Official Text at Serabit el-Khadim in Sinai References Thera Eruption (1620 BCE)

By David D. Olmsted (August 2, 2020, Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

Two early and still readable linear texts were found carved on the walls of turquoise mine L at Serabit el-Khadim in the Sinai of Egypt by William Petrie in 1906. They were never properly translated. These texts were inscribed within bas-relief steles indicating they were officially sanctioned texts. These texts reference a dimmed sun which would only have occurred during the 1620 BCE volcanic eruption on the Minoan island on Thera. This interpretation dates the texts to the Hyksos rule of northern Egypt. The existence of 2 Minoan Linear A phoneme signs within these texts indicates that they were composed by Minoan traders. The language of these texts is Akkadian and most of their signs are alphabetic (consonant followed by any vowel sound).

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1.0 Methodology

These translations are done according to the scholar’s standard using the Alphabetic Akkadian Lexicon (Olmsted May 2020). The scholar’s standard is:

1. The goal of translation is to transmit the intent of the writer, not to spin the text for any other purpose.
2. Letter assignments must be consistent and cannot be deliberately mis-assigned to make a word.
3. No consonant letters or word starting vowels can be added, subtracted, or shifted in the text to make a word.
4. Each ancient word is assigned one and only one English word or phrase for its translation. The only exception may be the word’s grammatical context. Semantic context (sentence meaning) is no reason to change word definition. If the ancients used one word then so should we. Allowing multiple word definitions just leads to translation bias.
5. Proper names are the last resort because they can represent any letter pattern and are a wild card. Names do not represent a translation.
6. The lexicon providing word meanings must be based upon numerous independent texts with many being long texts.

The letters are assigned using the letter assignment chart shown below in section 2.0. The words are assigned using the Alphabetic Akkadian Lexicon (Olmsted 2020)

Making sense of any ancient text requires the reader to enter into the worldview of the times. The pre-classical worldview is even significantly different from the classical era due to the cultural processes of lordification and dualism which arose because of nation building. Lordification developed because distant, mostly male, lords came to be seen as equivalent to the old nature powers. This caused deities to be perceived as lords, that is, as more male and more human (“living gods”) instead of being labels for divine power clusters which could be optionally personified (percepetheism). Lord gods had to be feared because of their human-like capriciousness. They had to be appeased with flattery, praise, bribes, sacrifices, and so on. Dualism is the habit of perceiving the world in terms of good versus evil (us versus them) instead of in terms of balance versus chaos. This concept originated with Zoroastrianism and spread worldwide because empires loved it. Their rulers could claim to be the good guys fighting evil (the neighboring people).

This ancient worldview is summarized in the chart of the Ancient Pagan Paradigm below. Notice that the deities are evenly balanced between male and female because genders were assigned to different yet complimentary roles in a causal network. The text sign assignment charts are also shown below:
Ancient Pagan Paradigm

In ancient times, all change on earth was thought to originate in the divine realm surrounding earth. The upper sphere (day-time sky) was masculine while the lower sphere (night-time sky) was feminine. The dark lower sphere was home to dead animal and human spirits. Only later with lordification did the whole divine realm become masculine (Greek Uranus) while the earth itself became feminine (Greek Gaia). The change powers were divided into the two classes as listed below:

