

SCALIGER  
AN  
IMPROVEMENT  
OF THE TIMES  
TRANSLATION BY  
WILLMAN

JOSEPH SCALIGER

Son of Julius Caesar Scaliger

WORK ON

AN

IMPROVEMENT  
OF THE TIMES

The latest Edition, from the author's own manuscript, with corrections, and vast additional material.

Translated by Charles Willman

Ancient Greek Added

**Selected fragments**

*In this context, a number of obscure sacred chronicles and the Bible are illustrated, with comments from the author himself Scaliger.*



**Colonies of Savoy**

Originally Printed by Roverianis

MDCXXIX

*With privilege choose Caesars Majesty*

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*To the noble and most honorable of men*

Master

Achilles Harlaeus.

Knight

Glorious Senator

Prince of Paris

Joseph Scaliger

Son of Julius Caesar Scaliger

S.D

Our work concerning the Improvement of the Times, which is most famous for shedding the first light on what has happened, returning to you again now, has been updated to better your culture origins. Dedications have been due for some time, and I will pay more to the old than the new. Before we begin, which I am recommending, an additional thanks to your unique appreciation of my zeal. Perhaps all the more so now that you have a new edition of this, as previously it could not be dedicated by our love. We desire you to accept and confide in it so that there may be future generations.

This work represents not the merits of a genius, just hard work. There is, however the difficult arguments of noble birth, that in ancient times is dealt with differently than the present age in which nothing is displeasing if it is good, or certainly less envy from others. We must not ignore that at first I have tried not to expose, but to satisfy my curiosity. After the die was cast, and what was put forth was born, it has been a pleasure to take it, rather than to abandon it. The opinion of the last age is that we will stand still, as the past was better. Indeed, I have been born to signal the deformity in this child.

I said, 'But with the grace of the goods deeds of men like Aristarchus, and what we have attributed to him, or have not understood, or admitting that he had not knowingly

deceive. Whether it is conceded in the second trial, in another condition free from wanting, one can not deny. However, loathing and contempt of explaining this was the reason he does not dedicate the book. Incidentally, we say that prior to the publication of this epic of talented examination, there was, as we say, a swarm of the previous editions. I should have said, there is not much less that they can do, rather than what they did not wish to be know, could be seen.

They can not avoid to show in front of us, modern man's reaction of these things. So they deny that we have attacked them, the chieftains of this argument: the writers of the Old Testament, or those already drawing from it. It was found that no one in his own conceit; or they must think that they are drunk, or in need of something that we have not come to so far. However, they can show, nevertheless that people prefer to be ignorant, rather than to learn from us: but they themselves are nothing else than accustomed to the minute errors of others rather than to bandy it about, and that whatever they do not know, this is called an error: whatsoever you were accustomed to is above their capacity, and is the object of their suspicion. But the defense has not begun, and the result of these litigious parties will have more opportunity to remember that he made no effort to pass on an extremely sensitive point from which, for his own criticism and hate of us and of the truth, the good mind that we still are, not only, so that they are more favorable to our labors, but so the willing can be carried to a place of understanding. It is not very long that we will linger over these yappings, and we keep in mind the words we said to thee, to do this, a most splendid man, whose business is to intervene on behalf of the interests of the State, if it is a sin, you are more in place than could be if you were placed. When there is more time, you are able to receive it, but if it has been stolen does that not seem to be that a more serious matter. It is not foreign in this place to say, 'with thy of the highest wisdom, and energy, with distinction for so many years toward the King, and their country of rather high art, this is the pinnacle of mankind. Especially in the former years, within them, bloody civil wars of the storm with the waves, but by his own work, and the in continuing the journey, the faster the argument would be: in addition to those willing, however, know that it led to those who were with the glory of my native land and from your glory, they will never be made in writing, or messages with him, from the safety of their country, they should remember that, but think of the power of your year, we are to preach the merits so they may be attributed to his country.

In truth, my praise has no need of that, it is all talk that has been said, the general public has been proved to consent to all things: so that in the meantime I shall remember that it's your own business to spare, nor your times of waiting any longer. So, a great

man is needed for this. between us that and on account of his extraordinary valor, your will, and to you, for the sake of the ancient times long ago, dedicated to the love of your affection for me, I will again, with all the cause of their own be restored. The power and right to his friends, but in this particular friendship. She expressed to me at this stage an invitation. Of a prelate, to be driven, I think, with me, if as much as the power of your hand to admire, only with your love! To boast, I may be able. Goodbye Lugduni Batavorum. 3 days after the Eidus of January Julian, in the year of Christ Dionysius one thousand five hundred and ninety-eighth, which was a true sixteenth century Messiah.

## Q SEPT FLORENS CHRISTIAN

On Joseph Justis Scaliger

Ethiopia and the book

“Improvement Of The Times”

A gentile once ascended Athera's scale. Admitted by Jupiter to the mysteries of the Gods and his genus is SCALIGER in the vast sky. From the seat of the gods, the mortals advance the kingdom, and there princes mix in the ancestral line. Veromi, once long ago, ruled this time, holding towns near and far subject to Benacus can finally be reversed. Now fated in a dark medium, they have become the new stars, celebrated heroes, edged by Sirius barking vulgarities, and the governor keeps the names weaned. By chance the faults in the course of time that Jupiter himself sees Ethiopia, where the Sun sets to lie in the deep ocean, it was said the name of the heavenly bodies, the ascending chariot, and the remaining celestial sky he adds his companion Scaliger, deservedly worthy of the honor. Moreover, they proceed to Meroe, and the long trailing eternity of men, he takes his place at the table alone, preparing his divinely inspired food. Soon after, the land of Arabs, as well as all Phoenicia, and even all that is seen in the land of Egypt, the Tropic terminates in Cancer acclined in the shadow of the consummated Syene. Of course these are the first since the first people trained in Ethiopia justice, the first dressing gods, ritualistic ceremonies, and keep chaste religious art, and cover the honest art summoned clever people to see the fate of the stars, they noted times, and the wanderings of the moon, the sun and statutes of months of the year, the fountains of one of them drew Linus, and Orpheus, and the world, tireless in the arms of Atlas, and he describes to Baeotus and points the year to Orion, Then the offspring Jupiter of Hercules, as well as the rock, Prometheus was in the Caucasian hills, hung by Cadmus the son of Agenor, from there Eudoxus, Plato, and when you say the name Pythagoras Libyan doctors all the time use knowledge from the first discoveries of the Greece authors, and then use the overflowing power little by little, however, to vary the order of the old years, the sides very often suffer in Historia. So far, this was the clouded roof. For although he was worthy of the care of the holy Prince of the Roman calendar, this attempt was in vain: it was clear to him, is calculated by the year, such as Augustus, had given to, before Julius. Nor the knot of the Court was able to have paid the Calabrian. Whom now Caesar fathers the offspring of the most learned Scaliger, all of whom now opens, precisely appointed, new unintended home, rich in marvels to us the author with a penknife, having described the stars for a long time as a famous astrologer, who had lately safe support of the water

of the inscribed Barbarica sphere: the obscure light of the exciting ill feeling, Manilius. The times are better after the arrangement of the sidereal years therefore the days designate the calendar. For this reason, he put the in the mouths of the Ethiopians, and the tongues of Phoenician, the adorable Phoenix and only winged creature Scaliger, & the front of the bird, and other records and several organized times, now all options and computations of the world, Scaliger gratefully hereafter unites everything in one account.



# ΤΟΥ ΑΥΤΟΥ Φ. ΧΡ.

ΕΤΡΑΠΕΝ ἐς γαίης φρένα κλίματα, καί πόλεν ἄστρον

ὁ Σκαλανὸς κλῆσιν κλίμακόεσταν ἔχων,

αἰθιόπων δ' ἀγανὼν ἀπὸ κλίματος ἐσχάτου ἡμάρ

ώγογίας ἡμῖν δεῖξεν ἐφημερίδας,

δυσφράστου γλώσσης ἰχνεύων δύσφατος οἶμον,

καί σέλας ἀμφαφῶν οὐ σαφές ἀλλὰ σοφόν.

Μέμνονος αἰθίοπος ροδοδάκτυλος ὥς ποτε μήτηρ

ἵππῳ ἐφεζομένη χρῆτό διηερίῳ,

ὥς ἄρφυης Σκαλανόν νυκτός τ' ἐλατῆρα λυγαίης,

ἠώοχον φάεος, Πηγασιδῶν τε πρόμον,

ἠὼς ἵππον ἔχει, τὸν Ἰώσηππον καλέει πας

ἔνδικα, τῆς κλεινῆς εἵνεχ' ὑπηρεσίης.

ῥαῖς ἡδὲ χρόνοισι λόγον πόρε, δῶκεν ἀριθμόν,

τῶν οὐδεὶς πρὶν ἔην οὐ λόγος οὐδ' ἀριθμός

πάντ' αἰὼν δύναται, Σκαλανὸς δυνατώτερος ἐστίν

πάντα φερουσι χρόνοι, ὁ Σκαλανὸς δε χρόνους<sup>1</sup>.

Stoico

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<sup>1</sup> (Greek)

This Page to Christ.

He changed the earth's intellect and weighted the stars on the scales

Scaliger is inclined the have the climax

The earliest days are shown in newspapers, dysphoric talk of following dysphoric paths

And shining light everywhere not talking but thinking

Memnon Ethiopia is rosy-fingered like at the beginning

Horses sit near as foretold in the air

Like he is Scaliger night springs

The break of day light, Pegasus is first

The Dawn horse has Josephus summon all

Legitimately famous are the crew

The hours and times tell us the means, a present for Ethiopia

Nobody before was speaking nor numbering

Every age possible, Scaliger is mighty

Each one bearing the times, the times of Scaliger

## **Stoicorum**

Χρόνος ὅστιν ἐπαυόρθωσις πραγμάτων καί τήρησις<sup>2</sup>

## **Tatianus**

Παρ' οἷς ἀσυνάρτητός ἄστιν ἡ τῶν χρόνων ἀναγραφὴ, παράτούτοις σόδε τά τῆς ἐστορίας ἀληθεύειν δίνονται<sup>3</sup>

A divine gift from socrates and the oracle, for defense of the author with **Xenoph**  
epimenom pg.441.34

Οὐ παύυ γε ράδιόν ἄστιν δύρεϊν ἔργον, ἐφ' ᾧ οὐκ ἄνης αἰτίαν ἔχει. Χαλεπόν γὰρ ὄυτω τί ποιῆσαι, ὥστε μηδὲν ἀμοστεῖν, χαλεπόν δέ καρ ἀναμοστήτως τί ποιήσαντας μή ἀγνώμονι κριτῇ περιτθεῖν<sup>4</sup>. This remark is true.

## **Eueni**

Πολλοῖς ἀντιλέγειν μὲν ἔθος περι παντός ὁμοίως,  
ὁπθῶς δ' ἀντιλέγειν, οὐκέτι τοῦτ ἐν ἔθει<sup>5</sup>

## **Polybius, ex Eclogis Book XXIII**

Καί μοι δοκεῖ μεγίστην Θεόν τοῖς ἀνθρώποες ἡ φύσις ἀποδειξαι τὴν ἀλήθειαν, καί  
μεγίστην αὐτῇ προσθεῖναι δύναμιν. Πάντων γοῦν αὐτὴν καταγωνιζομένων, ἐνίστε καί  
πασῶν τῶν πιθανοτήτων μετὰ τοῦ ψεύδους ταπτομένων, οὐκ οἶδ' ὅπως αὐτὴν δι' αὐτῆς εἰς  
τάς ψυχὰς εἰσδύονται τῶν ἀνθρώπων. Καί τοτε μὲν παραχρῆμα δείκνισι τὴν αὐτῆς  
δύναμιν, τοτέ δέ πολλὴν χρόνον ἀπισκοτύσθεισα, τέλος αὕτη δι' αὐτῆς ἀπικρατεῖ, καί  
καταγωνίζεται τὸ ψεῦδος<sup>6</sup>. *It does not strike the whispers.*

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<sup>2</sup> (Greek) Years of short-lived artists and actors

<sup>3</sup> (Greek) Even if they are inexhaustible in years of age, they may be equally true

<sup>4</sup> (Greek) The minions are doing their work, so they have the same love. of low-ranking couples who have not made a bad judge

<sup>5</sup> (Greek) Many people choose to live as well as to vote freely

<sup>6</sup> (Greek) And if I have a great god on earth, or if I do not know what the truth is, it promotes it, of all these of the princes, sometimes not of the likenesses of the ranks of the slain, as it is seen in the cruel advent of the people. And never ever deceptive evidence of it,

Σέ τον παθόντα τάς Χρονογράφων φθοράς  
Εστησεν εις τό κάλλιον χάρτης ὅδε  
Σι δ' οἱ δός αὔθις αἰανῇ χρόνον Χρόνέ  
Ἰσοις ἀμείβου, σῶζε οἷ σῶσαντά σε<sup>7</sup>

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<sup>7</sup> (Greek) In the present the chronography is destroyed  
It is better to invite in the paper now  
If not offered again the ever lasting time of Chronos  
Like exchanging gifts, it heals your bosom

# PROLEGOMENA

for the

## BOOK

AN

## IMPROVEMENT

### OF THE TIMES

For Friendly Readers

Fifteen years have passed, friendly readers, since the release of An Improvement of the Times. I've been persuaded, by the grace of having many worthy qualities some men are in earnest, for the first time we indicated and cannot deny that we were able to. But thus far our experiences have been quickened and incurred by, the successful execution of the motives, therefore I understand more among the people's gratitude. In short, nothing other than wishing for a meaningful sign, while they would rather prefer to be ignorant instead of learning something from us. While some are glowing brilliantly, others in the study sense the good balance. However, we who had never received anything only had our prayers to allow us to pass and root out the truth, delivering it to our enemies. We even find help out of this work by increasing its value through illustrations and improvements, although it is the same, it is from the new culture. What comes from the present edition is not easy to say. But for some with previously divergent viewpoints will afterwards understand if I have openly established our account. Now the subject of our work is the reason for civil times and things involved in knowledge of antiquity. To that end, the improvements on these truths, even if I remain silent, is promised in the title. The knowledge and history of civil times is converted into a diverse manifold by the keepers of the past and their methods, in opposition to the common folk, those whom he called the computer of the next age. **Τά ιστορούμενα**<sup>8</sup>, the first three books and part of the fourth are dedicated to civil time and the aggregated results of the method is in the seventh. There are two aspects to the improvements. The first revolving around researching the epochs, and the second being the study of tropic

*// PROLEGOMENA.*

and lunar calendars, in which the details are found in the fourth, fifth and sixth. Now, just as there are forms of notations called Epochs that are the titles of the times, some of them should match the proper epocharical **γνωρίσματα**<sup>9</sup> and characteristics. These are characteristics of natural phenomenon and part

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<sup>8</sup> (Greek) The Histories

<sup>9</sup> (Greek) attributes

of civil life. Nature, indeed, from the arguments of both the Sun, the solar cycle in which we were born, and the Moon, confirmed by the real nature of indictions and sabbatical years, without which their attempted treatment was in vain. If not certain of their cunning use, except in regard to the period of the years instituted. But there are ever so many, many forms of starting points for the civil year. The Egyptian and Nabonassar year are based on the solar year, which is different from the form applied to Actium or its ally Diocletian, or the Julian due to the numerous starting points. The Egyptian year's natural characteristics are **εἴκοσι πεντα ετησίς**<sup>10</sup> Lunar and **ἑπτα ετησίς**<sup>11</sup> Solar: the civil characteristics of the last four years are a dog's year less than the Egyptian year. These three characteristics can produce the great 700 year Egyptian Period, which is required when discussing dates for accounts in the years of Nabonassar, Armenia or Persia. But not in the Julian, which is suitable for any time forms desired, both the sidereal year and the fifteen year cycle draw to a close creating an elegant period of 7980 years, which began with the solar cycle and the roman indiction assembled into the calendar. January, in a lunar cycle or March, the Sabbatical Year after autumn. These descriptions are not useless, but necessary. Without them, developing a chronology is not possible considering what this time and age commands. The secret to avoiding the delusions of some epochs is known by the majority of scholars. Now after these standards have been accepted, I begin. The first book, in addition to the division of the times, and the most delightful agreement of months and years of history, discusses the form of the most ancient of years in which the months of a balanced year is described in detail. For the most part, all the ancient greeks tie the whole concept to the Olympiad framework, which depends on nature and the knowledge of the nature of the Olympiad has been transmitted to us is as a striking reminder of times past and the enlightenment since. Extant however are the plethora of Greek writers when only Pindar's face shined on us, we are taught the only time of the sporty Olympics. While among the others were a few good writers, there was no way to reveal the intricacies. In fact, many of the writers of antiquity are forgeries and those being accused

#### *PROLEGOMENA. III*

are Macrobius of Solinus, and our great-grandfather, Theodore Gazo and the memory of that most excellent citizen. The year handed down from the Greeks once had a beginning in the mere Moon. To be fair to their masters and more noble, the sacred writings report the returning to a fixed year based upon the moon. Nonetheless, as I will say, the form of the lunar year didn't exist. The Olympiad itself is actually full moon entertainment, Pindar alone teaches us about the ancients. The Spartans refused to start service before the full or new moon. And so **Λακωνικός σελήνας**<sup>12</sup> becomes the neighbors of Arcadian proverbial object of abuse, neglect and stress. For what was before the new moon or the full moon that most wars would denote later? To respond with the account of neighboring countries **προσέληνοι**<sup>13</sup> was invoked: which demonstrates unequivocally the elusive Arcadian interpretation problem with praising the old ways when informed by the ancient star they glorify. The new moon and the full moon showed diligence in setting the times of the pan-greek games, other accounts reveal the sacred triennial institutions, as in Bacchus, Nemea, Isthmia and others. The form of the Greek Calendar

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<sup>10</sup> (Greek) twenty five year

<sup>11</sup> (Greek) seven years

<sup>12</sup> (Greek) Laconian (Spartan) moon

<sup>13</sup> (Greek) older than the moon.

year is based on months called Gamelion and defined as one new moon to the next new moon. The harvest moon always falls into the same time in the third year. Therefore when the Tetraeteride of Bacchus celebrates the biennial in its third year after the Moon returns to the required position, we see the sacred rites are held at opposing times. Why Statius' embraced an elegant three years alternate calls for discussion about the new moons and the full moons that would occur. But the sacraments that need the a lunar phase to time the entrusted tasks always were set in the tetraeterica. For example, in Attica, the Panathenaea games were longer than the Olympic games in Elis, a previously mentioned, it is now fact that the full moon could not be made at the beginning of a Tetraeteride or Pentaeteride. As so, the Tetraeteride has the same lunar σχῆμα<sup>14</sup> as the solar year for the time it takes to return to the same pattern. For any of the Suns and Moons to return, it was though no other way than to construct the Octaeteride with the Enea cycle as its beginning. From this kind of sacred yearly cycles of nominated institutions such as the beginning of the Pythians as rightly so. For Apollo, he was turned into the same as the Sun inheriting its attributes. Hence we infer that not only the Olympiad interval of four years was solidly established, but also made them like children, who after 5 full years, return again. No one, indeed some of the more unbiased incensed so long as it exists, they consent and write, but as Ausonia's sins of our time free us as Ovid relates, let the law of the more ancient, and noblest who has completed his fifty years, ten Olympiad defines, which the more fanciful Pausanias commits heresy against the men of Greece as we report within.

