

ERRATA
& a calamo & ab operis typographicis
ita corrigito.

6. d. torib. *Scribe*: Regularis, quæ cum concurrentibus id est Epactis Solaribus.
18. b. maior. plusquam 26.
20. b. ea. xxii.
30. b. erit. proinde octauus.
61. d. tyranno. sex dies de 360.
62. d. num. xxix Martij.
63. b. Zodiaci. Lunæ xviii
Item Scebat 4.1.76.
66. b. dum. Pentaeteris & Trieteris.
84. a. racter. 3. 22. 13.
86. b. 7. Julj.
87. a. 22. Julj.
90. a. datus est. data est.
92. mali. Scebat Syriaco. Est 26. embolimus communis.
108. c. decursu. 84. embolifinos.
119. a. æquinoctij. autumnalis Cæsariani.
119. c. catur. מבריאח.
121. rum. 4105. *ita infra.*
121. mensis. 1. 12. 793. *item*: momenta $\frac{793}{1080}$.
123. *linea* 22. *lege* 6. 15. 391.
ibid. lin. 27. *lege*: 4. 12. 957.
linea 28. *lege* 5. 10. 466.
124. *linea* 113. *lege* 1. 2. 149.
135. c. anno. xvi. Julj.
136. a. let. aufer a 1489. 500.
140. a. nono. Dullhagia.
158. c. vicesima. vicesima prima tenus.
159. a.prehendit. 76. anno.
160. b. qualis. & quantus.
166. c. excusis. Varronis libris legitur.
169. d. Pecnica egisse.
172. c. cim. anni Iuliani.
178. c. ite. Craftina si radiis.
179. c. enim. ad eam rem.
181. ante. 1461.

201. *in linea* xi annilege. 29. 18. 726.
204. a. Dionysiano: nomenclonia Ab *קדש*.
223. *קדש* :: Hadar.
תמוז: Tafschchas.
226. c. xandri. 1906.
261. c. Iudaicum. vi. O&obris.
229. b. loca Christi. 140.
ibid. DAMASCENORVM RECENTIORVM.
231. a. Ægyptij. *קדש* eos quadrantes, alteri *קדש* vocabant.
250. b. Metonis. xxiv.
272. c. æquinoctium. periodus minor.
278. b. *קדש* *ibid.*
c. decaeteris. exactis decem.
283. supra annum xi. *lege* xv April.
294. a. interuallum. anni 4046.
303. a. non fit. in 323 fit.
312. c. lyzygiis. Nisanin.
315. c. *קדש*. anno 1614.
331. c. tur. 621 annos.
338. calem. calem d c.
341. b. quod non. qui non.
372. c. Ianuarium. Ianuarium & Februarium fuisse.
374. a. *קדש* *באיליאן*.
375. d. Iudaico. *dele verba DANIEL ET.*
377. d. tatis. septemdecim.
381. a. Iuliano. Iulianæ.
389. c. faciunt. profecti.
398. a. lianæ. 418.
401. a. tes. *קדש*.
405. caeteridis lib. secudo.
417. a. mun. totius.
422. b. *קדש* *קדש*.
428. habebat. *קדש*.
ibid. in. *קדש*

465. b. magnæ. deductus.
481. c. est. tres solidos.
500. a. lianus. lianus 28.
504. b. qui. *קדש*.
523. Sabbatum. dicitur.
529. a. concurrisse. cxciv.
531. c. Marthæus. immo. labant.
539. d. tinuandi. Iulianæ.
4173. q. e. d. t. septimus Iph. & quartus Olymp. quinquagesimæ nonæ.
542. c. Claudianum. *belli pro Belli.*
544. c. *קדש*.
548. Antiochi. ad profan.
551. a. dem. Græcos.
561. a. dem. istum.
563. c. lianæ. quadragessimus sextus.
567. c. iterum. dicuntur.
568. a. *קדש*, abolebit.
573. c. Sed. qui anni 362. annis.
583. a. ordinatus. indictio: ne viii.
594. a. cise. 37. 5. 204.
596. a. rum. cyclis.
599. c. incurrant. Saadia.
608. c. *קדש*, SEPTIMA *קדש*.
612. d. *קדש*.
615. a. *קדש*.
616. b. *קדש*.
item *קדש* *קדש*, *ibid.* c. OB SIGNATIO. SEPTIMI IN SEMITHA.
649. c. manuelis. ex xxxix. *ibid.* PAGOMEN. intercalari.
656. a. est. introitus ieiunij Æthiopicus.
674. c. abiicias. annos Christi.
705. 5. c. cics. 6. 23. 444.
729. c. At. 7. 16. 50.
738. Alexandreo. 1908.

IOSEPHI

IOSEPHI
SCALIGERI
IULII CAESARIS F.

DE
EMENDATIONE
TEMPORVM

LIBER PRIMVS.



SI VERVM est, quod sciscit Stoicorum schola, Tempus esse normam rerum, & custodiam, quia veritatis index atque examen est, & rerum gestarum memoriam, ac diuturnitatem posteritati tuetur: ij non vulgari laude digni sunt, qui temporum rationes conscribere, atque fugitiuam antiquitatem retrahere conantur. Qua in re cum tam prius scriptoribus, quam æqualibus temporum nostrorum opera egregie nauata sit, dolendum tamen, aut serius, quam oportebat, antiquos sese ad id studium contulisse, aut pauciora ea de re monumenta, quam ab ipsis auctoribus relicta sunt, ad nos peruenisse. Nam vt omnia extant veterum Græcorum scripta, ea tamen paucorum temporum interuallum complectebantur. Græcis enim ante initia Olympiadum suarum nihil plane exploratum est: & quod dolendum est, de illorum scriptis, quæ ad Chronologiam spectabant, nihil nobis præter desiderium relictum est. Nam quæ Eusebij exstant, quamuis è Græcorum monumentis hausta sunt, & multa egregia ac cognitu digna nobis conseruarunt; tamen dissimulandum non est, multa in illis reperiri, quæ castigatioribus iudiciis non satisfaciunt. Quod si Tháll, Castoris, Phlegontis, Eratosthenis canones exstarent, perparua, aut nulla potius ratio haberetur librorum quorundam, qui hodie in penuria meliorum nobis in pretio sunt. Apud Romanos vero, ea scriptio infeliciter cessit, quod eam cognitionem serius amplexi sint. Nam ante Consulatum Bruti nihil certi apud illos: omnia fabulosa: & si rem propius spectemus, ne ipsius quidem Bruti Consulatum, ac tempus Regifugij satis exploratum habent: quamuis, vt prodidit Censorinus, Varro collatis diuersarum ciuitatum temporibus, & interualla retexens, verum in lucem protulerit, & viam repererit, qua certus anno-

A

rum

rum Urbis conditæ numerus iniri posset. Sed, vt suo loco disputabitur, non magis constabat Varroni de initiis Urbis, quam Græcis de anno excidij Troiæ. Nam ea demum est vera demonstratio, quæ cogit, non quæ persuadet. Soli sacri libri supersunt, ex quorum fontibus certa temporum ratio hauriri possit. Sed omnis temporum cognitio inutilis est, nisi certa epocha in illis deprehendatur, ad quam omnium temporum contextus tam antecedentium, quam consequentium referri possit. Nam, vt præclare dixit vetus inter Christianos scriptor Tatianus, apud quos temporum notatio non cohæret, apud illos neque veritatis & fidei historicæ ratio vlla constare potest. Quod si aliquis sacræ historiæ peritissimus, hoc est, qui interualla rerum gestarum nobilissima certissimis ratiociniis ex Mose, & reliquis sacris Bibliis explorata habeat, nihil tamen ex illis ad certam epocham historiæ Græcæ, aut Romanæ referre possit: quodnam adiumentum is ex eiusmodi diligentia adferre potest aut sibi, aut studiosis rerum antiquarum? Nam omnis cognitionis finis ad vsum aliquem spectat, quem si ex medio literarum sustuleris, ingratus est omnis labor & opera, quæcunque in omne studium impenditur. Eiusmodi est Iudæorum scientia, qui in ratiociniis quidem factorum temporum colligendis tantum studio & diligentia consecuti sunt, vt proxime à veritate abesse possint: sed dum nullam aut saltem deprauatam rerum exterarum cognitionem tenent, multum errant, quod sine externa historia sacram tractare aggrediuntur. Venio ad nostros, recentiores dico, qui hodie summo cum fructu, sacræ, Græcæ, & Romanæ historiæ tempora digesserunt. Ij heroica virtute chronologiam negligentia & contemptu maiorum intermörtuam ac sepultam, è tenebris & obliuionis silentio quotidie eruere conantur. Certe meum semper iudicium fuit, eam rem maiorem cum laude ab illis restitutam, quam ab antiquis proditam fuisse. Nam non solum pleraque in ratione temporum pristinae integritati reddiderunt, sed & longe meliora effecerunt. In multis tamen iudicium, in quibusdam etiam diligentiam requiro. neque enim dum verum adepti sunt. Argumento fuerint omnium, quotquot de his rebus tractarunt, dissensiones: vt inter tot millia Chronologorum vix inter duos de eadem re conueniat. Quanta adhuc contentione de Septimanis Danielis, de initio, medio, & fine earum velitantur? Tamen nihil plane eorum, quæ volunt, assecuti sunt. Ab eorum lectione incertior atque indoctior sum, quam dudum. Quis vnquam eorum veram epocham Exodi Hebræorum, quis, quod pudendum est, verum annum natalis Dominici odoratus est? Ecce trita, obuia, vulgaria, vt nobis videtur, ignoramus, & remotiorum ac reconditorum iudicium promittimus! Quis eorum Danielis Hebdomadas interpretandas suscepit,

A suscepit, qui inscitiae suæ latebram non quæsiuerit, & reges Persidis, qui nunquam in rerum natura fuerunt, non commentus sit? Quod si Daniele accuratissime legissent, eis ad negotium explicandum non aliis regibus Persidis opus fuisset, quam iis, quos Herodotus, Diodorus, & omnis Græcorum antiquitas nouit. Sed quo non progressa est *ἀμνηστία*? Berofos, Metasthenes, & nescio quos Catones, ac Philones consulunt, qui ante hos centum annos ex officina nescio cuius indocti & impudentis prodierunt. Et sese Criticos in temporum notatione profitentur, quibus tam facili genere, tam pueriliter vnus homo otiosus in tanta luce literarum quotidie imponit. Cuius hominis inscitiam si nihil aliud, certe illud arguere possit, quod Metasthenem pro Megasthene posuit. Si Iosephum Græcæ, aut Strabonem, aut Athenæum legisset, is Megasthenem vocari deprehendisset, quem Metasthenem vocat. Si Græcæ scisset, nunquam *μεγαθένης* in illa lingua reperiri, neque hanc compositionem in eadem probari intellexisset. Vt igitur ij respiciant, qui & nouos reges in Perside crearunt, & Assueros Priscos, Assueros Longimanos, Assueros Pios, duos Cyros, & nescio quæ alia somnia Annij Viterbiensis in medium producant, primum vno verbo indicabo fontem erroris eorum: deinde qui medicina huic morbo fieri possit, docebo. Quod igitur in veri inuestigatione eos ratio fugerit, duas summas causas reperio: vnam, quod veterum tempora ciuilia, annorum, mensium formas, status, ac genera ignorarunt: alteram, quod characterem, & notationem ei anno, quem sibi proposuerant, non adhibuerunt. Ex vtraque quidem causa temporum confusio manauit, sed diuerso genere. Ex priore causa ignoratus est annus, mensis & dies multarum nobilium epocharum. Huius enim rei cognitio pertinet ad tempus ciuile nationum. Ex altera causa Palilia vrbis Romæ nunc tertio anno Olympiadis, nunc quarto attribuuntur. Item Consulatus Bruti nunc in hunc, nunc in illum annum Olympiadis confertur. Vt igitur nouam rationem emendationis temporum ineamus, duo illa præcipue nobis discutienda sunt: sed prius de omnium nationum temporibus ciuilibus: quam assequi perdifficile est, nisi prius tempore in sua principia, hoc est ab annis, periodis, mensibus in vltimum terminum, dies, horas, ac scrupula resolutio. Nam qui ante nos hanc prouinciam aggressi sunt, si modo hanc nostram, non aliam aggressi sunt, ij satis de tempore, & eius natura disputarunt. Sed hanc disputationem melius interpres *Φυσικῆς ἀκρίβειας* sibi vindicasset. Neque vero nos id agimus, vt definiamus tempus esse hoc secundum Peripateticos, aut illud secundum Stoicos, aut Academicos. Qui istis definitionibus diu immorati sunt, & hac sola scientia Chronologiæ scribendæ modum terminant,

& aliae Orientis nationes utuntur. Quorum in sexagesimas, & A
contra sexagesimarum in hac conuertendarum Tabellas duas posuimus.

DE DIEBUS.

Theo *νυκθήμερον*, quod est spatium viginti quatuor horarum, Daniel eleganter vocat *נְקִיבָה* quasi dicas *ὄψιπρῶτον*, initio diei civilis sumto Iudaice ab eo tempore, quod proximè Solem occasum sequitur. Nam illud intervallum, quatenus viginti quatuor horarum est, naturale est: quatenus aliud atque aliud initium habet, dicitur civile, Atticis & Iudæis ab occasu Solis: Aegyptiis & Romanis à media nocte: Chaldaeis Genethliacis ab ortu Solis: Umbris à meridie initium summentibus. Dierum notationes duplices: aut secundum numerum, & ordinem: ut prima, secunda, tertia mensis, aut secundum *ἐπωνυμίαν*, qua dies alicui rei cognominis, ut dies mensis Persici sunt cognomines regum priscorum, & dies mensis Mexicanorum animalium, aut aliarum rerum, & *ἐπαγομίαι* Aegyptiorum nominibus singulorum Deorum vocatae. & dies festi, ut quinquatrus, *κρήνια*, *θαργήλια*, Quirinalia. & ab euentu, dies Alliensis, Regifugium, à stellis, dies Septimanæ. **Ecclesia Romana vocat ferias, quia veteris anni Ecclesiastici initium à Pascha. Et Pascha dicebatur annus novus, ut etiam hodie ab Ecclesia Antiochena:** à Constantinopolitana autem *διακαισμηθ' ἐβδόμης*, ab eadem mente. Illius autem Hebdomadis dies omnes septem erant feriati, ut testis est Hieronymus, & alij veteres. **Hinc obtinuit, ut reliquarum hebdomadum dies etiam Feriæ vocarentur,** præcipuo quodam principis septimanæ Paschalis auspicio & omine. **Solon autem primus omnium *πρὸ τριακάδα ἐν τῷ ἔτει* vocavit, cum antea *ἐν* esset prima mensis.** Hesiodus: *Προτὸν ἐν τελευτῆς τε καὶ ἐβδόμῃ ἰερὴν ἡμέραν.* Diei diuisio summa ab actibus quotidianis, in fastos, nefastos, atros, religiosos, intercisos, iustos: ut Græcis *εἰς ἐνεργῆς, ἔαέργους*, vel, ut alij, *ἀνεσίμοις ἡμέραις ἔαποφραδάς, καὶ ἐοξασίμοις*. aut ab æquatione annui temporis, Solaris, & Lunaribus, in *προσδεταῖς ἡμέραις, ἐπακτῆς, ἔξαμεισίμοις, ὑπεράκτῆς, ἐμβολίμοις, ἐπαγομίαις, ἀειτῆς*. Προσδεταῖς ἡμέραις Computatoribus Græcis dicuntur, quæ Latinis Regulares, & Concurrentes, D quæ cum Epactis Solaribus compositæ dant characterem Kalendarum, aut alius diei mensis. *Ἐπακτῆς* sunt duplicis generis, Solares, & Lunares. Solares fiunt abiectis septenariis ex cyclo Solari, addito præterea die bifextili. Lunares producuntur, excessu Solis, qui est x1 dierum, in numerum aureum ducto, abiectis tricenariis. Præterea utrarumque Epactarum sua methodus: Solarium ad characterem dierum: Lunarium ad ætatem Lunæ, ut Computatores Latini loquuntur, ut Græci

A Græcia autem, *εἰς ποσειάων σεληνῆς*. *Ἐξαιρέσιμοι* sunt, quæ eximuntur de mense, duplici ex causa: aut ut rationes Solis cum Lunaribus congruant, ut in anno veteri Græcorum: & in enneadecaeteride Paschali Saltus Lunæ Latinis dictus, Græcis *ὑποβῆν σεληνῆς*. aut ut solennia festa cum feria Septimanæ, ut in anno Iudaico. *ὑπερθεῖς*, vel *ὑπεράκτῆς*, sunt, quæ ex causa religionis transferuntur, & dissimulantur per speciem comperendinationis, ut in anno Iudaico, & olim in prisco Romano. In Iudaico enim *ὑπερθεῖς* & comperendinationes instituta, ne feria secunda, quarta, sexta in caput anni incurrat. in Romano prisco comperendinabantur Nundinæ, ut à religiosis diebus summouerentur, auctore Macrobio. *Ἐμβολίμοι* sunt, ut notio verbi declarat, instituti dies: & erant naturales, aut civiles. Naturales, qui ex scrupulis, & horis appendicibus colliguntur, ut quarto quoque anno exeunte vnus dies ex quadrantibus anni Iuliani, quod **B I S E X T V M** vocatur, item in periodo Arabica vndecies vnus dies intercalatur in fine Dulhagathi, qui est vltimus mensis anni Hagareni Muhamedici. Civiles sunt, qui præter naturalem anni rationem & modum inseruntur, ut vnus dies in fine Marcheschwan Iudaici, anno, qui dicitur superfluus, aut abundans. *Ἐπαγομίαι*, quæ explendis spatiis anni adiciuntur potius, quam inseruntur, ut quinque, quæ anno æquabili extra ordinem mensium adiectæ Aegyptiis dicuntur **N I S I**, Persis, & Armeniis **M V S T E R A K A**: item duæ, quæ extra modum anni Attici in calce Posideonis Cappensæ, *ἀναρχοὶ ἡμέραι* dicebantur, aut *ὑπεράλλυσαι*, aut *ἀρχαῖαι*. At *ἀειτῆς ἡμέραι* locum habent in anno mobili. Est autem intervallum inter epocham & caput anni, utroque termino excluso. Hoc constat semper in annis, quorum caput nunquam epocham antevertebat. Ut in anno Attico caput Hecatombæonis nunquam ante Solstitij veterem epocham statuebatur. Itaque quod inter Solstitium, & propositum Hecatombæonem interiacet spatij, utroque termino excluso, dicebantur *ἀειτῆς ἡμέραι*. Idem obseruabatur in annis magnis Metonis & Calippi. Rursus Romanorum sacri dies Kalendæ, Nonæ, Eidus: Græcorum autem *ἐν τελευτῆς, ἐβδόμῃ*. Quod ex versu Hesiodi à nobis adducto constat. Sunt præterea nomina imposta diebus mensium singulis, ut suo loco referetur. Sunt & secundum hebdomadas, ut infra subieciimus.

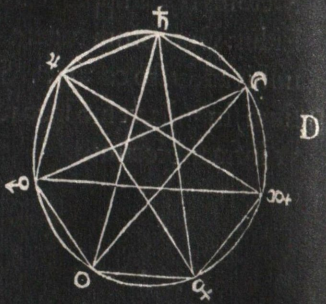
DIES HEBDOMADIS ALITER PERSICÆ PERSICÆ

א	יכסב	1	Ruz iache
ב	דושנה	2	Ruz duicmi
ג	ששנה	3	Ruz sumi
ד	גהשנה	4	Ruz izharmi
ה	בגשנה	5	Ruz pengemin
ו	אדינה	6	Ruz schesmin
ז	שנה	7	Ruz haphbemi

TURCICÆ HEBDOMADIS SECUNDVM PLANETAS.

ד	רור רחל	רוז זחל	גמעה
4	רור משטרי	רוז משטרי	גמעה ארתסי
8	רור מריח	רוז מריח	בורכוד
0	רור אفتاب	רוז אפתאב	בור ארתסי
4	רור زهر	רוז זחר	צלי
8	رور عطراذ	רוז עטראד	גחר שנה
0	رور مه	רוז מה	בנגשנה

Cūr autem dies cognomines Planetarum non sequuntur ordinem & situm siderum, quorum cognomines sunt, vt scilicet post diem Saturni non sequatur dies Iouis, sed dies Solis, hæc causa est. Septem Planetæ per circulum secundum ordinem suum dispositæ æquabili interuallo constituunt septem Triangula isoscele ad peripheriam, quorum bases sunt latera Heptagoni circulo inscripti, vt habes in circulo proposito, ad cuius peripheriam septem errantes sunt secundum seriem suam sitæ, constituentes triangula isoscele 124. 238. 352. 466. 580. 694. 808. In quibus Triangulis dexter angulus ad basim est prima stella Trianguli, secunda in angulo ad verticem, tertia angulus sinister ad basim: ita vt omnis stella anguli dextri habeat oppositam.



A positam stellam anguli in vertice, stella autem anguli à vertice stellæ anguli sinistri ad basim sit opposita. Sequentur igitur sese omnes septem Planetæ non per seriem suam, sed per interualla laterum, quæ veræ sunt oppositiones. Sit igitur Triangulum 023 primum ordine, 0 in angulo basis dextro præbit. sequetur Luna ei opposita in vertice, eam oppositus Mars in angulo sinistro basis. qui quidem Mars cum in Triangulo 023, sinistrum angulum basis occupet, in triangulo 324 occupabit dextrum basis angulum, habens oppositum Mercurium, Mercurius autem oppositum Iouem in angulo sinistro. qui Iuppiter faciet angulum dextrum in Triangulo 426, habens oppositam in vertice Venerem, vt ea opposita est Saturno in angulo sinistro. Sed angulus ille rursus erit dexter in Triangulo 507. Et sic erogati sunt septem planetæ in totidem dies, quas Ecclesia Romana vocat ferias. Hæc est vera harum appellationum ratio.

DE MENSIBVS.

Ex diebus fiunt συστήματα & ομάδες, quæ notationes & epochas temporum constituunt. Primum σύστημα ex diebus dicitur Septimana, res omnibus quidem Orientis populis ab vltima vsque antiquitate vsitata, nobis autem Europæis vix tandem post Christianismum recepta. De ea iam dictum est. Tum Romanorum ὀγδοάς: cui successit hebdomas nostra. Nam nono quoque die Nundinæ erant. & spatium illud in Calendario vetere Romano notatum est literis ab A ad H, vt in nostro Calendario Hebdomas notata est ab A ad G, inclusive, vt loquuntur. Mexicanorum τελοκαυδεκάς sequitur. Quod enim spatium nobis septenis diebus, illis finitur ternis denis. Ita Iudæorum est ἐπτάήμερον, veterum Romanorum ὀκτώήμερον, Mexicanorum τελοκαυδεκαήμερον. Proximum ab hoc σύστημα dierum est Mensis: qui & naturaliter, & ciuilitè sumitur. Naturalis mensis & ipse duplex. Aut enim Lunaris, aut Solaris. Rursus Lunaris triplicis generis: aut quatenus Luna ab eodem puncto Zodiaci profecta, ad idem reuertitur. qui dicitur ἀείπατος, item ἀείδοι σελήνης. quod interuallum minus est, quam viginti octo dierum: maius quam viginti septem. Secundum genus est eiusdem sideris à Sole profecti ad eundem reditus. Hæc dicitur ἑξήμοσι σελήνης. Tertij generis mensis est secundus dies διὰ τὴν σιωδὴν, quæ dicitur φάσις, φεγλαριον, & ἀπὸ κρησῆς σελήνης. Secundum & tertium genus in temporibus ciuilibus locum habent. Nam Athenienses διὰ τὴν σιωδὴν neomenias suas putabant: hodie vero Hagareni διὰ τὴν φάσειν. Græcorum enim neomenias ab ipso iugo Lunæ putari solitas testis Vitruuius ex Aristarcho Samio, his verbis, loquens

loquens de Luna: *Quot mensibus sub rotam Solis radiosque primo die antequam praterit, latens obscuratur. Et cum est sub Sole, noua vocatur. Postero autem die, quo numeratur secunda, prateriens à Sole, visitationem facit tenuem extrema rotundationis.* Vbi etiam dixit visitationem, extremæ rotundationis, quam ille Samius sine vlllo dubio φάσιν μλωσειδῆ vocabat. Sed & Onomacritus, qui sub nomine Orphei τελετάς scripsit, in opere, quod ἡμέρας vocauit, mensẽm Lunarem à iugo Lunæ incipit. Cuius versus apposui:

Παύτ' ἐδάς Μωσαΐε θεοφροδές. εἰδέ σ' ἀνώγα
 ἰον ἠθυμὸς ἐπαυρυμίας μιλῆς κ' μοῖραυ ἀκοδοσαι
 ἡρεία τοῖ Ἰζερέω, Ἰὺ δ' ὄνι φρεσὶ βάλλεο σῖσιν
 ἄλλω τάξιν ἔχοντα κρεσὶ. μάλα γ' ἡρέθ' ἐσιν
 ἰδμυρα, ὡς αὐτῆ πδρέχ' κλέθ' ἀντυγ μλωός.
 πρῶτα μὲν εἰ πρῶτα ὄνι ἡματι φαίνε) ἀρης,
 μιλῆ δ' ἐστ' ἀρῆω Ἰππτελλε), ἔγχο δ' ἔργων
 τὸν ἴ παρεξάν(ασα φύσιν δίκερων ἀναφαίνει.
 αὐταρ Ἰππ τεῖτον ἡμαρ δ' ἀπὸ αργεθον ἡελίοιο
 πασιν Ἰππ χθονίοισι φυβασσὸρε αἰτῆ ἀλκῆς.
 ἔδ' ἡτεράδ' ὁ ἀξομῆμη πολυφργέα λαμπάδα τείνει.

