Three-Way Debate of the Jerusalem (Jehoash) Tablet in Alphabetic Akkadian Proves it is Authentic (980 BCE)

By David D. Olmsted (June 13, 2021; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

This tablet was declared a fraud my many because it could not be translated from Hebrew yet this paper proves the tablet is authentic because it can be translated from Alphabetic Akkadian, a script unknown when the tablet was discovered. This tablet was once stored in a treasury room in Jerusalem’s royal palace or first temple as evidenced by microscopic fire deposited gold droplets on its surface. Its text is a three-way debate about the cause of a drought between a Phoenician magic crafter, a Jewish life-priest, and a Greek Island (Philistine) priest. Consequently, this tablet was likely taken to Jerusalem from some early temple to the south near the border between Philistia and Judah. The tablet’s letter style is most similar to that found on the 980 BCE Moabite Stele and like the Moabite stele its Jewish author blames the astrological powers for the drought. In this they are similar to the later 840 BCE Gezer tablet but having a different letter style (Olmsted, Sept 9, 2020) but are opposite to the 980 to 900 BCE Philistine and Phoenician el-Khadr spearheads (Olmsted January 17, 2021). Deities mentioned are Yahu, Hu, Atu, the Shepherd (Su), and the Gatekeeper (Ayu). Significantly, the spelling for “Yahu” (IH, YH) is the same which is found in the Hebrew scriptures. The long form of Yahweh is not used as it is in the Moabite stele.

Contents

1.0 Methodology and Ancient Pagan Paradigm ................................................................. 2
2.0 Culture Behind the Texts: The Ancient Pagan Paradigm .............................................. 3
3.0 Origination of Jewish Letter Style ......................................................................................... 6
4.0 Background – The Droughts ............................................................................................... 9
5.0 Background of the Tablet ..................................................................................................... 10
6.0 Translation in Alphabetic Akkadian .................................................................................... 14
7.0 Justification of the Alphabetic Akkadian Translation ........................................................ 17
8.0 References ........................................................................................................................... 40
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 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> Alu (Alohim, ‘elohim = “powers of Alu,” Allah = “power of Alu”)</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> Hermes (earlier Aether)</td>
<td><strong>Egyptian:</strong> Hermes as hermaphrodite</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.”

### Connecting Flow (male) | Flow Guidance (female) | Connecting Flow (male) | Flow Guidance (female) |
<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), Enlil (lord of breath)</td>
<td><strong>Sumerian:</strong> Sud (SUD3 - speaker), Ninil (lady of wind)</td>
</tr>
<tr>
<td><strong>Medit:</strong> Atu, Hu (sun), Aḥḥāзу, 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>

### Object Revealing (male) | Object Gating (female) | Motion Revealing | Motion Gating |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></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>Medit:</strong> Medit: ?</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> Ziqu (breath)</td>
<td><strong>Egyptian:</strong> Tefnut, Wadjet</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> Shu</td>
</tr>
</tbody>
</table>

---

By David Olmsted (January 2021) with a Creative Commons Attribution-Share-Alike 4.0 License.
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 Philistine 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-Ḥôn (”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>Phoenician</th>
<th>Philistine (Izbet Sartah)</th>
<th>Gezer</th>
<th>Jerusalem</th>
<th>Moab</th>
<th>Serabit el-Khadim – Sinai</th>
<th>Wadi el-Hol – Egypt</th>
<th>Minoan Linear A Malia, Crete</th>
<th>Akkadian Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Aleph</td>
<td>Alpha</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Alpu</td>
</tr>
<tr>
<td>B</td>
<td>Bet</td>
<td>Beta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bētu</td>
</tr>
<tr>
<td>G</td>
<td>Gimel</td>
<td>Gamma</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gamlu</td>
</tr>
<tr>
<td>D</td>
<td>Dalet</td>
<td>Delta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Daltu</td>
</tr>
<tr>
<td>E or H</td>
<td>He</td>
<td>Epsilon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ebissu</td>
</tr>
<tr>
<td>H</td>
<td>Het</td>
<td>Eta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ḥatû</td>
</tr>
<tr>
<td>Z</td>
<td>Zayin</td>
<td>Zeta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ziqqatû</td>
</tr>
<tr>
<td>T</td>
<td>Teth</td>
<td>Theta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ṭatu</td>
</tr>
<tr>
<td>U or W</td>
<td>Vav</td>
<td>Upsilon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Upu</td>
</tr>
<tr>
<td>K</td>
<td>Kap</td>
<td>Kappa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kappu</td>
</tr>
</tbody>
</table>

- **A**: Alph (Bull, ox)
- **B**: Betu (House, Biṣṣuru, Vulva)
- **G**: Gamlu (Scythe)
- **D**: Daltu (Door)
- **E or H**: Ebissu (Bundle)
- **H**: Ḥatû (Alarm)
- **Z**: Ziqqatû (Small Fish)
- **T**: Ṭatu (Contributio (coin))
- **U or W**: Upu (Raining Cloud)
- **K**: Kappu (Hand, Karabu, To Pray)

