

**THE ESTONIAN-FINNISH TEXT
OF THE CALENDAR OF
ANNIVERSARIES**

BY

ELMAR PÄSS

Äratrükk „Õpetatud Eesti Seltsi Aastaraamatust“ 1937, 1

TARTU 1938

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¹ In the past century Estonian calendars were printed, not only in Tallinn and Tartu, but for the first time also in Pärnu in 1823, in Petersburg in 1851, in Riga 1855, in Kuressaare in 1864, in Viljandi in 1878, in Võru in 1882, in Narva in 1886, in Põltsamaa in 1895, in Valga in 1896; in Tartu the Valga calendar was printed already in 1895, in Haapsalu in 1898 and in Paide in 1899.

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1. Where does chronology according to saint's days appear?

According to the data of the Estonian Folklore Archives, time calculation according to saint's days is known all over Estonia except in Setumaa and Saaremaa. It is altogether to be expected and natural that in Setumaa such a chronology according to the number of weeks from saint's day to saint's day was not known, for it is of Roman-Catholic origin and unknown in the Greek-Orthodox church to which the inhabitants of Setumaa belong.

On account of its favourable water-ways Saaremaa is a country of the passage of various foreign civilizations. It has not been possible to save many of the folk songs of the inhabitants of Saaremaa, for instance the old songs, by writing them down, because for the abovementioned reasons the folk songs disappeared from Saaremaa earlier than from the continent. G. Ränk, M. A., has confirmed orally that in his parish in Karja there appeared a calendar of anniversaries which he himself personally has heard, though he cannot exactly remember the text itself.

As the material of the Estonian Folklore Archives is small, I addressed a query through the newspaper² to those with antiquarian interests to complete it. Thanks to this many correspondents sent data from altogether new places: E. Kreisman from Lügánuse in Virumaa; K. Kaal from Koeru, Järvamaa, G. Ränk from Karja, Saaremaa, J. Sori from Kodavere, Tartumaa, etc.

Other correspondents completed the older data found in the Estonian Folklore Archives: A. Päss and E. Jaakson from Helme in Viljandimaa; S. Sommer and P. Ariste from Torma, Tartumaa.

Together with the data obtained as a result of the query published in October 1936 there are in Estonia 86 written records of this kind:

A. Virumaa (Vi) — 7. Narva (Nrv), 1896. E³ 27464 (2). — Vairara (Vai), Joala, Samokrassi, 1928. E 62423. — Lügánuse

² „Vaba Maa“ 24. X nr. 244, 8, v. 3; „Uus Eesti“ 26. X Nr. 291, 9, v. 3; „Päevaleht“ 27. X Nr. 292, 4, v. 3—4; „Postimees“ 29. X Nr. 293, 7, v. 1.

³ E = M. J. Eisen.

(Lüg), Maidla, 1936. (In answer to the query). — Kadrina (Kad) 1, Undla district, village of Udriku, 1888. H⁴ II 10, 240/1 (30). — Kadrina 2, district of Palmse, 1896. EÜS⁵ VII 395 (1). — Kadrina 3, district of Aaspere, Hõbeda, 1898. E 36476/7 (6). — Haljala (Hlj), district of Vihula, Metsiku, 1893. E 5137 (14).

B. Järvamaa (Jä) — 4. Koeru (Koe) [or Simuna? (Sim)]. 1936. (In answer to the query). — Türi (Tür) 1, 1890. H II 16, 582 (5). — Türi 2, district of Väätsa, the Rõa asylum for the old, 1930 ERA⁶ II 24, 202 (47). — Türi 3, district of Kirna, 1930. ERA II 25, 311 (129).

C. Harjumaa (Ha) — 9. Kuusalu (Kuu) 1, Kolga Coast, 1893. H IV 6, 115/6 (3). — Kuusalu 2, Kolga Coast, 1893. H IV 6, 136/7 (51). — Kuusalu 3, village of Tapurla., 1923. EKA, MT⁷ 5, 3. — Tallinn (Tln), 1895. H III 23, 554/5 (1). — Jüri (Jür) 1, 1889. H III 3, 265. — Jüri 2, 1898. H II 65, 669 (17). — Juuru (Juu) 1, 1896. H III 27, 175 (1). — Juuru 2, district of Inglise, village of Kädva., 1930. ERA II 25, 362 (6). — Hageri (Hag), 1889. H III 3, 414 (24).

D. Läänemaa (Lä) — 2. Märjamaa, 1890. H II 16, 553. — Ridala, district of Võnnu, village of Üsse, 1932. ERA II 55, 403/4 (41).

E. Saaremaa (Sa) — 1. Karja (Krkj), district of Pärsamaa, village of Pamma, 1936. (In answer to the query).

F. Pärnumaa (Pä) — 15. Vändra (Vän) 1, 1889. H II 20, 795 (45). — Vändra 2, 1889. H II 20, 795 (52). — Vändra 3, 1896. H III 24, 39. — Vändra 4, 1897. H II 58, 561 (58). — Vändra 5, 1897. H II 58, 663. — Tori (Tri) 1, 1889. H II 21, 309. — Tori 2, 1889. H II 21, 897 (1). — Tori 3, 1896. H II 58, 450. — Pärnu (Prn), 1825. GEG, EH⁸ 71, 79. — Halliste (Hls) 1, 1868. H. Kase 99^a/100. — Halliste 2, district of Abja, — 1880. EKS⁹ 4⁰ 3, 254 (457^a)¹⁰. — Halliste 3, 1892. H III 13, 617 (26). — Halliste 4, 1893. E 3365/6 (5). — Halliste 5, 1896. E 23817 (18). — Halliste 6, district of Abja, 1922. EVR¹¹ 18, 13 (4).

G. Viljandimaa (Vl) — 13. Helme (Hel) 1, 1889. H II 25, 260 (253). — Helme 2, district of Jõgeveste, Rommistle farm, 1936 (In answer to the query). — Helme 3, district of Jõgeveste, Anuse farm, 1936. (In answer to the query). Tarvastu (Trv) 1, 1888. H III 6,

⁴ H = J. Hurt.

⁵ EÜS = Eesti Üliõpilaste Selts or dr. Oskar Kallas.

⁶ ERA = Eesti Rahvaluule Arhiiv.

⁷ EKA, MT = Eesti Keele Arhiiv, Murdetekstid.

⁸ GEG, EH = Õpetatud Eesti Selts (Gelehrte Estnische Gesellschaft), Estikeelsed käsikirjad (Estnische Handschriften).

⁹ EKS = Eesti Kirjameeste Selts.

¹⁰ J. Jung's copy of A. Th. Helle.

¹¹ EVR = Eesti Vabariik.

200. — Tarvastu 2, 1904. H III 31, 182. — Paistu (Pst) 1, 1893. E 3885 (22). — Paistu 3, district of Aidu, 1894. H III 20, 341. — Paistu 3, 1896. H II 59, 78. — Viljandi (Vlj) 1, 1889. E 29560 (39). — Viljandi 2, 1893. E 813 (1)¹². — Viljandi 3, 1894. H II 49, 318/9. — Suure- Jaani (SJn), Vastemõis, 1893. H II 49, 411/3 (2). — Kolga- Jaani (KJn), Soosaare district, village of Taganurga, 1931. ERA II 42, 75 (20).

H. Tartumaa (Ta) — 15. Laiuse (Lai), 1889. H II 27, 715 (6). — Palamuse (Pal) 1, district of Kaarepere 1891. E 52297 (146). — Palamuse 2, 1896. H II 56, 326. — Torma (Trm) 1, 1922. E 61597/8 (28). — Torma 2, 1924. E 54260. — Torma 3, 1936. E 54260. — Torma 3, 1936. (In answer to the query). — Torma 4, 1937 (In answer to the query). — Kodavere (Kod), 1936. (In answer to the query). — Maarja- Magdaleena (MMg) 1, district of Kudina (former Kaiavere), village of Pataste, 1888. H II 28, 359 (13). — Maarja- Magdaleena 2, district of Saare, 1890. H II 28, 740 (1). — Maarja- Magdaleena 3, district of Elistvere, village of Välg, 1925, E 59995 (64). — Äksi (Äks), district of Saadjärve, village of Kõnnu (borough of Elva), 1926. EVR 34, 7 (17). — Tartu (Trt) 1, 1890. H II 29, 157 (1). — Tartu 2, 1890. H II 29, 157 (2). — Tartu 3, 1914. EKnsSc¹³ 134 (IV). — Nõo (Nõo), district of Pangodi, 1890. H II 31, 470 (46).

I. Võrumaa (Võ) — 12. Urvaste (Urv), district of Urvaste, 1888. H III 9, 651 (9). — Karula (Krl), district of Kaagjärve, 1902. H III 30, 878. — Rõuge (Rõu) 1, 1890. H III 11, 280 (1a). — Rõuge 2, 1894. H II 51, 395 (4). — Rõuge 3, 1894. H IV 5, 707 (7). — Rõuge 4, 1927. E 59703 (1). — Rõuge 5, 1927. E 59703 (2). — Räpina (Räp) 1, 1889. H II 32, 611 (44). — Räpina 2, 1904. H II 68, 737 (3). — Vastseliina (Vas) 1, 1888. H II 3, 523 (8). — Vastseliina 2, district of Lasva, 1894. E 6228 (4). — Town of Võru (Võ X), 1894. H III 22, 279 (1).

