Translation of Calf-Bearer Text from Pre-Parthenon Athens in Alphabetic Akkadian References Drought (499 BCE) - Updated

By David D. Olmsted (January 14, 2021, updated June 14, 2021; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

This paper provides evidence that Alphabetic Akkadian was being used in the Greek sphere of influence as an ancient authority temple language (like Latin in near modern Europe) prior to the mid-400’s BCE when the nationalistic fervor surrounding their war with the Persian empire replace it with Greek. Its Greek use is also evidenced by the 499 BCE Alphabetic Akkadian texts from Naxos (Olmsted Jan. 9, 2021). Alphabetic Akkadian was the first written empire language appearing in the bronze age to facilitate trade throughout Mesopotamia and the Mediterranean. Its alphabetic version used in the Mediterranean derives from the Minoans starting around 1700 BCE. (Olmsted June 2020, July 2020). The Calf-Bearer text references the life-power connective goddess Ayu of the Ancient Pagan Paradigm. Athen’s unique patron goddess Athena seems to be Ayu who has acquired motion powers as well (as evidenced by the Athenian owl).

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1.0 Translation Methodology

1.1 The Scholars Standard

These translations are based upon the Scholar’s Standard using the second edition of the Mediterranean Akkadian Lexicon (Olmsted Feb 2021). The scholar’s standard is:

1. The translation has the goal of transmitting of the intent of the writer, not spinning the text for any other purpose. Therefore, the translator must have knowledge of the author’s culture for an accurate transmission to occur.
2. The lexicon providing word meanings must be based upon numerous independent texts with many being long texts.
3. Letter assignments must be consistent within its letter lineage and cannot be borrowed from another lineage unless that text is geographically on the border between style groups.
4. Letters cannot be added, subtracted, shifted or in any way miss-assigned to make a word.
5. Each ancient word is assigned one and only one English word or phrase for its translation. If the ancients only used one word then so should we. The only exception may be to adapt the word to its grammatical context. Allowing multiple word definitions just leads to translation bias.
6. Proper names are the last resort because they can represent any letter pattern and are a wild card. Names do not represent a translation.

1.2 Need for Translation Standards

Standards are what separate propaganda from truth. Standards are what separates fake news and fake history from real news and real history. Standards are what separate modern professional archaeology from antiquarian digging. Consequently, a translation done without a declared standard cannot be trusted as a historical source. Historians should not allow themselves to be fooled. The two reasons ancient translations are not done to some sort of standard are:

1. Language and Culture is Not Well Understood - Coming to understand an ancient language is a process of optimization. Texts are first translated with uncertain cultural understanding, word assignments, and grammatical rules. Then based on how some of these words are used their meanings will start to become clearer. With this greater understanding the texts are retranslated leading to even better understanding. After a few translations of a variety of texts some level of textual stability. The important issue here is that some ideal standard must exist to be the goal for the optimization process.
2. Religious and Nationalistic Bias – Those who control history control the future and this is best done by controlling the translations of ancient texts. Truth is a precious thing because so many want to manipulate other people for their own ends.

1.3 How to Translate Alphabetic Akkadian Texts

1. The words do not have inner vowels. This means vowels begin words and so indicate where words begin. This is important because words are not separated by spaces in ancient texts.
2. Translate by clauses, that is, separate the text into a string of words glued together with one verb. The clearest verification of this approach is the Phaistos Disk which uses vertical lines to separate each clause. Other texts use vertical lines optionally for reading clarity.
3. The letter “A” is your friend! It either begins a word or means the word “this,” or “that.”
4. Dual use letters are those letters which are vowels when they begin a word and consonants otherwise. They begin a word 90% of the time. The dual use letters are Vav (W and U), He (H or E), and Yod (I or Y). This is why the “Y” even in English can sometimes be a vowel.
5. Using vowels as grammatical word endings is extremely rare and when that happens a vertical line is also used delimit the clause. Consequently, the partial grammar of the alphabetic form is provided by relative word position. Remember the alphabetic form started out as a memory aid device so it did not have much grammar at its beginning.
6. A verb at the end of a clause defines a general statement form like “dogs eat food.” A verb in the middle of the clause or sentence defines the ongoing form like “dog is eating the food.” A verb at the start of a clause defines the imperative form like “eat the food.”
7. The negative word “no” at the end of a sentence defines a question like “Is the dog eating? No.”
8. An adjective always comes after the noun.
9. Two nouns together form either a a possessive relationship like “Joe’s dog” or a prepositional phrase “the dog from Joe”
10. Proper names are the last resort because such names can represent any letter pattern. Lots of names in a text is often a clue it is a failed translation.

