

A PRELIMINARY DECIPHERMENT OF THE GLOZEL INSCRIPTIONS

by

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Summary

A short history of the Glozel site and the author's involvement with it is given. It is concluded that the language of the inscriptions is Semitic and the script has strong affinities with both Libyan Punic and Iberic. The site seems to have been some kind of bazaar or trading center (either seasonal or permanent) where Semitic merchants dealt with a predominantly Celtic agrarian population (believed illiterate, but probably regarding any kind of writing as "magical") perhaps sometime in the third or fourth century before the Common Era. The bazaar dealt in livestock, devices to ensure sexual potency, various salves and ointments, curative charms and amulets, as well as primitive tools suitable for customers engaged in animal husbandry. Slaves or the services of slaves or bondsmen were also offered for sale. A number of inscriptions illustrative of these facts are deciphered followed by a discussion of the symbols, a vocabulary, and a bibliography. The author makes it clear that he does not regard himself as a Semitic linguist. Although grammatical errors will certainly be present, it is still believed that the decipherments are, in general, accurate. Additional polishing or constructive comments by Semitic specialists will be welcomed.

1) An earlier version of this article originally appeared in the Epigraphic Society Occasional Papers [ESOP], volume 9, #226, June 1981. The article has been revised and updated.

ON 1 MARCH 1924 in Glozel, a small village near Vichy, France, young Emile Fradin was ploughing when one of his oxen stumbled and fell. The beast's hoof had penetrated a small cavity. Using his mattock, Fradin freed the animal and investigated the hole. He found two bricks with an incised, twisted design. After finishing his ploughing, he returned for further excavation. At a depth of 80 cm he found an oval paving, a layer of bricks about two and a half meters long, surrounded by a border of ordinary stones (according to one version of the find, he also found within the cavity "some fragments of pottery and a tablet covered with unknown signs"). The following day, about 50 cm from his original find, Fradin found a brick covered with strange marks.

On 15 March, Mlle. Picandet, a teacher from a nearby town, visited the site and noted that the bricks appeared to be covered with melted glass, showing the effects of great heat (this suggested to some scholars that Fradin had discovered an old glass kiln, known to be fairly frequent in that district). The teacher reported the find to the prestigious "Societe des Amis des Bourbonnais" which, on 9 July 1924, sent a man named Clement to Glozel to investigate the find. He was the first in a long line of investigators. It has been suggested that books on archaeology that he loaned to Fradin sparked the later discovery of alleged inscribed tiles. The inscriptions were, according to a noted archaeologist named Esperandiu, either degenerate Latin or a forgery. (Esperandiu, however, later informed the French Academy of Science that the Glozel finds were genuine as he had participated in excavations and "two pieces were unearthed before my eyes.")

ON 25 APRIL 1925, Antonin Morlet, a doctor from Vichy who was an amateur archaeologist, appeared on the scene. He studied the inscriptions and announced that they could not be Romano Gaulish. On 28 April he signed a contract with the Fradin family giving him sole rights to excavation

for nine years and ensuring scientific publication of all the find even including those in Clement's possession. (In fact, Morlet's association with Glozel was to endure for forty years.)

Morlet now had a monopoly and Clement was excluded. Morlet and Fradin worked together and found many more inscribed artifacts. They produced their first publication on 25 September 1925: Glozel, a New Neolithic Site. (Morlet had become convinced of a fallacy that he never surrendered: that Glozel dated from the Neolithic!)

THIS, OF COURSE, stirred up an archaeological hornets' nest. Scholars came forward pro and con. In September 1926 the geologist Deperet visited Glozel and concluded that the numerous bones found there were those of fallow deer, cattle, boar and goat modern fauna and domestic at that. This was a serious criticism of Morlet's 'Neolithic' theory, (We shall see, however, that this finding ties in rather well with the actual nature of the site as revealed by decipherment of the inscriptions.)

The famed prehistorian Abbe Breuil visited Glozel in October 1926. He declared the finds to be "partially genuine." He noted that at least one of the projectile points had been made with a metal tool. He could make nothing of the inscribed artifacts. On 5 November 1926 he wrote a very sober article in *Anthropologie*. "Glozel," he said, "is neither Magdalenian, Azilian, Tardenoisian, nor Campignan; neither Old nor New Stone Age. Glozel makes a completely strange impression and is as foreign to France as would be a Spanish cemetery in Mexico at the time of Montezuma." (Breuil was, of course, absolutely correct. Glozel is not Neolithic, but dates from a time when metal tools, whether Bronze or Iron, were in wide use.)

