The Pre-Classical Pagan Worldviews based on Archeology and Extrapolation from Primary Bronze Age/Early Iron Age Texts

By David D. Olmsted (July 4, 2021, Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

Accurate knowledge of ancient Pagan culture has been lost because it was superseded by the Lordified, Revealed, Dualist (LRD) religious paradigm of the modern and classical eras. This lack of cultural understanding has corrupted archeological interpretation and prevented until recently the translation of the earliest alphabetic texts around the Mediterranean. This lack of understanding is still inhibiting the accurate translation of cuneiform and hieroglyphic texts beyond commercial and political subjects. In an attempt to overcome this problem, cuneiform scholars keep proposing ever more complex and esoteric grammatical rules in an attempt to get good and consistent translations over multiple texts but without success. Yet all that is really needed to better understand the Pagan past is an appreciation of present-day Pagan religious practices and the translation of ancient texts according to the strict scholar’s standard. This paper is the first reinterpretation of the Pagan past using these new tools. The result is the identification of the two ancient religious cultural paradigms corresponding to the hunter/gatherer and early agricultural eras which proceeded that of the empire building classical and modern eras. The textual information comes from previously untranslated archaeological Alphabetic Akkadian texts found across the Mediterranean and Levant (1800 to 400 BCE), Egyptian Pyramid texts (2400–2300 BCE), and Sumerian texts (2300 – 2000 BCE). The latter two text collections were composed just as the LRD paradigm was starting to replace the previous Ancient Pagan Paradigm in those competitive nation-state (empire making) cultures.

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1.0 The Three Religious Cultures Through Time

Human religious culture adapts itself to the security needs of the times and is a key component of cultural evolution. Evolution is a process of adaptation to some environment having some set of constraints. Evolution can even be simulated on a computer where it is a machine learning technique known as genetic algorithms. Biological evolution is a slow process. A significant advantage would accrue to any species which could accelerate its environmental adaptation and that advantage appeared in modern humans about 90,000 years ago with cultural evolution.

The unit of evolutionary biological change is loosely defined as the “gene” which only exists in its ideal binary Mendelian form in a few special cases. Similarly, the unit of cultural change is the “meme” which also only exists in its ideal binary form in a few special cases like certain religious commandments. The faster rate of cultural adaptations is why society of modern humans (Homo sapiens sapiens) is so different from other animals despite having 98.7% of our genes in common with chimpanzees and bonobos.

Memes are transferred from one person to another by imprinting. Avian imprinting has an especially obvious form because it is so rigid. For example, young water fowl will follow whatever creature appears before them at a certain stage of their development. Mammalian imprinting is more complex having more conditions around identifying who is an “authority.” These authorities are typically parents, teachers, or something with an authority label. The first “facts” learned on any subject are much harder to change then they were to learn the first time. The old truism you can’t teach an old dog new tricks is a good observation on the nature of cultural change.

This cultural trait of humans is why real rationality is rare. One insightful comic once said that reasoning was just another name for rationalization. What differentiates a meme from a rational fact is how emotionally tight it is held. Those people who are tightly culture bound can appear irrational in the way they ignore and spin the evidence. Yet this cultural tightness prior to the technological and literate bronze age allowed artistic and religious memes to last thousands of years. This tenacity of culture allows the reconstruction of ancient cultural/religious belief systems based upon clues found in the earliest archeological texts written on stone and ancient art.

What distinguishes religious culture from the rest of human culture are its security concerns. Religion seeks to reduce fear by making people feel good in the face of uncertainty and danger. Religion provides a sense of security. The three religious culture types are:

1. Mesolithic Pagan Paradigm – Hunter Gatherers (35,000 to 10,000 BCE to Ancient Pagan Paradigm)
   a. Knowledge Source: cultural tradition
   b. Evaluation Criteria: utility
2. Ancient Pagan Paradigm – Early Agriculture (10,000-4,000 BCE to RDL Paradigm)
   a. Knowledge Source: nature
   b. Evaluation Criteria: consistency
3. Revealed, Dualist, Lordified (RDL) Paradigm – Nation-States, Empires (2000-400 BCE to present)
a. Knowledge Source: revelations from feelings, authoritarian leaders, or derived legal texts,
b. Evaluation Criteria: authority

Each paradigm did not replace the older ones but layered itself on top of the previous allowing some of the older paradigms to break through from time to time. For example, the enlightenment era (1680 to 1800) which gave us science and democracy was a revival of parts of the Ancient Pagan Paradigm with it claim that nature was the authority and ethics did not have to be revealed by some lordified god.

The innovation (meme mutation) rate of the Mesolithic Pagan Paradigm was slow due to the sparseness of connections between groups of people. The innovation rate increased with the development of proto-agriculture which started to bring large numbers of people together on a seasonal basis. Different cultural practices would be compared and evaluated for utility. This soon extended to ideas about enhancing security in an uncertain natural environment by weighing the pros and cons of different practices. In fact, some of the earliest texts out of the Ancient Pagan Paradigm like the 1800 BCE Phaistos disk were a debate about which religious practice was most responsible for a drought. (Olmsted June 2020).

Culture radically changed with the development of nation states and empires. Deities started to be perceived more as humans with all their quirks instead of as spiritual powers or clusters of spiritual powers which could optionally be perceived as a personality. This is because distant lords who ruled empires came to be seen as just as capricious as nature powers. This “lordification” process began the marginalization of the divine feminine because these lords tended to be male. The lordification process is clearly seen in ancient art which changes from animals, to animals with human heads, to fully human deities. Ancient languages even have grammatical constructions for deity names which indicate if their underlying power or their persona is meant. Deities became lord gods with their own royal courts.

Human lords issued decrees and soon did so in some god’s name which soon became a national god. Nature now had “revelation” as a competitor as a community authority. These laws were the first sacred texts. Other people called prophets and mystics soon took upon themselves the prerogatives of kings to issue their own decrees in the name of some deity. This was not just some egotistical excess but it was based on the assumption that conscious feelings were the real way in which the divine space communicated with people.

Dualism began innocently enough with an observation of nature by the Persian Pagan priest Zoroaster around 850 BCE. He believed that conscious sensations were either inherently good or inherently bad as evidenced by odors which seemed to be inherently good or bad. Because conscious sensations represented the divine space, this meant the divine space was either inherently good or evil. These two sides were at war with each other and earth was their battleground. Because this duality broke the original eternal unity of the divine space the end of times must have an apocalypse which reunited the two halves back into the eternal whole.

Empires loved dualism because the emperor could portray himself as the good guy fighting evil. Consequently, most popular religions today are dualist and were spread by empires. Christianity was
spread by the Roman Empire, Islam was spread by the Arabic Empire, and Buddhism was spread by the Indian empire of Ashoka 268 to 232 BC.

2.0 Mesolithic Pagan Paradigm (35,000 BCE onward)

The first religious culture was the Mesolithic Pagan Paradigm of hunter/gatherers summarized in the chart 1 below. The chart has two main columns representing plant and animal fertility powers combined with two rows representing the source and connection layers of those powers. The top row describes the source of the divine powers while the bottom row describes the way those sources were connected to life.

Ancient people perceived that every change on earth was caused by some power. They further observed that all such changes eventually affected the cycle of life in some way and that all life required a masculine trigger and a feminine dominated time of maturation and growth. The natural division of the life powers would have been between the plant and animal kingdoms and that is supported by the archaeological finds so far.

In regards to the archaeological evidence, the Venus figurines are the most numerous and the first found which indicates the main worries of ancient people was with the maturation cycles of animal life, that is, the health and migration patterns of the hunted herd animals. Cave art belongs to the same class of concerns.

