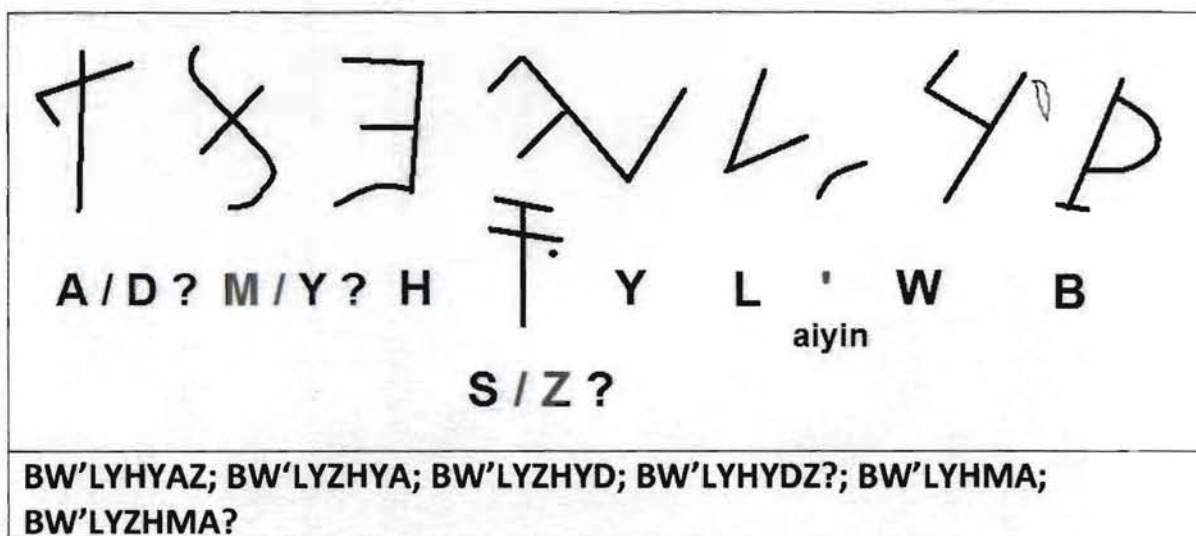

Ancient Europe and America

Part 6

The Bat Creek Inscription

Cyrus Gordon's Hebrew Translation

Old Hebrew transliteration and possible translation of the Bat Creek inscription



BW'L < buwl > bul "increase: produce", Buwl, the eighth Hebrew month corresponding to the November / December Moon.

YSHYA / YZHya < yizziyah, izziah > jeziah "the Being sprinkles", from Hyh verb "to be"; personal biblical name: Jeziah a descendant of Parosh who took a foreign wife in the time of Ezra.

YHYD < Yēhid, lēhid < yehīd "only one, only son"; not quite YHD or YHWD which were the official spellings for the Persian province of Judea as found on coins from that period.

YHMA < yēhma, iēhma?

YZHMA < ishma "desolation"; personal name: Ishma, a Judaite descended from Hur.

Bw'l Yzhma "(Month of) Bul – ishma (desolation)."

What to make of all of these alternative readings? At late November or early December, the land was desolate or could it be a funeral marker for a certain Yehīd or Yzhya during the month of Bul in late fall or is it a prayer for rain?

If the Bat Creek inscription is Hebrew, then it spells-out a completely different message from that of the Freemassons' Encyclopedia. But again, at close reading, it doesn't match Cyrus Gordon's translation. In *Before*




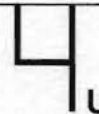

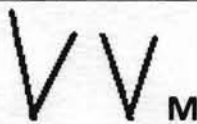



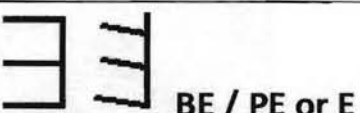
Columbus (French translation, p. 203-204), Gordon read the sequence as: "LYHWD, meaning for (L) Judaea (YHWD)". Maybe the traces following LYHWD are the left superior element of an M, in which case, the line LYHWDM should mean "for the Judeans". But YHWD is enough to designate Judea as was the case since the time of the Achemenids."









The problem with Gordon's reading as: YHWD is that the letters spell-out YHYD! Close, but not quite the same word.

The crossed T: 𐤔 is not a Paleo-Hebrew or Phoenician letter but a typical south Iberic representation of O. Giving it the quality of zayin = Z or sāmek = S is stretching things a bit. The other questionable interpretations are that of the hooked T: 𐤕 or 𐤖 ligature which ambiguously yields either aleph A or daleth D. The same goes for the barred S which can be either a yōd = Y/I or a mēm = M.

Although the Paleo-Hebrew reading does seem at first satisfactory, three of the letters are problematic. The complete letter serie calls for a South-Iberian match.

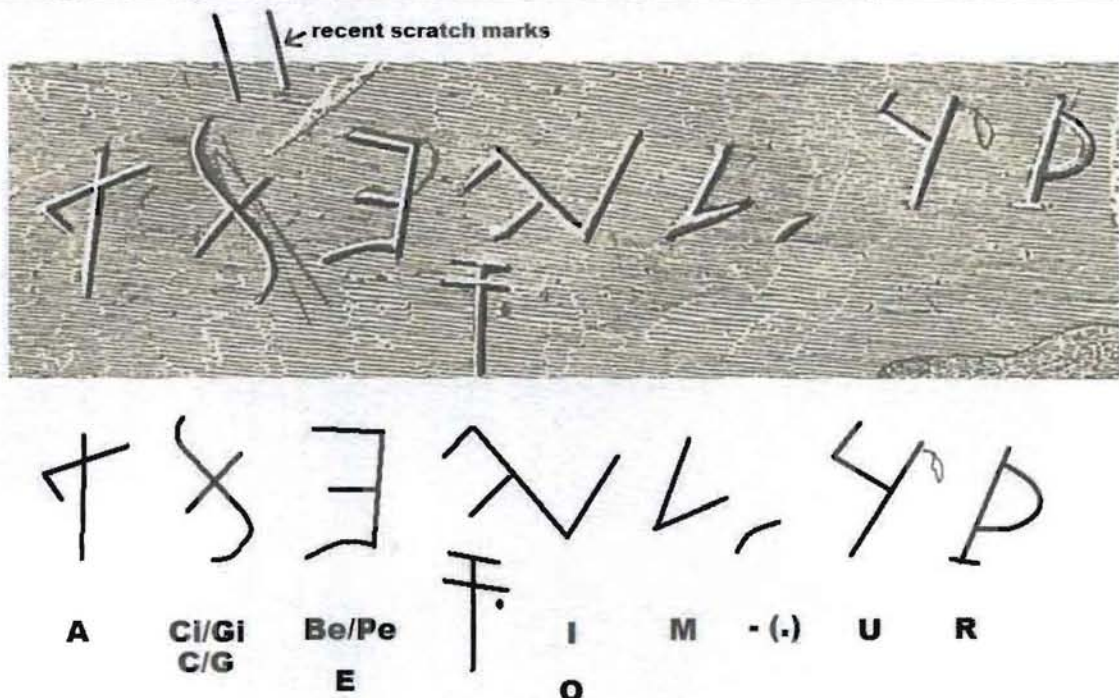
Bat Creek / South-Iberian letter match

Bat Creek	South-Iberian
	
	
	
	
	

	 Cl / Gl
	   A
	 o

The South-Iberian Interpretation

recent scratch marks



A Cl/Gl
C/G Be/Pe
E I
O M - (.) U R

AGIEOM – UR (IO).

