Alphabetic Akkadian Gravestone Translations from Sidon Show Differing Religious Themes (330 - 0 BCE)

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

Abstract

These seven alphabetic gravestone texts and one-coin texts from Sidon date to the Hellenistic era based upon their religious themes and their Greek Island letter styles. In contrast, one earlier coin style from Sidon from the Persian period has the Phoenician letter style. Their underlying language is Akkadian which was the empire language of Mesopotamia and Mediterranean regions until it was mostly replaced by Greek and Latin during the latter half of the Hellenistic era. One of gravestone texts has a Latin signature yet its main text is still in Akkadian. These texts demonstrate that the change to Latin and Greek was uneven and happened over a period of time. Significantly, none of the Hellenistic era religious themes exhibited in these texts is Phoenician. One set of themes is Samaritan being Yahu (Yahweh) focused but doing so within the Ancient Pagan framework. The other set of themes was Central Mediterranean emphasizing the non-mixing of the two power classes of the Ancient Pagan Paradigm. The divine powers (deities) mentioned are Yahu (Yah, Yahweh), Hu, Ayu, the Shepherd (Su as the full moon), and eagle-vultures.

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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

### Ancient Pagan Paradigm Chart

All change on earth was divided into two classes: the powers which caused the growth of life, and the powers with produced motion activity.

<table>
<thead>
<tr>
<th>Life Growth Powers (Du)</th>
<th>Motion Powers (A’u)</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Powers which form and grow animal and plant life</td>
<td>• Powers which cause motion activity including the flow of divine network’s fertility-fluids</td>
</tr>
<tr>
<td>• Divine causal fluid for opening its objects:</td>
<td>• Divine causal fluid for opening its objects:</td>
</tr>
<tr>
<td>fertility fluid (correspondences: red blood, milk)</td>
<td>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)</th>
<th>Home Creation (female)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerian: Anu (day time upper sky dome)</td>
<td>Sumerian: Erishkigal (Ningal = lady of the chalice corresponding to lower sky-dome)</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>Greek: Chaos</td>
<td>Greek: Tartus (later Selene “powers of Selu”)</td>
<td>Greek: Eros</td>
<td>Greek: Gaia</td>
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<tr>
<td>Egyptian: Nu</td>
<td>Egyptian: Nut</td>
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Powers distributed by life-growth network having owls and eagle-vultures as link editors

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<tbody>
<tr>
<td>Mesopotamian: Atu, Ningirsu (storm form), Shamash (sun)</td>
<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), Ninil (lady of wind)</td>
</tr>
<tr>
<td>Egyptian: Horus (Montu), Amun; Re (sun), Seth (storm bull)</td>
<td>Egyptian: Hathor, Amaunet, Nephthys</td>
<td>Egyptian: Wepi, Thoth? (communication)</td>
<td>Egyptian: Wepwawet</td>
</tr>
</tbody>
</table>

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

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 this. Yet the three main lineages of text styles seem to represent slightly different Pagan cultures. Such differentiation could only have developed around some sort of cultural self-segregation based upon each culture’s unique interpretation of the Ancient Pagan Paradigm. Those three main lineages and their differences are:

1. Phoenician Letter Lineage (Urban commercial emphasizing motion powers)
2. Israelite Letter Lineage (Rural agricultural emphasizing life-growth powers)
3. Sea Peoples Letter Lineage (Mix of urban and rural so balanced but the two power classes should not interfere with each other)

<table>
<thead>
<tr>
<th>Name: Semitic Greek</th>
<th>Bronze Age</th>
<th>Israelite -- mix Philistine &amp; Phoenician</th>
<th>Sea Peoples / Philistine</th>
<th>Sea Peoples / Malta (Coptic?)</th>
<th>Sea Peoples / Greek Island</th>
<th>Sea Peoples / Hellenistic (Rosetta Stone)</th>
<th>Sea Peoples / Greek</th>
<th>Sea Peoples / Etruscan</th>
<th>Phoenician</th>
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<td>A</td>
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Alphabetic Akkadian started out as a way to facilitate commercial level trading in the Bronze Age. Because of that, it became the world’s first empire language like the later Latin, Greek, Arabic, and English. Akkadian became the first empire language because Akkadian speaking Assyrian traders were the first to go looking for the ingredients needed to make bronze 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 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 forced the gradual simplification this writing so that by 1400 BCE alphabetic scripts appear in which the letters represented phonetic wild cards composed of consonants able to be followed by any vowel sound. Pagan temples quickly adopted this trade writing for their own internal use and it was they who preserved alphabetic writing through the Bronze Age collapse.

4.0 Background of Hellenistic Era Sidon

Sidon was an independent Phoenician city until 351 BCE when it was conquered and mostly destroyed by the Persian Achemid empire under Artaxerxes III. After this trauma, the survivors surrendered to Alexander the Great in 333 BCE. This ushered in a new era of prosperity for Sidon as revealed in its coins and gravestones (cippi).

Figure 1. Photo the the Sidon gravestones (Cippi) at the Louvre collected from Sidon. (Wikimedia commons at: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_01.jpg)
Most (but not all) of the gravestones in the Louvre shown in figure 1 were collected by Ernest Renan in 1861. Ernest Renan was the French scholar sent by Emperor Napoleon III of France to make a survey of the archaeological sites of Phoenicia. He was allowed by the Turkish authorities to take home to France some of his recorded items. The last ones arrived in 1891 shortly before his death in October 1892. His team uncovered the large necropolis of Magharat Abloun south of Sidon. Later they recorded the royal necropolis at nearby Ayaa and Ain el-Helwe to the west. Because this was a pre-archaeological collection not much else in known about these funeral stones.

While not all funeral stones have texts, all have some artistic design at the top. A fairly common one is the crown anemone flower shown in figure 2 which is widespread in the Levant. Its spade-like red to white colored petals were a symbol for the passage of life. These petals have 1, 2, or 3, lobes resulting in a varied number of petals on a flower.

The gravestone shown in figure 3 is especially elaborate. This one has an intriguing image showing a crown anemone as the sun radiating light onto a grape vine. At the end of this vine is the head of a crested eagle (figure 4) eating some grapes. The crested eagle was probably their image of the eagle-vultures mentioned in the texts. The vine is probably a representation of the life network which the eagle vulture trims. The sun image would be Atu, the masculine connective deity of the Ancient Pagan Paradigm who represents both the network and the sun.

While the vine part of the grape vine represented the life network of the life growth class of divine powers the grape itself represented the powers of the motion class because wine energizes the emotions. The grape thus represented the life force or spirit of a person. The popular Greek god Dionsysis represents this spirit.
Figure 5 shows a Persian Empire era with a text attempting to attenuate the Phoenician culture’s focus on the spiritual motion powers. The coin’s lettering is in the Phoenician letter style from Sidon except for the letter “Ṣ” meaning “activity” which is in an older style indicating it is an older traditional cultural concept.

