Translation of el-Khadr Spearheads Found Near Bethlehem Show they were used in Rituals involving Yahu - 900 BCE

By David D. Olmsted (January 17, 2021; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

This paper translates the inscriptions found on five bronze spearheads found near the village of el-Khadr located 2 miles (5 km) west of Bethlehem. Their underlying language is Alphabetic Akkadian and not Hebrew. These spearheads were part of a cache of 26 found near Bethlehem which were first published by Frank Moore Cross in 1954 and 1980. Four of the inscriptions use Philistine lettering while one uses Phoenician. This allows a composition date to be established around 900 BCE. All inscriptions focus on Yahu (Yaweh) within the context of the Ancient Pagan Paradigm. Other deities mentioned are the sun god Hu and the connective god Atu. The subjects of these inscriptions indicate the spears were used in rituals.

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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 preclassical 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>Sumerian: Anu (day time upper sky dome)</td>
<td>Sumerian: Erishkigal (Ningal = lady of the chalice corresponding to night sky lower sphere)</td>
<td>Mesopotamian: Su - full moon, definer of time, shepherd of the stars, astrological powers (Sin, Suen = powers of Su)</td>
<td>Sumerian: Ningirsu (lady of purification)</td>
</tr>
<tr>
<td>Sumerian: Alu (Alohim, ‘elohim = “powers of Alu,” Allah = “power of Alu””)</td>
<td>Sumerian: Selu (sheol)</td>
<td>Sumerian: Selene (“powers of Selu”)</td>
<td>Sumerian: Mesu (the pure night-time enabling place, home of ancestral spirits)</td>
</tr>
<tr>
<td>Greek: Theo</td>
<td>Greek: Selene (“powers of Selu”)</td>
<td>Egyptian: Tem, Atum?</td>
<td></td>
</tr>
<tr>
<td>Egyptian: Nu</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerian: Inanna, Ishtar (crescent moon)</td>
<td>Sumerian: Mu’ulil (one who sprouts wind), Enlil (lord of breath)</td>
<td>Mesopotamian: Mu’ulil (one who sprouts wind), Enlil (lord of breath)</td>
<td>Sumerian: Sud (SUD3 - speaker), Ninlil (lady of wind)</td>
</tr>
<tr>
<td>Greek: Athena (“powers of Ayu”), Artemis (“Controller’s enabling magic”)</td>
<td>Greek: Hermes</td>
<td>Greek: Hermes</td>
<td>Greek: Hermes</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Name: Semitic Greek</th>
<th>Philistine (Izbet Sartah)</th>
<th>Etruscan (Pyrgi) late Philistine</th>
<th>Mid Etruscan (Liver)</th>
<th>Israelite (mostly Gezer)</th>
<th>Philistine (mostly Sidon)</th>
<th>Phoenician (mostly Sidon)</th>
<th>Name: Semitic Greek</th>
<th>Philistine (Izbet Sartah)</th>
<th>Etruscan (Pyrgi)</th>
<th>Mid Etruscan (Liver)</th>
<th>Israelite (Gezer)</th>
<th>Phoenician (Sidon)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Aleph</td>
<td>A</td>
<td>XI</td>
<td>M</td>
<td>Mem</td>
<td>Mu</td>
<td>M</td>
<td>Mem</td>
<td>Mu</td>
<td>M</td>
<td>Mem</td>
<td>Mu</td>
</tr>
<tr>
<td>B</td>
<td>Bet</td>
<td>B</td>
<td>IX</td>
<td>N</td>
<td>Nun</td>
<td>Nu</td>
<td>N</td>
<td>Nun</td>
<td>Nu</td>
<td>N</td>
<td>Nun</td>
<td>Nu</td>
</tr>
<tr>
<td>G</td>
<td>Gimel</td>
<td>G</td>
<td>X</td>
<td>S</td>
<td>Samek</td>
<td>Xi</td>
<td>S</td>
<td>Samek</td>
<td>Xi</td>
<td>S</td>
<td>Samek</td>
<td>Xi</td>
</tr>
<tr>
<td>D</td>
<td>Dalet</td>
<td>D</td>
<td>XI</td>
<td>I or Y</td>
<td>Yod</td>
<td>Iota</td>
<td>I or Y</td>
<td>Yod</td>
<td>Iota</td>
<td>I or Y</td>
<td>Yod</td>
<td>Iota</td>
</tr>
<tr>
<td>E or H</td>
<td>He</td>
<td>E or H</td>
<td>X</td>
<td>Ayin</td>
<td>Omicron</td>
<td>Y or I</td>
<td>Ayin</td>
<td>Omicron</td>
<td>Y or I</td>
<td>Ayin</td>
<td>Omicron</td>
<td>Y or I</td>
</tr>
<tr>
<td>H</td>
<td>Het</td>
<td>H</td>
<td>XI</td>
<td>Š</td>
<td>Sade</td>
<td>San</td>
<td>Š</td>
<td>Sade</td>
<td>San</td>
<td>Š</td>
<td>Sade</td>
<td>San</td>
</tr>
<tr>
<td>Z</td>
<td>Zayin</td>
<td>Z</td>
<td>XI</td>
<td>P</td>
<td>Pe</td>
<td>Pi</td>
<td>P</td>
<td>Pe</td>
<td>Pi</td>
<td>P</td>
<td>Pe</td>
<td>Pi</td>
</tr>
<tr>
<td>T</td>
<td>Teth</td>
<td>T</td>
<td>XI</td>
<td>Q</td>
<td>Qop</td>
<td>Qoppa</td>
<td>Q</td>
<td>Qop</td>
<td>Qoppa</td>
<td>Q</td>
<td>Qop</td>
<td>Qoppa</td>
</tr>
<tr>
<td>U or W</td>
<td>Vav</td>
<td>U or W</td>
<td>XI</td>
<td>R*</td>
<td>Resh</td>
<td>Ro</td>
<td>R*</td>
<td>Resh</td>
<td>Ro</td>
<td>R*</td>
<td>Resh</td>
<td>Ro</td>
</tr>
<tr>
<td>K</td>
<td>Kap</td>
<td>K</td>
<td>XI</td>
<td>Š</td>
<td>Shin</td>
<td>Sigma</td>
<td>Š</td>
<td>Shin</td>
<td>Sigma</td>
<td>Š</td>
<td>Shin</td>
<td>Sigma</td>
</tr>
<tr>
<td>L</td>
<td>Lamed</td>
<td>L</td>
<td>XI</td>
<td>T</td>
<td>Taw</td>
<td>Tau</td>
<td>T</td>
<td>Taw</td>
<td>Tau</td>
<td>T</td>
<td>Taw</td>
<td>Tau</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. Letter ayin becomes dual use with aleph around 400 BCE.