Arguments about Glozel continued through 1927, fired by the sensational discovery and

excavation of two more 'graves' filled with numerous artifacts including engraved pebbles and ceramic pots and vases - as well as a few human bones. A young prehistorian and mining engineer commented that the pottery was unfired and so soft that in this friable condition he doubted that it would last a decade, much less hundreds and perhaps thousands of years. Like Breuil, he detected knife cuts on the bones and signs of a metal tool on the stones. He conducted two test digs - one with Fradin and one alone. Alone, he found nothing. In company with Fradin, however, he found an inscribed pebble which he felt had been inserted since he stated there was clear evidence of disturbance. (Any archaeologist will tell you that disturbed ground is fairly easy to spot. This was not the only time that Fradin was suspected of 'salting' his site. We know, of course that the area was under cultivation and often ploughed, which could explain the disturbance of the ground.)

BY SEPTEMBER 1927 the number of artifacts had increased to more than 2000. One Dussaud, an Orientalist, pointed out the resemblance of many of the signs to Phoenician. (He was, as we might say 'in the right church, but the wrong pew' - but very few paid any attention.)

On 26 September 1927, the International Anthropological Congress sitting in Amsterdam put Glozel on its agenda. It was decided to form a commission of well-known archaeologists who would visit the site. This commission arrived at Glozel in November 1927 and excavated for several days. They found very little: one inscribed tablet, again in allegedly disturbed soil (about 90 cm deep). They concluded that "everything we were able to study at Glozel was of no great age."

Study of the finds continued. In December 1927 Champion, technical director of the Museum of National Antiquities, declared categorically that the so-called stone tools of

Glozel had been worked with steel files, that the engravings were done with steel needles, and the pendant holes made with steel drills.

ON 29 JANUARY 1928, at Chez-Guerrier, a village near Glozel, a farmer found pebbles engraved with horses heads. On 19 February, in a small cave near Puyravel, Deperet, Fradin, and Morlet found more engraved pebbles.

On 25 February 1928 the Prehistoric Society started proceedings against an unknown person for fraud. A famous forensic chemist was called in to examine the artifacts seized from Fradin by the court. He pointed to the presence of chlorophyll in the unfired clay and the complete absence of patina in the incisions on the inscribed tablets. He confirmed that both the bone and the stone tools had been worked with metal. Again, like Champion, he made the supposition that the metal used was steel - despite his own admission that no actual traces of metal were found!

On the basis of the chemist's analysis, the Court of Appeals at Riom issued a judgment that "The forgery of the finds at Glozel is proven. Conviction is, however, impossible for lack of proof." (An amazingly contradictory finding!)

The ghost would not be laid. In the Spring of 1928 there were new finds at Glozel. Unlike the earlier finds, these were small vessels and inscribed tablets fired to vitrification.

MORLET AND FRADIN continued to maintain that Glozel was a valid Neolithic site. Other scholars pursued their own theories. A Dutchman claimed that the people of Glozel were Hebrew immigrants. A Spaniard asserted that the signs of Glozel were 'primitive Basque.' A retired French colonial officer, Lt. Col. D. Saint Hillier, maintained that Glozel was a Phoenician colony. He claimed to be able to read the tablets and suggested that Glozel was a kind

of resting place or inn for Phoenician merchants who were en route from Spain to England to buy tin. (While his sound-values were worthless, his theory, as we shall see, was not far wrong.)

MORLET remained a believer in Glozel until his death in 1965 at age 85. His last publication, „Origins of Writing“, was published in 1955.

The story, however, is not over.

In 1972, the Center for Nuclear Studies of the University of Riso, in Denmark, in collaboration with Dr. Henri Francois of the Center for Nuclear Studies of Fontenay-aux-Roses (and the French Atomic Energy Commission), undertook experiments on artifacts from Glozel to determine their age by the new science of thermoluminescent dating. They published their findings in 1973.

The ceramics and pottery of Glozel were found to be authentic and to date from between 2000 and 2500 years before the present. The inscriptions were judged to be contemporaneous with the tablets and other ceramic objects that bore them. Glozel, they said, was not a fake. Though much work remained to be done, they were confident that one day all questions would be satisfactorily answered. They were well-pleased that modern nuclear science had removed „l’Affaire Glozel“ from the realm of passionate argument and vituperation and returned it to a basis of sanity.

Fradin and others who continued to hold to the Neolithic nature of Glozel, were heartened by results of Carbon-14 tests which showed, for some bone artifacts bearing inscriptions, dates of 15,000 BCE or earlier. Such dating, however, cannot have any bearing on the date of the inscriptions. It only proves that whenever they were inscribed, they were written on old bone!

My own involvement with the Glozel material began in 1976 when I ran across some examples of the inscriptions in a book about famous hoaxes. Noticing the resemblance of the signs to Iberic, I brought the site to the attention of Dr. Barry Fell and Dr. Norman Totten. Both expressed interest and encouraged me to continue my researches, providing material from their own files. A foray to the fine library at Princeton University produced several valuable sources of information not the least of which was Dr. Morlet’s „Corpus“ of the inscriptions.

After a preliminary, but unsuccessful, attack I set the material aside and concentrated on the decipherment of Iberic, following the well-beaten path trod by Barry Fell (the resulting decipherments have appeared in ESOP and elsewhere). I was convinced that the key to the inscriptions of Glozel lay with Iberic this despite the fact that the settled population of the Glozel region, according to everything archaeology and history had taught me, had to be Celtic. I was encouraged in this view by the thermo-luminescent dating of the site which put it squarely in the time-frame suitable for an Iberic -- or Iberic-influenced -- alphabet.

