Temple of Yahu in Ekron (720 BCE) revealed by Alphabetic Akkadian Translation of its Temple Plaque and Storage Jars

By David D. Olmsted (October 11, 2020; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

A plaque on the wall indicates that this temple in Ekron (Tel Miqne) was devoted to enabling the powers of Yahu. The word “Yahu” is mentioned twice along with the full moon god Su and the image opener goddess, Utu, who is the feminine complement to Yahu. Ekron at this time was ruled by Assyria having been rebuilt over an older destroyed Philistine city. Because Ekron was not ruled by Judah this plaque’s text represents the religious culture of Pagan (northern) Israel. In it, Yahu is the “reveler” of invisible platonic images which were opened by Utu who was directed to do so by higher powers in the Ancient Pagan Paradigm. The text blames negative emotions for fertility failures and promises that the temple can counter them by aiding Yahu’s various supporting powers such as the crescent moon power of Ayu (Ishtar). Labels on four temple storage jars show the types if ritual aid those supporting powers received from the temple. An olive oil transport pottery vessel was found and it has text which provides news from the temple for its suppliers. This news function is also seen with seals from other places. A hoard of amulets was found under the floor from the prior Philistine city and those show a greater concern with the motion powers represented by the full moon god Su as opposed to the agricultural powers which were more of a concern to Israel.

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1.0 Methodology

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

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

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

Making sense of any ancient text requires the reader to enter into the worldview of the times. The pre-classical worldview is significantly different from that of the classical era due to the cultural processes of lordification and dualism which arose due to empire building.

Lordification is the process which caused deities to be perceived as capricious ruling lords, that is, as more male and more human (“living gods”) instead of being labels for divine power clusters which could be optionally personified (perceptheism). Lord gods came to be feared because of their human-like capriciousness so they now had to be appeased with flattery, praise, bribes, sacrifices, and so on. Child sacrifice was a consequence of lordification.

Dualism is the mental habit of perceiving the world in binary terms of good versus evil (us versus them) instead of in triplet terms of a balance point between two extremes. Dualism originated with Zoroastrianism and spread worldwide because empires loved it. Their rulers could claim to be the good guys fighting evil (the neighboring people). Dualism is what caused the material world to be considered evil compared to the good divine realm. This produced the idealization of celibacy and led to the unsolvable conundrum of how a good god could create an evil world.

The pre-classical worldview is summarized in the chart of the Ancient Pagan Paradigm below. Notice that the deities are evenly balanced between male and female because genders were assigned to different yet complimentary roles in a causal network. The masculine represented the causal flow like water or electricity while the feminine represented the guidance of that flow analogous to a river bank or an electrical wire.
Ancient Pagan Paradigm

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

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

<table>
<thead>
<tr>
<th>Fertility-Fluid Creation (male)</th>
<th>Home Creation (female)</th>
<th>Wind-Spirit Creation (male, astrological powers)</th>
<th>Home Creation (female, emotional powers)</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 night sky lower sphere)</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>Sumerian:</strong> Selu (sheol)</td>
<td><strong>Medit:</strong> Su</td>
<td><strong>Medit:</strong> Mesu (the pure night-time enabling place, home of ancestral spirits)</td>
</tr>
<tr>
<td><strong>Greek:</strong> Theoi</td>
<td><strong>Greek:</strong> Selene (“powers of Selu”)</td>
<td><strong>Egyptian:</strong> Tem, Atum?</td>
<td><strong>Egyptian:</strong> Thoth</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Nu</td>
<td><strong>Egyptian:</strong> Nut</td>
<td></td>
<td><strong>Egyptian:</strong> Wepwawet</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Mesopotamian:</strong> Atu (Combined sun and bull)</td>
<td><strong>Mesopotamian:</strong> Inanna, Ishtar (crecent moon)</td>
<td><strong>Sumerian:</strong> Mu’ulil (one who sprouts wind), Enlil (lord of breath)</td>
<td><strong>Sumerian:</strong> Sud (SUD3 - speaker), Ninlil (lady of wind)</td>
</tr>
<tr>
<td><strong>Medit:</strong> Atu – light: Hu, Shamash (sun); chaotic, dark: Aḥḫāzu, Ba’al (storm bull)</td>
<td><strong>Medit:</strong> Ayu – dark: “Reed Boat” (crecent moon), Thanu (“grinder”)</td>
<td><strong>Medit:</strong> Thesu (wind)</td>
<td><strong>Medit:</strong> Apu (cloud)</td>
</tr>
<tr>
<td><strong>Greek:</strong> Apollo (“life-empowered Atu”) - Helios (sun “life-empowered Hu”) and Zeus (storm bull)</td>
<td><strong>Greek:</strong> Athena (“powers of Ayu”), Artemis (“Controller’s enabling magic”)</td>
<td><strong>Greek:</strong> Hermes</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, Nepthys</td>
<td><strong>Egyptian:</strong> Wepi, Thoth? (communication)</td>
<td><strong>Egyptian:</strong> Wepwawet</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Object Revealing (male)</th>
<th>Flow Gating (female)</th>
<th>Motion Revealing</th>
<th>Emotion Gating</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sumerian:</strong> Nudimmud, Enki (lord of earth), Ea</td>
<td><strong>Sumerian:</strong> Nunu, Ninki (lady of earth)</td>
<td><strong>Sumerian:</strong> Pabilsag (one who sprouts what’s inside)</td>
<td><strong>Sumerian:</strong> Sud (SUD3 - speaker), Ninlil (lady of wind)</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> Zigu (breath)</td>
<td><strong>Medit:</strong> ?</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Osiris, Pe</td>
<td><strong>Egyptian:</strong> Isis, Pet</td>
<td><strong>Egyptian:</strong> Shu</td>
<td><strong>Egyptian:</strong> Tefnut, Wadjet</td>
</tr>
</tbody>
</table>

