Nora Stone from Sardinia Translated in Alphabetic Akkadian Gives Statement about Purpose of Phoenician Temples (730 BCE)

By David D. Olmsted (December 12, 2020; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

The text on this large stone stele is a defense of Phoenician temple activity. Consequently, it was likely placed outside the main temple in the Phoenician trading port of Nora on the southern coast of Sardinia. Its theme is also Phoenician in that it is promoting emotion magic to overcome a drought. This drought is most likely the drought of 730 BCE which lead to the Assyrian invasion of the Levant. Finally, its letter style is mostly Phoenician with only a few late Philistine/early Etruscan style letters thrown in. Consequently, this text similar to the Phoenician gold Pyrgi foil (Olmsted November 28, 2020). Like the Pyrgi foil, the underlying language is the empire language of Akkadian used for trade, temple, and government throughout Mesopotamia and the Mediterranean. Deities mentioned are the god Yahu (Yahweh) and the Reed-Boat as an epithet for the goddess Ayu. This Alphabetic Akkadian text is compared and contrasted with the earlier proposed Hebrew translations.

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1.0 Methodology and Ancient Pagan Paradigm

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>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>Egyptian:</strong> Nu</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> Erishkigal (Ningal = lady of the chalice corresponding to night sky lower sphere) <strong>Greek:</strong> Selu (sheol) <strong>Egyptian:</strong> Nut</td>
<td><strong>Medit:</strong> Thesu (wind) <strong>Greek:</strong> Hermes <strong>Egyptian:</strong> Tem, Atum?</td>
<td><strong>Medit:</strong> ? <strong>Greek:</strong> Hermes as hermaphrodite <strong>Egyptian:</strong> Wepwawet</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Source Layer – Du: Life-growth powers</th>
<th>Source Layer – A’u: Motion powers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sumerian:</strong> Anu (day time upper 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>
</tr>
<tr>
<td><strong>Medit:</strong> Alu (Alohim, ‘elohim = “powers of Alu,” Allah = “power of Alu”’)</td>
<td><strong>Egyptian:</strong> Nut</td>
</tr>
<tr>
<td><strong>Sumerian:</strong> Erishkigal (Ningal = lady of the chalice corresponding to night sky lower sphere) <strong>Greek:</strong> Selu (sheol) <strong>Egyptian:</strong> Nut</td>
<td><strong>Medit:</strong> Thesu (wind) <strong>Greek:</strong> Hermes <strong>Egyptian:</strong> Tem, Atum?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sumerian:</strong> Anu (day time upper sky dome)</td>
<td><strong>Medit:</strong> Ayu – dark: “Reed Boat” (crescent moon), Thau (‘grinder”) <strong>Greek:</strong> Athena (“powers of Ayu”), Artemis (“Controller’s enabling magic”) <strong>Egyptian:</strong> Hathor, Amaunet, Nephthys</td>
<td><strong>Sumerian:</strong> Mu’ulil (one who sprouts wind), Enil (lord of breath) <strong>Medit:</strong> Thesu (wind) <strong>Greek:</strong> Hermes <strong>Egyptian:</strong> Wepi, Thoth? (communication)</td>
<td><strong>Sumerian:</strong> Sud (SUD3 - speaker), Ninlil (lady of wind) <strong>Medit:</strong> ? <strong>Greek:</strong> Hermes as hermaphrodite <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 <strong>Medit:</strong> Ea, E’u, I’u, Yahu (Yahweh = power of Yahu) <strong>Egyptian:</strong> Osiris, Pe</td>
<td><strong>Sumerian:</strong> Nunu, Ninki (lady of earth) <strong>Medit:</strong> Utu <strong>Egyptian:</strong> Isis, Pet</td>
<td><strong>Sumerian:</strong> Pabilsag (one who sprouts what’s inside) <strong>Medit:</strong> Zigu (breath) <strong>Egyptian:</strong> Shu</td>
<td><strong>Sumerian:</strong> Sud (SUD3 - speaker), Ninlil (lady of wind) <strong>Medit:</strong> ? <strong>Egyptian:</strong> Tefnut, Wadjet</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name:</th>
<th>Bronze Age (Serabit el-Khadim)</th>
<th>Philistine (Izbet Sartah)</th>
<th>Etruscan (Pyrgi) late Philistine</th>
<th>Israelite (mostly Gezer)</th>
<th>Name:</th>
<th>Bronze Age (Serabit el-Khadim)</th>
<th>Philistine (Izbet Sartah)</th>
<th>Etruscan (Pyrgi)</th>
<th>Israelite (Gezer)</th>
<th>Phoenician (Sidon)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Semitic Greek</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Greek</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>Aleph Alpha</td>
<td></td>
<td></td>
<td></td>
<td>Mem</td>
<td>Mem Mu</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Bet Beta</td>
<td></td>
<td></td>
<td></td>
<td>Nun</td>
<td>Nun Nu</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>Gimel Gamma</td>
<td></td>
<td></td>
<td></td>
<td>Samek Xi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>Dalet Delta</td>
<td></td>
<td></td>
<td></td>
<td>Yod</td>
<td>Bond Iota</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>He Epsilon</td>
<td></td>
<td></td>
<td></td>
<td>Yod</td>
<td>Bond Iota</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H</td>
<td>Het Eta</td>
<td></td>
<td></td>
<td></td>
<td>Sade</td>
<td>Bond San</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Z</td>
<td>Zayin Zeta</td>
<td></td>
<td></td>
<td></td>
<td>Pe</td>
<td>Pe Pi</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Teth Theta</td>
<td></td>
<td></td>
<td></td>
<td>Qop</td>
<td>Qopp Qoppa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>Vav Upsilon</td>
<td></td>
<td></td>
<td></td>
<td>Resh</td>
<td>Ro</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>Kap Kappa</td>
<td></td>
<td></td>
<td></td>
<td>Shin</td>
<td>Sigma</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L</td>
<td>Lamed Lamda</td>
<td></td>
<td></td>
<td></td>
<td>Taw</td>
<td>Tau</td>
<td></td>
<td></td>
<td></td>
<td></td>
</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 letters derive from the Minoan writing tradition starting with the Phaistos disk and going through Linear A

