland Mennonites, and as a warehouse long after that. It is currently used as an apartment.

20 Along the **Northern harbour** you can find respectable town houses



Harlingen, Southern harbour

and warehouses, built in the times of trade with the countries along the Eastern Sea. The warehouses have been restored superbly.

21 According to Frisian tradition, the **Town hall** (1730) was done out in a baroque style (*Noorderhaven 86*).

### **Tub Dancers**

The Flemish seeking refuge in Harlingen around 1560 mostly occupied themselves with manufacturing cloth. The preliminary treatment of the cloth, which is dyeing it blue, is done with one's feet in a tub. That's the reason they were called 'tub dancers'. Later on it became an honourable nickname for all inhabitants of Harlingen.

22 The *Slachtedijk* is an inner dike, 42 kilometers in length, that dates from the Middle Ages. It came into existence because older sea-banks were connected to each other. It is currently the setting for the renowned Slachtemarathon.



Slachtedijk

23 All that is left of **Firdgum's** little church is its tower. The church was demolished in 1794, along with many other Frisian churches in the 18<sup>th</sup> and 19<sup>th</sup> century. The maintenance of these little churches became a burden that often had to be carried on the shoulders of just a few parishioners. This caused people to start joining small parishes together and demolishing the remainder of churches. Sometimes, like in Firdgum, the tower



Firdgum's tower

remained, and its bells continued to alert the people in case of emergency.

24 And finally, the sea-bank, with the **Wadden Sea** behind it, is the most expansive nature reserve in the Netherlands. You can use the bank's access points to enjoy the view over the lands outside the dikes from time to time. On the other side of the glistening water, the white tips of the dunes on the Wadden Islands can be seen.

25 The Municipal polder **Het Bildt** is the 'northern hell' in the jargon of the 11-city skating race. The landscape is characterized by long, straight roads and ditches, and in winter, by bare fields. Even so, the view to a wide horizon also has its charm.

### **Het Bildt at the bottom of the sea**

Het Bildt is a striking region. Being a distinct farming territory, it's agrarian gold consists of seed-potatoes (e.g. the Bildtstar potato). Dead straight lines arrange the fields in large rectangles – as functional as can be. The lands that now form Het Bildt used to be the funnel-shaped estuary of the Central Sea, with Bolsward, Sneek and Leeuwarden at its banks. In the 14<sup>th</sup> century, the sea arm had been diked in, polder after polder, as far up as Berlikum. Albrecht of Saxony, Lord of Friesland, bought 'het Bil' – as the people of the mud-flats outside the dikes called it in 1498. His son, George of Saxony, brought in Dutch

noblemen to dike 'het Bil' in. The noblemen brought an army of Dutch dike-workers, and with the Old 16 kilometer Bildtdike, they dammed up the salt marshes of the Wadden Sea in 1508. The polder landscape was arranged to correspond with the



Renaissance tastes of the times: it had to be purely geometrical, and efficiency was paramount. But Nature didn't acknowledge its defeat everywhere: crooked ditches and waterways such as the Zuidhoestervaart and the Kleine Blikvaart are what remains of former channels.

### **Dutch enclave**

Three villages were founded in the Old Bildt. These were named after their church's patron saints: St. Jacobi's parish, St. Anna's parish and Ladies' parish. The polder was to be a Dutch enclave. The Dutch dike-workers settled in the polder, and tenant farmers came from Holland, adding to the population. Even today, this can be noted in the Bildt dialect, which is a mixture of old Dutch words and a Frisian syntax. Once Friesland was finally rid of the Habsburgers and Spaniards in 1579, the Friesland States claimed ownership of Het Bildt. Bank by bank, the sea was driven back farther to the north, by the Nieuwe Bildtdijk (1600), the Poldijk (1715) and the Noorderleegdijk (1754).





*Nieuwebildtdijk*

### **Red enclave**

Het Bildt's motto is 'Spikes out of shells'. Thanks to expensive farming products, the area experienced great prosperity in the 19<sup>th</sup> century, which is reflected in the pretty farms in the area. Many a man found a job in one of the businesses. Along the Old Bildt dike, there was a row of farm worker's homes, 12 kilometres long. Important farmers had a lot of influence, not only in business, but also in the town council and in church matters. This caused a social gap between them and the farm workers. During the great agriculture crisis (1878-1895), the situation exploded. Many farm workers lost their jobs and left their native fields. Those who remained had their hopes pinned on socialism. They turned their backs upon the gentlemen farmer's church. In 1889, Het Bildt was by far the most secularized community in the Netherlands, and even today, Het Bildt is a 'red' community.

### **Hell of the North - 'Elfstedentocht' (11-city skating race)**

There are two contemporary 'pilgrimages' in Friesland. The first is the subject of this guide: Menno Simons. The second is the 11-city skating race ('Elfstedentocht' in Dutch). This enormous journey, that one can complete on foot, by canoe, by bicycle and by car, is of mythical proportions to skaters. The fact that, on average, the ice is thick enough to race the distance once every seven years on skates, contributes to the myth. Every time there's a bit of frost, an Elfstedentocht epidemic breaks out. National media speculate about whether or not the race will take place. Every day, the chairman of the 'Frische Elf Steden' (Frisian 11 cities) can be seen on television explaining why he still doesn't see any reason to convoke the area supervisors. And when the race finally takes place, everyone takes a day off. At least, that's how it was in 1997, when the last race was held. Eight million Dutch people were glued to the television from early morning till late at night. Another million people were standing alongside the ice. They watched 16,000 skaters trying to make the 200 kilometres. For a moment, there's nothing more important than winning the tiny little 11-city cross. And this goal is not easily reached: one must first go through the 'hell of the North': the area between Franeker and Dokkum, where an adverse freezing wind is guaranteed, with no village or man in sight. This mass hysteria is looked upon with amazement abroad. What happened to Dutch level-headedness? Whereas the Dutchman wonders: when will the next 11-city race be held...?



*De witte klok, Oudebildtzijl*

**26 Oudebildtzijl.** De Witte Klok Boardinghouse (The White Bell) is situated in the former Mennonite church (*Ds. Schuilingstraat 4-6*). One can enjoy drinking a cup of coffee in a characteristic atmosphere. An anecdote recounts that in 1909, the inhabitants of Oudebildtzijl were so thrilled about the birth of princess Juliana, they continuously tolled the bells. A donation from the royal family made the purchase of a new bell possible. That is why the church is also referred to as Juliana's church. Exhibitions are held in this church with its authentic interior.