The heads side of the coin shows a goddess with a crown having 3 of the triple-pointed symbols like that found on the back. The large triple-pointed symbol on the back is surrounded by a text which reads:

- This activity makes abundant the motion-magic-powers. The High-ones reveal the nourishments.”

This text would have been perceived as a non-controversial statement of the Ancient Pagan Paradigm. Yet this text indicates that the sign at the center of the coin is a puff of wind which is the causal fluid for the magical motion class of powers. Its activity is what causes motion. In contrast the life-growth powers are generated by the “High Ones.” Their causal fluids are not wind but are “fertility fluids” which are transported through a network to earth were they reveal the invisible platonic life-forms, the nourishments for life.
The wind symbol just happens to look like the old Bronze Age letter for sade (Š) which starts the word “Sidon.”

For a different interpretation see Rowe (2019) who while realizing the significance of this coin assumes the coin was Hellenistic and the text was in Greek.

Translation Justification of Persian Era Sidon Coin (Levant text 38)

Top and down the side (Levant 38.1)
(left to right)

1. Aleph (A)
2. Shin (Š) – Malta shin with a vertical line!
3. Taw (T) – partly destroyed but only taw fits the left shape
4. Gimel (G)

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. Š [Akkadian ṣu] activity (noun), active (adjective), activating-potential, to activate (verb) – all change not involving growth processes including the activity of physical motion, thoughts, and emotions. Often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

3. T [Akkadian tû] magic, motion-magic, magic-powers, 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.”

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.

Bottom (Levant 38.2)

This Activity makes abundant the motion-magic-powers

Figure 7. Typical Modern puff of wind symbol still has three elements ending in a widening end.
1. **IL [Akkadian ilu, elu]** high ones (noun), high (adj) – epithet for the life-growth powers of the daytime sky-dome as opposed to the motion producing ancestral spirit powers of human emotions and the night sky of the under-dome. Compare to EL meaning the same thing.

2. **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.”

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

(statement form)
The High-ones reveal the nourishments
6.0 Hellenistic Coin from Sidon (Levant Text 39)

Figure 8. Hellenistic era coin from Sidon. The heads side shows Alexander the Great while the back side (turned sideways) shows the full moon god Su. It dates to 331 BCE which is indicated by the Phoenician style letter “A” below the chair. Letters in this location on coins indicate the year of coining relative to the king shown on the front. In this case it is year 1. The lettering style is Hellenistic yet the language is still Akkadian which tends to be called Aramaic during this time.

After Sidon surrendered to Alexander the Great it immediately began striking coins in his name. A coin from Alexander’s first year as ruler is shown in figure 8. It reads left to right:

- Cloister the passes. Considerations don’t shepherd abundances.

This is a statement commanding the cessation of emotional magic which was the main spiritual expression of the Phoenicians. Therefore, it is more oppressive than the Persian coin above. Emotional thoughts are being commanded to be hidden or cloistered so they do not pass into the earthly realm. The Phoenicians would have countered that such emotions cannot be hidden from the spirit world. Feelings will always pass into the spirit world because they are a part of it.

The word “considerations” was the word used for directed emotional thoughts at the core of emotion magic. The rest of this command is saying that emotion magic does not bring the divine causal fluids (the abundances) to earth.

Figure 9. A coin minted after Alexander’s death (no dating under the chair) shows the top of the staff. With full lordification deities could no longer be easily identified by their common human form so staffs were used for identification. The staff in this case is topped by a full moon representing the god Su.
The seated man represents the full moon god Su as indicated by his staff and bird. He was known as the “Shepherd” because he guided the stars and planets. He was the source power for the motion powers which is the subject of the text. Motion powers causes all movement on earth but did not cause the creation and growth of life according the Ancient Pagan Paradigm. Yet the Phoenicians and Carthaginians argued in their texts that motion powers were needed to move the fertility fluids through the network.

The bird on Su’s arm seems to be the Levant Sparrowhawk (Accipiter brevipes). This bird could have been associated with the time telling function of the moon due to its white front/black back and migration pattern which mark the seasons. This bird is shown in figure 10. Its migration flocks can consist of up to ten thousand birds over the Bosphorus and over Israel. It migrates between April 25 in the spring and September 20 in autumn. It nests in lower altitude forests and in undisturbed sections orchards and tree stands in more open areas. It feeds on lizards, large insects, small birds and small mammals.

Justification of the Hellenistic Coin Translation (Levant 39.1)
(left to right)

Clause 1

1. Gimel (G) Gimel (G)
2. He (E or H) Samak (S)

1. **GG** [Akkadian gagû] cloistering (participle), cloistered (adj), to cloister (verb)
2. **ES**: [Akkadian esû] pass (noun), to pass through (verb) – Often an epithet for the passing of emotional thought (considerations) into the spirit world

(imperative form)

Cloister the passes

Clause 2

1. Aleph (A) Nun (N)
2. Gimel (G)
3. Resh (R) Ayin (’)
4. Yod (I or Y)

1. **AN** [Akkadian annu] consideration (noun), considerable (adjective), to consider (verb), in consideration of (preposition when starting a clause) – Considerations are focused thoughts and feelings which produce emotional magic.
2. **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.

3. **R’, RY [Akkadian rē’û, rēyû]** shepherd (noun), to shepherd (verb) - The Shepherd is an epithet for the astrological role of the full moon deity Su who shepherds the stars. Su is the source of the motion class of powers of the Ancient Pagan Paradigm.

4. **Y [Akkadian ya]** not, no (negation after verb or acter 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)

Considerations don’t shepherd abundances

### 7.0 Sidon Gravestone Texts Compared

When a drought happens the balanced Central Mediterranean (Greek, Etruscan, Roman) religious culture blames the confused mixing of the two powers classes of the Ancient Pagan Paradigm. In contrast the commercial and magical Phoenicians blame the life-growth powers while the agricultural Israelites (Jews and Samaritans) blame the motion powers. Significantly, Phoenician cultural sentiments are not identifiable on these gravestones despite Sidon formally being a Phoenician city.

The “Samaritans” are identifiable here because their texts are focused on Yahu (Yahweh) but in a Pagan context. Yahu has the epithet of “Revealer” because he reveals or manifests the eternal invisible life form images under fertility fluid commands from the life network.

### Central Mediterranean Viewpoints

**Wind Powers are Pushing Away Life-Powers**

(Alphabetic Akkadian Text 40, Louvre number AO5337)

It reads:

1. The high-ones are being pushed away without being reassigned by Hu.
2. The divine-choir (planets) is making passionate the motion-magic powers.
3. On account of Ayu being angry the wind powers
4. are doing the same thing as Ayu’s eagle-vulture-powers.

Line by Line Comment

1. The “high ones” are the source powers of the life-growth class of the Ancient Pagan Paradigm. They are being “pushed away” because the network is not being properly assembled.
2. The “divine choir” is the moving planets. They are the core of the astrological motion powers and they are being blamed for the chaotic motion powers instead of emotion/motion magic.

