Punic War Text Translations from Carthage in Alphabetic Akkadian (246 to 146 BCE)

By David D. Olmsted (March 23, 2021; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

Two well preserved Punic texts from Carthage are translated and fully justified according to the scholar’s standard showing that Phoenician letter style texts are actually in the Akkadian empire language just like all other pre-Hellenistic Mediterranean texts. The black temple plaque has a poignant yet sophisticated argument blaming first one divine power then another for Carthage’s problems before ending with a statement blaming all the “high powers.” Despite admitting that their emotion magic is mostly ineffective, this text still implies it is their only hope against their enemy mentioned in Line 2. This “enemy” follows the sun/storm god “Atu” which can only be Rome. The temple plaque mentions these deities: Su (full moon god, father time), Atu (sun/storm god), Hu (healing sun god), the Revealer (Yahu), the Reed-Boat (goddess Ayu), and the Opener (goddess Utu). The second text is on a white gravestone from Carthage’s child cemetery (Tophet) and it is blaming some local drought on the lack of activity in the magical motion powers. Deities mentioned in the gravestone are the Revealer (Yahu) and Reed-Boat (crescent moon goddess Ayu). Neither text mentions Tanit, the supposed goddess of the Phoenicians, or child sacrifice.

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1.0 Translation Methodology

1.1 The Scholars Standard

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

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

1.2 Need for Translation Standards

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

The two reasons ancient translations are not done to some sort of standard are:

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

1.3 How to Translate Alphabetic Akkadian Texts

1. The words do not have inner vowels. This means vowels begin words and so indicate where words begin. This is important because words are not separated by spaces in ancient texts.
2. Translate by clauses, that is, separate the text into a string of words glued together with one verb. The clearest verification of this approach is the Phaistos Disk which uses vertical lines to separate each clause. Other texts use vertical lines optionally for reading clarity.

3. The letter “A” is your friend! It either begins a word or means the word “this,” or “that.”

4. Dual use letters are those letters which are vowels when they begin a word and consonants otherwise. They begin a word 90% of the time. The dual use letters are Vav (W and U), He (H or E), and Yod (I or Y). This is why the “Y” even in English can sometimes be a vowel.

5. Using vowels as grammatical word endings is extremely rare and when that happens a vertical line is also used delimit the clause. Consequently, the partial grammar of the alphabetic form is provided by relative word position. Remember the alphabetic form started out as a memory aid device so it did not have much grammar at its beginning.

6. A verb at the end of a clause defines a general statement form like “dogs eat food.” A verb in the middle of the clause or sentence defines the ongoing form like “dog is eating the food.” A verb at the start of a clause defines the imperative form like “eat the food.”

7. The negative word “no” at the end of a sentence defines a question like “Is the dog eating? No.”

8. An adjective always comes after the noun.

9. Two nouns together form either a a possessive relationship like “Joe’s dog” or a prepositional phrase “the dog from Joe”

10. Proper names are the last resort because such names can represent any letter pattern. Lots of names in a text is often a clue it is a failed translation.

2.0 Culture Behind the Texts: The Ancient Pagan Paradigm

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

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

1. Mesolithic Pagan Paradigm – Hunter Gatherers (35,000 to 10,000 BCE)
   a. Knowledge Source: cultural tradition
   b. Evaluation Criteria: utility

2. Ancient Pagan Paradigm – Early Agriculture (10,000 to 850 BCE)
   a. Knowledge Source: nature
   b. Evaluation Criteria: consistency

3. Revealed, Dualist, Lordified (RDL) Paradigm – Nation-States, Empires (2000-400 BCE to present)
   a. Knowledge Source: revelations from feelings, authoritarian leaders, or derived legal texts,
   b. Evaluation Criteria: authority

Each paradigm did not replace the older ones but layered itself on top of the previous.
## 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.

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<thead>
<tr>
<th>Life Growth Powers <em>(Du)</em></th>
<th>Motion Powers <em>(A’u)</em></th>
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<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: fertility fluid (correspondences: red blood, milk)</td>
<td>- Divine causal fluid for opening its objects: spiritual fluid (correspondences: breath, wind)</td>
</tr>
<tr>
<td>- By Greek times these feminine powers have been mixed in with the motion powers.</td>
<td>- Sub-classes: emotional, astrological. By Greek times these were the magical powers.</td>
</tr>
</tbody>
</table>

### Fertility-Fluid Creation (male)
- **Sumerian:** Anu (day time upper sky dome)
  - **Medit:** Alu (Alohim, ‘elohim = “powers of Alu,” Allah = “power of Alu”)
- **Greek:** Chaos
- **Egyptian:** Nu

### Home Creation (female)
- **Sumerian:** Erishkigal (Ningal = lady of the chalice corresponding to lower sky-dome)
- **Medit:** Selu (sheol)
- **Greek:** Tartus (later Selene “powers of Selu”)
- **Egyptian:** Nut

### Wind-Spirit Creation (male)
- **Mesopotamian:** Su - full moon, definer of time, shepherd of the stars, astrological powers (Sin, Suen = powers of Su)
- **Medit:** ?
- **Greek:** Gaia

### Home Creation (female)
- **Sumerian:** Ningirsu (lady of purification)
- **Medit:** ?

### Connecting Flow (male)
- **Mesopotamian:** Atu, Ningirsu (storm form), Shamash (sun)
- **Medit:** Atu, Hu (sun), Aḥḫāzu, Ba’al (chaotic storm bull)
- **Greek:** Apollo (“life-empowered Atu”) - Helios (sun “life-empowered Hu”)
- **Egyptian:** Horus (Montu), Amun; Re (sun), Seth (storm bull)

### Flow Guidance (female)
- **Mesopotamian:** Inanna, Ishtar (crescent moon)
- **Medit:** Ayu – 2 forms: “Reed Boat” (crescent moon, brings life); Thanu (“Grinder” brings death)
- **Greek:** Athena (“powers of Ayu”), Artemis (“Controller’s enabling magic”)
- **Egyptian:** Hathor, Amaunet, Nephthys

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### Object Revealing (male)
- **Sumerian:** Nudimmud, Enki (lord of earth), Ea
- **Medit:** Ea, E’u, I’u, Yahu Yahweh = power of Yahu
- **Egyptian:** Osiris, Pe

### Object Gating (female)
- **Sumerian:** Nunu, Ninki (lady of earth)
- **Medit:** Utu
- **Egyptian:** Isis, Pet

### Motion Revealing
- **Sumerian:** Pabilsag (one who sprouts what’s inside)
- **Medit:** ?
- **Egyptian:** Shu

### Motion Gating
- **Sumerian:** Sud (SUD3 - speaker), Ninlil (lady of wind)
- **Medit:** Thesu (wind)
- **Greek:** Hermes as hermaphrodite
- **Egyptian:** Wepwawet

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By the classical era (and probably before) the top source layer of the motion powers had been subdivided by planet into the various times of life as indicated by the text on the bronze Piacenza liver (Olmsted, Jan. 1, 2021). The planets are ordered from fastest to slowest with Greek equivalents in parentheses:

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

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

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

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

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

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

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

The Greek equivalents listed here are different than what is found in the Greek author Hesiod but this is what the Alphabetic Akkadian texts are indicating and the Akkadian texts are more primary.

