

# Decoding of the Voynich Manuscript 12

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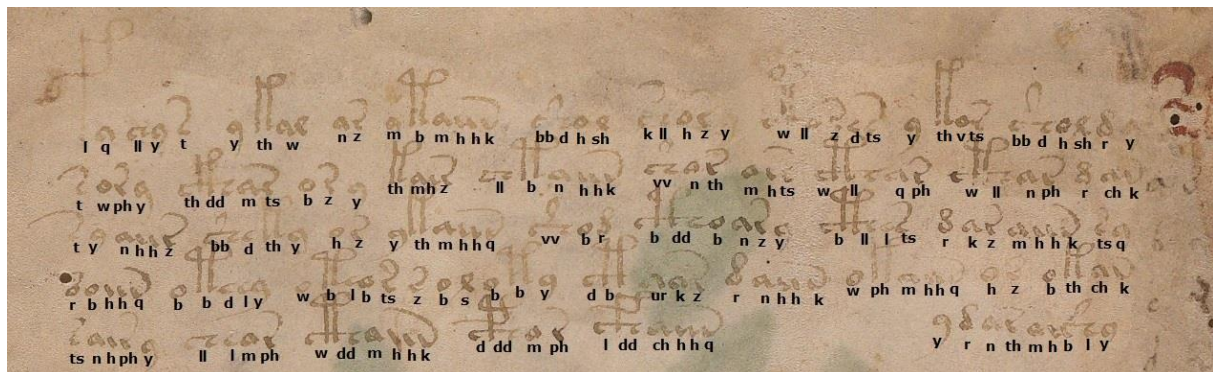
## Abstract

This document contains the transliteration and translation of the folio 1r, 1st passage of the VMS. The text on this folio is composed in four separated passages, which address different topics. The glyphs in this passage can be identified unambiguous so the mapping into Aramaic letters and the transliteration into their Latin counterparts are clear. The presented passage is an extended and surprising in-depth description of a physical process, which clarifies the meaning of the term ‘a command word’, which occurs at the beginning of the text. A short conclusion completes this document, which we dedicate to Ukraine, a country in fight for freedom.

## 1 Decryption of the folio 1r, 1st passage of the VMS

The following translation into English is based mainly on the lexica used in our former papers (see Decoding of the VMS 1..11)<sup>1</sup>. In our translation we try to stay as close as possible to the underlying Aramaic text. The syntax and sentence structure in the text are those of Aramaic and not English so we have occasionally to change the word order in the translated sentence to make the sentence understandable, though our aim isn't to provide the best possible English translation but to crystallize out the meaning of the text.

The abjad text (ketiv) together with the specific of Aramaic to consist of short words makes the resulting writing, whether as plain Aramaic text or as Voynich code, very compact. The English translation generates a significant longer output. The mapping to Latin letter-transliteration of Aramaic shows the following picture (f1r, 1st passage):



The text reads as follows:

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<sup>1</sup> mainly [Hebrew Dictionary of the Old Testament Online Bible with Strong's Exhaustive Concordance](https://www.biblegateway.com/lexicon/), [Brown Driver Briggs Lexicon](https://www.brown-driver-briggs.com/), [Etymology](https://www.etymology.com/), [Translations Definitions Meanings & Key Word Studies](https://www.translations-definitions.com/) - [Lexiconcordance.com](https://www.lexiconcordance.com/)

pass for abjad - y rsh hy<sup>2</sup> dbbrh

where the beginning (there) was the word

אָ 'ay {ah'ee}

- 1) **where?**, whence?
- 2) **which?**, how? (in prefix with other adverb)

**רֹשׁ ro'sh {roshe}**

**1) head, top, summit, upper part, chief, total, sum, height, front, beginning**

**1a) head (of man, animals)**

**1b) top, tip (of mountain)**

**1c) height (of stars)**

**1d) chief, head (of man, city, nation, place, family, priest)**

**1e) head, front, beginning**

**1f) chief, choicest, best**

**1g) head, division, company, band**

**1h) sum**

אָהִי 'ehiy {e-hee'}

- 1) **where, it was, will be**

**דַּבָּרָה dabbarah {dab-baw-raw'}**

**1) word, words**

pass for abjad - tsv th y

together with the command/ordinance which

צַו tsav {tsav}

- 1) **command, ordinance**, oracle (meaning dubious)
  - 1a) used in mocking mimicry of Isaiah's words and thus not a true divine command

**אֵת 'eth {ayth}**

**1) with, near, together with**

**1a) with, together with**

**1b) with (of relationship)**

**1c) near (of place)**

**1d) with (poss.)**

**1e) from...with, from (with other prep)**

אָ 'ay {ah'ee}

- 1) **where?**, whence?
- 2) **which?**, how? (in prefix with other adverb)

pass for abjad - tsd z llw

causing to march/proceed strength though

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<sup>2</sup> often the rendering of the same form הָיָה hayah {haw-yaw'} was, come to pass, came, has been, were happened, become

טצ tsad {tsad}

1) **side**

טצ tsad {tsad}

1) **side**

2) (CLBL) **beside**

טצע tsa'ad {tsaw-ad'}

1) to step, march, stride

1a) (Qal) to step, march

1b) (Hiphil) to **cause to march**

**טצ az {az}**

1) **strong, mighty, fierce**

**טצ oz {oze}**

1) **might, strength**

1a) **material or physical**

1b) **personal or social or political**

אלו 'illuw {il-loo'}

1) if, **though** (contrary to fact)

pass for abjad - yz hy llk

being strong/fierce where these (both)

טצ ya'az {yaw-az'}

1) to **be strong, be fierce** (meaning dubious)

1a) (Niphal) barbarous (participle)