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## 2.0 Eastern Mediterranean Iron Age Letter Styles (Chart 2)

<table>
<thead>
<tr>
<th>Letter</th>
<th>Name: Semitic Greek</th>
<th>Bronze Age (Serabit el-Khadim)</th>
<th>Philistine (Izbet Sartah)</th>
<th>Phoenician (Sidon)</th>
<th>Israelite (mostly Gezer)</th>
<th>Letter</th>
<th>Name: Semitic Greek</th>
<th>Bronze Age (Serabit el-Khadim)</th>
<th>Philistine (Izbet Sartah)</th>
<th>Phoenician (Sidon)</th>
<th>Israelite (Gezer)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Aleph</td>
<td>Alpha</td>
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<tr>
<td>B</td>
<td>Bet</td>
<td>Beta</td>
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<td>C</td>
<td>Gimel</td>
<td>Gamma</td>
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<tr>
<td>D</td>
<td>Dalet</td>
<td>Delta</td>
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<td>E</td>
<td>He</td>
<td>Epsilon</td>
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<td>F</td>
<td>Het</td>
<td>Eta</td>
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<td>G</td>
<td>Zayin</td>
<td>Zeta</td>
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<tr>
<td>H</td>
<td>Teth</td>
<td>Theta</td>
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<tr>
<td>I</td>
<td>Vav</td>
<td>Upsilon</td>
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<td>J</td>
<td>Kap</td>
<td>Kappa</td>
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<td>K</td>
<td>Lamed</td>
<td>Lamda</td>
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</tr>
</tbody>
</table>

Ordered according to letter list on the Izbet Ostracon.

*The letter “R” does not exist in the Izbet Ostracon letter list.

These signs in in the Minoan tradition deriving from the Phaistos disk through Linear A

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3.0 Background – Droughts and Dating

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 extent 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 1. 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 Finkelsen 2013)](image)
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>

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

**Temple Archaeology**

This plaque was originally set within the temple sanctuary’s western wall but it fell to the floor during the building’s destruction by the Babylonians in 604 or 603 BCE. As shown in figure 2 the western end later became a ritual tool store room with a small wall set up between the pillars. In the ritual tool room were found a bell-shaped figurine (no picture published), ceramic vessels, a bronze scepter, iron objects, and ivory objects (pictures not published).

The temple had its own olive oil press in room O (lower center) for making its own scented oils for rituals and probably for sale. Rooms V and W contained hundreds of gold, silver, and bronze objects along with lots of ceramics. One of these was an ivory female figurine and an ivory knob having a cartouche of Ramses VIII (1129-1126 BCE) which would have dated back to the time of the original Philistine settlement. Room q had a gold 23 cm long cobra (Egyptian Uraeus). The great hall near the entrance had the burnt remains of large man shaped ivory sculpture. (Gitin, Dothan, Naveh, 1997)

The city of Ekron eventually covered 85 acres making it a large city. It also became one of the largest olive oil production centers in the Mediterranean.
Figure 2. Map of the temple complex at Ekron labeled as site 650 which existed between 720 and 603 BCE. It shows where the plaque (inscribed slab) had fallen on the floor. South of the pillored sanctuary was a row of storage rooms and south of those was an olive press and a room for shipment containers. Presumably the temple made their own scented oils. Through the double doors on the east side was a larger outdoor courtyard.
The temple supported the life-form revealing power of Yahu by manipulating the spiritual powers which affected him. The most important of these was the crescent moon goddess Ayu (Ishtar) who edited the life-growth network whose flowing fertility fluids triggered the feminine Opener Utu to open the platonic forms for Yahu to fill. Figure 3 shows some silver crescent moon earrings which represented goddess Ayu (Ishtar).

