

# Decoding of the Voynich Manuscript 5

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## Abstract

This document contains transcription and translation of the first words of the VMS recorded in the first line on the page 1r. For the translation we make use of the alphabet and decrypting method presented in the anteceded papers on this site (enspace.net). In addition, a dedication underneath the passage has been decoded. It perfectly confirms the content found in the text. A short conclusion terminates this document.

## 1 Decryption of the beginning of the VMS

The beginning sentences of the VMS contain glyphs, which seem to be abandoned or slightly changed in later sectors. Here we see 3 such glyphs.



Their peculiarity is the discontinuous line between two simple glyphs. A similar, frequently used glyph with a continuous line between two simple glyphs has been identified by us as double-b (bb):



In our opinion a discontinuous line indicates an additional indirect connection to a consonant with a vowel in-between:

<consonant><vowel><double consonant> or  
<double consonant><vowel><consonant>

Therefore, we assume that the three glyphs above represent following Aramaic words:



dabbe/dabba<sup>1</sup> (word, words)

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<sup>1</sup> This abbreviated form of dabbarah (word) can be found in the circular passage of the mid right rosette (foldout 85v-86r) as well.

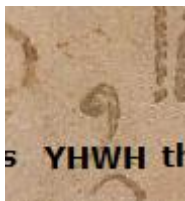


'illek (these, those)

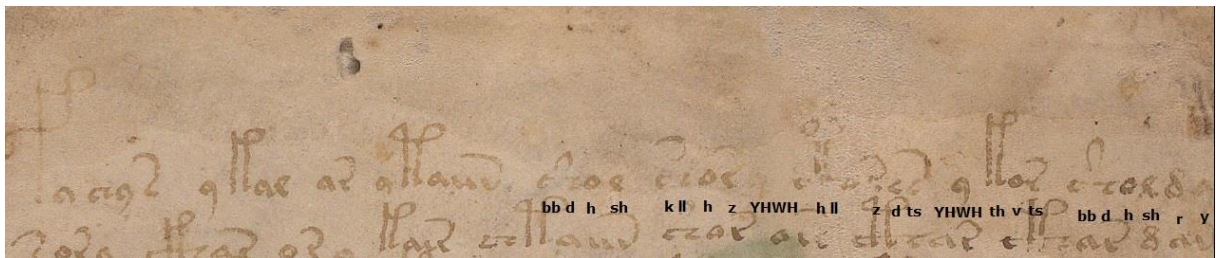


'elleh (these)

Moreover, a separated 9(y) was supposedly used for **YHWH**, whereas in the rosettes foldout mostly 89 (yr) is used for **YHWH**. This let us think, that the glyphs and the decryption rules changed slightly between the first page (1r) and later pages like the foldout (85v-86r) of the VMS.



We must assume, there existed a beginning phase of the coding, in which the ultimate glyph appearance and the coding rules still didn't crystallize completely. With this additional specification the first words of the VMS read as follows:



'ay  
where?, whence?

ah'ee

ro'sh  
head, front, beginning

roshe

'ehiy  
where, will be, is, was

e-hee'

dabba  
word, words

dab-baw

tsav  
command, order, precept

tsav

'eth  
with, together with, near, from

ayth

## **YHWH**

**tsad**                                      tsad  
side, beside, on the side

'az    awz  
then, at that time, in that case, that (being so)

'elleh                                        ale'-leh  
these

## **YHWH**

'az    awz  
then, at that time, in that case, that (being so)

'ehiy                                         e-hee'  
where, will be, is, was

'illek                                         il-lake'  
these, those

'osh    ohsh  
foundation

'ehiy                                         e-hee'  
where, will be, is, was

**dabba**                                        dab-baw  
word, words

*where the beginning (there) was the word (of command, to act)*

*a command with YHWH*

*side by side then these*

*YHWH then (in that case) was these (both)*

*the foundation was the word*

We compared these words with Aramaic Peshitta NT (see below). In the Peshitta version of these introductory words of the Gospel of John appears a different form of Aramaic. The word used for 'the word' is millah, milleh or miltha (ܡܠܬܐ). Moreover, there are significant textual differences:

