

Joseph
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An
Improvement to the Times
Book One

If true, and you ask the Stoics school, the times being the normal state of affairs, because the custodians catalogued the truth to further examine the recorded past events, the duration of it defending just posterity and uncommon praise for those worthy. They drew up the account of the times, when the fugitives of antiquity try to draw us back. Where in the past with such ancient writers, quite equal to the enthusiastically brilliant work of our time, they lament festivals that require the ancients themselves to gather and study, or in less respect to the monuments and abandoned authors who have arrived and we received. But now the extent of all the ancient Greek writings were light on the details of the intervening times we embrace. Indeed Greece before the first of her Olympiads is not clearly explored and unfortunately what was written about them, which chronologists consider, leave us nothing but our desire. For from the extent of Eusebius, although we have the Greek monuments, many distinguished and worthy of being known things are denied to us. Their many corrections being discovered by their trials. Because if Thallus, Castor, Phlegon, or Eratosthenes are more prominent or insignificant than the canons, is there not reasons for anybody to have some of these books, for today the scarcity makes these things a great prize. Among the Romans however, I unfortunately yield to the writings, which may be embracing a feral understanding. Before the consulship of Brutus, nothing is certain among all the fabulous stories, if we look at the matter more closely, not even the consulship of Brutus, this refugee of the times is enough to explore from him, even though he had betrayed Censorinus, Varro collates the different civil times and retells the intervals,

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shedding light on the truth and discovering reliable ways to construct the number of years since the founding of the City. But, as will be discussed in its proper place, it was less clear the number of years between the founding of the city and the Greeks fall of Troy. In fact, the end is a true demonstration which forces us to be less than persuaded. The Sun in sacred books survives, and from these sources certain times can be reckoned and drawn out. But knowledge of all these times is worthless if a specific historical epoch cannot be ascertained, so antecedents

and consequences can be inferred. For, as I have clearly said among the old Christian writer Tatian, the notion of the times was not attached to either the truth or a faithful historical account nor can it be seen. That if another most expert sacred history, in which the intervals of things is very nobly carried with certain reasoning of Moses, and by exploring the rest of what the Holy Bible contains, yet nothing from these can be used to ascertain the historical epoch in Greece or Rome, who in the world can help with such diligent support for themselves or students of antiquity? But now the culmination of all the understandings can be used by some insightful people, out of which the central literature is done away with. They are thankless of all of my labour and work, or any time in my devotion to the studies. Such is Jewish science whose reasonings with the sacred times are gathered, studied and a diligent consensus reached whose proximity with the truth is said to be absent. But while there is a slight depravity in their knowledge of external matters, or it is completely missing, there are multiple errors, because without external history an assault can be made on the sacred. The right of heroic virtue in chronology is negligent and contemptuously better left dead and buried, they attempt to pull it out everyday from the darkness and silence of oblivion. Always less certain are the judgements, to have them recovered with great acclaim from antiquity. Surely not all is pristine in the integrity of the rational times after reconstruction, but it is far more effective. In many ways however, the judgement, likewise diligent I ask not which of their achievements were true. All of their arguments have been treated as many of these things, divided between the many thousands of chronologies, hardly two of them recovered are the same. How much contention still exists of the weeks of Daniel, from the beginning, the middle and the end of the fight? However, clearly nothing that they want, have they attained. From this uncertain, and therefore unwise reading it continues indeed from long ago. Who at any time has their beginning in the Epoch of the Hebrew Exodus, are they now shamed by its odor of having their years begin with the birth of Christ? Behold the worn, exposed, common, good looking, ignorant, remote and concealed proof as promised! Which of them

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undertook the interpretations the *Hedomadas*¹ of Daniel, do those who are ignorant of its hiding place ask, and the kings of Persia, who never existed in nature but were stitched together, are they not fictitious? But if you take Daniel and most carefully read it, looking at the matters it explains not other deeds of kings of Persia, of which there was, whom Herodotus, Diodorus, and all ancient Greece knew. But it is the lack of progress from ἀμνηχανία²? Berosus, Metasthenes, and I do not know whom Catanes, and Philones consulted, who before this manufactured hundred years, I do not know which untrained and impudent man brings it forth. For he should be critical of himself when professing his designated times, which that kind is so easy, such a foolish man has no job placing his scribbles in the spotlight. Whose ignorant men if nothing else, at least hypothesize about Metasthenes instead of Metgasthenes' place. If Josephus in

¹ (Latin) weeks

² (Greek) want of means or resources, helpless, impotence

Greece, or Strabo, or the Athenians ordain, this Megasthenes called out his hypothetical discovery, that Metasthenes calls. Without intimate knowledge of Greek, with **μετασθέη**³ never being found in their language, or if this composition didn't likewise mention, we may not have understood. In this case justice recovers her senses, that the new kings of Persia are announced, Assueros Priscos, Assueros Longimanos, Assueros Pios, two Cyrus', and I don't know what other dreams Annius Viterbiensis had in the midst of his production, the first single word indicates the source of their error: then the medicine for this disease is its proof. So therefore in investigation of the truth as his reason flees, two eminent reasons are discovered, that in ancient civil times, general ignorance of the form of the year and month, and the state: the other which is the character and notation of the year, which he conceitedly proclaims, not inviting. From both, confusion arises around the times, but of a different class. The former cause is ignorance of the years, months and days of many noble epochs. For his understanding pertaining to the civil times was pedestrian. The second reason is Palilia a city of Rome, now in its third years of the Olympiad, now for the fourth time. Likewise now the Consulship of Brutus, is connected through the years of the Olympiads. And therefore a new reason for an amendment to the times is incepted, two important discussions will be had: and first of all is the national civil times: which was very difficult to follow, except prior times had their own principles, that is of years, periods, months in their last term, days, hours and minutes resolution. But now before we attack this province, if only these, and not attack the others, let us discuss the laws of time and its nature. However, this discussion is better interpreted **φυσικῆς ἀκροάσεως**⁴ conceited vindication. Nor indeed should it be done. let the definition of the times of past follow Peripatetics, or be according to the Stoics, or the Academics. These definition have loitered for a long time, this knowledge of written Chronology has a definite limit, those indeed are satisfying

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words, but there is nothing defined. Nothing might be however **ἀμεθοδεύτως**⁵ efforts, I have determined singularly, for even the smallest parts of time before someone dare notice, rather describe **ἱστορικῇ**⁶ civil times, and their method of approach.

Of Time and its Parts

The Rest of the Day

From the beginning the ancient times the parts of the day, which we call hours, but which were not in use, is their proclaimed age old argument, which the days were not cut into part, but by actions performed in the daily routine: with **βουλευτόν**⁷ being called evening, as the poet says,

³ (Greek) misspelling of Μεγασθένη - Megasthene

⁴ (Greek) physical attack

⁵ (Greek) not to be managed or deceived

⁶ (Greek) historical

⁷ (Greek) eventide

*Demeret emeritis cum iuga Phoebus equis*⁸. Also the time afternoon is designated by *πληθουούσης*⁹ or *πληθούσης ἀγορᾶς*¹⁰, convening assuredly until it's time for the men to go to *Comitium*¹¹: as Hesiodus says, *οὐτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν*¹². This far however other Greek poets explains the lesson. They say that Hesiodus understood the thirteenth of the Lunar month and Hesiodus' place of mind was just as earlier said. When will men have the true *τριακάδα*¹³ of the Moon, and not according to political use, but due to the motion of the Moon. However, it seems we are under so much compulsion and Hesiodus has the mind to say: *τριακάδα*^{ibid} very suitable means in matters of conduct, which men turn from what is right to assembly what is convenience. Homer's Odyssey: *μ.*

– Ἥμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀύεστη
Κρίνων νεῖκεα πολλὰ δικαζομέναιζήων¹⁴

Undoubtedly a better interpretation of the vernacular. So to a little further on he says, *ἡματος ἐν πλείου*¹⁵ speaking of the eleventh, whose part is designated with *ἡματος ἐν πλείου*^{ibid}. What we now as an adult interpret as a day. Thus Homer designates noon, *ὅταν δρυτόμος ἀνὴρ δόρπον ὀπλίστατο*¹⁶. But this is not what *ῶρα*¹⁷ is, which now is healthy. But the time of everyday actions was noted, with the phrase *ῶρα δόρπου ῶρα δείπνου*¹⁸. The latins, however, said *tempus*. The Keepers of the Laws of Athens; *SOL OCCASVS SVPREMA TEMPESTAS ESTO*¹⁹. Nor is it right that somebody expunges *TEMPESTAS*²⁰ because *SVPREMA*²¹ is absolutely declared, as in Plautus. In fact they are clearly in the Laws of Solon, how it is the head of tradition, the script is, *ὁ ἥλιος ἐπὶ τῷ ὀρόν ἑσχάτῃ ῶρᾳ ἔστω*²². A Stoic script in Stobaeus talks about the trial of Socrates which lead to his death sentence: *καὶ τρῶν ἡμερῶν αὐτῷ δοθεισῶν, τῇ πρώτῃ ἐπιεν, ἢ οὐ προσέμεινεν τῆς τρίτῃς ἡμέρας τῷ ΕΣΧΑΤΗΝ ΩΡΑΝ παρατηρεῖν, εἰ ἐστὶν ΗΑΙΟΣ ΕΠΙ ΤΩΝ ΟΡΩΝ, ἀλλεύθαρσὺς τῇ πρώτῃ*²³. It is thought that the ancient Hebrews

⁸ (Latin) I deserve to take the yoke of Phoebus's horses

⁹ (Greek) to become full

¹⁰ (Greek) to forenoon, when the marketplace was full

¹¹ (Latin) Public forum assembly

¹² (Greek) cheap truth tellers debate lily headed men

¹³ (Greek) thirtieth day of the month

¹⁴ (Greek) m. The men who are young men, a lady has many suitors.

¹⁵ (Greek) a day and more

¹⁶ (Greek) When men read poetry and dinner in being prepared

¹⁷ (Greek) hour, year, or any division of a time period

¹⁸ (Greek) Dinner hour, supper hour

¹⁹ (Latin) Sunset is the last time

²⁰ (Latin) time

²¹ (Latin) last will/last tribute

²² (Greek) the sunrise is the beginning of the hour

²³ (Greek) and these three days is considered in two ways, the first way, and it abides by his three days, LAST HOUR watcher, if he is SUN ON THE HOUR, then being first is best

recognized the day with nothing more than morning, noon and evening, and that is the division of Psalm 55 verse 18. So Homer, **ἥως, ἡ δειλίη, ἡ μέσον ἡμαρ**²⁴. This, of course, meant day had the Light, to the exclusion of the night. In fact the whole **νυχθήμερον**²⁵ in Hebrew was divided into four parts, as the vigils called. The first vigil was in the evening, the second the middle of the night, the third from the beginning of the day, and the fourth after noon. Otherwise known by the name **πῦρ**²⁶ which today is designated by hour, this significant, is also known among Daniel. Their descendents had **Horologium**²⁷, **ἡλιοτρόπια**²⁸, which the day can be distinguished by the lines and intervals of the shadows, from which we get the phrase **ένδεκάπους**²⁹, for at supper or **ένδεκάπουν στοίχεϊον**³⁰, because our literature distinguishes each hour by letters.

ἔξ ὄραι μόχοις ικανώταται. αἱ δε μετ' αὐτάς

γράμμασι δεικνύμεναι Ζ Η Θ Ι λέγονσι βροτοῖς³¹

Indeed, before the **Z, H, Θ, I**, there was an **A, B, Γ, Δ, E, ζ**.. Arabs, Persians, and the rest of the Oriental people used not sundials, but the natural order of the morning, noon and evening time intervals to denote the day, as is the custom today. Astronomers have a division of their own into sixtieths of the first, second, third, and so on orders. Artisans computed the year in hours, degrees, even showing, minutes, and subdivisions. Hours being 4 parts, 40', 480" 1760''³² has arbitrarily enriched us more than any other division released. Oriental mathematicians compiled compendiums on the resolution of the hours. It is not a sixtieth of a minute, but 1/1080 part, so that it

Position	Sixtieths	Sixtieths	Sixtieths	Sixtieths	Sixtieths	Offset	1/1080
1	0'	3"	20'''	0'	1"	0'	324"
2	0'	6"	40'''	0'	2"	0'	648"
3	0'	10"	0'''	0'	3"	0'	972"
4	0'	13"	20'''	0'	4"	1'	216"
5	0'	16"	40'''	0'	5"	1'	540"
6	0'	20"	0'''	0'	6"	1'	864"
7	0'	22"	20'''	0'	7"	2'	108"
8	0'	26"	40'''	0'	8"	2'	432"
9	0'	30"	0'''	0'	9"	3'	756"
10	0'	33"	20'''	0'	10"	6'	0"
20	1'	6"	40'''	0'	20"	9'	0"
30	1'	40"	0'''	0'	30"	12'	0"
40	2'	13"	20'''	0'	40"	15'	0"
50	2'	46"	40'''	1'	50"	18'	0"
60	3'	20"	0'''	2'	60"	36'	0"
70	3'	53"	20'''	3'	0"	54'	0"
80	4'	26"	40'''	4'	0"	72'	0"
90	5'	0"	0'''	5'	0"	90'	0"
100	5'	33"	20'''	6'	0"	108'	0"
200	11'	6"	40'''	7'	0"	126'	0"
300	16'	40"	0'''	8'	0"	144'	0"
400	22'	13"	20'''	9'	0"	162'	0"
500	27'	46"	40'''	10'	0"	180'	0"
600	33'	20"	0'''	20'	0"	360'	0"
700	38'	55"	20'''	30'	0"	540'	0"
800	44'	26"	40'''	40'	0"	720'	0"
900	50'	0"	0'''	50'	0"	900'	0"
1000	55'	33"	20'''	60'	0"	1080'	0"

²⁴ (Greek) daybreak, the afternoon, the midday

²⁵ (Greek) a day and night

²⁶ (hebrew) time

²⁷ (Latin) Sunflowers

²⁸ (Greek) heliotropes, sunflowers

²⁹ (Greek) eleven times, eleven feet long or broad

³⁰ (Greek) eleven rows

³¹ (Greek) six hours of hard work and not with in these letters indicates G H I J the arrangement of mortals

³² (math) the 180 degrees of the sky was divided into 60 parts. Multiple by 3 to convert to degrees

responds to 18 parts to one minute of the hour, as is the division today in Judea, Samaria, Arabia, Persia

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and the other Oriental nations. Within the sixtieth there is a discrepancies, cycles of sixty have been tabulated for the two.

About Days

Το νυχθήμερον³³, which is a space of twenty four hours, Daniel elegantly calls ³⁴ עֶרֶךְ כִּקְרִי which is to say **ὄψιπρώϊον**³⁵, the beginning of the day using the civil language of the time, which closely follows the setting sun. For that twenty four hours is a natural interval of time, with the civil code starting the day in Attica and Judea with the setting sun: with the middle of the night for the Egyptians and the Romans: the Chaldeans use the rising of the sun: the noon shadow used by others. The notation of the days is duplicitous according to its number and order, that is the first, second, third of a month, and following **ἐπωνυμια**³⁶, which day is named for a the Persian day of the month of the ancient kings. The Mexican days of the months are named after animals or other things and **ἐπαγόμεναι**³⁷ with the Egyptians, they named each after their gods and festival days, the festival of Minerva, **κρόνια**³⁸, **θαργήλια**³⁹, the festival of Quirinus resulting in **Dies Alliensis**⁴⁰, and the Regifugium festival, the days of the week. The Roman Catholics have had Easter since the the beginning of the of the Church. Easter was called new year, also the Antioch Church of Constantinople has **διακαινισμος ἐβδομάς**⁴¹, all of them from the same mind. That now **Hebdomadis** is a festival for all seven days is testified by Jerome and other ancients. Here we have the the remaining days of **hebdomadum** being call a festival, specifically the Passover week being principally auspicious and ominous. Solon was the first to called it **τὴν τριακάδα ἔτην και νέαν**⁴², with the previous ἔτη⁴³ being the first month. Hesiod: **Πρῶτον ἔτη τετράς τε καί ἐβδόμη ἱερὸν ἡμαρ**⁴⁴. The division was from the daily routine, in what's allowed, not allowed, what's dark, what's religious, what's divided, what's just. The Greeks would say **εἰς ἐνεργούς, καί αέργους**⁴⁵, or a one person said, **ἀνεσίμους ἡμέρας καί ἀποφράδας, και ἑορτασίμους**⁴⁶.or from the equations of years time, solar and lunar as in **προσθετάς ἡμέρας**,

³³ (Greek) a day and night

³⁴ (hebrew) Evening in the morning early

³⁵ (Greek) daylight

³⁶ (Greek) nickname

³⁷ (Greek) intercalate days in the year

³⁸ (Greek) Kronos/Saturn

³⁹ (Greek) Festival of Apollo

⁴⁰ (Latin) Festival for the battle on the river Allien, July 18th

⁴¹ (Greek) Bright week, starting Easter and ending the following Sunday

⁴² (Greek) the day after the thirtieth, and a new moon

⁴³ (Greek) first

⁴⁴ (Greek) first four days and seven consecutive days

⁴⁵ (Greek) ??? in action and in ailment

⁴⁶ (Greek) long days and days of celebration

ἐπακτάς, ἐξαιρεσίμους, ὑπερβάτους, ἐμβολίμους, ἐπαγομένας, περιττάς⁴⁷. Προθεταί ἡμέρω⁴⁸. The Greek computers, of which the Latin Regulars, along with Concurrentibus, which is a composite of the Epactis Solaribus, gives its characteristics to the first day of the calendar, or any other day of the month. **Ἐπακταί⁴⁹** there are two kinds, Solar and Lunar. The sun's rays were cast out creating seven days from the solar cycle, and even the additional leap days. The Lunar completes eleven days before Solar, and countless golden guides abandon thirty. In addition, there are two methods of the epochical years: the solar from the characteristics of the day, and the Lunar from the phases of the moon, so the Latin Computers declare,

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the Greeks however **εἰς ποστιάϊαν σελήνης. Εξαιρίσιμοι⁵⁰** are exempt from the month for two reason: when the Solar and Lunar cycles are congruent, for example in the year of the ancient Greeks, *in enneadecaeteride Paschali Saltus Lunae⁵¹* as said in Latin, in Greek **ὑποτομή σελήνης⁵²** or the establish week long festival, as in the Jewish year. **Υπέρθετέον⁵³ or ὑπερβατον⁵⁴**, are things that are translated for religious reasons and disseminated with specific understandings, such as the Jewish year, and once from the ancient Romans. In Judea the **ὑπερθέσεις⁵⁵** instituted comprehension of no festivals held in the beginning of the second, fourth and sixth years invades the ancient Romans understanding of *Nundinae⁵⁶* as a way to banish the religious day, the author Macrobus. **Εμβόλιμον⁵⁷** is a word whose notion declares an institution of days be it either natural or civil. In the natural whose minutes and hours remainders are gathered, and every fourth years, one more day for the extra quarter day in the Julian year, which is called a leap year: again in the Arabic period eleven days are intercalated at the end of Dulhagiathi, which is the last month of the Hagarenes Muhamedici year. The civil is in relation to the natural is beside it and its measure inserted in the days at the end of month of Marcheschvan in the Jewish year, which is called superfluous and abundant. **Επαγομεναι⁵⁸**, which fills up the extra spaces in the seasons of the year and are inserted, these five are added to the year with just as the method of the Egyptians throw them in the months of NISI, the persians and Armenians in MUSTERAKA: again both, whose extra measure in the Attican year in time Posideon suspended, **ἄναρχοι ἡμέραι⁵⁹** is said, or **ὑπερβάλλουσαι⁶⁰ or ἀρχαιρέσαι⁶¹**. But with

⁴⁷ (Greek) adding day, height, extravagant, exuberant, embarrassing, forbidden

⁴⁸ (Greek) pretend days

⁴⁹ (Greek) divisions

⁵⁰ (Greek) In the moon presence, Exceptions - days taken out of the calendar

⁵¹ (Latin) in a ninety year cycle, the passover is based on the moon

⁵² (Greek) cut off before the moon

⁵³ (Greek) placed above, superior

⁵⁴ (Greek) passed over

⁵⁵ (Greek) passing over

⁵⁶ (Latin) Market Day, every ninth day in an 8 day week, when slaves can go to the market

⁵⁷ (Greek) Embolism, Intercalated by inserting

⁵⁸ (Greek) Intercalated, added on, in reference to the five epagomenal days of their calendar

⁵⁹ (Greek) stolen day

⁶⁰ (Greek) in excess

the interval between the epochal and the start of the year, both ends are excluded. They always stand together in the year, whose anticipated beginning is never the same as the epochal. The year in Attica starts with the festival of Hecatomb, and in the ancient epoch, was never placed before the summer solstice. Therefore between the Solstice and the proposed festival Hecatomb space is interposed, both of end ends are excluded, the saying is *περιτταί ήμέραι*⁶². The same was observed in the great Metonic and Calippic years. On the other hand the Roman sacred days were *Kalendae*⁶³, the *Nones*⁶⁴, *Eidus*⁶⁵, but the Greeks, *ἕνη, τετράς, ἑβδόμη*⁶⁶. That is evident from Hesiodus' verse, drawing us back. There are, moreover, named single days imposed on the month in the reported places. They are, along with hebdomadas, less than forgeries.

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Days of the week Persia			Alternate Persian	
יכמשנבה	یک شنبه	1	ا	Ruz iache
דושנבה	دوشنبه	2	بب	Ruz duiemi
מהשנבה	سه شنبه	3	ح	Ruz siumi
נהשנבה	چهار شنبه	4	ه	Ruz tzeharmi
בננשנבה	پنج شنبه	5	م	Ruz pengemin
אדינה	اه	6	و	Ruz schesmin
שנבה	شنبه	7	ر	Ruz haphthem

Turkish Week days		According to the Planets			
נמעה	جمع	Saturn	רוו וחל	روز زحل	♄
נמעה ארחסי	جمع ارنسی	Jupiter	רוו שחרי	روز هشتدتری	♃
בור כוה	نور کوة	Venus	רוו מריח	روز هردج	♀
בור ארחסי	نور ارنسی	Sun	רוו אפחאב	روز افناب	☉
צלי	هدلي	Mars	רוו והר	روز زهر	♂
נהר שנבה	جهر دننه	Mercury	רוו עטראר	روز عهارة	☿
בננ שנבה	دنچ دننه	Moon	רוו מה	روز هه	☾

But why do the days named after planets not follow the order of the sidereal position in which they were named, namely why is Sunday after Saturday instead of having Thursday, the day of

⁶¹ (Greek) ??? election of the magistrates

⁶² (Greek) excessive days

⁶³ (Latin) the first day of the month

⁶⁴ (Latin) 7th day of March, May July, and October, the 5th of the other months

⁶⁵ (Latin) the 16th day of March, May, July, and October, the 13th of the other month.

⁶⁶ (Greek) one, four seven

Jupiter following, and the reason follows. The seven planets are arranged in a circle with their order equally distributed by the seven isosceles triangles, whose bases are the sides of the inscribed heptagon. What is proposed in the circle is that following the periphery of the seven by the isosceles triangles ♄ ♀ ♃, ♃ ♀ ♂, ♂ ♀ ☉, ☉ ♀ ♀, ♀ ♀ ♄, ♄ ♀ ☿, ☿ ♀ ♄. The angle at the right of the base of the triangle is the first star of the triangle, the second

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is opposite at the top, and the third angle at the left base: so when all stars are on the right vertex, they are opposite the star at its top vertex, however the star at the lower left vertex is the opposite of the top vertex star. Therefore, they all follow through the seven planets not between their attacks but through the interval reported, which are their opposites. The triangle ☉ ♀ ♂ is the first order. The sun stands in opposition to the moon and will go right to the top which its opposite of Mars being in the left vertex of the triangle containing Mars ☉ ♀ ♂, while in the triangle ♂ ♀ ♄ it occupies the right corner, which is in opposition to Mercury, Mercury therefore in opposition to Jupiter in the left corner which also has the right corner in triangle ♄ ♀ ♄, where Mars in the top vertex is opposed by Saturn in the left vertex. But, again it returns the right vertex of triangle ♄ ☉ ♄. Thus the seven planets are travelled in as many days, which the Roman Church calls a holiday. This is the real reason for these terms.



About Months

From the days come **συστήματα κι ομάδες**⁶⁷, that is the notation and epochs of which time consist. The first **σύστημα** of days is said to be the week, everything in fact from the Oriental People to the utmost common antiquity, but we Europeans, received it after the acceptance of Christianity. As they have already talked about. Then the Romans **όγδοάς** succeeded our week. For the ninth day was Nundinae and is the space in the ancient Roman calendar between the letters from A to H, in our Calendar Hebdomas is between A and G inclusive, as the discussion goes. The Mexican **τρискаιδεκάς**⁶⁸ follows. Because the space for us is seven days, three more leads to the tenth. So the Jews are **έπταήμερον**⁶⁹, the ancient Romans **όκταήμερον**⁷⁰, the mexicans **τρискаιδεκαήμερον**⁷¹. Next after these **σύστημα**⁷² is the month which exists in nature

⁶⁷ (Greek) systems and groups

⁶⁸ (Greek) thirteen

⁶⁹ (Greek) of seven days

⁷⁰ (Greek) of eight days

⁷¹ (Greek) of thirteen days

⁷² (Greek) system

and civil. The nature of month is twofold. That of the Moon, and of the Sun. On one hand the Moon comes in three kinds from the extent the Moon punctuates the derived Zodiac, and we return to what is called *περίπατος*⁷³, such as *περίοδος σελήνης*⁷⁴ whose interval is less than twenty eight days, but is more than twenty seven. In the second type the constellations are derived from the Sun in the same way. This is called a *σύνοδος σελήνης*⁷⁵. The third kind of month is the days following *ἀπό τῆς συνόδου*⁷⁶, which said *φάσις φεγγάριον*⁷⁷ & *ἀπόκρουσις σελήνης*⁷⁸. The second and third kinds of the times are the civil case. For Athens *ἀπό τῆς συνόδου*⁷⁹ new moons occupied much thought: however today Hagareni *ἀπό τῆς φασεως*⁸⁰. The new moon for the greeks was thought to be joined to the Moon by the lone witness Vitruvius of Aristarchus, Samos, and in his words,

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speaking about the Moon: *quot mensibus sub rotam solis radiosque primo die antequam praterit, latens obscuratur. & cum est sub sole, noua vocatur. Postero autem die, quo numeratur secunda, prateriens a sole, vistat ionem facit tenuem extremæ rotundationis*⁸¹.

Likewise when he said a visitation to the end of the circle, which Samos called without a doubt *φάσιν μηνοειδῆ*⁸². But Onomacritus, who wrote under the name Orpheus wrote *τελετάς*⁸³, an activity which was called *ημέρας*⁸⁴, and begins the joining of the Lunar month to the Moon. His verse applied:

Πάντ' ἐδάης Μουσαῖε θεοφραδῆς. εἰδέ σ' ἐνώγει
 θυμός ἐπωνυμίας μήνης κατά μοῖραν ἀκοῦσαί,
 ρεῖά τοι ἐξερέω, σύ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν,
 οἴην τάξιν ἔχοντα κυρεῖ. μάλα γάρ χρέος ἐστὶν
 ἴδμεναι, ὥς αὕτη παρέχει κλέος ἄντυγι μενός
 πρῶτα μὲν εἰ πρώτῳ ἐνὶ ἡματί φαίνεται ἄρης,
 μήνη δ' ἐστ' ἄρην ἐπιτέλλεται, ἰσχεο δ' ἔργων
 τόν δέ παρεξάνυσσας φύσιν δίκερων ἀναφαίνει.
 αὐτὰρ ἐπὶ τρίτον ἡμαρ ἀπόπροθεν ἡελίοιο
 πᾶσιν ἐπιχθονίοισι φυτοσπόρου αἰτίη ἀλκῆς.

