1. On Moments and Hours

Times are divided into moments, hours, days, months, years, ages, and epochs.

Named after the motion of the stars, a moment is the smallest and briefest period of time, for it is the limit of an hour in short intervals when something has moved and then succeeded itself.

[H]ora is a Greek term that nonetheless sounds Latin, for [h]ora is a limit of time in the same way as [h]ora are also limits of the sea, rivers, and clothes.

It is composed of four puncta, ten minutes, and forty moments.

And we must note, in order to avoid error, that the computus depends partly on nature and partly on authority or custom: nature, as we hold that the common year lasts for twelve lunar months; custom, that months may be reckoned in thirty days; and authority, that a week consists of seven days.

2. On the Day

In common usage, day is the presence of the sun above the earth; properly speaking, it is [the interval of time] completed in twenty-four hours.

The Chaldaeans and the Persians reckon it between two risings of the sun, the Egyptians between two settings of the sun, the Romans from midnight to midnight, and the Umbrians and the Athenians from midday to midday.

Moses, however, calls a day [the interval of time] from one morning to the next; but at the resurrection of the Lord, the evening of the Sabbath dawned on the first day of the Sabbath so that humankind, after falling from the light into the shadows, might then return from the shadows to the light.

3. On the Night

Night is the absence of the sun when it has been hidden by the shadow of the earth, and has been designed as a time for mortals to rest so that humanity should not perish from long, insatiable toil [when it is harder, then it is also more favorable for reducing work and the limbs].

There are seven parts of the night: crepusculum, that is, the doubtful light between light and shadows (for we call creperum doubtful); vesperum, when star of the same name appears; conticum, when everything is quiet; intempestum is the middle of the night and period of inactivity; gallicinium when the cock crows; matutinum is between the departure of the shadows of the night and the coming of dawn; and diluculum just when the small light of day is beginning. This light and the dawn extend as far as sunrise.

4. On the Week

The week consists of seven days; the eighth, however, is the same as the first day to which it returns, and so the week is constantly begun again.

The gentiles named them after the planets, believing that they had a spirit from the sun, a body from the moon, blood from Mars, intelligence and language from Mercury, temperance from Jupiter, lust from Venus, and slowness from Saturn.
But St. Sylvester established that the days be called feriae, naming the first day the Lord's Day and thereby emulating the Hebrews who name them the first day of the Sabbath, the second day of the Sabbath, and the rest according to their number.

Among the Hebrews, a hebdomada is also completed in the same number of years, which complete a hebdomada in the days of the hebdomadae.

Similarly, they also had a fiftieth Pentecost day in years, but calling it a jubilee year (which means liberty).

5. On the Month

The lunar month is effected by the waxing and the waning of the moon, while it goes through the zodiac in a little more than 28 and one-half days, but ease of computation alternates the lunar months with thirty and twenty-nine days.

However the solar month is greater by 22 hours, and the eleven days of the Epacts accumulate from these. The sun exceeds the course of the moon in a single year by these eleven days, for twelve times twenty-two makes 264, and eleven times twenty-four completes the same number.

But the Hebrews begin their months from the new moon, and the Romans from the Kalends.

The Egyptians begin their months from the fourth day of the Kalends of September all the way through the ninth day of the same Kalends, calculating their months in 30 days; they call the five remaining days intercalaries.

They were the first to begin to define the months according to the path of the sun so that the swifter and less certain passage of the moon would not create an obstacle to calculating for their calculation.

6. On the Months of the Romans

As established by Romulus, the Romans went through a year in ten months, but in three hundred and four days.

He named the first month after his father Mars; he named the second April after ripening of fruit; the third after Maia, the mother of Mercury, the fourth he dedicated to Juno.

Quintilis and Sextilis, which are now named after the birth of Julius Caesar and the triumph of Augustus, and the following months, he chose names based on their number.

The beginning of the months he called the Kalends because at that time, it was announced how many days were remaining until the Nones when the plebs had been summoned [calata] (that is, "called") into the Capitol by repeating the word "calo" (that is, "to call") five or seven times.

Moreover, he called the middle of the month the Nones because on the ninth day [nomo die] before the Ides they assembled in the city in order to know what must be done in that month.

Further, he called the Ides the day that divides the middle of the month, because iduare means to divide in the Etruscan language.

