Translation of 9 Commercial Minoan Linear A Texts from Malia (1700 BCE)

By David D. Olmsted (July, 2020, Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

These are the first Minoan Linear-A translations ever made. Linear-A was solvable because its texts fit between the previously translated and highly pictographic Phaistos Disk (Olmsted May 2020) and the previously translated first alphabetic texts from the Sinai (Serabit el-Khadim) (Olmsted not yet published). The underlaying language of all these texts are Akkadian which was the empire trading language of the Bronze Age and early Iron Age. Like the Phaistos disk, Linear A is a mix of alphabetic and phoneme signs. These texts were excavated from the workshop area of the northern coastal Cretan town of Malia which was adjacent to a large early palace (temple) complex. They date to 1700 BCE based on archaeology and were buried when an earthquake destroyed the area. Their content shows on ongoing economic relationship with that temple complex. Three deities are mentioned: full moon god Su (astrological powers), his feminine complement and night sky goddess Mesu (emotional powers, ancestral spirits), and wind god Thesu. Magic crafters (witches, wizards) are mentioned whose rituals are based upon emotional magic, most notable being the two styles of envy release rituals. Items are spiritually charged by the full moon in the temple complex. Significantly, these texts show the first stages of the lordification process in Minoan culture. Finally, the name Thesisa (Greek Theseus) is mentioned as one who is involved with pirates.

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1.0 Methodology

These translations are done according to the exacting scholar’s standard and using the Alphabetic Akkadian Lexicon (Olmsted May 2020). The scholar’s standard is:

1. The goal of translation is to transmit the intent of the writer, not to spin the text for any other purpose.
2. Letter assignments must be consistent and cannot be deliberately mis-assigned to make a word.
3. No consonant letters or word starting vowels can be added, subtracted, or shifted in the text to make a word.
4. Each ancient word is assigned one and only one English word or phrase for its translation. The only exception may be the word’s grammatical context. Semantic context (sentence meaning) is no reason to change word definition. If the ancients used one word then so should we. Allowing multiple word definitions just leads to translation bias.
5. Proper names are the last resort because they can represent any letter pattern and are a wild card. Names do not indicate a successful translation.
6. The lexicon providing word meanings must be based upon numerous independent texts with many being long texts.

Making sense of any ancient text requires the reader to enter into the worldview of the times. The pre-classical worldview is much different even from the classical era due to the cultural processes of lordification and dualism which arose because of nation building and their resulting competition. Lordification developed because distant, mostly male, lords came to be seen as equivalent to the old nature powers. This caused deities to be perceived as lords, that is, as more male and more human (“living gods”) instead of being labels for divine power clusters which could be optionally personified (percepteism). Lord gods had to be feared because of their human-like capriciousness. They had to be appeased with flattery, praise, bribes, sacrifices, and so on. Dualism is the habit of perceiving the world in terms of good versus evil (us versus them) instead of in terms of balance versus chaos. This concept originated with Zoroastrianism and spread worldwide because empires loved it. Their rulers could claim to be the good guys fighting evil (the neighboring people).

This ancient worldview is summarized in the chart of the Ancient Pagan Paradigm below. Notice that the deities are evenly balanced between male and female because genders were assigned to different yet complimentary roles in a causal network. The text sign assignment charts are also shown below:
Ancient Pagan Paradigm

In ancient times, all change on earth was thought to originate in the divine realm surrounding earth. The upper sphere (day-time sky) was masculine while the lower sphere (night-time sky) was feminine. The dark lower sphere was home to dead animal and human spirits. Only later with lordification did the whole divine realm become masculine (Greek Uranus) while the earth itself became feminine (Greek Gaia). The change powers were divided into the two classes as listed below:

<table>
<thead>
<tr>
<th>Life-Growth Powers</th>
<th>Motion Powers</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Powers which form and grow animal and plant life</td>
<td>• Powers which cause motion including the flow of divine network’s fertility-fluids</td>
</tr>
<tr>
<td>• Divine causal fluid for opening its objects: fertility fluid (correspondences: red blood, milk)</td>
<td>• Divine causal fluid for opening its objects: spiritual fluid (correspondences: breath, wind)</td>
</tr>
<tr>
<td>• By Greek times these feminine powers have been mixed in with the motion powers.</td>
<td>• Sub-classes: emotional, astrological. By Greek times these were the magical powers.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fertility-Fluid Creation (male)</th>
<th>Home Creation (female)</th>
<th>Wind-Spirit Creation (male, astrological powers)</th>
<th>Home Creation (female, emotional powers)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerian: Anu (day time upper sky dome)</td>
<td>Sumerian: Erishkigal (Ningal = lady of the chalice corresponding to night sky lower sphere)</td>
<td>Mesopotamian: Su - full moon, definer of time, shepherd of the stars, astrological powers (Sin, Suen = powers of Su)</td>
<td>Sumerian: Ningirsu (lady of purification)</td>
</tr>
<tr>
<td>Medit: Alu (Alohim, ‘elohim = “powers of Alu,” Allah = “power of Alu”)</td>
<td>Medit: Selu (sheol)</td>
<td>Medit: Su</td>
<td>Medit: Mesu (the pure night-time enabling place, home of ancestral spirits)</td>
</tr>
<tr>
<td>Greek: Theo</td>
<td>Greek: Selene (“powers of Selu”)</td>
<td>Greek: Hermes</td>
<td>Egyptian: Tem, Atum?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Source Layer – Du: Life-growth powers</th>
<th>Source Layer – A’u: Motion powers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mesopotamian: Atu (Combined sun and bull)</td>
<td>Sumerian: Ningirsu (lady of purification)</td>
</tr>
<tr>
<td>Medit: Atu – Hu, Shamash (sun) and Aḥḫāzu, Ba’al (chaotic storm bull)</td>
<td>Medit: Mesu (the pure night-time enabling place, home of ancestral spirits)</td>
</tr>
<tr>
<td>Egyptian: Horus - Re (sun) and Seth (storm bull)</td>
<td></td>
</tr>
</tbody>
</table>

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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mesopotamian: Inanna, Ishtar (crescent moon)</td>
<td>Sumerian: Mu’ulil (one who sprouts wind), Enlil (lord of breath)</td>
<td>Sumerian: Sud (SUD3 - speaker), Ninlil (lady of wind)</td>
<td>Sumerian: ?</td>
</tr>
<tr>
<td>Medit: Ayu (called the Reed Boat as the boat shaped crescent moon)</td>
<td>Medit: Thetsu (wind)</td>
<td>Medit: Apu (clouds)</td>
<td>Egyptian: Tefnut, Wadjet</td>
</tr>
<tr>
<td>Greek: Athena (“powers of Ayu”), Artemis (“Controller’s enabling magic” where “Controller is epithet for Ayu”)</td>
<td>Greek: Hermes</td>
<td>Greek: Hermes as hermaphrodite</td>
<td>Egyptian: Wepwawet</td>
</tr>
<tr>
<td>Egyptian: Hathor, Nephthys</td>
<td>Egyptian: Wepi, Thoth? (communication)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Object Revealing (male)</th>
<th>Flow Gating (female)</th>
<th>Motion Revealing</th>
<th>Emotion Gating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerian: Nudimmud, Enki (lord of earth), Ea</td>
<td>Sumerian: Nunu, Ninki (lady of earth)</td>
<td>Sumerian: Pabilsag (one who sprouts what’s inside)</td>
<td>Mesopotamian:</td>
</tr>
<tr>
<td>Medit: Ea, E’u, I’u, Yahu (Yahweh = power of Yahu)</td>
<td>Medit: Utu</td>
<td>Medit: Žigu (breath)</td>
<td>Medit: ?</td>
</tr>
<tr>
<td>Egyptian: Osiris, Pe</td>
<td>Egyptian: Isis, Pet</td>
<td>Egyptian: Shu</td>
<td>Egyptian: Tefnut, Wadjet</td>
</tr>
</tbody>
</table>

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2.0 Bronze Age Sign Assignment Charts

