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Ionut Badea
Independent Historian
Ardeal Avenue, 135400
Dâmbovița, Romania

Orpheus Purusha's Knightly Countries with the Earth's Mildness Great Mother-1000,000 Years of Megalithic Chronology in the Decrypted Voynich Codex

Ionut Badea

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Abstract

The paper represents an introductory section and two chapters with 6 proofing figures of Voynich Codex decryption done in these book fragments for the first time. I have used the Peruvian ethnographer Daniel Ruzzo's principle of the solar light tangency and the watcher's position intuited previously by the Romanian historian Nicolae Densushianu, in 1899. By this principle, the Romanian historian Ion Gheorghe has decoded the Proto-Latin language. I have extracted megalithic ideograms and charades from the 27th page bottom-left section. By reading the charades from right to left and from left to right, mathematic model used by Ion Gheorghe, I have obtained megalithic Proto-European kings and queens with their associated customs and laws converging to the God Orpheus and to his brother, the poet Mousaios. The obtained information has resulted in a gnostic adamic poem.

Keywords: Ruzzo, Densushianu, solar, light, watcher, space, time, charades, right, left, reading

1. Introduction

In my itinerary to the science of codicology, I have studied a copy of the Voynich Codex ^[1] for five years — from October 2019 until the time of editing, and I have found signs in the stratum of the vellum which resemble ancient Latin and, partially, Greek letters. Actually, they are megalithic syllabaries and ideograms representing the simorgh megaliths: Eponymous Magistrates, Earth's Great Mothers, and their acolytes.

2. Materials and Methods

The images change the state at a certain solar light tangency and depending on the watcher's position. This is Daniel Ruzzo's Principle, the Peruvian ethnographer, although the Romanian historian Nicolae Densushianu used the first this principle by intuition when he photographed the Carpathian Sphinx from Bucegi Mountains from the South-West, in the year 1899. (fig.1) (Densushianu 1986, 232). By using the technique, he obtained Mousaios Poet's double front image. The sign inventory encompasses the Ka ideogram that is found in the Egyptian language and, also, the Isis Cross, named the Psy Number by the Cimmerians, as taught us Ion Gheorghe. He used the principle of the solar light tangency and the watcher's position, and he discovered the statuary of a Proto-European Civilization down the Istrita Hill, in the Romanian Buzau County. He discovered it on the area of a rock imprinted with a prehistoric deer footprint when it was soft. The place of this rock, which was inscribed with megalithic ideograms, was named by the locals *At the Cow Trace* (fig. 2). After this discovery, Ion Gheorghe decrypted the Dacian Coins, the Karanovo Tablet, the Tartaria Tablets and the Sinaia Tablets. In my research, following these historians, I have deciphered codices and prehistoric artifacts inscribed with Purusha's forms, Great Sophia Mu Mother's and Earth's Mildness Great Mother icons, who was named, otherwise, the Ethos Mother. If the Voynich Codex is subjected to the mentioned principle, it shows Proto-Latin lexical cases and charades (Gheorghe, 2004, 10-11).

Corresponding Author:
Ionut Badea
Independent Historian
Ardeal Avenue, 135400
Dâmbovița, Romania

1 <https://www.holybooks.com/wp-content/uploads/Voynich- Manuscript.pdf>

If the charades are subjected to the short-word technique, *brevia verba*, that consists of words shortening at the beginning and the end (Gheorghe, 2004, 487), there are figured protohistoric kings, initiatic orders and customs. The obtained morphemes or short words should be read only by following the Proto-Latin Cimmerian vowel and consonant pattern. It consists of the essentials of the inherited Romanian dialects and patois. Further, the reading of the obtained sequences, like the matrix of the natural phenomena, should not be reduced to the established Romanian patois and they should be read in a Proto-Indo-European linguistic context. This language became, in time, *rostula rusta*, the *Rustic Tusculan language in correlation with the Etruscan* (Gheorghe, 2013, 307). The codex is an encrypted Cimmerian chronicle from which I have extracted the sophic Carpian-Cimmerian versets as *Carmina Carpea*, Carpian Adamic poem (Gheorghe, 2011, 236).



Fig 1: Representation of the short-word technique (*brevia verba*) applied to Cimmerian linguistic charades



Fig 2: Phonetic and consonantal pattern of the Proto-Latin Cimmerian language

The consonantism of the expressions follows a Proto-Latin pattern including most of the Proto-Indo-European one, as the consonants complete a birecurrent phonetic cycle before or after the vowels. The pattern includes the stops and retroflexes, the laterals, wheezed, fricative and glottal consonants. Also, following the place of articulation, in the pattern are included the palatals, labials, bilabials, the dentals, alveo-dentals, and velar consonants. In addition, there is no sign for the unvoiced fricative palatal *j*, nor for the unvoiced wheezed dental *t*, and, thirdly, there is no sign for the voiced wheezed alveo-dental *ʃ*. These consonantic facts, bearing in mind the importance of the sign mnemonic for the megalithic world (Gheorghe, 2004, 27), give us the knowledge path for a genuine Proto-Indo-European domain. In the vocalism are included all the vowels and semivowels of the Romanian language except the prior vowels and semivowels *ă*, *â*, and *î*. This is a Cimmerian vocalic pattern characteristic, mostly, for the North Moldavian-Moldacian patois, the *soft feet Dacians' one* (Gheorghe, 2004, 157), along with the tribal and gnostic phonetic variability of the Megalithic Civilization (Gheorghe, 2004, 487). This phonetic domain includes, partly, the Banat County from what I designate as the Tartaria, an ethnolinguistic area bearing the name of the South-Western prehistoric

Transilvanian site. In this area, the vowel-consonant/consonant-vowel dual glottal uttering is definitive. The linguistic facts have evolved in an Italian phonetic feature. The general phonetic matter is encountered, in fragments, in Maramuresh Country and the Southern Bihor area.

