Archeological Texts Show a Religious Conflict Component in the Naxos Island Revolt (499 to 494 BCE)

By David D. Olmsted (January 9, 2021; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

As revealed by later Greek records, the Naxos revolt was a socio-economic conflict between rural interests and commercial trading interests which led to the much larger Greek/Persian wars. While the socio-economic component is true, these three archaeological texts also show that the revolt was triggered by a drought and sustained by religious differences with trading interests devoted to the motion class of powers of the Ancient Pagan Paradigm and rural interests devoted to the life-growth powers represented by the crescent moon goddess Ayu (Greek: Athena, Artemis). This conflict parallels the earlier Israelite civil war triggered by the Elijah drought of 850 BCE but in that conflict the life-growth class was represented by Yahu (Yahweh) instead of Ayu. These texts reference emotion magic and deities Hu and Ayu. The language of these texts is Alphabetic Akkadian with the letter style being mostly mid-Etruscan (Sea People’s lineage) similar to that of the Etruscan Piacenza Liver (Olmsted Jan. 1, 2021). While personal Greek inscriptions were also starting to appear on funerary steles around this time, official religious texts in the Greek world continued to be written in Alphabetic Akkadian until about 440 BCE when rising Greek nationalism and military success against the Persian empire resulted in Greek replacing Akkadian as the empire language of the eastern Mediterranean.

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1.0 Methodology and Ancient Pagan Paradigm

These translations are done according to the scholar’s standard 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 represent a translation.
6. The lexicon providing word meanings must be based upon numerous independent texts with many being long texts.

The letters are assigned using the letter assignment chart shown below in section 2.0. The words are assigned using the Alphabetic Akkadian Lexicon (Olmsted 2020)

Making sense of any ancient text requires the reader to enter into the worldview of the times. The pre-classical worldview is significantly different from that of the classical era due to the cultural processes of lordification and dualism which arose due to empire building.

Lordification is the process which caused deities to be perceived as capricious ruling lords, that is, as more male and more human (“living gods”) instead of being labels for divine power clusters which could be optionally personified (perceptheism). Lord gods came to be feared because of their human-like capriciousness so they now had to be appeased with flattery, praise, bribes, sacrifices, and so on. Child sacrifice was a consequence of lordification.

Dualism is the mental habit of perceiving the world in binary terms of good versus evil (us versus them) instead of in triplet terms of a balance point between two extremes. Dualism originated with Zoroastrianism and spread worldwide because empires loved it. Their rulers could claim to be the good guys fighting evil (the neighboring people). Dualism is what caused the material world to be considered evil compared to the good divine realm. This produced the idealization of celibacy and led to the unsolvable conundrum of how a good god could create an evil world.

The pre-classical 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 masculine represented the causal flow like water or electricity while the feminine represented the guidance of that flow analogous to a river bank or an electrical wire.
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>Egyptian: Selu</td>
<td></td>
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<tr>
<td>Egyptian: Nu</td>
<td>Egyptian: Nut</td>
<td>Egyptian: Tem, Atum?</td>
<td></td>
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</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>Mesopotamian: Inanna, Ishtar (crescent moon)</td>
</tr>
<tr>
<td>Egyptian: Horus (Montu), Amun; Re (sun), Seth (storm bull)</td>
<td>Egyptian: Hathor, Amaunet, Nephthys</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Connecting Flow (male)</th>
<th>Flow Guidance (female)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mesopotamian: Mu’ulil (one who sprouts wind), Enlil (lord of breath)</td>
<td>Sumerian: Sud (SUD3 - speaker), Ninlil (lady of wind)</td>
</tr>
<tr>
<td>Medit: Thesu (wind)</td>
<td>Medit: ?</td>
</tr>
<tr>
<td>Greek: Hermes</td>
<td>Greek: Hermes as hermaphrodite</td>
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<tr>
<td>Egyptian: Wepi, Thoth? (communication)</td>
<td>Egyptian: Wepwawet</td>
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</tbody>
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<thead>
<tr>
<th>Object Revealing (male)</th>
<th>Flow Gating (female)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerian: Nudimmud, Enki (lord of earth), Ea</td>
<td>Sumerian: Nunu, Ninki (lady of earth)</td>
</tr>
<tr>
<td>Medit: Ea, E’u, I’u, Yahu (Yahweh = power of Yahu)</td>
<td>Medit: Utu</td>
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<tr>
<td>Egyptian: Osiris, Pe</td>
<td>Egyptian: Isis, Pet</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Motion Revealing</th>
<th>Emotion Gating</th>
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</thead>
<tbody>
<tr>
<td>Sumerian: Pabilsag (one who sprouts what’s inside)</td>
<td>Sumerian: Sud</td>
</tr>
<tr>
<td>Medit: Zigu (breath)</td>
<td>Medit: ?</td>
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<tr>
<td>Egyptian: Shu</td>
<td>Egyptian: Tefnut, Wadjet</td>
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</tbody>
</table>