### 3.0 Letter Assignment Charts

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 before it was replaced by Latin and Greek during the Hellenistic era. 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.

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.
Three main lineages of text styles can be identified and they 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. Central Mediterranean Letter Lineage (Mix of urban and rural so balanced but the two power classes should not interfere with each other)

**Main Letter Classes Around the Mediterranean so Far**

<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 / Etruscan</th>
<th>Phoenician</th>
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**Chart Showing Punic Letter Style is in Phoenician Lineage**

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<tr>
<th>Phoenician Lineage</th>
<th>Name: Semitic Greek</th>
<th>Phoenician (mostly Sidon)</th>
<th>Punic (mostly Carthage)</th>
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4.0 Translation and Discussion of the Texts from Carthage

Both are now found at the National Bardo Museum of Tunis and are some of the best-preserved Punic texts surviving into modern times. Unfortunately, not much else is known about them as they apparently were just found lying around. The Museum website is: http://www.bardomuseum.tn/index.php?lang=en

Based on the “enemy” reference in the temple plaque these texts would have been composed sometime between 264 and 146 BCE which was the time when Carthage was in conflict with Rome. The First Punic War started in Sicily 264 BCE and lasted until 241 BCE with Carthage coming out on the losing side. In the peace treaty Carthage paid large reparations to Rome and Sicily was annexed by Rome. The end of the war sparked a major but unsuccessful revolt within the Carthaginian Empire by mercenary troops and many Carthaginian colonies. This is called the Mercenary War and it lasted until 238 BCE.

Near the end of this chaos and contrary to the peace treaty, the Romans took over the Carthaginian islands of Sardinia and Corsica just off their coast. These continuing tensions led to another war in 218 BCE which led to the Carthaginian general Hannibal crossing the Alps into Italy. But the Carthaginians did not have siege technology needed to take Rome so all they could do was raid the countryside while Rome supplied itself via trade since it now had command of the sea.

Because Rome could not defeat Hannibal’s experienced army, Rome invaded the weakly defended Carthaginian homeland in 204 BC again because it had command of the sea. This led to Hannibal’s recall and he with his new local army was defeated at the battle of Zama in 202 BC. Carthage then sued for peace and signed a peace treaty in 201 BC which stripped Carthage of most of its colonies and imposed a large indemnity to be paid over 50 years. It also severely restricted the size of its armed forces and prohibited Carthage from attacking anyone else without permission. Carthage ceased to be a military threat. When this indemnity was paid off Rome declared war on Carthage for a third time in 149 BCE and razed Carthage itself in 146 BCE.

The Romans or Latins considered themselves to be descendants the sun and of the heroic Trojans according to Virgil’s (70-19 BCE) Aeneid. In this legendary origin story Latinus, or Lavinius, was the king of the Latins and he was hosting Aeneas’s army of exiled Trojans when he offered them the chance to reorganize their life in the original Latin territory around Rome: Book 12, line 161 of the Aenied says this:

> Meanwhile the kings drove out: Latinus in a four-horsed chariot of massive size (twelve golden rays circling his shining brow, emblems of his ancestor, the Sun), Turnus behind a snow-white team, brandishing two spears with broad steel blades in his hand. On the other side, Aeneas, the leader, ancestor of the Roman race, ....

The Roman ritual calendars or fasti also mention a feast for Sol Indiges (indigenous sun) on December 11, and a sacrifice for Sol and Luna on August 28. Traditionally, scholars have considered Sol Indiges to represent an earlier, more agrarian form in which the Roman god Sol was worshipped, and considered him to be very different from the late Roman Sol Invictus, whom they believed was a predominantly Syrian deity.
Carthage Child Gravestone Text Blames Current Misery on Inactive Magical Motion Powers

This gravestone was found in the children’s cemetery in Carthage. All that can be said in regards to its date that it is after 400 BCE when texts first started to appear on gravestones there (Sheldon 2020) and before the destruction of Carthage in 146 BCE. It reads (left to right):

1. Astrological powers are not swarming the life-growth-threads. Abundances are shriveling. The Revealer is not nesting.
2. This misery does not nest the anarchic eagle-vultures which is paralyzing the Revealer. The Reed-Boat is revealed.
3. Fertility-fluids are nourished by the motion-powers. Opening the Reed-Boat is supporting confusion without good eagle-vultures.
4. The life-priests are clamoring for redirection which is confusing the abundances. Eagle-vultures are getting involved with the threads.
5. Those eagle-vulture activities will drive off the evaporated fertility-fluids.

Line by line comment:

1. The author is stating that the motion powers of the astrological night sky are not active and pushing the fertility fluids through the life network. Therefore, the fertility fluids (abundances) are disappearing. The life-network is transports and distributes the divinely generated life powers to the earth. Because of the lack of fertility fluids, the Revealer (god Yahu or Yahweh) is not being triggered to manifest the life forms. He is not doing his life-supporting job (nesting).
2. Misery is not forcing the eagle-vultures to do their proper job. This is why the correct fertility fluids are not getting to the Revealer (Yahu) to command the life form manifestations. This paralyzes the Revealer but it shows (reveals) that the network editing powers represented by the goddess Ayu are really to blame.
3. The author is arguing that the fertility fluids of the life network need to be activated by the motion powers, either from the astrological night sky or from emotion/motion magic. Activating network editing when the network is without moving fertility fluids just confuses the eagle-vultures because the eagle-vultures will cut off network links not having moving fertility fluids.
4. Redirecting the fertility-fluid flows in the network as done by the life-priests involved controlling the eagle-vultures of the goddess Ayu. These eagle-vultures were thought to cut and add threads (channels) of the network.
5. This editing activity by the eagle-vultures will drive off future activity of the now evaporated fertility fluids.

**Carthage Temple Plaque Ends up Blaming all High Powers for City’s Problems**

*Figure 2. The Temple Plaque from the Tunisian National Bardo Museum*

**Line 1 Introduces the theme that no divine powers are working for Carthage**

1. To dominate the howling don’t empower similar activities. None of the life-threads are being covered by Su’s emotion-powers. Blood is grazing-together with the eagle-vultures. Nothing is pouring into the emotion-owls. Anarchy is being nourished by Hu.

**Line 2 blames present anarchy on the intimidation of the emotion/motion powers (magic) by Rome**

2. Motion-magic will bring harmony to the fertility-fluids. Motion-Magic will bring harmony and will reveal that Opener. The nest determines the fate of Yahu (I’u). The veil (death) is being revealed by the nest. The enemy supports Atu. Intimidation of Su (motion powers) is nourishing anarchy.