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

<table>
<thead>
<tr>
<th>Fertility-Fluid Creation (male)</th>
<th>Home Creation (female)</th>
<th>Wind-Spirit Creation (male, astrological powers)</th>
<th>Home Creation (female, emotional powers)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerian: Anu (day time upper sky dome)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medit: Alu (Alohim, ‘elohim = “powers of Alu,” Allah = “power of Alu”)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek: Theo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Egyptian: Nu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mesopotamian: Erishkigal (Ningal = lady of the chalice corresponding to night sky lower sphere)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medit: Selu (sheol)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek: Selene (“powers of Selu”)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Egyptian: Nut</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sumerian: Ningirsu (lady of purification)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medit: Mesu (the pure night-time enabling place, home of ancestral spirits)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Source Layer – Du: Life-growth powers</th>
<th>Source Layer – A’u: Motion powers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecting Flow (male)</td>
<td>Flow Guidance (female)</td>
</tr>
<tr>
<td>Mesopotamian: Atu (Combined sun and bull)</td>
<td></td>
</tr>
<tr>
<td>Medit: Atu – Hu, Shamash (sun) and Aḫḫažu, Ba’al (chaotic storm bull)</td>
<td></td>
</tr>
<tr>
<td>Greek: Apollo (“life-empowered Atu”) - Helios (sun “life-empowered Hu”) and Zeus (storm bull)</td>
<td></td>
</tr>
<tr>
<td>Egyptian: Horus (Montu), Amun; Re (sun), Seth (storm bull)</td>
<td></td>
</tr>
<tr>
<td>Mesopotamian: Inanna, Ishtar (crescent moon)</td>
<td></td>
</tr>
<tr>
<td>Medit: Ayu (called the Reed Boat as the boat shaped crescent moon)</td>
<td></td>
</tr>
<tr>
<td>Greek: Athena (“powers of Ayu”), Artemis (“Controller’s enabling magic” where “Controller is epithet for Ayu”)</td>
<td></td>
</tr>
<tr>
<td>Egyptian: Hathor, Amaunet, Nephtys</td>
<td></td>
</tr>
<tr>
<td>Sumerian: Mu’ulil (one who sprouts wind), Enlil (lord of breath)</td>
<td></td>
</tr>
<tr>
<td>Medit: Thetsu (wind)</td>
<td></td>
</tr>
<tr>
<td>Greek: Hermes</td>
<td></td>
</tr>
<tr>
<td>Egyptian: Wepi, Thoth? (communication)</td>
<td></td>
</tr>
<tr>
<td>Egyptian: Wepwawet</td>
<td></td>
</tr>
</tbody>
</table>

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

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# 2.0 Bronze Age Sign Assignment Chart (Chart 1)

<table>
<thead>
<tr>
<th>Letter</th>
<th>Semitic Greek</th>
<th>Akkadian Source Word</th>
<th>Serabit el-Khadim - Sinai</th>
<th>Wadi el-Hol - Egypt</th>
<th>Minoan Linear A - Malia, Crete</th>
<th>Minoan Phaistos Disc A - Crete</th>
<th>Minoan Phaistos Disc B - Crete</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td><strong>Aleph</strong></td>
<td>Alpha</td>
<td>Alpu - Bull, ox</td>
<td>Bull</td>
<td>Bull</td>
<td>Bull</td>
<td>Bull</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td><strong>Bet</strong></td>
<td>Beta</td>
<td>Bētu - House, Biṣṣur - Vulva</td>
<td>House</td>
<td>Vulva</td>
<td>Vulva</td>
<td>Vulva</td>
</tr>
<tr>
<td><strong>D</strong></td>
<td><strong>Dalet</strong></td>
<td>Delta</td>
<td>Daltu - Door</td>
<td>Door</td>
<td>Door</td>
<td>Door</td>
<td>Door</td>
</tr>
<tr>
<td><strong>E, H</strong></td>
<td><strong>He</strong> *</td>
<td>Epsilon</td>
<td>Ebissu - Bundle (roped)</td>
<td>Bundle</td>
<td>Bundle</td>
<td>Bundle</td>
<td>Bundle</td>
</tr>
<tr>
<td><strong>G</strong></td>
<td><strong>Gimel</strong></td>
<td>Gamma</td>
<td>Gamlu - Scoth, Gildu, giadu - Animal-hide</td>
<td>Scoth</td>
<td>Hide</td>
<td>Hide</td>
<td>Hide</td>
</tr>
<tr>
<td><strong>H</strong></td>
<td><strong>Het</strong></td>
<td>Eta</td>
<td>Ḥatū - Alarm, Panic</td>
<td>Panic</td>
<td>Panic</td>
<td>Panic</td>
<td>Panic</td>
</tr>
<tr>
<td><strong>I, Y</strong></td>
<td><strong>Yod</strong> *</td>
<td>Iota</td>
<td>ḫid - Channel</td>
<td>Channel</td>
<td>Channel</td>
<td>Channel</td>
<td>Channel</td>
</tr>
<tr>
<td><strong>K</strong></td>
<td><strong>Kappa</strong></td>
<td>Kappu</td>
<td>Kappu - Hand, Karabu - To Pray</td>
<td>Hand</td>
<td>Hand</td>
<td>Hand</td>
<td>Hand</td>
</tr>
<tr>
<td><strong>L</strong></td>
<td><strong>Lamed</strong></td>
<td>Lamda</td>
<td>Larsinnu - Hoof</td>
<td>Hoof</td>
<td>Hoof</td>
<td>Hoof</td>
<td>Hoof</td>
</tr>
<tr>
<td><strong>M</strong></td>
<td><strong>Mem</strong></td>
<td>Mem</td>
<td>Māmȗ - Physical Water, Mu - Fertility-fluid</td>
<td>Water</td>
<td>Water</td>
<td>Fertility-fluid</td>
<td>Fertility-fluid</td>
</tr>
</tbody>
</table>