2.0 Culture Behind the Texts: The Ancient Pagan Paradigm

Religious culture adapts itself to the security needs of a group and that changed as the economic foundations of society changed. Understanding ancient texts requires understanding the culture in which they were written. The Ancient Pagan Paradigm is so different from the DDL (Dogmatic, Dualist, Lordified) model of today that anyone not familiar with the Ancient Pagan Paradigm will not be able to understand the early written texts. This is one reason why so many ancient texts have not been translated or have been translated improperly using sloppy translation procedures.

The three group-security (religious) culture types are:

1. Mesolithic Pagan Paradigm – Hunter Gatherers (35,000 to 10,000 BCE)
   a. Knowledge Source: cultural tradition
   b. Evaluation Criteria: utility
   c. Deities: divine powers and people
2. Ancient Pagan Paradigm – Early Agriculture (10,000 to 850 BCE)
   a. Knowledge Source: nature
   b. Evaluation Criteria: consistency
   c. Deities: Divine powers and people
3. Revealed, Dualist, Lordified (RDL) Paradigm – Nation-States, Empires (2000-400 BCE to present)
   a. Knowledge Source: revelations from feelings, authoritarian leaders, or derived legal texts,
   b. Evaluation Criteria: authority
   c. Exclusively Lordly People trending towards male

Each paradigm did not replace the older ones but layered itself on top of the previous.
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: Tem, Atum?</td>
<td></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>Connect Flow (male)</td>
<td>Flow Guidance (female)</td>
</tr>
<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>
</tr>
<tr>
<td>Medit: Alu (Alohim, ’elohim = “powers of Alu,” Allah = “power of Alu”)</td>
<td>Medit: Selu (sheol)</td>
</tr>
<tr>
<td>Greek: Theo</td>
<td>Greek: Selene (“powers of Selu”)</td>
</tr>
<tr>
<td>Egyptian: Nu</td>
<td>Egyptian: Selu (sheol)</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>Sumerian: Sud (SUD3 - speaker), Ninilil (lady of wind)</td>
</tr>
<tr>
<td>Medit: Ea, E’u, I’u, Yahu (Yahweh = power of Yahu)</td>
<td>Medit: Utu</td>
<td>Medit: Zigu (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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By the classical era (and probably before) the top source layer of the motion powers had been subdivided by planets into the various times of life as indicated by the text on the bronze Piacenza liver (Olmsted, Jan. 1, 2021). The planets are ordered from fastest to slowest with Greek equivalents in parentheses:

1. **Full Moon (Chronos):** This planet as father time due to its monthly cycle represents the source for the motion class of powers of the Ancient Pagan Paradigm. This god is equivalent to the Akkadian god Su. This is the general power which causes things to move including the fertility fluids flowing through the life-growth network. It is called the “shepherd” of the night sky.

2. **Mercury (Hermes):** This planet represents the specific motion power which pushes the fertility fluids from the divine space to the earth. As such it is the messenger power and the power which crosses boundaries.

3. **Venus (Aphrodite):** This planet represents the specific motion power of birth and new life in the spring.

4. **Mars (Ares):** This reddish planet represents the specific motion powers of youthful passion which can both bring life and end life. Sexual passion begins life while hateful passion ends life. Red is the color correspondence for blood and life.

5. **Jupiter (Zeus):** This planet represents the specific motion power of the chaotic rain storm and thus it represents the responsibilities and troubles of later life.

6. **Saturn (Geras):** This planet represents the specific motion power which ends a normal life and so it corresponds to the harvest and a person’s life legacy.

Stars on the sky shell would be the 7th heaven. Because each planet represented a life stage, the position of each planet at birth was thought to indicate the path of a person’s life.