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### 2.0 Mediterranean Iron Age Letter Styles (Chart 2b)

<table>
<thead>
<tr>
<th>Name: Semitic Greek</th>
<th>Philistine (Izbet Sartah)</th>
<th>Etruscan (Pyrgi) late Philistine</th>
<th>Mid Etruscan (Liver)</th>
<th>Israelite (mostly Gezer)</th>
<th>Phoenician (mostly Sidon)</th>
<th>Name: Semitic Greek</th>
<th>Philistine (Izbet Sartah)</th>
<th>Etruscan (Pyrgi)</th>
<th>Mid Etruscan (Liver)</th>
<th>Israelite (Gezer)</th>
<th>Phoenician (Sidon)</th>
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<tbody>
<tr>
<td>Name: Greek</td>
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</table>

Ordered according to letter list on the Izbet Ostracon. *The letter “R” does not exist in the Izbet Ostracon letter list. These letters derive from the Minoan writing tradition starting with the Phaistos disk and going through Linear A. Letter ayin becomes dual use with aleph around 400 BCE.*

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Alphabetic Akkadian began as a facilitator of commercial level trading in the Bronze Age and thus became the world’s first empire language only to be replaced later in the west by Greek, Latin, Arabic, and English. This first empire language was Akkadian because Akkadian speaking Assyrian traders were the first to go looking for the ingredients needed to make the bronze needed for their expanding early empire. This is evidenced by their extensive trading colonies found in Anatolia dating to between 2000 and 1800 BCE (Bryce 1998). By 1700 BCE most such trade had been taken over by the Minoans with their own type of Akkadian phonetic script (Olmsted June 2020, July 2020).

The needs of trade gradually simplified that writing so that by 1400 BCE Alphabetic Akkadian texts start appearing. What made a text alphabetic is that each sign now represented a type of phonetic wild card in which a consonant sound could be followed by any vowel sound. Thus, alphabetic texts were more of a memory aid device at first. Entrepreneurial Pagan temples outside of the government capitals quickly ported this trade writing for their own internal religious use and it was they who preserved alphabetic writing through the Bronze Age collapse. Later Alphabetic Akkadian became known as Aramaic in the Mideast to distinguish those texts from the rising local dialects such as Hebrew and Arabic as Akkadian declined under the assault of Greek.

Because the purpose of empire languages is cross-cultural communication, they are not ethnic markers. One only needs to look at ancient Latin and modern English for more recent examples of that. Yet they may be cultural/religious markers because during the early Iron Age three separate alphabetic letter lineages developed around their own religious variations on the Ancient Pagan Paradigm.

1. Phoenicians focused on the motion power class using emotion magic but later developed the idea that emotion magic could also affect the life-growth powers via one of the divine birds (eagle vultures).
2. Israelites focused on the life-growth powers using sympathetic (imitative) magic and incantation magic. Probably because of this simplistic magic approach the tribe of Judah after the 850 BCE Elijah drought became the first region to adopt a fully lordified religion in which the deities were perceived as lordly people on high instead of mainly as powers able to be optionally perceived as people.
3. Sea Peoples (Philistines and Etruscans) were in between those by claiming that the different divine power classes should not be mixed except at the lowest layer of the Ancient Pagan Paradigm to open up the invisible “platonic” life-form images.