Figure 4 shows Ayu (Ishtar) on the front of a silver pendant which was not found in the temple but was found offsite as part of a hidden hoard. She is the large headed, winged, female figure standing on the lion which symbolized her protective power. The wings indicate she is a middle layer connective deity of the Ancient Pagan Paradigm. She is blessing a follower with her crescent moon power shown flying out of her hands.

Above the two figures are the two forms of Atu who was her complementary masculine power for the middle connective layer of the Ancient Pagan Paradigm. He represented the network itself. Atu was composed of the orderly sun form represented by the winged sun disk of Hu and the chaotic, hidden sun, storm form represented by the cloud shown as a cluster of circles. The storm form is usually represented by a bull and is most popularly known from the Hebrew scriptures as Ba’al which is Akkadian for “great-one.”

Figure 3. Silver Crescent Moons from the Ekron Temple. Such moons represent the Goddess Ayu (Ishtar) who along with the divine birds is one of the Controllers mentioned in the text. Ten such moons were found scattered in the temple and most were earrings. (Gitin and Golani, 2001)

Figure 4. Silver pendant from hoard 4 at Ekron. It is 5.2 cm high but its top lop is broken suggesting it was in the hoard only for its silver value. (Gitin and Golani, 2001)
The plaque begins by stating that the temple was a place for promoting the manifestations (revelations) of invisible platonic life forms (images) by Yahu. The powers which tended to inhibit the revelations were various negative human emotions which affected the life-growth network with owls and eagle vultures. Below is the translation:

1. House for nourishing the revelations. Emotional-owls are making scarce the nourishment’s revelations. Abundances are not life-empowering the nourishment’s revelations.
2. Are not Su’s authorities are revealing that? Life-growth-powers are without fertility-fluid nourishment for Yahu (I’). The upper-regions are shepherding the life-growth-threads.
3. The nourishment is revealing the rage from magic. Yahu is noticing the magic. The boundary’s visibility is due to high magic.
4. [2 or 3 words destroyed] Utu. Controllers are causing the misery with the nourishing. The boundary is crafting-magic which the life-growth powers should be removing.
5. [Shouldn’t we be involved with] the life-growth-powers’ threads? No!

Figure 6. Limestone plaque from the Yahwist temple at Ekron. It was written in the Israelite script style. This style mostly derives from the earlier Philistine style with some Phoenician influences (see chart 2 above). The language is Alphabetic Akkadian (Aramaic) and is read from right to left. Full justification of translation provided in section 7.0 (Photo from Wikimedia commons)
General Cultural Background

According to the Ancient Pagan Paradigm all change on earth is caused by some divine power. These powers were divided into two main classes in three layers (source, connective, manifestation). The life-growth class was responsible for the growth of all living things and it was sourced by the god Alu. The motion class was responsible for the movement through space of all things and it was sourced by the masculine full moon Su. Alu generated a causal fluid called the “fertility fluid” which flowed down to earth via a network while Su generated the causal fluid of the wind. Together these causal fluids were the “abundances.” The powers of both classes were gender balanced. The three layers of the Ancient Pagan Paradigm: source, connection, and earthly manifestation would later give rise to the Christian Trinity as God the creator, Jesus the connection, and Holy Spirit as manifestation.

The network represented the connective layer of the Ancient Pagan Paradigm for the life-growth class and it was imagined as a network of river channels or a network of threads making up a fabric. The network was personified by the god Atu. The fertility fluids were directed through the network by the feminine crescent moon power personified by Ayu (Inanna, Ishtar, Hathor, Artemis, Athena). The properly directed fertility fluids then commanded the opening of the appropriate platonic forms. The actual image opening was accomplished by the manifestation layer goddess Utu. This allowed the masculine power of Yahu to manifest that image by filling it with earthly dust (nourishments).