### Bronze Age Letters (Chart 1)

<table>
<thead>
<tr>
<th>Letter</th>
<th>Semitic</th>
<th>Greek</th>
<th>Akkadian Source Word</th>
<th>Serabit el-Khadim - Sinai</th>
<th>Wadi el-Hol - Egypt</th>
<th>Minoan Linear A - Malia, Crete</th>
<th>Minoan Phaistos Disc A - Crete</th>
<th>Minoan Phaistos Disc B - Crete</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Aleph</td>
<td>Alpha</td>
<td>Alpu Bull, ox</td>
<td>Bull</td>
<td>Bull</td>
<td>Bull</td>
<td>Bull</td>
<td>Bull</td>
</tr>
<tr>
<td>B</td>
<td>Bet</td>
<td>Beta</td>
<td>Bētu House Bisuru Vulva</td>
<td>House</td>
<td>Vulva</td>
<td>Vulva</td>
<td>Vulva</td>
<td>Vulva</td>
</tr>
<tr>
<td>D</td>
<td>Dalet</td>
<td>Delta</td>
<td>Daltu Door</td>
<td>Door</td>
<td>Door</td>
<td>Door</td>
<td>Door</td>
<td>Door</td>
</tr>
<tr>
<td>H, E</td>
<td>He *</td>
<td>Epsilon</td>
<td>Ebtisu Bundle (roped)</td>
<td>Bundle</td>
<td>Bundle</td>
<td>Bundle</td>
<td>Bundle</td>
<td>Bundle</td>
</tr>
<tr>
<td>G</td>
<td>Gimel</td>
<td>Gamma</td>
<td>Gamlu Scythe Gildu, gladu</td>
<td>Animal-hide</td>
<td>Scythe</td>
<td>Hide</td>
<td>Hide</td>
<td>Hide</td>
</tr>
<tr>
<td>H</td>
<td>Het</td>
<td>Eta</td>
<td>Ḫatū Alarm, Panic</td>
<td>Panic</td>
<td>Panic</td>
<td>Panic</td>
<td>Panic</td>
<td>Panic</td>
</tr>
<tr>
<td>I, Y</td>
<td>Yod *</td>
<td>Iota</td>
<td>†Id Channel</td>
<td>Channel</td>
<td>Channel</td>
<td>Channel</td>
<td>Channel</td>
<td>Channel</td>
</tr>
<tr>
<td>K</td>
<td>Kap</td>
<td>Kappa</td>
<td>Kappu Hand Karabu To Pray</td>
<td>Hand</td>
<td>Hand</td>
<td>Hand</td>
<td>Hand</td>
<td>Hand</td>
</tr>
<tr>
<td>L</td>
<td>Lamed</td>
<td>Lamda</td>
<td>Larsinnu Hoof</td>
<td>Hoof</td>
<td>Hoof</td>
<td>Hoof</td>
<td>Hoof</td>
<td>Hoof</td>
</tr>
<tr>
<td>M</td>
<td>Mem</td>
<td></td>
<td>Māmû Physical Water Mu Fertility-fluid</td>
<td>Water</td>
<td>Water</td>
<td>Water</td>
<td>Water</td>
<td>Water</td>
</tr>
<tr>
<td>N</td>
<td>Nun</td>
<td>Nūnu Eel (anarchy)</td>
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<tr>
<td>P</td>
<td>Pe</td>
<td>Pāšu Battle Axe</td>
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<td></td>
</tr>
<tr>
<td>Q</td>
<td>Qop</td>
<td>Qâpu War-club</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>R</td>
<td>Resh</td>
<td>Rešu Leader</td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>S</td>
<td>Samak Xi</td>
<td>Samāku Full-grown Souk Pounder, Flail</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Š</td>
<td>Sade</td>
<td>Šedu Sprout Šadȗ East Wind</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Š#</td>
<td>Shin</td>
<td>Šindu, Yoked Team</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Taw</td>
<td>Tilpānu Bow</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Teth</td>
<td>Tatu Contribution Țuru Beater (for animal)</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W(M, U)</td>
<td>Vav*</td>
<td>Upu Raining Cloud Uplu Louse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Z</td>
<td>Zayin</td>
<td>Ziqqatȗ Small Fish</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
**Minoan Phoneme Signs (Chart 2)**

<table>
<thead>
<tr>
<th>Phaistos Disc</th>
<th>Linear A</th>
<th>Wadi-el Hol</th>
<th>Phoneme</th>
<th>Akkadian Origin</th>
<th>Phaistos Disc</th>
<th>Linear A</th>
<th>Wadi-el Hol</th>
<th>Phoneme</th>
<th>Akkadian Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Bird" /></td>
<td><img src="image2" alt="Bird" /></td>
<td>Wing on leg</td>
<td>Be, Bi</td>
<td>Be'û Nesting-bird</td>
<td><img src="image3" alt="Bird" /></td>
<td><img src="image4" alt="Bird" /></td>
<td>Nesting-bird</td>
<td>Na</td>
<td>Nokapu Battering ram</td>
</tr>
<tr>
<td><img src="image5" alt="Gate" /></td>
<td><img src="image6" alt="Gate" /></td>
<td>Gate</td>
<td>Ba</td>
<td>Bârânû rebel</td>
<td><img src="image7" alt="Gate" /></td>
<td><img src="image8" alt="Gate" /></td>
<td>Gate (2 door)</td>
<td>Pa</td>
<td>Palašû To perforate</td>
</tr>
<tr>
<td><img src="image9" alt="Gate" /></td>
<td><img src="image10" alt="Gate" /></td>
<td>Da</td>
<td>Da'du Male favorite (child)</td>
<td><img src="image11" alt="Gate" /></td>
<td><img src="image12" alt="Gate" /></td>
<td>Wine chalice</td>
<td>Qi</td>
<td>Qiššû Cucumber</td>
<td></td>
</tr>
<tr>
<td><img src="image13" alt="Gate" /></td>
<td><img src="image14" alt="Gate" /></td>
<td>Ga</td>
<td>Gappu wing</td>
<td><img src="image15" alt="Gate" /></td>
<td><img src="image16" alt="Gate" /></td>
<td>Ri</td>
<td>Ritu claw, paw, fishing hook</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image17" alt="Gate" /></td>
<td><img src="image18" alt="Gate" /></td>
<td>Gi</td>
<td>Gidlu plaited string</td>
<td><img src="image19" alt="Gate" /></td>
<td><img src="image20" alt="Gate" /></td>
<td>Ša</td>
<td>Šadû East Wind (Sail)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image21" alt="Gate" /></td>
<td><img src="image22" alt="Gate" /></td>
<td>Gu</td>
<td>Gulgullu skull (animals, humans)</td>
<td><img src="image23" alt="Gate" /></td>
<td><img src="image24" alt="Gate" /></td>
<td>Še, Ši</td>
<td>Še'u Beer, Barley</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image25" alt="Gate" /></td>
<td><img src="image26" alt="Gate" /></td>
<td>Ki</td>
<td>Kîbtu wheat</td>
<td><img src="image27" alt="Gate" /></td>
<td><img src="image28" alt="Gate" /></td>
<td>Šu</td>
<td>Šulpu Stack of straw</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image29" alt="Gate" /></td>
<td><img src="image30" alt="Gate" /></td>
<td>Ku</td>
<td>Kulilu fly</td>
<td><img src="image31" alt="Gate" /></td>
<td><img src="image32" alt="Gate" /></td>
<td>Si</td>
<td>Sinnîštu woman</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image33" alt="Gate" /></td>
<td><img src="image34" alt="Gate" /></td>
<td>La</td>
<td>Laboru Old</td>
<td><img src="image35" alt="Gate" /></td>
<td><img src="image36" alt="Gate" /></td>
<td>Ta</td>
<td>Ta'u Pasture (sheep in coral-top)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image37" alt="Gate" /></td>
<td><img src="image38" alt="Gate" /></td>
<td>Li</td>
<td>Lidaru chick, baby bird</td>
<td><img src="image39" alt="Gate" /></td>
<td><img src="image40" alt="Gate" /></td>
<td>W</td>
<td>Consonant</td>
<td>Wâşıtu Side canal</td>
<td></td>
</tr>
<tr>
<td><img src="image41" alt="Gate" /></td>
<td><img src="image42" alt="Gate" /></td>
<td>Mi</td>
<td>Mikru Irrigation</td>
<td><img src="image43" alt="Gate" /></td>
<td><img src="image44" alt="Gate" /></td>
<td>Y</td>
<td>Consonant</td>
<td>Yarîtu Flower</td>
<td></td>
</tr>
<tr>
<td><img src="image45" alt="Gate" /></td>
<td><img src="image46" alt="Gate" /></td>
<td>Mu</td>
<td>Mu fertility-fluid (breast milk)</td>
<td><img src="image47" alt="Gate" /></td>
<td><img src="image48" alt="Gate" /></td>
<td>Za</td>
<td>Zanunu Rain</td>
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<tr>
<td>Minoan Punctuation (Chart 3)</td>
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<td>Colon</td>
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<tr>
<td>Mathematical minus (take away) sign</td>
<td></td>
<td>minus 4 example</td>
<td></td>
<td></td>
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<tr>
<td>Mathematical equals minus sign indicating the result is to be used.</td>
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<td>10’s</td>
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<td>100’s</td>
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</table>

