

BUT, DID CASSIUS SAID.....

*An examination of the accounts of the fall of
Jerusalem*

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BUT, DIO CASSIUS SAID.....

I hear this a lot when discussing YHWH's calendar. It is easy to get taken off to a side road and ambushed by the enemy of time – Ha Satan - if you do not understand your history.

Let's just take a stroll down the path of Dio Cassius's time and look for proper information to clarify what is going on.

Dio Cassius was a Roman statesman and historian of Greek origin born in 155 CE and died in 235 CE. His writing took place around 220 CE (3rd century). He was not even born at the time of Hadrian's expelling the Jews from Jerusalem, forbidding the reading of Torah and stopping their calendar. Dio never knew the Jews as a nation; nor was he aware of their ways according to their holy days. By 200 AD (3rd century) many Jews had abandoned many of the religious ways of their people and followed many Roman ways; even adjusting to the Roman calendar. What kind of calendar system did the Romans have at that time after the Bar Kokhba revolt (132–135 AD)?

The Julian calendar was the main Roman calendar at the time of Cassius. The old Lunar Roman calendar with kalends, ides and nones reckoning was also still in use. There were a few other calendars in his territory being used too like the Macedonian, Egyptian, and Jewish. In 135 CE Hadrian forbid the use of the Jewish calendar so most of Cassius' life he was not aware of that calendar.

The Julian calendar was at first side by side with the old lunar nundinal figuring, (which used the titles of Kalends (beginning of month), Nones (end of month), and Ides (middle of month) and there were still 8 days a week) and had letters for the 7 days. Remember the famous quote "beware the Ides of March" warning Julius Caesar who was assassinated in 44 BC. The nundinal cycle was eventually replaced by the seven-day week which **began with the day of Saturn**. This first came into use in Italy during the early imperial period in the 2nd

century (100–199 CE). The system of nundinal letters was also adapted for the week.

From a Contemporary of the Apostle Paul

Petronius, the Roman satirist and voluptuary, who was once proconsul in Bithynia, and later consul there, was for some time an intimate associate of the Roman emperor Nero. (Later seeing himself fallen into disfavor and doomed to destruction by his imperial master, he slit his veins and bled to death about 66 AD). Thus he died about the time that Nero had the apostle Paul beheaded.

*One of the notable works composed by Petronius was a novel entitled *The Banquet of Trimalchio*, in which he pictures the luxury of the wealthy class of his time. This Trimalchio is represented as being a rich freedman who lived in southern Italy, probably at Puteoli or Cumae. In his description of the dining room, the writer said: “Two calendars were fixed on either doorpost, one having this entry, if I remember right: ‘Our master C. is out to supper on December the 30th and 31st,’ the other being painted with the Moon in her course, and the likenesses of the seven stars. Lucky and unlucky days were marked too with distinctive knobs.” [8] **This passage has been cited by many writers to show that the planetary week was in use in Roman calendars of the first century.** The description of the calendar, as given by Petronius, agrees in the minutest details with the facts as revealed by archaeology. The course of the Moon through the lunar month of thirty days was indicated from day to day by the knob (*bullae*) or stud fastened on a peg. By the side of each number of the days of the month there was a hole into which the peg could be inserted. **The seven days of the planetary week, from that of Saturn to that of Venus, were represented by likenesses (imagines) or images of these astrological deities.** In stone calendars only their names appear, as a rule, but upon the household calendar tablets their images or pictures were painted. By the side of each planetary figure or name of the day there was a hole into which the peg with the knob could be inserted. This peg, which was often of brass, was moved from hole to hole each day, just as now we daily turn over a new leaf of our desk calendars in order to keep up to date with the weekly cycle.*

SUN-WORSHIP AND THE ORIGIN OF SUNDAY

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1. Two Sabine calendars found in central Italy in 1795 and a third one which came to light at Cimitile, near Nola in southern Italy, in 1956 (all three dated no later than the time of Tiberius (A.D. 14-37)(1st century),²⁶ present in the right column the eight letters from A to H of the eight-day Roman nundinum market week and in the left column the seven letters from A to G, representing the seven-day planetary week.²⁷ In addition to these calendars should be considered also several so-called "indices nundinarii" (some of them dated in the

early empire).²⁸ These give the name of the towns and the corresponding days of the planetary week (which always starts with Saturday—dies Saturni) on which the market was to be held.