**Phoenician/Greek Letter Lineage**
1. Minoan Phaistos Disk
2. Minoan Linear A
3. Phoenician
4. Greek (has some Sea Peoples)

**Israelite Letter Lineage**
1. Minoan Phaistos Disk
2. Minoan Linear A
3. Serabit el Khadim
4. Israelite (has a bit of Sea Peoples)
5. Hebrew

**Sea Peoples/Latin Letter Lineage**
1. Minoan Phaistos Disk
3.0 Civil War on Naxos Island (499 to 494 BCE)

Before the rise of Athens and Sparta as the leaders of their respective alliances one of the wealthiest Mediterranean city-states was the island of Naxos in the Cyclades. It was wealthy because it was the source of abrasive emery. This trade concentrated wealth in the hands of a few which led to a revolt against them in 499 BCE. One of the exiled aristocrats managed to persuade the tyrant of Miletus on the coast of Asia Minor to reinstate him but this tyrant in turn needed permission and some aid from the Persian empire to mount such an invasion. The Persians were their overlords at the time.

The Persians provided some minimal level of aid for what they thought would be an easy victory but this turned out not to be the case. The invasion force was unable to conquer the main walled cities of the island. After 4 months the invaders were forced to withdraw leaving the tyrant of Miletus unable to pay his debts to the Persians. Because of this, the tyrant upped the stakes by rallying all the Greek city states along the Anatolian coast in a rebellion. All were defeated by 494 with Persians then going after mainland Greece after 492 because some mainland cities had aided the revolt. In contrast the Cycladic islands surrendered and were given lenient terms only needing to provide some tribute. That state of affairs continued until Naxos joined the Delian league led by Athens sometime after 477 BC.

Revolts are usually the result of some economic pressure greased by some cultural defense ideology, usually religious or nationalist in nature. In this case, the early Greek histories indicate that the economic pressure was due to economic oppression by the economic trading elites against the rural poor. Additionally, these archaeological texts indicate that a drought exacerbated the problem. This is confirmed by an analysis of surviving Roman texts giving clues about grain supplies (Northwood 2006). Those texts reveal a pattern of frequent grain shortages during the 400’s then no problems until the second Punic war (218 to 201 BCE).

The grease seems to have been a religious conflict also between the rural interests more devoted to the life-growth powers and the commercial trading interests more devoted to the motion powers which sailed ships and made things. This conflict is evidenced by a toppling of an 8.5 meter (28-feet) high statue outside a Naxos temple on the island of Delos and by the text on its base. This statue probably represented the planet Mercury as the transport power so revered by traders. Its base text is not Greek but is in Alphabetic Akkadian.
(Aramaic). It states that people should stop being devoted to motion powers and start being more devoted to the life-growth powers of the goddess Ayu (Artemis, Athena, Ishtar, Inanna, Hathor).

4.0 Med Text 10: Drought, Powerless Magic, and Non-Astrological “Despised-Ones” (499 BCE)

![Figure 2. Med text 10. This text was found on the island of Naxos. It is inscribed on the bottom of a normal funeral stele (grave marker). The language of the text is Alphabetic Akkadian (Aramaic) in the Mid-Etruscan letter style which was near the end of its reign as an empire language in the eastern Mediterranean. Greek texts were starting to appear at this time also in funeral steles showing that written Greek started out for personal use before graduating to more official texts. Greek texts have a lot more vowels (especially E) because they were using inner vowels. (Image online at Arachne Archive: https://arachne.dainst.org/entity/1098902?fl=20&q=%22Naxos%22&resultIndex=28)](https://arachne.dainst.org/entity/1098902?fl=20&q=%22Naxos%22&resultIndex=28)

This text has a mid-Etruscan letter style in the Sea Peoples lineage with Greek influences so it can easily date to about 499 BCE near the start of the Naxos revolt. Also, a few Greek influences seen in the letters He (E) and Shin with their rounded forms and Sade (Š) which is the Greek “X.” The Greek influence is also seen in its text direction of left to right opposite the non-Greek texts of right to left. It reads line by line:

1. The despised-ones are interfering with nourishing of the divine-choir. Passions are not crafting-magic.
2. Are those the astrological-powers, No!
Line by Line Comment

1. The “divine-choir are all the life-growth powers of the network in the Ancient Pagan Paradigm. These powers direct the flow of fertility fluids to earth for the opening up of invisible platonic life forms which are then filled with earthly dust (amorphous matter). This was the theory behind alchemy. This line is stating that something (the “despised ones”) is interfering with that flow of fertility fluids and that the magic based upon raising certain emotions is unable to correct the problem.