### 3.0 Background on Malia Workshop Area

The town of Malia is located on the northern coast of Crete. It’s first palace complex with adjacent workshop area was built starting around 2000 BCE in what is known as the Minoan First Temple Period. These palaces were the first large stone ashlar buildings on the island and are called palaces because of that architecture and not because of any inferred function. This was a time when the traditional low-level commercial activities of the Minoans took a giant leap forward in organization and wealth with the adoption of Linear A writing. The impetus for this transformation was their exposure to Akkadian speaking Assyrian traders who were aggressively exploring for the tin needed to make bronze. The Minoans had an advantage here because they also spoke Akkadian natively.
The largest Assyrian trading post or “sales house” (Akkadian bet karu) known to date was established at the ancient city of Kanesh known today as Kültepe in central Turkey. Here an amazing total of 20,000 cuneiform Akkadian trading tablets have been found. This sales house was in existence between 1970 BCE to 1840 BCE (Bryce 1998)

The texts translated in this paper were found in the workshop area adjacent to this first large palace complex. The workshop area consisted of two large buildings of some importance as well as workshops, courts and paths linking the various parts of the area together. The workshops produced seals, pottery, ceramic ware, stone vases, and bronze goods. The workshops themselves seem to have been located on the second floor of the buildings which left the ground floor for living space and/or public trading.

These tablets preserved a moment in time due to them being buried by an earthquake which stuck Malia around 1700 BCE. Unlike archival records, these texts provide a unique view of economic activity in progress. What they show is a burst of activity for various temples due to concerns about a local drought. After the workshop area’s destruction, a new larger palace in the Knossos style was built over the old palace and workshop site.

4.0 Malia Workshop Instruction Tags (Minoan Text 1)

*Figure 1. Malia plate 68 (Pousat 1996). Minoan Text 1. Tags are read from point to flat.*
Translation in Akkadian

Tag 317 reads:
- “To dry”

Tag 318 reads:
- “for emotion-diviners”

Tag 319a reads:
- “To open Aku-owls” (emotional magic based)

Tag 319b reads:
- “For their active magic-crafter”

These instruction tags look almost the same as those used today except today’s tags are made of cardboard with an attaching wire through the top holes instead of being pottery with twine through the holes.

Emotion diviners are specialist priests who reveal hidden emotions and reveal the meaning of dreams and visions. Its complementary motion class specialist for the astrological powers is “astrologer-priest.” Priests are interpreters of divine signs and divine will as opposed to magic-crafters who affect the divine powers directly. Aku-owls are under the influence of emotional magic while Hu’u owls are under the influence of the astrological powers.

Translation Justifications

Image 317 (Minoan 1.1)
(point to flat)

1. He (E or H) Pe (P)

Words from lexicon

1. EP [Akkadian epû] drying-up (participle), to dry up (verb), (compare to Z’ - to bake in an oven)
   - To dry

Image 318 (Minoan 1.2)
(left to right)

1. Nun (N) Sade (Š)

Words from lexicon

1. NŠ [Akkadian našu, nīšu] emotion-diviner (noun) - This is a specialist motion-class priest who reveals hidden emotions and the meaning of dreams and visions. Its complementary specialist for the
astrological powers is “astrologer-priest” (AMR). Priests are interpreters of divine signs and will as opposed to magic-crafters who affect the divine powers directly

- For emotion-diviner

**Image 319a (Minoan 1.3)**
(point to flat)

1. Pe (P)
2. Aleph (A) Kap (K)

Words from lexicon

1. **P [Akkadian pû]** opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the opening up of invisible object images by directed fertility fluids for filling up with matter (nourishment). Fertility fluids are directed by Ayu, opened by Utu, and filled in (manifested) by Yahu
2. **AK [Akkadian akû, aakkû]** Aku-owl (noun) – These add network threads (links, channels) to the divine network during the day under emotional magic influences from humans and the goddess Ayu. These owls are also called “Thread-Adders” (PQ) and are divine-birds (IṢR). The divine network is then fixed or set at dusk (hence setting sun). The astrological powers uses Hu’u (förder) owls for the same function. The thread can be trimmed and its fertility-fluid flow blocked by eagle-vultures (R).

- To open Aku-owls

**Image 319b (Minoan 1.4)**
(point to flat)

1. Taw (T)
2. Sade (Š)
3. Shin (Ṣ)

Words from lexicon

1. **T [Akkadian tû]** magic, magic-crafter (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”
2. **Š [Akkadian šû]** corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their (adjective), to do the same (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”
3. ṣ [Akkadian ṣu] activity (noun), active (adjective), activating-potential, to activate (verb) – often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

- For their active magic-crafter

5.0 Five Boater Instructions involving Wind God Thetsu (Minoan Text 2)

![Minoan Text 2](image)

*Figure 2. Malia plate 16b (Pousat 1996). Minoan Text 2. It reads left to right. Sign assignments by Olmsted*

**Translation in Akkadian**

Front Side
For a Boater

5 mixed things.

Eliminate confusion, without magic-crafters God-Thesa is making abundant his wind for catching the eye of the abundances.

Back Side

Abundance-powers open the same-thing (wind) - so be alarmed at the eagle-vulture powers from Su,
The 3 spiritual-givers are involved with the eagle-vultures.
Irrigated-field elimination is showing detachments of the fertility-fluids
The eliminators of the eagle-vulture-powers are going without similar nourishing openers: the abundances

This text provides 5 pieces of advice for the captain of a Minoan trade ship starting with line 3.

1. **Line 3:** An important cultural transition point is when a culture ceases to view its deities as collection of powers and starts viewing them as people. This occurrence depends on the degree of state competition within that culture. It happened first in Sumeria around 2200 BCE with its intense city-state competition. It happened in Israel around 850 BCE during the civil war caused by the Elijah drought. It happened in Europe even later. This line of text shows it beginning in the Minoan culture at this time because it is stating that a personified god is responsible for the wind without needing magical aids. The god’s name is Thasa which has an /a/ ending here to indicate it is an independent actor just like a human (for example, “boater”). A personified deity name is indicated by appending the word “god” or “goddess” to it.

2. **Line 4:** Abundances are general name for causal fluids, more general than the fertility-fluids which open up the ideal forms (platonic forms) of living objects for them to be filled with material nourishment. This line is stating that abundances also open up the winds thus acting as a spiritual causal fluid. Yet eagle vultures under the influence of both emotions and astrology can cut off the flow of this abundance. This line states that the boater needs to be especially worried about the astrological powers represented by the masculine full moon Su.

3. **Line 5:** The three spiritual givers are unknown although the only three things in the Ancient Pagan Paradigm are its three layers representing the Source Powers, Connection Powers, and Manifestation Powers. If these truly are the three spiritual givers then this author is claiming each layer is susceptible to having its powers trimmed by the magical eagle-vultures.

4. **Line 6:** A local drought is occurring at this time because this line is stating that watered farm fields are being eliminated. The reason given is that the ideal crop forms are not being opened up by the fertility-fluids due to those being trimmed by some eagle-vultures

5. **Line 7:** These crop-reducing eagle-vultures are not being eliminated because their eliminators in turn are not being opened. What these eagle-vulture eliminators could be outside of human magic crafters is unknown.

