The “Bilingual” Cippi of Malta Translated in Alphabetic Akkadian (499 BCE)

By David D. Olmsted (April 6, 2021; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

The early claim that these two cippi are bilingual in Greek and Phoenician is shown to be false. Therefore, these texts cannot be used as the basis to understand the non-attested language of Phoenician. This historical fraud originated with Jacques Barthélemy (1716-1795). Phoenician is a letter style of Alphabetic Akkadian and not a language. Alphabetic Akkadian was the empire language of the area before it was replaced by Greek and Latin. The letter styles on these cippi are Maltese, Phoenician-influenced Maltese, and Greek Island. The two Greek Island style texts blame a drought on the inappropriate mixing of the two power classes of the Ancient Pagan Paradigm which is typical of temple texts in that letter style. In contrast the Maltese text on the cippus still in Malta blames the drought on both the astrological powers and the life-growth powers. The Phoenician influenced Maltese text in the Louvre blames the full moon god Su while holding blameless the emotion and astrological power classes of the motion powers. Deities mentioned in the two Maltese texts are: Su (full moon god), Opener (goddess Utu), Baker (god Yahu), Yahu (manifestation god), and Thesu (wind goddess). Deities mentioned in the two Greek Island texts are: Revealer (Yahu) Reed-Boat (Ayu), Ayu, Su, Shepherd (Su), and Alu (life-growth power source god). Of all the letter styles so far examined the Maltese style is closest to that of the Philistines

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1.0 Translation Methodology

1.1 The Scholars Standard

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

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

1.2 Need for Translation Standards

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

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

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

1.3 How to Translate Alphabetic Akkadian Texts

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

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

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

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

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

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

8. An adjective always comes after the noun.

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

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

2.0 Culture Behind the Texts: The Ancient Pagan Paradigm

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

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

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

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

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

Each paradigm did not replace the older ones but layered itself on top of the previous.
Ancient Pagan Paradigm Chart

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

<table>
<thead>
<tr>
<th>Life Growth Powers (Du)</th>
<th>Motion Powers (A’u)</th>
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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>
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<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>
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<thead>
<tr>
<th>Fertility-Fluid Creation (male)</th>
<th>Home Creation (female)</th>
<th>Wind-Spirit Creation (male)</th>
<th>Home Creation (female)</th>
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</thead>
<tbody>
<tr>
<td>Sumerian: Anu (day time upper sky dome)</td>
<td>Sumerian: Erishkigal (Ningal = lady of the chalice corresponding to lower sky-dome)</td>
<td>Mesopotamian: Su - full moon, definer of time, shepherd of the stars, astrological powers (Sin, Suen = powers of Su)</td>
<td>Sumerian: Ningirsu (lady of purification)</td>
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<tr>
<td>Greek: Chaos</td>
<td>Greek: Tartus (later Selene “powers of Selu”)</td>
<td>Greek: Eros</td>
<td>Greek: Gaia</td>
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<td>Egyptian: Nu</td>
<td>Egyptian: Nut</td>
<td>Egyptian: Tem, Atum?</td>
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Powers distributed by life-growth network having owls and eagle-vultures as link editors

Only after 500 BCE did a motion-activity spiritual network exist being called “Logos”

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<td>Mesopotamian: Atu, Ningirsu (storm form), Shamash (sun)</td>
<td>Mesopotamian: Inanna, Ishtar (crescent moon)</td>
<td>Sumerian: Mu’ulil (one who sprouts wind), Enil (lord of breath)</td>
<td>Sumerian: Sud (SUD3 - speaker), Ninil (lady of wind)</td>
</tr>
<tr>
<td>Egyptian: Horus (Montu), Amun; Re (sun), Seth (storm bull)</td>
<td>Egyptian: Hathor, Amaunet, Nephthys</td>
<td>Egyptian: Wep, Thoth? (communication)</td>
<td>Egyptian: Wepwawet</td>
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<tr>
<th>Object Revealing (male)</th>
<th>Object Gating (female)</th>
<th>Motion Revealing</th>
<th>Motion Gating</th>
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<tbody>
<tr>
<td>Sumerian: Nudimmud, Enki (lord of earth), Ea</td>
<td>Sumerian: Nunu, Ninki (lady of earth)</td>
<td>Sumerian: Pabilsag (one who sprouts what’s inside)</td>
<td>Sumerian:</td>
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<td>Medit: Ea, E’u, I’u, Yahu Yahweh = power of Yahu</td>
<td>Medit: Utu</td>
<td>Medit: Ziqu (breath)</td>
<td>Mesopotamian:</td>
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<td>Egyptian: Osiris, Pe</td>
<td>Egyptian: Isis, Pet</td>
<td>Egyptian: Shu</td>
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<td>Egyptian: Tefnut, Wadjet</td>
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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 Main Letter Classes Around the Mediterranean

**Main Classes of Iron Age Letter Styles** *(Akkadian in black, **Greek language letters in red]*)

<table>
<thead>
<tr>
<th>Name: Semitic Greek</th>
<th>Bronze Age</th>
<th>Israelite -- mix Philistine &amp; Phoenician</th>
<th>Central/Philistine</th>
<th>Central/Malta</th>
<th>Central/Greek Island</th>
<th>Central/Hellenistic (Rosetta Stone)</th>
<th>Central/Etruscan</th>
<th>Phoenician</th>
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### Central Mediterranean Letter Sub-Styles

<table>
<thead>
<tr>
<th>Name: Semitic Greek</th>
<th>Philistine (Izbet Sartah)</th>
<th>Malta</th>
<th>Phoenician Influenced Malta (in Louvre)</th>
<th>Greek Island</th>
<th>Etruscan (Pyrgi)</th>
<th>Mid Etruscan (Liver)</th>
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4.0 Cippi Discovery and Barthélemy’s Attempted Translation

Cippi are ancient stone posts marking some important location such as gravesites but also shrines and mileposts. These cippi may have been first seen in 1694 as reported in a confusing later letter by Maltese church official, Ignazio di Costanzo. He reported two of the inscriptions were in the Phoenician language while the other two were in some form of ancient Greek (Bulifon, Antonio 1698). This language identification was only made on the basis that “Phoenicians” were recorded as the ancient inhabitants of Malta by Greek writers Thucydides and Diodorus Siculus. He reported he had found the two cippi being displayed at the entrance of Villa Abela in in Maltese town of Marsa. At the time this was the home of Maltese historian Gian Abela Ever. In contrast Maltese historian Ciantar claimed that the cippi were discovered in 1732, and only then placed at the villa of Abela which had become a museum entrusted to the Jesuits.