SERIOUS WORK on the Glozel material was resumed in 1979. Shortly thereafter I obtained my first clear reading of a short inscription. Several more decipherments followed. It soon became apparent that Morlet, although indefatigable and willing, was perhaps not at his best as a copyist. Some of the inscriptions had been published upside down (a forgivable error) and - where photos were available and comparisons could be made - sometimes symbols were not copied exactly as they appeared on the artifact (given the character of the alphabet, this can produce disastrous results for an epigrapher). Decipherment of some of the inscriptions may have to wait until good photographs can be obtained or until the actual artifacts can be examined personally (at the time of the original writing of this

article —about 1979— the author hoped to visit the site; he finally did so in November 1980 and again in May 1996).

THE SITE

IT IS OBVIOUS from decipherment of the inscriptions that the Glozel site was some form of bazaar - whether seasonal or permanent is not known. Since the language was Semitic and the script Iberic, it would appear that Iberian Punic merchants were operating a trading center and dealing with a predominantly Celtic agrarian population (reflected in amulets depicting the Celtic Deer-God -- and in the apparent use of an Indo-European numeric system). The bazaar dealt in livestock, devices to ensure sexual potency, various salves and ointments, curative charms and amulets, and primitive tools suitable for customers engaged primarily in agriculture and animal husbandry. Slaves or the services of slaves or bonds-men also may have been offered for sale.

It is not surprising to find Iberian Punic traders at Glozel. Carthage controlled Iberia to the end of the Second Punic War (202 BC) and Iberian influence in the area of France (Gaul) closest to Spain was heavy and constant for a long period of time - perhaps, even expanding after the war as the Romans pushing into Spain displaced them. Certainly, by the time of Augustus Caesar (27-14 BC), this was recognized when the Gallic Roman province of Aquitania, which had its roots in northern Iberia, was recorded as stretching across what is present-day France to a point just beyond Glozel. Rome did not immediately attempt to colonize Gaul after the Second Punic War. Indeed, serious Roman colonization of inner Gaul did not take place until after 100 BC.

What does all this suggest to us about the probable date of Glozel? We know from thermoluminescence tests that the site is

between 2000 and 2500 years old. We know from the script in use that Iberic influence is paramount. We know from the numeric systems in use that not only is an Indo-European population present (Celtic, we learn from the amulets), but that Roman influence is beginning to be felt. I once felt that the date of Glozel had to fall within the second century BCE. I now feel that it may have existed as early as the third or fourth century BCE. This still falls well with the date obtained in the lab. Additional decipherments may narrow this further. Decipherments of Iberic inscriptions dated between 200 BCE and 200 CE show that Latin was already in wide use in Iberia. This underlines the probability that Glozel might date to before 200 BCE, when Semitic was one of the major languages of Iberia (with Greek and Celtic).

THE LANGUAGE AND THE SCRIPT

The language of the inscriptions is Semitic. It shows affinities with both Arabic and Hebrew. It is probable that it is a dialect of Iberian Punic derived through Carthaginian from Phoenician. The script is Iberian Punic showing heavy Libyan (North African Punic or Carthaginian) influences. Like Iberic, it uses ligatures (two or more characters fused together). This and other peculiarities of the script will be discussed below (see under 'Symbols'). Many of the inscriptions are apparently "magical" in character (writing would have been regarded as magical by the local population), intended to convey magical properties to the object, the wearer, or the owner. A sheep would become "fat" by wearing an amulet saying so. A needle would stay "sharp."

DECIPHERMENT

THE INSCRIPTIONS pictured with this article are numbered according to their pagelocations in Dr. Morlet's Glozel: „Corpus des Inscriptions“.

Those readers who are conversant with Semitic languages should be aware that the author does not regard himself as a Semitic linguist. He is a decipherer, not a translator. Although grammatical errors will certainly be present, it is still believed that the decipherments are, in general, accurate. Additional polishing or constructive comments by Semitic specialists will be welcomed.

Sexual Devices

When this article was in preparation, the author considered carefully whether to include this section. Finally, it was decided that it had to be part of the study. The artifacts were there and were capable of interpretation (indeed they greatly facilitated decipherment, being so recognizable) and it would be unscientific to ignore them. This won the author an attack by one noted scholar as being a "pornographic archaeologist." The critic was wrong on both counts. The author is neither a pornographer nor an archaeologist.