**27** By Frisian standards, **St. Annaparchie** is a young village. The polder here dried out in 1505. Its place-name gives away the fact that it was built before the Reformation (1580), just as St. Jacobi's and Ladies' parishes do. The oldest building is the octagonal Van Harens church (1682), which has a completely intact 18<sup>th</sup> century interior. This church was built after the Reformation, and is a Reformed church. Rembrandt van Rijn married the may-



*Statue of Rembrandt*

or's daughter of Leeuwarden, Saskia van Ulenborgh, in the earlier church. The bronze statue in front of the church reminds us of this event. Rembrandt made a panoramic drawing of the village.



*Anabaptist church, St. Annaparchie, building on left*

**28 Admonition (Statenweg 10).** This church and its parsonage were built in 1872. Already around 1600, a Mennonite congregation was to be found here. In the current *Warmoesstraat*, a new church was built in 1663. In spite of the freedom of religion in 1795, the congregation was forced out of existence because of a lack of members. Apparently, in 1872, enough members could be found to make a new start with the current church.

**29 St. Jacobiparchie,** which is known as the Groate Kerk (Big Church).



*Church, St. Jacobiparchie*

30 **Berlikum** is just outside of Het Bildt's polder. Until 1508, the bank overlooked the Central Sea. An elongated terp village can be recognised in the elevated alley, the *Buurren*. The church is built on a terp that goes as far back as Roman times. The distinctive, octagonal domed church was built in 1778, but the 17<sup>th</sup> century tombstones in the graveyard, indicate a longer church history.

31 The **Mennonite church** (*Vermaningsstraat no. 3, Berlikum*) is a church hall dating from 1841. At *Vermaningsstraat no. 5*, the parsonage of 1879 can be found. From the street, the church looks like a regular home. Since there was already freedom of religion in the time the church was built, with this church the use of conventicles had become tradition.



*Anabaptist parsonage and adjoining church*

32 *De Kloosterdijk* (Monastery Bank) runs along a salt marsh wall. The farms are situated in a row and are alternated with the terp villages of Berlikum, Ried, Boer and Donjum. Also, bare mounds on the side of the road indicate where terps were abandoned. As the name leads us to suspect, there used to be a monastery alongside the road, in the settlement of Kleaster Anjum. The monastery was founded in 1256 and was there until the Reformation took place in 1580

### **Protestant churches**

During the Reformation (1580), Catholic churches passed into Protestant hands, often even including their members. The Reformed church's ministers had often been priests before the Reformation. 500 Frisian churches amply filled the needs of the Protestant congregations, so it was not necessary to build new churches. Nevertheless, something still had to be built every once in a while after 1580. The church building was often shaped in different ways. For example, the octagonal dome churches of St. Anna's parish and Berlikum, and also the cruciform church of Harlingen, are striking features in the Frisian landscape. In the 18<sup>th</sup> century, the Frisians developed their own rococo style, skilfully decorating the carpentry. Furniture such as oak pulpits, choir screens, benches and organ-cases were finely tooled. Amongst others, the churches in Bolsward, Kimswerd and St. Anna's parish have beautiful 18<sup>th</sup> century interiors.



*Kimswerd*

### **Franeker, academic city**

Franeker was spaciouly constructed. It's houses are as low as the houses of other Frisian cities, but it's streets are wider, the gardens deeper. Along with the old 'stinzen' (fortified houses), the little village

has a 'majestic' feel to it. The foundations were laid in the Middle Ages. There must have already been a tuff church there in 1805. It was donated to St. Jan's chapter of Utrecht, and ever since, bishops from Utrecht and Dutch Dukes had to introduce themselves in Franeker, before being acknowledged as lords by the Frisians. Self-confident, the little town proclaimed itself a city in 1290. Several noble families settled within the city and had fortified houses built, called 'stinzen'. Ten years after Leiden's university was founded, Franeker established Holland's second university (1585). The academy was established at the end of the Reformation, because of a great need for pastors, after the Catholics were driven from the pulpits. In the 17<sup>th</sup> century, Anna Maria van Schurman was the only woman to attend lectures at the Franeker university. Since this was a right reserved to men, she had to attend the classes sitting behind a wooden partition. This theologian became one of the few famous women of the 17<sup>th</sup> century. In the eyes of men like Huygens, Cats and Descartes, based on Calvinist principles, she was the perfect woman. One of her studies bore the title: 'Is it appropriate for a Christian woman to study?' Supposedly she wouldn't have written it, had it's conclusion been negative. Anna Maria left a lot to museums: cut-out figures, and embroidery. . .

33 The leaning **Korendragershuisje** (Corn carrier's house) from 1634 (*Eisingastraat no. 28*) reminds us of the times in which Franeker was an important market town.

34 The large Gothic **Martini Church** (*Breedplaats*) is a paragon of Franeker's wealth. Being built upon a

terp, the church is situated somewhat higher than it's surroundings. Already in 1085, mention is made of a certain St. Martinus Church. Around the year 1350, the old church was replaced by the current one. In Menno Simons' days (1500) the church was a place of pilgrimage that served as a replacement for the pilgrimage to Santiago de Compostela. The 15<sup>th</sup> century choir stalls and mural paintings are worth seeing. The church is filled with monumental tombstones of professors.



*Franeker, former Anabaptist church*

35 **Mennonite church** (*Hofstraat no. 1c*). This Admonition lies in the back yard of a residence, and has been in use by the Mennonite congregation since 1960. Throughout the centuries, the Mennonites met in barnyards located down the centuries the city. Little is left to remind us of these churches.

36 **Westerhuis Women's hospital.** A hospital dating from 1737, made for '18 pious widows or elderly daughters'; a nice court of almshouses.



*Memorial plaque to Korendragershuisje Franeker*



37 Past the Women's hospital, one can enter the Stinzengarden of the **Martenahuis**. In spring, 'stinzen' flora bloom here (e.g. Star-of-Bethlehem, Wood Anemone).



Star-of-Bethlehem, Stins garden

38 Along the southern canal, you can find the **Kruisbroedersklooster** (monastery of the Brothers of the Cross) built in 1468 (*Academiestraat*). The monastery survived the iconoclasm, and was taken into use as an Academy in 1585. The older parts of the present complex go back as far as the 17<sup>th</sup> century. Napoleon degraded Franeker's University to a grammar school in 1811, which closed its doors for good in 1843. Since 1851, the Academy building is part of a psychiatric hospital – there's only a fine line between genius and madness... In 2008 the complex will be transformed into an apartment complex.