*Figure 11. Sidon gravestone (cippus) having Louvre number AO5337*
3. “Ayu” is the life-growth power goddess responsible for network connections and she also has become angry due to the chaotic network. Because of this she has withdrawn her network editing activity leaving it to the winds, the causal fluid of the motion powers. While the winds don’t edit network connections they do adjust the flow rate of the network’s flowing fertility fluids.

4. Eagle vultures are life power mechanism which trims the network links. This line is saying that the wind powers are also effectly timing the network of its links by stopping the flow of the fertility fluids.

**Spiritual Whores are not Correcting Repulsion of Life Powers**

(Alphabetic Akkadian Text 41, Louvre number AO4933)

It reads

1. Redirection is not making abundant the revealed life-growth powers.
2. The divine-choir is making passionate the magic powers.
3. On account of spiritual-whores repelling the life-power’s abundances,
4. the sprouting of Yahu’s (I’u) abundances are being eliminated by an inhibited Hu.
5. Life-empower the Stuffing. Animal-Trainer

Line by Line Comment

1. Redirecting the fertility fluid flow through the network using motion powers is not working. New plant and animal growth as revealed by Yahu is not in evidence. Normally Yahu when commanded by the fertility fluids in the network fills the invisible platonic eternal forms with nourishment and thus reveals them.
2. The “divine choir” is the moving planets. They are the core of the astrological motion powers and they are being blamed for the chaotic motion powers instead of emotion/motion magic.
3. Trying to correct the problem using professional priests and/or magic crafters who will perform any ritual for money only makes the these life powers, the fertility fluid flows, (abundances) worse and more chaotic. The word used here is “whore” but the word is broader in scope than just involving sexual favors. Such professional magic crafters would have been viewed more like lawyers. Still the use of this word would confuse some later Greek historians into thinking eastern temples had temple prostitutes.
4. Yahu cannot manifest his life powers (abundances) because he is not being properly commaned to do so by an orderly network represented by the sun god Hu (as opposed to a chatic network represented by the storm bull).
5. The final command is to not insert motion powers into the domain of the life-growth powers. The chaotic network (the “stuffing”) needs to be empowered only with the life-growth powers.
Open up to Emotion Magic to Correct the Life Network
(Alphabetic Akkadian text 42, Louvre number AO4935)

It reads:

1. Open-up to the Shepherd (moon) due to the motion-powers.
2. The divine-choir is making passionate the Stuffing.
3. On account of Ayu, confront that confusion.

Line by Line Comment

1. The “Shepherd” is an epithet for the full moon god Su because he shepherds the planets. Su is also the source of the motion powers. This line is saying that the motion powers need to be manipulated because they are the cause of the problems.
2. The “divine choir” is the moving planets. They are the core of the astrological motion powers and they are being blamed for the chaotic network (stuffing).
3. The goddess Ayu is the life-growth power responsible for proper network connections and she is being ineffective in correcting the network’s confused connections.

Abundances are Confused by this Storm
(Alphabetic Akkadian text 45, Louvre number AO4930)

It reads:

1. Ashagu’s activity is being revealed by Yahu (IH)
2. Similarly, the openings are being magically-affected by passions which are being starved by its Alu (source power).
3. Abundances are confused by storm-powers.
4. “The expeller” (Logogram meaning)

Line by Line Comment

1. “Ashegu” means “expeller of abundances” and his chaotic workings on the life network are being revealed by Yahu’s inability to manifest the invisible life form images on earth under the command of the network’s fertility fluids.
2. This opening up of Yahu is being attempted by the motion powers instead of the life-growth powers and that is not working. This motion power activity is blocking the goddess Ayu and thus starving her. Ayu normally controls the editing of the life network.
3. .

Figure 13. Sidon gravestone (cippus) having Louvre number AO4935

Figure 14. Sidon gravestone (cippus) having Louvre number AO4930. It has a signature logogram looking like an anemone petal
Samaritan Viewpoints

Open up to the Life-Powers for Yahu
(Alphabetic Akkadian text 43, Louvre number AO4918)

It reads:

1. Turn-away from the drunk pasture (star filled night sky) being nourished by the authorities
2. Open-up to the life-powers nourishing Yahu which are the same thing as the divine-choir powers.
3. The combing is without the life-powers which nourish the boundary of Hu

Line by Line Comment

1. “Pasture” is an epithet for the astrological night sky filled with stars and planets. Along with emotion powers it is the other source of motion in the Ancient Pagan Paradigm. The author is stating that the Sidonian authorities are promoting this divine power.
2. The life-growth network powers (divine choir) need to be opened up to activate Yahu (Yahweh)
3. The organizing of this network (the combing) is only being attempted with the magical motion powers and not the life-growth powers which nourish an organized network (represented by sun god Hu)
Yahu Expects Motion Powers to be Overcome
(Alphabetic Akkadian text 44, Louvre number AO4860)

It reads:

1. These life-growth-threads have been kinked by the Shepherd’s efforts.
2. Breakthrough his combing. Yahu is expecting that.
3. The Revealer is enclosed by magic from Su
4. Eliminate passion’s motion-powers doing the redirection
5. (Signature) Kaqu

Line by Line Comment

1. The threads of the life-growth network are being blocked (kinked) by the motion powers represented by the full moon god Su.
2. The author is commanding the reader to overcomb that network editing (combing) because Yahu expects that from his followers.
3. Yahu (the Revealer) is surrounded by the motion powers (magic from the full moon god Su)
4. The last command is to eliminate emotion magic (witchcraft) which is improperly redirecting the fertility fluid flows through the network.

Roman Viewpoint (Central Mediterranean)

Don’t Blame Magic but Support Hu (healing sun)
(Alphabetic Akkadian text 45, Louvre number AO4922)

1. No one is pasturing and nourishing the heavenly threads.
2. The Revealer (Yahu) is not doing the same thing as Su’s wind-powers. The enclosed-region is getting involved in the eliminations.
3. That Revealer will push-away this misery
4. Eagle-vultures are being expelled by motion-magic without the Revealer.
5. Things are becoming scarce without Hu being nourished by the life-priests
6. Wind-empowered abundances are being activated by the pasture (night sky). Reveal the Healer (Hu)!

The bottom square block signature reads in Latin:

1. D.M. (common abbreviation meaning “About the Dead”)
2. Antoniam
3. Mamertinal
4. Saesxitan
Line by Line Comment

1. The life-growth network is not being supported by earthly activity
2. Manifesting life-forms by Yahu is a different power from the motion generating powers represented by the full moon god Su. The astrological motion powers (enclosed region) is eliminating the threads of the network by inhibiting the flows of their fertility fluids.
3. Hope is that the a supported Revealer (Yahu) will stop this elimination by the other power
4. The eagle-vultures which edit the network are being repelled by the magical astrological powers
5. Food is becoming scarce because the orderly life-growth network represented by the healing sun god Hu is not being supported.
6. The motion powers are coming from the astrological night sky and not human generated emotion magic. Consequently everyone is commanded to further their support for the priests of Hu to counter the powers of the night sky.
8.0 Justification of Sea Peoples Themed Gravestone Translations

Wind Powers are Pushing Away Life-Powers (Louvre AO5337) (Levant Text 40)

Figure 18. Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. This text has spaces between clauses because it is using grammatical word endings. Original image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO5337_n1.jpg

Line 1 reads:
(read left to right, Letters in Greek Island style, Text has spaces for clause dividers due to using basic grammatical endings)

1. The high-ones are being pushed away without being reassigned by Hu.
2. The divine-choir is making passionate the magic powers.
3. On account of Ayu being angry, the wind powers
4. are doing the same thing as Ayu’s eagle-vulture-powers.

