THE
POETICAL
CALENDAR
OF THE
ANGLO-SAXONS.
BY THE
REV. S. FOX.

M DCCC XXX.

PROSPECTUS OF

THE ALDINE EDITION OF THE BRITISH POETS.

LONDON:
WILLIAM PICKERING.
1830.

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PREFACE.

The obscurity in which the literature of the ancient northern nations is involved, has been the fruitful source of conjectures and speculations, among those who have attempted to elucidate the principles of their versification.

With regard to Saxon poetry, some have endeavoured to reduce it to that precise standard by which Greek and Latin verse is distinguished; others again, deny the foundation on which this hypothesis rests, and rushing into the opposite extreme, assert the non-existence of any metrical system. In this, as in most other cases, the more correct opinion is that which takes a middle course;* neither subscribing to all the fanciful opinions of the learned Hickes, nor exhibiting the scepticism of the ingenious restorer of Chaucer.

The general opinion of Saxon scholars has determined, that the chief characteristic of Saxon poetry consists in alliteration, periphrasis, an inflated diction, and an inverted style. The three last are, perhaps, the best criteria; because in many instances, as is seen in the following poem, the alliteration is obscure, and in others, altogether undiscoverable. It is impossible at the present day to ascertain,

* Aristot. Eth. Lib. ii. C. 9.

whether alliteration was an essential to poetry among the Saxon bards, or not; because, although it is not unfrequently absent, this proves nothing, as it might arise from officious ignorance in those who were entrusted to transcribe the existing MSS.

In some instances Saxon verse was composed in rhyme, but these are not common. Rhyme, however, does not appear to have superseded alliteration, as it is frequently found in verse of this description.

When rhyme does not exist, which is the case with the greater part of the Saxon poems extant, it is difficult to ascertain the nature of the *metre* in which they are written. In many, all system appears to be set at defiance; and the bard pursues the theme of his song, without confining his imagination to those peculiarities by which his effusion might be distinguished from prose. This gave rise to the opinion that the Saxon bards had no regular system in their poems, but only adopted that arrangement of their words which was pleasing to the ear. In these compositions, however, trochaic feet predominate, and these are distinguishable by accent or emphasis, rather than by the common principles of prosody. This is by no means surprising, when we consider the uncultivated age which produced these poems. They were composed, not to please the refined eye of the fastidious critic, but the rude ears of the barbarian chieftain, and his equally barbarian vassals. This kind of emphatic

trochee is still the prevalent foot in the English language, in words of two syllables, as we have few iambics, and scarcely any spondees.

Punctuation has, by some, been considered a distinguishing feature in Saxon poetry: this, however, cannot at all times be relied upon; for, to use the language of Hickes, "aliquando accidit periodos, sive perfectæ distinctionis notas poni, ubi ponendæ non sunt, et omitti itidem ubi poni debent." This might arise from the negligence of an uncivilized age, or from the more culpable negligence of subsequent transcribers. Thus whatever canons we may devise as the characteristics of Saxon verse, we shall be unable to apply them equally in all cases; for even the inflated diction sometimes sinks to a level with prose; and the bard forgets to obscure his song with the intricacy of periphrasis and an inversion of style. This uncertainty, however, by no means renders it impossible to distinguish verse from prose, because some of the characteristics are always discoverable; but the license which was allowed in these compositions is frequently so great, that it requires very great caution in deciding.*

Notwithstanding the obscurity with which many of these early compositions are invested, they possess many remarkable and striking beauties.

* For a full and luminous dissertation on the poetry of the Anglo-Saxons, the reader is referred to the excellent work by the late Rev. J. J. Conybeare, entitled, "Illustrations of Anglo-Saxon Poetry."

> "Verum ubi plura nitent in carmine non ego paucis
> Offendar maculis, quas aut incuria fudit,
> Aut humana parum cavit natura."

Such is decidedly the character of the Menology, which Hickes justly denominates "Menologium elegantissimum." This singular poem, which is not only beautiful in itself, but valuable as a relic of the Anglo-Saxon Church, is written in the dialect called Dano-Saxon; its exact date is not known, but it was evidently composed subsequently to the reduction of the heptarchy into one kingdom.

In this edition of the Menology the text of Hickes is followed, except in a few instances.

The translator begs to acknowledge the kind assistance of J. S. Cardale, Esq. who has lately favoured the public with a new edition of King Alfred's Boethius. It was by his suggestion that a deviation is made in a few places from the reading of Hickes.

As the notes are partly taken from Hickes, and partly original, the translator, being unable to particularize, makes a general acknowledgment of having had recourse to that authority.

With these prefatory remarks, the Menology is placed in the Reader's hands; and if it at all promote the study of the Anglo-Saxon language, the wishes of the translator will be fully realized.

MENOLOGIUM.

MENOLOGIUM

SEU CALENDARIUM POETICUM,

EX HICKESIANO THESAURO:

OR,

THE POETICAL CALENDAR OF THE ANGLO-SAXONS.

WITH AN ENGLISH TRANSLATION AND NOTES,

BY THE

REV. SAMUEL FOX, M.A.

OF PEMBROKE COLLEGE, OXFORD.

LONDON:

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AND BY THE PRINTER,

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MDCCC XXX.

MENOLOGIUM.

CRIST þæs acennýd.
Cýninga þuldor.
On middne þinter.
Mære ðeoden.
Ece ælmihtig. 5
On þý eahteoþan dæg.
Hælend gehaten.
Heofonrices weard.
Swa ða sýlfan tíd.
Side hergeas. 10
Folc unmæte.
Habbað force þeard geas.
For ðý se kalendus.
Cýmeþ gehwylcred.
On þam ýlcan dæge.[a] 15
Us to tune.
Forðma monaðð.
Hine folc mycel.

MENOLOGY.