43/2

43/2. The artifact is in the form of a phallus. Its size and the material of which it is composed are not known to the writer. The inscription comprises two lines and reads from left to right:

a. — ^ ^ b. I C O X
 'A-D-D N-S-R-H

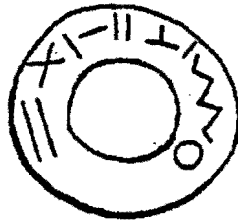
This was the first inscription from Glozel to be deciphered. Originally it was thought that it read: I-D-D-N-S-R-Z (The final character in line 'b' being read I= Z): "When it is erect, insert it!" Further study, however, arrived at the following: wadda nafara = "Device to spread (or 'expand')." The use of 'A or WA where an 'Ayin would be expected is not uncommon in the glozel inscriptions. Whether this reflects a real sound-shift or simply scribal error is conjectural. Similarly, the T (H) at the end of line (b) may be the equivalent of the Arabic final 'dammah' (used as the sign of the nominative case) or it may be indicative of a lengthening of the final vowel — or it, too, might be a scribal misspelling. The artifact is clearly a primitive dildo.

WE NOW COME to four artifacts which are typical of several pictured in the Corpus. The devices are rings of relatively soft schist. Their size is not given, but it is believed that they are too small to be bracelets and too large to be finger-rings. In fact, as the decipherments clearly show, they are primitive erection-rings. The prurient among our readers may be disappointed to know that these devices (and the phallus) were probably used in animal husbandry (a fact of which the author was unaware until he discussed them with a farm-bred friend). The first three inscriptions read from left to right; the last reads from right to left.



49/2

49/2 ¶ O T A A T M X —
 L R-M-H W-D-D J-D-^A
 li rumh wadd jadda = "To make hard
 the lance of love."

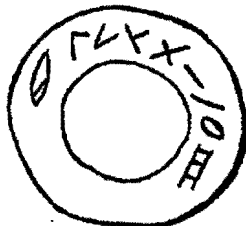


50/1

50/1 ||X|-||Y|wO

L D-N 'A-L-W N-f-R

li danā - 'ulūw nafara = "To assist in approaching erection."

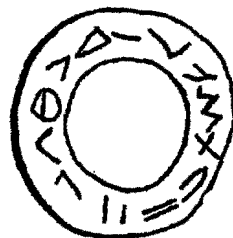


50/2

50/2 Θ↑ΛΥX- / O H

Rw-D Q-W D-'A-N R-Hw

radda qūwa ḡawin ruḡ = "To restore potency to drooping desire."



51/3

51/3 = > X w Λ - Δ Λ
⊙ V 1 ||

L M-D f-w-Q D-W D-w-K-Rw G-D-W

li madda jauq dawa ḡakar ḡadā = "To prolong arousal (so that) a scrawny penis can grow."

Weapons

Two stone spearpoints are pictured (material not specified). Whether these artifacts were intended for use or as amulets or talismans is not known. In both cases the inscriptions read from left to right.



42/4

42/4 X 1 1

D-W-D

ḡaud = "Defense (or protection)."



42/5

42/5 ∠ || Y Λ X

K-L-W W- D

kallā wadā = "Never die!"

Household Artifacts

Inscriptions on the following artifacts indicate that they may have been for domestic or household use. Readings are from left to right, except on one artifact that also includes elements from top to bottom.

39/5 This was on a bone needle:

T ↑ X

H-D-D

ḡadid = "Sharp!"



Three small receptacles bore typical inscriptions:

52/2 Λ > || H

D-M L-Z

ḡamm lasa'a = "Sting salve (or bite ointment)."

52/2 Λ > || H

52/2

T Λ = ⊗ H || Λ X > ⊗

H-W-L L 'D Z-L W-D M-L

ḥauḥi la 'adda ḥill 'd mel' = "The yearlings will certainly multiply (and) continue to be abundant."

64/3 On a stone (apparently an amulet) picturing a noble stag (perhaps the Deer God?). The inscription reads from the lower right upwards, then from the left inwards:

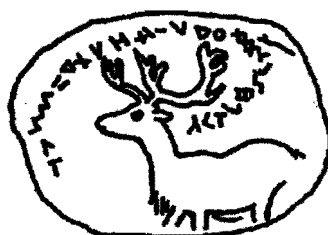
H Y || C = ▷

Hw W-H S-L-D

huwa waḥa sulṭa = "He (or 'it') inspires power!"



66/1 This is another protective amulet. The type of stone is unknown. A stag is pictured (again, perhaps invoking the Deer God). The inscription reads from just behind the ear of the animal, on the right, up and to the left:



66/1

Λ < T H < C T x x x O
Δ 1 - I + H Λ X ▷ = W Λ Z T

W-Q-H S-Hw Y-S-H (3 x-divider)
R-D-D' N-T Z-D D-D-L Y-S Q-W

waqā sū' yaḥah xxx ruḥūd wa nāti'
ṣadda ḡa dalla yeḥ qūwa = "This is a guardian against misfortune. xxx This has proven power to halt confusions and swelling."

Tokens of Identification

43/1 This small pendant appears to have been an identity disk. It reads in a circular direction to the right from the top:



|| W T Λ - - Λ Π H

L j-H-D-'A 'A-D-M Hw

li jahida ḡdam huwa = "To certify that he is Adam."

