

Decoding of the Voynich Manuscript 17

Darius Lorek

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Abstract

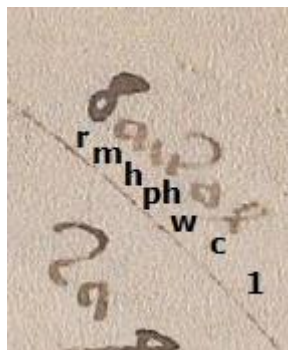
This document presents the transliteration and translation of folio 57v of the VMS. The text provides insights into letter substitutions for rarely used glyphs, pronunciation hints for some glyphs, general lettering and handwriting conventions, as well as specific rules for glyph and sign formation. As such, it serves as a technical page in contrast to other VMS pages, without encrypting original material. The text consists of four circular passages and several isolated words in the middle of the folio. Our translation focuses on three circular texts and the central words. The second circle comprises a simple list of 4 repetitions of 17 different glyphs (a 4x17 list), which, in our opinion, lacks further significance and is therefore excluded from further analysis. A brief conclusion speculating on the purpose of including this consultative and referential page in the VMS concludes this document.

1 Decryption of the folio 57v of the VMS

The following English translation is primarily based on the lexica used in our previous papers (please refer to Decoding of the VMS 1..16)¹. Our aim is to remain as faithful as possible to the underlying Aramaic text, maintaining the syntax and sentence structure of Aramaic rather than English. Occasionally, we may need to adjust the word order in the translated sentence to enhance clarity, although our intention is not to provide the best possible English translation, but rather to extract the meaning of the text.

The abjad text (ketiv), combined with the characteristic of Aramaic consisting of short words, results in a very compact writing, whether in plain Aramaic or as Voynich code. The English translation, on the other hand, generates a considerably longer output.

Above the circular passages, we find a separate word (1), which can be read as follows:

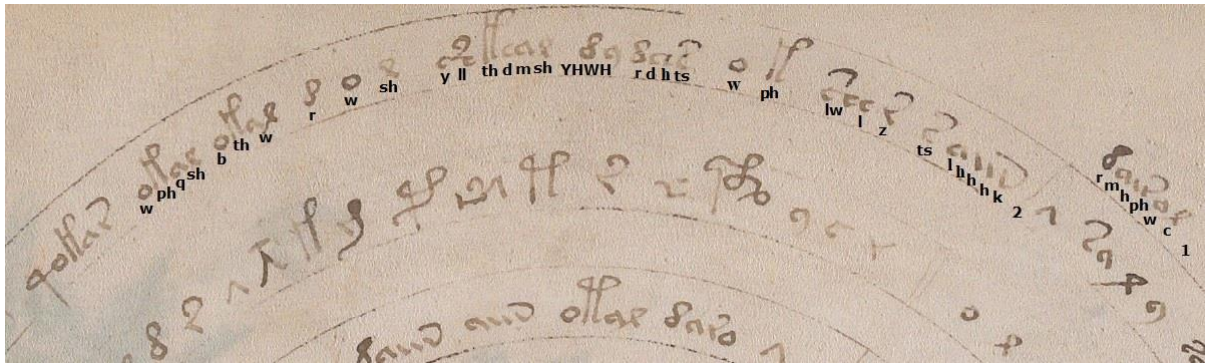


סוף cowph {sofe} / הוא huw' {hoo} / אמר 'amar {aw-mar'}

“conclusion that to speak/to spell”

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](#)

'That' is understood here as a demonstrative pronoun, like as in 'that way' or 'so'. The following outer circular text (2) reads:



pass for abjad - kh hw' hl ts

so far/so he/she pitches a tent gallows,

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

הוּא huw' {hoo}

pron 3p s

1) he, she, it

1a) himself (with emphasis)

1b) resuming subj with emphasis

1c) (with minimum emphasis following predicate)

1d) (anticipating subj)

1e) (emphasising predicate)

1f) that, it (neuter)

demons pron

2) that (with article)

אָהַל 'ahal {aw-hal'}

1) to **pitch a tent**, to move a tent

1a) (Qal) **pitch** or remove **a tent**

1a) (Piel) to **pitch one's tent**

עֵץ ets {ates}

1) tree, wood, timber, stock, plank, stalk, stick, gallows

1a) tree, trees

1b) wood, pieces of wood, gallows, firewood, cedar-wood

pass for abjad - z lwl ph'

in that case/then the shaft enclosing space branches

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)

לוּל luwl {lool}

1) staircase, winding stair, shaft or enclosed space with steps or ladder

עֵפֶה' ophe' {of-eh'}

1) **branch, foliage**

pass for abjad - w tsh dr

rather be os sacrum wide

אוּ'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**

עֵצֶה atseh {aw-tseh'}

1) spine, backbone, os sacrum

1a) either spine or os sacrum

1a1) bone close to fat-tail

אָדָר 'adar {aw-dar'}

1) to **be great**, be majestic, **wide**, noble (poetic)

1a) (Niphal) majestic, glorious (participle)

1b) (Hiphil) make glorious

pass for abjad - '89' shm dth lly

'89': name (as designation of God) understanding (is) the Most High

שָׁמ shem {shame}

1) **name**

1a) **name**

1b) reputation, fame, glory

1c) **the Name (as designation of God)**

1d) memorial, monument

דָּעַת da'ath {dah'-ath}

1) knowledge

1a) knowledge, perception, skill

1b) discernment, understanding, wisdom

עֵלָי illay {il-lah'-ee}

1) **highest, the Most High**

pass for abjad - 'sh' w 'r' wth b shqph w

'sh' and 'r' signs request/seek to lean over/look down upon also/and

נִסְיָא '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

נִשְׂאָה 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)

שָׁקַף shaqaph {shaw-kaf'}

1) to overlook, **look down** or out, **overhang**, **look** out and **down**

1a) (Niphal) to **lean over** (and look), **look down**

1b) (Hiphil) to **look down**, **look down upon**

וְאוּלַּם '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

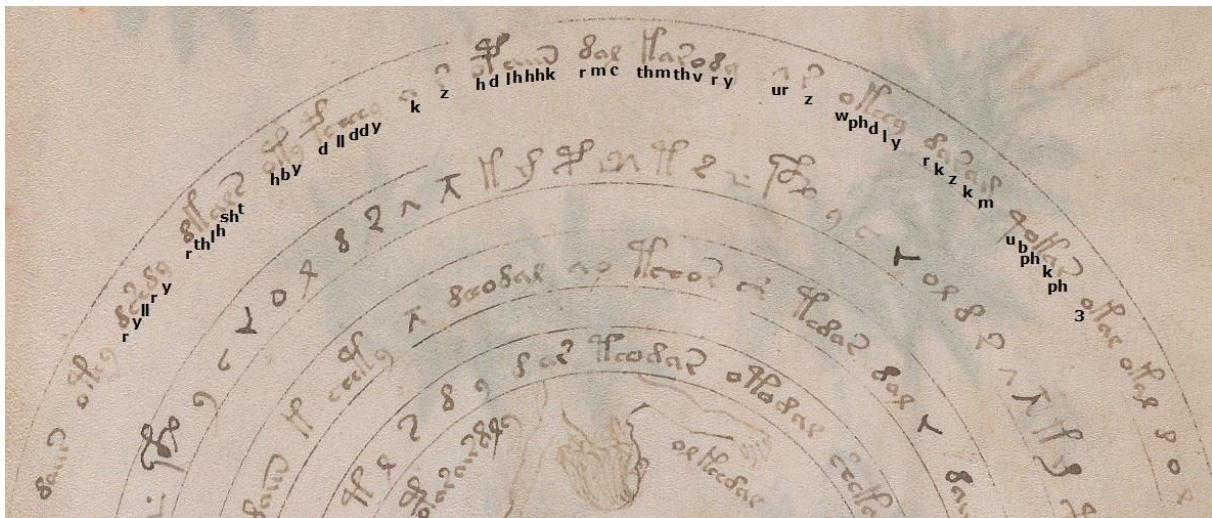
principle

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

1d) if perchance

1e) except, or else

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



(3) pass for abjad - ph kph bu

furthermore crave (for) the request,

אף 'aph {af}
conj (denoting addition, esp of something greater)

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

2) **furthermore**, indeed

אף 'aph {af}

1) **also**, yea

אָפּן 'akaph {aw-kaf'}

1) press, urge, bend

1a) (Qal)

1a1) to crave

בָּעוּ ba'u {baw-o"}

1) petition, **request**

2) prayer (always in Jewish liturgy)

pass for abjad - mk zkr

be pressed to remember/recall/call to mind

מָעַךְ ma'ak {maw-ak'}

1) to **press, squeeze**

1a) (Qal) to be crushed

1b) (Pual) to be handled, **be pressed**

זָכַר zakar {zaw-kar'}

1) to remember, recall, call to mind

1a) (Qal) to remember, recall

1b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind

1c) (Hiphil)

1c1) to cause to remember, remind

1c2) to cause to be remembered, keep in remembrance

1c3) to mention

1c4) to record

1c5) to make a memorial, make remembrance

pass for abjad - yld phw 'z' ur

to bear so 'z' (as) rousing itself

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)

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)**

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

pass for abjad - yr vth mth cmr

the anguish to falsify/subvert the truth stand up to/resist
(resist the anguish (to see) the truth made crooked/falsified/perverted)

עִיר iy {eer}

- 1) **excitement, anguish**
 - 1a) of terror
- 2) city, town (a place of waking, guarded)
 - 2a) city, town

עָוָה avath {aw-vath'}

1) to be bent, be crooked, bend, make crooked, pervert

1a) (Piel)