⁷³ (Greek) walking about

⁷⁴ (Greek) moon period

⁷⁵ (Greek) lunar conjunction

⁷⁶ (Greek) from the conjunction

⁷⁷ (Greek) phase of the moon

⁷⁸ (Greek) waning moon

⁷⁹ (Greek) from the conjunction

⁸⁰ (Greek) from the phase

⁸¹ (Latin) how many months passed with the disc of the Sun radiating as the first day without darkness, and under the sun, it is newly called. On the next day, the second which was numbered, as it passed by the sun, will make a subtle visitation at the end of the circle.

⁸² (Greek) phase of the crescent

⁸³ (Greek) the mystic rites practised at initiation

⁸⁴ (Greek) day, poetically time

τετράδι δ' αἰζομένη πολυφεγγεα λαμπάδα τείνει⁸⁵

Yet the Arabic new moon exceeds the measured φάσεως⁸⁶ so that most civil new moons, and lunar months are not of the same genus. Attica **ἀπό τῆς συνόδου**⁸⁷ Jewish repeatedly **ἀπό τῆς συνόδου**^{ibid}. Arabia always **ἀπό τῆς ἀποκραίσεως**⁸⁸, from the third, as said, the day. The Solar month is natural, from the nature of the celestial circuit segments defined, which is the transition from solar sign to the signum. These and Lunar are truly heavenly months. A civil month is of the Sun, which is not a natural mode, but equally tribute is the Egyptian and Great years all equal in **τριακονθήμεροι**⁸⁹: and in the lunar alternative is hollow, in the mexican year **εἰκοσαήμεροι**⁹⁰, with 18 months in the year was established. Among the Albanian month are six and thirty days, May 22nd, August 18th, September sixteen. Tuscani had thirty six in July, thirty two in October, the Aricinorians had thirty nine in October. But the reasons the Moon doesn't suffer, the months are alternately perpetually full, however decreed from the civil method the times are instituted. There are other months of superfluous days collected, which is called Intercalary: in either the natural or civil, both direction by the equation of the Sun. Natural Intercalary results from the Sun being in excess of the space collected from the Moon and extended to its completion, the kind like the former Jewish month, another is the Samaritan month, in which the months always had thirty days. The civil intercalary, with is superfluous in the days of the Sun gives support to the days inserted into the cavity of the year. In this way, the *Mercedonius*⁹¹ in

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the former years of Rome alternate between two and twenty and three and twenty days. In the same fashion is Posideon in Attica. Neither could Posideon be natural, even though it has thirty days, nor is it of the Moon, as its new moon is far from the moons descending, nor of the Sun, which parts of its year, which does not describe the course of the Sun. The same is said about Mercedonius, which is neither of the Solar year, nor from Lunar periods, nor any mode we have, nor legally a complete month, with only 22 or at most 23 days. The monthly division in Attica is **δεκάδας**⁹², the first **δεκάς**⁹³ was said to be **μὴν ἱστάμενος**⁹⁴, second **μὴν μεσειων**⁹⁵, and third

⁸⁵ (Greek) Everybody received the words of the Gods from the Muses, The soul on account of the moon moves above involuntarily, lightly he speaks out, the phase runs as thrown out by Sissinios, the musical arrangement exceedingly hits the mark and we sing praises to the conjunction, so that knowledge cries out to provide the news of the day's strength, first on the one hand, the first day's light is brought forth by Ares, the Moon of Ares complete the day with a shout, He of inexplicable nature begets and gives light, yet we have the third day from sunshine afar, all upon the epic times of the earth, shaped by nature have the courage to inquire, four shepherd's lamps shine brightly as they sing.

⁸⁶ (Greek) phase

⁸⁷ (Greek) from the assembly

⁸⁸ (Greek) from the waning

⁸⁹ (Greek) thirty days

⁹⁰ (Greek) twenty days

⁹¹ (Latin) Work Month, the ancient roman intercalary month before the Julian Calendar removed its need.

⁹² (Greek) tens

⁹³ (Greek) tens

⁹⁴ (Greek) beginning of the month

⁹⁵ (Greek) middle of the month

μήν φθινών⁹⁶. It is in fact, because all of those months were **τριακονθήμεραι**⁹⁷. The persians however in **πεμπτάδας**⁹⁸, not only that because all their months are **τριακονθήμεροι**⁹⁹, but also, because all the years consisted of five groups of three and seventy. In the month **ἐξαίρεσιμαίω**

¹⁰⁰ Athenians about **δευτέρα ἱσταμένου**¹⁰¹ said **τρίτη ἱσταμένου**¹⁰². For although it is a month, one day, the last third in the second part was cut off, it was not called the mutilated month, of which **τριακάδα**¹⁰³ numbered. The Metonic and Callippic had days removed, which is the four days following the two conjunctions. The form of the named months in the ancient Hebrew year are not known, neither is the actual Chinese, Japanese or Indian. For those months, the order of the first, second and third are stated. In the Roman year, and proper name are mixed with the numeric order. There was one with the same name in imperial Roman, so that Cypriot **Καيسάρειος, Σεβαστός, Αυτοκρατορικός**¹⁰⁴. The Romans themselves, Julius, Augustus and the times of Domitiani Germanicus about September, and Domitiamus about October. Martialis: **Dum Ianus hiemes, Domitiamus autumnos**¹⁰⁵, approximately.

M. AVR. AVG. LIB.
AGILIO. SEPTENTRIO
NI. PANTOMIMO. SVI
TEMPORIS. PRIMO. SECERDO
TI. SYNHODI. APOLLINIS. PA
RASITO. ALVMNO. FACSTINAE
AVG. PRODVCTO. AB. IMP. M
AVREL. [C G M M O D o] ANTONI
NO. PIO. FELICE. AVGCSTO
ORNAMENTIS. DECVRIONAT
DECRETOR. OR DINIS. EXORNATO
ET. ALLECTOINTER. IVVENES
S.P.Q. LANIVINVS
A letere dextro faxi
IDVS. COMMODAS
ELIANO. COS.

Now the status of all the Calendars vindicate

Domitian rather than Julius and Augustus, *Nondum omnis honorem Annus habet, cupiuntque decem tua nomina menses*¹⁰⁶. The insanity continues, Commodus in the same consecutive order, with a longer life then given to most. Augustus replaces Comodum, Septembrem Herculum, Octobrem Invictum, Novembrem Exuperatorium, Decembrem Amazonium called by edict. Still existing in the Lavinius stone,

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in which there is a mention of Iduum Commodarum, the name Commodus the Senate previously decreed was previously scraped, or carved.

⁹⁶ (Greek) the last half of the month

⁹⁷ (Greek) thirty days

⁹⁸ (Greek) on the fifth day

⁹⁹ (Greek) thirty days

¹⁰⁰ (Greek) days taken out

¹⁰¹ (Greek) second beginning

¹⁰² (Greek) third beginning

¹⁰³ (Greek) thirty

¹⁰⁴ (Greek) Caesar, Respected, Autocratic

¹⁰⁵ (Latin) As Janus is winter, Dominitamus is Autumn

¹⁰⁶ (Latin) The year does not yet have all the honors, and desire ten of your names for months.

Some nations have months named after Gemini. The Syrian-Chaldean year has twin Tisiin, and twin Conum. The Hagareus year has twin Regiab and twin Giuniadi. The Saxon year has twin Giuli and twin Lida. However in the incalary year Lida is dropped. Also these months are common in different countries. For Panemus in the Macedonia year was Corinth and Thebano. Artemisius was a common Laconum and Macedonian: Carneus used Syracuse and Cyrenensibus. But a different view of the year and times will be discussed in its proper place. Thus the first of March for the Romans was the third of Albanorum, Aricinorum and Firmian, the fourth of Forensium, Pelignorum, Sabinorum, the fifth of Faliscorum, and Laurentum, the sixth of Hernicorum, and the tenth of Aequicorum. These are the kind of months.

Of the Year

The greatest **Σύστημα**¹⁰⁷ of the days is the year, which has many various names. So many years can be constituted, with many erroneous sidereal periods. The Solar year is understood to be a faithful circuit, which, indeed are two similar circuits, with one from summer Solstice to summer Solstice, or winter solstice to winter solstice, to the lesser Julian year punctuated by the Zodiac returning to the designated Zodiac which is slightly greater than 365 $\frac{1}{4}$ days returning to the same Zodiac position under which there is a loss. Almost the same quantities with the Sun are attributed to Venus and Mercury. Saturn's period in days is 10747.18'59"13". That is 29 Egyptian years and 162 days. Jupiter's year is 4330 days 17.15' hours. That is 11 Egyptian years 315 days. Mars year is 686 days 22.24' hours 1321 Egyptian days, the Moon, 29.39'50"8" days. Still, generally, as the two celestial markers, the Sun and the Moon, glide along the heavens which guide the year, and is the reason the civil times begin. And the Moon's first circuit belongs to the year, among the Egyptians thereafter three, and among Arcadians is the same as the Egyptians. At the end of the twelve Lunar periods the civil year constituted 354 days with a three and little more than two thirds hours. There are also 12 signs of the Zodiac which also composes the Solar year, as we have said. But ignorance of the both the sidereal movements and other forms the ancients

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conceived, of which the oldest is the year indeed described by the course of the Moon: but there is uncertainty in the new moon, because not all can observe the Moon, generally the accustomed observation was properly civil months which cannot be distinguished. Since then, this mode of uncertain new moons was agreed for the first time, the month would consist of thirty days exactly, the 360 day year was constituted whose long genus describes this type of Lunar year. For a long time this was the form of the year among the Greeks. In the East, there was seventy two parts in the year, of which there are five: the days advance in the Greek year: the year is 365 days, by the rationale of the solar year, at least departing from the judgement. Hence the two most important kinds of year among the ancients were neither Lunar, nor Solar, but an

¹⁰⁷ (Greek) System

ambiguous blend of both kinds. The prior form still exists in Greece and the other in the East. In Greece however, no one way of improvement was put forward. It was difficult to rationally measure all the full moons to and also time certain action of civil work that required the phase of the Moon. The Olympiad always celebrated the full moon on the 15th day of the month. But should the 15th of the month fall equally on the 15th in the Lunar cycle, this can only be done every four years, adding a day twice which is called **ανάρχους ημέρας**¹⁰⁸. This four year Elidensibus cycle was called the Olympiad, Delphi Pythias, whose month is just on the first of the Lunar's, the remaining reasons shutter. First Cleostratus attempts to reform the Lunar type of year, having discovered the octaeteride, the eight year cycle, of 2922 days, where all other full moons occur: the common year is 354 days and the intercalary 384, the junction is ninety nine days. The eight year cycle's fault was detected, as the Metonic 19 year cycle consists of a full 6940 days. With revisions to the Calippica period the successive days were 27759, without any doubles appended, the year of the metonic kind six hundred and three. A final example also follows from Hipparchus, the one hundred eighty eight years of the Calippica epoch, a period consisting of 111035 days, which is 1 day less than by Calippic's five metonic cycles. The two year correction was applied equally to the Greek years. The other part is a joining the interrupted full moons and the void that exists between the Greek year being greater as it was equal with the Sun, and the Lunar years which is less than the solar. But the other full moons and incomplete months also vary. In both the natural and civil. The natural variety commences the start of the

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intercalary month, on the day. They are but two of the months driven by the full moon. For the Jewish year with intercalary month Adar, then Schebar, Adar consists of the intercalary days until the next full moon. In the approach to the last month of the Arabian year, which is said of the Dulhagiathi, with Dulhagiathi itself preceding Dulkaadathi both consisting of thirty days. But in Samaritan often the conjunction of thirty months, and in antique Judae month Harpalus the Metonic and Calippic did not always consist of the alternate but often two full moons occurred, but never with a cavity of two days. And also with the days approaching the last Arabian month, three continuous months are full, Dulkaadathi, Dulhagiathi and Muharam follow in the year. It is said of the Arabian year **كبيدة** this is the intercalary. So also the Jewish year has three full months of continuous full moons, Tisri, Marchesvan, Casleu. The various civil times were added to the whole Jewish year, increasing the month of Marcheschuan by one day and Marchesvan is excavated to become full. Other intercalary months are in a different situation and time. In this example, it might be in the middle, or the final intercalary day that is intercalated in the last month Attican year, which is called **ποσειδεών προτερος**¹⁰⁹. In Judea the sixth month is intercalated, said to be prior to Adar. In the Hijri year the intercalary month jumps between them, and traverses all months in the 228th year, which is the twelve cycles of the enneadecaeterides nineteen year cycle, whereby the memory of intercalation by our great

¹⁰⁸ (Greek) anarchy day

¹⁰⁹ (Greek) before Poseidon

grandfather was used by the Turks from Cilice, until the Hijri year which was replaced by the beginning of the simple Muhamahanism system. But in the ancient Roman year, the position of the intercalary was far more diverse from others but never intercalated between two months, another custom of the month, just like a shot among maimed infidelity. Between the 23rd and the 24th or between the 22nd and 23rd of February it is inserted, and is this not the final reason. Indeed it is always observed the beginning of the next month March is always 28 days after the start of the tightish February and at regular intervals between the end of January and the calendar. February is usually the same as Merkedonio and the first of February is no diffieent between a regular or intercalary year as seen today now during the festival of Regifugium, or the festival of Terminalia. Nor is it always intercalated between Terminalia and Regifugium, the want of Censorius in which this manner February ordinarily thought of is now twenty eight, or twenty nine days. It is also an error from Varro that convinced him. In time there are different intercalations, as the Jews never intercalate before **ὑπεροχή ἡλιακή**¹¹⁰, that is ten days with a little more than twenty one hours, it is the reason the Sun leads, and the common Lunar month can be conflated. The space between is never more than three years and never less than two, in 19 years, it always happens seven times. The intercalary makes the Calippic and Metonic year sometimes pass faster and sometimes slower,

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which is the rationale for **ὑπεροχῆς ἡλιακῆς**¹¹¹ postulating understanding this one caveat in particular to the Athenians, not the Hecatombes as the new moon of the summer solstice in that ancient epochs was used before: with the Jewish year, there are the most new moons in Tifri at the autumn equinox, the new moon of the Nisan equinox is the ancient truth, if the Julian year needed a reason, it anticipated. The Lunar year is not just one kind, but the most important division is the two summits dividing the years periodically and singly. The periodic year dictates that certain orbital years incur an internalary interval. Of this kind of ancient interval certainly can not be defined, indeed the days of Cleostratus 2922, Harpalus 2924. The Eudoxus was more than 2922, less than 3924: Metonic otherwise from all the diverse Calippus, they by the departure of Hipparchus, whose opinion, but with celestial rational lightly chastised, the Lunar enneadecacterida smaller than the stated Julian, together with a little more than an hour, twenty seven in all. The simple remedy for the end of the year are the intercalations in returning to the former epoch, but the long interval is 228 Julian years which is simply 235 Arabic years, a discrepancy of 50 minutes a day. There is also the cavity on the Lunar year that is superfluous and uniform. The hollow year is completed with **ἐξαίρεσις ἡμέρας**¹¹². Therefore we **ἐξαιρεσιμαῖον έτος**¹¹³ as it's called, for since the days extracted on account of the civil institution, such as the Jewish year, whose deficient Jewish Computers called (in his quip Casleu,

¹¹⁰ (Greek) longest day

¹¹¹ (Greek) longest days

¹¹² (Greek) exception day, the day taken out

¹¹³ (Greek) days exempted from the calendar year

which by the nature of full moons institutes the cavity) or from a natural cause: in the nineteen year cycle of Dionysius Passover one day is removed, which is called the Saltum Moon, however the Greeks Computers **ύποτομήν σελήνης**¹¹⁴, in spite of keeping the last year in the nineteen year cycle which constituted 353 days, which does not express a natural year. Superfluous years, we call for **ξτος ύπερήμέρον**¹¹⁵. In addition to his **ήμέρα έμβόλιμος**¹¹⁶ of civil cause, in the Jewish year Marcheshvan there is a natural cavity, the civil is full only from the natural causes: the eleventh year in of the Arabic thirty year cycle the lunar year advances by one day. The year is equally called **ξτος όμαλόν**¹¹⁷. The Jewish computers say its a normal year. It is with nothing added, nothing removed. This until the debate on how to equally reduce the Lunar year. Now from the other equally more debates, which Egypt, Persia, Armenia, Mexico, and Perusian used. Here the anchient oriental nations were one and the same, except that whenever **έπαγόμεν**¹¹⁸ five were transferred to another place, the start of the year consisted of **έπαγόμενων**¹¹⁹ tradition justly used, that after 120 regular years of regular full months were intercalated, that Persia is **έπαγμέας**¹²⁰ their vernal equinox is always delayed. The end of the cycle

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is called N E U R U Z and the superficial **έμβόλιμον**¹²¹, every month of the year spreading until the first month returns back, so after 1461 pass it is equivalent to finishing 1460 Julian years. Here is a large year, of which months of the year are equally thirty, how many days of simple **έπαγόμεναι**¹²² but in five four year periods, it has simply five extra days. But what is the form of the year they retained, in the cause is not so much ignorance due to our Solar year, but simple and tracetable which is the true popularity of its use. Otherwise there were almost no nations ignorant about the quarters of the Solar year: but it was unknown the kind that dispensed an excess of months, who are greater than thirty days, and retreated a little, which is necessary to return, as a quarter of it remains. Every four years in Egypt, the required intercalary day occurred during the rising of the Dog Star, and every four years, it passes through **ξτος ήλιακόν, ξτος θεού, ξτος κονικόν**¹²³, as they are called. The Attica day every fourth years intercalates between the seventh and eighth day of January. Elis between the eighth and ninth of July. Syro-Macedonian, Chaldean, and Judae between the seventh and eighth of October. In that way intercalary days from Seleucid times extend as far and under the Imperial Constantine he retained the Jewish, which they certainly did at the same time with the form of the Calippic year that the victorious Syro-Macedonians accepted. Roman Attica followed on the winter solstice to

¹¹⁴ (Greek) Lunar foundation

¹¹⁵ (Greek) overdue year

¹¹⁶ (Greek) intercalary embolism day

¹¹⁷ (Greek) unremarkable year

¹¹⁸ (Greek) intercalate, add a day

¹¹⁹ (Greek) intercalated, added day

¹²⁰ (Greek) added day

¹²¹ (Greek) Embolism, the added day

¹²² (Greek) day added

¹²³ (Greek) year of the sun, year of the god, year of the dog

rely on the intercalary, which accrues to them the mysteries of the Olympiad by name. For Attica and all the remaining Greeks Solar years were divided into quarters whose **κέντρα**¹²⁴ occurs every 91 days 7 ½ hours being it's notable attributes, which is the time of Seleucids, even down to our day, the Jews still observe it. Therefore July 8th is **τροπαί θερινό**¹²⁵ October 7th **ίσημερια όπωρινή**¹²⁶ January 7th **τροπαί χειμεριναι**¹²⁷, April 8th **ίσημερία έαρινή**¹²⁸. Thus with the principle **τροπάς θερινάς, & χειμερινάς**¹²⁹ there is no other understanding, along with the **περί ίσημεριών**¹³⁰ that makes sense. This **κέντρα**¹³¹ is called Tekuphoth by the Jews. The Germans, Celts, Saxons, intercalate between the 25th and 26th of December: which we call Modranicht. The Tartars between the last day of January and the first day of February on which the fathers ceremoniously call the White Festival, which was honored by white costumes on that day. In short, through the Lunar year, or the far different Solar, yet with silence observation after 1460 days, use one perceived intercalated day. For it is not the other Hebrew quarter, their protected Tekuphas, unless the fourth part after each quarter rationally accends. An of course, each Tekupha is 91 days 7 ½ hours. Therefore, only four Tekuphae make 365 ¼ days. This however displeased the quarterly observations of the Greek Astronomers, because the cause is quite futile and juvenile

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for the Solar was greater than the Lunar rationality demands, with the exact sidereal motion still not held, the Lunar comparison with the Solar elicited reason. And so many opinions on the Solar's greater size, the sum of the period of days in the years period's distribution was abandoned. The Metonic period is 6940 days. Divided by 19 years leaves the size of the Solar Metonic year 365 days, uneasily divining 15 5/9, the Calippic period is 27759 days, divided by 76 years leaves the Callipic Solar year being 365 ¼ days, same as our Julian year. The period of Hipparchus was 111035 days, 304 years. But neglecting their 4, three hundred parts days subtracted from the quantity of Calipiic Solar years, the fiat Hipparchus Solar years was 365 days 5.55' 15" 15/19"". Removal of this quarter leaves 0.4' 44" 4/19"" hours, and the opinion was shared by Ptolemy. Therefore the opinion of Hipparchus and Ptolemy tell us about the Tropical year in the Julian year, or the Callippic nineteen part different Lunar enneadecaeteridis and diminish the Julian, which is the true year, according to Rabbi Ada, while another, Philolai Pythagorean's great year was 21505 ½ days per 59 years when divided created the result of 365 Solar days. The Oenopides great year was 21557 likewise for 59 years divided by the Solar year leaves 365 days with two and twenty one sixtieth parts of the day extra. The Harpali octaeteride

¹²⁴ (Greek) center

¹²⁵ (Greek) summer solstice

¹²⁶ (Greek) autumn equinox

¹²⁷ (Greek) winter solstice

¹²⁸ (Greek) spring equinox

¹²⁹ (Greek) summer and winter solstice

¹³⁰ (Greek) about equinoxes

¹³¹ (Greek) change

divided by 8 years equals Solar years of $365 \frac{1}{2}$ days. The great Democritus day. 29950 $\frac{1}{2}$ per 82 years when divided results in solar years of 365 days, with a fourth and one hundred and sixty-four parts of the a day. In short, none of the ancients had reason to regard the Solar or the Lunar in excruciating detail. And the quotient is often from certain collections of days intrinsically sidereal and rationally congruent, their days total divided by years, how many of their summed days are they able to confirm, able to see their certain Solar year quantified definitively. However the wiser ever incomprehensible in their thinking, nevertheless for the truth is in the neighborhood was arranged to be entwined, three hundred sixty five and a quarter, which is the mode of the Julian year, with exactly every four years one day extended, but this year is comparable to the Egyptian's Solar: the comparison with the Tropic is equaltable. The major reason for doubt about the real year hours 11' 6" 40''' following the Galilean form, or almost 10' 48", as the Alonsini teach. Neither are the Prutenic tables much different, which confirm the movement of the solar on the vernal equinox is equal to 365 days 5.49' 15" 46" hours. So hence there grow several kinds of Solar year. Uniform, the Julian, Tropic, that Persian Galilaeus. Again the Tropical, or uniform, or celestial, uniform Tropic,

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whose Tropical dimension is, but the parts, the months, equal and used in civil life, that is the kind talked about by Galilaeus. The description for the uniform month is all with thirty days, with intercalary days appended, which in a common year is five, and leap years six. The celestial tropic, whose segmented parts in nature give tribute to the Zodiac. Again the Solar year equally in the civil and celestial can be divided. Civil, as the Roman Julian, Syrogreacorum of the Greeks used the Coptic. Celestial, as Dionysus Ptolemy used the Philadelphic. For also in the fourth cycle Canis Major rises exactly in the fourth year. From the end of every period and returning back to its head, the same principle as revolution of the *ἐποχὴν*¹³² as called by the Greeks, have finally gone to ruin not preserving the true measure of the Tropical year, because the Julian year could not be seen, clearly the first January to the 8th part Capricorn, in which Caesar established, on the twenty-first which is almost what it is today. But nothing more convenient that the epoch in the enneadecaeteride would serve. In fact the Tropical enneadecaeteride is two hours more than the Lunar version. Again the Julian enneadecaeteride is larger than the Lunar by one hour to more than 26. However when, transgressions are committed against all rational, Tropical, Julian, and Luna, whatever reasonable middle ground is between two of them, the end of the either epoch has not seen. It happens in the cycle of Easter, with having neither understanding of the Lunar enneadecaeteride, nor the Solar epochal motion corrected, but rather its form is merely just Calippica, so that its position after three hundred years requires a 4 year variation. Therefore, to survive their ancient epochs, immense periods were invented, just like the Calippic, Philolaic, Democritic, Oenopidic. There are also periods in which all types disappear. And with all its distinguished annual orbits both sidereals have

¹³² (Greek) epochs

rational, and yet what confides their inception is an unknown opinion not only of both sidereals, but of all **ἀπλανῶν ἀποκατάστασιν**¹³³ and their circuits that happen. In this way Harpalus and Eudoxus thought thier Octacteride for all **ἀνατολάς & δύσεις**¹³⁴ would return to their orbit. Likewise the same is considered to happen for Aratus in the Metonic enneadecaeteride, Eudoxus follows him, which in fabricating the spheres for his planetarium and inerrantium, showed the harmonizing of the planets orbits, whose following restoration of both Sidereal was necessary for all planetary orbits to return at its running conclusion. The reason all the Spheres of **ἄστρον**¹³⁵ is feigned, as narrated in Aristotle book 11 **τῶν μετὰ τὰ φυσικά**¹³⁶ is what his counsel allows. Therefore **τῶν φαινομένων**¹³⁷ is the name understood to mean a rising, and setting **τῶν**

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ἀπλανῶν¹³⁸, but not **τῶν πλανητῶν καὶ τὰς ἐπίσημασίας**¹³⁹, that is significant to them because the orbits of the Moon and Sun return in a Metonic enneadecaeteride, or indeed the Callippic as Hipparchus thought it would fit, though others persuaded against, until they saw the measured Tropical year and in this vice the period chastised them. Cicero which among Macrobius, the sixth year of the his immense republic, whom out of many thousands of years simply compose, that in no other way do the orbitals return with all its wanderings and strayings considered if the same solar eclipse took place at the same time: because eclipses in the cycle of enneadecaeterico were not rare. And yet these eclipses are arranged not only for the Sun and Moon, but also five are in error in comparison between them when completing all periods, and they return to their same celestial position, sidereal like, which especially from the beginning to the end and back again. Why are the details of observed eclipses written down in the past, that also **ἐκλειπτικὸς περιόδους**¹⁴⁰ contrived what is called **ἐξελιγμούς**¹⁴¹. Their oldest has 6585 ⅓ days, which is 18 Arabic years and 7 synodic months, and occur every 223 synodic months. Therefore in the second book of Pliny it is erroneously written by either the fault of Pliny, or the scribe, the eclipse returns in two hundred twenty two months. Hipparchus devised another **ἐξελιγμούς** of far greater extent, 126007 days, 4267 synodic months, 355 Arabic years 7 synodic months: 344 Julian years 361 days. What a tolerable period. But now from a natural cause, truly the eclipse of daylight set out how in the nineteen year Lunar and Solar cycle results in the Moon and the Sun in the same place as the Sun of the first week, and additionally the Mexican period consists of 52 years, which restores **τὴν τρισκαιδεκαήμερον**¹⁴², which is very suitable for our

¹³³ (Greek) the steady return of the stars to the same place in the heavens as in the former year

¹³⁴ (Greek) sunrise & sunset

¹³⁵ (Greek) astro, the heavens

¹³⁶ (Greek) in the midst of nature

¹³⁷ (Greek) celestial phenomenon

¹³⁸ (Greek) fixed, not wandering

¹³⁹ (Greek) the planets and the signs

¹⁴⁰ (Greek) ecliptic periods

¹⁴¹ (Greek) revolutions

¹⁴² (Greek) thirteen days

*Hebdomadis*¹⁴³. Nor is the other periods greater than the ancient Persians, as Salchodai voiced. There are others, such as the civil and Indiction, as other foolish conjectures insist, as the Dodecaeteris is natively Chaldaen, as Heracles, Linus, Orpheus, Dionysus and Magorus: which the period of motion for the eight spheres composing 360000 years of the world, that can be arranged as one hundred eighty four thousand, six hundred ninety four years. But by far the prodigious Chinese, who near to the 1594th year of Christ, cultivated an amount of eight hundred eighty four thousand, seven hundred seventy three. Bonzioris was surely in the Japanese period 470 years before the Christian year 1561 and 1562 and he began running with it for the next twenty. That revolution eradicates the transgressions and leads to peace for of all times that will come. From the diverse Christian, Jewish and Samaritan are silent when it comes to cultivating an opinion on this matter: for example the Roman lustrum is five years,

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a lifetime is one hundred and ten. There are Computed periods like the Jewish year 6919 which agree with Lunar cycle 364, Solar 247, 13th great Dionysian period. And in all the weekly cycles, how many days of the week are in the Solar year: how many periods of Dionysian, how many months in a leap year, how many cycles of the Sun, how many Lunar cycles in a great Jewish cycle. Therefore it is most elegantly and very skillfully that made his year 5354, the common Christian year 1594. And at the next autumn's end of the same year 1595, from where all the Jewish new moons conclude. The period of Dionysian itself from computed annals pertains to the constant 532 years, revealed by the interaction of each of the cycles. Indeed the true start of the great period occurs in the first cycle of each, belonging to the Lunar and Solar methods, and have placed just as much as in the Julian year, that is, in fact, with exceptions attributed 365 and a quarter days. Therefore the start of the Roman year is the first of January, the Constantine year the first of September, in Antioch the first of October, in Alexandria and Samaritan from 4 A.D. the first of September. The true Dionysian period belongs to the method of the Easter new moon, initially taken from the birth of Christ, so it is thought that from the tenth Solar cycle in the Julian year, and from the new moons, is celebrated on the fourteenth day after the 21st or 22nd of March. So far from the trivial beginning to the sum of times increments, as *ὁμάδα χρονων*¹⁴⁴ is called by the Greeks, guiding chronology, and his place can be seen along with all of antiquity. What survives now is piecemeal and incidentally censured, as explained in greater detail in its appropriate place. To therefore return to those years, from which similar elements, progress is made to so many different types of years. Of Greek years, which are of minor equality, the form of all Lunar years propagates as seen, from the Egyptians is major equality, each one Solar. Therefore we do not deal with this by confusion and by satire, but their own which, what, place and order. Therefore the four books decree the sum explanation of the four kinds of year. The first is of the minor equitable year. To that end all

¹⁴³ (Latin) week

¹⁴⁴ (Greek) groups of years

Greeks use so diverse kinds, which many nations of the Earth also do, **πολιτεῖαι**¹⁴⁵. Therefore that will survive as part of the rest of the book. The second one, the self gratifying vindication of the Lunar year, due to its previous derivations. The third book includes the form of the major equitable year, and **ιδιότητες**¹⁴⁶, the differences. The fourth illustrates the ramifications of that year and its perpetual propagation, truly several of the kinds of Solar year and mutations. These are the first parts, which its initial discourse promises chronology of years and times of the civil categories. The other part is its characteristics, which necessarily notes the intervals of time, we deal with these follow things in the third book, like divisions,

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the computations of national annals, of which the book uniquely add the works not in footnotes, not as an appendix, but as part of the work. Therefore who uses the characteristics of the times, we are taught by Dionysius of Ephorus, in which the year of the fall of Troy in the Olympiad epoch was not written, with consideration of other ages ancient in the first Olympiad, he said of the occurrence of the Attic year, which twenty **περιτταὶ ἡμέραι**¹⁴⁷ extended the year.

