

REPORT AND COMMUNICATIONS.

REPORT

PRESENTED TO THE

Cambridge Antiquarian Society,

AT ITS THIRTY-EIGHTH ANNUAL GENERAL MEETING,

MAY 27, 1878,

WITH AN ABSTRACT OF THE PROCEEDINGS OF THE SOCIETY

1877—1878.

ALSO

Communications

MADE TO THE SOCIETY.

No. XX.

BEING No. 2 OF THE FOURTH VOLUME.

CAMBRIDGE :

PRINTED FOR THE CAMBRIDGE ANTIQUARIAN SOCIETY.

SOLD BY DEIGHTON, BELL & CO.; AND MACMILLAN & CO.
GEORGE BELL AND SONS, LONDON.

1878.

Price Three Shillings.

CAMBRIDGE ANTIQUARIAN SOCIETY.
COUNCIL.

May 27, 1878.

President.

CHARLES CARDALE BABINGTON, Esq., M.A., F.R.S., St John's College, *Professor of Botany.*

Treasurer.

WILLIAM MILNER FAWCETT, Esq., M.A., Jesus College.

Secretary.

Rev. SAMUEL SAVAGE LEWIS, M.A., Corpus Christi College.

Ordinary Members.

JOHN EBENEZER FOSTER, Esq., M.A., Trinity College.

GEORGE MURRAY HUMPHRY, Esq., M.D., F.R.S., Downing College, *Professor of Anatomy.*

THOMAS M^cKENNY HUGHES, Esq., M.A., Trinity College, *Woodwardian Professor of Geology.*

HENRY BRADSHAW, Esq., M.A., King's College, *University Librarian.*

Rev. GEORGE FORREST BROWNE, M.A., St Catharine's College.

JOHN WILLIS CLARK, Esq., M.A., Trinity College.

THOMAS HACK NAYLOR, Esq., M.A.

Rev. HENRY RICHARDS LUARD, D.D., Trinity College, *University Registrar.*

Rev. JOHN EYTON BICKERSTETH MAYOR, M.A., St John's College, *Professor of Latin.*

Rev. WALTER WILLIAM SKEAT, M.A., Christ's College, *Bosworth Professor of Anglo-Saxon.*

Rev. THOMAS BROCKLEBANK, M.A., King's College.

FREDERICK CHARLES WACE, Esq., M.A., St John's College.

PUBLICATIONS
OF THE
CAMBRIDGE ANTIQUARIAN SOCIETY.

REPORTS.

Reports I—X (1841—1850). Ten numbers. 1841—1850. 8vo.

PUBLICATIONS. QUARTO SERIES.

- I. A Catalogue of the original library of St Catharine's Hall, 1475. Ed. by Professor CORRIE, B.D. 1840. 1s. 6d.
- II. *Abbreviata Cronica, 1377—1469.* Ed. by J. J. SMITH, M.A. 1840. *With a facsimile.* 2s. 6d.
- III. An account of the Consecration of Abp. Parker. Ed. by J. GOODWIN, B.D. 1841. *With a facsimile.* 3s. 6d.

CAMBRIDGE ANTIQUARIAN
COMMUNICATIONS,

BEING

PAPERS PRESENTED AT THE MEETINGS

OF THE

Cambridge Antiquarian Society.

No. XX.

BEING No. 2 OF THE FOURTH VOLUME.

1877—78.

CAMBRIDGE:

PRINTED BY C. J. CLAY, M.A.

AT THE UNIVERSITY PRESS.

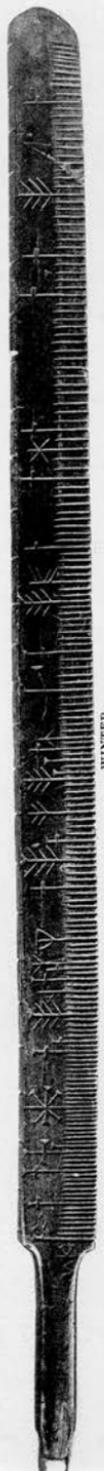
1878

CONTENTS.

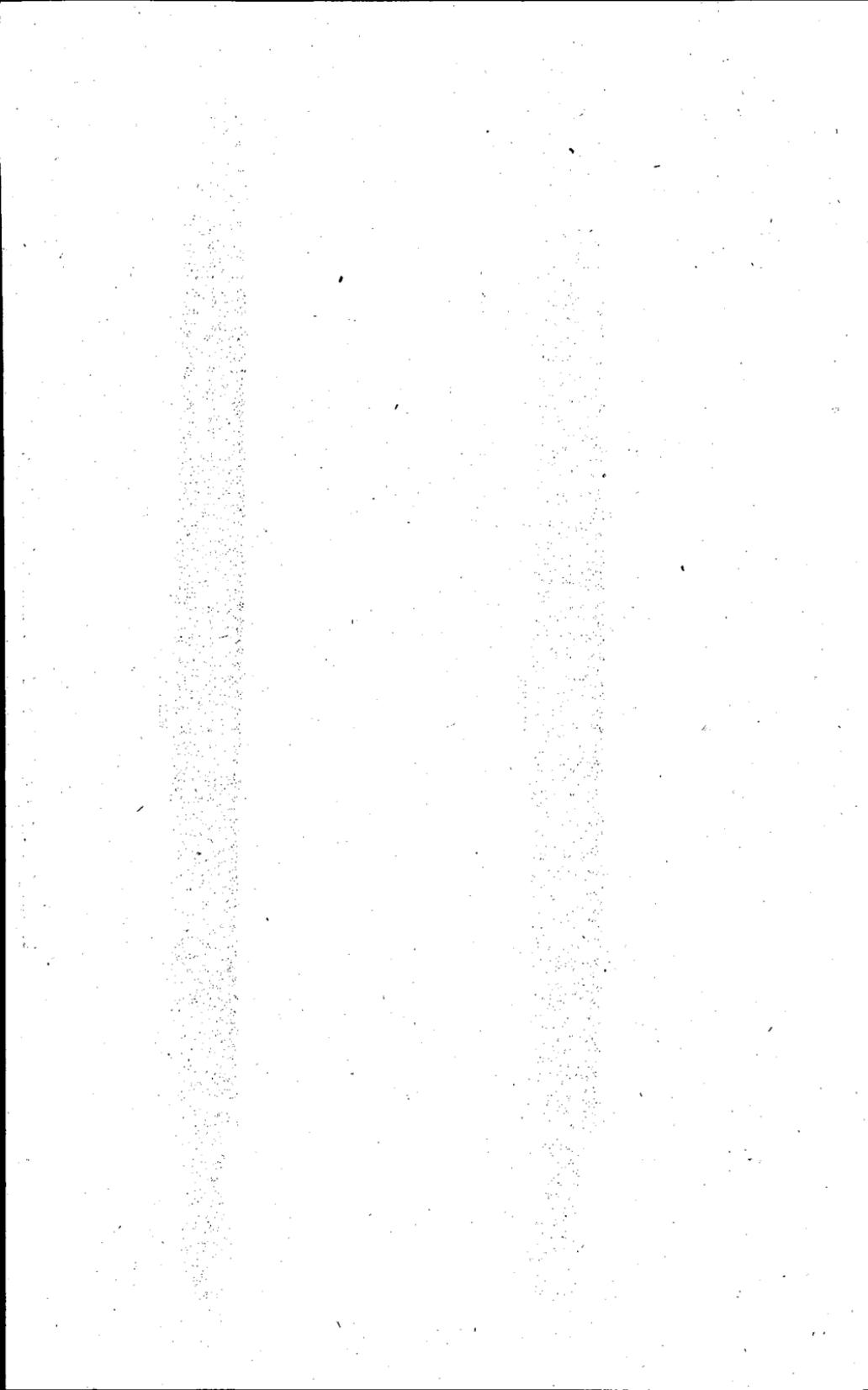
	PAGE
VIII. On the Flint Implements found at Helwan near Cairo, by A. J. JUKES-BROWNE, Esq., B.A., F.G.S. Communicated by T. M ^c K. HUGHES, Esq., M.A., Woodwardian Professor of Geology. (With a plate of lithographs and a map.)	85
IX. On some Ancient Court Rolls of the Manor of Littleport in the Isle of Ely. Communicated by W. MARSHALL, Esq.	97
X. On Coining, and the Implements of Coining. Communicated by J. D. ROBERTSON, Esq., Trinity College	109
XI. Description of a Norwegian Calendar. Communicated by E. MAGNÚSSON, Esq., M.A., Trinity College. (With a photograph and six full-page wood-cuts.)	129
XII. On a Flint Implement found at Barnwell. Communicated by A. F. GRIFFITH, Esq., Christ's College. (With a lithograph.)	177
XIII. Notice of a Ring found at Montpensier, and supposed to have belonged to the Black Prince. Communicated by EDW. HAILSTONE, Esq., Jun.	181



SUMMER.



WINTER.



XI. DESCRIPTION OF A NORWEGIAN CALENDAR. Communicated by EIRÍKR MAGNÚSSON, Esq., M.A., Trinity College.

[May 13, 1878.]

THE old-time almanac, to the contents of which I am going to call attention, was brought to this country from Norway about half a century ago (either in 1826 or 1829) by the Rev. Richard Carter Smith, M.A. His daughter, Mrs Atkinson of Clare College Lodge, was kind enough, some time ago, to inform me of the existence of the document, which had been carefully preserved in the family, and to persuade her brother, Richard G. Smith, Esq., the present owner of it, to allow me to examine it, and to exhibit it to the Society on the present occasion.

In shape this calendar represents the familiar type of the so-called clog-almanacs of England, more specially called "*the Staffordshire cloggs*." This term for calendars, scored on solid objects of portable nature, has been generally adopted in England ever since that learned keeper of the Ashmolean Museum at Oxford, and Professor of Chymistry in the University, *Dr R. Plot*, wrote his researchful *Natural History of Staffordshire*. So far as I have been able to trace, he is the earliest authority for the use of this term, as applied to these calendars. He introduces the subject of these Staffordshire antiquities in the following words:

Canutus took possession of the whole kingdom, and raigned sole King of England for 20 years: during which time, and the raignes of his two successors also Danish Kings of England, many of their Customs and Utensills, no doubt on't, obtain'd

here, amongst which I guess I may reckon an ancient sort of Almanacks they call Cloggs, made upon square sticks, still in use here amongst the meaner sort of people, which I cannot but think must be some remains of the Danish government, finding the same with little difference to have been used also formerly, both in Sweden and Denmarke, as plainly appears from Olaus Magnus and Olaus Wormius.

