

THE PHILISTINE SCRIPT AND INSCRIPTIONS

(Excerpts from *The Celtic Connection Revisited*,
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By Michel-Gérald Boutet



The Sea Peoples invasion of Egypt during the XXth dynasty. Detail from the temple of Ramses III at Medinet Habou, Museum of Cairo. Pulasti (Philistine) and Tsakkaras: on Pylon of Medinet Habu. Illustration from *The palace of Minos: a comparative account of the successive stages of the early Cretan civilization as illustrated by the discoveries at Knossos* by Sir Arthur Evans, 1921.

THE PHILISTINE SEA-PEOPLE

Who were the Philistines?

“Now the rulers of the Philistines assembled to offer a great sacrifice to Dagon their god and to celebrate, saying, “Our god has delivered Samson, our enemy, into our hands.” (The Death of Samson, Judges 16, 23.)

Although an early Indo-European presence was felt in the Canaan region after the second millennium B.C.E, the Philistines along with the other Sea Peoples make an abrupt entry into the Egyptian records just at around 1200. The Philistines, purportedly from Bulgaria and Crimea, were of mixed Indo-European nations mainly of Proto-Celtic Danubian, Aegean and Anatolian descent. These Danubians, the Dananoi, or Danaui in Greek, constituted of a number of undifferentiated Indo-European tribes originally from the Pontic Crimean area of the Black Sea that had settled on the western Anatolian coast and eventually on the island of Cyprus. During the Bronze Age, their metallurgical skills gave them the cutting edge and they were the ones responsible for prompting the Iron Age in the Mediterranean basin.

Eventually, the Philistines were to form a powerful military and commercial nation reaching their peak at the end of the first millennium and then lose preeminence by the end of the 7th century BCE only to completely disappear from historical records in the 6th century at the start of the Assyrian wars.

The Greeks called them the Pelesetes, the Assyrians, the Palastu or Pilistu, and the Hebrew the Pelištīm.

The origin of the name Pelesetes is thought to derive from the Indo-European root word *pel-, pellis “skin, hide.” A Proto-Celtic root hints at a more plausible etymology with pell-os/-a/-on, “far away, remote,” thus *pelletes, “those from far away.”

The little we have concerning them is principally from classical Greek and Biblical sources.

The Philistine time line

1550 BCE	Start of the Late Bronze Age with the Egyptian conquest of the Canaanite coastline at the start of the Eighteenth dynasty. The Mycenaean peoples export their metallurgical skills and initiate local production and trade.
1200 BCE	The Sea Peoples invade Canaan and Egypt. The Philistines take foot on the coast between

	Phoenicia and Egypt and put an end to the Late Bronze Age.
1175 BCE	Ramses III defeats the Sea Peoples including Philistines and settles for an alliance with the Philistines who accept to be confined to the coastal plain of southern Canaan as a client nation.
1150 BCE	Under Ramses III, the destruction of the city of Lachish marks the final Egyptian withdrawal from southern Canaan.
10th-7th centuries BCE	The Philistines lose their military grip over the surrounding peoples and their distinctive culture is eclipsed by the surrounding kingdoms of Judea, Israel and Phoenicia.
7th-6th centuries BCE	The Philistine city states suffer loss of population, the seat of power and population is concentrated in Ekron, an important political, agricultural and commercial center.
After 600 BCE	Total collapse of Philistine civilization and the citadel of Ekron are left abandoned. The city did not resist at the time of the Assyrian-Egyptian war in 605 BCE and was destroyed.
586 BCE	What is left of the remaining local Philistine population is assimilated into the Judean and Phoenician cultures. Jerusalem is destroyed by the Babylonian king Nebuchadnezzar II and the local elite and leaders are deported to Babylonia. During their exile, the remaining Philistines, under the protection of the Assyrians, occupy the Judean border town of Beit Shemesh. They are finally released under the Achaemenid Empire.
c. 330 BCE	Alexander the Great conquers Palestine Syria.

The Philistine Language

Scholars can read and translate just about any Near Eastern or Middle Eastern language but some, like Linear B of Crete and Philistine writing, remain either undecipherable or incomprehensible. When the man who deciphered Hittite, the Czech linguist Bedřich (Friedrich) Hrozný (1879 – 1952), pondered at a selected sentence over the ideogram *ninoa*, for "bread," inscribed before the noun *wa-a-tar*, "water", little did he know that he was to pull the thread that would unravel

the entire text? Back in the mid nineties, judging from names of the Sea Peoples, Joseph Monard had the hunch that these languages were at the root of certain extinct or ancestral European languages. He supposed that the *Denen* of the Merneptah Stele were the same as the *Tuatha Dé Danann* of the Irish myths. The Philistines could therefore be the direct descendants of Cyprian Proto-Celts originally from the Pontic region.

The hellenized Jewish author, Philo of Byblos (c. 64-141 CE), maintained that the three major gods of the Philistines were each symbolized by a sacred letter... These being: *Tauutos*, *Kronos* and *Dagon*. Kronos was Marnas and *Tauutos* must have been Bel. In Philo of Byblos' *Phoenician History*, Greek and Avestic myths are confused with Phoenician and Egyptian gods where *Taautos* or *Tauutos*, the inventor of writing and a recipient of *Kronos*, is identified with *Toth*. In all likelihood, the two names, which refer to two different cultures, were confused and fused into one and the same entity. Indeed, *tauutos* could very well be a Philistine name taking root in P.I.E. **tewtéh* < **teutā* / **toutā* (cf. Lithuanian *tauta*, Irish *túatha*, Gothic *þiuda*, Old High German *diota*, Old English *þēod*) "tribe, people, clan, nation, race".

According to Bernard Sergent (in *Les Indo-européens*, p. 108), who picks up from R.A.S. Macalister, he argues that "seren, the common name for their rulers, is related to the Greek name Tyrannos. The names Goliath, Achish and Phicol, are not Semitic and appropriate Indo-European etymologies have been suggested. Therefore, Goliath could be akin to the Lydian name Alyattes or Wylattes."

Seren was most likely from the Proto-Celtic root *ser-os/-a/-on*, for "aged, fairly old, in the prime of life," as a name for officials along the lines of proposed etymon **serenos* or **seronos*, for "elder." This is the same etymology as for the Latin *serenus*, "serene, calm, tranquil."

Koba' was the biblical name for Goliath's headgear (quoted in Samuel I, 17:5). The *koba'* was a leather cap (or feathered headdress maybe), a term which linguists compare to Hittite, *kupahhi*, "helmet" (cf. Greek *kephalos* or Latin *caput*, both for "head"). The Proto-Celtic etymon is: **cappa*/**cappo*, for "cape, hub, and cap".

Argaz (in Samuel I, 6:8), for "box," or "crate," a word which has long baffled scholars, takes on a new light when using Proto-Celtic etymology: *ar-/are-*, "on, upon, with, against, before," and *cudḏon* < *cosson*, "recess, hiding-place," or "secretive, concealed;" therefore, **argaz* < **arcudḏon* "(object) with recess".

The Hebrew *Tell*, as with the toponym Tell Aviv, is probably from Philistine (compare with Proto-Celtic *Telo* “spring, water hole”, or *Tulla* “mound, big heap”).

R.A.S. Macalister in *The Philistines* [1913], mentions that Μεινω, Meinô, that is, Minos, is inscribed on some of the coins of Gaza. This town was named Minoa, and its god, Marna, was equated to Zeus, the Crete-born by the Greeks. Marna was therefore the name of the deity of Gaza.

From R.A.S. Macalister in *The Philistines*, a short list of Philistine terms which have leaked into the Hebrew language are given. In this opus of 1913 he wrote: “That there should be such borrowing is *a priori* not improbable: we have already shown that the leaders among Hebrew speakers must have understood the Philistine tongue down to the time of David at least.” The following is quote from Renan in *Histoire du peuple d’Israël* by Macalister:

parbār or parvār	“a suburb”; compare with peribolus.
m^ekōnah	“a machine”, something with movable wheels: compare with machina.
m^ekhērah	“a sword”: compare with μάχαιρα.
caphtōr	“a crown, chaplet”: compare with capital.
pīlegesh	“a concubine”: compare with pellex.

He goes on to add that: “A further comparison of the name of Araunah the Jebusite, on whose threshing-floor the plague was stayed (and therefore 'the place in Jerusalem from which pestilential vapours arose!'), with the neuter plural form *Averna*, need hardly be taken seriously.”

Indo-European etymologies for the Hebraicized Philistine terms

parbār or parvār < *paraballa "before the rampart"; Proto-Celtic para- "near, facing, before" and balla "wall rampart, enclosure, walled place, surrounded".
m ^e kōnah < <i>mekhane</i> , a Doric variant of Greek <i>makhana</i> "device, means," related to <i>mekhos</i> "means, expedient, contrivance," from PIE

<i>*maghana</i> - "that which enables," from root <i>*magh</i> - "to be able, have power".
m [°] khērah < maxaira "blade", Greek.
Caphtōr < QaDQoaD, Hebrew for crown, head of crown, PIE root <i>*kaput</i> - «head», Latin caput «head, chief, crown».
Pīlegesh < <i>*pareikâ</i> , PIE root for «servant girl»; modern Hebrew Pileges, Geek pallake, Latin Pellex «concubine», Breton Plac'h «servant girl».