The sources of motion were thought to be either human inner emotions (emotional magic) or a connection to the motion of the planets (astrological magic). Eventually, the ancient realized that fertility fluid flow through the network had to be affected by these motion powers as well and this began the mixing up of the formally separate power classes. The ability of motion powers to affect the fertility fluids was the “magic” mentioned in these early texts. This intersection of the two power classes required some mechanism were the divine birds. The owls enhanced the flow while the eagle-vultures inhibited the flow. In this scheme the connective goddess of the life-growth class acquired their own divine birds to edit the network as evidenced by the Athenian owls of Athena.

Line by Line Comment of the Translation

1. The start of the text states that the building was a temple (house) to promote (nourish) the manifestations (revelations) of life forms. Emotions of envy and other negative emotions were thought to inhibit such manifestations by inappropriately editing the life-growth network. Because human negativity caused the problems only human intervention could correct the problems. This line seems to reflect the problems of the 735-720 BCE drought which may have been ongoing when the temple was built.
2. Astrological signs of fate called the “authorities” of Su were also indicating the mis-direction of fertility fluid flow through the life-growth network by powers higher up than Yahu in the Ancient Pagan Paradigm. The full moon Su was considered to be the shepherd of the planets.
3. The “nourishment’s revealer” is Yahu who is most affected by the negative emotional magic. The “boundary” is the connective layer of the Ancient Pagan Paradigm as represented by the network and the drought is making visible its effects. High magic is any emotional or astrological power which affects the network.
4. Those powers which edit the network (the Controllers) are causing the problem. The Controllers are the emotional owls which add network links and increase channel flows, the eagle-vultures which trim the links and reduce channel flows, and the goddess Ayu who forms the structure of the network in the
first place. Utu is the goddess who opens up the invisible platonic images for Yahu to fill with nourishment but her role here is unknown due to words being unreadable in the plaque.

5. While some letters are destroyed this line seems to be a statement that humans should not interfere with the powers of the life-growth deities such as Yahweh but only counter human emotion magic effects. This is the central tenant of Pagan Israelite religious culture. The word “Israel” in Akkadian means the righteous or straight-ones (IŠR) of Alu (AL) where Alu is the masculine source deity for the life-growth powers.

5.0 Ekron Temple Storage and Transport Pottery Inscriptions

Two of these were found in the temple complex 650 while two were found in a temple support building labeled as site 654 room E. The temple had 5 support buildings in the elite zone of the city.

Ekron Pottery Jar 1 (Levant Text 37.1)

This text was on a bowl used in rituals. It was found in support building 654, room E and reads (right to left):

1. Nourishment-items for
2. undermining the authorities

The items in this bowl were used to oppose the astrological powers (authorities) which were interfering with the proper functioning of the life-growth powers which normally brought abundant crops and animals.

Justification

1. Bet (B)
2. Mem (M) Qop (Q)
3. Resh (R) Bet (B)

1. B [Akkadian bu] nourishment,
nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb) - To be manifested the invisible “platonic” object forms of living things must be filled with nourishment. At the most fundamental level this nourishment is the amorphous dust of matter although this dust may be transported as formed food
objects. The image form is opened by the feminine manifesting power under the influence of divine powers higher up in the Ancient Pagan Paradigm. The image form is then filled by the masculine power which is labeled Yahu in the Mediterranean. The word “Yahweh” literally means “power of Yahu.”

2. **MQ** [Akkadian *miqqu*] undermining (participle), **to undermine** (verb)

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

**Ekron Pottery Jar 2 (Levant Text 37.2)**

This text was on a small storage jar. It was found in support building 654, room E and reads (right to left):

- For pushing-away redirected eagle-vultures

The items stored in this jar were for use in rituals which pushed away the eagle vultures who were trimming the life-growth network in ways not desired.

**Justification**

1. Taw (T) Shin (Ṣ)
2. Resh (R)
3. Yod (I or Y) Vav (U or W)

1. **TṢ** [Akkadian *taṣū*] – **to push out** (verb)
2. **R** [Akkadian *rū*] eagle-vulture, eagle-vulture-items (noun) – Divine thread trimmer and fertility fluid blocker which is active during the day. This divine bird is used by both classes of divine powers to edit the divine network which is fixed (set) at dusk. 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

*Figure 8. Storage Jar with Text 37.2. The discovery publication identified these letters as TSRYM which is correct except for the last letter and the /s/ sounding letter which is Ṣ in Alphabetic Akkadian. They claim the word “should be equated” with the Hebrew word TṢWRE meaning “an interview fee.” (from Gitin and Ahituv, 2015)*
astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*

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

**Ekron Pottery Jar 3 (Levant Text 37.3)**

This text was on a small bowl used for rituals. It was found in a storage room of the temple and reads (right to left):

- Nourishment-items for interfering with revelations with magic.

