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Autograph of Achilles

Abstract: This article seeks a new way of answering the Homeric question. Was there actually a single Homer and the world described by him, or is it fiction? If there was a single Homer, can we expect to find autographs of Homer and his environment in pieces such as inscriptions on hard materials? Over the past 200 years, archaeologists have found more than 1000 lapidary inscriptions on the Northern Black Sea coast. Specialists have read the texts, but no signatures of Homer and his team have been found. The open texts of the inscriptions were instead primarily written to transmit hidden texts. This article presents an example of the decrypted contents of one such works that was signed by Achilles on a lead plate found on the island of Berezan' (Ukraine). A comparison of the data regarding the first Scythian Olympics on July 17, 628 BC, which is included in the letter from Achilles with the same information contained in hidden hymn texts of Homer's "The Hermes" is performed. The reality of the chronology of Homer is confirmed by using as an example a description of a solar eclipse on September 30, 609 BC, from the latent texts of third song of the "Iliad" and comparing it with astronomical calculations from NASA.

Keywords: Homeric question, Olympiad, lapidary inscriptions, hidden texts

I Letter from Achilles on a lead plate that was found on the island of Berezan'



The catalogue of the Hermitage¹ contains a photo of a letter on lead plate (269.670.322., ca. 500 BC) and the adapted Ancient Greek text, which reads as follows:

Αχιλλοδώρο τὸ μολί-
βδιον παρὰ τὸμ παῖδα
κ' Ἀναξαγόρην.

¹ Hermitage (2005), 142-3.

ω Πρωταγόρη, ὁ πατήρ τοι ἐπιστέλλε ἀδικεῖται
 ὑπὸ Ματασυοσ, δολοῦται γὰρ μιγ καὶ το
 φορτηγεσίῳ ἀπεστέρησεν. ἐλθῶμ παρ' Ἀναξαγό-
 ἰαπῆγησαι, φησὶ γὰρ αὐτὸν ἼΑναξαγόρεω
 δολοῦ ναι μυθεόμενος τᾶμ ἼΑναξαγόρης εχε,
 καὶ δόλος καὶ δόλας κοϊκίας ὁ δὲ ἀναβῶι τε
 καὶ οὔ φησιῦ ναι οὐδὲν ἑωυτῶι τε καὶ Ματασυ
 καὶ φησιῦ ναι ἐλεῖθερος καὶ οὐδέῃ ναι ἑωυτῶι
 καὶ Ματατασυ ἐ δέ τι αὐτῶι κἀναξαγόρη, αὐτοὶ
 οἶδασι κατὰ σφᾶς αὐτὸς. ταῦτ ἼΑναξαγορης λέγεν
 καὶ τῆ γυναικί. ἕτερα δέ τοι ἐπιστέλλε τῆμ μητέρα
 καὶ τὸς ἀδελφεός οἱ ἔσσιν ἐν Αρβινατησιω.
 ἄγεν ἔς τῆμ πόλιω

The translation reads as follows: “*The Address. The letter on lead roll of Achillodoros to the son and Anaxagores. About Protagoras, you are written by the father. He is exposed to lawlessness from Matasys, in fact that deceives him and has taken away from him of his cargo carrier (?). Having come to Anaxagores, explain [to him a situation], in fact he [Matasys] speaks, that he [the cargo carrier] - slave Anaksagores declaring: « My property owns Anaksagores, both slaves, and slaves, and houses ». He [the cargo carrier] shouts and speaks, that he has no relation to Matasys, and speaks, that he free and to Matasys has no relation, and if that is [disputable] at it{him} and Anaxagores they know [that to what] in itself. It is necessary to tell Anaxagores and his wife. And, another, he [father] writes to you: and your brothers who are in Arbinatae, it is necessary to deliver your mother in city; itself... Will come to him [Anaxagores (?)], let straight will go [to city (?)].”*

A previous monograph² contains a technique for reading the hidden texts. This technique has been verified using extremely different sources, ranging from the Bible to Byzantine, Ancient Bulgarian and Old Russian words, prayers and chronicles. It has been demonstrated Moisey's Pentateuch contains five nominal verses signed with the names Moisey and David³. This technique has also allowed scholars to read the hidden text of an epitaph on the stone that Skadovsky found in 1900 on a necropolis on Berezan⁴, in which the dates of Homer's birth and death are recorded⁴. This example was the first instance of reading a hidden text contained in a lapidary inscription of the archaic era. The main motives behind creating the hidden verses and the reason for the absence of an open biography of Homer are stated in a previous article⁵. Furthermore, Homer developed a chronology and calendar that are very close to those used today. The reference for the number of days and years was July 15, 776 BC, i.e., this day was the first day of the first year⁶.

2 Zolotukhin (2005), 54-8.

3 Zolotukhin (2005), 309-11.

4 Zolotukhin (2005), 93-101.

5 Zolotukhin (2011a).

6 Zolotukhin (2011b).

According to Homer’s chronology, Homer was born on the 61st days of years 119, i.e., September 14, 657 BC, and his twin brother, Achilles, was born on- the 62nd day of year 119. Homer, Achilles and Helen were children of Climena and Lycus, the latter of whom was born on the 303rd day of year 100. From another wife (Ida), Lycus had daughter, Cleopatra, who was born on the 105th day of year 114. She served as the muse of Homer and Achilles. The younger brother of Lycus, Pan, was born on 263rd day of year 102. He seized power in Hades [the Hades of Homer is located in Nikolaev (Ukraine)] from 130 to 165 years. Homer was the whole family at this time in exile. These dates are clarified from other sources, as discussed below.

