

Further Matthew Vlastar writes that "in the years of Nabonassar the equinox fell on the evening of March 25, but in the years of Philipp Aripheus it fell on midday of March 24, and in the days when Christ mortified Death by his death, the equinox fell on midnight of March 23. And when the Church fathers compiled the Easter Book, the equinox fell on March 21. And now it falls on March 18" [331, sheet 192; see also 340].

Thus, Matthew Vlastar gives five principal chronological landmarks of history according to his scale of equinoxes:

1) The reign of Nabonassar, ruler of Assyria; it is considered that "the era of Nabonassar began in 747 B.C." [335]. (Probably, the reign of Nabopolassar, which belongs to the end of the 7th century B.C., is meant).

2) The reign of Philipp Aripheus (the epoch of Alexander Macaedonian, which belongs, according to Scaliger, in the middle of the 4th century B.C.).

3) The time of crucifixion of Christ (the First Easter).

4) The time of the compilation of the Easter Book (traditionally, at the First Oecumenical Council, although Vlastar does not assert that definitively).

5) The time of Matthew Vlastar himself, the first half of the 14th century (1333 A.D.).

If we now turn to the table of equinoxes adduced in Vlastar's book and consider when, according to this table (i.e., to the opinion of Vlastar), the equinox fell on the days ascribed to the events 1)–5), then we obtain:

1) Nabonassar (equinox on March 25): 900 B.C.–600 B.C.

2) Philipp Aripheus (equinox on March 24): 600 B.C.–300 B.C.

3) Crucifixion of Christ (equinox on March 23): 300 B.C.–1 A.D. (i.e., the beginning of the new era).

4) The First Oecumenical Council (the compilation of the Easter Book) (equinox on March 21): 300 A.D.–600 A.D.

5) Matthew Vlastar (equinox on March 18): 1200 A.D.–1500 A.D.

Let us note at once a good accordance with modern (Scaliger's) tradition: all of Scaliger's dates are within the indicated (by Vlastar) time intervals, except the date of crucifixion of Christ; according to Scaliger, the latter must be set for about 30 A.D., and Vlastar's table of equinoxes gives the upper bound about at 1 A.D.

On the other hand, the equinox chronology of Matthew Vlastar was not only based on the totally wrong theory of the equinoxes but also contradicted all *explicit* dates he cited, with the only exception of the dates of his own life. Vlastar gives explicit dates only for three of the five aforementioned events:

For the year of crucifixion of Christ: 5539 since Adam, i.e., 31 A.D.;

For the time of the compilation of the Easter Book: after 743 A.D. (see Sec. 1, subsec. 5);

For his own time: 6441 since Adam, i.e., 1333 A.D.

But, according to his own table, the crucifixion of Christ could not happen after 1 A.D., and compilation of the Easter Book could not be done later than 600 A.D. And only his own time is indicated by Vlastar without a contradiction.

We have the result of a clearly unfinished work on compiling a chronology, in which even the most obvious contradictions were not eliminated. It is clear that the work was really being carried out in Constantinople in the 14th century, but it was still very far from being finished and canonized. Neither the date for the birth of Christ nor other dates of ecclesiastical history were ever canonized by Orthodox Church in Byzantium. It is clear today that this was a reflection of the sober view of the contemporary state of chronology. But private persons could have their own