From Different Letter Lineages

<table>
<thead>
<tr>
<th>Name:</th>
<th>Phoenician</th>
<th>Philistine (Izbet Sartah)</th>
<th>Gezer</th>
<th>Jerusalem</th>
<th>Moab</th>
<th>Serabit el-Khadim – Sinai</th>
<th>Wadi el-Hol – Egypt</th>
<th>Minoan Linear A Malia, Crete</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Aleph</td>
<td>Alpha</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Bet</td>
<td>Beta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>Gimel</td>
<td>Gamma</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>Dalet</td>
<td>Delta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E or H</td>
<td>He</td>
<td>Epsilon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H</td>
<td>Het</td>
<td>Eta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Z</td>
<td>Zayin</td>
<td>Zeta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Teth</td>
<td>Theta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>U or W</td>
<td>Vav</td>
<td>Upsilon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>Kap</td>
<td>Kappa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**From Different Letter Lineages**

<table>
<thead>
<tr>
<th>Name:</th>
<th>Phoenician</th>
<th>Philistine (Izbet Sartah)</th>
<th>Gezer</th>
<th>Jerusalem</th>
<th>Moab</th>
<th>Serabit el-Khadim – Sinai</th>
<th>Wadi el-Hol – Egypt</th>
<th>Minoan Linear A Malia, Crete</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Aleph</td>
<td>Alpha</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Bet</td>
<td>Beta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>Gimel</td>
<td>Gamma</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>Dalet</td>
<td>Delta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E or H</td>
<td>He</td>
<td>Epsilon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H</td>
<td>Het</td>
<td>Eta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Z</td>
<td>Zayin</td>
<td>Zeta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Teth</td>
<td>Theta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>U or W</td>
<td>Vav</td>
<td>Upsilon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>Kap</td>
<td>Kappa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Letter</td>
<td>Value</td>
<td>Alternate Meaning</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
<td>-------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L</td>
<td>Lamed</td>
<td>Lamda</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>Mem</td>
<td>Mu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>Nun</td>
<td>Nu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td>Samek</td>
<td>Xi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I or Y</td>
<td>Yod</td>
<td>Iota</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Å</td>
<td>Ayin</td>
<td>Omicron</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Š</td>
<td>Sade</td>
<td>San</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P</td>
<td>Pe</td>
<td>Pi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Q</td>
<td>Qop</td>
<td>Qoppa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>R</td>
<td>Resh</td>
<td>Ro</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td>Shin</td>
<td>Sigma</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Taw</td>
<td>Tau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Larsinu:** Hoof

**Mamû:** Water
Mu Fertility-fluid

**Nânu:** Eel (anarchy)

**Samâku:** Full-grown
Saku Pounder, Flail

**Id:** Channel

**A’û:** motion-powers (full moon god Su)

**Šedu:** Sprout

**Pâšu:** Battle Axe
Pa’û, paya Divine-bird

**Qâpu:** War-club
Qataru Incense Burner

**Rešu:** Leader

**Sinu:** Yoked Team

**Tilpânû:** Bow

---

8
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 Finkelsein 2013)
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>
<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>

*Figure 2. This table shows the latest archaeological dating consensus for the Levant. It correlates well with the pollen core sampling from the Sea of Galilee.*

5.0 Background of the Tablet

This tablet was found in the Muslim cemetery outside the eastern wall of the Old City of Jerusalem, right next to the Temple Mount. The unknown finder passed it on to an antiquities dealer Hasan Akilan in 1999 who then placed it with antiquities dealer Oded Golan to fence it. In 2003 it was noticed by the Israeli Antiquities Authority who in 2004 charged Golan with fraud leading to a trial on the tablet’s authenticity. Forgery could not be proved. Instead, the tablet was shown by physical tests to date to at least as far back as 200 BCE when it was caught up in a major fire with nearby golden objects. The prevailing assumption is that this tablet was in the Jerusalem temples treasury during the turmoil surrounding the attempted Hellenization of Jerusalem by Antiochus IV Epiphanes in 167 BCE. Yet because its letter style similar to the Moabite Stele with only a few significant variations (see letter chart in section 3) and because of the text’s subject matter, it must have been composed around time of the Elijah drought of 840 BCE.
The Authenticity Trial

This so-called Jehoash tablet was thought to be a fraud by many because it could not be translated from Hebrew and because it was tainted by association with other forged antiquities found in the possession of antiquities dealer Oden Golan.

In 2004, Oded Golan was indicted on several charges by the Israeli government at the behest of the Israel Antiquities Authority who sought to prove mainly that the text on the James ossuary was forged. Unfortunately, this Jerusalem table text was included seemingly as an afterthought. After eight long years on March 2012 this case finally ended with Oded’s acquittal because neither text could be proven as forged using physical tests (Matti 2012). For some, the physical tests on the Jerusalem tablet indicated the text was old and genuine (Rosenfeld, and all 2008) yet others claimed such physical phenomena could be reproduced by very skilled forgers yet this was before the dating evidence came in (Silberman and Goren 2003).

Reporter Matthew Kalman gave summed up the trial in the Israeli newspaper Haaratz on May 21, 2014. Some excerpts from his article are below:

An inscribed stone that may be the only remnant of Solomon’s Temple has been returned to its owner after an 11-year legal battle waged by the Israeli government. The Jehoash Tablet, also known as the “Bedek Habayit” inscription, is back in the hands of Tel Aviv collector Oded Golan, who plans to put it on public display in a major museum. Golan finally retrieved the tablet and hundreds of other items more than two years after he was acquitted of forging priceless antiquities in a seven-year criminal trial and nearly a year after the High Court finally rejected a last-ditch appeal by Israel’s state attorney and the Israel Antiquities Authority.

