

VoyEvgChat 1.0

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Abstract

VoyEvgChat is an advanced software tool designed for the decipherment of the Voynich Manuscript (VMS). It comprises two primary modules. The first module performs an analysis of the transcribed "vord" (term used to refer to a space-bounded string in the VMS) intended for decipherment. This module deconstructs the vord into up to four constituent parts and verifies whether each part corresponds to a valid transcribed Aramaic word. The validation process is conducted against a curated list of 5690 transcribed Aramaic words derived from a total of 8674 entries in the Aramaic dictionary.

Upon successful validation, the system generates a list of Biblical Aramaic words along with their English translations. This list maintains the syntactical integrity of the glyph sequences in the vord under analysis. Subsequently, the lexicographical order of these word chains is reviewed based on 119 of the most frequently occurring three- and four-word sequences found in Biblical Aramaic sentences and based on ten lexicographical categories (noun, verb, adjective, pronoun, etc.).

The next phase involves the automatic generation of prompts, which are used in the llama-2 large language model (LLM) of Meta. These prompts guide the AI in constructing coherent sentences or phrases from the lexicographically valid chains. Users can interact via the chat interface - the second module – to ask for additional sentence suggestions or delve deeper into the translation specifics.

Due to the inherent size limitations of the prompt context, which is capped at 4096 tokens, it is impractical to utilize the entire list of lexicographically valid word combinations. These combinations often span several thousand lines. To manage this, the accepted list is segmented into three groups (2-, 3-, and 4-word combinations). Each word's frequency of occurrence is tallied, prioritizing the most frequent words at the beginning of these groups for sequential investigation. This method, while somewhat compromising the coherence of transcribed vords, yields critical insights into the probable use of verbs and nouns and the potential grammatical structure of the clauses.

Before invoking the chat, the llama-2 tokenizer is employed to calculate the number of context tokens utilized in the main program call. As a general rule, 1 LLM token approximately equals 4 characters in English, and 100 tokens roughly translate to 75 English words. A warning is displayed if the generated prompt exceeds 4096 tokens. Nevertheless, the chat can commence with incomplete context data. In that case, the chatbot's responses will be based solely on the data fitting within the 4096-token limit.

Following a coherence re-check of the proposed sentence, additional verification of grammatical accuracy and usage conditions can be performed using any chatbot.

Detailed descriptions of VoyEvgChat and an example of a specific paragraph decipherment using VoyEvgChat are provided below.

1 Detailed description of a VoyEvgChat session

First, some system and database information are displayed. We use some of this information in function calls. Next, you are required to input the transcription of the word you wish to decipher:

```
C:/MinGW/progs/voyevg $ ./VoyEvgChat
System & Settings [processor cores: 12 | output codepage: 850 | current console mode: 487 | changed console mode: 487]
VoyEvgChat 1.0 beta (2024) [dictionary entries: 8674 | contingent of different transcribed vords: 5690]
-----
Vord transcription: 
```

A simple parser function checks the validity of your transcription input. The transcription must follow the input guidelines provided in the attached Voynich_Key specification (column VoyEvg):

Voy Letter	Heb or Aramaic	Letter Name	Note	VoyEvg	Example	Voynich	Transliteration	Pronunciation	Abjad	VoyEvg
9	י	Yod		y	ישעקלאפר	oꞤcꞤq9	yeshar' hala' 'ephar	{yeh'-shah' haw'-law' ay'-fo}	yah' hl' pluv	y5hdFh
8	ך	Resh		r	עשקערך	88oꞤq	asag arar	{aw'-zak' aw'-rar}	aq rr	skrr
7	ז	Zayin		z	זעקזעע	7oꞤ7	zo'ag zo'ar	{zaw'-ak' zaw'-ah}	zq t	zkt
o	ב בּוּה	Bet(with Dagesh b) or Vet(without Dagesh v), Var (w), He (h)	h only at the end of a vord	b, h	בעקזעה	oꞤꞤꞤꞤ	b@'ar abah	{beh'-aw' 'bow'-a}	b bh	bhh
a	מ מן נ נן	Mem, Nun, Final Mem, Final Nun		m	שקמר	8oꞤq	shamar	{shaw'-mar}	shmr	smr
8	מ מן	Mem, Nun	only at the vord beginning	m	מכר	8oꞤ8	makar	{maw'-kar}	mr	mkr
c	ד ל	Dalet, Lamed		d	דעיה	oꞤꞤc9	yad avah	{yad aw'-vaw}	yd vh	ydh
7	פ פּת ת	Pe, Final Pe, Tav (th)		f	אתעבת	ꞤꞤꞤ7	eth abath	{ayth ab'-ath}	th bth	thF
7	צ צן	Tsade, Final Tsade		ts	צבעלאקץ	7oꞤcꞤ7	tseba' lo' qets	{tseh'-bah lo' kates}	tsb' l' qts	bbd8b
7	ת	Tav (t)		t	איערזעע	789	ay ar zo'ar	{ah'ee awr zaw'-ah}	y r t	yrt
9	ש שׁ	Shin (sh)		s	יראשחחוקעק	oꞤꞤꞤꞤ89	yare' shachath zo'ag	{yaw'-ray' shaw'-hath zaw'-ak'}	yr' shchth' zq	yrtkzk
9	ש שׁ	Shin (s), Samekh		s	עשקערך	88oꞤq	asag arar	{aw'-zak' aw'-rar}	sq rr	skrr
Ꞥ	בּוּ	Bet with Dagesh (b) or Vet without Dagesh (v), Vav	mostly in second last or last position	B	א'בה	oꞤꞤ9	'aybah	{ay'-baw}	ybh	yBh
Ꞥ	ד	Daled	mostly in second last or last position	D	כהחואהעדזה	oꞤꞤꞤꞤꞤꞤ	kah haw' 'ahai' edah	{kaw' hoo aw'-hai' ay'-dah}	kch huw' hl' dh	kkhhhdDh
Ꞥ	ל	Lamed	mostly in second last or last position	L	ידדולה	oꞤꞤꞤꞤꞤ9	yadad dalah	{yaw'-dad' daw'-law}	ydd dlh	ydlh
Ꞥ	פּת ת	Pe, Final Pe, Tav (th)	mostly in second last or last position	F	אפןרדה	ꞤꞤ8oꞤ7	'aphen radaph	{o'-fah raw'-daph}	plm rdph	fme4F
cc	דּד ללּ	Daled-Daled (dd) or Lamed-Lamed (ll)	connected, no vowels between d-d or l-l	ll	יעדעעלאדא	ꞤꞤꞤꞤꞤꞤ9	ya'ad ad ella' da'	{yaw'-ad' ayd aie-law' daw}	yid ll a'	yiddllD

The correct input is confirmed, and the expanded transcription is displayed. This is necessary because some of the glyphs can represent more than one distinct letter in the plaintext language (see Voynich_Key; “<letter>-“ resp. “-<letter>” indicate connected letters like $\sigma\tau$ or $\sigma\sigma$).

```
-----
Vord transcription: bdl1 is valid
Expanded vord transcription: [bvw][dl][l-d-][-l-d]
Snippets list length: 19975
Lex accepted list length: 4489
Probers list length: 3
-----
```

After a while, we receive the information on how many lines each of these lists contain: the snippets list (combinations of all possible plaintext words that fit the expanded transcription pattern), the filtered lexicographically accepted list, and the proper nouns list (a list of proper nouns that can be built based on the expanded transcription). The generation of the snippets list is based on all possible 'slice' combinations up to a vord length of 7.

```
vector<wstring> getSliceLengths(int num) {
    if (num == 1) {
```

```

return {L"1"};
} else if (num == 2) {
return {L"2", L"11"};
} else if (num == 3) {
return {L"3", L"21", L"12", L"111"};
} else if (num == 4) {
return {L"4", L"31", L"22", L"13", L"211", L"121", L"112", L"1111"};
} else if (num == 5) {
return {L"5", L"41", L"32", L"23", L"14", L"311", L"221", L"131", L"212", L"122", L"113", L"2111", L"1211",
L"1121", L"1112"};
} else if (num == 6) {
return {L"6", L"51", L"42", L"33", L"24", L"15", L"411", L"321", L"231", L"141", L"312", L"222", L"132",
L"213", L"123", L"114", L"3111", L"2211", L"1311", L"2121", L"1221", L"1131", L"2112", L"1212", L"1122",
L"1113"};
} else if (num == 7) {
return {L"7", L"61", L"52", L"43", L"34", L"25", L"16", L"511", L"421", L"331", L"241", L"151", L"412",
L"322", L"232", L"142", L"313", L"223", L"133", L"214", L"124", L"115", L"4111", L"3211", L"2311", L"1411",
L"3121", L"2221", L"1321", L"2131", L"1231", L"1141", L"3112", L"2212", L"1312", L"2122", L"1222",
L"1132", L"2113", L"1213", L"1123", L"1114"};
} else {
return {L""};
}
}

```

Empirically, this list can sometimes reach a length of up to several hundred thousand entries. The lex-accepted list is a filtered version that contains only lexicographically accepted word chains from the first list. The acceptance process is based on the 119 most common word category orders in Biblical Aramaic texts. Seven lexicographical categories are considered here regarding the acceptance: noun, verb, adjective, adverb, preposition, pronoun, and determiner. Interjections, adpositions, and conjunctions are excluded from this consideration as they can occur in almost any position.

```

const std::vector<std::wstring> wstrLexBA3 = {
    L"noun.verb.adjective",
    L"verb.adjective.adverb",
    L"adjective.adverb.preposition",
    L"adverb.preposition.pronoun",
    L"verb.noun.adjective",
    L"noun.adjective.adverb",
    L"adjective.noun.verb",
    L"noun.verb.adverb",
    L"verb.adverb.preposition",
    L"adverb.verb.noun",
    L"noun.adjective.preposition",
    L"adjective.preposition.pronoun", ...
}

```

```

const std::vector<std::wstring> wstrLexBA4 = {
    L"noun.verb.adjective.adverb",
    L"verb.adjective.adverb.preposition",
    L"adjective.adverb.preposition.pronoun",
    L"verb.noun.adjective.adverb",
    L"noun.adjective.adverb.preposition",
    L"adjective.noun.verb.adverb",
    L"noun.verb.adverb.preposition",
    L"verb.adverb.preposition.pronoun",
    L"adverb.verb.noun.adjective",
    L"verb.noun.adjective.preposition",
    L"noun.adjective.preposition.pronoun",
    L"preposition.pronoun.noun.verb", ...
}

```

Please note that the English words grouped under one Aramaic term as a syntactical item can belong to various lexicographical categories. In addition, the most typical lexicographical order of a specific longer text can depend not only on grammatical rules but also on several other factors.

Semantic rules influence lexicographical order by affecting word choice and pairing based on the definitions and nuances of individual words (word meaning), words that have multiple meanings and how context determines the appropriate one (polysemy), and common word pairings that are often used together in the language (collocations). Pragmatic rules affect the order of words by considering the situational context in which a sentence is used, affecting its meaning (context), understanding the function of a sentence, such as whether it is a statement, question, or command (speech acts), and the levels of politeness and formality required in different contexts (politeness and formality). Phonological rules can influence the choice and sequence of words by considering the distinct units of sound in a language that distinguish one word from another (phonemes).

Not least, the individual preferences of the text author can also influence the use of certain word sequences. Once additional deciphered text material becomes available, we can develop a revised list of typical lexicographic structures that more accurately reflects the specific characteristics of this text. The lex-accepted list can be viewed in Excel for examination. However, it provides a data pool that is too large (usually a few thousand lines) for further AI scrutiny.

