



# HOMER

## THE IMMANENT BIOGRAPHY

Anatoliy Zolotukhin

NIKOLAEV – UKRAINE

Homer was Heracles of Greek and Scythian mythology, whose main feat had been the formation of foundation for European culture. It is Homer's Cimmerian-Greek origin that explains so many-sided and lengthy attraction of Ancient Greece to Scythia. And it can't be neglected in the study of the history of relationship of these two countries and peoples.

Isn't it due to this fact that Olbio (V B.C.), being located between the peninsular (today's Nikolaev), where Homer was born, and the Aeae peninsular (today's Berezan' island), where he died, has become a monument to the happy coexistence of Greek, Scythian and Sarmatian cultures within the period of millenium years?! And isn't it due to the fact, as is seen from Dion Chrisostomus' "Borysthenite speech", that, while in Greece principal concern of the poet was diminished, olbio-polites worshipped Homer even 700 years after his death, that they knew exactly where he had been born and buried and that they considered him to be their countryman?!

Cimmerian-Scythian-Greek origin of Homer has become a prologue to the cultural and historic development of Ukraine in its evolution from Scythia to Kiev Rus under the influence of Ancient Greece and Byzantia.

Anatoliy Zolotukhin



***To the town Nikolaev in Ukraine,  
to the land, where Homer was born, –  
I devote this book!***

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“In 2005, Nikolaev archeologists Yu.S. Grebennikov, K.V. Gorbenko and A.I. Smirnov completed the cycle of excavations in the tract “Wild orchard” (see p. 26). Due to this fact it became clear that a great scientific discovery has been made. In his brief “Conclusion on the archeological monument “Wild orchard”, located in Nikolaev, doctor of history, prof., deputy director of Research Institute of Monuments Protection, Corresponding member of the German Institute of Archeology, V.I. Klochko wrote the following:

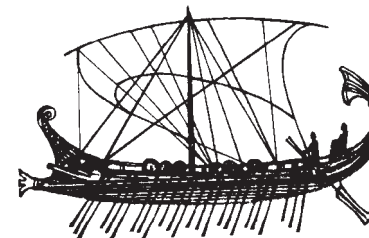
“Archeological monument “Wild orchard” is a site of ancient settlement of late bronze (Byelozerski period, 1300-900 B.C.). It is situated on the high bank of the Southern Bug, at the place where the Ingul river flows into it. The place of the monument location and some finds on it allow us to interpret it as an old town-port, situated on the trade route that connected the basins of the Black and Baltic along the rivers of the Western Bug and the Southern Bug.

Thus, the “Wild orchard” ancient settlement is the only archeological monument in Ukraine – the remnants of the Black Sea town-port of the times of legendary Troy and the Trojan war itself.

The way the remnants of habitations, temples and fortification installation were preserved allows us with a high degree of confidence to register and rehabilitate these erections as well as the whole site of the town. All the indicated circumstances put forward the “Wild orchard” ancient settlement as the most outstanding monuments of all-European archeological heritage and now we have to consider the necessity of its preservation and registering this great discovery as a museum. It will allow to put it into the row of outstanding monuments of the world cultural heritage”.

The researchers write that within 15 years of studies carried on by the local archeological expedition, about 19 archeological objects were investigated (including temples, part of fortification wall and stone bridge across it), 15 premises of various functional designation, thousands of artifacts were found. The depth of cultural layer is from 0.15 to 0.5 m, and overall area constitutes about 3 hectares. On the basis of the facts the researchers indicate that “it is quite logical to state that “Wild orchard” tract is that same centre,- ‘the town of Cimmerian people’,- that was mentioned by Homer in his “Odyssey”. The monument has been only 40% investigated.”

*“Vecherny Nikolaev” (“Evening Nikolaev”) newspaper,  
dated 16 May, 2006.*



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**ANATOLIY ZOLOTUKHIN**

*Model, illustrated with  
photographs by the author*



VOZMOZHNOSTY KIMMERII  
NIKOLAEV

2006

Nikolaev region in Ukraine as a centre of the Cimmerian-Scythian culture is described in the book. This is the place where Homer was born and buried. The author makes up Homer's biography, determines the data of his life and death (657-581 B.C.) and shows that Odysseus sailed across the Black Sea. The author restores the Cimmerian and Scythian genealogy of Homer and presents arguments to confirm his hypotheses.

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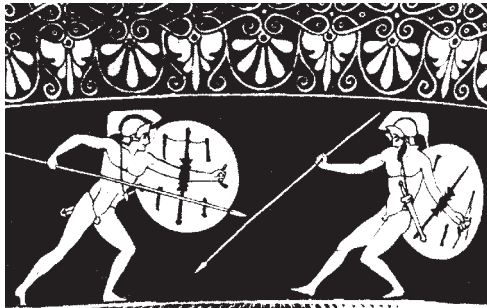
## AUTHOR'S FOREWORD

**I**t is generally known that Homer is a father of European culture. His “Iliad” and “Odyssey” are actually the Bible of Europe. Bibliography of investigations devoted to Homer is rather wide. But, concerning his life and biography, they are still practically unknown. The data of his life vary from XII to VII B.C. Even in ancient times about 20 old Greek towns considered Homer as their native-born. The scholars studying Homeric works declared all of his eight ancient biographies as ones that have no historic value, since Homeric authorship of not only hymns and myths, but even of “Iliad” and “Odyssey” is a subject of much controversy.

But for the last 200 years a major breakthrough of science studying Homeric works concerns the recognition of Homer as an immanent author, and his works as syncretic ones. Immanent (immanens in Latin means “habitual, inherent”) is inwardly inherent to a subject, phenomenon, which comes from its nature. When applied to Homer, it means that all the information on his life and biography should be drawn from his works. Syncretism (in Greek *synkretismos* – combination, unification) is a unity, indivisibility, which characterizes uncultivated state of work. In relation to Homeric works it means first of all his author’s unity, and, hence, “Iliad” and “Odyssey” integrity and continuity should be acknowledged.

Concerning the lack of development, it should be noted that in the times of Homer mythology was the only available genre that included science, religion and art in their embryo. Therefore, mythology should not be considered as something unreal. Homer exploited mythological genre most of all as an allegorical expression of historic truth. As soon as Henry Schlieman believed Homer, Troy was found where nobody would have looked for it. It was only this single fact that put forward the point that it was worth believing the events described in “Odyssey” in spite of their allegorical meaning. By the way, allegorical meaning itself is connected in an integral way with the use of symbolism and token character as an inner mystery that is not only inherent in Homer’s works, but in those made by many other men of genius.

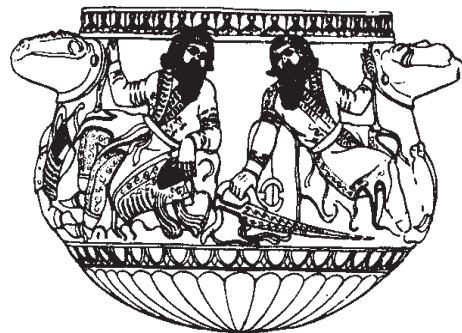
Thus, the present book is an attempt to create the first immanent biography of Homer, based on autobiographical nature of his art as a consequence of immanency. However, the first result of the clue for such secrets does not always have a single meaning and, therefore, patience and time are required for collecting more consistent facts and evidence before promulgating them, making them worthy to attract public attention. The fact that Priam’s hidden treasures were found is even less important than the fact that all the geographic descriptions of



Achilles and Hector. About 490 B.C.



Odissey and Seirenes. About 475 B.C.



Noble scyths. The picture on the cup. IV c. B.C.  
from burial mound Gaimanov grave. *The drawing by G.S. Kovpanenko.*

Troy and its surroundings in “Iliad” coincide with the location of Troy, found by Schliemann. Only this fact makes us believe the truthfulness of the events described in “Odyssey” in spite of their allegory. It’s worth mentioning that allegory is necessarily connected with symbolism and is a sign of some inner secret characteristic of many world geniuses, Homer being among them.

Initially, I was carried away with the report of academician K.M. Bar [ZOOID, – Odessa, 1877. – p.511] that stated at the beginning of the century that Odysseus had not sailed in the Mediterranean Sea, but in the Black Sea. Realization of text critical analysis of Homeric “Odyssey” and imposing his indications upon realities of Prichernomoriye (the Black Sea coastal area), required much additional information. Specialized literature was collected, in particular, the versions of “Odyssey” translation, archaeological, geographic, geophysical, cartography, historic and other data for comparison of the description made by Homer with realities of the places which he had described. The first detailed maps of the Black Sea coast, which were plotted by E. Manganary in Nikolaev at the beginning of the XIX century, were found. When the main destination of Odysseus’s sailing became clear (K. Bar for the most part of his hypothesis pointed to the location of the Balaklava bay, as the bay of Laistrygones, location of Planktos or Ceaney, and also Scylla and Charybdis in the Strait of Bosphorus, etc.), my daughter and I undertook the cruise sailing in 1984 on the motor ship “Admiral Nakhimov” in order to study the places depicted by Homer, and then in 1985 we visited Balaklava and other places. As a result, exactly in Batumi, where we were looking for Alcinoos, in the museum of local lore we found the photo of the gold youth sculpture from the Alcinoos and Areta Palace, which had been found there a short time before. It was the first direct confirmation of the hypotheses under investigation. Only by imposing indications of Odysseus’s journey on the Black Sea routes, and taking into consideration peculiarities of the streams, winds, weather, salinity and many other factors, which are encountered in the text, we can take into account in a reconcilable manner, all Homer’s guidelines for locations, time and circumstances, and it constitutes the key moment of the textological analysis of itinerary of “Odyssey” as well as its comparison with reality. For this comparison, the sailing itinerary of Argonauts in the Black Sea was also considered but the absence of the exact author’s text (compilation poem of Apollonius of Rhodos was obviously used instead), similar to Homer’s text of “Odyssey”, does not allow us to reconstruct their sailing route with a fair degree of confidence.

The second important moment was the study of V.V. Latyshev’s work “Proceedings of the ancient writers about Caucasus and Scythia”, VDI No. 1-4, 1947-1949, which resulted in the hypothesis that the name of “Homer” itself (the oldest son of Iaphetus, the grandson Noah) was borrowed by the poet from Scripture’s “Pentateuch” (“Old Testament”) of Moses, as an eponym of the Cimmerian tribe. The lifetime of the biblical Homer had to be ascertained next. Indication of Hamir as a name of a country in the comments of V.V. Latyshev made it possible to suppose that the time coincided with the lifetime of poet

Homer in IX-VIII B.C. However, final division between these names (biblical and poet’s ones) was carried out after comparison of synchronous genealogies from Adam to Christ, based on the New Testament, and also of Egyptian Pharaohs, mythological and real heroes of the ancient Greece and Scythia (myths from Herodotus’ “History” ). It resulted in the clarification that the lifetime of biblical Homer fell on XIX B.C., i.e. the Poet evidently borrowed that name, as an eponym of the tribe, which he had belonged to. Then, while compiling immanent biography, this thought found its confirmation: Homer spent 7 years at the service of king Psammetichus I, and another year in Phoenicia, where he could have a chance to get acquainted with the “Pentateuch” of Moses. At the same time Homer tried to use the translation of his name from Greek as ‘a blind man’, depicting himself as a blind singer Demodokos and a blind soothsayer Teresey in “Odyssey”, obviously diverting the Greeks from the ‘pagan’ interpretation of the name. It can be stated that during millennia the creators of myths, and afterward literature too, used the method of dualism of the main heroes as the basic artistic technique. It is impossible to give a brief account of this material because of its really enormous volume, therefore it is not reflected in this book.

The third, but not the least important step, was the restoration the topography of “Hippolaos cape” according to Homeric and Herodotus’ descriptions – the peninsula, where Nikolaev is situated now, as the cape of ‘the big lion’, which shape really bears a resemblance to a big lion, and also the location of Hades here (Elysium fields) imagined by Homer, and Demetra’s Temple by Herodotus. The restoration of Hylaea and Exampheus allowed us to enlarge the idea about them and define their location more precisely, as well as to give them the meaning of the basic and central place in the Cimmerian-Scythian history of the Nikolaev region in Ukraine. The details of the victory of Scythians over Darius clarified its decisive meaning for the destiny of Europe, - it factually had predetermined the victory of Greeks over Persians.

The fourth factor is that alongside with Homer’s life and work, for a quarter of a century I have been studying Pushkin’s life and creative work, and have been trying to solve the secret of the Russia’s Great Medieval Epic “Slovo o polku Igoreve” (“The Tale of Igor’s Campaign”). It is the latter that makes me think that thousands of acro-, meso-, and televerses as well as different historic events are hidden inside many Old-Russian and Byzantium literary works. For example, I’ve discovered more than 800 acromesoteleverses in Ilarion’s “Slovo o Zakone i Blagodaty” (“A Tale of Law and Grace”). But even in the 10th century B.C., long before Homer, a shumer-acadian poem “Babylon Teodiceya” framed by syllable acroverses, which might have been familiar to Homer had existed. The epitaph to Homer proves the fact. It was found on the Berezan island in 1900 by Skadovsky and deciphered by Yaylenko V.P. I’ve added much to the deciphering. In this edition of the book I have presented new data received from deciphering of the epitaph with the help of computer technologies which gave me a chance to find the traces of almost all the letters in the epitaph. It proves my

idea that the epitaph is devoted to Homer. I haven't yet published my manuscript "Hymns of the Kiev Rus" where I explain in detail the principles of composing acro-, meso- and tele- verses in Old Russian literature of the XI-XII centuries. It's far too difficult to understand the technology of deciphering of the epitaph without it.

The fifth and the most important factor to my mind is that, being an engineer and a scientist, I've been investigating aerophysical processes and construction of machinery. It made me think with real categories; otherwise it's impossible to create a reliable structure or a machine. The novelty of an invention is only possible when you stand a little away from traditional approaches. Sometimes, occasional observations tend to keep to traditions. Einstein, a scientist himself, thought science to be an escape from obvious things. He meant conservative methods and dogmas. But not a single invention or discovery is possible without engineers' constructive thinking, paradoxes and luck. As Pushkin said "A genius is a friend of paradoxes, and good luck is a friend of inventors". That is why, when a scientist says to another scientist (although branches of science may be different, but scientific methods are common) about a non-scientific approach and dilettantism, it means that he does not understand many things when he applies well-known methods, or just doesn't want to understand something new if it is not traditional.

The first edition of this book appeared in 2001 printed by "ATOLL" publishing house in Nikolaev. The presentation took place on September, 14 and was dedicated to the first hypothetical celebration of the 2658-th Homer's birthday. This event took place in the central city library named after M.L. Kropivnitsky, situated only 0.2 ml sea away from the former town of Borys-thenidus, where according to my idea Homer was born. As far as the response of scholars to my hypothesis is concerned, it was shocking, as it had been expected. The reason may lie in the fact that the book hasn't received any detailed and constructive criticism so far. It was very important personally for me that the idea of my book was supported by a legendary poet, honorary member of many national academies of the world, Andrei Voznesensky. He mentioned the book in interviews to our journalists and in the USA. Most of the articles in the newspapers and magazines contained neutral response. But some of them said: "It can not be so because it can never be like this". The essence of all the objections lies in the idea that everything told by Homer is fiction, a myth artistically presented, having no real grounds, giving no basis for Homer's immanent biography.

I'd like to say upon this that the main argument to probe that Homer's mythological description is quite real and historic, lies in the comprehensive approach to Homer's work. For this purpose, being an expert in this field, I carried out hydrodynamic experiments of simulating the current in the Bosphorus. In Homer's times the current had opposite direction. The experiment helped me to pinpoint the place of Charybdis as a whirlpool. I also use lots of data from archaeology, history, ethnography, history of arts, navigation, astronomy and

other branches of science as arguments which can be applied to Homer's text. Certainly, I'm far from thinking I'm an expert in everything. But everybody who studies Homer is a dilettante. The fact is that with the help of different sciences (not philology only) for the analysis of Homer's text we may be convinced that the world of "Iliad" and "Odyssey" is real and not imaginary.

It's of primary importance. If you can't acquire this assumption there is no sense in further reading and discussing the book. You can not speak about Homer if you don't believe in what he has written! The easiest thing is to declare everything fictitious making no efforts to understand. Heraclitus used to say: "He who doesn't hope to find will never find. Without hope you can not find and overtake anything!"

This book presents a new direction in the research which may help to overcome the philological deadlock of the problem of Homer. This deadlock arose due to the wrong interpretation of mythological genre as some lifeless "artistic thinking" which was ascribed to Homer by many scholars. The bright evidence of their position as being lifeless is the fact that such scholars ignore not only the statue of the golden youth from the Palace of Alcinous found in Batumi (it is sure to be a sensation in the world science) but a great number of other material relics. There are more than a hundred of them along the Black sea route of Odysseus sailing. And the fact that they act as a proof is by itself a statistic foundation for the reality of environment description made by Homer in his work.

While looking for Homer's old Greek texts, I have come across a lot of publications about him (more than a thousand in Internet only!). Original texts by Homer, Herodotus and other old Greek authors can be found on the site: <<http://www.perseus.tufts.edu>>. But you come to the analysis of the original text when you have a definite task. It is the first general wide-scale stage of my research. This stage is called in archaeology "clearing of the monument to determine its outline". That's why I mostly used the translations of the texts, referring to the original when it was necessary to find the exact meaning of the words and there were hundreds of them.

Answering my critics I follow F. Bacon who used to say: "The truth is a daughter of time and not of authority". Shakespeare also said: "To estimate somebody's quality you must have at least a small part of this quality!". I always recollect these sayings when I study Homer's life and work.

Finally I'd like to mention that it is not the absence of constructive criticism of this book that worries me but flat rejection of everything stated in it. And while true scholars and archaeologists are in doubts about the hypothesis, "black archaeologists" "check" its truth in our everyday life. I wish the last evidence didn't disappear after publication of this work. That's why I bring my apologies for avoiding confirmation of facts by the archaeological data I possess.

I'm thankful to V.B. Chernitsky and O.V. Panna who helped me with the translation of the book and also to V.A. Karnaukh who published this book. I also express my deep gratitude to my relatives L.I. Zolotukhina and G.G. Kuznetsov for everyday assistance.



## 1. NIKOLAEV AS HOMER'S HADES AND HERODOTUS' HIPPOLAUS

**A**t the conference “Olbia 2000”, that was held in Nikolaev, I made an assumption in the theses for the report “Where were the Hippolaus cape and Demetre Temple located?” that the Hippolaus cape, described by Herodotus when he visited Scythia in 450 B.C., was situated on the territory of the peninsula where the town of Nikolaev is now located, and that Demetre Temple was in the place of the present building of observatory. The principle argument was that outer contours at the peninsula map, where Nikolaev of Ukraine is now located, resemble a big lion; it can be seen from the highest point of the peninsula, where Demetre Temple was situated. Moreover, while preparing the observatory's foundation the big granite plates, which probably belonged to Demetre Temple, were found. The word **Ἴππολεω**, in which prefix **Ἴππο**, is used in the meaning ‘big, huge’, and is the basis of the word **λεω** - which is translated as ‘lion’, may be considered ‘Big or huge lion’. And it does not run counter to the indication of Herodotus that the cape of Hippolaus is wedge-shaped, if you look at its profile from the South from the side of the Southern Bug and also that ‘it is located between the Borysthenes (the Dnieper) and the Hypanis (the Southern Bug) that falls into the common Dnieper – Bug estuary. It does not contradict to the description of the profile form made by Dion Chrysostomos, who visited Olbia in 95 B.C.: “One should know that though the city takes the name after the Borysthenes owing to the beauty and size of this river, but as it is now located on the Hypanis, as well as before it had been built there but a bit higher of the so called Hippolaus cape, *on the opposite bank. The cape presents itself as a sharp and steep prominence of the continent in the form of ship's rostrum, near which two rivers merge: further they embody an estuary as far as the sea for a distance of 200 stadia*”. Thus, Dion Chrysostomos admitted, that Olbia was situated on the Hypanis (the Southern Bug) up the Hypanis stream from the Borysthenes (the Dnieper), and the Hippolaus cape was located on the opposite bank of the Hypanis and was also up its stream. The profile of the Hippolaus cape (peninsula on which Nikolaev is situated) on the Southern side resembles wedge-shaped form or a ship's bow. It

is also necessary to note that another translation of **Ἴππολεω**, prefix **Ἴππο** of which expresses already belonging to or relating to a horse, and **λεω** is the basis of the word **λεώς**, that is equivalent in the Ionic-Attic dialect to the word **λαός** and translated as ‘tribe, people’, and, thus, Hippolaus can be read ‘Horse tribe or people’, i.e. the Cimmerians and Scythians. It can perfectly mean that the present Nikolaev peninsula was the cultural Cimmerian and Scythian center. Nikolaev peninsula is also associated with the only Homer's mentioning the Cimmerian tribe in “Odyssey”(XI, 14), I will show you 4 versions of interpreting this line – V.O. Zhukovsky [1]:

**“There is Cimmerian sad province, eternally covered**

15 with moist haze and shadows of clouds...”;

V.V. Veresaev [2]:

**“There is the country and the town of the Cimmerian men.**

15 Customary twilight there is and haze...”

P.O. Shuysky [3]:

**“There is the town of the people of the Cimmerian men,**

15 Eternally covered with haze and clouds”.

Prosaic interpretation by V.V.Latyshev [4, VDI, No.1, 1947, pp. 281-282]:

**“There are the people(δῆμος) and the town(πόλις) of Cimmerian people,**

15 cloaked in shadows and clouds...”.

V.V. Latyshev's translation is likely to be the most exact and here the author tells us about the people and the town of Cimmerians, located there, where Homer had located Hades and where Nikolaev is now located.

From the contents of X and XI songs it is clear that Homer had located the realm of dead – Hades, asphodel meadow, the Persephone's grove, which was washed by salted (by acknowledgement of Herodotus, too) waters, that's why the river weeping – the Cocytus and the Hypanis (the Southern Bug), its branch, the Styx (river Ingul), running into the Acheron bosom (Dnieper-Bug estuary) on the present-day Nikolaev peninsula. The Borysthenes (the Dnieper) played the role of Periflegethon, and the Tartarus, the farthest part of Hades, situated on the Kinburn spit in Herodotus' Hylaea. The problem of the assumption is compound and comprises several aspects, the separate parts of which are examined in another work. The essential grounds for such localization of Hades are in Homer's work.

First and foremost, the exploration of the itinerary of Odysseus trip, which I carried on the basis of the textual analysis, affords in an absolutely non-contradictory way to take into consideration all the signs which had been pointed out by Homer in “Odyssey” to consider the main sailing part of Odysseus's voyage taking place in the Pont as it was considered by the Greek or in the Black Sea. Nikolaev peninsula deals only with that part of itinerary, which is in



close relation with the sojourn of the Odysseus on Aeae island. Having lost all the ships in the Laistrygones bay (Balaklava bay) Odysseus arrived on his only ship to Aeae island (the Berezan'), where Circe, Eeth's sister, the father of which was the God of Sun Helios, and the mother – Persa, the daughter of the Oceanus, lived. The conclusion can be drawn from the Homer's description of the Aeae in the "Odyssey" (X, 194-197) that apparently, in that time the island Berezan' was a peninsula wrapped round with forest. Archaeologists suggest, that in the time of Homer the water level in the Black Sea was lower than the present one by 4-6 yd, and the depth of the water in the area of the spit, which today connects the Berezan' island with the shore does not exceed 2-3 yd. Today we can walk to it and one should swim across only the last 200-300 yd. So, the isthmus, connecting the Aeae Island, in the time of Homer rose 2-3 yd above the sea level. (To the number of real description of the Aeae can be also added that Odysseus's friends were served by four Circaea's nymphs, that were personified by four rivers, whose waters were running to the Berezan' island ("Odyssey", X, 348-351), - the Berezanka, the Dnieper, the Southern Bug, the Ingul could be those rivers. Odysseus, before he came back home to the Itaka, must have been sailing in opposite direction ("Odyssey", X, 490), to the present Nikolaev peninsula, to call on the prophet Teresy's soul and learn from him about the life events to follow.

The description of the way to Hades and localization of Hades were given by Homer in the "Odyssey" (X, 504-518). This picture makes no difficulty to imagine woody Hylaea (now the Kinburn spit), as Tartarus (the most remote area of Hades, where Titans were buried. They, as is known, were the mortals, and, according to the myth, were guarded there by the hundred-handed, i.e. oaks, near which, in the Dnieper-Bug estuary, they merge in the Acheron bosom, - the really fast Dnieper-Periphlegethon and the salty Southern Bug-Cocytus (the river of weeping), which in fact is a major branch of the Styx-Ingul river and both of them merge at the cape of the Nikolaev peninsula, which is considered by Homer as Hades's realm with asphodel meadow. According to the ancient mythology the Styx ('hated') is an eponym of Oceanus and Tethida's daughter. Perhaps, due to this fact since the time of Homer the present Ingul had been considered one of the Arms of Oceanus river or the Borysthenes (the Dnieper). Actually, the source of the Ingul River is near the main stream of the Dnieper River and could be in that time really its valley, and then, after the earth rise, this connection was annulled and in our times this river became isolated. Another argument for considering the Ingul to be the Dnieper stream could make it possible to avoid the Dnieper rapids, if towing a ship 12,5 miles from the Tyasmin River to the Ingul River.

Homer's identification of the Oceanus river with the Borysthenes (the Dnieper) can be considered generally accepted: at least, most of the researchers,

after Herodotus, are inclined to keep to this point of view. It is also important that Circe offered Odysseus: "*You, having sailed the Oceanus across*", i.e. the Dnieper really should be sailed across to reach the peninsula, where Nikolaev is situated now. It can be seen that Homer was very competent of the geographic realities of Nikolaev. It is worth mentioning that Odysseus had sailed to the cape, which was later called Hippolaus by the Greek, during the day and at night he used to make offerings and meet Hades's inhabitants ("Odyssey", XI, 6-19), and he came back to the Aeae before the daybreak, i.e. the whole voyage took 24 hours. It also absolutely meets geographical and physical realities. From "Odyssey" (XIV, 252-257) it is clear that on the sea wave under tail-wind only under the sails Odysseus's ships did the distance about 60-70 miles per day. By the river under the tail-wind under the sails and on the oars it was rather possible to cover the distance from Berezan' to Nikolaev within one day, that makes the way there and back about 75.6 miles. After Odysseus had met all the inhabitants of Hades, including his mother Antyclea (judging by all Homer met his mother there not by chance, firstly, she gave him a birth there, secondly, as she had died by that time, he visited her at the Hades, so that was the motherland of Homer, and, having received advice of the prophet Teresey how he should reach the Ithaka, Homer told us about Odysseus's return to the Aeae (Berezan'). And this also coincides with geographical realities, as if you sail from the Nikolaev cape, that you can actually use also the stream of the Bug with the tail-wind, as it is described in Homer's "Odyssey" (I, 638-640 and XII, 1-17).

It is important that according to Homer's imagination beyond the myth about Hades borders, the Dnieper-Oceanus consisted of the whole Dnieper-Bug estuary from the Kinburn Spit up to the Hades cape (Hippolaus-Nikolaev) and there is the answer. According to the mythology about Hades, the Styx river should run from the Oceanus (Dnieper) and flow into Hades. So, it is likely that from Homer's assumption, the present Ingul was defined as one of the Dnieper – the Borysthenes branches, and this opinion was accepted even in the time of Herodotus, if he defined the Hippolaus (Nikolaev) cape at the confluence of the Hypanis and Borysthenes.

Lately, the researchers of Homer's works have come to the conclusion that all the 9 existing Homer's biographies are the latest counterfeits and therefore they are filled with different kind of fantastic combinations and fantasy. Analysing a lot of researches dealing with Homer's problem in our time A.F. Losev made a rather important conclusion, that is now supported by the majority of the scholars that study Homer, and that is also the basic one for our topic: "*First of all one of the most obvious results of the 150-year scholarly research of Homer is now that simple and elementary statement that one should judge about the author of Homer's poems by these poems only, that the authentic author of the poems is described by the poems themselves, that he absolutely remains for us in the*

boundaries of these poems, that is why he should be called an immanent author (lat. *immaneo* – “being in something”)[5, c.64]. It is quite possible that the low level of Homer’s life study by his contemporaries was the result of his Cimmerian, i.e. pagan, origin.

The key point of the acknowledgement that Homer was Cimmerian by origin and was born in a Cimmerian town, where he placed Hades, is focused by the three main assumptions and the number of the accompanying ones that are described in the theses 4, 5, 6, 7 and 8.

The first assumption is that the poet took the name of Homer from the Bible legend about the Deluge, where the names of Iaphetus’ sons: Homer, Magog, Maday, Iovan and others (“Genesis”, X, 1-3) – are mentioned, are by general recognition eponyms accordingly to the tribes of Cimmerians, Scythians, Middians, Ionians i.e. the Greek [4, VDI, No.1, 1947, pp. 253-260]. So, the name of Homer first of all means a Cimmerian, and is translated from Hebrew as ‘perfect’ [8, p.169]. Probably, to distract listeners’ and later readers’ attention from the meaning of his name, Homer used its Greek translation as ‘a blind man’ in the characters of the blind singers and prophets Demodokus and Teresey. It should be added that according to his position (“Odyssey”, XV, 450), Homer was a Cimmerian tsar. He also witnesses in “Odyssey” that Homer-Odysseus lived in Egypt and Phoenicia for 7 years, where he had been able to get acquainted with ‘the table of peoples’ (XIV, 241-292).

The second assumption is based on Homer’s confession in “Odyssey” (XXIV, 304-306): “I come from Alybas, where I have a fine house. I am a son of king Apheidas, who is the son of Polypemon. My own name is Eperitus”. Alybas - “**Αλιβ**” - is translated as Phila (tribe) as the people that is gone, i.e. Cimmerians, and **Αλιβας** has two versions of translation: 1) a dead mane; 2) the river of the dead (Styx).

In other words, Homer was born according to his confession where Hades was situated, next to the Styx (the Ingul), i.e. where his Cimmerian town was located. As it had been indicated before, probably, it was Borysthenes that was founded in 647 B.C., as it was mentioned in “Chronics” of Evthevy (p.95 B). That gives also the lower date of Homer’s birth [4, VDI. –No.3. – pp.217-330]. Here Homer called himself Eperitus. - **Επερείδω** - “that had entirely devoted himself to something”, that is clearly the author’s sphragis (stamp). From the translation of the fictional Homer’s father’s and grandfather’s name one more feature, that was given by his son, can be found. So, Homer’s father Apheidas, in Greek - “**Αφείδος**” - literally means ‘fearless, not sparing himself, not accounting with dangers, generous’ – these epithets are enough to imagine what kind of man the father of the greatest poet was. As for Homer’s grandfather Polypemon, his name in Greek ‘**Πολυπάμων**’ means ‘very rich’. There was another feature of this name if it was written as **Πολυπήμων**, – it meant ‘causing

a lot of suffers, harmful’. However, both features, probably, could be applied to him [8].

The third assumption clarifies the question why Homer placed Hades exactly here and what could be the pretext for it? According to general assumption of scholars studying Homer’s works epic syncretism (fusion, indivisibility) and immanence (being inside) are distinctive features of his poems. In my opinion, symbolism should be added to it either. There is nothing incidental in Homer’s works and, if the narration takes place after the Trojan War, then the scene of Odysseus’s visit to Hades should be Song III. The question arises, why did the author transfer it to Song XI? It is quite possible that it was done to underline that at the age of 11 he witnessed all his Cimmerian gender coming down to Hades. From the viewpoint of its significance, nothing else could be compared to it. Here and nowhere else, I think, lie the sources of Homer’s localization of Hades in Herodotus Hylaea! Similarly, in Song XV of “Odyssey” Homer told us about his mother’s and his own escape on the Phoenician ship, when he was 15, only to connect the escape with the age. And also in Song XIX of “Odyssey” Homer placed the story about his being injured by the wild boar near Parnassos mountain, when “his grandson got mature and came for the promised gift to his grandfather”, when he was 19. Here no explanations are necessary, probably, that’s why Homer included this phrase as a key to the proper understanding of the previous events connected with the numbers of songs. It is likely Homer who is the source for all three myths which were put down by Herodotus in “History”[9, IV, 5-12] in Scythia 200 years later, about Targitaus, about the battle of Cimmerian chiefs among themselves as well as about Scyth’s birth from Heracles as the forefather of Scythian gender. Definitely, it is Homer who was the creator of Heracles (there was no Heracles both in the Crete-Mekeans pantheon of heroes, and in Egyptian one, although Herodotus wrote about it according to his tribesmen. The most ancient Shumer-Accadian “Legend about Guillgamesh” was likely a prototype for him), and he created these myths, basing upon historical facts, the witness and the participant of which he had been himself, as an heir of the Cimmerian tsars. By this Homer fixed the fact of death of Cimmerian chiefs on the place where Hades was situated and power taking over by Scythians from Cimmerians in Hylaea, as the centre and the capital of Cimmerian culture.

