

Mercury was actually visible until 20:15 local time, after which it went under the local horizon.

Venus ascended at 3:00 local time that night, and was perfectly visible up until sunrise.

All of this data was received from the calculations performed with the aid of the Turbo-Sky software, which is convenient for approximate computing.

We re-emphasize that the solution of 1 October 1486 is ideal from all points of view. The arrangement of the planets for 1 October 1486 A.D. is reflected in the Apocalypse with surprising accuracy, as a matter of fact.

It is evident, as one can see on fig. 3.35, that the mediaeval observer was quite correct about Perseus riding Mars: "Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword" (AP 6:4). At this time Mars was actually located directly underneath the feet of Perseus. This can clearly be seen on fig. 3.36, which shows a fragment of a mediaeval map from Ptolemy's *Almagest* with the position of Mars for the 1 October 1486 pointed out. Mars was in Gemini, right under the feet of Perseus. And compared to the line of the local horizon in the environs of Bosphorus, for 23:00 local time, Mars was exactly under Perseus. Finally, the brightly luminous strip of the Milky Way passes precisely through the constellations of Perseus and Gemini in the nocturnal sky. That is where Mars had been located on that date, and the Milky Way seemingly bound together the constellations of Gemini and Perseus, as well as the planet Mars (fig. 3.36). The mediaeval observer pointed out this remarkable event.

But why did the observer indicate Mars in combination with the constellation of Perseus rather than Gemini? Indeed, Perseus is not a zodiacal constellation, whereas Gemini is. The reason the observer did this apparently owes to the fact that the author of the Apocalypse described the forthcoming Doomsday, that is, a very dramatic event. Therefore, he selected the symbols maximally pertinent to the spirit of the great catastrophe.

The first primary planet (Jupiter) proved to be in Sagittarius, that is, in the "martial constellation," depicted with bow and arrows.

The second primary planet (Saturn) proved to be in Scorpio, that is, in a terrifying, mortally dangerous constellation.

The third primary planet (Mars) proved to be in Gemini, that is, in the "peaceful constellation." But directly above it at this moment was Perseus, the martial constellation with the sword, held in his hands and used for beheading the Gorgon Medusa with her serpent hair and stare that turned all living things to stone (fig. 3.36). Furthermore, Mars himself, as it is commonly known, was considered the God of War. It is therefore quite clear that the author of the Apocalypse selected Perseus with the Sword due to its perfect correspondence with the eschatological scenario.

One begins to understand why Mars is referred to in the Greek text of the Apocalypse as interpreted by N. A. Morozov as having "*gone beyond, to the other side*", qv above and in [542]. Fig. 3.32 demonstrates clearly that on the 1 October 1486 Mars had really been in visible opposition to the other planets which were all grouped in Scorpio. A terrestrial observer would see Jupiter, Saturn, the moon, Mercury and the sun near one side of the celestial dome, and Mars *drawn to its other side*, qv on fig. 3.32.

Why did Morozov reject the solutions of 1249 and 1486 A.D.? Morozov's answer is simple and sincere. He frankly explained: "Hardly anyone would dare to say in this respect that the Apocalypse could have been written on 14 September 1249" ([544], Volume 1, page 53). He did not even consider 1486 as a possible solution.

However, nowadays, more than seventy years after N. A. Morozov, and relying on new results obtained from our books on the new chronology, among other things, one can confidently claim the Apocalypse to have been written precisely in 1486, that is, during epoch of the Ottoman=Ataman conquest. See *CHRON6* for more details.

Why is 1486 the most congruous dating for the writing of the Apocalypse in our reconstruction? As it is well known, the Apocalypse is primarily concerned with all matters related to Doomsday. "The Apocalypse and its visions (apart from the first three chapters)... is an image of the final hour of the World... or the Eschaton, and it must serve as a manual for the Revelations" ([845], Book 3, Volume 11, page 511). But that year, when the entire mediaeval Christian world anticipated Doomsday in terror, is well known to history. This is 1492 A.D., which was year 7000 from Adam of the Byzantine era. According