

GLOZEL DECIPHERED!

(An argumentative presentation of *Stekel Decipherment System* [SDS] for "glozelic" writing)

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PART TWO - DECIPHERING TEXTS IN GLOZELIC WRITING

1 - Introduction

In Part One we showed how was possible the decipherment of glozelic writing. In this Part, we will show the content of glozelic texts, interpreting them and suggesting theories about gods, goddesses, demigods, sacred rituals, human sacrifices, ethics, people behaviour, etc..

One thing is right: Glozel was a religious centre, an iniciatic centre used for celtic peoples over centuries. We have found, including, references to a Glozelian Mystery (**Doda's** Wisdom).

May be Glozelian mysticism, iniciatic mysteries and religious rituals originated celtic religion and influenced even Roman religion (for example, "extispicium", tutelar god's worship, etc.). It is possible.

2 - Animals

In **GLO- 47.6 [Phase 1]** (a small pendant with sheep's head and two characters read from left to right) we read the word "**nî**" [adj.], "*young*". Maybe this pendant attested a sheep's offering by supplicant.

In **GLO- 47.5 [Phase 1]** (a pendant with horse's head) we read "**gadây**", "*the goings [cavalcades]*". The meaning is "for good goings or good cavalcades". Horse was an important animal in Old Glozel.

In **GLO- 46.1 [Phase 1]** (a pendant with horses's head) we read "**zagu laku**", "*by lives, by lacerations*". May be an amulet for horse's protection in dangers, specially in war.

In **GLO- 45.2 [Phase 1]** (a collar of bone with carved heads of two animals, one clearly a horse) we read "**ôka gadâga**", "*harrowing going on*". The complete meaning is "for harrowing of ground going on (through the field)". The two beasts may be traction animals used in agriculture. The collar was probably tied around the animal's neck.

In **GLO- 45.6 [Phase 1]** (a collar of bone) we read "**duta lana lada**", "*wool conducted cheerfully/ abundantly*". The collar may be an amulet used by a wool merchant in his travels, or this text refers to "wool offered in abundance [for Glozel sacred place]".

In **GLO- 45.3 [Phase 2]** (a collar of bone with a cow's head and maybe, a she-goat's head) we read "**êma dâ dâpa**", "*I give a feast/dinner-offering*". The text refers to habitual sacrifice of these animals and their offering in ritualistic feasts.

In **GLO- 45.4 [Phase 2]** (a collar of bone with a horse's head) we read "**kôê 89 lagatâ gagata lô makê mâe**", "*for 89 young: by which is able produced for battles, for persistence*". The complete meaning is "for 89 young animals; by among animals which is able [approved] having been produced for battles and for persistence [resistance]". The text refers this collar as belonging to a horse-breeder for battles.

In **GLO- 64.2 [Phase 1]** (a material of stone, showing a female deer with young) we read "**ewla lato zalu tamala**", "*blessing of protection passage darkness*". The complete meaning is "for blessing of protection through the passages of darkness". The text's author wish for power that permits passing through the darkness. The deer may be the sacred animal that permits this realization.

But in **GLO- 66.1 [Phase 2]** (a protective amulet of stone showing a picture of a stag) we read "**... gâyta zagata dâlagsîde**", "*...raw coat for stag possession*". The complete meaning is "the raw coat in order to possess stag". The coat of hunted stags, may have had function in protection against lack of prosperity [a kind of darkness?].

In **Tablet Nr. 04 [Phase 3B]** we read "**gama gadâ ûla lagannô yuka gara doga tuka ksalô**", "*by going to sexual intercourse. (To) some lagana [fritters] join garus fish [and/or] bur [for] chance of seductions*". The text may refer to an aphrodisiac receipt containing fritters, fish and bur, in order to facilitate sexual intercourse.

In **Tablet Nr. 10 [Phase 1]** we read "**âyla 05 kamwî...**", "*(I) charred 05 swans*". The text refers to sacrifice of swans.

In **Tablet Nr. 35 [Phase 1]** we read "**gaza laga me lasga mara tar(a)du reka gwe lôka katâ wâ**", "*to be able to eat. For resistant slowness die by shallow starts. For ox/cow [cattle] spend by wisdom you!*" This dubious text may refer to a petition in order to cure cattle's tiredness and preserve herds. The complete meaning is "For ill cattle to be able to eat. For resistant slowness that dies by shallow [few?] starts [= incursions of ill cattle?]. For ox/cow [cattle] spend by [= with] wisdom [caution] you!"