In 1753, Abbot Guyot de Marne, a Knight Commander of the Maltese Order, published the text again in an Italian journal, the Saggi di dissertazioni accademiche of the Etruscan Academy of Cortona but did not present a translation.

The Fraud Begins

The first translation claim for these texts would be made in 1758 by Jean-Jacques Barthélemy (1716-1795) who had already claimed to have translated the Palmyrene “Aramaic” texts. Barthélemy was born in the town of Cassis in Provence, France. His advanced education was in Biblical Greek and Hebrew which mainly occurred while he was attending a Catholic seminary of the Lazarist order.

The problem with Barthélemy is that he practiced translation fraud by ignoring or deliberately misassigning letters. The letter patterns on each cippus are different as can be seen from the photos in the translation justification sections below yet Barthélemy claimed they were the same. What is worse is that this fraud has gone uncorrected until now.

Examination of the Previously Assumed Greek Language Sections

The image of figure 1 below was taken directly from Barthélemy’s 1764 French Royal Academy publication (Barthélemy 1764)

![Figure 1 from Barthélemy’s French Academy paper showing how he transliterated the “Greek” inscriptions on the two cippi. He Greek letter assignments are in capital letters. He claimed the inscriptions on each cippus was the same (copied from page 408 of Barthélemy 1764).](image)
Barthélemy translated this text into French as show below (red words are not even in his own transliterated text):

1. Deys & Seripion, de la
2. ville de Tyr, tous deux fils de Seripion, a Hercule
3. furnomme Archegetes.

The English version of that is:

1. Dionysios and Sarapion, of the
2. city of Tyre, both sons of Seripon, for Herculies
3. surnamed Archegetes

All subsequent translations have been minor variations on this one proposed by Barthélemy.

To see how different the texts on each cippus really are compare Barthélemy’s transliteration with Olmsted’s two text transliterations using the more comprehensive letter charts listed in section 3. These letters are in the Greek Island style.

Text on the Louvre Cippus:

1. DSNUŠŠ KŠI ŠARALISIB
2. ŠARALR’N’Š TURIBI
3. H’KAEIGRŠHLETEL

Text on the Malta Cippus:

1. DU’NUZIZ KAI ZAEGTIQNBU
2. ŠARALL’N’Š TURI’IHRAKGEI
3. ARŠHTETDI

As one can see the letter patterns are very different between the two texts and anyone familiar with Greek will see those patterns do not form Greek words.

**Examination of Barthélemy’s “Phoenician” Language Sections**

Barthélemy next transliterated the two “Phoenician” texts into one Hebrew text as shown in figure 2. He then translated that into French as:

Figure 2. Barthélemy’s transliteration of the two “Phoenician” texts into one Hebrew lettered text. Barthélemy assumed both “Phoenician” texts were the same but just spaced differently.
• Abdaffar & Afferemor, fils d’Afferemor, fils d’Abdaffar, avons fait ce vou a notre Seigneur Melcrat, divite tutelaire de Tyre. Puiffe-t-il les benir apres les avoir egares, ou dans leur route incertaine.

The English version is:

• Abdaffar and Afferemor, son of Afferemor, son of Abdaffar, have made this vow to our Lord Melqart, guardian deity of Tyre. May he bless them after he misled them. (or “in their uncertain route”)

Barthélemy in his article claimed that Abdaffar and Afferemor are the Phoenician names for Dionysios and Sarapion. With that imaginative claim he believed the “Phoenician” text was similar to the “Greek” text.

All subsequent translations have been minor variations on this one proposed by Barthélemy.

Barthélemy’s Hebrew transliteration has these English letter equivalents:

1. LARNN LMLQRK B’L ȘRA KNRR
2. ‘BR ‘BRAMR IAKI AMRKMR
3. TNBN AMREM R BN ‘BRAMR KEM’
4. QLM IBRMK

This conversion to English letters allows his translation to be compared with Olmsted’s transliteration of the two Maltese texts. Here is Olmsted’s transliteration of Med Text 14 from the cippus still on Malta:

1. UBB’B LEGRQ GIU DLZ ZZSL
2. ZR ZȘQȘYN RITȘ BHKRȘKR’R
3. MIRI QAZAP’UT RH ‘ZBRZS TȘB
4. MZP BP

Here is Olmsted’s transliteration of Med Text 16 from the Cippus at the Louvre:

1. EBN MARȘI’ BU’DI PIN NBAI
2. RMM REAPȘ GȘLRS A’B’G’B’
3. RMMI UŞKB B’N RERMR ȘANBNT
4. MER BZPID

Again, both texts are substantially different.
5.0 Translation of the Two Texts on Cippus still on Malta

Top Text Translation (Med Text 14)
(Maltese Style Letters)

As shown in figure 4 the base of this cippus has two separate texts with each having a different letter style. The top text is in the Maltese letter style while the bottom text is in the Greek Island style. Both texts are discussing the cause of some drought which is likely the same one mentioned by texts at Athens and on the island of Naxos around 499 BCE (Olmsted Jan 9 and 14, 2021).