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*Bronze Age Letters (Chart 1) David Olmsted – July 2020, Creative Commons Share-Alike License*
| **N** | **Nūnu**  
Nun  
Eel (anarchy) |
|---|---|
| **A’û**  
Omicron  
motion-powers  
(moving moon on sky-shell, smoke) |
| **P** | **Pašu**  
Battle Axe  
Pt'û, paya Divine-bird |
| **Q** | **Qāpu**  
War-club  
Qataru  
Incense Burner |
| **R** | **Resu**  
Leader |
| **S** | **Samāku**  
Full-grown  
Saku  
Pounder, Flail |
| **Š** | **Šedu**  
Sprout  
Šadû  
East Wind |
| **Š** | **Šindu**  
Yoked Team |
| **T** | **Tilpānu**  
Bow |
| **T** | **Tatu**  
Contribution  
Turu  
Beater (for animal) |
| **U, W (V)** | **Upu**  
Raining Cloud  
Uplu  
Louse |
| **Z** | **Ziqqatû**  
Small Fish |
<table>
<thead>
<tr>
<th>Phaistos Disc</th>
<th>Linear A</th>
<th>Wadi-el Hol</th>
<th>Phoneme</th>
<th>Akkadian Origin</th>
<th>Phaistos Disc</th>
<th>Linear A</th>
<th>Wadi-el Hol</th>
<th>Phoneme</th>
<th>Akkadian Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Be, Bi</td>
<td>Be’u Nesting-bird</td>
<td>🕉</td>
<td>🕉</td>
<td>Na</td>
<td>🕉</td>
<td>Nokapu Battering ram</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Ba</td>
<td>Bārānū rebel Babu Gate (2 door)</td>
<td>🕉</td>
<td>🕉</td>
<td>Pa</td>
<td>🕉</td>
<td>Palašu To perforate Pagalu Wine chalice</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Da</td>
<td>Dadu Male favorite (child)</td>
<td>🕉</td>
<td>🕉</td>
<td>Qi</td>
<td>🕉</td>
<td>Qiššu Cucumber</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Ga</td>
<td>Gappu wing</td>
<td>🕉</td>
<td>🕉</td>
<td>Ri</td>
<td>🕉</td>
<td>Ritu claw, paw, fishing gaff-hook</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Gi</td>
<td>Gidlu plaited string</td>
<td>🕉</td>
<td>🕉</td>
<td>Ša</td>
<td>🕉</td>
<td>Šadū East Wind (Sail)</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Gu</td>
<td>Gulgullu skull (animals, humans)</td>
<td>🕉</td>
<td>🕉</td>
<td>Še, Ši</td>
<td>🕉</td>
<td>Še’u Beer, Barley</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Ki</td>
<td>Kibtu wheat</td>
<td>🕉</td>
<td>🕉</td>
<td>Šu</td>
<td>🕉</td>
<td>Šulpu Stack of straw</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Ku</td>
<td>Kulilu fly</td>
<td>🕉</td>
<td>🕉</td>
<td>Si</td>
<td>🕉</td>
<td>Sinnišṭu woman</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>La</td>
<td>Laboru Old</td>
<td>🕉</td>
<td>🕉</td>
<td>Ta</td>
<td>🕉</td>
<td>Ta’u Pasture (sheep in coral-top</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Li</td>
<td>Lidanu chick, baby bird</td>
<td>🕉</td>
<td>🕉</td>
<td>W</td>
<td>🕉</td>
<td>Wōsitu Side canal</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Mi</td>
<td>Mikru Irrigation</td>
<td>🕉</td>
<td>🕉</td>
<td>Y</td>
<td>🕉</td>
<td>Yaritu Flower</td>
</tr>
<tr>
<td>🕉</td>
<td>🕉</td>
<td>🕉</td>
<td>Mu</td>
<td>Mu fertility-fluid (breast milk)</td>
<td>🕉</td>
<td>🕉</td>
<td>Za</td>
<td>🕉</td>
<td>Zanaru Rain</td>
</tr>
</tbody>
</table>
3.0 Context