CHRIST *the* glory of kings,
The illustrious Lord,
The eternal Almighty,
Was born
At mid-winter;[a]
And on the eighth day[b]
Was named Jesus,[c]
Guardian of Heaven's kingdom.
Then at the same time,
Numerous crowds,
Many people,
Have the first keeping of the year:
Because the honoured
Calends[d] come,
On that same day,
To us.[e]
This is the first month,
Which *the* great people[f]

Ianuarius.[b]
Geriim heton :·
And þæs embe fif niht.
Ðæt te fulwiht tiid.
Eces drihtnes.
To us cýmeþ.
Ðæne twelfta dæg.
Tir eadige.
Hæleþ heaðu rofe.
Hatað on Brýtene.
In foldan her :·
Swýlce embe feoweres wucan.
Ðæt te sol-monað.
Sigeð to tune.
Butan twam nihtum.
Swa hit getealdon geo.
Februarius fæs.
Frode gesiðas.
Ealde ægleawe :·
And þæs embe ane niht.
Ðæt we Marian.
Mæssan healdað.
Cýninges modor.
Forþan heo Crist.
On þam dæge.
Bearn wealdendes.
Brohte to temple :·

In their calendar
Call January. [nights[g]
And *it is* from thence after five
That the baptismal time[h]
Of *the* eternal Lord
Comes to us;
Which *the* renowned,
And eminent men,
In *this* land, here
In Britain, call
Twelfth-day.[i]
So *it is* after four weeks,
With the exception of two nights,
That the Sol-month,[k]
Wild February[l]
Approaches,
As wise associates,
Elders skilled in laws,
Formerly computed it.
And *it is* one night from thence,
That we the feast
Of Mary keep,[m]
The mother of *the* king:
For she on that day
Brought Christ,
The child of *the* Lord,
To *the* Temple.

Ðænne þæs embe fif niht.
Ðæt afered býþ.
Winter of wicum.
And se wigend þa.[c]
Æftes seofentýnum. 50
Swýlc ðrofade.
Niht gerimes.
Nergendes ðegen.
Mathias mæne.
Mine gefræge. 55
Ðæs ðe lencten on tun.
Geliden hæfde.
Wernum to wicum :·
Swýlce eac is wide cuð.
Ymb ðreo ȝ tra. 60
Ðeodum gewelhwæs.
Nis cýme Kalend.
Geoflum ȝ eoflum.
Butan ðænne bisses.
Geboden weorþe. 65
Feorðan geare.
Ðænne hi furþor cýmeð.
Ufor anre niht.
Us to tune.
Nrime gehýrsted. 70
Nagol scurum fæstð.
Geond middan geard.

Then *it is* after five nights,
That winter is
Affrighted from *our* streets.[n]
And also in seventeen
Nights by computation,
After spring
Has come
To men in dwellings,
The illustrious Matthias,
The soldier *and*
Servant of the Saviour,
Suffered *martyrdom*,
As I have understood.
Moreover, also, is widely known
To people everywhere,
To churls and earls,
That after three and two nights,
(Unless the bissextile[o]
Is appointed,
Being the fourth year,
Then they come later
By one night
To us:)
Fierce March,
Adorned with rime,
Furious with hail storms,
Is loud sounding[p]

Martius seðe.
Hlýda healic :·
  Ðænne se halga.
Ðæs emb XI niht.
Æðele scýnde.
Gregorius.
In godes þæne.
Breme in Brýtene :·
  Swýlce Benedictus.
Embe nigon niht.
Ðæs nesgend soht.
Heard ⁊ higestrang.
Ðæne hesiaþ sel.
In geþrítum þise.
Sealdendes þeos.
Rincas sægol fæste :·
  Swýlce eac sýmcsæftige.
On ða ýlcan tíd.
Emniht healdað.
Forþan sealdend god.
Soshte æt frýmðe.
On þý sýlfan dæge.
Sunnan ⁊ monan :·
  Hpæt ýmb seofes niht.
Fæder onsende.
Ðæs þe emnihte.
Eorlas healdað.

Through the middle earth,
The calends of his arrival.
Then after eleven nights
The holy,
Noble,
Gregory[q] shone,
Celebrated in Britain,
In God's army.
Also after nine nights
Benedict
Sought the Saviour;
The firm and intrepid
Servant of *the* Lord,
Whom wise men,
Bound by *the* rules *of their order*,[r]
Celebrate in writings. [tation,
Then also those skilful in compu-
At the same time,
Observe *the* Equinox.
Because *the* Lord God
Made at the beginning,
On that same day,
The sun and moon.
But after four nights
From the time that earls celebrate
The Equinox,
The Father sent

Þeah engel hiſ. 100
Se hælo abead.
Maþian mȳcle.
Þæt heo meotod ſceolde.
Lennan cȳninga betſt.
Sþa hit gecȳþed þeaþð. 105
Leond middan geaþd.
Þæſ þ mæþe þȳþd.
Folcum geſþæge :·
Sþȳlce emb ſeoþeþ.[a]
And þþeo niht geþimeſ. 110
Þæt te neþgend ſent.
Apþeliſ monaðð.
On þam oſtuſt cȳmðð.
Seo mæþe tiid.
Mannum to ſþoſþe. 115
Þþihtneſ æþiſt.
Þænne þþeam geþiſt.
Þel þide gehþæþ.
Sþa ſe þiteza ſanz.
Þiſ iſ ſe dæz. 120
Þæne þþihten uſ.
Þiſſæſt þoþhte.
Þeþa cneoþiſſum.
Ealum eoþðþaþum.
Eadizum to bliſſe :· 125
Ne mazon þe ða tide.

His Arch-Angel.
The mighty hero
Announced to Mary,
That she should bring forth
God, *the* best of kings,
As it was declared
Through *the* middle earth;
And it was a great event,
Known to nations.
  Then *it is* after four
And three nights by computation,
That the Saviour sends
The month of April,
In which most frequently comes
The celebrated time
Of consolation to men,
The resurrection of the Lord:
Then rejoicing is suitable,
Widely, everywhere:
So the Prophet sung,
This is the day
Which *the* most wise Lord
Made for us,
The generation of men;
For joy to all
The blessed inhabitants of earth.
  We may not that time

Be ȝetale healdan.
Daȝena ꝓimeſ.
Ne dꝓihtneſ ſtiȝe.
On heoꝑonaſ up. 130
Foꝓþan he hꝑeaꝓꝑað áá.
Ꝑiſſa ȝeþýꝓdum.
Ac ſceal ꝓintꝓum ꝑꝓod.
On ciꝓcule cꝓæꝑte.
Findan haliȝe daȝaſ :· 135
Sculan þe hꝑæþeꝓe.
Ꝓýt maꝓtiꝓa ȝemýnd.
Ma aꝓeccan.
Ꝑꝓecan[e] þoꝓdum ꝑoꝓð.
Ꝑiſſe ȝeꝓinȝan. 140
Ðæt embe niȝontýne niht.
Ðæſ þe eaſtes monað.
To uſ cýmeð.
Ðæt man ꝓeliquiaſ.
Reꝓan onȝinneþ. 145
Haliȝa ȝehýꝓſte.
Ðæt iſ healic dæȝ.
Ben tiid bꝓemu :·
Ꝑpilce inbuꝓh[f] ꝓaðe.
Ꝑmiceꝓe on ȝeaꝓþum.[g] 150
Ꝑudum ⁊ þýꝓtum.
Cýmeþ ꝑlitiȝ ſcꝓiðan.
Ðꝓýmlice on tun.