Translation Justification for Front of Tablet

Text read left to right

Sentence 1 (Minoan 2.1)
Clause 1
Words from Lexicon

1. **RKB** [Akkadian *rakbu, rakkabu, rikbu*] boater, rider (noun), [Akkadian *rukubu*] - boat, chariot, wagon, vehicle (in general)
2. (comma)
3. (tablet divider line indicating title above)

(Title Phrase)
- For a Boater

Clause 2

1. (5 vertical lines)
2. Het (Ḫ) Qop (Q)
3. (double line)

Words from Lexicon

1. 5
2. **ḪQ** [Akkadian *ḥāqu, ḫiāqu, ḥiḥu*] mixed things (noun), to mix up (verb)
3. (period)

(phrase describing inventory)
- 5 mixed things.

**Sentence 2 (top and second lines, Minoan 2.2)**

Clause 1

1. Zayin (Z)
2. Yod (I or Y) Sade (Š)
3. (line)

Words from Lexicon

1. **Z** [Akkadian *zû*] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
2. **IŠ** [Akkadian *išu, ešu*] confused one, confusion (noun), confused (adjective), to confuse (verb) (like EŠ: to confuse)
3. (comma)

(imperative form)
- Eliminate confusion,
Clause 2 (Second and third lines)

1. Lamed (L)
2. Taw (T)
3. Theta (T) Ša
4. Gimel (G)
5. Ša Het (H)
6. Sade (Š)

Words from Lexicon

1. L [Akkadian *la, lu*] by not, *without* (preposition), to not have, are without (verb)
2. T [Akkadian *tû*] magic, *magic-crafter* (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”
3. ĖŠa: [Akkadian *ṭešu*] Thesu (noun) – motion class masculine connective deity corresponding to the wind. The wind brings divine motion causation to the earth plane.
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3\textsuperscript{rd} and 2\textsuperscript{nd} person feminine plural as in the example: “they nourish” (Ba). The masculine 3\textsuperscript{rd} person plural suffix is -U just like the nominative noun suffix.
4. G [Akkadian *gu* - not known in cuneiform Akkadian] – abundance (noun), abundant (adj), to make abundant (verb) – also an epithet for the life-growth stuff coming from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.
5. Šaḫ [Akkadian *šāḫu*] – wind, wind catcher or sail (noun), to make wind or to blow (verb)
6. Š [Akkadian *šū*] corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their (adjective), to do the same (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”

(ongoing form)
- Without magic-crafters God-Thetsu is making abundant his wind

Clause 3 (bottom line)

The Qop letter seems to be written twice. The first image is more like an oil lamp. Over that was placed the incense burner image (Q).

1. Taw (T) Qop (Q)
2. Gimmel (G)
Words from Lexicon

1. **TQ** [Akkadian *tiqqū, tiqû*] to catch the eye (verb) – as in catch the interest of someone.
2. **G** [Akkadian *gu* - not known in cuneiform Akkadian] abundance (noun), abundant (adj), to make abundant (verb) – also an epithet for the life-growth stuff coming from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.

(ongoing form with previous clause)
- For catching the eyes of abundance.

**Translation Justification for the Back of Tablet**

*Figure 3. Back face of Boater Instruction tablet. This is Minoan Malia plate 16a (Poursat 1996). The script is linear A and the language is Akkadian.*
Sentence 3 (top line. Malia 2.3)
Clause 1

1. Gi
2. Š
3. Pa
4. dash

Words from Lexicon

1. **G [Akkadian gu - not known in cuneiform Akkadian]** – abundance (noun), abundant (adj), to make abundant (verb) – also an epithet for the life-growth stuff coming from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.
   a. -l [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.”

2. **Š [Akkadian šū]** corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”

3. **P [Akkadian pû]** opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the opening up of invisible object images by directed fertility fluids for filling up with matter (nourishment). Fertility fluids are directed by Ayu, opened by Utu, and filled in (manifested) by Yahu
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

4. (dash)

(Statement form)
- Abundance powers have similar openers

Clause 2 (top and second lines)

1. Het (Ḫ) Teth (Ṭ)
2. Ri
3. Samak (S)
4. Line

Words from Lexicon

1. **ḪṬ [Akkadian ḫātu, ḫaṭtu]** alarm (noun), alarmed (adj), to be alarmed (verb)
2. **Ri [Akkadian Ŗû]** eagle-vulture (noun) – Divine thread trimmer and fertility fluid blocker which is active during the day. This divine bird is used by both classes of divine powers to edit the divine network which is fixed (set) at dusk. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*
   a. **-I [Akkadian i]** singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.”

3. **S [Akkadian su]** deity Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to it definition of the main time period of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

4. (comma)

(imperative form)

- Be alarmed at the eagle-vulture powers from Su,

Clause 3 (second and third lines)

1. Gimel (G) Sa
2. 3
3. Ki
4. Resh (R)
5. Double Line

Words

1. **GS [Akkadian gisû]** spiritual-gift, spiritual-giver (noun), blessing (participle) - spiritual gift
   a. **-A [Akkadian -a]** usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. 3
3. **K [Akkadian ku, ki]** from, due to (preposition), is from, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
   a. **-I [Akkadian i]** singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

4. **R [Akkadian Ŗû]** eagle-vulture (noun) – Divine thread trimmer and fertility fluid blocker which is active during the day. This divine bird is used by both classes of divine powers to edit the divine network
which is fixed (set) at dusk. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*.

5. (period)

(phrase)
- The 3 spiritual-givers are due to eagle-vultures.

**Sentence 4 (Minoan 2.4)**
(lines 4, 5 and 6)

Clause 1

1. Zayin (Z)
2. Yod (I or Y)
3. Kap (K)
4. Gimel (G) Lamed (L)
5. Mem (M)

Words from Lexicon

1. **Z** [Akkadian *zû*] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
2. **IK** [Akkadian *ikȗ*] irrigated field (noun, adj), to irrigate (verb) – often an epithet for a happy mood. It also came to be the name for the constellation Pegasus which consists of a central square having lines radiating out at three corners. Compare to MKR meaning “irrigation system” and LD meaning “field.”
3. **GL** [Akkadian *galû*] detachment (noun), detaching (participle), to detach, to indicate detachment (verb)
4. **M** [Akkadian *mû*] fertility-fluid (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

(ongoing form)

Irrigated-field elimination is indicating detachment from the fertility-fluids

Clause 2

1. Za
2. Ri
3. Lamed (L)
4. Pa
5. Ša
6. Bet (B)
7. (line)
8. Gimel (G)

Words from Lexicon
1. **Z** [Akkadian zû] elimination, **eliminator** (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
   a. **-A** [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. **R** [Akkadian rȗ] eagle-vulture (noun) – Divine thread trimmer and fertility fluid blocker which is active during the day. This divine bird is used by both classes of divine powers to edit the divine network which is fixed (set) at dusk. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus
   a. **-I** [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.”

3. **L** [Akkadian la, lu] by not, without (preposition), to not have, are without (verb)

4. **Pa** [Akkadian pû] opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the opening up of invisible object images by directed fertility fluids for filling up with matter (nourishment). Fertility fluids are directed by Ayu, opened by Utu, and filled in (manifested) by Yahu
   a. **-A** [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

5. **Š** [Akkadian šû] corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar (adjective), to do the same (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”

6. **B** [Akkadian bu, bā] nourishment (noun), nourishing (participle), nourishing (adj), to nourish (verb), the nourishing process is the creating and growing process. It is the flow of amorphous matter (the nutrition) or dust into invisible (platonic) images which define an object’s shape and material types. These images must first be opened by the manifesting power of Yahu. The nourishment itself is affected by both the life-growth power which governs the quantity of the flow and the motion power which governs its rate of flow.

7. 
8. **G** [Akkadian gu - not known in cuneiform Akkadian] abundance (noun), abundant (adj), to make abundant (verb) – also an epithet for the life-growth stuff coming from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.

(ongoing form)
The eliminators of the eagle-vulture-powers are without similar nourishing openers, the abundances
6.0 Things for Mesu’s Magic-Crafters (Minoan Text 3)

Figure 4. Malia plate 2a (Pousat 1996). Minoan Text 3. It reads left to right. Sign assignments by Olmsted

Translation in Akkadian

This Minoan text reads:

1. For magic-crafters of Mesu
   a. 97 pasture (night sky) openers
   b. 7[] authority-items
   c. 72 cucumbers
2. For the oven (atmospheric powers)
   a. 9 Hu’u owl-items (astrological owls)
3. For opening the eagle-vulture-powers,
   a. 5 beers
Mesu is the feminine source deity of the motion powers and as such corresponds to the night sky as a home for those powers. The night sky was also thought to be equivalent to the under-dome, the part of the sky-shell under the earth plane during the day. Consequently, the night sky was home to the ancestral spirits who retained their emotional powers. What cucumbers have to do with these powers is unknown.

