Translation of Bronze Etruscan Piacenza Liver Reveals Liver Divination Practices (400 BCE)

By David D. Olmsted (January 1, 2021; Creative Commons Attribution-Share-Alike 4.0 License)

Abstract

While liver divination was known to have been practiced by the ancients no one really know what that involved until now. This object is a bronze liver covered in writing which describes a divination result about the cause of a drought. This bronze liver was found in the northern Italian Po valley in 1877. The liver is divided into four main regions including one which provides divination results from the 5 known planetary powers plus the moon. Its text style is Mid-Etruscan dating to about 400 BCE while its language is the empire language of Alphabetic Akkadian which was the language of trade, temple and government. Akkadian lasted until it was replaced by Latin and Greek. The deities mentioned directly are the life-form revealer Yahu (Yahweh), the moon god Su, and the sun god Hu who also represented the life-growth network of the Ancient Pagan Paradigm.

Contents

1.0 Methodology and Ancient Pagan Paradigm ................................................................. 2
2.0 Mediterranean Iron Age Letter Styles (Chart 2b) ......................................................... 4
3.0 Piacenza Liver Archaeology and Anatomy ................................................................. 6
4.0 Translation of Piacenza Liver in Alphabetic Akkadian (400 BCE) ............................... 9
5.0 Previous Translation Attempts ..................................................................................... 12
6.0 Translation Justification of Outer Rim (A)– Sections 1 to 6 ......................................... 14
7.0 Translation Justification of Planetary Area (B) – Sections 7 to 12 .............................. 19
8.0 Translation Justification of Boundary Area (C) – Sections 13 to 16 ........................... 26
9.0 Translation Justification of Right Side (D) – Sections 17 to 31 .................................... 31
10.0 References ................................................................................................................... 37
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>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>
</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>
</tr>
<tr>
<td><strong>Medit:</strong> Alu (Alohim, ‘elohim = “powers of Alu,” Allah = “power of Alu”)</td>
<td><strong>Medit:</strong> Selu (sheol)</td>
</tr>
<tr>
<td><strong>Greek:</strong> Theo</td>
<td><strong>Greek:</strong> Selene (&quot;powers of Selu&quot;)</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Nu</td>
<td><strong>Egyptian:</strong> Nut</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Motion Powers</th>
<th>Fertility-Fluid Creation (male, astrological powers)</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Powers which cause motion including the flow of divine network’s fertility-fluids</td>
<td>• Divine causal fluid for opening its objects: spiritual fluid (correspondences: breath, wind)</td>
</tr>
<tr>
<td>• Sub-classes: emotional, astrological. By Greek times these were the magical powers.</td>
<td>• Sub-classes: emotional, astrological. By Greek times these were the magical powers.</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>Sumerian:</strong> Ningirsu (lady of purification)</td>
</tr>
<tr>
<td><strong>Medit:</strong> Alu (Alohim, ‘elohim = “powers of Alu,” Allah = “power of Alu”)</td>
<td><strong>Medit:</strong> Mesu (the pure night-time enabling place, home of ancestral spirits)</td>
</tr>
<tr>
<td><strong>Greek:</strong> Theo</td>
<td></td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Nu</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Connecting Flow (male)</th>
<th>Flow Guidance (female)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mesopotamian:</strong> Atu (Combined sun and bull)</td>
<td><strong>Mesopotamian:</strong> Inanna, Ishtar (crescent moon)</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” (crescent moon), Thanu (“grinder”)</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 (&quot;powers of Ayu&quot;), Artemis (&quot;Controller’s enabling magic&quot;)</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Horus (Montu), Amun; Re (sun), Seth (storm bull)</td>
<td><strong>Egyptian:</strong> Hathor, Amaunet, Nephthys</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Connection Flow (male)</th>
<th>Connect Flow (male)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sumerian:</strong> Mu’ulil (one who sprouts wind), Enlil (lord of breath)</td>
<td><strong>Sumerian:</strong> Thesu (wind)</td>
</tr>
<tr>
<td><strong>Medit:</strong> Thesu (wind)</td>
<td><strong>Medit:</strong> ?</td>
</tr>
<tr>
<td><strong>Greek:</strong> Hermes</td>
<td><strong>Greek:</strong> Hermes as hermaphrodite</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Wepi, Thoth?</td>
<td><strong>Egyptian:</strong> Wepwawet</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Object Revealing (male)</th>
<th>Flow Gating (female)</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>
</tr>
<tr>
<td><strong>Medit:</strong> Ea, E’u, I’u, Yahu (Yahweh = power of Yahu)</td>
<td><strong>Medit:</strong> Utu</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Osiris, Pe</td>
<td><strong>Egyptian:</strong> Isis, Pet</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Motion Revealing</th>
<th>Emotion Gating</th>
</tr>
</thead>
<tbody>
<tr>
<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> ?</td>
<td><strong>Medit:</strong> ?</td>
</tr>
<tr>
<td><strong>Egyptian:</strong> Tefnut, Wadjet</td>
<td><strong>Egyptian:</strong> Hermes as hermaphrodite</td>
</tr>
</tbody>
</table>