AGIEIOM 'UR (IO). "To Ageios, the fire (for him)."

The two marks identified as ‘//’ in the Iberian script are late scratch marks from outside the main script.

Agieiom < ageiom “to Ageios”, accusative, adlative case of ageios “guide, leader”; Ageios, name of the Celtic god Ageios, Ageio “the Leader, the Guide”; punning with aeigeia f.c.n. “depth” and agion “pillar, prop, shaft”.

UR < ur “fire”.

lo < io pronoun “who”, an enclitic relative pronoun either postposed or inserted between preverb and verb); ios pronoun “for him”.

In the Old Celtic World, fires were lit atop mounds and other high places to commemorate the gods. The name ur for fire also carries the meaning of sacred or sacrificial fire. The fire also represents the star of Aquila, where are reside the happy good doers and blessed loving ones.

The Celtic god Ageios, an epithet of Lugus, was equated to Aeacus or Eacus by the Romans but was more like the Greek Hermes. The Greek god Hermes was the counterpart of the Roman god Mercury. Αἰακός was an ancient Greek mythological king of the island of Aegina in the Saronic Gulf. The Eagle, residing in the star of Aquila, was thought to bring back the thunderbolts which Zeus had thrown. Zeus also had the reputation to transform himself into an eagle in order to approach the goddess Aegina, mother of Aeacus. The eagle was also responsible for dropping Aphrodite’s sandal before Hermes who had fallen in love with her. It was Zeus who sent the eagle to Hermes while the goddess was bathing in the river of Achelous.

Dueling Paradigms

What are we to think of these two different interpretations, Hebrew or Iberic?

It seems as though the stone translates into anything you want it to, you name it: Cherokee, Hebrew, Iberic or English even!

Lowell Kirk, a retired history teacher, writes in his paper on the Bat Creek Stone that “Emmert was a relatively uneducated, obscure former Confederate Army private from Bristol, Tennessee”. Therefore,

as Hu McCulloch had suspected, Emmert did not have what the knowhow to pull-off such a scam. According to Kirk, it was Luther Meade Blackman, a brilliant, highly educated man and Civil War officer, turned stone engraver, who pulled it off. Blackman copied the inscription from a book published in 1882 and passed it on to the boys at the dig working for Emmert. And Kirk goes on to add that: "Once the engraved stone was in Emmert's hands, local Republicans tried to get Emmert to send the stone to Knoxville to have it "translated." The actual chart which Blackman used to copy the letters had been published in a book in 1882. According to the chart which Blackman used to carve the stone, the translation would have read, reading from right to left as Hebrew was, "QM, LIES." QM referred to Blackman's position as Quartermaster of the Fourth Tennessee Union Cavalry in the Civil War. Emmert, of course, immediately sent the stone to Cyrus Thomas, never allowing a local "translation"."

Kirk's argument concerning the "translation" is capital because this is exactly what, according to debunkers, disqualifies the artifact. The nature of the text also throws discredit on the circumstantial evidence involving the Bat Creek site. The fact that the find gives archaeological credit to the claims by the tenants of the British Israelite Movement advocating for the presence of the one of the lost tribes of Israel in America before Columbus, just adds more to the ridicule. Of course, the Jews of Antiquity were not known to be far farring sea navigators such as the Phoenicians, Romans and Celts. Therefore, if Jews made it to the New World, it had to be in the company of a foreign maritime city or state and not as free colonists.

Jews first came to Iberia in the company of Greek merchants from Massalia in Gaul during the Hellenistic Age where they founded Emporion in 575 BCE. At that time, Palestine and Judea had fallen under Hellenic rule after Alexander the Great's conquest of the Levant in the late IVth century BCE. This prompted the Hellenization of the Jews who prospered in the Greek city of Alexandria, Egypt. From Egypt, they settled in the colonies of Cyrene in Libya (founded c. 631 BCE.), Massalia in Gaul (founded 600 BCE.), Emporion and Hemeroskopeion, both in Iberia. These Jews living in the Greek colonies west of the Levant formed what became known as the the

Hellenistic diaspora. Massalia, founded on the territory of the Liguro-Celtic nation called Segobriges. A myth surrounding the foundation of Massalia implies that Nanos, king of the Segobriges, married his daughter Gyptis to the Phocian Greek hero Prôtis. This marriage symbolises the pact between the Gauls and the Hellenes. Note that the name Gyptis is from the Greek name Aigyptis "the Egyptian woman". This is most likely in reference to Alexandria, Egypt. This implying that Massalia was founded by colonists from Alexandria. The Greek colonies of Iberia were contained and highly dependant of the sea. As scollars observe, it took a few centuries before Hellenic culture gained the Celtiberic mainland thus slowly influencing the hermetic native Iberian populations. Since the Celtiberians were strong and confidant in their own ways, it was rather the Greeks who were slowly assimilated into Iberian culture. Could the Bat Creek Stone be the product of a bicultural Jewish-Iberian scribe travelling to North America? The addition of Iberic letters to a typical line of Hebrew letters supports this hypothesis.

It can be assumed that the Bat Creek inscription, judging from Wolter's appraisal, is much older than the XIXth century and that it was probably not the product of a freemasson's copy of an ancient Hebrew text. I doubt if, as others have proposed, Jews fleeing Roman persecution during the Judaen Revolts of 66-73 CE, they could have made it to America. After the Jewish-Roman wars, the Jews signed a pact with the Romans thus preventing any action against their conqueror. Flavius Josephus, alias *Josephus ben Matthias* (37-95 A.D.), explains this in *Antiquities of the Jews*, Book 12, chapter 10 in great detail:

"As the high priest Alcimus thought to pull down the wall of the sanctuary, which had been built in former times by the holy prophets, he was struck suddenly by God and fell down. This stroke made him fall speechless to the ground, and after many days of suffering he finally died, having been high priest for four years. After his death the people gave the high priesthood to Judas, who hearing of the power of the Romans and that in war they had defeated Galatia and Iberia and Carthage and Libya, and had also subdued Greece and their kings, Perseus and Philip and Antiochus the Great, decided to make a pact of friendship with them. For this he sent to Rome some of his friends, Eupolemus the son of John and Jason the son of Eleazar through whom he asked the Romans to help them and be their friends and to write

to Demetrius forbidding him to fight against the Jews. As the envoys from Judas arrived in Rome they were received by the senate who spoke to them about their mission and agreed to the alliance. They also made a decree about it, a copy of which was sent to Judea, while the original, engraved in brass, they placed in the Capitol. It read as follows: "The decree of the senate about alliance and friendship with the Jewish nation. It shall not be lawful for any of those subject to the Romans to make war on the Jewish nation, or to help those who do so, either by sending them corn, or ships, or money. If anyone attacks the Jews, the Romans shall help them as far as possible and again, if anyone attacks the Romans, the Jews shall fight on their side. If the Jews want to add to, or to take away anything from, this alliance, let it be done with the consent of the Roman people and any addition so made shall be valid." This decree was written by Eupolemus the son of John and by Jason the son of Eleazar, when Judas was high priest of the nation and Simon his brother was general of the army. This was the first pact that the Romans made with the Jews and that was how it came to be."