Numa, adding two months to these, January from Janus and February from Februus, who should be celebrated as the god of lustrations, arranged the year with three hundred and fifty-four days according to the course of the moon.

Julius Caesar established the year as it is used today, with the addition of eleven days.
7. On the Solstice and the Equinox

The solstices and both the equinoxes are thought to be on the eighth day before the Kalends of January, July, April, and October, that is in the eighth degrees of Capricorn, Cancer, Aries, and Liber.

But the equinoctial day is equal [in length] for the entire world.

However because of the different increase in the light, the longest day in Meroe totals 12 equinoctial hours and eight parts of one hour, in Alexandria, 14 hours, in Italy 15, and in Britain 17, where in the summer bright nights are indisputably attested.

Reason compels us to believe that on the days of the solstice when the sun approaches nearer the pole of the world because of the narrow angle of the light the parts of the Earth lying below it have continuous days for six months, and [continuous] nights [for six months] when the sun has been withdrawn to the winter solstice.

Pytheas of Massilia writes that this happens on the island of Thyle which is a six day sail north of Britain.

8. On the Seasons

The seasons are cycles of change by which the sun tempers the earth as it progresses from perigee to apogee.

For winter is cold and damp while the sun delays for a long time; Spring is damp and warm when it returns; summer is warm and dry when it heats up; Autumn is dry and cold as it diminishes.

The ancients began the seasons on the sixth day before the Ides of February, May, August, and November, so that the solstices and the equinoxes were in the middle of seasons.

However, spring is connected to the orient because at that time all things arise from the earth; summer to the south because part of it is more burning with heat; Autumn to the west because it has grave illnesses due to the closeness of heat and cold; Winter to the North because it is sluggish from the cold.

9. On Years

The Solar (or civic) year is the period when the sun runs through the zodiac in 365 and one quarter days; the Romans begin the year from the winter, the Hebrews from the spring equinox, the Greeks from the solstice, the Egyptians from autumn.

The common lunar year is composed of twelve lunar months, that is, 354 days. The embolismic year is composed of thirteen months and three hundred and eighty four days, beginning in the lunation of Easter.

The Great Year is when all the stars return to their proper position when the established paths have been completed, which Josephus claims is completed in six hundred solar years.

10. On the Leap-Year Day

The leap-year day is composed at a four year interval from the proportion of a quarter of a day, while the sun returns to the sign of the zodiac from which it departed not in 365 days but in [365 days] and a quarter of day.
For example, if the rising sun now enters the equinoctial position of the sky, it will enter this point in the following year at noon, in the third year during the evening, in the fourth year at midnight, and in the fifth year again at sunrise.

This necessarily forewarns that a day must be added so that the spring equinox will not occur on the winter solstice after 365 years if by chance the leap-year day is not added.

The Egyptians insert this leap-year day after the year has been completed (that is on the fourth day before the Kalends of September), the Romans on the sixth day before the Kalends of March, whence the intercalation receives its name "the second sixth" (bissexitus).

Now in the common and also shorter explanation, the slowing of the sun, which does not return fully to the same line [on the sundial] in 365 days, brings forth a leap-year day; and if, for instance, on the spring equinox, which according to the Egyptians falls on the 12th day before the Kalends of April, you observe the sun rising from the mid-point of the east [i.e., the celestial equator], you will find in the following year that it rises further down [i.e., further south] on the same day, and in the third year, and fourth year, and fifth year you will find that the same slowing down accumulates so that — unless you add a day beforehand — the sun will rise from the mid-point of the east to bring about the equinox on the eleventh day before the Kalends of April, and will continue the same pattern of slowing down in the other risings and settings as well throughout the year.

11. On the Nineteen Year Cycle

The Council of Nicea instituted the nineteen year cycle because of [the problem of] the fourteenth day of the Paschal month, because each lunar month, having past in 235 cycles through a period of nineteen years, returns on an unerring course to the same day of the solar year.

The nineteen year cycle is divided into ogdoas and hendecas (that is into 8- and 11-year periods); for eight lunar years exceed the same number of solar years by only two days, one of which falls in the calendar for the completion of the hendecas, while the other is used up by the computation of the saltus, since the solar hendecas would exceed the lunar by one day.