Exploring the hidden text in the epics of Homer has shown, that each song of eposes contains two types of hymns that are each contain five nominal verses. Hymns, that provide the first mention of are termed Paians, and hymns in which all names are mentioned are termed Olympuses. In this letter on the inscription, there are the eleven names, five of which are original. For simplicity, only the Paians are compiled here. We turn first to the allegorical reading of a Paian, without isolating the numbers that it contains and deducing the dates. Homer understood that in many instances, a cycle of reading names allegorically may be too difficult because the semantic string could be lost. To simplify the reading process, near the names, Homer provided words that support or indicate the allegorical sense of the names. These auxiliary words are included by me in brackets to separate them from names. It is important to emphasise that my interpretation of these names relies on the linguistic relatives of the words that maintain the root sense of the word. Furthermore, it is necessary to assume a partition of each word into parts, each of which can be joined in translation. Thus, letters that occur in both names and adjacent words can be considered a figure. Thus, the names of the original Greek text of the letter on the lead plate are presented in tabular form, with the subsequent text in the Paian and names’ allegorical interpretation.

Table 1. Paian: allegorical translation without dates

№	Name / Ancient Greek	Interpretation of the name ⁷
1	Αχιλλο-δωρο (το μολιβ-διον)	Achilles’ gift (secret to Goddess)
2	(τομ παιδα) κ Αναξα-γορην	(with children) Mistress Gorgon
3	(ω) Πρωτ-αγορη (ο πατηρ)	(has lead) the First Olympiad (in the home land of father)
4	(υπο) Ματασυος (δολοται)	(below of Hades) of the Madm (in secret)
5	Αρ-βινατησιν	Prayer of Theosian

(Table 1, a line № 1) The name of Αχιλλο-δωρο itself should not cause any doubt in its interpretation as “Achilles’ gift”. The interpretation of the expression in brackets (το μολιβ-διον) seems far more complicated. The part of the word that reads διον can be translated as “divine” or “goddess”. The root of the word μολιβ may be the word μολις⁸, i.e., “difficult”. In *The Tale of*

⁷ Dvoretzky (1958),

⁸ Dvoretzky (1958), 1106.

Prince Igor's Campaign, the expression “difficult stories” is translated as “secret stories”, i.e., stories that are “difficult for reading”.⁹

(№ 2) The name *Αναξα-γορηη* should be divided into two parts. The first word is translated from Classical Greek as “a lady” or “a mistress”, which is equivalent to the word *Μέδουσα*. The second part, *γορηη*, refers to part of the name *Γοργω*. This part of the text describes the gift that Achilles gave to the Gorgon from Hades. The image of the Gorgon was on the aegis of Athena. Of the names that Homer set for his Muse, he used the name of Athena was the most frequently.

(№ 3) The name of Protagoras should be divided into two parts: *Πρωτ-αγορη*. Here, the first part is translated as “the First”, and the second part, *αγορη* – “the Assembly of people” – can be read “Olympiad”. A good reason for this division is the referential word (*δολου*), which is used for the sixth name of *Αναξαγόρεω*. This referential word is likely to be the word *δολιχος* – long-distance-drome¹⁰, which is a reference to the “tendra” or the Tendra spit, which was called “Achilles' track” in ancient times¹¹.

(№ 4) In the name *Matasys (Ματασυος)*, the word *Ματαιος* – “Mad”¹² -- is hidden. Here, the first word (*υπο*) has multiple translations, but it can mean “below the underground kingdom”, i.e., “below Hades”¹³. Hades of Homer is located in *Nikolaev (Ukraine)*¹⁴.

(№ 5) The artificiality of the name of the city *Arbinatae* should cause no doubts because it was invented to denote the date of creation of the letters: *Αρ-β-υα-τησιυ*. Here, *Αρ*, which indicates means a prayer, *β* denotes the second day, *υα* denotes the year 151, and *τησιυ* means *Theosian*¹⁵.

We now turn to compiling the hidden text of the *Paian*, considering the allocation dates of the letters-digits. It is necessary to explain in greater detail here how separate letters can be interpreted as dates. Some of the important rules for using letters from names and auxiliary words, pretexts and unions to identify dates are as follows:

1. The most important principle is the continuity of the letters selected to represent dates from isolated text units. Letters used to denote numbers are selected continuously from either the beginning or the end of a word. It is impossible to select letters for dates inside a word, and it is impossible to skip letters inside a word. Simultaneously, to interpret a date, it is necessary to include the parts of the text that are adjacent to the word on the side from which the selection of letters is conducted. This principle is supported by the fact that texts were initially recorded continuously without division into separate words, unions and pretexts. Furthermore, this principle does not violate the principle of continuity of selection.

⁹ Zolotukhin (2005), 68.

¹⁰ Dvoretzky (1958), c. 420

¹¹ Borystenica (2004), 144-9

¹² Dvoretzky (1958), 1055

¹³ Dvoretzky (1958), 227

¹⁴ Zolotukhin (2006), 12-26

¹⁵ Dvoretzky (1958), 1623

2. To choose the necessary date from multicomplex letters-numbers, the acroverse rule operates. For example, from $\chi=600$, it is possible to choose the numbers 600, 60 or 6, whereas from $\xi=60$, it is only possible to choose 60 or 6. The complete table of Greek letters-digits is as follows:

α	β	γ	δ	ϵ	ζ	η	θ	ι	κ	λ	μ
1	2	3	4	5	6	8	9	10	20	30	40
ν	ξ	\omicron	π	ρ	$\sigma\varsigma$	τ	υ	ϕ	χ	ψ	ω
50	60	70	80	100	200	300	400	500	600	700	800

3. Any number can contain several letters-figures using 4 rules: addition, subtraction, division and multiplication. The same letter can be used multiple times independently and to prepare those or other figures, but it can be used only in different combinations or to establish different dates. The direction of preparation of complex figures (from left to right or vice versa) has no meaning. It is thus important to comply with the principle of continuity of selection, as presented in item 1.

4. Another important principle is that the allocated dates must maintain the total content of the verse and them by determined.

5. The accuracy of the dates can be confirmed using different sources. For the past 15 years, the author has compiled a database of dates that were derived from readings of the hidden texts of the Homer epics and hymns and more than 1,000 lapidary monuments.