In conclusion, from the epigraphic standpoint, there is no clearcut reason to conclude that the Bat Creek Stone is a fraud. No matter how unclear its origin, one can question its authenticity as much as one can argue to its veracity. I for one, trust Wolter's forensic expertise. Therefore, the debate remains open and it is now left for you to judge.

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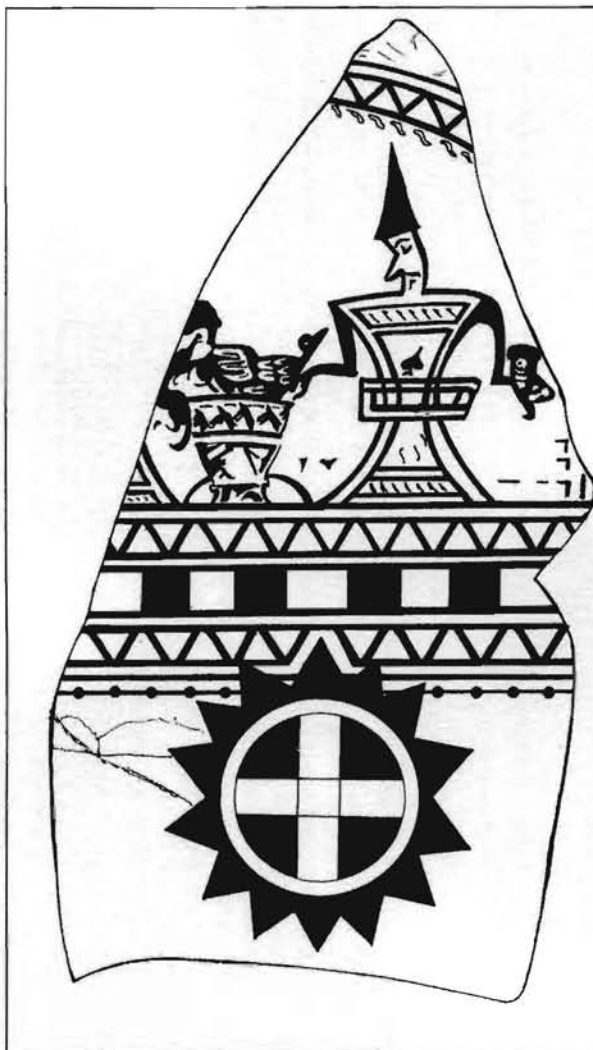
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Chapter V

The Celt-Iberian Connection

Celtiberia, a Forgotten Civilization Rediscovered

A fact not very known is that, of the various Celtic nations, the Iberian Celts and related Tartessians and Lusitanians were at the top of the list as major contributing cultures of Antique celticity. Their range of influence far exceeded the confines of the Iberian Peninsula. Therefore, far from being an isolated minor collection of poorly Indo-Europeanized populations, the Iberians Celts were at the forefront of Mediterranean culture. Not unlike the Southern Gauls, they were in constant contact with the Phoenicians, Greeks, and other competing warring societies such as the Romans. They did not only commerce with these people but also exchanged in matters of science and art. Of all the Celtic lands, Iberia, because of its dry weather, had the best southern vantage points for astronomical observation. Long before pilgrimages to St-James of Compostela, trails and footpaths leading south to Iberian learning centers and observatories attracted many masters and druid students from all parts of the Celtic lands.



A Celtiberian Druid Astronomer

A Celtiberian druid priest wearing an oversized white apron and a conical witch-like black cap holding a drinking horn in the left hand while patting a bird (raven, crow or cock) with the right hand over a rimmed cauldron during a libation ritual.

The Raven and Cauldron represent the Corvus and Crater constellations while the drinking horn can be taken for the alpha star of Hydra representing the cosmic water element.

Drawing from Gabriel Sopeña, Celtiberian Ideologies and Religion, E-Keltoi site Museo Numantino, Soria (Sopeña 1995).

Therefore, the Celtic presence in Iberia was not only strong but enduring in many ways. Still today, in many parts of Portugal and northern Spain, Gallic traditions have not only survived in Galicia but in Asturia and Cantabria as well. The Portuguese as well strongly identify to their Lusitanian Proto-Celtic heritage. Although very much considered apart from the main body of the Hallstatt and La Tène cultures, the Iberian Celts did, and still, exist.



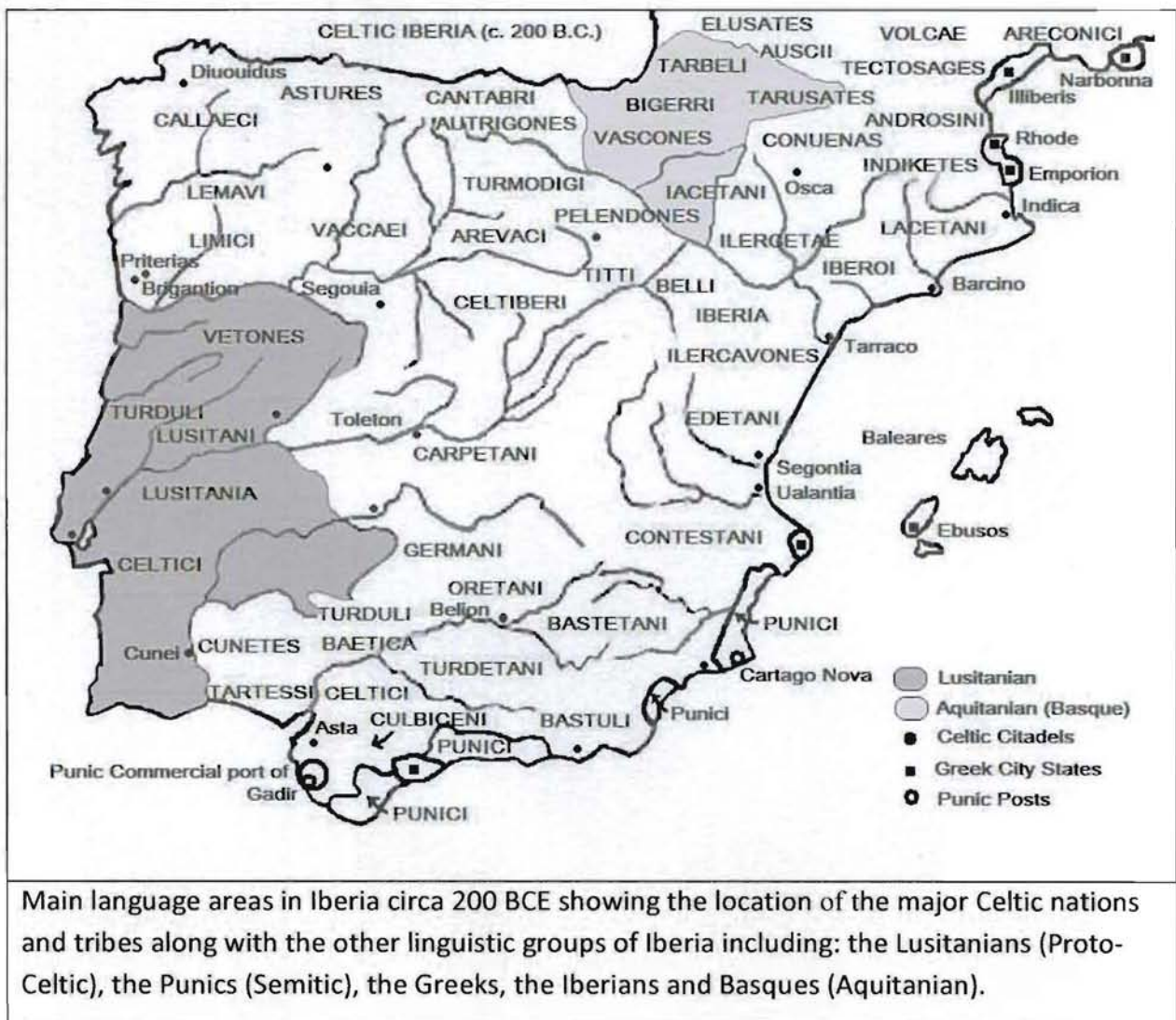
Another unknown fact is that the Iberian Celts were not only turned to the sea, but had sailing abilities acquired from their southern Punic, Philistine and northern Venetic neighbors.