- 1a1) to make crooked, falsify, pervert, subvert**
- 1a2) to bend, make crooked**

1b) (Pual) thing bent (participle)

1c) (Hithpael) to bend oneself

אֱמֶת 'emeth {eh'-meth}

n f

1) firmness, faithfulness, truth

- 1a) **sureness, reliability**
- 1b) stability, continuance
- 1c) **faithfulness**, reliableness

1d) truth

- 1d1) as spoken
- 1d2) of testimony and judgment
- 1d3) of divine instruction
- 1d4) **truth as a body of ethical or religious knowledge**
- 1d5) true doctrine

adv

2) in truth, truly

קָמַר **camar** {saw-mar'}

1) to bristle up, shiver, stand up

1a) (Qal) to bristle up, shiver

1b) (Piel) to bristle up, stand up

pass for abjad - kh hw' hl dh

thus/so it be clear the testimony/witness

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

כֵּה kah {kaw}

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

הוּא **huw'** {hoo}

pron 3p s

1) he, she, it

1a) himself (with emphasis)

1b) resuming subj with emphasis

1c) (with minimum emphasis following predicate)

1d) (anticipating subj)

1e) (emphasising predicate)

1f) that, it (neuter)

demons pron

2) that (with article)

אָהַל 'ahal {aw-hal'}

1) (Hiphil) to **be clear**, shine

עֵדָה **edah** {ay-daw'}

1) testimony, witness

1a) always plural and always of laws as divine testimonies

pass for abjad - z k

in that case indeed/howbeit/yet

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)

אָכֵן 'ak {ak}

1) indeed, surely (emphatic)

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

pass for abjad - yd d ll d' ybh

assign/be set the witness/testimony above this enmity/hatred

יָאָדַע ya'ad {yaw-ad'}

1) to **fix, appoint**, assemble, meet, **set**, betroth

1a) (Qal) to **appoint, assign, designate**

1b) (Niphal)

1b1) to meet

1b2) to meet by appointment

1b3) to gather, assemble by appointment

1c) (Hiphil) to cause to meet

1d) (Hophal) to **be set, be placed before**, be fixed

עֵד ed {ayd}

1) witness

1a) witness, testimony, evidence (of things)

1b) witness (of people)

עֵלָאֵל ella' {ale-law'}

1) **above**

אֵת da' {daw}

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

עֵבָאֵל 'eybah {ay-baw'}

1) **enmity, hatred**

pass for abjad - tsh' h' l' th 'r'

'nine' even as not near/together with 'r'

תֵּשָׁה tasha' {tay'-shah}

1) **nine**, nonad

1a) **nine** (as cardinal number)

1b) ninth (as ordinal number)

1c) in combination with other numbers

2) even as, like as

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

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 - yr' lly r'

reveres/fears the highest evil/badness

יָרָא yare' {yaw-ray'}

1) to **fear, revere**, be afraid

1a) (Qal)

1a1) to **fear**, be afraid

1a2) to **stand in awe of, be awed**

1a3) to **fear, reverence, honour, respect**

1b) (Niphal)

1b1) to be fearful, be dreadful, be feared

1b2) to cause astonishment and awe, be held in awe

1b3) to **inspire reverence or godly fear or awe**

1c) (Piel) to make afraid, terrify

2) (TWOT) to shoot, pour

עָלִי illiy {il-lee'}

1) **upper**

עָלָי illay {il-lah'-ee}

1) **highest, the Most High**

רָע ra' {rah}

adj

1) **bad, evil**

1a) **bad**, disagreeable, malignant

1b) bad, unpleasant, **evil** (giving pain, unhappiness, misery)

1c) **evil**, displeasing

1d) bad (of its kind - land, water, etc)

1e) **bad** (of value)

1f) worse than, worst (comparison)

1g) sad, unhappy

1h) **evil** (hurtful)

1i) **bad, unkind** (vicious in disposition)

1j) **bad, evil**, wicked (ethically)

1j1) **in general, of persons**, of thoughts

1j2) deeds, actions

n m

2) **evil**, distress, misery, injury, calamity

2a) **evil**, distress, adversity

2b) **evil**, injury, **wrong**

2c) **evil (ethical)**

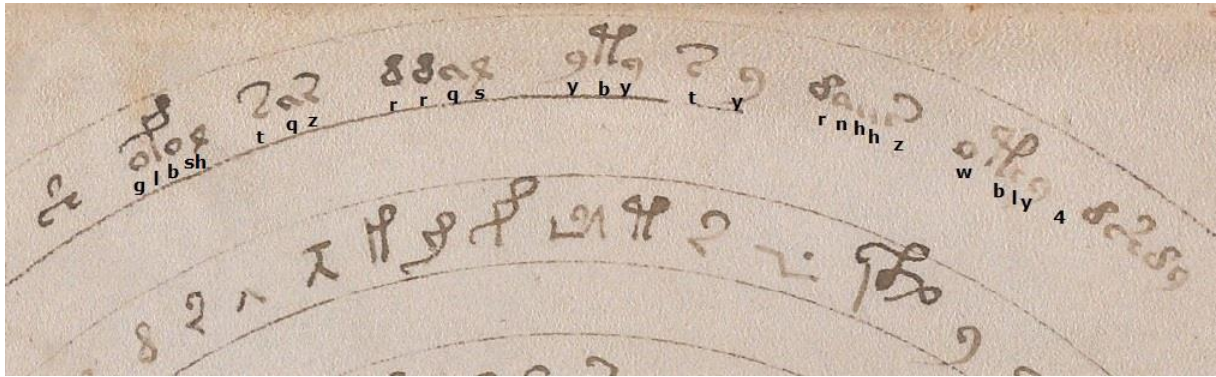
n f

3) **evil**, misery, distress, injury

3a) **evil**, misery, distress

3b) **evil**, injury, **wrong**

3c) **evil (ethical)**



(4) pass for abjad - y lb w

where to joke/jest otherwise

אָ 'ay {ah'ee}

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

לַעֲבֹל la'ab {law-ab'}

1) to joke, jest

1a) (Hiphil) to make jokes

אִם '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 - zh hn r

thus and thus (in this or that way) they be displeasing/injurious

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

רָהַן {hane}

1) they, these, the same, who

רָעַר 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

pass for abjad - y t yb y

whence/hence long for/desire to mock/ridicule where

אָיַן {ah'ee}

1) where?, **whence?**

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

אָיַן ta'a' {taw-ah'}

1) to deceive, misuse

1a) (Pilpel)

1a1) to be a mocker, mock

1a2) mocker (subst)

1b) (Hithpalpel)

1b1) to ridicule

1b2) mocking (participle)

אָיַב ya'ab {yaw-ab'}

- 1) (Qal) to long, **long for, desire**
 אָי 'ay {ah'ee}
 1) **where?**, whence?
 2) **which?**, how? (in prefix with other adverb)

pass for abjad - sq rr

the contend/quarrel is utterly stripped

אָסַק asaq {aw-sak'}

- 1) (Hithpael) to strive, **contend, quarrel**

אָרַר arar {aw-rar'}

1) to strip, make bare, strip oneself

1a) (Qal) to strip, strip oneself

1b) (Poel) to lay bare

1c) (Hithpalpel) to be utterly stripped, be utterly laid bare

1d) (Pilpel) break

pass for abjad - zq t sh blg

calling out to/on the deceiving/misuse to sport/take delight in a smile

זָעַק za'aq {zaw-ak'}

- 1) to cry, cry out, call, call for help

1a) (Qal)

1a1) to call (to one's aid)

1a2) to cry, cry out (in need)

1b) (Niphal) to be assembled, be called together, be joined together

1c) (Hiphil)

1c1) to call, call out, call together, summon

1c2) to make a crying, proclaim

1c3) to have a proclamation made

1c4) to **call out to, call out on**

תָּעַע ta'a' {taw-ah'}

1) to deceive, misuse

1a) (Pilpel)

1a1) to be a mocker, mock

1a2) mocker (subst)

1b) (Hithpalpel)

1b1) to ridicule

1b2) mocking (participle)

שָׂעַע sha'a' {shaw-ah'}

- 1) to stroke, be smeared over, be blinded

1a) (Qal)

1a1) to be smeared over, be blinded

1a2) to smear eyes shut

1b) (Hiphil) to besmear (of eyes), smear over eyes

1c) (Hithpalpel) to blind oneself, be blinded

- 2) to **sport, take delight in**

2a) (Pilpel) to **sport, delight in, take delight in**, delight oneself

2b) (Palpal) to be fondled

2c) (Hithpalpel) to delight oneself

בלג balag {baw-lag'}

1) to gleam, smile

1a) (Hiphil) only

1a1) to show a smile, look pleasant

1a2) to cause to burst



(5) pass for abjad – 'bb' nkr lph th

'bb' regard/recognise/understand (as) chief/chiliarch sign

נָכַר nakar {naw-kar'}

1) to **recognise**, acknowledge, know, respect, discern, **regard**

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

1b) (Piel) to **regard**

1c) (Hiphil)

1c1) to **regard**, observe, pay attention to, **pay regard to**, notice

1c2) to **recognise** (as formerly known), **perceive**

1c3) to be willing to recognise or acknowledge, acknowledge with honour

1c4) to be acquainted with

1c5) to distinguish, **understand**

1d) (Hithpael) to make oneself known

2) to act or treat as foreign or strange, disguise, misconstrue

2a) (Niphal) to disguise oneself

2b) (Piel)

2b1) to treat as foreign (profane)

2b2) to misconstrue

2c) (Hithpael)