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Alphabetic Akkadian started out as a way to facilitate commercial level trading in the Bronze Age and because of that, it became the world’s first empire language like Latin, Greek, Arabic, and English later. This first empire language is Akkadian because Akkadian speaking Assyrian traders were the first to go looking for the ingredients needed to make the bronze needed for their expanding early empire. This is evidenced by their extensive trading colonies found in Anatolia dating to between 2000 and 1800 BCE (Bryce 1998). By 1700 most such trade had been taken over by the Minoans with their own type of Akkadian phonetic script (Olmsted June 2020, July 2020). The needs of trade kept gradually simplifying the writing so that by 1400 BCE alphabetic scripts appear in which the letters represented phonetic wild cards composed of consonants able to be followed by any vowel sound. Pagan temples quickly adopted this trade writing for their own internal use and it was they who preserved alphabetic writing through the Bronze Age collapse. Later Alphabetic Akkadian became known as Aramaic to distinguish its texts from the newly rising empire language of Greek.

Because the purpose of empire languages is cross-cultural communication, they are not ethnic markers. One only needs to look at ancient Latin and modern English for more recent examples of that. Yet they may be cultural/religious markers because during the early Iron Age three separate alphabetic letter lineages developed around their own religious variations on the Ancient Pagan Paradigm.

1. Phoenicians focused on the motion power class using emotion magic but later developed the idea that emotion magic could also affect the life-growth powers via one of the divine birds (eagle vultures).
2. Israelites focused on the life-growth powers using sympathetic (imitative) magic and incantation magic. Probably because of this simplistic magic approach the tribe of Judah after the 850 BCE Elijah drought became the first region to adopt a fully lordified religion in which the deities were perceived as lordly people on high instead of mainly as powers able to be optionally perceived as people.
3. Sea Peoples (Philistines and Etruscans) were in between those by claiming that the different divine power classes should not be mixed except at the lowest layer of the Ancient Pagan Paradigm to open up the invisible “platonic” life-form images.