After the decrypted charades are subjected to the named principle and method, it generates a language of autonomous megalithic syllables restituted in words and propositions that should not be treated canonically or with a reductive logic. They were constructed, originally, to be read and understood in integral-synthetical fluency (Gheorghe, 2004), and not by a fragmentary canonical method. Their logic is anabatic and katabatic, with upward and downward transition. For example, by using such a fragmentary method, the one who would try to comprehend the Megalithic Civilization will be in the position of misplacing facts, he will be just on Archimedes's path, whose intent was to reckon the sand grains from all his imagined universe. This method would lead the researcher toward external-deductive or analogue reasoning, as he will attach it to a world defined by the *megalithic mentality* (Gheorghe, 2004, 7). The phonetic domain is correlated to the semantic one behaving similarly to an organic algorithm. They have dialectal and patois variance, generating a cognitive linguistic matrix inclusive for the rest of the grammatical norms and providing the essential working method in solving the megalithic codes.

I will give examples in the following introductory sections for analytic linguistic constructions extracted from the theories of the attributed Latin source language and from the attributed Romance languages. The phonetic and cryptanalytic canon for the Latin language was exposed by Leon Battista Alberti in 1466, as it follows: (...) *for the most part not more than one consonant occurs between two vowels in the same word. You will frequently find two consonants, but rarely three, between the vowels in the same word and four much more rarely still* (Pesic, 1997, 17-18). The canon has been developed by the cryptanalyst François Viète, who extended it to the Castilian Spanish and to the Tuscan Italian from the crossroads of the 16th and 17th centuries. For the phonetic pattern of the Castilian Spanish, he observed an ultimate fourfold structure that encompasses dyadic and triadic structures expanding successively as his view follows: *they have also since added not only the syllables of two letters beginning with consonants, but also syllables of three or four letters like bac, bad, baf, bal, bam, ban, bas, band, etc.* (Pesic 1997, 24). For the phonetics of the Tuscan Italian, François Viète makes the following statement: *also, there are ordinarily two characters which only serve to distinguish words and sentences* (Pesic, 1997, 26-27). He then states his infallible rule: (...) *Because of this, if another triplet of characters is found quite different from (these) five triplets (just found), one (of those five) will infallibly be a vowel. Thus, the vowels are distinguished from the consonants and then by marking the finals (and by) hypotheses vowels are distinguished from vowels and consonants from consonants, both their rarity as well as by their individual frequency* (Pesic, 1997, 26).

3. Results and Discussion

I illustrate with the ideogrammatic image taken from the bottom-left section of the Voynich Codex 27th page (fig. 3).



Fig 3: Detail from folio 27, bottom-left quadrant, Voynich Codex

In order to extract the image, I have subjected it to Densushianu-Ruzzo Principle in the clear evening sky of 20th August 2021. In the ideogram is represented the poet Mousaios, and if the image is watched from the left side, it includes his metamorphosis, Tsugulea, Aunt's Son, a Romanian fairy tale character. When the ideogram is rotated in the opposite direction, can be observed the God Purusha in Proto-Christ hypostasis (fig. 4).

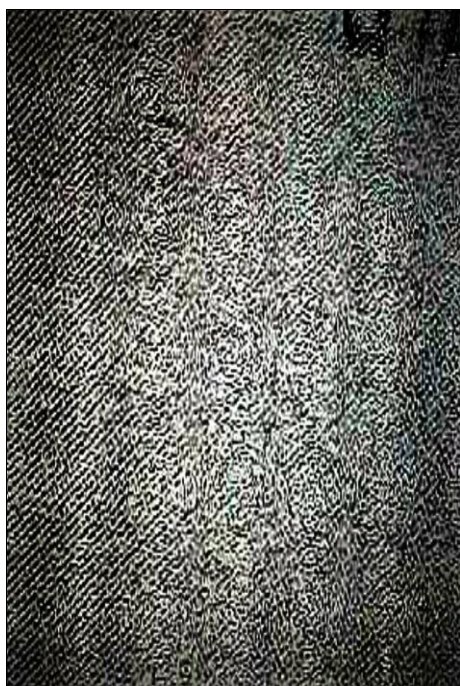


Fig 4: Ideogrammatic image from the bottom-left section of folio 27 of the Voynich Codex

1
He is represented with his hands spread in the Crucified Atlantean Man posture. He is the Androgynous God with dominion during the megalithic time of 3,000,000 years, as taught us Ion Gheorghe about the age of the megalithic civilization. He was not expressed in canon chronology as he is not associated with other Eponymous Magistrate, but only with the poet Mousaios, and he wears a double crown. Concerning the chronology of the 15 charades extracted and decrypted in this volume, it covers the time spans greater than 10,000 years, equal to 100,000 years or greater than 100,000, as in the case of Sarmisegetusa Dava from the designated Tartaria Area, covering 60,000 antediluvian years. By aggregating these eons, I have obtained the megalithic time of 1000,000 years. Further, I have enlarged the initial photography, and I have obtained a Gorgona-Medusa left profile (fig. 5).



Fig 5: Enlarged fragment from the ideogrammatic image of the Voynich Codex, folio 27 (bottom-left section)

2

Completing the pair, I have discovered a megalith near my hometown, Pucioasa, in which Purusha is figured as anarchic Buddha/Ghilgamesh constructed in unity with the hill bordering the northern Motaieni village (fig. 6).



3

Fig 6: Megalithic formation near Pucioasa, Dâmbovița County, Romania

Regarding the deity designation for these images, it must be noted that the megalithic aesthetic vision was mnemonic and, by this way, the prehistoric notion of artistic creation was enfolded in an ontological memory as an ingenerated nature: if the naturalist notion of art for art would be applied to it, it would result in a superimposed judgement, just like in the case of the Franco-Cantabrian cave paintings from Altamira or Lascaux that until nowadays are voided by a minimum artistic explanation.

I will illustrate with the first two decrypted charades, BETCADD and BAGBEPs, extracted from the mentioned page section from which I have obtained the expressions translated, subsequently, in the English language.