**טצ 'ehiy {e-hee'}**

1) **where**

אלק 'illek {il-lake'}

1) **these, those**

pass for abjad - sh hy dbbrh

the foundation was the word<sup>3</sup>

אש 'osh {ohsh}

1) **foundation**

**טצ 'ehiy {e-hee'}**

1) **where, it was, will be**

דברא dabbarah {dab-baw-raw'}

1) **word, words**

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pass for abjad - kh hm bw'

so/in this manner abundance/multiplicity/manifold (had been) brought in/came in

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<sup>3</sup> the *word* in this alternative translation must be understood as a physical law, which together with an initial kinetic energy determines the strength (momentum?) of the movement according to the law

כֹּה koh {ko}

1) **thus**, here, **in this manner**

1a) **thus**, **so**

1b) here, here and there

1c) until now, until now...until then, meanwhile

כֹּה kah {kaw}

1) here, so far, **thus**

**הֵמָּה hem {haym}**

**1) abundance, clamour (meaning uncertain)**

בֹּא bow' {bo}

1) to go in, enter, come, go, **come in**

1a) (Qal)

1a1) to enter, **come in**

1a2) to come

1a2a) to come with

1a2b) to come upon, fall or light upon, attack (enemy)

1a2c) to come to pass

1a3) to attain to

1a4) to be enumerated

1a5) to go

1b) (Hiphil)

1b1) to lead in

1b2) to carry in

1b3) to bring in, **cause to come in**, gather, **cause to come**,  
bring near, bring against, bring upon

1b4) to bring to pass

1c) (Hophal)

1c1) to **be brought**, **brought in**

1c2) to be introduced, be put

pass for abjad - m zn wth

**together with a kind/sort (of) standard/signal**

עִם im {eem}

1) **with**

1a) **with**

1b) against

1c) toward

1d) as long as

1e) beside, except

1f) in spite of

עִם im {eem}

1) **with**

1a) **together with**, with

1b) **with**, during

**אָזַן 'azan {aw-zan'}**

**1) (Piel) weigh, test, prove, consider**

**אָזְנוֹ 'azen {aw-zane'}**

**1) tools, implements, weapons**

זָן zan {zan}

1) kind, sort

זָן zan {zan}

1) kind, sort

זִנּוֹת 'owth {oth}

1) sign, signal

1a) a **distinguishing mark**

1b) banner

1c) **remembrance**

1d) miraculous sign

1e) omen

1f) warning

2) token, ensign, **standard**, miracle, **proof**

pass for abjad - y t yl

which softly/flowing determines/resolves/agrees to

אָי 'ay {ah'ee}

1) where?, whence?

2) **which**?, how? (in prefix with other adverb)

אָט 'at {at}

1) gentleness, softness

1a) gently

1b) flowing

1c) softly

1d) **enchanter, necromancer (substantive)**

אָיָל 'eyal {eh-yawl'}

1) strength

2) help

אָיָל ya'al {yaw-al'}

1) to begin, make a beginning, **show willingness, undertake to do**, be pleased, **be determined**

1a) (Hiphil)

1a1) to **agree to, show willingness**, acquiesce, accept an invitation, **be willing**

1a2) to **undertake**

1a3) to **resolve**, be pleased, **be determined**

pass for abjad - l' ql'

without to sling/hurl forth<sup>4</sup>

אֵל lo' {lo}

1) not, no

1a) not (with verb - absolute prohibition)

1b) not (with modifier - negation)

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<sup>4</sup> the momentum (impulse) was brought into the whole matter so that an abundance/a multiplicity of body movements came in, each following an own trajectory without the possibility to sling or hurl forth

- 1c) nothing (subst)
- 1d) **without** (with particle)
- 1e) before (of time)

לֹא la' {law}

- 1) no, not, nothing

**קָלַע qala' {kaw-lah'}**

- 1) to sling, hurl forth**

**1a) (Qal)**

**1a1) to sling**

**1a2) slinger (participle)**

**1b) (Piel) to sling**

**2) (Qal) to carve**

pass for abjad - kch r phn

(under) adversary strength/power circumstance/condition<sup>5</sup>

כֹּחַ koach {ko'-akh}

- 1) **strength, power**, might

1a) human strength

1b) strength (of angels)

1c) power (of God)

1d) strength (of animals)

1e) **strength**, produce, wealth (of soil)

- 2) a small reptile, probably a kind of lizard, which is unclean

2a) perhaps an extinct animal, exact meaning is unknown

**אֹרֵךְ ar {awr}**

- 1) enemy, adversary, foe**

**אֶרֶךְ ar {awr}**

- 1) enemy, adversary, foe**

אֶפְסֵן 'ophen {o'-fen}

- 1) **circumstance, condition**, timely

pass for abjad - llw thq llw

if valuable/eminant/surpassing though<sup>6</sup>

אֵלּוּ illuw {il-loo'}

- 1) **if**, though (contrary to fact)

**אֶתֶּק ateq {aw-thake'}**

- 1) handed forward, advanced, enduring, durable, valuable, eminent, surpassing**

אֵלּוּ illuw {il-loo'}

- 1) **if, though** (contrary to fact)

pass for abjad - tsh m

bending against/toward (another body)

<sup>5</sup> it follows a description of a collision/shock under gravitational influence

<sup>6</sup> if not insignificant in the strength

צָעָה tsa'ah {tsaw-aw'}

1) to stoop, **bend**, **incline**

1a) (Qal)

1a1) to stoop, **bend**

1a2) to **incline**, tip

1b) (Piel) to tip over

**עִם im {eem}**

1) **with**

1a) **with**

1b) **against**

1c) **toward**

1d) **as long as**

1e) **beside, except**

1f) **in spite of**

**עִם im {eem}**

1) **with**

1a) **together with, with**

1b) **with, during**

pass for abjad - th n vv

(during) the time when (they) peg/pin

עַתַּת eth {ayth}

1) **time**

1a) **time** (of an event)

1b) **time** (usual)