After this statement, to which I shall return presently, the Doctor proceeds :

They are here called Cloggs, for what reason I could not learn, nor indeed imagin, unless from the English Logg (a term we usually give to any piece of wood), or from the likeness of some of the greater sorts of them to the Cloggs, wherewith we usually restrain the wild, extravagant, mischievous motions of some of our dogs.

If these *cloggs* were really a species of almanac adopted by the English from the Danes, as Dr Plot maintains, and all English writers who have dealt with the subject since his day, it must be assumed as *natural* that with the Danish thing, its Danish name should also have been adopted, and as *certain*, that with it its Danish type must have been preserved, in all its essential characteristics at least, at the same time.

But, as to the name, it is a matter beyond any question, that at the time, when the supposed adoption of these Danish time-markers took place, that is to say, in the 11th century, the Old-Norse language knew no such word as *clogg* for calendars scored on wood, or on any other object of a solid, portable nature, or for such pieces of wood, or of other material, as were specially used for carving runes on. The standing term for logs or pieces of wood, or of other material on which runes were cut, was *kefli*, a word which cannot possibly be supposed to have corrupted in Saxon mouths into *clogg*. On the other hand, *clog* seems to be a word well known in English dialects for a *piece of*

booter of the 11th century the calendric teacher of the Englishman of the time.

It is only repeating an historical truism, to say that, where a custom has longest prevailed and struck deepest root among the masses as an unavoidably necessary item of their civilisation, there the longest time and the most radical measures are required for the complete eradication of the same. Now, we know that the Danish element was longest established in the North of England and, as a matter of course, we should expect an important item of Dano-Christian civilisation, which even up to the end of the 17th century was understood, and turned to practical purposes by the "meaner sort" of people in non-Danish Staffordshire, to have been known in some way to the people in the old Danish kingdom of Northumberland. Such, however, is not the case. There is only scanty evidence of probability to show, that the clog-calendar was used in the North of England. The absence of a positive evidence on that head need, however, amount to no more than an accident; nor does it warrant any conclusion to the effect that clog-almanacs were never known there; but what it warrants, is a conclusion to the effect that this supposed purely Danish institution took deeper root among, and got firmer hold of, strangers than of its own inventors and cultivators; and that, in the nature of the matter, is a most unusual thing ever to happen.

Taking a comparative survey of Northern clog-almanacs, we find that, by the type of their Sunday letters, they fall into two distinct groups: the clog *with* runes, to signify the Sunday letters, and the golden number, a type which obtains through Denmark and Sweden; and the clog *without* runes, which obtains throughout Norway. This clog may be said, broadly speaking, to be identical in type with the Staffordshire clog. Its Sunday letters are either straight lines, scored on the planes, or else scores in the edges, where two planes meet. Its mark-day emblems bear a singular resemblance in many cases

to the same emblems on the Staffordshire clog, and occur, as far as my observation as yet goes, never on Danish or Swedish staves. From the missionary history of the North, we know that, while Denmark and Sweden received Christianity chiefly through German agency, Norway was redeemed from paganism principally by English enterprise. At that time the vernacular alphabet of the whole of Scandinavia was the runic. It was only a natural adaptation of a foreign to a vernacular time-marking contrivance, that the first seven letters of the Roman alphabet, which did service in the Roman Calendar as Sunday letters, should be replaced, for the same purpose, by the first seven letters of the current Scandinavian alphabet, these letters being **PNP#RY***. We are not at liberty, I think, to presume, that this natural mode of adaptation which obtained in Sweden and Denmark should have been discarded without a cause in Norway. And still less are we at liberty to assume it as the result of a pure accident, that the type actually adopted by the Norwegians, should agree entirely with that which in the 17th century turns out to be popularly current in Staffordshire.

Further, it should not be forgotten, that the Christian dominical letter-system had been known and used for calendric purposes throughout England for centuries before the Norwegian had any notion of it as a time-marking contrivance. To suppose that the semi-barbarous Norwegian, during the very time that he was struggling for the maintenance of his dear paganism against the "odious" creed of "White-Christ," took care to popularize the fundamental law of the Christian Church, which enjoined due observance of Saints' days, with their fasts and vigils, with a view to the utter eradication of the pagan high-day observances, is as preposterous, as it is absurd, for a moment to imagine that Englishmen, observing the Christian cultus for centuries, were incapable, all the time, of providing themselves with a popular and practical contrivance, serving as a guide to the proper observances of the ecclesiastical seasons,

so as to prevent penances being incurred from ignorance, and only awoke to the practical necessity of the invention, when red-handed rovers of the North-sea came to their rescue. Still more out of the way would it be, to suppose that, under the circumstances already alluded to, the semi-pagan *Norwegian* of the 11th century coming occasionally down on the English coasts as a furious freebooter, or visiting the country as a trader in furs, but having nothing to do with the rule of the country, should actually have enforced upon it a Christian calendar, an invention of the practical use of which he was, in all probability, blindly ignorant.

It is, thus, evident, that the Staffordshire clog cannot be of Danish origin; and there is nothing to prove, that it could be derived from a Norwegian prototype, while, in reality, everything tends to show, that the Norwegian clog must derive its origin from England. This necessarily throws the antiquity of the Staffordshire clog back by centuries. But there is nothing formidable in the thought. For it is only on the ground of its having been an ancient institution in the English Church, that the fact of its being used and understood by the common people of Staffordshire, in the 17th century, can be understood.

I have already mentioned, how all Northern calendars fall into two main groups according to the type of the dominical letters; namely, the group in which the Sunday letters are represented by a straight line or a notch, and the group in which the Sunday letters are represented in runic characters. Each group falls again into two main divisions: calendars with the golden number, and calendars without it. The calendars belonging to the former of these divisions are properly called *primstaves*, or golden number staves, from *prim* or *prime*, the popularly current term for the golden number, originally derived from *prima*, i. e. *luna*. This group was the clerks' almanac, because it supplied the key to the lunar cycle, thereby to the Paschal term, and the movable feasts throughout the year.

It was enforced by law, that a copy of this calendar should be kept at every parish church in the North. The second group, which showed no golden number, was the layman's calendar, supplying only a guide to the proper observance of the immovable feast-days with their fasts and vigils. Both groups of calendars had one main feature in common, namely this, that the feasts and Saints' days were distinguished by peculiar emblems, which either pointed to the principal event in a Saint's life, or represented some of his attributes, or else conveyed an appropriate reminder of the significance of the season of the year for domestic life, or industrial pursuits by land or by sea. To this latter class of calendars the one now under notice belongs.

Passing over to the contents of it, you will observe that the straight lines, which do the duty of dominical letters, are divided throughout into sevens by lines scored across the narrower planes of the stave. This division, I need scarcely remark, means weeks. The stave follows the heathen tradition of dividing the annual cycle into two half-years, the reason of which I have set forth already in my paper on the calendar from Lapland (*Communications*, 1877, pp. 77 ff.). One side represents the winter season, the other that of summer. The winter season begins with the 14th of October, to which is attached the emblem of a mitten, and ends on the 13th of April. But you will observe, that to the last week on this side of the calendar there are added two lines seemingly intended to signify some extra days. They have however in reality nothing to do with the days of this half-year, but are purely accidental mistakes on the part of the carver. He has namely scored the dominical letter lines first throughout the whole length of the side of the stave. When he afterwards divided them into weeks, it turned out that he had scored too many. He left, however, the oversight uncorrected, because it could never cause any confusion, every peruser of staves knowing

that the last day of the winter season must always be the 13th of April, since the first day, by which the Summer season on the other side of the stave began, must invariably be the 14th of that Month, called throughout Norway, the first day of Summer, *Förste Sommerdag*. It is thus quite evident, that these two lines have no hidden calendric signification whatever, but are purely accidental mistakes on the part of the carver, left uncorrected, because they could not be a source of any confusion. The winter season consists of 26 weeks exactly, or 182 days; the summer season of 26 weeks and one day, or 183 days altogether; consequently the year contains the regular Julian number of 365 days.

We next come to consider the relation between the dominical signs in this calendar and the dominical letters of the Roman Church calendar. In that matter this calendar presents some peculiarities which must be noticed. It should never be forgotten, although writers on clog-calendars often overlook the fact, that the foundation, on which the dominical letter system of the clogs rests, is the dominical letter system of the Roman Church calendar. Whether the clog-almanac has its dominical letters marked by seven strokes, as in the present, or by notches, as in many of the Staffordshire clogs, or by runic characters, as is the case with the Danish and the Swedish Primstaves, the foundation of it all are the seven dominical letters of the Roman catholic Church calendar, *a, b, c, d, e, f, g*. These seven letters being repeated in the same order as often as there were weeks in the year, it followed, that every day of the month had its fixed Sunday letter, and consequently that every fixed Saint's day fell in every year on the same Sunday letter. This is an important thing to remember in dealing with the calendars of the old time, when the popular way of dating events and occurrences, was to fix them by the Saint's day next before which, on which, or next after which, they took place. In order therefore to rightly understand the clog-calendar

arrangement in every case, it is necessary to read them by the guidance afforded by the standard calendar of the Church. In this respect it is important to notice, how the old laws of Scandinavia, more especially, with regard to the present case, the old laws of Norway, provided by a simple formulary for the accurate observance by the laity of all the fixed Saints' days, and church festivals throughout the year. In the 26th chapter of the Church Law of Archbishop John the younger of Drontheim, from 1280, this formula is thus given¹: From the thirteenth day of Yule are XIX nights to Paul's mass, thence are VIII nights to Candlemas, thence are two and XX nights to Matthias' mass, thence are XVI nights to Gregory's mass, XVII if there be leap year, then are XIII nights to Mary's mass, thence are two and XX nights to Magnus' mass, then are IX nights to the Rogation day, then are VII nights to the mass of the Apostles Philip and James, then are II nights to the Cross

¹ Norges gamle Love. Udgivne ved R. Keyser og P. A. Munch. vol. 2, pp. 359—60.