The list of Philistine personal names generally known to scholars and given by R.A.S. Macalister as follows:

Achish or Ekosh

Achish or Ekosh is a standard Philistine name, like 'Jacob' for the Jews or 'Jack' for the English. It has been compared to the old Aegean form Anchises. A similar name occurs twice in the tablet of Keftian personal names and in the Assyrian tablets there is mention of an Ikausu.

The etymology can either be: Achish < Acesios "poet" literally: "intuitive, inspired, acute poet" or Ekosh < Eccaios "rider, cavalier, horseman, knight".

In the Philistine tablets, the name is spelled either Ecios or Eceos.

Badyra

Badyra, king of Dor, in Wen-Amon's report does not translate as Semitic. Badyra < Baedaros, Baedaros, "boar" in Proto-Celtic. The boar was symbolic of the I.E. warrior class.

Delilah

Delilah, probably not Philistine according to Macalister or to the contrary, it could certainly be an I.E Proto-Celtic personal name; please compare with the Proto-Celtic Dillila, diminutive of Dilla "Faithful, Dependable, Beloved".

Goliath

Goliath, a Philistine champion; please compare with the Gaelic name Golamh, the original name of Milesius of Spain. Goliath, from Proto-Celtic Galiatis

“strength agent, jet-power agent, agent of capability, faculty”; or again, from Uelatos “big chief, warlike, gallant;” Ualetis, “hospitable, welcoming?” The Bible (1 Sam. 17:5-7) offers a good description of him and his armament: “He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels; on his legs he wore bronze greaves, and a bronze javelin was slung on his back. His spear shaft was like a weaver's rod, and its iron point weighed six hundred shekels. His shield bearer went before him.”

Ittai

Ittai, David's faithful Gittite friend, is also Philistine; please compare with the Gaelic name Ith, son of Bregon, a companion of Milesius. The Proto-Celtic root for Ittai is: Itos < letos < letuos “thirst”; Itus “corn, wheat-grain”; or Itios “low, inferior.” The Gittites “*belonging to Gath*,” were the inhabitants of this Philistine citadel. The Bible (2 Samuel 15:18-2 Samuel 15:19) mentions 600 men from Gath who followed David under Ittai, the Gittite warrior and who ensured his protection. Obed-edom, “the Gittite,” may have been so named from the town of Gittaim in Benjamin, or from Gath-rimmon (2 Samuel 4:3; Nehemiah 11:33). The Gittites were reported to have been remarkable for their great stature.

Makamaru

Makamaru is a merchant, mentioned by Wen-Amon; please compare with the Proto-Celtic Maccomaros, “Great warrantor.”

Maoch,

Maoch was the father of Achish and king of Gath. Again, unexplained by most commentators and most likely of Philistine origin. It can be compared to the Celtic Mauocos, “Swift, Lively, Fleetly One.”

Phicol

Phicol, a general of *Abimelech*, the king who had dealings with Abraham. The

name is not explained as Semitic and is thought to be a Philistine name adopted by the Biblical narrator. If Philistine then this is the plausible Proto-Celtic etymology: Phicol < Picolos, “one who pricks;” from picos, “point, spike.”

Warati

Warati was a merchant mentioned by Wen-Amon. Probable Proto-Celtic etymology: Warati < Uaretios, “of the circuit path, he who walks the rounds, who parades.”

Zaggi

Zaggi was a person signing as witness at the recording of an Assyrian contract tablet at the middle of the seventh century BCE. It was found in a dig at Gezer. The name is not explained, and may very well be Philistine. Again, Zaggi < Sagios “savage, cruel;” Sagios “eager, greedy;” Sagio “executioner,” are likely one of the Proto-Celtic etymons for the name.

The Ekron Early Hebrew Inscription



Highlighted after a photo from CojsWiki

Translation from the Hebrew text by Aaron Demsky:

“The temple (which) Achish, son of Padi, son of Ysd, son of 'Ada', son of Ya'ir, ruler of Ekron built for Pt[n]yh, his Lady. May she bless him and ke[e]p him and prolong his days and bless his [l]and.”

List of the Philistine names

Achish, Hebrew spelling for Ecios or Eceos, “Rider, Horseman.”

Padi < Padis, “fir tree” (Proto-Celtic);

Ysd < Usdi(o)s / Osdi(o)s, “the kermes oak”; also ethnonym Usdai (Proto-Celtic);

Ada', Hebrew spelling for Adas(tos), "correct, legal" (Proto-Celtic)?;

Ya'ir, Hebrew spelling for Earos, "denier, negator, one that denies" (Proto-Celtic);

Pt[n]yh, Hebrew spelling for Ptiania, "she of the peat clod"; also ethnonym Ptianioi (Proto-Celtic).

The Philistine Alphabet

At the time of the Bronze Age, the Canaanite alphabet was certainly not be only existing script. The Luwian script, developed in southwest Anatolia in the kingdom of Arzawa, was in use from around 1400 BCE to 700 BCE. The Egyptian Hieratic script, developed around 3400 BCE, was used as a shorthand for everyday use and was in usage until the 26th Dynasty. After this, the Demotic script developed from it around 660 BCE. The Proto-Sinaitic script, from sometime around 1800 BCE, is attested from two sites, one in Central Sinai and the other at Byblos. At first glance, they appeared as a form of pseudo-hieroglyphic transcribing a Canaanite dialect but it was not certain if they were alphabetical. The tablets found at Byblos suggested a logo-syllabary of 120 symbols depicting animal, plant, architectural and abstract shapes. A few Egyptian type symbols were found but for the most, the script borrowed more from Cretan writing. This script was in use onto the XIIIth century BCE when it evolved into the Phoenician alphabet. It has long been argued that the script originated in Sinai during the thirteenth dynasty, between 1900 and 1700 BCE, when Hieratic was adapted to the needs of the Canaanite. It seems more likely, however, that the script was the creation of Semitic Canaanites under the influence of mixed Indo-European agents. Its creation coincides with the mention of a Hyksos presence in Egypt. It is generally proposed that the Hyksos were forced upon Egypt as they were pressured by bordering Indo-European war clans such as the Hurrians, Mittanis and Kassites moving into Assyria and Babylon. Another possibility is that the Canaanites became their allies and gained through cultural and technological transfers.

At that time, the Egyptian Pharaoh Amenhotep III imported foreign workers for important building works. With them came the Hyksos warlords who took camp on the eastern shores of the Nile Delta and there largely contributed to the weakening of Egyptian governance.



Source William Foxwell Albright, The Proto-Sinaitic Inscriptions and Their Decipherment <http://www.lib.byu.edu/~imaging/negev/Origins.html>

Date c. 1500 BCE; photo c. 1916

Right to left: T-L-'-B-L-T-M /

Up and down: T-'-G

Reading order from left to right : M-T-L B-'-L-T / G-'-T

T-L < tel, Old Hebrew meaning “mound, hill, knoll;”

'B-L < 'Abel, «mourner, one who mourns or sorrows, mourning»; or maybe:

Ba'al, “master, owner, lord,” theonym, the Canaanite and Phoenician god Baal.

T-M < tam, Old Hebrew meaning “perfect, complete, one with great physical strength and beauty, ethically and morally pure;”

G'T < Gat or Gath, a Philistine place name.

TL 'BL TM – G'T : Tel 'Abel tam – Gat

As for the origin of the Hyksos, here also there has been much speculation. Were they Semitic or Indo-European? The names of their chieftains such as: Salitis (Šā'ûl, “asked for”), Yaqoub-Har (Ya'aqov-bar, “son of Jacob”), Khyan



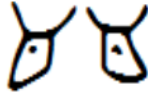




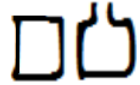





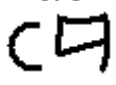






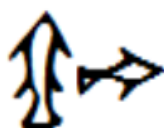
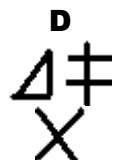


(kōhēn, “priest”) and Apophis, betray a Semitic origin. Apophis (Αποφίς) is the Greek spelling for the Egyptian Apepi (Aramaic Abed, “servant”).

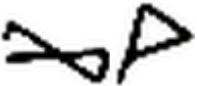



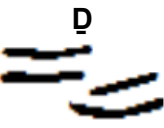

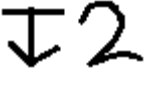





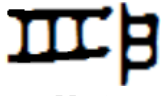






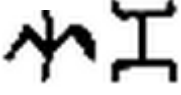
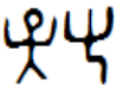




Hyksos is also the Greek spelling of an Egyptianizing form rendered as such: hk' kh'st, that is, Heka-khasut meaning, “foreign kings.” But then again, this name is could be the Egyptianizing of the Anatolian name *Ekkus for “horse.” Were not the arts of chivalry and light chariot warfare innovations of the Indo-European Anatolians and Indo-Aryans? Another warring people mentioned in the Egyptian records were the Apiru or Habiru (from Egyptian, ibr < 'pr, pl. 'pr.w, “horse”). However, it is debatable whether these people were Semitic or Indo-European. The name was used to refer to both Semite and non-Semite marauding cavaliers including the Ugarites, Akkadians, Canaanites and Hittites. However, much like the Hyksos, it is generally agreed upon that they were of Canaanite origin. The name Habiru is probably not of the same etymology as the name Hebrew which is from Ibri, pl. Ibrim, meaning, “to cross, traverse or to pass over.”