Immediately the smell vanishes from the Attic year, whose year became a possibility. For they knew how often and the existence of the four year interval. Example Ephorus or Dionysius and their noble creative characters, whose ambiguous minds in trivial established question on springs leads you by the hand. They will therefore at first totally institute our fundamental Julian year, that constructed the many previous thousand of years. The true characteristics of the two are surrendered, the Dionysian Lunar cycle, of which it is the 18th year, and the Julian Solar Cycle which is now moved to its 7th year. The third kind, where the ratio of time suffers, the Indiction should not be cast off. For those who utilize these characters once instituted, which is constant and is a faithful method exquisitely beautiful rationale of the times, find out. If there is any uncertainty in this 1594th year of Christ, it is who knows how many years passed since his birth, yet what is forty nine more years or fifty six less, it imitates the imperial Greek Chronology, that is near his, and his kings time, and added by saying, the true certain year is not defined. But since the same birth occurred on the ninth of August, the fifth day of the week, is add the characteristics that are certain and undoubted, such as those of the twenty **περιτταὶ ἡμέραι**^{ibid} of Ephorus. For the fifth day of the week cannot occur on the ninth of August, unless with the letter of Dominicalis in circa 49 years before that occurred in A.D. 1540, Solar cycle nine. As so with these characteristics we continually affirm the year that man was born, and the nearest ninth of August in the Julian, he is just entering his fifty fifth birthday. Likewise utilizing the Lunar cycle, extended for reproof, the first year of the Olympiad in A.D. 1400, all the days of the new moons prove that every 304 years it repeats. An example here is the first year of the Olympiad in 2370. These seven years repeat after number 304. Therefore seven days are added today to the new moon. Gracious words, the first cycle year of intercalary days was 11, the new moon of

¹⁴⁵ (Greek) civil policy

¹⁴⁶ (Greek) peculiarities

¹⁴⁷ (Greek) extra days

March 18, adding 7 days to the new moon, results in the conjunction of the luminaries on the 25th of March in the fourth year of the first Olympiad, or the fifteenth since the first Olympiad, and look forward 304 years. But after we pass 150 years there are a diminishing number of total new moon days, and are often found to be 304 years repeating cycle after the year of Christ 1700 and perhaps sooner. Yet since no ancient epoch

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is more certain than the Olympiad start of the week, but it is with antiquity compared to the new that it seems good: these will be useful characteristics of cycles and Indictions, which from a certain place in a remote epoch institutes the start of their times. Therefore the constructed period, of both cycles and the Indiction contain, what happens if we multiply the Dionysius Exiguus period by fifteen, we get 7980 years. Thus, the period has its inception from the first year turned by each cycle, and turn of Indictions, this gives us the same end year defined by the end of both cycles and Indictions. But the Christian year, commonly settles, a definitive 3267 at the end of each cycle and indictions. Therefore subtract 3267 from 7980 years, the remaining years before the common Christian epoch is 4713. So that 4714 is the first year of Christ in the common era is Solar cycle 10, Lunar 2, Indictions 4, on the first day of January, although the autumn Indiction is near the antecedent, but the Lunar cycle should have started from the subsequent March. Why is the year, which is erroneously put in the common era at 1594, actually 6307 in this period, which we call the Julian, which from the Julian year can accommodate that form. For that reason 6307 divided by 28, by 19, by 15, give this year 6307 in the Julian period, or the common Christian year 1594. Solar cycle seven on first of January, Lunar eighteen of the following March, the seventh Indiction of Caesar which proceeded the 8th day of October preceding the year 6306. But for Papal purposes, the first day of 6307. I will not praise and laud these periods: Chronology and Astrology, which is **ἐπιστημονικῶς** wishfully disputed, they are unable to give enough praise. Therefore those eclipses of the Prutenicis Tables are wishful thinking, from the Julian period obtain the year 2498 and with a residual all selected from the epoch times of the flood. Example: a Lunar Eclipse occurred in September of the first year of the 446th Olympiad, which is the Julian period year 4384. Deduct 2408 and 1975 remains. Select the first 1900 of the epoch of the flood after 75, from siloed years we expand. The last months up to September. What remain is the Prutenic method. That they want all doubt of the rational times thrown out, he ought to make use of this period, without which not one thing can be certain in our notation of the times support.

Of the Equal Year The Greek Minor

WHEN something is true, Macrobius and Solinus, the year the Greeks drank to was discovered by the Moon: not only in this heresy, is the lover of the highly educated Theodorus of Gaza, but the most ancient writer Herodotus applies his own opinions to his testimony: indeed not

rashly from his influence does his opinion remain, if the clear minded human, and intrinsically linguistic mastery, in his manifesto he makes mistakes that should embarrass a child. Therefore they demonstrate the Greek Lunar month is alternately full and new, these are the words Herodotus produced: **ἐς γὰρ ἑβδομήκοντα ἔτεα οὖρον τῆς ζοῆς ἀνθρώπῳ προτίθημι οὗτος ἐόντες ἐνιαυτοὶ ἑβδομήκοντα παρέχονται ἡμέρας διήκοσιας καὶ πεντακισχιλίας καὶ δίσμυρίας, ἐμβολίου μηνὸς μὴ γενομένου**¹⁴⁸. We can see whether it is the truth in the great man's sentences: the days are twenty five thousand and two hundred per seventy year part. Their mode of one year is three hundred sixty days. Therefore it is wrong that the Moon defines the year, its months are all solid. Twelve in fact months all with **τριακονθημέρους**¹⁴⁹ are contained in the year, Herodotus puts forward, not just himself wishing, alternate full and new. But with his Gaza sentence, it is marvelous and uncontended that he was human, one testimony of Herodotus is contrary to what he produced, unless Aristotle's other book **ζῶων ιστορίας**¹⁵⁰ places great injury upon our examination. He writes to Aristotle, whom he himself in Gaza adduced the location, **ἐνταῦθα τῶν κυνῶν τίκτον μέρος ἐνιαυτοῦ τοῦτ' ἔστιν ἡμέρας ἑβδομήκοντα κῖα δύο**¹⁵¹. But in these books of Aristotle: **κύει δὲ ἡμὲν Λακωνικὴ ἕκτον μέρος τοῦ ἐνιαυτοῦ τοῦτο δὲ ἔστιν ἡμέραι ἐξήκοντα**¹⁵². Behold, the five times 72 days is the solid Greek year, it has just as many days, how much was ordained by Herodotus, he said 360. In similar fashion the riddle of Cleobulus, expressed in the confession from Gaza. It goes like this:

Εἷς ὁ πατήρ. παῖδες δὲ δώδεκα. τῶς δὲ ἐχάστω

Παῖδες τριήκοντα διάνδιχα εἶδος εχουσαι

Αἱ μὲν λευκαὶ ἔασιν ἰδεῖν. αἱ δ' αὖτε μέλαιναι

Ἀθάνατοι δὲ τε οὔσαι ἀποφθινύθουσιν ἅπασαι¹⁵³

It is an enigma indeed, but a kind that of a childish divinity, the Greek year has months, all with **τριακονθημέρους**¹⁵⁴. But Pliny clarifies, and without any riddle: *Nulli, inquit arbitror plures statuas dieatas, quam Demetrio Phalereo Athenis. Siquidem CCCLX statuere, quas mox lacerauerunt, nondum anno hunc numerum dierum excedente*¹⁵⁵. What passage of Pliny does Varro give us for interpretation, who among Nonium writes all of Demetri Phalerum statues have outlived their usefulness, how much has this enlightened us on the year is absolute. Why does the

¹⁴⁸ (Greek) From within the real seventy year boundary the essence of man places their soul in the seventy year cycle who holds days twenty five thousand and twenty embolism days so vent your wrath as it denies heritage.

¹⁴⁹ (Greek) thirty days

¹⁵⁰ (Greek) History of the (Zodiac) Signs

¹⁵¹ (Greek) Alone he takes to creating the destined cycle which ends at the feast after seventy and two days

¹⁵² (Greek) With child while the Laconian sings out of tune the destiny of her cycle ends at the feast on the sixtieth day

¹⁵³ (Greek) One father, rearing the twelve one of each, Raising thirty in two ways to behold and sing, if only however light sings to see only his darkness, Athens does not listens to him, completely passed.

¹⁵⁴ (Greek) thirty days

¹⁵⁵ (Latin) I do not think that any person had more statues erected to him than Demetrius of Phalerum at Athens, Indeed 360 statues, which before their mutilations, the year did not yet exceed that number of days.

mode of the Greek year have 360 days. It is therefore not from the Moon, Laertian of Solan writes: **ἤξιώσέ τε τοὺς Ἀθηναίους τὰς ἡμέρας κατὰ σελήνην .αγειν**¹⁵⁶. Therefore in the times of Solon, the Greek year was not yet Lunar. Diodorus Siculus Book 8: 331, **ἔφησεν εἰς οἰκίδου μετοίκου τινὸς ἑωρακίναί τῇ νουμηνία περί μέσας νύκτας εἰσιόντας**¹⁵⁷. Then below **ἔφησε πρὸς τό τῆς σελήνης φῶς ἑωρακέναι**¹⁵⁸. How is it possible for **νουμηνία**¹⁵⁹, in the middle of the night as the moon shines? Therefore,

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they were not Lunar months. Otherwise if it was the Lunar year, how does it correspond, which is what Plutarch writes, surely the defective Lunar year, which preceded the defeat of Persia from Gaugamela, coincide with the mysterious Attic night, that is **εἰς εἰκάδα βοηδρομιώνος**¹⁶⁰? Surely if the twentieth of Boedromion reached its full moon, the sixth, that is **ἕκτη του ἱσταμένου**¹⁶¹, had been the new moon. Therefore the moon was not of Boedromion. Likewise Plutarch writes in Camillo, the victory of Athens over Naxum, led by Chabris, touches upon **βοηδρομιώνος πέμπτῃ φθίνοντος, ἐν πανσελήνῳ**¹⁶². Therefore the twelfth of Boedromion was the new moon. Thucydides said the solar eclipse was contingent on **νουήνία κατὰ σελήνην**¹⁶³. Therefore it should be **νουήνία μὴ κατὰ σελήνην**¹⁶⁴. Diodorus Siculus book 12 writes astronomer Metonem the beginning of the new moon enneadecaeteride was established **Σκίρροφοριώνος τρισκαίδεκάτῃ**¹⁶⁵, obviously Scirrophorion was not based on the Moon. Therefore the year is not described by the Greek Lunar months, which Gaza suspected, and not 354, the true lunar year, but limited to 360, as we know from experience. But that is smaller than the solar year kind by five full days and a quarter, also larger than the Lunar by nearly five and a third days. However certain epochal times that are bound, and not random in its previous habitual wanderings, which its months were almost always in the summer months, as argued by Hekatombaion, Metagitnion, Boedromion: and those also always in the spring, judged to be Munychion, Thargelion, Scirrhophorion. The same applies to other actions. Also from Aristotle and Theophrastus we learn certain months have annual attributes that join the conversation, the **τροπὰς θερινὰς**¹⁶⁶ Hekatombaion: **χειμερινὰς**¹⁶⁷ Posideon. That would not be done, except for a unique intercalary protection, in addition to certain annual periods. The period for this is called trouble, for the reason the Sun and Moon spawns, and which, so to say, making each page, so in

¹⁵⁶ (Greek) Arriving at your temple of Athens, the days bring together the setting sun and the moon

¹⁵⁷ (Greek) daily from the chamber the emigrant paid the price until the day the new moon revolved to the middle of the night

¹⁵⁸ (Greek) the daily epic indeed follows the man in the moon

¹⁵⁹ (Greek) new moon

¹⁶⁰ (Greek) On the twentieth of Boedromion (third attican month, around September)

¹⁶¹ (Greek) the sixth as it stands

¹⁶² (Greek) fifth of Boedromion the full moon appears

¹⁶³ (Greek) new moon around the full moon

¹⁶⁴ (Greek) new moon and not around the full moon

¹⁶⁵ (Greek) thirteenth of Scirophorion (12 Attic month, around late June, early July)

¹⁶⁶ (Greek) summer solstice

¹⁶⁷ (Greek) winter

the Calippic period considered the Sun with the Moon equally. Or surely in that period, in which nothing remains of the accounts, the intercalary day took place. Surely then nothing of the quarter day remains. Because the four year intercalary day in the Julian Period is due to the Sun. What however was the kind of Greek period and how many years, is it worth knowing, indeed if the most outstanding things in the doctrine are true, we wish to understand. And indeed, if there was any period, it's observance ended in those Greek years, of course to some degree it was necessary to institute it, or to use a Teraeteris, like the Olympiad, or not. The Olympiad is a four year cycle for a reason, if at no time did **ἀποκατάστασις**¹⁶⁸ occur, we do not see nothing in particular that the Greek Solar year did not exist, nor was legally forced into a four year cycle, unless we postulate the rationale of periodic time. But consider the beginnings and the start of the Olympiad.

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It is easy to achieve this end. It had the first true new moon, and in its fashion fifteen days later it became full, and the Olympic games conclude. Pindar teaches us this in Olympia:

____ **ἤδη γὰρ αὐτῷ**
Πατρί μὲν βωμὸν ἀγιαθέντων
Διχόμενις ὄλον χρυσάρματος
Ἐσπέρας ὀφθαλμὸν ἀντέφλεξε μήνα.¹⁶⁹

The judgement is old: **ἐπεὶ ἐν τῇ παυσελήνω ὁ ὀλυμπιακὸς ἀγὼν ἄγεται, καὶ τῇ ἐκκαιδεκάτῃ τῆς σελήνης ἄγεται κρίσις**¹⁷⁰ and in the same work: **ἐν δ' ἔπερον ἔφλεξεν εὐώπιδος σελάνας ἐρατόν φῶς**¹⁷¹. He manifestly declares the start of the first month of the Olympiad in when the new moon appears, and the remaining months, which is called **τριακονθημέρους**¹⁷², only the first Moon was correct. It is not possible for the remaining Moons, unambiguously in fact, as with all full moons, the caveat is Lunar period alternates full. In analysing the reason and method, after 48 months pass, who were all full, the start of the forty-ninth coincide with the new moon, and we have a clear understanding, so the proposed example is familiar to our Computers, as the common people say. This time, in the Julian year, the new moon occurred 19th July, in the sixth year of the Lunar Cycle. However the same occurs in the year of the 10th cycle, the new moon occurs on the 5th July, after four years it falls exactly as its previous new moon. And because the Greek year consisted of only just 360 days, in four years there are only 1440 days. Then begin the first year of the new moon, which fell on 19th, July, the first holiday of the Solar cycle, for example, 25, when Sunday is the letter D. Of course the fifth year starts on 28th July, the sixth festival, first solar cycle, with the letter for Sundays being F. After 1440 days by

¹⁶⁸ (Greek) complete restoration

¹⁶⁹ (Greek) I knew it myself, The Father is accordingly jealous of the sacrifices, The moonlit evenings with the whole cart of gold, Understand this evening to meet the month

¹⁷⁰ (Greek) After the full moon of the Olympiad the gregarious gather and on the sixteenth the moon judges the gregarious.

¹⁷¹ (Greek) of a second half period come face-to-face with the lovely moon light

¹⁷² (Greek) thirty days

divisions of 7, we celebrate the fifth festival, which with the first festival in the first year composes the sixth festival, the characteristics of the fifth year, the tenth, on 28th June. Water day on 5th July, where 7 days after the new moon, which of course need to be added to the 1440 days and so the Greek Tetraeteride, or Olympiad is 1447 days. What do these idle 7 days do? or is intercalary the Tetraeteride's conclusion? By no means. But the creator of the the Greek Tetraeteridis added days at the end of each year, and in four years the months had eight extra numbers and tetraeteridis with the Moon rationally unite. Yet for these days added in the Attic Tetraeteride were not idle. For the ten Attican tribes had, which were called **φυλαί**¹⁷³, of who **οἱ πεντακόσιοι**¹⁷⁴ annually prepare, truly fifty from each tribe. Separately, however, fifth of those five hundred ran the circuit per day, and the higher things could be deferred. This was so, so that a single fifty year revolution 36 days are demanded. These days

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said his **πρυτανεία**¹⁷⁵, his Tribe, or **φυλῆς**¹⁷⁶. Harpocratus: **ἔστι δέ ἀριθμός ἡμερῶν ἡ πρυτανεία ἥτοι τριάκοντα ἕξ, ἢ πτιάκοντα πέντε. καὶ ἐκάστη φυλή πρυτανεύει. διείλεκται δέ περὶ τούτων Ἀριστοτέλης ἐν τῇ Ἀθηναίων πολιτείᾳ**¹⁷⁷. But the fact is the 35 days are said to be **πρυτανειαν**¹⁷⁸, as explained below. Yes how many **φυλαί**¹⁷⁹ were there, totalling 36 they commanded. Ammonius, Vetustus and Eruditus Grammaticus: **Πρυτανεία δέ θηλυκῶς, ὁ χρόνος διήρητο γὰρ παρ' Ἀθηναίους ὁ ἐνιαυτός εἰς δέκα πρυτανείας, ὅσαι καὶ φυλαὶ ἦσαν καὶ ἐπρυταύευν ἐκάστη φυλή κατ' ἐνιαυτόν ἅπαξ ὅθεν καὶ τοὺς μισθοὺς, καὶ τὰ ἐνοίκια, καὶ τὰς πρυτανείας κατα μῆνα ἐτέλουν**¹⁸⁰. There were ten. Therefore these ten ruled for thirty six days, which is the king of year used in the land of Attica, therefore all of Greece. Indeed those two days in the mistranslated year are said to be rejected in **ὑπερβαίνουσαι**¹⁸¹, or **ὑπερβάλλουσαι ἡμέραι**¹⁸²: it is also when the election of the magistrate is planted. Therefore they named these two days **ἀρχαιρεσίαι**¹⁸³, or **ἀναρχοὶ ἡμέραι**¹⁸⁴: because clearly for those two days Attica was without a legitimate magistrate. And yet we seem to have forgotten. For the two days were joined to the end of the year, at the end of the Tetraeteride where were eight, together with all that the Attican year is in excess of the Lunar which is only seven days. Therefore we are one day in abundant, indeed the Moon is not ahead the year, but the year is

¹⁷³ (Greek) tribes

¹⁷⁴ (Greek) the five special priests of Delphi

¹⁷⁵ (Greek) Prytaneis - official in ancient Athens

¹⁷⁶ (Greek) Tribe

¹⁷⁷ (Greek) The number of days for Prytaneis is thirty six or thirty five. Where each tribe's Prytany are disengaged in the concerns Aristotle the Athenian's Politics

¹⁷⁸ (Greek) Prytanian

¹⁷⁹ (Greek) Tribe

¹⁸⁰ (Greek) The women for the ten Prytany doubles at that time of year in Athens and as many tribes as there was a Priest and Prytany for each tribe and the only day of the year they ruled would truly pay the rent down the month.

¹⁸¹ (Greek) passed over

¹⁸² (Greek) days of great rejoicing

¹⁸³ (Greek) election of the magistrate

¹⁸⁴ (Greek) anarchy day

ahead Moon. For this day, the exemption is called **ἐξαίρεσιμος ἡμέρα**¹⁸⁵. Cicero of Verro: *Est consuetudo Siculorum, caeterorumque Graecorum, quod suos dies menses que congruere volunt cum Solis Lunaeq; rationibus, vt nonnunquam, si quid discrepet, eximant vnum aliquem diem, aut summum, biduum ex menses, quos illi exaresimos dies nominant. item nonnumquā vno die longio rem mensem saciunt, aut biduo*¹⁸⁶. This Marcus Tullius, which finally has its place if **ἐξαίρεσις**¹⁸⁷ is in the same month, who has two days added. In fact, if the month has the same **ἀναρχοὶ ἡμέραι**¹⁸⁸, and the same **ἐξαίρεσις**¹⁸⁹, then in all Teraeterides the last month of the fourth year is the only one with thirty one days, while in the other years the same month has thirty two. But because of **ἐξαίρεσις**^{ibid}, there is only 31. Still in the Attic year, another month coincides **ἐξαίρεσις**^{ibid}, another **ἀναρχοὶ ἡμέραι**¹⁹⁰, and will be explained in a later place. We see nevertheless Cicero wanted Syracuse to compete for the ultimate month in the Tetraeteride **καὶ τὴν ἐξαιρεσιν, καὶ τὰς ἀναρχοὺς ἡμέρας**¹⁹¹. The final month prune those **ὑπερβαλλουσαι ἡμέραι**, as originated by Macrobius Glaucippus, who was sacred Athenian writer. This exemption coincides with the fourth year of Tetraeteridis and is only 359 days, in addition to the **ἀναρχοὶ ἡμέρας**¹⁹². And so in **ἐξαίρεσιμαίω**¹⁹³ years one tribe rules for 35 days. It is clear from what Harpocritus says **πρυτανείαν**¹⁹⁴ is only thirty six, or

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thirty five days. This was done also in the fourth year of the new moon in the beginning of the fifth month precisely measured, that necessitated observation in the Elis Tetraeteride, which almost all Greeks and Latins called the Olympiad. What is the Greek Tetraeteris? It is the interval of four greek years between the two conjunctions of the synodic Moon's intersection. In fact only in the first lunar month there was only ever one moon, it follows **πρώτη ἱσταμένον**¹⁹⁵ had a proper new moon, the remaining wander based upon the Moon, whose prior Lunar epoch prevents half of a day, and for several minutes beyond that. Then consider the variations of the new moon in the solid months. From the first conjunction to the Greek synodic is 29 days, 12 hours and 30 minutes assuredly the Lunar year is 354 days and 6 hours. Those four distinguished years of 1417 days and are inserted in with the 1447 Lunar days. Therefore deducting 29 days, 12 hours, and 30 minutes from the solid month, which is about 30 days, leaves 0 days, 2 hours and 30 minutes. Moreover, the first year exceeded the following by two

¹⁸⁵ (Greek) days taken out of the calendar

¹⁸⁶ (Latin) There is a custom of the Sicilians, and the other Greeks that they wish for their days and months to agree with the Solar and Lunar method, so occasionally, if there were any discrepancy, extract one or the other days, or at most two from the month, for which his called "excised days", sometimes the month was one day longer, or two.

¹⁸⁷ (Greek) exception

¹⁸⁸ (Greek) anarchy (without magistrate) day

¹⁸⁹ (Greek) excised day

¹⁹⁰ (Greek) anarchy day

¹⁹¹ (Greek) the excised day and the anarchy day

¹⁹² (Greek) anarchy day

¹⁹³ (Greek) days taken out of

¹⁹⁴ (Greek) Prytany

¹⁹⁵ (Greek) first beginnings

days through **ἀνάρχους**¹⁹⁶ or **ὑπερβαλλόνσας ἡμέρας**¹⁹⁷. It is often said: twelve months had its first year end on the new moon in 26th day. With the appended **τάς ὑπερβαλλόνσας δύο**¹⁹⁸, after the first month of the second year two and a half days are added, in which the new moon of the following months anticipates a new moon before ending. So because the first month of the second year **ὑπερβαλλόνσας**¹⁹⁹ recently **καί ἀμέσως**²⁰⁰ sets a precedent, and about a day ahead of the moon before the following ahead of the revolution, had new moons three days sooner then the twelve months of the previous year. And so the second twelve draw it out two in the first third, and the third twelve one quarter. Where we nominally show the table, which has the day of the month for the new moon, you can follow our work on the side. Since there is 1417, there are 48 synods that necessarily last for thirty days. Again, because the Greek year is larger than the Lunar year by eight days, it is necessary for the first year to have thirteen new moons. For the past 354 days, which contain twelve months alternating full and new, eight days are leftover, so that in the first day should be a new moon. However since the days were distributed though all the months, all following have two new moons, with certainty it **νεομηνία**²⁰¹ has **τριακάδι**²⁰². Which indeed, if there ever was one, **ἐνή καί νέα**²⁰³ can be said, and seen in the table, from which it is evident the new moon begins **ἐν πρώτῃ ἱσταμένου**²⁰⁴ in the first year, **ἐν ὀγδόῃ φθίνοντος**²⁰⁵ second, **ἐν πέμπτῃ μεσοῦντος**²⁰⁶ third, **ἐν ἑβδόμῃ ἱσαμένου**²⁰⁷ fourth, and returns **πρώτῃ ἱσταμένου**²⁰⁸ in the fifth, and it repeats from the beginning. These are the methods of the Greek Tetraeteridis which of the Elis Olympiad, Phocensibus Pythias called.

NEW MOONS IN
THE MONTHS of the GREEK
Tetraeridis

Month Number	First Year	Second Year	Third Year	Fourth Year
1	1	22	15	7
2	1.30	22	14	6
3	30	22	14	6
4	29	21	13	5
5	29	21	13	5
6	28	20	12	4
7	28	20	12	4
8	27	19	11	3
9	27	19	11	3
10	26	18	10	2
11	26	18	10	2
12	25	17	9	2

¹⁹⁶ (Greek) without magistrate

¹⁹⁷ (Greek) day of great rejoicing

¹⁹⁸ (Greek) two days of great rejoicing

¹⁹⁹ (Greek) great rejoicing

²⁰⁰ (Greek) and immediately

²⁰¹ (Greek) new moon

²⁰² (Greek) thirty

²⁰³ (Greek) one and new

²⁰⁴ (Greek) the first begins

²⁰⁵ (Greek) the eighth of the last half

²⁰⁶ (Greek) the fifth in the middle

²⁰⁷ (Greek) the seventh begins

²⁰⁸ (Greek) the first begins

Because of the unchanging past, at least it is explained. For those who attribute the Olympiad merely to the Moon perhaps you are worthy of forgiveness, with Censorinus about the day of the last quarter added without reason, which the Roman leap year designated in established writing: indeed a quasi Olympiad, which from two Lunar Trieterides is in agreement, as is the Solar, which is perspicuously false. For one Olympiad is never in unity with the Solar under the method, but rather the junction of two constituting the Octaeteride is now discussed.