#### IV. PROLEGOMENA

A smaller surprise comes from Solinus, chap. 13, who is calling for an interval of five for the Isthmian Games, which were on the third year of the cycle, so that the tyrant Cypselus could have a break, as recorded in first year of the 49th Olympiad. The Greeks referred to this type of the year, therefore, there is a reason for it. In this argument, finding none of them was passed over in related matters which need to be clarified, even though they were deprived of almost all support. Indeed for the first time in general, as always, we are accustomed to in private the multitude of Greek national periods we have proposed, which do have a not use the year in its form, and the situation of the heads differ from each other in which the treatment of events long ago has been with that most outstanding man, Theodore of Gaza, or specifically with his followers. They learn it is impossible to slow time and force the position of the months but they still bicker about it, which is why its one of their better known talents and received remote envy from all those entertained. What is the whole book, or at least a part of it and no complaints there to say that he knows, but also learned that time and the many cycles stink? What do I say περί ἐξαιρέσιμων ἡμερῶν<sup>15</sup> and the causes and use they have? Is there a place for them in the Verrina of Cicero and did he understand its nobility? Any place of the ἐξαιρέσεως<sup>16</sup> in the second Boedromion? Was Poseidon an intercalary month? This matter came ἐποχὴ κέντρον θερινού<sup>17</sup> on 8th July, which has been covered in an earlier edition. This was the κέντρον<sup>18</sup> popularly known as τροπῶν θερινῶν<sup>19</sup>, Aristotle, Theophrastus, Plutarch and let them all understand, not the person himself, but the

<sup>14</sup> (Greek) shape

<sup>15</sup> (Greek) about exceptional days

<sup>16</sup> (Greek) exception (from the normal)

<sup>17</sup> (Greek) center of the summer season

<sup>18</sup> (Greek) center

<sup>19</sup> (Greek) tropic of summer

truth at the Solstice: a notation guided us to the illustrious enlightenment which is a glorious thing. The solstice and equinox points **κέντρα** loudly enough to know that the ancient Greek books were read. Columbus onto the poles. The most outstanding Parapegmata, falsely attributed to Ptolemy (the ancient Ptolemy) to the 8th calendar day of July (The Summer Solstice) and noted *Æstivus cardo, & momentanea aeris perturbatio*<sup>20</sup>. In Greece (if only we had) no doubt it was the **Θερινόν κέντρον καί στιγμιαία αέρας παραχή**<sup>21</sup> nothing more than **κέντρον θερινόν**<sup>22</sup>, which is none other than **τροπαί θερινοί**<sup>23</sup>. On the 8th day of July was the epoch housed in use in the civil year, not once did he write about it. Additionally, the indispensable table of Attican new moons which was not available in the first edition and the doctrine of the Attican year calendar deficiencies. Book two has the account of the lunar year having been set for this year from a Greek word that seems to have flowed from a steady rate. There is revealed the ancient **ἔτους πρυτανείας**<sup>24</sup>, Octaeterides Cleostrati, Harpali, & Eudoxea were not known by those names. The Eudoxea Octaeteris was never admitted into civil use. Of the year of the **πρυτανείας**<sup>25</sup> of Athenians, first because of one of the most ancient writers, Cleostrata Psephismasin, reports the petitions to do away with it in the Harpalic. The following metonic year

*PROLEGOMENA V.*

had both big and Calippicus metonic castigators. In fact the name of both of these are only in the respective ends of all things pertaining to them a strange ignorance of this as a custom. Then came the present published tables with elaborate administered Metonic moons and Calippicarum, as was also shown to Harpaleas Octaete to take him along on the ride. The Eudoxea Octaeterides we have said must be the same period of the Chaldeans; it never is to civil seasons, but the nameless themes have been usurped. That's because many things with one certain argument that is to say the appeals in the Macedonian months in which they work, no the truth is the astrological effects. For this reason, it is rightly connected with him by the years of his lecture on Chaldean Astrologers and their connection to the doctrine of dodecaeteridis, a twelve year cycle, which indeed only the name of it was known from the Censorinus: this knowledge comes to us out of Arabia and goes back to the conventional use in the Orient. Does a greek remember **δωδεκαετηρίδος Χαλδαϊκῆς**<sup>26</sup>, it is not easy to say. Only Orpheus in his Onomacritus remembers **ὄρφεύς ἐν ταῖς δωδεκαετηρισιν:**

**ἔσται δ' αὖθις ἀνὴρ ἢ κοίρανος ἢ τύραννος**

**ἢ βασιλεύς, ὃς τῆμος ἐς οὐρανὸν ἔξεται αἶπυν**<sup>27</sup>

There is an astrologer who created horoscopes for someone concerning some matter, He said, "He would be a great king and found a dynasty & cited Tzetzes." There is a lot of light on the Dodecaeteridos doctrine, almost unknown until recently. So how the **τελετάς**<sup>28</sup> fit into the

<sup>20</sup> (Greek) the air is disrupted at the pivotal moment in summer

<sup>21</sup> (Greek) summer center and instant air agitation

<sup>22</sup> (Greek) summer center

<sup>23</sup> (Greek) tropic of summer

<sup>24</sup> (Greek) Year of Prytanias

<sup>25</sup> (Greek) Prytanian

<sup>26</sup> (Greek) Chaldean twelve-year-cycle

<sup>27</sup> (Greek) Orpheus in the twelve year cycle:

To not be renewed the king, the tyrant, the master, the past, the heavens in the lofty sky

<sup>28</sup> (Greek) ceremonies

δωδεκαετηριδας<sup>29</sup> is written by Orpheus in the Onomacritus. The quality of the Keepers of the Jews, and the years under the Seleucids, which are able to be seen in many examples, has been proved to have left, among the latter, the transfer of the fairs from antiquity to a head, pointed out against the men of our times, who pretend, indeed, it was late contrivance invented by the Jews. In them Doctor Theologus, great commentator on the Gospel according to John, exulting that the translation from the consular Joseph, which writes that year, the Hyrcanus treaty with Antiochus Sidetes on Pentecost was on the first day. This quote from Josephus may once again draw on the previous edition, from where it is, or who has indicated they received. Behold, he said, the two Sabbaths are continuous. If the account of the sequence of the two days of the week, a day of the week is transferred; where the two are continuous, therefore, the Sabbaths, are not transferred. In which he plainly is shown to be ignorant of the feast that caused the transference which it did only for the sake of Tisri, others, however did not on account of the months. For that you have many months, we deem that you might take the account of the transfer if it is not, at any time, not only two, but for three continuous days it is necessary to meet the Sabbath. If the new moon rises on the sixth day of the week, Tisri, the continuation was at all three Sabbaths, on the new moon, the trumpet

#### VI PROLEGOMENA.

blows an ordinary sabbath, and the fast of Gedaliah. In some, however, the rest of the months are continuous over two sabbaths; and it does so, when it is customary for the first day of the week or the sixth day of the week, to fall every year of the same day, except when Tisri begins on the 3rd. The doctrines are ignorant about it. On the first Friday of the fall festival, 25th Casleu and 10th Tebeth in a common defect of the year, the quintessential embolism; Tisri begins on the second Monday: 6th Sivvan; when the seventh month begins on the 15th Nisan, 17th Tamuz, 9th Ab, when the month of Nisan begins on the first day. On the sixth day a common practice on 25th Casleu and 10th Tebeth, when Tisri is the seventh week in a common year, at which it embolisms on 15 Adar, when Nisan follows the first day: 6th Sivvan, when Nissan is the fourth day. You see, how many sabbaths are in a year, but at what time does Tisri being on Monday the third day, the Jews can continue in any of the months except for only Tisri, which has been given the grace of a guarantee by the institutions. Therefore the doctrines will stay frustrated, instead of ridiculing Josephus where on the first day, that year, when Nissan's new moon was a Sabbath. And yet, nothing survives except the thought of the Vatican mountain and how to restore its image **ἡ παιών**<sup>30</sup>. But he himself was very well away of these things, as all the rest, those who claim to be a novelty was invented by the Jews. We have strongly demonstrated the time of Christ under the Seleucids, translated it would indeed persist in which unknown to them, more than the period Calippica by which the Seleucidae & the Jewish edict Seleucidarum, those dealing with that are not only out of April of the year Jerusalem fell, but we have demonstrated, it is clear from the destination of Rabbi Adda. A year ends after 365 days,  $5 : \frac{977}{1080} : \frac{48}{76}$  hours. What is the difference between this and the Jewish Period after 76 years? The Metonic year ended with 365 days  $5 : \frac{7}{19}$  hours, and he used the period of 19 years. Remaining in the period for 76 years, the Calippica, with all the new moon **Φάσιν**<sup>31</sup> saw to it that the non prescribed periods can not be

<sup>29</sup> (Greek) dodekaeteridas - twelve year cycle

<sup>30</sup> (Greek) a voice singing the hymn to Apollo

<sup>31</sup> (Greek) phase



declared but that is sanctisicarent. For today, to observe the **Φάσιν**<sup>ibid</sup> does not indicate that of the moon, but it is sanetisicent. Of the moon they say: **לְיָשָׁרִי לְכָל יְמֵי טוֹב נְהָה לָנוּ**<sup>32</sup> **ἀγαθὸς τέρας ἔστω ἡμῖν καὶ παντὶ Ἰσραήλ**<sup>33</sup> The same is true of Mohammed even though the new moon is declared in writing to be better. Nor have they understood that story but still the old author of **περιόδων Πέτρου ἀποστόλου**<sup>34</sup> in Clement: **μηδέ κατὰ Ἰουδαίους σέβεσθε (τόν θεόν.) Καί γαρ ἐκεῖνοι μόνοι οἰόμενοι τόν θεόν γινώσκειν, οὐκ ἐπίστανται λατρεύοντες ἀγγέλας καὶ ἀρχαγγελοῖς, μηνί καὶ σελήνῃ Καί ἐδύ μὴ ἡ σελήνῃ φαιῶν, σαββατον οὐκ ἄγουσι τό λεγόμενον πρῶτον, οὐδέ νεομηνίαν ἃ γουσιν, οὔτε ἄζυμα, οὔτε ἑορτήν οὔτε μεγάλην ἡμέραν**<sup>35</sup>. This,

PROLEGOMENA. VII

indeed is very bright, but he does not know what she says. In fact, in the power of the Jews, there never was a time that they should wait for **φάσις**<sup>36</sup> as only seldom does the moon make itself known, only on the second day after the union. But is utterly ridiculous to wait for the moon, as in the month of Elul, who at all times is the cause of the month, and also it would be a full thirty day month. Without a doubt, the translation of festivals show he does not know the cause of the **πρῶτον σαββατον**<sup>37</sup> called <sup>38</sup> **הַשָּׁנָה הַשְּׂמִינִי** the head of the year. For a sabbath calls for a holiday **καὶ ἀεργός**<sup>39</sup>. So called in Leviticus 23:24. **ἑορτήν**<sup>40</sup> understoods **κατ' ἐξοχήν την πεντηκοστήν**<sup>41</sup> which is the Hebrew word, nepe **הַיְיָ**<sup>42</sup> a look at the account of the Jewish people. But **μεγάλην ἡμέραν**<sup>43</sup> as he call it **τήν σκηνοπηγίαν, κατ' ἐξοχήν**<sup>44</sup> too, that is, the **הַיְיָ**<sup>45</sup>. For the other **μεγάλοι ἡμέραι**<sup>46</sup>, Consequently it is a **הַיְיָ**<sup>47</sup> or **הַיְיָ**<sup>48</sup>. His words are now in the Marcionem: *Dies obseruatis, & menses, & tempora, & annos, & Sabbata, vt opimor, & cenas puras, & ieiunia, & dies magnos.*<sup>49</sup> But shall I call Tertullus as my witness? The first chapter of Isaiah in the Ecclesiastical Greek Bible reads: **τάς νουμηνίας ὑμῶν, καὶ τὰ σάββατα, καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι.**<sup>50</sup>. The Hebraic <sup>51</sup> **הַיְיָ** turns into **μεγάλοι ἡμέραν**<sup>52</sup> which is the same

<sup>32</sup> (Hebrew) A good sign for all of you and all of Israel

<sup>33</sup> (Greek) a good sign is the day all Israel

<sup>34</sup> (Greek) Period of Peter the Apostle

<sup>35</sup> (Greek) It's not about the Jewish religious fears (of God) And for that lone doubt the lord understands, not widely known servitude of angels and archangels, month and moon. And the moon comes into sight, the Sabbath not held first as once said, neight the new moon this past, nor unleavened bread, nor festival, nor great day

<sup>36</sup> (Greek) phase

<sup>37</sup> (Greek) first sabbath

<sup>38</sup> (Hebrew) new year

<sup>39</sup> (Greek) and not working

<sup>40</sup> (Greek) festival

<sup>41</sup> (Greek) the preminent fiftieth

<sup>42</sup> (Hebrew) festival

<sup>43</sup> (Greek) a great day

<sup>44</sup> (Greek) The feast of tabernacles, preminent

<sup>45</sup> (Hebrew) grace

<sup>46</sup> (Greek) big day

<sup>47</sup> (Hebrew) holidays

<sup>48</sup> (Hebrew) dining

<sup>49</sup> (Latin) Observing days and months and seasons and years, and keep, so lush and dinners clean and fast, for the big day.

<sup>50</sup> (Greek) the jubilee of the hymns, and on the sabbaths, and for a big day I abide.

<sup>51</sup> (Hebrew) committee

<sup>52</sup> (Greek) big day

as **אֶת**<sup>53</sup> and indeed the Sabbath is obviously kept distinct from the big day. Why did some erroneous **μεγάλοι ἡμέραν**<sup>54</sup> stand for the Sabbath with John, **ὃν σε μεγάλη ἡμέρα Σαββάτου σφείνου**<sup>55</sup> is explained below. Tertullianus, and that he is in **παρασκευάς**<sup>56</sup> he is clean before the dinner call and the food and the Sabbath is separated. Of a pure supper, other than that which we have said unto Festus, best friend, so I have found you, in the Old Latin to Arabic Glossary: **Parasceue , cena pura , id est , praeparatio , quae fit pro sabbato**<sup>57</sup>. The founder of the Ecclesiastical Annals distract from the pure dinner and refuse to prepare for the pure dinner festival with the bones of pigs. But (as called by the scholars) was not observed to be pure, not because they lacked the body, but claim religion and the issue is settled. On Good Friday, the Jewish people have flesh for dinner, nevertheless, they did, as you backed and cooked that day for a week, for cooking on the Sabbath is not allowed. I do not take advantage of a friendly reader, these things ordinary people can not be understood. Therefore the place should be most noble. However, what's the percentage of readers out of all those, who do not, or shall pass away, or commit slander? Then following the period of the great Hararenes, upon which the nature of the years unleashed from the Indians and the Muslims are totally dependent. Now for the first time, all of the Arabian scripts are produced in which handling from our men is now due. It is often said that today Jews receive the doctrine of the years as an artificial

#### VIII PROLEGOMENA.

construction so exceptionally crafted for the lunar year, it cannot be bettered. It teaches the origin to the old calculation that wrongly uses the 7th October as the creation of the work. After many stages and cycles, Octaeterides, Easter histories, at the end of **τά ιστορούμενα**<sup>58</sup> the old Roman year unites so that they form just far enough from the moon and where the Roman world and the Roman old years at last have Julius Caesar through many discussions. Accordingly, the beginnings of some of each of these topics we have visited, since there is more to be discovered in the individual books, and due to a vast force of might, if they are men of today with the ambition to do so, he might. In the third Book of the Times, the year is equitably given by God, close to the Egyptian Solar year been adopted with five extra days of greek propagation, (In the same manner, due to the Greeks generous spirit the lunar year cast away the same number of days and 15 hours, plus a little more) that Plutarch, metacentrically, taught in the book **περί Ἰσιδος καὶ Οσίριδος**<sup>59</sup>. To a certain extent, their books conspire against one another and consequently the reason and method of any order is absent. In the Ancient Persian book on the Neuruz period of 120 years, recognized in the days of Persicorum, the translation of **τὼν ἐπάγομένων**<sup>60</sup> in the newly throned kings as well as the cases of the years of Yazdegerd, of the Armenia years and months, everything is renewed. But these can not utterly hold the minds of men, except perhaps as abuse. The fourth book is an improvement on the third, second and the first, that preserves the imperfect greek lunar method as described in the first and perfected in the second. So, too, is a perfect Solar year and if nature imitates it perfectly, it is due to the constant speed in Egypt, Persia, Armenia in former days had stripped off and

<sup>53</sup> (Hebrew) camp

<sup>54</sup> (Greek) big day

<sup>55</sup> (Greek) In the case of the great Sabbath day

<sup>56</sup> (Greek) preparation

<sup>57</sup> (Greek) Good Friday, dinner is pure, that is to say, the preparation, which takes place instead of the Sabbath.

<sup>58</sup> (Greek) The Histories

<sup>59</sup> (Greek) On Isis and Osiris

<sup>60</sup> (Greek) The Conclusion

therefore the four parts were attributed. In the first year, four years after the end of the day, which was made up of four quadrants, increased. From these noble selections, Julian, Actiacum, Athens, Samaria and others. In fact, we had other too using that form, so that the Tyrians, whose months are of appellation. Macedonia has a different beginning from the Julian. Similarly the Actichem year in Gaza is merely the name of the month in Macedonia, tricenario months. Church Deacon Marcus Gazensis, the signature Pophyrius Gazensis Bishop calls November **Δῖον**<sup>61</sup> and December **Ἀπελλαῖον**<sup>62</sup> after their Macedonian names. But the same rules applies with the people of Gaza who have kept the Theophaniorum day, 10th of Audynaei, which is 6th January in Julian, it however seemed to have returned in Constantinople, on the twenty third day which says that it was the 18th of April according to the Romans, which shows a person that the form of the Actium year is merely made up of months of 30 which appealed to the Macedonians. The second part of the year to improve was their improvement that

#### *PROLEGOMENA. IX*

comprises of multiple third periods and the end of a civil agreement with the solar year, to which is added at the beginning of the fifth year. The fourth part deals with the real improvement of the year, and the celestially instituted year that was taught to the epochs of the world. However, just as no lunar calendars exist for the civil for the right reason, it should be undertaken in addition to it, of which the Jews make use of. So no one can rightly claim to have established the celestial tropical year, except from the form, which we have indicated can be nicely put that no one can be blamed, except he who is unaware of the fact, and all who will comment it and understand the whole. Otherwise, do not think and be malicious and detracting of the years. So our year is indeed the Jewish civil year, but also a natural one. Does not each of the stars and their description of movement track both of them? Therefore it should be written at least as old as Philadelphia Dionysian, Chaldaeoru Calippicus and Persian Gelaleus today. The first three books and the first part of the seven belong to the **ἱστορούμενα**<sup>63</sup> civil times. The remaining one-fourth, and the following two books pertain to the improvement of time. But the other three-fourths, with a couple of the books and the following, pertains to the very improvement of the times. To set this out from the the beginning of all things deduced, we set the order of the first epoch in the world and like children, all of them were deluded in this matter, their obstinacy, as well as with no admiration, is ignorance. I do not speak about those who renounce the creation and repent. As we see the reason is no one has the right to set the end for themselves, or to follow them up, so that none of the readers encountering it are able to, except the ignorant. Those within the epoch the age of the greater world find two classes. The first class of things makes known the captivity contributed to the first year of the 55th Olympiad, the other one is defined in the period of time 18 or 19 years before the 64th Olympiad. In the former, heresies had arisen, and the other is of the ecclesiastical, as explained elsewhere. They say that in the first year of Cyrus, he seized control of 55th Olympiad, in the 217th year of Iphias, that is a deduction of seventy years which slipped from the Jewish calendar as in Zedekiah case, 147 years from the first performance of the Olympics. However, many children hurl unqualified absurdities. First, the 70 year timeline was suppressed by Zedekiah by not counting them. After that, Cyrus, at the began his reign in Media, Persia, and Susidas, Assyria, Babylon, the whole of

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<sup>61</sup> (Greek) Dion - The Macedonian Month of November

<sup>62</sup> (Greek) Apollious - The Macedonian Month of December

<sup>63</sup> (Greek) Historical

Asia Minor, India, all of Syria constituted a single Persia already ruled for several years according to the case of Astygis, and after a period of a few years, before his death ruled Babylon. This alone might not make the accounts taken as absurd, but it had because they hook winked us and hide it. Third, the 147th year of Iphias is the 118 of Nabonassar, which was the fifth year after the start of the reign of Nabopolassar, Nabuchodonosor father. Therefore by the tenth year of the reign of Nabuchodonosor in his temple, Jerusalem had only spent five years

#### *X. PROLEGOMENA.*

before he succeeded his father as King. It's quite appropriate for such scholarly purposes. However, so far as such remarkable absurdities in their views that desist from such wonders that the courageous have their opinions. And finally understand the different beginnings of Kings as Nabuchodonosor with his father alone, Alexander after the death of his father Philip, and from the beginning of Seleucus, Diocletian have witnesses appear from thin air in the first year of their empire. So even Cyrus had greeks around from the beginning of Persia, in Babylon, and from Babylon conquered all the empire, a remarkable fact is that there are any much less the edict of Cyrus, or transference, **τὸν ἐπαγομένον**<sup>64</sup> as they used to be. Who with this lack of knowledge did not want to follow, however, the right path, they insisted, it is fifteen years older than the 46th Olympiad to aid Zedekiah's case. We have been able to show, he did not do so before the fourth year of that Olympiad and demonstrate it. Hezekiah, King of Judah, after recovering from critical illness by the grace of the only God, in the 14th year of his reign, he accepts bequests and **Σωτήρια**<sup>65</sup> from Merodach, king of the Chaldeans. We put the 14th year of Hezekiah in the first year of Merodach, that is, the 26th year of Nabonassar. For the first year of Merodach is observed by Ptolemy of Chaldean. This means the first year of Hezekiah agrees with the year 14 of Nabonassar. From the beginning, Hezekiah and the destruction of the temple are absolute year 138. That is, 139 years of destruction have passed since the Hezekiah's reign is demonstrated. The first year, Zedekiah, in the fourth week, according to Jeremiah, beginning of Chapter 28: It came to pass the eleventh, and the last one are the Sabbath, which exists as a testimony of Jeremiah that no one can doubt. Again in the 13th year of Hezekiah, the Sabbatical author Isaiah 37:30 from which is obviously collected, in the 14th year of Hezekiah the first weeks and the first year of Hezekiah had six weeks. Therefore, from the beginning of Hezekiah the unity of years is added. This is referred to as the Sabbatical method. Adding to this 139 years, the number will be seven. Why is the year sliding over 139 years from beginning of Hezekiah. With this addition Nabonassar path, 13 years (since we put 1st year Hezekiah, 14th year Nabonassar) is composed of 152 Nabonassar years, in which case Zedekiah, under this assumption, is located in the Julian period 4118, of which 907 are removed to reach the Exodus leaving us the year 3211 in the Julian period for the date of the Exodus. We are taught the Exodus begins on the fifth day of Nisan, as often said by Moses and rightly before the Jews. But, in the Julian period 3211 Nisan does not begin on Thursday but Tuesday March 11, solar cycle 1, lunar cycle 19. The next year, the month begins with Thursday. The year of the Exodus ought to be false. And therefore the Julian period year 3214, in which Nisan begins on Thursday, April 6th,

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<sup>64</sup> (Greek) The Conclusion

<sup>65</sup> (Greek) means of safety

solar cycle 22, lunar cycle 3. Adding 907 years to the date of the Exodus, the Julian Period year 4121 is the destruction of the temple that occurred in the fourth year of Olympiad 46, as proposed. Also with the 46th Olympiad placed there, the case of Zedekiah proves, Amafo, King of Egypt, after a reign of 55 years, died at about year 7 of Cambyses, the year before his death was year 225 Nabonassar. Neco was killed by Nabuchodonosor in the fourth year of Jehoiakim King of Judah, Jeremiah 46, 2. After being ruled by Psamtik for 6 years. To which Diana receives mention Jeremiah 44:30 in what took place. After 25 years, he leaves the kingdom of Amasi. The result of the slaughter of Neco was the death of Amasis, aged 86, which when subtracted from 225 leaves year 139 Nabonassar, the fourth Jehoiakim King and first Nabuchodonosor. Therefore Zedekiah was caught in 158 Nabonassar, which was the third year of the 47th Olympiad. If this is true, then a validation can be demonstrated. Diodorus Siculus, the most reliable Greek author attributes 55 years to Amasis. Diana and Psamtik are others from Herodotus. It was therefore presumptuous and impertinently done, which Zedekiah's tale was made up in even older times. Even trapped in the net, he is able to explain himself, no matter how much the rites of their own communion, as Plautus tell us. With these thoroughly demonstrated and licensed chronology within certain ends are neglected, any more migration is not possible, and the origins are very penetrating. First though, as Mathematics grants us certain things, things that can not be denied assuming all of us, too, do something. The times and the beginnings of the Kings of Babylon by the Chaldeans, a noteworthy fact is the observations of the ecliptic, and which to reject and to condemn the extreme impudence and folly, was enough, again, said the first king of the times was Berosus the Chaldean, who was less than three centuries after that of them he lived, and who upon which the acts added to the Calendar of Babylon, in public, they were confined, he could not be ignorant of; these, I say, is not only, therefore, be regarded as true, we ask for, but also the persons, who could not think that, as it were unworthy to be reckoned, either in people listen to us, and they deserve it, or settle any letters in contact, that any one should have a place among the learned. Thirty years old at the beginning of the Prophecy, remembering Ezekiel, who was trapped by Jeconiah the Fifth, Jews ineptly deduce from the Book of Law it was year 18 of the reign of Josiah. Who would ever have found any help in this era or the edict Josiah instituted, or the prophets and the powerful readings? If it was not worth the time, why not use Jeremiah, who accurately gives the age of the kings of Josiah, Jehoiakim, Jeconiah, Zedekiah as frequently observed? Beginning at 25, why say the fourth year of Jehoiakim, and all that could be found within twenty seconds from a book? Why did Ezekiel say thirty, when thirty is not found in the book? He had said the 5th year of the deported King Joachin.

