

Decoding of the Voynich Manuscript 3

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July 31, 2021

Abstract

This document is a continuation of the papers “Decoding of the Voynich Manuscript 1 & 2”, which were already published on the enpace.net site. In its first part we introduce the transcription and the translation of the text of the middle, right rosette of the foldout - pages 85v-86r – of the VMS, placed around the image. We make use of the alphabet and decrypting method presented in the ante-ceded papers. Some terms used in this text passage demand a short explanation, as they are closely connected to the Hebrew bible written record. In the second part we investigate this passage in detail and point to apocalyptic and gnostic views which, in our opinion, are embodied in the text.

1 Decryption of the mid right rosette text

The decrypted text reads as follows (each Voynichese "word", which is in fact one or many Aramaic words, is transcribed in a separate line):



bath dabba[rah]¹

daughters' word, words

bath dab-ba[w-raw']

zakar babah

remember, recall, call to mind, remind

the apple (pupil) of the eye

zaw-kar' baw-baw'

¹ the word for "words" is dabbarah, using of an abbreviation dabba could be caused by shortage of space or usage of a particular pattern for the circular text

???

c@`ad 'abah

seh-ad' aw-baw'

to support, sustain the will

'acher haled (cheled) show' (sho'ah)

akh-air' khah'-led sho'ah

another, other, following, next, man's
age, duration of life, the world
ravage, devastation, ruin, waste (of land)

`etsah 'alaph ow

ay-tsaw' aw-laf' ou

trees, wood
to make thousand-fold, bring forth thousands and

dethe'

deh'-thay

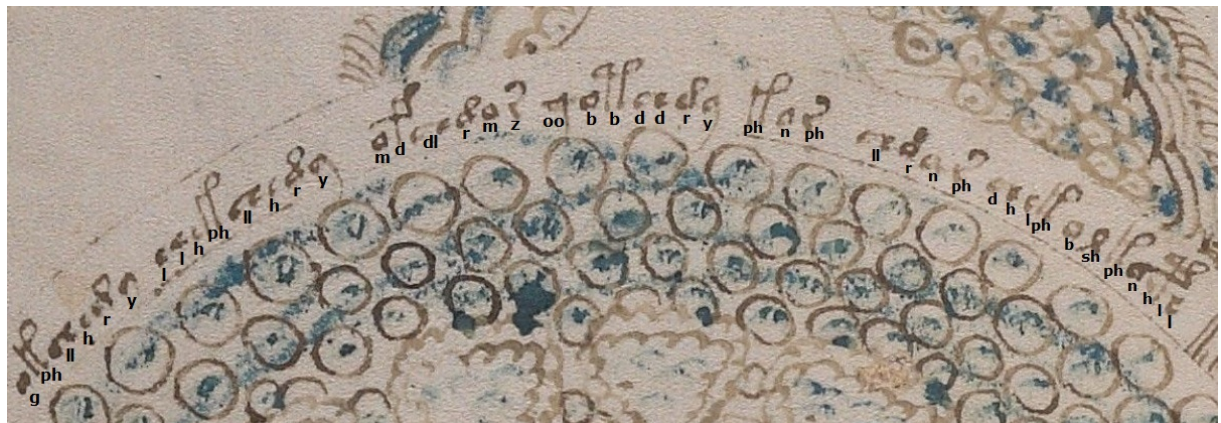
grass

...

daughters' (*of God*) words remind the apple of the eye (*the little man*) [...] to sustain the will (*of God*) to ruin man's world, trees thousand-fold and grass

...