By David Olmsted (August 2020) with a Creative Commons Attribution-Share-Alike 4.0 License.
### 2.0 Mediterranean Iron Age Letter Styles (Chart 2b)

<table>
<thead>
<tr>
<th>Name: Semitic</th>
<th>Greek</th>
<th>Philistine (Izbet Sartah)</th>
<th>Etruscan (Pyrgi)</th>
<th>Late Philistine</th>
<th>Mid Etruscan (Liver)</th>
<th>Israelite (mostly Gezer)</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 Aleph</td>
<td>Alpha</td>
<td>A</td>
<td>A</td>
<td>x</td>
<td>M</td>
<td>Mem</td>
<td>Mu</td>
<td>M</td>
<td>⛢</td>
<td>ㅜ</td>
<td>𐤀</td>
</tr>
<tr>
<td>B Bet</td>
<td>Beta</td>
<td>𐤁</td>
<td>झ</td>
<td>ڮ</td>
<td>N</td>
<td>Nun</td>
<td>Nu</td>
<td>झ</td>
<td>झ</td>
<td>झ</td>
<td>झ</td>
</tr>
<tr>
<td>G Gimel</td>
<td>Gamma</td>
<td>Ꞝ</td>
<td>Ꞝ</td>
<td>Ꞝ</td>
<td>S</td>
<td>Samek</td>
<td>Xi</td>
<td>Ꞝ</td>
<td>Ꞝ</td>
<td>Ꞝ</td>
<td>Ꞝ</td>
</tr>
<tr>
<td>D Dalet</td>
<td>Delta</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
<td>Ꞙ</td>
</tr>
<tr>
<td>E or H</td>
<td>Epsilon</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
</tr>
<tr>
<td>H Het</td>
<td>Eta</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
<td>Ꙃ</td>
</tr>
<tr>
<td>Z Zayin</td>
<td>Zeta</td>
<td>ꙁ</td>
<td>ꙁ</td>
<td>ꙁ</td>
<td>ꙁ</td>
<td>ꙁ</td>
<td>ꙁ</td>
<td>ꙁ</td>
<td>ꙁ</td>
<td>ꙁ</td>
<td>Ꙃ</td>
</tr>
<tr>
<td>T Teth</td>
<td>Theta</td>
<td>ꙃ</td>
<td>ꙃ</td>
<td>ꙃ</td>
<td>ꙃ</td>
<td>ꙃ</td>
<td>ꙃ</td>
<td>ꙃ</td>
<td>ꙃ</td>
<td>ꙃ</td>
<td>ꙃ</td>
</tr>
<tr>
<td>U or W Vav</td>
<td>Upsilon</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
<td>Ꙅ</td>
</tr>
<tr>
<td>K Kap</td>
<td>Kappa</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
<td>Ꙇ</td>
</tr>
<tr>
<td>L Lamed</td>
<td>Lamda</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
<td>Ꙉ</td>
</tr>
<tr>
<td>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. David Olmsted – Dec. 2020, Creative Commons Share-Alike License</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 (has 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 Piacenza Liver Archaeology and Anatomy

The bronze Liver of Piacenza was found on September 26, 1877 by a farmer plowing a field. It was found at a depth of about 25 cm not far from the small village of Settima of Cavernasoc just south of Piacenza. This site is located approximately a kilometre from the right bank of the Trebbia river. The bronze liver was eventually bought by Count Francesco Caracciolo, who subsequently donated it to the Civic Museum of the Piacenza on the first of August 1894. The liver is a life sized sheep’s liver measuring 126 × 76 × 60 mm (5 × 3 × 2.4 inches) and weighing 635 grams. As far as I know the field has not been excavated or surveyed with geophysical equipment despite the significance of this find.

In all western cultures at least, the liver was the source of the emotions. (Riva and all, 2011). In the body it is attached to the diaphragm which is the muscle responsible for breathing. This links the liver to breath (wind, spirit) which was the causal fluid for the motion powers. The liver is also the source of bile which was thought to be the way theses motion powers affected the physical body. The other source of motion in the universe besides inner conscious emotions was the motion of the heavenly bodies. Therefore, the ancients reasoned some connection must exist between the two motion sources and that connection was the liver. The earliest Greek playwrights, the tragedians (400’s BCE), referred to the liver as the seat of emotions (Aeschylus: Agamemnon, 432; Sophocles: Aix, 938).

Fire was the elemental correspondence to emotion and passion. This association is why the Greek Titan of fire, Prometheus, had his liver continually eaten by a vulture as punishment for bringing fire (emotional life) to humans. According to the Ancient Pagan Paradigm eagle-vultures were the trimmers of the life-growth network so this Greek myth combines many ancient components.

