

When Language Turns Against Truth: The Fragile Foundation of Lies --*The Koen's measuring & The Old-Turkish Voynich MS*--

Subject: My Response to Linguist Koen Gheuens' Criticism¹ of My 2018 Videos on the Voynich Manuscript (VM)

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Keywords: Voynich el-yazması Türkçe içeriği, "Voynich Talk", "We need to talk about YouTube's favorite Voynich Theory", "Truth in science is eternal; falsehoods decay"², "Integrity is the backbone of scientific inquiry," "Facts are stubborn things,"³, "A lie has no legs", "Falsehood is like a boomerang; it always comes back to its sender", "Liars need good memories"⁴, "You can fool some people some of the time, but you can't fool all the people all the time"⁵, "Science is the pursuit of truth, not the distortion of facts", "In science, every error, every misstep, will be uncovered in time."

First Message to Mr. Koen:

Dear Mr. Koen Gheuens,

Although I suggested that you critique my article, which was published in a scholarly environment after being thoroughly reviewed by international experts in Old Turkish and contains the most up-to-date information on the Voynich Manuscript (VM), instead, you chose to critique my oldest news/introductory videos. Nonetheless, I would like to thank you for your criticisms. I hope that both your critique and my response will prove beneficial for VM researchers.

Please regard this message as an exercise of my right to reply. However, I believe that what I am about to write here is particularly relevant to linguistics students, enthusiasts, scholars, and, most importantly, VM researchers. Therefore, I kindly ask you to act ethically and pin this message along with the link to my article/response letter at the top of the comments section of your video critiquing my VM work, where it will be easily visible to everyone.

By pinning my message at the top of the comments section of your video, you would demonstrate understanding and respect towards those who are genuinely curious about the details of this matter, along with its scientific substance. Similarly, I will share the link to your critique video and my response in the comments section under my videos that you have critiqued. After all, science advances through ethical debates and inquiries based on opposing ideas, and by doing so, you would make it easier for VM researchers and the linguistics community to access the information I present here. Additionally, you would exhibit ethical sensitivity towards my freedom to respond.⁶

¹ You can watch the video in question here: <https://www.youtube.com/watch?v=UgVZZrZ1eqY>

² "Truth in science is eternal; falsehoods decay." - David J. Gross

³ "Facts are stubborn things." - John Adams

⁴ "Liars need good memories." - Alfred Adler

⁵ "You can fool some people some of the time, but you can't fool all the people all the time." - Abraham Lincoln

⁶ If you do not pin this response at the top of the comments section of your video, over time, those who do not see my reply (as my explanations in this response may become less visible, buried under other comments shared beneath your video) and individuals who later share their opinions may remain unaware of the scientific substance of my perspective on this matter. Consequently, they could mistakenly believe that certain non-scientific, erroneous conclusions hold scientific merit.

"In science, every error, every misstep, will be uncovered in time." - Carl Sagan

In this context, I would like to extend my gratitude to Mr. Koen for reviewing my earlier videos and sharing his thoughts and critiques.

It should be understood that the criticisms we direct at each other and the occasionally sharp discussions or correspondence we engage in are entirely specific to the topic of the Voynich Manuscript (VM). In this context, those of us who are involved in or examining VM studies are obligated to provide information that is not misleading, but rather accurate, scientifically consistent, and logically sound. This is, in essence, a requirement of professional ethics. Being criticized and responding to criticism is not a personal obligation, but rather a methodological norm that must take place within the bounds of scientific discourse and with an ethical approach to exchanging ideas.

In this respect, the party presenting a claim and the party offering criticism must first be capable of examining and debating a subject without straying from the scope of the original claim.

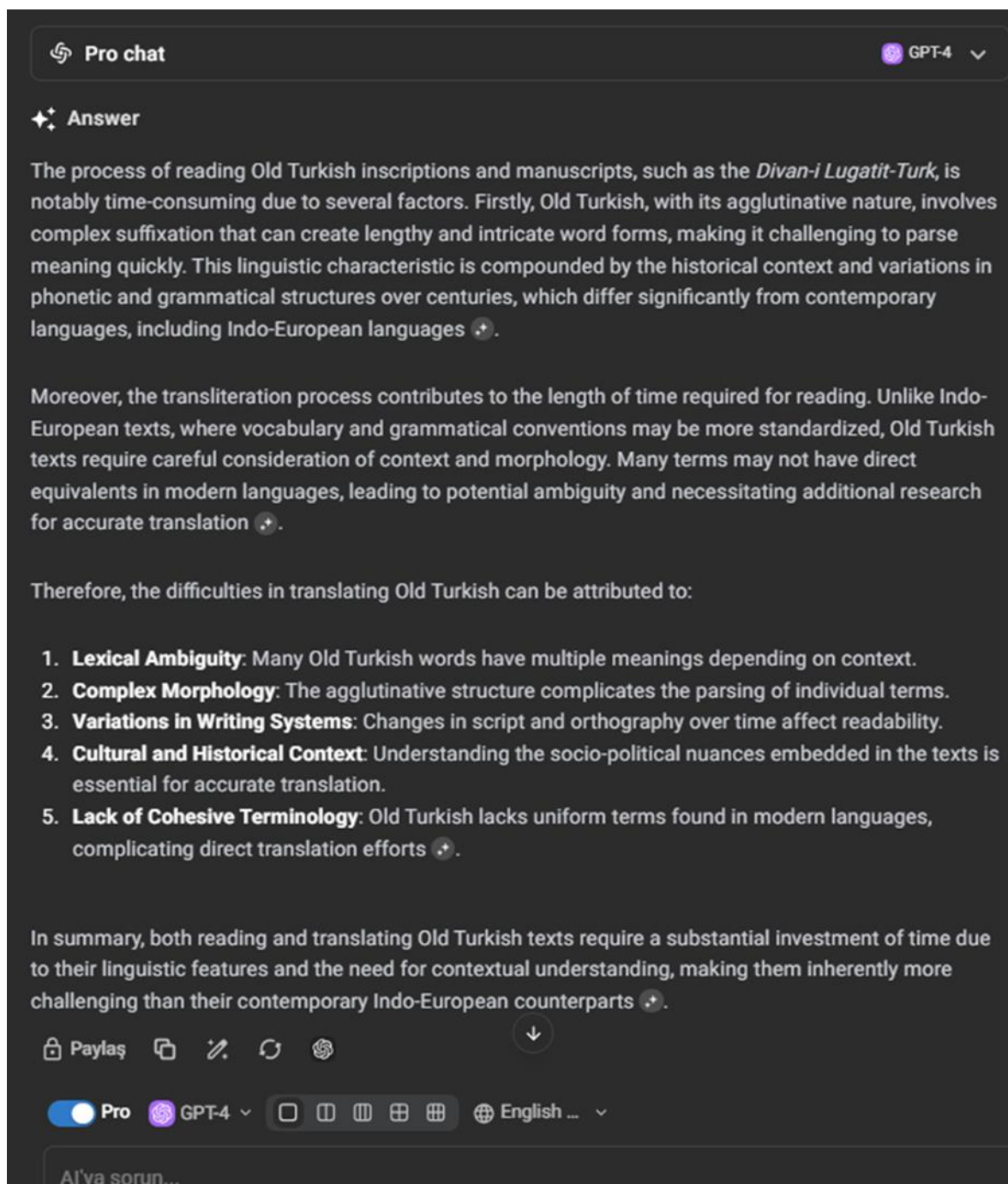
For the critic to offer critiques in accordance with scientific understanding, they must first ask themselves, "What is the claim regarding the VM that I am criticizing?" It is expected that they begin their explanations by answering this question and presenting it to their audience.

In scientific critique, without deviating from the principles of scientific methodology, the second thing the critic must explain immediately after clarifying the claim is the scientific method they will follow in their critique. Such methods, which the critic should have previously outlined, must include linguistic elements and approaches aimed at refuting or disproving the linguistic findings, correlations, or evidence presented as support for the claim.

To ensure that this process does not deviate from scientific rigor, the following points must be approached with particular sensitivity:

1. The critic must not incorporate their personal opinions or biases into the task at hand.
2. The parameters used to test or evaluate the claim must be chosen using a sound methodology, and elements that have not been proven to exist within the texts, as well as topics or issues outside the scope of the claim, must not be included in their calculations or analyses.
3. Since the critic is evaluating the claim, they must not include topics or elements that fall outside the claim's scope in their assessment.
4. After explaining the methodology for testing and examining the claim, the critic must ensure that they do not incorporate disputed methods, suggestions, or controversial ideas into the methodology or critique, and must remain focused solely on the issues within the scope of the claim.
- 5- The critic must have prior knowledge of the linguistic, lexical, morphological, phonetic, and historically recorded writing system of the Old Language in question (in our case, the claim suggests that the VM contains a Turkish language approximately 600 years old). Additionally, the critic should examine the terminology and semantic content of both the

ancient and modern vocabulary of the proposed language and consistently rely on authentic words written by experts in that language, rather than relying on machine translations.



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Answer

The process of reading Old Turkish inscriptions and manuscripts, such as the *Divan-i Lügatit-Türk*, is notably time-consuming due to several factors. Firstly, Old Turkish, with its agglutinative nature, involves complex suffixation that can create lengthy and intricate word forms, making it challenging to parse meaning quickly. This linguistic characteristic is compounded by the historical context and variations in phonetic and grammatical structures over centuries, which differ significantly from contemporary languages, including Indo-European languages.

Moreover, the transliteration process contributes to the length of time required for reading. Unlike Indo-European texts, where vocabulary and grammatical conventions may be more standardized, Old Turkish texts require careful consideration of context and morphology. Many terms may not have direct equivalents in modern languages, leading to potential ambiguity and necessitating additional research for accurate translation.

Therefore, the difficulties in translating Old Turkish can be attributed to:

1. **Lexical Ambiguity:** Many Old Turkish words have multiple meanings depending on context.
2. **Complex Morphology:** The agglutinative structure complicates the parsing of individual terms.
3. **Variations in Writing Systems:** Changes in script and orthography over time affect readability.
4. **Cultural and Historical Context:** Understanding the socio-political nuances embedded in the texts is essential for accurate translation.
5. **Lack of Cohesive Terminology:** Old Turkish lacks uniform terms found in modern languages, complicating direct translation efforts.

In summary, both reading and translating Old Turkish texts require a substantial investment of time due to their linguistic features and the need for contextual understanding, making them inherently more challenging than their contemporary Indo-European counterparts.

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The additional explanations and connections between findings, predictions, preliminary ideas, and the published articles of the claimant must be taken into account by the critic. In this context, while the phonetic overlaps and evidence presented by the claim constitute the primary elements that the critic must refute, the secondary elements of the claim, or the claimant's perspectives and connecting statements regarding the topics within the content, may also be considered as part of the claim and criticized by the critic. However, these supporting explanations, secondary elements, and connecting ideas should be criticized in

alignment with the critic's own context, while still giving precedence to whether the evidence within the claim has been disproven or not.⁷

In this context, the critic must perform their work with the understanding that the scope of the examination is defined by the claimant and that their task is to determine whether the claimant's statements are substantiated or not.

Principles and Universal Rules of Fair, Scientific, and Ethical Review and Criticism

A critic must remain fair and adhere to universal ethical principles while reviewing and analyzing a claim and its details.

The critic may examine the claim, its associated findings, and the information provided within the claim across various scales. However, the critic must not step outside the boundaries of the claim's scope while conducting their work.

The critic must understand that the claimant is not obligated to make statements that confirm the critic's expectations or views. Thus, the critic should not advance such propositions during the review process or in the announcement of results.

The claimant has put forth their claim through a published article. The critic cannot interfere with the claimant's article, nor can they demand any additions, removals, deletions, and/or changes related to the methodology or details of the work. Each research study and its claims (without expanding into elements not included in the claim) should expect to be evaluated solely based on the information they present. Including topics outside the scope of the claim in the critic's analysis is neither scientifically valid nor ethically acceptable.

⁷ For example, if the claimant has made the following supplementary explanation in their articles:

"Although we do not yet fully know the dialect of the VM author (as of 2023 to 2025, at this stage), during the early stages of our research into VM texts, we began by demonstrating the phonetic differences of extreme dialects through our initial alphabet transcriptions and proceeded by reducing the phonetic correspondences of the letters based on readings. In other words, in the early phases of our research, we were sometimes examining 6 or 10 phonetic value possibilities for certain syllabic letters. Over time, as we identified words that matched the drawings (and narrowed the phonetic-value possibilities for the letters), we also reduced/simplified the phonetic correspondences of the letters in our alphabet transcriptions. In other words, the phonetic possibilities assigned to letters during the early stages were gradually simplified as various overlaps were observed, tested, and eliminated. From the beginning and throughout the process, developments in VM studies have progressed in this direction. However, as can be seen from our latest article, there are over 300 letters in the VM content, including syllabic letters, and the dialect possibilities of the VM author have been significantly narrowed down to the dialects of the Black Sea and Marmara regions from 600 years ago."

In this case, the critic must also take such supplementary explanations into account when conducting critiques and comparisons. For instance, if the claimant mentions a 300-letter alphabet and the existence of syllabic letters, the critic must rely solely on the claimant's explanations without imposing or suggesting their own views and methods upon the claimant. Thus, it would be irrelevant for the critic to assume that a phonetic unit is a word unless they can definitively prove it within their critique. Similarly, if the claim is that the content is written in Old Turkish, the critic cannot use comparisons with the vocabulary of modern Türkiye-Turkish to conduct evaluations.

The critic must abide by the principles of impartiality and objectivity.⁸ While reviewing the article, they should avoid personal opinions, prejudices, and conflicts of interest. The author's identity must not influence the review process. The critic cannot comment on or disclose the personal characteristics of the author and must not focus on any details unrelated to the claimant's claim.

A critic is someone who approaches their task with constructive feedback. Criticism should be constructive, solution-oriented, and delivered in a polite manner, aiming to contribute to the claimant's work.⁹

In criticism, the principle of "respect for the ideas and data of the claimant/article author" is both universal and ethical.

A critic must respect the original ideas, data, and findings of the claimant/article author. Respect for findings and data does not mean accepting or rejecting them; rather, criticisms must be based solely on scientific foundations.¹⁰

⁸ Important Note: Mr. Koen wrote the following about me in some of his comments on the "voynich.ninja" page (there are many more, but I have quoted some of them here):

> "Your statements about the Indo-European language and culture deny the scientific consensus and replace them by a politically motivated fringe theory."

> "I literally have the degree required to understand what you are talking about, and all I see is a fringe theory driven by a pre- WW II nationalistic agenda."

> "Insisting on discussing fringe nationalist political theories in a thread about a Voynich solution."

> "Given the strong undercurrents in his theory, I'm afraid he will only find that support with other Turkish nationalists."

In the comments section under the video he published, Koen wrote the following due to a comment from a sharer:

> "Ahmet got himself banned for constantly going off-topic, introducing political and **racist** themes. It has nothing to do with his theory, but rather his behavior on a public forum. I tried to contact numerous Turkish specialists, but none wished to comment. I understand why." (*See the image in Appendix 3 at the end of this article.*)

Actually, if you read all my comments on the "voynich.ninja" page, there was no consistent element there that would allow Koen or others to claim that I was racist/Turkish-nationalists. But of course, I can't do anything about people's prejudices. My rejection of the PIE root language or common Etruscan-language opinion may be perceived as Turkish nationalism or racism by others.

Mr. Koen is someone who accused me (A. Ardich) publicly of racism and/or Turkish-nationalism based on some of my comments. As I remember, Mr. Koen has continued to make several accusations for more than a year. This approach suggests not only his biased attitude towards the claimant but also raises the possibility of some personal psychological fixations. As a result, Mr. Koen is not qualified to review the claimant's claim, as he lost his impartiality long ago. The claimant (A. Ardich) expressed in an email response to Mr. Koen that they hoped he could conduct a fair review. However, Mr. Koen, instead of examining the claimant's academic article, chose to focus on the claimant's 2018 news videos and drew conclusions based on them. Thus, such an approach is fundamentally neither fair nor ethical from the outset at any level.

⁹ For Mr. Kohen to critique the scientific work of someone he has accused of racism is, by no means, aligned with this principle. Furthermore, his sarcastic tone and approaches throughout the so-called critique video, which divert the focus from the facts, are further indicators of his unfair, unethical, and unscientific behavior. The sarcastic language he employs is yet another sign of his dismissive attitude toward the seriousness of our VM claim.

¹⁰ The claimant specifically states that there are over 300 letters, including syllabic letters, in the VM. The claimant asserts that the content contains Old Turkish. The claimant has shown that syllables can be written separately in the content. The critic must begin their evaluation and review by respectfully acknowledging these data and findings. (In our case, however, Mr. Koen disregarded the phonetics of syllabic letters in his

If the critic has previously published or announced/promoted their own ideas (which differ from those of the claimant) on the subject they are set to evaluate (as is the case), it cannot be expected that they will review the claim fairly. In this context, the critic should not be regarded as someone capable of conducting an impartial critique.¹¹

The critic must adhere strictly to the principles of scientific rigor and consistency in the review process. Criticisms should comply with scientific methods and be supported by robust academic evidence.¹²

The critic must proceed solely within the scope of the claim they are reviewing and must not violate the principle of evidence and data focus while doing so. Conducting evaluations based on evidence and data rather than personal opinions is a universal and ethical rule.¹³

comparisons, conducted his evaluations using modern Turkish vocabulary, and accepted all units shown as separate word affixes by the claimant as individual words. For these reasons, Mr. Koen also ignored ethical and universal principles at this point.)

¹¹ Furthermore, if there is any conflict of interest during the review process, this also constitutes an ethical barrier to the review task or makes it impossible to conduct a fair evaluation.

¹² Mr. Koen not only failed to explain his method of review but also did not reference any scientific sources or evidence during his critique. Moreover, by including his own subjective ideas in his evaluation—such as rejecting the word affixes presented in the claim and treating them as if they were separate words for comparison—he deviated from both the principles of scientific rigor and consistency simultaneously.

¹³ In his work, Mr. Koen did not examine even a single piece of evidence related to the claimant's claim in a data-focused manner. Instead, throughout his work, Mr. Koen relied on parameters he selected himself and unproven assumptions, presenting abstract generalizations and expectations to create the illusion of conducting a scientific review. Such behavior constitutes a violation of all the universal and ethical principles outlined above.

By not using the data provided to him by the claimant, the critic had already violated the principle of fairness and many other ethical rules throughout this process. Moreover, while the claimant was considering referring to legal action against someone who had accused them of racism for several years and had serious doubts about this person's ability to conduct impartial work, the critic informed the claimant that they would review and critique the linguistic evidence of the claimant's claim without the claimant's consent. As a result, what was reviewed was not the article related to the claimant's claim but rather news and interview videos from 2018. Moreover, in the video presented and published by the critic as supposedly impartial and scientific, the claimant was once again accused of racism and/or extreme nationalism, effectively being made a potential target for European ultra-nationalists in this context.

Such behavior constitutes an indirect attack on and targeting potential of the claimant's personal rights and safety. In this context, the work done through this video lacks scientific, moral, and ethical principles. However, it carries the potential for significant material and moral losses for the claimant while also posing may be create potential legal responsibilities for the critic. The critic can only address the claimant's academic claim published in the context of the Voynich Manuscript. However, the critic does not have the freedom to question, address, or accuse the author of the work they are reviewing of racism or extreme nationalism.

Moreover, such a work, characterized by these qualities, was not condemned by viewers or members of the "voynich.ninja" platform. On the contrary, such unethical work received applause and praise from some viewers. In this context, there were those who supported and appreciated such work by Mr. Koen, both in the comments under the video and on the "voynich.ninja" platform. Such unscientific work, which has no place in any academic standard or ethical approach, was even appreciated by some renowned VM researcher academics whom I previously respected. However, such work, which does not meet any criteria for fair examination of claims in the scientific field, deserved condemnation. Such biased and excessive behavior should not have been tolerated in any way or setting, not only in the scientific domain but also in general.

The critic must uphold the principle of fair evaluation. The author of the article in question must be evaluated equally, regardless of their institution or country of origin. However, Mr. Koen has produced work that is far

The critic must consider and include all elements within the claim in their evaluation using scientific methods. The claimant, through their published articles, has provided extensive information unique to Old Turkish structures within the context of their VM claim and has presented overlaps with various characteristics specific to the proposed language. However, these were not included in the reviewer's video work.¹⁴

The critic, while analyzing the study of the proposed language (in this case, the proposed language is Old Turkish), approached the subject without examining the possibility of creating sustainable transliterations by forming anagram structures of the words in this language. This clearly demonstrates that the subject was approached with a lack of knowledge about the proposed language. Performing anagrammatic word readings in Indo-European languages and doing so in Old Turkish texts are not equally challenging tasks. However, the critic should have known and stated that the examples given for Old Turkish do not create "infinite phonetic freedom."

Since the proposed language is Old Turkish, the concept of "infinite freedom of choice" implied in the critic's video is far removed from the claimant's study, where random readings or anagrammatic word structures are not created.¹⁵ I have partially explained the reason for this in the footnotes below. Additionally, I will discuss various examples related to this in the following pages.

If reading suggestions had been made for inscriptions containing a few words, our phonetic freedom during transliteration would have expanded, and we could have pushed the limits of imagination. In other words, the process of reading old inscriptions consisting of two or three tamgas (writing symbols) or a few words could accommodate random coincidences, anagram constructions, and imagination-based reading methods within a very broad phonetic freedom.¹⁶ However, contrary to this, if transliteration is conducted on a 240-page manuscript

from the principle of fairness and has disregarded ethical rules, conducting unscientific work against the person he accused.

¹⁴ Despite their quantity and quality, not a single one of these examples was included by the critic in their evaluation as presented within the context of the claim in the video made by the critic. However, a scientifically and ethically valid method of measurement and critique cannot use elements that are not part of the claim as a basis.

¹⁵ In Turkish, meaningful words are not formed when the root and suffix of a word are interchanged. Additionally, any changes to the sequence of word suffixes distance the modified word from being Turkish. This is because the structure of Turkish words follows a specific order. Therefore, it is difficult to create random or anagram structures in Turkish, both in terms of sentence and word construction. Even if anagram words were created through the interventions mentioned here, it would not be possible to combine them within a sentence to achieve semantic coherence or claim that the resulting phonetic coherence represents Turkish.

The practice of proposing various phonetic correspondences for letters in the old writing system through an alphabetic transcription and the phonetic restrictions thereby imposed also limit the freedom to create anagrams. However, if you also consider the examples I previously provided on how Turkish word structures would be disrupted, it becomes evident that creating useful anagrams for transliteration within the limited phonetic scope of such an alphabetic transcription—and sustaining them across long texts—is almost impossible for Turkish.

Had reading suggestions been made for inscriptions containing only a few words, our phonetic freedom during transliteration would have been broader, and we might have pushed the boundaries of imagination.

¹⁶ When performing transcription translations of Old Turkish texts, another method presumed to be used for resorting to anagrams is the deliberate or accidental addition of a single syllable or sometimes a letter to the

containing 40,000 words using an alphabet transcription that imposes certain phonetic constraints, the researcher performing this task (as Mr. Koen stated) does not have the opportunity to operate within an "infinite phonetic freedom of choice" framework. This is because as the number of words and pages increases, the area for phonetic variety—a requirement for sustaining random or anagram readings—shrinks.

Apart from Mr. Koen's appealing yet unrealistic conclusions/views, the phenomenon of expansion or reduction in the phonetic choice area I mentioned is entirely rooted in mathematics, science, and logic. If rational thoughts are detached from scientific measurement and replaced with irrational explanations, one would have to question the professional knowledge of a critic capable of producing such explanations.

To better illustrate this subject, I refer to my hypothetical text titled “The Birth of the T-shaped God Tamga and the Göbekli-Tepe Inscriptions”. In fact, when publishing this article on my page, I also wrote the following in the description section:

(In fact, Mr. Koen did not state in his video that my article on Göbeklitepe was a hypothetical fiction written to draw attention to the fact that we can interpret a few written signs in any language we want. Instead, he tried to make me appear as someone who is mentally ill by reflecting general information that I and everyone else knows, such as the time when writing was invented, on the screen. However, I explained many times before that this article is fiction, and I have written about it on my page. Here is that explanation.)

phonetic counterpart of a written old word. However, this addition fundamentally prevents that word from being classified or defined as Turkish.

For all these reasons, particularly for long texts composed of a large number of words, inserting a word into a transliteration by resorting to anagrams will not be a sustainable practice for the subsequent sections of the transliteration. If these long texts are in Old Turkish, the linguistic technical conditions required to form the word structures and meanings of the language cannot be achieved. Consequently, incorporating or adding later-altered phonetic values into transliteration translations will be entirely ineffective and fruitless. Considering the structural features of the Turkish language, compared to Indo-European languages, the phonetic and meaning-creation nature of the language inherently limits the degree to which it allows freedom to resort to anagrams, making it more challenging.

However, even if we were to assume that anagram transliterations could easily be performed on Old Turkish texts (despite my explanations of why this is not possible, which we will momentarily disregard), our study presents additional specific conditions that further complicate such endeavors. Above all, it is crucial to verify each independent word phonetically and semantically by checking whether they maintain semantic coherence with the same phonetics and meaning across multiple sentences. This can be referred to as a type of cross-check or secondary and tertiary verification process, and indeed, one section of the method we follow in our study is dedicated to this aspect.

The "freedom to work within infinite phonetic choice," as mentioned in Mr. Koen's video, is exceedingly difficult for Turkish. Such a notion cannot be proposed by someone familiar with the structure of Turkish word formation, but it can be suggested by someone unfamiliar with the phonetic structure of the Turkish language. Furthermore, using secondary and tertiary verification methods can facilitate the emergence of words created based on anagrams.

On the other hand, while the phonetic freedom area mentioned by Mr. Koen in relation to our study is much narrower and more specific than presented, the dissemination of inaccurate information to viewers persists throughout the video, compounding this erroneous conclusion. I feel compelled to address these points here because many researchers are investigating the VM topic, and it is crucial to clarify and explain these matters in detail to prevent similar errors.

The purpose of publishing this article (The Birth of the T-Shaped God Symbol and Göbekli-Tepe Inscriptions) on our website was explained in the articles section of the same page. In that explanation, we stated the following:

“We can propose the idea that humanity's common ancestors might have resorted to certain abstract representations in times when there were no concepts of writing or nationhood anywhere in the world.” For instance, if the T-shaped stones on the Göbekli-Tepe site were representations of a god symbol, and if the marks on their central parts (resembling belt buckles) were tamga signs, it would likely have been possible to interpret them in a thousand different ways as ancient symbols or signs of different cultures worldwide.

In this article, I will propose speculative ideas by comparing the Göbekli-Tepe symbols to tamgas that are familiar to us, in a way that stretches human imagination. However, this article does not claim any connection between the Voynich Manuscript symbols, Turkish culture, and Göbekli-Tepe. On the contrary, this article deliberately and intentionally frames such connections as speculative concepts. Firstly, there is no evidence suggesting that some of the carved symbols on the stones at Göbekli-Tepe are tamgas. Similarly, there is no connection between the Göbekli-Tepe site, which is approximately 11,500 years older, and the ATA manuscript. Nevertheless, I have written this article partially and deliberately as if such a connection existed.

The main purpose here is to demonstrate that if we attempt to liken the four- or five-symbol carvings at Göbekli-Tepe to tamgas, it would, of course, be possible to make claims based on anagrams or imagination. This highlights the fact that connections could be claimed between Göbekli-Tepe and nearly every culture in the world (even if more than 10,000 years have passed in between). In other words, there are no limits to human imagination. Relying on our imagination, we could interpret a few signs in a thousand different ways. However, as in the case of the VM texts (written with approximately 10,000 different words in long texts demonstrating sentence structures), it is almost impossible to sustain such imaginary or anagram-based approaches consistently over a thousand words and hundreds of sentences while always reading the same sign with the same phonetic value. This article's secondary purpose is to draw attention to this reality.

While it might even be possible to suggest one of the thousand possible interpretations for inscriptions with five or six symbols—dating to a time before writing was invented—it is important to point out that sustaining these anagrams or imaginative approaches in 40,000-word long texts while maintaining consistent phonetic patterns is not feasible. For this reason, I am writing this article as seriously as possible and will consciously omit this explanation within the main content of the article.

Through this article titled "The Birth of the T-Shaped God Symbol and Göbekli-Tepe Inscriptions", I aim to invite linguists to discuss the circumstances under which the transliterations of ancient texts can rely on imagination and when they cannot. In other words, I intend to provoke a debate on how close or distant transliterations are to imagination and coincidence—using an absurd example (a non-existent connection between Göbekli-Tepe and the VM)—and, in doing so, to draw attention to my VM research. I wish all readers an enjoyable and thought-provoking experience.

Now, I would like to ask the following question to those who have watched and liked Mr. Koen's critical video, which I have addressed here, to researchers who are somehow involved in VM studies, and to anyone with work in the field of linguistics:

- In your opinion, what is the motivation that has led Mr. Koen, persistently and obsessively for several years, to portray me as an ultra-nationalist, as an uninformed dreamer detached from rationality, and to become someone who does not hesitate to resort to lies in order to achieve this?

(Let us assume that Mr. Koen had not previously heard of or seen and read the purpose of my Göbeklitepe article on my page. In that case, I could expect him to admit such a mistake and apologize, and I could approach him with understanding for this error. In other words, I am willing to assume that there might have been overlooked information solely in this regard. However, there are some other pieces of information that he conveyed to viewers at the very beginning of his video and throughout its duration, which is unequivocally false, and you will see the evidence for this below.)

As part of his critiques, Mr. Koen informed his audience, or created the perception through implication, that I said something like "those who don't know Turkish cannot analyze or should not analyze my work." (See Appendix 2 image at the end of this article or minutes 4 to 8 in the video.)

Our statement here primarily pertains to examining or acquiring language-specific phonetic knowledge. However, in Mr. Koen's video evaluating our claim, he exclusively suggested that (or created the perception through implication) I had said something along the lines of "only those who speak or know Turkish are sufficient or qualified to examine our research." This claim of his is clearly incorrect (and more accurately, it is an outright lie). My consistent advice to researchers unfamiliar with the characteristics of the language under discussion has always been related to examining the use of Turkish phonetic structures and learning the linguistic and structural features of the proposed language before conducting their analyses. Our position is that examining our claim requires an understanding of Turkish phonetic structures and sentence formation, and this is an essential requirement that we have emphasized on multiple occasions.

Moreover, contrary to the misinformation conveyed to viewers by Mr. Koen, I have repeatedly stated and written that someone who does not know Turkish can still examine our claims. In fact, some of my statements on this matter were posted on the "voynich.ninja" platform, and I also shared the same message with Mr. Koen in our email correspondence. At this point, he did not provide accurate information and instead presented the info to viewers by reversing its meaning.

To see this, you can refer to the "Voynich.ninja" platform. I have made multiple explanations on this matter at different times, and in the following pages, I will also present the evidence for these claims.

For instance, in just one of my written statements dated 27-02-2024 (on the "Voynich.ninja" platform), I specifically wrote the following sentences:

"You don't need to know Turkish to understand this. All you need is to read our articles with a scientific and skeptical perspective. While doing this reading, you should not have any old or stereotypical prejudices about the VM topic. Knowing Turkish is not necessary to understand or test what we have written."

The evidence for this is not just one instance but many. Below, I present some of them one by one.

For instance, in my response to Mr. Koen during our email correspondence dated **December 5, 2024**, I wrote the following to him:

"We want and encourage linguists who are in the same situation as you and do not know Turkish to evaluate our articles and examine their details. I hope you will make a fair evaluation that is free from prejudices and does not go beyond the framework of science."

In a comment I made on the "voynich.ninja" page on **July 14, 2024**, I wrote:

Conclusively, when using a Turkish dictionary, it's crucial to consider these factors and often simplify the word to its basic root or search using common, standard spellings. In other words, someone who does not know Turkish may need to search for or look up the phonetic forms of word roots and word suffix variations separately. Therefore, read the entire article and proceed by looking at the footnotes. If some word suffixes and roots are explained at the beginning of the article, they are not referenced again in the last section explaining the relevant line or sentence. After all, they are not repeated because they were explained in the previous pages.

An additional list of the dictionaries we use most can be seen in the references section below our relevant article.

In other words, someone who does not know Turkish may need to search for or look up the phonetic forms of word roots and word suffix variations separately.

As you can understand from this, the message I am conveying to VM researchers here is: "If, as a VM researcher, you do not naturally speak Turkish, you may need to separately investigate or analyze the phonetic forms of word roots and the variations of word suffixes."¹⁷


On **July 13, 2024**, I wrote in a comment on the "voynich.ninja" page:

When you look at the quality and number of evidence we have presented carefully and scrutinizing the details, **even if you do not know Turkish**, if you have some logic and some mathematical probability awareness, you will understand that we have deciphered the language of VM texts.

*When you look at the quality and number of evidence we have presented carefully and scrutinizing the details, **even if you do not know Turkish**, if you have some logic and some mathematical probability awareness, you will understand that we have deciphered the language of VM texts.*

As can be understood from this statement, the message I gave very clearly to VM researchers is "Even if you don't know Turkish, you will see it if you examine it carefully."¹⁸

In a comment I shared on the "voynich.ninja" page on **June 14, 2024**, I wrote the following to the researchers:



Ahmet Ardic ●

Banned

Posts: 375
 Threads: 1
 Thanks Received: 24 in 14 posts
 Thanks Given: 39
 Joined: Jun 2020
 Location: Canada

14-06-2024, 07:52 PM (This post was last modified: 14-06-2024, 07:54 PM by Ahmet Ardic.) #564

Dear Researchers,

If some readers/researchers perceive that VM content is more likely to be in **Turkish** and want to support our research, I can ask them for help on some issues. I would like to thank in advance everyone who may wish to contribute to our research voluntarily.

I would like to explain to potential volunteers how they can contribute to our research even if they do not know Turkish. In addition, researchers who may volunteer in this research can also write and publish their articles based on their findings or overlaps.

Researchers who may volunteer should note the following information:

1 - To compare the words in VM content, they can find academic articles or dictionaries containing information such as Old **Turkish** plant names, star names, animal names, and drug names.

Here, I would like to share with you the link to an article that I have just seen for the first time, as an example. I also share a dictionary page. If anyone wants to compare the plant names in this article using VM texts and ATA alphabet transcription, they will contribute to this research:

Article name: THE PROBLEM OF PLANT NAMES' LATIN SCIENTIFIC EQUIVALENTS IN OLD ANATOLIAN **TURKISH** MEDICAL MANUSCRIPT STUDIES

¹⁷ On the "voynich.ninja" platform, my reference to researchers who "do not know Turkish" has always been about their learning the phonetic realities and writing styles of the proposed language they are analyzing to arrive at accurate conclusions. In this context, the phrase "knowing Turkish" here means "understanding the characteristics of the proposed language is necessary for comparison."

See: <https://www.voynich.ninja/thread-2318-post-60510.html?highlight=know+Turkish#pid60510>

¹⁸ See: <https://www.voynich.ninja/thread-2318-post-60504.html?highlight=know+Turkish#pid60504>

I would like to explain to potential volunteers how they can contribute to our research even if they do not know Turkish.

As you can understand from here, what I mean by knowing Turkish is always having specific knowledge of the candidate language to be examined, but it is definitely not a statement about knowing modern Turkish.¹⁹

On **June 13, 2024**, one of my posts on the "voynich.ninja" page included the following sentence:

In fact, while there are many scientists and academicians reading these pages; If the situation of not being able to say "what it actually means to understand that two clear structural and phonetic matches are compatible with a single language" continues, I can say that I will close my membership account on this page and leave soon. **People with an academic identity should be able to open and read the evidence presented and express their opinions within the scientific framework, even if they do not know Turkish.** I don't think it would make any sense for me to be in an environment where this cannot be done. Because I can say that continuing like this is quite annoying, apart from being a waste of time on my part. I indicated two structural overlaps and asked some simple questions. I will wait for the answers for a while and then can conclude that not being interesting to be in a group where researchers cannot interpret this simple data. At that moment, I could leave this group myself without waiting for the admin, and I think I am very close to this point.

People with an academic identity should be able to open and read the evidence presented and express their opinions within the scientific framework, even if they do not know Turkish.²⁰

In another comment on the "voynich.ninja" page on **June 13, 2024**, I wrote the following sentence to the researchers:

In addition, the good aspects of artificial intelligence are numerous. For example, it can quickly find what you are looking for in a huge amount of content. GPT can increase the speed of research by scanning millions of pages of information from books, academic articles, and dictionaries in seconds. And there's no need to underestimate any of the manifold benefits of artificial intelligence. **Using artificial intelligence to compare my VM-works with various other studies is not something I do for myself, but his is to give some ideas to those who may think that they cannot evaluate my articles because they do not know Turkish.**

Using artificial intelligence to compare my VM-works with various other studies is not something I do for myself, but his is to give some ideas to those who may think that they cannot evaluate my articles because they do not know Turkish).


As you can understand from this explanation, I am not talking about the requirement of knowing Turkish, but what I mean by this is essentially "not knowing/not learning the grammatical features of Turkish. In fact, I had previously explained that even if VM

¹⁹ See: <https://www.voynich.ninja/thread-2318-post-60107.html?highlight=know+Turkish#pid60107>

²⁰ See: <https://www.voynich.ninja/thread-2318-post-60098.html?highlight=know+Turkish#pid60098>

researchers do not have knowledge of Turkish, they can obtain information using artificial intelligence and make an evaluation or examination.²¹

In a post I made on the "voynich.ninja" page on **June 7, 2024**, I wrote the following sentence:



Ahmet Ardic ●
Banned

Posts: 375
Threads: 1
Thanks Received: 24 in 14 posts
Thanks Given: 39
Joined: Jun 2020
Location: Canada

07-06-2024, 10:27 PM #518

I now repeat the questions about how the evidence should be evaluated.

We have shown that repeated words written side by side can extend to triplet, quadruplet, and quintuplet structures in Turkish and that this phenomenon is present in the VM texts as well (by referring to Turkish manuscripts outside of VM).

We have proven with evidence that words in Turkish never start with certain sounds/syllables and never end with certain syllables. We have shown that the same applies to VM texts for the same syllables/sounds.

We explained that the two findings above are structural matches in the languages being compared, and we wrote that these features, being identical, are not found in any other known language in the world.

This means that these findings are unique to the Turkish language. So, These are Turkish-specific overlaps only.

You should have understood the existence of these findings just by looking at the photographic/draw-structural patterns of the texts' word structures, even without knowing which language the texts are in (and without needing to know Turkish).

When artificial intelligence sees such a Turkish-specific finding, what do you expect it to say to explain it?

What scientific conclusions can you draw from these findings, and what conclusions can you never draw?

As you can understand, due to the existence of these two structural findings, all options other than Turkish are completely invalid in terms of being candidates for VM texts.

In this case, how would you expect the artificial intelligence to respond when it reads these findings in our article and looks at the sources, references, and evidence we show?

The opposite of the words "artificial intelligence" are the word "natural stupidity". The machine is not natural but artificial. We cannot say that the machine is stupid. I ask the questions here to scientists and especially linguists. Do these two basic findings indicate the area that needs to be looked at in Vm studies or not? Anyone who wants to answer can answer without making comments or answers that are not scientifically approachable. At this stage, I do not expect you to write anything unscientific and other than the question asked. I expect you to be considerate and respectful of the researchers' work time.

Thank you for your understanding.

You should have understood the existence of these findings just by looking at the photographic/draw-structural patterns of the texts' word structures, even without knowing which language the texts are in (and without needing to know Turkish).²²

On **June 6, 2024**, I stated that researchers do not need to know Turkish to examine our claim with the following sentence:

However, there is a fact that I have been repeating here for a long time. I have written many times that there is no need to be a linguist or know Turkish to understand or verify the evidence we present regarding VM. Now, in addition to this, I have shown that "even artificial intelligence can help you understand that certain results have been achieved on these matters or provide clues.

²¹ See: <https://www.voynich.ninja/thread-2318-post-60081.html?highlight=know+Turkish#pid60081>

²² See: <https://www.voynich.ninja/thread-2318-post-59941.html?highlight=know+Turkish#pid59941>

However, there is a fact that I have been repeating here for a long time. I have written many times that there is no need to be a linguist or know Turkish to understand or verify the evidence we present regarding VM.²³

On **June 02, 2024**, I wrote a sentence on the same platform, indicating that there is no need to know Turkish to examine the issue in detail:

We already have the key to translate the entire text. Some full pages have already been translated. Across 240 pages, we are already reading numerous Turkish words in every line, and about 21% of them have hardly changed their phonetic form. We do not use artificial intelligence to read VM texts or to check our work. We use artificial intelligence because it knows almost all languages, can access all dictionary books, and can reach almost all articles written on this subject, and we use it to compare these with our articles in terms of evidence. **Why do we do this? Some people think that "they do not know Turkish, but they think that if they may know Turkish to scale our claim about the VM-Turkish hypothesis they can understand the claim"**. We present the most likely content of the VM in machine language/expression, reminding them that they are not smarter or more knowledgeable than the machine about Turkish. This may help some intelligent people to accept that the conclusion has already been reached and that the content of the VM is most likely in Turkish. There is no need to provide helpful information to everyone, but if it provides clues to people who have the knowledge to make academic and scientific comparisons, that will be sufficient for us.

Some people think that "they do not know Turkish, but they think that if they may know Turkish to scale our claim about the VM-Turkish hypothesis they can understand the claim".²⁴

You can see the following sentences in a post I made on the "voynich.ninja" page on **April 18, 2024**:

Now, leaving aside nursery rhymes or linguistic potentials, please, if possible, show me a single scientist, a single article, or a single manuscript that mentions triple, quadruple, or quintuple word repetitions in any ancient language other than Old Turkish. Show me where these experts have referred to ancient manuscripts or books and specify the dates they were written. By doing so, we would not be comparing a bicycle wheel with an orange.

Now, I ask the same question to every researcher in this group. Can you find similar structural overlaps between VM texts and written Old Turkish texts in any other language in the world? I have been asking this question on various platforms for several years and have also examined numerous academic articles to find this information. In the end, I have not found such an overlap in any other language. If you or anyone else can find similar overlaps in any other language, could you demonstrate and present them?

You do not need to know Turkish. I have mentioned two fundamental structural features: the structure and frequency of word repetitions in the language and the absence of words starting or ending with certain sounds or letters in Old Turkish. To assure you of the authenticity of these features, I have provided references to academic articles where they are discussed. These features, together or separately, are specific only to Turkish.

Our question is very simple: Do similar overlaps exist in ancient writings of other languages? I know they do not. If you do not know, please check Google or use artificial intelligence. These features are partially present in agglutinative languages like Japanese, Korean, Mongolian, or Hungarian, which share the same root as Turkish. However, even in these languages, occurrences of word repetitions up to quintuples are not found and they are uniquely recorded in Turkish only. Moreover, the frequency of word repetitions in these languages is absurdly scarce compared to Old Turkish. Also, if an ancient language used duplications of words to make them plural, should we be surprised that there are word duplications in almost every page of ancient writing? What other languages do you know that write the plural of words by repeating that word twice? For example, in medieval German or Greek or Italian manuscripts, how many word duplications or nursery rhymes do you see on every 3 pages, let alone on every page? **Even someone who does not know Turkish** or cannot read VM texts but is aware of this information should recognize that the manuscript is most likely in Turkish.

I believe that there are many individuals in this Voynich-ninja group who understand how scientific research should be conducted and how templates for scientific comparison should be used. Our common question is whether, in the face of these findings, even if they cannot read the texts, they can acknowledge Turkish as the most plausible candidate.

I believe that no one here would deviate from scientific criteria based on nationality, language, or race. So, do not misunderstand my words, but if the same findings were presented for German, English, or Greek, and if they were not found in Turkish, you would probably have already declared the manuscript to be ancient Greek based on this evidence. We should not ignore a scientific fact based on the presumed language of the manuscript, and I do not want to believe that anyone here would do so. Now, I am discussing findings and evidence. If you have no evidence to the contrary, I sincerely expect you to reexamine my findings or acknowledge that "although we cannot read it, we understand that Turkish is the most likely candidate."

Of course, I do not expect those who do not know how to evaluate such scientific data or understand how it contributes to our understanding to make such comments or confirmations. Now, may I compare an apple from the Middle Ages with another from the Middle Ages and get your thoughts again?

Thanks & Best regards,

You do not need to know Turkish. I have mentioned two fundamental structural features: the structure and frequency of

²³ See: <https://www.voynich.ninja/thread-2318-post-59912.html?highlight=know+Turkish#pid59912>

²⁴ See: <https://www.voynich.ninja/thread-2318-post-59869.html?highlight=know+Turkish#pid59869>

*word repetitions in the language and the absence of words starting or ending with certain sounds or letters in Old Turkish.*²⁵

On April 16, 2024, I wrote the following on this subject on the same page:

When I share about word and drawing overlaps, I also show these words on the dictionary pages. The reason I did this is for the readers to see that these words exist in Turkish and their meanings. You may not know these plants. I also give the Latin names of most of them. I also find photos of them by searching Google and see how they look. What I mean is this: You can do the same thing without needing to know Turkish. Of course, if you want to do this.

The question we ask is actually very simple. We present a plant name, a drawing and a photo of that plant. We show that this name is found in both VM and modern Turkish. What we are essentially asking you is whether you see this similarity or not. Additionally, when we show words whose phonetic value has not changed in 600 years, we ask what this means in terms of linguistics and VM. In other words, these are the questions in their simplest form, but of course, intermediate questions are also given by us depending on these questions.

In fact, many researchers scan VM drawings first. Then after they search some potential words in some languages. Because they compare the plants depicted in the VM drawings to certain plants. For the first time in VM research history, we did the exact opposite. We have been read the VM pages first, then found the plant names. Afterwards, we examined what these names meant and compiled and compared the visuals of these plants. So, we read the texts first and then found the matches. Can you understand the difference?

*What I mean is this: You can do the same thing without needing to know Turkish.*²⁶

You can see from the image that I touched on the same subject in another post on April 16, 2024. In fact, I wrote the following there:

There are some methods to verify the accuracy of the words we read in the VM content, and these are incorporated into practice. By receiving reciprocal answers to the questions we pose to you and those you pose to us, we can understand where we stand and also assist in the more consistent examination of our own work by others. At this point, while I cannot get answers to my simple questions, you bring up whether we can find the same word written in the 15th century with a single question. Of course, you may ask us questions, but I hope you are aware of the significance of linguistic methods to understand to what extent the answer you receive would benefit you. Because often, despite receiving such answers or similar ones, some individuals claim they cannot evaluate the responses by asserting they do not know Turkish. That's why I'm asking my questions in a simplified manner. I present a word and show a drawing, then ask a question related to them. If any person do not possess the research ability to answer these simple questions that just because of the related language is Turkish, would this person really want to evaluate the recorded old form of a Turkish word from the 15th century? While attempting to describe the progress made in a simple manner, I am unable to get answers to my simple questions. In this case, should I start scanning various books to find out in which manuscripts of the 15th century the word SAZAK appears as if it were a task you assigned to me?

The process is that some words used in modern languages can also exist in the VM content (throughout 240 pages). Furthermore, we always refer to various written sources so that at least it is understood that the words we reference

Because often, despite receiving such answers or similar ones, some individuals claim they cannot evaluate the responses by asserting they do not know Turkish. That's why I'm asking my questions in a simplified manner. I present a word and show a drawing, then ask a question related to them. ...²⁷

²⁵ See: <https://www.voynich.ninja/thread-2318-post-58982.html?highlight=know+Turkish#pid58982>

²⁶ See (another similar explanation on the same page as the previous one): <https://www.voynich.ninja/thread-2318-post-58982.html?highlight=know+Turkish#pid58982>

²⁷ See: <https://www.voynich.ninja/thread-2318-post-58982.html?highlight=know+Turkish#pid58982>

On **February 27, 2024**, on the same VM platform, you can see that I wrote the following sentences in a comment addressed to VM researchers:

I myself have developed my knowledge on the VM topic since 2018. We have data that can say many of the things previously considered correct about the VM are actually wrong. We have scientifically proven to Turkish language experts in academic platforms that there is Turkish content in the VM, and only through scientific methods. Some of these experts have spoken positively about our work in newspapers and on television, stating things like "Turkish was found in the texts" and "it was one of the important articles of the symposium," among others.

Our work has enabled the first-ever reading and understanding of VM content in history. You don't need to know Turkish to understand this. All you need is to read our articles with a scientific and skeptical perspective. While doing this reading, you should not have any old or stereotypical prejudices about the VM topic.

Knowing Turkish is not necessary to understand or test what we have written.

Thank you,

Ahmet Ardiç

*Our work has enabled the first-ever reading and understanding of VM content in history. You don't need to know Turkish to understand this. All you need is to read our articles with a scientific and skeptical perspective. While doing this reading, you should not have any old or stereotypical prejudices about the VM topic. Knowing Turkish is not necessary to understand or test what we have written.*²⁸

On **March 09, 2023**, I wrote the following sentence in a post on the "voynich.ninja" page:

Word repetitions in poetic expression occur in many languages. This may not be a surprising situation, but Turkish and VM texts overlap in terms of word structure and the frequency of word reduplications in texts. Below you can find two examples. One of them is parts of a poem. The other one has some Turkish sentence examples on the google translate page. (Note: Although artificial intelligence cannot fully translate these word repetitions into English, the sentence structure of these Turkish sentences is within the integrity.)

You can see in the First Example;

The "vur ha vur" repetitive parts of the poem named CAZGIR written by Atilla İlhan are as follows.

Vur, ha vur, vur davul baş pehlivan havası,
Vur, ha vur, vur davul gürlemenin sırası,
Vur, ha vur, vur davul dağları taşları titret,
Vur, ha vur, vur davul gök yerinden kaymalı,

In the example below, there is an image of an artificial intelligence reading. Look carefully at the words in Turkish sentences here. These sentences can be considered as exaggerated examples of word repetitions, and we can only construct a sentence from words that start with the same syllable in Turkish if we want it. Because the same word can change meaning according to its place in the sentence and the words next to it. In other words, even if they do not all consist of reduplications as look like as Indo European "similar", they may appear to be structurally so. For this reason, if you do not know Turkish, you may think that it is not a natural language by looking at it as a photograph, and you may even perceive structures without prefixes as prefixes. Without fully understanding the grammatical and lexical structure of Turkish, I hope you will notice the "unusual looking structure", even with mere photographic comparisons (not similar to Indo-European and Semitic languages).

Don't you think there is a structural overlap between the photographic structure you will see below and the VM texts? If you carefully chart the visual patterns, you can see the overlaps. (You may remember that I gave examples from ancient manuscripts and showed the same structural overlaps. The following are examples from modern Turkish.) Now, if possible, reconsider your judgments using even your EVA table, assuming that each "DAIN" word in repetitions such as "DAIN DAIN" or "DAIN DAIN DAIIN" of each (DAIN or any other word) has been a different meaning in Turkish to have a full sentence in many time. Please see this table below:

*Without fully understanding the grammatical and lexical structure of Turkish, I hope you will notice the "unusual looking structure", even with mere photographic comparisons (not similar to Indo-European and Semitic languages).*²⁹

²⁸ See: <https://www.voynich.ninja/thread-2318-post-57855.html?highlight=know+Turkish#pid57855>

²⁹ See: <https://www.voynich.ninja/thread-2318-post-54129.html?highlight=know+Turkish#pid54129>

On **April 21, 2022**, I wrote the following sentence in a post on the "voynich.ninja" page:

I know that many people here do not speak Turkish. Nobody needs to know Turkish.

*I know that many people here do not speak Turkish. Nobody needs to know Turkish.*³⁰

On **October 04, 2021**, I wrote the following sentence in a post on the "voynich.ninja" page:

To see this word with its meaning content, just look at the dictionary link we have provided.

In other words, you do not need to know Turkish for the words I have shared examples of. I don't expect you to believe me either. Please you will just open the dictionary link and see if it is written in the same way and what is its meaning.

*You do not need to know Turkish for the words I have shared examples of. I don't expect you to believe me either. Please you will just open the dictionary link and see if it is written in the same way and what is its meaning.*³¹

In my written statement dated **27-02-2024** (on the "voynich.ninja" page) I wrote the following sentences:

Our work has enabled the first-ever reading and understanding of VM content in history. You don't need to know Turkish to understand this. All you need is to read our articles with a scientific and skeptical perspective. While doing this reading, you should not have any old or stereotypical prejudices about the VM topic.

Knowing Turkish is not necessary to understand or test what we have written.

Thank you,

Ahmet Ardic

*You don't need to know Turkish to understand this. All you need is to read our articles with a scientific and skeptical perspective. While doing this reading, you should not have any old or stereotypical prejudices about the VM topic. **Knowing Turkish is not necessary** to understand or test what we have written.)³²*

³⁰ See: <https://www.voynich.ninja/thread-2318-post-50026.html?highlight=know+Turkish#pid50026>

³¹ See: <https://www.voynich.ninja/thread-2318-post-47462.html?highlight=know+Turkish#pid47462>

³² Please see & read this page: <https://www.voynich.ninja/thread-2318-post-57855.html?highlight=You+don%27t+need+to+know+Turkish#pid57855>

On March 05, 2023, I wrote the following sentence in a post on the "voynich.ninja" page:

05-03-2023, 10:44 AM
#140

Dear researchers,

In order to claim that there is a prefix in VM-texts, or to make explanations about the content of the text or which word is used in what sense, it is necessary to read complete sentences and show (using scientific methods) that the sentences read match the content or the drawings in the content in VM. If this is not done, it will not be possible to verify the claims made about the texts. But in any case, any person can make interpretations and speculations for the VM drawings.

Even linguistic studies have created many imaginative constructive languages and many anagram word readings. Confirmation of these can again be achieved through scientific discussion. In order for the scientific discussion environment to develop, the evidence presented must be definitively refuted or confirmed. Our work has been confirmed by many Turcology professors. And not a single subject expert has refuted our claims by presenting a single evidence yet.

Because we read the texts in Turkish on every line for 240 pages. The only problem is certain hard-to-read words in almost every line due to the difficult spelling, and these too will be read over time for sure. But may be some of these kind of words can also be words borrowed from European languages. In this case, in order to read the texts, researchers from all languages (especially ancient Italian, Greek, Balkan area languages and/or may be Arabic) should start evaluating the texts according to our ATA transcription.

Widespread awareness for this to happen has not yet occurred and Turkish is not yet accepted as the strongest possibility even on this voynich.ninja platform. I understand this situation because probably there have been erroneous inferences that are thought to be correct and researches are developing & searching many ideas around them.

However you don't even need to know Turkish or be a linguist to understand some of the evidence we present here. In particular, issues such as the absence of some sounds at the beginning and end of any word in Turkish, or the occurrence of word repetitions up to fives and the visible density of word repetitions on almost every page are unique & Turkish-specific, and these are 100% overlapping with VM texts too.

When we present this type of evidence based on academic articles and Old-Turkish examples, we expect researchers who read them to accept or refute the evidence presented. Here, however, when we present a proof, we do not receive feedback on its acceptance or rejection with reference to linguistic rules. I hope those who see Turkish as a possibility will examine the evidence we present in depth, not superficially. Thus, we can look at whether there are words from European languages such as Greek or Italian together with Turkish words in Turkish sentence structure in the content.

I hope some of you can cooperate with us when you realize that you are nearing the end of the number of words you can produce with anagram readings.

Kind regards,

A. Ardiç

*However, you don't even need to know Turkish or be a linguist to understand some of the evidence we present here.*³³

³³ See: <https://www.voynich.ninja/thread-61-post-54091.html?highlight=know+Turkish#pid54091>

Now, Let Us Address, Step by Step, the Content of the Critique Video Titled “We Need To Talk About Youtube's Favorite Voynich Theory”:

In this video, the phonetic comparisons of different dialects of Old Turkish with VM texts as the language of the manuscript were not included in the scope of the analysis. Linguist Koen Gheuens refers to situations he considers erroneous, which he terms as "confirmation bias," by highlighting certain statistical expectations based on comparisons (between Modern Turkish and the VM writing language) regarding the writing styles and the phonetic structure of some words in both.

Of course, let us assume that a "phonetic-statistical" match was found in such a comparison (between the old and modern texts being compared). In that case, this result itself should have been puzzling.³⁴

According to linguist Koen G.'s perspective, our "VM-Turkish" theory (supposedly) lacks solid evidence and consistent translations. Based on this, he categorizes his doubts, aligning with his personal biases, regarding the approaches to deciphering this "mysterious" text. He further references similar errors made by many researchers who claim that the VM texts were written in a natural language and lists these doubts in a step-by-step manner.³⁵

³⁴ Fundamentally, modern Turkish, as referenced by Mr. Koen in his phonetic statistics, is a language written with 29 letters. In contrast, according to the ATA alphabet transcription, the VM texts include 24 simple alphabetic characters. Additionally, the VM texts feature over 280 syllabic characters. Therefore, there is a significant difference in the number of letters between the compared alphabets, which necessitates that a specific letter in one writing system corresponds to multiple phonetic forms in the other system. This is the case not only for Turkish but also for English and all European languages. As a result, linguists examining the VM texts could not align the phonetic and structural word statistics of known spoken and written languages with the statistical data of the VM texts.

The core issue here essentially stems from the difficulty some linguists have in understanding the futility of attempting to compare the words of a 24-letter or 280-letter language in this way with those of 29- or 33-letter languages from a statistical perspective. If the comparisons had been conducted between languages with equal or closely aligned alphabet sizes, these problems would not have arisen. Of course, even if statistical congruence had been demonstrated, the next step should have involved presenting sentence-level and full-page reading suggestions for linguists, which is something we have already done. However, Mr. Koen does not address this part of our study—an entirely separate matter.

Additional Note: By 2023, during our research phase, we had counted approximately 180 characters in the VM texts, including syllabic characters. However, as of March 2025, I have evaluated that this number exceeds 280. The approximate count of 280 includes syllabic characters that appear only once throughout the VM manuscript. We plan to share visuals of all the distinct writing symbols/characters in a separate article. In 2024, I had already shared these visuals as part of one of my writings on the "voynich.ninja" platform. Those interested in the topic can also view the numerical diversity of the VM alphabet from the visuals I attached to my "voynich.ninja" post.

³⁵ While doing this, Mr. Koen does not address the 112 matches we identified between names and pronoun words found in medieval dictionaries and the illustrations on VM pages. Nor does he approach or investigate any of our studies on over a hundred fully read sentences in the VM pages to evaluate whether the phonetic and semantic correlations we proposed genuinely exist. He completely disregards these details. Instead, he summarizes all the qualitative and quantitative work we have done as merely "a few random word readings." Mr. Koen does not explain his comparison criteria and chooses to present his judgment sarcastically throughout the video by generalizing key points and incorporating some falsehoods and misinformation. He claims that all research asserting the VM content to be written in a natural language has made the same mistakes, arguing that these works are not actually different in terms of quantity, quality, or scientific rigor, and that the errors, claims, and methods used are similar.

In doing so, he violates multiple principles simultaneously, including scientific validity, ethical conduct, rationality, focusing solely on the content of the claim being reviewed, and fairness.

