Moabite Stele Translation in Alphabetic Akkadian Shows Early-Jewish / Phoenician Religious Debate Over a Drought (980 BCE)

By David D. Olmsted (May 28, 2021; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

The Moabite Stele text is a line by line philosophical/religious debate. It was written in Alphabetic Akkadian which was the common trading language of the ancient Mediterranean as evidenced by a growing corpus of texts. The Moabite text is also the earliest archaeological linguistic evidence of Jewish (Judahite) culture yet discovered. This is evidenced by its use of the word “Yahweh,” its description of Ba’al as an opponent, and its developing legalistic framework evidenced by using the word “sin.” Additionally, it supports in a general way the exodus tradition out of Egypt through Moab. The stele’s letter style is a direct descendent of Minoan Linear A in a lineage separate from the Phoenician and Philistine letter styles. This sort of cultural contact could only have occurred earlier in Egypt where the Minoans were trading. The Stele’s Jewish / Phoenician debate foreshadows the conflict between Elijah and Phoenician born Queen Jezebel during the next drought of 840 BCE. Yahu (short form of Yahweh) is mentioned in all its linguistic variants by both sides of the debate as YH, IH, EH, I’, and EA. Yahu is not unique to the Jewish tradition as it is also found in most other Alphabetic Akkadian texts throughout the Mediterranean. Also mentioned in the Moabite Stele are the deities Hu, Su, Ayu, Atu, Ba’al, and Alu.

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1.0 Translation Methodology

1.1 The Scholars Standard

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

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

1.2 Need for Translation Standards

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

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

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

1.3 How to Translate Alphabetic Akkadian Texts

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

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

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

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

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

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

8. An adjective always comes after the noun.

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

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

2.0 Culture Behind the Texts: The Ancient Pagan Paradigm

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

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

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

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

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

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

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

**Life Growth Powers (Du)**
- Powers which form and grow animal and plant life
- Divine causal fluid for opening its objects: fertility fluid (correspondences: red blood, milk)
- By Greek times these feminine powers have been mixed in with the motion powers.

**Motion Powers (A’u)**
- Powers which cause motion activity including the flow of divine network’s fertility-fluids
- Divine causal fluid for opening its objects: spiritual fluid (correspondences: breath, wind)
- Sub-classes: emotional, astrological. By Greek times these were the magical powers.

<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><strong>Sumerian:</strong> Anu (day time upper sky dome)</td>
<td><strong>Sumerian:</strong> Erishkigal (Ningal = lady of the chalice corresponding to lower sky-dome)</td>
<td><strong>Mesopotamian:</strong> Su - full moon, definer of time, shepherd of the stars, astrological powers (Sin, Suen = powers of Su)</td>
<td><strong>Sumerian:</strong> Ningirsu (lady of purification)</td>
</tr>
<tr>
<td><strong>Medit:</strong> Atu, Hu (sun), Aḥḫāzū, Ba’al (chaotic storm bull)</td>
<td><strong>Medit:</strong> Selu (sheol)</td>
<td><strong>Medit:</strong> Su</td>
<td><strong>Medit:</strong> ?</td>
</tr>
<tr>
<td><strong>Greek:</strong> Chaos</td>
<td><strong>Greek:</strong> Tartus (later Selene “powers of Selu”)</td>
<td><strong>Greek:</strong> Eros</td>
<td><strong>Greek:</strong> Gaia</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Nu</td>
<td><strong>Egyptian:</strong> Nut</td>
<td><strong>Egyptian:</strong> Tern, Atum?</td>
<td></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mesopotamian:</strong> Atu, Ningirsu (storm form), Shamash (sun)</td>
<td><strong>Mesopotamian:</strong> Inanna, Ishtar (crescent moon)</td>
<td><strong>Sumerian:</strong> Mu’ulil (one who sprouts wind), Enil (lord of breath)</td>
<td><strong>Sumerian:</strong> Sud (SUD3 - speaker), Ninlil (lady of wind)</td>
</tr>
<tr>
<td><strong>Medit:</strong> Atu, Hu (sun), Aḥḫāzū, Ba’al (chaotic storm bull)</td>
<td><strong>Medit:</strong> Ayu – 2 forms: “Reed Boat” (crescent moon, brings life); Thanu (“Grinder” brings death)</td>
<td><strong>Medit:</strong> Mesu (air)</td>
<td><strong>Medit:</strong> Thesu (wind)</td>
</tr>
<tr>
<td><strong>Greek:</strong> Apollo (“life-empowered Atu”) - Helios (sun “life-empowered Hu”)</td>
<td><strong>Greek:</strong> Artemis (“Controller’s enabling magic”)</td>
<td><strong>Greek:</strong> Hermes (earlier Aether)</td>
<td><strong>Greek:</strong> Hermes as hermaphrodite</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Horus (Montu), Amun; Re (sun), Seth (storm bull)</td>
<td><strong>Egyptian:</strong> Hathor, Amaunet, Nephthys</td>
<td><strong>Egyptian:</strong> Wepi, Thoth? (communication)</td>
<td><strong>Egyptian:</strong> Wepwawet</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

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

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

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

Analysis of the Jewish letter styles found on the Gezer tablet and the Moabite Stele shows that the Jewish letter tradition originated with the Minoans trading in Egypt. This vaguely remembered Egyptian connection is what likely led to the exodus tradition.

The independence of the Jewish letter tradition from their neighboring Phoenicians and Philistines is shown by the letters Z, M, Y (I), and Š in chart 1 below. The vertical M of Gezer comes from Wadi-el-Hol in Egypt. The Moabite M is a mixture of that with Phoenician. The Jewish Y is an independent simplification of the earlier Minoan channel image. The Jewish Sade (Š) is an independent simplification of the earlier Minoan sprout image. The Akkadian /s/ sound assignments of shin and sade are reversed from what they are in Hebrew and this difference is actually recorded in the shibboleth story of Judges 12:5-6.

Egyptian Minoan Connection

The Minoans did Egypt’s international trading before they were replaced by the Phoenicians shortly after the eruption of Thera on the island of Santorini in 1567 BCE. The Minoans became associated with the rulers of Luxor during their struggle against the Hyksos around 1600 BCE. The 1570 BCE victory of Luxor over the Hyksos resulted in the establishment of the Egyptian 18th dynasty and the start of the New Kingdom. One of this dynasty’s first building projects was to replace the Hyksos buildings at the Hyksos capital of Avaris with Minoan commercial temple embassies as evidenced by the many Minoan wall frescos on the new buildings.

This alliance explains why Minoan Akkadian inscriptions are found at Wadi el-Hol (Olmsted July 2020-2) and at the Sinai turquoise mines of Serabit el-Khadim (Olmsted Aug 2, 2020, Aug 13, 2020). An official Serabit el Khadim text (Olmsted Aug 2, 2020) even references a dim sun which is likely a reference to the 1567 BCE Thera volcanic eruption. The dating of the eruption seems to have been finally resolved into two possibilities by Erlich, Regev, and Boaretto, (2021). They show that calibrated radio carbon dating for the event has two probability peaks, one at 1628 BCE and the other at 1567 BCE. (So, take your pick). Alphabetic history favors the 1567 BCE date. These texts at Serbit el-Khadim are alphabetic except for one or two signs.

The Wadi el-Hol inscriptions were found at the exit of Wadi el-Ḥôl ("Wadi of Terror") in the Qena bend area of Egypt. They were found by John and Deborah Darnell during their 1993-94 excavation season (Darnell, and all 2005). This was the first night’s camping spot on a caravan route out of Memphis, the longtime Egyptian capital in the center of the country.

Figure 1. A mostly reconstructed Minoan fresco found at Tell el-Dab’a (former Hyksos capital of Avaris) It likely dates to one of the first pharaohs of the 18th dynasty to between 1550 and 1425 BCE and its presence suggests an alliance which allowed Minoan traders access to Egypt. This fresco is now at the Heraklion archaeological museum in Crete. (photo from Wikemedia commons)
## Jewish (Judahite) Letter Lineage (Chart 1)

<table>
<thead>
<tr>
<th>Name: Semitic Greek</th>
<th>Jewish</th>
<th>Comparison with other Letter Styles</th>
<th>Akkadian Source Word</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Gezer 840 BCE</td>
<td>Moab 980 BCE</td>
<td>Phoenician Sidon 1170 BCE</td>
</tr>
<tr>
<td>A Aleph Alpha</td>
<td><img src="image1" alt="Aleph" /></td>
<td><img src="image2" alt="Alpha" /></td>
<td><img src="image3" alt="Bull, ox" /></td>
</tr>
<tr>
<td>B Bet Beta</td>
<td><img src="image7" alt="Bet" /></td>
<td><img src="image8" alt="Beta" /></td>
<td><img src="image9" alt="House" /></td>
</tr>
<tr>
<td>G Gimel Gamma</td>
<td><img src="image14" alt="Gimel" /></td>
<td><img src="image15" alt="Gamma" /></td>
<td><img src="image16" alt="Scythe" /></td>
</tr>
<tr>
<td>D Dalet Delta</td>
<td><img src="image20" alt="Dalet" /></td>
<td><img src="image21" alt="Delta" /></td>
<td><img src="image22" alt="Door" /></td>
</tr>
<tr>
<td>E or H He Epsilon</td>
<td><img src="image26" alt="Epsilon" /></td>
<td><img src="image27" alt="Hebrew Epsilon" /></td>
<td><img src="image28" alt="Bundle" /></td>
</tr>
<tr>
<td>H Het Eta</td>
<td><img src="image32" alt="Eta" /></td>
<td><img src="image33" alt="Eta" /></td>
<td><img src="image34" alt="Alarm" /></td>
</tr>
<tr>
<td>Z Zayin Zeta</td>
<td><img src="image38" alt="Zeta" /></td>
<td><img src="image39" alt="Zeta" /></td>
<td><img src="image40" alt="Small Fish" /></td>
</tr>
<tr>
<td>T Teth Theta</td>
<td><img src="image44" alt="Theta" /></td>
<td><img src="image45" alt="Theta" /></td>
<td><img src="image46" alt="Contribution (coin)" /></td>
</tr>
<tr>
<td>U or W Vav Upsilon</td>
<td><img src="image50" alt="Upsilon" /></td>
<td><img src="image51" alt="Upsilon" /></td>
<td><img src="image52" alt="Rain" /></td>
</tr>
<tr>
<td>K Kap Kappa</td>
<td><img src="image56" alt="Kappa" /></td>
<td><img src="image57" alt="Kappa" /></td>
<td><img src="image58" alt="Hand" /></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
</tbody>
</table>
| L | Lamed | 𐤋 | 𐤋 | 𐤋 | 𐤋 |   | Larsinnu  
|   | Lamda |   |   |   |   | Hoof |
| M | Mem | 𐤉 | 𐤉 | 𐤉 | 𐤉 |   | Māmū  
|   | Mu |   |   |   |   | Water  
|   |   |   |   |   |   | Mu  
|   |   |   |   |   |   | Fertility-fluid |
| N | Nun | 𐤊 | 𐤊 | 𐤊 | 𐤊 |   | Nūnu  
|   | Nu |   |   |   |   | Eel  
|   |   |   |   |   |   | (anarchy) |
| S | Samek | 𐤋 | 𐤋 | 𐤋 | 𐤋 |   | Samāku  
|   | Xi |   |   |   |   | Full-grown  
|   |   |   |   |   |   | grain  
|   |   |   |   |   |   | stalks  
| I or Y | Yod | 𐤌 | 𐤌 | 𐤌 | 𐤌 |   | Id  
|   | Iota |   |   |   |   | Channel |
|   |   |   |   |   |   |   |   |
| S | Sade | 𐤇 | 𐤇 | 𐤇 | 𐤇 |   | Šedu  
|   | San |   |   |   |   | Sprout |
| P | Pe | 𐤀 | 𐤀 | 𐤀 | 𐤀 |   | Pāšu  
|   | Pi |   |   |   |   | Battle Axe  
|   |   |   |   |   |   | Paʿū, paya  
|   |   |   |   |   |   | Divine-bird |
| Q | Qop | 𐤉 | 𐤉 | 𐤉 | 𐤉 |   | Qâpu  
|   | Qoppa |   |   |   |   | War-club  
|   |   |   |   |   |   | Club Incense Burner |
| R | Resh | 𐤌 | 𐤌 | 𐤌 | 𐤌 |   | Rešu  
|   | Ro |   |   |   |   | Leader |
| S | Shin | 𐤔 | 𐤔 | 𐤔 | 𐤔 |   | Sindu,  
|   | Sigma |   |   |   |   | Yoked Team |
| T | Taw |   |   |   |   |   | Tilpānū  
|   | Tau |   |   |   |   | Bow |

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4.0 Background – The Droughts

Ancient alphabetic literacy belonged to the working people. These people were not state supported scribes but instead they were traders, military troops, and entrepreneurial local priests and magic workers. Alphabetic texts are a direct descendent of Minoan texts found on Crete dating as far back as 1700 BCE (Olmsted, June 2020, July 2020). Based upon letter style comparisons, this simplified alphabetic literacy passed to Israel mostly via the sea peoples (Philistines) and to a lesser extend from the Phoenicians. The language of all these Iron Age alphabetic texts is in the empire language of Akkadian. The purpose of empire languages is cross-cultural communication so they are not ethnic or cultural markers. One only needs to look at ancient Latin and modern English for more recent examples.

Many iron age alphabetic texts were written by local priests or priestesses trying to explain the cause of some drought. Droughts occurred repeatedly throughout history as shown by all the valleys in figure 1 below. For a marginally productive agricultural age their effect upon history was large. The Mediterranean bronze age only began after a great 2000 BCE drought. The iron age only began after a great drought collapsed their trading economy starting in 1200 BCE. The first few years of any drought are always the most traumatic because the old habits of life no longer work. This often leads to internal and external conflict due to masses of desperate hungry people. Yet the local effects of such droughts could be quite random with some areas getting rain one year and others not.

![Figure 2. Lake Bottom Pollen Core Data from the Sea of Galilee Showing the Droughts. Each sharp decline in the curve indicates a drought. The relative change is more important than the absolute levels in terms of generating social stresses. Calibration with archaeology requires subtracting 50 years from the date axis. The yellow gives the tree pollen level while the green gives the non-tree pollen level. (Langut and Finkelstein 2013)](image-url)
According to figure 1 three intense but short droughts occurred during the iron age:

1. 980 BCE
2. 840 BCE
3. 735 BCE.

These also turn out to be the divisions between the archaeological ages as shown in table 1 below. The Philistine text from Izbet Sartah (Olmsted August 2020) talks about the 980 BCE drought and that event led to conflict throughout northern Israel as evidenced by archaeology. This Gezer text mentions the 840 Elijah drought which shortly after it was written led to the overthrow of the old Israelite Pagan order by the Yahwist rebels in a religious socio-economic civil war.

Like most regions of the earth, the Levant has seen its share of debates involving the correlation of archaeology with carbon 14 dating. The best correlation with linguistics is the chronology proposed by Amihai Mazar in 2014 as an archaeological consensus summary. This chronology is reproduced below in table 1:

Table 1. This table shows the latest archaeological dating consensus for the Levant. It correlates well with the pollen core sampling from the Sea of Galilee.

<table>
<thead>
<tr>
<th>Arch. Strata</th>
<th>Mazar’s Date</th>
<th>Simplified</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iron 1A</td>
<td>1200–1140/1130</td>
<td>1200-1140</td>
<td>Great Drought</td>
</tr>
<tr>
<td>Iron 1B</td>
<td>1150/40–ca. 980</td>
<td>1140-980</td>
<td>Prosperity then 980 BCE drought</td>
</tr>
<tr>
<td>Iron 2A</td>
<td>980–ca. 840/830</td>
<td>980-840</td>
<td>Prosperity then Elijah drought</td>
</tr>
<tr>
<td>Iron 2B</td>
<td>840/830–732/701</td>
<td>840-730</td>
<td>Prosperity to drought &amp; Assyrian Invasion</td>
</tr>
<tr>
<td>Iron 3A</td>
<td>732/701 BCE–605/586</td>
<td>730-586</td>
<td>Assyrian Invasion to Babylonian Invasion</td>
</tr>
<tr>
<td>Iron 3B</td>
<td>605/586–520</td>
<td>586-520</td>
<td>Babylonian Rule</td>
</tr>
</tbody>
</table>
5.0 Background - Archaeology of Moab

A series of settlements in a land called Moab in the Hebrew Scriptures were established around the wadi Mujib during the early Iron Age 1B period (1140-980 BCE). Many of these were abandoned during the drought of 980 BCE just after the Moabite stele was composed.

This small kingdom gained its wealth from the new copper mine at Khirbet en-Nahas located straight south and slightly west of the Dead Sea. The towns of Moab could only be established on marginal agricultural land making them very vulnerable to drought. When the 980 BCE drought hit most of the land seems to have been abandoned at least temporarily. (Finkelstein and Lipschits 2011).

The Egyptian Pharoah during this drought was Orsokon the Elder who is also known as Akheperra setepenra. He ruled between 984 and 978 BCE which was during the mysterious 3rd intermediate period’s 21 dynasty of Egyptian history. (Shaw 2002).

With the return of the rains the kingdom began to slowly re-establish itself but before it could fully do so Egyptian Pharoah Shishonq (940 - ?) raided the south and took control of the copper trade. Sheshonq I was the founder of the Egyptian 22 dynasty. This left the land of Moab weak and poor and its people became known as the tribe of Reuben.

The 980 drought would have forced the original Moabites to migrate. The Jewish group seems to have settled around Jerusalem where they seem to have become the tribe of Benjamin.

This Jewish Moabite exodus event left three independent Biblical story arcs:

1. The whole exodus tradition
2. The story of Ruth from Moab set against a background of drought and famine,
3. The Benjaminite war of Israel but mainly with Judah (Judges 19-21) as it established its new territory.
Significantly, tradition remembers that king Saul was of the tribe of Benjamin while king David was of the tribe of Judah.

This Benjamin/Moabite hypothesis is further supported by the establishment of a village and temple at Tel Moza at the time when the Moabite refugees would have arrived (980-960 BCE). This temple was located 7 km northwest of Jerusalem (Kisilevitz 2015). This site has been identified as the town of Moza mentioned in Joshua 18:26 as a town of Benjamin. It’s temple is of the type which would have been used by the Jewish Moabite refugees.

This Moza temple (fig 5) was found below a later public building (building 500) dating to between 800 and 700 BCE. The temple was dated to the Iron IIA period. It consisted of a building with a courtyard orientated in an east west direction. The courtyard had a square stone altar facing south and an adjacent supply table and refuse pit which was filled with earth, ash, pottery sherds, and a large number of bones.

The temple’s end was violent likely occurring during the 850 BCE drought and civil war. Objects on the supply table were just swept off with a forearm and left scattered on the floor. Later all this debris was left in place as new dirt was brought in as the foundation for building 500.

Beside pottery fragments the supply table debris contained four figurines (two anthropomorphic and two zoomorphic), fragments of chalices/cauldrons/stands, and styled pendants including one in the shape of a pomegranate which was a symbol for life. One of the “chalices” had burn marks indicating it held incense like a cauldron. Another “chalice” was oversized with a large base for holding heavy liquids such that it was called a stand. All these cult objects would have been used by a life-priest in healing rituals based upon sympathetic magic. In this type of ritual objects stand in for the objects to be healed or protected. In contrast to these objects, objects used for emotion magic rituals are based upon emotional correspondences.

The Moabite Mountains of Nebo and Horeb are also a part of the exodus story arc. Mount Nebo was the place where Deuteronomy chapter 34 says Moses dies after seeing the promised land. In Deuteronomy 34.1 “Nebo” has the letters Nun-Bet-Vav or N-B-U. In Akkadian this means the “Revealer’s nourishing” from “Nu Bu.” The “Revealer” is a common epithet in Alphabetic Akkadian texts for the god Yahu. Consequently, this was a sacred mountain for Yahweh.