## XII PROLEGOMENA.

These epochal events, are all known and in use. Then why produce an Epoch and not brand people, not use people? But why do I need the historical epoch of Babylon between the banishment? Why do cultured Jews, with absurd and frivolous reasons conscious of these follies exploding, say, the year was not found in the book, but is the thirtieth Jubilee. But this litigation will be dropped. For instance, how the Jews of the Jubilee year thought that the Jubilee was never used? Years are indeed only weeks, the 28th chapter of Jeremiah mentions *Initio regni Sedekia, anno quarto*<sup>66</sup>. Returning there is mention of

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<sup>66</sup> (Latin) the beginning of Zedekiah's fourth year of reign

the first year and second years in the 14th and 15th chapters of Ezekiel, and among Isaiah 37:30. But this is the meaning of the Jubilee, on the contrary the Jubilee it is indeed found nowhere under the law. For the precepts, so much, have not kept the observance of the Jubilee. But what's this, the Jewish opinion is given in the 18th chapter of Hosea on what they did think of the Jubilee? The Jubilee is thought to be the first week of a year, not the seventh. But in the 18th chapter of Hosea, it was the seventh week, not the first. So, if we believe that the year of Jubilee will be, not necessarily the thirtieth year, but the thirtieth day of Jubilee, ah 18, there is no 18th chapter in Hosea. Finally, it was the year 862 after the death of Moses, 855 division of the land or **της γεωργίας**<sup>67</sup>. Therefore it was twenty years: the second, not with respect to the thirtieth day of Jubilee. Look how many errors were incoherently in place at our birth. Since then neither was found in the book of Law, which is the most absurd, nor of the Jubilee, which is false in two ways that can't be denied, that the reign of a certain king, we must suppose, existed. And prisoners were transported by the winners, how can that epoch be used unless they were victorious? In Palestine, while some were Jewish states and the church was well established, Jews were forced to use Alexandria owners Seleucidarum, much more the Chaldean, in the middle of Chaldea, no laws, no state, and no church. In the beginning of the book of Nehemiah, he writes *accidit mense Casleu. anno vicesimo, cum essem in castro susan*<sup>68</sup>. If he does not express himself out of twenty years, Arthasastha says, no doubt, some of the Jubilees invented here were by clumsy and inept Jews and some of our inept men followed. Also in the same way, Ezekiel says *anno tricesimo*<sup>69</sup>, and it is not with the addition of a king's name. What need was there for it in Chaldea? Therefore the two kings ruled in their best interested in the name of Nabuchodonosor and him for thirty years under his rule. Who prayed to the King, I pray to you in the kingdom of his thirtieth year he was able to begin a new reign, Nebuchadnezzar for the thirteenth time? So there isn't anyone else other than Nabopolassar's father Nabuchodonosor, which is true. For 30 straight years they ruled,

PROLEGOMENA. XIII

as attested by Beroso. If a son is already in his twelfth year of his fathers absolute thirty years, then for 18 years his father shared the rule and that was Nebonassari 140. For the first Nabopolassar is in 123 Nabonassar, by the testimonies of the Chaldeans, with Ptolemy, and the result of the defects are obtusely ludicrous. And equally, Zedekiah was captured in 158 Nabonassar, the third year of the 47th Olympiad takes place in Beroso and there is Josephus. Nabopolassar heard news of an uprising in Egypt by the district government and district army, from which is concluded the uprisings starts with the reign of his father Nabuchodonosor. It was the kings of Babylon and Persia, who set off on an expedition, and the king's son declared that the expedition should proceed in the name of the King, and as the nominated one if his father dies, in the absence of counsel, he would become king, lest turmoil engulfs the people. An example exists from Herodotus about Cyrus Cambyse in his own expedition to find the Scythians. Otesias Cambyse, here attributed to being 18 years old, when he was king only eight years, all witnesses to the ancient Greeks and astrologers like Ptolemy, Darius, however attributes 35 years to the same bastard though alone he only ruled for 19 years. Returning to Beroso in the 43th year

<sup>67</sup> (Greek) the agriculture

<sup>68</sup> (Latin) what happened in the month of Casleu, in the twentieth year when I was in the palace of Shushan

<sup>69</sup> (Latin) Thirty years

of Nabuchodonosor he ordered the arrest of his father for 13 years, in which he ruled alone. Why did the kingdom of Nabuchodonosor say that he is not a governor, as a father and not a viceroy, but king and companion sent to the rebel commander. His words are as follows: **Συμμίξας δέ Ναβουχοδονόσορος τῷ ἀποστάτῃ καὶ παρατάξαμενος, αὐτοῦ τε ἐνυριευσεν, καὶ τὴν χώραν ἐξ ἀρχῆς ὑπὸ τὴν αὐτοῦ βασιλείαν ἐποίησεν.**<sup>70</sup> *Victo rebelli, eius regionem regno suo subiecit.*<sup>71</sup> Soon after, Nabopolassar, on hearing of his father's death, who had reigned for 29 years, and had Babylon himself, This happens over a number of days, after that is undoubtedly the certain time that Ezekiel had pointed out. Nabopolassar died in the 30th year of his reign. **τῶς τε πατρί αὐτοῦ συνέβη Ναβουλασσάρῳ κατὰ τούτων τον καιρόν ἀρρωστήσαντι ἐν τῇ Βαβυλωνέων πόλει μεταλλάξαι τὸν βίον ἔτη βεβασιλευκότι εἴκοσι ἐννέα**<sup>72</sup>. This is the beautiful observation from Beroso of vernacular Babylonian events that were written. He repeats the same words of Eusebius in the preparation of the gospel where the plain **Ναβοπολλάσσαρον**, the terminology used by Ptolemy was **Ναβαλλάσσαρον** is faulty since the edits can be seen in Josephus: from the time that a foolish few that the two conjectured Nabulassarum and Nabopolassar are the same word for not a single syllable of the word is less, in addition to the name. Back to Josephus book 10 chapter 2. Berosus' same words are repeated. But where there is this **Ναβουλάσσαρος** there is a bit of **ναβουχοδονόσορος**, you should feel bad for **ναβοπολλάσσαρος**. Are the good holy scriptures convenient for them? And so it follows

#### XIV PROLEGOMENA.

that the death of Nabopolassar was not the thirtieth year of Nabuchodonosor it may be said in Chaldea, but the first of which is worth taking note. The Jews first year is imagined from that time, when he sent the command. However, it's the Chaldean first year, rising from the death of his father. For in Daniel 2, the second year of Nabuchodonosor is without doubt the second death of Nabopolassar, the thirty first from the beginning, year 152 from the beginning of Nabonassar, the sixth year of Zedekiah. So, established beyond a double in regard to the timeline in the well known second chapter of Daniel, who, in the 14th year of his reign, was captured by the King of Jehoiakim and his allies, the sixth year in the reign of Zedekiah. Accordingly, the year 14 of Nabuchodonosor in Syria is the second in Babylon not the 25th year, so that throws out Jerome from a kind of victory of Nabuchodonosor over Syria and Arabia, and of which we remember Beroso. But Beroso only reports up to the death of Nabopolassar who in the 13th year of Nabuchodonosor he had sons. We are letting the rest of us proceed. The year Zedekiah is captured is the 158th year of Nabonassar, 4124 in the Julian period. Deducting 907 solid years leave us of the year 3217 as the Exodus in 2264 by Jewish account, which of course had marked the new moon of the month on Thursday, April second, Solar cycle 25, Lunar cycle 6. However, these forty and forty seven years, that is 2303 and 2310 was the Jewish Sabbath. Hosea 14:7, 10. The Jews say the that seven years, by their own account, is the Sabbatical year. But between 2303 and 2310 are seven years. The right of the Sabbatical year is assumed for the Jews, by legal standards, but there is no observation of this in past times, a course that investigators should be strongly urged to follow. The Exodus belongs at the Nisan new moon to the Krion new moon. So that was the first truly natural new

<sup>70</sup> (Greek) A commixture not Nebochodonsor's apostate and forces, in battle formation for the negotiation, and the location of beginning because this make Basileion.

<sup>71</sup> (Greek) After running down the rebels with on his own feet.

<sup>72</sup> (Greek) And it happened that his father Nabolassar around here the diseased season city of Babylon changes the life year that the Babylonians have twenty.

moon. In addition, the forty seventh year fits the Jewish Sabbatical: 902 years is the 30th year of Nabopolassar in accordance with the evidence of Ezekiel. Lastly, year 86, the seventh year of Cambyses back at the end of the year, murdered Neco of Egypt, same as in the 139th Nabonassar, based upon the same computations. One can, therefore, not protest that this is the epoch of the Exodus as described by the word and uses Sabbatical years, and history is on the outstanding Chaldean writer Beroso, and new moons of each sidereal year coming together are confirmation. What further do we request? An example so specific, so excellent, so we prefer Corybantes' prejudice dreamt up arguments? Who has ever explained this? Why not just show it?

#### PROLEGOMENA XV

Who can prove otherwise? From the very creation of the world to the Exodus, the absolute year 2452 when the six months from the autumn of absolute year 2453 however from spring. But before the Exodus, the start of the year began in the fall, and at the same time as it was translated, tekupha. However this is not the end of the Solar year, it continued into the autumn, around which the tekupham **τήν σκηνοπηγίαν**<sup>73</sup> was celebrated. So where is the beginning of the year in the earliest antiquity, and where do things repeat, as indeed we have done, condemning the prior sentence, which in the beginning he set up in spring. Among the rest at the head of the previously constructed affairs, further the use of the lunar year, which is the day that the forgery began and the Tropical method suitable for the autumn and spring, that the Jews call **σκηνοπηγίαν**<sup>ibid</sup> and Passover. In fact, if our celestial year allowed that to happen and this crowns favor, as **σκηνοπηγίαν**<sup>ibid</sup> the nearer to the second Zygon, it is always nearest on the Passover, and was great in the new moon Zygon, for the Krions new moons is always 178 days, and one more day, as from the *scenopegia*<sup>74</sup> at Passover. The Sabbatical years have already been covered, and the truth about the sabbatical, Jews are now assuredly shown, in the beginning weeks as assumed, it is not necessarily a failure of Manne, who are some fanatics and enemies of the truth, but from the 48th year of the Exodus, Chapter 14, Joshua, and the principles of learned Jews say seven years **קפוש**<sup>75</sup> that is, it skilled world, seven have been **חולק**<sup>76</sup> that is dividing the right and therefore in the proceed in the first week of intersection. Could the sabbatical year relate to agriculture? Fury is another regard. However, there were persons who will be extending opposition to the study of the soil, otherwise set, which means that I myself am not only sacred, but also allowed to laugh among them, the truth can make no money on it. This aroused the diversity of the epochs to be cut away from Ilija, together with the other 407 years, but the residual 405, in this case is more ancient than the first Olympiad to be set up, from the doctrine of the year, we opened The Athenians, to whom we refer it whatever is accepted by the forgetfulness on high holding the foremost finally returned to us. The true solution Erotostenis must recognize is that the disaster was throwing in the year 407 at the head of the first Olympiad in its true day, often with Julian dates. The first Olympics from doctrine was held in the first Greek year on the 23rd of July and the time before is open there. Nevertheless, a certain simion like community lies about their chronicles, who referred to knowledge of one Pindar, whom they have neither seen, nor do

<sup>73</sup> (Greek) the feast of tents or tabernacles

<sup>74</sup> (Latin) tabernacle

<sup>75</sup> (Hebrew) Freeze

<sup>76</sup> (Hebrew) Divide



they know what he has taught us. But as the Olympiad, such as calculating the Karni conducted in the first book, the chapter on the Spartan period

*XVI PROLEGOMENA.*

often not only at full moon, but also the same year as Olympia. Consequently in Herodotus' book VIII says Olympia and Karni in the first year of the Olympiad conducted the celebrations in 75 states on page 307 of our edition by Henry Stephen. Since many of the most learned men, and indeed those Onusrius Panuinius Fathers of history, discuss the many *Palilibus Urbis*<sup>77</sup> that will occur, so that the accuracy of the doctrine of perfection seems to be wanting, however lacking, many of our discussions can be collected. We should warn of the Annals and fast writers, who in these times with his years of immorality guided Palilia into it, like Varro or Cato. In fact, at any rate our Onusrius, even though Cato would follow, in some cases unknown by his friend Varro, comes over to our camp. This distinction is not applied, as it is necessary to achieve much nonsense. For example, we have in the years of Christ many of them imporally thrown out thus far from all the facts. Christ, in the years of Varro is one years older than any, and Cato among another. Then other ridiculous things. In the following epochs, although not meeting obscurity, which occurred in the previous cases, there is always something new pointed out, in addition to the interpretations of earlier writers on the customs of God, in which are some things about the truth of the day, the year Alexander the Great was born, the day Encaenia the Maccabees died, the beginning of the Simon the Jew of Ethnarchae, whom the Jew John said was in the Spanish era. Of which all new things are deferred as trite and commonplace. Now the excesses of Harod own truth of years by Joseph was returned, which is the epoch of Actium and that the time was carefully submitted, in addition to the notation, which cannot be in contradiction adduced, the lack of a moon, the day which fell on 9th January in the year 45. Julian began the year following December, Dionysius Exiguus ignorantly set the birth of Christ a full nine months after the death of Herod. So diligently *καὶ φιλαληθέστατος*<sup>78</sup> all written by Josephus rightly tells us the death of Sosius, 35 years after the capture of Jerusalem, in which this interpretation is adopted. For in truth, Herod died in the thirty-sixth day of summer in the 9th year of Julian. Therefore the thirty-seventh year of Herod, from the days of summer in the 44th year of Julian, He died on the onset of Nisan. But from the computation of the civil law of the Jews, it was not yet 36, and the years contracted. Josephus, and indeed, the Jews of that age thought it concluded by 23 Ijar, in other places they often misuse them, which custom leaves many deceived people ignorant. From Ijar, therefore Hyrcanus, or as the Jews say it, Johannis Hasmunai thirty-seventh year of Herod who, however, according to custom, was already nine months after the Roman invasion

*PROLEGOMENA. XVII*

was undertaken. Therefore his departure is confirmed for the first time accurately pruned by the scriptures, and the marking of the eclipse, excludes all contradiction. But the epilogist Eusebius, Herod had died in the 52nd years of Julian, a full seven year folly, and those astonished why he was not chastised when his evidence perishes. For immediately after his departure from Tetrachiam to Archclaus and its epic pact, and indeed we believe this oracle Eusebius knew the year of Christ Dionysus Seventh Heaven. Christ was seven years old, leaving Egypt, when a warning from the angel brought him back. This is ridiculous. Again in the 10th year of the reign of Augustus, the techrarchies

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<sup>77</sup> (Latin) The festival of Pales (a pagan Roman God) immorality.

<sup>78</sup> (Greek) and philosophically

of Archclaus were exiled to Vienna Allobrogum. According to the time of Eusebius he determined that this happened in the 61st year of Julian which in that year was the third years of Tiberius' reign, having completed two full years after the death of Augustus. The third means of excess of Augustus is the banishment of Archclaus. You see **ὑποπίαν**<sup>79</sup>. And countless people notice that this is like a dream. For nearly all sure Chronicles and Annals hold the stigma of forgery. But if we had the men it would not be a man of outstanding doctrine endowed with Lord emperor Baronius, the Annels Ecclesiastical Scripture, whose amount of work we have made friends, with these **προλεγόμενα**<sup>80</sup> described. This is the great learning of the man known as Eusebius, That Josephus is being criticized for his ignorance of the times, and Eusebius gets them from Josephus as a fool would. In fact, apart from Josephus, how would it be known with certainty when Herod had died, have you another? Who else treated him, except Josephus? How could it happen that the author, whose diligence and faith in the notion of the times were most speculative, veiled in those that sin, is it not that Eusebius and others were ignorant of this? However, this scholarly creator of Annals can now see which of their beliefs is right in this regard, Josephus, whose arguments coincide with the celestial movements or Eusebius, whose opinion and history rationes against us? But of Josephus we will say boldly, it is not only in the things of the Jews, but even, in externals it was safer for him to believe, however all things were Greek or Latin. Therefore cease to be surprised, as a scholarly man, on why there are so many who are not among the learned. But in reading this writing we are not pilgrims, so far they pay deference to the good faith and excellence of knowledge in all things shines forth. With regard to Eusebius hysterical hallucinations, what I have just quoted, was the dissertation in the sixth book. But to our Epoch, I see if I were to give an account of all, it would take too long. The epoch of the martyr Diocletian can not be silent, it is now known to have been imposed, all believe, from the beginning of Diocletian. Hence the prodigious errors and consul confusion in the Annals and facts that are derived, especially the years.