1c) experiences, fortunes

1d) occurrence, occasion

**אָן 'an {awn}**

1) **where?, whither? (of place)**

2) **when?, until when?, how long? (of time)**

וָו vav {vaw}

1) hook, **peg**, nail, **pin**

pass for abjad - khh nb' ll'

lessens/weakens the above emitted/flowing

כָּהָה kahah {kaw-haw'}

1) to **grow weak**, **grow dim**, grow faint, falter, **be weak**, **be dim**, be darkened, be restrained, be faint, fail

1a) (Qal) to **grow dim**, grow faint

1b) (Piel) to faint, **grow weak**, grow faint

כִּהֵה keheh {kay-heh'}

1) dim, dull, colourless, be dark, faint

כִּהָה kehah {kay-haw'}

1) a quenching, dulling, **lessening**, healing, alleviation

**נָבַע naba' {naw-bah'}**

1) **to flow, pour out, pour, gush forth, spring, bubble up, ferment**

**1a) (Qal) to flow**

**1b) (Hiphil) to pour out, emit, cause to bubble, belch forth**

**1b1) to pour out**

**1b2) to cause to bubble, ferment**

**1b3) to pour forth, emit, belch forth**

אָלַף ella' {ale-law'}

1) above

pass for abjad - z hm th

**strength<sup>7</sup>, the same (happens) with (the body)**

אָז az {az}

1) strong, mighty, fierce

אָז oz {oze}

1) **might, strength**

1a) **material or physical**

1b) personal or social or political

**הֵם hem {haym}**

**1) they, these, the same, who**

אֵת 'eth {ayth}

1) **with, near, together with**

1a) **with, together with**

1b) with (of relationship)

1c) near (of place)

1d) **with** (poss.)

1e) from...with, **from** (with other prep)

pass for abjad - y zb tsmd dth

**where (it) departs from the coupling/binding law<sup>8</sup>,**

אָי 'ay {ah'ee}

1) **where?**, whence?

2) which?, **how?** (in prefix with other adverb)

אֵי 'iy {ee}

1) not

**אָזַב azab {aw-zab'}**

**1) to leave, loose, forsake**

**1a) (Qal) to leave**

**1a1) to depart from, leave behind, leave, let alone**

**1a2) to leave, abandon, forsake, neglect, apostatise**

**1a3) to let loose, set free, let go, free**

**1b) (Niphal)**

**1b1) to be left to**

**1b2) to be forsaken**

**1c) (Pual) to be deserted**

**2) to restore, repair**

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<sup>7</sup> the initial kinetic energy

<sup>8</sup> after the attraction and collision phase



## 2a) (Qal) to repair

תמץ tsamad {tsaw-mad'}

1) to **bind, join, fasten**

1a) (Niphal) to **join**, join or attach oneself to

1b) (Pual) to **be fastened, be bound**

1c) (Hiphil) to combine, fit together, hitch up

תמץ tsemed {tseh'-med}

1) **couple**, pair, team, yoke

1a) **couple**, pair, span (usually of animals)

1b) acre

1b1) the amount of land a span of oxen could plow in one day

דָּת dath {dawth}

1) decree, **law**, edict, regulation, **usage**

1a) decree, edict, commission

1b) **law, rule**

דָּת dath {dawth}

1) decree, **law**

1a) a decree (of the king)

1b) **law**

1c) law (of God)

pass for abjad - y phw t qts

where then/now the flowing ends<sup>9</sup>,

אָי 'ay {ah'ee}

1) **where?**, whence?

2) which?, how? (in prefix with other adverb)

אָפּוּ 'ephow {ay-fo'}

1) **then, now, so**

1a) **(who) then, (what) then (with interrog)**

1b) **then (with imperative - i.e. know then)**

1c) **if...then (with adv)**

אָט 'at {at}

1) gentleness, softness

2) 1a) gently

1b) **flowing**

1c) softly

1d) enchanter, necromancer (substantive)

קֵטִים qets {kates}

1) **end**

1a) **end, at the end of (of time)**

1b) end (of space)

pass for abjad - khh m zk

the lessening/weakening against (the other body) being extinguished<sup>10</sup>,

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<sup>9</sup> where the energy flow from one body to the other body ends

<sup>10</sup> the body moves away with the remaining kinetic energy

כָּהָה kahah {kaw-haw'}

1) to **grow weak**, grow dim, **grow faint**, falter, **be weak**, **be dim**, be darkened, be restrained, **be faint**, fail

1a) (Qal) to **grow dim**, **grow faint**

1b) (Piel) to faint, **grow weak**, **grow faint**

כִּהֵה keheh {kay-heh'}

1) **dim**, dull, colourless, be dark, **faint**

כִּהַּה kehah {kay-haw'}

1) a quenching, dulling, **lessening**, healing, alleviation

**עִם im {eem}**

1) **with**

1a) **with**

1b) **against**

1c) **toward**

1d) **as long as**

1e) **beside, except**

1f) **in spite of**

**עִם im {eem}**

1) **with**

1a) **together with, with**

1b) **with, during**

זָעַךְ za'ak {zaw-ak'}

1) to **extinguish**, **be extinct**, **be extinguished**

1a) (Niphal) to **be extinguished**

pass for abjad - r tsll lb

the adversary (body) quivers (in the) midst

אָר ar {awr}

1) enemy, **adversary**, foe

אָר ar {awr}

1) enemy, **adversary**, foe

**צָלַל tsalal {tsaw-lal'}**

1) **to tingle, quiver**

1a) (Qal)

1a1) **to tingle (of ears)**

1a2) **to quiver (of fear)**

לֵב leb {labe}

1) inner man, mind, will, heart, understanding

1a) **inner part, midst**

1a1) **midst (of things)**

1a2) heart (of man)

1a3) soul, heart (of man)

1a4) mind, knowledge, thinking, reflection, memory

1a5) inclination, resolution, determination (of will)

1a6) conscience

1a7) heart (of moral character)

1a8) as seat of appetites

1a9) as seat of emotions and passions

1a10) as seat of courage

pass for abjad - y zn bd db

**which (is) a kind/sort to be executed/to be carried out (of work) to become faint,**

אָ 'ay {ah'ee}

1) where?, whence?

