

Decoding of the Voynich Manuscript 15

Darius Lorek

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Abstract

This document contains the transliteration and translation of the folio 102v, images notes, of the VMS. The text on this folio is configured in two separated passages and short notes around leaves and on an item on the left-hand side, which are here the subject of inquiry. The visible glyphs of these notes are mostly unambiguous so the mapping into Aramaic letters and the transliteration into their Latin counterparts are clear. Unfortunately, a vertical recess on the parchment on the left-hand side and defilement on the right-hand side make it not possible to recognize all glyphs so we must leave out a few words from consideration. The subject of these notes is the Judgment Day (the day of calamity), likewise as the subject of the upper passage on this folio, reviewed in the document “Decoding of the VMS 14”. A short conclusion completes this document.

1 Decryption of the folio 102v, image notes, 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..14)¹. 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 (102v, image notes upper part):



¹ mainly [Hebrew Dictionary of the Old Testament Online Bible with Strong's Exhaustive Concordance, Brown Driver Briggs Lexicon, Etymology, Translations Definitions Meanings & Key Word Studies - Lexiconcordance.com](http://www.lexiconcordance.com)

The text reads as follows:

pass for abjad - yph b bh (1)

exhausted (weary) to desire (ask/seek/request) to be thick (be fat/be gross) (1)

יָעַף ya'@ph {yaw-afe'}

1) **faint, weary, fatigued**

יָעַף y@aph {yeh-awf'}

1) **weariness, fatigue, faintness**

אֵעֵף ayeph {aw-yafe'}

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

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

אֵעֵף ayeph {aw-yafe'}

1) **faint, exhausted, weary**

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)**

אָבַח abah {aw-baw'}

1) to **be thick, be fat, be gross**

1a) (Qal) to **be fat, be thick, be gross**

pass for abjad - sb' bh (2)

satiety (fullness) entreating (longing) (2)

שָׂבַע saba' {saw-baw'}

1) **plenty, satiety**

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

1b) **satiety**

שָׂבַע soba' {so'-bah}

1) **satiety, abundance, fullness**

1a) **satiety**

1b) **abundance**

אָבַח 'abah {aw-baw'}

1) to **be willing, consent**

1a) (Qal)

1a1) to **be willing**

1a2) to **consent, yield to, accept**

1a3) to **desire**

אָבַח 'abeh {aw-beh'}

1) **entreat, longing, desire**

pass for abjad - ts bl bh (3)

tree's (wood's) heart to be searched out (enquired) (3)

אָטַע ets {ates}

- 1) **tree, wood, timber**, stock, **plank**, stalk, stick, gallows
 1a) tree, trees
 1b) **wood, pieces of wood**, gallows, firewood, cedar-wood, woody flax

בָּל bal {bawl}

1) mind, heart

בָּעָה ba'ah {baw-aw'}

1) to seek out, swell, cause to swell, boil up, **enquire**

1a) (Qal)

1a1) to **seek, enquire**

1a2) to cause to boil up

1b) (Niphal)

1b1) to **be searched out**

1b2) to be swelling, bulging, swelling out

pass for abjad - yl l' mts (4)

mighty tree (terebinth) without being brave (strong/bold/without bay) (4)

אֵייל 'ayil {ah'-yil}

1) ram

1a) ram (as food)

1b) ram (as sacrifice)

1c) ram (skin dyed red, for tabernacle)

2) pillar, door post, jambs, pilaster

3) strong man, leader, chief

4) **mighty tree, terebinth**

לֹא lo' {lo}

1) not, no

1a) not (with verb - absolute prohibition)

1b) not (with modifier - negation)

1c) nothing (subst)

1d) without (with particle)

1e) before (of time)

אָמַט 'amats {aw-mats'}

1) to **be strong, alert, courageous, brave, stout, bold, solid, hard**

1a) (Qal) to **be strong, brave, bold**

1b) (Piel) to strengthen, secure (for oneself), harden (heart),
make firm, make obstinate, assure

1c) (Hithpael) to **be determined, to make oneself alert, strengthen oneself, confirm oneself**, persist in, prove superior to

1d) (Hiphil) to **exhibit strength, be strong, feel strong**

אָמוֹט 'amots {aw-mohts'}

1) **strong**

2) **bay**, dappled, piebald (of colour)

pass for abjad – zbd/zbl l' (5)

won't be exalted (honoured or be endowed with/bestowed upon) (with salvation?) (5)