2c1) to act as alien

2c2) to disguise oneself

אַלַף 'alaph {aw-laf'}

v

1) (CLBL) to make thousand-fold, bring forth thousands

2) (TWOT) (Hiphil) producing thousands

n m

3) (BDB) chief, chiliarch

אָתַח 'ath {awth}

- 1) **sign**, miraculous signs, wonders

pass for abjad - w l bll r'

also/and because of/for the sake of confusing others

יֵאֵר '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

אֶל 'el {ale}

1) **to, toward, unto (of motion)**

2) **into (limit is actually entered)**

2a) **in among**

3) **toward (of direction, not necessarily physical motion)**

4) **against (motion or direction of a hostile character)**

5) **in addition to, to**

6) **concerning, in regard to, in reference to, on account of**

7) **according to (rule or standard)**

8) **at, by, against (of one's presence)**

9) **in between, in within, to within, unto (idea of motion to)**

עַל al {al}

prep

1) **upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against**

1a) **upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards**

1b) **above, beyond, over (of excess)**

1c) **above, over (of elevation or pre-eminence)**

1d) **upon, to, over to, unto, in addition to, together with, with (of addition)**

1e) **over (of suspension or extension)**

1f) **by, adjoining, next, at, over, around (of contiguity or proximity)**

1g) **down upon, upon, on, from, up upon, up to,, towards, over towards, to, against (with verbs of motion)**

1h) **to (as a dative)**

conj

2) **because that, because, notwithstanding, although**

בָּלַל balal {baw-lal'}

1) to mix, mingle, **confuse**, confound

1a) (Qal)

1a1) to mingle, **confuse**

1a2) to mix

1a3) to give provender, feed (animals)

1b) (Hithpoel) to mix oneself (among others)

1c) (Hiphil) to fade away

רע rea' {ray'-ah}

1) friend, companion, fellow, another person

1a) friend, intimate

1b) fellow, fellow-citizen, another person (weaker sense)

1c) other, another (reciprocal phrase)

pass for abjad - y l thh tsb ts

be pleased/be willing to bring into shape/stretching into shape the gallows

אלך 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**

אתה '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"

אצב atsab {aw-tsab'}

1) to hurt, pain, grieve, displease, vex, wrest

1a) (Qal) to hurt, pain

1b) (Niphal) to be in pain, be pained, be grieved

1c) (Piel) to vex, torture

1d) (Hiphil) to cause pain

1e) (Hithpael) to feel grieved, be vexed

2) to **shape, fashion, make, form, stretch into shape, (TWOT) worship**

2a) (Piel) to **shape, form**

2b) (Hiphil) to **form, copy, fashion**

עץ ets {ates}

1) tree, wood, timber, stock, plank, stalk, stick, gallows

1a) tree, trees

1b) wood, pieces of wood, gallows, firewood, cedar-wood

pass for abjad - m sh tll ll'

to be smeared over as long as/toward covering with a roof above

עם im {eem}

1) with

1a) with

1b) **against**

1c) **toward**

1d) **as long as**

1e) beside, except

1f) in spite of

שָׁעַע sha'a' {shaw-ah'}

1) to stroke, be smeared over, be blinded

1a) (Qal)

1a1) to be smeared over, be blinded

1a2) to smear eyes shut

1b) (Hiphil) to besmear (of eyes), smear over eyes

1c) (Hithpalpel) to blind oneself, be blinded

2) to sport, take delight in

2a) (Pilpel) to sport, delight in, take delight in, delight oneself

2b) (Palpal) to be fondled

2c) (Hithpalpel) to delight oneself

טָלַל talal {taw-lal'}

1) (Piel) to cover with a roof, cover over, roof

עָלָא ella' {ale-law'}

1) above

pass for abjad - l 'l/d' bts'

the adjoining/next 'l/d' breaks off/stops

עַל al {al}

prep

1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against

1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards

1b) above, beyond, over (of excess)

1c) above, over (of elevation or pre-eminence)

1d) upon, to, over to, unto, in addition to, together with, with (of addition)

1e) over (of suspension or extension)

1f) by, **adjoining, next**, at, over, around (of contiguity or proximity)

1g) down upon, upon, on, from, up upon, **up to,, towards, over towards, to, against** (with verbs of motion)

1h) to (as a dative)

conj

2) because that, because, notwithstanding, although

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**

pass for abjad – 'r' w tsll

'r' rather be sunken

יא '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

צלל tsalal {tsaw-lal'}

- 1) (Qal) to sink, be submerged**

pass for abjad - phw thq ts ur

so the surpassing/preeminent gallows are exposed

אפו '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)
- אתק ateq {aw-thake'}**
- 1) handed forward, advanced, enduring, durable, valuable, eminent, surpassing**

עץ 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

עיר ur {oor}

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

pass for abjad - tsb' l' qts

dye not the end

צבע tseba' {tseh'-bah}

- 1) **dye**, dyed stuff, something dyed, coloured cloth
- לא 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)**
- לא la' {law}**

1) no, not, nothing

קט qets {kates}

1) **end**

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

1b) **end (of space)**

pass for abjad - k sw' qts ur

only/but arising (presenting) the end to be exposed

אק 'ak {ak}

1) indeed, surely (emphatic)

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

שוא sow' {so}

1) (Qal) rising (infinitive)

קט qets {kates}

1) **end**

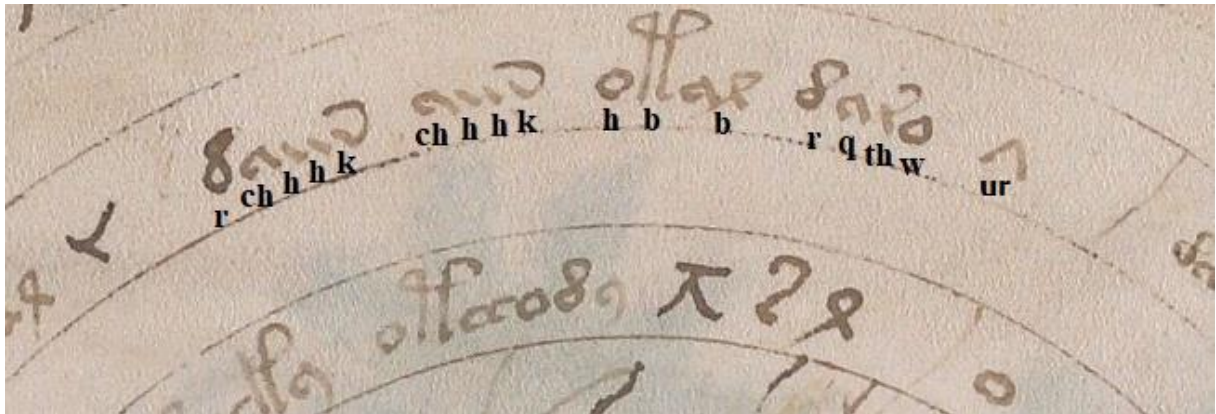
1a) end, at the end of (of time)

1b) **end (of space)**

עור ur {oor}

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

As mentioned earlier, we will not offer an additional interpretation of the circular text consisting of 4x17 glyphs (the second circle). Instead, we will proceed with decrypting the passage from the third inner circle, which is as follows:



pass for abjad – 'ur' (ʌ) wth qr' b bh

'ur' sign/token be called/be named/be read aloud requesting to be thick/fat

אות '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

קָרָא qara' {kaw-raw'}

1) **to call, call out, recite, read, cry out, proclaim**

1a) (Qal)

1a1) **to call, cry, utter a loud sound**

1a2) **to call unto, cry (for help), call (with name of God)**

1a3) **to proclaim**

1a4) **to read aloud, read (to oneself), read**

1a5) **to summon, invite, call for, call and commission, appoint, call and endow**

1a6) **to call, name, give name to, call by**

1b) (Niphal)

1b1) **to call oneself**

1b2) **to be called, be proclaimed, be read aloud, be summoned, be named**

1c) (Pual) **to be called, be named, be called out, be chosen**

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)**

עָבָה abah {aw-baw'}

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

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

pass for abjad - kh hch khh chr

thus/so 'aha' is quenching/dulling the following part/afterwards

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

הֵאָחַח heach {heh-awkh'}

1) **aha!**

כִּהֵחַ keheh {kay-heh'}

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

כִּהָח kehah {kay-haw'}

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

אַחַר 'achar {akh-ar'}

1) **after the following part, behind (of place), hinder, afterwards (of time)**

1a) **as an adverb**

1a1) **behind (of place)**

1a2) **afterwards (of time)**

1b) **as a preposition**

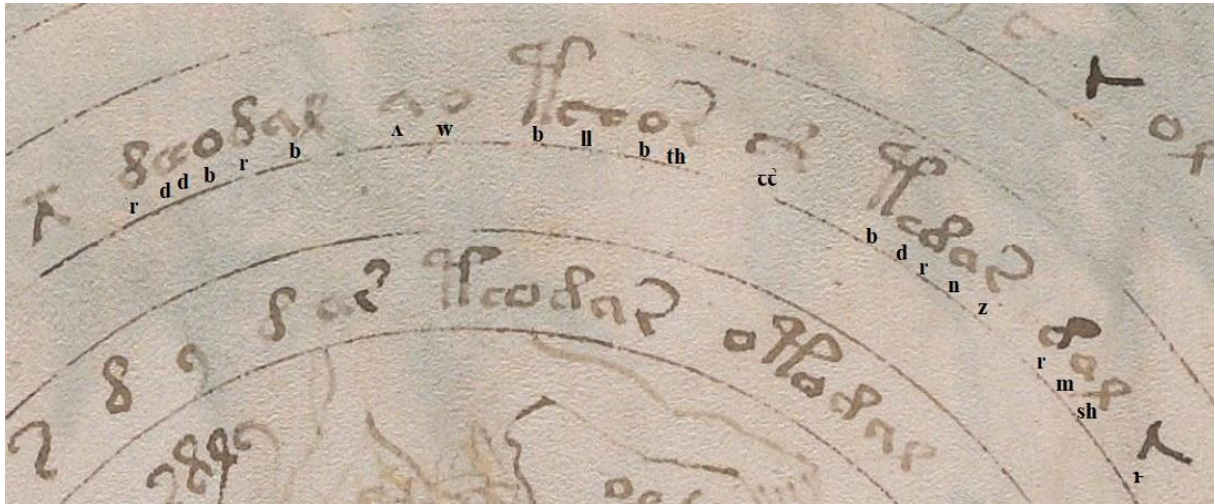
1b1) **behind, after (of place)**

1b2) **after (of time)**

1b3) **besides**

1c) **as a conjunction**

- 1c) after that
- 1d) as a substantive
- 1d1) hinder part
- 1e) with other prepositions
- 1e1) from behind
- 1e2) from following after
- אָחַר 'achar {akh-ar}'
- 1) after
- אָחֵר 'acher {akh-air}'
- 1) another, other, following
- 1a) following, further
- 1b) other, different



pass for abjad - 'ר': shmr zn rd bw'