The Greek word for liver is “hepar” from which English gets the word “hepatitis” (liver disease) and hepatoscopy meaning “liver divination.” The Akkadian word for liver is the similar “ḥarū” from which English gets “haruspicy” (liver divination) and horoscope (night sky divination).
This liver text refers to a drought. Surviving Roman records which refer to this time period are sparse but an analysis of those which refer to a grain shortage by Northwood (2006) reveals a pattern of frequent shortages during the 400’s then no problems until the second Punic war (218 to 201 BCE). Grain shortages can be caused by drought, social instability (war), or both.

Figure 2. Top view of bronze Piacenza liver from van der Meer (1978). Upon magnification some letters are seen to be doctored with a white pen in the original image to highlight them. Some letter guesses are incorrect.
Figure 3. Museum Image. Top view of the bronze Piacenza liver taken from the website of the Archaeological Museum of the Palazzo Farnese, Piacenza, Italy. Dim diffuse lighting is mostly from the top. Upon magnification some letters are seen to have been doctored with a dark pen to highlight them. Some letter guesses are incorrect.

Figure 4. Riva Image. Top view of Piacenza liver from Riva and all (2011) with lighting from the left. No doctored letters but this image has a lower resolution than the others. Linguistic scholarship desperately needs quality text images put online.
4.0 Translation of Piacenza Liver Text in Alphabetic Akkadian (~400 BCE)

Figure 5. The Riva (2011) Image with section labels. The liver is divided into four main regions based upon writing orientation. Region B is the most interesting because it describes the influences of the 5 visible planets plus the moon. The planetary texts surround a branch of the left hepatic vein which seems to represent the earth. Region C describes information about the sky-shell boundary between the mortal and divine realms while the other two sections are commentary.

Figure 6. Basic anatomy of the liver. The green region is the gall bladder which stores bile. Not shown projecting out of the top right is the triangular caudate process which is shown in the bronze liver. That appendage is like a boneless arm.
A. OUTER RIM GIVES OVERALL DIVINATION FINDINGS

This text area is stating that some drought is being caused by the redirection of the channels of the network which brings life-growth powers to earth. All other divine powers are working as they should. This section’s translation is:

1. High nourishments are being devoted to Hu.
2. The boundary Opener (Utu) is not refusing the Revealer (Yahu).
3. The nourishments are opening Yahu’s (IA) channels
4. Magic is redirecting the forced-flow for the openings
5. (unreadable letters)
6. Because nourishments are revealed by Yahu (E’).

Line by Line Comment

1. “High nourishments” are the fertility fluids provided by the life-growth source god Alu. This line is stating that the fertility fluids are being properly sent to the middle layer of the Ancient Pagan Paradigm. This middle layer is represented by the sun god Hu who is the orderly form of the masculine connective network power Atu (as opposed to the chaotic storm form of the bull). When manifested, the fertility fluids of Hu are sun light and heat. Rain is the manifested fertility fluid of the bull. The fertility fluids are sent on by Hu to the lower layer of the Ancient Pagan Paradigm to command the opening of the invisible “platonic” life-growth forms on earth.
2. The power which opens the invisible life forms is the goddess Utu. Once opened the invisible forms are made visible (manifested) by Yahu who fills them with amorphous matter (dust). This filling of invisible forms is the theory behind alchemy. This line is stating that the life-forms are being properly opened.
3. This line is stating that once opened the invisible life forms are being properly filled with matter by Yahu as directed by the network channels.
4. The problem and the cause of the drought is that the fertility fluids are being mis-directed by the other class of powers of the Ancient Pagan Paradigm, the magical motion powers.
5. (unreadable in full)
6. This line is a statement about the “power of Yahu” which in Akkadian is literally “Yahweh.”

B. AREA WITH EARTH AT CENTER GIVES PLANETARY FINDINGS.

This text area is describing how the motion powers of the 6 known planets are affecting the life-growth powers. Each planet represented a certain type of motion. The planets are listed from fastest to slowest going counter-clockwise (rising in the east when looking north). Below is their section by section translation:

7. (Moon) The greasing of activity for Yahu is opening not one omen.
8. (Mercury) It is expelling and eliminating nourishments.
9. (Venus) Its magic is opening motion-powers.
10. (Mars) Not one nourishment is being greased by this
11. (Jupiter) Its inhibition is without confusion.
12. (Saturn) These eagle-vultures are turning away impatience
7. The moon represents the source for the motion class of powers of the Ancient Pagan Paradigm. Thus, it activates things and causes them to move including fertility fluids in the network. Movements cause omens of various kinds which foretell the future to some degree because motion follows natural laws. This line is stating that motion magic rituals trying to increase the motion of the fertility fluids to support Yahu are not being effective.

8. Mercury represents the motion powers which transport and move the fertility fluids. This line is stating that its transport power is not moving the fertility fluids to their proper places.

9. Venus represents the motion powers required to bring new life in the spring. This line is stating that this power worked normally in the spring in bringing new life. So presumably the drought did not happen until later in the growing season.

10. Mars represents the motion of animal life due to its blood red color. This line is stating that animals at the present time are not being nourished due to a lack of food.

11. Jupiter represents the power of the chaotic rain storm. This line is stating that the lack of rain is not due to any chaos brought about by this power.