Keep by reckoning
Of the number of the days;
Nor *the* Lord's ascension
Up to the heavens:
For they always return [wise.
According to the predictions of the
But *the* old in years
Shall by circle-craft
Find out *the* holy days.
We must still further
The memory of martyrs
Recount; whether
Relate by words
Or make known by singing,
That after nineteen nights
From the time that this Easter month
Comes to us,
Man begins
To elevate relicks,
Holy, ornamented.
This is a high day,
A celebrated time for supplication.
Then quickly comes to revolve
May,
As a guest,
Elegant and beautiful,
With her vesture-clad trees & plants:

Ðeaȝre bringeð.
Maiuȝ micle.[h] 155
Leond menigeo ȝehræȝ.
Sra ȝi ȳlcan dæȝe.
Æþele ȝeȝeȝan.
Philippuȝ ȝ Iacob.
Feorh aȝeȝan. 160
Modiȝe maȝo ðeȝnaȝ.
For meotudeȝ luȝan.
And þæȝ embe tra niht.
Ðæt te tæhte ȝod.
Elenan eadiȝne. 165
Æþeluȝt beama.
On ðam ðriȝoȝde.
Ðeoden engla.
For manna luȝan.
Meotud on ȝalȝan. 170
Be ȝædeȝ leaȝe :·
Sȳlce ymb ȝȳrȝt ȝucan.
Butan anre niht.
Ðæt te ȳldum bringð.
Siȝel beorhte daȝaȝ. 175
Sumoȝ to tune.
Ȝeaȝme ȝeȝȳdeȝu.
Ðænne ȝanȝaȝ hraðe.
Bloȝtmum blorað.
Sȳlce bliȝ aȝtihð. 180

And magnificently
Bringeth abundance great
To *the* multitudes everywhere.
The same day
The noble companions,
Philip and James,
Magnanimous fellow servants,
Gave their lives
For *the* love of God.
And then after two nights *it is*,
That God revealed
To *the* blessed Helen,
The noblest of beams,
On which suffered
The King of angels,
For love to man:
The creator on the cross,
By permission of *the* Father.
Thence *it is* after the space of a week,
With the exception of one night,
That summer brings
To men,
Days bright like gems,
And warm seasons.
Then the fields spontaneously
Blow with flowers,
So that *the* joy

Leond middan geard.
Manigra hada.
Lpicera cynna.
Lyninge lof recgad.[1]
Mænifealdlice. 185
Mærne bremad,
Ælmihtigne :·
Dær emb ahta ⁊ nigon.
Dogera rimer.
Dæt te drihten nam. 190
In oder leoht.
Agustinus.
Blibne on breostum.
Dær þe he on Brytene her.
Eadmode him. 195
Eorlas funde.
To godes willan.
Sra him re gleapa bebead.
Lregorius.
Ne hyrde ic guman aryrn. 200
Ænigne ær.
Æfre brinegan.
Ofer realtne mere.
Selran lare.
Birceop bremran. 205
Nu on Brytene rest.
On Lantpaprum.

Of many kinds
Of living creatures
Ascends throughout the middle earth,
Gives praise to *the* king,
Manifoldly celebrates
The glorious
Almighty.
Then *it is* after the number
Of eight days and nine,
That the Lord took
Into other light
Augustine;[t]
Happy in heart,
Because he here in Britain
Made earls
Obedient to him
For the will of God,
As the wise Gregory
Commanded him.
I have not heard before
Any other man,
Or more illustrious bishop,
Ever bring
Over *the* briny sea
Better lore;
He now in Britain rests,
Among the men of Kent,[u]

Cynestole neah.[k]
Mynstre mæsum.
  Þænne monaþ bringþ. 210
Ymb tra ȝ þreo.
Tiuda lange.
Æsra liþa.
Us to tune.
Iunius on gearæd. 215
On þam ȝim astihþ.
On heofenas up.
Hyhst on geare.
Tunȝla tosihtast.
And of tille agrynt. 220
To sete sizeþ.
Syle syþþan lenȝ.
Grund behealdan.
And ȝangan latos.
Ofes foldan fanȝ. 225
Fæȝesust leohta.
Sosuld ȝescefta.
Þænne suðsues þeȝn.
Ymb þreotyne.
Þeodnes þyslinȝ. 230
Iohannes in ȝearþaȝan.
Searþ acenned.
Tyn nihtum eac.
Se þa tiuð healdaþ.

In *the* chief city,
Near *the* celebrated minster.
  Then the month brings
After two and three
Long days,
The former Litha[v]
To us,
June,
In which the gem,
The brightest of heavenly lights,
Rises in *the* heavens,
Highest in *the* year,
And descending from its station,
Declines towards its setting.
The fairest of lights,
Of worldly creatures,
Will afterwards longer
Behold the ground,
And go later
Over the fields.
Then after thirteen
Nights *and* also ten,
In days of yore,
John, *the* minister of glory,
The darling of *his* Lord,[w]
Was born.
We that time observe

On midne ſumoſ. 235
Mycleſ on æþelum,
Side iſ geþeoſðod.
Sþa þ þel geſiſt.
Haligſa tid.
Leond hæleða beoſn :· 240
Þetſuſ and Pauluſ.
Hþæt ða apoſtolaſ.
Þeoden holde.
Þſopedon on Rome.
Oþeſ midne ſumoſ. 245
Micle geſiſſe.
Fuſðoſ þiþ mihtum.
Folc bealo ðſealic.
Mæſne maſtýſdom.
Hæþdon mænige æſ. 250
Sundſa geþoſhte.
Leond þæſ ðeoda.
Sþýlce hi æþteſ ðam.
Unſim þſemedon.
Sþuteſſa and geſýnſa. 255
Þuſh ſunu meotudeſ.
Ealdoſ ðegnaſ.
Þænne ædſe cýmð.
Emb tþa miht ðæſ.
Tidlice uſ. 260
Iuliuſ monað.