Yet these Venus icons led archaeologist Marija Gimbutas to propose that the Mesolithic cultural paradigm was dominated by Goddess worship in some sort of ideal non-violent society. She deserves credit for realizing that a different paradigm preceded today’s existing Lordified, Revealed, Dualist (LRD) paradigm but in her fight against the LRD paradigm she became too extreme and began ignoring all contrary masculine and even gender-neutral evidence. In her magnum opus book in which she presented her views (“The Language of the Goddess from 1989) she even turned the masculine icon of the bull into a feminine “regeneration” icon (page 188). Additionally, she was mentally trapped by the same LRD paradigm she was fighting against by treat the Goddess only as a ruling person. Contrary to the desires of Gimbutas, ancient Pagan culture appears to have been gender balanced. A peaceful society does not emerge when one group dominates another.

The masculine causal fluid of breath or wind has a significant ancient history. The English word “spirit” actually derives from the Latin “spiritus” meaning breath. The Greek word “pneuma” is also translated as “spirit.” The Hebrew word “ruach” in Genesis” is translated both as “spirit” or “wind.” Breath is the power of sustaining life and because of that it became associated with feelings, and conscious sensations, that is, with spirits. This connection seems to have been made via dreams. Dead ancestors and animals appeared in dreams. From this the ancients concluded that their spirits (breaths) continued to exist in some sort of dream land. Entering a cave was much like entering a dream land. It was dark and images of animals seemed to appear out of the torchlight on cave walls. Caves also generated a spooky feeling. Thus, the underworld, night sky, and dark places became the place of the dead and future spirits awaiting to be reborn. Those places became feminine. Working with emotions became emotion magic which was primary the domain of women which modern religious culture would try to demonize as witches.
### Mesolithic (Hunter/Gatherer) Pagan Paradigm Chart

<table>
<thead>
<tr>
<th>Plant Fertility Powers</th>
<th>Animal Fertility Powers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trigger Power (masculine)</td>
<td>Maturation Power (feminine)</td>
</tr>
<tr>
<td><strong>Source Layer</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Location:</strong> Upper sky dome</td>
<td><strong>Location:</strong> Earth</td>
</tr>
<tr>
<td><strong>Correspondence:</strong> (None identified yet)</td>
<td><strong>Correspondences:</strong> Penis figurines</td>
</tr>
<tr>
<td><strong>Merged Powers Correspondence:</strong> Galgenburg Green Man which combines trigger and maturation fertility powers in having the form of a man but being green for the vegetation of mother earth and carrying the leg of an elk.</td>
<td></td>
</tr>
<tr>
<td><strong>Connective Layer</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Causal Fluids:</strong> Sun (light, heat, daytime), active waters like rain and rivers</td>
<td><strong>Nurturing Fluids:</strong> still waters, dew</td>
</tr>
<tr>
<td><strong>Correspondences:</strong> Shining bull image on cave wall from European Azilian culture (11,700 BCE) representing sun light and rain storms. Trees of Life such as Oak trees evidence by Willendorf Venus hat symbolize the divine-earth connection.</td>
<td><strong>Correspondences:</strong> Springs and lakes have feminine associations in all surviving mythologies.</td>
</tr>
<tr>
<td><strong>Merged Powers Correspondence:</strong> (None identified yet)</td>
<td><strong>Merged Powers Correspondence:</strong> Archaeological hermaphrodite figurines because animal growth requires males and females.</td>
</tr>
</tbody>
</table>

**Chart 1.** By David Olmsted (June 2021) with a Creative Commons Attribution-Share-Alike 4.0 License.
2.1 Source Maturation (Feminine) Power - Cave Art (43,000 to 24,000 BCE)

Caves were a dark place. They also breathed because air flowed in and out during the day/night cycle as the temperature of the outside air changed. Consequently, they were a place of feminine power and the home of spirits. In dim torch-light people saw animal forms fleetingly appear in certain patterns on cave walls. The earliest cave paintings in France and Spain were painted on these naturally formed wall patterns to bring out the animal spirits those patterns represented.

Paleolithic cave art is found worldwide with the paintings in Europe being the most numerous and skilled. (See Don’s maps). These European cave paintings peaked around 30,000-28,000 BCE and around 25,000-24,000 BCE.

Cave paintings were likely used in rituals to atone for the animal lives the tribe took during the hunt and to encourage the animals to return next year. Eventually the cave artists would paint animals on any cave surface as they ran out of room, even over older paintings so important was the ritual. Human spirits were represented more abstractly as hand prints probably because humans were not prey.

Underground places like caves are called šēlû in Akkadian meaning “ignored place.” In Hebrew this became the word “sheol.”

Evidence for ancestral human spirits is also found in caves in the form of pained hand and abstract figurines. They seem to have appeared later but lasted longer than the animal paintings having a date range of 30,000 to 12,000 BCE.

Figure 1. Cave art of pigs from the Leang Tedongnge cave in Indonesia dating to 43,000 BCE. Photo is color enhanced. (from Brumm and all, 2021)

Figure 2. Bison in Altamira Cave in Spain. https://donsmaps.com/altamirapaintings.html

Figure 3. Images of hands from Altamira Cave in Spain. The use of blood red pigment is probably a deliberate attempt to promote a successful hunt which triggers the death of animals at human hands. https://donsmaps.com/altamirapaintings.html
2.2 Source Maturation (Feminine) Power - Venus Figurines (30,000 to 10,000 BCE)

The Venus figurines emphasize the womb as exemplified by women who have born children. Hence these women are presented with exaggerated post-children features such as an extended womb, obesity, sagging breasts, and vulva. Those found outside of the first agricultural cities date to between 30,000 and 20,000 BCE which was also the peak time of the cave paintings.

They are the most numerous of all the mesolithic figurines. Their lack of faces indicates that these figurines represent powers and not a lordified goddess.

About 90% are carved from white rock like limestone, bone, or ivory corresponding to the color of milk and indicating they were used to represent the powers of child rearing (preventing child mortality). Yet some were carved from red rock or painted with red ochre indicating they were involved with hunting fertility concerns because red blood is a masculine correspondence.

The Willendorf Venus (figure 6) is unique in that it has an acorn crown “hat” which seems to be taken from the acorn of the Sessile Oak. This Venus figurine was carved from oolitic limestone and was covered with a thick layer of red ochre which represents blood. The figurine was unearthed during the Wachau railway construction in 1908. It dates to between 28,000 - 25,000 BCE based on radiocarbon dating of items found in the same assemblage.

Many lines of later evidence indicate that the oak tree was sacred to the later ancient people of Europe for reasons unknown. Yet the reason is not hard to guess. The earliest Mediterranean Akkadian texts mention that an irrigation network was thought to distribute the causal fluids from above to earth to their proper place. Pictures of such a network are also found at Göbekli Tepe and at Catalhoyuk. Because oak trees have the broadest crown of any tree that crown would have corresponded to this network. The Willendorf Venus then is the earliest evidence for this network concept.
2.3 Source Trigger (Masculine) Power Correspondence Set - Penis Icons

Penis figurines tend to be rather simplistic in shape. This made them easy to make but most have probably been misidentified. Those like the one found in figure 7 found at Pope’s cave were just called “cape figurines.” Yet the discovery of large sized figurines of this type surrounding the dark, cave-like, ritual circles at Göbekli Tepe indicate that these same shapes were adapted at the dawn of agriculture to represent ancestral powers. These figurines have no face or human form so they are not a persona.