Admittedly, some people try violently to fill out these days with the leap-year days of the eight years; although the leap-year day in the month of February, after it has extended to the sun and the month normally predetermines nothing for future time, and they themselves add no leap-year day to the hendecas.

Therefore, to speak more plainly, the two days of the month which are in excess in the ogdoas will fill out the two that are lacking in the hendecas.

12. On the Saltus of the Moon

The position and swifter time of the new moon causes the saltus of the moon over the course of nineteen years; for although some people, who calculate individual months with twenty-nine and one half days constantly alternate the new moons of the months by half a day and by half a night, they do not in this search for the truth of nature, but for ease of calculation.

For if you seek nature, the new moon of the first month which now appears at noon, and the moon of the second month, which appears at midnight, in a future year shine at one hour and ten moments and half a moment and one nineteenth of half a moment before the middle of the day or night.

However, this distinction does not lead to a clear limit of either the embolismic or common year, but the equal division of nineteen years.
And so over the course of nineteen years the new moon causes itself to be calculated in 383 days by anticipating the period of one day and by losing the final year of the nineteen year cycle.

But if you neglect to do this over the course of fifteen nineteen-year cycles, your fifteenth moon will fall [on the same date as] when it is first reckoned.

**13. The Contents of the Same Cycle**

The Cycle of Easter has been constructed in 8 columns. The first column contains the years from the incarnation of the Lord, increasing at intervals of single years.

The second column contains the indictions of the Romans, which always reset in the course of 15 years.

The third contains the eleven lunar epact days, which increase in each solar year according to the course of the moon; placed in the calendar on the eleventh day before the Kalends of April, they are added cumulatively to find the age of the moon on the Kalends.

The fourth column contains the concurrent days of the week, which are placed in the calendar on the eighth day before the Kalends of April in accordance with the loss of the leap-year day, and are necessarily completed in twenty-eight years; the computation of these compels that twenty-eight nineteen-year cycles be recorded so that individual concurrent days begin individual cycles and so that the whole calculation of Easter be completed in 532 years.

The fifth column contains the lunar cycle, which the nineteen-year cycle precedes by three years, and which is itself also contained in 19 years.

The sixth column contains the dates of the full moon — the time when our elders observed Pascha. As they wander in their changing current from the twelfth day before the Kalends of April to the 14th day before the Kalends of May, they admit a time of the new moon from the 8th day before the Ides of March up to the Nones of April.

However, there are 354 days from the full moon up to the full moon of the following year if it is the common year, 384 days if it is the embolismic year.

In the seventh column, freely extended on account of the computation of the embolismic years, the Sundays of Easter are found from the 11th day before the Kalends of April up to the 7th day before the Kalends of May.

In the final column is the age of the moon of the Paschal Feast varying on account of Sunday from 15 to 22.

**14. Formulas for the categories of the Easter table**

If you want to know how many years there are from the incarnation of the Lord, learn how many the numbers of indictions are, for instance, for the fifth year of the reign of Tiberius, 46; multiply these by 15, they become 690; always add 12 regulars (because the Lord was born on the fourth indication according to Dionysius) and the indication of the year you want, for instance, in the present case, one; they total 703.

Those are the years of the birth of the Lord.
If you want to know the number of the indiction, take the years of the Lord and add three; divide by 15, and what will remain is itself the indiction of the current year.

If you want to know the number of the lunar epacts, divide the years of the Lord by 19, and multiply what remains by 11; likewise divide by 30, and the epacts remain.

If you want to know the concurrent days of the week, take the years of the Lord and add one quarter of their number; to these, add four more because there were five concurrent days in the year of the Lord's birth; divide these by seven and the solar epacts remain.

If you want to know the year number of the nineteen-year cycle, take the years of the Lord and add one because he was born in the second year of the cycle; divide by 19 and what will remain is itself the year of the nineteen year cycle.

If you want to know the number of the lunar cycle, take the years of the Lord, subtracting two, divide by 19; and what will remain is itself the year of the lunar cycle.

If you want to know the leap-year, divide the years of the Lord by 4; the remainder gives the years from the leap year.

Once you have found the foregoing values, you will easily discover the day and lunar phase of Easter.

If you wish to know the epacts and to find the concurrent solar days for some number of years from the present, for example, after 100 Easters, it is sufficient to divide one hundred by 19, and 5 remains; you will know therefore that the [same lunar] epacts will fall in the hundredth year which fall in the fifth year.