The top text (Med 14) shows two opposing themes. The top two lines blame the life-growth powers while the bottom two lines blame the astrological powers of the Ancient Pagan Paradigm. The top text reads:

1. The heavenly-bodies are nesting. (Their) Inhibitions are being neglected by the eagle-vultures and the Baker (Ayu). The life-thread’s abundances are being redirected by the life-growth powers without eliminating the extra parts. The eliminations are without Su.
2. The scattering is eliminating the same-things (abundances). The life-threads are being ignored by the trimming. The ritual roast-contributions are snarling the scattering. The activity is diminishing the Shepherd (Su).
3. Fertility-fluids are being astrologically-powered. Are not the life-threads getting involved in network-bird activities. Utu is being opened-up by the astrological owls. Eliminate the Seers. Eliminate the activity of Thesu.
4. Nourish the fertility-fluids. Eliminate the opening authorities (Astrological powers).

Bottom Text Translation (Med Text 15)
(Greek Island Style Letters)

This text is in the Greek Island letter style. It blames the faulty interaction between both divine power classes as is typical of this letter style’s culture.

1. The life-powers are making miserable the Revealer (Yahu). Don’t frustrate the eliminators (eagle-vultures) involved with Ayu. Those eliminators are being neglected by magic. Pain reveals the threads. Nourishers (life powers) and
2. activators (motion powers) are being controlled by Alu lacking power. The interference is being activated by magic and eagle-vultures. Yahu (I’u) is not the liver for the emotion owls of the garden (earth).
3. The same Controllers (Ayu and birds) do not life-empower the Boundary

**Top Text (Med 14) Line by Line Comment**

1. The astrological motion powers as represented by the full moon god Su are inactive (nesting). These powers cause the fertility-fluids (abundances) to move through the life network. This lack of motion through certain network links is being ignored by the life-growth powers which cut out undesired network links. These link editing powers (eagle-vultures of Ayu) are cutting out good links. Ayu is called the “Baker” because she sets and bakes-in-place the network as dusk, the time of the “setting” sun. The result is that fertility fluids flows are being improperly redirected so that they do not trigger the manifestation of life forms on earth.

2. The randomization (scattering) of the network threads (channels) is eliminating the correct fertility fluid flows (the abundances). The priests which only support the life powers with their roast meat rituals actually aid in this network malfunction.

3. This line starts the change in theme which now blames the astrological powers instead of the life-growth powers. It states that the astrological powers are indeed moving the fertility fluids and because of that they are to blame for the drought because they are not following the lead of the life-growth powers. The motion powers should be automatic and not independently seek to adjust the fertility flows through the network. Utu, the eternal life form opening goddess of the life-growth class is inappropriately being commanded to open the life forms by the astrological powers. Yahu (Yahweh) cannot replace the emotion magic. The liver was thought to be the emotion source of emotions in humans and animals. This line ends with the command to eliminate the astrologers (seers) and eliminate the motion powers represented by the wind/spirit power of the goddess Thesu.

4. The text ends with line 4 commanding the reader to nourish the life-growth power and eliminate the astrological powers (authorities) getting involved with the life-form opening process.

**Bottom Text (Med 15) Line by Line Comment**

1. The life form image Revealer (Yahu) is not being activated by the fertility fluids from the life-network. This makes Yahu miserable. This lack of activation by the fertility-fluids is due to in turn to the network link trimming birds (eagle-vultures) not being supported by human emotion magic. The functioning of these powers is only revealed when they are not working properly.

2. Alu is the masculine life-growth source power. He is not often mentioned outside of Israel but here he is described as normally controlling both life and motion powers as a supreme god. Yet his powers are being attenuated by emotion magic and magical eagle-vultures. While magic is enhancing the interference, it is ignoring the proper activation of the eagle vultures which trim the network. (The liver was thought to be the source of emotions).

3. This last line is reminding its readers that the life-growth network editing powers, the Controllers, do not affect the astrological night sky (the Boundary). The astrological powers are an independent source of spiritual power.
6.0 Translation of the Two Texts on Cippus at the Louvre

Top Text Translation (Med Text 16)  
(Phoenician Influenced Maltese Style Letters)

As shown in figure 2 this cippus has two texts in two different letter styles. The top text is mostly in the Maltese letter style but that style is mixed in with some Phoenician influence. The bottom text is in the Greek Island style.

The theme of this top text also exhibits a Phoenician connection by having a favorable opinion of emotion-magic. Significantly, it blames for the drought on the source of the motion powers represented by the full moon god Su while holding blameless the emotion and astrological power classes of the motion powers.

1. The sky-shell is revealing fertility-fluid-effects. The Controllers are activating Yahu’s (I’) nourishments. Misery is not being empowered by the Openings. Shouldn’t we be revealing the Nourishment-Revealer (Yahu) for Ayu?
2. Emotionally-release the fertility-fluids so eagle-vultures can open Yahu (EA). The same abundances are being ignored by the eagle-vultures of Su. The motion-powers are nesting. Break-through the nesting.
3. Emotionally-release the fertility-fluids. Redirect the same on account of the Nourishers (Yahu and Utu). The nesting is revealing the eagle-vultures which are drying-up the corresponding rainstorms. Considerations manifest nourishments.
4. Fertility-fluids of the enclosed-region are nourishing the distribution of the life-channels.

Bottom Text Translation (Med Text 17)  
(Greek Island Letter Style)

Like the top text, this text primarily blames the full moon god Su but it goes beyond that to blame the faulty interaction between both divine power classes. Again, that sort of divided blame is typical for the culture represented by the Greek Island letter style.

1. Life-powers have been abandoned by Su (full moon). The repulsion by activity (motion) is due to corresponding scarcity. That nothingness is from Alu. Is not Su an enemy?
2. Activity is being veiled by Alu. The Shepherd (Su) is interfering with the drought. The dawn is not being made into an enemy.
3. Astrological owls are emotion-owls. Let no Eye (moon or planet) lead the Bright-One (sun). Let no one craft-magic for the high-powers.