Figure 7. Penis figurine from Pope’s Cave in Brassempouy, France showing parallels with the large ones surrounding ritual circles at Göbekli Tepe which merged life powers with ancestral powers. Pope’s cave also had many Venus figurines and a few Hermaphrodite figurines as well. All were dated to around 25,000 BCE. https://www.donsmaps.com/brassempouy.html#belt

Fig. 8. Monumental round-oval buildings mimicking the darkness of caves with their characteristic T-shaped monolithic pillars representing ancestral power at Göbekli Tepe, Turkey. (Gresky, Haelm, Clare, 2017)
2.4 Source Powers Merged - Galgenberg Green Man

Older than most Venus figurines is the Galgenberg Green Man shown in figure 9. It dates to 30,000 BCE and is carved out of green serpentine (amphibolite slate). Like the Venuses it has no face. It is carrying the leg of a large elk over its left shoulder with its bent arm. Its green color is the color of vegetation.

All this indicated it is a merged power icon. It is male for representing fertility trigger power yet it is green and is shown carrying a leg of an elk slung over its shoulder indicating it is also representing the feminine maturation power of plants and animals. It is an icon for promoting successful food gathering. During the latter agricultural era many images from the near east would represent the general fertility of the earth with a man holding a gazelle over his shoulders (fig. 10).

It was found on September 23, 1988 during the excavation of a habitation of Mesolithic hunters at Galgenberg near Stratzing (Lower Austria). During excavation it was broken into several pieces. Incredibly, it has been mistakenly identified as a Venus and called the Galgenberg Venus. It is now at the Vienna Natural History Museum.

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Figure 9. Green Man. Photo from Don Hitchcock at https://donsmaps.com/galgenbergvenus.html

Figure 10. A Sumerian seal (2100 BCE) image showing plant and animal fertility being represented by the man having a wild gazelle on his shoulders. He is being presented to Anu by a priest (deities and priests have horn hats). Anu also represents the sky and that is what is shown above the priest and gazelle holder. Below that are three swords which correspond to power. Below the inscription is an ibex which represents abundant wildlife on the northern grasslands. Between the seated and standing deities is a wooden scratch plow on its end which is a symbol of farm abundance. This cylinder seal image is floating around the internet. The text reads by column (personal translation to be justified in a future paper):

1. Wiggling-open the land's scented openings
2. An is delivering
3. the abundance from songs
4. making-large the bodies.
2.5 Animal Connective Power Merged – Hermaphrodites

A number of hermaphrodite figurines exist which foreshadow the Greek hermaphrodite deity Hermes (the crosser of boundaries) and like Hermes they represent a power which connects the divine source with the earthly manifestation. They are colored in both feminine bone white (fig 11) and masculine blood red (fig 13). Some are even earth feminine dark green like figure 12 suggesting this icon was representing all life sustaining powers. Unlike the Venus figurines these figurines are not obese and do not show a vulva. They instead show a scrotum and sometimes a bas relief penis (figure 12).

The “Undescribed Venus” from Balzi Rossi (fig. 14) may have had its masculine parts deliberately destroyed later in history. This figurine is “undescribed” because it has never been described in a journal article probably because it does not fit the standard Venus model. It is on display at the French Musée d’Archeologie Nationale et Domaine, St-Germain-en-Laye. It is 37.5 millimeter high, 12 mm wide and 13 mm thick.

Near the end of the Mesolithic era around 12,00 BCE these figurines lost their hermaphrodite features in favor of showing a different mix of masculine and feminine. The figurine of figure 12 found near Tolentino, Italy is one such example. The material is dark chert. This female image has the head of gazelle calf. In later eras a gazelle calf carried on a man’s shoulders would be a symbol of animal fertility. Peaking around on the backside is the calf of a bull or auroch which by this time was a symbol of masculine power (see Shining Bull section below).

The Tolentino figurine is now owned by the Italian National Archaeological Museum of the Marche Region (Museo archeologico nazionale delle Marche) in Ancona, Italy. It was found in a clay pit east of Tolentino, Italy in 1883, and then donated to the Museum by Count Aristide Silverj Gentiloni.
2.6 Plant Connective Trigger (Masculine) Power – Shining Bull

This image shown in figure 14 date to 11,700 BCE. It is quite mysterious to those not familiar with the Pagan Paradigms because it shows a bull head radiating sunlight.

This image was discovered in 2017 and shows that the chaotic bull concept for the connective masculine power dates back to the proto-agriculture Azilian culture. This culture emerged after the cold spell of the Younger Dryas Period which ended around 11,700 BCE. This warming climate allowed the cultural shift from pure hunter/gatherer to proto-agriculture.

In the Mesolithic Pagan Paradigm, the sky powers connected the earth to the divine space. This connection was accomplished by its connective fluids which were sun light and rain. These fluids were essentially two sides to the same coin and the ancients considered them as one power with two forms. The visible sun represented order and healing while the hidden sun represented the chaos of the thunder storm because storm clouds did the hiding. For whatever reason, the ancients saw the auroch or wild bull as the correspondence for the rain storm. We can only speculate as to why this was. Perhaps it was due to the auroch’s bellowing during a storm buts its exact reasons are lost to history.

3.0 Ancient Pagan Paradigm (10,000 BCE Onward)

The new agricultural culture was a time when humans began to create their own environment apart from nature. Some environmental change was now human created as evidenced by housing, domesticated plants, irrigation ditches, boats, carts, and metal tools. Additionally, the separation between plant and animal fertility which was problematic from the first as evidenced in the merged powers of the Galgenberg Green Man became untenable. These new concerns caused a refactoring of the paradigm making it both more complex and more comprehensive as shown in the Ancient Pagan Paradigm chart below.

This refactoring involved combining plant and animal growth into one class of powers called the life-growth class in the chart. This left the other class to represent all non-growth change and it is called the motion class. Unlike the Mesolthic Pagan Paradigm which relies on archeology and extrapolation from this more recent Ancient Pagan Paradigm, this Ancient Pagan Paradigm comes from archaeology and from the earliest texts dealing with religious subjects. These early texts are from Sumeria (2300-2000 BCE), Mediterranean (1800-1200 BCE), and the Egyptian Pyramid Texts (2300-2100 BCE). Of these only the earlier Alphabetic Akkadian Mediterranean texts belong fully to the Ancient Pagan Paradigm as the others were written after the empire motivated LRD (Lordified, Revealed, Dualist) paradigm had just started in the other cultures.
The rows of the Ancient Pagan Paradigm chart represent the three transition layers involved in the creation, transport, and manifestation of the divine powers down to the earth. These three layers were the source of the later Christian Trinity idea. The top layer represented the creative power or God the Father, the middle layer represented the bringer of divine power to earth or the Christ, and bottom layer represented the earthly manifestations of divine power which was the Holy Spirit.

The people of Proto-agricultural and agricultural culture began to develop a sense of territory along with its sense of ancestral identity. This led to the use of ancestral spirit powers of the motion class and is evidence by ritual skull use. No evidence of ancestral power use exists before this time.

By the early classical era of 600 BCE the motion powers had been further subdivided with each new sub-class representing the various eras of a human life and being assigned to a planet. These new sub-classes became the new lordified deities of the classical myths because this was the time when LRD paradigm was replacing the Ancient Pagan Paradigm around the Mediterranean. These deities became popular because they could be incorporated into exciting human drama stories by the story tellers of the age. These new planetary power sub-classes are first evidenced archaeologically in the text on the 400 BCE Etruscan bronze Piacenza liver describe below in section 3.6 (Olmsted, Jan. 1, 2021). This liver shaped artifact was sent around to describe the findings of some official astrologer diviner temple about a drought.
Ancient Pagan Paradigm Chart

All change on earth was thought to originate in the divine space surrounding earth and these were divided into two classes: the powers which caused the growth of life, and the powers with produced motion activity. The upper sphere (day-time sky) was masculine while the lower sphere (night-time sky) was feminine. The dark lower sphere was home to dead animal and human spirits.