'ר': give heed/wait for/watch for to listen/give ear to trembling coming in/being brought (as receiver of divine revelation)

שָׁמַר shamar {shaw-mar'}

1) to keep, guard, observe, **give heed**

1a) (Qal)

1a1) to keep, have charge of

1a2) to keep, guard, keep watch and ward, protect, save life

1a2a) watch, watchman (participle)

1a3) to **watch for, wait for**

1a4) to **watch, observe**

1a5) to **keep, retain, treasure up (in memory)**

1a6) to keep (within bounds), restrain

1a7) to observe, celebrate, keep (sabbath or covenant or commands), perform (vow)

1a8) to keep, preserve, protect

1a9) to keep, reserve

1b) (Niphal)

1b1) to be on one's guard, **take heed**, take care, beware

1b2) to keep oneself, refrain, abstain

- 1b3) to be kept, be guarded
- 1c) (Piel) to keep, **pay heed**
- 1d) (Hithpael) to keep oneself from

זָנַן 'azan {aw-zan'}

1) to hear, listen

1a) (Hiphil)

1a1) to hear, listen, give ear

1a2) to be obedient, harken

1a3) to hear or listen to prayers (of God)

זָנַן 'ozen {o'-zen}

1) ear, as part of the body

2) ear, as organ of hearing

3) (subjective) to uncover the ear to reveal; the receiver of divine revelation

רָעַד ra'ad {raw-ad'}

1) to tremble, quake

1a) (Qal)

1a1) to tremble

1a2) (earth)quake

1b) (Hiphil) trembling (participle)

רָעַד ra'ad {rah'-ad}

1) trembling, fear

בָּוֵא 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 - 'צ' th b ll' 'b'

'צ'-sign: landing above 'b'

אָתַח 'ath {awth}

1) sign, miraculous signs, wonders

אָבַח ab {awb}

1) an architectural term

1a) meaning dubious; perhaps projecting roof, landing, thick beam, plank, threshold, rafter

אֵלָא ella' {ale-law'}

1) **above**

pass for abjad - w 'א' br' bdd 'ר'

also/and 'א' creates/forms a separation (of) 'ר'

אוּ {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

בָּרָא bara' {baw-raw'}

1) to create, shape, form

1a) (Qal) to shape, fashion, create (always with God as subject)

1a1) of heaven and earth

1a2) of individual man

1a3) of new conditions and circumstances

1a4) of transformations

1b) (Niphal) to be created

1b1) of heaven and earth

1b2) of birth

1b3) of something new

1b4) of miracles

1c) (Piel)

1c1) to cut down

1c2) to cut out

בָּדַד badad {baw-dad'}

1) to withdraw, be separate, be isolated

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

1a1) of Ephraim (metaph.)

2) (TWOT) alone

בָּדַד badad {baw-dawd'}

n m

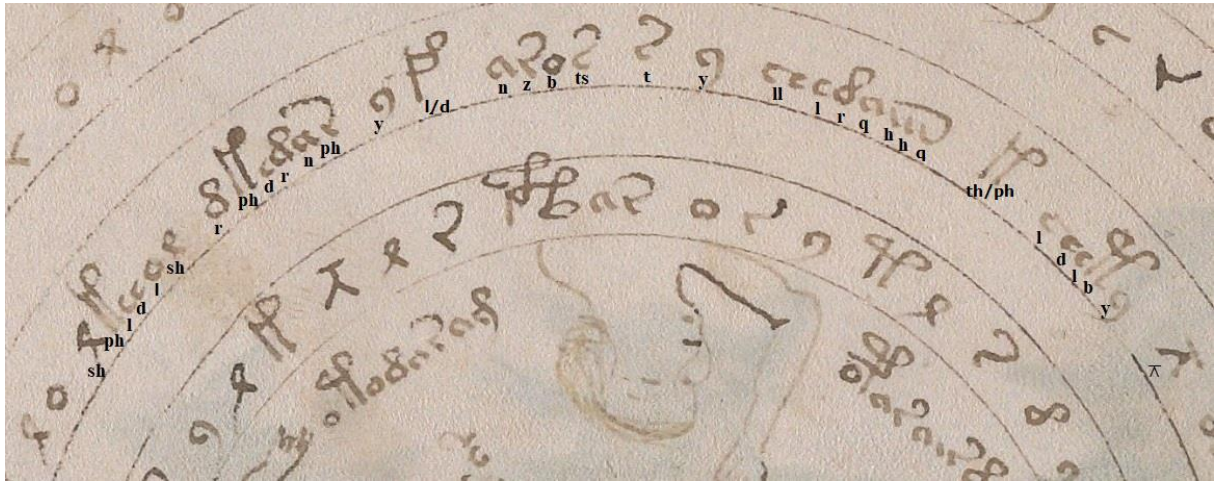
1) **isolation**, withdrawal, **separation**

1a) an isolated city

adv

2) alone

2a) security (fig.)



pass for abjad – ‘**א**’ ybl dl

‘**א**’ be conducted low

יבל yabal {yaw-bal'}

1) to bring, lead, carry, **conduct**, bear along

1a) (Hiphil)

1a1) to bear along, bring

1a2) to carry away, lead away

1a3) to lead, conduct

1b) (Hophal)

1b1) to be borne along

1b2) to be borne (to the grave)

1b3) to be brought, be led, **be conducted**

דל dal {dal}

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

pass for abjad - ‘**ח/פ**’ qh h' qr'

‘**ח/פ**’ pressed like as being read aloud/uttered/called

אקה aqah {aw-kaw'}

1) **oppression, pressure**

הה he' {hay}

1) behold!, lo!

2) even as, like as

קרא qara' {kaw-raw'}

1) to call, **call out**, recite, read, cry out, proclaim

1a) (Qal)

1a1) to call, cry, **utter a loud sound**

1a2) to call unto, cry (for help), call (with name of God)

1a3) to proclaim

1a4) to **read aloud**, read (to oneself), read

1a5) to summon, invite, call for, call and commission, appoint, call and endow

- 1a6) to call, **name**, give name to, call by
- 1b) (Niphal)
 - 1b1) to call oneself
 - 1b2) to **be called**, be proclaimed, **be read aloud**, be summoned, be named
- 1c) (Pual) to **be called, be named, be called out**, be chosen
- קרא q@ra' {ker-aw'}
 - 1) to call, **read aloud, read out**, shout
 - 1a) (P'al)
 - 1a1) to call, proclaim
 - 1a2) to **read aloud, read out**
 - 1b) (Ithp'el) to be summoned, be called

pass for abjad - l l l'

not with/over throat

אל 'al {al}

- 1) **not**, no, nor, neither, nothing (as wish or preference)
 - 1a) **do not, let not** (with a verb)
 - 1b) **let there not be** (with a verb understood)
 - 1c) **not**, no (with substantive)
 - 1d) nothing (as substantive)

אל 'al {al}

- 1) no, **not**

על al {al}

prep

- 1) **upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against**
 - 1a) **upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards**
 - 1b) **above, beyond, over (of excess)**
 - 1c) **above, over (of elevation or pre-eminence)**
 - 1d) **upon, to, over to, unto, in addition to, together with, with (of addition)**
 - 1e) **over (of suspension or extension)**
 - 1f) **by, adjoining, next, at, over, around (of contiguity or proximity)**
 - 1g) **down upon, upon, on, from, up upon, up to,, towards, over towards, to, against (with verbs of motion)**
 - 1h) **to (as a dative)**

conj

- 2) **because that, because, notwithstanding, although**

לוא' loa' {lo'ah}

- 1) **throat**

pass for abjad - y 't' tsb' zn

where 't' is pleased/is inclined/desires to be heard

אָ 'ay {ah'ee}

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

אָבָא ts@ba' {tseb-aw'}

1) to desire, be inclined, be willing, be pleased

1a) (P'al)

1a1) to desire

1a2) to be pleased

1a3) to will (without hindrance) (of God)

אָזָן 'azan {aw-zan'}

1) to **hear, listen**

1a) (Hiphil)

1a1) to **hear, listen, give ear**

1a2) to be obedient, **hearken**

1a3) to hear or listen to prayers (of God)

pass for abjad - 'l/d' y phn rdph 'r'

'l/d' which timely follows after/pursues 'r'

אָ 'ay {ah'ee}

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

אָרָא 'ophen {o'-fen}

1) circumstance, condition, timely

אָרָא radaph {raw-daf'}

1) to be behind, **follow after, pursue, persecute, run after**

1a) (Qal)