According to a logical approach for immanent reading of information about Homer’s biography, it can be determined that there were two Cimmerian settlements at the place of Hades, i.e. on the present Nikolaev peninsula, judging by indication in “Iliad” (XVIII, 490) [10] and in “Odyssey” (XV, 412). This correlates completely with Pompony Mella’s (II, 6) [4, VDI. –No.1. - 1949] unique information about the existence of two towns here: Olbiopolis and Borysthenidas. As it appears in Evsey’s “Chronics” (p.95 V) [4, VDI. –No.3– 1948. –pp.217-330] the

city of Borysthenidas or Borysthenes was founded in 647 or 646 B.C., that clearly means that it had not been a Greek town, but a Cimmerian one. A part of researchers are inclined to localize the town of Borysthenes on the Berezan', but it doesn't have any confirmation either in archaeological excavations [11, c.10] or in Homer's description of the Aeae [1, X], that correlates rather well with archeological findings referring to the archaic period. Thus, it is most likely to assume that both towns, to be more exact, settlements, were situated on the Nikolaev peninsula and primarily were Cimmerian by their origin and population.

But where precisely could the two Cimmerian towns, pointed out by Homer, be situated on the present Nikolaev peninsula? There are two probable versions of location: the first one – on the territory of the yacht club, the second one - on the territory of the 61 communards shipyard. In 1925 director of Local Lore museum F.T. Kaminsky and his fellow worker L.P. Kuznetsov discovered three Hellenistic burial places at the spot the tram final stop in the Yacht Club. They were dated as far back as the 3<sup>rd</sup> century B.C. by black-lacquered fragments, which were found there; the settlement could probably be found near by. It was not by coincidence, that Herodotus wrote [9, IV, 53]: “*Opposite the Temple next to Hypanis Borysthenites live*” – it perfectly correlates with the situation of the yacht club opposite the Observatory.

Regarding the second settlement, that was situated on the territory of the shipyard, 15 years ago research workers of the Local Lore museum I.A. Snytko and V.I. Nikitin made archaeological excavations, which resulted in finding the extreme northern Olbian settlement traces [12, on the map-scheme No.2, settlement 107. Nikolaev, 6]. During the construction of the Administrative building of the yard a few dozens of square meters of cultural strata were destroyed, remainders of the ground stony structures, household pits and fragments of ceramic pipeline (probably, watermain?), similarly to the Olbian one, that give clear evidence about the signs of urbanization in the cuts of the land found. Ancient Greek amphorae from different centres of metropolis, kitchen and black-lacquered table ceramics, fragments of tiles, iron and bone wares constituted significant part of dishes. On the area of the factory gates a necropolis was found, in which there were amphorae, black-lacquered dishes, iron knives with bone handles, nails and bronze arrow tips that allowed dating the memorial as the IVth-IIIrd centuries B.C.

But in both cases of the first excavations, naturally, no archaic strata were found, in which the remainders of Homer's towns should be looked for. Probably, starting from the unique record by Plinius, saying that Borysthenes had been called Olbiopolis in the ancient times, both towns at first were called Olbiopolis and Borysthenidas, and a hundred years later one of the towns changed its name to Olbia, and the second was still called Borysthenes, that is why in written sources we come across the confusion concerning the names of Olbia and Borysthenes.

At last, it is necessary to refer to the part of the ancient Greek text and the translation of that first indication of Borysthenites as a harbour of Borysthenes in Herodotus, in order to find out the details. Let's write out the original text and its translation, borrowed from the book by A.I. Dovatur, D.P. Kallistov, I.A. Shishova [9, p.107]: “**17. ἀπό τοῦ Βορουσθενεϊτέων ἐμπορίου (τοῦτο γάρ τῶν παραθαλασσίων μεσίτατόν ἐστι πάσης τῆς Σκυθίης),...**” 17. “*From the harbour of Borysthenites (as it is located in the middle of the coast of Scythians)...*”. Let's only focus our attention on the part of the translation in parentheses, in which Herodotus tries to make an accurate definition of the location of the harbour and the port of Borysthenites. Considering that the text reached our times without distortion, the more precise translation would look like: – *it is located not on the coast and it is in the centre of the whole Scythia*. Two other versions are also possible, but with another shades:

- *but it is located not on the coast, but it is in the centre belonging to the whole Scythia;*
- *it is located not on the coast and it is in the middle, where the whole Scythian family is descending from.*

There the key word is the verb “**ἐστι**”, which is expressed by the present tense, single of the word “**εἰμί**”, which is translated, in the second version ‘to belong to’, and in the third – ‘to descend (from)’ [8]. It is clear, that in the translation of that kind there is no place for any versions of the Greek town, neither in Olbia, nor on the Berezan'. And exactly that division maintains the theme of the Cimmerian town in Homers' work, as well as the division between the Greek Olbiopolites and the Borysthenes-Scythian ones. The only question is who these towns belonged to, but not who lived in them. In fact, both Scythians and Greeks lived in each of these towns for sure, but in Olbia the power was in the hands of Greeks, whereas in Borysthenes the power was in hands of Scythians.

And this is not the end. The question arises: why was it the Temple of Demetre that had been erected here but not any other one? One of the explanations is clear – for Scythians-farmers and Greeks that were selling their corn, it was the closest deity. But why did Homer sail there as to the kingdom of dead, Hades, and why did he write the hymn “To Demetre”? May be after his visit and to his honour the Temple of Demetre was erected by Olbiopolites?! It is known that even 700 years later than the time of Homer, Dion Chrysostomos, after visited Olbia in 95 A.D., was literally shocked by the overall respect for Homer on behalf of Olbiopolites [4]. It comes from Homer's hymn “To Demetre”, that she was a goddess of fertility and agriculture, a sister and wife of Zeus, from whom she gave a birth to Persephone, but Hades kidnapped Persephone and made her his own wife. Demetre, having turned into an old woman, roamed around in search of the daughter. She was recognized in one of the houses and

she, having disclosed her name, ordered to build a temple in her own honour. When the sad goddess was seated in it in grief about her daughter, the famine started on the earth, people began perishing, and Zeus ordered Persephone to come back. Hades gives a pomegranate grain to Persephone to eat so that she would not forget Hades, the kingdom of the dead. Then she spent 2/3 of the year with her mother and everything on earth was in blossom and fruits were ripening. Persephone dedicated to Hades 1/3 of the year, and then she spent the life on earth is fading out. So the myth unites Hades with the Demetre Temple by their location.

It gives grounds to assume that one of the supplementary motives for Homer to arrange Hades just at the Nikolaev peninsula could be availability of natural caves, which personified the underground kingdom of Hades. We have already mentioned the availability of the spacious net of underground passages at different levels in Nikolaev. They still remain unexplored. A number of them were for sure associated with the foundation of the town in XVIII c. (see my report “My city...” in the newspaper “Vecherny Nikolaev”, June 22, 2000).

“The report on investigation of underground tunnels and catacombs in Nikolaev” written by senior inspector of the engineer office of the Black Sea Fleet A.V.Alexeyev, in which he partially described the result of the inspection of some underground tunnels in 1952-1954[13]. Without enumerating all the underground passages, I should remark, that there are a lot of them and they cross the city in different directions and at different depths from 8 to 20 meters (8.8 – 22 yd), with general extent exceeding hundreds of meters. Alexeyev was also convinced, that all the cobble-stone lined tunnels had been made during foundation of the city, and the tunnels dug in the soil were made, in Alexseyev’s opinion, by ancient Greeks and Turks.

The following evidence made by Alexeyev is invaluable for the above-indicated thesis. Speaking about Kaminsky’s and Kuznetsov’s archaeological excavations in the Yacht Club and Hellenistic burial place, he also mentioned underground passages near the old Varvarovkian bridge, which he managed to walk as far as 50 yd, and further there was a blockage. According to the evidence of old residents, that had studied this passage before, it led to the Observatory, where the Demetre Temple was situated, and ‘at the distance of 1 km from the entrance they saw under the candle light a big houselike grotto with the notes written in unfamiliar language on the walls, from which the tunnels went in different directions’. So, the underground passage went from the Borysthenites settlement that occupied the territory from the present yacht club up to the Demetre Temple, under which the underground Grotto-Temple was situated. The location of the underground passages points out that this grotto had probably connected ancient Greek settlements at the Camp Field, the Yacht Club, Sea Port (the Popov Ravine) and Borysthenes. There are a few entrances to this

cave. Alexeyev writes, “In September 1953 a big land slide happened in the yard which is situated near the city’s water tower, near the Observatory. The area of 30 square meters fell through, at the depth of 8-10 meters. Having investigated the landslide, I found a non-lined tunnel, which led deep into the direction of the S.Bug. Due to the lack of means the tunnel was not investigated any more”.

Thus, the landslide near the Observatory, where the Demetre Temple was situated, as well as the grotto, – all this evidence, (even if it is do not confirmed), still give a grounded hope for discovering ancient Greek cultural memorials in the Nikolaev dungeon.

Finally, I’d like to mention that there were two settlements on Nikolaev peninsula. The proof of it is given by Pompony Mella who says that there were two towns there – Olbiopolis and Boristhenidus. We must take into consideration the date of their foundation given by Evthevy – the middle of the 7 c. B.C. They were Cimmerian towns. Olbiopolis might have been on the territory of the present Yacht-club on the bank of the Cocytus (the Southern Bug). But Homer must have been born in the town of Boristhenidus on the bank of the Styx (the Ingul). There is the first Nikolaev shipyard there.

If you’d like to know what those towns on Nikolaev peninsula looked like in Homer’s time you may read about it in the verses from XVIII book of “Iliad” describing the picture on the Achilles’s shield, made by Hephaistos (in this prosaic text - Vulcan). It must have been the oldest description of the Nikolaev peninsula.

### ILIAD, Book XVIII

*“Thus did they converse. Meanwhile Thetis came to the house of Vulcan, imperishable, star-bespangled, fairest of the abodes in heaven, a house of bronze wrought by the lame god’s own hands. She found him busy with his bellows, sweating and hard at work, for he was making twenty tripods that were to stand by the wall of his house, and he set wheels of gold under them all that they might go of their own selves to the assemblies of the gods, and come back again- marvels indeed to see. They were finished all but the ears of cunning workmanship which yet remained to be fixed to them: these he was now fixing, and he was hammering at the rivets. While he was thus at work silver-footed Thetis came to the house. Charis, of graceful head-dress, wife to the far-famed lame god, came towards her as soon as she saw her, and took her hand in her own, saying, “Why have you come to our house, Thetis, honoured and ever welcome- for you do not visit us often? Come inside and let me set refreshment before you.”*

*The goddess led the way as she spoke, and bade Thetis sit on a richly decorated seat inlaid with silver; there was a footstool also under her feet. Then she called Vulcan and said, “Vulcan, come here, Thetis wants you”; and*

the far-famed lame god answered, "Then it is indeed an august and honoured goddess who has come here; she it was that took care of me when I was suffering from the heavy fall which I had through my cruel mother's anger- for she would have got rid of me because I was lame. It would have gone hardly with me had not Eurynome, daughter of the ever-encircling waters of Oceanus, and Thetis, taken me to their bosom. Nine years did I stay with them, and many beautiful works in bronze, brooches, spiral armlets, cups, and chains, did I make for them in their cave, **with the roaring waters of Oceanus foaming as they rushed ever past it;** and no one knew, neither of gods nor men, save only Thetis and Eurynome who took care of me. If, then, Thetis has come to my house I must make her due requital for having saved me; entertain her, therefore, with all hospitality, while I put by my bellows and all my tools."

On this the mighty monster hobbled off from his anvil, his thin legs plying lustily under him. He set the bellows away from the fire, and gathered his tools into a silver chest. Then he took a sponge and washed his face and hands, his shaggy chest and brawny neck; he donned his shirt, grasped his strong staff, and limped towards the door. There were golden handmaids also who worked for him, and were like real young women, with sense and reason, voice also and strength, and all the learning of the immortals; these busied themselves as the king bade them, while he drew near to Thetis, seated her upon a goodly seat, and took her hand in his own, saying, "Why have you come to our house, Thetis honoured and ever welcome- for you do not visit us often? Say what you want, and I will do it for you at once if I can, and if it can be done at all."

Thetis wept and answered, "Vulcan, is there another goddess in Olympus whom the son of Saturn has been pleased to try with so many afflictions as he has me? Me alone of the marine goddesses did he make subject to a mortal husband, Peleus son of Aeacus, and sorely against my will did I submit to the embraces of one who was but mortal, and who now stays at home worn out with age. Neither is this all. Heaven vouchsafed me a son, hero among heroes, and he shot up as a sapling. I tended him as a plant in a goodly garden and sent him with his ships to Ilius to fight the Trojans, but never shall I welcome him back to the house of Peleus. So long as he lives to look upon the light of the sun, he is in heaviness, and though I go to him I cannot help him; King Agamemnon has made him give up the maiden whom the sons of the Achaeans had awarded him, and he wastes with sorrow for her sake. Then the Trojans hemmed the Achaeans in at their ships' sterns and would not let them come forth; the elders, therefore, of the Argives besought Achilles and offered him great treasure, whereon he refused to bring deliverance to them himself, but put his own armour on Patroclus and sent him into the fight with much people after him. All day long they fought by the Scaean gates and would have taken the city there and then, had not Apollo vouchsafed glory to Hector and slain the valiant son of Menoetius after he had done the Trojans much evil. Therefore

I am suppliant at your knees if haply you may be pleased to provide my son, whose end is near at hand, with helmet and shield, with goodly greaves fitted with ankle-clasps, and with a breastplate, for he lost his own when his true comrade fell at the hands of the Trojans, and he now lies stretched on earth in the bitterness of his soul."

And Vulcan answered, "Take heart, and be no more disquieted about this matter; would that I could hide him from death's sight when his hour is come, so surely as I can find him armour that shall amaze the eyes of all who behold it."

When he had so said he left her and went to his bellows, turning them towards the fire and bidding them do their office. Twenty bellows blew upon the melting-pots, and they blew blasts of every kind, some fierce to help him when he had need of them, and others less strong as Vulcan willed it in the course of his work. He threw tough copper into the fire, and tin, with silver and gold; he set his great anvil on its block, and with one hand grasped his mighty hammer while he took the tongs in the other.

First he shaped the shield so great and strong, adorning it all over and binding it round with a gleaming circuit in three layers; and the baldric was made of silver. He made the shield in five thicknesses, and with many a wonder did his cunning hand enrich it.

He wrought the earth, the heavens, and the sea; the moon also at her full and the untiring sun, with all the signs that glorify the face of heaven- the Pleiads, the Hyads, huge Orion, and the Bear, which men also call the Wain and which turns round ever in one place, facing Orion, and alone never dips into the stream of Oceanus.

**He wrought also two cities, fair to see and busy with the hum of men. In the one were weddings and wedding-feasts, and they were going about the city with brides whom they were escorting by torchlight from their chambers.** Loud rose the cry of Hymen, and the youths danced to the music of flute and lyre, while the women stood each at her house door to see them.

Meanwhile the people were gathered in assembly, for there was a quarrel, and two men were wrangling about the blood-money for a man who had been killed, the one saying before the people that he had paid damages in full, and the other that he had not been paid. Each was trying to make his own case good, and the people took sides, each man backing the side that he had taken; but the heralds kept them back, and the elders sate on their seats of stone in a solemn circle, holding the staves which the heralds had put into their hands. Then they rose and each in his turn gave judgement, and there were two talents laid down, to be given to him whose judgement should be deemed the fairest.

About the other city there lay encamped two hosts in gleaming armour, and they were divided whether to sack it, or to spare it and accept the half of what

it contained. But the men of the city would not yet consent, and armed themselves for a surprise; their wives and little children kept guard upon the walls, and with them were the men who were past fighting through age; but the others sallied forth with Mars and Pallas Minerva at their head- both of them wrought in gold and clad in golden raiment, great and fair with their armour as befitting gods, while they that followed were smaller. When they reached the place where they would lay their ambush, **it was on a riverbed to which live stock of all kinds would come from far and near to water;** here, then, they lay concealed, clad in full armour. Some way off them there were two scouts who were on the look-out for the coming of sheep or cattle, which presently came, followed by two shepherds who were playing on their pipes, and had not so much as a thought of danger. When those who were in ambush saw this, they cut off the flocks and herds and killed the shepherds. Meanwhile the besiegers, when they heard much noise among the cattle as they sat in council, sprang to their horses, and made with all speed towards them; when they reached them they set battle in array by the banks of the river, and the hosts aimed their bronze-shod spears at one another. With them were Strife and Riot, and fell Fate who was dragging three men after her, one with a fresh wound, and the other unwounded, while the third was dead, and she was dragging him along by his heel: and her robe was bedrabbled in men's blood. They went in and out with one another and fought as though they were living people haling away one another's dead.

He wrought also a fair fallow field, large and thrice ploughed already. Many men were working at the plough within it, turning their oxen to and for, furrow after furrow. Each time that they turned on reaching the headland a man would come up to them and give them a cup of wine, and they would go back to their furrows looking forward to the time when they should again reach the headland. The part that they had ploughed was dark behind them, so that the field, though it was of gold, still looked as if it were being ploughed-very curious to behold.

He wrought also a field of harvest corn, and the reapers were reaping with sharp sickles in their hands. Swathe after swathe fell to the ground in a straight line behind them, and the binders bound them in bands of twisted straw. There were three binders, and behind them there were boys who gathered the cut corn in armfuls and kept on bringing them to be bound: among them all the owner of the land stood by in silence and was glad. The servants were getting a meal ready under an oak, for they had sacrificed a great ox, and were busy cutting him up, while the women were making a porridge of much white barley for the labourers' dinner.

He wrought also a vineyard, golden and fair to see, and the vines were loaded with grapes. The bunches overhead were black, but the vines were trained on poles of silver. He ran a ditch of dark metal all round it, and fenced

it with a fence of tin; there was only one path to it, and by this the vintages went when they would gather the vintage. Youths and maidens all blithe and full of glee, carried the luscious fruit in plaited baskets; and with them there went a boy who made sweet music with his lyre, and sang the Linus-song with his clear boyish voice.

He wrought also a herd of homed cattle. He made the cows of gold and tin, and **they lowed as they came full speed out of the yards to go and feed among the waving reeds that grow by the banks of the river.** Along with the cattle there went four shepherds, all of them in gold, and their nine fleet dogs went with them. Two terrible lions had fastened on a bellowing bull that was with the foremost cows, and bellow as he might they haled him, while the dogs and men gave chase: the lions tore through the bull's thick hide and were gorging on his blood and bowels, but the herdsmen were afraid to do anything, and only hounded on their dogs; the dogs dared not fasten on the lions but stood by barking and keeping out of harm's way.

The god wrought also a pasture in a fair mountain dell, and large flock of sheep, with a homestead and huts, and sheltered sheepfolds.

Furthermore he wrought a green, like that which Daedalus once made in Cnossus for lovely Ariadne. Hereon there danced youths and maidens whom all would woo, with their hands on one another's wrists. The maidens wore robes of light linen, and the youths well woven shirts that were slightly oiled. The girls were crowned with garlands, while the young men had daggers of gold that hung by silver baldrics; sometimes they would dance deftly in a ring with merry twinkling feet, as it were a potter sitting at his work and making trial of his wheel to see whether it will run, and sometimes they would go all in line with one another, and much people was gathered joyously about the green. There was a bard also to sing to them and play his lyre, while two tumblers went about performing in the midst of them when the man struck up with his tune.

**All round the outermost rim of the shield he set the mighty stream of the river Oceanus.**

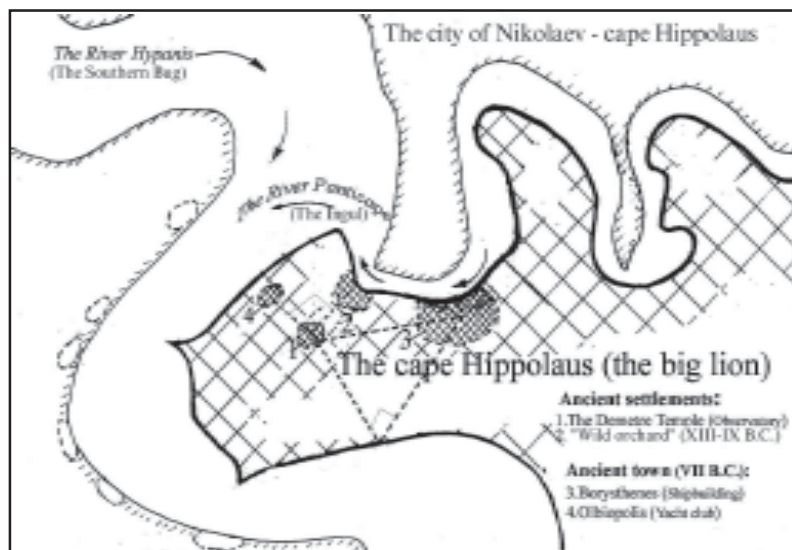
Then when he had fashioned the shield so great and strong, he made a breastplate also that shone brighter than fire. He made helmet, close fitting to the brow, and richly worked, with a golden plume overhanging it; and he made graves also of beaten tin.

Lastly, when the famed lame god had made all the armour, he took it and set it before the mother of Achilles; whereon she darted like a falcon from the snowy summits of Olympus and bore away the gleaming armour from the house of Vulcan".

The key moment to identify two townies, described by Homer is the river Oceanus which is located at the top of the shield, i.e. to the north of Nikolaev peninsula. It was mentioned before that the river Ingul which Homer called the

Styx, washing Nikolaev peninsula from the North, was considered at that time the tributary of the Oceanus, i.e. the Dnieper now or the Borysthenes. It is known from mythology that the Oceanus washed the borders between the world of Life and Death on the territory of Nikolaev peninsula. The above-given description can be applied to this peninsula.

According to it we know that it was there where Hephaistos (Vulcan) had been hiding Thetis and Eurynome for nine years from Hera's anger. The line that *"All round the outermost rim of the shield he set the mighty stream of the river Oceanus"* indicates that the land was a peninsula. It's clear that one of the towns was on the territory of the present Yacht-club. It was a happy Olbiopolis. Weddings we held there. The brides were described. Even in Homer's times it was a town of fiances. And it is not occasionally that one of the most beautiful women of Grace – Helene the Splendid lived there. It is because of her the Trojan War had been waged and Troy had been burnt! The second town Borysthenus was surrounded by two armies and was situated near the rush river (It must be the territory of the shipbuilding yard). It is possible that two strong armies mentioned is the echo of the battle between the Cimmerian leaders, described by Herodotus. That's why Homer located Hades there. The indication to the noisy and roaring rivers can be explained by the fact that at that time the level of the Black Sea was much lower (at last 5-7 yd). And the running water speed was higher than today.



Plan of Hippolaus cape, ancient towns and underground passages (- - -)



## 2. ON THE PROBLEM OF HERODOTUS'S HYLAEA RESTORATION

Having visited Scythia in 450 B.C., Herodotus wrote there a story about three Cimmerian-Scythian centres – Hippolaus, Hylaea, Exampaeus, localization of which still rises various speculations. In the "History" in connection with the stay of Heracles there, at snakelike girl's, Herodotus first mentioned Hylaea and its localization in Scythia was given in 18, 19, 54, 55 and 76 articles. But precise definition of Hylaea location is impeded with the correct determination of the fact which of up-to-date rivers can be identified as the rivers of the Panticapes, the Hypacyris and the Gerrhus. The original text, its translation and also the survey of the discussion and literature to this question can be found in the book of A.I. Dovatur and others [19]. The majority of researchers, guided by the order of the rivers enumeration by Herodotus, considered these rivers to be located between the Dnieper and the Don. Here is the order, in which the father of history enumerates the rivers:

- 1) the Ister –the Danube;
- 2) the Tiras – the Dniester;
- 3) the Hypanis – the Southern Bug;
- 4) the Panticapes - ?;
- 5) the Hypacyris - ?;
- 6) the Gerrhus - ?;
- 7) the Tanais –the Don.

It is clear from that list that Herodotus enumerated the biggest rivers in Scythia. The Gerrhus falls out of the rule because of its location next to Scythian graves. It is also important that all five biggest rivers, identification of which makes no difficulty, run into the Black and the Azov Seas. Herodotus writes about the Panticapes that the river runs into Hylaea, and through it is connected with Borysthenes, but not with the Sea [9, IV]: "54. It is enough about these rivers. Next in succession comes the fifth river, called the Panticapes, which has, as well as Borysthenes, a course from north to south, and rises from a lake. The Scythians who are engaged in husbandry occupy the space between this

river and the Borysthenes. After watering their country, the Panticapes flows through Hylaea, and empties itself into the Borysthenes”. Herodotus wrote about the Gerrhus that it was the river bed of the Dnieper, which then branches from it and flows into the Hypacyris, but not into the sea [9, IV]: “The seventh river is the Gerrhus, which branches off from the Borysthenes at the point in that country, up to which the river bed of the Borysthenes is unknown. It branches off in this country and the name is similar to the country itself – Gerrhus. This river along its passage towards the sea detaches the country of the Nomadic from that of the Tsarsky Scythians. It flows [9, IV] into the Hypacyris”. I would like to notice that here interpreters ‘made’ the Hypacyris flow into the sea, probably, taking into account the previous phrase, that the Gerrhus runs towards the sea through the Hypacyris [9, IV]: “55. The sixth stream is the Hypacyris, a river rising from a lake, and running directly through the middle of the Nomadic Scythian territory, flows into the sea (?) near the city of Carcinitis, leaving Hylaea and the course of Achilles’ race on the right”.

Meanwhile, stated above allows us to speak with certainty about the territory of Hylaea, which is located at the Kinburn Spit and at the Tendra. In connection with that many researchers considered that the demand to leave Hylaea and Achilles race on the right (Tendra spit) can satisfy the situation for the rivers, that flow into the Black Sea and situated between the left bank of the Dnieper and the Don. Actually, if, following N.I. Nadezhdin [14], we consider Hypacyris to be the Ingulets, looking at the map we can get convinced that it flows into the Dnieper at the right bank and also has Hylaea on the right. Now we can turn to the order of Scythian rivers in Herodotus’ enumeration and assume that all three unidentified rivers till today, Panticapes, Hypacyris and Gerrhus, enumerated after the Hypanis and the Borysthenes only because they don’t flow into the Black Sea directly, but are tributaries to these rivers. In that case, the Panticapes can be identified with the Ingul, and, consequently, the borders of the territory of Hylaea should be extended from the Kinburn Spit to the peninsula, where Nikolaev is now situated, and where Homer located the grove of Persephone and Hades with asphodel meadow, because the Panticapes flew into it exactly there, and only then it was connected with the Borysthenes-Dnieper (and it also corresponds to the reality). Besides, Herodotus by no means could leave over such big rivers as the Ingul and the Ingulets. But in this case an explanation of another mentioning by Herodotus of the Panticapes should be given [9, IV]: “18. Across the Borysthenes, the first country after you leave the coast is Hylaea (the Woodland). Above this dwell Scythian Husbandmen, whom the Greeks living near the Hypanis call Borysthenites, while they call themselves Olbiopolites. These Husbandmen live on the territory that extends eastward at a distance of three days” journey to the river bearing the name of Panticapes, while northward the country is theirs for eleven days’ sail up the course of the Borysthenes”.

Judging from the contents, here Herodotus determined the distance between the Borysthenes-Dnieper and the Panticapes, which we offer to identify with the Ingul, as three-day journey, i.e. approximately 60 km, as the majority of the researchers consider. This distance exactly corresponds to the distance between the present cities of Nikolaev and Kherson. Also we would like to notice, that the land in the area of the Hypanis – the S.Bug and the Panticapes-Ingul was inhabited with Scythian farmers that were called Borysthenites, i.e. citizens of the settlements near the town of Borysthenes, which was situated on the territory of Nikolaev and governed by Scythians (see these “Nikolaev as Homer’s Hades and Herodotus’ Hippolaus”). Thus, the widely spread now concept concerning the fact that the Panticapes corresponds to the Konka river, which ran along the right bank of the Dnieper and flew into it not far from Golaya Pristan’ before the creation of the Kakhovsky water reservoir, should be revised. And the distance between the Konka riverbed, which still remains lower the Kakhovskaya Hydro Power Plant, and the Dnieper is less than 1 km away, so which three-day journey could we speak about?

Finally, the assumption made allows us to define the location of the Gerrhus and the area of the Tsarsky Scythian graves, which were situated next to it. As it was mentioned before, the Gerrhus had its source from the Borysthenes-Dnieper and flew into the Hypacyris. Certainly, it is another evidence that this situation was naturally created or just along that way one could easily pass round rapids in the times of Herodotus and it also could give Herodotus the grounds for saying about the outflow of the Gerrhus from the Borysthenes-Dnieper. Thus, the country of Gerrhus, where the Tsarsky Scythian graves were situated, was located between the bend of the Ingulets and the Dnieper. This assumption finds its proof in the presence of a great number of archeological memorials and in the concentration of Scythian barrows just in this area [16, Map of Scythian burial places VII-V B.C.]. It is also confirmed by Herodotus’ evaluation of the number of days of the voyage to the Gerrhus River as 40 days and 11 days voyage to the border residence of Scythians-farmers [9, IV, 18, 53]. And so far as the Gerrh country extended from the border of Scythians-farmers to Gerrhus river, then this is the area within which the country of Gerrhus was situated. Taking into consideration that the distance is 216 ml, as far as Dneprodzerzhinsk, where from the Gerrhus ran out, along the Dnieper from its mouth, then it can be defined that Herodotus evaluated the sail speed against the powerful stream of Borysthenes as 5,4 ml a day. It gives us an opportunity to establish borders of Scythians-farmers from the Borysthenes mouth at the distance of 60 ml upstream, where the town of Berislav is situated now. It should be also noted that Belozersky site of ancient settlement, which is located next to Kherson [16, p.52, 140, 141], can be identified as Carcinitida near the place of confluence of the Hypacyris-Ingulets and the Dnieper-Borysthenes.



Another argument should be given in favour of correctness of determining the Ingulets as the Hypacyris. Herodotus interpreted the Hypacyris in Greek as **Ύπάκυρις** or **Ύπάκυριν** and it could be regarded as a compound word consisting of the two: the first one has many meanings in Eolisk dialect, one of them being **Ύπά=Ύπό-** ‘under the ground or gone, the dead’; another one **κύρια** is ‘domination, power’ and may be ‘a kingdom’ or **κύριος** is ‘Lord, host, custodian, guardian’. [8] Thus, Hypacyris should be translated as ‘the kingdom of the dead men’ or ‘the keeper of the dead men’. The name of Carcinitida, in translation is, obviously, the Carian people settlement, which had no connection with the Gerrhus region. But, assuming that the name of the town was not originally written as **Καρκινῖτιν**, but as **Κερκινῖτιν**, i.e. in this case the name Carcinitida can be interpreted as the settlement of Kerr, the goddesses of misery and death, of Nicta’s (Night’s) children that bring misfortune and death to people, i.e. the towns of Carcinitida and Cercinitida are to be distinguished.