**Line 3 The intimidation happens when the Opener (Utu) does not allow the flowing fertility fluids to trigger the life-forms**
3. Eternal-forms are revealed by command. Hu is being revealed by passionate motion-powers. Eagle-vultures are being revealed by scarcity. That Revealer is not being pushed-away. None of the fertility-fluids which are being redirected by the threads are squeezing the nourished-things. The Opener spurns the fertility-fluid’s life-channels.

**Line 4 claims the Revealer (Yahu) is an innocent victim**

4. Nourishment-activities are clamoring for the spurned life-channels. Nourishment-activities are being revealed by the nest. Shouldn’t Hu be revealing that Nourisher (Utu)? The Nourishment-Revealer (Yahu) is clamoring for the spurned life-channels without wind scarcity as evidenced by emotion-owls revealing that.

**Line 5 blames the ineffectiveness of emotion magic on the conflict between Hu and Ba’al (Atu)**

5. The wind is being spurned by the despised-ones (Rome). None of the life-threads activate the waters. The Reed-Boat (Ayu) nests Atu. The manifestation of the eternal-forms is the ending of the life-growth-powers. The emotion-powers are being made ineffective by life-threads and Atu.

**Line 6 states emotion magic is trying to get the openings to work**

6. Atu despises the emotion-powers as evidenced by Hu (sun form) attacking the storm-power (Ba’al). That anarchy nourishes the waters. The snake-bird is trimming the fertility-fluids because the powers have been making-scarce the openings. Emotion-powers are befriending similar openings.

**Line 7 in a summary blames all the High Powers which leaves emotion magic as the last hope for the Carthaginians**

7. Misery is being manifested by the Supervisor (Ayu). Alarm is dividing Atu. The moon-eye is getting involved with the life-growth threads. None of those are opening-up the fertility-fluids. None of these are originating the lack of Ayu’s abundances. The high-ones are involved with Ayu’s support

**Line by line comment:**

1. None of the divine powers are working for Carthage so why continue to support them? The astrological motion powers of the full moon god Su are not pushing the fertility fluids through the life network to triggers the manifestation of life forms on earth. The eagle-vultures which trim the life network links under the direction of the crescent moon goddess Ayu are only working to bring conflict. No positive emotion powers are commanding the owls to push fertility and spiritual (wind) fluids to move. The healing sun god Hu who represents an ordered life network is chaotic.

2. The only hope of humans to use positive emotion magic to restore harmony to the network and open up the life form images. But magic is being inhibited by the enemy’s priests who support the other class of divine powers, the life-growth powers of the Ancient Pagan Paradigm. This line then goes on to remind the reader that the life-growth network (the nest) determines the
activity of Yahu in revealing the invisible life forms. But since death is now the result, the network editing powers must be to blame and the enemy Rome is supporting those powers.

3. The invisible platoonic life form images can only be manifested on earth after they have been opened at the command of the flowing fertility fluids. This requires motion powers to push the fertility fluids and this shows that the orderly network represented by Hu is there. In contrast if life-forms are not being manifested then this shows that the link trimming eagle vultures are too active. The Revealer (Yahu), the one who actually manifests eternal forms is still there but just not triggered. The fertility fluid flow is not to blame, the Opener is.

4. “Nourishment activity” is the food eating required to fill up and manifest the eternal life-form images. Nourishment activity is the power of Yahu. This power is only activated when the life form images have been opened by the power of Utu who has to be commanded to do so by a well-ordered life-network represented by Hu. “Wind” is the causal fluid of the motion powers and it is required to push the fertility fluids.

5. Yet the wind (spirit) powers are being inhibited by the Romans (despised ones). The rain waters are not being triggered indicating that a drought is also occurring during this conflict with Rome. This means the rainstorms brought by Ba’al are not happening. The god Atu represents the whole network in both its well ordered (Hu) and chaotic (Ba’al) forms. Both of these powers are making Carthaginian wind affecting emotion magic ineffective.

6. The conflict between sun and storm is what brings the rains and this line is making the claim that because of this conflict Atu despises the emotion powers. The Phoenician culture made a linkage between the emotion generating thunder storms and the motion/emotion class of powers which is not seen in other Mediterranean cultures. The snake-bird seems to represent both the emotion Aku owls and the astrological Hu’u owls as the general mechanism for making the fertility fluids flow through the life network. The snake represented the powers of life while the bird represented the power of motion. This combined power became represented in the Greek hermaphrodite god Hermes with his symbol of the caduceus which was a staff having two intertwined snakes with bird wings.

7. The misery of the Carthaginians is ultimately due to Ayu not properly ordering the life network because she has the support of all the high powers.
5.0 Justification of Child Cemetery Gravestone Translation (Med Text 12)

![Image of a gravestone with ancient script]

*Figure 3. Lines 1 and 2 of the child gravestone from the child cemetery of Carthage. Now at Tunisian National Bardo Museum*

**Line 1 (Med 12.1)**
(right to left)

**Clause 1**

1. Yod (I or Y) Resh (R)
2. Bet (B) Qop (Q)
3. Yod (I or Y)
4. Qop (Q)

1. **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
2. **BQ [Akkadian baqqu, bāqu]** – swarmer (noun), *to swarm* (verb) – gnats, midges and their main activity
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. **Q [Akkadian qû]** threads, **life-growth threads** (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids

(ongoing form)

Astrological-powers are not swarming the life-growth-threads

**Clause 2**

1. Gimel (G)
2. Qop (Q) Lamed (L)

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. **QL [Akkadian qâlu, qûlu]** shrivel (noun), to shrivel (verb)

(ongoing form)

Abundances are shriveling

**Clause 3**

1. Nun (N)
2. Bet (B) Ayin (’)
3. Yod (I or Y)

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. This word is also used to “reveal” who is to blame.

2. **B’ [Akkadian bā’u, be’u]** nest (noun), nesting (participle), nested (adjective), to nest (verb) - as in doing one’s life-supporting job. Household family activity is human nesting.

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

(statement form)

The Revealer is not nesting

16
Line 2 (Med 12.2)
(right to left)

Clause 1

1. Vav (U or W) Yod (I or Y)
2. Aleph (A)
3. Resh (R)
4. Nun (N) Nun (N)
5. Bet (B) Ayin (‘)
6. Yod (I or Y)

1. U’, UY, Wa [Akkadian ū’a, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) — this noun is sometimes translated as “woe.”
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 [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. NN [Akkadian nūnu, nannû] anarchy, anarchic-one (eel) (noun), anarchic (adj), to make anarchic (verb) — an epithet for river eels. Mesopotamian eels spawned in salt water yet lived in fresh water rivers. Because they did not have a proper place or role they represented anarchy as the opposite of order.
5. B’ [Akkadian bā’u, be’u] nest (noun), nesting (participle), nested (adjective), to nest (verb) — Often an epithet for the life-growth-network of the Ancient Pagan Paradigm. A nest is also a life nourishing place and nesting is a life nourishing activity.
6. Y [Akkadian ya] not, no (negation after verb or accusative case noun), shouldn't we (question start before verb), shouldn't (question start before noun actor), are not, is not, does not (verb, question start before noun or participle)

This misery does not nest the anarchic eagle-vultures

Clause 2

1. Het (H) Mem (M)
2. Nun (N)

17
1. ḫM [Akkadian ḫamû] paralyzer (noun), to paralyze (verb) – often represented by a scorpion
2. N [Akkadian nu] revelation, Revealer (noun), revealing (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.

