

year great indiction. We see that the beginning of one of the great indictions (877) falls exactly into the interval of the most probable time of compilation of the Easter Book (when Easters and astronomical full moons coincided best). Probably, it was the Council that established the Easter Book that appointed 877 as the beginning of the great indiction. Clearly, this year could be the year of the Council or a year soon after (it would be strange to compile a 532-year table and to use it only a few dozen years later—by the way, this is what was suggested by Scaliger for the case of the Council of Nicaea: according to Scaliger, the Easter Book was established in 325, and the great indiction began 20 years later, in 345!).

*Remark.* It is commonly accepted that the system of chronology since Adam (since the creation of the world) came into use in the 4th century, soon after the Council of Nicaea:

“Two Byzantic eras ... took an important place in chronological calculations. In the first of them, the time is counted from Saturday, September 1, 5509 B.C. This era was created in the reign of Emperor Constantius (who ruled from 337 to 361) ... Since the 6th century, in Byzantium, another era “since the Creation of the World” came into use, with the epoch starting on March 1, 5508 B.C.” [335, p. 238].

Apparently, in Scaliger’s chronology the time when the era since Adam (since the creation of the world) came in use “fell in the past” together with the time of the canonization of Easter Book. Probably, this era had been established together with the beginning of the great indiction (877) by counting 12 complete great indictions to the past ( $876 - 532 \times 12 = -5508 = 5509$  B.C.; a one-year difference comes from the peculiarity of “historical” chronology arising at the crossing of the epoch of the era). However, this is only a conjecture, and the question of what is primary, the era since Adam or the beginning of the great indiction in 877 A.D.—requires a special investigation, which we did not carry out.

1.4. A date from the “Damaskine palm”. Without a single exception, the Easter Book contains no names of its compilers. Among others, there is an Easter table that enables us to perform auxiliary calendar calculations with the help of numbers imaginarily placed along the articulations of the fingers of a palm, the “Damaskine palm”. Without going to the roots of these calculations, note only that they are unnecessary if you have a ready Easter Book. The Damaskine palm is not an addition to the Easter Book but a convenient method of calculation, which could be used for elaboration of the Easter Book, but before the compilation of the final Easter tables and their canonization. The lifetime of Rev. Iohann Damaskine was 673–777 (that is one of the versions; other versions do not differ too much from this), which is more than 300 years later than the date of the canonization of the Easter Book (according to Scaliger, 325 A.D.). It is impossible to understand what the device for calculating “by palm” was needed for if there were ready (and used for 300 years) Easter tables which could give without any calculation everything the “Damaskine palm” gives.

It is more natural to think that the “Damaskine palm” preceded the canonization of the Easter tables. But then the canonization could not take place before 700 A.D. (because Damaskine was born in 673). In different words, traditional (Scaliger’s) date of the canonization of the Easter Book contradicts the traditional dates of Rev. Iohann Damaskine’s lifetime. If we admit as above that the Council of Nicaea that canonized the Easter Book took place at the end of 9th century, we lift this contradiction. Quite a natural picture arises: the Easter Book had been worked out in the 8–9th centuries (with collaboration of Iohann Damaskine) and was canonized at the end of 9th century.