To wit, the Milesians, the tribe of Mil Easpain, a confederacy of Celtiberian tribes, were among other continental nations such as the Belgians (Fir Bolg) and Gauls (Fir Galion) who forged the Gaelic ethnogenesis (ethnic makeup) and cultural identity of Ireland.

Who in fact was this Mil Easpain mentioned in the Irish accounts of the *Takings of Ireland* and in what circumstances did he reach the "Emerald Island"?

The following excerpt from *The Book of Conquests, Age of Mile*, Section VIII, *The Sons of Mil*, 13, illustrates the sailing capacities and military might of the Iberian Celts, account which sets them as a major naval power:

"Winter's evening. Ith, without the sea far to the north – thrice thirty warriors, came east, till he saw Ireland. To Ireland, and they landed away from him. He goes on the "Fetid Shore" of round back thereafter to the Headland of Corcu his other brethren, and Duibne, what time they tells them what he had arrived. Seen, Brego son Breogan, said that what he had seen was no land at all, but a cloud of the sky, and he was for hindering him from going thither; but Ith he could in no wise hinder.[Ith] launched his ship on the sea and sailed to Ireland, With thrice fifty warriors; till they landed in the "Fetid Shore" of Mag Itha, on the Northern side of Ireland".



Main language areas in Iberia circa 200 BCE showing the location of the major Celtic nations and tribes along with the other linguistic groups of Iberia including: the Lusitanians (Proto-Celtic), the Punic (Semitic), the Greeks, the Iberians and Basques (Aquitanian).

Nation or Tribe	Etymology and	Territory
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	meaning	
Astures	Asturioi "highlanders"; Astura < Adstutaura "high mountain."	Asturias and northern León (Spain), and west of Trásos Montes (Portugal).
Bletonesii	Blettonesioi "those of the larch grove"; Bletto < Mletto "larch."	Salamanca (Spain).
Bracari	Braccares, Braccarioi "those of Braccara"; Braccara "of breaches."	Braga (Portugal).
Callaici or Gallaecians	Callaicoi / Calloicoi "Callaic, Galician;" Gallaicoi / Galloicoi " the powerful."	Gallaecia (Spain & Portugal).
Cantabri	Cantabroi / Cantabrenoi "those of the edge;" Cantabria "land of the edge."	Cantabria, part of Asturias and part of Castile-Leon (Spain).
Carpetani	Carpetanoi "those of the yoke-elm groves;" Carpetania > Carpitania "yoke-elm country."	Central Iberian meseta (Spain).
Celtiberi	Celtiberoi "Celts or noble-ones of the Ebro River;" Celt- "noble, lofty" + Iberos "the Ebro deified;" Ebros "brutal,	Central Iberian meseta (Spain).

	violent."	
Celtici	Celticoi "Celtic, the noble ones."	Alentejo and Algarve (Portugal).
Coelerni	Coelerinoi > Coelerno / Coilerinoi > Coilerno "the augurs, soothsayers."	From the vicinity of Chaves, Braga (Portugal and Ourense (Spain).
Cunetes and Conii, Coniaci	Cunetes "hunters (with dogs);" Conioi "of the corner;" Coniacoi / Coniscoi "those of the corner."	Algarve and Low Alentejo (Portugal); probably Proto-Celtic Tartessians
Equaesii	Equaesoi / Ecuaesoi "the cavaliers, ridders;" Ecuos / Equos "horse."	Minho and Trás-os-Montes (Portugal).
Grovii	Grouoi > Gruuoi "the gravelly."	Minho (Portugal) and Galicia (Spain).
Iburri and Ebores	Iburoi / Eburoi "the boars;" Ebores "from Ebora (Evora);" Ebora "buckthorn, black alder."	Trás-os-Montes (Portugal). Alentejo region, Southern Portugal
Ilergetae	Ilergetes < Elergetes < Elercetes "the swan people."	Segre and Cinca Rivers near the Ebro River (Northeastern Spain).

	Illicos / Ellicos / Elarcos / Alarcos "swan."	
Interamici or Tamaricoi	Interamicoi < Intamaricoi "those in the Tambre River Valley;" Tamaricoi "those of the Rio Tambre;" Tamara "swelling."	Trás-os-Montes (Portugal), Rio Tambre Valley, province of A Coruña, Portugal.
Leuni	Leunoi "stone-like ones."	Minho (Portugal).
Limici	Limicoi "of Limia;" Limia "the flood land;" the town of Lima.	Minho (Portugal) and Galicia (Spain).
Luanqui	Luancoi "rocky ones."	Trás-os-Montes (Portugal).
Lusitani	Lusitanoi "of the mountain-ash."	Portugal south of the Douro River and Extremadura (Spain); usually considered Proto-Celtic.
Lusones	Lusones "vegetable eaters."	Guadalajara (Spain).
Morecani	Morecanoi "the maritime."	Northern Spain, Cantabria province in the eastern Asturias near the Atlantic

		coast.
Narbasi	Narbacoi < Neruacoi "vigourous ones."	Minho (Portugal) and Galicia (Spain).
Nemetati	Nemetates "of the shrines."	Minho (Portugal).
Oretani	Oretanoi / Orietanoi "oriental ones, those of Oretan ; Oretan, now Oria a town of the Almeida province in Andalusia, Spain.	La Mancha, eastern Andalusia and Múrcia (Spain).
Paesuri	Paesures < Posdurioi "after, beyond Uria;" Uria "the fresh or green, pure." now Fonte de Ouria, near Cabeceiras de Basto, Braga district, Portugal	Douro and Vouga (Portugal).
Quaquerni	Cuacernoi / Cuarcernoi "cauldron jaws;" Cuarios "cauldron" + cernos "jaw, jaw bone."	Minho (Portugal).
Seurbi	Seurroi / Seurboi "those of Sarria;" Sarria "of sprouts, shoots."	Minho (Portugal).
Tamagani	Tamaganoi "those of	Chaves (Portugal).