#### XVIII PROLEGOMENA.

In fact, the beginning of the reign of Diocletian was received wrongly and mistaken too, the persecution Epoch begins. Always in times of antiquity under an Egyptian sun, the Christians had been very powerful. Therefore Historians and Chronologers in the time of Charles the Great say and outdo the hold on the years that follow Christ, when previously, in the years of Diocletian it was wrong. In fact, in all nations it was in use. Only a single Church existed in Alexandria and that they are subject to this epoch is always sited, and will now be chosen a the called by the Egyptians, Elkupt said **ظرع الشهداء**<sup>81</sup> *Aera Martyrum sanctorum*<sup>82</sup>. Due to hallucinations, being recently **قازغ**<sup>83</sup> *Captiuitatem*<sup>84</sup> turns to the letters he sent to the Church of Alexandria, the year of martyrs was 1310, which was the year of Christ 1593. The epoch of the Martrys pact of 29th August was an end to Thoth Actiaci or Mascara Hebasseni in the year 284 of Christ Dionysian. The beginning of the Empire under Diocletian of Pales from the year 287. A difference of two years, eight months. The disturbance which by the times is stated as dreadful, the son of Constantine, by certainly by ancient man. Also, there is less confusion in

<sup>79</sup> (Greek) extraordinariness, uncommonness

<sup>80</sup> (Greek) To foretell as an oracle

<sup>81</sup> (Arabic) era of holy martyrs

<sup>82</sup> (Latin) era of holy martyrs

<sup>83</sup> (Arabic) captured

<sup>84</sup> (:atin) captured

the years of persecution then where there are great **ἀντιλογίαι**<sup>85</sup> Eusebius, Although it feels right from the beginning of Diocletian, it's the first year of persecutions. However, all faith in Chronology is partly staggering. In fact, a decree of the Emperor Diocletian surrenders copies previously made, of the churches confusion, confuses the churches prior to the slaughter of the martyrs. The Bishop Felix of Africanus and his associates put in Campania an account affected by The Almighty, that, the Bible is most reluctant to give up. And so, in the Acts of those set down in writing, ***Et ductus est ad passionis locum, cum etiam ipsa Luna in sanguinem conuersa est, die tertio Kalem.Sept***<sup>86</sup>. Of talk of lunar eclipses, it is clear that there is color which meteorologists call sanguineo happened without doubt in the 301 year of Christ, the 17th cycle of the moon, four full years before the command to overthrow Churches and that on 3rd day of September not the 3rd day of the accounting, in september after four days of passionate martyrdom. Accordingly, there is disturbance in the an order of the words. Reading it seems ***Et ductus est ad passionis locum, die tertio Kal. Sept. cum etiam ipsa Luna in sanguinem conuersa est***<sup>87</sup>, that is, while it is hidden, is of course namely the next new moon. In fact, since it is evident that the suffering of the 3rd calendar days of September, and so the calendar does not seem to be an error in the notion of time. For the Baronius rule, these events contribute to the year 302, three years before the persecution, and yet it was the second year of persecution, which was the nineteenth era of Martyrs, the tenth and seventh rule of Diocletian, However, those **ἀναχρονισμοί**<sup>88</sup>

PROLEGOMENA. XIX

Annals are descendent in part from the errors of other chronogies, which follow the author, some so badly broken through the years the real epoch were reduced. The result was, as from the beginning of the work at the time of the Nicene Council, not one of the epochs of his life was in this year of Christ, the truth is delivered to you. And so, sometimes for three years, and sometimes four years, however for most of the last two years are in error. For example, the fall of Jerusalem in the 70th year of Christi Dionysian, the new moon of the Nisan and appropriately the new moon of Xanthicus according to Josephus. The Annals disclose the year 72, which is the error of Eusebius, an elsewhere the same is rebuked. It is Bishop Fructuosus, a Martyrs of Christ, whose allies suffered before the year of peace fetching the Churches of Mark Aurelio Antonio and L. Aelius Vero when Eusebius placed the time in the 4th year of the 234 Olympiad, that is the 160th year of Christ Dionysian. Then Fructuosus passion was in the 159th year of Christ. This can be demonstrated. In Acts, the trial of Fructuosus and allies he read: ***Producti sunt duodecimo Kalend. Februarii, feria sexta***<sup>89</sup>. Then we learn the Sunday was of type B. Proinde in this case in the 159th year, three years passed faster in those Annals. In Acts of Andrew and his companions it is written that it the fourteenth calendar day of September is much more feared, Sunday for the second time. This literature has Sunday of type G. This necessarily happened in the year 305, which was the first persecution of the years preceding the destruction of the churches, which celebrated Easter on the 25th March, ending the very same day. But in those Annals reference the year 301, for four years before it happened. Once again in the Episcopal Bishop Vigilius of Trent on the

<sup>85</sup> (Greek) study of this

<sup>86</sup> (Latin) he was led to a place of passion, when he the moon and blood were diverted to them on the third calendar day in September

<sup>87</sup> (Latin) to have led to the passion of the place, on the third day of accounting, in September, when the moon turns to blood

<sup>88</sup> (Greek) Anachronisms

<sup>89</sup> (Latin) Produced before Easter, on the sixth day of February

Sacred Passion Sisinnius, Martyrius and Alexandria read: ***Die paſſonis Sanctorum, quarto Kalendas lunias, feria sexta, nascente luce.***<sup>90</sup> The passions were therefore in the year 403, solar cycle 20, when the 29th May was the 6th day. Yet the Annals written in 400 said Christ. Therefore, written three years before the massacre, when the absurdity of the Martyrdom is not written, I am certain. In the same Annals the codex of Anthony Augustus mentions that Bishop Homiliae Cyrilli talks about the birth of John the Baptist, the twenty eighth of Pharmuthi, first indiction of Theodosius the younger and Valentinianus. Homiliae then called the year 433, 23rd April. But in the Annals, it refers to the year 432, 29th April. St. Benedictine Monk Father Occidentis died 11th calendar day of April, the holy Sabbath, as it concerns monk Aimonius in the Acts of St. Mauri the Benedictine disciple. All of that age could not have happened until the year 536. Enter the Ecclesiastical Annals on the death of Benedictine placed

XX PROLEGOMENA.

in the year 542, six years later. So many crimes are necessarily committed by Gestis Benedictine, whose Annals report in the Episcopal Encyclopedia of Father Vigilius has written: ***Piſſimus atque clementiſſimus Imperator Dominico die, id est, Kalendis Februarj, gloriosos Iudices suos ad nos destinare dignatus est***<sup>91</sup>. In the year 554, on the calendar day of February was Sunday. But this is given in the year 552 in the annals, and he quickly reigned two more years. In the year 546 there was confusion about Easter, and from Cedrenos stated, the head of the Dionysian period, book 4. In the Annals disclose the year 545. Bishop Martin of Tours died in the 395, exactly as we discussed before. The Author of Annals Sigebert later fogs the issue by placing it in the year 402. Of the errors and many sins of the Times, the kings of France, which provides for the final diatribe of the sixth book of our work. Not once highlighted a large disturbance at the start of the Empire, from Maximinis to Valentinian, and Vtaliostacea, Constantine, starting from the others in 305, others cast the year to 306. At the start of the Constantine empire, after his father Chlorus had Died in Great Britain in the first year of the 271st Olympiad, as Socrates said. We can show the belief, among Socrates, Jerome Supplementu, Ausonia, and others, it is always the Olympiad, irrespective of the enlightenment of the Julian, they use the unenlightened Olympiad of Elis. This closed the Julian year, two years later in Elis when the Julian leap year was introduced. So it was not a leap year, when Chlorus and the Constantine Empire began. However, two precautions must be maintained. Prior to the real year of Constantinople we learn if Nicene is known to have began on 24 September. Second, to prolepsis, understand the year Chlorus died. In fact, he died on 25th July, 61 days before the 24th of September, however for his death to retain the same year, he went to his son **προληίπτικώς**<sup>92</sup> as said. Therefore the Empire began in year 303 or 307. For the first year of the Olympiad always starts 153 days before the leap year. However no one has conceited that Chlorus died in 303. Therefore he died in 307. And consequently, in the year 307 the Constantine Empire began, from the 8th calendar day of October of the same year, 307. In those the scholarly authors of the challenged Annals deliver absurd sayings. Constantine, whose empire began in the year 308, when as he says, has formed in the first Olympiad 271, year 306 of Christ. We

<sup>90</sup> (Latin) The holy day of passions, on the fourth moon of the calendar on Friday at first light.

<sup>91</sup> (Latin) Our most pious and merciful Emperor's Lord's Day, that is on the first calendar day of February, the glorious Judges deigned to send us his men.

<sup>92</sup> (Greek) anticipative

will however find fault with any absurdities we accept. For in the 308th year of Christ, Constantinople begins from September of the year 307, and stated above. And consequently, that he and others err on the first calendar day of January in the year of Christ 306 is to say the year slipped for Constantine.

This is what they want,

PROLEGOMENA. XXI

when the first year of the 271st Olympiad of Elis is the first for Constantine. For the Olympics on that day Iphita said, he begins the days of summer in the year 305, which was the first year of persecution. Why are the years of Constantine, as with others, significantly forged by the full grown scholars. With these in position, an interval of five years for Constantine is given in the year 312, however he celebrated his twenty year anniversary in the year 327. After a brief interruption between these two celebrations, in fact there is no doubt in the proclamation at the beginning there was a five year celebration, it ends up with a twenty year celebration by which the Council of Nicenum is set up. But neither of these can placate Lord Baronia: with no cause appears to enact the Indictions. But we do say this, with no less justice, that the beginning of the Constantine Empire was reprehensible. A denying Indictions for five years with no indictions collected, in the fifth year anniversary, how does the Prince of Panegyri allow this? If he does not believe that he had read them before, then this edition is for those colleagues. The five year anniversary was called **ἐπινέμησις**<sup>93</sup>, that is the truth, speracious, disturbing, profuse in generosity of the Prince in forgiving the dreadful tax and levy of games and shows, gifts and rewards extended. From this **ἐπινέμησις**<sup>94</sup> is taken as not only in favor of bribery, but also in favor of the levy from a time known to all. For the fact that the Latins say that, Induction first, second, third and this was done, the Greeks say **ἐπὶ τῆς ἐπινεμήσεως πρώτης, δευτέρας, τρίτης**<sup>94</sup>. Therefor we will not, but he did falter, really? So the beginning of Constantine is unknown and took five years to hand over. And so, you cannot profess ignorance. No less an error is thinking the defeat of Maxentius has been hurled into the year 312. In how many ways can this be disproved? But this is in its place. For Maxentius was killed in year 313, and not 312, as rightly noted by Panuinius, but those from the beginnings of Indictions and the causes of what repeats, we carefully discuss the entire subject. The sixth book contains the remaining Epochs, where the most questions arise about Natalidie and the Passion of the Christ, of the Seventh of Daniel, in which a brief diatribe explaining what happened follows. The Neautem, or less cultured, or the refractory as to the authority of the ancient writers has been prescribed to us as best as they could, a few words about the errors owned by Eusebius, it has been anticipated they are deliberate, which in addition to a lot of **ἀναχρονισμούς**<sup>95</sup> are purely his delirium of Essenis construction, whom the Christians have been present merely by the argument proves that they **ὀσκηταί**<sup>96</sup> it and alone they used to live in, and possessed monasteries: As heard from Bonzios Iapanensiu, Christians are to be recognised because we are a community of life and psalms and some figure European Monks alternately play exemplary Canonicals for hours. Were Essenes another

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<sup>93</sup> (Greek) disturbing

<sup>94</sup> (Greek) it is disturbing first, second, third

<sup>95</sup> (Greek) anachronisms

<sup>96</sup> (Greek) practiced

κοινόβιοι<sup>97</sup>, others were μονάζοντες<sup>98</sup> But such things seem not to have been long lasting. Yet τῶς κοινοβίων<sup>99</sup>, or of those not uneven

XXII PROLEGOMENA.

synagogue fabrications, to the time of Justinian. For those carefree fools who Caelicolae called for what its name indicates. For Caelicolae says he fools an Angel. In this way they wanted to be called, on account of what is sacred and what is heavenly, so that they seemed to institute life. In the former Latin-Arabic Glossary, Celicole is فرشته<sup>100</sup>, that is, Angel. In addition, because the authors were ἡμεραβαπτισται<sup>101</sup> and created new Baptism ceremonies that didn't exist before. The princeps of them is called Major, such as the Jews and others. The same thing רב<sup>102</sup>, Philo doubts why the Esseni was called θεραπεύται<sup>103</sup>, whether it is because it is practicing medicine or because they worshipped God, since it was to be conjectured he abandoned them, that they are not said to be as it were אֱמִי<sup>104</sup> ἰατρούς<sup>105</sup>, that he wanted some lunatic Hebrew literature professor, but calls for ἰκέτας<sup>106</sup>, it shows<sup>107</sup> חסיה<sup>107</sup> dictates, this is ἰλαστάς, ἰκέτας<sup>108</sup>. That Christians were non essential, but merely of Essen, is immediately apparent in the beginning of the Philo's book, but also the Sabbath worship and the remainder, which are from Philo as he spoke about and related the rather frivolous condemnation of the statement of Eusebius and the rest of the veterans, who Eusebius followed in the same vein. We wonder how it was deemed possible that all would agree well with Judaism and Christianity. So that he could prove this, he said to the old father writer the same as Eusebius. Whereas from Eusebius, this is taken out from the camp, for the authority of Philo was not consulted, if it is read, they will see as ridiculous approval of the opinion he adapted. This, however, is juvenile. I come now to the birth of Christ, which is in the former days of Christianity, at 28th year of Actium was brought to us correctly. For Christ lived from his birth of his years to the thirtieth, and was then Baptised, so that all the ancient fathers and Luke reports that he was taught after the writers of the Annals. Baptized effectively in the 15th year of Tiberius, two Gemini Consulibus in the 74th Julian year, therefore 25 December in the 73rd year is the first year of a man of thirty. Deduct 30 years from an absolute of 73, and it leaves the 43rd year of Julian, and on the 25th December the Lord was born, Lunar cycle 18, the 28th year of Actium, so much that the ancient fathers believed two years before our current epoch Dionysian, in full years several days before the death of Herod. This is undoubtedly true, but the Annals commit a sin by the 15th year of Tiberius. For he who thinks that 15 is 16, and the magnitude of the errors attributed to him, under Consulibus in the 15th year of Tiberius on the 19th August, Lunar cycle 11 in the Julian year 74 and the month of Nisan, then who

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<sup>97</sup> (Greek) community

<sup>98</sup> (Greek) monasteries

<sup>99</sup> (Greek) the communities

<sup>100</sup> (Arabic) Angel

<sup>101</sup> (Greek) day of baptism

<sup>102</sup> (Hebrew) Angel

<sup>103</sup> (Greek) worshiper, coutier, medical attendant

<sup>104</sup> (Hebrew) Amen

<sup>105</sup> (Greek) Doctor

<sup>106</sup> (Greek) fugitive

<sup>107</sup> (Hebrew) too bad

<sup>108</sup> (Greek) propitiatory, fugitive

just happens to turn up after the baptism of Christ, Consulibus of the two Gemini, in the 16th year of Tiberius ahead by five months. But the writers of the Annals, think that the two Gemini

PROLEGOMENA. XXIII

minus Consulatum carried on in Lunar cycle 16: in which indeed, he is convinced with these measures. He was entering the 75th year of Julian. This means in December in the year 74, Christ has formed the first and thirtieth and we deduce 30 years leaving the 44th Julian year as the date of his birth. Christ has been divined about a month before the death of Herod, the year before the Dionysian epoch that this church uses in many ancient times and the opinions of Eusebius. But Christ's Baptism in the 74th year of Julian instead of the 78th suffers a difference of 5 full years of passover. Certainly no deviation in the Annals is palpable. The author, moreover, when the number of years do not successfully accord to their wishes, placing the fault on Josephus does not reject that he is a liar, proving it in many ways, among other things, he had written **ἀπογραφὴν**<sup>109</sup> holy after the banishment of Archelaus, then we are told **ἀπογραφὴ**<sup>110</sup> shall happen as shown by Eusebius. Our hallucinations in place by Eusebius, with a description of the patrimony of Archelaus, yet, with a description of the entire Roman world puts us to shame in its own manner, and consequently, he remembers those words **αὕτη δὲ ἀπογραφὴ πρώτη**<sup>111</sup>, indicated it was not a unique description, with the **τῆς πρώτης**<sup>112</sup> mention made, as the same Evangelistes, just as the former mentions the Gospel, the other mentioned made it clear in the Acts, so that to no one has heard of the scholarly writings in the Annals, who was not only in this part of Eusebius' report that the authority of Josephus opposes, but also it adds to the description of the same, of which Aethicus states in the initial book I was talking about at the outset, although neither contains the time nor a consistent description of the birth of Christ. For a description, we turn to Aethicus brilliance, starting from the murder of Caesar, who in the year 33, who was the first calendar day of January in the thirty-fourth Julian year, ten complete years before the birth of Christ, twelve at the current epoch of Christ Dionysian. This is, however, not the same. They are very different, and therefore, removed from the description, of which Aethicus says, it speaks from the description, of the Fact when Christ was born, so far as ten years off, and tabulate the bookies odds. For the description given by Aethicus of flax and Geometris is this rationale. This measure of the **σταδιασμοὶ καὶ βηματισμοί**<sup>113</sup> of money and resources are recorded. But we are to correctly conclude that Josephus was hallucinating from the depths of the temple, that a little before the beginning of the Jewish War was written and it said **HINC MIGREMUS**<sup>114</sup> we are told, and Eusebius in the passion of the Lord refers to those times. How could Eusebius better know what happened during the time of Christ and the Jewish war, than Josephus? But not from Josephus they say, it does not belong to the history of the gospel. However, hurling such a weak argument

XXIV. PROLEGOMENA.

such as Eusebius' hallucinations are the ones we encounter in his sixth book. In short, in all places unjustly blaming Josephus, all sacred writers were mostly truthful about most important religious

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<sup>109</sup> (Greek) transcribe a copy

<sup>110</sup> (Greek) transcribe

<sup>111</sup> (Greek) this is not the first copy

<sup>112</sup> (Greek) the first

<sup>113</sup> (Greek) half gone and half straight

<sup>114</sup> (Latin) hence they migrated

observances that they have written about, they say, if it is not so much the author he despised, and he never will with such *ἀναχρονισμούς*<sup>115</sup> by which the whole of the context of the times in the first tomes is troubled. However, before this conflict starts, and we had recognised the writers observation scholars claim are Aquitaine protests, in fact we have three highly esteemed ones saying, Paulinus, Pheobade and Sulpitius Severus, who had been in their home nation of Aquitaine, wrote to them however Paulinum & Sulpitius wrote from Rome, Phoebadium was in Spain. Who taught Paulinum was not born in Bordeaux, is the ancient Paulina nation today where is a certain region with a city with the proper name Bordeaux? However Pheobadium, Bishop of Aginni of the Nitiobrigum why does it say he was born Spanish and by whose authority? Among Jerusalem the Soebadius was badly forged and this error crept into the Sophronius, where it reads *Σαιβάδιος*<sup>116</sup>. But the book written by St. Mary of Granataria is clearly from Febadius. In Sulpitius Severus are depraved too where it is read in Fegadius, about Febadius, that the book's author indeed they write *φοιβάδιος*<sup>117</sup>, Phoebadius: enough is known today for its accurate Arrian letters, which were first issued 25 years before. My local Friars say, whose memory they renew twice a year at the beginning of Lent with fasting and the day of Mark the Evangelist in April if I remember correctly. He was succeeded by Gavidius in the episcopal office. Sulpitius Severus has not hitherto been in doubt, but the country is unknown when in fact he is clearly of Nitiobriges itself, clearly avoidance, with the Seruationes, Tungrorum, Pheobadium however the Bishop wrote it. Phoebadius however was of the Bishop Nitiobriges. The Sulpicius, a ecclesiastical writer most pure and perfect, after the crossing of Martin received the Elusonem, at which time he wrote Paulinus. The town with the old citadel was in the territory of Nitiobriges where the river Draguto divides Petrocore. Generally Praised, but enough, Nitiobriges is my Sulpitius punishment they say, how can Bituriges call upon him, who says the same when they perversely talk between the verses of the passage of Martin in whose our Sulpicius, as he was a disciple, and the setting from the Sulpitius Bishop of Bourges under King Guntchramno reign, in more or less the year 190. It is not the injury we do to scholarly men but goodness with the permission of the most learned men of Aquitanians and Christian origin we claim. But just as the three men of Aquitania are deprived of family, so the same two

*PROLEGOMENA. XXV*

others games of Riez and Vasansi. Success is not mentioned in place by Regiensium in Aquitania as Bishop, when the people have been saying Prosper of Aquitaine, was a bishop of Riez, in the second province of Narbonense. Today we call that out. Trifling him, the Royal Bishop Lepidus, wrote to him and took care to be placed in front of holy poetry, and Reiensum in the second region of Barbonne, he is Reggio Lepidus of Emilia. Vasensia, due to the idiocy of the council in those times, said they would rather talk with Vasionensis. Vasio Voconte today says to Vaison, he is the assigned the Episcopal metropolis of Avenium. Inexperienced leads some with Vocontes to market confusion. So Vasensia or Vasionensis, in Vasatensi changed the manner in the 552nd year of Christ, the faulty Fiminum Uticensum changes in the Venciensem. Utica, commonly called Usetz. The first Bishop of Narbonne, likewise by that sentence, the Bishop of Ucetiae. In the 6th book by Gregory of Tours, Bishop Ferreol mentions Ucetensis: who are generally poor Ucecenseans. But the Uticenses are such incompetent