As the only reporter who has covered this story from beginning to end and sat through a decade of court hearings, I watched in amazement as the IAA embarked on a doomed prosecution that it not only lost, but has now triggered a $2-million lawsuit for wrongful prosecution from Golan’s main co-defendant, the Tel Aviv antiquities dealer Robert Deutsch, who was acquitted on all charges.

Back in 2003, the IAA at first demanded possession of the tablet because of its huge potential significance as the only known remnant of the Temple. Then Education Minister Limor Livnat ordered the IAA to find the stone after reading about it in Haaretz. Oded Golan agreed to hand over the tablet as part of a written agreement with the Jerusalem district attorney, but was then arrested and charged with forging it and other antiquities, including a stone burial box with the inscription “James, son of Joseph, brother of Jesus.

In 2012, Golan was acquitted on all charges of forgery and Jerusalem District Court Judge Aharon Farkash ordered the IAA to return some 500 items seized in raids on his home and workplaces. “The state insisted on its view that this was not an antiquity, but a forged antiquity. Since, according to the state, it is not an antiquity, it cannot now contend that it owns the tablet according to the Antiquities Law, and therefore by law it should be returned to Golan,” Judge Farkash ruled.
But the state, while continuing to argue that the items were forged, insisted on keeping them and appealed to the High Court. I was astounded when Israel’s state prosecutor tried to argue against Judge Farkash’s steely logic. When the IAA continued to argue in the High Court that they should keep the tablet, Golan made them an offer: he would loan it to any major museum in Israel if the IAA would confirm that it was a genuine antiquity from Israel. The IAA refused.

While in the safekeeping of the IAA, the tablet broke in two along an existing crack. Ironically, the break helped to prove that Golan had not forged it. The patina, the bio-organic crust that forms on ancient objects, can clearly be seen inside the crack, suggesting that it could not have been made recently. Golan says he bought the stone from Hasan Akilan, an East Jerusalem dealer, in 1999. The shop inventory shows that Akilan acquired it in 1997. He told Golan it was found in the Muslim cemetery outside the eastern wall of the Old City of Jerusalem, right next to the Temple Mount.

Scientists at the Geological Survey of Israel tested the tablet for Golan over several months in 2001 and found no indication of forgery. Instead, they found thousands of sub-microscopic globules of pure gold embedded in the patina, each less than five microns in diameter, as if the tablet had been close to a raging inferno in which golden objects had melted and diffused into tiny droplets. Samples of the patina were sent for Carbon-14 dating to the Beta Analytic Radiocarbon Dating Laboratory in Miami, Florida, who found the patina was approximately 2,200 years old.

The gold and carbon dating indicate that this tablet was once part of the Jerusalem temple’s treasury which was plundered by Antiochus IV Epiphanes (born 215 BCE - died 164) in revenge for an uprising by traditional Jews which cleared the city of his appointed Greek culture promoting Jewish officials. Antiochus came to Jerusalem in 167 BCE to reinstate Menelaus, his appointed high priest. Antiochus then plundered its treasury and melted down the gold such as the golden candlestick upon the altar and the showbread table.

**Franks Cross’s Hebrew Translation and Subsequent Retraction**

In early 2003 Frank Cross presented a Hebrew translation (see figure 4) yet later in the year admitted that his translation was flawed agreeing with others that the text was a forgery stating

> I have felt, however, that public notice should be made of the fact that, with what we can read with certitude, the inscription is definitely a forgery. (Cross 2003)
Yet after the trial could not prove that it was forged, Cohen still thought it could be translated from Hebrew (Cohen 2007)

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 'nky yhw's bn'</td>
<td>1. [I am Jehoah son of A-]</td>
</tr>
<tr>
<td>2. hzyhw. m'l[k. y]</td>
<td>2. haziah king of Judah</td>
</tr>
<tr>
<td>3. hdh. w's. 't. hō[yt. hz]</td>
<td>3. and I performed the work on th[is] ho[use].</td>
</tr>
<tr>
<td>4. h. k'sr. nm'l'h. n'd</td>
<td>4. When men's generosity was full —</td>
</tr>
<tr>
<td>5. bt. lb's. b'rš. wbmd</td>
<td>5. (men) in the land and in</td>
</tr>
<tr>
<td>6. br. wbkl. 'ry. yhd'h. l</td>
<td>6. the steppe and in all the cities of Judah — giving</td>
</tr>
<tr>
<td>7. tt. ksp. hqāšm. lrb</td>
<td>7. money as sacred donations abundantly,</td>
</tr>
<tr>
<td>8. lqnt. 'bn. mḥšb. wbr</td>
<td>8. to buy quarry stone and juniper</td>
</tr>
<tr>
<td>9. šm. ṣwnšt. 'dm. l'st</td>
<td>9. wood and Edomite copper, performing</td>
</tr>
<tr>
<td>10. bml'kh. b'mnh. w'šš</td>
<td>10. the work in good faith — then I made the</td>
</tr>
<tr>
<td>11. 't. bdq. hbyt. wḥqr't.'šs</td>
<td>11. repair of the temple, and the encircling walls,</td>
</tr>
<tr>
<td>12. bb. w't. ḫys'̄. wšbk</td>
<td>12. and the storeyed structure, and the lattice works</td>
</tr>
<tr>
<td>13. m. wḥlwsm. wgr't. wḥ</td>
<td>13. and the spiral staircases, and the recesses,</td>
</tr>
<tr>
<td>14. dltt. wḥyh. hyn. ḫzḥ</td>
<td>14. and the doors. And this day will become</td>
</tr>
<tr>
<td>15. i'dt. ky. tšlh. hml'kh</td>
<td>15. testimony that the work will prosper.</td>
</tr>
<tr>
<td>16. yšw. yḥwh. 't. 'mw. bbrkḥ</td>
<td>16. May Yahweh ordain his people with blessing.</td>
</tr>
</tbody>
</table>