44/2 On a small ring of bone:

|| w C T

|| W C T
44/2

L jw-D-H

li jiyāda = "Belonging to the Shepherd."
(It is believed that a job-title is intended here rather than a personal name, although the latter is not impossible.)

44/3 On a small ring of bone:

I X X

N-W-T

Nuti = "Mariner."

65/2, 3. These two inscriptions are on the two faces of a rib ornamented with representations of animals (probably intended to be sheep, since a ram can be seen):

Λ / < = Λ = O I I I

D N-Q-L D-L R-W-W-D

ḡa nāqil dalla riyāḡi = "The bearer is a proven (animal) handler."

I - C Λ Λ Y L Y Z
X > - V Λ C H

N-'A S-Y-Y-W-D-T K-D-M 'A-G K-S

Hw

nau' siyādat ḡidma aḡa kaṣṣa huwa =
"Of the grade: Shepherd, in the service of the Lord (Aga). Honor him!"

72/1 This is the smallest of the inscribed tablets of Glozel (according to the *Corpus*). The material is reported to be clay. It is noteworthy in that it specifically mentions a bazaar. It may have been an identity document carried by a slave or bondservant employed by the bazaar and available for hire. Thus, the signature R-L (not a Semitic name; could we suggest the Iberian 'Raul'?) might not be that of his owner. Another possible interpretation is that this

may have been a person from Caesarea (the same word as 'bazaar') who is hiring himself out—and the signature could thus be his (and not Iberian). The reading is boustrophedon from the upper right:



72/1

|| □ ▷ L > | = | w ○
· 1 9 J > L | J X < & ○ =

L-D-D K-M-D L Q-Y S-R-'A D-Rw-K
M-H-N K-Q W-K Tw R-L

ladūd kamida li qaiṣariya darrāk māhin
kadda waku'a. tav rala (Raul?) = "A fierce
black belonging to the Bazaar (or 'from Caesarea'
) An efficient menial. A strong worker. Signed (or
'his mark'): Raul (?)."

THE SYMBOLS

The sound values given here are derived from usage and comparison with cognates in Classical Arabic and Hebrew (a procedure that must be used with care as sound shifts seem to have occurred affecting both consonants and vowels). There is some indication that the 'tilt' of a character might have had some bearing on the vowel that was sounded with the consonant. Thus Y < Y > and < all seem to be forms of 'W,' but which vowel to attach to which symbol is at present conjectural (some of these also seem to be occasionally read 'Y'). To further confuse matters, T and L and their variants seem most often to be read 'H' (though 'H,' 'A,' 'ayin' and 'Y' also appear). 'A,' 'ayin,' 'W' and 'Y' often interchange with each other. The 'W' sound, in particular, seems to be often used as a vowel-lengthening device. The sound-value equivalent of 'ayin' could not be clearly isolated, but it seems to occur in a ligature known from Iberic

inscriptions: ⊕ ('D or Dā = ○ plus X —where ○ is the 'ayin; see under Ligatures, below).

In my studies of Iberic and related Pan-Mediterranean alphabets, I have developed a system of sound-shift categories as follows: 1: Vowels and Semi-vowels (sometimes includes so-called 'soft-H' —that is, H-sounds, He and Ho for instance, which eventually developed into 'E' and 'O' sounds); 2: D/T Consonants; 3: B/F/P/V Consonants; 4: C/G/H/J/K/Q Consonants; 5: L/R Consonants; 6: M/N Consonants; 7: S/Z Consonants; 8: Special Characters; 9: Ligatures; N: Numerals; and U: Unknown. I will use most of these categories to discuss the Glozelian characters so far identified.

Category I (Vowels and Semi-Vowels)

'A = — or ° Both forms known from Libyan Punic. See also under Numerals. Also seems sometimes to have carried the sound-value 'W.'

' = ||| ○. ||| is a variant known from Libyan Punic. ○ is seen as 'ayin in many ancient Semitic alphabets including Neo Punic.

W = Y < Y > and <. Variants of these forms, with this value, appear in South Iberic and Ancient Libyan, || appears at Glozel as a 'W' on at least one occasion (reflecting a Libyan original).

Y = ✓ < and their variants. These forms are from Ancient Libyan. They are also seen in Iberic.

Category II (D/T Consonants)

D = ^ 1 L These are known to occur in Ancient Libyan, Turdetan, and South Iberic. □ and □ (Libyan forms) also appear.

D = X Hubner reads this in Iberic as 'D' and in Ancient Libyan as 'T' (see also under Numerals).

D = 1 J L Δ The first three are equivalent to Turdetan and Ancient Libyan 'D' (as recorded by Hubner). Δ seems to occur most often where 'D' is intended. Sometimes it appears to have been considered a ligature of Λ and — and thus is to be read 'Dw' (or 'wD-')? (see under Ligatures).

T = Y Reflecting Iberic forms.

T = + Reflecting the Libyan Punic 'T'.