In contrast and in 1 Kings 19.8 “Horeb” has the letters Het-Resh-Bet or H-R-B. In Akkadian this means “Liver’s nourishing” from “ḫarû bu.” The liver was thought to be the seat of
emotions so this was the mountain sacred for the magical motion class powers in the Ancient Pagan Paradigm. In this passage Elijah sits in a cave where Yahweh came to him as a quiet small voice. In other words, this was a place of divination which fits with this mountain’s divine power class.

Mount Sinai is actually just another name for Mount Horeb. The word “Sinai” means “Su’s power is revealed” from Samak-Yod-Nun-Yod or SI-NI. Su is the full moon god and the source for all motion powers including the astrological powers of fate and the animal emotional powers.

Figure 5. A horse with rider. Some wealthy person was going off to war so this seems to have been intended for a good luck and “stay alive” ritual. Notice the red and blue-green color scheme.
Figure 6. The remains of the Moabite Stele now in the Louvre in Paris. After a squeeze was taken in preparation for purchase and western interest revealed the original stone was deliberately destroyed by the tribe which found it. The reason for this destruction is unknown. The light area is all that remains. The dark basalt is a reconstruction based upon the squeeze.
The Translated Text

This text is a line-by-line debate between a Phoenician inspired magic crafter (purple letters) and an early Jewish life priest (black letters) over the cause of a drought. This drought would have to be the drought dated to 980 BCE (see section 4). Both sides agree that the divine network is not properly transporting the fertility fluids to earth for triggering Yahu (Yahweh) to manifest life. They disagree as to why that is. The Jewish life-priest blames the motion powers originating with the astrological night sky for confusing the network editing eagle-vultures and the ineffectiveness of the magic crafter to compensate. In contrast, the magic crafter blames the life-priests for suppressing their magical rituals meant to encourage the flow of the fertility fluids. While most large Alphabetic Texts are debates, the only other one text also has this line-by-line debate style and that text is from Carthage (Olmsted March 23, 2021).

1. Considerations involving the fertility-fluids are being blocked. The nourishments for the Revealer (Yahu) are being bound. Dehydration is reducing the fertility-fluids. Weak fertility-fluids make the life-priests aware.
2. The enemy is not the Revealer. Life-priests do not have emotion-powers. The prodding sticks (magic crafters) are lacking fertility-fluids. The life-priests are fighting the drought-causing sinners because considerations are binding the weak-willed.
3. Magical-motion-powers for Yahu of Hu are not the eagle-vultures of the life-priests This is because motion-powers are activating the sky-shell’s fertility-fluids. Motion-magic’s elimination weakens Atu. The desired fertility-fluids are not the anointed threads. Emotionally-release the fertility-fluid blockages.
4. The blockages are involving Yahu (IH). The blockages are revealing that motion-powers are holding back the Supervisors (goddess Ayu her eagle-vultures). Holding back the revelations (of Yahu) is the weaving (of the network). Yahu is considered by eagle-vultures. Astrological powers are holding-back the sinners of Ayu | (that is) the Reed-Boat’s (Ayu) eagle-vultures.
5. Emotion-powers are not weakening the activity of the life-originated eagle-vultures. This is because Yahu’s (I’) revelations are because of Atu’s fertility-fluids. Life-priests authorize the emotion-powers’ revelations (but) the revelations need to be prodded. Yahu (IA) has been revealing abundances Involved with the fertility-fluids. Activity controls the nourishing.
6. They are not the same-thing | On account of Yahu (IH, YH) lacking sky-shelled abundances the Revealer is being turned away, Yahu’s (IA) rainstorms also. Yahu (EA) reveals the motion powers because Atu’s fertility-fluids nourish that | Nourishments are emotionally-empowering Yahu (IA). Rainstorms are visible due to the life-powers.
7. The misery is nourished by eagle-vulture activity. The turning-away of the Gatekeeper is not from motion-magic. Misery is being activated by the life-originated eagle-vultures. Those are being nourished by the life powers. Those are being nourished by the defiant divine-powers. The misery from eagle-vultures is caused by blocking the fertility-fluids. The eagle-vultures for Yahu (IA) are disciplining with that lack.
8. Fate-forces have been aware of those nourishments | The misery is gated by Su, not by emotion-powers, not by radiant-heat powers. Not similar are enemy emotion-powers. The revelations of Yahu are nested by eagle-vultures to reveal drought and scarcity.
9. Nourishments are being starved by the fertility fluids’ activity. Nourishments are not being emotionally-empowered | Misery is made good by Atu’s nesting. The lack of pushing is from abandoning the motion-powers. Activity is not nourishment. Yahu’s (EA) activity is evidenced by Hu (sun) and revealed by the life-priests.
The fertility Revelations are involved with manifest emotion blocking eagle Yahu (E') is detached. Considerations are involved in nourishing the Revealer. The lack of Su is making abundant the Pasture. Expelled E (network) Yahu (IH) is being roasted by gated mortal supervisor. We are not lacking the “power of Yahu” (paralyzed the life drought. made visible cistern miserably. The life nourishes Hu's fertility Nourishments Yahu vultures. The fertility Motion Nourishments are Passions make the high nourishments Yahu vultures. The fertility elimination. Misery is made abundant from gaters mortal supervisor. Atu's fate is revealed by expectations are paralyzing the fertility powers on account of not being inhibited. The stuff is anointing the murder | Misery has been administered by the Reed-Boat's (Ayu's) eagle-vultures. Bind activity to weaken those. Hu is being eliminated by those magic-crafters. Reveal the nourishments Yahu (E') lacks. Make scarce the life-originated eagle-vultures | that is, Utu. High-powers on account of not being inhibited are turning away Alu (life source). Motion-magic nourishes Hu’s fertility-fluids. No fertility-fluids are being nourished by envy. No activity is grazing with the liver. The life-powers are confusing the enclosed-region’s fertility fluids | Which makes Hu miserable.

The eliminators (eagle-vultures) are being turned-away from that enclosed-region. The abundances are being held-back. The enablers (magic crafters) are nesting the motion-magic. Alu is being a constant cistern. Eagle-vultures are abandoning the life-powers’ judgements | The powers of death are being made visible by magic and ritual cakes. The pasture (astrological night sky) is anointing the murder | The prodding-stick is powering the drought. The pouring-in of fertility-fluids is not activity. The liver is not a source of murder | Misery has paralyzed the life-threads by dehydrating their abundances.

We are not lacking the “power of Yahu” (Yahweh as YHWH). Because of that Su, passions lack a supervisor. Constancy activates the irrigated-field’s fertility-fluids | Because the filling is prodding mortal-space, Alu is nourishing the Revealer not those magic-crafters.

Yahu (IH) is being roasted by gated scarcity. No one is nourishing the high-powers. The Stuffing’s (network) fertility-fluids are not sky-empowered | The same assault is starving active fertility-fluids. Magi can redirect the revelations.

Expectations are paralyzing the fertility-fluids. That activity is dividing Atu. The Revealer is being expelled. The restraining is not from the upper-powers | Misery is being activated by their sky-shell. Yahu is made miserable by the same activations. Hu is not the eliminator.

The lack of Su is making abundant the Pasture. The lack of life-powers reveals the enemy | Considerations are involved in nourishing the Revealer. Magic is not being crafted for fate-calling on Hu. Nothing is being paralyzed by motion-magic. Nothing has been revealed of Yahu’s (I’) eagle vultures because of the paralysis of motion-magic.

Yahu (E’) is detached | Misery involves the Revealer. Nourish the manifestations. Shouldn’t we be blocking eagle-vultures for Yahu (IH, YH). Misery involves the Revealer. Nourish the manifestations. The emotion-power’s abundances are not magical water-bringers | Woe!

Revelations are involved with manifesting nourishments. Shouldn’t we be nourishing motion-magic? The fertility-fluids are weak. Misery is revealing the prodding-stick. The drought’s irrigation is lacking.
Ayu. Yahu is being activated by [2 words destroyed]. The Nourishment-Revealer is being nourished by fate.

24. No one is calling fate | Because the seers’ considerations are being nourished by the threads, the authorities are made ineffective. The authorities call fate. Hu turning-away that activity. Rainstorms are weakening from lacking Yahu (E').

25. Binding that activity is nourishing the eagle-vultures. Gatings are not omens | Misery is being revealed on account of the reduction in motion-magic. Yahu (IH, YH) is being chastised by the eagle-vulture’s fruit without any fate-calling on Hu. The sky-shell is healing the eagle-vultures.

26. Fertility-fluids are being made scarce by life-sourced eagle-vultures | That Revealer manifests the pods. Yahu (I') is being shepherded by eagle-vultures. Misery is being revealed by the prodding-stick’s magical activity. Yahu’s (IH, YH) fertility-fluids are being split-off by Su. The nourishment’s controllers have abandoned the Revealer.

27. Considerations don’t manifest the pods. The House is dividing motion-magic involved with Yahu (IH) which is attacking Yahu (EA) | Considerations don’t manifest the pods. The far powers are pouring-into moon-eyed (fate affected) Yahu (I').

28. [3 missing words] life-powers. Enemies are being revealed by the sinful paralysis involved with the irrigated-field (network). The field’s enemies are being revealed as the enablers who push-out motion-magic | Misery is being revealed on account of weak fertility-fluids.

29. Motion-magic [2 missing words]. Atu is being swarmed by eagle-vultures which expel the Revealer. Shepherds are without Su. Motion-magic is without Yahu (I'). No one is controlling Su | The misery is being revealed on account of nourishing the manifestations.

30. [2 missing words] life-powers. Motion powers are being nourished by motion-magic. Life-powers are inhibiting the replacements | The heavenly bodies are magically-affecting Ba’al which is pushing away the Revealer. Misery is activating the expulsions of the fertility fluids. Atu is pouring-away the life-growth-powers.

31. [5 missing words]. Considerations lead Yahu (EA) | The radiant-heat makes anarchic the dawn. Scarcity is being gated by the sky-shell. The coast is redirecting the life-growth-powers. [missing verb] the Reed-boat’s eagle-vultures.

32. [5 missing words] Reed-boat’s eagle-vultures. Without the irrigated-field enabling the life-empowered eagle-vultures, the high-powers make-sparse the Stuffing’s fertility-fluids which makes anarchic the dawn | Misery is being driven by the radiant-heat.

33. [missing words] starving the fertility-fluids Desires are not emotionally-empowering the misery of the life-empowered powers. Not one enabler (magic crafter) is pushing-away the activity | [2 missing words]

34. .... | Misery ...

35. ....

Line by Line Comment

1. Magic Crafter speaking: Considerations are being blocked. Considerations are focused emotional thoughts which are at the core of emotion magic. Emotions along with the motions of the night sky were thought to be the source of all motion. Thus, emotional magic was used to move things, in this case, to move the fertility fluids through the divine network needed to trigger Yahu (the Revealer) to reveal the invisible life form (platonic) images. The weakly flowing fertility fluids has made the life priests aware of the role of the magic crafters.
2. Life-Priest speaking: Here the Jewish life priest responds by first emphasizing that Yahu (the Revealer) is not the enemy. This priest admits that both classes of priests (life priests and magic crafters) lack the powers of the other. Thus, the life-priests do not have the emotion powers needed to move the fertility fluids while the magic crafters do not have the fertility fluids to move. Then he or she goes on to defend the life-priests by saying they are fighting the effects of the weak-willed sinners which line 4 identifies as astrologically affected eagle vultures. The use of the word “sinners” here is the first clue that this is an early Jewish priest using a legalistic mental framework with which to make judgements.

3. Magic crafter speaking: This line starts by emphasizing that the motion powers affected by the magic crafters are not the network editing powers affected by the life-priests. Eagle-vultures are the mechanism by which the network is edited by the goddess Ayu and the life-priests. The life priest’s efforts to suppress emotion magic is weakening the network represented by Atu.

4. Life-priest speaking: The priest is claiming that slow moving fertility fluids are not the problem. The problem is really due to blocking the fertility fluids by the network editing powers, Ayu and her eagle vultures. Applying motion powers is confusing the ability of the eagle-vultures to accomplish proper editing. The priest now specifically identifies the source of these motion powers as being the astrological night sky and not the emotions of humans.

5. Magic crafter speaking: The magic crafter denies the accusation of the life-priest that trying to prod (make move) the fertility fluids is confusing the network editing. The flow of the fertility fluid is different from the quantity of the fertility fluids.

6. Life-priest speaking: The life priest agrees that flow and quantity are two different things but that is not the point. Yahu also reveals motion just like he reveals objects. The work of the magic crafters is redundant and interfering with the life powers. This line is significant because it shows the Jewish culture is already expanding the “power of Yahu” which literally is “Yahweh” (Akkadian singular possessed noun suffix).

7. Magic crafter speaking: The magic crafter gets back to their basic agreement that the eagle-vultures are improperly trimming the network. The life-priests control the eagle vultures so they are to blame no matter what is revealed.

8. Life-priest speaking: The life-priest shifts the blame for the eagle vultures’ malfunction to the astrological fate powers led by the full moon god Su. The god “Sin” is an Akkadian grammatical construction of Su meaning “powers of Su.” (Akkadian plural possessed noun suffix)

9. Magic crafter speaking: The magic crafter blames the drought on the inhibition of certain fertility fluid flows (activity). The sun is being revealed but not the rain.

10. Life-priest speaking: Again, the life-priest blames the astrological powers of fate which are part of the motion class of powers. Using emotion magic to increase the activity (motion) of the fertility fluids just makes things worse because that aligns with the motion powers of fate.

11. Magic crafter speaking: The magic crafter repeats the fact that eagle-vulture editing is a only influenced by life powers. The motion powers of the astrological night sky are only affecting other motion powers.

12. Life-priest speaking: The life-priest commands the reader to make the eagle vultures ineffective because the magic crafters are preventing the flow of the fertility fluids and thus confusing the eagle-vultures. The life-priests also need to actively oppose the magic crafters.

13. Magic crafter speaking: The magic crafter defends the practice of motion magic by stating that they keep the flow of the fertility fluids constant. Problems with the fertility-fluid amount (nourishments) are only warned about by motion magic fate divinations, not caused by them.

14. Life-priest speaking: The magic crafters are fixing the flow in pre-determined ways which is confusing the editing of the eagle-vultures. So inhibit the magic crafters from affecting fertility-fluid
motion and this will inhibit the eagle-vultures. The nourishing fertility-fluids of the sun power Hu are being eliminated by the magic crafters. Utu is the feminine gating power of the manifestation layer of the Ancient Pagan Paradigm and thus the feminine complement to Yahu.

15. Magic crafter speaking: By not controlling the eagle-vultures the life priests are turning away orderly life. Positive emotion magic supports orderly life by moving Hu’s fertility-fluids. No negative emotions are in evidence like envy.

16. Life-priest speaking: The eagle-vultures have escaped the control of the life-priests. In words of the legalistic Jewish priest, they “have abandoned the judgments of the life powers.” Those to blame for that are the magic crafters who are making visible the powers of death.

17. Magic crafter speaking: The magic crafter agrees that the astrological night sky is ultimately behind the drought but it is not working via the emotional magic powers. The powers of fate have dried up the fertility fluids (abundances).

18. Life-priest speaking: In a key phrase showing the life-priest is a Jewish priest this line states that they are not without Yahweh (the “power of Yahu”). The problem lies with inconsistent fertility fluid flow through the network and that is caused by uncontrolled and unsupervised emotion magic. Everyone has erratic emotions and that affects a wider world. Alu as the source of fertility fluids, produces a naturally constant flow for triggering Yahu. Only emotions produce inconsistency.

19. Magic crafter speaking: The magic crafter shoots back saying the problem is with the gating of the network links by the life powers. No life power is making the fertility fluids move.

20. Life-priest speaking: The life priest states that emotional expectations or not aiding the fertility fluid flow but actually inhibiting it. That magical activity is splitting off Yahu from the rest of the network.

21. Magic crafter speaking: Emotional magic is not splitting off Yahu but nourishing Yahu (the Revealer). The lack of such emotional magic is enhancing the power of the astrological night sky powers. Emotional magic is not being used for nefarious purposes.

22. Life-priest speaking: The life-priest once again says that Yahu is detached from the rest of the network. Therefore, Yahu and his priests need to be supported.

23. Magic crafter speaking: The magic-crafter points out that the manifestations are based upon revelations of flowing fertility fluids so the flow itself also needs to be supported. The slow flow is caused by the astrological powers of fate.

24. Life-priest speaking: The life-priest is stating that none of the diviners (seers) is accurately predicting the future (fate). These diviners belong to the motion class of powers. This inability to call fate is because the diviner’s thoughts are really determined by the orderly healing powers of the life network, that is, the sun god Hu. Rainstorms are not weak because of fate but because Yahu is not being supported by the rest of the life network.

25. Magic crafter speaking: The magic crafter agrees with the life priest in that omens are not the gates blocking the fertility fluid flow. So, the lack of flow is the main problems but corrective emotion magic is being inhabited by the Jewish life priests.

26. Life-priest speaking: The life-priest admits the eagle vultures come from the life powers but the states that they are now being controlled by the motion powers. The full moon god Su is causing them to split off the fertility fluids.

27. Magic crafter speaking: The magic crafter wants to emphasize that emotion magic (considerations) does not directly affect the manifestation of the life forms. What is happening is that the astrological motion powers (the astrological houses) are splitting the motion powers such that the astrologically sourced motions are inhibiting the fertility-fluid flow.
28. Life-priest speaking: The life-priest goes on to lump everyone involved with the motion powers as enemies. This includes both the magic crafters and the astrological powers. The misery of the drought is due to the lack of flow in the fertility fluids.

29. Magic crafter speaking: In defense, the magic crafter states that the main problem is with the eagle-vultures cutting out network links. This leaves the shepherds in the field without new moving lambs which requires both the motion powers of Su and the life form manifestation power of Yahu. The misery of the drought is caused by trying to get manifestations without enough fertility fluids flows.

30. Life-priest speaking: The life-priest replies that the fertility fluids are getting enough motion power to cause sufficient flow. What is happening is that something is preventing the replacement of the cut-off network links. That something is the chaotic storm power of Ba’al who, in effect, pushes away Yahu by expelling the needed fertility fluids. The mention of Ba’al as an opponent of Yahu is another clue that this is a Jewish priest.

Lines 31,32,33 – These lines are missing words they but are talking about the powers of chaos introduced by mentioning Ba’a’ line 30.

7.0 Attempted Hebrew Translation

While most Hebrew language scholars today no longer claim Moabite text is in Hebrew that used to be the claim. Today’s leading theory is that it is in an unknown Hebrew-like Moabite language out of which can be pulled some isolated Hebrew-like words.

Figure 9 shows a typical Hebrew translation attempt but one that is more honest than most in that it actually presents the translation justification. Still a quick look at figure 9 shows that this translation is awkward.

Compston’s letter assignments are actually quite good for such an early era. The main problems with his translation are splitting words between lines and guessing at word assignments. The first two lines are analyzed in detail below. Red highlights the problem areas.

