OLD ENGLISH SERIES · VOLUME 32

Byrhtferth's Manual

Byrhtferth of Ramsey

Enchiridion
De temporibus
Exameron Anglice

Byrhtferth's Manual

With Ælfric's On the Seasons of the Year and the Hexameron

---

with a word-for-word interlinear English translation

preserving the original word order

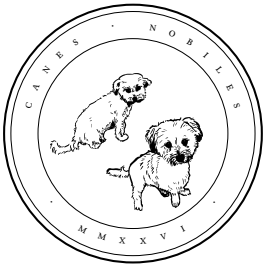


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 32 of the Canes Nobiles Old English interlinear texts

The Old English text follows S. J. Crawford's text of the Manual, Byrhtferth's Manual (A.D. 1011), vol. I (EETS OS 177, London, 1929); Oswald Cockayne's of Ælfric's De temporibus anni, Leechdoms, Wortcunning, and Starcraft of Early England, vol. III (London, 1866); and Henry W. Norman's of the Hexameron, The Anglo-Saxon Version of the Hexameron of St. Basil (London, 1848)

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The Manual is Crawford's text, with his brackets round the letters he supplies or alters and the abbreviations he prints; the margin gives his page and line where a paragraph begins, and his plates, diagrams, and tables of numerals are not reproduced. De temporibus anni is Cockayne's text and the Hexameron Norman's, with their spellings and their chapter and paragraph numbers as they set them.

CONTENTS

BYRHTFERTH OF RAMSEY · ENCHIRIDION

I · The Solar Year and the Quadrant 9
II · The Months, Concurrents, and Epacts 24
III · Bede's Verses and the Regulars 38
IV · Weekdays, Epacts, and the Bissextile 54
V · The Moon's Leap and the Months 70
VI · Seasons, Letters, and the Embolisms 84
VII · Ogdoad, Hendecad, and the Divisions of Time 99
VIII · Sun, Moon, Stars, and Easter 113

BYRHTFERTH OF RAMSEY · ENCHIRIDION

(continued)

IX · Easter's Bounds and Pachomius's Verses 130
X · Tables, Moon-Light, and the Figures 145
XI · Figures, Accents, and Weights 160
XII · The Numbers from One to Ten 176
XIII · Eleven to a Thousand and the Ages 195
XIV · The Later Ages and the Last Day 210

ÆLFRIC · DE TEMPORIBUS

I · The Creation and the Night 219
II · The Year, the World, and the Equinox 230
III · Bissextile, the Moon, Stars, and Elements 243
IV · Rain, Hail, Snow, and Thunder 253

ÆLFRIC · EXAMERON ANGLICE

I · The Creation to the Third Day 259
II · The Fourth Day to the Sabbath 269
III · Paradise, the Fall, and the Remedy 280

BYRHTFERTH OF RAMSEY

Enchiridion

Byrhtferth's Manual

Byrhtferth opens his reckoning of the Latins, Greeks, Hebrews, Egyptians, and English. The solar year holds 365 days and six hours: the sun stays thirty days and ten and a half hours in each of the twelve signs, the ten hours make five days, and the half hours make the quadrant, six hours a year that make a day every fourth year. All things stand in measure, number, and weight; seasons, elements, ages, and humors answer one another. Likening his labor to a voyage, he names Ramsey and lists the kinds of years.

IN CHRISTI NOMINE HOC OPUS INCIPIAM. 2.1

IN OF-CHRIST NAME THIS WORK I-SHALL-BEGIN

Incipit compotus Latinorum ac Grecorum Hebreorumque 2.2

Begins the-reckoning of-the-Latins and of-the-Greeks and-of-the-Hebrews

et Egiptiorum, nec non et Anglorum. Incipit, id est

and of-the-Egyptians nor not also of-the-English Begins that is

inchoat, uel initium sumit, siue exordium accipit. Compotus,

begins or beginning takes or opening receives Computus

Grece ciclus aut rithmus, secundum Egiptios latercus,

in-Greek cycle or rhythm according-to the-Egyptians latercus

iuxta Macedones dicitur calculus. Latini habent duodecim

among the-Macedonians is-called calculus The-Latins have twelve

menses; similiter Greci et Hebrei, Egiptii et Angli —

months likewise the-Greeks and the-Hebrews the-Egyptians and the-English

in problematibus, (id est on foresetnyssum).

in problems that is in propositions

Her onginð gerimcræft æfter Ledenwarum, ȝ æfter Grecum, 2.9

Here begins reckoning-craft after the-Latin-people and after the-Greeks

ȝ Iudeiscum, ȝ Egiptiscum, ȝ Engliscum þeodum, ȝ

and the-Jewish and Egyptian and English peoples and

ma oðra.

more others

2.12 Annus solaris, ut maiorum constat sollertia inquisitum,
Year solar as of-the-elders is-established by-skill searched-out
trecentis sexaginta quinque diebus et quadrante conficitur.
with-three-hundred sixty five days and a-quarter is-made-up
Ex his diebus s⟨t⟩atuuntur duodecim menses, in quibus
Out-of these days are-set twelve months in which
erunt quinquaginta due ebdomade post cursum solis.
will-be fifty two weeks after the-course of-the-sun
2.17 Đæt ger þe is genemned þære sunnan ger byð gesett
That year which is named of-the sun year is set
on þrim hund dagum ⁊ fif ⁊ syxtigum dagum ⁊ syx
in three hundred days and five and sixty days and six
tidum, þæs ðe asmeade seo mænigtywnes geþungenra wera.
hours as that searched-out the skill of-excellent men
Of þisum dagum beoð gesette twelf monðas; on þam beoð
Of these days are set twelve months in them are
twa ⁊ fifti wucena æfter þære sunnan ryne: þæra monða
two and fifty weeks after of-the sun course of-those months
naman synd her amearcode.
names are here marked
2.23 Si cui libet scire quid sit quadrans, agnoscat uera
If to-anyone it-pleases to-know what be quarter let-him-recognize by-true
relatione quod est quarta pars diei, siue aliarum rerum
account that it-is the-fourth part of-the-day or of-other things
que in quattuor partibus rite diuidi possunt. Est unus
which into four parts rightly to-be-divided can There-is one
circulus qui zodiacus uel horoscopus siue Mazaroth appellatur,
circle which zodiac or horoscope or Mazaroth is-called
nec non sideralis, per quem sol et luna et stella Saturni,
nor not sidereal through which the-sun and the-moon and the-star of-Saturn
Iouis et Martis, Veneris et Mercurii decurrunt. Iste circulus
of-Jove and of-Mars of-Venus and of-Mercury run-their-course This circle

diuisus est maiorum inquisitione duodenis partibus, quas partes
divided is of-the-elders by-searching into-twelve parts which parts
sol tricenis diebus ac denis horis dimidiaque perlustrat.
the-sun in-thirty days and ten hours and-a-half traverses
Quia ergo duodecim signa sunt et in singulis sol triginta
Since therefore twelve signs there-are and in each the-sun thirty
⟨diebus⟩ moratur, duc duodecies triginta, et habebis tricentos
days abides take twelve-times thirty and thou-wilt-have three-hundred
sexaginta. Item decem hore, que in singulis supersunt signis,
sixty Likewise the-ten hours which in each remain sign
duodecies ducte centum uiginti reddunt horarum, quę faciunt
twelve-times taken hundred twenty yield of-hours which make
quinque dies. Superest adhuc in singulis signis unius hore
five days Remains still in each sign of-one hour
medietas, qua item duodecies ducta sex horas perficitur, ex
the-half which likewise twelve-times taken six hours is-completed out-of
quibus quadrans surgit, atque procedit uelut rex a solio suo.
which the-quarter rises and proceeds like a-king from throne his
Ðis Englisc ætywð hwæt seo foresette ræding mænð. Gif 4.17
This English shows what the foreset reading means If
hwam gelustfullað to witanne hwæt sy quadrans, þæt ys
to-anyone it-pleases to know what be quadrans that is
fyðerlinc, þonne undergite he mid soðre race þæt quadrans
fourthling then let-understand he with true account that quarter
byð se feorða dæl þæs dæges, oððe oðra þinga þe man
is the fourth part of-the day or of-other things that one
mæg rihtlice todælan on feower.
can rightly divide into four
An circul ys þe uðwitan hatað zodiacus, oððe horoscopus, 4.22
A circle is which philosophers call zodiac or horoscope
oððe Mazaroth, oððe sideralis. Þurh þæne yrnð seo sunne ȝ
or Mazaroth or sidereal Through that runs the sun and

se mona ⁊ þas steorran, Saturnus, ⁊ Iouis, Martis ⁊ Veneris
the moon and these stars Saturn and Jove Mars and Venus
⁊ Mercurius. Þes circul ys todæled on twelf, ⁊ seo sunne
and Mercury This circle is divided into twelve and the sun
geyrnð þas twelf fætu binnan .xii. monðum, ⁊ wunað on
runs-through these twelve vessels within twelve months and dwells in
ælc⟨um⟩ þæra tacna þrittig daga ⁊ tyn tida ⁊ healfe tíd. Eac
each of-the signs thirty days and ten hours and half hour Also
synd twelf tacna on þam foresprecenan circule, þe seo sunne
are twelve signs in the aforesaid circle which the sun
þurhscrið, ⁊ heo wunað on ælcum tacne swa we nu gerehton,
passes-through and she dwells in each sign as we now reckoned
þæt ys .xxx. daga ⁊ tin tida ⁊ healfe tíd. Nim twelf
that is thirty days and ten hours and half hour Take twelve
siðon þrittig; dó togædere; þonne hæfst ðu þreo hund daga
times thirty put together then hast thou three hundred days
⁊ syxtig. Nym þa tin tida þe þær gyt synt, ⁊ cweð: '.xii.
and sixty Take the ten hours that there yet are and say twelve
siðum [tin]': þonne beoð þær án hund tida ⁊ [twentig] tida.
times ten then are there one hundred hours and twenty hours
Nim þas án hund tida ⁊ þas [twentig], ⁊ wyrc fif dagas.
Take these one hundred hours and these twenty and make five days
6.6 Ðas þing we willað openlicor gecyðan þonne þæt Lyden dó.
These things we will more-openly make-known than the Latin does
On anum dæge ⁊ þære nihte beoð feower ⁊ twentig tida;
In one day and the night are four and twenty hours
⁊ on twam dagum beoð eahta ⁊ feowertig tida; ⁊ on
and in two days are eight and forty hours and in
þrim dagum beoð twa ⁊ hundseofontig. On feower dagum
three days are two and seventy In four days
syx ⁊ hundnigontig; on fif dagum beoð an hund tida ⁊
six and ninety in five days are one hundred hours and

twentig tida. Nim þas fif dagas ⁊ dó to þam þrim hund
twenty hours Take these five days and add to the three hundred
dagum ⁊ to þam syxtigum dagum, þonne hæfst þu þæra
days and to the sixty days then hast thou of-the
.xii. monða dagas mid fullum gesceade. Seo ræding cwyð þæt
twelve months days with full reckoning The reading says that
þær ys gyt on ælcum tacne healf tid. Nim þa ⁊ dó þa
there is yet in each sign half hour Take them and add the
syx healfe tida to þam syx healfum tidum; þonne beoð þær
six half hours to the six half hours then are there
cyrtenlice gesamnode syx tida. Of þissum syx tidum wihst se
neatly gathered six hours Of these six hours grows the
quadrans swyðe wæwerðlice ⁊ forðstæpð wel orglice binnan
quarter very wondrously and steps-forth well proudly within
feower wintrum, swylce hwylc cyng of his giftbure stæppe
four winters as-if some king from his bridal-chamber step
geglenged. Gyt ic myngige þæne þe þis wilnað mid gerade
adorned Yet I remind him who this wishes with skill
aspyrian, þæt he forlæte þas syx tida þy forman geare æfter
to-track-down that he leave these six hours the first year after
bissextum ⁊ þæs oðres ⁊ eac þæs þriddan, ⁊ ic hine
bissextile and of-the second and also of-the third and I him
lære, hlyste gif he wylle, þæt he hi þy feorðan geare ealle
teach let-listen if he will that he them the fourth year all
þas syx tida gesamnige, þæt þær beon feower siðun syx tida,
these six hours gather that there be four times six hours
þa þe gelærede uðwitan quadrantes gecigdon on Leden.
those that learned philosophers quadrantes called in Latin
Quadrans on Lyden on Grecisc ys gecweden tetrarcha.
Quadrans in Latin in Greek is called tetrarcha

6.29 Ex his sex horis conficitur bissextus quarto anno, de
Out-of these six hours is-made-up the-bissextile in-the-fourth year of
quo sumus inferius locuturi, sed libet prius circulum
which we-are below about-to-speak but it-pleases first the-circle
zodiacum hic insigniri cum duodecim signorum nominibus,
zodiac here to-be-marked with of-the-twelve signs names
et duodecim mensium appellationibus, ut lectoris meus
and of-the-twelve months titles so-that reader my
uideat pre oculis ea que dicimus.
may-see before eyes those-things which we-say

8.4 Nu her ys gemearcod se circul þe ys zodiacus gehaten, ⁊
Now here is marked the circle that is zodiac called and
þæra .xii. monða naman, nu wille we furðor geican þurh
of-the twelve months names now will we further add through
Godes mihta.
of-God might

8.7 Cum omnipotentia magnitudinis Domini cuncta mirabiliter
When the-omnipotence of-the-greatness of-the-Lord all-things wondrously
creasset, Omnia, ut diuina ait scriptura in mensura, et in
had-created All as divine says scripture in measure and in
numero et in pondere constituit. Fecit Deus omniparens, ut
number and in weight he-established Made God all-bearing as
Genesis testatur … constituit duo solstitia, unum quod erit.
Genesis witnesses … he-established two solstices one which will-be
.xii. kł. Iaⁿ. alterum quod erit .xii. kł. Ivlii. Exornauit
twelve kalends of-January the-other which will-be twelve kalends of-July He-adorned
atque adornauit .xii. menses in binis equinoctiis, qui sola
and decked twelve months in two equinoxes who by-his-sole
potentia annum compsit quattuor temporibus et bis binis
power the-year composed with-four seasons and by-twice two
elementis, sicuti formula sequens demonstrabit cernentibus.
elements as figure following will-show to-those-beholding

Đa Godes Ælmihtiges mycelnys ealle þing wundorlice 8.16
When of-God Almighty greatness all things wondrously
gesceapen hæfde, ealle þing he gesette on gemete ȝ on
created had all things he set in measure and in
getele ȝ on gewihte. He geworhte twa mycle leohtfatu,
number and in weight He wrought two great light-vessels
swa Genesis geseð, þæt ys seo forme boc on biblitheca. He
as Genesis says that is the first book in the-library He
gesceop sunnan ȝ monan, ȝ tungla, ȝ steorran, ȝ he
created sun and moon and stars and stars and he
gesette twegen sunnstedas, þæne ænne on .xii. kł. Iañ,
set two solstices the one on twelve kalends of-January
ȝ þone oðerne on .xii. kł. Iulii, ȝ he gewurðode oððe
and the other on twelve kalends of-July and he honored or
geendebyrde þa twelf monðas on twam emnihtum, þa synd
ordered the twelve months in two equinoxes which are
gesette on .xii. kł. Ap̄r. ȝ on .xii. kł. Octb. He
set on twelve kalends of-April and on twelve kalends of-October He
eac mid his agenre mihte geglengde þæt ger mid feowrum
also with his own might adorned the year with four
gesceaftum swa þis gefeig ætywð eallum þe hyt sceawiað.
creatures as this figure shows to-all who it behold
Exceptis his rebus, de quibus orsi sumus, sunt significationes, 10.4
Except these things of which begun we-are there-are significations
sunt qualitantes, sunt duodenorum nomina uent[o]rum;
there-are qualities there-are of-twelve names winds
sunt loca bis binorum temporum, ueris, aestatis, autumni
there-are places of-twice two seasons of-spring of-summer of-autumn
et hiemis, et qualitantes uel aetates hominum, id est,
and of-winter and qualities or ages of-men that is
pueritia, adolescentia, iuuentus et senectus. ✠ Ver et pueritia
childhood adolescence youth and old-age ✠ Spring and childhood

consentiunt: adolescentia et estas assimilantur: autumnus
agree adolescence and summer are-likened autumn
et iuuentus consociantur: hiems et senectus deficiuntur. ✠
and youth are-joined winter and old-age fail ✠
Ver humidum et calidum; aer humidus et calidus; pueritia
Spring moist and warm air moist and warm childhood
humid(i)a et calida; sanguis, qui in pueris pollet, humidus et
moist and warm blood which in children prevails moist and
calidus est. ✠ Aestas calida et sicca; ignis calidus et siccus;
warm is ✠ *Summer warm and dry fire warm and dry*
adolescentia calida et sicca; colera rubea crescunt in iuuenibus;
adolescence warm and dry choler red grow in the-young
calida et sicca ⟨sunt⟩. ✠ Autumnus siccus et frigidus; terra
warm and dry are ✠ *Autumn dry and cold earth*
sicca et frigida; iuuentus sicca et frigida; colera nígra in
dry and cold youth dry and cold choler black in
autumno crescunt; sicca et frigida sunt. ✠ Hiemps frigida(s)
autumn grow dry and cold are ✠ *Winter cold*
et humida(s); aqua frígida et humida. Flegmata dominantur
and moist water cold and moist Phlegms rule
in senibus: colera nigra, id est melancolia, in transgressoribus
in the-old choler black that is melancholy in those-passing-beyond
uiget, id est qui ⟨in⟩ iuuentute sunt. Hec de qualitate
thrives that is who in youth are These-things of the-quality
temporum et elementorum simul et de aetate hominum
of-seasons and of-elements together and of the-age of-men
sint a nobis euiscerata: iam alio modo dicamus qualiter
let-be by us disemboweled now in-another way let-us-say how
sint clericis nota, que monachis sint perspicue cognita.
they-may-be to-clerics known which to-monks are clearly known

Butan þissum þingum þe we sprecende synt, synt 10.28
Besides these things which we speaking are are
geswutelunga ⁊ gehwylcnyssa, ⁊ twelf winda naman, ⁊
significations and qualities and of-twelve winds names and
synt þa feower timan amearcod — lengten, sumor, hærfest ⁊
are the four seasons marked spring summer harvest and
winter, ⁊ eac þa gelicnyssa — þæt ys cildhad ⁊ cnihtiugoð
winter and also the likenesses that is childhood and youth
⁊ geðungen yld ⁊ swyðe eald yld. Lengtentima ⁊ cild[had]
and mature age and very old age Springtime and childhood
geþwærlæcað; ⁊ cnihtiugoð ⁊ sumor beoð gelice; ⁊ hærfest
agree and youth and summer are alike and harvest
⁊ geþungen yld geferlæcað; ⁊ winter ⁊ yld ateoriað. ✠
and mature age go-together and winter and age fail ✠
Lengtentima ys wǽt ⁊ wearm; þæt lyft ys wǽt ⁊ wearm;
Springtime is wet and warm the air is wet and warm
cildyld byð wæt ⁊ wearm, ⁊ hyra blod byð wæt ⁊
childhood is wet and warm and their blood is wet and
wearm. Æstas ys sumor; he byð wearm ⁊ drigge. Fyr byð
warm Aestas is summer he is warm and dry Fire is
wearm ⁊ drigge; cnihtiugoð byð wearm ⁊ drigge. Colera
warm and dry youth is warm and dry Colera
rubea, þæt synt reade incoða, beoð on sumera; hig beoð
rubea that are red humors are in summer they are
wearme ⁊ drigge. Autumnus, þæt byð hærfest; his gecynd
warm and dry Autumnus that is harvest his nature
ys þæt he beo ceald ⁊ drigge. Eorðe ys ceald ⁊ drigge:
is that he be cold and dry Earth is cold and dry
geþungen yld byð drigge ⁊ ceald. On hærfeste beoð colera
mature age is dry and cold In harvest are colera
nigra, þæt synt swearte incoðan; þa beoð drige ⁊ cealde.
nigra that are black humors those are dry and cold

Hiemps ys winter; he byð ceald ⁊ wǽt; wæter ys ceald ⁊
Hiemps is winter he is cold and wet water is cold and
wæt; swa byð se ealda man ceald ⁊ snoflig. Flegmata, þæt
wet so is the old man cold and snotty Flegmata that
byð hraca oððe geposu, deriað þam ealdan ⁊ þam unhalan.
is phlegm or rheum harm the old and the unhealthy
12.20 Sequens figura hęc quę ore sanximus cunctis puro
Following figure this which by-mouth we-have-ordained to-all with-pure
lumine prodit scire uolentibus … sensus in hoc exiguo
light shows to-know wishing … sense in this small
opere, qui exigui sumus actibus iam oportet, operante per
work who small are in-deeds now it-behooves working through
nos Domino, ut negotium, quod cepimus stilo festinante,
us the-Lord that the-business which we-have-begun with-pen hastening
fructu propensiori exerceamus.
with-fruit more-abundant we-may-carry-on
14.5 We æthrynon mid urum árun þa yðan þæs deopan wælis: we
We touched with our oars the waves of-the deep sea we
gesawon eac þa muntas ymbe þære sealtan sæstrande, ⁊ we
saw also the mountains about the salt sea-strand and we
mid aðenedum hrægle ⁊ gesundfullum windum þær gewicedon
with stretched sail and prosperous winds there encamped
on þam gemærum þære fægerestan þeode. Þa yðan getacniað
in the borders of-the fairest nation The waves betoken
þisne deopan cræft, ⁊ þa muntas getacniað eac þa mycelnyssa
this deep craft and the mountains betoken also the greatnesses
þises cræftes. Hyt cwyð forðon, "þær we gesawon þære lilian
of-this craft It says because there we saw of-the lily
blosman," þæt ys þæs gerímes fægernyssa, "þær we onfengon
blossom that is of-the reckoning fairness there we received
þær[a] rosena swæc," þæt ys þæt we ongeton þæs gerímes
of-the roses savor that is that we perceived of-the reckoning

deopnyssa. On þære stowe se æðela feld us gearcode swete
depths In the place the noble field us prepared sweet
hunig ȝ wynsumes swæcces. On þære ylcan stowe we onfengon
honey and of-pleasant savor In the same place we received
myrran, þæt ys mære wyrtgemang mid þam man smyrað
myrrh that is a-famous spice-mixture with which one anoints
ricra manna líc, þæt hig rotian ne magon, ȝ gutta, þæt ys
of-rich men bodies that they rot not can and gutta that is
hunigswete dropa, gif sé adliga hyre geþigð, he sona arist, ȝ
honey-sweet drop if the sick it takes he at-once arises and
thús, þæt ys stór. Þas þing we gemetton on Ramesige þurh
thus that is incense These things we found in Ramsey through
Godes miltsigendan gife. For þan ic ne swigie for ðæra bocra
of-God merciful grace For that I not am-silent for of-the scholars
getingnyssum, ne for þæra gelæredra manna þingum, þe þas
eloquences nor for of-the learned men sake who these
þing ne behofiað betweox heom to wealkynne; ac we æthrynon
things not need between them to ponder but we touched
þa deopan sǽ ȝ þa muntas þisses weorces. Nu wylle we þurh
the deep sea and the mountains of-this work Now will we through
Godes willan þis agunnene weorc mid rumlicum wæstme begán.
of-God will this begun work with abundant fruit go-about
Hesterna die, dum serenus iubar aurei sol[is] tenebras 16.6
Yesterday day while the-serene radiance of-the-golden sun the-darkness
depullisset cordis interioris antri, theologia exorta est,
had-driven-out of-the-heart of-the-inner cave theology arisen is
[id est] sermo de Deo, dehinc de inceptione compoti,
that is speech about God thereafter about the-beginning of-the-reckoning
et post hec de diebus solaris anni. Diximus quod
and after these-things about the-days of-the-solar year We-said that
solaris constat duodecim mensibus et quinquaginta duabus
the-solar consists of-twelve months and fifty two

ebdomadibus et sex horis, quas antiqui apellauare quādrantes.
weeks and six hours which the-ancients called quarters
Deinde conscripsimus nomina duodenorum signorum et
Then we-wrote-down the-names of-twelve signs and
duodecim mensium; sicque alacriter plurima diximus,
of-twelve months and-so eagerly very-many-things we-said
sicuti adhuc plura placet referre.
as still more it-pleases to-relate
16.16 Nouimus pro certo quod plurimi sub[ur]bani ignorant clerici
We-know for certain that very-many suburban are-ignorant clerics
quo[t] sunt genera annorum; sed eorum ignauiis consulere
how-many there-are kinds of-years but of-their sloth to-take-counsel
placet suffult⟨us⟩ patrum patrocinio, cum quorum canibus
it-pleases supported of-the-fathers by-patronage with whose dogs
indignus ⟨sum⟩ recumbere.
unworthy I-am to-lie-down
16.21 Est annus solaris primus et precipuus, quia sol 'dux
There-is the-year solar first and chief because the-sun leader
et princeps est moderatorque luminum reliquorum,' ut ait
and prince is and-ruler of-lights the-other as says
Cicero. Eraclitus rethor fontem celestis luminis appellat.
Cicero Heraclitus the-rhetor the-fount of-heavenly light calls
Dux ergo d[i]citur, [quoniam] omnis luminis maiestate(m)
Leader therefore it-is-called because of-all light in-majesty
precedit; princeps, quia ⟨ita⟩ eminet, ut propterea, quod
it-goes-before prince because so it-stands-out that for-this-reason that
talis solus appareat, sol uocetur. Moderator reliquorum dicitur
such alone it-appears sun it-is-called Ruler of-the-others it-is-called
[quoniam] ipse cursus eorum recursusque moderatur. Est
because itself the-courses of-them and-returns rules There-is
annus lunaris, qui habet dies trecentos quinquaginta quattuor,
the-year lunar which has days three-hundred fifty four

quem solaris exsuperat [undecim] diebus. Est communis
which the-solar exceeds by-eleven days There-is the-common
annus, qui habet totidem dies, sicut prephati sumus — id
year which has as-many days as said-before we-are that
est .ccc.tis .l.ta .iiii.or. Est embolismaris annus, qui habet
is three-hundred fifty four There-is the-embolismic year which has
dies trecentos octuaginta quinque sibi, si bissextus fuerit;
days three-hundred eighty five to-itself if bissextile it-shall-be
si haut—.ccc.tis .lxxx.ta .iiii.or. Est decenno[u]ennalis, qui
if not—three-hundred eighty four There-is the-nineteen-year which
habet dies trecentos quinquaginta quattuor, si communis fuerit
has days three-hundred fifty four if common shall-be
annus, si⟨cut⟩ supra diximus; si embulismus .ccclxxxiiii.,
the-year as above we-said if embolismic three-hundred-eighty-four
uel .v., sicut prius diximus. Est magnus annus qu[o]
or five as before we-said There-is the-great year in-which
post sexcentis annuorum spat[ii]s omnia sidera ad ea loca
after six-hundred of-years spaces all the-stars to those places
recurrunt in quibus constitut[a] fuer[u]nt ab initio.
return in which established they-were from the-beginning
⟨L⟩unaris annus quadrifarie accipitur, sed de his hoc in loco 18.14
The-lunar year in-four-ways is-taken but of these this in place
taceamus, quia ad necessiora cupimus peruenire.
let-us-be-silent because to more-necessary-things we-desire to-come
Erit omni anno, ut tibi in aure dico, solaris annus; 18.17
There-will-be every year as to-thee in the-ear I-say the-solar year
erit et lunaris pariterque decennouenalis. Communis annus
there-will-be and the-lunar and-likewise the-nineteen-year The-common year
pertinet ad solarem annum sicut ad lunarem. Isti anni utrique
belongs to the-solar year as to the-lunar These years both
incipiunt a principio pascalis festi ibidemque finiuntur.
begin from the-beginning of-the-paschal feast and-there are-ended

Communis dicitur, qui habet dies .ccc.l.iiii. et ideo
Common it-is-called which has days three-hundred-fifty-four and therefore
sic dicitur quoniam sepe in circulo decennouenali duo erunt
so it-is-called because often in the-circle nineteen-year two will-be
duobus annis, sicut circulus ipsius demonstrat, quo scriptum
in-two years as the-circle itself shows in-which written
est: communis, communis, embolismus. ⟨Embolismus⟩ tertius
is common common embolismic Embolismic the-third
annus est in circulo eodem, qui habet dies .ccc.l.xxx.iiii.
year is in circle the-same which has days three-hundred-eighty-four
Romanorum circulus, qui dicitur lunaris, Ianuario incipit
Of-the-Romans the-circle which is-called lunar in-January begins
ibique finitur. Lunaris annus ⟨primus⟩ incipit decennouenali
and-there is-ended The-lunar year first begins in-the-nineteen-year
quarto, et decennouenalis annus primus incipit lunari
fourth and of-the-nineteen-year year first begins in-the-lunar
.xvii., ueluti luce clara demonstrant margines huius
seventeenth as-if with-light clear show the-margins of-this
paginule. Us þingð to langsum þæt we ealne þisne cwide
little-page To-us it-seems too tedious that we all this speech
on Englisc clericum geswutelion; ac we heom secgað sóð to
in English to-clerics make-clear but we to-them say sooth to
sóðe þæt syx cynna gér synt on geríme. Þæt forme ys solaris
sooth that six of-kinds years are in reckoning The first is solaris
geciged, ⁊ þæt oðer þæs monan, ⁊ þæt þridde communis,
called and the second of-the moon and the third communis
þæt ys gemæne gér. Þonne beoð þi geare þreo hund daga
that is common year Then are in-that year three hundred days
⁊ feower ⁊ fiftig daga fram Eastertíde þæt he eft cume;
and four and fifty days from Eastertide until he again come
⁊ þonne hyt byð embolismus oððe embolismaris, þæt ys
and when it is embolismus or embolismaris that is

eal án, þonne beoð þi geare þreo hund daga ⟨ȝ feower
all one then are in-that year three hundred days and four
ȝ hundeahtatig⟩. Gif hyt beo bissextus dó þærto anne dæg.
and eighty If it be bissextile add thereto one day
Ic secge þe, lá cleric, on þin eare þæt ælce geare hyt 20.28
I say to-thee O cleric in thy ear that each year it
byð solaris annus ȝ lunaris ȝ decennouenalis; forðon ælce
is solar year and lunar and nineteen-year because each
geare þu scealt habban sum uers of þam circule, þe ys
year thou shalt have some verse of the circle which is
nonas Aprelis: se hatte decennouenalis, ȝ se ðe hatte
nonas of-April that is-called decennouenalis and that which is-called
nulle, se ys lunaris, ȝ he yrnð nigontyne gear eall swa
nulle that is lunar and he runs nineteen years all as
se oðer. Romanisce men habbað heora circul, ȝ se fehð
the other Roman men have their circle and that begins
on Ianuario ȝ þær eft geendað. Se circul ongynð on þam
in January and there again ends The circle begins in the
feorðan geare decennouenali ȝ geendað on þam þriddan.
fourth year decennouenali and ends in the third

The nones, ides, and kalends of each month are counted, with the Hebrew, Egyptian, Greek, and English month names. The concurrents run in a cycle of twenty-eight years and mark the weekday of the ninth kalends of April; dividing the year's days by seven yields them. The lunar regulars are found by giving each month the remainder of the one before, and the epacts arise from the eleven days by which the solar year outruns the lunar, eleven added each year and thirty cast off, with twelve added in the nineteenth year.

22.5 Tempus est reuelare mysteria que a senpectis nobis
Time it-is to-reveal the-mysteries which by the-elders to-us
demonstrata sunt, id est concordia mensium duodenorum,
shown were that is the-concord of-months twelve
de quibus sic sumit textus libri;
of which thus takes the-text of-the-book

22.9 Ianuarius, Augustus, et December .iiii. noñ. habent nona
January August and December four nones have nineteen
.x. kł. post idus, et dies .xxx. unum.
— kalends after the-ides and days thirty one

22.14 Ðas þry monðas — Iañ. ⁊ Āgš. ⁊ Dēc. æfter þam
These three months January and August and December after the
forman dæge hig habbað .iiii. noñ., ⁊ æfter idus nonadecima
first day they have four nones and after ides nineteenth
kł. (Febr.) ⁊ .xxxi. daga.
kalends of-February and thirty-one days

22.23 Martius, Maius, Iulius et October .vi. N̄. habent, .xvii.
March May July and October six Nones have seventeen
kł. post īd̄., et dies .xxxi.
kalends after the-ides and days thirty-one

Þas feower habbað .vi. noñ. ⁊ .xvii. kł. æfter idus, ⁊ 22.29
These four have six nones and seventeen kalends after ides and
án ⁊ .xxx. dagena.
one and thirty of-days
HEBREISC. 22.32
HEBREW
⟨CASLEU⟩ IAÑ. THEBETH FEBR̄. SABATH MAR̄. ADAR
Casleu January Thebeth February Sabath March Adar
APRŁ. NISAN MAĪ. JAR IVÑ. SIVAN IVŁI. THAMVL AGS̄.
April Nisan May Jar June Sivan July Thamul August
AB SEPT̄. ELVL OCTB̄. TESSERI NOV̄. MARSVAN DEC̄.
Ab September Elul October Tesseri November Marsuan December
AEGIPTISC. 22.45
EGYPTIAN
TYBI IAÑ. MECHIR FEBR̄. FAMENOTH M̄.
Tybi January Mechir February Famenoth March
PHARMVTHI AP̄. PACHO MAĪ. PAVNI IVÑ. EPIPHI
Pharmuthi April Pacho May Pauni June Epiphi
IVŁ. MESSORE AGS̄. THOTHOS SEPT̄. PHAOPHI OCT̄.
July Messore August Thothos September Phaophi October
ATHIR NOV̄. COFAC DEC̄.
Athir November Cofac December
Apreł., Ivñ., Sep̄t., et Novb. .iiii. noñ. habent, .xviii. kł. 24.1
April June September and November four nones have eighteen kalends
post id'., et dies .xxx. Ðas feower habbað .iiii. noñ. æfter
after ides and days thirty These four have four nones after
kł. ⁊ .xviii. ⟨kł.⟩ æfter id'. ⁊ þrittig daga. Februarius
kalends and eighteen kalends after ides and thirty days February
uero .iiii. noñ. habet, .xvi. kł. post id'. et dies .xxviii.
however four nones has sixteen kalends after ides and days twenty-eight

24.10 Ðes hæfð .iiii. N̄., ⁊ .xvi. kł. æfter idus, ⁊ eahta ⁊
This has four Nones and sixteen kalends after ides and eight and
twentig daga, gif hyt ne byð bissextus. Gyf hyt byð, þonne
twenty days if it not is bissextile If it is then
hæfð he nigon ⁊ twentig daga. Grecisce: IAN̄. AVDEOS,
has he nine and twenty days In-Greek January Audeos
FEB̄. PERITOS, MĀR. DISTROS, APR̄. XANTICOS,
February Peritos March Distros April Xanticos
MĀI. ARTEMISEOS, IV̄. DYSIOS, IV̄L. PANEMOS, AG̃V.
May Artemiseos June Dysios July Panemos August
LOOS, SEP̄T̄. GORPHELOS, OC̄T̄. YPERTEOS, NŌV̄.
Loos September Gorphelos October Yperteos November
DIOS, DEC̄B̄. APPILEOS. On englisc her synt þæra
Dios December Appileos In English here are of-the
.xii. monða naman. Ian̄., Giuli; Fēb̄., Solmonð; Māŕ.,
twelve months names January Yule February Sol-month March
Hreðmonð; Ap̄r̄., Eastermonð; Maius; Ivn̄., Lyða; Ivł. Lyða;
Hreth-month April Easter-month May June Litha July Litha
Ag̃s̄. Weodmonð; Sēp̄. Haligmonð; Oc̄t̄. Winterfilð; Nōv̄.
August Weed-month September Holy-month October Winter-fylleth November
Haligmonð; Dēc̄. Givli.
Holy-month December Yule

26.2 Omnes uero menses .viii. id̄. habent post non̄. Ealle þa
All however months eight ides have after nones All the
monðas habbað. viii. id̄. æfter nonas.
months have eight ides after nones

26.5 Nu ys þes prologus gehrepod, þæt ys forespræc: he ys
Now is this prologue touched that is foreword it is
prohemium oððe prephatio oððe prelocutio geciged: þæt
prohemium or praefatio or prelocutio called that
ys to witanne þæt þa monðas þe habbað .iiii. N̊. æfter
is to know that the months which have four Nones after

kł., þæt hig habbað to id̄. .xiii. dagas. ⁊ to .ii. kł.
kalends that they have to ides thirteen days and to two kalends
eahtatyne. Gif hig beoð gesamnode, þonne beoð þær .xxxi.
eighteen If they are gathered then are there thirty-one
And þa monðas þe habbað .vi. N̊. æfter kł., hig habbað
And the months which have six Nones after kalends they have
.xv. dagas to id̄., ⁊ to pridie kł. .xxxi.
fifteen days to ides and to the-day-before kalends thirty-one
Ianvarius, Ag̃s., ⁊ Deceb. kł., þæt ys se forma dæg, ⁊ .vi. 26.15
January August and December kalends that is the first day and six
id̄. ⁊ .xviii. ⁊ .xi. ⁊ .iiii. kł. beoð anes dæges. Martius,
ides and eighteen and eleven and four kalends are of-one day March
Mai., Ivł., ⁊ Octb. kł., ⁊ .viii. id̄., ⁊ .xi. ⁊ .iiii. kł.
May July and October kalends and eight ides and eleven and four kalends
beoð anes dæges. Aprł., Ivñ., Sep̄t. ⁊ Noveb. kł. ⁊ .vi.
are of-one day April June September and November kalends and six
id̄. ⁊ .xvii. kł. ⁊ .x. kł. ⁊ .iii. kł. beoð anes dæges.
ides and seventeen kalends and ten kalends and three kalends are of-one day
Febr. kł., ⟨.vi.⟩ id̄., ⁊ .xv. kł. ⁊ viii. beoð anes dæges.
February kalends six ides and fifteen kalends and eight are of-one day
In catalogo compoti post descriptam prephationem sunt 28.1
In the-catalog of-the-reckoning after the-described preface are
concurrentes adsignati, quarum circulus habet annos quater
concurrents assigned of-which the-circle has years four-times
septenos, id est .⟨x⟩xviii, quia non ante potest consummari
seven that is twenty-eight because not before can be-completed
quam bissextus, qui quarto redire solet anno, cunctos
than the-bissextile which in-the-fourth to-return is-wont year all
septimane dies potenter contingat, — Dominicam, uidelicet,
of-the-week days powerfully touches Sunday namely
sextam feriam, quartam, secundam, Sabbatum, vtam, iiitam —
the-sixth weekday the-fourth the-second Saturday the-fifth the-third

hoc etenim illos ordine percurrit. Cumque suas queque
in-this for them order runs-through And-since its-own each
anni dies habeat concurrentes, he que in circulo sunt
of-the-year day has concurrents these which in the-circle are
adfixe specialiter que sit nono kłarum. Aprilium feria
fixed specially which be on-the-ninth of-the-kalends of-April weekday
designant. Quali die leguntur ·viii⟨i⟩. Aprl., tot erunt
designate On-what day are-read nine of-April so-many will-be
concurrentes. Verbi gratia, si prima feria leguntur, tunc erit
concurrents Of-word for-sake if first weekday are-read then will-be
unus, si septima, .vii. Similiter dicimus de pridie kł.
one if the-seventh seven Likewise we-say of the-day-before kalends
Apr. et .xviii. kł. Maī. et undecima earundem. Cuius
of-April and eighteen kalends of-May and the-eleventh of-the-same Of-which
circuli talis est [cursus], ut quecumque bissextili anno sunt
circle such is the-course that whatever in-bissextile year are
concurrentes, ipse et ante quinquennium fuerint, et post
concurrents those-same both before five-years were and after
.vi. annos future sunt. Que primo post bissextum anno
six years future are Which in-the-first after bissextile year
sunt, eedem et ante annos undecim transierint et post .vi.
are the-same both before years eleven passed and after six
redeant. Que secundo post bissextum, e[e]dem et ante sex
return Which in-the-second after bissextile the-same both before six
annos ierunt et post undecim redeant. Que tertio anno
years went and after eleven return Which in-the-third year
post bissextum, ipse et ante sex annos preterierunt et
after bissextile the-same both before six years passed-by and
post quinque reuertantur. Concurrentes epacte dicuntur Grece;
after five return Concurrents epacts are-called in-Greek
adiectiones sol[is] uocantur Latine. Originem uero istarum
additions of-the-sun are-called in-Latin The-origin however of-these

libet demonstrare clericis concurrentium, quia ipse septimum
it-pleases to-show to-clerics of-concurrents because they the-seventh
non transeunt numerum. Anni solaris dies nobili indagine
not pass number Of-the-year solar the-days by-noble inquiry
perscrutandi sunt et scrutanti scrutinio inuestigandi eo
to-be-scrutinized are and by-searching scrutiny to-be-investigated for-that
quod ex illis oportet non solum concurrentes, uerum etiam
that out-of them it-behooves not only concurrents but also
regulares feriarum et lunares inuenire. Prephatos dies solaris
regulars of-weekdays and lunar to-find The-aforesaid days of-the-solar
anni partimur per septenarium numerum, et sic gratulanter
year we-divide through the-seven number and thus gladly
uenimus ad agnitionem tanti mysterii. Et ne ista regalis
we-come to the-knowledge of-so-great mystery And lest this royal
uia abdita sit amodo ab oculis cernentium, dicamus aperte
way hidden be henceforth from the-eyes of-the-beholders let-us-tell openly
dispersiones septenarii numeri, ut ad ea ualeamus,
the-dispersions of-the-seven number so-that to those-things we-may-be-able
Christo propitiante, prospere incedere de quibus est sermo.
Christ being-propitious prosperously to-proceed of which is the-speech
Septies as .vii.: sēp. bis .xiiii; sēp. ter[ni] .xxi;
Seven-times one seven seven-times twice fourteen seven-times threes twenty-one
sēpt. quaterni .xxviii; sēp. quini .xxxv; sēp. seni
seven-times fours twenty-eight seven-times fives thirty-five seven-times sixes
.xlii; sēp. septeni .xlix; sēpt. octoni .lvi; sēpt.
forty-two seven-times sevens forty-nine seven-times eights fifty-six seven-times
noueni .lxiii; sēp. deni .lxx; sēp. uigeni .cxl;
nines sixty-three seven-times tens seventy seven-times twenties hundred-forty
sēp. trigeni .ccx; sēp quadrageni .cclxxx;
seven-times thirties two-hundred-ten seven-times forties two-hundred-eighty
sēp. quinquageni trecenti quinquageni. Adhuc restant
seven-times fifties three-hundred fifty Still remain

.xv.cim [dies]: illos diuidite per vii.tem. Bis septem .xiiii.
fifteen days them divide through seven Twice seven fourteen
Unum qui restat ponite in capite … uiginti duo. Hos partire
One which remains put at the-head … twenty two These divide
per .vii. Bis septem .xiiii; ter .vii. xxi. Quod remanet?
through seven Twice seven fourteen thrice seven twenty-one What remains
Vnus. Idcirco absque dubio prima feria est hodie. Sic de ceteris.
One Therefore without doubt the-first weekday is today So of the-others
30.12 Ðas þing we swa hwonlice her hrepiað on foreweardum
These things we so slightly here touch in fore
worce, forðan we hig þenceað oftor to hrepian ⁊ to
work because we them think oftener to touch and to
gemunanne. Nu we ealles heron habbað gefangen, hyt
remember Now we altogether herein have taken it
gerist cyrtenlice þæt we ne wandion naðor ne … þurh
befits fitly that we not hesitate either — … through
þæs lyðra⟨n⟩ sæd, þe ægðer sæwð gelomlice ge lasor ge
of-the wicked seed who each sows frequently both tares and
coccul on manna æceron, ⁊ syððan hyt grymlice geegð
cockle in of-men fields and afterward it grimly harrows
mid sace ⁊ wrace betwyx þissum leohtlican life.
with strife and vengeance amid this transitory life
30.19 Vton awendan nu ure gesetnysse to þam rihtingum, þe
Let-us turn now our treatise to the regulars which
rimcræftige preostas cweðað lunares.
reckoning-skilled priests call lunares
30.21 Alios regulares mensium, qui a⟨d⟩ kalendarum lunam
Other regulars of-the-months which for of-the-kalends the-moon
inueniendam eis adscribuntur, hoc modo reperies. Solaris
to-be-found to-them are-ascribed in-this way thou-wilt-find Of-the-solar

anni trecentis sexaginta quinque diebus per duodecim ac
year three-hundred sixty five days through twelve and
triginta diuisis, superfluos quinque da Septembri pro regularibus.
thirty divided the-remaining five give to-September for regulars
Todǽl þæs geares dagas, þæt synd þreo hund daga ⁊ fif 30.26
Divide of-the year days that are three hundred days and five
⁊ syxtig daga, þurh þrittig. Þrittig siðon twelf oððe twelf
and sixty days through thirty Thirty times twelve or twelve
siðon þrittig beoð þreohund ⁊ syxtig. Nim þa fife, la
times thirty are three-hundred and sixty Take the five O
arwurða leorningcniht, ⁊ cweð: September quinque Ceteros
honored disciple and say September five The-others
hoc ordine reperies — ceteros, scilicet regulares; hoc ordine,
in-this order thou-wilt-find the-others namely regulars in-this order
id est ista ratione; reperies, id est inuenies. Sume
that is by-this reckoning thou-wilt-find that is thou-wilt-discover Take
semper precedentis dies mensis additis pro suis regularibus,
always of-the-preceding the-days month added for its regulars
et si mensis ille tricesimam fert lunam, recisis .xxx., quod
and if month that the-thirtieth bears moon cut-off thirty what
supersunt sequenti tribue mensi. Sin mensis ille non ultra
remain to-the-following give month But-if month that not beyond
.xxix. lunam computet, ipsis sublatis, reliqu[o]s pro
the-twenty-ninth moon reckon these taken-away the-remainder for
regularibus sequentis mensis habeto. Exemplum de duobus
regulars of-the-following month have An-example of two
damus, ut de ceteris facias. September habet dies .xxx.
we-give that of the-others thou-mayest-do September has days thirty
et regulares .v, qui sunt simul .xxxv. Dimitte .xxx, quorum
and regulars five which are together thirty-five Let-go thirty of-which
ita est eius lunatio; reliquos .v. da Octobri. October habet
so is its lunation the-remaining five give to-October October has

dies .xxxi. et regulares .v. Sunt simul .xxxvi. Tolle
days thirty-one and regulars five They-are together thirty-six Take-away
.xxix, quorum tota est eius lunatio; .vii. qui remanent
twenty-nine of-which whole is its lunation seven which remain
da Nouembri. Sic per ceteros, scilicet menses.
give to-November So through the-others namely months
32.14 Ðeos ræding cwyð, Nim, la arwurða preost, simle þæs monðes
This reading says Take O honored priest ever of-the month
dagas, ⁊ dó þærto his rihtinga. ⁊ gif se monð sceal habban
days and add thereto its regulars and if the month shall have
.xxx. nihta ealdne monan, locahwæt þær ofer sý, gif þam
thirty nights old moon whatever there over be give to-the
æftran monðe. Gif se monð ne þearf habban buton nigon ⁊
later month If the month not need have but nine and
twentig nihta ealdne monan, locahwæt þær ofer beo gif þam
twenty nights old moon whatever there over be give to-the
monðe to rihtingum. Nu we wyllað eow don bysne of twam
month as regulars Now we will to-you make example of two
monðum. September hæfð .xxx. daga ⁊ fif regulares; þæt synt
months September has thirty days and five regulars that are
.xxxv: forlæt þa þrittig, forðon swa eald sceal beon his mona,
thirty-five let-go the thirty because so old shall be its moon
⁊ nim þa fife ⁊ gif Octobri. October hæfð án ⁊ þrittig
and take the five and give to-October October has one and thirty
daga ⁊ fif regulares; þæt beoð syx ⁊ þrittig: forlæt nigon
days and five regulars that are six and thirty let-go nine
⁊ twentig, forðon swa eald sceal beon his mona, ⁊ nim þa
and twenty because so old shall be its moon and take the
seofon ⁊ gif Nouembri. Do eallswa ymbe þa oðre monðas.
seven and give to-November Do just-as about the other months

Nu we ealles ymbe þas þing geornlice smeageað, hyt 32.28
Now we altogether about these things eagerly consider it
ys us geþuht wynsumlic þæt hyt freondum fremige. Wel
is to-us seemed pleasant that it to-friends may-profit Well
geradlic hyt eac þingð us þæt we hertó gecnytton þa
fitting it also seems to-us that we hereto knit the
epactas, þe wise preostas oft ymbe geradlice wurdliað.
epacts which wise priests often about skillfully discourse
Epacte, que bis adiciuntur regularibus, duorum annorum 32.32
The-epacts which twice are-added to-the-regulars of-two years
inequalitate, solaris scilicet ac lunaris, creantur. Solaris enim,
by-the-inequality of-the-solar namely and lunar are-created The-solar for
qui trecentis sexaginta quinque diebus euoluitur, lunarem
which in-three-hundred sixty five days is-unrolled the-lunar
trecentorum quinquaginta .iiii.or dierum .xi.cim superat diebus.
of-three-hundred fifty four days by-eleven exceeds days
Pone istos undecim ⟨dies⟩ in capite epactarum secundo anno et
Put those eleven days at the-head of-the-epacts in-the-second year and
.xi.cim singulis annis, ut dictum est, adice, et si ultra .xxx.ta
eleven to-each year as said is add and if beyond thirty
excreuerint, quem numerum lunaris etas numquam excedit,
they-have-grown which number the-lunar age never exceeds
.xxx. sublatis, ceteros pro epactis habeto. Verbi gratia, ad .xi.
thirty taken-away the-others for epacts have Of-word for-sake to eleven
mitte .xi; fiunt .xxii. Ad .xxii. mitte .xi; fiunt .xxxiii.
put eleven make twenty-two To twenty-two put eleven make thirty-three
Recide .xxx, et tres tene pro epactis. Ad tres mitte .xi;
Cut-off thirty and three hold for epacts To three put eleven
fiunt .xiiii. Ad .xiiii. mitte .xi.cim; fiunt .xxv. Ad .xxv.
make fourteen To fourteen put eleven make twenty-five To twenty-five
mitte .xi; fiunt .xxxvi. Tolle .xxx, et tene sex pro epactis.
put eleven make thirty-six Take-away thirty and hold six for epacts

34.14 In nonodecimo anno, qui est decennouenalis ultimus, non
In the-nineteenth year which is of-the-nineteen-year the-last not
.xi. sed .xii.cim debes addere. Duodecim ergo additis
eleven but twelve thou-oughtest to-add Twelve therefore added
ad decem et octo, qui sunt illius anni epacte, fiunt
to ten and eight which are of-that year the-epacts make
.xxx. Iste sunt epacte primi anni, et sunt .xxx. et sunt
thirty These are the-epacts of-the-first year and are thirty and are
nulle. Exempli causa damus ut hoc liquidius constare
none Of-example for-the-sake we-give so-that this more-clearly to-stand
uide⟨a⟩tur. September habet regulares .v; iunge epactas .xxx;
may-seem September has regulars five join epacts thirty
fiunt xxxv. Tolle .xxx; remanent .v. October similiter.
make thirty-five Take-away thirty remain five October likewise
Nouember habet regulares .vii: iunge epactas; fiunt .xxxvii.
November has regulars seven join epacts make thirty-seven
Tolle .xxx. remanent .vii. Sic de ceteris.
Take-away thirty remain seven So of the-others

34.24 Quid ergo (totiens) necesse est et totiens addere .xxx.
What therefore so-often necessary is both so-often to-add thirty
et retrahere cum lunaris etas illo anno ⟨per singulas
and to-withdraw when the-lunar age in-that year through each
kalendas numero regularium constet? Ob hoc⟩ illo anno
kalends by-the-number of-regulars stands For this in-that year
pronuntiande nulle epacte.
to-be-proclaimed none epacts

36.1 Nu hyt gerist þæt we þas þing mid rihtlicre race areccun,
Now it befits that we these things with right account explain
ȝ þisra epacta gerynu apinsiun, ȝ hwanon hig up arison
and of-these epacts mysteries ponder and whence they up arose
geornlice asmeagon. Gelome we habbað gesæd þæt þære
eagerly investigate Often we have said that of-the

sunnan ger stent on þrim hund dagum ⁊ fif ⁊ [syxtigum]
sun year stands on three hundred days and five and sixty
dagum ⁊ syx tidum, ⁊ þæs monan dagas synt on þrim
days and six hours and of-the moon days are on three
hund dagum ⁊ .iiii. ⁊ fiftigum dagum. Nu wolde ic þæt
hundred days and four and fifty days Now would I that
þa æðela⟨n⟩ clericas asceocon fram heora andgites orðance
the noble clerics shook-off from of-their understanding mind
ælce sleacnysse, þæt hig þe borlicor mihton beforan
every slackness that they the more-excellently could before
arwurðum bisceopum gecyðan þæra epactana gescead. Nu
honored bishops make-known of-the epacts reckoning Now
gecyðe ic heom þæt þære sunnan gear hæfð endlufon
make-known I to-them that of-the sun year has eleven
dagas ma þonne þæs monan. Þy geare þe byð luna prima
days more than of-the moon In-the year that is moon first
on kł. Ianuarii, þonne byð he geendod syx siðon þrittig
on kalends of-January then is he ended six times thirty
⁊ syx siðon nigon ⁊ twentig on xiii. kł. Ianuarii,
and six times nine and twenty on thirteen kalends of-January
⁊ þære sunnan dagas beoð þonne gyt endlufon to lafe,
and of-the sun days are then yet eleven to remnant
fram .xii. kł. Ianuarii of pridie kł. Þas .xi. sete on
from twelve kalends of-January to the-day-before kalends These eleven set on
foreweardum þam circule on þam oðrum geare, ⁊ dó ælce
front the circle in the second year and add each
geare endlufon to þam epactum þe þig geare béoð, þonne
year eleven to the epacts which in-that year are then
gecyða[ð] hig but[a], hwylce þy oðre geare beon sceolon.
make-known they both which in-the second year be must
Endlufon do tó endlufon; þonne beoð þær twa ⁊ .xx. To
Eleven add to eleven then are there two and twenty To

twam ⁊ twentigum dó endlufon; þonne beoð þær þreo ⁊
two and twenty add eleven then are there three and
.xxx. Forlæt þa þrittig ⁊ heald þa þry. To þam þrym do
thirty Let-go the thirty and hold the three To the three add
endlufon, þonne beoð þær .xiiii. To feowertynum do endlufon;
eleven then are there fourteen To fourteen add eleven
þonne beoð þær fif ⁊ twentig. To fif ⁊ twentigum do
then are there five and twenty To five and twenty add
endlufon; þonne beoð þær syx ⁊ .xxx. Forlæt þa þrittig
eleven then are there six and thirty Let-go the thirty
⁊ nim þa syx. On þam nigonteoðan geare, þæt ys þæt
and take the six In the nineteenth year that is the
ytemyste on þam circule þe ys genemned decennouenalis,
last in the circle which is named decennouenalis
ne do þu na endlufon þærto, swa þu ǽr dydest, ac geýc
not add thou — eleven thereto as thou before didst but increase
twelf þærtó. Gyf þu dest twelf þærtó, þæt ys to þam
twelve thereto If thou addest twelve thereto that is to the
eahtatynum epactum, þonne beoð þær .xxx.mus, swa fela
eighteen epacts then are there thirtieth so many
epacte þy forman geare on þam circule, ⁊ þeah man cweð
epacts in-the first year in the circle and though one says
þæt nane ne beoð, forþon hig na wiht forstandað þæs geres.
that none — are because they not whit avail of-the year
Swa we eow þas word wyllað dón to bysne: September
So we to-you these words will make for example September
hæfð fif regulares; dó þærto þrittig epactas; þonne beoð þær
has five regulars add thereto thirty epacts then are there
fif ⁊ þrittig. Forlæt þa þrittig ⁊ nym þa fife. Eall swa we
five and thirty Let-go the thirty and take the five All so we
cweðað be Octobre. Nouember hæfð seofon; do þrittig þærto;
say of October November has seven add thirty thereto

þonne beoð þær seofon ⁊ þrittig. Dó þa þrittig aweg ⁊
then are there seven and thirty Put the thirty away and
nim þa seofon. Do eall swa be eallum þam oðrum.
take the seven Do all so with all the others
Hwylc neod ys hyt þæt man swa oft dó ⟨.xxx.⟩ tó ⁊ 38.14
What need is it that one so often put thirty to and
eft wiðteo, þonne þæs geares ne beoð nane epactas?
again withdraw when of-the year not are any epacts
Her we hig wyllað amearkian, þa epactas ⁊ eac þa 38.16
Here we them will mark the epacts and also the
regulares lunares, þæt hig openlicre ⁊ orpedlice standun
regulars lunar that they more-openly and clearly stand
beforan þæs preostes gesyhðe, þæt he mæge butan geswynce
before of-the priest sight that he can without toil
heora geryna ascrutnian:
their mysteries scrutinize

Byrhtferth rebukes clerics who scorn such measures, then gives Bede's verses on the months, their nones, ides, and kalends, rendered in English, and the verses on the weekday regulars and the lunar regulars. He explains the concurrents' twenty-eight-year course and how they repeat after five, six, and eleven years, derives them from the year's days divided by seven, shows how the weekday regulars arise from March's five, and teaches how regulars and concurrents together give the weekday on which any month begins and how to count on from the kalends to the weekday of any later day.