Top Text (Med 16) Line by Line Comment

1. This line goes down the list about who might be responsible for some drought. The responsible party is not the high powers of the sky shell which are the source of the life-growth powers. They are producing the fertility fluids. The responsible party is not the middle layer powers called the Controllers (Ayu and her birds) who pass through the fertility fluids to Yahu for life-form manifesting. The drought (misery) is not due to the Opener, Utu, not opening the life-form images for Yahu. The problem is with activating the manifestation power of Yahu himself. Thus this line ends by asking the question that shouldn’t humans be working to reveal Yahu?
2. What is not supporting the life powers is emotion magic which also pushes the fertility fluids. Normally emotion magic is only from humans but this text also gives the full moon god that form of motion power instead of his usual astrological motion power. This may be a characteristic of the Maltese religious culture and text style.
3. To compensate for Su, humans must use their own emotion magic to move the fertility fluids for Yahu and Utu. Focused emotional thoughts (considerations) will manifest the life forms.
4. The last line is a reminder that because the high powers of the divine space (enclosed region) are supporting the network so should humans.

Bottom Text (Med 17) Line by Line Comment

1. Because of a lack of fertility fluids, the full moon god Su is not pushing the fertility fluids through their channels (network threads). While the lack of fertility-fluids is Alu’s fault it is made worse by Su so Su gets most of the blame in this line.
2. This line is blaming a drought on both the life-growth powers represented by Alu and the motion powers represented by Su. Only the sun poetically referenced as the “dawn” is not blamed. This sun is Atu (Hu) and he represents the network of the middle layer of the Ancient Pagan Paradigm.
3. This line equates both motion power subclasses with each other. Both the astrological powers and emotion powers are motion powers and owls are their correspondences. The text ends with a warning not to mix motion powers with the life-growth powers. Don’t use the astrological powers to affect Atu and don’t use emotion magic to affect the life-growth powers (high powers).
7.0 Justification of Cippus Texts Still on Malta

Top Text Translation (Med Text 14 in Maltese Letter Style)

Figure 6. The top text on the base of the cippi still at Malta is in the Maltese letter style. This cippi is now located at the National Museum of Archaeology in Valletta, Malta. Unfortunately, its letters were once inked to highlight them. The inking was correct in most cases but sometime scratches were inked while faint letter lines were not. Red letter assignments added by Olmsted. This close-up of the text is taken from Vella’s photograph online at https://leslievella.files.wordpress.com/2013/11/cippus4pixlsigned.jpg

Line 1 (Top) (Med 14.1) (left to right)

Clause 1

1. Vav (U) Bet (B) – vertical line ono Vav not inked but there under magnification
2. Bet (B) Ayin (‘)

1. **UB** [Akkadian ūbu] heavenly bodies (noun) – the moon, planets, and stars. Compare with EB meaning “sky shell.”
2. **B’** [Akkadian bā’u, be’u] nest (noun), nesting (participle), nested (adjective), to nest (verb) - The word “nest” is sometimes used as an epithet for the life-growth network. The participle “nesting” indicates some power is comfortable at home and not out working.

(statement form with verb at end)
The heavenly bodies are nesting.

Clause 2

1. Bet (B) Lamed (L)
2. He (E or H) Gimel (G)
3. Resh (R)
4. Vav (U or W) - vertical line ono Vav not inked but there under magnification
5. Zayin (Z) Ayin (‘)
1. **BL [Akkadian bēlu, balû]** – inhibition (noun), to inhibit (verb)

2. **EG [Akkadian egû]** neglected-one, negated-one (noun), to neglect, to negate, to cause neglect (verb) – compare to ŠL meaning “disregard.”

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

5. **Z', ŽH**: [Akkadian zā'u, zāḥu] baker, oven-worker (noun), to bake (verb) – Sometimes an epithet for the divine power which sets or bakes the life-network at dusk. Compare to EP meaning “to dry-up.” Compare to ŠH meaning “oven.”

(ongoing form)

The inhibition is causing neglect of the eagle-vultures and Baker

**Clause 3**

1. Qop (Q)
2. Gimel (G)
3. Yod (I or Y) Vav (U or W)
4. Dalet (D)

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

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

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

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

(ongoing form)
The life-thread’s abundances are being redirected by the life-growth powers

Clause 4

1. Lamed (L) 
2. Zayin (Z) – upper left line is a scratch which has been inked in 
3. Zayin (Z) Zayin (Z) 

1. L [Akkadian la, lu] by not, without (preposition), not having, a lack (adj), to not have, are without (verb) 
2. Z [Akkadian zû] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb) 
3. ZZ [Akkadian zâzu, zizu zuzu] extra part (noun), to separate (verb) – as in to separate out that which is unneeded (ongoing form with above clause) without eliminating the extra parts

Clause 5

1. Zayin (Z) – inker really messed this one up, Still the zayin can be seen under the ink 
2. Samak (S) – inker missed one of the lines which can be seen under high magnification 
3. Lamed (L) 

1. Z [Akkadian zû] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb) 
2. S [Akkadian su] deity Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its 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. L [Akkadian la, lu] by not, without (preposition), not having, a lack (adj), to lack, to not have, do not involve, are without (verb) 

(statement form) The eliminations lack Su.

Line 2 (Med 14.2)

Clause 1

1. Zayin (Z) Resh (R)
2. Zayin (Z)
3. Sade (Š)

1. **ZR [Akkadian zarû, zarā’u, zērû]** distribution (noun), *scattering* (participle), to distribute (verb) - as in to sow and disseminate seeds and salt.
2. **Z [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), *to eliminate* (verb)
3. **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.”