Now, I demonstrate how, by using these five principles, it is possible to establish dates in five names of a Paian (Table 2).

(a line № 1) In **Αχιλλοδ-ωρο**, the birthday of Achilles, **Αχι** $\iota=1+60+1=62$ days, is allocated in the beginning. Then, the birth year is given: **ι** $=1$, **λλο** $=(3+3)-7=1$, and **λλοδ** $=3+3+(7-4)=9$, i.e., the year 119. In the auxiliary words, there is **το μολι-βδιον**: **το** $=37$, **ι** $=10$ and **μολ** $=4+(7+3)=4+1=5$. This refers to 105 days and 114 years: **ι** $=1$, **ολ** $=7+3=10=1$ and **μ** $=4$.

(№ 2) In the auxiliary words **τομ παιδα**, the birthdays of Lycus is set as the 303rd day (**τ** $=30$, **ομ** $=70-40=30=3$) of year 100 (**τ** $=30$ **ομ** $=70-40=30=3$). Letter **κ** $=20=2$ - reviews. Then, the birth of the Gorgon is established as the 105th day (**ιδα**:10 and $4+1=5$) of year 114 (**αιδ**: 114). Similarly, from the name **Α-ναξαγορην**, obtain the day of Achilles' birth: the (**αξα**: $1+60+1=$) 62nd day of year 119 (**αγορη**: **α** $=1$; **γο** $=7+3=10=1$; **ρη** $=1+8=9$), the value of the edges **ν-ν** $=0$, indicates the continuity of letter selection (usually 1).

(№ 3) In **Πρωτ-αγορη**, **α** $=1$ indicates the day, and the following indicates 148 years: **ρ** $=100$, **γο** $=7-3=4$ and **η** $=8$.

(№ 4) In **Ματασυος**, the age of Pan, **Ματα** $=40+1+3+1=45$ years, can be read. His birth occurred on day 263, as denoted by **συο**: **σ** $=200$, **συ** $=20+40=60$ and **υο** $=7-4=3$, and the year 102: **συο** $=70-(40+20)=10$ and **σ** $=200=2$.

(№ 5) In the artificial name Αρ-β-ινα-τηισ-ιν, the date of β=2 days and ινα=151 years can be read linearly. The following birthdays are also included: Achilles, τηι=3-8+1=6 and σ=200=2, i.e., 62 days and 119 years (ι=1, ισ=20-1=19), and Gorgon, ιν=105 days and ισιν (ι=10=1, σ-ι=2-1=1, ν-ι=5-1=4) - 114 years.

As a result, we can write out the Paian, the content of which presents the dates that define specific individuals in the text:

Table 2. Paian: allegorical translation with dates

№	Name Ancient Greek	Interpretation of the name
1	Αχιλλοδ-ωρο (το μολι-βδιον)	Achilles' brn. in 62 d. 119 yr. gift secret to 37 yrs. Goddess brn. in 105 d. 114 yr. (Cleopatra)
2	(τομ π-αιδα) κ Αν-αξαγορην	(3 years ago 2 children (of Lycus) brn. in 303 d. 100 yr. - brn. in 105 d. 114 yr.) Mistress Gorgon together with brn. in 62 d. 119 yr.
3	(ω) Πρωτ-αγορη (ο π-ατηρ)	(has lead) the First Olympiad (in the home land of father brn. in 303 d. 100 yr.) in 1 d. 148 yr.
4	(υπο) Ματασυος (δολοται)	(below of Hades) 45-years the Madm (Pan) brn. in 263 d. 102 yrs. (in secret)
5	Αρ-βινατηισιν	Prayer in 2-nd day -151 year Theosian brn. in 62 d. 119 yr. about born in 105 d. 114 yr.

Verse of the Paian and its allegorical translation:

Αχιλλο-δωρο το μολι-βδιού τομ π-αιδα κ Αν-αξαγορην ὡ Πρωταγορη ο
π-ατηρ υὑὸ Ματασυος δολοται Αρ-βινατηισιν

Achilles, born on day 62 in year 119, a gift to the secret 37 years Goddess, born on day 105 in year 114 (Cleopatra). 3 years ago two children born on day 303 in year 100 (of Lycus) - born on day 105 in year 114 Mistress Gorgon (Cleopatra) together with born on day 62 in year 119 (Achilles), has lead the First Olympiad, secret, at homeland of father born on day 303 in year 100 on day 1-st in year 148 below Hades the Madman who ruled for 45 years, was born on day 263 in year 102 (of Pan) in secret. A prayer on day 2-nd in year 151 Theosian, born on day 62 in year 119 about born on day 105 in year 114.

Thus, the letter of Achilles written on the lead plate was created on July 17, 625 BC. This date serves as evidence that Achilles arrived at Berezan' from the town of Theos, which was located on the coast of Asia Minor. From May 630 BC through June 620 BC, there was a naval war between Greece and Troy on the territory stretching from the Mediterranean to the Black Sea. During that war, Achilles and Agamemnon destroyed approximately 800 Trojan ships¹⁶. Only afterward could an overland siege of Troy be begun without fear of the Greeks being attacked from the sea.

¹⁶ Zolotukhin (2011a).

In the hidden verses of the hymn, which is dedicated to Apollo, Homer noted that Paians are more significant and that the Olympuses serve to explain and clarify the Paians' content. Next perform a similar analysis for Olympus Achilles letters by writing all the names in the order they are mentioned in the Table 3.