40.1 Extermina⟨n⟩t huiusmodi mensuras nonnulli [clerici] imperiti,
Banish of-this-kind measures some clerics unskilled
heu, pro dolor! qui non habere desiderant philacteria sua; uerbi
alas for grief who not to-have desire phylacteries their word
gratia, ordinem quem susceperunt in gremio matris ecclesie
for-the-sake the-order which they-received in the-bosom of-mother church
non seruant, nec in doctrina sancte meditationis persistunt.
not they-keep nor in the-teaching of-holy meditation persist
Intuendus est sollerunt uia Phariseorum et Saduceorum,
To-be-looked-at is assiduously the-way of-the-Pharisees and of-the-Sadducees
et respuenda uelut peripsima doctrina eorum. Procurator
and to-be-spurned like refuse the-teaching of-them A-steward
clericus anime sue fieri debet; et sicut primas subicit
the-cleric of-soul his to-become ought and as the-primate subjects
pullum subiugalem, animum suum seruituti subicere implendo
the-foal of-burden mind his to-service to-subject by-filling
alabastrum pretioso unguento, hoc est intus esse diatim debet
the-alabaster-box with-precious ointment that is within to-be daily he-ought
diuinis legibus obtemperando ⟨et⟩ monitis Redemptoris.
to-divine laws by-submitting and to-the-warnings of-the-Redeemer

His dictis, redeamus uenusto animo unde discesseramus 40.13
These said let-us-return with-graceful mind whence we-had-departed
mediocri alloquio.
in-moderate address
Beda itaque astrologus uenerandus, inter cetera que edidit 40.15
Bede therefore the-astronomer venerable among other-things which he-put-forth
luculentur, bona hec ⟨que⟩ sequ[u]ntur perspicue composuit
brilliantly good-things these which follow clearly composed
de mensibus:
about the-months

Bis sena mensum uertigine uoluitur annus,
Twice six of-months by-the-turning is-rolled the-year
Septimanis decies quinis simulatque duabus,
In-weeks ten-times five and-likewise two
Ter centenis bisque trecenis quinque diebus
Three hundreds and-twice thirties five days
Qui ternis gaude⟨n⟩t diuis[i]s stare columnis.
Who in-three rejoice divided to-stand columns
Scilicet idibus et nonis simulatque kalendis.
Namely ides and nones and-likewise kalends
Namque quadris constat nonis concurr⟨er⟩e menses
For by-fours it-is-agreed with-nones to-run the-months
Omnis excepto Marte et Maio, sequitur quos
All except March and May follows whom
Iulius et October: senis soli hi moderantur.
July and October with-sixes alone these are-governed
Septenis patet hos pariter(que) flaglare kalendis.
With-sevens it-is-plain these alike-and to-blaze with-kalends

Octonisque pares menses sunt idibus omnis,
And-with-eights equal months are with-ides all
Ianus et Agustus semper mensisque December.
January and August always and-the-month December
Voluuntur denis tantum nonisque kalendis.
Are-rolled with-tens only and-nines with-kalends
At contra cu[r]runt bis nonis rite quaternis.
But against run with-twice nine duly fours
Iu[n]ius, Aprelis, September et ipse Nouember.
June April September and itself November
Sedenis Februus cito solus ab omnibus errat.
With-sixteens February swiftly alone from all strays
Bissenis sic namque rotatur mensibus annus,
With-twice-six thus for is-turned with-months the-year
Per nonas, idus decurrens atque kalendas.
Through nones ides running and kalends

42.12 Beda cwæð, se arwurða rímcræftiga — betwyx þam oðrum
Bede said the honored reckoner among the other
þingum þe he beorhtlice gedihte, þas þing he to [geihte]
things which he brightly composed these things he to added
ȝ mid leoðlicum metre be þam monðum þus giddode:
and with poetic meter about the months thus sang
42.16 'Ðæt ger byð awend mid twi six hwyrfolunga; ȝ hyt hæfð
The year is turned with twice six revolutions and it has
twa ȝ fiftig wucan ȝ þreo hund daga ȝ fif ȝ syxtig
two and fifty weeks and three hundred days and five and sixty
daga. ȝ hit blissað forþan hyt ys underwryðed mid þrim
days and it rejoices because it is supported with three
swerum, þa synd þus geciged: idus et none et kalende.
columns which are thus called ides and nones and kalends

Soðlice ealle þa monðas habbað .iiii. noñ., butan Martio ⁊
Truly all the months have four nones except March and
Maio ⁊ Iulio ⁊ Octobre. Þas beoð gemetgode mid .vi. noñ
May and July and October These are governed with six nones
⁊ hig habbað .xvii. kł. ⁊ ealle þas monðas habbað .viii.
and they have seventeen kalends and all these months have eight
īd. Ianuarius ⁊ Agustus ⁊ December, þa habbað .xix
ides January and August and December they have nineteen
æfter īd. ⁊ Iu[n]ius ⁊ Aprelis ⁊ September ⁊ Nouember
after ides and June and April and September and November
habbað .xviii. kł. æfter īd· Februarius hrædlice he ana gecyrð
have eighteen kalends after ides February swiftly he alone turns
fram eallum þam oðrum; he hæfð .xvi. æfter īd. Þus geyrnð
from all the others he has sixteen after ides Thus runs
þæt ger mid twelf monðum þurh nonas ⁊ īd. ⁊ kł.'
the year with twelve months through nones and ides and kalends

De Regvlaribvs Feriarvm Dicamvs. 42.29
Of the-Regulars of-the-Weekdays Let-us-Speak

Heræfter uton þa regulares feriarum mid leoðe geglen gan: 42.30
Hereafter let-us the regulars of-weekdays with song adorn —

[Ianus] et Octimber binis regulantur habenis. .ii.
January and October with-two are-governed reins two
Ast Februus quinis ouat et Mars atque Nouember .v.
But February with-fives exults and March and November five
Aprelis certe constat et Iulius unis .i.
April certainly stands and July with-ones one
Tum Maius ternis nitet Augustusque quaternis .iiii.
Then May with-threes shines and-August with-fours four

Iunius ex senis solus metitur manifeste .vi.
June with sixes alone is-measured manifestly six
September gaudet septenis atque December .vii.
September rejoices in-sevens and December seven

44.1 Beda þus giddode, gumena se getyddusta: he cwæð þæt
Bede thus sang of-men the most-learned he said that
Ianuarius ȝ October wæron mid twam bendum gerihte,
January and October were with two bonds ruled
þæt ys þæt hig habbað twa rihtinga. ȝ Februarius ȝ
that is that they have two regulars and February and
Martius ȝ Nouember gladiað on fifum., ȝ Aprelis soðlice
March and November rejoice in fives and April truly
ȝ Iulius habbað ane rihtinge, ȝ Maius hæfð þry ȝ
and July have one regular and May has three and
Agustus mid feowrum glitnað gerisenlice swyðe. Iunius ana
August with fours shines fittingly very June alone
swutollice hæfð syx rihtinga, ȝ September ȝ December
clearly has six regulars and September and December
mid heora seofon geferum gladiað swa wenlice swyðe.
with their seven companions rejoice so beautifully very
44.10 Hyt gerist borlice wel þæt we æfter þæs foresprecenan weres
It befits excellently well that we after of-the aforesaid man
dihte þa regulares [lunares] mid leoðe gegretun:
composition the regulars lunar with song greet

September semper quinis Octimber habenis .v.
September always with-fives October with-reins five
Sicque Nouember ouat septenis atque December .vii.
And-thus November exults in-sevens and December seven

Ianus rite nouem sic Mars reten[ta]t eosdem .vii.
January duly nine thus March keeps the-same seven
Inde decim Februus, regulatur Aprelis et isdem
Then with-ten February is-governed April and the-same
Hinc Maius comites undenos ordine querit.
Hence May companions eleven in-order seeks
Iunius exultansque reten[t]at iure duodenos.
June and-exulting keeps by-right twelve
Iulius at Cesar tredenis testibus instat.
July but Caesar with-thirteen witnesses presses
Quartenis regularibus at letatur Agustus.
With-four regulars but rejoices August
Hos igitur regulares si coniungas epactis
These therefore regulars if thou-join to-the-epacts
Cognosc[e]s mens[iu]m qua luna etate kalendas:
Thou-wilt-know of-the-months with-what the-moon age the-kalends
Quolibet he numero ultra sint citraue trigena
With-whatever these number beyond be or-short-of thirty
⟨Altiuago rutilans transcurrit culmine celi⟩
Wandering-on-high glowing it-runs-through in-the-summit of-heaven

Se foresprecena lareow cwyð þæt September ȝ October 44.24
The aforesaid teacher says that September and October
habbað gelice rihtinga, ȝ Nouember ȝ December mid
have like regulars and November and December with
seofon rihtingum glædlice gengað. Ianuarius et Martius …
seven regulars gladly go January and March …

44.28 concurrentium dicendo primus cum bissexto. Ecce mysterium
of-the-concurrents by-saying first with bissextile Behold the-mystery
inuestigatum est satis probabiliter concurrentium quarum
investigated is enough probably of-the-concurrents of-which
libet inuentionem Angligenis demonstrare sermonibus.
it-pleases the-finding in-English to-show speeches

44.32 Æfter þisre gewritenan forespræce, on endebyrdnysse
After this written preface in order
þæs gerimes synt gemearcode þa concurrentes, þa synt
of-the reckoning are marked the concurrentes which are
samodrynelas genemned. Þara circul habbað feower siðon
concurrents named Of-them circle have four times
seofon gear, þæt beoð eahta ⁊ twentig geara; forðan he ne
seven years that are eight and twenty years because it not
mæg beon geendod ærðam þe bissextus, þe on gewunan
can be ended before that bissextile which in custom
hæfð þæt þæt he binnan þam feorðan geare ealle þære wucan
has that that it within the fourth year all of-the week
dagas þrydlice æthrine — Sunnandæg we cweðað ærest,
days mightily touch Sunday we say first
Frigedæg, Wodnesdæg, Sæternesdæg, Þunresdæg, Monandæg,
Friday Wednesday Saturday Thursday Monday
Tiwesdæg. Witodlice on þisre endebyrdnysse geondscrið se
Tuesday Truly in this order passes-through the
circul his ryne: gyme þu, cleric, gif þu wille.
circle its course heed thou cleric if thou wilt

46.10 Ðeah ðe ealle dagas ælce geare habbon heora concurrentes,
Though that all days each year have their concurrents
synderlice se dæg þe byð on .ix. kł. Aprł. getacnað hu
specially the day which is on nine kalends of-April betokens how

fela beoð on geare. On hwylcum dæge man rǽt .ix. kł.
many are in year On which day one reads nine kalends
Apr̄., swa fela beoð concurrentes.
of-April so many are concurrents
Swylce ic þus cweðe: gif man rǽt þæne datarum on 46.14
As-if I thus say if one reads the datarum on
Sunnandæg, þænne byð án; gif on Sæterndæg þonne beoð
Sunday then is one if on Saturday then are
seofon. Þæt ylce we cweðað be pridie kł. Aprl. ⁊
seven The same we say of the-day-before kalends of-April and
.vii. iđ. Aprl. ⁊ .xviii. kł. Mai. ⁊ .xi.
seven ides of-April and eighteen kalends of-May and eleven
Þises circules gewuna ys, oððe ryne, þæt locahwylce 46.18
Of-this circle custom is or course that whichever
concurrentes beon on þam geare þe byð bissextus, þæt þa
concurrents be in the year that is bissextile that those
wæron fif wintrum ǽr, ⁊ eft binnan syx wintrum hig cumað;
were five winters before and again within six winters they come
⁊ þa beoð þy forman geare æfter bissextum, hig gewiton
and those are in-the first year after bissextile they departed
ær endlufon wintrum, ⁊ eft hig gehwyrfað binnan syx
before eleven winters and again they turn within six
geara fyrste; ⁊ þa þe beoð on þam oðrum geare æfter þam
of-years space and those that are in the second year after the
bissextum, þa ylcan urnon ær syx wintrum, ⁊ binnan endlufon
bissextile the same ran before six winters and within eleven
hig eft gecyrrað; ⁊ þa þe beoð on þam þriddan geare æfter
they again return and those that are in the third year after
bissextum, þa wæron syx wintrum ǽr, ⁊ æfter fif wintrum
bissextile those were six winters before and after five winters
hig gehwyrfað mid soðre fyrdunge, þæt ys mid fullum gesceade.
they turn with true course that is with full reckoning

46.29 Concurrentes on Grecisc synt gecwedene epacte, ⁊ on Lyden
Concurrentes in Greek are called epacte and in Latin
adiectiones, þæt synt togeihtnyssa. Vs gelustfullað þissera
adiectiones that are additions To-us it-pleases of-these
⟨samod⟩rynela, concurrentium, angin preostum ætywan.
concurrents concurrentium beginning to-priests to-show
Witodlice hi ne oferstigað þæt seofonfealde getæl. Þære sunnan
Truly they not surpass the sevenfold number Of-the sun
geares dagas æfter þære sunnan ryne synt to asmeagenne, ⁊
year days after of-the sun course are to investigate and
synt eac to asmuganne mid scrutniendre scrutnunge, forðon
are also to scrutinize with scrutinizing scrutiny because
naþætán man sceal findan þa concurrentes, ac to eacan man
not-that-alone one shall find the concurrents but in addition one
sceal gemetan þa rihtinga þæra daga, ⁊ eac þæs monan.
shall find the regulars of-the days and also of-the moon
We todælað þa dagas þæs geares þurh seofon, ⁊ swa
We divide the days of-the year through seven and so
glædlice we becumað to þam andgite swa myceles gerenes.
gladly we come to the understanding of-so great mystery
We wilniað þæt ne beo behydd þæs cynlica weg heononforð
We wish that not be hidden this royal way henceforth
fram þæra eagum þe þis sceawiað. We cweðað openlice þa
from of-those eyes who this behold We say openly the
todælednyssa þæs seofonfealdan getæles on þæt gerád, þæt
divisions of-the sevenfold number in that manner that
we magon, Criste miltsigendum, þe eað gesundfullice in gan
we can Christ being-merciful the easier prosperously in go
to þam þingum þe we ymbe sprecað. [Efne] seofon beoð
to the things which we about speak Even seven are
sufon; twia seofon beoð feowertyne; þriwa seofon beoð án
seven twice seven are fourteen thrice seven are one

ȝ twentig; feower siðon seofon beoð eahta ȝ twentig; fif
and twenty four times seven are eight and twenty five
siðon seofon beoð fif ȝ þrittig; syx siðon seofon beoð twa
times seven are five and thirty six times seven are two
ȝ feowertig; seofon siðon seofon beoð nigon ȝ feowertig;
and forty seven times seven are nine and forty
eahta siðon seofon beoð syx ȝ fiftig; nigon siðon seofon
eight times seven are six and fifty nine times seven
beoð þreo ȝ syxtig; tyn siðon seofon beoð hundseofontig;
are three and sixty ten times seven are seventy
twentig siðon seofon beoð an hund ȝ feowertig; þrittig
twenty times seven are one hundred and forty thirty
siðon seofon beoð twa hundred ȝ tyn; feowertig siðon
times seven are two hundred and ten forty times
seofon beoð twa hundred ȝ hundeahtatig; fiftig siðon seofon
seven are two hundred and eighty fifty times seven
beoð þreo hundred ȝ fiftig. Gi[t] þær synt fiftene to láfe;
are three hundred and fifty Yet there are fifteen to remnant
todælað þa eall swa þa oðre. Twia seofon beoð feowertyne.
divide them all so the others Twice seven are fourteen
Nu þær ys án to láfe: nim þæt án ȝ sete on foreweardum
Now there is one to remnant take that one and set on front
þam concurrentium, ȝ cweð primus cum bissexto.
the concurrentium and say first with bissextile
Vnde emergunt concurrentes paucis diximus uerbis; nunc 48.24
Whence emerge the-concurrents in-few we-have-said words now
speciosis pedibus uineam istius operis aggredi temptatur.
with-beautiful feet the-vineyard of-this work to-approach it-is-attempted
Quia iuxta uiam mendicando residemus, rogitemus filium
Since beside the-way by-begging we-sit let-us-ask the-son

incliti Dauidis, ut aperire dignetur nostros uisus, quo
of-renowned David that to-open he-may-deign our sight whereby
absque errore hoc opus ualeamus exercere.
without error this work we-may-be-able to-carry-on
48.30 Nunc sollerter unde primum regulares feriarum oriantur
Now skillfully whence first the-regulars of-weekdays arise
uideamus. Cum solaris annus, ut supra dictum est, trecentis
let-us-see Since the-solar year as above said is in-three-hundred
sexaginta quinque diebus peragratur zodiacum, et in hoc
sixty five days is-traversed the-zodiac and in this
peragendo sol duodecim signa tricenis inmoretur diebus
traversing the-sun twelve signs for-thirty abides days
et denis horis et dimidia, ut supra ostendimus, et infra
and ten hours and a-half as above we-showed and below
ostendere perfectius et peramplius placet, per unum horum
to-show more-perfectly and more-amply it-pleases through one of-these
necesse est alterum metiri numerum. Quorum utrolibet per
necessary it-is the-other to-measure number Of-which either through
alterum multiplicato tricentum [sexa]ginta repperies. Siue
the-other multiplied three-hundred sixty thou-wilt-find Whether
enim duodecim triceni, siue tricies duodeni eandem conficiunt
for twelve thirties or thirty-times twelves the-same make-up
summam. Quinque qui supersunt ⟨pro regularibus Martio datis⟩,
sum Five which remain for regulars to-March given
pronuntia: Martius quinque. De reliquis regularibus feriarum
declare March five Of the-remaining regulars of-weekdays
sic facies. Accipe dies ipsius mensis et eius regulares, et
thus thou-shalt-do Take the-days of-that month and its regulars and
in unum coniunge, quia diebus prec⟨ed⟩ent[i]s mensis et eius
into one join because by-the-days of-the-preceding month and its
regularibus, debes inuenire sequent[i]s. Verbi gratia, Martius
regulars thou-oughtest to-find of-the-following Of-word for-sake March

habet dies .xxxi. et regulares .v.; sunt simul. xxxvi. Diuide
has days thirty-one and regulars five they-are together thirty-six Divide
hunc numerum sicut supra ostendimus. Septies ás septem;
this number as above we-showed Seven-times one seven
septies bini quattuordecim; septies quini .xxxv. Illum uero
seven-times twos fourteen seven-times fives thirty-five That however
qui remanet, dá Aprili; sic deinceps. Si tota summa, id
which remains give to-April thus in-succession If the-whole sum that
est numerus, per septem expensa, id est diuisa, fuerit,
is the-number through seven spent that is divided shall-have-been
et nil superfuerit, illi mensi septem regulares dandos
and nothing shall-have-remained to-that month seven regulars to-be-given
esse scito. Si aliquid supererit, relaxa .vii.tem, ceteros assume.
to-be know If anything shall-remain release seven the-others take
Uton nu on Englisc ymbe þys be dæle wurdlian. Hwanon 50.22
Let-us now in English about this in part speak Whence
þa concurrentes uparison, we sædon feawum wordum. Uton
the concurrents arose we said in-few words Let-us
nu aginnan in to farenne to þisses wingeardes weorce
now begin in to go to of-this vineyard work
mid wynsumum fotum. Forðon we sittað ymb þam wege
with pleasant feet Because we sit by the way
wædligende mid Timeus sunu, uton biddan þæs æðelan
begging with of-Timaeus son let-us pray of-the noble
Dauides sunu þæt he geopenige ure gesyhðe, þæt we butan
David son that he open our sight that we without
gedwylde þæt weorc magon begán, þe we ongunnen habbað.
error the work can carry-on which we begun have
Vton nu gleawlice swyðe geseon hwanon ærest arison þa
Let-us now wisely very see whence first arose the
regulares, þe man hæt feriarum. Þæt gér þe man hæt
regulars which one calls feriarum The year which one calls

solaris, swa hyt herbufan gecweden ys, hyt þurhsmihð
solaris as it hereabove said is it passes-through
zodiacum þone circul on þrim hund dagum ⁊ fif ⁊
zodiac the circle in three hundred days and five and
syxtigum, ⁊ on þissum þingum seo sunne wunað on þam
sixty and in these things the sun dwells in the
twelf tacnum þrittig nihta ⁊ tyn tida ⁊ healfe tíd, swa
twelve signs thirty nights and ten hours and half hour as
we herbufan ætywdon, ⁊ gýt us lyst fulfremedlicor ⁊
we hereabove showed and yet to-us it-pleases more-perfectly and
swyðor þas þing geopenian. Þe ys behefe þing, la arwurða
more these things to-open To-thee is needful thing O honored
cleric, þæt þu gemete on getæl, þæt ys swylce ic þus hyt
cleric that thou find in number that is as-if I thus it
gehradige: Nim ealle þa dagas þe beoð on twelf monðum,
hasten Take all the days that are in twelve months
þæt synt þreohund daga ⁊ fif ⁊ syxtig daga. Cweð hwæðer
that are three-hundred days and five and sixty days Say whichever
þe selre þince swa þrittig siðon twelf swa .xii.elf siðon
to-thee better seem either thirty times twelve or twelve times
.xxx. Þonne beoð þær gegaderode ⟨ccclx⟩. Nim þa fife
thirty Then are there gathered three-hundred-sixty Take the five
⁊ syle Martio. Ymbe þæra oðra monða rihtinge do þus: nim
and give to-March About of-the other months regulars do thus take
þæs ærran monðes dagas ⁊ his rihtinga, ⁊ dó tosamne,
of-the preceding month days and its regulars and put together
forðon of þæs ærran monðes dagum ⁊ his rihtingum
because from of-the preceding month days and its regulars
þu scealt findan þæs æftran; swylce ic þis dó to bisne: —
thou shalt find of-the following as-if I this make for example

Martius hæfð an ȝ þrittig daga ȝ fif regulares, þæt synt 52.17
March has one and thirty days and five regulars that are
rihtinga. Þæt beoð syx ⟨ȝ þrittig. Todælað þa⟩ þurh seofon,
regulars That are six and thirty Divide them through seven
swa we herbufan ætywdon. Efne seofon beoð seofon, twia
as we hereabove showed Even seven are seven twice
seofon beoð feowertyne, þriwa seofon ⟨beoð⟩ án ȝ twentig,
seven are fourteen thrice seven are one and twenty
feower siðon seofon beoð eahta ȝ twentig, fif siðon seofon
four times seven are eight and twenty five times seven
beoð fif ȝ þrittig. Nu þær ys án to lafe; gif þære Aprili.
are five and thirty Now there is one to remnant give it to-April
Of Aprilis dagum ȝ his rihtingum þu scealt findan Maius
From of-April days and its regulars thou shalt find of-May
rihtinga. Aprilis hæfð þrittig daga ȝ anne regularem; þæt
regulars April has thirty days and one regular that
beoð án ȝ .xxx. Todælað þa, swa we ǽr dydon ȝ gýt
are one and thirty Divide them as we before did and yet
wyllað. Feower siðon seofon beoð eahta ȝ twentig: ǽr þær
will Four times seven are eight and twenty before there
wæron an ȝ þrittig. Nim þa þreo þe þær synt to lafe, ȝ
were one and thirty Take the three that there are to remnant and
gif Maio, ȝ cweð: Maius tres. Þæt we eow cyðað, gif eall
give to-May and say May three That we to-you make-known if all
þæt getæl byð todæled þurh seofon, ȝ þær nan þing ne byð
the number is divided through seven and there no thing — is
ofer þa seofon, þonne beoð þær seofon regulares. Gyf þær
over the seven then are there seven regulars If there
byð án ofer þa seofon, oððe twa, þreo oððe feower, fife oððe
is one over the seven or two three or four five or
syxe, þonne beoð þær swa fela concurrentes oððe rihtinga.
six then are there so many concurrents or regulars

52.36 Heræfter we moton us gegearwian mid gastlicum wæpnum,
Hereafter we must us prepare with spiritual weapons
þæt we magon þam scolierum þas þing rumlice gecyðan.
that we can to-the scholars these things amply make-known
We wyllað þæt hig understandon þisne cwide, Vasa fictilia
We will that they understand this saying Vessels earthen
tanto solent esse utiliora quanto et uiliora. Þeah we wace
so-much are-wont to-be more-useful as-much also cheaper Though we weak
sýn ⁊ þas þing leohtlice unwreon, hig magon fremian bet
be and these things lightly uncover they can profit better
þonne þa þe beoð on leoðwisan fægre geglenged.
than those which are in poetry fairly adorned

54.4 Nu we wyllað gecyðan hu man sceal mid þam concurrentium
Now we will make-known how one shall with the concurrents
⁊ þæra monða rihtingum findan hwylce dæg þa monðas
and of-the months regulars find which day the months
gán on tún.
go into town

54.7 Si, dignissime uir, scire uis cuiuslibet mensis kalende,
If most-worthy man to-know thou-wish of-any month the-kalends
quota sint feri[a] prouenture, sume regulares ipsius mensis
on-what be weekday about-to-come take the-regulars of-that month
et iunctis concurrentibus que eo anno concurrunt, quarum
and joined the-concurrents which in-that year run of-which
inuentionem ostendimus, si ultra .vii. excreuerint, eis sublatis,
the-finding we-have-shown if beyond seven they-have-grown them taken-away
quot remanserint tota feria in kł. quas querebas
as-many-as shall-have-remained so-much weekday on the-kalends which thou-soughtest
esse noueris. Quod ⟨si⟩ insimul .vii. fuerint, uel minus,
to-be know But if together seven shall-be or less
quo[t] fuerint eam esse scito feriam kalendarum.
as-many-as they-shall-be that to-be know weekday of-the-kalends

Eala wurðfulla wer, gyf þu wylt witan æniges monðes 54.15
O worthy man if thou wilt know of-any month
gescead, hwylce dæge he cume to mannum, þonne nim þu
reckoning on-which day he come to men then take thou
þæs monðæs rihtinga ⁊ þa concurrentes þe þy geare
of-the month regulars and the concurrents which in-that year
yrnað, þæra fare we herbufan ætywdon. Gif þær beon ma
run of-which course we hereabove showed If there be more
þonne seofon, do aweg þa þær ofer beoð, ⁊ wite mid
than seven put away those there over are and know with
fullum gesceade, gif þær byð án ofer þa seofon, þonne tacnað
full reckoning if there is one over the seven then betokens
þæt þæt se monð gæð on Sunnandæg on tune: gif þær beoð
that that the month goes on Sunday into town if there are
ofer þa seofon twa oððe þreo, feower oððe fife oððe syxe,
over the seven two or three four or five or six
wite þu to soðe þæt þy dæges cymð se monð to mannum.
know thou for sooth that on-that day comes the month to men
Heræfter hyt gerist þæt we gecyðon æfter þam forman dæge, 54.25
Hereafter it befits that we make-known after the first day
þæt ys æfter kł., hwylce dæg⟨e⟩ hyt sy. Nim þu, la geornfulla
that is after kalends which day it be Take thou O eager
scoliere, ealle þa dagas þe beoð agán æfter þam kł. ⁊ do
scholar all the days which are gone after the kalends and put
togædere ⁊ þæs dæges gerím, þæt ys his feria. Sunnandæg
together and of-the day number that is its weekday Sunday
hæfð primam feriam ⁊ Monandæg secundam ⁊ Sæterndæg
has the-first weekday and Monday the-second and Saturday
septimam. Syððan þis sig gedón, forlæt þæne anwyrðan dæg:
the-seventh After this be done let-go the present day

gif þær beo læs þonne seofon, swylc dæg hyt byð; gif þær beoð
if there be less than seven such day it is if there are
seofon, þonne byð hyt Sæterndæg, swa þeos ræding ætywð: —
seven then is it Saturday as this reading shows
56.3 'Sequentium post kalendas dierum talis inuentio est. Sume
Of-the-following after the-kalends days such the-finding is Take
dies mensis preteritos usque in diem ⟨de⟩ quo inquiris, et
the-days of-the-month past up-to into the-day about which thou-inquirest and
numerum ferie in qua fuerint kalende, et in unum collige.
the-number of-the-weekday on which were the-kalends and into one gather
Deinde subtracto die kalendarum, si minus .vii. fuerint, talis
Then subtracted the-day of-the-kalends if less seven they-shall-be such
feria erit; si ultra, partire per .vii. et quod ultra .vii. fuerit,
the-weekday will-be if beyond divide through seven and what beyond seven shall-be
talis feria erit. Si nihil remanserit, septima feria erit.'
such the-weekday will-be If nothing shall-have-remained the-seventh weekday it-will-be

IV · WEEKDAYS, EPACTS, AND THE BISSEXTILE

A worked example finds the weekday of a date in February, and a sage named Prudens teaches the reckoning by question and answer. Byrhtferth warns idle clerics and derives the concurrents, the regulars, and the epacts once more in English. He begins the twelve months and turns to the bissextile: its six hours, its lodging by Julius at the sixth kalends of March, and the moon's own leap day.

56.10 Gerysenlic þ[i]s þing byð þam lareowe, þæt he na forhele
Fitting this thing is to-the teacher that he not hide
his hlosnere þæt riht þe he on þam cræfte can. Nu wylle
his listener the right which he in the craft knows Now will
ic bysne ætywan ymbe þa þing þe we nu handledon ⁊
I example show about the things which we now handled and

fæste ymbe wæron. Kł. Febris, þe nu is, eode on tún
firmly about were Kalends of-February which now is went into town
on Þunresdæg, ⁊ nu to dæg, þonne ic þis write, ys se fifta
on Thursday and now to day when I this write is the fifth
dæg. Do þærtó fife, forþon Þunresdæg hæfð fif regulares:
day Add thereto five because Thursday has five regulars
þonne beoð þær týn. Forlæt þisne dæg: þonne beoð þær
then are there ten Let-go this day then are there
nigon. Todæl þa nigon þurh seofon: ǽne seofon beoð seofon.
nine Divide the nine through seven once seven are seven
Twa þær synt to lafe. Þa tacniað þæt hyt ys Monandæg,
Two there are to remnant They betoken that it is Monday
þe ic þis gesette. Þis ylce understand be þam oðrum dagum.
that I this set This same understand of the other days
Æt sumum cyrre, Prudens, án snotor wita, me getæhte þisne 56.21
At some time Prudens a wise sage me taught this
cræft: Qualis feria est hodie? Prima. Vnde hoc approbas? Per
craft What weekday is today The-first Whence this provest-thou By
dies ebdomadis et regulares. Quot regulares habet prima
the-days of-the-week and the-regulars How-many regulars has the-first
feria? Vnum, et secunda duos, et tertia tres, et quarta
weekday One and the-second two and the-third three and the-fourth
.iiii.,or et quinta .v.que et sexta sex, et septima septem …
four and the-fifth five and the-sixth six and the-seventh seven …
Vnum, precipio, bis dicito, et quo[t] fiunt? Frater quoque 56.27
One I-bid twice say and how-many make Brother also
duo. Duo multiplica undecies et quo[t] erunt? Fiunt nempe
two Two multiply eleven-times and how-many will-be Make indeed
⟨.xxii.⟩ …
twenty-two …

56.30 healdað án, ⁊ Februarius ⁊ Aprelis mid tyn rihtingum synd
hold one and February and April with ten regulars are
underwriðode. Heræfter Maius secð mid his endebyrdnysse
supported Hereafter May seeks with his order
endlufon geféran, ⁊ [Iunius] glædlice upaspryt twelf rihtinga.
eleven companions and June gladly sprouts-up twelve regulars
⁊ þæron stent Iulius Casere mid þryttenum þegnum
and therein stands July Caesar with thirteen thanes
fægere gefrætwod. ⁊ Agustus eac, ealles folces frofor, mid
fairly adorned and August also of-all people comfort with
feowertynum rihtingum kynlice rixað.
fourteen regulars royally reigns

58.5 Nu on Lyden we wyllað þas þing preostum amearkian: Ian.
Now in Latin we will these things to-priests mark January
.ix. Febr. .x. Mārt. .ix. Aprl. .x. Maius .xi. Iun. .xii. Iuł.
nine February ten March nine April ten May eleven June twelve July
.xiii. Ags. .xiiii. Sēpt. .v. Octob. .v. Nouē. .vii. Decb. .vii.
thirteen August fourteen September five October five November seven December seven

58.10 Quoniam sermo iste ad desides congruit clericos, ammonemus,
Since speech this to the-idle befits clerics we-admonish
pacis reuerentia, eos ut discant que ignorant, et postmodum
of-peace by-reverence them that they-learn what they-know-not and afterward
doceant ceteris que didicerint. Simul erunt rei in
teach to-the-others what they-have-learned Together they-will-be guilty in
conspectu iusti arbitris qui nolunt scire et qui nolunt
the-sight of-the-just judge who will-not to-know and who will-not
docere. Ambo igitur una pena puniuntur. Sufficiat hoc in
to-teach Both therefore by-one penalty are-punished Let-suffice this in
loco nostre seueritatis obiurgatio.
place of-our severity the-reproof

Cum quodam tempore silens residerem in loco oportuno, et 58.17
When at-a-certain time silent I-sat in a-place convenient and
perscrutatus essem multiplicem computandi prudentiam, cepi
scrutinized had the-manifold of-reckoning prudence I-began
corde tenus ruminare pauca ex plurimis quali medicamine
in-heart up-to to-ruminate few-things out-of very-many with-what remedy
possem clericis proficere, ut alee ludos relaxarent et
I-could to-clerics be-of-use that of-dice the-games they-might-give-up and
huius artis notitiam haberent. Superius eis pulmentarium
of-this art knowledge they-might-have Above to-them a-relish
aduexi non modicum; nunc libet eis et poculum propinare.
I-brought not small now it-pleases to-them also a-cup to-pledge
Plurima affati sumus, que iterum placet renouari nostro 58.24
Very-many-things spoken we-have which again it-pleases to-be-renewed in-our
eloquio, ut, qui Latinitatis elogium non potuerint, sumere
speech that who of-Latinity the-eloquence not could take
accipiant saltim uulgarem nostrum sermonem.
may-receive at-least common our speech
Gyf þu wille witan mid fullum gesceade hwanon þa 58.27
If thou wilt know with full reckoning whence the
concurrentes cumon, þonne gedó þu togædere ealle þæs
concurrents come then put thou together all of-the
geares dagas, þæra synt þreo hundred ⁊ fif ⁊ syxtig daga
year days of-which are three hundred and five and sixty days
on soðum getæle. Todæl þas, eallswa we herbufan getæhton,
in true number Divide these just-as we hereabove taught
þurh seofon: Septies quinquais fiunt trecentos quinquaginta.
through seven Seven-times fifties make three-hundred fifty
Þæt ys on Englisc, ‘Fiftig siðon seofon byð þreo hundred
That is in English Fifty times seven are three hundred
⁊ fiftig.’ ⁊ gyt þær synt fiftyne. Todælað þa þurh
and fifty and yet there are fifteen Divide them through

seofon: twia seofon beoð feowertyne. Þæt án þe þær ys
seven twice seven are fourteen That one that there is
to lafe, sete on forewearduм þam circule þe man nemð
to remnant set on front the circle which one names
concurrentium. Ælces geares concurrentes þu miht witan be
concurrentium Of-each year concurrents thou mayest know by
þam datarum nonarum Aprilium: locahwylce hig beoð, ⟨beoð⟩
the datarum nonarum Aprilium whichever they are are
swa fela concurrentes. Gif hig beoð on Sunnandæg, þonne
so many concurrents If they are on Sunday then
byð án; gif hig beoð on Sæterndæg, þonne beoð seofon.
is one if they are on Saturday then are seven

60.7 De Regvlaribvs Feriarvm.
Of the-Regulars of-the-Weekdays

60.8 Gyf þu wylle witan mid boclicum getæle hwanon þa
If thou wilt know with bookish number whence the
regulares cumon þe preostas cigeað feriarum, þonne todæl
regulars come which priests call feriarum then divide
þu þæra daga getæl þe beoð on twelf monðum on þa
thou of-the days number which are in twelve months in the
wisan þe we nu dydon, ac þurh twelf. Twelf siðon þrittig,
manner which we now did but through twelve Twelve times thirty
oððe þrittig siðon twelf, beoð þreo hundred ⁊ syxtig. Nim
or thirty times twelve are three hundred and sixty Take
þa fife ⁊ gif Martio, ⁊ cweð, Martius quinque.
the five and give to-March and say March quinque

60.15 De Regvlaribvs Lvne.
Of the-Regulars of-the-Moon

60.16 Gyf þu wylle witan mid wisdome þæra rihtinga gescead, þe
If thou wilt know with wisdom of-the regulars reckoning which
geþungene preostas cweðað lunares, þonne do þu eallswa þu
excellent priests call lunar then do thou just-as thou

nu dydest. Todæl þæs geares dagas þurh þrittig siðon twelf,
now didst Divide of-the year days through thirty times twelve
oððe twelf siðon þrittig: beoð þreo hundred ⁊ syxtig. Nim þa
or twelve times thirty are three hundred and sixty Take the
fife ⁊ gif Septembri. Of Septembres dagum ⁊ his mona⟨n⟩
five and give to-September From of-September days and of-his moon
ylde þu scealt findan þæs æftran monðes rihtinga. Swylce
age thou shalt find of-the following month regulars As-if
ic þus cweðe: September hæfð þrittig daga ⁊ fif rihtinga.
I thus say September has thirty days and five regulars
Forlæt þa þrittig, forþon swa ealdne monan he hæfð, ⁊ nim
Let-go the thirty because so old moon he has and take
þa fife ⁊ gif Octobri. October hæfð án ⁊ þrittig daga ⁊ fif
the five and give to-October October has one and thirty days and five
regulares, ⁊ he hæfð nigon ⁊ twentig nihta ealdne monan.
regulars and he has nine and twenty nights old moon
Nim þæt þrittig getæl ⁊ þæt án, ⁊ dó to þam fifum þe
Take the thirty number and the one and add to the five which
October hæfð: ⟨beoð syx ⁊ þrittig. Forlæt nigon ⁊ twentig
October has are six and thirty Let-go nine and twenty
forðon swa eald sceal beon his mona⟩, þonne beoð þær seofon.
because so old shall be his moon then are there seven
Gif þa Nouembri. Dó þæt ylce be eallum þam oðrum.
Give them to-November Do the same with all the others

De Epactis. 60.32
Of Epacts

Nu hyt gerist þæt we ymbe þa epactas wurdlion. Hig cumað, 60.33
Now it befits that we about the epacts speak They come
þæs ðe geþungene preostas reccað, of þære sunnan geres
as that excellent priests explain from of-the sun year
dagum. On twelf monðum æfter þære sunnan ryne beoð þreo
days In twelve months after of-the sun course are three

hund daga ⁊ fif ⁊ syxtig daga, ⁊ æfter þæs monan ryne beoð
hundred days and five and sixty days and after of-the moon course are
þreo hund daga ⁊ feower ⁊ fyftig. Nu geswutelige ic heron,
three hundred days and four and fifty Now make-clear I herein
understande se ðe wille, þæt þære sunnan ger hæfð endlufon
let-understand he who will that of-the sun year has eleven
dagas ma þonne þæs monan gér. Þas endlufon we settað on
days more than of-the moon year These eleven we set on
foreweardum þam circule þe man hæt epactarum: — nulle, .xi.
front the circle which one calls epactarum nulle eleven

62.8 De Dvodecim Mensibvs.
Of the-Twelve Months

62.9 Heræfter we wyllað amearkian þæra twelf monða naman,
Hereafter we will mark of-the twelve months names
⁊ þæron gecyðan eall þæt gerád þæt heora gehwylcum
and therein make-known all the manner that of-them each
folgað. Ærest we wyllað fón on Ianuarium, forþon he ys
follows First we will begin on January because he is
heafodhebba ⁊ eac þæs geares geendung, swa be him
head-chief and also of-the year ending as about him
cwæð sum geþungen wita: Ianuarius dictus est eo quod
said a learned sage January called is for-that that
sit limes et ianu⟨a⟩ anni.
it-be the-boundary and the-door of-the-year

62.15 De Ianvario.
Of January

62.16 Se forma dæg, ⁊ eall se monð, ys gehalgod mid Cristes
The first day and all the month is hallowed with of-Christ
gebyrdtide. ⁊ he hæfð an ⁊ þrittig daga æfter sunnan ryne,
birth-tide and he has one and thirty days after of-sun course
⁊ æfter þæs monan ryne þrittig, ⁊ seo niht byð syx[tyne]
and after of-the moon course thirty and the night is sixteen

tida lang, ⁊ se dæg hæfð eahta tida. Ealra tida þes monð hæfð
hours long and the day has eight hours Of-all hours this month has
seofon hund tida ⁊ feower ⁊ feowertig; ⁊ on þissum monðe
seven hundred hours and four and forty and in this month
gæð seo sunne on þæt tacen þe is Aquarium genemned,
goes the sun into the sign which is Aquarius named
⁊ þæron wunað þrittig daga ⁊ tyn tida ⁊ healfe tid.
and therein dwells thirty days and ten hours and half hour
De Febrvario. 62.24
Of February
Se oðer monð hatte Februarius. He hæfð eahta ⁊ twentig daga 62.25
The second month is-called February He has eight and twenty days
æfter þære sunnan ryne þreo gér; on þam feorðan geare, he
after of-the sun course three years in the fourth year he
hæfð nigon ⁊ twentig, forðonþe án dæg awyxst binnan feower
has nine and twenty because-that one day grows within four
wintrum, ⁊ se byð bissextus geciged, swa þa ealdan witan us
winters and that is bissextus called as the old sages to-us
gecyddon, ⁊ we wyllað nu ymbe his gerynu georнlice smeagan.
made-known and we will now about his mysteries eagerly consider
Ac ærest ys to witanne þæt se mona sceal habban his bissextum,
But first is to know that the moon shall have his bissextile
þæt ys þæt he hæfð þy geare anum dæge ma daga þonne þy
that is that he has in-that year by-one day more of-days than in-the
oðrum geare. Februarius hæfð lunam uigessimam nonam þreo
other year February has moon twenty-ninth — three
gear, ⁊ þonne he sceal habban þrittig nihta ealdne monan.
years and then he shall have thirty nights old moon
Nu we ealles spræce habbað ymbe þone wundorlican 64.3
Now we altogether speech have about the wondrous
bissextum, hyt byð geradlic þæt we ascrutnion his fare ⁊
bissextile it is fitting that we scrutinize his course and

apinsiun his sið, hwanon he come, ⁊ hwa hine gesette,
ponder his journey whence he came and who him set
oððe hu he sý oððe to hwam he mæge.
or how he be or for what he avail

64.7 De Bissexto.
Of the-Bissextile

64.8 On þam geare þe man hát solarem on Lyden beoð þreo
In the year which one calls solarem in Latin are three
hund daga ⁊ fif ⁊ syxtig daga, ⁊ syx tida. Þa synd on
hundred days and five and sixty days and six hours Those are in
Lyden quadrantes genemned. Of þissum syx tidum aspringð
Latin quadrantes named From these six hours springs
up bissextus. Feower siðon syx beoð feower ⁊ twentig:
up bissextile Four times six are four and twenty
swa fela tida beoð þænne on þam dæge ⁊ on þære nihte.
so many hours are then in the day and in the night

64.14 De Bissexto.
Of the-Bissextile

64.15 Gyt we eow cyðað ymbe þone arwyrðan bissextum. Forþon
Yet we to-you make-known about the honored bissextile Because
Romani hine gelogodon on þissum monðe, þæt ys on Februario,
the-Romans him lodged in this month that is in February
forþam he ys scyrtest ealra monða ⁊ se ytemesta æfter
because he is shortest of-all months and the last after
Lydenwarum. Bissextus ys forþon geciged, forþon bis ys twia ⁊
the-Latin-people Bissextus is therefore called because bis is twice and
sextus ys se syxta, forþam we cweðað on þam geare nu to-dæg:
sextus is the sixth because we say in the year now to-day
'.vi. kł. Martii' ⁊ eft on morgen '.vi. kł.' Hyt gelimpð
six kalends of-March and again on morrow six kalends It happens
æfre binnan feower geara fæce þæt án dæg ⁊ án niht gewixst,
ever within four of-years space that one day and one night grows

ȝ se dæg mid þære nihte sceal beon swa deoplice asmead,
and the day with the night shall be so deeply considered
þæt he fullice gefrætwod sý mid feower ȝ twentig tidum.
that he fully adorned be with four and twenty hours

De Bissexto. 64.25
Of the-Bissextile

Ymbe þises bissextus upasprungnysse oððe gefyllednysse, 64.26
About of-this bissextile upspringing or fulfilling
we wyllað rúmlicor iungum cnihtum geopenian, þæt hig
we will more-amply to-young boys open that they
cyrtenlice his fandunga understandon, ȝ þæt hig syððan
neatly his trials understand and that they afterward
his sydunge oðrum gecyðon þe his gerena ne cunnon.
his custom to-others make-known who his mysteries not know

De Avgmentatione Bissexti. 64.31
Of the-Increase of-the-Bissextile

Binnan anum monðe him geweaxað twentig momenta. Gif 64.32
Within one month to-him grow twenty moments If
þu wille witan hu mycel beo momentum, wite þu þæt
thou wilt know how great be moment know thou that
to soðe þæt feowertig momenta wyrceað ane tíd. On twam
for sooth that forty moments make one hour In two
monðum gewixst þam bissextum án tíd, ȝ on oðrum twam
months grows to-the bissextile one hour and in other two
monðum oðer tíd, ȝ on þriddan siðum twam monðum
months another hour and in third time two months
him gewixst seo þridde tíd ȝ binnan twelf monðum syx
to-him grows the third hour and within twelve months six
tida, ȝ þæs oðres eall swa fela, ȝ binnan ⟨þam⟩ þriddan
hours and of-the second all so many and within the third
geare eall þæt ylce, ȝ on þam feorðan geare syx tida.
year all the same and in the fourth year six hours

66.7 We gecwædon ǽr on þissum gewrite þæt feower siðon syx
We said before in this writing that four times six
byð feower ⁊ twentig. Þa syx tida synd genemned þurh
are four and twenty Those six hours are named through
þæra circolwyrda gleawnysse quadrantes. We witon to soðe
of-the computists skill quarters We know for sooth
þæt manega sydefulle clericas nyton hwæt byð quadrans
that many virtuous clerics know-not what is quadrans
oððe quadras, ac we willað his mihta ⁊ his trumnysse her
or quadras but we will its powers and its strength here
geswutelian. Quadrans ys fyrðling oððe feorðan dæl ælc⟨es⟩
reveal Quadrans is farthing or fourth part of-each
þæra þinga, þe man mæg todælan on feower on emne. Se
of-the things which one can divide into four in even The
feorðan dæl byð quadrans geciged, beo hyt penig oððe pund,
fourth part is quadrans called be it penny or pound
swa þæt wel wat ceorlisc folc. We magon be þam punde
as that well knows churlish people We can by the pound
rumlicor hyt gecyðan. Feower siðon syx,ti byð an pund. Se
more-amply it make-known Four times sixty is one pound The
feorða dæl ys genemned quadrans on Lyden, ⁊ se þridda
fourth part is named quadrans in Latin and the third
triens ⁊ se oðer quincus, ⁊ se forma libra, þæt ys pund.
triens and the second quincus and the first libra that is pound
Þænne hyt ætgædere byð, .xx. scillingas beoð on anum punde,
When it together is twenty shillings are in one pound
⁊ twelf siðon twentig penega byð an pund. Gyf an ríce
and twelve times twenty pennies is one pound If a kingdom
byð todæled, þonne byð se feorða dæl quadras gehaten. Se
is divided then is the fourth part quadras called He
ðe þone feorðan dæl ah, byð gecweden tetrarcha on Grecisc.
who the fourth part owns is called tetrarcha in Greek

Us cóm nu to móde, hu se arwurða abbud Dionisius iú 66.25
To-us came now to mind how the honored abbot Dionysius long
gefyrn ymbe þisne wundorlican bissextum wæs sprecende.
ago about this wondrous bissextile was speaking
He sæde þæt Iulius, se mænigtywa casere, þisne bissextum
He said that Julius the skillful emperor this bissextile
gemette oððe aspirode, ⁊ hine gelogode on þære stowe þe
found or tracked and him lodged in the place which
we nu hine healdað, þæt ys on .vi. kł. Martíi. Þa fif dagas
we now him keep that is on six kalends of-March The five days
þe þær synd betwux .vi. kł. ⁊ kł. Martíi, hig synd
that there are between six kalends and kalends of-March they are
genemned on Grecisc interkalares ⁊ on Lyden interpolares
named in Greek interkalares and in Latin interpolares
uel additi, þæt synd þa togeihte dagas, oððe betwux gesette;
or additi that are the added days or between set
⁊ eac on Grecisc, hig synd geciged epagomene, be þam
and also in Greek they are called epagomene by the
ylcan andgyte þe we nu cwædon. Þas fif dagas beoð
same sense which we now said These five days are
þa rihtinga þe we gyfað Martio, þus cweðende, Martius
the regulars which we give to-March thus saying March
quinque. We cwædon herbufan þæt we woldon apinsian þæs
quinque We said hereabove that we would ponder of-the
bissextus gerena. Nu habbe we be dæle gehrepod ymbe his
bissextile mysteries Now have we in part touched about his
sið ⁊ his angin; nu þingð us þæt hyt sý swyðe gerádlic,
journey and his beginning now seems to-us that it be very fitting
þæt we gecyðon þam þe hyt mid fullum gesceade witan
that we make-known to-those who it with full reckoning know
willað, þæt he wæs on frymðe þisre worulde. We magon
will that he was in beginning of-this world We can

þæt to soðe geseðan þæt hyt swa wæs, forðon we habbað
that for sooth prove that it so was because we have
trume gewitnysse on Hieronimum, þam soðfæstan trahtnere,
firm witness in Jerome the truthful expounder
þe þus cwæð on þære gesetnysse be worulde frymðe:
who thus said in the treatise about of-world beginning
De hoc principio multi tractauerunt, sed hoc principium
Of this beginning many have-treated but this beginning
ego sublimor. Hieronimus cwæð þæt manega smeadun ⁊
I am-raised-above Jerome said that many considered and
trahtnedon ymbe þis angin, oððe ymbe þis getæl, oððe ymbe
expounded about this beginning or about this number or about
þisne bissextum, ac ic hig ealle oferhlifige oððe oferswyðe.
this bissextile but I them all overtop or overcome
Swa Andromachus, se wyrdwritere, cwæð þæt þes quadrans
So Andromachus the historian said that this quarter
wære on midre niht gesceapen, þæt ys on .xi. kł. Aprł.
were at middle night created that is on eleven kalends of-April
Eac he cwæð þæt middaneard wære gesceapen on middere
Also he said that the-world were created at middle
nihte, ⁊ þæt he eft sceal beon on middre nihte toworpen;
night and that he again shall be at middle night overthrown
⁊ we gelyfað þæt hyt swa mæg beon, for ðam cwyde þe
and we believe that it so can be for the saying which
God Ælmihtig cwæð, 'On middre nihte wæs mycel hream
God Almighty said At middle night was great cry
geworden, Nu cymð se brydguma,' þæt ys Crist to dome.
made Now comes the bridegroom that is Christ to judgment
68.21 Þæt ys eac to witanne þam þe þis wyle cunnan mid gesceade,
That is also to know for-him who this will know with reckoning
þæt synd twelf tacna, ⁊ on þissum twelf tacnum wunað seo
that are twelve signs and in these twelve signs dwells the

sunne þreohund daga ⁊ fif ⁊ syxtig daga ⁊ syx tida. On
sun three-hundred days and five and sixty days and six hours In
þam forman geare þe bissextus byð, gæð seo sunne on ærne
the first year which bissextile is goes the sun at early
mergen on þæt tacen þe ys Aries, þæt ys ram genemned,
morning into the sign which is Aries that is ram named
⁊ þæs oðres geares heo gæð on þæt tacen on middum
and of-the second year she goes into the sign at mid
dæge, ⁊ þy þriddan heo sihð to þam tacne oð æfen, ⁊
day and in-the third she moves to the sign until evening and
on þam feorðan geare heo ferecað on middre nihte to þam
in the fourth year she travels at mid night to the
foresprecenan tacne, ⁊ swa on þam fiftan geare he becymð to
aforesaid sign and so in the fifth year he comes to
þam stede þe heo ærest geset wæs on frimðe þisre worulde.
the place where she first set was in beginning of-this world
For myclum wærscipe ys þe bissextus swa deoplice aspyrod 70.3
For great caution is the bissextile so deeply tracked
⁊ mancynne swa openlice geswutelod. He cymð of þam
and to-mankind so openly made-clear He comes from the
quadrante, þæt ys of þam syx tidum, swa we þæt habbað
quadrans that is from the six hours as we that have
awriten ⁊ mid trumre gewitnysse afæstnod. He ys swa
written and with firm witness fastened He is so
gelogod þæt he naðron ne derað ne Februario ne Martio, ac he
lodged that he neither — harms nor February nor March but he
mæg myclum fremian ealdum ⁊ iungum, þæt hig þe wisran
can greatly profit old and young that they the wiser
beon þe hig his fare cunnon. Wel borlice he forðstæppeð
be in-that they his course know Well excellently he steps-forth
on þam feorðan geare, ⁊ Februarius monð he upabret, þæt
in the fourth year and February month he raises-up that

man eall þæt gear æfter him clypað bissextilis. Þæt ys eac to
one all the year after him calls bissextilis That is also to
gemunanne þam þe þas þing þengð to asmeagenne, þe we
remember for-him who these things thinks to consider which we
ymbe syn maðeligende, [þæt] se bissextus his cynestol gesytt
about are speaking that the bissextile his throne sits
on þam forman .vi. kł. Martíi, ⁊ on þam æftran .vi.
on the first six kalends of-March and on the latter six
kł. man sceal healdan Sanctus Mathias mæssedæges freols.
kalends one shall keep Saint Matthias of-mass-day feast
70.17 Betwux þisre spræce sceal se rimre geþencean þæt he gedó
Amid this speech shall the reckoner consider that he bring-about
þæt Februarius monð þy geare hæbbe þrittig nihta ealdne
that February month in-that year have thirty nights old
monan, beo he þær þær he beo nigon ⁊ twentig nihta eald
moon be he there where he be nine and twenty nights old
geendod, gif he byð beforan þam intercalatum uel interpolatum
ended if he is before the intercalated or interpolated
diem, þæt ys gif he byð beforan þam gesettan dæge, oððe
day that is if he is before the set day or
he byð betwynan þam gelogodan dæge, þæt ys bissextus.
he is between the lodged day that is bissextile
70.24 Vnderstand þu geonglic þæt ic wyð þe nu gerunige. Þes dæg
Understand thou youthful what I with thee now whisper This day
gedeð æfter þæs monan ryne, gyf hyt byð communis gear,
brings-about after of-the moon course if it is common year
þæt þy geare beoð þreohund daga ⁊ fif ⁊ [fiftig]. Gyf
that in-that year are three-hundred days and five and fifty If
hyt byð embolismaris oððe embolismus, þæt ys eall án, þænne
it is embolismaris or embolismus that is all one then
beoð þy geare þreohund daga ⁊ fif ⁊ hundeahtatig daga.
are in-that year three-hundred days and five and eighty days

Þæt ys wislice to witanne, þæt bissextus, þe we ymbe synd
That is wisely to know that bissextile which we about are
sprecende, þæt he gebyrað ægðer ge to þære sunnan ryne
speaking that he belongs each both to of-the sun course
ge tó þæs monan. Soðlice gif man forwyrnð þam worigendan
and to of-the moon Truly if one denies to-the wandering
monan (þæt is) quadrans, þæt ys lunam .xxx. þanne byð
moon that is quadrans that is moon thirty then is
mycel gedwyld on þam Easterlican termene; þæt gewyrð þæt
great error in the Easter term that happens that
man hæfð lunam .xiiii. anum dæge ær his riht þegenscipe sý.
one has moon fourteen by-one day before his right service be
Ac seo ræding pingð þæne scoliere mid scearpum pricele, þe
But the reading pricks the scholar with sharp goad which
þus ys awriten on þam bocfelle: ‘Gemun ðu, la rædere, þæt
thus is written on the parchment Remember thou O reader that
þu gedó þy feorðan geare þæt Februarius monð hæbbe
thou bring-about in-the fourth year that February month have
þrittig nihta ealdne monan, ⁊ gedó þæt Martius hæbbe
thirty nights old moon and bring-about that March have
eallswa, þy læs þe þæt Easterlice gescead ahwar tealtrige.’ ⁊
just-as the less that the Easter reckoning anywhere totter and
þæt we myngiað geþungene ⁊ iunge þæt hig gedón þæt
that we remind experienced and young that they bring-about that
Martius (mona ylde) hæbbe .xxx. nihta ealdne monan, swa
March of-moon age have thirty nights old moon so
swa his gewuna ys, þæt he natoðæshwón of his wege acyrre,
as his custom is that he not-at-all from his way turn
forþan he ys mundbora ⁊ rihtlicost gewurðod ealra monða.
because he is protector and most-rightly honored of-all months

After the bissextile comes the moon's leap, the saltus, by which the moon drops a day in nineteen years. Bede's Latin works out the hour, point, and nineteenth of a point a year, and Byrhtferth sets it in English and names the dates on which different nations keep the leap. He then walks through March: the limits of Easter, the days of creation from the fifteenth kalends of April, the angels, Gabriel sent to Mary, and Christ's rising, then April through October with their days, hours, and signs.

72.16 Nu us þingð genoh þæt we ymbe þæs bissextus wurðscipe
Now to-us seems enough that we about of-the bissextile honor
habbað þus gemótod, ⁊ ymbe his gerena manega þing
have thus discussed and about his mysteries many things
gehrepod. Gif hwylcum cnihte lyste ma þinga ⁊ deopra
touched If to-any youth it-pleases more of-things and deeper
gesetnyssa be him witan þonne we her habbað gebréued,
treatises about him to-know than we here have abridged
þonne ræde he þæs eadigan weres getingnyssa, Bedan, þæs
then let-read he of-the blessed man eloquences of-Bede of-the
æðelan boceres, oððe Rabanes, þe wel gehende án asmeadun
noble scholar or of-Rabanus who well handy one investigated
ymbe þisum cræfte.
about this craft

72.23 Nu we ealles ymbe þæs monan ylde spræce habbað, ⁊
Now we altogether about of-the moon age speech have and
ymbe þære sunnan ryne manega þing geradlice atrahtnod,
about of-the sun course many things fittingly expounded
us þingð wel beheflic, þæt we on þisre stowe ymbe þæne
to-us seems well needful that we in this place about the
saltus lunę, þæt ys ymbe þæs monan hlyp, wurdliun, ⁊
saltus lunae that is about of-the moon leap speak and
hine gehandlion eallswa bóclice weras willað habban ⁊
him handle just-as bookish men will have and

healdan, þæt we beon wise ȝ wære þæt we nahwar ne
hold that we be wise and wary that we nowhere —
gán of lage, þe læs us gesceamige beforan þæs cynges
go from law the less to-us shame before of-the king
dugoðe. Vton ærest gleawlice swyðe witan hwæt he sy to
retinue Let-us first wisely very know what he be for
soðe, ȝ hwanon he come, ȝ hwæt he dó on þam geríme,
sooth and whence he came and what he do in the reckoning
oððe hwy he sy swa gehaten, oððe hwa hine gemette, oððe
or why he be so called or who him found or
hine þæs wurðscipes cuðe, þæt he sceolde gestandan on
him of-the honor knew that he should stand in
þam rímcræfte. Ic wát gere þæt he ys þeodscipes wyrðe.
the reckoning-craft I know readily that he is of-nation worthy
Ðes saltus, þæt ys þes monan oferhlyp, he wyxst wundorlice 72.36
This saltus that is of-this moon overleap he grows wondrously
æfter boccræfte, eallswa ic nu cyðan wylle, lyste þam
after book-craft just-as I now make-known will let-it-please those
þe lyste þisne cræft leornian. Hu mihte hyt beon, lá
whom pleases this craft to-learn How could it be O
wynsuma leornere, þæt binnan nigontyne wintrum wurde
pleasant learner that within nineteen winters were
an dæg gelytlod of þæs monan ylde, gyf þæt ne dyde
one day lessened from of-the moon age if that not did
þæs monan swyftnys lytlum ȝ lytlum þurh þa nigontyne
of-the moon swiftness little and little through the nineteen
gear yrnende ȝ þæne saltus wyrcende?
years running and the leap working
Þas þing we wyllað openlicor gecyðan, gýme se ðe wylle. 74.7
These things we will more-openly make-known let-heed he who will
Eallswa þære sunnan lætnys binnan feower geara fæce
Just-as of-the sun slowness within four of-years space

gewyrcð ænne dæg, swa, þæsðe bec secgað, þa nigontyne
makes one day as that books say the nineteen
gear gedóð þæt án dæg mid þære nihte adwinð ⁊, swylce
years bring-about that one day with the night dwindles and as-if
ic swa cweðe, to nahte gewyrð …
I so say to naught comes …
74.12 Kynewyrðe ræd hyt ys geþuht, ⁊ trumlic, þæt we binnan
Royal counsel it is thought and firm that we within
þissum cafertune onmang þisre spræce …
this court amid this speech …
74.14 Hyt wæs wundorlic Moyses geteldgehliwung þæt Beda,
It was wonderful of-Moses tabernacle-shelter that Bede
se æglæca lareow, mæge to gebugan, ⁊ gesyttan fægere
the formidable teacher might to bow and sit fairly
gebolstrod, ⁊ us glædum mode geswutelian þa þing þe
bolstered and to-us with-glad mind reveal the things which
him cvðe synt. We lætað þæt se getiddusta wer her sitte,
to-him known are We let that the most-learned man here sit
nu we his gewritu smeagað. He cwæð on þære bóc, þe he
now we his writings consider He said in the book which he
gesette be gerímcræfte, ⁊ hig De Temporibus genemde, þus:
set about reckoning-craft and it De Temporibus named thus
'Constat enim quia diminutio illa atque ablatio diei unius
It-stands for that diminution that and removal of-day one
quę, quo⟨quo⟩modo agitur, per denos atque nouenos annos
which in-whatever-way is-done through ten and nine years
conficitur. Hora per annos singulos et uno puncto et
is-completed The-hour through years each and by-one point and
nonadecima parte unius puncti augetur. Dies namque .xxiiii.
the-nineteenth part of-one point is-increased The-day for twenty-four
habet horas, e quibus cum .xcem et nouem totidem annis
has hours out-of which when ten and nine to-as-many years

circuli decennouenalis distribueris, remanent quinque;
of-the-circle nineteen-year thou-shalt-have-distributed remain five
h[a]s per [quattuor] multiplica, quia uidelicet hora quattuor
these through four multiply because namely the-hour of-four
punctis constat; ⟨fiunt .xx.⟩; da singulos singulis annis, et
points consists make twenty give one to-each year and
remanet unus. Hunc diuide per .xix., ⟨et⟩ uidebis quod
remains one This divide through nineteen and thou-wilt-see that
ad saltum lune complendum, ut diximus, annuatim hora
for the-leap of-the-moon to-be-completed as we-said yearly an-hour
et punctus et nonadecima pars puncti unius accrescit.'
and a-point and the-nineteenth part of-point one grows
Nu hæfð se eadiga wer us geopenod ymbe þæs saltus 76.7
Now has the blessed man to-us opened about of-the leap
weaxunge, ac þæt soðre ys to cweðenne ymbe his wanunge.
growing but that truer is to say about his waning
Þas þing synt earfoðe on Englisc to secganne, ac we wyllað
These things are hard in English to say but we will
þurh Cristes fultum hig onwreon swa wel swa we betst
through of-Christ help them uncover as well as we best
magon, ⁊ þas meregrota þam beforan lecgan þe þisra
can and these pearls to-those before lay who these
þinga gyman wyllað. Þæs anes dæges wanung, hu he⟨o⟩ byð
things heed will Of-the one day waning how she is
geworden binnan nigontyne wintrum, we wyllað gecyðan. Ælce
come-about within nineteen winters we will make-known Each
geare wanað án tid ⁊ an prica ⁊ se nigonteoða dæl anes
year wanes one hour and one point and the nineteenth part of-one
prican. Se dæg hæfð feower ⁊ twentig tida: þonne we þas
point The day has four and twenty hours when we these
tida todælað ⁊ ælcum geare gyfað ane tid on þam circule þe
hours divide and to-each year give one hour in the circle which

yrnð nigontyne gear, þonne beoð þær fif to lafe. Vnderstand,
runs nineteen years then are there five to remnant Understand
la rædere, hwæt seo ræding cwyð: H[a]s per [quattuor]
O reader what the reading says These through four
multuplica. [Feower] siðon fife beoð (fif ⁊) twentig; ⁊ seo
multiply Four times five are five and twenty and the
tíd stent on feower pricon. Gyf ælcum geare ænne prican;
hour stands on four points Give to-each year one point
þonne gýt þær byð án to láfe. Todæl þæt án wærlice, ⁊
then yet there is one to remnant Divide that one warily and
gyf ælcum geare swa hyt gán wyle; þænne binnan nigontyne
give to-each year as it go will then within nineteen
wintrum hyt getimað þæt se dæg ⁊ seo niht ateorað, þæt
winters it happens that the day and the night fail that
ys þæt þa feower ⁊ twentig tida to nanum þinge gewurðað.
is that the four and twenty hours to no thing come
76.27 W[e] cwædon ár, eall swa þære sunnan slecnys acenð anne
We said before all so of-the sun slowness brings-forth one
dæg ⁊ ane niht æfre binnan feower wintrum, swa eac þæs
day and one night ever within four winters so also of-the
monan swyftnys awyrpð út anne dæg ⁊ ane niht æfre ymbe
moon swiftness casts out one day and one night ever about
nigontyne gear, ⁊ se dæg ys gehaten saltus lunę, þæt ys þæs
nineteen years and the day is called saltus lunae that is of-the
monan hlyp, forþan he oferhlypð anne dæg, swylce ic þis dó
moon leap because he overleaps one day as-if I this make
to bysne: On þam nigonteoðan geare byð luna prima on .iiii.
for example In the nineteenth year is moon first on four
kł. Februarius, ⁊ luna secunda on .iii. kł., ⁊ luna .iii.
kalends of-February and moon second on three kalends and moon three
on pridie kł. On kł. Septembris, ne cweð þu luna
on the-day-before kalends On kalends of-September not say thou moon

quarta, ac wel gleawlice cweð luna quinta; þonne gewyrcst
fourth but well wisely say moon fifth then makest
ðu saltum. Swa near þam nigonteoðan geare, swa byð se
thou saltum So nearer to-the nineteenth year so is the
niwa mona bradra gesewen. Se mona wæs æt fruman on
new moon broader seen The moon was at beginning at
æfen gesceapen, ⁊ æfre syððan on æfen byð his ylde awend.
evening created and ever since at evening is his age turned
Æfter sumum þeodscipum byð þes saltus on .xv. kł. 78.7
After some nations is this leap on fifteen kalends
Decembris; Grecas hine healdað on .xi. kł. Aprelis, ⁊
of-December Greeks him hold on eleven kalends of-April and
Dionisius abbud hine heold on .xv. kł. Mai. Egiptisce
Dionysius abbot him held on fifteen kalends of-May Egyptian
þeoda hine healdað on .vi. kł. October: Romani ⁊
peoples him hold on six kalends of-October Romans and
Englisce þeoda hine healdað on kł. September, swa we
English peoples him hold on kalends of-September as we
herbufan smeaþanclice awriten habbað.
hereabove thoughtfully written have
Nu we habbað be þam bissextum ⁊ þam saltum gemótud ⁊ 78.13
Now we have about the bissextile and the saltus discussed and
be Ianuarium ⁊ Februarium manega þing gehrepode, nu wylle
about January and February many things touched now will
we for iungra manna þingon furðor ure spræce aþenian. Oft seo
we for of-young men sake further our speech stretch Often the
brodige henn, þeah heo sarlice cloccige, heo tospræt hyre fyðera
brooding hen though she sorely cluck she spreads her feathers
⁊ þa briddas gewyrmð; swa we þenceað iunglingas to frefrianne
and the chicks warms so we think youths to comfort

mid þissere lare. Crissimon ys þis tacen geciged, ⁊ man
with this teaching Chrismon is this sign called and one
hyt mæg settan to gewitnysse locahwær þam writere geþince.
it can set for witness wherever to-the writer seem
78.23 Đeah ealle þa monðas synd mid mislicre blisse ⁊ wurðscipe
Though all the months are with various bliss and honor
geglengde, þeah is Martius swyðost. He hæfð án ⁊ þrittig
adorned yet is March most He has one and thirty
daga æfter þære sunnan ryne, ⁊ æfter þæs monan þrittig,
days after of-the sun course and after of-the moon thirty
⁊ se þridda ⁊ eac se feorða embolismus byð on him.
and the third and also the fourth embolism is in him
Se monð þe byð embolismus, he sceal habban .xxx.tig
The month which is embolism he shall have thirty
daga, ⁊ he geicð þæt gér wel trumlice, þæt þæs geares
days and he increases the year well firmly that of-the year
beoð þreottyne monðas fram þære Easterlican tide þæt heo
are thirteen months from the Easter tide until she
eft cume. Þu scealt gýman swyðe georne hwænne .viii. id.
again come Thou shalt heed very eagerly when eight ides
Martius gá on tún, ⁊ loca swyðe georne hwær beo luna
of-March go into town and look very eagerly where be moon
prima þæræfter, ⁊ wite þæt he gebyrað to þære Easterlican
first thereafter and know that he belongs to the Easter
tide. ⁊ hawa swyðe scearplice hwær sy .xii. kł. Aprelis, ⁊
tide and look very sharply where be twelve kalends of-April and
wite þu to soðe þæt Easterdæges terminus ne mæg beon ær
know thou for sooth that of-Easter-day term not can be before
þam datarum, þæt ys ær þam dæge, ne begeondan .xiiii.
the datarum that is before the day nor beyond fourteen
kł. Mai. ⁊ wite þu mid fullum gesceade, þæt Easterdæg
kalends of-May and know thou with full reckoning that Easter-day

ne mæg beon ǽr .xi. kł. Apīrl., ne begeondan .vii. kł.
not can be before eleven kalends of-April nor beyond seven kalends
Mai. Ðis tacen bið gesett þær þa deopan þing beoð unkydde.
of-May This sign is set where the deep things are unknown
On þissum monðe gesceop God Ælmihtig ealle gesceafta 80.15
In this month created God Almighty all creatures
gesewenlice ȝ ungesewenlice. He cwæð, 'Gewurðe leoht!'
visible and invisible He said Let-be light
ȝ hyt gewearð. Se dæg wæs on .xv. kł. Aprelis. On
and it became The day was on fifteen kalends of-April On
þam oðrum dæge, He geworhte firmamentum, þæt ys þeos
the second day He wrought firmament that is this
heofon. Heo ys gesewenlic ȝ lichamlic, ac swaþeah we
heaven She is visible and bodily but nevertheless we
ne magon hig næfre geseon for þære fyrlenan heahnysse.
not can her ever see for the distant height
Seo heofon bel[yc]ð on hyre bosme ealne middaneard, ȝ
The heaven encloses in her bosom all the-world and
heo æfre tyrnð onbutan us. Heo ys swyftre þonne ænig
she ever turns about us She is swifter than any
mylenhwiol, eall swa deop under þisre eorðan swa heo ys
mill-wheel all as deep under this earth as she is
bufan. Eall heo ys synewealt ȝ ansund, ȝ mid steorrum
above All she is round and whole and with stars
amet. Soðlice þa oðre heofenan, þe bufan hyre synt ȝ
painted Truly the other heavens which above her are and
beneoðan, synt ungesewenlice ȝ mannum ⟨un⟩asmeagendlice.
beneath are invisible and to-men inscrutable
Synd swa þeah ma heofena, swa swa se witega cwyð: Celi
Are so though more heavens so as the prophet says Heavens
celorum. Þas heofona tacniað þa apostolas ȝ þa witegan:
of-heavens These heavens betoken the apostles and the prophets

be heom ys gecweden: Celi enarrant gloriam Dei.
about them is said The-heavens declare the-glory of-God
On þam þriddan dæge, þæt ys on .xiii. kł. Aprelis, He
On the third day that is on thirteen kalends of-April He
gesceop ealle trywcynna ⁊ ealle grennyssa. On þam feorðan
created all tree-kinds and all greenery On the fourth
dæge, þæt ys on .xii. kł. Aprelis, He gesceop sunnan
day that is on twelve kalends of-April He created sun
⁊ monan ⁊ steorran ⁊ ealle tungla, ⁊ on ærne mergen
and moon and stars and all stars and at early morning
þæs dæges up arás seo beorhte sunne riht on eastende þære
of-the day up arose the bright sun right in east-end of-the
heofon⟨e⟩, ⁊ þæne monan þæs ylcan æfenes He gesette on
heaven and the moon on-that same evening He set in
þære ylcan stowe, ⁊ he wæs full swa swa he byð þonne he
the same place and he was full so as he is when he
byð fiftyne nihta eald. Þæne forman dæg þisre worulde man
is fifteen nights old The first day of-this world one
mæg findan, swa ic herbufan cwæð, þurh þæs lengtenlican
can find as I hereabove said through of-the vernal
emnihtes dæg, forþon se emnihtes dæg ys se feorða dæg
equinox day because the of-equinox day is the fourth day
þissere worulde ⟨gescapennysse⟩ Þry dagas wæron ær þam
of-this world creation Three days were before the
dæge butan sunnan ⁊ monan ⁊ eallum steorrum. On þam
day without sun and moon and all stars On the
fiftan dæge, þæt ys on .xi. kł., He gescop eall wyrmcynn
fifth day that is on eleven kalends He created all worm-kind
⁊ creopende ⁊ fleogende ⁊ swymmende ⁊ slincgende
and creeping and flying and swimming and crawling
⁊ þa myclan hwælas ⁊ þa lytlan sprottas ⁊ eall fiskynn
and the great whales and the little sprats and all fish-kind

on myslicum ⁊ mænigfealdum hiwum. On þam syxtan
in various and manifold shapes On the sixth
dæge, þæt ys on .x. kł. Aprelis, He gescop eall deorcynn
day that is on ten kalends of-April He created all beast-kind
⁊ ealle nytenu þe on feower fotum gáð ⁊ þæne man,
and all cattle which on four feet go and the man
Adam ⁊ Euan, ⁊ þa He gebletsode. On þam seofoðan
Adam and Eve and them He blessed On the seventh
dæge, He geendode His weorc, þæt ys .ix. kł. Aprelis,
day He ended His work that is nine kalends of-April
⁊ seo wucu wæs agán, ⁊ He gebletsode þæne dæg.
and the week was gone and He blessed the day
Se eahtoða dæg cóm þa æfter þam seofoðan ⁊ gewearð to 82.25
The eighth day came then after the seventh and became to
þam þæs dæges þe wæs .viii. kł. Aprelis. Se dæg wæs
the of-the day which was eight kalends of-April The day was
amearcod on Godes foresceawunge. On þam dæge wæron
marked in of-God providence On the day were
englas gesceapene; on þam dæge wæs se heahengel Gabriel
angels created on the day was the archangel Gabriel
asend to Sancta Maria; on þam dæge Godes gast cóm
sent to Saint Mary on the day of-God spirit came
to mancynne. He ys halig sunnadæg: þonne ealle dagas
to mankind He is holy Sunday when all days
ateoriað, þonne þurhwunað he áá on his symbelnysse. He
fail then endures he ever in his festivity He
ys engla bliss ⁊ ealra haligra éce frofor.
is of-angels bliss and of-all saints eternal comfort