Column1	Column2	Column3	Column4
3774	or, rather implying that the latter choice is preferred or if, introducing an e: to pass on, pass away to pass on, pass over to pass away to take away, rer booty, prey [noun;Tj;ad]		no, not, nothing [adverb]
3775	or, rather implying that the latter choice is preferred or if, introducing an e: to pass on, pass away to pass on, pass over to pass away to take away, rer witness witness, testimony, evidence (of things) witness (of people) [noun;not, no not (with verb - i		
3776	or, rather implying that the latter choice is preferred or if, introducing an e: to pass on, pass away to pass on, pass over to pass away to take away, rer witness witness, testimony, evidence (of things) witness (of people) [noun;not, no not, nothing [adverb		
3777	or, rather implying that the latter choice is preferred or if, introducing an e: to pass on, pass away to pass on, pass over to pass away to take away, rer menstruation filthy rag, stained garment (fig of best deeds of guilty people) not, no not (with verb - i		
3778	or, rather implying that the latter choice is preferred or if, introducing an e: to pass on, pass away to pass on, pass over to pass away to take away, rer menstruation filthy rag, stained garment (fig of best deeds of guilty people) not, no not, nothing [adverb		
3779	a going round, continuance adv still, yet, again, besides still, yet (of contin: as far as, even to, until, up to, while, as far as of space as far as, up to, eve this, one to another [pronoun; verb;Xj;da']		
3780	a going round, continuance adv still, yet, again, besides still, yet (of contin: even to, until, up to, during conj) until, up to the time that, ere that [conj]; this, one to another [pronoun; verb;Xj;da']		
3781	still, while, yet [adverb;Tj;owd]	mist [noun;Tn;ed]	this, one to another [pronoun; verb;Xj;da']
3782	still, while, yet [adverb;Tj;owd]	perpetuity, for ever, continuing future ancient (of past time) for ever (of this, one to another [pronoun; verb;Xj;da']	
3783	still, while, yet [adverb;Tj;owd]	as far as, even to, until, up to, while, as far as of space as far as, up to, eve this, one to another [pronoun; verb;Xj;da']	
3784	still, while, yet [adverb;Tj;owd]	as far as, even to, until, up to, while, as far as of space as far as, up to, eve knowledge, opinion God's knowledge judgment, opinion [noun;Tj;dea']	
3785	still, while, yet [adverb;Tj;owd]	even to, until, up to, during conj) until, up to the time that, ere that [conj]; this, one to another [pronoun; verb;Xj;da']	
3786	still, while, yet [adverb;Tj;owd]	even to, until, up to, during conj) until, up to the time that, ere that [conj]; knowledge, opinion God's knowledge judgment, opinion [noun;Tj;dea']	
3787	still, while, yet [adverb;Tj;owd]	booty, prey [noun;Tj;ad]	this, one to another [pronoun; verb;Xj;da']
3788	still, while, yet [adverb;Tj;owd]	witness witness, testimony, evidence (of things) witness (of people) [no this, one to another [pronoun; verb;Xj;da']	
3789	still, while, yet [adverb;Tj;owd]	menstruation filthy rag, stained garment (fig of best deeds of guilty peop; this, one to another [pronoun; verb;Xj;da']	
3790	or, rather implying that the latter choice is preferred or if, introducing an e: breast, nipple, test [noun;Tj;dad]		this, one to another [pronoun; verb;Xj;da']
3791	or, rather implying that the latter choice is preferred or if, introducing an e: mist [noun;Tn;ed]		as far as, even to, until, up to, while, as far as of space as far as, up to, even t this, one to another [prc
3792	or, rather implying that the latter choice is preferred or if, introducing an e: mist [noun;Tn;ed]		even to, until, up to, during conj) until, up to the time that, ere that [conj] this, one to another [prc
3793	or, rather implying that the latter choice is preferred or if, introducing an e: this, one to another [pronoun; verb;Xj;da']	mist [noun;Tn;ed]	this, one to another [prc
3794	or, rather implying that the latter choice is preferred or if, introducing an e: this, one to another [pronoun; verb;Xj;da']		perpetuity, for ever, continuing future ancient (of past time) for ever (of fut this, one to another [prc

This list must be reorganized to fit within the limited prompt context size available in locally run LLMs. We compress this list by counting the occurrences of each word and grouping all words occurring in positions 1 through 4 into groups 1 through 4. Consequently, the initial prompts, enriched by a system prompt, obtain, for example, the following form:

""[INST] <<SYS>>You are a linguist creating a meaningful phrase from words in multiple groups. The phrase must follow the order: one word from Group 1, then Group 2, and so on. Treat <to> followed by a verb as a single word. Use only words from the specified groups. No preamble. Ignore word in brackets. Please avoid nonsensical or incoherent phrases.<</SYS>> The groups:

Group 1: a piece, severed piece, a piece , [badal], Occ: 5 to withdraw, be separate, be isolated an army straggler , of Ephraim , alone [badad], Occ: 5 child, boy [owle], Occ: 5 child, offspring [valad], Occ: 5 to divide, separate to divide, separate, sever to separate, set apart to make a distinction, difference to divide into parts to separate oneself from , to withdraw from to separate oneself unto to be separated to be excluded to be set apart [badal], Occ: 5 isolation, withdrawal, separation an isolated city adv alone security , [badad], Occ: 5 to mix, mingle, confuse, confound to mingle, confuse to mix to give provender, feed , to mix oneself , to fade away [balal], Occ: 5 to mourn, lament to mourn, lament of humans of inanimate objects , of gates of land to mourn, cause to mourn , to mourn play the mourner ['abal], Occ: 1 servant, slave [abad], Occ: 1 slave, servant slave, servant, man-servant subjects servants, worshippers , servant , servant , servant , [ebed], Occ: 1 still, while, yet [owd], Occ: 1 to act wrongfully or unjustly, deviate from to act wrongfully [aval], Occ: 1 to devise, contrive, invent , to devise to contrive [bada'], Occ: 1 to make, do to make, create to do, perform , to be made into to be done, be wrought, be performed, be executed, be carried out [abad], Occ: 1 to marry, rule over, possess, own to marry, be lord , over to rule over to be married [ba'al], Occ: 1 owner, husband, lord owner a husband citizens, inhabitants rulers, lords , lord , [ba'al], Occ: 1 to perish, vanish shall perish destroy be destroyed ['abad], Occ: 1 to swallow down, swallow up, engulf, eat up to swallow down to swallow up, engulf to be swallowed up to swallow to swallow up, engulf squandering , to be swallowed up to be ended [bala'], Occ: 1 to work, serve to labour, work, do work to work for another, serve another by labour to serve as subjects to serve , to serve , to be worked, be tilled , to make oneself a servant to be worked to compel to labour or work, cause to labour, cause to serve to cause to serve as subjects to be led or enticed to serve [abad], Occ: 1 truly, verily, surely but, however, howbeit contrariwise, nay rather , ['abal], Occ: 1 work [abad], Occ: 1 perish, vanish, go astray, be destroyed perish, die, be exterminated perish, vanish , be lost, strayed to destroy, kill, cause to perish, to give up ,, exterminate to blot

out, do away with, cause to vanish, , cause to stray, lose to destroy, put to death of divine judgment object name of kings , ['abad], Occ: 1 owner, lord [b@'el], Occ: 1 to wear away, wear out to harass constantly , [b@'la'], Occ: 1 not, hardly, else [bal], Occ: 1 mourning for the dead for rites of mourning , mourning garb period of mourning ['ebel], Occ: 1 mourning for the dead because of calamity of rites of mourning mourner , for the dead for calamity ['abel], Occ: 1 mind, heart [bal], Occ: 1 meadow , ['abel], Occ: 1 linen, white linen [bad], Occ: 1 injustice, unrighteousness, wrong violent deeds of injustice injustice , injustice , [evel], Occ: 1 empty talk, idle talk, liar, lie [bad], Occ: 1 destruction ['obed], Occ: 1 behind, through, round about, on behalf of, away from, about through , behind , about , on behalf of , [b@'ad], Occ: 1 alone, by itself, besides, a part, separation, being alone separation, alone, by itself only , apart from, besides , part parts ,, bars [bad], Occ: 1 a swallowing, devouring , a thing swallowed [bela'], Occ: 1 a going round, continuance adv still, yet, again, besides still, yet , still, yet, more , again still, moreover, besides [owd], Occ: 1

Group 2: above [ella'], Occ: 30 knowledge, opinion God's knowledge judgment, opinion [dea'], Occ: 7 no, not, nothing [la'], Occ: 7 not, no not , not , nothing , without , before , [lo'], Occ: 7 this, one to another [da'], Occ: 7 throat [loa'], Occ: 7 [INST]""

The comprehensive English translation is supplemented by an Aramaic transcription into Latin letters along with the number of occurrences in the lex-accepted list.

As mentioned earlier, we utilize the tokenizer to determine the size of a prompt in terms of tokens and display a warning if the prompt exceeds the context limits of the model. Although there are models available that offer up to 128K context size, the answer quality of these models is questioned in many internet comments. We use the Llama-2 13B Chat model, which is pre-trained for a context length of 4096 tokens. We have quantized it to a Q5bit_K model, which provides a good compromise between size and perplexity change. The lower the perplexity, the better the model.

At this point, VoyEvgChat prompts the user to start a chat session by pressing <Enter> or to quit by pressing <Esc>. In the first case, the call of the model and a few GPU details are provided, before the model responses:

```
Press <Enter> to start a new VoyEvgChat session or <Esc> to quit: "C:/Users/XXXXXX/llama.cpp/build/bin/Release/main"
-t 12 -m C:/Users/XXXXXX/llama.cpp/models/ggml_model_13B_Q6_K.gguf --color -c 4096 --temp 0.7 --repeat_penalty 1.7
-n 1 --interactive --keep -1 --in-prefix (You) --log-disable --n-gpu-layers 1000 -f initprompt3.txt
ggml_cuda_init: GGML_CUDA_FORCE_MMQ: no
ggml_cuda_init: CUDA_USE_TENSOR_CORES: yes
ggml_cuda_init: found 1 CUDA devices:
Device 0: NVIDIA GeForce RTX 4090, compute capability 8.9, VMM: yes
```

The hardware requirements for VoyEvgChat must be outlined. Running a large language model (LLM) locally requires a substantial amount of memory. As indicated above, we utilize an NVIDIA GeForce RTX 4090 graphics card, which provides 24GB of GPU memory to operate our model. Accordingly, we employed the requisite CUDA tools for compiling the Llama-2 main program. These tools effectively manage GPU memory utilization. With this configuration, the model's response times are highly efficient. In the final stage of VoyEvgChat development, we will evaluate the program's performance on systems with fewer hardware resources.