The two official texts covered by this paper date to 1620 BCE based on the reference of these texts to the volcanic eruption on Thera (modern Santorini). This is earlier than the graffiti texts found at Wadi el-Hol (Olmsted 2020) which date to after the establishment of the 18th dynasty in Thebes around 1550 BCE. The date of the Thera volcanic eruption has been quite uncertain until recently but the coherence of recent corrected carbon-14 dating convincingly shows its eruption date is around 1620 BCE (Höflmayer 2012).

The exact phrase indicating a week sun is:

- “The dehydrators of Hu (Sun) are nesting without magic.”

Many linear texts talk about drought and the lack of rain but none talk about the sun not getting enough activating fertility fluids from the divine powers to send forth its own manifested fertility fluids of heat and light.

The only other possible local mention of the Thera eruption proposed by scholars is the “Tempest Stela” (Ritner and Moeller, 2014) which dates to the rule of Pharaoh Ahmose (1550-1525 BCE) who defeated the Hyksos. The text starts with pharaoh Ahmose traveling north to Thebes in order to connect with the god Amon (analogous to Akkadian Atu, god of sun and storm) and offer him bread and beer. While there a storm comes up because the gods are not happy. In typical royal hyperbole the storm was large and long lasting to make the point that the gods were unhappy. Ahmose then goes about to please Amon and all becomes well. In conclusion, this text has no information uniquely pointing to anything associated with a volcanic eruption. In addition, the text dates to a time now known not match the date of the eruption in 1620 BCE.

Knowledge of the Hyksos only comes from archaeology and Egyptian texts. The Egyptians at the time called them aamu which traditionally has been (mis)translated as “Asiatics” (chapter 8 in Shaw, 2000). This is an Akkadian word as indicated by its /u/ ending and it means “those of the Reed-Boat” from, a-amu (those-of Reed Boat). The “Reed-Boat” is an epithet for the goddess Ayu who corresponds to the crescent moon. The “people of the Reed-Boat” represents all the people of the Levant at this time. The crescent moon icon would continue on as the symbol of the Phoenicians, then the Ottoman Turks, and then finally Islam. Later another group would emerge out of the crescent moon people known in Akkadian and in the Egyptian Merenptah Stele (1205 BCE) as the “righteous of Alu.” We know this term today as “Israel” from išaru -alu (righteous-of Alu) in which Alu is the source deity of the life-growth powers of the Ancient Pagan Paradigm whose name was incorporated into the word Allah in Islam and Alohim or ‘elohim (God) in Hebrew. The Akkadian word išaru can also mean “straight-one” or “straight-thing,” a term which is used as an epithet for penis. Hence this colloquial meaning likely motivated the origin of the rite of circumcision. The order of the list of people in the Merenptah Stele indicates that the Righteous of Alu originated around 1250 BCE as a stateless people in the Jordan and Jezreel Valleys.

The goddess Ayu is mentioned in the Minoan Phaistos disk found on Crete and it dates to about 1800 BCE (Olmsted, June 2020). Ayu is referenced by her epithets in the later 1700 BCE Minoan linear A texts from Malia on Crete (Olmsted, July 2020). This makes the Minoans cultural cousins of the Hyksos. Ayu was the feminine life-growth connective power and compliment power to masculine Atu in the Ancient Pagan Paradigm. Ayu guides the divine fertility fluid flows by assembling the divine network via her owls (the Athenian owl). She is the Mesopotamian Ishtar, Sumerian Inanna, Egyptian Hathor, Greek Athena-Artemis. Athena seems to mean “powers of Ayu” from ayu-na with /n/ being the plural power ending for a deity. Artemis derives from aru-tu-mašu to which means "The Controller's-enabling-magic" where “controller” is an epithet for Ayu. The “setter”
is another epithet for Ayu because Ayu is responsible for setting or fixing the connections of the spiritual life-growth network at dusk.