At midsummer;
Much among nations,
And widely is it celebrated;
As is well becoming
The times of *the* saints,
Among the children of men.
  But the apostles
Peter and Paul,
Much celebrated,
Faithful to the Lord,
Five nights
After midsummer,
Suffered at Rome
Grievous torment from *the* people,
Glorious martyrdom.
These chief apostles
Had formerly
Wrought many miracles
Among nations;
So they afterwards
Performed innumerable,
Manifest and visible,
Through *the* Son of *the* Creator.
Then after two nights
Immediately comes,
Seasonably to us,
The month of July;

On ðam Iacobus.
Ymb feower niht.
Feorh gefealde.[l]
On twentigum.
Þrum in þreoftum.
Frod and fæstræd.
Folca larweow.
Zebedes afera :·
And þæs symle fernð.[m]
Ymb seofon niht ðæs.
Sumere gebrihted.
Weodmonaþ on tun.
Wel hwæt bringeð.
Agustus.[n]
Yrmen ðeodum.
Hlaf-mæssan dæg :·
Swa þæs hæwfest cymþ.
Ymb oðer swylc.
Butan anre wanan.
Wlitig wæstmum hladen.
Wela býð geýwed.
Fægere on foldan.
Ðænne forþ gewat.
Ymbe þreo niht ðæs.
Ðeodne getrýwe.
Ðurh martýrdom.
Mære diacon.

In which James,
The son of Zebedee,
After four nights
And twenty,
Gave his life,
Firm in heart,
Wise and bold,
Teacher of *the* people.
  And then always
After seven nights thence,
Lucid summer
Leads *the* Weodmonth;[x]
But August
Brings
To poor nations
Lammas day.[y]
  So then harvest comes,
After other *seven nights*,
Except one wanting,
Beautiful, laden with fruits;
Wealth is produced,
Fair in *the* land.
Then after three nights
Have been further passed,
The illustrious deacon
Lawrence *died*
By martyrdom;

Laurentius hæfþ.°
Nu lif þiþ þan. 290
Mid þuldor fædep.
Þeorca to leane :·
  Swilce þæs ymb fif niht.
Fæzepwyrt mæzða.
Þifa þuldor. 295
Sohte þeoda zod.
For runa ribbe.
Sizefæstne ham.
Neorxna þanze.
Hæfde nerzend ða. 300
Fæzere forþorlean.
Fæmnan forzolden.
Ece to aldre :·
  Ðænne eallinz býð.
Ymb týn niht ðæs. 305
Tiid zeþeorðad.
Barðolomeus.
In Brýtene her.
Þýrð þel ðunzen.
  Swylce eac þide býð. 310
Eorlum zeýþþed.
Æþelinzes deað.
Ymb feoper niht.
Se ðe fæzere iu.
Mid þætere oferþeaþþ. 315

Faithful to *his* Lord,
With whom he now has life,
With the Father of glory;
The reward of *his* works.
  Then after five nights,
The fairest of virgins,
The glory of women,[z]
Sought *the* God of hosts,
For *the* relationship of her son:
The victorious habitation,
Paradise.
Then the Saviour had
The fair reward of fostering
Repaid the virgin,
In eternal life.
  Then is altogether,
After ten nights from hence,
The time honoured,
Of Bartholomew,
In Britain here,
Deservedly eminent.
  Then also is widely
Known to earls,
After four nights,
The death of *the* illustrious *man*,[a]
Who formerly gently
Sprinkled with water,

Ꝑuldrer cýne bearn.
Ꝑiga reorðlice.
Be him realdend cræð.
Ðæt nan mærran man.
Geond middan geard. 320
Betwux wife ⁊ were.
Ꝑurde acenned :·
  Ond þær ýmbe þreo niht.
Geond ðeoda feala.
Ðæt te halig morð. 325
Hæleðum geþinged.
Ferreð to folce.
Swa hit fore gleape.
Ealde uð-witan.
Æfter fundan. 330
Septemberr fær :·
  And þý feorþan dæg.
Ðæt acenned wearð.
Frena felost.
Drihtner modor :· 335
  Ðænne dagena worn.
Ymbe ðreotýne.
Ðegn un-for-cuð,
Godspeller gleape.
Gast on rende. 340
Matheus his.
To metod-sceafte.

The royal Child of Glory;
Illustrious soldier,
Of whom *the* Lord said,
That no greater man,
Throughout *the* middle earth
Between woman and man
Was begotten.
Then *it is* after three nights,
Among many nations,
That the holy month,[b]
Celebrated by men,
Comes to the people,
As foreknowing
Ancient philosophers
Formerly discovered it,—
Fierce September.
And then on the seventh day,
It was that *the*
Best of queens was born,
The mother of *the* Lord.
Then after a number of days,
About thirteen,
The blameless minister,
Skilful in the gospel,
Matthew, his
Spirit gave up,
To *the* creator,

In ecne ȝeþean :·
  Ðænne eallinȝ cýmð.
Ymb ðþeo niht ðæþ. 345
Þeodum þiðe.
Emnihtes dæȝ.
Ylda beaþnum :·
  Hþæt þe þeoþðiað.
Þiðe ȝeond eoþðan. 350
Heah enȝles tiid.
On hæþfeste.
Michaeles.
Swa þ manizo þat.
Fif nihtum ufoþ. 355
Ðæs ðe folcum býð.
Eoþlum ȝeýped.
Emnihtes dæȝ :·
  And þæþ embe twa niht.
Ðæt se teoða monð. 360
On folc feþeð.
Fþoðe ȝeþeahte.
Octoberþ on tun.
Us to ȝenihte.
Þintefþýlleð. 365
Swa hine þiðe cizð.
Izbuende. [p]
Enȝle ⁊ seaxe.
Þeþas mid þifum :·

In eternal joy.
  Then altogether comes,
After three nights thence,
Widely to nations,
The day of equinox,
To *the* children of men.
  But we celebrate
Widely through the earth,
The feast of the archangel
Michael,
In harvest,
As the multitude knows,
Five nights after
That the day of equinox
Is made known
To people, to earls.
  And then after two nights *it is*
That the tenth month,
October,
Wise in counsel,
Brings to us
People abundance:
Winter-filleth, [c]
As widely call it
The island-dwelling
Angles and Saxons,
Men with women.