The model's first response is generated automatically, based on the initial prompt provided. When the model is tasked with suggesting a phrase that is neither incoherent nor nonsensical, it often constructs a full sentence in a descriptive manner using additional words. As the chat progresses, we can further specify our requirements. Below is a protocol of a chat session for our hypothetical word transcription 'bdll' (ܒܕܠܠ) beginning with the initial prompt¹:

""[INST] <<SYS>>You are a linguist creating a meaningful phrase from words in multiple groups. The phrase must follow the order: one word from Group 1, then Group 2, and so on. Treat <to> followed by a verb as a single word. Use only words

¹ in the following examples, our inputs are highlighted in green, while the Chatbot's answers are highlighted in brown

from the specified groups. No preamble. Ignore word in brackets. Please avoid nonsensical or incoherent phrases.<</SYS>>
The groups:

Group 1: a piece, severed piece, a piece , [badal], Occ: 5 to withdraw, be separate, be isolated an army straggler , of Ephraim , alone [badad], Occ: 5 child, boy [owlel], Occ: 5 child, offspring [valad], Occ: 5 to divide, separate to divide, separate, sever to separate, set apart to make a distinction, difference to divide into parts to separate oneself from , to withdraw from to separate oneself unto to be separated to be excluded to be set apart [badal], Occ: 5 isolation, withdrawal, separation an isolated city adv alone security , [badad], Occ: 5 to mix, mingle, confuse, confound to mingle, confuse to mix to give provender, feed , to mix oneself , to fade away [balal], Occ: 5 to mourn, lament to mourn, lament of humans of inanimate objects , of gates of land to mourn, cause to mourn , to mourn play the mourner ['abal], Occ: 1 servant, slave [abad], Occ: 1 slave, servant slave, servant, man-servant subjects servants, worshippers , servant , servant , servant , [ebed], Occ: 1 still, while, yet [owd], Occ: 1 to act wrongfully or unjustly, deviate from to act wrongfully [aval], Occ: 1 to devise, contrive, invent , to devise to contrive [bada'], Occ: 1 to make, do to make, create to do, perform , to be made into to be done, be wrought, be performed, be executed, be carried out [abad], Occ: 1 to marry, rule over, possess, own to marry, be lord , over to rule over to be married [ba'al], Occ: 1 owner, husband, lord owner a husband citizens, inhabitants rulers, lords , lord , [ba'al], Occ: 1 to perish, vanish shall perish destroy be destroyed ['abad], Occ: 1 to swallow down, swallow up, engulf, eat up to swallow down to swallow up, engulf to be swallowed up to swallow to swallow up, engulf squandering , to be swallowed up to be ended [bala'], Occ: 1 to work, serve to labour, work, do work to work for another, serve another by labour to serve as subjects to serve , to serve , to be worked, be tilled , to make oneself a servant to be worked to compel to labour or work, cause to labour, cause to serve to cause to serve as subjects to be led or enticed to serve [abad], Occ: 1 truly, verily, surely but, however, howbeit contrariwise, nay rather , ['abal], Occ: 1 work [abad], Occ: 1 perish, vanish, go astray, be destroyed perish, die, be exterminated perish, vanish , be lost, strayed to destroy, kill, cause to perish, to give up ., exterminate to blot out, do away with, cause to vanish , cause to stray, lose to destroy, put to death of divine judgment object name of kings , ['abad], Occ: 1 owner, lord [b@'el], Occ: 1 to wear away, wear out to harass constantly , [b@'la'], Occ: 1 not, hardly, else [bal], Occ: 1 mourning for the dead for rites of mourning , mourning garb period of mourning ['ebel], Occ: 1 mourning for the dead because of calamity of rites of mourning mourner , for the dead for calamity ['abel], Occ: 1 mind, heart [bal], Occ: 1 meadow , ['abel], Occ: 1 linen, white linen [bad], Occ: 1 injustice, unrighteousness, wrong violent deeds of injustice injustice , injustice , [evel], Occ: 1 empty talk, idle talk, liar, lie [bad], Occ: 1 destruction ['obed], Occ: 1 behind, through, round about, on behalf of, away from, about through , behind , about , on behalf of , [b@'ad], Occ: 1 alone, by itself, besides, a part, separation, being alone separation, alone, by itself only , apart from, besides , part parts ., bars [bad], Occ: 1 a swallowing, devouring , a thing swallowed [bela'], Occ: 1 a going round, continuance adv still, yet, again, besides still, yet , still, yet, more , again still, moreover, besides [owd], Occ: 1

Group 2: above [ella'], Occ: 30 knowledge, opinion God's knowledge judgment, opinion [dea'], Occ: 7 no, not, nothing [la'], Occ: 7 not, no not , not , nothing , without , before , [lo'], Occ: 7 this, one to another [da'], Occ: 7 throat [loa'], Occ: 7 [INST]''''

A piece of knowledge was severed from the divine judgment above. The solitary owner withdrew and isolated himself in his mourning garb during a period of separation due to calamity, but he still mixed truthfully that it is not yet time for destruction." ''''

Here's how I came up with this phrase:

1. From Group 1, we take "a piece" as the first word.
2. Next, from Group 2, "above" serves our purpose well.
3. Following a sequential order of one-word each group provides us with " , knowledge."
4. Now moving on to Group 1 again for the next word, let's choose "severed".
5. From Group 2, we take "judgment", which complements "severed".
6. Next up is a verb from Group 1; how about choosing "withdrew"?
7. Withdrawing brings us to Group 2 once more for the next word, "isolated".
8. For our following words, we can take turns between Groups:
9. From group one "mourning garb", and from Group two , how about " , period of mourning"?
10. "Truthfully" fits nicely as a single-word choice from Group 2 to round off the phrase.

The resulting sentence is grammatically coherent, with each word drawn solely from the specified groups without any brackets or preambles.

(You)can you provide more phrases?

Note: Please keep in mind that the phrase's meaningfulness is subjective and may not be immediately evident or apparent to everyone.

(You)ok, can you provide more possible phrases?

Yes sure! Here are a few additional potential sentences using only words from Group 1 and Group 2 with no brackets:

A piece of truth was severed from divine judgment above.

The owner separated himself in his mourning garb, alone during the period of separation due to calamity but still mixed knowledge that it is not yet time for destruction

No one can devise a plan against God's sovereign will; they may mix and confuse their opinions about His divine judgment above.

God knows our innermost thoughts, just as He does the secrets of injustice below.,

The owner withdrew his hand from her because she was not worthy to be ruled over by him anymore due to calamity that had befallen them all alone; yet still , even though they were separated now (apart), he knew deep within himself how much it pained him every time when memories of those moments together flooded his mind like waves crashing against rocks below.,

Let us seek wisdom from above where knowledge abounds abundantly, rather than relying solely on our own limited understanding to mix and confuse ourselves with misguided opinions about divine judgment.

As we worship God in truth without pretense or hypocrisy like a swallow soaring high up into the sky., may He hear us above all else that would seek touse His name for destructive purposes below; instead granting justice according to what is rightly deserved by each individual based on their deeds done herein this world.

Comment: in the first instance, the AI tends to embellish sentences, creating even short 'stories.' Notably, it often composes sentences of a predominantly religious character. However, we can refine the outcomes:

(You)limit the phrases to only two words, no need for whole sentences

Certainly! Here are ten potential phrase combinations using just two words each from Group 1 andGroup2 with no brackets:

Truth severed

Knowledge mixed

Judgment divine

Justice right

Calamity separate

Sovereign will

Injustices secrets

Wisdom abundant

Swallow soaring

Destructive purposes

May these phrases inspire creativity in your endeavors! Do you want me to create more combinations?

(You) yes, please create some three-word phrase combos as well

Here are ten potential triplet phrasal combinations using just two words each from Group1 and one word from Group2 with no brackets:

Truth severed knowledge

Judgment divine above

Justice right done

Calamity separate them

Sovereign will revealed

Injustices secret planned

Wisdom abundant given

Swallow soaring high

Destructive purposes foiled

I hope these phrases are helpful in your writing projects! Do you need any additional combinations?

(You)take one word from Group 1 and then "not"

Certainly! Here are ten potential triplet phrasal combinations using just two words each, with a focus on selecting only one word from Group2 as the second element:

A piece of truth severed not

Knowledge mixed together

Judgment divine above

Justice rightfully done

Calamity separate them

Sovereign will revealed

Injustices secretly planned

Wisdom abundantly given

Swallow soaring high

Destructive purposes foiled

I hope these phrases are helpful in sparking creativity for your projects! Do you need any additional combinations?

(You)...

Comment: the initial chat session provides you with the first impression of what the phrase may express. However, it will not give you a perfect forged Aramaic phrase (a decipherment 'result') without additional context.

If you don't receive satisfactory answers for two-word combinations, you can quit the session by pressing <Ctrl-C>. VoyEvgChat will then ask if you want to start a new chat session by pressing <Enter> or quit by pressing <Esc>. If you start a new chat session, it will then investigate three-word combinations. If you quit again with <Ctrl-C>, it will proceed to investigate four-word combinations, unless you quit VoyEvgChat entirely with <Esc>. The initial prompts for two-, three-, and four-word investigations, which are generated automatically by VoyEvgChat, can be reviewed in the files:

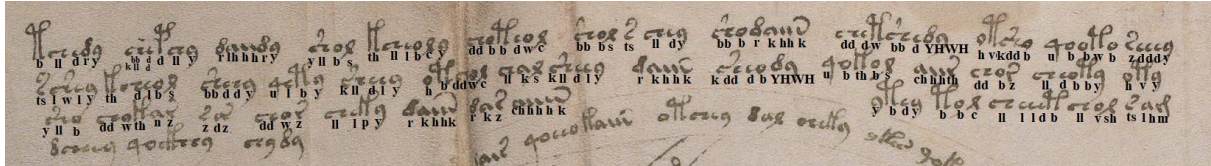
```
-rwxrwx---+ 1 XXXXXX Kein 4228 May 28 01:17 initprompt2.txt
-rwxrwx---+ 1 XXXXXX Kein 7574 May 28 01:17 initprompt3.txt
-rwxrwx---+ 1 XXXXXX Kein 6229 May 28 01:17 initprompt4.txt
```

The wording and lexicographical suggestions delivered by the AI must be reconciled with the transcribed word and the Aramaic grammar. A meaningful, well-formed English sentence might not align with the typical wording and grammatical structures of Biblical Aramaic. This task can also be supported by AI (we used mostly Chat-GPT for it).

Instead of explaining this process theoretically, we will demonstrate how it works by deciphering a complete paragraph. For this purpose, we selected the upper left part of folio 68v.

2 Decipherment of the folio 68v (left upper part)

In the image below, the mapping into plain text Latin letters transcription of this passage is presented. Naturally, this is the final mapping result, which we still need to find. However, presenting it beforehand makes it easier to understand the mapping of the glyphs to the letters, while moving from one vord to the next.



Exceptionally, we start here with the second vord (remember we read an Aramaic text from right to left), as we find here a vord with the transcription 'u' at the end, preceded by 4 instances of 'b'. This combination suggests a narrow selection right from the start, so we postpone the decipherment of the first vord. There aren't lexicographically accepted two-word combinations in this case, so we automatically move on to three-word and four-word combinations:

Vord transcription: bbbbu is valid
Expanded vord transcription: [bvw][bvw][bvw][bvw]u
Snippets list length: 560
Lex accepted list length: 7
Propers list length: 0

""[INST] <<SYS>>You are a linguist creating a meaningful phrase from words in multiple groups. The phrase must follow the order: one word from Group 1, then Group 2, and so on. Treat <to> followed by a verb as a single word. Use only words from the specified groups. No preamble. Ignore words in brackets. Please avoid nonsensical or incoherent phrases. Produce 30 lines output at most. <</SYS>> The groups:

Group 1: or, rather implying that the latter choice is preferred or if, introducing an example to be seen under a particular principle, eitheror, whetheror if perchance except, or else whether, not the least, if, otherwise, also, and, then ['ow], Occ: 2
ask, seek, request, desire, pray, make petition to ask, request to seek, [b@'a], Occ: 1
Group 2: or, rather implying that the latter choice is preferred or if, introducing an example to be seen under a particular principle, eitheror, whetheror if perchance except, or else whether, not the least, if, otherwise, also, and, then ['ow], Occ: 3
Group 3: or, rather implying that the latter choice is preferred or if, introducing an example to be seen under a particular principle, eitheror, whetheror if perchance except, or else whether, not the least, if, otherwise, also, and, then ['ow], Occ: 2
ask, seek, request, desire, pray, make petition to ask, request to seek, [b@'a], Occ: 1
Group 4: petition, request prayer, [ba'u], Occ: 3
[INST]""

Here are three meaningful phrases created from the words in your specified groups. Each phrase follows a consistent order of one word each Group (in descending numerical value). I have avoided nonsensical or uncoherent output by carefully selecting and combining appropriate options:

- 1) If you **seek to petition**, rather pray [b@'a] with all else as second choice.
- 2) Rather implying the least preferred option except if perchance; request otherwise in either case (ow).
- 3.) **Seek by prayer or make a final ask** Occ: 1 of what you **desire to petition**, and then seek an answer from within [b@'a].

Comment: the model mistakenly includes clarifications for the usage of 'rather' and 'if' as word candidates, when in fact, these are just explanations of how the words are used in context. To improve future versions, these clarifications should be removed so that the model can focus on accurate word candidates.