## Chapter 1

1:

ברשית (In the Origin) איתוהי (existing) הוא (had been) מלתא (The Word)  
והו (God) מלתא (& That) איתוהי (existing) הוא (had been) לות (with) אלהא (God)  
ואלהא (& God) איתוהי (Himself) הוא (was) הו (That) מלתא (Word)

2:

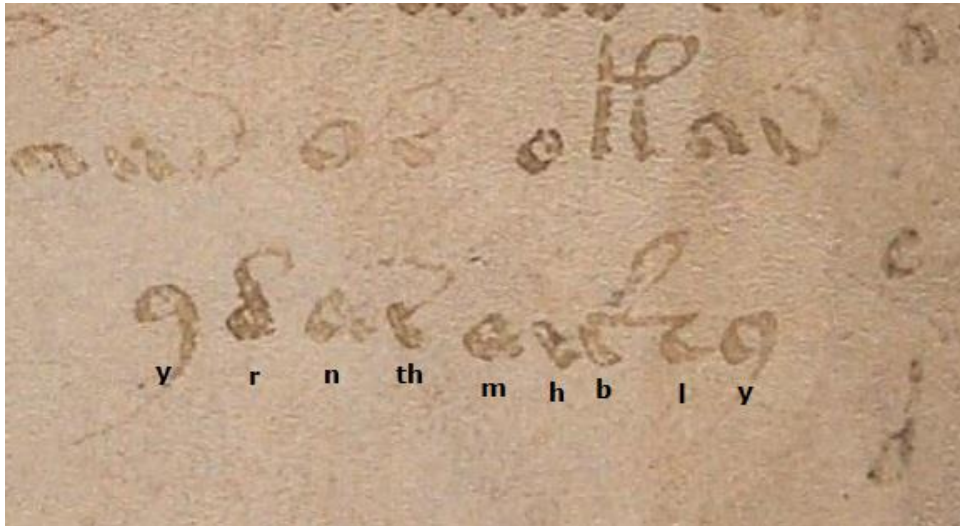
הנא (This One) איתוהי (existing) הוא (was) ברשית (at the origin)  
לות (with) אלהא (God)

2

Obviously, the Peshitta version is a translation from the Greek version. In the VMS we apparently are confronted with a different, independent Aramaic wording of John 1:1.

## 2 Attribution

Underneath the passage we can find an attribution made by the medieval scribe:



**ya'al** yaw-al'  
to begin, make a beginning, show willingness, undertake to do, be pleased, be determined

**bow'** bo  
to go in, enter, come, go, come in, introduce, to be introduced, be put

**hem** haym  
them, these, those, who, which, whom, ye

**'eth** ayth  
sign of the definite direct object, not translated in English  
but generally preceding and indicating the accusative

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<sup>2</sup> Gospel of John – Aramaic Peshitta NT (wordpress.com)

na`aray<sup>3</sup>  
handmaid, youthful

nah-ar-ah'-ee

*I'm pleased/(determined) to introduce them/(ye) the youthful*  
*I will undertake to introduce them/(ye) the youthful*

### 3 Conclusion

The word **tsav** used as further specification of YHWH's command word means synonymic ordinance, precept and was used several times in the prophecy of Isaiah, where it stands for a very precise formulated universal precept or rule. Translated in modern wording we could recognise therein a perception of a universally valid physical law presupposed to be already existent at the very beginning of the creation.

As for Goethe the mere potentiality of the creation in compliance with a law or word was not enough for a proper description of the "beginning" and he tried to describe its active profile. He let Faust examine different terms and remains with "Im Anfang war die Tat" abandoning John's wording.

Which wording would be adequate having today's scientific insights? Well, Einstein demonstrated how close is the relation between time and space. But that isn't enough to know what time exactly is and so to make a theoretical journey at its beginning.

At the moment we don't know if these are the only words of John's Gospel coded in the VMS but we hope to find further parts of the Gospel on the following pages.

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<sup>3</sup> See also na`ar - a boy, lad, servant, youth, retainer.