

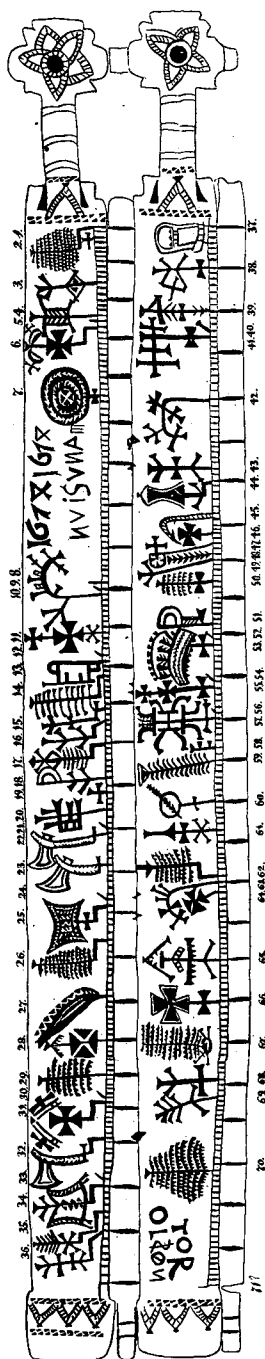
ON A NORWEGIAN STAFF CALENDAR BELONGING TO THE SOCIETY.

Communicated to the Society by H. F. MORLAND SIMPSON, M.A.,
F.S.A. Scot., on the 29th July, 1891.

OF the previous history of this calendar nothing appears to be known except that it has long been in the possession of the Society, and is said to have come from Stavanger.

In length it is about three feet one inch, by two inches and a quarter broad; the breadth of the narrow sides being three-quarters of an inch. The hilt-shaped handle is four inches and a half long, and pierced by a hole from which to suspend the staff. In general appearance and characteristics it strongly resembles the staff brought by Mr. Bompas, of London, from Odde, in Hardanger, which I have described in the Proceedings of the Society of Antiquaries of Scotland for the present year. There is the same division of the year into a summer and a winter side, beginning respectively April 14th and October 14th. The days are similarly marked with notches, to every seventh of which a broad notch is scored across the adjacent narrow edge, to mark the weeks. The old Norse ell, marked on the Bompas staff by nails in the narrow side, is here also indicated by the two deep notches cut in the 6th and 23rd weeks of the summer side, the smaller notches between probably indicating sub-divisions of this measure. The carving of the Newcastle staff is, however, deeper and bolder, the 'mark days' more numerous, and the symbols employed, though resembling those of other Norse staves in general appearance, are in many details unlike any with which I am familiar. On the summer side we have the date 1678 twice repeated, with the words NVISVNA, *i.e.*, nu i suna, 'now in suna' (a place-name?), below the date. At the lower end of the winter side occurs the name Tor Olsön, doubtless the maker of the staff. Neither staff bears the prime or golden number, by which to determine the moveable feasts.

NORWEGIAN CALENDAR STAFF.



SCALE OF 0 1 2 3 4 5 6 7 8 9 10 11 12 INCHES.



As I have entered somewhat fully into the question of the antiquity of these staves in the article above-mentioned, I shall confine myself here to the explanation of the particular symbols employed. Much that here seems obscure might be cleared up by a more elaborate comparison with other Norse staves. For the same reason the reader is advised not hastily to reject as fanciful the explanations here given. For though, for instance, Nos. 13, 25, and 27 do not strikingly resemble a key, a gridiron, and a knife respectively, the days to which they are attached, and similar marks, simpler in form, on other staves, render it certain that such must be the meaning of the more elaborate forms here used.

In addition to the authorities referred to in my communication to the Scotch antiquaries, I have since consulted the *Gentile Calendarium* given by Finn Magnussen as an appendix to his *Priscæ Veterum Borealiæ Mythologiæ Lexicon* (Copenhagen, 1828, 4to.), from which many additional details have been extracted. The value of that work is, however, much vitiated by the learned author's excessive desire to derive signs and customs from remote heathen antiquities, and by his indiscriminate reference to the 'runic calendars' of later times. His comparisons with the customs, religious and popular, of other times and peoples are ingenious and often instructive; but the reasons he adduces for supposing that the heathen Scandinavians possessed an elaborate division of the year, such as he attempts to reconstruct from obscure passages in the Sagas, seem very far from convincing, and still less so the arguments he cites to show that such a calendar was 'ex Asia oriundum.' Stripped of all that is merely vague and conjectural, unquestionably the most valuable part of that treatise are the author's frequent references to folk-lore, proverbs and customs; but in general a temperate criticism will require much stronger proofs than any as yet adduced, to show that the divisions and method of marking time here illustrated have an antiquity anterior to the introduction of Christianity into the Scandinavian North.

The illustration is from a tracing made from a careful rubbing of the staff. For convenience I have added numbers to the symbols. The following abbreviations are used for reference:—

Bs. The Bompas staff, in my article, above-mentioned.

Cm. *Codex membranaceum*, the Runic Almanac mentioned below, v. sub W.

E.M. Dr. Eirékr Magnussen, description of a Norw. Cal., in Proceedings of Cambridge Antiquarian Society, No. xx., 1878, pp. 129 ff.

F.M. Finn Magnussen in the work above-mentioned.

P.A.M. Professor P. A. Munch, *Om vore Forfædres ældste Tidsregning, Primstaven og Maerkedagene*, in the *Norsk Folke-Kalender for 1848*. A valuable collection of folk-lore. The author seems to have consulted the works of Olaus Worm and Finn Magnussen, but gives no authorities.

Schn. *Ueber einen Runenkalender des Grossherzoglichen Museum zu Oldenburg*, etc., by Dr. E. Schnippel, printed for the Antiquarian Society of Oldenburg, *ib.*, 1883. The most thorough and scholarly account of these objects known to me.

W. *Fasti Danici*, by Prof. Olaus Wormius, M.D., Copenh., 1643. (Preface dated 1626.) This work contains an exact copy of a Runic almanac on parchment, dated 1328, *the oldest known calendar* of this description. The original is lost.

SUMMER SIDE.

APRIL.

1. 14th.—**Tiburtius** (and Valerianus). Symbol, as usual, a **tree**, often a pine. Cm. *Tibureus*, with a note (in red) *Sumar*. Norw. *Første Sommersdag* or *Somarnat*, *Somarnaett*. P.A.M., etc. The modern Icel. Almanac gives *Sumardag fyrsti* to Ap. 21, **St. Florentius**. Reckoning by nights is peculiarly Teutonic and Scandinavian, a custom mentioned by Tacitus, *Germ.* xii. *Spatia omnis temporis non numero dierum sed noctium finiunt*. Caesar more than a century before noted the same custom among the Gauls. *Bell. Gall.* vi., 18. Remains of it exist in the English *se'nnight*, *fortnight*. Saints' days were often reckoned by eves or vigils, in old Norwegian *voku*, later *ok*, Eng. *wake*. The term occurs frequently in chap. 26 of the Church Law of abp. John of Thronhjelm, anno 1280, e.g. *Olafs voku: v. Norges Gamle Lov*, ed. R. Keyser og P. A. Munch, vol. 2, pp. 359-60. We may also compare with this the old reckoning of years by winters. The day was kept as a day of rest at home. All work 'that goes round' (spinning, grinding, etc.) was forbidden. No shepherd or owner of sheep might eat flesh. Care was taken not to mix the winter milk of cows with the summer milk. Otherwise bears and wolves would rend the herd, and the dairy be spoiled. F.M.

Snow or sleet on this day, and it will snow nine times in the summer, P.A.M. Sometimes marked by a **banner** to show the 'term' of Easter, *i.e.* the latest day on which Easter would fall (old style), corresponding to a banner on Mar. 21st, the earliest term of Easter, W.

- 2 16th.—**S. Magnus**, Jarl of the Orkneys, murdered *c.* 1115. The Orkneys were in the archbishopric of Thronðhjem. Hence this saint is frequently marked on the Norse calendars. Symbol here a small **cross**, sometimes a **hoe**, to mark the commencement of field work, P.A.M. The day was also called *Tredie Somardag* in Norw., F.M. After this day commences the *Sumarmál* or Summer Semester in the modern Icelandic Almanack.
3. 25th.—**S. Mark, Ev.** Norw. *förste* or *store Gangdag*. Modern Icel. Alm., *Gangdagurinn eini (mykli)*, the old Church '*Dies Processionum*' or *litania major*, Eng. *Rogation day*. This rogation day was appointed by Gregory I. (590-604), Schn. The other 'gang-days' were Mond., Tu., and Wed. before Ascension Day, and May 1st. According to F.M., this day was the first of summer in Iceland, and gifts are offered to friends. This day was sometimes marked by a **cuckoo** (on a tree), also given, as on Bs., to May 1st. Hence called *Markus með Gökken, Gjökhdagen, Gauksmarks*, cf. Scotch and North Eng. 'gowk,' *varr. ap. Schn.* It was the custom on this day for the priests to beat the bounds and celebrate mass, to scare away evil spirits and invoke heaven's blessing, P.A.M.; *v. further sub die* in *Proc. Ant. Scot.*, 1891.

MAY.