Mr. Koen, in his critique, refers to all the work we have done—such as over a thousand Old Turkish word readings (with the read words demonstrated in authentic/printed dictionaries), 112 various word and illustration matches between VM content and Old Turkish, transliterations and transcriptions of over a hundred sentences and some entire pages, some of which have undergone academic review and been published, the presentation and publication of these studies at multiple universities, and the inclusion of our articles in a book published within the scope of Turkology proceedings after passing the peer-review process by an international scientific committee comprising Old Turkish experts—as merely “a few random word readings/comparisons.”³⁶

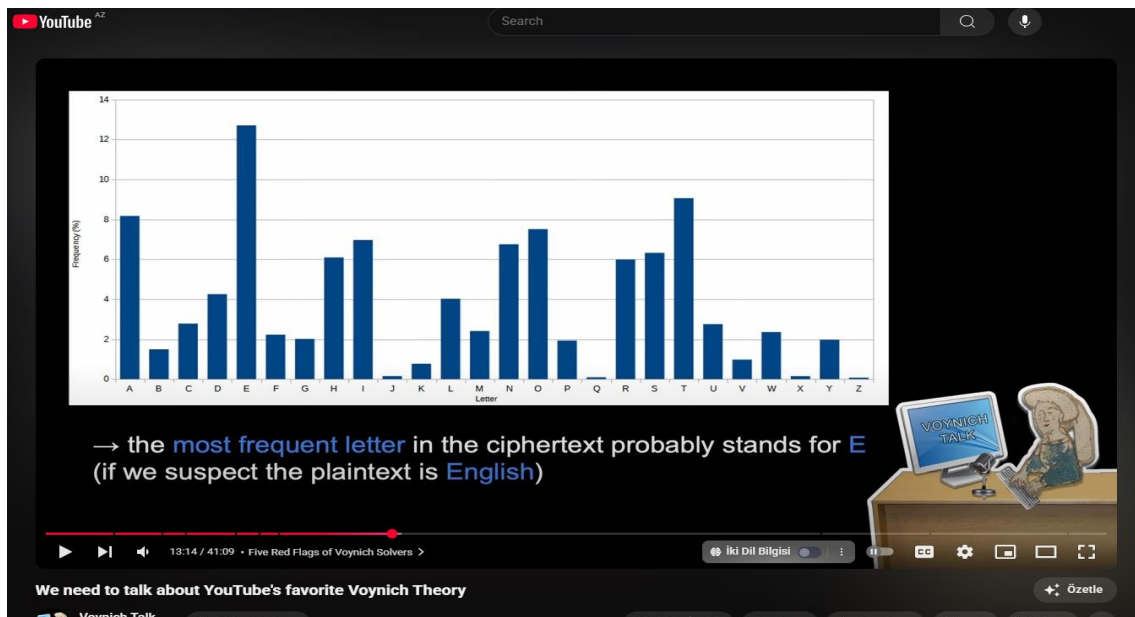
Now, Let's Go Through The Order In The Video And Show One By One And In The Same Order The Basic Approach And Critical Errors In The Elements Explained By Mr. Koen, His Unscientific Approach, The Elements He Claims To Have Examined (Even Though They Are Not Included In Our Claim), The Distorted Explanations And Illogicalities:

Substitution cipher:

Plain	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
Cipher	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W

At 12:52 in the video (as can be seen in this visual), you can understand that the alphabet letter counts of the compared (Cipher & Plain?) languages were statistically assumed to be "equivalent" by Mr. Koen.

³⁶ Had Mr. Koen, as a linguist, been able to examine the linguistic evidence we presented in our article, he would have had the opportunity to understand that our work is based on scientific evidence of a scope, diversity, and clarity that has never existed before in the history of VM studies.



In this visual (at 13:14 in the video), you can understand that Mr. Koen assumed the total number of alphabet letters in the compared languages to be 26.

In our article, however, we refer not only to the 24 simple phonetic letters found in the VM texts but also to the syllabic letters, which are numerically expressed in the hundreds (over 280). All of these syllabic letters have different phonetic values. Therefore, Mr. Koen would have needed to find a way to statistically compare a language (Language A) with 26 letters to a text (Text B) with 300 letters in terms of phonetic-statistical equivalence in order to claim that VM content is not Old Turkish. Instead, Mr. Koen approached the matter by presuming that the two alphabets being compared were "statistically equivalent" in numerical terms.

Moreover, Mr. Koen failed to recognize the necessity of comparing 26 letters to 300 letters, and based on the mistaken notion that his method was not included in our comparative approach, he fell into the inconsistency of critiquing our study using this unscientific perspective. This suggests that Mr. Koen is unaware of the need to establish numerical equivalence or closeness between the elements placed on the different sides of the scale in such linguistic comparisons.

Before preparing this video, linguist Koen Gheuens sent me an email, and subsequently, there were several email exchanges between him and myself. The essential summary of these exchanges is as follows:

Mr. Koen wrote in his email to me that he wanted to critique our work by using excerpts from our old interview and news videos, which featured reports we made regarding the overlaps of VM patterns with Turkish patterns (news videos intended to attract attention). In the same message, Mr. Koen also stated his intention to use excerpts from our videos.

In response, I provided him with the following messages:

"Mr. Koen, the 2018 YouTube videos of mine that you mentioned were not prepared to address scientific overlaps with an academic understanding or to present linguistic evidence. These videos were created to make speculative references to 'the earliest findings' of our study and contained content with newsworthy titles. The interview videos conducted with two individuals do not solely discuss the VM topic but also include claims and discussions on various subjects, such as the history and etymology of the Turkish language. Therefore, your effort as a linguist to critique these videos essentially lacks any scientific meaning or value in criticizing our 'VM-Turkic' claim. Instead, we would prefer you to critique our most recent article (which contains the latest findings and the most extensive evidence) that has been published in a peer-reviewed international symposium due to its academic merit. We would be pleased if you undertook such a critique as a linguist. Moreover, you do not need to know Turkish to do this, and you are welcome to quote any sections or visuals from our articles as you see fit."

In my email correspondence with Mr. Koen, I wrote messages containing the meaning outlined above multiple times and in different ways.

The exchanges are documented in both of our email communications. Despite this, he chose to critique our work by focusing on our news and interview videos, which were intended for news purposes, rather than on our academic articles. Faced with this message, I informed Mr. Koen that critiquing an academic study based on news videos, which are not scientifically significant, or relying on their content would not constitute a scientific approach. Moreover, I compiled and sent him via email a list of some errors I made in these news videos, so he could be aware of mistakes he might overlook in the interviews in question. In other words, I proactively sent Mr. Koen a list of my own mistakes made in my own videos. I had already written these mistakes in the comments section below my 2018 videos so that viewers could see them. In the comments section of my videos, I had also explicitly stated in writing that these videos did not contain academic evidence and were solely intended for news or interview purposes. Those who watch my videos and look at the comments already see these explanations.

Precisely for this reason—so as not to create a misleading impression that I had done unrealistic work among those who might watch Mr. Koen's aforementioned YouTube video on the "Voynich Talk" channel—I found it inappropriate for Mr. Koen to use excerpts from my news related videos. At the same time, my primary intention was to encourage Mr. Koen, despite his lack of experience in the Old Turkish field, to critique our most recent article published in an academic environment, simply because he is a linguist. To this end, I even suggested in an email to him that, if he wished, he could benefit from my extensive library of resources, which includes genuine dictionaries among its books and linguistic references. I

also wrote to him that, if he wanted, he could bring along several linguist colleagues, and together, we could choose a place (in Türkiye or elsewhere) to discuss and analyze our claims in full linguistic detail. Mr. Koen, however, did not respond positively to these offers.

Thus, Mr. Koen did not accept our proposal to present his critique based on excerpts from our most recent article, which contains the most refined and up-to-date information, and was published in a peer-reviewed international symposium with a scientific committee. Furthermore, I had written to him that addressing academic claims with academic evaluation methods would, in fact, constitute a more scientific approach. Unfortunately, it appears that, as a linguist, he preferred comparing bicycles with birds rather than comparing apple varieties with one another.

I had written in my article, "You do not need to know Turkish" to evaluate my claim. Mr. Koen shared the exact opposite of this information with the audience. I had already presented evidence regarding this above. Mr. Koen had previously displayed similar tendencies—such as distorting various pieces of information, comparing unequal units and forms, making accusations unrelated to the VM topic, and offering purposefully misleading comments—on the "voynich.ninja" platform as well.

However, none of these are actually within the scope of my VM claim, and anyone who wishes to evaluate my claim should focus on my published articles and refrain from venturing outside the content presented in the author's article to keep their work in the ethical comparison area for this kind of job.

Mr. Koen was unable to do this, and based on his work, it seems he did not understand that what needed to be examined was Old Turkish.

Throughout his video, he discussed Modern Turkish. Yet, our claim was not about Modern Turkish. Despite this, old and modern Turkish languages and all of their dialects share certain language-specific common features, and we presented evidence of these shared characteristics in our article by indicating the VM matches. However, I had explicitly pointed out to Mr. Koen earlier in my correspondence that these features were absent in our 2018 news and interview videos. For him to properly evaluate the matter, Mr. Koen would have needed to know or consider the following:

- Mr. Koen, as a linguist, should have known about the vowel harmony rule in Turkish, as well as the (historically and presently valid same) phonetic harmony structure of Turkish, and understood what these mean.
- Mr. Koen should have recognized that he cannot evaluate Turkish phonetic structures as if they were phonetic structures of Indo-European languages.
- Mr. Koen should have been aware of the fact that all the diverse extreme dialects of Turkish have distinct phonetic structures and statistically unique additional elements.
- Mr. Koen should have known that the variety of the dialects in question, which need comparison, is essentially expressed in the hundreds in terms of phonetic richness and diversity.
- Mr. Koen should not have fallen into the error of treating the phonetic structure of the VM language—which, as described in my articles, has been defined as "a yet-to-be-fully-identified/unknown dialect, primarily Karadeniz (Black Sea) and Marmara region dialects"—as if it were the phonetic structure of Modern Turkish.
- Mr. Koen should have known that, historically, all Turkish dialects throughout their entire written history have had syllables/word suffixes that could be written separately from word roots. If he had known at least this, he would not have fallen into the absurd situation of

repeatedly asking me (despite my informing him multiple times) why the count did not match—by erroneously counting separately written syllables and suffixes as words, which are contrary to what was written in my claim.

60	yanı	179,331	0.199%
61	böyle	175,961	0.191%
62	geri	174,601	0.190%
63	eğer	174,282	0.189%
64	bile	172,701	0.188%
65	onun	172,480	0.187%
66	istiyorum	170,832	0.185%
67	çünkü	167,765	0.182%
68	biliyorum	167,357	0.182%
69	gerçekten	163,229	0.177%
70	artık	162,236	0.176%
71	belki	161,090	0.175%
72	peki	160,120	0.174%
73	kim	159,574	0.173%
74	hey	156,715	0.170%
75	başka	155,796	0.169%
76	tek	150,367	0.163%

In this visual, you can see in the form of a visual that Mr. Koen took the words modern-Türkiye-Turkish to compare in the video. (Whereas I had already made word comparisons in my articles and they were between VM and Old-Turkish.)

RED FLAGS

1. Incompatibility with Voynichese: predictability and positional rigidity

Voynich ← Turkish /d/

godanw	olduk,a	extremely
golloug	burada	here
golloug	sonrasında	afterwards
golloug	kadar	as, until
golloug	sadece	simple
golloug	neden	why
golloug	adam	man, human
golloug	efendim	hello, where
golloug	nerede	where
golloug	orada	there

In this visual you can see in a visual form that Mr. Koen has taken the modern-Türkiye-Turkish words and letters in the video to compare them with the VM words and letters.

Word Frequency List with occurrence count [edit]

bir	3190000
bu	1903689
ve	1366881
ne	1358923
için	912757
mi	894013
ben	840301
çok	818369
de	771981
ama	768817
var	758151
evet	756135
ni	679385
deği	654380
hayır	607825
şey	585648
da	573893
sen	559192
daha	553353
bana	459937
kadar	453824
bunu	435525
onu	428433
tamam	422718
seni	422252
beni	417730
iyi	416379
yok	407406
gibi	403144
benim	382904
her	368675
sana	355286
ki	325252
sadece	320751
neden	318151
senin	311710
burada	300335
zaman	297005
olduğunu	278464
nasıl	278299

Most frequent words in Turkish

We need to talk about YouTube's favorite Voynich Theory

Voynich Talk

Subscribed

571

Share

Download

Clip

Save

Özetle

When you look at this image, you can see that Mr. Koen attempted to compare modern-Türkiye-Turkish words with VM-Old-Turkish by using the frequency of their occurrence in the texts as a criterion.

The VM texts were not written in Modern Turkish or the Ottoman palace dialect, which is referred to today as Ottoman Turkish. These are not part of our claim in any way.³⁷

³⁷ As we have repeatedly mentioned in our academic article and on the “voynich.ninja” platform, the author of the VM texts may have been a member of a minority language group who learned Turkish in a specific geographical region approximately 600 years ago and recorded the sounds of this language in their spoken dialect. (We have written about this possibility in various contexts and in our articles.) As we mentioned in the footnote number 1 in the article referred to below, we have already discussed the possibility that the author spoke one of the minority dialects. Therefore, it is absurd for Mr. Koen to make statements throughout his video that create the impression I have taken a nationalist approach, as if I had claimed “the VM author must necessarily be Turkish,” and to include visuals of the Turkish flag intermittently.

Furthermore, if Mr. Koen had read our published, up-to-date academic article, which includes evidence supporting our claim, he would have understood that he should not compare the VM texts with the phonetic-statistical structure of Modern Turkish. This shows that Mr. Koen has not yet grasped what our claim is or which language it refers to, and, without realizing this lack of understanding, he prepared his critique video entirely based on Modern Turkish.

¹ Ahmet Ardiç ATA (Aile Çalışma Grubu) üyesi, Eski Türk Dili ve el-yazıları konusunda bağımsız araştırmacı ve Yük. Elektrik Mühendisidir. ATA Çalışma Grubu Alberta Kanada'da faaliyet gösteren, Ahmet Ardiç ve oğulları Alp E. Ardiç ile Ozan Ardiç tarafından oluşturulmuş bir aile çalışma grubudur. ATA sözcüğü, Türk dilinde ilk anlamı dışında, ayrıca İngilizcedeki "Ata Team Alberta" sözcüklerinin kısaltılmış biçimi olarak "ATA Çalışma Grubu" anlamında kullanılmıştır. Bu makaleye konu olan okuma çalışmaları ve ATA abc türeşkoşum² (transkripsiyon) çalışmaları henüz sonlandırılmamıştır. Devam eden ATA el yazması okuma çalışmalarımız ve ATA-abc-türeşkoşumu çalışmalarını görmek için yazımı, hata-düzeltilmiş işleri ve bilgi yükleme işlemleri halen devam eden <www.turkicresearch.com> sayfasına bakılabilir. Burada "devam eden çalışma" ibaresi, bu makalenin henüz sonlandırılmamış bir araştırmanın mevcut durumu hakkındaki bilgi ve görüşleri okuyucuya aktardığı biçiminde anlaşılmalıdır. ATA Grubu yazım şeklinde bölme (/) işareti ile birbirinden ayrılan sözcükler "şu veya bu" anlamında farklı okunmuş olasılıklarını okuyucuya göstermek ve bunları birbirinden ayırmak için kullanılmıştır. Makalemiz boyunca önerilecek olan muhtelif sözcükler bu metinlerde (Voynich el yazması (VM) 33v sayfasında) geçen eski söyleniş biçimlerine günümüz sözcüklerinden ses değeri (fonetik) yakınlığı görülenlerin önerilmesiyle oluşturulmuştur. Bunlar günümüzde kısmen Karadeniz, Marmara bölgesi ve kısmen Tırakya ve Ege bölgesi ağzlarında halen rastlanan sözcüklerdir. Bu coğrafyalar birbirine bitişik olsa da yazarın lehçesi konusunda net bir çıkarım yapılması okuma çalışmalarının bu aşamasında mümkün olmamıştır. Çalışmalarımızla ilgilenen bazı dil bilimciler yazarmızın azınlık ağzlarından birisini kullanıyor olması ihtimalinden bahsetmiş olsalar da bu konuda başka olasılıklar da mevcuttur ve henüz net bir karara varmak için okumaların oldukça erken aşamasındayız. Okumalarımız ile ilgili olarak ve/veya burada gösterdiğimiz sözcüklerin eski anlam karşılıklarının ne olabileceği konusunda son sözü gelecekte yapılacak çalışmalara dayanarak dil bilimciler söyleyebileceklerdir. ATA çalışma grubu üyeleri olarak akademik seviyede dil bilimi eğitim-öğretim çalışmaları içerisinde yer almadığımızı dikkate alarak, bu makaleyi okuyacak dil bilimcilerin varsa bu çalışmamızla ilgili önerilerini veya eleştirilerini bizim iletişim adresimizden paylaşacaklarını ümit ediyoruz. Elektronik posta.: <turkicresearch@gmail.com>

This visual is an excerpt from our article titled "READING OF THE PAGE 33v OF VOYNICH MANUSCRIPT," which we presented at an international symposium. Our article was first published in 2023 by the Turkish Culture Research Institute in the proceedings booklet of the 1st International Turkish Culture Symposium. The review of our article at an academic level was carried out in an academic setting by a peer-review/scientific committee of experts in Old Turkish, comprising Turkologists working on the Turkish language and its dialects, and it was subsequently included in the symposium proceedings booklet. As can be seen from this visual, it is explicitly stated that the author of the VM may have been a person speaking one of the minority dialects. It is also discussed that the phonetic structure of the words used by the VM author shows overlaps with the word presence in the Black Sea, Marmara/Thrace, and partially the Aegean region dialects.

For example, let us assume that an Italian who lived approximately 600 years ago learned Pecheneg Turkish (the spoken language of the Pechenegs, who are known to have lived in the historical Byzantine territories) as one of the Turkish dialects in the Black Sea region. Let us further assume that this Italian voiced and wrote this new language he learned exactly as he spoke it, adapting it to his own phonetic manner of speaking. If this Italian, after learning Pecheneg Turkish, wrote the VM book using over 300 letters, including syllabic characters, in a way that corresponded to his spoken phonetics, then comparing such a text with the 29-letter Modern Turkish alphabet in terms of phonetic statistics would hardly yield realistic results. Additionally, it would be wise to find a medieval written text belonging to the dialect to be compared with the VM and compare this text with the VM. However, what are the chances of finding another medieval text reflecting the unique phonetic values of the Pecheneg Turkish-speaking Italian from this hypothetical example? When linguists cannot find comparative texts, are they unable to decipher ancient writings? If, like Mr. Koen, you believe that ancient scripts cannot be read without providing statistical comparison details, as he suggests, then you should examine how the inscribed stones of Luwian, Hittite, and Hattian at the Karatepe archaeological site were deciphered. Throughout the history of linguistics, statistical approaches have been used in ways tailored to the specific structural conditions of each task and candidate language and in accordance with scientific principles and mathematics. Using the statistical approach outlined in the critique video made by Mr. Koen, not a single ancient inscription in human history has been deciphered.

***Example:** You may recall that recently, a journalist from India asked a question in English to U.S. President Trump in their own accent, and President Trump remarked that he could not understand the question.³⁸ Now, imagine taking the words spoken by that Indian journalist and transcribing them into a written text in the Latin alphabet, maintaining their exact phonetic values (1:1 corresponding to how they were spoken). Next, rewrite the same words in modern English, adhering to proper spelling rules. What percentage of phonetic-statistical overlap do you think would exist between the two texts?*

Imagine translating the same text into the English of 600 years ago. Then, statistically compare that text, remaining faithful to the spoken phonetics of the Indian journalist, with the English form from 600 years ago. What kind of overlap would you expect to find? Moreover, transform one of the two languages being compared (the phonetic form spoken by the Indian journalist) into a 300-character alphabet, and rewrite the other using a 26-character alphabet while converting it from modern English into its 600-year-old form. Perform the phonetic-statistical comparison once again. In this scenario, what percentage of overlap would you anticipate between the texts, both of which are English? Wouldn't experts in Old English, upon reading both texts, still recognize them as English?

Additionally (imagine), in the 300-alphabet-character text (written using the phonetics of the Indian journalist's speech), combine some words into single-word forms and separate others into syllables, writing single syllables like individual words. In such a case, what percentage of overlap in terms of the number of words, the number of letters at the beginning of words, and the frequency of their occurrence would you expect between the texts being compared? I pose these questions, yet the initial problem still awaits resolution.

In this hypothetical comparison, where one text is 26 characters and the other is 300 characters, how will you align the 300-character writing system with the 26-character one when creating your transcription table to use in the phonetic-statistical comparison? Before choosing such a comparison method, wouldn't it first be necessary to explain the sound-value correspondence table you would create and the method you would use to verify the statistical comparison?

Looking at the critique video made by Mr. Koen, shouldn't he have explained how he conducted his statistical comparisons by presenting a mathematical approach to address this problem?

³⁸ See: Sky News Australia / 'I can't understand a word he's saying': Trump hysterically blasts journalist during Modi visit / See the source link here > <https://www.youtube.com/watch?v=tM-0XOahKqw>

It seems that Mr. Koen lacks critical knowledge about how such a comparison should or should not be conducted. With these unscientific and inconsistent conclusions, it appears that those applauding Mr. Koen's judgments throughout his video also experienced no intellectual awakening or questioning at this level of detail.

At the 7th minute of the video, Mr. Koen mentioned that he holds a "master's degree in Historical Linguistics." In this case, I believe viewers should pose the following question to Mr. Koen:

Did you attempt to criticize an academic article published in an academic setting by manipulating scientific methods to create speculation based on videos intended for news/info purposes? Is this approach a scientific one, capable of yielding accurate results? How would you explain the purpose of your actions to individuals intelligent enough to realize that the content of your critique video lacks consistency when measured against scientific criteria? Why did you choose to focus on a 2018 news video instead of examining the most recent article recommended to you by Ahmet Ardiç, which contains up-to-date information and was reviewed and published by a scientific committee of expert scholars? Does this choice align with your title of "master's degree in Historical Linguistics"?³⁹

In the video prepared by Mr. Koen, starting from the 9th minute, five general problems encountered in Voynich decoding claims are listed. Based on these generalizations, Mr. Koen has indicated that these same problems occurred in the work conducted by Ahmet Ardiç as well. The five general problems outlined by him are as follows:

- *Incompatibility With Voynichese (Voynichese İle Uyumsuzluk)*
 - *Focus On The Wrong Words (Yanlış Kelimelere Odaklanma)*
 - *Too Much Freedom (Çok Fazla Özgürlük)*
 - *Reliance On Coincidence (Tesadüflere Güvenme)*
 - *Short & Silly Translations (Kısa ve Saçma Çeviriler)*
-

Now, let us examine whether these general errors asserted under these five headings have any relevance to our Voynich-Turkish claims or research study. Additionally, let us consider the conditions under which these five demands can qualify as scientific criteria and assess whether other scientific comparison methods exist or not. By reevaluating these five topics, we will address whether our study genuinely aligns with these generalizations.

³⁹ Not a single person has asked any of these questions, either on the "voynich.ninja" platform or in the comment section below Mr. Koen's video filled with inconsistencies. But science does not work like this. When a scientist makes statements aimed at shaping public perception, should their realism and use of scientific methods not be questioned? Is science not a field that progresses through the continuous asking of questions and seeking answers to them? Does the fact that Mr. Koen holds a "master's degree in Historical Linguistics" mean that every assessment he makes can be trusted without testing or questioning?

The Five General Errors Alleged And Whether Our Findings Include Them

- Incompatibility With Voynichese:

First of all, what is the scientific evidence that proves each separate written unit, appearing as an independent word in the structure called Voynichese, is actually a standalone word as claimed? If, throughout the entire written history of the Turkish language, some word suffixes can be written separately from the root words, then wouldn't the person critiquing need to refute the clear evidence presented by the claimant in this context? What is the proof that the syllables, appearing as word-like units, are indeed individual words? Are these considered independent words based on personal opinion, or is there verified evidence to support this? Who is the person that has proven these are words?

How can Mr. Koen prove that every separately written unit, appearing as independent words in Voynichese texts, is actually an independent word? If he cannot prove this, then how can he, with a preconceived notion, include the word-like units of Voynichese—which he assumes to be correct—into the statistical comparison, as though they would reflect accurate results?

It has been determined by us that the author of the Voynichese texts separated hundreds of words into syllables and wrote them as if they were standalone words. We have academically proven this through some full-page readings and sentence analyses. (Of course, these details can be found in our articles rather than in our news/info related and conversational YouTube videos, which seem to have not been sufficiently scrutinized by Mr. Koen.)

Moreover, words that should have been written separately but were combined into single-word appearances in the VM texts have also been identified.⁴⁰

As a result, making a judgment about whether it aligns with or diverges from Voynichese should require accurate comparisons, which, in fact, Mr. Koen's comparison method was fundamentally flawed and unscientific. Additionally, even the word counts in the Voynichese applications are erroneous, and accurate evaluations based on faulty data are neither possible now nor will they be in the future.

- Focus on The Wrong Words:

In a book containing approximately 240 pages and forty thousand words, or ten thousand unique words, what is the scientific approach or criterion that determines which word or words should be the focus?

Is the assertion that a particular word is a wrong word to focus on merely a personal opinion, or is it an absolute truth established collaboratively and based on evidence in the field of linguistics?

Or, as an independent researcher, should the decision regarding which words to prioritize in my analysis, based on the methodology I establish, be made by another researcher instead of me?

⁴⁰ In our article, we also mentioned the author's intention to choose this form of writing and this special and difficult alphabet as a strong possibility.

Who determines the criteria to substantiate this topic? In this case, under whose judgment or based on what scientific necessity should decisions on prioritizing word selection be made?

When Mr. Koen referring to the selection of "wrong" words, according to whom are these selections wrong? Perhaps it is the selection of conjunction words, as suggested by Mr. Koen, that is incorrect. Indeed, it is, as focusing primarily on conjunctions is quite an absurd and illogical approach, far from scientific reasoning and purely personal opinion.

Such nonsense has no place in science. Every researcher determines their own methodology and initiates and advances their study and analysis according to the methodology they have defined.

We focused on something more logical—randomly selected and rare words. Our goal was to find drawing-word correlations, which would provide early validations or clues about the consistency of the phonetic mappings in our alphabet transcription. Assuming that you have correctly identified conjunctions does not suffice to validate your alphabet transcription because, despite their numerical abundance, conjunctions offer limited phonetic validation diversity. Rather than finding three conjunctions repeated two thousand times across 240 pages, identifying about 100 drawing-word matches that occur a hundred times in the content was crucial for gathering early clues to validate my phonetic choices. At this level, Mr. Koen's suggested illogical approach is utterly worthless and amounts to garbage. He may continue to study the VM texts using methods based on his own illogical conclusions, but if he has not examined our work using our methodology, then he must explain the method he used to examine it.

We created an alphabet transcription table for the VM alphabets. From the content of the Voynich manuscript, we mostly read randomly selected sections and words based on the phonetic values in our alphabet transcription table. Later, we focused on words that could potentially be proper nouns appearing throughout the manuscript.

As mentioned in examples within our articles, we, as the ATA working group, mostly select words randomly by considering phenomena such as writing repetition patterns or initial sounds. For instance, the first page whose full-page translation we completed, page 33v, was also randomly chosen.

In the writing style of VM words, there are overlaps that are specific to the general structure of Turkish languages (in terms of sound structures not found in any other language in the world). For example, as seen and recorded by linguists in medieval manuscripts, instances where words are repeated and written side-by-side in groups of four or five are also observed in the same form within the VM texts.

In our language and old writings, there are already numerous academic articles on repeated word patterns, yet no Indo-European language exists that matches these examples 1:1.⁴³

While searching for randomly selected words and proper nouns within the VM content, we also identified various writing patterns unique to Turkish writing styles and incorporated all these early clues into our list of tests and focal points by noting "possibly/indicating that the texts might be in Turkish". We predicted that the short word-like units, which exist in large numbers in the content and could be conjunctions, would not provide the initial validation clues we needed for our alphabet transcription.⁴⁴

If Mr. Koen, however, creates anagrams within the content and, by adhering to our ATA alphabet transcription, reads words in any European language within the VM content and shows them in both the old and new vocabulary of those languages, he is welcome to do so. If our ATA alphabet transcription offers such a level of phonetic freedom, let him perform the same task with his chosen European language and demonstrate it. If he cannot demonstrate this, then he should refrain from attempting to confuse VM researchers with nonsensical conclusions. Even if Mr. Koen presents translations in any European language equivalent to just one-third of the quantity and quality of transliterations we have provided, I would be ready to accept that anagrams could work in texts of such length. However, he certainly won't be able to achieve this because he fails to recognize that the definition of anagram does not align with the work we have done, and that it is impossible to achieve results of similar quantity and quality to ours using anagramming. It's deeply unfortunate when a scientist is incapable of understanding this. For some reason, Mr. Koen persists in misunderstanding this, just as he does with many concepts specific to linguistics.⁴⁵

On the contrary, since we observed early clues through logically constructed analyses, comparisons, and propositions, we structured and continued our research on the VM content entirely with scientific methods (including previously applied and successful methods).

⁴³ [Kürşat Efe and Muhammed Ali Açıkgöz. "Repetitions in Ahmet Bican Erçilasun's Novel *The Lost Book of the Turk: Ulu Han Ata*," *Dede Korkut International Journal of Turkish Language and Literature Studies,* 8/18, pp. 167-176.

<http://www.dedekorkutdergisi.com/Makaleler/1608691892_Efe,%20K%C3%BCr%C5%9Fat.DOC.pdf>]

For those seeking more diverse information on duplications, we recommend the following additional resources:

- [Aksan, Doğan. "The Richness and Subtleties of Turkish," Ankara: Bilgi Publishing House, 2005a]
- [Aktan, Bilal. "Duplications in the Vocabulary of *Dîvânu Lügâti't-Türk*," *Journal of Selçuk University Studies in Turkology,* Issue 28, pp. 1-12. / 2010]

⁴⁴ In other words, contrary to the sarcastic insinuations involving "Turkish flags," as shown in the video published by Mr. Koen, I never engaged in a nationalistic approach or a "simplistic" effort that could be summarized as "let's make the VM content Turkish through anagramming." I couldn't waste my valuable time on foolish approaches that would lead nowhere.

⁴⁵ If Mr. Koen could have provided a single example from any European manuscript where word triplications, quadruplications, and quintuplications occurred together in the history of any Indo-European language's script, he would have been able to refute only one of the many diverse overlaps (more than a hundred) we presented. As you can see, he hasn't been able to refute even one of the overlaps we presented in our articles. Perhaps this is because, instead of focusing on the scientific claims and evidence presented in our articles, he concentrated on our YouTube videos, which we ourselves acknowledged to have speculative and news value, and he also failed to examine the characteristics of "the candidate language" he was analyzing. In my opinion, this type of choice is one that a linguist should not have made. Apparently, Mr. Koen thought otherwise.

Additionally, it has been demonstrated by us that the VM texts statistically exhibit a complex phonetic structure that is exclusively specific to Turkish and shows a complete overlap. The mentioned sounds/letters may vary slightly across different dialects of Turkish, but a common phonetic feature in Turkish is that certain words never begin or end with specific sounds. For instance, the text within the Voynich Manuscript (VM) follows many shared Turkish phonetic and morphological structures.

For example, it is notable that neither VM texts nor Turkish contain words ending with /b/, /c/, /d/, or /g/. Similarly, there are no words beginning with /h/, /j/, /m/, /n/, /r/, /v/, /z/, or /ğ/. Mr. Koen's video does not mention this very rare (Turkish-specific) phonetic-statistical (phono-statistical) overlap that we identified. Perhaps if he had read the articles in which we presented our claims, he might have acknowledged the existence of this valuable overlap specific to Turkish.

Moreover, I had previously mentioned this detail among my comments on the “voynich.ninja” platform. However, Mr. Koen seems not to have considered the 1:1 overlap in such a phonetic phenomenon, which is unique to Turkish, as a valuable finding. Instead, he spent time attempting to find details he presumed valuable in our 2018 info/news video, without addressing this subject at all.⁴⁶

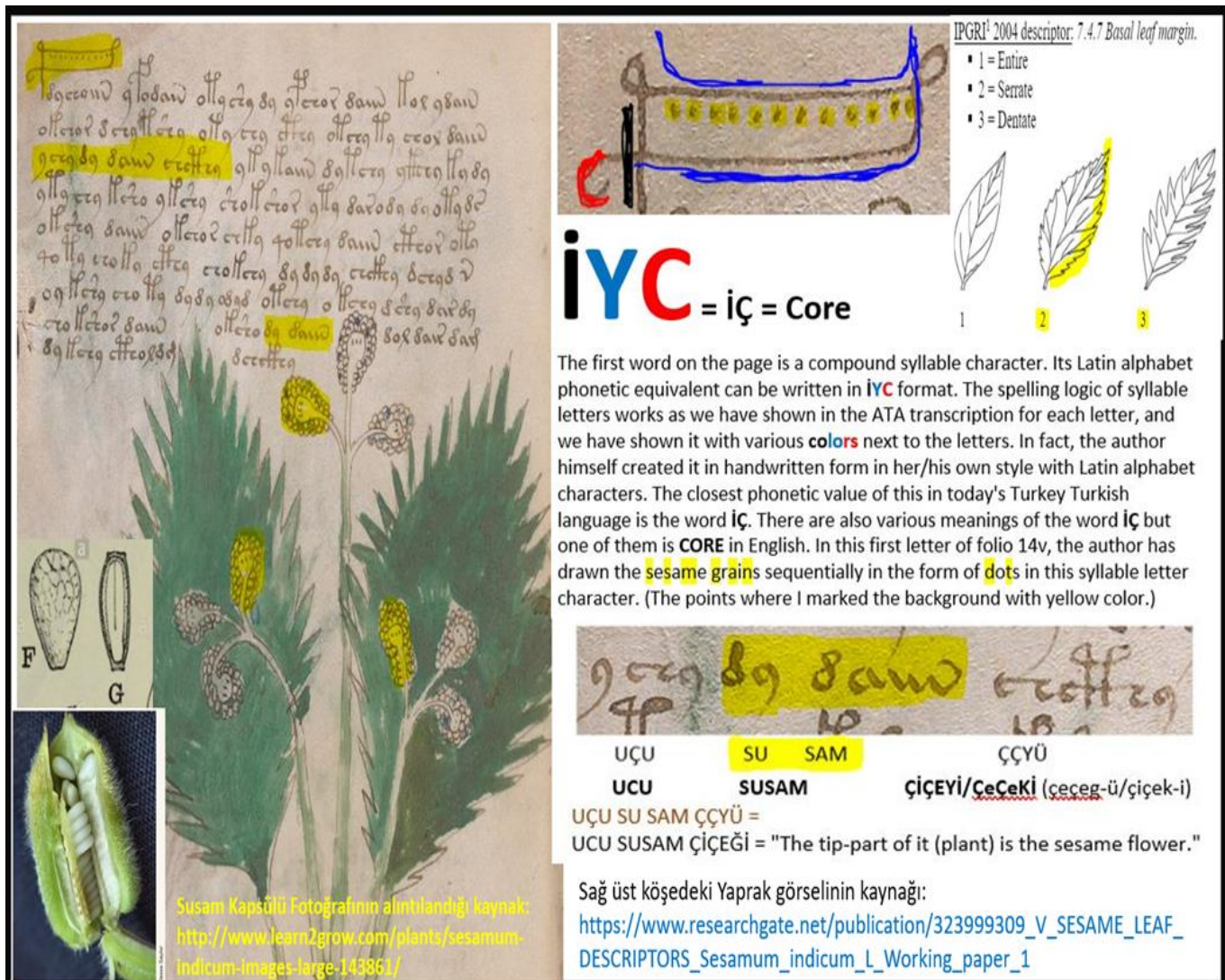
Additionally, in my articles, I have referenced certain words from medieval Turkish dictionaries that appear in specific dialects, and we have identified hundreds of these in the VM texts. To prove that some of these words have not changed their phonetic structure over 600 years, we demonstrated the same words in both old dictionaries and modern ones.

Indeed, a significant number of these words matched the illustrations on the corresponding VM pages. For instance, on a page depicting a water pipe or channel, we found instances where the name for “closed water channel/pipe” or Turkish words meaning “hot water” or “cold water” appeared next to the pipe drawing and on the same page where the illustration was made.

Similarly, on pages depicting plants, we showed that the names of those plants were written, and the phonetic forms of those names from 600 years ago remain identical to their modern forms. For example, on the page depicting the **SESAME** plant (**SUSAM**)⁴⁷, the name of this plant is observed to have been written.

⁴⁶ For a linguist, what a tragic, sorrowful, and futile waste of time. However, it seems that Mr. Koen has ample time at his disposal. Perhaps he could spend this time attempting to turn the VM content into English using our “unlimited freedom” ATA-alphabet transcription. For a start, he might even use the illogical methods he has proposed to others. For instance, let him begin by turning conjunction words into English and see if he manages to read a single sentence.

⁴⁷ See the meaning of the plant name “SUSAM” on the dictionary page > <https://sozce.com/nedir/291024-susam>



IPGRI¹ 2004 descriptor: 7.4.7 Basal leaf margin.

- 1 = Entire
- 2 = Serrate
- 3 = Dentate

iYC = iç = Core

The first word on the page is a compound syllable character. Its Latin alphabet phonetic equivalent can be written in **iYC** format. The spelling logic of syllable letters works as we have shown in the ATA transcription for each letter, and we have shown it with various **colors** next to the letters. In fact, the author himself created it in handwritten form in her/his own style with Latin alphabet characters. The closest phonetic value of this in today's Turkey Turkish language is the word **iç**. There are also various meanings of the word **iç** but one of them is **CORE** in English. In this first letter of folio 14v, the author has drawn the sesame grains sequentially in the form of dots in this syllable letter character. (The points where I marked the background with yellow color.)

UÇU	SU	SAM	ÇÇYÜ
UCU	SUSAM		ÇİÇEYİ/ <u>CeCeki</u> (ceceg-ü/çiçek-i)

UÇU SU SAM ÇÇYÜ =
UCU SUSAM ÇİÇEĞİ = "The tip-part of it (plant) is the sesame flower."

Sağ üst köşedeki Yaprak görselinin kaynağı:
https://www.researchgate.net/publication/323999309_V_SESAMUM_LEAF_DESCRIPTOR_Sesamum_indicum_L_Working_paper_1

Susam Kapsülü Fotoğrafının alındığı kaynak:
<http://www.learn2grow.com/plants/sesamum-Indicum-images-large-143861/>

As can be understood from the visual, the VM author wrote the name of this plant (“**SU-SAM**”) by separating the first syllable and the second syllable, as if they were independent words. In other words, the author wrote the syllables “**SU**” and “**SAM**” separately. Therefore, we understand that not every **-SAM-** syllable seen throughout the 240 pages of the VM manuscript should be assumed to be a separate word. This is because some of these are syllables belonging to the preceding word, while others can be independent words, and we can prove which is which based on sentence analyses. (For example, the **-SAM/-SEM** syllable following verb words is always a word suffix, etc.)

It is not we who decide this; rather, it is the semantic and phonetic sequential arrangement structure specific to Turkish that creates and shapes meaning. This is not dependent on our choices or random readings but solely on the language-specific structure that restricts phonetic options and meaning creation to the narrowest scope. Even a single small shift in the sequential arrangement of a letter or syllable within a word can make it difficult to claim that the sentence is in Turkish. Throughout our work, in every sentence and on every full page, we do not change the sequential order of a single sound in the transliteration. Likewise, we do not alter the order of words in the transcription.

A study following this method must proceed in adherence to linguistic phonetic sequential necessities, making the term "random or anagram readings of a few words" inapplicable.

Key words were found by scanning the pages for Turkish words that could match the drawing word by testing the known sound values of known signs. For example, in the image below, the word SAZAK was read on the page where the SAZAK plant was drawn.



Page 34v: Drawing of the SAZAK plant, the word SAZAK⁴⁸, and the photograph of this plant. Since the author did not mention the leaves of the plant on this page, he probably drew the root structure, trunk, and fruits of the tree.

Folio 100r ZOILAK (ZOLAK) / Türkiye Türkçesi Ağzları Sözlüğüne göre ZULAK "Tohuma kaçan soğan" anlamında Trabzon ve köylerinde (günümüzde) kullanılmaktadır.

The image shows a manuscript page with a drawing of the ZULAK plant on the left and a photograph of the plant's flowers on the right. The drawing shows a plant with a bulbous root and several green leaves. The photograph shows a close-up of the plant's flowers, which are purple and have a distinctive shape.

Fotoğrafın alıntılandığı kaynak: <https://egepazarindan.com/erkek-sogan-tarifleri-kavurmasi-yahnisi/>

We read the name of the onion plant that matches the drawing on VM page 100r.

This plant is drawn on the top right of the 100r page. The author wrote the word **ZOILAK / ZOLAK** next to the drawing (*According to ATA Transcription*). We write this word today in the form of **ZULAK**.

The sound value of the word seems to have changed very insignificantly over 600 years. Today, we see this word written as ZULAK in dictionaries. (*By the way, we have also found examples where some words that match the drawings have not changed their sound value in 600 years.*)

You can see the meaning of the word **ZULAK** in this dictionary link.
<https://sozce.com/nedir/354221-zulak>

The **meaning of the word ZULAK / ZOLAK**: "Tohuma kaçan soğan" (in Turkish).
This is the given name of **an onion in the seedy period**.

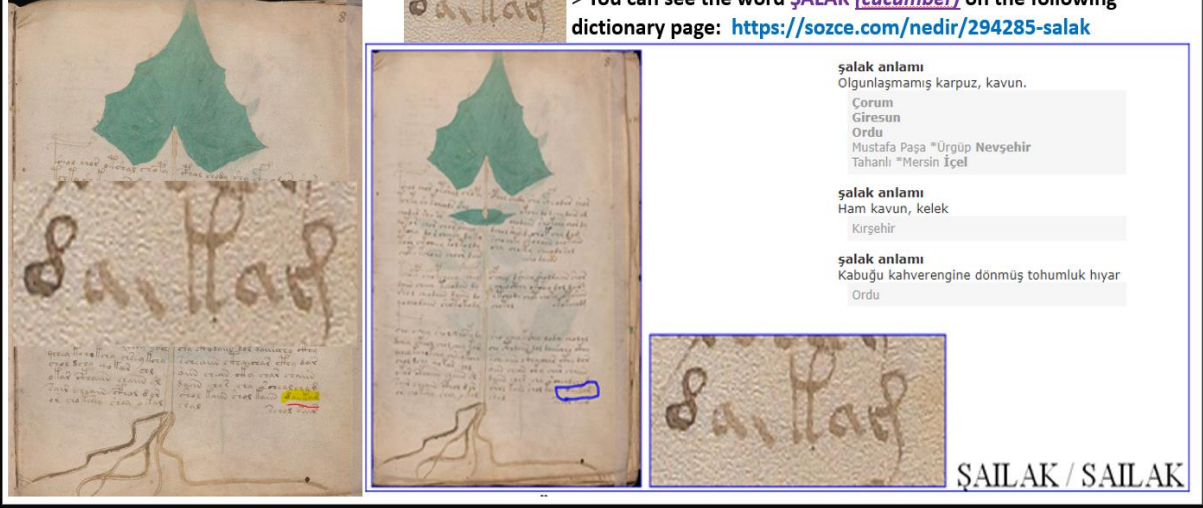
We read the plant name "ZULAK"⁴⁹, which means something like "the plant-tip part where onion seeds ripen" in Turkish.

⁴⁸ See the meaning of the plant name SAZAK on the dictionary page > <https://sozce.com/nedir/274622-sazak>

⁴⁹ See the meaning of the plant name ZULAK on the dictionary page > <https://sozce.com/nedir/354221-zulak>

Folio 8r olarak bilinen sayfadaki yaprak yapısı çiziminin, **SALATALIK (Cucumber (Cucumis-Sativus))** olduğunu söyleyen veya düşünen tek kişi biz değiliz. Uzmanlık veya araştırma konusu bitkiler olan başka kimseler de bunlardan bahsetmektedir. [Folio 8r: <<https://brbl-zoom.library.yale.edu/viewer/1006090>>] Bu sözcük, alfabede S ve Ş ayrımı olmaması dolayısı ile **SAILAK** ve **ŞAILAK** olarak okunabilmektedir. Bu bazı lehçelerde salatalık anlamındayken başka lehçelerde kavun, karpuz ve kabak anlamında da kullanılmaktadır. *While it means cucumber in some dialects, it is also used to mean melon, watermelon, and squash in other dialects.*

> You can see the word **ŞALAK (cucumber)** on the following dictionary page: <https://sozce.com/nedir/294285-salak>



şalak anlamı
Olgunlaşmamış karpuz, kavun.
Corum
Giresun
Ordu
Mustafa Paşa *Ürgüp Nevşehir
Tahanlı *Mersin İçel

şalak anlamı
Ham kavun, kelek
Kırşehir

şalak anlamı
Kabuğu kahverengine dönmüş tohumluk hiyar
Ordu

ŞAILAK / SAILAK

In the image, you can see that this plant name, which was written as "ŞAILAK" about 600 years ago, is written as "ŞALAK"⁵⁰ in dictionaries today (in the dialects of the Black Sea region). While this means cucumber in some dialects, it is also used to mean melon, watermelon, and squash in other dialects.



Plant name: "OTERİĞİ" (Latin name not yet determined).

According to the "Türkiye Turkish Dialects Dictionary" (*a word used in the Black Sea Giresun region*) "OTERİĞİ" means «A very early ripening, sweet kind of plum».

Note: This word is read (as a single word, not in a sentence) next to a drawing of a plant on page 102v. Therefore, it should be the name of the plant next to it, and a drawing can be seen as a word overlap.

See the explanation on the dictionary page:
<https://sozce.com/nedir/244448-oterigi>

Bitki adı: "OTERİĞİ" (Latince ismi henüz tespit edilemedi). Türkiye Türkçesi Ağızları Sözlüğüne göre (Karadeniz Giresun bölgesinde kullanılan bir sözcük) "OTERİĞİ" anlamı: Çok erken olgunlaşan, tatlı bir çeşit erik.

Not: Bu sözcük 102v sayfasında bir bitki çiziminin yanında (cümle içinde olmayan tek bir sözcük olarak) okunmuştur. Dolayısıyla yanındaki bitkinin adı olmalıdır ve bir çizim sözcük örtüşmesi olarak görülebilir.

OTÖRÖGÜ /
OT ÖRÖGÜ > ot-örigi
oteriği ne demek? - 1 sözlük, 1 sonuç.
Türkiye Türkçesi Ağızları Sözlüğü
oteriği anlamı
Çok erken olgunlaşan, tatlı bir çeşit erik.

In the image, you can see the plant name OT-ERİĞİ⁵¹ (OTÖRÜGÜ).

⁵⁰ See the meaning of the plant name "ŞALAK" on the dictionary page > <https://sozce.com/nedir/294285-salak>

⁵¹ See the meaning of the plant name "OTERİĞİ" on the dictionary page > <https://sozce.com/nedir/244448-oterigi>



We noted that we had identified 112 drawing word matches at the current stage in the VM manuscript. Although we also read many words in the content of plant science terminology that could be considered drawing dictionary matches, we did not even note them as drawing word matches, which we should have. Indeed, in this image, the author wrote the words “ÇİYİT⁵² ÖZ-Ü⁵³ DÖL⁵⁴ GÖZ-Ü⁵⁵”⁵⁶ in their own spoken form 600 years ago. This means “the eye/place where fertilization occurs in the core/nucleus of the plant seed”. (If we did not have a working alphabet transcription key, this manuscript would not be readable either.)

Türkçe - İngilizce
öz anlamı
isim
1) self
2) core
3) essence
4) substance
5) quintessence
6) extract
7) pith
8) content
9) soul
10) extraction
11) gist
12) distillate
13) kernel
14) pulp
15) epitome
16) nucleus
17) quick
18) sum
19) guts
20) cream
21) entity
22) matter
23) meat
24) elixir
25) essential oil
26) marrow
27) medulla
28) distillation
29) pith and marrow
30) heartbeat
31) goodness
32) quiddity
33) stuff
34) substantiality
35) substratum
sıfat

SEMSEM ÖSÜ > SEMSEM ÖZ-Ü (37v)

semsem ne demek? - 1 sözlük, 2 sonuç.

Türkiye Türkçesi Ağzları Sözlüğü
semsem anlamı
Sersem.
*Devrek -Zonguldak

semsem anlamı
tarlalarda biten, hoş kokulu bitki tohumu.

Çevirmek English

Tarlalarda biten, hoş kokulu bitki tohumu
Plant seeds with a pleasant fragrance at the end of the fields.

By Sider Fusion · GPT-4'e Sor

Please look up the meaning of these words in the dictionary:
SEMSEM > <https://sozce.com/nedir/276468-semsem>
ÖZ > <https://sozce.com/nedir/250608-oz>

Note 1: The -Ü is the word suffix (at the end of the word **ÖZ-**) and has the "the" function in English. You may remember that I have shared information here many times about these word suffixes with their sources and evidence.
These words SEMSEM ÖZÜ together; mean
"the essence/extract of the seed of a fragrant plant growing in the fields".

Note 2: I have not yet found what the Latin name of this seed or plant is. In the future, perhaps plant scientists who speak Turkish may provide information on this subject.

In this visual, the plant name is written as SEM SEM on VM pages, appearing as if it is a repeated word, corresponding to SEMSEM⁵⁷ in some modern Turkish dialects. As you may recall, I mentioned that the author deliberately divided certain words. Imagine that throughout the manuscript, the author wrote the syllable SEM/SAM separately each time it was read. In this case, the word or syllable written before this syllable would contain the root of the word and, therefore, carry the meaning.⁵⁸

⁵² See the meaning of the plant name “ÇİYİT” on the dictionary page > <https://sozce.com/nedir/77626-ciyit>

⁵³ See the meaning of the plant name “ÖZ” on the dictionary page > <https://sozce.com/nedir/250608-oz>

⁵⁴ See the meaning of the plant name “DÖL” on the dictionary page > <https://sozce.com/nedir/100472-dol>


⁵⁵ See the meaning of the plant name “GÖZ” on the dictionary page > <https://sozce.com/nedir/140605-goz>

⁵⁶ See “ÇİYİT ÖZÜ DÖL GÖZÜ” >

<https://translate.google.com/?sl=tr&tl=en&text=%C3%A7iyit-%C3%B6z%C3%BC%20d%C3%B6lg%C3%B6z%C3%BC%20a%C3%A7iyit%20%C3%B6z%C3%BC%20d%C3%B6lg%C3%B6z%20g%C3%B6z%C3%BC%20a%C3%A7iyit%20%C3%B6z%C3%BC%20ad%C3%B6lg%C3%B6z%C3%BC%20op=translate>

⁵⁷ See, the meaning of the word "SEMSEM" on the dictionary page is written as follows: "A pleasant-smelling plant seed that grows in the fields".> <https://sozce.com/nedir/276468-semsem>

⁵⁸ A linguist familiar with this sound structure of Turkish would never assume that every independent word-like unit they see and believe to be a word is the same meaning or the same sound as another word. The vowel



AFOĞIN-EKIEM / AFAĞIN-EKIEM
=
AFYON EKEM

afyon > **opium/poppy**
(*Papaver somniferum*)

ekeyim / eki-em
=
«let me plant / to cultivate
(plantation)»

You can look at the meaning of the word **AFYON** in the Turkish dictionary here:
<https://sozce.com/nedir/4196-afyon>

Source of the opium photo:
https://upload.wikimedia.org/wikipedia/commons/c/c4/Papaver_somniferum_%28Ha%C5%9Fha%C5%9F_bitkisi%29.jpg

Note: A or O spelling is a dialect difference.

In this visual, you can see that on the page where the opium plant is drawn, the author wrote the word **AFYON** in a phonetic form very close to today's Anatolian phonetics. Here, the letter written in the 2/Z appearance is read as "eki" when it is at the beginning of a word in most of the examples, while it is read as "Z" when it is within a word and at the end of a word.⁵⁹ (A few exceptions are seen in plant names and some special names).⁶⁰

harmony phonetic rule in Turkish languages maintains the pronunciation of a word according to the sound value of the first vowel in the root of the word. Thus, structures that appear identical and word-like may not represent the same sound or the same word.

This is not a rule I have invented but rather a characteristic of the sound structure and characteristic of the Turkish language.

⁵⁹ Here, the letter written in the form of 2/Z is mostly read as "EKİ" when it appears at the beginning of a word, while it is read as the "Z" sound when it occurs within or at the end of a word. However, in most examples, the determining factor is whether the word is a noun, verb, or adjective. For instance, if the 2/Z character is associated with a verb word (within a verb word), it is mostly read with the phonetic value "EKİ" (notably, in identified examples, these are typically attached at the end of the verb). On the other hand, the 2/Z character, when appearing at the beginning of noun words, can serve as a word root with the phonetic value "EKİ." If the 2/Z character is at the end of noun and adjective words, it is predominantly read as the "Z" sound. (A small number of exceptions have been observed in plant names, certain proper nouns, or adjectives.)

⁶⁰ You can look at the meaning of the word **AFYON** in the Turkish dictionary here:

<https://sozce.com/nedir/4196-afyon>

Source of the opium photo:

https://upload.wikimedia.org/wikipedia/commons/c/c4/Papaver_somniferum_%28Ha%C5%9Fha%C5%9F_bitkisi%29.jpg



On VM page 13r, the word *MUZ* (banana) has been read. The illustration on the same page resembles a banana plant with drying leaf tips and branches that have been cut. In the visual, you can see the word *MUZ* written without its vowel, which linguists have documented as common for many words in medieval manuscripts where vowels are omitted. Additionally, in the visual, you can observe the words *"SAPSU,"* *"DAYANÇA,"* and *"SA."* The author once again made reading difficult by splitting the syllables of the words at the beginning and end, writing them as if they were separate words. Without creating a functional alphabet transcription key, it would have been difficult to identify these solely with statistical approaches—for example, we might have assumed that every instance of the syllable *SAM/SEM* was the same word. You can find the meanings of these words in the dictionary pages shown in the footnotes below.
 [MUZ⁶¹, SAPSU⁶², DAYANÇA⁶³ SA⁶⁴]

⁶¹ See the meaning of the plant name "MUZ" on the dictionary page > <https://sozce.com/nedir/232272-muz>

⁶² See the meaning of the plant name "SAPSU" on the dictionary page >

[https://translate.google.com/?sl=tr&tl=en&text=Sap%0A%0ASAPSU%20\(peduncle\)%0A\(T%C3%BCrk%C3%A7ede%20a%C4%9Fa%C3%A7%20de%C4%9Fi%20C3%A7i%C3%A7ek%20veya%20sebze%20de%C4%9Fi%20fakat%20sap%C4%B1ndan%20meyve%20veren%20a%C4%9Fac%C4%B1ms%C4%B1%20b%C3%BCy%C3%BCK%20bitki%20anlam%C4%B1%20vard%C4%B1r.\)%0A%26%0A\(the%20stalk%20bearing%20a%20flower%20or%20fruit%2C%20or%20the%20main%20stalk%20of%20an%20inflorescence.\)%0A&op=translate](https://translate.google.com/?sl=tr&tl=en&text=Sap%0A%0ASAPSU%20(peduncle)%0A(T%C3%BCrk%C3%A7ede%20a%C4%9Fa%C3%A7%20de%C4%9Fi%20C3%A7i%C3%A7ek%20veya%20sebze%20de%C4%9Fi%20fakat%20sap%C4%B1ndan%20meyve%20veren%20a%C4%9Fac%C4%B1ms%C4%B1%20b%C3%BCy%C3%BCK%20bitki%20anlam%C4%B1%20vard%C4%B1r.)%0A%26%0A(the%20stalk%20bearing%20a%20flower%20or%20fruit%2C%20or%20the%20main%20stalk%20of%20an%20inflorescence.)%0A&op=translate)

⁶³ See the meaning of the plant name "DAYANÇA" on the dictionary page > <https://sozce.com/nedir/85030-dayanca>

⁶⁴ See the meaning of the word "SA" and the word suffix "-SA" on the dictionary (*Divanü Lügati't-Türk*) page. > <https://sozce.com/nedir/267973-sa>

The screenshot shows a Google Translate search for 'DUL ÇCU' and 'DUL-ÇOCU'. The search results show 'DUL' as 'widow' and 'ÇCU' as 'child'. The search also shows 'DUL-ÇOCU' as 'widow's child'. The search results are displayed in a list on the left and a dropdown menu on the right. The dropdown menu shows 'widow's child', 'WIDOW', 'child', and 'child'. The search results also include a list of 'Türkçe - İngilizce çocuk anlamı' (Turkish - English child meaning) and 'Türkçe - İngilizce dul anlamı' (Turkish - English widow meaning).

Google Translate

Text Images Documents Websites

Detect language English Turkish Spanish

Turkish English

dul çocuğu
dul çocu
dul çcu
DUL
çocu
çocuğu
ccu

widow's child
widow's child
widow's child
WIDOW
child
child
child

See the dictionary > DUL > widow > <https://sozce.com/nedir/102126-dul>
ÇCU > **çocû** > çocuğu > <https://sozce.com/nedir/78028-cocu>
Çocuk > **çocu** > <https://sozce.com/nedir/78044-cocuk>
<https://translate.google.com/?sl=tr&tl=en&text=dul%20C3%A7ocu%C4%9Fu%0Adu%20C3%A7ocu%0Adu%20C3%A7cu%0ADUL%0A%0A%0A%0A%0A%0A%0A%0A%0A%0A%0A%0A&op=translate>

Türkçe - İngilizce çocuk anlamı
isim
1) child
2) kid
3) infant
4) juvenile
5) baby
6) son
7) youngster
8) brat
9) seed

Türkçe - İngilizce dul anlamı
isim
1) widow
2) widower
sıfat
1) widowed


Throughout the manuscript, numerous instances are observed where the author combined words that should have been written separately. In all such cases, the word suffixes have been recorded by us as being added to the word roots in a way consistent with Turkish language rules. When examining the word “DUL” (widow) in this visual, we can see that approximately 600 years of time have not altered the phonetics of this word. The appended word ÇCU/ÇOCUĞU is read with its phonetic structure shaped according to the vowel harmony of the preceding word. In some words, there is a phenomenon where certain vowels between two consonants are not written. You can find these words in the dictionary pages shown.⁶⁵

⁶⁵ See the dictionary > DUL > widow > <https://sozce.com/nedir/102126-dul>

ÇCU > **çocû** > çocuğu > <https://sozce.com/nedir/78028-cocu>

Çocuk > **çocu** > <https://sozce.com/nedir/78044-cocuk>

<https://translate.google.com/?sl=tr&tl=en&text=dul%20C3%A7ocu%C4%9Fu%0Adu%20C3%A7ocu%0Adu%20C3%A7cu%0ADUL%0A%0A%0A%0A%0A%0A%0A%0A%0A%0A%0A%0A&op=translate>



According to the ATA alphabet transcription, this word can be read as ULGER, ÜLGER, ULGAR. This word is shown in dictionaries to mean "morningstar". ULGAR pronunciation of the word is the name of a settlement area in Anatolia and also a plant name (the plant name or synonymous is "süsen").

< On-line Dictionary source: www.sozce.com >

This word was read on page 73v. A female figure drawn in the place where this word, which means "morning star", and it was drawn as if holding a star or pointing.

ülger ne demek? - 5 sözlük, 6 sonuç.