In the same way dividing one hundred by 28 you will find that the concurrent solar days in the hundredth year are [the same as] those in the sixteenth year.

15. On the Sacrament of the Time of Easter

Easter does not recur on the same day of the year as the time period of the Lord's birth does, because in the latter case the commemoration of the birth itself is considered so solemn.

But in the former case, the mysteries of future life are celebrated and its benefits are received, whence comes the very name of Pascha which signifies the transition from death to life.

The Pascha demands a time appropriate for the mysteries: first, [it demands] that the shadows of death be conquered by the true light when the equinox has passed; then, [it demands] that in the first month of the year which is called the month of new things the joys of new life are celebrated; third, [it demands] that the resurrection should come in the third week of the moon's cycle, since the resurrection happened on the third day and in the time of the third age (that is the age manifested through grace, since it already lay hidden before the law and under the law in the prophetic riddle); when the cycle of the moon itself teaches us that the glory of the mind is changed from earthly matters to heavenly contemplation; and finally [it demands] that we should remember the Lord's day as it is noteworthy for its occurrence of light, should be honored for the triumph of Christ, and is to be desired for our own resurrection.

16. Concerning the Ages of the World

The time periods of the world are divided into six ages.
The first age is from Adam to Noah, containing ten generations and 1,656 years; all of which perished in the Flood, just as infancy is normally immersed in oblivion.

The second age is from Noah to Abraham, similarly comprising ten generations but only 292 years; this age is discovered in language, namely Hebrew, for humankind begins to know how to speak from childhood onward [only] after infancy, from which this receives its name because it is not able to speak [fari].

The third age is from Abraham to David, containing 14 generations and 942 years; and because from adolescence humankind begins to be able to procreate, Matthew took up the beginning of generations from Abraham, who also is established as the father of the peoples.

The fourth age is from David to the Babylonian Captivity, extended for 14 generations (likewise according to Matthew) and 473 years, from which the time period of kings began, for youthful dignity is suitable for ruling.

The fifth age, then, reaches to the coming of the Savior in the flesh in fourteen generations, and 589 years, in which the Hebrew people, as though exhausted with the weight of old age, is afflicted with frequent calamities.

The sixth age, which is now ongoing, has no certain sequence of generations or time periods but, as the age itself is decrepit, must end with the death of the entire age.

17. The Sequence and Order of Time Periods

Therefore, the first age contains 1656 years according to the Hebrews, 2242 years according to the Septuagint.

Adam, when he was 130 years old, fathered Seth who was born before Abel.
Seth at the age of 105 fathered Enosh, who began to invoke the name of Lord.
Enosh at the age of 90 fathered Kenan whose name means "the nature of God."
Kenan at the age of 70 fathered Mahalalel which means "a planting of the Lord."
Mahalalel at the age of 65 fathered Jared which means "departing" or "carrying."
Jared at the age of 162 fathered Enoch, who was transported by God.
Enoch at the age of 65 fathered Methuselah which means "dedication."
Methuselah at the age of 187 fathered Lamech. Giants were born.
Lamech at the age of 182 years fathered Noah, who built the ark. The flood came in Noah's 600th year.

18. On the Second Age

The second age contains 292 years according to the Jews, 942 years according to the Septuagint, or 1072 after Cainan has been added.

2 years after the flood, Shem fathered Arpachshad, from whom descend the Chaldeians.
At the age of 35, Arpachshad fathered Shelah, from whom descend the Samaritans and the Indians.
At the age of 30, Shelah fathered Heber, from whom descend the Hebrews.
At the age of 33, Heber fathers Peleg.

The Tower [of Babel] is built.

At the age of 30, Peleg fathers Reu.

The gods are first worshiped.
At the age of 32, Reu fathers Serug.

The Kingdom of the Scythians begins.

At the age of 30, Serug fathers Nahor.

The kingdom of the Egyptians is born.

At the age of 28, Nahor fathers Terah.

The Kingdom of the Sicyonians and the Assyrians arises.

At the age of 70, Terah fathers Abraham.

Semiramis founds Babylonia.

19. On the Third Age

The third age contains 942 years.

At the age of 100, Abraham fathered Isaac. For first he fathered Ishmael, from whom descend the Ishmaelites.