Clause 1 (Levant Text 40.1)

1. He (E or H) Lamed (L)
2. Mem (M) Ayin (‘) 
3. Lamed (L)
4. He (E or H) Nun (N)
5. Het (Ḥ)
1. EL [Akkadian elȗ] elevated-ones, high ones (noun), to elevate, to make high (verb), elevated (adjective) – Often an epithet for the source layer for life-growth powers in the Ancient Pagan Paradigm. These are the “powers of Alu” (Alohim). These are also the powers of the daytime sky-dome as opposed to the motion producing ancestral spirit powers of the astrological night sky (the divine choir) and the motion powers of emotion magic. Compare to IL which means the same thing due to the sound similarities of /e/ and /i/ in most local dialects.

2. M’ [Akkadian mâ’u] being pushed away (participle), to push away (verb) – a directional pushing as opposed to non-directional pressure

3. L [Akkadian la, lu] by not, without (preposition), not having, a lack (adj), to not have, are without (verb)

4. EN [Akkadian enû] reassignment, assignment (noun), reassigning (participle) to reassign (verb) – as in to be positioned or repositioned

5. 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.

(ongoing form)
The high-ones are being pushed away without being reassigned by Hu

Clause 2 (Levant Text 40.2)

1. Sade (Š) Resh (R)
2. Het (Ḥ) Bet (B)
3. Taw (T)
4. He (E or H)

1. ŠR [Akkadian šēru] divine-choir (noun), divine-choir (adj) – Often an epithet for the motion producing astrological night sky and specifically for the planets shepherded by the full moon god Su. The planetary motions were thought to work harmoniously together to define the motions of life, that is, of fate. Later Greek writing called planetary movements the “music of the spheres.” Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually was sourced to emotions.

2. ḪB [Akkadian Ḫābu, Ḫābu] passions (noun), to make passionate (verb) – as in strong feelings which are the core of emotional magic

3. T [Akkadian tû] magic, motion-magic, magic-powers, 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.”
4. -I, -E [Akkadian -i, -e] 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.

(ongoing form)
The divine-choir is making passionate the motion-magic powers

Clause 3 (Levant Text 40.3)

1. Kap (K)
2. Aleph (A) Yod (I or Y)
3. Aleph (A) Gimel (G)
4. Vav (U or W) Pe (P)
5. He (E or H)

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. AY, 'Y [Akkadian ayyu, ayu] goddess Ayu (noun) - feminine life-growth connective power and the complimentary power to masculine Atu. Ayu assembles the life-growth network through which flows the fertility fluids. Her orderly form complementary to the sun god Hu of Atu represents a well-structured network. That orderly form is represented by the crescent moon which is why her epithet for that is “Reed Boat.” In contrast her chaotic storm form complimentary to the storm bull form of Atu is the dark part of the moon, Thanu, not normally seen when the moon is in crescent form. Thanu means “grinder.” Ayu edits the divine network with the divine birds, which are owls and eagle-vultures, a trait she shares with magic-crafters. She is the Mesopotamian Ishtar, Sumerian Inanna, Egyptian Hathor, Greek Artemis. The word “Artemis” derives from Aru-Tu-Maṣȗ to which means "The Controller's-enabling-magic" where “controller” is an epithet for Ayu. The “setter” is another epithet because Ayu is responsible for setting or fixing the connections of the divine network at dusk.
3. AG [Akkadian agȗ] anger (noun), to make angry (verb) – Compare to ZB meaning “to be offended”
4. UP [Akkadian upû] clouds, cloud power, wind power (noun) – Often an epithet for the motion class causal fluid (“spirit”) which corresponded to the power of wind.
5. -I, -E [Akkadian -i, -e] 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.

(ongoing form)
On account of Ayu being angry the wind powers

Clause 4 (Levant Text 40.4)

1. Sade
2. Aleph (A)
3. Yod (I or Y) Resh (R)
4. He (E or H)

1. Š [Akkadian šū] corresponding-thing, same-thing, similar-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar, same (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. AY, ‘Y [Akkadian ayyu, ayu] goddess Ayu (noun) - feminine life-growth connective power and the complimentary power to masculine Atu. Ayu assembles the life-growth network through which flows the fertility fluids. Her orderly form complementary to the sun god Hu of Atu represents a well-structured network. That orderly form is represented by the crescent moon which is why her epithet for that is “Reed Boat.” In contrast her chaotic storm form complimentary to the storm bull form of Atu is the dark part of the moon, Thanu, not normally seen when the moon is in crescent form. Thanu means “grinder.” Ayu edits the divine network with the divine birds, which are owls and eagle-vultures, a trait she shares with magic-crafters. She is the Mesopotamian Ishtar, Sumerian Inanna, Egyptian Hathor, Greek Artemis. The word “Artemis” derives from Aru-Tu-Maṣȗ to which means "The Controller's-enabling-magic" where “controller” is an epithet for Ayu. The “setter” is another epithet because Ayu is responsible for setting or fixing the connections of the divine network at dusk.

3. R [Akkadian rȗ] eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. 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. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

4. -I, -E [Akkadian -i, -e] 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.

(imperative form)
are doing the same thing as Ayu’s eagle-vulture-powers
Spiritual Whores are not Correcting Repulsion of Life Powers (Louvre AO4933) (Levant Text 41)

6. Redirection is not making abundant the revealed life-growth powers.
7. The divine-choir is making passionate the magic powers.
8. On account of spiritual-whores repelling the life-power’s abundances,
9. the sprouting of Yahu’s abundances are being eliminated by an inhibited Hu.
10. Life-empower the Stuffing. Animal-Trainer

Line 1 (Levant Text 41.1)
(left to right)

1. Yod (I or Y) Vav (U or W)
2. Gimel (G)
3. Yod (I or Y) Dalet (D)
4. Nun (N)
5. He (E or H)

1. IW [not identified in cuneiform Akkadian] redirection (noun), redirecting (participle), redirected (adj), to redirect (verb)
2. **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.

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. **D [Akkadian dü]** divine-life-realm, life-items, life-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.

5. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (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.

6. **-I, -E [Akkadian -i, -e]** 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.