<table>
<thead>
<tr>
<th>Life Growth Powers</th>
<th>Motion Powers</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Powers which form and grow animal and plant life</td>
<td>• Powers which cause motion activity including the flow of divine network’s fertility-fluids</td>
</tr>
<tr>
<td>• Divine causal fluid for opening its objects: fertility fluid (correspondences: red blood, milk)</td>
<td>• Divine causal fluid for opening its objects: spiritual fluid (correspondences: breath, wind)</td>
</tr>
<tr>
<td>• By Greek times these feminine powers have been mixed in with the motion powers.</td>
<td>• Sub-classes: emotional, astrological. By Greek times these were the magical powers.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fertility-Fluid Creation (male)</th>
<th>Home Creation (female)</th>
<th>Wind-Spirit Creation (male)</th>
<th>Home Creation (female)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerian: Anu (day time upper sky dome)</td>
<td>Sumerian: Erishkigal (Ningal = lady of the chalice corresponding to lower sky-dome)</td>
<td>Mesopotamian: Su - full moon, definer of time, shepherd of the stars, astrological powers (Sin, Suen = powers of Su)</td>
<td>Sumerian: Ningirsu (lady of purification)</td>
</tr>
<tr>
<td>Greek: Chaos</td>
<td>Greek: Tartus (later Selene “powers of Selu”)</td>
<td>Greek: Eros</td>
<td>Egyptian: Nut</td>
</tr>
<tr>
<td>Egyptian: Nu</td>
<td>Egyptian: Ningirsu (lady of purification)</td>
<td>Egyptian: Tem, Atum?</td>
<td></td>
</tr>
</tbody>
</table>

Powers distributed by life-growth network having owls and eagle-vultures as link editors

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mesopotamian: Atu, Ningirsu (storm form), Shamash (sun)</td>
<td>Mesopotamian: Inanna, Ishtar (crescent moon)</td>
<td>Mesopotamian: Mu’ulil (one who sprouts wind), Enlil (lord of breath)</td>
<td>Sumerian: Sud (SUD3 - speaker), Ninlil (lady of wind)</td>
</tr>
<tr>
<td>Egyptian: Horus (Montu), Amun; Re (sun), Seth (storm bull)</td>
<td>Egyptian: Hathor, Amaunet, Nephthys</td>
<td>Egyptian: Wepi, Thoth? (communication)</td>
<td>Egyptian: Wepwawet</td>
</tr>
</tbody>
</table>

Object Revealing (male) Object Gating (female) Motion Revealing Motion Gating

| Sumerian: Nudimmud, Enki (lord of earth), Ea | Sumerian: Nunu, Ninki (lady of earth) | Sumerian: Pabilsag (one who sprouts what’s inside) | Mesopotamian: |
| Medit: Ea, E’u, I’u, Yahu (Yahweh = power of Yahu) | Medit: Utu | Medit: Ziqu (breath) | ? |
| Egyptian: Osiris, Pe | Egyptian: Isis, Pet | Egyptian: Shu | Egyptian: Tefnut, Wadjet |

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3.1 Göbekli Tepe Ritual Center Phase (9600 to 8800 BCE)

Gobekli Tepe belongs to the relatively brief proto-agricultural phase of human society (Pre-pottery Neolithic) which first consistently appeared around 13,000 BCE with the Natufian culture in the Levant although intermittent proto-agriculture appeared with fisher hunter gatherers around some lakes and sea shores as early as 21,000 BCE (Groman-Yaroslavski and all 2016) and Haaretz news article (Hasson and Schuster 2018). Consequently, Gobekli Tepe shows the transition between the two Pagan Paradigms. The site is located at the top of some limestone hills overlooking the Harran plain which makes it visible from a great distance.

Gobekli Tepe probably started out as an annual gathering place for a proto-agricultural society during the cool younger dryas period much like the mound places of proto-agricultural North America. The ritual center phase occurred during the climate crisis at the end of the younger dryas which was causing the herds to change migration patterns.

Proto-agricultural societies were still hunter-gatherers but they rotated through the same places throughout the year following the seasonal food generation but always coming back to their traditional spots. This encouraged them to improve their lands by making semi-permanent wooden shelters and doing such things as annual controlled burning to get more berry bushes or wild grains the following year. Part of this rotation was attending large gatherings for trade, sociability, and religious rituals.

Many of the Proto-Agricultural gathering places gradually became settlements as some people started to remain there year-round. This is what happened at Gobekli Tepe. This is further supported by the fact that other similar settlements started popping up around it (figure 16).
What has made Gobekli Tepe famous is its many ritual rooms centers like that shown in figure 17. Not everyone at the site could fit into these rooms at one time so they were likely used by extended family groups on an annual basis. When that family group was absorbed by others the ritual room was closed by being buried.

These ritual spaces have large vertical stones which are similar to the smaller penis icons found at Pope’s Cave in Brassempouy, France (fig. 7). This indicates that these people were working with the masculine trigger powers of animal fertility. They were more concerned with the animal births and less so with animal growth into maturity which was a feminine power. This concern with the birth rate of the animals they hunted explains the many animal and bird images were carved on these vertical stones.

The carvings on one vertical stone known as pillar 43 (figure 18) are especially important since they illustrate the developing Ancient Pagan Paradigm. Pillar 43 is known as the vulture stone because of its vulture image in the left middle position. That central section represents the connective layer of the Ancient Pagan Paradigm. The three large bricks making up its ceiling is the sky-shell.

Right below the sky-shell and mixed in with the eagle vultures is a network represented by a fishing net similar to that shown in figure 19. According the Alphabetic Akkadian Mediterranean texts the eagle-vultures trim the network to direct the fertility fluids flowing within its links from the source layer to the proper place on earth. In the image, the eagle-vulture is holding the masculine sun in one wing which represents the connective power of the network and its fluids, sunlight, heat, and rain (when hidden).

To the right of the network are Sacred Ibis which because of the shape of their beak and black head represent the feminine crescent moon against the night sky (it was popular in Egypt). The crescent moon power is the feminine complement to the sun and it guides the eagle-vultures and hence the flow of fluid through its webbing.
the fertility fluids. Significantly these ibises are lying down dead or weak indicating the crescent moon power has failed or is weak. To the right of the birds seems to be a dead snake. Snakes representing the power of life and death in ancient mythologies.

The image section below the connective layer represents the manifestation layer of the Ancient Pagan Paradigm. While partly hidden it contains a scorpion which represents paralysis. This would indicate that the life powers on earth are paralyzed due to the problems with the high powers.

The Ancient Pagan Paradigm’s eagle-vulture was a cultural meme persisting 8,000 years into the literate era as shown by its image in figure 19 from Karatepe in southern Anatolia. The only thing that has changed is that it is more anthropomorphic (lordified) and that it has an extra pair of wings. Yet it is still associated with the sun shown above its head which now also has a pair of wings. These extra pair of wings indicate that the images are divine powers and not to be confused with earthly objects.

The agricultural settlement period at Gobekli Tepe is represented by “Level II” having remains belonging to 8800-8000 BCE. It consists of buildings with rectangular rooms made from stone walls and terrazzo floors. It had less elaborate ritual places consisting only of large stone rings. Some of these buildings had smaller pillars being only 1.5 meters (5 feet) tall. This smaller scale indicates a smaller and more local population was supporting the rituals at this time instead of the larger population from festival gatherings (see Calleti 2020 for the latest update).