Ꝺýlce ꝑıȝena tıꝛd. 370
Ymb ꝛpentıȝ þæꝛ.
Tꝑeȝꝛa healdaꝺ.
And ꝑıꝓ nıhtum.
Ꝺamoꝺ ætȝædeꝛe.
On anne dæȝ. 375
Þe ꝺa æþelınȝaꝛ.
Fýꝛn ȝeꝓꝛunan.
Ðæt hý ꝓoꝛe-mæꝛe.
Ꝺımon ⁊ Iuꝺaꝛ.
Ꝺýmble pæꝛon. 380
Dꝛıhtne ꝺýꝛe.
Foꝛþon hı ꝺom hlutan.
Eaꝺıȝne up pæȝ :·
And þæꝛ oꝓꝛtum bꝛınȝþ.
Embe ꝑeopeꝛ nıht. 385
Folce ȝenıhtꝛum.
Blotmonaꝺ on tun.
Beoꝛnum to pıꝛte.
Nouembꝛıꝛ.
Nıꝺa beaꝛnum. 390
Eaꝺꝺıȝneꝓꝓe.
Ꝺpa nan oþeꝛ na ꝺeꝺ.
Monaꝺ maꝛan.
Mıltꝛe ꝺꝛıhtneꝛ.
And ꝺý ýlcan dæȝe. 395
Ealꝛa pe healdaꝺ.

So then after
Twenty and five nights,[d]
We keep *the* feast
Of two soldiers,
At *the* same time together,
On one day.
We long ago heard
That these nobles,
They, the celebrated
Simon and Jude,
Were always
To *the* Lord dear.
Wherefore they were allotted
A happy doom above.
Then quickly,
After four nights,
November,
Called Blotmonth,[e]
Rich to people,
Brings good cheer to men;
Blessedness
To the children of mortals,
As no other month
Does more,
By *the* mercy of *the* Lord.
And on that same day
We keep *the* feast of

Sancta ſýmbel.
Ðaɿa ðe ſýð oððe æɿ.
Ꝑoɿhtan ɪn poɿulde.
Ꝑillan ðɿɪhtneſ :·
  Sɪððan ɿɪntɿeſ dæʒ.
Ꝑɪde ʒanʒeð.
On ſýx nɪhtum.
Sɪʒel beoɿhtne ʒenɪmð.
Hæɿfeſt mɪd heɿɪʒe.
Hɿɪmeſ and ſnapeſ.
Foɿſte ʒefeteɿad.
Be fɿean hæſe.
Ðæt uſ punɪan ne mot.
Ꝑanʒaſ ʒɿene.
Foldan fɿætupe.
Ðæſ ýmb feopeɿ nɪht.
Ðæt te Maɿtɪnuſ.
Mæɿe ʒeleoɿde.
Ꝑeɿ pommaleaſ.
Ꝑealdend ſohte.
Up enʒla peaɿð :·
  Ðænne emb eahta nɪht.
And feopeɿum.
Ðæt te ſanʒode.
Beſenctum on ſæ ʒɿund.
Sɪʒefæſtne peɿ.
On bɿɪme haɿan.

All *the* saints,
Who late, or formerly,
Wrought in *the* world
The Lord's will.
  Then *the* day of winter
Goes widely
In six nights,
And takes away
The gem-bright harvest,
With the ravaging
Of rime and snow;
Fettered with frost,
By the Lord's command;
That to us might not remain
Green fields,
The ornaments of *the* earth.
Then *it is* after four nights,
That the illustrious Martin,
Spotless man, departed;
Upwards sought *the* Lord,
The guardian of angels.
  Then after eight nights
And four, *it was*
That Clement
Was taken,
And sunk to *the* bottom of *the* sea.
Victorious man

Ðe iu beorna felda.
Clementes oft. 425
Clýpiað to ðearfe.
And þæs embe seofon niht.
Sige drihtne lof.
Æþele Andreas.
Up on rodeðum. 430
Nis gast ageaf.
On godes þæne.
Fus on forðweg :·
Ðæne folcum bringð.
Morgen to mannum. 435
Monað to tune.
Decembris.
Drihta bearnum.
Æðra iula :·
Swýlce ýmb eahta and twelf. 440
Niht geðrimes.
Ðæt te nerigend sýlf.
Ðrisþýðigum.
Thomase forgeaf.
Wið earfeðum. 445
Ece rice.
Bealdum beorn wigan.
Bletsunga his :·
Ðænne emb feoweðr niht.
Ðæt te fæder engla. 450

Over *the* hoary ocean;
Whom formerly men invoked
For benefit of *the* fields.
And then after seven nights' fall,
The noble Andrew,
A glory to *his* Lord,
To the heavens
Gave up his soul;
In God's promise
Prompt to depart.
Then *the* morning brings
To people, to men,
The month
December,
To *the* children of *the* people,
The former Iule.[f]
Then after eight and twelve
Nights of computation *it is*,
That the Saviour himself,
To the unbelieving
Thomas, gave,
With difficulty,
The eternal kingdom;
To *the* daring man,
His blessing.
Then *it is* after four nights,
That the Father of angels

Þiſ ſunu ſende.
On ðaſ ſiðam ȝeſceaft.
Folcum to ſpoſſe :·
Nu ȝeſindan maȝon.
Haliȝſa tiid. 455
Þa man healdan ſceal.
Spa bebuȝeð ȝebod. [q]
Leond bſýten ſicu.
Sexna kýninȝeſ.
On ðaſ ſýlſan tiid :· 460

LYNING ſceal ſice healdan.
Leaſtſa beoð ſeoſſan ȝeſýne.
Oſðanc enta ȝepeoſc.
Þa ðe on ðiſſe eoſðan ſýndon.
Pſætlic peall ſtana ȝepeoſc. 465
Pind býþ on lýſte ſpiſtuſt.
Þunaſ býð þſaȝum hludaſt.
Þſýmmaſ ſýndan Lniſteſ mýccle.
Pýſð býð ſpiðoſt.
Pinteſ bið cealdoſt. 470
Lencten hſimiȝoſt.
He býð lenȝeſt ceald.
Sumoſ ſun ſlitezoſt.

Sent his Son
Into this wide world,
For comfort to the people.
  Now may ye find[g]
The times of *the* saints
That men should observe,
As *the* command goeth
Through Britain
Of *the* king of *the* Saxons,
At this same time.