//



lula'ah nephesh bow'

loo-law-aw' neh'-fesh bo

loop, loops
soul, self, life, creature, person, appetite, mind, living being,
desire, emotion, passion, the inner being of man
to go in, enter, come, go, come in, to bring in, cause to come in, gather, cause to come,
to be brought, brought in, to be introduced, be put

`aphal 'ohad

aw-fal' o'-had

to lift up, swell, be lifted up
united, be united, unity

ophan 'aruw `illiy

o-fawn' ar-oo' il-lee'

a wheel, revolving
behold, lo upper, higher

'aph noph

af nofe

also, so much the more, furthermore
elevation, height, in elevation

yarad dabab huw

yaw-rad' daw-bab' hoo'

to go down, descend, decline, march down, sink down
to move gently, glide, glide over
He, is He

'az 'amar 'el diy 'adam

awz am-ar' ale/el dee aw-dawm'

then, so, for, now, at that place
to say, to speak, to command, to tell
to, toward (of direction, not necessarily physical motion), to within, unto
who, which, that, that of, which belongs to
man, mankind, human being

jarah `ella' 'aph halal

yaw-raw' al-law' 'aph haw-lal'

to throw, shoot, cast, pour, to throw water, rain
above, over
anger, wrath
to be boastful, boastful ones, boasters, to act madly, act like a madman

jarah `ella' 'aph `uwg

yaw-raw' al-law' 'aph oog

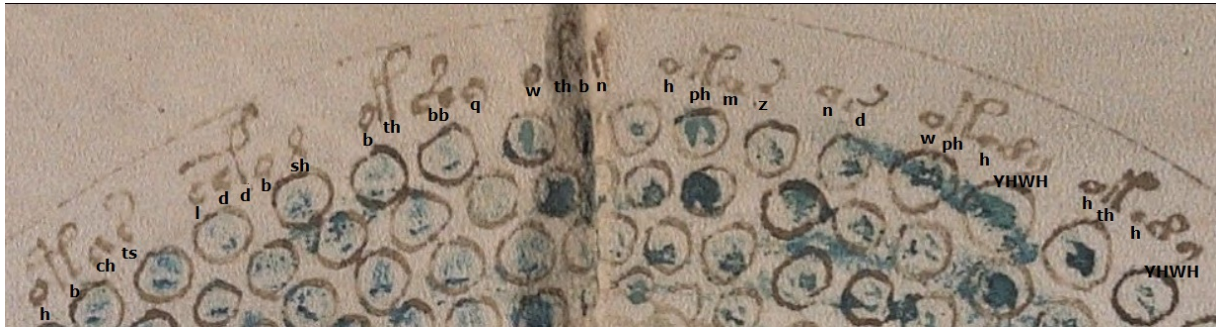
to throw, shoot, cast, pour, to throw water, rain
above, over
anger, wrath
to bake, bake a cake (round cakes on the hearth), having baked

...

Soul loops gather to lift up revolving in unity. Behold upper!

Furthermore, in elevation descending in a gently move is He (*God himself*) to speak at that place unto which belong to mankind to pour out wrath over boasters, to pour out wrath over who have baked

...



YHWH 'ehiy 'atha'

YHWH/I am where/I will be
to come, arrive, to be brought

YHWH 'ehiy 'ephow

YHWH/I am where/I will be
(who) then, (what) then, then, now, so

diyn

to judge

'az ma'apheh

at that time, then (past), earlier, that (being so)
baked, thing baked

nowboth ow

fruits
and

qubba`ath 'ab

cup, goblet
of God as father of his people

'esh 'abu² adad³ 'el

fire, flames, supernatural fire (accompanying theophany), altar-fire, God's anger (fig.)
would, be willing
to be sharp, be alert, be keen
mighty things in nature, strength, power, almighty

tsach 'abah

dazzling, glowing, clear, bright, sunny, bright, evident
God willing, desire

YHWH e-hee'(ehi) aw-thaw'

YHWH e-hee'(ehi) ay-fo'

deen

awz mah-af-eh'

nobeth ou

koob-bah'-ath awb

aysh 'a-bu ad-ad' ale

tsakh aw-baw'

² from 'abah (aw-baw') - to be willing, consent

³ same like chadad (khaw-dad') - to be sharp, be alert, be keen, sharpened

...