(ongoing form)

Redirection is not making abundant the revealed life-growth powers

Line 2 (Levant Text 41.2)
(left to right)

1. Sade (Š) Resh (R)
2. Het () Bet (B)
3. Taw (T)
4. He (E or H)

1. **ŠR [Akkadian šēru]** divine-choir (noun), divine-choir (adj) – Often an epithet for the motion producing astrological night sky and specifically for the planets shepherded by the full moon god Su. The planetary motions were thought to work harmoniously together to define the motions of life, that is, of fate. Later Greek writing called planetary movements the “music of the spheres.” Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually was sourced to emotions.

2. **HB [Akkadian ḫābu, ḫābu]** passions (noun), to make passionate (verb) – as in strong feelings which are the core of emotional magic

3. **T [Akkadian tú]** magic, motion-magic, magic-powers, 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.”

4. -I, -E [Akkadian -i, -e] 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.

The divine-choir is making passionate the motion-magic powers

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Figure 20. Lines 3 and 4 of Text 41. Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4933_n1.jpg

Line 3 (Levant Text 41.3)
(left to right)

1. Kap (K)
2. Dalet (D) Dalet (D)
3. Shin (Ṣ) Ayin (ʼ)
4. Dalet (D)
5. Gimel (G)
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. **DD** [Akkadian *didu*] – sexual whore, temple-spiritual-whore, legal whore (noun) – a mildly perjorative term for anyone who performs favors (sexual, spiritual, or legal) for others just for money.

3. **Ṣ’** [Akkadian *šê’u, šêyu*] repulsion (noun), to repel (verb)

4. **D** [Akkadian *dû*] divine-life-realm, life-items, life-powers (*dû + 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.

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.

(ongoing form)

On account of the temple-spiritual-whores repelling the life-power’s abundances

**Line 4 (Levant Text 41.4)**

1. Sade (Š) Dalet (D)
2. Yod (I or Y) Ayin (’)
3. Gimel (G) Zayin (Z)
4. Het ()
5. Bet (B) Lamed (L)

1. **ŠD** [Akkadian *šedu*] sprout (noun), sprouting (participle), to sprout (verb) – A word to describe the any growth process caused by divine powers, but it is most commonly used to describe the growth of plants. Compare to G’ meaning to “burst forth” which can include water and new network links.

2. **I’ or Y’** [Akkadian *i’u, ya’u, ia’u*] the god *I’u* (Yahu) - The masculine manifestation power of the Ancient Pagan Paradigm. This power reveals both objects using the life-growth-power and movement using the motion power. Letter ayin (’) is dual use with /a/ after 850 BCE. Yahu has these linguistic equivalents: Ia, la’u, I’u, Ea, E’u, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkadian and U/W are duals for the letter vav. This then becomes “Yahwh” or “Yahweh” because Hebrew
typically does not have ending vowels for nouns and E/H are duals for the letter he. Utu (UT) is this power’s feminine complement.

3. **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.

4. **Z** [Akkadian **zû**] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)

5. **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.

6. **BL** [Akkadian **bēlu, balû**] – inhibition (noun), inhibited (adj), to inhibit (verb)

(ongoing form)
The sprouting of Yahu’s abundances are being eliminated by an inhibited Hu

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**Figure 21. Line 5 of Text 41.** Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. Original image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4933_n1.jpg

**Line 5 (Levant Text 41.5)**

(Left to right)

1. Dalet (D)
2. Yod (I or Y)
3. Taw (T)
4. Het (Ḫ)

1. D [Akkadian dû] divine-life-realm, life-items, life-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. -I, -E [Akkadian -i, -e] 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. TH [Akkadian tahû] wool-stuffing, Stuffing (noun) – often an epithet for a malfunctioning life-growth network

(ongoing form)
Life-empower the Stuffing

Signature
1. Kap (K) Zayin (Z)

1. KZ [Akkadian kizû] - animal trainer
Open up to Emotion Magic to Correct the Life Network (Louvre AO4935) (Levant Text 42)

This reads:

1. Open-up to the Shepherd (moon) due to the motion-powers.
2. The divine-choir is making passionate the Stuffing.
3. On account of Ayu, confront that confusion.

Line 1 (Levant Text 42.1)
(Left to right)

1. Pe (P)
2. Resh (R) Ayin (ʼ)
3. Kap (K)
4. Aleph (A) Dalet (D)

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 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.

2. **R’, RY [Akkadian rē’û, rēyû]** shepherd (noun), to shepherd (verb) - The Shepherd is an epithet for the astrological role of the full moon deity Su who shepherds the stars. Su is the source of the motion class of powers of the Ancient Pagan Paradigm.

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’ or ‘W or AW or ‘A and AA (after 450 BCE) [Akkadian a’û]** motion space, motion-powers (a’u + 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 causes the life network’s fertility fluids to flow. As the fertility-fluid pusher it corresponds the divine owls (Aku owls and Hu’u owls). Its source 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 du). The ayin sign by itself as a round circle can symbolically represent the moon allowing the sign to be used in isolation. The Athenians personified this power class as the goddess Athē (Aleph-Ayin-He) or Athene (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.

( imperative form)
Open-up the Shepherd due to the motion-powers

**Line 2 (Levant Text 42.2)**

1. Sade (Š) Resh (R)
2. Het (Ḫ) Bet (B)
3. Taw (T) Het (Ḫ)

1. **ŠR [Akkadian šēru]** divine-choir (noun), divine-choir (adj) – Often an epithet for the motion producing astrological night sky and specifically for the planets shepherded by the full moon god Su. The planetary motions were thought to work harmoniously together to define the motions of life, that is, of fate. Later Greek writing called planetary movements the “music of the spheres.” Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually was sourced to emotions.

2. **ḪB [Akkadian ḫābu, ḫābu]** passions (noun), to make passionate (verb) – as in strong feelings which are the core of emotional magic

3. **TḤ [Akkadian taḥū]** wool-stuffing, Stuffing (noun) – often an epithet for a malfunctioning life-growth network

(ongoing form)
The divine-choir is making passionate the Stuffing
Line 3 (Levant Text 42.3)

(Left to right)

1. Kap (K)
2. Aleph (A) Yod (I or Y)
3. Aleph (A) Ayin (’) Resh (R)
4. He (E or H) Sade (Š)
5. Aleph (A)

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. **AY, 'Y [Akkadian ayyu, ayu]** goddess Ayu (noun) - feminine life-growth connective power and the complimentary power to masculine Atu. Ayu assembles the life-growth network through which flows the fertility fluids. Her orderly form complementary to the sun god Hu of Atu represents a well-structured network. That orderly form is represented by the crescent moon which is why her epithet for that is “Reed Boat.” In contrast her chaotic storm form complimentary to the storm bull form of Atu is the dark part of the moon, Thanu, not normally seen when the moon is in crescent form. Thanu means “grinder.” Ayu edits the divine network with the divine birds, which are owls and eagle-vultures, a trait she shares with magic-crafters. She is the Mesopotamian Ishtar, Sumerian Inanna, Egyptian Hathor, Greek Artemis. The word “Artemis” derives from Aru-Tu-Maṣû to which means "The Controller's-enabling-magic" where “controller” is an epithet for Ayu. The “setter” is another epithet because Ayu is responsible for setting or fixing the connections of the divine network at dusk.