The Greek equivalents listed here are different than what is found in the Greek author Hesiod but this is what the Alphabetic Akkadian texts are indicating and the Akkadian texts are more primary.
### 3.0 Mediterranean Iron Age Letter Styles and Lineages

<table>
<thead>
<tr>
<th>Name: Semitic Greek</th>
<th>Philistine (Izbet Sartah)</th>
<th>Etruscan (Pyrgi)</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>
</tr>
</thead>
<tbody>
<tr>
<td>A Aleph Alpha</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>M Mem Mu</td>
<td>M Mem Mu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B Bet Beta</td>
<td>B</td>
<td>B</td>
<td>B</td>
<td>N Nun Nu</td>
<td>N Nun Nu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G Gimel Gamma</td>
<td>G</td>
<td>G</td>
<td>G</td>
<td>S Samek Xi</td>
<td>S Samek Xi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D Dalet Delta</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>I or Y Yod Iota</td>
<td>I or Y Yod Iota</td>
<td>C</td>
<td>C</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E or H Epsilon</td>
<td>E</td>
<td>E</td>
<td>E</td>
<td>Aiyin Omicron</td>
<td>Aiyin Omicron</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H Het Eta</td>
<td>H</td>
<td>H</td>
<td>H</td>
<td>Š Sade San</td>
<td>Š Sade San</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Z Zayin Zeta</td>
<td>Z</td>
<td>Z</td>
<td>Z</td>
<td>P Pe Pi</td>
<td>P Pe Pi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T Teth Theta</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>Q Qop Qoppa</td>
<td>Q Qop Qoppa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>U or W Vav Upsilon</td>
<td>U</td>
<td>U</td>
<td>U</td>
<td>R* Resh Ro</td>
<td>R* Resh Ro</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K Kap Kappa</td>
<td>K</td>
<td>K</td>
<td>K</td>
<td>Š Shin Sigma</td>
<td>Š Shin Sigma</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L Lamed Lamda</td>
<td>L</td>
<td>L</td>
<td>L</td>
<td>T Taw Tau</td>
<td>T Taw Tau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</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 (half Greek Island and half Phoenician)

**Israelite Letter Lineage**
1. Minoan Phaistos Disk
2. Minoan Linear A
3. Serabit el Khadim
4. Israelite
5. Hebrew

**Greek Island Letter Lineage**
1. Minoan Phaistos Disk
2. Minoan Linear A
3. Serabit el Khadim
4. Philistine
5. Etruscan
6. Latin
7. Greek (half Sea Peoples and half Phoenician)

4.0 The Calf Bearer Text from the Pre-Parthenon Athenian Acropolis (499 BCE)

This inscription was written on the base of the Calf-Bearer statue sometime after that statue was made and displayed. The text seems to reference the same drought which triggered the revolt on the island of Naxos (Olmsted; Jan 9, 2021). The calf-bearer statue is a typical representation of agricultural prosperity with a man carrying a young animal yet its text is just the opposite. The same contrariness is also found on the base of the Colossus of Naxos.

The inscription reads right to left:

1. [Hu’s] fertility-fluids are nesting which is eliminating the openings
2. Fertility-fluids are going dark which is starving the Supervisor (Ayu)
3. Astrological owls …..

Line by Line Comment

1. This line is stating that the fertility fluids of the network are not moving. The network is what brings and distributes the life-growth powers to earth for opening up the invisible platonic life form images.
2. The fertility fluids are ceasing to exist which is preventing Ayu from doing her job of structuring the network. The word “Athena” comes from Akkadian meaning the “powers of Ayu” (see section 4.0 below).
3. Owls are the mechanism which promote the fertility flows through the network. For Ayu/Athena her owls connect the network links. Emotion owls move the fertility fluids under the influence of emotion magic while astrological owls move the cease to move the fertility fluids under
the influence of the moving planets. The remainder of the line which is unreadable with the current photos probably goes on to blame the astrological powers for the lack of flow.

Calf-Bearer Motif has Ancient Lineage

![Sumerian Cylinder Seal showing an Ibex Bearer. (2100 BCE)](image)

The theme of bringing a young animal into a temple is an ancient one for signifying prosperity brought about by the temple’s deity. The Sumerian cylinder seal of figure 2 is one of the earliest examples showing that. Here a man is bringing in a young ibex on his shoulders and is about to present it to the seated god Anu. The man is being led by a priest (deities and priests wore horned hats).