	Tamaga;" Rio Tamega, a tributary of the Douro River flowing from Galicia to Portugal on which is the town of Chaves.	
Tapoli	Tappoles "the strikers, hammerers."	River Tagus, around the border area of Portugal and Spain.
Tartessoi	Tartessos, Greek rendering of Proto-Celtic Turđates < Turdates "those of Trurđa > Turtha; Turtha "high place."	In Beatica on the Guadalquivir (Southern Spain).
Titti	Tittoi / Titθoi "the revengeful."	Middle Jalón and Upper Tajuña Valleys (Central Spain)
Turduli	Tuduloi "those of mounds."	Guadiana valley (Portugal) and Extremadura (Spain).
Turduli Veteres	Ueteres < Uitires "presences."	Douro (Portugal).
Turdulorum Oppida	Latin for Turdulia Dunon "hill fort of the Turduli."	Estremadura (Portugal).
Turodi	Turodoi "of the heights."	Trás-os-Montes (Portugal) and Galicia (Spain).

Vaccaeii	Uacoecoi « the desert dwellers. »	Central Iberian Meseta (Spain).
Vettones	Uettones < Uectones « the adventurous fighters »	Ávila and Salamanca (Spain).
Zoelae	Solilioi « very complete ones ».	Trás-os-Montes (Portugal).



Celtiberian Stone City of Soria Ciudad at Tiermes, Soria, Castille y León, Spain, from 143 BC to the IVth century AD.

The Romanization of the Celtiberian kingdoms

Simon Keay argued in *Cultural hegemony in Iberia between the late 3rd and later 1st centuries BC*, against the generally accepted notion of a thorough Romanization of Iberia. Archaeologists have come to understand the very deeply rooted identities of the Iberian communities grossly grouped in four large ethnic confederacies, the Iberians proper, the Celtiberians, the Turdetans and the Greeks. The Greeks seem to have played a long-standing role as a civilizing agent. Therefore, the Hellenic influence preceded the Roman influence so that the term "Romanization" may not be the appropriate one. In fact, the Celtiberians of the heartland and Vasconian Basques of the North were much harder to subdue than the Mediterranean Turdetans and Punics. Even though they had understood the weaknesses in Celtic strategy through domination of Cisalpine Gaul, it took the Romans 150 years to repress the rebellious Iberian Celts.

Evidently, the Romans went through much pains to pacify the rebellious Celtiberians and Lusitanian Celts because the Continental Celts were a major threat for the control of the western Mediterranean regions which had been pacified at great cost. And as Stanislawski put it, "they were anything but complacent with regard to Roman assumption of authority over them." Under the command of Viriathus (Uiriatos = "Metal-Ring-Wearer") the Lusitanian armies swept across the width of Iberia effectively decimating Roman legions on its way. This dire threat to Roman control of the peninsula was averted by hiring the assassination of Viriathus. Whatever one may feel about the judgment and the deed, we must recognize that it was effective of the end it sought. (Dan Stanislawski, 1959)

Again, as elsewhere, Roman influence radiated non-uniformly from the urban areas "beyond the pale".

Or as Keay concluded:

"Differing degrees of cultural hegemony developed out of this relationship. Elites pragmatically selected and adopted new ideas, materials and concepts that were being developed at the burgeoning centres of Tarraco, Carthago Nova and Corduba, as part of localized strategies of retaining power during a period marked by periodic instability and an increasingly close economic relationship with Rome."

In short, out of this highly heterogeneous mix will emerge a Celtic based culture heavily influenced by Hellenic, Punic and Roman influences. And it is just this mixture that we find in later Celtiberian Art (1st c. BC to Vth c. A.D.).

The Celtic alphabets and scripts

It is generally assumed that the Germanic runes and Iberic script evolved from the Etruscan or Greek alphabets... Or, as it was proposed: Phoenician for Iberic. Not long ago, maybe thirty years or so, when the Iberian inscriptions went undeciphered, few were the scholars who guessed the greatness and magnificence of the Celtic Iberian civilization. The only parallel lies with another breakthrough in linguistics, the cracking of the Hittite script and language. The Iberian characters are almost identical to those used in Gaul (Glozel) and the Alps (Lepontic). In fact, they are so similar that they could be bunched under a same general designation, that of *Celtic script*. At least, this is what Rudolph Hitz proposes. Indeed, recently (around 1997), the epigrapher Hans-Rudolph Hitz was successful, I truly believe, in decoding the Glozel inscriptions of France as ancient Gaulish. The inscriptions, bearing a dialectal idiom of ancient Gaulish, express the metaphysical preoccupations of the Celts.

The Welsh Coelbren is but an evolution of this sign system. Here is a writing system, or syllabary, more than an alphabet, showing very archaic traits. Even Julius Caesar, a friend of the high druid Diviacus, could not suspect

that the Gallic Druids used writing characters other than those commonly employed for the recording of secular affairs.

"It is said that these young men have to memorize endless verses, and that some of them spend as long as twenty years at their books ; for although the Druids employ Greek characters for most of their secular business, such as public and private accounts, they consider it irreverent to commit their lore to writing. I suspect, however, that a double motive underlies this practice; unwillingness to publicize their teaching and a desire to prevent students relying upon the written word at the expense of memory training; for recourse to text-books almost invariably discourage learning by heart and to dull the powers of memory." (Julius Caesar, *The Gallic Wars*, Book VI)

That Caesar implies that the Druids used the Greek alphabet is more than just apropos or innocent. At the time he was writing his account of the *Gallic Wars*, the Hellenic ways dominated the civilized world. And Caesar made sure that Rome was at the center of civilization and, therefore, tolerated no competition. Two traditional competing cultures in Caesar's way for total dominion were the Jews and the Celts. Both the priests of Jerusalem and Celtic druids had their own politics on literacy and, coincidentally, were reputed as acquainted with Greek. For Rome they were the rising menace.

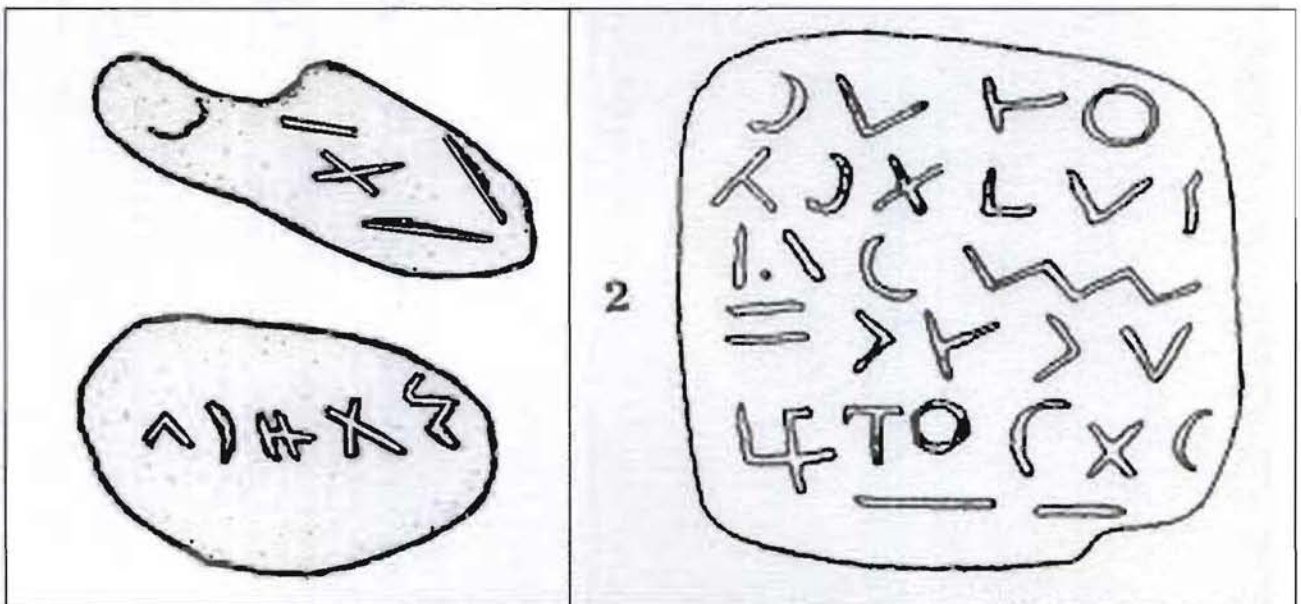
A short word about the Celtiberian syllabary