Fra þrettanda deghi i iolom ero .xix. netr till Pals messo. þáðan ero .viij. netr till kyndyls messo. þeðan ero tvær nætr oc .xx. till Mathie messo. þæðan ero .xvi. netr till Gregorii messo .xviij. ef laupar er. þa ero xiiij netr till Marie messo. þáðan ero .ij. netr oc .xx. till Magnus messo. þa ero .ix. netr till gagnðagsens. þa ero .vij. netr till postola messo Philippi et Jacobi þa ero .ij. netr till krossmessu. þeðan ero .xii. netr till Haluardz messo. þa ero xiii netr oc xx till Botolfs messo. þa ero .vij. netr till Jonsvoku. þa ero .v. netr till Petrs voku. þa ero .iiij. netr till Suipthuns voku. þa ero .vi. netr till Sæliu manna voku. þáðan ero xii netr till Margrettar messo. þa ero .ij. netr till Marie messo Magdalene. þa ero .iiij. netr till Jacobs messo. þa ero .iiij. netr till Olafs voku fyrru. þa ero fim netr till Olafs uoku siðare. þa ero .vij. netr till Lafrans voku. þa ero .v. netr till Marie messo. þa ero .ix. netr till Bartholomei messo. þa ero fimtan netr till Marie messo siðare. þa ero .vi. netr till krossmessu. þa ero .vij. netr till Mathei messo. þa ero .viij. netr till Mikials messo. þa ero .ix. netr oc .xx. till tvæggi postola messo. Symonis et Jude. þa ero .iiij. netr till alra hæilagra messo. þa ero .x. netr till Martæins messo. þa ero tolf netr till Clemez messo. þa ero .vij. netr till Andres messo. þa ero .vi. netr till Nikulas messo. þa ero .xv. netr till Thomas messo. en þa ero .iiij. netr till iola dags.

mass, thence are XII nights to Hallward's mass, then there are three and xxx nights to Botolph's mass, then there are VII nights to John's wake, then there are v nights to Peter's wake, then are IIJ nights to Swithun's wake, then there are VI nights to the wake of the men of Selja, thence are XII nights to Margaret's mass, then there are IJ nights to the mass of Mary Magdalene, then there are IIJ nights to James' mass, then there are IIJ nights to the first Olaf's wake, then there are five nights to the later Olaf's wake, then are VIJ nights to Lawrence wake, then are v nights to Mary's mass, then are IX nights to Bartholomew's mass, then are fifteen nights to the later Mary's mass, then are VI nights to Cross mass, then are VIJ nights to Matthew's mass, then are VIII nights to Michael's mass, then are IX and XX nights to the mass of the two Apostles Simon and Jude, then are IIIJ nights to All hallows' mass, then are X nights to Martin's mass, then are twelve nights to Clement's mass, then are VII nights to Andrew's mass, then are VI nights to Nicolas' mass, then are XV nights to Thomas' mass, but then there are IIIJ nights to Christmas day.

This law is an important record, as showing what Saints' days had by that time become fixed festivals in the Norwegian Church. But the principal interest in it for our purpose is the prescription which it supplies to any one of the laity who cared to provide himself with a handy time-marker showing at a glance the fixed festivities of the Christian year which it behoved everyone duly to observe. This very prescription, it is easy to see, is a compromise between the Roman Church calendar, and the various terms, at which, by time-honoured popular tradition, the year began in different parts. For when the distance in time between the fixed Saints' days to be observed throughout the year was once determined, the question as to the proper date for the commencement of the year was reduced to one of secondary importance. But then,

it will be asked, how did the untutored laity come to place the Saints' festivals on their proper days of the month when, f. e. in some places the year began on the 14th of October, in others on the 23rd of November, in others again on the 23rd of December, &c. ? This followed as a matter of course when the right date of the first day of the year was known as it was always known, because the first Saints' day after the commencement of the year served as a starting point from which, by the afore-named law formula, the feasts of the Saints were disposed at their proper intervals throughout the cycle of the year. And for the purpose of ensuring absolute accuracy in this all important branch of the Church discipline the ecclesiastical law contained another fundamental provision, to which I shall now briefly call attention. In the ecclesiastical law of Archbishop John already mentioned, in the 20th chapter, it is provided, that

¹ Every priest, who hath a parish church, shall cut (i. e. issue) a cross and let it go abroad before every Sunday and feast day, as many nights (i. e. days) in advance thereof, as the people of the district agree upon.... But if he cut not according as the law ordaineth, or he mis-cut crosses, or he exercise not due

¹ L. c. pp. 355—56.

Hvær prestr skall kros skera. sa er hældr kirkiu sokn. oc fara lata firir hægum deghi huærium oc fostu deghi. sua morghum nattom firir. sem fylkis mænn værda sattr a. . . . En ef han sker ægi sem mælt er. eða misker krossa. eða ræflar han ægi. þá gialde han byscupi halfann annan æri firir huærn kros er ægi for at rettu. En ef han sker kros at skilum oc kœmr han ægi i natstað rettan. þa skall han eftir fara. oc uita a huærium bænda*. stoð oc stæimfni þeim þingh. en siðan gange han aftr eða riði oc hafe með ser uatta tva. oc seghi ollum till at þær kome till þings. oc skyri sik með æiði sinum oc gialde kross uiti. a þui þingi. ef prestr vill stæmfna. En ef hin uill huarke suæria ne viti festa. þa skall prestren eða bœndr æsta liðs till at fara at honum a þingi. oc taka af honum halfu mæira. hafe bœndr halft. en prestr halfan annan œyri. En ef bœndr synia honum liðs till atfarar. þa er sa sæckr halfum œðrum œyri.

* So altered by me. The edition has the unintelligible *hande* which the context shows is a mere blunder of the MSS.

vigilance about their transmission, then shall he pay to the bishop $1\frac{1}{2}$ ounce for every cross that did not go according to regulation. But if he issue a cross in due time and it does not reach the right place at night, then shall he make an inquiry as to who of the bonder-men caused delay, and him he shall summon before a court, whereupon he shall go back or ride, having with him two witnesses, and he shall call upon all (men, *i.e.* householders) to come to the court to purge themselves by their oath, and to pay cross-fine at the court, according as the priest summoneth. But if the accused will neither swear nor handsel the fine, then shall the priest or the bondermen call people to their assistance to press him at the court and exact from him a twofold fine, &c.

This law-provision is very instructive in more than one way: It shows, how the church copied heathen customs for the purpose of enforcing due observance of its holiest rites. From time immemorial it had been customary in Norway, for the chief of a district to "cut up a war-arrow" as the phrase was, which meant, to send out a summons accompanied by an arrow cut out of wood generally, to all his liegemen, to accompany him on an expedition, whenever he wanted either to invade a neighbour's territory or to meet an invading foe, in defence of his own¹. This was a summons which it was one of the highest duties of a citizen to obey, as its meaning was no less religious than military. In copying the form of it for the requirements of the discipline of the church, a more absolute obedience was thereby ensured. In this way then the date of the due observance of every festival was correctly fixed, provided the priest was so much of a computist, that his calculations might be relied upon, which however this very law provision assumes as a rule to which exceptions were not unknown. Nor were they. Even the law itself gave faultful information on the point, and there is hardly a MS. extant of

¹ Nyere Landslov. Landværnebolc. *N. G. L.* 2. 35.

Archbishop John's canon law, which gives all the Saints' days' intervals correctly. And we shall see presently, that in this respect our calendar is not quite faultless. Before, however, I enter further on that subject, I would observe that in stating the intervals between the Saints' days, two modes of calculation were observed. Either both Saints' days which bounded the interval were counted inclusive, in imitation of the octave calculation of the Church; or only one of the Saints' days bounding the interval was counted inclusive, in that case invariably the second. Thus the Epiphany day bore throughout the North the title of *prettandi*, i.e. thirteenth day of Yule; which it is, if Christmas day and Epiphany day are both included. But by excluding the former we get in the *Twelfth night* of the English Church an illustration of the second method. It is the vacillation between these two methods of calculation which is so frequent a cause of confusion both in the MSS. of the Church laws, and in the calendars, and we shall find in the present one an illustration of this confusion also.

One further point of great importance must be noticed in connection with this part of my discourse. To guide ignorant laity to the due observance of ecclesiastical festivals was not the only purpose which the old time-markers served. They answered another, and a most important, purpose, as well: from the commencement of the Christian Era in the North (10th cent.) down to a time long after the introduction of printing *they formed the basis of historical chronology*. In the olden time the Saint's day was the point of time by which historical events were fixed, and documents were dated, when the Julian calendar was not followed, the aid of which was much more rarely resorted to in the North than that of the Saints' days' cycle. Now, it is a fact, that not only on calendar-staves are the Saints' days frequently put down on the wrong day of the month, but even the calendars prefixed to the earliest printed Breviaries betray the same vacillation to a startling degree. It cannot be main-

tained for a moment that the misdated calendar was a document to which no credence was given in matters chronological, any more than it can be insisted on, that in matters ecclesiastical it was not a trusted guide. Its existence at the present day is the best refutation of such a supposition. At present no one can say to what extent confusion in historical dates has resulted from the misdating of the Saints' days on the old Primstaves. To judge from the frequent occurrence of staves belonging to the misdated category, it is safe to say that the confusion must be enormous. Not that the date was originally wrong by any means, but that it became wrong, when deciphered on the basis of the standard calendar of the Catholic Church by later historians, ignorant of the real case of the original date. Herein lies the great interest which attaches to the study of these old time-markers, a study which cannot be delayed any longer, if the last aid for the correction of the historical chronology of the North is not to pass away into dust. It is, no doubt, a feasible, though certainly a very arduous task, to bring about, on the basis of the errors here referred to, a classification of the existing mass of runestaves. It is in my opinion quite possible to localize the classification according to dioceses, for on that principle the grouping of them must be carried out, as the errors seem certainly to go by dioceses. When this is done a firm basis will have been laid for the eventual correction of historical data in each diocese, for the period which the staves can be proved to cover. That foundation laid, an immense service will have been done to the study of Scandinavian history.