The model considers some clarification words as genuine word candidates. However, it provides a hint to focus on the phrase “to seek/to desire a petition/request prayer”. It suggests that [ba'u] could mean ‘prayer’, a word commonly used for prayers directed towards YHWH in Jewish liturgy (‘intercession’). The word may also carry a profane meaning of “request/petition”. With this information, the analysis is directed back to the first word:

Vord transcription: ydddz is valid

Expanded vord transcription: y[d1][d1][d1]z

Snippets list length: 82362

Lex accepted list length: 8101

Proprs list length: 7

""[INST] <<SYS>>You are a linguist creating a meaningful phrase from words in multiple groups. The phrase must follow the order: one word from Group 1, then Group 2, and so on. Treat <to> followed by a verb as a single word. Use only words from the specified groups. No preamble. Ignore words in brackets. Please avoid nonsensical or incoherent phrases. Produce 10 phrases but only 30 lines output at most. <</SYS>> The groups:

Group 1: alas!, woe! ['iy], Occ: 1531 where?, whence? which?, how?, ['ay], Occ: 741 not ['iy], Occ: 741 to praise, give thanks [y@da'], Occ: 402 to know to know to let someone know, communicate, inform, cause to know [y@da'], Occ: 402 to know to know to know, learn to know to perceive to perceive and see, find out and discern to discriminate, distinguish to know by experience to recognise, admit, acknowledge, confess to consider to know, be acquainted with to know , to know how, be skilful in to have knowledge, be wise to be made known, be or become known, be revealed to make oneself known to be perceived to be instructed to cause to know to cause to know to be known known, one known, acquaintance , to make known, declare to be made known to make oneself known, reveal oneself [yada'], Occ: 402 to fix, appoint, assemble, meet, set, betroth to appoint, assign, designate to meet to meet by appointment to gather, assemble by appointment to cause to meet to be set, be placed before, be fixed [ya'ad], Occ: 402 to begin, make a beginning, show willingness, undertake to do, be pleased, be determined to agree to, show willingness, acquiesce, accept an invitation, be willing to undertake to resolve, be pleased, be determined [ya'al], Occ: 402 to be foolish, become fools, act foolishly, show wicked folly to show wicked folly to become fools [ya'al], Occ: 402 to speak rashly, talk wildly to swallow, swallow down [yala'], Occ: 402 to gain, profit, benefit, avail [ya'al], Occ: 402 mountain goat [ya'el], Occ: 126 ram ram , ram , ram , pillar, door post, jambs, pilaster strong man, leader, chief mighty tree, terebinth ['ayil], Occ: 126 stag, deer, hart ['ayal], Occ: 126 strength help ['eyal], Occ: 126 hand power , [yad], Occ: 126 hand hand , strength, power , side ,, part, portion ,, , sign, monument part, fractional part, share time, repetition axle-trees, axle stays, support , tenons , a phallus, a hand , wrists [yad], Occ: 126 distress, burden, calamity burden , calamity , disaster , day of calamity ['eyd], Occ: 126 howling beast, jackal ['iy], Occ: 54 ruin, heap of ruins [iy], Occ: 54 shovel [ya'], Occ: 54 coast, island, shore, region ['iy], Occ: 54

Group 2: as far as, even to, until, up to, while, as far as of space as far as, up to, even to in combination from as far as, bothand , of time even to, until, unto, till, during, end of degree even to, to the degree of, even like conj until, while, to the point that, so that even [ad], Occ: 554 not, no, nor, neither, nothing , do not, let not , let there not be , not, no , nothing , ['al], Occ: 554 even to, until, up to, during conj until, up to the time that, ere that [ad], Occ: 554 upon, over, on account of, above, to, against upon, over, on account of, regarding, concerning, on behalf of over , above, beyond , to, against , [al], Occ: 554 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 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 above, beyond, over , above, over , upon, to, over to, unto, in addition to, together with, with , over , by, adjoining, next, at, over, around , down upon, upon, on, from, up upon, up to,, towards, over towards, to, against , to , conj because that, because, notwithstanding, although [al], Occ: 554 to, toward, unto , into , in among toward , against , in addition to, to concerning, in regard to, in reference to, on account of according to , at, by, against , in between, in within, to within, unto , ['el], Occ: 554 height adv above, upwards, on high [al], Occ: 433 not, no not , not , nothing , without , before , [lo'], Occ: 391 no, not, nothing [la'], Occ: 391 this, one to another [da'], Occ: 274 above [ella'], Occ: 272 to thrust in, go in, come in to go in, come in to bring in to be brought in [alal], Occ: 146 to act severely, deal with severely, make a fool of someone to act severely to be severely dealt with to busy oneself, divert oneself, deal wantonly, deal ruthlessly, abuse , to practise practices, thrust forth , to glean to act or play the child to insert, thrust, thrust in, thrust upon [alal], Occ: 146 to suck up , to drink [ala'], Occ: 139 to pass on, pass away to pass on, pass over to pass away to take away, remove, depose [ada'], Occ: 139 witness witness, testimony, evidence , witness , [ed], Occ: 139 throat [loa'], Occ: 139 yoke [ol], Occ: 139 rib [ala'], Occ: 139 perpetuity, for ever, continuing future ancient , for ever , of continuous existence for ever , [ad], Occ: 139 mist ['ed], Occ: 139 menstruation filthy rag, stained garment , [ed], Occ: 139 knowledge, opinion God's knowledge judgment, opinion [dea'], Occ: 139 god, god-like one, mighty one mighty men, men of rank, mighty heroes angels god, false god, , God, the one true God, Jehovah mighty things in nature strength, power ['el], Occ: 139 booty, prey [ad], Occ: 139 low, poor, weak, thin, one who is low [dal], Occ: 78 breast, nipple, teat [dad], Occ: 78 these, those ['el], Occ: 42 these ['el], Occ: 42 no, not ['al], Occ: 42

Group 3: as far as, even to, until, up to, while, as far as of space as far as, up to, even to in combination from as far as, bothand , of time even to, until, unto, till, during, end of degree even to, to the degree of, even like conj until, while, to the point that, so that even [ad], Occ: 626 upon, over, on account of, above, to, against upon, over, on account of, regarding,

concerning, on behalf of over , above, beyond , to, against , [al], Occ: 626 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 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 above, beyond, over , above, over , upon, to, over to, unto, in addition to, together with, with , over , by, adjoining, next, at, over, around , down upon, upon, on, from, up upon, up to,, towards, over towards, to, against , to , conj because that, because, notwithstanding, although [al], Occ: 626 to, toward, unto , into , in among toward , against , in addition to, to concerning, in regard to, in reference to, on account of according to , at, by, against , in between, in within, to within, unto , [el], Occ: 626 not, no, nor, neither, nothing , do not, let not , let there not be , not, no , nothing , [al], Occ: 626 even to, until, up to, during conj until, up to the time that, ere that [ad], Occ: 626 height adv above, upwards, on high [al], Occ: 366 not, no not , not , nothing , without , before , [lo'], Occ: 332 no, not, nothing [la'], Occ: 332 above [ella'], Occ: 287 this, one to another [da'], Occ: 220 to act severely, deal with severely, make a fool of someone to act severely to be severely dealt with to busy oneself, divert oneself, deal wantonly, deal ruthlessly, abuse , to practise practices, thrust forth , to glean to act or play the child to insert, thrust, thrust in, thrust upon [alal], Occ: 161 to thrust in, go in, come in to go in, come in to bring in to be brought in [alal], Occ: 161 mist [ed], Occ: 129 menstruation filthy rag, stained garment , [ed], Occ: 129 perpetuity, for ever, continuing future ancient , for ever , of continuous existence for ever , [ad], Occ: 129 rib [ala'], Occ: 129 god, god-like one, mighty one mighty men, men of rank, mighty heroes angels god, false god, , God, the one true God, Jehovah mighty things in nature strength, power [el], Occ: 129 throat [loa'], Occ: 129 booty, prey [ad], Occ: 129 knowledge, opinion God's knowledge judgment, opinion [dea'], Occ: 129 witness witness, testimony, evidence , witness , [ed], Occ: 129 yoke [ol], Occ: 129 to pass on, pass away to pass on, pass over to pass away to take away, remove, depose [ada'], Occ: 123 to suck up , to drink [ala'], Occ: 123 low, poor, weak, thin, one who is low [dal], Occ: 88 breast, nipple, teat [dad], Occ: 88

Group 4: then, at that time temporal expressions then , then, ifthen , earlier logical expressions in that case that , ['az], Occ: 3527 exultant, jubilant [alez], Occ: 1112 female goat, she-goat, goat, kid [ez], Occ: 501 might, strength material or physical personal or social or political [oz], Occ: 501 she-goat [ez], Occ: 501 strong, mighty, fierce [az], Occ: 492 to exult, rejoice, triumph [alaz], Occ: 306 to speak indistinctly, speak unintelligibly [la'az], Occ: 306 make hot, heat [aza'], Occ: 81 [INST]""

“How far is it until you praise?” or “Where do we know the strength of God? ” are two possible phrases that can be formed using words from Group 2. These groups include prepositions and particles like as, up to, while, even though. The first phrase asks how long till one starts extolling; whereas ,the second question wonders where people become aware of God's power . Here are ten more phrases made using words from the given lists:

Group 1: "Where is wisdom?" or Where does folly reside? Group2:" How far do we know thee?"or Who shows us thy strength, God ??", Both of these sentences ask questions about knowledge and comprehension. The first one seeks to find out where intelligence can be found while the second inquires who reveals god's might .

Group3: "When will you cease your acts?" or When did we begin our deeds? These phrases enquire regarding time frames for stopping activities, with the first question focusing on when someone plans to end their actions and the moment query asking about the beginning of prior endeavors. Group4 : Then what shall be done ?" or If then ,what will happen ???" Both sentences pose hypothetical situations and seek answers based on potential outcomes . The first one asks for suggestions after a given circumstance while the second inquiry explores possible consequences if something were to occur in the future. These phrases offer insight into how language can be crafted using words from various groups, creating meaningful expressions with depth and complexity.

Comment: sometimes the model misinterprets the requirement

(You)The phrase must follow the order: one word from Group 1, then Group 2, and so on. Give me only the phrases, no comments

Please provide a maximum of thirty lines with your responses.

Comment: the model remembers the initial requirement “Produce 10 phrases but only 30 lines output at most”. ☺

(You)can you give me more phrases?

Please provide a maximum of thirty lines with your responses.

(You)thirty lines for each response

(Group 1): "Where is wisdom found?" or Where does folly reside?". Both sentences seek information about the location of knowledge and understanding. The first question asks where to find it, while the second queries its residential address .

Group2: How far do we know thee?" or Who shows us thy strength , God ?? These phrases pose questions regarding limits or boundaries in relationship with a higher power; either inquiring about our capacity for comprehension of divine might (first one) OR asking explicitly who reveals this knowledge(second phrase). Group3: When will you cease doing evil?or What did we do before ?" Both sentences examine past actions and their consequences, **requesting an end to negative behaviors while also exploring prior events that may have shaped the present situation.**

Group4 : Then what shall be done?" or If then ,what should happen ?? These phrases pose hypothetical scenarios inviting consideration of potential courses of action based on given conditions; either asking for suggestions after a specific set up(first one) OR seeking guidance prior to making decisions (second phrase).

We do not reach the final solution immediately, but we receive some suggestions that we can follow. The use of an interrogative can be considered, as question words like 'where', 'whence', 'which' or 'how' are among those with the most occurrences in valid lexical combinations at position 1: "alas!, woe! ['iy], Occ: 1531; where?, whence?, which?, how? ['ay], Occ: 741; not ['iy], Occ: 741...". Additionally, using a question word at the beginning can create a natural tension in a sentence that condemns negative behaviors on one side and seeks prayer and intercession on the other side.

We propose the phrase: "how ['ay] to take away, remove [ada'] witness, testimony, evidence [ed] (of) God's knowledge, judgment, opinion [dea'] but then ['az]...". We use Chat-GPT for the grammatical verification of this phrase.

We try with ['ay] [ada'] [ed] [dea'] ['az] as "How to take away the witness of (God's) knowledge, but then...?"