The items in this bowl were used in rituals which indirectly affect the opening of platonic forms by the goddess Utu. Presumably these rituals would promote the opening of desired crops and animals and not the opening of locusts, weeds, and other agricultural pests. The mention of magic indicates that these rituals were thought to affect the flow of fertility fluids which triggered the opening commands.

Notice that the text of both ritual bowls describes “nourishment-items.”

**Justification**

1. Bet (B)
2. Nun (N) Ayin (’)
3. Nun (N)
4. Taw (T)

1. **B** [Akkadian *bu*] nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb) - To be manifested the invisible “platonic” object forms of living things must be filled with nourishment. At the most fundamental level this nourishment is the amorphous dust of matter although this dust may be transported as formed food objects. The image form is opened by the feminine manifesting power under the influence of divine powers higher up in the Ancient Pagan Paradigm. The image form is then filled by the masculine power which is labeled Yahu in the Mediterranean. The word “Yahweh” literally means “power of Yahu.”

2. **N’** [Akkadian *ne’u*] interference (noun), to interfere with (verb)
3. **N [Akkadian nu]**, revelation, revealer (noun), revealing (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – A “revealer” is an epithet for Yahu who reveals or manifests the invisible object images.

4. **T [Akkadian tû]**, magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”

**Ekron Pottery Jar 4 (Levant Text 37.4)**

This text was on a small storage jar. It was found in a storage room of the temple and reads (right to left):

- For paralyzing without the Opener

The items or oil in this storage jar were used in magical rituals to prevent the opening of certain platonic forms without relying on the opening goddess Utu. Like pottery jar 3 above this ritual would have been magical because it sought to freeze fertility fluid flow in order to prevent Utu from receiving the opening command from the divine powers higher up in the Ancient Pagan Paradigm.

**Justification**

1. Het (Ḫ) Mem (M)
2. Lamed (L)
3. Pe (P) – Phoenician letter style

1. **ḪM [Akkadian ḫamû]** paralyzer (noun), to paralyze (verb) – often represented by a scorpion
2. **L [Akkadian la, lu]** by not, without (preposition), to not have, are without (verb)
3. **P [Akkadian pû]** Opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (participle) - often an epithet for the goddess Utu who opens up the invisible object platonic forms as by directed by the fertility fluids. Once open these forms are filled with

*Figure 10. Storage Jar with Text 37.4. The discovery publication only correctly identified the first three letters as ḪML but for some reason thought the last letter was a K when it is not even close to that letter. This allowed them to see the name “Ahimelek” even though the A letter is not there either. (from Gitin, Dothan, and Naveh, 1997)*
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.

**Ekron Pottery Jar 5 (Levant Text 37.5)**

This text was on a large pottery jar used for transport. Its inscription reads

- Abundances are nesting. The abundances are being intimidated. By not running off []

Abundances are the causal fluids for both the life growth powers and the motion powers of the Ancient Pagan Paradigm. This text is saying they are inactive (nesting) which would indicate some drought is ongoing. The reason for their inactivity would have been given by the last word or words of the sentence which are missing. This drought would be the drought which corresponded to the time of Babylonian invasion in 604 BCE.

This pottery shard was found at Ekron (Tel Miqne) in 1997. The inscription was only discovered while the pottery shards were being classified post season. This inscription was on a type 3 ovoid storage jar and it was found in room P of the temple adjacent to the olive oil press room. This type of pottery could store figs, olive oil, water, and wine but it was most often used to transport olive oil which was likely the case here.
Because this inscription was found on a transport jar it is acting like a news headline going out to the temple’s supporters. Many clay seals seem to have had this function as well.

**Justification of the Translation**

Letters (read right to left)

Clause 1

1. Gimel (G)
2. Bet (B) Ayin (’)

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

2. **B’ [Akkadian bā’u, be’u]** nest (noun), nesting (participle), nested (adjective), to nest (verb) - as in to nest and rest as the opposite of producing motion. A house (BT) is a human nest. Any perched bird is a nesting bird in this context.

(ongoing form)

- Abundances are nesting.

Clause 2

1. Gimel (G)
2. Het () Nun (N)

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

2. **ḪN [Akkadian ḫanû]** intimidation (noun), to intimidate (verb)

(ongoing form)

- The abundances are being intimidated.