Phoenician/Greek Letter Lineage
1. Minoan Phaistos Disk
2. Minoan Linear A
3. Phoenician
4. Greek (with some Sea Peoples)

Israelite Letter Lineage
1. Minoan Phaistos Disk
2. Minoan Linear A
3. Serabit el Khadim
4. Israelite (has a bit of Sea Peoples)
5. Hebrew

Sea Peoples/Latin Letter Lineage
1. Minoan Phaistos Disk
2. Minoan Linear A
3. Serabit el Khadim
4. Philistine
5. Etruscan
6. Latin
3.0 Droughts and Dating

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. According to figure 1 three intense but short droughts occurred during the iron age:

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

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 Finkelsein 2013)

These also turn out to be the divisions between the archaeological ages as shown in table 1 below if the chart data is shifted 50 years. 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.

4.0 Nora Stele Archaeology

![Figure 2. Picture of the Nora stele which is now located at the National Archaeological Museum in Cagliari, Italy. It is about 3 feet high and 1-1/2 feet wide. (photo from http://corneredinparis.blogspot.com/2011/04/phoenicians-in-sardinia.html)](image)

![Figure 3. An angled view of the Nora stele showing the letters in a different lighting. (photo from http://maritimehistorypodcast.com/ep-023-setting-shop-central-med/scrittura-005/)](image)
The Nora Stele (Stone) was found in the ancient trading port of Nora, Italy on the southern tip of Sardinia in 1773 before archaeology was a science. Consequently, its contextual information is missing.

As a trading port it would have been similar but smaller in scale to the Greek trading site on the island of Delos. Consequently, it would have contained a mix of temples, warehouses, and representatives from various trading cities. The Nora stele belonged to one of those temples. Based on its text the Nora stele was erected during some crisis of faith, probably due to the 730 BCE drought which led to the Assyrian invasion of the Levant.

5.0 Nora Stele Text in Alphabetic Akkadian – 730 BCE

This text is a defense of temple activity. Its theme is Phoenician in that it is promoting emotion magic to overcome drought in a way similar to that found on the Phoenician gold Pyrgi foil (Olmsted Nov 28, 2020). The lettering style is also mostly Phoenician with only a few late Philistine/early Etruscan style letters thrown in. Consequently, it should date to about the same time as the Pyrgi foils.

The translation is:

1. Temples activate the upper regions.
2. The shaping is activating Yahu (Ea).
3. Nourishing from the earthly-space manifests the life-growth powers
4. The emotional-powers activate Yahu (Ea).
5. The eliminated fertility-fluids are from nourishing the Reed-boat (Ayu).
6. Magical irrigation gates the Revealer.
7. The gating activity assaults the Revealer.
8. Do not the abundances open-up the Revealer?

Line by Line Comment

1. Prior to deity lordification, temples were the mechanism in which humans could affect the divine realm with magic of various sorts. Magic crafters, like the Phoenician here, affected the motion powers of the Ancient Pagan Paradigm with emotion magic while priests affected the life-growth powers with incantation and sympathetic magic. After lordification magic crafters were marginalized and temples became places to appease and bribe mostly male human like lord gods.
2. The structure which brought and distributed the life growth powers to earth was the life-growth network. Fertility-fluids flowed through the links (channels) of this network to trigger the opening of the invisible “platonic” life-form images. These forms would then be filled up with amorphous matter (dust) by Yahu to become visible. Consequently, the network had to be properly shaped in order for the life-growth powers to be properly distributed.

3. This line is a reminder that the earthly magic can affect the divine space. At this time lordification was just beginning in the Mediterranean region. The change in deity perception to “people” from “powers with personification optional” ultimately meant that magic was seen as interfering with the prerogatives of the lord gods. Thus, magic was eventually demonized.

4. Being composed of magic crafters, this temple is reminding its customers that the motion class of powers with which they work actually cause the flow of the needed network fertility fluids and that flow is needed to activate Yahu to manifest life-form objects.

5. This line has the temple’s magic crafters blaming the priests working with the life-growth power class for the drought. Priestly magic affects the cutting and forming of network links with that power represented by the goddess Ayu (Inanna, Ishtar, Athena, Artemis, Hathor) and that channel cutting is what is preventing the fertility fluids from reaching the platonic life forms.

6. This line is again blaming the priests, specifically their magic which forms and unforms the network (irrigation) channels. The priestly form of magic blocks the Revealer (Yahu) from being triggered. Yahu is called the Revealer because this power reveals or manifests the invisible platonic life form images.