J. Settlements (As) — 1. Suchum-Kalee, 1889. H III 16, 648 (2).

K. Unknown place (Td) — 1. Unknown X 1, 1890. Weske¹⁴ 5, 151.

L. Printed texts (Tr) — 6. Printed text 1. Unknown author: „Vanarahva tähtamat“. Oleviku Lisa 1888, Nr. 11, 173 (Tartu 1888). — Printed text 2. G. Vilberg Endised tähtpäevad Kolga rannas. Eesti Kultura II 264 (Tartu 1913). — Printed text 3. M. J. Eisen Eesti vana usk. Eesti mütoлогия IV 186 (Tartu 1926). — Printed text 4. M. J. Eisen Kuidas esivanemad määrasid aega. Kaitse Kodu 1930 1147—1149. — Printed text 5. R. Antik Vanade eestlaste puukalender — sirvilauad. Raamatukogu 1932, Nr. 2, 49—55. — Printed text 6. O. L[oorits] Rahva kalender. Eesti Entsüklopeedia.

¹² Text is similar to Viljandi 1.

¹³ EKnsSc = Eesti Kirjanduse Selts, part c.

¹⁴ Weske = Dr. M. Weske's Folklore Collection.

Besides Estonia in Finland too the measurement of time on the basis of the intervals between anniversaries is known and on this subject there have hitherto appeared in „Suomen Kansan Vanhat Runot“ 49 records. Besides that, while working in Finland in 1933, I prepared some copies of records from Häme and Lauri Laiho, M. A., has kindly sent me in addition to the former new variants. Thus, together with this way of computing the time the author of this article has 72 variants which have been obtained from the following places:

Altogether there are 158 articles on methods of computing time on the basis of the intervals between the Estonian-Finnish anniversaries. (From Estonia 86, from Finland 72.)

A. Varsinais-Suomi (Var-S). — 5. Muurla, 1912. SKVR¹⁵ VIII nr. 4430. — Paimio, Vista, 1914. SKVR VIII nr. 4431. — Lieto, 1914. SKVR VIII nr. 4432. — Mynämäki, 1936. L. Posti: Sananparsia nr. 283. Porvoo-Helsinki, 1936. — Salo, 193.. Varsinais-Suomen historian tutkimuslaitos, E. Leino.

B. Satakunta (Sat) — 2. Kankaanpää, 1890. SKVR X 1, nr. 2050. — Virrat, Viitasaari, 1924—1925. SKVR X 1, nr. 2050 a.

C. Uusimaa (Uus) — 1. Anjala, Korvenkylä 1891. SKS¹⁶, J. Tyyskä 1026.

D. South and Centre Häme (S., C. Hä) — 6. Elimäki, 1915. SKS, Antti Kujola. — Iitti, 1926. SKS, Aino Oksanen — Vanaja, 1935. SKS, Alma Aarni. KRK¹⁷ 57, nr. 137. — Urjala 1, 1935. SKS, Matti Nurmi. KRK 63, nr. 29. — Urjala 2, 1935. SKS, Matti Nurmi. KRK 63, nr. 30. — Sysmä, 1937. SKS, E. J. Ekman.

E. North Häme (N. Hä) — 1. Pyhäjärvi, 1937. SKS, Antti Komu.

F. South Savo (S. Sa) — 14. Lappee, 1933, SKVR VI 1, nr. 2899. — Anttola 1, Hylkylä, 1933. SKVR VI 1, nr. 2900. — Anttola 2, Ylivesi, 1933. SKVR VI 1, nr. 2927. — Anttola 3, Pitkälähti, 1933. SKVR VI 1, nr. 2931. — Puumala 1, Kirkonkylä, 1933. SKVR VI 1, nr. 2901. — Puumala 2, Junninmäki, 1933. SKVR VI 1, nr. 2902. — Puumala 3, Harmaala, 1933. SKVR VI 1, nr. 2903. — Puumala 4, Sopala, 1933. SKVR VI 1, nr. 2928. — Joroinen 1, Savuniemi, 1885. SKVR VI 1, nr. 2904. — Joroinen 2, 1885. SKVR VI 1, nr. 2905. — Joroinen 3, 1885. SKVR VI 1, nr. 2906. — Joroinen 4, 1885. SKVR VI 1, nr. 2929. —

¹⁵ SKVR = Suomen Kansan Vanhat Runot.

¹⁶ SKS = Suomalaisen Kirjallisuuden Seura.

¹⁷ KRK = Kalevalan riemuvuoden kilpakeräys (1935).

Heinävesi 1, 1933. SKVR VI 1, nr. 2907. — Heinävesi 2, 1933. SKVR VI 1, nr. 2930.

G. North Savo (N. Sa) — 24. Nilsii 1, Vanha Parviala, 1933. SKVR VI 1, nr. 2908. — Nilsii 2, Pajuniemi, 1933. SKVR VI 1, nr. 2909. — Nilsii 3, Sydänmaa, 1933. SKVR VI 1, nr. 2910. — Nilsii 4, Sydänmaa, 1933. SKVR VI 1, nr. 2911. — Nilsii 5, Vuotjärvi, 1933. SKVR VI 1, nr. 2912. — Nilsii 6, Lastukoski, 1933. SKVR VI 1, nr. 2913. — Nilsii 7, Lastukoski, 1933. SKVR VI 1, nr. 2914. — Nilsii 8, Palonurmi, 1933. SKVR VI 1, nr. 2915. — Nilsii 9, Palonurmi, 1933. SKVR VI 1, nr. 2916. — Nilsii 10. Palonurmi, 1933. SKVR VI 1, nr. 2917. — Varpaisjärvi 1, Urimolahti, 1933. SKVR VI 1, nr. 2918. — Varpaisjärvi 2, Laakamäki, 1933. SKVR VI 1, nr. 2919. — Varpaisjärvi 3, Koivumäki, 1933. SKVR VI 1, nr. 2920. — Varpaisjärvi 4, Petäjälähti, 1933. SKVR VI 1, nr. 2921. — Varpaisjärvi, Juminen, 1933. SKVR VI 1, nr. 2922. — Varpaisjärvi 6, Juminen, 1933. SKVR VI 1, nr. 2923. — Varpaisjärvi 7, Juminen, 1933, SKVR VI 1, nr. 2924. — Varpaisjärvi 8, Juminen, 1933. SKVR VI 1, nr. 2925. — Varpaisjärvi 9, Juminen, 1933. SKVR VI 1, nr. 2926. — Sonkajärvi, 1935. SKVR VI 2, nr. 7166. — Vieremä, 1932. SKVR VI 2, nr. 7164. — North Savo, 1934. SKVR VI 2, nr. 7165. — Tervo, Hautomäki, 1935, SKS, Anna Heimonen. KRK 92, nr. 1093. — Tuusniemi, 1935. SKS, Otto Räsänen. KRK 118, nr. 1662.

H. South Pohjanmaa (S. Poh.) — 9. Perho (?) 1, 1930. SKVR XI nr. 501. — Perho (?) 2, 1930. SKVR XI nr. 502. — Perho (?) 3, 1930. SKVR XI nr. 503. — Lohtaja 1, 1935. SKS, Ester Nikupaavo. KRK. — Lohtaja 2, 1935. SKS, Ester Nikupaavo. KRK. — Lohtaja 3, 1935. SKS, Ester Nikupaavo. KRK. — Lestijärvi, 1936. SKS, Jenny Laitala. — Laihia, Jakkula, 1937. SKS, Viljo Kotkanen. — Sievi, Järvikylä, 1937. SKS, Lauri Jakola.

I. North Pohjanmaa (N. Poh) — 6. Kittilä, Kaukonen, 1920. SKVR XII 1, nr. 421. — Kuhmoniemi, Lehmivaara, 1916. SKVR XII 2, nr. 8185. — Säräisniemi, Jaalanka, 1914. SKVR XII 2, nr. 8186. — Puolanka, Väyrylän kylä, 1916. SKVR XII 2, nr. 8187. — Länsipohja, Korpilompola, 1932. SKVR XII 2, nr. 8188. — Hailuoto, 1914. S. Paulaharju Kuvauksia Hailuodosta 81 (Helsinki 1914).

J. Printed texts (Tr) — 10. Printed text 1. [Unknown author:] „Tietoja kansan merkkipäivistä ynnä muusta ajanlaskusta.“ Kansanvalistus-Seuran Kalenteri 1897 27 (Helsingissä, 1896). — Printed text 2. A. V. Koskimies Kokoelma Suomen kansan sananlaskuja XV 409, nr. 348. (Helsinki 1906). — Printed text 3. K. Soikkeli Ajanlaskusta ja almanakoista Suomessa. Oma Maa I 762 (Porvoo 1907). „Naisten ajanlasku“. — Printed text 5. Soikkeli op. cit.: „Miesten lasku“ (1907). — Printed text 5. Samuli Paulaharju Kuvauksia Hailuodosta (Helsinki 1914). Look: North Pohjanmaa 6. — Printed text 6. Look: Varsinais-Suomi 4. 1936. — Printed text 7. Uno

H a r v a Varsinais-Suomen henkistä kansankulttuuria. Varsinais-Suomen historia III, 1 4. Look: Varsinais-Suomi 5. — Printed text 8—10. [Unknown author:] Newspapers „Keski-Pohjanmaa.“ Look: South Pohjanmaa 4—6.

Looking through all the records enumerated here we find two basic reasons for the computation of time by anniversaries in the middle ages: 1) Counting the time forwards (or backwards) from an anniversary for a certain time; 2) Counting the time the whole year through by the intervals between the anniversaries. Both ways of counting the time appear in Estonia as well as in Finland in independent local texts. We shall compare both ways of computing the calendar of anniversaries to ascertain their more important local texts and their original form.

2. Counting Forward (or Backward) From a Certain Anniversary on a Certain Date.

a. Estonia.