* I am greatly in debt to P. Kyle McCarter and Joseph Naveh for corrections and contributions, not all of which are acknowledged in my paper.
1. My transcription is based on an article in the *Boston Globe*, 14 January 2003, written by Laurie Copans of the Associated Press. Since writing these lines I have seen good photographs, including those provided to me by Joseph Naveh, Christopher Rollston and David Vanderhooft. They have been the basis of a correction in line 3, now incorporated in my transcription and translation.

**Figure 4.** Frank Cross’ Hebrew translation of what came to be popularly called the Jehoash tablet because of the guessed at name in the first sentence. Cross eventually decided that his translation was wrong and agreed with others that this inscription was a forgery. Yet the fact he could even claim a Hebrew translation in the first place shows the sloppy state of ancient Hebrew scholarship (Cross 2003)

As reported by Silberman and Goren’s (2003) pro-forgery paper at the start of the trial in regards to the text on the Jerusalem table.

The verdict of the epigraphers with regard to the Jehoash Inscription was unanimous: the numerous mistakes in grammar and the eccentric mixture of letter forms known from other inscriptions made it clear that this was a modern forgery.
This text pits a Phoenician magic crafter (purple) against an early Jewish priest (red) with a Philistine priest (black) in the middle. The Jewishness is exhibited by the deity personification and the legalistic rules which should be followed by such “living gods” and people. This is a different paradigm from the deities-as-powers paradigm of the magic crafters so the two sides end up talking past each other.
In the Ancient Pagan Paradigm Yahu is the “Revealer” who manifests the life-form images under the command of fertility fluids from higher powers. An ancient antagonism existed between the magic crafters who worked with the motion powers and the priests who worked with the life-growth powers of which Yahu was one. Consequently, the magic crafters blamed Yahu and his priests for the drought while the priests blamed the magic-crafters and their motion generating astrological powers. In the middle was the Philistine priest (black lines) who believed both sides were at fault for mixing up the roles of each power. Consequently, the cure for the drought would be for everyone to develop an awareness of the proper role of each power.

1. Phoenician viewpoint in Purple: gives primacy to the magical motion powers
2. Greek Islands viewpoint in black: supports idea that both powers have their roles which must be kept separate
3. Israelite viewpoint in red: gives primacy to the life-growth powers (Jewish ideology is this but is more legalistic and deities are personified)

The Translated Text

(The number of earlier lines is unknown)

1. Hu is eliminating Yahu (IH, YH). Storm-powers ...
2. Awareness can turn away the motion-power’s activity. Atu is becoming aware ...
3. This starvation is activated by eagle-vultures. The Revealer is without fertility-fluids. Those are being reassigned by eagle-vultures.
4. The House is protecting the expulsion of the nourishments. The same control is manifested by the heavenly-bodies.
5. Seers and tears are being empowered by the Shepherd (moon god Su). Yahu (IH, YH) is being life-empowered by the high-powers.
6. Motion-magic can discipline Su. Ineffective openings are from disrespecting the authorized fillings.
7. The domination magically-affects the Revealer. Life-priests should be revealing the fertility-fluids. Hu should be activating the nourishments and the visibility.
8. Dehydration and stillness are being activated by motion-magic. Noticing the fertility-fluids can break-through the magical activity.
9. The Nourishers’ fertility-fluids are being diverted due to the sky-shell’s Reed-boat. The Revealer (Yahu) is turning away the motion-power’s activity.
10. Atu should be nourishing the life-powers’ threads. No one should be nourishing the omens because not one thread can be set by the motion-powers.
11. The Gatekeeper’s (Ayu) misery is not magical. Does not drunkenness and confusion cause tears?
12. High waters, except for the neglected waters, are not from the Shepherd’s pasture.
13. The life-powers should be split off from the pasture, not Yahu. Let no one emotionally-empower nothing for Yahu.
14. The powers discipline the life-space. Omens are being ignored by Hu. None of the fillings (of the life forms) are by emotion-owls.
15. Does not the roasting make miserable Yahu? The Pasture nourishes the waters (but) the nourishments are not pouring.

Line by Line Comment
1. **Jewish Priest:** Here he is defending Yahu here by blaming his inability to manifest life forms on the powers higher up which direct the fertility fluids.

2. **Philistine Priest:** Here he is talking about proper divine power roles.

3. **Magic Crafter:** Eagle-vultures are a life power mechanism for trimming the network links. The network is the middle layer of the Ancient Pagan Paradigm and directs the fertility fluid flows to the proper life forms so Yahu can manifest them. Here the magic crafter is blaming the starvation due to the drought on that life power mechanism. The eagle-vultures are trimming the network improperly. In this he agrees with the Jewish priest.