4. 1st.—**S.S. Philip and James, App.** Hence Norw. *Tveggiapostola messa um varit*, Mass of the Two Apostles in spring, to distinguish it from Oct. 28, Simon and Judas. So also in modern Icel. Alm.—Also *Gang-dagr litli, v. Ap. 25.* Also *Second* (or *Third*) *Gauksmess*; cf. Bs. Hence this month was called *Gauk-manúthr*. The omens of the cuckoo, were carefully observed on this day. Prov. *Nord Naagauk, Sud Saagauk, Vest Viljagauk. Aust Giljagauk, i.e.*, a cuckoo to the north portends death (*nar*, corpse); to the south, luck in sowing; to the west, the attainment of one's wishes; to the east, success in love (*gilja*, to woo). If the cuckoo was heard after St. Hans Day (June 24), or if it saw the first hay harvest, it portended a drought. P.A.M. A more famous name for the day was **Valborg-dagen**. Cm. *Valburghi missa.*, modern Icel. Alm. *Valborgar m.* This saint was sister of the Anglo-Saxon Wilibald, bishop of Eichstedt. She was abbess of Heidenheim, where she died *c.* 779. Her day has been kept since the 10th cent. in England and elsewhere, Schn. The customs of the Maypole, etc., seem to be a relic of heathen times. In Cornwall and among the Highland Scots the day was called *Bealtein* or *Beltane* (Adam King's Scotch Cal., A.D. 1588), in honour of the sun, celebrated by bonfires and sacrifices. The cattle were driven through the flames to purify them. In Denmark the country folk held mock weddings, called *Gadelamsgilde*. The husband was called *Gadebasse* or *Majigreve* (May count), his bride *Gadelam* or *Majinde*.

The rustics formed processions on horseback with green boughs in their hands or hats. This was called 'riding summer into the town' (*at ride Sommer i Bye*). Songs appropriate to the occasion were sung. Olaus Magnus, xiv. 2, describes similar customs among the Swedes, the rout of winter and reception of summer being observed by dramatic or allegorical representations. The Councils of each town or village chose older men to take the part of the spirits (*genii*) of the year. Their followers were divided into numerous bands. Winter, represented as a shaggy monster of fierce aspect, engaged in a desperate battle with the Spirit of Summer (the 'Count of Flowers'), and with his band attacks him with flaming pincers and balls of snow and ice, but is finally put to flight by the floral band of Summer. Feasts and dances round the May tree in honour of the victory concluded the spectacle. The weather and other phenomena were carefully observed as portents for the ensuing year. Cf. the English Maypole customs.¹ The last Maypole in London, 100 feet high, was removed in 1717 for the use of Newton's observatory. F.M., who compares the Roman festival of the *Bona Dea et Lares Praestites*, the Athenian *Chloe* (*Ceres*), and the Indian *Bhavan*, observed with maypoles, etc. The symbol here is perhaps intended to denote some sort of maypole. Usually we find a **tree**, Dan. a **beech**.

5. 2nd.—Second '*Gangdag*,' v. *sub* Ap. 25. But the mark here, a simple notch above the day, appears regularly in our Calendar to indicate the **wake** or **vigil** of certain greater feasts. It is found also to June 16, Eve of S. Botolph; June 28, S. Peter's Eve; July 28, S. Olaf's Eve; Aug. 9, S. Lawrence's; Sep. 13, Holy Rood Eve (*Elevatio Crucis*); Sep. 28, St. Michael's; Oct. 31, All Saints' or *Hallowe'en*, marked very prominently, No. 40, with a broad flat apex; Dec. 24, Christmas Eve, apex hooked, No. 52; Dec. 31, New Year's Eve, S. Silvester; Jan. 5, Eve of the Epiphany; and perhaps Apr. 13, Eve of S. Tiburtius:—v. Nos. 5, 9, 12, 21, 24, 30, 33, 40, 52, 54, 56, 71 (?) which will not be further noted below, except in connection with special saints or customs requiring remark.

6. 3rd.—**Inventiō S. Crucis, or Finding of the Holy Rood.**

Norw. *Kors* or *Kross-messa om Vaaren* (spring), to distinguish it from Sep. 14 *om Hosten* (autumn). Modern Icel. Alm. *Krossm. á vori*, or *Fundur Krossins*. Sheep-shearing begins, P.A.M. On many of the staves the cross to this day is placed slanting, *Cruce ad angulum inferiorem depressa*, W. According to the legend, the True Cross was found in 326 (Constantine the Great). The feast was kept on the 14th Sep. till the times of Gregory II. (715-731), Schn.

The next day, May 4th, concluded the eight days beginning Ap. 27, which are called by the countryfolk of Scania (Schönen, or Skaane in S. Sweden) *Koldsönnar* or *Koldnadder* (cold suns or cold nights), frosts then being

¹ The Maypole is still to be seen in some Yorkshire villages; for instance, Ovington.—ED.

greatly dreaded. In Norw. May 11-13 bore similar names, *Lumpenaetter*, *Iernnaetter*, i.e. foul or iron nights, for the same reason, F.M.

Symbol, a **cross**, with a canopy surmounted by two crosses; cf. the symbol No. 31 to Sep. 14 *Elevatio Crucis*. Where two days, as here, might naturally be marked by the same sign, the maker of this calendar has distinguished them by slight varieties in detail. *No two symbols on this staff are exactly alike*. Many of them are, therefore, merely fanciful varieties of the cross with arms varying in number, turned upwards or down, with the extremities flattened out or notched (dove-tail and swallow-tail forms), etc. In some cases, Nos. 10, 42, 63, the main beam is curved, perhaps to represent a crosier. The appendages sometimes obscure the general effect.

7. 15th.—**St. Hallvard**. *Halvards-ok* (for the meaning of *ok v. sub* Ap. 14). The symbol here is evidently an ornamental representation of the usual sign for this saint, his **quern stones**, cf. Bs., etc. Sometimes marked by dots, meant for **corn**. Three days after and before this day were regarded by the Norse Highlanders as the best time for sowing. If the seed were not got in before the next 12 days, it might as well not be sown at all; for then comes the 'Rein cold,' when the reindeer go fetlock deep in snow, and cast their calves on the snow, P.A.M. 'Down to our own days (c. 1828) a festival in Bohuslehn,' F.M. Modern Icel. Alm. *Halvarthsmessa*. The saint and his symbols are very characteristic of the Norwegian Calendars. St. H. was martyred in 1043: patron of the diocese of Oslö (Christiania), Schn., who gives his day on the 14th.

The third day preceding this (May 12) was called in Norw. **Hellige Bønders Dag** (the feast of the Holy Peasants), P.A.M. So also in Denm. according to W., who gives the symbol as a seed basket or skip (**sportula seminaria**). Who the Holy Peasants were does not appear. Worm suspects they were a rustic fiction, as they are not found in any church almanac. In Iceland the 12th is called *Vertithar Lok* (F.M.), or *Vorvertith* (*á Suthurlandi*), modern Icel. Alm., i.e. the end of sea fishing, when farmers turn to field work. The 12th is marked in Cm. as sacred to **Nereu Achilles**, i.e. Nereus and Achilles, found in old church almanacs since the 9th cent. Schn. conjectures that they were reckoned among the 'good peasants,' including **Pancrati** (S. Pancras), May 13, famed as a weather saint, and **Servatius** under this term (?). Adjacent to 7 in the illustration and to the A in SVNA is a mark like a three-pronged fork; but it is comparatively faint and looks like an accidental mark, of which there are many on this staff.

JUNE.

8. 15th.—**S. Vitus**, marked by a small stroke. Cm. *Vitus Mothestus* (Modestus). These two saints were martyred under Diocletian, 303. Modern Icel. Alm. *Vitusmessa*, a popular saint in Germany and Denmark (Schn.) and among some Slav races, especially in Illyria, where the day is still observed

with heathen rites, originally in honour of the God '*Svantevitus*' transmuted into the Christian *Vitus*, F.M. W. gives his symbol as a '**fuller's forceps**.' 'Cabbages must now be planted' Wiedemann ap. Schn. To this perhaps belongs the symbol of a **turnip** to mark the next day, called (erroneously?) by F.M. '*cor foliis auctum*.' The later Swedish staves show a turnip ('Swede') beyond all question; v. illustrations to my article in *Proc. Ant. Scot.* 1891. 'Rain on this day and it will rain for 30 days,' W.

10. 17th.—**S. Botolph**, an Anglo-Saxon of the 7th century, abbot of Ikanhoë or Ivanhoe, observed in England since the 11th cent. Found early in the Cals. of the North. Cm. (red) *Botulfs missa*. So in abp. John's Law, 1280. Modern Icel. Alm. *Bótólfsmessa*. Various churches still bear his name, e.g. one of the oldest in Cambridge. This and the three preceding days were called by the Danes *Bodelmess*. 'For then it is forbidden to dung the fields lest the crops be burned' (by the manure), W., who gives the day to a Swedish (Danish F.M.) queen **Botilda**, otherwise not known. In Germany sometimes called *Guldenmännertag* (Day of Golden Men), F.M. The symbol here a **crossier** (? v. sub May 3), or a **scythe** (?), found on some Norse staves. 'Rye will be reaped as long before Olaf's mass (July 29) as it is cut before Botolf's mass,' P.A.M.