1a1) to **pursue**, put to flight, chase, dog, attend closely upon

1a2) to persecute, harass (fig)

1a3) to **follow after**, aim to secure (fig)

1a4) to run after (a bribe) (fig)

1b) (Niphal)

1b1) to **be pursued**

1b2) one pursued (participle)

1c) (Piel) to pursue ardently, aim eagerly to secure, pursue

1d) (Pual) to **be pursued**, be chased away

1e) (Hiphil) to **pursue**, chase

pass for abjad - shl dlph sh

requests/asks for the leak to be smeared over

שָׁאֵל sh@'el {sheh-ale'}

1) to ask

1a) (P'al)

1a1) to **ask for, request**

1a2) to enquire for or about

שָׁאֵלָה sh@'ela' {sheh-ay-law'}

1) affair, **request**

דָּלַף dalaph {daw-laf'}

1) to drop, drip

1a) (Qal)

1a1) to leak

1a2) to weep (of tears)

שָׁאָה sha'a' {shaw-ah'}

1) to stroke, **be smeared over**, be blinded

1a) (Qal)

1a1) to **be smeared over**, be blinded

1a2) to smear eyes shut

1b) (Hiphil) to besmear (of eyes), smear over eyes

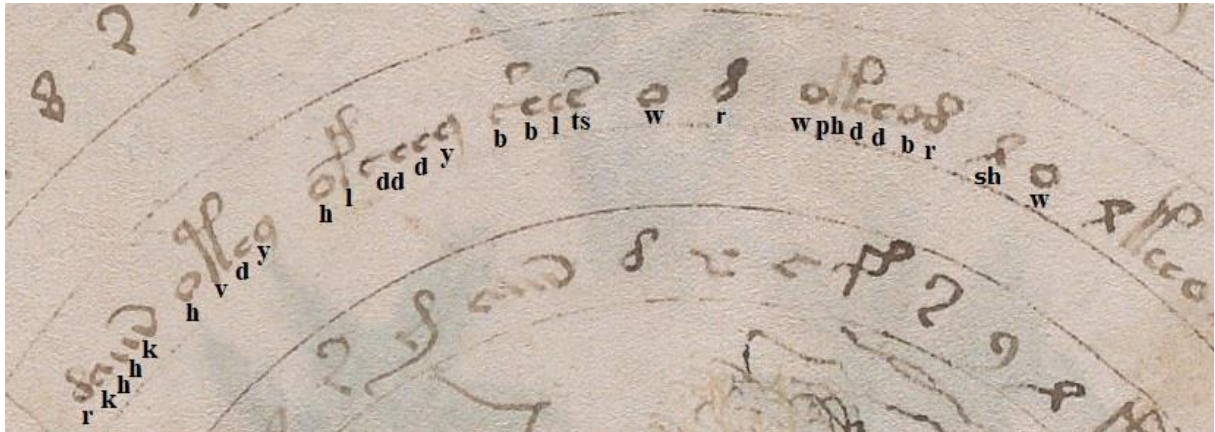
1c) (Hithpalpel) to blind oneself, be blinded

2) to sport, take delight in

2a) (Pilpel) to sport, delight in, take delight in, delight oneself

2b) (Palpal) to be fondled

2c) (Hithpalpel) to delight oneself



pass for abjad - w 'sh' rbd dph w

also/and 'sh' spread to have a surplus otherwise/rather

וְאוּלַּם '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

רָבַד rabad {raw-bad'}

1) (Qal) to spread, bespread, deck

אָדַף adaph {aw-daf'}

1) to **remain over, be in excess**

1a) (Qal)

1a1) to **be in excess**

1a1a) excess (subst)

1a1b) surplus (participle)

1b) (Hiphil) to **have a surplus**

יֵאָו {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 - 'r' w tsl b bw'

'r' rather withhold/reserve (as) head leading in

יֵאָו {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

אַצַּל 'atsal {aw-tsal}'

1) to lay aside, reserve, withdraw, withhold

1a) (Qal) to reserve, set apart, withhold

1b) (Niphal) to be withdrawn

1c) (Hiphil) to withdraw

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.)

בֹּוּ 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 - ydd dlh

loving to draw/the drawing advice

יָדָדַד {yaw-dad'}

v

1) (Qal) to throw lots, cast lots

n

2) **love**, loving-one, friend

יָדָלַדַּלַּח {daw-law'}

1) to draw, dangle

1a) (Qal)

1a1) to draw

1a2) drawing advice (fig.)

1b) (Piel) to draw up

pass for abjad - yd vh

the hand being bent/bowed down

יָדַד {yawd}

1) **hand**

1a) **hand** (of man)

1b) strength, power (fig.)

1c) side (of land), part, portion (metaph.) (fig.)

1d) (various special, technical senses)

1d1) sign, monument

1d2) part, fractional part, share

1d3) time, repetition

1d4) axle-trees, axle

1d5) stays, support (for laver)

1d6) tenons (in tabernacle)

1d7) a phallus, a hand (meaning unsure)

1d8) wrists

יָדָוַח {yad}

1) **hand**

2) power (fig.)

יָדָוַחַח {aw-vaw'}

1) to bend, twist, distort

1a) (Niphal) to be bent, be bowed down, be twisted, be perverted

1b) (Piel) to twist, distort

1c) (Hiphil) to do perversely

- 2) to commit iniquity, do wrong, pervert
- 2a) (Qal) to do wrong, commit iniquity
- 2b) (Hiphil) to commit iniquity

pass for abjad - kh hw' kr'

so/in this manner to tilt it

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

הוּא huw' {hoo}

pron 3p s

- 1) **he, she, it**
- 1a) **himself (with emphasis)**
- 1b) **resuming subj with emphasis**
- 1c) **(with minimum emphasis following predicate)**
- 1d) **(anticipating subj)**
- 1e) **(emphasising predicate)**
- 1f) **that, it (neuter)**

demons pron

2) **that (with article)**

כָּרַע kara' {kaw-rah'}

- 1) to bend, kneel, bow, bow down, sink down to one's knees, kneel down to rest (of animals), kneel in reverence
- 1a) (Qal)
 - 1a1) to bow
 - 1a2) to **bow down**, crouch
 - 1a3) to **bow down over**
 - 1a4) to **tilt, lean**
- 1b) (Hiphil) to **cause to bow**

It follows the most inner circle:



pass for abjad - ctr qrb

present a star

אֶסְתֵּר 'Ester {es-tare'}

Esther = "star"

1) the queen of Persia, heroine of the book of Esther - daughter of Abihail, cousin and adopted daughter of Mordecai, of the tribe of Benjamin, made queen by king Ahasuerus to replace divorced queen, Vashti.

קָרַב qarab {kaw-rab'}

1) to come near, approach, enter into, draw near

1a) (Qal) to approach, draw near

1b) (Niphal) to be brought near

1c) (Piel) to cause to approach, bring near, cause to draw near

1d) (Hiphil) to bring near, bring, present

קָרַב q@reb {ker-abe'}

1) to approach, come near

1a) (P'al) to approach

1b) (Pael) to offer, draw near

1c) (Aphel) to be summoned

pass for abjad - l db w

in within/on high becoming faint/languish and

אֶל 'el {ale}

1) to, toward, unto (of motion)

- 2) into (limit is actually entered)
- 2a) in among
- 3) toward (of direction, not necessarily physical motion)
- 4) against (motion or direction of a hostile character)
- 5) in addition to, to
- 6) concerning, in regard to, in reference to, on account of
- 7) according to (rule or standard)
- 8) at, by, against (of one's presence)
- 9) in between, **in within**, to within, unto (idea of motion to)

לע al {al}

subst

1) height

adv

2) **above, upwards, on high**

דאב da'ab {daw-ab'}

1) (Qal) to become faint, languish

וא '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 - kph l vv

handles (as bent) toward/against the hook

כפ kaph {kaf}

1) palm, hand, sole, palm of the hand, hollow or flat of the hand

1a) palm, hollow or flat of the hand

1b) power

1c) sole (of the foot)

1d) hollow, objects, bending objects, bent objects

1d1) of thigh-joint

1d2) pan, vessel (as hollow)

1d3) hollow (of sling)

1d4) hand-shaped branches or fronds (of palm trees)

1d5) **handles (as bent)**

אל 'el {ale}

1) to, toward, unto (of motion)

2) into (limit is actually entered)

2a) in among

3) toward (of direction, not necessarily physical motion)

4) against (motion or direction of a hostile character)

5) in addition to, to

6) concerning, in regard to, in reference to, on account of

7) according to (rule or standard)

8) at, by, against (of one's presence)

9) in between, in within, to within, unto (idea of motion to)

וָּ vav {vaw}

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

pass for abjad - shqr wb b

falsity/deceit/wrong (of) the forefathers' spirits

שֶׁקֶר sheqer {sheh'-ker}

1) **lie, deception**, disappointment, **falsehood**

1a) **deception** (what deceives or disappoints or betrays one)

1b) **deceit, fraud, wrong**

1b1) fraudulently, wrongfully (as adverb)

1c) **falsehood** (injurious in testimony)

1c1) **testify falsehood**, false oath, swear falsely

1d) **falsity (of false or self-deceived prophets)**

1e) **lie, falsehood (in general)**

1e1) **false tongue**

1f) in vain

אוֹב '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

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.)

pass for abjad - zkr gl' bw'

cause to be remembered/keep in remembrance exposing (it) to light upon,

זָכַר zakar {zaw-kar'}

1) to **remember, recall, call to mind**

1a) (Qal) to **remember, recall**

1b) (Niphal) to **be brought to remembrance, be remembered**, be thought of, **be brought to mind**