2. This line clarifies that the mentioned “despised-ones” are not the astrological powers which usually get the blame. Consequently, the “despised ones” must be some human actors.

Line 1 (Med 10.1)

Clause 1

1. Nun (N) Shin (Š)
2. Nun (N) Ayin (ʼ)
3. Bet (B)
4. Sade (Š) Resh (R)

1. NŠ [Akkadian nāsu] despised-one (noun), despised (adj), to despise (verb)
2. Nʼ [Akkadian neʼu] interference (noun), to interfere with (verb)
3. B [Akkadian bu] nourishment, nourishment-items, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) - Earthly nourishment or just nourishment is amorphous matter or “dust.” To be made visible, the invisible “platonic” object forms of living things must be commanded to open by the network’s fertility fluids and then filled with nourishment. Food is just dust manifested into all its forms via alchemical magic or the power of god Yahu. The word “Yahweh” literally means “power of Yahu.” “High nourishment” is an epithet for the network’s fertility fluids. The power to open life form images is represented by the feminine power, Utu. Together Utu and Yahu are called the “Nourishers.”
4. ŠR [Akkadian šēru] divine-choir (noun), divine-choir (adj) - the divine space viewed as a collection of harmonious powers. Compare to ŠR meaning “mortal space” and D’ meaning “divine-space.”

(ongoing form)
The despised-ones are interfering with the nourishing of the divine-choir

Clause 2

1. Het (H) Bet (B)
2. Taw (T)
3. Yod (I or Y) – unlike clause dividing lines the letter I has horizontal end caps like modern I

1. ḤB [Akkadian ḫābu, ḫābu] passions (noun) – as in strong feelings which are the core of emotional magic
2. T [Akkadian tû] magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan
Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

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)

(Statement form)

Passions are not crafting-magic.

**Line 2 (Med 10.2)**

1. **A [Akkadian ā]** that thing or activity, this thing or activity, those things or activities, these things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic-crafter” instead of “opening” or “magic.”

2. **IR [Akkadian īru]** astrological-powers (noun) - a division of the motion class of the Ancient Pagan Paradigm, compare to 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, IM - emotional magic powers of the motion class, EM - human powers of lordly authority

3. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), Are .... no (verb, when at the end of a sentence it indicates an interrogative verb couplet)

(imperative form)

Are those the astrological-powers, No!
5.0 Med Text 11: Emotion-Magic is being Dominated by Anxiety due to Conflict (499 BCE)

This text has a mid-Etruscan letter style in the Sea Peoples lineage with Greek influences so it can easily date to about 499 BCE near the start of the Naxos revolt. Also, a few Greek influences seen in the letters He (E) and Sade (Ș) which is the Greek “X.” The Greek influence is also seen in its text direction of left to right opposite the non-Greek texts of right to left. It reads line by line:
1. On account of magic, Hu is activated.
2. Magic [is troubling] Hu’s abundances, the threads from Hu are being revealed.
3. Spiritual-powers are being activated on account of that.
4. Magical-activity is opening those, the Pasture is being revealed.
5. On account of anxiety anointing the magical activity, the emotion-owls are in conflict

Line by Line Comment

1. The god Hu is the orderly sun form of the god Atu who represents the connective middle layer of the Ancient Pagan Paradigm. As such, Hu represents the well-structured network through which the fertility fluids flow. When manifested, his fertility fluids are sunlight and heat. The motion power of magic caused the fertility fluids to flow. Thus, magic activates Hu.
2. “Abundances” is a word for all causal fluids from the divine realm. This includes fertility fluids of the life-growth powers and the wind/breath of the motion powers. Magic is causing the fertility fluids to flow allowing the network’s threads (channels) to open up the invisible platonic life form images so they can be filled with matter and revealed.
3. All spiritual powers are being activated by the motion powers which begs the question as to what is causing the drought.
4. Even the astrological night sky (the “Pasture” of stars) is being properly revealed. The astrological powers also cause motion just like inner animal emotions (emotion magic).
5. What is wrong is that the network’s connections and fertility flow rates are becoming chaotic because of the anxiety caused by the civil war. Anxiety is a negative emotion and emotion magic happens even outside of formal rituals.