7. The magic crafters are claiming the priestly blocking of the fertility fluids is an assault upon Yahu.

8. This assault is because the fertility fluids are being blocked. The word “abundances” represents the causal fluids of both classes of the Ancient Pagan Paradigm. The causal fluid for the life-growth class is the fertility fluid while the causal fluid for the motion class is breath and wind which later would be translated as “spirit.”
6.0 Justification of Nora Stele Translation – (Med Text 2)

The text is read right to left. Its letters are Phoenician unless otherwise noted.

![Figure 5. Top two lines of the Nora Stele using the image from the National Archaeological Museum in Cagliari, Italy. Red letter assignments by Olmsted](image)

**Line 1 (Med 2.1)**

1. Bet (B) Taw (T) – Philistine letter style
2. Resh (R) Shin ($)  
3. Shin ($)  

1. **BT [Akkadian bētu, bītu] temple (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.
3. **Ṣ [Akkadian ṣu] activity, activation (noun), active (adjective), activating-potential, to activate (verb)** – often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

(statement form with verb at end)  
The temples activate the upper regions
Line 2 Med 2.2)

1. Nun (N) Gimmel (G) Resh (R)
2. Shin (S)
3. He (E or H) Aleph (A)

1. NGR [Akkadian nagāru] — shaper (noun), shaping (participle), to shape (verb) — normally a reference to making wood products but also used in reference to shaping the life-growth network.

2. Ṣ [Akkadian ṣu] activity, activation (noun), active (adjective), activating-potential, to activate (verb) — often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

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

(ongoing form)
The shaping is activating Yahu (Ea)

Figure 6. Lines 3 and 4 of the Nora Stele using the image from the National Archaeological Museum in Cagliari, Italy. Red letter assignments by Olmsted.
Line 3 (Med 2.3)

1. Bet (B)
2. Shin (Ṣ) Resh (R)
3. Dalet (D)
4. Nun (N) Taw (T) – The T is similar to T on line 6 with a weak, short lower right line whose appearance is made worse by someone highlighting the other line in red ink.

1. **B [Akkadian bu]** nourishment, nourishment-items, nourisher (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, Utu, 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.” Together Utu and Yahu are the “Nourishers.”

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

3. **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.

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

(statement form with verb at end)
Nourishing from the earthly-space manifests the life-growth powers

Line 4 (Med 2.4)

1. Yod (I or Y) Mem (M)
2. He (E or H) Aleph (A)
3. Shin (Ṣ) - the “W” shape has a smaller right side

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

3. **ṣ [Akkadian ṣu] activity, activation (noun), active (adjective), activating-potential, to activate (verb) – often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.

(statement form)

Emotional-Powers activate Yahu’s (Ea)

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**Figure 7.** Lines 5 and 6 of the Nora Stele using the image from the National Archaeological Museum in Cagliari, Italy. Red letter assignments by Olmsted
Line 5 (Med 2.5)

1. Mem (M)
2. Zayin (Z)
3. Bet (B)
4. Aleph (A) Mem (M)

1. **M [Akkadian mû]** fertility-fluid, fertility-fluid-effects (noun), fertility-fluid (adj) - the fluid of the life-growth class of divine powers which flows through the life-growth network to eventually open object images on earth.
2. **Z [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
3. **B [Akkadian bu]** nourishment, nourishment-items, nourisher (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, Utu, 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.” Together Utu and Yahu are the “Nourishers.”
4. **AM [Akkadian amu]** Reed-Boat (noun) – in the Bronze Age this word was an epithet for the dark part of the crescent moon because it represented the powers which cut the life-growth threads in the network of the Ancient Pagan Paradigm. This dark part was represented by the goddess Thanu. The dark part was the cargo of the crescent moon which was shaped like a boat of the era. Later in the Iron Age it became to be an epithet for both the light (Ayu) and dark forms (Thanu) of the feminine connective life-growth powers: Ayu, Ishtar, Inanna, Athena-Artemis, Hathor. As the dark power Thanu corresponded to the dark chaotic bull of her masculine complement.