1c) (Hiphil)

1c1) to **cause to remember, remind**

1c2) to **cause to be remembered, keep in remembrance**

1c3) to **mention**

1c4) to record

1c5) to make a memorial, make remembrance

גָּלַע gala' {gaw-lah'}

1) to expose, lay bare

1a) (Hithpael)

1a1) to disclose oneself, break out

1a2) to break out (in contention)

בָּוֹב 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 - zm r'

denouncing/expressing indignation (with) the bad/evil/wicked

זָעַם za'am {zaw-am'}

1) to **denounce, express indignation, be indignant**

1a) (Qal)

1a1) to **have indignation, be indignant, be angrily indignant, be defiant**

1a2) to be abhorrent

1a3) to **express indignation in speech, denounce**, curse

1b) (Niphal) to **show indignation, show anger**

רָע ra' {rah}

adj

1) bad, evil

1a) bad, disagreeable, malignant

1b) bad, unpleasant, evil (giving pain, unhappiness, misery)

1c) evil, displeasing

1d) bad (of its kind - land, water, etc)

1e) bad (of value)

1f) worse than, worst (comparison)

1g) sad, unhappy

1h) evil (hurtful)

- 1i) bad, unkind (vicious in disposition)**
- 1j) bad, evil, wicked (ethically)**
- 1j1) in general, of persons, of thoughts**
- 1j2) deeds, actions**

n m

- 2) evil, distress, misery, injury, calamity**
- 2a) evil, distress, adversity**
- 2b) evil, injury, wrong**
- 2c) evil (ethical)**

pass for abjad - y r t

where the enemy's /adversary's/foe's deceiving/misuse/mocking

אָי 'ay {ah'ee}

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

אָר ar {awr}

- 1) enemy, adversary, foe**

אָר ar {awr}

- 1) enemy, adversary, foe**

תָּעַע ta'a' {taw-ah'}

- 1) to **deceive, misuse**
- 1a) (Pilpel)
 - 1a1) to be a mocker, **mock**
 - 1a2) mocker (subst)
- 1b) (Hithpalpel)
 - 1b1) to ridicule
 - 1b2) **mocking** (participle)

pass for abjad - sw' bw'

rising be introduced/be put

שׁוּא sow' {so}

- 1) (Qal) **rising** (infinitive)

בּוּא 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 - y z b

the howling beast, that requests/seeks

יָזַע 'iy {ee}

1) **howling beast**, jackal

יָזַע '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)**

יָזַע 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 - thq shsh

to be transcribed (as) 'six'

אָתַק athaq {aw-thak'}

1) to move, **proceed**, advance, move on, become old, be removed

1a) (Qal)

1a1) to move

1a2) to advance (in years), grow old and weak

1b) (Hiphil)

1b1) to **move forward, proceed**, move on

1b2) to remove

1b3) to **transcribe**

אָתַק atheq {aw-thake'}

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

שֵׁשׁ shesh {shaysh} / שִׁשְׁשָׁה shishshah {shish-shaw'}

1) **six**

1a) **six (cardinal number)**

1b) **sixth (ordinal number)**

1c) **in combination with other numbers**

pass for abjad - z sh r'

that smears eyes shut/besmears the eyes (of) the earth/world

אז '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)

שָׁעַ sha'a' {shaw-ah'}

1) to stroke, be smeared over, be blinded

1a) (Qal)

1a1) to be smeared over, be blinded

1a2) to smear eyes shut

1b) (Hiphil) to besmear (of eyes), smear over eyes

1c) (Hithpalpel) to blind oneself, be blinded

2) to sport, take delight in

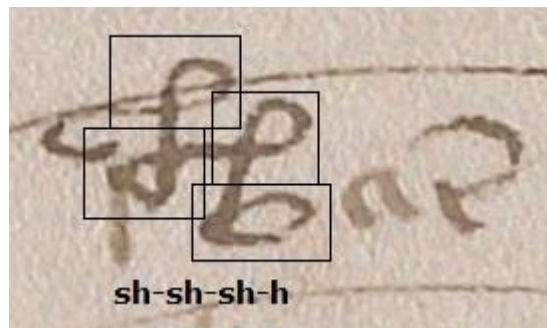
2a) (Pilpel) to sport, delight in, take delight in, delight oneself

2b) (Palpal) to be fondled

2c) (Hithpalpel) to delight oneself

אָרָע ara' {ar-ah'}

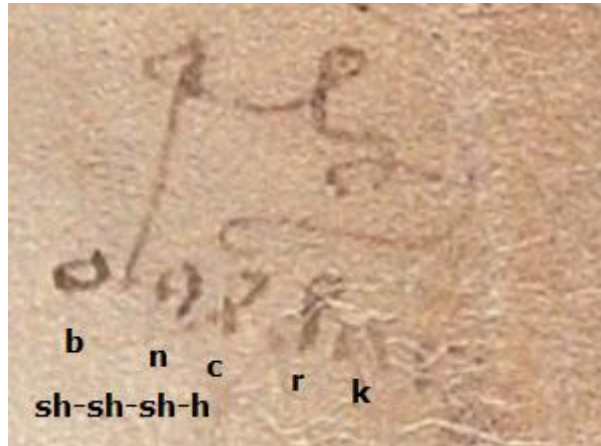
1) **earth, world**, ground



The above glyph is a combination of 3 'sh' and a closing 'h' glyph

(שֶׁשׁ shishshah {shish-shaw'} six)

According to the text this glyph, which represents the 'evil' number six, stands for the beast of the apocalypse. We can find it e. g. above the lower, right rosette on the foldout 85v-86r. The handwriting is not quite legible here but the recognizable letters can be read as:



pass for abjad - kr' cn <6> b

leg treads/tramps <6>'s greenery (the young/follower)

כָּרַע kara' {kaw-raw'}

1) leg

פָּאָן ca'an {saw-an'}

1) (Qal) to tread, tramp

אָב 'eb {abe}

1) freshness, fresh green, **green shoots**, or **greenery**

אָב 'eb {abe}

1) fruit, fresh, **young**, greening

The nearby rosette illustrates then very likely the angel of the apocalypse, which treads down the follower of the beast.



We continue with the most inner circle:



-[z sh ar] see above-

pass for abjad - th sw' y

the sign (of) the howling beast rising

תא 'ath {awth}

1) **sign**, miraculous signs, wonders

תא 'eth {ayth}

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

שוא sow' {so}

1) (Qal) **rising (infinitive)**

אי 'iy {ee}

1) **howling beast**, jackal

pass for abjad - tw' l d

sweep (cut into a bend) above/on high even like

טוא tuw' {too}

1) (Pilpel) to **sweep**, sweep away

על al {al}

subst

1) **height**

adv

2) **above, upwards, on high**

על al {al}

1) **upon, over, on account of, above, to, against**

1a) **upon, over, on account of, regarding, concerning, on behalf of**

1b) **over (with verbs of ruling)**

1c) **above, beyond (in comparison)**

1d) **to, against (of direction)**

עד 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 – [hw']² r'

[that] bad/evil

הוּהוּ huw' {hoo}

pron 3p s

- 1) he, she, it
 - 1a) himself (with emphasis)
 - 1b) resuming subj with emphasis
 - 1c) (with minimum emphasis following predicate)
 - 1d) (anticipating subj)
 - 1e) (emphasising predicate)
 - 1f) that, it (neuter)

demons pron

- 2) **that** (with article)

רַע ra' {rah}

adj

1) bad, evil

- 1a) bad, disagreeable, malignant**
- 1b) bad, unpleasant, evil (giving pain, unhappiness, misery)**
- 1c) evil, displeasing**
- 1d) bad (of its kind - land, water, etc)**
- 1e) bad (of value)**
- 1f) worse than, worst (comparison)**
- 1g) sad, unhappy**
- 1h) evil (hurtful)**
- 1i) bad, unkind (vicious in disposition)**
- 1j) bad, evil, wicked (ethically)**
 - 1j1) in general, of persons, of thoughts**
 - 1j2) deeds, actions**

n m

- 2) evil, distress, misery, injury, calamity**
 - 2a) evil, distress, adversity**
 - 2b) evil, injury, wrong**
 - 2c) evil (ethical)**

² [h] hē still not used at first position, very rare, so speculative

pass for abjad - qh hw' k

oppression/pressure that howbeit/only

עָקָה aqah {aw-kaw'}

1) **oppression, pressure**

הוּא huw' {hoo}

pron 3p s

1) **he, she, it**

1a) **himself (with emphasis)**

1b) **resuming subj with emphasis**

1c) **(with minimum emphasis following predicate)**

1d) **(anticipating subj)**

1e) **(emphasising predicate)**

1f) **that, it (neuter)**

demons pron

2) **that (with article)**

אָכ 'ak {ak}

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

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

pass for abjad - nw' z' sh

restrains/forbids/frustrates makes hot the fire

נָוּה nuw' {noo}

1) to **hinder, hold back, forbid, disallow, restrain, frustrate**

1a) (Qal) to **hinder, hold back**

1b) (Hiphil)

1b1) to **restrain, forbid, frustrate**

1b2) to **restrain, make averse, discourage**

אָזַא 'aza' {az-zaw'}

1) (P'al) **make hot, heat**

אֵשׁ 'esh {aysh}

1) **fire**

1a) **fire, flames**

1b) **supernatural fire (accompanying theophany)**

1c) **fire (for cooking, roasting, parching)**

1d) **altar-fire**

1e) **God's anger (fig.)**

אֵשׁ אֲשֶׁר 'esh {aysh}

1) **fire**

pass for abjad - ur b

flame/light (of) asking/requesting/desiring

אֹרֶךְ 'uwr {ore}

1) **flame, light of fire**

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)