2. Dio Cassius, *Historia* 49, 22, LCL 5, p. 389; cf. *Historia* 37, 16 and 37, 17; Josephus, *Wars of the Jews* 1, 7, 3 and *Antiquities of the Jews* 14, 4, confirms Dio Cassius' account, saying that the Romans succeeded in capturing the city because they understood that Jews on the Sabbath only acted defensively.

3. According to the geocentric system of astronomy of that period, the order of the planets was as follows: Saturn (farthest), Jupiter, Mars, Sun, Venus, Mercury, and Moon (nearest). In the planetary week, however, the days are named after the planets in this sequence: Saturn, Sun, Moon, Mars, Mercury, Jupiter, and Venus; for a discussion, see R.L. Odom (fn. 35), pp. 11-17.

4. W. Rordorf, *Sunday*, p. 35; note that initially the day of the Sun was the second day of the planetary week, following the day of Saturn which was first. This is clearly proved, for instance, by several stone calendars (so-called indices nundinarii) where the days of the week are given horizontally, starting with the day of Saturn; see above fn. 28. In a mural inscription found in *Herculaneum* the "Days of the Gods" are given in capital Greek letters, starting with "kronou [of Saturn], Heliou [of Sun] . . ." (CIL IV, part 2, 582, no. 5202). A similar list was found in *Pompeii* written in Latin and beginning with "Saturni [of Saturn]" (CIL IV, part 2, 712, no. 6779). W. Rordorf, *Sunday*, p. 35, rightly stresses this point: "It must, however, be emphasized straight away that in the planetary week Sunday always occupied only the second place in the sequence of days."

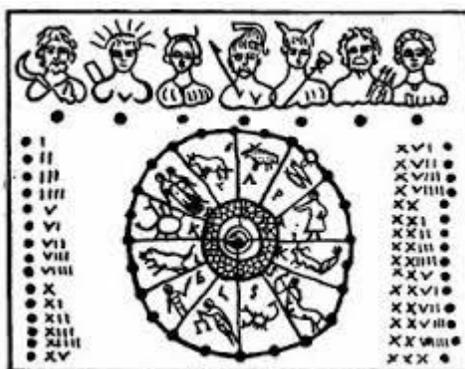
5. The existence and common use of the planetary week already in the first century A.D. are well attested by several testimonies. In the present study we need refer only to few of them. The Roman historian Dio Cassius, who wrote his Roman History between A.D. 200-220, reports that Jerusalem was captured both by Pompey in 63 B.C. and by Gaius Sosius in 37 B.C. "on the day even then called the day of Saturn."²² That the praxis of naming the days of the week after the planetary deities was already in use before Christ is further corroborated by the contemporary references of Horace (ca. 35 B.C.) to "dies Jovis—Thursday"²³ and of Tibullus (ca. B.C. 29-30) to dies Saturni—Saturday."

6. Petronius, a Roman satirist (died ca. A.D. 66) in his novel *The Banquet of Trimalchio* describes a stick calendar which Trimalchio had affixed on the doorpost with the number of the days on the side and "the likeness of the seven stars" on the other side. A knob was inserted in the respective holes to indicate the date and the day. ³² Sextus Julius Frontinus (ca. A.D. 35-103), a Roman soldier and writer, in his work *The Stratagems*, referring to the fall of Jerusalem of A.D. 70, writes that Vespasian "attacked the Jews on the day of Saturn, on which it is forbidden for them to do anything serious and defeated them."³³

Let's try to put some pieces together here regarding dates in time. I have numbered the paragraphs from the chapter "Sun Worship and the Origin of Sunday" to make it easier to reference.

In paragraphs **1, 3 and 4**. We can see that into the 1st century AD the eight day week of Rome was still in use WITH Saturn day as the first day of the week. If we skip down to paragraph **5**. We will see that the historical events Cassius is reporting on are in **BC** which put Saturn day on the first day of the week, since it was in that position still in the 1st century AD. In paragraph **6**. You still have the stick calendar being used in 66 AD which puts it in the time of Frontinus. So what is he really saying in his statement about the attack from Vespasian? Obviously he too did not understand that only the preparation for battle(ramparts built, etc.) took place on the Jews Sabbath (for they would fight defensively on that day if attacked) and it was the next day they were attacked and defeated – which was the day of Saturn. (This we will read about by Josephus farther on.) That was only 4 years after the death of Petronius who was still very familiar with the stick calendar.

Below: picture of Roman stick calendar. First figure (day one) is the picture of Saturn with sickle in hand.