In conclusion, I would like to call your attention to another circumstance, which would probably help us to avoid a long search of the Panticapes and the Hypacyris locations, provide we do not address the original text and its translation. Although I do not consider myself to be a specialist in the Old Greek language, I’d like to draw your attention to correctness of the beginning of the article translation [9, IV] 54: **“ταῦτα μὲν τὰ ἀπὸ τούτων τῶν ποταμῶν, μετὰ δὲ τούτους πέμπτος ποταμὸς ἄλλος τῷ ὄνομα Παντικάπης.”** In the above-indicated book of A.I. Dovatur and others [9, IV, 54]: *“It is enough about these rivers. And after them there is another river, the fifth one, called the Panticapes”*. I presume that first of all, here the comma is a later insertion, which allowed to separate two sentences from one in the translation. And, secondly, there are no words, which could allow translating: “And after them...”. Taking into account above-indicated, the translation can be as follows: *“And between these rivers (the afore-mentioned rivers: the Hypanis (the S. Bug) and the Borysthenes (the Dnieper)) there is another river, the fifth one, called the Panticapes”*. The word ‘between’ - **μετὰ** is present here.

It won’t be in vane to draw our attention to the translation of the river name, - the Panticapes, - from Old Greek. I have to remind you that I had already interpreted the translation of the river name **Ύ-πάνιος** – the Hypanis as ‘devoted to Pan’. To be more precise, only the biggest part of the word **Πάνιος** has a precise translation – ‘devoted to Pan’, prefix **Ύ** (epsilon) is an interjection expressing ‘a loud sniffing’ or ‘inhaling’, as a jocular sound imitation. In other words, the jocular translation of the river name, as ‘having the smell of Pan’, is also possible. So, the river name **Παν-τι-κάπης** is also connected with Pan’s name and consists of three parts, the first one **Παν** denotes the name ‘Pan’, the second **τι** is translated as ‘whose’ and the third **κάπη** is relayed as ‘creche’ [8].

Thus, the name of the Panticapes should be translated as ‘Pan’s creche’. And since both rivers, devoted to Pan, merge near the peninsula, where Nikolaev is situated now, so we could consider, with full responsibility, the Hippolaus cape, to be the creche and the cradle of Pan. In fact, Pan is very likely to be the first Scythian king after the Cimmerians. Anyway, it is just another argument that the Hypanis-S.Bug and the Panticapes-Ingul had one common source of naming because of the junction at the place, where Pan lived. Etymology of these river names should be looked for in the Greek-Cimmerian-Scythian myths and also in the history of Hylaea.

In Greek mythology Pan is a deity of herds, woods and fields, a protector of the herdsmen, goats and sheep, a forest demon. After that it becomes clear why he was born in Hylaea, but this is not all. Pan is a son of the nymph Driopa and Hermes. Driopa was shocked when she saw her son too hairy and bearded. However, Hermes and Olympus gods were cheered up by his appearance, as it follows from Homer’s hymns, and they gave the child the name of Pan, i.e. the one that pleased everybody. The word **Παν** is translated from Greek as ‘all’. Exactly he is depicted in these myths as the goat-legged, with goat’s horns, and covered with hair. He is famous for his addiction to wine and cheerfulness. Pan is full of passionate love and chasing nymphs. Pan was one of the Olympus gods. He helped Zeus in his struggle against Titans. In the ancient philosophy Pan is depicted as a deity that unites everything. Pan was born in Arcadia and consequently was particularly respected where the sacred mountain Pan was situated [16]. It gives us one more argument for the fact that Pan was born on the Nikolaev peninsula. I have already mentioned my assumption concerning history of the origin of the name of Borysthenes, which is located on the peninsula, as the North Pheneus, after the name of the town in Arcadia. And the peninsula form, which is lion-shaped or bear-shaped on the plan, gave the impact for it. The shape has found its reflection in the astral myth about the Ursa Major and Ursa Minor mentioning the name of Arcas, more likely Homer was its author, who was born and lived on the peninsula, in Hylaea, and visited Borysthenes, as a Cimmerian town in his “Odyssey”, many times. So, born in Hylaea, Pan is a Cimmerian-Scythian version of the myth about Pan. However, if Homer was Cimmerian, the fact we have to get accustomed with, everything should be considered vice versa for the sake of objectivity. One more hypothesis can be assumed about Pan and Priapus relationship which also ascends to another interpretation of Nikolaev peninsula outlook, and this version could also be the reason to consider the Hippolaus cape (Nikolaev city) as Pan’s motherland.

**Hylaea in translation from Old Greek means ‘woody’ and is identified with the forestry oasis in the Scythian steppe in the area of the Dnieper-Bug estuary. The territory of Hylaea, obviously, covered the area from Berezan’**

**Island to Nikolaev, the Kinburn Spit and the Tendra Island. There were steppes to the North.** Additional evidence of correctness of the given definition of Hylaea whereabouts on the Hippolaus cape and the Gerrhus river could be found in “The geographical guidance” of Claudius Ptolemaeus (in the Svida’s testimony he was a contemporary of Marcus Aurelius, that governed in 161-180) [4, VDI.–No. 2. – 1948. – pp.460-461]. In spite of the erroneous absolute evaluation of the latitude and longitude due to inaccurate astronomic determination of co-ordinates, we can use differential evaluations, which give direction and distance between geographical objects:

	Longitude	Latitude
2. <i>The mouth of the Borysthenes</i>	57° 30'	– 48° 30'
<i>The mouth of the Hypanis</i>	58°	– 48° 30'
<i>The Gecata grove, cape</i>	58°30'	– 47° 30'

.....  
 4. *This side of Sarmatia has such description: after the isthmus, which is near the Carcinitida river, near the Moetytsky lake ... the mouth of the Gerrhus river is found*

61°	–	49° 50'
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We should note at once, that Ptolemaeus pointed the mouth of the Hypanis not to the West as it actually is, but erroneously, to a half degree to the East from the Borysthenes mouth (V.V. Latyshev noticed this fact in his translation). Gecata’s grove, as a sacred place, dedicated to Achilles, is mentioned in Strabo.

In this case Homer’s Persephone Grove on the Hippolaus cape (today Nikolaev) is implied by the Gecata’s grove, but even in this instance Ptolemaeus made a mistake also in the latitude, having made correction by 1° to the wrong side (it would be correct to write 49°30'), because for Hylaea, which is situated on the Kinburn Spit, there should not be any differences in the latitude with the mouths of the Borysthenes and the Hypanis, which interflow there. As for the differences in the longitude between the Gerrhus mouth and Gecata’s grove on the Hippolaus cape, there is also a difference in the longitude and latitude, and their directions quite correspond to the real location of Nikolaev and Dneprodzerzhinsk, that is confirmed by the identity of the Gerrhus with the Sacsagan.

Now let’s pay attention to the research of mythological information about Hylaea. At once we should note that just ascertained location of the Gecata’s grove on the Hippolaus cape is not casual and explains why it was here in Gecata’s grove (Persephone’s grove by Homer) and on the place of Hades that Demetre’s Temple was built exactly here, as Herodotus wrote about it. Persephone was the daughter of Demetre and the wife of Hades and so the location of Demetre’s temple, noted by Herodotus, is quite justified. Gecata was a goddess of gloom, nightmares and charms in the Old Greek mythology. She

was a daughter of Titanids Perseus and Asteria, and she received the power over the destiny of the Sea and the Earth from Zeus; Uranos gave her a gift of great power. She patronizes hunting, shepherds’ work, horse breeding, public affairs (disputes in the court, social meetings, competitions), protects children and youth, helps lovers who were left. The night scary goddess with the flaming torch in the hands and snakes in the hair, Gecata is the goddess of witchcraft, whom people ask to help by means of special secret manipulations. She is the gloom, and she is also the Moon goddess close to Selena and Artemida, she is a huntress too, but her hunting is gloomy night hunting among the deceased, graves and phantoms of the underground world [16]. It is because of this that Gecata is close to Demetre – the life force of the Earth, and to Persephone – an embodiment of the underground world. And we are obliged to the Homer’s hymns for these myths, which inhabited his native country Hylaea and the groves of Gecata with all these creatures. After that it is getting clear why exactly here, in Gecata grove, Demetre’s Temple was built on the Hypanis cape, as a symbol, uniting the underground world of Persephone, Demetre’s daughter, with her mother, embodying the life force of the Earth.

It is worth paying attention to one more possible origin genealogy of the name ‘Hylaea’, i.e. the first indication of its name as connected with the name of Gil. It is known [16], that Gil was the son of Heracles and Deianira (other versions are connected with nymph Melissa or Lydian princess Omphale) as well as Scyth’s, who was the son of Heracles and the snake-like girl (Amazon), in accord with the Greek version of the myth about the origin of Herodotus’ Scythians. The thing is that both Scyth and Gil were born after Heracles’ fulfillment of his last, twelfth deed, when he was to bring Cerberus from Hades. Since we have identified Hylaea with Hades before, then Heracles was exactly in the place.

It is known that while visiting Hades Heracles met Meleagrus that asked him to marry his sister Deianira. During the fight with Achelous, the god of river, Heracles defeated him and got Deianira. And because Hylaea was considered to be situated in the place where Hades had been located since archaic times, where the first Heracles’ son Gil was born from Deianira, so at first this land was called Hylaea, i.e. the land of Gil. And only then the myth about the birth of Scyth appeared, as a derivation, and it just repeated the former. So we can suppose that the snake-like girl Circe and Deianira, as well as Gil and Scyth are the same two characters. The latter is proved at least by the fact that Scyth was born from Heracles in the cave of the snake-like girl, perhaps on the Nikolaev peninsula of Hylaea, where there are natural caves (see thesis 1).

Besides, it should be added that the myth clarifies the fact that Deianira was endowed with the features, which were habitual for Amazons; she had a perfect command of arms, could handle horses and a chariot [16]. Similarly Circe,

as she was Scythian queen and Amazon, had a good command of all these things either. Unfortunately, we can't determine the genuine name of Circe. Since there is nothing occasional in Homer's works, let's turn to decoding the name of Deianira. In Greek it was written as **Δηϊάνειρα** and was formed from two words by Homer: **Δηΐος** - 'fatal, deadly', and **νείρα** - 'the lower part of the stomach' [8]. Thus, Homer's Deianira is nothing else, but the name of a snake-like girl, or as Herodotus wrote [4, IV, 9]: "where he found in a cave a strange being, between a maiden and a echidna, whose form from the waist upwards was like that of a woman, while all below was like a snake". Thus, it can be stated that the original name of Circe was Deianira. In Greek the name Circe - **Κίρκη** - is similar to the word - **κίρκος** - 'hawk' or 'ring', and **κίρκω** - 'to surround with a ring, put in irons'. And these epithets constitute the best description of Circe - as Eratosthenes fairly said - "Homer never casts epithets in vain"[8].

It follows from the notes of Herodotus that Hylaea played the role of the ritual centre of Scythians, probably it was considered the cultural centre and even the Tsarsky (hereinafter Royal) place when there were no towns. It was not casual that Olbia had been built adjacently to it, because as Herodotus wrote [4, IV, 46]: "The Euxine sea, where Darius now went to war, has nations dwelling around it, with one exception of Scythians, more unpolished than those of any other region that we know of. For, setting aside Anacharsis and Scythian people, there is not within this region a single nation which can be put forward as having any claims to wisdom, or which has produced a single person of any high repute."

The archaeological researches of more than 100 burial memorials of the archaic Scythia of the North Black Sea coast of VII-V B.C. witness exactly the formation of Scythian centre around Hylaea and about the establishment of the close cultural and economical relations with the antique town-colonies, in particular, with Olbia and Bosporus [17]. The most fruitful excavations of Scythian Tsarsky barrows (Chertomlik, Soloha, Haymanova and Tovsta graves) and Kamensky town of the ancient settlement are located near Hylaea. The continuation of the theme Hylaea-Hades finds its support in the survey of the archaeological excavations in this place, which can be found in the collected volumes of Archaeology of the USSR [15, 18]. No wonder that any Greek or Scythian memorials could be hardly founded exactly in the archaic times just on the Kinburn part of Hylaea, but near Olbia they are counted by hundreds. What could have caused it? I do not think that it was caused by the lack of digging. More likely they made excavations but found nothing. If Hylaea was Hades, to be more exact Tartarus, for Greeks, i.e. the most distant part of Hades, then, what could it be for Scythians?

Nothing is said about the name of the place where the sacred gold was held and where it was annually delighted with sacrifice in Scythian version of the

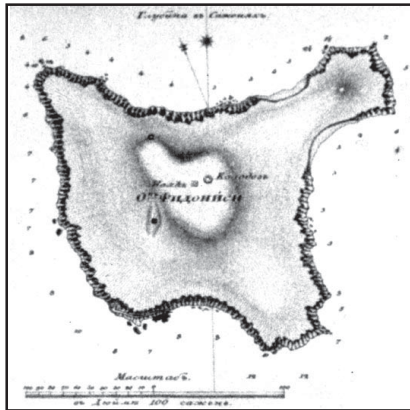
myth about Targitaus [4, IV, 5](it is quite alliterative with Tartarus!). In the Greek version of the myth [4, IV, 8] it was stated that Scythians led their origin from the place in Hylaea where Scyth was born. Thus, it won't be a big mistake to suppose that it is the Kinburn part of Hylaea that was the place where the sacred gold, which had fallen from the Sky, was kept, and exactly here the sacrifices were made. On this occasion Greeks were not actually able to settle down on the left bank of the Borysthenes, where Hylaea was situated, because it was the sacred place of Cimmerians and Scythians.

Having aimed at finding out what Hylaea meant for Scythians, we would like to turn to the legend about the origin of Scythians in the "History" of Herodotus [4, IV, 11, 12], from which it follows that this novel about Scythian origin was common for aborigines and colonists, i.e. it was a universally recognized fact in history. Since that time, when Herodotus came to Olbia in the middle of the fifth century B.C., where he heard that and wrote down, no less than 2 centuries had elapsed. So, as researchers presume, the location of the barrow near the Tiras-Dniester was not exactly determined. It is known that the campaign of the Cimmerians in Asia was quite long, and their return was quite dramatic. Probably, exactly that moment was the reason for the inner fight between Cimmerian chiefs-priests, and their burial with the ritual gold things became the sacred act, the starting-point for the foundation of Scythian culture here. To be more precise, that fight, which took place between Cimmerians after their return from Asia, could take place just in the middle of the VII B.C. on the Nikolaev part of Hylaea or on the Kinburn one. Both places are peninsulas and there were no way to escape from them, so we cannot exclude the possibility that one of the peninsulas could be dug up across with ditches to impede the retreat. This fratricidal battle, as far as I understand, became that boundary, which historically put an end to the Cimmerian period in Scythian history. Probably, just that battle was the prototype for Homer when he was creating the myth about Hades, and also for Titano- and Gigantomachia. Probably, just since then the Cimmerian descendants that lived in Hylaea started to call themselves Tsarsky (Royal) Scythians.

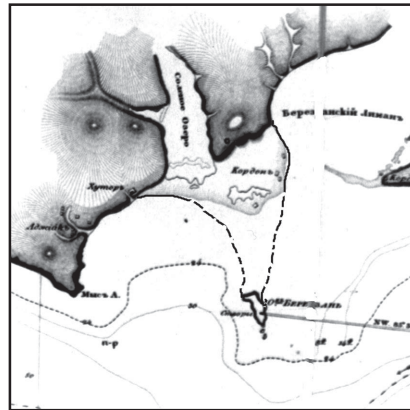
Finally, since all three novels were mentioned by Herodotus together, the sacred burial place was likely situated on the Kinburn part of Hylaea, which was considered to be Tartarus, the distant part of Hades-Hylaea, actually Hades with asphodel meadow (Elysium fields) was considered to be the cape of Hippolaus-Nikolaev. It means that Titanids-Cimmerians there should be buried, on whose graves Scythians annually made sacrifices, and also, as Herodotus wrote [4, IV, 71], "... gold bowls were put down into the Tsarsky graves, - and they do not use silver and copper absolutely". Consequently, the Kinburn part of Hylaea was obviously sacred, Cimmerian ritual land, connected with their historic origin, which was probably built on the grave of the first Cimmerian chief-priest Targitaus,

where the gold plough with yoke, double-edged axe and bowl had been put in. Tsar-priest was responsible for its safety. On that ground it was forbidden not only to bury somebody else, but even a mere presence of heterodoxies – that explains why Anaharsis was killed here and only tsar-priest could do it, whose role was represented by his brother Savlius then. But, obviously, all these rituals were observed only in archaic times, but when Herodotus came to Olbia, the attitude towards the Kinburn part of Hylaea as a sacred Cimmerian place, had been already lost, that's why Scythians knew little about it.

Thus, in accord with Homer and Herodotus, Hades and Hylaea included the Kinburn Spit, the Hippolaus cape (Nikolaev today), island Aeae (Berezan'), but the list is not completed here. M.V. Skrzhinskaya paid attention to other two objects in the book [19] – the Levka (Zmeiny island), where the souls of the Homer's brother and sister, Achilles and Helen the Beautiful, were reposed, and to Achilles Running or Drome (the Tendra), which should be included into this list, too. And I would like to show you from "The Atlas of the Black Sea" by E. Manganary, which was created at the beginning of the XIX century, the view of the Aeolus island or Phedonisi ( the Zmeiny), and also of the Aeae (Berezan'), where it is shown with dotted line what this island could look like being a peninsula. In the times of Homer the ancient Greeks identified peninsulas as islands.



The island of Aeolus  
(Today it is the island of Zmeiny )



The peninsula of Aeae (---)  
(Today it is the island of Berezan')



### 3. ABOUT HERODOTUS' EXAMPAEUS AND THE VICTORY OF SCYTHS OVER DARIUS

One of Scythian cultural centres was, as Herodotus wrote, Exampaeus, but it is not yet clear, what its purpose was and, what is more important, what connection with Scythian victory over Darius it had had. There is wide literature concerning the determination of the time and purposes of Darius' campaign to Scythia, from which it follows that probably it occurred in 514-512 B.C. [9].

Speaking about historic situation on the eve of Darius' campaign, we can note that, actually, no unified state existed there. As for Herodotus mentioning Ariantas, as a Scythian king, opinions of scientists differ. Some consider him to be a mythical person, but I am convinced that he was a real personality, who inherited the kingdom, probably, even from Idanthyrsus, and who continued his cause having made a community bowl by joined efforts, as a memorial of Scythian unity and as a symbol of the victory over Darius.

As far as Exampaeus locality and a bitter source are concerned, the total entity of the information referred to by Herodotus implies that, more likely, Exampaeus as locality was situated in the area between the present towns of Yuzhnoukrainsk and Voznesensk. Therefore, the most appropriate claimant to be a small bitter source, which made water of Hypanis bitter, as Herodotus wrote, was a small river Tashlik, now converted into Tashlik pond-cooler of the Yuzhnoukrainsk nuclear power station. As archaeologists indicated, flooding of the pond was so fast that there was no time for excavating three Scythian settlements on its bottom. Who knows, may be the bowl mentioned by Herodotus was buried exactly here. Just here the name "Sacred ways", as the place of ritual sanctuary, finds its support. From the note given by the Institute of Archaeology of the Academy of Science of USSR No.36, dated 26.09.1988, it follows that there is an ancient sanctuary literally next to the Tashlik reservoir in the grove "Kremenchug", prepared for the Nikolaev by the Alexandrian reservoir. According to the solution of the Nikolaev Regional Council No. 27 of 18.03.94, the Regional landscape park "Granite-steppe Pobuzhye" was created, which occupies the area of 63.2 square km, along the distance of 40 km, from Migiya to

Alexandrovka, and it is quite possible that Exampaeus was partially situated within its boundaries. What is more, on the territory of the park 98 archaeological memorials were found, and also the historic memorial Bugo-Gardovskaya Palanka of Zaporozhsky Nyzovoy Army of Zaporozhskaya Sech.

As for the bitter water in the Hypanis (in Homer's – the Cocytus – the river of weeping), it is clear, that no source (Exampaeus in Herodotus') could make it bitter. More often it is supposed that seawater is implied here, but I am convinced that constant salination of the Southern Bug is invoked by some other, more fundamental reasons. Geologists consider that tracks of the ancient Euxinian salty basin, which united the basins of the Black Sea and the Caspian Sea before, are situated on the smallest depth, only 20m [20, c.45] in Nikolaev region. It is this, that explains the bitter taste of the Southern Bug water, as well as the bitter taste of the majority of the brooks, including the Tashlyk. I would like to remark, that this argument absolutely excludes the arguments of the researchers that placed Exampaeus behind the boundaries of the Nikolaev region [9].

Copper pots and bowls, obviously, played a big role in the life of Scythians. Practically all the barrows (Soloha, Chertomlyk, Chastiye barrows, Tovsta Mohyla and others), where the golden jewellery, bowls and amphorae were found, comprised copper or bronze boilers. The vast data, which archaeologists have already got, allow us to estimate approximate number of Scythians at the time of manufacturing of the sacred bowl of Exampaeus, which Herodotus saw himself. Similar attempt had been made before, which is described in M.V. Agbunov's book [21, c.41-42], but it hadn't been a success. I presume, the weight of the bowl was overestimated and the weight of the arrows was underestimated in it. The weak point of the calculations is the size of the amphora implied by Herodotus, when he wrote that the sacred Scythian bowl had contained 600 amphorae. In case those amphorae were for carrying water, then their volume should not be more than 0,29-0,36 cubic ft, i.e. it was approximately the volume of a present pail, and the amphora itself did not weigh so little. Really, generalized average size of the basic shapes of amphorae, widespread in Olbia in V B.C., is given in the book [22, c.41]; it almost always contained this volume. It is known that there were no common measuring standards, including volume, for all ancient Greece. Thus, the total volume of the bowl could not exceed  $V=6.3-7.9$  cubic yd. Hence, having in view the fact that almost all Scythian bowls looked like having a bit truncated sphere, taking into account any volume value, it can be determined by the formula  $V=3,9 \times R^3$ , which gives the result that the diameter of such a bowl did not exceed 2.34-2.5 yd. Further, the weight of such a bowl can be approximately determined according to the assumption that its thickness didn't exceed 4 in. Herodotus wrote that its thickness equalled 6 fingers, probably, implying real fingers, but not the measure that had existed at that time.

Accounting the given specific gravity, the tonnage of such a bowl should be about 11-13 t. Practically, Scythian copper and bronze arrows of Herodotus time were found in each of the barrows of V B.C., their weight varying from 0,53 to 1,06 oz (15 g to 30 g) [17]. Having divided general weight of the bowl by the weight of the arrow we can get the total number of Scythians, that a bit later, in the time of Darius' invasion, under king Ariantas, made up 360-860 thousand people. In fact, during the war against Darius the number of Scythians that set out against him did not exceed 300 thousands. Let's recollect that Herodotus gave the total number of Darius' army being 700,000 warriors, so in reality, their forces were not equal.

The question arises: what were the purposes of the bowl? Almost surely, they were ritual. Probably this, too big bowl for those times was decorated with the scenes of the fight of Scythians against Darius. It is quite possible that once a year all Scythian tribe leaders gathered in Exampaeus, which was just the place, where Darius started his escape from Scythia after an attempt to meet Scythians in the open fight, to celebrate the victory day over Darius, then Scythian bowl was filled with wine, from which all Scythian leaders (5,000 people) scooped wine, blessed by Exampaeus. Herodotus also pointed at such a possibility in his "History" [4, IV, 66]. We could not help but agree with M.I. Artamonov's opinion [23] that Scythians really had definite cult places and sanctuaries. It looks like Exampaeus was one of such sanctuaries, where, obviously, sanctuaries were placed, the barrow of Ares, the royal oven and the bowl. As Herodotus wrote, the greatest oath of Scythians was the oath by the royal fireplace. The functions of the supreme priest were imposed upon the king as the first and foremost holder of the king's oven. God-tsar-oven formed a triune structure, in which the oven personified the tribe subjected to the king. In this sense Exampaeus should be considered as locality, which conditionally personified the capital and the central region of all Scythian tribes' location, and not only the royal Scythians that participated in the struggle against Darius. In Ukrainian the names of such places as 'gard', on the rapids of the Bug and the Dnieper, where Zaporozhsky Cossacks settled networks and cages for fishery on rapids, have been preserved. There was the Bugo-Gardovskaya Palanka in the grove of Exampaeus. Almost definitely, these places were of a huge economic value for Scythia, supplying it with a big amount of fish. Thus, the way of Darius army, which suffered from the lack of foodstuff, certainly passed by Exampaeus and for the reason of restoring the stocks of provision, too. In connection with this and also with the fact that exactly the locality of Exampaeus could be that very place, where the open fight was to be held and did not occur because Darius had run from the battle field, the course of the whole Darius' military campaign should be considered in detail.

There are a lot of contradictions in the history of Darius' campaign against Scythia, which still remain unsolved. It seems to me that historians and archaeologists made enough assumptions, which should be put together to settle the key contradiction, which means that 700,000 – strong Persian army was not able to make a distance of 4,000-6,000 km by miscellaneous estimations anyway, i.e. to reach the Don from the Danube and even approach the Volga and come back, within the period which is not longer than 60 days. In this connection F. Hadson made the conclusion that there were two different campaigns of Darius in Scythia, and I.V. Kuklina maintains this opinion [24, pp.139-142]. The core of my assumption is that there weren't two different campaigns, but the only one, in which Darius' army was divided into two parts on his order. One part was recruited from the army of Eastern countries. It went silently and secretly to the Azov Sea through the Derbentsky passage of the Caucasus. The second part, lead by Darius, was made up from the armies, conquered by him in the countries of Asia Minor, which was advancing to Scythia through Europe from the West with enough noise.

So Darius, that ruled over 23 countries, from Central to Minor Asia, by that time was going to conquer Scythia and, before starting military campaign, he had gathered the data about Scythia and made quite a deep reconnaissance (see Ktesy Knidsky, "History of Persia"). Due to such preparation Persians knew about Scythia a bit more than Greeks and Herodotus, in particular. Certainly, Darius knew that Scythians did not have any towns and cultivated fields, they led a nomadic life, and their only value was gold, jewellery and utensils, which had been accumulated in burial places, situated in the locality of the Gerrhus next to the Borysthenes (Dnieper). He, apparently, knew that the only ford across Borysthenes-Dnieper was in the area of the present peninsula of Khortitsa. Thus, the main purpose of the campaign was the defeat of Scythian army, its rout and plundering Scythian ancestors' graves. This is the only possible explanation for what was not clear for many historians, i.e. for the order for each warrior to take one stone and build a pyramid in Thracia of such stones. Obviously, the aim of his order was to show that pyramids built by his army were higher than Scythian barrows, probably for intimidation of Scythians.

Thus, the main purpose of Persians in the battle against Scythians was the defeat, first and foremost, of all the Scythian army. Darius perfectly understood that: if he had attacked only from the West, then Scythians would have gone to steppe eastward or northward, and the purpose would not be completed. That is why, Herodotus, apparently, as well as the rest of researchers of this war, did not guess that Darius had divided the army into two parts. One part should have come as secretly as it was possible and a bit earlier over the Caucasus, along the Caspian Sea, to the Azov Sea, to cut the ways of retreat for Scythians in the East. This part of the army was almost surely led by Darius' eldest son Hystaspes,

whose mother was Atossa, the daughter of Cyrus. Darius' division of the army into two parts made Scythians divide their army into two parts too, and probably, in Darius' opinion, it put his part of army in even more favourable position. To prevent Scythians from coming to the North, Darius, apparently, warned leaders of northern tribes that he would not attack them, if they weren't hospitable for the Tsarsky Scythians. This and only this could explain Herodotus' story [9, IV, 118, 119] about the dispute, which had taken place at the conference of Scythian leaders. Within the frames of this plan he, apparently, hoped to meet the second part of his army, which was sent to the Eastern border of Scythians. He hoped to reunite in 30 days of his journey along the Dnieper in the area of Gerrhus, near Scythian ancestors' graves. This was the reason of his not intending to cross the Dnieper, not preparing fleet, apparently, expecting the second part of the army to be put across by the captive Scythians via the only ford, which was familiar to them, in the area of the present peninsula Khortitsa. And he ordered Ionians, in accord with their own advice, not to destroy the bridge over the Ister (the Danube) during 60 days, expecting to come back here quickly, after the robbery of graves in the area of Gerrhus next to the Borysthenes and reunion with the Eastern part of the army.

But it was not destined to occur, because Scythians guessed about Darius' plan and took counter-measures, which resulted in the fact that Scythians, as well as Persians, divided into two groups. Those, who lived in the Eastern part of Scythia, in particular king Scopasis and the Sauromatae, as Herodotus writes in his "History" [9, IV, 120]: "*They had to retreat along the shores of the Maeotis and decoy the enemy to Tanais rive; while if the Persians retired, they should at once pursue and attack them.*" Thus, the purpose of that group was to entice and withdraw the Persians to the East behind Tanais River (the Don). If the Persians did not follow them, then Scythians would attack them, giving no opportunity to advance to the West to reunion with Darius. On the contrary, the task of Idanthyrus, Taxacis, the Gelonians, and the Budinae implied not only in turning Darius' army, leading it away to the North and then to the West, drawing in non-allied tribes, but, mainly, in turning it back from the way to the Gerrhus, away from the Tsarsky graves. Otherwise what for did they carry away Darius from the place where they had sent their wives and children? While doing that, another part of their army commanded by Scopasis had to entice the second part of the Persian army further to the East and to the north in the forestry, impassable woods, and then immediately come back to the western ally of Scythians troops. I think that this eastern group of troops of Scythian army had no foot warriors, it obviously consisted only of cavalry. The second part of the Article 122 of Herodotus' "History" refers to the parts of Scythian and Persian armies, which met in the eastern part of Scythia. It implies the Scythian plan on the

eastern front was a complete success; they enticed the eastern group of the Darius' army as far to the North-East as it was possible.

The key question of tracing the way of the Persian eastern army is the location of the town of Gelonus, which was burnt down by the Persians, as a wooden fortress. After long discussions scientists came to the conclusion, at the suggestion of B.A. Shramko, to consider Gelonus as Belsky site of the ancient settlement, situated on Vorskla river [15, p.75]. Taking into consideration the seven-day journey by Herodotus (about 186-200 miles), it is possible to conclude that the Lyck of Herodotus (river) should be considered to be the Seversky Donets, and its left tributary, – the Oarus, – to be the Oskol. Further, the Don-Tanais runs next to them, and its left tributary Syrgis river to be the Voronezh. All these rivers, really, run into the Azov Sea, although two of them are tributaries. Probably, the Persians began to build their fortifications on the territory of present Old Oskol. If it was so, then it is possible to count how many days this time break could make. The distance between the Old Oskol and Exampaeus, where Darius was, constitutes about 435-466 miles of the non-direct way. Moreover, the building of the wooden fortifications took some time. In fact they had enough building material – the locality was in the forestry area. Scythian cavalry could make the distance in 17-20 days by familiar tracks, and the Persian foot army, as a minimum, would need two-three times longer. Knowing that the time break would be reliable, the Scopasis and the Sauromatae's cavalry, leaving there the Persian army, quickly went to reunite with the western part of Scythian army to come forward against Darius with the allied forces. And this manoeuvre was also a success, as it is seen from the following text of Herodotus' "History" [9, IV, 125-128, 131, 132], then Scythians were able to enter into an open battle – superiority of the Persians was not so significant any longer.