**Line 1**

Olmsted’s Letter Assignments

![Figure 9. An Attempted Translation of the first part of the Moabite Stele assuming Hebrew is the Language. (Compston, 1919)](image-url)
1. Aleph (A) Nun (N) Kap (K)
2. Mem (M) Shin (Ṣ) Ayin (’)
3. Bet (B) Nun (N)
4. Kap (K) Mem (M) Shin (Ṣ)
5. Mem (M) Lamed (L) Kap (K)
6. Mem (M) Lamed (L) Kap (K)
7. Mem (M) Aleph (A) Bet (B)
8. He (E or H) Dalet (D)

Compston’s Letter and word Assignments

1. Aleph (A) Nun (N) Kap (K) - "I am" (actually Hebrew word for “I am” is Aleph Nun Yod)
2. Mem (M) Shin (Ṣ) Ayin (’) - "Mesa"
3. Bet (B) Nun (N) - "son"
4. Kap (K) Mem (M) Shin (Ṣ) - "Kmos"
5. Mem (M) Lamed (L) Kap (K) - "king"
6. Mem (M) Lamed (L) Kap (K) - "king"
7. Mem (M) Aleph (A) Bet (B) - "Moab" (guesses this is the spelling for “Moab"
8. He (E or H) Dalet (D) – “the D…” (word separation between lines!)

I am Mesa, son of king Kmos, king of D

**Line 2**

Olmsted’s Letter Assignments

1. Yod (I or Y) Bet (B) Nun (N) Yod (I or Y) |
2. Aleph (A) Bet (B) Yod (I or Y)
3. Mem (M) Lamed (L) Kap (K)
4. Ayin (’) Lamed (L)
5. Mem (M) Aleph (A) Bet (B)
6. Shin (Ṣ) Lamed (L) Shin (Ṣ) Nun (N)
7. Shin (Ṣ) Taw (T)
8. Vav (U or W) Aleph (A) Nun (N) Kap (K)
9. Mem (M) Lamed (L) Kap (K)

Compston’s Letter and Word Assignments

1. (Yod (I) Bet (B) Nun (N) Yod (I) ) - "ibonite"
2. Aleph (A) Bet (B) Yod (I) - "My father"
3. Mem (M) Lamed (L) Kap (K) - "reigned" (verb)
4. Ayin (’) Lamed (L) - "over"
5. Mem (M) Aleph (A) Bet (B) - Moab

Figure 10. Compston's letter assignments for his translation shown in figure 4. He used traditional Hebrew letters for this. (Compston, 1919)
6. (Shin ($) Lamed (L) Shin ($) Nun (N) - "30" (actually in Hebrew the number 30 is as “Shin ($) Lamed (L) Vav (V or W) Shin ($) Yod (I or Y) Mem (M)”

7. Shin Taw (T) - "years" (actually Hebrew word for year is Shin Nun He)

8. Vav (U or W) Aleph (A) Nun (N) Kap (K) - "and" (the word "and" is U so letters ANK skipped in translation)

9. Mem (M) Lamed (L) Kap (K) - "reign"

Ibonite | My father reigned over Moab ? ? reign
8.0 Justification of the Alphabetic Akkadian Translation

Figure 11. The Preserved Letters on the Moabite Stele as published by Mark Lidzbarski in 1898. The grey area is the existing stone and the white area is what was preserved in the paper pressing. (from Wikimedia commons, originally in Handbuch der nordsemitischen Epigraphik, nebst ausgewählten Inschriften)
Figure 12. Olmsted’s Letter assignments for lines 1 and 2 of the Moabite Stele

Line 1 (Levant 14.1)

1. Aleph (A) Nun (N) – this N is a transition form between Philistine and later Israelite
2. Kap (K) - this K is a transition form between Philistine and later Israelite.
3. Mem (M) - M is still mostly Phoenician showing this is an early text
4. Shin (Ṣ) Ayin (‘)

1. AN [Akkadian annu] consideration (noun), considerable (adjective), to consider (verb), in consideration of (preposition when starting a clause) – Considerations are focused thoughts and feelings which produce emotional magic.
2. K [Akkadian ku, ki] by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
4. Ṣ’ [Akkadian ṣē’u, ṣēyu] blockages (noun), blocking (participle), to block (verb)

(ongoing form)
Considerations involved with fertility-fluids are being blocked

Clause 2

1. Bet (B)
2. Nun (N)
3. Kap (K) Mem (M)

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

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

3. **KM [Akkadian kamû]** bindings (participle), binding, bound (adverb, adjective), to bind (verb)

(ongoing form)
The nourishments for the Revealer are being bound

**Clause 3**

1. Shin (Ṣ) Mem (M)
2. Lamed (L) Kap (K) – L is upside down compared to Phoenician and later Israelite texts
3. Mem (M)

1. **ṢM and ṢM’ [Akkadian šamû, šummu, šamā’u]** dehydration, dehydrator (noun), dehydrated (adj) to dehydrate (verb)
2. **LK [Akkadian lakû]** weak activities, weak-willed, reduced amounts (noun), to weaken activities, to reduce amounts (verb) – criminals were considered to have weak wills.
3. **M [Akkadian mû]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

(ongoing form)
Dehydration is reducing the fertility-fluids

**Clause 4**

1. Lamed (L) Kap (K)
2. Mem (M)
3. Aleph (A) Bet (B)
4. He (E or H) Dalet (D)

1. **LK [Akkadian lakû]** weak, weak-willed (noun), to weaken (verb) – criminals were considered to have weak wills.
2. **M [Akkadian mû]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
3. **AB [Akkadian abu]** life-priest (noun) - not a magic worker but an agent of the life-growth class of divine powers of the Ancient Pagan Paradigm who seek to enable those powers instead changing the divine network directly. The life-growth powers direct the fertility fluids through the divine network to open object images to be filled with earthly nourishment or dust. These images would later be called
“Platonic” images. With the growth of dualism life-growth-priests became the good priests who were also labeled as “fathers.” Compare to A’ (“motion-priest”)

4. **ED [Akkadian edû]** awareness (noun) are aware, to make aware, to be aware (verb) – source of the word “educate” via Latin

(translation form)
Weak fertility-fluids make the life-priests aware

**Line 2 (Levant 14.2)**

**Clause 1**

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

1. **IB [Akkadian yabu]** enemy (noun) enemy (adjective), to make an enemy (verb)
2. **N [Akkadian nu]** revelation, **Revealer** (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
3. **Y [Akkadian ya]** not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, **is not**, does not (verb, interrogative verb before noun or participle)
4. **(Vertical Line)** [Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective](statement form)
The enemy is not the Revealer |

**Clause 2**

1. **Aleph (A) Bet (B)**
2. **Yod (I or Y) Mem (M)**
3. **Lamed (L)**

1. **AB [Akkadian abu]** life-priest (noun) - not a magic worker but an agent of the life-growth class of divine powers of the Ancient Pagan Paradigm who seek to enable those powers instead changing the divine network directly. The life-growth powers direct the fertility fluids through the divine network to open object images to be filled with earthly nourishment or dust. These images would later be called “Platonic” images. With the growth of dualism life-growth-priests became the good priests who were also labeled as “fathers.” Compare to A’ (“motion-priest”)
2. **IM [Akkadian imu]** emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) – emotional generated motion powers (emotion magic) of the motion class but after lordification the “power” component was lost becoming just “emotions.” Compare to RM - emotional release, UM -
storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, A’ or ‘W – all powers of the motion class, IR - astrological powers of the motion class,

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

(statement form)
Life-priests do not have emotion-powers

**Clause 3**

1. Kap (K) Ayin (’)
2. Lamed (L)
3. Mem (M)

1. **K’, KY [Akkadian kayyu, ka’u]** prodding stick (noun) – This is also an epithet for “magic-crafters” and “heavenly bodies” which were thought responsible for making things move.
2. **L [Akkadian la, lu]** lack (noun), by not, without (preposition), not having, a lack (adj), **to lack**, to not have, are without (verb)
3. **M [Akkadian mú]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

(ongoing form)
The prodding sticks are lacking fertility-fluids

**Clause 4**

1. Aleph (A) Bet (B)
2. Shin (Ṣ) Lamed (L)
3. Shin (Ṣ) Nun (N)
4. Shin (Ṣ) Taw (T)

1. **AB [Akkadian abu]** life-priest (noun) - not a magic worker but an agent of the life-growth class of divine powers of the Ancient Pagan Paradigm who seek to enable those powers instead changing the divine network directly. The life-growth powers direct the fertility fluids through the divine network to open object images to be filled with earthly nourishment or dust. These images would later be called “Platonic” images. With the growth of dualism life-growth-priests became the good priests who were also labeled as “fathers.” Compare to A’ (“motion-priest”)
2. **ṢL [Akkadian šalu šēlu]** fighters (noun), fighting (participle), **to fight** (verb)
3. **ṢN [Akkadian śinu, šēnu]** sin, sinner (noun), sinning (participle), sinful (adj)
4. **ṢT [Akkadian šētu]** drought (noun), drought-causing (adjective)

(ongoing form)
The life-priests are fighting the drought-causing sinners
Clause 5

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

1. **U [Akkadian u, ū]** and, **because**, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
2. **AN [Akkadian annu]** consideration (noun), considerable (adjective), to consider (verb), in consideration of (preposition when starting a clause) – Considerations are focused thoughts and feelings which produce emotional magic.
3. **KM [Akkadian kamû]** bindings (participle), binding, bound (adverb, adjective), **to bind** (verb)
4. **LK [Akkadian lakû]** weak, weak-willed (noun), to weaken (verb)

(ongoing form)
because considerations are binding the weak-willed

![Figure 13. Olmsted's Letter assignments for lines 3 and 4 of the Moabite Stele](image)

**Line 3 (Levant 14.3)**

**Clause 1**

1. Taw (T)
2. Yod (I or Y) Aleph (A)
3. Het (Ḫ) Resh (R) – Het is a transition form between Phoenician and later Israelite
4. Aleph (A)
5. Bet (B)
6. Yod (I or Y)
7. Line (|)

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

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

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

4. R [Akkadian rȗ] eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

5. AB [Akkadian abu] life-priest (noun) - not a magic worker but an agent of the life-growth class of divine powers of the Ancient Pagan Paradigm who seek to enable those powers instead changing the divine network directly. The life-growth powers direct the fertility fluids through the divine network to open object images to be filled with earthly nourishment or dust. These images would later be called “Platonic” images. With the growth of dualism life-growth-priests became the good priests who were also labeled as “fathers.” Compare to A’ (“motion-priest”)

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

7. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective (statement form)

Magical-motion-powers for Yahu from Hu are not the eagle-vultures of the life-priests |

Clause 2

1. Vav (U or W)
1. U [Akkadian u, ū] and, because, as evidenced by, on account of (conjunction), this is because, is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”

(statement form)
This is because

Clause 3

1. Aleph (A) Ayin (‘)
2. Shin (Ṣ)
3. He (E or H) Bet (B)
4. Mem (M)

1. A’ or ‘W or AW or ‘A and AA (after 450 BCE) [Akkadian a’û] motion space, motion-powers (a’u + i) (noun), motion empowered (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and causes the life network’s fertility fluids to flow. As the fertility-fluid pusher it corresponds the divine owls (Aku owls and Hu’u owls). Its source is the masculine full moon Su. Its sub-powers are: IM - emotional magic powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from du). The ayin sign by itself as a round circle can symbolically represent the moon allowing the sign to be used in isolation. The Athenians personified this power class as the goddess Ath (Aleph-Ayin-He) or Athene (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.

2. 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.

3. EB [Akkadian ebû, ebbu] sky, sky-shell (noun) - the daytime dome covering the earth plane and home of the life-growth powers. It is the home of the life-growth powers. Compare with UB meaning the heavenly bodies of the night sky which are the home of the astrological motion powers.


(ongoing form)
This is because motion-powers are activating the sky-shell’s fertility-fluids

Clause 4

1. Taw (T)
2. Zayin (Z)
3. Aleph (A) Taw (T)
4. Lamed (L) Kap (K)
1. T [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

2. Z [Akkadian zû] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb) – The word “Eliminators” is often an epithet for eagle-vultures who eliminate unwanted links from the life network. The word “eliminations” sometimes refers to those unwanted links.

3. AT [Akkadian atû] god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from 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.” Ḫḫāzu is also the storm form meaning “that which eliminates Hu” from A-Ḫ-Ｚ. Atu’s healing sun form is the 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.

4. LK [Akkadian lakû] weak activities, weak-willed, reduced amounts (noun), to weaken activities, to reduce amounts (verb) – criminals were considered to have weak wills.

Clause 5

1. Mem (M)
2. Shin (Ṣ)Bet (B)
3. Qop (Q)
4. Resh (R) Het (Ḥ)
5. He (E or H)
6. Line (|)

1. M [Akkadian mû] fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
2. ṢB [Akkadian Ṣabû, Ṣebû] desires (noun), desired (adj), to desire (verb)
3. Q [Akkadian qû] threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids
4. ṢH [Akkadian Ṣahû, Ṣehû, Ṣuhû] anointed-one (noun), anointed (adjective), to anoint (verb)
5. E [Akkadian Ė] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)
6. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective
(statement form)
The desired fertility-fluids are not the anointed threads |

Clause 6

1. Resh (R) Mem (M)
2. Shin (Ṣ) Ayin (ʼ)
3. Mem (M)

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

2. Ṣ’ [Akkadian ṣê’u, ṣêyu] blockages (noun), blocking (participle), to block (verb)


(imperative form)
Emotionally-release the fertility-fluid blockages

Line 4 (Levant 14.4)

Clause 1

1. Shin (Ṣ) Ayin (ʼ)
2. Kap (K)
3. Yod (I or Y) He (E or H)

1. Ṣ’ [Akkadian ṣê’u, ṣêyu] blockages (noun), blocking (participle), to block (verb)
2. K [Akkadian ku, ki] by, on account of, due to, involved with (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.

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

(ongoing form)
The blockages are involving Yahu (IH)

Clause 2

1. Shin (Ṣ) Ayin (ʼ)
2. Nun (N)

1. Ṣʼ [Akkadian šēʼu, šēyu] blockages (noun), blocking (participle), to block (verb)
2. N [Akkadian nu] revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.

(ongoing form)
The blockages are revealing

Clause 3

1. Yod (I or Y) Mem (M)
2. Kap (K) Lamed (L)
3. He (E or H) Mem (M)

1. IM [Akkadian imu] emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) – emotional generated motion powers (emotion magic) of the motion class but after lordification the “power” component was lost becoming just “emotions.” Compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life clas, A’ or ‘W – all powers of the motion class, IR - astrological powers of the motion class,
2. KL [Akkadian kalû] holding-back (participle), to hold back (verb)
3. EM [Akkadian emu] supervisor, Supervisor (noun), to supervise (verb) – one who controls powers, people, animals by right of position. Often an epithet for Ayu and her divine birds (owls and eagle vultures) who controls the life network connections of the Ancient Pagan Paradigm. Compare to PL meaning “ruler” as one who controls land like a noble.

(ongoing form)
emotion-powers are holding back the Supervisors (goddess Ayu and her birds)

Clause 4

1. Lamed (L) Kap (K)
2. Nun (N)
3. Vav (U or W) Kap (K)
1. **KL [Akkadian kalû]** holding-back (participle), to hold back (verb)

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

3. **UK [Akkadian ukû]** a weaver, a loom shuttle (noun), weaving (participle), to weave (verb) – the process of creating a patterned woolen rug or divine life network

(ongoing form)

Holding back the revelations is the weaving

**Clause 5**

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

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

2. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

(Statement form)

Yahu is considered by eagle-vultures
Clause 6

1. Kap (K) Lamed (L)
2. Shin (S) Nun (N)
3. Aleph (A) Yod (I or Y)
4. Line (|)

1. **IR** [Akkadian īru] **astrological-powers** (noun) - a division of the motion class of the Ancient Pagan Paradigm, compare to UM - bull’s storm powers of the life class, NM - sun’s healing powers of the life class, D - all powers of the life class, IM - emotional magic powers of the motion class, EM – supervisory powers of human authority
2. **KL** [Akkadian kalû] holding-back (participle), **to hold back** (verb)
3. **ṢN** [Akkadian ṣinu, šēnu] sin, **sinner** (noun), sinning (participle), sinful (adj)
4. **AY, 'Y** [Akkadian ayyu, ayu] goddess Ayu (noun) - feminine life-growth connective power and the complimentary power to masculine Atu. Ayu assembles the life-growth network through which flows the fertility fluids. Her orderly form complementary to the sun god Hu of Atu represents a well-structured network. That orderly form is represented by the crescent moon which is why her epithet for that is “Reed Boat.” In contrast her chaotic storm form complimentary to the storm bull form of Atu is the dark part of the moon, Thanu, not normally seen when the moon is in crescent form. Thanu means “grinder.” Ayu edits the divine network with the divine birds, which are owls and eagle-vultures, a trait she shares with magic-crafters. She is the Mesopotamian Ishtar, Sumerian Inanna, Egyptian Hathor, Greek Artemis. The word “Artemis” derives from Aru-Tu-Maṣū to which means "The Controller's-enabling-magic" where “controller” is an epithet for Ayu. The “setter” is another epithet because Ayu is responsible for setting or fixing the connections of the divine network at dusk.

5. **|** [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form with previous clause)

Astrological powers are holding-back the sinners of Ayu |

Clause 7

1. Ayin (‘) Mem (M)
2. Resh (R)

1. **AM** [Akkadian amu] **Reed-Boat** (noun) – epithet for the crescent moon goddess Ayu, the feminine connective life-growth power of the Ancient Pagan Paradigm who trimmed the links of the life network. In the Bronze Age this word was an epithet for just the white part of the crescent moon while the dark area was represented by the goddess Thanu (ṬN). The color white represented death symbolized by bare bones while the dark part represented the dark abode of the dead spirits. Later in the Iron Age, Ayu represented both the light and dark form powers. This division of the feminine connective power parallels the division of the complementary masculine Atu (AT).
2. **R** [Akkadian rū] **eagle-vulture, eagle-vulture-items** (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm.
It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

Figure 14. Olmsted’s Letter assignments for lines 5 and 6 of the Moabite Stele

**Line 5 (Levant 14.5)**

**Clause 1**

1. **Yod (I or Y) Mem (M)**
2. **Lamed (L) Kap (K)**
3. **Yod (I or Y)**
4. **Shin (Ṣ)**
5. **Resh (R)**
6. **Aleph (A) Lamed (L)**

1. **IM [Akkadian imu]** emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) – emotional generated motion powers (emotion magic) of the motion class but after lordification the “power” component was lost becoming just “emotions.” Compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, A’ or ‘W – all powers of the motion class, IR - astrological powers of the motion class,
2. **LK [Akkadian lakȗ]** weak (noun), to weaken (verb)
3. **Y [Akkadian ya]** not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)
4. **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.
5. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis)
whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

(ongoing form)

Emotion-powers are not weakening the activity of the life-originated eagle-vultures

**Clause 2**

1. Vav (U or W)
2. Yod (I or Y) Ayin (‘)
3. Nun (N)

**Clause 3**

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

2. **AT** [Akkadian *atu*] god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from Ś-M-Ś (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 healing sun form is the Greek Apollo coming from Atu.alu to Ato.alo meaning "life-empowered Atu." Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.

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

(imperative form)
are because of Atu’s fertility-fluids

**Clause 4**

1. Aleph (A) Bet (B)
2. Yod (I or Y) Mem (M)
3. Nun (N)
4. Resh (R) Bet (B)

1. **AB** [Akkadian *abu*] life-priest (noun) - not a magic worker but an agent of the life-growth class of divine powers of the Ancient Pagan Paradigm who seek to enable those powers instead changing the divine network directly. The life-growth powers direct the fertility fluids through the divine network to open object images to be filled with earthly nourishment or dust. These images would later be called “Platonic” images. With the growth of dualism life-growth-priests became the good priests who were also labeled as “fathers.” Compare to A’ (“motion-priest”)

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

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

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

(statement form)
Life-priests authorize the emotion-powers’ revelations

Clause 4

1. Nun (N)
2. Kap (K) Yod (I or Y)

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

2. **K’, KY [Akkadian kayyu, ka’u]** prodding stick (noun), to be prodded, **need to be prodded** (verb) - This is also an epithet for “magic-crafters” and “heavenly bodies” which were thought responsible for making things move.