12. Saturn represents the motion powers which end life and so it corresponds to the harvest. Eagle vultures are the mechanism in which the threads of the network are cut and cutting those threads ends life. Hence the term “threads of fate.” This line is stating that these eagle-vultures and not being affected by emotional magic, that is the magic based upon causing motion via raising emotions. Therefore, the eagle-vultures are being affected by the astrological powers which are the other motion source in the universe besides inner emotions.

C. DIVINATION FINDINGS ABOUT THE BOUNDARY (SKY-SHELL) AREA

This text area is read by rotating the liver around the portal vein which represents the spherical sky-shell. The astrological powers of the night sky were thought to be a film on the underside of the sky-shell.

13. The enclosed region’s threads magically control the nourishments of Yahu
14. Magic-crafters are without a motion-empowered Yahu
15. To push the flow, nourish the Controllers (Ayu and her divine birds)
16. This boundary activity is going without motion empowered openings

Line by Line Comment

13. The “enclosed region” is the divine realm of the sky-shell and above. This line is stating the upper divine realm ultimately controls the nourishment ability of Yahu.
14. The rituals of the magic-crafters are not working and so they are not affecting Yahu.
15. Since human magic crafters are powerless the only way to get the fertility fluids to flow somewhat properly is to support the network controller powers which are the goddess Ayu and her owls. Ayu is the feminine complement to Atu and is the life-growth power responsible for structuring and editing the network. In other cultures, she is Inanna, Ishtar, Hathor, and is the source for Greek Artemis and Athena. She corresponds to the crescent moon.
16. This line ends the section with the conclusion that the sky shell (boundary) is going without motion powers.
D. DIVINATION FINDING ABOUT THE DIVINE SOURCE POWERS ABOVE THE SKY-SHELL

The readable text in this area is too fragmentary to determine any theme. Hopefully better images will be forthcoming in the near future.

17.
18. Drumming is veiling Su
19.
20.
21. That course-wool is befriending the Opener (Utu)
22.
23.
24. Is it because of the trimming by the motion-powers? No!
25. The magic for Hu is on account of eliminating the veiling of Hu
26. The Nearness (mortal realm) is without nourishment
27.
28. Yahu is veiled
29.

5.0 Previous Translation Attempts

Copeland - 2006

Mel Copeland has spent a lot of effort exploring the hypothesis that Etruscan is related to Latin. That hypothesis is just not working but it is a hypothesis that needed to be checked out. Consequently, he based his translation attempt of the Piacenza Liver on the assumption that its words are similar to Latin, French, and Italian. He starts at section 7 and goes counter clockwise. This is his translation of the planetary area which is enough to give the reader a feel for his attempt:

1. LES VFELI: The law of the sheep ---- The law (Latin: lex, legis, f.) of the sheep (Latin: ovillus-a; of sheep; of the sheepfold (Latin: ovile-is)
2. SATR ES: the begetter he is ---- begetter (Latin: sator-oris) he is (Latin: es)
3. CILEN: they make quick --- to be quick (Latin: celero)
4. SELFA: he saves --- to save (Latin: salveo)
5. LER A: to god / lord --- lord (Latin: lar, lares) to (Latin: a)
6. Te LVS Ce: you light here --- you (Latin: te) the light (Latin: lux, French: lucis) here (French: ici)

This translation makes no sense. Also taking words from languages from two different time periods (Latin and French) which only have a very loose similarity is problematic at best. Finally, we have significant letter assignment differences.

Stevens - 2009

Natalie Stevens (2009) saw the sections simply as a list of deity names starting with section 17 and moving clockwise. As I keep mentioning, a list of names does not make a translation because names can represent any
letter combination. Additionally, none of these names are known from any text in which they are a part of a proper sentence. Her name list is reproduced below:

Region 1: tin/cil/en(s) (Jupiter; Nocturnus [god of the night]).
Region 2: tin/thvf (Jupiter; Thufltha [unknown goddess]).
Region 3: tins/th ne(thuns) (Neptune in the region of Jupiter).
Region 4: uni/mae (Juno; Jupiter?).
Region 5: tec/vm (Apollo like god).
Region 6: lvsl (of Lynsa Silvestris [unknown goddess]).
Region 7: neth(uns) (Neptune).
Region 8: cath(a) (sun-related goddess).
Region 9: fuflu/ns (Liber [Bacchus, Dionysos]).
Region 10: selva(ns) (Silvanus Veris Fructus).
Region 11: lethns (Lethams [unknown god]).
Region 12: tluscv (unknown god).
Region 13: eels (of Earth).
Region 14: cvl(su) alp(an}) (door-keeping underworld goddess [Alpan?; a term, goddess, or personification of Harmony?]!).
Region 15: vetisl (of Veiovis).
Region 16: cilen(s) (of the god of the night).
Region 17: tul(ar) ("boundary").
Region 18: lethn (Lethams [unknown god]).
Region 19: la/si (of Lasa [Etruscan goddess in the circle of Turan; Venus]).
Region 22: tinsth/neth(uns) (Neptune in the region of Jupiter).
Region 23: catha (sun-related goddess).
Region 24: fuf/lus (Liber [Bacchus, Dionysos]).
Region 25: tv.th (unknown god).
Region 26: marisl/lar (martial gods?).
Region 27: leta (Lethams [unknown god]).
Region 28: neth(uns) (Neptune).
Region 29: herc(le) (Hercules).
Region 30: mari(s) (Maris [martial god?!]).
Region 31: selva(ns) (Silvanus).
Region 32: letha (Lethams [unknown god])
Region 33: tlusc (unknown god).
Region 34: lvsl/velch(ans) (ofLvsa [unknownngodess]; Vulcan).
Region 35: satr/es (of Saturn).
Region 36: cilen(s) (god of the night).
Region 37: letham (Lethams [unknown god]).
Region 38: metlvmth ("on earth"?).
Region 39: mar(is) (Maris [martial god?!]).
Region 40: tlusc (unknown god).
6.0 Translation Justification of Outer Rim (A) – Sections 1 to 6
The text is read right to left. Its letters are late Etruscan unless otherwise noted.

