

# The Sinaia lead plates – Understanding the lead tablets written in the Dacian / Thracian language.

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Sinaia Lead Tablet 40



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## Introduction

Several tales exist regarding the Sinaia lead tablets. The first known mention of them was when the 200 lead plates were discovered in the warehouse of the [Bucharest Museum of Antiquities, Romania](#), in the 19th century. Of the 200 pieces originally in the collection of plates, only 35 are known to remain today, but there are some photos of some of the rest.

When discovered they were ignored and considered to be forgeries because they appeared new, with no traces of corrosion. They were not considered valuable enough to be evacuated with the rest of the [Romanian Treasure](#) to Russia in 1916. However, some renewed interest in the plates among non-scholars has been shown more than a century later, following the publication of a report about them by engineer Dan Romalo in 2003. <sup>[[citation needed](#)]</sup> (Wikipedia.org)

According to "an oral tradition," the lead plates are in fact copies made at the Nail Factory of Sinaia in 1875 from the originals, which were allegedly made of [gold](#), and they were kept for a while at the [Sinaia Monastery](#). Allegedly, the gold was used either in the building of [Peleş Castle](#), or the plates were part of the [Romanian Treasure](#) which was never returned by [Russia](#) after [World War I](#).

An analysis made at the [Institute of Nuclear Physics](#) in [Bucharest](#) confirmed that the composition of the plates is very similar to lead manufactured in the 19th century.<sup>1</sup>

After Alexandru Ioan Cuza of Romania was removed from the throne, Carol I (by his real name: Karl Eitel Friedrich Zephyrinus Ludwig von Hohenzollern – Sigmaringen) came to Romania and presented himself as the first Romanian king. In 1875, during the construction of the Peles Castle for King Carol I,. A Dacian treasure was discovered: It is reputed that 200 gold plates were dug up, containing written historical accounts about the Dacian people and their ancestors. But as soon as Carol I saw the plates, he immediately decided to melt them, without giving any opportunity for them to be translated. Some workmen decided to copy the plates, using lead, before the king was able to melt them down.<sup>2</sup>

According to some ancient sources, notably [Strabo](#), the northwestern section of the [Anatolian peninsula](#), namely the ancient regions of [Bithynia](#), [Phrygia](#) and [Mysia](#), were occupied by tribes of Thracian or Dacian origin and thus spoke dialects of the Thracian or Dacian languages (which, Strabo claimed, were in turn closely related). However, the link between Dacian and Thracian has been disputed by some scholars, as has the link between these two languages and Phrygian.

According to Strabo (VII.3.2) and [Herodotus](#), the people of Bithynia in northwest [Anatolia](#) originated from two Thracian tribes, the *Bithyni* and *Thyni*, which migrated from their original home around the river [Strymon](#) in Thrace. Therefore, they spoke the Thracian language. In addition, Strabo (VII.3.2) claims that the neighboring [Phrygians](#) were also descended from a Thracian tribe, the *Briges*, and spoke a language similar to Thracian. In fact, it has been established that both Bithynians and Phrygians spoke the [Phrygian language](#). Phrygian is better documented than Thracian and Dacian, as some 200 inscriptions in the language survive. Study of these has led mainstream opinion to accept the

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<sup>1</sup> [https://en.wikipedia.org/wiki/Sinaia\\_lead\\_plates](https://en.wikipedia.org/wiki/Sinaia_lead_plates)

<http://bestofromania.eu/lead-tablets/>

<sup>2</sup> <http://humansarefree.com/2010/11/true-history-lessons.html>

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observation of the ancient Greek philosopher [Plato](#) (*Cratylus* 410a) that Phrygian showed strong affinities to [Greek](#).<sup>[98][99]</sup>

The first tablet we looked at was # 74. Looking at the text it appeared to me that it resembled Latin, just as I've seen with regard to the Etruscan texts and Phrygian texts. I expected the Thracian language to be similar to Phrygian (and likewise, Etruscan) because of Herodotus' and other historians' accounts: that the Phrygians were originally from Thrace and Herodotus' account that the Etruscans originated in Lydia, leaving after the Trojan War as a result of a long draught.

After my first attempt to translate tablet 74 we added other documents, continuing to use the criteria (that the language declines and conjugates like Latin and contains shifts as similarly found in the Phrygian and Etruscan texts.) The Phrygian<sup>3</sup> and Etruscan<sup>4</sup> texts are so close grammatically I chose to include them together in my 2800 word Etruscan glossary (Etruscan GlossaryA).<sup>5</sup> Phrygian words in the glossary are identified with a locater code of "X," such as the word for "bronze, metal" AES which is located in the Phrygian texts at XA-36 and XB-35. In Etruscan the word is AIS, found at: Z525, Z263, Z432, Z614, Z681, Z887, Z1080, Z1274, Z1410, Z1591, Z1864, XQ-4, J41-12. Script "Z" is the Zagreb Mummy<sup>6</sup>.

The earliest recorded statement on the Thracians is in the Iliad, where they are mentioned as allies of the Trojans in the Trojan War. The Iliad was probably written at the end of the Bronze Age, beginning of the Iron Age, based upon its "memory" of the weapons used by the combatants. The every-day weapons and armor was bronze, but in the burial of Patroclus the hero Achilles awards prizes in the funeral games of some iron-tipped weapons. In addition, one of the items used in the games as a "stone toss" was a lump of iron. By the time of Homer's Odyssey, iron had come into more practical use. The book begins with the goddess Athena visiting the palace of Odysseus, disguised as a ship's captain transporting a shipment of iron. Where the iron came from is not mentioned, but would have been nice to know, since it could have come from southeastern Europe or Anatolia.<sup>7</sup>

We have created a separate glossary (Thracian.Glossary, link at the end of this document) for the words used in the "Thracian" documents covered herein. As a general note the documents reviewed vary in the use of characters, and some carry texts that are created with characters that I have not been able to identify. The texts sometimes use a Z, S which I have temporarily rendered as "s," an Ω, O, which I temporarily render as "o" and H, E rendered temporarily as "e," and Π, Γ as "p."

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<sup>3</sup> Copeland, <http://www.maravot.com/Phrygian.html>, 2010.

<sup>4</sup> Copeland, [http://www.maravot.com/Etruscan\\_Phrases\\_a.html](http://www.maravot.com/Etruscan_Phrases_a.html)

<sup>5</sup> Copeland, [https://www.academia.edu/759774/Etruscan\\_Glossary\\_A\\_Update\\_01.09.15\\_-\\_spreadsheet\\_containing\\_2\\_800\\_Etruscan\\_words\\_that\\_relate\\_to\\_Latin\\_French\\_and\\_Italian](https://www.academia.edu/759774/Etruscan_Glossary_A_Update_01.09.15_-_spreadsheet_containing_2_800_Etruscan_words_that_relate_to_Latin_French_and_Italian)

<sup>6</sup> Copeland, [https://www.academia.edu/1080177/Work\\_notes\\_on\\_the\\_Zagreb\\_Mummy\\_-\\_a\\_survey\\_of\\_Etruscan\\_Phrases\\_texts\\_update\\_12.05.11](https://www.academia.edu/1080177/Work_notes_on_the_Zagreb_Mummy_-_a_survey_of_Etruscan_Phrases_texts_update_12.05.11)

<sup>7</sup> Copeland, [https://www.academia.edu/2923622/When\\_were\\_the\\_Iliad\\_and\\_Odyssey\\_created](https://www.academia.edu/2923622/When_were_the_Iliad_and_Odyssey_created)

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SANAIA Lead Tablet 74 (From: <http://bestofromania.eu/lead-tablets/>)



### Translation, Tablet 74

**ESIN.74-1 AEMITS**, you would love/like (L. Conj. Perf. 2<sup>nd</sup> Pers. Pl. amētis) **DVRO**, to endure, be hard, hold out (L. duro-are) **KO**, because, whereby (L. quo) **SENDOS**, neglected, rough (L. sentus-a-um) **OKAMO**, we harrow (L.occo-are, Ind. 1<sup>st</sup> Pers. Pl. occāmus)

**ESIN.74-6 LATO**, I am hid, concealed (L. lateo-ere, Indic. Pres. 1<sup>st</sup> Pers. Singl. lateō) **DE**, away from, down from, during (L. de, trans. With abl.) **QIRO**, the Romans? (L. Quris-it is, used of citizens of Rome in their civil capacity, -o Abl. Pl.) **SVNVS**, from the noise, sound (L. sonus-i, Abl. -o) **ORE**, for, to the boundary, rim, coast-line (L. ora-ae, Dat. -a) **KA**, by which way, whereby, where, as far as (L. qua) **ONIS**, of, for, from the burden, load, a trouble (L. onus-eris, Abl./Dat. -is) **IBE**, there, at that place, then, thereupon (L. ibi) **ON** one (L. usus-a-um)

**ESIN.74-14 SESIO**, the seat, a session (L. sessio-onis, Gen.) **DVRO**, to endure, be hard, hold out (L. duro-are) **THAXIO** (Name, Thaxius) **TIEO**, of the day (L. dies-ei; Abl. -o?) or name, TIEO, Theo?) **OI**, oh! (L. oi), **KIREN** (unknown) **MIA**, of me (L. Gen. Mei)

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**ESIN.74-21 DEKIO**, of, by Decius, (L. Gens., Decius-a-um, Abl. –o) **MOROR** I linger, stay, hinder (L. moror-ari, Ind. Pres. 1<sup>st</sup> Pers. Singl. moror) **OKINI** (place?) **LOREI**, the reins, bridle (L. lorum-i, gen. M. Pl., possible name) **EI**, ah! Woe! (L. ei!) **BILOS**, to the sups of wine, (L. villum-i, Acc. Pl. –os), **APH (AΦ)**, name, Aph, goddess mentioned in Etruscan scripts, **ESIN.74-27 SATO**, I satisfy, I am satisfied, am filled (L. satio-are, Ind. Pres. 1<sup>st</sup> Pers. Singl. satiō) **DIE**, of the day (L. dies-ei) **EA**, this, or that person or thing (L. is, ea), **SIKI**, the plain, simple, sound (L. siccus-a-um, Gen. Singl. –i) **ORA**, the rim, edge, boundary, coast (L. ora-ae, Gen. Singl.) **KEN**, but come now (L. quin) **AVLO**, of, to, by the prince, lord (L. aulus-i, Dat./Abl.-o) **VSO**, to the use, practice, exercise (L. usus-us, Abl. Dat. –o),