At the age of 60, Isaac fathered Jacob.

The Kingdom of the Argives begins.

At the age of 90, Jacob fathered Joseph.

Memphis is founded in Egypt.

Jacob lived 110 years.

Greece begins to cultivate crops under Argos.

The slavery of the Hebrews lasts for 147 years.

The Judges rule from Moses until Samuel.

Othniel ruled for 40 years.

Lacedaemon is founded.

Ehud ruled for 80 years

The Judges rule from Moses until Samuel.

Deborah ruled for 40 years

Cadmus, King of Thebes, invents the Greek alphabet.

Gideon ruled for 40 years

Moses ruled Israel for 40 years.

Cecrops founded Athens.

Joshua ruled for 26 years

Amphion the musician was famous.

Othniel ruled for 40 years

Ficus is the first person to rule the Latins.

Ehud ruled for 80 years

The musicians Orpheus and Linus were famous.

Deborah ruled for 40 years

That man murdered his seventy brothers.

Gideon ruled for 40 years

Priam reigns in Troy.

Abimelech ruled for 3 years

That man murdered his seventy brothers.

Tola ruled for 23 years
Jair ruled for 22 years. Carmentis invented the Latin alphabet.

Jephthah ruled for 6 years. Hercules threw himself to flames.

Ibzan ruled for 7 years. The ten-year Trojan War began.

Elon ruled for 10 years. He is not considered among the judges in the Septuagint.

Abdon ruled for 8 years. Aeneas arrived in Italy.

Samson ruled for 20 years. Ascanius founded Alba. Up to this point the book of Judges designates the time periods.

Eli ruled for 40 years. The kingdom of the Sicyonians is finished.

Samuel and Saul ruled for 32 years. The kingdom of the Lacedaemonians arises.

20. On the Fourth Age

The fourth age contains 473 years according to the Hebrews; the Septuagint adds 12.

David ruled for 40 years. Carthage is founded by Dido.

Solomon ruled for 40 years. He built the Temple in the 480th year since the flight from Egypt; from this, Samuel and Saul seem to have ruled for 40 years.

Rehoboam ruled for 17 years. The kingdom of Israel is divided into Israel and Judah.

Abijah ruled for 3 years. High priest Abimelech is considered noteworthy.

Asa ruled for 41 years. Jehu the prophet is killed by Baasha, the king of Israel.

Jehoshaphat ruled for 25 years. Elijah, Abdisas, and Michaiah prophesy.

Jehoram ruled for 8 years. Edom revolts from the kingdom of Judah.

Ahaziah ruled for 1 year. Jehonadab is considered noteworthy. Elijah is carried away.

Athaliah ruled for 6 years. Jehonadab, the priest and son of Bechab, was famous.

Jehoash ruled for 40 years. Zechariah, the son of Jehonadab, is stoned.

Amaziah ruled for 29 years. Amos prophesied in Israel.

Uzziah ruled for 52 years. The kingdom of the Assyrians, which had stood for 1305 years, is transferred to.

Jotham ruled for 16 years. Hosea, Jothel, and Esaias are the prophets.
Ahaz ruled for 16 years. Rome is founded, and Israel is transferred to the Medes.

Hezekiah ruled for 28 years. Romulus appointed one hundred senators.

Manasseh ruled for 45 years. Numa added two months to the calendar.

Amon ruled for 2 years. Tullius conducted a census in the republic.

Josiah ruled for 31 years. Thales the physicist was famous.

Jehoiaikim ruled for 11 years. In his third year Nebuchadnezzar captured Judah.

Zedekiah ruled for 11 years. The temple of Jerusalem was burned.

21. On the Fifth Age

The fifth age contains 589 years.

The Babylonian Captivity lasted for 70 years. The history of Judith is written.

Darius ruled for 36 years. In the second year of his reign the Babylonian Captivity ended.

Xerxes ruled for 21 years. Herodotus is recognized as a historian.

Artaxerxes ruled for 40 years. Esdras restored the Law, Nehemiah restored Jerusalem.

Darius Nothus ruled for 19 years. Plato is born.

Artaxerxes ruled for 40 years. The history of Esther is completed.

Artaxerxes Ochus ruled for 26 years. Demosthenes and Aristotle are praised.