Now look at a section out of "Rest Days" by Webster Hutton:

REST DAYS

The planetary week, an institution which has spread eastward over the Oriental world and westward into Europe, is a product of the speculations of astrologers and philosophers during the Hellenistic, or Greco-Oriental, era. The sequence of its days depends ultimately upon the order of the seven planetary spheres, adopted by Ptolemy (100 – 170 ce) in antiquity and after him by astronomers until the discoveries of Copernicus. If the planets are grouped according to their distance from the earth, beginning with the highest and descending to the lowest, we obtain the following order: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. No certain evidence exists that this arrangement was known at an earlier date than the second century

before our era.[^] The astrological order, which also begins with Saturn, proceeds next to the fourth planet, or Sun, from which again the fourth planet (by inclusive reckoning) is the Moon. By continuing to select every fourth planet thereafter we obtain at length the regents of the seven weekdays : Saturn, Sun, Moon, Mars, Mercury, Jupiter, Venus. How, it may be asked, did such an arrangement arise? This question has been answered for us by the Roman historian, Dio Cassius, who interrupts his narrative of the victorious campaign of Pompey the Great in Palestine to furnish a brief account of the planetary week.[^] The institution, says Dio Cassius, can be explained In two ways. According to the first explanation the gods are supposed to preside over separate days of the week, following the [^]"principle of the tetrachord" (which is believed to constitute the basis of music)." The second explanation given by Dio Cassius, and also by Vettius Valens, is connected with the astrological theory of "chronocratorles," which assigned to the several planets dominion over hours and days as periods of time.

The diagram illustrates **Dio Cassius' first explanation of the astrological week in use among the Romans**, the assignment of the days to the planetary gods according to the musical harmony "by fours" (or the tetra-chord). The celestial order of the planets follows the circle: **Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon**. The daily order follows the arrow in the star pattern, and the musical theory works thus by intervals of fours: (1) **Saturn, Jupiter, Mars**, (2) **Sun, Venus, Mercury**, (3) **Moon, Saturn, Jupiter**, (4) **Mars, Sun, Venus**, (5) **Mercury, Moon, Saturn**, (6) **Jupiter, Mars, Sun**, (7) **Venus, Mercury, Moon, etc.**

This diagram shows the planetary gods of the days of the week in accordance with Dio Cassius' first explanation. The planetary deities are listed in their supposedly celestial order. Taking them according to the musical theory of the tetra-chord, every fourth god is given his day.

Listed below are more proofs of Saturn being the first day of the Roman pagan week started at the time of the Caesars.

6. The Planetary Week in the First Century BC

THERE has not yet appeared any evidence to indicate that the pagan week of days named after the seven planetary deities was in use among the Romans during the period of the Republic. 'The testimony of both the classical writers and the archaeological discoveries points to the first century before Christ as the time when it was adopted by the Roman people. Not a few I are the scholars who think that it came to Rome about the time when Julius Caesar was Pontifex Maximus (63-44 BC)

Clement of Alexandria

Josephus, a contemporary of the apostle John, had a similar notion about the candlestick of the temple and the seven planets. [30] Ptolemy (in the first half of the second century AD) held that the **order of the planets was thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.** [31] This was the Babylonian arrangement. Clement of Alexandria (about 200 AD) Evidently did the same, for he placed the Sun in the central position. Speaking of the candlestick in the temple, he said that “by it were shown the motions of the seven planets, that perform their revolutions towards the south. For three branches rose on either side of the lamp, and lights on them; since also the Sun, like the lamp, set in the midst of all the planets, dispenses with a kind of divine music the light to those above and to those below.” Thus the Babylonian astronomical science of the planetary bodies prevailed among the Greeks and Romans at the beginning of the Christian Era.

A Golden Bracelet

Another item is a golden bracelet found in Syria, and said to be preserved in the British Museum. In this case we have the names of the planetary gods in Greek, together with their likenesses, **in the exact order as they occur in the pagan week.** Victor Durtly describes it:

“This little bracelet is only two and a third inches in diameter, and the engraved figures are but two fifth’s of an inch. **The careless workmanship marks the period as near the close of the third or the beginning of the fourth century (250-300 AD).** On the eight faces of the octagon are engraved the seven gods or goddesses of the week, and **Fortune, TYXH [TUCHE], which opens the series. She holds in the right hand a cornucopia, and rests the left hand upon a rudder. Saturn, Kponoy. [KRONOS], comes next in order. He is clad in a long garment, and with the left hand holds a scarf which is floating above his head. The third place is occupied by the Sun, HALOY. [HELIOS], radiate, and standing in a chariot with two horses. He holds in the right hand a whip, and in the left a globe. The Moon, ZAHNH [SELENE], is the fourth figure. She wears a double tunic, a double crescent is on her head, and a veil, puffed out by the wind; she holds a lighted torch in her right hand. After the Moon comes Mars, APHI [ARES], naked helmeted, carrying his buckler. The sixth figure is Mercury**