A KING shall govern his kingdom;
Cities are seen afar,
The ingenious work of giants,
That are on this earth—
Wonderful wall-stone work.
Wind in *the* air is swiftest;
Thunder is sometimes loudest;
The glories of Christ are great;
Fate is most powerful;
Winter is coldest;
Spring most rimy,
And it is longest cold.
Summer sun *is* most beautiful;

Spezel býð hatort.
Dæpfert hpeð eadezort. 475
Dæleðum bpinzeð.
Lepef pæftmaf.
Ða þe him zod fendeð.
Soð bið fpicolort.
Sinc bið deopnort. 480
Lold zumena zehpam.
And zomol fnotepnort.
Fýpn' zeapum fpod.
Se ðe æp feala zebideð.
Fea biþ pundpum clibbop. 485
Folcnu fcpiþað.
Leonze æþelinz.
Sceolan zode zefiðaf.
Býldan to beadupe.
And to beah zife :· 490
Ellen fceal on eofle.
Ecz fcel pið helme.
Dilde zebidan.
Dafuc fceal on zlofe.
Filde zepunian. 495
Fulf fceal on beafope.
Eafn an haza.
Ofof fceal an holte.
Toþ mæzenef tfum :·
Til fceal on eðle. 500

The sky is hottest;
Harvest *is* most blessed—
The faithful steward,
Which brings to men [send.
The fruits which God to them does
Truth is most treacherous;
Treasure is dearest
To every miser:
And *the* old man is most prudent;
Wise from former years; [enced.
Who formerly many things experi-
Grief is a wonderful burden;
Clouds wander about;
Good companions
Should encourage a young prince
To war
And to munificence.
  Valour shall in an earl,
Sword shall with helm,
Abide in battle.
Hawk shall on cliff[h]
Wild dwell.
Wolf shall in grove;
Eagle in field;
Wild boar in wood—
Strong in power of teeth.
  The good *man* shall in his country

Domeſ ÿſrcean.
Daroð ſceal on handa.
Gar golde fah.
Gim ſceal on hringe.
Standan ſteap ⁊ geap. 505
Stream ſceal on ÿðum.
Mecgan mere flode.
Mæſt ſceal on ceole.
Segel gÿrd ſeomian.
Speord ſceal on bearme. 510
Drihtlic ſrefn.
Draca ſceal on hlæpe.
Frod fræfum planc.[8]
Firc ſceal on pæfere.
Cÿnran cennen :· 515
Cÿning ſceal on healle.
Beagaſ dælan.
Bera ſceal on hæðe.
Ealð ⁊ egeſfull.
Ea of dune ſceal. 520
Fold grræg ferran.
Fÿrd ſceal æt ſomne.
Tirfæſtra getrum.
Treow ſceal on eorle.
Wiſdom on were. 525
Wudu ſceal on foldan.
Blædum blowan.

Do justice.
The spear shall *be* in the hand,
A weapon shining with gold.
The gem shall in the ring,
Stand prominent and round.
The stream shall with waves
Make a sea flood.
The mast shall in *the* ship
Urge on the sail yard.
The sword shall *be* in *the* bosom,
Lordly iron.
The dragon shall *be* on *the* hill,
Old and shining with ornaments.
The fish shall in *the* water,
Propagate *his* kind.
The king shall in hall,
Distribute bracelets.
The bear shall *be* on *the* heath,
Old and terrible.
The water from *the* hills
Shall bring *with it* grey earth.
The army shall be assembled,
A band of warriors.
Fidelity shall *be* in an earl;
Wisdom in mankind.
The wood shall on *the* ground
Blow with fruits.

Beorh rceal on eorðan.
Grene rtandan :·
God rceal on heofenum. 530
Dæda demend.
Durru rceal on healle.
Rum recedef muð.
Rand rceal on rcýlde.
Fært finfra gebeorh :· 535
Fugel uppe rceal.
Lacan on lýfte.
Leax rceal on pæle.
Mid rceote rcriðan.
Scur rceal on heofenum. 540
Þinde geblanden.
In ðar porruld cuman.
Ðeof rceal gangan.
In ðýrtrum pedefum.
Ðýrr rceal on fenne gefunian. 545
Ana innan lande :·
Ider rceal ðýrne cræfte.
Femne hire freond gefreccan.
Gif heo nelle.
On folce gefeon. 550
Ðæt hi man beagum gebýcge.
Brim rceal realt peallan.
Lýft helm[t] ⁊ lagu flod.
Ymb ealra land gehpýlc.

The hill shall on *the* earth
Stand green.
God shall *be* in *the* heavens
Judging of actions.
A door shall *be* in hall,
The mouth of the large mansion.
A boss shall *be* on *the* shield,
The sure protection of fingers.
The fowl shall upwards
Sport in air.
The salmon shall in *the* eddy,
With shooting wander.
The shower shall in *the* heavens,
Mingled with wind,
Into this world come.
The thief shall go out
In dark seasons.
The spectre shall dwell in *the* fen,
Alone within land.
The woman shall *possess* secret art;
The virgin seek her lover,
If she will not
Publicly go forth,
That men may buy her with bracelets.
The salt sea shall foam,
Clouds and water-floods,
And over every land

Flopan ꝼiꝼgen ſtꝼeamaſ :· 555
Feoh ſceal on eoꝼðan.
Tỳðꝼan ⁊ tỳman.
Tungol ſceal on heoꝼenum.
Beoꝼhte ſcinan.
Ðꝼa him bebeaþ meotuþ :· 560
Gooþ ſceal þỳð ỳꝼele.
Geogoð ſceal þið ỳlde.
Liꝼ ſceal þið deaðe.
Leoht ſceal þiþ þỳſtꝼum.
Fỳꝼþ þið ꝼỳꝼþe. 565
Feond þið oðꝼum.
Laþ þið laþe.
Ymb land ſacan.
Ðỳnne ſtælan :·
A ſceal ſnotoꝼ hỳcgean. 570
Ymb þỳſſe þoꝼulde geþinn.
Þeaꝼh hangian.
Fægeꝼe on gildan.
Ðæt he æꝼ ꝼacen ðỳde.
Manna cỳnne :· 575
Meotoþ ana þat.
Hþỳðeꝼ ſeo ſaþul ſceal.
Ðỳðþan hþeoꝼꝼan.
And ealle þa gaſtaſ.
Þe ꝼoꝼ gode hþeoꝼꝼaþ. 580
Æꝼteꝼ deaþ dæge.