84.4 God þrowode on þissum monðe, ⁊ He aras of deaðe
God suffered in this month and He arose from death
⁊ He Hine ætywde His leorningcnihtum on þam datarum
and He Himself showed to-His disciples on the datarum
þe we rædað .vi. kł. Aprelis.
which we read six kalends of-April
84.7 Be dæle we habbað gehrepod Martius monð; nu wylle
In part we have touched March month now will
we ymbe Aprilis wurðscipe wurdlian. He ys mid manegum
we about of-April honor speak He is with many
þingum gefrætwod. An þæra þinga ys þæt we sceolon witan
things adorned One of-the things is that we must know
mid fullum gesceade hwær þæs monan niwnys beo on Martio
with full reckoning where of-the moon newness be in March
up asprungen, ⁊ oðer þæt we sceolon witan hwær he
up sprung and second that we must know where he
beo .xiiii.ma æfter þære emnihte, ⁊ þridde þæt we sceolon
be fourteenth after the equinox and third that we must
healdan þa Eastertid on þære þriddan wucan, ⁊ feorðe þing
keep the Eastertide in the third week and fourth thing
ys þæt we anbydion þæs sunnandæges ⁊ se mona ne beo
is that we await the Sunday and the moon not be
þy dæges na læssa þonne fiftyne nihta ne þæs dæges
on-that day — less than fifteen nights nor on-that day
na yldra þonne án ⁊ twentig nihta. On þissum monðe
— older than one and twenty nights In this month
oft byð seo Easterlice tíd gehealden, ⁊ on pridie noñ.
often is the Easter tide kept and on the-day-before nones
Aprelis byð geendod se þridda embolismus ⁊ se seofoða.
of-April is ended the third embolism and the seventh
⁊ on noñ Aprilis byð se forma termen on þam circule þe
and on nones of-April is the first term in the circle which

ys decennouenalis oððe pascalis gehaten. ⁊ on .xv. kł.
is decennouenalis or pascalis called and on fifteen kalends
Mai gæð seo sunne on þæt tacen þe ys Taurus geciged.
of-May goes the sun into the sign which is Taurus called
Easterdæg ne mæg beon næfre ær .xi. kł. Aprelis ne 84.23
Easter-day not can be ever before eleven kalends of-April nor
æfter .vii. kł. Mai. Þeah se mona beo .xiiii. nihta eald
after seven kalends of-May Though the moon be fourteen nights old
ær .xi. kł. Aprelis oððe æfter .vii. kł. Mai, wite þu
before eleven kalends of-April or after seven kalends of-May know thou
to soðe þæt he ne gebyrað to þære Easterlican tide.
for sooth that he not belongs to the Easter tide
Þes monð hæfð týn tida on niht ⁊ .xiiii. on dæg. 84.28
This month has ten hours in night and fourteen in day
Vton nu heræfter sceortlice sprecan ymbe Maium. Þeah he 86.1
Let-us now hereafter shortly speak about May Though he
wynsumlice blowe ⁊ blædnyssa fægere geyppe, seo Easterlice
pleasantly blossom and fruits fairly display the Easter
tíd hine wynsumlicor gefrætwað. Maius hæfð án ⁊ þrittig
tide him more-pleasantly adorns May has one and thirty
daga, ⁊ on þam nigoðan dæge sumor gæð on tún, ⁊ on þam
days and on the ninth day summer goes into town and on the
eahtateoðan dæge seo sunne gæð on þam tacne þe ys Gemini
eighteenth day the sun goes into the sign which is Gemini
genemned: ⁊ he hæfð eahta tida on niht ⁊ syxtyne on dæg.
named and he has eight hours in night and sixteen in day
Æfter him Iunius sihð to mancynne; ⁊ he hæfð þrittig daga, 86.8
After him June looks to mankind and he has thirty days
⁊ wel gelóme byð Pentecosten on him geendod. ⁊ seo
and well often is Pentecost in him ended and the
sunne gæð on þam tacne þe ys Cancer gehaten. ⁊ on .xii.
sun goes into the sign which is Cancer called and on twelve

kł. Iulius byð sunstede, þæt ys on Lyden solstitium ⁊ on
kalends of-July is solstice that is in Latin solstitium and in
Englisc mid-sumor. Twegen sunstedas synd ⁊ twa emniht
English mid-summer Two solstices are and two equinoxes
on þam twelf monðum, ⁊ twelf tacna, ⁊ feower timan, ⁊
in the twelve months and twelve signs and four seasons and
feower ylda on mankynne, ⁊ feower stafas on Adames naman,
four ages in mankind and four letters in of-Adam name
⁊ feower gesceaft. Ealle þas þing we wyllað her amearkian,
and four elements All these things we will here mark
þæt se iunga preost mæge beon þe wisra, þe he þas þing
that the young priest can be the wiser that he these things
gesihð. Eac her ys geswutelod Godes nama, þæt ys Deus.
sees Also here is made-clear of-God name that is Deus
86.20 Æfter Iunium cymð Iulius: he hæfð án ⁊ þrittig daga æfter
After June comes July he has one and thirty days after
þære sunnan ryne, ⁊ æfter þæs monan þrittig: ⁊ .xv. kł.
of-the sun course and after of-the moon thirty and fifteen kalends
Augustus gæð seo sunne on þæt tacen þe ys genemned Leo.
of-August goes the sun into the sign which is named Leo
86.24 ⁊ ymbe fiftyne niht Agustus sihð to mannum mid
And about fifteen nights August looks to men with
genihtsumum hærfeste; ⁊ autumnus, þæt ys hærfesttima, cymð
abundant harvest and autumnus that is harvest-time comes
to mancynne binnan seofon nihta fyrste. ⁊ þes monð hæfð án
to mankind within seven of-nights space and this month has one
⁊ þrittig nihta æfter þære sunnan ryne, ⁊ nigon ⁊ twentig
and thirty nights after of-the sun course and nine and twenty
æfter þæs monan: ⁊ seo sunne gæð on þæt tacen þe hatte
after of-the moon and the sun goes into the sign which is-called
Virgo on xv kł. Septembris; ⁊ seo niht hæfð tyn tida
Virgo on fifteen kalends of-September and the night has ten hours

ȝ se dæg feowertyne; ȝ se saltus lune, þæt ys þæs monan
and the day fourteen and the saltus lunae that is of-the moon
hlyp, byð betwyx pridie kł. [Agusti] ȝ betwyx kł.
leap is between the-day-before kalends of-August and between kalends
September hæfð þrittig daga æfter þære sunnan ryne, ȝ eall 88.4
September has thirty days after of-the sun course and all
swa æfter þæs monan; ȝ seo sunne gæð on þæt tacen þe
so after of-the moon and the sun goes into the sign which
hatte Libra, on .xv. kł. Octobris; ȝ seo emniht byð þæræfter
is-called Libra on fifteen kalends of-October and the equinox is thereafter
on .xii. kł. Octobris, eall swa we hyt habbað amearcod her
on twelve kalends of-October all so we it have marked here
beforan; ȝ þes monð hæfð twelf tida on þære nihte þe seo
before and this month has twelve hours in the night which the
emniht byð, ȝ twelf on dæg. Syððan langað seo niht ȝ
equinox is and twelve in day Afterward lengthens the night and
wanað se dæg eall þæt .xii.ma kł. Ianuarii cymð to mancynne.
wanes the day until that twelfth kalends of-January comes to mankind
October hæfð án ȝ þrittig daga æfter þære sunnan ryne, 88.12
October has one and thirty days after of-the sun course
ȝ æfter þæs monan þrittig: ȝ seo sunne gæð on .xv.
and after of-the moon thirty and the sun goes on fifteen
kł. Nouember on þæt tacen þe hatte Scorpio: ȝ þes
kalends of-November into the sign which is-called Scorpio and this
monð hæfð feowertyne tida on niht ȝ .x. on dæge.
month has fourteen hours in night and ten in day

November and December close the year's months, with their hours and ember fasts, and the months that keep thirty-day moons are named. The four seasons, elements, and virtues are set out. Byrhtferth turns to the grammarians' craft: synaloepha, the parts of speech, barbarism, solecism, figures, and the caesuras of verse, and the scholars' saltus in scansion. He then begins the seven readings on the embolismic years, explaining the first three and why the moon must keep one age on the kalends of April and May.

88.16 Heræfter cymð Nouember mærlice geglenged to mancynne; ⁊
Hereafter comes November gloriously adorned to mankind and
he hæfð þrittig daga æfter þære sunnan ryne, ⁊ eall swa æfter
he has thirty days after of-the sun course and all so after
þæs monan; ⁊ seo sunne gæð on .xv. kł. December on þæt
of-the moon and the sun goes on fifteen kalends of-December into the
tacen þe ys Sagittarius genemned; ⁊ heræfter cymð kł.
sign which is Sagittarius named and hereafter comes kalends
Decembris. He hæfð án ⁊ þrittig daga æfter þære sunnan ryne,
of-December He has one and thirty days after of-the sun course
⁊ æfter þæs monan .ix. ⁊ twentig; ⁊ seo sunne gæð on
and after of-the moon nine and twenty and the sun goes on
.xv. kł. Ianuarii on þæt tacen þe hatte Capricornus; ⁊ þæt
fifteen kalends of-January into the sign which is-called Capricornus and the
ymbrenfæsten byð on þissum monðe, ⁊ hyt sceal beon gefæst
ember-fast is in this month and it shall be fasted
onsundron. Gyf middeswintres mæssedæg byð on Sunnandæg,
apart If of-midwinter mass-day is on Sunday
þonne sceal man fæstan on þam ærran Sæternesdæge. Þes
then shall one fast on the earlier Saturday This
monð hæfð eahtatyne tida on niht ⁊ syx on dæg.
month has eighteen hours in night and six in day

Þas twelf monðas þe we habbað ymbe gereht, hig habbað 88.28
These twelve months which we have about reckoned they have
ealra daga þreohund daga ȝ fif ȝ syxtig daga ȝ syx
of-all days three-hundred days and five and sixty days and six
tida, þæt ys twa ȝ fiftig wucan. Ealle þas monðas habbað
hours that is two and fifty weeks All these months have
ætgædere eahta þusend tida ȝ seofonhund tida ȝ ⟨syx ȝ
together eight thousand hours and seven-hundred hours and six and
syxtig⟩ tida. Se monð þe hæfð þrittig daga ȝ anne dæg, he
sixty hours The month which has thirty days and one day he
hæfð seofonhund tida ȝ feower ȝ feowertig. Swa Ianuarius
has seven-hundred hours and four and forty So January
ȝ Martius ȝ Maius ȝ Iulius, Augustus, October ȝ
and March and May and July August October and
December — þas habbað swa fela swa we nu cwædon. Aprelis,
December these have so many as we now said April
Iunius, September ȝ Nouember habbað feower ȝ twentig læs:
June September and November have four and twenty less
ȝ Februarius, forðon he ys se læsta ȝ he hæfð twegra daga
and February because he is the least and he has by-two days
læs þonne þa oðre, forþon he forlæt [eahta] ȝ feowertig tida.
less than the others because he lets-go eight and forty hours
Heræfter we wyllað eow amearkian hwylce monðas habbað 90.11
Hereafter we will to-you mark which months have
þrittig nihta ealdne monan, hwylce nigon ȝ twentig. Ianuarius,
thirty nights old moon which nine and twenty January
Martius, Maius, Iulius, September, Nouember — þa sceolon
March May July September November they must
habban þrittig nihta ealdne monan, buton hyt awende se
have thirty nights old moon unless it turn the
mihtiga embolismus. Hyt getimað þæt se embolismus byð on
mighty embolism It happens that the embolism is on

kł. Decembris, þæt ys on þam monðe þonne sceal he habban
kalends of-December that is in the month then shall he have
þrittig nihta ealdne monan agen gecynde, ⁊ Ianuarius þurh
thirty nights old moon own nature and January through
gewunan, ⁊ Februarius for þan bissextus, þe æfre binnan
custom and February for that bissextile which ever within
þam feorðan geare cymð mid gewisse, ⁊ Martius sceal habban
the fourth year comes with certainty and March shall have
þrittig nihta ealdne monan forþam hyt him swa gedihte mid
thirty nights old moon because it to-him so ordained with
fulre mihte se ðe mid eallum gesceade þa þing gegaderode.
full might he who with all reckoning the things gathered
90.24 Þæt sceolon preostas witan mid fullum geráde, þæt feower
That must priests know with full skill that four
ymbrenfæstenu beoð on twelf monðum, eall swa feower timan
ember-fasts are in twelve months all so four seasons
beoð ⁊ feower ylda ⁊ twegen sunstedas ⁊ twa emniht.
are and four ages and two solstices and two equinoxes
90.28 Her synd þæra twelf monða naman awritene.
Here are of-the twelve months names written
90.29 Ðas þing we underwriðað mid þrim swerum, þa synd
These things we support with three columns which are
fægere geciged, swa þa fótstanas wynsumlice geswuteliað
fairly called as the foot-stones pleasantly make-clear
þam þe hig sceawiað.
to-those who them behold
90.32 Ymbe þa feower timan we wyllað cyðan iungum preostum
About the four seasons we will make-known to-young priests
ma þinga, þæt hig magon þe ranclicor þas þing heora clericum
more of-things that they can the more-boldly these things to-their clerics
geswutelian. Ver ys lengtentima, ⁊ he gæð to tune on .vii.
reveal Ver is springtime and he goes to town on seven

id̄. Februarii; ȝ he byð wǽt ȝ wearm; ȝ þry monðas he
ides of-February and he is wet and warm and three months he
byð betwux mannum; ȝ he hæfð án ȝ hundnigontig daga;
is among men and he has one and ninety days
ȝ he hæfð emniht. Se oðer tima hatte æstas, þæt byð
and he has equinox The second season is-called aestas that is
sumor. On lengtentima⟨n⟩ springað oððe greniað wæstmas,
summer In springtime spring or grow-green fruits
ȝ on sumera hig weaxað, ȝ on hærfest hig rípiað. Sumor
and in summer they grow and in harvest they ripen Summer
byð wearm ȝ drigge; ȝ þes tima byð þry monðas, ȝ he
is warm and dry and this season is three months and he
hæfð hundnigontig daga; ȝ he gæð to mannum on .vii. id̄.
has ninety days and he goes to men on seven ides
Mai; ȝ he hæfð sunstede. Se þridda tima ys autumnus on
of-May and he has solstice The third season is autumnus in
Lyden gecweden, ȝ on Englisc hærfest: boceras getrahtniað
Latin called and in English harvest scholars expound
þæne naman for þære ripunge oððe for þære gaderunge.
the name for the ripening or for the gathering
Hig cweðað: Autumnus propter autumationem uel propter
They say Autumn for increase or for
maturitatem. Se gæð on .vii. id. Augusti to túne; ȝ he byð
ripeness He goes on seven ides of-August to town and he is
þry monðas; ȝ he hæfð emniht; ȝ he hæfð hundnigontig
three months and he has equinox and he has ninety
daga; ȝ he byð drigge ȝ ceald. Se feorða tima ys genemned
days and he is dry and cold The fourth season is named
hiemps on Lyden ȝ winter on Englisc. He hæfð sunstede,
hiemps in Latin and winter in English He has solstice
ȝ twa ȝ hundnigontig daga; ȝ he byð þry monðas; ȝ
and two and ninety days and he is three months and

he byð ceald ⁊ wǽt. Eall swa þas feower timan synd on
he is cold and wet All so these four seasons are in
þam gerime amearcod swa hig eac wrixliað wyð mancynne.
the reckoning marked so they also change with mankind
92.21 Eac ys þam preoste to witanne þæt þes middaneard stent
Also is to-the priest to know that this world stands
on feower gesceaftum underwryðed, ⁊ eac mid feower
on four elements supported and also with four
mægenþrymmum gefrætwod. Þa feower gesceaft synd þus
virtues adorned The four elements are thus
geciged: ær, ignis, aqua, terra; ⁊ þa feower mægna þus
called air fire water earth and the four virtues thus
synd genemned: iustitia, prudentia, temperantia, fortitudo.
are named justice prudence temperance fortitude
⁊ þas þing we wyllað her amearkian.
and these things we will here mark
92.28 Hec figura multis formis donisque Dei sustentata uidetur.
This figure by-many forms and-gifts of-God supported seems
92.30 Fela we habbað gesett ⁊ manige þing gehrepod ymbe
Much we have set and many things touched about
þissum þingum, ⁊ gýt us gelustfullað þas þing to
these things and yet to-us it-pleases these things to
geopenianne. We witon þæt þære nǽddran attor ys þæs
open We know that of-the adder poison is of-the
mannes unhælo: swa þas þing þincað þam arasedun clericum
man sickness as these things seem to-the learned clerics
unweorðlice, ac þam þe þæt Lyden ne understandað —
unworthy but to-those who the Latin not understand
hig magon þe leohtlicor witan hwæt gerimcræft forstande.
they can the more-easily know what reckoning-craft avail

We cwædon herbufan hwanon se bissextus cymð, ⁊ 94.4
We said hereabove whence the bissextile comes and
manega þing we cyddon ymbe his fare; ⁊ þæræfter we
many things we made-known about his course and thereafter we
geswutelodon ymbe þæs saltus ⟨lune, þæt ys þæs monan⟩
made-clear about of-the saltus lunae that is of-the moon
hlyp, ⁊ hwanon he cymð, ⁊ hu he byð, ⁊ to hwan
leap and whence he comes and how he is and to what
he gewyrð binnan nigontyne wintrum we amearkodon. We
he comes within nineteen winters we marked We
wæron atende grimlice swyðe ær we mihton þas gerena
were inflamed grimly very before we could these mysteries
aspyrian, ac us cóm hrædlice fultum, we gelyfað of
track-down but to-us came quickly help we believe from
heofenum, swa hyt ræd ys þæt 'ælc æðele gife nyðerastihð
heaven as it read is that each noble gift descends
fram þam Fæder ealra leohta.' Eac me cóm stiðlice to
from the Father of-all lights Also to-me came strongly to
mode hu þa getyddusta⟨n⟩ boceras gewyrceað sinelimpha on
mind how the most-learned scholars make synaloepha in
heora uersum. Hwæt, hig ærest apinsiað wærlicum mode
their verses Lo they first ponder with-wary mind
þa naman ⁊ þa binaman ⁊ heora declinunga, ⁊ gymað
the nouns and the pronouns and their declensions and heed
hwylce naman geendiað on .a. oððe on .e., ⁊ eac hwylce
which nouns end in a or in e and also which
on .i. oððe on .o. oððe on .u. Of þissum fif uócales
in i or in o or in u Of these five vowels
wyrcað preostas heom anne circul. Syððan hig þa word
make priests to-them a circle After they the words
aginnað to aweganne mid þam biwordum, swylce ic þus
begin to weigh with the adverbs as-if I thus

cweðe: Byrhtferðus ipse scripsit bene, beneque docet ille
say Byrhtferth himself wrote well and-well teaches he
suis discipulis. Ðærto hig gewriðað þæne nymendan dæl ȝ
to-his disciples Thereto they bind the taking part and
gesamniað oððe geendebyrdiað þa gefegnyssa ȝ forsettað
gather or set-in-order the conjunctions and set-before
þæne dæl þære spræce þærto eacan, ȝ mid heora modes
the part of-the speech thereto in-addition and with of-their mind
gebetron witon wel, hwæt byð lamentum, carmen, & ue;
betters know well what is lamentum carmen and ue
euax ȝ euge hig ascrutniað ȝ to heora freondum ægðer
euax and euge they scrutinize and to their friends either
cweðað, þonne heom heora wise licað. Hig eac deoplice þa
say when to-them their manner pleases They also deeply the
stefna þæs lyftes swege gesleað, ȝ mid þære tungan clypole
voices of-the air sound strike and with of-the tongue clapper
þæne sweg gewynsumiað ȝ on feower wisan todælað, þæt
the sound make-pleasant and in four ways divide that
he beo cuð þam þe hig gehyrað. Hig eac tosceadað
he be known to-those who them hear They also distinguish
þæt stæfgefeg on þrym wisan geaplice swyðe. Barbarismum
the syllable in three ways shrewdly very Barbarism
hig wel snotorlice on heora gesetnysse forbugað, ȝ eac
they well wisely in their composition shun and also
barbar[o]léxin on Lydenre spræce hig forcyrrað. Se ðe his
barbarolexis in Latin speech they avoid He who his
agene spræce awyrt, he wyrcð barbarismum; swylce he
own speech corrupts he makes barbarism as-if he
cweðe, þu sót þær he sceolde cweðan, þu sott. Se ðe
say thou sot where he should say thou sott He who
sprycð on Frencisc ȝ þæt ne can ariht gecweðan, se wyrcð
speaks in French and that not can aright say he makes

barbaroléxin; swylce he cweðe, inter duos setles cadet homo,
barbarolexis as-if he say between two seats shall-fall man
þonne he sceolde cweðan, inter duos sedes. Wel gelome
when he should say between two seats Well often
hig aspyriað þæs solecismus unþeawas, þæt synd scema on
they track-down of-the solecism faults that are schemes in
Lyden, ⁊ on Englisc hiw; ⁊ eac hig prutlice gymað þæs
Latin and in English figures and also they proudly heed of-the
miotacismus gefleard; þa synd on Grecisc kakosyntheton
myotacism errors those are in Greek cacosyntheton
gecwedene ⟨⁊ synt on Lyden⟩ uitiosa compositio, ⁊ synt
called and are in Latin faulty composition and are
⟨on Englisc⟩ lyðre gesetnyssa; swylce ic þus cweðe: bonum
in English wicked compositions as-if I thus say good
aurum, ⟨iustum amicum⟩, þonne ic hyt sceolde þus todælan:
gold just friend when I it should thus divide
bonu aurum uel iustu amicum. Æfter þissum, hig gehleapað
good gold or just friend After this they leap
on metaplasum, þæt ys þæt hig gewurðiað heora spæce
on metaplasm that is that they honor their speech
⁊ heora meteruersa gesetnyssa, ⁊ cyrtenlice scemata lexeos
and of-their meter-verses compositions and neatly schemata lexeos
⁊ dianoeas ascrutniað. ⟨Scemata⟩ lexeos beoð þæra worda
and dianoeas scrutinize Schemata lexeos are of-the words
gesetnyssa, ⁊ di[a]noeas byð þæt andgit. Gebyriað þam
compositions and dianoeas is the sense It-belongs to-the
gleawestum witum to gymanne. ⟨Scemata⟩ lexeos gebyriað
wisest sages to heed Schemata lexeos belong
to þam bocerum þe beoð cyrtenlice getydde on þam cræfte.
to the scholars who are neatly learned in the craft
Hwæt, hi þa gemetu ⁊ þa gewuna⟨n⟩, þæt byð tropus on
Lo they the measures and the customs that is tropus in

Grecisc ⁊ mos on Lyden, geornlice awegað, þæt hig cunnon
Greek and mos in Latin eagerly weigh that they can
fægere todælan hwæt byð betwux ab animali ad animale ⁊
fairly distinguish what is between from animate to animate and
ab inanimal[i] ad inanimale ⁊ ab inanimali ad animale et
from inanimate to inanimate and from inanimate to animate and
ab ⟨animali ad inanimale⟩. Ða wynsume boceras, fægere hig
from animate to inanimate The pleasant scholars fairly they
todælað þa scansiones uel cesuras, þæt synd þa todælednyssa
distinguish the scansions or caesuras that are the divisions
on þam uersum: þa synd þus genemde: coniuncta,
in the verses which are thus named joined
dist[in]cta, mixta, diuisa, þæt synd geþeodde, toslitene,
distinct mixed divided that are joined torn
gemengde, todæled[e]. Þa todælednyssa on þam uersum synd
mixed divided The divisions in the verses are
feower, þæs ðe þa gleawe boceras tellað, ⁊ synd þus
four as that the wise scholars reckon and are thus
on Grecisc gecwedene: pent[e]m[i]meris, [h]ept[a]m[i]meris,
in Greek called penthemimeres hephthemimeres
catatriton trocheon, bucoliceptomen. Hig secgað, þe þas þing
third trochaic bucolic-caesura They say who these things
cunnon, þæt pent[e]m[i]meris byð þe todælð þæt uers on
know that penthemimeres is which divides the verse at
þam oðrum fét ⁊ byð gemet healf fót to lafe, swa þis ys:
the second foot and is found half foot to remnant as this is

cum tua gentiles.
with thy gentiles

Heptamimeris byð þænne æfter þam þriddan fet byð gemet
Hephthemimeres is when after the third foot is found
sillaba, þæt ys stæfgefeig, swa we nu cweðað:
syllable that is syllable as we now say

cum tua gentiles studeant.
with thy gentiles may-strive

Kata triton trocheon byð þonne man gemet on þære þriddan
After third trochaic is when one finds in the third
stowe trocheum, þeah he ne mæge þær beon, ac þær stant
place a-trochee though he not can there be but there stands
sum þing of [dactilo], swylce ic þus cweðe:
some thing of dactyl as-if I thus say

Grandisonis pompare modis.
Grandisonous to-display in-measures

Bucolicep[tomen] [byð] þænne þæt uers æfter þam feorðan
Bucolic-caesura is when the verse after the fourth
fét næfð nan þing, swylce Byrhtferð ðus cwede:
foot has-not any thing as-if Byrhtferth thus said

Semper principium sceptrum iuge gloria con[s]ors.
Always the-beginning the-scepter perpetual glory consort

Hyt nys na to wandianne preostum to gecyðanne ymbe 100.2
It not-is — to hesitate for-priests to make-known about
þæra bocera saltus, þæt ys on Grecisc synalympha. Iunge
of-the scholars saltus that is in Greek synaloepha Young
preostas witon mid fullum gesceade þæt se dæg ⁊ seo niht
priests know with full reckoning that the day and the night

habbað feower ⁊ twentig tida; swa eac þa scolieras witon,
have four and twenty hours so also the scholars know
þe synt getydde on boclicum cræfte — hig witon mid
who are learned in bookish craft they know with
getingnysse heora modes þæt þæt rihtmeteruers sceal habban
eloquence of-their mind that the right-meter-verse shall have
feower ⁊ twentig timan. Swa fela semiuncias beoð on
four and twenty times So many semiunciae are in
þam punde. Hawiað georn licre gesihðe, lá, arwyrðe preostas,
the pound Behold with-eager sight O honored priests
hu boceras awringað up þæne saltus on heora cræfte:
how scholars wring up the leap in their craft

[Arcta] uia est, ⟨uere⟩ que ducit ad atria uite.
Narrow the-way is truly which leads to the-halls of-life

Ar⟨c⟩ta ui- is dactilus, ⁊ dactilus stent on anum langum
Arcta ui is dactyl and dactyl stands on one long
timan ⁊ twam sceortum, ⁊ spondeus stent on [twam]
time and two short and spondee stands on two
langum. est ue- spondeus: forlæt þæne clypolan a, oððe
long est ue spondee lets-go the vocal a or
þæne stemhlowan. -re. que, ducit ad atria uite.
the voice-sounding re which leads to the-halls of-life
100.18 Me þingð þæt þæra preosta saltus oferstige þisne boclica⟨n⟩
To-me seems that of-the priests leap overpass this bookish
saltus, forþan he ys wundorlic, ⁊ eac beheflic to cunnanne.
leap because he is wonderful and also needful to know
100.21 We wyllað nu on þisre stowe þa seofon rædinga awritan
We will now in this place the seven readings write
þe ymbe þa seofon gear synd gedihte, þe man hæt
which about the seven years are composed which one calls

embolismaris. Þeos forme ræding sprycð ymbe þæt forme
embolismaris This first reading speaks about the first
gér þe man hæt embolismaris:
year which one calls embolismaris
In primo igitur anno embolismi, hoc est in ocdoade tertio, 100.25
In the-first therefore year of-the-embolism that is in the-ogdoad the-third
sunt epacte .xxii. Ðas rædinga syndon wide cuðe on Lyden,
are the-epacts twenty-two These readings are widely known in Latin
forþan us gelustfullað þæt andgit nu eow gecyðan on
therefore to-us it-pleases the sense now to-you make-known in
Englisc þæt þa boceras cunnon on Lyden, On þam þriddan
English which the scholars know in Latin In the third
geare þæs circules þe hatte nulle, .xi., .xxii synd twa ⁊
year of-the circle which is-called nulle eleven twenty-two are two and
twentig epacte: forþon byð se mona on ⟨kł.⟩ Septembr⟨is⟩
twenty epacts because is the moon on kalends of-September
⁊ on ⟨kł.⟩ Octobr⟨is⟩ .xxvii, ⁊ on ⟨kł.⟩ Nouembr⟨is⟩ ⁊
and on kalends of-October twenty-seven and on kalends of-November and
Decembr⟨is⟩ .xxix. Soðlice se mona þe byð .xxix. on
of-December twenty-nine Truly the moon which is twenty-nine on
kł. Decembris ⁊ þær geendað, he is his, ⁊ se mona þe
kalends of-December and there ends he is its and the moon which
ongynð on .iiii. nonas Decembris prima, ⁊ geendað þrittig
begins on four nones of-December first and ends thirty
nihta eald on pridie kł. Ianuaríí, he ys embolismaris.
nights old on the-day-before kalends of-January he is embolismic
⁊ se witodlice þe ongynð prima, þæt byð niwe, on kł.
and that truly which begins prima that is new on kalends
Ianuarii, he ys his, ⁊ þu scealt þonne þrittig nihta ealdne
of-January he is its and thou shalt then thirty nights old
geendian. Nu þu, la cleric, fundist þæs embolismaris monan on
end Now thou O cleric hast-found the embolismic moon in

þam forman geare, ⁊ he wæs niwe on kł. Ianuarii, ⁊ þa
the first year and he was new on kalends of-January and the
oðre farað swa heora endebyrdnysse ys, þæt he cwyð ceterae.
others go as their order is that he says ceterae
Se diptongon tacnað mycel on halgum bocum; swa þa getydde
The diphthong betokens much in holy books as the learned
munuc-cild þæt heom betweonan forwel oft wealcað. Ceterae,
monk-children that them among very often revolve The-others
scilicet lunationes mensium, in ordine exeunt, id est currunt.
namely the-lunations of-the-months in order go-out that is run
102.19 Item de secundo embolismo, hoc est, in ocdoade .vi. — seo
Likewise of the-second embolism that is in the-ogdoad sixth the
oðer ræding sprycð ymbe þone oðerne embolismus se byð
second reading speaks about the second embolism which is
on þam syxtan geare on þam circule nulle .xi, ⁊ eall swa
in the sixth year in the circle nulle eleven and all so
on þam circule None Aprelis. Þy geare beoð fif ⁊ twenti
in the circle None of-April In-that year are five and twenty
epacte; forðam bið se mona on kł. Septembris þrittig nihta
epacts because is the moon on kalends of-September thirty nights
eald: forþon he byð his ⁊ þær he byð geendod. Soðlice
old because he is its and there he is ended Truly
se mona þe onginð prima on .iiii. noñ. Septembris ⁊ byð
the moon which begins first on four nones of-September and is
þrittig nihta eald on kł. Octobris, he byð embolismus. ⁊
thirty nights old on kalends of-October he is embolism and
se mona þe onginð prima on .vi. nonas Octobris ⁊ on
the moon which begins first on six nones of-October and on
.iii. kł. Nouembris byð geendod .xxix, se byð Octobris.
three kalends of-November is ended twenty-nine he is of-October

On kł. Nouembris ⁊ Decembris byð luna .ii; on kł.
On kalends of-November and of-December is moon two on kalends
Ianuarii he byð feower nihta eald, swa swa his gewuna ys.
of-January he is four nights old so as his custom is
Item de tertio anno embolismi — seo þridde ræding cwyð 104.3
Likewise of the-third year of-the-embolism the third reading says
þæt on þam eahtoðan geare beoð seofontyne epacte; forþan
that in the eighth year are seventeen epacts because
byð se mona on kł. Septembris ⁊ Octobris .xxii, þæt
is the moon on kalends of-September and of-October twenty-two that
ys twa ⁊ twentig nihta; on kł. Nouembris ⁊ Decembris
is two and twenty nights on kalends of-November and of-December
.xxiiii; on kł. Ianuarii .xxvi.; on kł. Februarii .xxvii;
twenty-four on kalends of-January twenty-six on kalends of-February twenty-seven
on kł. Martius .xxvi; on kł. Aprelis, ⁊ on kł. Mai
on kalends of-March twenty-six on kalends of-April and on kalends of-May
.xxvii; on kł. Iunii ⁊ Iulii .xxix.; on kł. Augusti
twenty-seven on kalends of-June and of-July twenty-nine on kalends of-August
prima, þæt ys anre nihte eald; on kł. Septembris .iii.
prima that is of-one night old on kalends of-September three
Hwi, lá broðer, dest ðu þæt þæs monan yld byð on anre ylde 104.11
Why O brother dost thou that of-the moon age is in one age
on kł. Aprelis ⁊ Mai, þænne þu hyt næfre swa gemetst on
on kalends of-April and of-May when thou it never so findest in
þam getele? Ic wát þæt ic þe mót andsware syllan. Witodlice
the number I know that I to-thee must answer give Truly
forþam þe se mona þe byð seofon ⁊ twentig nihta eald
because that the moon which is seven and twenty nights old
on kł. Aprelis, ⁊ on .iiii. noñ. Aprelis .xxviii, ⁊ on
on kalends of-April and on four nones of-April twenty-eight and on
.iii. noñ. Aprelis .xxix, on pridie noñ. Aprelis .xxx, se
three nones of-April twenty-nine on the-day-before nones of-April thirty he

byð embolismus, ⁊ þær he byð geendod; ⁊ se ðe onginð
is embolism and there he is ended and he who begins
on noñ Aprelis, he byð þære Easterlican tide, ⁊ he becymð
on nones of-April he is of-the Easter tide and he comes
quartadecima on quartadecima kł. Mai, ⁊ he byð geendod
fourteenth on fourteen kalends of-May and he is ended
.xxix. on [quinta] noñ. Mai, ⁊ he byð Aprelis mon[a]. ⁊
twenty-nine on five nones of-May and he is of-April moon and
se soðlice þe byð prima on quarta noñ. Mai, ⁊ byð geendod
he truly who is first on four nones of-May and is ended
.xxx. .iiii. noñ. Iunii, se byð Maius mona. ⁊ se mona þe
thirty four nones of-June he is of-May moon and the moon which
ongynð prima .iii. noñ. Iunii, ⁊ byð geendod .xxix. in
begins first three nones of-June and is ended twenty-nine on
kł. Iulius, he byð Iunius mona. ⁊ soðlice se mona þe byð
kalends of-July he is of-June moon and truly the moon which is
ongunnen on .vi. noñ Iulii, ⁊ byð geendod .xxx. on pridie
begun on six nones of-July and is ended thirty on the-day-before
kł. Augusti, se byð Iulius mona. Syððan hyt getimað, þæt
kalends of-August he is of-July moon After it happens that
se mona byð on kł. Augusti prima ⁊ on ⟨kl.⟩ Septembris
the moon is on kalends of-August first and on kalends of-September
.iiii.or Nære þæt se mona wære on anre ylde on kł. Aprelis
four Not-were that the moon were in one age on kalends of-April
⁊ on kł. Mai, þonne gelumpe þe mycel gedwyld on þam
and on kalends of-May then would-befall to-thee great error in the
termine þære Easterlican tide, þe byð on quartadecima kł.
term of-the Easter tide which is on fourteen kalends
Mai, ⁊ hyt getimode, þæt se mona nære quarta decima
of-May and it would-happen that the moon not-were fourteenth —

ac quintadecima, ⁊ wurde þe þæt þonne to myclum
but fifteenth and would-be to-thee that then to great
gedwylde on þære Easterlican tide oððe on þæs monan ylde.
error in the Easter tide or in of-the moon age

VII · OGDOAD, HENDECAD, AND THE DIVISIONS OF TIME

The nineteen-year cycle divides into the ogdoad of eight years and the hendecad of eleven, and the hendecad's four embolismic years are worked through by their epacts and lunations, ending with the moon's leap. Byrhtferth then defines the day, natural and common, counts it in hours, points, minutes, parts, moments, ostents, and atoms, names the zodiac, and shows the indivisible atom in speech, number, and time. He closes with fourteen divisions of time, from the atom through the week, the month, and the cycles of fifteen, nineteen, and twenty-eight years to the world.

Ðas þry embolismi beoð on þam eahta gearum, þe 106.5
These three embolisms are in the eight years which
rimcræftige weras on Grecisc hatað ocdoade ⁊ on Lyden
reckoning-skilled men in Greek call ogdoad and in Latin
octo anni ⁊ on Englisc eahta gear. Eahta ⁊ endlufon
eight years and in English eight years Eight and eleven
beoð nigontyne: swa lange yrnð se circul, ⁊ on þam
are nineteen so long runs the circle and in the
circule syndon seofon gear embolismares ⁊ twelf communes.
circle are seven years embolismic and twelve common
Þa endlufon gear þe beoð æfter þam eahta gearum hatton 106.11
The eleven years which are after the eight years are-called
on Grecisc endekade, ⁊ on Lyden .xi.cim, ⁊ on Englisc
in Greek hendecad and in Latin eleven and in English
endlufon. Soðlice on þam endl[yftan] geare þæs circules, þonne
eleven Truly in the eleventh year of-the circle when

se forma embolismus byð on þam endecad[e], þæt ys on þam
the first embolism is in the hendecad that is in the
endlufon gear[um], þonne beoð .xx.tig epactę, ⁊ forþan byð
eleven years then are twenty epacts and because is
se mona on kł. Septembris ⁊ Octobris .xxv, ⁊ on kł.
the moon on kalends of-September and of-October twenty-five and on kalends
Nouembris ⁊ Decembris .xxvii; on kł. Ianuarii .xxviiii;
of-November and of-December twenty-seven on kalends of-January twenty-nine
on quarta noñ. Ianuarii .xxxtig nihta eald, ⁊ he byþ þær
on four nones of-January thirty nights old and he is there
geendod. ⁊ se mona byð embolismus. On tertia noñ. Ianuarii
ended and the moon is embolism On three nones of-January
luna prima, ⁊ on pridie kł. Februarii .xxix. on kł.
moon first and on the-day-before kalends of-February twenty-nine on kalends
Februarii .xxx: þes mona gebyrað Ianuario. On quarta ñ.
of-February thirty this moon belongs to-January On four nones
Februarii luna prima; on pridie kł. Martii luna .xxvii;
of-February moon first on the-day-before kalends of-March moon twenty-seven
on kł. Martii .xxviii; on .vi. noñ. Martii .xxix: þes byð
on kalends of-March twenty-eight on six nones of-March twenty-nine this is
Februarius mona. Witodlice se mona, þe onginð on .v. noñ.
of-February moon Truly the moon which begins on five nones
Martii niwe ⁊ byð adwæsced oððe geendod þrittig nihta eald
of-March new and is quenched or ended thirty nights old
on kł. Aprelis, he byð Martius mona. ⁊ se mona, þe byð
on kalends of-April he is of-March moon and the moon which is
anre nihte eald on .iiii. noñ. Aprelis, he byð Aprilis, ⁊ he
of-one night old on four nones of-April he is of-April and he
byð adwæsced nigon ⁊ twentig nihta on pridie kł. Mai.
is quenched nine and twenty nights on the-day-before kalends of-May

ȝ se ðe onginð prima on kł. Mai, he byð his; ȝ he sceal
and he who begins first on kalends of-May he is its and he shall
geendian þrittig nihta eald. Þa oðre fyliað heora gewunan.
end thirty nights old The others follow their customs
Be þam Oðrum Embolismum. 108.4
About the Other Embolisms
De secundo anno embolismi þe byð on þam endecade, 108.5
Of the-second year of-the-embolism which is in the hendecad
synt, swa seo ræding cwyð, þreo ȝ twentig epacte; forþan
are as the reading says three and twenty epacts because
byð se mona on kł. Septembris ȝ Octobris .xxvii. ȝ
is the moon on kalends of-September and of-October twenty-seven and
on kł. Nouembris ȝ Decembris .xxx. Soðlice se mona þe
on kalends of-November and of-December thirty Truly the moon which
byð on kł. Nouembris .xxx. ȝ þær geendað, he byð his
is on kalends of-November thirty and there ends he is its
mona. ȝ se ðe geendað on kł. Decembris .xxx, se byð
moon and he who ends on kalends of-December thirty he is
embolismus. ȝ se ðe byð prima on quarta noñ. December,
embolism and he who is first on four nones of-December
ȝ geendað .xxix. on .iiii. kł. Ianuarii, he byð Decembris.
and ends twenty-nine on four kalends of-January he is of-December
On pridie kł. Ianuarii prima; on .iii.o kł. Februarii
On the-day-before kalends of-January first on third kalends of-February
.xxx, he byð Ianuarii. Þa oðre healdað heora gewunan.
thirty he is of-January The others keep their customs
De Tertio Anno Endecadis. 108.16
Of the-Third Year of-the-Hendecad
On þam þriddan endecade beoð syx ȝ twentig epactę. 108.17
In the third hendecad are six and twenty epacts
Þises geres ne miht þu gemetan þæs embolismus monðes
Of-this year not canst thou find of-the embolism month

epactas buton þu nyme þæs oðres geares epactas. Þæs
epacts unless thou take of-the second year epacts Of-the
ærran geares epacte wæron fiftyne, forþon wæs se mona on
earlier year epacts were fifteen because was the moon on
kł. Augusti .xxix, ⁊ þær he wæs geendod, forðan he
kalends of-August twenty-nine and there he was ended because he
wæs his. Soðlice se ðe on quarta nōn Augusti onginð ⁊
was its Truly he who on four nones of-August begins and
geendað þrittig nihta eald on pridie kł. Septembris,
ends thirty nights old on the-day-before kalends of-September
he byð embolismus. On kł. Septembris ⁊ Octobris, þurh
he is embolism On kalends of-September and of-October through
syx ⁊ .xx. epactas, byð se mona anre nihte eald. Cetere
six and twenty epacts is the moon of-one night old The-others
ordinem suum deinceps sequuntur, þæt ys on Englisc þa
order their thereafter follow that is in English the
oðre monðas syððan farað æfter heora gewunan.
other months afterward go after their customs

110.1 De Quarto Anno Endecadis.
Of the-Fourth Year of-the-Hendecad

110.2 Nu we habbað ymbe þas embolismus gesprecen, uton nu
Now we have about these embolisms spoken let-us now
ymbe þone seofoðan embolismum wurdlian. Witodlice on þam
about the seventh embolism speak Truly in the
ytemestan geare þæs endecades synt eahtatyne epactę; forðon
last year of-the hendecad are eighteen epacts because
September ⁊ October habbað lunam .xxiii, Nouember ⁊
September and October have moon twenty-three November and
December habbað fif ⁊ twentig nihta ealdne monan ⁊
December have five and twenty nights old moon and
Ianuari[us] hæfð seofon ⁊ .xx, ⁊ Februarius eahta ⁊
January has seven and twenty and February eight and

twentig ⁊ Martius seofon ⁊ .xx, ⁊ Aprelis ⁊ Maius
twenty and March seven and twenty and April and May
eahta ⁊ twentig, ⁊ Iunius .xxx. on þam forman dæge,
eight and twenty and June thirty on the first day
⁊ Iulius on þam forman dæge anre nihte eald[ne], ⁊
and July on the first day of-one night old and
Augustus twa nihta ealdne monan, ⁊ September fif nihta
August two nights old moon and September five nights
ealdne monan. Forþan we doð ane ylde þam monan on
old moon Because we put one age to-the moon in
Aprili ⁊ Maio, forþan se mona þe byð on kł. Aprilis
April and May because the moon which is on kalends of-April
.xxviii, ⁊ .iiii. N. Aprelis .xxviiii, ⟨⁊⟩ .iii. N̄. Aprelis
twenty-eight and four Nones of-April twenty-nine and three Nones of-April
.xxx. embolismi est — 'he ys þæs embolismus mona.' ⁊
thirty of-the-embolism is he is of-the embolism moon and
se mona þe on pridie Ńon. Aprelis byð agunnen níwe
the moon which on the-day-before Nones of-April is begun new
⁊ byð ge(g)lenged eall oð .vi. non̄. Mai nigon ⁊ twentig
and is lengthened all until six nones of-May nine and twenty
nihta eald, se byð Aprelis; he byð witodlice þære Easterlican
nights old he is of-April he is truly of-the Easter
tide, ⁊ he byð quartadecima on .xv. kł. Mai, ⁊ buton
tide and he is fourteenth on fifteen kalends of-May and unless
þu þus dydest, þonne come þe mycel gedwyld on
thou thus didst then would-come to-thee great error in
þære Eastertíd⟨e⟩ ⁊ on þæs monan ylde. Se mona þe
the Eastertide and in of-the moon age The moon which
onginð niwe on .v. Ńon. Mai ⁊ byð geendod þrittig nihta
begins new on five Nones of-May and is ended thirty nights
eald on kł. Iunii, he byð Maius mona. ⁊ se mona þe
old on kalends of-June he is of-May moon and the moon which

onginð niwe on quarta N̄. Iunii, ⁊ byð geendod .xxix.
begins new on four Nones of-June and is ended twenty-nine
on pridie kł. Iulii, he byð his mona. ⁊ se mona þe
on the-day-before kalends of-July he is its moon and the moon which
byð ⟨prima⟩ on kł. Iulii, ⁊ byð adwæsced oððe ateorod
is first on kalends of-July and is quenched or failed
.iii. kł. Augusti þrittig nihta eald, he byð Iulius mona. Se
three kalends of-August thirty nights old he is of-July moon He
soðlice þe on pridie kł. Augusti byð niwe, he witodlice
truly who on the-day-before kalends of-August is new he truly
healt his endebyrdnysse, ⁊ geendað .xxix. on .v. kł.
keeps his order and ends twenty-nine on five kalends
Septembris: forþon byð níwe mona on .iiii. kł. September,
of-September because is new moon on four kalends of-September
⁊ on .iii. kł. luna secunda, ⁊ on pridie kł. luna
and on three kalends moon second and on the-day-before kalends moon
.iii. On kł. Septembris, na quarta æfter þam geríme, ac
three On kalends of-September not fourth after the reckoning but
quinta, for þæs monan oferhlype, id est propter saltum.
fifth for of-the moon overleap that is because-of the-leap
112.6 De Anno et Die et Nocte et Horis et eivs Partibvs.
Of the-Year and the-Day and the-Night and the-Hours and its Parts
112.7 Oft we habbað gehrepod ymbe þæs geares dagas, þe
Often we have touched about of-the year days which
getelwise witan nemniað on Lyden solaris annus ⁊ on
number-wise sages name in Latin solaris annus and in
Englisc þære sunnan gear. Lunaris annus byð ælce geare, þæt
English of-the sun year Lunaris annus is each year that
ys þæs monan gér, ⁊ decennouenalis, þæt ys, se circul þe
is of-the moon year and decennouenalis that is the circle which
swa ys genemned, ⁊ communis, þæt ys gemæne gér. Hyt byð
so is named and communis that is common year It is

oðre hwile on þam oðrum geare, ⁊ oft on þam þriddan,
at-other time in the second year and often in the third
swa ic her onem wylle gesettan, þæt þam sleacan preoste
as I here alongside will set that to-the slack priest
ne þince to mycel geswinc, þæt he úndó his eagan herto.
not seem too great toil that he undo his eyes hereto
Forþon ys dæg gecweden, forþon þæt lyft byð aliht þurh 112.17
Therefore is day called because the air is lighted through
þære sunnan leoman, ⁊ heo totwǽmð þære nihte þystru
of-the sun beam and she separates of-the night darkness
mid hyre beorhtnysse. On twam wisum ys se dæg gecweden,
with her brightness In two ways is the day called
naturaliter et uulgariter, þæt ys gecyndelice ⁊ ceorlice. Þæt
naturally and commonly that is naturally and commonly That
ys þæs dæges gecynd, þæt he hæbbe feower ⁊ twentig tida
is of-the day nature that he have four and twenty hours
fram þære sunnan upsprunge þæt he⟨o⟩ eft up hyre leoman
from of-the sun rising until she again up her beam
ætywe. Vulgaris uel artificial[i]s dies est, þæt byð ceorlisc
show Common or artificial day is that is common
dæg oððe cræftlic, fram þære sunnan anginne þæt heo to
day or artificial from of-the sun beginning until she to
setle gá, ⁊ eft cume mancynne to blisse. Se dæg þe
setting go and again come to-mankind for bliss The day which
hæfð feower ⁊ twentig tida, he hæfð syx ⁊ hundnigontig
has four and twenty hours he has six and ninety
punctos. Feower puncti, þæt synt prican, wyrcað ane tíd on
points Four points that are points make one hour in
þære sunnan ryne; ⁊ forþan ys se prica gecweden, forþan
of-the sun course and therefore is the point called because
seo sunne astihð pricmælum on þam dægmæle. Me ys neod
the sun ascends point-wise on the dial To-me is need

þæt ic menge þæt Lyden amang þissum Englisce. Punctus
that I mingle the Latin among this English The-point
a pungendo dicitur. Forþan ys se prica gecweden, forþan he
from pricking is-called Therefore is the point called because he
pingð oððe pricað. Hawa, lá cleric, hu seo sunne pricmælum
pricks or pricks Behold O cleric how the sun point-wise
stihð on þam dægmæle; þonne miht þu gleawlice ascrutnian
climbs on the dial then canst thou wisely scrutinize
þas prican þe we ymbe sprecað … þæt ys se sticca on þam
these points which we about speak … that is the stick on the
dægmæle ariht stent, þonne miht ðu asmeagan hu gefædlice
dial aright stands then canst thou consider how fittingly
seo sunne gesihð on þam dægmæle, eall swylce sum getyd
the sun moves on the dial all as-if some learned
wer sitte ⁊ sum meteruers mid his feðere awrite. Syx ⁊
man sit and some meter-verse with his pen write Six and
hundnigontig prican beoð on þam dæge, ⁊ þa prican habbað
ninety points are in the day and the points have
minúta twa hund ⁊ feowertig. Minútum ys se teoðan dæl
minutes two hundred and forty Minutum is the tenth part
þære tíde, ⁊ ys gehaten minutum for þam lytlan fæce, ⁊
of-the hour and is called minutum for the little space and
he ys læsse þonne sy momentum. Rabanus cwyð þæt se
he is less than be moment Rabanus says that the
dæg hæfð partes, þæt synt dælas, ⁊ boceras beotlice habbað
day has partes that are parts and scholars boastfully have
dælas: þæra synd eahta, þæsðe hig gylpað gelóme, ⁊ ymbe
parts of-which are eight as-that they boast often and about
cyrtenlice sprecað. On þam dæge beoð þreohund dælas ⁊
neatly speak In the day are three-hundred parts and
syxtig. Partes a part⟨it⟩ione circuli zodiaci uocantur: 'for
sixty Parts from the-division of-the-circle zodiac are-called for

þære todælednysse dælas synt gecwedene, þe b[y]ð on þam
the division parts are called which is in the
circule þe ys zodiacus geciged,' oððe horoscopus, oððe
circle which is zodiac called or horoscope or
sideralis, oððe signifer oððe Mazaroth. Zodiacus ys se circul
sidereal or signifer or Mazaroth Zodiac is the circle
genemned þe þa twelf tacna geondscriðað; ȝ horoscopus,
named which the twelve signs pass-through and horoscope
he ys geciged for þæra tida ryne, þe seo sunne þurhfærð
he is called for of-the hours course which the sun passes-through
þone circul; ȝ sideralis he hatte, forþan þa tungla(n) hine
the circle and sidereal he is-called because the stars him
wundorlice geondfarað; ȝ Signifer he ys geclypod, forþan
wondrously travel-through and Signifer he is called because
þa twelf tacna hine þurhsmugað; Mazaroth hatton þa twelf
the twelve signs him creep-through Mazaroth are-called the twelve
tacna þe geondfarað þæne circul. Heræfter we wyllað þisne
signs which travel-through the circle Hereafter we will this
circul amearkian, þæt se uplendiscea preost wite his nama⟨n⟩
circle mark that the rustic priest know its names
ȝ þara twelf tacna. Him mæg beon þe glædre his heorte,
and of-the twelve signs To-him can be the gladder his heart
þe he sum þing herof undergyte. Ðes circul stent on þrym
that he some thing hereof understand This circle stands on three
hund dælum ȝ fif ȝ syxtig, ȝ ys on twelf todæled, þæt
hundred parts and five and sixty and is into twelve divided that
ys, on twelf tacnum. ȝ seo sunne wunað on ælcum tacne
is into twelve signs and the sun dwells in each sign
þrittig daga ȝ týn tida ȝ healfe tid, swa hyt awriten
thirty days and ten hours and half hour as it written
ys on Lyden: Sol moratur in unoquoque signo tricenis
is in Latin The-sun abides in each sign thirty

diebus ac denis horis et dimidia. Twelf siðon þrittig beoð
days and ten hours and a-half Twelve times thirty are
þreo hundred ⁊ syxtig. On þam twelf siðon tyn tidum
three hundred and sixty In the twelve times ten hours
⁊ twelf siðon þære healfre tíd⟨e⟩ beoð up asprung[e]n fif
and twelve times the half hour are up sprung five
dagas ⁊ syx tida. Of þissum syx tidum wihst an dæg
days and six hours Of these six hours grows one day
binnan feower wintrum, swa we hyt her amearcod habbað.
within four winters as we it here marked have
116.9 Her ys zodiacus synewealt amearcod, ⁊ þæra twelf tacna
Here is zodiac round marked and of-the twelve signs
naman, ⁊ þærto hu fela dagas ⁊ hu fela tida seo sunne
names and thereto how many days and how many hours the sun
wunað on ælcum tacne.
dwells in each sign
116.12 Her wiðufan we geswutelodon þæt on þam dæge wæron
Here above we made-clear that in the day were
dælas; nu gecyðað we þæt on þam dæge beoð nigon
parts now make-known we that in the day are nine
hund ⁊ syxtig momenta. Momentum ys gewyss stow
hundred and sixty moments Momentum is certain place
þære sunnan on heofenum. Þonne he byð feowertig siðon
of-the sun in heaven When he is forty times
gegaderod, þonne gefylleð he ane tíd; ⁊ he ys gecweden
gathered then fills he one hour and he is called
for þæra tungla hwætnysse momentum, þæt ys styrung, ⁊
for of-the stars swiftness momentum that is stirring and
on Lyden a motu siderum.
in Latin from motion of-the-stars

Se dæg hæfð ostenta án þusend ⁊ feower hundred ⁊ 116.19
The day has ostents one thousand and four hundred and
feowertig. Ostentum ys se syxteoðan dæl anre tide, ⁊ he
forty Ostentum is the sixteenth part of-one hour and he
hæfð on him þreohund ⁊ syx ⁊ hundseofontig atomos.
has in him three-hundred and six and seventy atoms
Se án dæg hæfð feower ⁊ twentig tida, ⁊ syx ⁊ 116.23
The one day has four and twenty hours and six and
hundnigontig prica⟨n⟩ ⁊ minúta twa hundred ⁊ feowertig,
ninety points and minutes two hundred and forty
⁊ þreohund dælas ⁊ syxtig, ⁊ momenta nigon hundred
and three-hundred parts and sixty and moments nine hundred
⁊ syxtig, ⁊ ostenta án þusend ⁊ feowertig ⁊ feower
and sixty and ostents one thousand and forty and four
hundred, ⁊ atomos [fifhund] þusend ⁊ feowertig þusend
hundred and atoms five-hundred thousand and forty thousand
⁊ án þusend ⁊ feowertig ⁊ feower hundred. Ic wéne, lá
and one thousand and forty and four hundred I ween O
uplendisca preost, þæt þu nyte hwæt beo [atomos], ac ic
rustic priest that thou know-not what be atomos but I
wylle þe þises wordes gescead gecyðan. Tomos on Grecisc
will to-thee of-this word reckoning make-known Tomos in Greek
on Lyden ys gereht diuisio, ⁊ on Englisc todælednyss; ⁊
in Latin is rendered divisio and in English division and
atomos on Grecisc on ⟨Lyden⟩ indiuisio, þæt ys untódælednyss.
atomos in Greek in Latin indivisio that is indivisibility
Fif ⟨un⟩todælednyssa hiw synt: án bið on lichaman, oðer on
Five of-indivisibilities kinds are one is in body second in
þære sunnan, þridde on þam gebede, þæt ys on boclicum
the sun third in the oration that is in bookish
cræfte. Se læsta dæl on þam stæfgefege ys littera. Þonne we
craft The least part in the syllable is littera When we

sumne dæl todælað on þære spræce oððe on þam gebede,
some part divide in the speech or in the oration
þonne todælon we ærest þa syllabas, swylce ic þus cweðe:
then divide we first the syllables as-if I thus say

O Tite tute Tati tibi tanto tyranne tulisti;
O Titus thou-thyself Tatius to-thee so-great tyrant didst-bring

⁊ syððan þæt stæfgefeg on þam stafum. Se stæf ne mæg
and afterward the syllable into the letters The letter not can
beon todæled.
be divided
118.10 Eac þęs atomos byð on þam getele, swylce ic cweðe þam
Also this atom is in the number as-if I say to-the
preoste þas þing to bysne: Þæt lice getæl hyt mæg becuman
priest these things for example The like number it can come
to þam þusende, ⁊ gif hyt byð todæled hyt mæg cuman to
to the thousand and if it is divided it can come to
þære annysse, þæt hyt ne mæg nan man todælan. Swylce ic
the oneness that it not can any man divide As-if I
þis þe dó to bisne: feower ⁊ syxtig, gif hig beoð todæled,
this to-thee do for example four and sixty if they are divided
þonne byð se an dæl twa ⁊ .xxx.tig. ⟨Todæl þa twa ⁊
then is the one part two and thirty Divide the two and
.xxx.tig⟩, ⁊ se án dæl ⟨byð⟩ syxtyne. Todæl þa syxtyne; þonne
thirty and the one part is sixteen Divide the sixteen then
byð se an dæl eahta. Todæl þa eahta; þonne beoð þær feower
is the one part eight Divide the eight then are there four
to lafe. Todæl þa feower, þonne beoð þær twa to lafe.
to remnant Divide the four then are there two to remnant
Todæl þa twa; þonne byð án to lafe; þæt ys úntodallic.
Divide the two then is one to remnant that is indivisible

Atomos ys on ðære tide, þonne þu todælst þæne dæg oððe þa
Atomos is in the hour when thou dividest the day or the
tíde þurh þa punctas þæt þu cymst to swa lytlum þinge, þæt
hours through the points that thou comest to so little thing that
þu ne miht natoþæshwon hyt todælan, swa ys seo brachwil
thou not canst at-all it divide so is the twinkling
on þæs mannes eagan; heo ys soðes atomus on þissum cræfte.
in of-the man eye she is truly atomus in this craft
Nu we wyllað ymbe þa todælednysse wurdlian. Feowertyne 118.26
Now we will about the divisions speak Fourteen
todælednyssa synd on þam dæge, þa synd þus genemde:
divisions are in the day which are thus named
Atom[o]s ys þæt læste getæl, þæt rímcræftige men oðerhwile
Atomos is the least number which reckoning-skilled men at-other-times
hatað for his gehwætnysse momentum, oððe punctum,
call for its swiftness momentum or punctum
forþan hyt ys swa lytel þæt man hyt ne mæg todælan.
because it is so little that one it not can divide
Oðer todælednyss hatte momentum; þridde minutum; feorðe
Second division is-called momentum third minutum fourth
punctus, fifte hora, syxte quadrans, seofoðe dies, eahtoðe
punctus fifth hora sixth quadrans seventh dies eighth
ebdomada, nigoða mens[i]s, teoða triformis uicissitudo, endlyfta
ebdomada ninth mensis tenth triformis uicissitudo eleventh
annus, twelfta etas, þrytteoða seculum, feowerteoða mundus.
annus twelfth etas thirteenth seculum fourteenth mundus
Heræfter we wyllað þas þing mid sceortlicre race oferyrnan. 120.8
Hereafter we will these things with short account overrun
Fifhund ⁊ feower ⁊ syxtig atomi gewyrcað an momentum;
Five-hundred and four and sixty atoms make one moment
feower momenta gefyllað minutum, ⁊ twegen minuta ⁊
four moments fill minute and two minutes and

healf gewyrcað anne prican, ⁊ feower prica⟨n⟩ gewyrceað ane
half make one point and four points make one
tíd on þære sunnan ryne, ⁊ syx tida wyrcað anne fyrðling,
hour in of-the sun course and six hours make one farthing
⁊ feower fyrðlingas wyrcað anne dæg, ⁊ seofon dagas áne
and four farthings make one day and seven days one
wucan. Ebdomada Grece, septimana dicitur Latine. Ebdomada
week Ebdomada in-Greek septimana is-called in-Latin The-hebdomad
est septem dierum cursus, eo quod septem manes, id est
is of-seven days the-course for-that that seven lights that is
septem dies, habet. Seo wucu on Grecisc hatte ebdomada ⁊
seven days it-has The week in Greek is-called ebdomada and
on Lyden septimana. Seofon daga ryne ys seo wucu, ⁊ feower
in Latin septimana Of-seven days course is the week and four
wucan wyrcað anne monð, ⁊ þry monðas wyrcað þryfeald
weeks make one month and three months make threefold
gewrixlunge þæra feower timan, þæt ys lengtenis ⁊ sumoris
change of-the four seasons that is of-spring and of-summer
⁊ hærfestis ⁊ wintres, þæt heora ælc hæfð þry monðas. Þas
and of-harvest and of-winter that of-them each has three months These
feower timan gefyllað twelf monðas. ⁊ feower ger gewyrcað
four seasons fill twelve months and four years make
þæt bissextilem gér, ⁊ fiftyne gear gewyrcað þone circul þe
the bissextile year and fifteen years make the circle which
hatte Indictionalem; þ[æt] iunge preostas ne mihton næfre
is-called Indictionalem that young priests not could ever
aredian, forþam þe ⟨hyt⟩ ys uneaðe cuð þam ealdum witum.
arrange because that it is hardly known to-the old sages
Nigontyne gear wyrcað þæne circul, þe wise witan hatað
Nineteen years make the circle which wise sages call
decennouenale⟨m⟩. Eallswa eac nygontyne gear gefyllað þone
decennouenalem Just-as also nineteen years fill the

circul þe uðwitan hatað lunarem. Eahta ȝ twentig gear
circle which philosophers call lunarem Eight and twenty years
gefyllað þæne circul þe ys genemned solaris. Aetas man hæt
fill the circle which is named solaris Aetas one calls
ealne þisre worulde ryne. Seculum man hæt ealne þæne fæc fram
all of-this world course Seculum one calls all the space from
frymðe þisre worulde oð hyre ende, ȝ mundus ys gehaten
beginning of-this world until her end and mundus is called
eall þæt ys betweox heofenum ȝ eorðan ȝ on þære sǽ.
all that is between heaven and earth and in the sea

VIII · SUN, MOON, STARS, AND EASTER

The sun makes day and night; the day has three divisions and the night seven, from twilight to dawn, and the canonical hours are sung. The month and the year are counted in hours, points, and atoms. The planets and their courses, the weekdays named for them and renamed by Silvester, and comets are described. Byrhtferth explains his purpose, calls the book an enchiridion, and opens his third part with the Pasch: Moses's command for the lamb, the four rules for finding Easter, and the lamb's spiritual meaning.