The scattering is eliminating the same-things

**Clause 2**

1. Qop (Q)
2. Sade (Š) Teth (Ṭ) – together
3. Nun (N) Resh (R)

1. **Q [Akkadian qû]** threads, *life-growth threads* (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids
2. **ŠṬ [Akkadian šâtu, šêtu]** – ignore (noun), *to ignore* (verb) – Compare to RQ meaning “to spurn”
3. **NR [Akkadian nāru]** trimming (participle), to trim (verb)

(ongoing form)
The life-threads are being ignored by the trimming

**Clause 3**

1. Teth (Ṭ) Taw (T) – together
2. Sade (Š) Bet (B)
3. Het (Ḥ) Kap (K)
4. Zayin (Z) Resh (R)

1. **ṬṬ [Akkadian ṭâtu]** contribution, *tribute* (noun) – some sort of forced giving to king or deity
2. **ŠB [Akkadian šubû]** ritual roast-offering (noun), *ritual-roast* (adjective)
3. **ḤK [Akkadian ḥakê]** – to kink, *to snarl* (verb), snarled (adjective).
4. **ZR [Akkadian zarû, zarā’u, zērû]** scattering (participle), to scatter (verb) – as in to spread around and to sow seeds

(ongoing form)
The ritual roast-contributions are snarling the scattering
Clause 4

1. Shin (Ṣ)
2. Kap (K)Resh (R)
3. Resh (R) Ayin (‘)

5. Š [Akkadian ṣu] activity (noun), active (adjective), activating-potential, to activate (verb) – all change not involving growth processes including the activity of physical motion, thoughts, and emotions. Often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.
6. KR [Akkadian karû] – diminishing (participle), to diminish (verb) – also an epithet for selling in commercial transactions
7. R’, RY [Akkadian rē’û, rēyû] shepherd (noun), to shepherd (verb) - The Shepherd is an epithet for the astrological role of the full moon deity Su who shepherds the stars. Su is the source of the motion class of powers of the Ancient Pagan Paradigm.

(ongoing form)
The activity is diminishing the Shepherd (Su)

\[\begin{align*}
\text{Line 3 (Med 14.3)}
\end{align*}\]
(Left to right)

Clause 1

1. Mem (M)
2. Yod (I or Y) Resh (R)
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. **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

(ongoing form)
The fertility-fluids are being astrologically-powered

**Clause 2**

1. Yod (I or Y)
2. Qop (Q)
3. Aleph (A) Zayin (Z) – A not an H because of differing orientations. Ink missing in closing A groove.
4. Aleph (A)
5. Resh (R) Ayin (’)

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. **Q** [Akkadian *qû*] threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids
3. **AZ** [Akkadian *azû*] involvement (noun), involving (participle), involved (adj), to involve, to be involved-in (verb)
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. **P’, P’Y, PY** [Akkadian *pa’û, paya*] network-birds, divine-brids (noun), – the owls and eagle-vultures which edit the divine realm’s life network (see AK – Aku emotion owls, H’ - Hu’u astrology owls, and R - eagle-vultures)

(imperative form)
Are not the life-threads are getting involved in network-bird activities

**Clause 3**

1. Vav (U or W) Taw (T)
2. Pe (P)
3. Het (H) Ayin (’)

22
1. **UT [Akkadian utû]** feminine deity Utu – The life-growth class’ feminine gating power which is at the bottom layer of the Ancient Pagan Paradigm. Utu opens up the invisible object images under the influence of the fertility fluids. This allows Yahu to manifest or reveal the object by pouring nourishment (amorphous matter) into it.

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

3. **Ḫ’ [Akkadian ḫū’u]** Hu’u owl, astrological 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 the astrological control of the night sky. In contrast, the emotionally generated motion powers use Aku (AK) owls for the same function and they are under the control of human and animal emotions. 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).

Utu is being opened-up by the astrological owls

**Clause 4**

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

1. **Z [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
2. **BR [Akkadian barû]** sight, visibility (noun), seeing (participle), to see, to be visible (verb)

(Statement form)
Eliminate the Seers

**Clause 5**

1. Zayin (Z)
2. Shin (Ṣ)
3. Teth (Ṭ) Shin (Ṣ)

1. **Z [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
2. **Ṣ [Akkadian ṣû]** activity (noun), active (adjective), activating-potential, to activate (verb) – all change not involving growth processes including the activity of physical motion, thoughts, and emotions. Often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.
3. ṬṢ [Akkadian ] Thesu

(statement form)
Eliminate the activity of Thesu

Line 4 (Med 14.4)
(left to right)

Clause 1

1. Bet (B)
2. Mem (M)

1. B [Akkadian bu] nourishment, nourishment-items, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) - Earthly nourishment or just nourishment is amorphous matter or “dust.” To be made visible, the invisible “platonic” object forms of living things must be commanded to open by the network’s fertility fluids and then filled with nourishment. Food is just dust manifested into all its forms via alchemical magic or the power of god Yahu. The word “Yahweh” literally means “power of Yahu.” “High nourishment” is an epithet for the network’s fertility fluids. The power to open life form images is represented by the feminine power, Utu. Together Utu and Yahu are called the “Nourishers.”


(imperative form)
Nourish the fertility-fluids

Clause 2

1. Zayin (Z) Resh (R)
2. Bet (B)
3. Pe (P)

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

2. RB [Akkadian rabu, ribu, rubu] authorities, authority-items, authority-person (noun), to authorize (verb) – The authority of a planet is revealed when it rises or sets. The “authorities” are often an epithet for the planets, specifically, the planetary astrological powers of fate. Compare to IM - emotional magic powers of the motion class, UM - bull’s storm powers of the life-growth class, NM - sun’s healing powers of the life-growth class, D - all powers of the life-growth class, IR - astrological powers of the motion class)

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.