(ongoing form with previous clause)
Which is paralyzing the Revealer

Clause 3

1. Aleph (A) Mem (M)
2. Nun (N)

1. AM [Akkadian amû] Reed-Boat (noun) – epithet for the crescent moon goddess Ayu, the feminine connective life-growth power of the Ancient Pagan Paradigm who trimmed the links of the life network. In the Bronze Age this word was an epithet for just the white part of the crescent moon while the dark area was represented by the goddess Thanu (TN). The color white represented death symbolized by bare bones while the dark part represented the dark abode of the dead spirits. Later in the Iron Age, Ayu represented both the light and dark form powers. This division of the feminine connective power parallels the division of the complementary masculine Atu (AT).
2. N [Akkadian nu] revelation, Revealer (noun), revealing (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.

(statement form)
The Reed-Boat is revealed
Line 3 (Med 12.3)
(right to left)

Clause 1

1. Mem (M)
2. Aleph (A) Ayin (’)
3. Bet (B)

1. **M** [Akkadian *mû*] fertility-fluid, *fertility-fluid-effects* (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

2. **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 Athe (Aleph-Ayn-He) or Athene (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.
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.”

(statement form)
Fertility-fluid-effects are nourished by the motion-powers

**Clause 2**

1. **Pe (P)**
2. **Aleph (A) Mem (M)**
3. **Mem (M) Nun (N)**
4. **He (E or H) Sade (S)**
5. **Lamed (L)**
6. **Resh (R)**
7. **Bet (B) Nun (N)**

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. **AM [Akkadian amu]** Reed-Boat (noun) – epithet for the crescent moon goddess Ayu, the feminine connective life-growth power of the Ancient Pagan Paradigm who trimmed the links of the life network. In the Bronze Age this word was an epithet for just the white part of the crescent moon while the dark area was represented by the goddess Thanu (TN). The color white represented death symbolized by bare bones while the dark part represented the dark abode of the dead spirits. Later in the Iron Age, Ayu represented both the light and dark form powers. This division of the feminine connective power parallels the division of the complementary masculine Atu (AT).

3. **MN [Akkadian mânû, menu, mînu]** support (noun), supporting (participle), **to support** (verb) – as in the support of life or some activity

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

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

6. **R [Akkadian rû]** 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.

7. **BN [Akkadian banû]** goodness (noun), **good** (adj), to make good (verb)

(ongoing form)
Opening the Reed-Boat is supporting confusion without good eagle-vultures

**Line 4 (Med 12.4)**
(right to left)

**Clause 1**

1. Ayin (’) Bet (B)
2. Pe (P)
3. Mem (M)
4. Yod (I or Y) Vav (U or W)

1. **AB [Akkadian abû]** 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”)

2. **PM [Akkadian pāmu]** clamor (noun), **to clamor** (verb) – as in the clamor of a chaotic swarm of insects or flock of birds.

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

(ongoing form)
The life-priests are clamoring for redirection

**Clause 2**

1. He (E or H) Sade (Š)
2. Gimel (G)

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

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.
Which is confusing the abundances.

Clause 3

1. Resh (R)
2. Aleph (A) Zayin (Z)
3. Qop (Q)

1. **R [Akkadian ū]** ‍ 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. **AZ [Akkadian azû]** involvement (noun), involving (participle), involved (adj), to involve, to be involved-in (verb)

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

( imperative form)
Eagle-vultures are getting involved with the life-growth-threads

Line 5 (Med 12.5)
(right to left)

1. Aleph (A)
2. Resh (R)
3. Mem (M)
4. Qop (Q) Mem (M)
5. Resh (R) Zayin (Z)

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. **R [Akkadian ū]** ‍ 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.

3. **M [Akkadian mû]** fertility-fluid, **fertility-fluid-effects (noun)**, fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

4. **QM [Akkadian qamû]** burning, drying (participle), burned (if solid), evaporated (if liquid) (adj), to burn, to dry-up (verb) – different words depending on whether the object is flammable or not with “burn” being the default. Often an epithet for drought which “burns” the plants.

5. **RZ [Akkadian razû]** - to drive off (verb), driven-off (adj)

(statement form)
Those eagle-vulture activities will drive off the evaporated fertility-fluids

### 6.0 Justification of Carthage Temple Plaque (Med Text 13)

![Image of Temple Plaque from the Tunisian National Bardo Museum]

*Figure 5. Lines 1 and 2 of the Temple Plaque from the Tunisian National Bardo Museum*

**Line 1 (Med 13.1)**
(right to left)

Clause 1

1. Lamed (L) Qop (Q)
2. Het (Ḫ) Vav (U or W)

1. **LQ [Akkadian leqû, laqû]** domination (noun), to dominate (verb)
2. **ḪW [Akkadian ḫawû]** – howling (participle), to howl with (verb) – an epithet for desperate, life threatening times

(imperative form)
To dominate the howling
Clause 2

1. **Lamed (L) Ayin (’)**
2. **Yod (I or Y) Aleph (A)**
3. **Sade (Š)**

4. **L’ [Akkadian le’ȗ]** powers (noun), powerful (adj), **to empower** (verb)
5. **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)
6. **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.”

7. **Š [Akkadian šū]** correspondences, 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.”

(imperative form)

*Don’t empower similar activities*

Clause 3

1. **Qop (Q)**
2. **He (E or H)**
3. **Het (Ḫ) Samak (S)**
4. **Samak (S)**
5. **Yod (I or Y) Mem (M)**

6. **Q [Akkadian qû]** threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids
7. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), Are …. not (verb, when at the end of a sentence it indicates an interrogative verb couplet)
8. **ḪS [Akkadian ḫesû, ḫasû, ḫesā’u]** - a cover-up, blanket (noun), to cover-up, to cover (verb) – like in English can mean either “to hide” or “to protect”
9. **S [Akkadian su]** god 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. IM [Akkadian imu] emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) – emotional generated motion powers (emotion magic) of the motion class but after lordification the “power” component was lost becoming just “emotions.” Compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, A’ or ‘W – all powers of the motion class, IR - astrological powers of the motion class.

(ongoing form)
None of the life-threads are being covered by Su’s emotion-powers

Clause 4

1. Dalet (D) Mem (M)
2. Taw (T) Ayin (’)
3. Resh (R)

1. DM [Akkadian dāmu, da’mu] blood (if animal), sap (if plant) (noun) – correspondences for the life-growth-powers because blood and sap are are required for life. Compare to ADM meaning “His Blood”
2. T’, TW [Akkadian ta’û, tawu] grazing-place or pasture (noun), grazing (participle), grazing (adj), to graze-together (verb) – the “Pasture” is an epithet for the astrological night sky and its Shepherd, the full moon god Su.
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.