Copious streams shall flow.
  Cattle shall on earth,
Procreate and bring forth.
The star shall in *the* heavens
Bright shine,
As *the* Creator commanded it.
  Good shall with evil,
Youth shall with age,
Life shall with death,
Light shall with darkness,
Army with army,
Enemy with other *enemy*,
Evil with evil,
Every where strive;
They shall always steal *on each other*.
  Ever shall *the* prudent strive,
In *the* contention of this world,
To hang *the* guilty;
Justly to repay
The deed which he before had done
To mankind.
  The Creator alone knows
Where the soul shall
Hence go;
And all the spirits
That for God have departed:
After the day of death,

Domeȝ biðað.
On fæðeȝ fæðme.
Iȝ ȝeo foȝð ȝeȝceaft.
Diȝol and ðýȝne. 585
Dȝihten ana fat.
Neȝȝende fæðeȝ.
Næni eft cýmeð.
Niðeȝ undeȝ hȝofaȝ.
Ðe þ heȝ foȝ ȝoð. 590
Mannum ȝecȝe.
Nþýlc ȝý meotoðeȝ ȝeȝceaft.
Siȝe folca ȝeȝeta.
Ðæȝ he ȝýlfa punað :·

Hickesii Thes. A. S. Gr. p. 202, *&c.*

They wait for judgment
In *the* Father's bosom.
The future condition
Is dark and secret;
The Lord only knows,
The redeeming Father.
No one returns
Hither, under roofs,
Who here for certain
To men may reveal,
What is *the* condition of the Creator,
The glorious habitation of people,
Where he himself dwells.

NOTES

TO THE ANGLO-SAXON TEXT.

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[a] *l.* 15. On þam ẏlcan dæge.
Uſ to tune.
Read as one line by Hickes.

[b] *l.* 19. Ianuariuſ.
Geriim heton.
Read as one line by Hickes.

[c] *l.* 49. And ſe rigend þa.
Æfter ſeofentẏnum.
Read as one line by Hickes.

[d] *l.* 109. Sẏlce emb ſeofer.
And þreo niht ſerimeſ.
Read as one line by Hickes.

[e] *l.* 139. Ꝑecan, for Recan.

[f] *l.* 149. Inburh. Hospes, a guest, according to Hickes.

[g] *l.* 150. Smiceſe on ſearpum.
Ꝑudum and ſẏſtum.
Read as one line by Hickes.

Ibid. ſearpum, from ſearpa, habitus, clothing.

[h] *l.* 155. Maiuſ micle.
Geond menigeo ſehpæſ.
Sra þi ẏlcan dæge.
Æþele ſeſeran.
Read as two lines by Hickes.

[i] *l.* 184. ſecgað, instead of ſeccað.
Hickesii erratum.

[k] *l.* 208 Cýneſtole neah.
Mýnſtſe mæſum.
Read as one line by Hickes.

[l] *l.* 264. ȝeſealde, instead of ȝeſcealde.
Hickesii erratum.

[m] *l.* 270. ſeſið, instead of ſeſið.
Hickesii erratum.

[n] *l.* 275. Aȝuſtuſ.
Yſmen ðeodum.
Read as one line by Hickes.

[o] *l.* 289. Lauſentiuſ hæſþ.
Nu liſ ſiþ þan.
Read as one line by Hickes.

[p] *l.* 367. Iȝbuende.
Engle ⁊ Seaxe.
Read as one line by Hickes.

[q] *l.* 457. Sſa bebuȝeð ȝebod.
Leond bſýten ſicu.
Read as one line by Hickes.

[r] *l.* 483. Fýſn, instead of Fýſu, which Hickes uses, and which Lye has in his Supplement.

[s] *l.* 513. Fſod ſſætſum ſlanc.
Fiſc ſceal on ſæteſe.
Read as one line by Hickes.

[t] *l.* 553. Lýſt helm. Obscure; but probably clouds; because Lýſt signifies the air, and helm signifies a covering; and such the poet might consider clouds to be.

NOTES

TO THE ENGLISH VERSION.

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[a] *l.* 3. mıðne ꝑıntep, Mid-winter. The 25th of December, the natal day of Christ, was called by the Anglo-Saxons mıðꝑýntꝑeꝑ mæꝑꝑe ðæg. In like manner the 24th of June, the natal day of John the Baptist, the harbinger of Christ, was called mıðꝑumeꝑeꝑ mæꝑꝑe ðæg. The feast of the nativity of Christ was known among the Danish Saxons by the name Iol and Iul; from whence is derived the word *yule*, which is still retained among the Northern English and Scotch; the log of wood commonly burnt by them on Christmas Eve being called the "yule block;" and the candle lighted by the superstitious on this occasion, to which they attribute miraculous properties, being called the "yule candle."

[b] *l.* 6. On þý eahteoþan ðæg, On the eighth day, according to the custom of the Jews. Gen. xvii. 12. xxi. 4.

[c] *l.* 7. Ðælend ȝehaten, Was named Jesus. Ðælend, literally signifies a healer, being derived from the Saxon verb Ðælan, to heal. In like manner, Jesus is derived from the Greek verb Ἰάομαι, to heal.

[d] *l.* 13. Kalenduꝑ ȝeþıncȝeð, Celebrated Calends. Not so called because of the feast of Circumcision, but in consequence of the Heathen festivities, which prevailed in this kingdom long after the introduction of Christianity.

[e] *l.* 16. Uꝑ to tune, To us in towns. This appears to be an expletive, and is therefore omitted in the translation. It is an expression frequently met with in our old poets.

Lenten ys come with love *to toûne,*
With blosmen ant with briddes roune,
That al this blisse bryngeth;
Dayes ezes in this dales,
Notes suete of nyhtegales,
Uch foul song singeth.

[f] *l.* 18. Folc mȳcel, A great people. The Romans.

[g] *l.* 21. Fiþ nihť, Five nights. The northern nations were accustomed to compute their time by nights, instead of days; which mode of reckoning is still common in this country: as, instead of seven days, we say se'nnight; and instead of fourteen days, we say fortnight.

[h] *l.* 22. þulþiht tiid, Baptismal time. This day is called the Epiphany, or Manifestation of Christ; and for this name three reasons are assigned: First, because the star is supposed to have appeared on this day to the Magi. In the second place, because it is supposed that Christ was baptized by John on this day, when his divinity was proclaimed by a voice from heaven. And, lastly, because it is supposed that Christ manifested his divine power on this day, by changing the water into wine, at the marriage in Cana. In consequence of this supposed threefold manifestation on the same day, it was called by the ancients, Festum Epiphaniarum.

[i] *l.* 25. Ðæne þrelþta dæȝ, The twelfth day. It is still so called, being reckoned from Christmas Day, which was anciently considered the beginning of the year.

[k] *l.* 31. þol-monað, Sol month. February is called Sol month, because the sun is evidently returning to the summer tropic, and, consequently, the days become longer and brighter.

[l] *l.* 35. Febþuariuþ þæþ. Wild February, as here translated. Fæþ, however, has two meanings: it signifies wild, or rough; and also barren, or empty. In either of these senses it is an appropriate epithet for the early part of February.

[m] *l.* 39. Mariian Mæþþan. The feast of Mary. This is now called Candlemas Day.