**ESIN.74-35 ON**, the burden? (unus-i) **SERIO**, to, by the serious, earnest (L. serious-a-um, Abl. –o), **SOBIS**, you go under, pass under (L. subeo-ire, Ind. Pres. 2<sup>nd</sup> Pers. Singl. subīs) **SA**, to himself (L. 3<sup>rd</sup> Pers. se, sese), **SOMEI** (name, the soma?; note: in Etr. the “ei” suffix indicates a name.) **ORA** the rim, edge, boundary, coast (L. ora-ae, Gen. Singl.) **MI**, to me, my (L. Acc. me) **ETE** he will put forth (L. edo-dere-diditum, Ind. Fut. 3<sup>rd</sup> Pers. Singl. edet)

**ESIN.74-43 AEPOS** (name?) **ON**, the burden? (unus-i), **MANOS**, of the hands (L. manus-us, Acc. Pl. –os) **TEROS**, of the earth? (L. terra-ae, Acc. –os?) **ARMAMO**, we arm, provide with arms (L. armo-are, Ind. Pres. 1<sup>st</sup> Pers. Pl. armāmus) **EA**, this, or that person or thing (L. is, ea),

**ESIN.74-49 SIKIO**, by the plain, simple, sound? (L. siccus-a-um, Dat. Singl. –o) or of Sicyon, the Peloponnese, or subst. a kind of soft shoes (L. Sicyon-onis, Abl. –o?) **DV**, the two (L. duo-ae) **PIO** I appease, to appease, propitiate (L. pio-are, Ind. Pres. 1<sup>st</sup> Pers. Singl. piō) **KEREN** (unknown) **TEA**, the goddess (L. dea-ae) **ADESIO**, I assent to (L. addico-dicere-dixi-dictum, Ind. Pres. 1<sup>st</sup> Pers. Singl. addicō) **DVRO**, to endure, be hard, hold out, I endure... (L. duro-are, Ind. Pres. 1<sup>st</sup> Pers. Singl. dūrō)

**ESIN.74-56 RADVM**, the radius (L. radius-i, Acc. Singl. –um) **RIPAI**, by the river banks (L. ripa-ae, Dat. –ae) **VS**, the use, practice, exercise (L. usus-us) **AR** (the altar, refuge? (L. ara-ae) **SATO**, I satisfy, I am satisfied, I fill (L. satio-are, Ind. Pres. 1<sup>st</sup> Pers. Singl. satiō) **EA**, this, or that person or thing (L. is, ea), **SKIO**, to know, understand, I know (L. scio-scire-scivi-or sci, scitum, Ind. Pres. Singl. sciō) **KEON** (name?)

**ESIN.74-64 PERNI**, the swift? (L. pernix-nicis) **LARVM**, of the gods (L. lar, laris, Gen. Pl. –um) **VNV**, of, by the one (L. unus-um, Dat., Abl. –o); goddess, Uni, Uno, Juno? **DVRO** I endure, to endure, be hard, hold out (L. duro-are, Ind. Pres. 1<sup>st</sup> Pers. dūrō) **KOS** (Cos, island Cos?) **ENDO**, in (L. endo, archaic, in)

**ESIN.74-70 KORA**, the heart (L. cora-cordis) **SIMO**, of snub-nosed? (L. simus-a-um; Acc. –o) **PIO**, I appease, to appease, propitiate (L. pio-are, Ind. Pres. 1<sup>st</sup> Pers. Singl. piō) **KE \_ INI** (unknown) **LORE**, of the reins, whip, scourge (L. lorum-i, Gen. -i) **VILLOAE** (name, pl.?) **KIE**, wherewith, who, which (L. qui)

**ESIN.74-77 DIE**, by the god (L. Dies, Diei, Abl. Singl. Die) **AESON**, Jason? Father of Jason? (L. Aeson-onis) **VKO**, I bind together (L. iugo-are, Ind. Pres. Singl. iugō); **SAVO** (name?) or for, to, of safe, unhurt (L. salvus-a-um, Dat., Abl. –o) **POS**, afterward, after (L. post) **OSION**, mountain range in Thessaly? (L. Ossa-ae), bird for auguries (L. oscen-inis)? (Note: Jason was from Mt. Ossa), **KAS**, the house, casa? (L. casa-ae)

**ESIN.74-84 ERA**, the mistress, lady (L. era-ae) **MORVS**, the wall, defense (L. murus-i) **VNV**,\* of, by the one (L. unus-um, Dat., Abl. –o), **SODIO**, I recommend, advise (L. suadeo-suadere-suasi-suasum, Ind. Pres. 1<sup>st</sup> Pers. Singl. suādeō) **XIOS** (place name, Chios)

**ESIN.74-89 VRN**, I equip, furnish, fit out (L. orno-are; Ind. Pres. 1<sup>st</sup> Pers. Singl. ōrnō) **EDES**, you will give out, put forth (L. Edo-dere-diditum, Ind. Fut. 2<sup>nd</sup> Pers. Singl. edēs) **VISON**, seeing, view, appearance (L. visio-onis) **MOLO**, to work at (L. molior-iri) **RIO** the river (L. rivus-i; It. rio, brook, creek) **A**, at (L. a) **OTR** (unreadable text) (End)

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Tavola Cortonensis

The text of Tablet 74 reads very much like the Tavola Cortonensis,<sup>8</sup> an Etruscan bronze plate found in Tuscany, Italy. See my *latest updates* on the Etruscan and Phrygian documents at: <https://independent.academia.edu/MelCopeland>.

## The Ezerovo Ring

The golden ring with its inscription was found in 1912 during the excavations of Thracian burial mound in the place called Părženaka near the village of Ezerovo, district of Plovdiv, Bulgaria. Other objects were also found at the site associated with burial rites:

a golden diadem, small golden spoon, broken bronze vessel, bronze mirror etc.

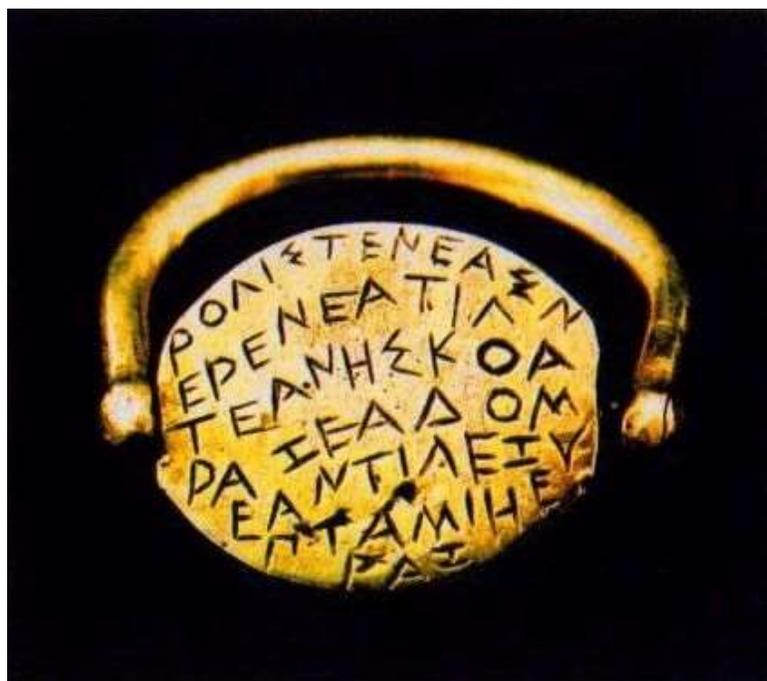
The weight of the ring is 31.30 g, the letters are written on an elliptical plate:

17×20 mm long and 4-5 mm thick. The burial and the objects are dated to 5<sup>th</sup> century BC.

### Transliteration:

POLIS TENEAS

NEREN EA TIL



TEA NESKO  
ARA SEADOM  
E ANTIA ESVNT  
AMIHE  
PAS

<sup>8</sup> Copeland, [https://www.academia.edu/1269448/Work\\_notes\\_on\\_the\\_Tavola\\_Cortonensis](https://www.academia.edu/1269448/Work_notes_on_the_Tavola_Cortonensis)

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## Translation, Ezerovo Ring:

**XEZE-1 POLIS**, to the skies, heavens (L. polus-i, Dat. Abl. Pl. -is) **TENEAS**, you would hold, remember (L. teneo-tenere-tenui-tentum, Ind. Conj. 2<sup>nd</sup> Pers. single teneās) Note: the “P” in POLIS is discerned as a “p” in contrast to the “R” in NEREN.

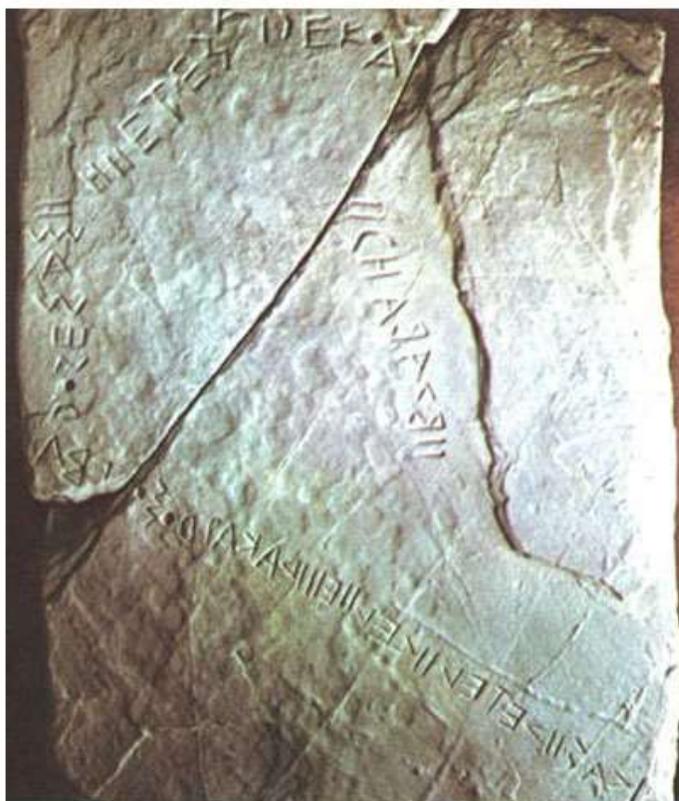
**XEZE-3 NEREN**, they would say, make known (L. narro-are, Ind. Conj. Single 3<sup>rd</sup> Pers. Pl. narrent) **EA**, this, or that person or thing (L. is, ea), **TIL** (unknown)

**XEZE-6 TEA** by the goddess (l. dea-ae, Abl. Single -a) **NESKO** or **NESKR**, I am born, arise (L. nasci-er-i, Passive Ind. Present 1<sup>st</sup> Pers. single, nascor) and gnatus) Note: As in the Etruscan language the character “T” is used as a “d” in the words for god, goddess and day. However, Etruscan does not use the “d” and in some cases where the “d” is indicated the “θ,” theta, is used, such as in the name of the mother of Achilles, Thetis (ETR. ΘETIS and ΘEΘIS).