As I have said before, the calendar begins on the 14th of October, *St Calixtus' day*, dominical letter G. It may, perhaps, be asked on what grounds I come to fix on that date for the commencing day of the year. The matter is easily explained. With the Norwegians the winter was from time immemorial the season of the year, (was the half-year), which

preceded the summer (see my Lapland Calendar, page 83). Norwegian staves divide the year generally into two halves; and the one half is Norway's winter, Oct. 14—April 13; and the other half is Norway's summer, April 14—Oct. 13. The question as to the precedence of these two seasons is decided by the Concurrent. On staves where runes are employed for Sunday letters the Concurrent, or last day in the year is easily recognizable by the fact, that it has the same Sunday letter as the first day of the year. On clogs which use mere straight strokes or scores to signify their Sunday letters, the Concurrent is found represented by the single stroke which follows immediately after the 52nd heptade. In the present case this stroke falls unmistakeably on the 13th of October, and that therefore is the extra, or concurrent, or, which is the same, the last day of the year, dom. lett. G. Thus it happens that the dominical letters from the 14th of October to the 31st of December coincide with the Roman calendar system. But from 1st January, inclusive, the dominical letters of this calendar stand in advance of those of the Roman Church calendar by one, for this reason that A is here not repeated on the 1st of January, because the 31st of December and the 1st of January have nothing to do with the end and the beginning of the year. From the 1st of January, therefore, to the end of the year every Saint's day falls, or should fall, where it does not actually do so from reasons which will be mentioned presently, on a wrong Sunday letter, though on the right day of the month. And to define the error more accurately, they fall on the dominical letter which follows the right one, consequently are wrong by one letter.

I now come to the feast-days of the calendar.

1. The first day of the year is the *Feast of St Calixtus*, October 14th, (dom. lett. G). As usually it is marked here with a *mitten* for emblem to signify the cold season approaching. It has also been suggested that the emblem might have sprung out of the

provincial pronunciation of the popular name given to the day throughout Norway, which was *Vet-Nætt*, winternight, meaning really the first day of winter. *Vet* being near in form to the common name for mitten which was *Vaat*, Icel. *vöttr*, it is not impossible that the emblem may be due to a confusion between *Vet* and *Vaat*. An old weather prognostic attached to this day makes the winter predict its coming in this way :

Vet-Nætt, (winter-night) you may await me ; at *Forebode*
(28 Oct.) surely I come.

*If I come not before All Saints' mass I bend down cone
and twig.*

which shows, that in the experience of the people of old, the later the winter set in the heavier was the snow-fall supposed to be, as also that it must come in full severity some day during the fortnight between the 14th of October and the 1st of November. It was also a common belief among the old Norwegians, that good weather on 'winter night' augured a good winter throughout. In the catalogue of the Saints' days in the old Church law of Archbishop John, referred to above, there is no mention of this Saint's day, consequently it must have been introduced later into the Church.

2. The 21st of October, (dom. lett. G), is marked with a cross simply. The day commemorates the martyrdom of *Ursula* and the 11,000 *virgins*, who in the middle of the 5th century, according to the legend, set out from Britain, and were slain by the Huns at Cologne. The Norwegian name given to the day is either *Ursula* or *Kölnis meyjar*, the maidens of Cologne. The emblem generally accompanying the day is a *group of women-figures* or a *ring*, which latter emblem probably betokens a warning against doing, what popular superstition forbade to be done in the words: *On that day thou shalt not do the thing that goes round*; which I presume means a caution against plying the hand-quern. This feast is not mentioned in Archbishop John's Church law of 1280.

3. The 28th of October, (dom. lett. G), is here marked with a *cross*, the main beam slightly flattened out at the top. It is the day of the *Apostles St Simon and St Jude*. This is the first Saint's day mentioned in Archbishop John's Church law during the winter half-year. The emblems that are generally met with for this day in Norwegian calendars are a *triple cross*, or a *sledge*, indicative of snow making that engine of conveyance practicable. Sometimes the general attributes of the apostles are met with as emblems of the day, namely, a *spear*, a *sword*, and a *saw*. On this day it was customary, in former times, for newly married people of scanty means to go about the countryside among friends and relatives, and beg for things necessary for their household use, principally victuals. These couples were called *Buste-Mand* and *Buste-Kone*. But what the etymology of *Buste* may be I cannot say. A popular name given to this day was *Fyrirboð*, Foreboding, or the day that boded the hard winter approaching in all earnest. Currently it was otherwise called *Simo messa* or *Tveggjapostula messa*.

4. By the rule of Archbishop John's law there should be between the last-named feast and *All Saints' Day*, the 1st of Nov., (dom. lett. D), four days, which agrees with the calendar, if the Saint's day, from which the calculation runs, is counted exclusive, as is the rule of that law throughout. The emblem is a *large cross*, the square beam ends and the top being markedly flattened. The emblems, by which, otherwise, this day is marked, are a *square slab with crosses on*, signifying the Saints' grave; sometimes a *ship* or a *boat* turned bottom upmost, in signification of sea-voyages coming to an end for the season. The Norwegian name for the day was *Helgomessa*.

5. *All Soul's Day*, Nov. 2nd, (dom. lett. E), is here marked by the *main beam of a cross flattened at the top*, but without the cross beam. On some calendars the day occurs marked by a *group of human figures*.

6. The emblem for *St Martin's Day*, Nov. 11th, (dom. lett.

G), the tenth day after All Souls', according to the law formula, is here an unusual one, and seems to signify *a star*. The common emblems are a *goose* or a *pig*, commemorative of the feasting in which Norwegian households would indulge on that day. A more appropriate emblem is met with on other Norwegian staves in the shape of a *Bishop's mitre*. The Norwegian name of the day was *Marten* or *Martens-messa*. Once upon a time this day appears to have been a day of great feasting, in the towns especially, because the country people indignantly used to observe, that the gamins of the cheaping-stead would make of it as great a festivity-as of Yule itself.

7. *St Clement's Day*, Nov. 23rd, (dom. lett. E, twelve nights to Clement mass, Archbishop John's Church law), has here the same emblem as St Simon and St Jude. See No. 3. In Norway the Saint went by the title of *Clement the Church builder*, and therefore his emblem is frequently a *church*, besides the common *anchor*, with respect to which I content myself to refer to what I have said in my paper on the Lapland Calendar, pp. 98—99. From this day children were kept on short commons in order to appreciate Christmas fare all the better.

8. *St Catharine's Day*, Nov. 25th, (dom. lett. G), is not mentioned in Archbishop John's law. It is here marked with a *simple cross*, as is frequently the case on Norwegian clogs. It is also signalised by the common *wheel-emblem*, which by Norwegian rurals was interpreted as an emblem of the spinning season, and of indoor occupations. Hence the popular saying: "*St Karin spins wicks for Christmas,*" (*St Karin spinder Lysevæger til Juul*). The weather prognostic of the day said: "*Clear weather at 'Karimesse' makes pretty lights at Yule.*" (*Klart Veir paa Karimesse gjør valkre Julelys*). The Norwegian name of the day was *Karensmesse* or *Karimesse*.

9. *St Andrew's Day*, Nov. 30th, (dom. lett. E, seven days after St Clement's Day, Archbishop John's law) is here signalised

by an emblem, which it is difficult to interpret. From a main-beam, flattened at the top, there spring on either side three branches; and the resemblance of this sign to that for Christmas Day is so close, that the only difference is, that in the Christmas Day emblem the second couple of branches terminate in a slight flattening. The general emblem is the well known *St Andrew's Cross*. On Norwegian clogs the day is also marked by a *fishing hook*, because on that day it was the proper thing to begin catching the Christmas fish. The Norwegian name of the day was *Andresmessa*.

10. *St Barbara*, Dec. 4th, (dom. lett. B), is an unknown Saint's day in Archbishop John's Church law. The emblems generally met with for the day are a *tower*, in commemoration of the tower, wherein Barbara's father, Dioscurus, a noble citizen of Nicomedia, kept her, or a *link*, suggestive of the chain, into which he threw her, when he learnt that, in consequence of her correspondence with *Origines*, she renounced the heathen gods, and embraced Christianity, c. 290. The emblem on our Calendar seems not quite capable of being interpreted in either sense. It seems to resemble a pointed edged instrument, and may signify a fleam or a lancet. The feast was called by the Norwegians *Barbro-Dögri*, *Barbara's (half) day*. Of this day the people used to say: *Barbro-day the sun goes away, Luci night returns he again (Barbro-Dögrin gaar Solen bort, Luci-Nåttin kommer den att.)*.

11. *St Nicolas' Day*, Dec. 6th, (dom. lett. D, six nights after *St Andrew's*, Archbishop John's law), is marked here with a *cross*, identical in form to *St Clement's cross*, but slightly less in size. The emblem of this Saint is, generally, a *bishop's staff*, or *three round balls*, in commemoration of his having in youth saved three poverty-stricken young maidens from sinfully earning their livelihood by throwing three lumps of gold into their father's house. On some calendars his emblem appears to be a *candelabrum*, with three branches lighted, possibly in

commemoration of the incident just mentioned, and suggestive of three souls having been saved. The Norwegian name of the day was *Nikulsmessa*. Up to a comparatively modern date the day is said to have been kept with great festivities in Norway, the Saint being worshipped as a patron Saint of the country.

12. The *Conception of the Virgin*, Dec. 8th, (dom. lett. F), is not found in Archbishop John's catalogue of 1280. It is noteworthy, that the emblem of this day, as well as that of the Visitation of the Virgin, 2-July, is a *simple cross*, while all the other days dedicated to the Virgin have the usual emblem, indicative of a *triple crown*. This fact, I think, undoubtedly points to the two days having had a similar history in the Norwegian Church. The feast of the Conception, although probably of a very considerable antiquity in the Church, had certainly fallen into desuetude in the Western Church in the 15th century; for the Council of Basle in 1439 ordained, that it should be renovated, and observed in all churches: *Nos festum conceptionis Mariæ renovamus et in omnibus ecclesiis observari volumus*. It may be taken for granted that, in the North especially, the observance of the day, even if it was known as a church festivity which it certainly was in the 13th century, was of an unofficial, loose kind, or it would have found its way into such an important document as the oft-mentioned Saints' days catalogue of Archbishop John. The identity of the emblem of this day, to that of the Visitation day, the observance of which was enforced also by a Council of Basle in 1431, seems silently to point out that both days were held of equal antiquity and honour in the church. The general emblem of the day, on Norwegian clogs, is a *can*, or *tankard*, suggestive of beer-brewing operations against Christmas having already commenced. The Norwegians called the day *Vor Frues Ventedör*, or the day of our Lady's expectation, she expecting by mistake to give birth to the Saviour on that day, according to some legends of her life.