Other animals quoted in texts are:

"**Gwe eûlaga**", "for ox/cow (of) good ability [in traction?]" [Tablet Nr. 30];

"**Roeê gapa**", "for calf (in) fields" (It is an exhortation of prosperity for needers, wheat and calves) [Tablet Nr. 21];

"**Magja Gyôga**": The meaning is "big snipe [bird]" [Tablet Nr. 39];

"**Pupa** ["girl, lass"] **Pardî** ["in leopard"] **Yodâ** ["battle"]": The complete meaning is "In [=for?] leopard girl/lass [offered?] by battle" (human sacrifices?) [Tablet Nr. 05];

"**Îtaç-î**": The meaning is "in pheasant" [Tablet Nr. 23].

3 - Animal and human sacrifices?

These passages in texts quote animal sacrifices:

In **GLO- 49.5 [Phase 3A]** (A ring of schist) we read "**Kuge tatô da natî weta mazathî**", "*For fathers' cuckoo [we] give a prohibition [malediction? consecration?] song in extispiciated [animal] [or 'when entrails of an animal are being inspected']*." The text refers clearly to ritual called "**mazatha**", similar to Latin "**extispicium**", that is, divination by entrails of sacrificed animal, a kind of ritual practiced including by Sumerians.

In **Tablet Nr. 10 [Phase 1]** we read "**Âyla 05 kamwî...**", "[I] charred 05 swans..." The text refers to sacrifice of swans.

In **Tablet Nr. 25 [Phase 1]** we read "**Tanoo demeo malewâô owî...**", "*From bedsman's time, from [sledge]hammers [for sacrifice] in sheep...*" The text refers to sheep's sacrifices and mention including [sledge]hammer ("**malewâ**") for this ritual.

In **Tableta N° 01 [Fase 3B]** we read "**... ôyt-e owû onaça reypjo magne kî-eqa para-tama...**", "*... For oath in sheeps carried for big one from Reypja [a god?], although move seeks [their?] death...*"

These passages in texts suggest human sacrifices:

In **Tablet Nr. 06 [Phase 3B]** we read "**Egane kadâ talamî ikha daro malî zaçi zamî rasa tôkseo**", "*For poor/ needy [one] by [symbolic?] death in [iniciatic or not?] chamber/ nest to ponder of [=about] honour. In possession [by gods], in grain [or] in rest, have [he] plesure [taste] of [=for] order.*" It is a text about "[symbolic] death in [iniciatic?] chamber" - "*kada talamî*". Is it a mention for "Glozel's Mysteries" and human sacrifices? The neophyte is called "*egana*" ("needy, poor") and - it seems - he could be possessed by gods in a kind of "*enthusiasmus*" ("divine or poetic inspiration").

In **Tablet Nr. 05 [Phase 3B]** we read "**... pupa pardî yodâ owâ mu taksâeâ...**", "*... In [=for?] leopard girl/ lass [offered?] by battle, by sheep, by destructions [=in wars?], by bacon...*" This passage may be an indication of human sacrifices in Glozel.

The **Tablet Nr. 11 [Phase 2]** has a glozelian thought about death. The text is a praising for deads: "**Ôuta kadâ êô rîma tâe kûtô ûî-samû gam-a dâôû ema 03 êûô**", "*By death, listen, till number for them, the fools in rest/funereal songs curve [themselves] in my gifts. I will praise [for them?] 03 [times]*." The complete meaning could be: "By death, listen, till number [of sacrifices?] for them, the fools in rest/funereal songs curve themselves in my gifts [sacrifices?]. I will praise for them 03 times." The supplicant maybe desired an answer from deads by sacrifices and funereal songs.

4 - Death and darkness

Many passages in glozelian texts exalt death and darkness, god's dwelling, probably.

In **GLO- 45.5 [Phase 1]** (a bone necklace with characters between two horse's heads) we read "**Kadâ**", "*by death*". The text exalts death, something common in a warlike indo-european people.

In **GLO- 50.1 [Phase 1]** (a ring of schist) we read "**Latyâ lwî sgô**", "*By [that one] hidden [protected] in 'water of darkness' [= in mud?]*." Is it a reference to a god of mud?

In **GLO- 64.2 [Phase 1]** (a material of stone, showing a female deer with young) we read "**Ewla lato zalu tamala**", "*Blessing of protection through the passages [of] darkness.*" The text's author wish for power that permits passing through the darkness.