39 Friesland's oldest student café is The **Bogt Fen Guné** tavern (16<sup>th</sup> century, *Vijverstraat no. 1*). Nowadays, it's clientele consists mostly of 'kaats' players.

40 **Franeker** is Holland's 'kaats' mecca. 'Kaatsen' is a Frisian ball-game, that bears some resemblance to cricket. The holy 'kaats' grounds are situated at 't Sjukelan, at the end of the Voorstraat. During the annual P.C. games, kaats players can achieve everlasting glory.

41 **Voorhof** (*Voorstraat no. 71*) now belongs to the Orthodox Reformed Church, but it was built as a Mennonite Admonition in 1863, and wasn't sold to its current user until 1960.

42 The Martena residence, (*Voorstraat no. 35*) is the best preserved stins (fortified house) in the city, and is now in use as the **Martena Museum**. It was built in 1498, using local bricks that have a yellow and warm red hue. Besides various exhibitions, the museum has a permanent exhibition of Franeker's University.



Martena house, Franeker

43 The **Caminga house** (*Voorstraat no. 2*), currently in use by the Friesland Bank, is a stins dating from the 14<sup>th</sup> century. Whenever the sun shines on it, the yellow and red bricks come to life.



Friesland Bank, Franeker

44 The Renaissance **City Hall** (1594) is located at the *Raadhuisplein* (*City Hall square* – where else?). Its abundantly decorated façade is an important example of the state-of-the-art Frisian architecture in those days.

45 **Eisinga Planetarium** (*Eise Eisingastraat no. 3*). The genius wool-comber Eisinga turned his house into a



Eisinga Planetarium, Franeker

huge planetarium (1781). For over two centuries, the set of instruments have made the planets circle the ceiling with great precision.

### Those who play at bowls...

Frisians are into sports. It is common knowledge that they enjoy skating, but Friesland knows several other sports, that are hardly practiced outside of Friesland. 'Kaatsen' is a popular sport in Friesland. In many towns, it is played over the weekend during the summer. 'Kaats' villages are mostly found in Friesland's northwestern corner. Many villages have their own kaatsfield, but it's also played in the streets a lot. Everybody joins in: men and women, the young and the old, good players and bad players. It's an old Frisian ball game, that bears some resemblance to cricket - being played with



Kaatsen

the same intensity, and equally incomprehensible to the accidental spectator. But this is what makes it fascinating. While you're on the road, try to make time to decipher the game.

The field game focuses on a small, firm, leather ball. The players are divided into two 'parties', each consisting of three men, that are called 'service party' and 'strike party'. The game commences with hitting the ball with bare hands, to the strike party's court. If the ball lands in the court, the service party gains two points. The court players must try to prevent this from happening by striking the ball back with a leather glove. The score is kept on a pole with little arms that is called a 'telegraph'. The game is hardly played outside of Friesland in the Netherlands, but, what's remarkable, it is played in Belgium, the North of France, Italy, Catalonia and even South-America, in international competition.



Bulb fields in bloom

46 As you can in Het Bildt, you can also enjoy the bulb fields near **Arum**, during the tulip-flowering season. Between Achlum, Arum and Lollum you can find an unspoilt section of 'slaughter' dike, which you can enjoy looking at from the Slaughter farm café on the sidewalk.

47 In 1902, an Augustinian monastery was built near **Witmarsum** (*Arumerweg no. 66*). Along with it, there

also arose a church. The monastery was closed in 1974. For a long time, Witmarsum's Emergency Relief was situated here – a safe house for refugees.



One can find a lot of decorative art in Bolsward!

### **Bolsward, city of butter**

It requires a little bit of fantasy to picture it, but once, Bolsward was situated on the shore of an arm of the sea that was 7 kilometres wide. The small town came into being about a thousand years ago, on the banks of the river Marne. Originally, Bolsward consisted of two terps. Towards the south was the trading terp Bodliswerth (*Hoogstraat, Dijk en Snekerpoort*). The northern terp was the church terp, on which the monumental Martini church was built in the 15<sup>th</sup> century. Since ancient days, both terps have been connected to each other by the Kerkstraat. Bolsward had its best years in the 15<sup>th</sup> century. The small city was incorporated in The Hanseatic League. In the 16<sup>th</sup> century, Bolsward's population was above average, with its 3,500 inhabitants. But the Central Sea had had its

day as an international trade route. The number of inhabitants dropped to 2,300 in the 17<sup>th</sup> century. Still, Bolsward remained regionally important because of the trade in butter. It wasn't until the 19<sup>th</sup> century that the city equalled the scale of its mediaeval population, and the town ramparts and gates were demolished. However, the little canals and squares have maintained their rural distinction.

48 The present **Admonition** (*Skilwyk no. 27*) was built in 1810, in the place where Mennonites had congregated since 1584. As usual, the Admonition is slightly set back in relation to the building-line (in order to not draw attention), even though the church was built after the French instituted a freedom of religion. Its façade and tower go back to 1850.

49 Facing the Mennonite church is the courtyard of the **St. Anthony Hospital**, which is originally from 1455. Even today its accommodation is let to the elderly.

50 The **City Hall** (*Jongemastraat no. 2*) is an example of Frisian Renaissance. It was built between 1613 and 1617. The mayor had designed it. Abundant rococo decorations (1768)



City Hall, Bolsward

adorn the façades. Note the city seal with its two-headed eagle. This is the German emperor's eagle. The emperor ruled Friesland around the year 1500. The weigh-house used to be located in the basement, now decorated with a collection of antiquities.

51 **Gysbert Japicxmuseum** and 'text shop', where you can buy Frisian texts (*Wipstraat no. 6*). The museum is situated in the birthplace of Gysbert Japicx, (1603-1666) a poet who wrote down his poetic thoughts in common Frisian.

52 **St. Maartens Church** is one of the biggest and most beautiful Gothic churches in the Netherlands. This symbol of Bolsward's glory days was built in 1446-1466, and has a typical Frisian saddle roof tower of an earlier date. Showpieces of its interior are the murals on the arched roof, the 15<sup>th</sup> century choir stalls, the baroque pulpit, gargoyles, and an impressive 18<sup>th</sup> century organ, all of them abundantly adorned.