Sed Neomenia Arabica, excedit modum φάσεως vt plurimum. ita vt ciuilis neomeniæ mensium Lunarium sint non vnus generis: Atticæ ἀπὸ τ' σιωδῆ: Iudicæ ἄερε ἀπὸ τ' ἀποκερύσεως. Arabicae semper ἀπὸ τ' μλωσειδῆς ἡμέματ' , à tertia, inquam, die. Mensis Solis naturalis est, qui naturalibus circuli cœlestis segmentis definitur, qualis est transitus Solis à signo ad signum. Hi, & Lunares, sunt vere cœlestes mensēs. Mensis ciuilis Solis est, qui non naturali modo, sed æqualiter tributus est: vt in anno Ægyptiaco & Græco omnes æqualiter sunt τελακοιδήμερη, & in Lunari alternis pleni, & caui. in anno Mexicano εἰκοσαήμερη, cum ex xviii. mensibus eorum annus constituatur. Apud Albanos Martius erat sex & triginta dierum, Maius viginti duum, Sextilis duodeviginti, September sedecim. Tusculanorum Quintilis habuit triginta sex, October triginta duos, Aricinorum October trigintanouem. At rationes Lunæ non patiuntur, vt mensēs sint alternis perpetuo pleni, & caui. sed hoc ad methodum ciuilis temporis institutum. Sunt & alij mensēs ex superfluis diebus collecti, qui Embolimi dicuntur: ii que aut naturales, aut ciuiles: ambo autem ad æquationem Solis directi. Naturales embolimi sunt, qui ex Solis excessu collecti ad spatia Lunæ complenda adhibentur. cuiusmodi est Iudicæ Adar prior, & Samaritanus Adar alter. isque mensis est semper tricennum dierum. Ciuilis embolimus, qui ex diebus Solis superfluis confurgens fulciendo anno cauo adiicitur. Eiusmodi erat Merkedonius

prisci

prisci anni Romani alternis binum & vicensimum, item trinum & vice- num dierum. Eiusmodi & Posideon Atticus. Neque enim Posideon naturalis esse potest, quamuis triginta dierum, cum neque Lunaris esset, quod eius neomenia longe à Lunari discederet: neque Solaris, quod pars esset illius anni, qui ad Solis cūrsū describitur non esset. Idem de Merkedonio dicas, qui neque ad Solarem annum, neque ad Lunarem pertineret, neque modum eum haberet, qui nullo mensi competit, cum esset tantum xxxii, aut ad summum xxxiiii, dierum. Mensis diuisio Atticis in Δεκάδας. prima δεκάς dicebatur μὲν ἰσαμῆθ', secunda μὲν μεσοδών, tertia μὲν θιών. Idque factum, quia illorū menses omnes erant τελακοιδήμερη. Persæ vero in πεμπάδας, non solum, quia eorum menses omnes τελακοιδήμερη, sed etiam, quia totus annus constat ex quinariis tribus & septuaginta. In mense Ἰεσημῆσι Athenienses pro ἀδύτρεγ' ἰσαμῆς dicebant. τριτη ἰσαμῆς! Quamuis enim mensẽm vno die mutilabant, tamẽn cum tertia mensis pro secunda dicebant, non videbantur mensẽm mutilare, cuius τελακάδα numerabant. Meton vero & Calippus eam diem eximunt, quæ post duas syzygias & dies quatuor succedebat. Mensium nomina in antiqua Hebraici anni forma nulla fuerunt, neque in hodierna Sinarum, Japonensium & Indorum. Menses enim illi ab ordine primi, secundi, tertij dicuntur. In anno Romano mixtæ sunt appellationes, ex cognominibus, & ordine numerario. Quidam etiam cognomines imperatorum Romanorum, vt Cyprii Καυσάπειθ', Σεβαστός, Αυτοκρατορικὸς. Romanis ipsis Iulius, Augustus: & temporibus Domitiani Germanicus pro Septembri, Domitianus pro Octobri. Martialis:

Dum Ianus hiemes, Domitianus aut umnos, &c. Sed Stadius omnes Kalendas vindicat. Domitiano, præter Iulium, & Augustum, — Nondum omnis honorem Annus habet, cupiunt que decem tua nomina menses. Infania quoque Commodi idem cōsecuta esset, si longior vita monstro illi data fuisset. Augustum enim Commodum, Septembrem Herculeum, Octobrem Inuictum, Nouembrem Exuperatorium, Decembrem Amazonium vocari edicit. Extat quoq. lapis Lauinij, in quo mentio Iduum Commodarum. vbi &

M. A V R. A V G. L I B. A G I L I O. S E P T E N T R I O N I. P A N T O M I M O. S V I T E M P O R I S. P R I M O. S A C E R D O T I. S Y N H O D I. A P O L L I N I S. P A R A S I T O. A L V M N O. F A V S T I N A E A V G. P R O D V C T O. A B. I M P. M. A V R E L. C O M M O D O. A N T O N I N O. P I O. F E L I C E. A V G V S T O O R N A M E N T I S. D E C V R I O N A T D E C R E T O. O R D I N I S. E X O R N A T O E T: A L L E C T O. I N T E R. I V V E N E S S. P. Q. L A N I V I N V S A latere dextro saxi. I D V S. C O M M O D A S E L I A N O. C O S. nomen

nomen Commodi Senatusconsulto prius *derasum*, postea alia manu *A* *incisum*.

Quadam nationes etiam geminos menses cognomines habent. Annus Syrochaldaicus habet geminum Tifrin, item geminum Conum. Annus Hagareus geminum Regiab, & geminum Giumadi. Annus Saxonicus geminum Giuli, & geminum Lida. Sed in anno embolimo Lida est tergeminus. Et tunc annus ille dicebatur Trilida. Item, diuersarum nationum iidem menses communes. Nam Panemus in anno Macedonico fuit, item Corinthiaco, & Thebano. Artemisius communis fuit Laconum, & Macedonum: Carneus Syracusanis, & Cyrenensibus vsitatus. Sed differebant situ anni & tempore: ut suo loco disputabitur. Sic Martius primus erat Romanorum: tertius Albanorum, Aricinorum, Formianorum: quartus Forensium, Pelignorum, Sabinorum: quintus Faliscorum, Laurentum: sextus Hernicorum: decimus Aequicolorum. Hæc in genere de mensibus.

DE ANNO.

MAXIMUM *Cύμμα* dierum annus, sed qui multipliciter dictus sit. Tot enim constitui possunt, quot sunt siderum errantium periodi. Est enim annus circuitus eius periodi, cuius cognominis ipse est. Ut annus Solaris est cognominis circuitus eius sideris, qui quidem circuitus dupliciter sumitur, aut à solstitio ad solstitium, à bruma ad brumam: & est minor anno Iuliano. aut à puncto Zodiaci ad idem punctum Zodiaci. qui est maior anno Iuliano. hoc est maior $365 \frac{1}{4}$ diei. quo ad id punctum Zodiaci redit, unde profectum erat. Eadem fere quantitas quæ & Soli, attribuitur Veneri & Mercurio. Saturni periodus est dierum 10747. 18'. 59". 13'''. Hoc est annorum Aegyptiorum 29. dierum 162. Iouis annus dierum 4330. horarum 17. 14'. Id est annorum Aegyptiorum 11.315. Martis annus dierum 686. horarum 22. 24'. annorum Aegyptiorum 1.321 dierum. Lunæ, dierum 29. 31'. 50". 8''. Obtinuit tamen vulgo, ut duorum siderum, Solis & Lunæ, labentem cælo qui ducunt annum, ratio in temporibus ciuilibus haberetur. Et Lunæ quidem primum vnus circuitus pro anno habebatur, ut apud Aegyptios. deinde tres, ut apud eosdem Aegyptios & Arcades. Tandem duodecim periodi Lunares annum ciuilem constituerunt dierum 354 cum triente, & paulo plus quam duum trientem horariorum. Duodecim quoque segmenta Zodiaci componunt annum Solarem tantum, quantum diximus. Sed ignorantio motuum vtriusque sideris alias atque alias anni formas veteribus peperit:

A peperit: quarum vetustissima est ea, quæ annum quidem ad cursum Lunæ describebat: sed incertis neomeniis, quæ non prodeunt ex obseruatione motus Lunæ, quales vulgus rusticorum obseruare solet, & quæ proprie ciuilem mensē constituere non possunt. Cum igitur hoc modo incertæ essent neomeniæ, conuenit primum, ut menses omnes tricenis diebus explicarent, annumque dierum sexaginta & trecentum constituerent. quod genus longe desciscebatur à modo anni Lunarum. Hæc diu seruata fuit apud Græcos anni forma. In Oriente septuagesima secunda pars illius anni, hoc est quinque dies, accesserunt anno Græco: ut anni modus fuerit dierum trecentorum sexaginta quinque: qua ratione ab anno solari se minimum discedere arbitrati sunt. *B* Vnde duo præcipua genera anni apud veteres fuerunt neque Lunaria, neque Solaria, sed ambigui inter vtrumque generis. Prior forma in Græcia refedit: altera in Oriente. Græci vero non vna via ad emendationem suâ aggressi sunt. Difficile erat menses plenos omnes ad Lunæ rationes exigere: & tamen in quibusdam actibus ciuilibus opus habebant motu Lunæ. Nam semper Olympias plenilunio, & xv die mensis celebrabatur. Ut igitur annus Græcus æquabilis Olympiadem deprehenderet in xv mensis, hoc difficile non erat. Ut autem xv mensis in xv Lunæ incidat in mensibus æquabilibus, hoc fieri non potest, nisi post singula quadriennia, adiectis vniciuique anno singulis biduis, quas *ἀνὰ πρῶτος ἡμέρας* vocabant. Hæc Tetraeteris Elidensis vocata est Olympias, Delphis Pythias. eiusque mensis primus duntaxat erat Lunarum: reliquorum ratio claudicabat. Primus Cleostratus eum annum in Lunarem modum reformare conatus est, excogitata octaeteride dierum 2922, cuius menses alternis pleni & caui: anni vero singuli cōmunes 354 dierum: embolimæi 384. cōmunes quidem quinque, embolimæi tres. Syzygiæ autem nouem & nonaginta. Octaeteridum vitio deprehensio Meton enneadecaeterida excogitauit dierum solidorum 6940. Cui castigandæ periodus Calippica successit dierum 27759, sine vllis scrupulis appēdicibus, anno ab editione Metonica centesimo tertio. Hanc excepit vltimus, tanquam secutor quidam Hipparchus, annis circiter centum octoginta octo ab epocha Calippica, periodo publicata dierum 111035: quæ minor est Calippicis rationibus die vno, Metonicis autem quinque. Quare duæ castigationes adhibitæ anno æquabili Græco. Altera est coniugatio alterna vel interrupta mensium plenorum & cauorum, ut cum ipsa Luna congruerent, quod annus Græcus maior esset Lunari. altera est embolismus mensium, ut cum sole æquaretur, quod annus Lunarum minor est Solari. Sed alternatio plenorum & cauorum mensium aliquando variat: idque fit aut naturaliter, aut ciuilitate. Naturalis varietas committitur propter embolismum.

bolisimum aut mensis, aut diei. Vtroque enim modo duo mensis pleni
 continuantur. Vt in anno Iudaico cum intercalatur mensis Adar, tunc
 Schebar, & Adar ombolimus ambo sunt pleni. In anno vero Arabico
 cum accedit dies mensi ultimo, qui Dulhagiathi dicitur, tunc & ipse
 Dulhagiathi, & antecedens Dulkaadathi ambo sunt tricenarij dierum.
 Sed in Samaritano saepe continuantur tricenarij mensis, & in antiquo
 Iudaico, vt ex Talmud & Iad Mosis cognoscimus: & mensis Harpali,
 Metonis, & Calippi non semper alternis continuati sunt, sed saepe bini
 pleni continuati, nunquam autem bini caui. Quin etiam cum dies ac-
 cedit ultimo mensi Arabico, tres continui mensis sunt pleni, Dulkaa-
 dathi, Dulhagiathi, & Muharam sequētis anni. Isque annus ab Arabi-
 bus dicitur *كسبه* hoc est embolimus. Sic etiam anno Iudaico ple-
 no tres mensis continui sunt pleni, Tisri, Marcheswan, Casleu. Cuius
 varietas accidit anno Iudaico tantū, accrescente mensi Marcheschwā
 die vno: & Marcheswan ex cauo fit plenus. Rursus & in embolismo
 mensium differentia situ, & tempore. Situ, si aut in medio, aut in calce
 intercalatio fiat, vt in anno Attico vltimus mensis intercalabatur, qui
 dicebatur *ποσδεών τεστρες*. In Iudaico sextus mensis intercalatur, &
 dicitur Adar prior. In anno Hagareno mēsis embolimus erat defactor,
 qui omnes mensis anni percurreret in annis 228, quae sunt enneade-
 caeterides duodecim, quae intercalatione memoria proavorum no-
 strorum utebantur Turcae Cilices, donec annum Hegira simplicem
 Muhamedicum vsurpare coeperunt. At in anno prisco Romano
 situs embolismi longe diuersus ab aliis, non enim is inter duos
 mensis intericiebatur, vt alias solet: sed in mensem ipsum, tanquam
 furculus in truncum infindebatur. Inter xxiiii enim, aut xxiiii,
 aut inter xxii, & xxiii Februarij inferebatur, neque vero sine causa.
 Hoc enim semper obseruabant, vt mēsis proximus Martio semper esset
 dierum xxviii, eratque Februarius ordinarius, at interuallum inter exi-
 rum Ianuarij, & Kalendas Februarij ordinarij imputabatur Merkedo-
 nio, & Kalendae Februarij ordinarij in anno embolimo nunc in Re-
 gifugium, nunc in Terminalia, incurtebant. Neque enim semper in-
 ter Terminalia, & Regifugium intercalabatur, vt vult Censorinus,
 quia hoc pacto Februarius ordinarius nunc viginti octo, nunc vnde-
 tricentum dierum fuisset. Quod tamen falsum ex Varrone conuincit-
 tur. Tempore differt intercalatio, quatenus Iudaei nunquam interca-
 lant, priusquam *ὑπεροχὴ ἡλιακῆ*, qui sunt dies decem cum horis paulo
 magis quam vna & viginti, eo rationes Solis deduxerint, vt commode
 mensis Lunaris conflare possit. Quod spatium nunquam maius est
 triennio, nunquam minus biennio: & in xix. annis semper septies fit.
 At in Calippico & Metonico anno aliquando citius, aliquando serius

A intercalabatur, quam ratiocinia *ὑπεροχὴς ἡλιακῆς* postulare videntur.
 quandoquidem hoc vnum cauent praecipue Athenienses, ne Heca-
 tombæonis neomenia Solstitij priscam epocham anteuerrat: cum in
 anno Iudaico vt plurimum neomenia Tisri æquinoctium autumnale,
 neomenia vero Nisan æquinoctium veris antiquum, si ratio Iuliani
 anni habeatur, anteuerrat. Anni Lunaris non vnum genus est: sed
 summa diuisio in duo fastigia discedit: in annos periodicos, & sim-
 plices. Anni periodici dicuntur, qui certo annorum orbe, interuen-
 tu embolismorum, recurrunt. Huius interualli modum veteres certo
 definire non potuerunt, quippe Cleostratus dierū 2922, Harpalus 2924,
 Eudoxus plusquam 2922, minus quam 2924: Meron aliter: & ab om-
 nibus diuerse Calippus, & deniq. ab eo discedens Hipparchus. Cuius
 sententia, sed caelestibus rationibus leuiter castigata, enneadecaeterida
 Lunarem minorem Iuliana statuit, hora vna cum scrup. paulo plus
 quam viginti septem. Simples anni & ipsi quidem sine remedio
 intercalationis in pristinam epocham recurrunt, sed longo interuallo,
 annorum scilicet Iulianorum 228, qui sunt anni simplices Arabici 235,
 scrupuli diurni quinquaginta. Sunt & in annis Lunaribus caui, su-
 perflui, æquabiles. Annus cauus is est, cui competit *ἡμέρας ἡμέρας*.
 Ideo à nobis *ἡξαετημιαιόν* ἐτ. vocabitur, ex eo enim eximitur dies
 vel propter ciuile institutum, cuiusmodi est annus Iudaicus, quem de-
 fectiuum Computatores Iudaeorum vocant. (In eo quippe Casleu, qui
 natura est plenus, instituto fit cauus.) vel naturali de causa: vt anno
 decimonono Cycli Paschalis Dionysius diem vnum eximit, quem
 vocauit Saltum Lunæ: Graeci vero Computatores *ὑπεροχὴς ἡλιακῆς*.
 quanquam inepte annum vltimum enneadecaeteridis constituit die-
 rum duntaxat 353, cum eiusmodi annus natura nullus sit. Superfluus
 annus vocetur à nobis *ἡμέρας ὑπεροχῆς*. Accedit enim illi *ἡμέρας ἐμβόλι-
 μῶ* tam ex causa ciuili, vt in anno Iudaico Marcheschwā naturali-
 ter cauus, ciuilitate fit plenus: quam ex causa naturali: vt vndeim anni
 in Triacaeteride Arabica augentur singulis diebus ex ratiociniis
 Lunæ collectis. Annus æquabilis vocetur *ἡμέρας ὁμαλόν*. Iudaeis compu-
 tatoribus dicitur annus ordinarius. Is est, cui nihil accedit, nihil de-
 dit. Huc vsque ad annum Lunarem deduxit nos æquabilis minoris
 disputatio. Nunc de altero æquabili maiore disputandum, quo Aegy-
 ptij, Persæ, & Armenij, Mexicani, & Perusiani vsi. Hic antiquitus
 Orientis nationibus vnus idemque fuit: praeterquam si quando *ἑπα-
 γομύριον* quinque in alium locum traductæ, diuersum anni caput con-
 stituebant, quae *ἑπαγομύριον* tralatione utebantur ij, qui post annos 120
 æquabiles mensem solidum intercalabant, vt Persæ: qui quidem *ἑπα-
 γομύριον* suas in æquinoctium vernum semper reiciebant. Terminum

autem vocabatur *NEVRVZ*. & habebant mensē desolutorem, *ἐμβόλιμον*, omnes menses anni peruagantem, donec in primum mensē recurreret. qui orbis non redibat, nisi anno æquabili 1461 vertente, qui sunt anni Iuliani perfecti 1460. Hic est magnus annus, cuius menses sunt annorum æquabilium tricenum, quot dierum simplex mensis. *ἐπαγόριον* autem sunt quinquies quatuor annorum, ut illæ simplices quinque dierum. Quod autem illa anni forma retenta sit, in causâ fuit non tam ignoratio anni solaris, quam facilis, & tractabilis, ac vere popularis eius usus. Alioqui nulla fere natio fuit, quæ quadrantem anni Solaris ignorauit: sed modum illius dispensandi nesciebant. præterea à mensibus superfluis, qui sunt maiores tricenis diebus, refugiebant, quos necesse est retineri, quadrante illo retento. B *Ægyptij* singulis quadrienniis exactis diem intercalabant in ortu Caniculæ, & quadriennium illud exactum *ἔτος ἡλιακὸν, ἔτος θεοῦ, ἔτος κωνικὸν*, vocabant. Attici diem quarto quoque anno exacto intercalabant inter septimum & octauum diem Ianuarij. Elidenses inter octauum, & nonum Iulij. Syromacedones, Chaldæi, & Iudæi inter septimum & octauum Octobris. Eamque diei intercalationem à Seleucidarum temporibus vsque ad imperium Constantini & infra retinuerunt Iudæi: quam utique simul cum anni Calippici forma à victoribus Syromacedonibus acceperant. Romani Atticos secuti brumæ sidere confecto intercalabant, quæ ipsis Olympiadum mysteria vocabantur. Nam & Attici & reliqui omnes Græci annum Solarem in C quatuor quadrantes diuidebant, quæ *κέντρα* vocabant, singulis dies 91. hor. $7\frac{1}{2}$ attribuentes. quod à temporibus Seleucidarum ad hanc vsq. diem Iudæi constanter obseruant. Itaque VIII Iulij erant *τρεπταὶ θεοῦ καὶ*, VII Octobris *ἡσμερὶα ὀπωρινή*: VII Ianuarij *τρεπταὶ χμαρῖναι*, VIII Aprilis *ἡσμερὶα ἑαρινή*. Quare cum legis *τρεπταὶ θεοῦ καὶ, & χμαρῖναι*, nullas alias intellige; præter has. quod & *ἡσμερῖων* quoque intelligendum. Hæc *κέντρα* Iudæi Tekuphoth vocant. Germani, Celtae, Saxones, inter XXV & XXVI Decembris intercalabant: quam noctem vocabant *MVDRA NECHT*. Tartari hodie inter vltimam Ianuarij, & Kalendas Februarij. quas Kalendas patrio sermone Festum Alborum vocant: quia albis vestibus eam diem colunt. Denique quauis D Lunari anno, aut alio longe diuerso à Solari vterentur, tamen tacita quadam obseruatione post dies 1460 vnum diem intercalandum esse sentiebant. Neque enim aliter Hebræi quatuor Tekuphas suas tueri potuissent, nisi quadrante post quartū quemq. annum rationibus accedente. Et sane vnaquæq. Tekupha est dierū 91, horarum $7\frac{1}{2}$. Vnde quatuor tantæ Tekuphæ fiunt dies $365\frac{1}{4}$. Displicuit tamen hæc quadrantis obseruatio Græcis Astronomis, propter causam admodum futilem.