Thus, we can see, that Scopasis and the Sauromatae joined the main forces and, obviously, the forces became almost equal after that. The figure of the total number of Darius' army as 700,000 warriors does not need to be argued, it is practically repeated by other independent sources. Another question is how many warriors were among this number with Darius and how many were on the eastern front? Presumably, it can be stated that there were 400,000 of warriors with Darius, and on the eastern front he had 300,000 warriors. Let's suppose, that he had the army of not more than 350,000 by the end of the campaign and he was still expecting to unite with the eastern army. The Scythian united army was not more than 250-300,000 warriors. It can be stated quite confidently that the ratio of Scythians foot army and the cavalry was in favour of the cavalry, and that of Darius' was in favour of the foot army (it is seen in Article 136 [9, IV]). Having realized their superiority after coming of Scopasis and the Sauromatae, Scythians almost decided to openly declare to Darius that they knew he came to their land intending to rob their graves, and they were ready to protect their fathers' graves in the open battle. Darius, apparently, was still accounting for

the assistance of the eastern part of the army, but after 30-40 day term, when the vanguard of the cavalry reached the Borysthenes-Dnieper, entered the Gerrhus area, where Tsarsky graves and the ford were situated, but, not having met their troops, turned back to Darius and, having gone along the Borysthenes, obviously, were just in time for the open battle. Besides, Darius, certainly, knew, that Scopasis and the Sauromatae came back from the East; exactly for that reason Scythians sent Scopasis to the ford on the Ister. Certainty, on the eve of the open battle Darius' messengers brought him a message from the Ionians that guarded the bridge over the Ister about the Scopasis coming with the purpose of destroying the ferry. Undoubtedly, all these circumstances together, and this in particular, made Darius understand that he could lose the open battle, which he was so eager to encounter, and, furthermore, he would not be able to get out of the place. As for the neglect by the Scythian army, which were haunting here in front of his warriors, it just strengthened the feeling of the probable defeat and Darius decided to escape behind the Danube urgently, 'having deceived' Scythians, as Herodotus noticed in his "History" [9, IV, pp.134-135]. One can suppose that Darius lost not less than 120,000 of the eastern army during the 60-70 day campaign in Scythia. Having left Megabyzus as a commander of the army of 80,000 in Europe, Darius came back home only with the army of 200,000.

The question is why Scythians didn't chase Darius in Europe to improve the success. The historians have not still found the answer. The answer becomes clear in the concept, which I offered – it was not possible for them to leave behind the Persian army of 250-300,000 warriors. Thus, having let Darius home, Scythian army, certainly, rushed to destroy the Persians in the Eastern part of the country. Thus, during Scythian campaign Darius lost more than a half of his army consisting of 700,000 men. We can only reproduce an approximate itinerary of Darius' western army movement in Scythia guided by the given hypothesis, with the help of Herodotus' indications. All Scythian campaign took Darius a bit more than 60 days and was held in summer according to Herodotus' words. Then, we suppose the last point on the Scythia map was Exampaeus, where the open battle was to be held, and where Darius escaped from. Moreover, we can suppose, even though Herodotus does not write about it, it was just here, in Exampaeus, that Darius tried to destroy Scythian graves. And this caused Scythians to line up for the open battle. Let's suppose, that from the moment of crossing the Ister-Danube by Darius (in the area between the present towns Galatz and Tulcha) till reaching Exampeus, took him 60 days. The distance between Exampaeus and Tulcha was about 360 km. It took Darius' cavalry 9-10 days to overcome it, i.e. we suppose, that all the campaign took Darius 70 days. It is clear the foot army was moving much slower. To compare we use the data that Napoleon with the army of 610 000 covered the distance of about 622 miles in 70 days from the Neman to Borodino in 1812 [25, p.959], i.e.

the average speed of his advance was only 14 km per day along roads. Thus, all the Darius army in the Scythian steppes and in the absence of roads and river fords, was hardly able to move faster. Moreover, the cavalry was forbidden to leave the foot army behind because of the threat of destruction on the side of the Scythian cavalry.

Thus, the whole distance, which the Darius troops (both infantry and cavalry) could cover, was not more than 1000 km within 70 days in Scythia, i.e. the straight way makes no more than 500 km. As for the choice of direction of such a huge army, it can be certainly stated that it could not be plotted along the Black sea coast because of the large amount of estuaries, which had to be crossed in such a case. So, taking into consideration the purpose of Persian movement to Gerrhus area (now here the towns of Ordzhonikidze and Nikopol are situated), where the Tsarsky Scythian graves and the ford-ferry over the Borysthenes-Dnieper were located, the initial way could be plotted through Exampaeus, where the rapids facilitated the ferry over the Hypanis (S.Bug). It was also important that here the army got significant additional food in the form of fish, which was caught with cages. It took Darius no less than 20-25 days to get to Exampaeus and another 12-17 days left to get to the area of Gerrhus, which the cavalry was able to cover within 7 days on the way there and, after staying there for 3 days, it could take them 17 days more to come back. This could occur provided Darius remained without movement. And as far as he was moving, Darius was not able to receive information about the absence of the eastern army on the Dnieper in the Gerrhus area sooner than 23-25 days later, after staying in Exampaeus, i.e. some days before the open battle against Scythians. Probably, from Exampaeus Scythians, distracting the enemy from Gerrhus, began to entice Darius to the North, to the side of the present Kyiv, and then turned him to the West, leaving them foodstuff for supporting the army. It is also possible that Darius somehow received information about the capture of Gelonus and in such case this destination also satisfied him, where he still intended to meet the eastern ally.

Then, let's suppose, that having made the crook to the North, he reached the area of the present Cherkassy 10-13 days later, then from there, moving to the West he reached the bank of the Hypanis (S.Bug) in 15-17 days in the area of the present town of Nemirov. Probably, here Darius received the letter from Idanthyrus, in which the Tsarsky graves were indicated, as the biggest Scythian value, for which they were ready to fight in the open battle. Knowing, where they were situated, Darius moved to the direction Gerrhus along the Hypanis bank, and reached Exampaeus 10-12 days later. At that time he received information, that the eastern army was jammed, and it was impossible to expect its help, and that the cavalry of Scopasis and Sauromatae had already come back from the East of Scythia and was ready to destroy the bridge over the Danube, he decided not to participate in the open battle and escape to the Ister.

Summing up evaluation of the Scythian military actions against Darius, we'd like to note:

Firstly, one should draw attention to the outstanding role of the Sauromatae and the king Scopasis in the victory over Darius. Because it was exactly a success of their cavalry action that predetermined Darius' escape in many respects, and it was the signal of the starting role of Sauromatae in history;

Secondly, it is wrong to follow Herodotus and explain that Scythians let Darius off behind the Ister owing to their naivety or trustfulness, moreover it is not possible to say that Scythians did not know which route would be chosen by Darius, with such a huge army, that it would have to stretch over 100 km on its way to the ferry on the Ister. They knew everything and evaluated everything, and should they want to destroy the ferry on the Ister they would have done it, without asking the Greeks to do it twice. It looks like the fast retreat of Darius satisfied them perfectly well, as it was impossible to defeat and destroy such a huge army, as Darius had, without essential losses of live force and precious time. Indeed, they had the Persian army of 300,000 warriors, which was moving towards Darius, behind them. Even the capture of such a huge army presented big problems. Thus, anyway it was impossible to get involved in the battle and expect the defeat of the Eastern group of troops at the same time. Therefore, Scythians took the only correct decision: they let Darius out and defeated his eastern army, that was left without support;

Thirdly, Herodotus showed, that during the whole campaign Scythians had held the initiative, and never lost it. Finally, they perfectly used the knowledge of the local conditions for carrying out military tasks. The Scythians defended their motherland and remained independent, and they decided to gather arrows and cast the communal Tsarsky bowl as a symbol of their victory over Darius and set it up in Exampaeus at the place of their victory and the escape of 'king of the kings' from the field as a symbol of the joint efforts in this victory. It looks like that, all Scythian roads led to the bowl and so Greek people called that place Sacred Ways. And, I think, while the heroes of the Victory and the memory of the Victory over Darius were alive, they gathered on the Victory day and drank wine from the bowl, recollecting and commemorating the heroes of that first patriotic war in the history of our land. The Scythian victory over Darius had also predetermined success of Greeks victory over the Persians in many respects.

Owing to Herodotus, Exampaeus held the memoir about the unprecedented feat of our ancestors, Scythians, that protected their land from enslaving by 'king of the kings' Darius and, consequently, this is the most invaluable page in the history of Nikolaev region and Ukraine. Meanwhile, filling the Alexandrian reservoir and completion of the Tashlyk HAPS South-Ukrainian NPP construction will result in flooding the biggest part of Exampaeus. This victory over rather a



terrifying opponent confirmed the opinion of Scythian invincibility and undoubtedly led to the strengthening of Scythian tribes' unity, then, probably, for some time the central authority was established, headed by the Tsarsky Scythians and with the only one ritual centre in Exampaeus. Perhaps, the process of unification of Scythian tribes was completed at the time of the king Atey (429-339 B.C.), when, as is often admitted, the Scythian state was created.



The map of the Darius campaign in Scythia in 514/512 B.C.  
from West (—) to East (- - -)



#### 4. RESTORATION OF ITINERARY OF ODYSSEUS SAILING

**T**oday the majority of the researchers of “The Odyssey” by Homer come to conclusion that Odysseus sailed in the Mediterranean Sea. Academician K.M. Bar was among the first, who paid attention to the fact that Odysseus sailed in the Black Sea. He considered, that the Odysseu’s voyage occurred in the Black Sea, and that a bay of Laistrigones is Balaklava, Scylla and Charybdis were not in the Messina strait, but in the Bosporus, etc. [ZOOID, vol. 10. - Odessa, 1877.–p. 511]. The detailed review of the development of shipbuilding and navigation since the ancient times can be found in the books by A.B. Snisarenko [26] and in the monograph by B.G. Peterson [27].

In an attempt to restore the sequence of Odysseus’s voyage it is necessary to refer to songs IX-XI of “The Odyssey”, and then consequently use songs I-VII and XII-XXIV. Odysseus starts the story about his voyage from the moment that the wind Ilion has brought them “to the Kikons’ town of Ismary: we have shattered the town, the inhabitants have been exterminated. Wives were left in peace and many treasures robbed”. It looks like the town of Ismary was somewhere in the north of the Aegean Sea. Odysseus has departed Ilion with twelve 50-oar ships, i.e. under his command there were not less than 600-650 soldiers. Then they were caught by the gale in the sea, the northern wind Boreas within two days drew them to the cape of Athon mountain, where they spent “two days and two nights in boring idleness”. On the third day the northern wind Boreas blew again and, we can suppose, they reached the southern Maleya cape on the Peloponnesus peninsula and the island Kifera located opposite it 6-7 days away with the oncoming wind. Further, starting from song IX (80-84) we come across the darkest place in all the poem of Homer, from which all the fallacies start: where could Odysseus arrive after nine days of sailing? During nine days of sailing, covering not more than 59.4-65 miles a day, it became

possible to overcome the distance close to 540 miles. It is clear that the northern wind Boreas certainly has brought them on the Crete from Maleya cape and there they could already expect an oncoming wind. Basically, from the Crete Odysseus while sailing westward could reach the island of Sicily or the present Naples, leaving Africa on the south, the Cyprus in the east, and sailing northward he could enter the Black sea and reach a place, where the present day Burgas is situated. So, formally the country of lotophags, where after 9-days storm Odysseus landed, can be located in any place situated in these directions. But, if all the other realities of sailing would be put together, it will appear, that actually there won't be any alternative to the direction towards the Black sea.

One of the most important arguments is, that according to the opinion of many researchers the Trojan war was held for the free passage of Akheian ships into the Black Sea. And the fact that Odysseus did not sail at once to the Black sea with his 12 ships from Troy is explained only by the absence of the oncoming wind. It can be supposed, that as soon as that wind changed to a steady southern wind Notes during the 9-day storm, Odysseus has made a decision to depart immediately to the Black Sea. The second argument is, that Homer, being a Cimmerian by origin, aimed to use the results of the Trojan war, freely pass along the channels to the Black sea and according to the examples he did it in Egypt, to restore the power of his Cimmerian father Laertes-Lyck in Scythia, where he had located Hades (see theses 5, 6, 7) and consequently he went from the Crete to the Edayn-Cimmerida (nowadays Seddulbakhir), that is situated opposite Troy, at a distance of 13-14 km, on the European cape of the Hellespont channel (the Dardanelles).

Homer has called his own city as the country of Lotophags, that literally means the eaters of sweet honey of lotus. The name of the city Edayn – **Εδάινον** - is translated from Ancient Greek, as “nutrition”, and in a record of the name Elay – **Εδάινος** or **Ελαίον** (this word is used in Homeric hymns) - is translated as “pleasant, excellent”, i.e. both names (possibly, they were used together, as two different meanings of the same word) in aggregate mean “pleasant nutrition” - sweet - honey lotus. It is clear, that after the meeting with seamen's relatives it was necessary for Odysseus, as Homer writes, to force them back to the ships (1, IX, 98-101). After two days of sailing Odysseus gets to the country of Cyclops and lands on an island, where there were a great number of wild goats. It's very likely it was the island of Bisbicos (nowadays Imraly) in the Marmara Sea. The region of the island is located after 2 days sailing from Cimmeria, where Homer lived, so, it is possible to assume, that the poet used to visit that place more than once and therefore Odysseus, has found the entrance into the bay of the island in a misty night, without visible moon and stars covered by clouds.

Homer meant that Cyclopes Polyphemus was a volcano probably near or even in the mountain of the Tannins which is situated behind the cape of Buzburun

of the Gemlik bay in present day Turkey [28]. It looks like 2.5 thousand years ago the volcano of the Tannins mountain was rather active. Here Odysseus has invented an original decision how to save his comrades - escaping the cave he fastened them under sheep so, that the animals protected them from the strokes of the rocks and lava. And the rock thrown by Polyphemus to the leaving ship of Odysseus could be considered as a rock out of the volcano.

Further on, 6-7 days later, Odysseus and his companions came to the floating island of Aeolus. It can be taken as Zmeiny island, in XIXc. it was also called Phedonisi. In antique times it was also known as the island of Levka or Bely (White), where according to the old tradition the souls of Achilles and Helen were buried. The basic argument why Zmeiny is described as a floating island of Aeolus lies in a unique definition given by Homer - “floating”. The island Zmeiny is 25 miles from the estuary of the largest river, the Ister (the Danube running into the Black sea), and it means that a very powerful flow of the river is observed around the island, especially strong during vernal high waters [20, page 69]. This circumstance creates an impression that the island “sails” as a ship. Having visited Aeolus, his Cimmerian grandfather, and having found out from him what had been going on in his motherland Hylaea, Odysseus-Homer, probably, decided not to take the power by the squadron and return home. Aeolus gives him “the wine skin which contains stormy winds”, but Odysseus didn't warn anybody, and decided to lead the ships home by himself, steering days and nights, and when he saw his native coast he fell asleep. The companions, using the situation, decided to check what precious things had been presented to him by Aeolus. They loosened the bag and again found themselves on the floating island of Aeolus. It means that the soldiers of Odysseus were unsatisfied that he had not given them the chance to rob. That's why they were returned on the island of Aeolus. Aeolus understood the purpose of their return and, without considering Odysseus's repentance, ousted them away, as those hated by gods.

For six days and nights 12 ships of Odysseus plied the seas, until on the seventh day they arrived in Lamose, the town of Laistrogones, where blood-thirsty ogres lived - powerful Laistrygones led by the king Antiphates. This place has been identified as the bay of Balaklava by many authors. The description of the bay by Homer in “Odyssey” (IX, 87-96) exactly coincides with the actual view of Balaklava bay in the Crimea. So, the actual cause of the Odysseus squadron loss was a very powerful earthquake, in result of which all the ships and people were broken and crushed by the rocks which had dumped from flanks of mountains, which surrounded the narrow bay. Odysseus was lucky to be saved because he moored his ship at the entrance to the bay. The description of the 8 points of the earthquake power in 1938 in Balaklava [29, p.97] is strikingly similar to the description of Homer in “Odyssey” (IX, 120-130). Further

Odysseus reached the island of Aeae (Berezan) on his only ship, where Circe, the sister of Aatha, had been living. Odysseus stayed there for two years. The whole route from the present Balaklava up to the island of Berezan', the distance of 300 km (186 ml), should have taken him not more than 3 or 4 days. From the island Aeae Odysseus sailed to Hades, localized by me on the Nikolaev peninsula or the cape of Hippolaus, as Herodotus used to call it (see theses 1 and 4).

Having chosen the way home, Odysseus had to pass the island of Sirens, which was situated on the Turkish Thracian coast, where nowadays the firch Terkos (Ilandji, Kardeniz bogaz - False Bosphorus) [28] is situated; two capes of the firch were those two sirens, about whom Odysseus had been warned by Circe. The key role here was played by resemblance of the entrance into the firch with the entrance to the Bosphorus, because of which many seamen undergone a shipwreck against the inshore rocks, being deceived that they were entering the Bosphorus, - that is why here near sirens there are a lot of bones and broken ships. This error occurred frequently due to the fact that the False and the real Bosphorus were situated at a distance of only 40 km (25 miles). Proximity of the island of sirens and the Bosphorus is also indicated in Homer's narration, in which he goes to the description of the Symplegads in the Bosphorus strait (1, XII, 201-214). But, beside the Symplegads, there were Scylla and Charybdis, between which it was necessary to pass through, too. Scylla, by Homer's description, was situated on the Asian coast, and Charybdis was directly opposite it on a European coast, and a strong opposite and unstable flow ran between them. On the map of the "Channel of Constantinople in an antiquity Thracia Bosphorus", compiled by Nikolaev captain - lieutenant E. Manganari in 1834 the features of the channel, which are almost lost today, were visible. [30]. "The Rock" is indicated 6-7 kilometres away from the entrance to the Bosphorus from the Black sea side approximately 175-186 yd away from the European coast and apart 328-350 yd away from the Asian coast. In the times of Homer, when the level of the Black sea was lower by 4-7 yd, it can be supposed that these rocks rose much above the level of the channel and probably they were the danger, as Symplegads. Nowadays these rocks are near the bay of Rumeli-Kavagy and in modern sailing directions these rocks are called Dikilikaja [31, p. 49].

But baiting along the left-hand coast was also dangerous, as the distance from Symplegad was 328-437 yd where the ship could be trapped by the second danger - Scylla. On Manganari's map the Giant mountain is shown at its place that was situated near to present cape of Adzaburun and the bay of Anadolu-Kavagy. On Manganari's map this cape is called originally - Madzar-Burnu [30]. Apparently the Giant mountain is presently called the Yusha in sailing directions with the height of 220 yd, and its peak is located 1013 yd eastward from the cape [31, p.52]. What this peak looked like in the times of Homer? Driving from Homer's descriptions of Odyssey passing through Scylla in the XII song of

"The Odyssey" (73-102) on his ship, it may be supposed that it was an acting volcano situated on the place of the present mountain Yusha, which in the times of Homer could be higher than nowadays.

As to the second mountain, lower than Scylla, situated on the far bank of the strait, it was called Charybdis. It is also situated directly opposite the Giant mountain near the cape of Mesar-Burnu on the Manganari map, in modern sailing directions it is called the Mesar cape, and it is about half kilometer away, - a distance equal to the arrow's flight, - ("The Odyssey", XII, 260-269) [30, 31]. Then, there were seven herds of the bulls of Helios, - they are the seven Prince islands which are situated near the Bosphorus channel in the Sea of Marmara. There are nine islands on the Manganari map as are in modern sailing directions, but almost all their names on the Manganari map refer to the beginning of the XIX c. (they are given in parentheses) and they are different from the present ones [30]. It is possible that during 2600 years some tectonic lowering of the soil and rise of the sea level took place, and as a result another 2 islands were formed. It is true that three, most closely situated islands Burgaz (Anthigone), Kasyk or Pide (Pata), and also Kheibeliada (Khalke) island are at the distance of 380-550 yd from one another and the depth of channels between them is from 12 yd up to 16 yd. It is possible that in the time of Homer these three islands formed one island. The islands Sivreada (Oxija), Kynaly-Ada (Proty), Burgaz (Anthigone), Kasyk or Pide (Pata), Kheibeliada (Khalke) and Balykche (Neadro) are too steep, rocky, and don't have enough vegetation for pasture for the herds of Helios. The last from the other three islands Kheibeliada (Princely), Sedeph (Antirovitos) and Jassyad or Platy (Plati) is the most appropriate claimant for Homer's island of Thrinacria. After the companions of Odysseus ate the sacred bulls of Helios, the ship wrecked near Trinacria and Odysseus was saved on the raft made of the mast of the ship and keel.

Fundamentally important is the indication of direction of sailing of the raft to Bosphorus, - it is inverse to the present, and the most important is that the southern wind, Notes, was a favourable one, and helped the floating of the raft, that fully corresponds the geographic realities of the time under study, i.e. the presence of the current in the Sea of Marmara in the direction from the Mediterranean Sea to the Black Sea.

The point is the favourable wind is not enough for the raft to be delivered precisely to the channel. It could be possible only if there is a current. Homer's data are so exact, that they allow calculating the speed of this flow, which is quite high - about 5.1 knots! Hence, the rundown southern winds could not allow to overcome the strong opposite flow of the Bosphorus on ships in the time of Homer. And the passage from the Black sea to the Marmara Sea was closed in this case. Vice versa, at pileup northern winds the speed of the flow in the channel was reduced up to 4.4- 3.3 knots, the water level in the channel rose by

0.55-1.1 yd, that is why many rocks at the banks and dangerous places in the channel were flooded that allowed to pass strong Bosphorus flow.

The title **Χάρυβδις** is derived from the word **χάρυβδις** – “a swirl, abyss” [8]. The concept of Charybdis should be connected with vortex funnels of a big scale (the location of the greater of them is close to Buyukdere harbour). It has formed in result of the sharp turn of the flow to the left in this part of the channel. The scale simulation of the flow in water trough has shown (see the last figure at the end of the unit), that there were two vortex funnels in the region of the Scylla and the Charybdis. Nowadays, when the flow in the Bosphorus has its direction from the north to the south in this place the situation is different from that of the time of Homer, when the flow was inverse. As an expert in the field of hydrodynamics, I can confirm, that the flow in the Bosphorus is easily simulated and physical processes precisely coincide with the description of Homer in “Odyssey” (XII, 430-446).

After Odysseus sailed from the channel of the Bosphorus, his raft was picked up by the sea current in the Black sea and brought to the Ogygia island (the Crimea). In the Black sea there are two huge circular flows called “Knipovich’s glasses” named after the Russian marine scientist N. M. Knipovich, who studied sea currents [32, p.79]. One of the rings is formed in the western part of the Black sea and has its direction from the Bosphorus to the cape of Kerempe in Turkey, and from it to the Crimea, to its southern end at the cape of Sarych, and from there to the coast between the cities of Constanca and Varna and further the current flows in the direction of the Bosphorus. The second ring starts from the mount of Sinope to the mount of Thrapezund and therefrom northward - along the Caucasian coast to the Crimea, and from there again to the mount of Sinope. M.V. Agbunov writes about it [33,p.21]: “*There is the main closed ring of the current being 20-50 miles wide, in the Black Sea, passing at the distance of 2-5 miles (3,7-9,26 km) from the shore counter-clockwise, and some connecting jets between its separate parts. The average speed of the current in this ring is 0,5-1,2 knots (0,926-2,22 km/h), but at strong and gale winds it can reach 2-3-knots (3,7-5,56 km/h)*”. Homer’s data about sailing on the raft are so precise, that they allow to calculate, that to cover the distance of 348 ml Odysseus spent 227 hours, and it means, that the half speed of the Black Sea current at that time was 2,47 km/h, that is within the framework of speeds indicated by M.V. Agbunov. Moreover, it is possible to say, that the movement was accompanied by the oncoming southern wind. The end of August in the north of the Black sea according to perennial observations is characterized by usual southern or south-eastern winds.

There is an objective problem: could Odysseus physically survive during 10 days of sailing without nutrition and fresh water? Without food the person

can survive more than a month, and it is agreed that without water the critical days for man fall on the 9<sup>th</sup> and 10<sup>th</sup> day. Actually the Black Sea water can gradually be drunk and this fact changes the situation. If it happened to him in the Mediterranean Sea, it is possible to say, that he would be doomed. Presently the salinity of water of the Black sea is twice less than in the World ocean and in the time of Homer it was twice as low [20,p.69]. The World War II has given many examples of long-lived stay of the seamen in the Black sea without food and fresh water. Vasil Kucher gave some examples in his novel “The Famine” (K, 1963). There, in particular, the reference is made to the event when 12 seamen on 6-oar yawl sailed in the high sea with two litres of fresh water for all of them from Sevastopol invaded by Hitlerites. They spent 16 days in the sea, practically without food or water; they ate jellyfish and drank seawater. The novel was based on the real event happened to one of the Nikolaev inhabitant P.I. Yeres’ko, a navy doctor, who running from Hitlerites on July 3, 1942, together with three seamen on a casual boat without fresh water and foodstuff, went into the Black sea. The seamen died, and he alone survived for 36 days and was picked up by the Turks on August 9, 1942. On the third day Yeres’ko and his friends started drinking seawater.

Eratosthenes wrote that Homer “never throws epithets vainly”: really, the Crimea is the hub of the broad Black sea, i.e. it is located in the centre of the sea and separates it, so to say, into two parts (“The Odyssey”, I, 50). Further it is necessary to pay attention that Ermy or Hermes, flew to the north from the Olympus to the Pieria mountains in the North of Greece and, having reached the “fruitless” sea, has arrived to an island – hub of the sea. It took place after the gods on the mountain of Olympus at their council allowed Odysseus to abandon the island of Ogygia (“The Odyssey”, V, 50-55.99-102). The Black Sea is really fruitless, because at the depth of 220 yd it is filled with hydrogen sulphite and there is no life. All the living creatures are concentrated basically near the shore, on the shelf [20, p.82]. The word – name Ogygia – **Ὠγύγία** is not connected with a name of an ancient king Ogygus, but it introduces an epithet introduced by Homer, and consists of an exclamation part **Ὠ** and a word **γύγας** – “gigantic, potent”, which refers to the vast patch of the Crimean mountains; bolstering the sky, as Atlas [8]. In one of the myths Perseus has transformed Atlas into a rock, having shown him the head of Gorgon, but it was not in Africa, but in the Crimea, near the garden of Hesperides daughters (the Kinburn spit – Hylaea named by Herodotus) [16]. So, Calypso’s cave near which Odysseus stayed for seven years, is to be found near the cape of Ay-Todor, at the mountain of Ay-Petri (1233 m).

From the island of Ogygia Odysseus, with the consent of the gods and Calypso, having constructed a raft within four days, departed to the country of

peaks. The astronomical indications of Homer of this sailing are so exact (“The Odyssey”, V 272-277), that they allow us not only to determine the direction of sailing, but also the time of sailing. The situation can be explained with the help of a movable astronomical calendar, adjusted to the latitude of the Black sea, which allows us to determine the visible part of celestial sky in all seasons and at night time, i.e. since the sunrise till the dawn. In the discussed text of Homer a phrase that the constellations of Ursa Major and Ursa Minor never bathe in the sea is obviously contrasted, first of all, to the constellation of Herdsman (Bootes), which definitely “bathes” (in V.V. Veresaev’s translation [2]) in the sea. And it means, that Herdsman has to dive on the west and come to the surface in the east. That is the most definite instruction of sailing at night. So it is most likely that sailing took place in the middle of September in the direction of the present Batumi. This time the sea current of the second of “Knipovitch’s rings”, located in the Black sea, helped Odysseus. Simple calculations of realities of Odysseus movement from the Crimea to Batumi during 17 days, at the total distance of 500-560 miles not along the straight line but along the flow demonstrates, that the average speed of the raft was about 1.02-1.2 knots, that completely correlates with the indicated speed of the sea flow.

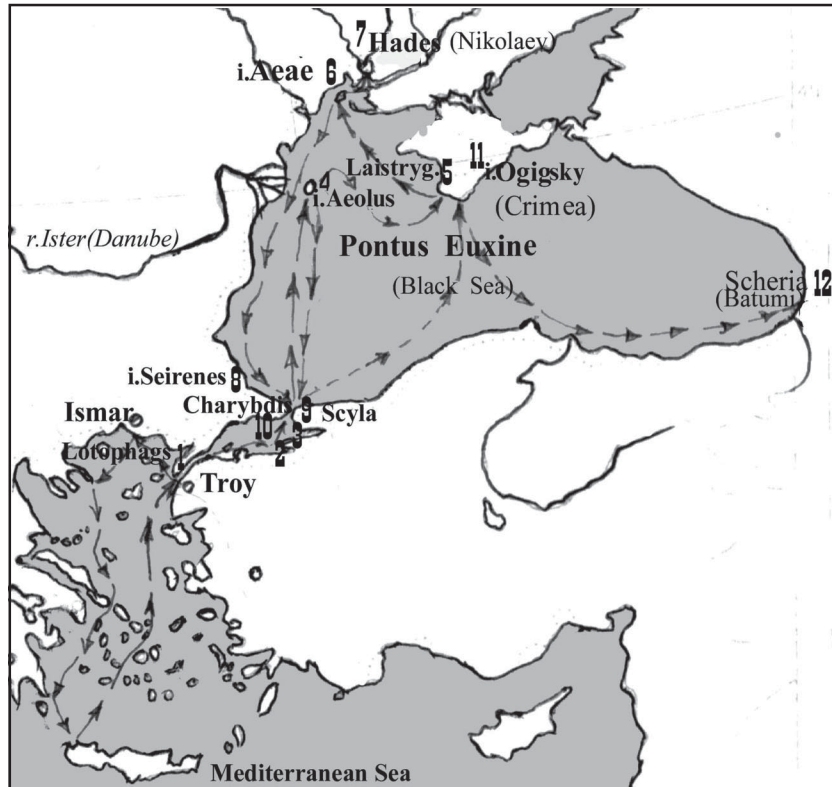
We go on further to follow Odysseus, who was noticed by Poseidon near the mountains of the Caucasus and, having sent all the winds on him at once, - Euros, Notes, Zephyrus and Boreas, - destroyed his raft. But it was the northern wind Boreas that moved Odysseus two days later to a steep rock of the left-hand bank of the river of Chorokh near Batumi (see Fig. at the end of the unit). All this corresponds to an actual situation of location quite precisely. Homer has precisely described his physical condition after two days of stay in seawater. Then, near the Tchorokh Odysseus met Nausicaa, the daughter of Phoenician king of Alcinous, who accompanied him to the city and palace of her parents. The distance from the Chorokh up to the present Batumi is not more than 4-5 ml, so they covered their way in 1-1.5 hour. The description of Homer of this way, the position of the city and the palace fully correspond with the realities of the position of the present city of Batumi, the data of E. Manganari’s map of the XIX of century [30] inclusively. The island of Homeric Scheria possibly represents the cape or peninsula situated between the right bank of today’s Tchorokh and Batumi bay, and the city of Phoenicians was situated between today’s Batumi cape and Batumi bay [34]. On the shores of the cape, protruding into the sea, were possibly situated the quays for the ships with the warehouses for tackles and between them was a temple of Poseidon. There are a lot of sources of water on this cape, which streamlined the garden of Alcinous, till today. On E. Manganari’s map [30], there is a large freshwater lake that flows out into the sea via Siriz river. Probably there was the town of Phoenicians between them and the

cape. Now, 150 years later, this lake is called Pioneer lake and is of obviously smaller size [34]. On Manganari’s map there is a number of little rivers, flowing into the sea. This land is saturated with moisture so much, that it was possible to arrange as many straits as one wanted from the brooks, that can be found there in excess.

It is necessary to say, that the climate of Scheria changed a little after 2.6 thousand years. By all measurements Batumi region can be compared to paradise both at that and present time. This land has a wet subtropical climate because it is surrounded by large highlands in southern and eastern side, and also due to the same western winds – Zephyros according to Homer. It is easy to imagine, that due to beneficial climate all on this ground grows without any processing, it is only enough to plant it into ground. In 1984 I made a voyage on board the motor ship “Admiral Nakhimov” with the purpose to inspect places described by Homer and was convinced, that everything that Homer had referred to (apples, pears, figs, pomegranates, olives, grapes) today grows in Batumi in each garden together with lemons, oranges, laurel leaves, numerous vegetables, grass and fennel. However the largest surprise awaited me in the museum of local lore. This discovery has crowned all the above assumptions. There I saw a photo of the gold young man, that was situated in the palace of Alcinous and it had been described by Homer in the seventh song of “The Odyssey”:

100 **‘there were golden figures of young men with lighted torches in their hands, raised on pedestals, to give light by night to those who were at table’**

The history of the discovery of hidden treasure with the gold youth near the ancient fortress Gonio (it is on the coast of the Black sea and on the left bank of the mouth of the Tchorokh) is described in the article [35]. The gold young man is of rather large size, more than 8 in., in the left hand he holds a vessel, which, for certain, was used as an icon-lamp (see photo on 57 page). It was filled with oil, and it was ignited, probably, there was a wick. The whole figure of the young man was fastened by a ring insert in the back of the young man to the support with a vertical crosspiece on top. By means of this the figure could be moved to a required place. But the youth is not the only reason that gives approval, that the majority of items found near Batumi, should be related probably to VII-VI c. B.C. So this “Gonian treasure” should be called the “treasure of Areta”. The detailed analysis of archaeology, maps and graffito on vessels from Zmeiny island (the floating island of Aeolus), and the Berezan’ (island Aea), shows the connection with the name of Homer. The fact that near fortress Gonio archaeologists have found the treasure with a figure of the gold youth that was in the palace of Alcinous and which was described by Homer in “The Odyssey” (VII), allows to state the presence of the island of Phoenicians Scheria on the place of the present city of Batumi.