13. *St Anne's Day*, Dec. 9th, (dom. lett. G), is unknown

in Archbishop John's law. It has for an emblem, *two side-branches springing from a main stem*, which probably means a crown two degrees lower in dignity than that of the Blessed Virgin herself. This feast was celebrated in Norway on the 26th of July up to 1436, when it was transferred to the 9th of December.

14. *St Lucy's Day*, December 13th, (dom. lett. D), not mentioned in Archbishop John's law. The emblem here signifies evidently the *cloven foot of an ox*; otherwise the day is signalised on clogs by *a torch or a flame*. The night following this day was popularly held to be the longest in the year—so long indeed, that, during it, animals got the faculty of speech, in order to give expression to the bitter realisation of hunger which its length enforced on them.

15. *St Thomas' Day*, Dec. 21st, (dom. lett. E), (fifteen days after St Nicolas' Day, Archbishop John's law). The emblem here, as frequently, is a simple *cross*. The typical emblem of the day is, otherwise, *a tankard or a barrel*, suggestive of beer provisions being laid in against Christmas. Hence the Saint figured in popular parlance irreverently as *Thomas the brewer*, *Thom o' the pot*. The day was of old a great tasting-day, as neighbours used to pay each other visits, for the purpose of mutually tasting each other's beer. This tour was called *Imber-Runn* or *Ember-run*, *Ember round*, because the fourth Ember days fell on the Wednesday, Friday, and Saturday, after Dec. 13, and St Thomas' Day, therefore, often came within the Ember week. In connection with this *Imber-Runn*, it is interesting to notice, that the words *Imber-* (*dagar, vika*) in Norway, and *Ymbur-* (*dagar, vika*) in Iceland, are terms borrowed directly from the Anglo-Saxon Calendar, *ymbren-* (*dagas, wuce*). The derivation of the word *ymbren* has by some been traced to *embers*, in the sense of *ashes*, as being symbolic of the fast enjoined for these days, by others to A.-S. *ymb-ryn* (*a running round*) *a revolution, circuit, circle, anniversary*. But neither

derivation is admissible. The term Ymbren represents merely one form of the various corruptions through which the Latin title of these fast-days *jejunium-quatuor temporum* has passed among the Germanic nations. With the Germans the corruption took the form, which it maintains to this day, *Quatember*; among the Danes it became *Tamper*, *Tamperdage*, and among the Anglo-Saxons *Ymber*-, *Ymbir*-, *Ymbur*-, *Ymbren-dagas*, which again passed into *Embring days*, and *Ember days* in modern English.

16. *Christmas Day*, Dec. 25th, (dom. lett. B), (four days after St Thomas' Day, Archbishop John's law), is here signified by an emblem which, in all probability, is meant for a *seven-branched candelabrum*, a common sign for the day on Norwegian clog calendars. From this day to Twelfth Night it was customary to draw the so-called *Yule marks* on a beam in the house, as reminders of the days passed, and the days still remaining of the festivity, which custom almost seems to suggest that the Christmas beer and mead interfered somewhat disturbingly with the memory of the household, and its due attention to passing time.

17. *Innocents' Day*, Dec. 28th, (dom. lett. E), is marked by a simple *cross*.

18. *The Feast of the Circumcision*, Jan. 1st, is the first day in our calendar where the relation between the day of the month and the dominical letters becomes disturbed. The first of Jan. here having nothing to do with the commencement of the year, the dominical letters go on, in the regular sequence from Dec. 31, A, to Jan. 1st, which takes the letter B for Sunday letter instead of the letter A. This disarrangement obtains throughout the calendar to the end of the year, Oct. 13th. The feast is unknown in Archbishop John's catalogue of Saints' days. The emblem for the day seems to indicate a *five-branched candelabrum*. Otherwise it has for emblem an *hour-glass*, a *triple cross*, or a *miniature representation of the*

sun. A red cloud seen in the sky on this day foreboded a coming war.

19. *Epiphany Day*, Jan. 6th, thirteenth day of Yule, Archbishop John's law, (dom. lett. G instead of F); is marked with an emblem which possibly signifies *three crowns*, in commemoration of the three wise men coming from the east, to do homage to the new-born Saviour. Otherwise the commonest emblem is, *three crowned human figures*; sometimes a *tankard*, signifying the last day of the Yule-drinking. The feast was called in Norway *Helligtrekongers Dag*, i. e. *Holy three Kings' Day*.

20. *St Canute's Day*, Jan. 7th, (dom. lett. A, i. o. G). Not mentioned in Archbishop John's law. This is the feast of the Danish Duke *Knút* of Sleswick, the son of King *Eric Ayegood*. He was betrayed and murdered, A. D. 1131, by his cousin *Mag-nús*, son of Nicolas, King Eric's brother, and successor to the kingdom of Denmark. *Knút's* son, *Valdemar the 1st*, King of Denmark, procured his father's canonisation in 1170. Duke *Knút's* commemoration was afterwards confined to the Churches of Denmark and Norway principally. Before 1170 this day was called in Norway *affarar dagr*, *Affare Dagen*, meaning that it was the day, on which the Yule guests took their departure. I have already alluded to the popular customs which were observed on this day in the North in my paper on the Lapland Calendar, p. 90. When the day became commemorative of St Canute, the popular saying attached to it: *St Knut kjörer Julen ut*, (*St Knút driveth Christmas out*). The emblem here is, *the main beam of a cross flattened at the top*. The general emblem is a *bell*, reminding of the Christmas season being rung out.

21. *St Julian of Antioch*, Jan. 9th, (dom. lett. C, i. o. B), suffered martyrdom together with his virgin wife *Basilissa* under the Emperor Diocletian. The emblem of the day is the same as that of the preceding. The day is unknown in Archbishop John's law.

22. *St. Brettiva*, Jan. 11th, (dom. lett. E, i. o. D), is a saint who was chiefly worshipped in Norway and Iceland. This local Saint's day is unknown in Archbishop John's law; but in the older *Gulatings lög*, from the eleventh century, it is already entered in the Catalogue of Saints' days, which are to be kept as holy days without the so-called *nón helgi*, that is, without the previous day being kept holy as a Sunday from *nón*, or from three o'clock in the afternoon. It is not known who this saint was; it is supposed that she was of Irish origin. In the Gulathings law her name is spelt *Brittifa*, but *Briativa* is another and common spelling of it as well. The name is still found in Iceland in the form of *Broteva*, which is popularly understood to mean the guilty Eve, *brot* meaning the breaking of a commandment, *trespass*. The emblem of the day is a *simple cross*; but on Norwegian calendars a *horse* is frequently introduced as an emblem of the day, and is said to owe its origin to a Norway farmer having driven out on that day for the purpose of fetching home a waggon load of hay; but, being met by a brother farmer, was asked if he knew that it was *Brette-messe*, as the name of the day was popularly pronounced, *brette* otherwise signifying violently to turn, double up, crease, whereupon he answered, "*Turn me this way, turn me that, but I shall turn me home a load of hay.*" But the horse stumbled and broke its leg. The mishap was enough to create a warning emblem against the repetition of the trespass by other folk. *Brykke messa* and *Brokkis messe* are also popular corruptions of the name of the day, still lingering among the people, and are said to derive their origin from the remnants of the Yule-fare being stewed in a pot, in Norwegian called *at brokke, brokke sammen*, for a final consumption by the household.

23. The 13th of Jan., (dom. lett. G, i. o. F), is in Norwegian Calendars dedicated to Bishop *Remigius of Rheims*, about 490, as well as the 1st of October. The day is unknown in Archbishop John's law. But it was also dedicated to St Hilary

throughout the Northern churches. If the signification of the emblem of the day could be made out, it might perhaps decide, to which of the two saints the day in this calendar belongs. But I cannot suggest what the sign may import.

24. *St Fabian's and St Sebastian's Day*, Jan. 20th, (dom. lett. G, i. o. F), was called in Norway and Iceland *Bræðra messa*, as if the two saints were brothers; that, however, was not the case. Fabian was a bishop of Rome, and suffered martyrdom A.D. 250 under the Emperor Decius. But Sebastian was a brave commander in the Roman army in the days of *Diocletian*; he had embraced Christianity, but had to expiate the crime A.D. 302 by being flogged to death, after having been shot at in vain by arrows. The general emblem for the day is *an axe*, which betokened the necessity of cutting down timber for household purposes on this day, as it was believed that the sap began to ascend the tree from that date onwards. Possibly the sign here may mean a lopping knife; but it may also mean a rod for flagellation. Unknown in Archbishop John's law.

25. *The Conversion of St Paul*, (nineteen nights after Twelfth Night, Archbishop John's law), Jan. 25, (dom. lett. E, i. o. D), has here for an emblem *a cross*, the main beam of which is flattened at the top. As to the other emblems which are found of this day, I refer to my paper on the Lapland Calendar, p. 92. The Saint acquires in Norway the name of *Paal Skyttar*, *Paal med Bogen*, *Paul with the bow*.

26. *Purification of the Virgin*, (eight nights after 'Paul's mass,' Archbishop John's law), popularly called *Kyndilmessa*, not a phonetic imitation of the Latin *missa candelarum*, or *candelaria*, but a translation of it, *kyndill* from *kynda*, to kindle, Feb. 2nd, (dom. lett. F, i. o. E), is signalled by an emblem, which may appropriately mean the Virgin's triple crown, or else a seven-branched candelabrum. The former, however, is in all probability the real signification of the emblem, because the form coincides identically with the rest of the Virgin's days,

when we except the days of her Conception and Visitation, to which I have referred already under No. 12, Dec. 8th. This feast was one to which a variety of ecclesiastical customs were attached in the North, as in the South and the East. Churches were illuminated on this day, wax candles, for church and domestic use, were consecrated with great ceremony, *Benedictio Candelarum*. Originally the churching of mothers, for which the priest received a wax candle, arose out of the tradition, and the ceremonies of Candlemas. The candles which had been consecrated did service for the purpose of scaring evil spirits away from the infant's cradle, from the sick-bed, and from the dead lying on their bier.