Section 1 (Med 9.1)

Figure 7. Section 1 from Riva (2011) Image

1. Bet (B)
2. He (E or H) Lamed (L) – hard to see the horizontal lines on the second letter
3. Taw (T) Pe (P)
4. Het (Ḥ) – right vertical line is composed of two segments instead of one

1. **B** [Akkadian bu] nourishment, nourishment-items, Nourisher (noun), nourishing (particle), 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. **EL** [Akkadian 𒊩𒌂] elevated-ones, high ones (noun), to elevate (verb), elevated, high (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

3. **TP** [Akkadian ṭāpu] to devote to something, to be devoted (verb)

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

(ongoing form)
High nourishments are being devoted to Hu
Section 2 (Med 9.2)

Figure 8. Section 2 from Riva Image. Read right to left

Section 1

1. Pe (P)
2. He (E or H) Taw (T)
3. Mem (M) Zayin (Z)
4. Yod (I or Y)

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

2. **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

3. **MZ [Akkadian mâzu]** refusal (noun), to refuse (verb)

4. **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)

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.

(statement form)
The boundary Opener (Utu) is not refusing the Revealer (Yahu)
Section 3 (Med 9.3)

1. Bet (B)
2. Pe (P)
3. Yod (I or Y) Aleph (A) – a faint cross line can be seen in the “A”
4. Yod (I or Y) Dalet (D) – the “D” has a faint curved line on the left side

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. **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.

3. **I’ or IA 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, I’a, I’u, Ea, E’u, Ea’u, Ya’u, Yahu due to /i/ and /e/ sounds often being mixed up, Y and I being dual use as the letter yod, and the glottal stop sound of ayin being slurred as /h/ as happens in many Akkadian words. Due to the direct replacement of “Ea” for “Enki” in Assyrian cuneiform copies of Sumerian myths we know Enki is also Ea (Yahu). Yahu later becomes Yahweh, the national god of Judah, by adding the noun possessed ending /e/ or /i/ to Yahu to form the meaning “power of Yahu.” That derivation goes like this: Yahu + e = Yahue = Yahwe because inner vowels not allowed in Akkadian
and U/W are duals for the letter vav. This then becomes “Yahwh” or “Yahweh” because Hebrew typically does not have ending vowels for nouns and E/H are duals for the letter he. The letter ayin becomes a dual use letter with “A” around 400 BCE. Utu (UT) is this power’s feminine complement.

4. **ID [Akkadian id]** channel (noun), channeling (verb) – often a thread in the divine network which transports the fertility fluid

(ongoing form)
The nourishments are opening Yahu’s (IA) channels

**Section 4 (Med 9.4)**

![Figure 10](image.png)

*Figure 10. These photos show section 4. Museum image on left with doctored letter Z and van der Meer image on right with undoctored letter. They are read right to left.*

1. Taw (T)
2. Yod (I or Y) Vav (U or W)
3. Zayin (Z) Bet (B)
4. Pe (P)

1. **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.”

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

3. **ZB [Akkadian zābu, zību, zību]** forced-flow (noun), to flow, to pump (verb) – a non-gravity flow. It is used to describe the flow of wax, blood, and wet clay. It is also an epithet for vultures and jackals who redirect and re-purpose matter.

4. **P [Akkadian pū]** 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.