2) **which?**, how? (in prefix with other adverb)

זָ **zan** {zan}

1) **kind, sort**

זָ **zan** {zan}

1) **kind, sort**

עָבַד abad {aw-bad'}

1) to **work**, serve

1a) (Qal)

1a1) to **labour, work**, do work

1a2) to work for another, serve another by labour

1a3) to serve as subjects

1a4) to serve (God)

1a5) to serve (with Levitical service)

1b) (Niphal)

1b1) to be worked, be tilled (of land)

1b2) to make oneself a servant

1c) (Pual) to **be worked**

1d) (Hiphil)

1d1) to compel to labour or work, cause to labour, cause to serve

1d2) to cause to serve as subjects

1e) (Hophal) to **be led or enticed to serve**

עָבַד abad {ab-bad'}

1) to **make**, do

1a) (P'al)

1a1) to **make, create**

1a2) to do, **perform**

1b) (Ithp'al)

1b1) to be made into

1b2) to **be done**, be wrought, be performed, **be executed, be carried out**

עָבַד abad {ab-awd'}

1) **work**

דָּאַב da'ab {daw-ab'}

1) (Qal) to **become faint, languish**

pass for abjad - rb vv qh

**to exchange/mix/join together the peg/adhesion pressure**

עָרַב arab {aw-rab'}

1) to pledge, **exchange**, mortgage, engage, occupy, **undertake for**, give pledges, be or become surety, take on pledge, give in pledge

1a) (Qal)

- 1a1) to take on pledge, go surety for
- 1a2) to give in pledge
- 1a3) to **exchange**
- 1a4) to pledge
- 1b) (Hithpael)
- 1b1) to exchange pledges
- 1b2) to have fellowship with, **share**

ערב arab {ar-ab'}

1) to **mix, join together**

1a) (Pael) mixed (participle)

1b) (Ithpael) mixed (participle)

**וַי vav {vaw}**

**1) hook, peg, nail, pin**

אָקָה aqah {aw-kaw'}

1) oppression, **pressure**

pass for abjad - h' mthy zh

on one side until when (it becomes) even as on the other side

הֵאָחֵז he' {hay}

1) behold!, lo!

2) **even as, like as**

**מַתְּחִילי mathay {maw-thah'ee}**

**1) when?**

**1a) with prep**

**1a1) against when?, until when?, how long?, after how long?**

זֶה zeh {zeh}

1) this, **this one**, here, which, this...that, the one...the other, **another**, such

1a) (alone)

1a1) **this one**

1a2) this...that, the one...the other, **another**

1b) (appos to subst)

1b1) this

1c) (as predicate)

1c1) this, such

1d) (enclitically)

1d1) then

1d2) who, whom

1d3) how now, what now

1d4) what now

1d5) wherefore now

1d6) behold here

1d7) just now

1d8) now, now already

1e) (poetry)

1e1) wherein, which, those who

1f) (with prefixes)

1f1) in this (place) here, then

1f2) on these conditions, herewith, thus provided, by, through

this, for this cause, in this matter  
1f3) thus and thus  
1f4) as follows, things such as these, accordingly, to that  
effect, in like manner, thus and thus  
1f5) from here, hence, **on one side...on the other side**  
1f6) on this account  
1f7) in spite of this, which, whence, how

pass for abjad - yth dbbrh zh

according to the word (as follows from the word)

**תָּ yath {yath}**

**1) (mark of the direct object or the accusative and not translated)**

דַּבָּרָה dabbarah {dab-baw-raw'}

1) **word**, words

זֶה zeh {zeh}

1) this, this one, here, which, this...that, the one...the other,  
another, such

1a) (alone)

1a1) this one

1a2) this...that, the one...the other, another

1b) (appos to subst)

1b1) this

1c) (as predicate)

1c1) this, such

1d) (enclitically)

1d1) then

1d2) who, whom

1d3) how now, what now

1d4) what now

1d5) wherefore now

1d6) behold here

1d7) just now

1d8) now, now already

1e) (poetry)

1e1) wherein, which, those who

1f) (with prefixes)

1f1) in this (place) here, then

1f2) on these conditions, herewith, thus provided, by, **through  
this, for this cause**, in this matter

1f3) thus and thus

1f4) **as follows**, things such as these, **accordingly**, to that  
effect, in like manner, thus and thus

1f5) from here, hence, on one side...on the other side

1f6) **on this account**

1f7) in spite of this, which, whence, how

pass for abjad - hn yt kch

the same covers the strength/power

הֵן hen {hane}

1) they, these, **the same**, who

**יָעַט ya'at {yaw-at'}**

**1) (Qal) to cover**

כֹּחַ koach {ko'-akh}

1) **strength, power**, might

1a) human strength

1b) strength (of angels)

1c) power (of God)

1d) strength (of animals)

1e) strength, produce, wealth (of soil)

2) a small reptile, probably a kind of lizard, which is unclean

2a) perhaps an extinct animal, exact meaning is unknown

pass for abjad - th b zh

from/with/of the originator/generator (body) which

אִתּוֹ 'eth {ayth}

1) **with, near, together with**

1a) **with, together with**

1b) with (of relationship)

1c) near (of place)

1d) with (poss.)