**XEZE-8 ARA**, by, from the altar, refuge, protection (L. ara-ae, Abl. Single -a) **SEADOM** we gush, spout up (L. scateo-ere, Ind. Pres. 1<sup>st</sup> Pers. Pl. scatémus) **E**, from, out of (L. e, ex) **ANTIA**, the ranks (L. antes-ium, Gen. Pl. N. -ia) or before, formerly (L. antea) **ESVNT**, they go forth, pass over, pass from state to state (L. exeo-ire, Ind. Pres. 3<sup>rd</sup> Pers. Pl. exeunt)

**XEZE-13 AMIHE** a friend (L. amica-ae, Abl. Single -e?) **PAS**, of peace, of the gods, grace, favor (L. pax, pacis, Nom. Single -as)

**Thracian Kyolmen Stele** - Found in 1965 near the village of Kyolmen, [Veliki Preslav](#), dating to the sixth century BC., the “stele” was written in a Greek alphabet variant. It is possibly a tomb stele inscription similar to the Phrygian ones or a capstone on a tomb. Letters tend to read in the direction the characters face but this stone is inconsistent.



**KYO-1** (center of slab) **ECE (HCH) AVA** or **ACA > BII** Translation: **ECE**, Here is (It. ecco)<sup>9</sup> or behold! See! (L. ecce) **AVA**, the ancestress/ancestor (It. ava; L. avus-i, Nom. Pl. N. -a, grandfather, ancestor), **BII** the passage, way (L. via-ae, Gen. Single -ae)

**KYO-4** (lower right) **KAS II< E TELI YIE III III**

Translation: **KAS**, the house (L. casa-ae, hut, cabin, cottage) **II<** (unknown markers) **E**, from, out of (L. e, ex) **TELI**, the earth, land, world (L. tellum-i, Gen. Single -i) **YIE** by from [the goddess] Gaia, (Abl. -e.)

**KYO-9 DAKA LVS ABI** Translation:

**DAKA**, Dacian?, or dagger (It. daga, dagger, dirk) **LVS**, of the light (L. lux-lucis)

e translated as L. behold (L. en!, ecce!)

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**ABI**, he goes away, dies (L. abeo-ere-li-utum, Ind. Pres. 3<sup>rd</sup> Pers. Single abit)<sup>10</sup>

**KYO-12** (upper left) **SES > ME (MH) HH ETES A DEKA** Translation: **SES**, a place for sitting, seat (L. session-onis) **ME**, by, with, me (L. me, Abl.) **ETES**, you would give (L. edo-dere-didi-ditum, Conj. Present, 2<sup>nd</sup> Pers. Single edās) **A**, out of, of (L. a, ab, abs) **DECA**, Dacia? (Nom. Single –a)

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<sup>10</sup> Strabo (ibid) "...4 However, it is perhaps superfluous to disturb the reading that has had approval for so many years; for it is much more credible that the people were called Mysi at first and that later their name was changed to what it is now. And as for the term "Abii," one might interpret it as meaning those who are 'without hearths' and 'live on wagons' quite as well as those who are 'bereft'; for since, in general, injustices arise only in connection with contracts and a too high regard for property, so it is reasonable that those who, like the Abii, live cheaply, on slight resources, should have been called 'most just.'"

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SANAIA Lead Tablet 3 (Image from <http://bestofromania.eu>)



**EXSIN.3-1 SAMOAS**, name, the island Samos?) **EOVDE**, to the same place, point or person (L. eodem) **PER**, throughout, on account of (L. per) **AMO**, I love (L. amo-are, Ind. Pres. 1<sup>st</sup> Pers. Single amō) **YNEOS**, name, Gneus (L. Gnaeus-a-um, Nom. Single -us) **KY**, wherefrom, (L. qui) **TEO**, by God (L. Deus-i, Abl. -o)

**EXSIN.3-8 DYLIO**, I suffer pain, grieve or to suffer pain, grieve (L. doleo-dolere-dolui; Ind. Pres. 1<sup>st</sup> Pers. Single doleō) **PHYO**, the sheep (L. pecu-pecus) **ARYS**, name, [of] Aris, god of war (L. Gen. -is) **IO**, I (L. ego; It. io) **PAREYMAS**, name, Paregmas, Pareymas **OD**, granted that (L. ut) **YEA**, name Gaia, mother goddess) **OYES**, you harrow (L. occo-are, Ind. Pres. 2<sup>nd</sup> Pers. Single occās)

**EXSIN.3- 16 AYMOYA**, name, Agmoia? **EOM**, he (L. Acc. eum) **DYR**, I pull apart, demolish (L. diruo-ruere- ui-utum, dīruō, Ind. Pres. 1<sup>st</sup> Pers. Single dīruō) **E**, from (L. e, ex) **RIO**, the river (L. rivus-i; It. rio, brook, creek) **DEPEDO**, I depend (L. depend-pendere-pendi-pensum, Ind. Pres. 1<sup>st</sup> Pers. Single dēpendō) **DEOS** God (L. deus-i) **ATOS** (god Atis? consort of the goddess Cybele)

**EXSIN.3-23 OVAS**, the sheep (L. ovis-is) **ONYOS**, you strangle (L. ango-ere, Ind. Pres. 2<sup>nd</sup> Pers. Single angis) **OYEPHIO** (unknown) **AREI**, the altars (L. ara-ae, Nom. Pl. -ae) **PYSO**, I ask earnestly, all upon (L. posco-poscere-poposci, Ind. Pres. 1<sup>st</sup> Pers. Single poscō) **DEI**, of God (L. deus-i; Gen. dei) **ERATVM**, I would destroy (L. erado-radere-rasi-rasum, Ind. Pres. Conj. 1<sup>st</sup> Pers. Single ērādam) **HI**, them (L. Nom. ei, ii)

**ESIN.3-31 DIES**, the day (L. dies-ei) **OYDO**, eight (L. octo) **ARVS**, name, [of] Ares, god of war (Acc.-os?), **HO**, I have (L. habeo-ere, Ind. Pres. 1<sup>st</sup> Pers. Single, habeo; It. [io] ho) **EPEI**, the mistresses, ladies (L. era-

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ae) **VTI**, as, when, while, namely that (L. ut) **OINO**, wine, wine-drinking (L. vinum-i, Dat. -o; It. vino, wine) **EDO**, I give, put forth (L. edo-dere-didi-ditum, Ind. Pres. 1<sup>st</sup> Pers. Single edō) **OY**, sooner or later, swiftly (L. ocior, cius)

**ESIN.3-40 LOSE**, by the light (L. lux-lucis, Abl. Single -e) **EBOYN**, of Bacchus (L. Euan or Euhan) **DOL**, I suffer, grieve (L. doleo-dolere-dolui-, Passive Ind. Pres. 1<sup>st</sup> Pers. Single dolor) **LOYA**, the words (L. logos [us]-i, Nom. Pl. N. -a) **HV**, I have (L. habeo-ere, Ind. Pres. 1<sup>st</sup> Pers. Single habeō; ) **PIETA**, dutiful, piety, devotion, patriotism (L. pietas -atis, Nom. Pl. N. -a) **PORYO**, I cleanse, purify, defend (L. purgo-are, Ind. Pres. 1<sup>st</sup> Pers. Single pūrgō) **AT**, towards, to (L. ad)

**ESIN.3-47 EXIO**, to go forth, pass from state to state (L. exeo-ire) **SAMOAS** (name, island, Samos?) **EOYOS**, the yokes, couple, chariots (L. iugum-i, Acc. Pl. M. -os) **HA**, he has (L. habeo-ere; Ind. Pres. 3<sup>rd</sup> Pers. Single habet; It. [lui] ha) **PENIE** (Paeonia, northern Macedonia or Panium, land of Thrace on S. E. Black Sea coast in Roman maps) **8ESIK**, the purse, lantern (L. vesica-ae)

**ESIN.3-53 YOYAS**, Gogas? (L. Gogaro-onis, Medusa) **OLOSE**, any, anything (L. ullus-a-um) **ΗΦΟ (HPHO)** the ephor (L. ephorus-i) **VIO**, I weave together or to weave together (L. vieo-ere, Ind. Pres. 1<sup>st</sup> Pers. Single vieō) **PEKE** from the sheep, flock, pastures (L. pecu, pl. pecua, Abl. -e?) **PRETILEN**, a team of oxen, a succession (L. protelum-i) or they would put forward, lengthen, prolong (L. protollo-ere, Conj. Ind. Pres. 3<sup>rd</sup> Pers. Single protollent) **OSO**, the bones (L. os, ossis, Gen. pl. ossum) **YT**, as being (L. ut or uti)

**ESIN.3-61 OSOI** to, for the bones (L. os-ossi, Dat. Single -i) **LOA**, the plagues, pestilences, calamities (L. lues-is, Nom. Pl. N. -a) **GESO**, I carry, bear (L. gero-gerrerre-gessi-gestum; Ind. Pres. gerō, Ind. Perf. Gessī, Cond. Perfect gestus sum) **ON**, one (L. usus-a-um) **TA** to, by you (L. Acc. Abl. te) **SOY**, juice, sap, a draught, flavor taste, vigor (L. sucus [succus]-i) **PYETA**, a maker, esp. a poet (L. poeta-ae) **PORGO**, I cleanse, purify, defend (L. purgo-are, Ind. Pres. 1<sup>st</sup> Pers. Single pūrgō)

**ESIN.3-69 OY**, Oh! (L. oi!) **LO**, there? there? (L. ibi, illic, istic; It. la) **NOYPH**, the nymph? (L. nymphae-ae) **OTRA**, our (L. Gen. Pl. nostri, nostrum) **8ENI** she comes (L. venio-venire-veni-ventum, Ind. Pres. 3<sup>rd</sup> Pers. Single venit) **TEA** by the goddess (l. dea-ae, Abl. Single -a) **SYO** her (It. suo, L. eius, illius) **ON**, the one (L. usus-a-um) **TO**, to you (l. 2<sup>nd</sup> Pers. Nom. reflexive, tu) **YRNO**, the jug, pitcher, jar, pot? (L. urna-ae) **ESIN.3-77 SO**, herself (L. sui) **XEON**, Cheon, name? **TO**, to you (l. 2<sup>nd</sup> Pers. Nom. reflexive, tu) **YPAMO**, name, Iramus? **ILOA**, name, Troy? (L. Ilium-i, Nom. Pl. N. -a) **EO**, to that point or degree, on that account (L. eo) **TA**, to, by you (L. Acc. Abl. te) **LOYE** from, by the words (L. logos [us]-i, Abl. -e?) **LOS**, the light (L. lux-lucis)

**ESIN.3-85 VIET**, she weaves together (L. vieo-ere, Ind. Pres. 3<sup>rd</sup> Pers. Single viet) **TEO**, to, for god (L. Deus-i, Dat. -o) **YRKO**, on account of, therefore (L. ergo) **IRA**, the wrath, anger, rage (L. ira-ae) **PHO**, I appease, to appease, propitiate (L. pio-are, Ind. Pres. 1<sup>st</sup> Pers. Singl. piō)

**ESIN.3-90 ORA**, the boundary, coast-line (L. ora-ae) **OSO**, the bones (L. os, ossis, Gen. pl. ossum) **RYPINO**, name, Rubinis, or Robigo, diety invoked to preserve grain from mildew) **PHETAO**, name, Phaeton, son of Helios who was allowed to drive the chariot of the sun for one day.)