Güncel Türkçe Sözlük
ülger anlamı
 is. 1. Kadife, şeftali vb.nin üzerinde bulunan ince tüy. :

Kişi Adları Sözlüğü
Ülger anlamı Köken: T.
 Cinsiyet: Erkek
 1. Şeftali, kumaş vb.ndeki ince tüy. 2. Vecize.
 Cinsiyet: Kız
 1. Şeftali, kumaş vb.ndeki ince tüy.2. Vecize.

Tarama Sözlüğü
ülger anlamı
 Kumaşın yüzü, havı.

Türkçe - İngilizce
ülger anlamı
 isim
 1) villus

Türkiye Türkçesi Ağızları Sözlüğü
ülger anlamı
 Sabahyıldızı, Ülker.
 Ömerhaçlı *Kaman -Kırşehir

ülger anlamı
 Sabah yıldızı, Ülker
 Adana, Osmaniye

Ulger ne demek? - 1 sözlük, 1 sonuç.

Türkiye Türkçesi Ağızları Sözlüğü
Ulger anlamı
 Sabahyıldızı, Ülker

DİLİ ALGILA İNGİLİZCE TÜRKÇE RUSÇA v TÜRKE İNGİLİZCE

Sabah Yıldızı x Morning Star
 Sabahyıldızı Morning Star

27 / 5.000

As can be seen, drawing-word matches have been recorded not only for plant names but also for star names, calendar and time-related terms, animal names, action words, object names, profession names, toponyms on the map pages, and directional terms (such as the word "DOĞU" being written in a region with a sun drawing). In this visual, next to a star drawing pointed at by the hand of a woman depicted in the illustration, the name of the star ULGER/ÜLGER⁶⁶ (morning star) is written. As can be observed, the written form of this star's name has remained phonetically unchanged over the past 600 years.

Now, please ask this simple question to the linguists you know:

In the academic history of efforts to read the VM texts, how many similar studies have you seen that identified such clear phonetic matches (112 drawing-word matches so far) and even demonstrated these matches in old and new dictionaries (with some of them shown 1:1 as having maintained their phonetic structure over 600 years)?⁶⁷

⁶⁶ See the dictionary > ÜLGER (morning star) > <https://sozce.com/nedir/324835-ulger>

⁶⁷ Why, as a linguist, has Mr. Koen not addressed in phonetic-linguistic detail even one of these findings—be it the 112 drawing-word matches, our full-page translations, or sentence analyses—in his video? Why does he feel no need to examine such significant findings? Instead of focusing on the evidence presented by the claimant to support the claim, why has he chosen to criticize topics not asserted by the claimant and older videos that are explicitly stated to have news value?

Mr. Koen raised the critique of "Focus on The Wrong Words," but haven't countless academics, scientists, and researchers over the past century attempted to identify words they could present as matches between the drawings and content of VM pages? Scientists and researchers are free to determine their own methods for their studies. For various reasons, they are not obligated to follow the paths declared by others to reach the correct results. The concept of "Focus on The Wrong Words," proposed by Mr. Koen, is just one of the possible

- Too Much Freedom:

The work we have conducted, being within scientific standards, cannot in any way be categorized under the description of "too much freedom." In our study, particularly regarding the freedom to create phonetic variations, we have confined ourselves to the narrowest possible scope. This is because we have a system of sound keys, and we always match the same symbols to the same sounds. Furthermore, we do not stop there—we also assess whether the words read form complete semantic coherence within the sentence. While doing this, we validate these words by referencing both old and modern dictionaries. This is exactly the most powerful validation method that a linguist should aspire to, and even if every kind of statistical match is clearly achieved, such sentence-level and full-page validations must be conducted in the final stages.⁶⁸

In our study, we provided an alphabet transcription table that significantly restricted our freedom of phonetic choice and movement. If alphabet transcription tables do not largely reflect real phonetic matches, their success is not possible. Using this approach, you could find a few coincidentally matching words in nearly every language in the candidate text. However, when the number of matching words reaches thousands, and based on these matches, over a hundred sentences and some full-page readings are achieved, such outcomes clearly indicate that the correct path is being followed.⁶⁹

Whenever researchers decide to match a medieval language written with a local dialect of 300 characters, where syllables are separated and words are combined, with another medieval text written with 24 or 33 characters, if they can reconcile corresponding sound propositions, they can present their methods and attempt the statistical approach proposed by Mr. Koen. In my opinion, linguists who believe that such structurally divergent systems, differing vastly in the number of characters, can be measured on an equal scale with hopes of obtaining accurate results should prompt us to question the soundness of their reasoning. To linguists attempting

approaches to finding solutions, and it is evident that we did not focus on the wrong words. However, Mr. Koen seems to be making an effort—though for reasons we still do not understand—to group our work with numerous claims that are meaningless or have not reached conclusions.

Had he instead focused on refuting the linguistic overlaps and evidence presented in others' articles, rather than dictating or recommending scientifically irrelevant measurement methods based on his expectations, wouldn't that have been a meaningful and valuable contribution to the field of linguistics?


























⁶⁸ The most concrete findings and matches, demonstrating that the work is neither imaginary nor based on anagram interpretations, can be achieved through such a scientific approach. Similar work has been done throughout history in reading ancient inscriptions. This method is one that the field of linguistics has trusted and applied countless times. Following this path is scientific, and it does not allow for coincidental findings of a thousand matches, as phonetic constraints are so strict that they narrow the researcher's freedom and scope to the point where accidental results become impossible. Criticizing our work with the term "Too Much Freedom" can only be done by someone who is unaware of and unable to rationally comprehend the restricted freedom of choice offered by methods that narrow phonetic options using an alphabet key system in linguistics.

On the contrary, as has been historically observed in similar instances in the field of linguistics, unreadable inscriptions have been deciphered using various alphabet transcriptions. Presenting an alphabet transcription key for phonetic values and performing phonetic readings based on it is the most fundamental and indispensable element in such work. To claim otherwise would label a linguist as someone who lacks knowledge in their field yet remains unaware of this deficiency.

⁶⁹ Additionally, if the read sections achieve sentence and semantic coherence, and these also align with the content of the illustrations, the transcription key that provides such matches can be described as the most realistic one. Our research has, for the first time in the history of VM language studies, succeeded in creating such a key. Achieving this through unbalanced statistical propositions is impossible.

to compare a 300-character ancient text with a 26-character text using “Koen’s statistical approach,” I regret to say that even if they continue these futile endeavors for another thousand years, they will still fail to achieve a solution. Similar attempts have been made over the past 100 years, with none yielding results. Researchers on the Voynich.ninja platform remain trapped in the same futile cycle of flawed and nonsensical statistical attempts due to so-called knowledgeable linguists who claim insight. In the specific case we are dealing with, the "Koen statistical approach" is not capable of producing a reasonable outcome in linguistics.⁷⁰

Below, you will see the diversity of VM letters. The basic 24 letters are the most frequently used, and syllable symbols are mostly created based on specific rules for combining them. Since all of these cannot fit into a single table, they are presented in multiple tables below as visuals for your reference.

24 pieces on this page			
Temel Alfabe Karakterleri ve Ses Değerleri (Base Alphabet Transcriptions)			
 Ə, A, E	 B	 C	 Ç
 D	 G	 Ğ	 X
 I, İ	 J	 K	 L
 M	 N	 O, Ö	 P, F
 R	 S, Ş	 T	 U, Ü
 VA /  V,	 W, WÆ, BÆ	 Y	 Z

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Yazışma Adresi: "Ata Team Alberta Canada" > turkicresearch@gmail.com

Table 1 (Basic/simple alphabet table consisting of 24 letters)

⁷⁰ We have presented tables showing the modern Latin alphabet sound equivalents for each VM writing symbol (VM letters). These tables are named the ATA alphabet transcription. Thus, we consistently read the same symbols with the same sound values across approximately 240 pages. Because this strictly limited our scope for phonetic deviations, we cannot speak of a vast, free space of multi-choice anagrams in our work. Even suggesting such a notion would be a departure from rational thinking.

- As a result, we have demonstrated the presence of words across every page and line that have not changed their phonetic values over 600 years, as well as hundreds of words whose phonetic forms have only slightly changed in widely recognized ways for Old Turkish. The multiple overlaps within this richness and diversity of quality and quantity did not occur by coincidence. If the transcription key were not functional, the phonetic gateway of the VM alphabet would not have opened. A key either opens a door or does not open it. Saying that a key “opened the door slightly or did not quite open it” is not a rational conclusion.

- Therefore, the alphabet transcription in our possession (and the fact that we also consider semantic coherence in sentences) left us with no room to freely interpret words in a way that would deviate into anagrams. This is absolutely the case, and those who claim otherwise are operating within a scientifically inconsistent domain.

-The VM writing letters in our alphabet transcription largely consist of Latin alphabet characters. The phonetic equivalents of this alphabet are designed to include numerous syllable characters.

-There is an underlying logic to the creation of VM syllable-writing symbols. In the tables below, you will see the basic 24 sounds and the rules for generating syllable symbols from them. This rule operates in the same way for all syllable characters.

-Moreover, the logic behind the formation of these syllable symbols is similar to the logic of the letter combinations found in the signature emblem (Tuğra) of Sultan Mehmet the Conqueror. (I have detailed this topic separately in an article.)

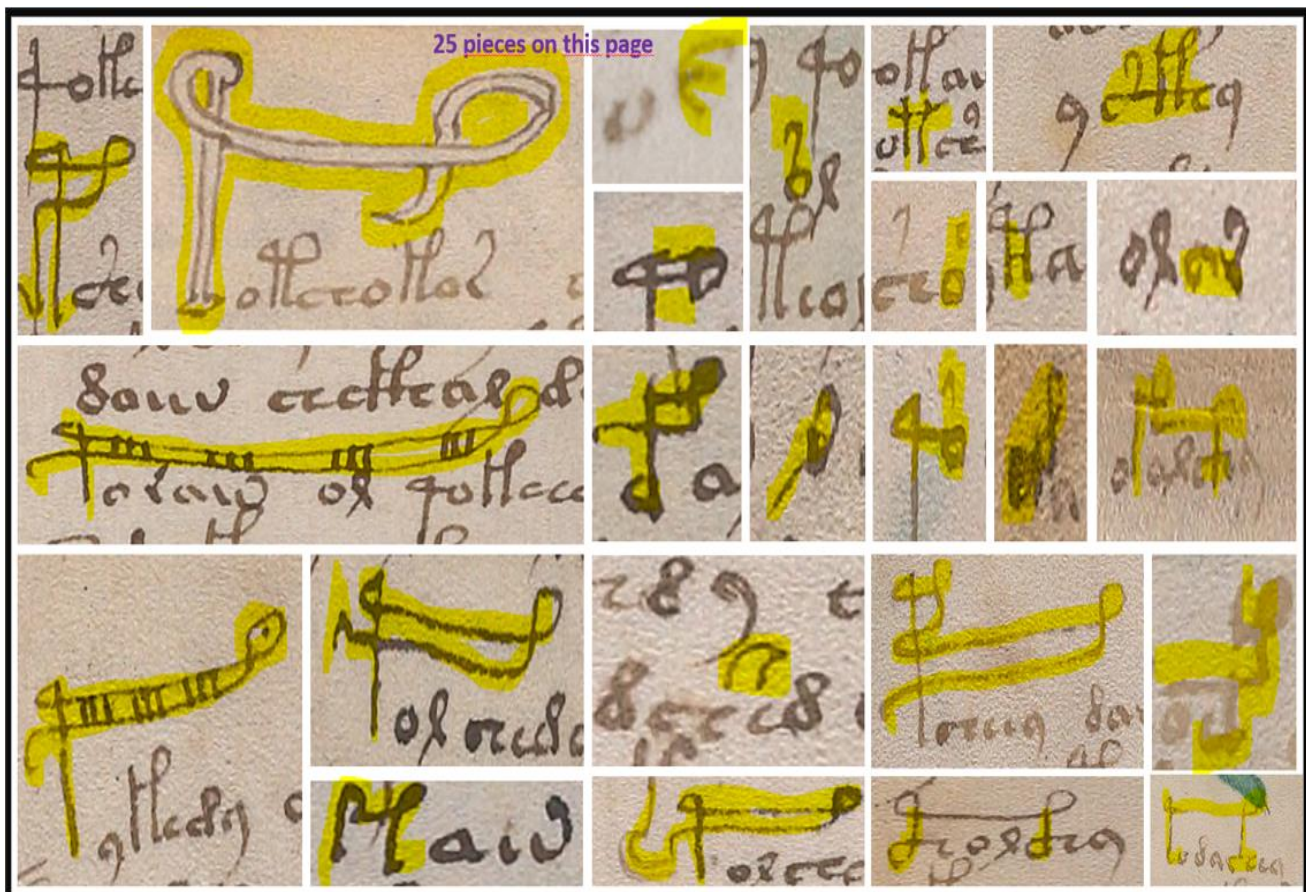


Table 2 shows the 25 syllabic letter characters.



Table 3 shows 38 syllabic letter characters.

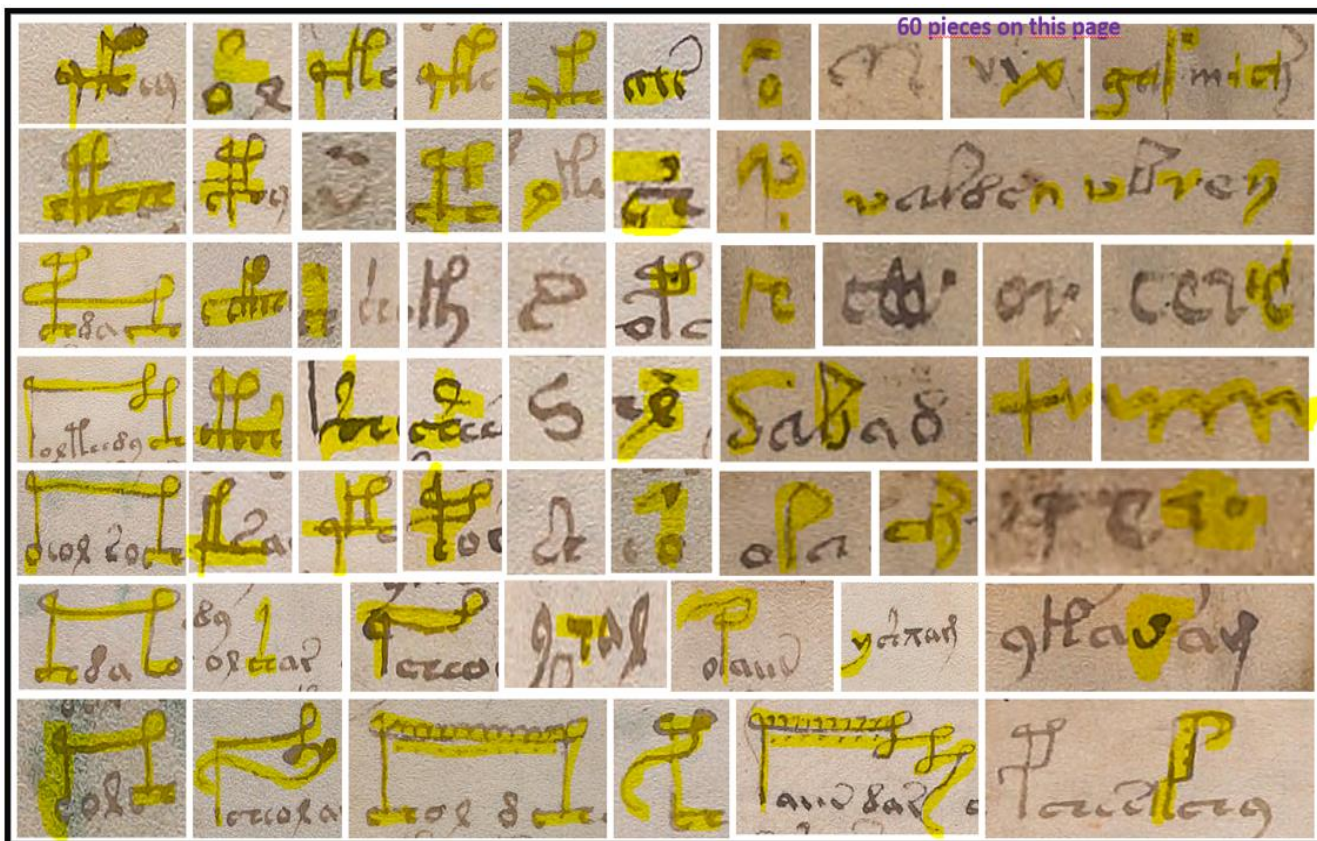


Table 4 shows 60 syllabic letter characters.

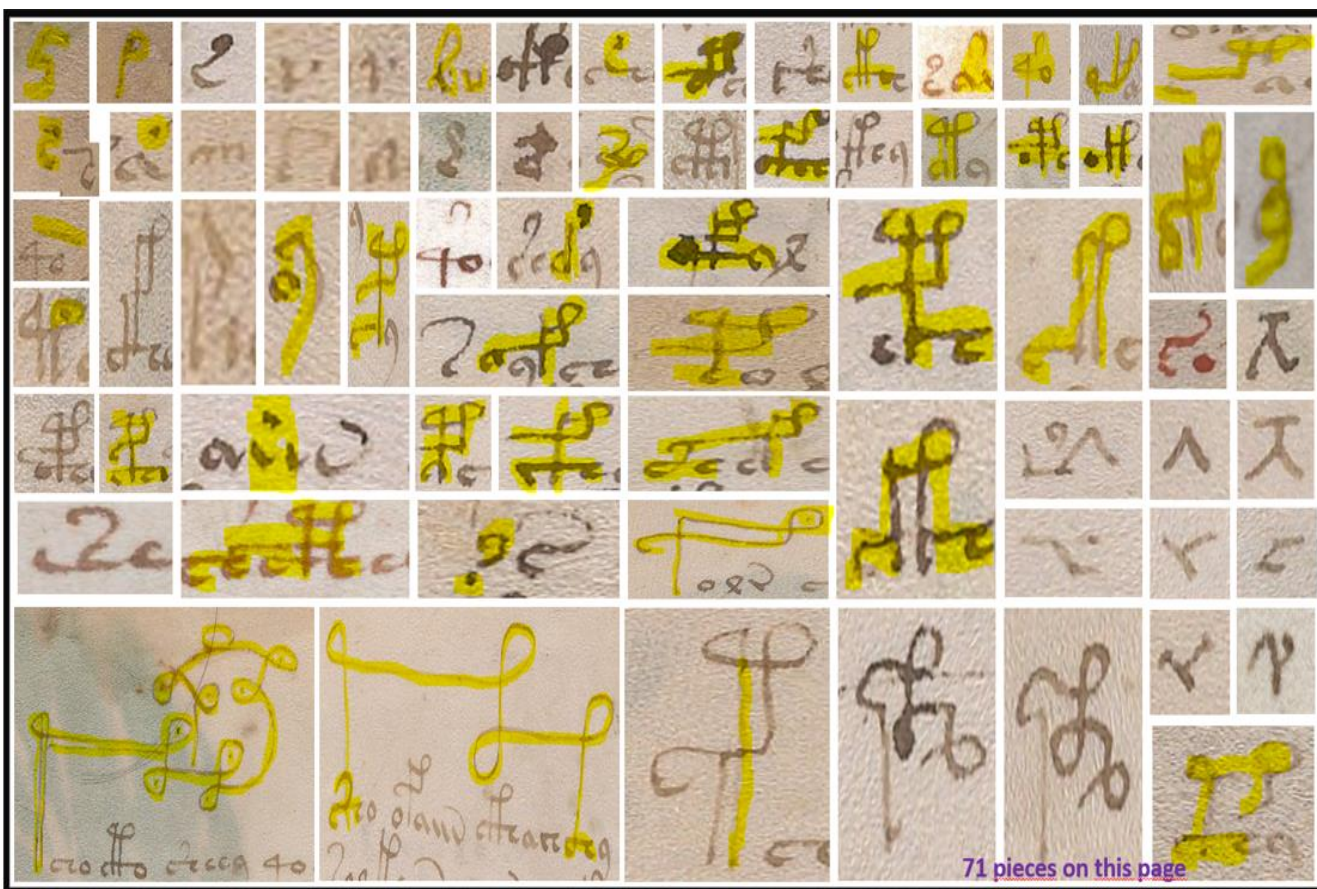


Table 4 shows 71 syllabic letter characters.

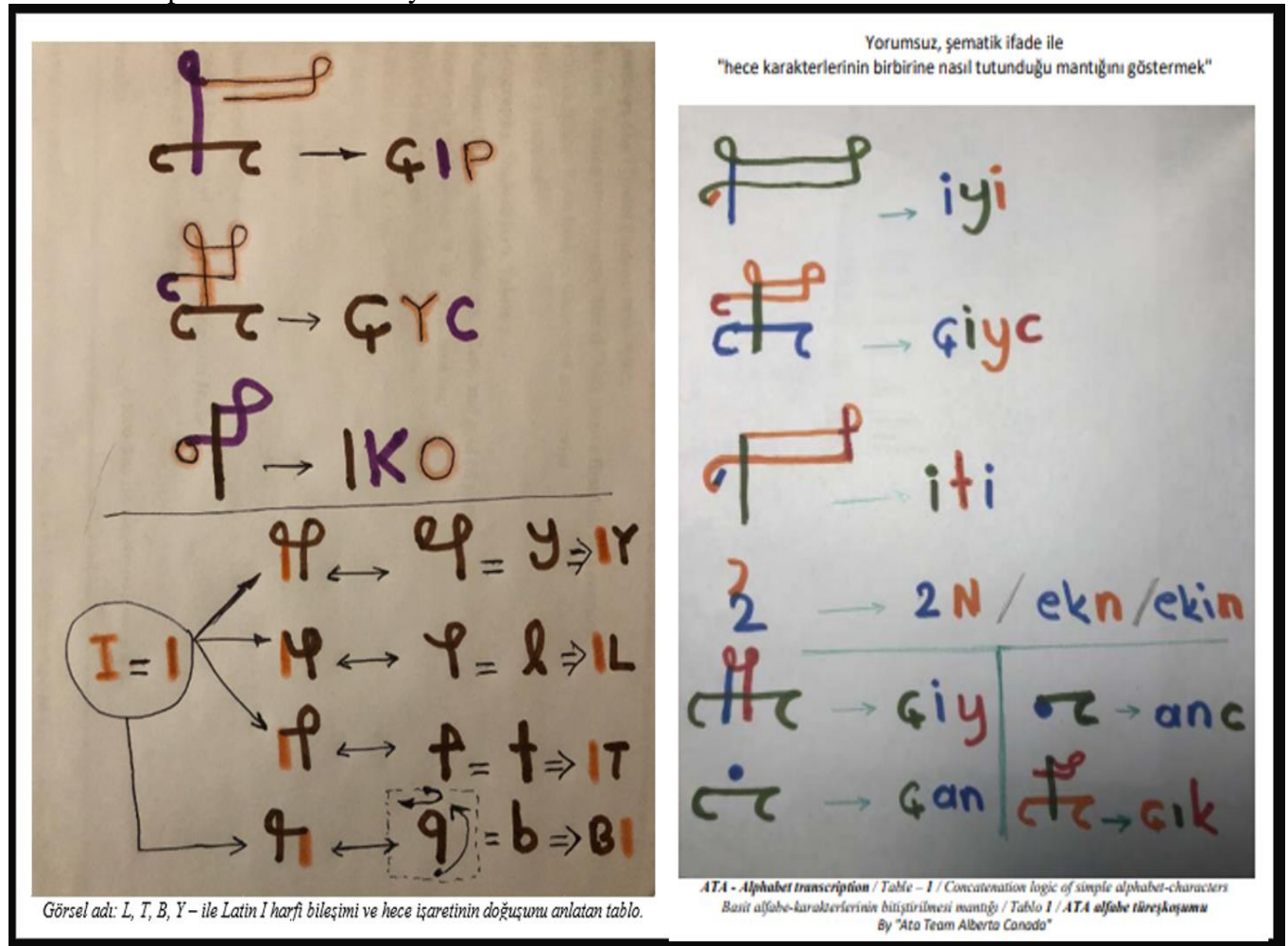


Table 5 shows 90 syllable sound characters.

*Note: In the tables, there are actually more characters than the numbers stated here. For example, **Table 5 contains 96** different characters. However, we chose to present it as 90 characters because some researchers might argue that some of these are merely variations of others. Therefore, I intentionally wrote the number as slightly less than the actual figure. This is because each character will be read and tested in sentences using the same sound-creation sequence and logic. For this reason, at this stage, I deliberately excluded characters that could be objected to for their similarity to others from this count. However, I want VM researchers to know that we are trying to test all of these characters by evaluating them in sentences, and we have observed through readings that many of the seemingly similar symbols are, in fact, different from one another in many cases. Some of these symbols also appear only once or twice in the manuscript. Nevertheless, when raising the question of the total number of different characters in VM, I believe we have reached a total number that is less open to objections (approximately). I have also provided a more detailed explanation about this in English on the Voynich.ninja platform.*

The VM alphabet symbol tables above indicate that there are approximately 308 distinct writing symbols. Our alphabet transcription table has utilized the same method to read all of these symbols. This method was established approximately 600 years ago.⁷¹

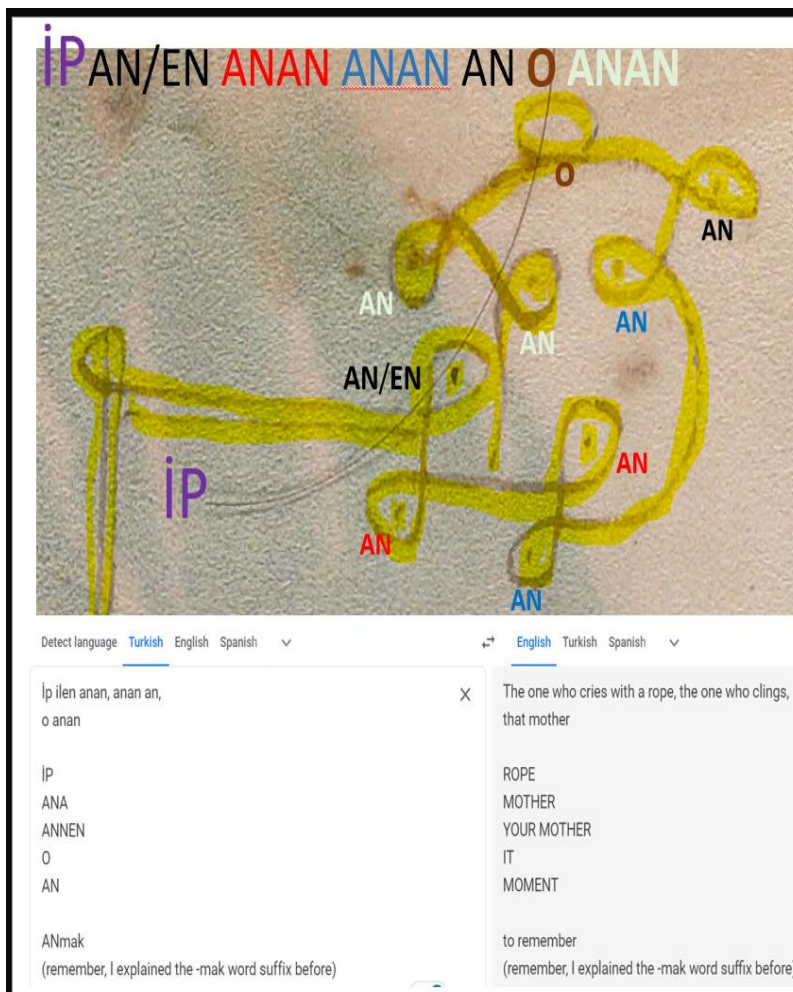
Therefore, if Mr. Koen wishes to make a genuine phonetic-statistical comparison, he should begin by scientifically explaining how he intends to compare more than 300 distinct phonetic values of VM with alphabets containing 24 to 33 characters. In fact, we hope that this proposal will provide all linguists attempting such comparisons with insights into the fundamental procedural error they have made so far.



Concatenation logic of simple alphabet-characters

Table of the logic of joining simple alphabet characters. The logic of joining the signs shown in this table works the same for all syllabic characters. Before you get caught up in a prejudice, it may be useful to look at the details of this subject in our articles.

⁷¹ In our previous counts, we announced these numbers as “over 180” and later as “around 240.” At present, we can state that there are more than 300 symbols, and we haven’t even included the tamga symbol table here. (Tamga symbols are estimated to be around 10 to 14 throughout the manuscript, and we have previously discussed their usage locations in our articles.)



If we translate the meaning exactly into English:
 "The moment you remember your mother with a rope, that mother of yours...."

Note: Here, in the history of Turkish tamga marking, a single dot and a single dot within a circle were read as **AN** (ON, EN in different historical periods and in different dialects). This topic has been written by linguists and researchers many times. We explained this tamga in our book and showed historical examples. It can be seen here that the author wrote mother with these tamgas and wrote "AN" (moment), & "ANAN" (your mother) with similar sounds. This part is the first sentence of the page which is the introduction section. The first word in the author's Polish is the word "İP" (rope). The first sound that comes to this is a word suffix, and this suffix in the author's dialect is the EN/AN suffix (ip-en/ipan = ipnen/ip-ilen). So the first word is the word IPEN / IPAN. This is seen in modern dialects in the forms İP-NEN / İPLE / İP İLE / İP İLEN. It can be seen that the author created a rope-shaped mother image while writing these syllabic characters. So, we have again detected a drawing-word overlap/match, and this time a structure in the form of a half sentence was formed. Of course, all of these may be considered "coincidences" for many of you. However, I cannot call the fact that there are so many overlaps in mathematical probabilities a coincidence.

In the image, we see that the author has created a (mother) female figure by combining syllabic characters, but when you transcribe this figure according to the logic of creating syllabic characters, you can see that there is actually a sentence in this pictorial writing style that overlaps with Turkish.

Folio 35r

ÇİYÇÜ > <https://sozce.com/nedir/77603-ciyci>
 AĞIR > <https://sozce.com/nedir/5210-agir>
 & <https://sozce.com/nedir/5896-agr>
 ÇÖP > <https://sozce.com/nedir/79934-cop>

The word-suffix -U/-Ü => is Works like «The» in English.

ÇİYÇÜ OĞRÇÖPÜ > Çiyci+Ağır+çöpü
 "ağır+bitki+çöpleri (hasır örgüsü yapmak için)"
 Weighted/heavy plant-crops/straw-outputs (to make a straw braid)

Çiycü > Çiyci > You can see this word in the dictionary at this link: <https://sozce.com/nedir/77603-ciyci>

oo > OO / OĞ > oğr = ağır (heavy)

ÇÖP-Ü > çöp = straw/plant-crops

Çiyci / çiyçi > «Üzerine tarhana serilen hasırları örüp satan adam»
 «The man, who is manufacturing and sells wicker-mats (for laying & drying on it the tarhana food).»
 (Tarhana is a dried Turkish food ingredient, based on a fermented mixture of grains/plants and yoghurt, found in the cuisines of Turkey, Turkish speaking Central Asia & Southeast Europe and the Middle East.)

⁷² ÇİYÇİ > <https://sozce.com/nedir/77603-ciyci>
 AĞIR > <https://sozce.com/nedir/5210-agir> & <https://sozce.com/nedir/5896-agr>
 ÇÖP > <https://sozce.com/nedir/79934-cop> The word-suffix -U/-Ü => is Works like «The» in English.

Throughout the Voynich manuscript, we observe numerous writing styles that are connected to each other with long lines, and essentially, the logic behind their creation is methodologically not much different from how the Turks created the writing style known as Tuğra. Throughout the manuscript, we have been able to read these symbols based on the sound logic and sequence used in the combination/formation of VM-syllable characters. That is to say, regardless of how many such writing symbols exist throughout the manuscript, they have all been read according to the same rule and have produced results corresponding to Turkish.⁷³

Can you show me a single "middle age manuscript" in which a single word has been written by using 4 or 5 or 9 vowels or consonants side by side, throughout the written history of the Indo-European languages (or throughout the written history of the Semitic languages)?

otar ne demek.

Tarama Sözlüğü
otar anlamı
Çitlik.

çitlik
çit-
-lik

farm
fence-
-ness

See OTAR & Otar-mak >
<https://sozce.com/nedir/244412-otarmak>
<https://sozce.com/nedir/244407-otar>

ÇİYİT/ÇÜYÜT = Kernels and seeds of fruits and vegetables
Ağıc/Ayıc = Tree
<https://sozce.com/nedir/77626-ciyit>
https://sozce.com/nedir/5125-agic#google_vignette

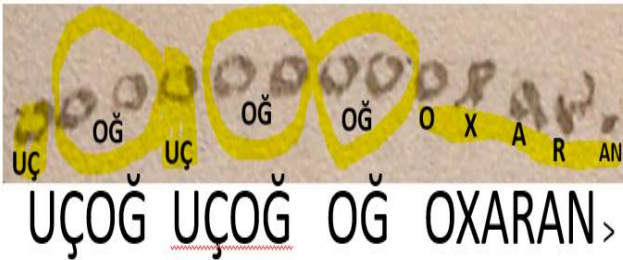
Ağaç
Agaç
Ayıç

Tree
Tree
Tree




Oıyc Ç Ü Y Ü T Ü > Ayıc Cüyütü (Ağaç Çiğiti = ağaç çiyiti > page 16r)

There are other elements that do not coincide with the Indo-European languages in their spelling but have overlapped with Turkish in parallel with our explanations. You can find detailed information about all of these not in our news videos, but in our articles that only include explanations in language feature detail.

⁷³ Although Mr. Koen might disregard the probability of this happening coincidentally, perhaps an enthusiastic researcher might want to calculate it. And as always, we can demonstrate these words in dictionaries. I have also shared this and similar examples on the "voynich.ninja" platform, and those who are interested in seeing them can find them among my posts on that platform.



UÇOĞ UÇOĞ OĞ OXARAN >

 > O
 > OĞ
 > UÇ

69v - 70r

Search AI

ChatGPT
<https://chat.openai.com/chat>

Türkçede hangi lehçelerde "Oxatan" >

Canlı Arama 0/10 Temel arama

The Turkish words for "Oxatan" (Gemini) vary across different dialects. In some dialects, it is written as "Oğatan", while in others, it may be written as "Oğultan" or simply "Oxatan". The Turkish names of zodiac signs are derived from Arabic and Persian roots, and their pronunciation differs in various regions. "Gemini" is considered the standard term in formal Turkish, while dialects may use slightly modified forms.

AI hatalı olabilir. En iyi sonuç için 'Canlı Arama'yı kullanın

Canlı Arama

Detect language Azerbaijani Turkish English

OĞ
OX
OĞ ATAN
OXATAN
UÇ
uç ox
Uç, oğ uçoğ, oğ oxatan.

Translate from: Turkish

55 / 5,000

ARROW
ARROW
ARROW THROWER
SAGITTARIUS
FLY
fly arrow
Fly, arrow fly, arrow archer.

Detect language Azerbaijani Turkish English

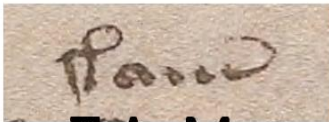
Ox atan
Oxatan
oxatan
oğ-atan, ok-atan, ok atan, oğatan

An arrow thrower
Sagittarius
archer
arrow-shooter, arrow-shooter, arrow-shooter, arrow-

Detect language Azerbaijani Turkish English

Turkish English Spanish

It must be difficult for an Indo-European speaker to think that multiple vowels written side by side could have any meaning in the language. However, as can be seen, ATA transcription shows that they have meaning in Turkish writing. You can follow the logic behind the creation of ATA transcription not in our dual interview videos but in our academic articles.



T A M /
T A M >

What does "TAM" mean? - 6 dictionaries, 15 results you can see on the following dictionary page:
<https://sozce.com/hedir/299932-tam>

The word "TAM" is generally used to mean "Complete".

The meaning of this word as "wall, roof, castle" is also included in the dictionary (called "Divanü Lügati't-Türk"), which is a manuscript from a medieval Turkish period. In addition to the meanings I have explained here, it is also known that this word was used in the meaning of "roof, coop" in the Old Turkish period. Also, in the Black Sea/Artvin region of Turkey, the meanings of the word "TAM", such as "Exactly, completely", are recorded in dictionaries.

Türkçe - İngilizce tam anlamı

sıfat

- 1) full
- 2) complete
- 3) exact
- 4) whole
- 5) just
- 6) precise
- 7) very
- 8) entire
- 9) thorough
- 10) perfect
- 11) accurate
- 12) absolute
- 13) strict
- 14) proper
- 15) overall
- 16) true
- 17) solid
- 18) utter
- 19) intact
- 20) integral
- 21) clear
- 22) literal
- 23) sheer
- 24) correct
- 25) dead
- 26) outright
- 27) stark
- 28) round
- 29) even
- 30) plenary

Detect language English Azerbaijani **Turkish**

Azerbaijani Turkish **English**

TAM, FULL

See dictionary

8 / 5,000

Divanü Lügati't-Türk
tam anlamı
 duvar, dam, kale

Güncel Türkçe Sözlük
tam anlamı
 sf. 1. Eksiksiz, kesintisiz: "Tam iki saat yalandan tamirle uğraştım." -A. Gündüz. 2. Bütün, tüm. 3. zf. Tıpkı: Tam istediğim gibi davrandın. 4. zf. Sırada, anda: "Tam mağazaya gireceğim zaman arkamdan bir ses geldi." -Ö. Seyfettin. 5. mec. Gerçek, ehliyetli, yetkin, kusursuz: "Reşit Galip tam bir idealist gibi öldü." -O. S. Orhon. 6. argo Amerikan doları.

Tarama Sözlüğü
tam anlamı
 bakınız» dam.

Translations of tam

Adjective		Freque
full	tam, dolu, geniş, tok, bol, meşgul	
complete	tam, eksiksiz, bütün, tamamlanmış, tamamı, tamam	
exact	tam, kesin, doğru, gerçek, katı, titiz	
whole	bütün, tüm, tam, toplu, sağlam, öz	
just	adil, tam, haklı, doğru, iyi, dürüst	
precise	kesin, tam, kusursuz, belirli, açık, belli	
very	çok, tam, gerçek, bile, aynı, salt	
Adverb		
fully	tam, tamamen, tam olarak, bütünüyle, iyice, etraflıca	
exactly	tam olarak, tam, tamamen, aynen, kesin olarak, tamı tamına	
right	doğru, sağa, sağdan, sağda, tam,	

In Turkish, a small number of words may have one or a few meanings. However, a significant portion of words contains a wide range of meanings, almost as if they are tied to a pool of meaning content. The part that carries the meaning content is the word roots. Word suffixes can define which meaning from the root's pool is valid and diversify this meaning. In Turkish, word suffixes can turn the same word root into a verb, noun, or adjective. Additional suffixes can also be appended to word suffixes. Each new suffix further diversifies the meaning derived from the root. In our transliteration, we align letters in the original left-to-right writing sequence without altering their order. The reading is conducted without disrupting the sequence, and within the resulting phonetic structure, neither a single sound nor syllable can change its position, as every suffix and root occupies its rightful place according to the language's naturally established rules. All of this is related to the structure of the language and can be said to be almost impervious to random readings. In every case, the way and place words are used within a sentence will more clearly reveal the meaning of the written word. For this reason, what we do is examine every word read in terms of whether it establishes semantic coherence within the sentence. Of course, you can only understand how this examination is conducted by thoroughly reviewing our academic articles. It is not possible to comprehend this by watching our older news/info videos, as Mr. Koen has done.

çizincilik ne demek? - 1 sözlük, 1 sonuç.

BSTS / Yöntembilim Terimleri Sözlüğü
çizincilik anlamı *Ing.* cartography *Osm.* haritacılık
 Yersel alanların ölçüm ve çizinlenmesiyle buna ilişkin işlem ve yordamları konu alan bilgi dalı.

Ç Z an Cı /
 Ç Z I Cı > ÇIZANCI (çizenci/çizinci) / ÇIZICI (çizici)

Detect language English Azerbaijani Turkish → Azerbaijani Turkish English

Bu sözcüğün-kökü: çiz- / çiz-

İlk sözcük ekleri -an/-en-. Bakınız: ÇİZEN

Bu sözcüğün ikinci (sondaki) sözcük-eki: & -cı/-ci meslek ve iş-adi bildiren ektir.

ÇİZ-
 ÇİZEN-
 ÇİZENCI
 ÇİZAN
 ÇİZANCI
 çizenci, çizici
 çizici

The root of this word: draw- / draw-

Initial word suffixes -an/-en-. See: ILLUSTRATOR

The second (last) word-suffix of this word: & -cı/-ci is the suffix indicating profession and job-name.

DRAW-
 DRAWER-
 ILLUSTRATOR
 DRAWERS
 ILLUSTRATOR
 illustrator, illustrator
 Scribe

çizinölçüm ne demek? - 1 sözlük, 1 sonuç.

BSTS / Yöntembilim Terimleri Sözlüğü
çizinölçüm anlamı
 bakınız» çizincilik.

çizin ne demek? - 2 sözlük, 2 sonuç.

BSTS / Yöntembilim Terimleri Sözlüğü
çizin anlamı *Ing.* map, card *Osm.* harita
 Gözlem ya da verileri alansal ve yersel dağılımıyla gösteren çizim.

Türkiye Türkçesi Ağzaları Sözlüğü
çizin anlamı
 Omuz.
 *Tarsus -İçel

Although VM letters may appear similar at first glance, they need to be examined closely and carefully. For instance, when the author wrote the word in this visual, they combined the final letter **C** with an added “**I**” character (continuing the logic of syllable characters), creating a letter that produces the sound “**CI**.” Throughout the manuscript, a dot symbol has always been read as “**AN**,” which is essentially a Turkish tamga writing symbol with historical examples. Since the second-to-last letter here is debated as either “**I**” or the tamga read as “**AN**,” we included the word with both phonetic variations (either this or that). However, we demonstrated that in modern Turkish, both meanings are very similar. This is because the meaning pool in Turkish words is carried by the root, which is the first syllable or sound.

Of course, such detailed information cannot be found in our info/news videos as Mr. Koen has attempted to do. To understand these nuances and evaluate our claim, it is necessary to read academic studies with a scientific perspective and think rationally and logically. While performing transliteration, we cannot speak of “too much phonetic freedom,” as there are already over 300 characters. Critics who assume there are only 26 characters—likely without examining the syllable characters—might mistakenly believe we are reading 300 phonetic values with 26 letters. Such an assumption would mean evaluating a structure not included in the claim itself, which Mr. Koen has clearly done.

- Reliance on Coincidence:

What is the scientific criterion that allows us to distinguish between coincidences and non-coincidental matches? For example, what are the rational and scientific criteria or distinctions that enable us to determine under which conditions the matches between the drawings and the words in VM content can be considered coincidental and under which conditions they should be regarded as actual matches? Are Mr. Koen's personal opinions the defining criteria?

Mr. Koen explained in his video that everyone who reads a few words by coincidence can make certain claims based on that. In this case, does Mr. Koen's explanation of commonality among various claims that he sees as equivalent—claims generally based on a few matches—truly reflect or encompass my VM-Turkish claims? While Mr. Koen did not clarify the measurement method he used in his critiques, he also failed to mention the most critical data, which would be essential information for viewers. Has he specified the rational and scientific measurement criteria that distinguish coincidental matches from non-coincidental matches? His video gives viewers the impression that, like others, we have read a few debatable words of weak quality that are questionable in terms of readability.⁷⁴

At the outset of our work, we established our scientific methods, and the matches we presented are rich in both quality and quantity according to scientific criteria. Thus, we cannot speak of a few debatable words that may or may not be coincidental, and the matches we presented should definitively fall outside of the realm of "Koen criteria," which are neither rational nor scientific.

To date, we have identified a total of 1,000 words and 112 drawing-word matches from about 10% of VM content. We can demonstrate these in real dictionaries, and approximately 21% of them have maintained their phonetic values over the past 600 years and can be shown in modern dictionaries in the same form.⁷⁵

⁷⁴ Coincidences were certainly not relied upon in our studies. During the ongoing VM transliteration process, the number of words read is not "a few words" but "more than a thousand words." Evidence is presented with qualities such as 1,000 words being read, 112 words matching the drawings, and these being verified in both old and new dictionaries. If these are coincidences, then it would mean that we have managed to resolve approximately 10% of 10,000 different words through coincidence alone. However, we have only had time to examine approximately 10% of the VM content in detail.

⁷⁵ In a manuscript that we have examined in detail only around 10%, if sentences composed of 1,000 different words can be read (from a structure created using a complex phonetic alphabet of 300 characters), and if even a single full page has been read (in fact, there are more full pages read), it is evident that this work is based on phonetic restrictions of the alphabet. Since these findings align perfectly with the phonetic rules of Turkish and yield sentences with semantic coherence, is it not absurd to describe such a scenario as "reading a few coincidental words"?

Researchers who believe that these matches are coincidences should detail, point by point, what mathematical probability would justify resolving 1,000 words from 10% of a book written with 10,000 different words and 300 characters. They should also explain how 112 of these words matching drawings and being verified as phonetic forms of words in specific regional dialects, based on real dictionaries, could be considered a coincidence. Furthermore, can they identify another comparable coincidence in the history of VM studies?

Throughout history, coincidences have often accompanied scientists in their discoveries, and the history of science records numerous examples of this.

Although describing success as mere coincidence may diminish the effort and progress made by the achiever, I personally believe that the number of successes achieved through rational methods and scientific, logic-based measurements in the history of science surpasses those achieved by chance.

Moreover, it has been demonstrated that these words form meaningful sentences in many cases and throughout full pages. Looking at the number of words verified through real dictionaries and those whose phonetic forms have remained unchanged, can these truly be called coincidences? If such results can be described as “a few coincidental matches,” then critics should also explain the clear, established criteria for scientifically defining coincidences and non-coincidences. Should such distinct definitions be based on abstract expectations in someone’s mind or on concrete scientific measures? This lack of clarity in Koen's "thinking criteria" (which is the situation of having determined the criteria by arbitrary decision) is precisely what is evident in Mr. Koen’s critique video. In fact, this criterion is based on Mr. Koen’s abstract standards, as he has not mentioned any concrete and scientific distinctions that enable him to make this evaluation. (Even if he had mentioned them, he should have criticized our claim by examining our methods and evidence because a critic cannot base their critique on their own imagined method, which they fail to find within the claim itself. This is one of the essential conditions for criticism to be fair, ethical, and scientific.)⁷⁶

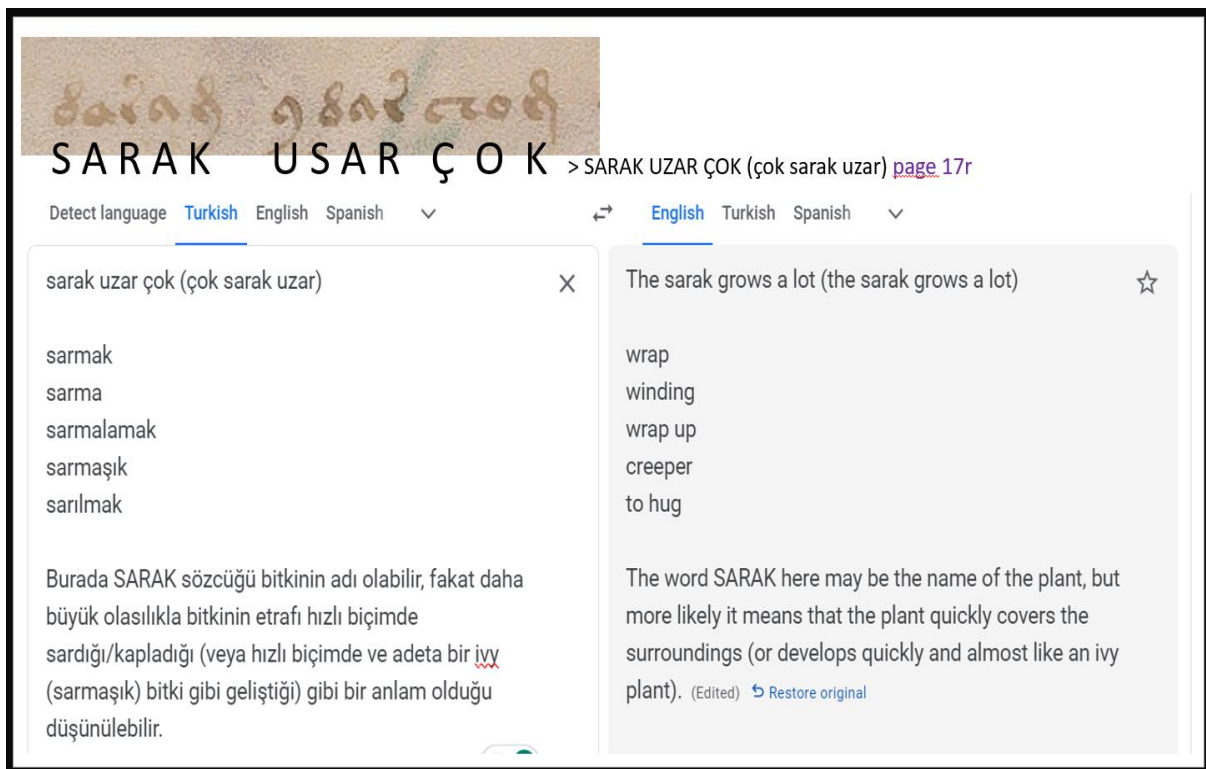
Before speculating about whether I rely on coincidences or not, as if it were a scientific criterion, Mr. Koen should first focus on examining and critiquing our articles presenting evidence and matches, rather than watching our YouTube news and interview videos. Any linguist attempting such a critique must also present clear measurement criteria for determining what can and cannot be considered coincidences.

It must also be remembered that evaluations/criticisms should be conducted solely using criteria defined by the light of science. Personal expectations cannot serve as criteria.

Measurements based on evaluations detached from reality and science, as well as criticisms that use claims we did not make or work we did not undertake as a basis, will not diminish the value of our study. A person who offers so-called measurement results based on their own arbitrary criteria and relies on my old info/news videos to do so should, in fact, not be taken seriously by rational individuals. However, a person who assumes they can refute the evidence presented in my peer-reviewed, scientifically accepted articles through unscientific and personal standards may have provided interesting material—not for linguistics, but more for the field of psychology.

Moreover, whether it happened by chance or not—or whether we relied on coincidence or not—should hold no significance for researchers interested in evaluating the linguistic matches we present.

⁷⁶ Moreover, the fact that he was able to describe our work, both in quality and quantity, as “a few coincidental matches” indicates that he has not examined our studies. Of course, this abstract and irrational conclusion, which he drew by watching our 2018 video, may be somewhat understandable in this context. However, when a scientist steps forward with a gossip-like operation based on the old videos, without presenting distinctions of quantity and quality, their critique inevitably becomes nonsensical.



In this visual example, you see a short three-word sentence from the VM's botanical description section. In the middle word, we observe that the S sound (uSar) in the author's dialect has transformed into a Z sound (uZar) in modern Türkiye-Turkish. This type of sound change is well-known in the field of Turkology and has been historically documented with numerous examples. It represents an inverted sentence form in the Turkish language and has been recorded more frequently not only in modern Türkiye-Turkish but also in many other dialects, such as Gagauz-Turkish.⁷⁷

In this visual, the first and last words of this three-word sentence have maintained their phonetic structure unchanged for approximately 600 years. The sentence formed by these words carries semantic coherence, and the first two words belong to botanical terminology, complementing each other meaningfully. If anyone wishes to calculate mathematical probability, they should first note as primary data the likelihood of finding information matching botanical terminology on a page featuring plant drawings. Additionally, they should include in their calculation the probability of two words from botanical terminology appearing side by side and semantically complementing each other. Furthermore, they must consider in their calculation the chance that 12 consecutive letters form a meaningful sentence by coincidence and that, based on their arrangement, these words can be precisely verified in dictionaries.

Now, anyone who wishes to calculate the probability of these 12 letters aligning by chance in our ATA alphabet transcription to fulfill all these conditions is welcome to do so. We are not claiming that all of this happened by chance or that we read hundreds of words and some full pages coincidentally. However, if there are linguists who view these as coincidental readings,

⁷⁷ The "sözcük sırası", generally called "Word order" in English, can be in any direction in Turkish. See: The situation explained in the following video on the Turkishle page at minute 3:19 > <https://www.youtube.com/watch?v=dix1XQNB2yA>

shouldn't they demonstrate, through mathematical probabilities, that such multiple matches forming semantically coherent sentences are indeed coincidental?

At the very least, if a scientist aims to equate our findings with the claims of others, shouldn't they evaluate our claim alongside those of other languages in terms of probability and demonstrate which proposition is stronger and which is weaker in terms of likelihood?

Folio 43r, line 8

UYÇCSU ÇCSU ÇCOSU ÇNÜ DOİM ÇZGCLÜ ÇCSU ŞEİN ÇNÜ

Folio 43r, line 9

ŞÇuCSU DOYCSU SOR Ç G U OŞAIN/ÖŞEİN

ÜLÖFER OLAM ÖPŞ/ÖFŞ

UYÇCSU ÇCSU ÇCOSU ÇNÜ DOİM ÇZGCLÜ ÇCSU ŞEİN/SEİN ÇNÜ ÜL-ÖPER/ÖFER OLAM ÖPŞ/ÖFŞ ŞÇuCSU DOYCSU SOR-ÇG-U OŞAIN/ÖŞEİN

➤ UY ÇCSU ÇCSU CoCaSÜ CüNÜ doum (doğum) çizgili ÇCSU ŞEN/SEİN ÇNÜ ÜL ÖPER/ÖFER, OLAM ÖPÜŞ/ÖFÜŞ SuCuCs DOYCSU SOR-ÇG-U OŞAIN (/uşağın ?)

➤ Uya (hısım/kardeş)-çocuğu çocuğu çoç-ası (emekle-mesi) günü doum çizgili (izli/lekeli/kusurlu) çocuğu şen/sena günü el över alem övüş suçlusunu (sebeb-olanı) day-cısı (ilk kocadan olma çocuğa bakan dadısı/bakıcısı) sorcık-ı (soğur-çıkıntısı/soğurmak kökteşi ve «meme-ucu» anlamında olabilecek sözcük.) okşar-olur/öşerir-olur (uşain/uşağın ?)

➤ Hısım-çocuğunun çocuğu, emeklediği gün, doğum kusurlu çocuğu (yürüdüğü-bu-) şen/övgü-(sena) gününde el (yabancı) över alem övüş suçlusunu/sebepkarını (suç sözcüğü; «bir şeyin sapmasını bildirir» burada sorumlusu/sebepkari anlamında kullanılmış olmalıdır) dadısının meme-ucunu okşar/öşeler-(öşele-mek > iki avuç arasında ovalamak/ezmek/okşamak)

➤ **The English equivalent of this allegorical sentence in meaning is:** On the first day of moving on hands and knees a disabled child born from the marriage of relatives within the same family can be seen as praiseworthy by strangers. However, those familiar with the child may point to the child's wet nurse's nipples as the reason for this success and may feel that they should be caressed. (In other words, some people tend to think that this success is due to the wet nurse's nipple and are inclined to stroke them).

In essence: People often interpret events in a way that is disconnected from reality but tends to relate to what they are truly interested in. The way people evaluate events and the conclusions they can draw from them are often associated with what they are focused on, even though they may not be related to the facts.

In this visual, it is demonstrated that a sentence comprising 17 words and the sequential arrangement of 75 letters achieves complete semantic coherence.⁷⁸

- ⁷⁸ Hısım-çocuğunun çocuğu, emeklediği gün, doğum kusurlu çocuğu (yürüdüğü-bu-) şen/övgü-(sena) gününde el (yabancı) över alem övüş suçlusunu/sebepkarını (suç sözcüğü; «bir şeyin sapmasını bildirir» burada sorumlusu/sebepkari anlamında kullanılmış olmalıdır) dadısının meme-ucunu okşar/öşeler-(öşele-mek > iki avuç arasında ovalamak/ezmek/okşamak)
- **The English equivalent of this allegorical sentence in meaning is:** On the first day of moving on hands and knees a disabled child born from the marriage of relatives within the same family can be seen as praiseworthy by strangers. However, those familiar with the child may point to the child's wet nurse's nipples as the reason for this success and may feel that they should be caressed. (In other words, some people tend to think that this success is due to the wet nurse's nipple and are inclined to stroke them).

Now, please review the information and linguistic characteristics I explained for the previous three-word sentence depicted in the earlier visual. Within these 17 words, the consecutive 75 letters align in a manner that fulfills the characteristics of 17 words and a sentence, forming a coherent meaning. Moreover, as always, we demonstrate these words in dictionaries.⁷⁹

In essence; People often interpret events in a way that is disconnected from reality but tends to relate to what they are truly interested in. The way people evaluate events and the conclusions they can draw from them are often associated with what they are focused on, even though they may not be related to the facts.