Gobekli Tepe also provides the earliest evidence of calling on ancestral powers for help as evidenced by the skulls apparently modified for use in ritual (fig. 21).
The use of ancestral powers of the motion class correlates with a developing sense of territoriality which only came about as people settled down for purposes of agriculture.

3.2 Çatalhöyük (7100 to 5700 BCE)

Çatalhöyük was an early agricultural settlement of about 8,000 people in south central Anatolia. It was in an ideal agricultural setting being located next to marsh allowing for many flat agricultural fields separated by a network of small streams providing a natural sort of irrigation and abundant fish and shell fish.

The organization of the town was ancestral based in a continuation of the trends evidenced at Göbekli Tepe. No semi-public spaces devoted to fertility rituals have yet been found like those at Göbekli Tepe. Spiritual practices seemed to have occurred only in the houses.

On the south side of every house was the hearth and food preparation area. The north side was the spiritual work space and possibly the sleeping area often having raised platforms below which artifacts of spiritual power were buried. These included ancestor bones, figurines, and auroch skulls.

The number of human bone burials on the north side correlates with the richness of the religious symbolism in that house. The longer a house was in a family the more spiritual power that house seems to have acquired. Consequently, these houses would be rebuilt above the old ones for hundreds of years indicating a continuing family presence and tradition. Older people were honored in this society as evidenced by discarded food bones which shows the residents of the houses with the larger number of spiritual icons ate more meat than average. No differentiation in gender status is in evidence. Plastered heads used as spiritual ancestral icons were equally male and female. No family gained more material wealth or power relative to the others over time.
Some of the bones and even skulls of the buried ancestors were removed. The bones were apparently placed elsewhere while many of the skulls were plastered to act as house décor. One buried woman was even found clutching a plastered skull.

Despite being an agricultural village concern about animal fertility still existed as evidenced by the burial of many Venus figurines under the floor like that shown in figure 23. Also found were a few auroch skulls with house 77 even having a corner delimited by auroch horns. Agricultural fertility concerns are also evidenced by a large painting of the life network in building 80 (figure 24) like that shown at Gobekli Tepe (figure 22).

![Figure 24. Building 80. Painting of network on wall with empty spaces filled in with a brick pattern. Photo from Ian Holder’s 2014 flickr stream at https://www.flickr.com/photos/catalhoyuk/albums/72157647113315030](image)

### 3.3 Dolmens (4000 BCE west to 900 BCE east)

Dolmens are associated with dryland agriculture which depended on rain rather than irrigation for their crops. They appear from Ireland to Korea, from the Caucasus Mountains to Jordan. India also has many and China has a cluster of about 80 surviving along the Huifa River just north of Korea which have a late date of 900 BCE indicating a late start of dryland agriculture there. Many Dolmens in more settled areas seem have been destroyed and used for building materials. The dispersal of Dolmens indicates the extent of the common Eurasian Ancient Pagan Paradigm culture.

![Figure 25. Dolmen from the Russian Caucasus region. (from Pshada Dolmens)](image)
Given their whiteness and shape dolmans seem to represent the bones of a giant ribcage and inside a ribcage were the heart and liver which were thought to be body’s centers for the spiritual powers of life and motion respectively. Inside and around Dolmens were buried the bones of a few highly honored people of the community to give it more ancestral power. Over the rocks of the dolmen was piled a mound of earth which in most cases has been eroded or dug away. Dolmen’s were centers of ancestral spiritual power for a community.

Most of the dolmens in Europe are orientated east-west along the path of the sun. The only exception is southern France where its dolmens are orientated north-south (Hoskin 2011). Their orientation in other parts of the world has not yet been reported. The north-south orientation of southern France is similar to that at Gobekli Tepe and Catalhoyuk. At Gobekli Tepe the ritual areas opened towards the north and spiritual side of the Catalhoyuk buildings was also on the north side. The east-west orientation is that of the life-growth powers while the north-south orientation is that of the motion powers because it is the direction of the pole star of the night sky.

Some Dolmens had their circular sacred space marked by a ring of stones. This ring would have been the natural place to mark the furthest reach of the rising and setting of the sun and certain stars which could be used to define the ideal time for various farming activities such as planting. This practice led directly to the henges in Britain. In the Golan heights such circular stones seem to have just been placed around the base of the original dirt mound (Fraser 2018).
3.4 Harappa (2500 to 2200 BCE)

The Harappan civilization developed in parallel with the Sumerian civilization but without its intense city-state competition. The two civilizations even traded with each other via the gulf of Aqaba. The Harappan civilization seems like a more commercial version of the culture at Çatalhöyük. Consequently, it developed writing to support that trade although that writing has not yet been deciphered.

The Harappan civilization is most famous for its unicorn bull seals such as the Intaglio seal of figure 28. In front of the unicorn bull is a sub-image of the life-growth network pouring fertility fluids into the under-dome representing the feminine night sky. The under-dome sits upon a pedestal such that together they form a chalice. In Sumerian this corresponds to the goddess Erishkigal who after lordification was also called Ningal meaning “lady of the chalice” from NIN.GAL.

The network corresponds to the masculine power (deity) Atu who has two forms, the sun form which sends light and heat and a storm form which is represented by a bull which sends rain. The token shows the storm bull with one horn indicating it is one half of the whole. It could also be an indication that a spiritual power was meant by this picture and not a real animal much like the addition of the extra pair of wings on the eagle-vulture at Karatepe above.

The purpose of these seals was to create trade passes. To quote Harappan archaeologist and expert Mark Kenoyer on their purpose:

Circular tokens with the impressions from square stamp seals on one of both sides were never attached to bundles of goods. In historical times such tokens bearing an official seal were used as passes to control traffic – much like a hauling permit in the modern context; in much the same way – the Indus tokens may have been issued to middlemen or transporters as certificates from a seal owner" (Ancient Cities of the Indus Civilization, pp. 88, 189).
3.5 Mesopotamia (2500 to 1800 BCE)

All three layers of the Ancient Pagan Paradigm which brought the life-growth powers down to earth are bound together to make a whole. This concept was to define the Sumerian word “to bind” which is represented by the early Sumerian cuneiform sign KEŠ2. This sign is composed of three individual signs, one for each layer, as shown in figure 30. It dates to 2300 BCE. The cuneiform signs during this era were still mostly pictographic so they can still be read symbolically. The top sign is a star which is the sign for AN which as a symbol represents the sky shell or the high spiritual powers. This is the source layer of the Ancient Pagan Paradigm represented by the god Anu. The second sign is a storage pot with the toga inside representing “woven fabric” or the “network.” By itself it is the sign GAD. The bottom sign by itself means "earth" and it is the sign KI. It consists of a pot having a cluster of vertical lines which represent spiritual powers indicating earth was imagined as the place with hidden spiritual powers.

Pots symbolically represented a confined space. Significantly, the KES2 sign only shows the source layer as being an unconfined space. The middle sign with a toga in a pot indicates the network was the confined within the atmospheric space while the bottom sign indicates that the manifestation of spiritual powers was confined to earth.

Anu was the source power god. This is shown on the Sumerian cylinder seal in figure 31 which shows the Anu kneeling on the sky-shell holding the pot spewing forth the 3 fertility fluids (rain, light, heat). The storm form of Atu represented by the bull is lapping up the rain fluid. Notice the three curls in Anu’s hair representing the three layers of the Ancient Pagan Paradigm. Also notice the wavy lines in the sky-shell which represent water. The fact Anu is fully human shows lordification was well advanced in Sumeria by 2000 BCE because Mesopotamia had created the first empires.

The text reads (by Olmsted):

1. Anu is driving the opened milk-powers into the many scented network for the city.
2. By opening the many scented network
3. the milk fertility-fluids make-live the cooking food.