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Alphabetic Akkadian began as a facilitator of commercial level trading in the Bronze Age and thus became the world’s first empire language only to be replaced later in the west by Greek, Latin, Arabic, and English. This first empire language was 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 BCE 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 gradually simplified that writing so that by 1400 BCE Alphabetic Akkadian texts start appearing. What made a text alphabetic is that each sign now represented a type of phonetic wild card in which a consonant sound could be followed by any vowel sound. Thus, alphabetic texts were more of a memory aid device at first. Entrepreneurial Pagan temples outside of the government capitals quickly ported this trade writing for their own internal religious use and it was they who preserved alphabetic writing through the Bronze Age collapse. Later Alphabetic Akkadian became known as Aramaic in the Mideast to distinguish those texts from the rising local dialects such as Hebrew and Arabic as Akkadian declined under the assault 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 (half Sea Peoples and half Phoenician)

**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 Letter Lineage**
1. Minoan Phaistos Disk
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.

![Figure 1](image.png)

*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 Finkelstein 2013)*
According to figure 1 three intense but short droughts occurred during the iron age:

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

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

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

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

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 El-Khadr Spearhead Translations (~900 BCE, hidden in 840 BCE)

A cache of twenty-six bronze spearheads was hidden in ancient times in the land of Judah. Five of these had inscriptions written in Alphabetic Akkadian. Four of the inscriptions have Philistine lettering while the 5th has Phoenician lettering.