In Estonia the starting point of this method of reckoning was *Candlemas*, that is the 2nd of February. According to the Catholic religion, on this day candles are consecrated. Formerly the whole of this time was called the *Candlemonth* owing to the importance of this ceremony. Three months: February, March and April formed the basis of this computation. The general standard of counting here was usually the full week¹⁸, while the basis of the other way of reckoning the calendar of anniversaries was, besides the full week, often single independent days and additional days which were joined to the number of weekdays. The number of weeks which was counted from *Candlemas* (2, II) till *St. Vitus's Day* (30. IV) varied from 1—12, according to the completeness of the text. Some of the periods counted in this way, such as two, four, and six weeks from *Candlemas* do not seem to be connected with any anniversary. All the material in Estonia appears in the following places:

¹⁸ The computation of *Lady Day* and *St. George's Day* from *Candlemas*, Vil 2: "7 weeks and 2 days from *Sikku* (when the pigs were let out) was *Lady Day*," Vas 2: "eleven and two more days from *Candlemas* to *St. George's Day*," are exceptions. Compare also: Vö 1.

Table I.

From Candlemas 2. II	I. Day of Aching Bones 9. II	II.	III. St. Matthias's Day 24. II	IV.	V. Shrove Tuesday	VI.	VII. Lady Day 25. III	VIII. Day of Letting out the Herds 1. IV	IX. Day of Letting out the Bulls 7. IV	X. Ploughing Day 14. IV	XI. St. George's Day 23. IV	XII. St. Vitus's Day 30. IV
<i>Vi</i> — 5.												
Vai 1:												10 → 12
Kad 1:							7					10 → 12
Kad 2:							7	8				10 → 11
Kad 3:							7	8				10 → 11
Hlj 1:							7	8				10 → 11
<i>Jä</i> — 4.												
Koe (Sim) 1:							7	8	9			11
Tür 1:							7	8				10 → 11
Tür 2:							7	8				10 → 11
Tür 3:							7	8				10 → 11
<i>Ha</i> — 5.												
Tln 1:							7	8				10 → 11
Jür 1:							7	8				10 → 11
Jür 2:							7	8				10 → 11
Jür 3:							7	8				10 → 11
Hag 1:							7	8				10 → 11
<i>Lä</i> — 0.												
<i>Sa</i> — 0.												
<i>Pä</i> — 11.												
Vän 2:							7	8	9	10	11	
Vän 3:							7	8	9	10	11	
Vän 4:							7	8	9	10	11	
Tri 1:							7	8				10 → 11
Tri 2:							7	8				10 → 11
Pär 1:							7	8				10
Hls 1:							7	8				10
Hls 2:							7	8				10 → 11
Hls 3:							7	8				10
Hls 4:							7	8				10
Hls 5:							7	8				10
<i>Vi</i> — 10.												
Hel 1:							7	8	9	10	11	
Trv 1:							7	8	9	10		
Trv 2:							10	9	8	7		
Pst 1:							7	8				
Pst 3:							7	8				10
Vil 1:							7	8	9	10		
Vil 2 ^{18a} :							7 ²	8				10 → 11
Vil 3:							7	8				10 → 11

^{18a} the index means the number of days: 7²

From Candlemas 2. II	I. Day of Aching Bones 9. II	II.	III. St. Matthias's Day 24. II	IV.	V. Shrove Tuesday	VI.	VII. Lady Day 25. III	VIII Day of Letting out the Herds 1. IV	IX. Day of Letting out the Bulls 7. IV	X. Ploughing Day 14. IV	XI. St. George's Day 23. IV	XII. St. Vitus's Day 30. IV
SJn 1a							→ 7	→ 8		→ 10		
1b							→ 9	→ 10	← 7	→ 8		
Ta - 10.												
Lai 1:							→ 7	→ 8		→ 10	→ 11	
Pal 1:							→ 7	→ 8		→ 10		
Pal 2:							→ 7	→ 8		→ 10	→ 11	
MMg 1:				→ 5			→ 7	→ 8		→ 10	→ 11	
MMg 2:							→ 7	→ 8		→ 10	→ 11	
MMg 3:							→ 7	→ 8		→ 10	→ 11	
Äks 1:				→ 5	→ 6		→ 7	→ 8		→ 10	→ 11	
Trt 2:							→ 7	→ 8		→ 10	→ 11	
Trt 3:		→ 2								→ 10	→ 11	→ 12
Nõo 1:							11	← 10	← 8	← 7		
Võ - 9.												
Urv 1:	→ 1	→ 2	→ 3	→ 4	→ 5	→ 6	→ 7	→ 8	→ 9	→ 10		
Krl 1:							10	← 8				
Rõu 1:							10	← 8				
Rõu 3:							→ 7	→ 8		→ 10		
Räp 1:							→ 7	→ 8	→ 9	→ 10		
Räp 2:				→ 5	→ 6	→ 7	→ 8	→ 9	→ 10			
Vas 1:				→ 5			→ 8		→ 10			
Vas 2 ^{18b} :				→ 5	→ 6	→ 7	→ 8		→ 10	→ 11 ²		
Võ x 1:				→ 5	→ 6	→ 7	→ 8		→ 10	→ 11 ²		
As 1:		→ 2					→ 7	→ 8	→ 10	→ 11		
Td 1:							→ 7	→ 8	→ 9	→ 10		
Tr 1:							→ 7	→ 8	→ 10	→ 11		
Tr 2:							→ 10	→ 11	← 8	← 7		
Tr 3a:				→ 6	→ 7	→ 8	→ 8		→ 10			
Tr 3b:							→ 7	→ 8	→ 10	→ 11		
Tr 4:							→ 7		→ 10	→ 11		
Tr 5:				→ 5	→ 6	→ 7	→ 8		→ 10	→ 11		

From this survey it is clear that in the East of Estonia this method of chronology is more complete than in Western Estonia, where the 1—6 weeks' chronology from Candlemas is missing altogether. The more constant methods of this way of time —

^{18b} The computation of Lady Day and St. George's Day after Candlemas is an exception, Vil 2: "7 weeks and 2 days are till Day of Letting out the Pigs, i. e. till Lady Day." Vas 2: "From Candlemas till St. George's Day are 11 weeks and 2 additional days." Cf. also Võ 1.

reckoning are the reckonings of 7 and 8 and 10 and 11 weeks from Candlemas. Altogether there appear 24 different combinations of counting the weeks.

Table II. Taking as a basis the count of 7—11 weeks from Candlemas and marking in brackets the deviations we get nine methods of the following ways of the computation of time.

Table III. By comparison we can infer the most complete formula of this way of dating from the records:

- From Candlemas (2. II) — one, that is the Day of Aching Bones (*luuvalupäev*) (9. II) of unknown content,
- two, the day of letting out the hens ¹⁹ („*kana kaarikoh*“),
 - three, cocks ²⁰ (*kukke*), that is St. Matthias's Day (24. II),
 - four, of unknown content,
 - five, water ²¹ (*vessi*), Shrove Tuesday (movable holiday),
 - six, frogs (*konna*) (cranes — *kurge*) ²²,
 - seven, the day of letting out the pigs ²³ (*sikku*), that is Lady Day (25. III),
 - eight, the day of letting the herds into* the pasture (*karjalasku*) (1. IV) ²⁴ (regular),
 - nine, “the bellowing of the bull” ²⁵ („*härja hüüru*“) (N. Estonia), or (S. Estonia), that is the day of letting the cattle out for the night (*õitsi*) (7. IV) ²⁶,

¹⁹ I. e., “2 weeks after Candlemas the hens must find their own food.” (Tln 1).

²⁰ I. e., “The cock has a slightly bigger stomach, therefore he must be fed one week longer than the hens.” (Tln 1).

²¹ I. e., “Till the snow melts.” („*Ku pääle Kүүndlepäeva lumi vii(j)edõl nädälil vinguh löõ äi, sis lätt katsatal karõldõh*“) (Vas 1). Cf. P ä s s Lihaheide Eestis. ERMuus. Aastar. VI 36; Eesti Liulaul. Acta et. Comment. Univ. Tartuensis B XXXI:1.

²² I. e., “When the frogs become pregnant.” (Äks 1). Frogs — R ä p 2, Vas 2, V õ X 1; „*Kussi*“ — V õ:Urv 1.

²³ I. e., “On Lady Day when the pigs are allowed freedom, that is, to feed themselves between the 7th ice and the snow-drifts.” (Kad 2).

²⁴ I. e., “Then the herd is let out into the pasture.” (Kad 2).

²⁵ I. e., “Till the bull bellows (*härja hüüru, uiku or aiku*), when the bull already ought to be so strong that he starts to bellow.” (Koe 1; Vän 1—3).

²⁶ From Candlemas till the time of the bellowing of the bull there are 9 weeks. (Vil 3, Urv 1, R ä p 1—2), *üü-türri* (Hel 1), *ürri-türri* (Td 1), *ürki-türki* (Trm 1—2), *ätti* (Sjn 1).

Table II.