(statement form)
(but) the revelations need to be prodded

Clause 5

1. Yod (I or Y) Aleph (A)
2. Nun (N)
3. Gimel (G)
4. Kap (K)
5. Mem (M)

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

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

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

4. **K [Akkadian ku, ki]** by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.

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

(ongoing form)

Yahu (IA) has been revealing abundances Involved with the fertility-fluids.

**Clause 6**

1. Shin (§)
2. Bet (B)
3. Aleph (A) Resh (R)

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

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

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

(statement form)

Activity controls the nourishing
Line 6 (Levant 14.6)
Clause 1

1. Sade (Š)
2. He (E or H)
3. Line (|)

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

2. E [Akkadian ē] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)

3. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “that is,” as a connective

(statement form)
They are not the same-thing|

Clause 2

1. Vav (U or W)
2. Yod (I or Y) Het (Ḫ)
3. Lamed (L)
4. Gimel (G)
5. He (E or H) Bet (B)

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

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

3. L [Akkadian la, lu] lack (noun), by not, without (preposition), not having, a lack (adj), to lack, to not have, are without (verb)
4. **G [Akkadian gu]** – abundance (noun), abundant (adj), to make abundant (verb) – “Abundances” is the Akkadian word for the divine causal fluids of the Ancient Pagan Paradigm. These fluids are the fertility-fluids of the life-growth class of powers and the spiritual fluids of the motion class of powers. Abundances come from above in contrast to the “nourishment” (**B**) which comes from the earth and fills up opened object images.

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

(ongoing form form)
On account of Yahu (IH, YH) is lacking sky-shelled abundances

**Clause 3**

1. Nun (N)
2. He (E or H) Vav (U or W)

1. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
2. **EW [Akkadian ewû]** turn (noun), to turn away (verb), in turn (preposition) – Compare to TR meaning “to turn towards”

(ongoing form)
The Revealer is being turned away

**Clause 4**

1. Yod (I or Y) Aleph (A)
2. Mem (M) Resh (R)
3. Gimel (G)
4. Mem (M)

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

(ongoing form)
Yahu’s (IA) rainstorms also.

Clause 5

1. He (E or H) Aleph (A)
2. Aleph (A) Ayin (’)
3. Nun (N)

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

2. A’ or ‘W or AW or ‘A and AA (after 450 BCE) [Akkadian a’û] motion space, motion-powers (a’u + i) (noun), motion empowered (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and causes the life network’s fertility fluids to flow. As the fertility-fluid pusher it corresponds the divine owls (Aku owls and Hu’u owls). Its source is the masculine full moon Su. Its sub-powers are: IM - emotional magic powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from du). The ayin sign by itself as a round circle can symbolically represent the moon allowing the sign to be used in isolation. The Athenians personified this power class as the goddess Ath (Aleph-Ayn-He) or Athene (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.

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

(announcement form)
Yahu (EA) reveals motion powers

Clause 6

1. Vav (U or W)
2. Aleph (A) Taw (T)
1. **U [Akkadian **u, ū**] and, **because**, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”

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

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

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

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

6. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

Clause 7

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

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

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

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

(ongoing form)

Nourishments are emotionally-empowering Yahu (IA)

**Clause 8**

1. Mem (M) Resh (R)
2. Kap (K)
3. Dalet (D)
4. Bet (B) Resh (R)

1. **MR [Akkadian murû]** rainstorm (noun) - compare to UP meaning “clouds.”
2. **K [Akkadian ku, ki]** by, on account of, due to, involved with (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
3. **D [Akkadian dû]** divine-life-realm, life-items, life-powers (du + i) (noun), life-empowered (adj), to life-empower, to empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.
4. **BR [Akkadian barû]** sight, visibility (noun), seeing (participle), to see, to be visible (verb)
The rainstorms are visible due to the life-powers

Figure 15. Olmsted’s Letter assignments for lines 7 and 8 of the Moabite Stele

Line 7 (Levant 14.7)

Clause 1

1. Vav (U or W) Aleph (A)
2. Resh (R)
3. Aleph (A)
4. Bet (B)

1. U’, UY, Wa [Akkadian ā’ā, āya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe.”
2. R [Akkadian rȗ] eagle-vulture, eagle-vulture-items (noun), from eagle-vultures (adjective) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.
3. 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.”
4. B [Akkadian bu] nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”

The misery is nourished by those eagle-vultures
Clause 2

1. He (E or H) Vav (U or W)
2. Bet (B) Bet (B)
3. Taw (T)
4. He (E or H)
5. Line (|)

1. **EW** [Akkadian *ewû*] turn (noun), turning-away (participle), to turn away (verb), in turn (preposition) – Compare to TR meaning “to turn towards”
2. **BB** [Akkadian *babu, bibu*] gate, Gatekeeper (noun), gating (adj), gating (participle), to gate, to channel (verb) – “Gatekeeper” is an epithet for the goddess Ayu who represents the power of network editing. Because she can block and open the network links, she gates the flow of the fertility fluids in a way analogous to how water is controlled in an irrigation system.
3. **T** [Akkadian *tû*] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”
4. **E** [Akkadian *ē*] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, is not from, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)
5. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

The turning-away of the Gatekeeper is not from motion-magic

Clause 3

1. Vav (U or W) Yod (I or Y)
2. Shin (Ṣ)
3. Resh (R)
4. Aleph (A) Lamed (L)

1. **U’, UY, Wa** [Akkadian *ū’a, ūya, wa*] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe.”
2. **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.
3. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

(ongoing form)

Misery is being activated by the life-originated eagle-vultures

**Clause 4**

1. Alep (A)
2. Bet (B)
3. Dalet (D)

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

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

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

(ongoing form)
Those are being nourished by the life powers

Clause 5

1. Aleph (A)
2. Bet (B)
3. Dalet (D) Ayin (’)
4. Lamed (L) Mem (M)

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

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

3. **D’ [Akkadian d’u]** divine-powers – all the spiritual powers as opposed to just the life-powers indicated by the Akkadian word *du* (D). the English word “divine” comes from this with the slurring of the ayin to divu

4. **LM [Akkadian limu, lemu]** defiant-ones, defiance (noun), defiant (adj), to be defiant (verb) – often an epithet for rural tribes

Clause 6

1. Vav (U or W) Yod (I or Y)
2. Resh (R)
3. Shin ($) Ayin (’)
4. Mem (M)

1. **U’, UY, Wa [Akkadian ū’a, ūya, wa]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe.”

2. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun), from eagle-vultures (adjective) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely
corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

3. **Ṣ’** [Akkadian שֶׁע’, שֶׁיְוָע] blockages (noun), blocking (participle), to block, *to cause blockages* (verb) – as is blocking some flow

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

(ongoing form)
The misery from eagle-vultures is caused by blocking the fertility-fluids

**Clause 7**

1. Resh (R)
2. Yod (I or Y) Aleph (A)
3. Taw (T) Kap (K)
4. Lamed (L)
5. Aleph (A)

1. **R** [Akkadian ṛû] eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

3. **TK** [Akkadian tukku] discipline (noun), *to discipline* (verb)

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

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

(ongoing form)
Eagle-vultures for Yahu (IA) are disciplining with that lack

**Line 8 (Levant 14.8)**

**Clause 1**

1. Sade (Š) Mem (M)
2. He (E or H) Dalet (D)
3. Bet (B)
4. Aleph (A)
5. Line (|)

1. **ŠM** [Akkadian šamu] fate-force (noun), to force (verb) – this is the power of motion from the astrological night sky. Compare to QR meaning “fate” as a form of judgement.
2. **ED** [Akkadian edû] awareness (noun) are aware, to make aware, to be aware (verb) – source of the word “educate” via Latin
3. **B** [Akkadian bu] nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”
4. **A** [Akkadian ā] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective), that is, they are (verb) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic-crafter” instead of “opening” or “magic.”
5. **|** [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)
Fate-forces have been aware of those nourishments |

**Clause 2**

1. Vav (U or W) Yod (I or Y)
2. Samak (S)
3. Bet (B) Bet (B)
1. **U’, UY, Wa** [Akkadian ū’a, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe.”

2. **S** [Akkadian su] god Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its role as the main time period definer of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

3. **BB** [Akkadian babu, bibu] gate, Gatekeeper (noun), gating (adj), gating (participle), to gate, to channel (verb) – “Gatekeeper” is an epithet for the goddess Ayu who represents the power of network editing. Because she can block and open the network links, she gates the flow of the fertility fluids in a way analogous to how water is controlled in an irrigation system.

   (statement form)
   Misery is gated by Su

Clause 3

1. He (E or H)
2. Yod (I or Y) Mem (M)

1. **E** [Akkadian ē] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)
2. **IM** [Akkadian imu] emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) – emotional generated motion powers (emotion magic) of the motion class but after lordification the “power” component was lost becoming just “emotions.” Compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, A’ or ‘W – all powers of the motion class, IR - astrological powers of the motion class,

   (imperative form)
   Not the emotion-powers

Clause 4

1. He (E or H)
2. Vav (U or W) Het ()

1. **E** [Akkadian ē] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)
2. **UḪ** [Akkadian uḥḫu] radiant-heat, radiant heat powers - as in direct heat from the sun. Compare to UMŠ meaning “heat.”

   (imperative form)
   Not the radiant-heat-powers
Clause 5

1. Sade (Š)
2. Yod (I or Y)
3. Yod (I or Y) Mem (M)
4. Yod (I or Y) Bet (B)

1. Š [Akkadian šū] corresponding-thing, same-thing, similar-thing, similarly, usual-way, same, it, she, her, he, him, they, them (noun), corresponding, its, his, her, their, similar, same (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”
2. Y [Akkadian ya] not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)
3. IM [Akkadian imu] emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) – emotional generated motion powers (emotion magic) of the motion class but after lordification the “power” component was lost becoming just “emotions.” Compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, A’ or ‘W – all powers of the motion class, IR - astrological powers of the motion class,
4. IB [Akkadian yabu] enemy (noun) enemy (adjective), to make an enemy (verb)

(imperative form)
Not similar are the enemy emotion-powers

Clause 6

1. Nun (N)
2. He (E or H) Aleph (A)
3. Resh (R)
4. Bet (B) Ayin (’)

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

3. **R** [Akkadian ṭû] **eagle-vulture**, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

4. **B’** [Akkadian bā’u, be’u] **nest** (noun), nesting (participle), nested (adjective), to nest (verb) – The word “nest” is sometimes used as an epithet for the life-growth network. The participle “nesting” indicates some power is comfortable at home and not out working.

*(statement form)*
The revelations of Yahu are nested by eagle-vultures

**Clause 7**

1. Nun (N)
2. Shin ($) Taw (T)
3. Vav (U or W)
4. Yod (I or Y) Shin ()

1. **N** [Akkadian nu] revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
2. **ṢT** [Akkadian šētu] drought (noun)
3. **U** [Akkadian u, ū] and, because, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
4. **Iṣ** [Akkadian iṣu] scarcity (noun), scarce (adj), to make scarce (verb)

*(imperative form)*
To reveal drought and scarcity
Figure 16. Olmsted’s Letter assignments for lines 9 and 10 of the Moabite Stele

Line 9 (Levant 14.9)

Clause 1

1. Bet (B)
2. He (E or H) Kap (K)
3. Mem (M)
4. Shin (Ṣ)

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

2. **EK [Akkadian ekû]** starving (participle), starving (adj), to starve (verb)

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

4. **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.

(ongoing form)

Nourishments are being starved by the fertility fluids’ activity

Clause 2

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

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

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

4. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

**Clause 3**

1. Vav (U or W) Aleph (A)
2. Bet (B) Nun (N)
3. Aleph (A) Taw (T)
4. Bet (B) Ayin (’)

1. **U’, UY, WA [Akkadian ū’a, ūya, wa]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **BN [Akkadian bonu]** goodness (noun), good (adj), to make good (verb)
3. **AT [Akkadian atu]** god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from $-M-$ (active - fertility-fluid – activity. When the flow is chaotic or anarchic, he is in his storm form represented by the Bull called Ba’al meaning “Great-One.” Aḫḫāzu is also the storm form meaning “that which eliminates Hu” from A-Ḥ-Z. Atu’s healing sun form is the Greek Apollo coming from Atu.ali 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.
4. **B’ [Akkadian bā’u, be’u]** nest (noun), nesting (participle), nested (adjective), to nest (verb) – The word “nest” is sometimes used as an epithet for the life-growth network. The participle “nesting” indicates some power is comfortable at home and not out working.

(ongoing form)

Misery is made good by Atu’s nesting

Nourishments are not being emotionally-empowered |
Clause 4

1. Lamed (L)  
2. Mem (M) (Ayin ('))  
3. Nun (N) Vav (U or W)  
4. Aleph (A) Ayin (')

1. **L** [Akkadian *la, lu*] lack (noun), by not, without (preposition), not having, a lack (adj), to lack, to not have, are without (verb)  
2. **M'** [Akkadian *mâ'u*] pushing, being pushed away (participle), to push away (verb) – a directional pushing as opposed to non-directional pressure  
3. **NW** [Akkadian *nawû*] abandonment (noun), abandoned (adjective), to abandon (verb)  
4. **A'** or **W** or **AW** or **AA** (after 450 BCE) [Akkadian *d’ú*] motion space, motion-powers (a’u + i) (noun), motion empowered (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and causes the life network’s fertility fluids to flow. As the fertility-fluid pusher it corresponds the divine owls (Aku owls and Hu’u owls). Its source is the masculine full moon Su. Its sub-powers are: IM - emotional magic powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from *du*). The ayin sign by itself as a round circle can symbolically represent the moon allowing the sign to be used in isolation. The Athenians personified this power class as the goddess Athē (Aleph-Ayin-He) or Athēnē (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.

(ongoing form)

The lack of pushing is from abandoning the motion-powers

Clause 5

1. Shin ($$)  
2. Bet (B)  
3. He (E or H)

1. **$** [Akkadian *ṣu*] activity, activator (noun), active (adjective), activating-potential, to activate (verb) – all change not involving growth processes including the activity of physical motion, thoughts, and emotions. Often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.
2. **B** [Akkadian *bu*] nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”
3. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)

(statement form)
Activity is not nourishment

**Clause 6**

1. He (E or H) Aleph (A)
2. Shin (Š)
3. Vav (U or W)
4. Het (Ḥ)

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

2. **Ṣ [Akkadian śu]** 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.

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

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

(ongoing form)
Yahu’s (EA) activity is evidenced by Hu

**Clause 7**

1. Vav (U or W)
2. Aleph (A) Bet (B)
3. Nun (N)
1. **U [Akkadian u, ū]** and, because, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”

2. **AB [Akkadian abu]** life-priest (noun) - not a magic worker but an agent of the life-growth class of divine powers of the Ancient Pagan Paradigm who seek to enable those powers instead changing the divine network directly. The life-growth powers direct the fertility fluids through the divine network to open object images to be filled with earthly nourishment or dust. These images would later be called “Platonic” images. With the growth of dualism life-growth-priests became the good priests who were also labeled as “fathers.” Compare to A′ (“motion-priest”)

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

(lineation form)
and revealed by the life-priests

**Line 10 (Levant 14.10)**

**Clause 1**

1. Aleph (A) Taw (T)
2. Qop (Q) Resh (R)
3. Yod (I or Y) Taw (T)
4. Nun (N)
5. Line (|)

1. **AT [Akkadian atu]** god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from 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.” Aḫḫāzu is also the storm form meaning “that which eliminates Hu” from A-Ḫ-Z. Atu’s healing sun form is the Greek Apollo coming from Atu.alu to Ato.alo meaning "life-empowered Atu." Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.
2. **QR [Akkadian gerȗ]** fate (noun), fate-calling (participle), to call fate (verb) – The revelation of fate is a result of divination. Compare to ŠM as the power of causality (determinism) from the motion powers generated by the astrological night sky. This is the source of the English words “query” and “quarry” via Latin quaere.
3. **IT [Akkadian ittu]** omen (noun), omen (adjective)
4. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
5. **[Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

*(statement form)*

Atu’s fate is revealed by the omens |

**Clause 2**

1. Vav (U or W) Aleph (A)
2. Shin (Ṣ)
3. Gimel (G)

1. **U’, UY, WA** [Akkadian ū’a, ūya, wa] **misery** (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **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.
3. **G** [Akkadian gu] – abundance (noun), abundant (adj), to make abundant (verb) – “Abundances” is the Akkadian word for the divine causal fluids of the Ancient Pagan Paradigm. These fluids are the fertility-fluids of the life-growth class of powers and the spiritual fluids of the motion class of powers. Abundances come from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.

*(statement form)*

Misery is made abundant by activity

**Clause 3**

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

1. **D** [Akkadian dû] **divine-life-realm, life-items, life-powers** *(du + i)* (noun), life-empowered (adj), to life-empower, to empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.
2. **Iṣ** [Akkadian ḫu] **scarcity** (noun), **scarce** (adj), to make scarce (verb)
3. **BB [Akkadian babu, bibu]** gate (noun), gating (adj), gating (participle), to gate (verb) – a term for how the motion powers and Ayu control the flow of the fertility fluids through the divine network. They gate the fertility fluids as a way to control the flow.

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

(ongoing form)
Scarcle life-powers are being gated by the Controllers

**Clause 4**

1. Sade (Š) Ayin (’)
2. Teth (T) Res (R)
3. Taw (T)

1. Š’ [Akkadian še’ȗ] barley, barley item or beer (noun), beering, tasting (participle), beered, drunk (adj), to beer, to taste (verb) – Barley is the grain which produces beer and beer was the first human beverage. Hence “to beer” something in Akkadian was to try its taste. But since “beer” is not a verb in English “taste is used”

2. TR [Akkadian ţerȗ, ţiru, ţarrȗ, ţara’u] beater (noun), to beat (verb)

3. T [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(ongoing form)
The barley is being beaten by motion-magic

**Clause 5**

1. Mem (M) Ayin (’)
2. Lamed (L) Mem (M)

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

2. LM [Akkadian limu, lemu] defiant-ones, defiance (noun), defiant (adj), to be defiant (verb)

( imperative form)
Push-away the defiant-ones
Clause 7

1. Vav (U or W)
2. Yod (I or Y) Bet (B)
3. Nun (N)
4. Lamed (L)
5. He (E or H)

1. **U [Akkadian ū]** and, **because**, as evidenced by, on account of (conjunction) is evidenced by, this is because, is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
2. **IB [Akkadian yabu]** enemy (noun) enemy (adjective), to make an enemy (verb)
3. **N [Akkadian nu]** revelation, **Revealer** (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
4. **L [Akkadian la, lu]** lack (noun), by not, without (preposition), lacking (participle), not having, a lack (adj), to lack, to not have, are without (verb)
5. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)

(statement form)
Because enemies of the Revealer are not lacking

Clause 8

1. Mem (M)
2. Lamed (L) Kap (K)
3. Yod (I or Y)

1. **M [Akkadian mú]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
2. **LK [Akkadian lakū]** weak activities, weak-willed, reduced amounts (noun), to weaken activities, to reduce amounts (verb) – criminals were considered to have weak wills.
3. **Y [Akkadian ya]** not, no (negation after verb or actor noun), shouldn't we (question start before verb), shouldn't (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)

(statement from)
Fertility-fluids are not reduced
Figure 17. Olmsted’s Letter assignments for lines 11 and 12 of the Moabite Stele

Line 11 (Levant 14.11)

Clause 1

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

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

2. R [Akkadian rȗ] eagle-vulture, eagle-vulture-items (noun), from or of eagle-vultures (adjective) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.