The inscriptions on the five spearheads are:
1. Hu’s Yahu is being nourished, the divine-powers are nourishing the magical abundances
2. Hu’s Yahu is being nourished by life-growth-powers and magical abundances
3. Hu’s Yahu is going without the life-growth-powers and without the magic powers
4. Hu’s Yahu is going without the life-growth-powers and going without Atu
5. (Phoenician lettered)
   a. (Front Side) Yahu’s nourishing nourishes the sprouting.
   b. (Back Side) Nourish Yahu’s magic!

These small ritual spearheads were discovered in 1953 when all 26 were put on sale in the Jordanian antiquities market. These were bought and investigated by archaeologists with the result that most ended up in the Amman Museum in Jordan (Milik and Cross 1954). This hoard was discovered to have come from the small village of el-Khadr located two miles west of Bethlehem.

These spearheads likely were used in rituals at a Pagan temple in Bethlehem and so they had to be hid during the Yahwist revolution and civil war of 840 BCE despite being focused on. That a temple once existed in Bethlehem is suggested by its name because *beth-alohim* in Akkadian means “temple Alu’s powers” or “temple of the life-growth-powers because Alu was the source deity for that power class. Yahu (Yahweh means “power of Yahu”) was the life-form manifestation deity for that class of powers and when he became the national god of Judah this temple was apparently moved to Jerusalem just up the road where it became “The Temple.”

The fact that these spearhead texts are in the letter style of the two coastal people is also significant suggesting one of two possible scenarios about the temple:

1. This temple is Pagan Israelite but the Judahites got their literacy from the Philistines and the Phoenicians instead of from northern Israel.
2. This temple is actually Philistine despite being in the hill country and being centered on Yahu.

The phrase “Hu’s Yahu” is used in 4 spearhead texts. It means that the powers of the sun god Hu control the powers of Yahu. Hu represents the orderly fertility fluids from on high needed to trigger the openings of the invisible platonic life-form images so they can be filled with earthly dust and manifested by Yahu. Consequently, Yahu cannot act until so triggered by higher powers. When manifested Hu’s fertility fluids are seen as sunlight and heat. But rain is also a manifested fertility fluid because crops also need water. This power is represented by the chaotic storm bull which is called Ba’al in the Hebrew Scriptures. Together they form the deity Atu.

We see this control construct of two side by side deity names again in the Hebrew scriptures with the phrase “Yahweh Alohim” which is mistranslated in English as “Lord God.” Its proper translation is “Yahweh’s Alohim” or “Yahweh’s life-growth-powers” since Alu was the source of that power class in the Ancient Pagan Paradigm. This phrase was used to indicate that Yahweh was now in control of the divine powers. An important nuance of ancient linguistics is that its possessive case is simpler than that used in today’s legalistic culture. The core concept of this case is control so it really should be called the “control case.” It indicates what person or power has control over another. This slightly changed as legal cultures developed and contracts allowed for varying degrees of control. This gave rise to the metaphysical concept of “property rights” as something more general than “control rights.
1. This spear was used in a ritual of thanksgiving. It is stating that Yahu is being supported by both classes of the Ancient Pagan Paradigm. “Abundances” is the word used to mean the causal fluids of all divine powers. This includes the fertility fluids of the life-growth powers and the wind/breath/spirit fluids of the motion powers.

2. This spear was also used in a ritual of thanksgiving. The text on this spear is stating the same thing as that found on spear one, just with slightly different wording. Both are stating that Yahu is being supported by both classes of powers in the Ancient Pagan Paradigm.

3. This spear was used in a corrective ritual. While the previous two spearheads were for used in rituals for giving thanks this spearhead was for use in rituals hoping to correct something when agricultural fertility was coming up short. This spear’s text is stating that Yahu is not getting triggered by either class of powers in the Ancient Pagan Paradigm.