The oven or the space between the sky-shell and the earth plane is the next place listed and it gets some Hu’u owl items. These owls promote the connection and movement of the fertility-fluids through the life growth network in that region under astrological influences.

The last place listed are the eagle vultures of the earth plane which do the final blocking of life-growth network channels (threads). That these sorts of blockages were seen to be emotional is indicated by the use of beer to open them up.

**Translation Justification for Text**

**Sentence 1 (Minoan 3.1)**

Clause 1

Letters (left to right)

1. Ta
2. Mem (M) Samak (S)
3. Pa
4. Taw (T) Ayin (‘)
5. (9 horizontal marks)
6. (7 vertical marks)

Words from Lexicon

1. **Ta [Akkadian tû]** magic, magic-crafter (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”

   a. **-A [Akkadian -a]** usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. **MS [Akkadian mesû, masû]** goddess Mesu (pure place), purity (noun), pure (adj), to purify (verb) – Mesu is the feminine source deity for the motion powers representing the house for those powers as the night sky. The root MS includes the words mašû (to enable as in to enable motion) and mešû (night as in the night sky)
3. **P [Akkadian ṭû]** opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the opening up of invisible object images by directed fertility fluids for filling up with matter (nourishment). Fertility fluids are directed by Ayu, opened by Utu, and filled in (manifested) by Yahu
   a. **-A [Akkadian -a]** usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

4. **T’, TW [Akkadian ta’û, tawu]** grazing-place or pasture (noun), grazing (participle), grazing (adj), to graze-together (verb) – the “pasture” is an epithet for the astrological night sky and its Shepherd, the full moon god Su.

5. 90
6. 7

(phrase)
- For the magic-crafters of Mesu 97 pasture (night sky) openers

Clause 2

1. Resh (R) Bet (B)
2. 7 horizontal marks
3. [destroyed vertical marks]

Words from Lexicon

1. **RB [Akkadian rabi, ribu]** authority, authority-items (noun), to authorize (verb) – The word rabi means one who has “authority-power” (noun). This is the coercive powers of lordly authority. Compare to IM - emotional magic powers of the motion class, UM - bull’s storm powers of the life-growth class, NM - sun’s healing powers of the life-growth class, D - all powers of the life-growth class, IR - astrological powers of the motion class)
2. 70
3. [x]

7x authority-items

Clause 3

1. Qop (Q) Šu
2. 7 horizontal marks
3. 2 vertical marks

Words from Lexicon

1. **QŠ [Akkadian qiššu]** cucumber (noun)
2. 70
3. 2
• 72 cucumbers

Sentence 2 (Minoan 3.2)

1. Shin (Š) Het (Ḫ)
2. Het (Ḫ) Ayin (ʾ)
3. 9 vertical lines

Words from Lexicon

1. ȘΗ [Akkadian šāhu] – oven (for oil processing) – this is often an epithet for the atmosphere and its powers due to the physical realm consisting of a sky-dome over the earth plane resembling a domed oven of the era.
2. Ḫʾ [Akkadian ḫūʾu] Huʾu owl (noun) - causal agents which energize (cause to move) the fertility fluids of the divine-network due to patterns in the heavenly bodies. They belong to the astrological night sky division of the motion class of the Ancient Pagan Paradigm and are thus agents of fate. They are divine-birds (IṢR). (compare to the Aku-owls (AK), the agents of human emotional magic).
3. 9

For the oven (atmosphere) 9 Huʾu owls

Sentence 3 (Malia 3.3)

1. Pe (P)
2. Ri
3. Line
4. Sade (Š) Ayin (ʾ)
5. 5 vertical lines

Words from Lexicon

1. P [Akkadian pû] opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the opening up of invisible object images by directed fertility fluids for filling up with matter (nourishment). Fertility fluids are directed by Ayu, opened by Utu, and filled in (manifested) by Yahu
2. R [Akkadian rû] eagle-vulture (noun) – Divine thread trimmer and fertility fluid blocker which is active during the day. This divine bird is used by both classes of divine powers to edit the divine network which is fixed (set) at dusk. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.
3. (comma)
4. Š’ [Akkadian še’ȗ] beer, barley (noun), beering, tasting (participle), beered, drunk (adj), to beer, to taste (verb) – Barley is the grain which produces beer and beer was the first human beverage. Hence “to beer” something in Akkadian was to try its taste. But since “beer” is not a verb in English “taste is used”

5. For opening the eagle-vulture-powers, 5 beers

7.0 Magic Supplies for Wind God Thesu (Minoan Text 4)

Figure 5. Malia plate 12a (Pousat 1996). Minoan Text 4. It reads left to right. Sign assignments by Olmsted
Translation in Akkadian

Front of tablet (text runs right to left)

1. For God-Thesu. Nourishment-items which are not involved with the eagle-vulture-powers
2. 15 Joining-pins for Hu
3. 24 revealing winnowing-baskets due to the eliminations
4. 10 geese
5. 4 fertility-fluid-power things.
6. 5 detachments for God-Thesu’s magic-crafters
7. Fruiters for doing magical-materializations
8. Confirm 22 for not detaching an abundant 17

Back of tablet

1. Nourishers for not doing the same-thing as those
2. 5 eagle-vulture-power-items which are the same as Su’s, due similar influences
3. 3 starving [sheep provided]
4. 63 course-woolens 3 which are without inspection
5. 31 respected-things: for the divine threads

This text references a lord god of wind, Thesu, who as a personified deity is not involved with the astrologically and emotionally based eagle vultures. Yet Thesu seems to have a magical ritual to link him to Hu, the masculine connective layer sun deity. These magic-crafters are mentioned in line 6 as needing things to detach Thesu from Hu. The magical items used in these sorts of rituals to manifest things are called “fruiters.” The front of the tablet ends with the writer seeking confirmation from the customer about the number of fruiters.

The back of the tablet lists magical items which are involved with the eagle-vultures unlike the items on the front of the tablet.

Translation Justification for Front of Tablet

Sentence 1 (Minoan 4.1)
Clause 1

Letters (left to right)

1. Teth (T) Ša
2. (double line)
3. Bet (B)
4. Ri
5. Ki
6. Y

Words from Lexicon
1. Ţša: [Akkadian ţešu] Thesa (noun) – motion class masculine connective deity corresponding to the wind. The wind brings divine motion causation to the earth plane.
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. (period)

3. B [Akkadian bu, bā] nourishment (noun), nourishing (participle), nourishing (adj), to nourish (verb), - the nourishing process is the creating and growing process. It is the flow of amorphous matter (the nutrition) or dust into invisible (platonic) images which define an object’s shape and material types. These images must first be opened by the manifesting power of Yahu. The nourishment itself is affected by both the life-growth power which governs the quantity of the flow and the motion power which governs its rate of flow.

4. Ri [Akkadian rȗ] eagle-vulture (noun) – Divine thread trimmer and fertility fluid blocker which is active during the day. This divine bird is used by both classes of divine powers to edit the divine network which is fixed (set) at dusk. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

5. Ki [Akkadian ku, ki] from, due to (preposition), is from, is due to, are involved with (verb) – a more general concept than in English referring to something that is from or for someone else.
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

6. Y [Akkadian ya] not, no (negation after verb or accusative case noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, question start before noun or participle)

(statement form)
- For Thetsa. Nourishment-items which are not involved with the eagle-vulture-powers

Sentence 2 (Malia 4.2)
Clause 2

1. Horizontal line, 5 Vertical lines
2. Dalet (D) Bet (B)
3. Het (Ḥ)
Words from Lexicon

1. 15
2. **DB [Akkadian *dabbu*]** joining-pin (noun) - used in house construction
3. **Ḫ [Akkadian *Ḫu*]** god Hu – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Dagon (DGN) meaning “constant divine power” is an epithet for Hu as is Helu (HL) meaning “bright-one.”