<sup>115</sup> (Greek) Anachronisms

<sup>116</sup> (Greek) Sabadios - misspelling of the Sabbath

<sup>117</sup> (Greek) A worshipper of Phoebus



people, crushed in a deprived Ucetenses way, Aransio is in Aurasio: said Vasensia or Vasionensis. But the citizenry or the bishops of Venciensis, is the second Narbonensi. The common era is known to S. Paulus of Venciis. Nerusiurum was a metropolis in the Greek. Following in the sixth book are the five Easter Sundays of Baptism, the time of the resurrection, Consulibus and cycles are noted. In the third of the Easter mysteries is what is **Σάββαταν δευτερόπρωτο**<sup>118</sup>, by clarifying what is the true interpretation and to assess its merits as expressed by scholarly men, that are really amazing, but turn out utterly absurd, what follows does something about that. Everyone supposes that with one **δευτερόπρωτον** for **δεύτερον πρωτονς** as dictated. The Hebrew word <sup>119</sup> **בְּאֶתֶר סָבָב** and another way **ὑστερον πρότερον**<sup>120</sup>, there is nothing so preposterous written or said in Latin. For what is in comparison with next, the Sabbath? Are they not ashamed of the facetious interpretations? But so it is. Another agreement may be extorted. But we are a little less accepting. Theophylact after Epiphanius and other early writers interpret **ως δούτερον ὄν, προηγησαμένης ἄλλης ἑορτῆς καὶ σαββάτου**<sup>121</sup>. And so it is true, as we have said, all the old writers, which the most recent **δευτερόπρωτον**<sup>122</sup> interprets it as **δεύτερον πρωτον**<sup>123</sup> that is the **ὑστερον πρότερον**<sup>124</sup>, preposterous. In order to prove it, Theophylact also said that adds **πολλάκις ἀπὸ τῆς ἑορτῆς ἐν τῇ παρασκευῇ**<sup>125</sup> to say is a falsehood for the sake of the translations, which the ignorant can deny the word of Christ, which by far usurps it before the present use of Christ, but would have proved it

when used in its pertinent place. But the prevailing Sabbath is preposterous. So **σάββατον δευτερόπρωτον**<sup>126</sup>, but that **δεύτερον πρωτον**<sup>127</sup>, or that **ἀπό της δευτέρας πρώτον**<sup>128</sup>. For **ἀπό της δευτέρας του πάσχα**<sup>129</sup> entered the calculation as **της πεντηκοστής**<sup>130</sup>. Even today the Hebrew <sup>131</sup> **חַדְשׁוֹ הַרְבַּעַת הַשָּׁבָט** **שַׁבָּתוֹן הַרְבַּעַת הַשָּׁבָט** **שַׁבָּתוֹן הַרְבַּעַת הַשָּׁבָט** **שַׁבָּתוֹן הַרְבַּעַת הַשָּׁבָט**<sup>132</sup> which the first Sabbath is the 16th of Nisan, which is **δευτέρα του Πάσχα**<sup>133</sup>. The true and correct interpretation will end all of this preposterousness. Concerning the fifth Passover truth not in place, taken from the comments of certain memoirs state that Christ attended the festival of Passover, 15th Nisan, Good Friday, namely Good Friday of the Sabbath. Although the Evangelical Authority's reason of the teaching of the old Jewish years seems to have everything against them, they could try, but the Evangelical heath compels them as they would rather than the opinions of the living. The cause of the persistence of the evangelists **ἦν δὲ ἡ πρώτη τῶς**

<sup>119</sup> (Hebrew) next holiest

<sup>121</sup> (Greek) as a sovere

<sup>123</sup> (Greek) second first

<sup>125</sup> (Greek) many times

<sup>127</sup> (Greek) second first

<sup>129</sup> (Greek) from his second pass

131 (Hebrew) first Sabba

<sup>133</sup> (Greek) two from passover, Easter Mo

ἀζύμων<sup>134</sup>. The objection ἦν δέ παρασκευή του Πάσχα<sup>135</sup> John 19:14. This miserable subterfuge asks for the pushing aside of the lying strokes. The παρασκευήν<sup>136</sup> only applies on the Sabbath. Acute men. Why say παρασκευή του Πάσχα<sup>137</sup> like πρὸς διαστολήν<sup>138</sup> and παρασκευή other than του Πάσχα<sup>139</sup>? Which is certainly true. In fact παρασκευή is a genus, or species of προσάββατον, καὶ προεόρτιον<sup>140</sup> Both of these, are the Hebrew word כּוּרֵץ<sup>141</sup>. Therefore כּוּרֵץ כּוּרֵץ παρασκευή του Σαββάτου<sup>143</sup>, or προεορτιου said πρὸς διαστολήν while other said παρασκευαί<sup>144</sup> without προεόρτια<sup>145</sup>, the feast appeals to the lots he's cast. כּוּרֵץ כּוּרֵץ<sup>146</sup> παρασκευή του Πάσχα, προεόρτιον του Πάσχα<sup>147</sup>. כּוּרֵץ תּוֹשֵׁב<sup>148</sup> παρασκευή τὼν εβδομάδων, προεόρτιον της Πεντηκοστῆς<sup>149</sup>. And so, that Friday, in which Christ suffered and died would be out of the ordinary happenings and apply to προσάββατου<sup>150</sup>, that is the παρασκευή του σαββάτου<sup>127</sup>, as also is the case of προεορτιου<sup>127</sup>, that is the προεόρτιοῦ του Πάσχα<sup>151</sup>. It is a Sabbath for him the ἡ ἑορτή τὼν Ἀζύμων<sup>152</sup>, which therefore is said μεγάλη ἡμέρα<sup>153</sup>, from the Evangelists. ἡ δὲ γὰρ μεγάλη ἡμέρα τοῦ Σαββάτου ἐκείνου<sup>154</sup>, the act of πρὸς διαστολήν<sup>155</sup> as stated them becomes σαββάτου ἡμέρα<sup>156</sup> which is not μεγάλη<sup>157</sup>. For in hebrew it is said יְהִי<sup>158</sup> that is solemn that ἐλλήνισται<sup>159</sup> Jews call it μεγάλην ἡμέροεν<sup>160</sup>. Replace κατ' ἐξοχήν<sup>161</sup> or αὐτονοματικῶς<sup>162</sup> solemn σκήνοπηγίας<sup>163</sup> say μεγλακη ἡμέρα<sup>164</sup>, as above, ἐν της περιόδου Πέτρου<sup>165</sup> of Numbers, namely the example of the Jews, and the Samaritan who τὴν σκηνοπηγίαν<sup>166</sup> יְהִי called it

<sup>134</sup> (Greek) it is not the first after the unleavened

<sup>135</sup> (Greek) it is not the preparation for Easter

<sup>136</sup> (Greek) preparation

<sup>137</sup> (Greek) preparation for Easter

<sup>138</sup> (Greek) for dilation

<sup>139</sup> (Greek) for Easter

<sup>140</sup> (Greek) presabbath and prefeast

<sup>141</sup> (Hebrew) presabbath or prefeast

<sup>142</sup> (Hebrew) prefeast of the Sabbath

<sup>143</sup> (Greek) Preparing for the Sabbath

<sup>144</sup> (Greek) preparations

<sup>145</sup> (Greek) prefeast

<sup>146</sup> (Hebrew) preparation for passover

<sup>147</sup> (Greek) Preparation for passover, or pre feast of Passover

<sup>148</sup> (Hebrew) preparation for the week

<sup>149</sup> (Greek) preparation for the week, preparation for the Pentecost

<sup>150</sup> (Greek) pre Sabbath

<sup>151</sup> (Greek) pre feast of the Passover

<sup>152</sup> (Greek) the feast of the Azim

<sup>153</sup> (Greek) great day

<sup>154</sup> (Greek) The great day of the Sabbath

<sup>155</sup> (Greek) for dilation

<sup>156</sup> (Greek) Sabbath Day

<sup>157</sup> (Greek) great

<sup>158</sup> (Hebrew) grace

<sup>159</sup> (Greek) hellenistic

<sup>160</sup> (Greek) the long day

<sup>161</sup> (Greek) as above

<sup>162</sup> (Greek) auto-nomadic

<sup>163</sup> (Greek) Tabernacles

<sup>164</sup> (Greek) the big day

<sup>165</sup> (Greek) of the period of Peter

<sup>166</sup> (Greek) the tabernacles

αὐτὼνοματικῶς<sup>167</sup>. Three things in Hebrew are called <sup>168</sup>יְהוָה otherwise שִׁלְשֵׁת whom the ἑλληνισταί called it **μεγάλας ἡμέρας** 15th Nisan, and the **έορτή τῶν Αζύμων**<sup>169</sup> on the 21 of April. By Sivvan, that is **Πεντηχοστή**<sup>170</sup> 15th Tisri, that is **σκηνοπηγία**<sup>171</sup> on the 22nd Tisri. Acron in fact said - *hodie tricesima sabbata*<sup>172</sup> in this school *quæ Neomenias eße dicunt : quoniam per Sabbata Iudai numeros* PROLEGOMENA. XXVII

*Lunares accipiunt. Et Sabbatum magnum in renouatione Lunæ a Iudeis hodie celebratur*<sup>173</sup>. All the new moons, the names of the days after the Great Sabbath are indicated, but what will happen on the great Sabbath, he does not know. But the Sabbath ordinary is never applied to **μεγάλη ἡμέρα**<sup>174</sup> not more so than the <sup>175</sup>יָחַד in the book of Philo **περί θεωρητικου των Εσσηνών βίου**<sup>176</sup> dixit **τήν προεόρτιον τῆς μεγίστης έορτῆς**<sup>177</sup>, speaking of Pentecost. But the ordinary Sabbath day is never applied to **μεγύστη ἡμέρα**<sup>178</sup> or **έορτή**<sup>179</sup>. Blindly, the teacher therefore in the Theological Commentary on John says **παρασκευήν**<sup>180</sup> rashly speaking of the sixth day of the week, and every Sabbath day it is said to be able to possess **μεγάλην ἡμέραν**. Is there any other grammar so that **παρασκευή τοῦ πάσχα**<sup>181</sup> is not **παρασκευή τοῦ πάσχα**? What can be more absurd? That is why they are by far the most laughable when they say in the same way it was **μεγάλην ἡμέραν τοῦ σαββάτου ἐκείνου**<sup>182</sup>, John 7:37. **έν δέ τῇ έσχάτῃ ἡμέρα τῇ μεγάλῃ τῆς έορτῆς ἐκείνης**<sup>183</sup>. For the truth is the same as dictated, but contrary to his opinion, namely that it is called **μεγάλη**, for the eight tabernacles, not because the Sabbath was the eighth day of the year, it was Thursday that was the eighth day of the year, 169 days before the passion. And so, as long as preparations are made for this means to escape he prepares to kill it. Who would have ever believed their courageous determination against the truth? That objection is subtly mocked **ἵνα μή μιανθώοιν ἄλλ' ἵνα φάγωσι τό πάσχα**<sup>184</sup>. They say that **φαγεῖν τό πάσχα**<sup>185</sup>, is not to eat the Passover Lamb, but of Passover sacrifice. Cleverly argued in a elegant scholarly manner, so that there is nothing to these measures, and another, as it were in preparation to eat the passover when it takes place, than to eat the Passover lamb. In fact, we deny **θύειν καί φαγεῖν τό πάσχα**<sup>186</sup> for reasons other than the Passover lamb sacrifice and eating in Exodus 12:21. Nor is there any little learned

<sup>167</sup> (Greek) auto-nomadic

<sup>168</sup> (Hebrew) reign/amen/hamin

<sup>169</sup> (Greek) the feast of Azim

<sup>170</sup> (Greek) Pentecost

<sup>171</sup> (Greek) Tabernacle

<sup>172</sup> (Latin) Today is the thirtieth sabbath

<sup>173</sup> (Latin) The moons can say that for the Jewish Sabbath keeps the lunar numbers they receive. The Sabbath is greater than the renewal of the Moon celebrated by the Jews.

<sup>174</sup> (Greek) long day

<sup>175</sup> (Hebrew) grace

<sup>176</sup> (Greek) contemplations about the life of a priest of Artemis

<sup>177</sup> (Greek) pre-festival of the greatest feast

<sup>178</sup> (Greek) great day

<sup>179</sup> (Greek) feast

<sup>180</sup> (Greek) preparations

<sup>181</sup> (Greek) preparations for the Passover

<sup>182</sup> (Greek) great day on that Sabbath

<sup>183</sup> (Greek) on the last day of the great feast of the year

<sup>184</sup> (Greek) be not unclean but then eat the passover

<sup>185</sup> (Greek) eat on the passover

<sup>186</sup> (Greek) drink and eat on the Passover

scholar whose laughter can be heard. But why do I follow so many lies? What, other than to freely laugh at the toast? If the fifteenth of Nisan, the hour of Christ's death was on Friday, therefore Pentecost on that year was on the Sabbath. In fact, Pentecost was the second day of the week of the fifteenth of Nisan, as calculated by the Jewish computers. Through the mistake, the church and all Christians though the ancient times believed Pentecost was on Sunday, not Saturday, why is that? Why? *Dic aliquem, dic, Quintiliane, colorem*<sup>187</sup>. Again, the absurdity. God's greatest day Azim strictly prohibits doing work. Exodus 12:16, Leviticus 23:7, Here too, there will be remarkable facts escaping. He brings forward a passage from the Jewish book called <sup>188</sup>עֲקִירָה יַעֲקֹב on the fettering troubles of Isaac to be allowed to perform his work even on the Sabbath in which having spoken the question, turned out the Hebrews were more skilled. For if he interrogates the Sun setting does it make it the Sabbath, the two questions signify the same thing. For if the Sun has not yet set, then it is the Sabbath in which he would not have dared to put the sickle to the harvest. It is therefore essential that Sun sets before, and consequently it will no longer be the Sabbath, that is it passes to the fifteenth of Nisan, which falls on the day of the week it fell was Saturday in Leviticus 23:15. Then he asked whether the sun set, the answer might have been deadly. Again, if it is the Sabbath, that is, if ἡ ἑορτή τῶν ἀζύμων<sup>189</sup> has passed, the answer should still be no question, if it is not a Saturday, then confidently put the sickle to the harvest. There is no double in the minds at that place, although it is not in the book. However, to those who have changed the words, the answer may be a Sabbath. Therefore, in this way, we should make the whole 16th Nisan to be the old Sabbath every year. Should we not be surprised that the scholarly theologian is not punished? And for that reason it was contrived by the church assembly. Finally, many stones were moved so that at last report the Church falsely believes that the day of Pentecost, when the Holy Spirit comes down to the Apostles was Sunday, the day in the hypothetical Doctrine. We may therefore conclude that no one of sound mind has denied his guilt, that Christ ate during the Passover on the 13th Nisan in the civil calendar, the 14th of the moon. And hence the Evangelist rightly: ἦν δὲ πρώτη τῶν ἀζύμων<sup>190</sup>, for, in truth, as often as holy days of the transfer is made, then a twofold is the new moon, and indeed the first κατὰ σελήνη<sup>191</sup>, and the back side πολιτική<sup>192</sup>. However other evangelists say ἐν ἡ ἔθους πάσχα<sup>193</sup>. Therefore all ἔθους<sup>194</sup>. Therefore the other interpretation do not reasonably follow ἐν ἡ ἔδει θύειν<sup>195</sup>. Christ ἔθυσεν ἐω ἡ ἔδε<sup>196</sup>. Christ being sacrificed on the Passover is the day necessary for the 14th day after the new moon. The next day the Jews ἐν ἡ οὐκ ἔδει<sup>197</sup>, which was not necessary, that is to say the fifteenth day of the moon. And so this knot, untied by the monk Hilary of Verona and Paul, Bishop of Burgos, a Jewish convert to Christianity.

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<sup>187</sup> (Latin) Tell someone, say Quintiliane, color

<sup>188</sup> (Hebrew) Isaac's Play

<sup>189</sup> (Greek) the feast of Azim

<sup>190</sup> (Greek) the first of Azim

<sup>191</sup> (Greek) the moon

<sup>192</sup> (Greek) politics

<sup>193</sup> (Greek) the customary passover

<sup>194</sup> (Greek) customary

<sup>195</sup> (Greek) one should sacrifice

<sup>196</sup> (Greek) tradition agrees you should

<sup>197</sup> (Greek) one should not

There is no better solution. And the two men of the doctrine were so vacuous that they believed **τὴν ἑορτὴν τοῦ Πάσχα**<sup>198</sup> was Friday. However the scholars understand Latin better than Greek, the common analogy follows: *In qua nece barium erat immolare*<sup>199</sup>. We deny **ἔδει**<sup>200</sup> as well as tradition, *necebarium erat. Atq; adeo intererat Logici scire, quatenus oportere, & necebarium esse*<sup>201</sup> is different. Absurdly therefore, the inexperience, against the evangelical mind, says that Christ was crucified on the festival of Passover. And this is how we first changed the opinion, when the foolish are fastened to the former interpretation much as with Christs crucifixion in cycle 16 he asserted, that he followed Dionysium Exiguus and other old generals. For Christ suffered on Lunar cycle 15, Solar cycle 14, third of April

PROLEGOMENA. XXIX.

in the fourth full year after his baptism, when the sun is eclipsed whose case also mentions Phlegon on Friday, when the true Sacrificial lamb was sacrificed and the symbol that was, for the first time, the concepts of improperly slaughtered in the 70th year of Christ Dionysian, when including the breaking of bread on the first day of Azim occurred and Passover was the ultimate sacrifice. And so much more is indeed in the first part of the sixth book. I now come to the other no named bile filled subject, there are numerous experts on the following subject, but not one of the common writers had then sense to ask themselves. And, although the end of the cumulative doctrines of external history, knowledge of good learning, these secrets can be penetrated, however, which everyone was unprepared for by all of the cultured doctrines, to in that end the audacity of their conduct before him. No more only missing the strong hold, without which this labor is void, and the latter allow, I hereby invite them to carry themselves and act like they should, by way of that means investigate from their ivory tower. Everyone's trivial pursuits would waste hours. Three particular withdrawals is enough for the time being, that is seventy years of captivity, by the kings of Persia and Babylon in the astronomical weeks of Daniel. Seventy years from the beginning of captivity, taken by Jehoiakim, Jeremiah writes to those whom the King Nabuchodonosor of Babylon in Chap 29, after another: *Quia Dominus ita dicit: Quando septuaginta anni Babyloni completi fuerint, ego visitabo vos, & verbum meum bonum super vos facit abo, ut vos huc reducam*<sup>202</sup>. What is more clear than the verse? You, and when Jehoiakim had taken prisoners to Babylon and presented them to the King, I will appear here and will bring back the end of Babylon after seventy years are completed, that you, the captives were the restrained. But again these 70 years, the acute men were engaged in the Zedekiah capture. Therefore seventy are actually eighty years, it is amazing that Jeremiah didn't know seventy was seventy. In the same manner, rejecting the preparation of the Passover, the new matter has an unheard conclusion, the Holy Spirit came down upon the apostles on a Saturday, not Sunday, so there is no denying the seventy years is seventy years, without a doubt some **παράδοξον, και παρακεκινδυνευμένον**<sup>203</sup> in particular. Let us hear the cause of this unexpected interpretation. The Book tells us that the city of Jerusalem for seventy

<sup>198</sup> (Greek) the festival of Passover

<sup>199</sup> (Latin) In which it was necessary to sacrifice.

<sup>200</sup> (Greek) eating

<sup>201</sup> (Latin) It is necessary to know the importance to the logician, and the opportunity become necessity.

<sup>202</sup> (Latin) Because the Lord said when seventy years in Babylon are completed, I will visit you, and keep my promise that you are here again

<sup>203</sup> (Greek) paradoxically, and in a bold dashing style

years had her day of rest, I may rest. The area which to point to is at the end of the second chronicles: ***Ad complendum verbum Dei in ore Ieremiae, donec terra acquiescat sabbatis suis. omnes dies desolationis sabbatis auit, vsque ad complendum septuaginta annos***<sup>204</sup>. Clearly, it speaks to everyone with the ambiguity removed, the earth, as long as it was desolated, kept the Sabbath, that is not cultivated, rested, until

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the completion of the seventy years, as determined by Jeremiah. That is undoubtedly true. For the end of desolations is seventy years. The beginning is in fact, within him, not by them. But now, although the land for seventy years, or the years he had delayed, nevertheless follows that he said, while the desolation existed, delayed, and indeed had delayed, as far as the seventieth year determined by Jeremiah. What's true, what's simple, what's obvious in this interpretation? Of course those not gathered, had waited seventy years. But waited, as long as the desolation lasted, until at last it was determined, however, as determined by Jeremiah, for these times began, it is another thing, the beginning of the desolation. Similarly, with certainty it is precisely the same genus of speech is extant under the same chapter, crowned Jo. Joachin who ruled for three months and ten days. He also said: ***Anno vertente, Rex Nabuchodonosor misit, & deportatus fuit Babylonem***<sup>205</sup>. Ten days and four months is called sometime during the year. Undoubtedly, the years at the beginning of the reign of Jeconiah and also the years and Reign of Jeconiah has the same limit and the desolation is the same. Nor can any of the feelings be expressed. And so in the same chapter, two similar places to each other sheds light on two different places both with amazingly sophisticated objectionable restraint. But herein is a good interpretation of the pillar of truths they hold. An audit therefore, **και εύφημεῖτε**<sup>206</sup>.

Therefore, seventy years after the destruction of the temple will be 227 in the same month of Thoth as Nabonassar, who is the second son of Darius Hystaspes, witness have observed eclipses in Babylon like Ptolemy in the ninth year after the death of Cyrus. Why this year, the first year of Cyrus, who freed the captives, resides in the ninth year after his death, they so acutely want the most outstanding of my translations of the Biblical Hierophants, they say seventy is eighty. A great effort has been used to show seventy years is eighty, that some King, in the ninth year after his death, ordered it. It is not, therefore, seventy years from the beginning of desolation, but from the state of servitude from where the times of the Jews attribute as fact to the Chaldeans. Therefore rightly, and yet consistently in Jeremiah 25:2:

***Omnis terra erit desolata, & vasta: atque omnes illa egentes Seruient regi Babylonis septuaginta annos***<sup>207</sup>. This is not the standing Jewish comprehension, but is all of Syria's. In fact,

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Jews are not called <sup>208</sup>נוֹכְרִים, but all the others who aren't Jews. Thus not only the inhabitants of Jerusalem, but even all the neighboring desolated nations are going to say, verse antecedent, as far as after the seventy years, with the beginning of the time Palestine's subjugation, and the capture of

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<sup>204</sup> (Latin) To complete the words in the mouth of Jeremiah, until the ground rests there is no Sabbath. Listen to all the desecration of the Sabbath, until the completion of seventy years.

<sup>205</sup> (Latin) In the course of the year, King Nabuchodonosor sent away and deported them to Babylon

<sup>206</sup> (Greek) And silence.