3. **A'R [Akkadian a'āru, wārum]** to confront (verb)

4. **EŠ [Akkadian ešū]** confusion (noun), confused (adjective), to confuse (verb) – same as IŠ: to confuse
5. 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.”

(imperative form)
On account of Ayu, confront that confusion

Abundances are Confused by this Storm (Louvre AO4930) (Levant Text 45)

![Image](https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4930_n1.jpg)

It reads:

5. Ashagu’s (expeller of abundances) activity is being revealed by Yahu (IH)
6. Similarly, the openings are being magically-affected by passions which are being starved by its Alu (source power).
7. Abundances are confused by storm-powers.
8. “The expeller” (Logogram meaning)

Line 1 (Levant Text 45.1)

1. Aleph (A) Shin ($) Gimel (G) – all letters connected indicating a name
1. ** AçG [not in cuneiform Akkadian]** Ashegu – an epithet meaning “expeller of abundances” from Aç.G. The deity or divine power to which this refers is unknown at this time.

2. **Ṣ [Akkadian šu]** activity (noun), active (adjective), activating-potential, to activate (verb) – all change not involving growth processes including the activity of physical motion, thoughts, and emotions. Often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

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

4. **IH or YH [Akkadian lh]** the god Yahu - The masculine manifestation power of the Ancient Pagan Paradigm. This power reveals both objects using the life-growth-power and movement using the motion power. Yahu has these linguistic equivalents: la, la’u, I’u, Ea, E’u, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkadian and U/W are duals for the letter vav. This then becomes “Yahwh” or “Yahweh” because Hebrew typically does not have ending vowels for nouns and E/H are duals for the letter he. Utu (UT) is this power’s feminine complement.

(ongoing form)

Ashegu’s (expeller of abundances) activity is being revealed by Yahu (IH)

**Line 2 (Levant Text 45.2)**

1. Sade (Š)
2. Pe (P)
3. Het (Ḫ) Bet (B) – Connected so one word
4. Taw (T)

1. **Ṣ [Akkadian šu]** corresponding-thing, same-thing, similar-thing, similarly, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar, same (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. **P [Akkadian pu]** 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 platonical 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.
3. ḪB [Akkadian ḫâbu, ḫâbu] passions (noun) – as in strong feelings which are the core of emotional magic

4. T [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by 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.”

(statement form)
Similarly, the openings are being magically-affected by passions

Clause 2

5. He (E or H) Kap (K)
6. Aleph (A) Lamed (L)
7. Aleph (A)

8. EK [Akkadian ekû] starving (participle), starving (adj), to starve (verb)
9. AL, ‘L [Akkadian alû, ‘elu] god Alu, Life-Originator (noun), life-powered (adj) - masculine life-growth source deity of Ancient Pagan Paradigm in the Levant. Literally means “That which is without” from A.L as a power without its own source. After lordification this word becomes “God. Allah means “power of Alu. ‘elohim means “powers of Alu” and is translated as “God” in the Hebrew Scriptures. Compare to D representing the life-growth powers in both masculine and feminine form. Compare to Su (S) as the motion source deity.
10. 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.”

which are being starved by their Alu (source power).
Figure 25. Line 3 of Text 45. Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. Original image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4930_n1.jpg

Line 3 (Levant Text 45.3)  
(Left to right)

Clause 1

1. Gimel (G)  
2. Vav (U or W) Mem (M)  
3. He (E or H) Sade (Š)

1. **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.

2. **UM [Akkadian ūmu]** storm, storm-powers (noun), to make stormy (verb), stormy (adjective) (storm-powers cause conflict and chaos in the life-growth powers, compare to TB - to make a physical storm, IM - emotional magic powers of the motion 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, EM - powers from lordly authority)

3. **EŠ [Akkadian ešū]** confusion (noun), confused (adjective), to confuse (verb) – same as IŠ: to confuse.

(statement form)

Abundances are confused by the storm-powers,
Clause 2

1. Aleph (A)
2. Yod (I or Y) Resh (R)
3. He (E or H)

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. **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 class, NM - sun’s healing powers of the life class, D - all powers of the life class, IM - emotional magic powers of the motion class, EM – supervisory powers of human authority

3. **-I, -E [Akkadian -i, -e]** 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 (imperative form)

Which are the astrological-powers.

**Crown Anemone Petal (Levant Text 45.4)**

This seems to be a magical sign formed from the letters:

1. Aleph (A) Shin (Ṣ)

1. **AṢ [Akkadian aşu]** expulsion, expeller (noun), expelled (adj), to expel (verb)
9.0 Justification of Samaritan Themed Gravestone Translations

Open up to the Life-Powers for Yahu (Louvre AO4918) (Levant Text 43)

![Image of gravestone](https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4918_n1.jpg)

Figure 26. Line 1 and 2 of Text 43. Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. Original image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4918_n1.jpg

It reads (left to right):

1. Turn-away from the drunk pasture (night sky) nourishing the authorities (planets)
2. Open-up the life-powers which nourish Yahu, his divine-choir powers.
3. The combing is going-on without life-powers which nourish the boundry of Hu.

Line 1 (Levant 43.1)

Clause 1

1. He (E or H) Vav (U or W)
2. Taw (T) Vav (U or W)
3. Sade (Š) Ayin (ʼ)

1. **EW [Akkadian ewû]** turn (noun), **to turn away** (verb), in turn (preposition) – Compare to TR meaning “to turn towards”
2. **T’, TW [Akkadian ta’û, tawu]** grazing-place or **pasture** (noun), grazing (participle), grazing (adj), to graze-together (verb) – Often an epithet for the motion producing astrological night sky and specifically
for the planets shepherded by the full moon god Su (goddess Ayu is the crescent moon). Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually was sourced to emotions. Compare to ŠR meaning “divine choir” which is another epithet for the astrological night sky.

3. 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” (imperative form)

Turn-away from the drunk pasture

Clause 2

1. Bet (B)
2. Resh (R) Bet (B)

1. 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.”

2. RB [Akkadian rabu, ribu, rubu] authorities, authority-items, authority-person (noun), to authorize (verb) – The authority of a planet is revealed when it rises or sets. The “authorities” are often an epithet for the planets, specifically, the planetary astrological powers of fate. 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)

(ongoing form with above clause)
nourishing the authorities

Line 2 (Levant 43.2)
Clause 1

1. Pe (P)
2. Dalet (D)

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 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.
2. **D** [Akkadian ḏū] divine-life-realm, life-items, life-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.

(imperative form)
Open-up the life-powers

Clause 2

1. Bet (B)
2. Yod (I or Y) Ayin (’)
3. Sade (Š)
4. Sade (Š) Resh (R)
5. He (E or H)

1. **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.”