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

(statement form)
The activity of the eagle-vulture is life-sourced

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

2. **Ṭ** [Akkadian *ṭerȗ, ṭiru, ṭarrȗ, ṭara’u*] beater (noun), to beat (verb)

3. **T** [Akkadian *tû*] magic, *motion-magic*, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

4. **|** [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “*, that is,*,” as a connective

(ongoing form)

The Pasture is beating-up motion-magic.

**Clause 3**

1. **Vav** (U or W) **Aleph** (A)
2. **Lamed** (L) **Taw** (T)
3. **Het** (Ḫ)
4. **Mem** (M)
5. **Bet** (B) **Qop** (Q)
6. **Resh** (R)

1. **U’, UY, WA** [Akkadian *ū’a, ūya, wa*] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

2. **LT** [Akkadian *letû, latû*] splitter, split-item (noun), splitting off (participle), split-off (adjective), to split off (verb)

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

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

5. **BQ** [Akkadian **baqqu, bāqu**] – swarmer, swarm (noun), to swarm (verb) – gnats, midges and their main activity

6. **R** [Akkadian **rȗ**] eagle-vulture, eagle-vulture-items (noun), from or of eagle-vultures (adjective) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

(ongoing form)
The misery is from the splitting-off Hu’s fertility-fluids by swarms of eagle-vultures

**Clause 4**

1. Vav (U or W) Aleph (A)
2. Het (h)
3. Zayin (z)
4. He (E or H)
5. Line (|)

1. **U’**, **UY**, **WA** [Akkadian **ū’a, ūya, wa**] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

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

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

4. **E** [Akkadian **ē**] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are ... no (verb, when at the end. May or may not indicate an interrogative verb couplet)

(ongoing form)

Misery is not from Hu’s elimination

**Clause 6**

1. Vav (U or W) Aleph (A)
2. He (E or H) Resh (R)
3. Gimel (G)
1. **U’, UY, WA** [Akkadian ū’ā, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation.

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

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

(statement form)

Misery is made abundant by the enclosed-region

**Clause 7**

1. Aleph (A) Taw (T)
2. Kap (K) Lamed (L)
3. He (E or H) Ayin (’)
4. Mem (M) Nun (N)

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

2. **KL** [Akkadian kalû] holding-back (participle), to hold back (verb)

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

4. **MN** [Akkadian mȃnu, menu, mīnu] support (noun), supporting (participle), to support (verb) – as in the support of life or some activity
Atu is holding back Yahu’s (Ea) support

**Line 12 (Levant 14.12)**

**Clause 1**

1. He (E or H) Qop (Q)
2. Resh (R)

1. **EQ** [Akkadian eqū] ineffectiveness (noun), to make ineffective (verb) (compare to NN - to make chaotic)
2. **R** [Akkadian rū] eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

**Clause 2**

1. Resh (R) Yod (I or Y)
2. Taw (T)
3. Lamed (L) Kap (K)
4. Mem (M)

1. **R’, RY** [Akkadian rê’û, rêyû] shepherd (noun), to shepherd (verb) - The Shepherd is an epithet for the astrological role of the full moon deity Su who shepherds the stars. Su is the source of the motion class of powers of the Ancient Pagan Paradigm.
2. **T** [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”
3. **LK [Akkadian *lakû*]** weak activities, weak-willed, reduced amounts (noun), to weaken activities, to reduce amounts (verb) – criminals were considered to have weak wills. Compare to KR meaning to decrease the number of items

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

(ongoing form)
The Shepherd’s magic-crafters are weakening the fertility-fluids

**Clause 3**

1. Shin (§)
2. Vav (U or W)
3. Lamed (L) Mem (M)
4. Aleph (A) Bet (B)
5. Line (|)

1. **Ṣ [Akkadian *šu*]** activity, activator (noun), active (adjective), activating-potential, to activate (verb) – all change not involving growth processes including the activity of physical motion, thoughts, and emotions. Often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.
2. **U [Akkadian *u, ū*]** and, because, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
3. **LM [Akkadian *limu, lemu*]** defiant-ones, defiance (noun), defiant (adj), to be defiant (verb)
4. **AB [Akkadian *abu*]** life-priest (noun) - not a magic worker but an agent of the life-growth class of divine powers of the Ancient Pagan Paradigm who seek to enable those powers instead changing the divine network directly. The life-growth powers direct the fertility fluids through the divine network to open object images to be filled with earthly nourishment or dust. These images would later be called “Platonic” images. With the growth of dualism life-growth-priests became the good priests who were also labeled as “fathers.” Compare to A’ (“motion-priest”)
5. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(imperative form)
Activate and make-defiant the life-priests

**Clause 4**

1. Vav (U or W) Aleph (A)
2. Shin ()

1. **U’, UY, WA [Akkadian *ū’a, ūya, wa*]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **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.

(ongoing form)
Misery is being activated

**Clause 5**

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

1. **B [Akkadian bu]** nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”
2. **MṢ [Akkadian maṣû]** enabler (noun), enabling (participle), to enable (verb) – an “enabler” is an epithet for “magic crafter” because motion-magic enables the flow of fluids
3. **M [Akkadian mû]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

(ongoing form with previous clause)
By nourishing the fertility-fluid enablers

**Clause 6**

1. Aleph (A) Taw (T)
2. Aleph (A) Resh (R)
3. Aleph (A) Lamed (L)
4. Dalet (D)

1. **AT [Akkadian atu]** god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from 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 healing sun form is the Greek Apollo coming from Atu.alu to Ato.alo meaning "life-empowered Atu." Both rain and sunlight
are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.

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

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

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

(ongoing form)
Atu is controlled by Alu’s life-powers

**Clause 7**

1. Vav (U or W) Dalet (D)
2. He (E or U) Vav (U or W)
3. Aleph (A)
4. Sade ()

1. **UD [Akkadian udû]** craft, crafter, magic-crafter (noun), crafting (participle), to craft (verb) - often an epithet for magic use. The priest of the motion class of powers
2. **EW [Akkadian ewû]** turn (noun), to turn away (verb), in turn (preposition) – Compare to TR meaning “to turn towards”
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.”
4. **Š [Akkadian šû]** corresponding-thing, same-thing, similar-thing, similarly, usual-way, same, it, she, her, he, him, they, them (noun), corresponding, its, his, her, their, similar, same (adjective), to do the same, have similar (verb) – a more generic pronoun than is found in English. Pronouns have the form “same as [name].” English has special pronouns for people. In Akkadian the “same” construction is often indicated by the helper word “that.”
The magic-crafters have been turning away those same activities

**Line 13 (Levant 14.13)**

**Clause 1**

1. Het (Ḥ) Bet (B)
2. He (E or H) Lamed (L)
3. Gimel (G) Nun (N)

1. ḤB [Akkadian ḫābu, ḫābu] passions (noun), passionate (adjective), to make passionate (verb) – as in strong feelings which are the core of emotional magic
2. EL [Akkadian ēlȗ] elevated-powers, high powers (noun), to elevate, to make high (verb), elevated (adjective) – Often an epithet for the source layer for life-growth powers in the Ancient Pagan Paradigm. These are the “powers of Alu” (Alohim). These are also the powers of the daytime sky-dome as opposed to the motion producing ancestral spirit powers of the astrological night sky (the divine choir) and the motion powers of emotion magic. Compare to IL which means the same thing due to the sound similarities of /e/ and /i/ in most local dialects.
3. GN [Akkadian ginȗ] constancy, constant (noun) constantly (adverb), to be constant, to make constant (verb)

(Statement form)

Passions make constant the high-powers

**Clause 2**

1. Yod (I or Y) Kap (K)
2. Mem (M)
3. Shin (Ṣ)

1. IK [Akkadian ıkȗ] irrigation, irrigated field (noun), irrigated (adj), to irrigate, (verb) – often an epithet for life network which distributes the fertility fluids. It also came to be the name for the constellation Pegasus which consists of a central square having lines radiating out at three corners. Compare to MKR meaning “irrigation system” and LD meaning “field.”

3. Š [Akkadian ū] 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.

(statement form)
The irrigated-field’s fertility-fluids are activated

Clause 3

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

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

2. QR [Akkadian qerû] fate (noun), fate-calling (participle), to call fate (verb) – The revelation of fate is a result of divination. Compare to ŠM as the power of causality (determinism) from the motion powers generated by the astrological night sky. This is the source of the English words “query” and “quarry” via Latin quaere.

3. IT [Akkadian ittu] omen, shadow (noun), omen, shadowed (adjective), to foreshadow

4. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(statement form)
Nourishments are foreshadowed by fate. |

Clause 4

1. Vav (U or W) Aleph (A)
2. Shin (Ṣ)
3. Bet (B) Bet (B)
4. He (E or H) Aleph (A)

1. U’, UY, WA [Akkadian ū’a, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **Ṣ [Akkadian ū]** 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.

3. **BB [Akkadian babu, bibu]** gate (noun), gating (adj), gating (participle), to gate (verb) – a term for how the motion powers and Ayu control the flow of the fertility fluids through the divine network. They gate the fertility fluids as a way to control the flow.

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

(ongoing form)
Misery has been activated by the gating of Yahu (Ea)

**Clause 5**

Taw (T)
Aleph (A) Shin ()
Shin ($) Resh (R)

1. **T [Akkadian tū]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

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

3. **ŠR [Akkadian šēru]** mortal-space (noun) - as opposed to D’ meaning “divine-space” and ŠR meaning “divine-choir” which represented the divine space as a harmonious collection of powers.

(ongoing form)
Motion-magic is being expelled from the mortal-space

**Clause 6**
1. Nun (N)
2. Vav (U or W)
3. Aleph (A) Taw (T)
4. Aleph (A) Nun (N)
5. Shin (§)

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

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

3. **AT [Akkadian atu]** god **Atu** (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from 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.” Aḫḫāzu is also the storm form meaning “that which eliminates Hu” from A-Ḫ-Z. Atu’s healing sun form is the 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.

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

5. **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.

(statement form)
The Revealer and Atu are activated by considerations

**Line 14 (Levant 14.14)**

**Clause 1**

1. Mem (M)
2. Het (Ł)
3. Resh (R) Taw (T)
4. Line (Ł)

1. **M [Akkadian mu]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
2. Ḫ [Akkadian Ḫu] god Hu – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because Atu's chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.

3. RT [Akkadian retû] setting (participle), to set (verb, as in “to fix in place,” - most often a term to describe the setting of the divine network at dusk after its editing under human emotional/spiritual influences. Hence the “setting sun.”

4. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)

Fertility-fluids from Hu are being set |

Clause 2

1. Vav (U or W) Yod (I or Y)
2. Aleph (A) Mem (M)
3. Resh (R)
4. Lamed (L) Yod (I or Y)

1. U’, UY, WA [Akkadian ū’ā, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

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

3. R [Akkadian rȗ] eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

4. LY [Akkadian lēyu, le’û] administration (noun), to administer (verb)

(statement form)

Misery is administered by the Reed-Boat’s eagle-vultures

Clause 3

1. Kap (K) Mem (M)
2. Shin (§)

1. KM [Akkadian kamû] bindings (participle), binding, bound (adverb, adjective), to bind (verb)
2. Š [Akkadian šu] 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.

(imperative form)
Bind activity

Clause 4

1. Lamed (L) Kap (K)
2. Aleph (A)

1. LK [Akkadian lakû] weak (noun), to weaken (verb)
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.”

(ongoing form)
To weaken those

Clause 5

1. Het (Ḥ)
2. Zayin (Z)
3. Aleph (A)
4. Taw (T)

1. Ḥ [Akkadian Ḫu] god Hu – the masculine deity which represents Atu’s healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because Atu’s chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.
2. Z [Akkadian zu] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb) – The word “Eliminators” is often an epithet for eagle-vultures who eliminate unwanted links from the life network. The word “eliminations” sometimes refers to those unwanted links.
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.”
4. **T [Akkadian tú]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(statement form)

Hu is being eliminated by those magic-crafters.

Clause 6

1. Nun (N)
2. Bet (B)
3. He (E or H) Ayin (’)
4. Lamed (L)

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

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

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

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

(ongoing form)
Reveal the nourishments Yahu (E’) lacks

Clause 7

1. Yod (I or Y) Shin (S)
2. Resh (R)
3. Aleph (A) Lamed (L)
4. Line (|) – line being used as a comma here
5. Vav (U or W)
6. Taw (T)

1. **IŞ [Akkadian ḫu]** scarcity (noun), scarce (adj), to make scarce (verb)
2. **R [Akkadian ṛû]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.
3. **AL, ‘L [Akkadian alû, ‘elu]** god Alu, Life-source (noun), life-sourced (adj) - masculine life-growth source deity of Ancient Pagan Paradigm in the Levant. Literally means “That which is without” from A.L as a power without its own source. After lordification this word becomes “God. Allah means “power of Alu. ’elohim means “powers of Alu” and is translated as “God” in the Hebrew Scriptures. Compare to D representing the life-growth powers in both masculine and feminine form. Compare to Su (S) as the motion source deity.
4. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “, that is,” as a connective
5. **UT [Akkadian utû]** goddess 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.

(imperative form)
Make scarce the life-sourced eagle-vultures | that is Utu.

*Figure 19. Olmsted’s Letter assignments for lines 15 and 16 of the Moabite Stele*
**Line 15 (Levant 14.15)**

**Clause 1**

1. He (E or H) Lamed (L)
2. Kap (K)
3. Bet (B) Lamed (L)
4. Lamed (L)
5. He (E or H) Vav (U or W)
6. Aleph (A) Lamed (L)

1. **EL [Akkadian elû]** elevated-powers, **high powers** (noun), to elevate, to make high (verb), elevated (adjective) – Often an epithet for the source layer for life-growth powers in the Ancient Pagan Paradigm. These are the “powers of Alu” (Alohim). These are also the powers of the daytime sky-dome as opposed to the motion producing ancestral spirit powers of the astrological night sky (the divine choir) and the motion powers of emotion magic. Compare to IL which means the same thing due to the sound similarities of /e/ and /i/ in most local dialects.
2. **K [Akkadian ku, ki]** by, on account of, due to, involved with (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
3. **BL [Akkadian bēlu, balû]** – inhibition (noun), to inhibit (verb)
4. **L [Akkadian la, lu]** lack (noun), by not, without (preposition), not having, lacking, lack (adj), to lack, to not have, are without (verb)
5. **EW [Akkadian ewû]** turn (noun), to turn away (verb), in turn (preposition) – Compare to TR meaning “to turn towards”
6. **AL, ‘L [Akkadian alû, ‘elu]** god Alu, Life-Originator, life-originated (noun), life-originated (adj) - masculine life-growth source deity of Ancient Pagan Paradigm in the Levant. Literally means “That which is without” from A.L as a power without its own source. After lordification this word becomes “God. Allah means “power of Alu. ‘elohim means “powers of Alu” and is translated as “God” in the Hebrew Scriptures. Compare to D representing the life-growth powers in both masculine and feminine form. Compare to Su (S) as the motion source deity.

(ongoing form)
High-powers on account of lacking inhibition are turning away Alu

**Clause 2**

1. Taw (T)
2. Het (Ḫ)
3. Mem (M)
4. Bet (B)

1. **T [Akkadian tû]** magic, **motion-magic**, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for
the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

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

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

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

(statement form)

Motion-magic nourishes Hu’s fertility-fluids

**Clause 3**

1. He (E or H)
2. Mem (M)
3. Bet (B)
4. Qop (Q) Ayin (’)

1. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)
2. **M [Akkadian mû]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
3. **B [Akkadian bu]** nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”
4. **Q’ [Akkadian qi’u]** envy (noun). Compare to QN meaning “possessiveness”
No fertility-fluids are being nourished by envy

Clause 4

1. He (E or H)
2. Shin (Š)
3. Het (Ḥ) Resh (R)
4. Taw (Ṭ) Ayin (‘)

1. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)
2. **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.
3. **ḪR [Akkadian ḫarû]** liver (noun) – the source of animal emotions and thus the source of animal motion. Origin of word “Horoscope.”
4. **T’, TW [Akkadian tā’û, tawu]** grazing-place or pasture (noun), grazing-with, grazing (participle), grazing (adj), to graze-together, to pasture (verb) – Often an epithet for the motion producing astrological night sky for the planets shepherded by the full moon god Su (goddess Ayu is the crescent moon). Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually sourced to emotions. Compare to ŠR meaning “divine choir” which is another epithet for the astrological night sky.

No activity is grazing with the liver

Clause 5

1. Dalet (D)
2. He (E or H) Sade (Š)
3. He (E or H) Resh (R)
4. Mem (M)
5. Line (|)

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

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

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

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

5. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)
The life-powers are confusing the enclosed-region’s fertility fluids |

**Clause 6**

1. Vav (U or W) Aleph (A)
2. Het (Ḥ)

1. **U’, UY, WA [Akkadian ū’a, ūya, wa]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

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

(ongoing form)
Which makes Hu miserable

**Line 16 (Levant 14.16)**

**Clause 1**

1. Zayin (Z)
2. He (E or H) Vav (U or W)
3. Aleph (A)
4. He (E or H) Resh (R)

1. **Z [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb) – The word “Eliminators” is often an epithet for eagle-vultures who eliminate unwanted links from the life network. The word “eliminations” sometimes refers to those unwanted links.

2. **EW [Akkadian ewû]** turn (noun), to turn away (verb), in turn (preposition) – Compare to TR meaning “to turn towards”
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.”

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

(ongoing form)

The eliminators are turning-away from that enclosed-region

Clause 2

1. Gimel (G)
2. Kap (K) Lamed (L)

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

2. **KL [Akkadian kalû]** holding-back (participle), to hold back (verb)

(ongoing form)

The abundances are being held-back

Clause 3

1. Mem (M) Shin (Ṣ)
2. Bet (B) Ayin (ʼ)
3. Taw (T)

1. **MṢ [Akkadian maṣu]** enabler (noun), enabling (participle), to enable (verb) – an “enabler” is an epithet for “magic crafter” because motion-magic enables the flow of fluids

2. **Bʼ [Akkadian bāʼu, beʼu]** nest (noun), nesting (participle), nested (adjective), to nest (verb) – The word “nest” is sometimes used as an epithet for the life-growth network. The participle “nesting” indicates some power is comfortable at home and not out working.

3. **T [Akkadian tū]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”
The enablers are nesting the motion-magic

Clause 4

1. Aleph (A) Lamed (L)
2. Gimel (G) Nun (N)
3. Gimel (G) Bet (B)

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

2. **GN [Akkadian ginû]** constancy, constant (noun) constantly (adverb), to be constant (verb)

3. **GB [Akkadian gubbu]** cistern (noun) – often an epithet for Alu as the source of the fertility fluids which were manifested as rain

Clause 5

1. Resh (R)
2. Nun (N) Vav (U or W)
3. Dalet (D)
4. Dalet (D) Nun (N)
5. Line (|)

1. **R [Akkadian rû]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

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

4. **DN [Akkadian dânu]** judgment (noun), to judge (verb)

5. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “that is,” as a connective (statement form)

Eagle-vultures are abandoning the life-powers’ judgements |

**Clause 6**

1. Vav (U or W) Gimel (G)
2. Bet (B) Resh (R)
3. Taw (T)
4. Vav (U or W)
5. Gimel (G) Kap (K)

1. **UG [Akkadian ugu]** – powers of death (noun)
2. **BR [Akkadian barû]** sight, visibility (noun), seeing (participle), to see, to be visible (verb)
3. **T [Akkadian tû]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion-class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

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

5. **GK [Akkadian gukku, kukku]** – ritual cake

(ongoing form)

The powers of death are being made visible by magic and ritual cakes

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**Figure 20. Olmsted’s Letter assignments for lines 17 and 18 of the Moabite Stele**
Line 17 (Levant 14.17)

Clause 1

1. Taw (T) Vav (U or W)
2. Resh (R) Het (⊥)
3. Mem (M) “Taw (T)
4. Line (⊥)

1. T’, TW [Akkadian ta’û, tawu] grazing-place or pasture (noun), grazing-with, grazing (participle), grazing (adj), to graze-together, to pasture (verb) – Often an epithet for the motion producing astrological night sky and specifically for the planets shepherded by the full moon god Su (goddess Ayu is the crescent moon). Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually sourced to emotions. Compare to ŠR meaning “divine choir” which is another epithet for the astrological night sky.
2. RḪ [Akkadian rāḫû, reḫû, ruḫû] anointed-one (noun), anointed (adjective), to anoint (verb)
3. MT [Akkadian mūtu, matu] murder, place of life and death (noun), to murder (verb) – compare to GṢ meaning “death”
4. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)
The pasture is anointing the murder |

Clause 2

1. Kap (K) Yod (I or Y)
2. Lamed (L) Ayin (‘)
3. Shin (Ṣ) Taw (T)

1. K’, KY [Akkadian kayyu, ka’u] prodding stick (noun) - for an animal. This is also an epithet for the powers of the astrological night sky which tend to determine fate
2. L’ [Akkadian le’û] powers (noun), powerful (adj), to empower (verb)
3. ŠT [Akkadian šētu] drought (noun)

(ongoing form)
The prodding-stick is powering the drought

Clause 3

1. Resh (R) Kap (K)
2. Mem (M)
1. **RK** [Akkadian *rāku*] pouring-into (participle), to pour-in (verb) - as in the fill-up the target. (Compare to NQ – “to pour out” as in to reduce the source)

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

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.