We eventually translate the eight isolated words located between and above the heads of the four individuals depicted in the center of the page:



(1) pass for abjad - yb rz chbh

long for/desire the secret to remain hidden

יָאַב ya'ab {yaw-ab'}

1) (Qal) to long, **long for, desire**

רָז raz {rawz}

1) secret

חָבָה chabah {khaw-bah'}

1) to withdraw, **hide**, hide oneself

1a) (Qal) to withdraw

1b) (Niphal) to hide oneself, **remain hidden**, withdraw

(2) pass for abjad - yr' shchth zq

fear/be afraid to pervert/corrupt the assembled/joined together (the compilation)

אָרַע' yare' {yaw-ray'}

1) to **fear, revere, be afraid**

1a) (Qal)

1a1) to **fear, be afraid**

1a2) to stand in awe of, **be awed**

1a3) to fear, reverence, honour, respect

1b) (Niphal)

1b1) to be fearful, be dreadful, be feared

1b2) to cause astonishment and awe, be held in awe

1b3) to inspire reverence or godly fear or awe

1c) (Piel) to make afraid, terrify

2) (TWOT) to shoot, pour

שָׁחַת shachath {shaw-khath'}

1) to destroy, corrupt, go to ruin, decay

1a) (Niphal) to be marred, be spoiled, be corrupted, be corrupt, be injured, be ruined, be rotted

1b) (Piel)

1b1) to spoil, ruin

1b2) to pervert, corrupt, deal corruptly (morally)

1c) (Hiphil)

1c1) to spoil, ruin, destroy

1c2) to pervert, corrupt (morally)

1c3) destroyer (participle)

1d) (Hophal) spoiled, ruined (participle)

שָׁחַת sh@chath {shekh-ath'}

1) to corrupt

1a) (P'al)

1a1) corrupt (participle)

1a2) fault (subst)

זָעַק za'aq {zaw-ak'}

1) to cry, cry out, call, call for help

1a) (Qal)

1a1) to call (to one's aid)

1a2) to cry, cry out (in need)

1b) (Niphal) to **be assembled, be called together, be joined together**

1c) (Hiphil)

1c1) to call, call out, **call together**, summon

1c2) to make a crying, proclaim

1c3) to have a proclamation made

1c4) to call out to, call out at

(3) pass for abjad - shqr dlph shv'

to trick/cheat/be false (or to testify falsehood) drop the vanity

שָׁקַר shaqar {shaw-kar'}

1) to **do or deal falsely, be false, trick, cheat**

1a) (Piel) to **deal falsely**

1b) (Qal) to **deal falsely**

שֶׁקַר sheqer {sheh'-ker}

1) **lie, deception, disappointment, falsehood**

1a) **deception (what deceives or disappoints or betrays one)**

1b) deceit, fraud, wrong

1b1) fraudulently, wrongfully (as adverb)

1c) **falsehood** (injurious in testimony)

1c1) **testify falsehood**, false oath, swear falsely

1d) **falsity** (of false or self-deceived prophets)

1e) **lie, falsehood (in general)**

1e1) **false tongue**

1f) in vain

דָּלַף **dalaph** {daw-laf'}

1) to **drop, drip**

1a) (Qal)

1a1) to **leak**

1a2) to **weep (of tears)**

שָׁוַי shav' {shawv}

1) emptiness, **vanity, falsehood**

1a) emptiness, nothingness, **vanity**

1b) emptiness of speech, lying

1c) **worthlessness (of conduct)**

(4) pass for abjad - zq z qshch zq

the assembled/joined together (the compilation) strongly/fiercely make hard to be dug about/around

זָעַק za'aq {zaw-ak'}

1) to cry, cry out, call, call for help

1a) (Qal)

1a1) to call (to one's aid)

1a2) to cry, cry out (in need)

1b) (Niphal) to **be assembled, be called together, be joined together**

1c) (Hiphil)

1c1) to call, call out, call together, summon

1c2) to make a crying, proclaim

1c3) to have a proclamation made

1c4) to call out to, call out at

אָזַח **az** {az}

1) **strong, mighty, fierce**

קָשַׁח qashach {kaw-shakh'}

1) to **make hard**, treat hardly, treat severely

1a) (Hiphil)

1a1) to **make hard**, make stubborn

1a2) to treat hardly, treat roughly

אָזַק **azaq** {aw-zak'}

1) (Piel) to **dig about**



(5) pass for abjad - mq zq rb bh

(for) the unintelligible/mysterious/unsearchable call for help to receive surety/share the enquired

עמק ameq {aw-make'}

1) deep, unfathomable

1a) **unintelligible (of speech)**

עמוק amok {aw-moke'}

1) deep, **mysterious**, depths

1a) deep

1b) **unsearchable**

עקז za'ak {zaw-ak'}

1) to cry, cry out, call, call for help

1a) (Qal)

1a1) to call (to one's aid)

1a2) to cry, cry out (in need)

1b) (Niphal) to be assembled, be called together, be joined together

1c) (Hiphil)

1c1) to call, call out, call together, summon

1c2) to make a crying, proclaim

1c3) to have a proclamation made

1c4) to call out to, call out at

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**

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

(6) pass for abjad - ycr zh chz ndh

discipline/chasten/admonish those who/which take hold of/seize/take possession (of the material) to exclude/thrust aside

יָסַר yacar {yaw-sar'}

1) to **chasten, discipline**, instruct, **admonish**

1a) (Qal)

1a1) to **chasten, admonish**

1a2) to instruct

1a3) to **discipline**

1b) (Niphal) to let oneself be chastened or corrected or admonished

1c) (Piel)

1c1) to **discipline**, correct

1c2) to **chasten, chastise**

1d) (Hiphil) to **chasten**

1e) (Nithpael) to teach

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

אָחַז 'achaz {aw-khaz'}

1) **grasp, take hold, seize, take possession**

1a) (Qal) to **grasp, take hold of**

1b) (Niphal) to be caught, grasped, be settled

1c) (Piel) to enclose, overlay

1d) (Hophal) fastened

נָדַח **nadah** {naw-daw'}

1) **(Hiphil) exclude, drive away, thrust aside**

2) **(Piel) cast out, put away**

(7) pass for abjad - ysh' hl' phw

safety from moral troubles/deliverance/salvation be removed far away (for) now/then

יָשָׁא yasha' {yaw-shah'}

1) to save, **be saved, be delivered**

1a) (Niphal)

1a1) to be liberated, **be saved, be delivered**

1a2) to be saved (in battle), be victorious

1b) (Hiphil)

1b1) to save, deliver

1b2) to **save from moral troubles**

1b3) to give victory to

יֵשָׁא yesha' {yeh'-shah}

1) **deliverance, salvation, rescue, safety, welfare**

1a) **safety, welfare, prosperity**

1b) **salvation**

1c) victory

הָלַח **hala'** {haw-law'}

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

יפֹהוּ '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)

(8) pass for abjad - z ur dth

if (in the future) to be exposed/bared (of the text) the law (of God)

אז '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)

עורר ur {oor}

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

דָּת dath {dawth}

1) decree, **law**

1a) a decree (of the king)

1b) **law**

1c) **law (of God)**

pass for abjad - b z

requests/seeks/desires then

בְּאַ' 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)

אז '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 - bl l' dh

hardly without the knowledge (of God)

אָבַל 'abal {ab-awl'}

- 1) truly, verily, surely
- 2) but, however, howbeit
- 3) contrariwise, nay rather (neg.)

בל bal {bal}

- 1) not, hardly, else

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
 - דַּעַה de'ah {day-aw'}
 - 1) knowledge (of God)
 - עֵדָה edah {ay-daw'}
 - 1) testimony, witness
 - 1a) always plural and always of laws as divine testimonies

2 English translation

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

**so he/she pitches a tent gallows,
in that case the shaft enclosing space branches
rather be os sacrum wide**



‘89’: name understanding (is) the Most High

**‘sh’ and ‘r’ signs request to lean over/overhang and
furthermore crave (for) the request,
be pressed to remember/recall
to bear so ‘z’ (as) rousing itself**



**the anguish to falsify/subvert the truth stand up to/resist
(resist the anguish (to see) the truth made crooked/falsified/perverted)³
so it be clear the testimony,
in that case howbeit
be set the testimony about/above this enmity/hatred⁴**

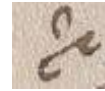
**‘nine’ even as not together with ‘r’
fears the highest evil/badness⁵**



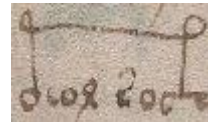
³ as somebody whose mandate is to read and encrypt a heretical, crooked text
⁴ a request to comment the original text denouncing it as false, perverted, or abstruse
⁵ from the perspective of an orthodox Christian scribe, the text distorts truths in an immoral manner

where to joke/jest otherwise
 in this or that way they be displeasing/injurious,
 hence long for/desire to mock/ridicule where
 the contend/quarrel is utterly stripped
 calling out on the misuse, taking delight in a smile⁶

‘bb’ regard/understand (as) chief/chiliarch sign⁷



also for the sake of confusing others
 be pleased to stretch into shape the gallows
 to be smeared over as long as - covering with a roof above -
 the adjoining/next ‘d/l’ breaks (it) off



‘r’ rather be sunken
 so the surpassing/preeminent gallows are exposed⁸



dye not the end
 only arising (presenting) the end to be exposed⁹

The second inner circle:

(^) ‘ur’ sign/token be called/be read aloud requesting to be thick/fat¹⁰
 so ‘aha’ is quenching/dulling the following part