YHWH will be coming, YHWH will be then the one who will judge the earlier baked, the fruits and father's (God's) goblet, willing flames (fire), keen on strength, dazzling (bright), (glowing) God willing

...



qarach 'ebeh

to make bald, make a baldness
reed (as symbol of fragility)

'ay rega` bow'

which, how, where, what (in prefix with other adverb)
a wink (of the eyes), i. e. a very short space of time, at one moment, in one moment
to go in, enter, come, go, come in, to be brought, brought in, to be introduced, be put

'ay rega` bag

which, how, where, what (in prefix with other adverb)
a wink (of the eyes), i.e. a very short space of time, at one moment, in one moment
spoil, booty

panu⁴ 'ab ow

for they have turned, to turn toward or from or away, put out of the way, clear away
of God as father of his people
and

dachaph ow

to drive on, hurry, hasten, to hasten oneself
and

cak 'epha` ba`uw

throng, multitude

kaw-rakh' ay-beh'

ah'ee reh'-gah bo'

ah'ee reh'-gah bag

paw-nu' awb ou

daw-khaf' ou

sawk eh'-fah baw-oo'

⁴ from panah (paw-naw') - to turn toward or from or away, put out of the way, make clear, clear away

worthless, of nought
petition, request, prayer (always in Jewish liturgy)

cak babliy

sawk bab-lee'

throng, multitude
Babylonian = "confusion (by mixing)"

pachath yad 'illuw

pakh'-ath yad il-loo'

pit, hole, pitfall, snare
side (of land), part, portion (metaph.)
if, though (contrary to fact)

pen 'aph show' (sho'ah)

pane af sho (sho-aw')

lest, not, beware lest, that ... not
but, even, how much less, rather than
ravage, devastation, ruin, desolation

...

to make a baldness of reed (*man in his fragility*) which comes in a wink (*of the eyes*), which is spoil in a wink (*of the eyes*) for they have turned away from God (*as father of his people*) and hasten (*to do so*) and a multitude of worthless requests, of Babylonian throng (*confusion by mixing Hebrew/Non-Hebrew*) a pitfall side (*of land*) though lest even a desolation

...

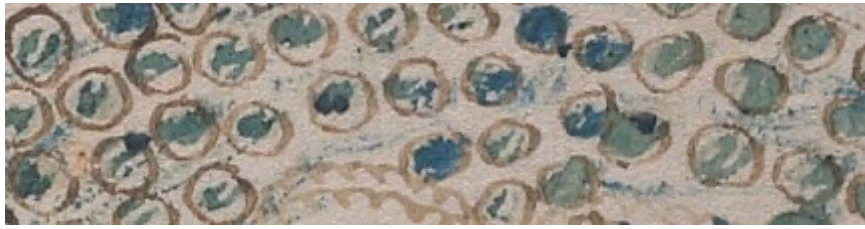
In the shorter passage of the text Bithyah, daughter of God, remembers the people, that the tribulation is long prophesied so they have to sustain the coming in calmness. There is little man can do now. His environment will be partly destroyed (trees and grass). The paraphrase 'the apple (pupil) of the eye' alludes to Bithyah, a daughter of the pharaoh who became later the daughter of YHWH, speaking to an abandoned new-born infant Moses, reflecting his image in the pupil of her eyes, where Moses stands quasi for an anonymous little man, the whole mankind⁵.

Bithyah symbolizes here the wisdom, which the little human being needs to receive through her words as she learned Moses 'all the wisdom of the Egyptians', and in this aspect can be seen as 'ancestor' of Sophia, the gnostic Aeon and Goodness. The last speculation would admittedly predetermine the time of the text creation into the 1st century CE, in any case into the time before Valentinus.

Two glyphs in this passage are unreadable, so one word can't be deciphered ultimately. Nonetheless, the meaning of the sentence is univocal.

The longer passage begins with the vision of souls ascending into heaven. Described as loops they are depicted in this form in the corresponding image.