4. **E** [Akkadian *ē*] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet) (statement form)

The pouring-in of the fertility-fluids is not activity

**Clause 4**

1. Het (ח) Resh (ר)
2. Mem (מ) Taw (ת)
3. He (א or ח)
4. Line (|)

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

2. **MT** [Akkadian *mûtu, matu*] murder, place of death (noun), to murder (verb) – compare to *GṢ* meaning “death”

3. **E** [Akkadian *ē*] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)

4. [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(statement form)

The liver is not a source of murder |

**Clause 5**

1. Vav (י or פ) Aleph (א)
2. Qop (ק)
3. Het (ט) Mem (מ)
1. **U’, UY, WA** [Akkadian ḫa, ḫa, wa] misery (noun), miserable (adj), to cause misery (verb) — this noun is sometimes translated as “woe” following the WA pronunciation

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

3. **ḪM** [Akkadian ḫamû] paralyzer (noun), to paralyze (verb) — often represented by a scorpion

(statement form)
Misery has paralyzed the life-threads

**Clause 6**

1. Shin (Ṣ) Mem (M)
2. Aleph (A)
3. Gimel (G)

1. **ṢM and ṢM’** [Akkadian ṣamû, ṣummu, ṣamā’u] dehydration, dehydrator (noun), dehydrated (adj) to dehydrate (verb)

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. **G** [Akkadian gu] — abundance (noun), abundant (adj), to make abundant (verb) — “Abundances” is the Akkadian word for the divine causal fluids of the Ancient Pagan Paradigm. These fluids are the fertility-fluids of the life-growth class of powers and the spiritual fluids of the motion class of powers.

(ongoing form with previous clause)
Dehydrating their abundances

**Line 18 (Levant 14.18)**

**Clause 1**

1. Lamed (L)
2. Yod (I or Y)
3. Yod (I or Y) He (E or H) Vav (U or W) He (E or H)

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

2. **Y** [Akkadian ya] not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)
3. **IHWH, YHWH [not in cuneiform Akkadian]:** the god Yahweh, the power of Yahu (noun) – the letter “he” suffix when applied to a deity name indicates that the power of the deity is meant.

(ongoing form)

We are not lacking the “power of Yahu” (Yahweh as YHWH)

**Clause 2**

1. Vav (U or W)
2. Aleph (A)
3. Samak (S)
4. Het (ḥ) Bet (B)
5. He (E or H) Mem (M)
6. Lamed (L)

1. **U** [Akkadian u, ū] and, **because**, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
2. **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. **S** [Akkadian su] god Su, motion-power-source (noun), motion-sourced (adjective) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its role as the main time period definer of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)
4. **ḪB** [Akkadian ḫābu, ḫābu] passions (noun), passionate (adjective), to make passionate (verb) – as in strong feelings which are the core of emotional magic
5. **EM** [Akkadian emu] supervisor, Supervisor (noun), to supervise (verb) – one who controls powers, people, animals by right of position. Often an epithet for Ayu and her divine birds (owls and eagle vultures) who controls the life network connections of the Ancient Pagan Paradigm. Compare to PL meaning “ruler” as one who controls land like a noble.
6. **L** [Akkadian la, lu] lack (noun), by not, without (preposition), not having, a lack (adj), to lack, to not have, are without (verb)

(ongoing form)

Because of that Su, passions lack a supervisor

**Clause 3**

1. Gimel (G) Nun (N)
2. Yod (I or Y) Kap (K)
1. **GN** [Akkadian ginû] constancy, constant (noun) constantly (adverb), to be constant (verb)
2. **IK** [Akkadian ikû] irrigation, irrigated field, (noun), irrigated (adj), to irrigate, (verb) – often an epithet for life network which distributes the fertility fluids. It also came to be the name for the constellation Pegasus which consists of a central square having lines radiating out at three corners. Compare to MKR meaning “irrigation system” and LD meaning “field.”
3. **M** [Akkadian mú] fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
4. **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.
5. **|** [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(constant form)
Constancy activates the irrigated-field’s fertility-fluids |

**Clause 4**

1. **Vav (U or W)**
2. **Mem (M) Lamed (L)**
3. **Kap (K) Yod (I or Y)**
4. **Shin (S)**
5. **Resh (R)**

1. **U** [Akkadian u, ū] and, because, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
2. **ML** [Akkadian malû, mûlu, mullû] filling-up (participle), to fill up (verb) - often used in the context of filling up invisible images with matter (nourishment)
3. **K’, KY** [Akkadian kayyu, ka’u] prodding stick (noun), to prod, to be prodded, need to be prodded (verb) - This is also an epithet for “magic-crafters” and “heavenly bodies” which were thought responsible for making things move.
4. **ŠR** [Akkadian sēru] mortal-space (noun) - as opposed to D’ meaning “divine-space” and ŠR meaning “divine-choir” which represented the divine space as a harmonious collection of powers.

(ongoing form)
Because the filling is prodding the mortal-space

**Clause 5**
1. **Aleph (A) Lamed (L)**
2. **Bet (B)**
3. **Nun (N)**
4. **He (E or H)**
5. **Aleph (A) Taw (T)**

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

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

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

4. **E** [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)

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

6. **T** [Akkadian tû]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(ongoing form)

Alu is nourishing the Revealer not these magic-crafters
**Line 19 (Levant 14.19)**

**Clause 1**

1. Yod (I or Y) He (E or H)
2. Sade (Š) Vav (U or W)
3. Yod (I or Y) Shin (Ṣ)
4. Bet (B) Bet (B)

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

2. **ŠW: [Akkadian šawû]** roast (noun), roasting (participle), to roast (verb)
3. **Iṣ [Akkadian iṣu]** scarcity (noun), scarce (adj), to make scarce (verb)
4. **BB** [Akkadian babu, bibu] gate (noun), gating, gated (adj), gating (participle), to gate (verb) – a term for how the motion powers and Ayu control the flow of the fertility fluids through the divine network. They gate the fertility fluids as a way to control the flow.

(ongoing form)

Yahu (IH) is being roasted by the gated scarcity

**Clause 2**

1. He (E or H)
2. Bet (B)
3. He (E or H) Lamed (L)

1. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)
2. **B [Akkadian **bu**]** nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”

3. **EL [Akkadian **elȗ**]** elevated-powers, high powers (noun), to elevate, to make high (verb), elevated (adjective) – Often an epithet for the source layer for life-growth powers in the Ancient Pagan Paradigm. These are the “powers of Alu” (Alohim). These are also the powers of the daytime sky-dome as opposed to the motion producing ancestral spirit powers of the astrological night sky (the divine choir) and the motion powers of emotion magic. Compare to IL which means the same thing due to the sound similarities of /e/ and /i/ in most local dialects.

(ongoing form)
No one is nourishing the high-powers

**Clause 3**

1. Taw (T) Het (H)
2. Mem (M)
3. He (E or H) Bet (B)
4. Yod (I or Y)
5. Line (|)

1. **TH [Akkadian **taḥû**]** wool-stuffing, Stuffing (noun) – often an epithet for a malfunctioning life-growth network
2. **M [Akkadian **mû**]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
3. **EB [Akkadian **ebû, ebbu**]** sky, sky-shell (noun), sky-shelled (adjective), to sky-empower - the daytime dome covering the earth plane and home of the life-growth powers. Compare with UB meaning the heavenly bodies of the night sky which are the home of the astrological motion powers.
4. **Y [Akkadian **ya**]** not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)
5. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,“ as a connective

(phrase form)
The Stuffing’s fertility-fluids are not sky-empowered |

**Clause 4**

1. Gimel (G) Resh (R)
2. Sade (Š)
1. GR [Akkadian gerû] – assault, assault-power (gerî) (noun), to assault (verb) - Compare to TŠ meaning “hostility” and RS meaning physical “attack.” The word “assault-power” is often an epithet for eagle-vultures who assault the divine network by trimming its links.

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

3. EK [Akkadian ekû] starving (participle), starving (adj), to starve (verb)


5. Š [Akkadian şu] 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.

(ongoing form)
The same assault is starving the active fertility-fluids

Clause 5

1. Mem (M) Gimel (G)
2. Nun (N)
3. Yod (I or Y) Vav (U or W)

1. MG [Akkadian mugu] life-magic, mage, magus, magi (plural) - Magi are magic crafters specializing in moving the fertility fluids through the life-network. As such they bring healing to people and fertility to the land. They tend to be associated with the sun god Hu. The Greek doctor Hippocrates would have been a magus. Matthew 2.1 associates Jesus with the magi. Compare to the more general word “T” meaning the more general “motion magic” and with “AS” meaning “Healer” often used as an epithet for sun deity Hu. M-G literally means “fertility-fluids, to make abundant.”

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

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

(statement form)
Magi can redirect the revelations
Line 20 (Levant 14.20)

Clause 1

1. Aleph (A) Qop (Q)
2. Het (Ḫ) Mem (M)
3. Mem (M)

1. **AQ** [Akkadian *aqū*] expectations (noun), to expect (verb)
2. **ḪM** [Akkadian *ḫamû*] paralyzer (noun), to paralyze (verb) – often represented by a scorpion
3. **M** [Akkadian *mû*] fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

(ongoing form)
The expectations are paralyzing the fertility-fluids

Clause 2

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

1. **A** [Akkadian *ā*] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective), that is, they are (verb) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic-crafter” instead of “opening” or “magic.”
2. **BM** [Akkadian *bāmâ, bāmu*] – divider, division (noun), divided (adj), to divide (verb) – analogous to Latin word “cardo.”
3. **AT** [Akkadian *atu*] god Atu (noun) - life-growth connective god of the Ancient Pagan Paradigm representing the fertility fluid flow through the divine network. It literally means “that which is magical” from A.T as that.magical. When the flow is orderly and constant, he is in his healing sun form called Hu and Shamash from S-M-S (active - fertility-fluid – activity. When the flow is chaotic or anarchic, he is in his storm form represented by the Bull called Ba’al meaning “Great-One.” Aḫḫāzu is also the storm form meaning “that which eliminates Hu” from A-Ḫ-Z. Atu’s healing sun form is the Greek Apollo coming from Atu.alu to Ato.alo meaning "life-empowered Atu." Both rain and sunlight are needed for plant growth. Its sub-powers are: UM - bull’s storm powers and NM - the sun’s healing powers.

(ongoing form)
That is dividing Atu

Clause 3

1. Nun (N)
2. Aleph (A) Shin ()

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

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

(ongoing form)
The Revealer is being expelled

**Clause 4**

1. Kap (K) Lamed (L)
2. Resh (R) Shin (Š)
3. He (E or H)
4. Line (|)

1. **KL [Akkadian kalû]** restrainer, restraining (participle), to hold back, to restrain (verb)
2. **RṢ [Akkadian rēṣu, rāṣu]** upper-region, upper-powers (noun), upper (adj) – often an epithet for the source layer of the Ancient Pagan Paradigm.
3. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)
4. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(statement form)
The restraining is not from the upper-powers. |

**Clause 5**

1. Vav (U or W) Aleph (A)
2. Shin (Š)
3. Aleph (A)
4. He (E or H) Bet (B)

1. **U’, UY, WA [Akkadian ū’a, ūya, wa]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **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.
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.”

4. **EB [Akkadian ebû, ebbû]** sky, sky-shell, sky-shell-powers (noun), sky-shelled (adjective), to sky-empower - the dome covering the earth plane and the separator between the divine and mortal spaces. Compare with UB meaning the heavenly bodies of the night sky which are the home of the astrological motion powers.

(ongoing form)

Misery is being activated by their sky-shell

**Clause 6**

1. Yod (I or Y) He (E or H)
2. Sade (Š)
3. Vav (U or W) Aleph (CE)

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

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

3. **U’, UY, WA [Akkadian ù’a, ūya, wa]** misery (noun), miserable (adj), to cause misery, to be made miserable (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

(ongoing form)

Yahu is made miserable by the same activity

**Clause 7**

1. Het (H)
2. Zayin (Z)
3. He (E or H)
1. **Ḫ [Akkadian Ḫu]** god **Hu** – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because Atu's chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.

2. **Z [Akkadian zū]** elimination, **eliminator** (noun), eliminating (participle), eliminated (adj), to eliminate (verb) – The word “Eliminators” is often an epithet for eagle-vultures who eliminate unwanted links from the life network. The word “eliminations” sometimes refers to those unwanted links.

3. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)

(statement form)
Hu is not the eliminator

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**Figure 22. Olmsted’s Letter assignments for lines 21 and 22 of the Moabite Stele**

**Line 21 (Levant 14.21)**

**Clause 1**

1. Lamed (L)
2. Samak (S)
3. Gimel (G)
4. Taw (T) Ayin ('

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

2. **S [Akkadian su]** deity **Su** (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its role as the main time period definer of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

3. **G [Akkadian gu]** – abundance (noun), abundant (adj), to make abundant (verb) – “Abundances” is the Akkadian word for the divine causal fluids of the Ancient Pagan Paradigm. These fluids are the fertility-fluids of the life-growth class of powers and the spiritual fluids of the motion class of powers. Abundances come from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.
4. **T’, TW [Akkadian ta’û, tawu]** grazing-place or **pasture** (noun), grazing-with, grazing (participle), grazing (adj), to graze-together, to pasture (verb) – Often an epithet for the motion producing astrological night sky and specifically for the planets shepherded by the full moon god Su (goddess Ayu is the crescent moon). Su was the masculine motion source power while the astrological night sky and emotion magic (conscious feelings) represented motion power’s connection to the earth. The astrological night sky was also home for the dead ancestral spirits so all motion was eventually was sourced to emotions. Compare to ŠR meaning “divine choir” which is another epithet for the astrological night sky.

(ongoing form)

The lack of Su is making abundant the Pasture

**Clause 2**

1. Lamed (L)
2. Dalet (D)
3. Yod (I or Y) Bet (B)
4. Nun (N)
5. Line (|)

1. **L [Akkadian la, lu]** lack (noun), by not, without (preposition), not having, a lack (adj), to lack, to not have, are without (verb)
2. **D [Akkadian dü]** divine-life-realm, life-items, life-powers (du + i) (noun), life-empowered (adj), to life-empower, to empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.
3. **IB [Akkadian yabu]** enemy (noun) enemy (adjective), to make an enemy (verb)
4. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
5. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “that is,” as a connective

(ongoing form)

The lack of life-powers reveals the enemy |
4. Nun (N)

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

2. K [Akkadian ku, ki] by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.

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

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

(ongoing form)
Considerations are involved in nourishing the Revealer

Clause 4

1. Taw (T)
2. Yod (I or Y)
3. Qop (Q) Resh (R)
4. Het (Ḫ)

1. T [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

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

3. QR [Akkadian qerȗ] fate (noun), fate-calling (participle), to call fate (verb) – The revelation of fate is a result of divination. Compare to ŠM as the power of causality (determinism) from the motion powers generated by the astrological night sky. This is the source of the English words “query” and “quarry” via Latin quaere.

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

(ongoing form)

Magic is not being crafted for fate-calling on Ḫu

**Clause 5**

1. He (E or H)
2. Het (Ḫ)
3. Mem (M)
4. Taw (T)

**1. E [Akkadian ē]** no one, not one, none, *nothing*, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)

**2. ḪM [Akkadian Ḫamû]** paralyzer (noun), to paralyze (verb) – often represented by a scorpion

**3. T [Akkadian tû]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(ongoing form)

Nothing is being paralyzed by motion-magic

**Clause 6**

1. He (E or H)
2. Yod (I or Y) Ayin (’)
3. Resh (R)
4. Nun (N)

1. **E [Akkadian ē]** no one, not one, none, *nothing*, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)

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

3. **R [Akkadian ū]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

(statement form)
Nothing has been revealed of Yahu’s (I’) eagle vultures

Clause 7

1. **Vav (U or W)**
2. **Het (H)**
3. **Mem (M)**
4. **Taw (T)**

1. **U [Akkadian u, ū]** and, because, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
2. **ḪM [Akkadian hamû]** paralyzer, paralysis (noun), to paralyze (verb) – often represented by a scorpion
3. **T [Akkadian tû]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(imperative form)
Because of the paralysis of motion-magic
Line 22 (Levant 14.22)
Clause 1

1. He (E or H) Ayin (ʼ)
2. Gimel (G) Lamed (L)
3. Line (|)

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

2. **GL [Akkadian galû]** detachment (noun), detaching (participle), to detach, to indicate detachment (verb)

3. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “, that is,” as a connective

**(statement form)**

Yahu (Eʼ) is detached |

Clause 2

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

1. **Uʼ, UY, WA [Akkadian ūʼa, ūya, wo]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

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

3. **K [Akkadian ku, ki]** by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.

**(statement form)**
Misery involves the Revealer.

Clause 3

1. Bet (B)
2. Nun (N) Taw (T)

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

2. **NT [Akkadian nātu, nētu, nūtu]** manifestations (noun), manifested (adj), to manifest (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).

(impers.) Nourish the manifestations

Clause 4

1. Yod (I or Y)
2. Shin (S) Ayin (’)
3. Resh (R)
4. Yod (I or Y) He (E or H)

1. **Y [Akkadian ya]** not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)
2. **Ṣ’ [Akkadian ṣê’u, ṣēyu]** blockages (noun), blocking (participle), to block (verb) – as is blocking some flow
3. **R [Akkadian rû]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

(ongoing form)

Shouldn’t we be blocking eagle-vultures for Yahu (IH, YH)

Clause 5

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

1. **U’, UY, WA** [Akkadian ū’a, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **N** [Akkadian nu] revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
3. **K** [Akkadian ku, ki] by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.

(statement form)

Misery involves the Revealer.

Clause 6

3. Bet (B)
4. Nun (N) Taw (T)

3. **B** [Akkadian bu] nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”
4. **NT** [Akkadian nētu, nētu, nūtu] manifestations (noun), manifested (adj), to manifest (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-
growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).