In **Tablet Nr. 42 [Phase 2]** we read "**Kalu pasgwî tamalo**", "*By [good] omens it noticed of [=about?] darkness...*"

In **Tablet Nr. 03 [Phase 3A]** we read "**... pakî îpara nala sgê...**", "*... In peace of darkness exists Nala...*" It is a praise to [God] **Nala**.

5 - The war

The preference for war is evident in glozelian texts.

In **GLO- 42.4 [Phase 1]** (a stone spearpoint) we read "**Tupa**", "*[In order to cause] wound (or defeat).*"

In **GLO- 63.3 [Phase 1]** (a pendant with animal's picture [goat?]) we read "**Tadâ mô gesa**", "*By good stroke initiate [=become virtuous] [in] using Gesa [throwing weapon].*" This pendant belonged to any Inicialic ritual in order to cause success in using throwing weapons - *gesa* - during war or hunting.

In **GLO- 65.2, 3 [Phase 3A]** (a rib with two inscriptions on two faces ornamented with representations of animals [sheep, ram, rabbit, etc.]) we read "**... epa yâ manne pakha katakâ maka mê**", "*to drink by wish, for knife to pacify by war the fight for stays/permanences [resistances].*" The complete meaning is "drink by wish that knife pacifies - by war - the fight for resistances (in staying in a place)."

In **GLO- 44.4 [Phase 1]** (a ring with inscription and two sinuous lines similar to "S" and circles above and below of them similar to "O" - it may be a kind of adorn or sacred symbols, not words) we read "**...Daga zura kîgî ...**", "*The good [pure] one is powerfull [or 'rules'] in war [quarrel].*"

6 - Agriculture

There are many references to agriculture, grains, plantas, tools and agricultural practices:

In **GLO- 45.2 [Phase 1]** (a collar of bone with carved heads of two animals, one clearly a horse) we read "**ôka gadâga**", "*harrowing going on*". The complete meaning is "for harrowing of ground going on (through the field)". The two beasts may be traction animals used in agriculture.

In **GLO- 52.1 [Phase 1]** (an urn with left-right inscription, whose first character is dubious - therefore, we put it in parentheses) we read "**(Za)twâ made zana**", "*By seed, for humidity animate it.*" The text is a wish for germination of seeds.

In **Tablet Nr. 10 [Phase 1]** we read "**... kâga zare eruwî ônda ladâ tarâga madâû...**", "*...By weeding-tool [I] pulled stone of fence out. By abundance of t(a)râga herb in humidities...*" The text refers to an unknown herb called "*t(a)râga*".

In **Tablet Nr. 21 [Phase 3B]** we read "**Ejgwâ êgeu thama sîta zapa mata...**", "*By cry, by poors' fatigue dead wheat decomposes [itself]...*" It is an exhortation of prosperity for needers and wheat.

In **Tablet Nr. 38 [Phase 3A]** we read "**Laka lâeda magna zata kata runkî eda zaga...**", "*The insult bursts the great seed's wisdom[?]. In weeding-tool lives food...*" Here, we can understand the importance of seed for glozelian people.

In **Tablet Nr. 20 [Phase 2]** we read "**Zatu magnî lega zara moto îwâ...**", "*By seeds in big gathering [I] weed from movement by union...*"

In **Tablet Nr. 03 [Phase 3A]** we read "**Gene zarî gnyo...**", "*For birth of labour in [=with] weeding-tool...*" It is a petition for agriculture.

7 - Gods and Goddesses

We have found about 35 glozelian gods and goddesses in our decipherment. Many gods are known by old Roman registers, but some gods and goddesses we never had known about.

Gods

1 - Nala: A god quoted three times in texts - (GLO - 29.6 = "**Nala** [*smell*] *tastes.*") (Tablet Nr. 13 = "**Nala** *thaws pleasantly [=softly?] the ice by path of [his] knowledges.*") (Tablet Nr. 03 = "*In peace of darkness exists Nala. For cleanness [purification] in Nala [do not be] destroyed by going of[=to?] drinking baths or not by sexual intercourse..*"). Latin has "**Neleus**" ("Neptune's son and Flora's husband, the goddess of flowers"). Sanskrit has root "**nal**" ("to smell; to bind"). May be **Nal-a** = **Nel-eus**, "who feels smell", because he is goddess of flowers' husband. The final meaning is "to smell; smell". **Nala** thaws winter ice before spring and in his initiation, he does not permit alcoholic drinks and sexual intercourse. Is he a darkness god?