De Sole. 122.7
Of the-Sun
Be þære sunnan cweðe we þus: Ðonne heo up arist, þonne 122.8
About the sun say we thus When she up arises then
wyrcð heo dæg; þonne heo nyðer byð astigen, þonne bringð
makes she day when she down is descended then brings
heo þa niht, swa sum wita be hyre gyddode: Nam dies
she the night as a sage about her sang For day
est sol super terras: nox est sol sub terras. Se dæg
is the-sun above the-earth night is the-sun under the-earth The day

hæfð þreo todælednyssa: seo forme hatte mane, þæt ys ærne
has three divisions the first is-called morning that is early
merigen, ⁊ seo oðer ys gecweden meridies, ⁊ seo þridde ys
morning and the second is called midday and the third is
geciged suppremum, þæt ys on æfen oððe seo ytemeste tíd.
called the-last that is at evening or the last hour
122.16 Nu be þære nihte uton sum þing her uparáeran. Heo ys gesett
Now about the night let-us some thing here raise She is set
manncynne to reste, ⁊ þæt þa nytenu þe þæs dæges leoht ne
for-mankind for rest and that the beasts which of-the day light not
magon geþolian, þæt hig on niht heom mete gestrynon. Seo
can endure that they at night for-themselves food get The
niht hafað seofon todælednyssa: crepusculum ys seo forme, þæt
night has seven divisions crepusculum is the first that
ys æfengloma; oðer ys uesperum, þæt ys æfen oððe hrepsung;
is twilight second is uesperum that is evening or dusk
þridde conticinium, þæt ys switíma oððe salnysse tíma(n);
third conticinium that is still-time or of-silence time
feorðe intempestiuum, þæt ys midniht oððe unworclic tima; fifte
fourth intempestiuum that is midnight or unworkable time fifth
gallicinium, þæt ys hancred; þonne sceolon góde munecas arísan
gallicinium that is cock-crow when must good monks arise
⁊ Gode singan; syxte matutinum uel aurora, þæt ys dægred;
and to-God sing sixth matutinum or aurora that is dawn
þonne eac gewuniað þa syfre Godes þegnas mid mode ⁊ stefne
when also are-wont the sober of-God thanes with mind and voice
God to wurðian ⁊ Benedictus Dominus bliðelice upahebban;
God to honor and Blessed the-Lord blithely raise-up
seo seofoðe ys þære nihte todælednyss diluculum geciged, þæt
the seventh is of-the night division diluculum called that
ys ærne mergen betwux dægrede ⁊ þære sunnan uppgange.
is early morning between dawn and of-the sun uprising

Seo sunne æfre byð yrnende ymbe þas eorðan, ⁊ eal swa 124.5
The sun ever is running about this earth and all so
leohte heo scinð under þære eorðan on middre nihte, swa
brightly she shines under the earth at middle night as
heo deð bufan eorðan on middæge. On þa healfe þe heo
she does above earth at midday On the side which she
scinð þær byð dæg; ⁊ on þa healfe þe heo ne scinð þær
shines there is day and on the side which she not shines there
byð niht. Æfre byð on sumere sidan þære eorðan dæg, ⁊
is night Ever is on some side of-the earth day and
on sumere sidan niht. Se dæg from þissere worulde ⟨frymðe⟩
on some side night The day from of-this world beginning
forestop þa niht eall oð Cristes æriste; ac syððan He þa
preceded the night all until of-Christ resurrection but after He the
niht gewuldrode mid His æriste, heo forestop þæne dæg. On
night glorified with His resurrection she preceded the day On
þam dæge ys seo forme tíd prima gehaten: on þære sceolon
the day is the first hour prime called in which must
gemearcode cnihtas geornlice to Gode clypian ⁊ þa syx tida
marked boys eagerly to God call and the six hours
bliðelice wurðian mid sealmsange Godes lóf upahebb⟨ende⟩,
blithely honor with psalm-singing of-God praise raising
swa se haliga wer Ambrosius iu dagum cwæð:
as the holy man Ambrose of-old in-days said

Iam lucis orto sidere.
Now of-light risen the-star

'Nu we sceolon,' cwæð se getyddosta biscop, 'biddan þone 124.19
Now we must said the most-learned bishop pray the
godan leohtes ordfruman eaðmodlice swyðe, þæt He us
good of-light origin humbly very that He us

gescylde on dægðerlicum dædum wið hefigum synnum,
shield in daily deeds against heavy sins
þæt we ne gefremmon gylta ænigne, ac þæt þonne se
that we not commit of-sins any but that when the
dæg gewít ⁊ seo niht onsihð to werium mankynne sýn
day departs and the night approaches to weary mankind be
we clæne beforan þæs Ælmihtigan ansyne þurh lichaman
we clean before of-the Almighty face through of-body
ures hæbbednysse, þæt we geearnion æt Criste sylfum ece
our continence that we earn from Christ himself eternal
mede ⁊ Hine to herianne a butan ende.'
reward and Him to praise ever without end

126.1 Hwæt, þa halgan underntíd arcebiscopas mid gehadedum
Lo the holy terce archbishops with ordained
þegnum kyrtenlice wynsumiað ⁊ þa æðelan munecas þære
thanes neatly make-pleasant and the noble monks of-the
tide lof mid kyrriole ⁊ engla lofsange gewurðiað. Hwæt,
hour praise with kyrie and of-angels hymn honor Lo
hig forwel oft þæt lof gelengað, þæt hig þa syxtan tid
they very often the praise lengthen that they the sixth hour
wynsumlice geglengað, wilnigiende mid þissum þeowdome
pleasantly adorn desiring with this service
cuman to ecum freodome.
come to eternal freedom

126.7 Be Ðæs Monðes Tidvm.
About Of-the Month Hours

126.8 An ælpi monð æfter þære sunnan ryne hæfð seofon hundred
One every month after of-the sun course has seven hundred
tida ⁊ twentig, ⁊ twa þusend ⁊ eahta hundred ⁊
hours and twenty and two thousand and eight hundred and
hundeahtatig prica⟨n⟩, ⁊ minuta seofon þusend ⁊ twahund,
eighty points and minutes seven thousand and two-hundred

ȝ momenta twentig þusend ȝ eahta þusend ȝ eahta
and moments twenty thousand and eight thousand and eight
hundred, ȝ ostenta þreo ȝ feowertig þusenda ȝ twa
hundred and ostents three and forty thousands and two
hundred, ȝ atomos ánhund þusenda ȝ hundteontig siðon
hundred and atoms one-hundred thousands and hundred times
syxtig þusenda. Þis sy gewurdlud be anum monðe.
sixty thousands This let-be spoken about one month
Be Ðæs Geares Tidvm. 126.15
About Of-the Year Hours
Annus solaris hæfð þreohund daga ȝ fif ȝ [syxtig], ȝ twa 126.16
The-solar year has three-hundred days and five and sixty and two
ȝ fiftig wucena, ȝ twelf monðas. ȝ soðlice þæt ger hæfð
and fifty weeks and twelve months and truly the year has
[eahta] þusend tida ȝ seofonhund tida ȝ syx ȝ syxtig, ȝ
eight thousand hours and seven-hundred hours and six and sixty and
fif ȝ þrittig þusend prican ȝ an hundred ȝ hundnigontig,
five and thirty thousand points and one hundred and ninety
ȝ minúta hundeahtatig þusend ȝ seofon þusenda ȝ syx
and minutes eighty thousand and seven thousands and six
hundred ȝ syxtig, ȝ momenta þreohund þusenda ȝ fiftig
hundred and sixty and moments three-hundred thousands and fifty
ȝ syx hund ȝ feowertig, ȝ osten[t]a fifhund þusend
and six hundred and forty and ostents five-hundred thousand
ȝ fif ȝ twentig þusend ȝ nigonhund ȝ syxtig, ȝ
and five and twenty thousand and nine-hundred and sixty and
atomos ánhund þusend ȝ hundteontig siðon tyn þusend
atoms one-hundred thousand and hundred times ten thousand
ȝ nigon siðon hundteontig þusend ȝ þusend siðon þusend
and nine times hundred thousand and thousand times thousand
ȝ nigonhund þusenda ȝ án ȝ þrittig þusend ȝ syxtig.
and nine-hundred thousands and one and thirty thousand and sixty

128.1 Be Þære Svnnan.
About The Sun

128.2 Sol, þæt ys sunne, ys gecweden forþon heo ana scinð
Sol that is sun is called because she alone shines
swyðust betwix eallum tunglum, ȝ se mona ys luna uel
most among all stars and the moon is luna or
Lucina on Lyden geciged, swa se þeodwita Virgilius cwæð:
Lucina in Latin called as the poet Virgil said

Casta, faue, Lucina.
Chaste favor Lucina

128.7 Þa steorran synt gecweden þurh heora stede, forðon hig
The stars are called through their place because they
synd fæste on þære heofene. Þæt manega menn geseoð
are fixed in the heaven That many men see
feallan of þære heofone swylce hyt sýn steorran, hyt beoð
fall from the heaven as-if it be stars it are
spearcan of þam rodere þurh þæs windes blǽs, þe þænne
sparks from the firmament through of-the wind blast which then
swyðlice þa heannyssa þæs roderes [secð] mid his þodenum.
strongly the heights of-the firmament seeks with its whirlwinds
Þa steorran, þe man hæt planete on Lyden ȝ on Grecisc
The stars which one calls planets in Latin and in Greek
⟨synd gecweden⟩ [a]po tés planes, hoc est ab errore; ȝ
are called from the wandering that is from wandering and
oðre hwile hig beoð on eastende þære heofone, swa sunne
at-other times they are in east-end of-the heaven as sun
byð dæghwamlice; ȝ se mona gelóme geondscrið þæne
is daily and the moon often passes-through the
circul þe hatte zodiacus. Eall swa deð se steorra þe hatte
circle which is-called zodiac All so does the star which is-called

Veneris, ȝ eac Mercurius: þæt ylce we cweðað be þam
Venus and also Mercury the same we say about the
steorran þe hatte Martis, ȝ eac be þam þe ys Iouis
star which is-called Mars and also about that which is Jove
geciged. Saturnus ys se yfemesta; he geyrnð his ryne binnan
called Saturn is the uppermost he runs his course within
þrittigum wintrum; ȝ se oðer ys geciged F[a]eton oððe
thirty winters and the second is called Phaethon or
Iouis; twelf wintrum he geyrnð his ryne: ȝ se þridda,
Jove in-twelve winters he runs his course and the third
þe hatte Vesper oððe Martis, he gefærð his ryne binnan
which is-called Vesper or Mars he travels his course within
[twam] wintrum. Seo sunne ys onmiddan þissum tacnum
two winters The sun is amid these signs
gesett, ȝ heo geyrnð hyre ryne binnan eahta ȝ twentigum
set and she runs her course within eight and twenty
wintrum. Þæræfter on þam circule Lucifer uparist, þæne
winters Thereafter in the circle Lucifer up-arises whom
sume uðwitan hatað Candidum. He yrnð nigon ger hys ryne:
some philosophers call Candidus He runs nine years his course
he ys Veneris gehaten: he scinð ealra steorr⟨en⟩a beorhtost.
he is Venus called he shines of-all stars brightest
Mercurius yrnð twentig wintra his ryne. Luna, þæt ys
Mercury runs twenty winters his course Luna that is
mona: he geondscrið hys ryne binnan nigontyne wintrum.
moon he passes-through his course within nineteen winters
Iu dagum Romani ȝ eac Angli gehalgedon on þisra 130.5
Of-old in-days Romans and also English hallowed in of-these
tungla gemynde heora dagas; ȝ þæne forman dæg hig heton
stars memory their days and the first day they called
Sunnandæg, forþan heo ys ealra tungla wlitegost; ȝ se dæg
Sunday because she is of-all stars fairest and the day

wæs ealra daga fyrmest on heora dagum, ȝ nu ys on urum
was of-all days foremost in their days and now is in our
timan, Gode lof, ealles. Þone oðerne dæg hig heton Monandæg,
time to-God praise of-all The second day they called Monday
forþon he ys beorhtost æfter þære sunnan. Ðæne þriddan
because he is brightest after the sun The third
Marte hig getealdon, ȝ þone feorðan Mercurio, ȝ þone
to-Mars they reckoned and the fourth to-Mercury and the
fiftan Ioue, ȝ þone syxtan Venere ȝ þone seofeðan Saturnus.
fifth to-Jove and the sixth to-Venus and the seventh Saturn
130.14 Hig wendon, ure yldran, þæt hig hæfdon gast of þære sunnan,
They believed our elders that they had spirit from the sun
ȝ lichaman of þam monan, ȝ andgyt of Mercurio,
and body from the moon and understanding from Mercury
ȝ of Venere lust, ȝ blód of Marte, ȝ gemetgunge of
and from Venus lust and blood from Mars and moderation from
Ioue ȝ wætan of Saturno. Swylc wæs hwilon ealdra witan
Jove and moisture from Saturn Such was once of-old sages
ungewitt: Gode lof þæt iunge þæne dwolscipe forhicgað.
folly to-God praise that young the heresy despise
130.20 Þæs Sunnandæges nama wæs of þære sunnan; ȝ þæs
Of-the Sunday name was from the sun and of-the
Monandæges of þ[am] monan; ȝ Tiwesdæges of Marte,
Monday from the moon and of-Tuesday from Mars
Iouis sunu, þæs scyndles; ȝ Wodnesdæges of Mercurio, Maia
of-Jove son the shameful and of-Wednesday from Mercury of-Maia
sunu; ȝ þunresdæg of Ioue, Saturnus sunu; ȝ Sæternesdæg
son and Thursday from Jove of-Saturn son and Saturday
of Saturno, Iouis fæder. Ac se árwurða biscop Siluester þisra
from Saturn of-Jove father But the honored bishop Silvester of-these
daga naman awende on feriam; ȝ cwæð þæt se Sunnandæg
days names turned into feria and said that the Sunday

wære Godesdæg ⁊ ⟨gecigde hyt⟩ þæne forman dæg; ⟨⁊ þone
were God-day and called it the first day and the
Monandæg⟩ feriam secundam, þæt byð se oðer restedæg;
Monday feriam secundam that is the second rest-day
⁊ ealle þa oðre he genemde swa we hig on Lyden cigeað.
and all the others he named as we them in Latin call
An steorra ys genemned cometa. Þonne he ætywð, þonne 132.1
A star is named comet When he appears then
getacnað he hungor oððe cwealm oððe gefeoht oððe
betokens he hunger or plague or war or
tostencednyss þæs eardes oððe egeslice windas.
scattering of-the land or terrible winds
Manega þing we mihton of þeodwitena gesetnysse herto 132.4
Many things we could from of-scholars compositions hereto
geícean; ac forþan þe we witon þæt þas þing þincað
add but because that we know that these things seem
clericum ⁊ uplendiscum preostum genoh mænigfealde, nu
to-clerics and to-rustic priests enough manifold now
wille we ure spræce awendan to þam iungum munecum þe
will we our speech turn to the young monks who
heora cildhad habbað abisgod on cræftigum bocum. Swylce
their childhood have occupied in skillful books As-if
ic of manegum feawa hrepige: hig habbað ascrutnod Serium
I of many few touch they have scrutinized Servius
⁊ Priscianum, ⁊ þurhsmogun Catus cwydas þæs calwan
and Priscian and crept-through of-Cato sayings of-the bald
esnes, ⁊ Bedan gesetnysse þæs arwurðan boceres. Nu þyrst
man and of-Bede treatise of-the honored scholar Now thirsts
heom þearle swyðe to þissum cræfte, þæsðe we wenað. Nu
to-them sorely very for this craft as-that we think Now
we heora willan cunnon, we þenceað heom þæne burnan
we their will know we think to-them the stream

to ætywanne, þe hig magon halwendne tige of drincan,
to show which they can healthful draft of drink
ȝ eac oðrum fægere lare ȝ lafe forlætan.
and also to-others fair teaching and legacy leave
132.17 We gesetton on þissum enchiridion, þæt ys manualis on Lyden
We have-set in this enchiridion that is manualis in Latin
ȝ handbóc on Englisc, manega þing ymbe gerímcræft, forþon
and handbook in English many things about reckoning-craft because
we woldon þæt iunge men mihton þe leohtlicor þæt Lyden
we would that young men could the more-easily the Latin
ongitan ȝ wið ealde preostas ymbe þas þing þe rumlicor
perceive and with old priests about these things the more-amply
sprecan, ȝ we woldon þæt þas word heom wurdon cuðe,
speak and we would that these words to-them became known
forþon hig synd mid myclum geswince mancynne geswutelode.
because they are with great toil to-mankind made-clear
132.24 Heræfter we þencað iunge mynstermen to gegretanne ȝ mid
Hereafter we think young minster-men to greet and with
twyfealdum este gefrefrian, þæt synt mid þam Easterlicum
twofold favor comfort that are with the Easter
gerenum, ȝ mid eallum þam þingum þe behefuste synt
mysteries and with all the things which most-needful are
þærto to witanne ægðer ge on circulum ge on twelf
thereto to know each both in circles and on twelve
bredun, þe þa þeodwitan þærto amearcodon. We byddað
boards which the scholars thereto marked We pray
þa boceras ȝ þa getydde weras, þe þas þing fulfremedlice
the scholars and the learned men who these things perfectly
cunnon, þæt heom hefelice ne þince⟨n⟩ þas þing þe we
know that to-them grievous not seem these things which we
medomlice iungum cnihtum gesettað ȝ sendað. We habbað
moderately to-young boys set and send We have

on gastlicum gewritum oft gehýred, þæt us ys beboden
in spiritual writings often heard that to-us is commanded
þæt we lufian urne Drihten, ⁊ ure nextan swa swa us
that we love our Lord and our neighbor so as us
sylfe; forþon we doð þas þing ⁊ na for ydelum gylpe.
selves therefore we do these things and not for idle boast
Valete, patres dignissimi et filii ecclesie karissimi.
Farewell fathers most-worthy and sons of-the-church most-dear

Spiritus alme, ueni! ⟨sine te⟩ non diceris umquam; 134.4
Spirit kind come without thee not thou-art-spoken ever
Munera da lingue, ⟨qui das in munere linguas⟩.
Gifts give to-the-tongue who givest in gift tongues

Incipit Tertia Pars. 134.6
Begins the-Third Part
Pasca ys Ebreisc nama, ⁊ he getacnað oferfæreld. God 134.7
Pasch is Hebrew name and he betokens passover God
Ælmightig ferde on Egiptena lande hi sleande ⁊ alysende
Almighty went in of-Egyptians land them slaying and releasing
Israela bearn. Hyt ys gerædd þæt Moyses lærde þæt folc þurh
of-Israel children It is read that Moses taught the people through
Godes bebod, ⁊ þus wordum mælde: ‘Þes monð ys se forma
of-God command and thus with-words spoke This month is the first
monð on þæs geares monðum. On þam teoðan dæge þisses
month in of-the year months On the tenth day of-this
monðes, nime æghwylc hiwræden of ælcum huse án lamb,
month let-take each household from each house a lamb
⁊ gif þær beon læs manna þonne þæt lamb mæge fretan,
and if there be fewer of-men than the lamb can eat
þonne nyme he hys neahgebúr, þe him gehendost sý, þæt he
then let-take he his neighbor who to-him nearest be that he

mæge þæt lamb clænlice fretan. Hyt sceal beon hwites hiwes
can the lamb cleanly eat It shall be of-white hue
oððe butan womme ⟨hécyn⟩, ȝ anes geares eald. Æfter þam
or without blemish male and of-one year old After the
ylcan gewunan, nymað þæt [tyccen], ȝ healdað hyt þæt se
same custom take the kid and keep it until the
mona beo feowertyne nihta eald, ȝ offrige hyt syððan eall
moon be fourteen nights old and let-offer it afterward all
seo menio Israela bearn⟨a⟩ on æfen, ȝ nimon of þam blóde,
the multitude of-Israel children at evening and let-take of the blood
ȝ dó on ægðrum gedyrum ȝ on þam oferslege, þær hig
and let-put on both door-posts and on the lintel where they
þæt lamb inne eton: ȝ on þære nihte eton hig þæt flæsc,
the lamb in eat and in the night let-eat they the flesh
ȝ þæt beo gebræd on fyre: ȝ eton hig þeorfne hlaf mid
and that let-be roasted on fire and let-eat they unleavened bread with
grenum lactucum. Ne ete ge hreaw þæt lamb, ne gesoden on
green lettuces Not eat ye raw the lamb nor boiled in
wætere, ac on fyre gebræd; þæt heafod mid þam fotum ȝ
water but in fire roasted the head with the feet and
þæt inneweard forswelgað, ȝ ne tobrece ge nán bán, ȝ ne
the inwards swallow and not break ye any bone and not
belæfe þær nan þing oð ærne merigen. Gif þær hwæt beo to
leave there any thing until early morning If there aught be to
lafe, þæt ge forbærnon. Ete ge þus þæt lamb: ymbgyrdað
remnant that ye burn Eat ye thus the lamb gird
eowre lendena, ȝ habbað eowre scos on eowrum fotum, ȝ
your loins and have your shoes on your feet and
stafas on eowrum handum; ȝ etað ofestlice: est enim Phase,
staffs in your hands and eat hastily it-is for the-Phase
id est transitus, Domini: hyt ys witodlice Godes færeld.'
that is the-passing of-the-Lord it is truly of-God passing

Nu we þas þing habbað sceortlice gebreued æfter þære 136.4
Now we these things have shortly abridged after the
ealdan ǽgesetnysse, hyt ys mycel þearf þæt we hig smealice
old law-ordinance it is great need that we them minutely
apinsion æfter þam dihte, þe þa fulfremede trahtneras
ponder after the composition which the perfect expounders
þurh þæs Halgan Gastes gife hyt asmeadon.
through of-the Holy Ghost gift it investigated
Vton nu, la arwurðan gebroðro, us gegearwian þis lamb 136.8
Let-us now O honored brethren us prepare this lamb
to etanne. We synt Abrahames bearn, ⁊ eac Israeles, his
to eat We are of-Abraham children and also of-Israel of-his
sunu sunu, bearn we synt getealde. Israel ys gereht on
son son children we are reckoned Israel is rendered in
Lyden uidens Deum, ⁊ on Englisc ‘God geseonde.’ Þæt
Latin seeing God and in English God seeing The
gewrit cwyð þæt man sceal witan mid fullum gesceade
writing says that one shall know with full reckoning
hwær beo þæt angin þæs forman monðes, þæt ys on Lyden
where be the beginning of-the first month that is in Latin
prima incensio lune Pascalis. Ælc preost sceal witan
the-first kindling of-the-moon Paschal Each priest shall know
þæt æfter .viii. īd̄. Martius, locahwær beo se mona niwe,
that after eight ides of-March wherever be the moon new
þæt he gebyrað to þære Easterlican tide; ⁊ þæt he mot
that he belongs to the Easter tide and that he must
understandan mid deoplicum móde, þæt he gyme æfter .xii.
understand with deep mind that he heed after twelve
kł. Aprelis hwær beo se mona feowertyne nihta eald, ⁊
kalends of-April where be the moon fourteen nights old and
wite eac þæt he byð þæt gemǽre þæs termenes Pasche. Gyf
know also that he is the boundary of-the term of-Pasch If

he byð on Sunnandæg luna .xiiii, þænne anbydie we þæt
he is on Sunday moon fourteen then let-us-await we that
se oðer Sunnandæg cymð; gif he byð on Þunresdæg, þonne
the second Sunday comes if he is on Thursday then
do we þæt ylce. Se Easterlica freolsdæg ne mæg næfre
let-us-do we the same The Easter feast-day not can ever
beon ǽr .xi.ma kł. Aprelis, ne lator þonne .vii. kł. Mai.
be before eleventh kalends of-April nor later than seven kalends of-May
136.25 Ðæs forman monðes angin ys to witanne fram .viii. īd̄.
Of-the first month beginning is to know from eight ides
Martii oð nonas Aprelis, ⁊ se terminus, þæt ys .xiiii.
of-March until nones of-April and the term that is fourteenth
luna, ys to ascrutnianne fram .xii. kł. Aprelis, þæt ys,
moon is to scrutinize from twelve kalends of-April that is
fram þære emnihte, þe on Lyden equinoctium genemned
from the equinox which in Latin equinoctium named
⟨ys⟩. Heo ys uernale gehaten, þæt ys seo lengtenlice emniht.
is She is vernal called that is the vernal equinox
Se Easterlica freolsdæg ys to secanne fram .xi. kł. Aprelis
The Easter feast-day is to seek from eleven kalends of-April
eall oð .vii. kł. Mai. Þæs Easterlican dæges mona, he ne
all until seven kalends of-May Of-the Easter day moon he not
mæg beon læssa, þæt ys geongra, þonne .xv, ne yldra þonne
can be less that is younger than fifteen nor older than
.xxi. Ðas feower þing synt preostum to witanne, forþon
twenty-one These four things are for-priests to know because
þes weg ys kynelic, ⁊ he nys na wyrðe þæt man fram him
this way is royal and he not-is — worthy that one from him
gecyrre naðer ne on þa wynstran healfe ne on þa swyðran.
turn either — to the left side nor to the right

Iu-dagum se wurðfulla biscop Theophilus, Alexandrige mægðe, 138.7
Of-old-days the worthy bishop Theophilus of-Alexandria province
wrát ænne pistol, ȝ asende hine þam yldran Theodosio
wrote an epistle and sent it to-the elder Theodosius
casere, þus cweðende: —
emperor thus saying
'Hyt gedafenað, lá wynsuma hlaford, gif quartadecima luna, 138.10
It befits O pleasant lord if fourteenth moon
þæt ys se terminus, byð on Sunnandæg, þæt we anbidion
that is the term is on Sunday that we await
mid þam Easterlican dæge þæt se oðer Sunnandæg cume
with the Easter day that the second Sunday come
eallum Cristenum folce to blisse, swa hyt getimað on þam
to-all Christian people for bliss as it happens in the
eahtoðan geare, þonne se termen byð:
eighth year when the term is

quattuordene cubant in quadris.'
fourteenths lie in squares

Seo ræding cwyð þæt we sceolon niman þæt lamb þonne se 138.17
The reading says that we must take the lamb when the
mona beo tyn nihta eald, ȝ na þænne his leoht beo ærest
moon be ten nights old and not when his light be first
on weaxunge oððe up asprungen, ac þonne he beo full ȝ
in waxing or up sprung but when he be full and
his leoma ealne middaneard oferscine. Þæs lambes flæsc we ne
his beam all the-world over-shine Of-the lamb flesh we not
sceolon etan ofereall, ac on anum huse, þæt ys on cyrican we
must eat everywhere but in one house that is in church we
sceolon ures Drihtnes lichaman ȝ blód mid myclum geleafan
must of-our Lord body and blood with great faith

abyrgan. Þa þe butan geleafan þærto gað, hig ne þicgeað
taste Those who without faith thereto go they not partake
þæs lambes flæsc, þe soð Crist ys, ac þæs dracan, þe wæs
of-the lamb flesh which true Christ is but of-the dragon which was
geseald þam blacan folce to mete, þæt ys þam synfullum.
given to-the black people for food that is to-the sinful
Hyt cwyð þæt man sceal dón þæt ylce ymbe þæt tyccen.
It says that one shall do the same about the kid
Se ðe hine sylfne þurh Godes mihta geclænsað, he ytt þæs
He who him self through of-God might cleanses he eats of-the
lambes flæsc; ⁊ þam synfullum byð þæt tyccen ofslagen to
lamb flesh and for-the sinful is the kid slain to
þicgeanne, ⁊ gif he fullice gecyrð, on þam oðrum monðe he
partake and if he fully turns in the second month he
mæg wyrcan Cristes Eastron ⁊ etan, swa se apostol cwyð,
can make of-Christ Easter and eat as the apostle says
azima, þæt ys þeorfhlaf, mid syfernysse ⁊ soðfæstnysse. Lá
azyma that is unleavened-bread with soberness and truthfulness O
mynsterman, wylt þu witan hwæt þis tacnað? Sprec þæt soð
minster-man wilt thou know what this betokens Speak what true
sy ⁊ syfre beo ⁊ þæt þe fremige, þonne ytst ðu azima,
be and sober be and what thee profit then eatest thou azyma
þæt ys hwit hlaf þære sifernysse ⁊ þære soðfæstnysse. Ne
that is white bread of-the soberness and of-the truthfulness Not
wanda þu for þam welian þe ma þe for þam wreccan; þeah
hesitate thou for the rich the more than for the wretch though
he sý ríce, þeah he sy æðelboren, gif he agylte, þrea hine;
he be powerful though he be noble-born if he sin rebuke him
þonne ytst ðu þine Eastru⟨n⟩ mid grenum lactucum mid
then eatest thou thine Easter with green lettuces with
biternysse. Þæt wát eall ceorlisc folc þæt grene lactucas beoð
bitterness That knows all churlish people that green lettuces are

bitere, swa synt þa rican men to þreagenne. We sceolon etan
bitter so are the rich men to rebuke We must eat
þæs lambes heafod ȝ his fét ȝ þa smalan þearmas; þæt ys
of-the lamb head and his feet and the small entrails that is
þæt we sceolon gelýfan þæt God Ælmihtig wæs áá ȝ ys
that we must believe that God Almighty was ever and is
ȝ æfre byð; swa Iohannes cwyð: In principio erat Verbum,
and ever is as John says In the-beginning was the-Word
et Verbum erat apud Deum, et Deus erat Verbum. Heræfter
and the-Word was with God and God was the-Word Hereafter
uton dón, swa us beboden ys: ymbgyrde we ure lendena
let-us do as to-us commanded is let-us-gird we our loins
mid clænnysse, ȝ beon ure fet gesceode mid þære sybbe
with cleanness and let-be our feet shod with of-the peace
bodunge, ȝ ure stafas sýn on urum handum to sleanne þa
preaching and our staffs let-be in our hands to slay the
wyrmas, ȝ eac þa næddran, gif hig wyð us wyllað winnan
worms and also the adders if they against us will strive
oððe us derian. Hwæt synt þa wyrmas buton lyðre men ȝ
or us harm What are the worms but wicked men and
geflitgeorne ȝ Godes fynd ȝ heora agenra sawla forwyrd?
contentious and of-God enemies and of-their own souls ruin
Hwæt seo ræding cwyð wel gehende þam ende, hyt ys to
Lo the reading says well near to-the end it is to
gymanne: Comedetis festinantes. Heo lærð þæt we efstende
heed Ye-shall-eat hastening She teaches that we hastening
eton. Vndergytað ge iunge ȝ eac ealde þæt eow myngað
eat Understand ye young and also old what you reminds
þis gewrít cweðende festinantes, þæt ys efstende. Efstende
this writing saying festinantes that is hastening Hastening
we sceolon etan ure Easterlican blisse ȝ ofstlice we sceolon,
we must eat our Easter bliss and hastily we must

ȝ eac caflice, Godes bebodu healdan ȝ gefyllan. We witon
and also boldly of-God commands keep and fulfill We know
þæt we magon ȝ moton todæg wel dón; ac we nyton
that we can and may today well do but we know-not
hwæðer we moton to morgen. Forþon we sceolon efestan
whether we may to morrow Therefore we must hasten
þas Easterlican þing to asmeagenne ȝ to gehealdanne, þæt
these Easter things to consider and to keep that
we magon cuman to þam Easterlican dæge þe áá byð
we can come to the Easter day which ever is
mid fullum glædscipe ȝ wynsumnysse ȝ ecere blisse.
with full gladness and pleasantness and eternal bliss

IX · EASTER'S BOUNDS AND PACHOMIUS'S VERSES

The unleavened bread and the lamb, eaten neither raw nor boiled, teach right faith in Christ's incarnation and the Trinity. Byrhtferth compares his work to building a house and to a bee, sets out the moon's bounds for Septuagesima, Lent, Easter, Rogationtide, and Pentecost, and gives the terms of the Easter cycle. He prays for eloquence, then tells how an angel brought the abbot Pachomius the verses of the Easter terms, expounds them, shows how to find the beginning of the Easter month, and ends with the moon's sway over the tides.

142.1 Her us ys geboden, þæt we eton lactucas ȝ þa syngrene ȝ
Here to-us is commanded that we eat lettuces and the evergreen and
azimos panes, þæt synt þeorfe hlafas. Se ytt þeorfne hlaf, þe
unleavened loaves that are unleavened loaves He eats unleavened loaf who
rihte weorc begæð butan idelum gylpe, ȝ mildheorte beboda
right work practices without idle boast and merciful commands
deð butan þære [synne] gemengednysse. Þeos foresprecene
does without of-the sin mixture This aforesaid

ræding cwyð: Non comedetis ex eo crudum quid nec coctum
reading says Not ye-shall-eat of it raw aught nor boiled
aqua: ‘Ne ete ge nan þing hreaw of him, þæt ys of þam lambe,
in-water Not eat ye any thing raw of him that is of the lamb
ne gesoden on wætere.’ Ælc þæra þe wyle þa Easterlican
nor boiled in water Each of-those who will the Easter
blisse mærsian, ne sceal he naðer ne þæs lambes flæsc hreaw
bliss celebrate not shall he either — of-the lamb flesh raw
etan ne gesoden, ac gebræd; þæt ys þæt he ne sceal þurh
eat nor boiled but roasted that is that he not shall through
menniscnysse wisdom þurhscriðan þa halgan flæscennysse ures
of-humanity wisdom pass-through the holy incarnation of-our
Drihtnes, ne on Him gelyfan, swylce He sy anfeald man,
Lord nor in Him believe as-if He be single man
buton His godcundnysse; ac we sceolon gelýfan þæt He ys soð
without His divinity but we must believe that He is true
man ⁊ soðlice soð God on þære Þrynnysse, þæt ys Pater et
man and truly true God in the Trinity that is Father and
Filius et Spiritus Sanctus. Se Fæder ⁊ se Sunu ⁊ se Halga
Son and Spirit Holy The Father and the Son and the Holy
Gast ys án God on ecre Þrynnysse ⁊ on soðre Annysse.
Ghost is one God in eternal Trinity and in true Unity
Nu we habbað medomlice þas þing gehrepod, hyt þingð us 142.18
Now we have moderately these things touched it seems to-us
gefædlic þing þæt we rúmlicor þas gerenu atrahtnion. Ærest
fitting thing that we more-amply these mysteries expound First
man asmeað þæs huses stede, ⁊ eac man þæt timber beheawð,
one considers of-the house place and also one the timber hews
⁊ þa syllan fægere gefegð ⁊ þa beamas gelegð ⁊ þa ræftras
and the sills fairly joins and the beams lays and the rafters
to þære fyrste gefæstnað ⁊ mid cantlum underwriðað, ⁊
to the ridge fastens and with props supports and

syððan þæt hus wynsumlice gefrætwað. Þas þing we cweðað
afterward the house pleasantly adorns These things we say
ymbe þære Easterlican tide, þe we þencað mid soðre race
about the Easter tide which we think with true account
geglengan. Hwæt, seo clæne beo forwel oft wíde ⁊ síde fægere
to-adorn Lo the clean bee very often wide and far fair
blosman gegrét swa lange, þæt hyre þa ruwan þeoh wurðað
blossoms greets so long that to-her the rough thighs become
swyðe gehefegode; ⁊ hig grimme windas gemetað ⁊ þa
very heavy and her grim winds meet and the
wreccan geswencað, þæt heo earfoðlice cyðde gegrapað. Syððan
wretch afflict that she hardly home grasps After
heo dollice hyre cynesetl gestihð, heo wyrð glædlice on hyre
she foolishly her throne climbs she becomes gladly in her
heortan tobæd, þæt heo ne murnð leoflic leoð to drymanne.
heart elated that she not mourns lovely song to sing
144.4 Swa gedafenað esnum þam orpedan, þonne he gód weorc
So befits for-servant the bold when he good work
ongynð, þæt he þæt geornlice beswynce, þeah hine deofol
begins that he it eagerly toil-at though him devil
mid his lymum wylle gedreccan, ⁊ mid bárspere beotige to
with his limbs will afflict and with boar-spear threaten to
ofsticianne. Selust huru þinga, lá broðer min, ys to witanne,
stab-to-death Best indeed of-things O brother mine is to know
swa we herbufan gepricodon, hwær se forman monð cume to
as we hereabove pointed where the first month come to
mankynne, ⁊ æfter þære emnihte þæt þu gýme mid gleawscipe
mankind and after the equinox that thou heed with wisdom
þæs monan ylde ⁊ þære þriddan wucan on þam monðe ⁊
of-the moon age and the third week in the month and
þæs Sunnandæges æfter feowertýnum nihtum ealdum monan,
the Sunday after fourteen nights old moon

ȝ þæt se mona ne beo on Easter-dæg na geongra þonne
and that the moon not be on Easter-day — younger than
fiftyne niht, ne yldra þonne án ȝ twentig. Theophilus hæfð
fifteen nights nor older than one and twenty Theophilus has
gesett þæt on .xiiii. lunam wæs se Hælend belæwed, ȝ on
set that on fourteenth moon was the Savior betrayed and on
.xv. luna ahangen, ȝ þy þryddan dæge He arás of deaðe.
fifteenth moon hanged and on-the third day He arose from death
Heræfter synt amearkode þa feower gesceadwisnyssa ymbe 144.18
Hereafter are marked the four reckonings about
þæne forman monoð, ȝ ymbe þæne termen, þæt ys luna
the first month and about the term that is moon
.xiiii, ȝ ymbe þæne Easter-Dæg, ȝ þæs dæges monan.
fourteen and about the Easter-Day and of-the day moon
Se mona on Septuagessima ne mæg beon læssa þonne 144.22
The moon on Septuagesima not can be less than
endlufon nihta eald, ne mara þonne seofontyne nihta eald. Se
eleven nights old nor more than seventeen nights old The
mona on lengtene ne mæg beon iungra þonne þreora nihta
moon in Lent not can be younger than three nights
eald, ne yldra þonne nigon nihta. Se mona on Easter-dæg
old nor older than nine nights The moon on Easter-day
ne mæg beon iungra þonne fiftyne nihta, ne yldra þonne án
not can be younger than fifteen nights nor older than one
ȝ .xx.tig. Se mona on Gangdagum ne mæg beon iungra
and twenty The moon on Rogation-days not can be younger
þonne án ȝ twentig, ne yldra þonne nigon ȝ .xx.tig. Se
than one and twenty nor older than nine and twenty The
mona on Pentecosten ne mæg beon iungra þonne fif nihta,
moon on Pentecost not can be younger than five nights
ne yldra þonne endlufon. Easterdæg ne mæg beon næfre
nor older than eleven Easter-day not can be ever

ǽr .xi. kł. Aprelis, ne æfter .vii. kł. Mai. Gangdagas
before eleven kalends of-April nor after seven kalends of-May Rogation-days
ne magon næfre beon ær .v. kł. Mai, ne æfter .ii. kł.
not can ever be before five kalends of-May nor after two kalends
Iunii. Pentecosten ne mæg beon ǽr .vi. īd̄. Mai, ne æfter
of-June Pentecost not can be before six ides of-May nor after
idus Iunii. Septuagessima ne mæg beon ǽr .xv. kł.
ides of-June Septuagesima not can be before fifteen kalends
Februarii, ne æfter .ix. kł. Martius. Lengten ne mæg beon
of-February nor after nine kalends of-March Lent not can be
ær .v. īd̄. Februarii, ne lator þonne .ii. īd̄. Martii.
before five ides of-February nor later than two ides of-March
146.5 Her we amearkyað þæs monan circul þe fehð on þam
Here we mark of-the moon circle which begins in the
seofonteoðan geare on, ⁊ geendað on þam .xvi: — A .vii. īd̄.
seventeenth year on and ends in the sixteenth From seven ides
Iañ. terminus .lxx. querendus est per lunam .x.mam.
of-January the-term of-Septuagesima to-be-sought is through the-moon tenth
Fram .vii. īd̄. Ianuarii ys to secanne terminus Septuagessime
From seven ides of-January is to seek term of-Septuagesima
⟨þurh .x. nihta ealdne monan⟩. A .v. kł. Febr. xl.
through ten nights old moon From five kalends of-February of-Lent
terminus querendus est per lunam. .ii. Fram. v. kł.
the-term to-be-sought is through the-moon second From five kalends
Februarii lengtenes terminus ys to secanne þurh twegra nihta
of-February of-Lent term is to seek through two nights
ealdne monan. A .v. īd̄. Mar̄t. terminus Pascalis querendus est
old moon From five ides of-March the-term Paschal to-be-sought is
per lunam quartam decimam. Fram .v. īd̄. Martii ys to secanne
through the-moon fourteenth — From five ides of-March is to seek
terminus Pasce þurh feowertyne nihta ealdne monan. A .xvii.
term of-Pasch through fourteen nights old moon From seventeen

kł. Mai terminus. Rogationum querendus est per lunam
kalends of-May the-term of-Rogations to-be-sought is through the-moon
.xv. Fram .xvii. kł. Mai ys to secanne Gangdaga termen
fifteenth From seventeen kalends of-May is to seek of-Rogation-days term
þurh þæs monan ylde, þe sceal beon twentig nihta eald.
through of-the moon age which shall be twenty nights old
Lá orpeda cleric, gif þu wylle witan þa terminos, þe we 146.27
O bold cleric if thou wilt know the termini which we
ymbe spræcon, wite hwylc gér hyt sý þæs monan ⟨circules⟩ þæt
about spoke know which year it be of-the moon circle that
man hǽt lunaris; ⁊ þonne þu þæt wite, þonne tell þu swa
one calls lunaris and when thou that know then count thou so
fela daga a .vii. īd̄. Ianuarii swa þær gewriten synt, swylce
many days from seven ides of-January as there written are as-if
ic þus cweðe: — Þæs forman geares, þæt ys .x.us .vii.us, tel
I thus say Of-the first year that is tenth seventh count
syx ⁊ twentig fram .vii. īd̄ Iañ. Þæt we be þissum
six and twenty from seven ides of-January What we about these
cweðað, undergytað be eallum þam oðrum terminum. Þonne
say understand about all the other terms When
þu cymst to kł. Februarii, þonne byð þær se terminus.
thou comest to kalends of-February then is there the term
Ymbe þæne circul þe ys genemned Paschalis, oððe on Grecisc 146.37
About the circle which is named Paschalis or in Greek
enneakedekerida, oððe on Lyden decennouenalis, we beotedon
enneakaidekaeteris or in Latin decennouenalis we vowed
ymbe to sprecanne. Nu gelustfullað us þam preostum hyt to
about to speak Now it-pleases to-us to-the priests it to
gekyðanne hwig he sý Pascalis geciged. ⟨He ys Pascalis geciged⟩,
make-known why he be Paschalis called He is Paschalis called
forþon he ætywð ælce geare þære Easterlican tide monð, ⁊
because he shows each year of-the Easter tide month and

on Lyden he ys geciged on þrym awemmedum dælum, þæsðe
in Latin he is called in three corrupted parts as-that
boceras secgað, þæt ys of decem ⁊ nouem ⁊ annalis. Ðes
scholars say that is of decem and nouem and annalis This
circul ys todæled on twa, þæt ys on ocdoade ⁊ endekade on
circle is divided in two that is in ogdoad and hendecad in
Grecisc, ⁊ on Lyden he ys todæled in octo et undecim,
Greek and in Latin he is divided into eight and eleven
þæt ys on Englisc on eahta ⁊ endlufon. On þam eahta
that is in English into eight and eleven In the eight
gearum beoð [þreo] gear embolismi, ⁊ fif communes. Þas
years are three years embolismic and five common These
þing we geswutelodon on þam oðrum dæle þisses weorces, ⁊
things we made-clear in the second part of-this work and
gyt we hig willað hrepian. Þa endlufon gear habbað [feower]
yet we them will touch The eleven years have four
embolismus ⁊ seofon communes, swa we wyllað þas þing
embolisms and seven common as we will these things
openlice geswutelian þonne we heræfter þone circul amearkyað.
openly reveal when we hereafter the circle mark
148.15 Ic háte gewitan fram me þa m[e]remen, þe synt [sirene]
I bid depart from me the mermen who are sirens
geciged, ⁊ eac þa Castalidas nymphas, þæt synt dúnylfa,
called and also the Castalian nymphs that are mountain-elves
þa þe wunedon on Elicona þære dune; ⁊ ic wylle þæt
those who dwelt on Helicon the mountain and I will that
⟨Phoebus⟩ fram me gewite(n), þe Latona, ⟨m⟩ater solis ⟨ł⟩
Phoebus from me depart whom Latona mother of-the-sun or
mater Apollonis ⁊ Diane þære sunnan moder, ⁊ Apollonis
mother of-Apollo and of-Diana of-the sun mother and of-Apollo
⁊ Diane, Delo akende, þæsðe ealde swæmas gecyddon;
and of-Diana on-Delos bore as-that old dreams made-known

ȝ ic hopige þæt cherubin se mæra ætwesan wylle, ȝ of
and I hope that cherubin the famous be-present will and from
þam upplican weofode mid his gyldenan tange þære gledan
the upper altar with his golden tongs of-the ember
spearcan to minre tungan gebringan, ȝ þæs dumbes muðes
spark to my tongue bring and of-the dumb mouth
[æ]ddran æthrínan, þæt ic forþam mæge argute arguto
veins touch that I therefore can shrewdly with-shrewd
meditamine fari, þæt ys þæt ic mæge gleawlice mid gleawre
meditation speak that is that I can wisely with wise
smeagunge þisne circul on Englisc awendan.
consideration this circle into English turn

Oratio Patris Byrhtferði. 150.1
Prayer of-Father Byrhtferth

Spiritus alme ueni! sine te non diceris umquam; 150.2
Spirit kind come without thee not thou-art-spoken ever
Munera da lingue, qui das ⟨in⟩ munere linguas.
Gifts give to-the-tongue who givest in gift tongues
Cum nu, Halig Gast! butan þe ne bis[t] þu gewurðod;
Come now Holy Ghost without thee not art thou honored
Gyf þine gyfe þære tungan, þe þu gyfst gyfe on gereorde.
Give thy gifts to-the tongue who thou givest gifts in speech

Nu we habbað þæne Easterlica⟨n⟩ circul rihtlice amearcod, 150.7
Now we have the Easter circle rightly marked
ȝ þa gerena þe him to gebyriað be dǽle onem him
and the mysteries which him to belong in part alongside him
awriten, nu gerist hyt to swutelianne mid ealre heortan
written now befits it to make-clear with all of-heart
meagolnysse hwanon he cóm ȝ hwa hine gesette.
earnestness whence he came and who him set

150.12 We witon geare þæt þær næs æt ne gediht ne Virgilius
We know readily that there was-not at — composed nor of-Virgil
gesetnyss, ne þæs wurðfullan Platonis fandung, oððe Socratis,
composition nor of-the worthy Plato investigation or of-Socrates
his lareowes, smeagung. Ac we prutlice gecyðað uplendiscum
his teacher consideration But we proudly make-known to-rustic
preostum þæt we be þissum circule gerædd habbað:
priests what we about this circle read have

150.17 'An abbod wæs on Egipta lande, fullfremed on Godes
An abbot was in of-Egyptians land perfect in of-God
gesihðe, Pac[o]mius genemned on naman gefege. He abæd æt
sight Pachomius named in of-name joining He prayed of
þam mihtigan Drihtne mid eallum his munucheape, þæt he
the mighty Lord with all his monk-troop that he
him mildelice gecydde, hwær hyt rihtlicost wære þæt man þa
to-him mildly make-known where it most-rightly were that one the
Easterlican tide mid Godes rihte, þæne Pascan, healdan sceolde.
Easter tide with of-God right the Pasch keep should
Him sona of heofena mihte cóm unasecgendlic myrhð,
To-him at-once from of-heavens might came unspeakable joy
engla sum, mid blisse, se þas word geypte, ⁊ þæne abbod
of-angels one with bliss who these words revealed and the abbot
gegladode, ⁊ þas uers him mid gyldenum stafum awritene on
gladdened and these verses to-him with golden letters written into
þam handum betæhte, þe þus wæron on his spræce gedihte:
the hands entrusted which thus were in his speech composed

None Aprilis norunt quinos
Nones of-April know fives

eall to þam ende.'
all to the end

Nu we hig willað mid trahtnunge her geglengan, ⁊ rihtlice 150.30
Now we them will with exposition here adorn and rightly
heora gerena kyrtenum preostum gecyðan. None Aprilis.
their mysteries to-neat priests make-known None of-April
None sceal habban diptongon, þæt ys twyfeald stæfgefeg,
None shall have diphthong that is twofold syllable
þæsðe boceras secgað. Aprilis quasi aperilis dicitur. Aprilis ys
as-that scholars say Aprilis as-if opener is-called Aprilis is
gecweden swylce he sý openere. On his timan beoð geopenade
called as-if he be opener In his time are opened
tryw to blowanne ⁊ wyrta to weaxanne. Þæs forman geares
trees to blossom and herbs to grow Of-the first year
circul on þam nigontyne gearum ys None Aprilis genemned, ⁊
circle in the nineteen years is None Aprilis named and
þy geare byð se mona þy dæge(s) feowertyne nihta eald,
in-that year is the moon on-that day fourteen nights old
⁊ eallswa he byð on ælc þæra uersa anginne, þe benyðan
and just-as he is in each of-the verses beginning which beneath
þam forman uerse stant. Healfe þa uers gebyriað to þam
the first verse stands Half the verses belong to the
termene, þæt ys to þam lunam quartam decimam, ⁊ healfe
term that is to the moon fourteenth — and half
þæt man findan ⟨mæge⟩ hwylce dæge seo mearke, þæt ys se
that one find can which day the mark that is the
terminus, gá on tún. Þegnas ⁊ ceorlas habbað landmearke; hu
term go into town Thanes and churls have land-marks how
mycele ma gerist hyt þæt seo tid hæbbe mearke hwænne heo
much more befits it that the tide have mark when she
tosige kyningum ⁊ Cristenum folce to wurðfulre blisse. None
approach for-kings and Christian people for worthy bliss Nones
Aprilis luna .xiiii. Norunt, id est, habent, quinque regulares.
of-April moon fourteen They-know that is they-have five regulars

On nonas Aprilis wæs se termen, ⁊ þy geare wæron fif
On nones of-April was the term and in-that year were five
regulares ⁊ twegen concurrentes. Doð þas twegen to fifum;
regulars and two concurrents Put these two to five
þonne beoð þær seofon, þa getacniað þæt on Saternesdæg wæs
then are there seven they betoken that on Saturday was
se terminus on þam forman geare cycli Decennouennalis.
the term in the first year of-the-cycle Decennouennalis
152.22 Æfter þissum uersum byð þes:
After these verses is this

Octone kalende, assim depromunt.
Eighth kalends one bring-forth

152.24 Octaua kł. Aprilis byð luna .xiiii, ⁊ þy geare byð
Eighth kalends of-April is moon fourteen and in-that year is
as, þæt ys án rihting. Dóð to þam anum þa concurrentes,
as that is one regular Put to the one the concurrents
þaþe wæron feower. Þæt beoð fife. Þa openlice getacniað
which were four That are five They openly betoken
þæt þy geare wæs se termen on Þunresdæg.
that in-that year was the term on Thursday
152.28 Eall þæt we habbað be þissum twam gearum gesæd, undergitað
All that we have about these two years said understand
hyt be eallum þam oðrum. Nimað þas awritenan regulares ⁊
it about all the others Take these written regulars and
þa concurrentes, dóð togædere ælce geare, ⁊ syððan hig beoð
the concurrents put together each year and after they are
gesamnode, todælað hig þurh seofon. Gif þær beoð seofon ealra,
gathered divide them through seven If there are seven of-all

þonne getacniað hig þæt se termen byð on Sæternesdæg; gif þær
then betoken they that the term is on Saturday if there
beoð ma, doð þa seofon aweg: þæt getæl geswutelað, þe þær …
are more put the seven away the number makes-clear which there …
scyte fingres anginne. ⁊ on þam oðrum lyðe .v. īd̄., 154.6
of-the-shoot finger beginning and on the second joint five ides
⁊ on þam þriddan .iiii. īd̄., ⁊ on þam feorðan .iii. īd̄.,
and on the third four ides and on the fourth three ides
⁊ syððan læt gán þæt getæl, swa we nu cwædon, þæt
and afterward let go the number as we now said that
þu cume to þæs læstan fingres nægle; þonne byð þær .viiii.
thou come to of-the least finger nail then is there nine
kł. Aprilis. Nim þonne .viii, ⁊ sete hine on þam forman
kalends of-April Take then eight and set him on the first
lyðe þæs þuman; þonne hæfst ðu þær þæs geares termen,
joint of-the thumb then hast thou there of-the year term
swa þu ær hæfdest þæne forman. Be þam oðrum do þus.
as thou before hadst the first About the others do thus
Ic wylle, la rædere, þæt þu ne forgyte þæt ic þe nu secge, ac 154.14
I will O reader that thou not forget what I to-thee now say but
gemun ðu mid ecum gemynde. Þonne þu þa terminos aginne
remember thou with eternal memory When thou the termini begin
to secanne, foh sona on .iiii. nōn. Aprilis, ⁊ æfter īd̄. foh on
to seek begin at-once on four nones of-April and after ides begin on
.xvii. kł. Aprilis, þæt þu cume to þam termene, þe þu
seventeen kalends of-April that thou come to the term which thou
þænne onginst to witanne. ⁊ gif terminus geyrnð on nonas
then beginnest to know and if term runs on nones
oððe on īd̄. oððe on kł., gif he becymð on .xii. oððe on
or on ides or on kalends if he comes on twelve or on
.xi. oððe on .x, wite þu to soðe þæt se byð on Martio. Gif
eleven or on ten know thou for sooth that he is in March If

he becymð on .xiii. oððe on .xiiii. oððe on .xv, forþam þas
he comes on thirteen or on fourteen or on fifteen because these
dagas beoð on Martio ær emnihte, wend þe þonne to Aprili.
days are in March before equinox turn thee then to April
Þas þing gelimpað þriwa on þam circule, þæt ys on þam
These things happen thrice in the circle that is in the
eahtoðan geare, ⟨on⟩ .xiiii. kł. Mai, ⁊ on þam endlyftan
eighth year on fourteen kalends of-May and in the eleventh
geare, on .xvii. kł. Mai, ⁊ on þam nigonteoðan geare, þæt
year on seventeen kalends of-May and in the nineteenth year that
ys ⟨on⟩ .xv. kł. Mai, swa Godes engel to Pacomio cwæð:
is on fifteen kalends of-May as of-God angel to Pachomius said

Quindene constant, tribus adepte.
Fifteenths stand to-three obtained

154.29 Nu we wyllað eft fullum móde her gecyðan, hu oft se
Now we will again with-full mind here make-known how often the
Easterlica monð onginð on Martio: — ærest on þam oðrum
Easter month begins in March first in the second
geare, þonne se termen byð on .viii. kł. Aprilis, ⁊ on þam
year when the term is on eight kalends of-April and in the
fiftan, þonne se termen byð on .xi. kł. Aprilis, ⁊ on þam
fifth when the term is on eleven kalends of-April and in the
seofoðan geare, þonne se termen byð on .iii. kł. Aprilis, ⁊
seventh year when the term is on three kalends of-April and
eft on þam teoðan geare, þonne se termen byð on .vi. kł.
again in the tenth year when the term is on six kalends
Aprilis, ⁊ eft on þam þrytteoðan, þonne se termen byð
of-April and again in the thirteenth when the term is
on .ix. kł. Aprilis, ⁊ eft on þam syxteoðan geare, þonne
on nine kalends of-April and again in the sixteenth year when

se termen byð on .xii. kł., ⁊ eft on þam eahtateoðan
the term is on twelve kalends and again in the eighteenth
geare, þonne se termen byð on quarta kł. Aprilis. Þas
year when the term is on four kalends of-April These
seofon termini beoð on Martio, ⁊ twelf beoð on Aprili.
seven termini are in March and twelve are in April
Gyf þu wylle witan mid gesceadum geráde hwær beo 156.11
If thou wilt know with of-reckoning skill where be
initium, þæt ys principium, þæs forman monðes þe gebyrige
initium that is principium of-the first month which belong
to þære Easterlican tíde, wite ærest hu fela epacte beon,
to the Easter tide know first how many epacts be
⁊ hu eald se mona beo on kł. Ianuarii. ⁊ locahu
and how old the moon be on kalends of-January and however
eald se mona beo þy dæge, swa fela daga tell þu fram
old the moon be on-that day so many days count thou from
Martius monðes ende upweard, ⁊ þonne gemetst ðu butan
of-March month end upward and then findest thou without
fácne þæs monðes angin. Nu to-geare, þa Brihtferð writere
deceit of-the month beginning Now this-year when Byrhtferth writer
þis awrát, synd feowertyne epactas, ⁊ Ianuarius hæfð nigon
this wrote are fourteen epacts and January has nine
rihtinga; þæt beoð þreo ⁊ twentig. Rím, la wynsuma
regulars that are three and twenty Count O pleasant
preost, swa fela daga upweard fram pridie kł. [Aprilis],
priest so many days upward from the-day-before kalends of-April
⁊ ic þe secge to gewissum, þonne þu cymst tellende
and I to-thee say for certainty when thou comest counting
to .vii. id̄ Martii, þonne gemetst ðu þær lunam primam.
to seven ides of-March then findest thou there moon first

156.24 On þrim gearum ne mæg þes gleawscipe standan, þæt ys
In three years not can this wisdom stand that is
on þam ytemestan embolismo on þam eahtoðan geare, and
in the last embolism in the eighth year and
on þam forman embolismo on þam endlyftan geare, ⁊ on
in the first embolism in the eleventh year and in
þam ytemestan embolismo, on þam nigonteoðan geare. Gif
the last embolism in the nineteenth year If
þe lyste þas þing witan mid gewisse, þonne ræd þu mid
to-thee it-pleases these things know with certainty then read thou with
geráde þone ⟨v. ⁊⟩ hundeahtogoðan cwyde on Rabanum.
skill the five and eightieth saying in Rabanus
156.31 Ða gleawe sægenga⟨n⟩ wel hig understandað þæt eorðlice
The wise sea-farers well they understand that earthly
licham[an] beoð fulran on weaxendum monan þonne on
bodies are fuller in waxing moon than in
wanigendum. Eac þa treowa þe beoð aheawen⟨e⟩ on fullum
waning Also the trees which are hewn in full
monan beoð heardran wið wyrmætan ⁊ langferran þonne
moon are harder against worm-eating and longer-lasting than
þaþe beoð on niwum monan aheawene. Seo sǽ ⁊ se mona
those-which are in new moon hewn The sea and the moon
geþwærlæcað heom betweonan. Æfre hig beoð geféran on
agree them between Ever they are companions in
wæstme ⁊ on wanunge; ⁊ swa swa se mona dæghwamlice
growth and in waning and so as the moon daily
feower prican lator arist þonne he dyde on þam oðrum dæge,
four points later arises than he did on the other day
swa eac seo sǽ symle feower prican oððe fif lator flowð.
so also the sea ever four points or five later flows
Ðonne se mona up arist, þonne onginð seo sǽ to flowanne.
When the moon up arises then begins the sea to flow

Grecas hateð malína sæflód þonne hyt wixst, ȝ ledon
Greeks call malina flood-tide when it grows and ledon
þonne hyt wanað; ȝ Beda cwyð, gumena se getiddusta on
when it wanes and Bede says of-men the most-learned in
Angelcynne, þæt malína onginð fif dagum ær þam niwan
English-people that malina begins by-five days before the new
monan, ȝ eallswa ær þam fullan monan; ȝ ledon, þæt
moon and just-as before the full moon and ledon that
ys wanung, onginð on fif nihta ealdum monan, ȝ ægðer
is waning begins on five nights old moon and each
þisra nama wyrceað twa gewrixla binnan þrittigum nihtum.
of-these names makes two changes within thirty nights

X · TABLES, MOON-LIGHT, AND THE FIGURES

Byrhtferth explains a table of five letters for the moon's age and a table bearing Adam's name, and reckons how long the moon shines at each age. He gives the Greek names of the moon's phases, the circles for Septuagesima, Lent, Easter, Rogationtide, and Pentecost, how to find Easter's first month, and the relation of Lent and Rogationtide to Easter. He then turns to the three kinds of narrative and begins the rhetorical figures: prolepsis, zeugma, hypozeuxis, syllepsis, anadiplosis, and anaphora.