זָבַד zabad {zaw-bad'}

1) (Qal) to **endow, bestow, endow with, bestow upon**

זָבַל zabal {zaw-bal'}

1) (Qal) to exalt, honour, (possible) dwell exaltedly

לֹא lo' {lo}

1) **not, no**

1a) **not (with verb - absolute prohibition)**

1b) not (with modifier - negation)

1c) nothing (subst)

1d) without (with particle)

1e) before (of time)

לֹא la' {law}

1) **no, not, nothing**

pass for abjad - zb zg (6)

abandoned (forsaken/deserted) husk (skin of the grape) (6)

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

2a) (Qal) to repair

זָג zag {zawg}

1) (meaning uncertain)

**1a) name of some insignificant product of the vine, forbidden to
Nazarites, perhaps the stem or skin of the grape**

pass for abjad - th mr bz' sb' (7)

time of pain (bitterness/bitter time) to divide (cleave/cut through) being fulfilled (7)

עַת eth {ayth}

1) **time**

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

1b) **time (usual)**

1c) experiences, fortunes

1d) occurrence, occasion

מָאֵר ma'ar {maw-ar'}

1) (Hiphil) to pain, prick, irritate, be in pain

מָר mar {mar}

adj

1) bitter, bitterness

1a) of water or food

1b) of harlot's end, end of wickedness, cry (fig.)

1c) of pain (subst)

adv

2) bitterly

בָּזָאּ baza' {baw-zaw'}

1) (Qal) **to divide, cleave, cut through**

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 sabea' {saw-bay'-ah}

1) sated, **satisfied, surfeited**

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

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

pass for abjad - shb' th qts (8)

sworn (of Jehovah by Himself) (to come) together with the end of time (8)

שָׁבַע shaba' {shaw-bah'}

1) to **swear**, adjure

1a) (Qal) **sworn (participle)**

1b) (Niphal)

1b1) to **swear, take an oath**

1b2) **to swear (of Jehovah by Himself)**

1b3) to curse

1c) (Hiphil)

1c1) to cause to take an oath

1c2) to adjure

אֶת '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)

קֵץ qets {kates}

1) **end**

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

1b) end (of space)

pass for abjad - yl l' dh (9)

not agreeing to (showing willingness/being willing to/acquiescing in) to pass on (advance/go on/be removed) (9)

יָאַל 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

לֹא lo' {lo}

1) **not, no**

1a) **not (with verb - absolute prohibition)**

1b) **not (with modifier - negation)**

1c) **nothing (subst)**

1d) **without (with particle)**

1e) **before (of time)**

לֹא la' {law}

1) **no, not, nothing**

אָדָּה adah {aw-daw'}

1) to **pass on, advance, go on, pass by, remove**

1a) (Qal) to **pass on, put on**

1b) (Hiphil) to **remove**

pass for abjad - qd dwth bthh (10)

binding testimony dismay (10)

אָקָד aqad {aw-kad'}

1) (Qal) to **bind, tie**

עֲדוּת eduwth {ay-dooth'}

1) **testimony**

בְּאַתָּה b@'athah {beh-aw-thaw'}

1) **terror, dismay**

pass for abjad - ph' gdd d' (11)

branch (foliage) to (be) cut down (hewed down) (from) one to another (11)

אָפֵה ophe' {of-eh'}

1) **branch, foliage**

גָּדָד g@dad {ghed-ad'}

1) **to cut down, hew down**

דָּא da' {daw}

1) **this, one ... to ... another**

pass for abjad - yr bw' thh (12)

anguish (of the soul/mind) is going (be put) to come (arrive) (12)

עיר iyir {eer}

1) excitement, anguish

1a) of terror

2) city, town (a place of waking, guarded)

2a) city, town

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

אָתָּה 'athah {aw-thaw'}

1) to come, arrive

1a) (Qal) to come (of men, time, beasts, calamity)

1b) (Hiphil) to bring

אָתָּה 'athah {aw-thaw'}

1) to come, arrive

1a) (P'al) to come

1b) (Aphel) to bring

1c) (Hophal) to be brought

2) used in the NT in the phrase "maranatha" - "Lord come"

pass for abjad - t sw' wb (13)

softly (gently) rising spirit of a dead one (ghost) (13)

אָתָּה 'at {at}

1) gentleness, softness

1a) gently

1b) flowing

1c) softly

1d) enchanter, necromancer (substantive)

אָוֶב sow' {so}

1) (Qal) rising (infinitive)