[n] *l.* 47. ..... afered býþ. Winter is affrighted
Þinter of ficum. From *our* streets.

The beginning of Spring. The Romans considered Spring commenced on the 9th of February, which was the fifth of the Ides of that month. See Ovidii Fast. L. ii. 150.

[o] *l.* 64. Butan ðænne biriet. Unless the Bissextile, &c. Every fourth year is the Bissextile, or Leap year; when the intercalary day being inserted in the month of February, causes the days of the subsequent months to be one day later than in their ordinary course.

[p] *l.* 74. Hlýda healic. Loud sounding. The month of March was called by the Anglo-Saxons, Hlýda monaþ.

[q] *l.* 78. Gregoriuf. Gregory. The Pope through whose pious exertions Christianity was first introduced into this kingdom. See Ælfric's Homily on the birth-day of Saint Gregory.

[r] *l.* 88. þæzol fæfte. Bound by rule. That is, the rules of the Benedictine order of monks.

[s] *l.* 126. Ne mazon þe ðatide. We may not that time
Be zetale healdan. Keep by reckoning
Dazena þimef. Of the number of the days.

Easter is a moveable feast, dependent on the moon, and therefore cannot be determined by the calculation of days. The Ascension Day, and Whitsunday, being dependent on Easter, are of course also irregular.

[t] *l.* 192. Azuftinuf. Augustine. See Ælfric's Homily on the birth-day of Saint Gregory.

[u] *l.* 206. Augustine was buried, according to Bede, on the outside the cathedral at Canterbury; and his body was afterwards removed into the north porch. Hickes is therefore mistaken in stating that he was buried in the cathedral, near the royal throne. See Bede's Ecc. Hist. B. ii. 3.

[v] *l.* 213. Æþþa liða. The former Litha. The month of June. June was called, by the Anglo-Saxons, æþþa liða, and July was called æftera liða. They were so called, either from the Saxon word liþ, mild; or from liðan, to sail, or navigate; because in these months the Saxons were accus-

tomed to make their voyages, on account of the serenity of the weather.

[w] *l.* 230. Þeodnes dýrlincg. The darling of his Lord. The poet has here confounded John the Baptist with the beloved disciple.

[x] *l.* 273. Weodmonaþ. Weodmonth. August is so called, because weeds and noxious herbs abound in that month.

[y] *l.* 277. Hlafmæssan dæg. Lammas day. The feast of the first fruits of the harvest.

[z] *l.* 294. Fægerust mægþa. *The* fairest of virgins,
Wifa wuldor. *The* glory of women.

The Virgin Mary, who is here described, was held in that just and proper light by the Anglo-Saxon church, that not even poets were allowed to speak of her in terms inapplicable to a creature.

[a] *l.* 312. Æþelincges deaþ. *The* death of *the* illustrious *man*, John the Baptist, who was beheaded on this day.

[b] *l.* 325. halig monþ. The holy month. September was so called, because it is supposed Christianity was first preached in England in that month.

[c] *l.* 365. Wintermylleþ. Winter-filleth. October is so called, because the beginning of winter was marked in it by the full moon.

[d] *l.* 373. And fif nihtum. And five nights. These being added to twenty, make twenty-five; but the ancient martyrologists always celebrated the martyrdom of Simon and Jude on the 28th of October. Instead of inserting þreo, which Hickes recommends, it would be better to substitute eahta for fif, which would improve the alliteration.

[e] *l.* 387. Blotmonaþ. Blotmonth. November was so called, from blotan, to sacrifice; because in this month the victims were devoted to those days on which they were to die.

[f] *l.* 439. Ærra iula. The former Iule. December. Iula, derived from the word Geol, signifies the natal day of Christ: and December commencing before the feast of the nativity,

is called æþþa Iula, the former Iule. January, which follows the feast of the nativity, is called æftera Iula, the latter Iule. See note on *l.* 3.

g *l.* 454.	Nu ge findan magon.	Now may ye find
	Dalizra tiid.	*The* times of *the* saints,
	Ða man healdan fceal.	That men should observe,
	Sþa bebugeð geboð.	As *the* command goeth
	Leond Brýten þicu,	Through Britain,
	Sexna kýninger.	Of *the* king of *the* Saxons.

This calendar evidently belongs exclusively to this country, as it is not swelled by the enrolment of foreign saints. It is also evident that it belonged to the Anglo-Saxon church, and enumerated the festivals observed by it; because these festivals were not instituted at the pleasure of private individuals, but by command of some king, who reigned over this country subsequently to the formation of the heptarchy into one kingdom; and, as was customary, they probably received the sanction of the witena gemot, or chief council.

There is in many parts a singular coincidence between this relic of the Anglo-Saxon church, and the calendar of our own reformed church, both in the days, the numbers, and the names of the saints. The menology furnishes us with an unquestionable proof, that the church originally established in this kingdom was independent of the see of Rome, and that its subsequent dependence on the Roman Pontiff arose from the encroachment of his usurping power.

h *l.* 494.	Dafuc fceal on gloþe.	Hawk shall on cliff,
	Þilde gefunian.	Wild dwell.

The latter part of this poem is wild, and exhibits to us the vagrant fancy of the ancient northern bards, which wandered through a variety of subjects, apparently unconnected. The classical reader will here see some resemblance to the luxuriant imagination of Pindar.

THE FOLLOWING TABLE EXHIBITS THE ANGLO-SAXON SOLAR MONTHS,

As described by Hickes, vol. i. p. 215.

ENGLISH.	ANGLO-SAXON.
January.	Se ꝼoꝼma monaꝺ. aꝼteꝼna ȝeola † Iula.
February.	Sol monaꝺ.
March.	Þlýda † Þlýd-monaꝺ.
April.	Eaꝼteꝼ monaꝺ.
May.	Maiuꝼ monaꝺ.
June.	Seꝼe monaꝺ. miꝺꝼumoꝼ monaꝺ. Æꝼꝼa liꝺa † Iuniuꝼ monaꝺ.
July.	Meꝺ monaꝺ. Mæꝺ monaꝺ. Æꝼteꝼna liꝺa † Iuliuꝼ monaꝺ.
August.	Þeoꝺ monaꝺ. † Auȝuꝼtuꝼ monaꝺ.
September.	Þaliȝ monaꝺ. † haꝼꝼæꝼt monaꝺ.
October.	Se teoꝺa monaꝺ. † haliȝ monaꝺ.
November.	Blot monaꝺ.
December.	Miꝺꝼinteꝼ monaꝺ. † Æꝼꝼe Ȝeola. † Iula.

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