Former orphanage, Bolsward

53 Hotel Hid Hero Hiem (*Kerkstraat no. 51*), is located in the **former Orphanage**, which is from 1553. The last orphan left the house in 1954.

54 The **Broerekerk** (Brother church), at the *Broereplein*, did not withstand the ravages of the ages very well. A Franciscan monastery was founded at the edge of the trading terp in 1270. The accompanying church was built in 1281. During the Reformation



Broerekerk, Bolsward

in 1580, the monastery was destroyed, but the church was preserved. A fire in 1980 deprived the church of its roof. In order to preserve the church from further deterioration, it was given a spectacular glass covering in 2006.

### **Churches in Friesland**

Three things strike you about Friesland's churches: their old age, the great number of them and their saddle roof towers. In almost every village you can find a church that gives away its origin in the Middle Ages by its architecture. Most of them are found in the terp region. In the Middle Ages, this region was part of the most densely populated and most prosperous areas of Northwestern Europe. The village structure added to the number of villages, since the Frisians lived scattered across terps. Separated from the outer world by the water, each community built its own little church. And even today, most villages are little more than a church with some farms. The Frisian churches are old and there are many of them, but because of the abundance of churches, the funding was inadequate. This is why there is not much great architecture in Friesland



### **Roman churches (950-1250)**

Holland's first churches were built after Frankish examples. Characteristic of Roman architecture is the use of round arches in windows and doors, and the use of domes. Holland's oldest examples can be found in Maastricht, Nijmegen and Utrecht, where there are churches from the period between 1000-1050. But the North is especially rich in Roman churches, although here they are a lot simpler than in the South. They are heavily built. Roman churches consist of thick walls and pillars, and small windows. Adornments were applied sparingly. Most churches were built out of natural



*Craquelé clay*

stone. Usually, tuff was used, a volcanic variety of rock from the Eifel area. In the North, people changed to using bricks in the 12<sup>th</sup> century, which was a lot sooner than elsewhere. The bricks were made of local clay. One can find examples of Roman churches in Kimsward, Exmorra and Boer

### **Gothic churches (1230-1560)**

Gothic architecture is characterized by its development from 'closed' to 'lightness'. Master builders discovered that by using pointed arches, less load was placed on the walls, which made it possible to build higher, wider structures. The windows grew in height also and



*Broerekerk, Bolsward*

allowed a lot of daylight to enter. The high domes needed sound support, for which the master builders discovered a trick. The walls and domes were supported on the outside, using buttresses and arches, so that the pillars inside the church could be less heavy. The introduction of the Gothic style by-passed through Friesland's monasteries. The monastic orders copied the architecture of their French 'mother monasteries.' In Friesland, you can strongly sense the presence of mendicant orders that believed in an austere way of living. They avoided unnecessary frills in the architecture of their churches. In Workum, Bolsward and Franeker you can find some lovely Gothic churches.



*Martini church, Bolsward*

### **Saddle back roof towers**

The majority of Frisian churches have a peak. But still, the saddle back roof is a Frisian characteristic, like that of Bolsward's Martini Church.

There are about 50 of them left. The explanation? A saddle back roof is easier and cheaper to build than a peak tower; a logical consequence of small-scale architecture. The typical saddle back roof-crown fits the church architecture that can be found along the Wadden shore up as far as Denmark.

### **Workum, city of flag stones**

Workum is an elongated city, that even today consists of a considerable number of farms. Being situated at the coasts of the Southern Sea provided for a lot of trading and fishing. Industry took shape in potteries, limekilns and shipyards. In the Golden Age, Workum provided Amsterdam's shipping companies with seamen, who mostly sailed the countries bordering the Eastern Sea. In prosperous times there was a need for luxuries such as butter, and this fact gave the trade in butter an enormous boost. The butter wagons from Workum and Makkum date from those flourishing times. Even in 1750, 30 percent of Workum's employed population made a living out of the shipping trade. But when the economy declined, the Dutch cities dragged the Frisian cities down with them in their fall. Nowadays, the city rejoices in the many watersport enthusiasts that call in at the city, and the Frisian language is improved by words such as: bungelette (chalet),



*Workum*

kitesurfzone, catamaran, yachtcharter, winter storage, bad weather provisions and beach volleybal.

### **55 Museum of Ecclesiastic Art, (Noard no.173).**

Artefacts of the 'abundant Roman Catholic life'. The Roman Catholic church can also be visited. This neo-Gothic church was built in 1877. You can tell by its 65 metre high tower that the church is a result of Roman Catholic reveille. It is open from the 15<sup>th</sup> of May through to the 15<sup>th</sup> of September, Mondays through Saturdays from 11 a.m. until 5 p.m. Like the Mennonites, Workum's Catholics had to practice their religion in secret, and initially services were held in people's homes. In 1689, a little conventicle was added at the Noard, that was in service until 1877.

**56** You can find some potteries in the city that uphold Friesland's tradition of ceramics. Amongst them are Pottery **De Swanneblom** at Noard no. 125, and earthenware factory plus restaurant **It Pottbakkershús**, Merk no. 18.



*Workum, Anabaptist church*

**57 Mennonite church, Noard no. 100-102.** This conventicle, that goes back to 1694, can be recognised by its being slightly set back in relation to the building-line. Little changed for the Mennonites during the Reformation: their church was, and remained, prohibited. The small congregation made do with a former salt hut. In 1694, they were able to afford a bigger Admonition. A

verger's residence was built on the street side in 1780, giving the construction at large the appearance of a farmhouse.

58 The **Jopie Huisman museum**, *Noard no. 6*, shows the work of this painter who was also a rag-and-bone man, and who died in 2000.

59 *Rondom de Merk* (around the market) are situated – as they should be – the city hall (15<sup>th</sup> and 17<sup>th</sup> century), the weigh-house for butter (17<sup>th</sup> century), St. Gertrudis' church (16<sup>th</sup> century) and a set of antique façades (17<sup>th</sup>-18<sup>th</sup> century). In the **Weigh house** you can find the cultural history museum: Warkums Erfskip, situated at *Merk no. 4*.



*St. Gertrudis church, Workum*

60 **St. Gertrudis' church** (1480) was designed on a grand scale – maybe a little too large: its ship, and its sturdy, detached tower were never completed. The church is regarded as one of the most beautiful Gothic churches in Friesland.