From Candlemas	I. Day of Aching Bones 9, II	II.	III. St. Matthias's Day 24, II	IV.	V. Shrove Tuesday	VI.	VII. Lady Day 25, III	VIII. Day of Letting out the Herds 1, IV	IX. Day of Letting out the Bulls 7, IV	X. Ploughing Day 14, IV	XI. St. George's Day 23, IV	XII. St. Vitus's Day 30, IV	District and parish :
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I - 1-19 consecutive combinations of counting the weeks:

→ 1 → 2 → 3 → 4 → 5 → 6 → 7 → 8 → 9 → 10	<i>Vö</i> : Urv 1.
→ 2 → 3 → 4 → 5 → 6 → 7 → 8 → 9 → 10 → 11	<i>Ha</i> : Tln 1.
→ 3 → 4 → 5 → 6 → 7 → 8 → 9 → 10 → 11	As 1.
→ 4 → 5 → 6 → 7 → 8 → 9 → 10 → 11 → 12	<i>Ta</i> : Trt 3.
→ 5 → 6 → 7 → 8 → 9 → 10 → 11	<i>Vi</i> : Kad 2-3, Hlj 1.
→ 6 → 7 → 8 → 9 → 10 → 11	<i>Jā</i> : Koe (Sim) 1.
→ 7 → 8 → 9 → 10 → 11 (11 ²)	<i>Vö</i> : Rāp 2.
→ 8 → 9 → 10 → 11	<i>Ta</i> : Åks 1; <i>Vö</i> : Vas 2.
→ 9 → 10 → 11	<i>Vö</i> x 1; Tr 5.
→ 10 → 11	<i>Ta</i> : MMg 1.
→ 11	<i>Vö</i> : Vas 1.
	Tr 3a.
	<i>Pa</i> : Vān 2-4; <i>Vi</i> : Hel 1.
	<i>Vi</i> : Trv 1, Vil 1; <i>Vö</i> : Rāp 1;
	Td 1.
	<i>Jā</i> : Tūr 1-3; <i>Ha</i> : Jūr 1-3,
	Hag 1; <i>Pa</i> : Tri 1-2, Hls
	2; <i>Vi</i> : Vil 2-3, <i>Ta</i> : Lai 1,
	Pal 2, MMg 2-3, Trt 1;
	Tr 1, 3b.
	<i>Pa</i> : Pār 1, Hls 1, 4-5; <i>Vi</i> : Pst
	3, Sjn 1a. <i>Ta</i> : Pal 1; <i>Vö</i> :
	Rōu 3.
	<i>Pa</i> : Hls 3; <i>Vi</i> : Pst 1.
	<i>Vi</i> : Kad 1.
	Tr 4.
	<i>Vi</i> : Vai 1.

II - 3 reverse combinations of the counting of the weeks.

10 ← 9 ← 8 ← 7	<i>Vi</i> : Trv 2.
11 ← 10 ← 8 ← 7	<i>Ta</i> : Nōo 1.
10 ← 8	<i>Vö</i> : Krl 1, Rōu 1.

III - 1 reverse combination in the counting of the weeks in two parts.

→ 9 → 10 ← 7 → 8	<i>Vi</i> : Sjn 1b.
→ 10 → 11 ← 8 ← 7	<i>Ha</i> : Kuu(= Tr 2).

Table III.

From Candlemas 2. II	I. Day of Aching Bones 9. II	II.	III. St. Matthias's Day 24. II	IV.	V. Shrove Tuesday	VI.	VII. Lady Day 25. III	VIII. Day of Letting out the Herds 1. IV	IX. Day of Letting out the Bulls 7. IV	X. Ploughing Day 14. IV	XI. St. George's Day 23. IV	XII. St. Vitus's Day 30. IV	District and parish:
Text I	↑ 1	↑ 2	↑ 3	↑ 4	↑ 5	↑ 6	↑ 7	↑ 8	↑ 9	↑ 10	↑ 11	—	<i>På</i> : Vän 2-4; <i>Vi</i> : Hel 1, Trv 1-2, Vil 1, Sjn 1b; <i>Vö</i> : Ürv 1, Råp 1-2; <i>Td</i> 1.
	—	—	—	—	—	—	10	9	8	7	—	—	<i>Vi</i> : Kad 2-3, Hjl 1; <i>Jå</i> : Tür 1-3, <i>Ha</i> : Tln 1, Jür 1-3, Håg 1; <i>På</i> : Trl 1-2, Pår 1, Hls 1-2, 4-5; <i>Vi</i> : Pst 3, Vil 2-3, Sjn la; <i>Ta</i> : Laj 1, Pal 1-2, MMg 2-3, Äks 1, Trt 1, Nöo 1; <i>Vö</i> : Rõu 3, Vas 2, Vö x 1; <i>As</i> 1, <i>Tr</i> 1, 3, 5.
	—	↑ 2	↑ 3	↑ 5	↑ 6	↑ 7	↑ 8	↑ 10	↑ 7	↑ 8	↑ 11 (11 ²)	—	<i>Ha</i> : Kuu (Tr 2)
	—	—	—	—	—	—	11	10	8	—	7	—	<i>Jå</i> : Koe (Sim) 1.
Text II	—	—	—	—	—	—	—	—	—	—	—	—	<i>Ta</i> : MMg 1.
	—	—	—	—	—	—	—	—	—	—	—	—	<i>Vö</i> : Krl 1, Rõu 1, Vas 1
Text III	—	—	—	—	—	—	10	11	8	8	7	—	<i>Vi</i> : Kad 1, <i>Ta</i> : Trt 3.
Text IV	—	—	↑ 3	—	—	—	7	8	9	—	11	—	<i>På</i> : Hls 3; <i>Vi</i> : Pst 1.
Text V	—	—	—	↑ 5	—	—	↑ 7	8	—	↑ 10	↑ 11	—	<i>Vi</i> : Vai 1.
Text VI	—	—	—	—	↑ 5	—	↑ 7	8	—	↑ 10	↑ 11	—	
Text VII	—	—	—	—	—	—	↑ 8	10	8	—	—	—	
Text VIII	—	↑ 2	—	—	—	—	↑ 7	8	—	↑ 10	↑ 11	↑ 12	
Text IX	—	—	—	—	—	—	↑ 7	8	—	↑ 10	↑ 11	↑ 12	

- ten, plough (*kündi*), that is ploughing day (14. IV) ²⁷,
- eleven, St. George's Day („*jürgi*") (23. IV) ²⁸,
- twelve, St. Vitus's Day, letting out the herd ²⁹ (30. IV).

b. Finland.

In Finland no anniversary is mentioned as the starting point for this way of dating. As a basis for counting the weeks *St. Thomas's Day* ^{29a}, that is the 21st of December, is taken as a starting point. *St. Thomas's Day* appears also in Finland and Estonia throughout the whole year as a basis for counting the intervals between anniversaries. Starting from *St. Thomas's Day* as a basis there were in Finland also three months: December, January and February where the standard was the week. The number of weeks which were counted from *St. Thomas's Day* (21. XII) till *Candlemas* (2. II) varied between 4—6. As in Estonia so in Finland the time was counted backwards from some anniversary where the points between the intervals were only anniversaries. Of the ways of dating by counting forward or backward from single anniversaries there are found in Finland eight records from the following places:

Table IV. The variants from Satakunta, South Pohjanmaa and South Savo Anttola (2) are here the most complete, where it is said, counting from *St. Thomas's Day* (21. XII):

<i>Heikki neljännellä,</i>	St. Henry's Day in the fourth (week),
<i>Paavali viiennellä,</i>	St. Paul's Day in the fifth,
<i>Kyntteli kuennellä.</i>	Candlemas in the sixth.

²⁷ I. e., "On ploughing day the diligent man takes his plough away from the field, but the lazy man only carries his there." (Kad 2.)

²⁸ "St. George's Day is the first day. Scurf does not attack those who go to bathe before St. George's Day. He who before St. George's Day washes his face with the foam of the water and the urine of ants will not get his face sunburned and the lips of the person who rubs them with the lower part of the frog's stomach will not burst (Kad 2)."

²⁹ "But if the cattle must give milk then they must be fed: "Up till *St. Walpurgis's Day* (1. V) in the old way, but till *Eric's Day* anyhow (18. V)" (Kad 2).

^{29a} See the Estonian *St. Thomas's Day's* customs in the underwriter's article: „Jõudekuu, must Toomas ja jõulu vanapoiss“. *Kaitse Kodu* 1936, nr. 12, 920—923 (Tallinn).

Finally we find as the basis of the first way of dating in Estonia nine anniversaries: *Candlemas* (2. II), *Aching Bones Day* (luuvalupäev) (9. II), *St. Matthias's Day* (24. II), *Shrove Tuesday* (movable holiday), *Lady Day* (25. III), *the Day of Letting out the Herds* (1. IV), *Day of Letting out the Cattle* (7. IV),

Table IV.

District and parish:	St. Thomas's Day 21. XII	St. Henry's Day 18. I	St. Henry's Day 20. I	St. Paul's Day 25. I	Candlemas 2. II
<i>Satakunta</i> — 1.					
Virrat 1:		→ 4	→	5	→ 6
<i>South and Centre Häme</i> — 1.					
Sysmä:		→	4	→	5 → 6
<i>South Savo</i> — 4.					
Anttola 2:		← 4	←	5	← 6
Puumala 4:		→	4	→	5 → 6
Joroinen 4:		→	4	→	5 → 6
Heinävesi 2:		→	4	→	5 → 6
<i>North Savo</i> — 1.					
Tervo:	[Christmas]		→ 4	→	5 → 6
<i>South Pohjanmaa</i> — 2.					
Perho 1:		→ 4	→	5	→ 6
Lestijärvi:		→ 4	→	5	→ 6

Ploughing Day (14. IV), *St. George's Day* (23. IV) and *St. Vitus's Day* (30. IV). Probably the Day of Letting out the Cattle (7. IV) was originally the day of letting out the bulls for the first time, and later the bulls were replaced by horses.

In Finland as the same basis of dating there were: St. Thomas's Day (21. XII), St. Henry's Day (18. I) or St. Henry's Day (20. I) ^{29b}, St. Paul's Day (25. I) and Candlemas (2. II). The only common anniversary of this way of dating in Finland and Estonia was *Candlemas*, with which the dating ended in Finland but began in Estonia.

^{29b} St. Henry's (*Heikki*) birthday is held to be the 18th — latest the 20th — January.

3. Time-reckoning According to Intervals Between Anniversaries.

a. Estonia.