‘r’⁴: give heed to listen/give ear to the trembling coming in/being brought¹¹

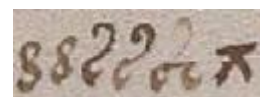


‘cc’-sign: landing above ‘b’¹²



also ‘^’ creates/forms a separation (of) ‘r’¹³

‘^’ be conducted low



‘th/ph’: pressed like as being read aloud/uttered
 not over throat¹⁴

⁶ again, a request to ridicule the text and to make sport of the authors

⁷ we consider this adjunctive glyph alike as a notation for ‘bishop’, specifically referring to the bishop of Jerusalem

⁸ in the consequence that the ‘8’s are smaller than the gallows

⁹ dyeing of the ends of lines or paragraphs, which would counterfeit their beginning, nonetheless should remain undone

¹⁰ presumably a long ‘o’ or ‘u’ with a following short ‘r’ transcribed as ‘uwr’ like in עור `uwr {oor}

¹¹ described is the meaning of a highly uncommon glyph found within the inner rosette of the foldout 85v-86r. In our interpretation, it can be understood as an exclamation mark indicating a revelation, seemingly used before the relevant passage is revealed

¹² a curl above one of the joined ‘c’s obviously changes its substitution from ‘d/l’ to ‘b’. A curl in the mid above joined ‘c’s causes then the change of both ‘d/l’ substitutions to ‘b’

¹³ a rule regarding the syllable division, therefore e. g. אֶרַח 'orach {o'-rakh} and not {or-akh}

¹⁴ spoken out unvoiced

where 't' inclines/desires to be heard¹⁵

'l/d' which timely follows after/pursues 'r'
requests/asks for the leak/shunt to be smeared over¹⁶

and 'sh' spread to have a surplus otherwise¹⁷

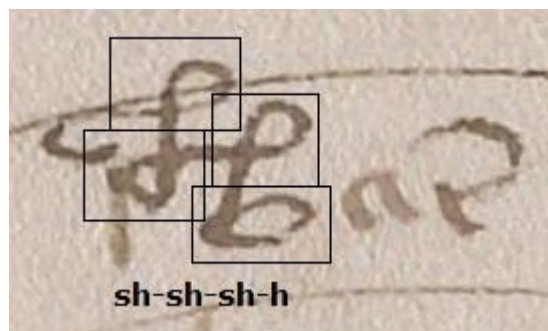
'r' rather withhold (as) head leading in¹⁸
loving the drawing advice
to bent/bow down the hand
in this manner to tilt it¹⁹

The most inner circle:

present a star
in within becoming faint/languish and
handles (as bent) toward/against the hook

falsity/deceit/wrong (of) forefathers' spirits
cause to be remembered exposing (it) to (shed) light upon,
expressing indignation (with) the bad/evil/wicked²⁰
where adversary's/foe's deceiving/misuse
rising is introduced/put

the howling beast, that requests/seeks
to be transcribed 'six',²¹
that smears eyes shut/besmears the eyes (of) the world



The above glyph is a combination of 3 'sh' and a closing 'h' glyph

And further in the most inner circle:

¹⁵ spoken out voiced

¹⁶ with an overbar as seen on the high numbered folios e. g. 106v, 106r, 115v, 116r

¹⁷ spread the legs of an 'sh' at least as wide as the loop

¹⁸ 'r' should not initiate a word

¹⁹ write 'r' ('8') tilted

²⁰ reiterated request to provide commentary on the ethically evil, morally wrong, or simply incorrect assertions in the text

²¹ this complex glyph is likely a combination of four simple glyphs and represents the number six (ששִׁשׁ shishshah {shish-shaw'} six), it stands for the evil beast of the apocalypse

**the sign (of) the rising howling beast
sweep (cut into a bend) on high even like
[that] bad/evil**

**oppression that howbeit/only
restrains/forbids makes hot the fire
flame/light (of) asking/requesting/desiring²²**

Further, we translate the eight solitary words between and above heads of four persons depicted in the centre of the folio:



(1) long for/desire the secret to remain hidden



(2) fear/be afraid to pervert/corrupt the joined together (the compilation)



(3) to trick/cheat/be false drop the vanity



(4) the joined together (the compilation) strongly make hard to be dug about/around



(5) (for) the unintelligible/unsearchable call for help to receive surety (about)/to share the enquired



(6) discipline/chasten/admonish those who take hold/seize/take possession (of the material) to exclude/thrust aside



(7) safety from moral troubles/deliverance/salvation be removed far away (for) now²³



(8) if (in the future) the law (of God) requests/desires (the text) to be exposed/bared then hardly without the knowledge (of God)²⁴

3 Conclusion

This remarkable page not only reveals the scribes' assumptions about the spelling of certain Aramaic phonemes, the handwriting rules for various glyphs, and the meaning of rarely and very rarely used glyphs, but also provides indirect insights into the intentions behind the creation of the manuscript. In addition, a few abbreviations, of which we consistently

²² curiosity is fuelled by prohibitions – is this advice suggesting that scribes should not exaggerate when considering limitations in accessing the material? It is evident that, in most cases, the true brisance of this Aramaic script would remain unrecognized anyway

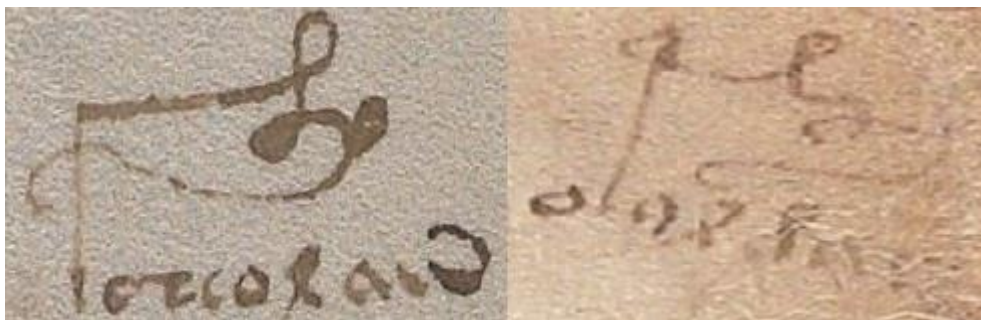
²³ the scribes should be ready to confront moral challenges when reading and transcribing this text, even if it is only presented in an encrypted form

²⁴ in the end, it is up to God's will whether the text will be revealed or exposed

identified only 3-4 throughout the so far decoded text, are explained. The 8 isolated words surrounding the heads in the middle of the textual circles present behavioural guidelines for the participants of the 'encrypting project,' which partly appeal to their personal moral integrity. It becomes evident that, from the leaders' perspective, the original texts are regarded as heretical and require commentary. We have already observed that the scribes fulfil this requirement by adding a comment line after almost every paragraph in the script. These comments are generally narrower than the original passage lines, visually already distinguishing themselves from the original text, which is not endorsed by the codex's creators.

The circular passages, excluding the second largest one which we believe repeats the same sequence of 17 glyphs without any underlying meaning, encompass a diverse range of advice. These include guidance on glyph usage, shape, spelling, abbreviations, behavioural suggestions concerning the original material, and even counsel on reconciling possible moral dilemmas when it comes to preserving words that the scribes suspect to be evil or erroneous. Noteworthy are the strict guidelines regarding glyph implementation and the inclusion of small drawings such as the stars, as seen on folio 106v. One can speculate whether this folio 57v was the sole page of its kind in the original content of the manuscript. It is known that a few pages from the initial compilation have been removed from the codex.

The innermost circular text primarily consists of Aramaic words formed by a single glyph. Surprisingly, it conveys a specific meaning. We believe it was designed as a test and examination of the decipherment skills, reached up to this crucial point in the decoding process. Successfully passing this examination inspires confidence for further progress in deciphering the text. Moreover, the text provides information about a rarely used glyph that symbolizes the number 'six'. On page 57v, the glyph is composed of three 'sh' glyphs and one 'h' glyph (ܫܫܫܫܫܫ shishshah {shish-shaw'}, meaning 'six'). It represents the 'howling beast' of the apocalypse, referred to as 'that besmears the eyes of the world' in the text. This glyph is sporadically utilized, appearing on pages 101r and 85v (as showed below). Without the assistance of the scribes, we would not have been able to uncover this meaning.



Furthermore, the eight words located in the center of the folio unveil additional guidelines that were intended for the scribes to follow. These rules were binding for them. An intriguing question arises regarding the white stone held in the hand of one of the depicted figures in the center. According to an explanation found on a biblical internet page²⁵, the meaning of a white stone in the Bible is described as follows:

“The best theory regarding the meaning of the white stone probably has to do with the ancient Roman custom of awarding white stones to the victors of athletic games. The winner of a

²⁵ <https://www.gotquestions.org/white-stone-new-name.html>

contest was awarded a white stone with his name inscribed on it. This served as his “ticket” to a special awards banquet...”

If the scribes shared this interpretation, the reference to 'overcomers' who would be rewarded could be understood as individuals who surpass their inhibitions in order to comprehend.

The inclusion of this page within the cipher corpus provides insights into the intentions of the scribes and manufacturers. This particular page, which doesn't reveal any content from the original compilation but instead serves as an examination and verification tool for the plaintext, confirms our findings by demonstrating that the described rules are accurately reflected in the script. This suggests that the intention was to support the decoders who had reached a certain level of understanding of the cipher key.

It appears that the scribes desired the cipher to be eventually decoded, offering future generations the opportunity to re-evaluate and reinterpret the text based on the knowledge acquired at that time. It seems that the present circumstances have created a propitious moment to undertake this endeavour.