⁵ see the article [10 Reasons God Refers to You as "the Apple of His Eye" \(ibelieve.com\)](http://ibelieve.com)



Furthermore, God himself descends to give a short speech unto men. God announces to “pour out wrath over boasters”, the false prophets and braggarts. We can find references to this topic in the OT, e. g. in Psalms 5:5 “the boastful and the arrogant will not stand in Your sight” or Isaiah 44:25 “frustrating the signs and confounding the omens of boasters (false prophets), making fools out of fortune-tellers, counteracting the wise and making their knowledge ridiculous”⁶.

The prophets will be judged by their fruits. A prophet in OT isn't merely somebody who forecasts the future. A prophet speaks in divine words, he plants a tree of visions. This tree will carry fruits in the future, maybe generations later. Will their fruits be that of wisdom and lasting freedom or of hate and unbridgeable division? The last would obviously come from wicked prophets. Some trees, however, won't carry any fruits at all, despite doing honestly tries – that was a flop then.

The wrath will be poured out over the backers (who baked) too and the backed will be judged. We wished these people could be identified as spreaders of unfounded, half-backed opinions or ignorants of any kind but the meaning is probably more secular. Jews of that time were very nationalistic and segregative, YHWHs wrath is probably directed against the inter-religious marriage and a mixed (Hebrew/Non-Hebrew) population of Israel. The `baked` symbolize the progeny as Hosea 7:8 suggests: “The people of Israel are like a half-baked loaf of bread (cake). They rely on the nations around them” and Hosea 5:7 “they have dealt faithlessly with the LORD; for they have borne alien children”.

According to the text the people (of Israel) will then be judged by their deeds and righteousness, absolution is not mentioned. This perception again points to Jewish faith or a very early form of Christianity, still deeply rooted in Hebrew beliefs.

In the next image we can find God's goblet (the Holy Grail?), which is full of God's anger. The text describes it as sending out flames (of a supernatural fire), keen on strength, dazzling and willing to devastate the reed (the fragile man). The goblet or grail is depicted in the mid spot of the image. It seems that the goblet has even a handle, partly covered from the applied bird's eye perspective.



It is surrounded by flames and sending out radiation-like waves carrying the fire onto the earth in a wink of the eyes.

⁶ source: <https://bible.knowing-jesus.com>



The reason for this tribulation is that people (of Israel) “have turned away from YHWH”. It follows a mockery about worthless, confusing, multinational petitions and requests. The derisive word bab-lee' (Babylonian) seems to have found a way into some contemporary languages (Eng. *to babble* or Ger. *babbeln*).

The last sentence of this passage sounds almost placatory as for this first tribulation but the more scaring as for those still to come.

2 Conclusion


The alphabet identified and described in our initial two documents was utterly applicable for the decryption of the mid right rosette of the VMS foldout (pages 85r-86v). We merely had to extent it by two new glyph assignments which were not used in the former decrypted text of the central rosette. These two glyphs appear exclusive at the beginning of a word:



q can be easily mistaken for y, but the leg is shorter than in the latter and the curl is notably open



d can be easily mistaken for p/ph or z, however, the foot is in contrast to the latter vertical

In this passage we are missing occurrences of the glyph k/kh:  which was prevalent in the central rosette. In our opinion, the assumption is justifiable, that the words in different rosettes begin with glyphs belonging to different compiled groups of “allowed” glyphs - a kind of word game, not dissimilar to that of a composition of an alphabetical acrostic. Regarding the text content in general we can highlight: “YHWH is the One who is, who was and who is to come” - the text appeals on Jews and proclaims words of God of Israel. Yet, some familiar motifs remind of the “Greek” Apocalypse of St John.

Likewise in the ante-ceded papers we mainly used these Hebrew/Aramaic lexicons for our translation:

<http://lexiconcordance.com/Hebrew>

<https://biblehub.com/Hebrew>