11. 24th.—**S. John the Baptist's Nativity**. Symbol, a **double cross**, cf. 55. One of the oldest church festivals, and therefore combined with all manner of heathen customs, Schn. Norw. *St. Hansdag, Jónsok*; modern Icel. Alm. *Jóns-messa*. Rain on this day portends a wet autumn. Called by the Swedes *Midsonnarsdag*; O. Germ., *Middesommer* or *Mittensommer*; Frisian, *Middensummer, Summernacht*; A. Saxon, *Midsummer*. This day was regarded in the middle ages as the day of the summer solstice; so also by Jul. Caesar in his Cal. So in *Vet. Cal. Alemannicum* (begin. 13th cent.) *hie mag die Sonne nit höher*, etc. (here the sun cannot go higher). According to old Norse church laws the day was observed with new beer (*cerevisia*) drunk in honour of Christ and Mary. Such public feasts were called *Samburðar-öl* (ale) or *Samgérða-öl*. So also on Christmas and All Saints; derived by F.M. from the heathen '*Gildi*' (Clubs or Brotherhoods), and *Blót* or great sacrificial festivals; he adds that such celebrations, once common in Denmark, were still observed in the island of Bornholm in a grove and fenced place called Gildesgaard. The ceremonies were forbidden in Denmark on the introduction of Christianity, and the contributions levied towards the costs of the feast were appropriated to the king or clergy. They are frequently mentioned in the 'Diplomata' of the middle ages under the name of *Midsumars-* or *Midsonnarsgjalld*, *Midsonnarsgylde*, and still (in 1828) the *Midsonnars-penge* (money, Eng. penny) or *rente* was paid in certain parishes. In Norw. similar collections are made called *Brand-skat* (bonfire treasure), towards the costs of making bonfires. Similar terms and customs prevailed in connection with *Valpurgisnacht* in Germany; *Wagenpenninge, Rok*

penninge (Smoke penny), in Schleswig. The festive season was observed as one of peace, *Midsunarsfrith*, which, e.g. in the island of Gotland, lasted for 10 days and nights. Churches, houses, and barns, were hung with flowers, etc., to scare away poisonous things and evil spirits. The Norwegians boil pitch from the resin of trees, with which they hallow (*vigsle*) their cattle. In Sweden the fields were similarly consecrated with flowers, and sticks with which some reptile had been killed were set up to avert the harm of snakes and noxious vermin. To touch these sticks brought the itch (*scabies*) on the careless. Similarly the Wends of Luneburg long observed heathen celebrations on this day. F.M., *q.v.* for further details *sub die*; also *sub* June 21st and especially 23rd.

13. 29th.—**SS. Peter (and Paul) App.** Symbol, a **key**, but of a very extraordinary form. Sometimes joined with a **sword**, especially on Swedish staves, to denote S., Paul, but the latter was more particularly observed on Jan. 25th, *q.v.* Norw. *Peters-ok*: *Per med Gullnyklen* (Peter with the Golden Key). It is noteworthy that this Apostle's other feasts, Feb. 22nd, 'S. Peter at Antioch,' later 'at Rome,' and Aug. 1st, S. Peter at Vincula, are omitted on this Calendar, though these days are still given to him in the modern Protestant Almanacs, and on many of the staves, earlier and later. In Iceland, while under the Norw. kings, the general assemblies of the island began on this day, F.M. Sign sometimes a **flower**, 'for now must healing herbs be gathered,' P.A.M.

JULY.

14. 2nd.—**Visitation of the Blessed Virgin Mary.** Symbol here a **tree**, as on all her days in this calendar, under a variety of forms. See Nos. 26, 29, 48, 62, 70. Norw. *Vor Frue Bjerger-gang*, the going of Our Lady to the mountain, in allusion to Luke i., 39. This day is very significant for the dating of the calendars, as the festival was first introduced officially by Urban VI. in 1389. Hence not marked in Cm., which gives the day to **Processus** and **Marcinianus**. Also in abp. John's Law **Suip-thuns-voku** (Swithun's Wake); later Norw. *Sviftuns-dag*, *Syftes-ok*, identified with the Anglo-Saxon saint of that name, though his day is given on the 15th in our modern Prayer Book. By a false etymology, not uncommon among the people in deriving saint's names, 'Sviftun' or 'Syftun' was connected with '*syfte*,' to cleanse, purify. On this day a cross of alder and birch twigs was set up to 'cleanse' the fields. Prov. '*Nu vil jeg syfte Sorken af Ageren og saette igjen Aalder og Brisk, den skal vore baade stor og frisk.*' According to F.M. the cross was made of juniper and birch. As the weather is now, so will it remain till Olsok (Jul. 29). P.A.M. Modern Icel. Alm. *Thing-mariu-messa*, a 'Thing' or Assembly being held at this time. Also *Swithuns-messa*, the name being repeated to Jul. 15th. The usual sign for the Virgin on the staves is a **crown**; but the similarity of the emblems given on this staff for the Virgin's other days renders it most probable that

she is here also intended. F.M. would derive the above custom from heathen worship of Freya; but, in the first place, it is evident that the custom prevailed in connection with S. Swithun, before the late introduction of the Virgin's festival (15th cent.), which destroys the identity; and, secondly, the general impression conveyed by such indiscriminate derivations from conjectural heathen rites would lead us to infer either that the first Christian missionaries modelled their calendar on existing heathen feasts and rites; or that the heathen adapted theirs to that of the early Christians, either inference being in the main absurd. That early Christianity did frequently adopt and adapt certain heathen feasts is evident, but this was mostly the case in connection with the Roman paganism, and the church calendar was in the main fixed before Christianity reached the remote north, as the *Ephemeris* of Bede shows.

15. 8th.—**Chilian, Kilian, or Ketil**, an Irish saint, bishop of Würburg, apostle of the East Franks, m. c. 689, Schn. *Ketill biskup* in modern Icel. Alm. Symbol, a variety of the **cross**. Norw. *Kjeld Sviebyg*; *Kjeld Sviebyg* in W., who gives his day on the 11th, with the symbol, an **ear of corn**; hence the appellation, 'because the blight sometimes falls on the crops at this time.' Also in Norw. *Kjel Fwut* (*Fwut* in F.M.). Prov. *Kjøl Fwut, og St. Knut, Kjører Bonden med Ljaaen ud*. 'On Ketil's day and S. Knut's (Jul. 10th, *q.v.*) the peasant goes forth with his scythe.' Hence often the symbol of a **scythe** to these days, or a **hay-rake**, both found on Bs., etc. F.M. says this day was observed in honour of a **S. Canutus** 'bearing a scythe,' but *v.* below. More commonly it was observed in honour of **S. Sunniva**, especially in the Bergen district, of which she was patroness. This saint was an Irish princess, who fled to Norway to escape a heathen suitor. She took refuge on the island of Selja, now Sellö. Being threatened with attack by the natives she prayed to heaven, and the rocks fell in and buried her and her faithful companions, c. A.D. 1000; *v.* E.M., and especially Munch's history, where the legend is given at length. Her remains were afterwards miraculously revealed and 'translated' to Bergen. Hence the day was called **Selju-manna-messa**, (so in Modern Icel. Alm.), *S. Sunniva's* or *Folges Fest* (Feast of the Following, or Persecution).
16. 10th.—**S. Canute**, king of Norway and Denmark; murdered in S. Alban's church, at Odense, 1086, canonized shortly after. His day was specially commended by Pius IX. to the 'missionaries' of Norway, being previously only a minor festival (*semiduplex ad libitum*) in the Rom. breviary. Stadler ap. Schn. Dan. *Lee Knud* or *Bonde Knut* (Knut with a sickle, or Peasant Knut. W., *v. sub* Jul. 8th); add also, *Knut slog en dag for Kari kom efter med Riven*, 'K. mowed one day before Kari' (a S. Catherine not otherwise known) 'followed with a rake.' '*Kara gestans rastrum propter foeniseicii opera.*' F.M. This S. Canute must not be confused with Knut the Great, 1014-1036, Schn. Cm. gives to this day *Sin bryra daghr*, Seven Brothers' Day, the sons of S. Felicitas.

17. 14th.—**Divisio (or Missio) Apostolorum.** Cm. *Skildethr Apostla*. Swed. *Apostlarnes Delning*. Often marked by a **rake** surrounded by **12 stars** (v. ills. to my article, *Proc. Ant. Scot.*): here by a variety of the **cross**, with **twelve** branches below, six on each side. In Norw. regarded as *Midt-Somar*, F.M. Modern Icel. Alm. *Skilnathur postola*.
18. 20th.—**S. Margaret.**—In Norw. *Marget Vatsause*, M. with the water scoop, i.e. such a ladle as is used to bale out boats, etc., because rain often comes at this season, P.A.M. cf. our own legend of S. Swithun. *Marrit vatsouse*, F.M. Hence her symbol was often such a **ladle**, perhaps indicated here, above the arms of the cross; also a **nut**, or a **rake** (marks of the season); also '*draco foedissimus*' which St. M. is said to have bound in chains. F.M. who compares *more suo* the old Norse *Nidhög*. But perhaps the dragon (found on the Edinburgh staff) refers to the Dog-Days, which begin about this time, as a symbol of Sirius. Modern Icel. Alm. 1892, Jul. 22nd, *Hundadagar byrja* (begin).
19. 22nd.—**S. Mary Magdalene.**—Here a small **cross**. Sometimes marked with a **ladder** (Dan. staves); or a **seat** (Norw.) 'because the Virgin herself set her a chair, when she entered Heaven' (as a mark of special honour), F.M. More frequently the emblem is the **pyx** or 'pot of precious ointment.' Norw. *Mari Magelin*.
20. 25th.—**S. James, Apostle.** Norw. *Jakobs-ok*: called *Jakob vaat-hat*, Wet hat, because of the rain at this season (v. *sub* July 20th). Symbol often a dripping hat, P.A.M. Sometimes a **staff**, such as pilgrims used on their way to his shrine at Compostella. 'On this day they say the nuts germinate,' W.; v. above *sub* July 20th. The usual sign of the saint was a **sword**, in allusion to his martyrdom. In Icel. *Midsumar*, according to F.M. Modern Icel. Alm. gives *Mithsumar* to the 24th. Prov. *Jacop pisser i Humlen*, (hops): *indecenter lupulum madefacere dicitur* (hence on some staves a **rod** with **hops** twined round). The Norwegians avoid farm labours on this day, lest wild beasts hurt their flocks, F.M.
22. 29th.—**S. Olaf.** Symbol, a large **axe**, '*securis Norvagica*' W., of the old Norse type, with boldly curved edge and reflexed shaft, cf. No. 24. This is the usual form found on the staves. A great Scandinavian festival, found on all the calendars. St. O. was murdered at the battle of Stiklestad c. 1030; never regularly canonized; but recognized as a saint by bishop Grimkell of Thronthjem, a year after his death. Norw. *Olafsmessa*, *Store Olsok* (the greater Olaf's-Wake). In modern Icel. Alm. marked *Olafsmessa the former*, Aug. 3 being marked as the *later*. On the true date of his death see my article in *Proc. Ant. Scot.* 1891, *sub die*. Patron Saint of Norway; buried at Thronthjem. His name is commemorated in numerous place- and church-names in the British Isles. Note here the importance assigned to this day, the Eve or Vigil (No. 21) being marked.