(ongoing form)
Blood is grazing together with the eagle-vultures

Clause 5

1. He (E or H)
2. Resh (R) Kap (K)
3. Aleph (A) Kap (K)

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. RK [Akkadian râku] pouring-into (participle), to pour-in (verb) - as in the fill-up the target. (Compare to NQ – “to pour out” as in to reduce the source)
3. AK [Akkadian akû, akkû] emotion-owls, Aku-owl (noun) – These owls are the mechanism which adds motion to the fertility fluids flowing through the life-network’s threads (links, channels). They are under emotional control from humans. In contrast, the astrological motion powers use Hu’u (H’) owls for the same function and they are under the control of the heavenly bodies. In contrast eagle-vultures (R) inhibit the fluid flow and cut the network links. Emotional Aku-owls are one of the network birds (P’) along with the eagle-vultures and Astrological Hu’u owls. The emotional network editing is finalized at dusk when the network is fixed and set by the “setting” sun. The goddess Ayu sometimes has her own set of network birds. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR).

(ongoing form)
Nothing is pouring into the emotion-owls

Clause 6

1. Nun (N) Nun (N)
2. Bet (B)
3. Het (H)

1. NN [Akkadian nūnu, nannû] anarchy, anarchic-one (eel) (noun), anarchic (adj), to make anarchic (verb) – an epithet for river eels. Mesopotamian eels spawned in salt water yet lived in fresh water rivers. Because they did not have a proper place or role they represented anarchy as the opposite of order.

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

(ongoing form)
The anarchy is being nourished by Hu

Line 2 (Med 13.2)
(right to left)

Clause 1

26
1. **Taw (T)**
2. **Lamed (L) Teth (Ṭ)**
3. **Mem (M)**

1. **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.”

2. **LṬ [Akkadian lâṭu]** harmony (noun), to harmonize, to bring harmony (verb)

3. **M [Akkadian mû]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

(ongoing form)

Motion-magic will bring harmony to the fertility-fluids.

**Clause 2**

1. **Taw (T)**
2. **Lamed (L) Teth (Ṭ)**
3. **Vav (U or W)**

1. **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.”

2. **LṬ [Akkadian lâṭu]** harmony (noun), to harmonize, to bring harmony (verb)

3. **U [Akkadian u, ū]** and, because, as evidenced by (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.”

(Statement form)

Motion-Magic will bring harmony and

**Clause 3**

1. **Aleph (A)**
2. **Pe (P)**
3. Nun \((N)\)

1. **A [Akkadian ā]** that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities \((\text{noun})\), that, this, those, these, their \((\text{adjective})\), that is, they are \((\text{verb})\) – 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. **P [Akkadian pû]** Opener \((\text{noun})\), to open-up to, to open-up, to make openings \((\text{verb})\), open \((\text{adjective})\), opening, opening-up \((\text{participle})\) - 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 \((\text{nourishment or dust})\) using the “power of Yahu” \((\text{Yahweh})\). Fertility fluids are directed by Ayu, opened by Utu, and filled \((\text{manifested})\) by Yahu.

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

(statement form)

Will reveal that Opener

**Clause 4**

1. **Bet (B) Ayin (’)**
2. **Yod (I or Y) Ayin (’)**
3. **Qop (Q) Resh (R)**

1. **B’ [Akkadian bā’u, be’u]** nest \((\text{noun})\), nesting \((\text{participle})\), nested \((\text{adjective})\), to nest \((\text{verb})\) – Often an epithet for the life-growth-network of the Ancient Pagan Paradigm. A nest is also a life nourishing place and nesting is a life nourishing activity.

2. **I’ or Y’ [Akkadian i’u, ya’u, ia’u]** the god I’u \((\text{Yahu})\) - 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, Ia’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 \((\text{Yahu})\). 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. **QR [Akkadian qerū]** fate \((\text{noun})\), fate-calling \((\text{participle})\), to call fate, to determine fate \((\text{verb})\) – As in a form of judgement. The word is literally “thread for eagle-vultures” as Q.R. Eagle-vultures are the divine birds which cut the threads of the divine network. Compare to ŠM which is the motion generating fate-force provided by the astrological night sky
The nest determines the fate of Yahu (I’u)

Clause 5

1. Aleph (A) Pe (P)
2. Nun (N)
3. Bet (B) Ayin (’)

1. **AP** [Akkadian *apû*] veil (noun), veiling (participle), to veil, to become veiled (verb) – The veil seems to be an epithet for the dark hidden place where dead spirits reside.
2. **N** [Akkadian *nu*] revelation, Revealer (noun), revealing (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images.
3. **B’** [Akkadian *bā’u, be’u*] nest (noun), nesting (participle), nested (adjective), to nest (verb) – Often an epithet for the life-growth-network of the Ancient Pagan Paradigm. A nest is also a life nourishing place and nesting is a life nourishing activity.

The veil is being revealed by the nest

Clause 6

1. Yod (I or Y) Bet (B)
2. Aleph (A) Taw (T)
3. Mem (M) Nun (N)

1. **IB** [Akkadian *yabu*] enemy (noun) enemy (adjective)
2. **AT** [Akkadian *atu*] Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from Š-M-Š (active - fertility-fluid – activity. When the flow is chaotic or anarchic, he is in his storm form represented by the Bull called Ba’al meaning “Great-One.” Aḫḫāzu is also the storm form meaning “that which eliminates Hu” from A-Ḫ-Z. Atu’s storm form is also the Greek Zeus from Z.Š or Zū.Šu meaning elimination.activity. Atu’s healing sun form is Greek Apollo coming from Atu.alu to Ato.alo meaning "life-empowered Atu." Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.
3. **MN** [Akkadian *mānu, menu, mīnu*] support (noun), supporting (participle), to support (verb) – as in the support of life or some activity

The enemy supports Atu
Clause 7

1. Het (Ḫ) Nun (N)
2. Samak (S)
3. Bet (B)
4. Nun (N) Nun (N)

1. ḤN [Akkadian hanû] intimidation (noun), to intimidate (verb)
2. S [Akkadian su] god 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)
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. NN [Akkadian nūnu, nannû] anarchy, anarchic-one (eel) (noun), anarchic (adj), to make anarchic (verb) – an epithet for river eels. Mesopotamian eels spawned in salt water yet lived in fresh water rivers. Because they did not have a proper place or role they represented anarchy as the opposite of order.

(ongoing form)
Intimidation of Su is nourishing anarchy

Figure 6. Lines 3 and 4 of the Temple Plaque from the Tunisian National Bardo Museum

Line 3 (Med 13.3)
(right to left)
Clause 1

1. Dalet (D) Resh (R)
2. Qop (Q) Bet (B)
3. Nun (N)

1. DR [Akkadian dāru, dūru] eternal-forms (noun) – these are the invisible “platonic” life form images which are manifested on the earth plane by being filled with nourishment after being opened by the fertility fluids.
2. QB [Akkadian qabû, qību, qabā’u] command (noun), to command (verb)
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.