(imperative form)
Eliminate the opening authorities

**Bottom Text in Greek Island Style (Med Text 15)**

![Image of cippi text]

Figure 8. The bottom text on the base of the cippi still at Malta is in the Greek Island letter style. This cippi is now located at the National Museum of Archaeology in Valletta, Malta. Unfortunately, its letters were once inked to highlight them. The inking was correct in most cases but in some other cases scratches were inked while faint letter lines were not. Red letter assignments added by Olmsted. This close-up of the text is taken from Vella’s photograph online at https://leslievella.files.wordpress.com/2013/11/cippus4pixlrsigned.jpg

**Line 1 (Med 15.1.1)**
(Left to right)

**Clause 1**

1. Dalet (D)
2. Vav (U or W) Ayin (‘)
3. Nun (N)

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

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.

(ongoing form)
The life-powers are making miserable the Revealer

**Clause 2**

1. Vav (U or W) Zayin (Z)
2. Yod (I or Y)
3. Zayin (Z)
4. Kap (K)
5. Aleph (A) Yod (I or Y)

1. **UZ** [Akkadian uzu] frustration (noun), to frustrate (verb) – compare to AG meaning "anger" and ŠG meaning “rage.”
2. **Y** [Akkadian ya] not, no (negation after verb or accusative case noun), shouldn’t we (question start before verb), shouldn't (question start before noun actor), are not, is not, does not (verb, question start before noun or participle)
3. **Z** [Akkadian zû] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
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.
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, Thantu, not normally seen when the moon is in crescent form. That 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.

(imperative form)
Don’t frustrate the eliminators involved with Ayu

**Clause 3**

1. Zayin (Z) – reversed direction from others in the text in the Etruscan style
2. Aleph (A)
3. He (E or H) Gimel (G)
4. Taw (T)

1. **Z** [Akkadian зû] elimination, **eliminator** (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
2. **A** [Akkadian ă] 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. **EG** [Akkadian egû] neglected-one, negated-one (noun), to **neglect**, to negate (verb) – compare to ŠL meaning “disregard.”
4. **T** [Akkadian tú] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(ongoing form)
Those eliminators are being neglected by magic

**Clause 4**

1. Yod (I or Y) Yod (I or Y)
2. Qop (Q)
3. Nun (N)

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

(statement form)
Pain reveals the threads

**Clause 5**

1. Bet (B)
2. Vav (U or W)
1. **B [Akkadian bu]** nourishment, nourished-things, **Nourisher** (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishmentt could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”

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

Nourishers and

**Line 2 (Med 15.2)**
(Left to right)

**Clause 1**

1. Shin (Ṣ)
2. Aleph (A) Resh (R)
3. Aleph (A) Lamed (L)
4. Lamed (L)
5. Lamed (L) Ayin (’)

1. **Ṣ [Akkadian ṣu]** activity, **activator** (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.

2. **AR [Akkadian arû]** Controllers (noun), to control (verb) - the “Controllers” is an epithet for the powers which edit the life network and thus control the flow of the fertility fluids. These powers are the goddess Ayu along with the network birds consisting of emotional Aku owls, astrological Hu’u owls and eagle-vultures.

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

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

5. **L’ [Akkadian le’ȗ]** power (noun), powerful (adj), to empower (verb)

(Phrase with previous sentence)
Activators are being controlled by Alu lacking power.
Clause 2

1. Nun (N) Ayin (’)  
2. Shin (Ṣ)  
3. Taw (T)  
4. Vav (U or W)  
5. Resh (R) – a Latin looking R

1. **N’ [Akkadian ne’u]** interference (noun), to interfere with (verb)  
2. **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.  
3. **T [Akkadian tû]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affect by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”  
4. **U [Akkadian u, ū]** and, because (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”  
5. **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)
The interference is being activated by magic and eagle-vultures

Clause 3

1. Yod (I or Y) Ayin (’)  
2. Yod (I or Y)  
3. Het (Ḫ) Resh (R)  
4. Aleph (A) Kap (K)  
5. Gimel (G) He (E or H) Yod (Y or I)

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

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

3. **ḪR [Akkadian ḫarû]** liver (noun) – the source of animal emotions and thus the source of animal motion. Origin of word “Horoscope.”

4. **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).

5. **GEI [not found is cuneiform Akkadian]** – garden (noun), garden (adj) – as in green fertile earth. The word “gê” and “gay” in Hebrew means valley, in Greek “gaia” means earth. This language similarity indicates a common source and that source has to be alphabetic Akkadian.

(ongoing form)

Yahu (I’u) is not the liver for the emotion owls of the garden

**Line 3 (Med 15.3)**

(Left to right)

1. Aleph (A) Resh (R)
2. Sade (Ș)
3. Het (Ḫ) Taw (T)
4. He (E or H) Taw (T)
5. Dalet (D)
6. Yod (I or Y)

1. **AR [Akkadian arû]** Controllers (noun), to control (verb) - the “Controllers” is an epithet for the powers which edit the life network and thus control the flow of the fertility fluids. These powers are the goddess Ayu along with the network birds consisting of emotional Aku owls, astrological Hu’u owls and eagle-vultures.
2. 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.”

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

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

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

(statement form)
The same Controllers do not life empower the boundary.
8.0 Justification of the Cippus Texts at the Louvre

Figure 9. The top text on the base of the cippi in the Louvre is in a Phoenician influenced Maltese letter style. Red letter assignments added by Olmsted. Image was enhanced by Olmsted to increase letter contrast and this also changed the color. https://commons.wikimedia.org/wiki/File:Cippus_-_Louvre.jpg

Justification of the Top Text (Med Text 16)
(Phoenician influenced Maltese letter style)

Line 1 (Med 16.1)
Clause 1

1. He (E or H) Bet (B)
2. Nun (N)
3. Mem (M)

1. **EB [Akkadian ebû, ebbu]** sky-shell (noun) - the dome covering the earth plane and home of the life-growth powers. Compare with UB meaning heavenly bodies.
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. **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.
Clause 2

1. Aleph (A) Resh (R)
2. Shin (Ṣ)
3. Yod (I or Y) Ayin (’)
4. Bet (B)

1. **AR [Akkadian arû]** Controllers (noun), to control (verb) - the “Controllers” is an epithet for the powers which edit the life network and thus control the flow of the fertility fluids. These powers are the goddess Ayu along with the network birds consisting of emotional Aku owls, astrological Hu’u owls and eagle-vultures.