<sup>207</sup> (Latin) Every land will be desolate and laid waste, and all the poor shall serve the king of Babylon for seventy years.

<sup>208</sup> (Hebrew) decorations

Jeconiah, so clearly revealed by Berosus, from whose fragment shines a big light upon it. What follows is the Kings of Babylon and Persia. Who's narrated dreams, hallucinations and lies of men are found in the Kings Chronicles? What shall I say of hatred, **ζηλοτυπία & κακότηες**<sup>209</sup> of those to us, beyond the expectations of their Kings are not in the **νεφελοκοκκυγία**<sup>210</sup> of Aristophanes, but only with the guardians of ancient Origins, Berosus of Chaldea, Megasthenes, and Herodotus do we find? And did the very same Daniel, Zachary, Ezra and Nehemiah tell it exactly without and change? And of the two Kings Assuero and Artaxerxes the double headed King is it not constructed? Berosus and then Megasthenis, the exceptional relics among Josephus, we put forth the fountain of truth, Earum had the benefit of his Chaldean King Nabuchodonosor to Cyrus capturing Babylon. The times of the capture of Babylon can be calculated, since there is 85 years of Nabopolassar's father Nabuchodonosor, two hundred and thirty seventh Iphis 21th Empire Cyrus Book 4 Chapter two questions Daniel, 7 years less as we have said. Why correct the numbers? First we consider the succession of the Kings after Nabuchodonosor and let us enter discussion of the opinions of the interpreters of Daniel and Chronology. The majority of these people seventy years ago according to Jeremiah were determined to capture Zedekiah at the start of the first year after killing Darius Medeterminant, this one subject moves in Daniel as he mentions in the first year of this Darius, holy Jeremiah of seventy years, and therefore happened at the end of the years. However, this sharp view is easily blunted. For in the same manner the first year of this Darius then enters Hebdomades<sup>211</sup>, because the same particular mention of them is in fact the sole subject of that chapter. In this way the children tend to argue. The words of Daniel: **Ego Daniel intellexi in literis numerum annorum**<sup>212</sup>, I cried, in between calling attention to the well defined seventy years of captivity. It follow from this that there have been seventy years of captivity. On the other hand, Darius is wished to be Astyages King of the Medes son of Cyaxares, of whom Daniel calls Assuerum. But at what at any time did the old classical authors write about the Medes empire in Babylon? What is said about the Astyages Cyrus way of life and being stripped of his Empire? For Xenophon is well agreed historian who didn't want to write, but by example led the way well to the foremost purpose, be sure that nothing happens in all the Cyropaedia

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is true, except the names, and the bare mention of two or three cases, such as Babylon taken, Croesus defeated, but the times of the festivals, achievements, the seventh imperial year of Cyrus, as from that writer puts forth everything said is true, if true, so is Aethiopica Heliodorus. Xenophon was not so stupid as to believe that they could persuade the Greek of this. Available for those writing modesty is imposed, Castor Rheimus, who under Cambyse wrote: Herodotus, who at the time when Xerxes and Artaxerxes Longimanus flourished: Ctesias, as the Palace of Artaxerxes Memoris turns to dust. But what he did is **σοφιστές**<sup>213</sup> the equal of his own time for doing this. Choosing people out of the midst of the ancient histories, which they painted with color, which they thought would have the power to wake the reader's mind. Why do the foolish, not to say inexpertly, the truth from Xenophon on the history of Persia. The one who does, because they are unworthy in name only, those who are to be heard. In fact,

<sup>209</sup> (Greek) jealousy & malignant

<sup>210</sup> (Greek) Cloud-cuckoo-town (An Athenian Satire)

<sup>211</sup> (Latin) a week

<sup>212</sup> (Latin) I Daniel understand from the letter, the number of the years.

<sup>213</sup> (Greek) sophists

the King of the Medes, this Darius, whom the Greek called Aslyagem, however his own name Darius it was said. Though we are trained interpreters, have we so learned that this was King Darius? Who remembers that besides Daniel? Therefore consult Daniel. At the beginning of Chapter 6 is written: ***Darius Medus accepit regnum***<sup>214</sup>. And the beginning of chapter 9: ***Primo autem anno Darij Medi***<sup>215</sup>. Tell us, man of the doctrine, is it really Medus that is the King of Media? For this new and unheard of mode of speaking, Medus is the King of the Medes. Why don't you say Josiah the Jew for the King of Judah? Jehoiakim the Jew? Back up to you. Take heed of your designated. Not ashamed of the argument? Let me see a place in the whole book of Daniel, in which either Nabuchodonosor and Balsasar of Babylon, or Cyrus the Persian, for the king of Babylon, and the king of the Persians, are said to be without mention of a kingdom: so that in Chapter 6 verse 28. Ibienim is said to be the Kingdom of Cyrus the Persian. Why doubt to say: ***Darius Rex Mediae accepit Regnum***<sup>216</sup>? And yet, most importantly a great event is not hushed by the Jews, indeed he writes not one of whom he did not know the Kings of Judah. Why when starting from the beginning the matter is well known to the Jews, he sets forth the reign of Jehoiakim in Judah, outside the kingdom, the name of the king he deigns to appeal it? What? Say something. If you have another evidence we haven't seen, those who we are assured of, now is the time to change your stance, or keep quiet. Certainly, this Darius person robbed of the kingdom of Babylon was added. It is written in the beginning of chapter 9. ***Primo anno Darij filij Aßueri, de semine Media***<sup>217</sup>. Thus, it was conceived: ***Primo anno Darij filij oxyaris, oriundi ex Media***<sup>218</sup>. We do not say which native land he sprung from, wishing to give him a birth, but there was rather from a king of deduction. An example given was not the subject concerning which he had no doubt about it. But we nevertheless do. Stilicho

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was a Vandal, born in the middle of Vandalia, his son was Eucherius was born to a Roman and was the seed of Vandals, so Daniel's words, not the Vandals nation, although he cherished to be called **πρός διαστολήν**<sup>219</sup> consequently referred to might have been his father said to him, it happened like this: Darius, who was Median not born in Media, but because his father was Median, was so named as a guest of Babylonians distinguished by other citizens. In fact, whether Assuerus himself or Oxyares, whoever was the father of Darius, one of them, as in this case, since Megistanibus and the Median nobles, Babylon immigrant or **καταστασιασθείς**<sup>220</sup>, that is, in the company of other prominent men, he was agitated, a flue, suspected of betrayal among the King of the Medes. Whatever the cause of his country to bring that accusation, a private man is at any rate, not a king (which is not Daniel who had remained silent) of Babylon dwelt. This son Darius, known as a Mede, or of Mede, with the other prominent men of Babylon conspired in the Belsasar against Nabuchodonosor the Babylonian King at the beginning of his Reign, the signifier of the conspirators, slaying the king in his place, the people are called on to vote. Thus in Daniel: ***Primo anno Darij filij Oxyaris ex Media oriundi , qui rex supra***

<sup>214</sup> (Latin) Darius the Mede received the kingdom

<sup>215</sup> (Latin) In the first year of Darius the Mede

<sup>216</sup> (Latin) Darius, King of Media accepts the reign

<sup>217</sup> (Latin) The first year of Darius son of Xerxes, of the seed of Media

<sup>218</sup> (Latin) The first year of Darius son of Oxya, originating from Media

<sup>219</sup> (Greek) for dilatation, expansion

<sup>220</sup> (Greek) Appointment, instituted



*chaldeos constitutus est*<sup>221</sup>. But he wanted Darius to be Astyages, who with Cyrus, occupied Babylon, and he kills King Belsasar, and it raises a little suspicion about the extant in Daniel, but clearly stated the night of the feast, it was repressed by Belsasar. Who with one thousand nobles so they leisurely feasted, beyond doubt necessary in an insecure city, Not however to have occupied, though a similar story is not told by Herodotus. What is certainly gathered from the words of Daniel, which he accords, is the summation of safety, remote from all, where does the fear of the enemy intersect with this? The king of this Medes was plainly created, Daniel's word **הַמֶּלֶךְ**<sup>222</sup>, wherein a significant king is created. And so the beginning of the violent chapter, immediately after he had slain Belsasar, there is added, **Darius autem Medes accepit Regnum**<sup>223</sup>. The word, as employed by Daniel <sup>224</sup>**קָבַל** signifies not simply to take, but also reveals who accepts it. Nor does it in anyway imply usurping. Hence the doctrine did not come from writings, but only the perceived tradition, said to be <sup>225</sup>**קִבְּלָהּ**. If this consideration of Darius and his father King of the Medes, and the Hebraic Daniel pondering the words, never have we read such violence in the work that accurately demonstrates how to seize and empire for yourself and **κακοήθειαν**<sup>226</sup> of perversion. You see therefore, Darius, originating from Mede, the house of Babylon, son of Oxyuris the Mede, a private man, the suffrages of the peoples named him King, testified by Daniel. Among Berosus therefore, after Nabuchodonosor reign and death,

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forty three years **Hevilmerodach**<sup>227</sup> later his son died in the third year of a Neriglissar, his sister's husband was killed. Neriglissar, in the fourth year of in his reign, with his son Laborosoarchodo. Nabuchodonosor left the kingdom to the grandson of his daughter. When he was slain after nine month, the kingdom of Nabonidus, certainly one of the same assassins, by common consent of the people hands the tradition on to this Beroso. Whereby all sacred scripture, conveniently for them, require their assistance to translate. But now, surely nothing differs. After the murder of Hevilmerodacho, there is no doubt Neriglissar persuaded the ravaged people that Nabuchodonosor, his grandson by his daughter, during their adolescence. That if satisfying the desire of the ravaged people of Hevilmerodachi for the sake of Nabuchodonosor memory, that the universe would be comforted, with the sight of the descendent of Nabuchodonosor still surviving and sitting on the throne. Nor is there any double there would be a king, and the name of sons who administered the kingdom. Indeed Jeremiah Chapter 27:7 says all nations would be subject to the Nabuchodonosor Empire, her son and the son's son. Then he made the grandson of his daughter, however the son,s name and the daughters is comprehended. For in Latins the gender is free to choose, that is so because in Hebrew <sup>228</sup>**בֶּן** is understood to represent both sexes. Labassoarascus, then Belsasar who succeeds Nabonidus who ruled for 17 years before surrendered the crown, Carmaniam was banished from Cyrus, as did Berosus. Megasthenes examines the scripture and writes of Nabuchodonosor: **ὁ δὲ οἱ παῖς Εὐλμαδοῦροχος ἐβασίλευσε. τὸν δὲ ὁ**

<sup>221</sup> (Latin) In the first year of Darius, son of Oxyuris whose origins are in Media, who was instituted as the King over the Chaldeans.

<sup>222</sup> (Hebrew) King

<sup>223</sup> (Latin) Darius of Medes accepts the Kingdom.

<sup>224</sup> (Hebrew) get

<sup>225</sup> (Hebrew) acceptance

<sup>226</sup> (Greek) wickedness

<sup>227</sup> (Latin) Evilmaluruchus (Amel-Marduk).

<sup>228</sup> (Hebrew) son

κηδεστής ἀποκτείνας Νηριγλιαστάρης λεῖπεν παῖδα Λαβασσοάρασκον. τούτου δέ ἀποθαυόντος βιάνω μόρω Ναβοννίδοχον ἀποδεικνύσι βασιλέα προσήκοντά οἱ οὐδέν. τών δέ Κύρος ἐλὼν Βαβυλῶνα Καρμανίης ὑγεμονίην δωρέεται<sup>229</sup>. In which each writer concurs. But a little before the same Megasthenes a certain Mede citizen named Cyrus surrenders these words, Babylon is to be plundered by Cyrus's administration, but they should flee to safety to bear a child, with in the fortified city, he retires to the citadel of Borsippenorum. Berossus attributes this to Nabonidus. Nabonidus then called a Mede, ultimately the elected King of Babylon by the vote of the people. In Daniel, the last Median king called upon, was by the vote of the people. Darius then the Median Nabonidus. This Cyrus in the 17th year after the death of Darius, attacks and conquers his house in the citadel of Borsippenam. In the meantime, Cyrus himself the king of Babylon gives the Imperial year 19, some time in these settled matters was removed, and all the cities fortifications, which sustained a lengthy siege, eventually the effort captured and demolished it, as written by Berossus. Thus after he beared this, before attacking, turned his attention to Borsippa. But Nabonidus, surrenders his fortress, life, and the province of Carmania. The time of rest from the war persecutions

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against Cyrus ended after he went as far as India where the Capissam, an Indian city situated on the river that was destroyed, as written by Solinus. And so peace between the Orient regions and Babylon returns, the whole Susianam was placed under the yoke the Babylonian government for a time, it is not the end of the grand effect that finally defeats him, as is clear to Strabo, though he errs when he does, Strabo says Cyrus, the Mede, has taken Susianum. But now it is preferred that the Medes are captured, the Chaldean captured: Daniel 8:2, Aeschylus was in fact in the Persian citadel of Susa but Cyaxares wasted all, from Astyage, the establishment writes. Astyages is defeated by Cyrus. Therefore under Astyage, Susiana is added to Chaldean, especially after Nabonastarum, it is thought, if the place is conjectured to be from a Assuero Media, when perhaps Satrapes lived. The rest can be referred, not by us, that is the normal interpretation of Daniel and the Chronology, that Daniel, Beroso, and Megastene accepted. On his return to Babylon he defeats Cyrus, everyone in the kingdom can farm again, then the law could have said: *Dominus Deus caeli dedit mihi omnia regna terra*<sup>230</sup>. That is because the years of the empire were twenty nine years, from Babylon taking nine, and Jeconiah taking seventy years. In times past it was predicted by Jeremiah, who wrote seventy-years of Jewish captivity imposed an end to the Chaldean empire. Chapters 25:12, 27:7, 29:10. This could not come in contact unless every Assyrian and Babylonian was subdued, because we say the time with respect to the thirtieth year of Cyrus, the first year of the Babylonian Empire, II Chronicles 26:22, Ezra 1:1, 6:3, and no mention of the three years in Daniel 10:1, which was the end of its life and empire. He died in the thirty first year of his rule. The first year of Cyrus began the first year of the 55th Olympiad, which coincides with the year 188 of Nabonassar. The first year of Cambyses is 219 Nabonassar. The difference between the beginnings of Cyrus and Cambyses is a full 30 years from Thoth in the year 189 Nabonassar. He died after 31 years with the passage of the Persian Empire, the third Babylonian Empire, the second has been

<sup>229</sup> (Greek) his son Evilmaluruchus (Amel-Marduk) reigned, who was slain by his kinsman Neriglissar: and Neriglissares left Labassoarascus his son: and when he also had suffered death by violence, they crowned Nabannidochus, who had no connexion with the royal family; and in his reign Cyrus took Babylon, and granted him a principality in Carmania

<sup>230</sup> (Latin) Lord God of heaven has given me all the kingdoms of the earth.

transported to the seventieth by Jeconiah. But let the dreamers who need Darius the Mede to be king of the Persians and the Medes because chapter 5:28 said: *Regnum tuum diuisum est, & datum Medis & Persis*<sup>231</sup>. Therefore the conjecture about the division, that two kings were designated, one Median, the other Persian, points to them being Astyages and Cyrus. But Astyages, the last Median King, many years ago had been killed in the fourth year of Cyrus. Only Cyrus the Mede and Treachery seem possible. Furthermore at difference times of the rule, they are not conjoined between Darius the Mede and Cyrus, Chapter 6:28. Therefore, there was never a time of two kings, nor from the words of Daniel, an account of the division.

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פָּרֶס<sup>232</sup> is a word from Daniel that is nothing other than κλάσαι<sup>233</sup>, as Josephus correctly interprets, breaking it down: the only significant change is the Kingdom. As long as the kingdom passes from parent to children by the right of succession, then integrity is impossible, since it is traDionysiannsferred to foreigners, it is broken. Thus it is accepted in 1 Kings 11:31: *Ecce, ego scindo regnum de manu Solomomis*<sup>234</sup>. We deny that any διανέμειν<sup>235</sup> is significant. The transfer of government from Belsasar to blood of a Median man, Nabonidus: Nabonidus the Mede, to Cyrus the Persian. Therefore it is rightly said: Your government is fractured and was given to Media and Persia. ἐκλάσθη ἡ βασιλεία σου και ἐδόθη τῇ Μηδία κί των Περσίδι<sup>236</sup>. A Hebrew of Chaldean<sup>237</sup> מִדְּי וּפְרֶס, Media and Persia, that is men of Media and Persia, sufficient to signify the empire was transferred to foreigners. Consequently Megasthenes said, Ναβονίδοχον ἀποδεικνύσι βασιλέα προσήκοντά ὅς ουδέν<sup>238</sup>. Nabonnidum and Nabonnidochum create the kingship, with none of its origins in the Belsasar bloodlines, but where it stands it originate from the Medes & ἀποδεικνύσι βασιλέα<sup>239</sup>, 240 מְלִיכִים in the words of Daniel. 241 מְלִיכָה, ἀπεδείχθη βασιλεύς<sup>242</sup>, king created. It doesn't say מְלִיכָה<sup>243</sup> ἐβασίλευσέν<sup>244</sup>. This objection can not be wrestled. But it is not the end of the light skirmish. He who by the suffrages of the people extends the kingdom to all living by the rule of law, it is nothing new to define laws. Behold however, Darius declares an edict to the laws of Persian and the Medes. Chapter 6:8. Therefore Darius is the King of Persian and Media. Consider the mind of Daniel. All the nobles of Darius' Empire were gathered together in one place to decree laws, that no man for thirty days can give praise to any God except to King Darius was prescribed. Therefore accordingly the King, as was confirmed by Persian and Median law. Verse 8. We deny here the gathering of Darius, the Persians and Medians fled. For this is the subject of what Daniel says, indeed in the prefecture of the same Susiane, of which

<sup>231</sup> (Latin) The kingdom has been divided and given to the Medes and Persians

<sup>232</sup> (Hebrew) prize or reward

<sup>233</sup> (Greek) fractured

<sup>234</sup> (Latin) Behold, I will tear the kingdom from the hands of Solomon.

<sup>235</sup> (Greek) distribution

<sup>236</sup> (Greek) the fractured kingdom was given to Medias and Persia.

<sup>237</sup> (Hebrew) Media and Persia

<sup>238</sup> (Greek) Nabonnidochor created the King from nothing.

<sup>239</sup> (Greek) created the King

<sup>240</sup> (Hebrew) hidden? Created the king?

<sup>241</sup> (Hebrew) hot? Was made King?

<sup>242</sup> (Greek) he is made a king

<sup>243</sup> (Hebrew) He walks away? Became King

<sup>244</sup> (Greek) became king.

he was Ruling. Chap. 8:2. He would be one from the great ruling tribes of the kingdom, in Chap. 6:2, he is not inhabiting the citadel of Susa with having command. In Susiane, as it turned out, held no Babylonian law, but only those of Persia. The Persians from Susiane deprived them of Astyages, as said by Strabo. That moreover is a good accord, or someplace else by accident, rather than an approaching war against the Babylonian Empire. Darius therefore was the supreme king of Babylon, in Susiane they could say nothing fancier than Perfect, because today all of the kingdoms were usurped. For when is a king of many bloodlines reign, it not be concluded that all is divided duly under the law. Yet many kinds

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of kingdoms under one Prince is contrary to the law of the King: In our view, however, we think fleeing is the most beautiful thing, these things happened in the Citadel of Susa, not Babylon. Nor was there any altercation. In fact, it would completely be from that Darius Astyage, a long time before Astyages was beaten: neither was it a better condition with the distributed shared reign of Cyrus and Darius, when Cyrus they located and caught Astyages, and Darius the Mede reigned several years before Cyrus, as in Chap 6:28, it is not only deduced, but also proves their conjecture. ***Daniel iste prospere egit in regno Darij, & in regno Cyri Persa***<sup>245</sup>. However, it is actually the whole Susiane that was ruled by Daniel. But also the very strong citadel which the greeks called βᾶριν<sup>246</sup>, in Ecbatana, Media, built with marvelous skill, Daniel constructed it as testified by Josephus, a gratifying time in which the same Josephus, so integral to have endured, so that it seemed recent, and which always was from the Jewish Priestly class, as the practice is written. But Ecbatana is at no time seen as Babylon before the times of Cyrus, that is before Cyrus came to power in Babylon. Now it was by the king of the Medes and Persia, that Daniel under Cyrus oversees the prefecture of Susiane, Chap. 10:4. The river is the Tigris, of which no mention is made, and at its end is Susiane in the west. The story of a Jew called Josephus rejects the citadel of Ecbatana. For Daniel was captive for eighty years, written at the start of chapter 10, not a strong position for its foundation. This, therefore, our most ancient and accurate writers Beroso and Megasthene are selected, whose fragments were examined by Josephus, and all obscurity of Daniel and the Kings has light shown upon it. Who will be able to give it praise? Three words of one of them have created whole accounts of commentaries, and elucit all kinds of interpretation of dreams. If when studying sacred history, truth loving vacates the scattered remains among Josephus and Eusebius that have been gathered, there is surprise when the information in the sacred books agree, there will be enough places that are instructional work, and after another way of recording Chronology is through sacred investigation, for which we will find the ancients come later. In Megasthenis superb fragments show not only that the last King, that citizens τῷς ἡμιόνω<sup>247</sup> that is Cyrus is a Mede calls for criticism, with Babylon changing the name <sup>248</sup>נְבוֹנִיִּם Nebonit, Herodotus calls it Lebonit, or Labynitus, but also something through as through a fog indicates Nabuchodonosor, his intellectual alienation in vast deserts is not concealed, for example Chap. 4. With Berosus however in addition to the Kings of Babylon

<sup>245</sup> (Latin) Daniel is successfully used in the reign of Darius, and in the reign of Cyrus the Persian.