(Eternal forms are revealed on command)

Clause 2

1. Het (H)
2. Nun (N)
3. Aleph (A) Vav (U or W)
4. Het (H) Bet (B)

1. Ḥ [Akkadian Ḥu] god Hu – the masculine deity which represents Atu’s healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because Atu’s chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.
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. This word is also used to “reveal” who is to blame.
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 (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 Athé (Aleph-Ayn-He) or Athene (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.
4. ḤB [Akkadian Ḥābu, Ḥābu] passions (noun), passionate (adjective) – as in strong feelings which are the core of emotional magic
Hu is being revealed by passionate motion-powers

Clause 3

1. Resh (R)
2. Nun (N)
3. Mem (M) Teth (T)

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

3. **MṬ [Akkadian maṭū]** – scarcity (noun), to grow scarce (verb)

Eagle-Vultures are being revealed by scarcity

Clause 4

1. Nun (N)
2. Aleph (A)
3. Mem (M) Ayin (ʼ)
4. Yod (I or Y)

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. **Mʼ [Akkadian māʼu]** being pushed away (participle), to push away (verb) – a directional pushing as opposed to non-directional pressure

4. **Y [Akkadian ya]** not, no (negation after verb or accusative case noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, question start before noun or participle)
That Revealer is not being pushed-away

Clause 5

1. He (E or H)
2. Mem (M)
3. Yod (I or Y) Vav (U or W)
4. Qop (Q)

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. **M [Akkadian mú]** *fertility-fluid*, *fertility-fluid-effects* (noun), *fertility-fluid* (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
3. **IW [not identified in cuneiform Akkadian]** redirection (noun), redirecting (participle), redirected (adj), **to redirect** (verb)
4. **Q [Akkadian qū]** threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids

None of the fertility-fluids are redirecting the threads

Clause 6

1. Samak (S) Ayin (‘)
2. Bet (B)

1. **S’ [Akkadian se’u]** squeezing (participle), **to squeeze** (verb)
2. **B [Akkadian bu]** nourishment, **nourished-thing**, 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.”

which are squeezing the nourished-things

Clause 7

1. Pe (P)
2. Mem (M)
3. Yod (I or Y) Dalet (D)
4. Resh (R) Qop (Q)
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. **M** [Akkadian mú] **fertility-fluid**, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

3. **ID** [Akkadian id] **life-channel** (noun), life-channeling (verb) – a life giving water or spiritual stream. Often an epithet for the threads in the life network which transports the life-giving fertility fluids. Compare to thread (Q). Compare to RT meaning “fluid channel” which can include sewage.

4. **RQ** [Akkadian raqû] – spurned (adj), to spurn (verb) – compare to ŠṬ meaning “to ignore” (statement form)

The Opener spurns the fertility-fluid’s life-channels

**Line 4 (Med 13.4)**

(right to left)

**Clause 1**

1. Bet (B)
2. Pe (P) Mem (M)
3. Yod (I or Y) Dalet (D)
4. Resh (R) Qop (Q)

1. **B** [Akkadian bu] nourishment, nourishment-things, 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. **PM** [Akkadian pāmu] clamor (noun), to clamor (verb) – as in the clamor of a chaotic swarm of insects or flock of birds.

3. **ID** [Akkadian id] **life-channel** (noun), life-channeling (verb) – a life giving water or spiritual stream. Often an epithet for the threads in the life network which transports the life-giving fertility fluids. Compare to thread (Q). Compare to RT meaning “fluid channel” which can include sewage.

4. **RQ** [Akkadian raqû] – spurned (adj), to spurn (verb) – compare to ŠṬ meaning “to ignore” (ongoing form)
Nourishment-activities are clamoring for the spurned life-channels.

Clause 2

1. Bet (B)
2. Nun (N)
3. Bet (B) Ayin (’)

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

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

(ongoing form)

Nourishment-activities are revealing the nest

Clause 3

1. Yod (I or Y)
2. Het (Ḫ)
3. Nun (N)
4. Aleph (A)
5. Bet (B)

1. 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)

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. 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.
4. A [Akkadian ā] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective), 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.”

5. 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.”

(ongoing form as passive voice)
Shouldn’t Hu be revealing that nourishment activity?

Clause 4

1. Nun (N) Bet (B)
2. Pe (P) Mem (M)
3. Yod (I or Y) Dalet (D)
4. Resh (R) Qop (Q)

1. NB [Akkadian nabȗ] nourishment-revealer (noun), nourishment-revealing (participle), nourishment-revealing (adjective), to be a nourishment-revealer (verb) – often an epithet for Yahu who manifests invisible object images as physical objects by filling up the image up with amorphous matter (nutrition). It is a compound word Na.Bu meaning “revealer of nourishment.” Compare to NŠ meaning “correspondence revealer” and NM meaning “fertility-fluid revealer.”
2. PM [Akkadian pāmu] clamor (noun), to clamor (verb) – as in the clamor of a chaotic swarm of insects or flock of birds.
3. ID [Akkadian id] life-channel (noun), life-channeling (verb) – a life giving water or spiritual stream. Often an epithet for the threads in the life network which transports the life-giving fertility fluids. Compare to thread (Q). Compare to RT meaning “fluid channel” which can include sewage.
4. RQ [Akkadian raqȗ] – spurned (adj), to spurn (verb) – compare to ŠT meaning “to ignore”

(ongoing form)
The Nourishment-Revealer is clamoring for spurned life-channels

Clause 5

1. Lamed (L)
2. Yod (I or Y) Shin (ṣ)
3. Sade (Š) Het (Ḫ)

1. **L** [Akkadian *la, lu*] by not, without (preposition), not having, a lack (adj), **to not have**, are without (verb)
2. **İŞ** [Akkadian *išu*] scarcity (noun), scarce (adj), to make scarce (verb)
3. **ŠḪ** [Akkadian *šāhu*] wind, wind catcher or sail (noun), wind-catching (participle), wind (adjective), to catch wind (verb) – often an epithet for the causal fluid of the motion class of powers. After lordification this casual fluid would become “spirit.”