4. **Jewish Priest:** Here he is blaming the fertility fluid misdirection not on a life power but on the astrological powers which are called the “Pasture” presumably because of all the stars scattered across the sky. Because planets moved, they were thought to be one of the two sources of motion on earth. The other source was inner emotions.

5. **Philistine Priest:** Here he is blaming the drought mainly on the motion powers with the phrase “Seers and tears.” The seers are the astrologers and other diviners. They are empowered by the motion source god Su which corresponded to the full moon. Likewise, Yahu is empowered by the higher life powers of the network.

6. **Magic Crafter:** He responds by stating that emotion magic can counter any bad effect from the astrological powers of fate. Not properly opening up the invisible life forms for filling up with matter is due to disrespecting the higher life powers.

7. **Jewish Priest:** He responds by stating that all life powers are being affected by the magic motion powers.

8. **Philistine Priest:** He again blames the magical motion powers for the drought yet claims by simply working properly with the life powers can overcome this magical inhibition.

9. **Magic Crafter:** He counters by stating that the misdirection of the fertility fluids is all due to the life-power goddess Ayu who corresponds to the crescent moon which is also called the “Reed Boat.” He then goes on to say that Yahu is unaffected by the magical motion powers.

10. **Jewish Priest:** He replies that something is interfering with the network represented by the god Atu implying that something are the motion powers. He then goes on to say that no one should be supporting the astrological powers and their omens because not one network thread can be set or redirected by them.

11. **Philistine Priest:** He re-states the problems with Ayu is not directly magical yet admits that this power has some problem working properly due to becoming confused like a drunk. Presumably, affecting the fertility fluid flow with magic confuses Ayu.

12. **Magic Crafter:** Here he states that the lack of fertility fluids from the higher life powers are not from the astrological powers so they are blameless.

13. **Jewish Priest:** Here he is agreeing with the Philistine priest in that the life powers need to be separated from the motion powers.

14. **Philistine Priest:** Here he is stating that only life powers can discipline the life space. Magic motion powers are ignored by the middle life power Hu who brings the healing life powers to earth. None of the life form fillings by matter are by the emotion magic mechanism, the emotion owls.

15. **Magic Crafter:** Here he agrees with the other that the baking of the drought is making Yahu miserable. He then goes on to state that the fertility fluids are not coming from the life powers so that the magic motion powers have nothing to nourish and move.
Figure 6. Lines 1 and 2 of the Jerusalem tablet.

7.0 Justification of the Translation (Levant Text 12)

Line 1 (Levant 12.1)

Clause 1

1. Het (Ḫ) – 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. Zayin (Z) – 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. Yod (I or Y) He (H or E)

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 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. IH or YH [Akkadian Iḫ] 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, Iaʿu, Iʿu, Ea, Eʿu, Eaʿu, Yaʿu, 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)

Hu is eliminating Yahu (IH, YH)
Clause 2

1. Vav (U or W) Mem (M)
2. ...

1. **UM [Akkadian ūmu]** storm, storm-powers (noun), to make stormy (verb), stormy (adjective) - storm powers cause conflict and chaos in the life-growth powers, compare to TB - to make a physical storm, IM - emotional magic powers of the motion class, NM - sun’s healing powers of the life-growth class, D - all powers of the life-growth class, IR - astrological powers of the motion class, EM - powers from lordly authority

2. ...

Storm-powers ...

**Line 2 (Levant 12.2)**

Clause 1

1. He (E or H) Dalet (D)
2. He (E or H) Vav (U or W)
3. Aleph (A) Ayin (‘)
4. Shin (Ṣ)

1. **ED [Akkadian edû]** awareness (noun) are aware, to make aware, to be aware (verb) – source of the word “educate” via Latin
2. **EW [Akkadian ewû]** turn (noun), turning-away (participle), to turn away (verb), in turn (preposition) – Compare to TR meaning “to turn towards”
3. **A’ or ‘W or AW or ‘A and AA (after 450 BCE) [Akkadian a’ū]** motion space, motion-powers (a’ū + 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.
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)

Awareness can turn-away the motion-power’s activity
Clause 2

1. Aleph (A) Taw (T)
2. He (E or H) Dalet (D)
3. ...

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

3. ...

(ongoing form)

Atu is becoming aware ...

Figure 7. Lines 3 and 4 of the Jerusalem tablet.

Line 3 (Levant 12.3)

Clause 1

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

1. EK [Akkadian ekû] starvation (noun), starving (participle), starving (adj), to starve (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. 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)
This starvation is activated by eagle-vultures

Clause 2

1. Nun (N)
2. Mem (M)
3. Lamed (L)

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

(statement form)
The Revealer is without fertility-fluids

Clause 3

1. Aleph (A)
2. He (E or H) Nun (N)
3. [partly missing letter: possibly R]
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. **EN** [Akkadian enû] reassignment (noun), reassigning (participle) to reassign (verb) – as in to change places with something

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.

(ongoing form)
Those are being reassigned by eagle-vultures

**Line 4 (Levant 12.4)**

**Clause 1**

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

1. **BT** [Akkadian bētu, bītu] House, 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. Compare to B’ meaning house or nest.
2. **LB** [Akkadian lābu] protector (noun), protective (adj), to protect (verb) – the protective power is represented by a lion image
3. **Aṣ** [Akkadian aşu] expulsion, expeller (noun), expelled (adj), to expel (verb)
4. **B** [Akkadian bu] nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing, of the nourishments (adj), to nourish (verb) – also an epithet for the life-growth powers or some subset 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.”