The Planetary Gods in a Boat

A small bronze boat of the Roman period was discovered in Montpellier, France, and it is shown **carrying the busts of the seven gods of the planetary week in their correct order.** Bernard de Montfaucon, already mentioned, gives the following description of this object:

*“An antique brass monument in M. Bon’s cabinet, is the only curiosity I have yet seen, where the week is represented in emblem. **The gods, which preside over the seven days of the week, and from whom they derived their names, are there arranged in order, as in a boat. There Saturn has the first place,** agreeable to what Macrobius says in Scipio’s dream, that Saturn’s is the first of the seven spheres.... His visage looks old, and he is, as Cicero observes, sated with years. Next to him is Sol or the Sun, which passed in later ages for Apollo.*

*“Joseph Fuchs, *Gesch. von Mainz* 2, 27 seq. (Kupfert 4, Number 7),” says Jacob Grimm, “describes a Roman round altar, **probably of the third or fourth century, on which are carved the seven gods of the week (1 Saturn, 2 Apollo, 3 Diana, 4 Mars, 5 Mercury, 6 Jupiter, 7 Venus),** and in the eighth place a genius.” [10] This altar was found in Swabia, Germany.*

A Stick Calendar

*At Pausilypuni, near Puteoli (in Italy), there was found in 1891 a tomb which was partly covered by a large flat stone of marble that once was part of a nundinal calendar on which the days of the week, after the pagan style, played a part. [13] **The top line of the fragment gives the Latin of the planetary names of the days in their genitive forms: “Saturni, Solis, Lunae, Martis.”** The names Mercury, Jupiter, and Venus were broken off. Below the line of the names of the days of the week appear the names of Roman cities where the markets were held in turn, three of which are broken off. Above the name of each day of the week there is a hole drilled into the marble slab, for the insertion of a brass peg for marking the days. Also a hole appears above each city where the market was held, for distinguishing them by the use of a peg. The archaeologists report that in these holes they have discovered stains of oxidized brass, and that these vestiges indicate that pegs of this material were used for insertion in the holes. Therefore this type of register is known as a “stick calendar.”*

Another Stick Calendar

*Another interesting fragment of a Roman stick calendar which served to indicate the days of the week after the pagan mode, is that found a long time ago by Fulvius Ursinus, and is now said to be preserved in the Museum of Naples (Italy). The very name of Rome is listed among the cities where the markets were held. At the top may be seen the names of the last three days of the pagan week, **which were inscribed thus: (SATURN, SOLAR, LUNAR, MARS, MERCURY, JOVIS, VENUS).** The first four and part of the fifth are broken off*

An Engraved Stone

*Victor Duruy, the French historian, has described an engraved stone **of the Roman period,** which shows the seven planetary gods in the exact order as they appear in the pagan week.*

Each of them is designated by the initial letter of his name in Latin. Duruy speaks of it as an “engraved stone in the collection of Mr. Maxwell Sommerville. **The gods which preside over the days of the week, walking to the right, have over their heads inscribed the initial letters of each one’s name (Saturn, Helios, Luna or Diana, Mars, Mercury, Jupiter, Venus).** Saturn is veiled like a priest, the Sun has the radiate crown, Diana has the curved veil above her head, Mars is armed and helmeted, Mercury wears the winged cap, Jupiter holds the scepter, and Venus the apple.”

Pompey in 63 BC

After Queen Salonic Alexandra, ruler of the Jews, died in **70 BC**, there arose a dispute about which of her two sons should succeed her. The Pharisees supported the cause of Aristobulus II, while the Sadducees were on the side of Hyrcanus II. Aristobulus appealed by letter to Pompey, the great Roman consul, to arbitrate in the matter. Pompey was at that time occupied in a military campaign in Asia, but when he came to Damascus he received the envoys of the rival brothers. However, he delayed in making a decision, and Aristobulus, becoming impatient, assumed the power at Jerusalem. This act of disrespect angered the Roman general and brought him to a decision at once. He proceeded immediately to the Jewish capital and besieged the city for three months.

