

The new dating of the astronomical horoscope as described in the Apocalypse

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1.

THE PROPOSED RESEARCH METHOD

Let us attempt to date ancient artefacts containing astronomical or astrological symbolism in the following natural manner: we shall study astronomical references contained in a number of ancient documents with the aid of the *mediaeval* system of astrological symbols. Many mediaeval books on astrology, for instance, identify planets with *chariots or with horses drawing these chariots* across the celestial sphere. Planetary trajectories were probably perceived as equine leaps.

Our method revolves around the comparison of the studied text with similar mediaeval texts containing both astrological symbols and their *interpretations* in terms that are comprehensible to us. In other words, we propose to read old astrological records with the aid of a mediaeval astrological “dictionary” of sorts, one that identified chariots or horses with planets. Of course, the applicability of the method will be substantiated in this way only if the use of such a dictionary should help us with obtaining intelligible results that can be confirmed by other independent procedures of dating of old documents.

N. A. Morozov had been the first one to apply this procedure to several Biblical books that contained apparent astronomical or astrological symbolism. The

dates enumerated in this introduction were obtained by Morozov. After the appearance of his works on this topic ([542] and [543]) many specialists persistently but unsuccessfully attempted to find errors in his calculations – however, the correctness of his interpretation of Biblical texts with the aid of a mediaeval “astrological dictionary” defied doubts as a rule. Morozov’s reading of astrological texts was at first perceived by historians as completely natural and containing no aberrations.

N. A. Morozov had also been a pioneer in his assumption that the author of the Biblical Apocalypse coded nothing intentionally, but only described what he actually saw on the celestial sphere using the astronomical language of his time ([542] and [544], Volume 1, pages 3-70).

We can leap ahead for a short instance in order to tell the reader that Morozov’s dating of the Apocalypse to the fourth century A.D. does not in fact concur with the explicit data contained in the text of the Apocalypse one hundred per cent. Being erroneously convinced of the correctness of the Scaligerian chronology after the sixth century A.D., Morozov stopped at the first, not entirely successful, early mediaeval solution, having deliberately rejected the much better astronomical solution from the end of the fifteenth century A.D. – one fitting *perfectly*, as unprejudiced analysis shows.