Xerxes the son of Ochus ruled for 4 years. Xenocrates was famous.

Darius ruled for 6 years. Up to this point, the reign of the Persians; from here on, of the Greeks.

Alexander ruled 5 five years, for his prior seven years are reckoned with the Persian kings.
Ptolemy son of Lagos ruled for 40 years. The first book of Maccabees begins.
Philadelphus ruled for 38 years. The seventy translators were famous.
Philopater ruled for 27 years. The second book of Maccabees begins.
Epiphanes ruled for 24 years. The Romans conquer Greece.
Philometor ruled for 35 years. Antiochus defeated him and subdued the Judeans.
Euergetes ruled for 26 years. Brutus subdued Spain.
Soter ruled for 17 years. Varro and Cicero are born.
Alexander ruled for 10 years. Syria is conquered by the Romans under the command of Gabinius.
Ptolemy the son of Cleopatra ruled for 8 years. The historian Sallust is born.
Dionysius ruled for 30 years. Pompey captured Judaea.
Cleopatra ruled for 2 years.

Up to this point, the reign of the Greek; now, of the Romans
Julius Caesar ruled for 5 years. After him the rulers were called Caesar.

22. On the Sixth Age

The sixth age contains 709 years.

Octavian ruled for 56 years.

Tiberius ruled for 12 years.

Gaius ruled for 3 years.

Claudius ruled for 14 years.

Nero ruled for 14 years.

Vespasian ruled for 10 years.

Titus ruled for 2 years.

Domitian ruled for 16 years.

Nerva ruled for 1 year.

Trajan ruled for 19 years.

Hadrian ruled for 21 years.

In the forty-second year of his reign the Lord is born, 3952 years after Adam (or 5199 according to others).

In the eighteenth year of his reign the Lord is crucified.

Matthew wrote his gospel.

Peter travels to Rome, Mark to Alexandria.

Peter and Paul are consigned to the cross and sword.

In the second year of his reign, Titus sacks Jerusalem.

He was eloquent and pious.

John is fettered in Patmos.

John the Apostle, returning to Ephesus, wrote his gospel.

Simon, the bishop of Jerusalem, is crucified, and John the Apostle dies.

Aquila is considered a translator.
<table>
<thead>
<tr>
<th>Ruler</th>
<th>Reign</th>
<th>Event</th>
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<tr>
<td>Antoninus Pius</td>
<td>22</td>
<td>Valentinus and Marcion are recognized.</td>
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<tr>
<td>Antoninus Minor</td>
<td>19</td>
<td>The heresy of the Cataphrygians arises.</td>
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<td>Commodus</td>
<td>13</td>
<td>Theodore is considered a translator.</td>
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<tr>
<td>Helvius Pertinax</td>
<td>1</td>
<td>He is killed by the crime of a lawyer, Julian.</td>
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<tr>
<td>Severus Pertinax</td>
<td>18</td>
<td>Symmachus is considered a translator.</td>
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<tr>
<td>Antoninus Caracalla</td>
<td>7</td>
<td>The fifth edition is discovered in Jerusalem.</td>
</tr>
<tr>
<td>Macrinus</td>
<td>1</td>
<td>The holy man Agbar reigned, as Africanus has it.</td>
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<tr>
<td>Aurelius Antoninus</td>
<td>3</td>
<td>The sixth edition is discovered in Nicopolis.</td>
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<tr>
<td>Alexander</td>
<td>13</td>
<td>Origen of Alexandria was famous.</td>
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<tr>
<td>Maximinus</td>
<td>3</td>
<td>He persecuted Christians.</td>
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<tr>
<td>Gordian</td>
<td>7</td>
<td>Fabianus, the bishop of Rome, is celebrated.</td>
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<tr>
<td>Phillip</td>
<td>7</td>
<td>He was the first Christian emperor.</td>
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<td>Decius</td>
<td>1</td>
<td>Anthony the monk was famous in Egypt</td>
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<tr>
<td>Gallus and Volusianus</td>
<td>2</td>
<td>The Novatian heresy arises.</td>
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<td>Valerian</td>
<td>15</td>
<td>Ciprian is crowned with martyrdom.</td>
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<tr>
<td>Claudius</td>
<td>2</td>
<td>Paul of Samosata founds a heresy.</td>
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<td>Aurelianus</td>
<td>5</td>
<td>He persecuted the Christians.</td>
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<tr>
<td>Tacitus</td>
<td>1</td>
<td>Anatolius of Laodicea, bishop of Syria, was famous.</td>
</tr>
<tr>
<td>Probus</td>
<td>6</td>
<td>The Manichaean heresy arose.</td>
</tr>
<tr>
<td>Carus</td>
<td>2</td>
<td>That man triumphed over the Persians.</td>
</tr>
<tr>
<td>Diocletian and Maximian</td>
<td>20</td>
<td>Seventeen thousand men have suffered at the hands of these persecutors with</td>
</tr>
<tr>
<td>Valerian</td>
<td>2</td>
<td>The brevity of his reign produced nothing worthy of history.</td>
</tr>
</tbody>
</table>
Constantine ruled for 30 years. The council of Nicea is convened.