1.1. Beta-Tebaita Betcad` Acad` Dadite`, Fetida Betida Coretida Vedida Daca, Dacteb` Comatia Calibaba Iabeta Beta-Tebaita

Degalacteb`Aetes Aetica Tectes Calion Palaza Leges Belagines, Galacteb`Dacalaga, Macad` Padide` Aridev` Vaditeroc` Beladi` Lapiteroc Coretipal` Pecoretipal` Masaditeb` Sitef`, Bratai Masratai Mesiatar` Tarsam Tabet, Cate Sabet Cabet Date Cebai` Corabai Hatorabai Cailac`

Mailac` Samailac` Decebailac`
 Saitam Ramoc` Tamoc` Potamoc` Betcad` Dabet` Cetcad`;
 Calapa Scaia Mascona Pacuraia,
 Baiaruca Iaruga Iarunca Duca Epanima` Cepatu,
 Iarnatica Viaru Runcana Dunca Adunara,
 Canoea Eudocsaia Rocsalana,
 Samona Paiacea Iernatica Iahes Lacses,
 Taiacs` Pascaiat Facsaia Mascaiat` Getaiac`
 Patacsam Uraisca Dacasiaru` Temasc Ctap` Bascaf` Fataia
 Caspa` Lapasca Lascai` Batait,
 Naiac` Dacapal Caiac` Chapalea Chelba,
 Chelceles Albac Blaches Cabires,
 Selmoxis Selecis Ecclesies Celestes Selcies,
 Decebalces Cromlehis Cleches Lechinta: Coleches Dechinta
 Bratniche`,
 Fiched` Dechidochia Smechina,
 Manichems Rems` Craico Erodiched` Codiched`,
 Dechif` Brechinta Carb` Poratniched` Secheloc`,
 Osmos-Cosmos-Simbiosis Calicantares Sapanta Diceneis
 Euridices Eleses,
 Cromlehis Sihles Simeris Helis Delmati,
 Simorc` Morc` Selmoxis Decebalhis,
 Dada Dactela Galactea Teba,
 Saliara Milenara Salmoxiana Etaca Petaca Dada Acad`,
 Catena Cratena Hecate Sabate,
 Atea Atena Atenara Venara,
 Catenca Ilenca Melina Exelina Colena Lexelina Ilena Ileon
 Menca Tencava Venca,
 Savacnev` Navac` Acneta Bacnem Manoele Canele,
 Anelexel` Daneloc Baelexe Uraelem,
 Belacnele Oracnele Lacnetac` Lapetac` Letac`.
 Semencara Cara Caranava Padenca,
 Cabadenca Cabala Sabaden` Badenca,
 Soracnedaba Comasora Tacneda Samaneda,
 Cabas` Salabac` Macneda` Belacneda Dabac` Bacneda:
'Edapa Savanarac` Sarac` Maracnemes`.
 Bacna Castabacus Balbacus Sacna Marga Halbaca Harus,
 Sabares Albia Bacites Cusanus Sucis Ducis Cabasileis
 Cabalzis Silabis,
 Cabasileis Cabes Batasani Atas Mama Sacis Bisacis;
 Nides Bancila Saliste Salices Calicantares Nabatea,
 Aita Bitatibana Abanata Siratis Viratna,
 Manacili Dacili Silaci,
 Dicalis Vilicada Licadana Milicanama,
 Bantida Caribanta Tariva,
 Davirata Chirata Mirata Atnaba Cabiraca Siraca,
 Braditna Sobradita D`Arbada Haritna Nabatea,
 Camanacilim Manacilim Danacilim:
'Manada Dacil` Vadacili` Miliv` Daciliv` Silaci` Macid`;
 Masitarisa Cratina Padanaba Cabanada Radapa Manita,
 Itarca Casiratisam Biratisam Anabata Atibana Sibana Fatia,
 Sicolari Ficili Dicili Pilasgi,
 Soficilas Dicilas Pilasgas Sagsali Salmoxis-Ghebeleis
 Alip`,
 Salice` Dicibalice` Micide` Tisalice` Cifose` Cimere` Arifose`,
 Calicantares Licnites Sedines Edines Se` Nides,
 Set Getines Betines Beta-Tebaita Eticon Cetines,
 Set Getines Mincili Munci Muncili Nunci,
 Agram Ramaneis Maravi Farga Marga Samarcas,
 Dancus Cusanu Tratusanu Traia Patulatensis Epiratus
 Parusanu;
 Dunasura Surapa Brasutari Aripe` Basnetalu` Betalu` Sutap`
 Baiart:
 Amanusu Manasu Suta Art Tartaria Sunasu Runasu Casuc