The Octaeteride

That first Tetraeteride instituted was only witnessed by one, incidentally the true Lunar Month, with the proper Olympic contest, which finished by the 15th of the month, the full Moon. Yet this takes us away from perfection, even when the Sun is in line. However, it didn't happen within the Tetraeteride, when there are only 1447 days, to undoubtedly access the intercalary months, however the Solar Tetraeteride has 1461 days. A difference of 14 days, at the new moon of 20th Marth, when 11 days were added. After 4 years the added days will be 25. The new moon falls on 6th March. The difference between the new moons is 14 days, but as the two Tetraeterides are restored from its pristine epoch, intercalation is a necessity. For if, as we already established, the first year had 11 added days, the ninth year had 9 added days, which is conveniently the twenty second March. Thus the intervention of an intercalary year withdraws to its former condition. But without there being intercalation, the ninth new moon of the year is understood to be on 19th February, so almost all full civil months alternate intercalary in the Tetraeteride, which is the interval we indeed call Octaeteride. For it is certain that no such equilibrium was instituted in the Octaeteride before Cleostratus, who first of all compared the equal Octaeteride with the Lunar: and afterwards Calippus ten and nine Tetraeterides, which indeed is 76 years, compared with the total Lunar years, of which twenty eight were intercalary, therefore the time justifies the year and Lunar period is justified, as discussed in its place.

The Attican Month

As before the Greek year, the Attic was present, the method uncovered, that not in dreams emanating from Gaza,

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this deservedly is called into doubt, or correctly has the Attican month order so that from his highly educated self produced in Gaza. First of all, indeed it is all false, that actual multiple writhing attempts to persuade us, Anthesterion would have to be the second Autumn month, as Maemacteriun is first and the same last quarter of Autumn, for each is wrong and established by ancient written authority, in which Anthesterion is the second quarter of Autumn and Maemacterion is the first. For there are many adversaries of Anthesterion. But before we talk

about Anthesterion the many places that contain **Διονύσια**²⁰⁹. Athens is said that because this thing is something, the reader can lay down the rules. Therefore it triples the Liberal Athens. First, the month of Posideone, which poetically dictates **Διονύσια κατ' ἀγρούς**²¹⁰, alternatively **Λήναια**²¹¹. Second **διονύσια τὰ κατὰ ἄστν**²¹² month Elaphebolion. Hesychius: **Διονύσια ἑορτὴ Ἀθηνήσιν, ἣ Διονύσω ἦγετο τὰ μὲν κατὰ ἀγρούς μηνὸς Ποσειδεώνος (τό δὲ πάλαι Λήναιωνος) τὰ δὲ ἐν ἄστει, μηνὸς Ελαφηβολιώνος**²¹³. For Thucydides writes **αὗται αἱ σπονδαὶ ἐγένοντο τελευτῶντος τοῦ χειμῶνος, ἅμα ἥρι, ἐν Διονύσιων εὐθύς τῶν ἀστικῶν, αὐτοδεκαετῶν διελθόντων, καὶ ἡμερῶν ὀλίγων παρενεγκουσῶν Πλειστόλα Σπάρτης ἐφορεύοντος, Ἀρτεμίσίου τετράδι φθίνοντος, Ἀλκαίου δ' Ἀθήνησιν ἄρχοντος, ἐλαφηβολιώνος ἕκτῃ φθίνοντος**²¹⁴.

The sense is obvious from Seneca in this anapestic poetic verses:

*Nos Cadmeis orgia ferre
Tecum solita condita cistis,
Cum iam pulso sidere brumae
Tertia soles euocat aestas:
Et spicifera conceβa Dea
Attica Mystas claudit Eleusim*²¹⁵.

Who noted the times near the end of winter, in addition to **τριετηρικὰ**²¹⁶ which are said to be the smaller mysteries. In fact the greater mysteries are the Pentaeteride of which the same Seneca Hercules Furente,

*Quantus Eleum coit ad Tonantem,
Quinta cum sacrum revocavit aetas,
Quanta, cum longe redit hora noctis,
Crescere & somnos cupiens quietos
Libra Phaebeos tenet aqua currus,
Turba secretam Cererem frequentat,
Et citi tectis properant relictis*

²⁰⁹ (Greek) Dionysia

²¹⁰ (Greek) Dionysia descends to the fields

²¹¹ (Greek) Lenaea (seventh Attican month)

²¹² (Greek) Dionysia descends to the city

²¹³ (Greek) At the feast of Dionysia in Athens Dionysia guides accordingly into the city in the month of Posideon (but in days past Lenaea) and in a funny way the month of Elaphebolia

²¹⁴ (Greek) They always give offerings when coming to the end of the winter, since early in the morning in Dionysus, direct the cities just ten years and the afternoon has but few hours of daylight an off kilter gestation that Greater Spartan repeatedly holds on fourteenth Artemisium as the moon begins to wane, but Athens magistrate declared Elaphebolia (ninth month) with the waning that starts on the sixth.

²¹⁵ (Latin) Our Cadmeis holds orgia with you as the accustomed winter sets in, when it was driven by the constellation at the winter solstice, the third is used to evoke summer, the spectrum relinquished the day, the Attican Mysteries confine Eleusis.

²¹⁶ (Greek) every other year, of intercalations

*Attici noctem celebrare Mysia*²¹⁷.

In Hippolyto

Iam quarta Eleusin dona Triptolemi secat,

*Paremque toties libra composuit diem.*²¹⁸

30 Iosephi Scaligeri.

Of course there was **τῇ εἰκάδι βοηδρομιώνος**²¹⁹, after celebrating the sidereal autumn equinox, it returns five years later. Galen said **περί του τῆς ἐλάτῃς σπέρματος: ὅστις καιρὸς ἐν Ρώμῃ μὲν ὁ καλούμενος μὴν Σεπτέμβριος ἐστίν, ἐν Περγάμῳ δὲ πᾶρ ἡμῖν Υπέρβερεταῖος, Ἀθήνησι δὲ Μυστήρια**²²⁰. Philostr. V, 56, from Baetica province: **γεωργίας τε πάσης μεστήν εἶναι, καί, ὥρων, οἷαί τῃς Αττικῆς αἱ μετόπωροί τε καὶ μυστηριώπδες. μυστήριώπδας ὥρας.**²²¹ said of the autumn season. In book 4, 46, **ἐς δὲ τὸν Πειραιᾶ ἐσπλεύσας περὶ Μυστηριῶν ὥραν ἄτε Ἀθηναῖοι πολυανθρωπὸν ὄντα Ελλήνων πράττουσι**²²². And later **ὧν οἱ μὲν Γυμνοὶ ἐθέροντο (καὶ γὰρ τό μετ ὅπωρον εὐήλιον τοῖς Ἀθηναίοις,)**²²³ And later **μύησει δέ με ὁ δεῖνα (προγνώσει χρώμενος ἐς τὸν μετ ἐκεῖνον ἱεροφάντην, ὃς μετὰ τέτταρα ἔτη του ἱεροῦ προὔστη.)**²²⁴ In the same year, the following spring **ἐπιπλῆξαι δὲ λέγεται περὶ Διονυσίων ἀθηναίους, ἃ ποιεῖται σφίσιν ἐν ὥρᾳ του Ἀθεστήριωνος**²²⁵. Third **Διονύσια**²²⁶ said **ανθεστηριαί**²²⁷ in the proverb: **θύραζε Κᾶρες οὐκ ἔτ' Ἀνθεστήρια**²²⁸. Hesychius, **Ἀνθεστήρια Διονύσια**²²⁹. These things are pertinent to the matter, namely so called because Anthesterion starts again, and said, **Διονύσια τὰ ἀρχαία**²³⁰, also **Διονύσια τὰ ἐν Λίμναίς**²³¹. Thucydides book 2, **τὰ γὰρ ἱερά ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἐστὶ καὶ τὰ ἔξω πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἴδονται, τό, τε του Διὸς Ὀλυμπίου, καὶ τὸ Πύθιον, καὶ τὸ τῆς Γῆς, καὶ**

²¹⁷ (Latin) How much of Elis is thrown from thunder, the fifth stands with the recalled sacrament, how much, with the long revolution in the hours of the night, increases the desire for peaceful sleepy scales of Phoebos and hold the water chariot, a crowd at the secret Ceres gathers, the start the secretive rush to leave Attica at night to celebrate Mysia.

²¹⁸ (Latin) Already a quarter of Elis divides the gift of Triptolemus, Evenness so often the scales that composes the day

²¹⁹ (Greek) the twentieth of Boedromion (third attic month - Sept)

²²⁰ (Greek) Concerning the origins of this ninth months, which period in Rome is called September, and in the nearby Pergamon it is our Hyperberataios, but in Athens, the Mysteries.

²²¹ (Greek) Agriculture filled all of the hours of his imaginary Attica, the autumn and the mysterious. A mystical time

²²² (Greek) It is from the persian evening of the Mysteries hour that only Athens many greek people observe

²²³ (Greek) on their naked bodies (and the Autumn Sun warms the Athenians)

²²⁴ (Greek) initiation, but of instinct (knowing their skin is closer to the priest than his four closest neighbors is devine.)

²²⁵ (Greek) high society tell the story that before Dionysus the Athenians marked the hour of Anthestrion.

²²⁶ (Greek) Dionysus

²²⁷ (Greek) Antheastria (3 day festival in late Feb. or early March in honor of Dionysus, the dead and the coming spring

²²⁸ (Greek) The sleepy outdoor arises in Antheastria

²²⁹ (Greek) Anthesteria, Dionysus

²³⁰ (Greek) Dionysus the ancient

²³¹ (Greek) Dionysus within the Lakes

τό ἐν Λίμναις Διονύσου ὃ τά ἀρχαιότερα. Διονύσια τῇ δωδεκάτῃ ποιεῖται ἐν μενί
 Ἀνθεστειῶνι.²³² There is also Demosthenes annual show **κατά Νεαίρας Καί διὰ ταῦτα ἐν τῷ
 ἀρχαιοτάτῳ ἱερῷ τοῦ Διονύσου ἐν Λίμναις ἔστησαν, ἵνα μή πολλοί εἰδῶσι τά γεγραμμένα.
 ἅπαξ γάρ του ἐνιαυτου ἐκάστου ἀνοίγεται, τῇ δωδεκάτῃ του Ἀνθεστηριῶνος μενός**²³³.
 Therefore his Anthesterion, which by Anthesterius Dionysus said, I said it was foreign to
 Autumn, where Gaza is placed. Neither is, why Philostatus is so unjust, when Anthesterion is
 seen, spring is postponed. Nor is it the only thing Philostratus wrote. Appianus also writes about
 when the dictator Caesar **μενός Ἀνθεστηριῶνος**²³⁴ the oppression of the conspirators faction has
 ended. Also in Plutarch's extremely important compositions expose, who in Athens was
 captured by Sulla in March, which is when the month **ἀνθεστηριῶνα**²³⁵ as called in Athens. It is
 the same for the writer Symposiacis, who clearly states, that the change was allowed throughout
 Gaza. **Καί μὲν οἶνόν γε νέον οἱ προαἰτᾶτα πίνοντες Ἀνθεστηριῶνι πίνουσι μενί μετὰ
 χειμῶνα. καὶ τὴν ἡμέραν ἐνείνην ἡμεῖς μὲν ἀγαθοῦ δαίμονος, Ἀθηναῖα δὲ Πιθογιαν καλοῦσι**
²³⁶. The month **Ἀνθεστηριῶνα μετὰ χειμῶνα**²³⁷ is set not before winter in Gaza. With the other
 months of Posideon, Gamelion, and Gaza, it should be surely placed third after Posideon as
 Anthesterion is thus the eighth from Hekatombaion. Harpocratio: **Ἀνθεστηριῶν ὄγδοος μὲν οὗτ
 παρ Ἀθηναίοις, ἱερός Διονισοῦ. Ἰστρός δὲ ἐν τοῖς τῆς συναγωγῆς κεκληῖσθαι φησὶν αὐτόν
 διὰ τό πλεῖστα τῶν ἐν γῆς ἀνθεῖν τότε**²³⁸. Gaza is indeed, if revitalizing, there is doubt, the
 month of Anthesterion begins spring. Demosthenes

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περί στεφάνου ἐπὶ ἱερέως Κλιναγόρου ἐαρινῆς Πυλαίας ἔδοξε τοῖς Πυλαγόραις²³⁹.
 Demosthenes submits: **Λέγε δὴ σοῦ χρόνους, ἐν οἷς ταῦτα ἐγένετο. Χρόνοι. Ἄρχων
 Μνησθείδης, μηνός Ἀνθεστηριῶνος ἕκτη ἐπὶ δεκάτῃ**²⁴⁰. You see **ἐαρινήν πύλαιαν**²⁴¹ is the
 month Anthesteria which can not be unless Anthesteria had been **ἐαρινήν μὴν**²⁴². There is one
 place I can produce, which all will be able to value. In the 465 year of Nabonassar, 29th day of

²³² (Greek) For the consecrated heart of this nation and other religions on the outside of this region give tribute to the city's founder, to the God of Olympus, to Pythia, to the Earth, and to Limnais Dionysion, the ancient Dionysus, the twelfth created in Anthesterian

²³³ (Greek) In Neiras and after in the holy antiquity of Dionysus stands in Limnais, later the majority of writings are annually unlock, the twelve is the power of Anthesteria

²³⁴ (Greek) The power of Anthesterion

²³⁵ (Greek) Anthesterion

²³⁶ (Greek) And while wine is only young this morning we drink to Anthesterion, we drink to the name of wintertime and the day that the good departed soul, Athenian of Pithagion summoned.

²³⁷ (Greek) Anthesterion in the midsts of winter.

²³⁸ (Greek) Anthesterion is eighth so be quiet because Athens, sacred Dionysus. Istros and the call of the summoned gathering, affirm themselves while most of the world starts to blossom.

²³⁹ (Greek) About the wreath on the priest Chinagorus spring Pylae expects the Pylagorans

²⁴⁰ (Greek) He chooses of all the times, most noble Minsteidis comes at this time, the power of Anthesterion sixth of the tenth

²⁴¹ (Greek) Spring Pylae - the autumn meeting of the Amphictyons at Pylae

²⁴² (Greek) during spring

Athyr, **ἀνθεστηριώνος ὀγδόη**²⁴³, which is Calippicus Anthesterion, Timocharius induced from observation the half moon in the middle of Pleiades. The time aligns with the twenty-ninth of January. Therefore the Calippi new moon of Anthesterion of the year falls on 23 January, and the following year intercalary occurs on the 10th February. But why turn your back on it? The year he turned forty seven in the first Calippic period, in which Hecatombaeone started on the thirtieth of June, lunar cycle three. From its head to 23rd January are precisely 206 days, in which seven conjunctions occur. Therefore Anthesterion is eight conjunctions from Hecatombaeone and accordingly the second month of winter. Atheniaeus' book VIII **Ἀνθεστηριώνα, καὶ Ελαφηβολιώνα**²⁴⁴ unites them. **Κατὰ δὲ τὸν Ἀνθεστηριώνα, καὶ Ελαφηβολιώνα λέγουσιν οἱ ἐπιχώριος ὅτι ἀποπέμπει Βολύη τὴν Ἀπόπυριν Ολύνθω**²⁴⁵. Therefore expunging Anthesterion from Autumn, which he transported to Gaza, otherwise a great man. I was nearly persuaded to place Maemacterione after Boedromion. In Gaza the fourth from Hecatombaeone is Maemacterion, Pyanepsio fifth, and Anthesterion sixth. But this completely neglects, as first procured by Plutarch, who in Caesar write Posideon is January, which is confirmed by the words of Anacreontis among Eustathe:

Μεῖς μὲν δὴ Ποσειδίων ἔστηκε.

Νεφέλαι δ' ὕδατι βαρύνονται.

Ἄγριοι δὲ χειμῶνες παταγοῦσι²⁴⁶

This kind of storm in Greece doesn't occur, until after the sidereal winter solstice. Also Plutarch **περί Ἰσίδος**²⁴⁷ asserts Pyanepsion is the Augustian month of Hathor, which is November. And in Demosthene his months continue **Μετάγεινιώνα, Βοηδρομιώνα, Πυδνεσιώνα, οὐ μὴν**²⁴⁸, inquit, **ἐπὶ πολὺν χρόνον ἀπέλαυσε τῆς πατρίδος κατελθὼν ἀλλὰ ταχὺ τῶν ἐλληνικῶν πραγμάτων συντριβέντων, μεταγεινιῶνος μὲν ἢ περί Κρανῶνα μάχη συνέπεσε, Βοηδρομιῶνος δὲ παρήλθεν εἰς Μουνυχίαν ἢ φρουρά. Πυανεσιῶν δὲ Δημοσθένης ἀπέθανε.**²⁴⁹. That if Posideon is January, (as indeed Posideon is always begins after the winter solstice), Pyanepsion however is November, indeed how December could be the month congruent with Maemacterion, I do not see. For between **Πυανεσιῶν, καὶ τροπὰς χειμερινὰς**²⁵⁰, which is between **Πυανεσιῶν, καὶ Ποσειδεῶνα**²⁵¹, the specific interval suggests participation in **περί**

²⁴³ (Greek) Anthesterion eighth

²⁴⁴ (Greek) Anatherion, and Elaevilleon

²⁴⁵ (Greek) Along with Anthesterion, and Elaevilleon are arranged whose custom is to ignore Bolyn the Apopyrin Olynthu

²⁴⁶ (Greek) The month being Posiedion now stands, The clouds burdened by rain, The wild of wintertime clashes

²⁴⁷ (Greek) Everything Isis (Και Οσιριδος - And Osiris)

²⁴⁸ (Greek) Metageitnion, Bondromion, Pydnescia, as accordingly

²⁴⁹ (Greek) In the mighty time of pleasures of the homeland coming down swiftly Greece composed of neighboring villages whereas concerning the consequences of inconsistent time, Bosphorus of the gone Mouniachia watchers. Pyanepsion and Demosthene dies.

²⁵⁰ (Greek) Pyanepsion and winter solstice

²⁵¹ (Greek) Pyanepsion and Posideon

κοκκυμηλέας Αιγυπτίας²⁵² sowing: the knowledge continues. Αρχεται δ' αὐθιὲν μηνός Πυανεψιώνος, τὸν δὲ καρπὸν πεπαίνειν περὶ τροπὰς χειμερινάς²⁵³.

32 Iosephi Scaligeri.

Indeed in **ἄνθησιν καὶ πέπανσιν²⁵⁴**, it all concerns the months, that is, between Pyanepsion and Posideon. And which month would intervene, besides Maemacterionem? Also the same Plutarch calls the Pyanepsion **σπόριμον μῆνα²⁵⁵**, sunset is in Pleides, which is supported by Aristophanes interpretation, in which he says about the rural areas of Attica **τὴν προηρόσιον θυσίαν²⁵⁶** in that month, the traditional sacrifice. If Pyanepsion is before plowing and sowing begins, it is obvious, with the month of December being far off, and November agrees. Diodorus Siculus' book 3 connects these two months, Maemacterion and Podiseon. **ἀπὸ γὰρ μηνός ὃν καλοῦσιν Ἀθηναῖοι Μαιμακτηριῶνα, τῶν ἐπτά τῶν κατὰ τὴν ἄρκτον ἀστέρων οὐδένα φασὶν ορᾶσθαι μέχρι τῆς πρώτης φυλακῆς. τὼ δὲ Ποσειδεῶνι μέχρι δευτέρας²⁵⁷**. However is there still doubt? Harpocratio so writes: **μαιμακτηρνὼν ὁ πέμπτος μὲν πάρ Ἀθηναίους²⁵⁸**. If Boedromion is third from Hekatombaion, Posideon moreover sixth, fourth between Boedromion and Maemacterion is Pyanepsion. And if anyone who thinks the scribe made an error, Harpocratio adds: **ὠνόμασται δὲ ἀπὸ διὸς μαιμάκτου. μαιμάκτῆς δὲ ἐστὶν ὁ ἐνθουσιώδης καὶ ταρακτικός, ὡς φησι Λυσιμαχίδης ἐν τῷ περὶ τῶν Ἀθήνησι μηνῶν. ἀρχὴν δὲ λαμβάνοντος τοῦ χειμῶνος ἐν τούτῳ τῷ μηνί, ὁ ἀὴρ ταραττεται καὶ μεταβολὴν ἔχει²⁵⁹**. Autumn precipitates close from the commencement of winter ordained Maimakterion, which in Gaza its place is contributed to Pyanepsion. Likewise Demosthenes' Olynthiac 3: **τότε τοῖνον μὲν ἦν Μαιμακτηριῶν²⁶⁰**. Ulpianus in his place: **χειμέριος οὗτος ὁ μὲν²⁶¹**. But by the name and authority of brave men barely human if pressed, will learn, that the error from Gaza is revealed, unless they discard their bodily riches. Therefore Timocharis in Ptolemy in the year Nabonassar 466, which was Calippi 48, 7th Thoth, **πυανεψιώνος στοὺς τελευτώτους²⁶²**, and observed the moon in conjunction with the ear of Virgo. The time fits the eighth of November. Accordingly the Pyanepsion new moon was Calippic 16th October. Hekatombaion however begins on 19 July of that year. From 19 July to 16 October is ninety days, which is composed of the three previous callippic months and the start of the fourth month. For 89 days, there are three

²⁵² (Greek) Concerning Egyptian Plum Trees

²⁵³ (Greek) The blooming begins in Pyanepsion, the fruit ripens around the winter solstice.

²⁵⁴ (Greek) Full bloom and ripening

²⁵⁵ (Greek) Sowing Month

²⁵⁶ (Greek) that sacrifice at the feast before plowing

²⁵⁷ (Greek) from this Month in fact beautiful Athenian Maimakterion, the seven other stars of Ursa Major are said to be in no way visible from the first watch until the second of Posideon.

²⁵⁸ (Greek) Maimakterion the fifth month in Athens

²⁵⁹ (Greek) We call upon Zeus Maimakterion. Maimakterion is possessed and disturbing as they think Lysimachidis says about the Athenians meno ruling but received their wintertime here in the month that has agitated wind and exchanges

²⁶⁰ (Greek) Then you see the month Maimakterion

²⁶¹ (Greek) Winter this month

²⁶² (Greek) Pyanepsion at it's ending

lunar months, if you add the new moon of the fourth month, it makes 90 days. Therefore the new moon of Pyanepsion is a quarter from the new moon of Hekatombaion. Preceding Mamaktreon is Pyanepsion as Posideon precedes Mamaktreon: Gamelion precedes Posideon, and Anthesterion precedes Gameliom. The remaining order of the months arrangement is held in Gaza, and it is not an arduous task to construct it from the testimony of the ancient Greeks. So Atticans separated the quadrants of the year into the months of the seasons. The cruel months of

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Autumn and Winter can be seen to be divided in Gaza by the monthly register.

The parts of the year are explained, what remains is the totality, that is, we come to the year. The two at the pinnacle dispute each other. The equation and the division period. The equation in this matter is called **προσθαφαίρεσιν**²⁶³ by the Greeks whose etymology is **ἐν τῆς προστέσεως καὶ ἀφαιρέσεως**²⁶⁴; whose elegant words are disseminated among Aristotle Oecon. I. **διόπερ δεῖ ποιῆσθαι σκέψιν, καὶ διανέμειν τε, καὶ ἀνέναι κατ' ἀξίαν ἕκαστα καὶ τροφήν καὶ ἐσθῆτα, καὶ ἀργίδυ καὶ κολάσεις, λόγῳ καὶ ἔργῳ μιμουμένους τὴν ἰατρῶν δύναμιν ἐν φαρμάκου λόγῳ, προσθεωροῦντας**²⁶⁵. It is entirely selective **προσθαφαιροῦντας**²⁶⁶, not **προσθεωροῦντας**²⁶⁷. Therefore **πρόσθεσις**²⁶⁸ is a day or a month in an Attican year. Their days, which **ὑπερβαλλούσας καὶ ἀνάρχους**²⁶⁹ often say sometimes reminds us. This month, which **ἐμβόλιμον**²⁷⁰ is named. **Αφαίρεσις**²⁷¹, however, is different by one day, in the fourth year of the Tetraeteridis, or at most two, as Cicero teaches.

²⁶³ (Greek) adding or subtracting

²⁶⁴ (Greek) by the addition and subtraction

²⁶⁵ (Greek) Great men need to be honored for observing and apportioning and also praise and value each and nurture and cloth and play and chastise reason and work mimic the desire the doctor of medicine's logic to contemplate

²⁶⁶ (Greek) adding or subtracting

²⁶⁷ (Greek) contemplate

²⁶⁸ (Greek) purpose

²⁶⁹ (Greek) overshoot and without a ruler

²⁷⁰ (Greek) embolism, inserted, intercalated

²⁷¹ (Greek) taking away, carrying off

Diodorius the Sicilian **ἐμβολισμοῦ καὶ ἀφαιρέσεως**²⁷², in Greek, which are two parts of the equation in the Greek year, its use is mentioned in Thebes, Egypt as follows: **ἐμβολιμους δὲ μῆνας οὐκ ἄγουσιν οὐδ' ἡμέρας ὑφαιροῦσι καθάπερ οἱ πλεῖστοί τῶν ἐλλήνων**²⁷³. Thus **ἐμβολισμός μηνός**²⁷⁴ & **ὑφαίρεσις ἡμέρας**²⁷⁵ are the Greek civil side of times equation. The third part of the equation is **ὑπερβάλλουσαι**²⁷⁶ or **ἄναρχοι ἡμέρας, ἐμβόλιμος μὴν & ἐξαίρεσις**.²⁷⁷ That **αἱ ὑπερβάλλουσαι**²⁷⁸ rejects the conclusion of the year, and reason postulates, and Glaucippus ancient writings from Macrobius teaches, which we will briefly touch upon. But macrobius was his own witness, which produced, a misunderstanding as he could not see what **ὑπερβάλλουσαι, καὶ ὑπερβαίνουσαι ἡμέραι**²⁷⁹ meant. Caught in the beginning of the Attica periods, one can easily find the end, which the time as compared to itself, has been pull back. The remaining two, **περί ἐμβολισμοῦ καὶ ἐξαίρεσεως**²⁸⁰. It is either the same intercalary month and excised attributes, or indeed, they are different months. There are three words that are commonly confusing **ἐμβόλιμος, ἐμβολιμαῖος, ἐμβολισμός**²⁸¹. The months or days that intercalate, **ἐμβόλιμος**²⁸², as ours is a leap year **ἐμβολιμος ἡμέρα**²⁸³

34 Iosephi Scaligeri.

The year, which coincide with intercalation, **ἐμβολιμαῖος**²⁸⁴. The thing itself, the act **ἐμβολισμός, Εμβόλιμος μὴν**²⁸⁵ for Athenians it is Posideon. Ptolemy teaches us, that in the year 367 of Nabonassar, **θῶθ ισοθς, ἄρχοντος Αθήνησιν Εὐάνδρου, μηνός Ποσειδεῶνος προτέρου**.²⁸⁶ written about the forsaked moon. Therefore **ἐμβολισμός**²⁸⁷ falls in this year, which from that end says **ἔτος ἐμβολιμαῖον**²⁸⁸, and the month **ἐμβόλιμος**²⁸⁹ is the previous Metonic Posideon. For instance, all just and legitimate embolism occurs in the names of two months is this **ἐμβόλιμος**^{ibid} which previously occurred. As among the Hebrews, the intercalary year of double Adarin, that Adar is ordinary, which follows that, where Ester observed fasting at Lent. What if the Metonic Posideon is intercalary, and therefore the Tetraeteride. However the subsequent Attican months list with the new moons compared to the months. That **περί ἐμβολισμοῦ**,

²⁷² (Greek) inserted and subtracted

²⁷³ (Greek) intercalated of month do not conduct yourself badly now take away a day exactly as the many Greek

²⁷⁴ (Greek) embolism month

²⁷⁵ (Greek) removed day

²⁷⁶ (Greek) run over, overshoot

²⁷⁷ (Greek) anarchy day, embolism month & exceptions

²⁷⁸ (Greek) which overshoot

²⁷⁹ (Greek) overshoot and step over the day

²⁸⁰ (Greek) about embolisms and exceptions

²⁸¹ (Greek) embolism, embolism month, embolize

²⁸² (Greek) embolism

²⁸³ (Greek) embolism day

²⁸⁴ (Greek) embolism month

²⁸⁵ (Greek) to intercalated (to embolize), embolism month

²⁸⁶ (Greek) Thoth stands as ruler of the Good men of Athens before the month of Posideon

²⁸⁷ (Greek) intercalated month

²⁸⁸ (Greek) year of embolism

²⁸⁹ (Greek) embolism

έμβολίμου, έμβολιμαίου²⁹⁰ is said to be the same as περί εξαιρέσεως, εξαιρεσίμου, εξαιρεσιμαίου, Εξαιρέσιμος ήμέρα²⁹¹ as the days removed. Εξαιρεσιμαῖος μήν²⁹², month, which indicated it is εξαίρεσις²⁹³.