A tilem & puerilem, qua Solis quantitatem ad Lunæ ratiocinia exigebant, & cum vtriusque sideris exactum motum adhuc non tenerent, ex Lunæ comparatione Solares rationes eliciebant. Itaque tantam censuerunt Solis quantitatem, quantum summam dies periodi in annos periodi distributæ relinquebant. Metonis periodus est dierum 6940. Diuisa per 19 annos relinquit quantitatem anni Solaris Metonici dierum $365\frac{1}{4}$ scrup. diurnorum $15\frac{1}{19}$. Calippi periodus dierum 27759 per 76 annos diuisa relinquit modum anni Calippici Solaris dierum $365\frac{1}{4}$. qualis est annus noster Iulianus. Periodus Hipparchi est dierum 111035, annorum 304. Sed neglectis illis 4, trecentesima pars diei detrahatur de quantitate anni Calippici Solaris, ut fiat annus Solaris Hipparcheus dierum $365\text{ hor. }5\text{ }55'\text{ }12''$. quæ etiam fuit sententia Ptolemæi. Itaque ex sententia Hipparchi & Ptolemæi annus Tropicus, est annus Iulianus, vel Calippicus nonadecima parte differentiæ enneadecaeteridis Lunaris & Iulianæ diminutus: qui est verus annus Rabbi Adæ: de quo alibi. Philolai Pythagorei magnus annus dierum $21505\frac{1}{2}$ per 59 annos diuisus constituit modum Solarem dierum 365. Oenopidæ annus magnus dierum 21557 itidem per 59 annos diuisus dat modum anni Solaris dierum 365 cum parte dierum duum & viginti vnde sexagesima. Harpali octaeteride per 8 annos diuisa remanet modus anni Solaris dierum $365\frac{1}{4}$. Annus magnus Democriti dierum 29950 $\frac{1}{4}$ per 82 annos diuisus relinquit annum Solarem dierum 365, cum quadrante & centesima sexagesima quarta parte vnus diei. Denique nullus veterum non putauit rationes Solis ad Lunam exigendas esse. Et quotiescunque ex certa collectione dierum vtriusque sideris rationes congruerent, dies illi per tot annos diuisi, quot ex illa summa dierum constitui poterant, visi sunt illis certam anni Solaris quantitatem definire posse. Sapientiores vero, quauis incomprehensibilem illam existimarēt, tamen pro vero quod proximum putabant amplexi sunt, dies trecentos sexaginta quinque cum quadrante, qui est modus anni Iuliani. cui singulis quadrienniis exactis vnus dies accrescit. sed hic annus comparatione Ægyptiaci est Solaris: comparatione autem Tropici est æquabilis. Maior enim est vera anni ratio scrup. horariis $11'\text{ }6''\text{ }40'''$. secundum Gelaxam formam, aut $10'\text{ }44''$. fere, ut Alfonso docent. Neque Prutenicæ tabulæ multum abludunt, quæ constituunt motum æqualem Solis ab æquinoctio. Dierum 365. Hor. 5. 49'. $15''\text{ }46'''$. Itaque hinc nasci possunt aliquot genera anni Solaris. Æquabilis, ut Iulianus. Tropicus, ut Persarum Gelaxæus. Rursus Tropicus aut æquabilis, aut cælestis. Æquabilis Tropicus, cuius quantitas Tropica est, partes autem, hoc est menses, æquales & ciuiles: ut is, B 3 quem.

quem modo dixi, Gelaxus. Descriptus est enim mensibus æqualibus, omnibus tricenum dierum, cum epagomenis appendicibus, quæ in communi anno sunt quinque, in embolimæo sex. Cælestis Tropicus, cuius partes in naturalia Zodiaci segmenta tributæ sunt. Rursus & annus Solis æquabilis in ciuilem & cælestem diuidi potest. Ciuilis, vt Iulianus Romanorum, Syrogræcorum, Græcorum Elkupti. Cælestis, vt Dionysianus Ptolemæi Philadelphi. Nam & is quoque quadrantem Canicularum quadriennio exacto accipiebat. Finis vero omnis periodi is est, vt caput recurat & reuoluatur in idem principium, quam *εποχὴ* Græci vocant: quæ quidem pessum iuerit tandem, non seruata veri anni Tropicæ mensura. & quia annus Iulianus suam tueri non potuit, manifestum est Kalendas Ianuarias ab **V I I I** parte Capricorni, in qua statuerat eas Cæsar, in vicesimam primam, fere traductas esse hodie. Sed nihilo commodius epocha in enneadecaeteride seruari potest. Nam enneadecaeteris Tropica est velocior Lunari horis plusquam duabus. Contra enneadecaeteris Iuliana maior Lunari hora vna, & scrup. plusquam 27. Cum vero peccatur vtraque ratione, Tropica & Iuliana, Luna, cuius rationes mediæ sunt, inter illas duas, fines epochæ suæ tueri non potest: vt in cyclo Dionysij Paschali accidit, cuius neque rationes ad enneadecaeterida Lunarem collectæ sunt, neque epocha ad Solis motum castigata: sed eius forma potius tota mere Calippica est. ita vt eius statum post trecentos annos variare necesse sit. Quare vt epochas suas seruarent illi veteres, immanes periodos excogitauerunt, quales illæ Calippi, Philolai, Democriti, Oenopidæ. Sunt etiam periodi, quæ omnem modum excedebant. Et cum in omnibus illis orbibus annorum præcipuam vtriusque sideris rationem haberent, tamen nescio quæ confidens eos incessebat opinio, non solum vtriusque sideris, sed etiam omnium *ἀπαρτῶν ἀποκατάστασιν* illo circuitu fieri. Sic Harpalus & Eudoxus putarunt in sua Octaeteride omnes *ἀναβάσεις* & *δύσεις* in orbem redire. Idem etiam censet fieri Aratus in Metonica enneadecaeteride, Eudoxum suum secutus, qui in fabrica Sphæræ suæ eam planetarum & inerrantium harmoniam in eorum orbibus ostendit esse, vt sequente restitutione vtriusque sideris, necessario & omnium inerrantium reditum contingere concluderet. Propterea tot Sphæras *ἄστρον* commentus est, quot narrat Aristoteles libro *xi τῶν φυσικῶν* quem consulas licet. Quin etiam Calippus alios orbis præter Eudoxum, addidit, ea ratione, vt *ἀποκατάστασιν τῶν φαινομένων* adstrueret, *τὰ φαινόμενα εἰ μέλλοιεν ἀποδοῦναι*, vt Aristoteles de ea re scribens pronuntiauit. Itaque *τῶν φαινομένων* nomine intelligendum ortus, & occasus *τῶν ἀπλανῶν*, non autem *τῶν πλανητῶν καὶ τὰς ἀποσημασίας*, hoc est significationes

Acationes eorum: quas in orbem redire cum Luna & Sole in enneadecaeteride Meo quidem, Calippus, & Hipparchus putarunt, & aliis persuaferunt, donec deprehenso vero anni Tropicæ modulo vitium harum periodorum castigatum est. Cicero quoque apud Macrobius, sexto de republica, annum illum immanem, quem ex tot milibus annorum simplicium componit, non aliter in orbem rediturum, cum omnibus errantibus & inerrantibus censet, quam si eadem defectio Solis in eodem loco, eodem tempore fiat: quanuis defectiones cyclo enneadecaeterico recurrant non raro. Et tamen ea eclipsi putat non tantum Solis & Lunæ, sed etiam quinque errantium ad eandem inter se comparisonem, confectis omnium spatiis, reditum fieri, quo eadem cæli positio, siderumque, quæ ab initio maxime fuit, rursus existit. Quare eclipses ad eam rem notabant veteres, vt etiam *ἐκλειπικὰς περιόδους* excogitarint. *Ἑξελιγμὸς* vocabant. Eorum vetustissimus fuit dierum 6585 $\frac{1}{7}$, qui sunt anni Arabici 18, syzygiæ 7. in genete vero sunt syzygiæ 223. Quamobrem in secundo libro Plinij perperam legitur siue culpa ipsius Plinij, siue librarij, defectus luminum ducentis viginti duobus mensibus redire. Hipparchus alium *Ἑξελιγμὸν* longe maiorem excogitauit dierum 126007, syzygiarum 4267, annorum Arabicorum 355 cum syzygiis 7: annorum Iulianorum 344 cum diebus 361. Quæ sunt tolerabiles periodi. Nam à causis naturalibus, nempe à defectibus Luminum proficiscuntur. quemadmodum etiam enneadecaeteris Lunaris, & Cyclus Solis: quorum illa Lunam Soli restituit, hic Solem Septimanæ. & præterea periodus Mexicanorum constans annis LII, quæ restituit *τῶν τετρακισκαίδεκάημερον*, quæ est ipsis vicem nostræ Hebdomadis. Neque alia fuit periodus magna Persarum veterum, quam Salchodai vocabant. Sunt & aliæ, sed ciuiles, & Indictio, Aliæ inanibus coniecturis insistant, vt Dodecaeteris Chaldaica Genethliacorum, item Heracliti, Lini, Orphei, Dionis, & Magorum: quorum periodus ad motum octauæ Sphæræ composita est annorum 360000 à conditu Mundi, vt ipsi putant. quorum annorum hic est centies octagies quater millesimus, sexcentessimus nonagesimus quartus. Sed longe illa Sinarum prodigiosior, iuxta quam hic annus Christi 1594 est à conditu rerum octingenties octagies quater millesimus, septingentesimus septuagesimus tertius. Bonziorum vero Japonensium periodus annorum 470 desinit cum anno Christi 1561. & 1562 cœpit sequens. eiusque hic est vicesimus currens. Ea vertente scelera extirpatum iri: reliquum tempus omnia pacata fore credunt. Taceo diuersas Christianorum, Iudæorum, Samaritanorum de conditu rerum opiniones: item Romanorum lustrum quinque annorum, sæculum centum & decem. Sunt & periodi Computatorum: vt Iudæa

annorum 6916, quæ constat cyclis Lunaribus 364, Solaribus 247, periodis magnis Dionysianis 13. Habetque tot cyclorum septimanas, quot dierum septimanæ sunt in anno Solari: tot periodos Dionysianas, quot menses annus embolimæus: tot cyclos Solares, quot cyclos Lunares magnus cyclus Iudaicus. Itaque elegantissima est, & artificiosissima. eiusque hic agitur annus 5354, anno Christi vulgari 1594. Et inibit 1595 annus eiusdem proximo autumno, vnde omnes epilogismi neomeniarum Iudaicarum. Periodus Dionysiana & ipsa ad annalem computum pertinet, annis constans 532, ducto in sese utroque cyclo. Veræ quidem periodi magnæ caput incurrit in annum primum vtriusque cycli, pertinetque ad methodum Lunæ & Solis. & locum habet dumtaxat in anno Iuliano, hoc est in eo, cui præter 365 dies quadrans attribuitur. Itaque eius initium est à Kal. Ianuariis in anno Romano: in anno Constantinopolitano à Kal. Septembris. in Antiocheno à Kal. Octobris. in Alexandrino & Samaritano ab a. d. 1111. Kal. Septemb. Periodus vero Dionysij pertinet ad methodum neomeniæ Paschalis, initio sumto ab anno primo natalis Christi, ut ipse quidem putabat: item ab anno decimo cycli Solis Iuliani, & ab ea neomenia, cuius quartadecima dies proxime post XXI, aut in XXI Martij conficeretur. Hactenus à minimis initiis ad summa temporum incrementa, quam *ὁμάδα χρόνων* Græci vocant, Chronologum perduximus, & eum in conspectu totius antiquitatis collocauimus. Superest nunc, ut quæ carptim & obiter perstrinximus, ea vberius suis locis explicentur. Resumamus igitur eos annos, ex quibus tanquam elementis, ad tot tamque diuersa genera annorum progressus factus est. Ex anno Græco, qui est æquabilis minor, omnes anni Lunaribus formas propagatas esse vidimus: ut ex Ægyptiaco, qui est æquabilis maior, omnes Solares. Non igitur confuse, & per saturam hæc tractanda, sed suo quæque & loco & ordine. Quatuor igitur libris quatuor genera anni summa explicare decreuimus. Primus erit de anno æquabili minore. Eo enim omnis Græcia vsa tam diuersis generibus, quam multæ fuerunt eius terræ nationes, & *πολιτεῖαι*. Itaque ea erit reliqua pars huius libri. Secundum locum sibi vindicat annus Lunaribus, quia ex illo priore deriuatus. Tertius liber complectetur anni æquabilis maioris formas, *ιδιώματα*, & differentias. Quartus illius anni traduces & propagines persequetur, diuersa nempe anni Solaris genera, & mutationes. Hæc est pars prior, quam initio huius diatribæ Chronologo promissimus, de annorum & temporum Ciuium generibus. Altera pars est de caractere, qui necessarius est notandis temporum interuallis, quæ sequentibus libris tractabimus, item diuersis computis nationum annalibus, de quibus librum singularem ad calcem

A cem operis adiciemus, non tanquam appendicem, sed partem vnam operis nostri. Quis igitur sit vsus characteris temporum, docet nos Dionysius ex Ephoro, qui cum annum excidij Troiæ ex Olympiadum epocha notare non posset, cum is casus aliquot seculis antiquior sit prima Olympiade, dixit id accidisse eo anno Attico, quo viginti *ἑξήκοντα ἡμέραι* annum explebant. Statim peritis anni Attici subolebat, quo anno id accidere potuerit. Sciebant enim quoties in quanto interuallo annorum id fieri posset. Exemplo Ephori aut Dionysij erit nobis character excogitandus, quo animus antops in triuio constitutus quæsitum ad fontem manu deducatur. Erit igitur primum totius instituti nostri fundamentum annus Iulianus, quem fingimus ante multa millia annorum fuisse. Characteres vero illi duos dabimus, cyclum Lunæ Dionysianum, cuius hic est annus XVII. & cyclum Solis Iulianum cuius hodie annus VII currit. Tertium etiam, vbi ratio temporum patietur, Indictiones non aspernabimur. Nam qui his characteribus semel vti institerint, illi, quæ sit constantia, & fides illius methodi pulcherrimæ in ratione temporum, experientur. Si quis hoc anno Christi 1594. incertus, quot annos natus sit, tamen & maiorem se quadraginta nouem annorum, & minorem quinquaginta sex sciat, is imitatur imperitiam Chronologorum Græcorum, qui circiter illius, & illius regis tempora illud, & illud accidisse dicunt, annum vero certum non definiunt. Sed cum idem adicit natum se Nonis Augusti, feria quinta, is addit characterem certum & indubitatum, quales sunt viginti *ἑξήκοντα ἡμέραι* Ephori. Nam feria quinta non potuit incurrere in Nonas Augusti, nisi cum litera Dominicalis est C. Ante 49 autem annos id accidit anno Domini 1540, cyclo Solis nono. Itaque hoc characterismo constantissime affirmamus eo anno hominem natum, & proximis Nonis Augusti Iulianis illi quinquagesimum quintum natalem initurum. Idem vsus cycli Lunaribus adhibita castigatione, ut à prima Olympiade ad annum Domini 1400 tot dies neomeniis adhibeas, quoties 304 annos reperies. Exemplum: hic est annus à prima Olympiade 2370. In quibus annis septies reperitur numerus 304. septem igitur dies neomeniis hodiernis addiendi. Verbi gratia. anno primo cycli epactæ sunt XI. nouilunium Martij XVIIII. additis VII. diebus, nouilunium, vel potius coniunctio luminarium erat in XXV. Martij anno quarto ante primam Olympiadem, aut quintodecimo post eandem primam Olympiadem, & deinceps ad 304 annos. Sed ab hoc sæculo nostro post 150 annos minuendæ erunt neomeniæ totidem diebus, quoties 304 anni reperientur post annum Christi 1700. & fortasse citius. Sed quia nullam epocham veterem certiore Olympiadum capite habemus: illud autem

cum vetustate comparatum nouitium esse videtur: inutiles erunt characteres cyclorum & Indictionis, nisi à quadam remotissima epocha initium temporum instituamus. Excogitemus igitur periodum, quæ & vtrunque cyclum, & Indictionem contineat: quod fiet, si periodum Dionysij Exigui quindicies multiplicemus: qui fiet anni 7980. Ita periodus illa incipiet ab anno primo tum vtriusque cycli, tum Indictionis: & proinde eiusdem vltimus annus desinet in vltimis vtriusque cycli, & Indictionis. Sed annus Christi, vt vulgo putamus, 3267 desinet in vltimum vtriusque cycli, & Indictionis. Ergo deductis 3267 de 7980 annis, relinquetur epocha anni ante vulgarem Christi, nempe 4713. Ita vt 4714 sit primus annus Christi vulgaris cycli Solis x, Lunæ 2, Indictionis 4, à Kal. Ianuarij: quamuis & indictio autumno proxime antecedenti, Cyclus autem Lunæ Martio sequenti cæperit. Quare annus iste, qui ex errore vulgi putatur 1594, est 6307 periodi huius, quam Iulianam vocamus, quod ad Iulianam anni formam accommodata fit. Ideo 6307 diuisis per 28, per 19, per 15, habebimus huius anni 6307 periodi Iulianæ, vel vulgaris Christi 1594, cyclum. Solis septimum à Kal. Ianuarij: Lunæ decimum octauum à Martio sequente: Indictionis septimum Cæsarianæ quidem ab ante d. viii Kal. Octobris antecedentis anni 6306: Pontificiæ vero à Kalendis Ianuarij anni propositi 6307. Non prædicabo laudes huiusce periodi. Chronologi & astrologi, qui omnia *Ἀπρημονικῶς* disputare volunt, non poterunt eam satis laudare. Qui igitur eclipses ex Tabulis Prutenicis putare volent, ex anno periodi Iulianæ auferant 2408. & cum residuo toto excerpant tempora epochæ diluuij. Exemplum: Eclipsis Lunaris accidit in Septembri anno Olympiastico 446, qui est annus periodi Iulianæ 433. Deductis 2408, remanent 1975. Excerpto primum 1900 ex epocha Diluuij: deinde 75, ex filo annorum expansorum. Postremo menses vsque ad Septembrem. Et reliqua vt ex methode Prutenica. Qui omne dubium ex temporum ratione tollere volet, vti debet hac periodo, sine qua nihil vnquam certi in notatione temporum adferre poterit.

DE ANNO ÆQVABILI
MINORE GRÆCORVM.

CVM quidam veterum, vt Macrobius & Solinus, annum Græcorum merum Lunarem fuisse prodiderint: neque solum in ea hæresi fuerit vir eruditissimus Theodorus Gaza, sed & vetustissimus scriptorem Herodotum opinionis suæ testem adhibeat: equidem non temere ab eius auctoritate discedendum esse censuissem, nisi hominem

nam clarissimum, atque vtriusque linguæ vindicem in re manifesta pueriliter errantem deprehendissem. Is igitur vt probet menses Græcorum Lunares, & alternis plenos & cauos fuisse, hæc verba ex Herodoto producit: *ἡμετέρι ἐβδομήκοντα ἔτα ἔργον ἔχει ἡ ζωὴ ἀνθρώπων ἀεθρίθηαι. ἔτι εἶντες ἐνιαυτοὶ ἐβδομήκοντα παράγον ἡμέρας διηκούσας καὶ ποιλακηνίας τε δισμηνίας, ἐμβολίμους μὲν καὶ μὴ ἡγούμους.* Videamus, an vera sit summi viri sententia: & dies vicesies quinquies mille ac ducentos per septuaginta annos partiamur. Prodit modus vnius anni, dies trecenti sexaginta. Perperam igitur Lunarem annum definit, cuius menses omnes fuerunt solidi. Duodecim enim menses *τρεκακονθημέρους* autem habuisse, prodit Herodotus, non, vt ipse vult, alternis plenos & cauos. Sed cum ea fuerit Gazæ sententia, mirum non est contentum fuisse hominem, vnum Herodoti testimonium contra se prodaxisse, nisi & Aristotelis altero ex libris *ζῴων ἰστορίας* loco, magnam iniuriam existimationi suæ fecisset. Scribit enim Aristoteles: *οὐδὲν ἴσμεν ἵππευσι Gaza adducit, loco, ἐνιαυτὸν καὶ τὸν πέμπτου ἀέρος ἐνιαυτὸν, ἔτι ἔστιν ἡμέρους ἐβδομήκοντα τε δὴ αἰ.* En quinquies *πλxxxii* dies est annus solidus Græcorum, hoc est totidem dierum, quot iam posuimus ex Herodoto, nempe *cccclx*. Idem etiam Cleobuli anigma canit: quod ex ipso Gaza confessionem expresserit. Id eiusmodi testimonio *οὐδὲν ἴσμεν* Εἰς ὁ πατήρ. παῖδες δὲ δυνάσται. τῶν δὲ ἐκάστου πρὸς τὸ αὐτὸ ἐπιτελεῖται τὸν αἶθερ τετρήκοντα διὰ δὲ χροῖον ἔχουσιν. *πλxxxii* αἰ ἡμέρας ἔσονται. αἰ δὲ αὐτὸν μέλαναι. οὐδὲν ἴσμεν ἡμετέρι ἀθάναι. διὰ τε ἔσονται ἀποφθινύσασιν ἀπασαν. *πλxxxii* αἰ ἡμέρας ἔσονται.

Anigma quidem: sed eiusmodi, vt ex eo vel pueri diuent, annum Græcorum habuisse menses *τρεκακονθημέρους* omnes. Sed clarius Plinius, ac sine vilo anigmate: *Nulli, inquit, arbitror plures statuas dicatas, quam Demetrio Phalereo Athenis. Siquidem cccclx statueret, quas mox lacerauerunt, nondum anno hunc numerum dierum excedente.* Cuius loci Pliniani Varronem interpretem dare possumus, qui apud Nonium scribit Demetrium Phalereum tot statuas adeptum fuisse, quot lucēs habet annus absolutus. Quare modus anni Græci fuit dierum *cccclx*. Non igitur fuit Lunaris. Laërtius de Solone scribit: *ἡζήσωσέ τε πρὸς Ἀθηνάσας τὰς ἡμέρας πλxxxii* ἡμέρας. Ergo temporibus Solonis nondum Græcorum annus erat Lunaris. Alioqui si annus Lunaris fuisset, quomodo constaret id, quod scribit Plutarchus, scilicet defectionem Lunarem, quæ præcessit cladem Persarum ad Gaugamela, incidisse in noctem mysteriorum Atticorum, hoc est *εἰς ἀκάδα βοηδρομιῶν*? Nam si vicesima Boedromionis confectum est plenilunium, sane sexta, hoc est *ἕκτη ἔισαμηνός*, fuit nouilunium. Non igitur Lunaris fuit ille Boedromion. Idem Plutarchus in Camillo

harram anni 1003 in hoc anno Christi 1594: quem Muharram supra ostendimus incurrere in Tifri Iudaicum 5355, cuius Tifri characterem supra exhibuimus 5, 3, 904. In Tabula annorum collectorum accipe numerum proxime minorē, quam 1002 anni præteriti: hoc est numerum 840. quo de 1002 deducto, supersunt 162. de quibus iterum deductis proxime minoribus 150, supersunt anni 12 præteriti expansi. Iam collige characteres annorū 840, 150, 12. hoc est 7, 9, 360. 4, 1, 720. 3, 9, 792. qui compositi simul fiunt 7, 20, 792. His aggerē characterem Radicis Hegiræ 4, 7, 112. Confurgit neomenia Tifri 5, 3, 904: cum tamen, ut diximus, Muharram vno die ferius secutus sit. Sed si vis ratiociniorum Arabicorum *αρεμπται* perspicere, hoc potes ita. Hoc anno Christi 1594 syzygiæ Septembris cōgruit neomenia prima anni Indorum 1690. Ex epilogismo Arabico debebat esse feria VI in VI Septembris. ex epilogismo autem superioris Tabulæ, siue Iudaico, qui idem est, debuit contingere feria V, Septembris quinta. Sed primus Muharram Indicus incidit in feriam VI, Kal. ipsis Iulianis, utique citius vno die, quam æquum erat. Igitur eandem periodum esse oportet annorum Indicorum & Arabicorum: siquidem amborum eadem feria sexta est initium. Abiectis omnibus 210 de 1690, remanet decimus annus, cuius character vnitas cum 2 caractere primæ Triacra-cteridis compositus dabit feriam tertiam anni Indorum propositi 1690, Septembris 3. Sed quia coniunctio primi Muharram Iuliani incidit in Sabbatū, propterea addatur vnitas. Tunc esset neomenia anni 1690 in quarta Septembris vno die citius, quam Tifri Iudaicus. Causa est, quod in annis Arabicis 1690, tot $\frac{11}{100}$ omittuntur de rationibus Lunæ, quot anni præterierunt. Ductis igitur annis præteritis 1689 in 12, fiunt horæ 18, 828. hoc est fere 19 horæ. Proemptosis igitur fere vnus diei facta est in periodis Arabicis, a Kal. Ianuarij Iulianis ad hanc vsq. diem. In 2160 enim annis Arabicis, iusta vnus diei fit *αρεμπται*. Propterea ut dixi, studiosiores Muhamedani, siue Mussulmanin vtuntur epilogismis iis, quos habes in Tabula proposita, ut manifesto extant in meo Calendario Persico: in quo menses duodecim positi sunt primo ordine, sed cum epocha. Nam primi mensis character est 4, 1, 86. Reliqui vndecim per adiectionē 1, 12, 793. hoc est vnus syzygiæ compositi sunt. Secundo ordine sunt viginti anni expansi. Sed primi character est 1, 2, 160. Deinde reliqui 19 per adiectionem 4, 8, 876. qui est character vnus anni, crescunt. Tertio ordine sunt anni collecti per 3, 8, 240 crescentes, qui est character viginti annorum Arabicorum. Sed primi anni character est 5, 14, 586. Ita & menses & anni tam expansi, quam collecti habent Radicem suam. Quod sane mirum est: cum vna epocha, siue, ut vocant, Radix, satis sit cuius anno-

rum.

A rum collectioni quantumuis immani. Hæc ego non intelligo, quemadmodum multa alia, quæ sunt in eo calendario. ut neque id, quod magis miror, nempe quod in Calendario anni semper digesti sunt per 19, isque annorum numerus vocatur *سالها*, hoc est periodus Lunaris. Sed anni illi, quorum primi character est 5, 14, 586, quique per adiectionem viginti annorum crescunt, vocantur quoq. *سالها*. quasi tam xx anni, quam XIX sint periodus Lunæ. Hæc ego illis, qui meliore ingenio sunt, inuestiganda relinquo. Est autem Calendarium illud impeditiuissimis characteribus exaratum; ut non nisi peritissimos admittant.