The pharaohs from Thebes in southern Egypt reunited Egypt after defeating the Hyksos around 1550 BCE. This ushered in the 18th dynasty and a new era of trade and building. One of their first building projects was to tear down all the Hyksos buildings at the Hyksos capital of Avaris and replace them with Egyptian ones. Yet in the Egyptian palace replacement buildings contained many Minoan frescos suggesting that an alliance was made between the Minoans and Ahmose, the first 18th dynasty Pharaoh, in order to split the Minoans off from the Hyksos. The Minoans seem to have brought their simpler writing system to Egypt which then spread.

Mining during all time periods was by expedition because the mines were in the middle of the Sinai desert. No permanent mining industry could exist at Serabit el-Khadim. The mining expeditions had to be supported by supplies transported from Egypt. From various Egyptian inscriptions at the site, William Petrie estimated that the number of miners in these expeditions ranged from 45 to 255 (Petrie 1906: p 117). Added to this would be some number of foremen and transport personnel. Petrie estimated nearly 500 asses would have been required to continually bring in food, water, and supplies from the coast to support a typical expedition.

The "official texts" were carved on the entrance walls of mine L at the turquoise mine at Serâbît el-Khâdim in the Egyptian Sinai. These inscriptions were made within bas-relief steles. They have not been translated until now.

These bas-relief steles were carved near the mine entrances which were no more than rock outcroppings as shown in figure 1. Those at mine L were found in the rubble laying in front of the mine entrance which had been collapsed by earthquakes in the past. They were found by William Petrie during his 1904-1905 winter exploration through the Sinai (Petrie 1906). He also found graffiti inscriptions deeper within some mines. Petrie. Most of the texts he found were put into the Cairo Museum where photos of them were first published by Gardiner in 1916. During the mid-1920's these were made available to scholars allowing Romain Butin to travel to Cairo to examine them. His results were published in 1928 and again in 1932 after another visit.

In his book Petrie lists the discovery of these inscriptions as one of the two most important results of his whole expedition. He also suggested that these inscriptions were an alphabetic form of writing independent of hieroglyphics and cuneiform (Petri 1906: p 132). Petrie viewed this alphabet as being just one of many in a milieu which existed before the Biblical era. Now we know all such linear texts are a form of alphabetic Akkadian.
4.0 Weak Sun Blamed on Astrological Powers – 1620 BCE (Sinai Text 1)

The weak sun (Butin’s Inscription 353) is shown in figures 2 and 3. It was found among rock pile in front of mine L at Serâbit el-Khâdim (figure 1). It is read by column starting with the right-most and then going from top to bottom. It reads:

1. The boundary is disrespecting the fertility-fluid revealer (Yahu). The dehydrators of Hu (Sun) are nesting without magic.
2. None of the vulture-eyes are being intimidated by the activity which is angering Utu
3. Not one of those same omens will be enabling Atu without the life-growth-powers’ revealing influences.

Line 1 Comment:

Understanding this text requires knowledge of the Ancient Pagan Paradigm charted up in the methodology section. The boundary is the sky-shell surrounding the earth plane. Its night sky represents the motion causing powers of astrology and those powers are inhibiting the motion flow of the fertility fluids through the spiritual life-growth network. Properly directed fertility fluids are needed to open the invisible life object forms (so called Platonic forms) so they can be manifested and revealed by the “power of Yahu” (literally “Yahweh,” the god which later became the national personified god of Judah).

The life-growth network channels or links are initially formed by Ayu and her owls. In contrast those same channels are trimmed from the network by eagle-vultures from either human emotional magic or the astrological powers. These eagle-vultures are the dehydrators of the sun (Hu) and the text says they are doing this (nesting) without human emotional magic.

Hu is the orderly sun form of Atu while his chaotic form is the storm bull. Both forms provide fluids needed to grow plants. The storms provide rain while the sun provides light and heat.

Line 2 Comment:

Utu is the feminine complement to Yahu. While Yahu represents the power of object manifestation Utu represents the power to open the object forms. She is the power of the gate. The Ancient Pagan Paradigm is perfectly balanced between masculine and feminine powers because they were seen as corresponding to
deep information processing principles. All causal flows need to be guided, rivers have channels and electricity has wires for example. Line 2 is stating Utu is angry that her open object images are not getting the fertility fluids from the network above and that the eagle-vultures don’t care.

**Line 3 Comment:**

Omens are the astrological events which guide the eagle-vultures. Without favorable omens the fertility fluids will not flow through the life-growth network of Atu to open and reveal life objects.