Figure 30. Sumerian sign KEŠ2

Figure 31. Cylinder seal impression showing Anu pouring out the three fertility fluids with Atu’s storm form (bull) laying claim to the rain producing fluid. Original seal now at the Louvre (number AO 22303) who translate it incorrectly. Online at: https://cdli.ucla.edu/search/search_results.php?SearchMode=Text&ObjectId=P216678
4. Space-powers are opening the many scented network.
5. This wiggling (writing) is driving
6. the spell-caster to wisdom.

The above translation was based on the following sign transliterations:

1. AN SAR GA.NA ASH2 GAD EŠ.IR(10) IRI
2. ASH2 GAD EŠ.IR10
3. A GA BI2 DIN
4. GIN.NA ASH2 GAD EŠ.IR10
5. DUB SAR
6. HUB ZU

The earliest Mesopotamian image (2,500 BCE) of an eagle-vulture is actually a spirit being called Anzu in the texts. In Akkadian this literally means “Anu’s eliminator” from AN.Z. Eagle vultures were the mechanism which blocked the fertility fluid flows of Anu through the life network. Yet significantly, this earliest Mesopotamian form has a cat head instead of a vulture head. Cats, and felines in general, corresponded to keeping order and cats did that by ridding places of excess rodents. A vulture head is used when the network link cutting power is meant to be emphasized instead of the order making power.

The middle layer of the Ancient Pagan Paradigm requires both a masculine and feminine deity. The masculine represents the net itself while the feminine represents the ordering of the network’s connections. This pairing is shown in a cylinder seal of figure 33 from the Sumerian city of Nippur. This seal shows a combined image of the sun (Atu) on top of the crescent moon (Ayu). The sun is represented by a circle have both wavy lines representing rain and narrow radiating triangles representing radiant light/heat.

**Figure 32.** Anzu – the cat headed eagle-vulture. Felines represented the principle of keeping order, a fact reinforced by Anzu being held up by two lions (British Museum number 23287)

**Figure 33.** Inanna Temple Seal from Nipper. This round lapis lazuli seal was found in a drain and is about 2 cm high and 1 cm in diameter. It is dated the Third Dynasty of Ur between 2050 and 2200 BCE. Here a petitioner is being led to seated Inanna by a priestess. Deities and priestesses had snake horned hats because snakes represented the power of life and death. Notice the generalized sun (Atu) and crescent moon (Inanna) overlooking everything. (from the Oriental Museum at Chicago. Online: https://oi-idb.uchicago.edu/id/968fe5d1-5627-4c33-8ae7-96da263845ae). Registration Number: A30568, Accession Number: 3346, Field Number: 5N-236.
The rest of the image shows the goddess Inanna seated on a royal throne granting a favor to a petitioner being led by a priestess. Both Inanna and priestesses are shown wearing snake head gear because snakes represented the powers of life and death.

The text reads (translation by Olmsted):

1. Goodness is purifying the milk-powers (fertility-fluids).
2. The strength of Anu lifts the strength of the net
3. Anu makes good Inanna,
4. his dependent

**Cuneiform sign assignments**
(columns read right to left then top to bottom):

1. (right column) SAG9 KUG GA NI
2. (middle right column) ŠU AN ŠU SA LAL
3. (middle left column) AN INANNA SAG9
4. (left column) DAM NI

A later lordified image of Ayu (Sumerian Inanna, Assyrian Ishtar) is shown in the Burney Relief shown in figure 37. It is now located in the British Museum who date it to about 1750 BCE which is about right based upon her headdress with its snake imagery. Her connective role is indicated by her wings and eagle talons in place of feet. Only connective level powers have wings.

Being the feminine deity, she directed the masculine fertility flows. She did this by editing the structure of the life network by directing owls and eagle vultures for that task. Here she is shown surrounded by her owls. She is called Ayu in the Mediterranean and that lead to the Greek goddesses Athena with her owls and Artemis.

Her ability to enforce order and justice is indicated by the lions she is standing on. She also holds the ring and rod of fertility which represent the life-growth powers. The rod represents the masculine power while the circle represents the feminine power. This relief was originally painted with red ocher representing the causal fluid of blood (some remains in her left hand). The relief’s find location is unknown and it appeared on the antiquities market in 1930.
3.6 Origin of the Classical Sky Deities from the Motion Powers - Etruscan Piacenza Liver (400 BCE)

The text on the bronze Etruscan liver from near Piacenza Italy (Olmsted, Jan. 1, 2021) provides clues about the origin of the major classical deities of myth not shown in the Ancient Pagan Paradigm. These deities were specialized motion-activity powers corresponding to the planets.

The ancients thought the liver linked human emotions with the movement of heavenly bodies. In all western cultures, at least, the liver was thought to be the source of the emotions with its causal fluids of breath and wind. (Riva and all, 2011). This is because the ancient knew the body the liver is attached to the diaphragm muscle responsible for breathing. The liver was also the source of bile and bile was thought to be the way in which emotions/motivations affected the physical body. The earliest Greek playwrights known as the tragedians (400’s BCE), referred to the liver as the seat of emotions (Aeschylus: Agamemnon, 432; Sophocles: Aix, 938).

The Greek word for liver is “hepar” from which English gets the word “hepatitis” (liver disease) and hepatoscopy meaning “liver divination.” The Akkadian word for liver is the similar “ḥarū” from which English gets “haruspicy” (liver divination) and horoscope (night sky divination). The winds of change were thought to be governed by the motion power class of the night sky, specifically the motion of the planets and stars. The main winds were seasonal and those were governed by the position of the stars as they rose on the horizon. Human breaths and emotions were governed by the planets. The Piazenza liver list the divination findings about each planet on the right side around a circular earth and since each planet represented a classical deity each divination comment gives clues about the deity’s role in the scheme of things.

The planets in the list start at the top and are ordered from fastest to slowest. Significantly, this list of planetary functions is different from what is found in the Greek author Hesiod but primacy must be given to the archaeological text. The Greek names are parentheses and the comments are:

1. (7, Moon) The greasing activity for Yahu is opening not one omen.
2. (8, Mercury) It is expelling and eliminating nourishments.
3. (9, Venus) Its magic is opening motion-powers.
4. (10, Mars) Not one nourishment is being greased by this
5. (11, Jupiter) Its inhibition is without confusion.
6. (12, Saturn) These eagle-vultures are turning away impatience

Line by line comment:

1. **Full Moon (Chronos):** The god Yahu is the manifesting power of “platonic” life form images once triggered by the fertility fluids flowing through the network. This flow has to be “greased” or enabled by the motion powers. The full moon is the source of all motion powers and this comment is saying no motion power is moving the fertility fluids so Yahu is not being activated. This full moon is called the “shepherd” of the night sky and is also father time (Chronos) due to it defining the monthly cycle.

2. **Mercury (Hermes):** This is eliminating the nourishments (the fertility fluids) by not delivering them to Yahu. 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 is opening the motion powers to gain access to Yahu as it is supposed to. Other texts mention a gating power for Yahu which is normally represented by the goddess Utu. Here that gating power is Venus. A gating power example on earth is birth of new plants and animals.

4. **Mars (Ares):** This reddish planet is not greasing (enabling) its fertility fluid flows. Mars seems to represent the specific motion powers of youthful passions which can both bring life and death. Sexual passion begins life while hateful passion ends life. Red is the color correspondence for blood.

5. **Jupiter (Zeus):** The planet is inhibiting certain motion powers as it should. This planet represents the motion powers causing the chaos and troubles of later life. When applied to the life-growth powers this chaos corresponds to the thunder storm.