Clause 3

1. Lamed (L)
2. Resh (R) Zayin (Z) – Z is Phoenician style

1. **L [Akkadian la, lu]** by not, without (preposition), to not have, are without (verb)
2. **RZ [Akkadian razû]** - to run off (verb)
3. [missing words]
6.0 Amulet Translations

These amulets are either Phoenician or Philistine because their emphasis is on the motion powers instead of the agricultural life-growth powers of the Israelites. Not surprisingly they were found in the debris layer belonging to the city prior to Ekron’s rebuilding by the Assyrians. This motion power emphasis is more similar to the Minoan trading texts from Malia (Olmsted July 2020) than the Israelite texts.

**Figure 12. Jewelry Jug.** The jug is in a Phoenician style. It held the jewelry collection which contained the amulets shown in the other figures. It was found in the debris layer dating just prior to the Assyrian ra rebuilding of Ekron in 700-650 BCE. Image (from Gitin and Brandl 2018)

**Figure 13. Egyptian Themed Amulet.** This shows an Egyptian sphinx guarding the ankh sign which represented life. The Philistines had close contacts with the Egyptians. (Image from Gitin and Brandl 2018)

**Figure 14. Amulet with Letter Samak (S) in the middle.** This letter means “Su” in Alphabetic Akkadian. He was the full moon god who represented the source of all motion powers. (Image from Gitin and Brandl 2018)

**Figure 15. Amulet with Letter shin (S) in the Middle.** This letter means “activity” in Alphabetic Akkadian which is an epithet to describe the motion of the causal fluids. The source of all activity was Su mentioned in the figure 14 amulet. (Image from Gitin and Brandl 2018)
7.0 Justification of Plaque Translation (Levant Text 35)
Words from Alphabetic Akkadian Lexicon (Olmsted May 2020)

Figure 16. Letter Assignments for Lines 1 and 2. Picture from Gitin, Dothan, and Naveh 1997. Red letter assignments by Olmsted.

Line 1 (top line, Text 35.1)

Clause 1

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

1. **BT** [Akkadian *bētu, bētu*] house (noun) – often an epithet for the astrological motion powers of the night sky which is the roof over the earth. A nest is bird house so see B’ meaning “nest.”

<table>
<thead>
<tr>
<th>Line 1 Letter Assignments and Translation from attempted Hebrew translation (from Gitin, Dothan, and Naveh, 1997)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation</td>
</tr>
<tr>
<td><strong>BT</strong> – house or temple</td>
</tr>
<tr>
<td><strong>BN</strong> – built by (no, <strong>BN</strong> means “son” and is used as such elsewhere)</td>
</tr>
<tr>
<td><strong>AKYŠ</strong> – <strong>AKYS</strong> (proper name)</td>
</tr>
<tr>
<td><strong>BN</strong> – son of</td>
</tr>
<tr>
<td><strong>PDY</strong> – Pady (proper name)</td>
</tr>
<tr>
<td><strong>BN</strong> – son of</td>
</tr>
</tbody>
</table>

Letter assignment differences are in red. Translation errors are also in red. Lots of names are found in failed translations because names are wildcards able to combine any arbitrary set of letters.
2. **B [Akkadian bu]** nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb) - To be manifested the invisible “platonic” object forms of living things must be filled with nourishment. At the most fundamental level this nourishment is the amorphous dust of matter although this dust may be transported as formed food objects. The image form is opened by the feminine manifesting power under the influence of divine powers higher up in the Ancient Pagan Paradigm. The image form is then filled by the masculine power which is labeled Yahu in the Mediterranean. The word “Yahweh” literally means “power of Yahu.”

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

(ongoing form)
- House for nourishing the revelations

Clause 2

1. Aleph (A) Kap (K) – 3 prongs on K instead of the older 2 prongs
2. Yod (I or Y) Shin (Ṣ)
3. Bet (B)
4. Nun (N)

1. **AK [Akkadian akû, akkû]** emotional-owls, Aku-owl (noun) – These owls add motion and movement to the fertility fluids flowing through the life-growth network threads (links, channels) during the day. They are under emotional control from humans. In contrast, the astrological motion powers use Hu’u (Ḫ’) owls for the same function and they are under the control of the heavenly bodies. These powers complement those of the goddess Ayu (crescent moon) which add and cut the links of the network via eagle-vultures (R). She represents the normal divine order of things and only become capricious during the cultural lordification process. Aku-owls are one of the divine-birds (ISR) along with Hu’u owls and eagle-vultures. The divine network is then fixed or set at dusk (hence setting sun). The owls along with Ayu are called “Thread-Openers” (PQ).
2. **IS [Akkadian isû]** scarcity (noun), scarce (adj), to make scarce (verb)
3. **B [Akkadian bu]** nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb) - To be manifested the invisible “platonic” object forms of living things must be filled with nourishment. At the most fundamental level this nourishment is the amorphous dust of matter although this dust may be transported as formed food objects. The image form is opened by the feminine manifesting power under the influence of divine powers higher up in the Ancient Pagan Paradigm. The image form is then filled by the masculine power which is labeled Yahu in the Mediterranean. The word “Yahweh” literally means “power of Yahu.”
4. **N [Akkadian nu]** revelation, revealer (noun), revealing (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – A “revealer” is an epithet for Yahu who reveals or manifests the invisible object images.