2. **I’ or Y’** [Akkadian i'u, ya'u, ia'u] the god I’u (Yahu) - The masculine manifestation power of the Ancient Pagan Paradigm. This power reveals both objects using the life-growth-power and movement using the motion power. Letter ayin (’) is dual use with /a/ after 850 BCE. Yahu has these linguistic equivalents: Ia, la'u, I'u, Ea, E'ù, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkadian and U/W are duals for the letter vav. This then becomes “Yahwh” or “Yahweh” because Hebrew typically does not have ending vowels for nouns and E/H are duals for the letter he. Utu (UT) is this power’s feminine complement.

3. **Š** [Akkadian šū] corresponding-thing, same-thing, similar-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar, same (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.”

4. **ŠR** [Akkadian šēru] divine-choir (noun), divine-choir (adj) – Often an epithet for the motion producing astrological night sky and specifically for the planets shepherded by the full moon god Su. The
planetary motions were thought to work harmoniously together to define the motions of life, that is, of fate. Later Greek writing called planetary movements the “music of the spheres.” Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually was sourced to emotions.

5. -I, -E [Akkadian -i, -e] 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. (imperative form)

which nourish Yahu, his divine-choir powers.

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**Figure 27. Line 3 of Text 43.** Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. Original image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4918_n1.jpg

**Line 3 (Levant 43.3)**

1. Zayin (Z) Pe (P)
2. Lamed (L)
3. Dalet (D)

1. ZP [Akkadian zappu] comb (noun), combing (adj), combing (participle), to comb (verb) – as in to comb out blockages in hair or the divine network. It is also an epithet for Pleiades constellation
2. L [Akkadian la, lu] by not, without (preposition), not having, a lack (adj), to not have, are without (verb)
3. **D [Akkadian dû]** divine-life-realm, life-items, life-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)
The combing is going-on without life-powers

Clause 2

1. **Bet (B)**
2. **He (E or H) Taw (T)**
3. **Het (Ḫ)**
4. **End** – Greek letter omega meaning “end”

1. **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.”

2. **ET [Akkadian etû, ettu, itû, ittu]** boundary (noun), boundary (adj) – Often an epithet for the boundary between the mortal and divine realms. Compare to THM meaning “border” as in a legal territorial boundary

3. **Ḫ [Akkadian Hu]** 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.

(imperative form)
which nourish the boundry of Hu
Yahu Expects Motion Powers to be Overcome (Louvre AO4860) (Levant Text 44)

It reads (left to right)

1. These life-growth-threads have been kinked by the Shepherd’s (moon) efforts.
2. Burst-through that crimping. Yahu (I’u) is expecting that
3. The Revealer is enclosed by magic from Su
4. Eliminate motion-powered passion’s redirections.
5. Kaqu (a name)

Line 1 (Levant Text 44.1)
(Levant Text 44.1)

1. Qop (Q)
2. Aleph (A)
3. Resh (R) Ayin (’)
4. Pe (P) Resh (R)
5. Het (Ḥ) Kap (K)
1. Q [Akkadian qû] threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids

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), 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.”

3. R’, RY [Akkadian rē’û, rēyû] shepherd (noun), to shepherd (verb) - The Shepherd is an epithet for the astrological role of the full moon deity Su who shepherds the stars. Su is the source of the motion class of powers of the Ancient Pagan Paradigm.

4. PR [Akkadian parû] effort (noun) - literally "sweat,"

5. ḪK [Akkadian ḫakê] – to kink (verb), kinked (adjective) – as in something crooked or askew.

(statement form with verb at end)

These life-growth-threads have beem kinked the Shepherd’s efforts.

Line 2 (Levant Text 44.2)

Clause 1

1. Gimel (G) Ayin (’)
2. Vav (U or W)
3. Aleph (A)

1. G’ [Akkadian gâ’u] burst forth (noun), bursting forth (participle), to burst forth, to bust through (verb) – the process of creating new plants and divine network links similar to how a river bursts out of its banks to form a new branch. Compare to ŠD meaning “to sprout.”
2. W [Akkadian wu] crimp, crimper (noun), crimping (participle) – a restriction in a flow. A “crimper” (wa) is a tool like modern pliers.
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), 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.”

(imperative form)

Burst-through that crimping

Clause 2

1. Yod (I or Y) Ayin (’)
2. Aleph (A) Qop (Q)
3. Aleph (A)

1. I’ or Y’ [Akkadian i’u, ya’u, ia’u] the god I’u (Yahu) - The masculine manifestation power of the Ancient Pagan Paradigm. This power reveals both objects using the life-growth-power and movement using the
motion power. Letter ayin (ʼ) is dual use with /a/ after 850 BCE. Yahu has these linguistic equivalents: Ia, I’a, I’u, Ea, E’u, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkadian and U/W are duals for the letter vav. This then becomes “Yahwh” or “Yahweh” because Hebrew typically does not have ending vowels for nouns and E/H are duals for the letter he. Utu (UT) is this power’s feminine complement.

2. AQ [Akkadian aqû] expectations (noun), to expect (verb)
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), 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.”

(ongoing form)
Yahu (I’u) is expecting that

Figure 29. Line 3 and 4 of Text 44. Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. Original image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4860_n1.jpg
Line 3 (Levant Text 44.3)

1. Nun (N)
2. Aleph (A)
3. Taw (T)
4. Samak (S)
5. He (E or H) Resh (R)

1. **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.
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), 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.”
3. **T [Akkadian tû]** magic, motion-magic, magic-powers, 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.”
4. **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 role as the main time period definer 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)
5. **ER [Akkadian erru]** enclosed region (noun), to enclose (verb) - often an epithet for the sky-shell and above, that is, everything above the earthly manifestation layer.

(statement form)
That Revealer is enclosed by magic from Su

Line 4 (Levant Text 44.4)

1. Zayin (Z)
2. Het () Bet (B)
3. Aleph (A) Ayin (’)
4. He (E or H) – touching the previous letter indicating it is a grammatical ending
5. Yod (I or Y) Vav (U or W) – lower vertical line on the vav has been chipped off.
1. **Z [Akkadian zu]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)

2. **ḪB [Akkadian ḫābu, ḫābu]** passions (noun) – as in strong feelings which are the core of emotional magic

3. **A’ or ‘W or AW or ‘A and AA (after 450 BCE) [Akkadian a’û]** motion space, motion-powers (a’u + i) (noun), motion empowered, motion powered (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 causes the life network’s fertility fluids to flow. As the fertility-fluid pusher it corresponds the divine owls (Aku owls and Hu’u owls). Its source 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 du). The ayin sign by itself as a round circle can symbolically represent the moon allowing the sign to be used in isolation. The Athenians personified this power class as the goddess Athē (Aleph-Ayin-He) or Athēne (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.