Therefore the Athenian εξαيرهσιμαῖος²⁹⁴ is Boedromion. Plutarch's συμποσιακόν θ'²⁹⁵, part 6: και ό Υλας ὥσπερ ήδίων

γενόμενος ένείνο δέ σε, εἵμεν, ὦ Μενέφυλλε, λέληθεν, ὃπ και τήν δεύτέραν Βοηδρομιώνος ήμέραν εξηρήκαμεν, ου πρός τήν σελήνην, άλλ' ὃπ τα τη δοκοῦσιν έρῖσαι περί τής χώρας οι θεώ²⁹⁶. But the cause of εξαίρέσεως²⁹⁷, however ridiculous, is totally false, he adds, this day's εξαیرهῖσθαι²⁹⁸ is not caused by the moon, as it name suggests, that the year is in harmony with the moon, but due to mythology. Which indeed if true, is a fabulous realization. Moreover if false, that is the same as talking about the dead έν τώ περί φιλαδελφίας²⁹⁹ or τήν δευτέραν του Βοηδρομιώνος αεί εξαیرهῖσθαι³⁰⁰. For it is not αεί³⁰¹, but only once in the Tetraeteride. There are

his words: άθηναῖοι δέ τόν περί τής ἔριδος τώς θεών μύθον, άτόπως πλάσαντες, επανόρθωμα τής άτοπίας ου φαύλον ένέμιζαν άυτό. τήν γαρ δευτέραν εξαίροῦσιν αεί του βοηδρομιώνος, ως έν εκείνη τώ Ποσειδώνι πρός τήν Αθήνάῤυ γενομένης τής διαφορᾶς³⁰². It

List of New Moons in the Attic Lunar Months						
1	1	23	15	7	Έκατομβαιών	Hekatombaion
2	1, 30	22	14	6	Μεταγειτνιών	Metageitnion
3	30	22	14	6	Βοηδρομιών	Boedromion
4	29	21	13	5	Πυανεψιών	Pyanepsion
5	29	21	13	5	Μαιμακτηριών	Maimakterion
6	28	20	12	4	Ποσειδεών	Poseideon
7	26	18	10	3	Γαμηλιών	Gamelion
8	25	17	9	3	Άνθεστηριών	Anthesterion
9	25	17	9	2	Έλαφηβολιών	Elaphebolion
10	24	16	8	2	Μουνιχιών	Mounichion
11	24	16	8	1	Θαργηλιών	Thargelion
12	23	15	7	1	Σκιροφοριών	Skirophorion

²⁹⁰ (Greek) about embole, embolisms, and Embolism month

²⁹¹ (Greek) about exempting, exceptions, and Exemption month

²⁹² (Greek) Exemption month

²⁹³ (Greek) exception

²⁹⁴ (Greek) to exempt

²⁹⁵ (Greek) fit for a party of death

²⁹⁶ (Greek) and the Hylas exactly straight former and there is Menefylle, imperceptibly, hey and his second Boedromion day in order of the month, hey think strife about the location they flee.

²⁹⁷ (Greek) exempting

²⁹⁸ (Greek) exempted

²⁹⁹ (Greek) in the brotherly love

³⁰⁰ (Greek) the second of Boedromion always has days removed

³⁰¹ (Greek) always

³⁰² (Greek) But the Athenians, though they made a ridiculous story about a falling out amongst the Deities, compensated for the absurdity pretty well in striking out the second day of their month Boedromion, because upon that day Poseidon (Neptune) and Athena (Minerva) were at variance.

follows from this reckoning **ἐξαιρουῖσιν**³⁰³ projects, which is **μία τῶν ἀποφράδων**³⁰⁴. That is really the opposite. Still bless us, who indicate the month **ἐξαιρεσιμαῖον**³⁰⁵ is recognised. How the fourth year of the Tetraeteride according to **δευτέρα βοηδρομιών**³⁰⁶ says, **τρίτη ἵσταμένου**³⁰⁷, how our computations explain why the Moon hides one day: which they call Leap Moon, to Greek mathematicians **ὑποτομήν σελήνης**³⁰⁸. But why is the last month preferably not removed? Because the Attican months all consisted of **τριακονθήμεροι**³⁰⁹ divided into three **δεκάδας**³¹⁰.

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And the third decades return to **κατ' ἐξαίρεσιν**³¹¹ it is enumerated, **δεκάτη, ἐνάτη, ὀγδίη, ἑβδόμη, ἕκτη τελευτῶντος**³¹². And if the last is exempted, in what manner can 21 days be called **δεκάτη φθνοντος**³¹³? In addition, what **ἔτη καὶ νέα**³¹⁴ was sacred. Therefore the same **πρώτην ἵσταμένου**³¹⁵ is removed, because all first days are **καὶ ἱερομηνίαι**³¹⁶, that is sacred. And so from the second day to the third, nothing observed in the month will die. Because if the month is thirty days, the days appear to be whole, with **ἡ τριακάς καὶ ἔτη καὶ νέα**³¹⁷ not lacking. Why the month of Boedromion rather than another, **ἐξαίρεσις**³¹⁸ occurs, indeed Plutarch thinks it comes from the mythological claim of contentions between Minerva and Neptune from Attican vindications. However **ἐξαίρεσιν**³¹⁹ should not be used due to the Moon, and I firmly deny, and therefore utterly reject it. But I put to you that Plutarch himself is impertinently ignorant for these tidbits of knowledge. For as we have said, in one Tetraeteride, that is 1448 days, and if an intercalary month is inserted, it makes 1478 days, one day must be removed, and the year returns to grace with the Moon, so that the first day of the Tetraeteride always starts on the new moon. But in 76 years it becomes necessary to sometimes remove two days from a Tetraeteride instead of just one, in fact in a quarter of those 76 years it proudly occurs. But in my opinion Plutarch, when **ἐξαίρεσις**³²⁰ occurs, it always happened in **τῇ δευτέρᾳ βοηδρομιώνος**³²¹, and no other

³⁰³ (Greek) exempting

³⁰⁴ (Greek) an unmentionable day

³⁰⁵ (Greek) exemption month

³⁰⁶ (Greek) the second day of Boedromion

³⁰⁷ (Greek) Tuesday stands

³⁰⁸ (Greek) cutting out of the month

³⁰⁹ (Greek) thirty days

³¹⁰ (Greek) tens

³¹¹ (Greek) conformity with the exemption

³¹² (Greek) tenth, ninth, eighth, seventh, sixth, endings.

³¹³ (Greek) tenth in the moon's waning

³¹⁴ (Greek) what is and new

³¹⁵ (Greek) first standing

³¹⁶ (Greek) and the holy time of the month

³¹⁷ (Greek) the thirty and what is and renewal

³¹⁸ (Greek) exemption

³¹⁹ (Greek) exempting

³²⁰ (Greek) taking out

³²¹ (Greek) the second of Boedromion

month, in the fourth year of the Tetraeteride. Therefore Plutarch's battle of Plataea, which certainly occurred in the fourth year the Attican Tetraeteride, as shown elsewhere, preserve the fourth Boedromion in Aristide, in Camillo however, it actually occurred in the third, because **πολιτικώς**³²² is **τετράς**³²³, but is really **τρίτη**³²⁴, the nearest **τὴν ἐξαίρεσιν**³²⁵. Yet another reason for **ἐξαίρεσίμων ἡμερών**³²⁶ in the Lunar year. But in the fourth year there was one, or at most two **ἐξαίρεσεις**³²⁷. But the Lunar year is always six. For with the Lunar months being alternating full moons, a caviat, they also all had **τριακάδα**³²⁸. And therefore, alternating days were removed, that the second of the second month is not called **δευτέρα**³²⁹ but **τρίτη**³³⁰, and the same in other cases. Aristotele Economics two, the tyrant Memnon Rhodian of Lampsacus: **τῶς τε στρατευομένων παρηρεῖτο τὰς σιταρκίας, καὶ τοὺς μισθοὺς ἐξ ἡμερῶν τοῦ ἐνιαυτοῦ, φάσκων τανταῖς ταῖς ἡμέραις οὔτε φυλακὴν αὐτοῦς οὐδεμίαν, ὅύτε πορεῖδου, ὅύτε δαπάνην ποιεῖσθαι, τὰς ΕΞΑΙΡΕΣΙΜΟΥΣ λέγων**³³¹. Lampsacenes, however, had mere Lunar, whose equal months, whatever cautions are taken, were also thought to be **τριακονθήμεροι**³³²: that had **τριακάδα**³³³. The soldiers are paid for a month, accepted to be thirty days, even in the shorter months. As the sly tyrannical months were shorter because they had **τῆς ἐξαίρεσεως**³³⁴. And was subsequently declared. **τόντε προτοῦ χρόνον διδούς τοῖς στρατιώταις τῇ δευτέρα τῆς νομηνίας τὰς σιταρκίας τῷ μὲν πρώτῳ μηνὶ παρέβη τρεῖς ἡμέρας,**

36 Iosephi Scaligeri.

τῷ δ' ἔχομειν πέντε. Τούτον δὲ τρόπον προῆγεν, ἕως εἰς τὴν τριακάδα ἦλθε.. Previously, he said the next day was the first of the month. But with the observation of **ἐξαίρεσεις**³³⁵, the second day of the month is the third, without the second there were only 29 days. Then, as he is voracious, institutes another order. In the first month the duration was off 27 days as measured against the solar year, the second 25 days, and so on in this way. 27. 25. 22. 20. 17. 15. 12. 10. 7. 5. 2. 0. So the month gained days. Clearly this is Aristotle's place.

³²² (Greek) civility

³²³ (Greek) fourth

³²⁴ (Greek) third

³²⁵ (Greek) the exemption

³²⁶ (Greek) exemption month

³²⁷ (Greek) exemptions

³²⁸ (Greek) Thirty

³²⁹ (Greek) second

³³⁰ (Greek) third

³³¹ (Greek) His mercenary troops he requested to forgo six days' pay and rations each year, on the plea that on those days they were neither on garrison duty nor on the march nor did they incur any expense due to the exemptions.

³³² (Greek) thirty day months

³³³ (Greek) thirty days

³³⁴ (Greek) the days taken out

³³⁵ (Greek) exemptions

The Olympic Period

The oldest things among the Greek is the observance of an extra day above 365 days in the fourth cycle. The Greeks are considered the origin of this sacred rite, as the oracle responds, that **κατά τὰ πάτρια**³³⁶ be sacrificed. The question, which was **κατά τα πάτρια θύειν**³³⁷, again she responds, **κατά τρία**³³⁸. A weak interpretation, **θύειν κατά τὰ πάτρια, & κατά τρία**³³⁹, is **θύειν κατ' ἐνιαυτούς, κατά μῆνας, καθ' ἡμέρας**³⁴⁰. If the Solar year was also observed, none of them satisfy the prophecy. But if **κατ' ἐνιαυτούς**³⁴¹ is sacrificed, then **κατά μῆνας, καὶ καθ' ἡμέρας**³⁴² are not. The year, whose days are either Solar or Lunar, are both astronomical. So the view perishes, the optimum maximum Panegrides, that is Olympiads and Pythias, was a month of pure Lunar celebration, and in the area of the circuit, as a consequence of the Sun, the only remedy becomes intercalary embolism. And so the statutory year of twelve plump months, with two days appended to each, whose four year unwavering period coincides with the new moon of the Lunar cycle, removing one of the appended days. This time is called Tetraeteride. Thus the Olympiad, which is celebrated at the full moon, fell precisely on the fifteenth of the first month. Thus is **κατά μῆνα**³⁴³ sacrificed, because **κατά σελήνην**³⁴⁴. Again, the intervention of the intercalary month follows Tetraeteris as a consequence of the cycle of the Sun, thus **κατ' ἐνιαυτόν**³⁴⁵ appears to be sacrificed, and consequently **καθ' ἡμέρας**³⁴⁶, because **καὶ κατά σεκηνην καὶ καθ' ἥλιον**³⁴⁷. However, shortly after it was discovered the Octaeteride, which was composed of two Tetraeterides, with a single day more than the Sun. And so, when all Tetraeterides single days are removed, so it was necessary to remove two. In that year in which it occurred, was called **δισεξαίρεσιμαίος**³⁴⁸. Within the month that included **ἐξαίρεσις**³⁴⁹ one day or two day **ἐξαίρεσις**^{ibid} occurred, and we distinctly learn from Cicero. Therefore, as predicted by the astronomers, the Hierophants removed two days, first of all noticed by Callippus in the nineteenth Tetraeteride, which at a day per 76 years, two days must be removed four times.

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For he realized a quarter of a day was missed by the Metone, and 27760 days, seventy six Mentonic years, exceeds the total solar years by one day: 76 Solar years is equal to 27759 days.

³³⁶ (Greek) from the culture

³³⁷ (Greek) from the cultural sacrifice

³³⁸ (Greek) from the three

³³⁹ (Greek) sacrifice from the culture and from the third

³⁴⁰ (Greek) sacrifice from anniversary, from months, from days

³⁴¹ (Greek) from the anniversary

³⁴² (Greek) from the month, and from the day

³⁴³ (Greek) from the month

³⁴⁴ (Greek) from the full moon

³⁴⁵ (Greek) from the anniversary

³⁴⁶ (Greek) from the month

³⁴⁷ (Greek) from the full moon and from the sun

³⁴⁸ (Greek) intercalary year of the Etraeteride

³⁴⁹ (Greek) exemption

However 19 Greek Tetraeterides, with nine full months intercalated is 27763 days, of which if we detract 27759, we are left with four in excess of the 19 **ἐξαίρεσίμους**³⁵⁰ ordinary ones. Now 76 Greek years is 27630 days, which if you add 270 days, nine intercalary months, the total is 27630 days: which are removed from the 27759 days, resulting in **ἀνάρχους**³⁵¹, as the appended days are called, 129 days. That 129 is distributed over 76 years, all 19 Tetraeterides had **ἐξαίρεσιμαῖοι**³⁵², but four between them required **δισέξαίρεσιμαῖοι**³⁵³, first, fifth, tenth, fifteenth, these four years, twenty, forty and sixty are **δισέξαίρεσιμαῖοι**^{ibid} for the new moon to squarely align with the first month of the Tetraeteride. This form is without elegance and show a great ignorance about the movements of the Moon, which anyone can understand if they want to. Callippus being not at all innovative, but as we have said, it is shown in 19 Tetraeteride there are only four **ἐξαίρεσεις**³⁵⁴ and after 19 ordinary, another 23 **ἐξαίρεσεις**^{ibid} make the Tetraeteride perfectly align. Therefore the correct action for the period of 76 years, which yearly **ἐξαίρεσιμαίων και δισέξαίρεσιμαίων**³⁵⁵ were assigned and recorded. For that period, not only Athenians, but the other Greek nations embraced. The most ancient of all Tetraeteride is Olympica. For the reason that the Olympica predates everything, it should be placed first: especially with all of the insights that will be shown in their respective places. No wonder this family leads. From the first day of summer according to Censorius and Statius, which is what Pisaeas calls the year's Solstice

domus improba frangit

*Frigora; Pisaumque domus non astuat annum.*³⁵⁶

That is, the house does not perceive the sidereal solstice. The month of the first Olympics, in which the fifteen coincided with the Olympic games, was sometime after the 8th July, near the new moon of the 9th July, in remote time it was in August. The first Olympic competition was commissioned in the Julian period 3938, Luna cycle five, Solar 18, New moon of Jewish calendar 2985 is Tuesday, July 9th. The characteristics are 3.3.905. For that reason, it would never end without entering the Olympic month, but seriously. And then the cardinal points of the world, that is: **τροπαί, καί ἰσημερίαν**³⁵⁷ traversed the eighth part of the signs. In fact, 8th July **πλατυκῶς**³⁵⁸: was in the eighth part Cancer. The first Olympic games were celebrated on 23rd July. All other Greek **τροπὰς θερινὰς**³⁵⁹ find themselves on the 8th or 9th July. At the end of Ephorus in Dionysius Halicarnassensis, 9th July is called **τροπὰς θερινὰς**^{ibid} bad, we will see why. For the Olympics is held first month of Elidensis,

³⁵⁰ (Greek) exemption month

³⁵¹ (Greek) without a ruler

³⁵² (Greek) exemption month

³⁵³ (Greek) two days exempted from the month

³⁵⁴ (Greek) exempted

³⁵⁵ (Greek) exemption month and dual exemption month

³⁵⁶ (Latin) the house is improbably broken. Frigora: It never sees the yearly solstice.

³⁵⁷ (Greek) solstice, and equinox

³⁵⁸ (Greek) In detail

³⁵⁹ (Greek) Summer Solstice

whose new moon is on 9th July after the Solstice, which he has placed it on the 8th or 9th at the beginning, due in part to the moon, not the Solstice. The table before is constructed from the first month of Elidensium in the first year and totals the expansion over the period. The first column is the number of years in the period it was expanded:

New Moon Table														
First Month Elidensis														
In the years of the Olympic Period														
	Anni period	Lunar Cycle	Total Days	New moon 1st month	περιτταί ήμιαι				Anni period	Lunar Cycle	Total Days	New moon 1st month	περιτταί ήμιαι	
	1	5	392	9 July	0	έμβολ.			41	7	14979	16 July	7	
	2	6	754	5 Aug	27				42	8	15341	13 July	4	
	3	7	1116	2 Aug	24				43	9	15733	10 July	1	έμβολ.
δισέξ.	4	8	1476	29 July	20			έξαπ.	44	10	16094	5 Aug	27	
	5	9	1838	24 July	15				45	11	16456	1 Aug	23	
	6	10	2200	21 July	12				46	12	16818	29 July	20	
	7	11	2562	18 July	9				47	13	17180	26 July	17	
έξαπ.	8	12	2923	14 July	5			έξαπ.	48	14	17541	22 July	13	
	9	13	3315	10 July	1	έμβολ.			49	15	17903	18 July	9	
	10	14	3677	6 Aug	28				50	16	18265	15 July	6	
	11	15	4039	3 Aug	25				51	17	18627	12 July	3	έμβολ.
έξαπ.	12	16	4400	30 July	21			έξαπ.	52	18	19017	7 Aug	29	
	13	17	4762	26 July	17				53	19	19379	3 Aug	25	
	14	18	5124	23 July	14				54	1	19741	31 July	22	
	15	19	5486	20 July	11				55	2	20103	28 July	19	
έξαπ.	16	1	5846	16 July	7			έξαπ.	56	3	20464	24 July	14	
	17	2	6208	12 July	3				57	4	20826	20 July	11	
	18	3	6600	9 July	0	έμβολ.			58	5	21188	17 July	8	
	19	4	6962	5 Aug	27				59	6	21550	14 July	5	
έξαπ.	20	5	7322	1 Aug.	23			έξαπ.	60	7	21940	10 July	1	έμβολ.
	21	6	7686	27 July	18				61	8	22302	4 Aug	26	
	22	7	8047	24 July	15				62	9	22664	1 Aug	23	
	23	8	8409	21 July	12				63	10	23026	29 July	20	
έξαπ.	24	9	8770	17 July	8			έξαπ.	64	11	23388	25 July	16	
	25	10	9133	13 July	4				65	12	23750	21 July	12	
	26	11	9524	10 July	1	έμβολ.			66	13	24112	18 July	9	
	27	12	9886	6 Aug	28				67	14	24474	15 July	6	
έξαπ.	28	13	10247	2 Aug	24			έξαπ.	68	15	24865	11 July	2	έμβολ.
	29	14	10609	29 July	20				69	16	25227	6 Aug	28	
	30	15	10971	26 July	17				70	17	25589	3 Aug	25	
	31	16	11333	23 July	14				71	18	25951	31 July	22	
έξαπ.	32	17	11694	19 July	10			έξαπ.	72	19	26312	27 July	18	
	33	18	12056	15 July	6				73	1	26674	23 July	14	
	34	19	12418	12 July	3				74	2	27036	20 July	11	
	35	1	12810	9 July	0	έμβολ.			75	3	27398	17 July	8	
έξαπ.	36	2	13171	4 Aug	26			έξαπ.	76	4	27759	13 July	4	
	37	3	13533	31 July	22									
	38	4	13895	28 July	19									
	39	5	14257	25 July	16									
δισέξ.	40	6	14617	21 July	12									

The second Lunar cycle: third total days: fourth new moon in Julian months, fifth, the last **περιττάς ἡμέρας**³⁶⁰ in the Julian month. **περιτταὶ ἡμέραι**^{ibid}, in the Julian year occurred between 8th July and the following new moon of the Attican Hekatombaion, or the first of the month Elidensis, or the Olympic version whose name is not known. And so being caught at the beginning of Hekatombaion, how many **περιτταὶ ἡμέραι**^{ibid} in Scirrhophorione are in excess of the Julian year, we can easily see, because we have our Julian years. But Elidensis Hierophant, which **Βασίλας**³⁶¹ said, intercalated a day between 8th and 9th July, in the final quarter of the Solar year, 400 days after a Julian leap year. Therefore the fourth Solar year of the Olympiad begins 122 days after the Julian leap year, and the fifth, four hundred days. Why in four years they have 21 **περιτταὶ**³⁶², while in Julian years there are only 20, is due to the Julian leap year. The first year of the Olympic has an embolism month, 393 days, of which in comparison with the Solar year, only has 365 days, the remaining **περιτταὶ ἡμέραι**³⁶³ 27. Therefore first of Scirrhophorion is equivalent to the third day from the first of Hekatombaion. The following year after 392 days is 754, which when compared to the Solar year leaves the **περιττάς ἡμέρας**^{ibid} at 24. Ergo Scirrhophorion first day in the second year compared to the first of Hekatombaion the new moon is on the sixth day. Return to the third year and adding to 754 composes 1116 days: which from the third Solar year is off by 21 **περιτταὶ**³⁶⁴ with the same table give only 20 due to the Julian leap year. The four true Julian years, are 1461 days, removed from 1477 days gives us 16 **περιτταὶ**^{ibid}. But in his year the **δισέξαιρεσίμαϊος**³⁶⁵, that is, two days were removed, leaving 15 **περιτταὶ**³⁶⁶ as in the Table. The **δισέξαιρεσίμαϊος**³⁶⁷ is demonstrated within the first Tetraeteride. We say over 129 **ἀνάρχους ἡμέρας**³⁶⁸ occurred while on 76 Greek years passed, which if they are distributed, we have $1 \frac{53}{76}$ days in a single year. In its first year it had 1 day with $\frac{53}{76}$ days. The second has 2 days with $\frac{30}{76}$. The third had two with $\frac{7}{76}$, the fourth one with $\frac{60}{76}$. Therefore the first and fourth have singular **ἀνάρχους ἡμέρας**^{ibid}: all others of the Tetraeteride are **δισέξαιρεσίμαϊος**³⁶⁹. Thus progressing $1 \frac{53}{76}$ days exposes to you a fifth Tetraeteride, a tenth, a fifteenth are **δισέξαιρεσίμαϊος**^{ibid}. Because the first year of the first Tetraeteride was not immediately mutated by one day, but had two days annihilated after the fourth year, we are taught, as said by Cicero, writes that those of the same month was out of order by an extra day, and excluded from the daily register. It's period has elegance, with the

³⁶⁰ (Greek) extra days

³⁶¹ (Greek) Basil

³⁶² (Greek) in excess, extra

³⁶³ (Greek) extra days

³⁶⁴ (Greek) in excess, extra

³⁶⁵ (Greek) double exemption

³⁶⁶ (Greek) in excess, extra

³⁶⁷ (Greek) double exemption

³⁶⁸ (Greek) anarchy day

³⁶⁹ (Greek) double exemption

new moon starting all Tetraeterides in line exactly with the Moon. Since the first new moon appeared, the rest followed, like links in a chain. Due to the changes in those epochical years in the Greek nation,

40 Iosephi Scaligeri.

and the diverse principles around the moon, that year, the heralds announced the Olympic games.

Pindar's Isthmico follows: **ὄντε καὶ κάρυκες ὥρᾱν ἀνεγνων σπονδοφόροι Κρονίδα Ζήνός Ἀλείου**³⁷⁰ Scholion: **οἱ κήρυκες οἱ τὰς ὥρας καὶ τὸν καιρὸν τοῦ ὀλυμπιακοῦ ἀγῶνος ἐκήρυαστον, καθ' ὃς ἐτελεῖτο**³⁷¹.

In this way the most true period is followed, from which all of Greek periods descend, as if from a certain rule, that is the reverent culture of the Olympics.

The Tetraeteride was changed more ways than just the new moon. In fact all periods of the year convene in the Lunar cycle, but not at the right time. Example. The Attican period was

invented in the Olympic year 38, which is of the two cycles. Therefore the Attican coincides with the Olympic cycle, not time: from this method can we determine the antiquity of Attican

invention, after the Olympiad, and the first years of the Attica is the third Olympiad. Pindars comments on the Olympics book 9 page 91. **κατὰ μίαν ἡμέρα οἱ δύο ἐνίκησαν. ὁ μὲν**

Ἐφάρμοστος, Ὀλύμπια, ὁ δὲ Λαμπρόμαχος, Ἰσθμια³⁷². Always celebrated on the same day of the same month. Celebrations however occurred on the first day of Hyperberatae in summer.

Therefore before Tetraeterides, Festivals fell on the new moon, after the full moon, which is incident in the new moon of the month Isthmian, and the 15th of the month Elidesis. However

the same time of year, and the very same new moon, are seen elsewhere. All of the periods

differ by 19, or 57, or 38 years because it is one, three or two of the cycles. If a certain period is different from Olympic cycle one, and the twentieth is alternate of the first one, there will be a

four alternate that is the same as the first Tetraeterides version. If the difference is between two cycles, the third Tetraeteride will match one of the first Tetraeterides. Finally, if the difference is

three cycles, the following year will be an alternate of one of the first Tetraeteride versions.