Though the Celtiberian syllabary has separate letters for single consonants and vowels, most signs note bisyllables. This sign system, although at times difficult, makes way for better writing space.

Long and short vowels are distinguished : 'Â' and 'A' or 'O'. 'U' is pronounced as English 'oo' or French 'ou' and never as the short English 'U' as in "up". The other 'U' is consonantal and is pronounced as 'W'. As for the 'E' and 'I' , they were very close in pronunciation.

As with the three 'Ncu strokes in the Ogham, there is a tendency to associate the nazalised 'Ñ' and 'U' both marked as a 'V'. The letters 'A' and 'R' marked 'P' can also be easily confused or interchanged. The same goes for the delta sign which can either be taken for a 'D' or an 'A'. The only way to know is to sort out the possible words in context with the phrase.

'H' has the sound value of the Greek X or Chi and is equivalent to the first forfeda of the Ogham labeled 'X/Ea', Coad from Xoiton = "Copse", "Copice". Therefore, the Old Celtic means of notation did not consider 'H' as a consonant. As with the oghamic 'H' denoting usual fricatives found in Celtic best rendered as 'Sc' or 'Xc' and barred D : Ð from Sd, the Celtiberian Š denotes a sibilance of 'D'.



A few examples of the Glozel inscriptions and symbols.

Tables for the Glozel script (tables by the author after H. R. Hitz):

B/P	𐀀𐀁𐀂	M	𐀃	
L	𐀄𐀅𐀆	Ð (s/z)	𐀇𐀈	
N	𐀉𐀊𐀋	D	𐀌𐀍	
U (W)	𐀎𐀏𐀐	T	𐀑𐀒	
S	𐀓𐀔𐀕𐀖	Th	𐀗𐀘	
Š (sh)	𐀙𐀚	R	𐀛𐀜	
D/T	𐀝𐀞𐀟	PH	𐀠𐀡	
C/G	𐀢𐀣	X (CHI)	𐀤𐀥𐀦	
Q	𐀧𐀨𐀩	Xs	𐀪𐀫	
𐀬𐀭 𐀮𐀯	𐀰𐀱	𐀲𐀳 𐀴𐀵	𐀶𐀷 𐀸𐀹	
A	O	U	E	I

AN	𐀀𐀁	NM	𐀂𐀃	
AU	𐀄𐀅	NU	𐀆𐀇	
UT	𐀈𐀉	MA	𐀊𐀋	
UN	𐀌𐀍	MN	𐀎𐀏	
ET	𐀐	MU	𐀒	
IC	𐀔𐀕	CI/GI	𐀖𐀗	
PI/BI	𐀙𐀚	TE/DE	𐀜	
LL	𐀞	TH/DH	𐀟	
NA	𐀛𐀜	To/Do	𐀝	
A	𐀞	𐀟𐀠	𐀡	𐀢
AI/IA	OT/TO	UI/IU	IE/EI	IT/TI




















































Table of compared ancient European alphabets

Latin Letter	Archaic Greek	Old Etruscan	Celto Lepontic	Elder Runic	Celtiberic	Glozel	Weißenhorn
A	Α	A	𐀀	𐀁𐀂	𐀃𐀄	𐀅𐀆	𐀇𐀈
B	Β	B	𐀉	𐀊	𐀋𐀌	𐀍	𐀎
G / C	Γ	𐀏𐀐	𐀑	𐀒𐀓	𐀔𐀕𐀖	𐀗𐀘	𐀙𐀚
D	Δ	D	𐀛	𐀜	𐀝	𐀞	𐀟𐀠
E / H	Ε	𐀡𐀢	𐀣	𐀤	𐀥𐀦𐀧	𐀨	
F (v)	Ϝ	𐀩𐀪	𐀫	𐀬	𐀭	𐀮𐀯	𐀰
É / H	Θ	𐀲		𐀳	𐀴𐀵𐀶		
Þ (th)	⊕	⊕𐀸		𐀹	𐀺	𐀻	𐀼

I	ᚏ	ᚏ	ᚏ	ᚏ	ᚏ	ᚏ	ᚏ
K	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
L	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
M	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
N	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
O	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
P	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
S	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
ᚕ/Q	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
R	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
Š (sh) / ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
T	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
U	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
Ø (ph)	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ
Kh (ch) / X	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ	ᚕ