Table 3. Olympus: allegorical translation without dates for repeated words

№	Name / Ancient Greek	Interpretation of the name
1	Αχιλλο- δωρο (το μολι- βδιον)	Achilles' <i>brn. in 62 d. 119 yr.</i> gift secret to 37 yrs. Goddess <i>brn. in 105 d. 114 yr. (to Cleopatra)</i>
2	(τομ π-αιδα) Αν-αξαγορην	3 years ago 2 children (of Lycus) <i>brn. in 303 d. 100 yr. - brn. in 105 d. 114 yr.</i> Mistress Gorgon together with <i>brn. in 62 d. 119 yr.</i>
3	(ω) Πρωτ-αγορη (ο π-ατηρ)	has lead the First Olympiad in the home land of father <i>brn. in 303 d. 100 yr. in 1 d. 148 yr.</i>
4	(υπο) Ματασυος (δολοται)	below of Hades 45-years the Madm (<i>Pan</i>) <i>brn. in 263 d. 102 yrs. in secret</i>
5	Αναξ-αγορευ (απηγησαι)	Mistress Gorgon (<i>Cleopatra</i> ruled it)
6	(αυτον) Αναξαγορευ (δολου)	<u>1. (Herself was on) Demesne (tendra)</u>
7	(ταμ) Αναξα-γορης (εχε)	(here in) Dominion (of snakes)
8	Ματασυ	From Madman (<i>Pan</i>)
9	Ματασυ (ε δε τι αυται)	You escaped (alas! and secluded)
10	(ταυτ) Αναξαγορης (λεγεν)	(here) Mistress Gorgon (is praised)
11	Αρ-βινατησιυ	<u>2. Pray in 2-nd day-151 year Theosian</u> <i>brn. in 62 d. 119 yr. about born in 105 d. 114 yr.</i>

As you can see, the repeated names of Olympus 5-10 specify the following information Pean. In 130, the Scythian king Pan banished from Hades of Lycus, and his daughter, Cleopatra, remained at home. Pan forcibly married her in 27 years. She bore him three sons and 30 years ran the ship from Pan on a deserted island Berezan'. Here Cleopatra together with Achilles on the adjacent Achilles running (Tendra spit) spent the first Scythian Olympics secretly from Pan. Now, I demonstrate how, by using these five principles, it is possible to establish dates in six names № 5-10 of the Olympus (Table 3).

(№ 5) For the 5th name date of the Olympics are set so: on day **A**=1; in year **Αναξαγο**=147, where **ναξα**= +5+1-6+1=1; **γο**=-3+7=4; **ο**=70=7. Number of participants of the Olympics: **αξαγο**=55 (**αξ**:-1+6=5, **αγο**:+1-3+7=5). In the auxiliary word **απηγ-ησαι** look for the date of birth of Achilles: on day 62 - **ησαι**: **ησ**(8-2=6) and **αι**=1+1=2 in year 119 (**σαι**: 1 and 20-1=19).

(№ 6) In the 6th name date of birth of Cleopatra in **αυτον** define as on day 105 (**τον**=30+70+5=105) in year 114 (**αυτο**:1, 4-3=1;-3+7=4). Note here again discharged the date of the Olympics and the number of participants, but more reliably with a linear reading. Date: **αγορευ** in the 1st (**α**) day 148 years: **γο**=3+7=10=1; **ρε**=50-10=40=4; **ω**=800=8. The number of participants 55- **δολου**: **δολ**: 4+(70+30=100=1)=5 and **λου** (30+70=100=1)+4=5.

(№ 7) In the auxiliary word 7th behalf set age of Cleopatra, tied to the date of her birth: $\tau\alpha-\mu$, i.e. at age 31, which corresponds to the date specified in the name **Αναξαγορης**. Initially set 145 year-**Αναξα**: $A=1$; $\nu\alpha=5-1=4$; $\xi\alpha=6-1=5$, then 105 birthday **γορης**: $\gamma\omicron=3+7=10$; $\rho\eta\varsigma=8-1-2=5$.

(№8) In the 8th name is read the date of birth of Pan 263 day **Ματασυ**: $\mathbf{Ματ}=4+1-3=2$; $\mathbf{τασ}=3+1+2=6$; $\mathbf{υι}=4-1=3$ and 102 year (**συ**: $\mathbf{ι}=10$; $\mathbf{συ}=-2+4=2$) in the reverse reading.

(№ 9) Note the 9th named the same as the 8th name, you can select the date of birth of Cleopatra. This demonstration that the date should be tied to content. From $\mathbf{Μα-τα}=41-31=10$ and $\mathbf{ασυ}=-1+2+4=5$, those on day 105 in year 114 ($\mathbf{Μα-τ}=41-30=11$ and $\mathbf{τα}=3+1=4$). In the words of the date of subsidiary escape from Hades: on day 310 ($\mathbf{τι}=300+10=310$) in year 144: **αυτωι** ($\mathbf{α}=1$; $\mathbf{υ}=4$; $\mathbf{τωι}=-3+8-1=4$).

(№ 10) In the 10th name once more reliably duplicated created during prayer on day 2nd ($\mathbf{τα}=3-1=2$) in year 151 (**Ανα**=151) the Lady Gorgon born on day 105 (**ξαγο**: $\mathbf{γο}=3+7=10$; $\mathbf{ξα}=6-1=5$) in year 114 (**γορης**: $\mathbf{ης}=8+2=10=1$; $\mathbf{ρ}=100=1$; $\mathbf{γο}=7-3=4$). In a word **λεγεν** define who sung Lady Gorgon - born on day 62 (**λεγε**= $3+5+3-5=6$ and **γε**= $5-3=2$) in 31 (**γεν**= 3 ; $5+5=10=1$) years old. Thus Gorgon sung Achilles, who on day 2 in year 151 was 31 years old.