ChatGPT

Your translation is very close. Let's refine it slightly based on the provided Aramaic words:

1. ['ay] - "how"
2. [ada'] - "to take away, remove, depose"
3. [ed] - "witness" or "testimony"
4. [dea'] - "knowledge" or "understanding"
5. ['az] - "then" or "at that time"

Considering these meanings, a more precise translation of the phrase ['ay] [ada'] [ed] [dea'] ['az] could be:

"How to remove the witness of knowledge, but then..."

This translation captures the essence of the sequence of words. It suggests a method or process ("how to remove") involving the witness or testimony of knowledge, followed by a contrast or subsequent action ("but then...").

Your interpretation aligns well with the meanings of the individual Aramaic words and provides a clear understanding of the phrase's intent.

Given the update that [dea'] (דְּעָה) can also mean "opinion," too the translation will slightly change to reflect this new nuance. Here is the refined translation of ['ay] [ada'] [ed] [dea'] ['az] considering [dea'] as "opinion":

1. ['ay] - "how"
2. [ada'] - "to take away, remove, depose"
3. [ed] - "witness" or "testimony"
4. [dea'] - "opinion"
5. ['az] - "then" or "at that time"

So, the updated translation would be:

"How to remove the witness of opinion, but then..."

This keeps the structure intact while reflecting the meaning of [dea'] as "opinion" rather than "knowledge."

After this grammatical and sense clarification, we complete the first sentence of this passage to: "How to remove the witness/testimony of (God's) opinion but then come and desire/seek intercession?" This results in the following glyph mapping:

𐩧𐩣𐩣𐩪𐩣𐩪𐩣𐩪𐩣𐩪𐩣 (right to left)

אי אָדאַ אַד דְּעָה אָז בּוֹא אִו בְּעָה בָּא

['ay] [ada'] [ed] [dea'] ['az] [bow']² ['ow] [b@'a'] [ba'u] (transcription left to right)

For the next phrase we obtain directly a good suggestion.

Vord transcription: blybh is valid
Expanded vord transcription: [bvw][l-d-][-l-d]y[bvw]h
Snippets list length: 16118
Lex accepted list length: 2123
Propers list length: 0

""[INST] <<SYS>>You are a linguist creating a meaningful phrase from words in multiple groups. The phrase must follow the order: one word from Group 1, then Group 2, and so on. Treat <to> followed by a verb as a single word. Use only words from the specified groups. No preamble. Ignore words in brackets. Please avoid nonsensical or incoherent phrases. Produce 10 phrases but only 30 lines output at most. <</SYS>> The groups:

Group 1: alone, by itself, besides, apart, separation, being alone separation, alone, by itself only, apart from, besides, part parts, bars [bad], Occ: 25 truly, verily, surely but, however, howbeit contrariwise, nay rather, ['abal], Occ: 25 still, while, yet [owd], Occ: 25 not, hardly, else [bal], Occ: 25 behind, through, round about, on behalf of, away from, about through, behind, about, on behalf of, [b@'ad], Occ: 25 or, rather implying that the latter choice is preferred or if, introducing an example to be seen under a particular principle, eitheror, whetheror if perchance except, or else whether, not the least, if, otherwise, also, and, then [ow], Occ: 21 owner, husband, lord owner a husband citizens, inhabitants rulers, lords, lord, [ba'al], Occ: 12 work [abad], Occ: 12 a going round, continuance adv still, yet, again, besides still, yet, still, yet, more, again still, moreover, besides [owd], Occ: 12 an architectural term meaning dubious; perhaps projecting roof, landing, thick beam, plank, threshold [ab], Occ: 12 slave, servant slave, servant, man-servant subjects servants, worshippers, servant, servant, servant, [ebed], Occ: 12 servant, slave [abad], Occ: 12 owner, lord [b@'el], Occ: 12 darkness, cloud, thicket dark cloud cloud mass thicket, [ab], Occ: 12 mourning for the dead for rites of mourning, mourning garb period of mourning ['ebel], Occ: 12 father ['ab], Occ: 12 destruction ['obed], Occ: 12 empty talk, idle talk, liar, lie [bad], Occ: 12 mourning for the dead because of calamity of rites of mourning mourner, for the dead for calamity ['abel], Occ: 12 father of an individual of God as father of his people head or founder of a household, group, family, or clan ancestor grandfather, forefathers -- of person of people originator or patron of a class, profession, or art of producer, generator, of benevolence and protection, term of respect and honour ruler or chief ['ab], Occ: 12 freshness, fresh green, green shoots, or greenery ['eb], Occ: 12 injustice, unrighteousness, wrong violent deeds of injustice injustice, injustice, [evel], Occ: 12 linen, white linen [bad], Occ: 12 meadow, ['abel], Occ: 12 mind, heart [bal], Occ: 12 perish, vanish, go astray, be destroyed perish, die, be exterminated perish, vanish, be lost, strayed to destroy, kill, cause to perish, to give up, exterminate to blot out, do away with, cause to vanish, cause to stray, lose to destroy, put to death of divine judgment object name of kings, ['abad], Occ: 10 to act wrongfully or unjustly, deviate from to act wrongfully [aval], Occ: 10 to make, do to make, create to do, perform, to be made into to be done, be wrought, be performed, be executed, be carried out [abad], Occ: 10 to marry, rule over, possess, own to marry, be lord, over to rule over to be married [ba'al], Occ: 10 to mourn, lament to mourn, lament of humans of inanimate objects, of gates of land to mourn, cause to mourn, to mourn play the mourner ['abal], Occ: 10 to perish, vanish shall perish destroy be destroyed ['abad], Occ: 10 to work, serve to labour, work, do work to work for another, serve another by labour to serve as subjects to serve, to serve, to be worked, be tilled, to make oneself a servant to be worked to compel to labour or work, cause to labour, cause to serve to cause to serve as subjects to be led or enticed to serve [abad], Occ: 10 to ask, seek, request, desire, pray, make petition to ask, request to seek, [b@'a'], Occ: 9 fruit, fresh, young, greening ['eb], Occ: 7

Group 2: sufficiency, enough enough for, according to the abundance of, out of the abundance of, as often as [day], Occ: 162 who, which, that mark of genitive that of, which belongs to, that conj that, because [diy], Occ: 162 highest, the Most High [illay], Occ: 50 upper [illiy], Occ: 44 ink [d@yow], Occ: 24 no, not, nothing [la'], Occ: 5 not, no not, not, nothing, without, before, [lo'], Occ: 5 this, one to another [da'], Occ: 5 above [ella'], Occ: 3

Group 3: desire, incline, covet, wait longingly, wish, sigh, want, be greedy, prefer to desire, crave, to desire, long for, lust after, ['avah], Occ: 51 to be thick, be fat, be gross to be fat, be thick, be gross [abah], Occ: 51 to be willing, consent to be willing to consent, yield to, accept to desire ['abah], Occ: 51 to bend, twist, distort to be bent, be bowed down, be twisted, be perverted to twist, distort to do perversely to commit iniquity, do wrong, pervert to do wrong, commit iniquity to commit iniquity [avah], Occ: 51 to seek out, swell, cause to swell, boil up, enquire to seek, enquire to cause to boil up to be searched out to be swelling, bulging, swelling out [ba'ah], Occ: 51 to sign, mark, describe with a mark to measure, mark out, mark you out ['avah], Occ: 51 distorting, perverting, warping [av'eh], Occ: 28 entrance, a coming in, entering, entry, entrance entering, [b@'ah], Occ: 28 entreat, longing, desire ['abeh], Occ: 28 reed, papyrus Probably ships made of reeds or papyrus were the clipper sailing ships of those days because of their speed ['ebeh], Occ: 28 enmity, hatred ['eybah], Occ: 18 behold!, lo! [he'], Occ: 12 behold!, lo! even as, like as [he'], Occ: 12

[/INST]""

² the final 'w' in short words is not displayed (see Voynich_Key – abbreviation notes)

Here are some meaningful phrases created from the words in multiple groups you provided. Each phrase follows a word order of one group followed by another and so on until all three sets have been used. ""Please note that some lines may contain more than five occurrences for clarity:

Group 1 **alone, with it, besides, parts, apart** separation being separate or hard but still yet not hardly else behind through round about behalf of away from though About Through On Behalf Of

Group Two who which that mark genitive belongs to because, **this**, one another

Group Three **desire incline** covet wait **longingly wish** sigh want be greedy prefer bend twist distort willing consent yield accept

The order is one word each group, followed by the next groups' words until all three sets have been used. Please let me know if you need any further assistance or clarification!

The words picked out by the AI as candidates form the phrase 'alone/besides/apart from' 'this' 'desire/incline/wish/want/prefer to desire/long for,' which in Aramaic transcription are [bad] [da'] ['avah]. We still have to address the glyph above the connected glyphs, which is moved behind the connected glyphs (here, a 'k'). A good candidate is the adverb or conjunction ['ak] (indeed, surely (emphatic) howbeit, only, but, yet (restrictive) 𐤀𐤌), resulting in the phrase "apart from this, indeed, long for":

𐤀𐤌𐤁𐤃𐤀 (right to left, note that in our case the elevated glyph is not 'y' but 'k', see folio)
[bad] [da'] ['ak] ['avah] (left to right, note the connected letters in red, no vowels in-between)

The following two words are abbreviations³ 𐤄𐤇 (for YHWH) and 𐤁𐤃𐤃 (dabbarah; word, words). We can complete this phrase coherently using the following words: 'rather' (implying that the latter choice is preferred), 'if,' 'whether' (in case) ['ow], 'to pass on, pass over' [ada'], 'testimony, evidence' [ed] (of) 'God's judgment, opinion' [dea']. Therefore, the full sentence in English would be: "apart from this, indeed, long rather for YHWH's words passing on the testimony of God's opinion."

𐤁𐤃𐤃𐤀𐤌𐤁𐤃𐤀𐤌𐤄𐤇 (right to left)
YHWH [dab-baw-raw]⁴ ['ow] [ada'] [ed] [dea'] (left to right)

Seemingly, the "T-O map" in the centre of the "galaxy" below the text symbolises "YHWH's word" - the Tanakh, the Old Testament.

It would be beyond the scope of this paper to present the analysis of all vords in this detail. We limit ourselves to those vords that require closer grammatical investigation. The following vords are:

𐤁𐤃𐤃𐤀𐤌𐤁𐤃𐤀𐤌𐤄𐤇 (right to left)
[kahah] [akar] [bow'] ['ab] [b@'a] [yada'] [al] [lo'] ['uwts] [saba'] ['ab] [b@'a]

"be restrained to trouble/disturb to bring near/put Father (of God) a request/desire. He knows about it before (beforehand)..."

Consultation about correct grammatic:

³ see Voynich_Key – abbreviations

⁴ see Voynich_Key – abbreviations

In Biblical Aramaic, לָדַעַת (lada'at) and יָדַעַ (yada') are related but used in different grammatical contexts:

1. **לָדַעַת (lada'at)** is the infinitive form of the verb יָדַעַ (yada'). It translates to "to know" and is used when referring to the act of knowing in a general sense.
2. **יָדַעַ (yada')** is the finite form of the verb in the third person singular, masculine, perfect tense. It translates to "he knew" or "he knows" depending on the context.

“...urge/make haste to satisfy/sate Father’s (of God) requests”

We make a quick grammatical check:

... and when we take imperative form: urge/make haste to satisfy/sate Father’s requests?

ChatGPT

To construct a phrase that conveys "urge/make haste to satisfy/sate Father’s requests" in Biblical Aramaic using the imperative form, let's adjust the words accordingly:

1. **[uwts]** (עוּרְ) - "urge" or "make haste" (imperative form)
2. **[saba']** (סַבְּא) - "to satisfy" or "to sate" (imperative form)
3. **[ab]** (אב) - "father"
4. **[b@a']** (בְּעֵא) - "requests" or "asks" (noun form derived from the verb meaning "to seek" or "to ask")

This translates to "urge/make haste to satisfy/sate Father’s requests" in English.