אָוֶב 'owb {obe}

1) water skin bottle

2) necromancer

- 1b) necromancer, one who evokes the dead
- 1c) **ghost, spirit of a dead one**
- 1d) practice of necromancy
- 3) one that has a familiar spirit

pass for abjad - b thwd

asking (seeking for favour/making petition), ready (prepared),

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)**

אָתוּוּד athuwd {aw-thood'}

1) ready, prepared

pass for abjad - yrh hl' bts'

fearing to be removed far away (be removed far off), to cut off (break off),

יִרְאָה yir'ah {yir-aw'}

1) **fear, terror, fearing**

1a) **fear, terror**

1b) awesome or terrifying thing (object causing fear)

1c) **fear (of God), respect, reverence, piety**

1d) revered

חָלָא' hala' {haw-law'}

1) (Niphal) to be removed far away, be removed far off

בָּצַע batsa' {baw-tsah'}

1) to **cut off, break off**, gain by unrighteous violence, get, finish,
be covetous, be greedy

1a) (Qal)

1a1) to **cut off**

1a2) to stop

1a3) to gain wrongfully or by violence

1b) (Piel)

1b1) to **cut off, sever**

1b2) to **finish, complete, accomplish**

1b3) to violently make gain of

The mapping to Latin letter-transliteration of Aramaic shows the following picture (102v, image notes lower part):



pass for abjad - y phc bthh (13 continued)

not to cease (come to an end) (by) destruction

יָ 'iy {ee}

1) not

אָפֶּחַ 'aphec {aw-face}

1) (Qal) to cease, break, come to an end

אָפֶּחַ 'ephec {eh'-fes}

1) ceasing, end, finality

בָּתָּה bathah {baw-thaw'}

1) end, **destruction**

pass for abjad - qll' ph' bthh (14)

hurling forth (slinger/slinging) (of) branch (foliage) end (destruction) (14)

קָלָע qalla' {kal-law'}

1) slinger

אָפֶּחַ 'ophe' {of-eh'}

1) branch, foliage

בְּעָתָה b@'athah {beh-aw-thaw'}

1) terror, dismay

בָּתָּה bathah {baw-thaw'}

1) end, **destruction**

pass for abjad - kh h' neph (15)

thus (so) even as (like as) full of branches (a bough) (15)

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**

הָ he' {hay}

1) **behold!, lo!**

2) **even as, like as**

עֲנָף anaph {an-af'}

1) **bough, branch**

עֲנָף anaph {aw-nawf'}

1) **bough, branch**

עֲנָף aneph {aw-nafe'}

1) **full of branches, dense**

pass for abjad - bdd th b

to be withdrawn (be separated) from the Father

בָּדָד badad {baw-dad'}

1) to **withdraw, be separate, be isolated**

1a) (Qal) an army straggler (part.)

1a1) of Ephraim (metaph.)

2) (TWOT) alone

בָּדָד badad {baw-dawd'}

n m

1) isolation, withdrawal, separation

1a) an isolated city

adv

2) alone

2a) security (fig.)

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)**

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.)

אָב 'ab {ab}

1) **father**

pass for abjad - uph h' n' (16)

gloom like as (being) raw (sore/red and painful) (16)

עוף uph {oof}

v

1) to fly, fly about, fly away

1a) (Qal)

1a1) to fly, hover

1a2) to fly away

1b) (Hiphil) to cause to fly, light upon

1c) (Polel)

1c1) to fly about or to and fro

1c2) to cause to fly to and fro, brandish

1d) (Hithpolel) to fly away

2) (Qal) to cover, **be dark**

n f

3) **gloom**

הֵאָחַז he' {hay}

1) behold!, lo!

2) even as, like as

נָאָה na' {naw}

1) **raw**

pass for abjad - k h' q' zb (17)

indeed, like vomit to depart from (leave behind/let alone) (17)

אָכַד 'ak {ak}

1) **indeed, surely (emphatic)**

2) howbeit, only, but, yet (restrictive)

הֵאָחַז he' {hay}

1) behold!, lo!

