

# RECONSTRUCTION OF GLOZELIC WRITING

Paulo Stekel  
(Hierolinguist)

October, 2006

## ANALYSED MATERIALS

### *I - Epigraphs:*

*Analysed by Donal B. Buchanan [1981]:* GLO- 43.2; GLO- 49.2; GLO- 50.1; GLO- 51.3; GLO- 42.4; GLO- 42.5; GLO- 39.5; GLO- 53.4; GLO- 52.6; GLO- 29.5; GLO- 44.6; GLO- 45.3; GLO- 45.4; GLO- 45.5; GLO- 46.1; GLO- 47.5; GLO- 47.6; GLO- 58.2, 3, 4; GLO- 63.3; GLO- 64.2; GLO- 64.3; GLO- 66.1; GLO- 43.1; GLO- 44.2; GLO- 44.3; GLO- 65.2, 3.

*Analysed by Hans-Rudolph Hitz [2004]:* GLO- 29.6; GLO- 29.1; GLO- 35.2; \*GLO- ?, 984.2.181; GLO- 49.5; GLO- 51.4, GF 84; GLO- 44.5; GLO- 44.4; GLO- 44.1; GLO- 55; GLO- ? (Liris et al., 1994, p. 35) [GF 18]; GLO- 52.1.

*Analysed by Buchanan [1981] and Hitz [2004]:* GLO- 50.2, GF 82; GLO- 52.2; GLO- 52.5; GLO- 45.2; GLO- 45.6.

### *II - Clay tablets:*

Nr. 01 a Nr. 44 (in fact, 45 faces): T1 - F1 - P. 2<sup>a</sup> [read "Tablet number 1 - PDF File 1 - Page 2, first image"]; T2 - F1 - P. 2b [read "Tablet number 2 - PDF File 1 - Page 2, second image"]; T3 - F1 - P. 3<sup>a</sup>; T4 - F1 - P. 3b; T5 - F1 - P. 4<sup>a</sup>; T6 - F1 - P. 4b; T7 - F2 - P. 1<sup>a</sup>; T8 - F2 - P. 1b; T9f - F2 - P. 2<sup>a</sup>; T9b - F2 - P. 2b; T10 - F2 - P. 3<sup>a</sup>; T11 - F2 - P. 3b; T12 - F2 - P. 4<sup>a</sup>; T13 - F2 - P. 4b; T14 - F3 - P. 1<sup>a</sup>; T15 - F3 - P. 1b; T16 - F3 - P. 2<sup>a</sup>; T17 - F3 - P. 2b; T18 - F3 - P. 3<sup>a</sup>; T19 - F3 - P. 3b; T20 - F3 - P. 4<sup>a</sup>; T21 - F3 - P. 4b; T22 - F4 - P. 1<sup>a</sup>; T23 - F4 - P. 1b; T24 - F4 - P. 2<sup>a</sup>; T25 - F4 - P. 2b; T26 - F4 - P. 3<sup>a</sup>; T27 - F4 - P. 3b; T28 - F4 - P. 4<sup>a</sup>; T29 - F4 - P. 4b; T30 - F5 - P. 1<sup>a</sup>; T31 - F5 - P. 1b; T32 - F5 - P. 2<sup>a</sup>; T33 - F5 - P. 2b; T34 - F5 - P. 3<sup>a</sup>; T35 - F5 - P. 3b; T36 - F5 - P. 4<sup>a</sup>; T37 - F5 - P. 4b; T38 - F6 - P. 1<sup>a</sup>; T39 - F6 - P. 1b; T40 - F6 - P. 2<sup>a</sup>; T41 - F6 - P. 2b; T42 - F6 - P. 3<sup>a</sup>; T43 - F6 - P. 3b; T44 - F6 - P. 4.

**NOTE:** In this work, the clay tablets will be named "Tablet Nr. 1", "Tablet Nr. 2", etc.

**TOTAL: 88 materials.**

## DATATION SYSTEM

It is not easy dating materials found at Glozel, but even so we propose a system based in presence or absence of letters not belonging to **Phase 1** - the most ancient - of Glozelic writing. In fact, a datation by this method must be so inaccurate because not existence of any letters in short inscriptions not excludes a smaller antiquity. However, when letters of **Phase 2** or **Phase 3** appear in a material, this fact may be in use for later researches. The Phase for each material is showed after its title.

The three proposed Phases are:

**Phase 1 - PRIMITIVE - about 1500?-1000 B.C.:** The alphabet has 18 letters. We do not know how many centuries Glozelic civilization took from pictographic phase to alphabetic phase, although we do not know if development of Glozelic alphabet occurred in this way. The Glozelic alphabet can be even anterior to 1500 B.C. The most ancient letters, maybe belonging to a pre-alphabetic or semi-alphabetic phase [2000?-1500? B.C.], are: Á, E, I, K, L, M, N, O, P, T, U and Z.

**Phase 2 - EASTERN - about 1000-800 B.C.:** The alphabet has 20 letters. Here, "Ê" [long] and "Qa" were included, corresponding to greek letters **Eta** [Hη] and **Qopa** [Q q]. This phase is named "eastern" because presence of "qopa", letter utilized in Eastern Greek. The protosinaitic corresponding for "Ê" dates about 1700 B.C. and most ancient "qopa", exactly as Glozelic shape, is from ancient Hebrew, about 1100 B.C.

**Phase 3 - GREEK-ROMAN - about 800-200 B.C.:** The alphabet has 27 letters. Here, "Ça", "Ja", "Kha", "Ksa", "Pha", "Spa" and "Tha" were included. The two former are from strange origin and the five latter are from "greek" origin, corresponding to letters **Kha** [Ψψ], **Ksa** [Ξξ], **Pha** [Φφ], **Spa** [Μ] and **Tha** [Θθ]. As many of these letters are aspirate variations, semivowels or sounds with "s" from letters existing since Phase 1, we conclude that they were included in Glozelic alphabet by influence of greek expansion. We can divide this Phase in two moments, according as characters appearing:

**Phase 3A - about 800-200 B.C.:** It includes letters "Kha", "Pha", "Tha" and "Spa", that have their most ancient greek corresponding in Melos, Thera, Athens and Milet, about 900-800 B.C.

**Phase 3B - about 300-200 B.C.:** It includes letters "Ça", "Ja" and "Ksa", that have their most ancient corresponding in *Futhark* runes, about 200 B.C. These letters were found just in clay tablets, not in smaller materials. They are, so, the most recent materials.

The analysed materials and their possible dates permit us an inventory as follows:

**Phase 1: 30 epigraphs (70% of 43 analysed epigraphs) and 08 tablets**

**Phase 2: 08 epigraphs and 07 tablets**

**Phase 3A: 05 epigraphs and 05 tablets**

**Phase 3B: 23 tablets (52% of 44 tablets)**

#### **I - SEVERAL MATERIALS (STONES, BONES, RINGS OF SCHIST, ETC.)**

**NOTE:** In materials analysed by Donal B. Buchanan [USA] appears: [Buchanan, 1981]. In materials analysed by Hans-Rudolph Hitz [Schweiz] appears: [Hitz, 2004]. In materials analysed by both appears: [Buchanan, 1981] [Hitz, 2004]. More about translations, see "**Glozelic etymologic glossary**".

#### **GLO- 47.6 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A small pendant with sheep's head and two characters read from left to right.

"Nî" .

**Reconstructed text:** "Nî."

**Grammatical reconstruction:** "Nî [adj]." The meaning is "new" or "young", a probable reference to sheep. **NOTE:** By Hitz deciphering system [2004], the reading is same, because letters **Th, I, K, N, O, P, Q, R, T, U, J, Ph, Kh** and **KS** are read in same way in both methods: *Stekel* [2006] and *Hitz* [2004].

**Translation:** "New".

#### **GLO- 29.5 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A small pendant with just two characters read from top to bottom.

"UT(a) ."

**Reconstructed text:** "Uta."

**Grammatical reconstruction:** "Ut-a [n.]" . The meaning is "to hear/wish; hearing, wish". Has the expression on a pendant as function to obtain favour from a deity, permitting a hearing of most important things for the pendant's bearer?

**Translation:** "[For] Hearing".

**GLO- 45.5 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A bone necklace with characters between two horse's heads. The text is from left to right and it looks like honour death, something common in a warlike indo-european people.

"K(a)DĀ ."

**Reconstructed text:** "Kadâ."

**Grammatical reconstruction:** Kad-â [n. + Sing. abl.] The meaning is "to die, to fall, to destroy; death, falling, destruction". Here, "by death".

**Translation:** "By death."

**GLO- 47.5 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A pendant with horse's head. The text is from top to bottom according as *Buchanan*, but we guess that it is from left to right.

"G(a)DĀY ."

**Reconstructed text:** "Gadây."

**Grammatical reconstruction:** Gad-ây [n. + Pl. nom.] It may mean "the goings", in sense of "the cavalcades".

**Translation:** "The goings [cavalcades]."

**GLO- 44.2 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A small ring of bone with left-right inscription.

"L(a)SŪE ."

**Reconstructed text:** "Lasûe."

**Grammatical reconstruction:** Las-û-e [n. + Pl. dat.] It means "for tirednesses". Does the ring is a kind of amulet to defeat tiredness?

**Translation:** "For tirednesses."

**GLO- 44.3 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A small ring of bone with left-right inscription.

"YUT(a) ."

**Reconstructed text:** "Yuta."

**Grammatical reconstruction:** "Yut-a [v. adj.]" The meaning may be "united" or "assisted", because the ring may have been an amulet devoted to gods that help during difficulties.

**Translation:** "[In order to be] Assisted [united]."

**GLO- 42.4 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A stone spearpoint. The writing read from left to right.

"TUP(a)." "

**Reconstructed text:** "Tupa."

**Grammatical reconstruction:** Tup-a [n.]. The meaning may be "[to cause] wound or defeat".

**Translation:** "[In order to cause] wound (or defeat)."

**GLO- 39.5 [Buchanan, 1981] [Phase 1]**

**Characteristics:** Artifact for household use, specifically a bone needle. The text is from top to bottom.

"EK(a)T(a) ."

**Reconstructed text:** "Ekata."

**Grammatical reconstruction:** Eka-ta [v. adj.] The meaning may be "moved" or "echoed".

**Translation:** "[In order to be] moved."

**GLO- 52.6 [Buchanan, 1981] [Phase 1]**

**Characteristics:** This kind of artifact is called "spool" or "bobbin" by *Morlet*, but for *Buchanan* it may be a pestle. The text is from left to right.

"EN(a) T(a)K(a) ."

**Reconstructed text:** "Ena taka."

**Grammatical reconstruction:** En-a [n.] tak-a [n.]. "En-a": The number "one".

"Tak-a": The meaning is "to strangle; strangling; strangler" because "bobbins" may have been strangling objects. "Bobbins" were, so, "stranglers".

**Translation:** "One strangler."

**GLO- 52.5 [Buchanan, 1981][Hitz, 2004] [Phase 1]**

**Characteristics:** A small receptacle for domestic use. The text is from left to right. This receptacle may have been donated by an offerer to Glozel's priests in order to give godsend.

"DÂ D(a)TEÎ ."

**Reconstructed text:** "Dâ dateî." [Hitz found "Datti", for him a proper name.]

**Grammatical reconstruction:** Dâ [n.] dat-e-î [n. + Sing. loc.]. "Dâ": The meaning is "donation".

"Dat-e-î": The meaning is "in gift".

**Translation:** "Donation in [=because of] gift."

**GLO- 29.1 [Hitz, 2004] [Phase 1]**

**Characteristics:** Inscription in a small stone [an amulet] with three characters read from left to right.

"P(a)TE ."

**Reconstructed text:** "Pate."

**Grammatical reconstruction:** Pat-e [n. + Sing. dat.]. The meaning is "to walk; path". Is it an amulet for protection in path?

**Translation:** "For [protection in?] path."

**GLO- 35.2 [Hitz, 2004] [Phase 1]**

**Characteristics:** A small stone with five characters read from right to left [or from left to right if we consider that stone is inverted]. It may have been used for pounding flour.

"ML(a)TE WÂ ."

**Reconstructed text:** "Mlate wâ."

**Grammatical reconstruction:** Mlat-e [n. + Sing. dat.] wâ [pron. 2<sup>nd</sup> pl.]. "Mlat-e": The meaning is "to be soft/delicate; flour; [adj.] soft, delicate". Here, "for flour".

"Wâ": The meaning is "you [pl.]. Here, "your [pl.]."

**Translation:** "For your [pl.] flour."

**GLO- 42.5 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A stone spearpoint. The text is from left to right and has relation with wish for fame and esteem [in hunting or war] by spearpoint's owner.

"K(a)LWET(a) ."

**Reconstructed text:** "Kalweta."

**Grammatical reconstruction:** "Kalwe-ta [v. adj.]. "Kalwe-ta": The meaning is "to be valuable/esteemed; esteem, valorization; esteemed, valuable". Here, "esteemed" or "famous".

**Translation:** "[In order to be] Esteemed [famous]."

**GLO- 52.2 [Buchanan, 1981][Hitz, 2004] [Phase 1]**

**Characteristics:** A small receptacle for domestic use. The text may be from left to right. This receptacle may have been used for store drinks or liquids for healing wounds.

"P(a)M(a) L(a)Z(a) ."

**Reconstructed text:** "*Pama laza.*"

**Grammatical reconstruction:** "Pama [n.] laza [n.]." "Pama": The meaning is "drink" or "[vase for/of] drink".

"Laza": The meaning is "hurt; to hurt, to wound, to melt, to capture".

**Translation:** "*[Vase for] Drink [for healing] wound.*"

**GLO- 45.2 [Buchanan, 1981][Hitz, 2004] [Phase 1]**

**Characteristics:** A collar of bone with carved heads of two animals, one clearly a horse. It may be traction animals used in agriculture. The collar was probably tied around the animal's neck. The text is from left to right.

"ÔK(a) G(a)DÂG(a) ."

**Reconstructed text:** "*Ôka gadâga.*"

**Grammatical reconstruction:** "Ôka [n.] gadâ-ga [reduplicated v.]." "Ôka": The meaning is "harrowing [of ground]".

"Gadâ-ga": May be "gadâ- [v.] + ga [reduplication suf.?]". So, it means "to go on/without stop, going on/without stop; going on/without stop".

**Translation:** "*[For] harrowing [of ground] going on.*"

**GLO- 45.6 [Buchanan, 1981][Hitz, 2004] [Phase 1]**

**Characteristics:** A collar of bone. The text is from left to right. *Buchanan* considered erroneously two bores of collar as being characters. This error was corrected in *Hitz*' work [2004]. The collar may be an amulet used by a wool merchant in his travels.

"DUT(a) L(a)N(a) L(a)D(a) ."

**Reconstructed text:** "*Duta lana lada.*"

**Grammatical reconstruction:** "Du-ta [v. adj.] lan-a [n.] lad-a [adv.]." "Du-ta": The meaning is "guided, conducted".

"Lana": The meaning is "wool = abundant, plentiful? [v.] to abound?"

"Lada": The meaning is "to merry, to be happy, to be fertile/abundant; merry, bliss, happiness, fertility, abundance; cheerfully or abundantly".

**Translation:** "*Wool conducted cheerfully/ abundantly.*"

**GLO- 46.1 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A pendant with a horse's head and a left-right inscription. May be an amulet for horse's protection in dangers.

"Z(a)GU L(a)KU ."

**Reconstructed text:** "*Zagu laku.*"

**Grammatical reconstruction:** "Zag-u [n. + Pl. abl.] lak-u [n. + Pl. abl.]." "Zag-u": The meaning is "to live; life". Here, "by lives".

"Lak-u": The meaning is "to burst, to shatter; laceration, quartering". Here, "by lacerations".

**Translation:** "*By lives, by lacerations.*"

**GLO- 55 [Hitz, 2004] [Phase 1]**

**Characteristics:** An urn with a simple left-right inscription. It is a vase for water. But, if it is a funerary vase, maybe anyone had imagined that defunct needed of it for finding water in dead's world.

"WEU LWÂ ."

**Reconstructed text:** "*Weu lwâ.*"

**Grammatical reconstruction:** "We-u [n. + Pl. abl.] lw-â [n. + Sing. abl.]." "We-u": The meaning is "to bring, to carry, to search, to seek; search, quest, carriage, conveyance". Here, "by carriages".

"Lw-â": The meaning is "to wash, to bathe, to agitate, to mixture [liquid]; water, mixture [of liquids]". Here, "by water/liquid".

**Translation:** "*By carriages, by water/liquid.*"

**GLO- ? (Liris et al., 1994, p. 35) [GF 18] [Hitz, 2004] [Phase 1]**

**Characteristics:** An urn. It is a mutilated piece with an incomplete inscription containing just six readable characters [Hitz postulates an alphabet in a non-typical sequence. The text is from left to right.

"... L(a)D(a) DÂÛ EP(a)... "

**Reconstructed text:** "*Lada dâû epa...*"

**Grammatical reconstruction:** "...Lad-a [v.] dâ-û [n. + Pl. loc.] ep-a [prep. or n.?]..." "Lad-a": Here, v. - "[?] merries" or n. - "merry".

"Dâ-û": The meaning is "in donations".

"Ep-a": If this word is complete - If it is prep., so means "on, over; to, for; before, in front; together". If it is v./n., so means "to drink, to sip; drink". Because this text is incomplete, we have two possibilities in translation.

**Translation:** Version 1: "... [?] merries [or 'merry'] in donations for..." Version 2: "...[?] merries [or 'merry'] in donations of drinks..."

**GLO- 45.3 [Buchanan, 1981] [Phase 2]**

**Characteristics:** A collar of bone with a cow's head and maybe, a she-goat's head. The text refers to habitual sacrifice of these animals and their offering in ritualistic feasts. There are characters under each animal in left-right direction.

"[cow's head] Ê[?]M(a)DÂ [she-goat's head] DÂP(a) ."

**Reconstructed text:** "[cow] *êma dâ* [she-goat] *dâpa.*"

**Grammatical reconstruction:** "Êm-a [personal pron. 1<sup>st</sup> Sing.] dâ [v. in present tense] dâp-a [n.]." "Êm-a = Em-a": The meaning is "I", but sometimes "my, mine, me".

"Dâ": The meaning is "to give; gift, offering".

"Dâp-a": The meaning is "feast/dinner-offering".

**Translation:** "*I give a feast/dinner-offering.*"

**GLO- 43.1 [Buchanan, 1981] [Phase 2]**

**Characteristics:** A small pendant that Buchanan postulates to be an "identity disk". The text is in a circular direction to the right from the top and has a propitiatory meaning - the disk's bearer wishes that others give him food during his travels.

"L(a)SE DÂ ÂDÛÊ ."

**Reconstructed text:** "*Lase dâ âdûê.*"

**Grammatical reconstruction:** "Las-e [n. + Sing. dat.] dâ [n.] âd-û-ê [n. + Pl. dat.]." "Las-e": The meaning is "for tiredness".

"Dâ": See GLO - 52.5. The meaning is "donation, offering".

"Âd-û-ê": The meaning is "food". Here, "for foods". The expression "*dâ âdûê*" may mean "for donations of foods".

**Translation:** "*For [that one taken of] tiredness; for donations of foods.*"

**GLO- 29.6 [Hitz, 2004] [Phase 1]**

**Characteristics:** Inscription in a small stone with just four characters that we read from top to bottom. A deity - **Nala** - appears here.

"N(a)L(a) T(a)G(a) ."

**Reconstructed text:** "Nala taga."

**Grammatical reconstruction:** "Nal-a [n.] tag-a [v.]" "Nal-a": 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".

"Tag-a": The meaning is "to touch, to taste, to like; touch, proof, taste; pleasant". Here, "to taste, to like" in present tense.

**Translation:** "Nala ['smell'] tastes."

**GLO- 43.2 [Buchanan, 1981] [Phase 1]**

**Characteristics:** This artifact is in form of a phallus. The text contains two lines and reads from left to right.

"(1)ÂD(a)D(a) / (2)IMÔE ."

**Reconstructed text:** "Âda dimôe."

**Grammatical reconstruction:** "Âd-a [v. in imperative form?] di-m-ô-e [pref. + n. + Sing. dat.]" "Âd-a": The meaning is "to eat". Here, "eat!".

"Di-m-ô-e": The meaning is "in order to/for flowing [of semen?]"

**Translation:** "Eat in order to/for flowing [of semen?]"

**GLO- 49.2 [Buchanan, 1981] [Phase 1]**

**Characteristics:** It is a ring of schist. According as Buchanan [1981] it is too small to be a bracelet and too large to be a finger-ring. For him, it is an primitive "erection-ring". The text is in a left-right-from-inside direction. A deity called "**Snîta**" [similar to greek-roman god *Hermes-Mercury* because his characteristics] is referred in text.

"LÔM[?]EG(a) SNÎTÂ ."

**Reconstructed text:** "Lô mega snîtâ."

**Grammatical reconstruction:** "Lô [v. in imperative form or n.] meg-a [adj.] snî-t-â [v. adj. + Sing. abl.]" "Lô": The meaning is "to praise, to honour, to esteem; praise, honour". Here, "praise!" or "praise".

"Meg-a": The meaning is "to be big/great; magnanimity, importance; big, great". Here, "great".

"Snî-t-â": Here, "by Snîta". **Note:** "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.

**Translation:** "Praise you [or 'A praise'] for great Snîta [lit. 'who make ways']!"

**GLO- 50.1 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A ring of schist with a text in left-right-from-inside direction. Is it a reference to a god of mud?

"L(a)TYÂ LWÎ SGÔ ."

**Reconstructed text:** "Latyâ lwî sgô."

**Grammatical reconstruction:** "Lat-y-â [adj. + Sing. abl.] lw-î [n. + Sing. loc.] sg-ô [n. + Pl. gen.]" "Lat-y-â": The meaning is "to bring or carry, to transport, to hide, to protect; transportation, hiding, protection". Here, "by hidden/ protected".