2 - Snîta: A god quoted once in texts (GLO - 49.2 = "*Praise you [or 'A praise'] for great Snîta [lit. 'who make ways']!*"). He is not quoted in tablets. Protoceltic has words **snâtjo-/ *snâ-to-* ("thread"), **snije/o-* ("spin, braid") and **snimâ-* ("spinning"), all of them probably originated from **snâ-/ *snî-* meaning "to thread; to make way; to spin". This is the meaning. **Snîta** may be a god name meaning "who make ways". We can identify "**Snîta**" like greek-roman *Hermes/Mercury*, because this god, originally, was a phallic god, connected with fertility and good luck, patron of roads and boundaries.

3 - Lama: A god quoted once in texts - (GLO - 51.3 = "*[For] Lama [lit. 'abundance'], because exhaustive going [=walking]...*"). He is not quoted in tablets. Latin has "**Lamus**" ("a Neptun's son"). Sumerian has "**lam**" ("abundance, luxuriance; to grow luxuriantly"). May be a proper name, "**Lama**" (acc. Latin "**Lamus**"), meaning "to abound".

4 - Phaga: A celtic god quoted once in texts - (GLO - 51.3 = "**Phaga** [*lit. 'food'*] [*and Pala [lit. 'errant'] be favourable!*]"). He is not quoted in tablets. According as infinitive of Greek *v. φαγειν [fagein]* ("to eat") and *n. φαγος [fagos]* ("glutton"). Protoceltic has **pit-e/o-* ("eat") and **p(e)ku-* ("cattle"). The meaning is "to eat; food". Here, celtic god "**Fagus**"[*lit. "food"*]?

5 - Weda: A god quoted once in texts - (GLO - 44.1 = "*[For] Weda [lit. "guide"] by abundance.*"). He is not quoted in tablets. Latin has "**vado**" ("to go, to walk, to pass, to run") and "**Vedius**" ("*Pluto*, god of hell"). Protoceltic has **wed-e/o-* ("lead") and **weid-* ("know"). Sanskrit has root "**vid**" ("to know; to learn; to find out; to consider; to be; to exist; to get; to obtain; to find; to discuss; to reason up; to understand; to feel; to experience; to tell; to dwell") and words

"*vadh*" ("to beat, to strike"), "*veda*" ("[sacred] knowledge") and "*vidha*" ("division"). "**Weda**" may be name for a god very similar to Roman Pluto. The meaning is [Lit.] "to know, to understand, to lead; knowledge, leadership; guide, leader".

6 - Tîma: A god quoted twice in tablets - (Tablet Nr. 37 = "*By fathers, for swamp, for mixture of seed in thornbush [bramble]. [Under] protection of Tîma.*") (Tablet Nr. 34 = "*The known Tîma [lit. "dread"] will gather mud [=excrement?] rested in house [village], although for these labours in [=by sacrifice of a?] [wild] dove[?].*"). Greek has τιμαω [timaō] ("to honour, to respect, to venerate"). Latin has "*timeo*" ("to dread, to fear") and "*timor*" ("dread, fear, fright, terror; respect, reverence about sacred things; Timor: deity"). The meaning is "to honour, to respect, to venerate, to dread; respect, veneration, reverence, dread". Here, may be a god name - **Tîma**.

7 - Dugnala: A god quoted once in tablets - (Tablet. Nr. 39 = "*In start of big snipe the calf [=is offered?] to Dugnala...*"). Protoceltic has **duknā-* ("poem"). May be a proper name of a deity - **Dugnala** (a calf god?).

8 - Kama: A god quoted twice in tablets - (Tablet Nr. 39 = "*From herd of horses Kama [lit. "burning"] rides [=passes] in [stone]axe [a horse?].*") (Tablet Nr. 01 = "*For devourer Kama be well-meaning in answer!*"). Greek has καμενος [kamenos] ("charred"). Protoceltic has **kamawo-* ("sorrow"). The meaning is "to char, to burn a little; burning". Gaulish god "*Camma*", a horse god or horse's devourer?

9 - Râçîk: A god quoted once in tablets - (Tablet Nr. 05 = "*The wound basks itself [=cures itself?] by purity of commands, by Râçîk.*"). A health god?