AUGUST.

24. 3rd.—**Translation of S. Olaf.** Norw. *S. Olaf's Ligs Opdagelse*; also *Lille Olsok*, etc., Olaf's Wake the Less. Symbol, same as for Jul. 29, *q.v.*, but smaller, as usual. On this day the country-folk go to the *Saeter* (mountain farm) to eat a sort of pulse or porridge called *Olsok-gröden*, P.A.M. Sign on Swedish staves sometimes a **dog** following a **hare**, F.M.
25. 10th.—**S. Lawrence.** Sign, as always, his **gridiron**. Universally observed on the staves. Norw. *Lavrants-ok*, *Lars-ok*, *Lars-messa*. Cm. (red) *Lafrans missa*. Modern Icel. Alm. *Lafranzmessa*. According to F.M. he was patron of Lund in Scania, once the metropolitan church of Denmark, till that territory was ceded to Sweden (17th cent.). This arrangement was made by Adrian IV. (Nicholas Breakspear, 1154-59) who had himself been a missionary in the Scandinavian North, and took an active interest in the church there. Several of the northern saints were canonized by him; *v. Schn.* p. 125. In Norw. it was believed that on this day the sap descends to the roots again. 'Clear sky, severe winter; misty day, moist winter,' P.A.M.
26. 15th.—**Ascension of the B.V.M.** Symbol, a **tree**, *v. sub* July 2nd. *Mariae-himmelfart*. *Mari-messe fyrste*: but as E.M. points out, more anciently styled *fyrri*, namely the former, the latter being the Virgin's Nativity, Sep. 8th. These terms are still preserved in the modern Icel. Alm. They point back to a time when there were only **two** festivals of the Virgin observed. As the Annunciation, Mar. 25, is a feast of very ancient date, the terms, perhaps, also indicate that the year began with the Winter side, Ap. 14th, *v. below* at the end, p. 294. For this, among other reasons, I am disposed to regard this division of the year as the most ancient. The old church commencement was Dec. 25th, preserved on the oldest (?) dated staff A.D. 1434; *v. further* my article, *Proc. Ant. Scot.* Another old church commencement was Mar. 25th, on which day, according to some old church calendars, (*e.g.* the Scotch, ed. Forbes) the world was created, '*initium mundi*,' etc. The day was observed in England as the commencement of the ecclesiastical year down to the reform in 1752. Hence the frequent confusion of dates in medieval diplomata, the civil year commencing Jan. 1st, all dates between Jan. 1 and Mar. 25 being given variously to two years, sometimes to both, *e.g.* Feb. 23rd 1243, 1242, by ecclesiastical, or 1243 by civil reckoning. This day is the 'first autumn iron-night' (*Höst-jaern-nat*) or 'frost-night,' P.A.M. and F.M. Modern Icel. Alm. *Himnaför Mariae*.
27. 24th.—**S. Bartholomew, Ap.** Symbol here, as usual, the **knife** with which he was flayed. Hence patron of tanners. For the form of the highly ornamental blade cf. Bs. Norw. *Bars-ok* or *Baros-ok*. Cm. (red) *Bartud miss*. The day was also called *Baro Bukke-kniv*, this being the time for slaughtering goats; perhaps the date of the old heathen *Haust blót* (autumn sacrifice). In the south of Iceland the country folk hold a feast, slaying a

lamb; hence called *Slaegjar*, or *Slaegnalamb*, at the close of hay harvest. In Norw. the same feast is called *Slaat öl*, Swed. *Släter-öl* (mowing ale, or drinking). The provincial assemblies called *Leid* or *Leidar-thing* were held at this time in Icel.; hence the Anglo-Saxon *Leith* or *Laeth*, a word still preserved in our *Leet-Court*, *Leet-day*, etc., 'when the priest had to proclaim the feast days (Fastos) for the ensuing year,' F.M. In Norw. also called *Bertel Bryde-straa* (break straw), because the corn was often broken by storm on his day. 'A clear day portends a clear autumn,' P.A.M.

SEPTEMBER.

28. 1st.—**St. Giles** (Aegidius). Symbol, a large **cross** under a canopy. Norw. *Aedis*; *Yljans*-, *Orjans*-, or *Yrjans-messe*. Cm. (red) *Iljans-messa*; French *St. Gilles*; Germ. *St. Gilgen* or *Ilgen*. Abbot of Arles. There were two of this name, one in the 6th and one late in the 7th cent. The day was called in Norw. *Querne-Knurren* (Quern creaking), and often marked with quern-stones (P.A.M.) because water now often failed for the mills (and so the grinding had to be done by hand), P.A.M. and F.M. Often marked by **sheep-shears**, the season for shearing wool, W.; so frequently on Swedish staves.
29. 8th.—**Nativity of the B.V.M.** Symbol, a **tree**, as usual. This festival, observed in the Eastern church as early as the 5th cent., was introduced into the Western church by Ildefons, abp. of Toledo, 658-667, first recognized by pope Sergius in 695, and general everywhere in the 8th cent. In 1244 Innocent IV. added an Octave to the day, Schn. Cm. (red) *Maria messa yfri* (later, v. sub Aug. 15th). Dan. *Seiermere vor Frue Dag* (later Lady-day), W. In Norw. and Swed. *Mor-messa* (Mother-mass). So in Jutland Mary was called *Mar-Mor* (Mary Mother). Some Swed. calendars have a **basket of fruits** (v. Ill. of Edinburgh staff in *Proc. Ant. Scot.*, l.c.). Norw. staves have a **cradle**; also **sheep-shears** (v. sub Sep. 1st). This and the next day were specially observed at Itzehoe in Holstein; by the Virgin's help the town was preserved from a siege by a miraculous overflow of the river Stör. Her 'image' was said to have appeared '*supra castrum*.' Hence the name of the day '*der Bürgertag*,' F.M.
31. 14th.—(With Vigil). **Elevatio Crucis**. The raising of the Holy Rood. Holy Cross Day in Prayer Book Cal. Modern Icel. Alm. *Krossins Upphafning* (upheaving). Norw. *Kors* or *Kros-messe om Hösten* (in autumn) cf. May 3: also *övre* (later, v. sub Sep. 8). Symbol, a large **cross** under a canopy; cf. No. 6. Icel. *Kross-messa á Hausti* (in autumn), F.M. The day is in commemoration of the recovery of the cross by the emperor Heraclius from the Parthians under Chosroes, c. 629, Schn.
32. 21st.—**S. Matthew, Ap.** Symbol, the **axe**, with which he was beheaded. This axe, as here, is usually different in form from that of S. Olaf, Nos. 22, 23. P.A.M. gives the sign as the **scales** (*Vaegtens Tegn*) 'because the sun now enters the equinox.' But this could not possibly be so in the 17th cent. staff he describes, the sun then entering Libra (old style)

about Sept. 11th. The resemblance of the mark on that staff to scales is quite imaginary. The litter (*Lövet*, leaves) for winter is now gathered, P.A.M. Hence the axe, according to F.M., who adds that the Norwegians say on this day the bear gathers grass and lichen for its winter lair. Sign sometimes an **angel** (St. M.'s usual symbol) on Dan. and Swed. staves, F.M. and W. Norw. *Matthis-messa om Høsten*, to distinguish it from Feb. 24th, *q.v.*

34. 29th.—**S. Michael (and All Angels)** with Vigil. Symbol, a **cross** with a large initial **M**. Norw. *Mickels-dag* or *messe*, *Mikkil-mess* (F.M.) Iceland and Faeroes *Mikjals-* or *Mikils-messa*, which they derive from *mikel* (great), *i.e.* the great or arch-angel. Symbol, usually a **trumpet** or **scales**, sometimes both. Down to our own days, says F.M., the common people of Sweden are accustomed to light bonfires on St. M.'s Eve, and reckon this one of the great festivals, the others being Yule and the Annunciation. Omens were taken by opening a nut or acorn; according to its condition or contents (spider, fly, worm, etc.), they drew a presage of the coming year, crops, sickness, war, etc. Others at twelve stated hours of the day, drew presages from natural phenomena, the sky, weather, etc., for every month of the year. Thus 7 a.m. denoted January, 8 a.m. Feb., etc., similarly to the custom of taking the omens at Yule, called in Icel. *Jólaská*, in Denm. *Julemaerker*, etc., *v.* Dec. 25th. According to W., p. 31, the Danes and Norwegians drew omens from the Milky Way, called in Norw. *Vetvre-veien*, in Denm. *Veir-veien* (Weather Way). Thus clouds on it denoted snow, more or less, according to their number and density. The northern part of the Milky Way indicated autumn; the part towards 'Libanotus,' spring; the south-eastern arm denoted the sea; the north (*Septentrionale*) the land. The Icelanders still take presages in the same way. The Faroë islanders hold family gatherings, and eat a fatted lamb called *Dillkur*. With this F.M. compares the Michaelmas goose of the English, and the harvest festival called in Denm. *Høste-gilde*, in Sweden *Skur-öl* (lit., reaping ale or drinking).