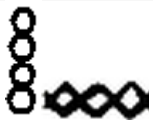
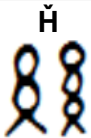

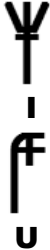






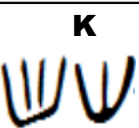



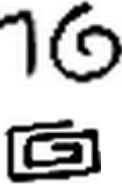
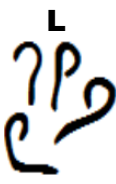











The Hebrew name for “horse” was sus and in Biblical times, horses were not in favour with them. There are very few mentions of horses in the Bible or Tora and are usually associated with Egyptian chariots. In Deuteronomy (17:16), God forbids future kings of Israel from going down to Egypt to acquire and accumulate any large number of horses.

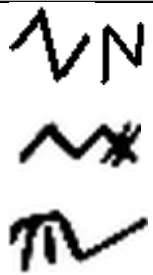


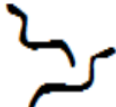












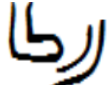








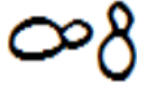
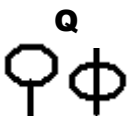






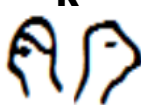
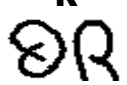
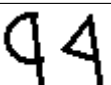

In short, the Near eastern Levant lands of the Sidonians or Tyrians (Phoenicians and Canaanites), being right on the main road to Egypt through which the armies and traders of the neighbouring empires passed, were in great insecurity. This eminent threat of invasion from all parts prompted the need for new modes of communication and cutting-edge technology. This new technology required mining expertise and metallurgical craftsmanship. And those who had this know-how came from the North. So, at the end of the second millennium, the peoples of the Levant came into contact with the Anatolians and later on, with the Mycenaeans and Aegeans. The alphabet was just one of these innovations that would structure and consolidate this mobile and volatile society.

Table of Compared Indo-European and Semitic Proto-Scripts

Danubian 7 th to 4 th millennium BCE	Mycenaean 1500 BCE to 1200 BCE	Proto-Sinaic or Canaanite c. 1800 BCE to 1100 BCE	Philistine c. 1200 to 700 BCE	Phoenician c. 1100 BCE	Old Hebrew c. 1000 BCE
 Ag h- “animal that bears young”	 A	 ayin (schwa) Alp “ox”	 Alba /Alpa “height” Alama “herd, cattle”	 Aleph “ox”	 Aleph
 Bheug- “refuge, shelter”		 Bet “house”	 Buta/Buto “house, hut”	 Beth “house”	 Beth
 Kam- / kem- “pole, stick, horn”		 Gaml “throw stick”	 Cateia “battle ax, club”	 Gimel “camel”	 Gimel
 Ghaisom “stick”		 Ga “ax?”			
 	 	 D	 D	 Daleth “door”	

 Dānus “river”	Da De  Di Du	Digg “fish”	Doga/duga “drinking vessel, vase, “jar” Duoron “door”		Daleth
 Dhōnā “cere al”	 zo	 D ?	Dh 	 Zayin “weapon”	 Zayin
   Edh- “fence of stakes”	 Ja	H  Het “enclosure “	Ê  Edon “space, area“	 Heth “fence“	Chet 
  Oqos “eye“	 O ?	 ‘En “eye“	O		
  Esos “house master “	A E	H  Haw “hurraw“	E/H   Etema “thread, weft, woof“		 He

 <p>Ent- “weave”</p>		 <p>Ĥa “yarn”</p>			
 <p>iëugôm “yoke”</p>		 <p>Yad “arm”</p>	 <p>ladga «fish» leugon “yoke”</p>	 <p>Yodh “hand”</p>	 <p>Yod</p>
 <p>Kan kus “branch”</p>	 <p>ki</p>	 <p>Kap “hand”</p>		 <p>Kaph “palm of the hand”</p>	 <p>Kaph</p>
 <p>Lendhā “spring, fountain”</p>		 <p>Lamd “goad”</p>	 <p>Lameta “sleeve” Lana “pool”</p>	 <p>Lamedh “ox-goad”</p>	 <p>Lamedh</p>
 <p>Men- / menth- “mount,</p>	 <p>Ma</p>  <p>Mu</p>  <p>Mo</p>	 <p>Mem “water”</p>	 <p>Mori (Mare) “sea” Monidon (Montis)</p>	 <p>Mem “water”</p>	 <p>Mem</p>

mountain"			"mountain "		
 Natriks "serpent, snake"	 Na  Ne	N  Nahš "snake"	N  Natrix "snake, aquatic serpent"	 Nun "fish"	 Nun
 Ōwiom "egg"	 Ō		 Ouion "egg"	 Ayin "eye"	 Ayin
 Pods "foot" Pet "crooked"	 Po  Pe  Pu	P  Pi't ?	P  Pito "hook"	 Peh "mouth"	 Pe
  qasjos "basket" Qorjom "cauldron"	 Qo  Qe  Qi	Q  Qup "monkey"	Q  Qarios "cauldron"	 Qoph "monkey"	 Koph
  Regs "king"	 Ri  Ra	R  Ra's "head"	R  Rigs "king"	 Resh "head"	 Resh

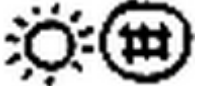


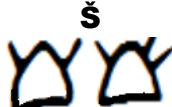






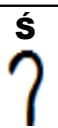
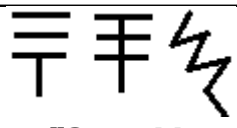

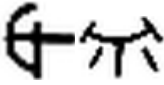










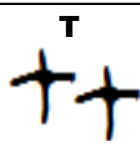


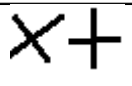
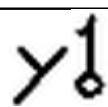


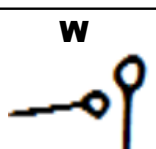
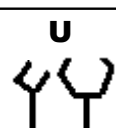
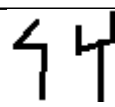
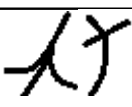


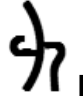








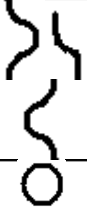













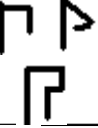















































 Sā weljos "sun"	 Sa  Si	 šims "sun"	 Saulios "sun" Sulis "eye"	 Sadhe "fish hook"	 Tsade
 Sqijā «thorn» sqalos «large fish»	 So  Su	 šamk ?		 "Samekh support"	 Samekh
 Teukos "bow"	 Ti  Tu  Two	 š/T Tan "bow"	 Th Tougos "bow"	 Shin "tooth"	 Shin
 Tormos "bolt"	 Ta  Te	 T Taw "brand, mark"	 T Tepnon "fire, brand"	 Taw "mark"	 Tav
 wísogā "club" ūdhros "udder"	 Wa  Wi	 W waw "hook"	 U YV Uania "fork"	 Waw "hook"	 Vav
 Krūtis "dome, vault"	 Ka  Ku		 Th Thureos "shield"	 Teth ?	

Table of compared ancient European alphabets

Modern Latin Letter	Archaic Greek	Old Etruscan	Celtic Cis-alpine Lepontic	Elder Runic	Celtiberian Spain	Glozel Gaulish	Philistine Sea People
A	Α	A	𐀀	ᚦ	𐀓𐀕	Λ λ	ΑϞ 𐀀
B	Β	B	𐀁	ᚷ	𐀗𐀎	Γ	𐀁 𐀂
C / G	Γ	𐀆𐀇	𐀈	Χ<	𐀕𐀇 𐀕	<𐀃	𐀈𐀆
D	Δ	D	Χ	ᚹ	Δ	▽Δ 𐀃Χ	Δ𐀆 Χ
E / H	Ε	𐀊𐀋	Ε	ᚺ	𐀕𐀖 𐀕	𐀕=	𐀊𐀋 𐀊
F(v)	Ϝ	𐀊𐀇	V	ᚻ	V	𐀕𐀇	
Ê / H	Θ	𐀍		ᚾ	𐀕𐀕𐀕	𐀕𐀕𐀕	𐀍𐀍
Þ (th)	⊕	⊕◊		ᚿ	⊖	𐀕	⊖
I	Ι	Ι	Ι	ᚹ	𐀕𐀎	𐀕 𐀕	Ι
K	Κ	Κ	Κ	<Υ	<	ΚΚ ΥΛ	ΥΥ Υ
L	Λ	Λλ		𐀁	𐀁Λ	L	ΓΓ 𐀇𐀇
M	Μ	𐀍	Μ	ᚰ	𐀕	𐀕 𐀕 𐀕	ΥΥ 𐀕 𐀕

N							
O							
P							
S							
K / Q							
R							
Š (sh) / Đ							
T							
U							
Ø (ph / bh)							
Kh (ch) / X							