"Lw-î": The meaning is "to wash, to bathe, to agitate, to mixture [liquid]; water, mixture [of liquids]". Here, "in water".

"Sg-ô": The meaning is "to obstruct, to cover, to empty; darkness, void". Here, "of darkness". Has the expression "lu sgô" ["water of darkness"] relation with mud?

**Translation:** "By [that one] hidden [protected] in 'water of darkness' [= in mud?]."

**GLO- 50.2, GF 82 [Buchanan, 1981] [Hitz, 2004] [Phase 3A]**

**Characteristics:** Another ring of schist. *Buchanan* and *Hitz* have found too different results for this ring. The text is from left to right from inside and refers to protection of goddess **Io**, known in greek-roman mythology.

"Ph(a)D(a) GUTÂ YÔÊ ."

**Reconstructed text:** "Phada gutâ yôê."

**Grammatical reconstruction:** "Phad-a [v.] gu-t-â [v. adj. + Sing. abl.] yô-ê [n. + Pl. dat.]."

"Phad-a": The meaning is "to predict, to reveal, to declare; prediction, revelation, declaration".

"Gu-t-â": The meaning is "to go, to leap; ox, cow, bull ". Here, "by [goddess] turned into cow".

"Iô-ê": The meaning is "to impregnate, to become pregnant; pregnancy". "Iô" is, so, Jupiter's lover and her name means "pregnancy". Here, "for Iôs" or " for Iô's priestesses".

**Translation:** "For Iô's priestesses] to predict by [goddess] turned into cow."

**GLO- 51.3 [Buchanan, 1981] [Phase 3A]**

**Characteristics:** Ring of schist. We show a reading version in left-right-from-outside direction. The text refers to three deities: *Lamus* (a Neptune's son), *Fagus* (celtic god of food) and *Pales* (goddess of shepherds). The ring was used for shepherds probably for bearing long pasturings with their herds.

"L(a)M(a) T(a)S(a) G(a)DÂ DÂK(a)Ph[?](a) G(a)P(a)L(a) ."

**Reconstructed text:** "Lama tasa gadâ dâka phaga pala."

**Grammatical reconstruction:** "Lam-a [n.] tas-a [adj.] gad-â [n. + Sing. abl.] dâk-a [v. in imperative form] phag-a [n.] pal-a [adj.]."

"Lam-a": May be a proper name, "Lama" (similar to Latin "Lamus") meaning "to abound". The meaning is "to abound; abundance".

"Tas-a": The meaning is "to be exhausted; exhaustion; exhaust, exhaustive". Here, "exhaustive".

"Gad-â": The meaning is "to go; going, walking". Here, "by going/walking". The expression "tasa gadâ" means "because exhaustive going/walking".

"Dâk-a": The meaning is "to protect, help, be favourable; protection, help". Here, "be favourable!".

"Phag-a": The meaning is "to eat; food". Here, celtic god "Fagus" [lit. "food"].

"Pal-a": The meaning is "to wander, to go astray; wandering, rambling; errant". Here, goddess of shepherds, "Pales" [lit. "wandering, rambling; errant"].

**Translation:** "[For] Lama [lit. 'abundance'], because exhaustive going [=walking]. Phaga [lit. 'food'] [and] Pala [lit. 'errant'] be favourable!"

**GLO- 53.4 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A small urn with inscription containing four vertical lines and reading from left to right and from top to bottom. This urn was offered in favour of poor.

"(1)S(a) / (2)TY / (3)WU / (4)KÂ ." In original:            / T / U / K  
S(a) / Y / U / Â  
/ / /

**Reconstructed text:** "Satyu ukâ."

**Grammatical reconstruction:** "Sat-y-u [adj. + Pl. abl.] uk-â [n. + Sing. abl.]."

"Sat-y-u": The meaning is "to extend, to spread, to seed; seed". Here, "by generated ones [produced ones]".

"Uk-â": The meaning is "to be vacant, to be poor; empty, poverty". Here, "by poverty".

**Translation:** "By generated ones [produced ones] by poverty."

**GLO- 44.6 [Buchanan, 1981] [Phase 2]**

**Characteristics:** A small ring of ivory or bone, probably to be attached to the animal by a thong. Some characters are numerals in a form similar to Roman system, which may be older than we think. The heads of two unidentified animals appear between characters and numerals. The text is from left to right. We are not sure if character "X" is a numeral (as think *Buchanan*). We postulate that it is the

letter "T". The text refers to 405 sacred animals, maybe belonging to priests, which seem to be cared by ring's bearer.

"ÎDÂ ÛT(a) [Nr. "<<<<ooooo" = 405?] [animals] DÂÊ."

**Reconstructed text:** "*Îdâ ûta 405 [animals] dâê.*"

**Grammatical reconstruction:** "Îd-â [n. + Sing. abl.] ût-a [v. in imperative form] **405** [numeral] dâ-ê [n. + Pl. dat.]." "Îd-â": The meaning is "to separate [ritualistically], to offer." Here, "by offering [of sacred animals]".

"Û-ta": The meaning is "to hear/wish; hearing, wish". Here, "listen!".

"**405**": The number "<<<<ooooo" is similar to Roman system: CCCCIIII, that is 405.

"Dâ-ê": The meaning is "for donations".

**Translation:** "*By offering [of sacred animals] listen! 405 [animals] for donations [consecrations].*"

**Note:** A possible Glozelic number system may use just characters "**O**" [Nr. 1 - "ô" long], "**X**" [Nr. 10 - "t"] and "<" [Nr. 100 - "k"]. So, it is more simple than Roman system and can be even the origin for Roman system. So, we have:

O = 1	X = 10	XXXX<OOOOO = 65
OO = 2	XO = 11	OOOXXX< = 67 (100 - 30 - 3)
OOO = 3	XOOOOO = 15	OOOX< = 87 (100 - 10 - 3)
OOOO = 4	OOOOXX = 16 (20 - 4)	O< = 99 (100 - 1)
OOOOO = 5	XX = 20	< = 100
OOOOX = 6 (10 - 4)	XXXXX = 50	<< = 200
OOOX = 7 (10 - 3)	XXXXXOOO = 53	X<<<<OOOOO = 395
OOX = 8 (10 - 2)	OOOOXXXXXX = 56 (60 - 4)	<<<<< = 500
OX = 9 (10 - 1)	XXXX< = 70(100 - 40)	O<<<<<< = 599

**GLO- 45.4 [Buchanan, 1981] [Phase 2]**

**Characteristics:** It is a collar of bone with a horse's head. The text refers this collar as belonging to a horse-breeder for battles. There is a number system different from that showed in GLO - 44.6 and four text lines, from left to right. The total is 07 lines. The number may be 89. Units are represented by "|" (instead of "O") and tens by "\_" (instead of "X"). This is another number system, maybe coexistent with that one showed before and older than former [it was adequate to carving in stones, while the other system was adequate to clay materials]. If this second system is most recent, it may be an adaptation from greek-roman period in order to fit in stone monuments. See the system below:

= 1	_ = 10	= = <          = 65
= 2	_   = 11	= _ < = 67 (100 - 30 - 3)
= 3	_           = 15	_ < = 87 (100 - 10 - 3)
= 4	= 16 (20 - 4)	< = 99 (100 - 1)
= 5	= = 20	< = 100
_ = 6 (10 - 4)	= = _ = 50	<< = 200
_ = 7 (10 - 3)	= = _       = 53	_ <<<<          = 395
_ = 8 (10 - 2)	= = = 56 (60 - 4)	<<<<< = 500
_ = 9 (10 - 1)	= = < = 70(100 - 40)	<<<<<< = 599

"(1)KÔÊ // (2) [horse] [N° 80?] / (3) [Nr. 9?] / (4)L(a)G(a)TÂ / (5)G(a)G(a)T(a) / (6)LÔM(a)K(a) / (7)ÊMÂÊ."

**Reconstructed text:** "*Kôê [horse] [Nr. 80] [Nr. 9] [=89] lagatâ gagata lô makê mâe.*"

**Grammatical reconstruction:** "Kô-ê [n. + Pl. dat.] **89** [num.] laga-t-â [v. adj. + Sing. abl.] gaga-ta [v. adj.] mak-ê [n. + Pl. dat.] mâ-e [n. + Sing. dat.]." "Kô-ê": The meaning is "to be young; young, boy/girl." Here, "for youngs [or young animals]".

"**89**": = = | | | | | | | |

= =

The number is showed in this form.

"Laga-t-â": The meaning is "to be able; ability; able". Here, "by [among animals] which is able".

**"Gaga-ta":** The meaning is "to generate, to produce, to perform [works]; production, work". Here, "produced".

**"Mak-ê":** The meaning is "to fight, to combat; fight, combat, battle". Here, "for battles".

**"Mâ-e":** The meaning is "to stay, to remain, to persist, to resist; stay, persistence, perseverance". Here, "for persistence [resistance]."

**Translation:** "For 89 young [animals]; by [among animals] which is able [=approved?] [having been] produced for battles [and] for persistence [resistance]."

#### **GLO- 58.2, 3, 4 [Buchanan, 1981] [Phase 1]**

**Characteristics:** It is the shaft of a primitive flint knife composed of bone and decorated with a picture of a domestic animal (bitch?) and its young and bears two inscriptions (58.3 and 58.4). *Buchanan* think that this artifact is a shepherd's tool. The text is irregular, and was wrote from left to right. We think that a bitch-goddess - "**Kûâna**" - accepted offerings of mangled flesh.

58.3: "L(a)KÛ ."

58.4: "L(a)T(a)T(a) KÛÂNE ."

**Reconstructed text:** [58.3] "Lakû. [58.4] Latata kûâne."

**Grammatical reconstruction:** [58.3] "Lak-û [n. + Pl. loc.]." [58.4] "Lata-ta [v. adj.] kûân-e [fem. n. + Sing. dat.]." "Lak-û": The meaning is "to burst, to shatter; laceration, quartering". Here, "in lacerations".

"Lata-ta": The meaning is "to bring or carry, to transport, to hide, to protect; transportation, hiding, protection". Here, "carried/transported".

"Kûân-e": Here, "for bitch". May be a goddess name - "**Kûâna**".

**Translation:** "[58.3] "In lacerations [58.4] [any/anyone?] carried [=offered?] for [goddess?] **Kûâna** [lit. "bitch"]."

#### **GLO- 63.3 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A pendant with animal's picture (goat?). There is an inscription (a) behind the animal and one (b) in front. Both read *boustrophedon* from the right. It was belonging to any Inicialic ritual in order to cause success in using throwing weapons - *gesa* - during hunting, probably.

(a) "T(a)DÂ K(a)L(a) ."

(b) "MÔGES(a) ."

**Reconstructed text:** (a) "Tadâ kala." (b) "Mô gesa."

**Grammatical reconstruction:** "(a) Tad-â [n. + Sing. abl.] kal-a [adj.] (b) mô [v. in imperative form] ges-a [n.]." "Tad-â": The meaning is "to strike, to beat; beating, stroke". Here, "by stroke".

"Kal-a": The meaning is "to be good, to be valuable/esteemed/appreciated, to presage; goodness, esteem, valorization, [good] omen; good, esteemed, valuable; well". The expression "tadâ kala" means "by good stroke".

"Mô": The meaning is "to enter, to join, to initiate, to be virtuous; virtue, habit, entry, initiation". Here, "initiate [enter, become virtuous]/use!" or "of initiations".

"Ges-a": The meaning is "to be quick, to travel fast; lance, dart, spear". Here, "Gesa [throwing weapon]".

**Translation:** "(a) By good stroke (b) initiate [=become virtuous] [in] using Gesa [throwing weapon]."

#### **GLO- 64.2 [Buchanan, 1981] [Phase 1]**

**Characteristics:** A material of stone, showing a female deer with young. The inscription is from left to right. The text's author wish for power that permits passing through the darkness.

"EWL(a) L(a)IQ Z(a)LU T(a)M(a)L(a) ."

**Reconstructed text:** "Ewla lato zalu tamala."

**Grammatical reconstruction:** "Ewl-a [n.] lat-o [n. + Sing. gen.] zal-u [n. + Pl. abl.] tamal-a [n.]." "Ewl-a": The meaning is "to be able, to have power, to bless; power, blessing".

"Lat-o": The meaning is "to bring or carry, to transport, to hide, to protect; transportation, hiding, protection". Here, "of protection".

"**Zal-u**": The meaning is "to pass [in a violent way], to stun; [violent] passage, dizziness". Here, "through passages".

"**Tamal-a**": The meaning is "to darken, to suffocate; darkness; dark". Here, "darkness".

*Translation: "Blessing of protection through the passages [of] darkness."*

**GLO- 64.3 [Buchanan, 1981] [Phase 2]**

**Characteristics:** A stone (maybe an amulet) showing a majestic stag (the stag god?). The text is from left to right.

"LYE M(a)L(a) DÂÊ ."

*Reconstructed text: "Lye mala dâê."*

**Grammatical reconstruction: "Ly-e [n. + Sing. dat.] mal-a [n.] dâ-ê [n. + Pl. dat.]" "Ly-e":** The meaning is "to melt, to to pacify; dissolution, dissipation." Here, "for dissolution".

"**Mal-a**": The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil, possession [by grave or violent way]".

"**Dâ-ê**": Here, "for gifts/donations".

*Translation: "For dissolution of evil; for gifts/ donations [=offerings]."*

**GLO- 66.1 [Buchanan, 1981] [Phase 2]**

**Characteristics:** A protective amulet of stone showing a picture of a stag. The characters are from left to right but reads just behind the ear of the animal, on the right, up and to the left. The signs XXX may be number 30. Is the god worshipped 30 times [maybe] **Cernunos**, the celtic deer-god? It was offered for him the coat of hunted animals, maybe in order to have influence over him in protection against lack of prosperity.

"UKE PÊNYE [XXX Nr. 30?] ÔDÂ GÂYT(a) Z(a)G(a)T(a) DÂL(a)GSÎDE ."

*Reconstructed text: "Uke pênye [Nr. 30] ôdâ gâyta zagata dâlagsîde."*

**Grammatical reconstruction: "Uk-e [n. + Sing. dat.] pê-n-y-e [adj. + Sing. dat.] 30 [numeral] ôd-â [n. + Sing. abl.] gâyt-a [n.] zaga-ta [v. adj.] dâlag-sîd-e [compound n. + Sing. dat.]"**

"**Uk-e**": The meaning is "to be vacant, to be poor; empty, poverty". Here, "for poverty".

"**Pê-n-y-e**": The meaning is "to bow, to praise; reverence, praise". Here, "for who is praised".

"**30**": XXX - The number system is same to GLO - 44.6.

"**Ôd-â**": The meaning is "to sing; song". Here, "by song".

"**Gâyt-a**": The meaning is "hair" or "coat".

"**Zaga-ta**": The meaning is "alive" or "raw".

"**Dâlag-**": The meaning is "to hold; possession, taking, control, domination, influence". It forms a compound with next word.

"**Sîd-e**": Here, "for stag". The compound "dâlagsîde" means "in order to possess stag".

*Translation: "For [avoiding] poverty. For who is praised 30 [times?] by [sacred?] song. The raw coat in order to possess stag."*

**GLO- 65.2, 3 [Buchanan, 1981] [Phase 3A ]**

**Characteristics:** A rib with two inscriptions on two faces ornamented with representations of animals (sheep, ram, rabbit, etc.). The text is from left to right and refers to pacification of a resistance.

[65.2]: "DÎK(a) L(a)D(a) LÔE EP(a) ."

[65.3]: "YÂ M(a)NNE P(a)Kh(a) K(a)T(a)KÂ M(a)K(a) MÊ."

*Reconstructed text: [65.2] "Dîka lada lôe epa. [65.3] Yâ manne pakha katakâ maka mê."*

**Grammatical reconstruction: "[65.2] Dîk-a [v.] lad-a [adv.] lô-e [n. + Sing. dat.] ep-a [v.] [65.3] y-â [n. + Sing. abl.] mann-e [n. + Sing. dat.] pak-h-a [v.] katak-â [n. + Sing. abl.] mak-a [n.] m-ê [n. + Pl. dat.]" "Dîk-a":** The meaning is "to judge, pronounce [something sacred]; judgement, [sacred] pronunciation/pronouncement".

"**Lad-a**": The meaning is "to merry, to be happy, to be fertile/abundant; merry, bliss, happiness, fertility, abundance; cheerfully or abundantly".

"**Lô-e**": The meaning is "for praise".

"**Ep-a**": The meaning is "to drink, to sip; drink".

"**Y-â**": The meaning is "by wish/by domination".

"**Mann-e**": The meaning is "knife". Here, "for knife".

"**Pakh-a**": The meaning is "to placate, to appease, to pacify, to moderate; peace, appeasement".

"**Katak-â**": The meaning is "to destroy, to make war; destruction, war; warlike". Here, "by war".

"**Mak-a**": The meaning is "to fight, to combat; fight, combat, battle".

"**M-ê**": The meaning is "to stay, to remain, to persist, to resist; stay, persistence, perseverance". Here, "for stays/permanences".

**Translation:** "Pronounce [that is sacred] with merry for praise; drink by wish, for knife to pacify by war the fight for stays/permanences [resistances]."

**\*GLO- 9, 984.2.181 [Hitz, 2004] [Phase 3A ]**

**Characteristics:** A ring of schist. The text is from left to right (inside).

"T(a)IÔ ÊDUT(a) T(a)MU EL(a) TÔGWÎSÎ ."

**Reconstructed text:** *Tatô êdutha tamu ela tôgwîsî.*

**Grammatical reconstruction:** "Tat-ô [n. + Pl. gen.] êd-u-th-a [v. adj.] tam-u [n. + Pl. abl.] el-a [n.] tôg-wîs-î [compound n. + Sing. loc.]." "Tat-ô": The meaning is "to care for, to look after, to be father [guard of sacred things]; father [or guard of sacred things]". Here, "of fathers [or guards of sacred things]".

"Êd-u-th-a": The meaning is "to be sweet; sweetness, gentleness". Here, "anyone who became sweet/gentle".

"Tam-u": The meaning is "to faint, to fatigue, to die; fainting, fatigue, death." Here, "by faintings". The expression "tatô êdutha tamu" means "by faintings [deaths] of gentle fathers".

"El-a": The meaning is "to go, to come along; coming along, advancement".

"Tôg-": The meaning is "to cover, to protect; cover, protection, wrapper".

"Wîs-î": The meaning is "to poison; poison, venom". The compound "tôgwîsî" means "in protection against poison".

**Translation:** "By faintings [deaths] of gentle fathers (or 'of guards of sacred things') I go [=I come along?] in protection against poison."

**GLO- 49.5 [Hitz, 2004] [Phase 3A ]**

**Characteristics:** A ring of schist. The text is from left to right (inside) and 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.

"KUGE T(a)IÔ D(a)N(a)IÎ WET(a) M(a)Z(a)ThÎ ."

**Reconstructed text:** *Kuge tatô da natî weta mazathî.*

**Grammatical reconstruction:** "Kug-e [n. + Sing. dat.] tat-ô [n. + Pl. gen.] da [v.] nat-î [n. + Sing. loc.] wet-a [v.] maza-th-î [v. adj. + Sing. loc.]." "Kug-e": The meaning is "to hum, to coo, to warble; warble, cuckoo". Here, "for cuckoo".

"Tat-ô": The meaning is "of fathers [or guards of sacred things]".

"Da": The meaning is "to give, to bestow, to offer".

"Nat-î": The meaning is "to jump, to sing; song". Here, "in song".

"Wet-a": The meaning is "to cover, to veil, to forbid, to prohibit; veil, prohibition, cover". The expression "natî weta" means "prohibition/malediction song", maybe "consecration song[?]".

"Maza-th-î": The meaning is "to catch, to kill, to measure, to inspect [sacrify's victim]; sacrificial death, inspection [of victim], extispicium, divination by entrails [of victim]". Here, "in [when] extispiciated" or "in [when] entrails being inspected".

**Translation:** "For fathers' cuckoo [we] give a prohibition [malediction? Consecration?] song in extispiciated [animal] [or 'when entrails of an animal are being inspected']".

**GLO- 51.4, GF 84 [Hitz, 2004] [Phase 1]**

**Characteristics:** A ring of schist. The text is from left to right (inside).

"K(a)L(a)DĀ DĀŪ Z(a)T(a)L(a) ĪRÔR(a) T(a)G(a) ."

**Reconstructed text:** "Kaladâ dâû zatala îrôra taga."

**Grammatical reconstruction:** "Kalad-â [n. + Sing. abl.] dâ-û [n. + Pl. loc.] zatal-a [v.] îrôr-a [n.] tag-a [adj]." "Kalad-â or Klad-â": The meaning is "to prune/lop/trim; branch, limb, ditch". Here, "by branch".

"Dâ-û": The meaning is "gift, offering". Here, "in gifts/offerings".

"Zatal-a or Zatl-a": The meaning is "to tread (on), to trample (on); heel". Here, "[we?] tread on".

"Îrôr-a": The meaning is "to bedew, to fill with dew; dew".

"Tag-a": The meaning is "to touch, to taste, to like; touch, proof, taste; pleasant".

**Translation:** "By branch in gifts/offerings [we] tread/trample on pleasant dew."

**GLO- 44.5 [Hitz, 2004] [Phase 2]**

**Characteristics:** A ring or hoop with an inscription and a picture (head) of an unidentified animal. The text is from left to right and refers to rituals including hallucinatory drinks in order to give mystic powers. The author wants this power belonging to "stranglers" of victims.

"Z(a)D(a) PÔKĪ [animal's head] LWI DĀ T(a)KĒ WĪDĀ ÎS[?]U ."