DE CYCLO IVDÆORVM KARRAIM.

B HEBRÆORVM, & Moscularum summa *ελογενης* diuisio est in eos, qui *παροδοτορας δασεωσεις* obseruant, & eos, qui ab eis alieni sunt. *δασεωσεις* sunt scita & traditiones Magistrorum. Qui functiones Magistrorum sequuntur, eorum duo genera extant in Ægypto in numerosam plebem diffusa: eaq. inter se neque cultu numinis, neque fide diuersa, sed rituum tantum aliquot, & lectionum annuarum œconomia. Alteri eorum dicuntur Arabice *الشاميين*, Damasceni siue Syri. Alteri *الاربعينيين* Græci. Sed & vtrique appellationibus etiam Hebraicis distinguuntur. Nam Damasceni *יהודים* id est C Israelitæ, vel Hebræi dicuntur. Græci autem *בבלים*, Babylonij: qui antiquitus a Ptolemæo Lago in Ægyptum traducti sunt, & sub Philadelpho Biblia tantum Græca in Synagogis ceperunt legere, quæ iussu Ptolemæi coacti sunt vertere: adeo ut pauci inter illos Hebraice scirent. quod non inuitus crediderit, qui Philonem eximium Iudæum ex ipso met scriptis Hebraice nescisse cognouerit. Græci vero vel *ελληνισται* cur dicantur, nunc ignorare non potest, qui sciuerit eos Græce tantum Biblia legere solitos. Babylonij autem, sunt cognominati, quod sint ex reliquiis eorum, quos ex Chaldæa in patriam reduxit Esdras: tamen nihilominus Babylonienſes erant etiam alteri. sed cognomine Hebræorum siue Israelitarum distincti, quod semper Hebraicis lectionibus operam dederunt. Syros cognominarunt, quod ex Syria recenter post excidium Hierosolymorū sub Romanis Imperatoribus in Ægyptum sponte, an vi immigrarunt. In Actis Apostolorum non semel vtrumque gentis distinguitur *εβραϊων* & *ελληνιστων* appellatione. Isti meri Iudæi sunt, neque inter se vlla capitalia odia exercent; eorumque vnus est computus anni, quamuis in lectionibus & precibus immane quantum discrepent. Alterius generis Hebræorum, qui Magistrorum scita auerſantur, alij legem tantum amplectuntur, nempe

nempe Samaritæ alij præter Legem reliqua etiam Biblia, quæ cum vno nomine dicantur *ספר* id est lectio, vel Textus: *פיוטריא* ex illis alij dicti sunt *ספר*, id est Lectionarij, Scripturarij, Textuarij, vt alios, qui scripta Rabbinorum non minore reuerentia, quam Legem ipsam sequuntur, dicti sunt *רבנים* Rabbinistæ, Magistrales. Arabice alteri ab alteris ita vocatur *القراون* & *الربانيون*. Sed pauci sunt *Karraim*, pro portione *Rabbanijm*, qui per totam Europam diffusi sunt. Isti quamuis meri Iudæi sunt, tamen inexpiabilia odia inter se exercent, neque ab alterutris exprimas, vt alteros saltem alloquantur. Et sunt, isti *Karraim* de reliquiis veterum *Sadducæorum*. Quia igitur vtrique nullum inter se commercium, nihil commune habent, præter Bibliorum textum, isti *Karraim*, ne cum Iudæis facere videantur, rationem neomeniarum diuersam a Iudæis habent, cum Iudæi a ritu luminarium, illi *δὲ τῶν ἁγίων* neomenias putent. Quare eorum neomeniæ puræ putæ Arabicæ sunt, mensium nominibus tantum cum Iudæis conuenientes. Qui igitur Arabicas neomenias tenet, istenec & neomenias *Karraim*: & ex Laterculo neomeniæ *Muharram*, mensis Paschalem *Karraim* cum Luratione *Dionysiana* comparare potest. Quare id docere, hoc esset actum agere. Porro horum *Karraim* synagoga etiam hodie est *Constantinopoli*. Aliæ sunt in *Palestina*.

DE CYCLO TESSARESKÆDECATITARVM
ET VETVSTISSIMORVM ASIÆ CHRISTIANORVM.

IN primordiis Ecclesiæ tum Apostoli, tum qui eos centum annis postea sequuti sunt, Pascha semper Iudaice celebrabant, vt testantur *Eusebius*, & historia vetus *Ecclesiastica*, & post omnes *Nicephorus Callistus*. Sed sub *Commodo* ii, qui Iudaice Pascha celebrabant, damnati sunt hærescos à *Victore Romano* Episcopo, & aliis, quos ipse in synodū conuocauerat. Differentia autem huius celebrationis duplex est. Aut enim in ratione Lunæ, aut in ritu. Rationis Lunæ irem duplex differentia est. Aut enim in neomenia, quatenus neomeniæ tripliciter vsurpatæ sunt à veteribus, vt in anno Græco disputauimus: aut in embolismo. Neomeniæ enim aut *τῆς συνόδου*, quales *priscorum Atticorum*, aut *τῆς ἑξαγασμῶν*, quales veterum *Chaldæorum*, aut *τῆς ἡμέρας μωσαιοῦ* putantur, quales sunt *Arabum*. Embolismi differunt pro ratione capitis cyclorum: quandoquidem alij aliunde cyclos suos ordiuntur, vt Iudaici cycli annus primus est tertius nostri in *Tisri*, & quartus in *Nisan*. Hoc modo Christianorum mensis Paschalis aliquando incurrit in *Ijar* Iudaicum, idque in cyclo 8, & 19. Ritus autem *τῶν τεσσαρεσκαίδεκατῶν* differebat interdum solo tempore a ritu *Europæorum*: quod *Europæi* *Dominica* die *πάσχα ἀναστάσιμον* celebrandum.

cenferent

A cenferent, *τῶν τεσσαρεσκαίδεκατῶν* autem *πάσχα ἀναστάσιμον* XIII Luna celebrabant: Interdum Lurationibus, in cyclis 8, 19, vt diximus. Quis autem, aut cuiusmodi fuerit cyclo iste *τῶν τεσσαρεσκαίδεκατῶν*, etiam me tacente sciunt, qui *Eusebium*, & auctores *Ecclesiasticæ* historiæ legerunt. Nam qui per omnia Apostolos hac in re imitarentur, & permulti ex illis ex Iudaismo ad Christianismum transissent, non obscurum est, eorum cyclum merum Iudaicum fuisse, & de periodo *Alexandrea* Iudæorum peti solitum. Porro perperam scribit *Epiphanius*, *τῶν τεσσαρεσκαίδεκατῶν* gloriari solitos se compertum habere ex Actis *Pilati*, Christum passum fuisse VII Kal. Aprilis. cuius opinionis fuit *Augustinus*. Sed qui hoc potuit? cum neomenia *Nisan* incidat in 12 Martij, quoties 25 Martij est 14 *Nisan*. Atqui æuo illo hoc non potuit contingere nisi cyclo 13, idque in anno *Hagareno*, in annis 19, 38, 57, periodi. Atqui tunc Iudæorum neomeniæ vno die tardiores erant propter *ἀερίπλησιν*. Non igitur potuit accidere. Quod si cyclo 13 passus esset Christus, duos tantum annos prædicasset: quod est absurdum, quamuis id multi patrum crediderint, & scriptis prodiderint. Eiusmodi plura extant apud illum eruditum Patrem, & alios veteres, præsertim *Eusebium*: quæ sane cum delectu sunt legenda.

DE OCTAETERIDE

ET

TESSARESDECAETERIDE PASCHALI.

ERRORES in celebratione Paschatis, item dissensiones, quæ ex hoc fonte in Ecclesias deriuatæ sunt, non ex solis *Quartadecimanis* propagati sunt, sed a diuersis cyclis Lunæ. Nam fuerunt, qui *Octaeteridem* vsurparent ex *syzygiis Philolai*, quæ fuerunt vndetricenū dierum cum semisse. annus autem Lunaris ex illis constitutus erat dierum 354 præcise sine vllis appendicibus horarum, aut scrupulorum. Octo huiusmodi anni communes erant dierum 2832. Quibus accedebant embolimi menses tres *περιανοθήμεσσι*. Summa dierum *Octaeteridis Paschalis* 2922. Iam octo anni *Iuliani* cum quadrantibus totidem dies efficiunt. Hinc putarunt præcisam *ἀπικατάστασιν* fieri. Sed hæc *Octaeteris* solido biduo deficit a vera Lunari: Est autem mera *Octaeteris Cleostrati*, vt supra demonstratum est. Quare non mirum, si propter errores, qui hinc sequebantur, factum, vt sæpe rixæ & tumultus suborirentur. Meminit huius *Octaeteridis* *Ecclesiastica* historia, item *Epiphanius* contra *Audianos*. Sed non melior *Tessaresdecaeteris*, quam non solum, vt probam & legitimam adducit idem *Epiphanius*, sed *Iudæos* non aliam rationem in anno Lunari sequi vult, quam illius

N

Metho-

methodum. Verba eius de Iudæis hæc sunt: *ᾠροσθηάσι γδ τῶν Σελλωαῖ- A*
κῶν δὲ ῥόμοις τὰς τετακοσίας πενήκοντα τέσσαρας ἡμέρας καὶ ἄλλας κατ'
ἕτος τέσσαρας ἡμέρας, ὡς εἶναι εἰς τὰ τετὰ ἔτη ἡμέραν μίαν. Manifesto intel-
 ligit horas, quantarum duodecim est τὸ νυχθήμερον. At falsum erit
 vnam tantum diem post triennium accrescere, cum relinquuntur
 post triennium dies duo, horæ 18, quantarum 24 est totum; aut 9, quan-
 tarum 12. Adicit: δὲ παρ' αὐτοῖς πέντε μῶνες τελευτῶν ἐμβόλιμοι εἰς ἑπὶ δεκα-
 τέσσαρα. Quatuordecim ergo annis cyclum Iudaicum definit, cum
 in illo interuallo ὑπεροχὴ Solaris sit dierum quatuor, hor. 16, 1051. Sed
 neque vlla præcisa ratio ita confici ex illa Tessaresdecaeteride potest.
 Quatuordecim anni Iuliani fiunt dies 513, horæ 12. Anni Lunares to-
 tidem simplices 4956. Differentia dies 157, 12. De quibus intercalen- B
 tur τετακοθήμεροι menses v. Remanent dies 7 $\frac{1}{2}$. Deinde quatuor
 horæ quatuordecies constituunt dies quatuor, horas 8. quæ summa
 de diebus 7 $\frac{1}{2}$ detracta relinquit differentiam veræ Tessaresdecaete-
 ridis, & falsæ, dies 2 $\frac{1}{2}$. En ratio præcisa. Tamen & in Palæstina, &
 inter Iudæos & Samaritanos adeo illum ex eius scriptis versatum pa-
 tet, vt ex illis scire potuerit, quisnam eorum anni civilis status & for-
 ma esset. Sed omnes veteres scriptores hac in parte negligentia culpa
 liberare non possum.

DE HECCÆDECAETERIDE
 HIPPOLYTI EPISCOPI.

OCTAETERIDA primam fuisse institutam ante omnes alias pe-
 riodos Lunares, ex iis, quæ supra strictim demonstrauiimus, con-
 stare potest. Dionysius quoque Alexandrinus etiam post alios Octae-
 terida instituit: in qua ostendit Pascha ante xxii Martij rite celebrari
 non posse, in epistola, quam ad Domitium & Didymum scripsit, &
 Canoni Octaeteridos suæ præfixit. In qua, vt inquit Eusebius, *ἡ κανό- C*
να ἐπιτέθει' ὀκταετηρίδ' ὅτι μὴ ἄλλοτε, ἢ μὲν τὴν εἰαρινὴν ἡμερῶν ᾠροσθή-
κῆ πάρα ἑορτὴν Ἰησοῦ παρ' ἀμφοτέρω. Producebat enim, vt puto,
 vetustissimum Canonem, *εἰ τις προσβύτερος, ἢ διάκονος τὴν εἰρὴν & Πάρα*
ἡμέραν ᾠροσθ' εἰαρινῆς ἡμερῆς μετὰ Ἰουδαίων Ἰππελέσθ, καλαιείδω. Cor- D
 rexigit igitur annum quendam Octaeteridis, quem ex communi embol-
 imæum fecit, vt manifesto ostendit Epistola; ne Pascha ante xxii
 Martij celebraretur. An post hunc Dionysium, an vero ante perio-
 dum suam xvi annorum scripserit Hyppolytus, hoc vero diuinare
 est. Id vnum exploratum habemus, hunc nostrum Hippolytum nihil
 noui ad hanc rem attulisse; vt aliquid in embolismis, aut neomeniis
 innouauerit. Sed vidit ille in duabus Octaeteridibus aliquam feriem
 feriarum

A feriarum esse, vt semper xvii annus incipiat a feria proxime antece-
 dente illam, a qua primus annus cæperat. Exemplum. Incipiat pri-
 mus annus a feria prima. Annus decimusseptimus incipiet a feria pro-
 xime antecedenti, nempe a Sabbato; deinde annus tricesimus tertius a
 feria sexta: quadragesimus nonus a feria quinta: & ita per orbem, do-
 nec compleantur xiiii octaeterides, quæ sunt septem *ἑκκαδεκαετηρίδες*.
 Etiam hoc habet insigne hæc periodus, quod annus vltimus incipiat
 ab eadem feria, a qua primus. Quæ omnia potes videre in subiecta.
 Tabula Canonis. Hoc modo & capite & calce sibi tota similis est pe-
 riodus *ἑκκαδεκαετηρίκη*. Nam series feriarum capitis Z, 5, E, Δ, Γ, B, A,
 occurrit eadem serie immutabili in limbo. Hæc ratio fuit, quare *ἑκ-*
καδεκαετηρίδα potius, quam *ὀκταετηρίδα* amplexus sit. Quæ omnino
 puerilis est, vt suo loco demonstrabitur, & vitia huius periodi decla-
 rabuntur.

HECCÆDECAETERIS PASCHALIS

HIPPOLYTI EPISCOPI,
 ab anno primo Imperatoris
 Alexandri.

EMBOL.	EIDIB. APRIL.	G	F	E	D	C	B	A	I
	IIII. NON. APRIL.	D	C	B	C	B	A	G	II
BISSEX.	XII. XI. KAL. APRIL.	A	G	F	E	D	C	B	III
EMBOL.	V. EID. APRIL.	G	F	E	D	C	B	A	IIII
	IIII. KAL. APRIL.	D	C	B	A	G	F	E	V
	XV. KAL. APRIL.	A	G	F	E	D	C	B	VI
EMBOL.	NON. APRIL.	G	F	E	D	C	B	A	VII
BISSEX.	VIII. KAL. APRIL.	D	C	B	A	G	F	E	VIII
EMBOL.	EIDIB. APRIL.	C	B	A	G	F	E	D	IX
	IIII. NON. APRIL.	G	F	E	D	C	B	A	X
	XII. XI. KAL. APRIL.	D	C	B	A	G	F	E	XI
BISSEX.	V. EID. APRIL.	C	B	A	G	F	E	D	XII
EMSOL.	IIII. KAL. APRIL.	G	F	E	D	C	B	A	XIII
	XV. KAL. APRIL.	D	C	B	A	G	F	E	XIIII
EMBOL.	NON. APRIL.	C	B	A	G	F	E	D	XV
BISSEX.	VIII. KAL. APRIL.	G	F	E	D	C	B	A	XVI

DE CYCLO PASCHALI
ALEXANDRINORVM.

QVANTVM antiquitus in Ecclesia turbatum sit propter Paschalis cultus obseruationem, & ij sciunt, qui historiam Ecclesiasticam legerunt, & nos quædã paulo ante delibauimus, cum ostendimus in hac celebratione dissensum fuisse dupliciter: in die, & in mense. In die, cum Tessarescædecaturæ omni plenilunio, reliqui dominica proxima post pleniluniũ Pascha celebrarent. In mense, cum alij plenilunio proximo post æquinoctiũ vernum, alij plenilunio ante æquinoctium. Quæ diuersitas contingebat ex embolismis, cum alijs gentibus idem annus embolimus esset, qui alijs communis. Diuersitas vero embolismorũ nata ex eo, quod alij Octaeteridas amplecterentur, alij Tessarescædecaturæ, alij Heccædecaturæ. Hoc videtes periti Alexandrinæ Ecclesiæ, ita tumultus & turbas in ecclesia componi posse putarunt, si ratio & modus periodorũ Lunarium, quibus hæctenus utebatur Ecclesia, mutaretur. Itaque ad veterum Græcorum atque adeo Iudæorum epilogismos confugerunt, præsertim cum quotidie Iudæi Christianis merito exprobrarent Paschatis celebrandi nullam aliam rationem iniri posse, quam eam, quæ inter ipsos vsitata erat. Quam Iudæorum ostentationẽ stomachabundus castigat Imperator Cõstantinus epistola ad Ecclesias de Actis Concilij, ετι γδ, inquit, ως αληθως, απιστων ενειναι αυχεν, ως αρα παρεκτες τ αυτων διδασκαλιας ταυτα φυλαττην εν ηρω ικανοι. Sed Iudæi recte Christianorum supinitatem arguebant, inter quos hæctenus nemo extitisset, qui rem Iudæis, Chaldæis, Sytis, Hagarenis, Samaritanis, Græcis tritissimam ignorarent, Lunæ δυκατασασιν in XIX annis Iulianis fieri. Non tulerunt igitur hoc Ecclesiæ Egypti, & abrogatis Octaeteridibus, Heccædecaturæ, & alijs ineptis periodis, Enneadecaturæ construxerunt, cuius primus annus incidit in 314 Actiacæ victoriæ, cyclo Dionysiano XIX, cyclo Solis XIII. Neomenia Lunaris & Toth conueniebant in vnum, feria VI.

Neomenia hodierna Tisfi 4045 translata fuisset in secundam Toth propter Adu. Ab hoc principio captum ab Ægyptiis putare initia imperij Diocletiani, eoquæ ad hanc vsque diem vtuntur Ecclesiæ tam Ægypti, quam Æthiopiæ in epilogismo Paschali, propter cyclum

Dies Toth.	Cyclos Lunæ.	Dies Paschi.	Cyclos Lunæ.
1		1	
2		2	
3		3	
4		4	XVI
5		5	V
6		6	
7		7	XIII
8		8	II
9		9	
10		10	X
11		11	VIII
12		12	XVIII
13		13	VII
14		14	
15	XV	15	
16	IIII	16	
17		17	
18	XII	18	
19	I	19	
20		20	
21	IX	21	
22		22	
23	XVII	23	
24	VI	24	
25		25	
26	XIII	26	
27	II	27	
28		28	
29	XI	29	
30	XIX	30	

Toth

A Toth Diocletiani. Adeoque Ecclesiis omnibus hæc ratio placuit, vt non solum ipsæ cyclos sibi similes instituerint, sed & si quando controuersia de solenni Paschatis incurreret, ea de re ad Alexandrinam Ecclesiam referretur: quod alibi tetigimus. Imo cura denunciandæ solennitatis Paschalis Romano Episcopo delegata fuit Alexandrino antistiti per Imperatorem, vt luculentissime traditur a Beda, XLII cap. de ratione temporum. Huius cycli plerique veterum meminerunt: sed & inter alios Ambrosius epistola LXXXIII, lib. X, in hæc verba: Anno LXXX, ex die imperij Diocletiani, cum XIII Luna esset IX Kalend. Aprilis, nos celebravimus Pascha prid. Kalend. Aprilis. Alexandrini quoque & Ægyptij, vt ipsi scripserunt, cum incipisset XIII Luna XXVIII die Pharmuthi mensis, celebrarunt Pascha quinta die Pharmuthi mensis, quæ est pridie Kal. Aprilis. & sic conuenere nobiscum. Hoc accidere non potuit, nisi anno Christi 373. Tunc enim terminus Paschalis fuit 24 Martij, cyclo Lunæ 13, litera dominicali F, cyclo Solis 18. Quare error est LXXX ex die imperij Diocletiani, pro LXXXIX: item XXVIII die Pharmuthi, pro Phamenuthi. Quare corrigatur locus optimi & Christianissimi scriptoris. Primi igitur omnium Christianorum Alexandrini & cyclum decemnouenalem instituerunt, & epactas docuerunt, quæ in primo, aut secundo mense, hoc est in Toth, aut Paophi, nouilunium indicarent. Annus enim Lunaris duodecim mensium alternis plenorum & cauorum est: excessus autem Solis supra illum, dies XI: qui detracti de mense relinquunt XIX epocham nouilunij. Secundo anno excessus erit bis XI. qui detractus de mense relinquit epocham nouilunij in VIII mensis. Tertio anno ter XI dies sunt maiores mense. Detracto mense, relinquuntur III dies excessus, qui de mense deducti relinquunt epocham neomeniæ in XXVI mensis. Ita semper proceditur per incrementum XI, & deductionem mensis Lunaris, vbi opus est. Hæc dies υπεροχης ηλιακης vocatæ sunt ab Alexandrinis επακται: quæ cum detractæ fuerint de mense, reliquum vocatur απομνη a Græcis, voce Geometrica, vt vsurpatur ab Euclide proposit. LXXXIII libri X. Arabes vocant مطع. επακται dictæ ideo, quod vt Luna So-

D lem consequatur, adiciendæ sunt: quasi ascititias dicas. Hæc fuit prima origo Epactarum, quæ temporibus Diocletiani antiquior non est: cum tamen hodie quidam acuti eas a Cæsare simul cum anno Solari excogitatas dicant. Imo ne vsus quidem earum statim in vulgus. Longe enim posterior illa res, quam cyclus. Sed & Eusebius alium postea cyclum Græcis instituit, qui nihil aliud est, quam Alexandrinus. Non enim vllum commentus est: sed Alexandrinum. Græcis publicauit: quod ex XLII capite Bedæ de ratione temporum.

N; constat

constat. Itaque ex Ambrosio cognoscimus semper Græcis cum Alex-
andrinis de celebratione Pascha conuenisse, Occidentales autem ab
ipsis discrepasse in cyclo 8, & 19. De quorum Occidentalium cyclo
dicendum. Vfus Epactæ & Apotomes hic est. Detracta Epacta de
diebus mensis, reliquum dicitur Apotome, eique apponitur cyclo.
Exemplum. Quando cyclo est 1111, Epacta est 14, quæ detracta de
30 diebus mensis relinquit 16 diem mensis apotomen, cui apponitur
1111 nota cycli. Sic cum cyclo est xvii, Epacta 7 de 30 diebus de-
tracta relinquit apotomen 23 diem mensis: cui apponitur xvii, cyclo
nempe illius anni. Apotomæ igitur notant nouilunia in diebus men-
sis. Et hoc per totum annum, ac deinceps singulæ notæ per totum
cyclo.

DE CYCLO PASCHALI OCCIDENTALIVM
SIVE LATINORVM.