**ESIN.3-94 KRYSA**, he would spring forth (L. cresco-crescere-crevi-cretum, Conj. Present 3<sup>rd</sup> Pers. Single, crēscat) **DIE** by the day (L. dies-ei, Abl. -e) **DOS**, a dowry, gift (L. dos, dotis)

**ESIN.3-97 ESEROM**, we long for (L. esurio-ire, Ind. Pres. 1<sup>st</sup> Pers. Pl. ēsurīmus) **ORNI**, he adorned (L. orno-are, Ind. Perf. 3<sup>rd</sup> Pers. Single ōrnāvit) **ODOY** (unknown) **LORO**, for, by the reins, whip (L. lorum-i, Dat. Abl. -o) **DEOS**, God (L. deus-i) **EOYOYS** the yokes, couple, chariots (L. iugum-i, Acc. Pl. M. -os) **MSPS SE** (unknown)

**ESIN.3-104 ARA**, the altar, protection (L. ara-ae) **PISO** (name, Piso) **SAMOEI**, of Samos? (L. Gen. -ei) (end)



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codex, book made up of waxed wooden tablets (older caudex)-dicens) **O**, O!, interjection (L. o!) **AEIG**, the shield or aegis, protection (L. aegis-idis)

**ESIN.5-17 SU (SY) DEA (ΘEA) HENIO KLO: SU**, herself (L. sui) **THEA**, by the goddess (L. dea-ae, Abl. Single –a) **HENIO** (unknown, Genio?) **KLO**, Clio, the Muse of history? (L. Clio-us)

**ESIN.5-21 KOPO (ΚΟΠΟ) VISI (BISI) KA DIO CHYOS (XYOS)** Translation: **KOPO**, abundance, plenty, of persons or things (L. copia-ae) **VISI**, I have looked at, called upon (L. viso-visere-vedi-visum, Ind. Perfect, 1<sup>st</sup> Pers. Singular, visi) **KA**, by which way, whereby, where, as far as (L. qua) **DIO** by God Dio, (L. Deus-i, Abl. -o) of **CHYOS (XYOS)**, of Chios, island (L. Chios or Chius-i). Note: There is a major difference between Latin [and Etruscan] day [dies] and god [deus], in which the word day is consistently spelled “di-” but here it appears the word for god, “deo, deus, dei..” is spelled with the “di-,” which may be problematic.

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**Sinaia Lead Tablet 17** (Image from <http://bestofromania.eu>). This tablet is interesting as it gives the proper procedure for sacrificing an animal on the altar.



**ESIN.17-1 DATE** he/she would give (L. dato-are, Conj. Pres. 3<sup>rd</sup> Pers. Single datet) **BALO**, to bleat? (L. balo-are) **ON**, one (L. usus-a-um) **ANKEA**, name, Ankea, Angea, Anchises-ae? **DV**, the two (L. duo-ae)  
**ESIN.17-6 ARMOS**, the shoulder or shoulder blade of an animal, the hide (L. armus-i) **A**, out of, of (L. a, ab, abs) **DAKO**, the Dacian? (L. Daci-orum, Abl. -o) **TEO**, by God (L. Deus-i, Abl. -o) **ADESO**, name of god Adesus?

**ESIN.17-11 SON**, I sing (L. sono-sonare-sonui-sonitum, Ind. Pres. 1<sup>st</sup> Pers. Single sonō) **TA**, to, by you (L. Acc. Abl. te) **DOMYNO**, name, Dominus? **ILA**, the intestines, guts, flanks, loins (L. ile-is, Nom. Pl. N. -a)

**ESIN.17-15 DV** the two (L. duo-ae) **PORI**, pure (L. purus-i) **RESOS**, things, matters (L. res-rei, Acc. -os?) **AR**, the altar, refuge? (L. ara-ae) **MIKE**, with a crumb, morsel, grain (L. mica-ae, Abl. -a)

**ESIN.17-20 TA**, by, with you (L. Acc. Abl. te) **VIA**, the means, method, way, course (L. via-ae) **AKINOI**, name, Akinoi? **LADV**, by the full, rich, broad, wide, extensive (L. latus-a-um, Abl.-o)

**ESIN.17-24 PYTE**, he cleans, settles, weigh up (L. puto-are, Conj. Pres. 3<sup>rd</sup> Pers. Single putet) **RES**, thing,

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matter (L. res-rei) **TO**, to you (l. 2<sup>nd</sup> Pers. Nom. reflexive, tu) **PES**, the foot, infantry? (L. pes, pedis)  
**ESIN.17-28 TE**, to, by you (L. Acc. Abl. te) **AR**, the altar, refuge? (L. ara-ae) **MOS**, the will, inclination, custom, rule (L. mos, moris)  
**ESIN.17-31 ARVM**, [of] the altar (L. ara-ae, Acc.-um) **VNOS**, of the one, goddess Uni, Juno? (L. unus-a-um)

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Sinaia Lead Tablet 4 (Image from <http://bestofromania.eu>)



(Characters of top 3 lines unrecognizable. Note that no two symbols are alike and, thus, they must represent an alphabet or syllabary- following this text.

**ESIN.4-1 AXSLV**, name Achslus? **EA**, this, or that person or thing (L. is, ea) **E**, from, out of (L. e, ex) **DAB**, I owe (L. debeo-ere-ui-utum, Ind. Pres. 1<sup>st</sup> Pers. Single dēbeō) **PHIDYE (ΦIDYE)**, with Phidyus (Abl. -e?) **AD**, towards, to (L. ad) **TEOS**, god (L. deus-i) **VPHVE (VΦVE)**, name, by Ophus, Orpheus? (Abl. -e?) Or you act against, impede (L. officio-ficere-feci-fectum, Ind. Pres. 2<sup>nd</sup> Pers. Single officīs)

**ESIN.4-9 OS**, the bones (L. os, ossis, Gen. pl. ossum) **OPSE**, goddess of abundance, Ops, Opis or wealth, of **TVA**, thine (L. tuus-a-um, Nom. Pl. -a) **PERI (ΓERI)**, he/she perished, wasted away, went to ruin (L. pereō-ire-li and -ivi-utum, Ind. Perfect 3<sup>rd</sup> Pers. Single perit) **DUO**, two (L. duo-ae) **DOCHSO**, two hundred (L. duceni-ae, Nom. -us) **AKEO**, I make level, to make level (L. aequo-are, Infinit., Ind. Pres. 1<sup>st</sup> Pers. Single aequō)

**ESIN.4-16 OS**, the bones (L. os, ossis, Gen. pl. ossum) **EPASS (HFASS)**, eaten up (L. epastus-a-um?) **E**,

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from (L. e, ex) **YO**, I (L. ego, It. io?) **AR**, the altar, refuge? (L. ara-ae) **DAXY**, of Dacia? (Gen. Single -i) **E**, from, out of (L. e, ex) **ATES**, god, Atis, consort of the goddess Cybele TV, to you (I. 2<sup>nd</sup> Pers. Nom. reflexive, tu)

**ESIN.4-24 ES** you are (L. sum, esse-fui, Ind. Pres. 2<sup>nd</sup> Pers. Single, es) **SE**, itself (L. se, sese) **AT**, towards, to (L. ad) **TYO**, by God Dio, (L. Deus-i, Abl. -o) **OTE**, from peace, at ease, at leisure (L. otium-i, Abl. -e?) **DYT**, I enrich (L. dio-are, Ind. Pres. 1<sup>st</sup> Pers. Single dītō) **VR**, the boundary, coast-line (L. ora-ae or I burn up, disturb, harass, L. uro-urere, usi, ustum; Ind. Pres. 1<sup>st</sup> Pers. Single ūrō) **SILO**, name, for Silus (L. Dat. -o) **LVR** I will release, let loose, make good (L. luo, luere, lui, luiturus, Indic. II Fut. Lúerō)

**ESIN.4-33 TROPEV (ΤΡΟΠΕV)**, a trophy, monument of victory, memorial (L. tropaeum-i, Nom. -us) **EO**,



to that point or degree, on that account (L. eo) **EDV**, I give, put forth (L. edo-dere-didi-ditum, Ind. Pres. 1<sup>st</sup> Pers. Single edō) **OEDIOSO**, name, Odysseus? Odessus, Moesia Inferior? (See Roman map / click on map)<sup>12</sup> **NOBA**, he would cover, veil (L. nubo, nubere, nupsi, nuptum, Conj. Pres. 3<sup>rd</sup> Pers. Single nūbat) **LOS**, the light (L. lux-lucis)

<sup>12</sup> Roman map:

[https://upload.wikimedia.org/wikipedia/commons/b/b1/Roman\\_provinces\\_of\\_Illyricum%2C\\_Macedonia%2C\\_Dacia%2C\\_Moesia%2C\\_Pannonia\\_and\\_Thracia.jpg](https://upload.wikimedia.org/wikipedia/commons/b/b1/Roman_provinces_of_Illyricum%2C_Macedonia%2C_Dacia%2C_Moesia%2C_Pannonia_and_Thracia.jpg)

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**ESIN.4-39 YA**, she (L. Nom. ea) **LOS**, the light (L. lux-lucis) **VEO**, I carry, convey (L. veho, veheere, vexi, vectum, Ind. Pres. Single vehō) **NV**, to sail, fly, flow (L. no, nare, navi) **E**, from (L. e, ex) **LVE**, he/she expiates, looses, atones for, makes good (luo, luere, lui, luiturus, Ind. Pres. 3<sup>rd</sup> Pers. Single luit) **DYO**, god (L. deus-i) **SOEV**, sharing, associated, allied (L. soeia-ae, or socius-a-um)

**ESIN.4-46 VLOYA**, of the olive oil, oils (L. olivum-l, Nom. Pl. -a) **LOSYE**, name, (L. Lucius-i?) **ONE**, from the load, burden (L. onus-eris, Abl. -e) **SOEA**, sharing, associated (L. soeia-ae) **OS**, the bones (L. os-ossi)

**ARMY**, the shoulders or shoulder blades of an animal, the hides (L. armus-i, Gen. Single -i)

**ESIN.4-52 KETVSO**, large sea animal (L.cetus-i and cetos, plur. cete); or

**ESIN.4.53 DABO**, I am indebted, to be indebted (L. debeo-ere-ui-utum, Ind. Pres. 1<sup>st</sup> Pers. Single dēbeō)

**ETO**, to give , put forth (L. edo-dere-didi-ditum, infinit. edo)

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Table of characters used in Sinaia Lead Tablet 4. Note: No two characters are alike. Thus, this must be an alphabet but probably a syllabary (45 characters), or a combination thereof. Most of the characters seem to be based on the human figure.