27. *St Blase*, unknown in Archbishop John's law, Feb. 3rd, (dom. lett. G, i. o. F), has the same emblem as All Souls, St Canute, and St Julian. St Blase, Bishop of Sebaste in Cappadocia, suffered martyrdom under Diocletian c. 302. The Norwegians called his day *Blasiusmessa*, but more frequently, in popular parlance, *Blaasmessa*. This corruption, representing phonetically the root of the verb *at blaasa*, which means *to blow, to puff*, gave rise to the superstition that this saint was a kind of Æolus, ruler and director of the winds; wherefore the belief was, that if the day was blustering, the saint threatened a windy, stormy year. In such awe was he held by sea-farers especially, that they would not name his name during his day. The emblem of the day is therefore most frequently on the clogs a human head in puffing attitude, or else a sailing ship.

28. *St Agatha's Day*, unknown in Archbishop John's catalogue, Feb. 5th, (dom. lett. B, i. o. A), has got an emblem in this calendar, the meaning of which I am unable to make out. This virgin saint, whose citizenship was for centuries a bone of contention between the towns Catania and Palermo in Sicily, suffered martyrdom, according to her biographer, *Simon Metaphrastes*, under Decius, in the year 251. In Norway the legend got current, that she had been *brushed to death*, wherefore girls

would abstain from brushing their hair on that day. Another legend was also common, referring to some lady *Agathe* or *Agot*, whose nose and ears had been eaten off by mice, and whose escape from utter death was due to a prayer to God for deliverance, and a promise to keep the day holy ever afterwards. Hence the day is frequently marked on the clogs by a mouse, and bears the name of *Musedagen*, the *Miceday*. Both legends form apparently a somewhat insipid corruption of the story of the saint's tortures; rolling her in potsherds and gleeds, f. e., takes the form of brushing. Nose and ears being eaten off by mice seems to refer to her breasts having been cut off. However, she is frequently represented, out of the North, as set upon by the devil, in the guise of mice, for the purpose of frightening her into sin. *Agots mÛssa* was the current Norwegian name of this day.

29. *St Dorothy*, unknown in Archbishop John's catalogue, Feb. 6th, (dom. lett. C, i. o. B), is here marked by the same simple emblem as St Blase. Otherwise her emblem is generally a cross. The saint suffered martyrdom at *Cæsarea* in *Cappadocia* about A.D. 308.

30. *St Scholastica's Day*, unknown in Archbishop John's catalogue, Feb. 10th, (dom. lett. G, i. o. F), is marked with a simple cross. St Scholastica was the sister of St Benedict of Nursia, and established a convent for nuns in Monte Cassino.

31. Against the 19th of Feb. is a cross, flattened above, and therefore seemingly indicating the day as belonging to a saint of consideration. The name given in Norwegian Calendars to the saint of the day is St Ammon; but to such a saint I find the 19th of Feb. dedicated nowhere, but in Norway. The name being foreign cannot be that of a local or national saint. It corresponds well enough with that of Ammon or Ammun, the hermit of Mount Nitria in Egypt, ob. cc. A.D. 354, the only saint of that name I find mentioned. His day however is October 4th. But that need not stand in the way of our

Norwegian saint being identical with the Mount Nitria hermit, for extraneous saints were taken up by vows, and by a variety of other accidents, and a day was given to them, sometimes at a haphazard, when their proper day was either not known or already occupied by another known and popular Saint. And the 4th of October was already from the 13th century occupied throughout the North by the great confessor of Assisi.

32. *St Peter's Chair*, unknown in Archbishop John's catalogue, Feb. 22nd, (Dom. Lett. E, i. o. D), has a sign in the form of a cross, possibly in commemoration of the mode of the Apostle's martyrdom. Generally the emblem is a *key*. The popular belief in Norway is, that on this day the saint throws warming stones into sea and waters, so as to cause the ice to thaw. In Iceland a similar belief is current, only there the stone is thrown into the bowels of the earth, which causes her to begin warming up and undoing from within the icy bonds of winter. As the weather is on this day, so, it is believed in Norway, will it remain for forty successive days.

33. *St Matthias' Day*, (twenty-two nights after 'Paul's mass,' Archbishop John's catalogue), Feb. 24th, (dom. lett. G, i. o. F), here marked by a *simple cross*. Besides the emblems for the day mentioned in my paper on the Lapland Calendar, it is sometimes signalled by a *couple of flags*, on Norwegian calendars. The current name of the day is *Laupaars messe* or *Leap-year mass*, because formerly the leap-year day was intercalated after the 24th of February, in which case St Matthias' day fell on Feb. 25th.

34. *St Gregory's Day*, (sixteen nights after Matthias' Day, Archbishop John's catalogue), March 12th, (dom. lett. B, i. o. A), has for emblem a *cross*, similar to those which mark the Conv. of St Paul, St Nicolas', St Clement's and St Simon and St Jude's Days. A common sign for it on Norwegian clogs is a *crow*, of which the legend says, it was once upon a time heard singing: *Gregory's mass you may await me; Mary's mass* (i. e.

25th of March), *I am sure to come; if I come not before first Summer's day, I shall then come, even if need be, on a staff* (crutch). Cpr. the popular saying about *Vet-næst*, p. 144. If there is a south wind on that day and the eaves of the houses are dripping, a good year may be expected. For further popular observances attached to the day, see my paper on the Lapland Calendar, p. 93.

35. *St Gertrude's Day*, not known in Archbishop John's catalogue, March 17th, (dom. lett. G, i. o. F), is here marked by a *simple cross*. It is possible that the day here is rather meant for *St Patrick*, who was a much more famous saint in the North than *Gertrude of Brabant* (A.D. 664). The common emblem of the day on Norwegian clogs is a *pike-staff*, because St Peter, said the popular legend, then came with his pike-staff to try, how thick and firm the ice was. The function is evidently attributed to the wrong saint, and belongs, rightly no doubt, to *Peter the Martyr*, to whom the day after St Gertrude's day is dedicated.

36. *The day of the Annunciation of the Virgin*, (thirteen nights after Gregory's Day, Archbishop John's catalogue), March 25th, (dom. lett. A, i. o. G), is marked here with a *triple crown*. On later clogs it is marked by a *madonna figure*. This day was carefully observed by rural weather-prophets of old. Thus it was commonly believed that rivulets, which ran before this day from thaw, would stand as many days after it still with frost; as the weather was during the night, so it would remain for three weeks after; and if the night was clear it would ensure a good peas harvest. "*By this day*" the saying was, "*begins sledge-travelling to leave off.*"

37. *St Celestine's Day*, not known in Archbishop John's catalogue, April 6th, (dom. lett. F, i. o. E), is marked with a *simple cross*. Pope Celestinus died in 433.

38. We now come to the second half year of the annual cycle, the Summer, which begins with *Tiburtius' Day*, not en-

tered in Archbishop John's catalogue, April 14th, (dom. lett. G, i. o. F). The sign here is evidently the common one of a *sprouting tree*. *Tiburtius*, or rather *Tibertius*, *Valerianus* and *Maximus* suffered martyrdom together under the Emperor Commodus, A.D. 174. This *Tiburtius* is sometimes in Northern Calendars mistaken for another martyr of the same name, to whom the 11th of August is dedicated, and who suffered under *Diocletian* and *Maximin*, A.D. 230. For the popular observances I refer to my Lapland Calendar, p. 81. The popular name of the day is *förste Sommerdag*, or *Sumarsnætt*.

39. *St Magnus' Day*, (two and twenty nights after Mary's mass, Archbishop John's catalogue), April 16th, (dom. lett. B, i. o. A), is dedicated to *Magnus*, Earl of Orkney, who died in 1115. Its emblem here is a *simple cross*, otherwise it is generally marked by a *pick-axe*, suggestive of commencing field labour.

40. *St Mark's Day*, (nine nights after 'Magnus' mass,' Archbishop John's catalogue), April 25th, (dom. lett. D, i. o. C), has here a compound sign of a *cross, and three branches on the top of it*. No doubt the sign conveys some allusion to the religious rites which were observed on this day, it being the great Rogation day, called *Gangdagr*, *Ganging day*, *Procession day*; and sometimes qualified as *gangdagrinn eini*, or *mikli*, the one or the great Rogation day, to distinguish it from the Rogation days, which fell in Rogation week, or the second week before *Whit-Sunday*. On some Norwegian calendars the day is marked by a rod surrounded by a cloud of small points, which the legend says commemorates a fall of snow so deep that it exceeded in thickness the length of a surveyor's rod, for the thawing of which a general and severe fast was observed in the country.

So far our calendar has assigned correctly every feast and saint's day to its proper day of the month. But from the next feast day,

41. *the day of the Apostles St Philip and St James*, seven

nights after St Mark's Day, Archbishop John's catalogue, April 30th; instead of May 1st, down to the Divisio Apostolorum, July 15th, all the Saints' days, with the exception of two, fall one day too early, consequently, on the right Sunday letter, as the Sunday letters are arranged in this calendar, but on the wrong day of the month. The cross, therefore, that is marked here against the 30th of April should be against the 1st of May, according to the provision of Archbishop John's catalogue: from Rogation day are vi nights to the mass of the Apostles S. Philip and S. James. This day was generally called *tveggja postula messa*, (*mass of the two apostles*), and *Gauks messa*, *Gauks mass*, (*Cuckoo mass*), because then the cuckoo was expected to make its appearance. Hence the general emblem for the day is a *cuckoo*. If the girls heard the cuckoo sing before they had broken their fast, it was an evil omen. If the cuckoo was heard this day in the north, it was a *nágaukr*, *Naagauk*, *death-cuckoo*, and boded the hearer death; if in the south, it was a *sáðgaukr*, *Saagauk*, *seed-cuckoo*, and foretold good luck to harvest; if in the west, it was a *vilgaukr*, *Viljagauk*, *will-cuckoo*, signifying that the hearer's will and wishes would be fulfilled; if in the east, it was an *ástgaukr*, *guile-cuckoo*, hinting that the hearer's love would be responded to. If the cuckoo continued to sing after it had seen the first hay-rick, it foretold coming famine, or hard times, at least. If corn and herbs were sown on cuckoo day, they would thrive and speed well till harvest. But to break the sod on that day was a thing to be heeded against, because whatever was sown in earth so broken was doomed to consumption by worms.