The chronological arrangement of the year according to intervals between anniversaries has no special characteristics, because here mostly full weeks have been taken as the unit. But frequently the intervals between anniversaries contain, besides full weeks, also a few additional days, which in exceptional cases the folk calendar takes into consideration. Thus, for instance, the time from Candlemas (2. II) till St. George's Day (23. IV) is reckoned correctly only in 2 records from Viljandimaa: 11 weeks and 4 days (Vil 2—3), in other records always only 11 weeks. The interval from St. John's Day (24. VI) till the Day of the Seven Brothers (10. VII) in Viljandimaa was calculated to be 2 weeks and 2 days (SJn 1b). From St. John's Day till St. Jacob's Day (25. VII) there were usually 4 weeks, but in some places there were registered $4\frac{1}{2}$ weeks (Lüg 1, Trm 3, Kod 1) or even more exactly 4 weeks and 2 days (Vän 5) or taking into account also one anniversary, 4 weeks and 3 days (Lüg 1, SJn 1b). The time from St. Jacob's Day till St. Lawrence's Day (10. VIII) was fixed in some places instead of the usual 2 weeks more exactly as 2 weeks and 2 days (Hls 1), or from St. Jacob's Day till St. Bartholomew's Day (24. VIII) $4\frac{1}{2}$ weeks (Lüg 1).

In some special cases the addition of extra days to the full weeks has made the calendar of anniversaries still more uncertain. Thus, for instance, the time from Christmas (25.—27. XII) till New Year (1. I) was fixed at $1\frac{1}{2}$ weeks (Vil 2, Tr 3) instead of 1 week (Vil 3), which could only be the time between St. Thomas's Day (21. XII) and New Year.

In some records, besides the weeks and in special cases the additional days, the time is counted only in days. Thus, for instance, the time from Ploughing Day (14. IV) till St. George's Day (23. IV) is fixed at 9 days (instead of 1 week and 2 days): Hls 1, 6, Pst 2, SJn 1a, *KJn 1; from St. Catherine's Day (25. XI) till St. Andrew's Day (30. XI) there are 5 days (SJn 1b); from St. Thomas's Day (21. XII) till Christmas (25.—27. XII) 4 days

Table V

Parish	St. Thomas's Day 21. XII	Christmas 25.—27. XII	New Year's Day 1. I	Epiphany 6. I	St. Anthony's Day 17. I	Candlemas 2. II	St. Matthias's Day 24. II	Lady Day 25. III	Ploughing Day 14. IV	St. George's Day 23. IV	St. John's Day 24. VI	Hay Lady Day 2. VII	Day of the Seven Brothers 10. VII	St. Jacob's Day 25. VII	St. Lawrence's Day 10. VIII	Rye Lady Day 15. VIII	St. Bartholomew's Day 24. VIII	St. Michael's Day 29. IX	Hallowmas 6. X	All Souls' Day 2. XI	St. Martin's Day 10. XI	St. Catherine's Day 25. XI	St. Andrew's Day 30. XI	St. Thomas's Day 21. XII	Christmas 25.—27. XII	Altogether	
VI — 4. (3) *Nrv 1:																											
Vai 1:																											
Lüg 1:																											
Kad 2:																											
Ja — 1. *Koe 1:																											
Ha — 5. (4) *Kuu 1:																											
Kuu 2:																											
Kuu 3:																											
Juu 1:																											
Juu 2:																											
Lä — 2. Mär 1:																											
Rid 1:																											
Sa — 1. *Krj 1:																											
Pä — 12. (11) *Vän 1:																											
Vän 5:																											
Tri 1a:																											
Tri 1b:																											
Tri 2:																											
Tri 3:																											
Hls 1:																											
Hls 3:																											
Hls 4:																											
Hls 5a:																											
Hls 5b:																											
Hls 6:																											
VI — 11. (7) *Hel 2:																											
*Hel 3:																											
*Trv 2:																											
Pst 1:																											
Pst 2:																											
Pst 3:																											
Vil 2:																											
Vil 3:																											
SJn 1a:																											
SJn 1b:																											
*KJn 1:																											
Ta — 10. (2) *Trm 1:																											
*Trm 2:																											
Trm 3:																											
*Trm 4:																											
Kod 1:																											
*MMg 3:																											
*Äks 1:																											
*Trt 1:																											
*Trt 3:																											
*Trt 4:																											
Vö — 3. (1) *Röu 2:																											
*Röu 4:																											
*Röu 5:																											
Tr — 8. (6) *Tr 1:																											
*Tr 2a:																											
Tr 2b:																											
Tr 3:																											
Tr 4:																											
Tr 5:																											
Tr 6a:																											
Tr 6b:																											

* — indicates faulty data in the record.

→ — here the measuring of the time from the anniversary starts

→ → — indicates united variations of two systems of chronology: counting forward and counting the time throughout the whole year.

→ — joins the preceding number to the following one.

— 1 — indicates counting farther from the first number without an other intermediate one.

4³ — the index means the number of days; everywhere else the numbers show the weeks.

() — according to the number of variants of the district contains complete variants.

! — denotes a wrong calculation.

[] — the original is missing.

¹ Shrove Tuesday: the day has to be calculated by the moon; "if on New Year's Day there is an old moon, then Shrove Tuesday is early and vice versa. Shrove Tuesday is on the first Tuesday of the new moon in Candlemonth, probably in the beginning of lent. Shrove Tuesday "makes the holy days jump. From Shrove Tuesday till the holy days there must be 6 weeks" (SJn 1).

² When St. Matthias's Day makes the days jump, then it is leap year, for instance: last year Lady Day was on a Monday, this year it jumps over Tuesday to Wednesday, etc. (SJn 1).

³ "The interval between Easter and Trinity is 7 weeks" (SJn 1).

⁴ The interval between Ascension Day and Trinity is 9 days and 9 nights (SJn 1).

⁵ St. George's Day and Christmas Eve: for instance if St. George's Day is on a Thursday — Christmas Eve is on a Thursday too (SJn 1).

"The interval between St. Jacob's Day and St.-Lawrence's Day is 2 nights and 2 days", it should be 2 weeks and 2 days.

(Vil 3) and from New Year's Day till Epiphany (6. I) four days (Vil 2—3, Tr 3).

For counting the days throughout the whole year, the starting point was some anniversary from which the days began to be counted back to the same day. Thus with us the reckoning of the year begins from Christmas (20 times) or from St. Michael's Day (14 times), in Finland from St. Thomas's Day (14 times) and from Kekri Day (13 times). We have records of such reckonings with Christmas as the starting day from the following places:

From the table V it is clear that the reckoning of the year from the intervals between anniversaries was based in the beginning on four quarter days: Christmas, St. George's Day, St. John's Day and St. Michael's Day³⁰. In many records St. George's Day is replaced by Ploughing Day (see above, text V—VII of table VI) which should be attributed to more recent times. In dating the year according to the intervals between anniversaries there were: principal points, intermediate points and occasional points. Besides the abovementioned quarter days, Candlemas, St. Jacob's Day and St. Martin's Day were principal points, that is altogether seven principal points. According to the reckoning of the calendar of anniversaries there were six intermediate points: Lady Day, Ploughing Day, St. Lawrence's Day, St. Bartholomew's Day, St. Catherine's Day and St. Thomas's Day. Usually the latter took the place of Christmas as a principal point, just as Ploughing Day replaced St. George's Day. Occasional points were: New Year's Day (3 times), Epiphany (3 times), St. Anthony's Day (3 times), St. Matthias's Day (once), Hay Lady Day (twice), the Day of the Seven Brothers (once), Rye Lady Day (once), Halloween (twice), All Souls' Day (twice) and St. Andrew's Day (once), that is, ten anniversaries.

Table VI. Tabulating the abovementioned methods of time-reckoning according to the individual types and taking

³⁰ "Summer begins with St. George's Day, winter with St. Michael's Day; spring is before St. George's Day, autumn after St. Michael's Day. Their length is not defined. Christmas and St. John's Day are turning points. Two weeks before Christmas the days begin to go to the farmer's side and two weeks before St. John's Day — to the side of the servant" (SJn 1.).

Christmas again as the principal point, we get eight independent texts of the calendar of anniversaries in Estonia (see table VI). The simplest way of reckoning was in Rõuge (text IX) where there were only 3—4 intermediate points which were easy to remember. The Suure-Jaani calendar of anniversaries (text VIIa) was also simple, containing only 5 intermediate points. The most complicated ways of reckoning are contained in texts II and VI, where the number of intermediate points reaches 16 (text VI). Generally the average number of intermediate points in a calendar of anniversaries varies between 7—8.

Before deciding the question which of these records is nearest to the oldest method of computation and the most original calendar of anniversaries, let us examine here the same types represented in Finland.

b. Finland.

Concerning the reckoning by weeks throughout the year on the basis of the intervals between anniversaries there are in Finland altogether 72 records ³¹, 68 ³² by oral tradition and 4 printed. But most of the records are incomplete. There are to be found only 31 complete ways of reckoning the weeks throughout the year or 22,32% (In Estonia there are out of 55 varieties 35 complete records or 19,02%.)

In the Finnish records the general basis for reckoning is the week, besides which in some places there are used also $\frac{1}{2}$ weeks (Varsinais-Suomi: Muurla 1, *Paimio 1; Satakunta: Virrat 1; South and Centre Häme: Urjala 1; North Savo: *Nilsä 1, *Varpaisjärvi 2 a—b, *4; South Pohjanmaa: Lohtaja 1, Sievi 1; Tr 1). Frequently the intervals between two anniversaries contain additional days besides the full or half-weeks. In the Finnish calendar of anniversaries the additional days are not reckoned.

In Finland half-weeks are used for the intervals between anniversaries in the spring half-year, that is from Lady Day

³¹ Dr. M. Haavio and especially Lauri Laiho, M. A., of the Folk-Lore Archive of the Finnish Literary Society have been helpful in this search for printed records for which the author gives his best thanks.

³² Orally, that is variants written down from oral tradition are for the most part printed in the Finnish scientific folklore publication: Suomen Kansan Vanhat Runot.

Table VI.