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Sinaia Lead Tablet 6 (Image from <http://bestofromania.eu>)



(Upper left column)

**ESIN.6-1 SERATAM**, [of, for] toothed, like a saw, serrated (L. serratus-a-um, Acc. -am)

**ESIN.6-2 QOM CEA** since, when, although (L. cum [older form quom) because (L. quia)

**ESIN.6-4 MOSO ETE** by, with, from the will, inclination, custom, rule (L. mos, moris, Abl. -o) he will give out, put forth (L. Edo-dere-didi-ditum, Ind. Fut. 3<sup>rd</sup> Pers. Singl. edet)

**ESIN.6-6 REHO** Rhea, mother goddess, old name of Cybele (L. Rhea-ae) **OPACH(S) (ΟΠΑΧ(S))** shaded, shade; dark, shadowy, obscure (L. opacus-a-um)

**ESIN.6-8 SVO AI ENO** her (It. suo, L. eius, illius) Ai! Oh!, expression of grief (L. ai!) to swim out, escape (L. eno-are)

**ESIN.6-11 EOS VMCHV** Dawn, belonging to the morning or eastern (L. Eos, adj. eous and Eous-a-um) anointed, besmeared (L. unctus-a, Gen. -us)

**ESIN.6-13 MITA TRVDO** she would send (L. mitto, mittere, misi, missum; Conj. Pres. 3<sup>rd</sup> Pers. Single mittat) to push, thrust, press, urge on, force (L. trudo, trudere, trusi, trusum)

**ESIN.6-15 MOESIOM** the Moesi, a people between Thrace and the Danube (L. Moesi-orum)<sup>13</sup>

<sup>13</sup>Strabo Book VII, Chapter 3.2 (published in Vol. III of the Loeb Classical Library edition, 1924) "... Now the Greeks used to suppose that the Getae were Thracians; and the Getae lived on either side the Ister, as did also the Mysi, these also being Thracians and identical with the people who are now called Moesi; from these Mysi sprang also the Mysi who now live between the Lydians and the Phrygians and Trojans. And the Phrygians themselves are Brigians, a Thracian tribe, as are also the Mygdonians, the

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**ESIN.6-16 KESO A** I leave off, cease work, rest (L. cesso-are, Ind. Pres. 1<sup>st</sup> Pers. Single cessō) out of, of (L. a, ab, abs)



**Mirror DM**, from Vulci, discussed in note 12

**ESIN.6-18 ESO SODH** in the eating (L. esu. Abl. Sing. -o) if you please, with your leave (L. sodes)

**ESIN.6-20 TEO XAPO (CHAPO)** to, for god (L. Deus-i, Dat. -o) Chapo, name?

**ESIN.6-22 PES (ΠΕΣ) E KEMYA** the foot, infantry? (L. pes, pedis) from (L. e, ex) Kemia, place?

**ESIN.6-25 EM SONOEH** I buy, purchase, bribe (L. emo, emere, emi, emptum, Ind. Pres. 1<sup>st</sup> Pers. Single emō) name, Sonoei?

**ESIN.6-27 TOKO** with, by the toga, white upper garment worn by Roman citizens (L. toga-ae, Abl. -o)

**ESIN.6-28 POLO (ΠΟΛΟ)** by the skies, heavens (L. polus-i, Dat. Abl. Single -o)

**AMI**, a friend (L. amica-ae; It. amica, f. friend; Fr. ami, friend)

**ESIN.6-30 EOS OKEI** Dawn, belonging to the morning or eastern (L. Eos, adj. eous and Eous-a-um) **OKEI**, Ocei, name? (-ei suffix = proper name?)

**ESIN.6-32 MAHN XO (CHV)** a bacchante, a prophetess (L. Maenas-adis)<sup>14</sup>

Bebricians, the Medobithynians,<sup>59</sup> the Bithynians, and the Thynians, and, I think, also the Mariandynians. These peoples, to be sure, have all utterly quitted Europe, but the Mysi have remained there. And Poseidonius seems to me to be correct in his conjecture that Homer designates the Mysi in Europe (I mean those in Thrace) when he says, "But back he turned his shining eyes, and looked far away towards the land of the horse-tending Thracians, and of the Mysi, hand-to-hand fighters"<sup>60</sup> for surely, if one should take Homer to mean the Mysi in Asia, the statement would not hang together." ...<sup>3</sup> Poseidonius goes on to say of the Mysians that in accordance with their religion they abstain from eating any living thing, and therefore from their flocks as well; and that they use as food honey and milk and cheese, living a peaceable life, and for this reason are called both "god-fearing" and "capnobatae";<sup>66</sup> and there are some of the Thracians who live apart from woman-kind; these are called "Ctistae,"<sup>67</sup> and because of the honour in which they are held, have been dedicated to the gods and live with freedom from every fear; p181 accordingly, Homer speaks collectively of all these peoples as "proud Hippemolgi, Galactophagi and Abii, men most just," but he calls them "Abii" more especially for this reason, that they live apart from women, since he thinks that a life which is bereft of woman is only half-complete (just as he thinks the 'house of Protesilaüs' is only "half complete," because it is so bereft);<sup>68</sup> and he speaks of the Mysians as 'hand-to-hand fighters' because they were indomitable, as is the case with all brave warriors; and Poseidonius adds that in the Thirteenth Book<sup>69</sup> one should read 'Moesi, hand-to-hand fighters' instead of 'Mysi, hand-to-hand fighters.'"

<sup>14</sup> Such a prophetess is pictured in an Etruscan mirror from Vulci (Etruscan Phrases Script DM). The illustration on the mirror shows the sequence of events that caused the Trojan War. The illustration has three panels. The second panel shows a young man with a Phrygian hat holding up his hand at the spectre of Helen (Etr. ELENAI), Queen of Sparta shaking hands with King Agamemnon (Etr. ACHMEMNVN) for her hand in marriage to the king's brother, Menelaus (Etr. MENLE). The young man, AECAI is the son of Priam who prophesied that Alexander (Paris) would be the cause of the burning of Troy. His name was Aesacus, son of Priam by Arisbe. There is an interesting refrain from the work, "Alexandra," by Lycophron of Calchis (3rd century B.C.) that refers to the firebrand upon Troy voiced through Aesacus:

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(See *Mirror DM*) **XO**, to assemble? (L. coeo-ire-li-ivi-utum)

**ESIN.6-34 PHV (ΦV)**, name, PHO? **SIMLO**, I cause to resemble (L. simulo-are, Ind. Pres. 1<sup>st</sup> Pers. Single simulō)

**ESIN.6-36 MITROSE** god Mithra? (L. Mithras)

**ESIN.6-37 MOLO** to work at (L. molior-iri) **ΦAMH (PHAMH)** fame, tradition (L. fama-ae, Abl. Single -a)

**ESIN.6-39 MH** by me (L. me, Acc., Abl. -e) **XOMO (CHOMV)** by a fellow traveler, comrade (L. comes-itis, Abl. -o) **ITO** to go (L. ito-are)

**ESIN.6-41 TO MEROE** to you (L. 2nd Pers. Nom. reflexive, tu), **MEROE**, name, Meroe?

### (Upper right column)

**ESIN.6-42 KAPOS** of the heads, leaders, chiefs (L. caput, dux, Acc. Pl. -os?; It. capo) **EO**, to that point or degree, on that account (L. eo)

**ESIN.6-44 EMAVTEM or EMAVTEN** removed, moved out, moved away (L. emoveo-movere-movi-motum)

**ESIN.6-45 EMAIO** Emaio, name? Emathia, district of Macedonia, Emathius-a-um, Macedonian) **NO**, I sail from (L. no, nare, nave, Ind. Pres. 1<sup>st</sup> Pers. Single nō) **E**, out of (L. e)

**ESIN.6-48 GEMES** Gemes, a bud, gem (L. gemma-ae, Acc. Pl. -as?) **ONO**, from the load, burden (L. onus-eris, Abl. -o)

**ESIN.6-50 SET** but, however (L. sed (set) **TE**, to, by you (L. Acc. Abl. te)

**ESIN.6-52 OENHOS** Oenone? (L. Oenone-es, Phrygian nymph loved and deserted by Paris?)

**ESIN.6-53 OXA (OCHA)** Ocha, name? **8ETE**, he would forbid (L. veto (oto) vetare, vetui, vetitum, Conj. Pres. 3<sup>rd</sup> Pers. Single vetet)

**ESIN.6-55 LOPHIE (LOΦIE)**, Lophie, name? or Lophieos **OS**, the bones (L. os, ossis, Gen. pl. ossum)

**ESIN.6-57 EN**, lo, behold (L. en) **PENEAMSO (ΓENHAMSO)**, Peneamsus, Paeonia, northern Macedonia or Panium, land of Thrace on S. E. Black Sea coast in Roman maps)

**ESIN.6-59 ONE** from the load, burden (L. onus-eris, Abl. -e)

**ESIN.6.60 ASENTO** I ascend (L. ascend-scendere-scendi-scensum, Ind. Pres. 1<sup>st</sup> Pers. Single ascend) **E**, from, out of (L. e, ex)

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Alexandra (31) "...I see thee hapless city, fired a second time by Aeaceian hands..."

We can compare this passage to others from the same work:

Alexandra (219) "...And would that my father had not spurned the nightly terrors of the oracle of Aesacus..."

Next to Aesacus is a goddess named MEAN, who is crowning Alexander (Etr. ELKINTRE) with laurel leaves. Complementing this seen of aversion to the contract. MEAN may derive her name from the old name of Lydia, *Maiones* (Μαίονες), mentioned by Herodotus. The Lydian, Trojan connection of aversion is furthered by a goddess exiting the panel on the right whose name is LASA THIMRAE. She is probably the Lasa (Lasa: household goddess) of the Thimbraean Apollo. She recalls Cassandra -- daughter of King [Priam](#) and Queen [Hecuba](#) of [Troy](#) -- whom Propertius, in his *Elegies*, describes as a maenad. Cassandra fell asleep in the Temple of Apollo on the River Thimbrae and when she woke up she began to prophesy the destruction of Troy. This mirror is at: [http://www.maravot.com/Divine\\_Mirror.html](http://www.maravot.com/Divine_Mirror.html)

# The Sinaia lead plates – Understanding the lead tablets written in the Dacian / Thracian language.

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**ESIN.6-62 CILHHO** Cileeo, place, Cilicia? (L. Cilicia-a) **AN**, or whether (L. an)

**ESIN.6-64 IMVKRON** Imukron, place, person's name?

**ESIN.6-65 MANE** by, from the hand (L. manus-us, Abl. -e) **OPOM**, name, Opom?

**ESIN.6-67 TARO** Tarus, name? (Possibly L. Taurus-i, mountain range near Cilicia) or the bull (L. Taurus-i, or city Tyras, Peucini Prov.) **AKEM**, Achaia (L. Achaia or Achaia-ae, Acc. -am) Note: phrase may be, "by the hand of Opom, the bull of Achaia."