The scheme of Odysseus sailing in the Aegean, Marmara and Black seas:

1) on 12 ships: **1** – the country of Lotophages (town of Edayn – Cimmerida); **2**– the island of goats (island Bisbicos – today the Imraly); **3** – Cyclopes Polyphemus (mount Tan); **4** – the floating island of Aeolus (the Levka, today the Zmeiny); **5** – the bay of Laistrygonas (the town of Balaklava)

2) on the first ship: **6** – island Aeae (the Berezan); **7**– Hades (the city of Nikolayev); **8** – island of Seirenes (estuary Terkos, Kardeniz bogaz – the False Bosphorus); **9** – the Symplegads, the Scylla and the Charybdis (Bosphorus); **10** – the island of Trinacria (the Prince islands);

3) on the mast and keel of the ship: **11** – Ogygia island (the Crimea);

4) on the raft with the sail: **12** – island of Scheria (Batumi).



The scheme of surface currents in the Black Sea [ 20]



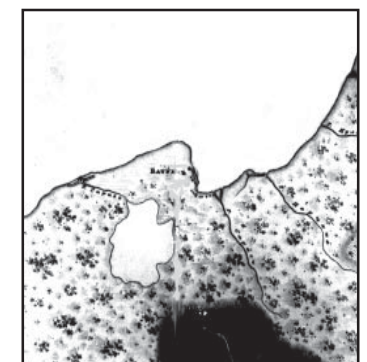
The gold youth from the Palace of Alcinous and Areta's decorations

Summing up the research of itinerary of the travels of Odysseus according to the textual study of the analysis of “The Odyssey” by Homer it should be marked, that all numerous particular indications in a poem to the time, place, circumstances, physical and geographic features, historical evidence and many other things are taken into consideration by me, are explained and are reduced to realities in a noncontradictory way, without corrections of the text. This, on one hand, obviously points at enough good state of the text that came to us and, on the other hand, it is possible to assert that the text of the epos, comprising strikingly precise mapping of reality, preserves in itself the trace of the author’s hand. It means that the text has reached us directly from Homer. So each person, who will attempt to deny the restored itinerary of Odysseus, will be obliged to take into account all (without exception) indications of Homer, used by me, in a non-contradictory way.

For vivid illustration I refer here to the map of Odysseus sailing with orientation to the Black sea and discuss sailing to the Mediterranean sea. The last is borrowed from the book “Adventures of Odyssey”, Kiev, 1993. The pieces of maps are taken from “the Atlas of the Black sea” by E. Manganari, 1834, for the Bosphorus strait and Batumi [30]. Even a sketch view on localization and the route of sailing in the Mediterranean Sea raises a great amount of misunderstanding, complete disagreement of the text with realities. How could Odysseus stay for seven years on the Crete (Ogygia) waiting for the ship, when there were numerous ships around the sea? Why did Hermes need to fly from the mountain Olympus to the Ogygia Island not to the south but to the north, to the Pieria? Why was it necessary for Odysseus to sail on a raft from the Ogygia island (Crete) to Scheria, situated in Minor Asia coast, in the inverse direction from Ithaca, up to which it was a stone’s throw? Whence were there Cimmerian people and city in Italy? If Scylla and Charybdis were placed in Messina strait the distance between them was much greater than the flight of an arrow (0.3 miles)? There are neither geographic, nor geophysical conditions for creation of closed swirl that was the Charybdis. And then how was Odysseus, after the lightning damaged his ship, brought by southern wind (Notes) to the Scylla and the Charybdis, but according to the offered version he sailed on the raft against the wind? But, one can ask, which flow could carry the raft with Odysseus without sails from the Sicily island to the Crete (Ogygia), moreover with the speed of 1.16 knots, and how could he survive without water in salty Mediterranean Sea for 10 days? On what basis is it possible to consider that island Vallentta is “floating”? So, accounting all Homer’s indications, there is no big choice for itinerary of Odysseus sailing. On the map and scheme of Homer-Odysseus sailing in the Aegean, Marmora and Black seas (610-600 years B.C.) the routes and localization of objects and places, indicated in “The Odyssey”, are shown. The remaining pieces of maps are taken from “the Atlas of the Black sea” by E. Manganari, 1834, for the Bosphorus and Batumi [30].

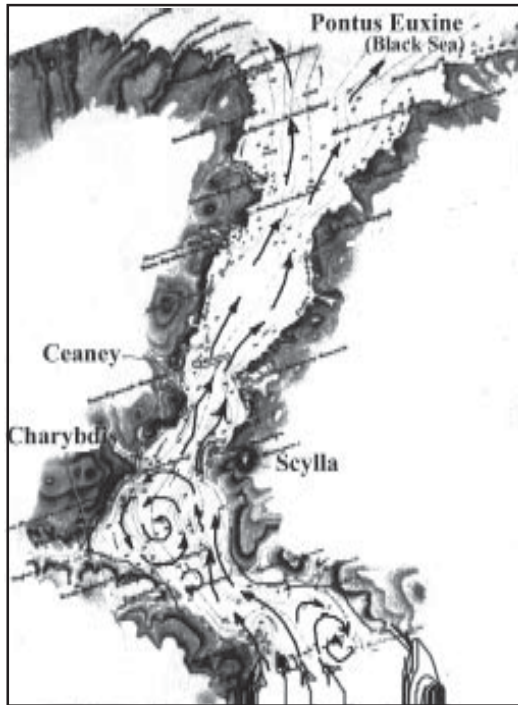


“The Atlas of the Black sea” by E.Manganari, “The Channel of Constantinople, or the Thracian Bosphorus in ancient times”, 1834.



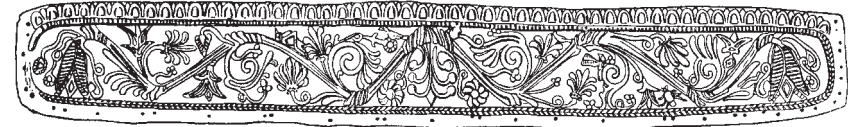
“The Atlas of the Black sea” by E. Manganari, 1834.

*(There is the Tchorokh river and the city of Batumi (on the left there can be seen the steep bank at the foot which Odysseus could not climb up,- “Odyssey”, V, 404-440), on the right there is the region of Batumi on a large scale.)*



The Atlas of the Black sea” by E. Manganari, “The Channel of Constantinople, or the Thracian Bosphorus in ancient times”, 1834. (the upper part of the channel from the Black Sea side)

(The current in Bosphorus Channel in Homer’s time is shown by arrows, it was much stronger and flew from the Marmara Sea to the Black Sea, i.e. reverse to the present, the water level was lower than today by 4-6 yd. To overcome the current it was necessary to sail along the shore, where the current speed was lower; but there were rocks under water. On Manganari’s map the “Stone” is shown (today - Dikilikaja)- it is Planktos (with Northern winds the current was slowed by the wind, the water level raised and the rocks subsurfaced, a ship could pass between them, but if the wind dropped suddenly, the ship could go down on the rocks), i.e. as if rockscollided. Here the Scylla is compared to the Giant mountain (Yusha today, the cape of Adzhaburun ), that was possibly the volcano in Homer’s time, and the Charybdis, with its huge whirlpool near the cape of Mesar-Byrny (today the cape of Mesar), which rotated counter-clockwise and existed in a particular pocket, which was formed due to a drastic change of the direction of current in that place of the channel. The second whirlpool was behind the Scylla. But, coming closer to the Scylla, it was possible to take the use of the reverse oncoming flow, that was directed opposite the main current, near the shore. As seen on the general view of the strait, the Charybdis is situated on the sharp bend of the channel).



## 5. ON THE PROBLEM OF HOMER’S IMMANENT BIOGRAPHY

It is well known that the so-called “Homer’s problem” even now remains unanswered. No one knows yet where and when Homer was born, lived and died and who were his parents. Nevertheless, the most extended bibliography is dedicated to him. It is universally recognized that eight most ancient biographies of Homer have no historic value.

The main conclusion that the science of Homer has reached in the course of the last 200 years, is that Homer’s creative work is syncretic and immanent, i.e. it is generally indiscreet and all the information on the author is to be only found in his works, which puts forward the creation of Homer’s immanent biography as of an allegorical autobiography on the agenda. [ 5, p.64; 36]. I have added a new statement to these conclusions of Homer’s science that Homer’s creative work is full of *sign language* and symbolism. The last thing comes out of my research (not published so far) of ancient Russian and partially ancient Bulgarian, Byzantine literatures and also Pushkin’s works. To provide an example of the *sign language* in Pushkin’s works we can consider encrypted in 1833 foresight of his death in the age of 37 or in 1837 in “The Queen of Spades” – “three, seven, ace”, and, as is well known, ace of spades foretells the death in cartomancy. For example, there’s the story in Homer’s *Odysseus*, where Elpenorus dies and Odysseus meets his shadow in Hades. We can regard it as his prophesying of his own death in the age of 69-70 (after the number of lines) and as a spiritual will to bury him on the island of Aeae (the Berezan’) (see Thes. 8). The name ‘**Ἐλπηνωρ**’ consists of two words: **Ἐλπῖς** - “expectation, foresight” and **νώροϋ** - “flash, sparkle”, i.e. the name Elpenorus means “flashing foresight”. In the same way, indication of “people and city of Cimmerians” (“*Odyssey*”, XI), shows that Homer was born and lived in the city of Cimmerians for 14 years where he placed Hades, and such examples can be referred to in excess. Nothing written by Homer was written by chance. Every epithet, every numbered situation of the lines (there must be an indication in them, of course) takes on symbolic and sign (semiotic) meaning. So, in the history of European literature Homer is also a father of symbolic and sign language. But Homer wasn’t the first to do this. It



looks like he knew shumer-accadian epic poems, particularly “The Legend of Guillgamesh (XX B.C.), because he created the myth of Heracles based on this legend. Apparently he also knew the poem “Babylonian Theodiceya” (X B.C.) written in a syllabic achrorhyme [37, p.113]. Probably it was Homer who completed the creation of Greek alphabet, and imparted an impulse to consequent development of Greek culture. He founded a new system of chronology by Olympic Games and in his “Iliad” and “Odyssey” he gave examples of symbolic mystery of encryption of dates, names, etc. Olympics prototype depicted in “Iliad” (XXII, 260-890) and in “Odyssey” (VII, 100-385) gives us the basis to assume that it was Homer that started new Greek chronology (officially this calendar was in use from V century B.C.), probably it was him who established the first year as the year of A.D. when winners’ lists were first recorded. Now it’s the year of 776 B.C., and for Homer it was the first year in his chronology. As is known, months were not divided into weeks, a month was divided into decades, i.e. into ten days, and counting 12 months was rather confused. The year began approximately on 15-16, July [ 8, vol.2, pp.1903-1904]. As is well known, Olympic games were held every four years. The research of symbolism and sign character of “Iliad” and “Odyssey” unambiguously and with multiple indications testifies on its division into books (songs) and lines are to be attributed to Homer himself and not to the Alexandria scholars. Syncretism is expressed here by the fact that 48 books of both epic poems symbolize kind of 48 months (4 years) between Olympiads.

Considering the above-stated, we can presume that Homer tried to fix the time of Trojan War beginning by the total amount of lines in “Iliad” (less variable due to their being subject to hexameter), and in “Odyssey” - his day and year of birth, if we assume first three digits from the total amount of lines as the number of years starting from the first Olympic Games, the other two digits show the number of days counting from the beginning of a new year.

For example, there are 15690 lines (hexametron) in “Iliad”. But the beginning of the war is not signed by the end of the epic poem but somewhat earlier there, where total weeping for Hector is finished by Homer with Helen’s lamentation as the mourn of a guilty one, and not only of Hector’s death but also of all Troyan war initiation: “Now it is the twentieth year of round-riding times have run since the time when I came to Ilion and left my motherland...” (“Iliad”, XXIV, 765).

Helen’s monologue finishes on line 775 of Song XXIV, which returns the sense of the whole epos to the very beginning. The total amount of lines in “Iliad” until this line (hexametron) equals to 15661, so this is to say that Troyan War had to begin 157 years later from the 1<sup>st</sup> Olympic Games and on the 61st day since the beginning of the year. So, by our calendar it’s going to be the 14th of September, 619 B.C. if we count it from July, 16. In the same way, relying on line

765 of “Iliad” [Song XXIV], we can determine that Helen arrived in Troy with Priamus on September 1, 629 B.C. The key words to fix the day and the month of Homer’s birthday are to be found in line 304 of Song XXIV in “Odyssey”: “I was born in Alibas”.

Considering this line we can believe that Homer was born on the 62<sup>nd</sup> day of the year 119 from the First Olympic Games, by the new system of chronology it is approximately the 15<sup>th</sup> of September 657 B.C.

It is known that “Iliad” and “Odyssey” chronologically describe the events covering 10 years each, but in the narration Homer describes the events of the last year of these 10, the period of exactly 40 days. In his translation of “Odyssey” Zhukovsky divided the text into parts according to the days and I had to do the same with “Iliad” to avoid the difference of opinions. Besides, the narration in each epic begins with Homer’s birthday on 14 September, 610 B.C. for “Iliad” and 600 B.C. for “Odyssey”. The straight approval of this assumption was the description of solar eclipse which took place on the 30<sup>th</sup> of September 610 B.C. This date determines all the other dates of these 40 day period starting from the 14<sup>th</sup> of September in the 1<sup>st</sup> song. This fact can be the basis of investigation of Homer’s biography.

Surely, it is not possible to state all the arguments and materials I have compiled during 20 years, but they suggest that Homer was a Cimmerian Tsar (see thesis 6), that he was born on the present day Nikolaev peninsula and had lived there until he was 15 (see theses 1 and 5), and then he moved to Edayn-Elay (Cimmerida), but visited his birth place several times and died there on Berezan island (see thesis 8).

The history of world culture testifies that the life and creative works of a genius are usually interrelated so much, that one transforms into another. That is why “Iliad” and “Odyssey”, Homer’s hymns and songs can be the main source of his biography. But Homer would have been too didactical and straightforward had he used the main character’s words only to talk about himself. The power of his poetry is that he “distributed” his biography among several characters. Moreover, avoiding straight characterization of the members of his family and himself, he used allegory, mythological name-patterns to conceal the real names and at the same time express their peculiarities more vividly. In Homer’s poetry there is nothing incidental, passing, mythological in the sense of unreal. Beyond every “incredibility” one should learn to distinguish the real meaning, endowed by the writer.

A clear manifestation of Homer’s symbolism is his choice of a poetic name. As is known, the name “**Ομηρος** means “blind” or “hostage”[8]. It is absolutely clear that Homer deliberately contributed to his image of a blind man, portraying the blind poets and prophets in his works: Pheneus in the myth

about Argonauts, Teresey and Demodokus in “Odyssey”. Actually, he must have borrowed his name from the so-called “table of peoples” of the Bible (Genesis, X, 1-3)[6]: *“These are the generations of the sons of Noah, Shem, Ham, and Japheth; sons were born to them after the flood. 2 The sons of Japheth: Gomer, Magog, Maday, Iavan, Tubal, Meshech, and Tiras. 3 The sons of Gomer: Ashkenaz, Riphath, and Thogarma.”*

This record is dated back to the X – VIII centuries B.C., and I determine that the lifetime of Homer lies in the XIX<sup>th</sup> century B.C. by my evaluation. This record of Homer’s name corresponds to the cuneiform *Gi-mir-ra-i* and Cimmerians. Magog is identified by Iosiph Phlavius with Scyths. Maday is certainly identified with Midians. Iavan – with Ionians, the same as Meshech is a Greek people inhabiting Asia Minor and Thracia. Ashkenaz corresponds to Ashkuza, also identified with Scyths. The Land of Hamir is mentioned in the letters of Ashushurrisua to the king Sargon II (722-705 B.C.), as well as in Synaherib’s letter to Sargon II. Prince Synaherib inherited the Assyrian throne after the death of his father Sargon II in the year of 705 B.C.[4, VDI.-No.1.- 1947.-pp.253-260].

All this, taking into account the mentioning of the Cimmerian city and the people on visiting Hades by Odysseus, gives us the right to consider Homer a Cimmerian by birth. And the poetical name of Homer must have been adopted by him due to reading Pentateuch on visiting Egypt and Phoenicia. It is hardly possible to dispute the fact that Homer was an experienced sailor and knew the seamanship well. In “Odyssey”(XIX, 245-295) it was said that Homer had lived in Egypt for seven years and one more year in Phoenicia. It is clear that the best gifts he could receive from Egyptian pharaoh were books [“Odyssey”, XIV, 245-295, translated by Samuel Butler]:

**I conceived the idea of making a descent on Egypt**, so I fitted out a fine fleet and manned it. I had nine ships, and the people flocked to fill them. For six days I and my men made feast, and I found them many victims both for sacrifice to the gods and for themselves, but on the seventh day we went on board and set sail from Crete with a fair North wind behind us though we were going down a river. Nothing went ill with any of our ships, and we had no sickness on board, but sat where we were and let the ships go as the wind and steersmen took them. On the fifth day we reached the river Egypt’s; there I stationed my ships in the river, bidding my men stay by them and keep guard over them while I sent out scouts to reconnoitre from every point of vantage. “But the men disobeyed my orders, took to their own devices, and ravaged the land of the Egyptians, killing the men, and taking their wives and children captive. The alarm was soon carried to the city,

and when they heard the war cry, the people came out at daybreak till the plain was filled with horsemen and foot soldiers and with the gleam of armour. Then Jove spread panic among my men, and they would no longer face the enemy, for they found themselves surrounded. The Egyptians killed many of us, and took the rest alive to do forced labour for them. Jove, however, put it in my mind to do thus- and I wish I had died then and there in Egypt instead, for there was much sorrow in store for me- I took off my helmet and shield and dropped my spear from my hand; **then I went straight up to the king’s chariot, clasped his knees and kissed them, whereon he spared my life, bade me get into his chariot, and took me weeping to his own home.** Many made at me with their ashen spears and tried to kill me in their fury, but the king protected me, for he feared the wrath of Jove the protector of strangers, who punishes those who do evil. **“I stayed there for seven years and got together much money** among the Egyptians, for they all gave me something; but when it was now going on for eight years there came a certain Phoenician, a cunning rascal, who had already committed all sorts of villainy, **and this man talked me over into going with him to Phoenicia**, where his house and his possessions lay. **I stayed there for a whole twelve months [...]**

It is principally important that it carries the actual confirmation of the fact that Greek buccaneers attacked Egypt indicated by Herodotus in Book II (152-154). The historian described as Psammetichus I, having ousted Ethiopians from Egypt, divided it into 12 parts and, then, during a celebration in Hephaistos temple, probably they decided to restrict his power due to his using the helmet instead of the sacrificial bowl:

**“CLII. Psammetichus was king for the second time when he found himself driven away into the marshes by the eleven kings because of the helmet. [3] Believing, therefore, that he had been abused by them, he meant to be avenged on those who had expelled him. He sent to inquire in the town of Buto, where the most infallible oracle in Egypt is; the oracle answered that he would have vengeance when he saw men of bronze coming from the sea. [4] Psammetichus did not in the least believe that men of bronze would come to aid him. But after a short time, Ionians and Carians, voyaging for plunder, were forced to put in on the coast of Egypt, where they disembarked in their armour of bronze; and an Egyptian came into the marsh country and brought news to Psammetichus (for he had never before seen armoured men) that men of bronze had come from the sea and were foraging in the plain. [5] Psammetichus saw in this the fulfillment of the oracle; he made friends with the Ionians and Carians, and promised them great rewards if they would join him and, having won them**

over, deposed the eleven kings with these allies and those Egyptians who volunteered.

**CLIV.** *To the Ionians and Carians who had helped him, Psammetichus gave places to live in called The Camps, opposite each other on either side of the Nile; and besides this, he paid them all that he had promised. [2] Moreover, he put Egyptian boys in their hands to be taught Greek, and from these, who learned the language, are descended the present-day Egyptian interpreters. [3] The Ionians and Carians lived for a long time in these places, which are near the sea, on the arm of the Nile called the Pelusian, a little way below the town of Bubastis. Long afterwards, king Amasis removed them and settled them at Memphis to be his guard against the Egyptians. [4] It is a result of our communication with these settlers in Egypt (the first of foreign speech to settle in that country) that we Greeks have exact knowledge of the history of Egypt from the reign of Psammetichus onwards. [5] There still remained in my day, in the places out of which the Ionians and Carians were turned, the winches for their Ships and the ruins of their houses. This is how Psammetichus got Egypt.*" [Translated by A. D. Godley]

It is quite possible that owing to Homer's detachment Psammetichus was re-established on the throne of Egypt in 628 B.C. As is mentioned in "Odyssey", all Homer's detachment remained in Egypt and he returned to his native town of Edayn-Cimmeryda alone in 619-620 B.C. Although Herodotus wrote (II, 43) about Heracles as an ancient Egyptian god, considering his parents, Amphitrión and Alcmena, that came from Egyptians, there is no evidence for this fact in the ancient Egyptian literature. [The History of World Literature in 9 vols., vol. I, M., 1983, pp.54-82]. More likely that the offspring's of Ionians and Carians, who originated this myth, were the source of information used by Herodotus. Actually, the Myth of Heracles could be born in Homer's imagination in Egypt after reading Shumer-Accadian Myth of Guillgamesh. And in this creative sense Heracles could be born in Egypt.

No doubt that Homer obtained profound knowledge in astronomy in Egypt, it is just there that his idea of establishing a new era of Greek chronology after the 1<sup>st</sup> Olympic Games arose. He considered the idea of recording the names of the first heroes and construing a new calendar. His Cimmerian conception of the cult of death and Hades was certainly developed under the influence of Egyptian culture, where the worship of the dead was expressed in construction of Pyramids. His three-headed dog Cerberus, guarding the gate of Hades, is a mere reproduction of Egyptian Anubis – the god of the dead usually depicted with a dog's head.

And who were Homer's parents? We should mention that Homer made a cult of his love to the Motherland, to his parents and ancestors ("Odyssey", III,

151-168; IX, 34-36). So it doesn't seem strange that having described the Greek universe in "Iliad" he dedicated it to his mother who had been Greek by birth, and "Odyssey", describing the Cimmerian society, was dedicated to his father – Cimmerian tsar and a sailor from the tribe of Thyrménias, that was mentioned by Stephan of Byzantium [4, VDI. - No. 3 - 1948. - pp. 217-330]. He also managed to confine all the narration dedicated to them to the 40-day period of their commemoration. Scyths as well as Cimmerians, according to Herodotus's "History" (IV, 72, 73), commemorated the dead for exactly 40 days. Egyptians mourned for 70 days (Gen., 50, 3), Jews cried for Moses for 30 days ("Deuteronomy", 34, 1), Trojan mourned Hector for 10 days ("Iliad", XXIV, 7854), Greeks commemorated Achilles for 18 days ("Odyssey", XXIV, 63).

Taking into account the immanent character of Homer's poetry we can state that the true facts of his parents' biography can be seen in the answers to the questions about the background of his characters in "Odyssey". In the answers to these questions Homer characterizes not only himself, but his parents as well. In particular, we can find out that Homer descended from a rich family, he was a son of a Cimmerian tsar ("Odyssey", XIV, 199-228). The usage of the name of Castor for his father and himself points to the fact that Homer's father or Homer himself had a brother, who was sure to descend from the royal family. Homer's uncle could have had the name of Pan, two rivers the Hypanis (the Southern Bug) and the Panticapes (the Ingul), and the town of Panticapey in Tavrida (Crimea) were named after him. And the brother of Homer-Odysseus-Castor was Achilles-Polydevk (the real name was not known). The choice of Homer's father and grandfather's names fully coincides with the description of Hylaea ("Woodland") by Herodotus, where Homer had placed Hades.

As for Homer's mother, according to the text she wasn't a Cimmerian woman and was brought as a slave, but was respected as a legal wife and her son was respected as an heir, that meant she descended from a noble family. We can find the part of her "biography" in the mythological legend about Odysseus' mother Antyclea, her father and grandfather Autolyckus ("the most thievish man"), and Odysseus' grandmother Amphithea ("the most beautiful and divine woman").

The additional information clarifying the biography of Homer's mother can be found in the story about Nikolaev peninsula narrated in "Odyssey" (XV, 403-481). There it is regarded as an island of Syra, which means "granary" or "cave". We find out that Homer's mother was born in Sydon (Saida) in Phoenicia and was abducted by pirates and sold to the Cimmerian tsar – Homer's future father. From "Odyssey" it comes out that she brought up a little son (Homer) and escaped with him on a Phoenician ship. Her father was a rich man Saida Aribant, which means that he had come from Bantia, the town in Illyria, a province in the

South of Greece. This name was probably the real name of Homer's grandfather. The name of Homer's father in this text has an obvious Cimmerian or Scythian character. **Κτήσιος** - literally means "the guard of home hearth". Another name of Homer's grandfather Ormenid (Greek - "**Ορμενίδης**) means "fisherman" or "set on anchor" which points to his profession of a mariner and implies that he belonged to the Cimmerian tribe of Thyrmennias [8]. Homer's father ruled two regions and taking into account the fact that he was "like the immortal" we can conclude that he belonged to the royal family.

In the last XXIV<sup>th</sup> chapter (300-306) Odysseus answering the question of his father Laertes, who didn't recognize him, calls himself Eperitus **Ἐπειρίδω**-meaning "entirely devoted", which is evidently the author's mystification, and he calls his father Apheidas and grandfather – Polypemon. From the translation it follows that Apheidas (Greek - **Ἀφείδος**) literally means "fearless, unsparing, not considering the danger, generous", and **Πολυπάμων** means "very rich". The name of Odysseus' mother **Ἀντίκλεια** should be translated as "not glorious", but her real name must have been Climena [8]. That follows from the story of a swineherd Eumaeus ("Odyssey", XV, 363-364) who said that he "was brought up in his childhood together with the youngest daughter of a kind queen, called Climena". Thus, Homer had brothers and sisters, the youngest of them was traditionally named after her mother. Odysseus' meeting with his mother and their talk in Hades ("Odyssey", XI, 155- 224) suggested the fact that she had committed a suicide.

The total amount of information given in "Iliad", "Odyssey", hymns and myths of Leda, Dioscurses, and Helen the Beautiful gives us the right to suggest that Helen was Homer's sister, as well as Achilles' and Clitemnestra's [16]. That explains the fact that such strong and loving men as Achilles and Odysseus were the only men who didn't try to win her heart, and that Helen did not give up Odysseus to Trojans two times. In one of the versions of the myth about Leda there is a straight reference to her Phoenician background. The real name of Homer's mother might have been Climena, and the reason of her death – the consequences of Trojan War. Troy had been burnt because of her daughter Helen; prominent heroes of Greece and Lydia were killed in this war, among them were her son Achilles, as well as Ajax and her relatives Patroclus, Priamus, Parisus and Hector, and the winner of this war Agamemnon, was killed by her daughter Clitemnestra in March 608 B.C., not even having the time to enjoy the victory [8]. At that time, her dear son Odysseus-Homer was lost when he had sailed for Pontus Auxinsky. All this put together overfilled her with grievance and shame for her children and she committed a suicide in April 608 B.C. Fundamentally important argument for this assumption was the fact that all these women without exception had appeared in Hades [1, XI] when it was visited by

Odysseus in 607 B.C. That is why Homer gave a mythological name of Antyclea to his mother, which means "not glorious" and "ashamed", and at the same time he decided to glorify her and dedicated "Iliad" to her.

Stated above helps us to outline the immanent biography of Homer taking into account the information given in his poems. The list of names of mythological heroes in the XI<sup>th</sup> song of "Odyssey" is actually a peculiar creative account of his motherland, on visiting Hades (today's Nikolaev) where Homer was born. It is a kind of enumeration of what had been done during lifetime before one's death. Behind each name there are myths created by him probably here. So Homer's mother was Phoenician by the place of birth in Sydon (Saida) and Greek by origin named Climena. At the age of 20, when she gave birth to her daughter Helen from her father (Zeus in the myth), she escaped on the Phoenician ship to the Cimmerian tsar Lyck-Laertes in Herodotus' Hylaea (today's Nikolaev) in the year of 658 B.C. Here in one of the Cimmerian towns of Borysthenes (or Olbiopolites?) approximately on the 15 of September, 657 B.C. she gave a birth to a son, named Homer. A year after the abduction, Homer's grandfather Aribant–Autolycus found his daughter in Cimmeria, brought her daughter Helen to her and named his grandson, future Homer, Alcides or Polymed. And in "Odyssey" (XIX, 409) he was named Odysseus, which meant "angry". The reason of his anger was Homer's mother's escape. He has been staying in Hylaea for some time, taking part in the upbringing of his grandson [16], and probably conceived with his daughter another son named Polydevk (that is why he is the son of Zeus in the myth), later Homer would give him the name of Achilles. He was, probably, born in 656 or 655 B.C., after that Homer's grandfather Aribant – Autolycus left for Sydon (Saida). Leaving the town he invited his grandson to visit his place. Here, in Hylaea (Cape Hippolaus) Homer's younger sister Clitemnestra-Climena was born from Homer's father Lyck-Laertes approximately in 654 B.C..

In 647 B.C. Scyths defeated Cimmerians in Asia Minor and Homer's great-grandfather, Cimmerian chief Lygdamis, died there, and Homer's grandfather Spargapithes came back home (see thesis 6). But Scyths continued to press them even in Hylaea. Not coming to an agreement what to do: either to leave their motherland or take the battle under Hylaea (Cape Hippolaus or Kinburn Spit), according to Herodotus' "History" Cimmerian chiefs split into two groups and killed each other in a battle and were buried with honours. In this fraternal battle Homer's grandfather Spargapithes might have died. Thus, the reign came from Cimmerian chiefs to Scythian ones. Homer's uncle by name Pan probably took the throne. His mother was a Scythian woman Driopa and his father – Hermes-Spargapithes. Homer's father didn't take part in the battle and was in Edayn-Cimmerida (today's Seddubakhir), situated on the peninsula at the entrance to the Hellespont Channel (Dardanelles), not far from Troy.

In 642 B.C. when Homer was 15 years old his mother escaped with him on the Phoenician ship from Herodotus' Hylaea to Edayn-Cimmerida where their father had lived. From 642 till 640 B.C. Homer might have studied marine skills and poetical art of Aristey Prokonesus'.

From about 640 B.C. Homer started his "Deeds of Heracles" at the age of 17 (these were the tasks of Parisus) [16], which took 12 years, from 640 to 628 B.C. In the beginning of his deeds he might have married Megara, the daughter of Phyvian king Creontis, and then his children and wife died due to some unknown reason and to redeem his guilt he arrived to Delphoi where he changed his name on oracle's order from Alcides to Heracles. At the same time the oracle sentenced him to a 12-year service (actually he could serve less). He must have been serving Lydia's king or one of his vassals Parisus in Troy while his town Edayn-Cimmerida was not under his control. It probably happened not in the beginning of the deeds but during the 19<sup>th</sup> year of his life, as is pointed in the XIX<sup>th</sup> song of "Odyssey" in 638 B.C. while completing his 4<sup>th</sup> deed exactly when Homer visited his grandparents on Parnassos. Here, during the hunt the wild boar hurt his leg. In 629 B.C. when Homer-Heracles was busy accomplishing his 11<sup>th</sup> deed and Argonauts went to find the Golden Fleece, Parisus abducted his sister Helen and took her with him to Sydon to her mother. In 630-628 B.C. Homer-Heracles was in Scythia in Herodotus' Hylaea accomplishing his three last tasks. After that he had three sons from the girl-snake Circe-Deianira: Agathyrus, Gelonus and Scyth-Gil. In 629 B.C. Homer's father Lyck-Laertes at the age of 48 took part in the Argonaut's campaign to Colchid.