(ongoing form with previous clause as passive voice)
That don’t have wind scarcity

Clause 6

1. Vav (U or W)
2. Aleph (A) Kap (K)
3. Nun (N)
4. Aleph (A)

1. **U** [Akkadian *u, ū*] and, because, **as evidenced by** (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.”
2. **AK** [Akkadian *akû, akkû*] emotion-owls, Aku-owl (noun) – These owls are the mechanism which adds motion to the fertility fluids flowing through the life-network’s threads (links, channels). They are under emotional control from humans. In contrast, the astrological motion powers use Hu’u (Ḫ’) owls for the same function and they are under the control of the heavenly bodies. In contrast eagle-vultures (R) inhibit the fluid flow and cut the network links. Emotional Aku-owls are one of the network birds (P’) along with the eagle-vultures and Astrological Hu’u owls. The emotional network editing is finalized at dusk when the network is fixed and set by the “setting” sun. The goddess Ayu sometimes has her own set of network birds. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR).
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.
4. **A** [Akkadian *ā*] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective), 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)
As evidenced by emotion-owls revealing that
Line 5 (Med 13.5)
(right to left)

Clause 1

1. Shin (Š) Het (Ḫ)
2. Resh (R) Qop (Q)
3. Nun (N) Shin (Ṣ)

1. ŠḪ [Akkadian šāhu] wind, wind catcher or sail (noun), wind-catching (participle), wind (adjective), to catch wind (verb) – often an epithet for the causal fluid of the motion class of powers. After lordification this casual fluid would become “spirit.”
2. RQ [Akkadian raqȗ] – spurned (adj), to spurn (verb) – compare to ŠṬ meaning “to ignore”
3. NṢ [Akkadian nāṣu] despised-one (noun), despised (adj), to despise (verb)

(ongoing form)
The wind is spurning the despised-one

Clause 2

1. Qop (Q)
2. He (E or H)
3. Mem (M) Vav (U or W)
4. Shin (Ṣ)

1. Q [Akkadian qû] threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids
2. 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)
3. MM, MW [Akkadian māmû (singular), māwȗ (plural)] - water (noun) - physical water in all its forms like the sky waters of snow, ice, rain, and the low waters of dew, river, lakes, springs. Compare to M meaning “fertility fluids.”
4. 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.

(statement form)
None of the life-threads activates the waters

Clause 3

1. Aleph (A) Mem (M)
2. Aleph (A) Taw (T)
3. Bet (B) Ayin (ʼ)

1. **AM [Akkadian amu]** Reed-Boat (noun) – epithet for the crescent moon goddess Ayu, the feminine connective life-growth power of the Ancient Pagan Paradigm who trimmed the links of the life network. In the Bronze Age this word was an epithet for just the white part of the crescent moon while the dark area was represented by the goddess Thanu (TN). The color white represented death symbolized by bare bones while the dark part represented the dark abode of the dead spirits. Later in the Iron Age, Ayu represented both the light and dark form powers. This division of the feminine connective power parallels the division of the complementary masculine Atu (AT).

2. **AT [Akkadian atu]** god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magic.al. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from Ş-M-Ş (active - fertility-fluid – activity. When the flow is chaotic or anarchic, he is in his storm form represented by the Bull called Baʼal meaning “Great-One.” Aḥḥāzu is also the storm form meaning “that which eliminates Hu” from A-Ḥ-Z. Atu’s storm form is also the Greek Zeus from Z.Ṣ or Žu.Ṣu meaning elimination.activity. Atu’s healing sun form is Greek Apollo coming from Atu.alu to Ato.alo meaning "life-empowered Atu." Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.

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

(statement form)
The Reed-Boat (Ayu) nests Atu

Clause 4

1. Mem (M) Dalet (D)
2. Dalet (D) Resh (R)
3. Qop (Q) Taw (T)
4. Dalet (D)
1. **MD [Akkadian medû, madû]** manifestation (noun), manifested (adj), to manifest (verb) – compare to WP meaning “appearance.”

2. **DR [Akkadian dāru, dūru]** eternal-forms (noun), eternal-form (adjective) – these are the invisible “platonic” life form images which are manifested on the earth plane by being filled with nourishment after being opened by the fertility fluids.

3. **QT [Akkadian qotû]** the end (noun), to end (verb)

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

(ongoing form)
The manifestation of the eternal-forms is the ending of the life-growth-powers

**Clause 5**

1. Yod (I or Y) Mem (M)
2. Het (E or H) Qop (Q)
3. Qop (Q)
4. Vav (U or W)
5. Aleph (A) Taw (T)
6. Aleph (A)

1. **IM [Akkadian imu]** emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) (emotional magic of the motion class but after lordification the “power” component is lost becoming just emotions, compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, IR - astrological powers of the motion class, EM – supervisory powers of human authority

2. **EQ [Akkadian eqû]** ineffectiveness (noun), to make ineffective (verb) (compare to NN - to make chaotic)

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

4. **U [Akkadian u, ū]** and, because, as evidenced by (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.”

5. **AT [Akkadian atu]** god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from $-M-$ (active - fertility-fluid – activity. When the flow is chaotic or anarchic, he is in his storm form represented by the Bull called Ba’al meaning “Great-One.” Aḥḥāzu is also the storm form meaning “that which eliminates Hu” from A-Ḥ-Z. Atu’s
storm form is also the Greek Zeus from Z.Ș or Zû.Șu meaning elimination.activity. Atu’s healing sun form is Greek Apollo coming from Atu.alu to Ato.alo meaning “life-empowered Atu.” Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.

6. **A [Akkadian ʼā]** 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)
The emotion-powers are making ineffective the life-threads and that Atu

**Line 6 (Med 13.6)**
(right to left)

**Clause 1**

1. Aleph (A) Taw (T)
2. Yod (I or Y) Mem (M)
3. Nun (N) Shin ()

1. **AT [Akkadian atu]** god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from Ş-M-Ş (active - fertility-fluid – activity. When the flow is chaotic or anarchic, he is in his storm form represented by the Bull called Ba’al meaning “Great-One.” Aḫḫāzu is also the storm form meaning “that which eliminates Hu” from A-Ḥ-Z. Atu’s storm form is also the Greek Zeus from Z.Ș or Zû.Șu meaning elimination.activity. Atu’s healing sun form is Greek Apollo coming from Atu.alu to Ato.alo meaning "life-empowered Atu." Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.

2. **IM [Akkadian imu]** emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) (emotional magic of the motion class but after lordification the “power” component is lost becoming just emotions, compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, IR - astrological powers of the motion class, EM – supervisory powers of human authority

3. **NȘ [Akkadian nāsu]** despised-one (noun), despised (adj), to despise (verb)

(statement form)
Atu despises emotion-powers

**Clause 2**
1. **Vav (U or W)**
2. **Het (Ḫ)**
3. **Resh (R) Samak (S)**
4. **Vav (U or W) Mem (M)**

1. **U [Akkadian u, ū]** and, because, **as evidenced by** (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.”

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. **RS [Akkadian râsu, rêsu]** attack (noun), **to attack** (verb) – as in a physical attack. Compare to TŠ meaning “hostility” and GR meaning “assault.”

4. **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)

(ongoing form)

As evidenced by Hu (sun form) attacking the storm-power

**Clause 3**

1. **Aleph (A)**
2. **Nun (N) Nun (N)**
3. **Mem (M) Vav (U or W)**
4. **Bet (B)**

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. **NN [Akkadian nūnu, nannû]** anarchy, anarchic-one (eel) (noun), anarchic (adj), to make anarchic (verb) – an epithet for river eels. Mesopotamian eels spawned in salt water yet lived in fresh water rivers. Because they did not have a proper place or role they represented anarchy as the opposite of order.