(phrase)
- 15 Joining-pins for Hu

Clause 2

1. 2 horizontal lines 4 vertical lines
2. **Pa Nun (N)**
3. **Nun (N)**
4. **Ku**
5. **Zayin (Z)**

Words from Lexicon

1. 24
2. **PaN [Akkadian *pānu*]** – winnowing basket (inanimate noun), winnower (animate noun), winnowing (participle), to winnow (verb) – “Winnower” is often an epithet for eagle-vultures who trim the links of the divine network.
3. **N [Akkadian *nu*]** revelation, revealer (noun), revealing (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), – A “revealer” is an epithet for Yahu who reveals or manifests the invisible object images.
4. **K [Akkadian *ku, ki*]** from, due to, on account of, involved with (preposition), is from, is due to, are involved with (verb) – a more general concept than in English referring to something that is from or for someone else.
5. **Z [Akkadian *zū*]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)

(phrase)
- 24 revealing winnowing-baskets on account of the eliminations

Clause 3

1. 1 horizontal line
2. **Vav (U or W) Samak (S)**

Words from Lexicon

1. 1
2. **US [Akkadian *ūsu*]** – goose (noun)
• 10 geese

Clause 4

1. 4 vertical line
2. Mi
3. Double line

Words from Lexicon

1. 4
2. Mi [Akkadian mû] fertility-fluid (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.
3. (period)

• 4 fertility-fluid-power things

Sentence 3 (Minoan 4.3)

Clause 1

1. Teth (Τ) Ša
2. Ta
3. (5 vertical lines)
4. Gimel (G) Lamed (L)
5. (empty space)

Letters from Lexicon

1. Ťša: [Akkadian ţešû] Thesa – the Minoan wind deity
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.
2. Ta [Akkadian tû] magic, magic-crafter (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”
a. **-A [Akkadian -a]** usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

3. 5
4. **GL [Akkadian galû]** detachment (noun), detaching (participle), to detach (verb)

- 5 detachments for God-Thetsu’s magic-crafters

Space is clause divider

**Sentence 4 (Minoan 4.4)**

1. Taw (T) Ta
2. Na Ta

Words from Lexicon

1. **TTa [Akkadian tittu]** fig, fruit (noun)
   a. **-A [Akkadian -a]** usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. **NaTa [Akkadian nātu, nētu, nūtu]** magical-materialization (noun), magic-materializing (adj), to materialize-magic (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).
   a. **-A [Akkadian -a]** usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

(ongoing form)
- Fruiters for doing magical-materializations

**Sentence 5 (Minoan 4.5)**

1. Dalet (D) Qop (Q)
2. 2 horizontal lines 2 vertical lines
3. Gimmel (G) Lamed (L)
4. Y
5. (1 vertical line) (7 horizontal lines)
6. Gimmel (G)
Words from Lexicon

1. **DQ [Akkadian duqqu]** confirmation (noun), **to confirm** (verb)
2. 22
3. **GL [Akkadian galû]** detachment (noun), detaching (participle), **to detach** (verb)
4. **Y [Akkadian ya]** not, no (negation after verb or accusative case noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, question start before noun or participle)
5. 17
6. **G [Akkadian gu - not known in cuneiform Akkadian]** – abundance (noun), **abundant** (adj), to make abundant (verb) – also an epithet for the life-growth stuff coming from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.

(ongoing form)
- Confirm 22 for not detaching an abundant 17

**Translation Justification for Back of Tablet**

![Malia plate 12b](Pousat 1996). Minoan Text 4. It reads left to right. Sign assignments by Olmsted
Sentence 6 (Minoan 4.6)

Clause 1

1. **Ba**
2. **Su**
3. **Y**
4. **A**

Words from Lexicon

1. **Ba** [Akkadian *bu, bā*] nourishment, *nourishment-items* (noun), nourishing (participle), nourishing (adj), to nourish (verb), - the nourishing process is the creating and growing process. It is the flow of amorphous matter (the nutrition) or dust into invisible (platonic) images which define an object’s shape and material types. These images must first be opened by the manifesting power of Yahu. The nourishment itself is affected by both the life-growth power which governs the quantity of the flow and the motion power which governs its rate of flow.
   a. **-A** [Akkadian -a] usually “-er” — as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. **Š** [Akkadian šū] corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar (adjective), to do the same, have similar (verb) — a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”

3. **Y** [Akkadian ya] not, no (negation after verb or accusative case noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, question start before noun or participle)

4. **A** [Akkadian ā] that thing, this thing, those things, *these things*, their things (noun), that, this, those, these, their (adjective) — the “thing” is a wild card for whatever thing is being referenced.

(ongoing form)

- Nourishers for not doing the same-thing as those

Sentence 7 (Minoan 4.7)

Clause 1

1. 5 vertical lines
2. **Ri**
3. **Samak (S)**
4. **Sade (Š)**
5. **line**

Words from Lexicon

1. **5**
2. **R [Akkadian rȗ]** eagle-vulture (noun) – Divine thread trimmer and fertility fluid blocker which is active during the day. This divine bird is used by both classes of divine powers to edit the divine network which is fixed (set) at dusk. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*
   a. **-l [Akkadian i]** singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

3. **S [Akkadian su]** deity Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to it definition of the main time period of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

4. **Š [Akkadian šū]** corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”

5. (comma)

   (statement form)
   • 5 eagle-vulture-powers which are the same as Su’s,

Clause 2

1. Ku
2. Lamed (L) Sade (Š)
3. Sade (Ŝ)
4. 3 vertical lines

Words from Lexicon

1. **K [Akkadian ku, ki]** from, due to (preposition), is from, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
2. **LŠ [Akkadian lāšu]** influence (noun), influenced, influencing (adjective), to influence (verb)
3. **Š [Akkadian šū]** corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”

   • Due to similar influences

Sentence 8 (Minoan 4.8)
Clause 1

1. 3 vertical lines (3)
2. [destroyed letters]
3. He (E or H) Ku

Words from Lexicon

1. 3
2. [destroyed word]
3. **EK [Akkadian ekû]** starving (adj), starving (participle), to starve (verb)

3 starving [1 or 2 destroyed words]

**Sentence 9 (Minoan 4.9)**

Clause 1

1. 6 horizon tal lines) 60 (3 vertical lines) 3
2. Taw (T) Het (Ḥ)

Words from Lexicon

1. 63
2. **TH [Akkadian taḫû]** – coarse wool

63 course-wools

Clause 2

1. 3 vertical lines
2. Lamed (L)
3. W Ku

Words from Lexicon

1. 3
2. **L [Akkadian la, lu]** by not, without (preposition), to not have, are without (verb)
3. **WK [Akkadian waku]** – inspection (noun), to inspect (verb)

3 which are without inspection

**Sentence 10 (Minoan 4.10)**

1. 3 horizontal lines (30) 1 vertical line (1)
2. Het (Ḥ) Y
3. colon (·)
4. Qop (Q)

33
Words from Lexicon

1. 31
2. ḪY [Akkadian ḫēya, ḫīya] respect, respected-things (noun), respecting (participle), respected (adj), to respect (verb)
3. :
4. Q [Akkadian qû] threads, divine threads (noun) - channels for the fertility fluids

- 31 respected-things: for the divine threads

8.0 Things for Su’s Magic-Crafters (Minoan Text 5)

Figure 7. Malia Plate 14a (Pousat 1996). Minoan Text 5. It reads left to right. Sign assignments by Olmsted
Translation in Akkadian

Tablet Front

1. For the magic-crafters of Su (full moon deity) who are going without the same eliminators as Hu (sun deity)
   a. 3 drivers for Hu
   b. 4 far-power items for Su, for evicting, for pounding,

Tablet Back

2. To be purified by the fertility-fluid-powers,
3. 2 ritual-combs for combing

The eliminators of the abundances for both the full moon deity Su and the sun deity Hu are the eagle-vultures yet Hu is a life-growth power of the Ancient Pagan Paradigm so Hu is involved with fertility-fluids while Su, being a motion power, is involved with spiritual fluids. Consequently, each deity requires different magical items. The abundances are the fluids which open up invisible object forms for filling with nourishments.

Translation Justification for Front of Tablet

Sentence 1 (Minoan 5.1)
Clause 1

1. Ta
2. Sade (S)
3. Li
4. Sade (Š)
5. Za
6. Het (Ḫ)

Words from Lexicon

1. T [Akkadian tú] magic, magic-crafter (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.
2. **S [Akkadian su]** deity Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to it definition of the main time period of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

3. **L [Akkadian la, lu]** by not, without (preposition), to not have, are without (verb)
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

4. **Š [Akkadian šū]** corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”

5. **Z [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

6. **Ḫ [Akkadian Ḫu]** god Hu – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Dagon (DGN) meaning “constant divine power” is an epithet for Hu as is Helu (HL) meaning “bright-one.”