2) even as, like as

קָיַח qe' {kay}

1) **vomit, what is vomited up**

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

2a) (Qal) to repair

2 English translation

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

exhausted (weary) to desire (ask/seek/request) to be thick (be fat/be gross) (1)
satiety (fullness) entreating (longing) (2)
tree's (wood's) heart to be searched out (enquired) (3)
mighty tree (terebinth) without being brave (strong/bold/without bay) (4)
won't be exalted (honoured or be endowed with/bestowed upon) (with salvation?) (5)
abandoned (forsaken/deserted) husk (skin of the grape) (6)
time of pain (bitterness/bitter time) to divide (cleave/cut through) being fulfilled (7)
sworn (of Jehovah by Himself) (to come) together with the end of time (8)
**not agreeing to (showing willingness/being willing to/acquiescing in) to pass on
 (advance/go on/be removed) (9)**
binding testimony dismay (10)
branch (foliage) to (be) cut down (hewed down) (from) one to another (11)
anguish (of the soul/mind) is going (be put) to come (arrive) (12)
softly (gently) rising spirit of a dead one (ghost) (13)
**asking (seeking for favour/making petition), ready (prepared),
 fearing to be removed far away (be removed far off), to cut off (break off),
 not to cease (come to an end) (by) destruction**
hurling forth (slinger/slinging) (of) branch (foliage) end (destruction) (14)
thus (so) even as (like as) full of branches (a bough) (15)
to be withdrawn (be separated) from the Father
gloom like as (being) raw (sore/red and painful) (16)
indeed, like vomit to depart from (leave behind/let alone) (17)

3 Conclusion

The plants and roots are to be enquired in context of the theme of the Last Judgment. But rather as a medium representing a particular property or shape in an allegorical sense. Thus 'a soul', which all life aimed to achieve satiety and abundance, is represented by a thick leaf (1) regardless of any resemblance to a real existing plant. Other plant images can very well match with real plants, in particular when such a plant produces or contains substances, which induce special reactions. Having said this, the plant (17) very probably represents a plant, which can cause vomiting (like e. g. nettle or poison ivy) as the text nearby says:

...like vomit to depart from (to be left behind)

Hereby we shouldn't expect a photographic accuracy as the intention should be obscured in the first place. Images (2) and (3) are, in our view, pure symbolic, the words express the appeal not to judge on exterior qualities but to examine of "what kind of wood somebody is carved" (what wood his heart is made of). Images (4), (5) and (6) is a short succession accompanied with the words, that a mighty tree (a great, splendid nation) without bay (without merits) can't expect to be exalted, like it possibly was on earth, but contrariwise is in danger to be abandoned:

...like a forsaken husk (old skin of a grape)

Image (6) depicts an open husk, in our opinion. The words of (7) and (8) recall, that JHWH promised and sworn (by Himself) to judge at the end of times to cleave and divide the wrongdoers from the redeemed (the leave in (7) seems be going to be riven in the mid). In (9) needles symbolise contrariness - the text says:

not agreeing to (being willing to/acquiescing in) advance (being removed)

The bizarre leaf (10) in blue ink colour with an apex, which reminds of quill tips, can symbolise the divine testimony, which is based on the book of life, written without hidden secretes. Possibly, the illustrator had here in mind the indigo plant. In image (11) the red (bloody?) stem may allude to the process of being hewed down, while the root tuber of a plant like devil's tongue (amorphophallus konjac) (12), which gives off a smell of decomposition, should point to torment and anguish.

The device on the left-hand side (13) needs a subtle consideration. The three lines of text on it say (from top to the bottom):

softly(gently) rising spirit of a dead one (ghost) seeking for favour (making petition), ready (prepared), fearing to be removed far away (be removed far off), to cut off (break off), not to cease (come to an end) (by) destruction

It seems the depicted device hypostatizes the process of metamorphosis. Leaving the earthen body shell behind the spirit (soul) lifts up toward heaven to face the judgment spoken over it.

Notwithstanding that the usual word for the soul (self, personal mind) נֶפֶשׁ (nephesh) is omitted in this passage the spirit, here אֹב (owb), depicted as the upper part of the device, is sentient and capable of suffering. It fears to be removed far away from the Father or even to be destructed. This conception apparently dissents from the usual Christian expectation, whereby the eternal souls will be re-embodied on the Day of Judgment, whether in their transfigured earthly bodies or in new bodies, and will exist eternally in heaven or hell.

Image (14) depicts a 'doomed', rooted out plant - the leaf already withered - and image (15) a full of branches, a bough symbolising a group or tribe, which is to be punished as collective, seemingly for jointly committed outrages. A root with a chopped stump in the image (16) has to be contrasted with the short text:

gloom like (being) raw (sore/red and painful)

It apparently alludes to foot redness, usually caused by skin infections or fungal infections. According to the author such sorely redness will be felt when standing before the throne of

the Lord in expectation of the final verdict on the Day of Judgment. Eventually, image (17) most probably shows us a plant causing nausea and vomiting (like nettle), which points to the qualms experienced on that day.

As already known from the so far decoded VMS folios the allegorical display of the plants, roots, leaves and branches dominates over the intention to depict them in a realistic, nature-orientated way, which would make them univocally identifiable. Nonetheless, the attached notes illustrate their intended complementarity helping to discern the message of the script.