Sucnad;
 Dancus Cabe Set Saice Salmoxiane Daice Nabadaice,
 Sabadaie Dragaice Beta-Tebaita Teiade Iadase Dabase,
 Baladaie Naie Amunaie Sabelase Salmoxine Tabelase
 Cabelase Talase.
 Cumincenia Cenis Deceneis Pronia Moncele Muscele Amon
 Ra Musaios:
 Cosmina Pomineata Leliteata,
 Garneata Beata Atalanta Garbova Zarnea Naeni Coraza,
 Barnea Tarabostia Costonina Masma Arazana,
 Cincumgenta Penta Genesa Senesa Asena Esena Ganesa
 Genucla,
 Decebalces Balces Muneres Negoiu,
 Semolxiana Saleara Getina Araes Tarabostes Craes
 Decineis,
 Nimesis Misis Pomona Nomine-Omine Pelcele Pelasge
 Selece Elese,
 Blestemati Feciori Cerbi;
 Petitores Ides Titanes Bitola Cobitora,
 Pitolicea Teliceanu Lapita Helicea,
 Decileh Mileh Cromlehis Batele Teliorman Zimnicea,
 Zimolxiana Imnis Rimnicis Ramnis Colnices Nicea,
 Paeces Decineis Secires Nilocis Senates Nomine-Omine
 Sicularis Colines Mara Casin Inemis Simeres Pita-Omeni,
 Anaitis Amunai Naiades Iades Danaides,
 Naieris Stixilo Ialomita Domeni Domini Nostri Tomis
 Somites Misilis,
 Sihles Helis Delmatis Morcis Selmoxis,
 Helim` Celimanis Heliced` Miliceh Ilceh Epicenis mucedis
 Si Deci Decumanis,
 Sateli Comatis Peripatea Saturn Helis Alior Rosioru Purusa
 Ia-Io.
 Cormana Cornu Ormazd Orma Darmaza
 Mazda Roili Oili Rila Petrilaca Petrila Petre Eghipete Tri
 Laca,
 Dacu Deucalion Calimani Sirtea Simeria Firtate Calomfir
 Deucalion,
 Ialomita Omfalos Mirtea Peripatea Tetanes Tatra Trifoi
 Sofoi Ia-Io,
 Batrinis Sabatis Vatriss Avataris Vatis Vasileia,
 Tarabostes Asiles Salmoxiana Elisa Celimanis,
 Lisiata Polis Casia Mesiata Goliata Saisa Saca Silmoxiana
 Atalanta Elise Semenice,
 Kata Ovi Cailas Saliara Daica Malia Omelia Tarabostes
 Raili,
 Pi Logos Topili Copili Pileatis Milea Leliteata Milenara
 Leaota,
 D`Aleia Leia Calea Poleista Pelasga Decapoleistais Milenara
 Ia-Io.
 Pitonisa Decili Cromlehis Decili Helis Orastia Silmoxis,
 Pileatis Milenaris Silenis Codicelis Colendis Rosa Canis
 Risi,
 Eroes Potes Cotis Topae Edil Dacia Kapa Atlanta,
 Tiamat Tamuz Saites Sites Maica,
 Baciates Beta Mater Atlantes.
 Daces Bacites Dacea Cabala Decebala Casea Fud
 Dambovita,
 Somones Cenes Ziditoris-Zburatoris Suenes Aezes Druedes,
 Zabazius Ratacenses Hatoris Siracis Erotis Ides Ses
 Seneces.

1.2. The Goddess of the Beta-Theban Creed, the Akkadian Sisters` Mother, the Benefic Theban Milky Way God`s Mother Originating from the Queen`s Batca

Dava, the Girl from the Beta-Theban Peak, the one in Pilgrimage at the Vedic Retian Dacian Sister, the Dactilian Comatian Theban Caliaba Iabeta, Symbolising the House of the Feminine Beta-Theban Principle

She was with Degamis Cotys Aeetes from the Poor' Order,
 God of the Cosmic Theban Milk,
 Belonging to Aeetes Poets,
 Respecting Deucalion's Tectonic Ethic of the Warrior Laws
 Guardianship,
 Galacteb's Decalogue of Padesh Kogaionon Peaks
 declamated as the Macedonian Ballads
 of the Vadu Places from the Earth,
 The Sacred Brides' Places of the Comatian Joyful Death
 Doctrine on the Veda from before the Vedanta, Decalogue
 inscribed in the Planetary Lapithian Printings from the
 Carpathian Muresh County and Uruk,
 Royal Horusian Printings of the Core Mothers Honored at
 Massada and Thebes by the Secret Atlantean Persephonas
 Sisters from Steven Lineage;
 The Masoretic Cobra Brothers of the Barathia Empire, from
 Bratocea Pass, from Branesthi, Brateshti, and Sarata,
 The Messianic Brothers of the Countries from Tartaria,
 Tarsus and Tibet,
 The Brothers of the Dog Totem Mountains,
 They were with the Sabazian Jinx Cybele
 Maidens from Sebastia and Thebes,
 They were together in the Earth's Ark,
 The Brothers and the Core Maidens from
 The Atlantean Persephonas Caste,
 They were with the Hathoric Arthur Thor's Orants in the
 Tarabostian Earth's Ark,
 Upholding the Atlantean Senate Horse Symbol
 Of the Country figured like a Curl, the Primordial Country
 that was in an Ocean Circle,
 All was inscribed on the Tabulated Megalith
 from Mailat-Ulmeni, that was the same as the Sacred Tapae
 Place,
 This Megalith was figuring the Saitic Decebalian God Rama
 Tamuz as the Primordial God of the Waters,
 He was Remembered in the Betca Dava of the Beta- Theban
 Creed and in the Beothian Country
 By Those from the Needle Tree Creed,
 Those Who were engulfed by the flood.
 The Tenth Lapithian Deucalion's Mother, Calapa,
 Shepherdess Mother from Moskon Gentry, from Scheia
 Sacred Place,
 Goddess of the Sky Consecrated with the Little String of the
 Boyard Class used for the Ritual Bulls,
 The Duchess Ierunca, Who Gives the Name of the
 Beginning,
 The Hibernian Vieru Runcana Dunca from the Sacred
 Gatherings of the Danube, the Sarmatian Roxolan Eudoxia
 with Dog Totem Ancestry,
 The Salmon One from the Hibernian County,
 From the Mare Riders uttering the Sacred Kabbalah
 Dictums,
 She was Wearing the Linden Tree Mask of the Saitic
 Ciconian Kingdoms,
 As Mother of the Psy Bird and Mousaios's Saitic Teacher
 for the Sacred Light of the Hills,
 She was Mother of the Sacred Pascal Bread,
 The Light of Focshani Tapae with Bos Moscatius Emblem
 from the Getian Caiata Tapae,
 She was the Giant Pythia from Pithecusae,