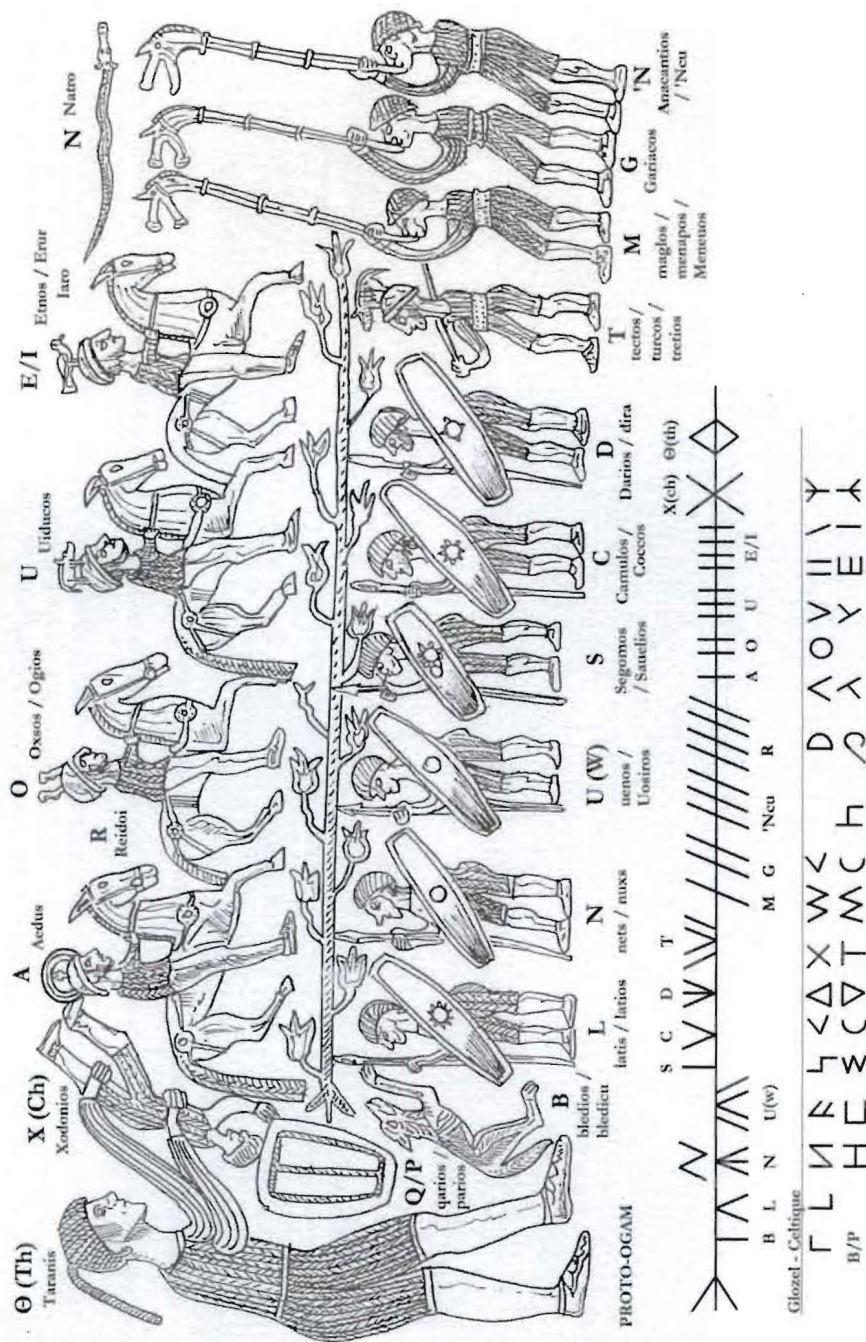
Other Celtic Scripts

Roman Letter	Old Coelbren Pontybryd	Welsh Coelbren	Alphabetical Irish Ogham	Stem line Irish Ogham
B	ᚕ	ᚕ	ᚕ	ᚕ

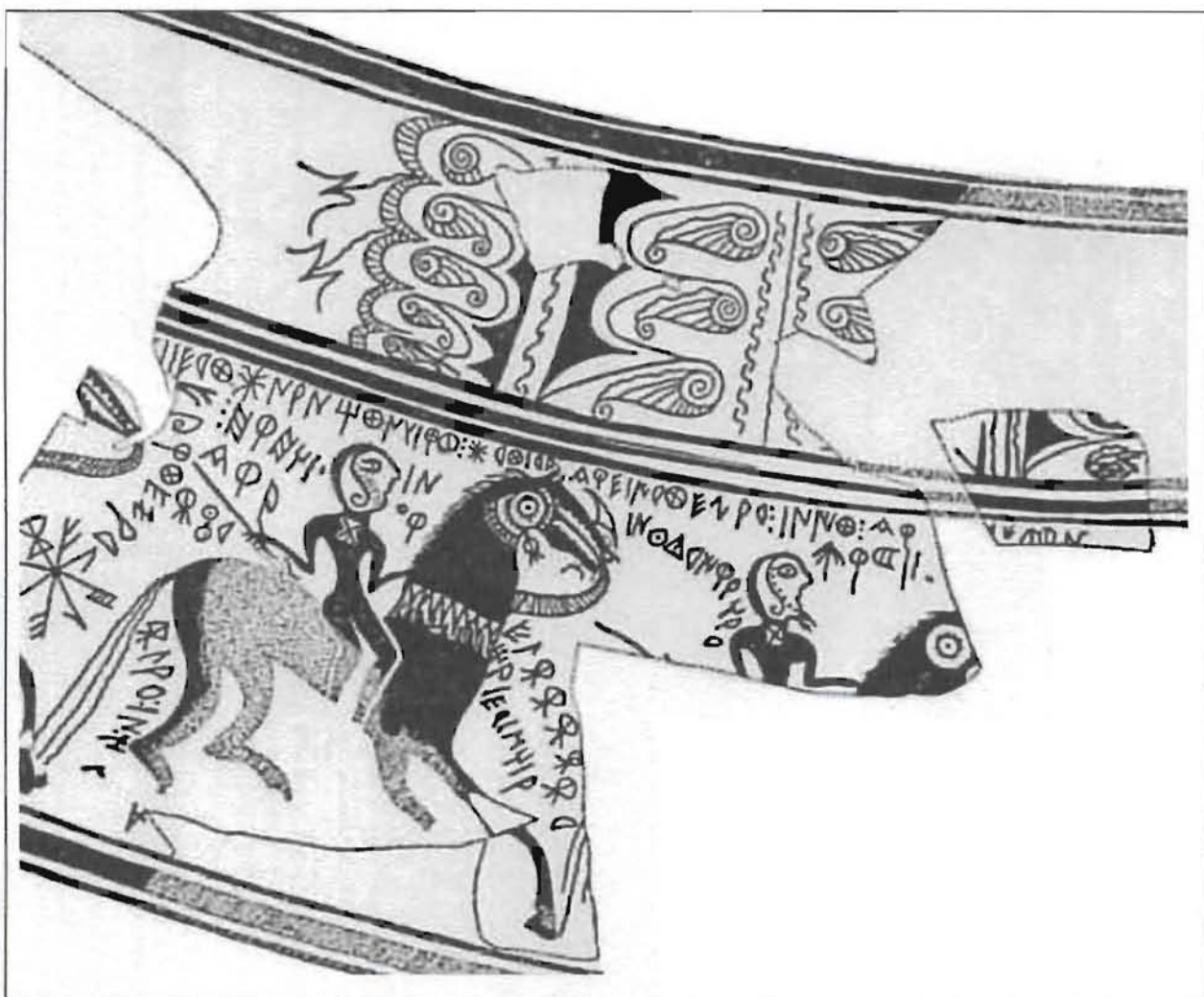
L				
N				
V / F				
S				
H				
D				
T				
C				
Q				
M				
G				
'N / Ng				
Đ				
R				