Dio Cassius, a Roman historian who wrote in Greek (about 230 AD), explains the strategy employed by Pompey in taking Jerusalem. He says:

“If they [the Jews] had continued defending it [the temple] on all days alike, he could not have got possession of it. As it was, they made an exception of what are called the days of Saturn, and by doing no work at all on those days afforded the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came around in succession, assaulted most vigorously. Thus the defenders were captured on the day of Saturn without making any defense, and all the wealth was plundered. The kingdom was given to Hyrcanus, and Aristobulus was carried away.” [6]

Dio Cassius’ Testimony Confirmed

The important fact for us to note in this story of the capture of Jerusalem by Pompey in 63 BC is that the day of Saturn in the planetary week of the pagans then corresponded to the Sabbath or seventh day of the Biblical week of the Jews. The testimony of Dio Cassius is confirmed by that of Josephus, the Hebrew historian, who was a contemporary of the apostles. **Josephus’s account of the siege runs thus:**

“Nor had the Romans succeeded in their endeavors, **had not Pompey taken notice** of the seventh days, on which the Jews abstain from all sorts of work on a religious account, and

raised his bank, **but restrained his soldiers from fighting on those days**; for the Jews only acted defensively on Sabbath days.”

“Had it not been for our practice, from the days of our forefathers, to rest on the seventh day, this bank [thrown up by Pompey] could never have been perfected, by reason of the opposition the Jews would have made; **for though our law gives us leave then to defend ourselves against those that begin to fight us and assault us, yet does it not permit us to meddle with our enemies while they do anything else.** Which thing when the Romans understood, on those days which we call Sabbaths they threw nothing at the Jews, nor came to any pitched battle with them; but raised up their earthen banks, and brought their engines into such forwardness, **that they might do execution the next day.** The city was taken on the third month, **on the day of the fast**, upon the hundred and seventy-ninth olympiad, when Caius Antonius and Marcus Tullius Cicero were consuls.” **(the Jews did not fast on the weekly Sabbath it was the next day.)**

Josephus adds, in the same account, that his testimony was confirmed by the writings of Strabo, Nicolaus of Damascus, and Titus Livius (Livy).

Strabo, the Greek geographer who was born perhaps in the year that Pompey captured Jerusalem, wrote thus: “Pompey seized the city, it is said, after watching for the day of fasting, when the Judaeans were abstaining from all work; he filled up the trench and threw ladders across it.” [13]

Okay, let us examine the information of the fall of Jerusalem from both Dio Cassius and Josephus.

First of all look at how Josephus phrases things. He does not use the names of the pagan days. He only says “*had not Pompey **taken notice** of the seventh days, on which the Jews abstain from all sorts of work on a religious account,*”. Now why would he say that IF the Jews were using Saturday as their Sabbath day every week?

Also, he says that, “**on those days which we call Sabbaths they threw nothing at the Jews, nor came to any pitched battle with them; but raised up their earthen banks, and brought their engines into such forwardness, that they might do execution the next day**”

Now if you reread what Dio says, you notice his claim of the battle taking place on the Jews Sabbath which he proclaimed to be the day of Saturn.....which was really the day AFTER the Jews Sabbath that they were taken. Going back to the 4th page in this writing, you will read the explanation of Dio of the order of the days by their pagan names; which just happens to be starting with Saturn! I also have a big

question here. Why is the word of a man, who not only hated the Jews, and was writing his historical events at a time way after Hadrian in 135 AD forbid the use of the Hebrew calendar and banned all Jews from even seeing Jerusalem, but also never saw Jerusalem himself, being taken as absolute correctness; when it obviously does not coincide with the account of Josephus who was as a matter of fact a Jew?

Both times in history that Jerusalem was taken it was said to be at times when the pagan week began with Saturn. However, in 63 BC the Julian calendar was not in existence with the names of the days of the week. Only the old nundinal calendar existed with 10 months and 8 letters for the days. The Julian was created by Julius Caesar in 45 BC with still only letters for the days and 10 months. The two more months of September and October were added by Caesar Augustus. It would be very tricky indeed for Dio to go back in time to get the day the 63 BC battle took place with much accuracy.