The Giant Praying Dacian Women of the Ancestral Curd
 from Muravi Empire,
 She had Cotys Ancestry in Timish County, Reminded with
 Mistletoe Branches,
 For Her, there were Brought Sacred Coffers on Basca River
 and at Caffa,
 She was the Young Girls' Light for the Caspian Lapithian
 Mountains, She was the Mother of Lapushna County,
 Mother of the Battle Words of the Beta-Theban Creed at
 Lisa and Sais Tapae,
 She was the Flood Sailors' Echo, the Mother Ghepelea
 Peleaga of the Pelasgian Guardianship for the Ten Atlantean
 Cities,
 The Mother of the Peleaga Kogaionon wearing the Chelba
 Cap,
 Sustaining the Cosmogonical Myth of the Clot inscribed on
 Pelasgian Skins,
 the one belonging to the Black Wallachian Kabirian Knights
 from Albac Tapae,
 who was present at the Salmoxian Dwelling Places of the
 Celestial Decebalian Churches,
 the Churches of the Cromlehis,
 at the Assemblies from Lekinta Village.
 There, They were Offered Curls for the Fifteenth Queen of
 the Bratocea Mountain Pass and of Phocis,
 She was with the Tenth Dokia Dragon Mother from the Fig
 Creed of Calan Tapae,
 The Mother Chif, the Manichean Cimmerian Queen with
 Remshian Gentry Ancestry,
 Belonging to the Euridike Sisters' Cedar Creed of the Ten
 Mathematic Crypted Codices,
 From the Fifth Cimmerian Raven Creed of the Brecintian
 Gentry,
 She was associated with the Ten Secular Kabirian Knights'
 Tapae Places from the Victorious Porata Dava,
 From the Great Creed of the Osmotic Cosmic Symbiosis
 from Sapanta Tapae,
 She was Consecrated with Willow Branches when the
 Euridike Sisters were Chosen at the Decenean Dinners;
 The Aunt Mother, Adam Purusha's Second Mother from the
 Black Wallachian Countries from Tiblesh Kogaionon,
 She was with the Dalmatian Helys Poets,
 The Cimmerian Simorg Ancestors from the Sacred Young
 Forests,
 at the Cromleh Pillars Erected for the Decebalian Salmoxis
 Eponymous Magistrates,
 The Dactylian Theban Galactea Mother, the Millennial One,
 the Warrior One,
 Salmoxian Mother, the Bread Making One,
 The Ethical Sister from Ithaca and Akkad
 From the Bag and the Patch Creed,
 She was with the Sabatian Cotensian Hecate Christmas
 Mother,
 Her Daughters were the Young Venus, Atea, Athena and the
 Millennial Cotensian-Getinian One,
 The Millennial Catinca Ilinca Mother,
 The Sixth Sea Buckthorn Helen Goddess, Who was Exiled
 to Ilion from the Hilly Country of the Primordial Word,
 from Tincava and Vinca Tapae,
 their Father was the Ninth Giant Monarch of the Century
 with Manichean Pastoral Domains
 At Ocnita and Bocna Sacred Places,
 they were all Shepherds from the Dog Totem, from
 Ulysses' Provoking Nilotic Words Creed of the Atlantean

Earth's Rings,
 They were Offering the Danubian Gifts at the Nilotic Tapae
 for the Vexed Celestial Nilotic Shepherds from Thebes,
 They were with the Orant Nilotic Decebalian Warrior
 Daughter,
 She was the Orant Light of the Lapithian Planetary Rings
 Symbolized by the Funerary Stone Statues;
 They were followed by the Forty-Ninth Sowing Mother of
 Karanovo Tapae,
 The Mother of Padina Mountain and of the Sabazian
 Kabbalah from Cobadin Tapae,
 The Solar Masoretic Sister of Badeanca River and Dabaca
 Tapae,
 The Mute God's Double Masoretic Solar Shaman Sister,
 The Thin Twin Jinx of the Shepherdly Megalithic Changing
 Syllables:
 The Primeval Warrior Decebalian Syllables that are to Burst
 Out from the Nests of Dabaca Dava, Bocna, and from the
 Free Warrior Calybian's Adinca Tapae:
*'The Eponymous Shiva's Nurturing Mountain Lydian Water
 will Become the Poor Moroshans' Luck of the Primeval
 Nemesian Word;'*
 Their Brother was Bacna Castabacus Balbacus Sacna Marga
 Halbaca Harus,
 The leader of the Assemblies from Alba and Olbia,
 He was leading the Sacred Demonic Assemblies
 With the Kushan Shepherdesses and the Sucian Dukes,
 They had the Common Dominion ruling over the Primeval
 Syllables
 With the Jinx Women from Botoshani Tapae, and with the
 Luminous Ethos Mother's Saka Followers from Bisoca
 Tapae:
 The Mother Bancila of the Salmoxian Dwelling Places like
 the Nests of the Warrior Calicantarian Gentry from Nabatea;
 Aeeta, the Tabulated Megalithic Mother from the Aeetes
 Poets' Caste,
 From the Beta-Theban Creed, Originating from Banita
 Dava, Vrata, and Sarata Tapae,
 She was peregrinating with the Bushels at the Dacian
 Monks' Dwelling Places from Amun Ra's Creed,
 They were the Wallachian Peasants uttering Plebeian
 Dictums for Vilicada Licadana,
 The Peasant Akkadian Mother with Wolves Foot, the
 Millennial Canaanite Mother,
 The Edenical Chantress Who Came from Bontida,
 As She was Eve Euridike, the Icarian Coribanth Empress.
 Hera, the Vedant Queen, the Bride of the Truth, the one
 Who sustained the Kabirian Syrian Knights,
 Buddha's Sober Queen of the Pine Creed
 from the Gaulian Arbod Tapae, Horus's Rissian Queen from
 Nabatea;
 Amun Ra's Worshipers were wearing Cuman Monk Hats,
 and they were respecting the Danubian Monks' Communal
 Ancestral Law:
*'So as to be Blessed with the Dacian Manna,
 So as to be from the Ancestral Creed of the Dacian Vedas,
 So as to be from the Millennial Dacian Levite Priests'
 Formations with Demotic Macedonian Ancestry from before
 the Macedonian Infernal Exile.'*
 They were followed by the Mushatian Danubian Christmas
 Empress,
 The Kabirian Shepherdess who Migrated from Padina
 Mountain to Rhodope Mountains
 And where the Veda Water Smiled for the Ancestors on the

Demotic Joyful Death Doctrine;