(ongoing form)
The House is protecting the expulsion of the nourishments
Clause 2

1. Aleph (A) Resh (R)
2. Sade (Š)
3. Vav (U or W) Bet (B)
4. Mem (M) Dalet (D)

1. **AR [Akkadian arû]** Controllers, control (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.

2. **Š [Akkadian šū, ša]** these-things, 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 generic pronoun having 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 word ša as “these things” is often used to introduce a list of proper names.

3. **UB [Akkadian ūbu]** heavenly bodies (noun), heavenly (adj) – the moon, planets, and stars. Compare with EB meaning “sky shell.”

4. **MD [Akkadian medû, madû]** manifestation (noun), manifested (adj), to manifest (verb) – compare to WP meaning “appearance.”

(statement form)
The same control is manifested by the heavenly-bodies
4. Lamed (L) Ayin (’)
5. Resh (R) Yod (I or Y)

1. **BR** [Akkadian barû] sight, visibility, Seer (noun), seeing (participle), to see, to be visible (verb) – a Seer is a diviner

2. **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.”

3. **BK** Akkadian bakkû, bakû] tears (noun), tearful – to make tearful, to weep (verb)

4. **L’** [Akkadian le’û] powers (noun), powerful (adj), to empower (verb)

5. **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.

(ongoing form)
Seers and tears are being empowered by the Shepherd (moon god Su)

**Clause 2**

1. Yod (I or Y) He (E or H)
2. Dalet (D)
3. He (E or H) Lamed (L)

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

3. **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 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)

Yahu (IH, YH) is being life-empowered by the high-powers

**Line 6 (Levant 12.6)**

**Clause 1**

1. Taw (T)
2. Taw (T) Kap (K)
3. Samak (S)

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

3. **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)

(ongoing form)

Motion-magic can discipline Su

**Clause 2**

1. Pe (P)
2. He (E or H) Qop (Q)
3. Dalet (D) Shin (ʃ)
4. Mem (M) Lamed (L)
5. Resh (R) Bet (B)

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

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

3. **DŠ [Akkadian dāšu]** to disrespect (verb)

4. **ML [Akkadian malû, mûlu, mullû]** filling-up (participle), fillings (participle), to fill up (verb) - often used in the context of filling up invisible images with matter (nourishment)

5. **RB [Akkadian rabu, ribu, rubu]** authorities, authority-items, authority-person (noun), authorized (adjective), 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)

(ongoing form)
Ineffective openings are from disrespecting the authorized fillings

---

**Figure 9.** Lines 7 and 8 of the Jerusalem tablet

**Line 7 (Levant 12.7)**

**Clause 1**

1. Lamed (L) Qop (Q)
2. Nun (N)
3. Taw (T)

1. **LQ [Akkadian leqû, laqû]** domination (noun), to dominate, to overcome (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. **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)
The domination magically-affects the Revealer

Clause 2

1. Aleph (A) Bet (B)
2. Nun (N)
3. Mem (M)

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. **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. **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)
Life-priests are revealing the fertility-fluids

Clause 3

1. Het (Ĥ)
2. Shin (Ṣ)
3. Bet (B)
4. Vav (U or W)
5. Bet (B) Resh (R)

1. **Ĥ [Akkadian Ḥu]** god Hu – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Atu is the masculine connective power of the Ancient Pagan Paradigm. Hu is the epithet for the stable and constant life-growth network because Atu’s chaotic power would tend to destroy that network. Compare to its epithet HL meaning “bright one” and the Greek name source for sun god Helios.
2. 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. B [Akkadian bu] nourishment, nourished-things, Nourisher (noun), nourishing (participle), nourishing, of the nourishments (adj), to nourish (verb) – also an epithet for the life-growth powers or some subset 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. 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.”

5. BR [Akkadian barû] sight, visibility, Seer (noun), seeing (participle), to see, to be visible (verb)

(ongoing form)
Hu is activating the nourishments and the visibility

Line 8 (Levant 12.8)
Clause 1

1. Shin (Ṣ) Mem (M)
2. Vav (U or W)
3. Nun (N) Het (urtles)
4. Shin (Ṣ)
5. Taw (T)

1. ṢM and ṢM’ [Akkadian šamû, šummu, šamā’u] dehydration, dehydrator (noun), dehydrated (adj) to dehydrate (verb)
2. 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.”
3. NH [Akkadian nēhu] stillness (noun), still (adj), to still (verb) - often an epithet for “death”
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 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)

Dehydration and stillness are being activated by motion-magic

Clause 2

1. Aleph (A) Dalet (D)
2. Mem (M)
3. Gimel (G) Ayin (‘)
4. Shin (Ṣ)
5. Taw (T)

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

Noticing the fertility-fluids can break-through the magical activity
Figure 10. Lines 9 and 10 of the Jerusalem tablet

Line 9 (Levant 12.9)

Clause 1

1. Bet (B)
2. Mem (M)
3. Lamed (L) Resh (R)
4. Kap (K)
5. He (E or H) Bet (B)
6. Aleph (A) 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. **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. **LR** [Akkadian *larû*] - diversion (noun), to divert (verb)

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. **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.