Having returned to Edyne-Cimmerid, Homer sailed to Egypt with the fleet of 9 ships in 628 B.C. where he came to the service of Egyptian pharaoh Psammetichus I (665-609 B.C.) and helped him to return his throne, that fact was acknowledged by Herodotus [[39,II, 152-154]]. He has been staying there for 7 years and then after reading the "Pentateuch" of the "Old Testament" and the epic poem "The Legend about Guillgamesh" he decided to adopt a new poetical name of Homer and create a myth of Heracles. In 621 B.C. he moved from Egypt to Sydon in Phoenicia to his grandfather. Then in 621 B.C. he married Penelope and in 620 B.C. she gave birth to a son Telemachos (the Scythian name was Anacharsis).

The Trojan War started on 14<sup>th</sup> of September 619 B.C. when Homer was 38 years old and ended in February of 610 B.C. At that time Homer started his 10-year voyage, which was over in the autumn of 600 B.C. His brother Achilles died in this war and later his sister Clitemnestra died from her son Orest's hand. Right after the Trojan War Homer sailed to Scythia with 12 ships. Apparently he wanted to re-establish his father's reign, like in Egypt, but in the Bay of Laistrygones an earthquake destroyed all but his ship. In the summer of 609-607

B.C. Homer found himself on the island of Aea (Berezan') at Circea's and en lived with her for a year or two. At the same time he visited his motherland (see thesis 1) and his relatives in Cimmerian towns of Olbiopolites and Borysthenites situated on the Cape Hippolaus (Nikolaev) in Hylaea. There he received the news about his mother's death in the spring of 608 B.C. And this could be the reason of writing "Iliad" and "Odyssey" and dedicating them to his parents.

After a year, in 609 or 608 B.C. he had the 4<sup>th</sup> son with Circe-Deianira named Telegonos from the hand of whom he was destined to die. His other sons Agathyrus, Gelonus and Scyth-Gil were in the age of 21, 20 and 19 years respectively. This premonition explains the XI<sup>th</sup> song of "Odyssey" telling about his visit to Hades by Circe's indication. In September of 607 B.C. Homer found himself on an island Trinacria (Prince islands in the Marmara Sea), where the herds of Helios fed out. In each herd there were 50 oxen exactly and the number of them stayed permanent. This symbolized the 50<sup>th</sup> anniversary of Homer and verified Homer's date of birth, established above. Then his ship was destroyed by Zeus and Homer on the mast and keel sailed to the island of Ogygsky where Calypso lived. There he stayed for 7 years and probably finished his "Iliad" and started "Odyssey". During that time Calypso gave birth to 4 sons. On the 8<sup>th</sup> year of his living on an island, Homer left Calypso and in the beginning of October of 600 B.C. sailed to Scheria island (Batummy) (see thesis 4). At the end of October of 600 B.C. Phoeacians delivered him home to Edayn-Cimmerida.

After the fight with the fiancée he was exiled from Edayn-Cimmerida for 10 years. Just in these years he finished "Iliad" and "Odyssey", which immortalized his name. According to myths he left for Phesprotia and married Callidyca [40, pp.542-547]. During this time he must have been living in Calliopolys (the town of epic Muse). Later it was probably called Callidyca because Homer had lived and finished his two epic poems "Iliad" and "Odyssey" there. After that he returned to Edayn-Cimmerida where he was accidentally killed by his 28-year-old son Telegonos, who was send to find his father. Then Thelegonos-Savlius married Penelope, the wife of Odysseus-Homer and took her together with her late husband and son Telemachos-Anacharsis to Scythian Hylaea. [16]. According to the myths that happened after 590 B.C. The epitaph found on Berezan' island by Skadovsky and decoded by Yaylenko gave us the right to consider that Homer died in August of 581 B.C. and was secretly buried on Berezan' island accordingly to his will (see thesis 8). So Homer had lived for 76 years from 657 to 581 B.C.

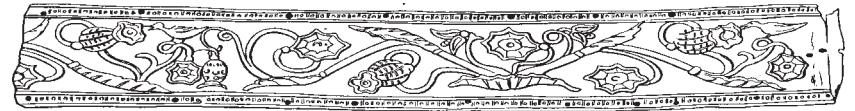
I think, that almost total absence of Homer's factual biography in ancient Greece is the evidence of his "barbarian" background. And the recognition of Scyth Thelemachos-Anacharsys as one of the seven wise men of ancient Greece is a universal esteem to the son of Homer.

Thus, Homer's immanent biography can be divided into 8 main periods:

1. "Borysthenidian" – 657-642 B.C. – Homer's childhood and adolescence in Hades (Nikolaev);
2. "1<sup>st</sup> Cimmeridian" – 642-640 B.C. in Edayne-Cimmerida, studying marine profession and poetry under supervision of Aristey Prokonnesus;
3. "Deeds of Heracles" – 640-628 B.C. – service under the Trojan king Parisus-Eurystheus, marriage to Megara, birth of Agathyrus, Gelonus and Scyth-Gil from Circe (629-627 B.C.);
4. "Egyptian campaign" – 628-620 B.C. – service under the Egyptian king Psammetichus I during 7 years, life in Phoenicia, marriage to Penelope in Cimmeride, birth of Telemachos (620 B.C.);
5. "The Trojan War" – 620-610 B.C.
6. "Odyssey" in Pontus Euxine (the Black Sea) – 610-600 B.C. – 2-year living on the Aeae island (the Berezan') at Circe, birth of Telegon in 609 B.C., beginning of "Iliad", 7-year living on the island of Ogygia (the Crimea) at Calypso, birth of Latinus, Navsiphoy, Navsinoy, Auson (606-600 B.C.), work at "Iliad" and "Odyssey";
7. "Calliopolysian" – 600-590 B.C. – finishing the two epic poems, return to Edayn-Cimmerid;
8. "2<sup>nd</sup> Cimmeridian" – 590-581 B.C. – creation of hymns and myths, death from Telegon's hand and funeral on the Aeae island (Berezan')



The towns Edayn-Cimmerida, Calliopolys, Proconnesus where Homer lived.



## 6. ON THE POSSIBILITY OF ESTABLISHING THE CIMMERIAN-SCYTHIAN NAME OF HOMER

The Cimmerian parentage of Homer doubtlessly promoted Greek myths filling with Cimmerian motives and propagation of these myths in Scythia. Therefore Herodotus in his "History" [9, IV, 59) did not succeed to give Greek equivalents to all eight Scythian gods, and he also doubted that Targitaus was the son of Zeus and the daughter of the Borysthenes river [9, IV, 5]. Suppose, that Targitaus served Homer as a pre-image of the immortal giant Uranus, and his son Colaxais – the son of the giant Cronos, in this case Zeus becomes the son of Cronos-Colaxais, and Heracles becomes the son of Zeus and grandson of Cronos-Colaxais, so the doubts of Herodotus are quite justified.

Herodotus puts down the name Targitaus in Greek language – **Ταργίταος** and probably there was a Greek basis. Here the particle **Ταρ = τοί άρ, τέ άρ** – means the word "as", and the remaining part of the name **γίταος** – looks like the word "giant", spoilt by Scythians, **γίγας, αντος** – i.e. it is necessary to read Targitaus, "as the giant". It is possible that the name Tartarus, as the distant area of Hades, where he was hidden (see 1) was derived from Targitaus. According to Hesiod Tartarus was the husband of Gaia, as well as Uranus, that is Targitaus was. In the same way the name Colaxais – has a Greek basis, but it is recorded by Herodotus from words of Scythians in a distorted way, and the word – **Κολοσσός** – "colossus" or "titan" was initial for certain. The Scythian name of Zeus – **Παπαίος** in the language of children means **παππας** "dad" or **παπίας** – "daddy", in the language of adults is **πάππο** – "grandfather" [8]

If we continue to search the sense enclosed by Cimmerians and Scythians in the names of the gods on the basis of the Greek language, then the Greek name Hestiya, the goddess of the hearth Tabiti, – **Ταβιτί** – probably consists of two words **Τα** and **βίοτη=βίοτος**, together meaning "this life", as the opposition or, most probably, the name Tabiti served the uniting beginning of that and another life. Gaia, the primary goddess of Cimmerian-Scythian pantheon sounds, as Apia – **Απί** – probably is based on the Greek **άπ** = **άπό** – "from" and has the sense of the first cause of everything and is supplement by **ια** – "one", that

can be translated as “from one”, complementing the meaning of Gaia, as earth, both indicating a unique and universal role in generating the gender, in which she was the one who executed simultaneously the role of the Greek goddesses Gaia, Rhea and Hera. Another explanation of her name is from the word **Απειμι** – “to be away, to be absent, not to be alive” or the second meaning of this word – “to pass, to die”. If Apia was the empress of the dead, similar to Persephone, she encompassed, thus, all generations simultaneously, and as everyone was gone into the earth, she was the empress of the Earth - Gaia. The name of Scythian Aphrodite Urania, that was called Argimpaeans – “**Αργίμπασα**”, consists of two words “**Αργιμενος=αρχω** – “to serve the beginning” or “to cause” and **πασα** – “everything, all”, i.e. Aphrodite, the goddess of beauty and love, was “the beginning of all” for Scythians. In the book by A. I. Dovatuer et al. [9, IV], there is a Scythian name of Poseidon, – Thagimasadas – **Θαγιμασάδα**, in [8] – in the record – **Θαμιμασάδας** – Thamimasadas. And this record seems to be more precise, because it can be given in three ways **Θαμα** or **Θαμίζω** – «often», **ίμασσω** – «to beat», «to wip», «to swing» and **άδας = άδης** – “to one’s heart’s content”, “fed up”, i.e. here is the characteristic of the god of the seas Poseidon, as “often beating or swinging in abundance”. Herodotus records Apollo in Scythian transliteration, as Hoytosires – **Γοιτόσυρος**, that can be translated as a word consisting of two words **Γοήτις** – «fascinating, charming» and **συρος** - “Syrian”, i.e. for Scythians Apollo is – “a charming Syrian”. From the myths it is known, that Apollo and nymph Sinope had a son Syra, the ancestor of Syrians. As we see all the titles of the Cimmerian-Scythian gods are, as a matter of fact, the characteristics of the gods that are common for Cimmerians, Scyths and Greeks. They are given in Greek and recorded by Herodotus in the obviously distorted way, but nevertheless relayed correctly. It is essential that they express relation of Scyths to the Greek gods and it testifies for the benefit of existence of common Greek- Scythian mythological and cultural substratum.

So, Scythian pantheon of all the gods from Giants to Titans and Olympians, observing the priority and kinship, accounting the above said assumption, could look like this :

#### **THE GIANTS:**

1. Apia-Gaia (Tellus), Targitaus’ wife (Scythian Gaia = Geye, Rhea and Hera);

2. Targitaus – Uranus;

#### **TITANS:**

1. Apia-Gaia, Colaxais’ wife (Scythian Gaia = Geye, Rhea and Hera);

2.1. Leipoxais – Coes;

2.2. Arpoxais - Oceanus;

2.3. Colaxais – Cronos (low son of Uranium - Targitaus);

#### **Olympians:**

1. Apia- Gaia, wife Papaeus’ wife – Zeus (Scythian Gaia = Geye, Rhea and Hera);

3.1. Papaeus - Zeus (son of Cronos – Colaxais);

3.2. Tabiti – Hestiya (Vesta) (elder daughter of Colaxais and Apia);

3.3. Thamimasadas – Poseidon (son of Colaxais and Apia);

4.1. Ares (Mars) – possibly Akhinak (son of Zeus-Papaeus and Gaia – Apia);

4.2. Hoytosires – Apollo (son of Zeus and Lato, daughter of Targitaus);

4.3. Argimpaeans – Aphrodita Urania (daughter of Zeus and Diona);

4.4. Heracles (son of Zeus and Alcmena).

Here Arpoxais is compared to titanyd by Oceanus that **Αρποζαίν** from Greek is translated as “the predator, robber, predatory” [8]. The Borysthenes, (Dnieper), which was full of rapids, and considered in times of Homer Periphlegeton and Oceanus looking like bending around all the Earth, and through which Charon transported the dead to Hades, i.e. in the most general sense Oceanus kidnapped people from life. Leipoxais is translated from Greek as “weak, fat”. And, really, titanyd – Cimmerian Coes – Leipoxais, the brother and husband of titanyd Phoebus, who gave birth to Lato and Asteria, grandfather of Artemida, Apollo and Gecata, participated in titanomachia and was thrown down by Zeus-Papaeus into Tartarus, i.e. was buried in Hylaea, on Kinburn spit. Arpoxais-Oceanus, on the contrary, did not participate in titanomachia and was included into the pantheon of Olympic gods.

In Scythian mythology Gaia, the Mother-earth, is the goddess playing the most considerable part in theogonical process. She was born after Chaos and is one of the 4 elemental forces (Chaos, the Earth, Tartarus, Eros), gave a birth to Uranium – Targitaus – heaven and took him as husband [9, 16, 40]. She, together with Uranium – Targitaus gave birth to her three sons Leipoxais, Arpoxais, Colaxais, the daughters Lato, Diona and many other children, and then with the junior son Colaxais, apparently, gave birth to Zeus, Hades, Poseidon, Demetre and Hestiya. Here the Cimmerian parentage of gods, was probably, laid by Gaia-Scythian, but already with Zeus-Papaeus, as a symbol of joint living on one and the same land. That is why, I suppose, that in Scythian mythology Apia-Gaia personified in itself three Greek goddesses: Gaia, Rhea and Hera. It is from mythical Apia to actual Tabiti-Hestiya, snake-like virgin, of the eponym of the Borysthenes, worshipping of the domestic locus (Hestiya), as a symbol of the gender and personification of Mother-Earth (Gaia) that had passed from Cimmerians to Scyths.

The next step in the reconstruction of Scythian mythological genealogy can be the inclusion of Heracles and his sons into it: Agathyrus, Gelonus and Scyth – eponyms of names of three Scythian tribes. The last step in reduction parentage to realities of Herodotus’ Scythia is to include in it the parentage of

Anacharsis and Savlius accounting Gnurus, Lyck and great-grandfather Spargapithes, and also Savlius and his son, Scythian king Idanthysus, the conqueror over of Darius in 514 B.C.

On the basis of immanence of Homer's works it was established, that he had been the son of the Cimmerian tsar, who was also born in Herodotus' Hylaea, where he had located Hades (see theses 1, 2, 5). Further, in the fable of Herodotus' "History" (9, IV, 76) about the destiny of Anacharsis, the historian marked, that Scythian tsar Anacharsis had been killed in the forests of Hylaea. Simultaneously Herodotus referred to their parentage: **Spargapithes => Lyck => Gnurus => Anacharsis, Savlius => Idanthysus**. If we suppose, for example, that Idanthysus was 66 years old in 514 B.C., then the approximate year of his birth is 580 B.C., and Savlius – from 630 to 600 B.C., accordingly the birth of his father Gnurus – from 680 to 640 B.C. These estimations enable us to consider, that Gnurus and Homer (taking into account the established year of Homer's birth in 657 B.C.) lived in the same time and in the same place, in Hylaea, where they ruled – aren't they the same person?

It seems to me, that it was particularly so. The thing is that the name Gnurus, possibly, should be translated from Greek as "famous", "perfect" [8]. In other theses it is noted, that Homer had borrowed his name from the Old Testament (Gen., X, 1-3) [6]; it is necessary to add, that the name of Homer is translated as "completeness", "perfection" ("efficiency") from Hebrew, [7, p. 169]. As a result it is possible to suppose, that the name of Gnurus has come to Scyths, as the wrong interpretation of Greek translation of the name of Homer from Hebrew. Herodotus recorded the name Gnurus as Γνούρου, and only one word can be chosen having a close connection with – Γνώριμος – "known, famous" [8]. Thus, this name became the direct confirmation of close cultural relationship between Cimmerians and Greeks, and also that Scyths were proud of the genius of Homer not less than Greeks.

Further, coming from this, we can build the whole Homer's Cimmerian-Scythian parentage. The name of Lyck and Odysseus's father, Laertes, are alliterative, as well as Gnurus and Homer. The translation from Greek means Λύκος – wolf, predator, profligate. The poetic name of Odysseus's father, Laertes – Λαέρτης – probably consists of 2 parts, where Λα – plays the role of an intensifying prefix, and the second part is presented by the word έροτις - έορτή, έορτά, όρτή – entertainment, holiday or even έρος – έρως, ωτος – love, passion, the god of love Eros is usually considered as the son of Aphrodite and Ares [8]. According to other myths he is the son of Aphrodite and Hermes (that is why they took care of Odysseus more than others!). But the most important fact for our subject it that **Eros – is courageous marksman, lord of the Sea, the Earth, the kingdom of the dead and Tartarus** [16]. The last precisely connects Laertes to positioning of Homer's Hades in Hylaea of

Herodotus, i.e. on the cape of Hippolaus and characterizes him as a seaman who participated in the expedition of Argonauts [4, Diodorus Sicilian. 48-5. - VDI. – No. 4. - 1947].

The name of Spargapithes, Lyck's father and Gnurus' grandfather, Anacharsis' great-grandfather allows us to establish the relation to the founder of the whole generation of Targitaus. The fact is that Spargapithes in Greek is written as Σπαργαπίθεος and the sense consists of two words: Σπαργάνωο – «swaddling» and Πείθώ – "Pipho" – Aphrodite's daughter, goddess of persuasion and eloquence, and in another version of the myth – the daughter of Oceanus and Tethida [16]. In both cases Spargapithes is Pipho's son. But, in one case she is the daughter of Aphrodite-Argimpaeans, and in the second case there is a real relation through Pipho with Oceanus and Tethida, according to which Spargapithes is the grandson of Arpoxais-Oceanus, the middle son of Targitaus. So it is possible, that Pipho was the daughter of Arpoxais (Oceanus) and Argimpaeans (Aphrodite) and so she was the goddess of persuasion and eloquence. Besides, according to the habitation in Hylaea she must have been the wife of the son of Colaxais. So, the parentage of Homer from Targitaus to Anacharsis is possible to be lined up in such a way: **Targitaus => Arpoxais + Argimpaeans => Pipho +? (Son of Colaxais) => Spargapithes => Lyck => Gnurus (Homer) => Anacharsis**.

So, Homer was born from the great-grandmother of Pipho, as the goddesses of persuasion and eloquence and it was not incidental. It is not less important, that he is a decendant of the first great Cimmerian chief Targitaus in the fifth generation, from which Scyths originated. Probably, these myths emerged due to the fact of origination and strife of Titans and Giants, as Homer's direct ancestors. Thus, Homer was the last Cimmerian, and his son Anacharsis was the first Scyth.

General historic background, against which this parentage branch stands, is characterized by mutual influence of Cimmerian and Scythian tribes that lived side by side or in the neighbourhood. Historically the first Homer, as the son of Iaphet was an eponym of Cimmerians (see theses 1, 5), as well as his brother Magog was to Scythians that had been living even in XIX B.C. But, the multi-centennial old hegemony of Cimmerians the Northern Black Sea coast was interrupted, and in the beginning of VII B.C. on the historical front stage the influence of Scythian nation became stronger.

The proximity of Scythian and Cimmerian cultures speaks for their centuries-old neighbourhood and interpenetration of cultures and relation, that became the cause of internal, and then external displacement. For the first time Scyths are mentioned in cuneiform sources dated back to Asarchaddon's times (680-669 BC). There is the direct information, that Scyths penetrated the territory of



the Maney state and led by their leader Ishpakay supported the latter in their struggle with Assyria. Assyrians, being worried with this, aiming to attract Scyths on their side, decided to offer the daughter of their king as a wife to Partatua, the king of “the country of Ishkuza”, i.e. Scythia. Apparently, this union was concluded, as Scyths in 673 B.C. on the Assyria side helped Assyria in strife with insurgent midians, that, however, didn’t prevent the latter from creating Midian state. Several decades later the troops of the strengthened Midia intruded Assyria and sieged their capital Nineveh (Ninive). “*The huge Scythian army led by their king Medes, son of Prototiy*” came to help Assyria. Researchers identify Prototiy of Herodotus [39,1, 103-105] with Partatua of the Assyrian sources. This has put the beginning of the 28-year rule of Scyths in Front Asia, there is no exact date of the rule; from the present work it follows, that it happened between 652 and 625 B.C. [41, 42].

As we see, the external displacement of Cimmerians by Scyths did not begin from the Northern Black Sea coast, but from Asia Minor, where Cimmerians had ruled since the end of VIII B.C. Probably, under Colaxais’s leadership Cimmerians defeated the Urartu king Rus I, about 714 B.C., and in 679-678 B.C. they, probably, were beaten when they attacked Assyria under the leadership of Cimmerian kings Teushpa and Colaxais, where Colaxais could perish. Since then the authority in Hylaea passed to Homer’s grandfather, Spargapithes, who had a successful campaign together with Urarts in 676-674 B.C. against Phrygia, that was situated in the center of modern Anatolia. Spargapithes plundered and destroyed the country. It is possible, therefore, that Homer called him Polypemon – **Πολυπάρμων**, that means “very rich” as one of his grandfathers’ fictitious names. Then Cimmerians invaded Greek ionic cities of Asia Minor and attacked Lidiya. It is known, that about 660 B.C. Lidiya and Tabal asked Assyria for help, but that, however, did not impede Cimmerians to attack the former. In the battle with them about 654 B.C. the Lidian king Gigas was killed, and the capital of his kingdom, Sardis, was invaded and plundered by the winners. Arian and Stephan Byzantianes inform us about the Cimmerian occupation of ionic cities. It was then, that Cimmerians occupied Edayn-Atandr that had been called Cimmerida, where Homer lived for some time later. During the 50’s of VII B.C. Assyria came to help Lidiya. King Ashurbanipal moved the Scythian detachments under the command of Madiya who destroyed Cimmerians, led by Lygdamis and his son Sandakshatru. It is known, that the former has perished in Cilicia, in south-east Asia Minor [42, p. 17]. Probably, the son of Colaxais and husband of Pipho was meant under Lygdamis’ name, and his son Sandakshatru in an Assyrian manner was Spargapithes in Scythian way. Together with him in the campaign, the father of Homer, Lyck, also participated, for certain. He had occupied Edayn-Atandr-Cimmerida and stayed in the town. Apparently, the victory gained by Scyths over Cimmerians in Asia Minor and the death of their king Lygdamis had an

immediate effect on the seizure of power in Cimmerian cities of Hylaea by Pan, the son of Spargapithes, who could be the son of Scythian empress, at the same time. There could be another version of the events according to the script described by Herodotus in “History” [9, IV, 11-12]. Scyths, having gained victory in Asia Minor over Cimmerians, began to press them on the North Black Sea coast. Spargapithes and his surrounding, after returning to Hylaea after defeat in Asia Minor did not want to leave their native land, and they decided to struggle with those Cimmerian leaders, who suggested that they should abandon this land and all the leaders, including Spargapithes, perished here. They were buried in Tartarus according to Homer (the Kinburn Spit). Herodotus for certain had a wrong record, that said that the tomb had been located near the river of Tiras (the Dniestr), instead of Tartarus. Probably, Herodotus did not understand something, or Greeks themselves transformed the name of Tartarus into Tiras in oral speech.

The Spargapithes’s death, Homer’s grandfather, and other Cimmerian leaders after fraternal battle in Hylaea, took place, probably, in 646 B.C. and that was the actual end of the Cimmerian rule in the Northern Black Sea Coast, then Scyths came in their place. That time Homer was eleven years old; he was in Hylaea (nowadays Nikolaev) and he was a witness of this battle of “titans” and “giants” (“Olympians” were Scyths), that was later depicted in his Titanomachia, and he located Hades there. Homer’s symbolism and sign language in the description of his visit to Hades in Song XI of “Odyssey” allows us to consider, that it was Homer at the age of 11, who witnessed the destruction of Cimmerian people. It gives us an opportunity to define Homer’s parentage more precisely, indicating the approximate years of his life (*italics indicate approximate years, and bold type gives the exact data*): **Targitau** (810-740) => **Leipoxais** (770-700), **Arpoxais** (765-695) **Colaxais** (762-679) => **Lygdamis** (722-647) + **Pipho** (Arpoxais’ daughter, 740-670) => **Spargapithes** (Sandakshatru, 700-646) => **Pan** (674-609), **Lyck** (Laertes, 676-598) => **Gnurus** (Homer, 657-581) => **Scyth** (631-590), **Anacharsis** (Telemachos, 621-552), **Savlius** (Telegonos, 609-540) => **Idanthyrus** (582-510).

Here Spargapithes is indicated as the son of Colaxais according to the local place of ruling in Scythian Hylaea, in exact accordance with Herodotus description. That means, that Spargapithes was the son of Pipho, and as Pipho was Arpoxais’ daughter, Colaxais was an uncle to her. Lyck-Laertes’ brother on his father’s side is indicated here, whose mother was a Scythian woman, and Lyck-Laertes himself was conventionally called Pan. It is possible that his brother ruled in Scythia from 647 to 609 B.C., and at the same time, possibly Lyck-Laertes had already spent some years in Edayn-Cimmerida. That is why the mother together with the youth, Homer, escaped on Phoenician ship to his father to Edayn-Cimmerida in 642 B.C.

**Thus, since 646 B.C. Cimmerian rule was replaced by the Scythian one and, possibly, Pan was the first Scythian tsar in Hylaea (nowadays Nikolaev), therefore the rivers Hypanis (S. Bug), - “dedicated to Pan”, and the Panticapes (Ingul) - “Pan’s Trough” were named in his honour. For the same reason Anacharsis-Telemachos, being the son of Cimmerian Homer-Gnurus and Scythian queen Circe-Deianira, was called Scythian tsar.**

When compiling Homer’s immanent biography (see thesis 5), it becomes apparent that the period of Homer’s life from 640 to 628 B.C. can be called as dedicated to “Heracles deeds”, the last 3-4 years being closely connected with Scythian Hylaea. From 630 to 628 B.C. Heracles - Homer came here three times in order to fulfill 10, 11 and 12 deeds. Here also, according to the myth recorded by Herodotus in his “History” (9, IV, 9, 10) three sons were born from Snake-Virgin: Agathyrus, Gelonus and Scyth. According to the myth about Heracles, Deianira became his wife after visiting Hades (Nikolaev), from whom there were four sons and one daughter. The similar localization and close chronology suggests that Snake-Virgin, Deianira and Circe are one and the same person. As Homer has nothing incidental, let us go to decryption of the name Deianira. In Greek it was recorded as **Δηϊάνειρα** and Homer derived it from two words **Δηϊός** - «baneful, ruinous», and **νεῖρα** - “the lower part of the belly”. Thus, Homer’s Deianira is nothing more but the name of Snake-Virgin, or in the record of Herodotus “History” (9, IV, 9): “*Here he has found in the cave a certain creature of dual nature: half echidna, half Virgin, which was a woman higher than buttocks, and was the snake in the lower part*”. Thus, it is possible to confirm, that the true name of Circe was Deianira. Hence, the names Gil and Scyth (who were born in 627 B.C.) are probably one and the same person with two names, Scythian and Greek, from which the names of Scythia and Hylaea originated. From here follows that, Herodotus, probably, during his visit to Olbia had recorded the Scythian interpretation of Homer’s myth about Heracles.

Let’s remark, that it was the year of 630 B.C., when Circe-Deianira lived in the cave that probably was in that part of Hylaea, where Homer had arranged Hades (Nikolaev). During Odysseus-Homer’s visit to Cimmeria in 609-607 B.C. (see.4) Circe-Deianira had already lived on the island Aea (the ‘Berezan’). Here in 609 B.C. their son Telegonos-Savlius was probably born. It correlates with that was written about Circe-Kirka by Diodorus Sicilian in “Library” [4, VDI. – No. 4. - 1947. – pp. 314-315]: “(3) *After that she (Gecata) cohabitated with Eeth and gave birth to her two daughters - Kirka and Medea, and also to her son - Egiale. Kirka, having devoted herself to the analysis of various medicinal potions, had opened various kinds and improbable forces of root. Certainly, she had borrowed a lot from her mother Gecata, but it was she who discovered more, owing to her eager researches, so that she had not left any*

*capability to other women to surpass their knowledge in the field of medicinal potion. (4) Being married to the tsar of Sarmats (sometimes they were called Scyths), first of all she has killed her husband, and then, having succeed to him, has made many cruelties and violence to her citizens. (5) That is why she was expelled from the kingdom, according to some mythographs, she had run away to Oceanus and, having occupied a desert island, settled there with the women, accompanying her”*. This testimony coincides to the said above; if we consider that Oceanus had implied as Borysthenes (the Dnieper) since Homer’s time till Herodotus’, that the Aea (the ‘Berezan’), where Circe-Kirka lived, is situated near Oceanus and according to Homer’s description had been really a desert when Odysseus arrived there in 609 B.C. Besides this it becomes clear why Homer’s Persephonina grove on the cape Hippolaus of Herodotus had received the name of Gecata grove in “Geographic manual” by Claudius Ptolemaeus [4, VDI. - No 2. - 1948. – pp. 460-461]. If we assume, that the most likely Scythian tsar and husband of Circe-Deianira could be Pan, ruling there, then this record tells us that not later than 609 B.C. he was poisoned by her and Scyth-Gil was the ruler of Scythia at that time. From here it is clear, that Panticapes had been founded by Pan before 600 B.C. Since her son Scyth-Gil was already about 18 years, he could already rule Scythia (609-590 B.C.). Therefore from 610-609 B.C. Hylaea began to be named as Scythia by the Greeks. Scyth could be replaced by Savlius-Telegonos in time not earlier than 590 B.C., who most likely sent his brother Scyth-Gyl to the forefathers. Generally speaking, the son was quite worthy his mother and judging by this, he was a terrible person, if on his score there are deaths of such great people and his relatives into the bargain as his father Gnur-Homer and his brothers Scyth-Gil and Anacharsis-Telemachos. By the way, the name Savlius from the Greek **Σαύλος** - means “moving in a mannerly way, stepping softly, going by languid gait” and best of all it characterizes this hypocritical and quite “criminal” scythe. Alongside with it Savlius-assassin occurred to be the father of the tsar Idanthyrsus, who defeated Darius in unequal strife. The victory over Darius promoted creation of a unified Scythian kingdom, which reached its peak under tsar Atey (429-339 B.C.), after whom the scene of the northern Black Sea coast was taken over by saramati.

Thus, thanks to the testimonies of Homer and notes of Herodotus, we can make an attempt to restore parentage of Cimmerian-Scythian tsars from Targitau to mighty Atey. Coming from the fact that Scythian tsar Ariant ruled in Hylaea, we can assume that he was the son of Idanthyrsus and therefore he collected from all Scythia one arrow from each warrior and cast a cauldron in honour of his father’s victory over Darius, and installed it in Exampaeus. His son was, apparently, Ariapithes, who ruled in Hylaea too and Herodotus visited Scythia just during his rule. It was from the person empowered to act on the side of Ariapithes that Herodotus heard the story about Anacharsis and the way he perished from

the hand of his brother Savlius. It was similarly to another Scythian tsar by name of Scylas whose mother was Greek as well as that of Anacharsis', and he perished from the hand of his younger brother Octamasadas too. And the story about Scylas's death was recorded by Herodotus in 450 B.C. just after Scylas was gone or very close to the time of the event. So if we suppose, that Octamasadas was born, let's say, in 480 B.C., and Atey was born from him in 430 B.C., the parentage of Scythian tsars from Targitaus to Atey (without possible offshoots and omissions) will look approximately like this (years are B.C. everywhere, *approximate years are indicated in italic*, and conditionally precise greasy font):

**Targitaus** (810-740) => **Leipoxais** {770-700), **Arpoxais** (765-695), **Colaxais** (762-679) => **Lygdamis** (722-647) + **Pipho** (daughter of Arpoxais, 740-670) => **Spargapithes** (Sandakshatru, 700-646) => **Pan** (665-609), **Lyck** (Laertes, 680-598) => **Gnurus** (Homer, 657-581) => **Scyth** (627-590), **Anacharsis** (Telemachos, 620-552), **Savlius** (Telegonos, 609-540) => **Idanthysus** (582-510) => **Ariant** (540-460) => **Ariapithes** (505-430) => **Scylas** (485-449), **Octamasadas** (480-410) => **Atey** (429-339 B.C.).