(statement form)
The eliminated fertility-fluids are being nourished by the Reed-boat (Ayu)

Line 6 (Med 2.6)

Clause 1

1. Yod (I or Y) Kap (K)
2. Taw (T)
3. Nun (N) – while this could be a Bet (B) the vertical line of the triangle is at a different angle from the bottom curving line. The triangle line also seems to have been crossed out.
4. Bet (B) Bet (B) – the bottom curve on the second letter indicates it is a Bet (B) even though the side of its triangle is mostly rubbed out.

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

2. **T [Akkadian ṭû]** 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.”

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

(statement form)
Magical Irrigation gates the Revealer

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*Figure 8. Lines 7 and 8 of the Nora Stele using the image from the National Archaeological Museum in Cagliari, Italy. Red letter assignments by Olmsted*

**Line 7 (Med 2.7)**

1. Shin (§)
2. Bet (B) Bet (B)
3. Nun (N)
4. Gimmel (G) Resh (R) – first letter is late Philistine (Etruscan)

5. Š [Akkadian šu] activity, activation (noun), active (adjective), activating-potential, to activate (verb) – often an epithet for the motion or motion potential of fertility fluids which must be activated by the motion class of powers.
6. BB [Akkadian babu, bibu] gate (noun), gating (adj), gating (participle), to gate (verb) – a term for how the motion powers and Ayu control the flow of the fertility fluids through the divine network. They gate the fertility fluids as a way to control the flow.
7. 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.
8. GR [Akkadian gerû] – assault, assault-power (geri) (noun), to assault (verb) - Compare to TŠ meaning “hostility” and RS meaning physical “attack.” The word “assault-power” is often an epithet for eagle-vultures who assault the divine network by trimming its links.

(statement form with verb at end)
The gating activity assaults the Revealer

Line 8 (Med 2.8)

1. Yod (I or Y)
2. Gimmel (G) – late Philistine (Etruscan)
3. Nun (N)
4. Pe (P) – late Philistine (Etruscan). This is not an Israelite letter Yod (I or Y) because the bottom 45 degree line is not straight but has a small curve which indicates it is a deep scratch mark.

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

Unlike most attempted Hebrew translation of ancient archaeological texts an attempted Hebrew translation of this text almost make sense which is why it has received the attention of so many Hebrew linguists. The attempted Hebrew translations fall into two main classes according to Nathan Pilkington (2012). One class treats it as a temple document (Dupont-Sommer 1948; Fvrier 1950; Ferron 1966; KA1 46; Amadasi, 1967, with reservations; Delcor 1968; Del Castillo 2003) while other treats it as a military conquest document (Peckham 1972; Cross 1972; Shea 1991; Pilkington 2012). The temple class of translations are generally not accepted because they use words which don’t exist in Biblical Hebrew. Yet the more accepted conquest class has problems of its own. These are:

1. Improper letter assignments. Only some of these assignments are understandable due to the poor state of the letters. Others are done to make a Hebrew word while still other errors are due to the non-recognition of the main letter lineages. This last error allows the translators pick a letter from any lineage to make the word they want. This text is more complex in terms of letter lineages than many because it was composed on a border region between Etruscan/late Philistine and Phoenician so it does have some letter styles from both lineages. Yet it should not be expected to have any letters from the Israelite lineage.
2. High percentage of proper names. Names can be composed of any letter pattern so they are often of sign of a failed translation.
3. Words split between lines. Properly translated ancient texts never show words being split between lines.

Peckham’s (1972) Attempted Hebrew Translation of the Conquest Type

Peckham was the person who first discovered the set of Hebrew words which could be used as the core of the Hebrew conquest type of translation. All others of the conquest translations build upon his work.

An important difference between Hebrew and Alphabetic Akkadian is that Hebrew scholars treat the letter ayin (‘) as a dual use letter, that is, it can be an “A”. In Alphabetic Akkadian that dual use did not develop until about 400 BCE. Another difference is that the sounds for the letters sade and shin are reversed. Alphabetic Akkadian actually picks up the /s/ sound shift remembered in the Judges chapter 12 shibboleth story.