OCTOBER.

35. 4th.—**S. Francis** of Assisi. Symbol, a **cross** and **tree**. On this day cider was made, W. The Swed. staves have here a **fish**, a **monastery**, an **open book**, the first symbol being secular. The observance of St. F. (†1226, can. 1228) spread rapidly, owing to the influence of the Franciscan friars. But his name does not occur in Cm. (1328).
36. 7th.—**St. Bridget**. Symbol, a variety of the **cross**. Norw. *Birgits-* or *Brite-messa*, S. Birgitta. On this day the bear prepares its winter lair. Symbol on Swed. and Norw. staves often a **convent**. St. B. was a Swedish princess, foundress of the order of Brigittines, patroness of Sweden, † at Rome 1373, can. 1391. In Norw. called *Kaal-dagen* (Cabbage Day), the day for storing green vegetables and garden produce. Sign also a **fruit tree**; also a **fuller's comb**, in reference to the labours of the season.

WINTER SIDE.

OCTOBER.—*Continued.*

37. 14th.—**S. Calixtus**, bp. of Rome, m. 226. Cm. *Calighstus*, and (in red) *Vintr-nat*, the common name for this day in the North. Norw. *Vet-naett*. Symbol here perhaps, as often on Norw. staves, a **mitten** (preparation for winter), connected by false etymology with *Vettr* (winter), the old Norse for a mitten being *Vöttr*, mod. *vantr*. The portents on this day were held significant of the winter, and of the winter half of the year, W. According to an old Norse proverb (ap. P.A.M.) 'winter night you may expect me (*i.e.* winter); at *Fyribod* (*v. sub* Oct. 28th) I come for certain; if I come not before All Saints, I bend down bough and twig.' That is, the later the winter, the severer will it be. The day is often marked by a **leafless tree**; sometimes a **pine**. Many superstitious rules were observed (in Sw. and Norw.) on this day. No one might be absent from his farm: no serious labour undertaken; no work 'that goes round' permitted (grinding, spinning, etc., *v. sub* 21st, etc.); the summer milk might not be mixed with that of the winter (cf. Ap. 14th), F.M. who says that this superstition *de rotatione prohibenda* was observed in Norw. on all festivals of pagan origin; and occasionally also in Swed., Den., and Germ., *e.g.* at Christmas. For the Elves (*Lares, alfos sives genios domesticos vel villaticos*) were easily angered by such work. St. C. is not mentioned in abp. John's Law. According to Schn the observance of this saint began about the 10th cent.
38. 21st.—**S. Ursula** and **11,000 Virgins**, martyred at Cologne in the 3rd or 5th cent., according to a comparatively recent legend. The day was not held in their honour before the 11th cent. It is found in a northern notice dated 1266, Schn. Not in abp. John's Law. It occurs in Cm. *Allivu Thusand Moia*. Modern Icel. Alm. *11,000 Meyu*. Norw. *11,000 Jomfruers Dag*. This also was one of the days on which 'you are not to do the thing that goes round,' P.A.M. (*v. sub* 14th, etc.) The meaning of the symbol here is obscure. Between the left arms of the double cross is a figure X, forming with the upper arm the number XI (eleven), in allusion to the number of the saints (?). The usual symbol on Swed. staves is a **lance** crossed by an **arrow**, sometimes a **flag**. With the arrow St. Ursula was shot by the king of the Huns. F.M. adds that in Norw. '**10,000 Knights**' were also commemorated on this day, and prognostics observed on this day as on the 14th, *q.v.*
39. 28th.—**SS. Simon and Jude, App.** Modern Icel. Alm. *Tveggja postola messa*, Mass of the Two Apostles (cf. May 1st). In Norw. commonly *Fyribaa*, *Fyribod*, Icel. *Fyriboth* (forebode), this day being prognostic of the winter, *v. prov. sub* Oct. 14th. The symbol here is similar in form to that of the Bs. (to Oct. 27th), namely, the figure 4 (here reversed); which, I suspect, is another popular etymology, *fire* (four) being confused

with *fyri* (fore); hence *fyriboth*, quasi four-bode, instead of forebode. W. gives as symbol a **ship**, 'because these apostles were fishers.' But this is found more commonly to the 1st, 11th, or 23rd of Nov., *v. sub* Nov. 1st. According to F.M. the Norse staves show a **sledge**, the Swedish a **cross**, a **lance**, and a **flail**. The last three are common on the later staves, the flail indicating the season for threshing.

NOVEMBER.

41. 1st.—**All Saints' Day.** Norw. *Alle Helgens-dag* or *Helge-messa*, (Hallowmass, cf. Engl. *Hallowe'en*). The symbol is a variety of the **cross**, the arms being further crossed (forming the letters HH, *i.e.* Helger-ne the Saints??). Note the prominence here given to the Eve or Vigil, Oct. 31st, (*Hallowe'en*, still of all the most popular feast in Scotland). It was, and still may be, the custom to light bonfires, called *Hallowe'en Bleeze* (Icel. *Blossi*, Dan. *Blus*, etc.). On this eve the Elves, Fairies, or 'Good Folk,' were specially busy. For Scotch customs, *v.* Burns in his famous poem. This day was called in Cm. (red) *Hilghuna missa*. Modern Icel. Alm. *Allra Heil. m.* The feast was first established by pope Boniface in 608, transferred in 731 to the present day, in honour of 'all saints' as well as 'all martyrs,' and found in all calendars since the 9th cent., Schn. According to an old 'heathen' custom it was usual in the North to go into the woods and cut a piece out of a beech tree; its condition, dry or moist, was held to betoken a cold or mild winter. If the sun shone through the tree tops it portended great plenty of swine, W. Among the Scotch Highlanders a bonfire called *samh*, (fire of peace and quiet) was kindled, and black victims sacrificed in honour of the dark month. Cf. the Beltane customs of May 1st, in honour of life, fortune and health, F.M. A great variety of symbols mark the day on the staves, *e.g.* a **cross**, a **temple** (so on Bs.), a **table** marked with **nine crosses**, an **upturned boat** especially on the Swedish staves, often with eight or more stars above it. The boat is secular, indicating the end of the sailing season. Floods were expected at this time in Norw., called *Helgomess-flommen* (*Flom* flood). If they came not then, they were expected in spring, P.A.M. The next day, Nov. 2nd, **All Souls**, is not marked on our staff, and appears to have been frequently omitted on the later (Protestant) staves. Cm. *Sialu daghr*. In Germany on this day they bake a kind of bread or cake called *die Seelenwecke* (Soul's Cake) or *Zucker-Seele* (Sugar Soul), F.M. This latter festival was first established in general use by Pope John XVIII. in 1106, Schn. It still appears in the modern Icel. Alm., *Allra Sálma messa*, though generally abandoned in the Protestant calendars, as connected with the R. Catholic doctrine of purgatory.
42. 11th.—**S. Martin**, bp. of Tours, *c.* 400 A.D. Often called in Prot. Cals. 'Martin Bishop,' to distinguish him from Martin Luther, whose birthday on S. Martin's Eve is noted in the modern Prot. Cals. Symbol, a variety of **cross**,

the main beam of which is curved into the form of a **crosier**. The usual emblem is a **goose**, as on Bs.; sometimes only the head and neck are indicated. Omens as to the winter weather were taken from the breast bone; the white part of it showed the degree of frost, the darker part its breaking up, F.M. 'A clear *Mortensdag* makes a sharp winter.' 'Rain on this day and it rains for fifty days following,' P.A.M. In France, S. Martin's feast seems to have been substituted for some heathen *Vindemia*; and hence he became patron of drunkards! 'In Germany, too, it was celebrated as the feast of new wine, called *Herbst-trunk* and later *Martins-trunk*. King Olaf Tryggvin, when he converted the Norwegians to Christianity, bade them substitute the cup of S. Martin (as of God and of the other Saints) for that of Thor, Odin, and the other Aser, in their public feasts and guilds (*Samdryckiur ethr gildi*). Many in Norw. eat roast sucking pig on this day, which sometimes appears as the symbol in place of the goose,' F.M. According to an old Rom. Cal., quoted by the same, the seas were closed (*maria clauduntur*) from now till A.D. VI. Id. Mart. (10th); v. further my article *Proc. Ant. Scot. sub die*.

43. 23rd.—**S. Clement**. Symbol, variety of **cross**: usually the **anchor** to which he was tied. Also a **church**. Hence called in Norw. *Klemet Kirke-bygger* (the church builder). The anchor was also regarded as a secular sign. All ships have then to be in port, W. Hence the sign is sometimes a **ship**. (v. *sub* Nov. 1st), as on Bs. According to F.M. this day was of old regarded as the beginning of winter, and took the place of the old heathen *Vetrar-blót* or winter sacrificial feast.