1e) **from...with, from** (with other prep)

**אָב 'ab {awb}**

**1) father of an individual**

**2) of God as father of his people**

**3) head or founder of a household, group, family, or clan**

**4) ancestor**

**4a) grandfather, forefathers -- of person**

**4b) of people**

**5) originator or patron of a class, profession, or art**

**6) of producer, generator (fig.)**

**7) of benevolence and protection (fig.)**

**8) term of respect and honour**

**9) ruler or chief (spec.)**

זֶה zeh {zeh}

1) this, this one, here, **which**, this...that, the one...the other, another, **such**

1a) (alone)

1a1) this one

1a2) this...that, the one...the other, another

1b) (appos to subst)

1b1) this

1c) (as predicate)

1c1) this, **such**

1d) (enclitically)

1d1) **then**

1d2) who, whom

- 1d3) how now, **what now**
- 1d4) **what now**
- 1d5) wherefore now
- 1d6) behold here
- 1d7) just now
- 1d8) now, now already
- 1e) (poetry)
  - 1e1) wherein, **which**, those who
- 1f) (with prefixes)
  - 1f1) in this (place) here, **then**
  - 1f2) **on these conditions, herewith**, thus provided, by, **through this**, for this cause, in this matter
  - 1f3) thus and thus
  - 1f4) as follows, things such as these, accordingly, to that effect, in like manner, thus and thus
  - 1f5) from here, hence, on one side...on the other side
  - 1f6) on this account
  - 1f7) in spite of this, which, whence, how

pass for abjad - qh hm phw

pressures the same now/so

אָקָה aqah {aw-kaw'}

1) oppression, **pressure**

**הֵם hem {haym}**

1) **they, these, the same, who**

אָפֹה 'ephow {ay-fo'}

1) then, **now, so**

1a) (who) then, (**what**) **then** (with interrog)

1b) then (with imperative - i.e. know then)

1c) if...then (with adv)

pass for abjad - kh hn r

meanwhile they crush/break/shatter

כֹּה koh {ko}

1) **thus**, here, in this manner

1a) **thus, so**

1b) here, here and there

1c) until now, until now...until then, **meanwhile**

כָּה kah {kaw}

1) here, so far, **thus**

**הֵן hen {hane}**

1) **they, these, the same, who**

רָעָה ra'a' {raw-ah'}

1) to be bad, be evil

1a) (Qal)

1a1) to be displeasing

1a2) to be sad

- 1a3) to be injurious, be evil
- 1a4) to be wicked, be evil (ethically)
- 1b) (Hiphil)
  - 1b1) to do an injury or hurt
  - 1b2) to do evil or wickedly
  - 1b3) mischief (participle)
- 2) to **break, shatter**
  - 2a) (Qal)
    - 2a1) to **break**
    - 2a2) broken (participle)
    - 2a3) to be broken
  - 2b) (Hithpolel) to be broken, **be broken in pieces, be broken asunder**
- רָעַע r@'a' {reh-ah'}
  - 1) (P'al) to **crush, break, shatter**

pass for abjad - zk ur

**extinguishing the arousing/excitation<sup>11</sup>**

זָעַק za'ak {zaw-ak'}

- 1) to **extinguish, be extinct**, be extinguished
  - 1a) (Niphal) to be extinguished

**עוּר ur {oor}**

- 1) to rouse oneself, awake, awaken, incite**
  - 1a) (Qal) to rouse oneself, awake**
  - 1b) (Niphal) to be roused**
  - 1c) (Polel) to stir up, rouse, incite**
  - 1d) (Hithpolel) to be excited, be triumphant**
  - 1e) (Hiphil)**
    - 1e1) to rouse, stir up**
    - 1e2) to act in an aroused manner, awake**

**עוּר ur {oor}**

- 1) (Niphal) to be exposed, be bared, be laid bare**

pass for abjad - bd y bw'

**the labour/work which came in/(was) brought in/put in**

עָבַד abad {aw-bad'}

- 1) to **work, serve**
  - 1a) (Qal)
    - 1a1) to **labour, work, do work**
    - 1a2) to work for another, serve another by labour
    - 1a3) to serve as subjects
    - 1a4) to serve (God)
    - 1a5) to serve (with Levitical service)
  - 1b) (Niphal)
    - 1b1) to be worked, be tilled (of land)
    - 1b2) to make oneself a servant

---

<sup>11</sup> the state of excitation



1c) (Pual) to be worked

1d) (Hiphil)

1d1) to compel to labour or work, cause to labour, cause to serve

1d2) to cause to serve as subjects

1e) (Hophal) to be led or enticed to serve

עָבַד abad {ab-bad'}

1) to make, do

1a) (P'al)

1a1) to make, create

1a2) to do, perform

1b) (Ithp'al)

1b1) to be made into

1b2) to be done, be wrought, be performed, be executed, be carried out

עָבַד abad {ab-awd'}

1) **work**

אָי 'ay {ah'ee}

**1) where?, whence?**

**2) which?, how? (in prefix with other adverb)**

בֹּא bow' {bo}

1) to go in, enter, come, go, **come in**

1a) (Qal)

1a1) to **enter, come in**

1a2) to come

1a2a) to **come with**

1a2b) to **come upon**, fall or light upon, attack (enemy)

1a2c) to come to pass

1a3) to attain to

1a4) to be enumerated

1a5) to go

1b) (Hiphil)

1b1) to **lead in**

1b2) to **carry in**

1b3) to **bring in, cause to come in, gather**, cause to come, bring near, bring against, bring upon

1b4) to **bring to pass**

1c) (Hophal)

1c1) to **be brought, brought in**

1c2) to **be introduced, be put**

**pass for abjad - b sb' z**

**seeks/requests to be satisfied/to be sated then (with)**

בָּעָא b@a' {beh-aw'}

1) to **ask, seek, request**, desire, pray, make petition

1a) (P'al)

1a1) to **ask, request**

1a2) to seek (for favour)