Vord transcription: sbdbll is valid
Expanded vord transcription: [sc][bvw][dI][bvw][bvw][l-d-][l-d]
Snippets list length: 24965
Lex accepted list length: 2550
Propers list length: 4

 c o ſ c o r
[c**owd**] [b**ow**] [b**ad**] [d**ea**']

“council/counsel comes alone/by itself (with) God's judgment/opinion”

Re-check:

Can we translate it as: “counsel comes by itself with (God's) opinion”

ChatGPT

Given the meanings of the individual words in Biblical Aramaic, your proposed translation, "counsel comes by itself with (God's) opinion," is a reasonable interpretation. Here's a breakdown of how this translation can be derived:

1. **[c**owd**]** (דוּס) - "counsel," "secret," or "confidential discussion"

2. **[bow']** (בוא) - "comes" or "enters" (can be understood as an action occurring)
3. **[bad]** (בד) - "by itself," "alone," or "separation"
4. **[dea']** (דעה) - "knowledge" or "opinion" (often considered divine knowledge or God's opinion in a biblical context)

The phrase can indeed be translated as "Counsel comes by itself with (God's) opinion," which conveys that divine counsel or secret knowledge is self-sufficient and accompanies divine wisdom or opinion.

 Vord transcription: ysbdlf is valid
 Expanded vord transcription: y[sc][bvw][d][l-d-][l-d][fp&]
 Snippets list length: 4554
 Lex accepted list length: 172
 Propers list length: 4

ⲀⲚⲘⲟⲓⲛⲉ
 ['ay] [cabal] [eIIa'] ['eth]

“how (why) to make oneself a burden/drag oneself along above with ...”

Re-check:

Can ['ay] sometimes be used in a sense of ‘why’ so ['ay][cabal] wouldn't mean "how to bear, bear a load, drag oneself along, to make oneself a burden" but "why to bear, to make oneself a burden ..."

ChatGPT

Yes, in some contexts, the Biblical Aramaic word **['ay]** (א) can indeed be used in the sense of "why." This usage is less common than "how", but it is possible depending on the context.

Given this, **['ay] [cabal]** could indeed mean "why to bear" or "why to make oneself a burden," where:

1. **['ay]** (א) - "why" (in this context)
2. **[cabal]** (לכבול) - "to bear," "to carry a load," "to make oneself a burden," or "to drag oneself along"

So, **['ay] [cabal]** can be interpreted as:

"Why bear" or "Why make oneself a burden"

This translation can be particularly meaningful in rhetorical or philosophical questions within a biblical or literary context.

 Vord transcription: sbllk is valid
 Expanded vord transcription: [sc][bvw][l-d-][l-d][kqx]
 Snippets list length: 6127

In the context of biblical usage, "רָהַח" typically involves some form of visual perception or contemplation. The exact nuance can vary based on the specific passage and context in which it appears.

and in Biblical Aramaic?

In Biblical Aramaic, the word "רָהַח" (rahah) also carries specific meanings, although it is less commonly used compared to its Hebrew counterpart. Here are the primary interpretations in Biblical Aramaic:

1. **To fear or tremble:** This root can denote a sense of fear or trembling.
2. **To be in awe:** It can also imply being in awe or having a reverential fear.

These interpretations focus on emotional and psychological responses, particularly fear or reverence. The exact meaning can depend on the context in which it is used within the text.

so [rahah] [hala'] [rea'] can express in BA: "to fear/be in awe to be removed (far off) as friend/fellow"?

ChatGPT

In Biblical Aramaic, combining the roots and meanings of "רָהַח" (rahah), "הָלָא" (hala), and "רֵעַ" (rea) could convey a nuanced expression involving fear, distance, and relationship. Here's how each term contributes to the overall meaning:

1. **רָהַח (rahah):** As noted, this can mean to fear or be in awe.
2. **הָלָא (hala):** While typically "here" or "now" in Hebrew, in Aramaic, it could convey the idea of being removed or distant, especially when used in different forms.
3. **רֵעַ (rea):** This word often means friend or fellow.

Putting these concepts together, we might express the idea of "to fear or be in awe, to be removed or distant, as a friend or fellow." However, this phrase would be more idiomatic and context-dependent. A more natural rendering in English, aiming to capture the nuanced meanings, might be:

"To fear and be in awe, to be distanced or far off, as a friend or companion."

The next word is indistinct at the end. We tested different possible syntax and opted for below solution, which fit well into the context.

Vord transcription: yllDdllk is valid
Expanded vord transcription: y[l-d-][-l-d][d][d][l][-l-d][-l-d][kqx]
Snippets list length: 96
Lex accepted list length: 96
Propers list length: 0

יַאֲלֹאֵדֵדֵלֵכֵךְ (note that here the elevated glyph is not 'y' but 'k', see folio)
[ya'al] [lo'] [ada'] [ed] [llk]

“don’t be pleased/be determined/show willingness to remove/take away these testimonies”

In Biblical Aramaic, the demonstrative pronoun אֵלֶּךְ (illekh, "these") is typically placed after the noun it modifies. Therefore, the correct form would be "not to forget testimonies these"

So, the phrase would be structured as follows:

- "not to forget" (נִשְׁכַּח)
- "testimonies" (סְדָדוֹתָא)
- "these" (אֵלֶּךְ)

This ordering aligns with the common syntax in Biblical Aramaic, where the demonstrative follows the noun.

Vord transcription: yrdlIB is valid
Expanded vord transcription: yr[dI][l-d-][l-d][bvw]
Snippets list length: 44206
Lex accepted list length: 3550
Propers list length: 3

יִרְדּוּ אֵלֶּךְ

[ˈiy][red][ˈel][leb]

“alas (wistful), take down these inclinations”

ChatGPT

Let's refine the understanding of the phrase with consideration of your questions about the grammatical forms:

1. **יָרַד (yarad)**: This verb in Biblical Hebrew, not Aramaic, means "to go down" or "to descend." For the imperative form, we should consider the specific imperative conjugation.
2. **Imperative Form**: The imperative form of יָרַד in Hebrew for the masculine singular would be יִרְדּוּ (**red**). In Biblical Aramaic, it might be rendered similarly, as the imperative forms in these related languages are often quite similar.
3. **אֵל ('el)**: This can mean "to" or "toward," and indeed, it can also function as a demonstrative pronoun meaning "these" or "those" in certain contexts. However, for "these," a more common term would be אֵלֶּךְ (**elleh**) in Hebrew.
4. **לֵב (leb)**: Meaning "heart," and by extension, "mind," "inclinations," or "emotions."

Putting this together with correct grammatical considerations:

- **Imperative form of יִרְדּוּ (yarad)**: If using imperative form in Hebrew, it should be יִרְדּוּ (**red**).
- **אֵל ('el)**: Can mean "to/toward," or demonstratively "these."

Thus, a phrase in Biblical Hebrew or Aramaic that translates as "Take down these inclinations/mind/resolutions/emotions" might look something like:

- **לְבַבְךָ אֵל רָד** (Red el lev) in Hebrew, but the structure might be a bit awkward, especially if using 'el for "these."

A more grammatically polished phrase could be:

- **לְבַבְךָ אֵל רָד** (Red el levav), where **לְבַב (levav)** can be used for "heart" in a broader, more poetic sense.

However, in Aramaic, while the specific imperative form might slightly differ, the concept remains close. For exact Biblical Aramaic translation, contextual usage within the texts would be essential.

So, to conclude:

1. **רָד (Red)**: Imperative "descend/take down" in Aramaic.
2. **אֵל ('El)**: Could mean "to/toward" or "these."
3. **לְבַב (Lev)**: "Heart/mind/inclinations."

The phrase could thus be interpreted in context as instructing someone to "take down" or "lower" their inner emotions or thoughts, using the correct imperative form and contextual pronoun usage.

The next line on the folio commences with a new narrative:

Vord transcription: ybh is valid
Expanded vord transcription: y[bvw]h
Snippets list length: 189
Lex accepted list length: 149
Propers list length: 0

Vord transcription: ybbdl is valid
Expanded vord transcription: y[bvw][bvw][dl][l-d-][l-d]
Snippets list length: 17830
Lex accepted list length: 3394
Propers list length: 7

אָבְדָה אֵין אֵין (א can be used as concluding 'h' at the end of a vord)

['ay] [av'eh] [ya'ab] [abad] ['el] [la']

“how distorting/warping, to long for/desire to make oneself a servant towards nothing”

This phrase will be later clear.

Vord transcription: zbdd is valid
Expanded vord transcription: z[bvw][d1][d1]
Snippets list length: 38712
Lex accepted list length: 7539
Propers list length: 10

Vord transcription: fhhk is valid
Expanded vord transcription: [fp&]hh[kqx]
Snippets list length: 435
Lex accepted list length: 315
Propers list length: 0

ܐܒܕܐ ܕܐܬܗ ܐܚܝ
[zabad] [da'] ['athah] [he'] ['ach]

“endow/bestow upon one to another, come like a brother”

Is 'athah (ܐܬܗ) an imperative form as well?

ChatGPT

In Biblical Aramaic, the word **'athah** (ܐܬܗ), meaning "to come" or "to arrive," can indeed be used in various forms, including the imperative. When used as an imperative, it functions as a command or request for someone to come.

Let's re-examine the phrase **['athah][he]['ach]** with the understanding that **'athah** can be imperative:

1. **'athah** (ܐܬܗ): Come (imperative form).
2. **he** (ܗܐ): Like, even as.
3. **'ach** (ܐܚܝ): Brother.

So, the correct interpretation of the phrase **['athah][he]['ach]** in Biblical Aramaic, with **'athah** in its imperative form, would be:

"Come, even as a brother" or "Come, like a brother."

Vord transcription: sbfbu is valid
Expanded vord transcription: [sc][bvw][fp&][bvw]u
Snippets list length: 87
Lex accepted list length: 18
Propers list length: 2

ܣܒܒܘ ܐܬܗ ܒܐܘ
[saba'] ['eth] [ba'u]

“be satisfied/be sated by the prayer (itself)”

""[INST] <<SYS>>You are a linguist creating a meaningful phrase from words in multiple groups. The phrase must follow the order: one word from Group 1, then Group 2, and so on. Treat <to> followed by a verb as a single word. Use only words from the specified groups. No preamble. Ignore words in brackets. Please avoid nonsensical or incoherent phrases. Produce 10 phrases but only 30 lines output at most.</SYS>> The groups:

Group 1: to be satisfied, be sated, be fulfilled, be surfeited to be sated , to be sated, be satisfied with, be fulfilled, be filled, have one's fill of , to have in excess, be surfeited, be surfeited with to be weary of , to satisfy to satisfy to enrich to sate, glut , [saba'], Occ: 4 to drink heavily or largely, imbibe to imbibe wine-bibber, drunkard , , [caba'], Occ: 4 sated, satisfied, surfeited sated, abounding, satisfied surfeited , [sabea'], Occ: 3

Group 2: also, yea [aph], Occ: 3 also, yea, though, so much the more adv furthermore, indeed [aph], Occ: 3 with, near, together with with, together with with , near , with , fromwith, from , [eth], Occ: 3 worthless, of nought [epha'], Occ: 2

Group 3: petition, request prayer , [ba'u], Occ: 11
[/INST]""

'Here are ten meaningful phrases created using words in the specified groups. Each phrase follows a logical order (one word from Group one etc.) and ignores any brackets or special characters.

Here is my list of 30 lines output at most: 1 **To be sated with petition, request** 2 The fulfillment prayers are surfeited 3 Further yea the prayer requests so much more near furthermore with petition, 4 Also have one's fill of sated abounding in worthless occupations for naught? 5 **Be satisfied and enriched by surfeited prayers** 6 So too should you be fulfilled from all your requests so much the more! 7 Too many prayer petitions make a person drunkard 8 By drinking heavily or largely they glut and sate themselves until weary 9 Prayer is not satisfying when it only fills us but surfeits our needs 10 Yea! Indeed near from prayers may cause one to be filled too much so that even prayer requests become worthless, of nought

Comment: with this narrow selection (only 18 lexicographically accepted combinations) the model gives us directly the only possible candidates. Other suggestions and combinations are nonsensical.