- ⁷⁹ Uya > (hısım/kardeş) > Divanü Lügati't-Türk el-yazmasında "UYA" sözcüğü "hısım, kardeş" anlamında geçmektedir. / In the Divanü Lügati't-Türk manuscript, the word "UYA" is used in the meaning of "relative, brother". <https://sozce.com/nedir/322422-uva>
- ÇCSU > ÇoCu-SU > Çocu-ğu > <https://sozce.com/nedir/78028-cocu> & <https://sozce.com/nedir/78027-cocoh>
- ÇoCaSÜ > çoç-ası (emekle-mesi)/Çoç=emekleme hareketi> <https://sozce.com/nedir/78169-coc> & <https://sozce.com/nedir/79434-coce>
- ÇÜNÜ > çün-ü > Muhtelif cümlelerde bu sözcüğün aynı anlamda cümle bütünlüğünü bozmayacak biçimde okunmuş olması ile yazarın ağzında günümüz GÜN sözcüğünün ÇÜN biçiminde olduğu doğrulanmıştır. / It has been confirmed that today's word GÜN (day) is in the form of ÇÜN in the author's mouth, as this word has been read in the same sense in various sentences without disrupting the integrity of the sentence. <https://sozce.com/nedir/144391-gun> & <https://sozce.com/nedir/213402-kun> Note: Possibly, the English word SUN may have passed from the dialects of Tatar Turks to Indo-European languages and undergone the phonetic transformation KÜN > ÇÜN > ŞÜN > SÜN > SUN.
- DOIM > doum (doğum) > https://sozce.com/nedir/100062-doum#google_vignette & <https://sozce.com/nedir/99776-doom> & <https://sozce.com/nedir/98084-dogum>
- ÇZGCLU > çizgiclu > çizgili (izli/lekeli/kusurlu) > <https://sozce.com/nedir/77707-cizgi> & <https://sozce.com/nedir/77751-cizgili> & <https://sozce.com/nedir/75356-cizgi>
- ŞEN/ŞEİN > şen/sein > şen/sena > <https://sozce.com/nedir/295800-sengun> & <https://sozce.com/nedir/295751-sen> & <https://sozce.com/nedir/276493-sena>
- ÜL-ÖPER/ÜL-ÖFERİ > EL-ÖPER/EL-ÖVER > <https://sozce.com/nedir/324776-ul> & https://sozce.com/nedir/249007-opmek#google_vignette & <https://sozce.com/nedir/250338-ovme>
- OLAM (olmuş olan her şey) > ALEM > <https://sozce.com/nedir/11276-alem>
- ÖPŞ/ÖFŞ > ÖPüş/ÖVüş > <https://sozce.com/nedir/249033-opus> & <https://sozce.com/nedir/250395-ovus>
- SÇuCSU > saç-ucu-su/suçu-cusu (suçlusu/sebeb-olan-kimse) > Divanü Lügati't-Türk el-yazmasında SUÇ sözcüğü "suç, cürüm" anlamında ve "bir şeyin sapmasını bildirir" olması ile açıklanmış. / In the Divanü Lügati't-Türk manuscript, the word SUÇ- is explained as meaning "crime" and "denotes the deviation of something". <https://sozce.com/nedir/290045-suc> & <https://sozce.com/nedir/290089-suc>
- DOYCSU > day-cısı (ilk kocadan olma çocuğa bakan dadısı/bakıcısı) > DAY = Dul kadın evlenirken yanında götürdüğü ilk kocasından olma çocuk > <https://sozce.com/nedir/84966-day> & <https://sozce.com/nedir/85148-daygeldi> & <https://sozce.com/nedir/85145-daye> & <https://sozce.com/nedir/84973-daya>
- SOR ÇGU > SOR ÇGÜ > Soğurma çıkıntısı/çükü (sor-çık-ı) (soğur-çıkıntısı/soğurmak kökteşi ve «meme-ucu» anlamında olabilecek sözcük.) > Divanü Lügati't-Türk el-yazmasına göre "SORGU" sözcüğü "hacamak aygıtı, kendisiyle kanı alınacak ve emilecek aygıt ve şişe" anlamındadır. Burada sözcüğün SOR kökünün SOĞURMAK, emmek anlamında olduğu görülmektedir. Türkiye Türkçesi Ağzları Sözlüğüne göre de SORGAÇ sözcüğü "emzik/yalancı-meme" anlamındadır. / According to the Divanü Lügati't-Türk manuscript, the word "INTERROGATION" means "cupping device, device and bottle with which blood will be drawn and sucked". Here it can be seen that the root of the word SOR means to ABSORB, to absorb. According to the Türkiye Turkish Dialects Dictionary, the word SORGAÇ means "pacifier/fake-nipple". <https://sozce.com/nedir/286673-sorgu> & <https://sozce.com/nedir/286670-sorgac> & <https://sozce.com/nedir/286748-sormak> & <https://sozce.com/nedir/285239-sogurma> & <https://sozce.com/nedir/285249-sogurmak>
- OŞAIN/ÖŞEİN > okşar-olur/öşerir-olur > okşar/öşeler-(öşele-mek > iki avuç arasında ovalamak/ezmek/okşamak) > <https://sozce.com/nedir/240368-oksama> & <https://sozce.com/nedir/249900-oselemek>

In this word, all suffixes are arranged in their proper order, consistent with modern Turkish. For instance, the plural suffix -LAR, which must appear at the very end of the word's other suffixes, is exactly where it should be. Now, if there is another VM research study that has identified a similar finding—where syllables as suffixes are correctly arranged to form a word, and that word belongs to the terminology of botanical knowledge within the content—please share this information with us. Of course, this must also be done by demonstrating the word and its suffixes within dictionaries.⁸⁰

After all, if we can present words in dictionaries, they cannot be imaginary words, can they? Here, the focus is on the phonetic similarity between the old and modern forms of the word, which is a commonly used method in linguistics for similar comparisons and selections.

The image shows a webpage with the following content:

YOŞAM > YAŞAM / YOŞAM (page 21v)

Türkçe - İngilizce
yaşam anlamı
isim
 1) life
 2) living
 3) lifetime
 4) experience
 5) vita

Note: The modern word phonetically closest to the word YOŞAM is YAŞAM (life). However, the word YAVŞAN (YOŞAĞN) can also be considered phonetically close to this word in a secondary degree. Yavşan is the name of a plant. There are species of this plant that have different appearances, and Western botanists also call this plant VERONICA. For example, the species "veronica beccabunga" in (probably) Latin must be one of the species of this plant, but it also has forms with different flower colors and leaf structures. For this reason, botanists can confirm whether the word is the word YAŞAM (life) or the word YAVŞAN (VERONICA/YOŞAĞN). Or we can make a clearer judgment when we translate this entire page in the future.

Please look up the meaning of this words in the dictionary:
 YAVŞAN > <https://sozce.com/nedir/338670-yavsan>
 YAŞAM > <https://sozce.com/nedir/337707-yasam>
You can look at images of some of the different types of YAVŞAN plant here:
<https://www.dreamstime.com/veronica-beccabunga-european-speedwell-brooklime-image258889220>
 & <https://www.gardenia.net/plant/veronica-beccabunga>

The *‘‘O’’* sound in the author’s spoken dialect has, over time, evolved into the *‘‘A’’* sound in some words, while in certain dialects, it has maintained its original form. It is unrealistic to expect every letter within every word in a language to evolve phonetic consistency across all words over time. However, we observe that in many words, sound evolution exhibits specific patterns or clusters. For example, we have seen that the *U / Ü* letters in the author’s dialect have evolved into *I / İ* letters in a large number of modern words. These and similar phonetic changes align with previously recorded historical examples within the evolution of the Turkish language.

However, to observe such overlaps specifically in the VM texts, it would be beneficial to read our articles. These details cannot be found in our info/news videos, and you cannot fully connect the commentary and explanations provided on the *voynich.ninja* platform without critically analyzing our published articles.

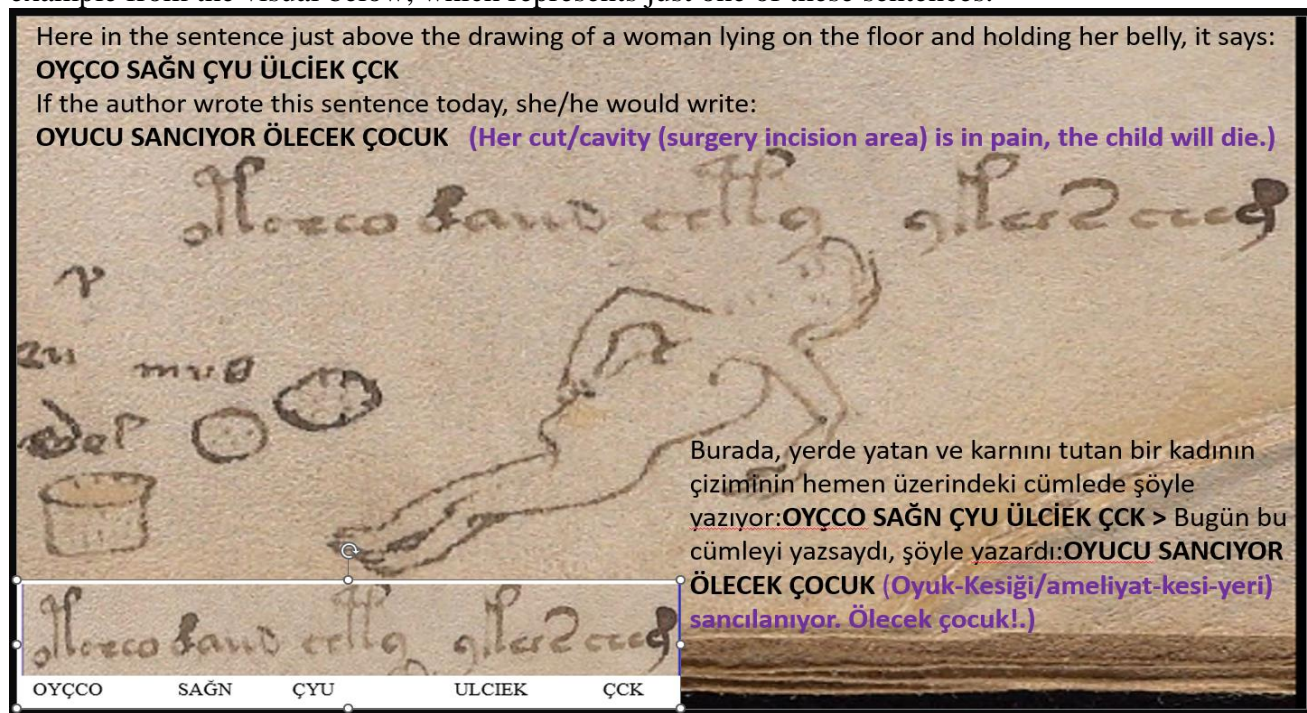
⁸⁰ **PESTS:** The general name given to creatures such as insects, worms, etc. that prevent the healthy development of plants. (**ZARARLILAR:** Bitkilerin sağlıklı biçimde gelişmelerini engelleyen böcek, kurt vb canlılara verilen genel ad.) **See in the dictionary:** <https://sozce.com/nedir/351342-zararlilar> & <https://sozce.com/nedir/351334-zararli> & <https://sozce.com/nedir/351312-zarar> & <https://sozce.com/nedir/297832-sular>
 |ŞU| = |ÇU| = |ÇÜ| > <https://sozce.com/nedir/297775-su>

The ability to compare such phonetic structures with the well-documented phonetic history of Turkish is one of the indicators that we are progressing in phonetic comparisons not by relying on coincidence but through scientific methodologies. Therefore, in our work, we always include strong references and historical examples to support the linguistic findings we propose.

- Shor & Silly translations:

We have a peer-reviewed and academically evaluated article and claim that has been published. This claim was developed using a clear alphabet transcription that provides phonetic restrictions, and the mentioned ATA alphabet transcription contains the highest number of Latin alphabet characters in the history of VM research. According to this transcription, over a hundred sentences, numerous drawing-word matches, and even some full pages have been read.

Mr. Koen, by examining our old videos, has categorized our transliteration translations as “short and silly translations.” If it is possible to describe the work—despite the existence of fully read pages and numerous sentences—as short and silly, then please take a look at the example from the visual below, which represents just one of these sentences.



Here, in the sentence just above the drawing of a woman lying on the ground holding her stomach, it reads: OYÇCO SAĞN ÇYU ÜLCİEK⁸¹ ÇCK >⁸²

⁸¹ Here, the letter written in the form of 2/Z is mostly read as “EK/EKİ” when it appears at the beginning of a word, while it is read as the “Z” sound when it occurs within or at the end of a word. However, in most examples, the determining factor is whether the word is a noun, verb, or adjective. For instance, if the 2(ek/eki)/Z character is associated with a verb word (within a verb word), it is mostly read with the phonetic value “EK/EKİ” (notably, in identified examples, these are typically attached at the end of the verb). On the other hand, the 2/Z character, when appearing at the beginning of noun words, can serve as a word root with the phonetic value “EK/EKİ.” If the 2/Z character is at the end of noun and adjective words, it is predominantly read as the “Z” sound. (A small number of exceptions have been observed in plant names, certain proper nouns, or adjectives.)

⁸² 1:1 transliteration (Latin alphabet) phonetic equivalent.

If the author were writing this sentence today, it would appear as⁸³:
 OYUCU/OYUKCUĞU SANCIYOR ÖLECEK ÇOCUK⁸⁴
 (The hollow/incision-site is aching. The child will die!)

Do you, like us, believe that there could be a correlation between the image drawn by the VM author and the sentence written there, as shown in the visual above? Is there no connection between the event described in the drawing and the meaning of the sentence written there?

Have we interfered with the order of the letters or words in the sentence?

Is it reasonable to label a study that provides such a reading proposal, has read over a hundred similar sentences, and even translated some full pages, as “short and silly translations”?

Has Mr. Koen even examined these sentences of ours to conclude that they are short and silly? What is truly absurd is the effort of a linguist to portray our claim as inconsistent or meaningless using speculative generalizations rather than examining it through linguistic scientific methods.⁸⁵

OŞĞ SAĞ N DOİL ÇÇ U > oşğsağn doilçcu > aşıgsan doilçoc = aşıksan doğur çocuğu

OŞĞ SAĞ N DÖL ÇÇ U > oşğsağn dölçcu > aşıgsan dölçocu = aşıksan dölle çocuğu

Detect language English Azerbaijani Turkish

aşıksan doğur çocuğu
 aşıgsan doil çocu
 aşıksan dölle çocuğu
 aşıgsan
 döl ççü

If you are in love, give birth to the child
 If you are in love, be happy child
 If you are in love, inseminate the child
 if you are in love
 sperm child

In Turkish, the semantic content of words is carried by word roots. Word suffixes do not change the meaning content of the word-root, but shape them or make derivations from the root meanings.

The roots of the words here are: "do-/doğ, döl, oşğ (aşğ/aşk/esğ)". These words are in today's dictionaries; We see them as "doğ-/doğ-mak, döl/döllemek, aşk" (give birth, conceive, love).

You can see the glossary pages here:
<https://sozce.com/nedir/97674-dogmak>
<https://sozce.com/nedir/100472-dol>
<https://sozce.com/nedir/100629-dollemek>
<https://sozce.com/nedir/116839-esg>
<https://sozce.com/nedir/24452-ask>

Detect language English Azerbaijani Turkish

aşıksan doğur çocuğu
 aşıgsan doil çocu
 aşıksan dölle çocuğu
 aşıgsan
 dölçcu
 döl
 döl-çcu

if you are in love, give birth to a child
 If you're in love, you're welcome
 If you are in love, you have a child
 you are in love
 pregnant woman
 fetus
 fetus

Within the VM content, numerous drawings of women have been made. Some of these depict women with swollen-like abdominal areas, resembling the appearance of pregnant women. For this reason, many researchers have speculated, based solely on these drawings, that the content might include writings related to pregnant women. The short sentence found in this visual partially supports these views.⁸⁶

⁸³ See OYUKCUĞU SANCIYOR ÖLECEK ÇOCUK:

<https://translate.google.com/?sl=tr&tl=en&text=OYUKCU%20SANCIYOR%20%C3%96LECEK%20%C3%87OCUK%0A%0A%20%20%0A%0A%0A%0A%0A&op=translate>

⁸⁴ Transcription of the same words that are close in phonetic value and in the same order.

⁸⁵ Mr. Koen may, from this point forward, be remembered as someone “unaware of the scientific evaluation methods required by their profession in the history of linguistics, and weak in their field.”

⁸⁶ The first word, "aşık," is primarily a noun in Turkish, referring to someone deeply in love or infatuated. The Turkish word "aşk" (the root of the first word here) is classified as a noun. It refers to a deep emotional feeling, and it is abstract. When they are word suffixes at the end of such nouns, they are read with the phonetic value -sağn/-seğn (-sağın/-seğin). The suffix of the first word here could be read with SAM/SEM phonetics if the root of the word were a verb.

Details Regarding the Statements Made in the YouTube Video Titled “We Need To Talk About Youtube's Favorite Voynich Theory,” Published by Mr. Koen

In this section (below), I will address, one by one, the statements made in Mr. Koen's video titled “We Need To Talk About Youtube's Favorite Voynich **Theory**.”

But first, I kindly ask all readers to take a moment to reconsider the title of the video.

Theory and all linguistic elements related to theory are in my published articles, not in my news/interview videos.

The title indicates that Mr. Koen is addressing our "Voynich Turkish" theory. In that case, he should have essentially addressed our theory based on the peer-reviewed and published article that underwent academic scrutiny. However, instead, he referred to the videos I published in 2018—which were solely intended to announce and promote our work on VM and involved a discussion about the Turkish language and inscriptions—and presented them as an evaluation of "my theory."

If Mr. Koen wanted to critique our 2018 news-purpose videos, he could certainly do so within the context of their purpose. However, he should not have titled his critique work as if he were addressing "our theory."

I wrote before that I am allowing him to have any quotes from my articles. But, I was pointing him that I did not want him to use our videos to criticize our article, and therefore, I told him that each topic could be evaluated separately.

I also mentioned that he could evaluate the videos separately if he wished (I included that I prefer that each of my articles be evaluated separately if he wants to evaluate). So, the subject

Here, two different pronunciation/phonetic forms of this short sentence are related to each other within sentence integrity and semantic closeness. The words DOİL (doğur) and DÖL change, but that the meaning of the sentence here is not far from each other. This makes us think that this alphabet created by the author may have been done consciously, like the brain games he offers to his special reader with its advantages. Because many similar word games have been recorded throughout 240 pages.

When the author writes the sentence that reads as "if you are in love, give birth to the child" and/or "if you are in love, inseminate the child", he/she writes the first of these as a message to women. Here, the author indirectly wants to tell women, "Do not have sexual intercourse with a man you are not in love with." In the second form of reading, it addresses men. What he/she means here is, "If you are not in love, do not perform the fertilization process (having intercourse)."

In Turkish, the semantic content of words is carried by word roots. Word suffixes do not change the meaning content of the word-root, but shape them or make derivations from the root meanings.

The roots of the words here are: "do-/doğ, döl, oşğ (aşğ/aşk/eşğ)". These words are in today's dictionaries; We see them as "doğ-/doğ-mak, döl/döllemek, aşk" (give birth, conceive, love).

You can see the related glossary pages here:

<https://sozce.com/nedir/97674-dogmak>

<https://sozce.com/nedir/100472-dol>

<https://sozce.com/nedir/100629-dollemek>

<https://sozce.com/nedir/116839-esg>

<https://sozce.com/nedir/24452-ask>

was not mixing apples to eggs but evaluating different things without mixing each other. In this way, I made it clear that I did not want him to use excerpts from the news related videos to present it as if he were criticizing my article. Thus, I said that I did not allow him to quote from my videos in this way.

As is evident, the title states that he is addressing our theory, but the content lacks any elements from the published article presenting our theory.

Under such circumstances, can this deliberate misinformation and misleading title used by Koen be considered ethical and moral?

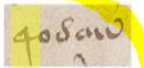
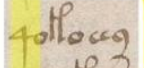
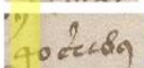
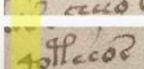
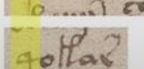
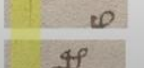
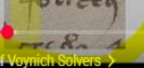


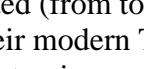
Can this approach be deemed scientific? Can he disprove our theory by selectively using elements from our 2018 news and interview videos?

Such an approach is undoubtedly unacceptable, unscientific, and unethical. Moreover, throughout the content of the video, Koen portrayed me in a way that created the perception of being overly nationalist, or irrational.

Now, in the following section, I will systematically present evidence of the distortions, falsehoods, and unscientific evaluations he carried out and exercise my right to respond. Please read it carefully.

However, before proceeding, I will briefly explain all the VM-words randomly displayed by Koen on the screen to demonstrate that I have read them all.

1. Incompatibility with Voynichese: predictability and positional rigidity

	oldukca	extremely
	burada	here
	sonrasinda	afterwards
	kadar	as, until
	sadece	simple
	neden	why
	adam	man, human
	efendim	hello,
	nerede	where
	orada	there

Voynich ← = Turkish /d/

VOYNICH TALK

We need to talk about YouTube's favorite Voynich Theory

Voynich Talk

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In the visual displayed between 10:20 and 10:59 in the video, containing six original VM words, the words are presented (from top to bottom) in their original VM form (Latin alphabet transcription), along with their modern Turkish spelling and meaning, as follows:

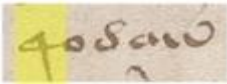
Mr. Koen showed this visual to viewers in his video, stating, for instance, that in VM texts, the letter D always appears at the beginning of words, whereas in Turkish, it can occur in the middle of words. He also claims that in VM texts, the letter D is always followed by the letter

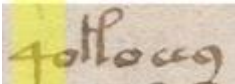
O/Ö, and according to his reasoning, argues that in Turkish, this should not be the case, almost as if he were “proving something.” Essentially, Koen is attempting to draw attention to the phonetic incompatibilities between VM and Turkish word structures, as well as the frequency of certain letters.

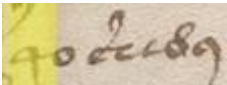
However, what he fails to understand is that the letter D in VM texts does not always appear at the beginning of words, and the letter D is not always followed by O/Ö. We already knew that Koen did not comprehend that his comparisons should not be made with modern Turkish spoken in Türkiye, but his example here further demonstrates that he is unfamiliar with VM content. Moreover, it is evident that he has not sufficiently examined the ATA alphabet transcription.

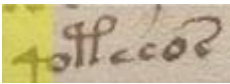
As can be seen, Koen assumes that the preconceived notions and biases about VM he has set in his mind possess scientific criteria and evaluative merit for the comparisons he attempts to make.

Before presenting evidence regarding these details, let us demonstrate that we have indeed read all of the words displayed by Mr. Koen on the screen.

> In VM >  > DÖŞEİN > is **DÖŞEĞİN** > This word means "the mattress." In addition, the word *döşek* not only means "mattress" but also has other meanings. One such meaning is its use as "a place where seeds and saplings are planted."⁸⁷

> In VM >  > DOLOGU > DALAĞI in Modern Turkish (DALAĞ- (DALAK meaning "spleen"). This word must be evaluated within the sentence, as its reading as “DÖLÖGÜ” (DÖL+ÖGÜ (döl+evi) > Womb/matrix, uterus (the section where fertilization occurs)) can also be relevant.⁸⁸

> In VM >  > DOÇUCSU (**dâ** çocusu / dağ çocuğu) in modern Turkish. (“**Dâ**/Dağ-ÇOCUĞU” meaning is "child of the mountain" or "mountaineer.”)⁸⁹

> In VM >  > DOYGÖZ > This word is a compound word. In Turkish, two separate words are combined by the author to create a single compound word: *DOY* (to satisfy) & *GÖZ* (eye). This word is essentially an idiom that should not be directly translated into English. In modern Turkish spoken in Türkiye, the word *tokgözlü* (which means "not greedy") is the opposite of *açgözlü* (greedy). Here, the author is describing someone as “*doymuş-gözlü*” or, in modern usage, “*gözü-doymuş.*” That is, these words

⁸⁷ See: DÖŞEK > <https://sozce.com/nedir/101444-dosek>

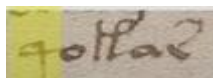
⁸⁸ See: DALAK > <https://sozce.com/nedir/82302-dalak>

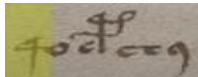
See: DÖL > <https://sozce.com/nedir/100472-dol>

⁸⁹ See: DA = DAĞ > <https://sozce.com/nedir/81233-da>

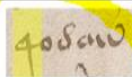
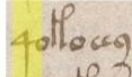
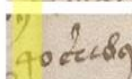
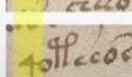
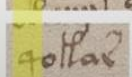
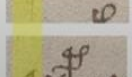


See: ÇOCU = ÇOCUĞU > <https://sozce.com/nedir/78028-cocu>

describe a person who is *"TOK (satisfied) GÖZ (eye) "not greedy" mean—someone who is not covetous.⁹⁰

> In VM >  > DÖLER in Modern Turkish is DÖLLER (meaning "to fertilize")⁹¹

6.6. > In VM >  > DOCİYİÇÜ > in Turkish DOC İÇİ. Here, *"DOC"* may refer to the historical term explained in the Dictionary of Historical Terms: Doge Lat.Dux Alm. doge Fr. doge (a title referring to the leadership in Venice or Genoa). Thus, *DOC-İÇİ* could mean *"Interior region of Venice/Genoa presidency."* (It should be checked historically whether such titles were used 600 years ago, and the word's placement within the sentence should be analyzed along with the full sentence. This is important because there are other words in Turkish with phonetic similarities.⁹²

1. Incompatibility with Voynichese: predictability and positional rigidity

	oldukc,a	extremely
	burada	here
	sonrasinda	afterwards
	kadar	as, until
	sadece	simple
	neden	why
	adam	man, human
	efendim	hello,
	nerede	where
	orada	there

Voynich ← = Turkish /d/

VOYNICH TALK

We need to talk about YouTube's favorite Voynich Theory

Voynich Talk

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Starting from 10:45 in the video, the fundamental mistake Mr. Koen highlights in this section stems from his failure to grasp the existence of syllable-alphabet symbols. The D letter in VM texts does not always appear at the beginning of words. (You can see in the visual below that the D sound is also found within syllable letters.)⁹³

⁹⁰ See: DOY-mak > <https://sozce.com/nedir/100145-doymak>

See: GÖZ > <https://sozce.com/nedir/140605-goz>

⁹¹ See DÖL > <https://sozce.com/nedir/100472-dol>

See DÖLLER > <https://sozce.com/nedir/100646-doller-cekirdek>

See DÖLLEMMEK > <https://sozce.com/nedir/100629-dollemek>

⁹² See DOC > <https://sozce.com/nedir/97253-doc>

⁹³ At 10:54 in the video, selected words from modern Turkish are shown, focusing on words beginning with the letter *D* and the phonetic-statistical structure of words containing the letter *D.* These characteristics of modern Turkish are compared to VM words by the critic Koen, leading to certain conclusions. (We had referred

Additionally, as you can see from the examples we provided above for the six selected words shown by Mr. Koen, the word-initial syllable written by the VM author as *D (DO-)* may have evolved in modern Turkish into forms such as *Do-/Dö-/Dâ* (or *To-/Tö-/Tâ*⁹⁴). Furthermore, we demonstrated that some units perceived by Mr. Koen and some researchers working on Voynichese words as independent words—and included in their statistical calculations—are, in fact, often multiple conjoined words that create the appearance of a single syllable or word.

to this being a false inference in the last paragraph of the previous point.) In addition, the word-initial syllable written by the VM author as *D (DO-)* may have evolved in modern Turkish into forms such as *Do-/Dö-/Dâ* (or *To-/Tö-/Tâ*). Therefore, to arrive at a definitive judgment, one must first acknowledge the presence of syllable characters in the content and find a way to include their phonetic values in the statistical evaluation. However, Mr. Koen failed to do this.

⁹⁴ See: [Some words starting with DO-/DÖ-/DA- in Türkiye-Turkish:](#)

Türkiye-Türkçesinde **DO-** ile başlayan sözcüklerden bazıları ([Some words starting with DO- in Türkiye-Turkish](#)): **Doğum, Doğa, Doğal, Doşap** (pekmez), **Doğru, Dokuz, Doktor, Dolap, Dolgu, Dolma, Dolmuş, Dolu, Domuz, Donan, Dobra, Doruk, Doyum, Doğurma, Doğaç, Doğrulma, Doğsam, Doysam, Doğrulsam, Doğaçlasam, Dolaşsam, Doğalsam, Doğruysam, Dobraysam, Doluysam,**

In Türkiye-Turkish > **DÖ-** ile başlayan sözcüklerden bazıları ([Some words starting with DÖ- in Türkiye-Turkish](#)):

Döken, Dökmek, Dökme, Dökük, Döküm, Döner, Dönen, Dönem, Dönme, Dönük, Dönüş, Dökersem, Dökmüşsem, Dökmesem, Dökükse, Dökümse, Dönersem, Dönense, Dönemsel, Dönmesem, Dönüksem, Dönüşsem.

In Türkiye-Turkish **DA-** ile başlayan sözcüklerden bazıları ([Some words starting with DA- in Türkiye-Turkish](#)): **Dağ, Dağa, Dağcı, Dağlı, Dağlık, Daha, Daire, Dakik, Dakika, Dal, Dalga, Dalgın, Dam, Dana, Darı, Dağlıysam, Dağlısam, Dağcıysam, Dağlıksa, Dağılımı, Dahası, Dairesi, Dakiksen, Dakikası, Dalsız, Dalgasız, Dalgınsam, Damsız, Danası, Danasız, Darısı, Darısız, Darılsam.**

NOTE: As can also be seen from these words, many end with the syllable **-SAM/-SEM**. (Just like in VM)

Ç4 ➤ There are some **Ç4** syllable signs in the middle and at the beginning of words on the manuscript, and it was shown in the ATA transcription table that these correspond to the **ÇD** sound. If you do not take into account the syllable letters, it is not possible to understand that the letter **D** in words is not always at the beginning of the word. The syllable letter written below as **Ç43** is also vocalized as **ÇDUÇ / ÇDÜÇ**.

4

Here you see the letter **T** as **IT / İT**

The author used another letter **T** on the back page, but it was probably written by a different person.

➤ **When pronouncing some words in the author's dialect, D sounds may have been replaced with T sounds.** The word's first letter in the image is a syllabic character obtained by combining a **tanga** sign and a letter that gives the **T/İT** sound. It is also a word on its own and is read as **YERİT** according to ATA transcription. The word "**Yerit**" means fringe and "wide-fringe". This, contrary to what Mr. Koen said, shows that D/T is not always at the beginning of the word.
See: <https://sozce.com/nedir/342510-yeritme>

Original-Latin : ÇÜTÇÜ
Transcript : ÇÜTÇÜ
From the page 68r
ÇÜTÇÜ = ÇİFTÇİ (**farmer, cultivator, harvester** in English)
See: <https://brbl-zoom.library.yale.edu/viewer/1006196>
<https://sozce.com/nedir/81164-cutcu>
<https://sozce.com/nedir/75849-ciftci>

As can be seen, the letter **T** is in the middle of the word in this **birki** name. The word written here is the word written as **ÇuOTOK** and is pronounced as **ÇOTUK** today. The semantic content of this word; "1. Tree root that remains outside. 2. The part of a cut tree that remains above the soil. 3. Vine log, **tevek** (plant shoot and branch). See: <https://sozce.com/nedir/79385-cotuk>

otar ne demek.
Tarama Sözlüğü
otar anlamı
Çitlik.

«In the Syllabary-letters" that make the D/T sound along the VM are seen in words.

DEM / dam

Some VM-researchers assume that the memorizations are real, as if the letter **O** was always written after the letter **D** in VM-texts. This is not true. The letter **A/E** is also seen after the letter **D**. In addition, when the phonetics of syllabic signs are taken into account, the letter **D** could be written side by side with other letters and together in the middle of a word. (Bazı VM-araştırmacıları VM-metinlerinde D harfinden sonra daima O harfi yazılmıştır gibi ezberleri gerçek sanmaktalar. Bu doğru değildir. D harfinden sonra A/E harfi de görülmektedir. Ayrıca hece işaretleri fonetiği dikkate alındığında, D harfi başka harflerle de yan yana olmakla sözcük ortasında bir arada yazılabilmektedir.)>>>>

dem ne demek? - 2 sözlük, 11 sonuç.

Güncel Türkçe Sözlük
dem anlamı
(I) is. 1. Hazırlanan çayın renk ve koku bakımından istenilen durumu. 2. *hık.* Pişirilen yemeklerin yenecek kıvamda olması. 3. *esk.* Soluk, nefes. 4. *esk.* Zaman, çağ: "Ademden bu deme neslim getirdi / Bana türlü türlü meyve getirdi" -Aşık Veysel. 5. *esk.* İçki. 6. *esk.* Koku.

dem anlamı
(II) is. *esk.* Kan.

Türkiye Türkçesi Ağızları Sözlüğü
dem anlamı
1. Susuz, kırıç tarla. 2. Kırıç tarlada yetişen ekin.

dem anlamı
Kan.
*Kula Manisa
Yozgat

dem anlamı
< Ar. dem: aybaşı kanaması. || dem getmek: rahim kanaması geçirmek

dem anlamı
< Far. dem: zaman; vakit. || her dem (üçün): her zaman

dem anlamı
1. Vakit, an, Tam zamanı. 2. Kıvam, ayar. 3. Çay demi

Artvin Yusufeli Uşum köyü

DC-/4C->>>

DCLGU/4CLGU

Ç4 = ÇD (Ç-Dört), Ç43 = / ÇKU (Ç-Kırk-Uç/Üç)

In this 2 visuals, the letter **D** is shown within syllable characters, and possibilities are presented where the letter **T** might have replaced **D**. Therefore, statistical measurements should have taken syllable symbols into account. **In the visuals, it can be seen that after the D sound, the sounds A/E (Da, De), C (Dc), 3 (Duç/Düç), Ç43 (ÇDU, ÇDÜ / ÇKU / ÇKırk-Uç), DY, DYER/DYERİT can come (and more in the VM content).**

*In other words, the claim made by Mr. Koen that the *D* letter always appears at the beginning of words in the VM content stems from his insufficient examination of our article and the structure of VM words. He holds fixed ideas and conclusions he believes to be rational about details he has not investigated, but many of the details he assumes to be true are neither consistent with the content nor rational. He persistently believes that he can refute academic-level claims using information from casual conversations, interviews, discussions, and news-related videos.*

*Linguists who do not acknowledge the existence of syllable-alphabet symbols in VM texts will, of course, fail to understand that the *D* sound can sometimes appear not as the first letter of a word but as a letter within (or in the middle of) a word. This leads to errors in statistical expectations when assuming the syllable starting with *D* will always appear at the beginning of a word or that the same syllable will never appear in the middle of a word. Statistical measurements conducted so far have failed because they ignored approximately 280 syllable-alphabet symbols.*

In addition, as we mentioned earlier, the author sometimes separates words into syllables and writes them as if they are separate words, while in other cases, he/she combines words into a single word. In this situation, it is impossible to determine which sound is at the beginning of a word (syllables) without reading them, although assumptions can be made. However, assumptions should not be included as rational, proven data in measurements aimed at disproving claims without evidence.⁹⁵

⁹⁵ When modern linguists are unaware of records regarding the existence of syllable letters in the history of Turkish writing and fail to notice the presence of syllable letters in VM texts, they inevitably stray further from reality while attempting to make progress using statistical methods. Consequently, their phonetic comparisons yield erroneous results both when comparing modern Turkish with VM texts and when comparing older texts with VM.

In the history of VM research, various errors have arisen due to beliefs in concepts such as EVA (European Voynich Alphabet) variations and unsupported data referred to as Voynichese. These errors stem from the blind belief that word-like structures exist as independent words. Thus, the assumptions of Mr. Koen and researchers like him, who cling to their phonetic beliefs regarding the VM word structure without any scientific evidence, have been refuted by our findings.

Of course, this was not disproved in this article in first. From the very first day we began working on the VM, we have discussed syllable letters. If syllable markers did not exist, would linguists assume that each of the approximately 300 characters simply corresponds to a single sound? I have never heard of such a language existing, though perhaps there are researchers who believe that all 300 characters correspond to individual sounds or view them as merely decorative variations of the same letters. In other words, the established belief in the traditional Voynichese word structure in VM studies is nothing more than an unproven assumption. The very existence of syllable letters should demonstrate that these assumptions should not be blindly believed.

> **At 11:20 in the video, Mr. Koen continues his subjective statements.** Accordingly, the claim "Turkish D is always followed by O" is made. However, based on readings using the VM to ATA transliteration, it is a fact that the D sound within the syllable characters does not always continue with the O sound. Unfortunately, Mr. Koen seems to have overlooked this fact as well. (The situation explained above applies equally here.)

In the visual below, it can be observed that after the D sound, A (Da), E (De), C (Dc), 3 (DUç/DÜç), DYer/DYar sounds (and more) may follow.⁹⁶



D E M / dam

Some VM-researchers assume that the memorizations are real, as if the letter O was always written after the letter D in VM-texts. This is not true. The letter A/E is also seen after the letter D. In addition, when the phonetics of syllabic signs are taken into account, the letter D could be written side by side with other letters and together in the middle of a word. (Bazı VM-araştırmacıları VM-metinlerinde D harfinden sonra daima O harfi yazılmıştır gibi ezberleri gerçek sanmaktalar. Bu doğru değildir. D harfinden sonra A/E harfi de görülmektedir. Ayrıca hece işaretleri fonetiği dikkate alındığında, D harfi başka harflerle de yan yana olmakla sözcük ortasında bir arada yazılabilmektedir.)>>>>>

dem ne demek? - 2 sözlük, 11 sonuç.

Güncel Türkçe Sözlük

dem anlamı
(I) is. 1. Hazırlanan çayın renk ve koku bakımından istenilen durumu. 2. hlk. Pişirilen yemeklerin yenecek kıvamda olması. 3. esk. Soluk, nefes. 4. esk. Zaman, çağ: "Ademden bu deme neslim getirdi / Bana türlü türlü meyve getirdi" -Aşık Veysel. 5. esk. İçki. 6. esk. Koku.

dem anlamı
(II) is. esk. Kan.

Türkiye Türkçesi Ağızları Sözlüğü

dem anlamı
1. Susuz, kıraç tarla. 2. Kıraç tarlada yetişen ekin.

dem anlamı
Kan.

*Kula Manisa Yozgat

dem anlamı
< Ar. dem: aybaşı kanaması. || dem getmek: rahim kanaması geçirmek

dem anlamı
< Far. dem: zaman; vakit. || her dem (üçün): her zaman

dem anlamı
1. Vakit, an, Tam zamanı. 2. Kıvam, ayar. 3. Çay demli

Artvin Yusufeli Uşum köyü



Ç4 Ç43

DC-/4C->>> DCLGU/4CLGU

>>>> Ç4 = ÇD (Ç-Dört), Ç43 = / ÇKU (Ç-Kırk-Uç/Üç)

At 12:30 in the video, the following criticism was made:

"The proposal language doesn't matter if the solver ignores every property of the Voynich text."

In our case (in reality), this could be rephrased as:

"It doesn't matter what evidence you present in your article if the reader/critic doesn't know how to conduct a scientific comparison specific to the proposed language."

⁹⁶ In addition, if the VM author has one of the minority dialects (for example, if he is a 600-year-old Italian who learned Turkish in the Pecheneg dialect/region), he may have pronounced the sounds we pronounce today as Do-/Dö-/Dâ only as Do-/Dö- in his own dialect according to Turkish vowel harmony, in which case the sound difference between O and Ö is already explained by the vowel harmony rule of Turkish. In addition, the situation of writing the sounds â/o, ö with a single letter in the Old Turkish spelling is already known, and this is not a spelling style specific to VM texts. If Mr. Koen had been informed about the spelling style and sound-value-equivalents of Old Turkish letters, he probably would not have made such an absurd inference.

It seems that Mr. Koen is unaware of the phonetic values of the syllable-letters presented in our VM-related article. He made numerous definitive judgments and announced so-called results by comparing VM texts with modern Türkiye-Turkish words. Therefore, he ignored the alphabet transcription, which forms the basis of our claim, when attempting to compare the phonetic evidence we presented. Instead, he arrived at judgments based on words he chose on his own. In doing so, he determined both opposing sides of the texts being compared and compared them according to the phonetic values he personally favored. Well, in that case, has he truly criticized our claim? Of course not.

So why, as a linguist, did Mr. Koen share unscientific conclusions that are misleading to VM researchers by clinging to phonetic structures that are not foundational to our claims? Moreover, I have never made any statement claiming, "The VM texts represent the phonetic form of modern Türkiye-Turkish from 600 years ago." Nor have I written any article announcing results based on a direct comparison between VM texts and modern Türkiye-Turkish. Then why did Mr. Koen base his comparisons on modern Türkiye-Turkish?

A linguist evaluating studies and evidence to reach conclusions about any solution must ensure that they are making accurate inferences about the writing structure of Voynich texts. A scientific judgment cannot be formed by ignoring the presented scientific evidence or pretending unsubmitted claims were presented. A judgment that is meant to be scientific and consistent should not arbitrarily extend comparison criteria beyond the scope of the claim to reach conclusions. The phonetic values of VM syllable-characters were presented within the scope of the claim, and by clearly ignoring them, Mr. Koen essentially abandoned scientific comparison criteria.

Following such an approach disrespects the effort of the article's author, is unethical, and demonstrates a lack of understanding of how scientific methods work.

At 13:12 in the video, Mr. Koen points to an expectation, stating:

"The most frequent letter in the ciphertext probably stands for E if we suspect the plaintext is English."

What he says may be correct for English. However, it would have been impossible for him to perform a consistent count or measurement when he excluded 275 characters of a phonetic writing system with over 300 characters and occasionally accounted for the remaining letters based on misreadings. Furthermore, Mr. Koen did not consider scenarios such as the single-letter representation of both A and E sounds in Old Turkish writing systems.⁹⁷

⁹⁷ Mr. Koen implies through such reasoning that no data of this kind was shared in our study or that such statistical overlap was not explained. However, the fact that our study and claim are fundamentally based on the phonetic values of syllable characters occupies a significant portion of transcription readings. By excluding the phonetic evaluation of syllable-letters, Mr. Koen failed to map VM texts in a way that would produce accurate phonetic-statistical results. He should have compared the VM texts not with modern Türkiye-Turkish but with writings in medieval dialects. Since we do not yet fully know the author's dialect, we are searching for written materials to compare, narrowing our focus to the dialects of geographical areas closest to the VM phonetics we identified through readings.

The dialect of the VM texts is not yet fully known (at our current stage). Even if we assumed that the VM was written with only 24 characters, it would still be challenging to compare it to modern dialects. For instance, when writing texts in different dialects of modern Turkish, you would need to know that some dialects use 29

A scientific claim can be refuted by addressing its presented evidence and overlaps. You cannot disprove a scientific claim by interpreting or demanding evidence that the claim does not propose. If our claim involves a 300-character system, you cannot insist on seeing it as a 26-character system and evaluate it accordingly. Doing so was a clear act of misleading his audience on Mr. Koen's part. Such behavior is neither effective nor appropriate. There is no place for such deceptions in science, and resorting to dishonest methods is not commendable.⁹⁸

characters, while others use 33. Additionally, you would need to gather of materials written in old dialects and regional accents to use for comparisons. Furthermore, written records of some dialects, such as the Pecheneg dialect, no longer exist. In such a situation, comparing a historical dialect written with 24 characters to a modern Turkish dialect written with 33 characters would not yield accurate phonetic-statistical results. This is because, in a 24-character dialect, the absence of nine characters compared to the 33-character dialect suggests that some of the 24 characters might have evolved to represent multiple phonetic equivalents. In this case, efforts to conduct statistical comparisons would be ineffective if the specific dialect under examination is not precisely identified. Additionally, another medieval text from that dialect would still be required for comparison.

As a researcher, one can compare all other suggestions about the writing style and phonetic features of VM texts with the shared sound and writing patterns of Turkish dialects. If meaningful and positive overlaps are achieved as a result of such linguistic comparisons, the researcher can attempt to explain the remaining parts of the puzzle based on sections believed to have been correctly resolved. This is exactly what we have done and continue to do within the scope of our research.

⁹⁸ If the use of unbalanced methods, as suggested by Mr. Koen and linguists who think like him regarding VM-Turkish, were a "requirement for approving comparisons," then today Egyptian hieroglyphs, Hittite inscriptions, Sumerian inscriptions, Luwian texts, and many other ancient texts would have to be considered unreadable. This is because the linguists who claim to have deciphered these inscriptions would not have been able to reach a solution if they had applied a similar approach to Mr. Koen's unbalanced and flawed methods, which are rooted in his imagination (such as poorly constructed statistical comparisons and methodologies).

To avoid being misunderstood, let me clearly explain: I am not saying that the statistical comparisons proposed by Mr. Koen are unnecessary. I am saying that they are poorly designed in a way that does not work for VM texts and, in their current form, are not useful for accurate measurement and evaluation. This is because the path to a solution first requires a complete understanding of what the problem is and what it is not. The problem here involves a 600-year-old Turkish language with an as-yet-unknown dialect. While its fundamental sounds are expressed with 24 letters, it was written using over 300 characters. If the dialect cannot be identified, it makes sense to begin by searching for the common features found in all dialects of the Turkish language within the texts. This is exactly what we did.

If a key is lost inside a dark cave and we are trying to illuminate the cave to find it, Mr. Koen's suggestion is akin to saying, "You should search for the key outside the cave because look, it's sunny and bright outside."* When all the conditions of the claim are formed within a specific domain, why does Mr. Koen continue to propose searches and methods outside the scope of the claim and proceed with illogical suggestions? Will no VM researcher point out to Mr. Koen that what he is doing is erroneous, illogical, and inconsistent, given the current conditions of the puzzle?

Our research and methodology have produced numerous pieces of evidence and various overlaps. I have a strong claim based on the overlaps and evidence I have presented. For Mr. Koen or anyone else to disprove this claim, it would not make sense in light of the existing data to demand research based on methods I did not propose. A scientific claim can only be refuted by addressing the overlaps and evidence it presents. You cannot disprove a scientific claim by demanding it include overlaps that it does not propose in its content. Desired expectations will only be useful in cases where we have some knowledge of the features of the two texts being compared. For

In Mr. Koen's criticism video, starting at 4:00 to 8:00 & at 12 to 12:35, he created the perception through implication (by using thought the example Swahili language etc.) that I supposed made a statement to the effect of **"In order to analyze, judge, or understand our VM theory, the person examining it must know Turkish."**(as implication) I have never made such a statement anywhere or at any time. This claim/implication made by Mr. Koen is completely and clearly false.⁹⁹ I regretfully state that Mr. Koen should offer a written apology to me and the audience for providing false information and claims.

I have made many statements on this matter, and one of them, dated 27-02-2024, was published on the "voynich.ninja" platform, I wrote the following exact sentences:

*"You don't need to know Turkish to understand this. All you need is to read our articles with a scientific and skeptical perspective. While doing this reading, you should not have any old or stereotypical prejudices about the VM topic. Knowing Turkish is not necessary to understand or test what we have written."*¹⁰⁰

this reason, at this stage, we are examining whether the common features present in the general structure of all Turkish dialects (features shared by all dialects) are also found in VM texts. In the future, when the writing dialect of VM is fully understood, we can conduct a secondary validation by statistically comparing the 300-character phonetic structure to another historical manuscript written in a 29-character structure. This is how it works scientifically and mathematically: "2+2=4." Even if Mr. Koen suggests or wants me to make a meaningless comparison, it will not result in 5.

⁹⁹ Contrary to the false information conveyed by Mr. Koen, knowing Turkish is not necessary to evaluate my theory. I have written and expressed this numerous times on various platforms. However, I have made statements indicating that understanding specific topics related to Old Turkish dialects, such as their sound structure and sound-value evolutions, is essential for proper evaluation. This is because I have observed a tendency, particularly on the "voynich.ninja" platform, to analyze the structure of Turkish words as if they belonged to Indo-European languages. I highlighted the potential for such an approach to lead to erroneous measurements and evaluations.

For Mr. Koen to present a claim I never made as though I had made it is, in my opinion, an unethical approach. In this detail as well, he has provided false and misleading information to the audience. In fact, I have explained this detail to him numerous times, and thus I am quite certain that he did this deliberately and intentionally spread false information. Therefore, it is an undeniable fact that Mr. Koen has clearly lied about this detail. However, isn't it shameful for a scientist to resort to such unethical and deceptive methods? I wonder if he will feel embarrassed when this lie is exposed, but here (in the link to my old post below), you can see evidence that supports me.

¹⁰⁰ *"You don't need to know Turkish to understand this. All you need is to read our articles with a scientific and skeptical perspective. While doing this reading, you should not have any old or stereotypical prejudices about the VM topic. **Knowing Turkish is not necessary to understand or test what we have written.**"* (at 27-02-2024, 11:46 PM) in the page > <https://www.voynich.ninja/thread-2318-post-57855.html?highlight=You+don%27t+need+to+know+Turkish#pid57855>

Starting at 12:55 in his video, Mr. Koen projects the following image onto the screen:

Substitution cipher:

Plain	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
Cipher	X	Y	Z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W

Cum. M. Petromaria Rubeo. comite pccri.

A	b	c	d	e	f	g	h	i	k	L	m	n	o	p	q	r	s	t	u	x	y	z	9	AK	
x	7	p	4	o	a	b	p	d	t	f	8	fl	b	g	9	dk	f	H	oo	q	to	φ	g	fl	
8			9				2						p									4			
9				8			2						y												L

12:56 / 41:09 • Five Red Flags of Voynich Solvers >

İki Dil Bilgisi

We need to talk about YouTube's favorite Voynich Theory

Voynich Talk
3,97 B abone

Abone olundu

İngilizce (otomatik algılandı) → Türkçe

Kaydet

Özetle

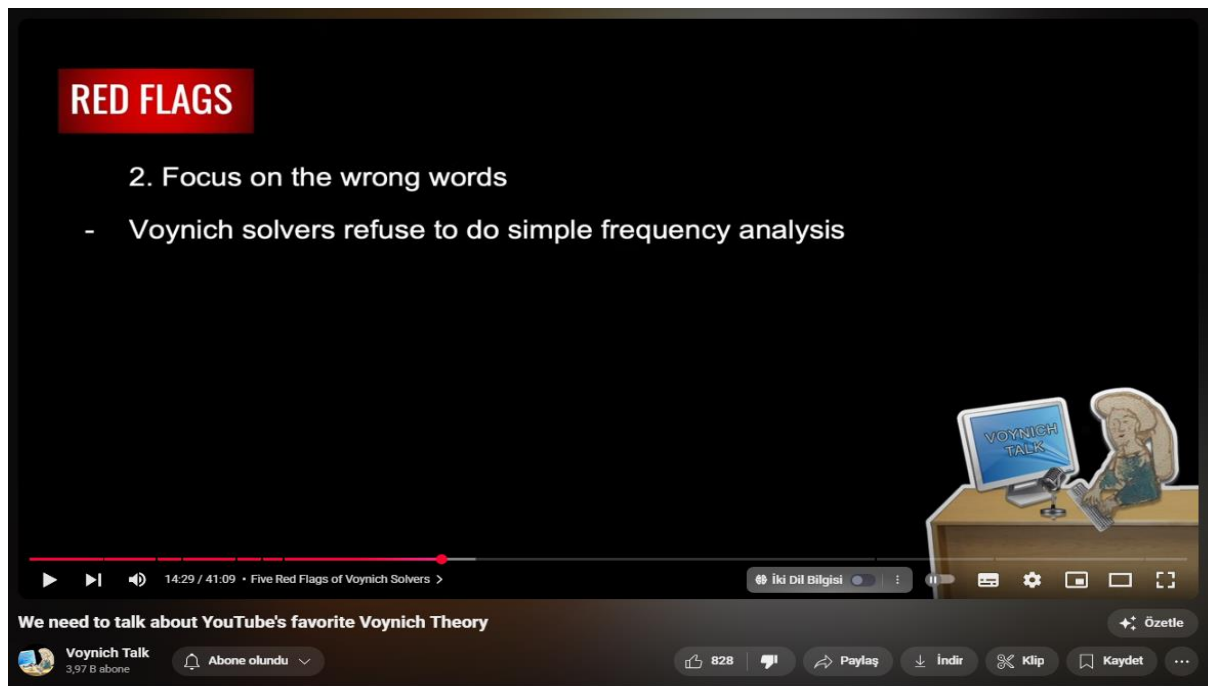
Here, he claims that our study uses a letter transcription table method similar to others. However, this statement has no connection to our work, as our alphabet transcription table provides a phonetic analysis for 300 characters instead of a 24- or 29-character table. This demonstrates that he did not understand the phonetic-statistical difference between a 24-character matching table and our work proposing a match for 300 characters, nor did he grasp that our alphabet also suggests phonetic equivalents for syllable sounds.

Furthermore, despite not understanding, he likened our work to others in this regard and made such a statement. As you can see, even in this detail, he has not provided accurate information.

In his video at 14:29, Mr. Koen states, “Voynich solvers refuse to do simple frequency analysis,” suggesting that the same applies to our solution.

However, those who read my explanations on the voynich.ninja platform alongside my published article should not have drawn such a conclusion, as the details of my claim were present in the article. Moreover, I am not opposed to researching the frequency with which letters appear in texts using statistical methods. In fact, we conducted comparative analyses based on statistical counts, taking into account the shared characteristics of Old Turkish writing and dialects. Additionally, I consistently recommend that such measurements be correctly conducted for VM texts across all contexts and platforms.

First and foremost, measurements should be carried out using scientific methods. To accurately evaluate the frequency of letters appearing in the texts within our study, it is necessary to consider that the texts were written using approximately 300 characters.



I made comparisons in my study using statistical approaches. I compared the word repetition structure of the VM writing system and the cases where words never begin or end with certain sounds/letters, and I proved 1:1 exact matches that exist exclusively in Turkish and not in other languages. In other words, avoiding such comparisons was never my subject. However, claiming that such comparisons were not made without reading our published article is inconsistent.¹⁰¹

As can be seen, Mr. Koen's claim that we avoided statistical comparisons, as he wrote, is false. We did not include the statistical comparisons proposed with Mr. Koen's incorrect approach within our study, but we are already carrying out the ones that should be conducted using the correct method.¹⁰²

Starting from 14:41 in the video, Mr. Koen expresses an idea, and I will explain why following this idea is meaningless.

According to Mr. Koen: "Focusing on frequently used words can speed up the decoding process because these words often make up a large percentage of the text. This approach contradicts solvers who use obscure vocabularies."

Firstly, the critic should aim to challenge the method I used and the evidence I presented. He cannot evaluate my work based on the new (and illogical) personal suggestions.

¹⁰¹ To achieve the most accurate results from such a measurement, we need to find the author's dialect or medieval manuscripts of the dialect closest to it. This would help us obtain more realistic results when comparing phonetic counts and forms. Another phonetic-statistical count could be conducted by including the common characteristics of Old Turkish, and we have done this. At this stage, what benefit would there be in comparing a 300-character puzzle without identifying the correct dialect to compare and without aligning the 300-character system phonemically with the number of characters in the target dialect or comparing it with a 29-character system?

¹⁰² Before Mr. Koen demanded ideas that he and his applauders found brilliant from us, he should have first determined how scientifically sound these demands would be in the context of Old Turkish, written with 300 characters. He relies on his "bright intellect" and fixed ideas to dictate methods to others. The method he dictates cannot provide scientific and accurate measurements for multiple reasons.

Moreover, if we can find and demonstrate words in old and new dictionaries whose phonetic structure has remained unchanged over 600 years, these cannot be called "obscure words;" instead, they should be referred to as "identified words."

RED FLAGS

2. Focus on the wrong words

- Voynich solvers refuse to do simple frequency analysis
- **Instead, cherry pick rare words**

14:41 / 41:09 • Five Red Flags of Voynich Solvers >

iki Dil Bilgisi

We need to talk about YouTube's favorite Voynich Theory

Özetle

This statement is not scientific but based on a personal opinion. Such an approach is subjective, not objective. The proposed statistical measurement does not work in the current framework. Here's why:

Firstly, contrary to Mr. Koen's claim, we do not avoid "simple frequency analysis" or, as I call it, "phonostatistic" analyses. However, there are several fundamental reasons why we did not conduct statistical comparisons in the manner Mr. Koen expected.

1. Our methodology involves comparing the visual structures and word repetitions within texts, followed by creating an alphabet transcription. We then test phonetic variations of words found in different Turkish dialects against VM texts using a trial-and-error method. Instead of focusing on conjunctions that might appear frequently, we aimed to find words matching the drawings. This is because proposing conjunctions might not lead us to evidence or possibilities confirming their correctness. With this reasoning, we identified words matching the drawings and simplified our alphabet transcription by reducing it to its straightforward form using multiple phonetic variations tested through trial and error.

2. During our research, we clearly observed in certain cases that words were written as syllables separated into parts. Many "word suffixes" written separately in VM were mistakenly assumed by VM research groups to be independent words. This is because no researcher before had conducted research for VM based on uniquely Turkish features, such as Turkish phonetic properties and word-writing styles. If someone counts a certain syllable in their statistical measurement but mistakenly assumes it is a word, it would already be surprising to obtain accurate results from such a measurement. Of course, Turkish word suffixes will appear numerous times throughout the manuscript. Historically, as a common writing feature of Turkish in almost all dialects, certain words are written separately without being joined to their word roots. This is a very typical characteristic of Turkish writing. The

same feature has been observed in VM texts and compared through randomly selected readings.

3. We have also used statistical comparisons as a method. However, we checked whether the word repetition structure found in the history of written Turkish and the writing style of Turkish—which never starts or ends words with certain sounds—are also present in VM texts. We identified a 1:1 overlap and included these details in our article.

The texts analyzed were often randomly selected, and during the research process, we also occasionally analyzed VM sections suggested by others.

Nearly all VM researchers, including Mr. Koen, first assume that any "unit sequence" frequently appearing in texts is an independent word. Before attempting to count certain words or the position/numbers of phonetic elements using statistical (frequency analysis or placement of letters, etc.) approaches, researchers must first prove that the syllables or units they intend to count are independent words. Since Mr. Koen himself lacks such evidence, he should not have made measurements or comparisons based on a blindly accepted assumption of this kind. This is because, throughout the history of Turkish writing, many word suffixes consisting of syllables are written separately, which is also a feature overlapping with VM writing. Counting *"there are 800 (SAM/SEM) instances of this word"* would be meaningless if the majority of the mentioned 800 instances are merely suffixes. Clearly, Mr. Koen has strayed onto irrational paths without understanding this feature of Turkish writing.

For this reason, he would not have made nonsensical comparisons like *"If this were the case in English, the result would mean this,"* without first understanding the properties of the candidate language being analyzed. This is because the language he attempts to critique is structurally and semantically distinct from Indo-European languages and belongs to a sharply different group.

From the perspective of linguistics, the more logical and valuable approach is to do the exact opposite of what Mr. Koen proposes. This is because, in many languages and Turkish dialects, conjunctions are among the most frequently used words. These include words like "ve" (and), "ama" (but), "çünkü" (because), "ya da" (or), "ancak" (however), and "dolayısıyla" (therefore). Similarly, in modern English, conjunctions are widely used. Words like "and," "but," "because," and "or" are frequently employed to establish relationships between sentences.

In Old Turkish texts, apart from conjunctions, the most commonly used words are often core linguistic components such as subjects, pronouns, and verbs. For example, in "Göktürkçe" texts, words like "tıng," "qut," and "tengri" frequently appear. As far as I know, in Old English, the most common words include simple but highly functional words such as the earlier phonetic forms of "the" (definite article) and "and" (and).

One or more of these conjunction words can easily be read as anagrams in VM texts (across almost all EVA letter variations and alphabet transcriptions) and in nearly all languages. This is because these are generally shorter words and are more prone to being read as anagram/adapted interpretations. Additionally, even though their frequency in the texts may be high, they contain minimal diversity and phonetic variation. Consequently, researchers who believe they are reading these words may misidentify the correct language as a candidate for VM texts, leading to errors in language validation.

The real validation involves finding specific words that match the drawings to increase the likelihood of being on the right track with phonetic findings. Following this, it is determined whether the words read support a specific sentence structure.

For example, we read the name of the plant "SAZAK" on the page where this plant was illustrated.



Görsel no-23, [Voynich Manuscript, Folio 34v, Yale University Beinecke Rare Book & Manuscript Library]

SAZAK: MERSİN-AĞACI, MURT «Myrtus Communis»



Fotoğrafın alındığı kaynak:
<https://www.bulmacacevap.com/2010/06/mersin-agacnn-nohut-buyuklugunde-ve.html>



Finnish: Välimerenmyrtti
French: Myrte commun
German: Brautmyrte
Hindi: Baragasha, Murad
Hungarian: Mirtusz
Kannada: murukulu gida (*buruklu gida, yani buran (ağzı buran anlamında kullanılmış olmalı)*)
Marathi: firangimethi, murt
Russian: му́рт
Spanish: Mirto
Turkish: Sazak, Murt, Mersin ağacı
Urdu: barg-e-maurid

[The word "SAZAK" – as written in Folio 34v – is directly translated as "a white-flowered, fragrant wood, myrtle tree (also known as Myrtus Communis in Latin), its extract can be used as a raw material in the preparation of perfume". Furthermore, the word "SAZAK" is synonymous to the "MERSİN" tree, while its fruit is referred to as "MURT". Provided below is a list of sources and translations for the word "SAZAK".]
[SAZAK <<http://medplants.blogspot.com/2014/12/myrtus-communis-true-myrtle.html>>]

Kelimenin Türkçe SAZAK olarak yazıldığını, farklı dillerde söylenişini ve aynı zamanda görselleri 'medplants.blogspot' sayfasında görülebilir. ATA El yazmasında sayfa 34v'de SAZAK ağacı yaprakları gösterilmeden sadece meyveleri ile çizilmiştir. Aslında bu ağaca "mersin ağacı" veya "sazak" denirken, halk arasında bu ağacın meyvesine "murt" denilmesi daha sık rastlanan bir durumdur.