**Translation Justification**

**Rightmost Column (Sinai 3.1)**

Clause 1

1. He (E or H) Taw (T)
2. Dalet (D) Shin (Ṣ)
3. Nun (N) Mem (M)

Words from Lexicon

1. **ET [Akkadian etû, ettu, itû, ittu]** boundary (noun), boundary (adj) - compare to THM meaning “border” as in a legal territorial boundary
2. **DṢ [Akkadian dâṣu]** to disrespect (verb)
3. **NM [Akkadian namû]** fertility-fluid-revealer (noun) - It literally means “revealer for fertility-fluids” from Na.Mu. This is an epithet for Yahu.

(ongoing form)

- The boundary is disrespecting the fertility-fluid revealer (Yahu)

Clause 2

1. Shin (Ṣ) Mem (M)
2. Het (Ḥ)
3. Bet (B) Ayin (’)
4. Lamed (L)
5. Taw (T)

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Figure 3. Butin (1930, page 177). This updated drawing by Butin of slab 353 came from Butin and colleagues personally viewing the slab in the Cairo museum during the 1930 Harvard-Catholic University Joint Expedition to the area. The sign E,H and I,Y are dual use letters in Alphabetic Akkadian used as vowels at the beginning of words and consonants in the middle. Red letter assignments added by Olmsted. Gu sign is Minoan Linear A!
Words from Lexicon

1. ȘM and ŠM’ [Akkadian șamû, șummu, șamā’u] dehydration, dehydrator (noun), dehydrated (adj) to dehydrate (verb)
2. Ḫ [Akkadian Ḫu] god Hu – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Dagon (DGN) meaning “constant divine power” is an epithet for Hu as is Helu (HL) meaning “bright-one.”
3. B’ [Akkadian bā’u, be’u] nest (noun), nesting (participle), nested (adjective), to nest (verb) as in to nest or rest as the opposite of motion. A house (BT) is a human nest. Any perched bird is a nesting bird in this context.
4. L [Akkadian la, lu] by not, without (preposition), to not have, are without (verb)
5. T [Akkadian tû] magic, magic-crafter (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”

(ongoing form)
- The dehydrators of Hu (the eagle-vultures) are nesting without magic

Middle Column (Sinai 3.2)
Clause 1

1. Yod (I or Y) Nun (N)
2. He (E or H)
3. Het (H) Nun (N)
4. Shin (Š)

Words from Lexicon

1. IN [Akkadian ūnu] vulture eyes (noun) - often an epithet for the sharp-eyed eagle-vultures which block the fertility fluid flows through the divine network (compare to IG - eye)
2. E [Akkadian ĕ] no one, not one, let no one, let not one (noun), not, none of (adj), no (abbreviated verb ending a question)
3. ḪN [Akkadian Ḫanû] intimidation (noun), to intimidate (verb)
4. Ş [Akkadian šu] activity (noun), active (adjective), activating-potential, to activate (verb) – often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

(ongoing form)
- None of the vulture-eyes are being intimidated by the activity

Clause 2
1. **Aleph (A) Gu** – The Gu sign is Minoan Linear A and is also used in the Wadi el-Hol texts.
2. **Vav (U or W) Taw (T)**

**Words from lexicon**

1. **AGu** [Akkadian *agû*] anger (noun), to make angry (verb) – Compare to ZB meaning “to be offended”
2. **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.

(ongoing form with previous clause)
   - which is angering Utu

**Left Column (Sinai 3.3)**

**Clause 1**

1. He (E or H)
2. Yod (I or Y) Taw (T)
3. Sade (Š)
4. Mem (M) Shin (Š)
5. Aleph (A) Taw (T)
6. Lamed (L)
7. Dalet (D)
8. Lamed (L) Sade (Š)
9. Nun (N)