שָׂבַע saba' {saw-bah'}

**1) to be satisfied, be sated, be fulfilled, be surfeited**

**1a) (Qal)**

**1a1) to be sated (with food)**

**1a2) to be sated, be satisfied with, be fulfilled, be filled,  
have one's fill of (have desire satisfied)**

**1a3) to have in excess, be surfeited, be surfeited with**

**1a3a) to be weary of (fig)**

**1b) (Piel) to satisfy**

**1c) (Hiphil)**

**1c1) to satisfy**

**1c2) to enrich**

**1c3) to sate, glut (with the undesired)**

**שָׂבַע saba' {saw-baw'}**

**1) plenty, satiety**

**1a) plenty (of breadstuffs)**

**1b) satiety**

**שִׂבַע soba' {so'-bah}**

**1) satiety, abundance, fullness**

**1a) satiety**

**1b) abundance**

**שָׂבַע saba' {saw-bay'-ah}**

**1) sated, satisfied, surfeited**

**1a) sated, abounding, satisfied**

**1b) surfeited (bad sense)**

**אָז 'az {awz}**

**1) then, at that time**

**1a) temporal expressions**

**1a1) then (past)**

**1a2) then, if...then (future)**

**1a3) earlier**

**1b) logical expressions**

**1b1) in that case**

**1b2) that (being so)**

**pass for abjad - tsb l bw' w**

**the carrying vehicle (the labourer) strength/power brought in/caused to come in or**

**אֶצֶב atseb {aw-tsabe'}**

**1) labourer, toiler, labour**

**צָב tsab {tsawb}**

**1) a carrying vehicle, litter, covered wagon**

**2) an unclean lizard**

**2a) perhaps a tortoise**

**2b) perhaps an extinct animal, exact meaning unknown**

**אֵל 'el {ale}**

**1) god, god-like one, mighty one**

**1a) mighty men, men of rank, mighty heroes**

**1b) angels**

**1c) god, false god, (demons, imaginations)**

**1d) God, the one true God, Jehovah**

**2) mighty things in nature**

### 3) strength, power

בָּו' bow' {bo}

1) to go in, enter, come, go, **come in**

1a) (Qal)

1a1) to **enter, come in**

1a2) to come

1a2a) to **come with**

1a2b) to **come upon**, fall or light upon, attack (enemy)

1a2c) to come to pass

1a3) to attain to

1a4) to be enumerated

1a5) to go

1b) (Hiphil)

1b1) to **lead in**

1b2) to **carry in**

1b3) to **bring in, cause to come in, gather**, cause to come, bring near, bring against, bring upon

1b4) to **bring to pass**

1c) (Hophal)

1c1) to **be brought, brought in**

1c2) to **be introduced, be put**

וְאוֹ 'ow {o}

1) **or, rather**

1a) **implying that the latter choice is preferred**

1b) **or if, introducing an example to be seen under a particular principle**

1c) **(in series) either...or, whether...or**

1d) **if perchance**

1e) **except, or else**

2) **whether, not the least, if, otherwise, also, and, then**

pass for abjad - yld bw' b

bearing/causing to bring forth coming request

יָלַד yalad {yaw-lad'}

1) to **bear, bring forth**, beget, gender, travail

1a) (Qal)

1a1) to **bear, bring forth**

1a1a) of child birth

1a1b) of distress (simile)

1a1c) of wicked (behaviour)

1a2) to beget

1b) (Niphal) to be born

1c) (Piel)

1c1) to **cause or help to bring forth**

1c2) to assist or tend as a midwife

1c3) midwife (participle)

1d) (Pual) to be born

1e) (Hiphil)

1e1) to beget (a child)

- 1e2) to bear (fig. - of wicked bringing forth iniquity)
- 1f) (Hophal) day of birth, birthday (infinitive)
- 1g) (Hithpael) to declare one's birth (pedigree)

**בוא bow' {bo}**

**1) to go in, enter, come, go, come in**

**1a) (Qal)**

**1a1) to enter, come in**

**1a2) to come**

**1a2a) to come with**

**1a2b) to come upon, fall or light upon, attack (enemy)**

**1a2c) to come to pass**

**1a3) to attain to**

**1a4) to be enumerated**

**1a5) to go**

**1b) (Hiphil)**

**1b1) to lead in**

**1b2) to carry in**

**1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon**

**1b4) to bring to pass**

**1c) (Hophal)**

**1c1) to be brought, brought in**

**1c2) to be introduced, be put**

**באב b@'a' {beh-aw'}**

1) to ask, seek, **request, desire**, pray, make petition

1a) (P'al)

1a1) to ask, request

1a2) to seek (for favour)

pass for abjad - qh hbr

the pressure to divide<sup>12</sup>

**אקה aqah {aw-kaw'}**

1) oppression, **pressure**

**חבר habar {haw-bar'}**

**1) (Qal) to divide**

**1a) be an astrologer (with obj - heavens)**

Last line

- Right-

pass for abjad - yl bw' hm

accept an invitation/be pleased to bring in/introduce the same (them/you)

---

<sup>12</sup> drifting apart after an elastic collision

יָאֵל ya'al {yaw-al'}

1) to begin, make a beginning, show willingness, undertake to do, **be pleased**, be determined

1a) (Hiphil)

1a1) to agree to, show willingness, acquiesce, **accept an invitation, be willing**

1a2) to undertake

1a3) to resolve, **be pleased**, be determined

**בָּוֹ בow' {bo}**

1) **to go in, enter, come, go, come in**

1a) (Qal)

1a1) **to enter, come in**

1a2) **to come**

1a2a) **to come with**

1a2b) **to come upon, fall or light upon, attack (enemy)**

1a2c) **to come to pass**

1a3) **to attain to**

1a4) **to be enumerated**

1a5) **to go**

1b) (Hiphil)

1b1) **to lead in**

1b2) **to carry in**

1b3) **to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon**

1b4) **to bring to pass**

1c) (Hophal)