(ongoing form)
- For the magic-crafters of Su who are going without things similar to the eliminators for Hu

Clause 2

1. 3 vertical lines
2. Resh (R) Da
3. Het (Ḫ)

Words from Lexicon

1. 3
2. **RD [Akkadian redû]** driver (noun), to drive (verb) - to drive a herd or to drive water out
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

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3. **Ḫ [Akkadian Ḫu]** god Hu – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Dagon (DGN) meaning “constant divine power” is an epithet for Hu as is Helu (HL) meaning “bright-one.”

- 3 drivers for Hu

**Clause 3**

1. 4
2. Bet (B) Ši
3. S
4. Line

**Words from Lexicon**

1. 4
2. **BŠi [Akkadian bēšu]** far-ones, far-things, far powers (noun), far away (adverb), far (adj) – often an epithet for the divine powers above the earth plane
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.
3. **S [Akkadian su]** deity Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to it definition of the main time period of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

4. ,

- 4 far-power things for Su,

**Clause 4**

1. W Sade (Š)
2. Line

**Words from Lexicon**

1. **WŠ [Akkadian wešu]** to evict (verb)
2. ,

(phrase)
- For evicting,
Clause 5

1. Samak (S) Kap (K)
2. Line

Words from Lexicon

1. **SK [Akkadian saku]** pounder (noun), **to pound** (verb) – a pounder is a flail with a hinge in the middle
2. ,

- For pounding,

**Translation Justification for Back of Tablet**

*Figure 8. Malia plate 14b (Pousat 1996). Minoan Text 5. It reads left to right. Sign assignments by Olmsted*
Sentence 2 (Minoan 5.2)
Clause 1

1. Mu Si
2. Mi
3. (line)

Words from Lexicon

1. **MS [Akkadian mesû, masû]** goddess Mesu (pure place), purity (noun), pure (adj), to purify (verb) – Mesu is the feminine source deity for the motion powers representing the house for those powers as the night sky. The root MS includes the words maṣû (to enable as in to enable motion) and mešu (night as in the night sky)
   a. **-I [Akkadian i]** singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.
2. **M [Akkadian mú]** fertility-fluid (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
   a. **[Akkadian i]** singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.
3. (comma)

(imperative form)
- To be purified by the fertility-fluid-powers,

Sentence 3 (Minoan 5.3)

1. W
2. Za Pe (P)
3. 2

Words from Lexicon

1. **W [Akkadian wu]** ritual-comb (noun) – used for organizing and purifying the divine life-growth-network
2. **ZP [Akkadian zappu]** comb (noun), combing (adj), to comb (verb) – as in to comb out blockages in hair or the divine network. It is also an epithet for Pleiades constellation
3. 2

(ongoing form)
2 ritual-combs for combing
9.0 Things for Eliminating Su’s Comb (Minoan Text 6)

The text reads:

1. For eliminating Su’s comb
   a. \(10 - 4 = 6\) fertility-fluid-power-items
   b. 5 divine-thread-power-items
   c. 5 magic-crafter-items for the Su-powered fertility-fluid-powers and,
   d. 300 liquorice sticks
2. For the eliminators which are involved in the life-growth-realm
   a. 5 magical roasts
   b. without 3 not 1
   c. 50 similar-things

The deity Su is the masculine motion source deity who corresponds to the full moon. Su also represents the astrological powers which can edit the life-growth network via eagle vultures. This editing is analogous to Su acting in the “comb” role as mentioned in the first sentence. As seen in the other tablet of this series, this combing by Su is not desired. The rest of sentence one goes on to list the items for use in a ritual used to negate this combing power yet what liquorice sticks have to do with it is unknown.

The first sentence also has a Minoan mathematical operation. The author of this texts seems to have been counting inventory items as he or she was counting.

The second sentence is for those magic crafters who normally deal with the life-growth powers directly. They need some ritual things to help with the editing elimination. Being life-based they need to work with animal parts, specifically with certain roasts not having 3 things which may be bones, skin, and connective tissue.

Translation Justification

Sentence 1 (Minoan 6.1)
Clause 1

1. Zayin (Z)
2. Samak (S)
3. W

Words from Lexicon

1. **Z [Akkadian ƙû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
2. **S [Akkadian su]** deity Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its definition of the main time period of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)
3. **W [Akkadian wa]** ritual-comb (noun) – used for organizing and purifying the divine life-growth-network

(ongoing form)
- For eliminating Su’s ritual-comb

Clause 2
Words from lexicon

1. **Mi** [Akkadian *mû]* fertilizer-fluid (noun), fertilizer-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
   a. **-I** [Akkadian *i*] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

2. 10
3. $= - 4$ (take-away)
   - $10 - 4 = 6$ fertility-fluid-power-items

Clause 3

2. 5 vertical lines
3. **Qi**

Words from lexicon

1. 5
2. **Q** [Akkadian *qû*] threads, divine threads (noun) - channels for the fertility fluids
   a. **-I** [Akkadian *i*] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.
   - 5 divine-thread-power-items

Clause 3

1. 5
2. **Ta**
3. **Si**
4. **Mi**
5. Vav (U or W)
6. Line

Words from Lexicon
1. Ta [Akkadian tû] magic, magic-crafter (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. Si [Akkadian su] deity Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its definition of the main time period of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

3. Mi [Akkadian mú] fertility-fluid (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

4. U [Akkadian u, ū] and (conjunction), because (causal) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”

5. 5 magic-crafter-items for the Su-powered fertility-fluid-powers and,

Clause 4

1. Ša Ša
2. 3 dots

Words

1. ŠŠ [Akkadian šušu] liquorice root, liquorice stick
2. 300
• 300 liquorice sticks

Sentence 2 (Minoan 6.2)
Clause 1

1. Za
2. Ku
3. Dalet (D)

Words from Lexicon

1. Z [Akkadian zû] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.
2. K [Akkadian ku, ki] from, on account of, due to, involved with (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
3. D [Akkadian dû] life-growth realm, life-growth powers (du + i) (noun), life-empowered (adj), to life-empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. Um - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.

(ongoing form)
• For the eliminators which are involved in the life-growth-realm

Clause 2

1. 5
2. Sade (Š) Vav (U or W)
3. Taw (T)

Words from lexicon

1. 5
2. ŠW: [Akkadian šawû] roasts (noun), roasting (participle), to roast (verb)
3. T [Akkadian tû] magic, magic-crafter (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions
underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”

- 5 magical roasts

Clause 3

1. Lamed (L)
2. 3 vertical lines
3. Y
4. 1 vertical line

Words from Lexicon

1. L [Akkadian la, lu] by not, without (preposition), to not have, are without (verb)
2. 3
3. Y [Akkadian ya] not, no (negation after verb or accusative case noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, question start before noun or participle)
4. 1

- without 3 not 1

Clause 4

1. Sade (Š)
2. 5 horizontal lines

Words from Lexicon

1. Š [Akkadian šū] corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”
2. 50

- 50 of the same-things
10.0 For Thesisa – Give Tribute to Grazing Fighters (Minoan Text 7)

It reads:

1. For Thesisa
   a. 14: splitter-items to be nourished
2. To catch-the-eye of the grazing fighters
3. give tribute in my usual-way
This text instructs a Minoan named Theisasa to give tribute to some “grazing fighters. From the context these fighters seem to be raiders and pirates who go around hitting targets of opportunity.

Thesisa is likely the same name as the person remembered as the founder of Athens who was Theseus. His story and mythology are most fully told in the “Life of Theseus” by Greek writer Plutarch (46 CE to ~119 CE) who based his story on written sources going back as far as 450 BCE. From his “six labors” in the story Theseus seems to have had a reputation of going after such pirates and trouble makers. So “thesisa” might be a title rather than the name of a person. Another suggestive Minoan-Athenian connection is that the name of the goddess Athena derives from the Akkadian goddess Ayu with the plural power suffix /na/ added to form Ayunu meaning the “powers of Ayu.”Ayu was the feminine connective life-growth deity who had her Aku-owls (Athenian owls) for weaving the life-growth network.