**Reconstructed text:** "Zada pôkî [animal] lwî dâ takê wîdâ îsu."

**Grammatical reconstruction:** "Zad-a [v.] pôk-î [n. + Sing. loc.] lw-î [n. + Sing. loc.] dâ [n.] tak-ê [n. + Pl. dat.] wîd-â [n. + Sing. abl.] îs-u [n. + Pl. abl]." "Zad-a": The meaning is "to fall, to accomplish, to immerse [in praise]; falling, accomplishmen, immersion."

"Pôk-î": The meaning is "to drink; drink, glass". Here, "in drink/glass".

"Lw-î": The meaning is "to wash, to bathe, to agitate, to mixture [liquid]; water, mixture [of liquids]". Here, "in mixture [of liquids]".

"Dâ": The meaning is "gift, offering".

"Tak-ê": The meaning is "to strangle; strangling, strangler". Here, "for stranglers".

"Wîd-â": The meaning is "to see; sight". Here, "in order to cause sight".

"Îs-u": The meaning is "to be equal/even; equality, evenness; equal, even". Here, "by equalities".

**Translation:** "[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?]."

**GLO- 44.4 [Hitz, 2004] [Phase 1]**

**Characteristics:** A ring with inscription and two sinuous lines similar to "S" and circles above and below of them similar to "Ô". It may be a kind of adorn or sacred symbols, not words.

"[sinuous line and 08 circles] D[?](a)G(a) Z(a) / UR(a) KĪGĪ [sinuous line and 03 circles]."

**Reconstructed text:** "[line and 08 circles] Daga zura kîgî [line and 03 circles]."

**Grammatical reconstruction:** "...Dag-a [n.] zur-a [v.] kîg-î [n. + Sing. loc.]..." "Dag-a": The meaning is "to be well-meaning, be kind, friendly, gentle; good, pure". Here, "the good, the pure".

"Zur-a": The meaning is "to be powerful/valiant, to rule; power, valour, ability to rule".

"Kîg-î": The meaning is "to fight, to quarrel, to injure, to make sick; fight, war, injury, ill". Here, "in war [quarrel]".

**Translation:** "The good [pure] one is powerfull [or 'rules'] in war [quarrel]."

**GLO- 44.1 [Hitz, 2004] [Phase 2]**

**Characteristics:** A ring of ivory. The text is from left to right and mentions a god - Weda - similar to Latin Pluto. For him, probably, was offered thieves in sacrifice.

"MWĒ T(a)Z(a) SDU WED(a)L(a)DĀ ."

**Reconstructed text:** "Mwê taz-a sdu weda ladâ."

**Grammatical reconstruction:** "Mw-ê [n. + Pl. dat.] taz-a [v.] sd-u [n. + Pl. abl.] wed-a [n.] lad-â [n. + Sing. abl]." "Mw-ê": Here, "for mice/thieves".

"Taz-a": The meaning is "to vow; vow".

"Sd-u": The meaning is "to hurt, to destroy, to pacify, to abate; wound, destruction, reduction, breaking". Here, "by reductions/breakings".

"Wed-a": May be name of a god similar to Latin *Pluto*. Lit. "to know, to understand, to lead; knowledge, leadership; guide, leader".

"Lad-â": The meaning is "to merry, to be happy, to be fertile/abundant; merry, bliss, happiness, fertility, abundance; cheerfully or abundantly". Here, "by abundance".

**Translation:** "For thieves, [we] vow by [their] reductions/breakings. [For] Weda [lit. "guide"] by abundance."

#### **GLO- 52.1 [Hitz, 2004] [Phase 1]**

**Characteristics:** An urn with left-right inscription, whose first character is dubious. Therefore, we put it in parentheses. The text is a wish for germination of seeds.

"(Za)TWÂ M(a) DEZ(a)N(a) ."

**Reconstructed text:** "(Za)twâ made zana."

**Grammatical reconstruction:** "(Za)t-w-â [n. + Sing. abl.] mad-e [n. + Sing. dat.] zan-a [v.]"

"(Za)t-w-â": The meaning is "by seed".

"Mad-e": The meaning is "to be wet/humid; humidity". Here, "for humidity".

"Zan-a": The meaning is "to animate, to have vigour; vigour, life, health; alive, animated". Here, "to animate".

**Translation:** "By seed, for humidity animate it."

## **II - CLAY TABLETS (45 FACES)**

**Tablets containing 04 lines:**

**Tablet Nr. 41** (from PDF files sent by *Musée de Glozel* in 2004) [Phase 3B]

**Characteristics:** It contains just 04 lines and was written from left to right. In PDF file (*Musée de Glozel/2004*), this tablet is inverted. In it appears a rare Glozelic letter - "j" [ ( ) ] - similar to Latin and Sanskrit short "i". In transliteration that follows, the end of a line in Tablet is marked with (/). The underlined letters mark compound signs [phonetically VV (vowel-vowel), CC (consonant-consonant) or CV (consonant-vowel)].

"(1)D(a)R(a) D(a)D(a) / (2)LYÂ KJÂ / (3)M(a) RÂDR(a) / (4)L(a)LÂ SPÂE ."

**Reconstructed text:** "Dara da dahâ kjâma râna lalâ spâe."

**Grammatical reconstruction:** "(1) Dar-a [n.] da [v.] (1/2) dal-y-â [n. + Sing. abl.] (2/3) kjâm-a [n.] (3) râdr-a [v.] (4) lal-â [n. + Sing. abl.] spâ-e [n. + Sing. dat.]" "Dar-a": The meaning is "to honour; oak [lit. "honour"]". Here, "oak".

"Da": The meaning is "to give, to bestow, to offer; gift, offering".

"Dal-y-â": The meaning is "by/through break [=end?]"

"Kjâm-a": The meaning is "to winter, to be winter; winter, cold".

"Râdr-a": The meaning is "to rasp, to scrape, to stripe; stroke, rasping, scraping".

"Lal-â": The meaning is "to tell, to say, to shout; speech, word, saying, shout". Here, "by speech".

"Spâ-e": The meaning is "to spread, to break, to crack, to insult; spreading, insult, crack". Here, "for spreading".

**Translation:** "The oak to offer himself by break [=end?] of winter. [We] scrape [wood?] by speech, for spreading."

**Tablet Nr. 40** (PDF - *Musée de Glozel* / 2004) [Phase 3A]

**Characteristics:** It contains just 04 lines and was written from left to right. The text, dubious, refers to eunuch rituals.

"(1)UM(a) / (2)TEEÎ / (3)SP(a)DO ÎZ(a) / Î LÎT(a) ."

**Reconstructed text:** "Uma teeî spado îzî lîta."

**Grammatical reconstruction:** "(1) Um-a [n.] (2) te-e-î [masc. n. + Sing. loc.] (3) spad-o [n. + Sing. gen.] (3/4) îz-î [n. + Sing. loc.] (4) lît-a [v.]" "Um-a": The meaning is "here".

"Te-e-î": The meaning is "in the god" or "for the god".

"Spad-o": The meaning is "to curse, to obstruct, to burst, to break out, to castrate; cursed, eunuch, castrated". Here, "of cursed [eunuch]".

"Îz-î": The meaning is "to have power, to command, to rule; possession of power, command". Here, "in possession of power".

"Lît-a": The meaning is "to immolate, to sacrifice, to feast [in sacrifice]; sacrifice, [sacrificial] feast".

**Translation:** "Here, in [=for?] the god of cursed [eunuch] [that] in possession of power immolates."

**Tablets containing 05 lines:**

**Tablet Nr. 43** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 05 lines and was written from left to right. The first and second lines are truncated. The text is dubious and because we cannot read one word, this fact complicate the reading in general.

"(1)GWÎ Î... / (2)WELE ÎP(a)? / (3)DÂT(a) PÎ / (4)NG(a) MO D(a)KÎ / (5)ÇÔLE ."

**Reconstructed text:** *Gwî î... wele îpa dâta pînga mo dakî çôle."*

**Grammatical reconstruction:** "(1) Gw-î [n. + Sing. loc.] î... [?] (2) wel-e [n. + Sing. dat.] îp-a [prep.] (3) dâ-ta [v. adj.] (3/4) pîng-a [v.] (4) m-o [n.] dak-î [n. + Sing. loc.] (5) çôl-e [adj. + Sing. dat.]" "Gw-î": Here, "in ox/cow".

"Î...": It is not possible to read this word. The tablet is truncated.

"Wel-e": The meaning is "to cover, to veil, to hide; cover, veil". Here, "for veil".

"Îp-a": The meaning is "to be under; [prep.] under, by, through". Here, "under".

"Dâ-ta": The meaning is "given; gift, keepsake, godsend".

"Pîng-a": The meaning is "to paint, to put symbol, to write [with symbol]; painting, symbol, writing [of symbol]".

"Mo": The meaning is "to enter, to join, to initiate, to be virtuous; virtue, habit, entry, initiation".

"Dak-î": The meaning is "in protection or help".

"Çôl-e": The meaning is "[v.] be entire/complete; [s.][adj.] all." Here, "for all".

**Translation:** "In ox/cow... for veil. Under gift [godsend] the symbol enters in protection/help for all."

**Tablet Nr. 44** (PDF - *Musée de Glozel* / 2004) [Phase 1]

**Characteristics:** It contains 05 lines and was written from left to right. This tablet is inverted in PDF file (*Musée de Glozel*/2004). It is truncated, making difficult the reading.

"(1)YWÂ K(a) / (2)L(a) D(a)M(a) / (3)Î E] P(a) RUPÂ / (4)SÎL(a) / (5)WE L(a)P(a) ."

**Reconstructed text:** "Ywâ kala damî epa rupâ sîlve lapa."

**Grammatical reconstruction:** "(1) Yw-â [n. + Sing. abl.] (1/2) kal-a [v.] (2/3) dam-î [n. + Sing. loc.] (3) ep-a [v.] rup-â [n. + Sing. abl.] (4/5) sîl-w-e [n. + Sing. dat.] (5) lap-a [n.]" "Yw-â": The meaning is "by union".

"Kal-a": The meaning is "to be good, to be valuable/esteemed/appreciated, to presage; goodness, esteem, valorization, [good] omen; good, esteemed, valuable; well". Here, "good". The expression "ywâ kala" means "by good union".

"Dam-î": The meaning is "to tame, domesticate; house, village, community". Here, "in house [village]".

"Ep-a": The meaning is "[prep.] on, over; to, for; before, in front; together; [v.] to drink, to sip; [n.] drink". Here, "for". The expression "damî epa" means "for house [village]".

"Rup-â": The meaning is "rock, cliff, precipice". Here, "by cliff". May be a proper name - **Rupa**?

"Sîl-w-e": The meaning is "to become wood, to become unfruitful tree; wood, coppice, forest, firewood, heap, multitude". Here, "for forest".

"Lap-a": The meaning is "to petrify; stone, [stone]axe". Here, "[stone]axe".

**Translation:** "By good union in house [village]. By cliff. For forest, the [stone]axe."

**Tablet Nr. 37** (PDF - *Musée de Glozel* / 2004) [Phase 1]

**Characteristics:** It contains 05 linhas and was written from left to right. The text refers to worship to **Tîma** [Latin *Temor*], the god of fear and reverence, who received seeds under thornbushes, in swamps.

"(1)T(a)TÂU E / (2)LOZE / (3)S(a)T(a) R(a)L(a) / (4)E DÛMÎ / (5)L(a)T(a) TÎM(a) ."

**Reconstructed text:** "*Tatâu eloze sata rale dûmî lata tîma.*"

**Grammatical reconstruction:** "(1) Tatâ-u [n. + Pl. abl.] (1/2) eloz-e [n. + Sing. dat.] (3) sat-a [n.] (3/4) ral-e [n. + Sing. dat.] (4) dûm-î [n. + Sing. loc.] (5) lat-a [n.] tîm-a [n.]" "Tatâ-u": The meaning is "by fathers".

"Eloz-e": The meaning is "to be swampy/marshy, to bog; swamp, marsh, bog". Here, "for swamp".

"Sat-a": The meaning is "to extend, to spread, to seed; seed".

"Ral-e": The meaning is "to rally, to mixture; rally, mixture". Here, "for mixture". The expression "*sata rale*" means "for mixture of seed".

"Dûm-î": The meaning is "to prick; thornbush, bramble". Here, "in thornbush [bramble]".

"Lat-a": The meaning is "to bring or carry, to transport, to hide, to protect; transportation, hiding, protection".

"Tîm-a": The meaning is "to honour, to respect, to venerate, to dread; respect, veneration, reverence, dread". Here, a god name - **Tîma** - similar to Latin **Timor**.

**Translation:** "*By fathers, for swamp, for mixture of seed in thornbush [bramble]. [Under] protection of Tîma.*"

**Tablet Nr. 31** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 05 lines and was written from left to right. The name of Rhaetians [inhabitants from *Rhaetia*] appears here. In the text **Raetians** are considered as people of easy anger.

"(1)MEK(a)TO / (2)GNEP(a) / (3)E ÎR(a) PÎM] / (4)E RYETÎ / (5)TUYO ."

**Reconstructed text:** "*Mekato gnepe îra pîmje ryetî tuyo.*"

**Grammatical reconstruction:** "(1) Meka-t-o [n. + Sing. gen.] (2/3) gnep-e [n. + Sing. dat.] (3) îr-a [n.] (3/4) pîmj-e [n. + Sing. dat.] (4) ryet-î [n. + Sing. loc.] (5) tuyo [correlative pron.]"

"Mek-at-o": The meaning is "greatness". Here, "from greatness".

"Gnep-e": The meaning is "to gesture, to beckon, to sign; gesture, beckon, signal; gloomy, obscure [because of signals, gestures?]" Here, "to gesture".

"Îr-a": The meaning is "to anger; anger".

"Pîmj-e": The meaning is "[adj.] quick". Here, "for who is quick". The expression "*genepe îra pîmje*" means "to gesture of quick anger".

"Ryet-î": May be Glozelic name for *Rhaetia*, region in Eastern Alps. Here, "in *Rhaetia*".

"Tuyo": The meaning is "similar, like, such, as". Here, "similar, as".

**Translation:** "*From greatness to gesture of quick anger, as in Rhaetia.*"

**Tablet Nr. 30** (PDF - *Musée de Glozel* / 2004) [Phase 1]

**Characteristics:** It contains 05 lines and was written from left to right. The last character in first line is unreadable.

"(1)P(a)D[E?] / (2)RET(a) D(a) / (3)WE D(a)G(a) / (4)GWE EÛ / (5)L(a)G(a) ."

**Reconstructed text:** "*Pade[?] reta dve daga gve eû-laga.*"

**Grammatical reconstruction:** "(1) Pad-e[?] [n.] (2) ret-a [n.] (2/3) dw-e [n. + Sing. dat.] (3) dag-a [n.] (4) gw-e [n. + Sing. dat.] (5) eû- [pref.] lag-a [n.]" "Pad-e[?]" : We are not sure about this word because tablet is truncated. The meaning is "whitish pine tree". Here, "for whitish pine-tree".

"Ret-a": The meaning is "to have power; power, virile seed". Here, "power [virile seed]".

"Dw-e": The meaning is "two". Here, "for two".

"Dag-a": The meaning is "to be well-meaning, be kind, friendly, gentle; good, pure".

"Gw-e": The meaning is "for ox/cow".

"Eû- = Ew-": According as Greek prefix (adv.) ευ [eu] ("good; well").

"Lag-a": The meaning is "to be able; ability; able". Here, "ability". The expression "*eûlaga*" means "of good ability".

**Translation:** "*For whitish pine-tree, the power [virile seed] for two pure ones, for ox/cow of good ability.*"

**Tablet Nr. 27** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 05 lines and was written from left to right. The celtic word for "earth" appears here: "**telam-a**" [acc. protoceltic \**tela-mon*]. The text refers to contempt [after their death] by that ones who, in their lives, acted in a vain way of life.

"(1)TEL(a)MÎ / (2)SÎW ÎZ(a) K(a) / (3)ZE ÛÎT(a) / (4)Û SPUTJQ / (5)TÂÎ DÂ WÎL(a)."

**Reconstructed text:** "*Telamî sîw îza kazę ûtû sputjo tât dâ wîla.*"

**Grammatical reconstruction:** (1) "Telam-î [n. + Sing. loc.] (2) sî-w [conj.] îz-a [n.] (2/3) kaz-e [n. + Sing. dat.] (3/4) ût-û [n. + Pl. loc.] (4) sputj-o [n. + Sing. gen.] (5) tâ-î [masc. pron. 3<sup>rd</sup> pl. + Sing. loc.] dâ [v.] wîl-a [v.]" "Telam-î": The meaning is "earth". Here, "in Earth".

"Sî-w": The meaning is "[conj.] and if, or if, if". The expression "*telamî sîw*" means "and if in Earth".

"Îz-a": The meaning is "to have power, to command, to rule; possession of power, command".

"Kaz-e": The meaning is "to be vain, to be useless, to hang about, to loiter; vain/useless act; stupid, foolish". Here, "for vain act".

"Ût-û": The meaning is "to live, to eat, to feast; life, food, nourish". Here, "in lives [=souls?]"

"Sputj-o": The meaning is "to spit; spittle, saliva". Here, "of spittle/saliva".

"Tâ-î": The meaning is "they". Here, "in them".

"D-â": The meaning is "to give, to bestow, to offer; gift, offering".

"Wîl-a": The meaning is "to become cheap or contemptible; vileness, contempt; vile, contemptible". The expression "*sputjo tât dâ wîla*" means "of [=the?] saliva in them [we] give [as] contempt".

**Translation:** "*And, if in Earth [anyone] have power for vain act, in lives [=souls?], of [=the?] saliva in them [we] give [as] contempt.*"

**Tablet Nr. 22** (PDF - *Musée de Glozel* / 2004) [Phase 2]

**Characteristics:** It contains 05 lines and was written in *boustrophedon*. The minister of sacrifices, named "pôpa" [similar to Latin "*popa*"], wishes to be filled up with gods' power.

"(1)EM(a) LEM(a) / (2)Z(a)GO TEU / (3)EM(a) PÔP(a) / (4)N(a)RO TEU / (5)D(a)LU M(a)Q[w](a)."

**Reconstructed text:** "*Emema zago teu emema pôpa naro teu dalu maq[w]a.*"

**Grammatical reconstruction:** "(1) Em-a [pron. 1<sup>st</sup> sing.] lem-a [v.] (2) zag-o [n. + Sing. gen.] te-u [n. + Pl. abl.] (3) em-a [pron. 1<sup>st</sup> sing.] pôp-a [n.] (4) nar-o [n. + Sing. gen.] te-u [n. + Pl. abl.] (5) dal-u [n. + Pl. abl.] maq[w]-a [n.]" "Em-a": The meaning is "I" [pron. 1<sup>st</sup> sing.].

"Lem-a": The meaning is "to flood, to be flooded; flood, overflow".

"Zag-o": The meaning is "of life".

"Te-u": It appears two times. The meaning is "by [=of?] gods".

"Pôp-a": The meaning is "minister of sacrifices".

"Nar-o": The meaning is "noble". Here, "of noble".

"Dal-u": The meaning is "to break, split, open; part, partition, division". Here, "by divisions".

"Maq[w]-a": If Glozelic "qopa" [q] is a [qw], we must read "maqwa", not "maq". The meaning is "to nourish; food, nourishment; son".

**Translation:** "*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'].*"

**Tablet Nr. 07** (PDF - *Musée de Glozel* / 2004) [Phase 3A]

**Characteristics:** It contains 05 lines and was written from left to right. The text is devoted to anyone dead in an act of pillage.

"(1)KÛP(a)L(a) / (2)YE EPÎT(a) / (3)M(a) P(a)Th(a) L(a)ZO / (4)T(a)DÂ METÔ / (5)R(a)PÎNNÂ."

**Reconstructed text:** "*Kûpalye epî-tama patha lazô tadâ metô rapînnâ.*"

**Grammatical reconstruction:** "(1/2) Kûpaly-e [n. + Sing. dat.] (2) epî- [prep.] (2/3) tam-a [n.] (3) path-a [n.] laz-o [n. + Sing. gen.] (4) tad-â [n. + Sing. abl.] met-ô [n. + Pl. gen.] (5) rapînn-â [n. + Sing. abl.]" "Kûpaly-e or Kûply-e": The meaning is "to be heavy; burden". Here, "for burden".

"Epi-": Exactly as Greek prep. ἐπι- [epi-] ("on, over; together").

"Tam-a": The meaning is "to faint, to fatigue, to die; fainting, fatigue, death".

"Path-a": The meaning is "to suffer, to disturb; suffering; passion, desire". The expression "*epi tama patha*" means "over death suffering" or "over mortal suffering".

"Laz-o": The meaning is "to hurt, to wound, to melt, to capture; hurt, wound". Here, "of [mortal] wound".

"Tad-â": The meaning is "to strike, to beat; beating, stroke". Here, "by stroke".

"Met-ô": The meaning is "to mow; harvest, decimation". Here, "of harvests".

"Rapînn-â": The meaning is "to carry off, to enrapture, to carry away by violence; rapture". Here, "by rapine".

**Translation:** "For burden over death/mortal suffering of [mortal] wound [caused] by stroke of harvests, by rapine."

**Tablet Nr. 04** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 05 lines and was written from left to right. The text may refer to an aphrodisiac receipt in order to facilitate sexual intercourse.

"(1)G(a)M(a) G(a)DÂ ÛL(a) // (2)L(a)G(a)NNÔ / (3)YUK(a) G(a)R(a) DO / (4)G(a) TUK(a) KS(a)/ (5)LÔ ."

**Reconstructed text:** "Gama gadâ ûla lagannô yuka gara dog-a tuka ksalô."

**Grammatical reconstruction:** "(1) Gam-a [n.] gad-â [n. + Sing. abl.] ûl-a [adj.] (2) lagann-ô [n. + Pl. gen.] (3) yuk-a [v.] gar-a [n.] (3/4) dog-a [n.] (4) tuk-a [n.] (4/5) ksal-ô [n. + Pl. gen.]."

"Gam-a": The meaning is "to bend, to curve, to screw, to marry; marriage, sexual intercourse". Here, "sexual intercourse".