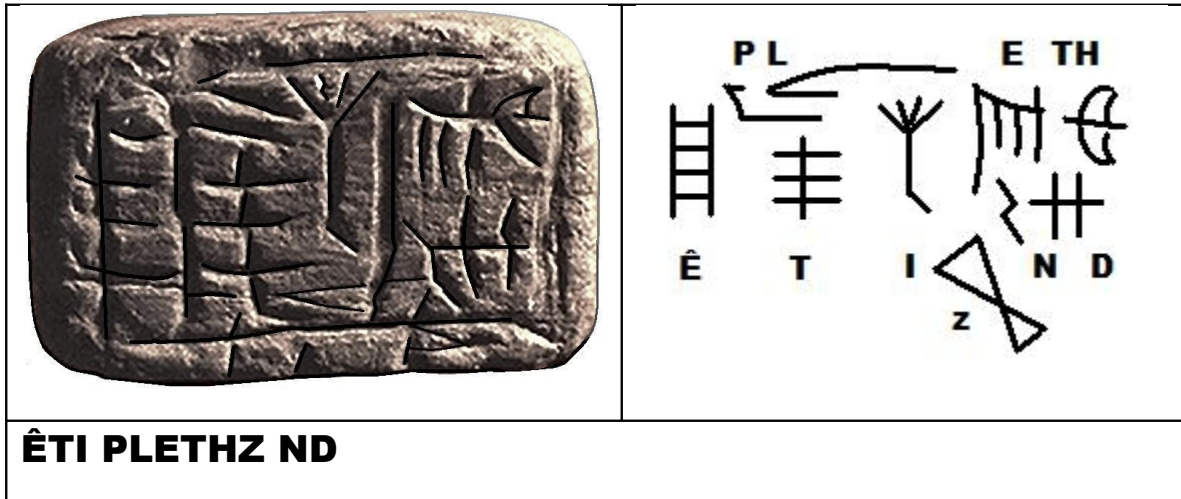
Vowel annotations

• schwa or voiced ‘h’ , a short vowel	•• u Used to accentuate a rounded ‘u’ ‘oo’ or ‘ou’ sound	••• ••• â / ô	— / Vowel accent	••• ia / ai or io / oi
--	--	----------------------	---------------------	--

The Philistine Inscriptions

The Seals

Seal 1



Translation

ÊTI < eti prep., “beyond;” etios, “land;” or probably hinting at Ittai, a Gittite chieftain or a seren.

PLETHZ < Peletes sing. Peletis, “Philistines.”

ND < ‘nd < end / ind “end;” indon, “there in;” indos, “there.”

Êti P(e)lethz ‘nd.

“(For Êti)? Beyond (this), the land (of the) Philistines here ends.”

A possible land claim or official seal belonging to Ittai.

Seal 2



L	I/Y	B	I/Y	D	I/Y
E	LiT	E	DNiK	Mi	T
P	É	P	Ê	Pe	iK Pe

LEP iLiLiTÉ BEP IDNiKÊ DMiPe ITiK-Pe

Translation

LEP < lepô, v. to “recite formulas, to cast a spell;”

iLiLiTÉ < ilite < elite, vocative of elitos, “he who quibbles;”

BEP < bepe, vocative of bepos, “face;”


IDNiKÊ < Idenica, “midwife;” Idunica, “in throws,” punning with, “gifted with wisdom,” the name of a Celtic goddess.

DMiPe < demipe, genitive of demos, “people, ethnic group,” and –pe, suffix ligature for “and;” pe, “that;”

ITiK-Pe < etic-pe, “and that,” etic, “and, with,” -pe, suffix ligature for “and;” pe, “that.”

The Tell Deir ‘Alla Tablets

Ostrakon from Ashkelon

	<p>Left to right:</p> <ol style="list-style-type: none"> 1. (...)ûst . ûs . rb'm(...) 2. (...) ?n ûsy . w?(...) 3. (...) ?np/s[.] rb [.]'(...) <p>Retrograde:</p> <ol style="list-style-type: none"> 1. (...)m'br . sût . tsût(...) 2. (...)k?w . ysû n? . l(...) 3. (...) ' [.] br [.] s\pn?(...)
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Translation

Left to right:

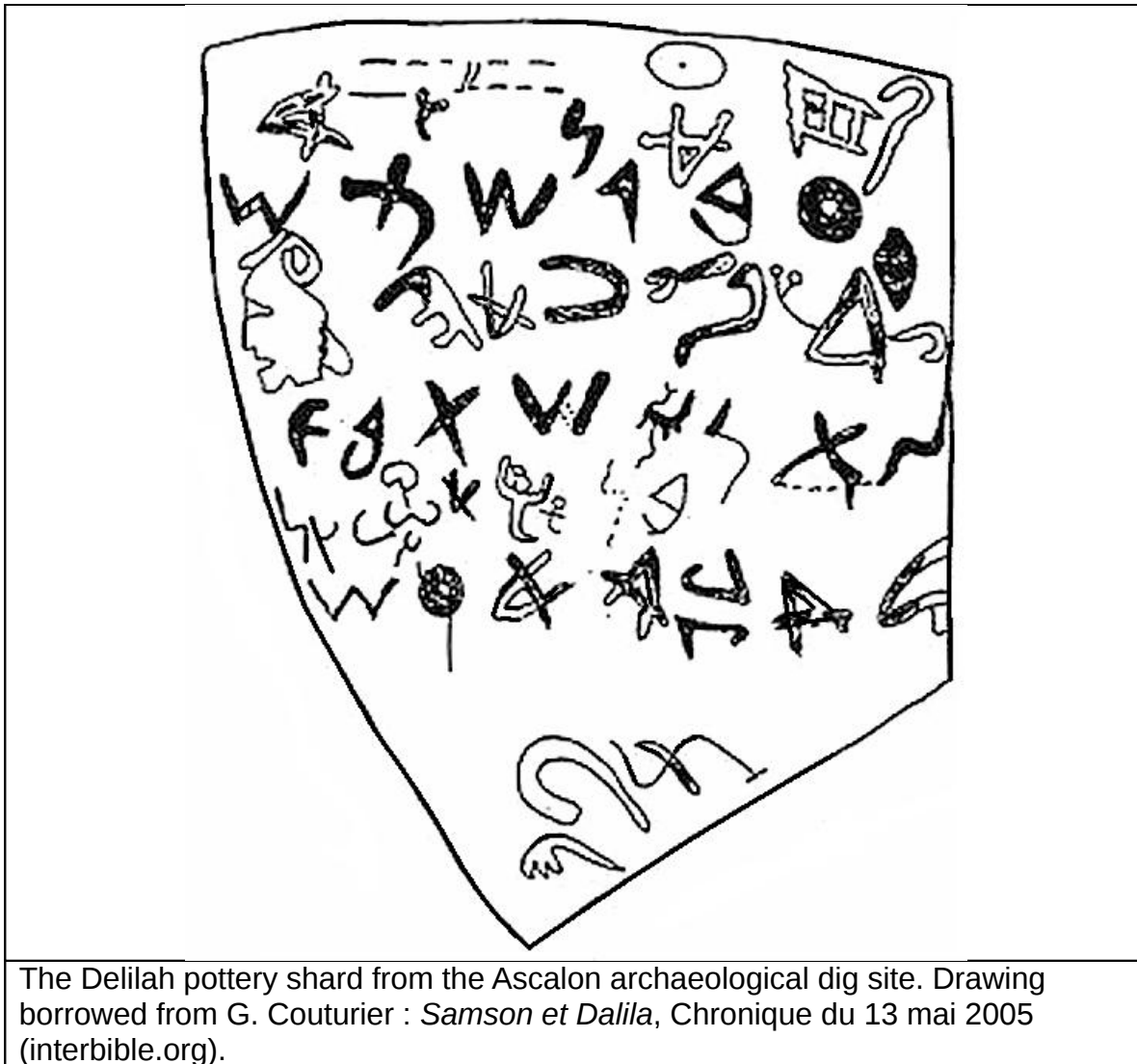
(...)ûst < (g)ustos, vocative, guste, “has chosen;”
 ûs < us / os, “kermes oak;” (g)ustus < gustuos, “alternative matters;”
 rb^em(...) < rebemi, verb “to have fun, to amuse;” rebos, “joyous;” rebo, “trick;”
 (...) ?n ûsy w?(...) < an-usiu < an us(i)ia, “or/if with a javelin;”
 (...) ?np/s < ins(o) prep., “here is, this is;”
 rb [.]^e(...) < rib(u)a, “twig, branch.”

(...) (g)uste us rbem(i) an usi(i)u ins ribua.

“Has chosen kermes oak (alternative matters) to amuse (as) if with a javelin
 here is a twig.”

herexxx

The Delilah Inscription



The reading does not yield a comprehensible text when read in the boustrophedon (“as the ox ploughs”) order or from left to right as with the usual ancient Greek or Indo-European reading orders.

A translation of the Ascalon Delilah circulates on the web but the author is not given, from the likes of it, I suspect that, judging from the mention of Hanno which does appear in the original text, the translator was probably Barry Fell.

Here is the translation given by Couturier on his site: “To Hanno of Gaza: the head of the Hebrew Samson that is attached to Dllah, I have put it in the hands of Agga, son of Aquish of Ascalon, the king.”

The reading order is Semitic but the writing is of a Philistine hand. It does indeed yield a Philistine reading giving both mentions of Philistine and Hebrew personal names. My translation gives a completely different interpretation from the one

given on the internet.

My translation, from right to left and down:

Line 1: LH'(O) / AN YA / LH' < Leo, "Lion;"

==//==: the reading order from line to line;

AN < an interrogative particle "is, if," or conjunction "if, or if;"

YA < ia, feminine pronoun, "she, this one (female)," relative pronoun, "she who;"

Line 2:

(E)'BRShYS < Ebris, "Hebrew," from the Hebraic, Ibri "Hebrew," (plural, "Ibrim").