1c1) **to be brought, brought in**

1c2) **to be introduced, be put**

הֵם hem {haym}

1) they, these, **the same**, who

pass for abjad - th nry

the youthful/youth/lad

אֵת 'eth {ayth}

1) sign of the definite direct object, not translated in English but generally preceding and indicating the accusative

**נַעֲרֵי Na'aray {nah-ar-ah'-ee}**

*Naarai = "handmaid"*

*1) the Arbite, son of Ezbai and one of David's mighty warriors*

**נֶעָר na'ar {nah'-ar}**

1) **a boy, lad, servant, youth, retainer**

1a) **boy, lad, youth**

1b) **servant, retainer**

**נֶעָר no'ar {no'-ar}**

1) **youth, boyhood, early life**

pass for abjad - qh hch d

**pressure - aha! - for ever/perpetual**

אָקאַח aqah {aw-kaw'}

1) oppression, **pressure**

**הֶעֱחַ heach {heh-awkh'}**

**1) aha!**

אָד ad {ad}

1) **perpetuity, for ever, continuing future**

1a) ancient (of past time)

1b) **for ever (of future time)**

1b1) **of continuous existence**

1c) **for ever** (of God's existence)

אָד ad {ad}

prep

1) as far as, even to, until, up to, while, as far as

1a) of space

1a1) as far as, up to, even to

1b) in combination

1b1) from...as far as, both...and (with 'min' - from)

1c) of time

1c1) even to, until, unto, till, during, end

1d) of degree

1d1) even to, to the degree of, even like

conj

2) until, while, to the point that, so that even

pass for abjad - dl ph mddd

**the weak so much the more continues**

דַּל dal {dal}

1) low, poor, **weak**, thin, one who is low

**אָפּ 'aph {af}**

**conj (denoting addition, esp of something greater)**

**1) also, yea, though, so much the more**

**adv**

**2) furthermore, indeed**

מִדַּד middad {mid-dad'}

1) (Piel) to make extension, **continue**

pass for abjad - khh mddw'

**to grow weak/grow faint! - why?/on what account?/wherefore?**

קַהַח kahah {kaw-haw'}

1) **to grow weak**, grow dim, **grow faint**, falter, **be weak**, be dim, be darkened, be restrained, be faint, fail

1a) (Qal) to grow dim, **grow faint**

1b) (Piel) to faint, **grow weak, grow faint**

כֶּהָהּ keheh {kay-heh'}

1) dim, dull, colourless, be dark, faint

כֶּהָהּ kehah {kay-haw'}

1) a quenching, dulling, **lessening**, healing, alleviation

**מַדּוּוּעַ madduwa' {mad-doo'-ah}**

**1) why?, on what account?, wherefore?**

pass for abjad - ph ml ll'

**furthermore, on the top of above,**

אָף 'aph {af}

conj (denoting addition, esp of something greater)

1) **also**, yea, though, so much the more

adv

2) **furthermore**, indeed

אָף 'aph {af}

1) **also**, yea

**מֵעַל ma'al {mah'-al}**

**subst**

**1) higher part, upper part**

**adv**

**1a) above**

**prep**

**1b) on the top of, above, on higher ground than  
with locative**

**1c) upwards, higher, above**

עֲלָא' ella' {ale-law'}

1) **above**

pass for abjad - yph hn uts

**if/whether being weary/fatigued/faint (does) press/urge?**

יָעַף ya'aph {yaw-af'}

1) **to be or grow weary, be fatigued, be faint**

1a) (Qal) to **be or grow weary, be fatigued, be faint**

1b) (Hophal) **wearied** (participle)

יָעַף ya'@ph {yaw-afe'}

1) **faint, weary, fatigued**

יָעַף y@aph {yeh-awf'}

1) **weariness, fatigue, faintness**

עָיַף ayeph {aw-yafe'}

1) to **be faint, be weary**

1a) (Qal) to **be faint, be weary**

עָיַף ayeph {aw-yafe'}

1) **faint, exhausted, weary**

**הֵן hen {hane}**

**interj**

**1) behold, lo, though**

**hypothetical part**

**2) if**

**הִנֵּה hen {hane}**

**1) behold, if, whether**

הִנֵּה 'uwts {oots}

1) to **press**, be pressed, make haste, **urge**, be narrow

1a) (Qal)

1a1) to **press**, hasten

1a2) to **be pressed**, confined, narrow

1a3) to hasten, make haste

1a4) be narrow

1b) (Hiphil)

1b1) to **urge**, insist

1b2) to hasten

## 2 English translation

The plain English translation (synonyms separated by /, added prepositions, explanations or alternative spelling in brackets):

**where the beginning (there) was the word  
together with the command/ordinance which  
causing to march/proceed strength though  
being strong/fierce where these (both)  
the foundation was the word<sup>13</sup>**

---

**so/in this manner abundance/multiplicity/manifold (had been) brought in/came in  
together with a kind/sort (of) standard/signal  
which softly/flowing determines/resolves/agrees to  
without to sling/hurl forth<sup>14</sup>**

**(under) adversary strength/power circumstance/condition<sup>15</sup>  
if valuable/eminant though<sup>16</sup>  
bending against/toward (another body)  
(during) the time when (they) peg/pin  
lessens/weakens the above emitted  
strength<sup>17</sup>, the same (happens) with (the body)  
where (it) departs from the coupling/binding law<sup>18</sup>,**

---

<sup>13</sup> the *word* in this alternative translation must be understood as a physical law, which together with an initial kinetic energy determines the strength (momentum?) of the movement according to the law

<sup>14</sup> the momentum (impulse) was brought into the whole matter so that an abundance/a multiplicity of body movements came in, each following an own trajectory without the possibility to sling or hurl forth

<sup>15</sup> it follows a description of a collision/shock under gravitational influence