"Gad-â": The meaning is "to go; going, walking". Here, "by going". The expression "*gama gadâ*" means "by going to sexual intercourse".

"Ûl-a": According as Latin "*ullus*" (adj. "some, any[thing]; one, one or another"). Here, "some [pl.]".

"Lagann-ô": The meaning is "*laganum* [a kind of fritter]". Here, "of *lagana* [Pl. - fritters]". The expression "*ûla lagannô*" means "of some *lagana* [pl.]".

"Yuk-a": The meaning is "to unite, to join; union, yoke". Here, "to join".

"Gar-a": The meaning is "*garus* fish".

"Dog-a": The meaning is "bur [animal]".

"Tuk-a": The meaning is "to have chance/luck/fortune; chance, luck, fortune". Here, "chance".

"Ksal-ô": The meaning is "to seduce, to flow [toward]; seduction, flow". Here, "of seductions".

**Translation:** "By going to sexual intercourse. [To] some *lagana* [fritters] join *garus* fish [and/or] bur [for] chance of seductions."

**Tablets containig 06 lines:**

**Tablet Nr. 06** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 06 lines and was written in *boustrophedon*. 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").

"(1)EG(a)NE K(a) / (2)DÂ T(a)L(a)MÎ / (3)Îkh(a) D(a)RO M(a)L(a) / (4)Î Z(a)CÎ Z(a)MÎ / (5)R(a)S(a) TÔ KS(a) / (6)EO ."

**Reconstructed text:** "Egane kadâ talamî îkba daro malî zaçî zamî rasa tôkseo."

**Grammatical reconstruction:** "(1)Ega-n-e [adj. + Sing. dat.] (1/2)kad-â [n. + Sing. abl.] (2)talam-î [n. + Sing. loc.] (3) îkh-a [v.] dar-o [n. + Sing. gen.] (3/4) mal-î [n. + Sing. loc.] (4) za-ç-î [n. + Sing. loc.] zam-î [n. + Sing. loc.] (5) ras-a [v.] (5/6) tôks-e-o [n. + Sing. gen.]."

"E-gan-e": The meaning is "[adj.] needy, poor". Here, "for needy".

"Kad-â": The meaning is "to die, to fall, to destroy; death, falling, destruction". Here, "by death".

"Talam-î": The meaning is "to guard, to have in custody; nest, chamber, guard, custody". Here, "in chamber/nest".

"Îkh-a": The meaning is "to ponder, to consider, to speculate; consideration, speculation, reflection".

"**Dar-o**": The meaning is "to honour; oak [lit. "honour"]." The meaning is "of honour".

"**Mal-î**": The meaning is "in possession [by gods]".

"**Za-ç-i**": The meaning is "grain". Here, "in grain".

"**Zam-î**": The meaning is "in rest".

"**Ras-a**": The meaning is "to love; taste, flavour, desire, love".

"**Tôks-e-o**": The meaning is "to be into order; order, succession, hierarchy". Here, "of order".

*Translation: "For poor/ needy [one] by [symbolic?] death in [initiativ 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."*

**Tablet Nr. 10** (PDF - *Musée de Glazel* / 2004) [Phase 1]

**Characteristics:** It contains 06 lines and was written in *boustrophedon*. In first line, the sign /////  
may show the number five. The text refers to sacrifice of swans and an unknown herb called "*t(a)râga*".

"(1)ÂYL(a) [Nr. 05?] K(a) / (2)MWÎ KÂG(a) Z(a)R(a) / (3)E ERUWÎ / (4)ÔND(a) L(a) DÂT(a) / (5)RÂG(a) M(a)DÂÛ / (6)M(a)KÂ ÔDÂ."

*Reconstructed text: "Âyla Nr. 05 kamwî kâga çare eruwî ônda ladâ tarâga madâû makâ ôdâ."*

**Grammatical reconstruction:** "(1) Âyl-a [n.] N° 05 [num.] (1/2) kam-wî [v. in past tense] (2) kâg-a [n.] (2/3) zar-e [n. + Sing. dat.] (3) eru-wî [v. in past tense] (4) ônd-a [v.] lad-â [n. + Sing. abl.] (4/5) tarâg-a [n.] (5) madâ-û [n. + Pl. loc.] (6) mak-â [n. + Sing. abl.] ôd-â [n. + Sing. abl.]." "**Âyl-a**": The meaning is "swan".

"/////  
": The number 05.

"**Kam-wî**": The meaning is "to char, to burn a little; burning". Here, "[?] charred".

"**Kâg-a**": The meaning is "to fence; fence".

"**Zar-e**": The meaning is "to weed; weeding-tool". Here, "for weeding-tool".

"**Eru-wî**": The meaning is "to pull out, to ruin, to destroy; extraction, ruin, destruction". Here, "[?] pulled out".

"**Ônd-a**": The meaning is "stone". The expression "*kâga çare eruwî ônda*" means "by weeding-tool [I] pulled stone of fence out".

"**Lad-â**": The meaning is "to merry, to be happy, to be fertile/abundant; merry, bliss, happiness, fertility, abundance; cheerfully or abundantly". Here, "by abundance".

"**Tarâg-a ou Trâg-a**": The meaning is "the *t(a)râga* herb".

"**Madâ-û**": The meaning is "to be wet/humid; humidity". Here, "in humidities".

"**Mak-â**": The meaning is "to fight, to combat; fight, combat, battle". Here, "by fight".

"**Ôd-â**": The meaning is "to sing; song". Here, "by [sacred] song".

*Translation: "[I] charred 05 swans. By weeding-tool [I] pulled stone of fence out. By abundance of t(a)râga herb in humidities, by fight, by [sacred] song."*

**Tablet Nr. 11** (PDF - *Musée de Glazel* / 2004) [Phase 2]

**Characteristics:** It contains 06 lines and was written from left to right. We think in a greek influence in writing of this tablet because two words were written in a greek way, including vowels "ou". The writer could be a greek man. The sign /// is the number 03. The text is a praising for deads.

"(1)ÔUT(a)K(a) / (2)DÂ ÊÔ RÎ / (3)M(a) TÂE KÛ / (4)TÔ ÛÎS(a)M(a) / (5)Û G(a)M(a) DÂÔÛ / (6)EM(a) [Nr. 03] ÊÛÔ."

*Reconstructed text: "Ôuta [read "ûta"] kadâ êô rîma tâe kûtô ût-samû gama dâôû [read "dâû"] ema Nr. 03 êûô."*

**Grammatical reconstruction:** "(1) Ôut-a [v. in imperative form] (1/2) kad-â [n. + Sing. abl.] (2) ê-ô [conj.] (2/3) rîm-a [v.] (3) tâ-e [pron. 3<sup>rd</sup> pl. + Sing. dat.] (3/4) kût-ô [n. + Pl. gen.] (4) ût- [n.] (4/5) sam-û [n. + Pl. loc.] (5) gam-a [v.] dâ-ôû [n. + Pl. loc.] (6) em-a [pron.] Nr. 03 [num.] ê-ûô [v. in future tense]." "**Ôut-a = Ût-a**": The meaning is "to hear/wish; hearing, wish". Here, "listen!"

"**Kad-â**": The meaning is "to die, to fall, to destroy; death, falling, destruction". Here, "by death".

"**Ê-ô = E-ô**": The meaning is "till, until; however, nevertheless".

"**Rîm-a**": The meaning is "to count; number, enumeration".

"**Tâ-e**": The meaning is "they". Here, "for them".

"**Kût-ô**": The meaning is "to be fool; silliness; foolish". Here, "of fools". The expression "*tâe kâûtô*" means "for them, the fools".

"**Ûi-**": The meaning is "to sing; song". Here, compound ["*ûi-sam-a*" = "rest song" or "funereal song"].

"**Sam-û**": O sentido é "descansar, repousar, mudar de forma; descanso, repouso, mudança de forma [na morte]". Aqui, "nos repouso". A expressão "*ûi-sam-û*" parece significar "nas canções de repouso [=canções fúnebres?]."

"**Gam-a**": The meaning is "to bend, to curve, to screw, to marry; marriage, sexual intercourse". Here, "to curve".

"**Dâ-ôû = Dâ-û**": The meaning is "in gifts/offerings".

"**Em-a**": The meaning is "I" [pron. 1<sup>st</sup> sing.]. But expression "*dâôû ema*" [lit. "by gifts I"] means "in my gifts".

"**///**": The number 03.

"**Ê-ûô = Ê-wo**": The meaning is "to approve, to praise, to like, to be favourable/auspicious; good, auspice; [adv.] well". Here, "[I] will praise".

**Translation:** "*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].*"

**Tablet Nr. 15** (PDF - *Musée de Glozel* / 2004) [Phase 2]

**Characteristics:** It contains 06 lines and is truncated, becoming dubious some characters. It was written from left to right. The first and last lines are irregulars.

"(1)MEGÊU / (2)ULÎ / (3)ÎT(a) TEL(a) / (4)DÛMÔ T(a)L(a) / (5)Î K(a)ZZ(a) KÎ / (6)YÂM(a) ."

**Reconstructed text:** "*Megêu ulî îta tela dûmô talî kazzâ kâyâma.*"

**Grammatical reconstruction:** "(1) Meg-ê-u [n. + Pl. abl.] (2) ul-î [n. + Sing. loc.] (3) ît-a [n.] tel-a [v.] (4) dûm-ô [n. + Pl. gen.] (4/5) tal-î [n. + Sing. loc.] (5) kazz-a [n.] (5/6) kâyâm-a [n.]." "**Meg-ê-u**": The meaning is "by magnanimities/importances".

"**Ul-î**": The meaning is "some, any[thing]; one, one or another". Here, "in anyone[?]."

"**Ît-a**": The meaning is "to go; going, departure; gone, left [from]". The expression "*ulî îta*" means "in a going/departure".

"**Tel-a**": The meaning is "Earth [deity], earth, region, land".

"**Dûm-ô**": The meaning is "to prick; thornbush, bramble". Here, "of thornbushes [brambles]". The expression "*Tela dûmô*" means "earth [region] of thornbushes".

"**Tal-î**": The meaning is "to take, to establish, to fix, to pay; payment, something established or fixed". Here, "in payment".

"**Kazz-a = Kaz-a**": The meaning is "to be vain, to be useless, to hang about, to loiter; vain/useless act; stupid, foolish".

"**Kâyâm-a**": The meaning is "to winter, to be winter; winter, cold".

**Translation:** "*By magnanimities/importances in a going [to] earth [region] of thornbushes, in [=by] payment [an offering?] the stupid winters.*"

**Tablet Nr. 18** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 06 lines and was written from left to right. The text may refer to protest because fewer donations in "earth of ability" ("*Tela laga*"), maybe "earth of prosperity".

"(1)GEKSU / (2)UL(a) TÔ / (3)ME EDE / (4)ÔGN(a) TE / (5)L(a) L(a)G(a) D(a) / (6)K(a)KO L(a)MU ."

**Reconstructed text:** "*Geksu ula tôme ede ôgna tela laga da kako lamu.*"

**Grammatical reconstruction:** "(1) Geks-u [n. + Pl. abl.] (2) ul-a [adj.] (2/3) tôm-e [n. + Sing. dat.] (3) ed-e [n. + Sing. dat.] (4) ôgn-a [n.] (4/5) tel-a [n.] (5) lag-a [n.] da [v.] (6) kak-o [n. + Sing. gen.] lam-u [n. + Pl. abl.]." "**Geks-u = Ges-u**": The meaning is "to be quick, to travel fast; lance, dart, spear". Here, "by lances/darts".

"**Ul-a**": The meaning is "some, any[thing]; one, one or another".

"**Tôm-e**": The meaning is "to divide, to section; field, realm, section, division". Here, "for field/realm".

"**Ed-e**": The meaning is "to eat; food". Here, "for food".

"**Ôgn-a**": The meaning is "lamb". The expression "*ede ôgna*" means "for lamb's food".

"**Tel-a**": The meaning is "Earth [deity], earth, region, land".

"**Lag-a**": The meaning is "to be able; ability; able". The expression "*Tela laga*" means "earth's ability".

"**D-a**": The meaning is "to give, to bestow, to offer; gift, offering".

"**Kak-o**": The meaning is "to be bad/wicked/evil, to defecate; evil, excrement; bad, evil". Here, "badly".

"**Lam-u**": The meaning is "by abundances" or "abounded". Here, [adv.] "very".

**Translation:** "*By some lances/darts for field/ realm, for lamb's food, the earth's ability gives very badly [=very little].*"

**Tablet Nr. 21** (PDF - *Musée de Glazel* / 2004) [Phase 3B]

**Characteristics:** It contains 06 lines and was written from left to right. It is an exhortation of prosperity for needers, wheat and calves.

"(1)EJG(a) / (2)WÂ ÊGEU Th(a) / (3)M(a) SÎT(a) Z(a)P(a) / (4)M(a)T(a) ROEÊ / (5)G(a)P(a) M(a)LE / (6)ÎLOE ÂWT(a)." "

**Reconstructed text:** "*Ejgwâ êgeu thama sîta zap-a mata roeê gap-a male îloe âwta.*"

**Grammatical reconstruction:** "(1/2) Ejgw-â [n. + Sing. abl.] (2) êg-e-u [n. + Pl. abl.] (2/3) tham-a [v.] (3) sît-a [n.] zap-a [v.] (4) ma-ta [v. adj.] roe-ê [n. + Pl. dat.] (5) gap-a [n.] (5/6) mal-e [n. + Sing. dat.] (6) îlo-e [n. + Sing. dat.] âwt-a [dem. pron.]." "**Ejgw-â**": The meaning is "to cry; cry". Here, "by cry".

"**Êg-e-u**": The meaning is "to be needy/poor". Here, "by poors".

"**Tham-a = Tam-a**": The meaning is "to faint, to fatigue, to die; fainting, fatigue, death." The expression "*êgeu thama*" means "by poors' fatigue".

"**Sît-a**": The meaning is "wheat".

"**Zap-a**": The meaning is "to decompose, to decay; rottenness, putrefaction".

"**Ma-ta**": The meaning is "dead, wilted". The expression "*sîta zap-a mata*" means "dead wheat decomposes".

"**Ro-e-ê**": The meaning is "field". Here, "for fields".

"**Gap-a**": The meaning is "calf". The expression "*roeê gap-a*" means "for calf [in] fields".

"**Mal-e**": The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil, possession [by grave or violent way]". Here "for evil, for [violent] possession [by gods?]".

"**Îlo-e**": The meaning is "to swell; swelling, growth, increase, expansion". Here, "for growth".

"**Âwt-a**": The meaning is "[Dem. Pron.] "them, these, they". The expression "*îloe âwta*" means "for their growth".

**Translation:** "*By cry, by poors' fatigue dead wheat decomposes [itself]. For calf [in] fields, for evil [or 'for (violent) possession (by gods?)'], for their [that is, 'poors'] growth.*"

**Tablet Nr. 25** (PDF - *Musée de Glazel* / 2004) [Phase 1]

**Characteristics:** It contains 06 lines and was written from left to right. The text refers to sheep's sacrifices and mention including [sledge]hammer ("*malewâ*") for this ritual.

"(1)T(a)NOQ DEM(a) / (2)EO M(a)LEWÂ / (3)Ô OWÎ UM(a) // (4)PET(a) KUU / (5)P(a)T(a) / (6)ZÂRO MÎREU."

**Reconstructed text:** "*Tanoo demeo malewâô owî uma peta kuupata zâro mîreu.*"

**Grammatical reconstruction:** "(1) Tan-o-o [n. + Sing. gen.] (1/2) dem-e-o [n. + Sing. gen.] (2/3) malew-â-ô [n. + Pl. gen.] (3) ow-î [n. + Sing. loc.] um-a [v.] (4) pet-a [n.] (4/5) kuupata [n.] (6) zâr-o [n. + Sing. gen.] mîre-u [n. + Pl. abl.]." "**Tan-o-o**": The meaning is "time". Here, "from time".

"**Dem-e-o**": The meaning "to confiscate, bind; confiscation, executioner, hedsman". Here, "of hedsman".

"**Malew-â-ô**": The meaning is "to be soft; [sledge]hammer [for sacrifices]." Here, "from [sledge]hammers [for sacrifice]".

"**Ow-i**": The meaning is "sheep". Here, "in sheep".

"**Um-a**": The meaning is "here".

"**Pet-a**": The meaning is "to fly, to throw, to dump, to hurl, to jet; flying, bird".

"**Kuupat-a**": The meaning is "to desire, to covet; covetousness, greediness".

"**Zâr-o**" : The meaning is "to weed; weeding-tool". Here, "of weeding-tool".

"**Mîre-u**": The meaning is "to admire; marvel, wonder, admirable thing; admirable". Here, "by admirable thing". The expression "*peta kuupata zâro mîreu*" means "desire throws from weeding-tool by [=for] admirable thing".

**Translation:** "*From bedsman's time, from [sledge]hammers [for sacrifice] in sheep. Here, desire throws from weeding-tool by [=for] admirable thing.*"

**Tablet Nr. 26** (PDF - *Musée de Glazel* / 2004) [Phase 2]

**Characteristics:** It contains 06 lines and was written from left to right. The text criticizes contempt for drink and mention an "anger's drink" ["*pama îro*"] for burns.

"(1)WET(a) / (2)WÎLÂ M(a)L(a) P(a) / (3)MÊ SÎK(a) / (4)R(a) L(a)T(a) K(a) / (5)EM(a) P(a)MO Î / (6)RO DÂ WÂE ."

**Reconstructed text:** "*Weta wîlâ mala pamê sîkara lata kema pamo îro dâwâe.*"

**Grammatical reconstruction:** "(1) Wet-a [n.] (2) wîl-â [n. + Sing. abl.] mal-a [adj.] (2/3) pam-ê [n. + Pl. dat.] (3/4) sîkar-a [n.] (4) lat-a [n.] (4/5) kem-a [n.] (5) pam-o [n. + Sing. gen.] (5/6) îr-o [n. + Sing. gen.] (6) dâwâ-e [n. + Sing. dat.]." "**Wet-a**": The meaning is "to cover, to veil, to forbid, to prohibit; veil, prohibition, cover".

"**Wîl-â**": The meaning is "to become cheap or contemptible; vileness, contempt; vile, contemptible". Here, "by contempt".

"**Mal-a**": The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil, possession [by grave or violent way]".

"**Pam-ê**": The meaning is "drink" or "[vase for/of] drink". Here, "for drinks". The expression "*mala pamê*" means "for possession [hallucinatory?] drinks".

"**Sîkar-a**": The meaning is "wallet, saddlebag".

"**Lat-a**": The meaning is "to bring or carry, to transport, to hide, to protect; transportation, hiding, protection".

"**Kem-a**": The meaning is "to lie, to be situated; disposition, situation".

"**Pam-o**": The meaning is "of drink".

"**Ir-o**": The meaning is "to anger; anger". Here, "of anger".

"**Dâwâ-e**": The meaning is "to burn; burn". Here, "for burn".

**Translation:** "*Prohibition by [=for?] contempt for possession [hallucinatory?] drinks. The wallet hides disposition of [=for?] drink for [divine?] anger's burn.*"

**Tablet Nr. 28** (PDF - *Musée de Glazel* / 2004) [Phase 1]

**Characteristics:** It contains 06 lines and was written in *boustrophedon*. We found in text the word "Mamma", meaning "mother" in several indo-european languages. The text is a petition for goddess-Mother and for "that ones powerfull in propiciation" ("*gahyâi radî*") in order to permit a good return to native land, after a long travel.

"(1)M(a)MM(a) L(a)S(a) / (2)E TEW / (3)Î POMÎ G(a)L(a) / (4)YU R(a)DÎ D(a) T(a) / (5)ÎKÊ ÂTÎ RÎ / (6)GÎ ."

**Reconstructed text:** "*Mamma lase tevî pomî galyu radî da tîkê âtî rîgî.*"

**Grammatical reconstruction:** "(1) Mamm-a [n.] (1/2) las-e [n. + Sing. dat.] (2/3) te-wî [v. in past tense] (3) pom-î [n. + Sing. loc.] (3/4) gal-y-u [adj. + Pl. abl.] (4) rad-î [n. + Sing. loc.] da [v.] (4/5) tîk-ê [n. + Pl. dat.] (5) ât-î [n. + Sing. loc.] (5/6) rîg-î [n. + Sing. loc.]." "**Mamm-a**": The meaning is "mother".

"**Las-e**": The meaning is "for tiredness".

"**Te-wî**": The meaning is "[I] praised".

"**Pom-î**": The meaning is "fruit, fructiferous tree; oak". Here, "in oak".

"**Gal-y-u**": The meaning is "to have power; power". Here, "by powerfulls".

"**Rad-î**": The meaning is "to speak, to think, to glitter, to be favourable, to look to welfare of; thought, beauty, brightness, favour, propitiation". Here, "in propitiation".

"**Da**": The meaning is "to give, to bestow, to offer; gift, offering".

"**Tîk-ê**": The meaning is "to dominate, to reign; royal domain, kingdom". Here, "for royal domains".

"**Âtî-**": The meaning is "[adv.] again".

"**Rîg-î**": The meaning is "to extend; extension, increase". Here, "in extension". In compound "*âti-rig-i*" we have ProtoCeltic \**ati-reg-V-* ("return - lit. *to extend again*"). "*Âti-rig-i*" means "in return". The expression "*tikê âti-rig*" means "for return to kingly/royal domains".

**Translation:** "*Mother, for tiredness [I] praised in [=under?] oak by [gods] powerfull in propitiation. Offerering for return to kingly/royal domains.*"

**Tablet Nr. 34** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 06 lines and was written from left to right. The text refers to a deity called **Tîma** ("dread"), quoted in Tablet Nr. 37. Here, he is responsible for mud (excrement?) in house or village.