Line 3: DL'YLYGAHR (rotating around the delta sign) or L'DYLYGAHR / L'DYLY?
< Ledili

DL'YLY? < Deleili, Delilah, the Philistine princess mentioned in the Bible;

GAHR < gaêr gaeri, gari, "near, neighbour;"

Line 4: NTNWSTBY / NTNWS < Netanus, Philistine rendering of Natan or Nathan, a Hebrew given name meaning, "he will give," or "he (god) has given;"
TBY < Tobi, Philistine version of Tobias (Τοβίας) in Greek, is a of the Hebrew biblical name Toviyah, meaning, "God is good;"

Line 5: BNHHASQGYN / BENH HASQ < Ben, "son," Hasheq, "strong attachment, love;"

GYN < gin < genios, "born in, native of," gena, "daughter;"

Line 6: GAZZA: AQYS / GAZZA < Gazza, Gaza, the Philistine city state.

AQYS < Aqis, that is, Aquish, which is also the name of one of the historical philistine kings of Gath.

Line 7: MLH

MLH < Mile, from Milos, an Aegean Greek name from the Cyclades or Mileto > Milé "Havoc," a personal name mentioned in Celtic mythology.

Complete text:

Leo an ya Ibrshys Deleili gahr Netanws Taby Benh Hasq gyn Gazza : Aqys.
Mlhe

"Leo (Lion) is she Hebrew Delilah, neighbour of Nathan Tobi, Ben Hasheq (son of Hasheq), native of Gaza, daughter of Aqis Milos."

2 - THE PHILISTINE-OLMEC CONNECTION

Philistine or Tartessian contact with the Pre-Columbian Olmec of Mexico

The Phoenicians are often credited by most diffusionists for being the first seagoers of Antiquity to have made contact with the Meso-Americans. Although this hypothesis is more than just likely, it now becomes apparent that the Philistines of Tartessos had also made it to the New World. Archaeologists have uncovered seals, roller and flat stamps that are clearly from an Eastern Mediterranean culture. This Southern Iberian contact with the Olmec civilisation (pre-Classic or Formative period from 1500 B.C.E. to 300 C.E.) must have occurred somewhere after the first millennium on to the VIth, or VIth centuries B.C.E. The Olmec city of Tlatilco, famous for its clay figurines, lays inland from the main coastal cities higher up on the Mesa. One the most important Olmec sites was undoubtedly La Venta. The La Venta occupation dates from between 1200 BCE to 400 BCE. For Olmec culture, this places the major development of the city right in the Middle Formative Period. It is believed that the city of La Venta controlled a region between the Mezcalapa and Coatzacoalcas rivers since it is strategically located on an island in a coastal swamp overlooking the then-active Rio Palma River. Heavily bearded men were not found within the general Amerindian populations who had very slight facial hair. This gave the defenders of the Lost Tribes of Israel in the New World theory a confirmation for the veracity of the Book of Mormons. The Mormons believe that the Amerindian peoples descend from colonizing Jews. Drawing upon these artifacts, it was therefore easy to conclude that the Olmec culture was sparked by Levant civilisators. Other theorists identified the Mesoamerican civilizations with Plato's Atlantis seeing linguistic parallels with Atalan and Tenochtitlan. Nevertheless these peculiar artifacts are most often treated as archaeological outliers by the experts who disregard them. One of the arguments raised is often that there is no proof that Mediterranean peoples ever did venture far from coastlines onto the open seas. Another point made is that they did not possess the ships or sailing capabilities to risk the turbulent Atlantic Ocean. But then, in *History, Book IV*, Herodotus does mention sea ventures past the Pillars of Hercules performed by Mediterranean peoples onward to strange and yet unknown lands. From this account, we learn that the Phoenicians and Carthaginians did reach the Caribbean islands at least a thousand years before Columbus.

“Next to these Phoenicians, the Carthaginians, according to their own accounts, made the voyage. For Sataspes, son of Teaspes the Achaemenian, did not

circumnavigate Libya, though he was sent to do so; but, fearing the length and desolateness of the journey, he turned back and left unaccomplished the task which had been set him by his mother. This man had used violence towards a maiden, the daughter of Zopyrus, son of Megabyzus, and King Xerxes was about to impale him for the offence, when his mother, who was a sister of Darius, begged him off, undertaking to punish his crime more heavily than the king himself had designed. She would force him, she said, to sail round Libya and return to Egypt by the Arabian Gulf. Xerxes gave his consent; and Sataspes went down to Egypt, and there got a ship and crew, with which he set sail for the Pillars of Hercules. Having passed the Straits, he doubled the Libyan headland, known as Cape Soloeis, and preceded southward. Following this course for many months over a vast stretch of sea, and finding that more water than he had crossed still lay ever before him, he put about, and came back to Egypt. Thence proceeding to the court, he made report to Xerxes, that at the farthest point to which he had reached; the coast was occupied by a dwarfish race, who wore a dress made from the palm tree. These people, whenever he landed, left their towns and fled away to the mountains; his men, however, did them no wrong, only entering into their cities and taking some of their cattle. The reason why he had not sailed quite round Libya was, he said, because the ship stopped, and would not go any further. Xerxes, however, did not accept this account for true; and so Sataspes, as he had failed to accomplish the task set him, was impaled by the king's orders in accordance with the former sentence. One of his eunuchs, on hearing of his death, ran away with a great portion of his wealth, and reached Samos, where a certain Samian seized the whole. I know the man's name well, but I shall willingly forget it here."

This land peopled by a "dwarfish race who wore a dress made from the palm tree" was also described as a land of giants by other authors. The Greek historian Theopompus of Chios (378-ca.320) in his *Philippica*, Book VIII, wrote of a "Meropis" in which he relates a conversation between King Midas and Silenus (a companion of Dionysus) concerning the Meropids, a race of men twice the normal size. Theopompus also mentions that Meropis had two warring cities, Eusebes, "city of the Pious" and Machimos, "city of Fighting". Meropis was estimated larger than Europe, Asia and Libya united. Greek geographers (Herodotus), who had a tendency to exaggerate distances, speculated that Europe and Asia were approximately the same size. Distances at sea were counted in sailing days. In many months of sailing, the Phoenicians or Carthaginians could easily have reached Central America. Upon reading this, one is struck by the similarities of the names Machimos and Mexico, one of the names of Tenochtitlan. The Aztec oral tradition explains the name as coming from Mexi or Mexiti, the secret magic name of the war god Huitzilopochtli and

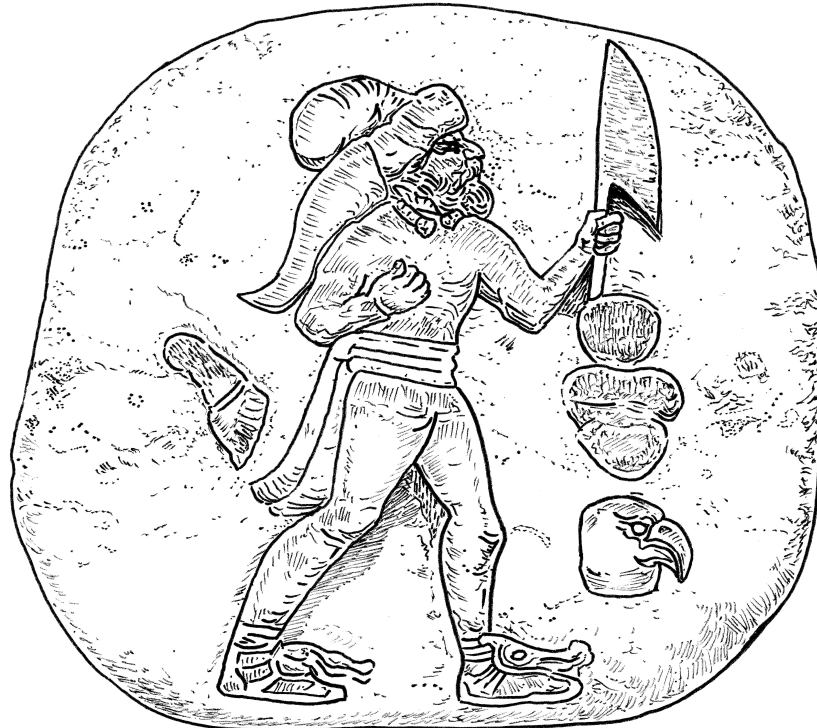
that Mexico literally means, “Place of Mexi, the War God.” Eusebes, “the city of the Pious,” could possibly refer to the Mayans and maybe, Chichen Itza? This city of the Mayab kingdoms lies inland not too far at a walking distance from the coast.

Pliny in *Natural History, Book II*, writes of a Carthaginian navigator named Himilco (5th c. BCE) who made a four months sea journey to the Oestrymnides islands.

“These are the Oestrymnides (islands). The inhabitants of Tartesse made commerce in the Oestrymnides islands; the Carthaginians went there also by passing the Pillars of Hercules. Since he had made the experience, Himilcon said that in order to make the trip and go from Cadix or Carthage and back again, it took four months navigation.”