(imperative form)
Nourish the manifestations

Clause 7

1. Yod (I or Y) Mem (M)
2. Gimel (G)
3. Dalet (D) Lamed (L)
4. Taw (T)
5. He (E or H)
6. Line (|)

1. IM [Akkadian imu] emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) – emotional generated motion powers (emotion magic) of the motion class but after lordification the “power” component was lost becoming just “emotions.” Compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, A’ or ‘W – all powers of the motion class, IR - astrological powers of the motion class,
2. G [Akkadian gu] – abundance (noun), abundant (adj), to make abundant (verb) – “Abundances” is the Akkadian word for the divine causal fluids of the Ancient Pagan Paradigm. These fluids are the fertility-fluids of the life-growth class of powers and the spiritual fluids of the motion class of powers. Abundances come from above in contrast to the “nourishment” (B) which comes from the earth and fills up opened object images.
3. DL [Akkadian dalû] water-bringer (noun) – person who collects and hauls water
4. T [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”
5. E [Akkadian ē] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)
6. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)
The emotion-power’s abundances are not magical water-bringers |

Clause 8

1. Vav (U or W) Aleph (A)
1. **U’, UY, WA** [Akkadian ữu’a, ữuya, wa] misery, woe (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

Woe!

Figure 23. Olmsted’s Letter assignments for lines 23 and 24 of the Moabite Stele

**Line 23 (Levant 14.23)**

**Clause 1**

2. Nun (N)
3. Kap (K)
4. Bet (B)
5. Nun (N) Taw (T)

1. **N** [Akkadian nu] revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
2. **K** [Akkadian ku, ki] by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
3. **B** [Akkadian bu] nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”
4. **NT** [Akkadian nātu, nētu, nūtu] manifestation (noun), manifesting, manifested (adj), to manifest (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).

(statement form)
Revelations are involved with manifested nourishments

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

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

3. **T [Akkadian tú]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(ongoing form)
Shouldn’t we be nourishing motion-magic?

Clause 3

1. **Mem (M)**
2. **Lamed (L) Kap (K)**

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

(statement form)
The fertility-fluids are weak.

Clause 4

1. **Vav (U or W) Aleph (A)**
2. **Nun (N)**
3. **Kap (K) Ayin (‘)**
1. **U’, UY, WA** [Akkadian ū’a, ūya, wa] misery, woe (noun), miserable (adj), to cause misery, to be made miserable (verb) – this noun is sometimes translated as “woe” following the WA pronunciation.

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

3. **K’, KY** [Akkadian kayyu, ka’u] prodding stick (noun), to prod, to be prodded, need to be prodded (verb) - This is also an epithet for “magic-crafters” and “heavenly bodies” which were thought responsible for making things move.

(ongoing form)

Misery is revealing the prodding-stick

**Clause 5**

1. Shin (Ṣ) Taw (T)
2. Yod (I or Y) Kap (K)
3. Lamed (L)
4. Aleph (A) Yod (I or Y)

(ongoing form)

The drought’s irrigation is lacking Ayu

**Clause 6**

1. He (E or H) Aleph (A)
2. Shin (Ṣ)
3. Vav (U or W) ?
4. ? Yod (I or Y)

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

2. **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.

(ongoing form)
Yahu is being activated by [2 words destroyed]

**Clause 7**

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

1. **NB [Akkadian nabû]** nourishment-revealer (noun), nourishment-revealing (participle), nourishment-revealing (adjective), to be a nourishment-revealer (verb) – often an epithet for Yahu who manifests invisible object images as physical objects by filling up the image up with amorphous matter (nutrition). It is a compound word from Na.Bu meaning “revealer of nourishment.” NM meaning “fertility-fluid revealer.”

2. **QR [Akkadian qerû]** fate (noun), fate-calling (participle), to call fate (verb) – The revelation of fate is a result of divination. Compare to ŠM as the power of causality (determinism) from the motion powers generated by the astrological night sky. This is the source of the English words “query” and “quarry” via Latin quaere.

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

(statement form)
The Nourishment-Revealer is nourished by fate

Line 24 (Levant 14.24)

Clause 1

1. He (E or H)
2. Qop (Q) Resh (R)
3. Line (|)

1. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are.... no (verb, when at the end. May or may not indicate an interrogative verb couplet)
2. **QR [Akkadian qerȗ]** fate (noun), fate-calling (participle), to call fate (verb) – The revelation of fate is a result of divination. Compare to ŠM as the power of causality (determinism) from the motion powers generated by the astrological night sky. This is the source of the English words “query” and “quarry” via Latin quaere.
3. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)
No one is calling fate |

Clause 2

1. Vav (U or W)
2. Bet (B) Resh (R)
3. Aleph (A) Nun (N)
4. Bet (B)
5. Qop (Q)

1. **U [Akkadian u, ū]** and, because, as evidenced by, on account of (conjunction) is evidenced by, this is because, is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
2. **BR [Akkadian barû]** sight, visibility, Seer (noun), seeing (participle), to see, to be visible (verb)
3. **AN [Akkadian annu]** consideration (noun), considerable (adjective), to consider (verb), in consideration of (preposition when starting a clause) – Considerations are focused thoughts and feelings which produce emotional magic.
4. **B [Akkadian bu]** nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) – also an epithet for the life-growth powers or some sub-set of those powers. A nourishment could be the fertility fluids of the life network or the earthly amorphous matter or “dust” used to fill an eternal life form images “High nourishment” is an epithet for the network’s fertility fluids. Yahu as the “Revealer” is the power which fills the eternal life form images while his
complementary feminine power, Utu, opens that image for filling. Together Utu and Yahu can be called the “Nourishers.”

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

(ongoing form)
Because the seers’ considerations are being nourished by the threads

**Clause 3**

1. Resh (R) Bet (B)
2. He (E or H) Qop (Q)

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

(statement form)
The authorities are made ineffective

**Clause 4**

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

1. **RB [Akkadian rabu, ribu, rubu]** authorities, authority-items, authority-person (noun), to authorize (verb) – The authority of a planet is revealed when it rises or sets. The “authorities” are often an epithet for the planets, specifically, the planetary astrological powers of fate. Compare to IM - emotional magic powers of the motion class, UM - bull’s storm powers of the life-growth class, NM - sun’s healing powers of the life-growth class, D - all powers of the life-growth class, IR - astrological powers of the motion class)
2. **QR [Akkadian qerû]** fate (noun), fate-calling (participle), to call fate (verb) – As in a form of judgement. The word is literally “thread for eagle-vultures” as Q.R. Eagle-vultures are the divine birds which cut the threads of the divine network. Compare to ŠM which is the motion generating fate-force provided by the astrological night sky

(statement form)
The authorities call fate

**Clause 5**
1. Het (H)
2. He (E or H) Vav (U or W)
3. Aleph (A)

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

2. EW [Akkadian ewû] turn (noun), to turn away (verb), in turn (preposition) – Compare to TR meaning “to turn towards”

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

(ongoing form)

Hu turning-away that activity

Clause 6

1. Mem (M) Resh (R)
2. Lamed (L) Kap (K)
3. Lamed (L)
4. He (E or H) Ayin (’)

1. MR [Akkadian murû] rainstorm (noun) - compare to UP meaning “clouds.”
2. LK [Akkadian lakȗ] weak (noun), to weaken (verb)
3. L [Akkadian la, lu] lack (noun), from lacking, by not, without (preposition), not having, a lack (adj), to lack, to not have, are without (verb)
4. EA, E’ [Akkadian e’u, ea, i’a] the god Yahu – The masculine manifestation power of the Ancient Pagan Paradigm. This power reveals both objects using the life-growth-power and movement using the motion power. Letter ayin (’) is dual use with /a/ after 850 BCE. Yahu has these linguistic equivalents: la, la’u, l’u, Ea, E’u, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkadian and U/W are duals for the letter vav. This then becomes “Yahwh” or “Yahweh” because Hebrew typically does not have ending vowels for nouns and E/H are duals for the letter he. Utu (UT) is this power’s feminine complement.

(ongoing form)
Rainstorms are weakening from lacking Yahweh (E')

Clause 7

1. Mem (M) Ayin (‘)
2. Shin (Š)
3. Vav (U or W)
4. Lamed (L)

1. **M’ [Akkadian mà’u]** being pushed away (participle), **to push away** (verb) – a directional pushing as opposed to non-directional pressure
2. **Ṣ [Akkadian šu]** 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.
3. **U [Akkadian u, ū]** and, because, as evidenced by (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
4. **L [Akkadian la, lu]** lack (noun), by not, without (preposition), not having, a lack (adj), to lack, to not have, are without (verb)

( imperative form)  
Push-away activity and lack

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![Figure 24. Olmsted’s Letter assignments for lines 25 and 26 of the Moabite Stele](image)

Line 25 (Levant 14.25)

Clause 1

1. Kap (K) Mem (M)
2. Aleph (A)
3. Shin (Š)
4. Bet (B)
5. Resh (R)

1. **KM [Akkadian kamû]** bindings (participle), binding, bound (adverb, adjective), to bind (verb)
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.

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

5. **R [Akkadian rū]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

(ongoing form)

Binding that activity is nourishing the eagle-vultures

**Clause 2**

1. Bet (B) Bet (B)
2. Yod (I or Y) Taw (T)
3. He (E or H)
4. Line (|)

1. **BB [Akkadian babu, bibu]** gate (noun), gating (adj), gating (participle), to gate (verb) – a term for how the motion powers and Ayu control the flow of the fertility fluids through the divine network. They gate the fertility fluids as a way to control the flow.
2. **IT [Akkadian ittu]** omen, shadow (noun), omen, shadowed (adjective), to foreshadow
3. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are .... no (verb, when at the end. May or may not indicate an interrogative verb couplet)
4. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,“ as a connective

(statement form)

Gatings are not omens |
Clause 3

1. Vav (U or W) Aleph (A)
2. Nun (N)
3. Kap (K)
4. Kap (K) Resh (R)
5. Taw (T)

1. **U’, UY, WA** [Akkadian ū’a, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **N** [Akkadian nu] revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
3. **K** [Akkadian ku, ki] by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
4. **KR** [Akkadian karû] – reduction (noun), to reduce (verb) – as in to reduce the number of things. It also describes the decrease in inventory from sales. Compare to LK meaning to weaken activity or reduce a volume.
5. **T** [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(ongoing form)

Misery is being revealed on account of the reduction in motion-magic

Clause 4

1. Yod (I or Y) He (E or H)
2. Mem (M) Kap (K)
3. Resh (R)
4. Taw (T) Taw (T)

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

2. MK [Akkadian meku] chastising (participle), to chastise (verb)

3. R [Akkadian mü] eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

4. TT [Akkadian tittu] fig, fruit (noun)

(ongoing form)
Yahu (IH, YH) is being chastised by the eagle-vulture’s fruit

Clause 5

1. Lamed (L)
2. Qop (Q) Resh (R)
3. Het ()

1. L [Akkadian la, lu] lack (noun), by not, without (preposition), not having, a lack (adj), to lack, to not have, are without (verb)
2. QR [Akkadian qerû] fate (noun), fate-calling (participle), to call fate (verb) – The revelation of fate is a result of divination. Compare to ŠM as the power of causality (determinism) from the motion powers generated by the astrological night sky. This is the source of the English words “query” and “quarry” via Latin quaere.
3. Ḫ [Akkadian Ḫu] god Hu – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because Atu’s chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.

(phrase)
Without any fate-calling on Hu

Clause 6

1. He (E or H) Bet (B)
2. Aleph (A) Samak (S)
3. Resh (R)
1. **EB [Akkadian ebû, ebbu]** sky, sky-shell, sky-shell-powers (noun), sky-shelled (adjective), to sky-empower - the dome covering the earth plane and the separator between the divine and mortal spaces. Compare with UB meaning the heavenly bodies of the night sky which are the home of the astrological motion powers.

2. **AS [Akkadian asû]** Healer (noun, epithet for the deity Hu, sun form of Atu), healing (participle), to heal (verb) - compare to MG - magi, the human magical healer

3. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun), from or of eagle-vultures (adjective) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

(statement form)
The sky-shell is healing the eagle-vultures

**Line 26 (Levant 14.26)**

**Clause 1**

1. Mem (M)
2. Yod (I or Y) Shin (Israel)
3. Resh (R)
4. Aleph (A) Lamed (L)
5. Line (line)

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

2. **IŞ [Akkadian işu]** scarcity (noun), scarce (adj), to make scarce (verb)

3. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

5. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)
Fertility-fluids are being made scarce by life-sourced (AL) eagle-vultures |

Clause 2

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

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

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

3. KB [Akkadian kabȗ] pods (noun) – anything pod shaped like beans, grains, and seeds

4. NT [Akkadian nētu, nêtu, nūtu] manifestation (noun), manifesting (adj), to manifest (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).

(ongoing form)
That Revealer manifests the pods

Clause 3

1. Yod (I or Y) Ayin (’)
2. Resh (R) Ayin (’)
3. Resh (R)

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

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

3. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

(ongoing form)

Yahu (I’) is being shepherded by eagle-vultures

**Clause 4**

1. Vav (U or W) Aleph (A)
2. Nun (N)
3. Kap (K) Ayin (’)
4. Shin (Ṣ) Taw (T)

1. **U’, UY, WA [Akkadian ū’a, ūya, wa]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
3. **K’, KY [Akkadian kayyu, ka’u]** prodding stick (noun), to prod, to be prodded, need to be prodded (verb) - This is also an epithet for “magic-crafters” and “heavenly bodies” which were thought responsible for making things move.
4. **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.
5. **T [Akkadian tū]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding,
drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(ongoing form)
Misery is being revealed by the prodding-stick’s magical activity

**Clause 5**

1. Yod (I or Y) He (E or H)
2. Mem (M)
3. Samak (S)
4. Lamed (L) Taw (T)

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

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

3. **LT [Akkadian ֲת, ֲת]** splitter, split-item (noun), splitting off (participle), split-off (adjective), to split off (verb)

4. **S [Akkadian ֢]** god Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its role as the main time period definer of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

(ongoing form)
Yahu’s fertility-fluids are being split-off by Su

**Clause 6**

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

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

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

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

4. **NW [Akkadian nawû]** abandonment (noun), abandoned (adjective), to abandon (verb)

(statement form)
The nourishment’s controllers have abandoned the Revealer

![Figure 25. Olmsted’s Letter assignments for lines 27 and 28 of the Moabite Stele](image)

**Line 27 (Levant 14.27)**

**Clause 1**

1. Aleph (A) Nun (N)
2. Kap (K) Bet (B)
3. Nun (N) Taw (T)
4. Yod (I or Y)

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

2. **KB [Akkadian kabû]** pods (noun) – anything pod shaped like beans, grains, and seeds
3. **NT [Akkadian nātu, nētu, nūtu]** manifestation (noun), manifesting (adj), to manifest (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).

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

(statement form)

Considerations don’t manifest the pods

**Clause 2**

1. Bet (B) Taw (T)
2. Bet (B) Mem (M)
3. Taw (T)
4. Kap (K)
5. Yod (I or Y) He (E or H)

1. **BT [Akkadian bētu, bītu]** house (noun) – This word literally means “magical nourishing place” from B-T. It is often an epithet for the astrological motion powers of the night sky and later its zodiac signs.

2. **BM [Akkadian bāmā, bāmu]** – divider, division (noun), divided (adj), to divide (verb) – analogous to Latin word “cardo.”

3. **T [Akkadian tū]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

4. **K [Akkadian ku, ki]** by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.

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

Clause 3

1. Resh (R) Sade (S)
2. He (E or H) Aleph (A)
3. Line (|)

1. RS [Akkadian rāsu, rêsu] attack (noun), to attack (verb) – as in a physical attack. Compare to TŠ meaning “hostility” and GR meaning “assault.”
2. EA, E’ [Akkadian e’u, ea, ia] the god Yahu (Ea) – The masculine manifestation power of the Ancient Pagan Paradigm. This power reveals both objects using the life-growth-power and movement using the motion power. Letter ayin (‘) is dual use with /a/ after 850 BCE. Yahu has these linguistic equivalents: Ia, la’u, l’u, Ea, E’u, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkad and U/W are duals for the letter vav. This then becomes “Yahwh” or “Yahweh” because Hebrew typically does not have ending vowels for nouns and E/H are duals for the letter he. Utu (UT) is this power’s feminine complement.
3. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form with previous clause
Which is attacking Yahu (EA) |)

Clause 4

1. Aleph (A) Nun (N)
2. Kap (K) Bet (B)
3. Nun (N) Taw (T)
4. Yod (I or Y)

1. AN [Akkadian annu] consideration (noun), considerable (adjective), to consider (verb), in consideration of (preposition when starting a clause) – Considerations are focused thoughts and feelings which produce emotional magic.
2. KB [Akkadian kabû] pods (noun) – anything pod shaped like beans, grains, and seeds
3. NT [Akkadian nātu, nētu, nūtu] manifestation (noun), manifesting (adj), to manifest (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).
4. **Y [Akkadian yo]** not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)

(statement form)
Considerations don’t manifest the pods

**Clause 5**

1. Bet (B) Sade (Š)
2. Resh (R) Kap (K)
3. Yod (I or Y) Ayin (’)
4. Yod (I or Y) Nun (N)

1. **BŠ [Akkadian bēšu]** far-ones, far-things, far-powers (noun), far away (adverb), far (adj) – often an epithet for the life-growth-powers above the earthly manifestation layer
2. **RK [Akkadian râku]** pouring-into (participle), to pour-in (verb) - as in the fill-up the target. (Compare to NQ – “to pour out” as in to reduce the source)
3. **I' or Y' or IA [Akkadian i'u, ya'u, ia'u, ia]** the god Yahu - The masculine manifestation power of the Ancient Pagan Paradigm. This power reveals both objects using the life-growth-power and movement using the motion power. Letter ayin (’) is dual use with /a/ after 850 BCE. Yahu has these linguistic equivalents: Ia, Ia’u, I’u, Ea, E’u, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkadian and U/W are duals for the letter vav. This then becomes “Yahwh” or “Yahweh” because Hebrew typically does not have ending vowels for nouns and E/H are duals for the letter he. Utu (UT) is this power’s feminine complement.
4. **IN [Akkadian inu]** moon eye (noun), moon-eyed (adj) – an epithet for the full moon representing the god Su. As such it was a reference to the astrological motion powers of fate. A person or deity was “moon-eyed” if they were driven or affected by fate. After the rise of dualism, these powers were perceived as evil and that gave rise to the term “evil-eye.” This term is also used to distinguish the full moon from the feminine crescent moon. (compare to IG - eye)

(ongoing form)
The far powers are pouring-into moon-eyed (fate affected) Yahu (I’)

**Line 28 (Levant 14.28)**

**Clause 1**

??
??
Shin ()
Clause 2

1. Yod (I or Y) Bet (B)
2. Nun (N)
3. Het (Ḥ) Mem (M)
4. Shin (Ṣ) Nun (N)
5. Kap (K)
6. Yod (I or Y) Kap (K)

1. **IB [Akkadian yabu]** enemy (noun) enemy (adjective), to make an enemy (verb)
2. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
3. **ḪM [Akkadian ḫamû]** paralysis, paralyzer (noun), to paralyze (verb) – often represented by a scorpion
4. **ŠN [Akkadian šinu, šēnu]** sin, sinner (noun), sinning (participle), sinful (adj)
5. **K [Akkadian ku, ki]** by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
6. **IK [Akkadian ikȗ]** irrigation, irrigated field (noun), irrigated (adj), to irrigate, (verb) – often an epithet for life network which distributes the fertility fluids. It also came to be the name for the constellation Pegasus which consists of a central square having lines radiating out at three corners. Compare to MKR meaning “irrigation system” and LD meaning “field.”

(ongoing form)
Enemies are being revealed by the sinful paralysis involved with the irrigated field (network)

Clause 3

1. Lamed (L) Dalet (D)
2. Yod (I or Y) Bet (B)
3. Nun (N)
4. Mem (M) Shin ()

1. **LD [Akkadian ludȗ]** fields (noun), fielded, of the field (adjective) – can be an epithet for the life-network though which flows fertility fluids in a way analogous to irrigating a field. Compare with SMK meaning “crop field”
2. **IB [Akkadian yabu]** enemy (noun) enemy (adjective), to make an enemy (verb)
3. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The
word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.