"(1)TÎM(a) GN(a)R(a) / (2)LEGWO / (3)ZÂMMUT(a) L(a) / (4)J(a)M(a) D(a)MÎ / (5)KEY GNÎ / (6)MÊ EÂ TÎÎ."

**Reconstructed text:** "*Tîma gnara legwo zâmmuta ljama damî key gnîmê eâ tîî.*"

**Grammatical reconstruction:** "(1) Tîm-a [n.] gnar-a [adj.] (2) leg-wo [v. in future tense] (3) zâmm-u-ta [v. adj.] (3/4) ljam-a [n.] (4) dam-î [n. + Sing. loc.] (5) key [conj.] (5/6) gnîm-ê [n. + Pl. dat.] (6) e-â [dem. pron.] tîî-î [n. + Sing. loc.]." "**Tîm-a**": The meaning is "to honour, to respect, to venerate, to dread; respect, veneration, reverence, dread". Here, a god - **Tîma**.

"**Gnar-a**": The meaning is "to relate, to tell, to know; knowledge or information about anything; knowing, informed, known". Here, "known".

"**Leg-wo**": The meaning is "to gather, to choose, to read; gathering, choose, reading". Here, "[?] will gather".

"**Zâmm-u-ta**": The meaning is "to rest; rest". Here, "rested".

"**Ljam-a**": The meaning is "to slime, to splash; slime, mud, mire".

"**Dam-î**": The meaning is "to tame, domesticate; house, village, community". Here, "in house [village]".

"**Key**": The meaning is "although".

"**Gnîm-ê**": The meaning is "to labour, to pain; labour, pain". Here, "for labours".

"**E-â**": The meaning is "this; that". The expression "*gnîmê eâ*" means "for these labours".

"**Tîî-î**": The meaning is "[wild] dove". Here, "in [wild] dove".

**Translation:** "*The known Tîma [lit. "dread"] will gather mud [=excrement?] rested in house [village], although for these labours in [=by sacrifice of a?] [wild] dove[?].*"

**Tablet Nr. 35** (PDF - *Musée de Glozel* / 2004) [Phase 1]

**Characteristics:** It contains 06 lines and was written from left to right. This dubious text may refer to a petition in order to cure cattle's tiredness and preserve herds.

"(1)G(a)Z(a) L(a)G(a) M(a) / (2)E L(a)SG(a) / (3)M(a)R(a) T(a)R(a)D(a) / (4)U REK(a) GU / (5)E LÔK(a) / (6)K(a)TÂ WÂ."

**Reconstructed text:** "*Gaz̄a laga me lasga mara tar(a)du reka gve lôka katâ wâ.*"

**Grammatical reconstruction:** "(1) Gaz-a [v.] lag-a [v.] (1/2) m-e [n. + Sing. dat.] (2) lasg-a [n.] (3) mar-a [v.] (3/4) tar(a)d-u [n. + Pl. abl.] (4) rek-a [adj.] (4/5) gw-e [n. + Sing. dat.] (5) lôk-a [v. in imperative form] (6) kat-â [n. + Sing. abl.] wâ [pron.]" "**Gaz-a**": The meaning is "to eat, to eat up; food".

"**Lag-a**": The meaning is "to be able; ability; able". The expression "*gaz̄a laga*" means "to be able to eat".

"**M-e**": The meaning is "to stay, to remain, to persist, to resist; stay, persistence, perseverance". Here, "for resistance/resistant".

"**Lasg-a**": The meaning is "to be slack; rest, slowness, negligence".

"**Mar-a**": The meaning is "to wilt, to die; death".

"**Tar(a)d-u**": The meaning is "to issue, to flow; start, setting out, fluency". Here, "by starts [incursions?]".

"**Rek-a**": The meaning is "shallow". The expression "*tar(a)du reka*" means "by shallow [=few?] starts [incursions?]".

"**Gw-e**": The meaning is "for ox/cow" or "for cattle".

"**Lôk-a**": The meaning is "to put, to place, to rent, to spend; place, occasion, opportunity". Here, "spend!".

"**Kat-â**": The meaning is "to be cautious, to be wise/sagacious/prudent; caution, prudence, wisdom, sagacity". Here, "by wisdom/caution".

"**Wâ**": The meaning is "you [Pl.]".

**Translation:** "[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!"

**Tablet Nr. 38** (PDF - *Musée de Glozel* / 2004) [Phase 3A]

**Characteristics:** It contains 06 lines and was written from left to right.

"(1)L(a)K(a) L(a) / (2)ÂED(a) M(a)GN(a) Z(a)T(a) / (3)K(a)T(a) RUNK(a) / (4)Î ED(a) Z(a)G(a) P(a) / (5)M(a) K(a)K(a) D(a)Q[w]E Î / (6)TU L(a)GNÎ ."

**Reconstructed text:** "*Laka lâeda magna zata kata runkî eda zaga pama kaka daq[w]e îtu lagnî.*"

**Grammatical reconstruction:** "(1) Lak-a [n.] (1/2) lâed-a [n.] (2) magn-a [adj.] zat-a [n.] (3) kat-a [v.] (3/4) runk-î [n. + Sing. loc.] (4) ed-a [v.] zag-a [n.] (4/5) pam-a [n.] (5) kak-a [n.] daq[w]-e [n. + Sing. dat.] (5/6) ît-u [n. + Pl. abl.] (6) lagn-î [n. + Sing. loc.]." "**Lak-a**": The meaning is "to burst, to shatter; laceration, quartering".

"**Lâed-a**": The meaning is "to insult, to offend; insult, offence". The expression "*laka lâeda*" means "the insult bursts".

"**Magn-a**": The meaning is "[adj.] big, high, excellent, powerful; [adv.] very". Variation of "meg-a".

"**Zat-a**": The meaning is "to be part or portion, to fall; seed".

"**Kat-a**": The meaning is "to be cautious, to be wise/sagacious/prudent; caution, prudence, wisdom, sagacity". The expression "*magna zata kata*" means "the great seed's wisdom".

"**Runk-î**": The meaning is "to weed, to rake, to harrow; weeding-tool, [weeding] hoe". Here, "in weeding-tool/[weeding] hoe".

"**Ed-a**": The meaning is "to eat; food".

"**Zag-a**": The meaning is "to live; life".

"**Pam-a**": The meaning is "drink".

"**Kak-a**": The meaning is "to be bad/wicked/evil, to defecate; evil, excrement; bad, evil". Here, "inferior".

"**Daq[w]-e**": If Glozelic [q] is a [qw], so, we must read "daqwe", not "daqe". The meaning is "be vile, be cheap; something cheap or vile". Here, "for something vile".

"**Ît-u**": The meaning is "to go; going, departure; gone, left [from]". Here, "by goings/departures".

"**Lagn-î**": The meaning is "bard, poet". Here, "in bard/poet".

**Translation:** "*The insult bursts the great seed's wisdom[?]. In weeding-tool lives food. The inferior drink [is] for something vile by goings [=for anyone to go?] in [=to?] bard/poet.*"

**Tablet Nr. 39** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 06 lines and was written from left to right. The text refers to a gaulish god - **Camma** -, here written **Kama**, who received horses' offerings. Another god - **Dugnala** - received calves' offerings.

"(1)M(a)GJ(a) GY / (2)ÔG(a) T(a)R(a)DÎ / (3)G(a)PP(a) DU / (4)GN(a)LE / (5)EQ[w]ÎTYO P(a) / (6)Z(a) K(a)M(a) LÂPÎ ."

**Reconstructed text:** "*Magja gyôga tar(a)dî gappa dugnale eq[w]îtyo paza kama lâpî.*"

**Grammatical reconstruction:** "(1) Magj-a [n.] (1/2) gyôg-a [n.] tar(a)d-î [n. + Sing. loc.] (3) gapp-a [n.] (3/4) dugnal-e [n. + Sing. dat.] (5) eq[w]ît-y-o [n. + Sing. gen.] (5/6) paz-a [v.] (6) kam-a [n.] lâp-î [n. + Sing. loc.]." "**Magj-a**": The meaning is "[adj.] "big".

"**Gyôg-a**": The meaning is "snipe [bird]".

"**Tar(a)d-î**": The meaning is "to issue, to flow; start, setting out, fluency". Here, "in start". The expression "*magja gyôga tar(a)dî*" means "in start of big snipe".

"**Gapp-a = Gap-a**": The meaning is "calf".

"**Dugnal-e**": The meaning is "poem". Here, "for poem". May be a god name - **Dugnala**. The expression "*gappa dugnale*" means "the calf to *Dugnala*".

"**Eq[w]ît-y-o**": The meaning is "to ride; herd of horses". Here, "from herd of horses".

"**Paz-a**": The meaning is "to raise, to become raisin; vine made with raisin grape".

"**Kam-a**": The meaning is "to char, to burn a little; burning". A god - "*Camma*" [lit. "burning"].

"**Lâp-i**": The meaning is "to petrify; stone, [stone]axe". Here, "in [stone]axe".

**Translation:** "*In start of big snipe the calf [=is offered?] to Dugnala. From herd of horses Kama [lit. "burning"] rides [=passes] in [stone]axe [a horse?].*"

### Tablets containing 07 lines:

#### Tablet Nr. 05 (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 07 lines and was written in a irregular left-right direction, specially in lines 02, 03 and 07. It seems a *boustrophedon*, but not. This is one of most difficult tablets for translating, because of its irregularity. The text refers to a god - **Râçîk**. The word "milk" appears two times here and the text describes a kind of libation with milk ["*spa kalakatte*", "to spread milk?"]. The passage "*pupa pardî iodâ*" ["in leopard girl/lass by battle"] may be an indication of human sacrifices in Glozel.

"(1)L(a)Z(a) LJ(a)D(a) PWÂ ÎZ(a) / (2)Ô RÂÇÎK(a) PUP(a) P(a)RDÎ // (3)YODÂ OWÂ MU T(a)KSÂE / (4)Â LÂGN(a) // (5)SP(a) K(a)L(a)K(a)TTE PE / (6)K(a)MÎ K(a)L(a)K(a)T(a?)T(a) / (7)K(a)J(a) K(a)N(a) ZOT(a) ."

**Reconstructed text:** "*Laz̄a ljada pwâ îzô râçîka pupa pardî yodâ owâ mu taksâeâ lâgna spa kalakatte pekamî kalakat[a]ta kaja kana zota.*"

**Grammatical reconstruction:** "(1) Laz-a [n.] ljad-a [v.] pw-â [n. + Sing. abl.] (1/2) îz-ô [n. + Pl. gen.] (2) râçîk-â [n. + Sing. abl.] pup-a [n.] pard-î [n. + Sing. loc.] (3) yod-â [n. + Sing. abl.] ow-â [n.] m-u [n. + Pl. abl.] (3/4) taksâe-â [n. + Sing. abl.] (4) lâgn-a [n.] (5) sp-a [v.] kalakatt-e [n. + Sing. dat.] (5/6) pekam-î [n. + Sing. loc.] (6) kalakat[a]t-a [n.] (7) kaj-a [n.] kan-a [n.] zot-a [n.]"

"**Laz-a**": The meaning is "hurt; to hurt, to wound, to melt, to capture".

"**Ljad-a**": The meaning is "ato bask; basking".

"**Pw-â**": The meaning is "to clean, to clear, to purify; purity, cleanness". Here, "by purity".

"**Îz-ô**": The meaning is "to have power, to command, to rule; possession of power, command". Here,

"of commands".

"**Râçîk-â**": A proper name - "*Râçîk*"[a god?]. Here, "by *Râçîk*".

"**Pup-a**": The meaning is "girl, lass".

"**Pard-î**": The meaning is "leopard". Here, "in leopard".

"**Yod-â**": The meaning is "battle". Here, "by battle".

"**Ow-â**": The meaning is "sheep". Here, "by sheep".

"**M-u**": The meaning is "to destroy, to break, to crumble, to rob; destruction, mouse, thief". Here, "by destructions".

"**Taksâe-â**": Here, "by bacon".

"**Lâgn-a**": The meaning is "bard, poet".

"**Sp-a**": The meaning is "to spread, to break, to crack, to insult; spreading, insult, crack".

"**K[a]lak[a]tt-e**": A possible reading is "klaktte". The meaning is "milk". Here, "for milk".

"**Pekam-î**": The meaning is "to sin, to make a mistake/crime/delict, to be guilty; mistake, error, delict, crime, sin, fault". Here, "in mistake".

"**K[a]lak[a]t[a]t-a**": A possible reading is "klaktta". The meaning is "milk", as above.

"**Kaj-a**": The meaning is "house". The expression "*klaketta kaja*" means "milk's house".

"**Kan-a**": The meaning is "to sing, to prognosticate, to prophesy; prophetic chant, prognostic".

"**Zot-a**": The meaning is "to be magic; magic".

**Translation:** "*The wound basks itself [=cures itself?] by purity of commands, by Râçîk. In [=for?] leopard girl/lass [offered?] by battle, by sheep, by destructions [=in wars?], by bacon. The bard [poet] spreads for[?] milk in mistake [to expiation?]. The milk's house prognosticates [which is] magic.*"

**Tablet Nr. 12** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 07 lines and was written from left to right. The text refers to a fire ritual for prosperity using wood from a tree called "Teda".

"(1)ÎNÎ ÂM(a) GÔP(a) / (2)K(a)SÎL(a) TE / (3)DE UTÔ P(a)Z(a) / (4)R(a)PYÂ MÎKETJ(a) / (5)REYD(a) / (6)TEMO EÔ ÊÎ / (7)GNEÇ(a)[?] ."

**Reconstructed text:** "*Îni-âma gôpa kasîla tede utô paža rapyâ mîketja reyda temo eô êî gneça.*"

**Grammatical reconstruction:** "(1) În-î- [pref. for compounds] âm-a [n.] gôp-a [n.] (2) kasîl-a [n.] (2/3) ted-e [n. + Sing. dat.] (3) ut-ô [prep. + Pl. gen.] paz-a [v.] (4) rapy-â [adj. + Sing. abl.] mîketj-a [adj.] (5) reyd-a [n.] (6) tem-o [n. + Sing. gen.] e-ô [n.] ê-î [dem. pron. + Sing. loc.] (7) gneç-a [n.]. "**În-î-:** The meaning is "in, against, between, after, till, until, up to"

"**Âm-a:** Latin has "ama" ("pail for sacred fires"). The compound word "imi-âma" maybe means "in pail [for sacred fires]"

"**Gôp-a:** The meaning is "tavern-keeper".

"**Kasîl-a:** The meaning is "cheese-making".

"**Ted-e:** Latin has "teda/taeda" ("a kind of tree that produces resin; billet or torch made with this tree"). The meaning is "a kind of tree named 'teda'; billet or torch made with this tree". Here, "for [Teda's] billet".

"**Ut-ô:** The meaning is "to hear/wish; hearing, wish". Here, "of listenings".

"**Paz-a:** The meaning is "to raise, to become raisin; vine made with raisin grape".

"**Rapy-â:** The meaning is "to carry off, to enrapture, to carry away by violence; rapture". Here, "by ravishing/ravisher".

"**Mîketj-a:** The meaning is "resplendent; resplendency". Here, "resplendent".

"**Reyd-a:** The meaning is "to travel, to move, to walk; vehicle".

"**Tem-o:** The meaning is "helm, rudder, rod". Here, "of helm". The expression "rapyâ mîketja reyda temo" means "by helm's ravisher of resplendent vehicle".

"**E-ô:** Greek has εως [eos] ("dawn"). This is the meaning.

"**Ê-î:** The meaning is "this; that". Here, "in this".

"**Gneç-a:** The meaning is "to be original/authentic; original, authentic, genuine". Here, "genuine". The expression "eô êî gneça" means "in this genuine dawn".

**Translation:** "*In pail [for sacred fires?] [offered by?] the tavern-keeper of cheese-making. For [Teda's] billet of listenings to raise[?]. By helm's ravisher of resplendent vehicle, in this genuine dawn.*"

**Tablet Nr. 13** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 07 lines and was written from left to right. The text uses most uncommon ligatures and refers to two unknown places - *Tîpîç* and *Mîma* - and a god that appears in GLO - 29.6 - *Nala* who seems to have power for thawing ice.

"(1)YETO GN(a)M(a) P(a) / (2)LERE KOY // (3)EÔ NEËTO TÎP(a) / (4)ÎZÎ ÎKWEU J(a)[?] // (5)P(a)NO MO MÎMÎ N(a)L(a) / (6)TÂ(a) T(a)G(a) GN(a) / (7)UP(a)TÂ OZD(a)[?] ."

**Reconstructed text:** "*Yeto gnama palere koyeô neêto tîpîçî îkweu japono mo mîmî nala tâja taga gnu patâ ozdâ.*"

**Grammatical reconstruction:** "(1) Ye-t-o [v. adj. + Sing. gen.] gna-m-a [n.] (1/2) paler-e [n. + Sing. dat.] (2/3) koye-ô [adj. + Pl. gen.] (3) neêt-o [n. + Sing. gen.] (3/4) tîpîç-î [n. + Sing. loc.] (4) îkwe-u [n. + Pl. abl.] (4/5) japon-o [n. + Sing. gen.] (5) m-o [n.] mîm-î [n. + Sing. loc.] nal-a [n.] (6) tâj-a [n.] tag-a [n.] (6/7) gn-u [n. + Pl. abl.] (7) pat-â [n. + Sing. abl.] ozd-a [n.]. "**Ye-t-o:** The meaning is "to go, to walk". Here, "from one who goes/walks".

"**Gna-m-a:** The meaning is "opinion, knowledge, wisdom".

"**Paler-e:** The meaning is "to wrestle, to grapple; wrestle, grapple". Here, "for wrestling". The expression "yeto gnama palere" means "from one who goes to knowledge for wrestling".

"**Koye-ô:** The meaning is "to bind/join, to join closely together; [adj.] who binds/joins or joins closely together". Here, "of whom join".

"**Neêt-o:** The meaning is "to fall in love with; passion". Here, "of passion".

"**Tîpîç-î:** May be a place name - *Tîpîç*. Here, "in *Tîpîç*". The expression "koyeô neêto tîpîçî" means "of passion of whom join in *Tîpîç*".

"**Îkwe-u**": The meaning is "to hurt, to wound; wound". Here, "by wounds".

"**Japan-o**": The meaning is "to be right; [adj.] right". Here, "of right".

"**M-o**": The meaning is "to enter, to join, to initiate, to be virtuous; virtue, habit, entry, initiation". Here, "entry".

"**Mîm-î**": A proper or place name - *Mîma*. Here, "in *Mîma*".

"**Nal-a**": The final meaning is "to smell; smell".

"**Tâj-a**": The meaning is "to thaw; thaw".

"**Tag-a**": The meaning is "to touch, to taste, to like; touch, proof, taste; pleasant". Here, "[adv.] pleasantly [=softly?]"

"**Gn-u**": The meaning is "to know; knowledge, wisdom". Here, "by knowledges".

"**Pat-â**": The meaning is "to walk; path". Here, "by path".

"**Ozd-a**": The meaning is "to cool; cold, ice". The expression "*tâja taga gnu patâ ozdâ*" means "thaws pleasantly [=softly?] the ice by path of [his] knowledges".

**Translation:** "From [=offered by?] one who goes [walks?] to knowledge for wresting of passion of whom join in *Tîpîz*. By wounds of right [=triumphant?] entry in *Mîma*. *Nala* thaws pleasantly [=softly?] the ice by path of [his] knowledges."

#### **Tablet Nr. 19** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 07 lines and was written from left to right. 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"].

"(1)EL(a) ZÎ / (2)TE YÛÇ(a) / (3)LER(a) K(a)R(a) GN(a) K(a) / (4)WEYÏT(a)GO UK(a) / (5)E ÊT(a) T(a)Kh(a) R(a) / (6)OGÂTYÏT(a) / (7)ELÂ ."

**Reconstructed text:** "*Ela zîte yûça lera kara gna kwey-tago uke êta takha rogâtyî telâ.*"

**Grammatical reconstruction:** "(1) El-a [adv.] (1/2) zît-e [n. + Sing. dat.] (2) yûç-a [n.] (3) ler-a [v.] kar-a [n.] gn-a [n.] (3/4) kwey [pron.] (4) tag-o [n. + Sing. gen.] (4/5) uk-e [n. + Sing. dat.] (5) êt-a [v.] takh-a [n.] (5/6) rogâ-ty-î [n. + Sing. loc.] (6/7) tel-â [n. + Sing. abl.]" "El-a": The meaning is "to go, to come along; coming along, advancement". Here, "[adv.] before".

"**Zît-e**": The meaning is "to request, to demand, to postulate; request, demand, postulation". Here, "for demand".

"**Yûç-a**": The meaning is "law, justice, rule, order". The expression "*ela zîte yûça*" means "for demand before law".

"**Ler-a**": The meaning is "to be complete; [adj.] complete".

"**Kar-a**": The meaning is "to love, to desire; love".

"**Gn-a**": The meaning is "to know; knowledge, wisdom".

"**Kwey**": The meaning is "who [relative]; that (one)[pron.]". Here, "that ones".

"**Tag-o**": The meaning is "to touch, to taste, to like; touch, proof, taste; pleasant". Here, "of taste".

"**Uk-e**": The meaning is "to be vacant, to be poor; empty, poverty". Here, "for poverty".

"**Êt-a**": The meaning is "to be defeated, to lose; defeat, loss".

"**Takha**": The meaning is "to conceal, to shut up; silence".

"**Rogâ-tî-î**": The meaning is "entreaty, request, supplication". Here, "in entreaty/supplication".

"**Tel-â**": The meaning is "Earth [deity], earth, region, land". Here, "by Earth".

**Translation:** "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?]."

#### **Tablet Nr. 20** (PDF - *Musée de Glozel* / 2004) [Phase 2]

**Characteristics:** It contains 07 lines and was written in *boustrophedon*. The Latin word "*moto*" (to move) appears two times.