6. **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).

(Clause 2)

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

(Line 10 (Levant 12.10))

(Clause 1)

1. Aleph (A) Taw (T)
2. Bet (B)
3. Dalet (D)
4. 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. 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. **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.

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

Atu is nourishing the life-powers’ threads

**Clause 2**

1. He (E or H)
2. Bet (B)
3. Yod (I or Y) Taw (T)
4. Vav (U or W)

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

4. **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.”

(ongoing form)

No one is nourishing the omens because

**Clause 3**

1. He (E or H)
2. Qop (Q)
3. Resh (R) Taw (T)
4. Samak (S)

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

(ongoing form)

Not one life-thread can be set by Su
Figure 11. Lines 11 and 12 of the Jerusalem tablet

Line 11 (Levant 12.11)

Clause 1

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

1. **BB [Akkadian babu, bibu]** gate, **Gatekeeper** (noun), gating, gated (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.

2. **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.

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.”

4. **E [Akkadian ĕ]** 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 Gatekeepers misery is not magic

Clause 2

1. Yod (I or Y)
2. Sade () Ayin (´)
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. Š’ [Akkadian še’ȗ] beer, drunkenness (noun), beering, drinking (participle), beered, drunk (adj), to beer, to drink (verb) – Beer was the first human beverage. Hence “to beer” something in Akkadian was drink in a potential drunkenness sense.

5. 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.”

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

7. BK Akkadian bakkû, bakû tears (noun), tearful – to make tearful, to weep (verb).

Does not drunkenness and confusion cause tears

Line 12 (Levant 12.12)
Clause 1

1. Mem (M) Vav (U or W)
2. He (E or H) Lamed (L)
3. Vav (U or W) Lamed (L)
4. Mem (M) Vav (U or W)
5. He (E or H) Gimel (G)
6. Resh (R) Ayin (’)
7. Taw (T) Vav (U or W)
8. He (E or H)

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

2. EL [Akkadian elȗ] elevated-powers, high powers (noun), to elevate, to make high (verb), high, elevated (adjective) – Often an epithet for the source layer for life-growth powers in the Ancient Pagan Paradigm. These are the “powers of Alû” (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. UL [Akkadian ūla] except for, or (disjunction) – Compare with U meaning “and” and “because.”
5. **EG** [Akkadian *egû*] neglected-one, negated-one (noun), neglected (adjective), to neglect, to cause neglect, to negate (verb) – compare to ŠL meaning “disregard.”

6. **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.

7. **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.

8. **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)

High waters, except for the neglected waters, are not from the Shepherd’s pasture.

---

**Figure 12. Lines 13 and 14 of the Jerusalem tablet**

**Line 13 (Levant 12.13)**

**Clause 1**

1. Dalet (D)
2. Lamed (L) Taw (T)
3. Taw (T) Vav (U or W)
4. He (E or H)
5. Yod (I or Y) He (E or H)

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

3. **T’, TW** [Akkadian *ta’u, 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.

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. **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, 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 life-powers should be split off from the pasture, not Yahu

**Clause 2**

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

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.

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. **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, E’a, 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.

(ongoing form)

Let no one emotionally-empower nothing for *Yahu*

**Line 14 (Levant 12.14)**

**Clause 1**

1. Lamed (L) Ayin (‘)
2. Dalet (D)
3. Taw (T) Kap (K)

1. **L’ (Akkadian le’û)** powers (noun), powerful (adj), to empower (verb)
2. **D (Akkadian dû)** life-space, 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. **TK (Akkadian tukku)** discipline (noun), to discipline (verb)

(ongoing form)

The powers discipline the life-space

**Clause 2**

1. Yod (I or Y) Taw (T)
2. Sade (Š) Lamed (L)
3. Het (Ĥ)

1. **IT (Akkadian ittu)** omen, shadow (noun), omen, shadowed (adjective), to foreshadow

37
2. šl [Akkadian šēlû] ignorance, ignored-place (noun), ignoring (participle), to ignore, to be ignorant (verb) - compare to EG - to neglect. This also is an epithet for sheol (Hebrew pronunciation), the under-dome where souls reside.

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.

(ongoing form)

Omens are being ignored by Hu

Clause 3

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

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

None of the fillings are not by emotion-owls

None of the fillings are by emotion-owls (proper English)
Line 15 (Levant 12.15)

Clause 1

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. ŠW: [Akkadian *šawû*] roast (noun), roasting (participle), to roast (verb)
3. 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, Ea, E’a, E’a, Y’a, 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. 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

Does not the roasting make miserable Yahu (IH, YH)?

Clause 2

1. **Taw** (T) Ayin (’)
2. **Mem** (M) Vav (U or W)
3. **Bet** (B)
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 was sourced to emotions. Compare to ŠR meaning “divine choir” which is another epithet for the astrological night sky.