**Words from Lexicon**

1. **E** [Akkadian *ē*] no one, not one, let no one, let not one (noun), not, none of (adj), no (abbreviated verb ending a question)
2. **IT** [Akkadian *ittu*] omen (noun), omen (adjective)
3. **Š** [Akkadian *šū*] corresponding-thing, same-thing, usual-way, same, it, she, her, he, him, they, them (noun), its, his, her, their, similar (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”
4. **MṢ** [Akkadian *maṣû*] enabling (participle), to enable (verb)
5. **AT** [Akkadian *atu*] Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magalac. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from Ṣ-M-Ṣ (active - fertility-fluid – activity. When the flow is chaotic or anarchic, he is in his storm form represented by the Bull called Ba’al meaning “Great-One.” Aḥḥāzu is also the storm form meaning “that which eliminates Hu” from A-Ḥ-Z. Atu’s storm form is also the Greek Zeus from Z.Ṣ or Zū.Ṣu meaning elimination.activity. Atu’s healing sun form is Greek Apollo coming from Atu.alu to Ato.alo meaning “life-empowered Atu.” Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.
6. **L** [Akkadian *la, lu*] by not, without (preposition), to not have, are without (verb)
7. **D [Akkadian du]** life-growth realm, life-growth-items, life-growth powers (*du + i*) (noun), life-empowered (adj), to life-empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from *abu*. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.

8. **LŠ [Akkadian lâšu]** influence (noun), influenced, influencing (adjective), to influence (verb)

9. **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) – A “reveler” is an epithet for Yahu who reveals or manifests the invisible object images.

(ongoing form)
Not one of those same omens will be enabling Atu without the life-growth-powers’ revealing influences
This is another previously untranslated bas-relief inscription found in the rock pile in front of mine L at Serâbît el-Khâdim. It contains an image of a magic crafter or supervisor holding a long staff. The text reads:
1. The boundary for the divine-powers activates the fertility-fluid-revealer (Yahu).
2. The elimination of the life-growth-power’s threads is acknowledged by the thread’s magic-crafters

**Line 1 Comment**

The first line is a statement of fact from their worldview. The sky-shell powers (boundary) via their fertility fluids activates the manifestation of life forms by masculine Yahu. Without those fluids, life does not prosper.

**Line 2 Comment**

Magic crafters for both the astrological and emotional powers are responsible for influencing those network channels (threads). Those dealing with astrological powers are mainly diviners and they are confirming that omens exist indicating that the astrological powers are responsible for this thread elimination.

**Translation Justification**

**Sentence 1 - Right Column (Sinai 2.1)**

Letters (top to bottom):

1. He (E or H) Taw (T)
2. Dalet (D) Ayin (ʼ)
3. Nun (N) Mem (M)
4. Shin (Ṣ)

**Words from lexicon**

1. **ET** [Akkadian *etû, ettû, itû, ittu*] **boundary** (noun), boundary (adj) - compare to THM meaning “border” as in a legal territorial boundary
2. **Dʼ** [Akkadian *diʼu*] **divine-powers** – all the spiritual powers as opposed to just the life-growth powers indicated by the Akkadian word *du* (D). the English word “divine” comes from this with the slurring of the ayin to *divu*
3. **NM** [Akkadian *namû*] **fertility-fluid-revealer** (noun) - It literally means “revealer for fertility-fluids” from Na.Mu. This is an epithet for Yahu.
4. **Ṣ** [Akkadian *ṣu*] **activity** (noun), active (adjective), activating-potential, **to activate** (verb) – often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

(statement form with verb at end)
- The boundary for the divine-powers activates the fertility-fluid-revealer

**Sentence 2 – bottom “U” shaped section (Sinai 2.2)**

1. Zayin (Z)
2. Dalet (D)
3. Qop (Q)
4. Taw (T) Dalet (D)
5. Qop (Q) – these last two letters which are read upwards are separated off by a “L” shaped wall
6. Ta

Words from Lexicon

1. Z [Akkadian zû] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
2. D [Akkadian dû] life-growth realm, life-growth-items, life-growth powers (du + i) (noun), life-empowered (adj), to life-empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.
3. Q [Akkadian qû] threads, divine threads (noun) - channels for the fertility fluids
4. TD [Akkadian tuddû] acknowledgement (noun), to acknowledge (verb)
5. Q [Akkadian qû] threads, divine threads (noun) - channels for the fertility fluids
6. Ta [Akkadian tû] magic, magic-crafter (noun), magical (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing change and motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”
   a. -A [Akkadian -a] usually “-er” – as a noun suffix this indicates the accusative case making the noun an actor. It is equivalent to the “er” ending in English. When applied to deities it indicates the personified form is meant. As a verb suffix this indicates the 3rd and 2nd person feminine plural as in the example: “they nourish” (Ba). The masculine 3rd person plural suffix is -U just like the nominative noun suffix.

References


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