This plant name has not changed over the past 600 years because today it is still written as SAZAK in dictionaries and is pronounced the same way in the language.¹⁰³

Finding such overlaps is more valuable compared to conjunctions, as it contributes to simplifying the phonetic equivalence table in the completed alphabet transcription by eliminating sound options.

How can you be sure that frequently repeated conjunctions, as short words prone to random/anagram readings, are read correctly? Moreover, reading conjunctions provides limited options for phonetic validation. Reading words that match the drawings first ensures the validation of the completed alphabet transcription and enables the verification of the phonetics of more alphabet characters.

¹⁰³ Furthermore, let's assume we read this word in the sentence: "Sazak (Murtus) fruit and extract are used in the making of pleasant fragrances." In this case, within the same sentence, the words "fruit" and "extract," which are connected to the name of this plant, as well as the subject and predicate structure of Turkish word formation, are fulfilled. So, by searching for such sentence elements and examining the structural overlaps between the meanings of sentences in VM and Turkish dialects, we incorporate this into our methodology as part of our research. Moreover, we look for the words we find in other sentences and attempt to validate them through double or triple confirmation. Additionally, we always verify the words found in a sentence by referencing actual dictionaries.

Among the most frequently used words in Modern Turkish are conjunctions and demonstrative pronouns such as "ve" (and), "bir" (one), and "bu" (this). For example, the conjunction "ve" serves as a fundamental element for connecting sentences. Similarly, in Modern English, words such as "the," "be," "to," "of," and "and" are among the most frequently found words in texts.

These words form the foundational building blocks of sentence structure and guide the flow of language. In contrast, conjunctions were used less frequently in Old Turkish.

Although conjunctions in Old Turkish were not as frequently used as those in Modern Turkish (to the extent that I have not found a study on the statistical frequency of conjunctions in texts in this context, but I am expressing the opinion I have based on my own comparisons, which I confirmed by consulting several experts in Old Turkish), some of the frequently used conjunctions in Old Turkish include:

1. "ve" / "wä" in Old Turkish script / "ve" in Modern Turkish: **and**
2. "ya" / "yä" in Old Turkish script / "ya" in Modern Turkish: **or**
3. "amma" / "amä" in Old Turkish script / "fakat" in Modern Turkish: **but**
4. "eger" / "ägär" in Old Turkish script / "eđer" in Modern Turkish: **if**

The most frequently used conjunctions in Old and Modern Turkish are generally short words (one or two syllables). In the early stages of creating the alphabet transcription for VM texts, focusing on conjunctions would not have been wise. This is because we could not have been certain that we were accurately reading the conjunction words, and even if we had, it would not have been possible to verify how reliable the phonetic equivalence provided by our ATA alphabet transcription table was based on such weak phonetic data. Therefore, we chose to focus on longer and proper nouns, identifying words that match the drawings to validate the phonetics of the letters.

So, this method we selected is more consistent and logical.

So, if Mr. Koen wants to statistically compare conjunctions in Turkish with VM conjunctions, the area he should examine is not Türkiye-Turkish but Old Turkish, where he will encounter fewer conjunctions.

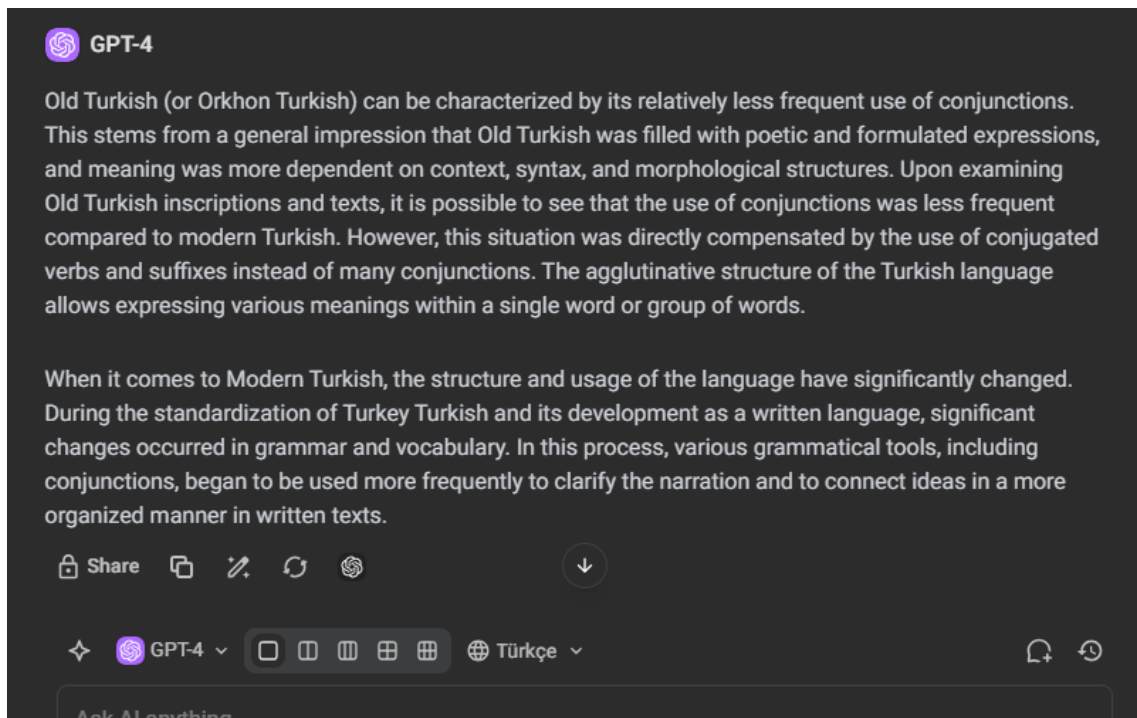
Additionally, anyone making the inference that "if there are more conjunctions in English, logically there should also be more in Old Turkish" is completely nonsensical/an illogical idea to be a good one simply because it fits their "reasoning". However, this approach and assumptions are entirely detached from the realities of Old Turkish.

The number of conjunctions in Old Turkish is limited because the function/need for conjunctions in the language was directly compensated for using conjugated verbs and suffixes instead of numerous conjunctions. In other words, without understanding the characteristics of the candidate language, Koen has made unreasonable suggestions. This is due to Mr. Koen's unscientific reasoning, such as "if it is like this in English, then it must also be the same in Old Turkish"—essentially adding his own preconceived beliefs to the measurement parameters. (It is very clear that he does not understand the language he is analyzing and has not reviewed our article, yet unfortunately, he has plenty of ideas to propose.)

When I asked artificial intelligence about the frequency of conjunctions in Old Turkish and Modern Turkish writing styles, I received the following response:

"Old Turkish (or Orkhon Turkish) can be characterized by a relatively lower usage of conjunctions. This impression stems from the poetic and formulaic expressions typical of Old Turkish, where meaning relied more on context, syntax, and morphological structures. Upon examining Old Turkish inscriptions and texts, it is evident that conjunctions were less frequently used compared to Modern Turkish. However, this was directly compensated for by using conjugated verbs and suffixes instead of numerous conjunctions. The agglutinative structure of the Turkish language allows various meanings to be expressed within a single word or phrase.

In Modern Turkish, however, the structure and usage of the language have changed significantly. During the standardization of Türkiye-Turkish and its development as a written language, notable changes occurred in grammar and vocabulary. In this process, various grammatical tools, including conjunctions, began to be used more frequently to clarify expression and organize ideas more systematically in written texts."



Let's assume that some of the short and frequently used words in VM texts are conjunctions such as "the," "be," "to," "of," and "and," even though this is not the case. Suppose it were so, and we counted one of them (e.g., the conjunction "and") and assumed that this conjunction (hypothetically read) appeared, say, 800 times throughout VM. (As like as what Mr Koen "the linguist" thinking.)

Based on this assumption, the probability of confirming which language VM belongs to would be very weak. However, findings such as identifying the names of drawings on the same page (drawing-word overlap) would allow for earlier and stronger validations of both the alphabet transcription and early predictions about which language it could be.

In other words, finding 100 words in 240 pages that match drawings would be more useful than finding 800 instances of a conjunction meaning "and." This is because words matching the drawings would include different letters, providing us with strong phonetic key structures to verify the alphabet transcription created for VM texts.

For instance, if a page depicted a "cucumber" plant and you were able to read a word on that page meaning "cucumber," and you achieved similar drawing-word overlaps on 112 different pages with different words, you could first verify whether you correctly identified the phonetic values of many letters in your alphabet.

I would not prefer to find 800 occurrences of the word "and" instead.

For this reason, the suggestions of linguists like Mr. Koen are quite weak in terms of reaching the objective, and given the available data, it is also not possible to say that their approaches are intelligent or logical.¹⁰⁴ When reviewing Mr. Koen's approaches, I was reminded of a proverb that I believe would benefit many researchers on the "voynich.ninja" platform to know:

"Kılavuzu karga olanın burnu boktan çıkmazmış"

--This can be roughly translated into English as:--

"Those who follow a crow as their guide will never keep their nose clean."

Moreover, the critic's role is not to propose less consistent tests but to address the claimant's findings and evidence and attempt to critique them.¹⁰⁵

¹⁰⁴ It is unfortunate that researchers who take the reasoning of a linguist like Mr. Koen seriously are also unable to comprehend how a solution is reached. Moreover, they continue rowing against the tide by searching for the language of texts whose language has already been identified. 😊

A true researcher, however, is not someone who trusts others' assertions without question but someone who skeptically examines and tests potential evidence.

For instance, compared to finding 1,120 conjunctions in a manuscript containing 40,000 words, identifying 112 drawing-word matches on the pages—specific words (some of which could even be long words)—is a more valuable discovery. And we found these all.

Additionally, proving through dictionaries that the phonetic and written forms of a significant portion of these words have remained unchanged over 600 years is far more valuable and reliable information.

Over the past few years, Mr. Koen, as a linguist, has essentially misguided all other researchers on the "voynich.ninja" platform towards a direction far removed from scientific rigor when analyzing Old Turkish texts. The information he has shared about our study also appears almost entirely incorrect, inconsistent, or as an attempt to create perceptions through manipulated inferences.

Ultimately, regardless of whether you have identified frequently occurring conjunctions (which are useless for advancing transcription) or a large number of special words matching the drawings (which were undoubtedly helpful), the real validation must come from sentence readings. And that is exactly what we are doing. Simply finding those words alone cannot be considered conclusive proof. If full sentences forming meaningful texts in a specific language can be read within the VM and these align with the structure of that language, this serves as a very significant validation.

Indeed, all linguists with deep expertise in the field have sought drawing-word matches on VM pages in their research, aiming in the same direction and with the same purpose.

¹⁰⁵ Ultimately, it is more reasonable for a critic to follow tried-and-tested general practices and measurement/evaluation patterns aimed at more logical solutions within the scope of linguistics rather than

Criticism itself also must have scientific methods.

Starting at 16:15 in the video published by Mr. Koen, he categorizes our ATA VM transliteration studies as being similar to other works, claiming that in all of them, words are chosen within an endless freedom and abundance of options.

According to Mr. Koen, our situation is like the others: "He states that; during the transliteration phase, there is a general issue in existing approaches, where infinite matches—words, phrases, and sentence readings—can supposedly be claimed."

First of all, it should be stated as a mathematical fact that no alphabet transcription can provide an infinite number of options. The possibilities are always limited to some degree, and exaggerating this as "infinite" is inconsistent with scientific principles.

Adhering to an alphabet transcription inherently limits the options. Our ATA alphabet transcription was created by entirely reducing and simplifying phonetic possibilities of dialects.

When compared to previous examples widely accepted in science, our alphabet transcription is much simpler and has a far narrower range of phonetic options and far narrower flexibility than many of them. Our work does not provide infinite phonetic variations but rather the exact opposite: it offers the most defined and precise phonetic transliteration alternative, consistently used in the same way every time, with the most restricted range of options.

Therefore, the statements made by Mr. Koen about our study, implying that it provides "an infinite variety of freedom and phonetic selection options," are completely untrue.

Some of the elements that prove what we have stated here include:

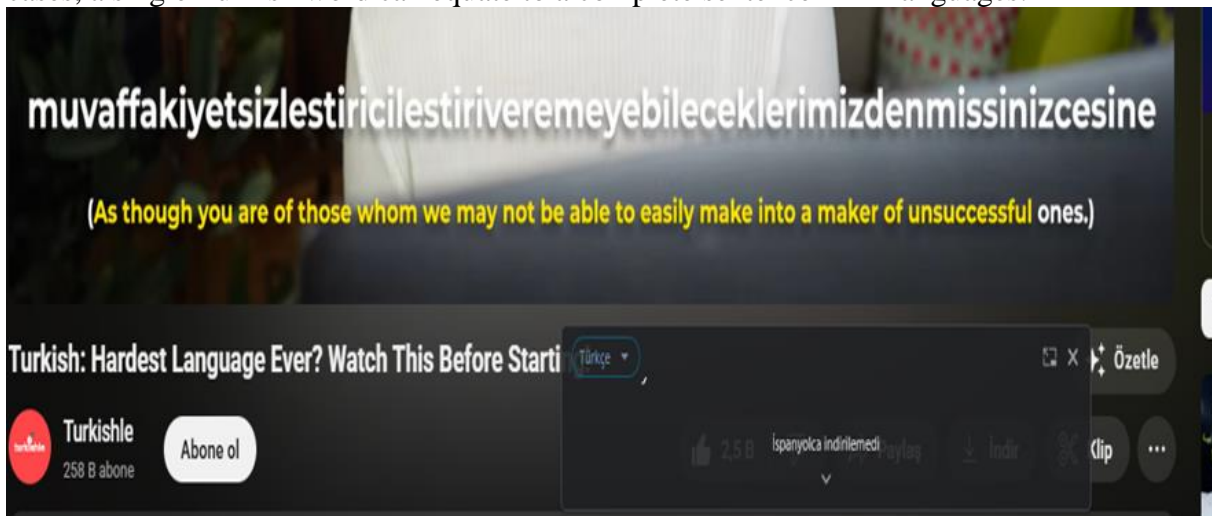
subjective suggestions based on personal judgments. If you have a more logical method, applying a less logical testing method would be a foolish distraction and a waste of time. Conducting phonetic-statistical counts accurately (for a 300-character system) to perform validation should have been done by Mr. Koen, as it is one of the methods for testing the claim. However, this method is not included in the approach designed to assist our study in creating an accurate alphabet transcription.

As a critic, Mr. Koen attempts to dictate statistical validation based on a proposal he could not execute correctly, and this type of criticism approach is not scientific. Criticism itself also must have scientific methods.

If Mr. Koen wants to attempt methods that seem intelligent to him but hold little value in linguistics and have previously failed in tests conducted by others, he should try them in his own studies. However, to conduct such experiments, there must first be an alphabet transcription. Then, there must be transliterations based on that transcription. Once these stages are completed, Mr. Koen's proposed statistical validation test can be conducted. However, it should be done by the critic, and it must be performed based on the 300-character phonetic system, as presented in our claim.

It is also perplexing that he presents details that we did not claim in our article as though he had tested such claims and found no results, while entirely omitting any mention of the methods we used in his video. This approach is not only distant from the rationale and methods of scientific comparison but also, in my opinion, unethical.

a.> Turkish, unlike Indo-European (IE) languages, is characterized as an agglutinative language, where many words can have translations in IE languages that correspond to entire sentences. In Turkish, numerous suffixes can be attached to word roots, meaning that in many cases, a single Turkish word can equate to a complete sentence in IE languages.¹⁰⁶



However, the most important structural difference here compared to IE languages is that Turkish suffixes always follow a specific order when attached to a word root or other suffixes. If the sequence of a suffix is altered, the word becomes invalid and incomprehensible.

In Turkish, switching the positions of word roots and suffixes does not create meaningful words. Similarly, the order of letters cannot be changed as it would break the phonetic harmony and prevent meaning from forming—if even two letters swap places, the word ceases to be Turkish. Moreover, any change in the order of suffixes makes the word diverge from Turkish. This is due to the strict structure of Turkish word formation. As such, creating random or anagram-like structures in both the ancient and modern forms of Turkish subjected to transliteration is far more challenging.

a.a.> Alphabet transcription and phonetic constraints also limit a researcher’s “freedom to read anagrams.” In the phonetic arrangement of sentences and words, even a single misplaced syllable or suffix can result in the word or sentence no longer being evaluated as Turkish.

For these reasons, the idea of "working freely in an infinite field of phonetic selection," as mentioned in Mr. Koen’s video, is quite difficult for Turkish. Such freedom cannot be reasonably claimed by someone knowledgeable about Turkish word-formation structure, but it might be proposed by someone unfamiliar with the phonetic structure of the language.

b.> If a word is read using a phonetic alphabet transcription with clearly defined phonetic constraints (as we did), the sound values available for selection are by no means infinite. On the contrary, as seen in numerous accepted examples from linguistic history, a transcription key restricts the reader to a very narrow, predetermined, and defined phonetic range (where the same symbol is consistently read with the same sound).

c.> If a researcher reads a word by selecting it with its predetermined phonetic value and can demonstrate this word in both old and modern dictionaries, they have already performed preliminary validation for that word. Final validation is achieved by evaluating these words

¹⁰⁶ See: The “Turkishle” youtube page > video: <https://www.youtube.com/watch?v=dix1XQNB2yA>

within the context of complete sentence analysis. Using such a method, when the entire sentence structure and meaning align with the proposed language, this indicates that the ultimate result sought in linguistics has been achieved. Following this, full-page analyses begin. If entire pages are read and verified with all their sentences, the language proposed by the study becomes one of the strongest candidate languages for VM. This method is by no means about "an infinite space for making anagram choices." This is because, alongside the necessity of reading the same symbol with the same phonetic key throughout the book, every word, sentence, and page is demonstrated in dictionaries, ensuring the structural characteristics and meaning-creation patterns of the proposed language are adhered to. Such a scientific study is precisely what should be conducted, and the notion of infinite anagram selection or infinite choices, as claimed by Mr. Koen, does not exist at all.

d.> The information presented in Mr. Koen's video, where he exemplified multiple phonetic forms we proposed for a word, stems from his misunderstanding and misinterpretation of our research methodology. In the early stages of our study, we included multiple phonetic possibilities for certain letters and words due to the uncertainty of the author's dialect. From a dialect perspective, we gathered information on how the same sounds and words were pronounced in different regions and compiled potential options in tables. Throughout the study, we examined how the same sounds and words were used in different sentences, gradually eliminating a significant portion of the phonetic options and simplifying the phonetic tables. This was part of our research methodology. In the early stages of our study, we hypothesized that the VM author's potential dialect might be reduced to correspond to multiple phonetic values in the alphabet transcription (because I have considered reducing them during the work period). Over time, in line with our study plan, we significantly reduced and constrained these phonetic options.

For example, in 2017, we included up to eight or ten phonetic possibilities for a specific letter in our tables. Between 2018 and 2021, in the alphabet transcription table we prepared, we reduced the phonetic variants corresponding to the same letters to three to six. From 2021 to 2024, these numbers were further decreased. As part of our research methodology, while we reduced and eliminated phonetic variations in letters and words over time, we increased the number of words read from about 10 in 2017 to approximately 1,000 today. In 2017, when we had more phonetic options, we could not present a clear sentence analysis. However, as of 2023 and now in 2025, phonetic variants have been significantly reduced, and phonetic options are now highly precise. Nearly 100% of the 300 characters are read with the same phonetic structure rule and are read with only one or two phonetic variations.

Today, in the ATA alphabet transcription, there is usually only one sound equivalent for a VM-letter-sign. The diversity is due to the language-specific phonetic harmony and vowel-harmony structure in syllabic letters created with adjacent double consonants.

In our study, during the initial stages, we included numerous phonetic possibilities for a writing symbol in our lists by considering different dialects. At that time, we had read a

limited number of words. However, as we eliminated phonetic variants and narrowed them down, we were able to read a greater number of words, complete sentences, and entire pages.

𐰇𐰆𐰏 Possible transliterations:
 SAĞN / ŞAĞN / SEĞN, SAM / ŞAM
 SEM / ŞEM / ŞAIIN / SAIIN / ŞEĞN
 ŞEİİN

However, in the Old Turkish writing system, the presence of syllable letters and the fact that a single letter could be used for two separate sounds is a truth already documented in linguistics. For example, the sounds A and E are often represented by a single letter. Similarly, the vowels I/İ, U/Ü, and O/Ö are also mostly not differentiated. This phenomenon is also observed in some consonants. The VM author represents the letters S/Ş with a single writing symbol. These and similar writing conventions are historically frequent challenges encountered by linguists in transliteration studies, often complicating transcription efforts. Such a writing style is not my invention. There are many old inscriptions similar to the situation in VM.

However, what is unique to Turkish is that the phonetic harmony structure of our language dictates whether a syllable should be read as SAM or SEM. Moreover, the same situation is observed in VM texts. Here, the SAIIN / SEIIN spelling was tested as a dialect variant attempt but was eliminated. The others, however, are phonetic structures occurring consistently in the same way over 240 pages, determined by whether the root of the word is a verb or a noun and governed by the harmony rule of the language.

So, when the subject is the Turkish writing system, these are neither surprising nor fabrications by the claimant.¹⁰⁷

¹⁰⁷ So, when the subject is the Turkish writing system, these are neither surprising nor fabrications by the claimant. The issue here stems from the critic's reluctance to examine the language being analyzed or delve into the claimant's latest articles.

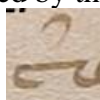
In contrast, in his 2025 video, Mr. Koen displayed an excerpt from our older (2017, 2018) phonetic trial table on his screen and made statements implying, "Look how many different ways they read a single word, creating infinite freedom for phonetic selection." This was a completely distorted explanation because Mr. Koen presented a section of our phonetic trial table, part of our research methodology, as if it were our VM alphabet transcription.

What Mr. Koen should have done was provide an honest explanation, acknowledging that in my study,¹⁰⁸ "I had established at the very beginning of the research that our method involved listing all phonetic possibilities that could narrow down dialect options and systematically reducing these possibilities over time." He should have clarified that this was part of the study—a process of reducing possibilities using a trial-and-error method. Instead, Mr. Koen entirely omitted mentioning this and used an excerpt from this table to falsely present it as our final alphabet transcription.

Additionally, in the history of Turkish writing, especially in Old Turkish, there are certain letters known to represent syllable sounds. It is known that some of these letters can include dual consonant phonetics in their written forms. When dual consonant syllable-sound letters are involved, appropriate sounds adhering to Turkish vowel harmony phonetic rules can be tested in transliteration stages with various variations.

In the early stages of our VM reading studies conducted by the ATA working group, there

was a letter we predicted to represent the sound ÇN >



During word and sentence reading experiments (first in word-drawing matching trials and later in sentence reading trials), we inserted all possible vowel options between these Ç and N consonants. In the early stages of our research, the phonetic variants for this letter in our elimination table included “ÇUN, ÇÜN, ÇAN, ÇEN, ÇON, ÇÖN, ÇIN, ÇİN”, which we tested during word and sentence reading studies.

In later stages, as the same letter was evaluated in different words and sentences, these phonetic options were reduced, and most of the time, the letter was matched to the phonetic ÇN, providing a single option.

¹⁰⁸ So much so that I explained these details to Mr. Koen several times on the "voynich.ninja" page. But I think he has a prejudiced obsession with our 2018 videos, or he insists on seeing the news-oriented videos as publications that carry the linguistic evidence and details supporting our thesis. Or he may have difficulty understanding what he reads and listens to.

Furthermore, the manner in which he manipulated old information and presented it was quite mocking, which is behavior entirely inappropriate for a scientific approach. I consider his attitude, along with his attempts at false and distorted explanations, to be professionally, ethically, and morally unacceptable.

Thus, while we used vowel variants to understand the dialect, 600 years ago, this letter was ÇN, and today, we ultimately read this letter with the ÇN sound only.

Essentially, this type of writing style existed throughout all historical periods of Turkish and is familiar to Turkology as a structure. Especially in texts written in the Arabic alphabet, there are phonetic values that, despite being written in the same way, are read differently and need to be included in transliteration, which is well-known to experts in Old Turkish and has been the subject of academic articles.

*Additionally, in this ÇN letter example, although the transcription options “ÇUN, ÇÜN, ÇAN, ÇEN, ÇON, ÇÖN, ÇİN, ÇİN” may seem like 8 different forms, due to Turkish vowel harmony rules, they are actually considered 4 different forms. This is because, if a word originates in Turkish, the vowels *A, O, U, I* and *E, Ö, Ü, İ* form separate groups to create words. These groups are never mixed within a single word. For example, if we were to assume we encountered an old manuscript where the word *GEÇİNMEK* was written as *GEÇNMK*, during the process of translating and reading this word into the modern language, since the first vowel in the word is *E*, we could never assign a sound from the group *A, O, U, I* between the consonants. This means that for the syllable letters *ÇN* and *MK*, there are only 4 valid choices when reading this word.*

*Therefore, someone familiar with Turkish vowel harmony rules understands that, even though *‘‘ÇUN, ÇÜN, ÇAN, ÇEN, ÇON, ÇÖN, ÇİN, ÇİN’’* dialectal (and/or phonetic) options may appear as 8 different alternatives, in reality, they provide only 4 valid choices.*

In contrast, in his video, Mr. Koen presented the options from our old “sound-pattern-elimination” table without mentioning that this rule directly halved our options. Thus, he created the impression among an audience of IE-language speakers that all eight alternatives could be applied to every word, which is inconsistent with reality. I do not see such an explanation that fosters this perception as honest behavior, and I believe this approach is neither ethical nor scientific.¹⁰⁹

¹⁰⁹ Mr. Koen, as a linguist, does not have to know Turkish, but he should have learned the phonetic structure and linguistic features of the language and the subject he was analyzing. We already provide details on the features of Turkish to researchers who do not speak the language, as it is quite normal that not every researcher has studied linguistics or developed expertise in this area. Therefore, if someone wants to evaluate our study and has asked

The very presence of these linguistic rules is yet another indicator that we are not working within an infinite freedom of phonetic choices in our VM reading studies. The reality is the exact opposite of what Mr. Koen stated in his video. In our work, we applied one of the most challenging methods in the history of VM analysis—by reducing phonetic variants through a multiple-choice elimination method, we increased the number of words and sentences we read.

The fact that he presented our older tables this way without mentioning language-specific phonetic phenomena and used our 2018 old trial table in 2025 while disregarding the existing phonetic table we had in 2023 has created negative perceptions of our study among VM researchers overall. However, this situation shows us that Mr. Koen is completely unaware of our studies and methods published after 2018 and mistakenly believes that we are still working with the 2018 dialectal trial tables. This also means he presented his critiques detached from the essence of the research he was supposed to analyze.¹¹⁰

Ultimately, the idea of infinite freedom of phonetic choices is not part of our study at all. Our current ATA alphabet transcription table is no different in phonetic simplicity from its Old Turkish counterparts and is used in our transliteration studies with phonetic equivalents mostly reduced to single definitive options. These are documented in our published articles.

Starting at 16:05 in the video published by the critic, it is stated that *"those claiming to have deciphered the Voynich manuscripts manipulate words and sentences in various ways, distorting the original texts in an attempt to create transliterations."*

According to Mr. Koen, All those who claim the Voynich manuscript has been solved make the same mistakes in the same way: they add words to the VM texts, remove words, add letters, or remove letters, or they change the phonetic values of the letters. Moreover, they rearrange the positions of words if necessary, or they alter the phonetic structure of the words and/or manipulate the text and its phonetic composition in various ways.¹¹¹

us questions, we explain how we research the language being analyzed and what to pay attention to during comparisons.

¹¹⁰ In his video, while using our old (2018) trial tables, Mr. Koen made no mention of the many linguistic and structural overlaps we have found between VM and Turkish. I still do not fully understand why he behaved this way, though I certainly have some guesses in this regard.

¹¹¹ As I explained above, Mr. Koen presented our dialect phonetic elimination table, shown in our 2018 video, to his audience as our "alphabet transcription," claiming it provided "infinite phonetic options." Throughout the video, he essentially neglected to mention even a single finding from our article, our syllable alphabet transcription tables, our work on eliminating dialect possibilities, the characteristics of Old Turkish writing, the fact that Old Turkish also included syllable-sound letters, the historical reality that certain syllables (word suffixes) were written separately during various periods of written Turkish, the rule of Turkish phonetic harmony that dictates, for example, that the suffix -SAM or -SEM aligns with the phonetics of the preceding word and that both are the same, and in this context, that phonemes seemingly offering multiple options are not actually

Firstly, as mentioned by Mr. Koen, numerous such instances of claims involving manipulation of the text to make it readable have been recorded in the history of VM transliteration attempts. However, in our study, the claim that the original texts were manipulated to make them readable is entirely baseless and detached from reality.¹¹²

In our VM transliteration study, we always read the texts based on the same rules and with the same sound values for the same alphabet letter. In our VM transliteration to transkription study, we always read the transliteration format/texts based on the same rules and with the same sound values for the same alphabet letter, or we take into account the words with the closest phonetic value in the current Turkish dialect dictionaries. In about 21% of the examples, the VM (old original phonetic form), the transliteration phonetic form, and the transcription phonetic form remained the same.

Mr. Koen is unaware that, in the history of Turkish writing, word suffixes could be written separately. For example, if a syllable written as SAM by the VM author is preceded by a noun, it is always read as SAIN. If the syllable SAM is preceded by a verb, it is always read as SAM. If the word preceding SAM indicates a profession, then it is always read as SAM. Some words are used both as nouns and adjectives. Whenever the suffix SAM appears at the beginning of a sentence, it constitutes an independent word. Sentence beginnings in VM texts do not necessarily correspond to the first word at the beginning of a line.¹¹³

In this case, the word preceding the SAM syllable and the context from the beginning of the sentence determine whether the syllable should be read as SAM or SAIN and whether it is a word suffix or an independent word.¹¹⁴

As can be seen, Mr. Koen, without considering information specific to Turkish and its historical writing style, assumed some separately written syllables to be words and made an incorrect evaluation by relying on his incomplete and weak grammar knowledge.¹¹⁵

considered multiple choices due to the structure of Turkish. Additionally, he failed to note that in Old Turkish, letters like A and E, among many others, were represented with a single writing symbol.

In fact, these details were structural features of the candidate language, yet throughout the video, Mr. Koen proposed examples from languages like English, describing approaches that were not applicable to Turkish.

¹¹² It seems likely that Mr. Koen conducted a weak analysis in this regard. He should have clearly specified exactly where and how we supposedly manipulated the texts. Instead of doing this, he decided to lump our work together with others in the same "dirty basket" and acted accordingly.

¹¹³ As can be understood from this example, this perfectly aligns with the writing style of Turkish words and also with the structure by which sentences create meaning in Turkish. In other words, when reading the texts, it is not up to our arbitrary decisions to interpret this suffix as SAM when we wish or as SAIN when it does not suit us. This decision was made by the VM author 600 years ago. Every time after a verb word, it is read as SAM.

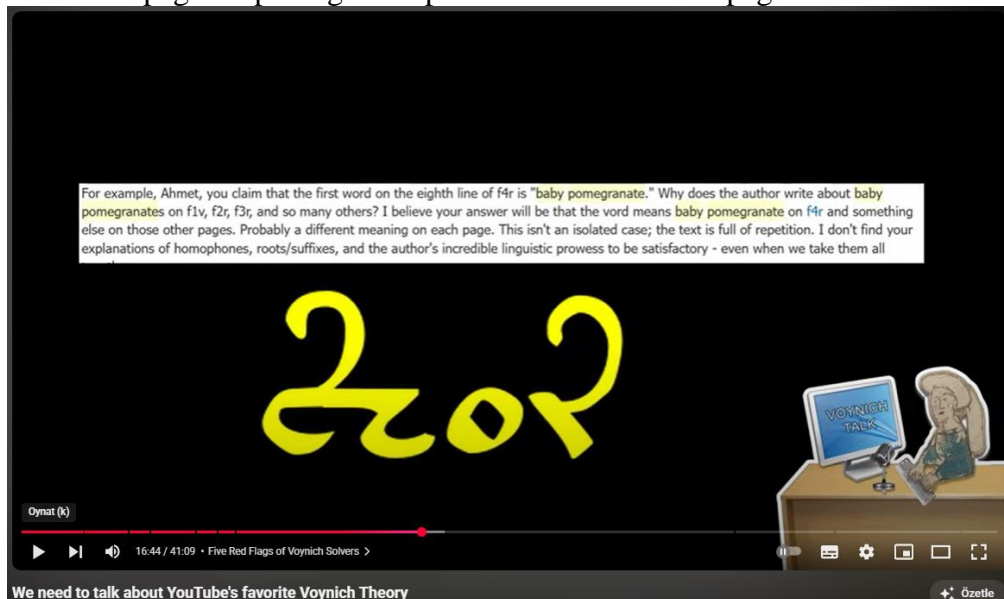
Furthermore, whether SAM is read as SEM is dictated by the first vowel of the preceding word. This is not subject to our decision either—it is governed by the "vowel harmony phonetic structure/rule" in Turkish. This rule exists in almost all known dialects of Turkish and is still present in modern Turkish.

¹¹⁴ The phonetics of this language are read according to vowel harmony and are influenced by their connection to neighboring words, creating or altering meaning—a characteristic unique to this language's structure. This is not a phenomenon specific to VM texts only, nor is it a claim we have introduced for the Turkish first time.

¹¹⁵ In fact, across 240 pages, we did not interfere with a single word or writing style authored by the VM writer. No linguist can provide any concrete evidence to the contrary, nor will they ever be able to. However, linguists

Starting at 16:40 in the video published by Mr. Koen, he provides an example using the phrase "baby pomegranate." What he essentially conveys is a critique regarding *"the same word appearing numerous times across many pages throughout this manuscript."*

Mr. Koen implies that "It is unrealistic for the name of the pomegranate plant to appear more than 100 times on pages depicting other plants and in other text pages."



Now, let us examine together whether the claim put forward by Mr. Koen, which appears "as if it were true," is actually valid within the context of my article.

First of all, VM researchers do not (typically) go through all 240 pages of the VM book one by one to count how many times the same words appear in its content. Instead, they rely on software applications to perform this count. In most cases, this is done through machine counting. That is, VM researchers use the application "voynichese.com" for word counting. These researchers neither know the method to reconcile the 300-character system with a 26-character system phonetically, nor are they even aware that the content uses a 300-character writing system. However, they rely on machine counting, and the machine can only correctly identify and select a limited number of characters.¹¹⁶


Thus, words assumed to "mean nar (pomegranate)" are not consistently of the same phonetic value. In other words, the words they think are identical are, in many instances, not the same. Below, we will examine the words selected by the software "voynichese.com," and you will clearly see that these words are not identical.

So, once again, Mr. Koen is incorrect. The word nar, and many other words he assumes are in the same situation, should not actually be read with the same phonetic value because they were written with different characters.

who lack knowledge specific to Turkish may mistakenly believe they are conducting a consistent measurement or evaluation based on unfounded, unscientific, and illogical "pseudo-information" that they are attached to. It is exactly this error that Mr. Koen has fallen into, resulting in the weakest and most unscientific assessment completely detached from reality.

¹¹⁶ Science does not ask you to conduct phonetic comparisons based on an assumption you are enamored with or convinced of. Science directs research and analysis by demonstrating beforehand that the equivalence and methodology have been selected in a way consistent with logic and scientific principles.

Let us now look at random examples from different pages where the so-called nar word appears—examples that the machine claims are the same word. (Please read the explanations in the visuals and carefully observe the writing style of the VM words' characters.) >



The words (shortened) Ç & ÇA or ÇAA / ÇAGA all means 'baby' and 'child'. So it says 'baby pomegranate' here. The word is used in 'NAR' phonetic format in Anatolian dialects. Today, in some Özbek-Turkish dialects, the same word is voiced as **NOR**.

NOR / NAR
=
Pomegranate in English

➤ This is the visual of the word **ÇnOR** (baby pomegranate) on page **4r**. The first letter is the syllable letter and gives the **ÇN** sound. The last letter is the letter **R**. The middle letter is the letter **O**. Now, if we enter the spelling of this word on the [voynichese](https://www.voynichese.com/#/f3r/exa:shor/0) page and see how many of these words are found throughout the entire VM, it shows that there are a total of 95 identical words. Now let's look at some of them here, and see if all of them are same words or not. See: <https://www.voynichese.com/#/f3r/exa:shor/0>

➤ This is the word that the [voynichese](https://www.voynichese.com/#/f3r/exa:shor/0) application chose as the ÇNOR equivalent on **the f3r** page. **The middle letter of this word is not O but it is A**. The first syllable letter of this word is the **Ç1** sign, which corresponds to the **ÇB** sound of the ATA transcription. As can be seen, the machine thought they were the same word, but they are not. People can make the same reading mistake if they do not look carefully at the ATA alphabet transcription.

➤ On page **f7r**, the word letter that the machine reads as ÇN is the letter **ÇO**.

➤ On page **f8r**, the word letter that the machine reads as ÇN is the letter **ÇV**.

➤ This image is the word that the machine automatically selected as the ÇNOR equivalent on page **f6r**. As can be seen, the first letter is **not the ÇN** sound but the **Ç1 (ÇB** sound). (Note: It corresponds to a dot-sign read as AN sound in the VM alphabet. When reading the sentence in which this word is used, it can be checked whether this first letter gives the Ç1 or ÇI-AN-/ÇI-AN- sound).


➤ This is the word that the [voynichese](https://www.voynichese.com/#/f4v/exa:shor/0) application chose as the ÇNOR equivalent on **the f4v** page. The first syllable letter of this word is the **Ç4** sign, which corresponds to the **ÇD** sound but not letter ÇN.

In this visual, you can observe with a careful look that the pomegranate plant name, claimed by Mr. Koen to appear on other pages, is not consistently written with the same letters each time. Additionally, please examine the following visual carefully. In this visual, if you focus on the first letter of each word where the machine selects the pomegranate plant name, you will notice that the first letters shown in the table's visuals are not the same.

However, VM researchers and the machine have treated them as having the same phonetic value, using them in statistical calculations and baseless claims.

The first letter of this word read on f10r is read as ÇN by the machine, but this word is the ÇU/ÇÜ sound.


The app and VM researchers group these letters (a total of about 280-piece syllabic letters that I can't fit here) into several sounds, and they get them all wrong in phonetics. For example, they think most of the sounds on this page are CN sounds.



The machine thinks both of these words are read with the ÇN sound, but the words written as like ÇUOR Ç7OR (ÇUOR ÇYOR) appear on page f11r as a reduplication written side by side. The image on the first syllable of the first of these words is blurred and hard to read, but when enlarged, it is seen that this is the ÇU sound. The first letter of the second word is written as Ç7 and gives the ÇY sound. We see the phonetically closest reduplication word to this reduplication in another medieval manuscript dictionary. This is the reduplication word çawar çuwar in the old dictionary. For its meaning, see: çawar çuwar; «an object(plant) that will be used to light a fire, a grip» in the old dictionary of the manuscript called Divanü Lügati't-Türk. It is understood from this explanation that this plant is a plant that catches fire quickly.

Note: Please follow a scientific method & do not approach our study with prejudice without explaining the method of statistically comparing such a 300-letter phonetic diversity in total with the 24 to 33 letter any language alphabets.

If the line that resembles the letter N on the letter Ç joins the upper right corner of the letter Ç, this is the syllable letter that is always read as ÇZ.

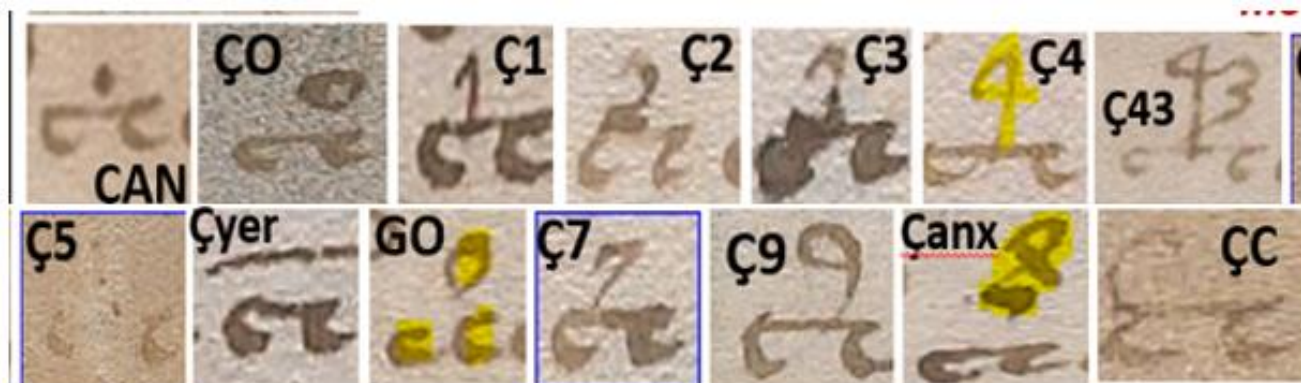


Now, ask Mr. Koen and Voynich researchers to review these visuals and pose the following question:

Why do you express the phonetic values of these syllable letters with the same sound every time?¹¹⁷

Are these the same symbols?

Here are some of the letters whose phonetic values I would like you to write down using Latin letters:



¹¹⁷ If these are not the same letters, please reconsider how you are reading them with all your EVA and alphabet transcription variations.

Why doesn't Mr. Koen, as a linguist, evaluate the syllable characters in our article based on our alphabet transcription? For instance, we demonstrated in our "Logic Behind VM Syllable Character Creation" table that the word he assumes always means nar (pomegranate) actually corresponds to different writing and phonetic forms.¹¹⁸

As seen in the examples, the word assumed by machine counting and Mr. Koen to always mean nar (pomegranate plant) does not necessarily mean nar each time, because the letters thought to constitute the same word are not actually identical. Consequently, a significant portion of their phonetic values differs, as these are distinct words, and we do not claim in our article or syllable-character-sound table that these are the same word. Therefore, a critic should focus on criticizing the details related to VM that the claimant has actually put forward. The critic should not criticize details that are absent in the claimant's assertions, especially while creating a perception as if those details belonged to the claimant's claims. Such an approach would be far removed from scientific integrity.

Now, is it the case that the word meaning nar (baby pomegranate or pomegranate sapling) appears as the same word across different pages in the VM manuscript as claimed?

Yes, this word does appear on multiple pages, although less frequently than the critic suggests.

Let us now explain how this occurs.

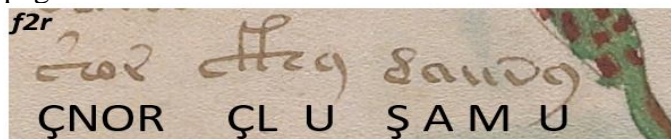
¹¹⁸ As I have previously stated, I am someone who has made a claim regarding a VM language based on research. I demonstrated complete and clear statistical overlaps in various linguistic structures. These were structural overlaps between VM and the common writing styles of nearly all Turkish dialects. Later, I showed how I read phonetic overlaps based on an alphabet transcription that restricts the letter phonetic selection.

I have written my research article, which underwent a peer-reviewed evaluation by a scientific board at an international symposium attended by experts in the Old Turkish language ("Türk Dil Kurumu" participation included). The article was subsequently published in a book dedicated to scholarly presentations for the linguistics community. Moreover, the most recent findings from our long-standing research are included in our latest published article.

Therefore, if you do not regard our article—which passed the rigorous review of linguistics professors (Turkologists) in a prestigious international academic setting—as reflecting sufficiently serious and realistic claims, wouldn't you need to refute and disprove the evidence presented in our article in order to justify your stance?

An academic claimant seeks to have their scientific claims evaluated because the scientific method dictates such evaluation. However, does it make logical sense to believe that the claims presented in our article can be disproved merely by focusing on news and interview videos instead?

Take a look at the visual below featuring three words, which we have excerpted from the f2r page.



Here, the words “ÇNOR¹¹⁹ ÇLU¹²⁰/ÇİLU ŞAMU” are written. Since I have previously explained this in my articles, on my page, and the "voynich.ninja" website, and since I have presented their phonetic equivalents and meanings in dictionaries, I will not go into these details again here. Briefly, these words translate to “baby pomegranate/pomegranate sapling’s resin/waxy part.”

You can find these words in dictionaries as roots. Their roots are ÇUL¹²¹- (Çul-U¹²²)and ŞAM- (Şam-U), and dictionaries typically explain them as roots rather than with their suffixes.

Here, ÇUL (gunny, sack, bag, poke) might refer to the part of the plant resembling a gunny sack, the segment shaped like a sack, or the fibrous outer portion (outer shell) resembling gunny sack-clothing. This word can have multiple meanings¹²³ in dictionaries, which is why we need to examine the surrounding words in the sentence to determine which meaning the writer intended.

Thus, for words that have not been examined within the sentence, we end up with unverified assumptions. That is, the same word will not always have the same meaning, and across 240 pages, the meaning of a word that appears to be the same is actually determined by how the author uses it in conjunction with other words within the sentence.¹²⁴

Sometimes, the word we are examining turns from a noun to an adjective due to a word suffix written next to it, and the meaning changes. Therefore, this is a feature specific to Turkish because the suffixes constantly transform the meaning in the root. In this case, in order to claim that I read the same word in a different meaning each time, it would be necessary to evaluate the word or word suffixes next to those words in terms of diversifying the meaning by being together. Because the subject of the claim is Turkish, not an Indo-European language, and what I have written is not an arbitrary idea I have made up, but a fundamental feature of the language.

(You can see Appendix 4 at the end of the article, where it explains why the word ÇNOR only appears a few times throughout the entire text.)

¹¹⁹ See: ÇNOR > Ça (Çağa) Nar > <https://www.Turkishresearch.com/Readings/Detail/2121?type=2>

¹²⁰ See: ÇULU > <https://sozce.com/nedir/66602-culu>

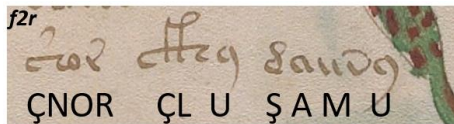
¹²¹ See: ÇUL > <https://sozce.com/nedir/80690-cul>

¹²² [“-Ü/-U” ve “-İ/-I”]: These are Object Marking Suffixes (Turkish Direct Object Suffix, accusative), similar to “the” in English. (Clauson, Guise)]

¹²³ For instance, there is the word ÇULU written in the same form, which in this case means crow.

¹²⁴ For example, if the previous word is a noun, an adjective or a verb, then the semantic content may change accordingly. Moreover, the same interaction can also determine whether this syllable is a word suffix or an independent word. This is a characteristic of Turkish and is not a rule we invented.

ŞAM¹²⁵ (candle, wax) has meanings such as candle/resinous-oily-extract and lamp in some dialects, while in others, it is used to mean diameter. (According to the ATA transcription & the old-Turkish, the word can also be read as SAM and SEM based on the language phonetic rules, and these, too, have their respective meanings. This is not a first in the history of written Turkish language and dialects.)¹²⁶



Here, when the three words on the f2r page are examined together, it becomes evident that collectively they refer to “the resin or waxy/oily paste-like plant-based product obtained from the sack-like shell or pouch section or external protrusions resembling a gunny of the pomegranate plant.” In this context, it can be said that they are used together either as a noun or as an adjective.¹²⁷

Of course, these three words do not form a complete and meaningful sentence, but when used together, they express a specific product or part obtained from the pomegranate plant. If this is the case, then for other pages where the word nar appears in a similar manner, the specific meaning of the word should be examined separately.

Based on the readings, we clearly know that the author was making medicines from plants. We also know from our reading studies that the author was attempting to develop new or grafted varieties by combining/joining different plants. In this context, it would not be surprising if, on another plant page, the author wrote the word nar while describing similarities between the pomegranate plant and another plant, comparing certain parts of the two plants. Similarly, it would not be surprising if the word appeared on a page containing a medicine recipe.¹²⁸

For all these reasons outlined above, seeing a word appear on multiple pages is not surprising. Moreover, we have identified, in numerous different words, that the machine-selected words claimed to be the same word are not actually the same word in every instance. We will find answers to all these questions when these pages are fully translated into modern languages.

¹²⁵ See: > <https://sozce.com/nedir/294371-sam>

¹²⁶ We observe the same phenomenon in old manuscripts and inscriptions, and you can find numerous articles on similar phonetic & writing situations published by experts specializing in Old Turkish within the field of Turkology online. The fact that this word's written form corresponds to multiple phonetic values in Turkish is a historically documented, widely recognized occurrence, and there is no reason to contest this. In sentences written in Turkish, the presence of certain neighboring words (with the contributions of Turkish vowel harmony phonetic rules) prevents readers from making incorrect interpretations of meaning.

¹²⁷ As can be seen, since the word suffix at the end of the word SAMU/ŞAMU is attached to the SAM-/ŞAM-form in the root, this SAM/ŞAM here is not a word suffix but the root of the word. Sometimes, we can see this SAM spelling at the beginning of a sentence, in which case it cannot be a word suffix because there is no word written before it.


¹²⁸ If the author was grafting or combining other plant species with the pomegranate sapling, he might write the name of this plant on the page explaining this process. The author also utilized the resin and extracts/oils of plants for various purposes. Can we definitively state that the author did not use a type of paste derived from pomegranates to wrap or protect the grafting point of another plant or to create an application against plant pests? Or can we say with certainty that the author did not recommend an extract derived from pomegranate on another page for medicinal purposes or his patients?

Thus, the critique made by Mr. Koen (pointing out the appearance of the same word across multiple pages) essentially reflects his personal opinion or criteria or expectations that he has devised himself by containing the false calculation approach. Mr. Koen presents his expectations as though they are not personal but rather as scientifically valid criteria that discredit or cast doubt on our work. This approach holds no scientific value.

For this approach to have scientific merit, it must demonstrate that the transcriptions we have produced based on translations fail to reflect the characteristics of the Turkish language. These matters cannot be resolved through gossip, presenting expectations as criteria, or speculation—they require adherence to scientific methods. What needs to be done is to show that the evidence presented in our claims does not align with Turkish linguistic structures and to use scientific critique methods in these evaluations.¹²⁹

As has been understood, Mr. Koen, as a linguist, has not examined the ATA transcription that is central to our claim in this detail either. Instead of examining the claims we presented in our scientific publications, he compares our work to alternative phonetic beliefs that are far removed from the characteristics of Turkish. These comparisons are far removed from our claims, and the resulting interpretations are incorrect. Why he included phonetic structures unrelated to the domain of the claimant's assertion in his evaluations remains unknown.

Starting at 17:27 in the video published by Mr. Koen, the syllable we read as SAM/SEM/SAGN is mentioned.

Regarding  SAM/SEM : I have explained this matter in detail many times on the "voynich.ninja" page for VM researchers. My most recent and detailed explanation was posted on "voynich.ninja" on July 17, 2024. Please refer to that explanation again.¹³⁰

Now, let us rewrite the topic here with further detail. This will clarify that the event Mr. Koen repeatedly emphasizes—and which I have repeatedly explained regarding the counting of this

¹²⁹ Essentially, Mr. Koen's expectation, which assumes that VM words have the same phonetic value throughout the manuscript by treating them as the same word, was disproven the moment we demonstrated that these words have differing phonetic forms according to the ATA alphabet transcription. We had previously written to him about these matters, yet he continues to rely on incorrect measurements based on beliefs rather than scientific methods.

While he may be unaware that his demands, based on the existing VM data, are inconsistent and irrational, and while he has received much praise from his followers, explaining the absurdity of his logic and unscientific expectations can be exhausting for me. However, I still hope these types of discussions prove beneficial in advancing linguistics.

¹³⁰ See: The SAM/SEM note in the voynich.ninja page: <https://www.voynich.ninja/thread-2318-post-60544.html?highlight=suffixes+-sem+and+-sam+are+conditional#pid60544>

šau phonetic structure 864 times—is partly due to counting errors and partly due to certain rules¹³¹ related to Turkish phonetics and writing style.

Mr. Koen claims that this syllable appears over 800 times in the manuscript. Mr. Koen does not perform this count himself but relies on a machine program that counts based on the information provided to it. The figure in question was obtained by Mr. Koen from the voynichese.com application. When we search on the voynichese.com site for the number of occurrences of the SAM syllable or word, the machine shows us that this syllable/word appears exactly 864 times in VM texts.

Believing that this syllable/word occurs 864 times in a book written across 240 pages and consisting of 40,000 words, Mr. Koen assumes it is the same word and possibly a conjunction. (He seems to have made a definite judgment here, expecting a connotation similar to the one in English. However, he does not seem to understand that his judgments or beliefs should not be seen as rational and proven data of the test method.) Based on this, he likely suggests it must be a conjunction and that we must read it with the same meaning each time.

However, what Mr. Koen is unaware of is that his assumptions are fundamentally incorrect. Mr. Koen is counting SAM/-SEM syllables and words together in reality. (Remember, as with NAR (pomegranate) reading issues, in reality, not all of them are read as SAM here, which is uncounted-syllable-phonetics calculating errors.)

This syllable is sometimes part of the root of a word, and sometimes it appears at the very beginning of a sentence, in which case it is always an independent word. In such cases, the meaning of this word is shaped through its interaction with the neighboring word. While this phenomenon may be less common in Indo-European languages, it is one of the fundamental characteristics of Turkish.

¹³¹ In Turkish linguistics, "phonetic harmony rules" and "vowel harmony rules" are related concepts but not identical.

"Vowel harmony rules" primarily address the harmony between vowel sounds within a word, where vowels adhere to specific conditions such as being front or back, rounded or unrounded. For example, if a word begins with a front vowel, subsequent vowels must also be front vowels, and the opposite applies to back vowels. This is a fundamental feature of Turkish phonology that ensures consistent vowel usage throughout a word.

On the other hand, "phonetic harmony rules" encompass not only vowel harmony but also rules governing consonants in relation to vowels. This broader set of rules acknowledges that certain phonetic changes in consonants can occur depending on surrounding vowels, for instance, voicing changes (e.g., hard consonants may become voiced or softened when adjacent to certain vowels). This reflects the agglutinative nature of Turkish, where morphological structures are complex and interdependent.

For example, in Turkish, when a word ending with a hard consonant receives a suffix beginning with a vowel, the final consonant may soften (e.g., "kitap" becomes "kitabı" when possessive suffixes are added). This demonstrates how both vowel and consonant harmony interact within the same phonetic structure.

In conclusion, while both harmony rules are interconnected in their application within Turkish phonology, "vowel harmony rules" focus primarily on vowels, whereas "phonetic harmony rules" encompass a broader range of phonetic interactions, including consonants.

Sources: <https://turkdili.gen.tr/ses-bilgisi.html>

https://www.academia.edu/96727965/T%C3%9CRK%C3%87EDE_FONET%C4%B0K_SESB%C4%B0L%C4%B0M_D%C4%B0S%C4%B0PL%C4%B0N%C4%B0N%C4%B0N_%C3%96NEM%C4%B0

(MaxAI)

See the syllable SAM counted in the "voynichese.com" application counting, giving 864 results:

<https://www.voynichese.com/#/exa:daiin/1730>

In essence, the syllable SAM/SEM, depending on its position within the sentence and word, can sometimes be an independent word, sometimes a word root, and sometimes a syllable. The machine counts all these instances as if they are the same thing.

► This word was read in f2r, and as can be seen, there is another letter after the letter M. So, the memorizations about the «letter M always being at the end of a Word» are not true.

► On f9r, we can see the letter M in the middle of a word, and there are 3 more letters after this letter M.

► At the beginning of the word on the right in F19r, you see 2 more letters after the letter M of the syllable SAM-. This means that the syllable SAM can be at the beginning of a word, and the M sound is not always at the end.

From f86v, & the (sam) M sound is not at the end

From f100r, & the (sam) M sound is not at the end

From f54v, & the (sam) M sound is not at the end

From f105r, & the (sam) M sound is not at the end

For example, in the top word and the five words below in this visual, SAM-/SEM- functions as a word root. What determines and governs the meaning of the word here are the suffixes attached to it. This is one of several linguistic features that dictate how the meanings of words should be interpreted in Turkish.

Also, as you may recall, Koen claimed in his video that the letter M is always at the end of a word. But here (in the image above), you can see that the letter M can sometimes be in the middle of a word.¹³²

The “voynichese.com” application, however, does not recognize these as different words and, without distinction, counts them all together as a single syllable unit, treating them as if they were the same word.

Thus, Mr. Koen is not actually counting the number of occurrences of the word SAM across 240 pages, but rather counting how many times the syllable SAM appears in the texts. This is the biggest error Mr. Koen makes concerning the details of SAM/SEM. However, it is not his only mistake, as he continues to make erroneous conclusions about this issue.

¹³² So, Koen's claim here is also rubbish, like his other claims. I gave the same examples on the "voynich.ninja" page. However, Koen is so loyal to the false information (VM beliefs) that he has fixed in his mind that even showing him much evidence does not change his biased beliefs. But will not even one person ask Koen, How can you be a scientist if you do not change your opinion when presented with evidence?

Mr. Koen seems insistent on making mistakes and failing to understand them. Instead of focusing on my writings and the evidence regarding the characteristics of Old and Modern Turkish, he persists in thinking based on long-established biases in his mind.


As you can infer from the visual I shared above, the machine is essentially counting a syllable, not a word. Hence, the notion that I read the SAM/SEM word differently each time is not the case. In many instances, I am actually reading the SAM/SEM syllable.

Moreover, another feature common to all periods and dialects of Turkish writing history is the reality that certain suffixes that are essentially syllables can be written separately during the writing process. This is not a claim I have introduced but rather a reality of the Turkish language.

Word suffixes do not hold meaning on their own. In Turkish, word roots carry the meaning, while suffixes serve to select and diversify specific meanings from the semantic pool of the root.

In Old Turkish, there existed a writing style where sounds like A and E were represented by a single letter, and sounds like S and Ş were represented by another single letter, with similar representations occurring for certain other letters as well. The Old Turkish period was a time when writing and orthographic rules were not established or widely applied.

This situation has been addressed in modern Türkiye-Turkish by standardized grammar rules and the adoption of the Latin alphabet, which uses eight vowels, thus eliminating writing issues. Nonetheless, when transliterations of Old Turkish texts are conducted, the fact that one letter corresponds to two sounds compared to modern Turkish does not prevent accurate transliteration.

All of these are historical realities of Old Turkish writing, not claims or fabrications introduced by me. Why is Old Turkish writing like this? For example, how is it decided which of the forms SAM, SEM, ŞAM, ŞEM should be considered during transliteration translation for the syllable SAM , written in the same way by the author?

Am I the one making this decision? As in this case, the decision regarding whether the SAM syllable written 600 years ago should be understood today and in Old Turkish as SAM, SEM, ŞAM, or ŞEM is not based on my arbitrary choice or the personal preference of the linguist conducting the transliteration. What governs this is specific rules unique to the language, such as Turkish phonetic harmony rules and vowel harmony rules.¹³³ These are

¹³³ In Turkish linguistics, "fonetik harmoni kuralı" (phonetic harmony rule) and "sesli uyum kuralı" (vowel harmony rule) are related but not identical concepts.