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

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 Pasture nourishes the waters

Clause 3

1. Bet (B)
2. Resh (R) Kap (K)
3. He (E or H)

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. **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. **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 nourishments are not pouring
8.0 References


Olmsted, D.D. (June 2020) Translation of the Minoan Phaistos Disk in Alphabetic Akkadian. Permanent URL:
Olmsted, D.D. (July 2020) Translation of 9 Commercial Minoan Linear A Texts from Malia (1700 BCE)
Permanent URL: http://dx.doi.org/10.17613/v7s2-0r21. Online at:
https://www.academia.edu/43647240/Translation_of_9_Commercial_Minoan_Linear_A_Texts_from_Malia_1
700_BCE

Olmsted, D.D. (July 2020-2) Translations of Texts at Egyptian Wadi el-Hol (1550 BCE) in Akkadian. Online at:
https://www.academia.edu/43669142/Translations_Texts_at_Egyptian_Wadi_el-Hol_1550_BCE_in_Akkadian

Permanent URL: http://dx.doi.org/10.17613/70wb-x869. Online at:
https://www.academia.edu/43764959/Official_Text_at_Serabit_el_Khadim_in_Sinai_References_Thera_Erupt
ion_1620_BCE

Olmsted, D. D. (August 13, 2020) Alphabetic Akkadian Texts at Serabit el-Khadim Reference Drought and
Magic Crafters (1170- 1140 BCE). Permanent URL: http://dx.doi.org/10.17613/degj-0s28. Online at:
https://www.academia.edu/43848334/Alphabetic_Akkadian_Texts_at_Serabit_el_Khadim_Reference_Drough
t_and_Magic_Crafters_1170_1140_BCE

BCE). Permanent URL: http://dx.doi.org/10.17613/yz0s-rh08. Online at:
https://www.academia.edu/43968796/Three_Religiously_Themed_Philistine_Texts_in_Alphabetic_Akkadian_1
160_960_BCE

Olmsted, D.D. (September 2020) Akkadian Translation of Israelite Gezer Tablet (Calendar) Blames 840 BCE
Elijah Drought on Astrology. Online at:
https://www.academia.edu/44033787/Akkadian_Translation_of_Israelite_Gezer_Tablet_Calendar_Blames_84
0_BCE_Elijah_Drought_on_Astrology

Olmsted, D.D. (September 30, 2020) Phoenician Penptah (Tabnit) Sarcophagus Text from Sidon Blames
Astrological Powers for Great Bronze Age Drought (1170 BCE).
https://www.academia.edu/44198807/Phoenician_Penptah_Tabnit_Sarcophagus_Text_from_Sidon_Blames_A
strological_Powers_for_Great_Bronze_Age_Drought_1170_BCE

Olmsted, D.D. (Oct 2020) Temple of Yahu (Yahweh) in Ekron (720 BCE) revealed by Alphabetic Akkadian
Translation of its Temple Plaque and Storage Jars. Online at:
https://www.academia.edu/44273267/Temple_of_Yahu_Yahweh_in_Ekron_720_BCE_revealed_by_Alphabeta
C_Akkadian_Translation_of_its_Temple_Plaque_and_Storage_Jars
And:
https://www.academia.edu/44806068/Temple_of_Yahu_Yahweh_in_Ekron_720_BCE_revealed_by_Alphabeta
C_Akkadian_Translation_of_its_Temple_Plaque_and_Storage_Jars_Revived

Akkadian Mention Yahu (Yahweh) (600 BCE). Online at:
Olmsted, D.D. (December 12, 2020) Nora Stone from Sardinia Translated in Alphabetic Akkadian Gives Statement about Purpose of Phoenician Temples (730 BCE). Online at:
https://www.academia.edu/44688360/Nora_Stone_from_Sardinia_Translated_in_Alphabetic_Akkadian_Give_s_Statement_about_Purpose_of_Phoenician_Temples_730_BCE

Olmsted, D.D. (January 9, 2021) Archeological Texts Show a Religious Conflict Component in the Naxos Island Revolt (499 to 494 BCE). Online at:
https://www.academia.edu/44868878/Archeological_Texts_Show_a_Religious_Conflict_Component_in_the_Naxos_Island_Revolt_499_to_494_BCE

https://www.academia.edu/44902458/Translation_of_Calf_Bearer_Text_from_Pre_Parthenon_Athens_in_Alphabetic_Akkadian_References_Drought_499_BCE

Olmsted, D.D. (January 17, 2021) Translation of el-Khadr Spearheads Found Near Bethlehem Show they were used in Rituals involving Yahu (Yahweh) - 900 BCE. Online at:
https://www.academia.edu/44921604/Translation_of_el_Khadr_Spearheads_Found_Near_Bethlehem_Show_they_were_used_in_Rituals_involving_Yahu_Yahweh_900_BCE

https://www.academia.edu/45091402/Mediterranean_and_Alphabetic_Akkadian_Lexicon_2nd_Edition_February_2021

https://www.academia.edu/45552793/Alphabetic_Akkadian_Gravestone_Translations_from_Sidon_Show_Differing_Religious_Themes_330_0_BCE

Olmsted, D.D. (March 23, 2021) Punic War Text Translations from Carthage in Alphabetic Akkadian (246 to 146 BCE). Online at:
https://www.academia.edu/45606922/Punic_War_Text_Translations_from_Carthage_in_Alphabetic_Akkadian_246_to_146_BCE

Olmsted, D.D (April 6, 2021) The “Bilingual” Cippi of Malta Translated in Alphabetic Akkadian (499 BCE). Online at:
https://www.academia.edu/45685412/The_Bilingual_Cippi_of_Malta_Translated_in_Alphabetic_Akkadian_499_BCE