MIRVM Victorem Episcopum Romanum expostulasse cum
Asianis, quod nullum aliud Pascha agnoscerent præter xiiii
Nisan Iudaici, cum ipse interea nullo certo Canone ad Paschalem
neomeniam deprehendendam vteretur: siquidem octaeteride & hec-
cædecaeteride rem explicabant: quo consequebantur, vt eo nomine a
Tessarescædecatis riderentur, qui neomeniis pure Iudaicis utebantur.
Quin postea quem cyclo admiserunt, is merus erat Iudaicus, & non
alius, quam Tessarescædecitarum: cuius exemplum infra subie-
cimus. In omnibus igitur conueniebat inter utrosque, præterquam
in cyclis 8, & 19 Alexandrinorum. Nam cum ij sint Embolimæi, in
Occidentalium cyclo erant communes, utpote
cum octauus Alexandrinus sit quintus Occi-
dentalis, 19 autem Alexandrinus sit sextus deci-
mus Occidentalis. Ita Occidentales Itali, Hispa-
ni, & Galli Pascha in Nisan Iudaico celebra-
bant, Alexandrini autem & Græci in Ijar Iudai-
co. Quare annis Christi 330, 349, 387, in quibus
currebat cyclo Alexandrinorum octauus, item
in annis 341, 379, qui inciderunt in annum 19
eiusdem cycli Alexandrini, Latini Pascha in Ni-
san, Alexandrini, & Græci in Ijar celebrarunt.
Victorinus in Prologo suæ magnæ periodi ita
scribebat: *Latini a iiii Nonarum Martiarum,*
ad iiii Nonas Apriles, diebus scilicet xxix, ob-
seruandum maxime censuerunt, ut quocunq; eorum die Luna fuerit
nata

	Cyclus An- nua.	Emb.
	1	
	2	
Emb.	3	
	4	
	5	
Emb.	6	
	7	
Emb.	8	
	9	
	10	
Emb.	11	
	12	
	13	
Emb.	14	
	15	
	16	
Emb.	17	
	18	
Emb.	19	

*nata, efficiat primi mensis initium, cuius Luna decima quarta si feria
sexta prouenerit, subsequens dominicus, id est Luna decima sexta, fe-
stiuitati Paschali sine ambiguo deputetur. Sin autem die Sabbati plen-
ilunium esse contigerit, & consequenti Dominico Luna decima quinta
reperiri, eadem Hebdomada transmissa, in alterum diem Domini-
cum, id est, Lunam vicesimam secundam, transferri debere Pascha
dixerunt: ne minus eiusdem Dominici peragendo mysterio destina-
rent, quam sextamdecimam, nec amplius, quam vicesimam secundam
Lunam aliquando reciperent, eligentes potius in Lunam vicesimam
secundam diem festi Paschalis extendi, quam dominicam Passionem
ante Lunam quartamdecimam vllatenus inchoari. Quartamdecimas
porro Lunas mensis eiusdem a xv Kalendarum Aprilium vsque in
xvi Kalendas Maias asserunt esse seruandas. Hactenus Victori-
nus. Vbi vides manifesto quartamdecimam vocari plenilunium:
quia neomeniæ Christianorum Paschales sunt $\lambda\pi\theta$ $\phi\alpha\sigma\epsilon\omega\varsigma$. Porro
multa sunt in verbis Victorini, quæ merito reprehendas, si ad examen
conferantur.*

DE PERIODIS PASCHALIBVS THEOPHILI,
CYRILLI, VICTORINI, VICTORIS, DIONYSII EXIGVI.

QVAMVIS de Paschatis prisco ritu apud Christianos aliquid su-
periore capite tetigimus, tamen locus hic postulat, vt de ea re
amplius dicamus. Omnes veteres Christiani Pascha ad annum Lu-
narem dirigebant, hoc solo ad eam rem $\kappa\alpha\theta\omicron\iota\sigma\mu\phi$ vtentes, atque eo
putantes se vestigiis Mosis & Iudæorum insistere. Sed duplex erat dif-
ferentia. Altera est quod alij citius, alij serius aliis menses intercala-
bant. Nam Asiani, qui Ioannis Euangelistæ, & aliorum, qui Apo-
stolorum æquales fuerunt, vestigia sequebantur, mero anno Iudaico
utebantur. Europæi vero cyclo suum ad æquinoctium compone-
bant, & proximo post æquinoctium plenilunio Pascha celebrabant.
Hæc erat differentia in mensibus. Altera differentia erat in die: quod
alij videlicet Iudaice in xiiii Nisan, alij proxima post quartamde-
cimam Lunam die Dominica, solemnitatem Paschalem indicebant.
Imo aliud tertium genus erat hominum, qui priuatum & proprium
morem haberent. Nam quia veteribus persuasum erat Christum
passum viii Kal. Aprilis, Gallicanæ Ecclesiæ, quacunque die viii
Kal. Aprilis fuissent, in ea die Pascha celebrabant. Auctor Beda de
Temporibus ratione cap. xliiii. Hinc contentiones ortæ a temporibus
vsq; Victoris Episcopi Romani hactenus Ecclesiam agitarunt, donec
utrique malo per patres Nicenos occurreretur. Hi differentiam pri-
mam,

nam, quæ erat in Embolismis, ita composuerunt, ut Paschalem quartamdecimam eam statuerent, quæ proxime æquinoctium sequeretur, quod tunc deprehendebatur in XXI Martij. Alteram differentiam, propter quam capitalia odia in Ecclesiis succreuerant, nihilominus sustulerunt, indicta celebritate Paschatis in eam Dominicam, quæ XIII diem Paschalem sequeretur. Ita duo sublata à confesso Niceno, diuersitas embolismorum, & diuersitas diei. Nam antea non conueniebat inter Ecclesias Orientis, & Occidentis. Ευρωπαι πάχατος ἀναστάσις rationem habebant: Asiatici πάχατος σωροσίμυς: quod Christiani πάχα νομικόν & πάχα ἰσδαϊκόν vocant. Huic generi hominum nomen factum αἵρεσις τεσσαρεσκαιδεκαπλών, ut iam diximus. Nequetamen statim post Nicenam synodum a dissensionibus temperatum. Iam sexcenta millia cyclorum, Octaeteridum, Tessaereskæ-decaeteridon ab hominibus otiosis edita nihil aliud quam inscitiam auctorum detegebant. Cyclus quidem Lunaris ostendebat epochas quartarumdecimarum Paschalium; quos Terminos Paschales Computatores vocant. Sed quotiescunque ipsi Termini in dominicam incidebant, maxima pars Ecclesiarum in ipsa quartadecima πάχα ἀναστάσιμον celebrabant: reliqui autem in dominicam proximè sequentem transferebant. Ita nullus finis erat dissentiendi. Tandem Computatoribus visum non aliter has lites componi posse, quam si ut Terminorum Paschalium, ita feriarum quædam periodus, aut cyclus institueretur, quo vertente, omnis ratio feriarum & Terminorum Paschalium in orbem rediret. Primus omnium; quod quidem sciamus, eam rem aggressus est Cyrillus Alexandria Episcopus, excogitata annorum nonagintaquinque periodo, quam ob id ἐνομηκόν τριενταετηρίδα vocauit, eamque ad-
ditis festiuitatis Paschalis rationibus Ecclesiis publicauit: cuius periodi initium con-
surgerebat ex anno Diocletiani centesimo quin-
quagesimo tertio, anno Christi vulgari, 380, Postumio Syagrio v. c, Fl. Annio Eucherio c o s s. cum anno antecedente cæpisset dictus annus Diocletiani. Sed eam rursus casti-
gavit Theophilus eiusdem vrbs Episcopus, edita totidem annorum, sed castigatiore, ut ipsi videbatur, sumpto initio ab anno Christi 437, qui erat Diocletiani 210, Fl. Si-
geuulte v. c, Fl. Aëtio v. c. Mag. vtr. milit. c o s s. Dionysius Abbas cognomine μικρός scribit periodum ipsius Cyrilli cæpisse ab anno

ELENCHVS PE-
RIODI THEOPHILI
ET CYRILLI.

Cyclus Solis.	Litteræ Homin.	Cyclus Solis.	Litteræ Homin.
12	G	20	D
23	G	3	D
6	G	14	D
17	AG	25	ED
28	A	8	E
11	A	19	E
22	A	2	E
5	BA	13	FE
16	B	24	F
27	B	7	F
10	CB	18	FF
21	C	1	GF
4	CC		
15	C		
26	C		
9	DC		

Diocle.

A Diocletiani 153, ut quidem a nobis positum est. Sed quidam Chronologi contrarium in suis indicibus temporum annotarunt: inter quos Florentius Wigorniensis monachus ait Theophilum orsum periodum suam anno Diocletiani 153, Christi 380, Cyrillum autem suam anno Christi 437. Nos melioribus auctoribus, Dionysio & Gennadio, contrarium secuti sumus: quorum alter, ut diximus, ait eam periodum inire ab anno Christi 380, id est Diocletiani 153, alter vero ait Theophilum eam obtulisse Theodosio iuniori. Id vero plane conuenit anno Christi 380. Sed non solum vitiosa, sed ridicula est hæc periodus. Nam 84 annis, qui sunt tres cycli Solares, deductis de 95 annis remanet annus cycli vndecimus. Itaq. si anno XII cycli, a quo proxime
B sequitur bisextum, perpetuo addantur vndecim, primus annus primæ periodi, secundæ, tertiæ, & quartæ incipiet a litera G. annus vero primus quintæ, sextæ, septimæ, octauæ inibit a litera proxime sequente, nempe ab A. & sic deinceps, ut habes in Tabella superiori. quod potes periclitari in annis Christi. Anno Christi 535, cyclus Solis XII, litera dominicalis G, Terminus 2 Aprilis feria secunda. Hoc continuatur annis sequentibus 630, 725, 820, cyclis Solis 23, 6, 17. Sed annis sequentibus 915, 1010, 1105, 1200, erit feria prima, cyclis Solis 28, 11, 22, 5. Reliqua per te potes experiri. Hac Theophili & Cyrilli hallucinatione deprehensa, Victorinus (Victorius dicitur Pedæ, & aliis) natione Aquitanus, inuitatus ab Hilario Sardo Romæ Episcopo, cõmentus est
C periodum satis elegantem, ductis annis cycli Solaris in annos cycli Lunaris, qui fiunt omnes anni 532, quorum orbe feriæ, & Termini Paschales ad initium suum recurrunt. Quod sane prudenter ab eo factum, siquidem neomeniæ vni diei affixæ essent in Calendario, neque vno die in anteriora per 304 annos eniterentur. Initium huic magnæ periodo a Kalend. Ianuarij anno, in quem contulit baptismum Christi, qui erat, ut ipse putauit, xv Tiberij, consulatu duorum Geminorum, cyclo Solis vndecimo, Lunæ duodecimo, anno periodi Iulianæ 4743. Eamque periodum continuauit circiter vsque ad tempora sua, appositis a latere paribus Consulatum, ut vidimus in peruetusta magni illius Cuiacij membrana, maiusculis literis, quas capitales vocant, perscripta. Sed foedissimi errores erant, tam in Consulatum nominibus, culpa librariorum; quam in terminis Paschalibus & dominicis resurrectionis, negligentia ipsius Victorini. Neque melior est codex, quem penes nos habemus. In vtroque codice nomen Victorini, non Victorij præferabatur. His erroribus tam Paschalium Terminorum, quam τῶν κυριακῶν ἀναστάσιμον manum admouit Victor Capuæ Episcopus, qui huius periodi elenchum scripsit anno Christi 550, qui erat nonus post Consulatum Basilij Iunioris. Hoc enim colligimus
ex verbis

ex verbis ipsius Victoris. *Cum*, inquit, *Paschalis veneranda solennitas quam die potissimum proueniret, per anni presentis Indictionem tertiamdecimam, a nobis sollicitè quæreretur, & iuxta Patrum venerabilia Constituta octavo Kalendarum Maiarum diceremus resurrectionem Domini proculdubio celebrandam: aliquibus minime rationabilis visa est nostra responsio: eo quod Victorius quidam in circulo Paschali, quem edidit, aliter diem dominicæ resurrectionis affixerit, licet & hunc designauerit, quem nos celebrandum pariter profiteamur.* Post: *Sed nunc, inquam, ordo expetit, ut cyclorum, quos Victorius edidit, patefaciam euidenter errores, dum nescit legitimum diem definire Paschalem: ut cum in præteritis ostensus hoc modo fuerit deliquisse, in presentibus ac futuris, & auctoritate careat, & occasionem praua persuasionis amittat.* Hæc omnia igitur non potuere concurrere, nisi in annum Christi 550, nempe ut indictione tertiadecima Pascha ἀναστασιμον conueniret in $xxiiii$ Aprilis. Igitur scripsit, post tempora Iustiniani, & quidem post Dionysium $\mu\kappa\epsilon\delta\upsilon$. Mirum igitur, cur Dionysij nullam fecerit mentionem, si Dionysius Victorini, siue Victorij periodum emendauit. Hæc igitur Victoriniana, siue Victoriana periodus interpolata est a Dionysio non solum in Terminis Paschalibus & Dominicis resurrectionis, sed etiam in capite, quod quidem non a baptismo, ut Victorinus, sed a prima Paschali quartadecima deducit, in mense Martio. Itaque periodi auctor Victorinus, emendator autem Dionysius, qui hac interpolatione precium eius accendit, & dignitatem illi commendatione sua quæsiuit: adeo ut apud posteritatem non Victoriniana ab auctore, sed Dionysiana a recensitore dici meruerit. Sero tamen in Ecclesiis Galliarum locum habuit, quæ adhuc Victorini priorem editionem retinebant, ut constat ex Gregorio Turonensi, Aimoino monacho, & Adone Viennensi. Itaque nescio an apud illos Victoris cyclus perperam aut Victorij, pro Victorini. Nam scio nunc Victorinum, nunc Victorium vocari, non autem Victorem. Victor enim Victorinum emendauit, ut iam vidimus. Scripsit igitur cyclum suum Dionysius anno Christi 526, ut ipsemet testatur his verbis: *Presentis anni monstremus exemplum. Indictio quippe quarta est, & Lunaris cyclus undecimus, & decemnouenalis quartusdecimus. Et quia Hendecadis est sextus annus, cum ἐμὲλιμον esse necesse est. A quintadecima itaque Luna præteriti festi, usque ad quartadecimam presentis, quot dies sunt, diligentius inquiramus, & inueniemus proculdubio, quando Pascha celebrare debemus. Transacto anno per Indictionem tertiam, Pascha quartadecimam Lunam, nono die Kalendarum Aprilis, id est vicesimaquarta die mensis Martij, fuisse, quis dubitat?* Anno igitur Christi quingentesimo vicesimo

A limo sexto cyclum Victorini recensēbat Dionysius, incipiens suum cyclum ab anno ultimo illius, id est ab anno quingentesimo tricesimo secundo. Præcipit enim annis Domini unitatem addere, reliquum in $xxix$ parti: quod scilicet annus primus cycli secundum Alexandrinos, est is, cuius neomenia incidit in 22 diem Martij. Cum autem ecclesia admiserit natalem Christi in xxv Decembris, Dionysius putauit eum natalem incidisse in annum, cuius $xxii$ Martij habuit neomeniam, & proinde fuisse primum cycli. Itaque sequens Martius, qui competit primo anno Christi currenti, habuit cyclum secundum. De quo postea satis loco suo. Magnus igitur iste cyclus constat enneadecaeteridibus $xxviii$, aut cyclis Solis $xxix$: Enneadecaeteris vero diebus 6935, & quatuor præterea diebus, quæ in quatuor bisextis intercalantur. Nam horæ 18 appendices ex tribus quadrantibus diei conflata eximuntur fine cycli: quod Græci vocant $\kappa\omicron\sigma\mu\lambda\omega$ σελήνης, nostri Computatores saltum Lunæ. Alioquin absque illa succisione esset, dies vltima cycli pessum iret in $xxiii$ Martij: a qua potius incipere debet cyclus. Terminorum epochas coniecimus in laterculum, quas iam Luna diem vnum a temporibus Nicenæ synodi, biduum autem a Christo anteuertat: id quod ipse Dionysius indicat, cum alium cyclum Lunarem, alium Paschalem instituat. Ad methodum cycli Lunaris sæculo Dionysiano conuenientis tria detrahenda sunt de cyclo Paschali. Proinde anno Christi 526, cyclus Paschalis erat quartus decimus, Lunaris vndecimus. Manifestum est autem, vbi periodus Cyrilli $\kappa\upsilon\upsilon\tau\iota\lambda\lambda\iota\omega\upsilon$ $\kappa\alpha\tau\epsilon\upsilon\lambda\epsilon\tau\eta\sigma\iota\kappa\eta$ definit, inde Dionysianam incipere. Annus primus $\kappa\upsilon\upsilon\tau\iota\lambda\lambda\iota\omega\upsilon$ $\kappa\alpha\tau\epsilon\upsilon\lambda\epsilon\tau\eta\sigma\iota\delta$ Cyrillianæ est annus Christi 437. Ergo nonagesimus quintus est 532 Christi. Hoc etiam monet ipse Dionysius: *Hoc monemus, inquit, quod cyclus iste nonaginta quinque annorum, quem fecimus, non per omnia in se ipsum reuertitur. Et ideo post expletionem nonaginta quinque annorum, non ad quintum cyclum sancti Cyrilli, qui incepit cyclos suos ab anno centesimo quinquagesimo tertio Diocletiani, quorum quintum cyclum necessario nobis præposuimus, sed ad nostrum primum cyclum, quem nos ab anno ducesimo quadragesimo octauo eiusdem Diocletiani incepimus, lector adcurrat.* Continuauit autem totam periodum ad annum 1063, ut ait Beda. Hinc ipse Beda ad annum 1596. Sed ineptissimum tres periodos continuare, cum vna sufficiat, siquidem in vna

LATERCVLVM
TERMINORVM
Paschaliū in cyclo
Dionysiano.

Linea auctoris cycli Dionysiani	TERMINI Paschales.
1	v. Aprilis
2	xxv. Martij
3	xiii. Aprilis
4	i. Aprilis
5	xxi. Martij
6	x. Aprilis
7	xx. Martij
8	xvii. Aprilis
9	vi. Aprilis
10	xxvi. Martij
11	xv. Aprilis
12	iiii. Aprilis
13	xxiii. Martij
14	xii. Aprilis
15	Kal. Aprilis
16	xxi. Martij
17	x. Aprilis
18	xxix. Martij
19	xviii. Aprilis.

omnes feriæ & Terminum Paschales recurrunt. Sed ipse Dionysius, qui nihil aliud, quam Victorianam periodum recoxit, ne ipse quidem per omnia se tutum a reprehensione præstitit. Ecce in illis verbis, quæ supra adduximus, ait anno Christi 525, indictione tertia, terminum Paschalem incidisse in XXIIII Martij, cum tamen esset in XXI. Dicit enim nono Kalendarum Martiarum, cum vere fuerit decimo Kalendarum; & vicesima quarta, cum fuerit vicesima tertia. Neque vero putes errorem librariorum. Plura enim & talia & maioris momenti peccata sunt ab eo. Ecce in eius cyclo primus annus a Christo habet, vt debet, terminum Paschalem v Aprilis: e regione vero literam dominicalem E, hoc est cyclum Solis VII. Atqui eò tempore primus annus cycli Lunaris respondebat nono Solari; secundus, qui est primus annus Christi vulgaris, conueniebat in decimum, non in octauum, vt vult Dionysius. Rursus primus annus secundæ periodi est 532 Christi. Recte notatur Terminus in v Aprilis, & litera dominicalis B item recte. cur non in priore eodem modo? Sed & inepte vnitatem adiiciendam præcipit ad methodum cycli. Nam in omni æra primus annus potest esse primus cycli tam Lunæ, quam Solis. Anno primo Nabonassari cyclus Lunæ erat xv. Itaque qui in ratione Paschæ est quintusdecimus, in ratione annorum Nabonassari est primus. Quod enim dicatur primus cyclus Lunæ, non magis potest esse primus, quam principium esse in circulo. Omne principium in circulo est *ἑξῆς, ἢ οὐκ ἔστι*. Sed quia prima enneadecaeteris Christiana cæpit ab initio Diocletiani, propterea is annus est primus cycli Christiani. De hallucinatione autem in computatione annorum Christi, alibi fusius dicetur. Nam male meritis est de posteritate Christiana, qui primus omnium æram Christi vno anno mutilauit. Porro periodus hæc, quia a natali Christi initium capit, propterea periodus gratiæ vocata est. Æthiopes vocant annos gratiæ. Ea, vt diximus, ante tempora Caroli Magni in Galliis locum non habuit, cyclo Victoriano regnum in Ecclesiis Gallicis obtinente.

DE FALSO CYCLO PASCHALI.

ERAT genus hominum, cui nomen impositum nullum memini. Tantum eorum methodum, qua vtebantur in cyclo suo Paschali, Maximus Monachus vocat *ἑξάπλων ἢ πεντάπλων*, quod vno verbo poterat dicere *ἑνδεκάπλων*, vel *ἑνδεκαπλασιασμόν*. Nam primum aliquid sexies, deinde idem quinquies multiplicare, aut diuidere, tantundem est, ac semel vndecies id facere. Ij igitur homines, vt ait Maximus, primo annum suum Lunarem supra 354 dies, quinque etiam scrupu-

A scrupulorum diurnorum æstimabant. Deinde quot dies a Kal. Ian. putantur ad terminum Paschalem Eusebicum, hoc est, ad terminum in omnibus Ecclesiis receptum, tot scrupulos dierum colligebant. Denique singulis annis cycli vndecies dies imputabant. Tandem a congerie illorum vndecies dierum, scrupulorum, & dierum a Kal. Ianuarij collectorum, abiectis omnibus tricenijs, reliquum pro termino Paschali accipiebant. Hoc modo aliquando XXIIII Luna exibat, aliquando xv, & xvi. Quod si abiectis 30, reliquum esset xvi Luna, & in secundam feriam incidere, *πάρα ἀνάστασιμον* in præcedenti celebrabant, quæ erat feria prima. Nam, inquiebant, si xvi Luna incurrit in secundam feriam, XXIIII incidit in VII. Sequenti igitur, B quæ est feria prima, licet per Canonem Nicenum Pascha *ἀπαισως* celebrare. Sed merito illos reprehendit Maximus Monachus. Quia quæ nobis est XXIIII Luna, illorum epilogismus eam aliquando xv, aliquando etiam xvi constituebat. Quare cum feria secunda incidebat in xvi, quæ nobis est XXIIII, tantum abest, vt contra Canonem non peccarent, qui *συνέμπλων* interdicit, vt etiam *πρὸ ὁσέμπλων* Pascha ante XXIIII Lunam celebrarent. Multum de hoc genere hominum disputat idem Maximus, & quidem ita obscure & intricate, vt vix & a doctis ipsis intelligi possit.

Nos expeditius & planius explicare conabimur, si prius primi cycli eorum magnæ C periodi Tabellam proposuerimus. In cuius versu primo posuimus filum cycli Paschalis Dionysiani, siue Eusebiani: in secundo cyclum horum hominum, quibus nullum nomen fecit antiquitas, tantum eos vocans *ἑξαπλώντας ἢ πεντάπλώντας*. Tertius versus continet dies collectos ex Solis supra Lunam excessu, quos quidam epactas anni Solaris vocant, vt re vera sunt. Quartus scrupulos collectos, quos diximus quinos anno Lunari attribui, supra dies 354. Quinto continentur dies a Kal. Ianuarij ad terminum Paschalem vsitatum collecti. Sextus complectitur terminos Paschales illius cycli. Septimus & vltimus cyclum Solis. In annis igitur cycli sui, 1, 2, 3, 4, 18, quartamdecimam colligunt ex ratiocinijs suis. In quibus annis dumtaxat cum termino vsitato cõueniunt: in reliquis vero annis cycli, neutiquam. Nam

Cyclus Dionysiani	Epactæ anni Solaris	Scrupuli dierum	Dies a Kal. Ian. usque collecti	Termini Paschalis cycli vsitati	Cyclus Solis
4	11	5	92	14	FE
5	22	10	81	14	D
6	33	15	100	14	C
7	44	20	89	14	B
8	55	25	108	15	AG
9	66	30	97	15	F
10	77	35	86	15	E
11	88	40	105	15	D
12	99	45	94	15	CB
13	110	50	83	15	A
14	121	55	102	15	G
15	133	0	91	15	F
16	144	5	80	15	ED
17	155	10	99	15	C
18	166	15	88	15	B
19	177	20	107	16	A
1	188	25	95	15	GF
2	199	30	84	14	E
3	210	35	103	15	D

nia Mucharam Indici, sed secunda Ianuarij fuit, feria septima: Cuius A nouilunij Character, 7, 1, 940. Atqui Cæsar non magis nouit usum, epactarum, quam hebdomadis Iudaicæ. Potuit igitur in Fastis suis nouiluniorum notas apponere, vt stellarum ortus & occasus, sed non per enneadecaeteridas. Nam absque controuersia Paschatis fuisset, quid esset cyclus Lunæ, hodie solum Iudæorum vulgus, & docti duntaxat Christiani scirent. Cyclus, inquam, Lunæ Paschalis hanc Methodum nobis peperit, quam frustra attribuunt Cæsari. In Chronico Eusebij, anno septimo Iuliano annotatur, cursum Lunæ eo tempore, deprehensum fuisse. Quid sit, nescio. Porro ex vetustissimis scriptoribus, qui quidem exstant, Marcus Varro vtitur ordinatione temporis Iuliani in libris rerum rusticarum. Eius verba sunt ex libro primo. B *Dies primus est Veris in Aquario, æstatis in Tauro, autumnus in Leone, hiemis in Scorpione. Cum uniuscuiusque horum quatuor Signorum dies tertius & vicesimus quatuor temporum sit primus, efficitur, vt Ver dies habeat xci, Æstas xciiii, Autumnus xci, Hiems lxxxix. Quæ redacta ad dies ciuiles nostros, qui nunc sunt, primi verni temporis a. d. vii Eid. Sext. hiberni ex a. d. iiii Eid. Nouemb.* Manifesto dies ciuiles Iulianos intelligit. Sed & Cicero & Brutus, ac Cassius paulo antequam hæc scriberet Varro, eadem descriptione vtuntur: quia, quod Ciceroni dolebat, ἐν διατάγματι hoc facere cogebantur. verrens enim locum Oeconomici Xenophontei, vbi auctor Græcus ferere vetat ante, quam Deus signum dederit, Cicero Nouembris imbre C fieri interpretatus est. Non erat igitur Nouember priscus, qui illo sæculo incurrebat in Augustum Iulianum, sed nimirum Iulianum Nouembrem intelligit. Et profecto Oeconomicum vertit post editionem Iulianam. Cætera de appellationibus mensium, Iulij, & Augusti, & si qua sunt id genus, notiora sunt, quam vt iterum recoquenda sint. Porro locus exigebat, vt parapegma Sosigenis huc coniiiceremus, hoc est ortus & occasus siderum, atque, vt Ouidius dicit, Lapsaque sub terras orta que signa: quod ex Ouidio ipso, Columella, & Plinio haurire licebat. Sed tanta est inter illos tres auctores in hac re discrepantia, vt melius visum fuerit ab hac re abstinere, quam incerta pro certis proponere. Immane enim quantum in multis differunt Plinius & Ouidius, cum tamen vterque editionem Cæsaris sequi videatur. Habes præterea optimum Commentarium Cl. Ptolemæi de inerrantium stellarum significationibus, a Nicolao Leonico olim Latine conuersum. Eius libri meminit Suidas, cum scribit inter alia Ptolemæum edidisse τῆς φάσεως καὶ ἰσημερινῶν ἀστροῦ βιβλίον β.