(ongoing form)
- Emotional-owls are making scarce the nourishment’s revelations

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

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

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

4. **B [Akkadian bu]** nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb) - To be manifested the invisible “platonic” object forms of living things must be filled with nourishment. At the most fundamental level this nourishment is the amorphous dust of matter although this dust may be transported as formed food objects. The image form is opened by the feminine manifesting power under the influence of divine powers higher up in the Ancient Pagan Paradigm. The image form is then filled by the masculine power which is labeled Yahu in the Mediterranean. The word “Yahweh” literally means “power of Yahu.”

5. **N [Akkadian nu]** revelation, revealer (noun), revealing (adj), to reveal (if inanimate source), to say (animate source - direct speech), to ask (animate source - direct speech), revealing (adj) – A “revealer” is an epithet for Yahu who reveals or manifests the invisible object images.

(ongoing form)

- Abundances are not life-empowering the nourishment’s revelations
Line 2 (Text 35.2)

Clause 1

1. Yod (I or Y)  
2. Samak (S)  
3. Resh (R) Bet (B)  
4. Nun (N)  
5. Aleph (A)

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

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

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

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

5. A [Akkadian‌ ‌ā] that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wildcard for whatever thing is being referenced.

(ongoing form)

- Are not Su’s authorities are revealing that?

Clause 2

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

2. **L [Akkadian la, lu]** by not, without (preposition), to not have, are without (verb)

3. **B [Akkadian bu]** nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb) - To be manifested the invisible “platonic” object forms of living things must be filled with nourishment. At the most fundamental level this nourishment is the amorphous dust of matter although this dust may be transported as formed food objects. The image form is opened by the feminine manifesting power under the influence of divine powers higher up in the Ancient Pagan Paradigm. The image form is then filled by the masculine power which is labeled Yahu in the Mediterranean. The word “Yahweh” literally means “power of Yahu.”

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

5. **I’ or Y’ [Akkadian i’u, ya’u, ia’u]** the god I’u (Yahu) - The masculine manifestation power of the Ancient Pagan Paradigm. This power reveals both objects using the life-growth-power and movement using the motion power. Letter ayin (’) is dual use with /a/ after 850 BCE. Yahu has these linguistic equivalents: 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)
- Life-growth-powers are without fertility-fluid nourishment for Yahu (I’)

Clause 3

1. Resh (R) Shin (§)
2. Resh (R) Ayin (’)
3. Qop (Q)
1. **Rṣ** [Akkadian *rēšu, rāšu*] upper-region (noun), upper (adj)

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

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

(ongoing form)

- The upper-regions are shepherding the life-growth-threads

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**Line 3 (Text 35.3)**

![Image of an ancient stone tablet with letter assignments]

*Figure 17. Letter Assignments for Lines 1 and 2. Picture from Gitin, Dothan, and Naveh 1997. Red letter assignments by Olmsted*
Clause 1

1. **Bet (B)** – this is a close call between a B and an R but this letter has a small bend in its tail
2. **Nun (N)**
3. **Sade (Š) Gimel (G)** – The top horizontal line of this letter seems to be in the sentence dividing line
4. **Taw (T)**

   1. **B [Akkadian bu]** nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb) - To be manifested the invisible “platonic” object forms of living things must be filled with nourishment. At the most fundamental level this nourishment is the amorphous dust of matter although this dust may be transported as formed food objects. The image form is opened by the feminine manifesting power under the influence of divine powers higher up in the Ancient Pagan Paradigm. The image form is then filled by the masculine power which is labeled Yahu in the Mediterranean. The word “Yahweh” literally means “power of Yahu.”

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

3. **ŠG [Akkadian šigȗ, šegȗ]** - rage (noun) – compare to AG meaning “anger” and ZN meaning “offended-one.”