Bearded men in Mesoamerican Art

The Venta Block Stela



“The Walker,” La Venta Park, Tabasco, stela basalt columnar block depicting heavily bearded man wearing a turban and carrying a battle scythe (dated from around 900 to 400 BCE). The style of the clothing matches Punic or Phoenician dress but could also be late oriental-styled Philistine. Although heavily eroded,

the Mayan glyphs could bi-culturally read as follows: "Mon 13, 17" or from left to right, top to bottom: foot = be, circle = ta, tri-lobe = ku, eagle head = men/mon, for Be Takumen. The name looks like proto-Celtic Philistine or Tartessian: Be < bei < beio, "to strike," bei < betis, "itinary," Baetis, a southern Iberian river and Takumen < Tacoman(os), "leader." Author's drawing after a photo from the Smithsonian Society, R.F. Heizer collection, National Anthropological Archives, 1943.

This stela is but one of the stones bearing bearded men at the La Venta Park site. Apart from the very non-Mesoamerican garb and features here depicted is the scythe held by the left hand. A stone ax of this size would be almost impossible to hold in one hand. It therefore had to be made of a lighter material such as metal. From the biblical text and archaeology, we know that the Jews did not make such weapons. In Samuel I, 13, verses 19 to 23, we learn that:

"There was not a single blacksmith throughout the territory of Israel, the Philistines' reasoning being, "we do not want the Hebrews making swords or spears." Hence, the Israelites were all in the habit of going down individually to the Philistines to sharpen their ploughshares, axes, mattocks and scythes. The price was two-thirds of a shekel for ploughshares and axes, and one-third for sharpening mattocks and straightening goads. So it was that on the day of the battle, no one in the army with Saul and Jonathan was equipped with either sword or spear; only Saul and his son Jonathan were so equipped. A Philistine unit set out for the Pass of Michmash."

At the La Venta Park site is found an enormous earth mound which was once a four sided stepped pyramid measuring 110 foot high consisting of an estimated 100,000 cubic meters of fill. Buried beneath the mounds and paved plazas were found a vast array of offerings and other buried objects. By one count, there were more than 50 separate caches containing Jade celts, polished mirrors made of iron-ores, and five large "massive offerings" of serpentine blocks. In light of this, polished iron-ore mirrors were genuine Mesoamerican artefacts and not trade products with western Mediterranean seafarers. But then again, one cannot disregard other made in the Americas objects showing bearded foreigners.

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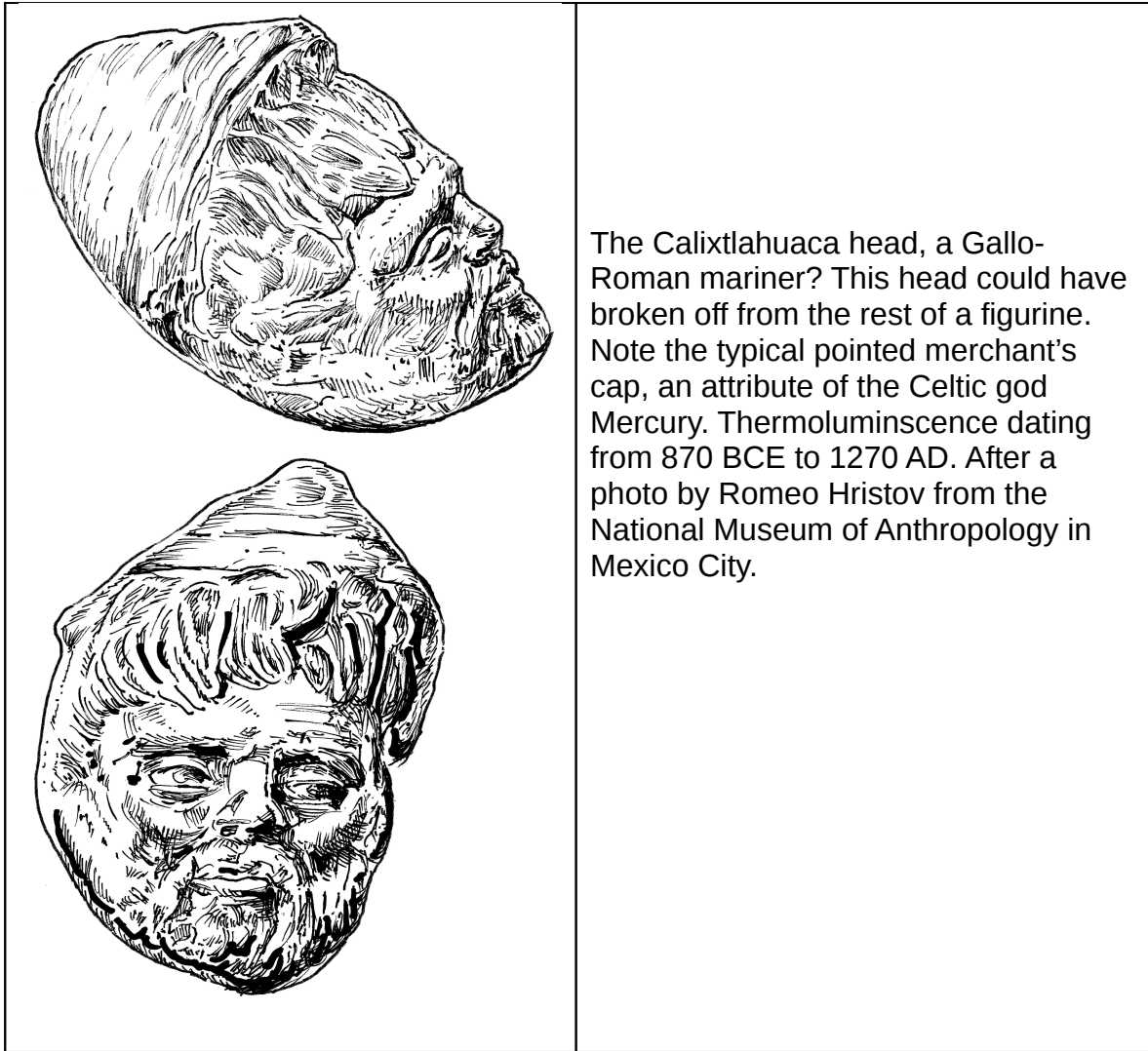
Bearded figure Holding a Jaguar Cub, Tamahú, Alta Verapaz, Guatemala (400 to 200 BCE, fuchsite (20 cm in length).

Although the theme of a human with slightly feline features caring for a jaguar is clearly Olmec, the man with the pointed beard and Phrygian cap is indicative of a Mediterranean presence. Textureless flat polished surfaces, however, imply a post-Olmec sculptural tradition (Easby and Scott 1970, cat. 68). Maya kings were often depicted with a pet jaguar taken for a symbol of power. This sculpture could therefore represent a foreign official. Author's drawing after a photo from the Museo Nacional de Arqueología y Etnología, Guatemala City.



Jadite bearded head, Musée de l'homme, Paris. The cap with the leather studded band here depicted is of the same style as that found in Celtic Art.

The Aztec Calixtlahuaca head of a bearded man



The Calixtlahuaca terracotta head was discovered in 1933 by archaeologist José García Payón. The small head of a heavily bearded man with strong European features was found in an Aztec burial site at Calixtlahuaca, not far to the west of Mexico City. Since it was found at the level of the pre-colonial strata dating to the Azteco-Matlatzinca period of 1476 to 1510 AD prior to Cortez' arrival, the Museum of Anthropology classified it as pre-colonial. Hu McCulloch, in his article entitled *The Calixtlahuaca Head* goes into detail on how the artwork was identified as second or third century Roman. Robert Heine-Geldern, an Austrian anthropologist, appraised the head in 1961 and concluded that the head was fashioned after Graeco-Roman art style from around 200 CE. Heine-Geldern's assessment was confirmed by Prof. Boehringer, then president of the German Archaeological Institute. In this same paper, McCulloch then concluded: "Even granting the possibility that a Roman ship might have reached the New World 1800 years ago, how could a relic of such a visit have ended up in a barely pre-Hispanic Mesoamerican burial? Hristov and Genovés cite two dozen instances in which clearly older Mesoamerican objects appear in later burials.

The most dramatic of these is a 3000-year-old greenstone Olmec mask that was found in a 500-year-old Aztec burial offering inside the Great Temple of Mexico-Tenochtitlan.”

Although the the art style does indeed belong to the Graeco-Roman school, it also shows a certain primitivism which was current in the Roman provinces and colonies. Terracotta statuettes such this one were produced in Gallo-Roman ceramic factories bordering Aquitania. Almost identical to this one is the stone statue of Mercury from Lezoux, a town not far from Vichy, Auvergne, France. The beard, hairdo and cap are identical to the Calixtlahuaca head. It is therefore fitting that the God Mercury should accompany travellers to faraway shores.



The Mercury of Lezoux, found at Lezoux Puy-de-Dôme, France, Musée d'archéologie nationale, Gaule romaine. This statue representing le Gaulish Mercury, Lugus, was discovered in 1891 by Dr Plicque in a dig at the entry of a Gallo-Roman ceramic factory. It measures 1, 50 meters and it bears an inscription on the sagum and on the back. After a photo by Espérandieu in *Recueil des bas-reliefs de la Gaule romaine*, *Statue de Lezoux*.