2. **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.

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

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.”

The Controllers are activating Yahu’s nourishments

Clause 3

1. Vav (U or W) Ayin (’)

(ongoing form)
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. **D** [Akkadian dû] divine-life-realm, life-items, life-powers (du + i) (noun), life-empowered (adj), to life-empower, to empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.
3. **Y** [Akkadian ya] not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)
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)

Misery is not being empowered by the Openings

**Clause 4**

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

1. **Y** [Akkadian ya] not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)
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. **NB** [Akkadian nobû] 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 “reveler of nourishment.” Compare to NŠ meaning “correspondence revealer” and NM meaning “fertility-fluid revealer.”
4. **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-Maṣū 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.

(ongoing form)

Shouldn’t we be revealing the Nourishment-Revealer (Yahu) for Ayu?

**Line 2 (Med 16.2)**

**Clause 1**

1. Resh (R) Mem (M)
2. Mem (M)

1. **RM [Akkadian ramû, remû]** release, emotional-release (noun), emotional-releasing (participle, adj), to emotionally-release (verb) - as in to release emotional energy into the divine-network, to fall in love, to release guilt or anger, to forgive someone. “Emotional release” is a more general and non-dualist concept when compared to “forgiveness” because emotional-releasing is done for oneself without reference to a blamed “other.” The concept of forgiveness requires someone be blamed.

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.

( imperative form)

Emotionally-release the fertility-fluids

**Clause 2**

1. Resh (R)
2. He (E or H) Aleph (A)
3. Pe (P)

1. **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.

2. **EA, E’ [Akkadian e’u]** the god Yahu (Ea) – 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: la, la’u, l’u, Ea, E’u, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkadian and U/W are duals for the letter he. Utu (UT) is this power’s feminine complement.

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.

(Statement form)
So eagle-vultures can open-up Yahu (Ea)

**Clause 3**

1. Sade (Š)
2. Gimel (G)
3. Sade (Š) Lamed (L)
4. Resh (R)
5. Samak (S)

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

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

3. ŠL [Akkadian šelû] ignorance, ignored-place(noun), ignoring (participle), to ignore, to be ignorant (verb) - compare to EG - to neglect. This also is an epithet for sheol (Hebrew pronunciation), the under-dome where souls reside.
4. **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.

5. **S [Akkadian su]** full moon 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)

(ongoing form)
The same abundances are being ignored by the eagle-vultures of Su

**Clause 4**

1. Aleph (A) Ayin (’)
2. Bet (B) Ayin (’)

1. **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-Ayen-He) or Athene (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.

2. **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)
The motion-powers are nesting

**Clause 5**

1. Gimel (G) Ayin (’)
2. Bet (B) Ayin (’)

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5. **G’ [Akkadian gâ’u]** burst forth (noun), bursting forth (participle), break-through, to burst forth (verb) – the process of creating new plants and divine network links similar to how a river bursts out of its banks to form a new branch. Compare to ŠD meaning “to sprout.”

6. **B’ [Akkadian bâ’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.

(imperative form)
Break-through the nesting

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**Figure 10.** The top text on the base of the cippi in the Louvre is in a Phoenician influenced Maltese letter style. Red letter assignments added by Olmsted. Image was enhanced by Olmsted to increase letter contrast and this also changed the color. [https://commons.wikimedia.org/wiki/File:Cippus_-_Louvre.jpg](https://commons.wikimedia.org/wiki/File:Cippus_-_Louvre.jpg)

**Line 3 (Med 16.3)**

Clause 1

1. Resh (R) Mem (M)
2. Mem (M)

1. **RM [Akkadian ramû, remû]** release, emotional-release (noun), emotional-releasing (participle, adj), to emotionally-release (verb) - as in to release emotional energy into the divine-network, to fall in love, to release guilt or anger, to forgive someone. “Emotional release” is a more general and non-dualist concept when compared to “forgiveness” because emotional-releasing is done for oneself without reference to a blamed “other.” The concept of forgiveness requires someone be blamed.

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.

(imperative form)
Emotionally-release the fertility-fluids
Clause 2

1. Yod (I or Y) Vav (U or W)
2. Sade (Š)
3. Kap (K)
4. Bet (B)

1. **IW** [not identified in cuneiform Akkadian] redirection (noun), redirecting (participle), redirected (adj), to redirect (verb)
2. **Š** [Akkadian šū] corresponding-thing, same-thing, similar-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar, same (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”
3. **K** [Akkadian ku, ki] by, on account of, due to, involved with (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
4. **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.”

(imperative form)
Redirect the same on account of the Nourishers (Yahu and Utu)

Clause 3

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

1. **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.
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. **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.

Clause 4

1. He (E or H) Pe (P)
2. Mem (M) Resh (R)
3. Sade (Š)

1. **EP** [Akkadian *epû*] dryer (noun), drying-up (participle), to dry up (verb), (compare to Z’ - to bake in an oven)
2. **MR** [Akkadian *murû*] rainstorm (noun) - compare to UP meaning “clouds.”
3. **Š** [Akkadian *šū*] corresponding-thing, same-thing, similar-thing, usual-way, same, it, she, her, he, him, they, them (noun), corresponding, 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.”