Texts	St. Thomas's Day 21. XII	Christmas 25.—27. XII	New Year's Day 1. I	Epiphany 6. I	St. Anthony's Day 17. I	Candlemas 2. II	St. Matthias's Day 24. II	Lady Day 25. III	Ploughing Day 14. IV	St. George's Day 23. IV	St. John's Day 24. VI	Hay Lady Day 2. VII	St. Jacob's Day 25. VII	St. Lawrence's Day 10. VIII	Rye Lady Day 15. VIII	St. Bartholomew's Day 24. IX	St. Michael's Day 29. IX	Hallowmas 6. X	All Souls 2. XI	St. Martin's Day 10. XI	St. Catherine's Day 25. XI	St. Andrew's Day 30. XI	St. Thomas's Day 21. XII	Christmas 25.—27. XII	District and parish:	
Text I.	a. {	→ 6	→ 6	→ 6	→ 6	→ 6	→ 11	→ 9	→ 4	→ 2	→ 2	→ 5	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Pā</i> : Tri 1a (<i>Ta</i> : *Trt 1,3). <i>Vi</i> : Kad 2 (<i>Vö</i> : *Röu 5).	
	b. {	→ 6	→ 6	→ 6	→ 6	→ 6	→ 11	→ 9	→ 4	→ 2	→ 2	→ 5	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Pā</i> : Tri 2 (<i>Ta</i> : *MMg 3, *Äks 1) <i>Vi</i> : Vai 1 (*Nrv 1). Tr *2a, 4.	
Text II.	a. {	→ 1½ → 0 ¹	→ 4	→ 4	→ 4	→ 4	→ 11 ¹	→ 9	→ 4	→ 2	→ 2	→ 5	→ 6	→ 2	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	<i>Vi</i> : Vil 2. Tr 3.	
	b. {	→ 1 → 0 ¹	→ 4	→ 4	→ 4	→ 4	→ 11 ¹	→ 9	→ 4	→ 2	→ 2	→ 5	→ 6	→ 2	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 0 ¹	<i>Vi</i> : Vil 3. <i>Jā</i> : *Koe 1.	
Text III.	a. {	→ 6	→ 7	→ 4	→ 9	→ 4 ²	→ 9	→ 12	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Pā</i> : Vän 5.	
	b. {	→ 6	→ 7	→ 4	→ 9	→ 4	→ 9	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Pā</i> : Tri 1b, 3 (<i>Vi</i> : *KJn 1)	
	c. {	→ 6	→ 7	→ 4	→ 9	→ 4 ^{1/2}	→ 9	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Ta</i> : Trm 3, Kod 1 (<i>Ha</i> : *Kuu 1 <i>Sa</i> : *Krj 1; <i>Vi</i> : *Hel 2). (<i>Vi</i> : *Hel 3).	
Text IV.	a. {	→ 10	→ 10	→ 1	→ 9	→ 4 ^{1/2}	→ 4 ^{1/2}	→ 5	→ 6	→ 2	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	<i>Vi</i> : Lög 1.	
	b. {	→ 6	→ 10	→ 0 ⁰	→ 9	→ 4	→ 2 ²	→ 2	→ 5	→ 6	→ 2	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	<i>Pā</i> : Hls 1 (*Vän 1).	
		→ 3																								
Text V.	a. {	→ 6	→ 10	→ 10	→ 4	→ 9	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Pā</i> : Hls 5a.	
		→ 6	→ 8	→ 10	→ 4	→ 9	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Pā</i> : Hls 6.	
		→ 6	→ 10	→ 10	→ 4	→ 9	→ 6	→ 2	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	<i>Pā</i> : Hls 3—4, 5b; <i>Vi</i> : Pst 1 (<i>Ta</i> : *Trm 1—*2 *Tr 1)	
	b. {	→ 6	→ 10	→ 10	→ 4	→ 9	→ 6	→ 2	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	<i>Vi</i> : Pst 2.	
Text VI.	a. {	→ 6	→ 10	→ 10	→ 4	→ 10	→ 1	→ 4	→ 1	→ 2	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	→ 4	<i>Vi</i> : Pst 3.	
	b. {	→ 4	→ 2	→ 3	→ 4	→ 3	→ 10	→ 4 ³	→ 2 ²	→ 2	→ 5	→ 1	→ 4	→ 1	→ 2	→ 0 ¹	→ 3	→ 3	→ 3	→ 3	→ 3	→ 3	→ 3	→ 3	→ 3	<i>Vi</i> : SJn 1b.
Text VII.	a. {	→ 6	→ 10	→ 10	→ 14	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	→ 12	<i>Vi</i> : SJn. 1a.	
	b. {	→ 6	→ 10	→ 10	→ 14	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Ha</i> : Juu 1—2; <i>Lā</i> : Mär 1.	
		→ 6	→ 7	→ 4	→ 9	→ 7	→ 7	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Ha</i> : Kuu 2—3; <i>Lā</i> : Rid 1; Tr 2b, 6a.	
	c. {	→ 6	→ 11	→ 9	→ 7	→ 7	→ 7	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	Tr 5.	
		→ 6	→ 10	→ 10	→ 7	→ 7	→ 7	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	Tr 6b.	
Text VIII.		→ 6	→ 6 ¹	→ 10	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Vö</i> : Röu 2.	
Text IX.	a. {	→ 30	→ 15	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	→ 6	<i>Vö</i> : Röu 4a.	
	b. {	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	→ 15	<i>Vö</i> : Röu 4b.	

¹ Between St. Matthias's and Lady Day, from Candlemas till spawning of frogs or till arrival of cranes are six weeks (see p. 407).

(25. III) till St. Eric's Day (18. V). Thus, for instance, from Lady Day till summer (that is till Ploughing Day (14. IV) there are $2\frac{1}{2}$ weeks (Muurla 1) and till Cross Day (3. V) $5\frac{1}{2}$ weeks (*Nilsii 1, *Varpaisjärvi 2a—b, *4); from Ploughing Day till Walpurgis Day (1. V) there were counted $2\frac{1}{2}$ weeks (Muurla 1) and from Walpurgis Day till St. Eric's Day (18. V) also $2\frac{1}{2}$ weeks (Muurla 1, *Paimio 1, Virrat 1, Urjala 1, Lohtaja 1, Sievi 1, Tr 1).

The way of reckoning only independent days as in Estonia is not known at all in the Finnish records of the calendars of anniversaries³³. But instead of that there is a reckoning by months instead of by weeks. Thus in the province of North Pohjanmaa instead of the usual four weeks from St. Matthias's Day (24. II) till Lady Day (25. III) or from St. John's Day (24. VI) till St. Jacob's Day (25. VII) 1 month is taken (Kittilä 1) and instead of eight weeks from Lady Day till St. Eric's Day (18. V) 2 months (Kittilä 1). Such a reckoning is very questionable as it appears only in one record. Such a reckoning is also inaccurate, as, for instance, from Lady Day (25. III) till St. Eric's Day (18. V) there are really 8 weeks, while 2 months are inexact (that is, two months from Lady Day would be the 25. V or 1 week after St. Eric's Day).

As a starting point for the reckoning of the calendar of anniversaries the Finns like best of all St. Thomas's Day (in full variants it appears 14 times) and Kekri Day (in complete variants it appears 9 times). Kekri Day coincides approximately with Estonian Hallowmas and generally corresponds to St. Martin's Day (where, for instance, there is St. Martin's Day, as in Häme: *Elimäki 1, *Iitti and in North Pohjanmaa: Länsipohja 1, Kekri Day falls out.) Besides this, Christmas is also used as a starting day (6 times). In Estonia starting days were correspondingly: Christmas (in complete records 16 times), St. Michael's Day (7 times), Candlemas (5 times), St. Thomas's Day (4 times), New Year's Day (twice), St. George's Day (once), Rye Lady Day (15. VIII, once), St. Martin's Day (once). It is a characteristic

³³ Only once, in South Savo, has there been noted an interval of 5 days between St. Catherine's Day and St. Andrew's Day (*Anttola 3).

feature of the Finnish Calendar of anniversaries that frequently, taking St. Thomas's Day (21. XII) as a starting point, there are counted 6 weeks till Candlemas (2. II) and in the same way of reckoning there are from Kekri Day (3. XI) till Christmas (24.—27. XII) 8 weeks ³⁴, (Varpaisjärvi 5—6, Kuhmoniemi 1), owing to which the year becomes 1 week longer than usual (really only four days). Finnish records with St. Thomas's Day as a starting point appear in the following places: Table VII.

From this table it is clear that all the principal and intermediate Estonian points appear also in the corresponding Finnish chronology ³⁵. The following occasional points are left out of the Finnish Calendar of anniversaries: New Year's Day, Epiphany, St. Anthony's Day, Hay Lady Day, the Day of the Seven Brothers, Rye Lady Day, Halloween and All Souls' Day. The Finnish calendar of anniversaries is based on 9 principal points (in Estonia there were 7): Candlemas, St. Matthias's Day (in Estonia an occasional point), Lady Day (in Estonia an intermediate point), St. John's Day, St. Jacob's Day, St. Bartholomew's Day (in Estonia an intermediate point), St. Michael's Day, Kekri Day and Christmas. Kekri as a principal point in the Finnish calendar is the only new name, though it corresponds to St. Martin's Day as a principal point in the Estonian calendar. As in Estonia there are 6 intermediate points in Finland: St. George's Day, Walpurgis Day, Cross Day, St. Eric's Day, St. Urban's Day and St. Thomas's Day. Except St. George's Day (in Estonia a principal point) and St. Thomas's Day the Finnish intermediate points are unknown in our chronology. As occasional points there appear in the Finnish chronology: St. Paul's Day (twice), *Ploughing Day* (once), St. Eskil's Day (once), St. Peter's Day (3 times), St. Olaf's Day (twice), *St. Lawrence's Day* (3 times), All Saints'

³⁴ In some places there are erroneously registered 7 weeks from Kekri Day till Christmas (Virrat 1, Tr 1) probably owing to the proximity of the time from Kekri Day till St. Thomas's Day (Muurla 1, Kankaanpää 1), a confusion which has also happened in other types of reckoning counting from Kekri Day till St. Thomas's Day 8 weeks (*Nilsiä 1, Varpaisjärvi 3).