### Catholic churches

The year 1580 marks a change in Friesland's church history. Nothing came of the freedom of religion William of Orange had fought for. After 1580, the Reformed church was the sole church allowed. Nevertheless, about 10 percent of the Frisian population remained loyal to the Catholic church. In the beginning, persecutions in Friesland were vehement. That's why those loyal to each other had to meet

as inconspicuously as possible, in living rooms and barns. The earliest conventicle – a room that is arranged as a church, but cannot be recognised as such when seen from the street – can be found in Harlingen. It was built in 1614. It wasn't until the years 1690-1720 that numerous conventicles arose, along with the increase in tolerance. But one example of Catholic conventicles remains in Friesland: in Woudsend, far off our route.

The Catholics had to wait until 1798 for their religion to be granted equal rights, and churches that were confiscated earlier weren't given back into their possession, leaving them with no choice but to build new ones. The 'church reborn into freedom' was in need of a high level of representation, which led to the building of a series of large neo-Gothic churches in the second half of the 19<sup>th</sup> century. The renowned architect P.J.H. Cuypers built several churches in Friesland, for example in Harlingen, Sneek, Leeuwarden, and in Blauwhuis, south of Bolsward (1867).

61 **De Hoop's** shipbuilding yard in **Workum** is a monumental 17<sup>th</sup> century boatyard, that can be found at *Séburch no. 7*.



*De Hoop's shipbuilding yard in Workum*

62 Even though **Gaast** is not a terp, it is situated higher in the landscape. The hamlet's name gives away its geo-

logical foundation: 'gaast' means sandy ridge. Like a stubborn cliff, this clay ridge kept the Southern Sea from expanding.

63 **Piaam** is a terp village. It's 13<sup>th</sup> century church was built of yellow brick, and is surrounded by 'head-neck-torso' farmhouses and 'stjelpen': two different types of monumental farmhouses. There's a nature museum with an exhibition on outer dike nature reserves. From the bird-watching hut you have an excellent view on the IJsselmeer's forelands, that are abundant with birds. The farmhouse restaurant is a nice place to stay.



*Little church and 'head-neck-torso-farmhouse' in Piaam*

64 **Makkum** is a modest little city, that is not part of the 11-city skating race. Even so, some special spots are to be found in this 'vleckje' (= small town, litt. 'stain'): little farm neighbourhoods, the small canal with its sluice, houses built of local yellow brick, the weigh house, the market and the fisherman's harbour. In many respects, Makkum resembles the city of Workum. Already in



*Weighhouse, Makkum*

the Middle Ages Makkum was a trade settlement by the Southern Sea. In the Golden Age, mortar production formed it's major economic pillar. The little town lay hidden under the smoke of over a 100 lime-kilns, where sea-shells were burnt into lime. But apart from a few lime-kilns, this industry disappeared in the 19<sup>th</sup> century. Makkum's second important economic pillar was the potteries. This industry has survived up until now. Tichelaar's pottery with 14 successive generations is Holland's oldest family business!



*Tichelaar's pottery, Makkum*

65 **Tichelaar Makkum**, *Turfmarkt no. 65*. The pottery shop, the bakery and the factory belong together. In the bakery, buns prepared according to traditional methods are served offered as part of Tichelaar's client service



*Pictorial tiles, Turfmarkt*

66 **Mennonite church**, *Bleekstraat no. 11*. The present Admonition was built in 1910 to replace a former church elsewhere in the village.



### Roman bricks

Roman bricks are very large, very old bricks. All things considered, the monks are the founders of the Frisian brick industry. The 12<sup>th</sup> century monasteries were the first buildings made out of brick in Northern Holland. Roman bricks were also used in the building of churches, before anything else. You can find examples of churches made of red and yellow Roman bricks in Exmorra and Piaam.



Anabaptist church, Makkum

### Tomb stones

Other than in the rest of Holland, in Friesland cemeteries are a considerable part of the village scenery. This has to do with legislation: in 1823, the burying of the dead in churches was prohibited. Besides, henceforth, towns with more than a 1,000 inhabitants had to bury their dead outside of the town centre. But since many Frisian towns never reached the limit of



The last resting-place, little church, Piaam

a 1,000 inhabitants, the cemetery surrounding the church remained a 'memento mori'. Frisian cemeteries draw attention because of their monumental tombstones from the 15<sup>th</sup> – 18<sup>th</sup> century. The sculptors definitely knew what to do with the Renaissance style. Splendid graves, mourning signs with arms and crypts, can also be found in abundance in these churches.

67 Terp village **Allingawier** is changing into a **museum village** *Kaanaalweg no. 4*. In the 18<sup>th</sup> century museum farm, 'de Izeren Ko', one can find a collection of 'uleborden' (signs). In the town, a painter's workshop can be visited, as well as an 1850's fire station, a poacher's hut where fresh eel is smoked, a



Steam smithy, Allingawier

smithy and a work-house. The church has a tower with a typical Frisian saddle back roof. Exhibitions are held here. Should you want to, you can taste home-made Frisian 'drabbelkoek' (a type of



Church, Allingawier

cake) in the coffee house or the bakery. The slide-show presentation in the church is definitely worth a look.



Grocery store, Exmorra

68 **Exmorra** is a nostalgic terp village. In it's centre you can find the old Roman church, made out of local red and yellow Roman bricks. The village school and adjoining grocery, dating from 1885, is worth a visit. The grocer was not just a grocer, but also a schoolteacher and liquor dealer. You can find it at *Dorpsstraat no. 52*, open: May-Sept, daily from 1000 -1700 hrs. **Glassworks** 't Quakeltje. *Dorpsstraat no. 53*

69 **Cornwerd's** village scenery is protected. It has the compact structure of a terp village.

70 The renowned **Afsluitdijk** (the IJsselmeer Dam). Nowadays, a tourist tour around Holland is not complete unless you've driven over the IJ-



Statue of Dr. Lely

selmeer Dam. This miracle of hydraulic engineering was constructed in 1932 in order to separate the Southern Sea from the North Sea. Ever since, the IJsselmeer has been a safe inland lake.