The seated god An (Anu in Mesopotamian cuneiform Akkadian and Alu in the Mediterranean Alphabetic Akkadian) is the source of the life-growth powers in the Ancient Pagan Paradigm and he is holding up a plow. The middle layer of the Ancient Pagan Paradigm is represented by sky shell supporting the sun and stars. That layer is shown above the ibex bearer. Below that are three swords likely representing the mortality of the earthly manifestation layer. Below the inscription is another ibex which represents abundant wildlife on the northern grasslands of Mesopotamia. This cylinder seal dates to between 2100 and 2000 BCE based upon its cuneiform style.

The Sumerian Cuneiform text reads (translated by Olmsted):

1. Wiggling-open the land's scented openings
2. An is being delivered
3. the abundance from songs
4. which is making-large the bodies.
Its Sumerian transliteration is (right to left columns, top to bottom):

1. DUB LAGAB ASH2.IR
2. AN IL
3. LA ADA
4. MA SU

5.0 Justification of the Calf-Bearer Translation (Med Text 6.0)

Figure 3. Top shows the letter assignments by Olmsted while the bottom view was taken by myself before the guard prevented me from taking any more photographs. Several more Alphabetic Akkadian inscriptions exist on statues in the Athens Acropolis museum but I was not allowed to take more pictures.
This Athenian letter style is an equal mix of early Etruscan (Pyrgi Text) and Phoenician indicating the Athenians were developing their own writing tradition based upon those two influences since 700 BCE.

Clause 1

1. [1 or 2 missing letters]
2. Mem (M)
3. Bet (B) Ayin (ʼ) - Greek style Bet

1. [ ]
3. Bʼ [Akkadian bāʼu, beʼu] nest (noun), nesting (participle), nested (adjective), to nest (verb) - as in to nest and rest as the opposite of producing motion. A house (BT) is a human nest. Any perched bird is a nesting bird in this context.

(ongoing form)
[ ] fertility-fluids are nesting

Clause 2

1. Zayin (Z)
2. Pe (P)

1. Z [Akkadian zu] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
2. 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.

(ongoing form)
Which is eliminating the openings

Clause 3

1. Mem (M)
2. He (E or H) Teth (T)

1. M [Akkadian mú] fertility-fluid, fertility-fluid-effects (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.
2. ET [Akkadian etû] darkness (noun), to darken, to go dark (verb) - can be an epithet for the night sky. Compare to ŞLM meaning “blackness”
Fertility-fluids are going dark

Clause 4

1. He (E or H) Kap (K)
2. He (E or H) Mem (M)

1. **EK** [Akkadian *ekû*] starving (participle), starving (adj), **to starve** (verb)
2. **EM** [Akkadian *emu*] **supervisor** (noun), to supervise (verb) – one who controls people or animals by right of position. Often an epithet for Ayu and the divine birds (owls and eagle vultures) which control and edit the network of the Ancient Pagan Paradigm. Compare to PL meaning “ruler” as one who controls land like a noble, and RB meaning “authority” as one who advises people.

(ongoing form)
Which is starving the Supervisor (Ayu)

Clause 5

1. Het (♬) Ayin (ʼ)
2. ♯ Gimel (G)
3. Lamed (L) ♯

1. **Ḫ’** [Akkadian *ḫū’u*] Hu’u owl, **astrological 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 (IŠR). (compare to the Aku-owls (AK), the agents of human emotional magic).
2. ♯ G
3. ♯ L

Astrological owls …..

Previous Translation Attempt
Figure 4. The translation posted by the Acropolis Museum in Athens. This attempted translation assumes Greek as the underlying language. The result is a series of names which almost always indicates a failed translation because names can be any combination of letters. Yet even the letters of the names do not match what is in the inscription so this is just another example of a failed translation. (photo by David Olmsted)

The museum translation is not even close to being correct because it has both incorrect letter assignment and incorrect word assignments. Number list below gives Olmsted’s letters while lettered list gives museum’s letters. Differences are highlighted in red. Museum translation is:

“Rhombos, son of Palos”

(Olmsted letters) []MB’Z
(Museum letters) Ρομβος - Romboş

(Olmsted letters) PMETEKEM
(Museum letters) Ανες ešen ("son" in Herodotus is "uiŏς" or with English letters “uioṣ”)

(Olmsted letters) H [ ]
(Museum letters) Ho – (in Herodotus “H” mean “or” and “Ho” does not exist as a word)

(Olmsted letters) GL[ ]
(Museum letters) Παλο - Palos

6.0 References


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