4. **MṢ [Akkadian maṣû]** enabler (noun), enabling (participle), to enable (verb) – an “enabler” is an epithet for “magic crafter” because motion-magic enables the flow of fluids

(ongoing form)
The field’s enemies are being revealed by the enablers

**Clause 4**

1. Mem (M) Ayin (‘)
2. Taw (T)
3. Line (|)

1. **M’ [Akkadian mâ’û]** being pushed away, pushing away (participle), to push away, to push-out (verb) – a directional pushing as opposed to non-directional pressure
2. **T [Akkadian tû]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”
3. **| [Vertical Line]** Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(imperative form)
who push-out motion-magic|

**Clause 5**

1. Vav (U or W) Aleph (A)
2. Nun (N)
3. Kap (K)
4. Mem (M)
5. Lamed (L) Kap (K)

1. **U’, UY, WA [Akkadian ū’a, ūya, wa]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **N [Akkadian nu]** revelation, Revealer (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.
3. **K [Akkadian ku, ki]** by, **on account** of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.

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

5. **LK [Akkadian lakû]** weak (noun), weak (adjective), to weaken (verb)

(ongoing form)

Misery is being revealed on account of weak fertility-fluids

![Figure 26. Olmsted’s Letter assignments for lines 29 and 30 of the Moabite Stele](image)

**Line 29 (Levant 14.29)**

**Clause 1**

Taw

? ?

? Mem (M)

Motion-magic [2 missing words]

**Clause 2**

1. Aleph (A) Taw (T)
2. Bet (B) Qop (Q)

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

2. **BQ [Akkadian baqqu, bāqu]** – swarmer (noun), to swarm (verb) – gnats, midges and their main activity
(ongoing form)
Atu is being swarmed

Clause 3

1. Resh (R)
2. Nun (N)
3. Aleph (A) Shin ()

1. R [Akkadian rû] eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, Gyps Fulvus. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

3. AṢ [Akkadian aṣu] expulsion, expeller (noun), expelled (adj), to expel (verb)

(statement form)
By the eagle-vultures which expel the Revealer

Clause 4

1. Resh (R) Yod (I or Y)
2. Samak (S)
3. Lamed (L)

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

2. S [Akkadian su] god Su, motion-powers (noun), motion-sourced (adjective) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its role as the main time period definer of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

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

1. Taw (T)
2. Yod (I or Y) Ayin (‘)
3. Lamed

1. T [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

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

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

Clause 6

1. He (E or H)
2. Aleph (A) Resh (R)
3. Samak ()
4. Line (|)

1. E [Akkadian ē] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)
2. AR [Akkadian arû] Controllers (noun), to control (verb) - the “Controllers” is an epithet for the powers which edit the life network and thus control the flow of the fertility fluids. These powers are the goddess Ayu along with the network birds consisting of emotional Aku owls, astrological Hu’u owls and eagle-vultures.

3. S [Akkadian su] god Su (noun), motion-powers (owned noun) - masculine motion class source power of the Ancient Pagan Paradigm. These powers correspond to the full moon due to its role as the main time period definer of the ancient world. As the full moon he is also called the “Shepherd” (R’. RY) presumably because the moon shepherds the stars. The causal fluid of this class is “breaths” which would later be translated as “spirits.” The motion class of powers has two divisions, the astrological and emotional as both were thought to be independent underlying causes of motion. Compare to the life-growth source deity Alu (AL)

4. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “, that is,” as a connective

(imperative form)
No one is controlling Su |

Clause 7

Vav (U or W) Aleph (A)
Nun (N)
Kap (K)
Bet (B)
Nun (N) Taw (T)

U’, UY, WA [Akkadian ā’a, ēya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

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

K [Akkadian ku, ki] by, on account of, due to, involved with, in regards to (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.

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

NT [Akkadian nātu, nētu, nūtu] manifestation (noun), manifesting (adj), to manifest (verb) - Literally meaning “magical-revelations” from Nu.Tu but having a more active context. This is a function of life-growth priests who aid in opening the invisible object images and filling them with nutrition (amorphous matter).

(statement form)
The misery is being revealed on account of nourishing the manifestations
Line 30 (Levant 14.30)

Clause 1

1. Yod (I or Y) ?
2. ? ?
3. Dalet (D)

[2 missing words] life-powers

Clause 2

1. Aleph (A) Vav (U or W)
2. Bet (B)
3. Taw (T)

1. 
   A' or 'W or AW or 'A and AA (after 450 BCE) [Akkadian a’û] motion space, motion-powers (a’u + i) (noun), motion empowered (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and causes the life network’s fertility fluids to flow. As the fertility-fluid pusher it corresponds the divine owls (Aku owls and Hu’u owls). Its source is the masculine full moon Su. Its sub-powers are: IM - emotional magic powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from du). The ayin sign by itself as a round circle can symbolically represent the moon allowing the sign to be used in isolation. The Athenians personified this power class as the goddess Athē (Aleph-Ayin-He) or Athēne (Aleph Ayin Nun) meaning “motion power” and “motion-powers” respectively.

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

3. T [Akkadian tû] magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

(ongoing form)
Motion powers are being nourished by motion-magic
Clause 2

1. Dalet (D)  
2. Bet (B) Lamed (L)  
3. Taw (T) Nun (N)  
4. Line (|)

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

2. **BL [Akkadian **bêlu, balû]** – inhibition (noun), to inhibit (verb)

3. **TN [Akkadian **tênû]** replacement (noun), replacement (adjective), to replace (verb)

4. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing from)
Life-powers are being inhibited by the replacements |

Clause 3

1. Vav (U or W) Bet (B)  
2. Taw (T)  
3. Bet (B) Ayin (’) Lamed (L)

1. **UB [Akkadian **ūbu]** heavenly bodies (noun), heavenly (adj) – the moon, planets, and stars. Compare with EB meaning “sky shell.”

2. **T [Akkadian **tû]** magic, motion-magic, magic-powers, magic-crafter (noun), magical, magically-affected (adjective), to craft magic, to be affected by magic (verb) – Usually the word “magic” is an epithet for the motion-power class of the Ancient Pagan Paradigm. The motion class powers had two divisions: emotional and astrological. Inner emotions are the source of animal motion. The motions of the heavenly bodies were seen as responsible for seasonal changes, the cycles of life (fate), flooding, drought, and pestilence. Yet, as is sometimes pointed out, the life-growth class of powers also have alchemical magic which causes the opening of platonic life-form images to be filled by amorphous matter (nourishment). Compare to MG meaning “magi.”

3. **B’L [Akkadian **ba’ûlu]** The Great-One, Ba’al (noun), great (adjective) – “The Great One” or “Ba’al” is an epithet for the chaotic storm form of Atu which is also called Aḥḥāzu meaning “that which eliminates Hu” from A-Ḥ-Ḥ-Z.

(ongoing form)
The heavenly bodies are magically-affecting Ba’al
Clause 4

1. Mem (') Ayin (')
2. Nun (N)

1. **M’ [Akkadian mâ’u]** being pushed away (participle), **to push away** (verb) – a directional pushing as opposed to non-directional pressure
2. **N [Akkadian nu]** revelation, **Revealer** (noun), revealing, revealed (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – The word “Revealer” is an epithet for Yahu who reveals or manifests the invisible object images. This word is also used to “reveal” who is to blame.

(ongoing form)
which is pushing away the Revealer.

Clause 5

1. Vav (U or W) Aleph (A)
2. Shin (ן)
3. Aleph (A) Shin (ץ)
4. Mem (מ)

1. **U’, UY, WA [Akkadian ū’a, ūya, wa]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **Ṣ [Akkadian šu]** 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.
3. **AṢ [Akkadian aşu]** expulsion, expeller (noun), expelled (adj), to expel (verb)
4. **M [Akkadian mû]** fertility-fluid, fertility-fluid-effects (noun), **fertility-fluid** (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.

(ongoing form)
Misery is activating the expulsions of the fertility fluids

Clause 6

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

2. **NQ [Akkadian niqu]** pouring-away (participle), to pour away (verb) - as in to miss the target (compare to RK - to pour into as in to fill-up the target)

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

(ongoing form)

Atu is pouring-away the life-growth-powers

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**Figure 27. Olmsted’s Letter assignments for lines 31 and 32 of the Moabite Stele**

**Line 31 (Levant 14.31)**

**Clause 1**

[8 missing letters] Sade (Š)

**Clause 2**

1. Aleph (A) Nun (N)
2. He (E or H) Aleph (A)
3. Resh (R) Sade (Š)
4. Line (|)
1. **AN [Akkadian annu] consideration** (noun), considerable (adjective), to consider (verb), in consideration of (preposition when starting a clause) – Considerations are focused thoughts and feelings which produce emotional magic.

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

3. **RŠ [Akkadian rašû, rešû]** leader (noun), to lead (verb)

4. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “that is,” as a connective

_(statement form)_

Considerations lead Yahu (EA) |

**Clause 3**

1. Vav (U or W) Het (ḥ)
2. Vav (U or W) Resh (R)
3. Nun (N) Nun (N)

1. **UḤ [Akkadian uḥhu] radiant-heat** - as in direct heat from the sun. Compare to UMŠ meaning “heat.”
2. **UR [Akkadian urru]** dawn (noun)
3. **NN [Akkadian nūnu, nannû]** anarchy, anarchic-one (eel) (noun), anarchic (adj), to make anarchic (verb) – an epithet for river eels. Mesopotamian eels spawned in salt water yet lived in fresh water rivers. Because they did not have a proper place or role they represented anarchy as the opposite of order.

_(statement form)_

The radiant-heat makes anarchic the dawn

**Clause 4**

1. Yod (I or Y) Shin (ṣ)
2. Bet (B) Bet (B)
3. He (E or H) Bet (B)

1. **IṢ [Akkadian ḫu] scarcity** (noun), scarce (adj), to make scarce (verb)
2. **BB** [Akkadian *babu, bibu*] gate (noun), gating (adj), gating (participle), to gate (verb) – a term for how the motion powers and Ayu control the flow of the fertility fluids through the divine network. They gate the fertility fluids as a way to control the flow.

3. **EB** [Akkadian *ebû, ebbu*] sky, sky-shell, sky-shell-powers (noun), sky-shelled (adjective), to sky-empower - the dome covering the earth plane and the separator between the divine and mortal spaces. Compare with UB meaning the heavenly bodies of the night sky which are the home of the astrological motion powers.

(ongoing form)

Scarcity is being gated by the sky-shell

**Clause 5**

1. Nun (N) Gimel (G)
2. [1 letter] Vav (U or W)
3. Dalet (D)

1. **NG** [Akkadian *nagû, nagiu*] coast (noun) - often an epithet for the sky-shell, the boundary between the fertility fluids and physical water.
2. **[I]W** [not identified in cuneiform Akkadian] redirection (noun), redirecting (participle), redirected (adj), to redirect (verb)
3. **D** [Akkadian *dû*] divine-life-realm, life-items, life-powers (*du + i*) (noun), life-empowered (adj), to life-empower, to empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.

(ongoing form)

The coast is redirecting the life-growth-powers

**Clause 6**

1. [2 letters]
2. Aleph (A) Mem (M)
3. Resh (R)

1. [2 letters]
2. **AM** [Akkadian *amu*] Reed-Boat (noun) – epithet for the crescent moon goddess Ayu, the feminine connective life-growth power of the Ancient Pagan Paradigm who trimmed the links of the life network. In the Bronze Age this word was an epithet for just the white part of the crescent moon while the dark area was represented by the goddess Thanu (ṬN). The color white represented death symbolized by bare bones while the dark part represented the dark abode of the dead spirits. Later in
the Iron Age, Ayu represented both the light and dark form powers. This division of the feminine connective power parallels the division of the complementary masculine Atu (AT).

3. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

(imperative form)

[missing verb] the Reed-boat’s eagle-vultures

**Line 32 (Levant 14.32)**

**Clause 1**

1. [9 missing letters]
2. Aleph (A) Mem (M)
3. Resh (R)

1. [9 missing letters]
2. **AM [Akkadian amu]** Reed-Boat (noun) – epithet for the crescent moon goddess Ayu, the feminine connective life-growth power of the Ancient Pagan Paradigm who trimmed the links of the life network. In the Bronze Age this word was an epithet for just the white part of the crescent moon while the dark area was represented by the goddess Thanu (ŢN). The color white represented death symbolized by bare bones while the dark part represented the dark abode of the dead spirits. Later in the Iron Age, Ayu represented both the light and dark form powers. This division of the feminine connective power parallels the division of the complementary masculine Atu (AT).

3. **R [Akkadian rȗ]** eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

[5 missing words] Reed-boat’s eagle-vultures

**Clause 2**

1. Lamed (L)
2. Yod (I or Y) Kap (K)
3. Mem (M) Shin (¡)
1. **L** [Akkadian *là, lu*] lack (noun), by not, **without** (preposition), not having, a lack (adj), to lack, to not have, are without (verb)

2. **IK** [Akkadian *ikû*] irrigation, **irrigated field** (noun), irrigated (adj), to irrigate, (verb) – often an epithet for life network which distributes the fertility fluids. It also came to be the name for the constellation Pegasus which consists of a central square having lines radiating out at three corners. Compare to MKR meaning “irrigation system” and LD meaning “field.”

3. **MŞ** [Akkadian *maṣû*] enabler (noun), enabling (participle), **to enable** (verb) – an “enabler” is an epithet for “magic crafter” because motion-magic enables the flow of fluids

4. **R** [Akkadian *rû*] eagle-vulture, eagle-vulture-items (noun) – One of the network birds along with the owls. Eagle vultures are the network thread trimmers and fertility fluid blockers which are active during the day. This divine bird is used by both classes of divine powers of the Ancient Pagan Paradigm. It is used by the feminine connective life-growth power of Ayu (Ishtar, Hathor, Inanna, Athena-Artemis) whose function is the guide the fertility fluids through the divine network. It is also used by the astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*. Ayu and the network birds are called “Thread-Openers” (PQ) and Controllers (AR). This became the griffon in later mythology.

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

(ongoing form with next clause)

Without the irrigated-field enabling the life-empowered eagle-vultures

**Clause 3**

1. He (E or H) Lamed (L)
2. Taw (T) Het ()
3. Mem (M)
4. Bet (B) Het ()

1. **EL** [Akkadian *elû*] elevated-powers, **high powers** (noun), to elevate, to make high (verb), elevated (adjective) – Often an epithet for the source layer for life-growth powers in the Ancient Pagan Paradigm. These are the “powers of Alu” (Alohim). These are also the powers of the daytime sky-dome as opposed to the motion producing ancestral spirit powers of the astrological night sky (the divine choir) and the motion powers of emotion magic. Compare to IL which means the same thing due to the sound similarities of /e/ and /i/ in most local dialects.
2. **TH** [Akkadian *taḥû*] wool-stuffing, **Stuffing** (noun) – often an epithet for a malfunctioning life-growth network

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

4. **BH** [Akkadian *baḥû*] thin, sparse (noun), to make thin, **to make sparse** (verb)

(statement form)
The high-powers make-sparse the Stuffing’s fertility-fluids

**Clause 4**

1. Vav (U or W) Resh (R)
2. Nun (N) Nun (N)
3. Line (|)

1. **UR** [Akkadian *urrû*] **dawn** (noun)
2. **NN** [Akkadian *nûnu, nannû*] anarchy, anarchic-one (eel) (noun), anarchic (adj), **to make anarchic** (verb) – an epithet for river eels. Mesopotamian eels spawned in salt water yet lived in fresh water rivers. Because they did not have a proper place or role they represented anarchy as the opposite of order.
3. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(statement form)
which makes anarchic the dawn |

**Clause 5**

1. Vav (U or W) Aleph (A)
2. Resh (R) Dalet (D)
3. Vav (U or W) [missing letter]

1. **U’, UY, WA** [Akkadian *ū’a, ūya, wa*] **misery** (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
2. **RD** [Akkadian *redû*] **driver** (noun), **to drive** (verb) - to drive a herd or to drive water out
3. **U[H]** [Akkadian *uḥḥu*] **radiant-heat** - as in direct heat from the sun. Compare to UMŠ meaning “heat.”

(ongoing form)
Misery is being driven by the radiant-heat
Figure 28. Olmsted’s Letter assignments for lines 33 and 34 of the Moabite Stele

Line 33 (Levant 14.33)

Clause 1

1. [missing words] Bet (B)
2. He (E or H) Kap (K)
3. Mem (M)

1. [missing words]
2. EK [Akkadian ekû] starving (participle), starving (adj), to starve (verb)

[missing words] starving the fertility-fluids.

Clause 2

1. Shin (Ṣ) Bet (B)
2. Yod (I or Y) Mem (M)
3. Yod (I or Y)
4. Vav (U or W) Ayin (‘)
5. Lamed (L) Ayin (‘)
6. Dalet (D)

1. ŞB [Akkadian šabû, šebû] desires (noun), to desire (verb)
2. IM [Akkadian imû] emotion-powers (noun), to emotionally empower (verb), emotionally-empowered (adj) – emotional generated motion powers (emotion magic) of the motion class but after lordification the “power” component was lost becoming just “emotions.” Compare to RM - emotional release, UM - storm powers of the life-growth class, NM - sun’s healing powers of the life class, D - all powers of the life class, A’ or ‘W – all powers of the motion class, IR - astrological powers of the motion class,
3. Y [Akkadian ya] not, no (negation after verb or actor noun), shouldn’t we (question start before verb), shouldn’t (question start before noun actor), are not, is not, does not (verb, interrogative verb before noun or participle)
4. U’, UY, WA [Akkadian ū’a, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation
5. L’ [Akkadian le’û] powers (noun), powerful (adj), to empower (verb)
6. D [Akkadian ḫu] divine-life-realm, life-items, life-powers (du + i) (noun), life-empowered (adj), to life-empower, to empower (verb) - One of the two main classes of divine powers of the Ancient Pagan Paradigm. This word represents the Life-growth powers in both their masculine and feminine forms. This power is responsible for the creation and growth of plants and animals. With lordification this word became the “Divine-One” or “God.” Life-growth priests were called AB from abu. (compare to AL meaning Alu as the masculine life-growth source power. UM - bull’s anarchic storm powers of the life-growth class, EM - powers of human authority for commanding divine birds, and A’ representing all the powers of the motion class.

(ongoing form)

Desires are not emotionally-empowering the misery of the life-empowered powers

Clause 3

1. He (E or H)
2. Mem (M) Shin (urtles)
3. Mem (M) Ayin (urtles)
4. Shin (urtles)
5. Line (urtles)

1. E [Akkadian ē] no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), are not, Are …. no (verb, when at the end. May or may not indicate an interrogative verb couplet)
2. MṢ [Akkadian maṣu] enabler (noun), enabling (participle), to enable (verb) – an “enabler” is an epithet for “magic crafter” because motion-magic enables the flow of fluids
3. M’ [Akkadian mâ’u] being pushed away (participle), to push away (verb) – a directional pushing as opposed to non-directional pressure
4. Ş [Akkadian šu] 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.
5. | [Vertical Line] Indicates either a clause ending (comma) or sentence ending (period). If a clause ending then it may also mean “,that is,” as a connective

(ongoing form)

Not one enabler (magic crafter) is pushing-away the activity |

Clause 4

[2 missing words]

Line 34 (Levant 14.34)

Clause 1

[missing words]
Mem (M) Taw (urtles)
Shin () Dalet (D)
Qop (Q)
Line ()
(no words certain)

Clause 2

Vav (U or W) Aleph (A)
Nun (N) ....

U’, UY, WA [Akkadian ū’a, ūya, wa] misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe” following the WA pronunciation

| Misery ...

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