10 - Zango: A demigod quoted once in tablets - (Tablet Nr. 23 = "*Of [=about?] bird, it remained very [=hardly] chained [=arrested?] for knowledge [by divination?] in [=with?] pheasant. For lowest remittances, [it?] faints by lives of my crooked desires, in repeled favour of Zango [Hercules].*"). Latin has "*zancha*" ("slippers") and "*Sanctus, Sancus or Sangus*" ("Hercules"). Protoceltic has **sang-e/o-* ("press"). May be a Hercules epithet - *Sangus* -, here "**zango**".

11 - Gûgi: A god quoted once in tablets - (Tablet Nr. 32 = "*The wish in possession [by gods]. In healing by [sacred] fire, somebody lives by Gûgi...*"). A health god?

12 - Zaspā: A tutelar god quoted once in tablets - (Tablet Nr. 33 = "*The powerful wisdom here goes to death together with tutelar god Zaspā. In [a] noble leaving [departure] for marriage [with?] this same [wisdom?] [which] still for resistance [stay] [=still resists/remains?] for known ones [friends? relatives?], by [dead's?] vision.*").

13 - Zâkogda: A god quoted once in tablets - (Tablet Nr. 08 = "*Zâkogda's gentleness is able to chain [to protect?] all offering by knowledges. For fluency, by wounded [one] [who] becomes tired.*"). Is he a god for protection of offerings?

14 - Eza: A god quoted once in tablets - (Tablet Nr. 24 = "*The village became strong abundantly by seventh iniciatic death offered for domination [of enemy?]. One three for house [village]. [For?] revelation for [=of?] wisdom in pleasant drink [to] Eza in aperture [of a victims?] of [=by] dagger[?].*"). Latin has "*esus*" (adj. from '*edo*' ["eaten, eaten up"]; "action of eat"; "Eso, god who

Gauls offered human victims"). ProtoCeltic has *es- ("to be"). May be a deity name - **Eza** -, like Gaulish **Esus**.

15 - Kasa: A god quoted once in tablets - (Tablet Nr. 42 = "...For that [ones] going/walking, for move, for [...] of broken oaths in [=made to] **Kasa** by [=because of] evil habit."). Latin has "caso" ("to fall ever and anon"), "casus" ("falling, ruin, sickness; hazard, good or bad fate") and "Casus" ("Roman god"). The meaning is "falling, ruin, sickness, hazard, [good or bad] fate; Casus [deity]".

16 - Dâr(a)ga: A god-stag quoted once in tablets - (Tablet Nr. 16 = "...Yes, wisdom is reflected by wish for sagacities/cautions [of] evil, [that is] empty [of god's power?] **Dâr(a)ga** [lit. "stag"]."). Greek has Δορκας [dorkas] ("gazelle, stag"). ProtoCeltic has *derg-ā- ("redness"), *dergo- ("red") and *drogo- ("wheel").

17 - Zasdu: A god quoted once in tablets - (Tablet Nr. 29 = "The village, for the moment when supplicant **Tanây** [lit. "times"?], left from **Naga**, by **Zasdu**, by [sacred?] ash, by [goddesses?] Mothers...").

18 - Marela: A demigod quoted once in tablets - (Tablet Nr. 29 = "The village, for the moment when supplicant **Tanây** [lit. "times"?], left from **Naga**, by **Zasdu**, by [sacred?] ash, by [goddesses?] Mothers, [is] in demigod **Marela's** arm [lit. 'whose death come along']."). May be a compound: "mar-a" + "el-a". For "**mar-a**" - See T35 - l. 3. The meaning is "to wilt, to die; death". For "**el-a**" - See T19 - l. 1. The meaning is "to go, to come along; coming along, advancement". The final meaning is "whose death come along".

19 - Doda: A god quoted once in tablets - (Tablet Nr. 02 = "Common wisdom, common evil. For mixture [of] pitch [bitumen] [in] vow of Initiation of **Doda's** Wisdom. For good [perfect?] purity, for good [complete?] remission....").

20 - Pewota: A god quoted once in tablets - (Tablet Nr. 02 = "The swarm, by **Pewota's** pets, of bright **Kwosa** in huts, [who] comes along...").

21 - Kwosa: A god quoted once in tablets - (Tablet Nr. 02 = "The swarm, by **Pewota's** pets, of bright **Kwosa** in huts, [who] comes along. By who is able to softening [pacification?]...").

22 - Pâgna: A god quoted once in tablets - (Tablet Nr. 09 = "By **Pâgna** give [you] for [good] omen of leaving [escape?] from death. From abundance of veil by this room [somebody] open it!").