The next vord begins with the abbreviation for YHWH (𐤆𐤇). It follows:

Vord transcription: bdlk is valid
Expanded vord transcription: [bvw][dl][l-d-][l-d][kqx]
Snippets list length: 52647
Lex accepted list length: 7174
Propers list length: 3

𐤁𐤀𐤀𐤀𐤆𐤇 (note that here the elevated glyph is not 'y' but 'k', see folio)

YHWH [bad] ['ed] [dek]

“YHWH alone witnesses this”

This time we have a suspicion about the wording and ask GPT:

To express "God alone witnesses this" in Biblical Aramaic, the transcription would be:

Transcribed into Latin characters:

"Elaha bad 'ed den"

Here's the breakdown:

- **Elaha** (ܐܠܗܐ) means "God."
- **bad** (בד) means "alone."

- 'ed (דע) means "witness."
- den (דן) means "this."

Therefore, the phrase "Elaha bad 'ed den" translates to "God alone witnesses this."

and can this [pronoun;דן;dek] be used instead of [den]?

ChatGPT

In Biblical Aramaic, "**den**" (דן) is typically used to mean "this." However, "**dek**" (דק) is a form that can also mean "this" or "that," often used in slightly different contexts or dialects.

In the phrase "God alone witnesses this," using "**dek**" instead of "**den**" is still grammatically correct but might slightly shift the nuance or emphasis.

So, if you use "**dek**," the transcription would be:

"Elaha bad 'ed dek"

Transcribed into Latin characters:

- **Elaha** (אלהא) means "God."
- **bad** (בד) means "alone."
- **'ed** (דע) means "witness."
- **dek** (דק) means "this."

Therefore, "Elaha bad 'ed dek" would also translate to "God alone witnesses this."

 Vord transcription: khhkr is valid
 Expanded vord transcription: [kqx]hh[kqx]r
 Snippets list length: 2100
 Lex accepted list length: 912
 Propers list length: 0

כחחכר
 [kahah] [akar]

“be restrained to trouble/disturb”

 Vord transcription: yddlkk is valid
 Expanded vord transcription: y[d1][d1][l-d-][l-d][kqx]
 Snippets list length: 75591
 Lex accepted list length: 6181
 Propers list length: 7

כככככ (note that here the elevated glyph is not ‘y’ but ‘k’, see folio)

[ya'al] [da'] ['al] ['lo'] ['ak]

"be determined this not to do, nothing indeed"

In Biblical Aramaic, you might structure this as:

- יְעַל ('ya'al) — "be determined"
- דָּא (da') — "this"
- עַל ('al) — "not"
- לֵא ('lo') — "nothing"

isn't it in BA grammatically correct to use double negations? ('ya'al)(al)(lo') "be determined to do not nothing" or "be determined to let not do nothing"?

ChatGPT

In Biblical Aramaic, double negation can be used for emphasis, although the specifics of its grammatical correctness might vary depending on the context and the intended emphasis. The phrase "be determined to do nothing" could be structured with the given words, but a more contextually accurate translation considering Biblical Aramaic grammar and vocabulary would be as follows:

"Be determined to do nothing"

- יְעַל ('ya'al) — "be determined"
- עַל ('al) — "not"
- לֵא ('lo') — "no" or "nothing"
- לְמַעַבְדָּא מְדִי (le'me'aved midi) — "to do anything" (midi means "anything")

Combining these into a grammatically correct phrase:

Transcription: ya'al 'al lo' le'me'aved midi

This phrase attempts to maintain grammatical correctness while capturing the intended meaning, with 'al serving as the negation and 'lo' adding emphasis.

when we leave out "to do anything" so we could translate ('ya'al)(al)(lo'): "be determined not to do (it), nothing"

ChatGPT

Yes, it is possible to construct a phrase that captures the essence of "be determined not to do anything" or "be determined to do nothing" by focusing on the negations and the verb "to do." Here's a more compact version:

"Be determined not to do (it), nothing"

In Biblical Aramaic, you might structure this as:

- יְעַל ('ya'al) — "be determined"
- עַל ('al) — "not"

- **לֹא** ('lo') — "nothing" or "not"

Transcription: ya'al 'al lo'

This phrase relies on the double negation to emphasize the determination to do nothing, with 'al and 'lo' providing the negation.

when we add [da'] "this" can we amend this sentence to (ya'al)(da')(al)(lo') "be determined this not to do, nothing"?

ChatGPT

Certainly, to add "this" (**דא'**) to the phrase, you would position it to ensure it flows correctly in Biblical Aramaic. The phrase would look something like this:

"Be determined this not to do, nothing"

In Biblical Aramaic, you might structure this as:

- **יֵאָדָע** ('ya'al) — "be determined"
- **דא'** (da') — "this"
- **עַל** ('al) — "not"
- **לֹא** ('lo') — "nothing"

Transcription: ya'al da' 'al lo'

This maintains the structure and includes the element "this" to refer to the specific action or thing being determined not to do.

 Vord transcription: skill is valid
 Expanded vord transcription: [sc][kqx][l-d-][-l-d]
 Snippets list length: 642
 Lex accepted list length: 213
 Propers list length: 0

Vord transcription: sbllbh is valid
 Expanded vord transcription: [sc][bvw][l-d-][-l-d][bvw]h
 Snippets list length: 10494
 Lex accepted list length: 984
 Propers list length: 1

ܫܠܐ ܕܠܐ ܕܠܐ ܕܠܐ
 [s@kaI][la'] (or [lo']) [cowd][d@'abah]

"don't consider to assemble dismay"

ChatGPT

The sentence "don't consider to assemble dismay" in Biblical Aramaic can be structured with the provided words as follows:

- s@kal (שׂכַּל) — "to consider"
- la' or lo' (לֹא) — "not"
- cowl (סוּד) — "to assemble" or "counsel"
- d@'abah (דַּבְּחָה) — "dismay" or "faintness"

Putting it together in a grammatically coherent way, we get:

"Don't consider to assemble dismay"

Transcription: s@kal la' cowl d@'abah

This maintains the intended meaning and the correct usage of the words.

Vord transcription: yddlkk is valid
Expanded vord transcription: y[d1][d1][l-d-][l-d][kqx]
Snippets list length: 75591
Lex accepted list length: 6181
Propers list length: 7

𐤙𐤕𐤕𐤕𐤕𐤓 (note that here the elevated glyph is not 'y' but 'k', see folio)
[yalad]['illek]

“to bear them/to give birth to them (grief/distress)”

Let's re-evaluate the phrase [yalad]['illek] considering 'illek (לֵאלֵּם) as "these, those, them."

Breaking Down the phrase

1. **yalad** (יָלַד): to bear, to bring forth, to beget, including metaphorical meanings like bearing distress or grief.
2. **'illek** (לֵאלֵּם): these, those, them.

Combining the components

- **yalad** (יָלַד): to bear, to bring forth, to beget.
- **'illek** (לֵאלֵּם): these, those, them.

Fluid Translation

Taking into account the comprehensive meanings of **yalad** and the grammatical structure with **'illek** meaning "these, those, them," a fluid translation of [yalad]['illek] could be:

"to bear them" **or** "to bring forth those" **or** "to bear these."

This captures both the literal and metaphorical aspects of **yalad**, making the phrase suitable for various contexts where childbirth or the bringing forth of specific entities, emotions, or situations is discussed.

For example:

- "to bear them (distress/grief)": Implies that you are the one experiencing or bringing forth distress or grief.
- "to bring forth those (children)": Indicating that you are causing those children to come into existence.

Vord transcription: ybdu is valid
Expanded vord transcription: y[bvw][dl]u
Snippets list length: 59
Lex accepted list length: 30
Propers list length: 0

ᠠᠴᠢᠯᠠ
[ya'ab] [luwa'] {loo'-ah}

“desire to swallow down”

Possible Interpretations

1. **"Desire to swallow down"**: In a figurative sense, this could mean having a strong desire to accept or internalize something difficult.
2. **"Long for enduring"**: Suggesting a yearning to be able to endure or accept a challenging situation or emotion.

Vord transcription: yd is valid
Expanded vord transcription: y[dl]
Snippets list length: 190
Lex accepted list length: 190
Propers list length: 4

ᠶᠳᠠᠰᠢ
[y@da'] [dabbarah] (abbreviation)

“to know the word”

Vord transcription: sbddf is valid
Expanded vord transcription: [sc][bvw][dl][dl][fp&]
Snippets list length: 53929

Lex accepted list length: 6790

Propers list length: 8

𐤑𐤃𐤃𐤐𐤒
[saba'] [al] [da'ath]

“to be sated/be filled with/by knowledge/understanding/wisdom”

Vord transcription: ydvlβ is valid

Expanded vord transcription: y[d1][v-b-w-][l-d]β

Snippets list length: 1262

Lex accepted list length: 21

Propers list length: 5

𐤑𐤃𐤃𐤐𐤒
['ay] ['eluw1] [ets]

“which/how worthless/idols tree/wood/pieces of wood”

Again, note that effectively only one meaningful phrase can be built out of these word combinations.

""[INST] <<SYS>>You are a linguist creating a meaningful phrase from words in multiple groups. The phrase must follow the order: one word from Group 1, then Group 2, and so on. Treat <to> followed by a verb as a single word. Use only words from the specified groups. No preamble. Ignore words in brackets. Please avoid nonsensical or incoherent phrases. Produce 10 phrases but only 30 lines output at most.<</SYS>> The groups:

Group 1: alas!, woe! ['iy], Occ: 2 not ['iy], Occ: 2 where?, whence? which?, how? , ['ay], Occ: 2

Group 2: unless, if not, except [luwle'], Occ: 3 worthless, something worthless, ineffective worthless gods, idols ['eluw1], Occ: 3

Group 3: tree, wood, timber, stock, plank, stalk, stick, gallows tree, trees wood, pieces of wood, gallows, firewood, cedar-wood, woody flax [ets], Occ: 6

[/INST]""