We write the final form of the Olympus considering selected dates:

Table 4. Olympus: allegorical translation with dates

№	Name / Ancient Greek	Interpretation of the name
1	Αχιλλο-δωρο (το μολιβ-διον)	Achilles' brn. in 62 d. 119 yr. gift secret to 37 yrs. Goddess brn. in 105 d. 114 yr. (to Cleopatra)
2	(τομ π-αιδα) κ Αν-αξαγορηη	3 years ago 2 children brn. in 303 d. 100 yr. - brn. in 105 d. 114 yr. Mistress Gorgon together with brn. in 62 d. 119 yr.
3	(ω) Πρωτ-αγορη (ο π-ατηρ)	has lead the First Olympiad in the home land of father brn. in 303 d. 100 yr. in 1 d. 148 yr.
4	(υπο) Ματασυος (δολοται)	below of Hades 45-years the Madm (Pan) brn. in 263 d. 102 yrs. in secret
5	Αναξαγο (απηγ-ησαι)	brn. in 105 d. 114 yr. Mistress Gorgon 55 participants (managed with brn. in 62 d. 119 yr. it) in 1 d. 148 yr.
6	(αυτον) Αναξ-αγορευ (δολου)	1. (Herself brn. in 105 d. 114 yr. was on) Demesne (tendra) with 55 participants in 1 d. 148 yr.
7	(τα-μ) Αναξαγορης (εχε)	(here in 31 yr. on) Dominion (of snakes) in 105 d. 145 yr.
8	Ματασυ	From Madman (Pan) brn. in 263 d. 102 yr.
9	Ματασυ (ε δε τι αυτωι)	You brn. in 105 d. 114 yr. escaped (alas! and secluded in 310 d. 144 yr.)
10	(τα-υτ) Αναξαγορης (λεγεν)	(in 2nd d.) 151 yr. Mistress Gorgon brn. in 105 d. 114 yr. (is praised brn. in 62 d. 119 yr.)
11	Αρ-βινατησιν	2. Pray in 2-nd day-151 year Theosian brn. in 62 d. 119 yr. about born in 105 d. 114 yr.

Two Olympus verses composed of five words with a title 1.0:

1.0 Αχιλλο-δωρο το μολι-βδιον

1.1 τομ π-αιδα κ Αν-αξαγορηη ω Πρωτ-αγορη ο π-ατηρ υπο Ματασυος

δολοται Αναξαγο απηγ-ησαι αυτον Αναξ-αγορευ δολου

1.2 τα-μ Αναξαγορης εχε Ματασυ Ματασυ ε δε τι αυτωι τα-υτ

Αναξαγορης λεγεν Αρ-βινατησιν.

- 1.0** Achilles, *born on day 62 in year 119*, a gift to the secret 37 years Goddess, *born on day 105 in year 114 (Cleopatra)*.
- 1.1** *3 years ago two children born on day 303 in year 100 (of Lycus) - born on day 105 in year 114* Mistress Gorgon (*Cleopatra*) together with *born on day 62 in year 119 (Achilles)*, has lead the First Olympiad, secret, at homeland of father *born on day 303 in year 100 on day 1-st in year 148* below Hades the Madman who ruled *for 45 years, was born on day 263 in year 102 (of Pan)* in secret. Mistress Gorgon *55 participants* managed it *on day 1-st in year 148* Herself *born on day 105 in year 114* was on Demesne tendra with *55 participants on day 1-st in year 148*.
- 1.2** Here *in 31 years old* in Dominion of snakes *on day 105 in year 145* from the Madman was *born on day 263 in year 102*. You *born on day 105 in year 114* escaped alas! and secluded *on day 310 in year 144 on day 2nd in year 151*. Mistress Gorgon *born on day 105 in year 114* praised *born on day 62 in year 119*. Pray *in the second day of the year 151* by Theosian *born on day 62 in year 119 about born on day 105 in year 114*.

As you can see, the content of the hymn Olympus includes content Pean. In the Olympus specifies the following important circumstance. First, the holding of the first Scythian Olympics would have been impossible if Cleopatra did not run away from Hades from Pan. Secondly, settling on a deserted island, the island now Berezan', Cleopatra chose Achilles, next to Berezan' place is very convenient for the Olympics. Now it Tendrovskaya spit that in ancient times was called Achilles running because his participation in the Scythian Olympics. Third, we must recall, that in the Greek Olympics part of the barbarians was not allowed. So, this in itself is the best proof of the Scythian and not of Greek origin Lycus, Cleopatra, Homer and Achilles.

II Information about the first Scythian Olympiad in hidden verses in the hymn "To Hermes" by Homer

Homer tried to repeat information about the same events. He understood the uncertainty of allegoric translation. Furthermore, texts might not be preserved and thus not reach descendants. The important feature that should be considered reality is that in the latent verses, it is impossible to observe a grammatically proper construction (deduction of cases and declinations) because their basic purpose is the use of these names in a clear text. Any distortion of names or submission of their grammar to the latent text could draw suspicion. The main purpose of the allegoric sense of names consisted of providing this latent information, even if only a hint were provided. The question of interpretation of the senses of names and their precise translation is more often problematic. This interpretation assumes a certain variability and requires the researcher to have a profound knowledge of the biography and the specific art of the subject and to display intuition in its decoding. When revealing the latent verses using a scientific approach, their interpretation is the weak point (of the present concepts) because there is no simple algebra. When

speaking, the science is not present, whereas in art, this interpretation is required. Here, I address that period in the history of the progress of European culture, in which science and art were inseparable. For authors after this period and researchers, who adhere to this principle, how difficult it would be if not for this unity. It is possible to replace the absence of an algebraic approach with statistics. The statistical approach is very important, first of all, for the statement of dates.

For the proof, I cite the text of the fifth Hymn “To Hermes”, in which the latent verse concerning the first Scythian Olympiad is included. The primary source is presented on a website¹⁷.