A • DE ANNO ÆGYPTIORVM
ACTIACO.

QVOD nationes ac Prouinciæ Romani orbis ex edicto Iuliano annum ciuilem Romanorum statim non acceperint, in causa fuit præpropera mors C. Cæsaris, quæ incidit in Idus Martias anni secundi Iuliani. Quare anno tricesimo septimo a cæde Cæsaris, C. Octavius Cæsar emisit secundum Edictum anni corrigendi, quo & nationibus imperij Romani hanc anni formam indixit. Sed Ægyptij iam acceperant, anno Nabonassari 719, quo Antonius & Cleopatra ab Augusto nauali prælio ad Actium promontorium victi sunt. Ptolemæus a meridie Nabonassari, ad Thoth Philippeum mortis Alexandri, colligit annos 424. Hinc ad Thoth Actiacum, annos 294. Summa anni Ægyptiaci perfecti 718. Ergo Thoth 719 Nabonassari est Thoth Actiacus. Censorinus ait annum Augustorum Actiacum: 267 esse 1014 Iphiti, & 986 Nabonassari. Ergo Actiacus annus currens incidit in 747 annum Iphiti, & 719 Nabonassari. Rursus, quantum colligere potes ex illis, quæ de anno Iuliano disputauimus, Kalendæ primæ Iulianæ inciderunt in annum Nabonassari currentem 703. Quod si annus Actiacus congruit anno 719, ergo is fuit annus Iulianus 16, cuius Augusto Thoth Actiacus competit. Annus Nabonassari 719 est 19 cycli Solis Nabonassari. E cuius regione, character Thoth est feria prima. Cui in secunda columna dextra congruit annus cycli Solis Iuliani octauus. Litera Dominicalis E, in vltimâ Augusti. Quadrans annorum Nabonassari 176, 18, deductis 56 relinquit dies exactas 120, 18, anni 719, quæ proculdubio incipiunt ab vltima Augusti. Hæc ratio vera erat, si Sacerdotes Romani Bisexti intercalationem recte obiuissent. Nunc qui Cæsarem anni corrigendi rectam formam docuissent, ipsi vitiosam secuti sunt, vt Romani: donec ex secundo edicto, quod emisit Octavius Cæsar, annis x i sine intercalatione transire iussis, ipsi rectam viam intercalationis institerunt. Igitur annus 16 Iulianus, in cuius Augustum Thoth 719 incurrebat, habuit bisextum vitiosum DC, vt habes in capite anni Iuliani, feria prima, in literâ C. Itaque Thoth, cui debetur litera C, propter feriam primam, quæ eius character fuit, incidit in 29 Augusti, cum ex methodo emendati cycli deberet in vltima Augusti. Hæc est ratio, quare 29 Augusti est prima Thoth fixi Ægyptiaci. Quam rem frustra tentassem, si cycli emendati, non vitiosi rationem habuisssem. Tandem anno Iuliano 49, qui erat duodecimus currens eorum, quos Augustus sine intercalatione transegit, imputarunt quadrantem diei in fine 28 Augusti mensis, & anno quinquagesimo secundo in

annus ab initio Diocletiani 1299. De quibus iam fluxerunt duæ pe- A
riodi magnæ Dionysianæ, quæ fiunt anni 1064. Et relinquebantur
anni 235 periodi tertiæ, qui continuabantur vsque ad 532, qui est mo-
dus vnius periodi magnæ, diuisis 235 per 28, relinquitur annus x1
cycli Solaris Kopti, & Æthiopum, qui in linea subiecta respondet 23
cycli nostri. In tertia linea habes Regularem vnum, qui appositus se-
cundæ lineæ characteris mensium componit feriam quartam neome-
niæ Thoth anni a Diocletiano 1299, in anno Christi 1582. Anno se-
quenti 12, Regulares tres eidem characteri appositi constituent feriam
Thoth vi. & Thoth erit in 30 Augusti: in qua Decollationem Ioannis
celebrarunt, quæ in Ecclesiis Romana, Antiochena, Constantinopo-
litana pridie celebrabatur. Hos Regulares Elkupti, & Æthiopes B
Græco nomine Plinthion, hoc est Laterculum, vocant: vt in computo
Æthiopico explicabitur. In quarta linea est character Thoth, qui
characteribus prioris lineæ mensium adiectus efficit idem, quod regu-
laris alteri lineæ appositi. Apertum est, quare Character neomeniæ
Thoth vocetur dies Ioannis, cum neomenia Thoth semper dicata sit
memoriæ passionis Ioannis Baptistæ. Mensibus Elkupti veterem
appellationem Alexandrinorum adiecimus, vt eos comparare inter se
possis. Sunt enim iidem, aliquantum tamen a veteri appellatione,
desciscentes. Simul etiam vt eos haberes emendatior. Nam & in edi-
tione Latina Albateni, & in Indicibus Alfonsoinis ioculariter depraua-
tæ sunt illæ mensium appellationes. Τας επαγομυδας Æthiopes etiam C
num PAGOMEN vocant: Coptitæ NI SI. Albateni dicit eas vocari LAG-
NAHIR. Sed multa apud illum auctorem deprauate leguntur, siue
interpretis inscitia, siue Librariorum culpa. Vt cum apud eum legi-
tur Alkept pro Elkupti. Nam Cupti vox deprauata ex Αιγυπτια: vt
Æthiopes adhuc dicunt Gibtu, pro Ægypto. Item cum legitur apud
eum scriptorem, Tarich Elkupti putari a morte Alexandri, & tamen
differentiam Tarich dilkarnain constituit annorum 587. Vtrumque
est falsum. Neque est error Albateni, sed librariorum. Nam si anni
Elkupti putarentur a morte Alexandri, ea Tarich esset annis 12 anti-
quior, quam Tarich Dilkarnain. Nunc vero e Tarich Dilkarnain iu-
bet abiicere 587 ad methodum Tarich Elkupti. Sed & numerus 587 D
falsissimus est. Nam differentia Tarich Dilkarnain, & Elkupti, est
annorum solidorum 595. Eaque differentia adiecta annis Diocletiani
producit Tarich Dilkarnain. & contra detracta de Dilkarnain consti-
tuit illam Diocletiani. Hæc æra utilis est Tabulis Theonis. Sed men-
sium Alexandrinorum nomina Arabica solis Christianis Elkupti ho-
die in vsu sunt. Nam Muhammedanorum vulgus ea ignorat. Ne mi-
rere vero, quod AMSCHIR pro μεχρηε scribunt. Quoties enim χ
Græcum.

A Græcum præcedit literas ε, ι, ο, η, υ, Arabes exprimunt χ per suum.
شين notatum triplici apice. Cuius pronuntiatio est qualis Galli-
licum CH in CHETIF, CHIERE, & Hispanorum X in XARAVE, EN-
XVTO, ENXERIR: & omnino qualis est sonus Hebraici פח, cui re-
spondet شين Arabica. Vtraque etiam in suo idionate pro numero
trecentorum ponitur. Idem vero sonus est Græci χ, in ἀχιλλος, χε-
λων, χείρες, &c. vt quidem hodie pronunciat vulgus Græcorum: quod
adeo in ea gente vetustum est, vt δεχέλαος, βαραχίας in Euangelio pa-
raphraistes quidam Arabs (tres autem diuersos penes me habeo) lite-
ram χ reddiderit per suum شين. Sed hoc mirum videri non debet.
B Illud miror magis, quod in Paschnes litera χ ante τ μέγα reddita sit
per شين, & quidem genitiuus παχωνος, non autem nominatiuus
παχων. Non enim Paschnes sed Paschnos legendum est, siquidem
apices Grammatici adderentur پسنس. Parmahath autem multum
distat a primigenio φαυιδρωθ. Reliqua omnia pene incolumia
retenta sunt. His mensibus Elkupti congruentes singulos Æthiopi-
cos e regione addidimus, quos ab vrbe Kairo ad nos transmisit bonus
quidam sacerdos Æthiops manu sua exaratos.

DE ANNO SYROGRÆCORVM
ET ANTIOCHENORVM IVLIANO.

C M A C E D O N E S, qui sub Seleucidis in Syria & Asia fuerunt, vo-
cantur a Græcis Συροέλληνες, ab Arabibus اليونانيين id est
Græci. Ij antiquitus vtiebantur in Syria anno veteris periodi Macedo-
nicæ, & Calippico Lunari: in Chaldæa, anno Chaldæorum Lunari:
Ægyptij putabant annos suos a morte Alexandri, & vocabant annos
Philippeos, de quibus libro primo & secundo. Quorum caput quam-
uis a morte Alexandri deduceretur, tamen Philippei ob id dicti, quia
hoc modo etiam antea appellabatur. Sic periodus Calippi Alexandrea
locum habuit in Syria x11 annis post mortem Alexandri. Et quem-
admodum eam nominauerat Calippus auctor, ita etiam Seleucus
D & eius posteritas, qui ea simul cum periodo Macedonica vsi sunt, vo-
carunt Alexandream, vt re vera est. Condita enim periodus Calippi
in gratiam Alexandrei Imperij Asiæ. Atque hæctenus hoc nomine
vocatur ab iis, qui ea epocha vtuntur, Syris, Syrochaldæis, & aliis
Christianis, qui in Ecclesiam Antiochenam contributi sunt. Vo-
cant enim تاريخ السكندرية, hoc est: ÆRAM ALEXANDREAM.
Albateni nominat تاريخ دي القرنين Terik dilkarnain, εποχιας τ δι-
νεστωτος

fari non Augusto tribuunt. Tertiam adde ignorationem vocis *Æræ*. A De qua vide libro sequenti.

DE ANNO IVDÆORVM SOLARI.

DUPLICI anno vtuntur Iudæi, Lunari, & Solari, quem tanquam trama subtemen ipse Lunaris percurrit; itque reditque viam, interuentu embolismi ab alienis finibus ad suos summotus. Ante Exodum non est dubium, quin Iudæorum dies intercalatitius, quem Bisextum vocamus, eo loco infereretur, quo & mensis Lunaris embolimus, nempe ante Tisri, quamuis non Tisri, sed primus mensis vocaretur. Deinde mense verno pro capite anni sumpto traductum bisextum in veris tempus, quia & ante ver proxime mensis Lunaris intercalatio instituta. Postquam autem anni formam & periodum Lunarem Calippicam a Seleucidis acceperunt, nihil mutatum est in ratione anni Solaris. Nam bisextum eorum inferebatur inter primam, & secundam Aprilis: quæ erat Tekupha Nisan. Postea accepta Iuliana forma, Bisextum captum intercalari inter xxv & xxvi Martij, quæ ratio hæctenus apud eos obtinuit. Et quia a xxv Martij ad secundam Aprilis, quæ erat sedes prisca bisexti, supersunt dies vii, propterea totidem dies hodie eximuntur ad Tekupham Nisan inuestigandam, quemadmodum tredecim detrahuntur, quoties inuestigatur Tekupha Tisri. Tekupham vocant quadrantem anni Iuliani, qui constat diebus 91, horis $7\frac{1}{2}$. Temporibus Mosis Tekupha unica tantum dicebatur punctum interiectum inter finem anni antecedentis, & caput succedentis: idque in autumno: circa quod tempus quam proxime *σκηνοπηγίαν* celebrari præcipit Deus. Est igitur Tekupha, momentum, aut punctum temporis, in quo, finito quadrante anni, alius statim quadrans incipit. Id punctum adeo superstitiose obseruant, vt si latum pilum excederent, magnum vitæ discrimen fe-

adituros putarent. Vnicuique enim Tekuphæ suum elementum tribuunt. Verbi gratia Tekuphæ Tamuz solstitiali attribuunt ignem. Ex elementorum excessu putant periculum rebus imminere. puta, ex Tekupha Tamuz *ἐκπύρωσιν*: & qui in momento illius Tekuphæ biberet, aut ederet, illum ardentissima febre correptum iri. Apposui hic Laterculum omnium Tekupharum quadriennij vnus: quæ quadriennio confecto redeunt in orbem. Anno Iudaico per quatuor diuiso facile scies quæ Teku-

	TEKUPHÆ QVADRIENNII IYDAICI.							
	I.		II.		III.		IIII.	
	Horæ	Scrup.	Horæ	Scrup.	Horæ	Scrup.	Horæ	Scrup.
TISRI	9	0	3	0	21	0	15	0
TBBETH	4	30	10	30	4	30	22	30
NISAN	0	0	6	10	12	0	18	0
TAMVZ.	7	30	13	30	19	30	1	30

Apha cuius anni sit. Si enim post diuisionem relinquatur vnitas, Tekupha Tisri est 9. 0. si duo, Tekupha Tisri est 3. 0. Et ita deinceps. Quando hora est infra 12, tunc incidit in noctem: cum maior, in diem: & abiiciendæ sunt horæ xii. Tekuphæ solæ fixæ sunt & statæ in Computo Iudæo, vt pote cum sint Solares. Vnus præterea dies status in 22 Nouembris, nempe *ἡμέρη* pro pluuiis instituta, quia diluuium incidit in xvii secundi mensis, cuius neomenia fuit in vi Nouembris, cum primi mensis neomeniam in conditu Mundi in vii Octobris fuisse asserant. Est autem Tekupharum antiquissima obseruatio, & cognitu propter vetustatem dignissima, præsertim cum Græci & Ægyptij partes annorum quatuor notarent, quorum alteri *κέντρα* eos, alteri quadrantes *ἄρχει* vocabant. Annum enim simplicem Ægyptij in quatuor *ἄρχει*, & annum Canicularem in quatuor annos simplices tribuebant. Neque Græcorum *κέντρα*, neq. Ægyptiorum *ἄρχει* alij sunt a Tekuphis Iudæorum. *ἄρχει* enim *ἑαρινὸν* vocabant *ἔμβασιν Οσείριδ*, item *ἄρχει* *θερινὸν* *ὀφθαλμῶν* *Νεφ* *Ἰμβλιον*. *ἄρχει* *ὀπωρινὸν*, *βακτηρίας* *ἡλίε*, *ἄρχει* *χειμερινὸν*, *ζήτησιν* *Οσείριδ*. Atque vt Hæbræi incrementa anni per hos quadrantes notantes, a Nisan incipiebant, propter annum nouum Mosis Paschalem: ita etiam Ægyptij a Canicula quadrantes suos auspicabantur (quod iam tetigimus,) propter incrementa Nili, quæ tum primum incipiebant fieri: tum etiam, quia ex ortu caniculæ anni statum coniciebant, pestilens, an salubris, sterilis, an frugifer futurus esset. Orus Apollō: *ὀνιαιτὴν ἢ θελόμυροι δηλώσω, Ἰσιν, ἔτ' ἔστ' ἔστ' γυναικα, ζωγραφοδοσι, τὰ δ' αὐτῶν καὶ τὴν θεὸν σημαίνουσιν. Ἰσιν ἢ πάρε' αὐτοῖς ἔστιν ἀστὴρ Αἰγυπτίσι καλέμυρ ΣΩΘΙΣ, ἑλλήεσι ἢ ΑΣΤΡΟΚΥΟΝ, ὃς καὶ δοκεῖ βασιλεῖν τῶν λοιπῶν ἀστέρων, ὅτε μὲν μείζων, ὅτε ἢ ἴσων ἀνατέλλων. καὶ ὅτε μὲν λαμπρότερος, ὅτε δ' ἔχ' ἕτας. ἐπὶ ἢ καὶ διότι καὶ τὴν ἔπεσθου ἀστὴρ ἀνατέλλω σημαίμεθα πρὸ πάντων τῶν ὄντων ὀνιαιτῶν μεγάλων τελεῶν. διόπερ ὄχι ἀλόγως τὴν ὀνιαιτὴν ἸΣΙΝ λέγουσιν.* Manilius de Cilicibus idem dicit, quod Orus de Ægyptiis:

*Hanc qui surgentem, primo cum redditur ortu,
Montis ab excelso speculantur vertice Tauri,
Euentus frugum varios, & tempora dicunt,
Quaque valetudo veniat, concordia quanta, &c.*

DCicero ex Heraclide Pontico idem Ceis attribuit, libro de Diuinatione primo: *Vt enim Ceos accepimus ortum Canicula diligenter quot annis solere seruare, coniecturamque capere, vt scribit Ponticus Heraclides, an pestilens annus futurus sit, &c.* Ex hac exactissima obseruatione Caniculæ quadrantes reliqui pendebant, vt ex Tekupha Nisan reliquæ: Qui de temporibus olim scribebant, a vetustissimis Græcis dicti sunt *ἠερογραφοί*. Alij scribunt eos esse annalium scriptores.

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PREFACE

FOR a good many years the project of producing a dictionary of Medieval Latin was entertained by Mr. John Murray, whose publishing house had already given the public not only Smith's *Latin Dictionary*, but also other works of reference that have found a permanent place in libraries. Mr. Murray's plan was that an abridged version of Du Cange's famous *Glossarium mediae et infimae Latinitatis* should be compiled and published for English students, under the editorship of the Rev. E. A. Dayman, to whom, after some time, Mr. J. H. Hessels was added as assistant. After having spent a large sum of money on the scheme, Mr. Murray was compelled to abandon it in 1882, and though Mr. Hessels returned to the task in 1897 and produced one or two articles by way of specimens and firstfruits, the enterprise proved too gigantic for the powers of one man and had to be abandoned. But in 1913 the idea was revived by Mr. R. J. Whitwell who, at the Historical Congress held in London in that year, brought forward a project for a Dictionary of Medieval Latin on historical principles similar to the English Dictionary begun by Sir James Murray and now happily completed. The Great War which so shortly followed precluded the execution of this scheme, and only in 1920 was it revived by the International Academic Union, which requested the co-operation of the British Academy. This body in 1924 appointed two Committees, one to collect British and Irish material for the international scheme (which did not then include anything after the eleventh century), and another to do the same for a dictionary of later Latin as used in the British Isles. Domesday Book (1086) was taken as the dividing line between the fields of the two Committees. These Committees have since been amalgamated, and the following List shows the non-classical Latin words about which they have collected information.

As the scheme progressed, Committees were formed, in the United States, Scotland, and Ireland, to co-operate with those formed by the British Academy, and these have given substantial assistance in recruiting contributors, and in preparing a list of authorities. The classification and arrangement of the quotations collected has of necessity been the work of the original Committees.

The Editors of the List are conscious that the material so far collected is not exhaustive. For the earlier period it is indeed nearly complete, but for the later period a large number of works remain to be read. Many philosophical, theological, and scientific terms have doubtless escaped notice, and many of the words noted may occur over a wider period than indicated in the List. The principal motive for putting this List into the hands of students is the hope of interesting them in the progress of the future Dictionary and enlisting their help

in the collection of further material and in the elucidation of individual words.

The Editors are indebted to the members of both Committees for constant direction and help, and to the many voluntary workers who have supplied dated quotations from printed books or from manuscripts. Among these they would especially mention Mr. R. J. Whitwell (to whom the scheme owed its inception), Mr. Uvedale Lambert, Mr. R. W. Cracroft, Mr. G. R. Scott, the Rev. C. R. Bingham, and the Rev. E. S. Prideaux-Brune, none of whom lived to see the firstfruits of their labour; and His Honour Judge J. R. V. Marchant, Mr. H. J. Hardy, Mr. G. G. Loane, the Rev. R. Dew, the Rev. William Brooke, Mr. C. J. Fordyce, and Mr. S. Gaselee. Much help has been received from American workers such as Professors F. S. Betten, J. S. P. Tatlock, Raymond T. Hill, E. Faye Wilson, A. Hoffmann, P. E. Kretzmann, Eva M. Sanford, and Mr. H. E. Wedeck; and from Scottish workers such as the late Mr. D. M. Lamont, the Misses G. F. Peterson and E. H. Dowden, Mrs. S. C. Wilson, and Messrs. W. Murison and W. A. Anderson; and in Ireland, where a corresponding Committee has been formed, the late Dr. L. C. Purser rendered valuable assistance.

The actual task of putting the material into shape has been carried out by Miss Abrahams; and Miss M. Joyner, of St. Andrews University, has done some similar work for the period before 1086. Dr. C. T. Onions, though unable to act as an editor, has given valuable advice with regard to typographical and other difficulties. The British Academy have supported the work of the Committee by an annual grant, and the publication of this List had been helped by the co-operation of the Selden Society. Without the hospitality and assistance afforded by the Public Record Office the execution of the work would have been much more difficult. In conclusion the Editors wish to express their indebtedness to the Printer both for technical help and for valuable suggestions.

The Committee invite scholars to help them to make this Word-List a step towards the fuller Dictionary which they are preparing, by contributing dated quotations from British and Irish writers illustrating Latin words not found in this List, or extending the limits of date given for individual words. Quotations which define or explain obscure terms are invaluable. Such notes should be sent to

THE SECRETARY,
 MEDIEVAL LATIN DICTIONARY COMMITTEE,
 PUBLIC RECORD OFFICE,
 CHANCERY LANE,
 LONDON, W.C. 2.

INTRODUCTION

THE following List contains all Latin words of which examples had been collected by the Medieval Latin Dictionary Committee by the end of 1932 which are either themselves not classical or, though classical, are used with altered meanings. At that date, the material, which had been divided into two groups (pre-Conquest and post-Conquest), had reached a stage when it seemed desirable to make it accessible to students. It was felt that, for a good proportion of the eventual contents of the Dictionary, enough was already in hand to render further excerption unnecessary and to show readers where gaps might usefully be filled. It was therefore decided to compile a Word-List on the following lines:—Every word contained in the material collected has been noted in the Word-List, together with the earliest and latest date, and some indication of the meaning. As the collection falls into two groups, one of which is practically complete while the other is still slowly accumulating, the dates have also been divided into two groups (separated in the text by a full stop) indicating pre-Conquest and post-Conquest use respectively.

The purpose of the present list is purely practical; it does not represent more than a choice of the materials available, and it was designed in the first instance to aid the contributors upon whose voluntary labours the Committee rely for the execution of their task. The methods employed in the two parts of the field naturally differ to some extent; for the ordinary Latin-English Dictionary, even that of Lewis and Short, contains a sprinkling of late words and a certain proportion of the Vulgate vocabulary, which, although haphazard and occasionally inaccurate, seemed to render superfluous the reproduction of such words as are to be found there. And again, it has not always seemed advisable to aim at providing a full list of the *hapax legomena* of any author, and, in the earlier period, several texts which had been read for the pre-Conquest Committee but are being re-read for the Irish Committee, have been deliberately left out of account. In the first period, words recorded only in glossaries have been included: in the later period, such words, unless attested by actual quotations, are omitted and must be sought in such works as the *Promptorium Parvulorum*, the *Catholicon Anglicum*, or Wright's *Old English Vocabularies*. In the later period only, words continuously attested between the earliest and latest dates given are marked with an asterisk. Considerations of space have made it impossible to include more than a minimum of grammatical, syntactical, and explanatory matter. Proper names have been omitted, but a few adjectival forms and titles of books have been included. Users of the Word-List are asked to take careful note of the information

given in the following pages under the headings *Spelling* and *Abbreviations*. The words themselves are printed in **clarendon type**, grammatical indications in *italic*, meanings and explanations in roman. The arrangement is by groups of words of which the beginnings are the same, without any etymological implication. Variant forms are cross-referenced either to the word itself (**clar.**) or to the alphabetical group to which it belongs (SM. CAPS.). Many alphabetical groups are divided into subsections by the use of semicolons. When a subsection commences with a date or with an English translation, the reference is to the first Latin word in the preceding subsection. Thus, in the alphabetical group **claus/a** (page 82) the Latin word referred to by the dates c 1159, c 1450 in line 5 of the alphabetical group is **claustralis**. Similarly the Latin word translated 'right to enclose' in line 13 of the alphabetical group is **clautura**. Occasionally, in unusually long alphabetical groups, Latin forms have been repeated (as in **commun/a**, page 90).