42. *Invention of the holy Cross* (two nights after St Philip and St James, Archbishop John's catalogue), May 3rd, (dom. lett. E, i. o. D), falls here on the right day of the month, and at the right distance, prescribed by law, from the preceding festival. The sign is here a *cross combined with two branches springing out from the top of it*; what those branches mean I

have not been able to discover. By this date all fences and railings should be in full repair. At this date also the sheep should be fleeced; this was the last day in the summer-season on which the live stock should be fed in the house; on the morrow it was turned out to shift for itself during the summer.

43. *St Hallward's day* should fall, according to Archbishop John's catalogue, on the 12th day 'after cross-mass,' which is the 15th of May. Here, however, it falls on the 14th, a date, which indeed is given to the saint in foreign Breviaries, and by the editors of the *Acta Sanctorum*. But the right date is the 15th, for on that day the saint's memory has been commemorated from the beginning in his own mother-church. St Hallward is a local saint of Norway. He was a near kinsman of St Olaf, the national saint, and was slain while attempting to rescue from her persecutors a woman falsely accused of a dreadful crime. Having killed him with their spears, his enemies tied a millstone to his neck, and cast him into the sea in the firth of *Drammen*. Hence the emblem, which is an unmistakable representation of a millstone, and is the common one by which the day is marked on Norwegian clogs. Sometimes the day is marked by points representing grain, because the day was considered to be a propitious day for sowing corn. But on the mountain "the reindeer calf should still go hoof-deep in snow," and the relapse in the weather from warmth into cold, which would sometimes take place about this day, was called the *reindeer chill*. He who did not take care to sow his corn about this date, might count on what was called *árprot*, *Aar-throt*, i. e. *unripe harvest*.

44. *St Erasmus' Day*, not known in Archbishop John's catalogue, June 3rd, (dom. lett. A, i. o. G), falls on the right day of the month here. The emblem is a *simple cross*. St Erasmus, bishop and martyr, fell under the Diocletian persecution after having led a hermit's life in Lebanon for some

seven years. His tortures were, according to his biographers, of the most horrible character. He finally succumbed amidst unutterable agonies, A. D. 301.

45. *St Columbas' Day*, not known in Archbishop John's catalogue, June 9th, (dom. lett. G, i. o. F), falls here on the right day of the month. The name of the Apostle of Scotland was changed in Norway into the common vernacular name *Kolbjörn* and, because the salmon began to revisit the rivers about this day, the name *Kolbjörn med Laxen*, (*Kolbjörn with the salmon*), was given to the saint. Hence a salmon is a common emblem for the day; and it is possible that the emblem here is meant to suggest a salmon trap, which often was set out in the form of a square chest.

46. *St Botolph's Day*, thirty-three nights after St Halward's, Archbishop John's catalogue, falls here wrongly on the 16th, instead of the 17th of June. It is not obvious what special meaning in connection with the day the emblem is meant to convey. Generally Norwegian clogs signalise the day by a *cross with a straw growing up from it*. In agricultural districts it was held to be a good rule on this day to plough fields which were to lie fallow for the year, because the roots were loose, and the sward therefore easily workable. Possibly the emblem is a reminder of this agricultural custom, and represents roots torn up from the soil. The day was commonly called by the rural population *Botssok*, a corruption of *Bótólfs vaka*, i. e. *Botolph's wake*. Possibly the emblem refers to torches or fires lighted during the night.

47. *The Nativity of St John*, (seven nights after St Botolph's, Archbishop John's catalogue), falls here on the 23rd instead of the 24th of June. This was midsummer's night with the Norwegians, as with most other nations in western and northern Europe. The emblem for it was generally *a sun on the top of a pole*. The emblem in our calendar may mean either *a leafy tree*, or, with reference to the fires which used

to be lit during the night, a *blazing beacon*. The Norwegian name for the day was *Jonsmesse dag* or *Jonssok*, a corruption of *Jonsvaka*, *John's wake*. If it rained on this day, it was taken as an omen of bad harvest in hazelnuts, and of a wet-some autumn. On this day tar should be boiled, and with it should be made a sign of the cross on the live stock, in order to protect it from wild beasts, and the mischief of ill-disposed mountain sprites.

48. *The Feast of St Peter and St Paul*, five nights after St John's, Archbishop John's catalogue, falls here on the 28th instead of the 29th of June. The emblem is the common one, a *key*. On this day, said the popular legend, did the Saviour deliver a golden key to the gate of heaven into the Apostle's hand; hence the day was called *Peter with the golden key*. The Norwegian common name for the day was, however, *Petersmesse* or *Petersvaka*, *Peter's wake*.

49. *The Visitation of the Virgin Mary* falls here on the 1st instead of the 2nd of July. The emblem is, as against the Conception of the Virgin, a simple cross. For further information concerning the day, I refer to my Lapland Calendar, pp. 95, 102. I should, however, mention, that this day, which commemorates the Enshrinement of St Swithun, was as *Svituns messa*, observed at a very early date in Norway, for in the older Gulapings lög the observance of the feast is already provided for. And from the beginning this was the principal day of the saint in the Norwegian church. But if the framer of the calendar meant the day for *Svituns messa* he would probably have distinguished it by its proper emblem, which was a *fagot of birch and a fagot of alder laid across each other*. This emblem, I may add, sprang out of a corruption of the name of *St Swithun*, which from *Svituns messa*, *Svitunsvaka* became *Sviftuns messa*, *Sviftuns vaka*, *Syftunsvaka*, and at last *Syftesok*. *Syfte* fell, in form, together with the verb *at syfte*, which meant to *sweep*, and hence the emblem was considered to commemo-

rate an agricultural custom, by which a kind of *besom* used to be set up in the fields, on the night of *St Swithun's* day accompanied by the formula: "*Now will I sweep the weeds from the field, and set in its stead alder and birch, that it may grow both fine and fresh.*"

50. *St Sunniva's Day* (six nights after the preceding festival, Archbishop John's catalogue) is here marked for the 7th, instead of the 8th of July. There can be no mistake about this, because the sign here is the common one for Sunniva's day, a *three-pronged fork*, the meaning of which, however, is not known. According to the legend, *Sunniva* was the daughter of an Irish king. In order to escape from marrying a heathen king in Ireland, she fled away, in company with a number of men and women, and was driven by storm upon the western coast of Norway, where she, with her company, sought shelter in some caves in the island of *Selja*, now *Sellö*. But the neighbouring inhabitants of the country put them all to death, by walling them up in the caves in which they had sought refuge. In the year 995 their remains were discovered, and a church was built on the spot in commemoration of their martyrdom. The current Norwegian name for this feast was *Seljumanna messa* or *the mass of the men of Selja*.

51. *The day of the Division of the Apostles*, unknown in Archbishop John's catalogue, falls here on the 14th instead of the 15th of July. The emblem is evidently suggestive of the event commemorated on the day. What the simple stave may signify which is attached to the day preceding this I cannot say.

52. *St Margaret's Day* (twelve nights after *St Sunniva*, Archbishop John's catalogue) falls again on the right day of the month, the 20th of July, (dom. lett. F, i. o. E). The emblem is a small cross. In rural parlance the saint is called *Margit*, and she is believed to bring with her a down-pour of rain, whence the name *Margit water-ladle*, the common emblem

of the day being also a *ladle*. On this day should the farmer touch neither field nor meadow; if he did so, it would result in nothing good for him.

53. *St Mary Magdalene*, (two nights after the preceding, Archbishop John's catalogue), July 22nd, (dom. lett. A, i. o. G), has also for emblem a simple *cross*. Otherwise her emblem is a *chair*, commemorating the legend which said, that the Virgin loved her so much, that she vacated her own chair for her, on her assumption in heaven. On this day might no grass or hay be touched.

54. *St James' Day*, July 25th, (three nights after St Mary Magdalene, Archbishop John's catalogue), (dom. lett. D, i. o. C), has here a sign which it is difficult to make out. It should be a hat, from which water is dripping, for the saying is that on his day *he cometh and wetteth the hops*, hence his day is called *Jacob or James wethat*, the other names for it being *Jakobsnessa*, and *Jakobsok*, i.e. *James' wake*.

55. *St Olaf's Day*, (three nights after St James, Archbishop John's catalogue), (dom. lett. A, i. o. C), has for emblem the usual sign, a *battle-axe*, commonly called *Olaf's axe*. This is the greater, or first *Olaf's mass*, *Olafnessa förre*, *O. store*, in commemoration of the martyrdom of St Olaf, which took place really, not as is by oversight stated in my paper on the Lapland Calendar, p. 97, on the 31st of July, but on the 31st of August; and is thus called in contradistinction to the Translation of St Olaf, August 3rd (dom. lett. F, i. o. E) which was called *Olafnessa síðari* or *vesle O.*, the *later*, the *lesser Olaf's mass*. Both days are more popularly called *Olafsok*, i.e. *Olaf's wake*.

56. *St Peter; ad vincula*, not known in Archbishop John's catalogue, August 1st, (dom. lett. D, i. o. C), is marked with a sign, which I think must be meant for a *key*. The Latin name of the day was corrupted into the senseless *Pœvinkel*. This day, it is not uninteresting to notice, retains still to this

day its *Anglo-Saxon* name in the English Prayer-book, almost unchanged, in the form of *Lammas day*, A. S. *láfmaesse*, i. e. *loaf mass day*, from the very early custom observed on that day, to bring a loaf of bread to the church, as a first offering of the fruit of the year.

57. *St Olaf*, (five nights after Olaf's first day, Archbishop John's Catalogue), August 3rd, see No. 54.

58. *St Lawrence' day*, (seven nights after the Translation of St Olaf, Archbishop John's catalogue), August 10th, (dom. lett. F, i. o. E), has got the common emblem, *the gridiron* on which the saint was roasted to death.

59. *The day of the Assumption of the Virgin*, (five nights after St Lawrence, Archbishop John's catalogue), August 15th, (dom. lett. D, i. o. C), was considered the greatest of all the feast days of the Virgin, and was therefore called *vor Frue Dag dyre*, (*our Lady day dear*). It was also called by the apparently odd title *Mariumessa fyrri*, the prior Mary's mass, which is to be explained in this way. In the Winter half year there was only one day, devoted to the Virgin, called *Mariumessa*, namely the Annunciation day, March 25th; the Conception day being of late introduction, and the Purification day always bearing the name of *Candlemass*. But the Annunciation day did not get the name of the *first* Mary's mass, because anciently, as is explained in my paper on the Lapland Calendar, the two half years, were really two separate years, distinct from each other in the minds of the people. (See Runic Calendar found in Lapland, pp. 76—79.) Hence, there being only two days devoted to the Virgin from of old, in the Summer half year (the Visitation day being of a very late date), this day naturally got the name of *prior Mary's mass*, the Nativity, that of the *Second or later Mary's mass*.