<sup>16</sup> if not insignificant in the strength

<sup>17</sup> the initial kinetic energy

<sup>18</sup> after the attraction and collision phase



**where then/now the flowing ends<sup>19</sup>,  
the lessening/weakening against (the other body) being extinguished<sup>20</sup>,**

**the adversary (body) quivers (in the) midst  
which (is) a kind/sort to be executed/to be carried out (of work) to become faint,  
to exchange/mix/join together the peg/adhesion pressure  
on one side until when (it becomes) even as on the other side  
according to the word (as follows from the word)**

**the same covers the strength/power  
from/of the originator/generator (body) which  
pressures the same now/so  
meanwhile they crush/break/shatter  
extinguishing the arousing/excitation<sup>21</sup>**

**the labour/work which came in/(was) brought in/put in  
seeks/requests to be satisfied/to be sated then (with)  
the carrying vehicle (the labourer) strength/power brought in/caused to come in or  
bearing/causing to bring forth coming request  
to divide<sup>22</sup> the pressure**

Last line

- Right-

**accept an invitation/be pleased to bring in/introduce you/them (the same)  
the youthful/youth/lad**

- Left -

**pressure - aha! - for ever/perpetual  
the weak so much the more continues  
to grow weak/grow faint! - why?/wherefore?**

**furthermore, on the top of above,  
if/whether being weary/fatigued/faint (does) press/urge?**

### **3 Conclusion**

This remarkable text of the passage 1 on the folio 1r is not less than an attempt to conceptualise the law behind the creation of the universe enabling reasoning about its future fate. For the first time we can grasp what had been seen by the group as a well-founded knowledge - the stone seeds of truth - a penetrative consideration about physical correlations allowing conclusions about the beginning of the creation and the development progress according to this heavenly law (the word).

---

<sup>19</sup> where the energy flow from one body to the other body ends

<sup>20</sup> the body moves away with the remaining kinetic energy

<sup>21</sup> the state of excitation

<sup>22</sup> drifting apart after an elastic collision

In our previous document titled “Inception” we gave an alternative reading for the first sentences of this passage. In that reading we made two exceptions regarding the occurrence of the glyph ‘9’ (׳ y), which we interpreted as an acronym for the word YHWH though on other folios we identified this acronym as the glyph combination ‘89’. Assuming that folio 1r was the first folio of the script, we have argued, that this acronym had been changed in the course of further encryption. The presented translation was then:

*where the beginning (there) was the word  
a command with **YHWH**  
side by side then these  
**YHWH** then (in that case) was these (both)  
the foundation was the word*

Being aware of the following text of the passage and in accordance with the later usage of the acronym for YHWH we can alternatively transliterate and translate these words as follows (with ׳א 'ay {ah'ee} **which** – 1<sup>st</sup> occurrence of ׳ y; יאז׳ ya'az {yaw-az'} **to be strong, be fierce** – 2<sup>nd</sup> occurrence of ׳ y; replacement of the word טס tsad {tsad} **side, beside, side by side** with the word טסאד tsa'ad {tsaw-ad'} **to cause to march** – with the same nominal string in ketav):

*where the beginning (there) was the word  
together with the command/ordinance **which**  
causing to march/proceed strength though  
**being strong/fierce** where these (both)  
the foundation was the word*

In this interpretation the *word* appears as a heavenly, universal law, which together with an initial energy determines at the beginning the strength (momentum/impulse) and the trajectory of the movement of every physical body in the universe.

*In this manner abundance/multiplicity/manifold had been brought in. Following their trajectories, the moving bodies fall into a sphere of influence of other bodies and, if the influence is eminent, they eventually collide, which lessens the initial energy. The exchange of energy flow between two collided bodies ends, when they depart from each other again, the weakening (of the impulse) extinguishes. The (kinetic) energy of both bodies is lower than before the collision, the difference is transferred into the inner energy. The adversary body quivers in the midst which is a kind of work to become faint and exchange the adhesion pressure evenly among both bodies, according to the word (law). The same applies to the first body, which pressures the same so they crush extinguishing the arousing. The work which was brought in by the bodies through their kinetic energy needs to be satisfied/sated (equals) the inner energy of the carrying vehicle or causes to bring in the request for pressure to divide giving the bodies the remaining momentum to depart from each other.*

For better understanding of this passage, we used some physical terms like energy or impulse/momentum, which clearly weren't invented at the time of the recording of these words. Nonetheless, we can clearly see the attempt to describe an elastic and inelastic impact as well as, in the last sentence, to formulate the law for the conservation of the momentum. This is beyond doubts an extraordinary achievement and shows for the first time what had

been considered by the community as well-founded, trusted knowledge – words expressing a deep comprehension for processes in the nature and the cosmos.

The last line of the passage contains, as usual, a short comment of the scribe, in which he expressed his discomposure and disagreement. The right sentence reads:

*accept an invitation/be pleased to introduce you (the same) the youthful*

This is, naturally, an ironical declaration - he knows for sure what the *true* words of the *youthful* apostle were. The left sentence makes the criticism concrete:

*pressure - aha! - for ever/perpetual the weak so much the more continues to grow faint! - wherefore?*

For the scribe these words are not plausible, he asks himself, why should the Father gradually destroy His own creation. And further:

*furthermore, on the top of above, if being faint (would) press/urge?*

From the second law of thermodynamics we can conclude, that the entropy of isolated systems left to spontaneous evolution cannot decrease. Of course, here heat distribution processes play a role and heat was not a matter of consideration in the above text. However, we know today, that these irreversible processes in isolated systems transfer them gradually from the ordered into the chaotic state. Would these modern insights convince the scribes, who were certainly among the highly educated people of their time?

In the so far decrypted text, we can find names of places in Israel but not so of persons, not to mention the authors of the passages. Therefore, ascribing this text to a concrete, historical person would be at this stage a pure speculation.