Semicolons are also employed to separate the different meanings of the same word (e.g. **clavis**, on page 82). When a word is repeated in a phrase, the initial only is used. Thus **c. ecclesiae** = **clavis ecclesiae**. In a long alphabetical group, the initial refers to the first Latin word of the preceding subsection. The wider margin is intended for additions and corrections.

SPELLING

The following variants, often found in medieval texts, have been disregarded:

i = *y* = *hi*

i = *j*, *j* = *i*

ea = *ia*

eum = *ium*

e = *ae* = *oe* (note, these spellings have all been reduced to *e*, and the digraphs do not appear at all)

c = *k*

c = *t*

f = *ph*

h omitted or wrongly inserted in most cases (see below)

double letters for single, and vice versa

On the other hand, the following variants have been distinguished:

ar, *er*, *or*, *ur*

o, *ou*, *u*

aill, *alli*

ulus, *ellus*

mpt, *mt*, *nt*

mpn, *mn*, *nn*

c, *s* (the existence of these variants has been indicated, but details have not been given of all cases)

g, *j*, *hi*

p, *ph*

t, *th* in English words

v, *w*

x, *xs*

ex, *es*, *x*, *s*

A certain number of general headings will be found in the Word-List, e.g. **ipr-**, see **IRR**. Wherever possible variants of the same word have been grouped together under a convenient heading. The grouping is not to be considered final, and does not pretend to be based upon scientific principles.

INTRODUCTION

ABBREVIATIONS

a = ante	her. = heraldic
A.S. = Anglo-Saxon	imp. = imperative
abl. = ablative	impers. = impersonal
ac. = academic	indecl. = indeclinable
acc. = accusative	inf. = infinitive
act. = active	inter. = interjection
adj. = adjective	intrans. = intransitive
adv. = adverb	I. = Irish
alch. = alchemical, chemical	leg. = legal
astr. = astronomical, astrological	log. = logical
bibl. = biblical (with special reference to the text of the Vulgate)	m. = masculine
c (before a figure) = circa	math. = mathematical
c (after a figure) = century	med. = medical
class. = classical	mus. = musical
coll. = collective	n. = neuter
dat. = dative	O.E. = Old English
correl. = correlative	p = post*
decl. = declinable	pass. = passive
dep. = deponent	phil. = philosophical
eccl. = ecclesiastical (when found without a date indicates that a word first found in early Christian writers has a continuous history throughout the period covered by the Word-List)	pl. = plural
f. = feminine	p.p. = past participle
fig. = figurative	prep. = preposition
gen. = genitive	s. = singular
Gr. = Greek	Sc. = Scots
gramm. = grammatical	sub. = substantive
	subj. = subjunctive
	trans. = transitive
	trop. = tropological
	v. = verb
	W. = Welsh

* An asterisk indicates that sufficient examples have been received for the given meaning and period. Placed before the word it denotes that every meaning given has been fully illustrated for the period indicated. Placed after the word it refers to one meaning only. It refers only to Post-Conquest material.

† An obelisk indicates that a word is of doubtful meaning or form.

Explanatory matter has been used as sparingly as possible. National indications (Irish, Welsh, and Scots) have been limited, with a few exceptions, to those words of which more than one example has been received.

Grammatical indications have been reduced to a minimum. Deponent verbs, reflexive verbs, and the irregular use of passive forms have usually been indicated, but space could only be found for a skeleton treatment of adverbs and prepositions, while much grammatical matter has had to be omitted. Neuter plural nouns have been distinguished from feminine singular forms, and second and fourth declension nouns have also been distinguished, but it has not always been possible to separate first and second declension forms.

si-, for **ci-**: **signus**, **silicinus**, **silicium**, **simbalum**, **sinimum**, **sinomomus**, **sinoglossitorium**, **sista**, **Sisterciensis**, **sitatio**.

sibe, for **sibi** c 731.

sibil/ator, one who whispers c 1255; **-o**, to maintain, insinuate c 1114; to speak wisdom c 1159.

†**siblegerrum**, (perhaps) weregeld c 1114.

sic, for **tam** 790; **sicsic**, for **sic** 870.

sic/a c 1150, 15c., **-us** c 1180, c 1259 syke, stream, ditch; **-etum** c 1220, 1300, ***siketus** c 1129, 1464, **secheta** 1262, c 1300 small syke.

†**siccetta prati**, (perhaps) water-meadow 1380.

sicariatus, assassination 9c.

†**sicca**, fish, (perhaps) cuttle-fish 1130.

sicc/itas, act of drying 1325; **-um**, dry wood 1255; ***-us**, hard (of cash) 1269, c 1450.

siclas, for **cyclas** c 1392, c 1437.

siclus, coin 805. c 1114, 12c.

sicut, for **si**, if c 1000.

sidile, **cidile**, for **sedile**, seat 1498.

sidule, for **sedule** 9c.

sigellus, **sigillus**, hobble for horses c 550.

***sigill/arius** 12c., 1419, **-ator** c 1190, ***-ifer** c 1192, 1380 official in charge of a seal; **-atio**, *sealing, stamping with a seal c 1114, a 1564; marking, stamping 1267; ***-o**, to seal, stamp with a seal c 1125, 1558; to mark, stamp 12c., 1345; **-or** (*dep.*), to seal 1266; **-um** *796, 1001. c 1130, 1565; **sigillum** 550 seal; the great seal 1130, c 1450; ***s. magnum** c 1324, 1426; **s. patens**, open or common seal 1278, 1324; ***s. privatum** c 1290, 1475, **s. secretum** 1369, 1445 privy seal; **-um**, *stamp for bread 1203, c 1324; sealed document 1440; **s. crucis** 939, 947 **sigillum crucis** 966 sign of the cross.

sigillo, for **sugillo**, to deride 12c.

sigl/a, sail c 1114; **-o**, to sail c 1300.

sign/a (*f.s.*), mark, token, sign 836; **-abilis**, expressed by signs or letters c 1363; **-aculum** 720, c 1148, ***s. crucis** 8c., 867. c 1125, 1482 sign of the cross; **-aculum**, *tag or clasp of a book 1345, 1445; **-aliter**, figuratively c 1363; **-anter**, significantly 7c., 8c. 1267, 13c.; *expressly 1345, 1506; **-atum** 1419, ***-etum** 1281, 1536, **-itum** a 1553 a, the signet; **-atum**, imprint 13c.; **-ate**, significantly 13c.; **-atio**, designation c 1204, 13c.; *marking, stamping 1274, 1546; sealing 1446; **-ativus** a 1381, **-atrix** 13c. significant; **-atura**, sign, mark, stamp 1417; sign manual 1565; **-ificative**, with a typical purpose c 830; by way of significance 1267; **-ificativus**, indicative of 790, 870; **-ificator**, he that signifies or indicates 1267, 13c.; **-ificatrix**, she that signifies or indicates 13c.; **-ificatum**, meaning 1267, a 1409; **-ificavit**, name of a writ (*leg.*) 15c.; **-ifico**, to ennoble 1241; **-o**, to mark with the sign of the cross 720, c 1000. c 1148, 1397; to brand c 1102, 1166; to inform, notify 1228; to assign, attach 1243; **signo**, to mark 1231, 1284; **-um**, *bell 1050-1100, c 1436; boundary-mark c 1150; beacon 1258; pattern 1259, 1264; buoy 1297, 15c.; sign, device (on documents) c 1459, 1549; 1285, **signum** 1284 badge; c 1450, **s. armorum**

SIGNUS

1419, coat of arms; **s. criminis**, branding c 1110; **s. crucis**, sign of the cross c 600, 1001. c 1114, 1461; **s. manuale** c 1204, 1450, **s. manus** 676, 738 sign manual; **s. Salamonis**, plant, Solomon's seal c 1250.

signus, for **cygnus** c 1307, a 1347.

sigillum, see **sigillum**.

siketus, see **SIC**

silba, for **silva** c 740. 873.

†**silempsis**, (probably) for **syllipsis**, grammatical figure c 1218.

silfa, for **silva** 839.

siliba, for **syllaba** c 1365.

silicet, for **scilicet** 969. 1292.

silic/inus, -ium, see **CILIC**

silicum, small coin or number 799.

***siligo**, rye 1227, 1349.

silinga, see **solinum**.

• **silio**, for **sileo**, to be silent 1200.

silv/a cedua 1287, 1425, **s. sedua** 1345,

-**icedium** 1237, 1479 coppice-wood;

-**aticus**, wooded c 1066; **ignis** s., wild fire c 1436; -**atinus**, of or for a wood 15c.;

-**iuncula**, small wood 11c.; -**ositas**, wooded region c 1200.

simbalum, for **cymbalum**, bell 1397.

simbalum, see **symbolum**.

sim/enellus (*adj.*), **panis simnellus**, **panis**

s., simnel-bread 1275; (*subst.*) *c 1066,

c 1437, **seminellus** 1282, **siminellus** c 1200,

c 1436, **simnellus** c 1174, 12c. simnel bread,

loaf of simnel bread; -**llago**, loaf of fine wheaten flour 1312; -**ula**, for **simila**, fine wheaten flour 1342.

sim/ialis, of or for an ape c 1255; -**itas**, flatness (of noses) c 1257.

simil/ate, feignedly 1461; -**atio**, feigning,

deceit 1511; -**atorius**, like, resembling

c 1200; -**iter**, at one time 7c.; *-**itudinarie**,

figuratively c 1200, c 1380; -**itudinarius**,

figurative c 1500; -**o**, to liken 1461; see also **SIMUL**

siminellus, **simnellus**, see **simenellus**.

simiterium, see **cemiterium**.

simon/achus 12c., -**iacus** c 1190, 1377,

-**ianus** c 1465 (*subst.*) simonist (eccl.); *-**ia**

c 1114, 1562, -**iaca** 12c., c 1308 simony

(eccl.); -**iace**, simoniacally (eccl.) 1136,

1537; -**iacus** 7c., 8c. c 1100, 1549, -**ialis**

c 1125, 13c. (*adj.*) simoniacal (eccl.)

simpl/ex *1318, 1433, -**icus** 1402 unlined;

inferior 1325; -**icitas**, simplicity (title) 8c.;

Trinity 957; -**iciter**, entirely, completely

c 1400; -**us**, simple 790, c 860.

simul/atorie, deceitfully 9c.; -**atorius**, of or

for feigning c 1200; -**atrix**, feigning, deceiv-

ing 720, 9c. c 1190; -**tatorius**, counterfeit,

imitated c 1197; -**tas**, deceptive appearance

c 1190.

simul/or (*dep.*), to unite, agree c 1200, c 1425;

-**taneitas** 13c., -**tas** c 1267, 13c. simul-

taneity.

sin alias, but if otherwise 8c.

sinalimpha, for **synaloepha**, contraction of

syllables c 1125, 12c.

sinap/ius, of or for mustard c 1200; -**um**

1271, **cinapium** 1368, 1463, **cenapium**

1290, 1351, ***senapium** 1313, 1415

mustard.

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SINCATIO

- sinc/atio** 1374; **-tatio** 1376 sinking a shaft;
sinko, to sink a shaft c 1358.
sincellus, one who shares the same cell 7c.
sinceriter, sincerely 720, 9c.
sincubo, *see* **syncopo**.
sindo/ *1243, 1345, **cindo** 1290, 1355 sindon,
fine material of silk or linen; corporal cloth
720. c 1250; sheet, coverlet c 1200; **-nicus**,
of or for sindon c 1370.
sindo, *for* **scindo** 1275.
sindregabulum 1234, **sindegabulum** c 1250
lease for years.
sindula, *see* **scindula**.
sinfectura, *see* **cenevectorium**.
singillum, *see* SIGILL.
singn-, *see* SIGN.
singul/aris, wild boar 893; **-arissime**, most
matchless 870; **-aritas**, being alone, single-
ness 790; outstandingness, marked character
720. c 1070, 1267; sole possession c 1190,
12c.; **-ariter**, in singleness of heart c 1500;
-tatim, one by one 1408; **-us**, every c 1365;
unlined 1419.
singult/atio, sobbing, sob 15c.; **-ivus** c 1150,
-uosus 1050-1100, 1423 sobbing.
sinimum, *see* **cinamonium**.
sinister, treacherous, evil c 1197, 1560; **sini-**
str/alis, northern 7c., 893; **ecclesia s.**,
• church built north and south c 500; **-anter**,
treacherously, wickedly c 1397; **-e**, on the
left side c 1250; **-o**, to place on the left 12c.;
to thwart 1376, c 1397; to do wrong a 1408.
sinko, *see* SINC.
sinodochium, *see* **xenodicum**.
sinoglossitorium, *see* **cinglocetorium**.
sinomomus, *see* **cinamonium**.
sinopsis c 1200, **cinoprurum** 1336, 1341 sinople,
red ochre.
sin/ositas, intricacy c 1436; **-uositas**, sinuo-
sity c 860.
sinothus, *see* SYNOD.
singcalus, waiter 790; *see also* **senescallus**.
sinthoma, symptom 13c.
siosbole, *Διὸς βουλή*, will of Zeus c 1159.
†**sipessocna**, district, (perhaps) district liable
to furnish a ship c 1114.
siphus, *see* **scyphus**.
sippa, dry measure c 1320.
siquidem, but 957; without doubt c 1000.
sir/a, **-emotus**, **-ia**, *see* **scira**.
siricum, robe 8c.
siring/ia, **-ies** c 1114, **-is** c 1150 buttermilk.
siro-, *see* CHIRO.
sirpus, *for* **scirpus** 1382, 1445.
sirupum, syrup c 1257, 13c.
sirurgicus, *see* **chirurgicus**.
sisamum, *for* **sesamum**, sesame 13c.
sismaticus, *see* SCHISM.
siſon, *for* *σῶσον*, to save 550.
sisſa, fountain c 550.
sisſera, *for* **sicera** 1276.
sisſor, *see* **scissor**.
sista, *for* **cista**, box, chest (Sc.) 1432, c 1450;
counter 1466.
sistarium, **sistra**, *see* **sextarium**.
sistencia, rest a 1519.
†**sistres**, meaning unknown 6c.
sisus 1277, **situs** 1289 assessed.
sita, *for* **seta**, hair, bristle c 1220.

SITHARCHA

sitharcha, for **sitarchia**, scrip 790.

sithcundus, noble c 1114.

sit/bunde, thirstily c 1196; **-ientes** (*pl.*), Saturday preceding Passion Week (introit) 1341.

sit/uialis, local, relating to position c 1205, 1267; **-uatio** 1450, **scitus** 1230, 1467 site; placing in position 1512; **-uo**, *to place, situate 1198, 1494; to found, institute, construct a 1408, 1505; to impose a tax 1461; **-us** 1228, ***scituatus** c 1350, 1504, **cituatus** 1389, c 1450 situated; ***-us** (*coll.*), manners, customs c 1114, 1241; **scitor**, to be situated 1430.

situla, see **setula**.

situs, see **sisus**.

sivi, for **sive** c 834, 863.

six/hindus, **-ihindus**, **-hundus**, see **SEX**

sixerium, see **sextarium**.

skamberlengaria, see **CAMB**

skermia 1220, **skirmia** 1419 sword-play, fencing; **eskermio**, to fence 1207.

skip-, see **ESKIP**

skivanus, see **scabinus**.

skuvinagium, see **escavingor**.

sladum, stream 1583; see also **lada**.

slatta, slat or slate, bastard incense 1345.

sleddus, sled c 1400.

sloppum, slop, loose gown 1378, 1416.

slusagium, see **exclusa**.

slyngeropa, sling-rope, noose 1325.

smalemannus, inferior tenant 1130.

smaragdo, for **smaragdus** 1205, 1245.

smegmum, see **smigma**.

smelt/is 1312, **-us** c 1324, **smyltus** c 1324
small fish, smelt, sprat, or sperling.

smere mangestra, female dealer in butter and cheese c 1114.

***smigma** 1375, 1528, **smegmum** 1439 soap.
smoltus, fish, smolt, young salmon (*Sc.*)
c 1315, c 1320.

snecka c 1200, **esnecka** 1187, 1203, **necka**
c 1200 royal yacht or warship.

snocum, snook c 1230.

soalagium, due or toll c 1189.

***soc/a**, **-um** 1086, c 1437, **-na** 1067, c 1414,
sokena c 1087 soc, soken, form of jurisdiction; 1109, 1320, **-agium** 1156, 1511,
sochogia 1147, **-na** *1131, c 1320 soke, area of special jurisdiction; **-agium** *1173, 1511, **soggagium** 1190 socage, form of tenure; *1088, 1331, **sokemania** 1281 land held in socage; service due from a socman 1253, 1331; **s. liberum**, free socage 1219, 1364; land held in free socage 13c.; **s. villanum**, villein socage c 1250; **-mannus** c 1080, c 1357, **-omannus** a 1609, **sokemannus**, **sochemannus** *c 1070, 1307, **sakemannus** 1201 sokeman, tenant in socage; **-na**, recourse, refuge c 1114; **sokemannus** c 1320, **sokereva**, **sokerevis**. c 1290, **sokerevus** c 1320, 1419 reeve of a soke.

socco, to put in shocks c 1350.

soci/ative, unitedly 870; **-etas**, fraternity (*eccl.*) 692, 957. c 1123, c 1148; religious order 1548; *association, complicity (*leg.*) c 1114, 1291; **s. adventuraria**, company of merchant adventurers 1597; **s. fortunae**

had been founded at Prague (c. 975) in which the Popes took special interest, and indeed the Latin rite was used there from the outset. So Bohemia looked towards the Papacy. But Willigis of Mayence had consecrated St Adalbert to Prague (983), and so to claims of overlordship by the German kings was now added a German claim to ecclesiastical control over Christians who, as we are told, lived much as barbarians. Then Břatislav of Bohemia, largely for political reasons, founded or restored a lapsed Moravian see at Olmütz, over which he placed John, a monk from near Prague, Severus of Prague being promised compensation in Moravia. In 1068 Břatislav, for family and political reasons, made his troublesome brother Jaromir Bishop of Prague, in the hope of rendering him more amenable. But the only change in the disorderly prince was that of taking the name of Gebhard. He, like Severus, strove for the delayed compensation but took to more drastic means: he visited (1071) his brother-bishop at Olmütz, and after a drunken revel mishandled his slumbering host. John complained to Břatislav, who shed tears over his brother's doings, and sent to Rome to place the burden of the unsavoury quarrel upon Alexander II. His messenger spent a night at Ratisbon on his road with a burgher friendly to Gebhard. Then, strangely enough, he was stopped and robbed on his farther way and came back to tell his tale. A second and larger embassy, headed by the Provost of St George at Prague, an ecclesiastic so gifted as to speak both Latin and German, was then sent, and reached Rome early in 1073. A letter from Břatislav, weighted with two hundred marks, was presented to the Pope, and probably read at the Lenten Synod. Legates were sent who, at Ratisbon, were to investigate the case, but its settlement remained for Gregory VII. It is a sordid story of evil ecclesiastics on a background of equally sordid social and dynastic interests. And there were many like it.

The common corruption is better told us and easier to depict for regulars than for seculars. In the districts most open to incursions, many monasteries were harried or sorely afflicted. If the monks walled their houses as protection against pirates or raiders, they only caused neighbouring lords to desire them for fortresses. The spirit of the ascetic life, already weakened by the civil employment of monks, seemed lost. The synod of Trosly, near Soissons, called by Hervé of Rheims in 909, ascribed the decay of regular life mainly to abbots, laymen, for the most part unlearned, and also married, and so eager to alienate property for their families. Lay lords and laymen generally were said to lack respect for Church laws and even for morality itself; debauchery and sensuality were common; patrons made heavy charges on appointments to their parish churches. This legislation was a vigorous protest against the sins of the day, and it is well to note that the very next year saw the foundation of Cluny. The Rule was kept hardly anywhere; enclosure was forgotten, and any attempt to enforce episcopal control over monasteries was useless when bishops were so often themselves of careless or evil life. Attempts at

improvement sometimes caused bloodshed: when the Abbot Erluin of Lobbes, trying to enforce the Rule, expelled some malcontents, three of them fell upon him, cut out his tongue, and blinded him.

The story of the great Italian monastery of Farfa is typical. It had been favoured by Emperors and was scarcely excelled for splendour. Then it was seized by the Saracens (before 915) and afterwards burnt by Christian robbers. Its members were scattered to Rome, Rieti, and Fermo; its lands were lost or wasted; there was no recognised abbot, and after Abbot Peter died his successor Rimo lived with the Farfa colony at Rome and there was poisoned. Then as the great nobles strove eagerly for so useful a fortress, King Hugh supported a new abbot, Rafred, who began to restore it: he settled in the neighbourhood 100 families from Fermo and rebuilt the cloister. As far as was possible, the monks were recalled and the monastic treasures restored. But there was little pretence of theology or even piety; only the study of medicine was kept up, and that included the useful knowledge of poisons, as abbot after abbot was to learn. When Rafred was disposed of, one of his poisoners maintained himself in the monastery by military force; the so-called monks lived openly with concubines; worship on Sundays was the sole relic of older habits, and at length even that was given up. One Campo, to whom King Hugh had given the monastery in fief, enriched his seven daughters and three sons out of its property. When some monks were sent from Rome to restore religion, he sent them back. Then Alberic drove Campo out by force, and installed as abbot one Dagobert, who maintained himself for five tumultuous years until he, too, fell before the local skill in poison. Adam of Lucca, who followed with the support of Alberic and John XII, led much the life of Campo. Then Theobald of Spoleto made his own brother Hubert abbot, but he was removed by John XII, and succeeded by Leo, Abbot of Sant' Andrea at Soracte. But the task of ruling was too hard for any man, and only force heavily applied could procure even decency of life. If this was the sad state and tumultuous history of monasteries, once homes of piety and peace, it can be guessed how, with less to support them, parishes suffered and missions languished. Priests succumbed and forgot their holy task. Their bishops, often worse than themselves, neither cared nor attempted to rule or restrain them. For the episcopate was ineffective and corrupt.

The primitive rule for election of bishops had been that it should be made by clergy and people. To choose a fit person was essential, but the mode of choice was not defined. Soon the clergy of the cathedral, first to learn of the vacancy and specially concerned about it, began to take a leading part. They, the clergy of the neighbouring country, and the laity, were separate bodies with different interests, and tended to draw together and to act as groups. But the forces, which made for centralisation of all kinds in civil politics, worked in the ecclesiastical sphere as well, and the cathedral clergy gained the leading part in elections, other

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from sub-deacons upwards. Siricius (384–398), by what is commonly reckoned the first Decretal (385), and Innocent I (402–419) pronounced strongly against clerical marriage. Henceforth succeeding Popes plainly enunciated the Roman law. There was so much clerical immorality in Africa, in spite of the great name and strict teaching of St Augustine, and elsewhere, that the populace generally preferred a celibate clergy. Ecclesiastical authorities took the same line, and Leo I extended the strict law to sub-deacons. The Theodosian Code pronounced the children of clergy illegitimate, and so the reformers of the tenth and eleventh centuries could appeal to much support. Nevertheless, there were both districts and periods in which custom accorded badly with the declared law, and the confusion made by reformers between marriages they did not accept and concubinage which opinion, no less than law, condemned makes the evidence sometimes hard to interpret. St Boniface dealt firmly with incontinent priests, and on the whole, although here popular feeling was not with him, he was successful both in Austrasia and Neustria. The eighth and ninth centuries saw the struggle between law and custom continuing with varying fortune. Custom became laxer under the later Carolingians than under Charlemagne, who had set for others a standard he never dreamt of for himself; Hincmar, who was an advocate of strictness, gives elaborate directions for proper procedure against offending clerks, and it is clear that the clergy proved hard either to convince or to rule. By the end of the ninth century, amid prevalent disorder, clerical celibacy became less general, and the laws in its favour were frequently and openly ignored. It was easy, as Pelagius II (578–590), in giving dispensation for a special case, had confessed, to find excuse in the laxity of the age. So too St Boniface had found it necessary to restore offenders after penance, for otherwise there would be none to say mass. Italy was the most difficult country to deal with, and Ratherius of Verona says (966) that the enforcement of the laws, which he not only accepted but strongly approved, would have left only boys in the Church. It was, he held, a war of canons against custom. By about the beginning of the eleventh century celibacy was uncommon, and the laws enforcing it almost obsolete. But they began to gain greater force as churchmen turned more to legal studies and as the pressure of abuses grew stronger.