450. καὶ γὰρ ἐγὼ Μούσησιν Ὀλυμπιάδεσσιν ὀπηδός,
τῆσι χοροὶ τε μέλουσι καὶ ἀγλαὸς οἶμος ἀοιδῆς
καὶ μολπῆ τεθαλυῖα καὶ ἡμερόεις βρόμος αὐλῶν·
ἀλλ' οὐ πῶ τί μοι ὦδε μετὰ φρεσὶν ἄλλο μέλησεν,
οἷα νέων θαλίης ἐνδέξια ἔργα πέλονται.
455. θαυμάζω, Διὸς υἱέ, τάδ', ὡς ἔρατὸν κιθαρίζεις.
νῦν δ' ἐπεὶ οὖν ὀλίγος περ ἑὼν κλυτὰ μῆδεα οἶδας,
ἴζε, πέπον, καὶ μῦθον ἐπαίνει πρεσβυτέροισι·
νῦν γὰρ τοι κλέος ἔσται ἐν ἀθανάτοισι θεοῖσι
σοὶ τ' αὐτῶ καὶ μητρὶ· τὸ δ' ἀτρεκέως ἀγορεύσω·
460. ναὶ μὰ τόδε κρανείνον ἀκόντιον, ἦ μὲν ἐγὼ σε
κυδρὸν ἐν ἀθανάτοισι καὶ **δλβιον** ἡγεμόν' εἴσω
δώσω τ' ἀγλαὰ δῶρα καὶ ἐς τέλος οὐκ ἀπατήσω.
τὸν δ' Ἐρμῆς μῦθοισιν ἀμείβετο κερδαλέοισιν·
εἶρωτᾶς μ', Ἐκάεργε, περιφραδές· αὐτὰρ ἐγὼ σοι
465. τέχνης ἡμετέρης ἐπιβήμεναι οὐ τι μεγάρω.
σήμερον εἰδήσεις· ἐθέλω δέ τοι ἥπιος εἶναι
βουλή καὶ μῦθοισι. σὺ δὲ φρεσὶ πάντ' εὖ οἶδας·
πρῶτος γάρ, Διὸς υἱέ, μετ' ἀθανάτοισι θαάσσεις,

The developed method of reading the latent verses allows one to restore, in the proved cases, the initial text regarding the introduction of capital letters for the separate names that were lost during adaptation. I write out 6 names in the table, not 5, because of inclusion of the lost name **δλβιον**. I appropriate to each name an individual index, having specified the number of a hymn, a hexameter and the serial number of a name. For example, index **Sh5.461.168** indicates the following: **S** – Symbol, **h** – hymn, 5 – number of the hymn, 461 – number of the hexameter in this hymn and 168 – serial number of the name. The indexation of a latent verse (**Verse**), such as **OVh.5.34**, designates that it is a verse of the Olympus (**OV**) contained in the fifth Hymn (**h.5.**), and it is the 34th verse of the hymn. Bold font allocates the letters used as figures, and italics denote numbers that are included in calculations.

¹⁷ Homer, “Hymn to Hermes”.

**Olympus: names by way of their mention
in the 34th hidden verse of “The Hymn to Hermes”**

№ of index	Ancient Greek	Interpretation of the name
Sh5.450.166	Ολ-υμπιαδεσ-σιν (οπηδός)	<i>brn.in 105 d.114 yr. (held) Olympiad in 1 d. 148 yr.</i>
Sh5.455.167	(θαυμάζω) Διός (υιέ) και	The Father <i>brn. in 303 d. 100 yr.</i> (puzzled <i>brn. in 105 d. 114 yr.</i>) (with by his son <i>brn. in 62 d. 119 yr.</i>)
Sh5.461.168	δλβιον (ήγεμόν)	And Olbia-2 (has constructed near by the leader <i>brn. in 263 d. 102 yr.</i>)
Sh5.463.169	Ερμης	<i>brn.in 105 d.114 yr. and brn. in 62 d. 119 yr. founded in 5 d. 152 yr.</i>
Sh5.464.170	(είρ-ωτας μ') Ε-κάεργε	(<i>brn.in 105 d.114 yr. without permission</i>) far from the murderer <i>brn. in 263 d. 102 yr.</i>
Sh5.468.171	(πρω-τος γάρ) Διός (υιέ)	<u>34. (first daughter <i>brn.in 105 d.</i>) father's <i>brn.in 303 d. 100 yr.</i> and (son) <i>in 5 d.152 yr.</i></u>

OVh.5.34.: Ολυμπιά δεσσιν (οπηδός) (θαυμάζω) Διός (υιέ και δλβιον) (ήγεμόν)
' Ερμής (είρωτας μ') Εκάεργε (πρωτος γάρ) Διός (υιέ)

OVh.5.34.: *born on day 105 in year 114 held Olympiad on day 1-st in year 148. The Father born on day 303 in year 100 puzzled was born on day 105 in year 114 with by his son born on day 62 in year 119. And Olbia-2 has constructed, near by the leader born on day 263 in year 102, born on day 105 in year 114 and born on day 62 in year 119. founded on day 5 in year 152 without permission far from the murderer born on day 263 in year 102 first daughter born in 105 day father's bom on day 303 in year 100 and son on day 5 in year 152.*

It must be noted that the dates from latent verses in lapidary texts, texts of eposes and hymns differ slightly from each other. The interpretation is based on the dates from a pillar that contains figure-letters in names. However, in eposes and other texts of great volume, Homer used an additional tactic, i.e., it is possible to use the numbers of songs, hexameters, serial numbers of names and the latent five nominal verses inside of songs. Using four arithmetic actions from these numbers, one can identify those or other dates. It was necessary for Homer to include a confirmation of the dates because of their initially unclear definition. It has been demonstrated above how it is possible to define dates from alphabetic characters, and this definition is visible here because it is performed using different numbers.

1. In an index of the first name Olympiad, **Sh5.450.166**, italics specify the number of the hexameter and the number of the latent verse, **OVh.5.34**. From the number of a hexameter, subtract 365, the number of days in a year, and then add the number of the verse, 34₂ and subtract the number of the hymn, 5; this yields $450-365+34-5=114$, the birth year (662 BC) of the Muse of Achilles and Homer. This year coincides with the year that is certain from the alphabetic values.

2. In the index **Sh5.455.167**, italics specify the number of the hexameter, 455. Subtract the number of days in a year, add the number of the five-nominal verse, 34, and subtract the number of the fifth hymn; this process yields the birth year of Αχιλλια: $455-365+34-5=119$. This year is the same as the year indicated by the alphabetic values of a name in the same line.