T = Δ On at least one occasion this character appeared to take this reading—possibly reflecting a sound shift or a confusion with 'D'.

Category III (B/F/P/V Consonants)

B = ? No 'B' sound has yet been identified at Glozel. (Study of Iberic inscriptions since 1981 has shown that Iberic used a 'P' sound and a 'V' sound. The characters so far identified as possible 'B' sounds turned out to be pronounced closer to 'P' or 'V'. This view is supported by the fact that the Southwest Iberic character X, most often used to render 'B', actually developed from a form close to an early Greek 'Pi'.)

F/P = J Q = These appear to resemble Iberic and Carthaginian originals, but upside down.

Category IV (C/G/H/J/K/Q Consonants)

G/Q/J = V Hubner saw this as a North Iberic 'G'. (After Iberia fell under Roman rule it mutated into a Category III 'V'.)

H = T L R and their variants. The Libyan Punic forms are read 'H'. R here appears to be a reversal of a Carthaginian or Neo-Punic form of 'H'—sometimes found written thus in Iberic (in Iberia, its original pronunciation is unclear; later it clearly mutated to a Roman 'R').

H = H III. An Iberic form reflecting a Carthaginian original. Sometimes T and L seem to take this sound, reflecting Libyan Punic.

K/K/G = < L J > and their variants. These seem closest to an Iberic 'K' with echoes of 'G' (and even a Roman 'C'—see under Numerals).

Category V (L/R Consonants)

L = = || > These forms are seen in Libyan and also in some Iberic alphabets.

R = O ♦ Forms seen in Libyan Punic as well as Iberic.

Category VI (M/N Consonants)

M =) J These are Libyan forms.

N = I A Libyan form. Also appears in Iberic and Carthaginian (see under Numerals). It seems to be the symbol usually used for 'N' in Glozel's inscriptions. In Iberic it often carries a vowel before it. The character N (seen in Iberic as 'N' with a vowel following) in its only occurrence in Glozel so far deciphered seems to be regarded as a form of ^ (thus read as 'Y').

Category VII (S/Z Consonants)

S = C Occurs in Iberic and Libyan.

s = W E 3 M Reflect Libyan and Iberic.

§ = Not isolated. I and H sometimes support this reading.

Z = I H Libyan forms. Sometimes read 'S' or 'Z'.

Z = Not isolated. See above.

Category VIII (Special Characters)

☸ = The Tetraskelion, or Swastika, despite being misused by the Nazis, is a worldwide sun-symbol standing for the deity and for life. It appears to be a X (tav = 'a mark—especially in the form of a cross') with drawn-out arms. We see it here used to indicate 'signed' or 'his mark.'

Category IX (Ligatures)

There are a number of ligatures so far identified at Glozel. More have been noticed, but these are the ones for which sound values have so far been determined. Most of these ligatures have been formed by the addition of a short line (the 'alif?) which usually appears to indicate the lengthening of a vowel (shown in the transcription by the appearance of a lower case 'w'). Some, like Ⓞ and w are combinations of two characters:

Dw(or wD?) = Δ and its variants. While often read 'D', at Glozel this character sometimes appears to be considered as a combination of Λ and — (read Dw or wD as context demands; there seems to be no indication other than context as to whether the vowel is intended to be read before or after the consonant). [Author note: In my *Iberic Character Dictionary* (unpublished; compiled after the original publication of this article), there is the following comment about this character: "This particular vari-

ant appears to have been sounded 'D' or 'DO' or 'DA' (with the 'A' being sounded like the 'A' in English 'Father'). When it is followed by a 'U,' the vowel may have been a "dull U" sound. ... The usage of this and other T/D characters suggests that the Iberic pronunciation of T and D were very close to one another."]

Hw = H and its variants. [In 1981 I read this as a ligature, perhaps a two-bar 'H' plus —. Today I am not so sure. That it is an 'H' plus a vowel is certain. The form of the vowel is uncertain.]

'D' (sometimes Da) = ⊗. This form is seen in Iberic with these readings. It is a combination of X and O, with O carrying the value 'ayin as in a number of Semitic alphabets. In the alphabet of Glozel, O alone has so far always carried the sound value 'R' (reflecting Libyan Punic). In Iberic (as noted in the author's *Iberic Character Dictionary*) it is a 'D' or 'T' character which usually carries a vowel before it. It often seems to reflect the Italo-Celtic 'Theta.'

K/Qw = > and <. > or < plus —.

Rw = 9 ⊖. A version of the first form, 9 appears in Iberic. In the second character we see O with the value 'R' plus a —.

Sw or fw = w 1. The 2nd form has appeared in South Iberic,

YS = w. This is √ Plus M.

Category N (Numerals)

The numerals so far isolated at Glozel appear to belong to two systems. One is similar to the Roman system. The other may hark back to the Semitic system.

— ° = Both of these are 'alif and seem to be the numeral '1' (although the author admits that he first read — as '10' and I as '1', a reading he altered when he recalled the Semitic tendency to read a number as units first followed by the higher values). The second appears to be used as '1' in the Roman system as seen at Glozel.