"(1)Z(a)TU M(a)GNÎ / (2)LEG(a) Z(a)R(a) / (3)MOTO ÎWÂ M(a)T(a) / (4)LUMÛ EMMÊ / (5)OYRU M(a)L(a) MO / (6)T(a) S(a)M(a) / (7)MYÂ ."

**Reconstructed text:** "*Zatu magnî lega zara moto îwâ mata lumû emmê oyru mala mota sama myâ.*"

**Grammatical reconstruction:** "(1) Zat-u [n. + Pl. abl.] magn-î [n. + Sing. loc.] (2) leg-a [n.] zar-a [v.] (3) mot-o [n. + Sing. gen.] îw-â [n. + Sing. abl.] ma-ta [v. adj.] (4) lum-û [n. + Pl.

loc.] emm-ê [n. + Pl. dat.] (5) oyr-u [n. + Pl. abl.] mal-a [n.] (5/6) mot-a [v.] (6) sam-a [n.] (7) my-â [indef. art. + Sing. abl.]. "Zat-u": The meaning is "to be part or portion, to fall; seed". Here, "by seeds".

"Magn-î": The meaning is "[adj.] big, high, excellent, powerful; [adv.] very". Here, "in big".

"Leg-a": The meaning is "to gather, to choose, to read; gathering, choose, reading". The expression "*magnî lega*" means "in big gathering".

"Zar-a": The meaning is "to weed; weeding-tool".

"Mot-o": The meaning is "to move, to agitate; movement, agitation". Here, "of movement".

"Îw-â = Yw-â": The meaning is "to join, to unite; union". Here, "by union". The expression "*zara moto îwâ*" means "[I] weed from movement by union".

"Ma-ta": The meaning is "dead, wilted".

"Lum-û": The meaning is "bramble [name of many medicinal plants]". Here, "in brambles". The expression "*mata lumû*" means "in wilted [dead] brambles".

"Emm-ê": The meaning is "to hold/dominate; hold, domination, dominion". Here, "for dominations/dominions".

"Oyr-u": The meaning is "bank". Here, "by banks".

"Mal-a": The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil, possession [by grave or violent way]".

"Mot-a": The meaning is "to move, to agitate; movement, agitation".

"Sam-a": The meaning is "to rest, to change form; rest, change form [in death]".

"My-â": May be a rare indefinite article: "one/an/a". Here, "by a". The expression "*sama myâ*" means "by a change of [=in its] form".

**Translation:** "By seeds in big gathering [I] weed from movement by union. In wilted [dead] brambles for dominations by [=through] banks, evil moves itself by a change of [=in its] form."

**Tablet Nr. 23** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 07 lines and was written from left to right. The text refers to **Zango** - a possible corresponding for Latin *Sangus*, an epithet for **Hercules**.

"(1)PETO MWÎ / (2)PEWL(a) ZÎ / (3)M(a)T(a) GN(a)ME ÎT(a) / (4)CÎ ÎME L(a)J(a) / (5)Ô T(a)M(a) Z(a)GU MOYU / (6)MON(a) WEYR(a) R(a)KE / (7)TÎ Z(a)NGO R(a)T(a)."

**Reconstructed text:** "*Peto mwî pewla zîmata gname îtaçî îme lajô tama zagu moyu mona weyra raketî zango rata.*"

**Grammatical reconstruction:** "(1) Pet-o [n. + Sing. gen.] mw-î [v. in past tense] (2) pewl-a [adj.] (2/3) zîma-ta [v. adj.] (3) gnam-e [n. + Sing. dat.] (3/4) îtaç-î [n. + Sing. loc.] (4) îm-e [n. + Sing. dat.] (4/5) laj-ô [n. + Pl. gen.] (5) tam-a [v.] zag-u [n. + Pl. abl.] moy-u [pron. + Pl. abl.] (6) mon-a [n.] weyr-a [adj.] (6/7) rake-t-î [v. adj. + Sing. loc.] (7) zang-o [n.] rat-a [n.]"

"Pet-o": The meaning is "to fly, to throw, to dump, to hurl, to jet; flying, bird". Here, "of bird".

"Mw-î": The meaning is "to stay, to remain, to persist, to resist; stay, persistence, perseverance". Here, "[it] remained".

"Pewl-a": The meaning is "many, much, very".

"Zîma-ta": The meaning is "to chain; chain". Here, "chained". The expression "*peula zîmata*" means "very [=hardly] chained".

"Gnam-e": The meaning is "opinion, knowledge, wisdom". Here, "for knowledge".

"Îtaç-î": The meaning is "pheasant". Here, "in pheasant".

"Îm-e": The meaning is "to be lowest; [adj.] lowest". Here, "for lowest".

"Laj-ô": The meaning is "to send; remittance". Here, "for remittances".

"Tam-a": The meaning is "to faint, to fatigue, to die; fainting, fatigue, death".

"Zag-u": The meaning is "to live; life". Here, "by lives".

"Moy-u": The meaning is "me, my". Here, "of my".

"Mon-a": The meaning is "to wish; wish, desire".

"Weyr-a": The meaning is "crooked". The expression "*moyu mona weyra*" means "of my crooked desires".

"Rake-t-î": The meaning is "to dash against the poop of, to repel; backboard". Here, "in repelled".

"Zang-o": It is an epithet for Hercules - *Sangus* -, here "zango". So, "of Zango [Hercules]".

**"Rat-a":** The meaning is "to favour, to make a favour; favour". The expression "zango rata" means "favour of Zango [Hercules]".

**Translation:** "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 repeted favour of Zango [Hercules]."

**Tablet Nr. 32** (PDF - *Musée de Glozel* / 2004) [Phase 1]

**Characteristics:** It contains 07 lines and was written from left to right. The text refers to an unknown name - **Gûgi**. The offerer of this tablet can be a tavern-keeper ["gopa"] from distant area.

"(1)UT(a) M(a)LÎ YEK(a) / (2)Î ÎGNÂ Z(a)G(a) G(a) / (3)ÛGYÂ EYN(a) / (4)MÔT(a) M(a) LE / (5)ÎI(a) T(a)KÎT(a) Z(a)ME / (6)GOP(a) KWE R(a)T(a) / (7)P(a)G(a) GLEÂWU ."

**Reconstructed text:** "Uta malî yekî ignâ zaga gûgyâ eyna môta male îta takîta zame gopa kwe rata paga gleâwu."

**Grammatical reconstruction:** "(1) Ut-a [n.] mal-î [n. + Sing. loc.] (1/2) yek-î [n. + Sing. loc.] (2) îgn-â [n. + Sing. abl.] zag-a [v.] (2/3) gûgy-â [n. + Sing. abl.] (3) eyn-a [n.] (4) mô-t-a [n.] mal-e [n. + Sing. dat.] (5) ît-a [v.] takî-ta [v. adj.] zam-e [n. + Sing. dat.] (6) gop-a [n.] kw-e [rel. pron.] rat-a [v.] (7) pag-a [n.] gleâw-u [n. + Pl. abl.]" "U-ta": The meaning is "to hear/wish; hearing, wish". Here, "wish".

**"Mal-î":** The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil, possession [by grave or violent way]". Here, "in possession [by gods]".

**"Yek-î":** The meaning is "to heal, to be healthy; healing". Here, "in healing".

**"Îgn-â":** The meaning is "to be on fire, to catch fire; fire, desire, anger, passion". Here, "by fire".

**"Zag-a":** The meaning is "to live; life".

**"Gûgy-â":** A proper name [god or place]. Here, "by *Gûgi*".

**"Eyn-a":** The meaning is "one". Here, maybe "somebody". The expression "zaga gûgyâ eyna" means "somebody lives by *Gûgi*".

**"Môt-a":** The meaning is "to move, to agitate; movement, agitation".

**"Mal-e":** The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil, possession [by grave or violent way]". Here, "for possession [by gods]".

**"Ît-a":** The meaning is "to go; going, departure; gone, left [from]".

**"Takî-ta":** The meaning is "to strangle; strangling; strangler". Here, "strangled".

**"Zam-e":** The meaning is "to rest; rest". Here, "for rest". The expression "takîta zame" means "to rest of strangling [ritual]".

**"Gop-a":** The meaning is "tavern-keeper".

**"Kw-e":** The meaning is "who; whom". Here, "[rel.] who".

**"Rat-a":** The meaning is "to favour, to make a favour; favour".

**"Pag-a":** The meaning is "village".

**"Gleâw-u":** The meaning is "green lawn". Here, "by [=in?] green lawns". A expressão "paga gleâwu" means "by village's green lawns".

**Translation:** "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]. [Offered by?] tavern-keeper who favours [=serves?] by [=the?] village's green lawns."

**Tablet Nr. 33** (PDF - *Musée de Glozel* / 2004) [Phase 3A]

**Characteristics:** It contains 07 lines and was written from left to right. It is a funeral text approximating wisdom [*Gnama*] and dead, in order to unite both. The dead's tutelar god [*Lara*] is called "**Zaspa**" [unknown name]. The dead confound himself with his "wisdom" and with his tutelar god, showing us a not separable character among three aspects: the self, his wisdom and his tutelar god.

"(1)GN(a)M(a) G(a)LÎ / (2)UM(a) ÎTÂ T(a)ME / (3)EP(a) L(a)RE Z(a) / (4)SP(a) GÂT(a) N(a)RÎ / (5)G(a)ME EÂP(a) / (6)US(a) KhE EME / (7)GNÔTÊ ÂP(a)RÂ ."

**Reconstructed text:** "Gnama galî uma îtâ tame epa lare zaspa gâta narî game eâpus(a) khwe me gnôtê âparâ."

**Grammatical reconstruction:** "(1) Gnam-a [n.] gal-î [adj.] (2) um-a [adv.] ît-â [n. + Sing. abl.] tam-e [n. + Sing. dat.] (3) ep-a [prep.] lar-e [n. + Sing. dat.] (3/4) zasp-a [n.] (4) gât-a [n.] nar-î [n. + Sing. loc.] (5) gam-e [n. + Sing. dat.] (5/6) eâpus(a) [dem. pron.] (6) khwe [conj.]

m-e [n. + Sing. dat.] (7) gnô-t-ê [v. adj. + Pl. dat.] âpar-â [n. + Sing. abl.]" "Gnam-a": The meaning is "opinion, knowledge, wisdom".

"Gal-î": The meaning is "strong, powerful".

"Um-a": The meaning is "here".

"Ît-â": The meaning is "to go; going, departure; gone, left [from]". Here, "by going". The expression "gnama galî uma îtâ" means "the powerful wisdom here goes".

"Tam-e": The meaning is "to faint, to fatigue, to die; fainting, fatigue, death." Here, "to fainting/fatigue/death".

"Ep-a": The meaning is "[prep.] on, over; to, for; before, in front; together [with]; [v.] to drink, to sip; [n.] drink". Here, "together with".

"Lar-e": The meaning is "home, house, tutelar god; [pl. - Larâ] Home gods". Here, "for tutelar god".

"Zasp-a": A tutelar god name.

"Gât-a": The meaning is "to let, to leave; leaving".

"Nar-î": The meaning is "to be noble; noble". Here, "in noble". The expression "gâta narî" means "in noble leaving [departure]".

"Gam-e": The meaning is "to bend, to curve, to screw, to marry; marriage, sexual intercourse". Here, "for marriage".

"Eâpus(a)": Latin has dem. pron. "eapse" ("this same or herself"), that may be the meaning.

"Khwe": Latin has conj. "que" ("still; because; or"). This is the meaning. Here, "still".

"M-e": The meaning is "to stay, to remain, to persist, to resist; stay, persistence, perseverance". Here, "for resistance".

"Gnô-t-ê": The meaning is "known, notorious". Here, "for known ones".

"Âpar-â": The meaning is "to appear; appearing, sight, vision, apparition". Here, "by vision".

*Translation: "The powerful wisdom here goes to death together with tutelar god Zaspâ. 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."*

#### **Tablet Nr. 36** (PDF - *Musée de Glazel* / 2004) [Phase 1]

**Characteristics:** It contains 07 lines and was written from left to right. The text refers to rituals of ablution for protection in battle through supplications to gods.

"(1)GNO EÎ K(a)P(a) L(a) / (2)OTE MU DÂ Î / (3)Z(a) P(a)TU PE / (4)RÎ ÂKUWÎ / (5)ÎTÔ G(a)M(a)RÂ / (6)GNU EK(a)TÂ / (7)WÎGEOOR(a)TÎ ."

**Reconstructed text:** "Gno eî kapa lote mu dâ îza patu perî âkuwî îtô gamarâ gnu ekatâ wîge orattî."

**Grammatical reconstruction:** "(1) Gn-o [n. + Sing. gen.] e-î [dem. pron. + Sing. loc.] kap-a [n.] (1/2) lo-t-e [v. adj. + Sing. dat.] (2) m-u [n.] d-â [n.] (2/3) îz-a [v.] (3) pat-u [n. + Pl. abl.] (3/4) perî [conj.] (4) âk-u [n. + Pl. abl.] (4/5) wîyt-ô [n. + Pl. gen.] (5) gama-r-â [v. adj. + Sing. abl.] (6) gn-u [n. + Pl. abl.] eka-t-â [v. adj. + Sing. abl.] (7) wîge-o [n. + Sing. gen.] orat-t-î [v. adj. + Sing. loc.]" "Gn-o": The meaning is "to know; knowledge, wisdom". Here, "from wisdom".

"E-î": The meaning is "this; that". Here, "in this".

"Kap-a": The meaning is "to attain; attainment". The expression "gno eî kapa" means "from attainment in this wisdom".

"Lo-t-e": The meaning is "washed". Here, "for [who] washed [ritualistically]".

"M-u": The meaning is "to destroy, to break, to crumble, to rob; destruction, mouse, thief".

"D-â": The meaning is "to give; gift, offering".

"Îz-a": The meaning is "to have power, to command, to rule; possession of power, command".

"Pat-u": The meaning is "to walk; path". Here, "by paths".

"Perî": The meaning is "because of".

"Âk-u": The meaning is "to sharpen, to whet, to animate, to excite; grind, animation; sharpen, animated". Here, "by animated [lively?]".

"Wîyt-ô": The meaning is "to feast; feast". Here, "of feasts". The expression "perî âku wîytô" means "because of animated [=lively?] feasts".

"Gama-r-â": The meaning is "to bend, to curve, to screw, to marry; marriage, sexual intercourse". Here, "by married".

"**Gn-u**": The meaning is "to know; knowledge, wisdom". Here, "by knowledges".

"**Eka-t-â**": The meaning is "to go/move; going, move". Here, "by gone/movement".

"**Wige-o**": The meaning is "to have vigour/force, to be robust, to be able, to fight; vigour, force, power, fight". Here, "of vigour".

"**Orat-t-î**": The meaning is "asked, entreated". Here, "in asked/entreated".

*Translation: "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?]."*

#### **Tablets containing 08 lines:**

##### **Tablet Nr. 08** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 08 lines and was written from left to right. This is one of most irregular writing in tablets. The text refers to **Zâkogda**, probably a god who protects offerings, and to ask for protection against a sorcerer ["çagâ"] and for wounded in battles.

"(1)LÂO K(a) / (2)G(a) Ç(a)GÂ LE / (3)Ph(a) ZÂKOGDO L(a) / (4)G(a) GEMEL(a) / (5)DÂ OL(a) / (6)GN(a)MU KU / (7)LE L(a)Z(a) / (8)WÂ L(a)S(a)."

*Reconstructed text: "Lâo kaga çagâ lepha zâkogdo laga gemela dâ ola gnamu kule laz-wâ lasa."*

**Grammatical reconstruction:** "(1) Lâo [n.] (1/2) kag-a [v.] (2) çag-â [n. + Sing. abl.] (2/3) leph-a [n.] (3) zâkogd-o [n. + Sing. gen.] (3/4) lag-a [v.] (4) gemel-a [v.] (5) dâ [n.] ol-a [adj.] (6) gnam-u [n. + Sing. abl.] (6/7) kul-e [n. + Sing. dat.] (7/8) laz-w-â [n. + Sing. abl.] (8) las-a [v.]." "Lâo": The meaning is "people".

"**Kag-a = Kâg-a**": The meaning is "to fence; fence".

"**Çag-â**": The meaning is "to fascinate, to bewitch, to charm, to enchant; sorcerer, wizard, magician". Here, "by sorcerer".

"**Leph-a**": The meaning is "joke, urbanity, gentleness, amenity".

"**Zâkogd-o**": A god name. Here, "of *Zâkogda*".

"**Lag-a**": The meaning is "to be able; ability; able".

"**Gemel-a**": The meaning is "to chain; chain".

"**D-â**": The meaning is "to give; gift, offering".

"**Ol-a**": The meaning is "all".

"**Gnam-u**": The meaning is "opinion, knowledge, wisdom". Here, "by knowledges".

"**Kul-e**": The meaning is "to roll, to stream, to ooze; stream [slow], flow, fluency". Here, "for fluency".

"**Laz-w-â**": The meaning is "hurt; to hurt, to wound, to melt, to capture". Here, "by wounded".

"**Las-a**": The meaning is "to tire; tiredness".

*Translation: "The people to fences by [=against?] sorcerer. Zâkogda's gentleness is able to chain [to protect?] all offering by knowledges. For fluency, by wounded [one] [who] becomes tired."*

##### **Tablet Nr. 14** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 08 lines, but signs in lines 7 and 8 are very irregulars. The text was written from left to right and is very obscure. The goddess of dawn ["Eô"] is a bacchante ["tîza"].

"(1)R(a)M(a)LE L(a)P(a) M(a)T(a) G(a) / (2)L(a) GNO RÎME / (3)EÔ TÎZ(a) M(a)K(a) / (4)D(a)L(a) ÇÎMO LU / (5)SP(a)RÎ TÂ WÎE / (6)ÛEYÂ KSÛM(a) / (7)N(a)M JÂG(a) / (8)T(a)GE OZÛ."

*Reconstructed text: "Ramale lapa mata gala gno rîme eô tîza maka dala çîmo lu sparî tâ wîe ûeyâ ksûma nam jâga tage ozû."*

**Grammatical reconstruction:** "(1) Ramal-e [n. + Sing. dat.] lap-a [n.] ma-ta [v. adj.] (1/2) gal-a [n.] (2) gn-o [n. + Sing. gen.] rîm-e [n. + Sing. dat.] (3) e-ô [n.] tîz-a [n.] mak-a [v.] (4) dal-a [v.] çîm-o [n. + Sing. gen.] lu [n.] (5) spar-î [n. + Sing. loc.] tâ [pron. 3<sup>rd</sup> Pl. masc.] wîe [n. + Sing. dat.] (6) ûey-â [n. + Sing. abl.] ksûm-a [n.] (7) nam [conj.] jâg-a [n.] (8) tag-e [n. + Sing. dat.] oz-û [n. + Pl. loc.]." "Ramal-e": The meaning is "[withered] bough". Here, "for [withered] bough".

"**Lap-a**": The meaning is "to petrify; stone, [stone]axe".

"**Ma-ta**": The meaning is "dead, wilted".

"**Gal-a**": The meaning is "to have power; power". The expression "*lapa mata gala*" means "[stone]axe's wilted/dead power".

"**Gn-o**": The meaning is "to know; knowledge, wisdom". Here, "of wisdom".

"**Rîm-e**": The meaning is "to count; number, enumeration". Here, "for number/enumeration".

"**E-ô**": The meaning is "dawn".

"**Tîz-a**": The meaning is "bacchante".

"**Mak-a**": The meaning is "to fight, to combat; fight, combat, battle".

"**Dal-a**": The meaning is "to break, split, open; part, partition, division".

"**Çîm-o**": The meaning is "top, ridgepole". Here, "from top".

"**Lu**": The meaning is "to wash, to bathe, to agitate, to mixture [liquid]; water, mixture [of liquids]".

"**Spar-î**": The meaning is "to insult; insult, spear[?]". Here, "in insult" or "in spear[?]".

"**Tâ**": The meaning is "they". Here, "their"?

"**Wi-e**": The meaning is "song, chant". Here, "for song".

"**Ûey-â**": The meaning is "to bud, to renew; twig". Here, "by twig".

"**Ksûm-a**": Name of unknown plant.

"**Nam**": Latin has conj. "*nam*" ("because, since; in fact"). This is the meaning.

"**Jâg-a**": The meaning is "to freeze, to ice; ice".

"**Tag-e**": The meaning is "to touch, to taste, to like; touch, proof, taste; pleasant". Here, "for touch".

"**Oz-û**": The meaning is "mouth, face, mouth of a river". Here, "in mouths of rivers".

*Translation: "For [withered] bough, [stone]axe's wilted [dead] power of wisdom. For enumeration, the bacchante Dawn fights [and] breaks [divides] from top [=from high?] mixture [of liquids] in their[?] insult [or: 'in spear'?]. For [sacred] song by Ksûma's twig because ice for touch in mouths of rivers [or: 'in faces'?."]*

#### **Tablet Nr. 24** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 08 lines and was written from left to right. The text is truncated [line 4] and has the word "seventh" which seems a connection with Greek form: EP(A)TÁ/EP(A)TÎMA (Glozel) - EPTÁ/EPTOMOS (Protogreek?) - EPTÁ/EBDOMOS (Greek). The nr. 03 appears in form /// and nr. 01 written "*êna*". The text show grave indications of human sacrifices in Glozel, because it refers to death of seven "iniciatic" victims. The referred god **Eza** can be similar to Gaulish **Esus** who received offerings of human victims according as Roman writers.

"(1)P(a)G(a) LEWÎ / (2)L(a)D(a) K(a)DÂ EP(a) / (3)TÎM(a) MÔ DÂ YE / (4)ÊN(a) [truncated word]/(5)...Î [Nr. 03] D(a)ME M(a)N(a) / (6)GNE P(a)MÎ DÎ / (7)L(a) DÂ EZ(a) (8)KS(a)DÎ OPÎ ."