Clause 5

1. Aleph (A) Nun (N)
2. Bet (B)
3. Nun (N) Taw (T)

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

(statement form)
Considerations manifest nourishments

**Line 4 (Med 16.4)**
**Clause 1**

1. Mem {M)
2. He (E or H) Resh (R)
3. Bet (B)
4. Zayin (Z) Resh (R)
5. Yod (I or Y) Lamed (L)

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. **ER [Akkadian erru]** enclosed region (noun) - often an epithet for the sky-shell and above, that is, everything above the earthly manifestation layer.
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. **ZR [Akkadian zarû, zarâ'û, zêrû, zîru]** distribution (noun), to distribute (verb) – as in to sow and disseminate seeds and salt.
5. **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 RŢ meaning “fluid channel” which can include sewage.

(ongoing form)
Fertility-fluids of the enclosed-region are nourishing the distribution of the life-channels
Justification of the Bottom Text (Med Text 17)
(Greek Island Style)

![Image of cippi from Louvre]

Figure 11. The top text on the base of the cippi in the Louvre is in a Phoenician influenced Maltese letter style. Red letter assignments added by Olmsted. Image was enhanced by Olmsted to increase letter contrast and this also changed the color. https://commons.wikimedia.org/wiki/File:Cippus_-_Louvre.jpg

Line 1 (Med 17.1)

Clause 1

1. Dalet (D)
2. Samak (S)
3. Nun (N) Vav (U or W)

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

2. **S [Akkadian su]** full moon 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. **NW [Akkadian nawû]** abandonment (noun), abandoned (adjective), to abandon (verb)

(Statement form)
Life-powers have been abandoned by Su (full moon)

**Clause 2**

1. Shin (Ṣ) Ayin (ʼ)
2. Shin (Ṣ)
3. Kap (K)
4. Sade (Š)
5. Yod (I or Y) Shin (Ṣ)

1. **Ṣʼ [Akkadian šêʼu, šêyu]** repulsion (noun), repelling (participle), to repel (verb)
2. **Ṣ [Akkadian šu]** activity (noun), active (adjective), activating-potential, to activate (verb) – all change not involving growth processes including the activity of physical motion, thoughts, and emotions. Often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.
3. **K [Akkadian ku, ki]** by, on account of, due to, involved with (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
4. **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.”
5. **Iṣ [Akkadian iṣu]** scarcity (noun), scarce (adj), to make scarce (verb)

(ongoing form)
The repulsion by activity is due to corresponding scarcity

**Clause 3**

1. Aleph (A)
2. He (E or H)
3. Aleph (A) Lamed (L)

1. **A [Akkadian ŏ]** 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. **E [Akkadian ē]** no one, not one, none, nothing, nothingness, 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. **AL, ‘L [Akkadian alû, ‘elu]** god Alu, Life-Originator (noun), life-powered (adj) - masculine life-growth source deity of Ancient Pagan Paradigm in the Levant. Literally means “That which is without” from A.L as a power without its own source. After lordification this word becomes “God. Allah means ‘power of Alu. ‘elohim means “powers of Alu” and is translated as “God” in the Hebrew Scriptures. Compare to D representing the life-growth powers in both masculine and feminine form. Compare to Su (S) as the motion source deity.

(imperative form)
That nothingness is from Alu

**Clause 4**

1. Yod (I or Y)
2. Samak (S)
3. Yod (I or Y) 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. **S [Akkadian su]** full moon 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. **IB [Akkadian yabu]** enemy (noun) enemy (adjective) (Levant)

Is not Su an enemy?

**Line 2 (Med 17.2)**

**Clause 1**

1. Shin ($)
2. Aleph (A) Pe (P)
3. Aleph (A) Lamed (L)

1. **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.

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

(ongoing form)
Activity is being veiled by Alu

**Clause 2**

1. Resh (R) Ayin (’)
2. Nun (N) Ayin (’)
3. Shin (S) Taw (T)

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

(ongoing form)
The Shepherd (Su) is interfering with the drought

**Clause 3**

1. Vav (U or W)
2. Resh (R)
3. Yod (I or Y) Bet (B)
4. Yod (I or Y)

1. **UR [Akkadian uuru]** dawn (noun)
2. **IB [Akkadian yabu]** enemy (noun) enemy (adjective), to make an enemy (verb)
3. **Y [Akkadian ya]** not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)

(ongoing form)
The dawn is not being made into an enemy

**Line 3 (Med 17.3)**

**Clause 1**
1. **Ḫ** [Akkadian ḫū'u] Hu’u owl, astrological 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 the astrological control of the night sky. In contrast, the emotionally generated motion powers use Aku (AK) owls for the same function and they are under the control of human and animal emotions. 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).

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. **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.”

(Statement form)
Astrological owls are emotion-owls

**Clause 2**

1. He (E or H)
2. Yod (I or Y) Gimel (G)
3. Resh (R) Sade (Š)
4. Het (Ḫ) Lamed (L)

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. **IG** [Akkadian igû] eye (noun) – often an epithet for the moon. (compare to IN - planetary eyes of fate)
3. **RŠ** [Akkadian rašû, rešû] leader (noun), to lead (verb)
4. **ḪL** [Akkadian ḫelû] bright-one (noun) – this became “Helios” in Greek. This is an epithet for Hu

(imperative form)
Let no Eye lead the Bright-One

Clause 3

1. He (E or H)
2. Taw (T)
3. He (E or H) Lamed (L)

1. **E [Akkadian ē]** no one, not one, none, nothing, *let no one*, let not one (noun), not, none of (adj), Are .... no (verb, when at the end of a sentence it indicates an interrogative verb couplet)
2. **T [Akkadian tú]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”
3. **EL [Akkadian elȗ]** elevated-powers, high powers (noun), to elevate, to make high (verb), elevated (adjective) – Often an epithet for the source layer for life-growth powers in the Ancient Pagan Paradigm. These are the “powers of Alu” (Alohim). These are also the powers of the daytime sky-dome as opposed to the motion producing ancestral spirit powers of the astrological night sky (the divine choir) and the motion powers of emotion magic. Compare to IL which means the same thing due to the sound similarities of /e/ and /i/ in most local dialects.

(statement form)
Let no one craft-magic for the high-powers

9.0 References


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