1. b trss
2. wgrs h’ – no way is this a vav (U or W) which has an open cup top in all letter lineages
3. b srdn s – the S error is understandable due to the poor quality of the letter
4. Im h’ s1 – The L is a faint scratch on the stele so it does not seem to be a letter
5. m sb’ m – while the claimed S could almost be an Israelite shin this is not an Israelite text. This letter on the stele also does not have a vertical cap as the shin would.
6. lktm bn – The first letter could either be an Israelite L or a Phoenician Yod (I or Y). Since this text is mostly Phoenician it has to be a yod. The N error is understandable because of poor letter condition
7. sbn ngd – The picture clearly shows this claimed N is a B. The claimed D has a vertical line making it an R.
8. *pmy* – Again, the first letter could be an Israelite L or and Phoenician Yod (I or Y). The claimed P is false because it is missing a horizontal line. The claimed Y on the end is actually a P. While it superficially looks like and Israelite letter yod the horizontal mark near its bottom is curved as would be a scratch. Also this text is not an Israelite text. Two other lighter scratches of the same orientation are above and below it.

Peckham translates the text as follows:

1. From Tarshish (dot word: trss = Tarshish. A proper name)
2. he was driven; (dot word: grs = garas = to drive. These leaves the letters h’ unaccounted for)
3. in Sardinia he (dot word: srdn = Sardinia. This leaves the letter s unaccounted for)
4. found refuge; (Error, even with 20 Hebrew word varieties for “refuge” it does not match the letter. Frank Cross in his translation below replaced this word)
5. his forces found refuge: (Error, even with 20 Hebrew word varieties for “refuge” it does not match here.)
6. Milkuton, son of (Error, a split word)
7. Subon, the commander
8. To [the god] Pmy.

**Cross’s (1972) Attempted Hebrew Translation of the Conquest Type**

Cross modified Peckham’s translation due to these considerations (Cross 1972):

1. Why would a general erect a large stele to celebrate his defeat?
2. Why would a deity dedication come last in the text instead of at the beginning?
3. Correct for the non-existent Hebrew word in lines 3 and 4 as proposed by Peckham although Cross was too nice to point that out.
4. Correct for Peckham translating the letter “B” in line 1 as “from” when it actually means “within,” “in,” or “with.” (Benner 2009). Yet Cross then had to postulate this stele was missing its top part. Those scholars who have personally examined the stele claim it is all in one piece.

**Line 1**

Olmsted: Bet (B) Taw (T) Resh (R) Shin ($) Shin ($)
Cross: Ba-TaRSiS
  • “at Tarsis”

**Line 2**

Olmsted: Nun (N) Gimmel (G) Resh (R) Shin ($) He (E or H) Aleph (A)
Cross: Wa-GaRiSo Hu -> The word “garaso” means “to drive” while “Hu” means “He” but Cross had to improperly change the letter ayin from A to U to make that word. The letter Vav (W) means “and”.
  • “and he drove them out”

**Line 3**

Olmsted: Bet (B) Shin ($) Resh (R) Resh (R) Nun (N) Shin ($) 
Cross: Ba-SaRDiNa Sа-> Cross assigned the last letter S to the next line thus improperly splitting the word.
  • “among the Sardinians.”

**Line 4**

Olmsted: Yod (l or Y) Vav (U or W) He (E or H) Aleph (A) Shin ($) 
Cross: -LiM Hu’ SaL -> Cross assigned the last two letters to the next line thus improperly splitting the word.
• “he is [now] at peace” (literally “Peace he is now at”)

**Line 5**
Olmsted: Mem (M) Zayin (Z) Bet (B) Taw (T) Mem (M)
Cross: iM SaBa’o Mi- -> “saba” means “army.” Again, the end word is improperly split.
• “(and) his army is at peace” (literally “Peace army at”)

**Line 6**
Olmsted: Yod (I or Y) Kap (K) Taw (T) Nun (N) Bet (B) Bet (B)
Cross: -IKaToN BiN
• “Milkaton son of”

**Line 7**
Olmsted: Shin (Ṣ) Bet (B) Bet (B) Nun (N) Gimmel (G) Resh (R)
Cross: SuBNa NaGiD
• “Subna, general” (“nagid” means “general” or “noble”)

**Line 8**
Olmsted: Yod (I or Y) Gimmel (G) Nun (N) Pe (P)
Cross: La PuMmY
• “of (king) Pummay”

Cross’s main errors are improper letter assignments, words split between lines, and lots of names substituting for a translation. Later conquest type translations only slightly modify the main outline provided by Cross.

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