44. 25th.—**S. Catherine**. Norw. *Karens-* or *Kari-messa*. Cm. (red) *Katrinu-messa*. Modern Icel. Alm. *Katrinar-m*. Symbol, usually the **wheel** of her martyrdom, afterwards interpreted to indicate the season for spinning. It is difficult to guess the meaning of the symbol here employed. Perhaps it is some spinning implement, being not unlike a **reel** or bobbin (?).

45. 30th.—**S. Andrew, Ap**. His symbol is usually the '**crux decussata**'; but frequently on Norw. staves, e.g. here and on Bs., we find a **fish hook**, (1) because S. Andrew was a fisher, and (2) to mark the season for catching Yule fish, P.A.M.

DECEMBER.

46. 4th.—**S. Barbara**. *Barbro-doegrin* or *-messa*. Symbol, a **cross**, deeply cut. Her usual sign is the **tower** (with three windows, emblem of her faith in the Trinity), in which she was imprisoned by her father. A **sledge** is sometimes added (Swedish staves) as a secular sign of the season.
47. 6th.—**S. Nicholas**. Norw. *Nikuls-messa*. Symbol here, a **key** and **cross**, an attempt at deriving his name, as if from the Norse *Nögle*, Swed. *Nyckla*, a key (?). As patron of sailors, travellers, etc., much observed in the north, and famous in Germany as St. Nikolaus, corrupted into *Sünste* or *Sünner Claus*, hence Santa Klaus, also called Knecht Ruprecht.

48. 8th.—**The Conception of the B.V.M.** (by her mother Anna). The feast is said to have been introduced by Anselm of Canterbury, but already observed in the Eastern Church from the 6th cent. Its introduction was stoutly opposed by Innocent III., but the Franciscan influence was strong in its favour, and in 1389 it was recognised as the **Immaculate Conception** by Clement VI., and repeatedly reaffirmed by Sixtus IV. (1476, 1477, 1483) Schn., to whom I am mainly indebted for such historical details in this article. Symbol, a **tree**, very small, for want of space. Modern Icel. Alm., *Getnathur Maríu* (begetting of M.).
49. 9th.—**S. Joachim**, father of the B.V.M. Later the festival of **S. Anne**, her mother. Symbol here, a simple **cross**. Often a beer **can** or **pot**, this being the time to brew the Yule ale, W. who suspects a rustic derivation of the word *Kanne* (a can), as if from Sankt Anna (?). On this day the Norwegians wash clothes and linen for the same feast. Till 1436 the feast of S. Anne was kept in Norw. on July 26th, when it was transferred to Dec. 9th.
50. 13th.—**S. Lucy**. Symbol, a **cross** and **tree**. According to a Latin pentameter, found in old church almanacs, the day of the winter solstice, Old Style. By the error in the Julian reckoning this would fall on the 13th Dec. about the 14th or 15th century. When Gregory made his change in 1582, the calendar had gained ten days on the sun. Hence the winter solstice must then have fallen about Dec. 11th, and the Latin line, *Vitus Lucia sunt duo solsticia*, must have been composed over 100 years previously. But as S. Vitus's day falls on June 15th, the line cannot be construed to indicate the season very accurately. For if the winter solstice fell on Lucy's day, Dec. 13, the summer solstice should be placed about the 13th of June. Perhaps the name Lucy was vulgarly connected with *Lux* and referred to the sun, F.M., who says the day was marked on Dan. Cals. by an **ox hoof**, on Norw. by a **bon-fire** (a sun?), on Swed. by a lighted **torch**; also by **scissors** and **thread**, a secular sign, to denote the making of clothes for Yule; but, perhaps, rationalized from some symbol used to denote the instrument with which this saint tore her own eyes out, to escape the wooing of a heathen. In medieval art she is often represented holding a dish containing her eyes. Modern Icel. Alm. *Lúciu-messa*, also *Magnús-messa Eyja-jarls* (h.s.), i.e., the later mass of S. Magnus, Jarl of the Isles (Orkneys), April 16th being marked as 'h.f.' (*hin fyrri*) the former mass of the same. 'The night of this day was so long that the cattle were ready to devour their very hoofs'; hence the symbol above mentioned, W. "Thrice the cow bit in its hay-band. 'Lucy-night is long,' she said. 'Tis so,' said the wether. 'The devil it is!' said the goat, in the days when beasts could speak. Sometimes marked with a **fishing net** (*Lyster*), since on this day much fish was caught," P.A.M.; v. *sub* Nov. 30th.
51. 21st.—**S. Thomas, Ap.** Symbol obscure in meaning. Viewed apart from the arm of the half cross at its base, it somewhat resembles the closed **hand**

with finger outstretched, which is the common symbol of 'S. Thomas the Doubter.' This and the following eve and night were called more recently in Icel. *Jola-sveinar* (*manduci brumales sive Jolenses*), in Denm. *Jule-rætter* (*Vætter*, spirits, *i.e.* Christmas Elves), in Swed. *Jule-Dvärgar* (Dwarves), in Norw. and Finmark *Jule Fylket* (the Christmas folk; cf. the Sc. 'Good folk,' the fairies), among the Lapps *Joulo-gadze*, etc. In Engl. and Scotl. such spirits seem to have been called *Trolls*. Sacrifices and offerings were made to them on this day 'within our own experience,' F.M. (*anno* 1828), who connects their observance with the solstice. But if that be so, the custom alluded to must be either post-1700, when the calendar was reformed in Denm. and Norway (1753 in Sweden), or as old as the days when the Calendar was still normal (Nicene Council, 4th cent.). In Norw. called *Thomas Brygger med Bötten* (T. the Brewer, with the butt or cask); also *Brygger dag*, the brewing of the Yule ale (*v. sub* Dec. 9), and marked by a **tun** or cask (*Fuld-tönde*), or by a **drinking bowl** (*Skaka-bollen*). Sometimes a **sun** or a **balance** to mark the solstice, F.M. The fourth of the *Tamper dagene* (*dies Quattuor Temporum*, our Engl. *Ember* days, Germ. *Quatember*) falls on the Wednesday after S. Lucy. Hence S. Thomas's day could fall in the Ember week (*Imbru-vika*). And on his day it was customary to go round, tasting the neighbour's ale, a custom hence called *Imber-Runn*. The draught was called the *Skakabollen* (*v. above*), Gift bowl (?). (*Run*, a course?). In the modern Icel. Alm. for 1892 S. Lucy's day is on a Tuesday, hence Ember day, *Imbrudagar*, falls on Dec. 14th. The week beginning with the 14th is marked *Sælu-vika* (Soul's Week), perhaps in allusion to the spirits (*daemones* or *Elves*) mentioned above by F.M.

53. 25th.—**Christmas Day.** Note the prominence given to the **vigil**. The symbol here is very remarkable. It looks like a **hat** above a full cross, the rim of which is shaped something like the common symbol for this day, namely, a **drinking horn**. Above this are four marks, possibly intended for Christmas, S. Stephen's, S. John Evangelist's, and Holy Innocents' days (Dec. 25-6-7-8th). The crown is surmounted by eight triangular points, perhaps in reference to the duration of the feast (but *v. Jan. 13th*) with its 'Octave' (?). F.M. fixes the old heathen Yule, *Jól dagr hinn fyrsti* or first Yule day (the next being called *Annar í jólum*, and so still in modern Icel. Alm.) on the 23rd. From this day (25th) till Twelfth Night the Norwegians cut the twelve Yule marks (*Jule-mærker*) on a beam (*Lofthjælken*, the roof beam?), each of these twelve days being carefully observed as prognostic of the ensuing twelve months, (P.A.M. and F.M.). According to W., a chalk circle was drawn on the beams. If the whole twelve days remained clear, only the outline was drawn; if all were cloudy, the whole circle was chalked in; if half clear and half cloudy, half of the circle was chalked in, and so on; the first of the twelve days being ominous of January, the second of Feb., and so on. The season was in heathen times

regarded as one of peace (*Julafrith*); the armistice lasted till Twentieth Day (Jan. 13th). The 23rd, Little Yule Eve (*Lille Jule-aften*), was the time when the spirits migrated. Sacred cakes were baked on the 24th, in the shape of various animals, in Norw. in that of a horse, *Hael-hest*, *Helge-hest* (*Hel-hest*, P.A.M.), the three-legged horse of Hel which conveys wicked people when dead to Hela's realm, *Nifl-heim* (Mist-home); according to F.M. a reminiscence of the horse of Frey, the sun-god, in allusion to the 'turn' of the year, or solstice. Other forms for these cakes were a boar (Swed. and Denm.) called *Jule-galt*, in honour of Frey and Freya, also a goat, *Jul-bock*, in honour of Thor [compare our own Northumbrian *Yule-doo*s. I have myself seen the (sugar) boar with an apple in its mouth in our Newcastle shops]. These cakes were kept till the sowing season, and then ceremoniously eaten by the labourers and horses. Bonfires are made at Christmas in Norw. and Swed., and formerly in Iceland, and looked upon as of special virtue (*maxime salutaria*). Our own 'Yule Clog,' still observed in Northumberland and Durham is a similar custom. In Sweden the superstitious sleep out of doors (*sub dio*), and gather omens from their dreams. This 'expedition' is called *Årsgang*; literally, 'the year's course.' The cattle receive unlimited provender, and food is given to wild birds. Strangers are entertained at tables laden with food. Food, drink, and baths, are also offered to the wandering or house elves, now transformed by some Christians into angels, as shown by the Swed. word *Ängl-öl* (angel ale), used of the drink set out for them. The Swedes set up green trees in their towns or houses, whence the custom of the Christmas tree (Dan. *Jul-træ*, Germ. *Christ-baum*) said to have been introduced (revived?) in England by prince Albert. The games of this season abound in manifold relics of paganism. F.M. instances the custom of men dressing up in the form of goats, horses, bulls, and stags. Possibly the hobby-horse, etc., of our own pantomimes may be relics of such a custom. On the 25th it was a custom in Sweden for the men to race to church (on skates?). Besides the ale horn the later Swedish staves often give a **babe in swaddling clothes** with an **aureole**.