23 - Teta: A god or king god quoted once in tablets - (Tablet Nr. 01 = "For drink, companion for King **Teta**...").

24 - Gow: A god quoted once in tablets - (Tablet Nr. 01 = "For grease of intestines to attain **Gow's** command, [that] strangles [and] splits...").

25 - Reypja or Reypjo Magna: A god quoted once in tablets - (Tablet Nr. 01 = "For oath in sheeps carried for big one from **Reypja**, although move seeks [their?] death..."). ProtoCeltic has *reipp-e/o- ("tear"). May be a place name - **Reypja**. "**Reypjo Magna**" is the great god from place named "**Reypja**".

26 - Papa: A god quoted once in tablets - (Tablet Nr. 01 = *The Papa's part pleases my hope...*). Latin has "papa" ("gruel, pap, boys' food"), "pappas" ("pedagogue, boy's preceptor: Jupiter's epithet"). May be a proper name - **Papa** - like Latin "Pappas", a Jupiter's epithet.

27 - Mutôna: A god quoted once in tablets - (Tablet Nr. 01 = *Donation for bad Mutôna. The swelling [of penis?] increases by violent movements.*). Latin has "muto, mutonis" ("penis") and "mutoniatus" (adj. "who has a big penis"). Proto-celtic has *muto- ("penis"). The meaning is "penis". However, may be a god proper name - **Mutôna**.

Goddesses

1 - Yô: A goddess quoted once in texts (GLO - 50.2, GF 82 = *For Iô's priestesses to predict by [goddess] turned into cow.*). She is not quoted in tablets. Latin has "Io" ("Io, Inachus daughter, whom Jupiter turned into a cow"). Sanskrit has roots "i"/"î" ("to go") and "î" ("to go, to impregnate; to become pregnant; to wish, to eat"). **Yô** means "to impregnate, to become pregnant; pregnancy". So, "Iô" is Jupiter's lover and her name means "pregnancy".

2 - Pala: A goddess quoted twice in texts - (GLO - 51.3 = *Phaga [lit. 'food'] [and] Pala [lit. 'errant'] be favourable!*) (T09 - 1. 3/4 - A = *By gleaming thornbushes [brambles] [we] pray to Pala [lit. 'errant'] [for] Wisdom [which] [we] count of [=in?] all esteem [valorization].*). Latin has "palans" (adj. "vagabond, errant, gone astray") and "Pales" ("goddess of shepherds"). Sanskrit has roots "pal/pel/phe" ("to go"). Here, it is goddess of shepherds, "Pales" [lit. "wandering, rambling, errant"].

3 - Kûâna: A goddess quoted once in texts - (GLO - 58.2,3,4 = *In lacerations [any/anyone?] carried [=offered?] for [goddess?] Kûâna [lit. 'bitch'].*). She is not quoted in tablets. Greek has κῠων [küon] ("dog"). Latin has "canis" ("dog or bitch"). Proto-celtic has *kenu-/ *kun- ("dog"). Sanskrit has vedic "śvan" [read "shwan"] ("dog") and roots "śvi" ("to move, to increase, to grow, to swell") and "śun" ("to go"). Sumerian has "kun" ("tail"). The meaning "dog" is obvious. Masc. may be "kû" ("dog") > "kû(n)e" ("for dog"). Fem. may be "kûâ" ("bitch") > "kûâ(n)e" ("for bitch").

4 - Tela: A goddess quoted once in tablets - (Tablet Nr. 19 = *That ones of [=with?] taste [=inclination?] for poverty defeat silence in entreaty/supplication by Earth [=Earth's supplication?].*). Latin has "tela" ("web, thread, warping"), "Tellus" ("Earth, deity; earth; building's pavement; region, land") and "telum" ("spear, dart, arrow or any kind of throw weapon"). Proto-celtic has *tela-mon- ("earth"). The meaning is "Earth [deity], earth, region, land".

5 - Mamma: A mother-goddess quoted once in tablets - (Tablet Nr. 28 = *Mother, for tiredness [I] praised in [=under?] oak by [gods] powerfull in propitiation. Offerering for return to kingly/royal domains.*). Proto-celtic has *mammā- ("mother"). Greek has μάμα [mama] ("mother"). Latin has "mamma" ("mamma, teat; mother, grandmother or sitter"). The meaning is "mother[-goddess]".