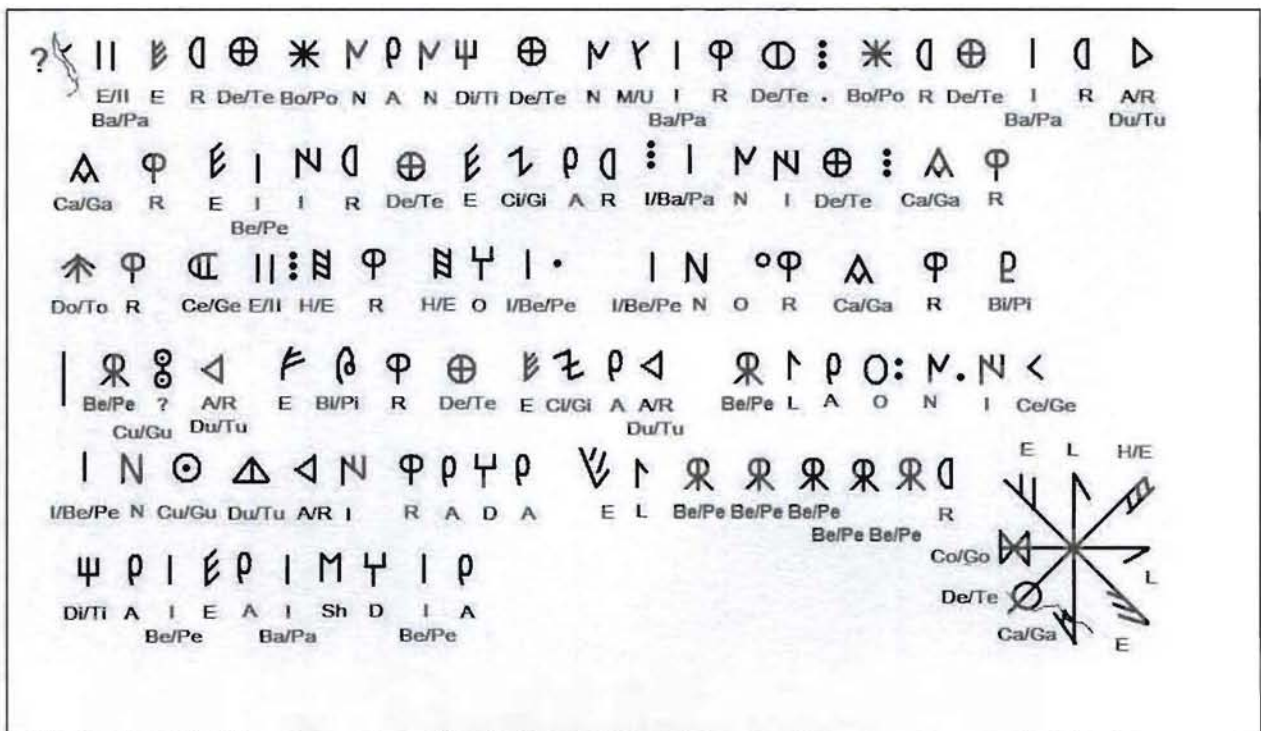
A				
O				
U				
E				
I				
X				
Þ (th)				
Ø (ph)				
P				
Xs				

Table for a Proto Ogam with Glozel Celtic script



Shard from a Celtiberian pottery





The San Miguel de Liria vase dated from about the last third of the Vth century. Riders on bird-headed steeds on a shard of Celtiberian pottery (photo from E-Keltoi site) along with Celtiberic letter transliteration. Museo Numantino, Soria, Spain.

Transliteration

IIBERTEPONANTIDENUIRDE...BORDEBARDUCAREBEIRTEECIATU...PANITE...
CAR TORCEII...ÊRÊOBE.

BENORCARBI PECUTU EPIRDEECIATU BELAO.. N. ICE PENGUTURIRATA

ELBEBEBEBEBER DIABEAPASDBEA

(CoELÊLECaTe)...

Translation

E(II)BER TEBO NANTI DEN UIR DE ...

Eber / Iber, from Eber(r)os, Iber-os, a River God; thus the ethnic name Iberios or Eberrios (pl. -oi); "iberian, of the Ebro River"; Iberos / Ebro, the Ebro, was a deified river, it is the longest and strongest of Spanish rivers. Its

name was given to the entire Peninsula and to the region and nation along its border. It is generally debated as to whether its name is of Basque origin (ibai "river", ibar "valley") or Indo-European because of the river names Ibar in Serbia, Ebrach and Eberbach in Germany or again Irwell in England. The name is also akin with Celtic luer for "spry", "swift" and "quick".

Tebô / tepô, tebô v. "to frighten, to startle" / tepô v. "to seek shelter";

Den < denus "space, time, interval"; ten < tens / tons pl. pronoun "that, those that"; denia / duenia "speed and strength";

Uerde / uirde, vocative of uerdos, uidos, ram, battering-ram";

Uirte, vocative of uirtos "virtue"; uertos "value, worth, meaning, equivalence, metamorphosis, miracle, prodigy".

Eber tebo den(ia)-uirte (uirde) "the Ebro speed and strength worth (battle-ram)".

Eber(oi) tebo (tepo) uirte "Iberians to frighten, to seek shelter (in) equivalence".

BORDEBARDUCAREBEIRTEECIATU

Borde / borte, vocative of adj. bord-os/-a/-on "clumsy, doofle"; bort-os/-a/-on "cut, cut up";

Bardu, dative, comitative or instrumental case of bardos "bard, epic poet"; bardos "hinny, mule";

Care, vocative of adj. car/-os/-a/-on "dear"; caros "friend"; adj. car-os/-a/-on / cor-os/-a/-on "round";

Beirte, vocative of bertos "birth"; adj. bert-os/-a/-on "trim, splendid";

Eciatu < ec-iatu "ec- / ex- "out, less" and iatus / iatos "passage, pass, ford, slideway";

PANITE...

Pani-te, pani preposition "during, while" and te "you, thou".

CAR < car "rock, stone material";

TORCEII...

Torceii, vocative pl. of torcos "braided item, torque neckcollar, wild boar";

ÊRÊOBE.

Eriobe, locative plural of erios "behind, remote, far behind", eriobe "to, in behind, far behind";

BENORCARBI PECUTU EPIRDEECIATU BELAO..

Benor < bennarios "charioteer, car-driver, carter"; benorcarbi < bennariocarbios "plank board chariot driver"; connoting carpi, genitive of carpos "hornbeam, yoke-elm tree"; carp-os/-a/-on, adj. "wrapping";

Pecutu < pecutu, dative, comitative or instrumental case of pecutos "steaming hot (from the oven)";

Epirde < epirede, vocative of epiredos "horse rider, racer";

Eciatu < ec-iatu "ec- / ex- "out, less" and iatus / iatos "passage, pass, ford, slideway";

Belao < belauo / beleuo "glow, luminescence";

Benorcarbi pecutu epirde eciatu belao "plank-board-chariot-driver, steaming hot horse racer out from the pass glow".

N. ICE PENGUTURIRATA

N. Ice < 'n ice / ige < in ice, "in the well", ice, vocative of icos "source, well";

Penguturi, penguturi genitive of pengutros < pennoguturos "great chief, head invocator; cf. Gaulish gutuater, gutuator "invocator";

Rata, rata “guarantee, grace”; Rata, name of a Celtic goddess;

ELBE BE BEBER

Elbe < vocative of albos / elbos “high mountain”; albebi / elbebi, pl. dative, comitative or instrumental case of albos / elbos “to for, with, by”;

Pe conjunction “that”;

Beber < beber / biber “beaver”;

Elbebe beber “high-mountain with beaver”.

DIABEA PA ShDBeA


diabea < diabia / diapia “out of, from the quick water, from rushing water”;

Pa locative pronoun “where at, where”;

ShD- < sed- prefix “side-, aside, to the side”; sedes “abode”;

Be(i)A < beia / beio “fir wood or forest, resinous wood”.

Diabea pa sed-bea “Out from the rushing water where at the side fir wood or forest, resinous wood”.

 <p> E ci/gi a ce/ge Ca r Ga ba/pa bi/pi ci/gi r </p>	<p>Shard from the San Miguel de Liria vase.</p> <p>(...)-eci. / -egi. ? ;</p> <p>Ace, vocative of acos "field"; -acos suffix for ethnic names;</p> <p>Garba adj. tough, rough, stiff, coarse</p> <p>Picir < piciros, pl. piciroi "little one, small person";</p> <p>(...)-eci. (...) ace garbapicir</p>
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