She Migrated with the Mother Itarca Caseratisam Beratisam
 Wearing the Peasant Pants of the Senatorial Horse Dance,
 Bringing the Teaching of the Primordial Curd from the
 Hibernian Barathia Empire,
 From Somesh River, on Marita River, as they were
 Luminous Nabatean, Theban, and Sebastian Shepherdesses,
 Cloud Travellers' Mothers from Fat Lineage: *'For Their
 Truth are to be Sustained the Dacian Monks' Dwelling
 Places.'*
 The Girls of the Centuries, the Ten Pelasgian Girls,
 The Sophia Mothers who were accompanied by the Wise
 Warrior Salmoxis-Ghebeleisis,
 The Eponymous Magistrates from Aleppo Worshipping the
 Warrior Decebalian Mothers of Mycene, Macedonia and
 Thessaly,
 Luminous Cimmerian Leading Mothers from Arefu Tapae
 Wearing Peasant Cimmerian Belts,
 They were accompanied by the Ones with Calicantarian
 Ancestry, by the Hungry Ones guarding the Getinian-
 Bythinian Lignite Rocks of the Edenical Dwelling Places
 from the Seven Nests,
 They were following the Beta-Theban Creed with the
 Ethical Formations of the Needle Leave Creed,
 with Minca Mother's Seven Heralds of the Mountain Works
 from the Romanian Peasants' Muravi Land,
 Celebrating Rama Farga Marga Samarcash from Samaria,
 and his Eponymous Brother, Mithras Dancush,
 the Kushan from Trotusheni, Tartaria, Troy, Parosheni,
 Epyrus and Tyre,
 from the Atlantean Potulatensian Thule Islands. The Great
 Ripean-Slope Mother of the Danubian Measure and of the
 Assyrian Waters,
 The Orant Christmas Cobra from Barsa County,
 She was reciting the Teaching Fairy Tale *about the Flying
 Seth's Ancestral Wings Covering the Atlantean
 Embankments, Seth, the Second*^[2] *Thanatic Latin Ram from
 the Hundred Boyard Atlantean Waters of the Beta-Theban
 Creed,*
*He was Reminded by the Jinxes who Should Forgive Us:
 Seth was the Demotic Celestial Monk Amun Ra, he was
 Arthur Thor, the Hundredth Resurrected Man-Magistrate
 with the chanted Curdly Pastoral Jinx Runes,
 He was Consecrated at Tartaria and on Sinai Mountain, He
 was Consecrated by the Luminous Nedeias, Fairy
 Duchesses from Bocna Tapae, Naughty Kabirian Goddesses
 of Love, the Saitic Salmoxian Ones,
 They were, also the Jinx Sisters from the Beta-Theban
 Creed chanting for the Eponymous Dancush,
 They had Dais Gentry Ancestry, and they were Celebrating
 Sabazius God on the Beta-Theban Creed,
 They were the Linden Trees of the Infernal World, They
 were from the Sacred Dabaca Dava,
 They were Singing Amun's Dais Gentry Ballads on
 Panflute,
 They were the Megalithic Theban Salmoxian Tabulated
 Sibyllas,
 They were the Jinx Cibeles Mothers of the Thalassa Empire.
 The Providential Earth's Mildness Great Mother
 Who Sows Amon Ra's and Mousaios Poets' Hills at the
 Decenean Dinners,
 Cosmina Pomineata with Coson Ancestry,*

2 To be noted, Seth's mention in the Bible as the second after Adam.

From the Masma Creed, with the Sacred Breads of the Mazda Gnosis,
 The Mother of the Fivefold Cimmerian Gentry, Who was bringing the Sacred Towel for the Dead,
 The Towel that was Hanged on the Little Pillar of the Door,
 She was the Happy One from the Atalanta Empire,
 The Sister of the Kogaionon, Mother of the Joyful Death,
 Garneata Zarnea Barnea, the Courageous Tarabostian from Naeni,
 The Fifth Essene, the Old One with Asan Gentry Ancestry,
 Ganesa from the Fifth Genesis of the Genucla Dava,
 Bringing the provisions for the Decebalian Knights from Negoiu Mountain with Black Wallachian Ancestry;
 The provisions were Brought also, for the Slouch Women Sacred Category,
 The Goddess was also, the Millennial Warrior Salmoxian Mother from the Great Creed of the Osmotic Cosmic Symbiosis,
 She was Accompanied by the Tarabostians from the Paradise Countries, the Decenean Magistrates.
 Nemesis Goddess's Heralds were at the Charity where they were recited Homonymous Names that were representing the Chosen Women of the Dwelling Places, Names recited from the Skin Pelasgian Writings,
 The Cursed Cerf Emperor Boys' Mother from the Aeetes Poets' was Madalina,
 Beta-Theban Mother practicing the Earth's Stability Ethics, She belonged to Calion God's Guardianship of the Warrior Laws,
 The Followers on the Sacred Titans' Mountains with Bitola Pitulicea Teliceanu Helicea,
 Lapithian from the Old Women Formations, from Teleorman County and Zimnicea,
 They were Represented as Ten Thousand Cromlehis, They were performing the Hymns for the Hills
 And the Ramnics, for the Valleys from Nicaea,
 For the Ramnes Gentry and for the Zalmoxian Great Mother: these represent the Decenean Lands worked with the Sickles of the Senates with No Place expressed in Homonymous Names.
 The Ones from Mara River belonging to the Cashin Order of the Cimmerian Hearts were Celebrating the Goddess Anaitis with the Bread of Kindness,
 They were Celebrating Amun Ra's Naiads and Danaids with the Hell Password,
 They were the Flood Voyagers from Our Lord's Domains of the Styx Ialomita River,
 Refugiated because of the Great Flood to the Highlands from Tomis City and Mizil,
 The Helys Poets' Order of the Young Forests;
 The Dalmatian Salmoxis Deads from the Ancestors' Celestial Realms,
 The Infernal Judges from Calimani Kogaionon, They were Judging the Infernal Epician,
 The Marginal Rotten Soldiers, for the Crime of Ceding to the Infernal World,
 For the Milk Fraud and for Abducting the Women, who were wearing Peasant Vests:
 Those Criminals were the Sixty Decumanians caught by the Milkweed Saturn Helys Alior Roshioru from the Plebeian Villages performing
 The Peripateea-Exile Rites, Being Adam-Purusha with the Ya-Yo Principles;
 Ormazd was searching the Way of the Mazda Gnosis,