6. **Saturn (Geras):** This slowest of the planets is able to control the network editing eagle-vultures and it is encouraging the emotion of patience to get people through the current trouble of the drought. Consequently, Saturn represents the slow life cycles of things in which everything happens at a certain time. This would include the cycle of planting and harvesting.

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.
4.0 Merged Power Deities from the Ancient Pagan Paradigm

4.1 Greek Goddess Athena (600 BCE)

The goddess Athena is the personification of the whole motion power class (A’u in Akkadian). This is shown quite clearly by the Athenian coins.

Figure 39 shows the earliest style of coins minted by Athens which began to be minted around 512 BCE and continued to be minted for another 60 years. These coins were characterized by their thick, compact planchets. They were introduced by the Athenian king Hippias and supported by a seemingly limitless supply of silver from the newly discovered silver mines at nearby Laurium. The wealth produced by this silver is what made Athens.

Around 450 BCE, Athenian coinage improved in quality in an era known as the early Classical period of Greek art. This resulted in the classical era coin shown in figure 40. This style of coin would be minted through the rest of the 400’s BCE. The classical era coin shows the letters used on both coin styles which are Aleph, Ayin, and He which is the Akkadian word for “motion powers.”

Consequently, the owl on this Athenian coin is either the emotion (Aku) owl or the astrological (Hu’u) owl mentioned in the Alphabetic Akkadian texts. Owls were the mechanism which pushed winds/breaths/emotions in various directions. It was also an omen of change.

Despite using an Akkadian word, the ancient Athenians did not speak Akkadian but instead spoke Greek. This is shown by the fact that Greek tradition reads these letters as “Athe” as an abbreviated form of Athena despite the fact that the central letter is not a theta. Athenians were like the later Americans in that they would use their cultural lineage’s previous empire language for official government functions even if they never spoke it. American coinage uses the Latin phrase “E pluribus Unum” meaning “out of many one.”

That this central letter is really an Ayin (’) and not a teth or theta (Th or Ṭ) is shown by the calf-bearer inscription from the same place and time. The calf-bearer inscription found on the base of a statue on display on the Athenian Acropolis which dates to the same archaic era (Olmsted, Jan 14, 2021). The theta in that inscription has a cross inside it while the Ayin has a dot like shown on the coin.
The coin’s translation justification using word definitions taken from the lexicon entries is:

1. Aleph (A) Ayin (‘)
2. He (E or H)

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: NS - "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 Athê (Aleph-Ayin-He) or Athene (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.

2. -I, -E [Akkadian -i, -e] singular possessed noun suffix normally meaning “my,” “of mine, “on me” but when added to deities and divine concepts it indicates their underlying “power” is meant instead of their persona. When a verb suffix it indicates the word is a transitive verb. For example, turning the participle “opening” into the verb “is open.” Alternately it negates the verb like a separate letter Yod.

An Akkadian plural noun suffix is “ni” which when applied to a normal noun means "of ours" or “on us” but if appended to a deity it indicates the underlying powers (plural) are meant because a deity cannot be owned. This forms the word “Athene” meaning the “powers of motion.”

4.2 Source of Greek Concept of Logos as the Motion/Emotion Power Network (500 BCE)

The word “logos” was first mentioned in the Greek language by Heraclitus around 480 BCE during the Greek nationalistic revival following the Greek repulse of the Persian Empire. Heraclitus (c535–c475 BCE)
BCE) grew up under Akkadian cultural influence because the Persian Empire had conquered his home town of Ephesus in 522 BCE and Akkadian/Aramaic was the lingua franca of that empire. He reasoned that if the life-growth powers needed a network then so did the motion power class. He called this motion/emotion network “Logos.”

The word “logos” was sourced from Akkadian just like specialty English words are sourced from Greek or Latin. The Alphabetic Akkadian source words are LG.S meaning the “exudate from Su” where “Su” is the full moon god and motion power source while “exudate” is something like a scale deposit when something different is left behind from a source fluid. Thus, Heraclitus imagined the manifestation of motion in the material world as being something which was left behind by the wind/breath/spirit.

Heraclitus stated that nothing could affect the activity of something else unless they were connected in some way, and specifically connected by the spiritual network of logos. Thus, Logos underlaid everything. According to the Pagan Stoic Epictetus (c. 50 – c. 135 CE) it was one of the three components of the divine mind (notice the developing dualism). He said this:

(Epictetus Discourses 2.8) God brings benefit but the good also brings benefit. I would seem therefore, that is where the true nature of God is to be found there too will be that of the good. Then what is the nature of God? Flesh, in no way whatever. Land, in no way. Fame, in no way. He is nous (reasoning), ettistnun (knowledge), and logos (activity causing power). (Translated by Hard 2014)

This definition of mind also links logos with conscious sensations of feelings. Feelings as emotions are the main source of human activity outside of reflexes. So, the motion power network of logos was also the network of consciousness making it a spiritual network connecting all conscious beings. The Christian gospel of John 1.1 states: In the beginning was the Logos (word), and the Logos (word) was with God, and the Logos (word) was God.

4.3 Hellas and Hellada— What the Greeks Called Themselves

The land English speakers call “Greece” was called “Hellas” and “Hellada” by the ancient Greeks themselves. The word “Greek” comes from the Romans who called the land “Graecia.” The Greek spelling for Hellas is Ελλάς while that for Hellada is Ελλάδα. Both of these words seem to derive from Akkadian.

Hellas (Ελλάς)

1. He (E or H) Lamed (L)
2. Aleph (A)
3. Shin ($)
1. **EL** [Akkadian *elȗ*] high, high ones (noun), to elevate, to make high (verb), elevated (adjective) – often an epithet for the life-growth powers thought to exist at or above the sky-shell. Compare to IL meaning “high-ones” which references the motion powers.

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

3. **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.

“Where the High-one are active”

**Hellada (Ελλάδα)**

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

Lexicon entries:

1. **EL** [Akkadian *elȗ*] elevated-ones, high ones (noun), to elevate (verb), elevated (adjective) – often an epithet for the life-growth powers thought to exist at or above the sky-shell. Compare to IL meaning “high-ones” which references the motion powers.

2. **AD** [Akkadian *ādu, adu*] – a notice, noticer (noun), to notice (verb)

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

“High-one Noticers”

### 4.4 Source of Jewish, Christian, Islamic Deity Names

The name of the goddess Athena is not the only deity name deriving from Akkadian. The Biblical names translated as “God” and “Lord” derive from Akkadian as does Islamic “Allah.”

1. God – This is the English translation for Biblical words Alohim, and ‘elohim. The letter ayin (‘) represents the glottal stop as in oh-oh. It became a dual use letter with /a/ after 600 BCE with the rise of Greek. A dual use letter is a vowel when it starts a word but a consonant in the middle. The /m/ ending is the plural of Allah. The letter he (/h/ or /e/) ending when applied to a
deity name indicates its underlying power is meant so Allah means “power of Alu” where Alu is the Akkadian life-growth source power god. Thus, Alohim and ‘elohim mean “powers of Alu.”

2. Lord – This is the English translation of the Biblical “Yahweh” who became the national and lordified god of Judah after the Elijah drought of 850 BCE and the resulting Israelite civil war. The word “Yahweh” has that /h/ ending again so after some grammatical corrections described below it means “power of Yahu” where Yahu is the life-growth manifestation deity mentioned in texts throughout the Levant and Mediterranean. Yahu’s manifestation power reveals objects by filling them with amorphous earth (dust or nutrition) after their invisible objects have been opened up by the fertility fluids.