Section 1 (Med 11.1)

1. Kap (K)
2. Taw (T)
3. Het (Ḫ)
4. Shin (Ṣ)
5. Line (|)

1. K [Akkadian ku, ki] by, 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.
2. T [Akkadian tū] magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”
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). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because
Atu’s chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.

4. Ṣ [Akkadian ṣu] activity, activation (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.

5. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(statement form)
On account of magic, Hu is activated

Section 2 (Med 11.2)

1. Taw (T)
2. [1 or 2 destroyed letters] Gimel (G)
3. Het (Ḫ)
4. Gimel (G)
5. Qop (Q)
6. Het (Ḫ)
7. Nun (N)
8. Line (|)

1. T [Akkadian tû] magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

2. [S]G [Akkadian sagȗ] troubles (noun), to trouble, to make trouble (verb)
3. Ḥ [Akkadian Ḥu] god Hu – the masculine deity which represents Atu’s healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because Atu’s chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.

4. G [Akkadian gu] – abundance (noun), abundant (adj), to make abundant (verb) – “Abundances” is the Akkadian word for the divine causal fluids of the Ancient Pagan Paradigm. These fluids are the fertility-fluids of the life-growth class of powers and the spiritual fluids of the motion class of powers. Abundances come from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.

5. Q [Akkadian qû] threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids

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). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because
Atu’s chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.

7. **N [Akkadian nu]** revelation, Reveal (noun), revealing (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images.

8. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “that is,” as a connective

(ongoing form)
Magic [is troubling] Hu’s abundances, the threads from Hu are being revealed.

**Section 3 (Med 11.3)**

1. Dalet (D) Ayin (‘)
2. Shin ($)  
3. Kap (K)  
4. Aleph (A)

1. **D’ [Akkadian di’u]** divine-powers, spiritual powers – all the spiritual powers as opposed to just the life-growth powers indicated by the Akkadian word **du** (D). the English word “divine” comes from this with the slurring of the ayin to **divu**

2. **Ṣ [Akkadian su]** activity, activation (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.

3. **K [Akkadian ku, ki]** by, 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.

4. **A [Akkadian ā]** that thing or activity, this thing or activity, those things or activities, these things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic-crafter” instead of “opening” or “magic.”

5. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “that is,” as a connective

(ongoing form)
Divine-Powers are being activated on account of that.

**Section 4 (Med 11.4)**

1. Shin ($)  
2. Tau (T)  
3. Pe (P)  
4. Aleph (A)  
5. Line (|)
1. Ṣ [Akkadian ṣu] activity, activation (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.

2. T [Akkadian tû] magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

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 goddess Utu who opens up the invisible object platonic forms as by directed by the fertility fluids. Once open these forms are filled with amorphous matter (nourishment or dust) using the “power of Yahu” (Yahweh). Fertility fluids are directed by Ayu, opened by Utu, and filled (manifested) by Yahu.

4. A [Akkadian ā] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic-crafter” instead of “opening” or “magic.”

5. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

Magical-activity is opening that

1. Tau (T) Ayin (‘)
2. Nun (N)
3. Line (|)

1. 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.

2. 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), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images.

3. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)
The pasture is being revealed.

Section 5 (Med 11.5)

1. Kap (K)
2. Het (Ḫ)
3. Sade (Š)
4. Resh (R) Het (Ḫ)
5. Shin (Ṣ)
6. Taw (T) Ayin (�)
7. Kap (K)
8. Sade (Š) Gimel (G)
9. Double Line (∥)