4. This spear was used in a corrective ritual. This spear’s text is similar to that on spear 3 in stating that Yahu is not being supported by the other life-growth-powers. But unlike the text on spear 3 it is not blaming the motion class of powers for not pushing the fertility fluids down to earth through the divine distribution network. Instead, it is blaming the structure of the network itself by blaming its representative deity Atu. Significantly, texts from other regions have blamed the feminine power of the crescent moon, Ayu, for this problem of incorrect network connections so this is a very early example of ignoring the divine feminine.

5. This spear was used in a corrective ritual. While the other spears were Philistine lettered this one is Phoenician lettered. The Phoenician culture was the most magical (emotion magic, not incantation magic) of all the three letter traditions and that continues to be the case here. The front side of the spearhead is a statement of fact reminding people that Yahu is the one who makes the plants grow because he manifests them on earth. But Yahu can only do this if the higher powers are supported which trigger his activity. The other side is a command to support the magic which supports Yahu.

### 5.0 Translation Justification

**Top Spear (Levant Text 1.1)**

**Clause 1**

1. Het (H)
2. Yod (I or Y) Ayin (’)
3. Bet (B)

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

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

3. **B [Akkadian bu]** nourishment, nourishment-items, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) - Earthly nourishment or just nourishment is amorphous matter or “dust.” To be made visible, the invisible “platonic” object forms of living things must be commanded to open by the network’s fertility fluids and then filled with nourishment. Food is just dust manifested into all its forms via alchemical magic or the power of god Yahu. The word “Yahweh” literally means “power of Yahu.” “High nourishment” is an epithet for the network’s fertility fluids. The power to open life form images is represented by the feminine power, Utu. Together Utu and Yahu are called the “Nourishers.”

Hu’s Yahu is being nourished

**Clause 2**

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

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

2. **B [Akkadian bu]** nourishment, nourishment-items, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) - Earthly nourishment or just nourishment is amorphous matter or “dust.” To be made visible, the invisible “platonic” object forms of living things must be commanded to open by the network’s fertility fluids and then filled with nourishment. Food is just dust manifested into all its forms via alchemical magic or the power of god Yahu. The word “Yahweh” literally means “power of Yahu.” “High nourishment” is an epithet for the network’s fertility fluids. The power to open life form images is represented by the feminine power, Utu. Together Utu and Yahu are called the “Nourishers.”

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

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

(ongoing form)
The divine-powers are nourishing the magical abundances

**Middle Spear (Levant Text 1.3)**

1. **Het (Ḫ)**
2. **Yod (I or Y) Ayin (ʼ)**
3. **Lamed (L)**
4. **Dalet (D)**
5. **Vav (U or W) Lamed (L)**
6. **Taw (T)**

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

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

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

4. **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.

5. **U [Akkadian u, ū]** and, because (conjunction) is because (verb) – this is a generic clause and phrase connector. It is always “and” when connecting phrases. Compare to UL meaning “or else.”
6. **L [Akkadian la, lu]** by not, without (preposition), not having, a lack (adj), to not have, are without (verb)

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

(ongoing form)
Hu’s Yahu is going without the life-growth-powers and going without the magic powers

**Bottom Spear (Levant Text 1.4)**

**Clause 1**

1. Het (Ḫ)
2. Yod (I or Y) Ayin (’)
3. Lamed (L)
4. Dalet (D)
5. Vav (U or W)
6. Lamed (L)
7. Aleph (A) Taw (T)

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

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

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

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

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

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

(ongoing form)
Hu’s Yahu is going without the life-growth-powers and is going without Atu

**Spear 2 (Levant Text 1.2)**

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**Figure 3.** Spearhead 2 showing Frank Cross’s letter assignments (from Cross 1980). Red letters added by Olmsted

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

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

3. **B [Akkadian bu] nourishment, nourishment-items, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) - Earthly nourishment or just nourishment is amorphous matter or “dust.” To be made visible, the invisible “platonic” object forms of living things must be commanded to open by the network’s fertility fluids and then filled with nourishment. Food is just dust manifested into all its forms via alchemical magic or the power of god Yahu. The word “Yahweh” literally means “power of Yahu.” “High nourishment” is an epithet for the network’s fertility fluids. The power to open life form images is represented by the feminine power, Utu. Together Utu and Yahu are called the “Nourishers.”