### Frisian farmhouses

The Golden Age of the Dutch cities was also the countryside's Golden Age. Frisian farmers profited by the growing need for food. Trade in butter and cheese was flourishing, which can be noted by the two colossal types of farmhouses that were developed in this period: the 'head-neck-torso' farmhouse, and the so-called 'stjelp'. The agricultural industry grew larger, and bigger farms were necessary in order to work and store the crops, to stable the livestock and to house the live-in maids and servants. In the 16<sup>th</sup> century, the 'head-neck-torso' farmhouse appeared in Friesland. Crops were stored and cattle were put up in a rectangular barn with a high roof. The residence was located in front of the barn and had it's own roof. Residence and barn were connected to each other by a narrow passage,

a 'neck'. This type of farm was very common at the end of the 17<sup>th</sup> century, and there are different versions of it. Sometimes the neck is missing, and in Het Bildt, the residence is built at a right angle to the barn, named 'angle bar farmhouse'. At the end of the 17<sup>th</sup> century a second type of



*Dandelions in front of stjelp*

farm was in fashion: the ‘bell-glass’ farm, or in Frisian words, the ‘stjelp’. In this type of farm, living and working accommodation was placed under the same roof. The earliest Frisian ‘stjelps’ were built in West Friesland’s polders. The reclamation of the land was done with help of the Dutch, which explains why the Frisian bell-glass farms resemble the Dutch farms very closely. Still, the ‘stjelps’ base area is not square, like the Dutch, but rectangular. Many a ‘stjelp’ was built until the 20<sup>th</sup> century, and even today it meets the demands of modern agriculture.

#### Owl boards

A lot of façades of Frisian farm-houses are adorned with an ‘ulenboard’, which literally means an ‘owl board’. Originally this was the name of the triangular board in the top of Frisian barns, and was called that because barn owls and little owls, nesting in the barn, used it’s round hole to fly in and out.

Later on, the ‘owl board’ included the board and the façade’s adornment. This adornment consists of a crown post, with two mute swans placed on it, back to back.



*‘Uleboard’*



*Looking over the dike*

## 4 INFORMATION ON ROUTES, ADDRESSES

**1 Five village and town walks**  
Five village and town walks can be made, using 5 city maps. Panoramic views are indicated on the maps: the numbers correspond with the descriptions in chapter 3.

- Harlingen (map no 48)
- Bolsward (map no. 47)
- Franeker (map no 48)
- Workum (map no 47)
- Makkum (map no 48)

**2 Scenic walk: the Golden Collar route**

This walk guides you through the beauty of the landscape between Witmarsum and Pingjum.

- The panoramic views are indicated on the map. Look at chapter 3 for descriptions.
- This route is signposted, about 10 kilometres. Look at map no. 46
- This walk demands waterproof and solid shoes. The ground might be swampy.

**3 Three cycle routes (routes with junctions)**

- Panoramic views are marked with: ①
- For panoramic views in villages, look at the village and town maps (maps 47 through 48). Panoramic views outside of the town centre are indicated on the cycle maps.
- Junctions are marked with: ②
- All three routes are laid out according to junction routes. These numbers are marked on the maps and on signs along the road.

**a. Bicycle route SOUTH:** Workum – Makkum – Exmorra – Bolsward – Workum (about 33 km): map no. 44.  
*Extension* via Cornwerd (Zeedijk): 7 km



*Bicycle junction Allingawier*

extra; follow the numbers in parenthesis. Junctions: 22-1-56-(52-55-4)-1-5-11-10-9-6-4-17-22.

**b. Bicycle route HET BILDT:**

Oudebildtzijl – St. Annaparochie – St. Jacobiparochie – Nij Altoenae – Oudebildtzijl (22 km): map no. 46.  
*Extension* via Berlikum: 6 km extra; follow the numbers in parenthesis. Junctions: 69-65-63-(81-36)-11-58-60-71-69.

**c. Bicycle route CENTRE:** Witmarsum – Schraard – Pingjum – Kimswerd – Witmarsum (about 25 km): map no. 45. Junctions: 04-55-53-64-30-27-04.  
*Extension* via Harlingen and Zeedijk: 10 km extra. Junctions including extension: 04-55-52-59-51-64-30-27-04

**4 Two car routes**

- **Point of departure** for both routes is Witmarsum
- You can drive two routes: car route south, and car route north. These routes can be **joined** near Witmarsum: doing this, you will drive in a figure of eight.
- For **panoramic views** in the villages, look at the village maps (maps 47 through 48). Panoramic views outside of the villages are indicated on the maps of car routes. The map indicates panoramic views along the route. These views are described in chapter 3.



### a. Description CAR ROUTE SOUTH (about 40 km))

- Also look at map no. 43

WITMARSUM – BOLSWARD – WORKUM – MAKKUM – PINGJUM – WITMARSUM
<b>Starting point: WITMARSUM</b>
From <i>Kerkplein (village square): Arumerweg</i>
TURN RIGHT : Menno Simonsstraat – changes into: <i>It Fliet</i>
End of road: TURN LEFT and TURN RIGHT : <i>Easthimmerwei</i>
After 3,8 km TURN RIGHT : N359
In <b>BOLSWARD</b> STRAIGHT ON at the intersection with traffic lights (before the town's centre TURN LEFT): N359
Pass under a motorway, STRAIGHT ON : N359
After 11 km, TURN RIGHT, WORKUM : <i>Trekwei – Prysterhoek – Noard</i>
TURN RIGHT : Brouwersdijk – changes into : <i>Scharnebuursterweg</i>
At the three-forked road, TURN LEFT : <i>Doniaburen</i>
End of road, TURN RIGHT : <i>Zeedijk</i>
After 7,8 km in <b>MAKKUM</b> STRAIGHT ON at the roundabout : <i>Workumerdijk</i>
Cross bridge and after 50 m TURN LEFT : <i>Zeedijk</i>
TURN RIGHT : <i>Achterdijkje – Vermaningssteeg</i>
After the bend, TURN LEFT : <i>Vermaningssteeg</i>
TURN RIGHT and TURN LEFT : <i>Leerlooiersstraat</i>
End of road, TURN LEFT : <i>Harlingerdijk</i> route Cornwerd , Zurich, along the coastal road to Pingjum
After 4,5 km, keep to the right and before the Afsluitdijk STRAIGHT ON: pass under a motorway
Continue your way over viaduct; near Zurich STRAIGHT ON and pass under a motorway: after that, TURN LEFT: <i>Ald Mar</i>
Follow road to right. After 850 m at three-forked road, STRAIGHT ON: <i>Kleinhuisterweg</i>
End of road, near PINGJUM TURN RIGHT ; in village TURN LEFT: <i>Grote Buren</i> , changes into <i>Mulierlaan</i>
At the roundabout STRAIGHT ON : <b>WITMARSUM</b> . Destination at <i>Kerkplein</i>