4. **-I, -E [Akkadian -i, -e]** 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. **IW [not identified in cuneiform Akkadian]** redirection (noun), redirecting (participle), redirected (adj), to redirect (verb)

(imperative form)
Eliminate motion-powered passion’s redirections

**Name**

1. **KQ: Kaqu** (not an Akkadian word)
10.0 Justification of Roman Themed Gravestone Text (Louvre AO4922 (Levant Text 46))

Don’t Blame Magic but Support Hu (healing sun)

It reads:

1. No one is pasturing and nourishing the heavenly threads.
2. The Revealer does not do the same thing as Su’s clouds. The enclosed-region is getting involved in the eliminations.
3. That Revealer will push-away this misery
4. Eagle-vultures are being expelled by motion-magic without the Revealer
5. Things are becoming scarce without Hu being nourished by the life-priests
6. Wind-empowered abundances are being activated by the pasture to reveal the Healer (Hu)

Line 1 (Levant Text 46.1)

1. He (E or H)
2. Taw (T) Ayin (’)

Figure 30. Lines 1 and 2 of Text 46. Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. Original image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4922_n1.jpg
3. Vav (U or W)
4. Bet (B) Qop (Q)
5. Vav (U or W) Bet (B)

1. 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)
2. T’, TW [Akkadian ta’û, tawu] grazing-place or pasture (noun), grazing (participle), grazing (adj), to graze-with, to pasture (verb) – Often an epithet for the motion producing astrological night sky and specifically for the planets shepherded by the full moon god Su (goddess Ayu is the crescent moon). Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually was sourced to emotions. Compare to ŠR meaning “divine choir” which is another epithet for the astrological night sky.
3. U [Akkadian u, ū] and, because (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
4. 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.”
5. Q [Akkadian qû] threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids
6. UB [Akkadian ūbu] heavenly bodies (noun), heavenly (adj) – the moon, planets, and stars. Compare with EB meaning “sky shell.”

(ongoing form)
No one is pasturing and nourishing the heavenly threads

Line 2 (Levant Text 46.2)

Clause 1

1. Nun (N)
2. Sade (Š)
3. Yod (I or Y)
4. Samak (S)
5. Vav (U or W) Pe (P)

1. N [Akkadian nu] revelation, Revealer (noun), revealing, revealed (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.
2. Š [Akkadian šû] corresponding-thing, same-thing, similar-thing, similarly, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar, same (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 actor 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. **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 role as the main time period definer 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)

5. **UP [Akkadian upû]** wind powers (noun), wind-empowered (adj) – Often an epithet for the motion class causal fluid (“spirit”) which corresponds to the power of wind.

(ongoing form)
The Revealer is not doing same thing as Su’s wind-powers

Clause 2

1. He (E or H) Resh (R)
2. Kap (K)
3. Zayin (Z)

1. **ER [Akkadian erru]** enclosed region (noun) - often an epithet for the sky-shell and above, that is, everything above the earthly manifestation layer.

2. **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.

3. **Z [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)

(ongoing form)
The enclosed-region is getting involved in the eliminations
Line 3 (Levant Text 46.3)

1. Aleph (A)
2. Nun (N)
3. Taw (T) Shin (Ṣ)
4. Vav (U or W) Yod (I or Y)
5. Aleph (A)

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. N [Akkadian nu] revelation, Revealer (noun), revealing, revealed (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. TṢ [Akkadian tāṣū] - to push-out, to push-way (verb)
4. U’, UY, Wa [Akkadian ū’a, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe.”
5. 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.”

That Revealer will push away this misery

Line 4 (Levant Text 46.4)

1. Resh (R)
2. Aleph (A) Shin (Ṣ)
3. Taw (Ṭ)
4. Lamed (L)
5. Nun (N)
6. Aleph (A)

1. **R [Akkadian ṛ]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. 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*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

2. **AŞ [Akkadian aşu]** expulsion, expeller (noun), expelled (adj), to expel (verb)

3. **T [Akkadian tû]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affect by 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.”

4. **L [Akkadian la, lu]** by not, without (preposition), not having, a lack (adj), to not have, are without (verb)

5. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (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.

6. **-A [Akkadian -a]** usually “-er” – as a noun suffix indicating that the noun the actor in a sentence. This is more or less close to the accusative case in the Latin (Indo-European) derived model of language although that model does not really fit. 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.

Eagle-vultures are being expelled by motion-magic without the Revealer
Figure 32. Line 5 and 6 of Text 46. Red letter assignments made by Olmsted. Letter style is Greek Island and read from left to right. Original image from: https://commons.wikimedia.org/wiki/File:Funerary_cippi_from_Sidon_Louvre_AO4922_n1.jpg

Line 5 (Levant Text 46.5)

Clause 1

1. A?
2. Yod (I or Y) Shin (S)

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.IŞ [Akkadian īsu] scarcity (noun), scarce (adj), to make scarce, to become scarce (verb)

(ongoing form)
Those-things are becoming scarce

Clause 2

1. Lamed (L)
2. Het (Ḥ)
3. Bet (B)
4. Aleph (A) Bet (B)

1. L [Akkadian la, lu] by not, without (preposition), not having, a lack (adj), to not have, are without (verb)
2. 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.
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. AB [Akkadian abu] life-priest (noun) - not a magic worker but an agent of the life-growth class of divine powers of the Ancient Pagan Paradigm who seek to enable those powers instead changing the divine network directly. The life-growth powers direct the fertility fluids through the divine network to open object images to be filled with earthly nourishment or dust. These images would later be called “Platonic” images. With the growth of dualism life-growth-priests became the good priests who were also labeled as “fathers.” Compare to A’ (“motion-priest”)

(ongoing form)

without Hu being nourished by the life-priests

Line 6 (Levant Text 46.6)

Clause 1

1. Gimel (G)
2. Vav (U or W) Pe (P)
3. Shin (Ṣ)
4. Taw (T) Ayin (’)

1. 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.
2. UP [Akkadian upû] wind powers (noun), wind-empowered (adj) – Often an epithet for the motion class causal fluid (“spirit”) which corresponds to the power of wind.
3. Ṣ [Akkadian ṣu] activity (noun), active (adjective), activating-potential, to activate (verb) – all change not involving growth processes including the activity of physical motion, thoughts, and emotions. Often
an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

4. **T’, TW [Akkadian ta’û, tawu]** grazing-place or pasture (noun), grazing (participle), grazing (adj), to graze-together (verb) – Often an epithet for the motion producing astrological night sky and specifically for the planets shepherded by the full moon god Su (goddess Ayu is the crescent moon). Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually was sourced to emotions. Compare to ŠR meaning “divine choir” which is another epithet for the astrological night sky.

(ongoing form)

Wind-empowered abundances are being activated by the pasture.

Clause 2

1. Nun (N)
2. Aleph (A) Samak (S)

1. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (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.
2. **AS [Akkadian asû]** Healer (noun, epithet for the deity Hu, sun form of Atu), healing (participle) (compare to MG - magi, the human magical healer)

(imperative form)

Reveal the Healer (Hu)

### 11.0 References


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