³⁵ Although the intermediate Estonian point St. Catherine's Day does not appear in any Finnish calendar of anniversaries as an intermediate point, it has been used a couple of times as a starting day in South Savo (*Anttola 3).

Table VII.

District	Parish	St. Thomas's Day 21. XII	Christmas 25.—27. XII	St. Paul's Day 25. I	Candlemas 2. II	St. Matthias's Day 24. II	Lady Day 25. III	Ploughing Day 14. IV	St. George's Day 23. IV	St. Walburgis's Day 1. V	Cross Day 3. V	St. Eric's Day 18. V	St. Urban's Day 25. V	St. Eskil's Day 12. VI	St. John's Day 24. VI	St. Peter's Day 29. VI	St. Jacob's Day 25. VII	St. Olaf's Day 29. VIII	St. Lawrence's Day 10. VIII	St. Bartholomew's Day 24. VIII	St. Michael's Day 29. IX	All Saints's Day 1. XI	St. Martin's Day 10. XI	St. Catherine's Day 25. XI	St. Andrew's Day 30. XI	St. Anne's Day 9. XII	St. Thomas's Day 21. XII	Christmas 25.—27. XII	Altogether		
Varsinais-Suomi 5 (2).	Muurla 1:	→ 6 → 3 → 4 → 2½ → 2½ → 2½ → 5																			→ 9 → 5 → 5							→ 7	= 51½		
	*Paimio 1:																														
	*Lieto 1:																														
	Salo 1 (= tr. 7):																														
Satakunta 2 (2).	*Mynämäki 1 (= tr. 6):																														
	Kankaanpää 1:																														
Uusimaa 1 (1).	Virrat 1:																														
	Anjala 1:																														
South and Centre Häme 5 (2).	*Elimäki 1:																														
	*Iitti 1:																														
	*Vanaaja 1:																														
	Urjala 1:																														
North Häme 1 (0).	Urjala 2:																														
	Pyhäjärvi 1:																														
South Savo 14 (3).	Lappee 1:																														
	*Anttola 1:																														
	*Anttola 2:																														
	*Anttola 3:																														
	Puumala 1:																														
	Puumala 2:																														
	*Puumala 3:																														
	*Puumala 4:																														
	*Joroinen 1:																														
	*Joroinen 2:																														
	*Joroinen 3:																														
	*Joroinen 4:																														
	*Heinävesi 1:																														
*Heinävesi 2:																															
North Savo 29 (9).	*Nilsä 1:																														
	*Nilsä 2:																														
	Nilsä 3:																														
	*Nilsä 4:																														
	*Nilsä 5:																														
	*Nilsä 6:																														
	*Nilsä 7a:																														
	*Nilsä 7b:																														
	*Nilsä 7c:																														
	*Nilsä 8a:																														
	*Nilsä 8b:																														
	*Nilsä 9:																														
	*Nilsä 10:																														
	*Varpaisjärvi 1a-b:																														
	*Varpaisjärvi 2a:																														
	*Varpaisjärvi 2b:																														
	*Varpaisjärvi 2c:																														
	Varpaisjärvi 3:																														
	*Varpaisjärvi 4:																														
	Varpaisjärvi 5:																														
	Varpaisjärvi 6:																														
	*Varpaisjärvi 7:																														
*Varpaisjärvi 8:																															
*Varpaisjärvi 9:																															
Sonkajärvi 1:																															
Vieremä 1:																															
North-Savo 1:																															
Tervo 1:																															
Tuusniemi 1:																															
South Pohjanmaa 9 (5).	*Perho 1:																														
	*Perho 2:																														
	*Perho 3:																														
	Lohtaja 1:																														
	Lohtaja 2:																														
	Lohtaja 3:																														
	Lestijärvi 1:																														
	*Laihia 1:																														
North Pohjanmaa 6 (6).	Sievi 1:																														
	Kittilä 1:																														
	Kuhmoniemi 1:																														
	Säräisniemi 1:																														
	Puolanka 1:																														
	Länsipohja 1:																														

Day (coincides with Kekri Day) (6 times), *St. Martin's Day* (3 times), *St. Catherine's Day* (once only as a starting day), *St. Andrew's Day* (twice) and *St. Anne's Day* (once) ³⁶.

Arranging them according to their types we get the following versions of the reckoning of the time according to the intervals between Finnish anniversaries: Table VIII.

4. Common Features in the Estonian and Finnish Calendars of Anniversaries.

Already Kaarle Soikkeli divided ³⁷ the earlier songs (*runo*) of the Finnish chronology into two kinds: "naisten ajanlasku" (chronology of the women, see tables I—VIII) and "miesten lasku" (text IX), as according to them the sowing weeks were counted. "The women's chronology" was mostly known in different variants. In comparing these changes with the versions in Estonia, we find some homogeneous features. So far the only constant common feature is the reckoning of the interval between *St. Thomas's Day* (or Christmas) and *Candlemas* at 6 weeks. The very usual reckoning of *St. Matthias's Day* between *Candlemas* and *Lady Day* appears in Estonia as an intermediate point only once (SJn 1b). *Ploughing Day*, generally known in Estonia, appears in a different combination only once in Finland (Muurla 1). The regulary reckoned 9 weeks till *St. John's Day* is a rare occurrence in Finland (Puumala 2). A little better known is the counting of the four weeks till *St. Jacob's Day*: in South Savo (Puumala 2) and in North Pohjanmaa (Kittilä 1, Säräinen 1). The coincidence in the way of calculating the time of *St. Lawrence's* and *St. Bartholomew's Days* is clearer (in Estonia texts I—II, IIIc, IVb, VIb and in Finland: V) ³⁸, the same as the calculation of the Finnish *St. Michael's Day* (5 weeks) in Estonia (texts I—IV) ³⁹. The estimation of the time between *St. Martin's Day* and *St.*

³⁶ The underlined days are represented also in Estonian chronology.

³⁷ Ajanlaskusta ja almanakoista Suomessa. Oma Maa I 762.

³⁸ The otherwise generally known 4 weeks in Finland appear in Estonia only once (text IVa).

³⁹ The measuring of time from *St. Jacob's Day* to *St. Michael's Day* in Estonia appears in Finland only once (Anjala 1).

Thomas's Day at 6 weeks (in Estonia: text 1a) appears in the same way also in Finland (text VI) even in two provinces: in North Pohjanmaa and in South Häme. The calculation of Christmas as well as the counting of the other red-letter days have not the same characteristics in Finland and Estonia.

It is clear from this comparison that the measuring of the intervals between red-letter days in Estonia as well as in Finland developed fairly independently according to the days which were regarded in each country as more important. In Estonia there were two independent systems of measuring the time: 1) a simple measuring with "principal points" and 2) a complicated measuring with "intermediate points". There were two different forms as a basis for the first way of measuring: a) St. George's Day form: $6 + 11 + 9 + 4 + 9 + 6 + 6$ and b) Ploughing Day form: $6 + 10 + 10 + 14 (7 + 7) + 12 (6 + 6)$. The form of St. George's Day was evidently the oldest and most original in the simple system. The oldest form of the complicated system with intermediate points appears clearly in Viljandimaa (text VI), where Hallowmas which has its origin in heathen times as well as St. Matthias's Day, generally known in the Finnish calendars of anniversaries (SJn and Pst), are included. This representation of St. George's Day was amalgamated later with the general Ploughing Day form of the Scandinavian method of measuring time, which was used by us mostly in Western Estonia from where later it went farther also to East Estonia.

5. Calendars of Anniversaries in Other Countries Corresponding to the Estonian and Finnish Ones.

Where also besides Estonia and Finland is time-reckoning handed down orally in songs according to anniversaries⁴⁰? Nils Lid in his „Den serlege folkelege tidsrekningi i Noreg“⁴¹ quotes several examples of this way of time-computation in Norway,

⁴⁰ According to Prof. Väino Salminen's kind information such songs are known among our sister-tribes, the people of Karjala and Ingermanland, although the author of this article does not find data to confirm this assertion.

⁴¹ Nordisk Kultur XXI. Tidsrekning (Stockholm 1934) 128.

Table VIII.