**Reconstructed text:** "*Paga lewî lada kadâ ep(a)tîma mô dâ ye êna [truncated]...î Nr. 03 dame mana gne pamî dîla dâ eza ksadî opî.*"

**Grammatical reconstruction:** "(1) Pag-a [n.] le-wî [v. in past tense] (2) lad-a [adv.] kad-â [n. + Sing. abl.] (2/3) ep(a)tîm-a [n.] (3) m-ô [v. in imperative form] dâ [v.] y-e [n. + Sing. dat.] (4) ên-a [n.] (4/5) [truncated... î] (5) Nr. 03 dam-e [n. + Sing. dat.] man-a [v.] (6) gn-e [n. + Sing. dat.] pam-î [n. + Sing. loc.] (6/7) dîl-a [adj.] (7) dâ [v.] ez-a [n.] (8) ksad-î [n. + Sing. loc.] op-î [n. + Sing. loc.]." "**Pag-a**": The meaning is "village".

"**Le-wî**": The meaning is "strength, power, spoil; to be strong, to spoil". Here "[it] became strong".

"**Lad-a**": The meaning is "to merry, to be happy, to be fertile/abundant; merry, bliss, happiness, fertility, abundance; cheerfully or abundantly".

"**Kad-â**": The meaning is "to die, to fall, to destroy; death, falling, destruction". Here, "by death".

"**Ep(a)t-îm-a**": Here, "seventh".

"**M-ô**": The meaning is "to enter, to join, to initiate, to be virtuous; virtue, habit, entry, initiation". Here, "iniciatic".

"**D-â**": It appears two times. The meaning is "to give; gift, offering". The expression "*kadâ ep(a)tîma mô dâ*" means "by seventh iniciatic death offered".

"**Y-e**": The meaning is "to wish, to dominate; wish, domination". Here, "for domination".

"**Ên-a**": The number "one".

".....î": Unreadable word. May be "*li?ioi*", but do not make sense. It is a Sing. locative. May be two words.

"///": It is nr. 03, shown in Glozelic number system.

"**Dam-e**": The meaning is "to tame, domesticate; house, village, community". Here, "for house [village]".

"**Man-a**": The meaning is "to make know, to reveal; revelation, information, month[?]".

"**Gn-e**": The meaning is "to know; knowledge, wisdom". Here, "for wisdom".

"**Pam-i**": The meaning is "to drink; drink or[vase for/of] drink". Here, "in drink".

"**Dîl-a**": The meaning is "to be pleasant; pleasure; [adj.] pleasant".

"**Ez-a**": A god name - **Eza** -, maybe Gaulish **Esus**, because text refers to a sacrifice.

"**Ksad-i**": The meaning is "hilt, dagger". Here, "in hilt, in dagger".

"**Op-i**": The meaning is "aperture, [bore]hole". Here, "in aperture". The expression "*ksadî opî*" means "in aperture of [=by] dagger".

**Translation:** "*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 drinks [to] Eza in aperture [of a victim?] of [=by] dagger[?].*"

**Tablet Nr. 42** (PDF - *Musée de Glozel* / 2004) [Phase 2]

**Characteristics:** It contains 08 lines and was written from left to right. It is inverted in PDF file (*Musée de Glozel*/2004). The text is truncated and refers to a god - **Kasa** - similar to Roman *Casus*, god of good or bad fate.

"(1)K(a)LU P(a)SGWÎ / (2)T(a)M(a)LO YÂ D(a)PE / (3)ZÎPÎ ÂK(a) M(a)LE Î / (4)TO [truncated: P(a)L(a)...] LO MOR(a) / (5)LÔ EL(a) DÂ YET(a) / (6)Ê EKE [truncated: U...P(a)] / (7)E OOTÔ D(a)L(a) K(a)SÎ / (8)K(a)KÂ M(a)SG(a) ."

**Reconstructed text:** "*Kalu pasgwî tamalo yâ dape zîpî âka male îto [truncated: pal- ...] lo mora lô ela dâ yetê eke [truncated: u... p]e ootô dala kasî kakâ masga.*"

**Grammatical reconstruction:** "(1) **Kal-u** [n. + Pl. abl.] **pasg-wî** [v. in past tense] (2) **tam-al-o** [n. + Sing. gen.] **y-â** [n. + Sing. abl.] **dap-e** [n. + Sing. dat.] (3) **zîp-î** [n. + Sing. loc.] **âk-a** [v.] **mal-e** [n. + Sing. dat.] (3/4) **ît-o** [n. + Sing. gen.] (4) [truncated: pal- ...] **l-o** [v.] **mor-a** [n.] (5) **l-ô** [v. in imperative form] **el-a** [n.] **dâ** [n.] (5/6) **ye-t-ê** [v. adj. + Pl. dat.] (6) **ek-e** [n. + Sing. dat.] (6/7) [truncated: u...p]-**e** [n. + Sing. dat.] (7) **oot-ô** [n. + Pl. gen.] **dal-a** [adj.] **kas-î** [n. + Sing. loc.] (8) **kak-â** [n. + Sing. abl.] **masg-a** [n.]" "**Kal-u**": The meaning is "to be good, to be valuable/esteemed/appreciated, to presage; goodness, esteem, valorization, [good] omen; good, esteemed, valuable; well". Here, "by [good] omens".

"**Pasg-wî**": The meaning is "to allege, to assert, to notice; notice". Here, "it was alleged, asserted, noticed".

"**Tam-al-o**": The meaning is "to darken, to suffocate; darkness; dark". Here, "of darkness".

"**Y-â**": The meaning is "to wish, to dominate; wish, domination". Here, "by wish/domination".

"**Dap-e**": The meaning is "feast/dinner-offering". Here, "for feast".

"**Zîp-î**": The meaning is "to spread; spreading". Here, "in spreading".

"**Âk-a**": The meaning is "to sharpen, to whet, to animate, to excite; grind, animation; sharpen, animated".

"**Mal-e**": The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil, possession [by grave or violent way]". Here, "for evil/for possession [by gods]".

"**Ît-o**": The meaning is "to go; going, departure; gone, left [from]". Here, "from going/departure".

"[truncated: **pal- ...**]": Unreadable word. May be "**pal- ...**" ("to wander, to go astray; wandering, rambling; errant"), but may be also "**dal- ...**" ("to break, split, open; part, partition, division"). A possibility, by context is "of errant": "*pal-o*".

"**Lo**": The meaning is "to praise, to honour, to esteem; praise, honour".

"**Mor-a**": The meaning is "mulberry-tree, mulberry".

"**L-ô**": The meaning is "to praise, to honour, to esteem; praise, honour". Here, "praise!".

"**El-a**": The meaning is "to go, to come along; coming along, advancement". Here, "when it comes along".

"**Dâ**": The meaning is "to give; gift, offering".

"**Yet-ê**": The meaning is "to go, to walk". Here, "for that [ones] going/walking".

"**Ek-e**": The meaning is "to go/move; going, move". Here, "for move[ment]".

"[truncated: **u...p]-e**": Original is "u...p-a". Unreadable word. The meaning is "for...".

"**Oot-ô = Ôt-ô**": The meaning is "to take an oath; oath". Here, "of oaths".

"**Dal-a**": The meaning is "to break, split, open; part, partition, division". The expression "*ootô dala*" means "of broken oaths".

"**Kas-î**": The meaning is "falling, ruin, sickness, hazard, [good or bad] fate; *Casus* [deity]". Here, "in **Kasa** [god of good or bad fate]".

"**Kak-â**": The meaning is "to be bad/wicked/evil, to defecate; evil, excrement; bad, evil". Here, "by evil".

"**Masg-a**": The meaning is "habit".

**Translation:** "By [good] omens it noticed of [=about?] darkness. By wish for feast animates [=enlivens?] in [ritual of?] spreading for possession [by gods]. From departure [of errant?] [we] praise mulberry-tree. Praise [we] when offering comes along [of altar?!] For that [ones] going/walking, for move, for [...] of broken oaths in [=made to] **Kasa** by [=because of] evil habit."

### Tablets containing 09 lines:

#### Tablet Nr. 16 (PDF - Musée de Glazel / 2004) [Phase 2]

**Characteristics:** It contains 09 lines [truncated - lines 4 and 5] and was written from left to right, but some lines are irregular. The sign // /// //// is the number "eight".

"(1)PÎW L(a)K(a) T(a) / (2)ÎP(a) Z(a)G(a) K(a)KO / (3)L(a)G(a) LYÂOO / (4) [Nr. 08?] T(a) / (5)L(a) DEYP(a) / (6)GN(a) TÔ ÎY / (7)Â ÎK(a) K(a)TÊ / (8)M(a)L(a) / (9)UK(a) DÂR(a)G(a) ."

**Reconstructed text:** "*Pîw laka tâpa zaga kako laga lyâoo* [Nr. 08] *tala deypha gna tô îyâ îka katê mala uka dâr(a)ga*."

**Grammatical reconstruction:** "(1) Pîw [adj.] lak-a [n.] (1/2) tâp-a [n.] (2) zag-a [n.] kak-o [n. + Sing. gen.] (3) lag-a [n.] lyâ-oo [n. + Pl. gen.] (4) [Nr. 08] (4/5) tal-a [n.] (5) deyp-a [n.] (6) gn-a [n.] tô [adv.] (6/7) îy-â [n. + Sing. abl.] (7) îk-a [n.] kat-ê [n. + Pl. dat.] (8) mal-a [n.] (9) uk-a [n.] dâr(a)g-a [n.]" "**Pîw**": The meaning is "pious, devout, benign, merciful, compassionate".

"**Lak-a**": The meaning is "to burst, to shatter; laceration, quartering". The expression "*pîw laka*" means "pious [consecrated] quartering".

"**Tîp-a**": The meaning is "type, pattern, class, mould, form, shape".

"**Zag-a**": The meaning is "to live; life". The expression "*tâpa zaga*" means "class of life".

"**Kak-o**": The meaning is "to be bad/wicked/evil, to defecate; evil, excrement; bad, evil". Here, "of evil".

"**Lag-a**": The meaning is "to be able; ability; able".

"**Lyâ-oo = Lyâ-ô**": The meaning is "to melt, to to pacify; dissolution, dissipation." Here, "of dissolutions". The expression "*kako laga lyâoo*" means "is able to dissolutions of evil".

"// /// ////": The number 08 in Glazelic number system.

"**Tal-a**": The meaning is "to take, to establish, to fix, to pay; payment, something established or fixed". Here, "fixed".

"**Deyp-a**": The meaning is "to dine, to feast; dinner, feast".

"**Gn-a**": The meaning is "to know; knowledge, wisdom".

"**Tô**": The meaning is "yes".

"**Îy-â = Y-â**": The meaning is "to wish, to dominate; wish, domination". Here, "by wish".

"**Îk-a**": The meaning is "to ponder, to consider, to speculate; consideration, speculation, reflection". The expression "*гна tô îyâ îka*" means "yes, wisdom is reflected by wish".

"**Kat-ê**": The meaning is "to be cautious, to be wise/sagacious/prudent; caution, prudence, wisdom, sagacity". Here, "for sagacities/cautions".

"**Mal-a**": The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil, possession [by grave or violent way]".

"**Uk-a**": The meaning is "to be vacant, to be poor; empty, poverty".

"**Dâr(a)ga**": May be a god [god-stag].

**Translation:** "The pious [consecrated] quartering [of] class of life is able to dissolutions of evil. Eight [victims?] [is] fixed [sacred] feast. Yes, wisdom is reflected by wish for sagacities/cautions [of] evil, [that is] empty [of god's power?] **Dâr(a)ga** [lit. "stag"]."

**Tablet Nr. 17** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It contains 09 lines and was written in *boustrophedon*. This tablet is almost a copy for tablet nr. 29, excepting some different and peculiar characters [see Tablet Nr. 29]. The text refers to an ancient name for goddess Diana - **Jana** - and city of **Rome**.

"(1)G(a)L(a) T(a)MO YEMO / (2)TÂZE J(a)NÎ - \*Acc. T29] / (3)ORÂ P(a)GONÎ UQ(a) / (4)L(a)ZG(a)T(a) P(a)G(a) QU / (5)UME OR(a)N(a) T(a)QW(a) / (6)ÎT(a) ROM(a) Z(a)GNU P(a) / (7)W[Ó - \*Acc. T29]LWÂ M(a)MU D(a) / (8)UWU SEMO / (9)WE ."

**Reconstructed text:** "*Gala tamo yemo tâze janî orâ pagonî uqa laz-gata paga qwume orana taqwa îta roma zag-nu pwôlwâ mamu duwu semowe.*" [Parts in bold are different in T29.]

**Grammatical reconstruction:** "(1) Gal-a [n.] tam-o [n. + Sing. gen.] yem-o [n. + Sing. gen.] (2) tâz-e [n. + Sing. dat.] jan-î [n. + Sing. loc.] (3) or-â [n. + Sing. abl.] pago-n-î [n. + Sing. loc.] uq-a [n.] (4) laz-gat-a [compound n.] pag-a [n.] (4/5) qwum-e [adv. + Sing. dat.] (5) oran-a [adj.] taqw-a [n.] (6) ît-a [n.] rom-a [n.] zag-nu [compound n.] (6/7) pwôlw-â [n. + Sing. abl.] (7) mam-u [n. + Pl. abl.] (7/8) duw-u [adj. + Pl. abl.] (8/9) sem-ow-e [n. + Sing. dat.]" "Gal-a": The meaning is "to have power; power".

"**Tam-o**": The meaning is "to faint, to fatigue, to die; fainting, fatigue, death." Here, "of death".

"**Yem-o**": The meaning is "to winter, to be winter; winter, cold". Here, "of winter".

"**Tâz-e**": The meaning is "to vow; vow." Here, "for vow".

"**Jan-î**": It is "Diana", goddess of woods, revered by lowest ranks, including slaves. Here, "in *Jana* [Diana]".

"**Or-â**": [In T29, the word is "*ladâ*"] The meaning is "to pray, to ask, to speak; oration, speech, prayer". Here, "by supplication".

"**Pago-n-î**": The meaning is "village". However, "pag-on-a" may be "villager". Here, "in villager".

"**Uq-a = Uk-a**": The meaning is "to be vacant, to be poor; empty, poverty".

"**Laz-gata**": [In T29, the word is "*lazza*"] The meaning is "to leave for capture". Here, "[who] leaves for capture [hunting?]".

"**Pag-a**": [In T20, the word is "*tuga*"] The meaning is "village".

"**Qwum-e**": The meaning is "when". Here, "for when, for the moment when".

"**Ora-n-a**": The meaning is "who asks or entreats, supplicant".

"**Taqw-a**": [In T29, the word is "*tanây*"] The meaning is "to strangle; strangling; strangler". However, may be supplicant's name.

"**Ît-a**": The meaning is "to go; going, departure; gone, left [from]". Here, "gone, left from".

"**Rom-a**": [In T29, the word is "*naga*"] It is "Rome", the Romans' main city. Rome was established about 750 B.C., according as tradition, but became known because its expansion, trade and conquests after 250 B.C.. So, we date this tablet between 250 and 200 B.C..

"**Zag-nu**": [In T29, the word is "*zasdvâ*"] The meaning is "alive now" or "alive at moment".

"**Pwôlw-â**": The meaning is "ash, [pl.] ashes". Here, "by [sacred?] ash".

"**Mam-u**": The meaning is "mother". Here, "by Mothers [goddesses]".

"**Duw-u**": [In T29, the word is "*duwuzî*"] The meaning is "to guide, conduct; conduction; guide, conductor". Here, "by guides/conductors [tutelar gods?]".

"**Sem-ow-e**": [In T29, the words are "*soemo*" and "*marela*"] The meaning is "demigod, medial god, deified hero". Here, "for demigod".

**Translation:** "*The power of winter's death for vow in Jana [Diana]. By supplication in poor villager [who] leaves for capture [hunting?]. The village, for the moment when supplicant Taqwa [lit. "strangling"?], left from Rome, alive now by [sacred?] ash, by [goddesses?] Mothers, by guides/conductors [tutelar gods?], for demigod.*"

**Tablet Nr. 29** (PDF - *Musée de Glazel* / 2004) [Phase 3B]

**Characteristics:** It contains 09 lines and was written in *boustrophedon*. This tablet is almost a copy for tablet nr. 17, excepting some different and peculiar characters [see Tablet Nr. 17]. The text refers to *Marela*, an unknown demigod.

"(1)G(a)L(a) T(a)MO YEMO / (2)TÂZE J(a)NÎ / (3)L(a)DÂ P(a)GONÎ UQ(a) / (4)L(a)ZZ(a) TUG(a) QU / (5)UME OR(a)N(a) T(a)NÂ / (6) Y ÎT(a) N(a)G(a) Z(a)SDWÂ P(a) / (7)WÔLWÂ M(a)MU D(a) / (8)WUZÎ SOEMO / (9)M(a)R[?]EL(a)."

**Reconstructed text:** "*Gala tamo yemo tâze janî ladâ pagonî uqa lazza tuga qwume orana tanây îta naga zasdwa pwôlwâ mamu dwuzî soemo marela.*" [Parts in bold are different in T17.]

**Grammatical reconstruction:** "(1) Gal-a [n.] tam-o [n. + Sing. gen.] yem-o [n. + Sing. gen.] (2) tâz-e [n. + Sing. dat.] jan-î [n. + Sing. loc.] (3) lad-â [n. + Sing. abl.] pago-n-î [n. + Sing. loc.] uq-a [n.] (4) lazz-a [n.] tug-a [n.] (4/5) qwum-e [n. + Sing. dat.] (5) oran-a [adj.] (5/6) tan-ây [n. + Pl. nom.] (6) ît-a [n.] nag-a [n.] zasd-w-â [n. + Sing. abl.] (6/7) pwôlw-â [n. + Sing. abl.] (7) mam-u [n. + Pl. abl.] (7/8) dwuz-î [n. + Sing. loc.] (8) soem-o [n. + Sing. gen.] (9) marel-a [n.]." "Gal-a": The meaning is "to have power; power".

"Tam-o": The meaning is "to faint, to fatigue, to die; fainting, fatigue, death." Here, "of death".

"Yem-o": The meaning is "to winter, to be winter; winter, cold". Here, "of winter".

"Tâz-e": The meaning is "to vow; vow." Here, "for vow".

"Jan-î": It is "Diana", goddess of woods, revered by lowest ranks, including slaves. Here, "in *Jana* [Diana]".

"Lad-â": The meaning is "to merry, to be happy, to be fertile/abundant; merry, bliss, happiness, fertility, abundance; cheerfully or abundantly". Here, "by abundance".

"Pago-n-î": The meaning is "village". However, "pag-on-a" may be "villager". Here, "in villager".

"Uq-a = Uk-a": The meaning is "to be vacant, to be poor; empty, poverty".

"Lazz-a": The meaning is "hurt; to hurt, to wound, to melt, to capture".

"Tug-a": The meaning is "axe". The expression "*lazza tuga*" means "capturing [hunting?] axe".

"Qwum-e": The meaning is "when". Here, "for when, for the moment when".

"Ora-n-a": The meaning is "who asks or entreats, supplicant".

"Tan-ây": The meaning is "time". Here, "times". However, may be supplicant's name.

"Ît-a": The meaning is "to go; going, departure; gone, left [from]". Here, "gone, left from".

"Nag-a": Name of supplicant's city - "*Naga*" [lit. "attainment?"].

"Zasd-w-â": A god name[?] - *Zasdu*. Here, "by *Zasdu*".

"Pwôlw-â": The meaning is "ash, [pl.] ashes". Here, "by [sacred?] ash".

"Mam-u": The meaning is "mother". Here, "by Mothers [goddesses]".

"Dwuz-î": The meaning is "arm; weapon[?]". Here, "in arm [weapon?]".

"Soem-o": The meaning is "demigod, medial god, deified hero". Here, "of demigod".

"Marel-a": May be a compound. The final meaning is "whose death come along". A demigod.

**Translation:** "*The power of winter's death for vow in Jana [Diana]. By abundance in poor villager [of] capturing [hunting?] axe. 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'].*"

**Tablet containing 10 lines:**

**Tablet Nr. 03** (PDF - *Musée de Glazel* / 2004) [Phase 3A ]

**Characteristics:** It contains 10 lines and was written from left to right. It is a praise to *Nala*, [see GLO - 29.6 and T13 - l. 5]. The text has five petitions: for agriculture, for ritualistic festivals, for poor's happiness, for support of ritual purity of *Nala's* devotees and for nobleman who protects his people.

"(1)GENE Z(a)RÎ // (2)GNYO ÂYWETU MO / (3)L(a) Kh(a)Z(a) ZYEÔ EG(a)MMY / (4)Î ÎL(a) GEG(a) G(a)L(a) / (5)P(a)KÎ ÎP(a)R(a) N(a)L(a) SG(a) / (6)Ê PWE N(a)LÎ ER(a)T(a) / (7)G(a)DÂ POTÔ EP(a) NÎWÂE / (8)G(a)MÂ K(a)LE YET(a) / (9)N(a)R(a) P(a)TE L(a)T(a) // (10)LÂO ."

**Reconstructed text:** "Gene zari gnyo aywetu mola khaza zyeo egammyi ila gega gala pakî ipara nala sgê pwe nali erata gadâ potô epa nîwâe gamâ kale yeta nara pate lata lâo."

**Grammatical reconstruction:** "(1) Gen-e [n. + Sing. dat.] zar-î [n. + Sing. loc.] (2) gny-o [n. + Sing. gen.] aywet-u [n. + Pl. abl.] (2/3) mol-a [n.] (3) khaz-a [adj.] zye-ô [dem. pron. + Pl. gen.] (3/4) egammy-î [adj. + Sing. loc.] (4) îl-a [v.] geg-a [n.] gal-a [n.] (5) pak-î [n. + Sing. loc.] îpar-a [v.] nal-a [n.] (5/6) sg-ê [n. + Pl. dat.] (6) pw-e [n. + Sing. dat.] nal-î [n. + Sing. loc.] era-ta [v. adj.] (7) gad-â [n. + Sing. abl.] pot-ô [n. + Pl. gen.] ep-a [n.] nîwâ-e [conj.] (8) gam-â [n. + Pl. abl.] kal-e [n. + Sing. dat.] yet-a [n.] (9) nar-a [n.] pat-e [n. + Sing. dat.] lat-a [n.] (10) lâo [n.]" **"Gen-e"**: The meaning is "to generate, to be born; generation, birth". Here, "for birth".

