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COMMENTS ON PHLEGON--by Dr. Herman L. Hoeh

I have in front of me Eusebii Pampheli: Chronicorum Canonum Opus ex Haicano Codice, 1818 copy. This is the Armenian Version. Page 370 gives full footnotes in Latin and Greek. Greek reads, in my words that event was in year 19 of Tiberias in Olympiad 202, the 4th year, a darkness from noon unlike any other previously known. Latin reads year 19 of Tiberias in Olympiad 203, the 4th year, etc. We have therefore textual error(s) to cope with. (Cause of error is that Armenian text has Ol. 203 begin with year 19 of Tiberias, whereas Greeks/Latins had year 19 = 202/4th yr. commonly.) Problem seems to have arisen because Armenian Version (in text thus; but in tables = year 18 of Tiberias & year 31 = 202/4th) put Olympiad 203 beginning with year A.D. 32 & the 19th year of Tiberias and year 2048 of Abraham.

In contrast Jeromes' copy (Hieronymi Chronicon) 1913, edited by Rudolf Helm, has Olympiad 203 begin with year A.D. 33 and 20th of Tiberias. Further, Eusebius (so Jerome) places Crucifixion in year A.D. 31 in year 18 of Tiberias, and comments on the darkness in a footnote beginning in year 31 and continuing without break parallel with year 32 with Latin quote re: Olympiad 202, 4th year. But in his Church history, Eusebius gives year 19 of Tiberias as year of Crucifixion. Syncellus (9th century), in his text account, gives from Eusebius 202 & year 4 equal to year 18 and says that is the time of darkness. (pp. 324-5) He makes this year = A.D. 32. Yet his tables place it in 33 A.D. and year 19 of Tiberias = 202/4.

Phlegon wrote in the end of the first third of the 2nd century A.D. He covered in 17 books the events of Olympiads 1 to 229 (to 137 A.D.). We have only an apparent quote. Problem is that Christian historians (Church historians) were already confused re: year of birth of Jesus, day of birth; year of baptism; length of ministry of Jesus and year and date of Crucifixion (on Roman Calendar). They were also confused as to how to reckon Luke's statement of year 15 of Tiberias Caesar. All agree that Phlegon gives time of day and it was unlike any other eclipse. But we do not know whether the original of Phlegon was correct with respect to the reign of Tiberias or misplaced it so that it fell in a later Olympic year.

Armenians began Olympic year 1 = 777 B.C.; Syncellus with 775 B.C., Eusebius & Africanus apparently 776 in Greek original. If a year began in autumn of 777 then Olympic year began with 777/776. Armenians chose to pre-date, in terms of Roman calendar (1 = 777). Also, probably year 18 of Tiberias is correct, but how to date it was forgotten. I know now that calendar is use for Greeks in Western (Syrian) Asia reckoned year 1 of Tiberias officially as Aug-Sept 14 A.D. Year 2 began with new year in Oct. 1 in A.D. 27. (John Baptist baptized Jesus around Feast time at the beginning of John's ministry, not 6 months after it began.) Tiberias' reign should not be reckoned jointly with Augustus. Year 18 of Tiberias is Oct. 30 to Oct. 31 A.D. Eclipse was in 31 A.D. in Olympiad 202/year of Armenian reckoning only. Greek and Latins put it wrongly in A.D. 32 in their 202/4th year. Phlegon was native of Tralles in Lydia. Problem is not solved, but if we had original framework we would probably know absolutely.

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Oct. 1. Therefore year 15 began

PHLEGON: continued from other sheet

Year of Abram	Tiberias	Olympiads
1 = 2016 B.C.		Olym. 1/1st year = 777 B.C.
2043 = A.D. 27	14	201/4th yr.
2044 = A.D. 28	15	202/1st yr. (Armenian Tables of
2045 = A.D. 29	16	202/2nd yr. Eusebius; but text
2046 = A.D. 30	17	202/3rd yr. footnotes place 202/4
2047 = A.D. 31	18	202/4th yr. in year 19 of Tiberias
2048 = A.D. 32	19	203/1st yr. or year 32.)

This table is probably nearer to Phlegon than any other form of table or text.

Syncellus: A.D. 33 = 19 Tiberias = 202/4th year

Eusebius	Greek/Latin	Tiberias	
A.D. 29	202/1st yr.	16	
A.D. 30	202/2nd yr.	17	
A.D. 31	202/3rd yr.	18 - Crucifixion and	Here is where the problem lies in <u>Table</u> Confusion between 2 yr of Tiberias how to place Olympiads.
A.D. 32	202/4th yr.	19 day of darkness	

Probably Olympic date of darkness would vary according to mode of reckoning, but original document would clearly refer to year 18 of Tiberias in any eastern mode, but in year 17 in Latin mode. If year 17 by Latin mode = year 31, then it is possible to see why year 19 = 33 A.D. & Friday Crucifixion at time of Syncellus.

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