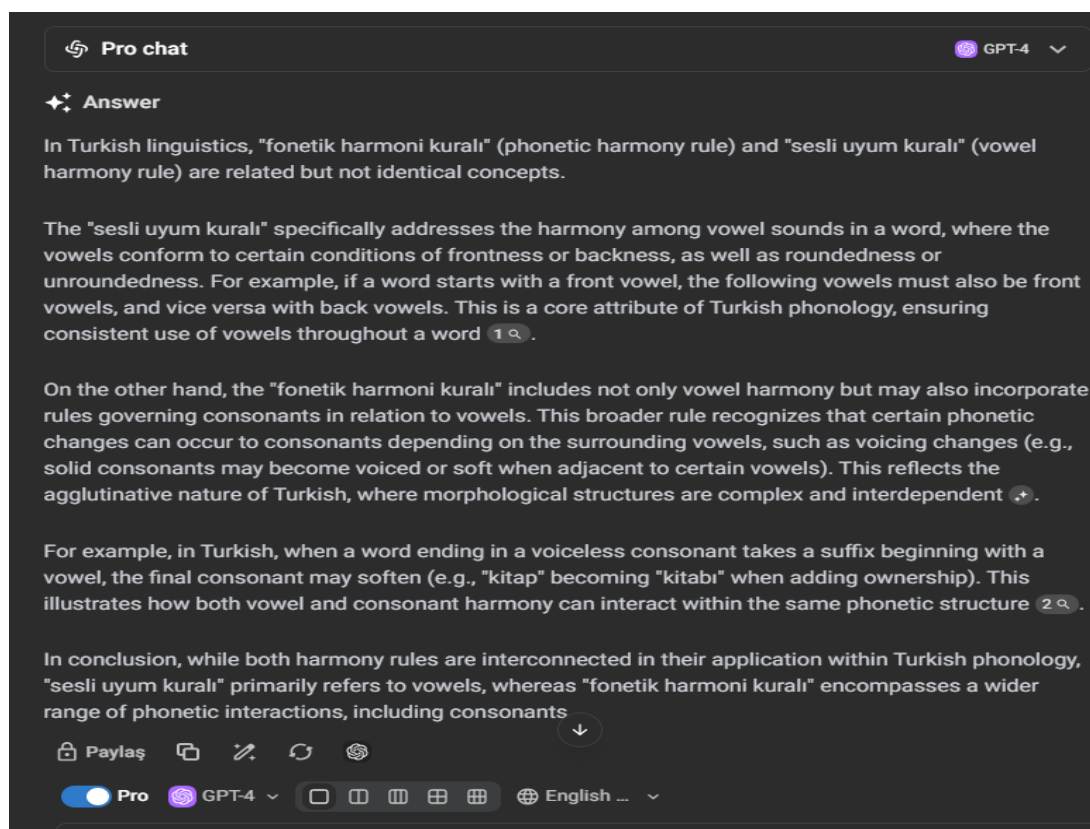
> The "sesli uyum kuralı" specifically addresses the harmony among vowel sounds in a word, where the vowels conform to certain conditions of frontness or backness, as well as roundedness or unroundedness. For example, if a word starts with a front vowel, the following vowels must also be front vowels, and vice versa with back vowels. This is a core attribute of Turkish phonology, ensuring consistent use of vowels throughout a word .

> On the other hand, the "fonetik harmoni kuralı" includes not only vowel harmony but may also incorporate rules governing consonants in relation to vowels. This broader rule recognizes that certain phonetic changes can occur to consonants depending on the surrounding vowels, such as voicing changes (e.g., solid consonants may become voiced or soft when adjacent to certain vowels). This reflects the agglutinative nature of Turkish, where morphological structures are complex and interdependent .

features intrinsic to the language itself. I have previously explained these rules in detail, and you can revisit them in the notes section above.

Another factor determining whether a syllable or word should be used as SAM, SEM, SAĞIN, or SEĞİN within a sentence is the adjacent words surrounding the syllable. This is governed by the phonetic harmony rule of Turkish, and meaning is shaped by the interaction of semantic content with neighboring words.

In other words, in Turkish, the relationships/connections in the phonetics formed by the proximity of written words dictate which meaning from the semantic pool of adjacent words is valid. This means that the choice of meaning is not a personal decision of the person performing the transliteration.



> For example, in Turkish, when a word ending in a voiceless consonant takes a suffix beginning with a vowel, the final consonant may soften (e.g., "kitap" becoming "kitabı" when adding ownership). This illustrates how both vowel and consonant harmony can interact within the same phonetic structure .

> In conclusion, while both harmony rules are interconnected in their application within Turkish phonology, "sesli uyum kuralı" primarily refers to vowels, whereas "fonetik harmoni kuralı" encompasses a wider range of phonetic interactions, including consonants.

Sources: <https://turkdili.gen.tr/ses-bilgisi.html>

https://www.academia.edu/96727965/T%C3%9CRK%C3%87EDE_FONET%C4%B0K_SESB%C4%B0L%C4%B0M_D%C4%B0S%C4%B0PL%C4%B0N%C4%B0N%C4%B0N_%C3%96NEM%C4%B0

(Powered by MaxAI)

For this reason, due to these language-specific formations and structural features, the decision on whether the syllable written as *SAM/SEM* should be read as a word, a word suffix, or as *SAM*, *SEM*, or *ŞEM* is not made by the person conducting the transliteration but by the language-specific phonetic junctions and rules.

Each time, we examine the phonetics and contribution of the *SAM/SEM* syllable to meaning within the sentence alongside the neighboring words as part of our transliteration process. Therefore, when the syllables or words adjacent to *SAM/SEM* are the same, we use them with the same meaning throughout the 240 pages.

This means that we do not arbitrarily manipulate meaning or phonetic values, nor do we interfere with the sequence of sounds in the sentence. We do not change the positions of letters, words, or syllables. Instead, we evaluate them together following Turkish language-specific rules and structures—structures that do not operate this way in Indo-European languages.

Another significant error made by Mr. Koen in this context is his failure to comprehend the semantic content of the independent word SAM/SEM (not a syllable) in VM and Old Turkish. In Old Turkish, this word, as a noun, essentially means "medicine," "ointment," "to treat," "to heal," "poison" (used for treatment), and "to cure."¹³⁴ However, additional meanings of this word are observed, which vary from dialect to dialect. The most commonly used meanings of the word are "medicine," "ointment," "to treat," and "to heal."

At this point, what Mr. Koen needs to understand is that, in a 240-page book addressing topics such as the benefits of plants, women's health, and pregnancy processes, he should not be surprised that the word SEM, meaning "medicine," "to treat," "ointment,"* appears multiple times.

Moreover, SEM/SAM has lost its usage in modern Turkish for the meaning "medicine." Yet Mr. Koen persistently chooses to compare VM texts with modern Turkish texts and words instead of selecting an Old Turkish manuscript written in the Middle Ages, preferably one related to medicine and plants. This is another illogical choice by Mr. Koen.

Since I can read the VM texts consistently across the 240 pages and every line using the same ATA alphabet key and adhering to rules specific to the Turkish language, I did not find it necessary to engage in speculations like counting the SAM/SEM syllable or attributing meaning to this count using the method proposed by Mr. Koen. Because in Turkish, the place where these syllables are in the sentence and the words next to them govern the meaning. Therefore, these are not simply the same thing for 240 pages, and as sentence analysis is done, it will be seen that those used with the same context elements have the same meaning. In other words, it can be said that there is a situation where Koen is forcing us to compare this type of meaning-creation mathematics, which does not exist in Indo-European languages but exists in Turkish, to Indo-European languages.

¹³⁴ For example, in the historical manuscript "Divanü Lügati't-Türk", a dictionary book written around 1072-1074, this word was used with meanings such as "**medicine**," "**ointment**," "**to treat**," "**to heal**," "**poison**" (like poison used for treatment), and "**to cure/offer healing**."

In this case, would we be surprised to see the word SEM, which means medicine, healing, and treatment, frequently appear in VM texts?

You can find the word SEM in the dictionary page at the following address: <https://sozce.com/medir/276242-sem>.

However, as a historical fact of Old Turkish writing styles, manuscripts related to topics such as ancient medical practices were largely written using the Arabic alphabet and the alphabet of the Uyghur Turks. Since I lack reading experience with either alphabet (and because these manuscripts do not have digital copies or those that do are not transcribed into their Latin alphabet equivalents), I have not undertaken work to count the occurrences of the word SEM, meaning "medicine," in medical texts written in the Arabic and Uyghur alphabets or in relation to the VM. In addition to the hundreds of pieces of evidence I have presented, I do not believe counting a syllable in VM texts written with an approximately 300-character alphabet holds relevance or significance for the methodology I applied. Furthermore, since the *voynichese.com* machine word and letter counter cannot process a 300-character system for automated counting, performing this task manually across 240 pages by examining each letter individually would have been very time-consuming.

There is another shared feature between Old Turkish and VM texts, which, while unknown to Mr. Koen, is recognized by linguists in the Turkish context.

In addition to all this, in Turkish, the -SAM/-SEM word suffix is also used to form optative and conditional moods.¹³⁵

As can be seen, what determines the meaning that the SAM/SEM syllable will take in Turkish or how it will alter the meaning of the adjacent word are structures specific to Turkish. Therefore, the person conducting the transliteration is strictly obligated to adhere to clear linguistic rules. As mentioned in Mr. Koen's published video, we cannot arbitrarily choose or use the form that suits us or pleases us among the phonetic and semantic variations.

¹³⁵ We can also see this structure in the Khwarezmi dialect. In the Khwarezmi Turkish dialect, we see the conditional mood -SEM / -SAM. In an article by Prof. Dr. Aysu Ata, examples of some words and sentences in the historical Khwarezmian dialect are provided.

For example: t. kayıtlı erse men / ersem düşmÄnni erse men (HŞ 4381), baàda ersem (HŞ 441), bar ersem (KE 144r16).

{ You can find more examples in this source: Khwarezm Turkish Morphology, Prof. Dr. Aysu Ata, [<https://www.turkcenindirilisi.com/turkce/harezem-turkcesi-sekil-bilgisi-ozellikleri-prof-dr-aysu-h95640.html>] (<https://www.turkcenindirilisi.com/turkce/harezem-turkcesi-sekil-bilgisi-ozellikleri-prof-dr-aysu-h95640.html>) }.

In a 1999 presentation by researcher Güner Gülsevin, information about "optional forms" in Old (Anatolian) Turkish was shared. In the explanation, examples from Old Turkish were provided, such as:

- Second-person singular in the optative mood (-sen)
gele **sen** bunda **sañ**a neñ garazum yok işidür **sen** / kala **sen** anda yavuzdur yalnız kanda kalur **sen** (Mev.1,1).
- First-person singular in the optative mood (-sam)
senünle meşveret kıl**sam** gerekdür / bu derde çâreler bul**sam** gerekdür (İşk.3565).
- Second-person singular in the optative mood (-sañ)
birkaç haslet birle ârâste ol**sañ** gerek (Mrzb.64b.14).

Thus, it is known that this word suffix existed in Old Turkish, and many academic sources provide this information. For this reason, some combined this suffix with the root word when writing. However, it is also possible to write them separately. In this case, as seen in the VM texts, both forms are observed together. {Source: TDK-French Institute of Anatolian Studies, Before Ottoman Turkish: Old Türkiye Turkish Conference, Istanbul December 1999, Güner Gülsevin, [http://www.turkoloji.cu.edu.tr/ESKI%20TU...vin_01.pdf] }
"We frequently observe the optative suffix *-sam* in the poetic form of Koşuk."

To make this clearer, we can increase the examples unique to Turkish in the context of SAM/SEM. For instance, in the VM, whether the word preceding the SAM/SEM syllable is a noun or a verb creates a sharp distinction in terms of transliteration restrictions. In other words, whether the word preceding this syllable carries the features of a noun, an adjective, or a verb can change the function and phonetic value of this suffix. Depending on the phonetic harmony of the word preceding this syllable, the syllable itself adapts its own phonetic harmony in pronunciation. Thus, the person performing the transliteration cannot arbitrarily read it as SAM at one moment and SEM or SAĞN at another. The phonetic form and meaning during reading are governed by certain strict and non-negotiable rules of Turkish.

Let us now explain this detail with two simple examples to make it clear that, contrary to the freedom of selectivity claimed by Mr. Koen, this phonetic phenomenon has historically been strictly governed by rules unique to Turkish.

Example 1: In the VM, if there are color names such as "yellow," "red," "black," and "green," or adjective expressions like "yellow apple" or "red car," we always read the syllable written afterward as -SAĞN/-SEĞN (sağın/seğin). Here, the "-sağın" suffix in expressions like "red-sağın" or "yellow-apple-sağın" functions as a suffix meaning "like" or "similar." If the word preceding this suffix is a color name, it is always added to convey a comparative meaning, indicating that something possesses qualities similar to these colors. For example, when added to the adjective "yellow apple," as in the case of "yellow apple-sağın," it gives the meaning "similar to a yellow apple."

Thus, the "-sağın" suffix is not a separate word but a productive morphological element that creates an analogy from the base color name. Although not universally recognized in all Turkish dialects, the added forms reflect the characteristics of Turkish morphological flexibility, where meanings can be expanded. Generally, as in this example, "-sağın" adds a nuanced comparative feature to adjectives, showcasing the richness of Turkish morphology and semantics in expressing similarity.



Example 2: If the SAM/SEM word suffix is added to the end of verb words, it is always pronounced in the form SAM/SEM and creates a first-person singular conditional meaning. For instance, the word "yarsam" is derived by combining the root "yar-" (from the verb "yarmak," meaning "to split") with the "-SAM" phonetic suffix.

As can be understood, here, the structure of the preceding word determined the phonetic form and its contribution to meaning. This indicates that the same pattern continues throughout the entire VM text and is not something I, as the one performing the transliteration, can arbitrarily change.

Now, I will give an example—please read it carefully and think deeply about what I mean in this example. The reason for this is that the example will help you understand that Turkish word suffixes convey function rather than meaning.

This is crucial because meaning is already embedded in the root of the word. Even if word suffixes are written in the same way, they transform the meaning of the root, but they do not carry meaning themselves.

Here's the example I would like you to focus on:

Let's say that in the VM (and in Turkish), the "-SAM"  word suffix was represented by a drawing of an "apple" .

Even if the suffix were depicted as an apple, it would still serve the exact same function. If there were a verb word preceding this apple-like suffix, it would always transform that verb word into a conditional first-person singular expression. However, if the preceding word were, for example, the name of a plant, then this apple would add an expression of "similarity" to the noun root. If we were to see this apple drawing at the very beginning of a sentence, then it would function as an independent word and mean "medicine" or "to heal."

Now, in these examples, we've assumed that I used an apple in place of the SAM syllable each time. However, its position within the sentence dictated how its meaning was shaped. This is exactly how word suffixes work in Turkish. They do not have standalone meanings. Their position as a syllable in a sentence transforms the overall meaning of the sentence. In this case, it does not matter whether the apple has the phonetics of SAM or SAĞIN. Even if the VM author wrote it in the same way, it does not make a difference because while its form was the same 600 years ago, in modern Turkish, its equivalents have been split into sam and sağın. In transliteration, we write SAM, but in transcription, distinctions have emerged in the corresponding modern words and word suffixes.

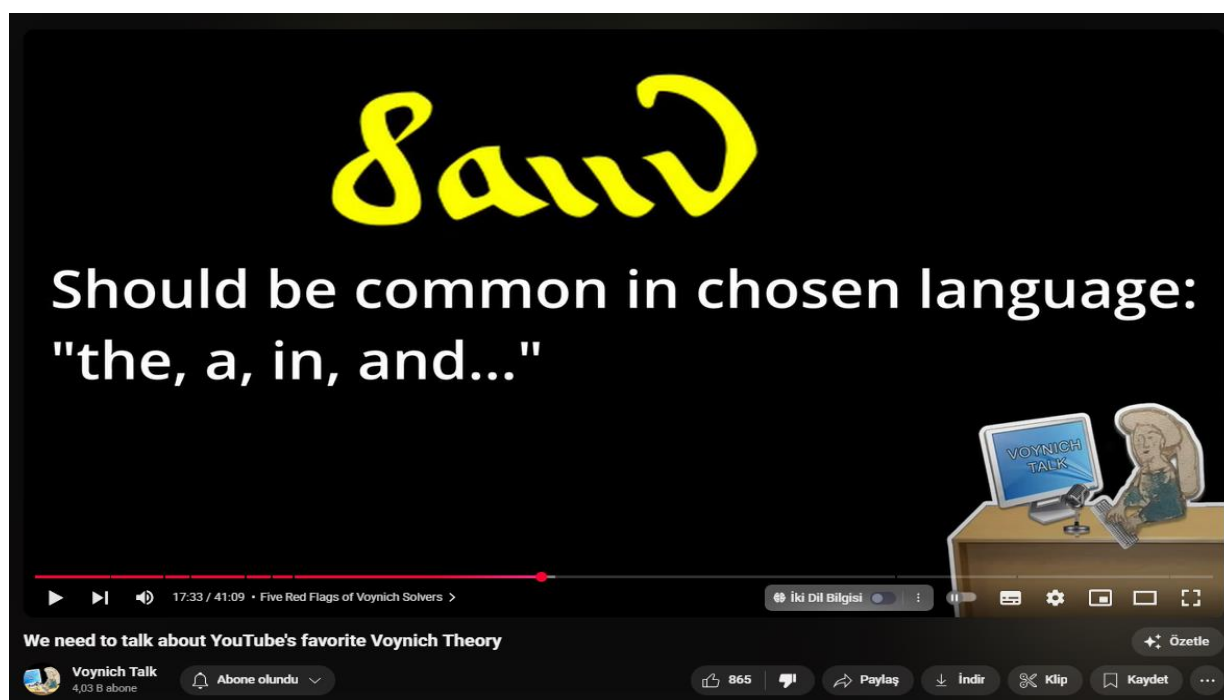
Understanding this example is very important because this feature is one of the most prominent structural characteristics of the language.

In the visual below, starting from minute 17:27 in the video published by Mr. Koen, the syllable is projected onto the screen, which he assumes is always a word based on his expectation. As can be observed, Mr. Koen insists on pushing the judgment of "if this is written separately, it is a word, and if it appears 800 times across 240 pages, it must be a conjunction" onto us and others with a simple logic he employs.¹³⁶

¹³⁶ Moreover, within the scope of the critic's expectations, nobody should mistakenly regard non-word structures as being like words. A critic cannot pass judgment based on their expectations but should present evaluations related to the methods and evidence demonstrated in the claimant's article. Mr. Koen ought to have refuted the evidence we presented in our article. A critique based on a flawed inference or personal expectation does not allow Mr. Koen to nullify or ignore the evidence we presented or the linguistic constraints and phonetic structure rules in Turkish. To do so, one must refute the evidence and also disprove the evidence presented by linguists showing that these features existed in Old Turkish.

However, we have demonstrated that this is not always an independent word throughout the 240 pages. Whether it is used as an independent word or a word suffix depends on its position within the sentence. (This is not my invention or idea, but this is Turkish-specific issue.)

Additionally, the “voynichese.com” machine count does not cover the 300-letter character system and is prone to errors.



Let us now clearly demonstrate, once again, the various functions that the SAM/SEM¹³⁷


Sam syllable takes on and how the selection constraint here is very clearly defined by Turkish.¹³⁸

Furthermore, let us illustrate this by presenting certain words containing this syllable from the VM texts, accompanied by information explaining the characteristics of the candidate language.

¹³⁷ For example, if the word preceding the SAM syllable is a verb, then SAM functions as a word suffix, and its role is always to transform that verb into a first-person singular conditional form. If the vowels A, I, U, and O are present in the phonetic structure of the preceding word, the vowel harmony rule dictates that this syllable is read as SAM. However, if the vowels E, İ, Ü, and Ö are present in the phonetic structure of the preceding word, the vowel harmony rule requires this syllable to be read as SEM.

Thus, it is not possible to speak of any freedom of choice on the part of the person performing the transliteration. On the contrary, the spelling of root words in accordance with clear linguistic, semantic, and phonetic rules governs the phonetic pronunciation of subsequent words or word suffixes.

¹³⁸ So much so that I have touched upon the same subject many times and with different examples on the “voynich.ninja” page.




GPT-4

Here are the meanings of the listed Turkish words having the conditional first-person singular verb form ending in "-sam/-sem," along with the explanations in English as requested:

- **Sarsam** (Derived from the verb root "sar-" of wrapping or hugging) - "If I were to wrap/hug"
- **Öpsem** - "If I were to kiss"
- **Uyusam** - "If I were to sleep"
- **Örsem / Orsam** (In Turkish, the word "ormak" is cognate with the word "orak" (scythe), and these words are derived from the verb root "or-" meaning to cut/reap with a scythe, with the addition of the suffix -sem/-sam.) - "If I were to reap/cut with a scythe"
- **Çönsem** (The verb "çönmek" means to urinate in some dialects and to crouch in others.) - "If I were to urinate/crouch"
- **Sağinsam** (Derived from the verb meaning to milk or benefit from the produce.) - "If I were to milk/benefit from the produce"
- **Oysam** (Derived from the verb meaning to carve or hollow out.) - "If I were to carve/hollow out"
- **Hastaysam** (çor = sick, barren, infertile) - "If I were sick"

Note: In Old Turkish, the word "çor" was used to mean sick, barren, infertile, among others. Today, in modern Turkish spoken in Turkey, we use the word "hasta" instead of "çor".



- **Hastaysam** (çor = sick, barren, infertile) - "If I were **sick**"

Note: In Old Turkish, the word "**çor**" was used to mean **sick**, barren, infertile, among others. Today, in modern Turkish spoken in Turkey, we use the word "**hasta**" instead of "**çor**".

GPT-4

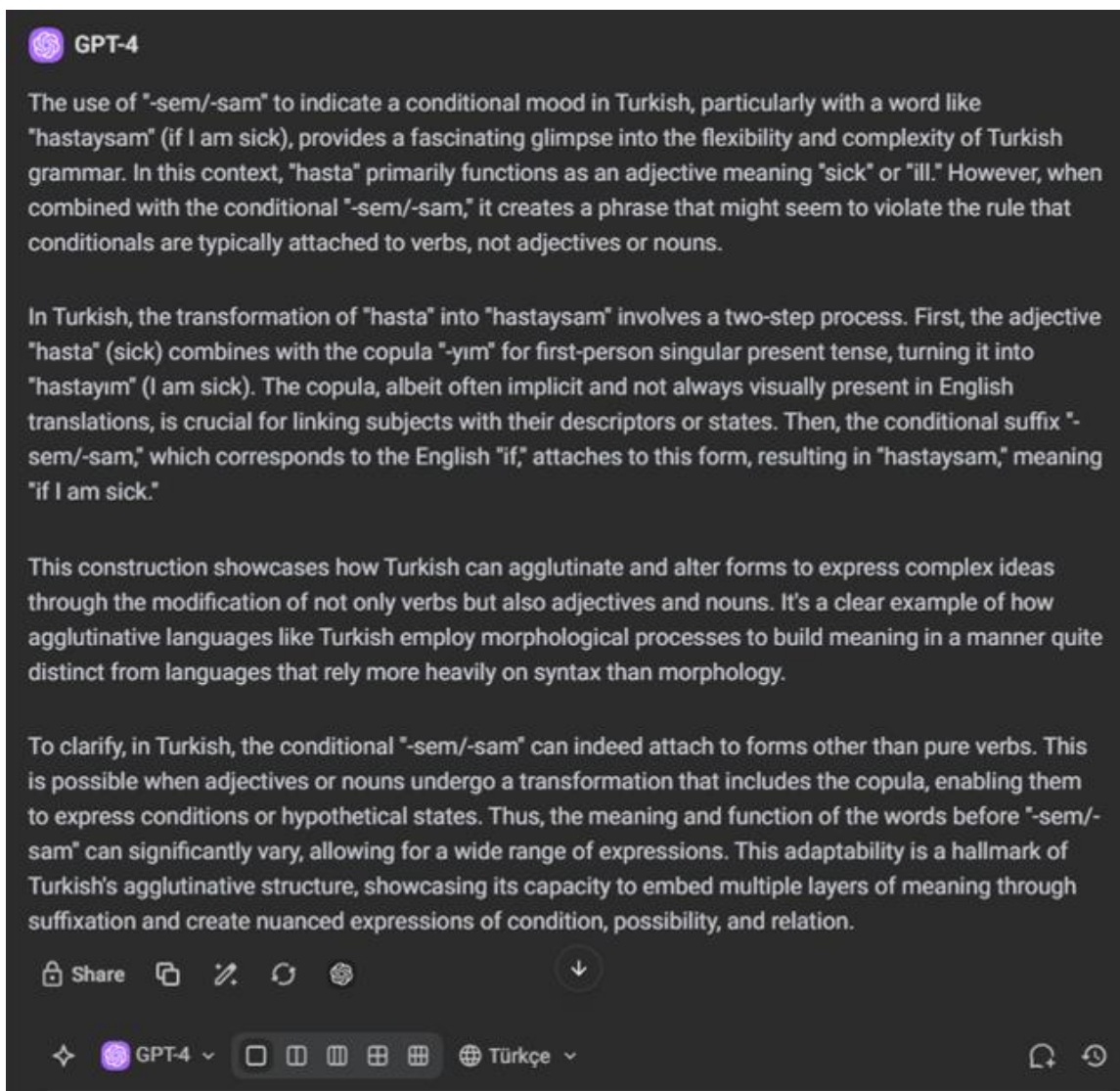
The use of "-sem/-sam" to indicate a conditional mood in Turkish, particularly with a word like "hastaysam" (if I am sick), provides a fascinating glimpse into the flexibility and complexity of Turkish grammar. In this context, "hasta" primarily functions as an adjective meaning "sick" or "ill." However, when combined with the conditional "-sem/-sam," it creates a phrase that might seem to violate the rule that conditionals are typically attached to verbs, not adjectives or nouns.

In Turkish, the transformation of "hasta" into "hastaysam" involves a two-step process. First, the adjective "hasta" (sick) combines with the copula "-yım" for first-person singular present tense, turning it into "hastayım" (I am sick). The copula, albeit often implicit and not always visually present in English translations, is crucial for linking subjects with their descriptors or states. Then, the conditional suffix "-sem/-sam," which corresponds to the English "if," attaches to this form, resulting in "hastaysam," meaning "if I am sick."

This construction showcases how Turkish can agglutinate and alter forms to express complex ideas through the modification of not only verbs but also adjectives and nouns. It's a clear example of how agglutinative languages like Turkish employ morphological processes to build meaning in a manner quite distinct from languages that rely more heavily on syntax than morphology.

To clarify, in Turkish, the conditional "-sem/-sam" can indeed attach to forms other than pure verbs. This is possible when adjectives or nouns undergo a transformation that includes the copula, enabling them to express conditions or hypothetical states. Thus, the meaning and function of the words before "-sem/-sam" can significantly vary, allowing for a wide range of expressions. This adaptability is a hallmark of Turkish's agglutinative structure, showcasing its capacity to embed multiple layers of meaning through suffixation and create nuanced expressions of condition, possibility, and relation.

As seen here, the author uses the suffix -SAM/-SEM under the structure recorded in the Turkish. If a noun is written before the syllable (such as a flower name), the SAM/SEM part is read as "SAĞIN" in every example. If the word before this syllable is a verb, then -SAM/-SEM is read every time. This situation may seem complicated to those who do not understand the way Turkish words form meaning, but for those who know it, it is a situation that completely overlaps with the structure of Turkish and here, regardless of whether this syllable is written in the same way, it is related to the way the syllable shapes the meaning of the root word written just before it. Even though the spelling is the same, the syllables establish a semantic integrity with the previous word, and here, in the case of VM, this complex structure completely overlaps with Turkish. Such an overlap cannot lead to the question of why you sometimes read the syllable SAM as SAĞIN. The author wrote SAM 600 years ago, but since it is divided into these two phonetic forms in today's Turkish, we can read and use SAM/SAĞIN in this way. Moreover, although the author wrote two "ii" written side by side, it is explained in the ATA transcription table that he read it with today's "Ğ" phonetics while pronouncing it. The issue here is not that we read SAM and SAĞIN with our freedom. In this particularly restrictive linguistic feature, choosing the words placed before this SAM/SEM syllable—as a predicate, noun, or adjective—means transliteration must occur within a constrained scope that we must follow according to the same rule every time.



This situation may seem complex to those who do not understand how Turkish creates meaning, but for those who are familiar, it aligns completely with the structure of Turkish. Here, even though the syllable is written the same way, it is shaped by the meaning and phonetic pronunciation of the word root written immediately before it. Even if the writing remains the same, the syllables form semantic unity with the preceding word, and in the case of the VM, this complex structure fully corresponds with Turkish.¹³⁹

¹³⁹ The author wrote SAM 600 years ago, but because modern Turkish has divided it into two phonetic forms, we can read and use it as SAM/SAĞIN today. Additionally, although the author frequently wrote/used two "ii" letters side by side in many different words, the ATA transcription table explains that these are pronounced in modern Turkish as the phonetic "Ġ."

Given the clear linguistic rules here, it is essentially impossible to arbitrarily decide or read SAM or SAĞIN according to our preferences. What governs this is the structure of the word preceding the syllable. The way Turkish derives meaning from word roots and the vowel harmony feature of the language is a restrictive linguistic characteristic that does not allow for freedom of choice. This feature is also present in the VM texts, indicating clear overlaps in reading.

Choosing the words preceding the SAM/SEM syllable—as a predicate, noun, or adjective—was the decision of the author 600 years ago. This provides only one option within the restrictive, distinctive, and categorizing framework of our transliteration process and means we must proceed within the constrained scope of adhering to the same rule each time.

In the Voynich manuscript and in many dialects and accents of modern Turkish, the suffix read as -sem/-sam aligns perfectly. When used after verbs or words denoting professions, it can always transform them into first-person singular words based on context. However, if the context within the sentence changes, it may take the form of the -sağn (-sağın) suffix, meaning “like.”

Therefore, expecting that a word or suffix written in the same form in Old Turkish will always be translated with the same meaning in every sentence would be incorrect. This is because the determining factor is context. For example, while this suffix can always be transliterated phonetically as -sam/-sem after verb words, there may rarely be situations where the context within the sentence alters this. For instance, in verb-rooted words that have been turned into nouns or adjectives, whether the suffix takes the form of -sağn (-sağın/-seğin) also depends on the context. However, this form is predominantly used in transliteration after nouns and adjectives (excluding proper names).

Similarly, when used after adjectives or nouns in a context that expresses similarity, it takes the form of the "-sağın" suffix. What determines this is usually the preceding word and always the semantic context within the sentence.¹⁴⁰

Additionally, it is also possible to see instances in the VM pages (and in Turkish) where this SAM/SEM syllable appears as the first word in a sentence. In such cases, if the root word SAM/SEM appears at the beginning of a word or sentence, this syllable is an independent word but not a suffix.

¹⁴⁰ The significance of the suffix depends on which noun it precedes.

In the VM texts, as a consistent rule applied every time (excluding proper names), whether the suffix is independent or a word suffix is determined by its position within the sentence when it follows generic nouns, singular nouns, plural nouns, collective nouns, concrete nouns (which we can perceive with one of our five senses—those we can touch, see, smell, taste, and hear), or abstract nouns (concepts like "love" and "happiness"). When these nouns are followed by the suffix, it is read with the phonetic value of *-sağn/-seğn* (*-sağın/-seğin*) when functioning as a word suffix.

The word "yarar" (benefit), in the context of Turkish grammar, falls under the category of abstract nouns. If we add the *-sağın* suffix to this word, creating *-yarar-sağın,* it conveys meanings related to being beneficial or possessing potential benefit. This reflects the agglutinative nature of Turkish morphology, where the addition of suffixes effectively transforms the meaning of the root.

As can generally be observed, for such expressions, the grammatical function is always determined by its position and role within the sentence. In every instance, the VM texts consistently exhibit the same phonetic and functional usage for the same types of words based on their position within the sentence. Therefore, it is not possible to speak of arbitrarily assigning phonetic structure or meaning based on the personal preference of the person conducting the transliteration. These structures themselves, each time, restrictively manage these choices based on grammatical rules. In other words, whatever meaning the author intended in the sentence 600 years ago cannot be arbitrarily altered by the transliteration translator in modern times within a presumed realm of infinite freedom and options.

The fundamental difference in mechanisms affecting semantic change between Turkish and Indo-European languages arises from the structural and operational differences between these two language groups. Turkish is an agglutinative language, whereas Indo-European languages are fusional languages. These differences directly influence how meanings change based on the positions of words in sentences or the way suffixes are used. As an agglutinative language, Turkish allows meanings to change primarily through suffixes added to words. A suffix attached to a root word can create a different function or meaning. The ability of suffixes to alter word meanings enables the same root to be used in various contexts.

The position of a word in a sentence can affect its meaning based on its function. This flexibility makes semantic change in Turkish a frequent phenomenon. In terms of polysemy and context, a word in Turkish can acquire different meanings depending on context.

For example, the word "yaz" can mean "summer" ("The summer season is beautiful"), or it can mean the "act of writing" ("Write in the book"), conveying completely unrelated meanings.

Thus, the fact that a word is written in the same form in Turkish does not imply that it will have the same meaning every time in transliteration translations. The position and context of a word, syllable, or suffix within the sentence are the primary factors determining which meaning is used.

This does not provide the transliteration translator with the freedom to manipulate or alter the meaning of the text being translated. Indo-European languages, by comparison, offer relatively more structured and fixed meanings. In conclusion, the reasons for semantic change in Turkish are rooted in its agglutinative structure, the regulated flexibility of word order, and its context-driven interpretive features.

If Mr. Koen intends to count syllables like SAM, he must first prove whether he is counting words or syllables.

We have demonstrated, based on numerous sentence readings, that this is not always an independent word. However, Mr. Koen is so blindly convinced that the SAM syllable, which he cannot prove to be an independent word, is an independent word that he confidently recommends methods based on the belief that there are 800 instances of this syllable across 240 pages. Moreover, failure to adhere to his recommendation becomes a basis for criticism by Mr. Koen, which is quite strange and incomprehensible.

If Mr. Koen lacks evidence that these syllables are independent words in every instance or that they always convey the same meaning, he should not prematurely accept his assumptions, which are inconsistent with the historical writing style of the language he is analyzing, as though these assumptions are valid knowledge.

Scientific measurements or critiques cannot be based on personal beliefs, preconceptions, or expectations. If a scientific measurement or critique relies on personal beliefs or preconceived judgments, it neglects evidence, fails to examine sufficiently, and deviates from rationality.

On the contrary, it is necessary to work in a manner rooted in observable concrete evidence. If the person conducting scientific measurement or critique introduces their personal beliefs or prejudices into the matter, they cannot accept these beliefs or preconceptions as criteria demonstrating the accuracy of transcriptions of old writings.

A scientific study can only provide accurate results to the extent that the criteria are designed to facilitate precise measurement. If criteria are selected based on unproven assumptions and imaginative preconceptions, the results of the measurement will not reflect reality, regardless of who conducts the evaluation.

Refer to the explanations in the visuals listed below. In them, you will find information provided by AI GPT-4 and recommendations for researchers.

GPT-4

Turkish features a phonetic principle known as vowel harmony, which is essential in understanding its linguistic structure. This rule affects how vowels within a word interact with each other, guiding the form of suffixes attached to the word. To elucidate this concept to English-speaking individuals or linguists unfamiliar with Turkic languages, it's vital to recognize that Turkish operates under a harmony system that dictates the vowel sounds in suffixes must align with the vowel sound of the word's initial syllable.

For instance, in the context of the suffixes '-sam' and '-sem', which are used to convey a conditional or hypothetical meaning equivalent to the English 'if I were' or 'if I had', the choice between 'a' and 'e' in these suffixes depends directly on the vowel harmony rules. If the first vowel in the root word is a front vowel (e.g., 'e' or 'i'), the suffix '-sem' is used. Conversely, if it's a back vowel (e.g., 'a' or 'u'), '-sam' is utilized. **Despite the spelling differences, '-sam' and '-sem' serve identical grammatical functions, adhering to the vowel harmony system.**

Historically, even when Old Turkish scripts might not have distinguished 'a' and 'e' as separate characters, readers understood the intended vowel based on the context and vowel harmony rules. This principle extends to the separation of certain word suffixes in writing; some suffixes were historically and are sometimes currently written separate from the word stem, contrary to what might be expected looking from an English perspective. This separation doesn't necessarily mean that these elements are distinct words but rather parts of a word following specific morphological rules.

For English speakers, think of vowel harmony like matching the color of your socks to your outfit. Just as you wouldn't wear red socks with a green outfit because they clash, in Turkish, the vowel in a suffix must 'match' or 'harmonize' with the vowel in the stem of the word for it to sound right.

Explaining these concepts, especially the rule of vowel harmony and its impact on suffixes like '-sam/-sem', it's crucial to emphasize the rule's phonetic foundation and its role in ensuring that words maintain a harmonious sound pattern. This explanation might help make the seemingly complex system of Turkish vowel harmony more accessible to an English-speaking linguist or anyone interested in understanding the Turkish language's unique characteristics.

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GPT-4

Türkçe

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 GPT-4

Turkish grammar can seem complex to those not familiar with agglutinative languages, but it unfolds in a logical and consistent manner, rich in both brevity and elaboration. In Turkish, words gain new meaning through the addition of suffixes, a process that heavily relies on vowel harmony for fluid pronunciation. Vowel harmony ensures that the vowels in suffixes blend well with the root word's last vowel, following the rules of frontness and backness. This not only includes forming plurals or showing possession but extends to conveying various grammatical nuances.

For a non-Turkish-speaking linguist, understanding the translation process from Turkish to languages like English can be intriguing due to the agglutinative nature of Turkish. Here's a simplified explanation along with an example and the necessity of adding conjunctions in translations:

Simplified Explanation of Agglutination and Vowel Harmony:

Turkish words transform through the addition of suffixes, adapting to convey different meanings. Vowel harmony, dividing vowels into front and back categories, ensures the suffixes harmonize with the root word's last vowel, creating a fluid sound. This can be seen in how "kitap" (book) changes to "kitaplar" (books), using a matching vowel in the suffix to maintain harmony.

Turkish's Richness in Word Formation:

One way to showcase Turkish's capability to form lengthy words is by constructing an example that also illustrates its translational complexity. Consider the hypothetical word "Çalışıveremişlerdir," which, despite not being commonly used in daily conversations but perfectly understandable and possible within the Turkish language structure, showcases Turkish's flexibility. Breaking down this word:

- **Root:** "Çalış-" (to work)
- **Suffixes:**
 - "-ıver-" (denoting an attempt or a sort of sudden action)
 - "-emiş-" (a past tense marker indicating hearsay or uncertainty)
 - "-ler" (plural marker)
 - "-dir" (a suffix implying certainty or assumption)

Translation into English: "They presumably have suddenly tried working." Here, notice the addition of

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Translation into English: "They presumably have suddenly tried working." Here, notice the addition of conjunctions like "have" and "presumably" to link ideas, which are not explicitly present in Turkish. Such conjunctions are necessary for the translated sentence to flow naturally in English, highlighting the disparity in construction between Turkish and English sentences.







Why Conjunctions and Similar Elements Are Added in Translations:

When translating from Turkish, especially from archaic texts to modern Turkish and then to English, conjunctions are often inserted to ensure coherence and fluidity in the target language. This stems from the agglutinative nature of Turkish, where complex ideas are compacted into single words without the need for conjunctions. However, in languages like English, these ideas must be unpacked and connected using additional words to form coherent sentences. This necessity arises from structural and functional differences between languages, particularly in how they convey relationships between ideas.

In summary, Turkish's agglutinative nature allows for the compact expression of complex ideas, often requiring adjustments like the addition of conjunctions when translating into languages with different structures, such as English. This adjustment ensures the translated text remains coherent and faithful to the original meaning, despite the absence of direct equivalents for certain grammatical structures. Understanding this process is crucial for linguists, especially when working with ancient texts and their translations, where maintaining accuracy and coherence is key.

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  GPT-4        Türkçe 





To explain the complexities of Turkish agglutination and vowel harmony, especially in the context of historical texts, to an English-speaking linguist, you can use the example of "görüşemeyeceklermiş" to illustrate the intricacies involved in breaking down Turkish words into their constituent parts. Here's a concise and impactful way to convey this concept in English:

"In Turkish, a single word can carry the weight of a full sentence through agglutination, where suffixes are appended to a root word to modify its meaning and grammatical function. A prime example is 'görüşemeyeceklermiş,' translating to 'I heard that they are not going to be able to see each other' in English. This single word comprises several morphemes: 'görüş' (see or meeting), '-e' (direction/towards, making it hypothetical or potential action), '-meye' (infinitive formation), '-cek' (future tense), '-ler' (plural), and '-miş' (hearsay past tense). Separating these components, as in 'görüş e meye cek ler miş,' might not change the understanding for a native Turkish speaker, thanks to familiarity with Turkish phonetics and the structure of meaning formation. However, to an English-speaking linguist, this segmentation could be perplexing, especially if some fragments resemble standalone words with entirely different meanings.

In the case of ancient or medieval Turkish texts, this segmentation becomes even more evident. Words might be separated into their suffixes and syllables but still understood in continuity by readers familiar with the phonetic and morphological constructs of Turkish. This can be confusing for those not versed in the subtleties of Turkish, where the integrity of a sentence can be disrupted by misunderstanding just a single syllable. It necessitates a careful, nuanced approach to interpretation, emphasizing the importance of knowing Turkish phonetics and the structure of meaning formation to fully grasp the intended message. The example of 'görüşemeyeceklermiş' vividly illustrates this point, highlighting how each morpheme plays a crucial role in conveying the sentence's full meaning. Understanding this complex process is vital for accurately interpreting older Turkish texts, where such agglutinative and phonetic characteristics are prevalent."

This explanation should help clarify the importance of understanding the mechanisms of Turkish language construction, especially when dealing with the intricacies of ancient texts.

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GPT-4 Türkçe



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 GPT-4

Turkish grammar features unique aspects like agglutination and vowel harmony that allow for creating nuanced meanings through the addition of suffixes to root words. A significant characteristic of Turkish is how a single root can convey a multitude of meanings, highly dependent on the context and the suffixes attached. This morphological richness enables the language to express complex ideas succinctly. For example, the word "görüşemeyeceklermiş" illustrates how multiple grammatical elements—aspect, mood, person, and even hearsay—can be compactly included within a single word. Moreover, the influence of context and preceding words is crucial in Turkish, as it can alter the meaning of a word, a concept exemplified by the root "sevin," which can have varying interpretations based on its use. Understanding Turkish requires paying close attention to these morphological and contextual nuances, a point underscored by works like İsmet Zeki Eyüboğlu's *Turkish Etymological Dictionary*, which reveals the deep semantic layers roots can possess, with many having over a dozen meanings. This complexity and versatility make Turkish an intriguing subject for linguists, especially those not familiar with agglutinative languages, as it showcases the language's ability to convey rich, context-dependent meanings through its morphology.

"Understanding the Turkish language, especially when analyzing ancient texts for transliteration, poses a unique challenge that markedly differs from the experience with Indo-European languages. One pivotal aspect that researchers must grasp is the multifaceted role of root words in Turkish. Unlike in many Indo-European languages where words often carry a singular or a limited set of meanings, Turkish roots can embody a myriad of interpretations. This is primarily due to Turkish's agglutinative nature, where meaning is intricately woven through the addition of various affixes to a root word.

In Turkish, the essence of a word's meaning resides within its root. However, this root does not operate in isolation. It carries a 'pool of meanings,' which can be significantly expanded or nuanced by the suffixes attached. These suffixes, following the principle of vowel harmony for phonetic cohesion, not only morph the word into different grammatical forms but also navigate which meaning from the root's 'pool' is activated based on context.

Furthermore, the semantic content of a Turkish word is not solely dictated by its intrinsic components (roots and suffixes) but is also influenced by its relational dynamics with preceding words. This aspect of Turkish can dramatically alter the interpretation of a word, allowing for a single form to convey diverse meanings depending on its syntactic surroundings. For example, the word 'sevin' could imply various actions or states such as 'love others,' 'be joyful,' 'caress' with hands, or simply 'joy,' depending on its use within a sentence.

 GPT-4       Türkçe  

Description related to the visual: In this visual, artificial intelligence made a translation error by attempting to interpret the word "kökler" (roots) in the title of İsmet Zeki Eyüboğlu's dictionary "Türkçe Kökler Sözlüğü" (Turkish Roots Dictionary) as "etymology," meaning "origins of words," rather than "word roots." However, aside from this, there are no errors in the provided information.

sam—,

Kâş. sözlüğünde, Uygur Türkçesinde bu kökten türemiş beş on sözcük varsa da, kökün Türkçe olduğunu kanıtlamaya yetmez. Bu sözcüklerin kimi ses değişmesi, ses düşmesi nedeniyledir: *samursak* (sarımsak, sarmısak, Kâş.), *samlamak* (ilaç yapmak, Kâş.), *samda* (ayağa giyilen sandal, Kâş.), *sam* (ilaç, Uyg.) örneklerinde *samursak* (ses değişmesi sonucudur, doğrusu *sarımsak*'tır) dışında hepsi el kökenlidir, Türkçe değildir. Anadolu halk ağzında *sam* köküyle başlayan **Türkçe sözcükler n/m dönüşmesi ürünüdür.**

In the visual above, the explanation of the semantic content of the root word SAM- can be seen in İsmet Zeki Eyüboğlu's "Türkçe Kökler Sözlüğü" (Turkish Roots Dictionary). As observed, words that begin with SAM have semantic content that includes the meaning of "medicine." Additionally, as understood from this explanation, transformations between the sounds N/M in words beginning with the root SAM have been identified across different dialects. Previously, we had demonstrated that the word SEM was also used to mean "medicine" in the pages of other dictionaries. From this, it can be understood that the words SAM and SEM are phonetic variations of each other in different accents, and both are used in the sense of "medicine."

The use of the words SEM & SAM, which means "medicine," does not exist in modern Turkish. It is known that Koen compared VM texts with modern Turkish words. If he wants to do the same, comparing the occurrence density of the SAM word in the VM texts with the word "medicine" in modern Turkish texts would yield closer results. However, since VM contains references to medicine production and medical practices, if Koen intends to make comparisons, he could find a modern Turkish book on the same topics and compare those instead.¹⁴¹

Our evidence, based precisely on phonetic overlaps and word construction structures, which demonstrate language-specific characteristics, has presented overlaps in word phonetics and meaning-making structures in both the analyzed and compared languages.

Given the large number of such findings, our recommendation to linguists who wish to critique our study is to take into account the specific rules and elements of the language they are examining. In addition, all of these phonetic features and complete overlaps specific to word structures are characteristics that significantly constrain the person translating.

¹⁴¹ During the sentence transliteration analyses, if multiple meanings of a word can be identified without disrupting the semantic integrity of the sentence, we note which meaning we have chosen for that particular word in the translation. If we later encounter the same words in other sentences with different meanings, we should revisit our earlier explanations and revise those previous translations as necessary. This is because we are currently describing the ongoing processes of an unfinished study, and if the work had been completed, all the translations would have also been finalized.

In this context, our expectation from linguists is their active participation in the translation work. As can be observed, the formation of meaning in Turkish words (especially during transliteration studies, when comparing the phonetic and semantic forms of the translated words and ensuring their consistent adherence to the same Turkish rules and order, as well as their appearance in complete sentences and pages with consistent sentence structures) reveals that they are not arbitrary constructs that could be derived through anagram manipulation.

Thus, contrary to Mr. Koen's claims, the reality is the opposite. This restrictive situation applies uniformly across all Turkish dialects, thereby greatly limiting those who perform transliteration.

GPT-4

Turkish, as an agglutinative language, indeed permits a wide range of word formations through the use of various suffixes and infixes, leading to the occurrence of syllables like "sam" and "sem" in many morphological variations across parts of speech such as nouns, verbs, and adjectives. These syllables can also be found in suffixes "-sam" and "-sem," which are integral to forming conditional or subjunctive moods in Turkish verbs, reflecting how the language's structure heavily influences the presence and use of these syllables.

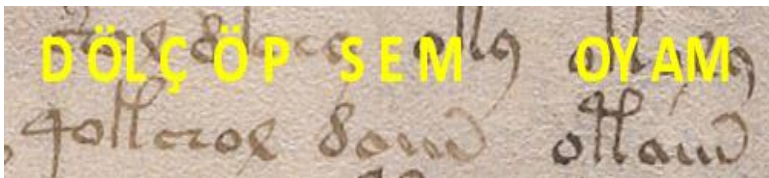
Comparatively, in Indo-European languages like English, the syllables "sam" and "sem" do not serve an identical grammatical purpose as suffixes but can be found in roots or parts of various words. For instance, "sam" appears in words like "same" or "samurai," and "sem" can be found in words like "seminal" or "semester." The presence of these syllables in English and other Indo-European languages primarily stems from historical etymology and linguistic borrowings rather than from a systemic linguistic feature like in Turkish.

When assessing the frequency and role of "sam" and "sem" across languages, it's crucial to differentiate between their occurrence as standalone syllables within words and their function as morphological tools. In Turkish, the agglutinative nature means "sam" and "sem" are not just parts of words but also building blocks within the language's grammatical system, thus appearing more frequently and in a wider range of linguistic functions than in languages like English or other Indo-European languages, which tend to be more fusional or isolating, and where such syllables don't typically carry specific grammatical functions.

Therefore, it would be fair to say that in comparison, the syllables and suffixes "sam" and "sem" are likely more prevalent and functionally significant in Turkish due to its linguistic structure. In contrast, their occurrence in Indo-European languages such as English is more incidental and does not play a comparable role in the grammatical system, reflecting differing language typologies and etymological origins.

Share Copy Edit Refresh GPT-4 Türkçe

Ask AI anything...



> Here, it is written **DÖLÇÖP SEM OYAM**. The first word, **DÖLÇÖP**, is derived from the root word **DÖL** (progeny, offspring, seed, semen, race, spawn, fruit, progeniture) as a compound noun.¹⁴²

¹⁴² See: **DÖL** (progeny, offspring, seed, semen, race, spawn, fruit, progeniture) sözcüğü anlam içeriği: > <https://sozce.com/nedir/100472-dol>

Here, the second component of the word **DÖLÇÖP**¹⁴³ is **ÇÖP**. The word **ÇÖP**¹⁴⁴ can mean "thin stick piece," "rod-like/straw-like structure" (straw/sediment or sediment from the extract part of a plant), or "straw." When used for plants, these words refer to a specific part of the plant. In this case, the **SEM** syllable in the middle cannot be a word suffix because there is a noun preceding it.

The word **OYAM** is formed by adding the first-person singular suffix "**-am**" to the verb root **OY-** (to carve/excavate/create a hole). The phonetic values of these words have remained unchanged over the past 600 years and are still found in dictionaries. In the word **DÖLÇÖPÜ**¹⁴⁵, because of the vowels **Ö**, **Ö**, and **Ü** (especially since the first vowel is **Ö**, the

¹⁴³ Some may ask why we did not write the word as DOLÇOP in the transcription. The answer to this is quite simple. Let's assume the author wrote DÖLÇÖP instead of DOLÇOP. Even if we narrow the author's dialect down to a specific geographic region, at this stage of our ongoing research, we are not yet in a position to identify which dialect it is. Therefore, even if the author pronounced this word as DOLÇOP, the Turkish word closest in phonetic value to this would still be DÖLÇÖP (DÖL + ÇÖP words).

¹⁴⁴ See ÇÖP (straw, cane-part, reeds, sediment or sediment of the extract part of a plant): In the Middle Ages manuscript dictionary "Divanü Lügati't-Türk" the word ÇÖP may have been used as an adjective meaning "handle part, sediment of wine, sediment of everything (sediment of the extract part of a plant). See: <https://sozce.com/nedir/79934-cop>

¹⁴⁵ The term combines "döl" (seed or semen, here referring to its function in fertilization, likely representing pollen or germinating element) and "çöp" (which can mean "stalk," "straw,"). In the context of plant pollination, this term likely refers to a part of the plant involved in the reproduction process.

Ancient Turkish or Ottoman Turkish, language uses a lot of compound words formed by combining two distinct words to create a new meaning, which appears to be the case with "dölçöp". The term combines "döl" (seed or semen, here referring to its function in fertilization, likely representing pollen or germinating element) and "çöp" (which can mean "stalk," "straw," or more generally, "waste"). In the context of plant pollination, this term likely refers to a part of the plant involved in the reproduction process.

Given your description from the VM manuscript and considering the basic principles of botany, "dölçöp" could refer to any part of the plant directly involved in the pollination and fertilization process. However, without more specific context, it is challenging to pinpoint exactly which part. Here are a few possibilities:

1. ****Pollen Tube (Polen Tüpü):**** This might be the most relevant interpretation, as the pollen tube is a critical component for the sperm cells to reach the ovule. The term "çöp" could figuratively refer to the tube-like structure growing from the pollen once it lands on the stigma.
2. ****Stamen (Erkek Organ):**** The stamen is the pollen-producing part of the flower, consisting of the anther and filament. It's a less likely candidate for "dölçöp," but the term could conceptually encompass the role of the stamen if focusing on its function of generating and delivering pollen.
3. ****Pollen (Polen):**** Simply referring to pollen itself is also a possibility, though "çöp" doesn't directly relate to pollen's form or function. However, given the compound nature of the word, it might be an allegorical reference to pollen's role as a "seed" that is carried away, like "chaff in the wind," to fertilize other flowers.

In the absence of additional context from the VM manuscript, it would be speculative to definitively identify which part of the plant "dölçöp" refers to. Yet, it's clear the term pertains to the pollination and fertilization mechanism within plants. To convey the nuances and specific roles of different plant parts in this process to linguists unfamiliar with Turkish or botany, you would likely benefit from drawing parallels to Latin or Greek terms used in scientific nomenclature, as these may be more familiar to them. Additionally, explaining the compound nature of Turkish words and how they can abstractly represent complex processes might provide clearer insight into the formation and usage of such terms in historical and scientific contexts.

(The English opinion here is the explanations compiled and transmitted by AI GPT4 from open sources in response to my question about which part of the plants could be the name of which I referred to the words DÖLÇÖP, which are components of the word DÖL and ÇÖP.)

vowel harmony rule does not allow neighboring vowels to be **O** or **U**), the second word can only be read as SEM.¹⁴⁶

Thus, the term "+**Çöp**" may metaphorically refer to the tube-like structure that grows when pollen is placed on the stigma. Together, the phrase **DÖL+ÇÖP SEM OYAM** conveys "Let me carve/excavate the medicine/extract/pollen found in the stigma part containing the sperms/pollen for fertilization" in the first-person singular.¹⁴⁷ The author used this explanation to indicate the part of the plant to be used and how it should be collected.

In this case, given the large number of plant illustrations in the VM manuscript, it should not come as a surprise that the word SEM¹⁴⁸ is frequently used in the sense of medicine and healing the sick.

Some researchers investigating the VM tend to form sweeping and biased beliefs about the texts in the manuscript without thoroughly analyzing the words and alphabet within its content.

As a result, they cling to these beliefs—many of which are neither accurate nor proven—and incorporate them as data into their cross-linguistic comparisons and phonostatic counts and experiments. However, for a scientific measurement or comparison, you should only include parts/data that have been proven to be valid for the measured elements. Otherwise, your work will not be scientific.

A clear example of this is Mr. Koen's approach of treating elements, which have not been proven to be independent words, as words simply based on his belief, without providing evidence of their independence. Moreover, he provides a perfect example of counting syllables as words, confidently believing his results to be accurate.

¹⁴⁶ In the medieval manuscript dictionary *Divanü Lügati't-Türk*, the word SEM is defined with meanings such as "medicine," "to apply medicine" (to use something to make medicine or use it like medicine), and "treatment/healing process." For plants, this word might have been used to refer to parts of the plant that could be used in medicine production or to designate the pollen area of the fruit selected for making medicine.

¹⁴⁷ Of course, it would be more appropriate to examine this inference of mine together with botanists who are experts in Old Turkish to re-evaluate these words in different sentences. In this context, the final word will again be given by ET-expert linguists.

¹⁴⁸ See the word SEM: > <https://sozce.com/nedir/276242-sem>

There are many other similar (SEM/SAM-like issues) cases in the manuscript.

For instance, the AM/EM syllable is also frequently assumed to be a standalone word and is counted as such by VM researchers. In reality, situations similar to the structure of the SAM/SEM syllable also apply to the AM/EM syllable. This AM/EM syllable should be evaluated and read together with the surrounding words. Remember, this is not only my decision; it is a characteristic of Turkish within the context of its writing and meaning formation structure.

AR AR AM / ererem (ararım/ererim) P OR A M >
Para-m/boram >
Ç A R A M (çağrem) / ÇEREM (yavrum) / çarağn/çereğn (vulva-akıntısının)
U Ç GOR A M > uçguram (uçkurmak/uçkur am/uçkorum?) /
uç görem (uç göreyim/uç-görmek) Not: Cümle içinde incelenmeli.
Y A R A M > YARA-M / yaram (yarmak)/yerem (yermek)
İ Y Ç Ö R E M / YÇORAM > içerim
P İ L E M E M / plemem > bilemem / bilem em
D A M / dem
A M A K (am ak)
/ E M EK (emek)

*barama ne demek? - 1 sözlük, 1 sonuç.
Türkiye Türkçesi Ağızları Sözlüğü
barama anlamı
Ipek kozası.
*Çarşamba köyleri - Samsun
Zana *Merzifon - Amasya
Sonusa Taşova - Tokat
-Cümle içinde bakılmalı->*

As can be understood from this visual, the AM/EM syllable can exist as both an independent word and a word suffix. In other words, the structure found in the SAM/SEM syllable is also applicable here.

It is also possible to increase examples for the AM/EM syllable and demonstrate it within sentences. When examining the visuals below (just like the visual above), one can observe instances where the AM/EM syllable attaches to the preceding word root, taking the form of a word suffix.

Ç A R A M /çarağn/çereğn> vulva-akıntısı-nın
çara ne demek? - 2 sözlük, 7 sonuç.

BSTS / Doğum ve Jinekoloji Terimleri Sözlüğü
çara anlamı *İng.* mucoïd discharge
 Vulvada görülen sümüksü akıntı.

Türkiye Türkçesi Ağzları Sözlüğü
çara anlamı
 Eski bez parçası.
 Bekilli *Çal -Denizli

çara anlamı
 1. Memeli hayvanların kızgınlık zamanlarında ve doğumları yaklaşınca dişilik organlarından akan sıvı. 2. Meni. 3. Yeni doğan yavrunun ilk pisliği. 4. Dölyatağı, yavruyu saran zar, eş. 5. Yeni doğan yavrunun üzerindeki pislik. 6. Bağırsaktan gelen sıyrıntı. 7. Yavru.

çere ne demek? - 1 sözlük, 2 sonuç.

Türkiye Türkçesi Ağzları Sözlüğü
çere anlamı
 Memeli hayvanların kızgınlık zamanlarında ve doğumları yaklaşınca dişilik organlarından akan sıvı.
 Akhisar -Manisa
 *Siran -Gümüşhane
 -Niğde ve ilçeleri.