**ESIN.6-69 DVSH** [of] the leader, ruler, guide (L. dux, ducis, Acc. -e)

**ESIN.6-70 EOM** he (L. Acc. eum) **MOBI**, I moved (L. moveo, movere, movi, motum; Ind. Perf. 1<sup>st</sup> Pers. Single mōvī)

**ESIN.6-72 PATONOS (ĠATONOS)** name, Patonus?

**ESIN.6-73 VMSE** by, from the bullock's tripe (L. omasum-l, Abl. -e) **SEV**, whether, or, or if (L. sive and seu)

**ESIN.6-76 TIV** to, for God Dio, (L. Deus-i, Dat. Abl. -o) **BOSAM**, of the bulls (L. bos, bovis, Acc. -am)

**ESIN.6-78 MOLE** he would alleviate trouble (L. mollio-ire, Conj. Pres. 3<sup>rd</sup> Pers. Single molliat) **IV**, there, at that place, then, thereupon (L. ibi)

## (Top Center)

**ESIN.6-80 TRAMSIE** Tramsie, name, f.? **ONA**, the load, burden (L. onus-eris, Nom. Pl. N. -a?) **XX** twenty (Roman numeral xx) **MAS**, male, manly (L. mas, maris)

**ESIN.6-84 ARMY** the shoulders or shoulder blades of an animal, the hides (L. armus-i, Gen. Single -i) **KETV**, to proceed, to turn out (L. cedo, cedere, cessi, cessum) **SOK**, I run beneath, go under (L. succurro-currere-curri-crsum, Ind. Pres. succerō) **BOI**, the Boii a German people of North Italy, Germany and Gaul (L. Boii-orum) **TEO**, by, with God Dio, (L. Deus-i, Abl. -o)

## (Legend under illustration of temples/gods)

**K.D.S. IIIIIII.A.D.M.D.** (Unknown)

## (Bottom Center)

**ESIN.6- 89 VRYNO** name, Uranus? (Gr. Οὐρανός, *Ouranos*, meaning "sky" or "heaven") Orania, muse of astronomy? (L. Orania-ae) **PHETEV (ΦETHO)**, name, Phaeton, son of Helios who was allowed to drive the chariot of the sun for one day.) **KO**, to come together, I assemble (L. coeo-ire-li-ivi-utum, Ind. Pres. 1<sup>st</sup> Pers. Single coeō) **KRISA**, he would spring forth (L. cresco-crescere-crevi-cretum, Conj. Present 3<sup>rd</sup> Pers. Single, crēscat)

**ESIN.6-93 NOE** he would sail (L. no, nare, navi, Conj. Pres. 3<sup>rd</sup> Pers. Single net) **PEO** to appease, propitiate, venerate, to make good (L. pio-are) **NIBE** name, Nibe?, **MOAM**, name, Moam?

**ESIN.6-97 DOS** a dowry, gift (L. dos, dotis) **VE**, or, or perhaps, (L. enclitic, ve) **DIEO** of the day (L. dies-ei; Abl. -o?) or name, TIEO, Theo? **TOM**, I conquer, subdue (L. domo, domare, domui, domitum; Ind. Pres. 1<sup>st</sup> Pers. Single domō) **SA** itself (L. 3<sup>rd</sup> Pers. se, sese) **RODA**, the island Rhodos? (L. Rhodus-(os)-l, Acc. Pl. -a) Rhaedestus, Thracian ancient city, or rough lump, mass of copper money (L. raudus [rodus, rudus]-eris, Acc. Pl. N. -a)

**ESIN.6-103 TEO** for god (L. Deus-i, Dat. -o)

(End)

## The Sinaia lead plates – Understanding the lead tablets written in the Dacian / Thracian language.

Sinaia Lead Tablet 24 (Image from <http://bestofromania.eu>)



**ESIN.24-1 PHASOS (ΦΑΣΟΣ)**, A Colchian (L. Phasis-idis, Acc. -o), possibly Phasis River)<sup>15</sup> **ES**, you are (L. es) **A**, out of, of (L. a, ab, abs) **MARI**, the sea (L. mare-is, Abl. -i)

**ESIN.24-5 KOKO**, to bring, collect (L. cogo, cogere, coegi, coactum) **KOMPOSO**, by sharing in? (L. compos-potis, Abl.-o?) **SOΦII (SOPHII)**, wisdom (L. Sophia-ae, Gen. Single -ae) **ΦΙΙΕΣ (PHIIES)**, you weep for (L. fieo, fiere, fievi, fietum, Ind. Pres. 2<sup>nd</sup> Pers. Single fiēs) **POASI**, poetry (L. poesis-is, Dat. -i)

**ESIN.24-9 SO**, herself (L. sui) **ON**, one (L. unus-a-um)

**ESIN.24-11 TIO**, to, for God (L. Deus-i, Dat. Abl. -o) **TE**, to, by you (L. Acc. Abl. te) **AS**, the bronze (L. aes, aeris)

<sup>15</sup> Strabo, Book VII, Chapter 3.6" ...And in support of this Apollodorus says that Homer calls Aulis 'rocky' [79](#) (and so it is), and Eteonus 'place of many ridges,' [80](#) and Thisbe 'haunt of doves,' [81](#) and Haliartus 'grassy,' [82](#) but, he says, neither Homer nor the others knew the places that were far away. At any rate, he says, although about forty rivers flow into the Pontus, Homer mentions not a single one of those that are the most famous, as, for example, the Ister, the Tanais, the Borysthenes, the Hypanis, the Phasis, the Thermodon, the Halys; [83](#) and, besides, he does not mention the Scythians, but invents certain 'proud Hippemolgi' and 'Galactophagi' and 'Abii'; and as for the Paphlagonians of the interior, he reports what he has learned from those who have approached the regions afoot, but he is ignorant of the seaboard, [84](#) and naturally so, for at that time this sea was not navigable, and was called Axine [85](#) because of its wintry storms and the ferocity of the tribes that lived around it, and particularly the Scythians, in that they sacrificed strangers, ate their flesh, and used their skulls as drinking-cups; 299but later it was called 'Euxine,' [86](#) when the Ionians founded cities on the seaboard."

## The Sinaia lead plates – Understanding the lead tablets written in the Dacian / Thracian language.

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**ESIN.24-14 OKROS**, greaves (L. ocrea-ae, Acc. Pl. –os [as]) **TE**, to, by you (L. Acc. Abl. te) **RE**, one bound or answerable, defendant (L. rea-ae and reus-i)

**ESIN.24-17 DOTO**, I provide, to provide with a dowry (L. doto-are, Ind. Pres. 1<sup>st</sup> Pers. Single dōtō)

**PHILOM**, [for] the son (L. filius-i, Acc.-um)

**ESIN.24-19 YO**, I (L. ego; It. io) **SATO**, name, Satus, or enough, sufficient, adv. sufficiently (L. satis or sat)

**ESIN.24-21 KAP (ΚΑΠ)**, I take, seize? (L. capio, capere, cipi, captum, Ind. Pres. 1<sup>st</sup> Pers. Single cāpiō)

**DIOTIS**, for, by, from the two-handled jars (L. diota-ae, Abl., Dat. Pl. –is) **ODA**, name, Oda?

**ESIN.24-24 BIKO**, a pair of horses, a chariot drawn by a pair (L. bigae-arum and biga-ae, Nom. –a [o])

**ΦIOS (PHIOS)**, name, Phios? (L. Acc. Pl. M. –os) **KO**, I assemble (L. coeo-ire-li-ivi-ikum, Ind. Pres. 1<sup>st</sup> Pers. Single coeō) (characters at the end are in another, unknown script)

## The Sinaia lead plates – Understanding the lead tablets written in the Dacian / Thracian language.

Sinaia Lead Tablet 27



**ESIN.27-1 YB** (IB) there, at that place, then, thereupon (L. ibi) **ERO** to wander, be mistaken (L. erro-are) **RE**, one bound or answerable, defendant (L. rea-ae and reus-i) **DORE**, by, from the Dorians (L. Dores-um, Abl. -e) **TIDEO** (unknown, possibly a name) **LVE** he/she expiates, looses, atones for, makes good (luo, luere, lui, luiturus, Ind. Pres. 3<sup>rd</sup> Pers. Single luit) **8VERO**, by, from relating to cattle (L. boarius and bovarius-a-um, Abl. -o) **8IE**, the means, method, way, course (L. via-ae, Nom. -ea [ie]) **ETO**, I give, put forth (L. edo-dere-didi-ditum, Ind. Pres. 1<sup>st</sup> Pers. Single edō)

**ESIN.27-12 MARE**, the sea (L. mare-is) **ΦERA (PHERA)** the lights, lighthouses (L. Pharus (os) -I, N. Pl. -a or fire, funeral pyre [L. pyra-ae]) **ARMOS**, the shoulder or shoulder blade of an animal, the hide (L. armus-i) **EI**, woe! Oh! (L. ei [hei]) **TENEO**, to hold, keep (L. teneo, tenere, tenui, tentum) **SOEA**, sharing, associated (L. soeia-ae)

**ESIN.27-18 ON**, one (L. unus-a-um) **DASI**, of Dacia? (Gen. Single -i) **ΦOXVS (PHOCHUS)**, the hearth, house, home, funeral pyre (L. focus-i) **ΟΠΟ (OPO)**, name? (See ESIN.6-66, OPOM) **EPO (EΠO)**, name, Epo? **ES**, you are (L. sum, esse-fui, Ind. Pres. 2<sup>nd</sup> Pers. Single, es) **TIE**, of the day (L. dies-ei) **ERA**, the mistress, lady (L. era-ae) **TEYN**, a fillet, head-band (taenia-ae) **DIV**, from God Dio, (L. Deus-i, Abl. -o)

**ESIN.27-28 LOKAS**, you place, set up (L. loco-are, Ind. Pres. 2<sup>nd</sup> Pers. Single locās) **ETO**, to give, put forth (L. edo-dere-didi-ditum) **ERA**, the mistress, lady (L. era-ae) **MARE**, [of] the sea (L. mare-is, Acc.-e) **VIXEO (VICHEO)**, by, from a village, hamlet (L. vicus-i, Abl. -o) **MELE**, from Melos (L. Melos-i, Abl. -e)