Repeatedly the Tetraeteride has 1476 days in the first period, which all Lunar months were fifty, while at the same time the Lunar Tetraeteride only has forty nine months: So the first year of the

Jewish cycles to the Olympic months have the new moon on 9th July. The fourth Easter cycle, year five, the new moon was on 28th June. The Olympic month does not match. But from the

first Tetraeteride, on 28th July, the eighth Easter cycle is placed between the two new moons, and hence the absolute Lunar months is fifty. That happens if you wish to interpret Pindar in the

third Olympic games **γίνεται δὲ ὁ ἀγὼν ποτε μὲν διὰ τεσσαράκοντα ἐννέα μηνῶν. Ποτέ δὲ διὰ πεωτήκοντα. ὅθεν καὶ ποτε μὲν τῷ Ἀπολλωνίῳ μηνί, ποτε δὲ τῷ Παρθενίῳ ἐπιτελεῖται**

³⁷³. This was willed to be celebrated at one time **τῷ ἑκατομβαιῶνι πρυτανείας, ποτε δὲ τῷ**

³⁷⁰ (Greek) and in fact meddling with years certain public messengers herald the Son of Chronos, Zues, Helios

³⁷¹ (Greek) the public messenger, his year, and his period of Olympics games in the name of the celebration

³⁷² (Greek) during the one day or two vanquished, on Adapting, Olympics, of the Sport, Isthmian (festival)

³⁷³ (Greek) Born of the contest time one day forty nine months, the time of the fifth day events, the time of one more Apollonion month, the finally the time of the Parthenon

μεταγεινιώνι πρυτανείας³⁷⁴. In that month, which is celebrated, among all common people, popularly placed in Hekatombaeon, but is was not always Hekatombaeon **πρυτανείας**³⁷⁵. From the eleventh month and 17th for five days they were certain to celebrate. Hence **πεμπαμέρους άμίλλας**³⁷⁶ said Pindar

DE EMENDAT. TEMPORVM LIB. I. 41,

about the fifth Olympics. This example was probably never anticipated **κέντρον**³⁷⁷. The true month is ninth of Elidensium is known as **Ελάφιον**³⁷⁸ only found in Pausanias **ήλιακῶν ά κατ' έτος δε έκαστον φυλάξαντες οί μάντιες τήν ενάτην επί δέκα του Ελαφίω μηνός κομίζουσιν έν του πρυτανείου τήν τεφρος**³⁷⁹. At the vernal Equinox coinciding with the same **ήλιακῶν β. Επί δέ του θρους τή κορυφή θύουσιν οί Βασίλαι καλούμενοι τώ Κρόνω κατά ισημερίαν τήν έν τώ ήρι Ελαφίω μηνί παρά Ηλείσις**³⁸⁰. Therefore the same was Elaphebolion, consequently the ninth is the first solstice. Also remember the scholarly Pindar: **του Απολλωνίς καί του Παρθενίου μηνός. Ode III Olympics Γίνεται δ' ό άγών ποτέ μέν διά τεσσετάρακοντα έννέα μηνῶν, ποτέ διά πεντήκοντα θθεν καί ποτε μέν προ Απολλωνίω μηνί, ποτέ δέ τώ Παρθενίω έπιτελεῶται**³⁸¹.

The Attica Period

The place next to the Olympic period is occupied by Attica, who renders our understanding from all our study useless due to the times of the Greek. Then with the Attican year in dispute, **του όλου**³⁸² makes two parts, **τήν προσθαφαίρεσιν**³⁸³, and the start of the period: which duplicates, and require two interpretation. For we must see how long it is, and from that deduce the Lunar cycle. Also, due to the laws of nature, the intercalation lands at the end of the year, more accurately said as the last month of the year, where the intercalations are assigned. This, however, is Posideon, as previously demonstrated. Therefore Posideon is the last month, and Gamelion, closely follows, the head month. By what means does the beginning of the Attican year occur in the winter season. What things agree with Terentius, and who under the Apollodorus cloak can speak to this? *Aruspex vetuit ante brumam aliquid noui Incipere*³⁸⁴. since of course the previous Attican year began in winter, it is the dubious ending of the Comedy

³⁷⁴ (Greek) The Hekatombaion prytaneia, whose time is of the metageitnion prytaneia.

³⁷⁵ (Greek) Prytaneia, the tribe leaders

³⁷⁶ (Greek) The fifth day contest

³⁷⁷ (Greek) middle

³⁷⁸ (Greek) Elephion, Elephenbion

³⁷⁹ (Greek) The Suns as each are divided into tribes, the oracles cut out nine of ten of his Elaphebolion month as the Prytaneions turn ashen.

³⁸⁰ (Greek) Solar b. Within the definition of the sacrificial apex, Basil calls Kronos during the equinox that in the morning Elaphebolion month due to Helios

³⁸¹ (Greek) Born of the contest time one day forty nine months, the time of the fifth day events, the time of one more Apollonion month, the finally the time of the Parthenon

³⁸² (Greek) the whole

³⁸³ (Greek) the previous subtraction

³⁸⁴ (Greek) Aruspex forbade it before the winter solstice somewhat of a new beginning

that teaches Appolodorus **Διονυσίοις κατ' ἀφρούς**³⁸⁵, the month of Posideon, which is the month after the winter solstice. However restless, Hekatombaion is the Olympic month, and the Greeks, on account of the Olympics, place their season there. I really don't know. So notwithstanding what they say, it is the truth. In fact, the context of the ancient Attican year is based on the winter solstice. The masses however place the time from Hekatombaion, because of the Olympic contest, celebrated right at the first full moon after the summer solstice. And with no one knowing the beginning of the year **φύσει**³⁸⁶, or rather **θέσει**³⁸⁷, as in cyclical: as the laws of our natural beginning call it and formed the basis of their thoughts on the year. And now about the cyclical proposition, that all different Greek periods have natural beginnings. A great place where that can be viewed is in the Register of new moon Tetraeteride. For the first time Tetraeteris was considered periodic: after the first year of the Tetraeteride or with the consistent fourth year, all have different new moons and the beginning and the Tetraeteride is constructed
42 Iosephi Scaligeri.

upon the new moon, and just like the chains of a certain Fati Chryssippei, the other moons are broken. Therefore we take the beginning to be called, other than Hekatombaion, as popularly said, from the principles of Law by Plato: **ἐπειδάν μέλλοι νέος ἐνιαυτός μετά θερινάς τροπὰς τὴν ἐπὶ ὄντι μηνί γενέσθαι**³⁸⁸. But that this Dionysius of Ephoro commonly thought that time began in the month of Hekatomaion. Written about the fall of Troy: **τελευτῶν τος ἤδη του ἔαρος, ἑπτακαίδεκα ἡμέραις πρότερον τῆς θερινῆς τροπῆς, ὀγδοὴ φθίνοντος μηνός Θαργαλιώνος, ὡς Ἀθηναῖοι τοὺς χρόνους ἄγουσι**³⁸⁹. So the twofold beginning of the Judaic year, one natural from autumn, which can be rationally deduced from the year, the other is civil and the Ecclesiastical month of Nisan. Of the natural principles we can tell, because indeed, we say, in winter's establishment is not only explained by the above taunt argument, but on the other side, which requires naming, Dionysus. It said Troy was captured 17 days before the solstice, twenty third Thargelion. Therefore, the Solstice was the tenth of Scirrhophorion. **περιτταὶ δὲ ἦσαν αἱ τὸν ἐνιαυτὸν ἐκεῖνον ἐκπλήρουσαι μετά τὴν τροπὴν εἴκοσι ἡμέρας**³⁹⁰. Ergo if at the end of Scirrhophorion the following year was still yet to come, surely Scirrhophorion had no appendices **ἀνάρχους ἡμέρας**³⁹¹. Therefore the ancient Tetraeteride was not instituted from Hekatombaion. For, as taught by Glaucippus, **ὑπερβάλλουσιν ἡμέραι**³⁹², conferred the end of the year. The days of Scirrhophorion are found from Dionysium. As Scirrhophorion was not the last month of the year, and therefore Hekatombaion not first. Therefore it follows that the **τάς**

³⁸⁵ (Greek) Dionysius at the sea

³⁸⁶ (Greek) birth

³⁸⁷ (Greek) arrangement

³⁸⁸ (Greek) Whenever they intend a new anniversary after summer solstice, the truth is the month has started..

³⁸⁹ (Greek) at the end of the spring, seventeen days before the summer solstice, and the eighth from the end of the month Tharselion, as the Athenians recall their time

³⁹⁰ (Greek) unnecessary but no the end of the year, the solstice is in about twenty days

³⁹¹ (Greek) days without a ruler

³⁹² (Greek) exceeding day

ὑπερβαλλούσας³⁹³ has a month, which is the last of the cycle. This, however, is Posideon, which is known to have been placed by the intercalation. Therefore Posideon had **τάς ἀνάρχους**³⁹⁴ and consequently the next Gamelion is the first month in the ancient Tetraeteride cycle. Then with Posideon having **τάς ἀνάρχους ἡμέρας**³⁹⁵, which once elected magistrates, there is no doubt that as long as it was held, that before **νουμηνίαν γαμηλιώνος**³⁹⁶ the magistrates elected. Gamelion is the start of the year. But with the reverence of the Olympic games, Hekatombaion began the year. This observance, we see, whose Olympic competition year starts the Attican period. Plutarch writes about the battle of Chabriae near Naxum that happened **βοηδρομιώνος πέμπτη φθινοντος, περί τήν πανσέληνον**³⁹⁷. This time confers the first year was in the 100 Olympiad, according to Eusebius, that is 401 Iphitos years. What if the full moon happened on the twenty sixth Boedromion? Then the new moon was a quarter tenth from the thirteenth of the month. For indeed Boedromion is the third month. When new moon falls on the 14 or 13 of the month, that is it can only happen, in the third year of the

Filler required to formatting following table

³⁹³ (Greek) the exceeding

³⁹⁴ (Greek) the without head, holding no office

³⁹⁵ (Greek) the days without a ruler

³⁹⁶ (Greek) new moon Gamelion

³⁹⁷ (Greek) Boedromion, his Thursday waning, at his full moon

Tetraeteride, and consequently the first Olympic year is the third Attican Tetraeteride. Therefore according so, the end of this diatribe demonstrates the Olympic Period, and the Attican period differ by two Olympic cycles. By this method the period of Attica is a period of 38 years. Subtracting it from the Olympic. The table is constructed with the same period like the Olympic Games, with all the new moons and their epoch in Julian months, and nothing more is necessary

Table of Attican New Moons In Julian Months														
Period year	Hekato mbion	Metageit nion	Boedrom ion	Pyanspsi on	Maimakt erion	Posideo n a	Posideo n d	Gamelio n	Antheste rion	Elapheb olion	Mounich ion	Thargeli on	Skiroph orion	Day offset
1	9 July	8 Aug	7 Sept	7 Oct	6 Nov	6 Dec	5 Jan	6 Feb	8 Mar	7 Apr	7 May	6 Jun	6 Jul	0
2	5 Aug	4 Sept	4 Oct	3 Nov	3 Dec	2 Jan	o	3 Feb	5 Mar	7 Apr	4 May	3 Jun	3 Jul	27
3	2 Aug	1 Sept	1 Oct	31 Oct	30 Nov	30 Dec	o	31 Jan	1 Mar	31 Mar	30 Apr	30 May	29 Jun	24
4	29 July	28 Aug	27 Sept	25 Oct	24 Nov	24 Dec	o	25 Jan	24 Feb	26 Mar	25 Apr	25 May	24 Jun	20
5	24 July	23 Aug	22 Sept	22 Oct	21 Nov	21 Dec	o	22 Jan	21 Feb	22 Mar	22 Apr	22 May	21 Jun	15
6	21 July	20 Aug	19 Sept	19 Oct	18 Nov	18 Dec	o	17 Jan	16 Feb	18 Mar	17 Apr	17 May	16 Jun	13
7	18 July	17 Aug	16 Sept	16 Oct	15 Nov	15 Dec	o	16 Jan	15 Feb	16 Mar	15 Apr	15 May	14 Jun	9
8	14 July	13 Aug	12 Sept	11 Oct	10 Nov	10 Dec	o	11 Jan	10 Feb	12 Mar	11 Apr	11 May	10 Jun	5
9	10 July	9 Aug	8 Sept	8 Oct	7 Nov	7 Dec	6 Jan	5 Feb	7 Mar	6 Apr	6 May	5 Jun	5 Jul	1
10	4 Aug	3 Sept	3 Oct	2 Nov	2 Dec	5 Jan	o	2 Feb	3 Mar	2 Apr	2 May	1 Jun	1 Jul	28
11	31 July	30 Aug	29 Sept	29 Oct	28 Nov	28 Dec	o	1 Feb	2 Mar	1 Apr	1 May	31 May	30 Jun	25
12	30 July	29 Aug	28 Sept	27 Oct	26 Nov	26 Dec	o	27 Jan	26 Feb	28 Mar	27 Apr	27 May	26 Jun	21
13	26 July	25 Aug	24 Sept	24 Oct	23 Nov	23 Dec	o	24 Jan	23 Feb	25 Mar	24 Apr	24 May	23 Jun	17
14	23 July	22 Aug	21 Sept	21 Oct	20 Nov	20 Dec	o	21 Jan	20 Feb	22 Mar	21 Apr	21 May	20 Jun	14
15	20 July	19 Aug	18 Sept	18 Oct	17 Nov	17 Dec	o	18 Jan	17 Feb	18 Mar	17 Apr	17 May	16 Jun	12
16	16 July	15 Aug	14 Sept	13 Oct	12 Nov	12 Dec	o	13 Jan	12 Feb	14 Mar	13 Apr	13 May	12 Jun	7
17	12 July	11 Aug	10 Sept	10 Oct	9 Nov	9 Dec	o	10 Jan	9 Feb	11 Mar	10 Apr	10 May	9 Jun	3
18	9 July	8 Aug	7 Sept	7 Oct	6 Nov	6 Dec	5 Jan	6 Feb	8 Mar	7 Apr	7 May	6 Jun	6 Jul	0
19	5 Aug	4 Sept	4 Oct	3 Nov	3 Dec	2 Jan	o	3 Feb	4 Mar	3 Apr	3 May	2 Jun	1 Jul	27
20	1 Aug	31 Aug	30 Sept	28 Oct	27 Nov	27 Dec	o	28 Jan	27 Feb	29 Mar	28 Apr	28 May	27 Jun	23
21	27 July	26 Aug	25 Sept	25 Oct	24 Nov	24 Dec	o	25 Jan	24 Feb	26 Mar	25 Apr	25 May	24 Jun	18
22	24 July	23 Aug	22 Sept	22 Oct	21 Nov	21 Dec	o	22 Jan	21 Feb	23 Mar	22 Apr	22 May	21 Jun	15
23	21 July	20 Aug	19 Sept	19 Oct	18 Nov	18 Dec	o	19 Jan	18 Feb	19 Mar	18 Apr	18 May	17 Jun	12
24	17 July	16 Aug	15 Sept	14 Oct	13 Nov	13 Dec	o	14 Jan	13 Feb	15 Mar	14 Apr	14 May	13 Jun	8
25	13 July	12 Aug	11 Sept	11 Oct	10 Nov	10 Dec	o	11 Jan	10 Feb	12 Mar	11 Apr	11 May	10 Jun	4
26	10 July	9 Aug	8 Sept	8 Oct	7 Nov	7 Dec	6 Jan	7 Feb	9 Mar	8 Apr	8 May	7 Jun	7 Jul	2
27	6 Aug	5 Sept	5 Oct	4 Nov	4 Dec	3 Jan	o	4 Feb	5 Mar	4 Apr	4 May	3 Jun	3 Jul	28
28	2 Aug	1 Sept	1 Oct	30 Oct	29 Nov	29 Dec	o	30 Jan	1 Mar	31 Mar	30 Apr	30 May	29 Jun	24
29	29 July	28 Aug	27 Sept	27 Oct	26 Nov	26 Dec	o	27 Jan	26 Feb	28 Mar	27 Apr	27 May	26 Jun	20
30	26 July	25 Aug	24 Sept	24 Oct	23 Nov	23 Dec	o	24 Jan	23 Feb	25 Mar	24 Apr	24 May	23 Jun	17
31	23 July	22 Aug	21 Sept	21 Oct	20 Nov	20 Dec	o	21 Jan	20 Feb	21 Mar	20 Apr	20 May	19 Jun	14
32	19 July	18 Aug	17 Sept	17 Oct	15 Nov	15 Dec	o	16 Jan	15 Feb	17 Mar	16 Apr	16 May	15 Jun	10
33	15 July	14 Aug	13 Sept	13 Oct	12 Nov	12 Dec	o	13 Jan	12 Feb	14 Mar	13 Apr	13 May	12 Jun	6
34	12 July	11 Aug	10 Sept	10 Oct	9 Nov	9 Dec	o	10 Jan	9 Feb	11 Mar	10 Apr	10 May	9 Jun	3
35	9 July	8 Aug	7 Sept	7 Oct	6 Nov	6 Dec	5 Jan	6 Feb	7 Mar	6 Apr	6 May	5 Jun	4 Jul	0
36	4 Aug	3 Sept	3 Oct	1 Nov	1 Dec	31 Dec	o	1 Feb	3 Mar	2 Apr	3 May	1 Jun	1 Jul	26
37	31 July	30 Aug	29 Sept	29 Oct	28 Nov	28 Dec	o	29 Jan	28 Feb	30 Mar	29 Apr	29 May	28 Jun	22
38	28 July	27 Aug	26 Sept	26 Oct	25 Nov	25 Dec	o	26 Jan	25 Feb	27 Mar	16 Apr	26 May	25 Jun	19

To explain Attican time. Adding those **περιττάς ἡμέρας**³⁹⁸, and while always different, I say, unites the fourth year of the Olympics in four years, proper Julian leap years, and the Olympic leap years. It is not by faith that it is proven. The next example repeats our proof.

Residual Table of Attican New Moons In Julian Months														
Period year	Hekato mbion	Metageit nion	Boedrom ion	Pyanspsi on	Maimakt erion	Posideo n a	Posideo n d	Gamelio n	Antheste rion	Elapheb olion	Mounich ion	Thargeli on	Skroph orion	Day offset
39	25 Jul	24 Aug	23 Sept	23 Oct	22 Nov	22 Dec	o	23 Jan	22 Feb	23 Mar	22 Apr	22 May	21 Jun	16
40	21 Jul	20 Aug	19 Sept	17 Oct	16 Nov	16 Dec	o	17 Jan	16 Feb	18 Mar	17 Apr	17 May	16 Jun	12
41	16 Jul	15 Aug	14 Sept	14 Oct	13 Nov	13 Dec	o	14 Jan	13 Feb	15 Mar	14 Apr	14 May	13 Jun	7
42	13 Jul	12 Aug	11 Sept	11 Oct	10 Nov	10 Dec	o	11 Jan	10 Feb	12 Mar	11 Apr	11 May	10 Jun	4
43	10 Jul	9 Aug	8 Sept	8 Oct	7 Nov	7 Dec	6 Jan	7 Feb	8 Mar	7 Apr	7 May	6 Jun	6 July	1
44	5 Aug	4 Sept	4 Oct	2 Nov	2 Dec	1 Jan	o	2 Feb	4 Mar	3 Apr	3 May	2 June	1 July	25
45	1 Aug	31 Aug	30 Sept	30 Oct	29 Nov	29 Dec	o	30 Jan	1 Mar	31 Mar	30 Apr	30 May	29 Jun	23
46	29 Jul	28 Aug	27 Sept	27 Oct	26 Nov	26 Dec	o	27 Jan	26 Feb	28 Mar	27 Apr	27 May	26 Jun	20
47	26 Jul	25 Aug	24 Sept	24 Oct	23 Nov	23 Dec	o	24 Jan	23 Feb	24 Mar	23 Apr	23 May	22 Jun	17
48	22 Jul	21 Aug	20 Sept	19 Oct	18 Nov	18 Dec	o	19 Jan	18 Feb	20 Mar	19 Apr	19 May	18 Jun	13
49	18 Jul	17 Aug	16 Sept	16 Oct	15 Nov	15 Dec	o	16 Jan	15 Feb	17 Mar	16 Apr	16 May	15 Jun	9
50	15 Jul	14 Aug	13 Sept	13 Oct	12 Nov	12 Dec	o	13 Jan	12 Feb	14 Mar	13 Apr	13 May	12 Jun	6
51	12 Jul	11 Aug	10 Sept	10 Oct	9 Nov	9 Dec	8 Jan	9 Feb	10 Mar	9 Apr	9 Mar	8 Jun	8 Jul	3
52	7 Aug	6 Sept	6 Oct	4 Nov	4 Dec	3 Jan	o	4 Feb	6 Mar	5 Apr	5 May	4 Jun	4 Jul	29
53	3 Aug	2 Sept	2 Oct	1 Nov	1 Dec	31 Dec	o	1 Feb	3 Mar	2 Apr	2 May	1 Jun	1 Jul	25
54	31 Jul	30 Aug	29 Sept	29 Oct	18 Nov	28 Dec	o	29 Jan	28 Feb	30 Mar	29 Apr	29 May	28 Jun	22
55	28 Jul	27 Aug	26 Sept	26 Oct	25 Nov	25 Dec	o	26 Jan	25 Feb	26 Mar	25 Apr	25 May	24 Jun	19
56	24 Jul	23 Aug	22 Sept	21 Oct	20 Nov	20 Dec	o	21 Jan	20 Feb	22 Mar	21 Apr	21 May	20 Jun	14
57	20 Jul	19 Aug	18 Sept	18 Oct	17 Nov	17 Dec	o	18 Jan	17 Feb	19 Mar	18 Apr	18 May	17 Jun	11
58	17 Jul	16 Aug	15 Sept	15 Oct	14 Nov	14 Dec	o	15 Jan	14 Feb	16 Mar	15 Apr	15 May	14 Jun	8
59	14 Jul	13 Aug	12 Sept	12 Oct	11 Nov	11 Dec	o	12 Jan	11 Feb	12 Mar	11 Apr	11 May	10 Jun	5
60	10 Jul	9 Aug	8 Sept	6 Oct	5 Nov	5 Dec	4 Jan	5 Feb	7 Mar	6 Apr	6 May	5 Jun	5 Jul	1
61	4 Aug	3 Sept	3 Oct	2 Oct	2 Nov	1 Jan	o	2 Feb	4 Mar	3 Apr	3 May	2 Jun	1 Jul	26
62	1 Aug	31 Aug	30 Sept	30 Oct	29 Nov	29 Dec	o	30 Jan	1 Mar	31 Mar	30 Apr	30 May	29 Jun	23
63	29 Jul	28 Aug	27 Sept	27 Oct	26 Nov	26 Dec	o	27 Jan	26 Feb	27 Mar	26 Apr	26 May	25 Jun	20
64	25 Jul	24 Aug	23 Sept	22 Oct	21 Nov	21 Dec	o	22 Jan	21 Feb	23 Mar	22 Apr	22 May	21 Jun	16
65	21 Jul	20 Aug	19 Sept	19 Oct	18 Nov	18 Dec	o	19 Jan	18 Feb	20 Mar	19 Apr	19 May	18 Jun	12
66	18 Jul	17 Aug	16 Sept	16 Oct	15 Nov	15 Dec	o	17 Jan	16 Feb	17 Mar	16 Apr	16 May	15 Jun	9
67	15 Jul	14 Aug	13 Sept	13 Oct	12 Nov	12 Dec	o	13 Jan	12 Feb	13 Mar	12 Apr	12 May	11 Jun	6
68	11 Jul	10 Aug	9 Sept	8 Oct	7 Nov	7 Dec	6 Jan	7 Feb	9 Mar	8 Apr	8 May	7 Jun	7 Jul	2
69	6 Aug	5 Sept	5 Oct	4 Nov	4 Dec	3 Jan	o	4 Feb	6 Mar	5 Apr	5 May	4 Jun	4 Jul	28
70	3 Aug	2 Sept	2 Oct	1 Nov	1 Dec	31 Dec	o	30 Jan	3 Mar	2 Apr	2 May	1 Jun	1 Jul	25
71	31 Jul	30 Aug	29 Sept	29 Oct	28 Nov	28 Dec	o	29 Jan	28 Feb	29 Mar	28 Apr	28 May	27 Jun	22
72	27 Jul	26 Aug	25 Sept	24 Oct	23 Nov	23 Dec	o	24 Jan	23 Feb	25 Mar	24 Apr	24 May	23 Jun	18
73	23 Jul	22 Aug	21 Sept	21 Oct	20 Nov	20 Dec	o	21 Jan	20 Feb	22 Mar	21 Apr	21 May	20 Jun	14
74	20 Jul	19 Aug	18 Sept	18 Oct	17 Nov	17 Dec	o	18 Jan	17 Feb	19 Mar	18 Apr	18 May	17 Jun	11
75	17 Jul	16 Aug	15 Sept	15 Oct	14 Nov	14 Dec	o	15 Jan	14 Feb	15 Mar	14 Apr	14 May	13 Jun	8
76	13 Jul	12 Aug	11 Sept	10 Oct	9 Nov	9 Dec	o	10 Jan	9 Feb	11 Mar	10 Apr	10 May	9 Jun	4

³⁹⁸ (Greek) extra days

401 Iphitus years, begins repeating at 76, the duration is proudly claimed to be 21 Olympiads periods six of which accommodate the entire period (that must be done whenever a large number is added or subtracted) deduct 38 years, leave us with year 59 in the Attican period in Table of periods in the region of year 59, in the area of Boedromion, the new moon of Boedromion occurred on 12th September. Therefore, the twenty-sixth is the 7th October which is not necessarily for full moon teaches us the tiles of new moons, but it is also Tisri, Judaic year 3386. It has the characteristic 5 14 55, 23rd September, the fifth festival, Solar cycle 26. So the full moon 7th October is proposed to be the fifth festival. Again the year from the fall of Troy was 408 years before the first Olympiad. Subtracting all 76's gives a remainder of 28 years, which subtracting from 76 gives us a 48 years before the absolute Olympic period, which then takes shape. So 49 years before the start of the Olympic period is Troy. Subtract the method of perpetual 38 years, and we are left with the 11th year of the Attican Period, which was the year of the fall of Troy. This year Dionysius says has **περιττάς ἡμέρας εἴκοσι**³⁹⁹. But without a doubt his failing, or the faulty codex, there is **εἴκοσιν ἡμέρας**⁴⁰⁰, before **εἴκοσι μία ἡμέραι**⁴⁰¹. Indeed this year Dionysius from Ephoro understood. Troy therefore captured **Θαργήλιωνος ὀγδοῦ φθινιντος**⁴⁰². The new moon of Thargelion is 31st May. So 23rd Thargelion can be seen congruently with the second June, and from 9th July, not 17th, as Dionysius wants, but 16th also fits the day, unless perhaps it is the 9th and not the 8th of July **τροπὰς θερμάς**⁴⁰³ as called during the festival. From then conveniently, 20 are **περιττὸ ἡμέραι**⁴⁰⁴. In any case you can see this and his year, which fills the air of Ephorus, and from the method of perpetual Olympic periods always leading by 38, remove that and you have the periodic years of Attica. In the second year of the 75th Olympiad, that is the Iphiyi year 298, the Athenians dedicated the 16th Munychion to Diana, because the good lighting, that is the full moon. Because of this day, their year is a natural struggle from Salamina. Deduct 76 of those from the 298 year of Iphiti and it gives us the third year of the 70th Olympic period. And from this constant method comes 38, the remanent being the 32 year of the Attica period, around 16th Munychion. April, due to the last Tetraeteride, there is the Lunar, as attested by the Register of new moons, the new moons are Lunar. This coincides with the new moon Ikar in the Jewish year 3283, with the characteristics 5. 8. 124, the 17th April. Therefore the first day of May's full moon, in which the first day is the same at 16th Munychion. See how beautifully the method responds. Plutarch said this about it: **τὴν δὲ ἕκτην ἐπὶ δέκα Μουνυχιώνος Ἀρτέμίδι καθιέρωσαν, ἐν ᾗ τις ἐλλήσι περί Σαλαμίνα νικῶσιν ἐπέλαμψεν ἡ θεός**. In his time, Eusebius rightly confers the second year of the 75th

³⁹⁹ (Greek) twenty extra days

⁴⁰⁰ (Greek) twenty days

⁴⁰¹ (Greek) twenty one days

⁴⁰² (Greek) Thargelion eighth wanes

⁴⁰³ (Greek) warm solstice

⁴⁰⁴ (Greek) extra days

Olympiad. What is not certain, is if all the Chronologies will remain silent, however from this method you can guess. What this Diodorus wrote about

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Metonic observed the new moon first in Hekatombaeon on the nineteen year cycle **σκιρροφοριώνος τρίτη επί δέκα**⁴⁰⁵, the fourth year of the 86th Olympiad, anticipated in its declared place, the second book of Metonic new moon. Nothing in **σκιρροφοριών**⁴⁰⁶ can have a new moon on the 8th. That understanding is from the Attican Lunar register of new moons. Skirophorion only has new moons on the 15th or 14th. In the fourth year of the 86th Olympiad is 344 Iphito, hence in 40 periods there are five Olympics. Subtract 38, and the remaining year is the second Attican period. For the Jewish it is 16 July. The first new moon in Hekatombeion. Metonic day 15. Therefore one day before. If all of them are from the same method, then the study of the Register can produce many other examples. But a caveat, slightly important to Plutarch, which others say, was not an uncommon subject of hallucination. One example for the Reader points to the festival. The lunar eclipse, which occurred in the 446 year of Iphiti, Dario from Gaugamela was deprived, Plutarch confers in **μυστηρίων**⁴⁰⁷ times, that is elsewhere his interpretation, **εἰς τὴν εἰκάδα του βοηδρομιώνος**⁴⁰⁸. Casting aside all 76 of 446, there remains 66 in the sixth Olympic period. Deduce 38, the remainder is the 28th year of the Attican period. First of Boedromion is October, first of Metagitnion is September. On the twentieth, the following twenty first is the full moon. Therefore not **τῇ εἰκάδι βοηδρομιώνος**⁴⁰⁹, but **μυστηρίους**⁴¹⁰, that Plutarch says, but on **τῇ εἰκάδι Μεταγειτινιώνος**⁴¹¹ the moon fails to arrive. However Plutarch also says the refreshed Boedromion was Julian, when he wrote it. It is not rare that he confuses the Julian months with the antique thief, exposed the Attican years. This is sufficient for the Attican period. What remains is to surrender rationality, by that means the fourth of Boedromion of the Attican Tetraeteride was **ἐξαίρεσιμαίον**⁴¹², not the second or third. Of course, if nothing else, the reason he teaches in the equation of the final year and should have pride. Also as this example confirms. Plutarch touches on the battle of Plataea when he says **βοηδρομιονος ισταμένου τετράδι**⁴¹³: at the same time however about the battle of Camillo he writes **τρίτη βοηδρομιώνος ισταμένος**⁴¹⁴. It was the second year of the 75th Olympiad, according to Eusebius: hence the seventy-fourth period of the Olympics, and the 32nd Attican. So Boedromion falls in the fourth year of the Attican Tetreteride. And because Plutarch thirdly

⁴⁰⁵ (Greek) Skirophorion third on ten

⁴⁰⁶ (Greek) Skirophorion

⁴⁰⁷ (Greek) Mystery

⁴⁰⁸ (Greek) On the twentieth of Boedromion

⁴⁰⁹ (Greek) The twentieth of Boedromion

⁴¹⁰ (Greek) Mystery

⁴¹¹ (Greek) The twentieth Metagition

⁴¹² (Greek) Day taken out, exception, exemption

⁴¹³ (Greek) Boedromion beginning at the fourth

⁴¹⁴ (Greek) Third Boedromion beginning

says, that in an earlier quarter Boedromion, without doubt, that the fourth of Boedromion was **ἐξαίρεσιμαῖος**⁴¹⁵.