Constantius and Constans ruled for 23 years. The bones of Andrew and Luke are transferred to Constantinople.

Julian ruled for 2 years. This pagan convert from Christianity persecutes the Christians.

Jovian ruled for 1 year. He became a Christian with his entire army.

Valentinian ruled for 13 years. He was removed from military service by Julian because of his faith in Christ.

Gratian ruled for 6 years. Bishops Ambrose and Martin become famous.

Valentinian ruled for 8 years with Theodosius. Jerome is praised in Bethlehem. There is a council of 350 bishops in Constantinople.

Theodosius ruled for three years with Arcadius and Honorius. John the Anchorite was famous.

Arcadius ruled for 13 years with his brother Honorius. Bishops John Chrysostom and Augustine are praised.

Honorius ruled for 15 years with Theodosius Minor. Cyril of Alexandria was famous. The Council of Carthage of 214 bishops condemned Pelagius.

Theodosius ruled for 26 years. Minor The council of Ephesus condemns Nestorius.

Marcianus ruled for 7 years. The Council of Chalcedon is held. The race of Angles comes into Britain.

Leo the Elder ruled for 17 years. Egypt resounds with the error of Dioscurus.

Leo the Younger ruled for 1 year. King Theoderic sacked Rome.

Zenon ruled for 17 years. The body of the Apostle Barnabas is discovered.

Anastasius ruled for 27 years. Bishop Fulgentius is praised.

Justin ruled for 8 years. The heresy of the Accephalians is renounced. The abbot Benedict was famous.

Justinian ruled for 39 years. In the sixth year of his reign the first cycle of Dionysius begins.

Justin Minor ruled for 11 years. The Armenians adopt the faith of Christ.

Tiberius ruled for 7 years. Herminigild, king of the Goths, is crowned with martyrdom.

Mauricius ruled for 21 years. Gregory, bishop of Rome, flourished.
<table>
<thead>
<tr>
<th>Figure</th>
<th>Reign Details</th>
<th>Historical Event(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focas</td>
<td>ruled for 8 years.</td>
<td>The Saxons in Brittain adopt the faith of Christ.</td>
</tr>
<tr>
<td>Heraclius</td>
<td>ruled 36 years.</td>
<td>The Judeans are made Christians in Spain.</td>
</tr>
<tr>
<td>Heracleonas</td>
<td>ruled for 2 years with his mother Martina.</td>
<td>The heresy of the Acæphalians is revived during his reign.</td>
</tr>
<tr>
<td>Constantine</td>
<td>ruled for 6 months, the son of Heraclius</td>
<td>At this time the heresy of the Acæphalians is condemned under the bond of anathema.</td>
</tr>
<tr>
<td>Constantine</td>
<td>ruled for 28 years, the son of Constantine</td>
<td>A solar-eclipse occurred in the 7th indiction, on the fifth day before the nones of May.</td>
</tr>
<tr>
<td>Justinian</td>
<td>ruled for 28 years, the son of Constantine</td>
<td>He organized the sixth council.</td>
</tr>
<tr>
<td>Leo</td>
<td>ruled for 3 years.</td>
<td>He himself was deprived of the glory of his kingdom and exiled because of a crime of treachery.</td>
</tr>
</tbody>
</table>

Africa was restored to the Roman Empire.

From this point, Tiberius is in his fifth year, in the first indiction. The remainder of the sixth age lies open to God alone.