<sup>246</sup> (Greek) a large house, tower, palace

<sup>247</sup> (Greek) mules

<sup>248</sup> (Hebrew) Wise, understanding

succession, they too, built magnificent walls, not Semiramide, who Greeks jest about the fidelity around Nabuchodonosor,

XXXVIII PROLEGOMENA.

as testified by Daniel in Chap. 4:27, and many other whose brilliant labor sheds a pleasant light on its plentiful fruit. But, fragments are not of minor utility to Menander of Ephesus, gathered among Josephus, who is from Hiram, whether it is King Irom, who brings cedar to Solomon, or Pygmalion, the brother of Dido, all the Sidonian and the Tyrian kings. First of **εἰρωμος**, **הִירָם** sons is **ἀβιβάλου** **אֲבִיבֵעַר**. Second son of Iromi **βαλεάζαρος**, **בַּעַל עֶר** reigned for seven years. His son **ἄβδᾶσταρτος**, **עֲבָד עֲשָׁהָרָה** nine years, the sons of a nurse killed, and eldest son **ανώνυμος** **אֵן אֵן** reigns for twenty years. After this **ἄσταρτος ὁ δελειαστάρτου**, **דְּלִי עֲשָׁהָרָה** twelve years. He is succeeded by his brother **ἄσέρυμος**, **הִצְרִי** nine years when he was killed by his brother Pheletes, the **φέλης**, **פֶּלֶה**, eight months. He killed **εἰθώβαλος** **בַּעַל אֶשְׁתָּר** the priest Astartes thirty two. His successor **βαδέζωρος** **בַּדְעָזֹר** six years. His son **μάτγινης** **מַטְגִּינִים** nine. Next, **φυγμαλιών** **פְּתִינִים** who ruled for forty seven years. In these we see Iromi, who as we have said, gave cedar to Solomon, and also Ithobaalum, of which he took his daughter Jezebel, the wife of Omri the King of Samaria. I Kings 16:31. From Iromi' death, in the tenth year after the building of the temple, disappear with Josephus, from the seventh year of Pygmalion, where Dido builds Carthage, Josephus changes 155 years, to eight months. But time flies for that reason. Understand that twelve years of Hiromi, who were excluded by hypothesis, and the entire 47 years of Pygmalion, had forty one years taken out. Thus from the death of Iromi, to the founding of Carthage, only 103 years elapsed. But of all the Kings, and their years, and the fruit of these fragments read from the gathered pieces, explained more fully, shall we say, in the book of Fragments. In Tertullian's Apologeticus, Chapter 19, *Hieronymus Phœnix Rex Tyri*<sup>249</sup>. Read *Hiromus Phœnix*<sup>250</sup>. But in the meantime, Carthage has something to say about it. Carthage was destroyed after a seasoned 606 years, Julian period 4567, 737 years after its founding by Dido, from the Author Solin. Subtract 737 from 4567 and the remainder that is left is the seventh year of Ithobaal 3830 of Julian period. King Omri of Samaria son-in-law Ithobaal began to reign in the year 578 of the Exodus, 3795 of the Julian Period. From the beginning of Ithobaal, to the seventh year of Pygmalion are a full 53 years, to which we deduct from 3830, there remains the year 3777 of the Julian period was the first year of reign of Ithobaal. He began his reign 18 years after the son-in-law of Omri in the Samaria kingdom. Although these are not sufficient

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to establish the epoch of the Kings of Amaria, since there writing do not mention the first year of the reign of Ithobaal when his daughter married King Omri, nor the year when Omri receives a wife: however certain the times Omri of his collection is a mimicry of the time kept, which is longer than the times of the Samaria kings summoned with vast intervals of time. In addition, the proper inference from the Exodus to the construction of Carthage, without doubt is 299 years. Many years before Aeneas Didonem. Of the Tyrians and Sidonian after the kingdom, Josephus reviews the account of the Annals of the Phœnicians. The first **ἰθώβαλος** **אֵן אֶשְׁתָּר** being resolved to break the Babylonians, captured Tyre and killed Nabuchodonosor. The rest of the kings, and later those of Tyre and the Sidonian Empire give

<sup>249</sup> (Latin) Jeruselum King Phaenix of Tyre.

<sup>250</sup> (Latin) Heiromus Phaenix

tribute to the Chaldeans. From the not tacit Jeremiah 25:2. The first tributario **בָּאָל כְּעָר** reigned ten years. After this Judge **σηνιβαλος βασιλάχου** **שָׁלַח שְׁלָל כֶּן כְּעָר** two months. **χέλβης άβδαίου** **אֲבִיד הַכֶּהֱן** ten months. **άββαρος άρχιεδς** **הַבִּיד אֲבִיד** three. **μύτγονος κί γεράστρατος του άβδηλίμου** **קִרְיָאִי מוֹטְגוֹנוֹס כִּי גֵרָאֲסְטְרָאֲטוֹס תּוֹ אֲבִדְהִלִּימוֹ** **הַשּׁוֹפְטִים** **וְנָר עֲשָׁחָרָה בְּנוֹ עֲבָדֵי אֱלִים** six years. But between them, the two brother ruled **βαλάτορος** **עוֹטָד בְּעַל** one year. **μέρβαλος** under foreign rule of Babylon **כְּעָר בָּר** four years. The brothers of this **έρωμος** **הָוֶרֶם** twenty years. In the 14th year since the inception of the reign of Cyrus, Josephus reports on the same history in the Annals of Phoenicia, and the seventh year of Nebuchadnezzar begins his siege of Tyre, the author Josephus records the same in the Annals. The sum of the years from the beginning of the siege of Tyre to the 14 Iromi, 35 years, three months. The first year of Cyrus is the 187th year of Nabonassar. Subtracting 35 full years, the remainder year of the capture of Tyre is 152 Nabonassar, which was the thirteenth Nabuchodonosor, the final Nabopolassar. Therefore all of the year, the price of the attack on the fortified city all agree with Beroso of Syria writing the conquest of Jeconiah took place in the 30 year of Nabopolassar. How well does this confirm Nabopolassar's father Nabuchodonosor and Nabopolassar's 36 years in Ezekiel? The siege of Tyre from Jeremiah predicted in Chapter 45:11, 4. But again Tyre rebelled and had captured the same Nabuchodonosor after the destruction of the Temple. Ezekiel 26, they are ignorant of the years. Among Josephus was the fault taken away from the beginning of Baal, to the 14th Iromi, year 54, that from enumeration is evident. This is a copiest's mistake. Since Tyre was besieged, from the beginning years of Cyrus, by enumeration only 35 years, 3 months are collected. In Bearunt and the annals of the Phoenicians and the remaining fragments of the ancient writer Josephus, with a very restrained Chronological license, The Hebrew Apposuiumus

#### XL. PROLEGOMENA.

names, as they study, Sidonian and Tyrian Hebrew slaves. In fact Dido <sup>251</sup> **דִּידָה** is **ύποκοριστικόν**<sup>252</sup>, which is the flattery of nursing mothers to their infants of which the male is David <sup>253</sup> **דָּוִד**. Eliza being <sup>254</sup> **אֵלִישָׁה** is sufficient evidence for a Hebrew. Additionally, Josephus reports from Theophrastus **περί νόμων**<sup>255</sup>, Tyre and Sidonia never took an oath except **πατριους όρκους**<sup>256</sup>, whom he includes **Κορβᾶν**<sup>257</sup>, that is Josephus says **δῶρον θεοῦ**<sup>258</sup>. Those moderately experienced in Hebrew know <sup>259</sup> **קָרְבָּן** is a sacred gift. This clearly demonstrates, Tyre and Sidon exist in the Hebrew dialect. I was quite surprised that Corbans sacred oath existed, as jews **חֵי אֵלָה** or **חֵי יְהוָה** Chaiala or Chaiadonai. But at the time Martial proclaimed Chiala, the law of circumcision for Anchialus. Because the Jews heard the Chiala oath, they therefore thought that Anchialus, the spoken word of Anchialus which is different than Chiala. But the times of Plautus, and many Carthaginians and clearly the Tyrians abandon speech, as seen from Poenulus whose majority of words about the Punic can be partially reconstruction correctly which is as near or far from Hebrew, than it is from Aramaic. However when Solunus hears, Carthage

<sup>251</sup> (Hebrew) dwelling

<sup>252</sup> (Greek) inferior

<sup>253</sup> (Hebrew) uncle

<sup>254</sup> (Hebrew) Elise

<sup>255</sup> (Greek) laws

<sup>256</sup> (Greek) patriotic vows

<sup>257</sup> (Greek) Corban

<sup>258</sup> (Greek) Gift from God

<sup>259</sup> (Hebrew) Korban

is said to be away from Poenis Carthage קרתא קרתא which in Aramaic would be קרתא קרתא, Thus attention to these fragments is well placed, which if carefully considered we would find fault with, rather than behaving in a hallucinatory tantrum. Others overlook, whom not even the renowned men may wish. One blessing. Perera knows, who in his commentary on Daniel, which others and me first find fault, because it is all absurd, a grand fabrication, in each no one sane of mind can prove, or follow. After all he was adducing opinions, and worst each one being a most ridiculously absurd sequiturs for which his words should be chastised! This is that seventy years of Zedekiah's captivity deduced, in the first year of Emperor Perfecus Cyrus, that is, in the first year of the 55th Olympiad, it terminates. Because how much absurdity it this, from what is said above disputes this, it has been sufficiently documented. In short, nothing so absurd by others on this matter has been invented, that it is better is not our stance. By what means in Daniel's Chronology is he simply a child. First learn what other discovered faults are present. How many books could be instituting his errors unrestrained! If this is lost to me, he writes, the supporters will not go unavenged, which Aristarchus is my madness and impudence. Truly, these adverse critics, who have taught me they do not give up, are not more judicious, they have the truth, what they have unlocked was plain to them but missed due to proper ignorance, or not being recognized or for the sake of the wicked deception. But the others make haste. This is indeed the King of Babylon.

PROLEGOMENA. XLI

Of the Persian King, in what manner these men from Daniel and Ezra can cast, book 6 is sufficient for our lesson. The fate of Xerxes Assuerus is in Ezra 4:6, ample in the context gathered from the discourse. The entire reign of the Persian Kings Cyrus and Darius, work on the temple was interrupted. Chap 4:5. Post Darius in the beginning of the reign of Ahasu they begin their Jewish accusations. Verse 6. After the reign of Artaxerxes, Mithridates and other enemies of the Jews, Artaxerxes writes to the Jews. Verse 7. So much that there from Artaxerxes, from the reign of another Darius, the construction has been impeded. Verse 24. That year of Darius, the Prophet Haggai and Zechariah encourage the Jews to continue the work. Verse 1. After Darius follows Artaxerxes, say Ezra, in the seventh year of his Empire in Palestine he announced. However just Darius and no one after Cyrus, not to mention Darius' son Hystaspes. Not in the least we indeed deny. Look at the work disruption in the first year of Cyrus, and from the end of Darius. Ergo, the four kings disturbed, Cyrus, Smerdis, Cambyses, and Darius. Between Darius Hystaspes and Artaxerxes where did Xerxes fit in? Ahasu is midway between Darius and Artaxerxes. Therefore Ahasu, to proclaim a secret, Oxyurus is Xerxes, the richest King of Persia, from Daniel 11:2, if his wealth of Greek history is to be trusted. So Esther's spouse is called Ahasu, and besides being very rich, is the an extensive ruler, as in the book of Esther. Then Ahasu and Ezra with Ester, are one and the same. Again, Ahasu, Ezra and Xerxes. Ergo, Ester is married to Xerxes. What? Because Xerxes wife is called Amestris, the Perfect Am-Ester. How many others? Also however, we see **κακοήθειαν**<sup>260</sup>, like a succulent cuttlefish. Why object? To hear and sanction their seamstress' toga? If, they say, Ahasu is Xerxes, Mordecai, being graced with the ear of the King, didn't allow the work on the temple to be impeded. How many ways can it be put, there were so many! Against so many **ἐναργῆ**<sup>261</sup> arguments in place that are ludicrous can I object? What if he prayed to King and Mordecai, and the Nobles stood in the way of the edict of the Kings when the

<sup>260</sup> (Greek) malignance

<sup>261</sup> (Greek) shapely

subject was obeying, would the Cyrus edict have befallen them? In fact, if Cyrus was still alive, his edict wisps in the wind making enemies of the Jews, how much more grace for Mordechai? What if not even the Jews indeed can fix it as Mardochai retrospectively compels us, it is not Mardochai, but the fault of the Jews' own knowledge keepers. Look at the 37th year after the exile when Darius Notho edicts the repair of the walls of Jerusalem, Nehemiah accepts nothing, not only not repairing the walls, but nothing was reconstructed it or indeed repairing. This negligence couldn't be the attacks of the Jews under Xerxes, and in whose accusations is from the Jewish Institutions, while under Artaxerxes Memore, who the Jews favoured, why is there so much indolence? Why, as some tell it, is this weapon so stringent, it does not penetrate. What do so many

*XLII. PROLEGOMENA.*

arguments that satisfy fail to persuade the truth, the object of his fury must subside. From the first years of Cyrus to the last year of Darius, the work on the temple was disrupted. Ezra 4:5. From the start of Ahusa, who is Xerxes, the whole time of Ahusa and Artaxerxes, until the second year of Darius, no longer delay objects, but King Xerxes and King Artaxerxes the Jews incessantly slander, the enemy would not only be prevented, but the Jews induce violent discrimination. Ezra 4:6, 7 2:2, 13, and the following. Which valley in the second year of Darius is Zachariah complaining to an Angel: Lord God of Hosts, how long does the miserable absence of Jerusalem and the cities of Judah, with which you are angry, hasn't seventy years already passed? See there destroyed and beat for seventy years, to which a passage the enemies of truth are not able to contradict. Does it say the son of Darius is the son of Hystaspes? The second year of Darius is year 4194 of the Julian period. Deduct the seventy years and 4124 remains, that is, the third year of the 47th Olympiad when Zedekiah was captured. That is absurd. Therefore Darius, under which place the prophet Zechariah, another son of Hystaspes. It is therefore Darius Nothus. Ezra has a Xerxes, in the second year of Darius. Chap 4:24. And after that Darius, another Artaxerxes. Chap 7:1. Who that Artaxerxes after Xerxes, is an additional Artaxerxes a long reach? Which Darius after that Artaxerxes, and after the other Artaxerxes, the Darium Nothum was between Ahusa, Longimanus, and Memorus? Before the rejection of the words of Ezra, in my opinion, before the attack. First I will convince you the greater lie of Ezra. Or if I am lying, then Ezra is not. Deny that they exist in Ezra. I will give a hand. How inept of them, how malignant, who can deny this? How do you also hate the truth? In order for Pererius to deny that among Ezra it exists, the disruption of work was the first year of Cyrus to the last of Darius: After Darius, and all of the time of Ahusa, and Artaxerxes, Jews among Kings of Persia accusations, until the second year of Darius, in the second year of Darius the temple construction was started and after that Darius, in the seventh years of another Artaxerxes, Ezra is sent to Palestine. If this publication is denied, then boldly we say, deny the truth. But in fact that man refutes only those agitations of violence, as far as in his Belus and Dracone, and in his Astyages the king of Babylon, even then I was with Daniel as a child: And in others I feel, is enough to show the merits of good chronology. At least that much must be remedied, so the participants will not be surprised that the last year of Cyrus was nine years after his death when the edict was created and passed off. Be amazed that from Beroso comes the succession of the Kings of Babylon,

*PROLEGOMENA. XLIII*

and from Herodotus requests. Within, as from the popular Isidoro they join his Kings with beggars. However there is enough to refute the above in book 6 as we have said earlier. Darius therefore is



placed between the two Artaxerxes, it is Darius Nothus that issues an edict to repair Jerusalem. Yet from the release of captivity, they say, in the second year of Darius Nothos, 105 years, to this extent Josedek and Zerubabel lived. Very old men therefore should escape: that does not seem good. Why doesn't that seem good? Why is it surprising that the two got near the age of Levi, Caan, and Amram which in many ways we see everyday? This argument was enough to refute in its place. However very hallucinatory with Nehemiah, Ezra 2:2, the same construction as that of Nehemiah, who restored the walls of Jerusalem, which will be somewhere woven together. In fact Nehemiah restoring Jerusalem has reached a turning point in the time of Darius Codomannus; he obviously does mention it laid out in Chapter 12:22. The time of Jaddua who lived under Alexander the Great, Sannaballetis Samaritan, at Alexander's siege of Tiro with his auxiliary forces came, and from him, that he might be allowed to construct a temple on mount Gazarim and obtained it. This argument persists from their small throats: whilst declining to blow very hard. At last their impudent act comes, they say instituted in the beginning of Nehemiah chapter 6. What? I expect them to say, Ezra and Nehemiah that I would lie, ignorant of their times. But what expectations are there? This is another wish, with the most impudent manner in all things, which by Ezra and Nehemiah say, deny it? Therefore, with Nehemiah calculation from Josue to his century, five generations. Nehemiah published words do not say that with Joshua he arrived at Jerusalem. These six successive priests freed from captivity in the time of Nehemiah, Joshua's son Josedek's son Joiakim, Elisa grandson and Jojada's nephew, Jonathan is mentioned, Jaddua is a remote descendant of Alexander and Nehemiah is still living. That Jaddua had been told by wife his daughter was Sannaballetis Samaritan. Nehemiah 13:28. Formerly called Manasseh, now Nicasia. Josephus Book 11:7. Certain adversaries printed nothing about Sophistice. Surviving seventy *Hebdomades*<sup>262</sup>, one of which, and almost of his prophecies, he is interpreted as Daniel. Because the principle, indicate the end points: beginning from the edict of restoring Jerusalem to the end of the desolation of Jerusalem: and sane rational is most convenient, namely the *Hebdomades*<sup>ibid</sup> at the beginning and end of the same subject, namely Jerusalem, the relevant seventy *Hebdomades*<sup>ibid</sup> are determined by the people and their holy city. Years surround the

#### XLIV. PROLEGOMENA.

destruction of the city? Was that their wish? The principle people destroy the city and sanctuary? Likewise, be desolate until the end. Who is so blind, that in a great light he sees nothing? Anyone with such an iron forehead, the opposite of these things, would the incapable dare? In the *Hebdomades*<sup>263</sup> of Daniel, the Passion of Christ, the expulsion Jerusalem, and still others the destruction of Jerusalem, others suffer from exclusion. Therefore we are not in the dark on how these are drawn down to a week, because he stops, Daniel shows this himself. But the starting points: Chapter 9:25. This is the starting point for the controversy, because the men at the top hate the truth. However seventy weeks or 70 years of Christ Dionysian, from the destruction and fall, retrospectively purified, they arrive at the beginning. But half of the week, whose mention is made in the last verse, has escaped all of our eyes. I supposed that we once thought it to be part of one of the seventy. But by using Hebrew we eventually realize there is an outside of those seventy years: but it is not half of seventy, but it is understood to be only those three and a half years after 490. Where in fact it is an extraordinary investigation, so in that not

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<sup>262</sup> (Latin) weeks

<sup>263</sup> (Latin) weeks

partially published truth is transformed. Therefore a total of 493 and a half years. The year Jerusalem was captured is the year 4783 in the Julian period. For when we deduct full 493 years there remains year 4290 in the Julian period, the start of the seventy weeks. So surely this is the second year of Darius Nothos, that I must say, that the second year in his reign the edict has not impeded the building of the temple. Ezra 6. We have seen, from what is above from Ezra added all the time of Ahusa and Artaxerxes, as far as the second year of Darius, by the account of the letters written to Artaxerxes or the enemy of the Jews, edification interruption. And yet it exists, for twenty years Artaxerxes, the weeks start counting down. And where was that first sin, that the time of the kings reign was deducted, whose entire edifice of time cease it is obvious to say, Ezra falters and lies then to show the edict was decreed in the twenty third year of Artaxerxes. They say, why Nehemiah was not only surprised, but hurt the efforts to rebuild the walls of Jerusalem as they still lay in ruins, because if it's already cleansed they could resume? If cleansed, ergo the edict of something, what has happened to the other decree, the edict of Darius? The only royal trajectory obtained is Nehemiah to the Nobles in the provinces across the Euphrates, so they were permitted free access to Palestine, for example, the letter on behalf of Asaph, that is, the forest is in the custody of the king, as the subject matter indicates that supplies might come from the kings forest to