Thus, textological analysis of Homer's myths and poems together with records of his myths made by Herodotus, allow us, though with a number of assumptions, to restore the history of Homer's genealogical tree, which was imprinted in Cimmerian-Scythian history of ruling in Hylaea and is related to the history of Ukraine from IX to IV B.C.



Scythian tsar and his family.

*The renovation of M.V. Gorelik based on the materials collected in the burial mound of the so called "Towsta Mohyla" ('Thick Tomb').*



## 7. THE PECTORAL FOUND BY B.N. MOZOLEVSKY AS A SYMBIOSIS OF GREEK-SCYTHIAN CULTURE

**T**he most vivid example of indivisibility and common character of Greek and Scythian cultures is the Scythian Golden Pectoral, which was found by Mozolevskiy in Tovsta Mohyla grove (see fig. on pp. 88-89). Conditions of the find as well as its designation and the time of creation are given in the author's book of this unique discovery [43]. Raevsky made a significant contribution to the interpretation of the plot of the Pectoral as a Greek-Scythian cosmogram and described it in his book [44]. We can undoubtedly admit the fact about the vertical division of the Pectoral, noted by other scholars, into 3 tiers or bands: the upper and the lower, separated by the intermediate of ornamental band. Long ago it was noticed, that there were people and cattle (except of the birds closing of the composition - a duck and a feather bird of prey) depicted on the outer band, i.e. the real world. Wild animals, that are never used in the household activity of man, are mostly represented by: lions, a deer, a wild boar, a hare, grasshoppers (the exception is tormented horses and dogs chasing the hares), as well as mythical gryphons are represented on the lower band. The upper and the lower friezes also differ by the character and dynamics of scenes. The scenes of chasing and torment associated with the idea of death dominate on the lower band. The majority of the animals in the upper band is connected, with feeding the calves, milking the sheep, that are equivalent to the motifs of birth and continuation of life. This division can be really treated "as an agreed description made by different means of the world picture, constructed on the binary principle, that reflects the opposition of "this world" and "the other world" that was often indicated above [44, p. 189].

Raevsky suggested that two halves of the Pectoral should be interpreted as "the left one" and "the right one", pointing out the following differences:

### The right part

1. A man's bow is hung (located at the top)
2. A man has a frontlet
3. The picture of a duck closes the upper frieze

### The left part

- The bow lies on the ground (located in the bottom)
- There is no frontlet.
- The frieze is closed by a picture of a bird of prey.

4. The deer is an object of torment on the lower frieze  
 The wild boar is presented in the same function  
 and at that he mentioned, that: "... *the differences between the right and the left parts of the Pectoral form an enough harmonious system and demonstrate one more aspect of semantic loading on the spatial arrangement of interpreted composition, serving as all considered previously for opposition "the humanity world" to "the other world". Moreover, all the elements connected with the bottom referred to the left part of our composition and those marking the top are referred to the right one which fully coincides with the most frequent and almost globally spread interpretation of "left" and "right".* [44, pp.193-199]. Thus, Raevsky's work gave a start to structural research of the notional contents of the plot of the pectoral.

M.V. Rusaeva's work is the next very important step in the interpretation of the composition of the plot [45]. A new interpretation of central two men's figures on the gold pectoral from Tovsta Mohyla grove was given. Various viewpoints of their semiotic meaning were considered. Proofs of their connection with Dionysus' cultivation in Bosphorus were indicated. Comparative stylistic analysis of two characters, comparison of two pectorals from Velikaya Blyznytsa and Tovsta Mohyla, wide use of skin in Dionysus' rituals, existence of close contacts between Bosphorus kings and Scythia in the first half of IV century B.C. and a number of other data allow us to make an assumption that probably two tsars are depicted there: the Bosphorus one and that of the Scythian one. They could be Levkon I and Atey or his co-ruler before the initiation of the latter one into Dionysus sacraments. M.V. Rusaeva features central role to the authentication of Levkon's the First and Atey's portraits, seen on the upper tier of the Pectoral in the centre of the composition, with their images on the coins. It is not clear why the author considers that Levkon I is depicted as the Scythian tsar, but not his father Satyros I. She was likely confused due to the lack of Satyros's I appearance resemblance on the medal and the pectoral. Note that Atey's resemblance on the medal and the pectoral does not raise any doubt. It would be enough to say that carrying on Pushkin's sketches authentication with face portraits, I discovered this resemblance depicted on the pectoral with that indicated on the medal for Atey independently of Rusaeva. Lately, studying the sources about the pectoral, I found Rusaeva's article and rejoiced that someone had already done it. It is known that Atey died in 339 B.C. in the fight with Philip at the age of 90, i.e. he was born in 430-429 B.C. In Diodorus' Sicilian "Library" (XIV, 93, 1) [4, VDI – No.4. - 1947. - p.322] it is marked that Satyros I and his son Levkon the First had ruled for 40 years, but he set the dates incorrectly (433-399; 393-353 B.C). In Levkon's sons honour new more exact data were set from the find in Piraeus in the Decree of 1877: probably Satyros I had been reigning since 407 till 387, Levkon I in 387-

347, Spartoc II together with Perisad I (together in 347 - 342) and Perisad by himself in 342-309 B.C. [VDI – No.4. – 1947. – p. 322]. – Note [8].

It is known that Satyros I actively communicated with Athens. It was underlined by M.V. Rusaeva and M.V. Skrzhinskaya. [19, 45]. At that time staging of Sophocles' (496-406 B.C.) tragedy "Scythians" had been already popular (it was not preserved till the present), where it was indicated that the argonauts had visited Scythia. It is mentioned about its existence in scholiast to Apollonius' of Rhodos "Argonautica" and in Dionysus' "Oykumena's Perigessias" (chapter 7). According to Sophocles, argonauts sailed from Colchis along the northern coastline of the Pontus and visited Tavrida, at the place of Cimmerian Bosphorus. Probably, there was a stay of Cimmerian and Scythian tsar, who hid the Argonauts, at the place of Panticapes,. Here they were chased up by the Colchis king Eeth. He demanded his daughter Medea and the Gold Fleece back [19, pp.117-121]. I will remind you that among all the participants of Argonauts' march was Laertes [Diodorus Sicilian, "Library", 48.–VDI. – No.4.– 1947], Cimmerian king and Homer's father who could hide Argonauts on his own territory and it was nearly 629 B.C., when Homer was making the tenth deed of Heracles. That means that Homer created the myth about Argonauts on the basis of his father's words.

In order to come closer to the problem solving who was depicted on the left part of the pectoral in the image of a Greek, let's extend Raevsky's analysis concerning the differences not the left and the right parts of the pectoral, but its Greek and Scythian parts, having complimented them with substantial differences not indicated above by Raevsky in his table, and analyze them:

#### The Greek part:

1. A man's bow is hung (located at the top)
2. A character has a frontlet
3. A bull-calf is sucking cow's milk, a foal is lying near the horse
4. A boy is holding an amphora, his hairdo and clothes are Greek
5. The duck picture closes the upper frieze
6. A doe (not a deer) is an object of torment on the lower frieze
7. A sheep is hung to the top and is not touching the ground, a boy turned away
8. The central Greek's figure is hung to the top and is not touching the ground, he is flying in the sky
9. The Greek's right hand points to the Gold Fleece.

#### The Scythian part:

- The bow lies on the ground (located on the bottom)
- The frontlet is not seen.
- The foal is sucking horse's milk, the bull-calf is lying near the cow
- The boy is holding a jug, his hairdo and clothes are Scythian
- The bird of prey picture closes the frieze
- The wild boar is in the same role
- The sheep is standing on the ground and the boy is milking it
- The central Scythian figure is firmly sitting on the ground
- The right hand is pointing to the Greek

So, the first difference is that the Greek's bow is hung on the World tree,

and the Scythian bow is on the ground. It seems to me this difference symbolizes the Greek's priority of faith is given to the Heavenly Gods and Scythian one to the Terrestrial and Subterranean Gods. Hence, the assertion of Scythian cultivation of death over Greek cultivation of life. That's why in Greek mythology since Homer's time Gods are settled on the Olympus in Greece. Hades is constantly located in Cimmeria and Scythia, according to Herodotus in Hylaea. Greeks have the cultivation of Zeus, Cimmerians and Scythians – the cult of Mother-Land-Geye and Hestiya – the Goddess of the hearth.

We can agree with Raevsky's interpretation of the second difference concerning the frontlet on the Greek's head and its lack with Scythian Atey and consider it correct that a frontlet underlined belonging to king-divine kinship with the scythians, rising to Zeus. But what are the reasons to consider Levkon I and Satyros I as divine? Scythian tsar carried out the functions of priests but they were not canonized, the cultivation of death makes everyone equal. Maybe due to this fact the slavery didn't develop very much with them. It is important here that the Golden Fleece they are holding belongs to both of them. That means that they are probably in close relation. But Atey was not a relative of Satyros I. The fact that Atey is pointing to the Greek perhaps indicates that the Golden Fleece originally belonged to this Greek.

The third difference underlines that Scythians, starting with Cimmerians were Hypomolgs, i.e. mare's milkers, consuming horse milk. Greeks, on the contrary, consumed cow's milk. This well-known fact was stressed by the author of the pectoral by the colt sucking milk in the Scythian part and the calf in the Greek part.

The fourth difference remained unnoticed by Rayevsky only because he didn't raise the point on the contents of these differences between the Greek and Scythian cultures. Differences in the shapes of boys' vessels are rather distinct just like differences in hairdos and some other details of outfit clothes. And one more: if the Scythian boy is clearly milking a sheep, then the Greek boy is in neutral posture between the sheep and the cow and it is not known who he milked. It could denote the fact that the Golden Fleece originally had to belong to Cimmerians. It is not incidental that Hella and Phrixus took it to Colchis, i.e. practically returned it to those whom it had belonged to by law. So, the Argonauts carried out an opposite mission. In this connection, in the times of Satyros I it was probably considered, that the Greeks, who lived together with Scythians on the Pontus, had the same right to own the Golden Fleece as the Scythians, direct Cimmerian heirs.

The fifth and the sixth differences were interpreted by Raevsky absolutely correctly. The only thing to add is that the choice of a wild boar and a bird of prey by Scythians in comparison with more noble doe, not a deer, as Raevsky writes, and with a duck are direct parallels between the differences of the contents

and priorities of mythologies and cultures as a whole, Scythian and Greek ones. But, apparently, something different forms the main contents of these distinctions. There is a mystical sign character, references to some events in the past, which put closer Atey and the Greek.

The seventh and eighth are a vivid indication that the Greek and his ram are on heavens, i.e. they died long time ago (the fleece has been frayed). But the Fleece is in Atey's hands and he points his finger to the Greek, it can denote he hired it from the Greek in a certain generation. We can make a preliminary estimation of how much time ago the Greek died, if we take into consideration the indication that the couples mother-child are symbolizing one generation. If we take into account that we observe three (horses, cows, goats) couples on each side, it can imply that Scythian Atey is separated from the Greek by six generations. It is generally recognized that in average three generations cover 1 century, i.e. 100 years. That means that 200 years separate Atey from his ancestor.

The ninth difference is the most essential. It points out that the Golden Fleece belongs to the Greek and the Pectoral to Scythian Atey, who devoted it to the Greek.

Analyzing differences between the Scythian and the Greek parts of the Pectoral it is necessary to emphasize that they are so essential and self-contained that we have to admit the central figures to be Greek and Scythian tsars. It should be also noted that there are more similarities of the Scythian and Greek universes than there are differences between them, according to what is depicted on the left and right of the Pectoral, and also on the upper and lower registers or spheres. In any case, equality of subjects is observed as well as their quality. Another question is how is this row understood in still and dynamic state? What is the philosophical meaning here? In what way should its development be considered – inside out or vice versa?

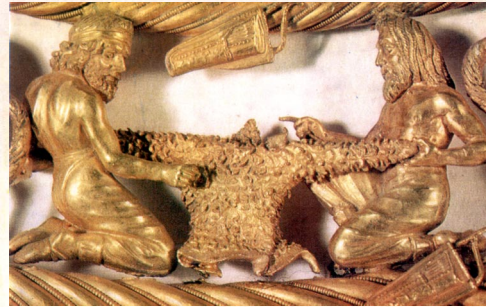
First of all it is obvious, that it does not matter from which viewpoint we would consider it, we can say it is circuited on each other. It means that Greek and Scythian cultures developing in a parallel way, complimented each other forming a single, almost symmetric, cyclically closed conglomeration of Greek-Scythian culture. This similarity unity and differences serve as a moving motive for this unity, its development. As for the dynamic state, no doubt here the act of joint "patching" of the Golden Fleece and handing it over by the Greek to the Scythian is shown (the fact that the Fleece belongs to the Greek proved by the pointing finger of the Scythian) as well as participant's clothes (of each of its participants) a symbol of well-being and prosperity, a sign of God's protection, order and happiness. That is why both kings are depicted half-naked, in order to bring out mutual belonging of this golden clothes to each of them. The low band of the pectoral, in Scythian morality, equals their rights, by embodiment of inevitable death for each of them. The death can be different, for example as for



HOMER (657-581 B.C.)  
*Coin from Chios, IV B.C.*



ATEY (429-339 B.C.)  
*Coin, IV B.C.*



In the centre of the pectoral composition with  
Homer (from the left) and Atey (to the right)



ANACHARSIS (620-552 B.C.?)  
*Gemma of Hellenistic period*



PAN (665-609 B.C.?)  
*Coin from Panticapey, 389-379 B.C.*

The Scythian Golden Pectoral, IV B.C.

the wild boar for the Scythian tsar, or as for the doe, it is for the Greek, but it is inevitable for both of them.

So, according to stated earlier, the central plot in the upper register of the pectoral should be understood as a bright, expressive symbol of unity and indivisibility of two cultures – Greek and Scythian. However, its contents is not exhausted by this as some questions about the purpose of the pectoral and what the cause for its creation could be, for whom it was devoted to - are still without answers.

Let's draw our attention to the upper register and we shall see the movements of all animals' figures are directed from the centre to the periphery, where there are the Greek and Scythian tsars turning their backs to animals. This row gradually diminishes, or it is better to say is getting narrower, as a human life and ends with the human soul flying away, as a bird flies to the heavens – at the end of the row the bird's figures are located not incidentally. In the middle of the row, as in the middle point of the time period, young fellows are located, separating the Greek and the Scythian, as a sign or a symbol of human age on the third generation (two youths – two ages of human life!). Direction of movement of the whole picture of life in the view of domestic animals and the fellows into the opposite side from the kings are to symbolize departing or gone away life. Particular attention should be drawn to sheep depiction, as a symbol of the Golden Fleece and sacrificial animal. The fact points to the last circumstance that in life row only a sheep has no succession of kin by way of cubs accompanying life. The horse, the cow and the goat are depicted with cubs. In the Scythian row of life the boy is milking the sheep and Scythian Atey is sitting on the ground, i.e. they are still staying alive, in the Greek row the boy turned way from the sheep and the sheep itself is hung to the heaven as well as the Greek in the centre of the composition, they do not touch the ground – most likely it means, they are in the other world. Atey is pointing to the Greek with his finger not incidentally, showing that ritual skin and pectoral itself are devoted to him. And moreover, the Greek turned his back to us, which means he is going away. Additional arguments to this interpretation can be the fact that in the end of the Greek row of life the goat-cub sprung to legs, frightened a bird and it flew up on the left side of the Greek, that by fortune-telling on auspices meant bad luck and death. On the contrary, at the end of the Scythian row the goat-cub lies on the ground and the bird is on the ground as well and it is just getting ready to fly up on the right side, i.e. for fortune. This was the basis of the pectoral arrangement of Scythian right hand side and Greek left hand side worlds. It was not by mere chance that orientation of the central composition of torments in the underground world was made in such a way that the tattered horse was oriented to the Greek, but not to Atey. Besides, in the centre of the Greek row of the underground world the doe was already caught by the leopard with iron grip at its throat. In the Scythian row the

boar is still alive and only wounded by the lion that attacked it from the back. Finally, Greek's gorit (gorit is a wooden and leather case to carry a bow and arrows used by Scythians) is hung at the top and Atey has it under his arm, that means that the Greek does not need it any more.

Putting together all the above said we should point out that the part of the divine 200 year old Greek suits neither Levkon nor Satyros or anybody else except Homer, as the most probable author of the myth about the Golden Fleece and as the Cimmerian king whose descendant was Atey (see thesis 1,5,6). Their nakedness above the waist means that the Fleece as a jacket belongs to both of them. What is more, probably the whole scene of the transfer of the Golden Fleece can symbolize a hereditary action of its transiting from Homer to Atey. Apparently, Atey ordered the manufacture of this pectoral to commemorate the bicentennial of Homer's death in 381 B.C. during the reign of Levkon I. Finally, and this seems to me not less important, a choice of the scene of the Golden Fleece patching in the centre of the pectoral composition symbolizes Argonauts' voyage in 630-629 B.C. (see thesis 5), and with account of the symbolic meaning considered above, pointing to the 200 year difference between Atey and Homer is a kind of a symbolic fixation of the act of birth 200 years later than this event that occurred in 430-429 B.C. Besides, the location of the wild boar on the Scythian part serves as its link to the indication of Odiseus wounded by the wild boar during the time of his visit to his grandfather Autolykus during hunting on the Parnassos ("Odyssey", XIX, pp. 449-450). This could indicate the origin of Homer-Odysseus and Circe. Really, Atey was Homer's descendant in the 6<sup>th</sup> generation (see thesis 6). Finally, comparing portraits in close foreshortening [46, p.31] with the large Greek's image in the pectoral [47] finds striking resemblance (see fig. p. 2). We can notice that in almost all pictures Homer is with a wreath on, with a string girding his head, that is the symbol of divine. [48, pp. 106-110; 5, p. 128].

The pectoral personified the Golden Fleece and its wearing had to provide happiness to Atey. This was confirmed by his long and productive life that resulted in unbelievable glory and flourishing of Scythia united by him. So the pectoral found by Mozolevsky can be its symbol. In general, the whole composition can be called a ritual of receiving communion on the Golden Fleece of Scythian tsar from his famous forefather Homer-Gnurimos. Almost for sure it was considered that pectoral had to play the role of Scythian Palladium to Atey in war battles and on holidays among which Scythians didn't make any differences.

So if we cast a thorough look at historic, patrimonial and cultural relations among Cimmerians, Greeks and Scythians it appears that there are more of them than it was believed formerly. The direct evidence of this is one of the most significant monuments, unique by its form and composition – Mozolevsky's

Golden Pectoral, which by itself can be a direct confirmation of historic existence of Greek Scythian cultural conglomeration as well as direct and moreover, material confirmation of my version of “Homer’s problem” solution.

First of all, the plot of the pectoral confirms Homer’s Cimmerian origin, as the Scythian customer of the pectoral, Atey, admits the former as his forefather.

Secondly, the pectoral fixes the time of Homer’s life in VII-VI B.C. and the fact of the change the Cimmerian culture over to the Scythian one, within the frame of one kinship generation, at least in the northern Black Sea coast.

Thirdly, it is proved that the Scythians, not less than the Greeks, were proud of their great forefather.

In the fourth turn, it is confirmed that Homer was really the author of the myth about Argonauts.

In the fifth turn, it is found out that Atey was not so uncultured, rude “barbarian” and stupid military as he was sometimes presented by ancient authors. Judging by the pectoral, Atey knew the value not only of genuine beauty (he was definitely the customer of the pectoral and the author of its plot), but he was aware of the glory of his nation, the highest manifestation of which was his ancestor Homer. Finally, pectoral (pectoralia) from Latin is translated not only as “chest, chest armour, jewellery”, but its root (*pectus, oris*) has some other meanings: “courage”, “heart/soul”, “inspiration”, “mind/reason”, “person/personality”, that characterize Atey in the best way.

Thus, Mozolevsky’s pectoral is a bright exponent of Greek-Scythian symbolism and significant meaning, having a rather deep sense. That is why the decoding version offered here can be considered neither full, nor exhaustive. To prove it I will refer to the following. The choice of the noble doe as an object of torments on the lower frieze along the Greek line and the wild boar along the Scythian one – can imply that Homer’s mother (being Atey’s foremother owing to the circle-closed plot as a symbol of the kin) was a Greek, and a father was a wild “barbarian” – Cimmerian. If we take into account that it was a Kerrinian doe, then it can mean that the mother gave birth to a child where Kerry (“death”) lives, i.e. in Hades, which had been located by Homer on the present Nikolaev peninsula that was considered to be the Northern Arcadia. That is acknowledged by an astral myth about Arcas and by Homer’s hymn about Dionysus and is connected with the outlook of the peninsula in a shape of a lion or a bear (see thesis.1). The wild boar (Homer’s father and Atey’s progenitor) lived in Arcadian mountain-ridge Eurymachus. Besides the word Eurymachus, apparently, suited Homer writing the myth about Heracles’ feats. That is why it consists of 2 words: “**Ερίνυς** - Erinyes (goddesses of revenge in the subterranean world – Hades) and **μανθάνω** – “competent”, that is also justified since Hades was such a place to Homer where Cimmerians “got to know the revenge” from Scythians. (see thesis.1,6).



## 8. TO THE QUESTION ABOUT POSSIBLE HOMER’S BURIAL ON BEREZAN’ ISLAND

**I**t is known from mythology, that Odysseus died of his and Circe’s son Telegonos (“born far away”). Having matured Telegonos on mother’s order goes to search his father. He reaches the Ithaca (probably without any guess where his ship had embarked) and attacks the herds being tended here. Odysseus goes out in the head of the armed detachment to protect his property. Telegonos wounds unrecognized Odysseus with a spear, that ends with poisonous pin taken from the sea skate. Having bemoaned accidental father’s murder, Telegonos takes the body to Aeae Island, to his mother Circe. Penelope and Telemachos convoyed Odysseus’s body (Apollod.epit.VII, 16, 36-37). After that Telegonos marries Penelope. Telemachus marries Circe and she bears a child by name Latinus (which is an eponym of Latins in Italy (HVg, Fab.127)[16]). It should be also added that Penelope and Telegon-Savlius had a son Idanthysus, who gained victory over Darius. A myth is often treated as something unreal, what indeed has never happened. In fact, mythology in Homer’s time combined science, religion and art. In science and art mythology was a unified kind and genre, from which today’s historical science and literature with all its subdivisions came out. We have to treat Homer’s myths seriously, and namely, as the germs of historical science. The thing we are going to talk about now is the best evidence for it.

As a result of investigation of Odysseus’s itinerary (see t.4) it was found out, that Aeae Island, where Circe lived, has to be identified with Berezan’ Island. This gives us a chance, according to the immanency of Homer’s art and on the basis of the indicated myth, to consider that he was buried here.

Finally, mythological legend about Odysseus-Homer’s burial at Aeae Island (the Berezan’), where Circe lived, finds its confirmation in the epigraphy, that was found out by Skadovsky in 1900 on Berezan’ Island. It is not in vain to draw our attention to the epigraphic data gathered on the Berezan’, the analysis of which was given in the book [49]. In this book Yaylenko investigated only 182



Berezan' graffiti from the majority uninvestigated, which are held in various museums of the former USSR. It is also important, a lot of the graffiti learned are related to Homer. If we consider their early dating at the beginning- in the middle of VI B.C. as well as Homer's day of birth in 657 B.C. (see thesis 5) then it becomes clear, that Homer wasn't known to the multitude and his art wasn't so widely spread at that early time to let people quote him with ease. That really testifies his personal presence here. In particular, Yaylenko gives epigraphic text of the gravestone, the inscription of which gave us an opportunity to restore the verse text with some assumptions. I will cite it:

“Distinguished letters of the inscription allow us to reveal the following primary observations of its text and contents. In line 1 we can read the name of **Μάστορα** in accusative case, that shows us the article **τόν** at the end of this line and inclined gust *alphae* after *po*. In line 2 – **ρτεω** is the ending of Mastor's patronymic. Next word is rather on epithet that characterises the gone away. In accordance with distinguishable remains of letters, I assumingly reveal **έ[ξ]ολω[λότα]** – “lost”. From the end of line 3 and in line 4 we read the name “**Αριστώνυμος**”. In line 5 distinguishable remains and letters –**αθ**– let us read the verb **κατάθε[το]** needful to the text of the inscription. All in all the text of the inscription can be read as:

**Μάστορα τόν** ← “me, the monument of  
**[?Βέ]ρτεω έ[ξ]-** → the late Mastor  
**ολω[λότ’?]** **’Αρισ-** ← the Berth's son  
**τώνυμός μ[ε]** → set  
**κατάθε [το?]** ← by Aristonym”.

Alternation of short and long vowels in the letter as well as patronymic on **-εω** reveals ionic dialect of epitaph. The distance between the left edge of the gravestone and letter **po** in the line 2 shows, that two letters are missing. This condition, according to B.Hansen's reverse dictionary of Greek, is responding by such names as: **Μάρτης**, **Πόρτης**, **’Αόρτης**, but the first name belongs to Byzantium, the second is late Egyptian, the third – mythological, though an early one (one of the centaurus, mentioned by Theresid in Pollux [10, 139]). These names are not very suitable for our case. The most possible is the restructuring of the name **Βέρτης** here, known in the inscription of III B.C. from Ionic Erythrae [*Robert L.* Inscriptions d'Erythrai.-VSN.-1933, 57 – pp.468, 475-476. I.Kile reconstructed this name in one more erythrai inscription]. The verb **έξόλωμι** - “totally destroy”, in middle voice – “perish” as well as medial perfect participle **έξόλωώς** - “perished” are used in poetic language [cf *Aristoph.*; *Pax*.483: **έξολωλότες**] In line 4 **μ[ε]** – “me” – are referred to implied in accusative case of the name Mastor to the word **σήμα** or **μνήμα** – “monument on the

grave”, that has lots of parallels among epitaphs of archaic time<sup>11</sup> [*Friedlender P.* Epigrammata. Berkele V; Los Angeles, 1948 No. 3e, 27, 32, 61; with other words – 37, 41, 42a, 43, 147].

Remains of the distinguishable letters in line 5 with well stored *alpha* (it resembles *po*, but *po* in the inscription has inclined low line of the head, but not straight) and *theta* of the middle of the line allow us to reconstruct the verb **κατάθε[το]** – as ‘set’. The restructuring of the inactive voice **κατέθη** here, but not medial is caused by the known medial epic form without augment – **θέτοα**, whereas active form does have an augment in epic language. In other words, well distinguished *alpha* before *theta* makes us restore the form of the verb **τίθημι** without augment, i.e. medial voice.

Epic form of the verb by itself points to the verse character of the epitaph. Metricity of its text was defined by accusative case of the late Mastor's name – and by its own formed dactylic foot. Metric structure of epitaph is not very clear because of the loss of the text at the end of line 2 – and the beginning of line 3, where presumably the word **έ[ξ]ολω[λότ’]** has been restructured. It looks something like:— ∪ ∪ | — — | — || ∪ ∪ | — ∪ ∪ | — — | — ∪.

The metric structure of the text after the name “**Αριστώνυμος**” is not very clear due to the reason indicated above and thus can be interpreted in different ways. Such epitaphs with supernumerary feet to hexameter are not random among early gravestone inscriptions<sup>12</sup> [ibidem – No. 7, 11, 12, 53 54e.]. If the restructuring **έ[ξ]ολω[λότ’]** is correct, the initial vowel of the word can be taken as short measure of similarly consistent in the meter of the same hexameter of Olbian inscription dated V century **ήδύποτος κύλιξ είμί φίλη πιόνντι τόν οίνον** – “I am kylix pleasant to drink from, courteous to that, who is drinking wine”, where **ι** in word **κύλιξ** is short in spite of the position before double consonant. This phenomenon can be explained by the loss of double consonant nature of **ξ** pronunciation that caused the forms GR (“kylix”) of another Olbian inscription<sup>13</sup> [see: Yaylenko. A few Olbian and Berezan' graffiti.- KZIA, 1979.-No.159.-pp.58, 60].”

On the basis of compiling Homer's immanent biography (see thesis 5) we can offer our own versions of reading the epitaph. I would like to make an excuse in advance, as I do not consider myself an expert in the sphere of ancient Greek epitaphy and did not make a lot of radical changes in V.P. Yaylenko's work, which was made at a high professional level. The change refers only to the non-preserved parts of the text (indicated in parentheses). The board was not preserved and the restoration of the text of epitaph can be made in any other way but only by three photos century-old the quality of which leaves a lot to be desired. Though, thank God, at least they were preserved or everything would have sunken into oblivion.

The first change of the text proposed by me is about the first letters in the second line of the verse, that disappeared with time. Sorting out possible versions of names Yaylenko offered 4 Mastor's father's names **Μάρτης, Πόρτης, Αόρτης, Βέρτης**. Relying on mentioned Mastor's name by Homer, I suppose that it was about Odysseus father's name, due to the immanency of his art that means Homer himself, Laertes – **Λαέρτεω**. In that case the epitaph will look like:

<b>Μάστορα τόγ</b>	← Mastor's son's
[?Λαέ]ρτεω έ[ξ]-	→ Laertes
<b>ολω</b> [λότ?] “ <b>Αρισ-</b>	← perished,
<b>τώνυμός μ[ε]</b>	→ by Aristonym I (monument)
<b>κατάΘε[το?]</b>	← was set

I think that clearly imperfect form of translation here caused by the need to imply the word “monument”, which is clearly absent here. If we do not take into consideration the word “monument” then we should avoid the interpretation of the last word in line 4 **μ[ε]**, as “me” which is also non-readable. Probably the chance of including it into the meaningful link with the last word is to be considered, but in its turn it requires the change of [ε] into [[η]. In that case the particle **μ[η]** has a lot of shades, which depend on the meaning of the last word. The most probable of the versions is in the word **κατάΘε[το?]** – “landed, sailed up”, but with a slightly different translation, the stem here is **κατάΘε[ω?]**. Then the combination of the particle and the last word has to be read as multi-meaningful Aristonym's exclamation: **μ[η] κατάΘε[το?!]** - “He sailed up (delivered), did not he?!” [8]. Literal meaning is considered here (Homer's body was carried from Cimmerida) allegorically as an indication of sailor's end, who travelled a lot and finally sailed up to his last harbour. We should admit that the letter substitution is only in places where they are missing or not readable. Probably our word Master, usually describing a painter, i.e. a creator of something new, came up from the Greek word Mastor – “searching, looking for”. The general outlook of the epitaph would be:

<b>Μάστορα τόν</b>	← «Mastor's son's
[?Λαέ]ρτεω έ[ξ]-	→ Laert's
<b>ολω</b> [λότ?] “ <b>Αρισ-</b>	← perished,
<b>τώνυμός μ[η]-</b>	→ Aristonym: didn't he?!
<b>κατάΘε[το?!]</b>	← He sailed up ( <i>delivered</i> )

Here Aristonym's exclamation should be taken as unbelievable fact that such an energetic and “searching” man reached his border and his last harbour.

Discovered epitaph is compiled rather elaborately. There is a hidden meaning, to which the whole construction of the verse of the epitaph is submitted, its bustrafedonic structure and transitions of words. As it seems to me all

that was done for the sake of encoding the most important data in the text of acroteleverse in the shape of horseshoe – in the same way as the construction of the burial was made on which Yaylenko focused his attention.