60. *St Bartholomew*, (nine nights after the Assumption day, Archbishop John's catalogue), Aug. 24th, (dom. lett. F, i. o. E), has here the common sign, *a knife*. From the

emblem there arose by mistake a popular superstition, that the knife really meant slaughter of live-stock for winter consumption.

61. *St Giles' Day*, not known in Archbishop John's catalogue, Sept. 1st, (dom. lett. A, i. o. F), is here provided with a sign which it is difficult to reconcile with the common emblem for the day, *a couple of mill-stones*. The day was called *Kverne-knarren*, the *Quern-grinder*. If the day was dry, it was expected, the mill would have a scanty water supply throughout the autumn. The Norwegian name of the day was *Yljansmesse* and *Orjanssmesse*.

62. *The day of the Nativity of the Virgin*, (fifteen nights after St Bartholomew, Archbishop John's catalogue), Sept. 8th, (dom. lett. A, i. o. F), the common sign, a *triple crown*. Otherwise the sign is *a pair of sheep-shears*, as on this day the sheep were to be clipped. Good weather on this day betokened fine weather for three weeks more.

63. *The day of the Exaltation of the Holy Cross*, (six nights after the Nativity, Archbishop John's catalogue), Sept. 14th, (dom. lett. F, i. o. E), is marked, as usually, with a *double cross*. This day marked the commencement of autumn; by this time the harvest should be in.

64. *St Matthew's Day*, (seven nights after the Exaltation of the Cross, Archbishop John's catalogue), Sept. 21st, (dom. lett. F, i. o. E), is here marked by a *cross*; otherwise with *an axe*, because at this time should be laid in stores of leaves towards winter; *a horse* and *a boot* are also found as emblems of the day, suggestive of rainy season and slushy roads.

65. *St Firminus's Day*, not known in Archbishop John's catalogue, Sept. 25th, (dom. lett. C, i. o. B), has a sign of which I cannot make out the meaning. St Firm. was even as a young man a famous preacher and a man of great zeal; he is by some maintained to have been the first bishop of Amiens, and to have suffered martyrdom in that city some time between 250—305.

66. *St Michael's Day*, (eight nights after St Matthew's, Archbishop John's catalogue), Sept. 29th, (dom. lett. G, i. o. F), is marked by a *pair of scales*, the ordinary emblem for the day. It was popularly believed, that what length of time rime and frost obtained before Michaelmass, so long would rime and frost prevail before Cuckoomass. It is a mistaken notion on the part of Norwegian writers on calendric lore, to suppose that the scales of the Archangel have anything to do with market towns. The scales, on the contrary, are commemorative of the archangel's eternal function of weighing souls, a legend in which the mediæval artist, poet and priest all alike took the keenest interest, and of which there is an infinite variety of renderings in ecclesiastical art.

67. *St Francis*, Oct. 4th, (dom. lett. E, i. o. D), is marked by a *cross*, otherwise he is marked by *half a cross* only on some Norwegian clogs, while on Swedish staves he is signalized by a *fish*, a *cloister*, a *book*, or, as here, with a *cross*.

68. *St Bridget*, Oct. 7th, (dom. lett. A, i. o. G), has got here the same sign as St Anne, the Mother of the Virgin, Dec. 9th, which, no doubt, means a crown two degrees below the Virgin's. On some clogs her emblem is a *house*, suggestive of the Order, which commemorated her memory in Sweden, and was called after her the *Brigittines*. The day was popularly called the *cale-day*, because the cale should be cut on this day, to be saved from frost and winter. Sometimes the day has got two *heather-bushes* for emblems, because the saying went, that on this day the bear began to prepare his dormitation lair by gathering ling to it. A *book* and a *tankard* are also found attached as emblems to the day.

69. The last saint's day in our calendar, *St Dionysius* or *Denys* or *Dennis*, Oct. 9th, (dom. lett. C, i. o. B), is marked by a sign which probably means *an axe* in token of his-martyrdom. He was bishop of Paris, and was put to death by the governor of the city, 286.

Out of the 69 Saints' days which the calendar contains, a good number is marked by an identical sign, which seems to indicate that the carver of the calendar ascribed equal degree of veneration to the saints, to whom he gave the same sign. Thus we find marked by a simple cross :

1	St Ursula	Oct. 21st.
2	St Catharine	Nov. 25th.
3	Conception of the Virgin	Dec. 8th.
4	St Thomas	„ 21st.
5	Innocents' day	„ 28th.
6	St Brettiva	Jan. 11th.
7	St Scholastica	Feb. 10th.
8	St Matthias	„ 24th.
9	St Gertrude	March 17th.
10	St Celestine	April 6th.
11	St Magnus	„ 16th.
12	St Philip and St James	May 1st.
13	St Erasmus	June 3rd.
14	Visitation of the Virgin	July 2nd.
15	St Margaret	„ 20th.
16	St Mary Magdalene	„ 22nd.
17	St Matthew	Sept. 21st.
18	St Francis	Oct. 4th.

By a cross with the main beam flattened at the top :

1	St Simon and St Jude	Oct. 28th.
2	St Clement	Nov. 23rd.
3	St Nicolas	Dec. 6th.
4	Conversion of St Paul	Jan. 25th.
5	St Ammon ?	Feb. 19th.

By a main beam of a cross only, flattened at the top :

1	All Souls' day	Nov. 2nd.
---	----------------	-----------

2	St Canute	Jan. 7th.
3	St Julian	„ 9th.
4	St Blase	Feb. 3rd.
5	St Dorothy	„ 6th.

It is probably only an accident that the two last mentioned groups of emblems are only confined to the winter semestre.

An identical repetition of other signs in the calendar occurs only in the case of that for St Anne's and that for St Bridget's days, which I take to be a crown, and in the case of that for Epiphany day, which is identical with the signs for the feast days of the Virgin.

* * * In the following pages I have printed the whole calendar in full, adding the month, day, and dominical letter, as well as the festival which is marked by each symbol.

—	21	E	B	St Thomas, Ap.	—	24	D	C	Conversion of St Paul.
+	22	F	G		+	25	E	D	
—	23	G	A		—	26	F	F	R
—	24	A	B	Christmas Day.	—	27	G	A	Y
—	25	B	C		—	28	A	G	
—	26	C	D		—	29	B	C	B
+	27	D	E	Innocents' Day.	—	30	C	D	C
—	28	E	F		—	31	D	C	
—	29	F	G		—	1	E	D	
—	30	G	A		—	2	F	F	F
—	31	A	B	Circumcision.	—	3	G	F	F
—	1	B	A		—	4	A	G	
—	2	C	B	J	—	5	B	A	E
—	3	D	C		—	6	C	C	B
—	4	E	D		—	7	D	C	D
—	5	F	E	A	—	8	E	D	D
—	6	G	F	Epiphany.	—	9	F	E	E
—	7	A	G	St Canute (Duke).	—	10	G	F	F
—	8	B	A		—	11	A	G	R
—	9	C	B	St Julian.	—	12	B	A	A
—	10	D	C		—	13	C	B	B
—	11	E	D	St Brettiva.	—	14	D	C	C
—	12	F	E	N	—	15	E	D	D
—	13	G	F	St Hilary.	—	16	F	E	E
—	14	A	G		—	17	G	F	F
—	15	B	A		—	18	A	G	A
—	16	C	B	U	—	19	B	A	A
—	17	D	E		—	20	C	B	B
—	18	E	F		—	21	D	C	D
—	19	F	E		—	22	E	D	E
—	20	G	F	St Fabian and St Sebastian.	—	23	F	E	E
—	21	A	G	A	—	24	G	F	F
—	22	B	A		—	25	A	A	B
—	23	C	B		—	26	B	A	A



 8 F E

 7 E D

 6 D C

 5 C D B

 4 B A J

 3 A G

 2 G F

 1 F E

 31 E D

 30 C D

 29 C B

 28 B A

 27 A G

 26 G F

 25 F E

 24 E D

 23 D C Y

 22 C B

 21 B A

 20 A G

 19 G F

 18 F E

 17 E D

 16 D C

 15 C B



 14 B A

 13 A G A

 12 G F

 11 F E

 10 E D

 9 D C

 8 C B

 7 B A

 6 A G

St Erasmus.

St Hallward.



 12 E D

 11 D C

 10 C B U

 9 B A

 8 A G

 7 G F

 6 F E

 5 E D

 4 D C J

 3 C B

 2 B A

 1 A G

 30 G F

 29 F E

 28 E D

 27 D C

 26 C B

 25 B A E

 24 A G

 23 G F

 22 F E

 21 E D

 20 D C

 19 C B N

 18 B A

 17 A G



 16 G F

 15 F E

 14 E D U

 13 D C

 12 C B

 11 B A

 10 A G



 9 G F

St Sunniva.

Visitation of the
V. Mary.

St Peter and St
Paul.

Nativity of St
John Baptist.

St Botolph.

St Columba.

	15	Assumption of the V. Mary.	18		
	14		17		
	13		16		
	12		15		
	11		14		
	10	St Lawrence.	13		
	9		12		
	8		11		
	7		10		
	6		9		
	5		8		
	4		7		
	3	St Olaf.	6		
	2		5		
	1	St Peter ad Vincula.	4		
	31		3		
	30		2		
	29	St Olaf.	1		
	28		31		
	27		30		
	26		29		
	25	St James.	28		
	24		27		
	23		26		
	22		25		
	21	St Mary Magdalene.	24		
	20		23		
	19	St Margaret.	22		
	18		21		
	17		20		
	16		19		
	15		18		
	14	Divisio Apostolorum, Bonifacius.	17		
	13		16		
			15		
			14		
			13		
			12		
			11		
			10		
			9		
			8		
			7		
			6		
			5		
			4		
			3		
			2		
			1		
			31		
			30		
			29		
			28		
			27		
			26		
			25		
			24		
			23		
			22		
			21		
			20		
			19		
			18		
			17		
			16		

Exaltation of the Holy Cross.

Nativity of the V. Mary.

St Giles.

St Bartholomew.