Due to being composed of Akkadian dual use letters the word “yahu” has many linguistic variants. The original pronunciation of Yahu in Mesopotamian Akkadian was I’u (Yod, Ayin). The Assyrian Akkadian dialect which was the one which spread westward tended to mix up the sounds of E and I which allowed for the spelling of E’u (He, Ayin). Because more modern languages do not have dual use letters, I’u is typically spelled as Y’u.

Another linguistic trend was the slurring of the glottal stop to first a /kh/ sound then to an /h/ sound. This led to Y’u becoming Yhu or Yahu.

After 900 BCE in Mesopotamia and 600 BCE in the Mediterranean the letter ayin (‘) became dual use with the letter aleph (A). Thus, I’u or Y’u became Ia and Ya while E’u became Ea because non-Akkadian translators drop the Akkadian nominal ending of /u/. Ea is seen in Neo-Assyrian texts where it is a direct replacement for the Sumerian Enki in texts copied from Sumerian. Enki in Sumerian means “lord of the earth.” Thus, Enki is equivalent to Yahu.

To form the phrase “power of Yahu” the letter he is added to Yahu to form Yahue. Yet the letter vav is dual use with the consonant /w/. This results in “Yahwe” because vowels are not used in the middle of words. But since Hebrew like Arabic does not use dual use letters this becomes “Yahwh” or in English “Yahweh.”

5.0 Today’s Lordified, Revealed, Dualist (LRD) Paradigm

Lordification is the process in which spiritual powers of the Pagan paradigms became exclusively human, that is, they became “living gods.” In Ancient Pagan Paradigm the spiritual powers could be optionally personified. Personification and power are not mutually exclusive. A personality in the absence of an identifying visual image is simply a unique cluster of powers triggered under certain circumstances. Ancient languages even had grammatical endings to indicate whether a deity should be seen as a person or as a power cluster like the Akkadian letter he ending discussed above in regards to deity names. The Ancient Pagan Paradigm was perceptheistic, not polytheistic and not monotheistic which depend on the living god assumption. The latter two labels are only valid within the LRD paradigm.

This perceptheistic principle continued to exist in late Greek philosophy in which powers such as “wisdom” (“sophia”) could be personified as the goddess “Sophia” or as the power of wisdom. Ancient
people originally had no division between gods and spirits because they were one and the same depending on one’s perception.

Lordification proceeded at a rate proportional to national rivalry so it advanced at different rates in different parts of the world. It was first seen in Sumeria with its intense rivalry between city-states. The Sumerian word for lord and lady was “Nin” so after lordification most deities were titled with it such as Nin.lil (Lord of Breath) as the epithet for the original Mu’ulil (one who sprouts breath), and Nin.gal (Lady of the Chalice or the under-dome) for the original Erishkigal. The classic example of lordification is found in Egyptian deity art which started out as representing deities as animals, then as people with animal heads, then completely as people.

In general, the more despotic Mesopotamia and the Levant were ahead in the lordification process relative to the Mediterranean. National lord gods first appeared there and they soon acquired a king’s court with lots of assistant gods and goddesses. National lord gods tended to acquire ever greater powers. The Roman empire never gained a national god until it adopted the Christian god. Until then it tried to create a national icon by making the emperor a god.

Lordification changed deities into capricious human-like beings with all the emotional defects of humans. This caused lordified deities to be feared because lordified deities could be jealous, petty, and greedy. In order to please a deity in order to get something, priests and rulers had to plead, cajole, beg, and bribe. The ultimate bribe was child sacrifice. The greatest fear was that some deity somewhere would be offended by actions people did not even know were offensive. This fear of the deities is why the idea of a savior and an easy way to gain the forgiveness of sins, known and unknown, against those deities became so salient during the classical era.

Lordification also led to the persecution of those keeping to the traditional Pagan ways because working with spiritual powers directly were seen as infringing upon the prerogatives of the lord gods. People had to beg for favors from the new lord gods or else meekly accept their punishment for any personal or collective sins committed.

Revelation as a source of community knowledge was next to develop. At first this was Mesopotamian kings promulgating laws not in their names or the state’s name but in the name of some god. The king was claiming a unique divine revelation in order to better control the people. If kings could do this then others with some uncommon lineage or life thought they could do the same. These became prophets. Finally, normal individuals made such claims for themselves. These were the mystics. What they felt was what was real not only for themselves but for others. They expected others to follow their reality. When these prophetic feelings were written down some accepted them as revealed writings, as a sacred text bearing the words of their god. Religion started to became divorced from reality. It started to become dogmatic.

Dualism added justified violence to the lordified dogmatic religions because it identified “the other” as evil. Instead of attenuating the human cultural defense mechanism as did the original Ancient Pagan Paradigm with its emphasis on inner emotions (emotion magic) dualist religious culture amplified it.
Dualism began innocently enough with an observation of nature by the Persian Pagan priest Zoroaster around 850 BCE. He believed that conscious sensations were either inherently good or inherently bad as evidenced by odors which seemed to be inherently good or bad. Because conscious sensations represented the divine space for the motion powers in the Ancient Pagan Paradigm this meant it was inherently good or evil. These two sides were at war with earth being the battleground. Because this duality broke the original eternal unity of the divine space the end of times must have an apocalypse which reunited the two halves back into the eternal whole.

This observation about conscious experiences is perfectly reasonable yet it is now known to be false. Yet, demonstrating that falsity is only possible with modern neuroscience. Good and bad valuations of any sensation turn out to be genetic and are something separate from the underlying conscious sensations. This is easily demonstrated with laughing gas in which the patient can feel everything but doesn’t care and thus finds everything funny.

By 600 BCE Zoroastrianism and its dualism had been adopted by the future kings of the Persian Achaemenid empire (559-330 BCE). As that empire spread west its dualism affected Greek and Jewish culture. As it spread east it affected Hindu culture. Everything started to be perceived as either good or bad. The middle ground of neutral rationality and uncertainty was eliminated. People became either good or evil, us or them, left or right, saved or unsaved.

With dualism, the divine space was by definition “good.” Thus, the mortal world became “evil” and everything which supported its continuation become evil. This led to the idealization of celibacy and the appearance of monks and nuns for the first time in history. It also led to the unsolvable conundrum of how a good God could create an evil world. The willful ignoring of such questions produces an inherently irrational culture where questioning is suppressed and silent hypocrisy is accepted. Cultish behavior is never far away.

Mainstream classical culture became dualist with traditional Paganism becoming known as Stoicism. The anti-dualist reaction against Stoicism was Epicureanism (305 BCE and after) with its teaching that pleasure is not evil. Mainstream Jewish culture became dualist AND apocalyptic as represented by the Pharisees. The anti-dualist reaction to that is represented by authentic teachings of Jesus with his anti-Pharisee teachings about the importance of the emotional inner being (love) and magic. Hindu culture almost became dualist but did not probably because the dualist Buddhist empire of Ashoka did not last long. Hindu dualism is represented by Buddhism with its goal of escaping this bad world by merging into the good divine space. Also working to save Hinduism from dualism was the anti-dualist Bhagavad Gita with its lessons that good and evil are not always distinguishable.

Empires loved the dualist modification of lordification because the emperor could portray himself as the good guy fighting evil. Consequently, most popular religions today are dualist and were spread by empires. Christianity was spread by the Roman Empire, Islam was spread by the Arabic Empire, and Buddhism was spread by the Indian empire of Ashoka 268 to 232 BC.
6.0 Ancient Texts (Scholar’s Standard) and Demonstrating the Ancient Pagan Paradigm

(These texts have been translated according to the strict scholar’s standard and are thus less biased and more accurate than those not so translated. An ancient language scholar’s standard dictionary only has one word or phrase to match the ancient language word, not multiple words which simply feeds into the translator’s bias or ignorance.)


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