X I = The first represents '10' in the Roman system. The second appears to represent '10' in the purported Semitic system (see Decipherment 45/4). Note that in Hebrew alphabets, 'N' usually has a numerical value of fifty. In Hebrew, alphabetic 10 is *yod* = י (about 2000 years ago sometimes written with a symbol close in shape to I). In the Greek alphabet (affected by Semitic) the character 'I', written Ι, had the numerical value '10.'

◁ = This is '100' in the Roman system seen at Glozel (see Decipherment 44/6).

The above would seem to be another clear indication that Glozel is culturally heterogeneous—that we are indeed dealing with a site where Semites (Carthaginian Punic merchants?) were trading with an Indo-European population or at least one familiar with the Roman numeric system.

VOCABULARY

*Adad	= Number, numeral (W595A).
*Adda	= To multiply, become numerous (W5940).
*Adam	= Proper name, masc.: Adam; human being (W10B).
*Agā	= Lord, master (W20A).
Dā	= Demonstrative pronoun: This, this one (W306A).
Dāda (daud)	= To drive away, protect, defend (W315B).
Daḥa	= To sacrifice, offer up (W536B).
Dakar	= Male, penis (W310B).
Dafil	= Sign, token (W289B).

Dalla	= To show, demonstrate; proper (proven) (W289A).
Damm	= Ointment, salve (W291B).
Danā	= To be near, approach, be imminent; to come close (W294B).
Daqqa (diqqa)	= To be small, tiny, minute (W287A).
Darrak	= Efficient (W279B).
Daud	= Defense, protection (W315B).
Dawā (ḍawiya)	= To be scrawny, weakened (W547B).
Dāwin	= Withered, fading, drooping (W316A).
Didd	= Antidote, antitoxin (W537A).
Didda	= Preposition: against (W537B).
Dihān	= Cosmetic cream, cold cream, salve, ointment (W297A).
Diwa'	= Treatment, therapy (W304B).
Duqqa	= Fine dust, Powder (W287B).
Ḍurr	= Damage, harm, impairment (W537B).

Gadā (gadw)	= To grow, to do, to be (W666B).
Gadd	= To hasten, speed (W667A).

Hā'a	= To make ready, prepare (W1041A).
Ḥadid	= Sharp (knife, etc.) (W160A).
Ḥamā (ḥamy)	= To defend, protect, guard against (W208B).
Ḥamuḍa	= To be sour, become sour, to make sour, acidify (W205B).
Hauli	= One year old animal, lamb, yearling (W217B).
Himan	= Defense, protection (W208B).
Huwa	= 3rd person pronoun: he, she, it (W1037A; DM159B).

Kadda (Kadd)	= To work hard; to drive away (W817A).
Kādi'	= Submissive, obedient (W244A).
Kallā	= Not at all! Never! (W835B).
Kamida	= To be swarthy, black (W839B).
Kaṣṣa	= To distinguish, favor (honor) (W240B).
Kaṭṭa	= To carve, engrave, mark, earmark (W244B).

Kawā	= To burn, cauterize (W848B).		
Kidma	= Service, employment, occupation; in the service of (someone) (W229B).	Raqq (ruqq)	= Bruise, contusion (W3438).
Kull	= Totality, entire, all (W835A).	Radda	= To return, restore (W333B).
		Ramad	= Ophthalmia, eye disease, granular conjunctivitis (W359B).
La	= Truly, verily, certainly (W851A).	Riyāḍi	= Sportsman (modern sense) (W367B); a form of Rāḍa (W367A) (qv).
Ladūd	= Tough, fierce (W862B).	Rūḥ	= Soul, spirit, mind (W365A) (related to Hebrew Ro' a: a thought, desire [DM597B]).
La'iq	= Suitable, fit, worthy (W886B).	Rumh	= Lance, spear, pole (W359B).
Lasa'a	= Sting, bite (W866A).	Jadan	= Fragrance, scent (W461B).
Li	= For the purpose of, to; in order to; due to, because of; belonging to, of (W851A).	Jadda	= To become firm, hard; to make hard (W459A).
Madda	= To extend, distend, prolong (W896B).	Jahida	= To witness, bear witness, certify (W488B).
Māhin	= Menial servant (W930A).	Jauq	= Longing, desire (arousal) (W494A).
Marad	= Disease, sickness, malady (W903B).		
Mel'	= Fulness, a multitude (abundance) (DM354B).	Ṣadda	= To turn away; checking, stopping (W506A).
Nāqil	= Carrier, bearer (W996A).	Siyāda	= Command, mastery, rule. Related to Siyādat (qv. below) (W440B).
Najara	= To spread, extend, expand (W965A).	Siyādat	= Title: A form of address later used for Christian bishops—hence probably equivalent to <i>Episcopos</i> , which carries the sense of 'Shepherd' and 'Overseer'. Probably a form of <i>Sayyid</i> (pl. <i>Sadar</i>) = Master, gentleman (W440B).
Nasara	= To help, assist, aid (W970A).		
Nati'	= Swelling (W941B).	Sulṭa	= Power, might, strength, authority (W'422A).
Nau'	= Kind, sort, quality, grade (W1011A).	Tav	= A mark (especially in the form of a cross); a signature (DM681B).
Nayy	= Fat (W1013D).	'Udda	= Readiness, preparedness; tool, device. Related to A' adda (to prepare oneself for) (W594B).
Nūi	= Seaman, mariner, skipper (W1008A).	'Ulūw	= Height, elevation, greatness (W638D).
'Od	= Continuance or duration (often used as verb 'to be' in the sense of 'continuing to be') (DM456AB).	Wa	= And, and also (W1044A).
Qadan (Qaḍāh)	= Mote, speck; something that gets in one's eye (W751A).	Wadā	= To Perish, die (W1059B).
Qaiṣariya	= Roofed marketplace, bazaar; Caesarea (seaport in Palestine) (W805B).	Wadd (widd, wudd)	= Love, desire; affectionate,
Qarḥ	= Wound, ulcer, sore (W755B).		
Qūwa	= Strength, potency, vigor, power, force (W802D).		
Rāḍa	= To tame, domesticate, break,		
			train (an animal); to try to bring around (W367A).