It should be pointed out that there is no classical acroverse and televerse, in which only one letter is used from a line. Unfortunately, I have not published an enormous work about decoding tremendous number of Old Russian works, including “Slovo o polku Igoreve” (“The Tale of Campaign of Igor's regiment”) by Cyril Turovskoy, in which there are thousands of arcomesoteleverses, composed by simultaneous use one letter to whole words and verses from each line (I have been working on it more than 20 years).

At the beginning I supposed that it was the “Russian” invention, but the examination showed that such methods can be seen in Old Bulgarian and Byzantine, thus Greek liturgy. But it can not be called classical acroverses compiled by one letter as one of the most ancient acroverses (X B.C.) was the poem “Babylon Theodiceya”, written in acroverses and compiled in such a way that each of the 27 strophe consisted of 11 lines starting with syllables, forming the phrase: “I am Sagil-kina-ubib, conjurer, blessing God and king [37, p.113]. and Homer surely knew this poem. Thus, it comes out of the example, that Homer and his followers continued compiling syllable and one word acroverses, which are to be considered classical, but not late, compiled by one letter.

So, let's write in bold script the part, which is acroteleverse, including the whole low line, i.e. it looks like wreath, framing five lines of the verse:

<b>Μάστορα τόν</b>	← Mastor's son's
[?Λαέ]ρτεω έ[ξ]-	→ Laert's
<b>ολω</b> [λότ?] “ <b>Αρισ-</b>	← perished,
<b>τώνυμός μ[η]</b>	→ Aristonym: didn't he?
<b>κατάΘε[το?!]</b>	← “He sailed up (delivered)”

Let's rewrite the text, that appears due to allocation of acroteleverse and its translation in a line. The text of translation is written *in bold script and auxiliary explanatory text is written in italics*: **Μά[Λα] ολω τ' κατ άΘε' [τ'; “Ο]μ[η]ρι σε [ξ'] ά' τ' όν' . Secretly three together after the death on the 30<sup>th</sup> (day) 195 (year) delivered; to Homer (who was born on) 60<sup>th</sup> (day) (in) one (year before) 30<sup>th</sup> (Olympiad) to him 75 (years).**

Here the word **ΜάΛα** has a few meanings, and only one of them – “in every way, heartily, by all means, all out”. But it seems to me, that due to the lack of possibilities of compiling acroverse here the word **ΜάΛη** – “in one's bosom, secretly”, another spelling **ΜάΛα** can be admitted. The word **ολω** in Homer's Ionic dialect means “kill, perish, decedent”. Here the word **κατα** before the letter **Θ** in ancient ethos can be transferred into **κατ** and translated as “during, after, because of, owing to” [8, p.1050, 1166, 880]. The letter **τ'**, as a

numeral means the number 300. But by implication in the first case only 3 is used. In the second and third case the first two figures are used, as well as its possible participation in word composition. We should not forget, that this text was compiled simultaneously for both veiled (covert), and direct reading. That is why it was impossible to use either numeral – 3 – γ’ or 30 – λ’ without the loss of contents and meaning. The name Homer was written in Dative case singular “**Ομηρι**” from the initial language “**Ομηρος**”. As it was written earlier Homer was born 14 September in 657 B.C. If we count out from the first Olympiad in 776, 120 years for the 30<sup>th</sup> Olympiad, we receive 656 B.C. and we add 60 days for 657 B.C. Taking into consideration the beginning of the year from the 16<sup>th</sup> of July it appears that Homer was born on 60<sup>th</sup> day and died on the 30<sup>th</sup> day from the beginning of the year. Calculations of the years he lived in, which were written in acroverse – 75, converge as well. Thus taking into account the data, that were received without these results (see thesis 5), but with others that converge, we can make an important conclusion, that **Homer was born on the 14th of September in 657 B.C. and died on the 12th August (or 18th July), 581 B.C., thus having lived 75 years and 11 (10) months, i.e. died one (two) months before his 76 anniversary.**

I point out, that if, for instance, in phrase “**Secretly three together after the death on the 30<sup>th</sup> (day) 195 (year)**” the numerals were counted not as 30, but as 300, which can be done due to the letter, that means that numeral, in other case we would have to consider Homer’s date of death on the 11th of May in 195 years later than first Olympiad in 776 B.C. Then it would be 76 and 8 months without 4 days and it would not converge with the numeral 75 in acroverse. That is why in the first numeral 30 or 3 has to be used. Then in this sense one more fuzzy meaning comes out about how many days 30 or 3 passed after the New Year. The phrase “secretly three together”, converge with mythological directions about how Homer was killed accidentally by his son Telegonos, the latter carried away his father’s body together with his wife Penelope and her son Telemachos to Circe to the Aeae Island. I think it is clear that the clue of the secret epitaph, especially the numbers could have been absolutely impossible for me without all my investigations of Old Russian and Byzantium literature, for which all these techniques are usual.

In connection with what was said and for the evidence of intrinsic text of the epitaph, beyond the scientific analysis, I offer one more version of the reading of the part of the text, which is out of the bounds of acroteverse. I would like to point out here that this part can not be done strictly grammatically because of the need to observe grammar simultaneously for two texts – straight and covert reading. Nevertheless, at the level of a hint, if we can say so, we can read the following – draw your attention to the text in bold, as the text which is free from acroverse, it was like put in horseshoe, made by acroteverse:

Μάστορα τόν	←— Mastor’s son’s
[?Λαέ]ρτεω έ[ξ]-	→ Laert’s
ολω [λότ’?]	←— perished,
τόνυμός μ[η]	→ Aristonym: didn’ he ?!
κατάθε[το?]	←— “He sailed up (delivered)”

I will show the right word spelling in parentheses, which are in bold script and in which, in my opinion, the hint of the event lies, which caused Homer’s death and about which we said earlier during the interpretation of the myth about Odysseus’s murder by his son Telemachos with a spear at a pasture:

<b>στορ (στυρας)</b>	– The spear
<b>έρ τεω (είμί τεω)</b>	– Of your son
<b>λότ’Α (λύτο - λύω)</b>	– Lead to head
<b>ώνυμός (ώ - νομός)</b>	– Oh! – at the pasture!

We should underline, that it can not be considered an accidental convergence owing to different versions we have just examined, that completely exclude such incident. Only this can be explained by the author’s choice of epitaph from the great majority of names, which could be appropriate to Homer, his father and to the author, who in my opinion was Homer’s son Telemachos-Anacharsis. That is why, such names as: Mastor, Laertes and Aristonym were chosen. Diogenes Laertes in “Biography and teaching of famous in philosophy” wrote: “*the Scythian Anacharsis was Gnurimos’ and Kaduid brother’s son, the son of the Scythian tsar and the Greek mother. That is why he had at his command two languages. He wrote about Scythian and Ellinian traditions, about methods of making living cheaper and he wrote eight hundred verses about military matters...*” [4, VDI - No.2. – 1948. – p.522]. It should be added that independently of dates found here, the date of Homer’s birth was discovered (see thesis 5), which found here its confirmation. The new here is the discovery of the exact date of the death. Before, it could be only supposed that Homer died after 590 B.C.

**Especially I would like to point out that I noticed only three of 45 letters in Yaylenko’s restored text and only those which cannot be read on epitaph and are written presumably. If I could be blamed on “text adjustment” then Yaylenko, who had made the biggest part of decoding of the epitaph cannot be blamed in this “sin”. Without his deep investigations my work would be doomed to failure. This can be seen from the photo of the board.**

Finally, we have to answer one more question: why was Homer buried on the Berezan’ and why was it done secretly? We can assume it was his spiritual will, which was written in “Odyssey” and about which without any doubts his sons knew, first of all Telemachos-Anacharsis-Aristonym. It can be that the name of Odysseus’s father Laert was mentioned in epitaph. Knowing about symbolic

and sign character of Homer's creative art, it is logical to assume that such an ending should be looked for the XIth song about Odysseus's visit to Hades. The analysis of this song shows that the indication of the town and Cimmerian people in the 14<sup>th</sup> line says that Homer had lived 14 years on Cimmerian land and on the 15<sup>th</sup> year with his mother on Phoenician ship ran away to Cimmerida, that is why about his escape is only mentioned in the XVth song of "Odyssey". The first who Odysseus met in Hades was their friend's Elpenorus shadow, who died on the Aeae Island. Before sailing to Hades he asked to bury him on the Aeae ("Odyssey", XI, 69-79):

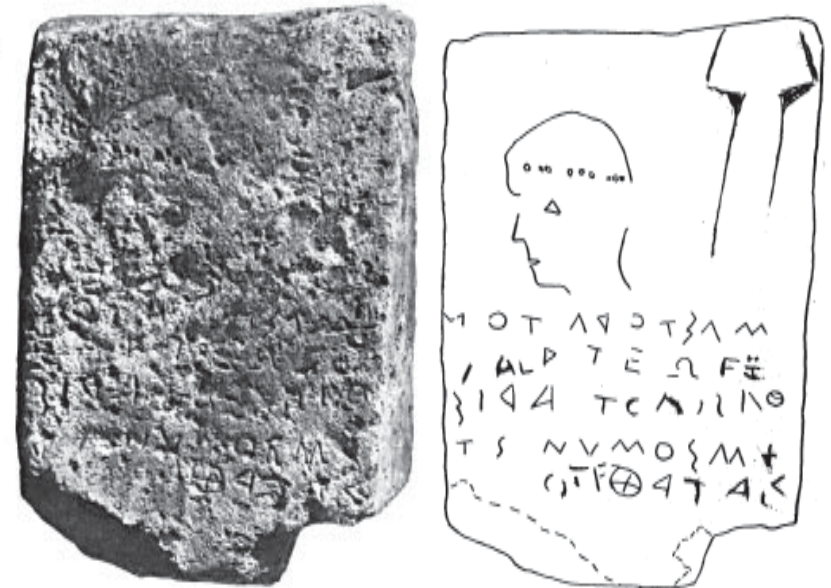
"Sir, he answered with a groan, "it was all bad luck, and my own unspeakable drunkenness. I was lying asleep on the top of Circe's house, and never thought of coming down again by the great staircase but fell right off the roof and broke my neck, so my soul down to the house of Hades. And now I beseech you by all those whom you have left behind you, though they are not here, by your wife, by the father who brought you up when you were a child, and by Telemachos who is the one hope of your house, do what I shall now ask you. I know that when you leave this limbo you will again hold your ship for the Aeae island. Do not go thence leaving me unwaked and unburied behind you, or I may bring heaven's anger upon you; but burn me with whatever armour I have, build a barrow for me on the sea shore, that may tell people in days to come what a poor unlucky fellow I was, and plant over my grave the oar I used to row with when I was yet alive and with my messmates."

I think it was a prophetic will, in which Homer asked to bury him on the Aeae where Circe lived. He foresaw that it would happen in 69-79 years according to the number of the verses in this song. Knowing that almost all the names in Homer's works are not incidental, the name Elpenorus can be defined as well. In Old Greek it was written as **Ἐλπηνώρ** and consisted of two words: **Ἐλπίζ** – "waiting, foreseeing" and **νώροψ** – "flashed, sparkled" [8]. Thus Elpenorus should be translated as an "insight" to Homer that he will die in 69-79 years. Owing to that we can see it as a spiritual will to bury him on the Aeae, i.e. the Berezan'. By the way, the island was not chosen incidentally and means **Εἶ** – Oh! Ah! – an exclamation to show the sorrow, mentioned before: "Oh! Recall, recall about me, noble Odysseus'. Mentioning in epitaph Odysseus's father Laertes as if he answered Homer's remark. As for the secret burial, we can suppose that after designation of Solon as Athen's archont in 594 B.C. and establishment of the edict about making at Panatheney every four years exceptionally "Iliad" and "Odyssey", Homer's glory in Greece became so high that by 581 B.C. a lot of cities had argued on the right to be considered his motherland. It is unlikely that the Greeks, who lived both in Metropolis and on the Aeae (the Berezan'), would agree to his burial here even due to his will [50].

We have to pay attention to the picture of Homer's head on the gravestone now. Above 5-lined inscription of epitaph, written in boustrophedon (i.e. the

first and every other next odd lines are written from left to right, and even lines from right to left), the latter profile image is cut out in left turning (see the picture). The line of deepening, going from the nape to crown, as contour of the head points to the fact, that the late was depicted in wreath, in a band or in a helmet or a hat. Further V.P. Yaylenko writes [49, p.261], that in the "right part of stele above the inscription it is hard to recognise anything, but probably, here was the picture of a weapon put here, i.e. on the relief a warrior was depicted". Almost all stored images of Homer on coins have a band on the head, that proves his idolization. The main Homer's images are set in Herman Hefner's book [48, pp.106-110], as well they are quoted in the book [5, p.128].

In conclusion I would like to say that I've completed the scheme of the picture, given below having analyzed 3 photos from the book by Yaylenko V.P., with the help of the computer using different filters and programs to change the depth, contrast and brightness of the picture. Finally the tracks of all the letters in the epitaph have been found. They were discovered by V.P. Yaylenko but not outlined. As to the letters which he couldn't read I put forward my hypothesis and determined them in the first edition of the book. Now after the computer analysis my supposition proved to be correct. It means that the epitaph is devoted to Homer. The picture has been also outlined, it's a piece of an oar, which Elpenorus – Homer asked to put on his grave on the island Aeae.



The stone with the epitaph to Homer.



## ON RECEIVING COMMUNION WITH HOMER'S SACRED SECRETS

*(Post face)*

**S**o, the evidence, referred to in the previous chapter, demonstrated that myths had not appeared out of nothing. It followed exactly from myth that Penelope and Telemachos with Telegonos had brought Homer-Odysseus to Circe to Aeae Island (the Berezan'). There is nothing secret on the earth that will not turn up to be evident. Both Scythians and Greeks that settled down on the Northern Black Sea coast (Prichernomorje) certainly knew that Homer had come from that place and died here. Not accidentally the Olbiopolites, according to Dion Chrysostomos, did not recognize any poets, except Homer.

Homer's poems became the joint property of the Greek people very soon and accompanied them during all their history. Lycurgus is known to introduce the performances of Homer's songs in Sparta, Solon did it in Athens, later they became a basis for school education in many polises of Greece. Many of the students knew some songs of Homer's poems by heart; there were people that knew both poems by heart (Xenophon, "Feast", 3,5). Plato remarked, "Homer brought up the whole Greece" ("The State", IX, 7.p.606 E). Cultivation of Homer's personality found its development during Hellenistic period of Greek history. According to the verses of that time the honour to be called Homer's place of birth: "Seven towns were arguing about the birth of wise Homer: Smyrna, Chios, Colophon, Pielos, Argos, Ithaca, Athens". In the version of that verse also mentioned are: Rhodes, Salamin, Ios, Chyma. In general 20 towns were mentioned. Homer was particularly loved in the Northern Black Sea coast and it is clearly seen from the works of geographer Strabo. But probably the brightest evidence of the Olbiopolites' love to Homer is the Borysthenes speech of Dion Chrysostomos that visited the place in 95 A.D.[4, VDI, 1948, No. 1, pp.354-360].

Principally important for our subject are the following remarks of Chrysostomos: "One summer I happened to be in Borysthenes, when I after proscription arrived there by sea, having in view, that if it would be possible, to slip through Scythia to the Getae to see what was happening there. So I was strolling during market hour along the Hypanis... Well, as I have already mentioned, I happened to stroll in front of the town. Some of Borysthenites came out of the town to see me as usual: then

Kallystrat, coming back first rode by us, then having left us a bit behind, dismounted from the horse, passed it to the servant riding with him, he himself approached us very politely, hiding his hand under the coat...

Knowing that Kallystrat was Homer's admirer, I immediately started speaking about him. Almost all the Borysthenites carefully read the poet, probably because they are still militant, or maybe owing to their love to Achilles: they extremely esteem him, built one temple devoted to him on the so called Achilles island, and another one in the town, and they do not want to hear of anybody except Homer. Though they speak Greek roughly, because they live among pagans, almost all of them know "Iliad" by heart. I said for fun to Kallystrat: "In your opinion, who is a better poet, Homer or Phocylides?" – "Well, I even do not know another poet's name, – Kallystrat said smiling, – and probably as well as all the people present here: we do not recognize any poet except Homer, but almost everybody knows him..." In this regard, – I said, – "Homer influenced all your poets as eye disease. You say that you do not know Phocylides, though he is one of the most famous poets. When a merchant comes to you, that had not visited you before, you do not immediately set bad rumors about him, but first taste his wine, or, if he has imported something else, you take a specimen, and only then, if you like it you buy, otherwise you go further. The same thing is with the poetry of Phocylides, – I continued, – you can get acquainted with a short specimen; he does not belong to the number of poets that plait long and coherent verses, as **your poet (i.e. Homer)** tells us about one battle in more than 5,000 verses, - his verse starts and ends with two-three verses; and he marks his name in every thought, considering it as something important and valuable, unlike Homer, who did not name himself in any poem..." my words were not rather to Kallystrat's liking: "Guest, – he said, – the thing is that we all love and respect you greatly: other-wise nobody of Borysthenites would bear such attacks on Homer and Achilles, – the latter, as you see, is our god, and the first is respected at the level of gods..."

This love of Olbiopolites to Homer is quite strange after 700 years, when in Greece itself the attention to him decreased. It points out that this love was a consequence of Borysthenites knowledge that Homer was born here and was also buried in their land, remaining a pagan in Greek's opinion, wasn't it? Wasn't it a slip of the tongue by Dion Chrysostomos speaking in front of Olbiopolites and calling Homer – their poet? Was it the reason for reproaching a pagan Homer in the face of Olbiopolites that he had not named himself in such long masterpieces as "Iliad" and "Odyssey", whereas Greek Phocylides did not regard it as disgraceful to name himself even in a rhyme? Really, the reason of Homer's works anonymity was exactly in his pagan origin, you know, his contemporary Hesiod introduced himself in his works, wasn't it? Questions, questions, questions...

I would like to add that in the situation of Homer, who was an outcast Cimmerian tsar for the Scythian, a pagan for the Greek, actually, was not much better than his followers Ilarion (997-1088), Cyril Turovskoy (1101-1207) or Pushkin (1799-1837). Old sources in writing, that came to us, point out the two possibilities of existence of pagans in Greece. They either remained in Greece

forever and forgot their Scythian motherland, similar to what Tocsarius did, living out their days and dying in honour and recognition, or having returned home, they, in spite of recognition in Greece, perished without glory. The pretext for accusation can be always found. Similar thing happened to Anacharsis and Scylas that were accused of secret professing the Greek culture. Homer loved his land and, as he kept the line verging on Cimmerian-Scythian and Greek cultures, tried to find an intermediate decision in his life and creative work.

Apparently, therefore his main natural habitation was Propontis (the Sea of Marmora), an intermediate place between the Scythian Pontus (the Black Sea), and the Greek, the Aegean Sea. That is why he picked the name of Homer for himself, which meant in Greek “a blind man” or “a hostage”, and in Hebrew it was an eponym of Cimmerian people. To prevent Greeks from, Lord forbid, regarding him to be really a hostage of his pagan origin, he transparently depicted himself as a kind of a blind prophet, a soothsayer or a singer – Pheneus, Teresey and Demodokus – in the myth about Argonauts and “Odyssey”. And, it must be admitted that, he has managed to deceive everybody and for a long time. It is clear that the Greeks were not against such trick, and the Scythians, as is known, did not have their own written language, however, and later they perceived his magnificence, as Herodotus fixed here his name as Gnurimos, as a reduction of “famous”. And on reaching grandeur and foundation of the Scythian state, its tsar Atey was proud of his kinship to Homer, that follows from the gold pectoral found by B.N. Mozolevsky.

However, Homer could not escape the destiny of Anacharsis and Scylas in his own life. To be more exact, he was the first to open an account of the famous biblical expression, that there are no prophets in one’s own fatherland, and if there are any, – they are killed by their own compatriots. He realized it quite well, as all the geniuses after him did, because they exist beyond time. And in case someone takes it into one’s head to treat Homer depreciatingly, instead of with a high respect, only because he lived three or four thousands years ago and not in the Age of Space and computerization, one will rob and abase oneself as much, as one’s mind and conscience will allow it to be done. Therefore, realizing his own situation, Homer had nothing to do, but to describe his life allegorically, with hope that the beauty of his works would save and carry the truth to us through centuries. I am sure that magnificence of Homeric Genius quite corresponds with the magnitude of time separating us.

It is clear, that the theses are only the first step on the way of creation of Homer’s original biography, and so one of the aims of its creation was gathering of judgements to make a big book edition possible. Not less important is also the style of the arguments and evidence referred to, which I come to here, their degree and completeness.

I think it essential enough, for instance, the way the process of reciprocal confirmation and supplement of evidence was in progress. In particular, in the beginning of my investigation I came out with a suggestion that Homer could probably code his birth date and that of beginning of the Trojan war with a number of lines and verses from the beginning to the key words at the end of epics, starting from the first Olympic games (776 B.C. – it was the first in Homeric chronology), then they were determined precisely. Then, based on the formula phrases, which marked the beginning of a new day, in both epics the places, wherefore every new 40 days started, starting from Homer’s birthday on September the 14<sup>th</sup>, 610 B.C. for “Iliad” and 600 B.C. for “Odyssey”, were defined. And then, when an indication to a solar eclipse of 30 September, 610 B.C. was found in literature, its description was encountered exactly in the detailed borders of the text. In that way a kind of an absolute association of chronology was carried out, which later found its confirmation in the other two objective things: in Mozolevsky’s pectoral and on the stone with epitaph to Homer, which was found on Berezan’ island.

The most important coincidence must be the one concerning the day and year of Homer’s birth, which was received in result of text critical analysis of “Odyssey” and an analysis of acroteleverse of Homer’s epitaph, found on the Berezan’. After that, it seems that it is rather possible to prove an epitaphic indication of the date of death (in 581 B.C. according to a new conception), taking into consideration apportionment of Homer’s life based on “Odyssey” and myth about Odysseus’s death, wherefore it was clear that Homer died after 590 B.C.

After getting the confirmation of an absolute chronological association, other dates of Homer’s life were obtained according to comparative evaluation, given in “Odyssey”, “Iliad”, and myth about Heracles and other myths. And again, at the beginning of the myth content analysis of Heracles the date of Argonauts campaign was fixed as 629 B.C., which then found its confirmation in the clue of symbolic meaning of Mozolevsky’s pectoral (there is a Golden Fleece in the centre of the composition), based on the precisely known date of the Scythian tsar Atey’s birth in 430-419 B.C. This, in its turn, gave quite a reliable foundation for consideration that manufacture of the pectoral was devoted to the 200-year anniversary of Homer’s death in 381 B.C. Not less important evidence was that at first genealogy from Targitau to Atey was admittedly construed, and only then, during the process of decoding the clue of the Golden Fleece of Mozolevsky symbolic meaning, the fact, that Scythian tsar Atey was Homer’s descendant in the 6<sup>th</sup> generation, found its confirmation. And as far as it was fixed in the ancient material, it can be a direct confirmation of the genealogy construed as an assumption.

However, among all of the above indicated evidence the most complete one seems to be a comparison of textological analysis of itinerary of Odysseus' sailing with the realities of established places. Though in the theses this part is presented rather briefly, a simple comparison of itinerary of the Mediterranean and the Black Seas are convincing enough by itself.

It is especially necessary to mention the collection of archaeological evidence, which were started with finding of "The Golden Youth" from Alcinous Temple and Areta, described by Homer in "Odyssey", and also the board with epitaph to Homer, found on Berezan' island, in absolute conformity with the myth about Odysseus's death. It is necessary to organize archaeological excavations in the region of the town Edayn-Elay-Cimmerida (near Seddulbahir) on the European coast of the peninsula near the entrance to the Aegean Sea to the straight of the Dardanelles where Homer lived. He described the place as the Ithaca in "Odyssey". It is also very important to organize archaeological excavations at the place of the former town Calliopolys (near Karadgali, Turkey) where Homer lived from 600 till 590 B.C. and finished composing his two epics "Iliad" and "Odyssey". It is because of this fact the town got its name in honour of the Muse of epic poetry and science Calliopa. It is also necessary to organize excavations in Batumi to find the Palace of Alcinous and Areta.

We must take into consideration epigraphy, collected on Berezan' and Zmeiny islands, in which there are quotations from Homer. Now, when we know that Homer lived earlier (657-581 B.C.), than it had been assumed before, we can't think the citing to be the result of Homer's works great popularity at the time. It is rather the evidence that Homer lived there at that time. However the problem itself should cause first of all the revaluation of the archaeological material we already possess, secondly, we must pay attention to the numerous materials from the excavations held in the northern Black Sea region almost a century ago, which are kept in the museums of Ukraine, Russia, Byelorussia, Georgia in an uninvestigated state. They may contain some arguments to probe the hypothesis about Homer, expressed in this book. And the itinerary of Odysseus' voyage can be the direct instruction where to make archaeological research. It is necessary to prove the existence of two Cimmerian towns in Nikolaev. In one of them Homer was born. That's why excavations should be organized on territory of the shipyard named after 61 Communards, the Yacht-club and the Lagernoe pole (Camp field).

Nowadays when pirate archaeology flourishes it would be wise to introduce historical places connected with Homer and the Cimmerian-Scythian history of Ukraine into "The state register of monuments in Ukraine" and into "The list of the world heritage". They are: the Nikolaev peninsula – "Cape Hippolaus", Berezan' island – "Aeae Island", Regional-landscape park "Marble steppe

Pobuzhye (the Southern Bug zone)", Regional historical landscape park – the Kinburn spit – "Hylaea", the Tendra spit – "The Achilles course", Zmeiny island – "Aeolus island", Balaklava bay – "Laistrygones bay". We are Homer's successors and have great responsibility to preserve Homer's burial place on the island of Berezan', to investigate Nikolaev and other places of Homer's stay on the Northern Black Sea coast area. **We must be worth our great past!**

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### ABBREVIATIONS

VDI (ВДИ) – Вестник древней истории  
 ZOOID (ЗООИД) – Записки Одесского общества истории и древностей  
 ASGE (АСГЭ) – Археологический сборник Государственного Эрмитажа  
 KSIA (КСИА) – Краткие сообщения Института археологии АН СССР  
 GUGK (ГУГК) – Главное Управление Геодезии и Картографии  
 MNM (МНМ) – Мифы народов мира, Энциклопедия в 2-х т., М., 1988



### ABOUT THE AUTHOR

Zolotukhin Anatoliy Ivanovich, an engineer, scientist, ecologist, inventor, historian. He lives and works in Nikolaev in Ukraine. From 1962 till 1999 he worked at the Central Scientific Research Institute “Typhoon”, during the last 22 years he was a Chief Expert. He is an author of more than 50 research works in acoustics and turbulence, and 26 inventions. He organized some independent social organizations: in 1987 – Nikolaev regional Fund of Culture, in 1988 - Nikolaev regional ecological Association “Zeleny Svit”, in 1989 – Puschkin Club <<http://www.cnw.mk.ua/pushkin/index.htm>> on the basis of regional art gallery named after V.V. Vereschagin. He initiated in 1988-1989 the movement to conduct the first and last in the USSR ecological expertise and the Council of Ministers passed a decision on power limitation of the South Ukrainian NPP to 3 power units instead of 6, as well as moratorium on Konstantinovka and Alexandrovka reservoirs and Hydro-Accumulating Power Station construction. Thus the unique Migia Canyon, archaeological sites and the Southern Bug were saved. He took part in creation of regional landscape parks “Granitno-Stepnoe Pobuzhie”, “Kinburn Spit” and “Historic and Cultural Plan of the Old Nikolaev”. Since 1980 he has been studying the life and creative work of Homer, Ilarion, Cyril Turovskoy, Pushkin and Dahl. He explored more than 45 archives and libraries, published more than 200 articles. It is due to his historical reference that the town authorities erected in Nikolaev the monument to Pushkin (1988) and three memorial boards: two – to Pushkin (1987&1999) and one – to Dahl (2001). His books were published in Nikolaev: “Homer. The immanent biography” (2001); “Pushkin and Nikolaev region” (2001); “The town of Saint Nikolas (*The most ancient a history*)” (2002); “The breath of the sincere soul, *poems*”(2001); “Homo-Stellaris, *computer video-poem and essays*” (2002); “Exampaeus (*Essays, a verses and poem*)” (2005), the scientific monograp of “The secrets of the “Slovo o polku Igoreve” (The Tale of Prince Ihor’s Campaign, XII c.) (576 p., 2005 – Summary see on p.110). He pre-pared the book publication “Philosophy, ecology and culture of Noosphere” (460 p.).



**SUMMARY OF THE BOOK BY A. ZOLOTUKHIN  
"THE SECRETS OF "SLOVO O POLKU IGOREVE"**

The information concerning the discovery, which deals with one of the most outstanding monuments of the Old Russian literature of XII century — "Slovo o polku Igoreve" ("The tale of prince Igor's campaign") is given in this book. The evidence collected shows that "Slovo..." is made in a genre of secular Godservice. It means, that its secular content is arranged in the form of godservice. The text of the monument in the way of its form can be presented in two versions of the church service: in the form of All nightly vigil and as a Byzantian canon. It is shown, that it was Illarion-Nikon (997-1088) who was the first to develop this genre in the Old Russian literature. He appears in "Slovo..." under the name of Boyan. The canon comprises over 250 secret akro-, meso- and televerses, both separate and interwoven in a special way. It is shown, that akroverse summarizing the whole work is compiled in the way of a cross. On the basis of author's instructions, the technique and rules of compiling secret akromeso-televerses has been restored. Compilation of verses, being basic ones, from 13 syllables or composed from 5 words in Hebrew verse, which had no vowels were laid into the foundation of those rules.

As is demonstrated on particular examples of texts of Byzantian and Ancient Bulgarian, the technique of compiling latent verses is dated far into the early history. The family tree from Adam up to Christ is made up, from which it follows that there were two Homers in the world culture history. The former was the son of Iaphet and grandson of Noah. 12 centuries later the second Homer came to life – a poet, founder of European culture. It is shown, that Moses was the first who made the family tree of five verses, each comprising 5 names. After him David repeated this experience. The example of Ancient Greek akroteleverse decoding is presented (later than 581 B.C.), being compiled from 13 syllables. This secret verse was obtained in result of deciphering an epitaph on the stone found on the Berezan' island in 1900. It allowed us to determine, that Homer was born in September 14, 657 B.C. and died in July 18 or August 15, 581 B.C.

From latent verses it was possible to determine, that the author of "Slovo..." was Cyril Turovskoy (1101-1208). It became possible to find out some other important circumstances of life and creative work of Cyril Turovskoy and Ilarion-Nikon-Boyan, as well as define the date of creation and performance of "Slovo..." in Kiev from March 25 till April 3, 1187. A brief biography of Cyril Turovskoy was compiled. From secret verses of "Slovo..." the biographic dates of the founder of the Kiev Rus, i.e. of Great Riurik were found out: March 25, 816 - July 2, 879 A.D.. His father was a byzantian from an imperial kinship of Tour (born in 777), and his mother was Valentina Igorevna (born in 795). Her father was a slav prince Igor Davydovich. Riurik was born in the town of Turov, founded by his father. Therefore Riurik was not an alien viking.

It is demonstrated that one of the most ancient monument of the history is the Kiev corpus of chronicles composed in the same genre, as "The tale of prince Igor's campaign". In 1186 Cyril Turovskoy accomplished staging the chronicle record about a campaign of prince Igor Svyatoslavich against polovtsi in 1185. It was clarified, that in order to carry out this performance the great Kiev prince Svyatoslav Vsevolodovich constructed the first Old Russian theatre in 1187. The outlook of the theatre and the script of "Slovo" performance were restored. It was proved, it was the first opera in the history of mankind, that appeared 400 years earlier than Italian opera. In five volumes of "Encyclopedia" of the "Slovo...", compiled by the Russian Academy of sciences (St-P., 1995), there is not a single article concerning this subject, the name of the author has no relevance to the name of Cyril Turovskoy. The name of Boyan is neither associated with the name of Ilarion-Nikon.

**NAMES INDEX**

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