Wel oft eac grammaticeras ȝ rímcræftige þegnas hig 158.17
Well often also grammarians and reckoning-skilled thanes they
geþwærlæcað. Ða boceras synt scribe geciged on Lyden: hig
agree The scholars are scribae called in Latin they
gýmað to gebeote(s) þæra fif stafa, þe synd uocales geciged.
heed for boast of-the five letters which are vowels called
ȝ þær ongén þa rimcræftige men wyrcað heom fægerne
and there against the reckoning-skilled men make for-themselves fair

circul of þam fif stafum, ⁊ fram Ianuario betæcað æfre þry
circle of the five letters and from January assign always three
dagas anum stæfe. Þonne getimað hyt þæt hig wrixliað twia
days to-one letter Then happens it that they change twice
on anum monðe ⁊ on þam circule fiftyne niht hig onfoð
in one month and in the circle fifteen night they receive
on þære nextan lúnan, ⁊ on þrittig hig geendiað; ⁊ þæra
on the next moon and on thirty they end and of-the
geara getæl hæfð seo tabule þe we amearkian willað ægðer
years number has the table which we mark will each
ge bufan ge beneoðan. Hawa þu, estfulla preost, hwylc þisra
both above and beneath Behold thou devout priest which of-these
stafa beo on dæg oððe hwylc fæcc, ⁊ séc þæt ylce heron
letters be on day or which space and seek the same herein
ægðer ge on þa wynstran healfe ge on þa swyðran. Warna þe
each both on the left side and on the right Beware thee
þonne se embolismus beo, forþon þænne þry monðas sceolon
when the embolism be because then three months must
habban þrittig nihta ealdne monan, swa ic þe wille nu þis
have thirty nights old moon as I to-thee will now this
dón to wynsumere bysne. Hawa her beneoðan, hwæt ic sette.
make for pleasant example Behold here beneath what I set
160.9 Ðys ys þæt eahtoðe gear on þam circule None Aprilis, ⁊
This is the eighth year in the circle None of-April and
Ianuarius hæfð lunam .xxvi. on kł., ⁊ he byð on .viii.
January has moon twenty-six on kalends and he is on eight
īd̄. .i., ⁊ he geendað .xxix. on .iii. nonas Februarii, ⁊ he
ides one and he ends twenty-nine on three nones of-February and he
byð Februarii. Þænne fehð luna Martii on .ii. noñ. Februarii
is of-February Then begins moon of-March on two nones of-February
⁊ geendað .xxx. on .ii. noñ Aprilis. Se byð embolismus, ⁊
and ends thirty on two nones of-April That is embolism and

he ne gebyrað naðor ne to Martio ne to Aprili, ac he byð
he not belongs either — to March nor to April but he is
embolismus geciged. Gif se bissextus byð on geare, ⁊ Ianuarius
embolismus called If the bissextile is in year and January
hæfð þrittig nihta ealdne monan, ⁊ se embolismus byð æfter
has thirty nights old moon and the embolism is after
þam monðe oððe wiðinnan, oððe on Decembri, swa hyt oft
the month or within or in December as it often
getimað, ⁊ se bissextus byð þy geare, þænne getimað
happens and the bissextile is in-that year then happens
hyt þæt þry monðas beoð togædere lunam triigessimam.
it that three months are together moon triigessimam
Þeos tabule hæfð Adames naman, ⁊ he getacnað mycele 160.21
This table has of-Adam name and he betokens great
þing, ⁊ eac he hæfð feower stafas; þa synt, d. e. u.
things and also he has four letters those are d e u
s. Ðisra stafa tacna we wyllað on rumran fæce geswutelian.
s Of-these letters signs we will in more-ample space reveal
Gelome we habbað gehrepod ymbe þæs monan ryne, ⁊ we 160.25
Often we have touched about of-the moon course and we
wenað þæt we gegremion iunge men mid swylcum þingum.
think that we anger young men with such things
Nu wylle we heom her amearkian eall gewiss ymbe his
Now will we for-them here mark all certain about his
ryne. Anre nihte eald monan scynð feower prican, ac we
course Of-one night old moon shines four points but we
wyllað secgan to soðe fif prican æfter Beda⟨n⟩ gesetnysse.
will say for sooth five points after of-Bede treatise
Gyf þu wilt witan hu lange he scíne þonne he byð twegra
If thou wilt know how long he shine when he is of-two
nihta eald, þonne dó þu twia feower togædere; þæt beoð
nights old then put thou twice four together that are

ehta. Todæl þa eahta þurh fif, forðon fif prican wyrcað ane
eight Divide the eight through five because five points make one
tíd. Quinquies [a]sse quinquies — 'Æne fif beoð fif.' Þreo
hour Five-times one five-times Once five are five Three
þær synt to lafe. Twegra nihta eald mona scínð ane tíd ⁊
there are to remnant Of-two nights old moon shines one hour and
þry prican. Gemænigfyld þa þreo þurh feower: Þriwa feower
three points Multiply the three through four Thrice four
beoð twelf. Todæl þa twelf þurh fif. Quinquies bini decus;
are twelve Divide the twelve through five Five-times two ten
þæt ys on Englisc, 'Twia fif beoð týn,' ⁊ twa þær beoð
that is in English Twice five are ten and two there are
to láfe. Þat tacnað þæt þreora nihta eald mona scinð twa
to remnant That betokens that of-three nights old moon shines two
tida ⁊ twegen prican. Uton nu ymbe tynnihtum ealdum
hours and two points Let-us now about ten-nights old
monan wurdlian. Nymað týn ⁊ gemænigfyld þæt getæl
moon speak Take ten and multiply the number
feower siðon. Feower siðon týn beoð feowertig. Todælað þas
four times Four times ten are forty Divide these
feowertig þurh fife. Quinquies octoni quadrais: þæt ys on
forty through five Five-times eight forty that is in
Englisc, 'Fif siðon eahta beoð feowertig.' Eahta tida scinð se
English Five times eight are forty Eight hours shines the
mona þonne he byð tyn nihta eald. Gyt we wyllað ymbe
moon when he is ten nights old Yet we will about
sprecan, hu lange he scinð þonne he byð fiftyne nihta eald;
speak how long he shines when he is fifteen nights old
þonne he byð full. Feower siðon fiftyne beoð syxtig. Todælað
when he is full Four times fifteen are sixty Divide
þas syxtig þurh fif. Fif siðon twelf beoð syxtig. Twelf tida
these sixty through five Five times twelve are sixty Twelve hours

scinð se mona þonne he byð fiftyne nihta eald. Þæt ylce we
shines the moon when he is fifteen nights old The same we
tæcað on þære wanunge þe we cweðað be þære weaxunge.
teach in the waning which we say about the waxing
Lá wynsuma broðor, gým þisses hwioles; hyt þe ætywð 162.25
O pleasant brother heed this wheel it to-thee shows
genoh openlice eall þæs monan ryne. Herto we willað geicean
enough openly all of-the moon course Hereto we will add
þa Grecisce naman, ⁊ þa stowa þe se mona byð þonne byð
the Greek names and the places where the moon is when is
prima oððe decima oððe .xv. M[e]noides he byð geciged
first or tenth or fifteenth Menoeides he is called
prima; diatomos tyn nihta eald, oððe fif ⁊ twentig; amphicirtos
prima dichotomos ten nights old or five and twenty amphikyrtos
twelf nihta eald, oððe feower ⁊ twentig; panselenos fiftýne.
twelve nights old or four and twenty panselenos fifteen
Þas þing we geopeniað bet on þissum trendle:
These things we open better in this circle
Feowertyne ⁊ syxtyne habbað án ⁊ þreottyne ⁊ 164.3
Fourteen and sixteen have one and thirteen and
seofontyne. Þonne þu, arwurða broðor, gehyrst þæt se mona
seventeen When thou honored brother hearest that the moon
beo fram þære sunnan twelf fæca, þonne undergyt þu,
be from the sun twelve spaces then understand thou
swylce ic þus cweðe, ‘Byrhtferð mæssepreost stent on þam
as-if I thus say Byrhtferth mass-priest stands in the
twelftan stede æfter þam biscope Eadnoðe, oððe he sitt.’
twelfth place after the bishop Eadnoth or he sits

164.9 Ðas circulas synt behefe eallum gehadedum mannum ⁊
These circles are needful for-all ordained men and
swyðust þam preostum þe sceolon folc læran ⁊ þa
most for-the priests who must people teach and the
Easterlican tíd þurh þæs monan ryne ætýwan.
Easter tide through of-the moon course show
164.12 On þissum circulum ærest stent se circul þe gebyrað to
In these circles first stands the circle which belongs to
þære Lengtenlican tide, ⁊ syððan synt þa terminos awritene
the Lenten tide and afterward are the termini written
þe belimpað to þære Easterlican tide. ✠ On þære þriddan
which belong to the Easter tide ✠ In the third
stowe synt þa termina, þæt synt þa gemæro, þe gebyriað
place are the termini that are the boundaries which belong
to Gangdagum, ⁊ þær onem synt þa þe gebyriað to
to Rogation-days and there alongside are those which belong to
Pentecosten þære halgan tide.
Pentecost the holy tide
164.18 On manegum bocum synt ærest þa termini amearkode
In many books are first the termini marked
þe man hæt Septuagessimales. Þurh þa man sceal witan,
which one calls Septuagesimales Through them one shall know
hwænne man sceal þæt ciriclice leoð forlætan, þe Ebrei
when one shall the churchly song give-up which Hebrews
hatað Alleluia, ⁊ Lydenware hatað Laudate Dominum, ⁊
call Alleluia and Latin-people call Praise the-Lord and
Englisce þeoda 'Godes Lof' gecigað.
English peoples of-God Praise call
164.23 ✠ Se wynsuma circul þe ys geciged None Aprilis, he
✠ *The pleasant circle which is called None Aprilis he*
sceal mid his ealdorscipe ealle þa oðre gerihtan ⁊ gereccan,
shall with his authority all the others correct and direct

þæsðe þa regolweardas us heton secgan. ✠ Doð ærest
as-that the rule-wardens us commanded say ✠ Bring-about first
þæt Ianuarius hæbbe lunam .xxx. ⁊ þæræfter þæt Februarius
that January have moon thirty and thereafter that February
hæbbe uigessimam nonam, ⁊ betwyx þissum twam monðum
have twenty-ninth — and between these two months
man sceal witan mid deopðanclum móde hwær beo se mona
one shall know with deep-thoughtful mind where be the moon
týn nihta eald, ⁊ æfter þære ylde swa hwylc Sunnandæg
ten nights old and after the age so whichever Sunday
swa þær byð gehendost, ge sceolon forlætan Alleluia.
as there is nearest ye must give-up Alleluia
✠ Syððan Februarius hæfð geendod his mona⟨n⟩ ylde, se 164.32
✠ *After February has ended of-his moon age which*
sceal beon .xxix, oððe .xxx. on þam feorðan geare, nímað
shall be twenty-nine or thirty in the fourth year take
syððan þæne níwan monan ⁊ witað hwær he beo secunda,
afterward the new moon and know where he be second
⁊ swahwylc Sunnandæg swa þær beo gehendust, se byð se
and whichever Sunday as there be nearest that is the
forman Sunnandæg on þam Lengtene. Doð þæt Martius
first Sunday in the Lent Bring-about that March
monð hæbbe lunam tricessimam, swa hys gewuna ys, ⁊
month have moon tricessimam as his custom is and
underfoð Aprilis lunam, se sceal geendian .xxix. Ac ic
receive of-April moon which shall end twenty-nine But I
eow warnige, wynsume preostas, mid Moyses láre þæt ge
you warn pleasant priests with of-Moses teaching that ye
cyrtenlice eow gewarnion ⁊ geornlice gýmon hwær se mona
neatly yourselves beware and eagerly heed where the moon
beo týn nihta eald, forþan se fulla mona gebyrað to þære
be ten nights old because the full moon belongs to the

Easterlican tíde. Syððan Aprilis mona byð geendod .xxix,
Easter tide After of-April moon is ended twenty-nine
man sceal fon on Maius monan, ⁊ æfterþam þe he byð .xx,
one shall begin on of-May moon and after-that that he is twenty
swa hwylc Sunnandæg swa þær beo gehendost, he geswutelað
so whichever Sunday as there be nearest he makes-clear
bórlice þæt þæs on morgen byð se forman Gangdæg. Þa
excellently that of-that on morrow is the first Rogation-day The
dagas synt gehaten Letaniarum Dies on Grecisc, ⁊ on
days are called Of-the-Litanies Days in Greek and in
Lyden Rogationum, ⁊ on Englisc Béndagas. Syððan þæs
Latin Of-the-Rogations and in English Prayer-days After of-the
mona⟨n⟩ yld[u] byð .xxx. ⁊ Iunius mona byð feower nihta
moon age is thirty and of-June moon is four nights
eald, swa hwylc Sunnandæg swa þær byð gehendost, se byð
old so whichever Sunday as there is nearest that is
Pentecostenis Dæg, þæt byð se fifteogoða dæg æfter Easter-dæge.
of-Pentecost Day that is the fiftieth day after Easter-day

166.19 De Lxx.
Of Seventy

166.20 Se mona sceal beon tyn nihta eald ælce geare on þam
The moon shall be ten nights old each year in the
Septuagessimalem circulum, ⁊ on þære Easterlican termen
Septuagesimal circle and in the Easter term
he sceal beon feowertyne nihta eald, ⁊ on Gangdagum
he shall be fourteen nights old and on Rogation-days
twentig, ⁊ on Pentecosten feower.
twenty and on Pentecost four

166.24 Gyt ic wylle eow gecyðan mid soðre race hu ge magon
Yet I will to-you make-known with true account how ye can
witan hwær byð þæs forman monðes angyn. Wytað hu fela
know where is of-the first month beginning Know how many

epactas beon on geare, ⁊ hu eald beo se mona on kł.
epacts be in year and how old be the moon on kalends
Ianuarii. Nu to-geare, he wæs .xxiii, ⁊ hyt ys þæt fifte
of-January Now this-year he was twenty-three and it is the fifth
ger on þam Easterlican circule. Tellað þreo ⁊ twentig daga
year in the Easter circle Count three and twenty days
fram æfteweardum Martium upweard, ⁊ hawiað mid hluttre
from the-latter-end-of March upward and look with clear
gesihðe hwær beo .vii. id̄. Martii. Þonne gemetað ge þær ongen
sight where be seven ides of-March Then find ye there against-it
.v. gewriten. Þa tacniað hwær þæs forman monðes angin
five written They betoken where of-the first month beginning
byð on þam fiftan geare þæs circules. Ðus ge magon findan
is in the fifth year of-the circle Thus ye can find
ælce geare þæs forman monðes angin, buton þrim gearum:
each year of-the first month beginning except three years
þæt byð on þam eahtoðan ⁊ on þam endliftan ⁊ on þam
that is in the eighth and in the eleventh and in the
nigonteoðan. On þam ytemestan embolismo, þæt ys on þam
nineteenth In the last embolism that is in the
eahtoðan geare, byð þæs forman monðes angin on nonas
eighth year is of-the first month beginning on nones
Aprilis; ⁊ on þam endliftan geare byð þæs geares angin
of-April and in the eleventh year is of-the year beginning
on .iiii.ta noñ. Aprilis. Þus hyt ys gemearcod on Lyden: In
on four nones of-April Thus it is marked in Latin In
primo endecade, initium primi mensis in .iiii.ta N̊. Aprilis
the-first hendecad the-beginning of-the-first month on four Nones of-April
inuenitur. On þam nigonteoðan geare byð þæs Easterlican
is-found In the nineteenth year is of-the Easter

monðes angin on .ii. N̊. Aprilis. Lá arwurðan preostas, þæt
month beginning on two Nones of-April O honored priests what
ic secge eow to soðe, þæt þys gescead eow næfre ne bepæcð.
I say to-you for sooth that this reckoning you never — deceives
168.12 Ymbe þæne Easterlican dæg, we eow wyllað openlice gecyðan,
About the Easter day we to-you will openly make-known
þæt he wæs on þære ealdan ǽ tribus argumentorum indiciis
that he was in the old law by-three of-proofs signs
preceptum, þæt ys mid þrym gleawnyssum he wæs beboden,
commanded that is with three wisdoms he was commanded
þæt ys þæt he wære æfter þære Easterlican emnihte, ⁊
that is that he were after the Easter equinox and
on þam forman monðe, ⁊ on þære þriddan wucan.
in the first month and in the third week
168.18 Seo feorðe gleawnys ys þæt man sceal anbidian þæs
The fourth wisdom is that one shall await the
Sunnandæges, þe Crist wæs for us geoffrod ⁊ gewát,
Sunday when Christ was for us offered and departed
þurh oferfæreld, of deaðe to life ⁊ of brosnunga to
through passover from death to life and from corruption to
unawemmednysse, ⁊ of wíte to wuldre. Gyf Eastron
incorruption and from punishment to glory If Easter
beoð pridie id̄. Aprilis, þonne byð Lengten on kł.
is the-day-before ides of-April then is Lent on kalends
Martius, ⁊ þæt we secgað preostum, þæt æfter swa fela
of-March and that we say to-priests that after so many
daga fyrste swa beoð Eastron æfter pridie id̄. Aprilis,
of-days space as is Easter after the-day-before ides of-April
swa fela daga fýrst ⟨byð Lengten æfter kl. Martius; ⁊⟩
so many of-days space is Lent after kalends of-March and

æfter swa fela daga fyrste swa beoð Eastron ǽr pridie
after so many of-days space as is Easter before the-day-before
id̄. Aprilis, swa fela daga ǽr kl. Martii byð Lencten.
ides of-April so many days before kalends of-March is Lent
Gyf Eastron beoð on kł. Aprilis, þonne beoð Gangdagas 168.28
If Easter is on kalends of-April then are Rogation-days
on N̊. Mai, ⁊ gif Eastron beoð ǽr kł. Aprilis oððe
on Nones of-May and if Easter is before kalends of-April or
syððan, wite þu, gerada preost, þæt þu hæbbe eallswa fela
after know thou skilled priest that thou have just-as many
dagum ǽr .N̊. Mai, oððe syððan, Gangdagas.
days before nones of-May or after Rogation-days
Þæt gerist preostum to witanne hwæt beo betwyx Eastron 168.32
That befits for-priests to know what be between Easter
⁊ Þeorfdagum. Easterdæg wæs se forman dæg on þære
and Days-of-Unleavened-Bread Easter-day was the first day in the
ealdan ǽ þonne se mona wæs .xiiii, ⁊ þa seofon dagas,
old law when the moon was fourteen and the seven days
þe þæræfter wæron, wæron geciged dies azimorum. Þes
which thereafter were were called days of-unleavened-bread This
wurðfulla gewuna ys swyðe wynsumlice gehealden betwyx
worthy custom is very pleasantly kept among
Cristenum mannum. Hwæt, hig þæne forman dæg mid
Christian men Lo they the first day with
mycelum wurðscipe forestæppað, ⁊ þæs monan ylde fram
great honor celebrate and of-the moon age from
fiftyne nihtum of án ⁊ twentig nihta wærlice gehealdað, ⁊
fifteen nights to one and twenty nights warily keep and
þæne awestendan deofol gastlice fram heom ascufað, swa se
the devastating devil spiritually from them thrust as the

arwurða apostol lærð: Non in fermento malitie et nequitie,
honored apostle teaches Not in the-leaven of-malice and of-wickedness
sed in azimis sinceritatis et ueritatis epulari debemus.
but in the-unleavened-bread of-sincerity and of-truth to-feast we-ought
170.10 Se ðe þas circulas wyle geornlice asmeagan, he sceal
He who these circles will eagerly consider he shall
geþencan þæt þa eahta gear synd on Grecisc ocdoade
consider that the eight years are in Greek ogdoad
gehaten, ⁊ on Lyden octo anni ⁊ on Englisc eahta
called and in Latin eight years and in English eight
gear, ⁊ on þam eahta gearum beoð þry embolismus ⁊
years and in the eight years are three embolisms and
fif communes, ⁊ on þam endufon wintrum beoð seofon
five common and in the eleven winters are seven
communes anni ⁊ feower embolismi, swa we forwel oft
common anni and four embolisms as we very often
habbað amearcod, ⁊ gýt wyllað, gýme se ðe wylle.
have marked and yet will let-heed he who will
170.17 Ðæt byð snotrum were med swyðe arwurðlic beforan Godes
That is for-wise man reward very honorable before of-God
gesihðe, gif he wisdomes lare geleaffullum esne cyð to
sight if he of-wisdom teaching to-faithful servant make-known for
soðe. Nu we hwætlice þis habbað gegaderod, þæt ys on Lyden
sooth Now we quickly this have gathered that is in Latin
actiuum opus uel imitatiuum. Þas word tacniað þa þing þe
active work or imitative These words betoken the things which
beoð cyrtenlice geset, oððe þe beo⟨ð⟩ to fyligeanne; ⁊ þas
are neatly set or which are to follow and these
þing man hǽt on Grecisc drammatikon oððe mi[me]ticon:
things one calls in Greek dramatikon or mimetikon
on Lyden ys on nama⟨n⟩ geciged enarratiuum, þæt ys
in Latin is in name called enarrative that is

geswuteligende oððe gecyðende: ⁊ on Grecisc man nemð
making-clear or making-known and in Greek one names
swylc þing exegematikon uel apangeltikon. Gyt ys þridde
such thing exegematikon or apangeltikon Yet is third
cynn þære rake, þe on Lyden ys gecweden commune,
kind of-the narrative which in Latin is called common
⁊ on Englisc gemæne, oððe mixtum, þæt ys, gemenged,
and in English common or mixed that is mingled
þæt Grecisce lareowas cigeað koenon oððe micton. Þonne se
which Greek teachers call koinon or mikton When the
sceop in gebringð oðre hadas, þe wið hine wurdlion swylce
poet in brings other persons who with him speak as-if
hig him andswarion, þonne byð seo gesettnys coenon uel
they to-him answer then is the composition koinon or
micton geciged. Swa þas þing synd gesette þe man nemð
mikton called So these things are set which one names
Ylias ⁊ Odissía Omeri ⁊ Eneidos Virgilii. Ilias, þæt beoð
Iliad and Odyssey of-Homer and Aeneid of-Virgil Iliad that is
gewyn ⁊ Odissía beoð gedwyld, swa Omerus on þære béc
strife and Odyssey is wandering as Homer in the book
recð. Seðe wyle ymbe þæs gerímes deopnyssa spyrian, þonne
tells He-who will about of-the reckoning depths track then
mæg he gemetan þisra þreora cynna rake on þam gewefe.
can he find of-these three kinds narrative in the web
Þæt we willað, þæt se sceawre wite mid fullum geráde, þe þis 172.12
That we will that the beholder know with full skill who this
gewrit aspyrað, þæt on þam boccræfte fela hiw synd amearcode:
writing tracks that in the book-craft many figures are marked
þa synd on Lyden figure, ⁊ on Grecisc scemata gecweden.
which are in Latin figurae and in Greek schemata called
Prolemsis hatte þæt forme, þæt ys on Lyden anticipatio uel
Prolepsis is-called the first that is in Latin anticipation or

preocupatio uel presumptio, þæt ys on Englisc forestæppung
preoccupation or presumption that is in English fore-stepping
oððe dyrstynnys, þonne se nama byð beforan þe sceolde beon
or boldness when the noun is before which should be
bæftan. Þæt ylce we cweðað be þam worde, ⁊ þis uers we
behind The same we say about the verb and this verse we
doð to trumre bisne: Fundamenta eius in montibus sanctis,
put for firm example Foundations his on mountains holy
diligit Dominus portas Sion. Ær he cwæð eius ær Dominus.
loves the-Lord the-gates of-Zion Before he said eius before Dominus
172.23 Þæt oðer hiw ys geciged zeuma, þæt ys gefeig on Englisc.
The second figure is called zeugma that is joining in English
Þis gefeg ys swyðe gelome on halgum gewritum; swa
This joining is very frequent in holy writings as
ys þes cwide: Omnis amaritudo et ira et indignatio
is this saying All bitterness and wrath and indignation
et clamor et blasphemia tollatur a uobis. Fægere se
and clamor and blasphemy let-be-taken from you Fairly the
æðela kyning Dauid þis hiw gefægerode, þus bymendre
noble king David this figure adorned thus with-trumpeting
stefne hleoðriende — cwæð: Qui ingreditur sine macula ⟨et
voice sounding said Who enters without spot and
operatur iustitiam⟩, ⁊ eft qui loquitur eall to þam ende.
works justice and again who speaks all to the end
172.31 [Hypozeuxis] ys þam foresprecenan hiwe genoh wyðertyme,
Hypozeuxis is to-the aforesaid figure enough contrary
swa se sealm cwyð: Virtutem terribili(or)um tuorum
as the psalm says The-power of-terrible-things thy
dicent, et magnitudinem tuam narrabunt. Memoriam
they-shall-speak and greatness thy shall-tell The-memory
… [eructabunt] eal to ende; ⁊ se wynsuma cempa cwyð:
… they-shall-utter all to end and the pleasant champion says

Siue prophetiæ euacuabuntur, siue lingue cessabunt, ȝ gýt
Whether prophecies shall-be-made-void or tongues shall-cease and yet
ma, þæt beoð et cetera.
more that are and the-rest
Silempsis ys án híw, þonne þa casus on anre gesetnysse 174.6
Syllepsis is a figure when the cases in one composition
hig totwǽmað, swa ys þes cwyde: Adtendite populе meus
them separate as is this saying Attend people my
⟨legem meam⟩: inclinate aurem uestram in uerba oris
law my incline ear your to the-words of-mouth
mei. Þæt he gecwæð ærest populе meus, þæt ys singularis
my That he said first populе meus that is singular
numerus on Lyden, ȝ on Englisc anfeald getæl. He cwæð
number in Latin and in English single number He said
þæræfter: Inclinate aurem uestram; þæt ys pluralis numerus
thereafter Inclinate aurem uestram that is plural number
on Lyden, ȝ on Englisc mænigfeald getæl.
in Latin and in English manifold number
Anadiplosis ys on þære fiftan stowe amearcod; þæt ys 174.14
Anadiplosis is in the fifth place marked that is
on Lyden iterata dupplicatio, ȝ on Englisc geedlæcend
in Latin repeated doubling and in English repeating
twyfealdnyss, þonne þæt uers geendað on þam naman þe
twofoldness when the verse ends on the noun which
hit eft onfehð, swa ys: Stantes erant pedes nostri in atriis
it again takes-up as is Standing were feet our in courts
tuis, Hierusalem, Hierusalem que edificatur ⟨ut ciuitas⟩.
thy Jerusalem Jerusalem which is-built as a-city
Anaphora ys þæt syxte hiw; þæt ys on Lyden gecweden 174.20
Anaphora is the sixth figure that is in Latin called
relatio uel repetitio, ȝ on Englisc gelomlicnys, þonne þæt
relation or repetition and in English frequency when the

uers onginð on forewerd eallswa þæt oðer, eallswa ys:
verse begins at front just-as the other just-as is
Dominus illuminatio mea, et salus mea, quem timebo?
The-Lord light my and salvation my whom shall-I-fear
Dominus defensor. ⁊ swa ys: Vox Domini in uirtute;
The-Lord defender and so is The-voice of-the-Lord in power
uox Domini in magnificentia. Sume uðwitan hatað þis
the-voice of-the-Lord in magnificence Some philosophers call this
hiw epanaphoram, þæt ys super relationem.
figure epanaphora that is above relation

XI · FIGURES, ACCENTS, AND WEIGHTS

The figures continue: epanalepsis, epizeuxis, paronomasia with Isaiah's Hebrew wordplay, schesis onomaton, paromoeon, homoeoteleuton, homoeoptoton, polyptoton, hirmos, polysyndeton, and dialyton. Byrhtferth describes the three alphabets of Bede's tables for the moon's age, warns of the embolismic years, and explains the mark he set before the Seven Readings. He gives the ten accents and the critical signs, from the acute to the asterisk, obelus, diple, and chrismon, and refers the curious to Isidore. He ends with the weights, from the pound and ounce to the scruple, and the ark's half cubits.

174.28 Epanalemsis ys on þære seofeðan stowe. Þis hiw byð gehwær
Epanalepsis is in the seventh place This figure is everywhere
funden on gewritum þonne se cwyde byð on foreweardum
found in writings when the saying is at front
þam uerse ⁊ eft on æftewearðum, swa ys: Gaudete in
the verse and again at end as is Rejoice in
Domino semper: iterum dico gaudete ⁊ eft: Deus, qui⟨s⟩
the-Lord always again I-say rejoice and again God who
similis erit ⟨tibi⟩? Ne taceas, ne⟨que⟩ compescaris Deus.
like will-be to-thee Not be-silent nor be-restrained God

Epizeuxis ys on þære eahtoðan stowe, þæt ys on Lyden 176.3
Epizeuxis is in the eighth place that is in Latin
superconiunctio, ȝ on Englisc getwynnys, þonne man cwyð
superconjunction and in English twinning when one says
twa gelice word on anum uerse, swa ys þis: Consolamini,
two like words in one verse as is this Comfort-ye
consolamini, ȝ eft: Eleuare, eleuare. On oðre wisan ys
comfort-ye and again Lift-up lift-up In other wise is
þis hiw genemned palilógie, þæt ys on Lyden repetitio
this figure named palilogy that is in Latin repetition
sermonis, ȝ on Englisc …
of-speech and in English …
Paronomasia, id est denominatio on Lyden. Þis hiw byð 176.9
Paronomasia that is denomination in Latin This figure is
gesett on myslicum andgite, swylce ic þis dó to bisne:
set in various sense as-if I this make for example
Amans ȝ amens, ȝ semens ȝ sementis ȝ seminarium.
Amans and amens and semens and sementis and seminarium
Amans homo byð lufwende man, ȝ amens byð awoffod,
Amans man is loving man and amens is mad
ȝ semens byð sawende, ȝ sementes byð sawendis, ȝ
and semens is sowing and sementes is sowings and
seminarium byð … Fægere þis hiw geglengde Isaias se witega,
seminarium is … Fairly this figure adorned Isaiah the prophet
þa he þus giddiende cwæð: Expectaui ut faceret iudicium,
when he thus singing said I-waited that he-should-do judgment
et ecce iniquitas; et iustitiam et ecce clamor. Þas word
and behold iniquity and justice and behold a-cry These words
swyðe fægere geþwærlæcað on Ebreiscre spræce, swa we þæt
very fairly agree in Hebrew speech as we that
her willað þam rædere geswutelian. Iudicium on Lyden, ȝ on
here will to-the reader reveal Iudicium in Latin and in

Englisc dóm, ȝ on Ebreisc mesaphá́át: iustitia on Lyden,
English judgment and in Hebrew mishpat iustitia in Latin
ȝ on Englisc rihtwisnys, ȝ on Ebreisc sadaca: iniquitas on
and in English righteousness and in Hebrew sedaqa iniquitas in
Lyden, on Englisc ys gecweden unrihtwisnys, ȝ on Ebreisc
Latin in English is called unrighteousness and in Hebrew
mesaphá́á: clamor on Lyden, on Englisc ys hlúdnys, ȝ on
mispah clamor in Latin in English is loudness and in
Ebreisc ys gereht suaca. Fægere he gemetegode þæra namena
Hebrew is rendered seaqa Fairly he measured of-the names
gelicnyssa. Iudicium he genemde mesaphá́át, ȝ iniquitas
likenesses Judgment he named mishpat and iniquity
mesaphá́á, ȝ iustitia sadaca, ȝ clamor suaca.
mispah and justice sedaqa and cry seaqa

176.28 Sches⟨is⟩ onomaton, þæt ys þæt hiw þe manega naman beoð
Schesis onomaton that is the figure which many names are
gegaderode of myslicum swege ȝ getacniað án þing, swa ys
gathered of various sound and betoken one thing as is
þis: Ve genti peccatrici, populo graui iniquitate, semini
this Woe to-the-nation sinful to-the-people with-heavy iniquity to-the-seed
nequam, filiis sceleratis, ȝ on þam Sealme: Peccauimus cum
wicked to-sons criminal and in the Psalm We-have-sinned with
patribus, et cetera. [Paromoeon], þæt ys on Lyden prope
fathers and the-rest Paromoeon that is in Latin near
simile, þæt ys on Englisc wel gelíc. Þis ys þæt teoðe hiw.
like that is in English well like This is the tenth figure

178.7 Omoeuteleuton, þæt ys on Lyden similis terminat⟨io⟩; omoeu,
Homoeoteleuton that is in Latin like ending homoeo
id est similis, teleuton terminat[io]; telos Grece finis Latine.
that is like teleuton ending telos in-Greek end in-Latin
Þæt hiw byð geciged omoeuteleuton, swa oft swa se middel
The figure is called homoeoteleuton as often as the middle

ȝ se ytemysta dæl geendað on gelícum stæfgefege, swylce
and the last part end in like syllable as-if
frater Byrhtferð þus cweðe: Melius est uidere quod cupias
brother Byrhtferth thus say Better it-is to-see what thou-desirest
quam desiderare quod nescias. Forwel oft þa þeodwitan
than to-desire what thou-knowest-not Very often the poets
þus heora meteruers gewurðiað, swa se wynsuma Sedulius
thus their meter-verses honor as the pleasant Sedulius
iu gefyrn giddode, þus cweðende:
of-old long-ago sang thus saying

Peruia diuisi patuerunt cerula ponti.
Passable divided lay-open the-blue of-the-sea

Omoeuptoton, þæt byð þæt hiw þe on gelícum byð 178.17
Homoeoptoton that is the figure which in like is
geendod, swylce ic þus cweðe: Cantate, et exultate, et
ended as-if I thus say Sing and exult and
psallite, ȝ swylce ic eft þus sprece:
play-psalms and as-if I again thus speak

Ex nichilo nihilum, ad nihilum nil posse reuerti.
From nothing nothing to nothing nothing can return

Polyptoton ys þæt feowerteoðe hiw, ȝ hyt ys þus to 178.21
Polyptoton is the fourteenth figure and it is thus to
undergitanne; nam polon multum dicitur; toton þæt ys
understand for polon much is-called toton that is
casuale. Þis hiw ys polyptoton: Quoniam ex ipso, et
casual This figure is polyptoton For from him and
per ipsum, et in ipso sunt omnia, ipsi gloria in secula
through him and in him are all-things to-him glory for ages

seculorum, ⁊ on þam Sealme ys polyptoton, þus cweðende:
of-ages and in the Psalm is polyptoton thus saying
Niue dealbabuntur, ⁊ mons coagulatus, ⁊ mons
With-snow they-shall-be-whitened and mountain curdled and mountain
pinguis, ⁊ mons, in quo beneplacitum est ⟨Deo⟩.
fat and mountain in which well-pleasing it-is to-God
180.1 Hyrmos ys þæt fifteoðe hiw: þæt ys geþwærlic hiw, swa þis
Hirmos is the fifteenth figure that is agreeable figure as this
ys: Deus, in nomine tuo saluum me fac: et in uirtute tua
is God in name thy safe me make and in power thy
iudica me. Hýrmos Grece ys gecweden on Lyden conuenientia.
judge me Hirmos in-Greek is called in Latin agreement
180.5 Polysindeton ys þæt gebed, þe byð mid manegum
Polysyndeton is the speech which is with many
gefegednyssum gefrætwod, swa ys: Dominus conseruet eum,
conjunctions adorned as is The-Lord preserve him
⟨et uiuificet eum, et beatum faciat eum⟩, ⁊ swylce ic þus
and quicken him and blessed make him and as-if I thus
cweðe: 'God me geunne þæt ic mote his willan gewyrcan, ⁊
say God to-me grant that I may his will work and
ealra his halgena ⁊ mines kynehlafordes ⁊ ealra minra broðra.'
of-all his saints and of-my royal-lord and of-all my brothers
180.11 Dialiton — þis hiw þolað þæs stæfgefeges, þe boceras cigeað
Dialyton this figure lacks the syllable which scholars call
coniunctiones, swylce ic þus cweðe: Iubilate Domino, omnis
conjunctions as-if I thus say Shout-for-joy to-the-Lord all
terra, psalmum dicite nomini eius, date gloriam laudi eius.
earth a-psalm say to-the-name his give glory to-praise his
180.15 Fela we mihton ymbe þissum þingum maðelian, ac we asittað
Much we could about these things speak but we fear
þæt þa boceras ascunion, þæt we ymbe heora digolnyssa þus
that the scholars shun that we about their secrets thus

rumlice sprecað. Ne we þeah for ege [w]andian eorðlices
amply speak Not we however for fear hesitate of-earthly
mannes. Hwæt! he gewít færlice rekene, þeah þe he beo
man Lo he departs suddenly quickly though that he be
upahafen swa cedertrywes twyg on ufeweard, þæt man be him
exalted as of-cedar-tree twig on top that one about him
mæg singan þæt sárlice leoð, þe þus swegð on þam sealme:
can sing the sorrowful song which thus sounds in the psalm
Transiui, et ecce non erat. Gýt me lyst wyð iunge men
I-passed-by and behold not he-was Yet to-me it-pleases with young men
ymbe gerímcræft smeagan, forþon ic to soðe gelyfe þæt mine
about reckoning-craft consider because I for sooth believe that my
word magon wel fremian þam þe hig wile georne ascrutnian.
words can well profit those who them will eagerly scrutinize
Seo forme abecede on þam geríme ys to gewisse butan 180.26
The first alphabet in the reckoning is for certainty without
pricon, ⁊ seo oðer ys gepricod on þa swyðran healfe, ⁊ seo
points and the second is pointed on the right side and the
þrydde on þa wynstran healfe, swa us heræfter gelustfullað
third on the left side as to-us hereafter it-pleases
to amearkianne on þissum æfterfyligendum wexbredum, þe se
to mark on these following tablets which the
arwurða Beda gesette. Preostas magon butan fere þæs monan
honored Bede set Priests can without peril of-the moon
ylde findan mid geráde, buton hyt gelimpe þæt embolismaris
age find with skill unless it happen that embolismic
monð hig gedrecce. Þæt mæg gelimpan to soðe þriwa on
month them trouble That can happen for sooth thrice in
þam circule, þe ys None Aprilis geciged. On ymbhwyrfte,
the circle which is None Aprilis called In circuit
þæt eahtoðe gear ⁊ þæt endlyfte ⁊ þæt nigonteoðe swicað
the eighth year and the eleventh and the nineteenth deceive

þam preoste on þam circule, buton he hine gewarnige mid
the priest in the circle unless he him beware with
gesceade, swa þa rædinga cweðað, þe we herbufan awriten
reckoning as the readings say which we hereabove written
habbað, þa⟨m⟩ preoston wærscipe cyðað, gymun gif hig
have to-the priests caution make-known let-them-heed if they
wyllað. Heræfter we wyllað todælan þa abecedaria on twa
will Hereafter we will divide the alphabets into two
todælednyssa, swa ealde uðwitan us gewissedon.
divisions as old philosophers us instructed
182.7 man mæg gesettan to diglum þinge, oððe gif hwam
one can set to secret thing or if to-anyone
atweonige on sumre rædinge.
doubt in some reading
182.12 Ðæt ic warnige þæne þe þas cínan þengð to aspyrianne, þæt
That I warn him who these cracks thinks to track-down that
he gelóme sceawige þas Seofon Rædinga, þe we herbeforan
he often behold these Seven Readings which we herebefore
awendon, be þam seofon gearum, þe synt on Grecisc
turned about the seven years which are in Greek
embolismares geciged, ȝ on Lyden maiores ȝ on Englisc þa
embolismares called and in Latin maiores and in English the
maran gear. Forwel oft we habbað gesæd on þissum gewrite
greater years Very often we have said in this writing
þisra þinga gescead; nu ne lyst us þas þing leng styrian,
of-these things reckoning now not pleases to-us these things longer to-stir
þelæsþe hyt beo æþryt gelæredum preostum. Ic hæbbe
lest it be wearisome to-learned priests I have
gesett ane mearke beforan þam Rædingum, ȝ þa ic wylle
set a mark before the Readings and it I will
her amearkian, þæt se rædere hig mage þe raðor gemetan.
here mark that the reader them may the sooner find

Boceras habbað on heora cræfte wurðfulle hiw ⁊ tacna, 182.22
Scholars have in their craft worthy figures and signs
swa þas synd þe ic þence preostum to gecyðanne. ⁊
as these are which I think to-priests to make-known and
eac me þingð wynsumlic þæt ic þæra preosta notas þam
also to-me seems pleasant that I of-the priests notes to-the
bocerum gekyðe, þelæsþe hig witan þæt þa rímcræftige
scholars make-known lest they know that the reckoning-skilled
weras syn butan cræftigum getacnungum.
men be without skillful signs
☧ Ðys taken ic hæbbe gesett þær þa Seofon Rædinga 182.27
chrismon This sign I have set where the Seven Readings
synd on Englisc awend. Þys taken hatte crisimon, ⁊ man
are into English turned This sign is-called chrismon and one
hyt mæg settan to tacne, locahwær se writere wylle.
it can set for sign wherever the writer will
Tyn hiw habbað þa boceras on heora gesetnyssum, mid þam 182.31
Ten figures have the scholars in their compositions with which
hig todælað ⁊ amearkiað heora accentas. Þæt forme hiw ys
they divide and mark their accents The first figure is
þus genemned — oxia. Herbæftan ic mearkye, ⁊ þæt andgit
thus named oxia Hereafter I mark and the sense
ic herbeforan geswutelige. Oxia ys acutus accentus, þæt ys,
I herebefore make-clear Oxia is acute accent that is
gescyrpt accent ´. Þæræfter ys baria, þæt ys hefig accent,
sharpened accent acute Thereafter is baria that is heavy accent
⁊ ys þus amearkod `. Pereospomine, þæt ys circumflexus
and is thus marked grave Perispomene that is circumflex
accentus ˆ, þæt ys, gebiged accent, ⁊ he byð of
accent circumflex that is bent accent and he is from
þam oðrum twam geworht, swa we her onem habbað
the other two wrought as we here alongside have

gemearcod. Heræfter ys macros, þæt ys on Lyden longa
marked Hereafter is macros that is in Latin long
uirgula, ⁊ on Englisc lang gyrd. Brak[us] ys þæt fifte hiw,
rod and in English long rod Brachys is the fifth figure
⁊ ys anes trendles dæl, þus licgende: ˘. Yfen heræfter
and is of-a circle part thus lying breve Hyphen hereafter
ys amearcod. Þis híw gesamnað twa word togædere, ⁊ hyt
is marked This figure gathers two words together and it
ys þus amearcod: ‿. Diastole forðstæpð æfter, ⁊ ys þus
is thus marked hyphen Diastole steps-forth after and is thus
gefeged. Eallswa yfen gegaderað þæt word, eallswa diastolé
joined Just-as hyphen gathers the word just-as diastole
hyt totwǽmð. Apostrophus up arist æfter diastolé; ⁊ he
it separates Apostrophus up arises after diastole and he
hæfð anes trendles dæl, ⁊ he byð þus gesceapen: ɔ,
has of-a circle part and he is thus shaped apostrophus
⁊ he tacnað þæt sum uocalis byð forlæten, þe on þam
and he betokens that some vowel is left-out which in the
worde beon sceolde, swylce ic þus cweðe: ('pro) tribunal' pro
word be should as-if I thus say before tribunal before
'tribunale.' Dasia nys na to forgitanne. He ys þus geciged:
tribunal Dasia not-is — to forget He is thus called
aspiratio, þæt ys H. Gif he ahwar byð forgyten þær he beon
aspiration that is H If he anywhere is forgotten where he be
sceolde, þonne sceal man hine þus amearkian, ⁊ eft, gif
should then shall one him thus mark and again if
he byð ahwar gesett þær he standan ne mæg, þonne sceal
he is anywhere set where he stand not can then shall
man hine þus genyðerian. Asteriscus ys namcuð tacen þæt
one him thus bring-down Asteriscus is well-known sign that
man sett forwel oft on halgum bocum, gif þær hwæt byð
one sets very often in holy books if there aught is

forlæten, ⁊ þus he ys amearcod: ⁂. On Greciscre spræce,
left-out and thus he is marked asterisk In Greek speech
steorra ys aster genemned. Obelus nys na to forlætanne,
star is aster named Obelus not-is — to leave-out
forþon Hieronymus his wel gymde, swa þu, lá cleric, on
because Jerome it well heeded as thou O cleric in
þam Saltere findan miht. Lymniscus ys seo gyrd þe byð
the Psalter find canst Lemniscus is the rod which is
betwyx þam twam pricon, þus licgende. He byð þær oft
between the two points thus lying He is there often
gesett þær halige gewritu beoð mid anum andgite gesett ⁊
set where holy writings are with one sense set and
na mid gelícum wordum gediht. Antigraphus byð þus gemet.
not with like words composed Antigraphus is thus found
He byð oft gesett on mislicum gesetnyssum. Paragr[a]phus
He is often set in various compositions Paragraphus
ys þus amearcod, ⁊ oft mid þissum tacne man totwæmð
is thus marked and often with this sign one separates
mislice gesetnyssa. Positura ys swylc taken swylce ic her
various compositions Positura is such sign as I here
amearkige. Þis hiw ys þam oðrum be dæle gelíc ⁊ be
mark This figure is to-the other in part like and in
dæle ungelíc; eallswa þæt ufere taken amearcað þæne forman
part unlike just-as the upper sign marks the first
dæl, swa þis oðer totwæmð þæne ende from þam anginne.
part so this other separates the end from the beginning
[C]riphia nys na to forgytanne. He ys þus geswutelod,
Cryphia not-is — to forget He is thus made-clear
⁊ he byð gesett þær þa deopan þing beoð unwrogene.
and he is set where the deep things are uncovered
Antisimma ys þus gecyðed: Ↄ, ⁊ he byð gesett to þam
Antisigma is thus made-known antisigma and he is set to the

uersum, þe heora endebyrdnys byð awend. Antisimma cum
verses which their order is turned Antisigma with
⟨puncto, id est⟩ mid prica⟨n⟩, byð gesett, þær þær beoð twa
point that is with points is set there where are two
uers, ⁊ ⟨we⟩ beoð on tweon hwæðer sy to nymanne. Dyple
verses and we are in doubt whether be to take Diple
ys þus gewurðod. Þys taken gesetton þa ealdan writeras
is thus adorned This sign set the old writers
on ciriclicum bocum þæt hig twæmdon, oððe ætywdon þa
in churchly books that they separated or showed the
gewitnyssa haligra gewrita. Fif dyple synt; be þam anum
testimonies of-holy writings Five diples are about the one
we cwædon. Nu cweðe we be þam oðrum. Dypleperisticon
we said Now say we about the others Diple-peristicon
byð þus. Þas mearke ærest gesette Leog[o]ras; ⁊ gesette
is thus This mark first set Leogoras and set
þys hiw to þam uersum þe Ledenspræce cwyð Homericis
this figure to the verses which Latin-speech calls Homeric
uersibus. Dyple periestigmene, id est, cum geminis punctis,
verses Diple periestigmene that is with twin points
þæt ys mid twam pricon, ys þus gesceapen. Þys hiw ealde
that is with two points is thus shaped This figure old
uðwitan gesettan agen þam þingum þe Zenodotus, se Eficisa
philosophers set against the things which Zenodotus the Ephesian
esne, unwræstlice gesette. Dyple obolismene byð þus gefeged.
servant wrongly set Diple obolismene is thus joined
⁊ he byð oft on Virgilius bocum ⁊ on his leoðwrencum
and he is often in of-Virgil books and in his songs
gesett. Dyple superne obolata byð þus getacnod. Ceraunium
set Diple superne obolata is thus betokened Ceraunium
ys þus gemearkod. Crisimon ys þus: ⸸. Pi et ro þus.
is thus marked Chrismon is thus chrismon Pi and rho thus

Anchora ys þus; superior. Anchora inferior ys þus. Alogos
Ancora is thus upper Ancora lower is thus Alogos
ys þus: π. Þys tacen man mæg afæstnian, þær man sum
is thus alogus This sign one can fasten where one some
þing gemet þe to betanne beo oððe to gerihtanne.
thing finds which to amend be or to correct
Gyf hwylcum frynd lyste ma þinga asmeagan ymbe þissum 188.7
If to-any friend it-pleases more of-things consider about these
hiwum, þonne ræde he Isidorus bóc þe ys Ethimolegiarum
figures then let-read he of-Isidore book which is Etymologies
genemned.
named
Nu we habbað sceortlice amearcod þæra hiwa gefeg, þe 188.10
Now we have shortly marked of-the figures joining which
boceras gymað, nu þingð hyt us gedafenlic þæt we heom
scholars heed now seems it to-us fitting that we to-them
gecyðon þæt we ær geheton, þæt synt þa hiw þe
make-known what we before promised that are the figures which
þa rimcræftige esnas bórlice foregylpað. Ærest we wyllað
the reckoning-skilled servants excellently boast-of First we will
gemearkian þa hiw, ⁊ syððan þæt andgit be dæle gecyðan.
mark the figures and afterward the sense in part make-known
X libra uel as uel assis, xii. uncie. As X Deunx Decunx
X pound or as or assis twelve ounces As X Deunx Decunx
Dodras Bisse Septunx Senis S Quincunx Triens Quadrans
Dodrans Bes Septunx Semis S Quincunx Triens Quadrans
Sextans = Sescunx Uncia – Haec, inquam,
Sextans sextans-sign Sescunx Uncia ounce-sign These I-say
ponderum uocabul[a] uel caracteres non tantum ad compotum
of-weights names or signs not only for reckoning
ad pecuniam mensurandam, uerum ad queuis corpora siue
for money to-be-measured but for any bodies or

tempora dimetienda conueniunt. Gyf þe gelustfullað to
times to-be-measured are-fit If to-thee it-pleases to
dælanne þæs geares dagas oððe þæs monðes, oððe þæs dæges
divide of-the year days or of-the month or of-the day
tida, oððe ane tíd, oððe ænig oðer þing mare oððe læsse
hours or one hour or any other thing more or less
þurh twelffeald getæl, þonne wite þu, la arwyrða lif, þæt se
through twelvefold number then know thou O honored life that the
twelfta dæl byð genemned vncia, ⁊ þa endlufon beoð geciged
twelfth part is named uncia and the eleven are called
deuncem. Vncia hæfð þis tacen: X, ⁊ deunx oððe iabus
deuncem Uncia has this sign X and deunx or iabus
hæfð þys tacen, ⁊ decunx oððe dextans, þæt ys se teoða
has this sign and decunx or dextans that is the tenth
dæl byð þus gemearcod. Dodrans oððe dodras, þæt synt þa
part is thus marked Dodrans or dodras that are the
nigon dælas, beoð þus gesette. Bes siue bisse, þæt synt þa
nine parts are thus set Bes or bisse that are the
eahta dælas, beoð þus gewurðod. Septus oððe septunx, þæt
eight parts are thus adorned Septus or septunx that
beoð þa seofon dælas, beoð þus geswutelode. Semis uel sexis,
are the seven parts are thus made-clear Semis or sexis
þæt beoð þa syx ⟨dælas⟩ beoð þus gemearcod: S. Quinqunx
that are the six parts are thus marked S Quinqunx
uel cincus, þæt beoð þa fif dælas, beoð þus gehiwod. Triens
or cincus that are the five parts are thus shaped Triens
uel treas, þæt synt þa feower dælas, beoð þus mid feðere
or treas that are the four parts are thus with pen
gestricene. Quadras uel quadrans, þæt synt þa þry dælas, beoð
stroked Quadras or quadrans that are the three parts are
þus amearcod. Sextas uel sextans, þæt synt þa twegen dælas,
thus marked Sextas or sextans that are the two parts

beoð þus gemearcod: =. Vncia, þæt byð án dǽl, byð þus
are thus marked sextans-sign Uncia that is one part is thus
gemearcod: –. Semiuncia, þæt byð healf uncia. Vncia hæfð
marked ounce-sign Semiuncia that is half ounce Uncia has
feower ⁊ twentig scripulos, ⁊ semiuncia hæfð twelf scripulos.
four and twenty scruples and half-ounce has twelve scruples
Nu ic ealles ymbe þas þing spræce hæbbe, me þingð 190.15
Now I altogether about these things speech have to-me seems
behefe þing þæt ic swa mycel ymbe þissum getæle preostum
needful thing that I so much about this number to-priests
gecyðe, swa me ne gesceamige þonne þa getydde weras
make-known so to-me not shame when the learned men
þys gewrit gehýrað.
this writing hear
Scripuli sex quadrantem perficiunt. Dicitur scripulus alio 190.21
Scruples six a-quarter make-up Is-called the-scruple by-another
nomine sicilicus. Greci uero dodrantem appellant. Latini
name sicilicus The-Greeks however dodrans call The-Latins
quadrantem uocant.
quadrans call
Hwæt beo quadrans herbufon openlice we habbað gewriten; 190.26
What be quadrans hereabove openly we have written
nu cyðe we her þæt .xxiiii. scripuli wyrcað ane uncia,
now make-known we here that twenty-four scruples make one ounce
⁊ semiuncia hæfð twelf scripulos. Semiuncia byð þus
and half-ounce has twelve scruples Half-ounce is thus
gemearcod. Due sextule siue sescle .viii. scripuli. Due sextule
marked Two sextulae or sescle eight scruples Two sextulae
beoð þus: ˘˘, ⁊ sicilicus beoð sex scripuli, ⁊ byð
are thus two-sextulae-sign and sicilicus are six scruples and is
þus amearcod. Sextula siue sescle beoð feower scripuli, ⁊
thus marked Sextula or sescle are four scruples and

byð þus amearcod: ˘. Dimidia sextula siue sescle beoð
is thus marked sextula-sign Half sextula or sescle are
twa scripuli, ⁊ byð þus amearcod: ψ. Scripulus
two scruples and is thus marked half-sextula-sign Scripulus
hæfð syx cilicus, ⁊ þa syx silici oððe silique wyrcað anne
has six cilicus and the six silici or siliquae make one
scripulum, ⁊ þus he ys amearcod: Ɔ.
scruple and thus he is marked scruple-sign
192.8 Boccræftige weras secgað þæt þæt syxfete uers sceal habban
Book-skilled men say that the six-foot verse shall have
feower ⁊ twentig tíman, ⁊ rimcræftige preostas cweðað
four and twenty times and reckoning-skilled priests say
þæt se dæg sceal habban feower ⁊ twentig tida, ⁊ we
that the day shall have four and twenty hours and we
cweðað þæt syx twia scripuli wyrcað [semi]-uncia þæt ys
say that six twice scruples make half-ounce that is
healfe uncia, ⁊ twa semiuncia wyrcað ane uncia. Án uncia
half ounce and two semiunciae make one ounce One ounce
stent on feower ⁊ twentig penegum. Twelf siðon twentig
stands on four and twenty pennies Twelve times twenty
penegas beoð on anum punde. Nim, lá preost se wynsuma,
pennies are in one pound Take O priest the pleasant
þa twelf of þam getæle, ⁊ hat þa twelf uncia, ⁊ þa
the twelve from the number and call the twelve unciae and the
endlufon dælas deuncem, oððe iabuncem, gif þe swa licað.
eleven parts deuncem or iabuncem if to-thee so pleases
Nim þæne endlyftan dæl of þam punde, þe ys genemned
Take the eleventh part from the pound which is named
deunx oððe iabus, þonne beoð þa týn dælas decunx oððe
deunx or iabus then are the ten parts decunx or
dextans geciged. Gyf þu todælst on syx þæt pund, þonne
dextans called If thou dividest into six the pound then

hatte se syxta dæl sextans, ⁊ þa fife quincunx oððe cincus.
is-called the sixth part sextans and the five quincunx or cincus
Gyf þu todælst hwæt on feower, se feorða dæl byð quadrans
If thou dividest aught into four the fourth part is quadrans
geciged, ⁊ þa oðre dodrantes beoð genemde. Gyf þu ænig
called and the others dodrantes are named If thou any
þing todælst on þreo, þonne hatte se þridda dæl triens,
thing dividest into three then is-called the third part triens
⁊ þa twegen bisse. Gyf þu todælst on twa, þonne byð se
and the two bisse If thou dividest into two then is the
án dæl semis gehaten, ⁊ se oðer semis. Swylce ic todæle
one part semis called and the other half As-if I divide
ænne penig on twa, þonne hæbbe ic healfne, ⁊ min cleric
a penny in two then have I half and my cleric
healfne, ⁊ min dæl byð semis ⁊ his semis. Gy[t] ic wylle
half and my part is half and his half Yet I will
ymbe þis getæl wið þe, lá cleric, spræce habban. Semis
about this number with thee O cleric speech have Semis
ys swyðe wæwærðlic to ongytanne, swa hyt geræd ys on
is very wondrously to perceive as it read is in
þære bóc þe ys Exodus genemned: Habuit arca testamenti
the book which is Exodus named Had the-ark of-the-covenant
duos semis cubitos longitudinis ac ⟨cubitum ac⟩ semissem
two half cubits of-length and a-cubit and a-half
altitudinis — ‘Seo arke wæs twa elna lang oððe twa fæðma
of-height The ark was two ells long or two fathoms
⁊ healfre elne heah.’ Læte we þus ymbe þys gesprecen.
and half ell high Let we thus about this spoken

Byrhtferth lists the numerals in English and Latin, then opens his fourth part on the meaning of numbers. One belongs to Christ, the beginning; three to the Trinity; four to the virtues, seasons, Evangelists, winds, elements, regions, ages of man, and the letters of Adam's name; five to the senses and the books of Moses. Six is perfect as the sum of its parts, and Cana's six water jars, read through the six ages, teach the reader how to live. Seven is the Spirit's gifts, eight the everlasting day, nine the angels' orders, and ten the Commandments.