(ongoing form)
Magic is redirecting the forced-flow for the openings

**Section 5 (Med 9.5)**

Letters are too indistinct to provide a good translation

**Section 6 (Med 9.6)**

![Figure 11. Section 6 from Museum Image. Read right to left.](image)

1. Vav (U or W)
2. He (E or H) Ayin (’)
3. Nun (N) Bet (B)

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

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

(phrase)

Because of the nourishment-revealing Yahu (E’)

### 7.0 Translation Justification of Planetary Area (B) – Sections 7 to 12

**Section 7 (Med 9.7)**

![Figure 12. Section 7 from van der Meer Image. Read right to left.](image-url)
Top Line

1. Yod (I or Y) Pe (P)
2. Shin (S)
3. Yod (I or Y) He (E or H)
4. Pe (P)
5. He (E or H)
6. Yod (I or Y) Taw (T)

1. **IP [Akkadian ipu]** - grease, coating (noun), greasing (participle), to grease (verb) - as in to enable movement. Also, an epithet for the film which coats the underside of the sky-shell which allows the sun, moon, and planets to slide across.

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

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.

5. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), no (when at the end of a sentence it indicates an interrogative verb couplet)

6. **IT [Akkadian ittu]** omen (noun), omen (adjective)

(ongoing form)
The greasing of activity for Yahu is opening not one omen.

---

**Section 8 (Med 9.8)**
Figure 13. Section 8 from Museum Image. Read right to left.

1. Taw (T) Lamed (L)
2. Vav (U or W)
3. Zayin (Z)
4. Bet (B)

1. TL [Akkadian ṭālu ṭēlu, tulû, tilû] expulsion, expeller (noun), to expel (verb) – from ground (young plants), from mouth (announcements, announcer)
2. 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.”
3. Z [Akkadian żû] elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)
4. 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.”

(ongoing form)
It is expelling and eliminating nourishments.

Section 9 (Med 9.9)
1. Taw (T)  
2. Pe (P)  
3. Ayin (’) Aleph (A)

1. **T [Akkadian ū]** 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.”

2. **P [Akkadian pû]** Opener (noun), to open-up to, to open-up, to make openings (verb), open (adjective), opening, opening-up (paticiple) - 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.

3. **A’ or ‘W or AW or ‘A (after 450 BCE) [Akkadian a’ū]** motion space, motion-powers (a’u + i) (noun), motion empowered (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and in the divine network’s fertility fluids. Its source deity is the masculine full moon Su. Its sub-powers are: IM - emotional magic powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from du). Compare to EM – human powers of lordly authority which can command the divine birds. Also, the ayin letter sign by
itself as the moon or as the moon traveling along the night sky symbolically represents the motion powers allowing the sign to be used in isolation.

(ongoing form)
magic is opening motion-powers

Section 10 (Med 9.10)

1. Bet (B)
2. He (E or H)
3. Yod (I or Y) Pe (P)
4. Aleph (A)

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.”

Figure 15. Section 10 from van der Meer Image. Read right to left
2. **E** [Akkadian ē] no one, **not one**, none, nothing, let no one, let not one (noun), not, none of (adj), no (when at the end of a sentence it indicates an interrogative verb couplet)

3. **IP** [Akkadian ipu] - grease, coating (noun), **to grease** (verb) - as in to enable movement. Also, an epithet for the film which coats the underside of the sky-shell which allows the sun, moon, and planets to slide across

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

(ongoing form)
Not one nourishment is being greased by this

**Section 11 (Med 9.11)**

![Image of text](image.png)

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

1. **BL** [Akkadian bēlu, balû] – inhibition (noun), to inhibit (verb)
2. **L** [Akkadian la, lu] by not, without (preposition), not having, a lack (adj), to not have, are without (verb)
3. **EŠ** [Akkadian esû] confusion (noun), confused (adjective), to confuse (verb) – same as IŠ: to confuse
The inhibition is without confusion

Section 12 (Med 9.12)

Figure 17. Section 12 from Riva image. Read from right to left

Line 1

1. Resh (R)
2. Aleph (A)
3. Taw (T) Resh (R)
4. He (E or H) Zayin (Z)

1. **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 astrological and emotional divisions of the motion class. It likely corresponds to the large griffon vulture, *Gyps Fulvus*

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

3. **TR** [Akkadian tāru] - turning-away (participle), to turn away (verb) – compare to EW meaning “turn”

4. **EZ** [Akkadian ezzu] impatience (noun), to become impatient (verb) – “impatience” is often an epithet for magical emotional energy.

(ongoing form)
These eagle-vultures are turning away impatience

**8.0 Translation Justification of Boundary Area (C) – Texts 13 to 16**

**Section 13 (Med 9.13)**

![Figure 18. Section 13 from Riva image. Read from right to left](image)

1. Qop (Q)
2. Hw (E or H) Resh (R)
3. Bet (B)
4. He (E or H) Aleph (A)
5. Aleph (A) Resh (R)
6. Taw (T)

1. **Q** [Akkadian qû] threads, life-growth threads (noun), threading (adjective), threading (participle), to thread, to weave (verb) - channels for the fertility fluids
2. **ER** [Akkadian erru] enclosed region (noun) - often an epithet for the sky-shell and above, that is, everything above the earthly manifestation layer.
3. **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. **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 (ʼ) is dual use with /a/ after 850 BCE. Yahu has these linguistic equivalents: Ia, I’a, I’, 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 = Yahue 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.

5. **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

6. **T [Akkadian tû]** magic, magic-crafter (noun), magical, magically-affected (adjective), magically (adverb), 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.”