Sure! Here are ten meaningful phrases created from the given groups with a maximum output length limit set at thirty lines. Please note that I have adhered to your specifications and avoided nonsensical or incoherent phrase outputs as much possible while still maintaining their grammaticality:

``` alas! unless those worthless gods, idols fail us whence we seek help (1) woeful if not for the gallows tree plank stock timber wood stalk stick pieces of wooded cedar-wood firewood (2) **where how which worthless ineffective gods idols** (3).

## Chat GPT

There are passages in the Old Testament that refer to worthless idols made of wood. The Hebrew word for "worthless" can be translated as "vain," "empty," or "worthless" and is sometimes associated with idols. The Hebrew word for "wood" or "tree" is עֵץ (ets). Here is an example from Jeremiah that captures this concept:

Jeremiah 10:3-5 (NASB)

"For the customs of the peoples are delusion; Because it is wood cut from the forest, The work of the hands of a craftsman with a cutting tool. They decorate it with silver and with gold; They fasten it with nails and with hammers So that it will not totter. Like a scarecrow in

a cucumber field are they, And they cannot speak; They must be carried, Because they cannot walk! Do not fear them, For they can do no harm, Nor can they do any good."

This passage emphasizes the worthlessness of idols made from wood, contrasting them with the living God.

Another passage is in Isaiah 44:14-20 (NASB)

"He cuts down cedars for himself, And takes a cypress or an oak and raises it for himself among the trees of the forest. He plants a fir, and the rain makes it grow. Then it becomes something for a man to burn, So he takes one of them and warms himself; He also makes a fire to bake bread. He also makes a god and worships it; He makes it a graven image and falls down before it. Half of it he burns in the fire; Over this half he eats meat as he roasts a roast and is satisfied. He also warms himself and says, 'Aha! I am warm, I have seen the fire.' But the rest of it he makes into a god, his graven image. He falls down before it and worships; he also prays to it and says, 'Deliver me, for you are my god.' They do not know, nor do they understand, for He has smeared over their eyes so that they cannot see and their hearts so that they cannot comprehend."

These verses criticize the practice of making idols from wood and describe them as worthless.

In the context of your request:

If you are looking to form a phrase in Biblical Aramaic that conveys "worthless tree" or "worthless wood," it could be constructed as follows:

Transliteration:

'eluw l'ets

-----  
Vord transcription: mhdβ is valid  
Expanded vord transcription: [mn]h[d1]β  
Snippets list length: 1083  
Lex accepted list length: 300  
Propers list length: 6  
-----

ܡܗܠ ܐܬܫ  
[mahal][ets]

“cut down tree/wood”

Yes, you are correct. The phrase [ܡܗܠ; mahal][ܐܬܫ; ets] can be understood as "cut down tree." Here's the breakdown:

- מהל (mahal) can mean "to cut down."
- ܐܬܫ (ets) means "tree."

So, together, מהל ܐܬܫ (mahal ets) would translate to "cut down tree."

If you need to use it in a specific context or form a phrase, let me know, and I can help with that as well.

Comment: AI seems to like giving this kind of grammatical advises and clarifications...

-----  
Vord transcription: \$bll is valid  
Expanded vord transcription: \$[bv̄w][l-d-][l-d]  
Snippets list length: 5707  
Lex accepted list length: 1146  
Propers list length: 6  
-----

ⲥⲐⲐⲟⲩ  
[shav'] [al] [la']/[lo']

“vanity/emptiness of speech towards nothing”

-----  
Vord transcription: bddll is valid  
Expanded vord transcription: [bv̄w][d][d][d][l-d-][l-d]  
Snippets list length: 66478  
Lex accepted list length: 14516  
Propers list length: 7  
-----

ⲥⲥⲥⲥⲩⲓ  
[badal] [alal] [la']/[lo']

"a severed piece making a fool of someone, a nothing"

Given the components of the phrase and their meanings in Biblical Aramaic, let's reconstruct the phrase with the new interpretation:

Breakdown of Components

1. **badal** (ܒܕܠ): A piece, severed piece.
2. **alal** (ܐܠܠ): To make a fool of someone, to act severely.
3. **la'/lo'** (ܠܐ / ܠܐ): Not, no; in this context, it could be interpreted as "nothing" or "not".

Interpretation of the Phrase

If we interpret the phrase as "**a piece making a fool of someone, a nothing**", we might consider how these components fit together:

1. **badal** (ܒܕܠ): A piece, severed piece.
2. **alal** (ܐܠܠ): To make a fool of someone.
3. **la'/lo'** (ܠܐ / ܠܐ): No, not; potentially "nothing" in a poetic or figurative sense.

## Possible Interpretations

### 1. "A piece making a fool of someone, a nothing":

- This could be understood as a piece or a part of something being responsible for making a fool of someone, reducing them to "nothing" or insignificance.
- Alternatively, it could imply that the piece itself is being described as something insignificant ("a nothing") while it makes a fool of someone.

-----  
Vord transcription: sbb is valid  
Expanded vord transcription: [sc][bvw][bvw]  
Snippets list length: 65  
Lex accepted list length: 65  
Propers list length: 1  
-----

Vord transcription: ydby is valid  
Expanded vord transcription: y[d1][bvw]y  
Snippets list length: 12094  
Lex accepted list length: 2359  
Propers list length: 4  
-----

᠑ᠦᠴᠠᠪ ᠶᠡᠳᠠᠪᠢ  
[cabab] [y@da'] [biy]

“to turn to, to give thanks if it pleases”

-----  
Vord transcription: khhhk is valid  
Expanded vord transcription: [kqx]hhh[kqx]  
Snippets list length: 306  
Lex accepted list length: 242  
Propers list length: 0  
-----

Vord transcription: zkr is valid  
Expanded vord transcription: z[kqx]r  
Snippets list length: 686  
Lex accepted list length: 340  
Propers list length: 1  
-----

ᠵᠠᠬᠤ ᠬᠠᠰᠤ  
[koh] [huw']{hoo}<sup>5</sup>[he'] ['ak] [zakar]

“so he/she is surely remembered (by God) like this”

-----  
Vord transcription: khhkr is valid  
-----

<sup>5</sup> See Voynich\_Key (abbreviations)

Expanded word transcription: [kqx]hh[kqx]r

Snippets list length: 2100

Lex accepted list length: 912

Propers list length: 0

-----

Word transcription: yfdll is valid

Expanded word transcription: y[fp&][d][l-d-][l-d]

Snippets list length: 25083

Lex accepted list length: 5894

Propers list length: 0

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ܟܘܚ ܗܟܪ ܐܝ ܦܠܐܝ ܠܐ

[koh] [hakar] [ay] [palei]/[palal] [lo]/[la]

“thus dealing wrongly with it, how to intercede/to mediate nothing”

What are the meanings of [hakar] in Biblical Aramaic?

ChatGPT

In Biblical Aramaic, "hakar" (ܗܟܪ) is a word that means "to recognize" or "to acknowledge." It's used in various contexts throughout the Old Testament, particularly in the books of Daniel and Ezra. For example, in Daniel 5:16, it's translated as "read" or "interpreted," referring to interpreting the writing on the wall. The exact meaning can vary slightly depending on the context, but it generally relates to understanding or discerning something.

And isn't it used sometimes as "to deal wrongly with"?

ChatGPT

In some contexts, particularly in later Aramaic texts such as the Talmud, the word "hakar" (ܗܟܪ) can indeed be used to denote "dealing wrongly with" or "oppressing." This usage often appears in legal or ethical discussions where it refers to mistreatment or injustice towards others. So while "hakar" primarily means "to recognize" or "to acknowledge," its usage can evolve or expand to include notions of wrongdoing or mistreatment depending on the context and the era of the text.

Ok, so we take [koh] [hakar] [ay] [palei]/[palal] [lo]/[la] as "so dealing wrongly with it, how to intercede/to mediate nothing”

ChatGPT

Yes, based on your provided translation and interpretation, the phrase "[koh] [hakar] [ay] [palei]/[palal] [lo]/[la]" would mean "thus dealing wrongly with it, how to intercede/mediate, nothing." This translation aligns with the meanings of the individual words "koh" (thus), "hakar" (to deal wrongly with), "ay" (how), "palei/palal" (to intercede/to mediate), and "lo/la" (nothing).



It seems to describe a situation where dealing wrongly with something doesn't lead to any form of intercession or mediation, essentially resulting in no resolution or intervention.

-----  
Vord transcription: zblldz is valid  
Expanded vord transcription: z[bvw][l-d-][l-d]z[d]z  
Snippets list length: 3420  
Lex accepted list length: 361  
Propers list length: 1  
-----

זכז כוז  
[zuwd][da'] [zed][zow] <sup>6</sup>{zo}  
“this arrogance, such pride”

In Biblical Aramaic, the word "זכז" (da') can indeed be used to mean "this." It is a demonstrative pronoun that can refer to something close at hand or something just mentioned.

Given this understanding, the phrase [zuwd][da'],[zed] could be interpreted differently:

- [zuwd] (זכז): "to act arrogantly" or "to boil up" (indicating pride or insolence).
- [da'] (זכז): "this."
- [zed] (זד): "pride" or "arrogance."

So, [zuwd][da'],[zed] can be interpreted as:

- "This arrogant act," or more contextually, "This is arrogance" or "This is pride."

The exact translation might vary slightly depending on the syntactic context, but it essentially points to identifying or labelling something as an act of arrogance or pride.

And "this" will be used before noun, verb or behind?

ChatGPT

In Biblical Aramaic, as in many Semitic languages, the demonstrative pronoun "this" (זכז, da') typically follows the noun it modifies, rather than preceding it. This is somewhat different from English syntax. Here's how it usually works:

1. **Noun + זכז (da')**: This structure is used to say "this [noun]."
2. **Verb + זכז (da')**: When used with a verb, it would still follow the phrase it's modifying, but this construction is less common and typically more context-dependent.

Given this syntax, let's revisit your phrase:

- [zuwd] (זכז): "to act arrogantly" or "to boil up" (indicating pride or insolence).

---

<sup>6</sup> See Voynich\_Key (abbreviations)

- [da'] (ܕܐ): "this."
- [zed] (ܕܐ): "pride" or "arrogance."

If we are trying to convey "this is arrogance" or "this arrogance," a likely structure in Biblical Aramaic would be:

- ܕܐܘܕܐ (zuwd da'): "this arrogance" or "this act of arrogance."

-----  
 Vord transcription: zmfbl is valid  
 Expanded vord transcription: z[mn][fp&][bvw][l-d-][-l-d]  
 Snippets list length: 22012  
 Lex accepted list length: 3007  
 Propers list length: 4  
 -----

ܐܘܢ ܐܘܢ ܐܘܢ (note that here the elevated glyph is not ‘y’ but ‘k’, see folio)  
 [azan][athu**w**d][dea] [bow]<sup>7</sup>[illay]

"listening to prayers (or simply listening or uncovering the ear), prepared for God's judgment, being brought in by the Most High"

Yes, your interpretation seems to capture the essence of the phrase. Based on the meanings of the individual Aramaic words you provided:

1. "azan" or "ear" signifies listening or hearing.
2. "athuwd" denotes being ready or prepared.
3. "dea" pertains to knowledge or judgment.
4. "bow" refers to coming in or being brought in.

So, putting it together, the interpretation could indeed be understood as "listening to prayers (or simply listening or uncovering the ear), prepared for God's judgment, brought in (or brought about) by the Most High." This interpretation aligns with the spiritual context of being attentive to divine communication and being prepared for the judgment or actions of God.

### 3 Conclusion

The text reveals a homily against selfish prayers and idolatry. The plain and complete English translation is:

*How to remove the testimony of God's opinion but then come and seek intercession? Apart from this, indeed, long rather for YHWH's words passing on the testimony of God's opinion. Be restrained from disturbing the Father (of God) making a request. He knows about it beforehand; make haste to satisfy the Father's requests. Counsel comes alone with God's judgment. Why burden yourself with this counsel? Why fear,*

---

<sup>7</sup> See Voynich\_Key (abbreviations)

*to be distanced as a friend? Don't be pleased to remove (subduct) these testimonies. Alas (wistful), take down these inclinations!*

*How distorting, to long to make oneself a servant towards nothing.  
Endow one another, come like a brother, be satisfied by the prayer itself - YHWH alone witnesses this. Be restrained from disturbing, be determined not to do this, nothing indeed.  
Don't consider assembling dismays, to bear them. Desire to swallow down, to know the word, to be filled with wisdom.*

*Which worthless idols, pieces of wood, cut down wood, vanity of speech towards nothing!  
A severed piece making a fool of someone, nothing to turn to, to give thanks if it pleases, so he/she is surely remembered by God like this - thus dealing wrongly with it, how to intercede nothing.*

*This arrogance, such pride! Listen to prayers, prepared for God's judgment, being brought in by the Most High.*

The verification of grammatical correctness is conducted with the assistance of AI. Generally, AI is utilized for tasks where it demonstrates strengths, such as predicting tokens and thus phrases based on contextual information and providing grammatical clarifications. We abstain from using AI for determining authorship, provenance, or similar inquiries regarding VMS, as AI would merely speculate based on its training data and the information provided.

The beta version of VoyEvgChat has potential for improvement. The dictionary records require refinement, as the model occasionally confuses translated words with their accompanying usage and grammar explanations. In the case of three- and four-word combinations, the prompts are overspecified with adverbs, pronouns, and similar word categories, which are predominantly very short words. Implementing a weighting system that gives preference to verbs and nouns would be beneficial. Furthermore, an input feature that suggests a preceding phrase along with a request for the most meaningful continuation while maintaining the narrative would be highly desirable.

Nonetheless, using VoyEvgChat 1.0 beta produces astonishing results, particularly in the accuracy of the possible translations in a very time-efficient manner. The decipherment and translation process of the above text (a three-line passage) took three evening working sessions. We aim to reduce this time to 1-2 days per passage of this length, which would make it feasible to efficiently decode a larger portion of the script.

Furthermore, the continuous advancements in AI make it advisable to periodically upgrade the language model. New models like llama-3 are already announced or released.

## **Dictionary References**

[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](https://biblehub.com/Hebrew)

<https://biblehub.com/Hebrew>