194.1 Heræfter we wyllað geopenian uplendiscum preostum þæra
Hereafter we will open to-rustic priests of-the
⟨stafena⟩ gerena æfter Lydenwara gesceade. Ærest we willað
letters mysteries after of-the-Latin-people reckoning First we will
hig amearkian togædere, ȝ syððan heora todælednyssa we
them mark together and afterward their divisions we
willað gekyðan on þa wisan þe þa boceras habbað ȝ healdað;
will make-known in the manner which the scholars have and hold
ȝ eac we willað þa stafas onsundron gewriðan þe þa estfullan
and also we will the letters apart bind which the devout
preostas on heora getæle habbað, ȝ þæræfter Ebreiscra
priests in their number have and thereafter of-the-Hebrews
abecede we willað geswutelian, ȝ Grecisra. ȝ þæt getæl þæra
alphabet we will reveal and of-the-Greeks and the number of-the
stafena we þencað to cyðanne, forþon we witon þæt hyt mæg
letters we think to make-known because we know that it can
fremian. án. Primus .i. twa. .i. secundus. þreo. .iii. tertius.
profit one First one two one second three three third
feower. .iiii. quartus. fif. .v. quintus. syx. vi. sextus. seofon.
four four fourth five five fifth six six sixth seven
vii. septimus. eahta. viii. octauus. nigon. viiii. nonus. tyn. x.
seven seventh eight eight eighth nine nine ninth ten ten

decimus. endlufon. xi. undecimus. twelf. xii. duodecimus
tenth eleven eleven eleventh twelve twelve twelfth
þreottyne. xiii. tertius decimus. feowertyne. xiiii. quartus
thirteen thirteen thirteenth — fourteen fourteen fourteenth
decimus. fiftyne. xv. quintus decimus. syxtyne. xvi. sextus
— *fifteen fifteen fifteenth — sixteen sixteen sixteenth*
decimus. seofontyne. xvii. septimus decimus. eahtatyne. xviii.
— *seventeen seventeen seventeenth — eighteen eighteen*
octauus decimus. nigontyne. xix. nonus decimus. twentig.
eighteenth — nineteen nineteen nineteenth — twenty
xx. vigessimus. án ⁊ twentig. xxi. uiḡ primus. twa ⁊
twenty twentieth one and twenty twenty-one twentieth first two and
twentig. xxii. viḡ secundus. xxiii. þreo ⁊ twentig.
twenty twenty-two twentieth second twenty-three three and twenty
xxiiii. feower ⁊ twenti. xxv. fif ⁊ twentig. xxvi.
twenty-four four and twenty twenty-five five and twenty twenty-six
syx ⁊ twentig. xxvii. seofon ⁊ twenti. xxviii. eahta ⁊
six and twenty twenty-seven seven and twenty twenty-eight eight and
twentig. xxix. nigon ⁊ twentig. xxx. þrittig. xl. feowertig.
twenty twenty-nine nine and twenty thirty thirty forty forty
l. fiftig. lx. syxtig. lxx. hundseofontig. lxxx. hundeahtatig.
fifty fifty sixty sixty seventy seventy eighty eighty
xc. hundnigontig. c. hundteontig. ci. án ⁊
ninety ninety hundred hundred hundred-and-one one and
hundteontig. cc.ii. secundus. cci. ducentissimus
hundred two-hundred-two second two-hundred-one two-hundredth
primus. (c)ccii. ccci. þreo hundred. cccii.
first two-hundred-two three-hundred-one three hundred three-hundred-two
cccc. quadringentesimus. d. quingentesimus.
four-hundred four-hundredth five-hundred five-hundredth
dc. sexcentesimus. dcc. septingentesimus. dccc.
six-hundred six-hundredth seven-hundred seven-hundredth eight-hundred

octingentesimus. dcccc. nongentesimus. m̄. millesimus.
eight-hundredth nine-hundred nine-hundredth thousand thousandth
millesimus primus. m̄.i. annus m̄.ii. duo milia.
thousandth first thousand-one year thousand-two two thousand
īī. duo milia. īīī. tria milia. īīīī. quattuor
two-thousand two thousand three-thousand three thousand four-thousand four
milia. v̄. quinquemilia. v̄ī. sex milia. v̄īī.
thousand five-thousand five-thousand six-thousand six thousand seven-thousand
septem milia. v̄īīī. octo milia. īx̄. novem milia.
seven thousand eight-thousand eight thousand nine-thousand nine thousand
x̄. decem milia. x̄ī. vndecim milia. x̄īī.
ten-thousand ten thousand eleven-thousand eleven thousand twelve-thousand
duodecim milia. x̄īīī. tredecim milia. x̄x̄.
twelve thousand thirteen-thousand thirteen thousand twenty-thousand
viginti milia. x̄x̄x̄. triginti milia.
twenty thousand thirty-thousand thirty thousand

198.1 ⟨PART IV⟩.
PART IV

198.2 In exordio uenerabili huius exigui operis, fundamentum extat
In the-opening venerable of-this small work the-foundation stands
eximium collatum, quod est Domini Iesu Christi nomen, de
excellent conferred which is of-the-Lord Jesus Christ the-name of
cuius honoris excellentia quidam ait in suis concentibus:
whose of-honor excellence a-certain-one says in his harmonies

Principium, Primogenitus, Sapientia, Virtus.
Beginning First-born Wisdom Power

198.7 Primus numerus proprie pertinet ad eum qui dicit: Ego
The-first number properly belongs to him who says I
principium qui et loquor uobis. Et item idem de se: Ego
the-beginning who also speak to-you And likewise the-same of himself I

sum alpha et o — alpha Deus ante secula: Deus et Homo
am alpha and omega alpha God before the-ages God and Man
in fine seculorum Ω. Primus numerus, secundus et
at the-end of-the-ages Omega The-first number the-second and
tertius sacratus esse dinoscitur in nomine Patris et Filii
the-third hallowed to-be is-known in the-name of-the-Father and of-the-Son
et Spiritus Sancti. Prima Persona a nullo est facta; Secunda
and of-the-Spirit Holy The-first Person by none is made The-second
a Patre genita; Tertia a Patre et Filio processit, sicut
by the-Father begotten The-third from the-Father and the-Son proceeded as
diuinus promulgat apex. Ista Trinitas et indiuidua Vnitas sua
the-divine proclaims writ That Trinity and indivisible Unity by-its
maiestate Deitatis omnia penetrat, et penetrando circumdat et
majesty of-Godhead all-things penetrates and by-penetrating surrounds and
circumdando adimplet et adimplendo gubernat et gubernando
by-surrounding fills and by-filling governs and by-governing
cuncta creata regit, supera scilicet, media et ima, de
all created-things rules the-upper namely the-middle and the-lowest of
cuius laudis preconio dictum est: Omnia in mensura et in
whose of-praise proclamation said it-is All-things in measure and in
numero et pondere creauit. Quicquid uero per gratiam
number and weight be-created Whatever however through the-grace
summi salutoris mundi ualemus salua ratione exce⟨r⟩pere
of-the-highest savior of-the-world we-are-able sound reason to-excerpt
de numeris sacratis, placet in hoc codicello exarare, suffulti
of numbers hallowed it-pleases in this little-book to-write-down supported
inedicibilibus collumnis antiquorum, scilicet patrum exemplis.
by-unspeakable columns of-the-ancient namely of-the-fathers by-examples
Sicut totus mundus exornat gratiam Sancte Trinitatis, 198.25
As the-whole world adorns the-grace of-the-Holy Trinity
sic denique extiterunt tria tempora; primum ante legem,
so finally there-stood three times the-first before the-law

regnantibus patriarchis: Ade, uidelicet, Abel et Abrahe, cum
with-reigning patriarchs Adam namely Abel and Abraham with
sua styrpe, secundum sub lege, prophetis preconantibus
his stock the-second under the-law the-prophets proclaiming
… ante legem sub cuneo patriarcharum et etiam sub
… before the-law under the-company of-the-patriarchs and also under
gratia Iesu Christi. Sic et fidei, spei et caritatis dono
the-grace of-Jesus Christ So also of-faith hope and charity by-the-gift
roboramur. Hec de Vnitate et Trinitate dicta sufficiant,
we-are-strengthened These-things about the-Unity and the-Trinity said let-suffice
sed [sollerter] roganda est Vnitatis celsitudo Trinitatisque
but skillfully to-be-asked is of-the-Unity the-height and-of-the-Trinity
magnitudo, ut, quod ore confitemur, operibus exequamur.
the-greatness that what with-mouth we-confess with-works we-may-carry-out
200.10 Post tres unus adstat, quem si conuinxeris ternis,
After three one stands which if thou-shalt-have-joined to-the-three
fit quaternarius. Si hunc numerum aequa lance
there-becomes the-four If this number with-equal scale
diuideris, fit bis binarius. Binarius perfectus est, et ob
thou-dividest there-becomes twice the-two The-two perfect is and for
dilectionem Dei et proximi decoratus. Bini eliguntur,
the-love of-God and of-the-neighbor adorned Two-by-two are-chosen
binique mittuntur. Binae Moysi tabule date sunt; in una
and-two-by-two are-sent Two to-Moses tables given were on one
tria precepta erant caraxata, in altera septem. Quaternarius
three commandments were engraved on the-other seven The-four
perfectus est numerus et quattuor uirtutibus exornatus —
perfect is number and with-four virtues adorned
iustitie, uidelicet, temperantia, fortitudines, prudentia. Constat
of-justice namely temperance fortitude prudence Stands
numerus ipse redimitus quattuor anni temporibus quorum
number itself crowned with-four of-the-year seasons of-which

onomata sunt: — uer, aestas, autumnus, hiemps, Ornatur et
the-names are spring summer autumn winter It-is-adorned also
doctrinis .iiii.or Euangelistarum, qui quattuor animalia
with-the-teachings of-the-four Evangelists who four living-creatures
esse referuntur in libro Ezechielis, eximii prophetae.
to-be are-related in the-book of-Ezekiel of-the-excellent prophet
Constat reuerenter fulcitus iste quaternarius quattuor litteris
Stands reverently propped this four with-four letters
nominis Christi, id est D. E. V. S; pariterque et onomate
of-the-name of-Christ that is D E U S and-likewise also with-the-name
protoplasti, hoc est ADAE. Digniter uenustum habet in
of-the-first-made that is ADAE Worthily beautiful it-has in
se quod non arbitror esse conticendum, id est bina
itself what not I-think to-be to-be-passed-over-in-silence that is two
equinoctia binaque solstitia. Sunt enim. iiii.or principales
equinoxes and-two solstices There-are for four chief
uenti, quorum hec sunt nomina: subsolanus, zephirus,
winds of-which these are the-names subsolanus zephyrus
septentrio, auster. Sunt quattuor aelementa: aer, ignis, aqua,
septentrio auster There-are four elements air fire water
terra: sunt quattuor climata cosmi, id est oriens, occidens,
earth there-are four regions of-the-world that is east west
aquilo, meridies, sicut Psalmista concinit: A solis ortu, et
north south as the-Psalmist sings From of-the-sun rising and
occasu; ab aquilone, et mari. Hae partes si considerentur, in
setting from the-north and the-sea These parts if they-be-considered in
nomine Adę, inueniuntur secundum numerum Grecorum. Ipsi
the-name of-Adam are-found according-to the-number of-the-Greeks They
quoque orientem appellant anathole, et occidentem disyn, et
also the-east call anatole and the-west dysis and
aquilonem arcton, et meridiem misymbrion. Oriens apud eos
the-north arctos and the-south mesembria The-east among them

habet in exordio A litteram, et occidens D, et septentrio
has in the-beginning A the-letter and the-west D and the-north
iterum A, et meridies M. Si numerus istarum litterarum
again A and the-south M If the-number of-these letters
quis altiori ingenio perscrutatus fuerit, dabit intellectum
anyone with-higher wit scrutinized shall-have he-will-give understanding
auditui. A in Greco numero significat unum, D quattuor, A
to-the-hearing A in Greek number signifies one D four A
iterum unum, M .xl. Hec sunt .xlvi. Hoc in loco sufficiant hec
again one M forty These are forty-six This in place let-suffice these
dicta; inuestigatam diutissime hanc questionem a patrum
sayings investigated very-long this question from of-the-fathers
dictis libet ad alia celeriter properare. Lucis diuine gratia
sayings it-pleases to other-things swiftly to-hasten Of-light divine the-grace
illustrare ingeniolum dignatur — tantum studeo pro posse
to-illuminate my-little-wit deigns so-much I-strive as-far-as I-can
mortalibus infundere in hoc breui opere. Est quaternarius
to-mortals to-pour in this short work There-is the-four
adhuc humano bis bino septus stémate, id est, pueritia,
still by-human twice two surrounded garland that is childhood
adholescentia, iuuentute, senectute. Ad radicem nostri sudoris
adolescence youth old-age At the-root of-our sweat
signum, id est caracter, ponamus, hoc est significationem
the-sign that is character let-us-place that is the-signification
uel equalitatem elementorum et istarum ętatum scrutanti
or equality of-the-elements and of-these ages by-searching
scrutinio scrutemur. Diximus superius quod quattuor sunt
scrutiny let-us-scrutinize We-said above that four are
aelementa, quattuorque tempora anni, et quattuor etates
elements and-four seasons of-the-year and four ages
sunt hominum. Nunc sinceritate mentis et absque fastidio
are of-men Now with-sincerity of-mind and without loathing

cordis eorum concordiam pertractemur. Ver humidum et
of-heart their concord let-us-handle Spring moist and
calidum; aer humidus et calidus; pueritia humida et calida.
warm air moist and warm childhood moist and warm
Aestas calida et sicca; ignis calidus et siccus; adholescentia
Summer warm and dry fire warm and dry adolescence
calida et sicca. Autumnus siccus et frigidus; terra sicca et
warm and dry Autumn dry and cold earth dry and
frigida, iuuentus sicca et frigida. Hiemps frigida et humida;
cold youth dry and cold Winter cold and moist
aqua frigida et humida; senectus frigida et humida.
water cold and moist old-age cold and moist
De quaternario Galileam faciamus ad quinarium. Quinarius 204.19
From the-four a-Galilee let-us-make to the-five The-five
numerus perfectus est et in suis partibus constat diuisus,
number perfect is and in its parts stands divided
nam gloriatur se ternario atque binario esse comptum.
for it-glories itself with-the-three and with-the-two to-be adorned
Ternarius ad Sanctę Trinitatis pertinet mysterium; binarius
The-three to of-the-Holy Trinity belongs mystery the-two
uero ad dilectionem Dei et proximi. Suffultus, ut prephati
however to the-love of-God and of-the-neighbor Supported as said-before
sumus, regali diademate, congaudeamus Veritati, que dixit
we-are with-royal diadem let-us-rejoice-together with-the-Truth which said
miti affatu: Quinque prudentes uirgines. Est inaequalis;
with-gentle address Five wise virgins It-is unequal
est et aequalis. Inparilis est in ter[n]ario; parilis in binario.
it-is and equal Uneven it-is in the-three even in the-two
Ternarius tam perfectus est et absolutus in Trinitate, quia
The-three so perfect is and absolute in the-Trinity because
tote tres persone coeterne sunt et coequales. Appellatur iste
whole three persons coeternal are and coequal Is-called this

quinarius maior numerus, qui habet in se minorem, id
five the-greater number which has in itself the-lesser that
est binarium. Maior numerus est quotiens superat minorem,
is the-two The-greater number is as-often-as it-exceeds the-lesser
ut iam prediximus. Minor numerus est qui continetur a
as now we-have-said-before The-lesser number is which is-contained by
maiore, ut ternarius ad quinarium continetur ab eo cum
the-greater as the-three to the-five is-contained by it with
duabus partibus suis. Quinarius dupplicatus decalogum implet.
two parts its The-five doubled the-decalogue fills
Quinque sunt libri Moysi: quinque sunt sensus hominis, id
Five are the-books of-Moses five are the-senses of-man that
est uisus, auditus, odoratus, gustus, et tactus: quinque sunt
is sight hearing smell taste and touch five are
termini in ecclesiasticis compotibus, id est: Septuagessimalis,
the-terms in churchly reckonings that is Septuagesimal
Quadragessimalis, Paschalis, Rogationalis et Pentecosten.
Quadragesimal Paschal Rogational and of-Pentecost
206.13 Placet huic operi nostro figuram adicere, quae, quod ore
It-pleases to-this work our a-figure to-add which what with-mouth
dicimus, oculis luce clarius illustret. Primas sit in
we-say to-the-eyes than-light more-clearly may-illustrate The-first let-be on
cacumine huius montis, unitas principalis, qui et primus
the-summit of-this mountain the-unity principal which also first
dicitur, quoadusque perueniat ad dignitatem senarii numeri.
is-called until it-may-come to the-dignity of-the-six number
206.18 Senaríí igitur numerus sua magnitudine et sublimitate
Of-the-six therefore the-number by-its greatness and sublimity
dignitateque excellit nostri sermonis elogium. Solent nempe
and-dignity surpasses of-our speech the-praise Are-wont indeed
auctores numerorum ita eius celsitudinem dignitatem⟨que⟩
the-authors of-numbers so its height and-dignity

ecclesię filiis demonstrare. ‘Vnum enim,’ inquit, ‘et duo
of-the-church to-the-sons to-show One for he-says and two
⟨et tria⟩ sex fiunt.’ Qui numerus, ut Aurelius Augustinus ait,
and three six become Which number as Aurelius Augustine says
propterea p[er]fectus dicitur, quia partibus suis completur;
therefore perfect is-called because by-parts its it-is-completed
habet enim eas tres: sextam, tertiam et dimidiam, id est duo,
it-has for them three the-sixth the-third and the-half that is two
nec ulla pars alia, que dici possit quota sit, inuenitur in eo.
nor any part other which be-called can how-many it-be is-found in it
Sexta eius unum est, tertia duo, dimidia tria. Vnum autem et
The-sixth of-it one is the-third two the-half three One however and
duo et tria consum⟨m⟩ant eundem senarium, cuius perfectionem
two and three make-up the-same six whose perfection
nobis commendat Sacra Scriptura, dicens: Sex diebus ⟨per⟩fecit
to-us commends Holy Scripture saying In-six days perfected
Deus opera sua. Sexta die factus est homo ad imaginem
God works his On-the-sixth day made was man to the-image
Dei. Sexta etate uenit Filius Dei et factus est Filius
of-God In-the-sixth age came the-Son of-God and made was the-Son
Hominis, ut nos reformaret ad imaginem Dei. Sexies sexageni
of-Man that us he-might-reform to the-image of-God Six-times sixties
trecenti sexaginta. Sexagenarius ergo numerus dierum sexta
three-hundred sixty The-sixty therefore number of-days the-sixth
pars anni est. In anni cursu senarius numerus plurimum
part of-the-year is In of-the-year course the-six number very-much
ualet. Sex ydrie fuerunt in Chana Galilęę: hæc si allegorico
avails Six waterpots were in Cana of-Galilee these if in-allegorical
sensu fuerunt discussa nobilissimum proferunt fructum.
sense they-were discussed most-noble they-bring-forth fruit

208.12 Primus homo preceptum Dei transgressus est, quod tu, O
The-first man the-command of-God transgressed is which thou O
lector, audiens, et timens peccare ydria⟨m⟩ preparas tibi
reader hearing and fearing to-sin a-waterpot preparest for-thyself
aqua plenam, que te purgabit a uitiis, timens illud quod
with-water full which thee will-cleanse from vices fearing that which
scriptum est: Si illis rudibus ac nouellis non pepercit Deus,
written is If those rude and new not spared God
forte nec tibi par⟨c⟩et. Fac tibi alteram ydriam repleri. Offer
perhaps nor thee will-be-spare Make for-thyself a-second waterpot to-be-filled Offer
Domino cum Abel de o[u]ibus, id est, de bonis operibus tuis
to-the-Lord with Abel of the-sheep that is of good works thy
munera. Eligendo innocenter uiuere cum Ipso, et inuidiam de
gifts By-choosing innocently to-live with Him and envy from
cordis thalamo expellere, inuenies secundam ydriam aqua
of-the-heart the-chamber to-drive-out thou-wilt-find the-second waterpot with-water
plena⟨m⟩. Spiritaliter Abel significat Christum; Cain signat
full Spiritually Abel signifies Christ Cain signifies
populum Iudeorum. Si in secunda ętate huius uite desideras
the-people of-the-Jews If in the-second age of-this life thou-desirest
cum Noe saluari, et per baptismi mysterium purgari
with Noah to-be-saved and through of-baptism the-mystery to-be-cleansed
tunc columbam, id est animam tuam, cum ramis oliuarum
then the-dove that is soul thy with branches of-olives
uirentibus foliis, hoc est cum bonorum actuum fertilitate,
green with-leaves that is with of-good deeds fertility
possis ad menia superne felicitatis ingredi, habendo ydriam
thou-mayest to the-walls of-heavenly happiness enter having a-waterpot
uino repletam. Si obediens fueris Deo ut Abraham,
with-wine filled If obedient thou-shalt-be to-God as Abraham
erit tua tertia ydria uino plena. Si humilis fueris ut
will-be thy third waterpot with-wine full If humble thou-shalt-be as

Dauid, tunc tua [quarta] idria erit uino repleta, malum
David then thy fourth waterpot will-be with-wine filled evil
timendo reddere per malum, existendo mansuetus et pius.
fearing to-return for evil being gentle and pious
In quinta etate preuaricatus est populus Iudeorum, et deductus 210.4
In the-fifth age transgressed is the-people of-the-Jews and led-away
⟨est⟩ in Babiloniam; quod ⟨si⟩ tu exaudiens timueris peccare,
was into Babylon which if thou hearing shalt-fear to-sin
effugies Babiloniam, id est infernum, et Nabochodonosor,
thou-wilt-flee Babylon that is hell and Nebuchadnezzar
id est diabolum, et introibis in Hierusalem.
that is the-devil and thou-wilt-enter into Jerusalem
Si sextam ydriam uino repleri desideras, tunc totis desideríis 210.9
If the-sixth waterpot with-wine to-be-filled thou-desirest then with-all desires
precepta Euuangelíí obserua, ut particeps fieri merearis
the-precepts of-the-Gospel observe that partaker to-become thou-mayest-deserve
glorie Dei, assumendo metron trium modiorum, id est
of-the-glory of-God by-taking a-measure of-three bushels that is
agnitionem Patris et Filii et Spiritus Sancti. Terne
the-knowledge of-the-Father and of-the-Son and of-the-Spirit Holy Three-each
metrete s⟨i⟩nt in corde tuo, id est fides Sancte Trinitatis,
measures let-be in heart thy that is the-faith of-the-Holy Trinity
et bina si⟨n⟩t in mente, hoc est dilectio Dei et proximi.
and two let-be in mind that is the-love of-God and of-the-neighbor
Plurima de senario potuissemus calculo hoc in loco 210.16
Very-many-things about the-six we-could-have with-reckoning this in place
affari, sed ne prolongemus orationem nostram placet digitum
say but lest we-prolong speech our it-pleases a-finger
ori opponere.
to-the-mouth to-put

210.19 Post fastigium senariíi numeri emergit septenarius felicissimus
After the-summit of-the-six number emerges the-seven most-happy
numeru[s], qui sese ita sertis comit aureis quoadusque
number which itself thus with-garlands adorns golden until
perueniat ad thronum summi Dei. Demonstrat enimuero
it-come to the-throne of-highest God It-shows for-indeed
plenitudinem temporis, qua septem diebus uoluitur mundus.
the-fullness of-time in-which in-seven days is-rolled the-world
Constat iste ex primo pari et primo impari, id est ex tribus
Consists this of the-first even and the-first odd that is of three
et quattuor. Tres pertinent ad Trinitatem, quattuor ⟨ad⟩ libros
and four Three belong to the-Trinity four to the-books
Sancti Euuangelíi. Septem sunt dona Spiritus Sancti, de
of-the-Holy Gospel Seven are the-gifts of-the-Spirit Holy about
quibus per Isaiam dicitur: Requiescet super eum Spiritus
which through Isaiah it-is-said Shall-rest upon him the-Spirit
Domini, Spiritus sapientię, spiritus intellectu⟨s⟩, spiritus
of-the-Lord the-Spirit of-wisdom the-spirit of-understanding the-spirit
consilii, spiritus fortitudinis, spiritus scientie, spiritus pietatis,
of-counsel the-spirit of-fortitude the-spirit of-knowledge the-spirit of-piety
spiritus timoris ⟨Domini⟩. Septem hec dona conco[r]diter non
the-spirit of-fear of-the-Lord Seven these gifts harmoniously not
fulserunt in aliquo mortali homine, sed in Iesu, de cuius
shone in any mortal man but in Jesus of whose
plenitudine gratiam pro gratia acceperunt. Acceperunt tantum
fullness grace for grace they-received They-received only
et ipsi singulos denarios, id est, pro capacitate suorum
and they each a-penny that is according-to the-capacity of-their
meritorum gratiam Spiritus Sancti. Abraham habuit spiritum
merits the-grace of-the-Spirit Holy Abraham had the-spirit
sapientie; gratia intellectus fuit in Moysi; spiritus consilíi
of-wisdom the-grace of-understanding was in Moses the-spirit of-counsel

in Iosue; spiritus fortitudinis in Dauid; spiritus scientie in
in Joshua the-spirit of-fortitude in David the-spirit of-knowledge in
Salomone; spiritus pietatis in Petro; spiritus timoris Domini in
Solomon the-spirit of-piety in Peter the-spirit of-fear of-the-Lord in
Osuualdo, dignissimo archiepiscopo, refulsit nostris temporibus.
Oswald most-worthy archbishop shone-forth in-our times
Septem quippe naturas columbe habent: septem sunt liberales
Seven indeed natures doves have seven are liberal
artes: septem sunt embolismares anni. Septenarius ab
arts seven are embolismic years The-seven from
unitate, id est ab una, incipit, et sic reuerenter pleno
unity that is from one begins and thus reverently with-full
sacramento ad sui perfectionis triumphum extenditur. De
sacrament to of-its perfection the-triumph is-extended Of
cuius excellentia hęc dicta sufficiant, adiecta congrua figura.
whose excellence these sayings let-suffice added a-fitting figure
Octonaríí numeri magnitudinis excellentia supereminet ceteros, 212.21
Of-the-eight number of-the-greatness the-excellence surpasses the-others
quia eius dignissima recordatio angelis et archangelis nota est.
because its most-worthy remembrance to-angels and archangels known is
Prima die, id est .xv. kł. Apr. facta est lux, factique sunt
On-the-first day that is fifteen kalends of-April made was light and-made were
angeli. Secunda die, firmamentum in medio libratur aquarum.
the-angels On-the-second day the-firmament in the-midst is-balanced of-the-waters
Tertia die, herbas et ligna pomifera; quarta die, solem
On-the-third day herbs and trees fruit-bearing on-the-fourth day the-sun
et luna⟨m⟩ et omnia sidera; quinta die, reptilia, et uolatilia,
and the-moon and all the-stars on-the-fifth day reptiles and flying-things
et cete grandia, auesque celi, et pisces maris, et omnia
and whales great and-birds of-heaven and fishes of-the-sea and all
uiuentia; sexta die, iumenta, et reptilia, et bestias terre,
living-things on-the-sixth day cattle and reptiles and beasts of-the-earth

et hominem et feminam creauit Deus. Septima die, requieuit
and man and woman created God On-the-seventh day rested
Deus ab omni opere suo, et benedixit diei septime, ut
God from all work his and blessed the-day seventh as
Genesis testatur. Non die primo, non secundo, non tertio,
Genesis witnesses Not on-day first not on-the-second not on-the-third
nec quarto, nec quinto uel sexto dictum est, Benedixit
nor on-the-fourth nor on-the-fifth or on-the-sixth said is Blessed
Deus, sed septimo dictum est, Et benedixit diei septime. Sic
God but of-the-seventh said is And blessed the-day seventh So
benedixit septimam, ut octaua esset magis sanctificata. Sancti
he-blessed the-seventh that the-eighth might-be more sanctified The-saints
omnes, per fidem exsuperantes regna huius uite, septimam
all through faith surpassing the-kingdoms of-this life the-seventh
diem perpetue lucis et quietis soluti a corporibus percipiunt,
day of-perpetual light and of-rest loosed from bodies perceive
expectantes aduentum magni Dei et Saluatoris Nostri.
awaiting the-coming of-great God and Savior Our
214.14 Post septenarium exsurget regali potentia fretus ipse
After the-seven will-arise with-royal power relying itself
octonarius. Ipse enim uerus est octonarius, qui crimina
the-eight He for true is the-eight who the-sins
tulit mundi. Ipse primus, ipse octauus, ipse ultimus.
bore of-the-world He the-first he the-eighth he the-last
Ipse sic erit ultimus ut sít perpetuus. Ipse angelica
He so will-be the-last that he-be perpetual He by-angelic
uisitatione festiuus, et Redemptoris aduentu sacratissimus;
visitation festive and of-the-Redeemer by-the-coming most-holy
ipse resurrectione Saluatoris sabbatissimus; ipse aduentu
he by-the-resurrection of-the-Savior most-sabbatical he by-the-coming
Paracliti celeberrimus; et peracto iudicio, cum fuerit
of-the-Paraclete most-celebrated and the-completed judgment when there-shall-be

celum nouum et terra noua, ipse erit, ut prephati sumus,
heaven new and earth new he will-be as said-before we-are
sempiternus. Hęc est octaua dies de qua propheta ait insignis:
everlasting This is the-eighth day of which the-prophet says renowned
Hęc est dies quam fecit Dominus. Quales ad istam uenire
This is the-day which made the-Lord What-kind to that to-come
possint, ipsa Veritas uera et Vita nostra, Iesus, ostendit,
can the-very Truth true and Life our Jesus shows
cum dicit: Beati mundo corde, quoniam ipsi Deum uidebunt.
when he-says Blessed the-pure in-heart for they God shall-see
Tempus me deficiet hodierne diei si cuncta desidero explicare, 214.27
Time me will-fail of-today day if all I-desire to-unfold
que de hóc sacrato numero fulgescunt. Est, ut dici libet,
which about this hallowed number shine It-is as to-say it-pleases
angelis et archangelis, iust[i]s et sanctis, ammirabilis, quia
to-angels and archangels to-the-just and to-the-saints wonderful because
est perpetua deitate Christi interminabilis.
it-is by-the-perpetual deity of-Christ unending
Nouenarius, ipse gloriosus, perfectus est, qui nimio 216.1
The-nine itself glorious perfect is which with-exceeding
honore exultat in principe uel auctore siue inuentore
honor exults in the-prince or author or inventor
numerorum. Nouem sunt ordines angelorum, quorum nomina
of-numbers Nine are the-orders of-angels of-which the-names
sunt hęc: angeli, archangeli, throni et dominationes,
are these angels archangels thrones and dominions
principatus et potestates, uirtutes, cherubin et seraphin.
principalities and powers virtues cherubim and seraphim
Ter terni fiunt nouem. Nouies sexies ductus …
Three-times three make nine Nine-times six-times led …

216.8 His dictis, redeamus ad nos ipsos, et premeditemur ut
These said let-us-return to us selves and let-us-premeditate that
a⟨d⟩ Deum humiliando peruenire mereamur, unde decimus
to God by-humbling to-come we-may-deserve whence the-tenth
ordo superbiendo corruerat.
order by-being-proud had-fallen

216.11 Denarius numerus perfectus est et indiuisione sua eximie
The-ten number perfect is and in-indivision its excellently
necessarius. Denarius propter decem uerba legis Domini
necessary The-ten for-the-sake-of the-ten words of-the-law of-the-Lord
est exornatus. Decem precepta legis in duabus tabulis
is adorned The-ten commandments of-the-law on two tables
digito Dei erant scripta. Septenarius iunctus ternario
by-the-finger of-God were written The-seven joined to-the-three
denarium perficiunt. Septenarius [ad] septem (spiritus) dona
the-ten complete The-seven to the-seven spirits gifts
Spiritus Sancti pertinent: ternarius ad personas Sancte
of-the-Spirit Holy belong the-three to the-persons of-the-Holy
Trinitatis pertinent.
Trinity belong

216.18 Stemus super [uias] et interrogemus diligenter de semetis
Let-us-stand upon the-ways and let-us-ask diligently about the-paths
antiquis, que sit bona uia, et ambulemus in ea. Via bona
ancient which be the-good way and let-us-walk in it The-way good
est credere in Deum; uia bona est decem precepta Domini
is to-believe in God the-way good is the-ten commandments of-the-Lord
scire et perficere; uia bona est, ut quisquis iustitie semitas
to-know and to-perform the-way good is that whoever of-justice the-paths
agnoscit, unum non abscondat talentum, id est, intellectum
knows one not hide talent that is the-understanding
diuine agnitionis, sed doceat oportune inportune, sicque
of-divine knowledge but teach in-season out-of-season and-so

ut perceptum talentum in lucrum geminatum reportet
that the-received talent into gain doubled he-bring-back
⟨c⟩orrigendo se a uitiis et aliis uiam ostendo ueritatis.
by-correcting himself from vices and to-others the-way by-showing of-truth
Primum talentum constat .l. librarum pondus; alterum
The-first talent consists of-fifty pounds weight the-second
centum librarum pondus; tertium .cl. Istarum
of-a-hundred pounds weight the-third of-a-hundred-fifty Of-these
margaritarum thesauri queritandi sunt a negotiatoribus, id
pearls the-treasures to-be-sought are by merchants that
est a filiis aecclesię. Pretiosę sunt margaritę precepta
is by the-sons of-the-church Precious are pearls the-commandments
Veteris et Noui Testamenti: pretiosissime uero uirtutes
of-the-Old and of-the-New Testament most-precious however the-virtues
sunt, non solum terne, fides, scilicet, spes, caritas, sed etiam
are not only threefold faith namely hope charity but also
quaterne — iustitia, fortitudo, temperantia, et prudentia. Bone
fourfold justice fortitude temperance and prudence Good
margaritę sunt patriarche et prophete; boneque [margarite]
pearls are the-patriarchs and prophets and-good pearls
sunt allegoricus et [moralis] sensus: pretiosissima margarita
are the-allegorical and moral sense the-most-precious pearl
est spiritalis intelligentia per quam contexunt sibi
is spiritual understanding through which weave for-themselves
fideles sagenam, id est noui et ueteris legis exempla,
the-faithful a-net that is of-the-new and of-the-old law examples
trahentes secum pisces ad litus, id est bona opera ad
drawing with-themselves fishes to the-shore that is good works to
eterne felicitatis cumulum, et non solum denarii numeri
of-eternal happiness the-heap and not only of-the-ten number
perfectionem assumendo, uerum etiam centenarii dignitatis
the-perfection by-taking but also of-the-hundred dignity

gloriam perfruendo. Prima hora, nostre scilicet uite, conspicienda
the-glory by-enjoying The-first hour of-our namely life to-be-looked-at
est, similiter tertia, nona ac undecima, id est pueritia
is likewise the-third the-ninth and the-eleventh that is childhood
quam celestis flatus examinauit spiritu suo — baptismate,
which the-heavenly breath examined with-spirit its by-baptism
oleo, igne, trina submersione ⟨et⟩ episcopali confirmatione.
by-oil by-fire by-threefold immersion and by-episcopal confirmation
Commendum uidetur ut predicte aetates decorentur uirtutibus
To-be-commended it-seems that the-aforesaid ages be-adorned with-virtues
iustis. Veniat semen uerbi Dei faciatque fructum
just Let-come the-seed of-the-word of-God and-let-it-make fruit
centuplum, id est perfectum. Non cadat in uia, non
hundredfold that is perfect Not let-it-fall in the-way not
in petra⟨m⟩, nec inter spinas, sed in corda fidelium, ut
on the-rock nor among thorns but into the-hearts of-the-faithful that
denariorum numerus nobis fructus proueniat, uel corona.
of-the-tens the-number to-us as-fruit may-come or crown

Eleven falls short and twelve is glorious, three times four: the patriarchs, the four orders at the Judgment, the four kinds of soil, and, doubled six times, seventy-two. The thirtyfold, sixtyfold, and hundredfold fruits belong to the married, the continent, and virgins. Thirteen through fifty each carry a meaning, and a thousand is perfect. Byrhtferth gives Abbo's rules for multiplying, then begins the six ages.

Iste numerus ab uno incipit, sed crescendo multiplicatur isto 218.22
This number from one begins but by-growing is-multiplied in-this
modo: Si ad [unum] addas duo, fiunt tres. Vnus significat
way If to one thou-add two make three One signifies
omnipotentem Deum; duo iuncta demonstrant Sanctam
almighty God two joined show the-Holy
Trinitatem. Ad tres adde tres; fiunt sex. Senarius perfectus
Trinity To three add three make six The-six perfect
est, ut superius ammonnuimus. Ad sex adde quattuor, et
is as above we-admonished To six add four and
fiunt decem. Quaternarius perfectus est multis refulgens
make ten The-four perfect is by-many shining
speciebus. Denarius quater ductus fit quadragenarius.
forms The-ten four-times led becomes forty
Iam ad alia, Christo fauente, properemus. 220.7
Now to other-things Christ favoring let-us-hasten
Vndenarius in scripturis diuinis inperfectioris ordinis uidetur 220.9
The-eleven in scriptures divine of-more-imperfect order seems
quam denarius. Corripit stultos, arguit superbos. Ait enim
than the-ten It-rebukes the-foolish it-reproves the-proud Says for
undecimus Psalmus: Vana locuti sunt unusquisque ad
the-eleventh Psalm Vain-things spoken have each to
proximum suum. Et iterum minando subinfert: Disperdat
neighbor his And again threatening it-adds Let-destroy

Dominus uniuersa labia dolosa. Noluit Dominus duodenarium
the-Lord all lips deceitful Not-willed the-Lord the-twelve
in und⟨en⟩ario consistere numero; ideo Mathias solio
in the-eleven to-stand number therefore Matthias on-the-throne
duodeno residere permittitur.
twelfth to-sit is-permitted

220.17 Qui⟨d⟩ in secundo quinquagenario undecimus Psalmus in
What in the-second fifty the-eleventh Psalm in
penultimo uersu habeat claris optuen⟨t⟩ibus, contemplemur.
the-next-to-last verse have with-clear eyes let-us-contemplate
Ait enim: Ipsi uero in uanum quesierunt animam meam,
Says for They however in vain have-sought soul my
et cetera. In tertio quinquagenario, quid undecimus Psalmus
and the-rest In the-third fifty what the-eleventh Psalm
in ultimo uersiculo dicat, sagaci mente perscrutemur.
in the-last little-verse say with-sagacious mind let-us-scrutinize
Dicit enim: Peccator uidebit et irascetur, dentibus suis
Says for The-sinner shall-see and shall-be-angry with-teeth his
fremet, et tabescet.
shall-gnash and shall-pine-away

220.24 Hoc amoto calculo, quia flebilis est et in merore tabescet,
This removed reckoning because tearful it-is and in grief shall-pine-away
cum undecim discipulis in Galileam properemus uidere
with the-eleven disciples into Galilee let-us-hasten to-see
Iesum, et quantum sit ille duodenus numerus colla[u]dandus
Jesus and how-much be that twelve number to-be-praised
et uenerandus proficiamus.
and to-be-venerated let-us-advance

De Dvodenarii Nvmeri. 220.28

Of the-Twelve Number

Dvodenarivs numerus gloriosis resultat uirtutibus; prima 220.29

The-Twelve number with-glorious resounds virtues first

quia pertinet ad duodecim patriarchas, qui fide pleni et

because it-belongs to the-twelve patriarchs who with-faith full and

actibus ....

with-deeds …

Plurima dici poterant et pluriora referr[i] de celsitudine 222.3

Very-many-things to-be-said could and more to-be-related about the-height

duodenarii numeri, sed, quoniam in diuinis scripturis habunde

of-the-twelve number but since in divine scriptures abundantly

de his dictum est, paulisper adhuc libet fari de quibus

about these said it-is a-little still it-pleases to-speak of which

nobis est sermo. Duodenarius numerus ex duorum numero⟨rum⟩

to-us is the-speech The-twelve number of of-two numbers

quantitate conficitur, ex impari uidelicet et pari, ex quaternario

quantity is-made-up of odd namely and even of the-four

et ternario. Siue enim ducas ⟨quater⟩ ternarium, ⟨siue ter⟩

and the-three Whether for thou-lead four-times the-three or three-times

quaternarium, .xii.cim efficiuntur Quaternarius etenim numerus

the-four twelve are-effected The-four for number

ad hanc mundanam creaturam refert[u]r propter quattuor

to this worldly creation is-referred because-of four

partes mundi, id est orientem et occidentem, aquilonem et

parts of-the-world that is east and west north and

meridiem; et propter quattuor elementa, id est aer, ignis,

south and because-of four elements that is air fire

terra et aqua. Ternarius pertinet ad Creatorem, quaternarius

earth and water The-three belongs to-the Creator the-four

ad quattuor euuangelistas, uel ad quattuor ordinis, duorum

to-the four evangelists or to the-four orders of-two

scilicet iustorum et duorum reproborum. Apostolorum
namely the-just and of-two the-reprobate Of-the-apostles
ordo et iustorum iudicabunt et non iudicabuntur: ordo
the-order and of-the-just shall-judge and not shall-be-judged the-order
secularium et coniugatorum, qui iudicabuntur — hoc est,
of-the-secular and of-the-married who shall-be-judged that is
discernuntur a consortio reproborum. Tertius ordo est
are-distinguished from the-fellowship of-the-reprobate The-third order is
qui Dei cognitionem habuerunt, sed eam non dignis
who of-God knowledge had but it not with-worthy
exercuerunt operibus. Isti iudicabuntur. Quartus ordo erit
exercised works These shall-be-judged The-fourth order will-be
qui nec iudicabit nec iudicabitur, paganorum scilicet gentes.
which neither shall-judge nor shall-be-judged of-the-pagans namely the-nations
222.24 Videat sinceritas studiorum qualiter fructuosus duodenarius
Let-see the-sincerity of-studies how fruitful the-twelve
numerus sit opipare, id est splendide, decoratus. Quadripertito
number be sumptuously that is splendidly adorned With-fourfold
numero constat nobiliter insignitus. Ter quater fiunt
number it-stands nobly marked Three-times four make
duodeni, uel quaterni terni eunde⟨m⟩ exornauit numerum.
twelve or fours threes the-same adorned number
Quattuor genera sunt terre, in qua semina uarie proiciuntur.
Four kinds there-are of-earth on which seeds variously are-thrown
Primum est semen quod iuxta uiam cadit et dupplici
The-first is the-seed which by the-way falls and with-twofold
ledetur detrimento, id est a uiantibus conculcatur et a
shall-be-harmed loss that is by wayfarers is-trodden and by
uolucribus rapitur. Secundum est quod super petram arescit,
birds is-snatched The-second is which upon the-rock withers
id est in duro corde non prouenit. Tertium quod in spinis.
that is in hard heart not comes-forth The-third which in thorns

Mens enim dedita uitiis semen uerbi Dei fructificare non
The-mind for given to-vices the-seed of-the-word of-God to-bear-fruit not
potest, sicut dictum est: Spiritus sanctus effugiet discipline
can as said it-is The-Spirit holy will-flee of-discipline
fictum. Quartum est quod in terram bonam, id est in cor
the-feigned The-fourth is which into earth good that is into the-heart
boni hominis, quod augeat in nostris cordibus ipse, qui
of-good man which may-increase in our hearts he-himself who
suis dixit: Vobis datum est nosse mysterium regni Dei.
to-his said To-you given it-is to-know the-mystery of-the-kingdom of-God
Duodenarius sacratus numerus sexies dupplicatus fit 224.14
The-twelve hallowed number six-times doubled becomes
septuagis dipondius, id est, .lxxii. Tot sunt hore in
seventy and-two that is seventy-two So-many are the-hours in
tribus diebus; totidem horis iacuit Dominus in sepulchro;
three days so-many hours lay the-Lord in the-sepulcher
tot discipulos habuit Dominus absque .xii.
so-many disciples had the-Lord besides the-twelve
Quid sit tricesimus fructus hoc in loco dicere libet. Est enim 224.18
What be the-thirtieth fruit this in place to-say it-pleases It-is for
dignissime uenerationis, qui pertinet ad coniugatos qui, castum
of-most-worthy veneration which belongs to the-married who chaste
inter se amorem conseruantes, iuste et pię uiuunt.
between themselves love preserving justly and piously live
In tricenario numero digitus digito iungitur; sic et uir
In the-thirty number finger to-finger is-joined so also the-husband
uxori debitum reddit, sicut dictum est: Erunt duo in carne
to-the-wife the-debt renders as said it-is They-shall-be two in flesh
una. Tricessimus fructus ad fidem Sanctę Trinitatis pertinet,
one The-thirtieth fruit to the-faith of-the-Holy Trinity belongs
qui sexagenario amplificato mercedem boni operis expectat.
which by-the-sixty amplified the-reward of-good work awaits

Sexagenarius ad continentes pertinet, qui, carnis uoluptate
The-sixty to the-continent belongs who of-the-flesh the-pleasure
experta, longiorem sustinent tribulationem. In tricenario
having-experienced longer endure tribulation In the-thirty
ungues indicis et pollicis blando coniunges amplexu:
the-nails of-forefinger and of-thumb with-gentle thou-wilt-join embrace
in sexagenario pollicem curuatum indice circumflexo
in the-sixty the-thumb bent with-the-forefinger curved
diligenter a fronte precinges. Centesimus fructus ad uirgines
diligently from the-front thou-wilt-gird The-hundredth fruit to virgins
pertinet. Dum enim uirgines carnis incorruptionem Domino
belongs While for virgins of-the-flesh incorruption for-the-Lord
seruant, tanto magis premium eterne felicitatis percipiunt
preserve so-much more the-reward of-eternal happiness they-receive
quanto uberiorem Deo fructum proferunt. Istius centenarii
as-much-as more-abundant to-God fruit they-bring-forth Of-this hundred
perfectio in ipsa digitorum computatione ostenditur, qui de
the-perfection in the-very of-fingers reckoning is-shown which from
leua manu transit in dexteram, ⟨ɔ⟩ circulum exprimendo ⟨fit⟩
left hand passes into right and a-circle by-expressing it-becomes
in modum corone illam inmarcescibilem coronam ostendendo.
in the-manner of-a-crown that unfading crown by-showing
226.11 Si quis deuotus huius numeri uel ceterorum desiderat
If anyone devout of-this number or of-the-others desires
agnitionem luce splendidius agnoscere, aperiat librum
the-knowledge than-light more-splendidly to-know let-him-open the-book
reuerentissimi Bedę, quem De Temporibus pretitulauit,
of-the-most-reverend Bede which On the-Times he-entitled
et mox in prima sententia inueniet de hac re satis
and soon in the-first sentence he-will-find about this matter enough
dignissime disputatum.
most-worthily disputed

Nos uero ad alia transire placet, superiora reminiscentes. 226.16
To-us however to other-things to-pass it-pleases the-former-things remembering
Theologia uero nostra multis speciebus debet comi,
Theology however our with-many forms ought to-be-adorned
quia Christiana religione est celebrata, et idcirco dispiciamus
because with-Christian religion it-is celebrated and therefore let-us-look-out
ne a uia ueritatis recedamus.
lest from the-way of-truth we-depart
Superius retulimus de duodenarii numeri profunditatis 226.20
Above we-have-related about of-the-twelve number depth
mysterio; [nunc] ex plurimis pauca dicamus de
the-mystery now out-of very-many few let-us-say about
tertiodecimo. In catalogo sanctorum refertur uirorum, quod
the-thirteenth In the-catalog of-saints is-related men that
doctor gentium, Paulus, sit tertiusdecimus. In tertiodecimo
the-teacher of-the-gentiles Paul be the-thirteenth In the-thirteenth
gradu Salmorum refertur mansuetudo Dauid. Tertiusdecimus
step of-the-Psalms is-related the-meekness of-David The-thirteenth
Psalmus arguit insipientium uitam dicendo. Corrupti sunt
Psalm reproves of-the-foolish the-life by-saying Corrupt they-are
et abhominabiles facti sunt [in studiis suis], uiam et uitam
and abominable made they-are in studies their the-way and the-life
perosam habentes. Ambulemus in uia iustitię; loquamur
hateful having Let-us-walk in the-way of-justice let-us-speak
ueritatem; proiciamus auaritiam; excutiamus manus a
truth let-us-cast-off avarice let-us-shake the-hands from
munere; obtaramus aures a detractione et oculos a uisu
a-gift let-us-stop the-ears from detraction and the-eyes from sight
malo, ut in excelso habitare ualeamus et quartumdecimum
evil that on high to-dwell we-may-be-able and the-fourteenth
concinere Psalmum possimus: Domine, quis habitabit?
to-sing Psalm we-may Lord who shall-dwell

228.6 Quattuordecim sunt epistole Pauli. Quartusdecimus Psalmorum
Fourteen are the-epistles of-Paul The-fourteenth of-the-Psalms
gradus monet nos concorditer uiuere, dicens: Ecce quam bonum
step warns us harmoniously to-live saying Behold how good
et quam iucundum habitare fratres in unum. Quindecim
and how pleasant to-dwell brothers in one For-fifteen
diebus mansit Paulus agonista precipuus cum apostolorum
days remained Paul the-champion chief with of-the-apostles
principe, Petro, non ut eius uideret honorabile⟨m⟩ uultum,
the-prince Peter not that his he-might-see honorable face
si esset canic[ie] decoratus aut barbam nutriret, uel
if he-were with-gray-hair adorned or beard he-nourished or
pulchris incederet gressibus, sed conferebat euuangelium
with-beautiful he-walked steps but he-conferred the-gospel
quod predicaturus erat in gentibus. Septem et octo fiunt
which about-to-preach he-was among the-gentiles Seven and eight make
.xv. De septenario et octonario superius retulimus; iam
fifteen About the-seven and the-eight above we-have-related now
adhuc de quindenario paulisper dicamus. Iste uero numerus
still about the-fifteen a-little let-us-say This however number
ad inueniendas indictiones perpetuo constabit munere: allectus,
for to-be-found indictions perpetually will-stand by-office chosen
quin magis coniunctus, quindenario fit tricenarius.
nay rather joined to-the-fifteen it-becomes the-thirty
Sequitur sextusdecimus numerus, qui et ipse festiue procedit
Follows the-sixteenth number which also itself festively proceeds
trabeatus. Senarius autem sanctissimus est calculus. Similiter
robed The-six however most-holy is reckoning Likewise
est et decimus, ueluti superius demonstratum est.
is also the-tenth as above shown it-is

Septimusdecimus honorificentia sua glorifice est redimitus. 228.23
The-seventeenth with-honor its gloriously is crowned
De his superius diximus. Sed nunc reuelatis oculis
About these above we-have-said But now with-revealed eyes
de octauodecimo rithmicemus. Octauus sublimiter constat
about the-eighteenth let-us-reckon The-eighth sublimely stands
ornatu aeque ut decimus, quorum memoria non
with-adornment equally as the-tenth whose memory not
derelinquetur in secula. Nonusdecimus numerus ad ciclum
shall-be-forsaken for ages The-nineteenth number for the-cycle
lunarem et decennouennalem inueniend[u]m sincerissimus
lunar and nineteen-year to-be-found most-pure
est. Decennouenalis ex tribus corruptis partibus uocabulum
is The-nineteen-year from three corrupted parts its-name
sumpsit, id est ex decem et anno et nouem: Grece
took that is from ten and year and nine In-Greek
uocatur enneakedekerida.
it-is-called enneakaidekaeteris
Pedetemptim nutabundis gressibus uenimus ad uigessimum 230.1
Step-by-step with-tottering steps we-come to the-twentieth
numerum, qui conficitur miro molimine ex perfectione
number which is-made-up with-wonderful effort out-of the-perfection
denarii. Dupplicatus quinarius fit denarius. Denarius sit
of-the-ten The-doubled five becomes the-ten The-ten let-be
dupplicatus, fit uigenarius. Vigenarius dupplicatus fit
doubled becomes the-twenty The-twenty doubled becomes
quadragenarius. Sicut ergo unum, duo, tres et quattuor
the-forty As therefore one two three and four
decem faciunt, ita unum, duo, tres et quattuor, quater ducti,
ten make so one two three and four four-times led
quadraginta fiunt. Denarius ad Vetus Testamentum pertinet;
forty become The-ten to the-Old Testament belongs

quadragenarius ad Nouum Testamentum, quorum sunt
the-forty to the-New Testament of-which are
quattuor libri Euuangeliorum. Septem et tres decim fiunt.
four the-books of-the-Gospels Seven and three ten make
Totus homo interior et exterior septem qualitatibus constat:
The-whole man inner and outer by-seven qualities consists
Interior: intellectu, memoria et uoluntate; exterior: terra,
The-inner by-understanding memory and will the-outer earth
aqua, igne, aere. Tria ad delectionem Dei pertinent; septem ad
water fire air Three to the-love of-God belong seven to
proximi. Quinquagenarius, qui post quadragenarium exsurgit,
of-the-neighbor The-fifty which after the-forty arises
ad penitentes pertinet, testante propheta, qui constituit
to the-penitent belongs witnessing the-prophet who placed
quinquagessimum Psalmum in quinquagesimo loco. Alter
the-fiftieth Psalm in the-fiftieth place The-other
uero quinquagesimum Psalmus de ultimo die affatur iudicii.
however fiftieth Psalm about the-last day speaks of-judgment
Sed uidetur iam congruum esse ammoneri statum dilectionis
But it-seems now fitting to-be to-be-admonished the-state of-love
nostrę, ut illud ultimum mane quod expectamus pauidi.
our that that last morning which we-await fearful
230.21 Fiat, precor, Galilea, id est transmigratio, de morte ad
Let-be I-pray a-Galilee that is a-migration from death to
uitam, de corruptione ad incorruptionem, de pena ad
life from corruption to incorruption from punishment to
gloriam nobis transire: quasi quinquagenarium relinquentes
glory for-us to-pass as-if the-fifty leaving
assumere mereamur sexagenarium, uel epinicion, quod nomen
to-take-up we-may-deserve the-sixty or epinicion which name
palmam siue triumphum possumus appellare.
palm or triumph we-can call

De sexagessimo et septuagessimo et octuagesimo, nec non 232.1
About the-sixtieth and the-seventieth and the-eightieth nor not
et nonagesimo supersedimus hoc in loco sermocinari, ne forte
also the-ninetieth we-forbear this in place to-discourse lest perhaps
perturbemus audientes. De centenario supra retulimus. Nunc
we-disturb the-hearers About the-hundred above we-have-related Now
tempus instat ut de millenario strictim loquamur, scientes
the-time presses that about the-thousand briefly we-speak to-the-knowing
obsecrans ut oneri non sit quod ignorantibus placet traducere.
beseeching that a-burden not it-be what to-the-ignorant it-pleases to-hand-on
Millenarius perfectus est, sicut liquido numerus demonstrat 232.7
The-thousand perfect is as clearly the-number shows
sequens et figura.
following and the-figure
Ratio huius numeri, quam digne memorie Abbo super 232.9
The-reason of-this number which of-worthy memory Abbo upon
hunc inuexit, libet libari. Iste uero quante dignitatis
this brought it-pleases to-be-tasted He however of-how-great dignity
refulsit in uita ostendunt post mortem miracula. Erat enim
shone in life show after death miracles He-was for
in doctrinali scientia peritus et in philosophia perfectus.
in doctrinal knowledge skilled and in philosophy perfect
Aiebat enim: ‘Si multiplicaueris per decenum singularem
He-said for If thou-shalt-multiply through ten the-single
numerum, dabis unicuique digito .x. et omni articulo
number thou-wilt-give to-each finger ten and to-every joint
.c. Si multiplicaueris decenum per singularem numerum,
hundred If thou-shalt-multiply ten through the-single number
dabis unicuique digito .x. et omni articulo .c. Si
thou-wilt-give to-each finger ten and to-every joint hundred If
multiplicaueris decenum per decenum, dabis unicuique
thou-shalt-multiply ten through ten thou-wilt-give to-each

digito .c. et omni articulo mille. Si multiplicaueris
finger hundred and to-every joint thousand If thou-shalt-multiply
decenum per centenum, dabis unicuique digito mille
ten through hundred thou-wilt-give to-each finger thousand
et omni articulo .x̄. Si multiplicaueris centenum per
and to-every joint ten-thousand If thou-shalt-multiply hundred through
decenum, dabis unicuique digito .ī. et omni articulo
ten thou-wilt-give to-each finger thousand and to-every joint
.x̄. Si multiplicaueris centenum per centenum, dabis
ten-thousand If thou-shalt-multiply hundred through hundred thou-wilt-give
unicuique digito .x̄. et omni articulo .c̄. Si
to-each finger ten-thousand and to-every joint hundred-thousand If
multiplicaueris centenum per millenum, dabis unicuique
thou-shalt-multiply hundred through thousand thou-wilt-give to-each
digito .c̄. et omni articulo decies .c̄. Si
finger hundred-thousand and to-every joint ten-times hundred-thousand If
multiplicaueris millenum per centenum, dabis unicuique
thou-shalt-multiply thousand through hundred thou-wilt-give to-each
digito. .c̄. et omni articulo decies centum milia. Si
finger hundred-thousand and to-every joint ten-times hundred thousand If
multiplicaueris millenum per millenum, dabis unicuique
thou-shalt-multiply thousand through thousand thou-wilt-give to-each
digito .x. ⟨.c̄.⟩ et omni articulo .c. ⟨.c̄.⟩.
finger ten hundred-thousand and to-every joint hundred hundred-thousand
Si multiplicaueris millenum per decenum, dabis
If thou-shalt-multiply thousand through ten thou-wilt-give
unicuique digito .x̄. et omni articulo .c̄. Si
to-each finger ten-thousand and to-every joint hundred-thousand If
multiplicaueris decenum millenum per decenum, dabis
thou-shalt-multiply ten thousand through ten thou-wilt-give
unicuique digito .c̄. et omni articulo decies centum
to-each finger hundred-thousand and to-every joint ten-times hundred

milia. Si multiplicaueris decenum per decenum millenum,
thousand If thou-shalt-multiply ten through ten thousand
dabis unicuique digito .c̄. et omni articulo
thou-wilt-give to-each finger hundred-thousand and to-every joint
decies centum milia. Si multiplicaueris decenum millenum
ten-times hundred thousand If thou-shalt-multiply ten thousand
per decenum millenum, dabis unicuique digito centies
through ten thousand thou-wilt-give to-each finger hundred-times
centum milia, et omni articulo milies mille milia.'
hundred thousand and to-every joint thousand-times thousand thousand
His explicatis ex rationibus doctoris nostri et martiris 234.14
These unfolded from the-reasonings of-teacher our and martyr
Christi, accedamus ad alia. Est millenarius perfectus
of-Christ let-us-approach to other-things Is the-thousand perfect
numerus, ut prephati sumus, sed commodum fore existamus
number as said-before we-are but convenient to-be let-us-deem
ut quid de eo antiqui sanxere auctores, manifesta ratione
that what about it the-ancient established authors with-manifest reason
euisceremus. Sunt enim sex aetates mundi. Prima erat ab
we-may-disembowel There-are for six ages of-the-world The-first was from
Adam usque ad Nóe; secunda a Nóe usque ad Abraham;
Adam up-to to Noah the-second from Noah up-to to Abraham
tertia ab Abraham usque ad Dauid; quarta a Dauid usque
the-third from Abraham up-to to David the-fourth from David up-to
ad transmigrationem; quinta a transmigratione ad aduentum
to the-migration the-fifth from the-migration to the-coming
Christi; sexta ab aduentu Christi ad aduentum eius secundum.
of-Christ the-sixth from the-coming of-Christ to the-coming his second
Sed ęedem etates non equalibus consistebant numeris, de 234.24
But the-same ages not by-equal consisted numbers of
quorum positione libet hic aliqua curtim inserere, ut
whose placing it-pleases here some-things briefly to-insert that

habeant minus indocti clerici horum mysteriorum ueritatem
may-have the-less learned clerics of-these mysteries the-truth
quam sequi ualeant absque fuco mendacii. Hęc uero
which to-follow they-may-be-able without paint of-falsehood These however
monasterialibus uiris cognita sunt perfecta ratione, qui ab
to-monastic men known are with-perfect reason who from
ipso pubertatis tyrocinio cum lacte carnis genetricis
the-very of-puberty apprenticeship with the-milk of-the-flesh of-the-mother
eorum lac sugxerunt aecclesię catholicę, qui student
their the-milk sucked of-the-church catholic who strive
amminiculatione summe Trinitatis et indiuidue Vnitatis
by-the-support of-the-highest Trinity and of-the-indivisible Unity
non solum binas uel ternas metretas uehere Domino,
not only two or three measures to-carry to-the-Lord
sanctorum regi, uerum etiam tricenarii fructum et sexagenarii,
of-saints king but also of-the-thirty the-fruit and of-the-sixty
gratum holocaustum, afferre, nec non centenarii millenis
pleasing holocaust to-bring nor not of-the-hundred with-thousand
dignitatibus sertis decoratum lacteis cordibus gestare.
dignities garlands adorned in-milky hearts to-bear
236.7 Primus ⟨m⟩illenarius, id est prima etas huius uite, constabat
The-first thousand that is the-first age of-this life consisted
mille sexcentis quinquaginta sex annis secundum
of-a-thousand six-hundred fifty six years according-to
Hebraicam ueritatem. Iuxta Septuaginta Interpretes
the-Hebrew truth According-to the-Seventy Interpreters
existebat duobus milibus et ducentis quadraginta duobus.
it-stood of-two thousands and two-hundred forty two
236.12 We witon þæt iunge clericas þas þing ne cunnon, þeah þa
We know that young clerics these things not know though the
scolieras þe on mynstre synd getydde þisra þinga gýmon
scholars who in minster are learned these things heed

ȝ gelomlice heom betwux wealcun. Nu wylle we þas þing
and frequently them between revolve Now will we these things
ægðer ge on Lyden ge on Englisc geswutelian.
each both in Latin and in English reveal
Ðæt forme þusend, þæt ys seo forme yld þises middaneardes, 236.16
The first thousand that is the first age of-this world
stód on (hund) þusend wintrum ȝ syx hund wintrum ȝ
stood on hundred thousand winters and six hundred winters and
syx ȝ fiftigum wintrum, æfter þære soðfæstnysse þe þa
six and fifty winters after the truth which the
Iudeisce witan heoldon, ȝ æfter þam þe þa hundseofontig
Jewish sages held and after that which the seventy
witan gesetton, se tima wæs standende twa þusend wintra
sages set the time was standing two thousand winters
ȝ twahund ȝ twa ȝ feowertig geara gerimes.
and two-hundred and two and forty years of-reckoning

The second through fifth ages are given their lengths, and the sixth, the present, has no certain end. Some think the world will stand six thousand years, but the six days rather mean toil in this life and rest on the seventh, until the eighth day of judgment, when each man's deeds are revealed by fire. Byrhtferth closes with the eight capital sins and a warning to repent.