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The Macedonian Period

Summer

All Greek cities' Olympiad periods come from grasps of religious causes, mutated from other contexts, other beginnings, from other cities with other months of the year, than summer, and some from another year, from a first Tetraeteride, the beginning is selected. For that reason, among the diverse cities the month's **ἀνάρχους ἡμέρα**⁴¹⁶ or **ὑπερβαλλούσας**⁴¹⁷ are restrained. Of these various beginnings we are permitted to understand and near wantonness as written by Plutarch in Aristide **τὴν δὲ τῶν ἡμερῶν ἀνωμαλίαν οὐ θαυμαστόν, ὅπου καὶ νῦν διηκριβωμένων τῶν ἐν ἀστρολογίᾳ μᾶλλον, ἄλλοι ἄλλην τὴν μηνὸς ἀρχὴν καὶ τελευτὴν ᾄφουσιν**⁴¹⁸. The Athenien days at the start of summer yet their months with the month Elidensium rarely coincide, on the contrary, never are the new moons and monthly period congruent, as the Athenian Tetraeteride begins in the third year of the Olympiad Tetraeteride. Thus never convening. Because the first month of each Tetraeteride is alone with the Moon. And the ancient Macedonians never changed their place and context in the Olympic period. And, to say in a word, it was the same in Macedonia as with the Olympic. We learn this from the Decree of the Athenians, who were in favor of discharging the Hyrcani high priest of the Jews. From these things, which are pertinent to what was seen produced. **Επὶ πρυτάνεως, καὶ ἱερέως Διονύσου τοῦ Ἀσκληπιάδου, μηνὸς Πανέμου πέμπτη ἀπιόντος, ἐπεδόθη τοῖς στρατηγοῖς ψήφισμα Ἀθηναίων, ἐπὶ Ἀγαθοκέους ἄρχοντος. Εὐκλῆς Μεωάνδρου Ἀλμιούσιος ἐγραμμάτεψε, Μουνυχιώνος ἐνδεκάτῃ τῆς πρύτανείας.** Munychion is the month which has **πρυτανείας**⁴¹⁹, as expressed in the decree was Calippicus and the Moon, Panemos and Macedonian. The Macedonians were subdued by the Athenians, and under they yoke, they were forced to accept their year. Therefore because the twenty six Panemos period was the twelfth lunar month, the new moon occurred on the sixteenth of Panemos. Later called the months of the Attican Lunar Tetraeteride, Munychion period, which is the Macedonian Panemos, its new moon on the 16th, in the second year of the Attican Tetraeteride. Therefore in the second year of the Tetraeteride, that Psephisma is expelled. The reason of the times is demonstrated by what the decree conferred. It was then that Josephus wrote, the ninth year of the Priest Hyrcani, which by his authority, began it's use in the first year of the 177th Olympiad. As ancient time flows, it

⁴¹⁵ (Greek) days taken out of the calendar

⁴¹⁶ (Greek) day without a ruler

⁴¹⁷ (Greek) overshoot

⁴¹⁸ (Greek) We must not wonder at the apparent discrepancy between these dates, since, even now that astronomy is a more exact science, different peoples have different beginnings and endings for their months.

⁴¹⁹ (Greek) Prytanian

was the 714th year of Iphiti, which is ten percent of a period of thirtieth Olympiads. But, as we have said, Munychion falls in the second year of the Tetraeteride. Therefore the Tetraeteride was of the Olympics, and not Attica, therefore the whole Macedonian period was only Olympic,
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no change in position or context, with the Attican Tetraeteride preceding the third year of the Olympic Tetraeteride. As we said, the second year in Attica is always the fourth in the Olympic and vice versa. Hence it follows that all in all the Greeks, or at least a vast majority, in the same month that had **τάς υπερβαλλούσας ημέρας**⁴²⁰, that is their month, which is the sixth after the summer solstice, is what they were talking about.

However, when King Philip of Macedonia son of Amyntas, grandson of Alexander the Great, received the Metonic months in the Macedonian period. The skilled Macedonians for their greater period the new year begun on the day of the Spring equinox, whose initial year fell on the 72nd Olympiad period, beginning with the Macedonian Daesion, or the Attican Munychion, still Metonic and a Tetraeteride. Assembled together, the first Metonic period new moon is Nisan in the Jewish year 3437. The characteristics are 7. 21. 68. and the first day was March twenty six, Lunar cycle 1, Solar 22, the Julian period year 4390. The Hyperberetaeus follows the 114th Olympiad and begins on 24th July. Why, do we say, before Panemus convened on 26 March. This period, called Philippeam from this Philip, did not see the beginning of it, and neither did his middle aged son Alexander, but he instituted Syro-Macedonian. In fact, he saw indeed and end, and the beginning, as his surname was not seen. The true Monthly period of Macedonia compared with Attica is supplied.

Macedonian Months	Athenian Months
ὑπερβερεταῖος	ἐκατομβαιών
δῖος	μεταυειτνιών
ἄπελλαῖος	βοηδρομιών
ἀνδυναῖος	πυανεσιών
περοτῖος	μαιμακτήριών
δύστρος	ποσειδεών
ξανθικός	γαμηλιών
άρτεμίσιος	άνθεστηριών
δαίσιος	ἐλαφηβολιών
ταίεμος	μουνυχιών
λῶος	θαργηλιών
γορπιαῖος	σκirroφοριών

Macedonian Period Middle Aged Alexander

Thus far the Macedones used the sound Olympic periods, until Syro Macedonian was constituted by the grace of Alexander, which he, as I have already indicated, did not see the beginning as it occurred in the Iphiteum year 465. Callippus Cyzicenus, as already mentioned, when **ἐμβολισμούς καί δισεξαίρέσεις**⁴²¹ on the ninth octaeteride, and half, that is in the 19th Tetraeteride and they happened to take notice, year 445 Iphitco seizes the Lunar conjunction with the Sun convening in the ancient Olympiad epoch, that is, on 9th July, first year of the sixty

⁴²⁰ (Greek) the skipped over day

⁴²¹ (Greek) embolisms and double exemption

fifth Olympic period, the twenty-seventh period of Attica. Indeed from the Jewish year 3430, whose characteristics are 6. 13. 217, it was the 6th, Solar cycle 15,

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Lunar 13. July ninth. This establishes Hekatombaion in such a periodic or Tetraeteric, that the Moon on 9th July returns to the ancient site of the Olympic and Attican periods. For instead of the sixty sixth period of a six year Olympic as averse to the twentieth seventh period of an eight year Attica that was instituted the first year's period. Having restored the mode to the ancient Olympic epoch Lunar new moon, but Pyanepsion was next, which starts 7th October due to the battle of Arbela, that is the same time, the same period name that Alexander says himself. And it is apparently true and he will not keep quiet, the quasi divine Moon **σύνοδον**⁴²² in the ancient Olympic epoch occurred each year, wherever Darius Alexander conquered. We are taught by Ptolemy that this method was instituted from the Autumn. That among the Lunar eclipses observed, the Sun is positioned in Virgo, fifty four years into the second Calippic period. After six months, another is observed, the Sun in Pisces in the fifty fifth year. It changed through the year from Virgo to Pisces. Returning to the same fifty fifth year, the third eclipse in Virgo occurred. From Pisces to Virgo it did not occur in the annual change. It does not begin on the Solstice. Virgo to Pisces does change. Therefore from autumn. It is demonstrated however that Lunar Cycle 13 started. The first of the three eclipses fell on 22nd September, year 54 stops, which is a tenth of the Lunar cycle. The fifty fifth cycle next from the same cycle tenth. Because the first eclipse from cycle 13 and consequently 12 is from the Calippic epoch autumn addendum, as called for in the Lunar cycle. Here begins in the same Autumn, in which a memorable defeat of the Persians at Arbela happened. So is the Callippus way. So therefore not yet in possession, by not much the name Alexander proceeded. As the Lunar cycles turn, we must ponder its start, twelve years after the death of Alexander, so that it is a first year of the Alexandrian Tetraeteride and the first Tetraeteride of the Olympic are concurrent, and against the ninth years of the Iphitus period said to be the first Alexandrian. Nor was this merely a small fact to change, but done by months. Then the first day of Hyperberetaeus transitions from summer to autumn, and once the Olympic games, and later became the beginning of the Alexandria years. The Great Antiochus replies to a Jewish person, specifically to Josephus, annual payments are returned to the people for three month, until the month of Hyperberetaeum. Altogether these months close the year, that sits before Hyperberetaeum: **ἵνα δέ**⁴²³, he says, **θᾶπτον ἢ πόλις κατακισθῇ, δίδωμι τοῖς τε νῦν, καὶ κατελευσομένοις, ἕως Υπερβερεταιίου μηνός, ἀτελεῖς εἶναι μέχρι τριῶν ἐτῶς**⁴²⁴. But also, the Samaritan Antiochus Epiphanes, writes

⁴²² (Greek) synod

⁴²³ (Greek) and that

⁴²⁴ (Greek) the city may the sooner recover its inhabitants, I grant a discharge from taxes for three years to its present inhabitants, and to such as shall come to it, until the month Hyperheretus.

this temporal footnote: **ἐκατομβαιώνος μηνός ιστούς**⁴²⁵, for my part frankly I confess I do not understand.

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Nisi, if believed, is this **ἐκατομβαιών**⁴²⁶ Callippic Moon and surely without doubt, that is true.

Further, in this epoch, The Syrians took hold of the present day in the Julian month of October, properly known as the ancient Hyperberataeum. The epoch is called Alescandria, that is Alexandream. But Arabes, the other nations continually usurped Elul, also known as September, or the Constantinian Indiction. The epoch is called ⁴²⁷תאריכי אלקרנין⁴²⁸, تاريخ نح القرنفج Terich dilkarnaim, which is **ἐποχή του δικέρωτος**⁴²⁹. Alexander calls this **δικέρωτα**⁴³⁰, that is below ten. That is also, Plutarch writes in Alexander **λῶος**⁴³¹ the Macedonian month is the same as Hekatombaion, and if this is true, then **λῶος**, in the Tetraeteride, is Hekatombaion in fact understood from the Moon and the Callippic. But now in the following year, the Alexandrian period Hekatombaion Lunar or Callippic occupied July, **λῶος**^{ibid} invaded August. For Tetraeteridic months fall later in the year than the Lunar in the second, third, and fourth years of the Tetraeteride.

Monthly Periods Alexandria Syro-Macedonian	
ὑπερβερεταθος	πυαωεχιών
διος	μαιμακτηριον
ἀπελλαίος	ποσειδεών
αὐδυναίος	γαμηλιών
περιτιος	άνθεστηριών
δύστρος	ἐλαφηβολιών
ξανθικός	μοθνηχιών
άρτεμισιος	θαργηλιών
δαίσιος	σκιποφοριών
πάνεμος	ἐκατομβαιών
λῶος	μεταγεινιών
γορπιαίος	βοηδρομιών

The Bithynia Period

Norum

In the year 840 of Nabonassar, on the 2nd Tybi, Agrippa the astrologer in Bithynia observed the Lunar conjunction with the southern Pleiads, which was the 12 year of Domitian, 2nd Metros Bithynia day 7. In our time, 29th November in the common Christian year 92. Therefore the enw moon **Μητρῶς**⁴³² is congruent with the 3rd of November, hence the summer solstice was 26 July. That is the year Iphiteus 868, and the twelfth period in the 32nd Olympiad. The summer solstice occurs in the month of July on the twenty sixth in years 13, 30, and 47. But with the proposed year is the first quarter of an Olympiad, each Bithyian year is then apportioned to the

Bithynian Months	Athenian Months
ἀφροδέσιος	ἐκατομβαιών
δημείτριος	μεταγεινιών
ήραίος	βοηδρομιών
έρμειος	πυαωεχιών
μητρῶος	μαιμακτηριον
διενύσιος	ποσειδεών
ήράκλειος	γαμηλιών
δίος	άνθεστηριών
βενδιαίος	ἐλαφηβολιών
στρατείος	μοθνηχιών
αρείος	θαργηλιών
περιέρειος	σκιποφοριών

⁴²⁵ (Greek) the month Ekatomvaion stands

⁴²⁶ (Greek) Ekatomvaion

⁴²⁷ (Hebrew) Terich dilkarnaim

⁴²⁸ (Arabic) Terich dilkarnaim

⁴²⁹ (Greek) epoch of the wild ox

⁴³⁰ (Greek) wild ox

⁴³¹ (Greek) Luos

⁴³² (Greek) Metros

Bithynian Tetraeteride, or the second, which is an alternate Olympic year that doesn't take over the other periods. But no first quarter Olympic Tetraeterise happens on the 26th July. Therefore the 32nd year in the Olympic period therefore is the 30th Bithynian.

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That proposed second year of the Olympic period offset from the Bithynian period's method. No doubt it is, whose period is greater than the Regal Bithynian constructed from the Calippic months. We however supply the List of Bithynian months, found in Greek manuscripts, with their Attican counterparts.

The Delphic Period Pythica

The times of octaeterides completes the periods of the Greek, precisely as their quite intelligent minds grasped. But the intercalary cycle is thankfully **εὐμεθοδευσίας**⁴³³, and completes its circle in 76 years, whose octaeteride interval is understood to be nine and a half, nine intercalary days, which is how it became Octaeteride. Indeed, as Censorinus writes, that this true great year cycle was believed by all Greeks, which they thought they knew came from eight years of full revolutions. The same is written there about the multitude of religions in Greece this interval of time honoring its highest ceremony. At Delphi and even the games, which was called Pythia, after eight years, once again were in alignment. But from the interval of antique Pythias, but deceptively, with the existence of the octaeteride is simply Lunar, in which all months have **τριακονθήμερους**⁴³⁴, as we have already learned. In fact Lunar Octaeterides are an ancient Pythian institution, only recently, if indeed compared to the origin of their games. There are further mistakes in Pindar's interpretation, which ordain between two antique Pythians is an interval of nine full Solar years. For the octaeteride dictates that such **έννεαετηρίς**⁴³⁵, which recurs in the ninth year. Therefore the beginning is said to be **έννεαετηρίς**^{ibid} interval, **όκταετηρίς**⁴³⁶ accordingly is the interval between Olympiad, **τετραετηρίς**⁴³⁷, and to the next one, **πενταετηρίς**⁴³⁸. Hence the Olympiad itself is sometimes called Tetrapentaeteris, as in Censorinus Fr. Pithoi. It is at the beginning of the fifth year, which is why the oracle calls it **πενταέτης ένιαντός**⁴³⁹.

**Τήν αὐτῶς ρύεσθε πάτραν, πολύμου δ' ἀπέχεσθε,
Κοινοδίκου φιλίας ήγούμενοι Ελλήνεαστιν,**

⁴³³ (Greek) well-organised

⁴³⁴ (Greek) 30 days

⁴³⁵ (Greek) nine year cycle

⁴³⁶ (Greek) eight year cycle

⁴³⁷ (Greek) four year cycle

⁴³⁸ (Greek) five year cycle

⁴³⁹ (Greek) five year cycle of time

Εστ ἄν πενταέτης ἔλθῃ φιλόφρων ἐνιαυτός⁴⁴⁰

Delphi however continuously celebrates three **έννεαετηρίδας**⁴⁴¹. The first called **σεπτήριον**⁴⁴², second **ήρωίς**^{ibid}, third **χάριλα**^{ibid}, as written by Plutarch, as if it were never changed. The fourth **έννεαετηρίς**⁴⁴³ is **τῶν πύθίων**⁴⁴⁴, which was later radacted to **τετραετηρίδα**⁴⁴⁵, as an Olympic competition that year, as written by

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Pausanias, Olympiad 48 third, who the skillful lute player Amphictyon, bribe confirmed so long ago, threw himself into the art of the piper. But now the less than sufficient consultation of Sophocles in the Electra Pythican contest they said in Orestian times, in that the oresten chariot death was depection. The following Tetraeteride, which is the third year of the 49th Olympiad **άγών**⁴⁴⁶ that his **στεφανίτος**⁴⁴⁷ claims fact, that Olympic, as he is the first Pythian to come to mind. It is from Eusebius in the third year of the 49th Olympiad that first attributes this to Pythians. Which stipulates Scholastes from the ancient Pindar in Pythian 3 **καθίστατο δέ, it says, ὁ Ιέρων βασιλεύς κατά τήν ἑβδομηκοστήν ἔκτην Ολυμπιάδα τῆς εἰκοστῆς ὀγδῶς Πυθιάδος τή προκειμένη Ολυμπιάδι συγχρόνου οὔσης**⁴⁴⁸. If we place the 195th Iphitus year in Pythia, it is the first year of the 28th Pythiad which is 109 years since the first Pythiad was instituted, which that year in Pythia is 303 Iphitus, which is the third year of the proposed 76th Olympiad. Returning to Scholiastes Olympic 12: **Εργοτέλης Κρής μέν ἦν τῷ γένει, πόλεως Κνωστοῦ, ὃς ἠγωνίσατο ἑβδομηκοστήν ἑβδόμην ὀλυμπιάδα, καί τήν ἐξῆς Πυθιάδα εἰκοστήν ἐνάτην**⁴⁴⁹. Therefore Pythia celebrated the 49th Olympics at the same time Scholiastes **εἶδει** Pythian 14 **γέγραπται μέν ἡ ὥδή Ἀρκεσιλάω Πολυμνήστου παιδί Κυρηναίῳ τό γένος τῆς Λίβυης**⁴⁵⁰ (see its really better **τό γένος τε Λιβυι**) **νικήσαντ τήν τριακοστήν πρώτην Πυθιάδα. ἔνιοι καί τήν ὀγδοηκοστήν Ολυμπιάδα. Ἀλλ' οὐκ ἔγραψεν εἰς τήν Ολυμπιακήν αὐτοῦ νίκη, καί τοι μετα τήν Πυθικήν γενομένην**⁴⁵¹. It is said that the thirty first **Πυθιάδα**⁴⁵² is the eightieth in the older Olympiad. That thirty one Pythiad was celebrated in the year 315 Iphitus, which is the third year of the seventy ninth Olympiad. This Iphitus year in

⁴⁴⁰ (Greek) Defend your homeland, but abstain from making war, Common Justice and brotherly love between the leaders of the Greek speaking people. Whenever the congenial pentaeteric year arrives

⁴⁴¹ (Greek) nine year cycle

⁴⁴² (Greek) a novennial festival at Delphi

⁴⁴³ (Greek) nine year cycle

⁴⁴⁴ (Greek) The Python. Festival to Apollo

⁴⁴⁵ (Greek) four year cycle

⁴⁴⁶ (Greek) contest

⁴⁴⁷ (Greek) the prize crown

⁴⁴⁸ (Greek) Geron Basileus in the seventy sixth Olympics on the twenty eighth of Pythian the prize is set before the contemporary winner

⁴⁴⁹ (Greek) Ergotelis Kris and therefore his nation, Knossos City struggle in this seventy seventh Olympiad, and the twenty ninth of Pythian

⁴⁵⁰ (Greek) It is written about the ode Arkesilau Polymnistos child Kyrinaiu the son of Libynes (

⁴⁵¹ (Greek) the son of Libya) victorious in the thirty first Pythiad, never in the eightieth Olympiad, but now written into the Olympics winning this and in the Pythian foot race.

⁴⁵² (Greek) Pythiad

incorrectly labeled 194. The Pythians have their own years. The beginnings are said to have the first **ἀγών**⁴⁵³ Pythian **στεφάνιτῃς**⁴⁵⁴ in the 195th Iphitus Olympiad, 4132 in the Julian Period, Lunar Cycle ten, Solar seventeen, sixth month, which is **Βύσιος**⁴⁵⁵, said to be in the Athenian month Thargelon. In fact, they want **τῇ ἕκτῃ του ἱσταμένου**⁴⁵⁶ to be the birth of Apollo. However **Θαργήλια**⁴⁵⁷, Athens **τῇ ἑβδόμῃ του Θαργήλιωνος**⁴⁵⁸ the usual celebrations were recorded by Plutarch in his book Symposian Eight, at the very beginning: where Apollo says happened **ἑβδομαγενής**⁴⁵⁹. From the Pythiad period back to the initial Olympiad context is postulated from its year of inception, which in Attica, was the third Iphitus, Lunar Cycle 7, Solar Cycle 10, falling in the springtime. Pindar's Olympian 13. **Πυθοῖτ' ἔχει σταδίου τιμάν, δίαύλουθ' ἀλίω ἀμφ' ἐνί. Μηνίς τε οἱ τούτου κρاناαῖς ἐν Αθειυαῖσι**⁴⁶⁰. It is intimately apparent the month Panathenaea and Pythia was instituted in the usual way. If true, then Panathenaea is Thargelion, not the celebrated Hekatombaion, unless we stress the one thing Atticus understood. And why do we think there is not another games in Panathenaea, are in agreement with the discourse in **κατά Τιμοκράτους**⁴⁶¹ Panathenaea was customary celebrated **τῇ δωδεκάτῃ Εκατομβαιώνος**⁴⁶², just as the Olympiad **δωδεκάτῃ Υπερβεραταίου**⁴⁶³

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Macedonia? In both are games so Panathenaea is when the four Olympics days happened. The last day of the games is the 15th of the month, on the full moon. In addition these days are only dedicated in the ancient customs. However, after the declared awards were handed out, discus, boxing, gymnastics, and wrestling, for three days they celebrate the ancient festival. Therefore beginning on the 12th day of the month and finishing on the 15th, which as we have said, is the full moon. And the next day, that is, **τῇ ἕκτῃ ἐπὶ δέκα**⁴⁶⁴, the **κρισις**⁴⁶⁵. Consequently **ἡ δωδεκάτῃ**⁴⁶⁶ is **ιερομηνία πρώτη τῶν Παναθηναίων**⁴⁶⁷, which is called **Κρονία**⁴⁶⁸, as seen in the same oration. The fifteenth is the great **ιερομηνία**⁴⁶⁹. In the Timocratic Referendum, Panathenaea coincides with **δωδεκάτην πρυτανείας**⁴⁷⁰: that is, the twelve days in the Lunar

⁴⁵³ (Greek) contest

⁴⁵⁴ (Greek) crowned

⁴⁵⁵ (Greek) Bysios, eighth month of the year

⁴⁵⁶ (Greek) The sixth month begins

⁴⁵⁷ (Greek) Thargelion

⁴⁵⁸ (Greek) The seventh of Thargelion

⁴⁵⁹ (Greek) The seventh gives birth to

⁴⁶⁰ (Greek) Pythia has the revered stadium, turning fruitlessly around the post. Wrath springing from this Athenian

⁴⁶¹ (Greek) About Timocrates

⁴⁶² (Greek) The twelfth of Ekatombaeon

⁴⁶³ (Greek) twelfth of Hyperberataios

⁴⁶⁴ (Greek) the sixth of the tenth

⁴⁶⁵ (Greek) Decision of the judges

⁴⁶⁶ (Greek) the twelfth

⁴⁶⁷ (Greek) Ierominia first of Panathinaion

⁴⁶⁸ (Greek) Festival of Kronos

⁴⁶⁹ (Greek) Ierominia

⁴⁷⁰ (Greek) twelfth Prytanis

month, specifically that month of the first Tetraeteride which is purely Lunar, and convene in the month Prytania. Also as they understood, as seen from the gathered body of men in the Attican period, the 3rd year of the Olympic Tetraeteride was seized, as we have seen demonstrated. But whether it has the same beginning to the period as Attica, undoubtedly the winter solstice, is as of yet unknown. However written in the ancient Apollonian **τῇ ἕκτῃ τῆς σελήνης**⁴⁷¹, that is the birth of the Herculean **τῇ τετράδι**⁴⁷², and apparently the period began completely mature, that is the month following summer, the exact same month, that is the first of all Tetraeterides, due to the Moon. But if this proposition is true, the Apollonian began the 7th Thargelion in the fourth year of the Pythian Tetraeteride, whose seasonal new moon was the second of Thargelion. Which is beyond doubt thought to be true. In fact Apollo is said to have been born **τῇ ἕκτῃ μηνός κατὰ σελήνην**⁴⁷³, that nearly all ancients exhibit. It is also called **ἐβδομαγενής**⁴⁷⁴. If the birth is **τῇ ἕκτῃ**⁴⁷⁵, when was the so called **ἐβδομαγενής**⁴⁷⁶? By now the cause should be apparent, the Birth is **τῇ ἕκτῃ κατὰ σελήνην**⁴⁷⁷, however **τῇ ἐβδόμῃ Θαρρημιώνος ἱσταμένου**⁴⁷⁸ indeed **τῇ ἕκτῃ τῆς πρυτανείας, τῇ ἐβδόμῃ Θαρρηλιώνος**⁴⁷⁹ Tetraeteride. Therefore Thargelion celebrates **τῇ ἕκτῃ Θαρρηλιώνος ἱσταμένου**⁴⁸⁰ in the second year of the Olympiad. Pythia, follows summer three days later. In the Pythian the age of celebrations quotes Plutarch **ἐν τῷ περὶ ἐκλελαπτότων χρηστηρίων**⁴⁸¹. That Nemea and Isthmian are trieterica, not pentaeterica, as we learn from Pindar's Scholiastes. Why was Ausonius deceived, who Agonas attributed all four to the pentaetries.