Texts:	St. Thomas's Day 21. XII	Christmas 25.—27. XII	St. Paul's Day 25. I	Candlemas 2. II	St. Matthias's Day 24. II	Lady Day 25. III	Ploughing Day 14. IV	St. George's Day 23. IV	St. Walpurgis's Day 1. V	Cross Day 3. V	St. Eric's Day 18. V	St. Urban's Day 25. V	St. Eskil's Day 12. VI	St. John's Day 24. VI	St. Peter's Day 29. VI	St. Jacob's Day 25. VII	St. Olaf's Day 29. VIII	St. Lawrence's Day 10. VIII	St. Bartholomew's Day 24. VIII	St. Michael's Day 29. IX	All Saints's Day and Kekri's Day 1. XI	St. Martin's Day 10. XI	St. Catherine's Day 25. XI	St. Andrew's Day 30. XI	St. Anne's Day 9. XII	St. Thomas's Day 21. XII	Christmas 25.—27. XII	District and parish:	
I.	a.	6	3	4					6		3		5		5				5		5		5				8		<i>N. Sa:</i> Varpaisj 5-6 (*1, *2c. *8-9, Nilsä 2, *4-7a, *7c-8b, *10, *Puumala 3, *Tuusniemi).
	b.	3	3	4					6		3		5		5		5		5		5		5		5		8		" Vieremä 1.
	c.	6	3	4					6		3		5		5		5		5		5		5		5		8		" Sonkaj. 1 (*Nilsä 9).
II.	a.	6	3	4					5										4		5		5			7		" Varpaisj. 3.	
	b.	6	3	4					2 1/2										9		5		5			7		" *Nilsä 1, *Varpaisj. 2a-b.	
	c.	6	3	4		2 1/2			5		2 1/2								9		5		5			7		" *Nilsä 7b, *Varpaisj. 4.	
III.	a.	6	3	4					5		2 1/2								5		5		5			7		<i>N. Ha:</i> *Pyhäj. 1; <i>N. Sa:</i> North Savo 1.	
	b.	6	3	4					5		2 1/2								4		5		5			7		<i>Sat:</i> Kankaanpää 1.	
	c.	6	3	4					5		2 1/2								9		5		5			7		<i>S. Ha:</i> Urjala 1; Uus: Anjala.	
	d.	6	3	4					5		3								9		5		5			7		<i>Var-S:</i> Muurla 1.	
IV.	a.	5	3	4					4		4								4		5		5			7		<i>S. Poh:</i> Lohtaja 1, Lestij. 1, Sievi, Tr 2 (<i>Var. S:</i> *Palmio 1, *Mynämäki 1).	
	b.	3	4	4					4		4								7		5		5			7		<i>Sat:</i> Virrat 1.	
	c.	5	5	5					5		4								7		8		5			7		<i>N. Poh:</i> Hailuoto 1.	
V.	a.	5	3	4					4		4								4		5		5			7		<i>S. Poh:</i> *Perho 1-3, *Laihia 1.	
	b.	6	3	4					4		4								5		5		5			7		<i>S. Sa:</i> Puumala 2, (*4).	
	c.	6	3	4					4		4								5		5		5			7		" Puumala 1.	
VI.	a.	6	3	4					4		4								2		2		5		5	8		" *Joroinen 2-3.	
	b.	6	3	4					4		4								3		2		5		5	8		" *Anttola 1.	
	c.	6	3	4					4		4								3		2		5		5	8		" *Anttola 2, *Heinävesi 1-2; <i>Var-S:</i> *Lieto 1.	
VII.	a.	6	3	4					5										4		0 ⁵		2			2		" *Joroinen 4.	
	b.	6	3	4					5										4		0 ⁵		2			2		<i>N. Poh:</i> Kuhmoniemi 1 (<i>S. Ha:</i> *Varaja).	
	c.	6	3	4					5										4		0 ⁵		2			2		<i>S. Sa:</i> *Anttola 3.	
VIII.	a.	6	3	4					5										8		8		5		5	7		<i>N. Poh:</i> Länsipohja 1 (<i>S. Ha:</i> *Elimäki 1, *Iitti 1).	
	b.	6	3	4					8		2m								4		4		5		5	7		Tr 1; <i>S. Ha:</i> Urjala 2; <i>S. Poh:</i> Lohtaja 2.	
	c.	6	3	4					8										5		4		5		5	8		<i>N. Poh:</i> Kittilä 1.	
	d.	6	3	4					8										5		5		5		5	8		" Säräisniemi 1.	
IX.	a.	13							13										13							13		<i>N. Sa:</i> Tervo.	
	b.	13							13										13		13					13		<i>S. Sa:</i> Lappee 1, Joroinen 1; <i>Var. S:</i> Salo 1; <i>S. Poh:</i> Lohtaja 3, Tr. 4.	

m = month.

which show a similarity between our calendar of anniversaries and the Scandinavian one. Thus in West Norway in Rogland and in South Norway in West-Agder there appears the verse:

„frå jol⁴² til vårfrumess 13 frå jonsok til mikkjelsmess 14
vikor⁴³, vikor⁴⁴.“
frå vårfrumess til jonsok 13 frå mikkjelsmess til jol 12 vi-
vikor, kor⁴⁵.”

These songs belong to the same type as are known in Varsinais-Suomi and in South as well as in North Savo (text IX). In Estonia there is no such type.

The most important anniversaries of this kind of chronology in Norway were: *sumarmål* or *sumarnetter* (14. IV) and *vinternetter* (14., 15. and 16. X)⁴⁶, on the basis of which the year was divided into summer and winter. The winter began with *vinternetter* — Estonian Withering Day (14. X) and lasted till *sumarmål* — Estonian Ploughing Day (14. IV). The other half of the year was summer (14. IV — 14. X). Therefore both these anniversaries appear invariably in Norway in the corresponding chronology on the basis of anniversaries. Compare, for instance, the songs of the calendar of anniversaries which are known in Sætedal in South Norway:

„Den vanlegaste rekning var 6 vikor til jonsok,
slik: 7 vikor til larsok,
Jol til kyndelsmesse 6 vikor 5 vikor til krossmesse (kross-
og so til marimesse (marimesse messe um hausten),
um våren, vårfrumesse) 7 2 vikor til mikkjelsmesse,
vikor, 3 vikor til vinternetter,
og so vidare 3 vikor til sumar- 2 vikor til helgemesse
mål, og so endeleg 7 vikor til jol,“
4 vikor til hallvard sok,

⁴² From Christmas.

⁴³ Weeks.

⁴⁴ Fixing the interval between St. John's Day and St. Michael's Day at 14 weeks according to the calendar in Norway is right, while the estimation at 13 weeks in Finland is probably a result of later days.

⁴⁵ Similarly fixing the interval between St. Michael's Day and Christmas in Norwegian records is right according to the calendar, while in Finland the same interval is fixed at 13 weeks. See p. 128.

⁴⁶ Id. 129.

The *sviptunsok* of Norway corresponds to the Estonian intermediate point Hay Lady Day (2. VII) (SJn and Rõu) and *olavsok*, that is St. Olav's Day (29. VII) in Finland: in North Pohjanmaa (Länsipohja), in South Häme (Elimäki, Iitti), compare text VI and in North Savo (Nilsjä) compare text IX b, though in Estonia as well as in Finland the methods of their reckoning are different.

In Hallingdal in South Norway the time was measured:

„... 10 vikor frå jonsok til og so 2 vikor til mikkjelsmess,
buførhelgi, og 2 vikor til vinternetter,
og vidare 2 vikor til krossmess, og endeleg 10 vikor til jol.“

Besides the abovesited there are known in Norway other intermediate points too: in Sogn — *gregorsmesse*, that is St. Gregory's Day (12. III) and *St. Urban's Day* (25. V), which is known also in Finland, and *kvernknarren* (1. IX).

6. How Old is the Runic Calendar of Anniversaries?

The most characteristic measure in the runes of the calendar of anniversaries is the week, which at the same time defines, like the anniversaries themselves, the age of this chronology. The Estonian name for the week has been borrowed from the Russian word *неделя* about the same time as the word for cross (*rist*), that is, from the time Christianity came into our country. In Finland the name for the week *viikko* has been borrowed from the Swedish word *vecko* (*vecka*). But Hupel⁴⁹ considers the rune stick, where the division of the weeks is also cut in as belonging to the heathen times, although the Swedish chronicler Th. Hiärne opposes this theory.

The Hungarian Hunfalvy⁵⁰ has tried to prove that the double meaning of the Hungarian word *hét* — seven — meaning 'number seven' and 'week' has been derived already from the original home of the Hungarians. As the word *sât* of the heathen Voguls means 'seven' or 'week' and the word *labid* of the heathen Ostjaks has the same double meaning, it is clear that the Hungarians did not get their division into weeks from Christianity, but

⁴⁹ Topographische Nachrichten III (1782) 367. The librarian R. Antik in his article „Vanade eestlaste puukalender-sirvilauad“. Raamatukogu 1932, nr. 2, 49—55, seems to support the standpoint of Hupel.

⁵⁰ Ethnographie von Ungarn 166.

had it already from their original home. Although A. Korhonen⁵¹ considers Hunfalvy's corroborating material authentic yet he considers his deductions wrong. The unit of seven days might have quite independently obtained the name 'seven', as is the case with the Greeks, Romans, Anglo-Saxons, North-Teutons, Arabs, Jews and the Suaheli negroes, where 'number 7' means also a week. It is certain, that at the beginning all people of Finno-Ugrian origin counted and called the days of the weeks by numbers. Even if the name of the week was seven before the coming of Christianity, then our anniversary runes do not reach farther back than the arrival of Christianity. The greater part of the anniversaries in the runic chronology is derived from Christianity. The importance of the anniversaries was especially great during the time of the Catholic church, the influence of which reached over all the Finno-Ugrian people on the Baltic Sea⁵². Thus the Middle Ages have to be considered the zenith of the chronological runes according to the intervals between anniversaries, because then the influence of the Catholic church was the greatest. But the runes could be made only when the people had become completely accustomed to the Saints' days.

Owing to circumstances beyond the author's control this investigation which was written at the end of the year 1936 was not published earlier. In the meantime there has been published an article by Prof. Uno Harva in the periodical "Folkliv"⁵³, in which he, trying to throw light on the rune stick question of Sweden and Varsinais-Suomi), also cites a few examples of the Finnish chronological verses. Among other things there is mentioned the division of the year, well-known to us, into 4 parts, each containing 13 weeks according to data obtained from the environs of Salo „der in Norwegen und Schweden eine Entsprechung hat“⁵⁴. Unfortunately neither the Norwegian nor the Swedish equivalents to these chronological verses have been cited there.

⁵¹ Arvi Korhonen Suomalaisten vanhasta ajanlaskusta. Suomi IV 14 (Helsinki 1915) 11.

⁵² Same 73—74.

⁵³ Volkstümliche Zeitrechnung im Eigentlichen Finnland. Folkliv 1 65—84 (Stockholm 1937).

⁵⁴ Folkliv 1 69.

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