236.23 De Secvnda Etate Presentis Evi.
Of the-Second Age of-the-Present World

236.24 Secunda etas sic stabat secundum Hebraicam ueritatem annis
The-second age thus stood according-to the-Hebrew truth in-years
scilicet ducentis nonaginta duobus: secundum septuaginta
namely two-hundred ninety two according-to the-seventy
interpretes mille septuaginta duobus annis.
interpreters a-thousand seventy two years

236.27 Ðus on Englisc.
Thus in English

236.28 Seo oðer yld þises middaneardes wæs standende æfter þære
The second age of-this world was standing after the
Ebreiscan þeode twa hund wintra ⁊ twa ⁊ hundnigontig
Hebrew people two hundred winters and two and ninety
wintra: ⁊ æfter þæra hundseofontigra wealhstoda gesetnyssa,
winters and after of-the seventy interpreters compositions
se tima stod on þusend wintrum ⁊ on twa ⁊
the time stood on thousand winters and on two and
hundseofontigum wintrum.
seventy winters

De Tertia Etate Hvivs Secli. 238.1

Of the-Third Age Of-this World

Tertia ętas iuxta utramque computationem annis constabat 238.2

The-third age according-to each reckoning in-years consisted

nongentis quadraginta duobus.

nine-hundred forty two

Þus on Englisc: 238.4

Thus in English

Seo þridde yld æfter ægð[res] þisra getæle wunode nigonhund 238.5

The third age after of-each of-these number dwelt nine-hundred

wintra ⁊ twa ⁊ feowertig.

winters and two and forty

De Qvarta Etate. 238.7

Of the-Fourth Age

Quarta ętas iuxta Ebraicam ueritatem constabat annis 238.8

The-fourth age according-to the-Hebrew truth consisted in-years

[quadringentis] septuaginta tribus; iuxta .lxx.ta duodecim

four-hundred seventy three according-to the-seventy twelve

amplius: tunc fuerunt .ccc⟨c⟩. octuaginta quinque.

more then were four-hundred eighty five

Þus on Englisc: 238.12

Thus in English

Seo feorðe yld þisses middaneardes stod on [feower] hund 238.13

The fourth age of-this world stood on four hundred

wintrum ⁊ þrym ⁊ [hundseofontigum] wintrum æfter þæra

winters and three and seventy winters after of-the

Ebreiscra gesetnysse. Æfter þæra hundseofontigra gefadunge,

Hebrews composition After of-the seventy arrangement

þær wæron twelf ma. Þonne wæron þær [feower] hund ⁊

there were twelve more Then were there four hundred and

fif ⟨⁊⟩ hundeahtatig geara.

five and eighty years

238.18 De Qvinta Etate.

Of the-Fifth Age

238.19 Quinta etas constabat annis quingentis octuaginta nouem.

The-fifth age consisted in-years five-hundred eighty nine

238.21 Þus on Englisc:

Thus in English

238.22 Seo fifte yld stod on fif hund wintrum ⁊ nigon ⁊
The fifth age stood on five hundred winters and nine and
hundeahtatigum wintrum.
eighty winters

238.24 De Sexta Etate.

Of the-Sixth Age

238.25 Sexta, que nunc agitur, etas nulla generationum uel
The-sixth which now is-passed age by-no of-generations or
temporum serie certa est, sed ut etas decrepita est totius
of-times series certain is but as age decrepit it-is of-the-whole
seculi morte, id est fine, consummenda.
world by-the-death that is by-the-end to-be-consummated

238.28 Seo syxte yld, þe nu ys, hyre geendung ys swyðe ungewis,
The sixth age which now is her ending is very uncertain
ac hyre yld sceal forealdian ⁊ mid worulde ende beon
but her age shall grow-old and with of-world end be
geendod.
ended

240.1 Iohannes ait: Post mille annos soluetur Satanas. Satanas
John says After a-thousand years shall-be-loosed Satan Satan
iam millenarius peractus numerus secundum numerum
now the-thousand completed number according-to the-number
humani generis, sed in presentia Saluatoris est ipsum
of-the-human race but in the-presence of-the-Savior it-is it

determinare. Millenarius perfectus est, cuius perfectionem ille
to-determine The-thousand perfect is whose perfection he
nouit, qui cuncta suo nutu potenter creauit.
knows who all-things by-his nod mightily created
Se halga Iohannes cwæð: Æfter þam þusende byð se 240.6
The holy John said After the thousand is the
deofol unbunden. Nu ys þæt þusendfeald getæl agán
devil unbound Now is the thousandfold number gone
æfter mennisclicum getæle, ac hyt is on þæs Hælendes
after human number but it is in of-the Savior
andweardnysse, hwænne he hyt geendige. Þæt þusendfeald
presence when he it end The thousandfold
getæl is fulfremed. Se wát his geendunge, þe ealle þing
number is perfect He knows its ending who all things
mid his agenre mihte gesceop. Manige men wenað þæt
with his own might created Many men think that
þes middaneard scyle standan on syx þusend wintrum,
this world shall stand on six thousand winters
forþan þe God Ælmihtig gesceop ealle þing binnan syx
because that God Almighty created all things within six
dagum. Ac þæt getæl wise witan hyt on oðre wisan
days But the number wise sages it in other manner
getrahtnodon. Ða syx dagas þe God Ælmihtig gesceop
expounded The six days which God Almighty created
þurh his agene mihte on soðre Þrynnysse, þæt ys Fæder
through his own might in true Trinity that is Father
ȝ Sunu ȝ Halig Gast, ȝ ys án soð God rixiende
and Son and Holy Ghost and is one true God reigning
ȝ gýmende ealra his gesceafta á butan ende — þa syx
and caring-for all his creatures ever without end the six
dagas getacniað þæt we sceolon on geswynce libban hér
days betoken that we must in toil live here

on lífe, ⁊ æfter þissum life for urum gódum dædum
in life and after this life for our good deeds
mede onfón æt urum Scyppende on þam seofoðan dæge.
reward receive from our Creator on the seventh day
Ælces mannes tima byð geendod binnan seofon daga fyrste;
Of-each man time is ended within seven of-days space
⁊ þonne gerest he hine, ⁊ seo sawl fehð to þam þe
and then rests he him and the soul takes to that which
se lichama geworhte, oðþæt se eahtoða dæg cymð: þæt
the body wrought until the eighth day comes that
ys domes dæg, þæt ys se eca dæg, se langa dæg æfter
is of-doom day that is the eternal day the long day after
þam dóme, se myrga dæg, se halgosta sunnandæg, Godes
the doom the merry day the holiest Sunday of-God
dæg ⁊ ealra halgena dæg. Þæs dæges sawla ⁊ lichaman
day and of-all saints day On-that day souls and bodies
beoð gesamnode; þy dæge blissiað þa þe sunnandæges
are gathered on-that day rejoice those who of-Sunday
freols heoldon, ⁊ heora lengten wel gefæston, ⁊ þa twelf
feast kept and their Lent well fasted and the twelve
ymbrendagas Gode to þance ⁊ to wyrðmynte geoffredon
ember-days to-God for thanks and for honor offered
⁊ ælmessan dældon. Þonne anes gehwylces mannes dæda
and alms dealt Then of-one each man deeds
cyðað hwylce clæne beoð, hwylce fúle; þæt fýr hyt
make-known which clean are which foul the fire it
geswutelað. Þonne we sceolon standan beforan þam gyldenan
makes-clear Then we must stand before the golden
kynestóle, þæt we agyldon Gode full gescead for urum
throne that we render to-God full reckoning for our
dædum, þæt we onfón swa éce wíte, swa éce mede.
deeds that we receive either eternal punishment or eternal reward

Ðus byð eall þæt þusendfeald getæl geendod ⁊ eall⟨e⟩
Thus is all the thousandfold number ended and all
þa deopan þing ⁊ þa bradnyssa ⁊ þa langsumnyssa
the deep things and the breadths and the lengths
⁊ þæra cyninga rice ⁊ þæra gerefena unriht ⁊ reaflac
and of-the kings rule and of-the reeves injustice and robbery
⁊ deopnyssa ⁊ wódómas ⁊ prættas. Þonne graniað
and depths and unjust-judgments and tricks Then groan
⁊ waniað þa þe her blissedon ⁊ fægnedon. Þonne
and lament those who here rejoiced and were-glad Then
heom byð heora medodrenc, win ⁊ beor, eall to þurste
to-them is their mead-drink wine and beer all to thirst
awend. Ealle þa⟨s⟩ sorga hig magon awendan heom to
turned All these sorrows they can turn to-them to
blisse, gif hig her on life to bóte gecyrrað ⁊ mid
bliss if they here in life to repentance turn and with
ælmessun ⁊ mid mæssesangum heom to Gode hæle
alms and with mass-singings for-themselves to God salvation
secað.
seek
Ðæt getæl þe we ymbe spræce habbað, hyt ys gýt 242.13
The number which we about speech have it is yet
geornlice to asmeageanne, ⁊ hyt ys to aspyrianne, hwæt
eagerly to consider and it is to track-down what
hyt getacnað, gif hyt byð atrahtnod, hu hyt to þam wyrsan
it betokens if it is expounded how it to the worse
getæle belimpð. Hyt ys gecweden ⁊ on halgum gewritum
number belongs It is said and in holy writings
geræd þæt eahta synd heafodgyltas. Se forma ys ælces yfeles
read that eight are capital-sins The first is of-each evil
ord, se ys superbia geháten. Se oðer inuidia, þæt byð ánda.
source he is superbia called The second inuidia that is envy

Se þridda ys ira, þæt byð yrre. Se feorða ys tristitia, þæt
The third is ira that is anger The fourth is tristitia that
ys unrotnyss. Se fifta ys auaritia, þæt ys gitsung. Se syxta
is sadness The fifth is auaritia that is avarice The sixth
ys uentris ingluuies, þæt ys oferfyll. Se seofoða ys luxuria,
is uentris ingluuies that is gluttony The seventh is luxuria
þæt ys gálscype. Se eahtoða ys uana gloria, þæt ys idel
that is lechery The eighth is uana gloria that is idle
gylp. Manige þing we mihton secgan be þissum unþeawum,
boast Many things we could say about these vices
ac ús þingð gefædlic þæt we ælcne cristenne man warnion
but to-us seems fitting that we each Christian man warn
wið þas egeslican ⁊ þas deofollican coðe, þæt ys wyð þas
against these terrible and these devilish diseases that is against these
hellican unþeawas. Þæt ys soð ⁊ na leas þæt swa hwa swa
hellish vices That is true and not false that so who so
⟨ænig⟩ þisra unþeawa begæð oð his endedæg, he sceal beon
any of-these vices practices until his end-day he shall be
cwylmigende mid deofle áá butan ende, butan he hyt gebéte.
tormented with devil ever without end unless he it amend

ÆLFRIC

De temporibus

On the Seasons of the Year

Ælfric gathers from Bede's book on the courses of the year. God made the world in six days, light on the first and sun, moon, and stars on the fourth, and ended his work on the seventh. The sun circles the earth and lends the moon and stars their light; it betokens Christ, the moon the Church. The world's first day is found from the spring equinox. Night is the earth's shadow, which can darken the full moon, as the new moon can the sun; night has seven parts; and the Easter term is set.

INCIPIVNT PAVCA DE TEMPORIBVS BEDAE
BEGIN A-FEW-THINGS ABOUT-THE TIMES OF-BEDE
PRESBITERI.
THE-PRIEST

1.
One

IC WOLDE EAC GYF IC DORSTE GADRIAN SVM
I WOULD ALSO IF I DARED GATHER SOME
GEHWÆDE andgyt of ðære béc þe beda se snotera
LITTLE understanding from the book which Bede the wise
lareow gesette· ⁊ gaderode of manegra wisra lareowa
teacher set and gathered from of-many wise teachers
bocum· be ðæs geares ymbrenum fram annginne middan
books about of-the year courses from beginning of-middle
eardes. Ðæt nis to spelle ac elles to rædenne þam þe
earth That not-is for story but else for reading for-those whom
hit licað· Witodlice þa þa se ælmihtiga scyppend þisne
it pleases Truly then when the almighty creator this
middan eard gesceop· þa cwæð he geweorðe leoht· ⁊ leoht
middle earth created then said he let-be light and light
wæs þærrihte geworden· þa geseah god þ þ leoht wæs
was forthwith made then saw God that the light was
gód· ⁊ to dælde þ leoht fram þam þeostrum· ⁊ het
good and divided — the light from the darkness and called

þ leoht dæg· ȝ þa ðeostro niht· ȝ wæs þa geteald
the light day and the darkness night and was then reckoned
æfen and merigen to anum dæge: On ðam oðrum dæge
evening and morning to one day On the second day
gesceop god heofenan· seo ðe is gehaten firmamentum·
created God heaven which that is called firmament
seo is gesewenlic· ȝ lichamlic· ac swa þeah we ne magon
she is visible and bodily but so though we not can
for ðære fyrlynan heahnysse· ȝ þære wolcna ðicnysse· ȝ
for the distant height and the of-clouds thickness and
for ure eagena tyddernysse· hi næfre geséon. Seo heofon
for of-our eyes weakness her ever see The heaven
belycð on hyre bosme ealne middan eard. And heo æfre
encloses in her bosom all middle earth And she ever
tyrnð onbvtan us· swiftre þonne ænig mylen hweol· eal
turns about us swifter than any mill wheel all
swa deop under þyssere eorðan· swa heo is bufan. Eall heo
so deep under this earth as she is above All she
is sinewealt· ȝ ansund· ȝ mid steorrum amett. Soðlice
is round and whole and with stars painted Truly
þa oðre heofenan þe bufan hyre synd· ȝ beneoðan synd
the other heavens which above her are and beneath are
ungesewenlice· ȝ mannum unasmeagendlice. Synd swa þeah
invisible and to-men inscrutable Are so though
mā heofenan· swa swa se witega cwæð. Cœli cœlorum· þ
more heavens so as the prophet said Heavens of-heavens that
is heofena heofenan. Eac se apostol paulus awrat þ he
is of-heavens heavens Also the apostle Paul wrote that he
wæs gelædd oð ða þriddan heofenan· ȝ he ðær gehyrde
was led up-to the third heaven and he there heard
þa digelan word þa nan mann sprecan ne mot. On þam
the secret words which no man speak — may On the

þriddan dæge gescop se ælmihtiga god sæ· ȝ eorðan· ȝ
third day created the almighty God sea and earth and
ealle eorðlice spryttinga. Ða þry dagas wæron butan sunnan·
all earthly sproutings The three days were without sun
ȝ monan· ȝ steorran· ȝ eallum tidum· gelicere wægan
and moon and stars and all hours in-like balance
mid leohte· ȝ þeostrum aþenede. On ðam feorðan dæge
with light and darkness stretched On the fourth day
gesceop god twa miccle leoht· þ is sunne· ȝ mona· ȝ
created God two great lights that is sun and moon and
betæhte þ mare leoht· þ is seo sunne to ðam dæge· ȝ
entrusted the greater light that is the sun to the day and
þ læsse leoht· þ is se mona· to þære nihte. On ðam
the lesser light that is the moon to the night On the
ylcan dæge he geworhte ealle steorran· ȝ tida gesette. On
same day he wrought all stars and hours set On
ðam fiftan dæge he gesceop eall wyrm cynn· ȝ þa micclan
the fifth day he created all worm kind and the great
hwalas· ȝ eall fisc cynn· on mistlicum and mænigfealdum
whales and all fish kind in various and manifold
hiwum. On ðam syxtan dæge he gesceop eall deor cynn·
shapes On the sixth day he created all beast kind
ȝ ealle nytena þe on feower fotum gáð· ȝ þa twegen
and all cattle which on four feet go and the two
menn adám· ȝ éfan. On þam seofoðan dæge he geendode
men Adam and Eve On the seventh day he ended
his weorc· ȝ seo wucu wæs þa agán. Nu is ælc dæg on
his work and the week was then gone Now is each day in
þysum middanearde· of þære sunnan lyhtinge. Soðlice seo
this world from of-the sun lighting Truly the
sunne gæð be godes dihte· betweox heofenan ȝ eorðan·
sun goes by of-God ordinance between heaven and earth

on dæg bufon eorðan· ȝ on niht under ðysse eorþan· eall
by day above earth and by night under this earth all
swa feorr adune on nihtlicre tide under þære eorþan swa
so far down at nightly time under the earth as
heo on dæg bufon up astihð. Æfre heo byð yrnende ymbe
she by day above up ascends Ever she is running about
ðas eorðan· ȝ eall swa leohte scinð under þære eorðan
this earth and all so brightly shines under the earth
on nihtlicre tide· swa swa heo on dæg deð bufan urum
at nightly time so as she by day does above our
heafdum. On ða healfe þe heo scinð þær byð dæg· ȝ
heads On the side which she shines there is day and
on þa healfe þe heo ne scinð ðær byþ niht. Æfre byð on
on the side which she not shines there is night Ever is on
sumre sidan þære eorðan dæg· ȝ æfre on sumre sidan niht.
some side of-the earth day and ever on some side night
Ðæt leoht þe we hatað dægred· cymð of þære sunnan·
That light which we call dawn comes from the sun
ðonne heo upweard bið· ȝ heo ðonne todræfð þa nihtlican
when she upward is and she then drives-away the nightly
þeostru mid hyre micclan leohte. Eall swa þicce is þeo
darkness with her great light All so thick is the
heofon mid steorrum afylled on dæg swa on niht· ac hi
heaven with stars filled by day as by night but they
nabbað nane lyhtinge for þære sunnan andweardnysse. We
have-not any lighting for of-the sun presence We
hatað ænne dæg· fram sunnan upgange oð æfen· ác swa
call one day from of-sun uprising until evening but so
þeah is on bocum getealdto anum dæge fram þære sunnan
though is in books reckoned to one day from of-the sun
upgange oð þ heo eft becume· þær heo ǽr upstah· on
uprising until that she again come where she before up-climbed in

þam fæce synd getealde feower ⁊ twenti tida· seo sunne is
that space are reckoned four and twenty hours the sun is
swiðe mycel· eall swa brad heo is· þæs þe béc secgað· swa
very great all so broad she is as that books say as
eall eorðan ymbhwyrft· ac heo þingð us swyðe unbrad· for
all of-earth circuit but she seems to-us very unbroad for
þam þe heo is swiðe feor fram urum gesihþum. Ælc þing
that that she is very far from our sights Each thing
þe hit fyrr byð· þe hit þe læsse ðingð. We magon þeah
which it further is the it the less seems We can though
hwæðere tocnawan be hyre leoman þ heo unlytel is. Swa
nevertheless know by her beam that she not-little is As
raðe swa heo upastihð· heo scinð geond ealle eorðan gelice·
soon as she up-ascends she shines throughout all earth alike
⁊ ealre eorðan bradnysse endemes oferwryhð. Eac swylce þa
and of-all earth breadth equally overspreads Also such the
steorran þe us lyttle þingeað· synd swyðe brade· ac for
stars which to-us little seem are very broad but for
ðam miclum fæce· þe us betweonan ys· hi synd geþuhte
the great space which us between is they are seemed
urum gesihðum swiðe gehwæde. Hi ne mihton swa þeah
to-our sights very small They not could so though
nan leoht to eorðan asendan· fram þære heahlican heofenan.
any light to earth send from the lofty heaven
Gyf hi swa gehwæde wæron swa swa urum eagum ðincð.
If they so small were so as to-our eyes seems
Soðlice se mona ⁊ ealle steorran underfoð leoht of ðære
Truly the moon and all stars receive light from the
miclan sunnan· ⁊ heora nan næfð nænne leoman buton of
great sun and of-them none has any beam except from
ðære sunnan leoman· ⁊ þeah þe seo sunne under eorðan on
of-the sun beam and though that the sun under earth at

nihtlicre tide scine· þeah astihð hyre leoht on sumre sidan
nightly time shine yet ascends her light on some side
þære eorðan þe ða steorran bufon us onliht· ⁊ þonne
of-the earth which the stars above us lights and when
heo up agæð heo oferswið ealra þæra steorrena ⁊ eac þæs
she up goes she overpowers of-all the stars and also of-the
monan leoht mid hyre ormætan leohte. Seo sunne getacnað
moon light with her immense light The sun betokens
urne hælend crist· se ðe ys rihtwisnysse sunne· swa swa se
our Savior Christ he who is of-righteousness sun so as the
witega cwæð. Timentibus autem nomen domini orietur sol
prophet said To-those-fearing but the-name of-the-Lord shall-arise the-sun
iustitiæ· et sanitas in pennis eius. Đam mannum þe him
of-justice and healing in wings his To-the men who them
ondrædað godes naman þam· arist rihtwisnysse sunne· ⁊
dread of-God name to-them arises of-righteousness sun and
hælþ is on hyre fiðerum. Se mona þe weaxð· ⁊ wanað
healing is in her wings The moon which waxes and wanes
getacnað þas andweardan gelaðunge· þe we on synd. Seo
betokens this present church which we in are She
ys weaxende þurh acennedum cildum· ⁊ waniende þurh
is waxing through born children and waning through
fordfarenum· þa beorhtan steorran getacniað þa geleaffullan
departed the bright stars betoken the faithful
on godes gelaðunge· ðe on godre drohtnunge scinað. Crist
in of-God church who in good conduct shine Christ
soðlice onlyht hi ealle þurh his gife swa swa se godspellere
truly lights them all through his grace so as the evangelist
iohannes cwæð. Erat lux uera que inluminat omnem
John said Was the-light true which lightens every
hominem venientem in hunc mundum. Đæt soðe leoht com
man coming into this world That true light came

þe onlyht ælcne mann· cumendne to ðysum middanearde.
which lights each man coming to this world
Næfð ure nan nán leoht· ænigre godnysse buton of cristes
Has-not of-us any any light of-any goodness except from of-Christ
gyfe. Se ðe ys soðre rihtwisnysse sunne gehaten· [þam
grace He who is of-true righteousness sun called to-him
sy wuldor ȝ lof mid fæder· ȝ halgan gaste· on ealra
let-be glory and praise with father and holy ghost in of-all
worulda woruld á butan ende. AmeN.]
worlds world ever without end Amen

2. DE PRIMO DIE SECULI· SIUE DE EQUINOCTIO UERNALI:

Two OF FIRST DAY OF-THE-WORLD OR OF EQUINOX VERNAL

Ðone forman dæg þyssere worulde we magon afindan þurh ðæs
The first day of-this world we can find through of-the
lænctenlices emnihtes dæg· for þam þe se emnihtes dæg is se
vernal equinox day for that that the of-equinox day is the
feorða dæg þissere worulde gescapennysse. Þry dagas wæron ær
fourth day of-this world creation Three days were before
am dæge· butan sunnan· ȝ monan· ȝ eallum steorrum· ȝ
the day without sun and moon and all stars and
on ðam feorðan dæge· þyssere worulde gescapennysse gesceop
on the fourth day of-this world creation created
se ælmihtiga scyppend sunnan· ȝ gesette hi on ærne mergen
the almighty creator sun and set her at early morning
on middan east dæle· þær ðæs emnihtes circul is getealdꝺ þ
in middle east part where of-the equinox circle is reckoned that
heo æfre ymbe geares ymbrynum þær ðone dæg· ȝ þa niht
she ever about of-year courses there the day and the night
geemnytte on gelicere wægan. Ðæs ylcan dæges he gesette þone
equalizes in like balance On-the same day he set the

monan fulne on æfnunge· on east dæle mid scinendum steorrum
moon full at evening in east part with shining stars
samod· on þæs hærfestlican emnihtes ryne ȝ þa easterlican tid
together in of-the autumnal equinox course and the Easter tide
þurh ðæs monan angynn gesette. We willað furðor ymbe þas
through of-the moon beginning set We will further about this
emnihte swiðor sprecan· on gedafenlicre stowe· ȝ we secgað
equinox more speak in fitting place and we say
nu sceortlice· þ se forma dæg· þyssere worulde is geteald
now shortly that the first day of-this world is reckoned
to ðam dæge þe we hatað quinta decima kalendas aprilis·
to the day which we call fifteenth — kalends of-April
ȝ þæs emnihtes dæg ys gehæfd swa swa beda tæcð· þæs
and of-the equinox day is held so as Bede teaches after-that
on ðam feorðan dæge· þ is on duodecima kalendas aprilis.
on the fourth day that is on twelfth kalends of-April
Embe þis we sprecað eft swiðor swa swa we ǽr beheton.
About this we speak again more so as we before promised

3. DE NOCTE.

Three OF NIGHT

Niht is gesett mannum tó reste on þysum middan earde.
Night is set for-men for rest in this middle earth
Soðlice on þam heofenlicum eðele nis nan niht gehæfd·
Truly in the heavenly homeland not-is any night held
ac þær if singal leoht buton ælcum þystrum. Ure eorðlice
but there is perpetual light without any darkness Our earthly
niht soðlice cymð þurh ðære eorðan sceade· þonne seo
night truly comes through of-the earth shadow when the
sunne gæð on æfnunge under þyssere eorðan· þonne byð
sun goes at evening under this earth then is
ðære eorðan bradnys betweox us· ȝ þære sunnan þ we
of-the earth breadth between us and the sun that we

hyre leoman lyhtinge nabbað· oð ðæt heo eft on oþerne
of-her beam lighting have-not until that she again on other
ende up astihð. Witodlice þeah þe hit wunderlic þince· nis
end up ascends Truly though that it wonderful seem not-is
þeos woruldlice niht nan þing buton þære eorðan sceadu·
this worldly night any thing but of-the earth shadow
betweox þære sunnan· ⁊ mannkynne. Woruldlice uðwitan
between the sun and mankind Worldly philosophers
sædan· þ seo sceadu astihð up oð ðæt heo becymð to
said that the shadow ascends up until that she comes to
þære lyfte ufeweardan· ⁊ þonne beyrnð se mona hwiltidum·
of-the air upper-part and then runs the moon at-times
þonne he full byð on ðære sceade ufeweardre· ⁊ faggeteð
when he full is in the shadow upper and is-mottled
oððe mid ealle asweartað· for þam þe he næfð þære
or with all blackens because that that he has-not of-the
sunnan leoht þa hwile þe he þære sceade ord oferyrnð oð
sun light the while that he of-the shadow point overruns until
ðæt þære sunnan leoman hine eft onlihton. Se mona næfð
that of-the sun beams him again light The moon has-not
nan leoht buton of ðære sunnan leoman· ⁊ he is ealra
any light but from of-the sun beam and he is of-all
tungla nyðemest· ⁊ for þi beyrnð on þære eorðan sceade
stars lowest and for that runs in of-the earth shadow
þonne he full byð· na symle swa þeah for þam bradan
when he full is not ever so though for the broad
circule þe is zodiacus gehaten· under þam circule yrnð seo
circle which is zodiac called under the circle runs the
sunne· ⁊ se mona· ⁊ þa twelf tunglena tacna. Witodlice
sun and the moon and the twelve of-stars signs Truly
ðæs monan trendel is symle gehal· ⁊ ansund· þeah ðe
of-the moon orb is ever whole and sound though that

eall endemes eallunga ne scine. Dæghwamlice ðæs monan
all equally entirely not shine Daily of-the moon
leoht byð weaxende oððe waniende feower prican· þurh
light is waxing or waning four points through
þære sunnan leoman. And he gæð dæghwamlice oððe to
of-the sun beam And he goes daily either to
þære sunnan oððe fram ðære sunnan swa fela prican· na
the sun or from the sun so many points not
þ he becume to þære sunnan· for ðam þe seo sunne is
that he come to the sun for that that the sun is
micle ufor þonne se mona sy. He cymð swa þeah foran
much higher than the moon be He comes so though before
ongean þære sunnan· þonne he of hyre ontend byð. Symle
against the sun when he from her kindled is Ever
he went his hrigc to þære sunnan· þ is se sinewealta
he turns his back to the sun that is the round
ende þe þær onlyht byð. We cweðað þonne niwne monan
end which there lit is We say then new moon
æfter menniscum gewunan· ac he is æfre se ylca þeah ðe
after human custom but he is ever the same though that
his leoht gelomlice hwyrfe. Ðæt æmtige fæc bufon þære
his light frequently turn The empty space above the
lyfte is æfre scinende of ðam heofenlicum tunglum. Hit
air is ever shining from the heavenly stars It
getimað hwiltidum þonne se mona beyrnð on ðam ylcan
happens at-times when the moon runs in the same
strican þe seo sunne yrnð· þ his trendel underscyt þære
course which the sun runs that his orb shoots-under the
sunnan to þam swiðe þ heo eall aþeostrað· ȝ steorran
sun to that degree that she all darkens and stars
æteowiað swylce on nihte: þis gelimpð seldon· ȝ næfre
appear as at night this happens seldom and never

buton on niwum monan. Be þam is to understandenne·
but at new moon By that is to understand
þ se mona· is ormæte brad· þonne he mæg þurh his
that the moon is immensely broad when he can through his
underscyte ða sunnan aþeostrian. Seo niht hæfð seofan
shooting-under the sun darken The night has seven
dælas fram þære sunnan setlunge oð hire upgang. An þæra
parts from of-the sun setting until her uprising One of-the
dæla is crepusculum þ is æfengloma. Oþer is uesperum·
parts is crepusculum that is twilight Second is uesperum
þ is æfen· þonne se æfensteorra betwux þære rewsunge
that is evening when the evening-star amid the dusk
æteowað· þridde is conticinium· þonne ealle þing sweowiað
appears third is conticinium when all things are-silent
on hyra reste. Feorða· is intempestum· þ is midniht.
in their rest Fourth is intempestum that is midnight
Fifta is gallicinium· þ is hancred. Syxta is matutinum uel
Fifth is gallicinium that is cock-crow Sixth is matutinum or
aurora þ is dægred. Seofoða is diluculum· þ is se ær
aurora that is dawn Seventh is diluculum that is the early
mærien betweox þam dægrede· ⁊ sunnan upgange. Wucan
morning between the dawn and of-sun uprising Weeks
⁊ monðas synd mannum cuðe æfter hyra andgyte· ⁊ þeah
and months are to-men known after their sense and though
ðe we hi æfter boclicum andgyte awriton· hit wile þingcan
that we them after bookish sense wrote it will seem
ungelæredum mannum to deoplic ⁊ ungewunelic. We secgað
to-unlearned men too deep and unusual We say
swa þeah be ðære halgan easter tide· þ swa hwær swa
so though about the holy Easter tide that so where as
þe mona byð feowertyne nihta eald fram .XIIma. kl. april·
the moon is fourteen nights old from twelfth kalends of-April

þ on ðam dæge byð seo easterlice gemæru. Þe we hatað
that on the day is the Easter boundary Which we call
terminus· ⁊ gyf se terminus· þ is se .XIIIIma. lunaris
terminus and if the term that is the fourteenth lunar
becymð on ðone sunnan dæg þonne byð se dæg palm
comes on the sun day then is the day palm
sunnan dæg. Gyf se terminus gescyt on sumon dæge þære
sun day If the term falls on some day of-the
wucan þonne byð se sunnan dæg þær æfter easter dæg.
week then is the sun day there after Easter day

II · THE YEAR, THE WORLD, AND THE EQUINOX

The sun's year carries it through the twelve signs of the zodiac in 365 days and six hours, and peoples begin the year at different seasons. The moon's year and month are explained, with the common and embolismic years. The sun's travel north and south makes the four seasons; Egypt has neither winter nor rain, but the Nile floods it. The earth stands fixed amid the firmament. The equinox falls on March 21, not on Mary's mass day, and Easter never precedes it; the longest day varies by land up to Thule, and five zones girdle the earth.

4. DE ANNO.

Four OF YEAR

Ðære sunnan gear is þ heo beyrne þone miclan circul
Of-the sun year is that she run-through the great circle
zodiacum· ⁊ gecume under ælc þæra twelf tacna· ælce monðe
zodiac and come under each of-the twelve signs each month
heo yrnð under an þæra tacna. An þæra tacna ys gehaten
she runs under one of-the signs One of-the signs is called
aries· þ is ramm. Oðer taurus· þ is fearr. Ðridda gemini·
aries that is ram Second taurus that is bull Third gemini

þ synd getwisan. Feorða cancer· þ is crabba· fifta leo.
that are twins Fourth cancer that is crab fifth leo
Syxta uirgo· þ is mæden. Seofoða libra· þæt is pund oððe
Sixth uirgo that is maiden Seventh libra that is pound or
wæge. Eahtoðe scorpius· þ is þrowend. Nigoða is sagittarius·
balance Eighth scorpius that is scorpion Ninth is sagittarius
þ is scytta. Teoða ys capricornus þ is buccan horn· oððe
that is archer Tenth is capricornus that is of-buck horn or
bucca. Endlyfta is aquarius· þ is wæter gyte· oððe se þe
buck Eleventh is aquarius that is water pourer or he who
wæter gyt. Twelfte is pisces· þ synd fixas· þas twelf tacna
water pours Twelfth is pisces that are fishes these twelve signs
synd swa gehiwode on ðam heofenlicum roderum· ⁊ synd
are so shaped in the heavenly firmaments and are
swa brade þ hi gefyllað twa tida· mid hyra upgange· oððe
so broad that they fill two hours with their uprising or
nyþergange. Ælc ðæra twelf tacna hylt his monað· ⁊ þonne
downgoing Each of-the twelve signs holds his month and when
seo sunne hi hæfð ealle underurnen· þonne byð an gear
the sun them has all run-under then is one year
agan. On ðam geare synd getealde twelf monðas· ⁊ twa ⁊
gone In the year are reckoned twelve months and two and
fiftig wucena. Ðreo hund daga· ⁊ fif· ⁊ syxtig daga· ⁊
fifty weeks Three hundred days and five and sixty days and
þær to eacan syx tida· þa maciað æfre ymbe þ feorðe gear
there in addition six hours they make ever about the fourth year
þone dæg· ⁊ ða niht þe we hatað bissextum. Romanisce
the day and the night which we call bissextile Roman
leodan ongynnað heora gear æfter hæðenum gewunan· on
peoples begin their year after heathen custom at
winterlicere tide. Ebrei healdað heora geares annginn· on
winterly time Hebrews hold of-their year beginning at

lenctenlicre emnihte. Ða greciscan onginnað hyra gear æt
vernal equinox The Greek begin their year at
ðam sunnstede· ⁊ ða egiptiscan on hærfeste. Ða ebreiscan
the solstice and the Egyptian at harvest The Hebrew
þeoda ðe godes ǽ heoldon agunnon heora geares anginn.
peoples who of-God law held began of-their year beginning
ealra rihtlicost· þ is on ðære lenctenlican emnihte· .xiima.
of-all most-rightly that is at the vernal equinox twelfth
kal. aprilis on þam dæge þe seo sunne· ⁊ se mona·
kalends of-April on the day which the sun and the moon
⁊ ealle tunglan· ⁊ gearlice tida gesette wæron. Soðlice
and all stars and yearly times set were Truly
ðæs monan gear hæfð seofon· ⁊ twentig daga· ⁊ eahta
of-the moon year has seven and twenty days and eight
tida. On ðam fyrste he underyrnð ealle ða twelf tacna· þe
hours In that space he runs-under all the twelve signs which
seo sunne undergæð twelf monað. Se mona is soðlice be
the sun goes-under in-twelve months The moon is truly by
suman dæle swiftre þonne seo sunne· ac swa þeah þurh þa
some part swifter than the sun but so though through the
swiftnysse ne mihte he underyrnan ealle þa twelf tunglan
swiftness not could he run-under all the twelve stars
binnan seofon and twentigum dagum· ⁊ eahta tidum· gyf
within seven and twenty days and eight hours if
he urne swa up swa þeo sunne deð. Þære sunnan ryne is
he ran so high as the sun does Of-the sun course is
swiðe rum· for þan þe heo is swiðe up· ⁊ ðæs monan ryne
very wide for that that she is very high and of-the moon course
is swiðe nearo· for þan þe he yrnð ealra tungla niðemest·
is very narrow for that that he runs of-all stars lowest
⁊ þære eorðan gehendost. Nu miht ðú understandan þ
and to-the earth nearest Now canst thou understand that

læssan ymbgang hæfð se mann þe gæð abutan an hús·
lesser circuit has the man who goes about a house
þonne se ðe ealle ða burh begæð. Swa eac ðe mona hærð
than he who all the city goes-round So also the moon has
his ryne hraðor aurnen on þam læssan ymbhwyrfte· þonne
his course sooner run in the lesser circuit than
seo sunne hæbbe on ðam maran. Þis is þæs monan gear·
the sun have in the greater This is of-the moon year
ac his monað is mare· þ is þonne he gecyrð niwe fram
but his month is greater that is when he turns new from
þære sunnan· oð þ he eft cume hyre forne agean eald·
the sun until that he again come her before against old
ȝ ateorod· ȝ eft þurh hi beo ontend. On ðam monðe
and failed and again through her be kindled In the month
synd getealde nigon ȝ twentig daga· ȝ twelf tida· þis is
are reckoned nine and twenty days and twelve hours this is
se monelica monað· ȝ hys gear is þ he underyrne ealle
the lunar month and his year is that he run-under all
ða twelf tunglan. On sumum geare byð se mona twelf siðon
the twelve stars In some year is the moon twelve times
geniwod· fram þære halgan easter tide oð eft eastron· ȝ
renewed from the holy Easter tide until again Easter and
on sumum geare he bið þreottyne siðon geedniwad· þ gear
in some year he is thirteen times renewed that year
ðe we hatað communis hæfð twelf niwe monan· ȝ þ
which we call communis has twelve new moons and that
gear ðe we hatað embolismus· hæfð þreottyne niwe monan.
year which we call embolismus has thirteen new moons
Se monelica monað hæfð æfre on anum monðe .xxx. nihta·
The lunar month has ever in one month thirty nights
ȝ on oþrum nigon ȝ .xx. On swa hwilcum sunlicum
and in other nine and twenty In so whichever solar

monðe swa se mona geendað· se byð his monað. Ic cweðe
month as the moon ends that is his month I say
nu gewislicor· gyf se ealda mona geendað twam dagum oððe
now more-certainly if the old moon ends by-two days or
þrim binnan hlydan monðe· þonne byð he getealdto ðam
three within March month then is he reckoned to the
monðe· ⁊ be his regolum acunnod· ⁊ swa forð be ðam
month and by his rules ascertained and so forth by the
oðrum. Feower tida synd getealde on anum geare· þ synd·
others Four seasons are reckoned in one year that are
uer· æstas· autumnus· hiems. Uer is lencten tid· seo hæfð
uer aestas autumnus hiems Uer is spring time which has
emnihte. Æstas is sumor· se hæfð sunnstede. Autumnus
equinox Aestas is summer which has solstice Autumnus
is hærfeste þe hæfð oðre emnihte. Hiems is winter· se
is harvest which has second equinox Hiems is winter which
hæfð oþerne sunnstede. On þysum feower tidum yrnð seo
has second solstice In these four seasons runs the
sunne geond mistlice dælas· bufon þysum ymbhwyrfte· ⁊
sun through various parts above this circuit and
þa eorðan getemprað· soðlice þurh godes foresceawunge· þ
the earth tempers truly through of-God providence that
heo symle on anre stowe ne wunige· ⁊ mid hyre hætan
she ever in one place not dwell and with her heat
middaneardes wæstmas forbærne. Ac heo gæð geond stowa·
of-middle-earth fruits burn-up But she goes through places
⁊ temprað ða eorðlican wæstmas ægðer ge on wæstme ge
and tempers the earthly fruits each both in growth and
on ripunge. Þonne se dæg langað· þonne gæð seo sunne
in ripening When the day lengthens then goes the sun
norðweard· oð þ heo becymð to þam tacne· þe is gehaten
northward until that she comes to the sign which is called

cancer· þær is se sumerlica sunnstede· for þan ðe heo cyrð
cancer there is the summerly solstice for that that she turns
ðær ongean eft suðweard· ȝ se dæg þonne sceortað· oð
there against again southward and the day then shortens until
þ seo sunne cymð eft suð to þam winterlican sunnstede·
that the sun comes again south to the winterly solstice
ȝ þær ætstent. Đonne heo norðweard byð· þonne macað
and there stands-still When she northward is then makes
heo lenctenlice emnihte on middewardum hyre ryne. Eft
she vernal equinox in middle her course Again
þonne heo suðweard byð· þonne macað heo hærfæstlice
when she southward is then makes she autumnal
emnihte. Swa heo suðor bið swa hit swiþor winterlæcð· ȝ
equinox So she more-south is so it more winters and
gæð se winterlica cyle æfter hyre· ac þonne heo eft gewent
goes the winterly cold after her but when she again turns
ongean· þonne todræfð heo þone winterlican cyle mid hyre
back then drives-away she the winterly cold with her
hatum leoman. Se langienda dæg is ceald· for þan ðe
hot beam The lengthening day is cold for that that
seo eorðe byð mid þam winterlican cyle þurhgan· ȝ byð
the earth is with the winterly cold gone-through and is
langsum ær ðam ðe heo eft gebeþod sy. Se sceortigenda
long before that that she again warmed be The shortening
dæg hæfð liðran gewederu þonne se langienda dæg for þan
day has milder weathers than the lengthening day for that
þe seo eorðe is eall gebeðod mid þære sumerlican hætan·
that the earth is all warmed with the summerly heat
ȝ ne byð eft swa hraðe acolod. Witodlice se winterlica
and not is again so quickly cooled Truly the winterly
mona gæð norðor þonne seo sunne ga on sumera· ȝ
moon goes more-north than the sun go in summer and

for þi he hæfð scyrtran sceade þonne seo sunne. Eft on
for that he has shorter shadow than the sun Again in
langiendum dagum he ofer gæð þone suðran sunnstede· ⁊
lengthening days he over goes the southern solstice and
for þi he byð nyðor gesewen þonne seo sunne on wintra.
for that he is lower seen than the sun in winter
Swa þeah ne gæð heora naðer ænne prican ofer þam ðe
So though not goes of-them either one point over that which
him gesette is. Ne dagas ne synd nu naþor ne længran ne
to-them set is Not days — are now either — longer nor
scyrtran þonne hi æt fruman wæran. On ægipta lande ne
shorter than they at beginning were In of-Egypt land not
cymð næfre nan winter· ne ren scuras· ác on middan urum
comes ever any winter nor rain showers but in middle our
wintra beoð hyra feldas mid wyrtum blowende· ⁊ hyra
winter are their fields with herbs blossoming and their
orcerdas mid æpplum afyllede. Æfter heora gerewe gæð seo
orchards with apples filled After their reaping goes the
éa up nilus ⁊ ofer flett eall þ egiptisce land· ⁊ stent
river up Nile and over floods all the Egyptian land and stands
oferflede· hwilon monað hwilum leng· ⁊ syððan to twelf
overflowed at-times a-month at-times longer and afterward to twelve
monðum ne cymð þær nan oðer scúr· oð þ seo ea eft
months not comes there any other shower until that the river again
up abréce· swa swa hyre gewuna is· ælce geare æne· ⁊
up break so as her custom is each year once and
hi habbað þurh þ cornes swa fela swa hi mæst reccead.
they have through that of-corn so much as they most reck

5. DE MVNDO.

Five OF WORLD

Middaneard is gehaten eall þ binnan þam firmamentum
Middle-earth is called all that within the firmament
is. Firmamentum is þeos roderlice heofen mid manegum
is Firmamentum is this heavenly heaven with many
steorrum amett. Seo heofen· ȝ sǽ· ȝ eorðe synd gehatene
stars painted The heaven and sea and earth are called
middaneard. Seo firmamentum tyrnð symle onbutan us under
middle-earth The firmament turns ever about us under
þyssere eorðan ȝ bufan· ac þær ís ungerím fæc betweox
this earth and above but there is countless space between
hyre· ȝ þære eorðon. Feower ȝ twentig tida beoð agane
her and the earth Four and twenty hours are gone
þ is an dæg· ȝ án niht· ær þan ðe heo beo æne
that is one day and one night before that that she be once
ymbtyrnd· ȝ ealle ða steorran þe hyre on fæste synd
turned-about and all the stars which to-her in fast are
turniað onbutan mid hyre. Seo eorðe stent on ælemiddan
turn about with her The earth stands in the-very-middle
þurh godes mihte swa gefæstned· þ heo næfre ne byhð
through of-God might so fastened that she never — bends
naþor ne ufor· ne nyðor· þonne se ælmihtiga scyppend· þe
either — higher nor lower than the almighty creator who
ealle ðing hylt· buton swince· hi gestaðelode. Ælc sǽ þeah
all things holds without toil her established Each sea though
heo deop sy hæfð grund on ðære eorðan· ȝ seo eorðe abyrð
she deep be has ground on the earth and the earth bears
ælce sǽ ȝ þone miclan gársecg ȝ ealle wyllspringas ȝ éán
each sea and the great ocean and all wellsprings and rivers
þurh hig yrnað. Swa swa æddran licgeað on ðæs mannes
through her run So as veins lie in of-the man

lichaman swa licgað þas wæter æddran geond ðas eorðan.
body so lie these water veins throughout this earth
Næfð naðer ne sæ· ne eá nænne stede buton on eorðan.
Has-not either — sea nor river any place but on earth

6. DE EQUINOCTIIS.

Six OF EQUINOXES

Manegra manna cwyddung is þ seo lenctenlice emniht
Of-many men talk is that the vernal equinox
gebyrige rihtlice on octaua kl. aprilis þ is on marian
belong rightly on eighth kalends of-April that is on of-Mary
mæsse dæge. Ac ealle þa easternan ⁊ þa egiptiscan þe
mass day But all the eastern and the Egyptian who
selost cunnon on gerimcræfte tealdon þ seo lenctenlice
best know in reckoning-craft reckoned that the vernal
emniht is gewislice on duodecima kl. april· þ is on sce.
equinox is certainly on twelfth kalends of-April that is on of-Saint
benedictus mæsse dæge. Eft is beboden on ðam regole· þe
Benedict mass day Again is commanded in the rule which
us gewissað be þære halgan eastertide: þ næfre ne sy
us directs about the holy Eastertide that never — be
se halga easter dæg gemærsod· ær þan ðe seo lenctenlice
the holy Easter day celebrated before that that the vernal
emniht sy agán· ⁊ þæs dæges lenge oferstige þa niht. Wite
equinox be gone and of-the day length overpass the night Know
nu for ðy gyf hit wære rihtlice emniht on scā marian
now for that if it were rightly equinox on Saint of-Mary
mæsse dæge þ se dæg ne gelumpe næfre ofer ðam easter
mass day that the day not would-befall ever over the Easter
dæge· swa swa he for oft deð. Us is neod þ we þa
day as as he very often does To-us is need that we the
halgan easter tide· be ðam soðan regole healdon· næfre ǽr
holy Easter tide by the true rule keep never before

emnihte· ȝ oferswiðdum ðeostrum. For þi we secgad soðlice
equinox and overcome darkness For that we say truly
þ seo emniht is swa swa we ǽr cwædon on .XIIma. kl.
that the equinox is so as we before said on twelfth kalends
april· swa swa þa geleafullan ræderas hit gesetton ȝ eac
of-April so as the believing readers it set and also
gewisse dægmæl us swa tæcað. Eac ða oðre þreo tida· þ is
certain sundials us so teach Also the other three seasons that is
se sumerlica sunnstede· ȝ se winterlica· ȝ seo hærfestlice
the summerly solstice and the winterly and the autumnal
emniht synt to emnettenne be þissere emnihte· þ hi syn
equinox are to equalize by this equinox that they be
sume dagas gehealdene ær þan octaua kl. Witodlice se
some days kept before the eighth kalends Truly the
emnihtes dæg is eallum middanearde án· ȝ gelice lang· ȝ
of-equinox day is to-all middle-earth one and alike long and
ealle oðre dagas on twelf monðum habbað mislice langnisse.
all other days in twelve months have various length
On sumum earde hi beoð længran· on sumon scyrtran· for
In some land they are longer in some shorter for
þære eorðan sceadewunge· ȝ þære sunnan ymb gange. Seo
of-the earth shading and of-the sun about going The
eorðe stent on gelicnysse anre pinnhnyte· ȝ seo sunne glit
earth stands in likeness of-a pine-nut and the sun glides
abutan gewislice be godes gesetnysse· ȝ on þone ende þe
about certainly by of-God ordinance and on the end which
heo scinð ys dæg þurh hyre lyhtinge· ȝ se ende þe heo
she shines is day through her lighting and the end which she
forlæt· byð mid þystrum oferþeaht· oð þ heo eft ðyder
leaves is with darkness overcovered until that she again thither
genealæce. Nu is þære eorðan sinewealtnys ȝ þære sunnan
approach Now is of-the earth roundness and of-the sun

ymgang· hremming· þ se dæg ne byð on ælcum earde
circuit hindrance that the day not is in each land
gelice lang. On india lande wendað heora scada on sumera
alike long In India land turn their shadows in summer
suðweard· ⁊ on wintra norðweard. Eft on alexandria gæð
southward and in winter northward Again in Alexandria goes
seo sunne uprihte on þam sumerlican sunnstede on middæge·
the sun upright at the summerly solstice at midday
⁊ ne byð nan sceadu on nanre healfe. Þis ylce getimað
and not is any shadow on any side This same happens
eac on sumum oðrum stowum. Meroe hatte an igland· þ
also in some other places Meroe is-called an island that
is þæra sillhearewena land· on ðam iglande hæfð se længsta
is of-the Ethiopians land on the island has the longest
dæg on geare twelf tida· ⁊ lytle mare þonne ane healfe
day in year twelve hours and little more than a half
tide. On ðam ylcan earde norþweardan· … alexandria hæfð
hour In the same land northward … Alexandria has
se længsta dæg feowertyne tida. On Italia þæt is Romana
the longest day fourteen hours In Italy that is Roman
ríce hæfð se lengsta dæg fiftyne tida. On Engla lande
realm has the longest day fifteen hours In of-English land
hæfð se lengsta dæg seofontyne tida. On ðam ylcan earde
has the longest day seventeen hours In the same land
norðeweardan beoð leohte nihta on sumera· swylce hit ealle
northward are light nights in summer as-if it all
niht dagie· swa swa we sylfe foroft gesawon. Thile hatte
night dawned so as we ourselves very-often saw Thule is-called
an igland be norðan þysum iglande· syx daga fær ofor
an island by north of-this island six of-days journey over
sǽ· on ðam ne bið nan niht on sumerlicum· sunnstede· syx
sea on which not is any night at summerly solstice six

dagum· for ðam ðe seo sunne byð þonne swa feorr norð
days for that that the sun is then so far north
agán· þ heo hwonlice undergæð þære eorðan geendunge·
gone that she slightly goes-under of-the earth ending
swylce hit æfnige· ⁊ þær rihte eft upgæð. Eft on
as-if it evening and there straightway again up-goes Again at
winterlicum sunnstede ne byð nan dæg on ðam foresædan
winterly solstice not is any day on the aforesaid
iglande· for ðan ðe seo sunne byð þonne swa feorr suð
island for that that the sun is then so far south
agan· þ hyre leoman ne magon to þam lande geræcan· for
gone that her beams not can to the land reach for
þære eorðan sinewealtynysse. Ys þeah to witenne þ symle
of-the earth roundness Is though to know that ever
byð under dæg ⁊ niht feower ⁊ .XX.tig tida· ⁊ on
is under day and night four and twenty hours and on
emnihtes dæg· þ is ðonne se dæg ⁊ seo niht gelice lange
of-equinox day that is when the day and the night alike long
beoð· þonne hæfð hyra ægðer twelf tida· swa swa crist sylf
are then has of-them each twelve hours so as Christ self
on his godspelle cwæð. Nonne duodecim horæ sunt diei?
in his gospel said Not twelve hours are of-the-day
Lá hu ne hæfð se dæg twelf tida. Soðlice þære sunnan
O how not has the day twelve hours Truly of-the sun
ormætan hætu wyrcð fif dælas on middanearde· þa we
immense heat makes five parts on middle-earth which we
hatað on leden quinque zonas· þ synd fif gyrdlas. An þæra
call in Latin quinque zonas that are five girdles One of-the
dæla is on ælemiddan weallende ⁊ ungewuniendlic for þære
parts is in the-very-middle boiling and uninhabitable for of-the
sunnan neaweste. On ðam ne eardað nan eorðlic mann· for
sun nearness In which not dwells any earthly man for

þam unberendlicum bryne· þonne beoð on twa healfa þære
the unbearable burning then are on two sides of-the
hætan· twegen dælas geinetegode naðor ne to hate ne to
heat two parts tempered either — too hot nor too
cealde. On ðam norðran dæle wunað eall manncynn· under
cold In the northern part dwells all mankind under
þam bradan circule þe is gehaten zodiacus. Beoð þonne gyt
the broad circle which is called zodiac Are then yet
twegen dælas on twa healfa· þam gemetegodum dæle· on
two parts on two sides the tempered part on
suðeweardan· ȝ on norþweardan þyses ymbhwyrftes cealde
southward and on northward of-this circuit cold
ȝ unwuniendlice· for þan þe seo sunne ne cymð him
and uninhabitable for that that the sun not comes to-them
næfre to· ac ætstent on ægðre healfe æt þam sunnestedum.
ever to but stands-still on each side at the solstices

The bissextile day comes not from Joshua's halted sun but from six hours left over each year, which make a day and a night every fourth year, set by Roman sages in February. The moon's leap drops a day in nineteen years; the new moon counts from evening, does not turn for the weather, and is no ground for divining. Falling stars are fire; the seven planets, the Wain, the pole stars, the Pleiades, and comets are described. Air is one of the four elements, and there are four chief winds and eight between them.

7. DE BISSEXTO.

Seven OF BISSEXTILE

Sume preostas secgað þ bissextus cume þurh þ þ iosue
Some priests say that bissextile come through that that Joshua
abæd æt gode· þ seo sunne stod stille· anes dæges lencge
prayed of God that the sun stood still of-one day length
þa þa he ða hæðenan· of þam earde adilegode þe him
then when he the heathen from the land destroyed which to-him
god forgeaf. Soð ðæt is þ seo sunne þa stod stille anes
God gave True that is that the sun then stood still of-one
dæges lencge bufon ðære byrig gabaon· þurh ðæs þegenes
day length above the city Gibeon through of-the thane
bene· ac se dæg eode forð swa swa oðre dagas· ⁊ nis
prayer but the day went forth so as other days and not-is
næfre þurh þ bissextus· þeah þe þa ungelæredan swa
ever through that bissextile though that the unlearned so
wenað. Bis is twuwa· sextus· se syxta· bissextus· twuwa syx·
think Bis is twice sextus the sixth bissextus twice six
for þam we cweðað on ðam geare nu to dæg· sexta kl.
for that we say in the year now to day sixth kalends
martii ⁊ eft a merigen· sexta kl. martii· for ðan ðe
of-March and again on morrow sixth kalends of-March for that that

æfre byð an dæg· ⁊ an niht ma on ðam feorðan geare·
ever is one day and one night more in the fourth year
þonne wære on ðam þrim ǽr. Se dæg· ⁊ seo niht weaxað
than were in the three before The day and the night grow
of ðam syx tidum· þe ælce geare beoð to lafe· to eacan
from the six hours which each year are to remnant in addition
þam ðrim hund dagum· ⁊ fif ⁊ syxtig daga. Seo sunne
to-the three hundred days and five and sixty days The sun
beyrnð ða twelf tacna on þrim hund dagum ⁊ fif ⁊
runs-through the twelve signs in three hundred days and five and
syxtig daga· ⁊ on six tidum· swylce heo nu to geare gange
sixty days and in six hours as-if she now this year go
on ærne merien on dæs emnihtes cyrcule· ⁊ oðre geare on
at early morning on of-the equinox circle and second year at
middæge· þriddan geare on æfen· feorðan gaere on middre
midday third year at evening fourth year at middle
nihte· on þam fiftan geare eft on ærne merigen. Witodlice
night in the fifth year again at early morning Truly
ælc þæra feower geara agyfð syx tida· þ synd feower ⁊
each of-the four years yields six hours that are four and
twentig tida an dæg ⁊ an niht. Ðone dæg settan romanisce
twenty hours one day and one night The day set Roman
weras and witan to ðam monðe þe we hatað februarius· for
men and sages to the month which we call February for
ðam ðe se monað is ealra scyrtost ⁊ endenyhst. Be ðam
that that the month is of-all shortest and last About the
dæge spræc se wisa augustinus· þ se ælmihtiga scyppend
day spoke the wise Augustine that the almighty creator
hine gesceope fram frymðe middaneardes to micelre gerynu·
him created from beginning of-middle-earth for great mystery
⁊ gyf he byð forlæten unteald· þær rihte awent eall ðæs
and if he is left uncounted there straightway turns all of-the

geares ymbryn þwyres· ȝ he belimpð ægðer ge to ðære
year course crosswise and he belongs each both to the
sunnan· ge to ðam monan· for þan ðe ðær is an dæg ȝ
sun and to the moon for that that there is one day and
an niht. Gyf þu nelt hine tellan eac to þam monan· swa
one night If thou wilt-not him count also to the moon so
swa to þære sunnan· þonne awæst þu þone easterlican
as to the sun then confoundest thou the Easter
regol· ȝ ælces niwes monan gerim· ealles þæs geares.
rule and of-each new moon reckoning of-all the year

8. DE SALTU LUNÆ.

Eight OF LEAP OF-THE-MOON

Swa swa þære sunnan sleacnys acenð ænne dæg ȝ ane
So as of-the sun slowness brings-forth one day and one
niht æfre ymbe feower gear· swa eac þæs monan swiftnes
night ever about four years so also of-the moon swiftness
awyrpð ut ænne dæg· ȝ ane niht of ðam getæle hys
casts out one day and one night from the number of-his
rynes· æfre ymbe neogontyne gear· ȝ se dæg is gehaten
course ever about nineteen years and the day is called
saltus lunæ· þ is ðæs monan hlyp· for þan þe he oferhlypð
saltus lunae that is of-the moon leap for that that he overleaps
ænne dæg· ȝ swa near þam neogonteoðan geare· swa byð
one day and so nearer to-the nineteenth year so is
se niwa mona braddra gesewen. Se mona wæs æt fruman
the new moon broader seen The moon was at beginning
on æfen gesceapen ȝ æfre syððan on æfen his ylde awent.
at evening created and ever since at evening his age turns
Gyf he byð ǽr æfenne fram ðære sunnan geedniwod· he
If he is before evening from the sun renewed he
byð þonne sona æfter sunnan setlgange niwe geteald. Gyf he
is then at-once after of-sun setting new reckoned If he

þonne æfter sunnan setlunge ontend byð· oððe on middere
then after of-sun setting kindled is or at middle
nihte· oððe on hancrede· ne byð he næfre niwe geteald·
night or at cock-crow not is he ever new reckoned
þeah ðe he habbe þreo ⁊ twentig tida· ær þan ðe he
though that he have three and twenty hours before that that he
becume to þam æfene þe he on gescapen wæs. Be þysum
come to the evening which he in created was About this
is oft mycel ymb spræc· þonne þa læwedan willað habban
is often much about talk when the lay will have
þone monan be þam ðe hi hine geseoð· ⁊ þa gelæredan
the moon by that which they him see and the learned
hine healdað be þisum foresædan gesceade. Hwilon byð se
him hold by this aforesaid reckoning At-times is the
mona ontend of ðære sunnan· on dæg· hwilon on niht·
moon kindled from the sun by day at-times by night
hwilon on æfen· hwilon on ærne merigen· ⁊ swa mistlice·
at-times at evening at-times at early morning and so variously
ac he ne byð þeah niwe ær þan ðe he þone æfen gesihð·
but he not is though new before that that he the evening sees
ne sceal nan cristen mann· nan þincg be ðam monan
not shall any Christian man any thing by the moon
wiglian· gyf he hit deð· his geleafa ne bið naht. Swa lengra
divine if he it does his faith not is aught So longer
dæg swa byð se niwa mona ufor gesewen· ⁊ swa scyrtra
day so is the new moon higher seen and so shorter
dæg swa byð se niwa mona nyðer gesewen. Gyf seo sunne
day so is the new moon lower seen If the sun
hine onælð ufan· þonne stupað he· gyf heo hine onælð
him kindles from-above then stoops he if she him kindles
riht þwyres· þonne byð he emlice gehyrned· gyf heo hine
right crosswise then is he evenly horned if she him

ontend neoðan· þonne capað he up· for þan þe he went
kindles from-beneath then looks he up for that that he turns
æfre þone hricg to þære sunnan weard· he byð swa onwend
ever the back to the sun -ward he is so turned
swa swa seo sunne hine ontend. Nu cweðað sume menn· þe
so as the sun him kindles Now say some men who
ðis gescead ne cunnon· þ se mona hine wende be þan þe
this reckoning not know that the moon him turn by that which
hit wuderian sceal on þam monðe· ac hine ne went næfre
it weather shall in the month but him not turns ever
naðor ne weder· ne únweder of ðam þe him gecynde ys.
either — weather nor unweather from that which to-him natural is
Menn magon swa þeah þa þa fyrwytte beoð cepan be his
Men can so though those who curious are observe by his
bleo· ȝ be þære sunnan· oððe þæs roderes· hwylc weder
hue and by the sun or of-the firmament what-kind weather
toweard byð. Hit is gecyndelic þ ealle eorðlice lichaman
coming is It is natural that all earthly bodies
beoð fulran on weaxendum monan þonne on wanigendum.
are fuller in waxing moon than in waning
Eac þa treowa þe beoð aheawene on fullum monan beoð
Also the trees which are hewn in full moon are
heardran wið wyrmætan ȝ lengfærran þonne þa ðe
harder against worm-eating and longer-lasting than those which
beoð on niwum monan aheawene. Seo sǽ ȝ se mona
are in new moon hewn The sea and the moon
geþwærlæcað him betweonan· æfre hi beoð geferan on
agree them between ever they are companions in
wæstme· ȝ on wanunge· ȝ swa swa se mona dæghwamlice
growth and in waning and so as the moon daily

feower prican lator arist· þonne he on ðam oðrum dæge
four points later arises than he on the other day
dyde· swa eac seo sæ symle feower prican lator flewð.
did so also the sea ever four points later flows

9. DE DIUERSIS STELLIS.

Nine OF VARIOUS STARS

Sume menn cweðað þ steorran feallað of heofenan· ac
Some men say that stars fall from heaven but
hit ne synd na steorran þ þær feallað ac is fyr of þam
it not are — stars that there fall but is fire from the
rodore þe springð of ðam tunglon swa swa spearcan doð
firmament which springs from the stars so as sparks do
of fyre. Witodlice swa fela steorran synd gyt on heofenum
from fire Truly so many stars are yet in heaven
swa swa on frymðe wæron· þa þa hi god gesceop. Ealle
so as at beginning were then when them God created All
mæst hi synd fæste on þam firmamentum· ⁊ þanon ne
most they are fast in the firmament and thence not
afeallað þa hwile ðe þeos woruld stent. Seo sunne ⁊ se
fall the while that this world stands The sun and the
mona· ⁊ æfen steorra· ⁊ dæg steorra· ⁊ oðre þry steorran
moon and evening star and day star and other three stars
ne synd na fæste on þam firmamentum· ác habbað hyra
not are — fast in the firmament but have their
agenne gang on sundron. Ða seofon synd gehatene septem
own course on apart The seven are called septem
planetæ· ⁊ ic wat þ hit wile ðincan swyðe ungeleaffullic
planetae and I know that it will seem very incredible
ungelæredum mannum· gyf we secgað gewislice be ðam
to-unlearned men if we say certainly about the
steorran· ⁊ be hyra gange. Arcton hatte an tungol on
stars and about their course Arcton is-called a star in

norð dæle· se hæfð seofon steorran· ⁊ is for ði oþrum
north part which has seven stars and is for that by-other
naman gehaten septemtrio· þone hatað læwede menn carles
name called septemtrio which call lay men of-Charles
wæn. Se ne gæð næfre adune under þyssere eorðan· swa
wain He not goes ever down under this earth so
swa oðre tunglan doð· ac he went abutan· hwilon adune
as other stars do but he turns about at-times down
⁊ hwilon up ofer dæg· ⁊ ofer niht. Oðer tungel is
and at-times up over day and over night Other heavenly-body is
on suð dæle þysum gelic· þone we ne magon næfre geseon.
in south part to-this like which we not can ever see
Twegen steorran standað eac stille· an on suð dæle· oðer on
Two stars stand also still one in south part other in
norð dæle· þa synd on leden axis gehatene· þone suðran
north part those are in Latin axis called the southern
steorran we ne geseoð næfre· þone norðran we geseoð· þone
star we not see ever the northern we see which
hatað menn scip steorra. Hi synd gehatene axis· þ is· ex·
call men ship star They are called axis that is axle
for þam ðe se firmamentum went on ðam twam steorran·
for that that the firmament turns on the two stars
swa swa hweogel tyrnð on eaxe· ⁊ for ði hi standað
so as wheel turns on axle and for that they stand
symle stille. Pliade synd gehatene þa seofon steorran þe
ever still Pleiades are called the seven stars which
on hærfeste up agað ⁊ ofer ealne winter scinað gangende
in harvest up go and over all winter shine going
eastan westweard. Ofer ealne sumor hi gað on nihtlicre
from-east westward Over all summer they go at nightly
tide under þissere eorðan· ⁊ on dæg bufan. On winterlicre
time under this earth and by day above At winterly

tide hi beoð on niht uppe· ȝ on dæg adune. Cometæ
time they are by night up and by day down Comets
synd gehatene ða steorran ðe færlice ȝ ungewunelice
are called the stars which suddenly and unusually
æteowiað· ȝ synd geleomade. Swa þ him gæð of se
appear and are rayed So that from-them goes off the
leoma swylce oðer sunnbéam· hi ne beoð na lange hwile
ray as-if other sunbeam they not are — long while
gesewene· ac swa oft swa hi æteowiað· hi gebicniað sum
seen but so often as they appear they betoken some
þing niwes toweard þære leode· þe hi ofer scinað. Þeah
thing new coming to-the people which they over shine Though
ðe we swiðor sprecon be heofenlicum tunglum· ne mæg
that we more speak about heavenly stars not can
swa þeah se ungelæreda leornian hyra leohtbæran ryne.
so though the unlearned learn their light-bearing course

10. DE ELÉMENTIS.

Ten OF ELEMENTS

Ðeos lyft ðe we on libbað ys an ðæra feower gesceafta·
This air which we in live is one of-the four elements
þe ælc lichamlic ðing on wunað. Feower gesceafta synd·
which each bodily thing in dwells Four elements are
þe ealle eorðlice lichaman on wuniað· þ synd. Aer· ignis
which all earthly bodies in dwell that are Air fire
terra· aqua. Aer· is lyft. Ignis· fyr. Terra· eorðe. Aqua· wæter.
earth water Aer is air Ignis fire Terra earth Aqua water
Lyft is lichamlic gesceaft· swyðe þynne· seo ofer gæð ealne
Air is bodily element very thin which over goes all
middaneard· ȝ up astihð fornéan oð ðone monan· on ðam
middle-earth and up ascends almost until the moon in which
fleoð fugelas· swa swa fixas swimmað on wætere. Ne mihte
fly birds so as fishes swim in water Not could

heora nan fleon· nære seo lyft ðe hi byrð. Ne nan mann
of-them any fly not-were the air which them bears Nor any man
ne nyten næfð nane orðunge buton þurh þa lyfte. Nis
nor beast has any breath but through the air Not-is
na seo orðung ðe we utblawað ⁊ inateoð ure sawul· ac
— the breath which we out-blow and in-draw our soul but
is seo lyft þe we on libbað on ðyssum deadlican life· swa
is the air which we in live in this mortal life so
swa fixas cwelað gyf hi of wætere beoð· swa eac cweld
as fishes die if they from water are so also dies
ælc eorðlic lichama· gyf he byð ðære lyfte bedæled. Nis
each earthly body if he is of-the air deprived Not-is
nan lichamlic þing ðe næbbe ða feower gesceafta him mid·
any bodily thing which have-not the four elements him with
þ is lyft· ⁊ fyr· ⁊ eorðe· ⁊ wæter. On ælcum lichaman
that is air and fire and earth and water In each body
synd þas feower ðing. Nim ænne sticcan ⁊ gnid to sumum
are these four things Take a stick and rub to some
þinge hit hatað þærrihte of ðam fyre þe him on lutað.
thing it heats forthwith from the fire which to-him in lurks
Forbærn þone oðerne ende· þonne gæð se wæta ut æt ðam
Burn the other end then goes the wet out at the
oþrum ende mid þam smice. Swa eac ure lichaman habbað
other end with the smoke So also our bodies have
ægðer ge hætan ge wætan· eorðan· ⁊ lyft. Seo lyft ðe we
each both heat and wet earth and air The air which we
ymbe sprecað astihð up fornean oð þone monan· ⁊ abyrð
about speak ascends up almost until the moon and bears
ealle wolcna ⁊ stormas. Seo lyft þonne heo astyred is·
all clouds and storms The air when she stirred is
byð wind· se wind hæfð mistlice naman on bocum. Ðanon
is wind the wind has various names in books Whence

þe he blæwð him byð nama gesett. Feower heafod windas
that he blows to-him is name set Four head winds
synd· se fyrmesta is easterne wind subsolanus gehaten· for
are the foremost is eastern wind subsolanus called for
þan ðe he blæwð fram ðære sunnan upspringe· ⁊ ys swyðe
that that he blows from of-the sun uprising and is very
gemetegod. Se oðer heafod wind is suðerne auster gehaten
temperate The second head wind is southern auster called
se astyreð wolcnu ⁊ ligettas· ⁊ mistlice cwyld blæwð
he stirs clouds and lightnings and various pestilence blows
geond ðas eorðan. Se þridda heafod wind hatte zephirus·
throughout this earth The third head wind is-called zephyrus
on greciscum gereorde· ⁊ on ledenum bocum· fabonius.
in Greek speech and in Latin books favonius
Se blæwð westan ⁊ þurh his blæð acuciað ealle eorðlice
He blows from-west and through his blast quicken all earthly
blædu· ⁊ blawað· ⁊ se wind towyrpð· ⁊ ðawað ælcne
fruits and blossom and the wind casts-down and thaws each
winter. Se feorða heafod wind hatte septemtrio· se blæwð
winter The fourth head wind is-called septemtrio he blows
norðan· cealde· ⁊ snawlic· ⁊ wyrcð drige wolcnu. Ðas
from-north cold and snowy and makes dry clouds These
feower heafod windas habbað betweox him on ymb hwyrfte
four head winds have between them in about circuit
oðre eahta windas æfre betwyx þam heafod windum twegen
other eight winds ever between the head winds two
windas. Ðæra naman ⁊ blawunge we mihton secgan gyf
winds Of-the names and blowing we could say if
hit ne þuhte ǽþryt to awritenne. Is swa þeah hwæðere
it not seemed wearisome to write Is so though nevertheless
an ðæra eahta winda aquilo gehaten· se blæwð norðan·
one of-the eight winds aquilo called he blows from-north

ȝ eastan· healic· ȝ ceald· ȝ swiðe drige· se is gehaten
and from-east high and cold and very dry he is called
oðrum naman boreas· ȝ ealne ðone cwyld ðe se suðerna
by-other name boreas and all the pestilence which the southern
wind auster acænð· ealne he todræfð· ȝ afligð. Us
wind auster brings-forth all he drives-away and puts-to-flight To-us
þincð to manigfeald· þ we swiðor ymbe þis sprecon.
seems too manifold that we more about this speak

IV · RAIN, HAIL, SNOW, AND THUNDER

Rain is moisture the air draws from earth and sea and lets fall when it can bear no more; Elijah's prayer stopped it for three and a half years, then brought it back. The sun's heat and the air's breadth turn sea water fresh, and almighty God orders all weather without toil. Hail is raindrops frozen in the air; snow is thin moisture frozen before it forms drops. Thunder is heat and moisture fighting in the air; its lightning harms crops when the fire is greater and helps them when the moisture is. The Apocalypse's thunders are meant spiritually.