4. **T [Akkadian tȗ]** magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”

(ongoing form)

- The nourishment is revealing rage from the magic

Clause 2

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

2. **AD [Akkadian âdu]** - *to notice* (verb)

3. **T [Akkadian tû]** magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”

(ongoing form)

- *Yahu* is noticing the magic

**Clause 3**

1. He (E or H) Taw (T)
2. Bet (B) Resh (R)
3. Kap (K)
4. He (E or H) Lamed (L)
5. Taw (T)

1. **ET [Akkadian etû, ettu, itû, ittu]** boundary (noun), boundary (adj) – Often an epithet for the boundary between the mortal and divine realms. Compare to THM meaning “border” as in a legal territorial boundary
2. **BR [Akkadian barû]** sight, visibility (noun), seeing (participle), to see, to be visible (verb)
3. **K [Akkadian ku, ki]** by, on account of, due to, involved with (preposition), are from, are involved with, is due to (verb) – a more general concept than in English referring to something that is from or for someone else.
4. **EL [Akkadian elû]** elevated-ones, high ones (noun), to elevate (verb), elevated (adjective) – often an epithet for the life-growth powers thought to exist at or above the sky-shell. Compare to IL meaning “high-ones” which references the motion powers
5. **T [Akkadian tû]** magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous...
The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”

**Line 4 (Text 35.4)**

**Clause 1**

1. ???
2. Vav (U or W) Taw (T)

   1. {2 or 3 destroyed words}
   2. **UT [Akkadian utû]** feminine deity Utu – The life-growth class’ feminine gating power which is at the bottom layer of the Ancient Pagan Paradigm. Utu opens up the invisible object images under the influence of the fertility fluids. This allows Yahu to manifest or reveal the object by pouring nourishment (amorphous matter) into it.

   - [2 or 3 words destroyed] Utu

**Clause 2**

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

   1. **AR [Akkadian arû]** Controllers (noun), to control (verb) - the Controller is an epithet for the goddess Ayu along with the divine-fluid birds which edit the divine network
   2. **U’, UY, Wa [Akkadian ū’a, ūya, wa]** misery (noun), miserable (adj), to cause misery (verb) – this noun is sometimes translated as “woe.”
   3. **B [Akkadian bu]** nourishment, nourishment-items (noun), nourishing (participle), nourishing (adj), to nourish (verb) - To be manifested the invisible “platonic” object forms of living things must be filled with nourishment. At the most fundamental level this nourishment is the amorphous dust of matter although this dust may be transported as formed food objects. The image form is opened by the feminine manifesting power under the influence of divine powers higher up in the Ancient Pagan
Paradigm. The image form is then filled by the masculine power which is labeled Yahu in the Mediterranean. The word “Yahweh” literally means “power of Yahu.”

(ongoing form)

• Controllers are causing the misery with the nourishments

Clause 3

1. He (E or H) Taw (T)
2. Taw (T)

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

2. **T [Akkadian tû]** magic, magic-crafter (noun), magical, magically-affected (adjective), to craft magic (verb) – Magic in ancient times was all about generating the underlying forces causing motion. The magic of the life-growth class of powers involved the opening of ideal images to be filled by amorphous matter (nourishment). The magic of the motion class had two divisions: emotional and astrological. Emotions underlie human activities and via extrapolation other activities as well. The motions of the heavenly bodies were seen as responsible for seasonal changes and via extrapolation to other various event related to that like the cycles of life (fate), flooding, drought, and pestilence. Compare to MG meaning “magi.”

(ongoing form)

• The boundary is crafting-magic

Clause 4

1. Dalet (D)
2. Dalet (D) Kap (K)

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

2. **DK [Akkadian dakû]** removal (noun), to remove things (verb)

(ongoing form)

• which the life-growth powers should be removing
Line 5 (Text 35.5)

1. ?
2. Dalet (D)
3. Q – Phoenician Q
4. He (E or H)

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

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

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

4. E [Akkadian ɐ] no one, not one, none, let no one, let not one (noun), not, none of (adj), no
   (abbreviated verb ending a question)

(imperative form)

- [Shouldn’t we be involved with] the life-growth-powers’ threads? No!

Line 5 Letter Assignments and Translation from attempted
Hebrew translation (from Gitin, Dothan, and Naveh, 1997)

$\text{רַעֹ[X]}$ .5

Translation

[A]R$\$E – his [l]and

Letter assignment differences are in red. Translation errors are also in red. Lots of names are found in failed translations because names are wildcards able to combine any arbitrary set of letters.
8.0 References


Olmsted, 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