He Migrated from Comarna, Cornu, and Darmoxa Mountain with the Sheep Flocks to the Sacred Places of Ryla Mountain, Petrilaca, and Petrila,
 He was from the Currant Creed, He went to the Infernal Exile Carrying the Egyptian Stones for the Dacian Deucalion God's Three Sacred Places from Calimani Kogaionon, Sirtea, and Simeria,
 He Went into Exile to find Calomfir Deucalion
 From Ialomita River, the Brother Anthropos Mirtea, the Navel of the World,
 Who Went in on the Titans' Peripateea Exile from Tatra Mountains for the Orphic Sages' Clover
 That Symbolised the Ya-Yo Principles in the Old Men's Possession,
 The Ones from the Sabatian Feasts of the Fireplaces, Poets' Avatars of the Joyful Death Doctrine, Tarabostians Who were with the Selmoxian Mother with Asylum,
 The Chosen One by the Ancestors of the Sky, Lysiata Casia Goliata, Messianic Mother of the Earth's Poles and of the Cosmogonic Curd Myth,
 The one from Sais with Saka Ancestry,
 Salmoxian Mother of Atalanta Empire Belonging to the Chosen Women Formation of Semenik Kogaionon and Practicing the Tenth Custom of Letting the Sheep Pass for Her Warrior Sister from Malia and Kailash Mountain:
 This is the Heavenly Tarabostian Omely from Malia Tapae Spelled with the Sacred Pi Number and Word for those Children Wearing Caps,
 It was spelled by the Millennial Milea Mother, Sister of Leaota Kogaionon performing
 The D'Aley Leya Pilgrimage Custom on the Way of the Pelasgian Cities,
 For the Ten Atlantean Cities on the Millennial Way of the Ya-Yo Principles;
 The Python One from the Jinx Women's Formations was Present at the Ten Helys Poets,
 On Ten Cromlehis with the Eponymous Salmoxis Ones from Orashtie County,
 Silen Rissi Teachers, Millennial Eponymous Magistrates Reciting from the Celestial Codices
 In the Carol Tournaments of the Rosa Canis Gnosis, They were Cotys King's River Heroes
 From the Sacred Places of the Tenth Atlantean Dacia, Attys and Tiamat Goddess's Atlantean Country,
 They were present at Tamuz Mother's Sacred Places from the Shepherd's Kingdoms;
 The Second Mother Goddess from Atlantis
 was followed by the Dacian Shepherdesses practicing the Decebalian Dacian Kabbalah,
 They were Fud God's Warrants of the Curd at the Dinners with Salmon from Dambovit County,
 The God was the Builder-Flying God with Suenian Ancestry,
 He was accompanied by the Sabazian Ratacensian Druid Poets,
 Hathor's Followers from the Poor Order
 With the Six Elders' Salmoxian Senates of the Sacred Mountains.

2.1. Baghetes Ghebeleisis Epsilon, Basileates Sages Getes Eponimes Psi,
Ghton Ontos Stegares Eteres, Pegas' Megalita Calitar'
 Decali' Fitaris Alfis Sofis Plavitaris,
 Siratis Estivalis Valpurgis Simeris Tifonis Persifonis Fosis,

Sifres Aflates Saflas Elates Nelates Cofres Ocoltes Fresines,
 Freies Ofres Meresines Ceresines `Bresines Hibres
 Coresines Esines,
 Sirates Barates Stifanes Burebesties Dragobesties Bilacedes
 Silaces Cebilaces Facedes,
 Setaeli Telisa Asilaeta Silena Beta Milaetesia Siratilaca
 Etatila Silagea,
 Li` Sabazius Polis Olinis Ispesirea Seracis Seris Ereses
 Retiaria,
 Eretis Ponor Potes Cotega Etos Mama Toc, Senina Miresa
 Ino, Caseris Paseris Rimeti,
 Sires Sapientes Siresis Saka Manimazos Dines,
 Anines Banita Sinai Rosa Canis Dines Manes,
 Fratia Aina Pitarais Arf` Nabatea Tarates,
 Casiares Sais Iaruges Baratia Tarabostes,
 Tipurites Rais Isaccea Paeces Casin Casie Teis Isaccea,
 Sinai Ianis Rosa Canis Sinace` Masora Musinai Ia-Io Manis
 Rosa Canis Nisus Misum,
 Sumer Resumerus Remicenes Remus Musim Scalusim,
 Muravi Susin Sinai Simeris Monaces Secularis,
 Decanes Canoi Nomine-Omine Mamona Amon Senaces
 Daces,
 Purana Puris Rites Taranes Uranes,
 Anarta Batrana Patrana Peripatea Mitrana Patras Tabulata,
 Sanziana Arupea Daea Lepura Uracia Pura Muravi,
 Arutela Lupeles Pelasges Sepultures Calea Aletea,
 Sturiones Tursenes Uracia Daica Icarus:
*'Senes Benesa Esra Parses Rutes Seturnus Senoi Oiris Risis
 Miris Piruste` Pi Rutes Mutus Leaota Obarsia Sais Isra,
 Harabo Hecatoael Aelia Atoa Doael Boael Saboa Caboa
 Padoael,*
Amaleao Radaota Paota Raraota Ropota,
Sobar` Tarsia Marsia Barsiana,
Catarsiana Dacata Hacatar Arsiana
Agatarsiana Barsana Barsa Barasana Suria Ripei.`
 Aetes Tela Aelia Selaci` Se` Cerute` Atlantes Lupes
 Sarmisegetusa Saleares Lepites,
 Topes Senates Eretes Stegares Beta Elizeu Zabaziates Beta-
 Tebaita.