On the 26th, **S. Stephen**, (symbol often **stones**, with which he was martyred), who was regarded in Germany as the patron of horses, *Der Grosse Pferdstag*, was celebrated. Consecrated oats were given to horses, *die Haferweihe*. On this day horses were bled in Denmark, W. In Sweden songs were sung about him as *Stalledreng* (stable-boy or groom) and his steeds by youths still called *Staffans-män* (Stephen's men), who ride in troops through the villages. The cup drunk on this day was called *Staffans-kanna* or *minne* (Stephen's can or memorial). The crops in R. Catholic times were solemnly blessed, and prayers made for the health of the cattle and fertility of the farm, F.M.

The 27th.—**S. John the Evangelist**, among the R. Catholics of Germany and elsewhere is termed the Consecration of Wine, *die Johannis-*

weihe, der Joh. Segen. The cup then drunk was called in Scandinavia *Johans Mynn* (memorial). This was thought to be specially efficacious against poison and a variety of misfortunes. They said that S. John could make poisonous snakes harmless. The heathen Scandinavians thought that *Lamiae* bearing venomous snakes and seated on wolves were now put to flight by the returning sun-spirits (*solares genii*). To all these Yule days **ale horns** are often found on the staves. In addition, S. John is sometimes marked by his appropriate symbol of an **eagle**.

The 28th.—**The Holy Innocents**, murdered by Herod, called in Icel. *Barna-dagur*, Dan. *Børne-dag*, Norw. *De Uskyldige Børn i Bethlehem*, Old English, *Childermas* (*Childer* or *Childre*, plural of *Child*, with 'umlaut' in the i-sound: *childre-n* is a double (later) plural form, like *Brethre-n*, also with 'umlaut' or change of the stem vowel, *Ki-ne*, etc.). The usual mark for this day is a **sword**, with which the infants were slaughtered.

The 31st.—Icel. **Nyársnótt, Sylvester**, etc. New Year's Eve was and still is kept in watching, taking the omens for the new year, called *úti-setur* (sitting out and in); cf. our 'sit the old year out and the new year in.' These customs were forbidden by the laws of the middle ages. The vigil is marked on our staff, number 54. In Germany, Denmark, etc., crockery was broken at the doors, pistols fired, etc. Bonfires are still burned in Iceland, with which F.M. compares the Indian custom of consuming the old year in flames.

JANUARY.

55. 1st.—**The Circumcision of Christ.** Icel. *Nyársdagur*; also *Um-skurn Krists*. Symbol, a **treble cross**. But originally it was merely the octave of Christmas, the church year beginning with Dec. 25, Mar. 25, etc., and not marked as new year in old church calendars, e.g., Bede's. Hence Cm. has only (in red) *Atundi Daghr* (Eighth Day). Norw. *Nytaar*, Swed. *Nyår*. On this day presents are made to friends, called in Icel. *Jóla gjafir* (in Germany on *Weihnachts-abend*). The day was celebrated in heathen times by men dressing up as ghosts, or beasts, the women dressing as men, a custom forbidden to the early Christians of Germany, anno 742; but apparently without much effect, as this day used later on to be called *das Narrenfest*; French *La fête des foux*, Eng. Festival of Fools (cf. Ap. 1, 'All Fools' Day'). Also sometimes called the Day of Vows or Wishes (*dies votorum*), F.M. A red sky on this day portended war, P.A.M. The custom of celebrating this day with a masked ball, in silence, is still observed everywhere in Germany. At 12 midnight, the dancers unmask.
57. 6th.—(with a Vigil, No. 56) **Thirteenth Day**, counting both terms, Dec. 25th—Jan. 6th, according to the old Roman and church style. Eng. 'Twelfth Day' is also the 6th. Modern Icel. Alm. *Þrettándi* (13). Also *Epiphania*, and since the middle ages (Norw. *Helligtrekonger*) the Holy Three Kings or Magi. In the Eastern church this day begins the year. The

Epiphany refers to the revelation of the Saviour at his baptism in Jordan. The festival of the three kings became specially popular after the 'translation' of their relics to Cologne in 1164, Schn. - This feast is mentioned in Adam King's Scotch Cal., printed at Paris in 1588 (ed. Forbes), according to which their 'translation' to Cologne occurred and was celebrated on Feb. 19: 'their bodies to Coloigne under Frederic 1174.' The day is most usually marked with **three crowns**, here intended by the very curious symbol, the most intricate of all on this staff (?). The Christmas games, which lasted till this day, being often marked by great licence and obscenity, were forbidden by the king of Denmark in 1683, at which time also the duke of Mecklenburg forbade the superstitious observance of the 'twelve days of the Nativity'; but, like most sumptuary laws, with little effect, the days being still observed, as they were by the Frisians of Holstein down to the great flood of 1717. The Epiphany was of old regarded by the Goths (Sweden?) Germans and Danes as 'Midwinter,' and hence the day was called *das grosse neue Jahr* (the great new year) *der oberste* (upper or later) *der Brenen-tag*. *Perch-tag*, *Kümmel-tag*, *das Bohnen-fest*, etc., the last name referring to a large cake containing a single bean. The person who got this was called the 'Bean King,' *Bohnen-König*, *Roi de la fève*, etc.² The day is also frequently marked by the **star** which appeared to the Magi, as well as the usual **ale-horn**.

58. 11th.—Symbol, a small **cross** with two arms to the right. Cm. gives here **Johannes**. Mod. Icel. Alm. **Hyginus**, also **Brettiva-messa**. The last is probably the saint here commemorated, S. Brictiva. The day is still called in Norw. *Brykke-messa* (F.M. *Brokkes-mess*), when the fragments of the Yule feast were broken '*i Gryden*' (into a hotch-potch?). Also *Brette-messa*. In Thelemark, so it was said, a peasant wished to drive out on this day. The neighbours asked him, 'Know you not that this is Brette-mas?' (Now, in Norse *Brette* = to turn violently). Whereupon he replied, 'Turn me this way, turn me that, but I shall turn me home a hay-load.' So out he drove, but the horse stumbled and broke its leg, P.A.M. (quoted by E.M.). This and the term *Brokke* or *Brykke* above are again popular etymologies. The name of the saint Brictiva is found in the Gulathing's Law (ca. 1260), but not in abp. John's (1284), E.M.

59. 13th.—**S. Hilary**, but more commonly called in Swed. and Norw. **Tiugendag**, **Tiugunde dag Jul**, etc., i.e. twentieth day of Yule, though in Cm. marked merely as *Atundi daghr*, Octave, i.e. of Epiphany. The day was also sacred to S. Knut (duke Knut), marked by the **lance** or hunting spear with which he was killed. This day concludes the Yule

² A similar custom is observed in Holstein shortly before a wedding. The future bride gives a party, *Hochzeits-gesellschaft*, or *Abschieds-Kaffee*, to which she invites her maiden friends. A cake with a bean in it is brought in. The one who gets the bean will be the next-married.

feast, and servants return to their work, W. Hence the frequent symbol of an **inverted ale horn**, to mark that the feast is out. It used to be called (and is so still in Mod. Icel. Alm.) *Geisla-dag*, which F.M. derives from *Geisl* or *Gisl*, day of rays, and connects, *more suo*, with sun-worship, one of the horses of the Aser being so named. (?) Connected with Germ. *Geissel*, a whip or scourge, which is given, according to some authorities, as the day's symbol. But this is probably a misinterpretation of the **staff with pendent bell** found frequently on Swedish staves (on Norw., according to F.M., a **bell** only), in allusion to the custom of ringing Yule out. Cf. the Norse and Danish proverb '*S. Knud ringer Julen ud*' (S. K. rings Yule out); also '*Kjöver Julen ud*' (drives out); in W.f.d. '*Gjennær Jueli ud*' (turns it out); Swed. '*Tinganda dag Jul är Knud, då skal man drycka Julen ud*' (20th day is *Knud*, then shall one drink Yule out). Similarly the Germ. proverb *S. Knut tanzt Jul aus*, Schn., which was doubtless originally Platt or Low Germ. *Sankt Knut tanzt Jul ut* (St. K. dances Yule out); also called in Germany *Glaris-tag* (a corruption of Hilarius). The symbol to this day is here a **staff with thirteen** arms on each side surmounted by a **bell**. I suspect that in my drawing the clapper or tongue ought not to be joined to the sides of the bell.