The words **Çere** and **ÇARA** mean "child, semen, vulva-discharge". Depending on the connection it establishes with the words that come before it, the word may take on the meanings of **çaram** (child) or **çarağn** (çara-ğın > vulva-discharge). In this case, which of these two readings will be more realistic will still be clarified in the sentence analysis to be done with Old-Turkish-expert linguists.

(Çere ve ÇARA sözcüğü "yavru, meni, vulva-akıntısı" gibi anlamlara gelmektedir. Sözcük kendisinden önce gelen sözcüklerle kurduğu bağa göre **çaram** (yavrum) veya **çarağn** (çara-ğın > vulva-akıntısının) gibi anlamlar alabilecektir. Bu durumda bu iki okumadan hangisinin daha gerçekçi olacağı yine de ET-uzmanı dil bilimcilerle birlikte yapılacak cümle çözümlerinde netleşecektir.)

ALGAR = anadut
anadut anlamı
 1. Yaşlı dut ağacı. 2. Tanesi ayrılmamış buğday başağı.

YARAM ALGAR OYC ÖSÜ ARAR >
Yaram algar ağaç Özü arar.

algar ne demek? - 2 sözlük, 2 sonuç.

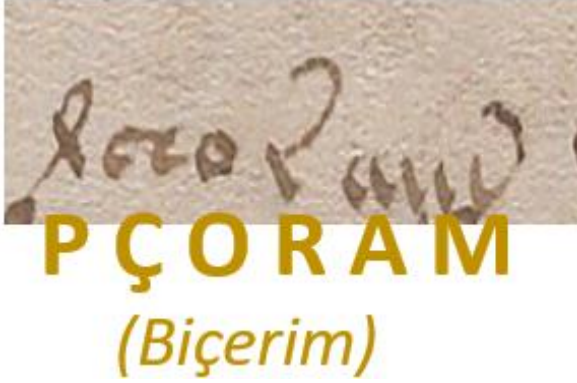
BSTS / Zanaat Terimleri Sözlüğü
algar anlamı
 bakınız» anadut

(VM f112v)

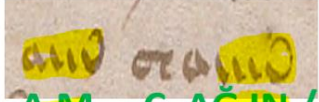
In the sentence from the visual, the word YARAM was written by adding the first-person singular suffix to the root word YAR- (to carve/split). As you may recall, the first word on the VM-33v page was YARARSAM. In that case, the root verb had the -SAM word suffix added to it. Since the root was a verb, this suffix was not read as -SAĞN (-sağın).

The same applies to the -AM/-EM word suffix. In the next visual, the -AM word suffix is attached to the verb PÇOR-/PÇÖR- (to reap/harvest, from the Turkish verb root BİÇER-), which is why it is also not read as -AĞN (-ağın/-eğın).

Additionally, as we understand—just as in numerous other similar examples and as we have recorded in many word examples—the phenomenon of the **P** sound in the VM author's dialect transforming into the **B** sound in modern Turkish can be observed.



> Because if the word root is a verb, the following letter is read as **M** in every instance, not in the form of -ĞN. This pattern is not valid for just a single example; it applies to all verbs across all 240 pages.



A M Ç AĞIN / EMÇEĞİN

emçek ne demek? - 2 sözlük, 3 sonuç.

Tarama Sözlüğü
emçek anlamı
bakınız» **emçek.**

Türkiye Türkçesi Ağzları Sözlüğü
emçek anlamı
Meme.
Çilehane *Reşadiye -Tokat
Kürkçüler -Adana

emçek anlamı
1. **Süt** anne. 2.bakınız» emcek(I)-1.

The root of this Word, which the author wrote as **EMÇEĞİN**, is the verb EM- (suck). The word suffix -ÇEG (-çek) added to this verb turns this word into a noun meaning "breast, wet-nurse or milking-bottle or nipple".

Thus, since the syllable **EM** in the root is a root verb in this case, we cannot read it phonetically as -ĞN. However, the word-ending suffix written in the same way at the end of the word (appearing to be written AM/EM) will be read as -ĞIN/-ĞİN. Because the word suffix -ÇEG- before this last syllable has turned the root of this word into a noun. As can be seen from here, the rule specific to the language works the same way every time. In other words, it is not a phonetic choice by the transliterator but a situation particular to the spelling style of the language.

In the visual, the word EMÇEĞİN, written by the author, contains the forms EM/-ĞİN in both its root and suffix. The root of the word EMÇEĞİN, written as such by the author, is the verb EM- (to suck). The suffix -ÇEG (-çek) added to this verb turns the word into a noun meaning "breast, wet nurse, or bottle or nipple."

Since the root syllable EM originates from a verb, it cannot be read with the phonetics of -ĞN. However, the suffix at the end of the word, which appears to be written as AM/EM, will be read in the form -ĞN because the preceding -ÇEG- suffix has transformed the root into a noun.

As can be seen from this, the language-specific rule operates in the same manner every time. This is not a matter of the transliterator's freedom of choice but rather a characteristic specific to the writing style of the language.



doyamaz / døyemez > In this example as well, the AM syllable is located within the word, and the word root is a verb. Since it is a verb, the -AM word suffix added to it can never be read as -AĞN. The choice of how to read the phonetics, written in the same way each time, was made by the author himself 600 years ago.¹⁴⁹

Moreover, a person who naturally knows, speaks, and writes Turkish—even 600 years ago—manages and perceives the meaning and phonetics of the word root in connection with word suffixes, based on the agglutinative/sticky structure of the language that transforms meaning. This process happens automatically, without conscious thought. While this phenomenon may partially apply to other languages, during reading, the formation of phonetic harmony within the language and the evolution of meaning according to the suffixes are simultaneously perceived by the human brain. The scientific explanation for this phenomenon, where phonetics and meaning are automatically perceived in the reader's brain, exists. In a language like Turkish, this can be partially explained by the concept of neuroplasticity from a reader's perspective.¹⁵⁰

¹⁴⁹ In Turkish, the words "doymak," "doyamaz," and "doymaz" are all related to actions, so they are classified as verbs (fiil).

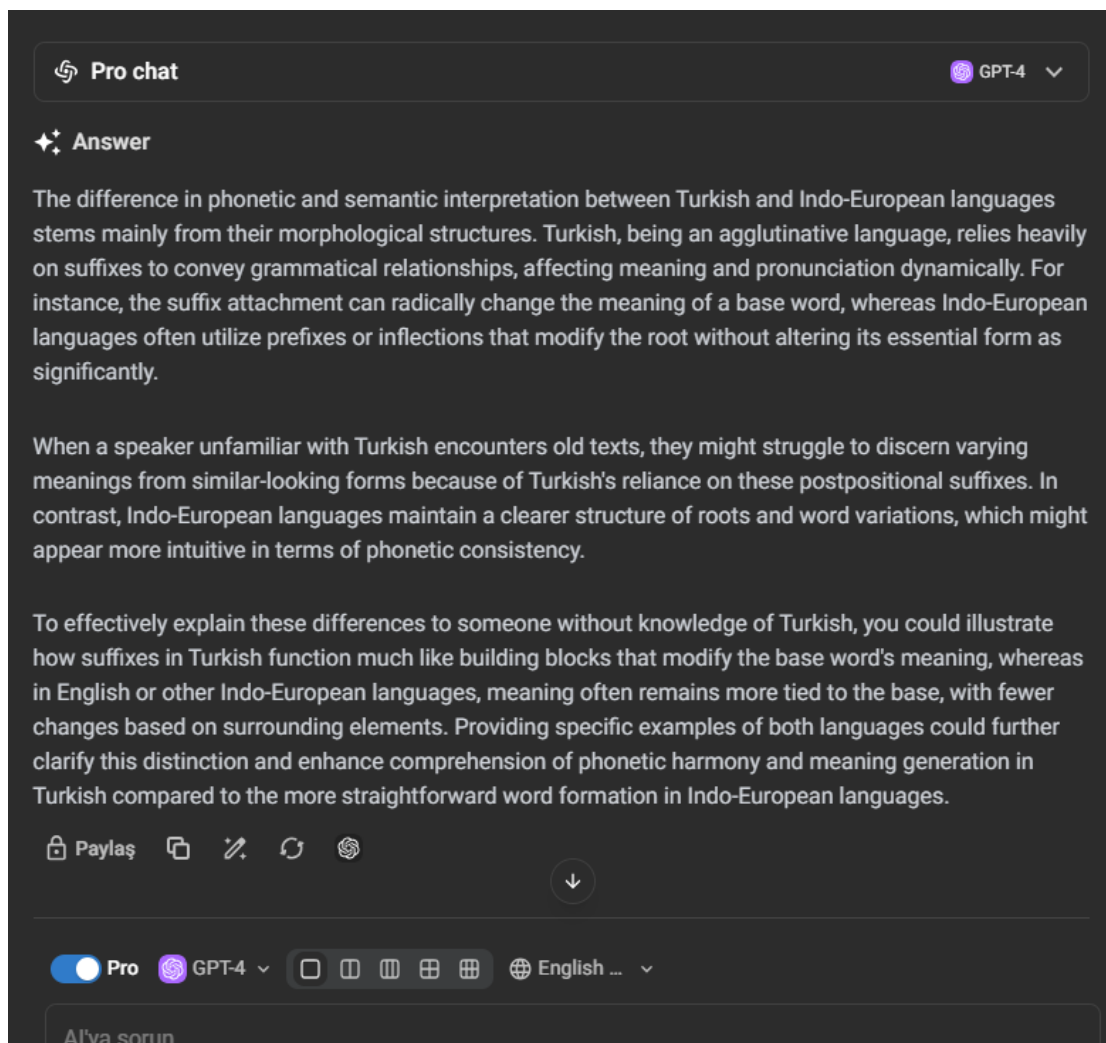
1. "Doymak" (to become full/satiated) is the base verb.
2. "Doyamaz" (cannot become full/satiated) indicates inability and is derived from "doymak."
3. "Doymaz" (does not become full/satiated) indicates negation of the action.

Therefore, all three are considered verb forms, showcasing different aspects of the same root verb .

¹⁵⁰ The phenomenon we're experiencing—automatically recognizing and pronouncing suffixes in the Old Turkish dialect—relates to several cognitive and neurological concepts, primarily involving language processing and neuroplasticity.

1. **Implicit Learning and Automaticity:** The ability to automatically process linguistic information without conscious thought is often linked to implicit learning. This type of learning occurs through exposure and practice, leading to the development of automatic responses to certain stimuli, such as recognizing suffixes in context.
2. **Neuroplasticity:** This term refers to the brain's ability to adapt and rewire itself in response to experiences and learning. The human brain is likely forming and strengthening neural connections associated with the recognition and pronunciation of specific suffixes. Neuroplasticity encompasses both structural changes (like new synapses forming) and functional adaptations (like improved efficiency in processing language). While neuroplasticity describes the brain's overall capacity for change, it is not limited to the automatic recognition of specific phonetic forms but rather involves the broader context of learning and adaptation in response to language exposure.
3. **Cognitive Linguistics:** This field studies how language is processed in the mind, emphasizing the importance of the structure and function of language in cognition. The distinction you notice between how suffixes are pronounced depending on word type reflects cognitive linguistic principles, where the structure of language directly impacts comprehension and production.

In summary, while 'neuroplasticity' is a relevant concept, terms like 'implicit learning' and 'automaticity' may more directly describe the specific cognitive process our experiencing in recognizing and pronouncing the suffixes in your transliteration tasks.



As can be observed, VM researchers often make similar errors in their AM/EM syllable counts as Mr. Koen did with the SAM/SEM syllable count. However, for both, the Old Turkish writing rules operate in the same way. In other words, determining which phonetic variation applies is based on the structure of the VM writing language, not on the arbitrary freedom of choice of the researcher performing the transliteration.

Put differently, the writing style, phonetics, and semantic variations are specific to the language itself, and it was the VM author 600 years ago who decided what was written here. However, Mr. Koen entirely failed to understand this language-specific characteristic and presented this and similar examples (based on the SAM/SEM case) in his video as an “unrestricted field of choices” for the transliterator.

If a linguist makes such assumptions without adequately investigating or knowing the features of the language they are studying, it indicates that they are approaching the subject with a lack of expertise, making it difficult for them to conduct realistic evaluations. Yet this phenomenon is connected to the most distinctive features of the candidate language Mr. Koen studied, as well as scientifically defined concepts of phonetics and meaning formation.


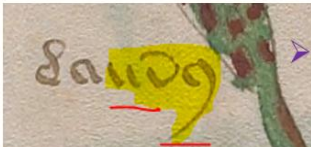
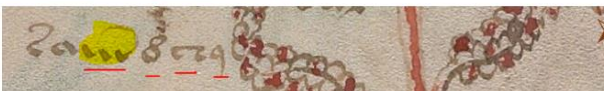
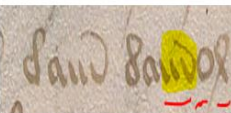


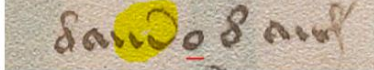

Some VM researchers, in their phonostatistical counting and comparison tasks, assert that the -M sound always appears at the end of a word throughout the VM content. However, they frequently focus on word suffixes instead of actual words, mistakenly (& time by time)

treating these suffixes as independent words. What they fail to realize is that writing word suffixes separately has historically been a widely recognized feature of written Turkish.

Both in Old Turkish and modern Turkish languages, certain word suffixes are always written separately.

Moreover, if a word suffix ends with the M letter and another suffix is added to it afterward, the M letter does not always remain at the end of the word.

Additionally, there are many words within the content where the M letter is not at the end of the word. Looking at the visual below will suffice to see this.

	➤ Some claim that the letter M is always at the end of a word in VM texts. This word was read in f6r, and as can be seen, there is another letter after the letter M. So, the rumors/memorizations about the «letter M always being at the end of a Word» are not true. This is just one of many pieces of evidence.
	➤ This word was read in f2r, and as can be seen, there is another letter after the letter M. So, the memorizations about the «letter M always being at the end of a Word» are not true.
	➤ On f9r, we can see the letter M in the middle of a word, and there are 3 more letters after this letter M.
	➤ At the beginning of the word on the right in F19r, you see 2 more letters after the letter M of the syllable SAM-. This means that the syllable SAM can be at the beginning of a word, and the M sound is not always at the end.
	From f86v, & the (sam) M sound is not at the end
	From f100r, & the (sam) M sound is not at the end
	From f54v, & the (sam) M sound is not at the end
	From f105r, & the (sam) M sound is not at the end

As can be seen from the image above, the memorization that the letter M always comes at the end of a word is a completely wrong inference.

As can be observed, the SAM/SEM syllable can appear at the beginning, middle, or end of a word. Additionally, the letter M can appear both within a word and at the end of a word. The evidence is clear and comes from primary examples selected from the VM content. In this case (as with the "linguist" Koen), it is absolutely incorrect to claim that "the letter M is always at the end of a word," and such assumptions based on rigid, rote conclusions are entirely mistaken.

These kinds of errors arise from careless or insufficient examination of the VM texts' writing style and a lack of understanding of various structural features of Turkish.¹⁵¹



E m-ü >em-i (*ilacı/the medicine*)



EM Ç SÜ > em-ç-sü > em-çi-si
(*ilaç-çı-sı / hekimi / the doctor*)



E M SEM > ilaç-tedavisi (*ilaç-devası/ medicine-treatment/medicine-cure*)

The word "**EM**" (**medicine, ointment**) means medicine in the historical manuscript dictionary *Dîvânu Lügâti't-Türk* (DLT) and is mentioned as a synonym for the word «**SEM**» (**medicine, ointment, healing, treatment, cure**). In the same dictionary, there is an explanation as "the person who makes medicine is called **EMÇİ**". *Râsânen* states that this word has the forms EM, İM, YEM and gives examples in various languages and dialects (E.W. p.41). In the manuscript (KB) of *Kutadgu Bilig* (written by Yusuf Uluğ Xas Hacib in 1069-cu) the words **EM** and **EMÇİ** mean "**physician/doctor**" and the word EMLE- means "**to treat**". The word «**EM**», written in the *Tarama* dictionary with the meaning of "**medicine, cure, remedy**", is exemplified as its widespread use from the 14th century to the 19th century texts, both alone and **as a reduplication** with the word **SEM** in the form of «**EM SEM**». This reduplication has the meaning of "**medicine-treatment/medicine-cure**". **Note:** It is possible that **EM** could have been used in the sense of «*drinkable medicine*» and **SEM** "*medicine applied to the skin*". -or the opposite- **See:** Zafer Önler, article, "*Medical Terms in Divanü Lügâti't-Türk and Kutadgu Bilig*", *Kebikeç-serial-edition* 22, in 2006, pages 135-150. >

file:///C:/Users/user/Downloads/DIVANU_LUGATI_T_TURK_VE_KUTADGU_BILIGDE.pdf

Note: Here, whether it is the words EM & SEM or EMSEM (if I suck) derived from the root of the word (em) meaning "to suck" will be clarified with sentence reading studies.

In this visual, EM and SEM are independent words, and when combined, they form the word EMSEM, whose meaning will change. In such a case, the factor determining which meaning and form of these words will be included in the transliteration is the surrounding words with which these words are used together in the sentence.

Here, I am referencing an academic article that provides information about the repetition pattern and the frequency of these words appearing in Old Turkish.¹⁵²

¹⁵¹ In VM research communities, some linguists who consider themselves VM experts spread their incorrect conclusions to their followers, leading to the widespread acceptance of poorly gathered, incorrect information among other researchers. If you look at the comments under the video made by Mr. Koen, you'll notice that individuals following his videos, without thoroughly examining our article, regard the explanations of this person—who distorted the information in our news-related videos—as refutations of our theory and as explanations consistent with linguistics.

However, in reality, the situation is entirely the opposite, and Mr. Koen has blatantly disseminated false, incomplete, and distorted information in his video. Mr. Koen presents his baseless conclusions, lacking scientific consistency regarding Turkish phonetics, writing, and word structures, as if they were standard expectations and measurement criteria in linguistics.

¹⁵² The word "EM" (medicine) is defined as medicine in the historical manuscript dictionary *Dîvânu Lügâti't-Türk* (DLT) and is listed as a synonym of "SEM" (medicine, ointment, patient-healing, treatment, remedy). The

As can be observed, all these words (throughout the 240 pages and in line with the structure of Turkish) and the sequence in which the syllables adhere to one another are found precisely in the proper order that is specific to the structure and suffix sequence of the language.

Breaking this sequence would render the words incomprehensible and make it difficult to claim they are Turkish.

The word "EM" (medicine) is defined as medicine in the historical manuscript dictionary Dîvânu Lugâti't-Türk (DLT) and is listed as a synonym of "SEM" (medicine, ointment, patient-healing, treatment, remedy). The same dictionary includes an explanation stating, "a person who makes medicine is called EMÇİ." In the manuscript Kutadgu Bilig (written in 1069), the words EM and EMÇİ are used with the meaning of "physician," and EMLE- with the meaning of "to treat." In the "Tarama-Sözlüğü" dictionary, the word "EM," written with the meaning of "medicine, remedy, cure," is exemplified as having widespread usage both alone and as the duplication "EM SEM" (together in the form of a phrase structure word redublication) in texts from the 14th to the 19th century. This duplication carries the meaning of "medicine-treatment/remedy."¹⁵³

same dictionary includes an explanation stating "a person who makes medicine is called EMÇİ." Räsänen notes the forms EM, İM, and YEM and provides examples from various languages and dialects (E.W. p.41).

In the manuscript Kutadgu Bilig (written in 1069 by Yusuf Ulugh Khass Hajib), the words EM and EMÇİ are used with the meaning of "physician," and EMLE- with the meaning of "to treat."

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Note: It is possible that EM referred to "ingested medicine" and SEM to "applied medicine"—or vice versa.

See: Zafer Önler's article, "DİVÂNÜ LÜGÂTİ'T-TÜRK VE KUTADGU BİLİĞ'DE TIP TERİMLERİ," KEBİKEÇ-Issue 22, 2006, pp.135-150. >
file:///C:/Users/user/Downloads/DIVANU_LUGATI_T_TURK_VE_KUTADGU_BILIGDE.pdf

¹⁵³ Here, the words and words-reduplication structures shown in these historical examples and dictionaries are found exactly in VM texts and have been shown to be used in the same semantic context. So, Mr. Koen did not even touch on the candidate language-specific issues and our evidence, and he characterized and presented all these findings as "a few random word readings" in order to belittle their quality and quantity.

"One of the most common challenges in linguistic analysis arises from how certain letters in ancient languages are represented by different sounds under various circumstances. This could be due to the historical evolution of language, gaps in linguistic sources, complexities in the process of transliterating from one language to another, and diversity in phonetic elements within a language. Take Latin for example; the letter 'C' can sometimes correspond to the "K" sound or the "S" sound. Similarly, 'V' can symbolize both the 'V' and 'U' sounds. These variations are attributable to the differences between ancient and classical periods of the language. This similarity is also evident in Old Turkic; the Old Turkic writing system does not differentiate between the A/E and U/Ü sounds. Context plays a crucial role, and these sounds were often used interchangeably. Ancient Greek offers another complex scenario. Although the Greek alphabet can represent a range of sounds, transliterations often end up being partially up to interpretation due to the complexities of certain diphthongs or vowels. **It is generally accepted in language transliteration that a letter can assume multiple distinct phonetic and semantic values. Indeed, this variety reflects natural language evolution and its diversity before the standardization of scripts. When we compare the written history of Turkish with these languages, we can observe a similar evolution in Turkish as well.** There are instances in Ottoman Turkish where multiple different sounds are represented by a single symbol. For instance, 'c' was used both for 'c' and 'j' sounds, while 'k' was utilized for both 'k' and 'g' sounds.

For more detailed studies and research on this issue, you can consult linguistic work by Uri Tadmor [1]. In addition, you can utilize historical linguistics books to understand more deeply these kinds of issues. For instance, Lyle Campbell's "Historical Linguistics: An Introduction" book [2] provides a solid reference source in this field.

[1] Tadmor, Uri (2005). *Loanwords in the World's Languages: A Comparative Handbook*. Walter de Gruyter.

[2] Campbell, Lyle (2013). *Historical Linguistics: An Introduction*. MIT Press.

As requested, here's a list of Old Turkic letters, noted with their Latin equivalents and their multiple phonetic values:

↓ ('A') - Can represent 'a', 'ä' or 'e'. † ('A') - Can represent 'a' or 'á'. Ʒ ('Y') - Can represent 'i', 'i', 'y', 'u', 'ü'. † ('E') - Can represent 'e', 'ä', 'a'. † ('Ö') - Can represent 'ö', 'ü', 'o', 'u'. † ('Ö') - Can represent 'ö', 'ó'. † ('O') - Can represent 'o', 'u', 'ö', 'ü'. † ('U') - Can represent 'u', 'o', 'ü', 'ö'.

Please note that this list is not exhaustive, and many letters have other phonetic values in different contexts, especially when combined with diacritics or adjacent to other letters."

Paylaş

Pro GPT-4 Türkçe

In addition to all this, linguists performing transliteration of old texts have, over time, applied the same methods from widely academically approved transliteration studies to the writings of different ancient and medieval languages.¹⁵⁴

Furthermore, variations of words written in the same form but pronounced with different phonetics have also been historically documented.¹⁵⁵

Phonetic variations are also specific for the writing styles of a language and can be more accurately interpreted by linguists.¹⁵⁶ These variations may change depending on context, usage, and various linguistic structures.

In linguistics, transliteration and transcription processes involve converting the written text of one language into the written form of another language. In this process, linguists typically rely on phonetic values, meaning that the same letters often represent the same sounds.¹⁵⁷

¹⁵⁴ Here, it has been documented that in the translation of sounds expressed mostly by adjacent consonants into modern languages, multiple vowels are shown to exist between the forms written with two consonants. Additionally, in the historical process of interpreting ancient inscriptions, there are many widely-accepted transliteration translations in which linguists have acknowledged the reading of the same letter with different sounds.

¹⁵⁵ In some of these, even if the sound form changes, the word is accepted as having the same meaning. In some, although written with the same letters, different phonetic values are read depending on the word it is in or connected to in the sentence. Examples of this have been recorded in many languages such as Arabic, Latin, Greek, and Old Turkish.

¹⁵⁶ For example, the Latin word ‘solum’ may have a more complex web of meaning because, in Latin, we often see several possible meanings of a word.

¹⁵⁷ Some VM researchers have asked me why I refer to my work as “transcription” rather than “transliteration.” Essentially, my study of the VM texts encompasses both processes. Specifically, during the transliteration of VM texts, the work involves converting the text from one writing system to another while preserving the phonetic values of the original letters. This process substitutes each character from the source alphabet with an equivalent character from the target alphabet, regardless of pronunciation. (For instance, the Cyrillic syllable “BA” would be matched to its closest Latin counterpart, where the exact phonetic representation of the original letters is preserved, rendering it as “VA” in the Latin alphabet. Etc.)

On the other hand, the transcription process involves converting spoken sounds (phonemes) into written form based on pronunciation. This process aims to accurately reflect how words are heard, rather than preserving individual letters. Within this process, the phonetics of the language being analyzed can be compared to those of the candidate language as defined by linguistics (historically recorded sound forms). The phonetic form of the candidate language closest to the analyzed language may also be suggested as a match. Essentially, sound variations unique to the written language are considered here. For instance, if a single letter in the alphabet of the analyzed language represents both the sounds “A” and “E,” the transcription of the candidate language may take into account the variants derived from both sounds. While transcription is typically based on pronunciation using the International Phonetic Alphabet (IPA), I use Latin alphabet characters as in Turkish in my VM study because it feels more familiar to me.

Unlike transliteration, transcription takes into account the acoustic properties of words and can employ different symbols to represent them.

Thus, transliteration focuses on letter-by-letter conversion, whereas transcription is a process related to capturing phonetic sounds. This distinction allows researchers working with ancient texts to observe significant phonetic connections and transformations between the compared texts, including how the texts are read and understood across different languages.

Some VM researchers have asked me why I refer to my work as “transcription” rather than “transliteration.” Essentially, my study of the VM texts encompasses both processes. Specifically, during the transliteration of VM texts, the work involves converting the text from one writing system to another while preserving the phonetic values of the original letters. This process substitutes each character from the source alphabet with an equivalent character from the target alphabet, regardless of pronunciation. (For instance, the Cyrillic syllable “BA” would be matched to its closest Latin counterpart, where the exact phonetic representation of the original letters is preserved, rendering it as “VA” in the Latin alphabet. Etc.)

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Unlike transliteration, transcription takes into account the acoustic properties of words and can employ different symbols to represent them.

As documented in historical examples, certain letters (and sometimes the same letter sequences) are known to have been written and read with different phonetic values. One example is the letter *‘C’* sometimes being pronounced as *‘K’* and other times as *‘S’* (e.g., *‘cena’* and *‘Cicero’*). Another example is the letter *‘V’* being pronounced either as *‘V’* or *‘U’* (e.g., *‘Venus’* and *‘succurro’*). In some cases, the structure of the sounds neighboring a letter determines how that letter is pronounced.

Phonetic transcription variants consider the sound possibilities created by these factors and can refine these through sentence readings as the process continues. Within the scope of our study, we have similarly refined phonetic possibilities to achieve a simplified alphabet transcription. For instance, the variations in our *2018 phonetic refinement table*—which

Final validation progresses through multiple sentence analyses to determine whether the structures being read achieve semantic integrity. For lengthy texts (multi-word texts), this process involves fewer instances of anagram or coincidental approaches, whereas shorter texts (inscriptions consisting of a few words or symbols) provide more room for anagram and phonetic options. As a result, the translation of short texts must be corroborated with other texts from the same historical period and region, written in similar languages, to ensure that the proclaimed results are not less reliable and to establish their accuracy through collaborative validation.

While we advance the validations of the VM transliteration and transcription process through sentence and full-page readings, the definitive conclusions can only be given following evaluations and possible discussions with linguists specializing in Old Turkish. Nonetheless, the evidence we have obtained unquestionably shows—both from a linguistic perspective and within the context of mathematical probability calculations—that the VM content reflects the language of one of the dialects of Old Turkish spoken in the Black Sea and Marmara regions, containing its words and sentences.

Mr. Koen presented as if it were our final alphabet transcription—were fully streamlined in 2023 and 2024, reduced to the simplest possible form.

In fact, in the articles we have published in academic circles, the VM alphabet transcription and the rules for forming syllable letters were presented as the most distilled and straightforward key for this process. Unfortunately, Mr. Koen did not inform his audience about this and persistently continued to present incorrect and distorted information.

Writers or readers of ancient texts must have been familiar with the syntactical, semantic, and pragmatic features of their own language. When a word has multiple meanings, the details being conveyed and the context within the sentence often determine which meaning is most appropriate. This was true in Latin just as it was in Old Turkish, much like in modern languages.

Therefore, situations where linguists acknowledge the same letters having different phonetic values sometimes occur, and this is not unique to the VM-Turkish hypothesis. In cases where two sounds in the phonetics of an ancient language were represented by a single letter, or where a letter expressing a single sound in ancient times has split into forms with two sound values today, it becomes necessary to test word variations written in the same way but read differently across various sentences during transcription.

This process is far from the narrative presented to viewers in Mr. Koen's video, where he claimed that "all 240 pages should have been deciphered within a week." Not only is this perception unrealistic, but the process is also based on rational proposals that follow scientifically established methods and specific rules. Naturally, linguists with weak professional knowledge, vivid imaginations, and poor mathematical understanding should not be expected to provide logical and rational insights in such processes.

It appears that Mr. Koen is unaware of numerous instances in linguistic history where the same written letters and words are linked to multiple phonetic forms in widely accepted transliteration translations. Moreover, the claim we have proposed for the VM is based on more consistent and limited phonetic counterparts for the VM's letters and words.¹⁵⁸

¹⁵⁸ Moreover, some writing marks, even when added in the same way to texts, can alter phonetics or meaning in different ways each time. For example, one situation in Arabic involves the addition or removal of diacritical marks known as *harakat*. These marks are often not prominently pronounced and can change both the reading and the meaning of the text. For instance, the word "قلب," when read without vowel marks, means *qalb* (*heart*). When vowel marks are added, the same word becomes *qalub* (*hearts*).

As I read from AI info, In Ancient Egyptian hieroglyphs, there is generally a writing system that does not indicate vowels, meaning linguists must agree on different phonetic values to interpret specific symbols. For example, the word *nfr* is often transcribed as *nefer* and typically means *beautiful*. However, in transliteration, the linguist decides which vowels to place between the consonants *nfr*. This allows the name *Nefer* to be read, and, if I recall correctly, this word is both a person's name (*Nefer-Titi*) and a word meaning *beautiful*.

In Mayan hieroglyphic writing, the same symbol can be read in different ways, a phenomenon called *homophonic substitution*. For example (if I understand correctly), the word *B'alam* can mean *jaguar*, but the same word can also have other meanings and can be written using different hieroglyphic symbols while maintaining the same phonetic value. Symbols or hieroglyphs representing the meaning of the word *B'alam* can also be read with the phonetics of *chaak*. More broadly, the widespread acceptance of such transliterations by linguists is a well-documented phenomenon in the history of linguistics.

When comparing the written history of Turkish with the examples of the languages I mentioned earlier (in the footnotes section above), we can observe a similar evolution in Turkish as well. In Ottoman Turkish, instances have been recorded where multiple different sounds were represented by a single symbol. Similar writing-phonetics have also been documented in the inscriptions from the Old Turkish period.

Below is a list of **Old Turkish letters** (keeping in mind that Turkish across different historical periods and geographies assigned different sounds to various Runic characters, formed written languages, used other alphabets in the same way, and also created syllable letters. This is important because all of these phenomena have been observed in historical records and are recognized writing styles by linguists):

-
- ↙ ('A') - Can represent 'a', 'ä', or 'e'.
 - ↗ ('A') - Can represent 'a' or 'á'.
 - Ÿ ('Y') - Can represent 'i', 'i', 'y', 'u', or 'ü'.
 - Ŷ ('E') - Can represent 'e', 'ä', or 'a'.
 - Ɔ ('Ö') - Can represent 'ö', 'ü', 'o', or 'u'.
 - Ɔ ('Ö') - Can represent 'ö' or 'ó'.
 - P ('O') - Can represent 'o', 'u', 'ö', or 'ü'.
 - I ('U') - Can represent 'u', 'o', 'ü', or 'ö'.

Examples can be increased.¹⁵⁹

Although the ancient Greek alphabet can represent a range of sounds, translations are often partially reliant on interpretation due to the complexity of specific diphthongs or vowels. In linguistic transliteration, it is generally accepted that a letter can have multiple different phonetic and semantic values. This diversity actually reflects the natural evolution and variety of languages before writing systems were standardized.

It should be noted that, due to the lack or ambiguity of vowels in many of these languages, reading and transliteration often require linguistic analysis and contextual inferences. However, this helps linguists deepen their understanding of these languages.

It is known that linguists reading Hittite and Luwian inscriptions have interpreted the same word in five different phonetic forms and with different meanings. Moreover, proving that the meaning of every word in every sentence reflects historical reality is not always easy. In this sense, a transliteration made by a linguist may partially reflect reality, and even in such cases, other linguists have offered suggestions to revise previous work.

To completely invalidate a transliteration proposal, the elements presented must again be selected based on scientific methods. A linguist discrediting an entire sentence or full-page transliteration proposal based on statistical counts rooted in assumptions and personal guesses about inconsistencies is a scenario not recorded in the history of linguistics.

¹⁵⁹ For more detailed studies and research on these topics, numerous resources are available. A few of them include:

- > Refer to Uri Tadmor's [1] linguistic studies.
- > Lyle Campbell's *"Historical Linguistics: An Introduction"* [2] provides a solid reference in this field.
- > Tadmor, Uri (2005). *"Loanwords in the World's Languages: A Comparative Handbook."* Walter de Gruyter.
- > Campbell, Lyle (2013). *"Historical Linguistics: An Introduction."* MIT Press.

In other words, please note that this list is not exhaustive, and many letters, when combined with different diacritical marks or when adjacent to other letters, can have alternative phonetic values. These are not our inventions but are based on well-established principles of writing systems recognized in linguistics that study Old Turkish. Essentially, these topics are grounded in teachings that have been the subject of thousands of academic articles.¹⁶⁰

Starting at the 17:43 mark in Mr. Koen's video, he repeatedly claims that we interpreted the SAM syllable in 11 different ways in our transliteration and that we chose these interpretations arbitrarily. To put it another way, Mr. Koen is trying to tell us and the VM followers that “they created 11 different phonetic equivalents for the SAM letters and then picked whichever one suited them based on their own preferences.”

By this logic, Mr. Koen is essentially saying to me, “*You created a highly flexible and anagrammatic reading space for yourself.*” This claim is a prime example of weak analysis or, frankly, an outright lie. I have already addressed (SAM/SEM **ḡawḡ** related) part of the reasoning above, but let us highlight some important points that might have been overlooked.

First and foremost, Old Turkish and Modern Turkish, making an accurate evaluation is impossible. The structure presented in the visual (and similar ones) as the transliteration equivalent for the syllable is an excerpt from a testing table of possible sound equivalents based on Turkish dialect variations and the phonetic harmony rule of Turkish.

ḡawḡ Possible transliterations:
 SAĞN / ŞAĞN / SEĞN, SAM / ŞAM
 SEM / ŞEM / ŞAİN / SAIN / ŞEĞN
 ŞEİN

What Mr. Koen displayed on screen is essentially one of the elements of our research methodology. Specifically, it reflects a snapshot from our “table for filtering dialect possibilities corresponding to multiple phonetic values,” which we used back in 2018.

In this process, the first step was to anticipate dialect phonetic variations in detail, which involved comparative analysis. As demonstrated in our published articles from 2022 and 2023, the phonetic variants were mostly eliminated, and we have a very simple (ATA)

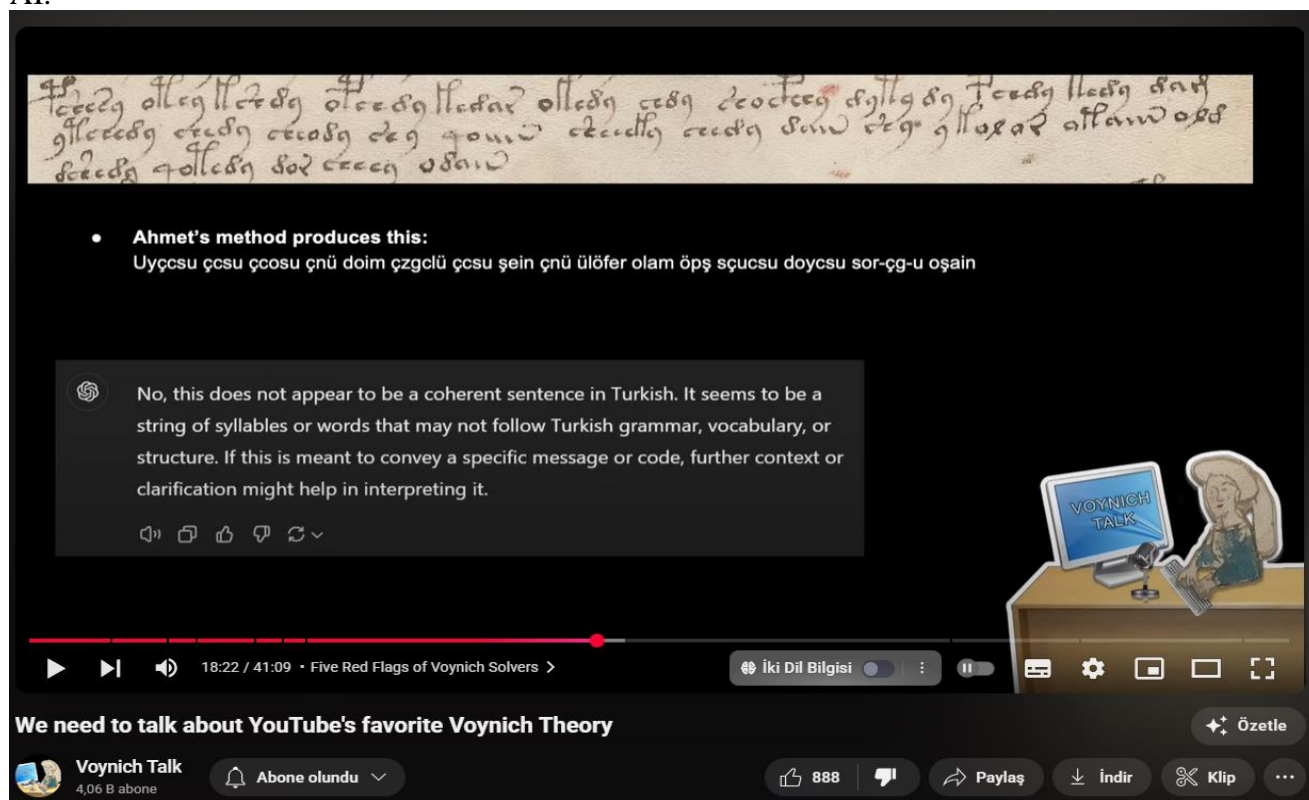
¹⁶⁰ In the video Mr. Koen published, he did not even mention the widely known linguistic fact that the Old Turkish writing system often associated multiple phonetic values with a single letter. It is also absurd and ignorant for someone who claims to have examined our transcription to feel qualified to make statements without taking this fact into account.

alphabet transcription, which we shared here as well, which enabled us to read approximately a thousand words, over one hundred complete sentences, and some full pages. (In the examples I provided earlier, I explained the readings made according to language-specific rules.)

Mr. Koen made his explanations without mentioning this feature of our research methodology or the existence of our phonetic-probability table aimed at filtering dialect possibilities, which is a part of our trial-and-error approach. Such conduct is unethical.

As can be understood from the visual displayed starting at the 18:22 mark in Mr. Koen's video, Mr. Koen posed a question to artificial intelligence by providing a sentence from our transcription, asking whether it was Turkish. The response from the AI was: *"It appears to be a sequence of syllables or words inconsistent with Turkish, not following Turkish grammar or word structure."*

Below is the visual showing the question and answer incorrectly presented by Mr. Koen. In the next visual, you will see the response given when the question was correctly posed to the AI.



The screenshot shows a YouTube video player. At the top, there is a handwritten Voynich script on a piece of paper. Below it, a bullet point states: "Ahmet's method produces this: Uyçsusu çcsu çcosu çnũ doim çzgclũ çcsu Őein çnũ ũlõfer olam õpŐ Őçucsu doycsu sor-çg-u õŐain". A comment box contains the text: "No, this does not appear to be a coherent sentence in Turkish. It seems to be a string of syllables or words that may not follow Turkish grammar, vocabulary, or structure. If this is meant to convey a specific message or code, further context or clarification might help in interpreting it." The video player interface includes a progress bar at 18:22 / 41:09, a title "Five Red Flags of Voynich Solvers", and a channel name "Voynich Talk" with 4,06 B abone. The video title is "We need to talk about YouTube's favorite Voynich Theory".

- As can be observed, Mr. Koen asked the AI whether the sentence was Turkish, initially focusing on whether the sentence conformed to Turkish language characteristics. Here, the manner in which the question was posed is incorrect. We have never claimed that the VM content represents modern Turkish.
- Furthermore, while posing this question to the AI, it is evident that the sentence Mr. Koen submitted contained vowel combinations that are incompatible with Turkish phonetic harmony. Such combinations should never occur within the same word. For instance, in some words, the letter “**i**” should have been replaced with “**ı**.”

As can be observed, Mr. Koen asked the AI whether this sentence was Turkish. We understand this from the answer provided by the AI. In both the academic world and in AI contexts, the term Turkish is used to refer to modern Türkiye-Turkish. However, in none of our articles have we claimed that the VM content is in modern Turkish.

Moreover, the way Mr. Koen presented the sentence violates Turkish phonetic harmony rules.

For instance, in modern Turkish, the word “doğum” (pronounced as “doum” in some modern dialects) should have been written in the VM as “doım.” However, Mr. Koen wrote it as “doim,” substituting “ı” with “i,” thereby creating a phonetic form that does not exist in Turkish. A similar error occurs in his writing “oşain” instead of “oşain,” which, in modern Turkish, corresponds to “uşağın.”

Of course, while creating our news videos or during interviews, and even when interacting on platforms like the “voynich.ninja” page, we occasionally write “i” instead of “ı” due to using an English keyboard. However, on the same pages and social platforms, we consistently inform researchers that they should refrain from making judgments without understanding Turkish phonetic harmony or evaluating our academic articles regarding the VM. Nonetheless, someone who claims to be a linguist should not make such errors.

The focus of this research is not to compare the VM with modern Turkish. The primary objective is to investigate whether there are common links between the VM and 600-year-old Turkish languages or dialects. Individuals wishing to undertake this research do not need to know Turkish, but they do need to understand or learn Turkish phonetic harmony. Otherwise, what they believe to be an analysis would not reflect reality and would create a misleading perception in the public that the claimant conducted comparisons that they never actually made. This is unjust to researchers conducting scientific studies that take years and to the followers of the critic.

Below, you can see the response given when Mr. Koen’s question to the AI was posed correctly. Please read the response carefully and take a moment to reflect on it.

When this question is asked in the correct format, the AI compares the 600-year-old VM with old texts and writing-phonetic knowledge, instead of comparing it to modern Turkish (and in a phonetic form that does not exist in Turkish).

In the visuals below, we not only correctly asked the question Mr. Koen posed to the AI but also asked the AI's opinion on other sentences, mostly randomly selected from other VM pages. If you take the time to read them all, you will clearly see that the information conveyed to you by Mr. Koen consists of an incorrect question format and inconsistent comments based on a flawed comparison and personal inferences.

The image shows a screenshot of a chat interface with a dark theme. At the top, there is a handwritten manuscript snippet with a yellow highlight. Below it, a text box contains a question in English. The chat interface shows the question being asked, followed by the AI's response. The AI's response is also highlighted in yellow in the screenshot. The chat interface includes a 'Pro chat' header, a 'GPT-4' model selector, and an 'Answer' section. The AI's response discusses the phonetic similarities to Turkic languages, particularly Ottoman Turkish, and suggests that the manuscript was written in an ancestral or regional variety of Ottoman Turkish or another closely related Turkic language. It also mentions the Middle Turkic period (11th-16th centuries) and the 'SU-ÇU' suffixes in the sentence.

Question: We asked the AI the question asked by Mr. Koen, as he did, without making a comparison between modern VM and modern Turkish, and correcting the sentence that was subject to transliteration according to the phonetic harmony rule of Turkish, and in the following form: "If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".) Here is the old sentence: UY-ÇCSU/UYÇ-ÇCSU ÇCOSU ÇNU DOIM ÇZGCLU ÇCSU SAIN ÇNU ULOPAR OYAM OPŞ SÇUCUSU DOY-CSU SOR-ÇGU OSAIN/OŞAIN."

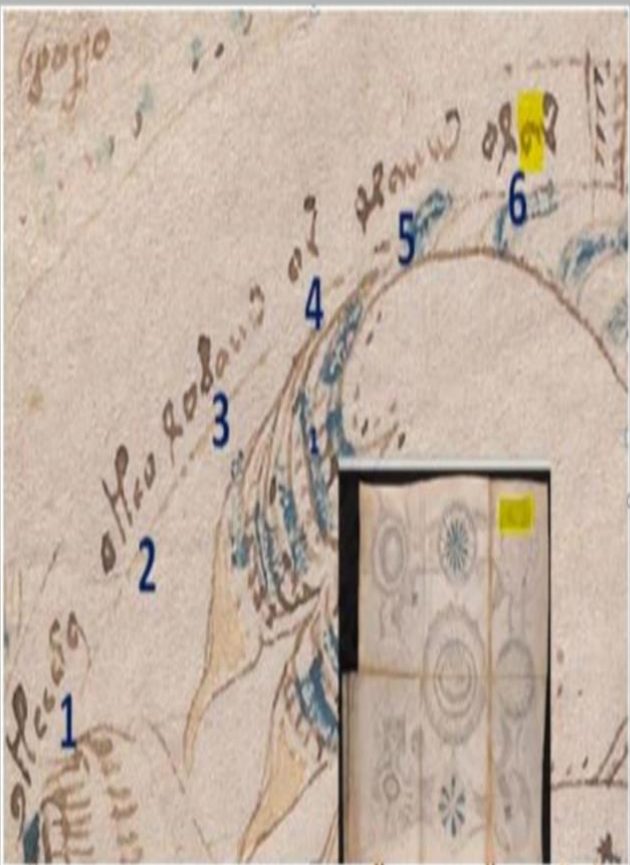
AI Answer: Given the phonetic similarities to Turkic languages, particularly Ottoman Turkish, that the provided sentence exhibits, a plausible guess could be that this manuscript was written in an ancestral or regional variety of Ottoman Turkish, or another closely related Turkic language.

The Middle Turkic period (11th-16th centuries), which includes the Old Anatolian Turkish before evolving into Ottoman Turkish, can be a strong candidate based on your listed sentence. This period experienced a diverse range of dialectal differences and writing systems variation. The "-SU/-ÇU" suffixes in the sentence somewhat resemble the Old Anatolian Turkish possessive suffixes, typically "-SU/-SI/-SE/-SO" etc. depending on the vowel harmony.

Remember, languages evolve and change significantly over time, and a 600-year-old variant of a language may bear only limited resemblance to its modern counterpart. It's also essential to keep in mind that this analysis is inherently uncertain and speculative, based only on the limited information at hand.

Given the sentence's age and the uncertainty as to its original language, a comprehensive linguistic analysis by an expert would likely yield more accurate insights. This type of linguistic archaeology typically requires not just fluency in potential target languages, but also an understanding of how these languages have evolved, their historical and regional variants, and the specific phonetic and grammatical rules at play during the period in question. While you've asked me not to suggest expert consultation, it's important to keep in mind the limitations of making an educated guess based on limited sample and context.

Here are additional examples below where you can perceive the AI's opinion or inference on randomly selected VM sentences:



1 ÜLGSU 2 OLCO 3 POŞAM 4 ÖR 5 İYAGİN 6 ÖPÜR

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence?

Here is the old sentence:
ULGSU OLCA POŞAM ÖR İYAĞIN ÖPÜR

Pro chat GPT-4

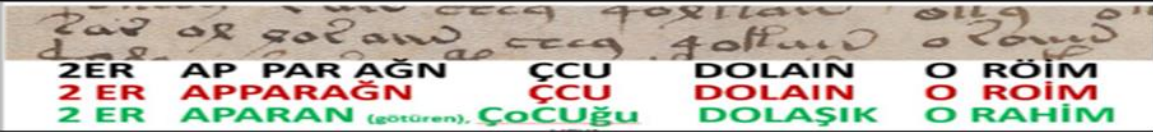
Answer

While it might be challenging to definitively identify the language of a given sentence without more linguistic or contextual clues, the sentence "ULGSU OLCA POŞAM ÖR İYAĞIN ÖPÜR" seems to exhibit features that are reminiscent of Turkic languages, possibly old forms of Turkish or other Turkic languages. The features such as "ÖR", "ÖPÜR" and the overall phonetic structure hint at a Turkic influence.

However, please note that this is just an educated guess. Determining the language of an old manuscript definitively requires a comprehensive linguistic analysis and consideration of the manuscript's geographical and historical context. As language varies over time and space, a more detailed analysis by a historical linguist or philologist, possibly involving paleography and codicology, would be advisable for a more definitive conclusion.

Paylaş

Pro GPT-4 Türkçe



2 ER APPARAĞN ÇCU DOLAIN O RÖİM
2 ER APPARAĞN ÇCU DOLAIN O RÖİM
2 ER APARAN (götüren). ÇoCUĞu DOLAŞIK O RAHİM

If we read this sentence in a 600-year-old manuscript whose dialect is unknown, which of the world's languages would be the strongest candidate for this sentence?

"2 ER APPARAĞN ÇCU DOLAIN O RÖİM"

Pro chat GPT-4

Answer

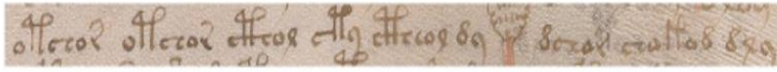
Given that "2 ER APPARAĞN ÇCU DOLAIN O RÖİM" seems phonetically similar to Turkish and the 600-year-old timeline fits the period of the Ottoman Empire, it would make sense to nominate Ottoman Turkish as a strong candidate. Ottoman Turkish was an older form of the Turkish language, used officially in the Ottoman Empire before it was replaced by the simpler, more modern Turkish after the empire's dissolution.

However, it's important to note that this answer is fairly speculative. To properly assess the language of this sentence, given its old age and unknown dialect, a community of historical linguists or a linguistics researcher specializing in historical dialects of Central Asia and the Middle East may be better suited. They would typically analyze handwriting, context, historical linguistic changes, and other evidence to make an informed judgement. For full certainty, one would need to have broader context and more knowledge on the manuscript where it was found.

Paylaş

Pro GPT-4 Türkçe

Sayfa 28r, 2ci satır



OYÇOR OYÇOR ÇYOP JYU/JYanU ÇYCOP SU/SÜ/ŞU ŞÇAR ÇALOS SPU
AÇAR AÇAR ÇÖP -CÜĞÜ ÇİY CÖP/COP -SÜ/-SU SAÇAR ÇALAZ (calaz) SAPI

Günümüz dilinde yazarsak:

Açar açan çöpçüğü çiy (ham/kof) cöpsü (çöpsü/sopamsı), saçar (çıkarrır) çalaz (koçan) sapı

-veya-

Açan açar çöpçüğü çığ (kof/içi-boş), cop-su (cop/sopa-gibi) saçar (çıkarr) çalaz (koçan), sapı

In your case, the sentence "OYÇOR OYÇOR ÇYOPJYU ÇYCOP SU ŞÇAR ÇALOS SPU" resembles, in some respects, languages from the Turkic family, specifically through the characteristic usage of "Ç" and "Ş". In addition, the double repetition of "OYÇOR" might suggest a form of verse or poetry, which is common in many Turkic languages.

For instance, Ottoman Turkish or Chagatai (an extinct Turkic language that was widely spoken in Central Asia during the 15th century) might be possible candidates. However, straightforward comparisons to these languages with the given sentence do not yield clear results. It's also important to bear in mind that many Turkic languages were heavily influenced by Persian and Arabic due to Islamic conquests and cultural exchanges, which adds another layer of complexity.

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence?

Here is the old sentence:

OYÇOR OYÇOR ÇYOPJYU ÇYCOP SU ŞÇAR ÇALOS SPU

Pro chat

GPT-4

Answer

Deciphering languages from historical manuscripts can be quite complex due to shifts in language structures over time, including syntax, phonetics, and orthography. Furthermore, the script used and possible transcription errors also pose significant challenges.

In your case, the sentence "OYÇOR OYÇOR ÇYOPJYU ÇYCOP SU ŞÇAR ÇALOS SPU" resembles, in some respects, languages from the Turkic family, specifically through the characteristic usage of "Ç" and "Ş". In addition, the double repetition of "OYÇOR" might suggest a form of verse or poetry, which is common in many Turkic languages.

For instance, Ottoman Turkish or Chagatai (an extinct Turkic language that was widely spoken in Central Asia during the 15th century) might be possible candidates. However, straightforward comparisons to these languages with the given sentence do not yield clear results. It's also important to bear in mind that many Turkic languages were heavily influenced by Persian and Arabic due to Islamic conquests and cultural exchanges, which adds another layer of complexity.

Therefore, although I can offer suggestions based on linguistic features present in the sentence, definitive identification truly requires expertise in historical linguistics and specific knowledge of the culture and history associated with the manuscript. It may also require comparison with other known texts from the same period and region to cross-reference linguistic characteristics. Thus, while my preliminary suggestion points toward a Turkic language, it must be taken with the understanding that it is speculative and would require further validation by experts in the field.

Paylaş

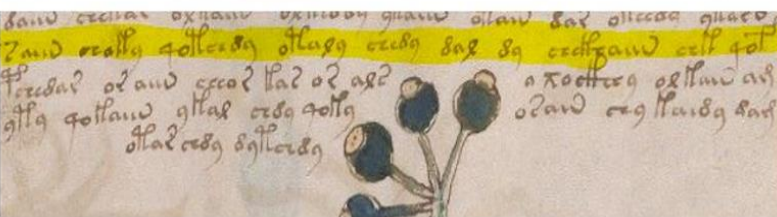
Pro GPT-4

However, given your sentence "ZAĞN ÇOLU DOYÇSU O YAPU ÇCSU SAP SU ÇÇİLEĞN/ÇÇLEM ÇL DOIK", there are several components that can provide clues to its possible linguistic roots.

Looking at the text, some segments do seem to loosely relate with Turkic language family characteristics, such as Turkish or Azerbaijani, among others. For instance, "ÇOLU", "DOYÇSU", "YAPU", "ÇCSU" might be erratic or archaic variations of Turkish words. But it's crucial to note that this is speculative and highly uncertain without more context, a larger sample of text, or specialized linguistic analysis.

If the manuscript indeed dates back almost 600 years, it's possible that the language it was written in may have evolved significantly over the centuries or could even be a now-extinct language. Old variants of languages might share limited similarities with their modern-day counterparts, making the task of identification challenging.

Folio 94r Alttan 4, satır son sözcükler > ÇL DOIK / ÇİL DOIK – ÇİL DOIKI (CILTİK/ÇİTLİK)



If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence?

Here is the old sentence:

ZAĞN ÇOLU DOYÇSU O YAPU ÇCSU SAP SU ÇÇİLEĞN/ÇÇLEM ÇL DOIK

Pro chat

GPT-4

Answer

Identifying the specific language of a text from an unknown language or dialect in a 600-year-old manuscript is a complex task and would typically require linguistic expertise, particularly historical linguistics and paleography expertise. The task is especially intricate when there are no distinct cognates or readily identifiable grammatical structures.

However, given your sentence "ZAĞN ÇOLU DOYÇSU O YAPU ÇCSU SAP SU ÇÇİLEĞN/ÇÇLEM ÇL DOIK", there are several components that can provide clues to its possible linguistic roots.

Looking at the text, some segments do seem to loosely relate with Turkic language family characteristics, such as Turkish or Azerbaijani, among others. For instance, "ÇOLU", "DOYÇSU", "YAPU", "ÇCSU" might be erratic or archaic variations of Turkish words. But it's crucial to note that this is speculative and highly uncertain without more context, a larger sample of text, or specialized linguistic analysis.

If the manuscript indeed dates back almost 600 years, it's possible that the language it was written in may have evolved significantly over the centuries or could even be a now-extinct language. Old variants of languages might share limited similarities with their modern-day counterparts, making the task of identification challenging.

Lastly, the 'l' in the middle of "ÇÇİLEĞN/ÇÇLEM" may signify something specific in this language, such as a grammatical or phonetic feature, or it could merely be an artifact of the transcription process.

Ultimately, a thorough linguistic examination by a professional historical linguist, preferably one specializing in the languages and scripts of the region where the manuscript was found (if known), would be necessary for a definite identification.

Pro GPT-4

Up to this point, you have seen what the AI wrote for VM sentences when the questions were correctly posed to it. If you wish, you can try asking the same question yourself by selecting any line from across the 240 VM pages, using the correct ATA transliteration format, and consistently writing each letter the same way before posing the question to the AI. You will likely find that in almost all of the answers you receive, the AI will again point to Turkish.

Now, let's ask the AI for its opinion on every sentence of an entire page. Here, I have chosen page 33v, which was featured in our latest article, as we already have the transliteration of all the words on that page using their Latin alphabet phonetic equivalents. However, if you prefer, you can select any page from the 240 pages and pose the same question for any sentence or the entire content to the AI.

Below, you will see the AI's responses when we applied the same process to page 33v in its entirety. See here:

Folio 33v line 1

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence?
Here is the old sentence:
Yararsam usain çiycü söpr çuclu orağn ç2.

Answer

Analysing the sentence "Yararsam usain çiycü söpr çuclu orağn ç2" based on the phonetic features and patterns observed, it still resembles characteristic traits of Turkic languages. But it's important to remember that the use of an unknown representation at the end of the sentence (ç2) is not standard in any known languages, which suggests a possible numeral or symbolic representation in the language of the manuscript.

There are certain letters and combinations such as 'ç', 'u', 'a', 'y' and 'n' which are frequent in Turkish and other Turkic languages. The morphology or structure of the words also has a certain resemblance to Turkish, and possibly Ottoman Turkish in particular, given the 600-year-old timeline you provided.

An example observational reasoning is: the word "Yararsam," if viewed through a Turkish language lens, could be separated as "Yarar+sam", where "Yarar" is "benefit/use", and "-sam" is a conditional suffix in Turkish. But this is just one possible interpretation.

Again, while certain phonetic or appearance similarities can be used to speculate, confirmation would require a comprehensive analysis by a linguistic historian well-versed in archaic and regional dialects. Furthermore, potential influences from other contemporary languages of the era and geographical region should also be considered. So even if the sentence bears similarities to Turkic languages, it doesn't definitely confirm that it is indeed a variant of these languages.

Pro chat GPT-4

Answer

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The ambiguity of language identification is especially true for manuscripts from hundreds of years ago due to the changing nature of languages over time, including shifts in syntax, phonology, vocabulary, and the influence of other languages. Please consult a professional historical linguist to draw a more definitive and accurate conclusion.