2.2. Ghebeleisis`s Scepters from the Epsilon Creed, the Getian Sages` Kingdoms, the Eponymous Magistrates of the Psy Creed in the Ontologic Getian Formations, The Herald of the Ethereal World on Pegasus God`s Megalithic Equality for the Travellers on Clouds

The Ten Lads, the Orphic Wise Lads from the Alpha Gnosis,
 The Shepherds of the White-Yellow Sheep,
 The Lads, the Seeds of the Countries that were washed with
 Volcanic Lava,
 The Valpurgian Ones from the Summer of Sarata Tapae,
 Typhon God`s Cimmerian Ones Who Originated from the
 Persephonas` Luminous Villages,
 They were the Founders of the Sacred Sophic Number
 Creed,
 The Exiled Sophia Mothers` Sacred Numbers,
 Those were Covered by the Nile River, the Numbers were in
 the Occult Ashwood Chests,
 They were the Freya`s Bride Goddesses` Chests, the Brides
 from the Creed of the Ash Tree and the Creed of the
 Cherries,
 And They were Participating at the Feasts of the Sheep for
 the Catharsis Rites,
 For the Essen Core Shepherdesses` Purification

From Steven`s Lineage, from the Barathia Empire,
 They were the Tragic Burebistan Goddesses of Love, the
 Warrior Ones Born at the Cybeles Goddesses` Dwelling
 Places from Phocis,
 They were Born in the Great Mother`s Seven Countries, The
 Second Exiled Satyric Milesian Mother Born at Sarata
 Tapae,
 Who had the Age of Sarata County, Sabazius Olyn Poet`s
 City for the Poor Order Penance,
 His Worshipers were the Wise Getians with Serian Gentry
 Ancestry,
 From the Poor Order Heresies, from Retiaria Dava and from
 the Hawk Creed, the Followers of the Sacred Carriage from
 Ponor River with the Ethos Mother from Toc Tapae and
 Bratocea Pass;
 Ino, the Serene Bride, the Curd Bird, the Warrant Mother of
 Rameti Tapae,
 She was associated with the Wise Syrian Ones,
 With Manimazos God with Saka Ancestry,
 They were present at the Ancestors` Dinners
 From Anina and Banita Dava,
 Also, They were the Followers of the Rosa Canis Gnosis
 from Sinai Mountain with Orpheus`s Pitarei Order,
 In the Brotherhood of the Ainu Gentry, in the Nabatean
 Country.
 The Praying Curd Warrant Women from Sais
 And Barathia Empire were listening the Screamed
 Tarabostian Purana Songs while performing
 The Pure Peasant Celestial Rites in the Paradise Countries
 from Isaccea with Casie, Eponymous Magistrate from
 Cashin,
 At the Hibernian Linden Trees from Isaccea;
 The Eponymous Ianis was Worshipping the Sinai Mountain
 on the Rosa Canis Gnosis with the Formations of the
 Senates, with the Mother Masora, on Mousaios Poet`s
 Sacred Hills,
 By Celebrating the Ancestors of the Ya-Yo Principles:
 The Ancestors of the Rosa Canis Gnosis were Celebrated by
 the Herald from Naissus Who went in Sumer with the
 Sacred Remycenaean Resume for the Muses,
 Where it was played the Horse Dance from Muravi Empire,
 The Horse Dance that was played at Susa by the Sinaitic
 Cimmerian Monks,
 By the Ten Eponymous Magistrates of the Centuries with
 Dog Totem Ancestry Expressed
 In Homonymous Names for Mamona Amon`s Dacian
 Senates along with the Old Anartian Patrana Mitrea Mother
 Represented on a Tabulated Megalith at Patras,
 Singing for Sanziana Arupea from the Sacred Rupea Place,
 the one with Dais Ancestry,
 The one from the Rabbit Creed Who was listening the
 Oration of the Pure Carpathian Muravi Empire, Performed
 for the Pelasgian Wolves` Graveyards from Arutela Dava,
 The Tombs from Alethea Mother`s way of the Sturgeons;
 the Versets were inscribed
 As the Thursenian Oration by Icarus`s Sister and the Old
 Men:
*'For the Beneficence of Esra and Parsi Houses
 On the Pilgrimage Ways with Saturn`s Old Men,
 For the Rissi Teachers and the Pirustian Groom Shepherds
 Who were, in Their turn,
 Pilgrims on the Mute God`s Ways of
 Leaota Kogaionon, of Obarsia Mountain,
 On Horus`s Horoaba Mountain Pass*

*and at the ones from Isra House,
 On the Ways of the Egyptian Sais City,
 They were the Second Aelia Atona Hecate`s
 Ox Shepherds Who Migrated with their Herds
 On Aton`s Athos Mountain, at the Sabazian Jinx Women
 and Ox Shepherdesses from Cibir
 And Padesh Kogaionons, and in the Paduan Land,
 They were Worshipping the European Lioness Ropota
 Dalea Sophia Radauta,
 The Mother of the World from Radauti Tapae,
 The Dao Mother with Pautian Ancestry,
 The Pavon Mother, Who was the Respite for the Thundering
 Waters of Rarau Mountain,
 They Gathered all at the Marsian Thursenian Assemblies, at
 the Tenth Cathartic Giant Dacian Hecate Mother,
 At the Agatarshian Barsana Tapae of the Barasana Gentry
 with the Knightly Slope Gentry from Barsa County and
 Syria.`*
 Those were the Aeetes Poets` Lands,
 Aelia Mother`s Dwelling Places and the Seven Suited
 Women`s Inheritance,
 They were Suited by the Warrior Atlantean Lapithian
 Wolves from Sarmisegetusa Dava,
 They were Present at the Sacred Heralds` Senatorial Places,
 In the Second Zabazius`s Kingdom Symbolised
 By the Elysean Plains, on the Beta-Theban Creed.

4. Conclusion

As subsequent conclusions, the Cimmerian language is one of the symbolic syllables generated by a gnostic civilization and the obtained syllables and words have the features of the Romanian dialects and patois, but the spelling of each vowel, semivowel, or consonant depends on a harmonic typology: the mode and place of articulation are linked to the Proto-Latin/Proto-Indo-European sound relation variation; the vowels, semivowels, and consonants behave similarly to the harmony of the traditional musical sounds and they are uttered with a multidirectional ethos accent.

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