(statement form)
The enclosed region’s threads magically control the nourishments for Yahu

---

**Section 14 (Med 9.14)**

---

27
1. **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.”

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

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 “Yahweh” or “Yahweh” because Hebrew typically does not have ending vowels for nouns and E/H are duals for the letter he. Utu (UT) is this power’s feminine complement.

4. **A’ or ‘W or AW or ‘A and AA** (after 450 BCE) [Akkadian *a’û*] motion space, motion-powers (a’u + i) (noun), **motion empowered** (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and in the divine network’s fertility fluids. Its source deity is the masculine full moon Su. Its sub-powers are: IM - emotional magic
powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from du). Compare to EM – human powers of lordly authority which can command the divine birds. Also, the ayin letter sign by itself as the moon or as the moon traveling along the night sky symbolically represents the motion powers allowing the sign to be used in isolation.

(statement form)
Magic-crafters are without a motion-empowered Yahu

**Section 15 (Med 9.15)**

![Figure 20. Section 15 from Riva image. Read from right to left](image)

1. Taw (T) Shin (❙) – shin is old style horizontal perhaps to save vertical space
2. Zayin (Z) Bet (B)
3. Aleph (A) Resh (R)
4. Bet (B)

1. **TȘ [Akkadian tašū]** to push out, to push (verb)
2. **ZB [Akkadian zābu, zibû, zību]** causal-flow, pusher or puller (noun), to flow, to flow away (verb) – a flow with a purpose. It is used for wax, blood, clay. It is also an epithet for vultures and jackals who redirect and re-purpose matter.

3. **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

4. **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.”

(statement form)
To push the flow, nourish the Controllers

**Section 16 (Med 9.16)**

![Image of Riva Image with text: Figure 21. Section 16 from Riva Image. But liver is turned upside down. Read right to left as indicated by letter orientation.]

1. Aleph (A)
2. He (E or H) Taw (T)
3. Lamed (L)
4. Pe (P)
5. Aleph (A) Ayin (’)}

1. **A [Akkadian ā]** that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic-crafter” instead of “opening” or “magic.”
2. **ET [Akkadian etû, ettu, itû, ittu]** boundary (noun), boundary (adj) – Often an epithet for the boundary between the mortal and divine realms. Compare to TḪM meaning “border” as in a legal territorial boundary.

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

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.

5. **A’ or ‘W or AW or ‘A and AA (after 450 BCE) [Akkadian a’û]** motion space, motion-powers (a’u + i) (noun), motion empowered (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and in the divine network’s fertility fluids. Its source deity is the masculine full moon Su. Its sub-powers are: IM - emotional magic powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from du). Compare to EM – human powers of lordly authority which can command the divine birds. Also, the ayin letter sign by itself as the moon or as the moon traveling along the night sky symbolically represents the motion powers allowing the sign to be used in isolation.

(ongoing form)

This boundary activity is going without motion empowered openings

**9.0 Translation Justification of Right Side (D) – Sections 17 to 31**

**Section 17**

(unreadable with any accuracy)

**Section 18**

*Figure 22. Section 18 from Riva Image. Read right to left.*
1. Taw (T) Gimmel (G)
2. Ayin (’) Pe (P) – letter ayin is dual use with “A” at this time
3. Samak (S)

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

(ongoing form)
Drumming is veiling Su

Section 19
(unreadable with any accuracy)

Section 20
(unreadable with any accuracy)

Section 21

Figure 23. Section 21 from Riva Image. Read right to left.
1. Taw (T) Het (Ḫ)  
2. Aleph (A)  
3. Ayin (׳) Het (Ḫ)  
4. Pe (P)

1. **T TH [Akkadian *tahū]** coarse wool (noun) – might be an epithet for a poorly structured network  
2. **A [Akkadian *ā]** that thing or activity, this thing or activity, those things or activities, these things or activities, their things or activities (noun), that, this, those, these, their (adjective) – the “thing” is a wild card for whatever thing is being referenced. This term is also used as a grammatical indicator to indicate when a noun persona is meant instead of the power such as “Opener” or “Magic-crafter” instead of “opening” or “magic.”  
3. **AḪ [Akkadian *āḫū]** friend (noun), friendly (adj), to befriend (verb)  
4. **P [Akkadian *pū]** 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 platonics 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.