3. In the index of the name Olbia, **Sh5.461.168**, italics specify the number of the hexameter. From 461, subtract the number of days in a leap year, 366,

to yield 152, and add the number of the five-nominal verse 168; this yields the birthday of Pan on *day* $455-366+168=263$. The birth year can be determined by subtracting 263 *day* from 365 *day* in a year (102 because it is not a leap year): $365-263=102$ *day*. This date also casually coincides with the day and year of the birth of Pan, which was derived from the alphabetic values of a name in the same line.

In conclusion, regarding the comparative analysis of the latent verses Achilles and Homer, the following must be said. From the latent verses, it is known that for in the period of creation of the lead plate, Achilles and Agamemnon conducted active fights in the Aegean Sea with the Trojan fleet. The Trojan ships were often hidden from them in Black Sea by their vassal, the Scythian ruler Pan. Achilles fought at the Berezan' and Snake Islands. Cleopatra participated as the helmsman. Having destroyed the Trojan ships, Achilles and the Muse led some Olympiads on the Tendra spit and founded Olbia-2 (Targitaus founded Olbia-1 on day 23 in year 23, now is the city of Nikolaev, Ukraine. Here Homer and Achilles was born in year 119.) on the right bank of Southern Bug. Pan did not own the ships and could not be forwarded to them. Here, the poet Homer directly acts as scientist and historian. From the short text of the letter from Achilles, it is clear that the history created by Homer has the characteristics of a diary and an accuracy of description that surpasses everything that is known today not only in ancient but also in modern history.

III Comparison of the description of a solar eclipse in the "Iliad" with calculations from NASA

One proof of the accuracy of the information of Homer is the message regarding a solar eclipse on September 30, 609 BC in verses 33-34 of the latent verses of the Olympus of the third song of the "Iliad". The original text is taken from¹⁸:

- ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 270 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἄτρεΐδης δὲ ἔρυσσάμενος χεῖρεςσι μάχαιραν,
 ἦ οἱ πὰρ ξίφεος μέγα κουλέον αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 275 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχῶν·
 Ζεῦ πάτερ Ἰδηθεν μεδέων κύδιστε μέγιστε,
 Ἡέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον ὅτις κ' ἐπίορκον ὁμόσση,
 280 ἡμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά·
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη

¹⁸ Homer, "Iliad".

**Olympus: names according to their mention
in verses 33-34 of the latent verses of the third song of the "Iliad"**

№ of index	Ancient Greek	Interpretation of the name
Si.3.268.163	Οδυσσεύς	That is me <i>brn.</i> in 61 d. 119 yr.
Si.3.271.164	(ἔχε-υαυ) Ατ-ρεΐδης	(enouncing <i>approximately</i> 77 d.) Truthfully in 167 yr.
Si.3.274.165	(κῆρυκες) Τρω-ων	(from the messenger in 167 yr.)Trojans in 105d.
Si.3.274.166	Αχαι ω-ν (νειμων)	By Achaeans (captivated) in 77 d. 167 yr.
Si.3.275.167	Ατ-ρεΐδης	33. Truthfully in 105 day 167 year
Si.3.276.168	Ζεῦ	If it had in 77 d. not been for
Si.3.276.169	Ἰδηθ-εν (μεδέων)	Ida's (patron) in 169-(365-276)-3=77 days
Si.3.277.170	Ἡέλ-ιός	Helios (The Sun) in 170-3=year167 or (ς-ι)=1(θ-ι)=6 (θ)=7: 167 yr.
Si.3.281.171	Μενέλα-ον	Menelaus <i>brn.</i> in 45 d. 114 yr.
Si.3.281.172	Αλέξανδρος (καταπέφνη)	34. of Alexander <i>brn.</i> in 327 d. 127 yr. (would have killed) in 77 d. 167 yr.

ΟVi.3.33. ' Οδυσσεύς (ἔχευαυ.) Ατρεΐδης (κῆρυκες) Τρώων Αχαιῶν (νεῖμων)
Ατ-ρεΐδης

ΟVi.3.34.: Ζεῦ ' Ἰδηθεν (μεδέων) Ἡέλιός Μενέλαον Αλέξανδρος (καταπέφνη).

ΟVi.3.33.: That is me *born on day 61 in year 119* enouncing *approximately 77 day.*
Truthfully in year 167 from the messenger of *in year 167* Trojans in *day 105* by
Achaeans captivated *on day 77 in year 167* truthfully *on day 105 in year 167.*

ΟVi.3.34. If it had *in 77 day* not been for Ida's patron *on day 77* Helios (the Sun) in
year 167 Menelaus *born on day 45 in year 114* would have killed *on day 77 in year*
167 of Alexander *born on day 327 in year 127.*

Thus, Homer did not participate in the fight this day and was not a direct witness of the battle between Menelaus and Paris. At this time, Homer was in Hylaea with the Muse and returned to Troy after his reception of the news about the death of Achilles on day 85 in year 167. Therefore, he wrote about the fight according to a direct witness, the herald Trojan, who was taken captive by the Greeks. Understanding the importance of fixing the date of a solar eclipse, Homer recorded it in different ways. In the index Si.3.275.167, the serial number of a name directly specifies 33 verses, the 167th year and the 77th day. The year of the eclipse can be derived from the index Si.3.277.170 by subtracting the number of the song from the serial number of the name: 170-3=167. This date coincides with the date inferred from the name of the day and year, and it is not accidentally included here 4 times.

This example illustrates a method of estimating dates from the eposes that is distinct from the alphabetic method that was applied to the lapidary inscriptions. The concurrence of the dates yielded by both methods supports their objectivity. It is worth noting the birthdates of Homer on 61 d. 119 yr. (September 14th, 657 BC), Menelaus on 45 d. 114 yr. (August 29th, 662 BC) and Alexander on 327 d. 127 yr. (June 7th 649, BC). In the eposes of Homer and their inscriptions are available hundreds – and for Homer, thousands – of such confirmations.