6 - Eô: A goddess quoted one in tablets - (T14 - 1. 3 = *For enumeration, the bacchante Eô [lit. 'Dawn'] fights [and] breaks [divides] from top [=from high?] mixture [of liquids] in their[?] insult [or: 'in spear?']...*). Greek has εως [eos] ("dawn").

7 - **Jana**: A goddess quoted twice in tablets - (Tablet Nr. 17 = "*The power of winter's death for vow in Jana [Diana]. By supplication in poor villager [who] leaves for capture [hunting?]*...") (Tablet Nr. 29 = "*The power of winter's death for vow in Jana [Diana]. By abundance in poor villager [of] capturing [hunting?] axe...*"). Latin has "*Iana/Jana*" ("Diana, goddess of woods; the Moon"), "*janua*" ("door, occasion, opportunity") and "*Janus*" ("Janus, god of gentilism"). It seems to be "*Diana*", goddess of woods, revered by lowest ranks, including slaves.

8 - **Nupe**: A goddess quoted once in tablets - (Tablet Nr. 01 = "*Nupe lights for [=the] stones there in Gyôra...*"). Greek has $\nu\phi\eta$ [nüfe] ("bride"). Latin has "*Niphe*" ("Nife: Diana's companion"). The meaning is "bride". May be a proper name - "**Nupe**" [like Latin *Niphe*].

8 - Glozelian religion

In **GLO- 52.5 [Phase 1]** (a small receptacle for domestic use) we read "**dâ dateî**", "*donation in [=because of] gift*". This receptacle may have been donated by an offerer to Glozel's priests in order to give godsend.

In **GLO- 29.1 [Phase 1]** (inscription in a small stone -an amulet) we read "**pate**", "*for [protection in?] path*".

In **GLO- 50.2, GF 82 [Phase 3A]** (a ring of schist) we read "**Phada gutâ yôê**", "*For Iô's priestesses to predict by [goddess] turned into com.*" The text refers to protection of goddess **Io**, known in greek-roman mythology, by predictions of her priestesses.

In **GLO- 65.2, 3 [Phase 3A]** (a rib with two inscriptions on two faces ornamented with representations of animals [sheep, ram, rabbit, etc.]) we read "**Dîka lada lôe...**", "*Pronounce [that is sacred] with merry for praise...*"

In **GLO- 44.5 [Phase 2]** (a ring or hoop with an inscription and a head of an unidentified animal) we read "**Zada pôkî lwî dâ takê wîdâ îsu**", "*[We] immerse [in praise] in drink, in mixture [of hallucinatory liquids?]. Offering for stranglers [of victims?] in order to cause sight, by equalities [of mystic sight?]*". The text refers (maybe) to rituals including hallucinatory drinks in order to give mystic powers. The author wants this power belonging to "stranglers" of victims.

In **Tablet Nr. 22 [Phase 2]** we read "**Ema lema zago teu ema pôpa naro teu dalu maq[w]a**", "*I flood [am flooded] of life by [=of?] gods. I, the nobles's minister of sacrifices, by gods, by nourishment divisions [or: 'son's nourishment']*". The minister of sacrifices, named "**pôpa**" [similar to Latin "*popa*"], wishes to be filled up with gods' power.

In **Tablet Nr. 06 [Phase 3B]** we read "**Egane kadâ talamî îkha daro malî zaçi zamî rasa tôkseo**", "*For poor/needy [one] by [symbolic?] death in [iniciatic or not?] chamber/nest to ponder of [=about] honour. In possession [by gods], in grain [or] in rest, have [be] plesure [taste] of [=for] order*". It is a text about "[symbolic] death in [iniciatic] chamber" - "*kada talamî*". Is it a mention for "Glozel's Mysteries"? The neophyte is called "*egana*" ("needy, poor") and - it seems - he could be possessed by gods in a kind of "*enthusiasmus*" ("divine or poetic inspiration") or "mediunic" possession.

In **Tablet Nr. 26 [Phase 2]** we read "**Weta wilâ mala pamê sîkara lata kema pamo îro dâwâe**", "*Prohibition by [=for?] contempt for possession [hallucinatory?] drinks. The wallet hides disposition of [=for?] drink for [divine?] anger's burn*". The text criticizes contempt for drink and mention an "anger's drink" ["*pama îro*"] for burns.