1. K [Akkadian ku, ki] by, 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.
2. ḪŠ [Akkadian ḫâšu] anxiety (noun), to be anxious (verb)
3. RḪ [Akkadian râḥû, reḥû, ruḥû] anointed-one (noun), anointed (adjective), to anoint (verb)
4. Ṣ [Akkadian ṣu] activity, activation (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.
5. T [Akkadian tû] magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”
6. AK [Akkadian akû, akkû] emotion-owls, Aku-owl (noun) – These owls add motion and movement to the fertility fluids flowing through the life-growth network threads (links, channels) during the day. They are under emotional control from humans. In contrast, the astrological motion powers use Hu’u (Ḫ’) owls for the same function and they are under the control of the heavenly bodies. These powers complement those of the goddess Ayu (crescent moon) which add and cut the links of the network via eagle-vultures (R). She represents the normal divine order of things and only become capricious during the cultural lordification process. Aku-owls are one of the divine-birds (IṢR) along with Hu’u owls and eagle-vultures. The divine network is then fixed or set at dusk (hence setting sun). The owls along with Ayu are called “Thread-Openers” (PQ).
7. ŠG [Akkadian šigȗ, šegȗ] - conflict (noun), to cause conflict, to be conflicted (verb) – compare to AG meaning “anger” and ZN meaning “offended-one.”
8. ∥∥ [Double Line] end of paragraph

(ongoing form)
On account of anxiety anointing the magical activity, the emotion-owls are in conflict
6.0 Med Text 5: Base for Toppled Colossus of Naxos Statue on Delos Replaces Magic with Devotion to Goddess Ayu (495 BCE)

Unlike the other two texts this text is anti-magic and promotes goddess Ayu of the life-growth powers. This text was placed on the base of a large statue after it was deliberately toppled and destroyed. Only the torso and a few smaller pieces were found near the base. Additionally, the torso’s appendages were broken off close to the body, a pattern of destruction not seen from earthquakes or even just from pulling it down. Therefore, this statue was deliberately destroyed to eliminate the power of the deity.
To add to the destruction the original top line on the base was destroyed by neatly chiseling off the corner. That text was replaced by a text promoting the goddess Ayu. All this suggests a religious conflict between rural and urban trading interests in which the rural group were the winners.

The text reads left to right (section by section):

1. This [motion power] was starving the pasture’s abundances.
2. Come near to the Supervisor (Ayu).
3. The Reed-Boat (Ayu) life-growth-empowers the eagle-vultures.
4. She is the purifier.
5. (addendum) Involve the threads to negate this elimination activity

This text’s language is Alphabetic Akkadian having a mid Etruscan letter style with Phoenician letter M and Greek D.

Line by Line Comment

1. This line is stating that the chaos involving fertility fluid flow through the network is eliminating the motion powers of the night sky. In this conclusion it is contradicting Med text 11 above which states the flow chaos is not affecting those powers.
2. So, ignore the motion class of powers and concentrate on just getting enough link connections to the right place using the life-growth powers of the goddess Ayu. She is called the supervisor because she directs the masculine flow of the network.
3. Ayu uses divine birds to edit the network: her own owls to add links and eagle-vultures to cut links. Ayu is called the Reed Boat because she is represented by the crescent moon (not the full or new moons which represent the god Su)
4. Because she edits the network, she filters out the good from the bad connections. Therefore, she is the Purifier.
5. This line is an additional thought being placed after the main text’s ending signified by the double lines. This line is stating that the thread editing powers of Ayu should be invoked because only by adding more links can the low flow conditions of the few bad links be overcome.

Figure 5. This is a masculine deity yet its surviving base promotes the goddess Ayu. Therefore, it was deliberately destroyed to remove any remaining power. This statue likely represented motion power of Mercury which as the transport power and wind-bringer would have been revered by the boat traders. Photo from Arachne depository at https://arachne.uni-koeln.de/arachne/index.php?view[layout]=objekt_item&search[constraints][objekt][searchSeriennummer]=146219
Section 1 (Med 5.1)

1. [1 letter] Ayin (ʼ)
2. Aleph (A)
3. He (H or E) Kap (K)
4. Taw (T) Ayin (ʼ)
5. Gimel (G)
6. |

1. [A]’ or ‘W or AW or ‘A and AA (after 450 BCE) [Akkadian ʼa’û] motion space, motion-powers (ʼa’û + i) (noun), motion empowered (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and in the divine network’s fertility fluids. Its source deity is the masculine full moon Su. Its sub-powers are: IM - emotional magic powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from ḏu). Compare to EM – human powers of lordly authority which can command the divine birds. Also, the ayin letter sign by itself as the moon or as the moon traveling along the night sky symbolically represents the motion powers allowing the sign to be used in isolation.