Let us read a few more tidbits concerning the calendar of Rome:

*In 1795 were found the marble fragments of what is known as the **Sabine Calendar (Fasti Sabini)**, in a place in central Italy. These portions represent the months of September and October in the Julian calendar. [25] The experts in this type of archaeological finds have declared them to **belong to the reign of Augustus Caesar, and that they were in use between 19 BC and 4 AD** (that is, between the years 735 and 757 of the foundation of the city of Rome). The first column, of figures, indicates the days of the month in their numerical order. The second column, of capital letters, shows the seven days of the week in their order, as follows: A, B, C, D, E, F, G. The third column lists in order, by the letters A, B, C, D, E, F, G, and H the recurrence of the market days, which were called nundinae. These are thus called because according to common Roman reckoning the market day came around every ninth (nonus) day, but according to our common mode of complication they fell every eight days.*

*The following statement by Herbert Thurston, a well known Roman Catholic authority, makes a very enlightening reference to this Sabine Calendar: “**When the Oriental seven day period, or week, was introduced, in the time of Augustus, the first seven letters of the alphabet were employed in the same way [as done for the nundinae], to indicate the days of this new division of time. In fact, fragmentary calendars on marble still survive in which both a cycle of eight letters-A to H-indicating mindinae, and a cycle of seven letters-A to G - indicating weeks, are used side by side (see ‘Corpus Inscriptionum Latinarum,’ 2d ed., 1, 220. The same peculiarity occurs in the Philocalian Calendar of AD 356 [354], ibid., p. 256). This device was imitated by the Christians, and in their calendars the days of the year from 1***

January to 31 December were marked with a continuous recurring cycle of seven letters: A, B, C, D, E, F, G”

Remember that in 325 AD when Constantine changed the Roman calendar to what we see now: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. The week used by Christians and Jews alike to fit into his plan of ruler ship, Dio Cassius was dead.

*Marcion and some others in the second century had observed the Sabbath by fasting on it out of contempt for the Jews and their God. [21] The Gnostics had affirmed that the Father of Jesus Christ was not the Jehovah of the Old Testament. Now Sylvester and his associates attempted to make Sunday, which hitherto had been a merry ecclesiastical festival, a day of solemn rest superior to the Sabbath. Hence, **not only Sunday was decreed to be a day of general rest throughout the Roman Empire, by the laws of Constantine, but also the Sabbath was decreed to be a day of fasting, the bishop of Rome***

A Pompeiian Painting of the Planetary Gods

Furthermore, there have been preserved for it's at least two sets of Roman pictures depicting the seven planetary gods of the days of the pagan week in their calendar order. They were painted before the eruption of Vesuvius in 79 AD.

*One set of these, in the form of medallions, was found by excavators in Pompeii in 1760, on the wall of a room and by good fortune completely intact. This set is preserved in the museum at Naples. In their original setting, the gods of **the days of the pagan week appear in the following order: Saturn, Sun, Moon, Mars, Mercury, Jupiter, and Venus.***

Treasures from Pompeii and Herculaneum

On August 24, 79 AD, just nine years after the fall of Jerusalem, Mount Vesuvius, located about seven miles southeast of Naples, Italy, suddenly erupted and buried three towns under a heavy rain of lava and ashes. These towns were Pompeii, Herculaneum, and Stabiae. In this calamity perished Drusilla, [13] the wife of Felix, the governor who trembled as he heard the apostle Paul reason at the bar of the court in Caesarea. The son of Felix and Drusilla lost his life also in this catastrophe.

The burial of those ancient towns under a blanket of volcanic ash has been the means of preserving for our day much information about the Roman ways of living in the first century, knowledge which otherwise might have perished under the ravages of time and man's

barbarities. Pompeii and Herculaneum have been among the most fruitful sources of data about the planetary week in Roman times.

“Days of the Gods”

In Herculaneum, for example, there was found inscribed in Greek upon a wall a list which was entitled “Days of the Gods, in capital letters. Underneath this title there appears in the same language, and in capital letters also, the names of the seven planetary deities in the genitive form and in the exact order of the days in the astrological week, as follows: Kronou (of Saturn), Heliou (of Sun), Selenes (of Moon), Areos (of Mars), Hermou (of Mercury), Dios (of Jupiter), and Aphrodeites (of Venus). The letter r of Hermes, and the letters Aphro of Aphrodite, were damaged so as to be illegible, but all the rest of the inscription was so plainly visible as to leave no room for doubt about the spelling of the words. [14]

Another inscription, found in Pompeii and written in Latin, contains a list of the planetary gods in the order of the days of the pagan week, as follows: Saturni (of Saturn), Solis (of the Sun), Lunae (of the Moon), Martis (of Mars), the name of Mercury is missing, Jovis (of Jupiter), and Veneris (of Venus). These names were inscribed in capital letters, but no title is given to the list as in the preceding case.

So then, having all this evidence of the first day of the week being Saturn until the time of Constantine, do you still want to quote Dio Cassius?