The tenth and eleventh centuries had special reason for enforcing celibacy and disliking clerical families. Married priests, like laymen, wished to enrich their children and strove to hand on their benefices to them. Hereditary bishops, hereditary priests, were a danger¹: there was much alienation of clerical property; thus the arguments urged so repeatedly in favour of celibacy were reinforced. Bishops, and not only

¹ Atto of Vercelli (from 945) links clerical marriage and alienation of church property together, putting the latter as a cause of abuse. The case is well put by Neander, vi, 187 (Eng. trans.) and Fleury, Bk. LV, c. 55.

those who held secular jurisdiction, thought and acted as laymen, and like laymen strove to found dynasties, firmly seated and richly endowed. Parish priests copied them on a humbler scale. Hence the denial of ordination to sons of clerks is frequent in conciliar legislation.

One attempt at reform of the secular clergy, which had special importance in England, needs notice. This was the institution of canons, which has a long and varied history. The germ of the later chapter appears at a very early date in cathedrals, certainly in the sixth century; a staff of clergy was needed both for ordinary mission work and for distribution of alms. But poverty often, as with monasteries later on, led to careless and disordered life. Chrodegang of Metz (*ob.* 766), the pious founder of Gorze, near his city, and of Lorsch, set up, after a Benedictine model, a rule for his cathedral clergy: there was to be a common life, although private property was permitted; a synod under Louis the Pious at Aix-la-Chapelle (817) elaborated it and it was widely applied. The ideal was high, and although inspired by the asceticism which produced monasticism, it paid regard to the special tasks of seculars; it infused a new moral and intellectual life into the clergy at the centre of the diocese, and education was specially cared for. So excellent an example was soon copied by other large churches, and the system spread widely. In its original form it was not destined to live long: decay began at Cologne with the surrender of the common administration of funds; Gunther, the archbishop, yielded to the wish for more individual freedom, and his successor Willibert in a synod (873) confirmed his changes¹. After this the institution of prebends (benefices assigned to a canon) grew, and each canon held a prebend and lived apart. This private control of their income, and their surrender of a common life, began a long process of decay. But variations of the original form, which itself had utilised much older growths, appeared largely and widely in history. Brotherhood and the sympathy of a common life furthered diligence and devotion.

In councils of the tenth and eleventh centuries, clerical celibacy and simony are repeatedly spoken of. With few exceptions², all well-wishers of reform, whether lay or clerical, desired to enforce celibacy, although

¹ At the Roman Council of 1059 Hildebrand spoke against the laxity of the system, especially its permission of private property and its liberality as to fare (Mabillon, *ASB*, and Hefele-Leclercq, pp. 1177-8, with references there). In 1074 Hildebrand, as Gregory VII, put out a Rule for canons (Hefele-Leclercq, v, p. 94 n., Duchesne, *Lib. Pont.* 1, clxviii); it was wrongly ascribed to Gregory IV. See Dom Morin, *R. Ben.* 1901, xviii, pp. 177-183. Hildebrand's Rule breaks off short in the MS., and the abbreviation *can.* for *canonicorum* led to its being attributed to musical history (*canendi*).

² Ulrich (Udalrich) of Augsburg (923-973) was, perhaps, an exception. So later on was Cunibert of Turin, himself a celibate whose clerks reached a high standard of life: he permitted them to marry, for which Peter Damian reproved him. Both these prelates were earnest reformers. Damian tried to get Adelaide, Regent of Piedmont and Savoy, to enforce his policy against Cunibert.

some thought circumstances compelled laxity in applying the law. Thus in France the Council of Poitiers (1000) forbade priests and deacons to live with women, under pain of degradation and excommunication. The Council of Bourges (1031), while making the same decrees (repeated at Limoges the same year), went further by ordering all sub-deacons to promise at ordination to keep neither wife nor mistress. This promise resembles the attempt of Guarino of Modena¹ a little earlier to refuse benefices to any clerk who would not swear to observe celibacy. In Germany the largely-attended Council of Augsburg (952) forbade marriage to ecclesiastics, including sub-deacons; the reason assigned was their handling the divine mysteries, and with German respect for Canon Law appeal was made to the decrees of many councils in the past. Under Henry III the prohibitions were better observed, not only through the support of the Emperor, but because collections of Canons, especially that by Burchard of Worms (*Decretum*, between 1008 and 1012), were becoming known and gaining authority². The statement of principles, especially from the past, as against the practice of the day was becoming coherent. But the Papacy, which had so repeatedly declared for celibacy, was not in a state to interfere authoritatively. Thus we come to the question of reform at Rome. The movement for reform needed authority and coherence, which were to be supplied from Rome. But first of all Reform had to capture Rome itself.

At Rome a bad ecclesiastical atmosphere was darkened by political troubles and not lightened by religious enthusiasm. There as elsewhere local families were striving for local power; the nobility, with seats outside, was very disorderly and made the city itself tumultuous and unsafe. The Crescentii, so long and so darkly connected with papal history, had lands in the Sabina and around Farfa, and although with lessening influence in the city itself they stood for the traditions of civic independence, overshadowed, it is true, by the mostly distant power of the Saxon Emperors. Nearer home they were confronted by the growing power of the Counts of Tusculum³, to whose family Gregory, the naval prefect under Otto III, had belonged; they naturally, although for their own purposes, followed a German policy. Either of these houses might have founded at Rome a feudal dynasty such as rose elsewhere, and each seemed at times likely to do so. But in a city where Pope and Emperor were just strong enough to check feudal growth, although not strong enough to

¹ This tendency to enforce celibacy on seculars by an oath might have led to a general policy, but was not followed. It was an obligation understood to be inherent in the priestly office.

² Burchard illustrates, on celibacy and lay interference, the conflict between old canons and later customs. He copies the former, but accepts the latter, and allows for them.

³ For a discussion of their genealogy see R. L. Poole, *Benedict IX and Gregory VI* (reprinted from *Proceedings of British Academy*, viii), pp. 31 sqq.

impose continuous order, the disorderly stage, the almost anarchy, of early feudalism lingered long.

When Sergius IV (1009–1012) “Boccaporco,” son of a Roman shoemaker and Bishop of Albano, died soon after John Crescentius, the rival houses produced rival Popes: Gregory, supported by the Crescentii, and the Cardinal Theophylact, son of Gregory of Tusculum. Henry II of Germany, hampered by opposition from Lombard nobles and faced by King Arduin, had watched Italian politics from afar, and the disputed election gave him an opening. Rome was divided. Theophylact had seized the Lateran, but could not maintain himself there; Gregory fled, even from Italy, and (Christmas 1012) appeared in Henry’s court at Pöhlde as a suppliant in papal robes. Henry cautiously promised enquiry, but significantly took the papal crozier into his own keeping, just as he might have done for a German bishopric. He had, however, partly recognised Theophylact, and had indeed sent to gain from him a confirmation of privileges for his beloved Bamberg¹: a decision in Theophylact’s favour was therefore natural. Henry soon appeared in Italy (February 1013); his arrival put Arduin in the shade. Theophylact, with the help of his family, had established himself, and it was he who, as Benedict VIII, crowned Henry and Cunegunda (14 February 1014). The royal pair were received by a solemn procession, and six bearded and six beardless Senators bearing wands walked “mystically” before them. The pious Emperor dedicated his former kingly crown to St Peter, but the imperial orb bearing a cross was sent to Cluny. Benedict VIII was supported now by the imperial arm, and in Germany his ecclesiastical power was freely used; he and the Emperor worked together on lines of Church reform, even if their motives differed.

Benedict VIII (1012–1024) proved an efficient administrator, faced by the constant Saracén peril, and wisely kept on good terms with Henry II. Although he was first of all a warrior and an administrator², he also appears, probably under the influence of the Emperor, as a Church reformer. A Council was held at Pavia (1018)³, where the Pope made an impressive speech, which, it is suggested, may have been the work of Leo of Vercelli, on the evils of the day, denouncing specially clerical

¹ For the foundation of Bamberg see Hefele-Leclercq, *Les Conciles*, iv, pp. 909 sqq.; Hauck, *op. cit.* iii, p. 418; and Giesebrecht, *Deutsche Kaiserzeit*, ii, pp. 52 sqq. The missionary importance, as well as the ecclesiastical interest, of the new see and the disputes about it should be noted. For the Church policy of Henry II see *supra*, Vol. iii, pp. 231 sqq.

² A more favourable view of him is summarised in Hefele-Leclercq, iv, p. 914. So K. W. Nitzsch, *Gesch. des deutschen Volkes*, Leipsic, 1892, i, pp. 392 sqq., in the same sense.

³ The date of this Council is disputed. 1022 was accepted until Giesebrecht suggested 1018 (*op. cit.* ii, p. 188, and note 623–4). Also Hauck (who prefers 1022), *op. cit.* iii, p. 528, n. 2. The earlier date seems a little more probable. In Vol. iii *supra*, p. 251, the date 1022 is accepted.

concubinage and simony. His starting point was a wish to protect Church property from alienation to priestly families, a consideration likely to weigh with a statesmanlike administrator, although Henry II might have had a more spiritual concern. By the decrees of the Council, marriage and concubinage were forbidden to priests, deacons, and sub-deacons, indeed to any clerk. Bishops not enforcing this were to be deposed. The children of clerks were to be the property of the Church. In the Council the initiative of the Pope seems to have been strong. The Emperor gave the decrees the force of law, and a Council at Goslar (1019) repeated them. Italy and Germany were working as one.

There was little difference between the ecclesiastical powers of Henry in Italy and in Germany. He knew his strength and did not shrink from using it. Before his imperial coronation he held a synod at Ravenna (January 1014) where he practically decreed by the advice of the bishops; for Ravenna he had named as archbishop his half-brother Arnold, who was opposed by a popularly-supported rival Adalbert. This probably canonical prelate was deposed, and after Henry's coronation a Roman synod approved the judgment, although it did obtain for the victim the compensation of a smaller see. Decrees against simonist ordinations and the alienation through pledges of Church lands were also passed, and published by the Emperor. A liturgical difference between Roman and German use in the mass was even decided in favour of the latter. So far did German influence prevail.

The reforming tendencies of the German Church found full expression at the Synod of Seligenstadt (12 August 1023). In 1021 a young imperial chaplain Aribio had been made Archbishop of Mayence; and he aimed at giving the German Church not only a better spirit but a more coherent discipline. In the preamble to the canons, Aribio states the aim of himself and his suffragans, among whom was Burchard of Worms (Bishop 1000-1025): it was to establish uniformity in worship, discipline, and ecclesiastical morals. The twenty canons regulated fasting, some points of clerical observance, observance of marriage, in which the canonical and not the civil reckoning of degrees of kinship was to hold¹; lay patrons were forbidden to fill vacancies without the approval and assent of the bishop; no one was to go to Rome (*i.e.* for judgment) without leave of his bishop, and no one subjected to penance was to go to Rome in the hope of a lighter punishment. This legislation was inspired by the reforming spirit of the German Church, due not only to the saintly Emperor but to many ecclesiastics of all ranks, with whom religion was a real thing; and for the furtherance of this the regulations of the Church were to be obeyed. The Canon Law, now always including the Forged Decretals, involved respect to papal authority, but Aribio

¹ The civil law reckoned brothers and sisters as in the first degree; the canonical law was now reckoning cousins-german as such.

and his suffragans laid stress also upon the rights of metropolitans and bishops in the national Church, which gave them not only much power for good but the machinery for welding the nation together.

In June 1024 Benedict VIII died and was followed by his brother Romanus the Senator, who became John XIX; his election, which was tainted by bribery and force, was soon followed by the death of the Emperor (13 July 1024). The new monarch, Conrad II, was supported by the German adherents in Italy and especially by the Archbishop Aribert of Milan, a city always important in imperial politics. Both he and John XIX were ready to give Conrad the crowns which it was theirs to bestow. So in 1026 he came to Italy; and he and his wife Gisela were crowned in St Peter's (26 March 1027). Then, after passing to South Italy, he slowly returned home, leaving John XIX to continue a papacy, inglorious and void of reform, until his death in January 1032. Under him old abuses revived, and so the state of things at Rome grew worse, while in Germany, although Conrad II (1024-1039) was very different from Henry II in Church affairs, the party of reform was gaining strength.

With the election of Benedict IX, formerly Theophylact, son of Alberic of Tusculum, brother of a younger Romanus the Consul, and nephew of Benedict VIII and John XIX, papal history reached a crisis, difficult enough in itself, and distorted, even at the time, by varying accounts. According to the ordinary story, Benedict IX was only twelve years old at his election, but as he grew older he grew also in debauchery, until even the Romans, usually patient of papal scandal, became restive; then at length the Emperor Henry III had to come to restore decency and order at the centre of Western Christendom. But there is reason to doubt something of the story. That Benedict was only twelve years old at his accession rests on the confused statement of Rodulf Glaber; there is reason to suppose he was older. The description of his depravity becomes more highly coloured as years go by and the controversies of Pope and Emperor distort the past. But there is enough to shew that as a man he was profligate and bad, as a Pope unworthy and ineffective. It was, however, rather the events of his papacy, singular and significant, than his character, that made the crisis. He was the last of a series of what we may call dynastic Popes, rarely pious and often bad; after him there comes a school of reformed and reformers.

Conrad II differed much in Church matters from Henry II. It is true that he kept the feasts of the Church with fitting regularity and splendour and that he also was a "brother" of some monasteries. But his aims were purely secular, and the former imperial regard for learning and piety was not kept up. Some of his bishops, like Thietmar of Hildesheim, were ignorant; others, like Reginhard of Liège and Ulrich of Basle, had openly bought their sees, and not all of them, like Reginhard, sought

absolution at Rome. Upon monasteries the king's hand was heavy: he dealt very freely with their possessions, sometimes forcing them to give lands as fiefs to his friends, sometimes even granting the royal abbeys themselves as such. Thus the royal power worked harmfully or, at any rate, not favourably for the Church¹, and bishops or abbots eager for reform could no longer reckon upon kingly help. It is true that Poppo of Stablo enjoyed royal favour, but other ecclesiastics who, like Aribo of Mayence, had supported Conrad at his accession, received small encouragement. Conrad's marriage with Gisela trespassed on the Church's rule of affinity, and the queen's interest in ecclesiastical appointments, by which her friends and relatives gained, did not take away the reproach; but she favoured reformers, especially the Cluniacs, whose influence in Burgundy was useful.

A change in imperial policy then coincided with a change in Popes. Benedict VIII may have been inspired by Henry II, but John XIX was a tool of Conrad. For instance, he had to reverse a former decision, by which the Patriarch of Grado had been made independent of his brother of Aquileia. Poppo of Aquileia was a German and naturally an adherent of Conrad; everyone knew why the decision was changed². It was even more significant that the Emperor spoke formally of the decree of the faithful of the realm, "of the Pope John, of the venerable patriarch Poppo, and others." It was thus made clear that, whether for reform or otherwise, the Pope was regarded by the Emperor exactly as were the higher German prelates. They were all in his realm and therefore in his hands. Here he anticipated a ruler otherwise very differently-minded, Henry III.

Benedict IX³ could be treated with even less respect than John XIX. It is true that he held synods (1036 and 1038), that he made the Roman Bishop of Silva Candida *bibliothecarius* (or head of the Chancery) in succession to Pilgrim of Cologne. But in 1038 he excommunicated Aribert of Milan, who was giving trouble to Conrad. To the Emperor he was so far acceptable, but in Rome where faction lingered on he had trouble. Once (at a date uncertain) the citizens tried to assassinate him at the altar itself. Later (1044) a rebellion was more successful: he and his brother were driven from the city, although they were able to hold

¹ See *supra*, Vol. III, p. 271.

² The later incident, 1042, in which Poppo entered Grado by force, burning and destroying churches and houses, slaughtering and ravaging, illustrates what some bishops of the day were and did. The story of this revived quarrel between Grado and Aquileia is well told by F. C. Hodgson, *Early History of Venice*, London, 1901, pp. 196-206 sqq.; also *supra*, Vol. IV, pp. 407-8. The quarrel, which was old ecclesiastically, had now a twofold connexion with Venetian and German politics.

³ On the difficult chronology of Benedict's papacy see R. L. Poole, *Benedict IX and Gregory VI* (*Proceedings of the British Academy*, VIII). For the chronology of, and authorities for, the Italian journey of Henry III, Steindorff, *Jahrbücher des deutschen Reiches unter Heinrich III*, I, pp. 456-510.

the Trastevere. Then John, Bishop of Sabina, was elected Pope, taking the name of Sylvester III. Again we hear of bribery, but as John's see was in the territory of the Crescentii, we may suppose that this rival house was concerned in this attack upon the Tusculans; in fifty days the latter, helped by Count Gerard of Galeria, drove out Sylvester's party, and he returned to his former see. Then afterwards Benedict withdrew from the Papacy in favour of his godfather, John Gratian, Archpriest of St John at the Latin Gate, who took the name of Gregory VI. The new Pope belonged to the party of reform; he was a man of high character, but his election had been stained by simony, for Benedict, even if he were weary of his office and of the Romans, and longed, according to Bonizo's curious tale, for marriage, had been bought out by the promise of the income sent from England as Peter's Pence. The change of Popes, however, was welcomed by the reformers, and Peter Damian in particular hailed Gregory as the dove bearing the olive-branch to the ark. Even more significant for the future was Gregory's association with the young Hildebrand; both were probably connected with the wealthy family of Benedict the Christian¹. There was a simplicity in Gregory's character which, in a bad society calling loudly for reform, led him to do evil that good might come. For nearly two years he remained Pope, but reform still tarried.

Attention has been too often concentrated on the profligacy of Benedict IX, which in its more lurid colours shines so prominently in later accounts. What is remarkable, however, is the corruption, not of a single man, even of a single Pope, but of the whole Roman society. Powerful family interests maintained it; the imperial power might counterbalance them, and, as we have seen, the Papacy had been lately treated much as a German bishopric. In the Empire itself there had been a change; Conrad II had died (4 June 1039), and his son Henry III, a very different man, now held the sceptre.

Whether it be true or not that, as Bonizo tells us, Peter the Archdeacon became discontented and went to ask Henry's interference, it is certain that in 1046 Henry came to Italy; German interests and the state of the Church alike incited him. At Pavia (25 October) he held a Council, and the denunciation of simony made there² by him gave the keynote of his policy, now, after Germany, to be applied to Italy and Rome itself.

Henry was now a man of twenty-two, versed in business, trained to responsibilities and weighty decisions since his coronation at eleven.

¹ For a very probable genealogy see Poole, *Benedict IX and Gregory VI*, pp. 23 sqq. The connexion explains but avoids Hildebrand's alleged Jewish descent.

² Steindorff places here Henry's discourse (given by Rodulf Glaber, ed. Prou, p. 133). See Steindorff, *op. cit.* pp. 309 sqq. and 497 sqq., followed by Hefele-Leclercq, iv, pp. 979 sqq. But see also Hauck, *op. cit.* III, p. 536, n. 3, who rightly holds the words not to be taken as an exact report.

William of Normandy, was success undiluted. The king was just and conscientious; Lanfranc was a theologian and a reformer, even if of the school of Damian rather than of Humbert. The episcopate was raised, and the standard of clerical life; councils, such as marked the movement, became the rule, as was seen at Winchester and London in 1072. But if England moved parallel to Rome it was yet, as an island, apart. It was also peculiar in its happy co-operation of a just king and a great archbishop.

The growth of canonical legislation (1049-1073) is easily traced. It begins with an attempt to regain for the Church a control over the appointment of its officers through reviving canonical election for bishops and episcopal institution for parish priests. But the repetition of such canons, even with increasing frequency and stringency, had failed to gain freedom for the Church in face of royal interests and private patronage. The Synod of Rheims under Leo IX (1049) had led the way: no one was to enter on a bishopric without election by clergy and laity. The spread of Church reform and literary discussion moved towards a clearer definition of the rival principles: the Church's right to choose its own officers, and the customary rights of king or patron in appointments. So the Roman synod of 1059 went further: its sixth canon forbade the acquisition either gratis or by payment by any cleric or priest of a Church office through a layman. The French synods at Vienne and Tours (1060), held under the legate Stephen, affirmed the necessity of episcopal assent for any appointment. Alexander II, with greater chance of success, renewed in his Roman synod of 1063 Pope Nicholas' canon of 1059. Under him the two elements, the cure of souls, which was obviously the Church's care, and the gift of the property annexed to it, about which king and laymen had something to say, were more distinctly separated. It was significant when on 21 March 1070 Alexander gave to Gebhard of Salzburg¹ the power of creating new bishops in his province, and provided that no bishop should be made by investiture as it was accustomed to be called or by any other arrangement, except those whom he or his successors should, of their free will, have elected, ordained, and constituted². So far, and so far only, had things moved when Alexander II died.

The constant use of legates was continued if not increased, and France was as before a field of special care. Thither Damian had gone, returning in October 1063, and Gerard of Ostia (1072) dealt specially and severely with simony. In France, and also elsewhere, the frequency of councils

¹ Throughout the Middle Ages the right of confirming his suffragans was left to this archbishop, and the peculiarity was mentioned at the Council of Trent.

² Jaffé-Löwenfeld, *Regesta*, no. 4673. The history is clearly summarised in Scharnagl, *Der Begriff der Investitur in den Quellen und der Litteratur des Investiturstreites* (*Kirchenrechtliche Abhandlungen*, ed. U. Stutz, No. 86). Some of the canons mentioned are in Bernheim, *Quellen*. Also at length Hefele-Leclercq (*passim*). The Latin originals in Mansi.

locally called is now noticeable. Not only the ordinary matters but laxity of marriage laws among the laity arising from licence among great and small were legislated upon.

The course of affairs at Milan, however, needs longer and special notice. Alexander II had been for many years concerned in the struggle at Milan; his accession gave encouragement to the Patarines; to the citizens and clergy he wrote announcing his election. When Ariald visited Rome under Stephen IX, Landulf, who was on his way thither, was wounded at Piacenza; his wound was complicated by consumption, and he lost the voice and the energy which he had used so effectively. After his death, the date of which is uncertain, his place was more than filled by his brother Erlembald, a knight fresh from a pilgrimage to the Holy Land, and with, as it was said, private, as well as family, wrongs to avenge upon the clergy. He had a personality and appearance very different from his brother's; striking and handsome as became a patrician, splendidly dressed, gifted with that power of military control and organisation which was destined to reappear so often in medieval Italian States. He fortified his house, he moved about with a bodyguard; he became the Captain of the city; personal power and democratic rule were combined and so he was the real founder of the Italian commune. Ariald was content, as he put it, to use the word while Erlembald wielded the more powerful sword. The new leader visited Rome (1065) when Alexander was settled there; he received from the Pope a white banner with a red cross, and so became the knight of the Roman and the universal Church. The archbishop, with no traditions of family or friendship to uphold him, saw power slipping from his hands, and the Emperor counted for naught. From a second visit to Rome (1066) Erlembald returned with threats of a papal excommunication of Guido, and fresh disturbances began. Married priests and simonists were sharply condemned from Rome, and believers were forbidden to hear their masses. But the Papacy sought after order, and the cathedral clergy, faced by persecution, gathered around the archbishop. More tumult arose when Ariald preached against local customs of long standing. Milan had not only its own Ambrosian Liturgy¹, but various peculiar customs: the ten days between Ascension Day and Pentecost had been kept since the fourth century as fasts; elsewhere only Whitsun Eve was so observed. Ariald, preferring the Roman custom, preached against the local use, and so aroused indignation. Then Guido at Whitsuntide seized his chance, and rebuked the Patarines for their action against him at Rome in

¹ It seems best with Duchesne (*Origins of Christian worship*, p. 88) to connect the Ambrosian Rite with the Gallican group. Aquileia and the Danubian districts followed Milan. The Carolingian changes affected the Gallican Church, and through imperial influence reached Rome. But Milan kept its Ambrosian traditions, dating from the days of Auxentius (355-374), a Cappadocian Arian and immediate predecessor of St Ambrose; no doctrines were concerned (Duchesne, *op. cit.* pp. 93 sqq.).