The mentioned “splitter-items” are unknown but from this text they are some object which need to be spiritually charged at a temple (nourished).

**Translation Justification**

**Sentence 1 (Minoan 7.1)**

Clause 1

1. Teth Si Ša

Words from lexicon

1. ṬSiŠa - Thesisa (some person, not a normal Akkadian word

• For Thesisa

Clause 2

2. 1 horizontal line 4 vertical lines
1. (colon)
2. La Taw (T)
3. Ba

Words from lexicon

1. 14
2. :
3. LaT [Akkadian letû, latû] splitter, splitter-item (noun), splitting off (participle), split-off (adjective), to split off (verb)
4. Ba [Akkadian bu] nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb), - the nourishing process is the creating and growing process. It is the flow of amorphous matter (the nutrition) or dust into invisible (platonic) images which define an object’s shape and material types. These images must first be opened by the manifesting power of Yahu. The nourishment
itself is affected by both the life-growth power which governs the quantity of the flow and the motion power which governs its rate of flow.

a.  -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

(ongoing form, future tense)

• 14: splitter-items to be nourished

Sentence 2 (Minoan 7.2)
Clause 1

1. Taw (T) Qop (Q)
2. Shin (Ṣ) Lamed (L)
3. Taw (T) W

Words from Lexicon

1. TQ [Akkadian tiqqû, tiqû] to catch the eye (verb) – as in catch the interest of someone
2. ṢL [Akkadian šâlu šêlu] fighters (noun), fighting (participle), to fight (verb)
3. T’, TW [Akkadian ta’û, tawu] grazing-place or pasture (noun), grazing (participle), grazing (adj), to graze-together (verb) – the “pasture” is an epithet for the astrological night sky and its Shepherd, the full moon god Su.

(imperative form)

• to catch the eye of the grazing fighters

Sentence 3 (Minoan 7.3)

1. Bi Samak (S)
2. Ši

Words from Lexicon

1. BiS [Akkadian bissu, bisu, biltu] tribute (noun), to give tribute (verb)
2. Ši [Akkadian šû] corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar, usual (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

• give tribute in my usual-way
11.0 Items to be Spiritually Charged by the Full Moon (Minoan Text 8)

It reads:

1. 12 eagle-vulture-power items for being empowered by Su
2. 38 Similar-things to be nourished
3. 10 for me
4. 5 for eliminating the ritual-combs for the divine-threads

Like text 7 above this text mentions items which need to be spiritually charged (empowered) with the full moon at a temple and then returned. Specifically mentioned are items for influencing eagle-vultures.
Translation Justification

Sentence 1 (Minoan 8.1)
Clause 1

1. Ri
2. L’ (L enclosed in square which indicates a feminine divine power in Egypt so L’ matches
3. Samak (S)
4. 1 horizontal line 2 vertical lines

Words from Lexicon

1. R [Akkadian ṭu] eagle-vulture, eagle-vulture-items (noun) – Divine thread trimmer and fertility fluid blocker which is active during the day. This divine bird is used by both classes of divine powers to edit the divine network which is fixed (set) at dusk. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus
   a. -I [Akkadian i] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.
2. L’ [Akkadian le’ȗ] powers (noun), powerful (adj), to empower (verb)
3. S [Akkadian su] deity Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to it definition of the main time period of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)
4. 12

(ongoing form)

• 12 eagle-vulture-power items for being empowered by Su

Sentence 2 (Minoan 8.2)

1. Ša
2. Ba (started out normal then ran out of room so ended up angled)
3. 3 horizontal lines 8 vertical lines

Words from Lexicon

1. Ša [Akkadian šu] corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar (adjective), to do the same, have similar (verb) – a more generic
pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”

a. **-A [Akkadian -a]** usually “-er” — as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. **B [Akkadian bu]** nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb), - the nourishing process is the creating and growing process. It is the flow of amorphous matter (the nutrition) or dust into invisible (platonic) images which define an object’s shape and material types. These images must first be opened by the manifesting power of Yahu. The nourishment itself is affected by both the life-growth power which governs the quantity of the flow and the motion power which governs its rate of flow.

a. **-A [Akkadian -a]** usually “-er” — as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

**Sentence 3 (Minoan 8.3)**

1. Y Taw (T)
2. 1 horizontal line line

**Words from Lexicon**

1. **YT [Akkadian yatu]** me (noun), to me (verb)
2. 10

**Sentence 4 (Minoan 8.4)**

1. Za
2. W
3. Qop (Q)
4. 5 vertical lines

**Words from Lexicon**

1. **Za [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
   a. **-A [Akkadian -a]** usually “-er” — as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3rd
and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

2. **W [Akkadian *wu*]** ritual-comb (noun) – used for organizing and purifying the divine life-growth-network

3. **Q [Akkadian *qû*] threads, divine threads (noun) - channels for the fertility fluids**

(ongoing form)
- 5 for eliminating the ritual-combs for the divine-threads

### 12.0 Copper Vessels for Envy Release Rituals (Minoan Text 9)

![Figure 12. Malia Plate 38 (Pousat 1996). Minoan Text 9. It reads left to right. Sign assignments by Olmsted](image)

It reads:

1. 60 life-growth copper-vessels for ritual-cakes of envy
a. 4 for cloistering
b. 7 for detaching the thread-powers (emotional channels)
c. 1 for not detaching to not have

Rituals for releasing envy seem to go way back. The Minoan ritual involves cakes and copper vessels for holding those cakes. The Minoan magical rituals inhibited envy in two ways: the first was to isolate (cloister) envy while the second was to detach envy, practices which continue to this day. Cloistering is the taking away the feeling of envy by forgiveness or scape-goat rituals in which such negative emotions are taken away. In contrast the detachment method is an emotional conditioning method in which the emotional weighting of negative emotions is ignored. This later method is emphasized in Yoga and Buddhism.

The total number of copper vessels per ritual set is 12 if the one is extra item as mentioned in the text is included. This shipment is for 5 sets of 12 or 60 copper vessels in total.

Sentence 1 (Minoan 9.1)

Clause 1

1. Dalet (D)
2. Bet (B) Teth (Ṭ)
3. Kap (K) Ki
4. Qop (Q) Ayin (ʼ)
5. 6 horizontal lines

Words from Lexicon

1. D [Akkadian dû] life-growth realm, life-growth-items, life-growth powers (du + i) (noun), life-empowered (adj), to life-empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.
2. BṬ [Akkadian baṭȗ] - some vessel made of copper or silver (noun)
3. KK [Akkadian kakku, kukku] – ritual cake (noun)
4. Qʼ [Akkadian qiʼu] envy (noun)
5. 60

• 60 life-growth copper-vessels for ritual-cakes of envy

Sentence 2 (Minoan 9.2)

1. Ga Ga
2. 4 vertical lines

Words from Lexicon
1. **GaGa [Akkadian gagû]** cloistering (participle), cloistered (adj), to cloister (verb)
   a. **-A [Akkadian -a]** usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. As a verb suffix this indicates the 3\(^{rd}\) and 2\(^{nd}\) person feminine plural as in the example: “they nourish” (Ba). The masculine 3\(^{rd}\) person plural suffix is -U just like the nominative noun suffix.

(ongoing form)
- 4 for cloistering

**Sentence 3 (Minoan 9.3)**

1. Gimmel (G) Lamed (L)
2. Qi
3. 7 vertical lines

Words from Lexicon

1. **GL [Akkadian galû]** detachment (noun), detaching (participle), to detach, to indicate detachment (verb)
2. **Qi [Akkadian qû]** threads, divine threads (noun) - channels for the fertility fluids
   a. **-I [Akkadian i]** singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.
3. 7

(ongoing from)
- 7 for detaching the thread-powers

**Sentence 9.4**

1. Gimmel (G) Lamed (L)
2. Y
3. 1 vertical line
4. Lamed (L)

Words from Lexicon

1. **GL [Akkadian galû]** detachment (noun), detaching (participle), to detach, to indicate detachment (verb)
2. **Y [Akkadian ya]** not, no (negation after verb or accusative case noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, question start before noun or participle)
3. 1
4. **L [Akkadian la, lu]** by not, without (preposition), to not have, are without (verb)
1 for not detaching to not have

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