11. DE PLUUIA.

Eleven OF RAIN

Renas cumað of ðære lyfte þurh godes mihte. Seo lyft
Rains come from the air through of-God might The air
liccað· ȝ atyhð ðone wætan of ealre eorðan· ȝ of ðære
licks and draws the wet from all earth and from the
sæ· ȝ gegaderað to scurum· ȝ þonne heo mare aberan ne
sea and gathers to showers and when she more bear not
mæg· þonne fealð hit adune tó rene alysed· ȝ toworpen
can then falls it down to rain loosed and cast-down
hwilon þurh windes blæda· hwilon þurh ðære sunnan hætan.
at-times through of-wind blasts at-times through of-the sun heat

We rædað on ðære bec· þe is gehaten liber regum· þ se
We read in the book which is called liber regum that the
witega helias abæd æt gode· for þæs folces þwyrnyssum· þ
prophet Elijah prayed of God for of-the people perversities that
nan ren ne com ofer eorðan feorðan healfan geare. Þa abæd
no rain — came over earth fourth half year Then prayed
se witega eft æt gode þæt he his folce miltsian sceolde ⁊
the prophet again of God that he his people have-mercy-on should and
him renas· ⁊ eorðlice wæstmas forgyfan. Ða astah he up
to-them rains and earthly fruits give Then climbed he up
on anre dune· ⁊ gebigedum cneowum gebæd for þam folce
on a hill and with-bent knees prayed for the people
⁊ het his cnapan þa hwile behealdan to þære sǽ· gyf
and commanded his servant the while look to the sea if
he aht gesawe. Ða æt nyxtan cwæð se cnapa· þ he gesawe
he aught saw Then at last said the servant that he saw
of þære sǽ arisan an lytel wolcn· ⁊ þærrihte asweartode seo
from the sea arise a little cloud and forthwith darkened the
heofen· ⁊ wolcnu arison· ⁊ se wind bleow· ⁊ wearð micel
heaven and clouds arose and the wind blew and became great
rén geworden. Hit is swa swa we ær sædon· þ seo lyft atyhð
rain made It is so as we before said that the air draws
up of ðære eorðan· ⁊ of þære sǽ ealne þone wætan· þe
up from the earth and from the sea all the wet which
byð to renum awend· þære lyfte gecynd is þ heo sycð ælcne
is to rains turned of-the air nature is that she sucks each
wætan up to hyre· þis mæg sceawian se ðe wile· hu se wǽta
wet up to her this can behold he who will how the wet
gæð up swylce mid smice oððe miste· ⁊ gyf hit sealt byð
goes up as-if with smoke or mist and if it salt is
of ðære sǽ· hit byð þurh ðære sunnan hætan· ⁊ ðurh þære
from the sea it is through of-the sun heat and through of-the

lyfte bradnysse to ferscum wæterum awend. Soðlice godes miht
air breadth to fresh waters turned Truly of-God might
gefadað ealle gewederu· se ðe ealle þing buton earfoðnysse
orders all weathers he who all things without difficulty
gediht. He nære na ælmihtig· gyf him ænig gefadung earfoðe
ordains He not-were — almighty if to-him any ordering hard
wære. His nama is omnipotens· þ ys ælmihtig· for þan ðe
were His name is omnipotens that is almighty for that that
he mæg eall þ he wile· ȝ his miht nahwar ne swincð.
he can all that he will and his might nowhere — toils

12. DE GRANDINE.

Twelve OF HAIL

Hagol cymð of ðam rendropum· þonne hi beoð gefrorene·
Hail comes from the raindrops when they are frozen
up on ðære lyfte· ȝ swa syððan feallað.
up in the air and so afterward fall

12. DE NIVE.

Twelve OF SNOW

Snaw cymð of ðam þynnum wætan· þe byð up atogen
Snow comes from the thin wet which is up drawn
mid þære lyfte· ȝ byð gefroren ǽr þan he to dropum
with the air and is frozen before that he to drops
geurnen sy· ȝ swa femtinges fylð.
run be and so flake-wise falls

14. DE TONITRU.

Fourteen OF THUNDER

Đunor cymð of hætan· ȝ of wætan. Seo lyft tyhð ðone
Thunder comes from heat and from wet The air draws the
wætan to hyre neoðan· ȝ ða hætan ufon· ȝ þonne hi
wet to her from-beneath and the heat from-above and when they
gegaderode beoð· seo hæte· ȝ se wæta binnon ðære lyfte·
gathered are the heat and the wet within the air

þonne winnað hi him betweonan· mid egeslicum swege· ⁊
then fight they them between with terrible sound and
þ fyr abyrst ut ðurh ligett· ⁊ derað wæstmum gyf he mare
the fire bursts out through lightning and harms crops if he more
biþ þonne se wæta· gyf se wæta byð mare ðonne þ fyr
is than the wet if the wet is more than the fire
þonne fremað hit. Swa hattra sumor· swa mara ðunor· ⁊
then profits it So hotter summer so more thunder and
liget on geare. Soðlice ða þuneras ðe iohannes ne moste
lightning in year Truly the thunders which John not might
awritan· on apocalipsin synd gastlice to understandenne· ⁊
write in Apocalypse are spiritually to understand and
hi naht ne belimpað to ðam ðunere· þe on þyssere lyfte
they not-at-all — belong to the thunder which in this air
oft egeslice brastlað· se byð hlud for ðære lyfte bradnysse·
often terribly crackles he is loud for of-the air breadth
⁊ frecenfull· for ðæs fyres sceotungum. Sy þeos gesetnys·
and dangerous for of-the fire shootings Let-be this treatise
þus her geendod· god helpe minum handum:
thus here ended God let-help my hands

ÆLFRIC

Exameron Anglice

The Hexameron

God made all things in six days and seven nights, but the matter is deep; no man knew it until God taught Moses on Sinai, and Christ himself is the Beginning in which heaven and earth were made. God was ever, without beginning; Father, Son, and Spirit are one God, and man should not search beyond his measure. On the first day God made the angels, the light, and the matter of creation; on the second the firmament dividing the waters; on the third he gathered the sea and made the earth bring forth plants and trees.

EXAMERON ANGLICE.

HEXAMERON IN-ENGLISH

I. On sumum oðrum spelle we saedon hwilon aer. hu se
One In some other story we said formerly before how the
Aelmihtiga God ealle ðing gesceop binnon six dagum. ⁊
Almighty God all things created within six days and
seofon nihtum. ac hit is swa menigfeald and swa mycel on
seven nights but it is so manifold and so great in
andgite ðaet we ne mihton secgan swa swiðe embe ðaet
understanding that we not could say so much about that
swa swa we woldon on ðam aerran cwyðe — Ne we gyt ne
so as we would in the earlier saying Nor we yet —
magon swa micelum eow secgan on ðam deopan andgite
can so much to-you say in the deep understanding
swa swa hit gedafenlic waere. — We wyllað ðeah eow secgan
so as it fitting were We will though to-you say
sum ðing deoplicor be Godes weorcum on ðysum soðum
some thing more-deeply about of-God works in this true
gewrite. ðaet ge wislicor magon witan eowerne scyppend mid
writing that ye more-wisely can know your creator with
soðum geleafan. ⁊ eow sylfe oncnawan·· — Naes nan mann
true faith and you selves know Not-was any man

on life on ðyssere langsumam worulde ðe ðas lare cuðe
in life in this long world who this teaching could
cyðan ænigum menń — aerðam ðe se Aelmihtiga God —
make-known to-any man before-that that the Almighty God
se ðe ana is scyppend. he gecydde Moyse on ðam munte
he who alone is creator he made-known to-Moses on the mountain
Sinai. ⁊ hine ðaer laerde embe ðas deopan lare feowertig
Sinai and him there taught about this deep teaching forty
daga on an·.· — and he aetes ne gymde on eallum ðam
days on end and he food not heeded in all the
fyrste. ac hine afedde God. ⁊ he underfeng ða of Godes
space but him fed God and he received then from of-God
sylfes dihte ealle da deopnyssa ðe he on fif bocū syððan
own dictation all the deepnesses which he in five books afterward
afaestnode·.· — Ða bec synd gehatene seo ealde gecyðnes
fastened The books are called the old testament
and seo ealde ae — ðaet is open lagu ðe God gesette
and the old law that is open law which God set
Israhela folce aerðam ðe Crist come to ðyssere weorulde
of-Israel people before-that that Christ came to this world
on menniscnysse acenned. ⁊ he cydde him sylf ðaet
in humanity born and he made-known him self the
gastlice andgit ðaere ealdan gesetnysse his leorning-cnihtum
spiritual sense of-the old institution to-his disciples
oððaet hit becom to us·.· — Ðaera fif boca angin is ðysum
until it came to us Of-the five books beginning is with-these
wordum ongunnen." — In principio creavit Deus cœlum et
words begun In the-beginning created God the-heaven and
terram ðaet is on Englisc. "God Aelmihtig gesceop aerest
the-earth that is in English God Almighty created first
on anginne heofonan ⁊ eorðan·.· Her ge magon gehyran
in beginning heaven and earth Here ye can hear

ðaet heofone naes na aer aerðam ðe se aelmihtiga wyrhta
that heaven not-was — before before-that that the almighty maker
hi geworhte on anginne and ealne middan earð on his
them wrought in beginning and all middle earth with his
mycelum craefte. ac he sylf waes aefre unbegunnen scyppend.
great craft but he self was ever unbegun creator
se ðe swa mihtiglice gemacode swylcne craeft”
he who so mightily made such craft
II. Full dysig bið se mann, ȝ ðurh deofol beswicen. se ðe
Two Full foolish is the man and through devil deceived he who
nele gelyfan, ðaet se lifigenda God aefre waere wunigende,
will-not believe that the living God ever were dwelling
aerðam ðe he worhte gesceafta. ac he geswutelode his mihta
before-that that he wrought creatures but he made-clear his mights
ðurh ða gesceafta. ȝ wolde ðaet ða gesceafta gesawon his
through the creatures and would that the creatures saw his
maerða. ȝ hine wurðodon à on wuldre mid him ða
glories and him honored ever in glory with him those
ðe andgyt habbað. ðaet syndon englas and men·.· — On
who understanding have that are angels and men In
anginne gesceop se aelmihtiga faeder ðysne middanearð swa
beginning created the almighty father this middle-earth so
swa Moyses awrat — ȝ ðaet angin is ðaes aelmihtigan Godes
as Moses wrote and the beginning is of-the almighty God
sunu on gastlicum andgite swa swa ðaet godspell us segð Ego
son in spiritual sense so as the gospel to-us says I
principium qui et loquor vobis Ðis cwaeð se haelend on his
the-beginning who also speak to-you This said the Savior in his
halgan godspelle. “Ic sylf eom angin ðe eow to sprece”·.· —
holy gospel I self am beginning who you to speak
He sylf is soð anginn of ðam soðan anginne. ȝ he is soð
He self is true beginning from the true beginning and he is true

wisdom of ðam wisan faeder. ⁊ seo mycele miht ðe he mid
wisdom from the wise father and the great might which he with
geworhte ða wundorlican gesceaftu. ⁊ he hi ealle geliffaeste
wrought the wonderful creatures and he them all quickened
on ðam life ðe hi habbað ðurh ðone halgan gast. ðe gaeð
in the life which they have through the holy ghost who goes
of ðam faeder ⁊ of ðam Suna. forðam ðe he soðlice is
from the father and from the Son because that he truly is
heora begra lufu him bam gemaene. Aelmihtig God. anes
of-them both love to-them both common Almighty God of-one
gecyndes ⁊ anre maegen-ðrymnysse on anre godcundnysse·.·
nature and of-one majesty in one godhead
III. This is mycel eow mannum on mode to asmeagenne. ⁊
Three This is great for-you men in mind to consider and
nan man ne maeg on ðysum middan earde fullfremedlice secgan
no man — can in this middle earth perfectly say
embe ðone soðan God·.· — Ge sceolon gehyran ðeah sum ðing
about the true God Ye must hear though some thing
be him. ðaet ge on geleafleaste eower lif ne adreogan, gif ge
about him that ye in unbelief your life not pass if ye
nan andgit embe ðaet ne cunnon. ⁊ gif ge naht ne gehyrað
no understanding about that — know and if ye naught — hear
embe ðone heofonlican God. se ðe on ðrim hadum soðlice
about the heavenly God he who in three persons truly
aefre rixað on anre godcundnysse, an aelmihtig scyppend·.· —
ever reigns in one godhead one almighty creator
Mycel is se faeder. ⁊ mycel is his wisdom ⁊ micel is heora
Great is the father and great is his wisdom and great is their
lufu·.· — Loca ðu nu georne ðaet thu swa swyðe ne dwelige
love Look thou now eagerly that thou so much not err
ðaet ðu gedon wylle ðone sunu laessan ðonne his leofa
that thou make will the son less than his dear

faeder is — oððe heora begra lufu, be ðinum lytlan andgite
father is or of-them both love by thy little understanding
unmihtigran gemacian wylle. ac ðu ne miht swa ðeah. ðeah
less-mighty make will but thou not canst so though though
ðu swa micclum dwelige. gedon ðaet heora aenig unmihtigre
thou so greatly err make that of-them any less-mighty
beo ðonne Aelmihtig God·.· — Eall seo ealde gewetnyss ðe
be than Almighty God All the old testament which
we aer embe spraeccon; ⁊ se haelend sylf on his halgan
we before about spoke and the Savior self in his holy
godspelle cyðað ða halgan ðrynnysse on soðre annysse.
gospel make-known the holy trinity in true unity
aenne Aelmihtigne God — aefre unbegunnene. se ðe naefre ne
one Almighty God ever unbegun he who never —
geendað. ⁊ hu wylt ðu nu furðor embe ðis smeagian. ðonne
ends and how wilt thou now further about this consider when
ðu sylf ne canst embe ðe sylfne soðlice smeagian·.· — Sege
thou thyself not knowest about thee self truly consider Say
me nu soðlice hu miht ðu geseon ðinne hrycg. oððe ðinne
me now truly how canst thou see thy back or thy
hneccan. ðeah ðu locige underbaec. oððe ðine agene sawle hu
neck though thou look backward or thine own soul how
heo gesceapen is·.· — Ðu scealt gelyfan on ðone lifigendan
she created is Thou shalt believe in the living
God. ⁊ na ofer ðine maeðe “motian” be him — ðy laes ðe
God and not over thy measure dispute about him the less that
ðu dwelige swa swa to feala dydon ðe ofer heora andgit
thou err so as too many did who over their understanding
embe ðaet smeadon butan geleafan. ⁊ for ðy losodon·.·
about that considered without faith and for that perished

IV. On ðam forman daege ure dryhten gesceop seofonfealde
Four On the first day our Lord created sevenfold
weorc ðaet waeron ealle englas. ⁊ ðaes leohtes angin.
work that were all angels and of-the light beginning
⁊ ðaet antimber ðe he of gesceop syððan gesceafta.
and the matter which he from created afterward creatures
ða upplican heofenan ⁊ ða nyðerlican eorðan. ealle
the upper heavens and the nether earth all
waeterscypas." ⁊ ða widgillan sae. ⁊ ðaet upplice lyft. eall
waters and the wide sea and the upper air all
on anū daege·.· — Ða englas he geworhte on wundorlicre
in one day The angels he wrought in wonderful
faegernysse ⁊ on mycelre strencðe manega ðusenda ealle
fairness and in great strength many thousands all
lichamlease lybbende on gaste·.· — Be ðaem we saedon
bodiless living in spirit About them we said
hwilon aer swutelicor on gewrite·.· — Naes na God butan
formerly before more-clearly in writing Not-was — God without
leohte ða ða he ðaet leoht gesceop. he is him sylf leoht
light then when he the light created he is him self light
ðe onliht ealle ðing. ac he gesceop ðaes daeges leoht. ⁊
which lights all things but he created of-the day light and
hit syððan geeacnode mid ðam scinendum tunglum. swa
it afterward increased with the shining stars so
swa her aefter segð·.· Daeges leoht he gesceop ⁊ todraefde
as here after says Of-day light he created and drove-away
ða ðeostru. ðaet ða gesceaftu gesewenlice wurdon ðurh ðaes
the darkness that the creatures visible became through of-the
daeges lihtinge on lenctenlicre tide. forðam ðe he on lencten
day lighting at vernal time because that he at spring
tid. swa swa us lareowas secgað. gesceop ðone forman daeg
time so as to-us teachers say created the first day

ðyssere worulde. ðaet is on gerimcraefte. xv. cl. Aprilis
of-this world that is in reckoning-craft fifteen kalends of-April
ȝ syððan ða gesceafta. swa swa we secgað her·.· — Ða
and afterward the creatures so as we say here The
upplican heofonas ðe englas onwuniað. ðe geworhte eac ða
upper heavens which angels inhabit he wrought also then
on ðam ylcan daege·.· — Be ðam we singað on sumum
on the same day About which we sing in some
sealme ðus Opera manuum tuarum sunt cœli — Ðinra
psalm thus The-works of-hands thy are the-heavens Of-thy
handa geweorc syndon heofonas drihten·.· — Eft on oðrum
hands work are heavens Lord Again in other
sealme sang se ylca witega. Ipse dixit et facta sunt:
psalm sang the same prophet He said and made they-were
ipse mandavit et creata sunt — "He sylf hit gecwaeð ȝ
he commanded and created they-were He self it said and
hi wurdon geworhte. he sylf hit bebead ȝ hi wurdon
they became wrought he self it commanded and they became
gesceapene"·.· Ðaet waeter. ȝ seo eorðe waeron gemengede
created The water and the earth were mingled
oð ðone ðriddan daeg. ða todyde hi God. swa swa her
until the third day then separated them God so as here
aefter segð on ðyssere gesetnysse·.· — Ðaet lyft he gesceop
after says in this ordinance The air he created
to ures lifes strangunge." ðurh ðaet we orðiað ȝ eac ða
for of-our life strengthening through that we breathe and also the
nytenu. ȝ ure fnaest ateorað. gif we ateon ne magon mid
beasts and our breath fails if we draw not can with
urum orðe into us ðaet lyft ȝ eft utablapan ða hwile
our breath into us the air and again out-blow the while
ðe we beoð cuce·.· — Ðaet lyft is swa heah swa swa
that we are alive The air is so high so as

ða heofonlican wolcnu ⁊ eac ealswa brad swa swa ðaere
the heavenly clouds and also just-as broad so as of-the
eorðan bradnys. on ðaere fleoð fugelas — ac heora fiðera ne
earth breadth in which fly birds but their feathers not
mihton na hwider hi aberan gif hi ne abaere seo lyft··
could — anywhere them bear if them not bore the air
V. Secunda die fecit Deus firmamentum. On ðam oðrum
Five On-the-second day made God the-firmament On the second
daege ure drihten geworhte firmamentum — ðe men hatað
day our Lord wrought firmament which men call
rodor — se belyeð on his bosme ealle eorðan bradnysse. ⁊
firmament he encloses in his bosom all of-earth breadth and
binnan him is gelogod eal ðes middan earð. ⁊ he aefre gaeð
within him is lodged all this middle earth and he ever goes
abutan swa swa yrnende hweowol. ⁊ he naefre ne stent
about so as running wheel and he never — stands
stille on anum, ⁊ on anre wendinge — ða hwile ðe he aene
still on one and in one turning the while that he once
betyrnð. gaeð witodlice forð feower ⁊ twentig tida. ðaet is
turns-round goes truly forth four and twenty hours that is
ðonne ealles an daeg ⁊ an niht··· — Ðone rodor God
then altogether one day and one night The firmament God
gehet heofon. he is wundorlice healic ⁊ wid on ymbhwyrfte.
called heaven he is wonderfully lofty and wide in circuit
se gaeth under ðas eorðan ealswa deop, swa bufan. ðeah
he goes under this earth just-as deep as above though
ðe ða ungelaeredan menn ðaes gelyfan ne cunnon··· — And
that the unlearned men that believe not can And
God ða todaelde ðurh his drihtenlican mihte ða nyðerlican
God then divided through his lordly might the nether
waeteru ðe waeron under ðam rodere fram ðam upplicum
waters which were under the firmament from the upper

waeterum ðe waeron bufan ðam rodere·.· Be ðam upplicum
waters which were above the firmament About the upper
waetrerum awrat se witega ðus Laudate eum cœli cœlorum
waters wrote the prophet thus Praise him heavens of-heavens
et aquæ, quæ super cœlos sunt, laudent nomen Domini.
and waters which above the-heavens are let-praise the-name of-the-Lord
“Heriað hine heofonas ðara heofona heofonas ⁊ eac ða
Praise him heavens of-the heavens heavens and also the
waeteru ðe bufan heofonas synd. herian hi Godes naman.”
waters which above heavens are let-praise they of-God name
Ðus segð ðaet halige gewrit·.· — Ne heriað ða waeteru mid
Thus says the holy writing Not praise the waters with
nanum wordum God — ac ðurh ða gesceaftu ðe he gesceop
any words God but through the creatures which he created
wundorlice. his miht is geswutelod ⁊ he bið swa geherod·.·
wondrously his might is made-clear and he is so praised
VI. On ðam ðriddan daege ure drihten gegaderode ða
Six On the third day our Lord gathered the
saelican yða fram ðaere eorðan bradnysse·.· — Seo eorðe
sea-like waves from of-the earth breadth The earth
waes aet fruman eall ungesewenlic forðam ðe heo eall waes
was at beginning all invisible because that she all was
mid yðum oferðeht — ac God asyndrode fram ðam saelicum
with waves overcovered but God separated from the sea-like
yðum on hyre agenne stede. swa swa heo stent oððis·.· —
waves in her own place so as she stands until-this
Heo ne lið on nanum ðinge. ac on lofte heo stynt ðurh
She not lies on any thing but in loft she stands through
ðes anes mihte ðe ealle ðing gesceop. ⁊ he ealle ðing
of-the one might who all things created and he all things
gehylt butan geswince. forðam ðe his nama is “Omnipotens
holds without toil because that his name is Almighty

Deus — ðaet is on Englisc. Aelmihtig God·.· — His willa is
God that is in English Almighty God His will is
weorc ⁊ he werig ne byð. ⁊ his mycele miht ne maeg na
work and he weary not is and his great might not can —
hwar swincan. swa swa se witega awrat be him cweðende
anywhere toil so as the prophet wrote about him saying
Quia in manu ejus sunt omnes fines terræ — forðam ðe on
For in hand his are all the-ends of-the-earth because that in
his handa syndon ealle ðaere eorðan gemaeru·.· — Ða sae he
his hands are all of-the earth boundaries The sea he
gelogode swa swa heo ligið git wiðinnan ða eorðan on hire
lodged so as she lies yet within the earth in her
ymbhwyrfte. ⁊ ðeah ðe heo brad sy. ⁊ gebyged gehu. ⁊
circuit and though that she broad be and bent anyhow and
wundorlice deop. heo wunað eall swa ðeah on ðaere eorðan
wondrously deep she dwells all so though in of-the earth
bosme binnan hyre gemaerum·.· — God sylf geseah ða ðaet
bosom within her boundaries God self saw then that
hit god waes swa. ⁊ het ða eorðan ardlice "spryttan"
it good was so and commanded the earth quickly sprout
growende gaers ⁊ ða grenan wyrta mid heora agenum saede
growing grass and the green herbs with their own seed
to menigfealdum laece-craefte — ⁊ ða wyrta sona wynsumlice
for manifold leechcraft and the herbs at-once pleasantly
greowon mid menigfealdum blostmum mislice gebleode·.· —
grew with manifold blossoms variously colored
God het hi eac spryttan ðurh his godcundan mihte
God commanded her also sprout through his divine might
menigfealde treowcynn mid heora waestmum mannum to
manifold tree-kinds with their fruits for-men for
ofaetan ⁊ to oðrum neodum. ⁊ seo eorðe sona swa
fruit and for other needs and the earth at-once so

swa hyre God bebead stod mid holtum agrowen. ȝ mid
as to-her God commanded stood with woods grown and with
healicum cederbeamum ȝ mid manegum wudum on hire
lofty cedar-trees and with many forests in her
widgilnysse." mid aeppelbaerum treowum. ȝ mid orcgeardum.
wideness with apple-bearing trees and with orchards
ȝ mid aelcum treowcynne mid heora agenum waestmum.
and with each tree-kind with their own fruits

II · THE FOURTH DAY TO THE SABBATH

On the fourth day God made sun, moon, and stars for signs, seasons, and Easter's reckoning; on the fifth, fishes and birds, each shaped for its way of life; on the sixth, beasts, from cattle to lions and elephants. The devil fell through pride, and God made man from earth in his image to fill the angels' place, Adam and then Eve from his rib, blessing them. On the seventh day God rested, yet still works; the world had a beginning, and God foresaw man's fall and its remedy.

VII. On ðam feorðan daege ure drihten gecwaeð Gewurðan
Seven On the fourth day our Lord said Let-become
nu leoht. ðaet synd ða leohtan steorran on ðam heofonlican
now light that are the light stars in the heavenly
rodore. ðaet hi todaelan magon daeg fram nihte — ȝ hi
firmament that they divide can day from night and they
beon to tacne ȝ tida gewyrcan dagum ȝ gearum ȝ scinon
be for sign and times make for-days and for-years and shine
on ðam rodore ȝ onlihton ða eorðan·· God geworhte
in the firmament and light the earth God wrought
ða sona twa scinende leoht mycele ȝ maere. monan. ȝ
then at-once two shining lights great and glorious moon and
sunnan. Ða sunnan on merigen to ðaes daeges lihtinge. ðone
sun The sun in morning for of-the day lighting the

monan on aefen mannum to lihtinge on nihtlicere tide mid
moon at evening for-men for lighting at nightly time with
getacnungum. ⁊ ealle steorran he eac ða geworhte. ⁊ he
signs and all stars he also then wrought and he
hi gefaestnode on ðam faestan rodore ðaet hi ða eorðan
them fastened in the fast firmament that they the earth
onlihton mid heora maenigfealdum leoman. ⁊ ðaes dages
lit with their manifold beams and the day
gymdon. ⁊ eac ðaere nihte. ⁊ ðaet leoht todaeldon. ⁊
heeded and also the night and the light divided and
ða ðeostru on twa·.· — Naeron nane tida on ðam gearlican
the darkness in two Not-were any times in the yearly
getaele. aerðam ðe se aelmihtiga scyppend gesceop ða tunglan
number before-that that the almighty creator created the stars
to gearlicum tidum on manegum getacnungum en lenctenlicere
for yearly times in many signs in vernal
emnihte. swa swa lareowas secgath on gerymcraefte. xii.
equinox so as teachers say in reckoning-craft twelve
kl: Aprilis — And ne beoð naefre Eastron. aer se daeg
kalends of-April And not are ever Easter before the day
cume ðaet ðaet leoht haebbe ða ðeostru oferswiðed. ðaet is
come that the light have the darkness overcome that is
ðaet se daeg beo lengra ðonne seo niht·.· — Be ðam oðrum
that the day be longer than the night About the other
tidum cwyð ðeos ylce boc swa swa God saede him sylf to
times says this same book so as God said him self to
Noe. Saed tima. ⁊ haerfaest. sumor ⁊ winter. cyle and
Noah Seed time and harvest summer and winter cold and
haetu. daeg and niht. ne geswicað naefre·.· — Ne standað na
heat day and night not cease ever Not stand —
ealle steorran on ðam steapan rodere. ac hi sume habbað
all stars in the steep firmament but they some have

synderlicne gang beneoðan ðam rodore mislice ge-endebyrde.
separate course beneath the firmament variously ordered
ȝ ða ðe on ðam rodere standath. tyrnað aefre abutan
and those which in the firmament stand turn ever about
mid ðam bradan rodere on ymbhwyrfte ðaere eorðan. ȝ
with the broad firmament in circuit of-the earth and
heora nan ne fylð of ðam faestan rodere ða hwile ðe ðeos
of-them none — falls from the fast firmament the while that this
woruld wunað swa gehal·· — Eall swa gaeð seo sunne ȝ
world dwells so whole All so goes the sun and
soðlice se mona abutan ðas eorðan mid bradū ymbhwyrfte
truly the moon about this earth with broad circuit
eall swa feorr beneoðan. swa swa hi bufan us gað··
all so far beneath so as they above us go
VIII. On ðam fiftan daege ure drihten gesceop of waetere
Eight On the fifth day our Lord created from water
anum ealle fixas. on sae ȝ on eauum. ȝ eall ðaet on him
alone all fishes in sea and in rivers and all that in them
crypð. ȝ ða mycelan hwalas on heora cynrynum. ȝ eac eall
creeps and the great whales in their kinds and also all
fugolcynn eallswa of waetere. ȝ forgeaf ðam fugelum flyð
bird-kind just-as from water and gave to-the birds flight
geond ðas lyft. ȝ ðam fixum sund on ðam flowendum
throughout this air and to-the fishes swimming in the flowing
yðum·· — God hi gebletsode ða ðus cweðende to ðam fixum.
waves God them blessed then thus saying to the fishes
“Weaxað ȝ beoð gemenigfylde. ȝ gefyllað ða sae. and eac ða
Grow and be multiplied and fill the sea and also the
fugelas beon gemenigfylde bufan ðaere eorðan. ȝ hit gewearð
birds let-be multiplied above the earth and it became
ða swa·· — Ða fugelas soðlice ðe on flodum wuniað. syndon
then so The birds truly which on floods dwell are

floxfote. be Godes foresceawunge. ðaet hi swimman magon
web-footed by of-God providence that they swim can
ȝ secan him fodan·.· — Sume beoð lang sweorede swa
and seek for-themselves food Some are long necked so
swa swanas ȝ ylfettan." ðaet hi araeccan him magon
as swans and swans that they reach for-themselves can
mete be ðam grunde·.· — And ða ðe be flaesce lybbað.
food by the ground And those which by flesh live
syndon clyferfete ȝ scearpe gebilode. ðaet hi bitan magon on
are claw-footed and sharp billed that they bite can on
sceortum sweoran — ȝ swyftran on flihte. ðaet hi gelimplice
short necks and swifter in flight that they suitable
beon to heora lifes tilungum·.· — Nis na eall fugol cynn on
be to of-their life pursuits Not-is — all bird kind in
Engla ðeode. ne on nanum earðe ne byð naht eaðe eall fugol
of-English people nor in any land — is aught easy all bird
cynn. forðan ðe hi feala syndon. mycele on waestme ȝ
kind because that they many are great in growth and
mislice fleoð. swa swa us bec secgað swutollice be ðam·.·
variously fly so as to-us books say clearly about them
IX. On ðam syxtan daege ure drihten gecwaeð "Acenne seo
Nine On the sixth day our Lord said Let-bring-forth the
eorðe nu cwice nytena on heora cynryne ȝ ða creopendan
earth now living cattle in their kind and the creeping
wyrmas. ȝ eall deor cynn on heora cynrynum·.· — Hwaet ða
worms and all beast kind in their kinds Lo then
God geworhte ðurh his wunderlican mihte eall nyten cynn on
God wrought through his wondrous might all cattle kind in
heora cynrynum ȝ ða wildan deor ðe on wudum eardiað.
their kinds and the wild beasts which in woods dwell
ȝ eall ðaet fiðerfote byð on ðaere foresaedan eorðan. ȝ eall
and all that four-footed is on the aforesaid earth and all

wyrmcynn ða ðe creopende beoð. ȝ ða reðan leon. ðe
worm-kind those which creeping are and the fierce lions which
her on lande ne beoð. ȝ ða swiftan tigres. ȝ ða sellican
here in land not are and the swift tigers and the strange
pardes. ȝ ða egeslican beran. ȝ ða ormaetan ylpas. ða ðe
leopards and the terrible bears and the immense elephants those which
on Engla ðeode acennede ne beoð. ȝ feala oðre cynn ðe
in of-English people born not are and many other kinds which
ge ealle ne cunnon·.· — Ða beoð lang swyrede ðe lybbað
ye all not know Those are long necked which live
be gaerse. swa swa olfend. ȝ assa. hors. ȝ hryðeru. headeor.
by grass so as camel and ass horse and cattle harts
ȝ rahdeor. ȝ gehwylce oðre. ȝ aelc byð gelimplic to his
and roe-deer and every other and each is suitable to of-his
lifes tilunge·.· — Wulfas ȝ leon. ȝ witodlice beran habbað
life pursuit Wolves and lions and truly bears have
strangne swuran. ȝ sceortran be daele. ȝ maran tuxas to
strong neck and shorter by part and greater tusks for
heora metes tilunge. forðam ðe hi lybbað heora lif be reaflace
of-their food pursuit because that they live their life by robbery
swa swa gehwylce oðre deor ðe deriað ðam oðrum·.· — Ða
so as every other beasts which harm the others The
ylpas beoð swa mycele swylce oðre muntas. ȝ hi magon
elephants are so great as-if other mountains and they can
lybban ðreo hund geara. ȝ man maeg hi ðenian to wige
live three hundred years and one can them make-serve for war
mid craefte. swa ðaet menn wyrcað wighus him on uppan.
with craft so that men make war-house them on top
ȝ of ðam feohtað on heora fyrdinge. ðonne flihð aelc hors
and from that fight in their campaigning then flees each horse

afaered ðurh ða ylpas. ⁊ gif him hwa wiðstent. he byð sona
afraid through the elephants and if them anyone withstands he is at-once
ofertreden·.· — Ac we nellað na swiðor nu embe ðis sprecan·.·
trodden-down But we will-not — more now about this speak
X. On ðam ylcan daege ure drihten wolde mannan gewyrcean
Ten On the same day our Lord would man make
of ðaere ylcan eorðan. forðam ðe on ðysum fyrste afeoll
from the same earth because that in this space fell
se deofoll of ðaere healican heofonan mid his gegadum for
the devil from the lofty heaven with his companions for
his upahaefednysse into helle wite·.· — Ure haelend cwaeð
his pride into of-hell torment Our Savior said
be him on his halgan godspelle In veritate non stetit, quia
about him in his holy gospel In truth not he-stood because
veritas non est in eo — "He ne wunode na on soðfaestnysse.
truth not is in him He not dwelt — in truthfulness
forðan ðe seo soðfaestnyss nis nates hwon on him"·.· — God
because that the truthfulness not-is a whit in him God
hine geworhte wundorlicne ⁊ faegerne. ða sceolde he. gif he
him wrought wondrous and fair then should he if he
wolde. wurðian his scyppend mid micelre eaðmodnysse ðe hine
would honor his creator with great humility who him
swa maerne gesceop. ac he ne dyde na swa. ac mid dyrstigre
so glorious created but he not did — so but with presumptuous
modignesse cwaeð ðaet he wolde wyrcan his cynesetl bufan
pride said that he would make his throne above
Godes tunglum ofer ðaera wolcna hednysse on ðam norð daele
of-God stars over of-the clouds height in the north part
⁊ beon Gode gelic·.· — Ða forlet he ðone aelmihtigan ðe is
and be to-God like Then forsook he the almighty who is
eall soðfaestnyss. ⁊ nolde habban his hlafordscipe. ac wolde
all truthfulness and would-not have his lordship but would

beon him sylf on his sylfes anwealde·.· — Ða naefde he nane
be him self in his own power Then had-not he any
faestnunge. ac feoll sona adun mid eallum ðam englum ðe
fastness but fell at-once down with all the angels who
aet his raede waeron. ⁊ hi wurdon awende to awyrigedum
at his counsel were and they became turned to accursed
deoflum·.· — Be ðam cwaeð se haelend her on ðysum life. “Ic
devils About that said the Savior here in this life I
geseah ðone sceoccan swa swa scinende liget feallende adun
saw the fiend so as shining lightning falling down
dreorig of heofonum.” forðam ðe he ahreas ungerydelice·.·
sorrowful from heaven because that he fell roughly
XI. Ða wolde God wyrcan ðurh his wundorlican mihte
Eleven Then would God make through his wondrous might
mannan of eorðan ðe mid eadmodnysse sceolde geearnian
man from earth who with humility should earn
ðone ylcan stede on ðaera engla geferraedene. ðe se deofol
the same place in of-the angels fellowship which the devil
forworhte mid his dyrstignysse. ⁊ God sylf cwaeð ða. Swa swa
forfeited with his presumption and God self said then So as
us segð ðeos boc Faciamus hominem ad imaginem nostram
to-us says this book Let-us-make man to image our
et similitudinem nostram, et reliqua, &c. ðaet is on
and likeness our and the-rest and-so-forth that is in
Engliscre spraece. “Uton gewyrcan mannan to ure anlicnysse ⁊
English speech Let-us make man to our image and
to ure gelicnysse.” ðaet he anweald haebbe ofer eallum fixum,
to our likeness that he power have over all fishes
and ofer fugolcynne ⁊ ofer wild deorum. ⁊ ofer eallum
and over bird-kind and over wild beasts and over all
gesceafte·.· — Her ge magon gehyran ða halgan ðrynnysse ⁊
creation Here ye can hear the holy trinity and

soðe annysse anre godcundnysse·.· — "Uton wyrcan mannan."
true unity of-one godhead Let-us make man
ðaer is seo halige ðrynnyss·.· "To ure anlicnysse." ðaer is
there is the holy trinity To our image there is
seo annys — to anre anlicnysse. na to ðrim anlicnyssum·.· —
the unity to one image not to three images
On ðaes mannes sawle is Godes anlicnyss. forðam is se
In of-the man soul is of-God image because is the
mann selra ðonne ða sawul-leasan nytenu. ðe nan andgit
man better than the soulless beasts which no understanding
nabbað embe heora agenne scyppend·.· — God ða geworhte
have about their own creator God then wrought
of ðaere eorðan lame mid his halgum handum mannan to
from of-the earth loam with his holy hands man to
his anlicnysse. ȝ ableow on his ansyne liflicne blaed. ȝ
his image and breathed on his face living breath and
he wearð man geworht on lybbendre sawle: — God sylf ða
he became man made in living soul God self then
siððan gesceop him naman Adam. ȝ of his anum ribbe
afterward created for-him name Adam and from his one rib
worhte him gemacan. hyre nama waes Eva. ure ealra modor.
wrought for-him mate her name was Eve of-us all mother
ȝ God hi ða gebletsode mid ðyssere bletsunge. "Wexað
and God them then blessed with this blessing Grow
ȝ beoð gemenigfylde. ȝ gefyllað ða eorðan ȝ habbað eow
and be multiplied and fill the earth and have for-you
anweald ofer ða eorðan, ȝ ofer sae fyxum. ȝ ofer ðam
power over the earth and over sea fishes and over the
fleogendum fugelum. ȝ ofer eallum ðam nytenum ðe styriað
flying birds and over all the cattle which stir

ofer eorðan”·.· — God gesceawode ða ealle his weorc. ⁊ hi
over earth God beheld then all his work and they
waeron swyðe gode. ⁊ se syxta daeg wearð swa geendod·.·
were very good and the sixth day became so ended
XII. And God ða gefylde on ðam seofoðan daege his weorc
Twelve And God then fulfilled on the seventh day his work
ðe he worhte on wunderlicum dihte. ⁊ hine ða gereste
which he wrought in wondrous ordinance and himself then rested
⁊ ðone daeg gebletsode. forðan ðe he on ðam seofoðan
and the day blessed because that he on the seventh
daege geswac his weorces·.· — Naes he na werig. ðeah ðe
day ceased-from his work Not-was he — weary though that
hit swa awriten sy. ne he mid ealle ne geswac ða gesceafta
it so written be nor he with all — ceased the creatures
to edniwigenne·.· — ac he geswac ðaes dihtes ðaes deoplican
to renew but he ceased the ordinance of-the deep
craeftes. swa ðaet he selcuðe syððan scyppan nolde. ac
craft so that he strange-things afterward shape would-not but
ða ylcan geedniwian oð ende ðysse worulde. swa swa ure
the same renew until end of-this world so as our
Haelend on his halgan godspelle gecwaeð·.· Pater meus
Savior in his holy gospel said Father my
usque modo operatur, et ego operor — ðaet is on Englisc.
until now works and I work that is in English
“Min faeder wyrcð git oð ðysne andweardan daeg. ⁊ ic
My father works yet until this present day and I
eac wyrce”·.· — Aelce geare byð orf acenned. ⁊ mennisce
also work Each year is cattle born and human
menn to manum acennede. ða ðe God gewyrcð swa swa
men to men born those which God makes so as

he geworhte ða aerran. ⁊ he ne scypð nane sawle buton
he wrought the earlier and he not shapes any soul except
ðam cildum anum. ⁊ ealle ða nytenu nabbað nane sawle·.·
the children alone and all the beasts have-not any soul
XIII. Sume menn wendon ðaet ðeos woruld waere aefre
Thirteen Some men weened that this world were ever
butan aelcum anginne. eallswa swa heo nu is heofen ⁊
without any beginning just-as as she now is heaven and
eorðe. ⁊ eall gesceafta. ac we secgað to soðan ðaet God
earth and all creatures but we say for sooth that God
sylf hi gesceop. and hi naeron nane gesceafta gif hi
self them created and they not-were any creatures if they
gesceapene naeron. ne hi ne gewurdon ðurh hi sylfe, ac
created not-were nor they — became through them selves but
hi geworhte God·.· — Aelc ðing haefð anginn ⁊ ordfruman
them wrought God Each thing has beginning and origin
ðurh God. buton se ana scyppend ðe ealle ðing gesceop, se
through God except the one creator who all things created he
naefð nan anginn ne naenne ordfruman. ac he sylf is anginn
has-not any beginning nor any origin but he self is beginning
⁊ soðlice ordfruma ealra oðra ðinga. ⁊ aefre ungeendod·.·
and truly origin of-all other things and ever unended
XIV. Naes hit na faerlic geðoht oððe unforesceawod raed ðaet
Fourteen Not-was it — sudden thought or unforeseen counsel that
se Aelmihtiga God ðysne middan eard gesceop. ac waes aefre
the Almighty God this middle earth created but was ever
aet fruman on his ecum raede ðaet he wolde gewyrcan ealle
at beginning in his eternal counsel that he would make all
ðas woruld ⁊ ealne middan eard mid his agenre mihte him
this world and all middle earth with his own might to-him
sylfum to lofe swa swa we geseoð nu ðaet ealle gesceafta heriað
self for praise so as we see now that all creatures praise

heora scyppend. butan ðam earmum mannum ðe hine forseoð
their creator except the wretched men who him despise
ȝ hine herian nellað. ne hi his ne gymað ðaet hi mid ðam
and him praise will-not nor they him — heed that they with the
ealdan deofle endeleaslice losion·.· — Wel wyste ure scyppend.
old devil endlessly perish Well knew our creator
ða ða he geworhte Adam ðone frumsceapenan mann. ðaet
then when he wrought Adam the first-made man that
he syngian wolde ðurh ðaes deofles lare — swa swa he dyde
he sin would through of-the devil teaching so as he did
syððan. ȝ God wyste eac swylce hu he sylf smeade embe
afterward and God knew also likewise how he self considered about
ða bote ða iú. hu he hit gebetan mihte ðurh his halgan
the remedy then of-old how he it amend could through his holy
gife ðaet he gehulpe ðam menn ȝ eac his ofspringe ðam
grace that he help the man and also his offspring those
ðe on hine gelyfað ȝ mid soðre lufe hine simble wurðiað·.·
who on him believe and with true love him ever honor

All bodies hold the four elements. Man was made free to sin or not, placed in paradise with dominion over all, and forbidden one tree on pain of death; the tree of life awaited his obedience. The devil, envious, led the two of them to eat, and they were driven out to toil, sickness, and death, barred from the tree of life lest they live forever in misery. Christ, born of Mary, overcame the devil and opened the way again. Man's life is toil, and he should long for the better life.

XV. On aelcum lichamlicum gesceafte syndon feower ðing.
Fifteen In each bodily creature are four things
"Eorðe ⁊ waeter. fyr. ⁊ lyft"·.· — Fyr is behyd on heardum
Earth and water fire and air Fire is hidden in hard
stanum. se stan cymð of eorðan. ⁊ he swaet swa ðeah.
stones the stone comes from earth and he sweats so though
⁊ of stancludum "cumað wyll springas·.· — Ure lichama is
and from rocks come well springs Our body is
eorðe. ⁊ he oft ðeah swaet. ⁊ of ðam fyre hatað ðe him
earth and he often though sweats and from the fire heats which him
on wunað. ⁊ on ðam lyfte we lybbað ealle·.· — Se mann waes
in dwells and in the air we live all The man was
swa gesceapen ðaet he syngian ne dorste. ⁊ he waere gesaelig
so created that he sin not dared and he were blessed
gif he na ne syngode. ⁊ aefre undeadlic gif he his drihtne
if he not — sinned and ever immortal if he his lord
gehyrsumode. ⁊ gif he syngode he waere ungesaelig. ⁊ syððan
obeyed and if he sinned he were unblessed and afterward
deadlic for ðaere synne fremminge·.· — God hine ne neadode
mortal for of-the sin committing God him not compelled
on naðre healfe. ac let hine habban his agene cyre:: — Naes
on either side but let him have his own choice Not-was
he na geworht mid nanre wohnysse. ne mid nanum synnum
he — wrought with any perversity nor with any sins

gesceapen to menn. ne nane leahtras on his life naeron. ac
created to man nor any vices in his life were but
haefde on his anwealde eall his agen gecynd butan geswince on
had in his power all his own nature without toil in
gesaelðe lybbende·.· — Ne him nan gesceaft naefre ne derode
happiness living Nor him any creature ever — harmed
ða hwile ðe he gehyrsumode his scyppende on ryht·.· —
the while that he obeyed his creator in right
God hi ða gebrohte binnan Paradisum. ðaet we hatað on
God them then brought within Paradise which we call in
Englisc "neorxna wang"·.· — ðaer waes wynsum wunung. ȝ
English paradise plain there was pleasant dwelling and
hi wunodon ðaer swa hale on lichaman. ȝ haefdon ealles
they dwelt there so whole in body and had of-all
geweald ge heora agenes sylfes on eallum ðingum. butan
power both of-their own selves in all things without
eallum ðam gedrecednyssum ðe us deriað nu. ȝ ealre
all the afflictions which us harm now and of-all
ðaere myrhðe ðe ðaer binnan waes. buton anes treowes ðe
the mirth which there within was except of-one tree which
him forboden waes — ðaet hi on ðam anum bebode Gode
to-them forbidden was that they in the one command God
gehyrsumodon·.· — God cwaeð to Adame "Ne et ðu of ðam
obeyed God said to Adam Not eat thou of the
treowe. gif ðu his onbyrgist. ðu bist sona deadlic"·.· — Naes
tree if thou it tastest thou art at-once mortal Not-was
na se deað ðurh drihten gesceapen. ne on ðam treowe aweaxen.
— the death through Lord created nor on the tree grown
ac hit waes swa ðeah. ðaet gif he tobraece ðaet litle bebod.
but it was so though that if he broke the little command
ðaet he waere syððan sona deadlic. ȝ he naefre ne swulte
that he were afterward at-once mortal and he never — died

gif he swa gesaelig waere ðaet he ðaet eaðelice bebod eallunga
if he so blessed were that he the easy command wholly
geheolde·.· — Waes eac oðer treow on aele middan paradisum
kept Was also other tree in very middle paradise
Lignum vitæ gehaten. ðaet is lifes treow. of ðam sceolde Adam
Lignum vitae called that is of-life tree from which should Adam
geetan on ende aefter his gehyrsumnysse. ȝ habban ðaet ece
eat at end after his obedience and have the eternal
lif ȝ ða heofonlican wununge mid ðam halgum englum·.·
life and the heavenly dwelling with the holy angels
XVII. Ða waes ðam deofle waa on his awyrgedum mode ðaet
Seventeen Then was to-the devil woe in his accursed mind that
se man sceolde ða myrhðe geearnian ðe he of afeoll for his
the man should the mirth earn which he from fell for his
uppahaefednysse. ȝ he mid miclum andan ða menn ða beswac.
pride and he with great envy the men then deceived
ðaet hi buta aeton of ðam forbodenan treowe. ȝ waeron
that they both ate from the forbidden tree and were
ða deadlice ȝ wið heora drihten scyldige. ȝ hi cuðon ða
then mortal and against their lord guilty and they knew then
aegðer ge yfel ge good·.· — God hi ða adraefde ut of ðaere
each both evil and good God them then drove out of the
wununge fram ðaere myrhðe to micelum geswincum. ȝ hi on
dwelling from the mirth to great toils and they in
yrmðe leofodon heora lif siððan·.· — Hi mihton ða syððan
misery lived their life afterward They could then afterward
seocnysse ðrowian — ȝ hine byton lys ȝ lyftene gnaettas. ȝ
sickness suffer and him bit lice and airy gnats and
eac swylce flean ȝ oðre gehwylce wyrmas — ȝ him waeron
also likewise fleas and other every worms and to-him were
derigendlice dracan ȝ naeddran. ȝ ða reðan deor mihton
harmful dragons and adders and the fierce beasts could

derian his cinne. ðe hine ealle aer arwurðodon swyðe·.· —
harm his kin which him all before honored greatly
Heora gecynd eac ða waes eall on costnungum ȝ him
Their nature also then was all in temptations and to-them
ungewylde to rihtre wissunge. ȝ seo galnyss weox unwilles on
unruly to right guidance and the lust grew unwillingly in
him. ȝ oðre unðeawas. ðe he aer ne cuðe. wunnon him ða
him and other vices which he before not knew strove him then
on. ȝ on his cynne syððan. swa ðaet hi moston mid micelum
on and on his kin afterward so that they must with great
geswince ða godan ðeawas. ðe God hi on gesceop. healdan
toil the good virtues which God them in created hold
aefre syððan. gif hy hi habban woldon. ðaet ðaet hi aer
ever afterward if they them have would that which they before
heoldon butan earfoðnyssum·.· — Ðaer to eacan hi swuncon
held without hardships There in addition they toiled
ȝ on swate leofodon ȝ mid earfoðnyssū him aetes tilodon
and in sweat lived and with hardships for-them food tilled
on mycelre geomerunge for heora gymeleaste. ȝ him waes ða
in great lamentation for their carelessness and to-them was then
uneaðe ðaet hi aer waeron on ealre wynsumnysse. ȝ wunodon
hard that they before were in all pleasantness and dwelt
ða on sorge. anbidigende deaðes. ȝ eall heora ofspring·.·
then in sorrow awaiting death and all their offspring
XVIII. Se Aelmihtiga God het ða his engla werod
Eighteen The Almighty God commanded then of-his angels host
healdan ða gatu aet ðam ingange into paradisum. ȝ ðam
hold the gates at the entrance into paradise and to-the
englum bebead. “Behealdað ðaet Adam ne ete of ðam
angels commanded Watch that Adam not eat from the
treowe ðe is Lignum vitæ ȝ he libbe on ecnysse.” And
tree which is Lignum vitae and he live in eternity And

him waes swa forwyrned ðaes inganges syððan·.· — Hearmlic
to-him was so refused the entrance afterward Harmful
him waere ðaet he wurde ða ece. ⁊ eallum his ofspringe
to-him were that he became then eternal and to-all his offspring
on ðaere yrmðe ðaet we ealle sceoldon on ecnysse swa lybban
in the misery that we all should in eternity so live
on eallum ðam costnungum ðe us becumað nu. ⁊ on
in all the temptations which to-us come now and in
eallum ða earfoðnyssum ðe we on libbað·.· — Ða forwyrnde
all the hardships which we in live Then refused
him God ðaes inganges forðig to ðam lifes treowe. ðaet
him God the entrance therefore to the of-life tree that
we lybban ne sceoldon swylce earmingas on ecum lichaman.
we live not should such wretches in eternal body
swylce we nu syndon. on ðysum sorhfullum life·.· — Wel us
as we now are in this sorrowful life Well for-us
foresceawode se welwillenda God ðaet he on oðre wisan ure
provided the benevolent God that he in other wise our
yfel gebette. ⁊ cydde his mihte ⁊ his mildheortnysse ðaet
evil amended and made-known his might and his mercy that
he swa mycel yfel mihte gebetan. ⁊ he eac wolde for his
he so much evil could amend and he also would for his
welwillendnysse us earmingas alysan fram ðam ecum suslum.
benevolence us wretches release from the eternal torments
ðaet mihte he ana don. forðam ðe he is Aelmihtig God·.·
that could he alone do because that he is Almighty God
XIX. Hit segð on ðaere bec on ðyssere gesetnysse ðaet
Nineteen It says in the book in this ordinance that
ðaer waes ligen swurd gelogod aet ðam ingange mid ðam
there was flaming sword lodged at the entrance with the
halgum englum ðe heoldon ðat geat — ⁊ ðaet ylce swurd
holy angels who held that gate and the same sword

waes awendedlic swa ðeah. forðam ðe ure haelend Crist ðaes
was turnable so though because that our Savior Christ of-the
heofonlican Godes sunu on ðaere syxtan ylde ðyssere worulde
heavenly God son in the sixth age of-this world
wearð to menn geboren of ðam maedene Marian. ⁊ he mid
became to man born of the maiden Mary and he with
his agenum deaðe ðone deofol oferwann. ⁊ he us swa alysde
his own death the devil overcame and he us so released
of his laðum ðeowdome. ⁊ he of deaðe aras on ðam
from his hateful service and he from death arose on the
ðriddan daege. ⁊ awende ðaet swurd of ðam waege mid
third day and turned the sword from the way with
ealle. ðaet we inn moton gaan to ðam upplican paradise. to
all that we in may go to the upper paradise to
ðam lifes treowe. ðaet is se leofa haelend — ðe ðaet ece lif
the of-life tree that is the dear Savior who the eternal life
forgifð ðam ðe hine lufiað. ⁊ mid weorcum cyðað ðaet
gives to-those who him love and with works make-known that
hi wilniað his·· — Ðis is nu betere ðaet we on blissum
they desire him This is now better that we in bliss
wunion à on ecnysse. ðonne Adam ða aete of ðam lifes
dwell ever in eternity than Adam then ate from the of-life
treowe. ⁊ leofode on ecnysse mid eallum his cynne. swa swa
tree and lived in eternity with all his kin so as
we saedon aer. on eallum ðam yrmðum ðe us on rixiað.
we said before in all the miseries which us over reign
⁊ on eallum ðam costnungum ðe us her becumað··
and in all the temptations which to-us here come
XX. Nu ðingð ðam dysegan menn ðe dwollice leofað. ðaet
Twenty Now seems to-the foolish man who foolishly lives that
him genoh wel si on ðyssere worulde. gif he lybban mot be
to-him enough well be in this world if he live may by

his lustum aefre. ac he ne understent na his agene stuntnysse.
his lusts ever but he not understands — his own stupidity
ȝ nat ðaet his lif is gelogod on geswincum·.· — Ðonne
and knows-not that his life is lodged in toils When
him hingrað. he yt graedilice. eft ðonne him ðyrst. he drincð
him hungers he eats greedily again when him thirsts he drinks
gif he haefð. — Ðonne him caelð he cerð him hlywðe —
if he has When him chills he turns him shelter
Ðonne him to gange lyst. he gaeð ðyder unðances. Ðonne
When to-him to going pleases he goes thither unwillingly When
he werig byð. he wyle hine gerestan. Gif he gewundod byð.
he weary is he will him rest If he wounded is
he wilnað laecedomes·.· — Nis ðys nu eall geswinc. ȝ
he desires leechdom Not-is this now all toil and
gyt mycele swarran ealle ða ungelimp ðe on ðysum life
yet much heavier all the mishaps which in this life
becumað. ðe man earfoðlice maeg ealle areccan·.· — Uton
come which one hardly can all recount Let-us
forðig hogian her on ðysum life. ðaet we mid geornfulnysse
therefore consider here in this life that we with eagerness
gewilnian aefre ðaes beteran lifes on ðaere ecan blysse mid
desire ever the better life in the eternal bliss with
urum haelende Criste. swa swa he us behaten haefð se ðe
our Savior Christ so as he us promised has he who
leofað and rixað mid his leofan faeder ȝ ðam halgan gaste
lives and reigns with his dear father and the holy ghost
on anre godcundnysse. ana soð scyppend ealra ðinga. Amen.
in one godhead alone true creator of-all things Amen