**ESIN.27-34 EDO**, I give, put forth (L. edo-dere-didi-ditum, Ind. Pres. 1<sup>st</sup> Pers. Single edō) **SABO (SA8O)**

## The Sinaia lead plates – Understanding the lead tablets written in the Dacian / Thracian language.

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name, Sabo? **AVEO**, to long for, desire (L. aveo-ere) **AS**, the bronze (L. aes, aeris) **EN**, lo, behold (L. en) **DACHSIS (DAXIS)** by, with the Dacians? (ABL. Pl. -is) **VRO**, I burn, disturb, harass (L. uro, urere, ussi, ustum, Ind. Pres. 1<sup>st</sup> Pers. Single ūrō)

**ESIN.27-41 RIP**, I crawl (L. repo, repere, repsi, reptum, Ind. Pres. 1<sup>st</sup> Pers. Single rēpō) **THEO (ΘEO)**, name, Theo? **EDI**, I gave, put forth (L. edo-dere-didi-ditum, Ind. Perf. 1st Pers. Single ēdī) **PHANE (ΦANE)**, the temple, holy place, fanum-i, Acc. Pl. -a [-e]) **LETO**, to ruin, destruction, death (L. letum-li, Dat. -o) **TEO (THO)** to, for god (L. Deus-i, Dat. -o)

**ESIN.27-47 ORIO**, I rise, spring up, am born (L. orior, orir, ortus, Ind. Pres. 1<sup>st</sup> Person Single orior) **ON**, one (L. unus-a-um) **ROPO**, name, Rupo? rock, cliff (rupes-is?), **TERO**, I grind, thresh, wear out (L. tero, terere, trivi, tritum, Ind. Pres. 1<sup>st</sup> Pers. Single terō) **ON**, one (L. unus-a-um) **ARMO**, by, with the shoulder or shoulder blade of an animal, the hide (L. armus-i, Abl. -o)

**ESIN.27-53 SEO**, whether, or, or if (L. sive and seu) **ELVEN**, they wash out, cleanse, remove (L. eluo-luere-lui-lutum, Ind. 1 Futu. 3<sup>rd</sup> Pers. Pl. eluent) **DVAS**, name, Duas? **SIO**, unknown word,

**ESIN.27-57 SOBA (SO8A)** he would pass under, submit to (L. subeo-ire-li or -ivi-itum, Conj. Pres. 3<sup>rd</sup> Pers. Single subeat) **CHOMA (XOMA)**, name, Choma? **TEOSO**, name, Deosus? **ON**, one (L. unus-a-um)

**ESIN.27-61 SET**, but, however (L. sed [set]) **ATRIO**, name, Atreus-ei? **ON**, one (L. unus-a-um) **AREI**, of Ares, Nom. Pl. M. -ia) **VRE** he will burn, harass (L. uro, urere, ussi, ustum, I Fut. 3<sup>rd</sup> Pers. Single ūret)

**ESIN.27-64 ROMO**, from Rome? (L. Roma-ae, Abl. -a?) **ESO**, in the eating (L. esu. Abl. Sing. -o) **PETREO (ΠETREO)**, name, Petreus? **APOS (ΑΠΟΣ)**, name, Apos, Appius-i?

**ESIN.27-68 EMEN**, he would buy, purchase, bribe (L. emo, emere, emi, emptum, Conj. 3<sup>rd</sup> Pers. Single emant) **TROSI**, for the Trojans (L. Tros, Trois, Dat. -i) **E**, from, out of (L. e, ex) **TIN**, I ring, tinkle, pay money (L. tinnio-ire, Ind. Pres. 1<sup>st</sup> Pers. Single tinniō)

**ESIN.27-72 VETRAM**, old, old soldier (L. veteranus-a-um, Acc.-um) **ATV**, god, Atis, consort of the goddess Cybele) **CHORNO (XORNO)** from, by the cornel tree? (L. cornus-i) or of strength, courage, a horn (L. cornu-us)

**ESIN.27-75 E**, from, out of (L. e, ex) **DIVI**, the divine (L. divus-a-um, Gen. -i) **POE (ΠΟΕ)** through, along (L. per)? **EKIO**, I, to want, desire (L. egeo-ere-ui, Ind. Pes. 1<sup>st</sup> Pers. Single egeō)

**ESIN.27-79 A**, out of, of (L. a, ab, abs) **LAES?**, name, Laius-i, father of Oedipus? **ODE**, name, Oda, Ode?

**ESIN.27-82 LOEM**, plague, calamity (L. lues-is, Acc. -em) **ACHE (ΑΧΕ)** with the chariot, wheel, wagon (L. axis (or assis)-is, Abl. -e) **DONIEO** a gift, present, esp. votive offering (L. donum-i, Abl.-o) (the rest of line is in unrecognizable characters)

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### Sinaia Lead Tablet 13



**ESIN.13-1 SAMΩAS**, name, island, Samos? **SOV**, underneath, under, at the foot of, in the power of (L. sub) **DEREQ**, name, Derios? Dareus, Persian king (L. Dareus-i, Dat. -o) **AMO**, I love (L. amo-are, Ind. Pres. 1<sup>st</sup> Pers. Single amō) **YN**, towards, until (L. in) **EQS**, Dawn, belonging to the morning or eastern (L. Eos, adj. eous and Eous-a-um) **KYTEQ**, name, Kiten, ancient underwater settlement south of Sozopol (Acc. – o); possibly an ancient name of Cyprus, Kittim

**ESIN.13-8 DYLIQ**, I prize, love, esteem (L. diligo-ligeere-lexi-lectum, Ind. Pres. 1<sup>st</sup> Pers. Single dīligō) **PHYO (ΦΥΟ)** to come into existence (L. fio, fieri, factus, sum) **ARYS**, name Aris (L. Ares-is, Greek god of war) **IO**, I (L. ego, It. io) **PAREYMAS (ΓAREYMAS)**, name, Pareimas? **OD**, as being (L. ut or uti) **YEDOY**, name, of the Getae (L. Getai-arum)? **ES**, you are (L. sum, esse-fui, Ind. Pres. 2<sup>nd</sup> Pers. Single, es)

**ESIN.13-14 AYMΩYA**, name, Agmoia? **SIN**, but if, if however (L. sin) **DYO**, by, with God Dio, (L. Deus-i, Abl. -o)

**ERIO**, the mistresses, ladies (L. era-ae)? **DEPEDO (DEΓEDO)**, I depend (L. depend-pendere-pendi-pensum, Ind. Pres. 1<sup>st</sup> Pers. Single dēpendō) **DEOS**, god (L. deus-i) **ATΩS**, god, Atis, consort of the goddess Cybele

**ESIN.13-21 OVA**, the sheep (L. ovis-is, Nom. Pl. N. –a) **SΩNYO**, for, by Sonia (Dat. –o)? **SΩY**, for, to herself, itself (L. Dat. sui) **E** from (L. e, ex) **PHIQ (ΦIQ)**, to come into existence (L. fio, fieri, factus, sum) **AREI**, the altars (L. ara-ae, Nom. Pl. –ae) **PYSΩDE (ΠISΩDH)**, name, Pisode? **ERATVM**, I would destroy (L. erado-radere-rasi-rasum, Ind. Pres. Conj. 1<sup>st</sup> Pers. Single ērādam) **E (H)** from (L. e, ex)

## The Sinaia lead plates – Understanding the lead tablets written in the Dacian / Thracian language.

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**ESIN.13-30 DIES**, the day (L. dies-ei) **ΩYDO**, unknown, name, Oidus? **ARVS**, master? (L. erus-i) **EO**, to that point or degree, on that account (L. eo) **EPEIM (EΦEIM)**, name, Epeim, (Acc. –em)? **TIΩ**, to, for God Dio, (L. Deus-i, Dat. Abl. -o) **NO**, to sail, swim, flow, fly (L. no, nare, navi) **EDΩ**, I give, put forth (L. edo-dere-didi-ditum, Ind. Pres. 1<sup>st</sup> Pers. Single edo)

**ESIN.13-37 OYLQSE**, unknown word, possibly name **E (H)**, from (L. e, ex) **BOYN (BOYN)**, unknown word **DΩL**, I suffer, grieve (L. doleo-dolere-dolui-, Passive Ind. Pres. 1<sup>st</sup> Pers. Single dolor) **LQYA**, from, by the words (L. logos [us]-i, Abl. –a) **EYMIE (HYMIE)**, name, Eumie, (L. Eumenides-um, the gracious ones, for the furies?) **TA**, to, by you (L. Acc. Abl. te, f. ta?) **PΩRYO (ΓORYO)** I cleanse, purify, defend (L. purgo-are, Ind. Pres. 1<sup>st</sup> Pers. Single pūrgō) **AT**, towards, to (L. ad)

**ESIN.13-45 EXIQ**, to go forth, pass from state to state (L. exeo-ire) **SAMΩAS**, name, island, Samos? **SOY**, for, to herself, itself (L. Dat. sui) **ΩSE (OSH)** the bones? (L. os-ossis, Nom. Pl. –a) **A**, out of, of (L. a, ab, abs) **TENIEBES**, you held (L. teneo, tenere, tenui, tentum, Ind. Imperf. 2<sup>nd</sup> Pers. Single tenébās) **IKYOY**, place, Ikioi? Achaia? (L. Achaia-ae)<sup>16</sup>

**ESIN.13-53 ASΩLOSE**, name, Asolose? **E (H)**, from (L. e, ex) **PHΩCHIO (HΦΩXIO)** Phoceus, an ancient district in the north of Greece (L. adj. Phoceus-a-um, Acc. –o) **PEKE (ΓEKE)**, from the sheep, flock, pastures (L. pecu, pl. pecua, Abl. –e?) **PRE (ΠRH)**, before (L. prae) **TILE**, Venus, Diana, born in Delos (L. Delia-ae, -e=a?) **NOSO**, to Cnossus (L. Cnossus, Gnosus, ]Gnosus]-i, Dat.-o) **YTO**, I go (L. ito-are, Ind. Pres. 1<sup>st</sup> Pers. Singular itō)

**ESIN.13-59 SΩI**, herself (L. Gen. sui) **LOQY**, she atones for, looses (L. luo, luere, lui, luiturus, Ind. Pres. 3<sup>rd</sup> Pers. Single luit) **ESO**, in the eating (L. esu. Abl. Sing. -o) **ΩN**, one (L. unus-a-um) **TACHOY (TAXOY)** he/she was silent (L. taceo-ere-ui-utum, Ind. Perfect 3<sup>rd</sup> Pers. Single tacúit) **PYETA (ΠYETA)** dutiful, piety, devotion, patriotism (L. pietas –atis, Nom. Pl. N. –a) **PORYΩ**, I cleanse, purify, defend (L. purgo-are, Ind. Pres. 1<sup>st</sup> Pers. Single pūrgō) **OY**, Oh! (L. oi!) **LΩ**, there, (L. ibi, ilic, istic; It. la)

**ESIN.13-67 NQY** (unknown) **PEO (ΠEO)** I appease, to appease, propitiate (L. pio-are, Ind. Pres. 1<sup>st</sup> Pers. Singl. piō) **TRA**, three (L. tres, tria) **BENI**, adv. rightly, properly **TEA**, by the goddess (L. dea-ae, Abl. Single –a) **SYΩ** (unknown word) **ON**, one (L. unus-a-um) **TΩYRNΩ**, name, Toirnus, Tournus?