The Olmec Roller Stamps

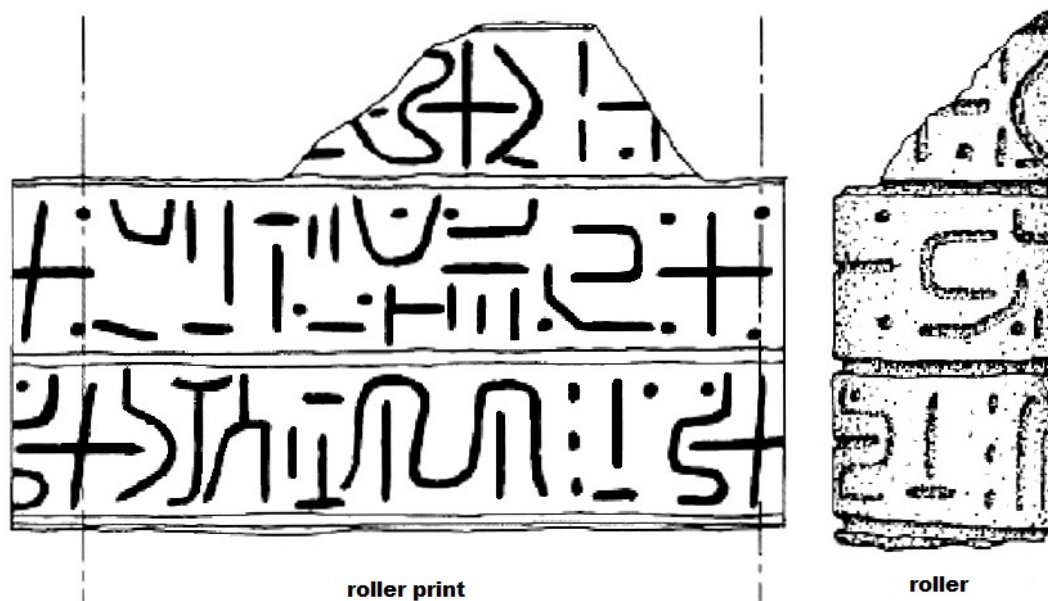
In an article by David H. Kelley of the July 1966 issue of *American Antiquity*, was published the description of the 1948 archaeological dig at Tlatilco and of the finding of a “cylinder seal” or roller stamp measuring 8.5 cm. long and 3.5 cm. in diameter. The artifact was found buried with a type “D” figurine at the level of the “Olmec” horizon (circa 1000-500 BCE). Kelley, an emeritus professor from the Department of Archaeology at the University of Calgary, during the 1960s first taught at Texas Tech and then at the University of Nebraska. Photographs of the stamp by Kelly are now kept at the Milwaukee Public Museum. On the stamp are engraved three bands of text. Unfortunately, the top one is partially broken away thus giving us only a partial reading possibility. Luckily, the two other

bands of the registry are complete. And as noted by Kelly, *“All three registers clearly carry sequences of arbitrary symbols which are surely part of a hitherto unknown writing system.”*

The fact that this writing system went undecipherable added to the mystery surrounding this artifact of Olmec culture. Some epigraphers were quick to notice the great similitude the Olmec roller seals have with Punic or Phoenician ones. When Jon Haskell brought these to my attention, I was astounded by their similarity with the Philistine stamps. Although Palestine was destroyed in 604 BCE when the Assyrians overran the land and sold the inhabitants into slavery, it culturally survived in its colony of Southern Iberia by the Baetis River. However, the fatal end of Philistine culture in the Levant around the VIIth century does not mean that these people had not started anew by colonizing South Iberia at an earlier period. This is what I had first speculated when I replied this to Mr. Haskell’s e-mail concerning the Mexican roller stamps:

“The writing and glyphs looks like early Philistine. To the best of my knowledge, it could be from the Philistine pre-Tartessian period of southern Spain (circa 1st millennium BCE, from around –1100 to –1000).”

Chronology	
Philistine culture Beginning circa 1300 to 1200 BCE Ending around 604 BCE Turdetanian (Tartessos) culture Beginning 900 or 800 BCE with an eastern Mediterranean influx c.720 BC Ending with the Roman conquest, First Punic War from 264 to 241 BCE.	Olmec culture From c. 1200 BCE to c. 400 BCE and peaking between 1200 and 900 BCE.



Roller stamp from Tlatilco, Mexico, after a photograph from Milwaukee Public Museum, . Kelly, p. 745.



Line one (fragmentary):

(...)rdnii'd?(...)

rdnii < redonii, genitive pl. of redones, "runners, racers," ethnic Armorican Celtic name Redones from the coastal area of Rennes, France;

Line two:

Giêie ie ax'pé g'p ede

Geie vocative case of geios, "dashing, impetuous;"

ieaxpe, iaxos < iaccos, "healthy, well-off, prosperous" + -pe ;

c'pe voc of cepos / cebos "trunk, post, shaft;" ceppos c.m.n., "garden;"

ede, edi, f. geographical suffix of -edia -etia, "land, country;"

Line three:

S'dnbuiitimiôii's'd

Sidon bui itimioii' s'd

sedon / sidon, "abode, seat;"

bui, buis c.f.n., "period, duration;" buiô v., "to live;"

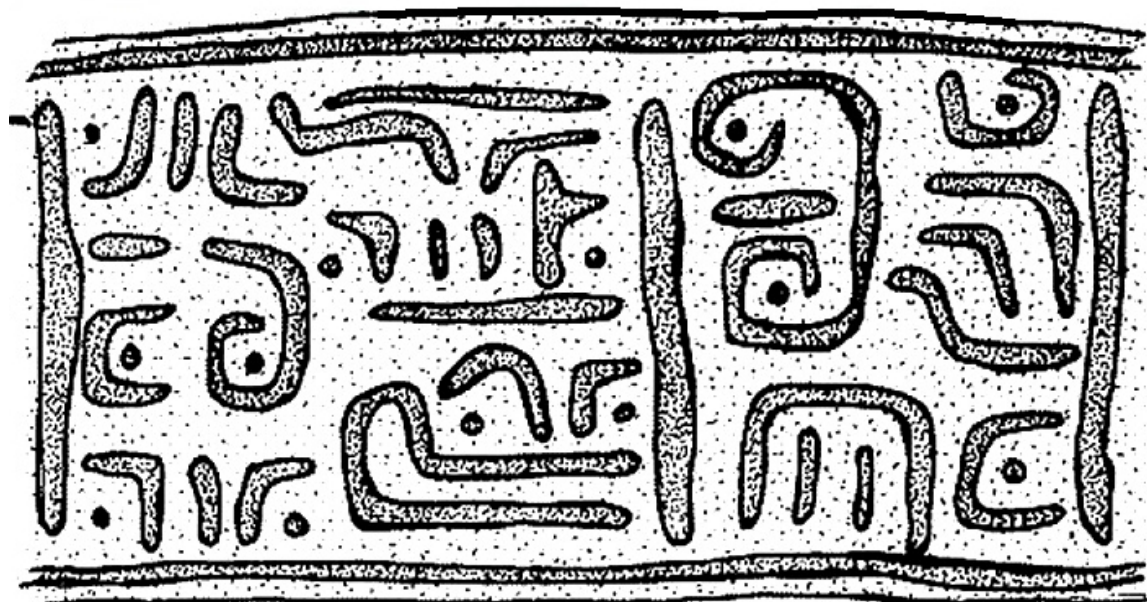
iti, genitive case of p.m.n. itos (cf. Hebrew Itai), "the thirst," itios, "inferior, low ranking;" itimi, genitive of itimos < itios + -mos superlative suffix, "great, grand."










mio, meiô v., "to go;" meios adj. meios > meis, "further," adverb, "further more;"

ii, ii / ei pl. m.p., "they, these ones, those;"

sed, prefix sed-, "aside, side;" sedes, "abode;" sediu, sodiie, "this day."

Itos, or Itios, was a very common philistine personal name and it was carried by a few biblical figures such as Itai haGiti or Itai of Gath, King David's general and one Itai Ben-Rivai or son of Ribai, from Gibeah of the tribe of Benjamin. The philistine records also make much mention of the name where it is attributed to high ranking officials.



  	  	  
<p>A I U I C/G ' L' A I A</p>	<p>I N B/P A E T' I A A P</p>	<p>RI Ê/H</p> <p>L' UU N C/G'</p>

Column 1 (from left to right, to bottom):

Aiui c'l'aia

Aiui, genitive of, aeu-os/-a, aiu-os/-a, "elder;"

c'l'aia < celiaia < celiaio / celiaiu celi-os/-a, "clienthood, vassalhood;" celia, "client, vassal," + -io/iu abstractive feminine suffix, celis, "clientele;" and punning with celia "tower;"

Column 2:

Inbbaet'iaap

In "in";

Baetaiaap < Baetaiepa, "the Baetic front;" Baetaia + suffix -ep-os/-a/-on, "faced, fronted." The iberian territory of Baetia, romanised as Baetica, was a mountainous region of southern Spain which was inhabited by many Proto-Celtic and Celtic ethnic groups such as the Turdetani and Turduli (called Tartessoi by the Greeks), the Conioi and the Celticoi.

Column 3:

Riê < Ria, Riia, the Old Celtic name for "Venus, the Morning Star," literally, "the free, the noble;" cf. Germanic theonym Freya (Old Norse Freyja, Frigga, Old Saxon frua, "lordly"), the goddess of love, the northern Venus.