4. **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.

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

6. **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.

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

Hu’s Yahu is being nourished by life-growth-powers and magical abundances

**Spear 5 (Levant Text 1.5) - Phoenician**

![A Tracing of ²El- Khádr Arrowhead V.](image)

![²El-Khadr Arrowhead V: Obverse.](image)

![²El-Khadr Arrowhead V: Reverse.](image)

*Figure 4. Spearhead with Phoenician lettered text. Tops drawing shows Cross’s letter assignments. Bottom photos show Olmsted’s letter assignments in red. Cross did not have the starting letter Yod in his front (obverse) drawing which is clearly seen under magnification and which also appears as the 2nd letter on the reverse side. (Photo and drawing from Cross 1980)*
Front (Obverse) Side (Text 1.5.1)

1. **Yod (I or Y) Ayin (’)**
2. **Bet (B)**
3. **Gimel (G) Ayin (’)**
4. **Bet (B)**
5. **Taw (T)**

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

2. **B [Akkadian bu]** nourishment, nourishment-items, Nourisher (noun), nourishing (participle), nourishing (adj), to nourish (verb) - Earthly nourishment or just nourishment is amorphous matter or “dust.” To be made visible, the invisible “platonic” object forms of living things must be commanded to open by the network’s fertility fluids and then filled with nourishment. Food is just dust manifested into all its forms via alchemical magic or the power of god Yahu. The word “Yahweh” literally means “power of Yahu.” “High nourishment” is an epithet for the network’s fertility fluids. The power to open life form images is represented by the feminine power, Utu. Together Utu and Yahu are called the “Nourishers.”

3. **G’ [Akkadian gâ’u]** sprouting (participle), to sprout (verb) – the process of creating new plants and divine network links

Reverse Side (Text 1.5.2)

1. **Bet (B)**
2. **Yod (I or Y) Ayin (’)**
3. **Taw (T)**
1. **B [Akkadian bu]** nourishment, nourishment-items, Nourisher (noun), nourishing (participle), nourishing (adj), **to nourish** (verb) - Earthly nourishment or just nourishment is amorphous matter or “dust.” To be made visible, the invisible “platonic” object forms of living things must be commanded to open by the network’s fertility fluids and then filled with nourishment. Food is just dust manifested into all its forms via alchemical magic or the power of god Yahu. The word “Yahweh” literally means “power of Yahu.” “High nourishment” is an epithet for the network’s fertility fluids. The power to open life form images is represented by the feminine power, Utu. Together Utu and Yahu are called the “Nourishers.”

2. **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.

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

(Imperative form)
Nourish Yahu’s magic

**6.0 Previous Translation Attempt using Hebrew**

Like most Hebrew language attempts the result is mostly names which are not really a translation. Even to make those names across several spearhead examples required the Hebrew translators to play fast and loose with the letter assignments.

**Spears 1,3, and 4**

The first attempt to translate these inscriptions was made by Milik and Cross in 1954. They viewed the texts on spears 1 to 3 as the same which they are not. Their letters were (our assignment differences in red):

1. H$\$ 
2. ‘BDL'B'T
Which they translated as: “Arrow of Abidalabat”

**Spear 2**

Frank Cross attempted to translate this one (Cross 1980). This is Cross’s arrowhead 4. He insisted on calling them arrowheads because he was that word in his translation even though they are too large to be arrowheads.

1. \( \text{HS} \)
2. ‘\( \text{BDP}_T \)’

Which he translated as: “Arrowhead of Abidlab<bi>t”

Cross claims the uncertain letter (\( _{\text{}} \)) is really a B even though it does not look like one.

**Spear 5**

The front reads:

\( _{\text{}}\text{BDL}'BT \)

Which he translated as just the name: Abidlabit

The reverse side reads:

1. ‘BN
2. ‘\( \text{NT} \) - no N really exists so Cross added it.

Which Cross translated as “son of Anat.”

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