Hac quoque temporibus quinquennia sacra notandis

*Isthmia Neptuno data sunt, & Pythia Phaebo.*⁴⁸²

One is really the quinquennium, the other is the quinquennale time period. With quennium being the interval of five full years, quinquennale is the five years until the next beginning. In the same stone throwing offender Ovid, who constantly said the Olympiad was a full five years, as

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shown elsewhere. But why were the Latins displeased with Pausanias writing the Olympic games due to Hercules **διὰ πέμπτου ἔτους**⁴⁸³ celebration was established, which with his brother, used the number five? This is the truth, if the interval of one Olympiad is five years. The Greeks say

⁴⁷¹ (Greek) the sixth of the tenth

⁴⁷² (Greek) the four, the tetrarchy

⁴⁷³ (Greek) The sixth month around the full moon

⁴⁷⁴ (Greek) ebdomagenes

⁴⁷⁵ (Greek) the sixth

⁴⁷⁶ (Greek) Ebdomagenes, the Seventh Month

⁴⁷⁷ (Greek) The sixth around full moon

⁴⁷⁸ (Greek) The Seventh Thargelion

⁴⁷⁹ (Greek) The sixth, the Prytanians, The Seventh Thargelion

⁴⁸⁰ (Greek) The sixth Thargelion

⁴⁸¹ (Greek) In his about ignoring the oracle

⁴⁸² (Latin) Here also the time fifth years are sacredly noted , Isthmia Neptune is the Pythian Phaebo

⁴⁸³ (Greek) every fifth year

τὴν ὀλυμπιάδα διὰ πεντε ἐτώς ἄγεσθαι⁴⁸⁴, not that μετὰ πέντε ἔτη⁴⁸⁵. That's not the only error of Ausonius, what Isthmia and Nemea could institute after all the years in the Olympiad, but also that the olympiad calls for five years.

The Theban Period

The most ancient Boeotiorum year starts when Virgo rises in the morning, in the Attican Thargelion. Hesiodus:

Πληϊάδων ἀτλαγενέων ἀνατελλομενάων
ἄρχεσθ' ἀμητού, ἀρδοιο δέ δυσστομενάων.
αἷ δὴ τοι νυκτὰς τε καὶ ἡμέματα τεσσετάρων
κεκρύφαται. ἄνθις δέ περιπλομένου ἐνιαυτοῦ
φαίνονται⁴⁸⁶

Twenty days later, when the Sun enter Taurus, and as long as the named Pleiades are occluded, and when they return the year is said to begin in Theban, although neither Proclus or the Mastix Tzetzes can construct for me. But other clear examples exist in poetry:

Ταῦτα φυλασσόμενος τετελεσμένον εἰς ἐνιαυτόν
ισοῦσθαι νυκτὰς τε καὶ ἡμέματα, εἰσόλεν αἴθρις
γῆ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκη,
εὗτ' ἂν ἐξήκοντα μετὰ τροπὰς ἡελίοιο
χειμέρι ἐντελέσῃ ζεὺς ἡμέματα⁴⁸⁷.

It is clearly called τετελεσμένον ἐνιαυτόν⁴⁸⁸ mature, namely ἀπὸ τῆς τῶν Πλειάδων ἐπιτολῆς⁴⁸⁹, that all see those Hesiod years are the Pythian Delphic years, specifically in Thargelion.

Where Virgo is preceived by Hesiod, right in Agriculture, it is the principle year that is instituted, as follows:

*Candidus auratis aperit cum cornibus annum
Taurus.*⁴⁹⁰

Neither of these interpretations has Virgo rising, and the Hesiod's Proclus, and Tzetze. But this is after the Olympic times, as indeed Hesiod's first Olympiad is much older. But now talking of the period of the Theban year, it is blossoming back in Athens, Laconia and also Theban. It is

⁴⁸⁴ (Greek) the Olympiad is celebrated every five years

⁴⁸⁵ (Greek) In the fifth year

⁴⁸⁶ (Greek) When the Pleiades, daughters of Atlas, are rising, begin your harvest, and your ploughing when they are going to set. Forty nights and days they are hidden and appear again as the year moves round, (when first you sharpen your sickle.)

⁴⁸⁷ (Greek) Observe all this until the year is ended and you have nights and days of equal length, and Earth, the mother of all, bears again her various fruit. When Zeus has finished sixty wintry days after the solstice

⁴⁸⁸ (Greek) fulfils the anniversary

⁴⁸⁹ (Greek) when the Pleiades rises

⁴⁹⁰ (Latin) The white gilded horns opens the year of the bull

therefore understood the beginning **μετά τροπᾶς χειμερινᾶς**⁴⁹¹. I therefore believe twelve, is the same as Posideon having **τάς ἀνάρχους ἡμέρας**⁴⁹², who completed the

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last year. Plutarch's Pelopida: **καί τοι χειμῶνος ἥσδν αἱ περί τροπᾶς ἀκμαί μηνός δέ τοῦ τελευταίου φθίνοντος ὀλίγαι περιῆσαν ἡμέραι, καί τήν ἀρχήν ἔδει παραλαμβάνειν ἑτέροις εὐθύς ἱσταμένου τοῦ πρώτου μενός, ἥ θιῆσκειν τσοῦ μή παραδιδοίτας**⁴⁹³. Wherefore, as I have said, there was the **αἱ υπερβάλλουσαι ἡμέραι**⁴⁹⁴, that ended Posideon in Athens. Why would it be elsewhere, if the month follows the beginning of the year? The first month is called **Βουκάπος**⁴⁹⁵, ansering Gamelion of Attica. Plutarch again: **τοῦ νόμου κελεύτος ἐν τῷ πρώτῳ μηνί περαδοῦναι τήν Βοιωταρχίαν ἑτέραις, ὃν Βουκάτιον ὀνομάζουσι**⁴⁹⁶. He is the same man whom Hesiod calls **ληναιῶια**⁴⁹⁷, and arranged by Plutarch. Hesychius, **Ληναιῶν. Οὐδένα μὲν τῶν μηνῶν Βοιωτοὶ οὕτω καλοῦσιν εἰκάζει δι Πλούταρχος Βουκάτιον. καί γαρ ψυχρὸς ἐστίν**⁴⁹⁸. The second month is **Ερμαῖος**⁴⁹⁹. Further among Hesychius: **ἔνιοι δέ τὸν Ερμαῖον, ὃς μετὰ τὸν Βουκάτιον ἐστι. Καί γαρ Ἀθηναῖοι τήν τῶν Ληναίων ἐορτήν ἐν αὐτῷ ἄγουσι**⁵⁰⁰. The seventh month is **Ἰπποδρόμιος**⁵⁰¹. If you believe Plutarch's Boeotian man, as he touches on the battle of Leuctra, Boeotian **Ἰπποδρομιοθς μηνός**⁵⁰², Athenian **Ἐκατομβαιῶνος ἱσταμένου τῇ πέμπτῃ**⁵⁰³. Ninth **Πάνεμος**⁵⁰⁴ corresponding to Boedromion. Tenth is **Δαμάτριος**⁵⁰⁵ the same as Pyanepsion. Eleventh **Αλαλκομένιος**⁵⁰⁶ the same as Maimacterion. The remaining months, I have yet to find. The position of the head of this period is difficult to investigate due to a shortage of examples. Plutarch in Aristide on the battle of Plataea: **ταύτην τήν μάχην ἐμάχεσαντο τῇ τετράδι τοῦ Βοηδρομιῶνος ἱσταμένου κατ' Ἀθηναίους, κατὰ δέ Βοιωτούς τετράδι τοῦ Πανέμου φθίνοντος**⁵⁰⁷. It is the second year of the 75th Olympiad, consequently

⁴⁹¹ (Greek) after the winter solstice

⁴⁹² (Greek) days without rule

⁴⁹³ (Greek) Still, the winter solstice was at hand, and only a few days of the latter part of the last month of the year remained, and as soon as the first month of the new year began other officials must succeed them, or those who would not surrender their office must die.

⁴⁹⁴ (Greek) the excessive day

⁴⁹⁵ (Greek) Boekapos

⁴⁹⁶ (Greek) the law commanded in the first month of the next Boeotians, which they call Boukatios

⁴⁹⁷ (Greek) Lenaia

⁴⁹⁸ (Greek) Lenaia, No one in the month Boeotia in this manner beautiful guess but Plutarch Boukatios even if they are dead

⁴⁹⁹ (Greek) Hermes

⁵⁰⁰ (Greek) some but Hermes, who is in Boukatios. Even if his Athenians hold the Linaea feast by that command.

⁵⁰¹ (Greek) Ippodromios

⁵⁰² (Greek) the month of Ippodromios

⁵⁰³ (Greek) Hekatombaion excludes the fifth

⁵⁰⁴ (Greek) Panemos

⁵⁰⁵ (Greek) Damatros

⁵⁰⁶ (Greek) Alalkomeon

⁵⁰⁷ (Greek) observe the contest fought the fourth Boedromion established by Athens but Boeotia the fourth of Panemon last decade.

298 Iphitus, Attican period 32, and is Boedromion 17th September, in any case **ἐξαιρεσιμαῖος**⁵⁰⁸. For the fourth Boedromion politically is really the third. That and Plutarch himself, like interpreting teaches us through Camillo: **Πέρσαι μηνός Βοηδρομιῶνος ἕκτη μὲν Μαραθῶνι, τρίτη δ' ἐν Πλαταιαῖς ἄμα καὶ περὶ Μυκάλην ἡττήθησαν**⁵⁰⁹. This **τρίτην**⁵¹⁰, as its called, than in Aristide **τετράδα**⁵¹¹, namely the **ἐξαίρεσιν**⁵¹². Boedromion that year was the 17th September, and therefore **ἡ τετράς**⁵¹³, the habitual rational **τῆς ἐξαίρεσεως**⁵¹⁴, that is, **ἡ τρίτη**⁵¹⁵, 19th September. Therefore, with 19th September is the Thebani 27th of Panemi, the New moon of Panemi congruent with the fourth of August, hence 25th July was the new moon of the beginning of summer, where Plutarch says Hippodromion in Thebani nomenclature. But only two months can start an Olympic period falling on the 25th July, namely the thirty ninth, and sixty fourth years. Therefore from the annual period in Attica, an addition 32 brings you to the Thebani period years, or from the Olympic years deduct 6 years, and this is false. Therefore Panemum is the true Boedromion but in the middle of Metagitnion and Boedromion. Returning again to Plutarch and the battle of Leuctrica, this coincides with the time of the second

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year of the 102nd Olympiad as written: **τοῦτο μὲν συνέβη Βοιωτοῖς Ἰπποδρομίου μηνός, ὥς δ' Ἀθηναῖοι καλοῦσιν, Ἑκατομβαιῶνος ἵσταμένου πέμπτη**⁵¹⁶. It is manifest that **Ἑκατομβαιῶνος**⁵¹⁷, is understood to be the same **Ἰπποδρομίου ἵσταμένου**⁵¹⁸. But since he did not assign **τὴν ποστιαίαν τοῦ Ἰπποδρομίου**⁵¹⁹, nothing more can be stated.

The Syracuse Period

The fourth year of the 91th Olympiad, which is nineteen from the beginning of Peloponnesian war, Demosthene and Nicia of Athens both generals in the Sicilia administration, on a moonless night that followed the twenty seventh of August, in the Julian period year 4301. And suddenly in the night the other Nicias dishonoring himself, but receiving from superstition during an eclipse, his enemy blocks him with rather well disciplined killers. **Καὶ μὴν Νικίας ὁ τῶν Ἀθηναίων στρατηγός δυνάμενος σῶζειντό περὶ Συρακούσας στράτευμα, καὶ λαβὼν τῆς νυκτός ἀρμόσοντα καιρόν εἰς τό λαθεῖν τουν πολεμίοις, ἀποχωρήσας εἰς ἀσφαλές, κᾶπειτα**

⁵⁰⁸ (Greek) Exemption day

⁵⁰⁹ (Greek) Perseus the month Boedromeion 6th the Marathon, third of Plataies at the same time Mycale worsens

⁵¹⁰ (Greek) third

⁵¹¹ (Greek) fourth

⁵¹² (Greek) exception

⁵¹³ (Greek) the fourth

⁵¹⁴ (Greek) the exception

⁵¹⁵ (Greek) the third

⁵¹⁶ (Greek) Observe the occurrence of the Boeotian month Ippodromon, just as Athenian are charitable, Hekatombaion excludes the fifth

⁵¹⁷ (Greek) Hekatombaion

⁵¹⁸ (Greek) Ippodromon excludes

⁵¹⁹ (Greek) the belief in Ippodromion

τῆς σελήνης ἐκλιπούσης, ὥς τι δεινὸν προσημαινούσης, ἐπέσχε τὴν ἀναζυγὴν⁵²⁰. From this eclipse Plutarch confers in **Καρωείου μηνὸς τετάρτην φθίνοντος**⁵²¹. Then Carneum does the same with Metagitnion. That was the first year in the 60th Olympic period, which in Attica was the twenty second of Hekatombaion which is 25 July, Metagitnion is the 24th August. Contingent on the night of the eclipse, the following day was the fourth of Metagitnion. That is **τετάρτη μεταγειτνιώνος ἱσταμένου**.⁵²² Around the new moon of **Καρνείου**⁵²³ which fell on the first of August. Therefore it is **Καρνεῖος**⁵²⁴ in its year that somewhat part of Metagitnion, but it is really Hekatombaion in Attica. In order for the Hekatombaion new moon to fall on 19th July, it cannot happen unless it is the first year of the 60th Olympiad. But it is a sixty year period in the Olympiad. Therefore undoubtedly the Syracuse period is the same as the Olympic, which then Archimedes Calippic months illustrate, edited in the book about a career on the Spheres, example Eudoxius and Calippi, who changed in his own Octaeteride, altering their 76 years period in several circular devices, that his **τάς ἀπολαταστάσεις τῶν φαινομένων**⁵²⁵, when the eclipse occurred. In fact, nothing of the construction, except perhaps a greater, or lesser number of circles, that might easily be discovered by exploring, This Sphere, the very oldest, remembers Claudia

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less brilliant epigram. And indeed they are mistaken, who write, the spheres or **στερεδύ**⁵²⁶, or **κρικωτήν**⁵²⁷, from Archimedes insinuates that nothing false had occurred. Through the useful period and sphere **πρᾶξιν**⁵²⁸, in memory of the great benefit, the Syracusans tomb of Archimedes, killed by roman soldiers, has Sphere inscribed, whose indicated his capture on the tomb by Treasurer Cicerone, although already not only neglected, but were ignorant on their fellow citizens. He remembers the period of Archimedes and Virgil:

*In medio duo signa, Conom, & quis fuit alter,
Descripsit totum radio qui gentibus orbem,
Tempora quæ meior, quæ curuus arator haberet?*⁵²⁹

⁵²⁰ (Greek) Nicias, again, the Athenian general, could have saved the army before Syracuse, and had fixed on the proper hour of the night to withdraw into a position of safety unobserved by the enemy, but on an eclipse of the moon taking place he was struck with terror as if it foreboded some calamity, and deferred his departure

⁵²¹ (Greek) the month of Karneia fourth of the last decade

⁵²² (Greek) fourth of Metageitnion exempted

⁵²³ (Greek) Karneia

⁵²⁴ (Greek) Karneia

⁵²⁵ (Greek) The restoration phenomenon

⁵²⁶ (Greek) solid

⁵²⁷ (Greek) ringed, circular

⁵²⁸ (Greek) work

⁵²⁹ (Latin) In the middle of two signs, Conon, and what was the other, Described all radiations of the general cycle, Time of the harvest for the stooping plowman

In fact, when Archimedes copied Fasti, he added the fabric of the Sphere, following the familiar example of Conon Samius, who with Archimedes himself joined Virgil. The rotation has a significant period, that Manilo of Mentone mentions in Orbits is **περιοδος έννεδεκαετηρική**⁵³⁰

— *Caelumque novum versabit in orbem*⁵³¹.

The interpretations are not good but us access to the mind of Virgil. The old man's last book written by Archimedes is on mechanics, nothing more is written about the work on Spheres. But although the book is incredibly old to us, yet understood, in his work not only of fabricating the Spheres periodic paths, but he also allowed for the 76 years in his complex book, undoubtedly The Times, when to harvest, and how much the bent plowman keeps. What the astronomical orrery tells us we will learn elsewhere. Further, Agragantin is the same month as **Καρωεῖος**⁵³² in the Syracusan community, and that arrangement is the same at the Athenian Posideon. If I am not mistaken, **δίμηνος Καρωεῖος**⁵³³ is understood to be his name in the ancient Greek inscription **EKTAZ. ΔΙΜΗΝΟΥ. ΚΑΡΝΕΙΟΥ. ΕΞΗΚΟΝΤΟΖ**⁵³⁴, that is, six double months Carnei ceases. **τῆς ἑκτῆς διμήνου Καρωεῖου φθίνοντος**⁵³⁵.

The Laconia Period

The third year of eighty ninth Olympiad at the end of winter, spring begins, a fifty year pact between Athens and the Spartans is struck, what that time is designated Thucydides writes **τάς σπονδάς πεντηκοντούταις**⁵³⁶ initas fuisse, **Πλειστόλα Σπάρτης έφορεύοντος, Αρτεμισίου τετράδι φθίνοντος, Αλκαίου δέ Αθήνησιν ἄρχοντος, Ελαφηβολιώνος ἕκτη φθίνοντος**⁵³⁷. That is the first year of the 51st Olympics, 13th Attica. An Olympic period with 12 removed. It is the first year of the 39th Laconica. Elaphebolion, 25th March. Therefore Artemisius Laconicus 23 March. The Olympic period is not accidental, if the years, 38, 63. But not congruent

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with 38, which is the year of the following Tetraeteride, it really is the third. Therefore the first year of the Laconica Tetraeteride is also the same as the Olympic year. Then add 12 years to the Olympic period, and you have the Laconica. But therefore it is not a congruent cycle. That is why it is unknown to us. Students of the Laconian months can conclude from the writings. But now there is no one to help me besides Phliasion. Stephanus in **Φλιοῦς. Ωνόμασται δέ παρά τό φλεῖν, ὃ έστιν εύκαρπεῖν. Λακεδαιμόνιοι δέ τῶν μηνῶν ἕνα 'Φλιάσιον καλοῦσιν, έν**

⁵³⁰ (Greek) 19 year period

⁵³¹ (Greek) The novel heavens revolve in orbits

⁵³² (Greek) Karneion

⁵³³ (Greek) Dual month Karneion

⁵³⁴ (Greek) Ektaz, Dimenoy, Karneion, Edgikonton

⁵³⁵ (Greek) the six dual months Karneion in the last decade

⁵³⁶ (Greek) the fifty year treaty

⁵³⁷ (Greek) Pleistola of Sparta ephorically, Artemisium fourth of the last decade, Alcaeus of Athens on the sixth of the last decade

ὃ τσοῦ τῆς γῆς καρπούς ἀκμάζειν συμβέβηκεν⁵³⁸. But Κάρνειος⁵³⁹ observes the first month, in which the πανσελήνω⁵⁴⁰ beings the celebration τὰ Κάρνεια⁵⁴¹. Euripides Alcestis:

Πολλάσε μουσοπόλα

Μέλψουσι, καθ' ἑπτατονόν τ' ὅρειαι

Χέλυν, ἐν τ' ἀλύροις κλείοντες ὕμῳις,

Σπάρτα κυκλάς ἀνικα Καρνείου

Περινίσσεται ὥρα

Μηνός, ἀειρομένας

Παυνύχου σελάνας.⁵⁴²

A commonly bad editor used κύκλος⁵⁴³ instead of κυκλάς⁵⁴⁴. This τήν ὥραν κεκλάδα⁵⁴⁵ is understood to be τήν τετραετηρίδα⁵⁴⁶, returning at ἡ πανσέληνος⁵⁴⁷ is the same day in the month. Later, the other national periods confer with the Olympic, which is certain and exact in all aspects.

Samian Period

The Other Greek Civil Time

Samian is the period instituted first of all by Aristarchus, the fifty year period of the original Calippic, eight Metonic cycles of observing the Solstice later the Metonic and Euctemon agreed, in the Iphitus year 496. Therefore it is the last year of the 124th Olympiad, the month before the 125th Olympiad should begin, without a doubt is the head of the Samian Aristarchus period, that is the first year of the 41st Olympic period is the first Samian. To accommodate the Calippic months κατὰ σελήνην⁵⁴⁸, its citizens proposed, fifty seven years after Conon popularised Aristarchus Fasti eating habits, and mechanical orrery, that is the φαινόμενον ἀποκαταστάσεις⁵⁴⁹, and his period appointed. What is not obscurely indicated is Virgil, *In medio duo signa, Conon &c*⁵⁵⁰. But clearly from Fasti and phenomenal Catullus from Callimacho: *Qui stellarum*

⁵³⁸ (Greek) Phlias, Its proper name comes from Phlein, which is , abundance of fruit. Lacedaemonian but the month is called Phliasion, and in their land the fruit happens to ripen.

⁵³⁹ (Greek) Carneia

⁵⁴⁰ (Greek) Full moon

⁵⁴¹ (Greek) The Carneia

⁵⁴² (Greek) Poets shall sing often in your praise both on the seven-stringed mountain tortoise-shell and in songs unaccompanied by the lyre when at Sparta the month of Carneia comes circling round and the moon is aloft the whole night long, and also in rich, gleaming Athens. Such is the theme for song that you have left for poets by your death.

⁵⁴³ (Greek) into a circle

⁵⁴⁴ (Greek) revolving

⁵⁴⁵ (Greek) the revolving yearly cycle

⁵⁴⁶ (Greek) the Tetraeteride

⁵⁴⁷ (Greek) the time of the full moon

⁵⁴⁸ (Greek) for the moon

⁵⁴⁹ (Greek) discover the restoration

⁵⁵⁰ (Latin) In the middle of the two signs. Conon and company

*ortus comperit atque obitus*⁵⁵¹. Moreover, an example for that purpose is what all the rest of the cities of that period had, all **τάς ἀνάρχους ἡμέρας**⁵⁵² connected to the last month of autumn.

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They were not hindered by it, as we have read, the governors were accustomed to this or another time being created. For in that month, the right of the Lunar **τῆς πρυτανείας**⁵⁵³. Thus Polybius in Histories book 4. **τάς γὰρ ἀρχαιρεσίας Αἰτωλά μέν ἐποιοῦν μετὰ τὴν φθινοπωρινήν ἰσημερίαν εὐθέως. Ἀχαιοὶ δὲ τότε περὶ τὴν πλειάδος ἐπιτολήν**⁵⁵⁴. Note his **τότε**⁵⁵⁵. This is used because it indicates the date is always certain, but double ends before the winter solstice, **ἐν ταῖς ὑπερβαλλούσαις ἡμέραις δύο**⁵⁵⁶. But this is clearly discovered: **τό μὲν οὖν κατὰ τὴν Ἀρατοῦ τοῦ νεωτέρου στρατηγίαν ἔτος ἐτόγγανε διεληλυθός περὶ τὴν τῆς λειάδος ἐπιτολήν. οὕτω γὰρ ἦγε τὸν χρόνον τό τῶν Ἀχαιῶν ἔθνος**⁵⁵⁷.

Comments on the Year Herodotus

It is no surprise, if the educated people of our time, because good books are so scarce, and immense intervals of times, sometimes they are true, and others completely ridiculous commentary, and conjectured dreams asserted. However ancient ones can present another working verb, not only telling falsehoods, but deliberately lying about understanding. In this way, that father of Greek history, Herodotus wrote about the year, in namely after two consecutive years there was an intercalary, and that the following Greek year had 390 days, and both consecutive years had 750. First of all, when he wrote the greek year was 360 days, and 70 years equals 25200 days, if intercalary months were not inserted, and if somebody wants the years according the the Greek intercalary customs, from 70 years containing 35 embolisms and 35 months of **τριακονθήμεροις**⁵⁵⁸, which is 1050 days. Who from the former adds the constituent to sum the 70 years, 2650 days. He add that this is usually done in Greece, **ἵνα αἱ ὥραι συμβαίνωσι παραγινόμεναι ἐς τό δέον**⁵⁵⁹. And book two: **Ἕλληνες**⁵⁶⁰, inquit, **διὰ τρίτου ἔτεος ἐμβόλιμον ἐπεμβάλλουσι τῶν ὥρέων εἵνεκεν**⁵⁶¹. Both places designate it either intercalary, or alternately the consecutive two years. As such, it is not only for the sake of

⁵⁵¹ (Latin) We elarn the stars rise and they set

⁵⁵² (Greek) day without ruler

⁵⁵³ (Greek) The Prytanas

⁵⁵⁴ (Greek) For the Aetolians hold their elections immediately after the autumn equinox, while the Achaeans hold theirs about the time of the rising of Pleiads.

⁵⁵⁵ (Greek) at the time

⁵⁵⁶ (Greek) Skipping over two days

⁵⁵⁷ (Greek) The year of office as Strategus of the younger Aratus had now come to an end with the rising of the Pleiades, for that was the arrangement of time then observed by the Achaeans.

⁵⁵⁸ (Greek) a time of thirty days

⁵⁵⁹ (Greek) so that the seasons agree opportunely

⁵⁶⁰ (Greek) Greeks

⁵⁶¹ (Greek) add intercalary month every other year, so that the seasons agree

absurdity, but also like a chance pronouncement in passing. In the first **ώρέων εἵνεκεν**⁵⁶² it is not necessary that the third year begins intercalation. But the course that the sun pursues, after two greek years there are ten days and a half days, here however there are nineteen and a half remaining through the intervestion of the embolism month. Why in both come out from the greater two year solar period with a full 39 days, in eight years the traditional beginning of the year moves toward summer from the autumn equinox and in 31 years will be close to the summer solstice. It is not the same as before, but is still a long interval. Then this Greek custom, (as you cannot

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deny), is not the **ώρέων εἵνεκεν**⁵⁶³. If it is not **ώρέων εἵνεκεν**^{ibid}, then it is not everything. But now all intercalary is **ώρέων εἵνεκεν**^{ibid}. Because if anyone objects the Greek Trieteride, then I respond, they are nothing to the form of the year, other than ones pertaining to religion. Why Nemeacus games, Istmiacus, the Original Thebans, Dionysus **ἐν Λιμναις**⁵⁶⁴ in the third year of Tetraeteride celebrations, however there is nothing peculiar in the constructed form of the Trieteride period, just two legitimate Tetraeteride observations. Because these follow the movements of Herodotus if why he attributes and judges the absurd form of the Greek year, because these years have 354 days instead of 360 days, and all months having **τριακάδα**⁵⁶⁵. Where as not all have **τριακονθήμεροι**⁵⁶⁶: from **ἐξαίρεσις**⁵⁶⁷ at alternating intervals. Because Herodotus doesn't consider them and thought the full year was not 354, but was 360 days. But however you cannot refuse the antiquity of the former year has, accurately preserving Gemini with a written testament, **οἱ μὲν τουν ἀρχαῖοι**⁵⁶⁸, inquires, **τούν μῆνας τριακονθήμεροις ἦγον, τούν δ' ἐμβολύμους παρ' ἐνιαυτον**⁵⁶⁹. Later subjects from these years ceased living this thing, this absurd institution. Because among this **παρ' ἐνιαυτόν**⁵⁷⁰ is also among Herodotus' **διὰ τρίτου ἔτεος**⁵⁷¹. Surviving perhaps from these many different years of Greece, which does confine the present diatribe. But it did not occur to me that other could do no better. To be fair to the reader also, it is a good work to consult, it is just not expected to be lauded.

⁵⁶² (Greek) so that the seasons agree

⁵⁶³ (Greek) so that the seasons agree

⁵⁶⁴ (Greek) to the sea

⁵⁶⁵ (Greek) thirty

⁵⁶⁶ (Greek) thirty days

⁵⁶⁷ (Greek) Exceptions

⁵⁶⁸ (Greek) the ancient ones

⁵⁶⁹ (Greek) The month is thirty days, the embolism around the anniversary

⁵⁷⁰ (Greek) around the anniversary

⁵⁷¹ (Greek) In the third year