3. **MM, MW [Akkadian māmȗ (singular), māwȗ (plural)] - water** (noun) - physical water in all its forms like the sky waters of snow, ice, rain, and the low waters of dew, river, lakes, springs. Compare to M meaning “fertility fluids.”

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.”

(statement form)
That anarchy nourishes the waters

Clause 4

1. Qop (Q) Qop (Q)
2. Nun (N)
3. Resh (R) Mem (M)

1. QQ [qaqû, quqû] snake-bird (noun), snake-bird (adj) – seems to represent both the emotion Aku owls and the astrological Hu’u owls as the general mechanism for making the fertility fluids flow through the life network. The snake represented the powers of life while the bird represented the power of motion. This combined power became represented in the Greek hermaphrodite god Hermes with his symbol of the caduceus which was a staff having two intertwined snakes with bird wings.
2. NR [Akkadian nāru] trimming (participle), to trim (verb)

(ongoing form)
The snake-bird is trimming the fertility-fluids

Clause 5

1. Vav (U or W)
2. Lamed (L) Ayin (’)
3. Yod (I or Y) Shin ()
4. Pe (P)

1. U [Akkadian u, ū] and, because, as evidenced by (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.”
2. L’ [Akkadian le’û] powers (noun), powerful (adj), to empower (verb)
3. Iṣ [Akkadian isu] scarcity (noun), scarce (adj), to make scarce (verb)
4. P [Akkadian pû] Opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the goddess Utu who opens up the invisible object platonic forms as by directed by the fertility fluids. Once open these
forms are filled with amorphous matter (nourishment or dust) using the “power of Yahu” (Yahweh). Fertility fluids are directed by Ayu, opened by Utu, and filled (manifested) by Yahu.

(ongoing form)

because the powers have been making-scarce the openings

Clause 6

1. Yod (I or Y) Mem (M)
2. Aleph (A) Het (H)
3. Pe (P)
4. Sade (Š)

1. IM [Akkadian imu] emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) (emotional magic of the motion class but after lordification the “power” component is lost becoming just emotions, compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, IR - astrological powers of the motion class, EM – supervisory powers of human authority
2. AH [Akkadian aḫu] friend (noun), friendly (adj), to befriend (verb)
3. P [Akkadian pû] Opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the goddess Utu who opens up the invisible object platonic forms as by directed by the fertility fluids. Once open these forms are filled with amorphous matter (nourishment or dust) using the “power of Yahu” (Yahweh). Fertility fluids are directed by Ayu, opened by Utu, and filled (manifested) by Yahu.
4. Š [Akkadian šû] 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.”

(ongoing form)

Emotion-powers are befriending similar openings

Figure 8. Line 7 of the Temple Plaque from the Tunisian National Bardo Museum

Line 7 (Med 13.7)

(right to left)

Clause 1
1. **Vav (U or W) Ayin (')**
2. **Nun (N) Taw (T)**
3. **He (E or H) Mem (M)**

1. **U’, UY, Wa** [Akkadian ū’a, ūya, wa] **misery** (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe.”
2. **NT** [Akkadian nātu, nētu, nātu] magical-materialization (noun), magic-materializing (adj), to manifest (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).
3. **EM** [Akkadian emu] supervisor, **Supervisor** (noun), to supervise (verb) – one who controls powers, people, animals by right of position. Often an epithet for Ayu and her divine birds (owls and eagle vultures) who controls the life network connections of the Ancient Pagan Paradigm. Compare to PL meaning “ruler” as one who controls land like a noble.

(ongoing form)

Misery is being manifested by the Supervisor (Ayu)

**Clause 2**

1. **Het (Ḫ) Taw (T)**
2. **Bet (B) Mem (M)**
3. **Aleph (A) Taw (T)**

1. **ḪT** [Akkadian ḥātu, ḥattu] **alarm** (noun), alarmed (adj), to be alarmed (verb)
2. **BM** [Akkadian bāmâ, bāmu] – divider, division (noun), divided (adj), to divide (verb) – analogous to Latin word “cardo.”
3. **AT** [Akkadian atu] god **Atu** (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from S-M-Ṣ (active - fertility-fluid – activity. When the flow is chaotic or anarchic, he is in his storm form represented by the Bull called Ba’al meaning “Great-One.” Aḥḥāzu is also the storm form meaning “that which eliminates Hu” from A-Ḫ-Z. Atu’s storm form is also the Greek Zeus from Z.Ṣ or Zû.Ṣu meaning elimination.activity. Atu’s healing sun form is Greek Apollo coming from Atu.alu to Ato.alo meaning "life-empowered Atu." Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.

(ongoing form)

Alarm is dividing Atu

**Clause 3**

1. **Yod (I or Y) Nun (N)**
2. **Aleph (A) Zayin (Z)**
3. Qop (Q)

1. **IN [Akkadian ḫnu]** moon eye (noun), moon-eyed (adj) – an epithet for the full moon representing the god Su. As such it was a reference to the magical motion powers including the astrological motion powers of fate. After the rise of dualism, these powers were perceived as evil and that gave rise to the term “evil-eye.” This term is also used to distinguish the full moon from the feminine crescent moon. (compare to IG - eye)

2. **AZ [Akkadian azû]** involvement (noun), involving (participle), involved (adj), to involve, to be involved-in (verb)

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

(ongoing form)
The moon-eye is getting involved with the life-growth threads

**Clause 4**

1. He (E or H)
2. Aleph (A)
3. Pe (P)
4. Mem (M)

1. **E [Akkadian ā]** 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. **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. **P [Akkadian pû]** Opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the goddess Utu who opens up the invisible object platonic forms as by directed by the fertility fluids. Once open these forms are filled with amorphous matter (nourishment or dust) using the “power of Yahu” (Yahweh). Fertility fluids are directed by Ayu, opened by Utu, and filled (manifested) by Yahu.

4. **M [Akkadian mû]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

(ongoing form)
None of those are opening-up the fertility-fluids

**Clause 5**

1. He (E or H)
2. Aleph (A)
3. **Vav (U or W) Shin (§)**
4. **Lamed (L)**
5. **Aleph (A) Yod (I or Y)**
6. **Lamed (L) Gimel (G) – bottom half of “G” rubbed out**

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. **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. **UṢ** [Akkadian ү̄ş] origination (noun), to originate (verb)
4. **L** [Akkadian la, lu] lack (noun), by not, without (preposition), not having, a lack (adj), to not have, are without
5. **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.
6. **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)
None of those are originating the lack of Ayu’s abundances

**Clause 6**

1. **Yod (I or Y)**
2. **Lamed (L) Ayin (‘)**
3. **Yod (I or Y)**
4. **Mem (M) Nun (N)**
5. **Kap (K)**
1. **IL [Akkadian ilu, elu]** high powers (noun), high (adj) – 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. **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. **MN [Akkadian mȃnu, menu, mīnu]** support (noun), supporting (participle), to support (verb) – as in the support of life or some activity

4. **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.

(Statement form)
The high-ones are involved with Ayu’s support

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