*PROLEGOMENA. XLV.*

rebuild the gates, Nehemiah 1:7, 8, 9. The edict, because the 20 years of Artaxerxes preceded, the walls, which the Jews neglect the ruins, they composed letters however, to Asaph Saltuarius, and repair the gates. And yet the edict manifests the repair of Jerusalem in the leading *Hebdomades*<sup>264</sup>. Daniel 9:25. Ergo not in 20 years of Artaxerxes. Pererius after enormous grinding refutations overwhelms the reader with a long suspenseful examination, all those who have rewritten this, children can show and ultimately conclude that 20 years of Artaxerxes must be pruned down to weeks. The twentieth year of Artaxerxes Longimani is year 4268 in the Julian period. Adding 490 computes the year 4758 in the Julian Period. Deduct the birth of Christ epoch 4713 and the are left with the year of Christ 45, a full twelve years after his crucifixion. Learned men are envious of this mysterious exposition, how many other Belo and Dracone with the words *σχίζειν από του σχίνου, πρίειν από του πρίνου*<sup>265</sup>, and similarly things which he profanely refused to open. What is more mysterious in the fifth year of Claudius Caesar? Equipped with this and other reprehensible Chronologies, who have ruled the nature of the times they teach. This shifts the cronies ridiculous opinions, and what remains is not of course true, but still tolerable, which marks the beginning of the seventh year of Artaxerxes Longimanus. The seventh year of Artaxerxes Longimani is 4255, compared with 490 defining the year 4745: the year of Christ 32, so that today we cleanse, for whom the Passion, only a solid year intercedes. But is supposed to end in the year of the Passion. If it is displeasing Pererius and Sulpitius Severus sentiments, at least that asinine twenty years from the start of Artaxerxes instituted would have followed that. We have sinned, but with that reason. We have sinned humanity, by not following his path. For seven years Ezra was sent to Palestine. However, no edict was decreed by Artaxerxes. Only under the continued decree of Darius is Ezra allowed permission, Ezra 6:14. But Darius only permits Jerusalem to be established. But now the second year of Darius, the Jews begin to lay the foundations of the walls to the city, that

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<sup>264</sup> (Latin) weeks

<sup>265</sup> (Greek) he divided from his part, the latter from his former

letters about interruptions written by Artaxerxes and sent to the enemies of the Jews, in which they say the citadel of the rebels has been established and its walls being rebuilt. Ezra 4:12, 13. The king discovered the very aged Cyrus edict, he is permitted to do so, that the enemy had made no attempt to hinder. Did he deny? To deny but know and understand it is a cunning lie. But

XLVI PROLEGOMENA.

we have had enough absurdities in the presence of God with frequency consequences. Of those who triumphed, and those of other people who are not of our custom, neither present establishment. Therefore reader full steam ahead there is more to consult. If you confer your accounts upon us, one can not cease to wonder, how did it happen, to help facilitate, as Daniel himself interprets, contrary to the mind of Daniel, which is obscure and inexplicable. If Porphyry lived, this is not another argument laid against the religion of Christ, only an attack on the beginnings, with which these men lightly skirmish: whom, on the road to learning, from the rationale of the times, their very skill, is enough to refute what needs to be, and the Chronology of Daniel will teach them. In fact, the whole interpretation is obscure from the start of Chapter 11, hidden from us, by the witness Jerome. Therefore in the absence of Porphyry existing, whose capital's history is in a deep silence and hidden in oblivion, from so many ridiculous ancient writers of this age conjecture on what had been expressed. But I return to *Hebdoma*<sup>266</sup>, which is the beginning of the second year of Darius Nothos, the end of the destruction of Jerusalem. Both of which end with its author Daniel, which follows. Envious, jealous, **κακοήθεις**<sup>267</sup>, with its paradoxes forcing command. Daniel distributed weeks, one half, one, seven, and sixty two. The sum of the weeks is seventy, with the half of the year has 493 ½. In fact, the distribution is no more a mystery, than the partition menaces among Ezekiel 45:12. *Viginti siali, vigintiquinque sicli, quindecim sicli vobis erunt Mina*<sup>268</sup>. Accordingly labor in vain, that the interval certainly is of another epoch, and therefore the explanations of the many adversaries of Daniel, what is worse, at heart they speak their opinions. Survivors of the other age, abandon their prudently studies. Only the primordial empire Francorum discussed with Gregory of Tours an account of the anachronisms and the hallucinations in the intricate scripture, the smallest light is brought forth on all of history studied by Francorum to please his desires. Choose, I must say. In fact with so much envy and hate the literature we can sparsely hope. The seventh book in Computo Romano gave another reason for the restoration, why the seventh day a feast is called, but why name the first book Planets. For that appeal of the far ancient hours, wherefore not after hours are planets imposed on our days of the week, but rather the days superstition appeal of the hours derived. It is however the oldest appeal of the days from planets, even among the greeks, demonstrated by the ancient oracle in Porphyry:

Κληῖζειν Ερήμην, ἥδ' ἡελιόν κατά ταυτά  
Ἡμέρη ἡελίου. μήνην δ' ὅτε τῆσδε παρειῇ  
Ἡμέρη, ἥ δέ Κρόνον, ἥδ' ἐξείης Αφροδίτην,  
Κλήσεσιν ἀφθεγκτοῖς, ἃς εὔρε Μάγων ὃς ἄριστος<sup>269</sup>

<sup>266</sup> (Latin) seventh day, a week

<sup>267</sup> (Greek) malignant

<sup>268</sup> (Latin) Twenty shekels, twenty-five shekels, fifteen Shekels sum is your Mina

<sup>269</sup> (Greek) They call Hermione, or the one about it

Day of the sun. do not let go

Day, or Cronus, or the perfect Aphrodite,

τῆς ἐφθαφθίγγου βασιλεύς, ὃν πάντες ἴσασιν

Καί σφόδρα καί καθ' ἕκαστον ἀεὶ θεὸν ἐπτακιφώνην<sup>270</sup>

**Βασιλεύς τς ἐπταφθόγγου<sup>271</sup>**, (that to I explain) that is seven books. **Βαβυλῶν<sup>272</sup>** is **ἐπτάφθογγος<sup>273</sup>**, that is seven letters. However the masses believed that the planets appeared on his day, truly every day Mars, they see power in their planets. This is Orpheus entire designation **ἐν ἔργοις καὶ ἡμέραις**

**Πρώτα μὲν εἰ πρώτῳ ἐνὶ ἡματι φαίνεται Ἀρης**

**Μήνη δ' ἐς τ' Ἀρην ἐπιτέλλεται, ἴσχεο δ' ἔργων<sup>274</sup>**

Now expressly understand, if the new moon is the **κατα σελήνην<sup>275</sup>** falls upon the day of Mars, that is, it will make the third abstinence from work. In the surviving Computotum doctrine many attacks in addition to better editions, many corrections made, especially the account of the Jewish people. But the cause of the Jewish Solar year today is taught, as we overlook, because we were ignorant of all of these. Besides discrediting the opinions of Tekupharum customs, which in the early epochs of the world were set: was constructed, that sometimes an embolism year commonly occurred, not in the same place as we have professed, what form does the present day year take, whose wrote the epistical chronicles, never knowing, what is the current Jewish peoples year. And then they seed an idea, trying to persuade us that we have allowed a huge fault as the Jewish embolisms proclaim. I do not remember this, unless they know wise people, it is truly destructive what they teach. And there are a small groups, which take less delight in old wives tales, in which the truth is deprived. It is a long task to describe, friendly reader, who Marrucini not only was wonderfully ignorant, but more so improbabilistic our editorial from the previous edition: that anybody furious should let their anger, thus ease as we may conclude. Here again he was working under pressure. Some existing, not men, unless you call them injured men but a muddy eddy whose book in French, spreading crumbs from the last bipeds, claiming only expert chronology, than all my writings are stolen. He has never seen my book yet we are claimed **Sures<sup>276</sup>**. This is a new way attacking us and far different from others. But now some of us hate it and see nothing new: this is the one object of our hatred, which in addition to their expectations they see, things in themselves, rather than a love for us. But if we were **Sures** of other writers, no one is envious of that place. What? Nine years more came forth in

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Chronology **τερατώδης<sup>277</sup>** in which the authors add countless additional errors to the monstrosity of our times, we have varying opinions, the very words of the Cavils, silent in the our name so there may be

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Call me imponderable, let me know the Magi as good

<sup>270</sup> (Greek) The king of the king, the players are equal

And each and every one of them is screaming

<sup>271</sup> (Greek) King of Seven Letters

<sup>272</sup> (Greek) Babylon

<sup>273</sup> (Greek) seven books

<sup>274</sup> (Greek) in deed and day

The oldest of the old times, the day reveals Eris

The moon refuses to release Eris and ordains, perform, don't work

<sup>275</sup> (Greek) around the full moon

<sup>276</sup> (French) sour

<sup>277</sup> (Greek) monstrous, of strange birth

civility? The sound chronology, Abraham was seventy years older than Tara when they begat Moses, who wrote 74 years ago the world was greater and admit the truth was based on this. Never would he excise the truth, except perhaps, except those things we discussed, that the epoch of the first Olympiad on the 23rd July, which indeed is the first of all we discuss, and only Pindar, who is nearly unseen, learn in the eclipse after the death of Herodotus, is our first disclosure. But now our monkey is however a detractor. Such honourable work beautifully closes the chapter in the form of the year itself. Surely we also do. Except:

*Torquatus nitidas vario de marmore Thermas*

*Extruxit. cucumam fecit otacilius.*<sup>278</sup>

After 160 years, he ordered the removal of leap years, so that in eight leap years there were only five, Alfonsinos extinguished six. And for the sake of rhetoric: **δότε κρῶτον, καί μετά χεροῖν κτυπήσατε**<sup>279</sup>. But it is as follow, others furious point to that single declaration. Surely not that alone, which at no time offended, not by any private wrong, but the ferocious brutishness of mind by striking a curse. There are other fanatics, who also morbidly and rabidly attack. Therefore if the jars are empty, so greatly is her Chronology. They are scorned and laughed at. For what can be said of his severe censor, whose previous edition we never saw: yet what orders does he give to the public courts? Not seen, and if not observed, not understood. From other opinions we pass judgement. This severed confidence not only in me, but in some others who were also distracted. It has selected passages, which is a mixture of sacred texts, excerpts from official records his supplies applied to places, names and surnames, yet the letter is only thing signed by the authors first name. Hence it is, that Martin was called Matthew, and Peter, who is Philip. I also call upon John, except more familiar with the name, than of the writings, which judges the estranged evidence. And now, indeed not exactly Eclogarius, we know sufficiently well, **περί μετεμπτώσεως καί προεμπτώσεως**<sup>280</sup>, which is our doctrine. His case's evidence is just as common: as is his chronologies, of whom words already do, deemed the matter occurred in the first Olympiad celebration on 23rd July, whose Greek mysteries embraced the entire year. On this Censore then conducted, and then others were called into place, who were unwilling to be named. Known too well from abuse of your even mindedness and patience, benign reader, who is ungratefully detained

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in silence, with these hours, you could be better, not only the cause of these men, which is better to pass away, than openly lay out all of our instituted reasons. We are not moved to undertake any fanfare, but Chronology from knowing madness and scholarly tyranny vindicates our noble minds greater awakening. For the harvest is great, and there is much left to glean from the harvested field. Therefore many books could still be completed. We, whose have studied the ancient **μέγα βιβλίον μέγα εἶναι κακόν**<sup>281</sup>, eight ancient books and seven accomplishments, eight books censored in its entire mass distribution. A smaller fervent wish of ours is for the difficult things to be allowed! In fact seven of these other twenty, and the others were mostly forged. From our debates, we see it absolutely essential for the Chronicles. What is there that's more humane than prepared doctrine from all inhumane envious

<sup>278</sup> (Latin) The various polished collared marble Thermas

Constructed and cooked up by Otacilius

<sup>279</sup> (Greek) give a snap of the fingers, and with your hand you make a noise

<sup>280</sup> (Greek) of concealing and uncovering

<sup>281</sup> (Greek) mega book, mega is bad

book, who things are splendorous, and is prosperity the aggregation of this fruitful exercise? Who labors as such is laudable not a nomicon of passing, the first year of Julian is not likely on a stable foundation of work in which to build: we compile a list to use in the Julian period of time. For first observed in the context at the end of the years of Julian, years not in the Julian Period, is a ship without sails, oars and rigging. Therefore from the years in the period of Julian Fastos it can be divided if before the threshold of the epoch's work is sent forward as a period of years, as done in book five. Thus the period of Julian is the place for all we see. In fact, Fastis computes the multitude of the epoch to distract the reader's mind, World, Olympiad, and the Pallium City, Nabonassar, Christ, which all are almost always on top of the edges of Fastis: whereas one Julian Period can include all. Yet it is not forbidden to throw out calculations of all of the epochs, as with this it seem good. Nevertheless before admonished secrets, each that follow Palilium, Varro and Cato dealt with the part of the Chronology they prudently desired, it is very dangerous for their epochs and the controversy their years demand. The city of Palilia, in the years of Emporer Augustus, to whom now with all the histories and annals direct the writing of the times of the birth of Christ, readers are more uncertain than before. In these matters, no days at least without notional celestial years both sidereal and our solar. The Jewish appoint the Lunar to the extent it was required, not burdened with the application of days from Nabonassar, Egyptian, Hegirae Muhammad, Yazdegerd the Persian and especially Attica with such popular months as Prytanias and also Harpaleis, months after Metonem, Metonic after Calippus, Calippicis until the publication of the edition in the years used in Julian. Wherefore how such a noble epoch, so that all the tables of new moons of Attica,

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Prytania, Jewish, and Muhammad, the years harmonized to the threshold that can be achieved. Do not be an unprepared reader without access to Fasti or the annals in approaching their context. Where wanting characters, then the application of years, and the intervals used, which is the ultimate tool. For example: when the kings of Judah and Samaria there is no character applied to the series years, only consolidation, we must be content with additions of solar years, because otherwise it can't be done. But at certain intervals the years align. The Exodus, whose character is most certainly a Thursday, and the case of Zedekiah, whose character is the Sabbatical year, 907 full years after, the savory temple's index is certainly determined by Scripture, in the 480th year after the Exodus for Zedekiah's case. What is seen does not allow additional fraudulent years, because the number of years are absolute, if they are received slipping forward or backwards. Therefore the interval of operation is always required. Another example is the absolute year of Daniel slipping to the three years of Jehoiakim, which is the fourth in Jeremiah 25:1. With Gregory of Tours there are many such examples, along with Josephus, Plutarch and Xenophon. This is done with exclusion at both ends. Plutarch is sometimes ready for the exclusion at either end. Example: last Sabbath was the eighth day from the previous week. An interval of seven days. But Plutarch says six days. Without doubt the exclusion of both Sabbaths. This is not an error of the authors, but idiocy belonging to the common measurement customs. So Matthew 17:1, Mark 9:9<sup>282</sup>. Six days are exclude them at both ends, in Luke 9:28 there are eight, including both ends. No days in this history has a notable character omitted, even if things certainly hold. Example: The

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<sup>282</sup> Mark 9:2 references six days, not 9:9

Consuls holiday, we know is the 364th year of Christ is the first year of Valentin. But because Marcellinus created a leap year, and the day after the leap day the government started writing and this character is omitted. It is, so that the beginning is certainly fixed to the end of the other interval, where they leave signs, which is like Helica in the sea is safe to sail. I say the same thing about eclipses, indictions, sabbatical years, the Spanish era, the celebration of Easter, everywhere among the Christian histories. And yet all of these cycles are recalled, which doctrine is more error filled, greater and many disclosures. But do not rashly judge the writers on their failures of celestial agreement, without examining the astronomical tables. Deception is not rare for the authors, with their defective eyes which had never been reported. That God and Servius in the slaughter of Caesar, Aurelius Victor in the death of Nerva, and Zosimus in the unforgettable fight against Theodosius, and the tyrant Eugenius: Tarrutius the most famous mathematician received Romuli and the Palilius City.

PROLEGOMENA. LI

Sometimes a fog obscures the Sun and there is failure: like the sky being mostly clear all year in the death of Caesar, and three renewals my child, but is pale and horrible and black the moment of Passion of The Lord for several hours, in the year of Christ 789 for 18 days it is black and the ships at sea stray: Under the command of the calendar January is suddenly engulfed in thick darkness, and the darkness encircles, as testified by Lampridio. Trebellius Pollio in Gallienus: *Gallieno & Fagstino c o s s. inter tot bellicas clades etiam terrae motus fuit, & tenebrae per multos dies*<sup>283</sup> in the year 393 or 394, around the day of Pentecost precisely eclipses the sun, so Jerome of Pammachius believed that destruction was imminent: *Nos scindimus Ecclesiam, qui ante paucos mensis, circa dies Pentecostes, cum, obscurato Sole, omnis mundus iam iamque venturum Iudicem formidaret, &c*<sup>284</sup>. The Jewish holiday Pentecost is always on the sixth of Sivvan, that is six days after the new moon. Therefore the sun will never be eclipsed on the Jewish Pentecost, much less fail in Christianity, which is always after the new moon, except when the Sabbath is at the end of the month Nisan. Then the Jewish Pentecost fall on Sunday and by consequence so does the Christian Pentecost, to celebrate the year, the year of the Passion of the Lord when, against the wishes of the Sophists, who brought into the year Easter and Good Friday. Therefore a horrible thick darkness covered the Sun according to Jerome not able to fall on the sixth of Sivvan, or after the sixth of Sivven, so a natural cause eclipses the Sun, that is *κατά ἐπιπρόθησιν της σελήνης*<sup>285</sup> having received such cannot be the case unless *νεομήνία κατά σελήνην*<sup>286</sup>. But it was not possible for the Sun to be eclipsed by the new moon of Sivvan in the years 390, 391, 392, 393, 394 or 395, the anomaly of the moon latitude is adversarial. There was a thick darkness outside, why is that a memorable place for Jerome, because the characteristics are impossible. Similarly the eclipse is mentioned by Tertullian and Scapula. *Nam & sol ille in conuentu Uticensi, extincto pene lumine, adeo portentum fuit, vt non potuerit ex ordinario deliquio hoc pati positus in suo hypsomate, &*

<sup>283</sup> (Latin) Gallieno & Fagstino c o s s. Among many military disasters as earthquakes occur, and it is dark for many days

<sup>284</sup> (Latin) We cut from the church, a few month, the day of Pentecost, when the Sun is obscured, the whole world fears the upcoming trial,

<sup>285</sup> (Greek) by the moon running further

<sup>286</sup> (Greek) new months of the moon

*domicilio*<sup>287</sup>. That was Tertullian. Although he said exalted Sun and house, I do not understand. We know that they are exalted planets and houses, but, forsaken, the exalted Sun prevents them from accomplishing, frankly I admit my ignorance. On the other hand, expressing confidence in chronology, the beginning of the Roman Empire, after the time of Antonines, as far as the consulship of Ausonius, confusion and full darkness can only be from our method, so far as to be punished. For our discussion begins with bad Diocletian, the beginning of the return of the era of Martyrdom, of his infinite errors in Fastis being propagated, enough seen, particularly in the history of persecution. If any Eclipses are charted, or long discussions of any wishful proposed controversial epoch, let him take heed when receiving the context of Fasti. For this

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clearly is not only possible to interrupt the series, but also distracts the readers mind in other directions. The Olympiad, no matter how many signs of the day, that is to say the fifteenth of the month Hyperberataei Olympic Games, since the day of the Julian, and also the day of the month of Atticus, who has never been associated with a month in keeping with the Olympic games: and with all the celestial months apportioned, the celestial months are never usurped, if not before sending forth a characteristic Zygon and Julian days, with the new moon of Zygon agrees. After all these things are natural, the ancient civil times, are not fiction, nor our choosing. Never a popular month in Athen without the month greek officials apply Mentonic or Calippico. With festivals the authors note the references with careful examination, whether there is a mistake by the author or the transcriber. Just as the desire for critics to shed light on the erroneous defects, as we said above, so too by *ἀλογιστίαν*<sup>288</sup>, false characteristics of the days are sometimes assigned; and seize by the stoning of Roman Christians, on the 7th calendar day of November said to be the sixth day of the week, Stilicho's second Consulship in 406 AD, not 405 AD, against the succession on Consuls and the Chronicle of Consuls Marcellini Cornitis. Stilicho Consulship was the first, 26th October was a Friday, not the second Consulship. That he is a rock, that is my faith, the year of the first Council of Toledo, I said this was after Stilicho's first Consulship but this is false and the corrected place of the capture is the Spanish era. These kind of false annotations of festivals are refuted in the persecuted fragments of Diocletian, because Eusebius patched it together, yet Eusebius does not exist. The surviving creators of the Annals themselves, or Fasti is able to take action. Nor have well educated judgements been distrusted. Our tables and methods diminish all of their work. Enough of the parables that only work when entering a posterity of grace? This kind of works, how many others do, that as Pliny says, a few for example in the times of Augustus, the whole ancient Fasti, surround the memory? But if you would rather hear from somebody else, before we had learned these things, with our good and charmed named we unmask those allowed, and not fearful, not plagued or theft do we pretend. Only one self gratifying proponent of prosperity without his work is well deserving. Why dread? Why are the tedious undertakings so famous? What more among it is *ζηλοτυπία*<sup>289</sup>, malice, rather than true love? Did knowledge of this age from all humanity, custom and

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<sup>287</sup> (Latin) In fact the sun convened in Utica, the almost extinction of light, such a wonder, that this extraordinary man should suffer, a child in his exaltation and house.

<sup>288</sup> (Greek) absurd reasoning

<sup>289</sup> (Greek) jealousy



literature wither away? Therefore whoever rejects this burden knows in the future of the greatest benefit are the descendants of its greatest glory. Goodbye friendly reader. Lugduni Batavorum.