### b. Description of CAR ROUTE NORTH (about 80 km)

- Also look at map no. 42

WITMARSUM - KIMSWERD - HARLINGEN - FIRDGUM - OUDEBILDTZIJL - VROUWENPAROCHIE - ARUM - WITMARSUM
<b>Starting point: WITMARSUM</b>
From the <i>Kerkplein (village square)</i> turn into <i>Pingjumerstraat</i>
STRAIGHT ON at the roundabout: <i>Mulierlaan</i>

After 1,8 km, STRAIGHT ON into Pingjum
End of road TURN RIGHT
TURN LEFT <i>Kleinhuisterweg</i>
TURN RIGHT richting Harlingen
TURN LEFT <i>Riegeweg, De Blokken</i>
TURN RIGHT <i>Tolheksleane</i>
TURN RIGHT <i>Kimswerderlaan</i>
At <b>KIMSWERD</b> TURN LEFT: <i>Harlingerweg</i>
In <b>HARLINGEN</b> STRAIGHT ON:
<i>Kimswerderweg</i>
At the roundabout STRAIGHT ON
End at roundabout TURN LEFT: <i>Stationsweg</i>
Pass train station. At roundabout, take 2 <sup>nd</sup> turn: <i>Spoorstraat – changes into: Havenweg</i>
At the end, TURN RIGHT: <i>Havenplein</i>
After the bridge TURN LEFT: <i>Prinsenstraat</i>
Follow road to the right: <i>Oude Ringmuur</i>
Over the lock bridge STRAIGHT ON:
<i>Zuidwalweg</i>
At the crossroads TURN LEFT: N393
Follow the N393 for 10 km, you pass:
<b>PIETERSBIERUM, SEXBIERUM, OOSTERBIERUM</b>
In <b>TZUMMARUM</b> TURN LEFT: N393/ <i>Buurren</i>
At the roundabout STRAIGHT ON: N393
After 800 m, TURN LEFT: <i>Camstrawei</i>
At the junction near <b>FIRDGUM's</b> little church STRAIGHT ON
End at three-forked road TURN RIGHT: <i>Armendijk – changes into: Oudebiltdijk</i>
After 12 km in <b>OUDEBILDTZIJL</b> STRAIGHT ON: <i>Monnikebiltdijk</i>
End of road TURN RIGHT: <i>Vijfhuisterdijk</i>
After 700 m keep to the right and follow road: <i>Arjen Roelswei – changes into: Leyester Hegedyk</i>
End of road TURN RIGHT: N393/W <i>Dijkstrastraat</i>
In <b>VROUWENPAROCHIE</b> at the roundabout STRAIGHT ON: N393
In Sint Jacobiparochie opposite to Groote Kerk (big church) TURN LEFT
TURN LEFT heading for Wier: <i>Moaije Peal – changes into Hegedyk</i>
In Berlikum 2 <sup>nd</sup> road TURN RIGHT: <i>Hofsleane</i>
End of village continue road: <i>Kleasterdijk</i>
In Ried TURN LEFT towards Peins
In Peins TURN RIGHT via Schalsum towards Franeker TURN RIGHT <i>Van Voorhuizenweg</i>
End of road TURN LEFT <i>Burgemeester J Dijkstraaweg</i>
TURN RIGHT N384/Leeuwarderweg, towards centre
STRAIGHT ON and continue on N384 towards Welsrijp
After 1 km TURN RIGHT: <i>Tzummerweg</i>
After 1 km TURN RIGHT: <i>Hitzumerweg</i>
After 1 km TURN LEFT: <i>Lollumerweg</i>
After 2,3 km TURN RIGHT: <i>Bayumerleane</i>
End in <b>ARUM</b> TURN LEFT: <i>Van Camminghaweg – changes into: Arumerweg</i>
You arrive at <b>WITMARSUM</b> . Destination of this route.

## 5 TOURIST ADDRESSES

### a. Places to spend the night

Places to spend the night, such as camping grounds, hotels and B&Bs, can be found on the websites  
www.noardwestfryslan.nl and  
www.beleefriesland.nl

### b. Tourist offices (VVV's), tourist information points

- Toerist Information point /VVV Het Bildt, Van Harenstraat 60, 9076 BX, 0518-401526
- Toerist Information point /VVV Harlingen, Sint Odolphistee 10, 8861 CA, 0517-430207
- Tourist office (VVV) Workum, Balkfinne 9, 8711 AW, 0515-852126
- TIP Tourist Information Point Bolsward, Wipstraat 6, 8701 HZ
- Het Friese hart, Pruikmakershoek 2, 8754 ET Makkum, 0515-233940

### c. Restaurants

#### Arum

Tavern "De Gekroonde Leeuw",  
Sytzamaweg 15, 8822 VB, 0517-641223

#### Franeker

Hotel grand café De Doelen , Breedeplaats 6, 8801 LZ, 0517-383256  
Café De Bogt fen Guné, Vijverstraat 1, 8801 TT, 0517-392416  
Restaurant De Stadsherberg,  
Oud Kaatsveld 8, 8801 AB, 0517-392686

#### Harlingen

Seafood restaurant De Tjotter,  
St. Jacobsstraat 1, 8861 AS, (0517) 414691  
Restaurant Noorderpoort, Noorderhaven 19, 8861 AJ, 0517-413561  
Hotel restaurant Anna Casparii,  
Noorderhaven 69, 8861 AL, 0517-412005  
Restaurant Nootgedacht,  
Grote Bredeplaats 35, 8861 BA, 0517-434211  
Beach Pavilion Zilt aan het Wad,  
Westerzeedijk 2, 8862 PK, 0517-419307

#### Kimswerd

De Bolle & de Hynst, Harlingerweg 15-17, 8821 LD, 0517-642429  
Village Tavern Greate Pier, Greatepierwei 9, 8821 LV

#### Lollum - Arum

Slachtehiem,  
Bayemerleane 5, 8823 SH, 0517-469108

#### Makkum

Restaurant De Prins, Kerkstraat 1, 8754 CN, 0515-231510  
Swan fan Makkum, Achterdijkje 8, 8754 EP, 0515-231712

#### Oudebiltdzyl

De Witte Klok, Ds. Schuilingsstraat 4-6, 9078 WD, 0518-421150  
Café Het Grauwe Paard, Monnikebiltdijk 1, 9078 VB, 0518-421343  
Restaurant De Heerlijkheid,  
Nieuwebiltdijk 84, 9078 PS, 0518-421530