**ESIN.13-73 EQ**, to that point or degree, on that account (L. eo) **CHEON (XEON)** Cheon, name? **TOY**, you, (L. Gen. tui) **PAMΩI (ΠAMΩI)**, name, Pamoï? **LOASΩ** (name, Loasus? **TALOY**, name, Taloi) **ELΩ (HLΩ)**, I, to wash out, cleanse, remove (L. eluo-luere-lui-lutum, Ind. Pres. 1<sup>st</sup> Pers. Single ēluō) **SVI**, herself (L. Gen. sui)

**ESIN.13-80 ET (HT)**, and (L. et) **EOYΩ**, the yoke, couple, chariot (L. iugum-i, Acc.–o) **KΩ**, to come together, I assemble (L. coeo-ire-li-ivi-utum, Ind. Pres. 1<sup>st</sup> Pers. Single coeō) **YRA**, the wrath, anger, rage (L. ira-ae) **PHEO (ΦHO)**, name, Pheo? **ΩREN (ΩRHN)** rising (L. oriens-entis)

**ESIN.13-87 SORYPINΩ (SORYPINΩ)**, unknown, name? **PHETEΩ (ΦETHΩ)**, name, Phaeton, son of Helios who was allowed to drive the chariot of the sun for one day.)

**ESIN.13-89 KRYSA**, he would spring forth (L. cresco-crescere-crevi-cretum, Conj. Present 3<sup>rd</sup> Pers. Single, crēscat) **DIE**, of the day (L. dies-ei) **DOS**, a dowry, gift (L. dos, dotis) **ESE**, to be (L. infinit. Esse) **RΩMO**, from Rome? (L. Roma-ae, Abl. –a?)

**ESIN.13-93 ΩNIO**, name Onius? **DQY**, two (L. duo-ae, i = ae?) **LORΩ**, for, by the reins, whip (L. lorum-i,

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<sup>16</sup> The Lemnos Script contains a word, IKIHII, (Script T-10) possibly L. Achaia, that is spelled similarly to IKYOY. See Etruscan\_GlossaryA. Although the Lemnos Script is in Etruscan letters, the similarity between it and the Thracian texts deserves more examination.

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Dat. Abl. -o) **DIE**, of the day (L. dies-ei)

**ESIN.13.96 ΩS**, the bones (L. os, ossis, Gen. pl. ossum) **EO (HO)**, to that point or degree, on that account (L. eo) **ΥΩΥ**, unknown word

(Text in altar)

**ESIN.13.98 ARA**, the altar, protection (L. ara-ae) **RISΩSAM**<sup>17</sup>, name, Risos (-Acc. -am)

M P(Π) S E (unknown)

### Sinaia Tablet 21



**ESIN.21-1 DOPA**, doubtful, uncertain (L. dubius-a) **DYO**, to, for God Dio, (L. Deus-i, Dat. Abl. -o) **SABELIO**, name, Sabelius? **AYOS**, you set in motion (L. ago, agree, egi, actum, Ind. Pres. 2<sup>nd</sup> Pers. Single agis) **ORSO**, beginning, undertaking (L. orsus-us)

**ESIN.21-6 SERINA**, name, Serina? **PLOTO**, name, Pluto, Plato? **ARMO**, I arm (L. armo-are, Ind. Pres. 1<sup>st</sup> Pers. Single armō) **SA**, himself, itself (L. 3<sup>rd</sup> Pers. se, sese)

<sup>17</sup> Rhesus, Orpheus and Lycurgus were legendary Thracian priest-kings. (From [https://www.academia.edu/949796/An\\_Introduction\\_to\\_Thrace\\_and\\_the\\_Thracians](https://www.academia.edu/949796/An_Introduction_to_Thrace_and_the_Thracians))

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**DAB**, I owe, I am indebted to (L. debeo-ere-ui—itum, Ind. Pres. 1<sup>st</sup> Pers. Single dēbeō)

**ESIN.21-11 SIR**, I set, plant (L. sero, serere, sevi, satum, Ind. Pres. 1<sup>st</sup> Pers. Single serō) **MI**, by me (L. Acc. me) **OD**, while, as when (L. ut) **ROMI**, Rome, Romans? (L. Roma-ae), **X**, ten (Roman numeral, x)

**THOKROMOS (ΘOKROMOS)**, name, Thokromos?

**ESIN.21-16 POL**, by Pollux, truly! really! **TA**, to, by you (L. Acc. Abl. te, f. ta?) **BIOLIN**, they would violate (L. violo-are, Conj. Pres. 3<sup>rd</sup> Pers. Pl. violent) **ATOIS**, name, Atois?

**ESIN.21-19 ORA**, the boundary, coast-line (L. ora-ae) **CHA (XA)** by which way, where, whereby, as far as (L. qua) **KIO**, island Chios? (L. Chios or Chius-i) **ORV**, I rise, spring up? (L. orior, oriri, ortus, Ind. Pres. 1<sup>st</sup> Pers. single oro?)

**ESIN.21-23 SI**, if, supposing that, and if, but if (L. si) **SEK**, I cut, divide, settle disputes (L. seco-are, Ind. Pres. 1<sup>st</sup> Pers. Single secō)

**ESIN.21-25 NODEN** they would note (L. noto-are, Conj. Pres. 3<sup>rd</sup> Pers. Pl. notent)

## (right column)

**ESIN.21-26 ETH (EΘ)** and (L. et) **ABREOS**, name, Abreos, Avreos?

**ESIN.21-28 PECTOS (PECTOS)** breast, heart, soul (L. pectus-oris, Acc. -o)

## (bottom)

**ESIN.21-29 ARMO**, I arm (L. armo-are, Ind. Pres. 1<sup>st</sup> Pers. Single armō), **PATO (ΓΑΤΩ)** I assail (L. peto-ere, Ind. Pres. 1<sup>st</sup> Pers. Single petō)

**ESIN.21-31 DAB**, I owe, I am indebted to (L. debeo-ere-ui—itum, Ind. Pres. 1<sup>st</sup> Pers. Single dēbeō) **SKYTV**, a Scythian (L. Scythes [Scytha]-ae), area adjacent to Thrace<sup>18</sup> **ET**, and (L. et)

**ESIN.21-34 KOSRAS**, name, Kosras? **ARM**, I arm, equip (L. armo-are, Ind. Pres. 1<sup>st</sup> Pers. Single armō)

**KITIOS**, island Kition, old name of Cyprus, the Kitions (L. Citium, Acc. Pl. -os) or underwater town, Kiten, south of Sozopol, near Bulgarian-Turkish border **ΑΤΟΡΟ (ΑΤΟΠΟ)**, name, Atopus, Etopus?

There are many variances in the Thracian texts, in terms of the use of letters, unlike the Etruscan texts that maintained a fairly strict spelling convention over several hundred years. The variables need to be sorted out, using the Thracian Glossary.

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## Roman maps:

1) [https://upload.wikimedia.org/wikipedia/commons/b/b1/Roman\\_provinces\\_of\\_Illyricum%2C\\_Macedonia%2C\\_Dacia%2C\\_Moesia%2C\\_Pannonia\\_and\\_Thracia.jpg](https://upload.wikimedia.org/wikipedia/commons/b/b1/Roman_provinces_of_Illyricum%2C_Macedonia%2C_Dacia%2C_Moesia%2C_Pannonia_and_Thracia.jpg)

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<sup>18</sup> Strabo (ibid) "...Again, the appended phrase<sup>63</sup> is testimony to this very view, because the poet connected with the Mysi the "Hippemolgi" and "Galactophagi" and "Abii," who are indeed the wagon-dwelling Scythians and Sarmatians. For at the present time these tribes, as well as the Bastarnian tribes, are mingled with the Thracians (more indeed with those outside the Ister, but also with those inside). And mingled with them are also the Celtic tribes — the Boii, the Scordisci, and the Taurisci. However, the Scordisci are by some called 'Scordistae'; and the Taurisci are called also 'Ligurisci'<sup>64</sup> and "Tauristae."

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2)[https://upload.wikimedia.org/wikipedia/commons/0/02/1794\\_Anville\\_Map\\_of\\_the\\_Eastern\\_Roman\\_Empire\\_%28includes\\_Greece%29\\_-\\_Geographicus\\_-\\_RomanEmpireEast-anville-1794.jpg](https://upload.wikimedia.org/wikipedia/commons/0/02/1794_Anville_Map_of_the_Eastern_Roman_Empire_%28includes_Greece%29_-_Geographicus_-_RomanEmpireEast-anville-1794.jpg)

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**See our “Thracian.Glossary” at:**

Excel spreadsheet: [https://www.academia.edu/25444696/Thracian\\_Language\\_Glossary](https://www.academia.edu/25444696/Thracian_Language_Glossary)

PDF version, this document and glossary:

<http://www.maravot.com/Thracian.glossary.pdf>

<http://www.maravot.com/Thracian.lead.plates.pdf>

**Etruscan references:**

[https://www.academia.edu/759774/Etruscan\\_Glossary\\_A\\_Update\\_01.09.15\\_-\\_spreadsheet\\_containing\\_2\\_800\\_Etruscan\\_words\\_that\\_relate\\_to\\_Latin\\_French\\_and\\_Italian](https://www.academia.edu/759774/Etruscan_Glossary_A_Update_01.09.15_-_spreadsheet_containing_2_800_Etruscan_words_that_relate_to_Latin_French_and_Italian)

[https://www.academia.edu/1513206/Work\\_notes\\_on\\_the\\_Lemnos\\_Stele](https://www.academia.edu/1513206/Work_notes_on_the_Lemnos_Stele)

[https://www.academia.edu/1808299/Introduction\\_to\\_the\\_Etruscan\\_language\\_-\\_a\\_compilation\\_of\\_Work\\_Notes\\_with\\_Glossary](https://www.academia.edu/1808299/Introduction_to_the_Etruscan_language_-_a_compilation_of_Work_Notes_with_Glossary)