In **Tablet Nr. 28 [Phase 1]** we read "**Mamma lase tewî pomî galyu radî da tîkê âtî-rîgî**", "*Mother, for tiredness [I] praised in [=under?] oak by [gods] powerfull in propitiation. Offerering*

for return to king/royal domains." The text is a petition for goddess-Mother and for "that ones powerfull in propiciation" ("galyâi radi") in order to permit a good return to native land, after a long travel.

In **Tablet Nr. 05 [Phase 3B]** we read "... lâgna spa kalakatte pekamî kalakat[a]ta kaja kana zota", "...The bard [poet] spreads for[?] milk in mistake [to expiation?]. The milk's house prognosticates [which is] magic." The word "milk" appears two times here and the text describes a kind of libation with milk ["spa kalakatte", "to spread milk"?].

In **Tablet Nr. 32 [Phase 1]** we read "Uta malî yekî îgnâ zaga gûgyâ eyna môta male îta takîta zame...", "The wish in possession [by gods]. In healing by [sacred] fire, somebody lives by Gûgi. The agitation for possession [by gods] go to rest of strangling [ritual]..." This text makes an association between possession ritual and a not-known strangling ritual.

In **Tablet Nr. 36 [Phase 1]** we read "Gno eî kapa lote mu dâ îza patu perî âku wîytô gamarâ gnu ekatâ wîgeo orattî", "From attainment in this wisdom for [who is] washed [ritualistically] [in order to] destroy [=to cause destruction]. The offering to has [=gives] power by paths. Because of animated [=lively?] feasts, by married [one], by knowledges, by gone [=movement] of [=with] vigour in asked/entreated [god?]." The text refers to rituals of ablution for protection in battle through supplications to gods.

9 - Ethics and Social Behaviour

In **GLO- 53.4 [Phase 1]** (a small urn offered in favour of poors) we read "Satyu ukâ", "By generated ones [produced ones] by poverty." This text indicates the importance of needers, an aspect of celtic society.

In **Tablet Nr. 27 [Phase 3B]** we read "Telamî sîw îza kaze ûtû sputjo tâi dâ wîla", "And, if in Earth [anyone] have power for vain act, in lives [=souls?], of [=the?] saliva in them [we] give [as] contempt." The text refers to contempt [after their death] by that ones who, in their lives, acted in a vain way of life.

In **Tablet Nr. 21 [Phase 3B]** we read "Ejgwâ êgeu thama sîta zapa mata...", "By cry, by poors' fatigue dead wheat decomposes [itself]..." It is an exhortation of prosperity for needers.

In **Tablet Nr. 19 [Phase 3B]** we read "Ela zîte yûça lera kara gna kwey tago uke êta takha rogâtyî telâ", "For demand before law to be complete, love wisdom!. That ones of [=with?] taste [=inclination?] for poverty defeat silence in entreaty/supplication by Earth [=Earth's supplication?]." The text instructs that the most exigency of "complet law" ["yûça lera"] is "loving for wisdom" ["kara gna"]. The poors' prayer for Mother-Earth is called "rogâtî telâ" ["supplication for Earth"].

In **Tablet Nr. 16 [Phase 2]** we read "... gna tô îyâ îka katê mala uka dâr(a)ga", "... Yes, wisdom is reflected by wish for sagacities/cautions [of] evil, [that is] empty [of god's power?] Dâr(a)ga [lit. "stag"]." This text defines wisdom's nature: the sagacious wish that anyone has of moving away from evil, that is emptyness of gods power.

In **Tablet Nr. 03 [Phase 3A]** we read "kale yeta nara pate lata lâo", "...For esteem of noble[man] who goes for [=in] path [of] people's protection." This text defines noble's nature, including kings.

In **Tablet Nr. 02 [Phase 3B]** we read "G(a)nâma peza kaka peza... ew-dage êw-mate... joqu mara mala... kwîtâ malaksoo... ", "Common wisdom, common evil... For good [perfect?] purity, for good [complete?] remission... By mockeries [we] wilt evil... By who is able to softening [pacification?]..."

10 - Conclusion

"Conclusion" is a pretentious word. In fact, we do not conclude our researches. We need, for the future, more material with inscriptions, in order to make conclusive researches, correcting some errors. This work is a sum of our Glozel decipherment project until October, 2006.

We hope that other researchers criticize our work, making suggestions, corrections, additions and general contributions. Our contribution for solving Glozel's mystery is over, for the time being. If our work has any merit, the future to show us. So, now the public's work begins: to criticize.

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