#### Peins

Achter Hús, Schalsumerweg 2, 8812 JK, 0517-269440

#### Piaam

Restaurant De Nynke Pleats, Buren 25, 8756 JP, 0515-231707

#### Pingjum

Pizzeria Pingjum, Grote Buren 9, 8749 GC, 0517-579313  
De Nije Trije, Nesserlaan 4a, 8749 TC, 0517-579587  
Café de Halsbân, Greate buorren 1, 8749 GC, 0517-576990

#### St. Annaparochie

De Stadhouder, Stadhoudersweg 10, 9076 AC, 0518-401287  
Het Wapen van 't Bildt, Van Harenstraat 54, 9076 BX, 0518-401257  
Plate-restaurant Sieps, Van Harenstraat 19, 9076 BS, 0518-403232

#### St. Jacobiparochie

De Aardappelbeurs, Zuideinde 64, 9079 LP, 0518-491224  
Restaurant De zwarte Haan,  
Nieuwe Biltdijk 428, 9079 PG, 0518-401649  
Jacobshoeve, Westeinde 10, 9079 LJ, 0518-491057

#### Vrouwenparochie

Restaurant De Molen, Vrouwbuurstermolen 2, 9076 SW, 0518-403333

#### Witmarsum

Café De Gekroonde Roskam, Kaatsplein 3, 8748 BZ, 0517-531196  
Otterbar, Pingjumerstraat 21, 8748 BM, 0517-531874

#### Workum

It Pottebakkershús, Merk 18, 8711 CL, 0515-541900  
Café De Witte Herbergh, Sud 15, 8711 CR, 0515-543257  
Restaurant Séburgh, Séburgh 9, 8711 EE, 0515-541374

#### Wons

Coffee and teahouse Panta Rhei,  
Weersterweg 35, 8747 NR, 0515- 532198

#### Zurich

Hotel De Steenen Man, C. de Roblesdijk 26, 8751 TJ, 0517-579282  
Wayside restaurant Zurich B.V.,  
Viaduct 3, 8751 TL, 0517-579207



# CAR ROUTE NORTH

(1 : 200.000)



# CAR ROUTE SOUTH

(1 : 100.000)



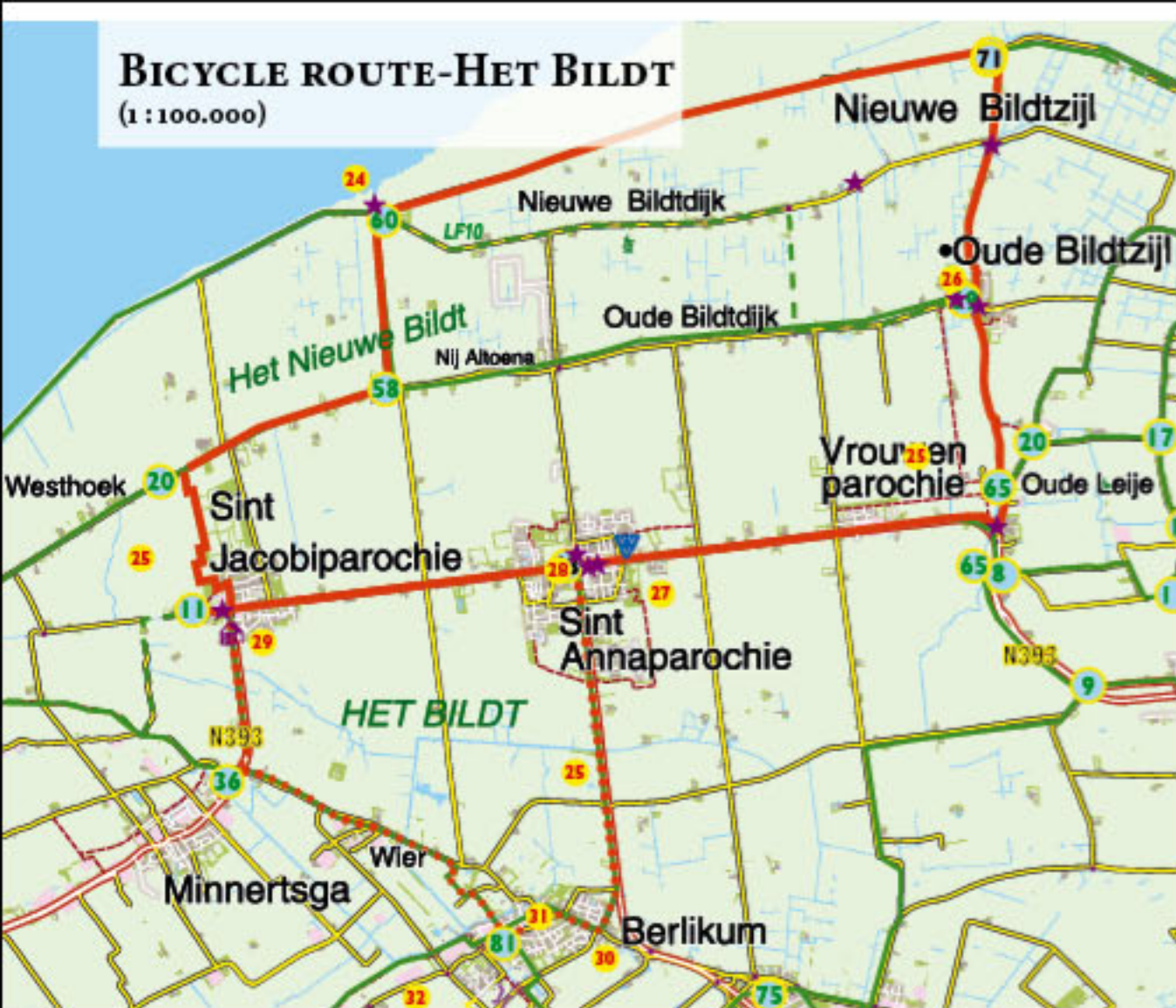






# BICYCLE ROUTE-HET BILDT

(1 : 100.000)



# BOLSWARD (1 : 12.500)



# WORKUM (1 : 12.500)



# WALK ROUTE WITMARSUM

(1 : 50.000)





## HARLINGEN (1:12.500)



## MAKKUM (1:12.500)



## FRANEKER (1:12.500)