60. 20th.—**S.S. Fabian and Sebastian**. So in Cm. called in Norw. *Brødre-messe*, *Brøder-misse* (Brother mass), though these saints were not contemporary. Modern Icel. Alm. gives *Broethra-messa*, with their names also. The meaning of the symbol here is obscure. The day was also kept in honour of the translation of S. Henry to Abo. This saint's day was the 19th Jan. He was an Anglo-Saxon missionary in Finland, where he was martyred in the 12th cent.; canonized by Adrian IV. in 1158. Also observed on 18th June and 13th Dec. But the observance of this saint was confined chiefly to Sweden, Schn. According to W. this day was marked by an **axe**, to indicate that now was the time to cut wood, as on that night the sap, it was said, began to rise again. Dan. Prov. *Da kommer der Sav i Træet*. 'Wood torn on this night from the root they thought to be safe from corruption.' But on the Bs. the axe is given to the 13th Jan.

61. 25th.—**Conversion of S. Paul the Apostle**. In Dan. calendars often marked by a **sword**, in Norw. by a **bow**, in Swed. by a **bow and sword**: v. illustrations to my notes in the *Proc. Ant. Scot.*, 1891. Called in Norw. Paul the Shooter or Paul with the Bow (*Paal Skytter*, *Paal med Bogen*). According to P.A.M. this saint was not popularly identified with the Apostle. He was a great warrior, 'who fought in the forenoon, but kept the afternoon holy.' Of all days this was regarded as most prognostic of the coming year: 'Clear weather, even for so long as is needed to mount or dismount, betokened a good year; stormy weather, war; thaw brought sickness; snow and rain, drought and scarcity' (*Dyrtd*), P.A.M. *Clara dies Pauli bona tempora denotat anni; Si fuerint venti, designant praelia genti;*

Si fuerint nebulae, percunt animalia quaecumque; Si nix aut pluvia, redduntur tempora cara, W. The rude quantities and rhymes of these hexameters are characteristic of the monkish verses of the middle ages, many of which occur in Forbes's *Scotch Monastic Calendars*, and Bede's *Ephemeris*. The symbol here, crosses surmounted by a figure shaped like a section of a steel rail, is very obscure. Can it be meant for the haft of a sword?

FEBRUARY.

62. 2nd.—**Purification of the B.V.M. or Candlemas**, indicated by the usual **tree** surmounted by a **candle**. Norw. *Mariae Renselse*, or *Kyndel-messe* (kindling mass). Mod. Icel. Alm. *Kyndil-messa*. Cm. *Kvindil-mess*. In heathen times the great festival of the 'Reid-Goths,' called *Sónar-blót* (Sun sacrifice). On this day the cakes called *Folobonden* or *Helhesten* were eaten (*v. sub* Dec. 25th). 'Three drops (*i.e.* thaw) from the church roof on the north side portended a mild, good year,' P.A.M. Called in Swed. and Norw. *lilla Jul*, *lella Julia*, etc., little Yule, the wealthier people, as of old in Denm., Friesland, and England, only concluding the Christmas festivities on this day. In Catholic times the candles consecrated at this season were distributed among the family and servants, and were held to be efficacious against lightning and other calamities. In Bohuslehn, now part of Sweden, but formerly belonging to Norw., a ceremony undoubtedly derived from heathen fire-worship was observed. (In Norw. on Jan. 7, the day of duke Knut, P.A.M.) This was called *Eld-borgs-Skål*. (Norw. *Eldbjorg-minde*, the 7th Jan. being *Eld-bjorg-dag*) to commemorate the sun's return, thus described by Munch, who ascribed the custom to Thelemark. 'The mother of the feast (*Mad-moderen*, *i.e.*, the housewife) entered with the ale bowl, set herself before the hearth and drank the fire's health (*Skaal*, Swed. *Skål*) with the words:—*Saa hög min Eld', men enkje högare og heitare held*. The health was then drunk by the men, seated on the floor, with the bowl between their legs and hands behind their backs. They took the bowl up with their teeth, drained it, and cast it with their head over their backs. If it fell and lay bottom up, the man would die in that year.' This feast was called in French *Chandeleur*; Germ. *Licht-weihung*, *Kertz-wihy*, etc. (candle consecration). Also *Scheuer-tag* (purification, *scheuern*, to cleanse, scrub). A bright sun on this day is held in Germany to portend abundance of flax, F.M.
63. 3rd.—**S. Blasius**, patron of sailors in Norw., falsely derived from *blaese*, to blow. Hence, his symbol was often a **horn**, or a **face with cheeks puffed out**. Here crosses with the main staff curved into a **crozier**, cf. Nos. 10, 42. Modern Icel. Alm. *Blasius-messa*; also **Ansgar**, bp. of Bremen, *Kristnibothi Dana og Svía* (St. Ansgar, apostle of Christianity to the Danes and Sveas, S. Sweden). In Norw. one of the days on which no work 'that goes round must be done; else will the sheep get the sickness called *Svira* ('Staggers'?) which makes them run round and round till they drop:'

(Germ. *Dreh-krankheit*) a disease occasioned by a small worm on the brain, *Coenurus cerebralis*. 'Nor must any living creature go out of doors till consecrated by a Christmas, New-year's, or Epiphany candle,' P.A.M., evidently from F.M. Sign also sometimes a **ship** with sails filled. The Norse sailors and fishermen regard the day with such superstition that they will not mention it by name, E.M. (from F.M.) On this day the Danes ate no pease, W.

64. 5th.—**S. Agatha**. A **cross**. Norw. *Aagotsdag*, also *Muse-dag*, Mouse day. 'The mice ate her nose and ears off, and would have eaten her up bodily, if she had not prayed for help, and vowed to keep the day holy,' P.A.M. Hence the symbol is often a **mouse**.

65. 17th.—The modern Icel. almanack marks **Findanus** to this day. I am unable to guess what saint is intended by this curious symbol. Cm. has a blank here, and the day is not marked on any other calendar to my knowledge. About this time (Feb. 10th) begins the season called in Dan. *Paste-lavn*, Germ. *Fastel-Abend*, der *Herrn Fast-nacht*, etc., also *Fass* or *blaue Montag*, Engl. *Merry Monday*, Fr. *Lundi bleu*. The expression 'blue monday' is still used in Holstein for a day of rest, festivals all originally connected with the carnival preceding Lent; v. F.M. for the details of the customs belonging to this season. But it is to be noted that these days are 'moveable feasts,' which would, therefore, hardly be indicated among our 'mark-days.'

66. 24th.—**S. Matthew** (given correctly to the 25th in the modern Icel. Alm. for 1892, being a leap-year). Norw. *Laupaars-messa*. Mod. Icel. *Hlaupaars-dag*. Symbol, a large **double cross**. Signs often are **three eggs**, a **spit**, an **axe**, with which St. M. was martyred, a **fish**, denoting the spring fishing season. Cold weather now portends mild spring, and *vice versa*. Hence the proverb *Matthis bryder Is; er der ingen Is, gjör han Is* (St. M. breaks the ice. If there be no ice on this day, he makes ice). So also W. in a Latin couplet. On this day the fox will not venture out on the ice, for fear it break, P.A.M. Leap-year's day, the 24th, and the next day, the 25th (later the 28th and 29th), were regarded as unholy. Hence the Dan. proverb *vælte dig for Skudaar og Skudaarsbroder* (beware of leap-year and leap-year's brother). It was regarded as a specially unlucky day to begin sowing, and for the lambing season to commence, W.

MARCH.

- 67.—The next symbol, a **tree** does not seem to be clearly connected with any particular day. It occurs above Mar. 3rd, modern Icel. Alm. *Jons messa*, *Hólabisk*, the former—i.e. the feast of a **S. John**, bishop of Hóla (in Iceland?),—and the 4th, **Adrianus**, *id.*; so also in Cm. The Bremen missal gives the day to *Adriane virginis et martyris*, probably an error. W., etc., give the 4th to **S. Lucius**, bp. of Rome, m. 253, under Gallus, Schn.

68. 9th.—The **Forty Knights**. A feast as old as the 10th cent. Schn. This day (in 1892) begins the week called in Mod. Icel. Alm. *Sælu-vika* (souls' week). The '40 *Riddarar*' are also given in that Alm. Symbol, a **double cross**.
69. 12th.—**S. Gregory I.**, pope. Symbol, a **quadruple cross**. Norw. *Gregus-messa*, *Gregersdag*. 'If the south wind blows this night and the houses drip, it will be a good year for wool.' "On this day the crow (*Kraaken*) sang: Gregus-mess, you may expect me. Mary-mass (Mar. 25th), I come for certain; if I come not before summer day, I shall come though it be even on a bare stick," *i.e.* whether the trees are in leaf or no. Hence the frequent symbol of a **bird**, *e.g.* on Bs. To this day the Danes say, 'On Gregus-day shall all worms have their heads out of the soil,' *i.e.* the ground should be thawed, F.M.
70. 25th.—**Annunciation of the B.V.M.** Norw. *Mariæ Bebudelse*. Mod. Icel. *Bothunar-dagur Mariu*, *i.e.*, the Conception of our Lord (Luke i., 26, ff.), originally a feast of the Eastern church, from which it spread in the 7th cent. to the Western also, Schn. Cm. (red) *Mariu mess i Fastu* (*i.e.* in Lent). Symbol here, a **tree**, as usual on this staff. This day began the old ecclesiastical year in England, etc. The omens on this day were particularly observed. 'So long as the becks flow before Mary-mass, so long will they stand thereafter,' P.A.M., *i.e.*, premature thaw will be followed by frost.
- The last notch on the winter side is April 14th, with a stroke above it, which should properly begin the summer side (*v. sub die*). The last week-notch is followed by eight notches, making up the 365 days. It is probable from this that the 'concurrents' fell on April 14th, and that the maker of this calendar (or of its archetype) regarded the year as *commencing* with April 14th, namely, in the order above given.