Column 4:

L'uunc < lauonc-os/-a/-n, "flowing, rushing water;" lauoncos, "flowing one;" leuinco, "stone, rock;" Lauonca.


Complete translation:

Aiui celaia in Baetiaepa Ria Lauonca.

"Of the elders in the Baetic front - Free (Morning Star) Flowing One."



Flat stamp from Chimalpa, Mexico, according to Welby Ricks, "the crudeness of its geometric pattern is indicative of antiquity of the designs," Enciso, p. 34.

 'B/A B/P L B/P C/G AN L A Balbac anal. "To the whispering breath," Implying: (The low rumor of the bee-hive, the Philistine go along!)	A < ab, "to, for;" Balbac < balbacos, "almost dumb, whispering;" Anal < anala, "breath, blow;" Connoting: A Bel(os), "to Belos;" Pel < pellos "intellect, understanding;" Pel < Pelletes, "Philistines;" Bec > becos, "bee;" Becan < becenna, "bee-hive;" Al, el "go!, go along!, come on!," imperative of allô, "go."
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Tartessos – A Philistine Colony

These Philistines, sailing from Baetica under the rule of king Itos (Ith, the

Milesian prince in the Irish Texts), were most likely of their Tartessian colony. The Tartessian culture was initiated at the start of the first millennium, circa 1200 to 1100 BCE, and was at its peak from around 800 to 540 BCE.

Archaeologists generally divide the Tartessian culture into two major periods: geometric and oriental. The geometric period covers the period of the end of the late Bronze Age from around 1200 BCE into the Iron Age ending around 750 BCE. The 1200 BCE date coincides with the eruption of the Sea Peoples upon Egypt and Canaan. As for the oriental period, it spans from 750 to 550 BCE and is marked by an eastern Mediterranean influence due to an inferred Phoenician and Greek presence. But it also could be postulated that a majority of these easterners comprised of Philistine expatriates and refugees. Tartessos was probably originally founded by the Sea Peoples following their Egyptian defeats and relocations.

Among the other allies of the Philistines, Egyptian epigraphy quotes the Tskl (or Sicules who settled later on in Sicily), the Shrdn (probably from the city of Sardi, future capital of Lydia and who later became the Sardis), the Sakar (maybe the future Sicanes), among others. These same ethnic groups will later appear in continental Europe as the co-founders of the Proto-Celtic, Proto-Italic, Proto-Illyric and Proto-Germanic ethnic groups. It now appears, judging from inscribed tablets found in Israeli archaeological sites that the Philistine, as the Denen, were originally Danubian Proto-Celts.

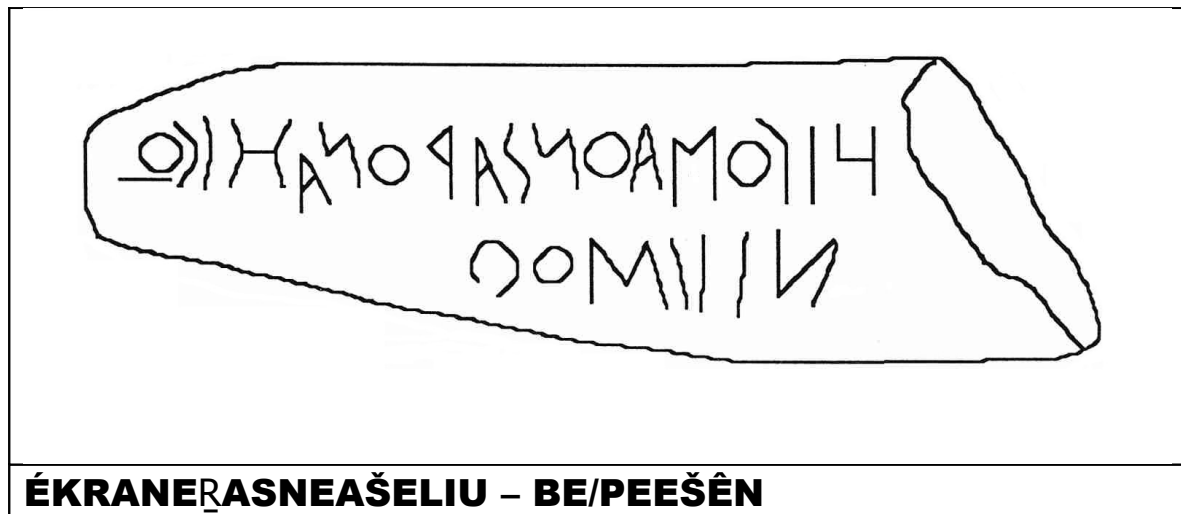
The Greek name Τάρτησός, Tartessos, was coined from the Iberian place name Turtha (from PIE root, *tur- < *tūr-, “to twirl, turn to grab, hold;” *tur-da, “artificial mound, hill fort, oppidum,” and punning with torta, “wet, damp, place”). It is of the same etymology as the Irish toponym Tara (from tura > turra > torra, “knoll, hill, mound, earth heap”). The root element turd- is also found in the names of surrounding Celtic Iberian ethnic groups such as the Turduli and Turdetani. Judging from what wrote Strabo, Tartessos was called turdetania in their language.

Strabo, in *Geographica*, Book III:

“From this river the country has received the name of Bætica; it is called Turdetania by the inhabitants, who are themselves denominated Turdetani, and Turduli. Some think these two names refer to one nation, while others believe that they designate two distinct people. Of this latter opinion is Polybius, who imagines that the Turduli dwell more to the north than the Turdetani. At the present day however there does not appear to be any distinction between them. These people are esteemed to be the most intelligent of all the Iberians; they have an alphabet, and possess ancient writings, poems, and metrical laws six thousand years old, as they say. The other Iberians are likewise furnished with

an alphabet, although not of the same form, nor do they speak the same language.”

Mention of Ekron in Turdetanian inscriptions



Translation

Line1:

ÉKRANE < Ecrone, vocative of Ecron-os/a, “oh Ecron One,” or Ecroni genitive of Ecron-os/a, “of Ecron;”

RASNE < ras-ne, “protruding down, under (ground),” ras / ros, “ahead, before, protruding,” and -ne suffix, “down,” ne, adverb, “down on the ground;”

AŠELIU < as(s)eliu comitative, instrumental case of asselios asselos / asselis, “limb, member (of the body);” seliu, comitative, instrumental case of selios, “he of the offspring, descendant;” and punning with selio, “furrow.”

Line2:

BE/PEEŠÊN < besenna, “bee hive”.

Ékrane rasne asheliu. Beeshên.

“Ecran protruding under (ground) with limb. The beehive.”

Ekran, Those From Ekron -

Other Southern Iberian stones bearing the Ekran inscription



**Ourique parish, Algarve,
funeral stone fragment**

This drawing is after E.
Hübner, who published on the
inscription in 1893.

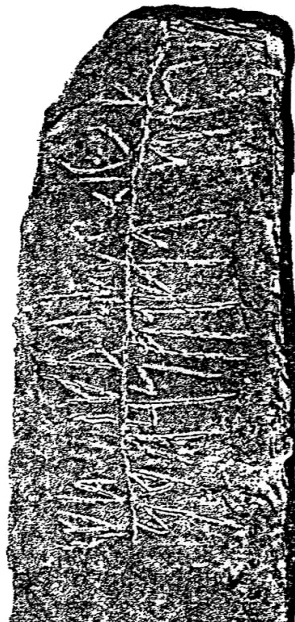
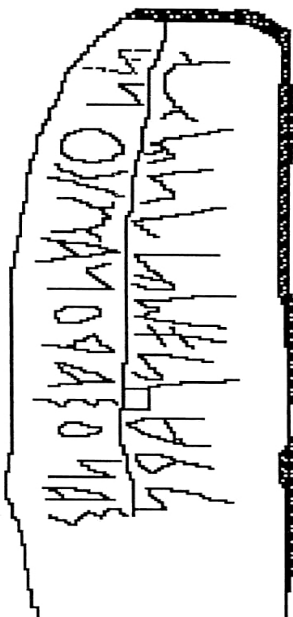
Hübner, E.
Monumenta Linguae Ibericae.
Berlin: Berolini. 1893.

EKRANE

Algarve

Sepulchral stone from Algarve

Hübner, E.
Monumenta Linguae Ibericae. Berlin: Berolini. 1893.



Boustrophedon reading:

IN EKRANE RAMENAM – NRAUNOSILNIR / RINLISONUARN.

Translation

Line 1:

In < in / en, “in;”

Ekrane < vocative or genitive of Ekran; maybe a place name: Ekrane, Ekranā or Ekrania.

Ramenam < romenam, vocative or genitive, “of, a wonder,” compare with Celtiberic genitive -um and Gaulish -om, neutral n., romen, “prodigy, wonder;” if not from Latin Romanum, “of Rome (?);”

Line 2 (retrograde):

Rin < adj rin-/os/a/on, “beloved;” punning with rinos, “brook, stream;”

Lisonu < Lisonu, comitative, instrumental case of Lisonos, “he of the castle court;” lissos, “court of a fort, fortified place, castle,” lisson, “manor, estate;”

Arn < orn < orno, “destruction, slaughter;” ern-os/a/on adj, “sizeable, considerable;” possibly punning with arna, “river,” the ford, the crossing or river of death of ancient eschatology.

In Ekane ramenam rin Lisonu arn.

“In Ekran a wonder, beloved Lisonos, the slaughter.”

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