NASA calculations regarding the solar eclipse that occurred on September 30, 609 BC resulted in a time of 13:10:06 hours. It is important to note that Troy was in the zone of the partial eclipse¹⁹. Simultaneously, in song XXI of the "Iliad", Homer described a full solar eclipse, which was accompanied by an earthquake. Thus, the calculations of the covering of territories by the full solar eclipse that were performed by NASA suffer from the absence of precise information about the precession axes of rotation of the globe at that time.

Homer allows us to make this correction: the axis of rotation of the Earth has shifted by approximately 10°-12° to the north of present position since the time of Homer. The question of what led to such displacement remains open. I consider it probable that these displacement are connected with slipping of the Earth's crust on viscous half liquid to a layer of magma (asthenospheric cloaks) under external or internal influences²⁰. Regarding external influences, it is possible to conceive of the impact of an enormous asteroid. Internal influences a convergence of enormous ice floes at the poles of the globe, for example. Because of the rather small diameter of rotation at the poles, such events can possibly change the Earth's rotation and precession. The average scope of natural nutation rotation does not exceed axis 0.5°; thus, the question here is of serious deviations, which are primarily climatic. It is known that diameter of the globe is greater in the equatorial than in the polar direction. Displacement of the axis of rotation of the Earth to the north leads to the area of the closed Black Sea being displaced along the equator, for example. The Black Sea would be stretched on all sides and become deeper because of sagging crust at the deep bottom²¹. These processes do not influence the world's oceans. Consequently, it is possible to consider that the water cycle and its volume in the Black Sea remained constant, although the climate obviously changed. The increase in the area of the Black Sea and the increased depth of the bottom led to regression, i.e., a decrease in the level of the Black Sea of 6-10 m. The direction of the current in the Bosphorus and Dardanelles differed from the present direction. In a previous work²², I experimentally (by modeling using fine water) demonstrated that the occurrence of the whirlpool Charybdis ("Whirlpool") in the Bosphorus passage is at variation with the existing direction of the current. Information about periodic changes caused by the transgression of the Black Sea are presented in the book of the archaeologist and hydroarchaeologist V. V. Nazarov²³.

In the latent verses, Homer fixed the duration of regress to be from 629 until 591 BC. If one considers that this process was smooth, the maximal decrease in the level of the Black Sea necessarily occurred in 611-609 BC. The squadron of the Odyssey passed from March through July 609 BC²⁴. Thus, Homer described the behaviour of the current in the Bosphorus passage as it

19 NASA

20 Slip of Earth's crust

21 Black Sea (1983), 408.

22 Zolotukhin (2006), 60.

23 Nazarov (2003), 160.

24 Zolotukhin (2006), 71-2.

decreased from the phase of the maximal decrease in the level of the Black Sea. After that period, a gradual rise in the water level of the Black Sea ended with the disappearance of Charybdis and an overflowing of water from the Black Sea to the Mediterranean in October of 591 BC. Thus, it seems clear that the 38-year Phanagoria is the regress described by Homer, and it is impossible to claim that this regress occurred for a century²⁵.

I note that within this regress, it was easily possible for merchant ships to go with the current to the Black Sea, but it was difficult to leave it. The ships needed to sail near the coast. Here, the speed of the current decreased, and it was possible to overcome the strong opposite current in the Bosphorus passage. However, what is most important is that it was possible to pass by the powerful whirlpool Charybdis in only one situation. The ship needed to float by nestling on the Asian coast at the mud volcano Scylla and could do so only under the protection of the “colliding” rocks Plankty. These rocks did not allow the ship to be trapped in the whirlpool. It was necessary to do such a manoeuvre only in the instant at which Charybdis worked in an untwisting mode rather than through retractions. In the “Odyssey”, Homer precisely enough described the cyclic mode of operation of Charybdis in Bosphorus. For this reason, during the period 629-591 BC, the Black Sea received the name of Pontus Auxeinus, i.e., Inhospitable.

Historically, the first the Muse of Homer, Cleopatra, found a way of passage through Charybdis in Bosphorus. In the beginning of 629 BC, Cleopatra carried a golden fleece from Colchis to her father Lycus in the city of Elay (currently Seddulbakhir, Turkey). Having stopped before the volcano Scylla, which had risen in the mountains, Cleopatra observed the cyclic behaviour of the whirlpool Charybdis and currents in Plankty. Then, by steering, she led the ship and delivered to her father Lykus a golden fleece and three sons to Homer. She hid them at Alcinous in Scheria (of Batumi, Georgia) from Pan, who had seized power in Scythes. Homer devoted this feat to the Muse “Argonautica”, which he attributed to Apollonius of Rhodes. The authorship of Homer is restored, owing to identifying the latent verses in a myth.

IV Conclusions

The latent letter-graffiti of Achilles considered here is only one of 89 lapidary monuments from his hand. These inscriptions have been known by archaeologists for a long time and can now be read anew based on the presented procedure. It is necessary to especially emphasise that without the procedure of reading of the latent texts considered here, it is impossible to perform cryptography. Here, there is no rigid algorithm for reading the latent texts, which is present for cryptograms. The paradoxicality of the method considered here is that to affirm the date of an event, it is necessary to foreknow it. Furthermore, it can be reached based only on the statistical accumulation of data.

²⁵ Nazarov (2003), 22.

Therefore, for everything presented here, versions of reading the latent verses should be considered only the first approximation to the truth. The extensive use of such a procedure by other scientists is necessary.

Inscriptions on firm materials have a cardinal importance before texts, which are transmitted to us after further correspondence. The availability of signed works allows us to transfer the characters of Homer, Achilles and their relatives from the category of mythological figures to historical figures. The articles “Five autographs of the Homer” and “To the Homer - 2670!”, which are devoted to a description of a motoring map of the decision of the Homeric question, have been placed on my website “The Homer and Atlantis”²⁶.

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