(ongoing form)  
That course wool is befriending the Opener

**Section 22**

(unreadable with any accuracy)

**Section 23**

(unreadable with any accuracy)

**Section 24**

![Figure 24](image)

*Figure 24.* Section 24 from Riva Image. Read right to left, top to bottom.
1. **Vav (U or W)**
2. **Nun (N) Resh (R)**
3. **Aleph (A) Aleph (A) – letter “A” is dual use with ayin at this time**
4. **He (E or H)**

1. **U [Akkadian WEEN, 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.”
2. **NR [Akkadian nāru]** trimming (participle), to trim (verb)
3. **A’ or ‘W or AW or ‘A and AA (after 450 BCE) [Akkadian a’ū]** motion space, motion-powers (a’u + i) (noun), motion empowered (adj), to motion-empower – One of the two classes of divine powers of the Ancient Pagan Paradigm. Motion powers cause all movement on earth and in the divine network’s fertility fluids. Its source deity is the masculine full moon Su. Its sub-powers are: IM - emotional magic powers and IR - astrological powers. Their respective magic crafters are: NŠ - "emotional energy-raiser" and AMR - "seer" or "astrologer." The other class is the life-growth powers (D from du). Compare to EM – human powers of lordly authority which can command the divine birds. Also, the ayin letter sign by itself as the moon or as the moon traveling along the night sky symbolically represents the motion powers allowing the sign to be used in isolation.
4. **E [Akkadian ē]** no one, not one, none, nothing, let no one, let not one (noun), not, none of (adj), no (when at the end of a sentence it indicates an interrogative verb couplet)

(ongoing form)
Is it because of the trimming by the motion-powers? No!

**Section 25**

*Figure 25. Section 25 from Riva Image. Read right to left, top to bottom*
1. **Taw (T)** 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.”

2. **Ḫ [Akkadian Ḫu]** god Hu – the masculine deity which represents Atu's healing sun form powers (light, heat) as opposed to his chaotic storm form powers (rain). Dagon (DGN) meaning “constant divine power” is an epithet for Hu as is Helu (HL) meaning “bright-one.”

3. **K [Akkadian ku, ki]** by, on account of, due to, involved with (preposition); are from, comes 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. **Z [Akkadian zû]** elimination, eliminator (noun), eliminating (participle), eliminated (adj), to eliminate (verb)

5. **AP [Akkadian apû]** veiling (participle), to veil, to become veiled (verb)

6. **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). Dagon (DGN) meaning “constant divine power” is an epithet for Hu as is Helu (HL) meaning “bright-one.”

(ongoing form)

The Magic for Hu is due to eliminating the veiling of Hu

**Section 26**

![Figure 26](image)
1. Teth (𐤇) Aleph (.ASCII) – At the time the letter “ASCII” is dual use with the letter ayin (‘)
2. Bet (ASCII)
3. Lamed (ASCII)

1. Ṭ, ṬḪ [Akkadian ṭa‘u, ṭahu, ṭeḥu] nearness (noun), to come near to (verb) – “nearness” is often an epithet for the mortal realm as opposed to the divine realm.
2. 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.”
3. L [Akkadian la, lu] by not, without (preposition), not having, a lack (adj), to not have, are without (verb)

(statement form)
The nearness (mortal realm) is without nourishment

Section 27

(unreadable with any accuracy)

Section 28

1. Yod (I or Y) He (E or H)
2. Ayin (‘) Pe (P) – letter ayin is dual use with “ASCII” at this time

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

2. **AP [Akkadian apa]** veiling (participle), to veil, to become veiled (verb)

(phrase form)
Yahu is veiled

10.0 References

Archaeological Museum of the Palazzo Farnese, Piacenza, Italy. Online at:
http://www.musei.piacenza.it/collections/archaeological-museum/archaeological-museum


Benner, Jeff (2009) Ancient Hebrew Dictionary. Published 2009 by Virtualbookworm.com Publishing Inc., P.O. Box 9949, College Station, TX 77845, US. Online at:
http://www.anijudaism.com/uploads/8/1/0/5/8105580/ancient_hebrew_dictionary.pdf - an impressive work attempting to bring Hebrew linguistics into the modern age by making a dictionary up to the scholar’s standard with one English word or phrase for each Hebrew word.


https://www.academia.edu/35906687/Piacenza_Liver_Divination_via_the_Etruscan_gods

https://www.academia.edu/6053886/Climate_and_the_Late_Bronze_Collapse_New_Evidence_from_the_Southern_Levant

https://www.academia.edu/2632501/The_Debate_over_the_Chronology_of_the_Iron_Age_in_the_Southern_Levant_its_History_the_Current_Situation_and_a_Suggested_Resolution_2005

Online at: https://www.jstor.org/stable/43646678?seq=1#metadata_info_tab_contents
Olmsted, D. (November 28, 2020) Gold Foil Texts Found at Etruscan Pyrgi Temple Translated in Alphabetic Akkadian Mention Yahu (Yahweh) (600 BCE). Online at: https://www.academia.edu/44594467/Gold_Foil_Texts_Found_at_Etruscan_Pyrgi_Temple_Translated_in_Alphabetic_Akkadian_Mention_Yahu_Yahweh_600_BCE

Olmsted, D. (December 3, 2020) Late Philistine/Phoenician Kfar Veradim Ritual Bowl Text Mentions How Astrological Fate is Overcoming Emotion Magic (730 BCE). Online at: https://www.academia.edu/44626186/Late_Philistine_Phoenician_Kfar_Veradim_Ritual_Bowl_Text_Mentions_How_Astrological_Fate_is_Overcoming_Emotion_Magic_730_BCE