2. A [Akkadian ā] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic-crafter” instead of “opening” or “magic.”

3. EK [Akkadian ekû] starving (participle), starving (adj), to starve (verb)

4. T’, TW [Akkadian taʼû, 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. G [Akkadian gu] – abundance (noun), abundant (adj), to make abundant (verb) – “Abundances” is the Akkadian word for the divine causal fluids of the Ancient Pagan Paradigm. These fluids are the fertility-fluids of the life-growth class of powers and the spiritual fluids of the motion class of powers. Abundances come from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.

6. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)
This [motion-power] was starving the pasture’s abundances.

Section 2 (Med 5.2)

1. Teth (T) Ayin (ʼ)
2. He (E or H) Mem (M)
3. |

1. Ţ’, ṬḤ [Akkadian taʼû, ṭāhu, ṭēhu] nearness (noun), to come near to (verb) – “nearness” is often an epithet for the mortal realm as opposed to the divine realm.
2. **EM [Akkadian emu]** supervisor (noun), to supervise (verb) – one who controls people or animals by right of position. Often an epithet for those powers which control the divine birds (owls and eagle-vultures). Compare to PL meaning “ruler” as one who controls land like a noble, and RB meaning “authority” as one who advises people.

3. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,“ as a connective

(imperative form)

Come near to the Supervisor (Ayu).

**Section 3 (Med 5.3)**

1. Aleph (A) Mem (M)
2. Dalet (D)
3. Resh (R)
4. |

1. **AM [Akkadian amu]** Reed-Boat (noun) – in the Bronze Age this word was an epithet for the dark part of the crescent moon because it represented the powers which cut the life-growth threads in the network of the Ancient Pagan Paradigm. This dark part was represented by the goddess Thanu. The dark part was the cargo of the crescent moon which was shaped like a boat of the era. Later in the Iron Age it became to be an epithet for both the light (Ayu) and dark forms (Thanu) of the feminine connective life-growth powers: Ayu, Ishtar, Inanna, Athena-Artemis, Hathor. As the dark power Thanu corresponded to the dark chaotic bull of her masculine complement.

2. **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.

3. **R [Akkadian rȗ]** 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*

4. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,“ as a connective

(statement form)

The Reed-Boat (Ayu) life-empowers the eagle-vultures
Section 4 (Med 5.4)

1. Aleph (A)
2. Zayin (Z) Kap (K)
3. Aleph (A)
4. | | 

1. A [Akkadian ā] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective), that is, they are (verb) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic crafter” instead of “opening” or “magic.”
2. ZK [Akkadian zakû] pure, purifier (noun), to make pure
3. A [Akkadian ā] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic crafter” instead of “opening” or “magic.”
4. | | [Double Line] end of paragraph

(statement form)
She is the purifier.

Section 5 (Med 5.5)

1. Ayin (’) Zayin (Z) – one of the earlier uses of a dual use ayin in which is represents A
2. Qop (Q)
3. He (E or H) Gimel (G)
4. Aleph (A)
5. Zayin (Z)

1. AZ [Akkadian azû] involvement (noun), involving (participle), involved (adj), to involve, to be involved-in (verb)
2. Q [Akkadian qû] threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids
3. EG [Akkadian egû] neglected-one, negated-one (noun), to neglect, to negate (verb) – compare to ŠL meaning “disregard."
4. A [Akkadian ā] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic crafter” instead of “opening” or “magic.”
5. Z [Akkadian zû] elimination, (noun), eliminating (participle), eliminated (adj), to eliminate (verb)

(imperative form)
Involve the threads to negate this elimination activity
Previous Translation Attempt in Greek

A previous translation of this inscription was attempted by Giuliani (2005). His translation is as follows with our letter assignment differences in red.

"[τ] ἀφητόλιθος ἔμι ἀνδριάς καὶ τὸ σφέλας"
(to awuto litho emi andrias kai to spelas,

His translation is: "I am the same stone - both statue and base").

Giuliani has inconsistent letter assignment and even leaves out some letters.

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