	friendly (W1058A).
Waḥa	= To inspire, reveal (W1056B).
Waku'a	= To be hard, strong, sturdy (W1095B).
Waqā	= To protect, offer protection (against something) (W1094B).
Wāqiya	= Protection, shelter, preservative (W1095A).
Waza'a	= To curb, restrain (W1064B).
Yaḥah	= To be, exist (DM280A).
Yeḥ	= Existence (to be); there is (DM279A).
Zaka	= To vouch for, bear witness to (W379D).
Zill	= Under the protection of (someone or something) (W582A).

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Table of Alphabets

	Punic		Libyan		Iberic		Glozel	
'aleph	𐤀	𐤁	—	•	▷ ▽ ▷		—	•
Beth	𐤂	𐤃	⊙	⊖				
Gimel	𐤄	𐤅	𐤆	𐤇	𐤈 𐤉		𐤊	
Daleth	𐤆	𐤇	𐤈	𐤉	𐤊 𐤋		𐤌 𐤍 1	
He	𐤈	𐤉	≡	≡	𐤊 𐤋 𐤌		𐤍 𐤎 𐤏	
Waw	𐤊	𐤋	=		𐤌 𐤍 ↑		𐤎 𐤏 𐤐	
Zain	𐤌	𐤍	𐤎	𐤏	𐤐 𐤑 𐤒		𐤓 𐤔	
Heth	𐤎	𐤏	𐤐	𐤑	𐤒 𐤓 𐤔		𐤕	
ṭeth	𐤐	𐤑	≡		⊗ ⊙ 田		⊗	
Yod	𐤒	𐤓	𐤔	1	𐤕 𐤖 𐤗		𐤘 𐤙	
Kaph	𐤔	𐤕	𐤖		𐤗 𐤘 𐤙		𐤚 𐤛 𐤜	
Lamed	𐤕	𐤖		=	𐤗 𐤘 𐤙		≡ =	
Mem	𐤖	𐤗	𐤘		𐤙 𐤚 𐤛		𐤜 𐤝	
Nun	𐤗	𐤘	𐤙	—	𐤚 𐤛		𐤜	
Samek	𐤘	𐤙	𐤚	𐤛	𐤜 𐤝		𐤞	
'ayin	𐤙	𐤚	÷	≡	∘ 𐤛 𐤜		≡	
Pe	𐤚	𐤛	𐤜		𐤝 𐤞 𐤟		𐤠 𐤡	
Ṣade	𐤛	𐤜	𐤝		𐤞 𐤟 𐤠			
Qoph	𐤜	𐤝	≡!		𐤞 𐤟		𐤠 𐤡 𐤢	
Resh	𐤝	𐤞	∘		𐤟 𐤠 𐤡		∘ 𐤢	
šin	𐤞	𐤟	𐤠	𐤡	𐤢 𐤣 𐤤		𐤥 𐤦 𐤧	
Taw	+	x	+	X	+	X	+	Y X

Note: Libyan used a convention wherein letters were written differently in horizontal as against vertical inscriptions. Thus Lamed = || (horizontal) and = (vertical) whereas Waw = = (horizontal) and || (vertical). Similarly, 'aleph = — (horizontal) and | (vertical) whereas nun = | (horizontal) and — (vertical). Iberic characters are still under study. There are several known 'S/Z' characters, for instance, but whether to assign them to zain, samek, Ṣade or šin is problematical. The several known Iberic alphabets have yet to be clearly isolated from one another (see the author's decipherments of Late, Southwest, and East Central Iberic in *ESOP* for three that have). The Glozel script still needs work.

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