**"Zar-î"**: The meaning is "to weed; weeding-tool". Here, "in weeding-tool".

**"Gny-o"**: The meaning is "to labour, to pain; labour, pain". Here, 'of labour'. The expression "zari gnyo" means "of labour in [=with] weeding-tool".

**"Âywet-u"**: The meaning is "age". Here, "by ages".

**"Mol-a"**: The meaning is "to praise; praise".

**"Khaz-a"**: The meaning is "to hang about, to loiter; vagancy, idleness, wandering; stupid, foolish".

**"Zye-ô"**: The meaning is "this, these; that, those". Here, "for those".

**"Egammy-î"**: The meaning is "in that [one] becomes poor". The expression "khaza zyeo egammyi" means "for those that becomes [themselves in] stupid poors".

**"Îl-a"**: The meaning is "to swell; swelling, growth, increase, expansion".

**"Geg-a"**: The meaning is "to laugh; laugh".

**"Gal-a"**: The meaning is "to have power; power". The expression "gega gala" means "power [intensity] of laugh".

**"Pak-î"**: The meaning is "to placate, to appease, to pacify, to moderate; peace, appeasement". Here, "in peace".

**"Îpar-a"**: The meaning is "to exist/subsist; existence, subsistence".

**"Nal-a"**: A god name - "Nala [lit. "smell"]".

**"Sg-ê"**: The meaning is "to obstruct, to cover, to empty; darkness, void". Here, "for darkness". The expression "pakî ipara Nala sgê" means "in peace of darkness exists Nala".

**"Pw-e"**: The meaning is "to clean, to clear, to purify; purity, cleanness". Here, "for cleanness [purification]".

**"Nal-î"**: God name - "Nala". Here, "in Nala".

**"Era-ta"**: The meaning is "to pull out, to extract, to destroy; extraction, destruction". Here, "pulled out, extracted, destroyed".

**"Gad-â"**: The meaning is "to go; going, walking". Here, "by walking/going".

**"Pot-ô"**: The meaning is "to water, to ply with, to bath; filling up, irrigation, bath". Here, "of baths".

**"Ep-a"**: The meaning is "[prep.] on, over; to, for; before, in front; together [with]; [v.] to drink, to sip; [n.] drink". The expression "potô epa" means "of drinking baths".

**"Nîwâe"**: Latin has "neve" (conj. "or not, in order to not, nor, neither"). This is the meaning.

**"Gam-â"**: The meaning is "to bend, to curve, to screw, to marry; marriage, sexual intercourse". Here, "by sexual intercourse".

**"Kal-e"**: The meaning is "to be good, to be valuable/esteemed/appreciated, to presage; goodness, esteem, valorization, [good] omen; good, esteemed, valuable; well". Here, "for esteem".

**"Yet-a"**: The meaning is "who goes/walks".

**"Nar-a"**: The meaning is "to be noble; noble".

**"Pat-e"**: The meaning is "to walk; path". Here, "for path".

**"Lat-a"**: The meaning is "to bring/carry/transport, to hide, to protect; transportation, hiding, protection".

**"Lâ-o"**: The meaning is "people".

**Translation:** "For birth of labour in [=with] weeding-tool. By praising ages. For those that becomes [themselves in] stupid poors swell power [intensity] of [their] laugh [happiness?]. In peace of darkness exists **Nala**. For cleanness [purification] in **Nala** [do not be] destroyed by going off[=to?] drinking baths or not by sexual intercourse. For esteem of noble[man] who goes for [=in] path [of] people's protection."

**Tablets containing 11 lines:**

**Tablet Nr. 02** (PDF - *Musée de Glazel* / 2004) [Phase 3B]

**Characteristics:** It contains 11 lines and was written from left to right. The text, some dubious, refers to "Initiations to [God] **Doda's** Wisdom" ["*moáy gna Dodo*"], an unknowns kind of Mystery. **Pewota** and **Kwosa** can be gods' names. Lines 10 and 11 refer to a spreading ritual used for prosperity.

"(1)G(a)NÂM(a) PEZ(a) K(a)K(a) PE / (2)Z(a) LÛE PÎKYU T(a)Z(a) / (3)MÔ GN(a) DODO  
EWD(a)GE // (4)ÊWM(a)TE ÂW KÂM(a) MJE // (5)N(a) PONÎ-ECYU JOQU / (6)M(a)R(a)  
M(a)L(a) M(a)GU KUP(a)N(a) / (7)ZÂThJ(a) PEWOTWO PEO // (8)ThU KWOSO REYL(a) M(a)  
/ (9)PÛ EL(a) KWÎTÂ M(a)L(a)KSOO / (10)S(a)P(a) TÔMÎ K(a)L(a) SP(a) Z(a) / (11)GÎ P(a)M(a) ."

**Reconstructed text:** "*G(a)nâma peza kaka peza lûe pîkyu taza mô gna dodo ewdage êvmate âw kâma mjena  
ponî-ecyo joqu mara mala magu kupana zâthja pewotwo peothu kwoso reyla mapû ela kwîtâ malaksoo sapa tômî kala  
spa zagî pama.*"

**Grammatical reconstruction:** "(1) G(a)nâm-a [n.] pez-a [n.] kak-a [v.] (1/2) pez-a [n.] (2) lû-e  
[n. + Sing. dat.] pîkyu [n.] taz-a [n.] (3) m-ô [n. + Pl. gen.] gn-a [n.] dod-o [n. + Sing. gen.]  
ew-dag-e [pref. + n. + Sing. dat.] (4) êw-mat-e [pref. + n. + Sing. dat.] âw [adv.] kâm-a [v. in  
imperative form] (4/5) mjen-a [adv.] (5) ponî-ecy-o [compound n. + Sing. gen.] joq-u [n. + Pl.  
abl.] (6) mar-a [v.] mal-a [n.] mag-u [n. + Pl. abl.] kupa-n-a [n.] (7) zâthj-a [n.] pewotw-o [n.  
+ Sing. gen.] (7/8) peoth-u [adj. + Pl. abl.] (8) kwos-o [n. + Sing. gen.] reyl-a [adj.] (9) map-û  
[n. + Pl. loc.] el-a [n.] kwî-t-â [v. adj. + Sing. abl.] malakso-o [n. + Sing. gen.] (10) sap-a [n.]  
tôm-î [n. + Sing. loc.] kal-a [n.] sp-a [v.] (10/11) zag-î [n. + Sing. loc.] (11) pam-a [n.]"

"**G(a)nâm-a**": The meaning is "opinion, knowledge, wisdom".

"**Pez-a**": It appears two times. The meaning is "usual, common".

"**Kak-a**": The meaning is "to be bad/wicked/evil, to defecate; evil, excrement; bad, evil".

"**Lû-e**": The meaning "to wash, to bathe, to agitate, to mixture [liquid]; water, mixture [of liquids]".  
Here, "for mixture".

"**Pîkyu**": The meaning is "to pitch, to tar; pitch, tar, bitumen". Here, "pitch [bitumen]".

"**Taz-a**": The meaning is "to vow; vow."

"**M-ô**": The meaning is "to enter, to join, to initiate, to be virtuous; virtue, habit, entry, initiation".  
Here, "of initiations".

"**Gn-a**": The meaning is "to know; knowledge, wisdom".

"**Dod-o**": A god name - *Doda*. Here, "of *Doda*".

"**Ew-dag-e**": The meaning is "good [perfect?] purity". Here, "for good [perfect?] purity".

"**Êw-mat-e**": The meaning is "good [complete?] remission". Here, "for good [complete?] remission".

"**Âw**": The meaning is (adv.) "well".

"**Kâm-a**": The meaning is "to char, to burn a little; burning". Here, "char it!".

"**Mjen-a**": The meaning is "thin; little[?]". Here, "little[?]".

"**Pon-î-ecy-o**": The meaning is "of that is usually painful".

"**Joq-u**": The meaning is "to play, to mock, to joke; mockery, joke". Here, "by mockeries".

"**Mar-a**": The meaning is "to wilt, to die; death".

"**Mal-a**": The meaning is "to hold, to possess, to be possessed [by grave or violent way]; evil,  
possession [by grave or violent way]".

"**Mag-u**": The meaning is "to increase, to grow; increase, growing". Here, "by increases".

"**Kupa-n-a**": The meaning is "token, signal, proof, testimony".

"**Zâthj-a**": The meaning is "swarm".

"**Pewotw-o**": A god[?] name - *Pewota*. Here, "of *Pewota*".

"**Peoth-u**": The meaning is "to pet, to be pet; pet". Here, "by pets". The expression "*pewotwo peothu*"  
means "by *Pewota's* pets".

"**Kwos-o**": A god[?] name - *Kwosa*. Aqui, "of *Kwosa*".

"**Reyl-a**": The meaning is "bright". The expression "*kwoso reyla*" means "of bright *Kwosa*".

"**Map-û**": The meaning is "hut, shack, cottage". Here, "in huts".

"**El-a**": The meaning is "to go, to come along; coming along, advancement".

"**Kwî-t-â**": The meaning is "to be able (to); ability to". Here, "by who is able (to)".

"**Malakso-o**": The meaning is "to soften, to mollify; softening; tender, soft". Here, "of softening". The expression "*kwîta malaksoo*" means "by who is able to softening".

"**Sap-a**": The meaning is "to season with must vine; must vine".

"**Tôm-î**": The meaning is "to divide, to section; field, realm, section, division". Here, "in field".

"**Kal-a**": The meaning is "to be good, to be valuable/esteemed/appreciated, to presage; goodness, esteem, valorization, [good] omen; good, esteemed, valuable; well".

"**Sp-a**": The meaning is "to spread, to break, to crack, to insult; spreading, insult, crack".

"**Zag-î**": The meaning is "to live; life". Here, "in life".

"**Pam-a**": The meaning is "to drink; drink or [vase for/of] drink".

**Translation:** "*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. Well, char a little of that is usually painful[?]. By mockeries [we] wilt evil. By increases [of] sign[?]. The swarm, by Pewota's pets, of bright Kwosa in huts, [who] comes along. By who is able to softening [pacification?]. The must vine in field, [for good] omen spreads in life the drink.*"

**Tablet Nr. 09** (PDF - *Musée de Glozel* / 2004) [Phase 3B]

**Characteristics:** It is the unique tablet containing two faces. The **face A** contains 06 lines; the **face B** contains 05 lines. Both were written from left to right.

**Face A:** "(1)G(a)LEYW[?] // (2)U DUM(a) / (3)WE OR(a) P(a) / (4)L(a) GN(a) / (5)RÎM(a) K(a)LO / (6)ÔLO ."

**Reconstructed text:** "*G(a)leywu dumve ora pala gna rîma kalo ôlo.*"

**Grammatical reconstruction:** "(1/2 - A) G(a)ley-w-u [n. + Pl. abl.] (2/3 - A) dum-w-e [n. + Sing. dat.] (3 - A) or-a [v.] (3/4 - A) pal-a [n.] (4 - A) gn-a [n.] (5 - A) rîm-a [v.] kal-o [n. + Sing. gen.] (6 - A) ôl-o [adj]." "**G(a)ley-w-u**": The meaning is "to gleam, to clear; bright, light, gleam; gleaming, clear". Here, "by gleamings".

"**Dum-w-e**": The meaning is "to prick; thornbush, bramble". Here, "for thornbush [bramble]". The expression "*g(a)leywu dumve*" means "by gleaming thornbushes [brambles]".

"**Or-a**": The meaning is "to pray, to ask, to speak; oration, speech, prayer".

"**Pal-a**": The meaning is "to wander, to go astray; wandering, rambling; errant". Here, it is goddess of shepherds, "*Pales*" [lit. "wandering, rambling, errant"].

"**Gn-a**": The meaning is "to know; knowledge, wisdom".

"**Rîm-a**": The meaning is "to count; number, enumeration".

"**Kal-o**": The meaning is "to be good, to be valuable/esteemed/appreciated, to presage; goodness, esteem, valorization, [good] omen; good, esteemed, valuable; well". Here, "of esteem [valorization]".

"**Ôl-o**": The meaning is "all". The expression "*kalo ôlo*" means "of all esteem [valorization]".

**Face B:** "(1)PÂGNÂ DÂ / (2)K(a)LE G(a)T(a) // (3)TEZ(a) L(a) / (4)MO WETO / (5)OOEK(a) ÇY[?]Â D(a)L(a) ."

**Reconstructed text:** "*Pâgnâ dâ kale gata teza lamo weto ooeke çyâ dala.*"

**Grammatical reconstruction:** "(1 - B) Pâgn-â [n. + Sing. abl.] dâ [v. in imperative form] (2 - B) kal-e [n. + Sing. dat.] gat-a [n.] (3 - B) tez-a [n.] (3/4 - B) lam-o [n. + Sing. gen.] (4 - B) wet-o [n. + Sing. gen.] (5 - B) ooeke-a [n.] çy-â [n. + Sing. abl.] dal-a [n.]" "**Pâgn-â**": A proper name - *Pâgna*. Here, "by *Pâgna*".

"**D-â**": The meaning is "to give; gift, offering".

"**Kal-e**": The meaning is "to be good, to be valuable/esteemed/appreciated, to presage; goodness, esteem, valorization, [good] omen; good, esteemed, valuable; well". Here, "for [good] omen".

"**Gat-a = Gât-a**": The meaning is "to let, to leave; leaving".

"**Tez-a**": The meaning is "to stretch, to die; stretching, death".

"**Lam-o**": The meaning is "to abound; abundance". Here, "of abundance".

"**Wet-o**": The meaning is "to cover, to veil, to forbid, to prohibit; veil, prohibition, cover". Here, "of veil".

"**Ooeke-a**": The meaning is "room, house, home".

"Çy-â": The meaning is "she; this, that". Here, "by this". The expression "oœka çyâ" means "by this room".

"Dal-a": The meaning is "to break, split, open; part, partition, division". Here, "[somebody] open it!".  
**Translation:** "[Face A] By gleaming thornbushes [brambles] [we] pray to **Pala** [lit. 'errant'] Wisdom [which] [we] count of [=in?] all esteem [valorization]. [Face B] By **Pâgna** give [you] for [good] omen of leaving [escape?] from death. From abundance of veil by this room [somebody] open it!"

**Tablet containing 12 lines:**

**Tabuleta Nr.º 01** (PDF - *Musée de Glazel* / 2004) [Fase 3B]

**Characteristics:** It contains 12 lines and was written from left to right. The text refers to seven gods.

"(1)GN(a)TE EL(a) Z(a) / (2)DE P(a)ME KÊJL(a) TE / (3)T(a) REGE OM(a)ÇE K(a)PJ(a) / (4)IZ(a) GOWÂ T(a)KJ(a) D(a)L(a) N(a) / (5)UPE SG(a)M(a) GYÔRÎ / (6)KR(a)KSÊ KÎÔYTE OWÛ / (7)ON(a)Ç(a) REYPJO M(a)GNE / (8)KÎEQ(a) P(a)R(a) T(a)M(a) D(a)L(a) P(a) / (9)P(a) T(a)G(a) SPÎYE EME K(a) / (10)M(a) G(a)ZYE DÂG(a) RESPO / (11)ÇÎ D(a)TJ(a) K(a)K(a) MUTÔ / (12)NE J(a)L(a) M(a)G(a) Q(a)SEU ."

**Reconstructed text:** "Gnate ela çade pame kêjla teta rege omaçe kapja îza gowâ takja dala nupe sgama gyôri kraksê kê-ôte onû onaça reypjo magne kê-eqa para tama dala papa taga spîye eme kama gazye dâga respoçî datja kaka mutône jala maga qasen."

**Grammatical reconstruction:** "(1) Gnat-e [n. + Sing. dat.] el-a [n.] (1/2) zad-e [n. + Sing. dat.] (2) pam-e [n. + Sing. dat.] kêjl-a [n.] (2/3) tet-a [n.] (3) reg-e [n. + Sing. dat.] omaç-e [n. + Sing. dat.] kapj-a [n.] (4) îz-a [n.] gow-â [n. + Sing. abl.] takj-a [n.] dal-a [n.] (4/5) nup-e [n. + Sing. dat.] (5) sgam-a [n.] gyôr-î [n. + Sing. loc.] (6) kraks-ê [n. + Pl. dat.] kê- [conj.] ôyt-e [n. + Sing. dat.] ow-û [n. + Pl. loc.] (7) onaç-a [adj.] reypj-o [n. + Sing. gen.] magn-e [n. + Sing. dat.] (8) kê- [conj.] eq-a [n.] para [pref.] tam-a [n.] dal-a [n.] (8/9) pap-a [n.] (9) tag-a [n.] spîy-e [n. + Sing. dat.] em-e [pron. + Sing. dat.] (9/10) kam-a [n.] (10) gazye [adj. + Sing. dat.] dâg-a [v. in imperative form] (10/11) respoç-î [n. + Sing. loc.] (11) datj-a [n.] kak-a [adj.] (11/12) mutôn-e [n. + Sing. dat.] (12) jal-a [n.] mag-a [n.] qase-u [n. + Pl. abl.]" "Gnat-e": Here, "for son".

"El-a": The meaning is "to go, to come along; coming along, advancement". Here, "[who] comes along".

"Zad-e": The meaning is "to fall, to accomplish, to immerse [in praise]; falling, accomplishment, immersion." Here, "for accomplishment".

"Pam-e": The meaning is "to drink; drink or [vase for/of] drink". Here, "for drink".

"Kêjl-a": The meaning is "to accompany; companion".

"Tet-a": A god name - **Teta**.

"Reg-e": The meaning is "to rule, to govern; king". Here, "for king". The expression "teta rege" means "for King *Teta*".

"Omaç-e": The meaning is "grease of intestines". Here, "for grease of intestines".

"Kapj-a": The meaning is "to attain; attainment".

"Îz-a": The meaning is "to have power, to command, to rule; possession of power, command".

"Gow-â": A god name - **Gow**. Here, "by *Gow*". The expression "îza gowâ" means "*Gow*'s command".

"Takj-a": The meaning is "to strangle; strangling; strangler".

"Dal-a": It appears two times. The meaning is "to break, split, open; part, partition, division".

"Nup-e": The meaning is "bride". May be a proper name - **Nupe** [like Latin *Niphe*]. Here, "*Nupe*".

"Sgam-a": The meaning is "to illuminate, to light; light".

"Gyôr-î": A place name - **Gyôra**. Here, "in *Gyôra*".

"Kraks-ê": The meaning is "stone". Here, "for stones".

"Kê-": Variation of "kêi-". It appears two times. The meaning is "although; there". Here, "there". The expression "sgama gyôri kraksê kê" means "[she] lights for [=the] stones there in *Gyôra*".

"Ôyt-e": The meaning is "to take an oath; oath". Here, "for oath".

"Ow-û": The meaning is "sheep". Here, "in sheeps".

"Onaç-a": The meaning is "loaded, heavy".

"Reypj-o": A place name - **Reypja**. Here, "from *Reypja*".

"**Magn-e**": The meaning is "[adj.] big, high, excellent, powerful; [adv.] very". Variation of "meg-a". Here, "for big one". The expression "*reyþjo magne*" means "for big one from *Reyþja*".

"**Eq-a**": The meaning is "to go/move; going, move". The expression "*kei eqa*" means "although move".

"**Par-a**": The meaning is "to seek; search, quest".

"**Tam-a**": The meaning is "to faint, to fatigue, to die; fainting, fatigue, death."

"**Pap-a**": A god name - **Papa** [similar to Latin Jupiter's epithet "*Pappas*"]. The expression "*dala papa*" means "the *Papa*'s part".

"**Tag-a**": The meaning is "to touch, to taste, to like; touch, proof, taste; pleasant". Here, "to please[?]"

"**Spíy-e**": The meaning is "to hope; hope". Here, "for hope".

"**Em-e**": The meaning is "for me" or "for my". The expression "*spýe emé*" means "[to] my hope".

"**Kam-a**": A god name - Gaulish god "*Camma*"?

"**Gazy-e**": The meaning is "eater, devourer, glutton". Here, "for devourer". The expression "*kama gazy-e*" means "for devourer *Kama*".

"**Dâg-a**": The meaning is "to be well-meaning, be kind, friendly, gentle; good, pure". Here, "be well-meaning!"

"**Respoç-î**": The meaning is "to answer, to reply; answer, reply". Here, "in answer".

"**Datj-a**": Latin has "*datio*" ("donation, gift"). This is the meaning.

"**Kak-a**": The meaning is "to be bad/wicked/evil, to defecate; evil, excrement; bad, evil".

"**Mutôn-e**": The meaning is "penis". Here, "for penis". However, may be a god proper name - **Mutôna**, because expression "*kaka Mutône*" means "for bad *Mutôna*". Many phallic idols were found in Glozel.

"**Jal-a**": The meaning is "to swell; swelling, growth, increase, expansion".

"**Mag-a**": The meaning is "to increase, to grow; increase, growing".

"**Qase-u**": The meaning is "to shake, to agitate, to move with violence; shake, agitation, violent movement". Here, "by violent movements".

*Translation: "For son [who] comes along for accomplishment. For drink, companion for King Teta. For grease of intestines to attain Gow's command, [that] strangles [and] splits. Nupe lights for [=the] stones there in Gyôra. For oath in sheeps carried for big one from Reyþja, although move seeks [their?] death. The Papa's part pleases my hope. For devourer Kama be well-meaning in answer! Donation for bad Mutôna. The swelling [of penis?] increases by violent movements."*

© Copyright by Paulo Stekel, 2006.