Paylaş

Pro GPT-4 Türkçe

Satır 2	
Türeşkoşum:	Tçsu/İtaçsu sak-su/şek-sü olu/öi-ü oye/oyap sam çsu/çanou uyak/uyak öyek/öyek çak/çek
Çözüm (desifresi):	Taçsı saksu/şeksü olu ay ef sağm -çsu/çanou uyak öyak/öyek çak?
Güncel-dile-çevirisi:	Taçsı saksu/şekli olur/olan ay+evi sağm (ay evi gibi) ¹⁰ çanağı ¹¹ uyar/uyak (benzer/uyamk) ayak (saçaklı/sarkaçlı) ¹² çak
Açıklama:	Taçsı şekli ¹³ olur. Ay evi gibi çanağı birbirine-benzer saçaklı/sarkaçlı saçlarm birleştiği yere. ¹⁴

Folio 33v line 2

★ Answer

Based on the phonetic similarities and the given context, it seems that the strongest candidate for the language of the sentence "Tçsu saksu olu o yap sain çsu/çanou uyak öyak çak" from a 600-year-old manuscript could be from the Turkic language family.

More specifically, it bears some resemblance to Ottoman Turkish, an old form of the Turkish language that was written with a version of the Arabic script and has many loanwords from Arabic and Persian. Some words in the sentence provided seem to draw phonetic similarities with this language, like "çanou" which bears similarity to the word "çanağı" in modern Turkish. The language of the Ottoman Empire 600 years ago would be an old form of Turkish, likely Ottoman Turkish.

However, it's crucial to note that language identification based on single sentences and phonetics can be quite uncertain without a more holistic examination of the language in the manuscript and the historical, geographical context it originates from. This is especially true in the case of a hypothetical unknown language and dialect. Therefore, while Ottoman Turkish seems to be a plausible guess based on the given data, it's still speculative and theoretical. Always take such a guess with a grain of caution.

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates.")

Here is the old sentence:
Tçsu saksu olu o yap sain çsu/çanou uyak öyak çak.

Pro chat GPT-4

★ Answer

Based on the phonetic similarities and the given context, it seems that the strongest candidate for the language of the sentence "Tçsu saksu olu o yap sain çsu/çanou uyak öyak çak" from a 600-year-old manuscript could be from the Turkic language family.

More specifically, it bears some resemblance to Ottoman Turkish, an old form of the Turkish language that was written with a version of the Arabic script and has many loanwords from Arabic and Persian. Some words in the sentence provided seem to draw phonetic similarities with this language, like "çanou" which bears similarity to the word "çanağı" in modern Turkish. The language of the Ottoman Empire 600 years ago would be an old form of Turkish, likely Ottoman Turkish.

However, it's crucial to note that language identification based on single sentences and phonetics can be quite uncertain without a more holistic examination of the language in the manuscript and the historical, geographical context it originates from. This is especially true in the case of a hypothetical unknown language and dialect. Therefore, while Ottoman Turkish seems to be a plausible guess based on the given data, it's still speculative and theoretical. Always take such a guess with a grain of caution.

Paylaş GPT-4 Türkçe



Folio 33v line 3

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".)
Here is the old sentence:
Sar ççlu su sulu çisu olu svk olar su laksu.

★ Answer

Given the sentence you provided, "Sar ççlu su sulu çisu olu svk olar su laksu," and taking into account our previous conversations and the phonetic similarities to Turkic languages, my best guess would be that the strongest candidate could be an archaic form of a Turkic language. The sentence structure and order appear to have similarities to the Turkic language family, and there are some parallel elements to Ottoman Turkish which was in use during that period.

Please note, however, that this is merely a best guess based on the information you've provided and the analysis capabilities of this AI model. The exact language, especially if it is a lesser-known or unrecorded dialect, may not be accurately determinable without detailed, expert analysis.

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".)
Here is the old sentence:

Sar ççlu su sulu çisu olu svk olar su laksu.

Pro chat

GPT-4

★ Answer

Given the sentence you provided, "Sar ççlu su sulu çisu olu svk olar su laksu," and taking into account our previous conversations and the phonetic similarities to Turkic languages, my best guess would be that the strongest candidate could be an archaic form of a Turkic language. The sentence structure and order appear to have similarities to the Turkic language family, and there are some parallel elements to Ottoman Turkish which was in use during that period.

Please note, however, that this is merely a best guess based on the information you've provided and the analysis capabilities of this AI model. The exact language, especially if it is a lesser-known or unrecorded dialect, may not be accurately determinable without detailed, expert analysis.


Paylaş

İlgili

Pro

GPT-4

Türkçe



B O L A R Ç y e d i / Ç 7 S U S A P D O L A R Ç U S O B O S U Ç C S U U L C S U S O S P S A I N / S V I N

Folio 33v line 4

Here is the old sentence:
Bolar çyedi su sap dolar çuş obosu çcsu ulcsu sosp sain.

Pro chat GPT-4

Answer

Analyzing phonetic characteristics and certain likely morphological constructs here, it's plausible to continue hypothesizing that this sentence could stem from a variation of a Turkic language.

With the data provided and considering the constraints, this sentence seems to have similarities in pronunciation and possible lexical morphemes to the Turkic language family, specifically archaic forms such as Ottoman Turkish, Chagatai, or Old Anatolian Turkish. This is due to the phonetics and potential word forms' semblance with said languages. Although the decipherment of the sentence isn't straightforward, a number of the given "words", such as "bolar", "su", "sap", and "dolar", even partially resemble words found in Turkic languages, including present-day Turkish.

Again, it bears mentioning that this is an educated guess - with languages, especially ancient or archaic ones, context, grammar, and cultural and historical considerations can heavily influence interpretation and understanding. Accurate language identification, especially of an unattested language, typically requires a more comprehensive dataset and the expertise of historical linguists.

Paylaş GPT-4 Türkçe

Pro chat GPT-4

Answer

Analyzing phonetic characteristics and certain likely morphological constructs here, it's plausible to continue hypothesizing that this sentence could stem from a variation of a Turkic language.

With the data provided and considering the constraints, this sentence seems to have similarities in pronunciation and possible lexical morphemes to the Turkic language family, specifically archaic forms such as Ottoman Turkish, Chagatai, or Old Anatolian Turkish. This is due to the phonetics and potential word forms' semblance with said languages. Although the decipherment of the sentence isn't straightforward, a number of the given "words", such as "bolar", "su", "sap", and "dolar", even partially resemble words found in Turkic languages, including present-day Turkish.

YÇSU/İYÇSU GOSU/GÖSÜ ÖLEĞN ÇÇİL/ÇLÜ SORARP ÇİYÜ/ÇYU SU ULAR Ç CL Ü SÜ

Folio 33v line 5

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".)

Here is the old sentence:

YÇSU/İYÇSU GOSU/GÖSÜ ÖLEĞN ÇÇİL/ÇLÜ SORARP ÇİYÜ/ÇYU SU ULAR ÇCLÜSÜ

Answer

By looking at the unusual system of diacritics above the Latin-script letters and overall phonetic and orthographic features, the sentence you've provided still appears to share some characteristics with Turkic languages. Ergo, if I had to propose a likely candidate based on the limited information available, I would speculate that it could possibly be an old form or a regional variant of a Turkic language, such as Ottoman Turkish or Chagatai, both of which were used around 600 years ago.

Answer

However, I must stress that this is purely hypothetical conjecture and seeking specialist advice would be the surest way to accurately identify the language of the manuscript. The characters and phonemes represented in the sentence could also correspond to other languages or represent a language that has since evolved significantly or even become extinct. Remember that language identification, particularly for ancient languages or languages in older forms, is often a complex and specialist task, frequently requiring more context and analysis than can be provided by simple sentence-level examples.

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".)

Here is the old sentence:

YÇSU/İYÇSU GOSU/GÖSÜ ÖLEĞN ÇÇİL/ÇLÜ SORARP ÇİYÜ/ÇYU SU ULAR ÇCLÜSÜ

Pro chat

Answer

By looking at the unusual system of diacritics above the Latin-script letters and overall phonetic and orthographic features, the sentence you've provided still appears to share some characteristics with Turkic languages. Ergo, if I had to propose a likely candidate based on the limited information available, I would speculate that it could possibly be an old form or a regional variant of a Turkic language, such as Ottoman Turkish or Chagatai, both of which were used around 600 years ago.

However, I must stress that this is purely hypothetical conjecture and seeking specialist advice would be the surest way to accurately identify the language of the manuscript. The characters and phonemes represented in the sentence could also correspond to other languages or represent a language that has since evolved significantly or even become extinct. Remember that language identification, particularly for ancient languages or languages in older forms, is often a complex and specialist task, frequently requiring more context and analysis than can be provided by simple sentence-level examples.

Pro GPT-4 Türkçe



U ç c o sor/sar opağn/opam olar ç su ç su ox su ol ar ç su

Folio 33v line 6

Panoya kopyala

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".) Here is the old sentence:

Uç-co sor/sar opağn/opam olar çsu çsu oxsu olar çsu.

Pro chat

GPT-4

Answer

From a phonetic perspective and based on vowel harmony, the sentence you've provided does appear to be somewhat close to Turkish or a related Turkic language, likely an early form of it such as Ottoman Turkish or Old Anatolian Turkish. Given that the language of the manuscript is unknown and taking past dialogues into account, this would be the best guess I could give.

Paylaş

İlgili

Pro

GPT-4

Türkçe



Iyçekisü/yç2sü çIcikçsü/çabircikçsu ç2çlsü/çekiçilsü opycsu sağn/sem ölü çcöp/çiöp orain çsu ç2sü/çekisü iygörer/iygorar

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".) Here is the old sentence:

Iy-çekisü çbircikçsü/çabircikçsu çeki-çl-sü/çekiçilsü opycsu sağn/sem olu/ölü çcöp/çiöp orain-çsu çeki-sü iy-görer/iy-gorar.

Pro chat

GPT-4

Answer

Given the phonetic harmony rules and the use of specific diacritic symbols like the ç (which is primarily used in Turkish and related Turkic languages), this sentence seems reminiscent of a Turkic language, possibly Old Anatolian Turkish or Ottoman Turkish as previously suggested. There's also a visible pattern of agglutination which is a characteristic feature of Turkic languages.

However, please remember this is an educated guess based on the information provided and the artificial intelligence's knowledge up to September 2021, and detailed linguistic analysis may yield a more accurate assessment. The exact dialect or specific language might be different, especially considering the complexities of historical linguistic change.

Paylaş

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Pro

GPT-4

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↓

Türkçe

Sarar/Serer/Servr³⁶ çekigü/ançekigü³⁷ tccsü/ilgsü³⁸ ölçü olar olcusu çu şegn süysü saragn ölerü

Folio 33v line 8

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".)

Here is the old sentence:

Sarar/Serer/Servr çekigü/ançekigü tccsü/ilgsü ölçü olar olcu-su çu şegn süysü saragn ölerü.

Pro chat GPT-4

Answer

Given the phonetics, structure, and the noted vowel harmony and agglutination, the presented language still closely resembles the Turkic language group. Specifically, it appears to bear a striking resemblance to Old Anatolian Turkish or Ottoman Turkish.

Words like "çekigü", "anolçü", and "ölar" could potentially be variant forms of old Turkish or early Ottoman Turkish words, reminiscent of "çekmek" (to pull), "ölçü" (measure), "ölar" (becomes). Similarly, agglutinative markers "-su" and "-sü" can also be seen, which are familiar in Turkish languages.

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Pro chat GPT-4

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However, without an exact translation or a known vocabulary of the supposed language, it's impossible to make a precise identification. The scenario itself - dealing with unknown languages - is a task for linguists and cryptographers, nevertheless, I tried to provide the most plausible estimation based on the given limited data. The veracity of this guess, however, needs a proper academic scrutiny to be conclusive. It's important to note that language identification requires expertise in etymology, morphology, phonetics, and other aspects of linguistics.



Zar/zer⁴⁰ orağn/öreğn⁴¹ çor/çör⁴² ör⁴³/or ç2leir/anç2leir, an3çöp⁴⁴ or/ör çılçu/çılçü/çançılçu⁴⁵
ereğn⁴⁶/erem⁴⁷ olain⁴⁸ sapsu

Folio 33v line 9

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".)

Here is the old sentence:

Zar/zer or-ağn/ör-eğn çor/çör ör/or çeki-le-ir/ançek-ile-ir, anuç-çöp or/ör çıl-çu/çıl-çü/
çan-çıl-çu ere-ğn/erem/aram ola-in sap-su.

Pro chat

GPT-4

Answer

Based on the presence of vowel harmony, agglutination, and certain phonetic similarities to Turkic languages observed in the sentence provided, the strongest candidate for this sentence would likely be an old form of a Turkic language, such as Ottoman Turkish or Old Anatolian Turkish. It's important to note, however, that a definitive determination would require in-depth linguistic analysis and comparisons with known language structures. Nevertheless, considering the similarities and patterns observed so far, an archaic form of Turkish seems to be the most likely candidate.

Pavlas

Pro

GPT-4

Türkçe

Pçöer/pçoar or-çcu/ör-çcü poşağn/ponşağn o+ör/ öör/oğr/oor⁵¹/
olccsu/ölccsü⁵²/oilgsu/olgsu olafu⁵³/olapu/o+lep-ü

Folio 33v line 10

Answer

Given the distinctive characteristics such as vowel harmony, agglutination, and phonetic similarities, the sentence you provided aligns most closely with an older form of a Turkic language. Specifically, it appears to resemble Old Anatolian Turkish or Ottoman Turkish.




If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".) Here is the old sentence:
Pçöer/pçoar or-çcu/ör-çcü poşağn/ponşağn o+ör/ öör/oğr olccsu/ölccsü/oilgsu/olgsu o+lafu/olap-u/o+lep-ü.

Pro chat GPT-4

Paylaş

Pro GPT-4 Türkçe

Al'ya sorun...






		
Iyarap/yarap/yerep	ilgü/lgu/lccu	orak / örek ⁵⁷

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".)
Here is the old sentence:
Iyarap/yarap/yerep ilgü/lgu/lccu orak/örek

Pro chat GPT-4

Answer

Based on the phonetic structure, vowel harmony, and syllable construction, this sentence significantly resembles the Turkic language family, specifically the Old Anatolian Turkish or Ottoman Turkish dialects. However, this is just a suggestive analysis based on the provided text and existing knowledge up until September 2021. For a more definitive identification, an expert in linguistic history and ancient languages should be consulted.

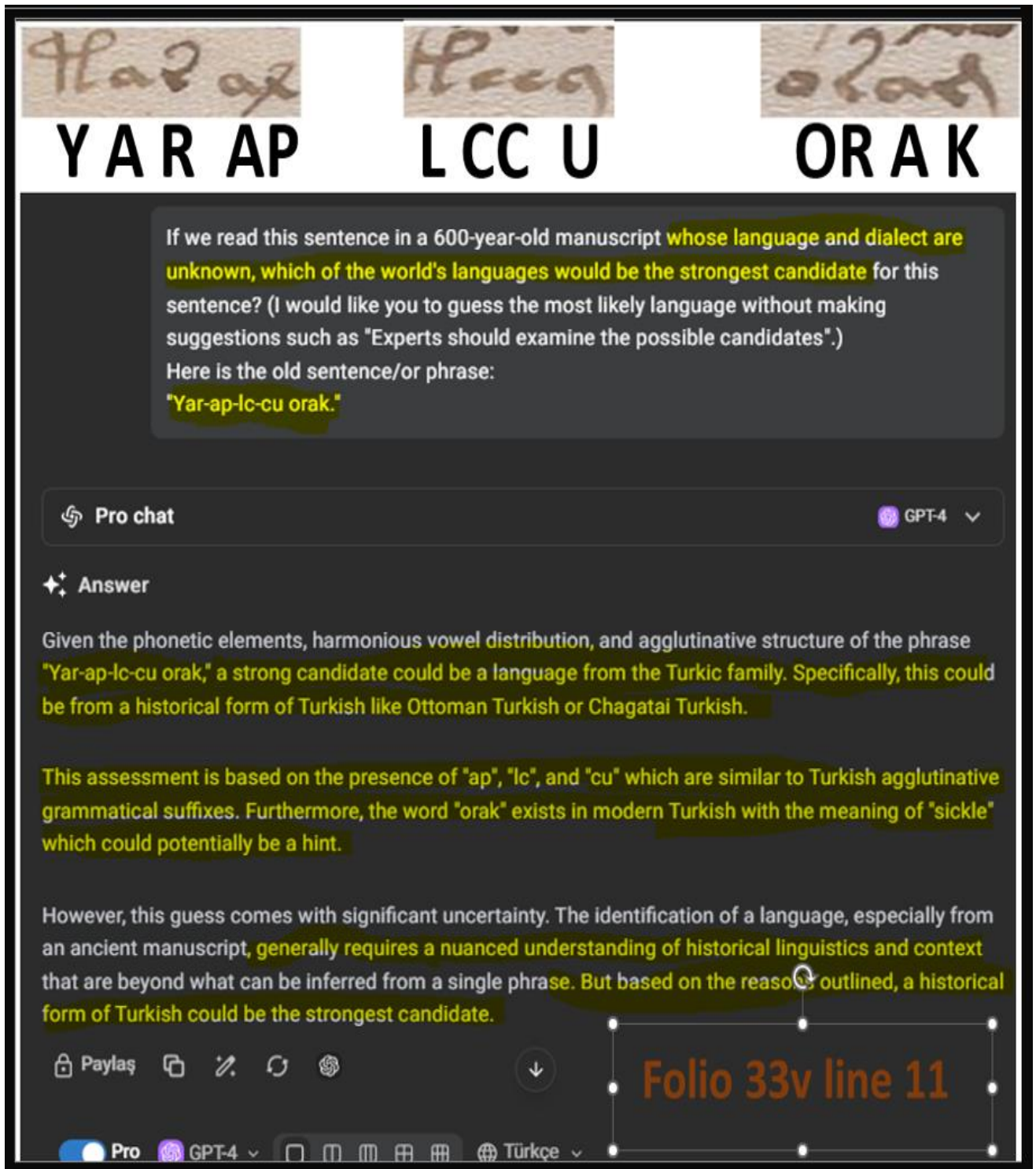
Paylaş      ↓

Folio 33v line 11

Pro GPT-4 □ □ □ □ □ Türkçe

Al'ya sorun...

Now, let's take just one of the phonetic harmony options from the voice/dialect variations in the last line of f-33 and look at the answer of the artificial intelligence (in the image below) again.



Y A R A P L C C U O R A K

If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence? (I would like you to guess the most likely language without making suggestions such as "Experts should examine the possible candidates".)
Here is the old sentence/or phrase:
"Yar-ap-ic-cu orak."

Pro chat GPT-4

Answer

Given the phonetic elements, harmonious vowel distribution, and agglutinative structure of the phrase "Yar-ap-ic-cu orak," a strong candidate could be a language from the Turkic family. Specifically, this could be from a historical form of Turkish like Ottoman Turkish or Chagatai Turkish.

This assessment is based on the presence of "ap", "ic", and "cu" which are similar to Turkish agglutinative grammatical suffixes. Furthermore, the word "orak" exists in modern Turkish with the meaning of "sickle" which could potentially be a hint.

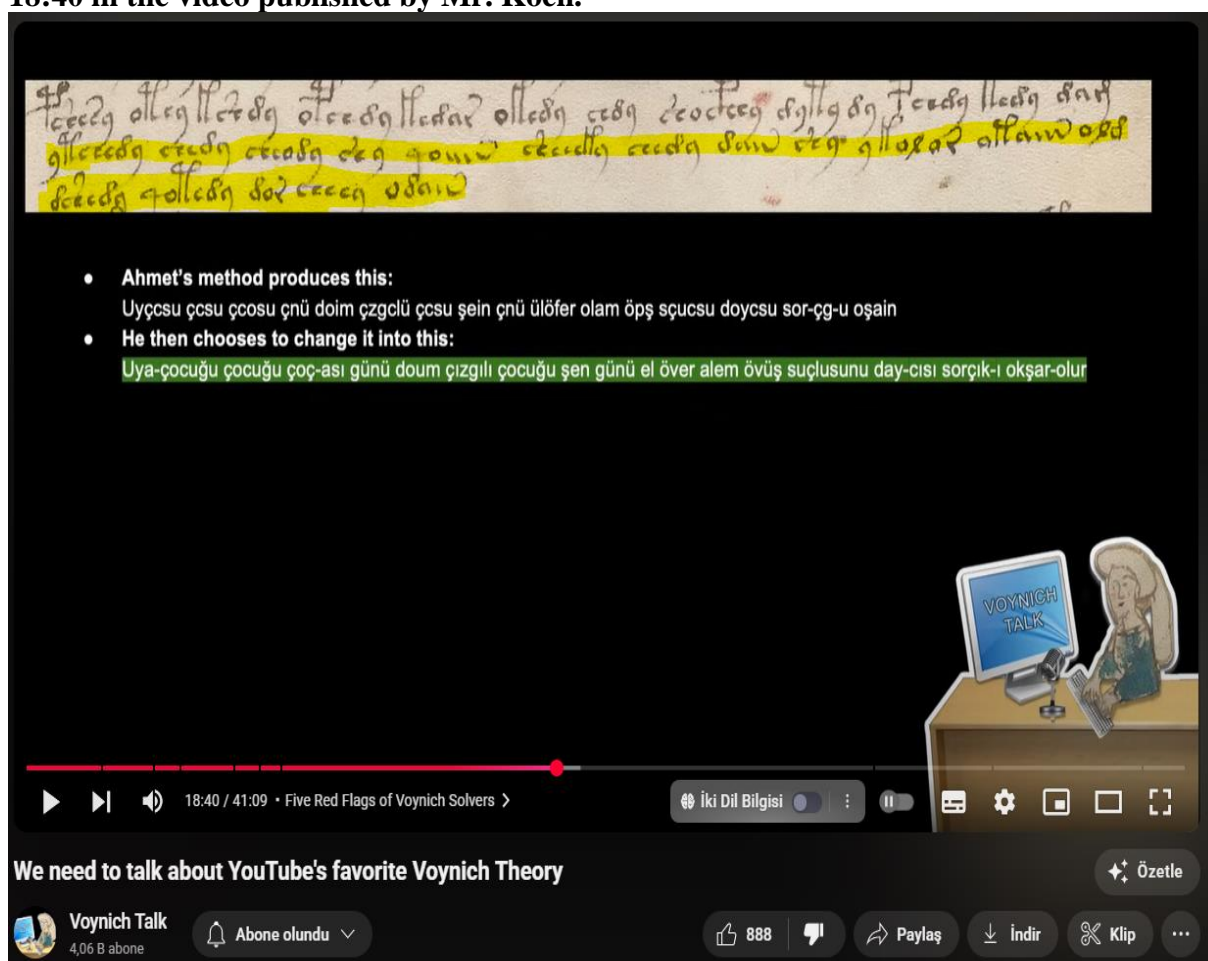
However, this guess comes with significant uncertainty. The identification of a language, especially from an ancient manuscript, generally requires a nuanced understanding of historical linguistics and context that are beyond what can be inferred from a single phrase. But based on the reasons outlined, a historical form of Turkish could be the strongest candidate.

Paylaş ↓ Folio 33v line 11

Pro GPT-4 Türkçe

As can be seen, when you ask the AI the question in the correct format and with a keyboard that is compatible with the correct Turkish phonetics, the answer always comes back, indicating that the VM language is Turkish.

Let's look again at the transliteration and the information explained there, starting at 18:40 in the video published by Mr. Koen.



The screenshot shows a YouTube video player. At the top, there is a handwritten Voynich sentence on a piece of paper, with a yellow highlight under a portion of it. Below the image, there are two bullet points:

- **Ahmet's method produces this:**
Uyçusu çösu çösu çnü doim çizgü çösu şein çnü ülöfer olam öpş şçösu doycsu sor-çg-u oşain
- **He then chooses to change it into this:**
Uya-çocuğu çöcuğu çoç-ası günü doim çizgili çöcuğu şen günü el över alem övüş suçlusunu day-cısı sorçık-ı okşar-olur

The video player interface shows a progress bar at 18:40 / 41:09, a title 'We need to talk about YouTube's favorite Voynich Theory', and a channel name 'Voynich Talk' with 4,06 B abone. There are also icons for likes (888), comments, share, download, and clip.

As you might recall from my explanation above, Mr. Koen announced in his video that the lengthy VM sentence displayed in the visual was declared by the AI as not being Turkish.

(However, as I explained earlier, the way the question was posed to the AI was skewed toward modern Turkish, and how the letters were written violated Turkish phonetic harmony. Because of this, the AI stated that the text was not Turkish, whereas when I correctly wrote the same sentence, the AI established a connection with Turkish. I had shared this part in the visuals above.)

In this visual, Mr. Koen claims, using the statement, “He then chooses to change it into this:” that I arbitrarily altered the phonetic structure of the sentence because I could not establish a phonetic or semantic connection with Turkish from my initial writing of the sentence.

In reality, what I did and what Mr. Koen explained to his viewers are entirely different. The first sentence is the original VM sentence in its transliteration format written with Latin letters (although Mr. Koen did not accurately display this detail on screen, but that's another matter). The second sentence (i.e., the one following his “He then chooses to change it into this:” statement) consists of modern words in Turkish from a specific regional dialect, chosen for comparison based on the closest phonetic equivalents to the words in the first sentence. What is being done here is the representation of a phonetic transcription variant comparison, where the modern (currently in-use) words closest in phonetic value to the old (original) word forms in the sentence are identified to reconstruct the same sentence.

In other words, as Mr. Koen described, the suggestion that I arbitrarily altered the words when the first sentence didn't turn out to be Turkish and then engaged in an anagram attempt to create a meaningful sentence is not true. The first sentence is valid and reflects the original phonetics of approximately 600 years ago (likely originating from an undefined dialect attributed to the Black Sea and Marmara regions). This format represents the writing of this sentence with its original phonetic structure, as shown in this transliteration. The second sentence, however, is a transcription proposal where each word in the first sentence (maintaining the same sequence) is reconstructed using modern words that possess the closest phonetic value to the original phonetics.

Such proposals are commonly encountered in linguistics, where phonetic-value comparisons are made, and the closest-matching word is selected from a dictionary to reconstruct the sentence. Indeed, there may be other word candidates—unknown or unavailable to me at the moment—that could also be suggested for one or more words in this sentence, both in terms of phonetic value and without disrupting semantic integrity.

As can be seen, the method is used in linguistics. Contrary to Mr. Koen's assertions, I did not disregard the first sentence or manipulate its words to arbitrarily select or create the second sentence. However, Mr. Koen lacks knowledge of how transliteration and transcription studies for Old Turkish should be conducted. He likely has a personal understanding of how these processes are carried out for Indo-European languages instead.

In this case, why might Mr. Koen have avoided mentioning this commonly used method in transliteration practices in linguistics and instead presented it as an arbitrary field of freedom?

There are two possible answers to this.

First, he may not be aware that phonetic comparison in linguistics is a method (and his inability to properly distinguish between transliteration and transcription might also suggest this), allowing the selection of modern phonetic-near words (those closest in phonetics to the older forms) during transcription.

Second, it could also be said that he is aware of these methods but is nevertheless conveying false information to his audience.

Thus, the false information conveyed to the audience here is the creation of a misleading impression that the first of two valid sentences—one based on the older form and the other on current words phonetic-near to the older form—yielded no results, so the second one was arbitrarily introduced. As far as I recall, this sentence in question was brought up in response to a query on the “voynich.ninja” page. However, I did not include this sentence in this form in either my social media posts or my articles.

Researchers curious about the explanation I previously gave on this matter can read my statements on the “voynich.ninja” page. On that page, I had already explained how these words and sentences were selected based on phonetic proximity and described my approach to transcription. However, it is evident that even if Mr. Koen has read the various statements I made on the “voynich.ninja” page, he did not understand what he read or failed to grasp the points I conveyed.

Had he understood, he would have also known that the method used here has examples applied to thousands of words in transliterations and transcriptions throughout the history of linguistics.

At 19:00 in the video (as can be seen in the next image), Mr. Koen asks the artificial intelligence about my "second sentence" mentioned here (in terms of whether it is in Turkish), and you can see the way he asks and the answer he gets.

The screenshot shows a YouTube video player. At the top, there is a handwritten Voynich script on a piece of paper, with several lines highlighted in yellow. Below the script, there are two bullet points:

- **Ahmet's method produces this:**
Uyçcsu çcsu çcosu çnü doim çzçlü çcsu şein çnü ülöfer olam öpş sçucsu doycsu sor-çç-u oşain
- **He then chooses to change it into this:**
Uya-çocuğu çocuğu çoç-ası günü doum çizgili çocuğu şen günü el över alem övüş suçlusunu day-cısı sorçık-ı okşar-olu

Below the bullet points, there is a chat window with a question and an answer:

Does this look any more like any form of Turkish, old or new or dialect or anything at all? Uya-çocuğu çocuğu çoç-ası günü doum çizgili çocuğu şen günü el över alem övüş suçlusunu day-cısı sorçık-ı okşar-olu

The answer from the AI is:

This version still does not resemble standard Turkish, modern or old, nor any recognizable dialect. However, it seems closer to an attempt at imitating Turkish-like sounds and structures. Let's break it down to assess the elements:

The video player interface shows the video is at 19:00 / 41:09. The video title is "We need to talk about YouTube's favorite Voynich Theory". The channel name is "Voynich Talk" with 4,06 B abone. The video has 888 likes and a share button. The video player also shows a "İki Dil Bilgisi" button and a "Özetle" button.

Of course, the way the question was posed is, again, incorrect.

When a linguist asks this type of question to artificial intelligence, the machine will understand that it should only compare the text with modern Türkiye Turkish and its current dialects. Thus, at this point, the AI will rely solely on the vocabulary of Türkiye Turkish to form its answer.

However, he could have asked the AI whether the text—being 600 years old and in an unknown dialect—resembles any of the modern languages.

More importantly, Mr. Koen should have anticipated that for the English questions he posed to the AI, the machine would respond using primarily or exclusively general sources (such as Wikipedia or phonetic comparisons from web searches and other superficially compiled data written in English). For this reason, Mr. Koen should have directed the AI scan in a way that ensured it relied only on academic articles within the field of linguistics or guided the machine toward the correct sources.

As a scientist, Mr. Koen himself should have compiled information solely from academic resources, authentic dictionaries (it is worth noting that the number of printed books and articles written in Turkish concerning Old Turkish and word inventories is likely a hundred times more than those available digitally), and academic articles and sources. He should have used this approach to compare the phonetics of the words.

Without acquiring knowledge about the vocabulary and phonetic structures of medieval and modern Turkish dialects or consulting another linguist with profound expertise in Old Turkish phonetics regarding literature and similar matters, Mr. Koen should not have posed such an erroneous question to the AI and drawn conclusions.

I ask you, can Mr. Koen's method of comparison and reaching judgments or conclusions through this approach be scientific?

What is the scientific aspect of reaching judgments by asking the machine a wrongly framed question without employing linguistic methods and accepted approaches for gathering information?

If you look at the comments under the video, you may notice that many of Mr. Koen's viewers appear unaware of the lack of consistency and scientific basis in his comparisons and inferences. Of course, individuals who lack expertise or work in linguistics may mistakenly believe that the results derived from these approaches supposedly have scientific value. However, any reasonable linguist knows that such methods should not be employed.

Additionally, any linguist who has not distanced themselves from logical thinking knows that knowledge about the archaic phonetic forms of language dialects is a specialized subject. Such information is often found in academic articles (mostly written in Turkish) and is not obtained from a single specific article but rather through reading and compiling numerous academic articles.

Later in his video, at the 19:32 mark, Mr. Koen mentions that I supposedly altered the same sentence again.

He even asks this question to the AI and displays the response on the screen.

However, the third sentence format referenced by Mr. Koen did not result from me altering the words again.

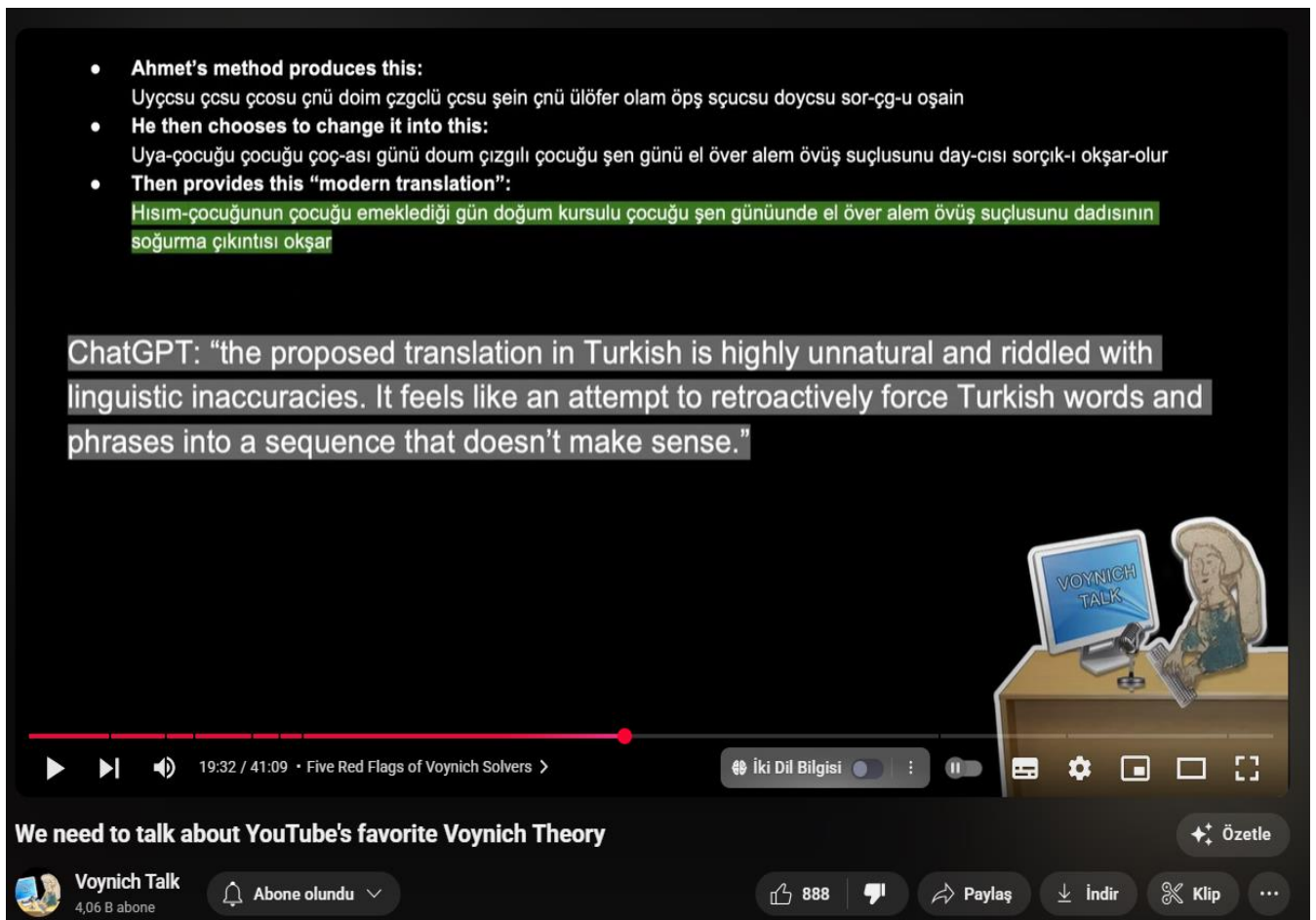
The first sentence displayed the original phonetic form, the second showed the phonetic equivalents of the old words closer to a specific geographical region, and the third sentence, in turn, listed the meanings of each word as explained in dictionaries and articles.

Moreover, the words arranged with their meanings do not form a complete sentence.

For the rows created by aligning meanings to form one or more complete sentences, punctuation marks must first be used. In other words, marks like commas and periods should have been included.

- **Ahmet's method produces this:**
Uyçcsu çcsu çcosu çnū doim çzglū çcsu ūein çnū ūlōfer olam öpş şçucsu doycsu sor-çg-u oşain
- **He then chooses to change it into this:**
Uya-çocuğu çocuğu çoç-ası günü doum çızgılı çocuğu ūen günü el över alem övüş suçlusunu day-cısı sorçık-ı okşar-olur
- **Then provides this "modern translation":**
Hisim-çocuğunun çocuğu emeklediği gün doğum kursulu çocuğu ūen gününde el över alem övüş suçlusunu dadısının soğurma çıkıntısı okşar

ChatGPT: "the proposed translation in Turkish is highly unnatural and riddled with linguistic inaccuracies. It feels like an attempt to retroactively force Turkish words and phrases into a sequence that doesn't make sense."



We need to talk about YouTube's favorite Voynich Theory Özetle

Voynich Talk
4,06 B abone

Abone olundu

888 Paylaş İndir Klip

Let's provide an example. 600 years ago, the VM author wrote the first word here in the form UYÇCSU/UYÇoCSU. I analyzed the phonetic equivalents of this word using dialect

knowledge and explained that this word is phonetically close to two words written as a compound word. These words are UYA and ÇOCUSU (çocuğu).¹⁶¹ In the medieval Turkish dictionary Dîvânü Lügâti't-Türk, the word UYA is written, and its meaning is explained as “relative” and “brother.” The phonetic equivalent of the word ÇCSU/Çocusu in modern vocabulary is “çocuğu” (child’s). We take this ÇCSU word throughout the 240 pages as consistently representing “çocuğu” in phonetics and analyze it across different sentences.

Therefore, the “allegedly new word-based form” that Mr. Koen displayed as the third variant of the sentence actually consists of the meanings of each word from the previous sentence, lined up side by side as found in authentic (printed) dictionaries. For instance, the word that the author wrote as UY is seen in a medieval dictionary with the phonetic form UYA.

In medieval Turkish writing, numerous examples exist where vowels are not placed alongside consonants—a feature familiar to linguists conducting transliterations in the field of Turkology. I consulted linguists regarding the phonetic equivalents of the word UY, written 600 years ago, and reached the same conclusion with many Turkologists in this detail. Thus, based on our transcription, the word written as UY by the VM author is the phonetic equivalent of UYA, and its meaning as “**relative**” in the old dictionary was included in the third sequence.

As can be seen, Mr. Koen either failed to understand the scientific steps of the methods and approaches we followed or did not want to explain them to his audience. Instead, he appears to have chosen to create a false impression by stating, “Ahmet Ardiç wrote a sentence, couldn’t find a connection to Turkish, tampered with the words, and when he still couldn’t find anything, intervened again in the phonetics to proceed.”

See, the meaning of the word “UYA”¹⁶² is explained as “relative”, “brother” in the medieval manuscript Dîvânü Lügâti't-Türk.

¹⁶¹ I have previously explained this detail on the voynich.ninja page along with other words. Please see it: <https://www.voynich.ninja/thread-2318-post-60431.html?highlight=%C3%B6v%C3%BC%C5%9F#pid60431>

¹⁶² See: UYA (hısım, kardeş) > In this dictionary page, it is written that the word **UYA** was used in the past with the meaning of “**relative**”, “**brother**” and “**organ**” within various meanings.
> <https://sozce.com/nedir/322422-uya>

uya ne demek? - 3 sözlük, 6 sonuç.

Divanü Lügati't-Türk
uya anlamı
kuş yuvası

uya anlamı
nisim, kardeş

Tarama Sözlüğü
uya anlamı
1. Ahmak, sersem, ebleh, uysal. 2. Kâhil, tembel. 3. **Arkadaş**, kardeş.

Türkiye Türkçesi Ağzları Sözlüğü
uya anlamı
Organ.
*Saray -Tekirdağ

In this way, a series of words containing the explanations of the phonetic equivalents of the first sentence—aligned in the same sequence (the meanings of the words in the second sentence arranged in the same order)—has been displayed on the screen as the third sentence. However, for these to constitute a proper sentence, they must be correctly written and include punctuation marks. When Mr. Koen presents the third format, containing the “sequence of word meanings” to the AI in the context of modern Turkish without using punctuation, it becomes difficult for the machine to provide an accurate explanation.

Naturally, it is not surprising to us that Mr. Koen, having misunderstood both our methods/approach from start to finish and having posed the question to the machine incorrectly, received the response he did. Based on this approach, the machine appears to have done the right thing.

Now, we will individually submit these three sentences to the machine. Let's see what the machine provides as an answer for the one transliteration and for one phonetic variant, and the sequence of word meanings.


Also, please visit the “voynich.ninja” page, where I explained this topic in detail, by following the link shared below. While doing so, make sure to register on the “voynich.ninja”¹⁶³ page, as you may not be able to view the visuals I shared there without being a member.

¹⁶³ Please see my detailed explanations and the dictionary links for the words in this sentence on the “voynich.ninja” page: <https://www.voynich.ninja/thread-2318-post-60431.html?highlight=%C3%B6v%C3%BC%C5%9F#pid60431>

On the mentioned page, I had explained in detail how these sentences were read. For instance, in this example, I described how we selected all the words and how their meanings were written in dictionaries. To avoid repeating all of those explanations here, it would be beneficial for you to revisit the page linked above.

The third version (or structure) of the word sequence in question consists of the semantic meanings of the old words with the phonetic equivalence found in the second version. However, the third sequence is not the phonetic form of the second. It is a proposed reading format created by aligning the meanings from dictionaries side by side in the same order.

Below, you can see the way we asked the question and the response provided by the machine. Here, you will observe the VM original text (written based on the Latin alphabet transcription of its 600-year-old phonetic form).

 23 web kaynağı

You will see some word indexes written in the Latin alphabet as equivalents of a spelling form lined up side by side (and not separated by punctuation) in an old manuscript. These reflect the original phonetic values in the lines of the 600-year-old manuscript.

Here is the old sentence/or phrase in original form:






"UY-ÇCSU/UYÇ-ÇCSU ÇCOSU ÇNU DOIM ÇZGCLU ÇCSU SAIN ÇNU ULOPAR OYAM OPŞ SÇUCUSU DOY-CSU SOR-ÇGU OSAIN/OŞAIN"


Here is the preliminary explanation and my question: **We read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which of the world's languages would be the strongest candidate for this sentence?** Please compose the answer in English only.

Pro chat GPT-4

Answer

Based on phonetic similarities and linguistic characteristics such as vowel harmony and agglutination, the strongest candidate for the language of this sentence from the 600-year-old manuscript would be an old form of a Turkic language, specifically Ottoman Turkish or Old Anatolian Turkish.

Paylaş     

Pro GPT-4  English ...

Now we are sending the phonetically close words of this text found in dictionaries/dialects (with the phonetically close form presented as the second sentence form) to the artificial intelligence in the same order. Let's see what the machine will answer when we ask the question correctly.

Here is the answer in the next image:

We read this sentence below in a 600-year-old manuscript whose language and dialect are unknown: "UY-ÇCSU/UYÇ-ÇCSU ÇCOSU ÇNU DOIM ÇZGCLU ÇCSU SAIN ÇNU ULOPAR OYAM OPŞ SÇUCUSU DOY-CSU SOR-ÇGU OSAIN/OŞAIN" Then, based on the old dictionaries of a language I know and the phonetic forms of dialect vocabulary, I transformed this sentence into the following form. I will not write to you which language it is, I want you to guess it. However, before doing this and writing your answer, read the notes below and give your answer following the second sentence variant below. So, in your answer, also include a short prediction sentence about whether the words in these two sentence variants can be phonetically close to each other. Here is the phonetic equivalent sentence that I want you to evaluate (In the sections in parentheses and the sections separated by the " / " slash mark, you can see the alternative sound-form suggestion that is similar to the previous sound-form): "UYA ÇCSU ÇCUSU (çocuğu çocuğu) ÇC OSU (çoç-ası) ÇNÜ/Çünü (günü) DOIM (doum) ÇIZGIC-LU ÇCSU (çocuğu/çocuk-u) SAIN/ŞEN ÇNU (günü) UL-OPAR/ÖFER (el öper/över) OLAM (alem) OPŞ/ÖVŞ (övüş) SÇUCUSU (suçlusunu/suçlusu) DOY-CSU (day-cısı) SOR-ÇGU (sorçıkı) OSAIN/OŞAIN (okşar/okşar-olur)"

Notes: Please compose the answer in English only. Please keep your answers short and convey the most probable result. Moreover, since I already know that linguists need to examine them in depth, do not include your suggestions in the answer because I am taking screenshots and expect summary answers that will fit on the screen. When giving your answers, take into account the vocabulary and phonetic and semantic structures of the language or languages you think are likely to be candidates, especially the info collected from academic articles. Do not refer to non-academic sources on the internet whose comments and sources may be controversial.

Pro chat

GPT-4

Answer

The language of the manuscript is likely Old Anatolian Turkish, as suggested by the phonetic similarities and vocabulary structures. The words in both sentence variants show phonetic closeness, particularly in agglutinated forms and vowel harmony patterns.

Paylaş



Pro GPT-4

English ...

Al'ya sorun...

Now, we will write the meanings of the phonetically close words (by founding in the dictionaries/dialects in the same order).

We will add punctuation marks while doing this.

We will also ask AI whether there is a phonetic similarity between the previous two sentence variants.

(I am copying the entire question here in the footnote¹⁶⁴ because it may not fit entirely in the screenshot, so I am presenting the question and answer below as two separate images.)

Let's see what the machine will answer when we ask the question correctly.

¹⁶⁴ We read a sentence below from a 600-year-old manuscript (which language and dialect are unknown): "UY ÇCSU ÇCOSU ÇNU DOIM ÇZGCLU ÇCSU SAIN ÇNU ULOPAR OYAM OPŞ SÇUCUSU DOY-CSU SOR-ÇGU OSAIN/OŞAIN" Then, based on the old dictionaries of a language I know and the phonetic forms of dialect vocabulary, I transformed this sentence into the following form (In the sections in parentheses and the sections separated by the " / " slash mark, you can see the alternative sound-form suggestion that is similar to the previous sound-form):

"UYA çocuğu çocuğunun çoç-ası ÇNÜ (günü) DOIM/DOUM ÇIZGıC-LU çocuğu ŞEN ÇNU (günü) ÜL-ÖFER (el över) OLAM (alem) ÖVŞ (övüş) SÇUCUSU (suçlusunu) DOY-CSU (day-cısı) SOR-ÇGU (sor-çıkı/sour-çıkı) ÖŞAIN"

Now, I will write the words that are the dictionary equivalents of the words in the same word index in the same order, but I will add the dots and commas. (Note: Of course, there are multiple meanings for a word in dictionaries, but I wrote the meanings of the words in the old (medieval) vocabulary by taking into account the phonetic and semantic connection it establishes with the previous word, and I will not tell you which language these dictionaries and words belong to. Here is what you can see when the meanings are written in the third stage:

"Hısım çocuğunun çocuğu emeklediği gün, doğum kusurlu (doğum çizgili) çocuğu/çocuğun şen gününde el över, alem övüş suçlusunu (sebepkarı-olarak) dadısının "soğurma çıkıntısı" (memeucunu) okşarmış."

Question 1: If you were to evaluate the phonetic form of 600 years form in the first sentence and the phonetic variant of it in the second sentence-like form. The words in these may be words that are close to each other in terms of phonetic value would you consider them?

Question 2: In the third stage, list the meanings of the words If so, to which language do you think the sentence I wrote, using the same order and adding punctuation marks, might be closest? In this form, if you were to translate this from the candidate language into English as a regular or inverted sentence, what would your translation likely be like?

Notes: Please keep your answers short and convey the most probable result. Moreover, since I already know that linguists need to examine them in depth, do not include your suggestions in the answer because I am taking screenshots and expect summary answers that will fit on the screen. When giving your answers, take into account the vocabulary and phonetic and semantic structures of the language or languages you think are likely to be candidates, especially the info collected from academic articles. Do not refer to non-academic sources on the internet whose comments and sources may be controversial.

Here is the answer in the image below:

We read a sentence below from a 600-year-old manuscript (which language and dialect are unknown): **"UY ÇCSU ÇCOSU ÇNU DOIM ÇZGCLU ÇCSU SAIN ÇNU ULOPAR OYAM OPŞ SÇUCUSU DOY-CSU SOR-ÇGU OŞAIN"**

Then, based on the old dictionaries of a language I know and the phonetic forms of dialect vocabulary, I transformed this sentence into the following form (In the sections in parentheses and the sections separated by the " / " slash mark, you can see the alternative sound-form suggestion that is similar to the previous sound-form): **"UYA çocuğu çocuğunun çoç-ası ÇNÜ (günü) DOIM/DOUM ÇIZGIC-LU çocuğu ŞEN ÇNU (günü) ÜL-ÖFER (el över) OLAM (alem) ÖVŞ (övüş) SÇUCUSU (suçlusunu) DOY-CSU (day-cısı) SOR-ÇGU (sor-çıkı/sour-çıkı) ÖŞAIN"**

Now, I will write the words that are the dictionary equivalents of the words in the same word index in the same order, but I will add the dots and commas. (Note: Of course, there are multiple meanings for a word in dictionaries, but I wrote the meanings of the words in the old (medieval) vocabulary by taking into account the phonetic and semantic connection it establishes with the previous word, and I will not tell you which language these dictionaries and words belong to. Here is what you can see when the meanings are written in the third stage: **"Hısım çocuğunun çocuğu emeklediği gün, doğum kusurlu (doğum çizgili) çocuğu/çocuğun şen gününde el över, alem övüş suçlusunu (sebepkarı-olarak) dadısının "soğurma çıkıntısı" (meme-ucunu) okşarmış."**

Question 1: If you were to evaluate the phonetic form of 600 years form in the first sentence and the phonetic variant of it in the second sentence-like form. The words in these may be words that are close to each other in terms of phonetic value would you consider them?

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Notes: Please keep your answers short and convey the most probable result. Moreover, since I already know that linguists need to examine them in depth, do not include your suggestions in the answer because I am taking screenshots and expect summary answers that will fit on the screen. When giving your answers, take into account the vocabulary and phonetic and semantic structures of the language or languages you think are likely to be candidates, especially the info collected from academic articles. Do not refer to non-academic sources on the internet whose comments and sources may be controversial.

↓

Pro GPT-4 English ...

Al'ya sorun...

The preliminary explanation for AI and the questions based on the explanation can be seen in the image.

The answer given by the machine can be seen in the image below:

semantic connection it establishes with the previous word, and I will not tell you which language these dictionaries and words belong to. Here is what you can see when the meanings are written in the third stage: "Hisim çocuğunun çocuğu emeklediği gün, doğum kusurlu (doğum çizgili) çocuğu/çocuğun şen gününde el över, alem övüş suçlusunu (sebepkarı-olarak) dadısının "soğurma çıkıntısı" (meme-ucunu) okşarmış."

Question 1: If you were to evaluate the phonetic form of 600 years form in the first sentence and the phonetic variant of it in the second sentence-like form. The words in these may be words that are close to each other in terms of phonetic value would you consider them?

Question 2: In the third stage, list the meanings of the words If so, to which language do you think the sentence I wrote, using the same order and adding punctuation marks, might be closest? In this form, if you were to translate this from the candidate language into English as a regular or inverted sentence, what would your translation likely be like?

Notes: Please keep your answers short and convey the most probable result. Moreover, since I already know that linguists need to examine them in depth, do not include your suggestions in the answer because I am taking screenshots and expect summary answers that will fit on the screen. When giving your answers, take into account the vocabulary and phonetic and semantic structures of the language or languages you think are likely to be candidates, especially the info collected from academic articles. Do not refer to non-academic sources on the internet whose comments and sources may be controversial.

Pro chat GPT-4

Answer

- The phonetic forms in both sentences exhibit notable similarities, suggesting a close relationship between the phonetics of the original and the transformed sentence. The phonetic characteristics, including vowel harmony and agglutination, align closely with attributes of Old Anatolian Turkish or Ottoman Turkish, making these languages strong candidates for further examination.
- Based on the dictionary equivalents you provided, the language of the sentences likely aligns with Old Anatolian Turkish. If translated into English, a possible version of the sentence might read: "On the day when the relative's child crawled, he praises the flawed (or striped) child on his joyous day, extolling (the worthy) one, and the crime's cause was caressed by the nanny's 'suckling protrusion'." This reflects a loose translation that maintains semantic connections with the original vocabulary.

Paylaş 📄 ✍️ 🔄 🌀 ⬇️

Pro GPT-4 🗄️ 📄 🗑️ 🔍 🌐 English ...

Al'ya sorun...

As can be seen, the sentence-shaped word strings shown on the screen at 19:00 in the video published by Mr. Koen are not sentence variants created by distorting the phonetic forms of the words.

The first form represents the original phonetics found in the VM, the second is composed of words taken from old and recognized dialects that are phonetically closest to the original phonetics, and the third is a sequence of the meanings of these words compiled from dictionaries, arranged in the same order.

In other words, the third form concerns the semantic content of the closest phonetic matches we could find.

None of these three forms, as reflected in the AI's response displayed by Mr. Koen on screen, is "standard Turkish," as claimed.

Even the third form, which is the closest to standard Turkish, may be difficult for the AI to interpret or identify as standard Turkish without the addition of proper punctuation marks (e.g., commas and periods) or the usage of specific letters that align with the phonetic harmony rules of the Turkish keyboard.

I do not claim that every reading and interpretation in the field of linguistics and specifically within the context of VM, represents only the most accurate and definitive conclusions down to the smallest detail. However, the purpose of these studies is to freely share my methodologies and ideas with linguists and Turkologists.

The main goal is to open my proposed VM transliterations and transcriptions—methods I strongly believe to be largely accurate—to the interpretations and criticisms of linguists.

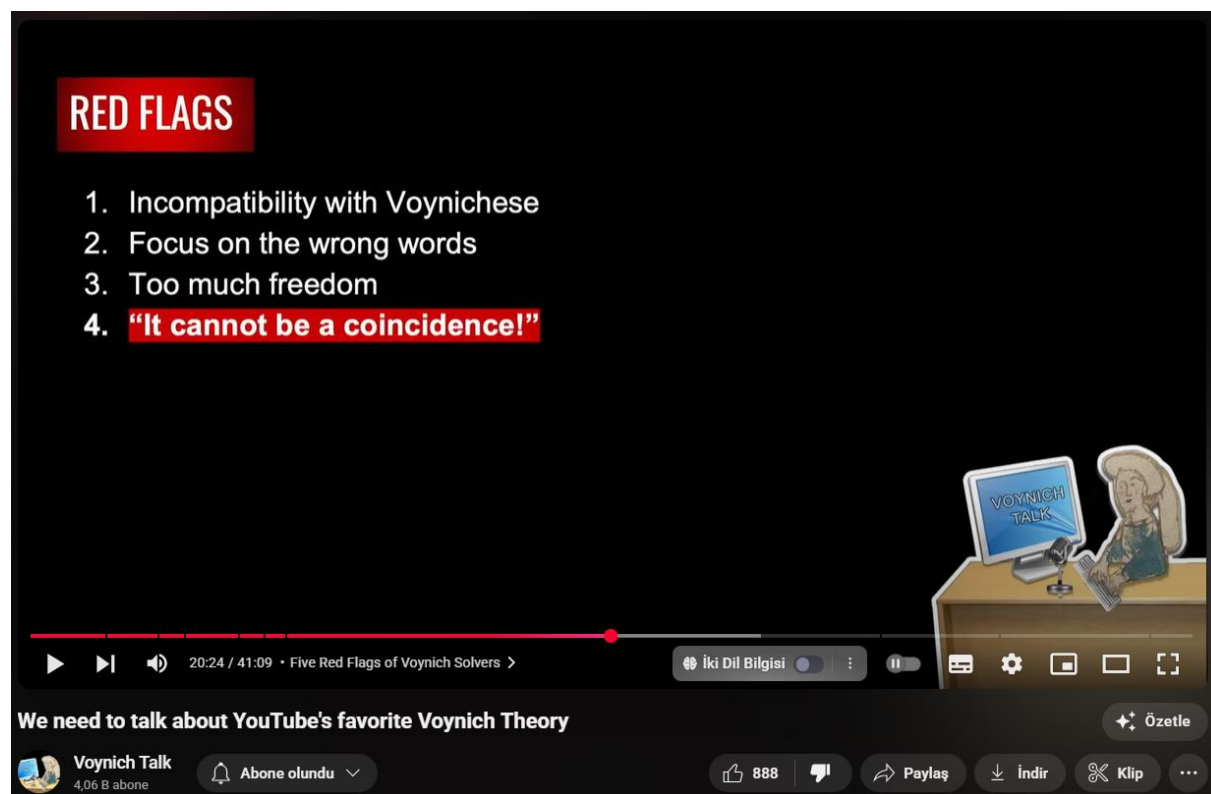
The primary objective of the news and interview videos I've created, as well as the comments and posts I've made on the "voynich.ninja" page, is also this. These types of news-related activities, interviews, and social media posts aim to freely delve into and open specific details of topics for discussion without being overly concerned about potential keyboard errors when publishing them. However, for a linguist to focus on these (news and informational-related videos or notes on social platforms) while not using our academic articles for criticism in their work is not an understandable approach. I condemn Mr. Koen for this attitude.

I believe it is important to share my findings and insights in this way to attract more Turkologists and linguists to sentence analyses. However, critics must also conduct their critiques using scientific methods and focus on our academic articles. Criticizing our work based on social media posts instead of academic articles has created the perception that the methods and steps of our study have been distorted or that approaches not used were falsely presented as if they were.

The context of how the connection was established between the three different sentence variants displayed on the screen at the 19th minute of the video is significant. These three forms can provide insights into our methodological notes, and there can be no mention here of

anagram phonetic attempts, as the method is one of the most recognized and valid approaches in linguistics.

Critics can highlight errors regarding the scientific approach within the method and suggest correct approaches through their critique. However, it is unethical to portray this approach or method—which is also utilized in linguistics—as an experiment outside the bounds of linguistics or as mere anagram attempts.



From the 20:24 mark in the video published by Mr. Koen, he begins discussing a topic under the title “It cannot be a coincidence!”

Mr. Koen addresses this topic up to the 22:55 mark, focusing on “the mathematical probabilities proposed by researchers claiming to have deciphered the Voynich texts and read certain words within the texts.” Additionally, he reflects on-screen a portion of a comment I shared on the "Voynich.ninja" page regarding mathematical probabilities. Here, he implies that the overlaps in our VM research could be coincidental and that our probability calculations are incorrect.

I am not merely speaking of a single word or a sentence composed of four words giving us hope in terms of mathematical probabilities. As demonstrated in our published article that passed through academic scrutiny, there are several structural overlaps between the writing styles of Old Turkish and VM—statistical and numerical 1/1 matches—that do not exist in any other language. I had also presented these findings in my articles.

For example:

- The simultaneous occurrence of three--, four--, and five-word repetitions side by side in the same MS (and in Old Turkish).

- The observation that certain sounds/letters do not start or end words in Old Turkish, and the same applies to these sounds and letters in VM texts.

Additional overlaps include:

- 112 drawing-word matches (so far), some of which can be found in dictionaries unchanged in phonetic form over 600 years.
- Findings regarding sentence structures and word suffixes and roots across over 100 sentences and full pages.
- Similarities between the phonetic forms and usage patterns & order of word suffixes.
- The phenomenon of word suffixes being written as look like as separate words in many cases (in VM and in Old Turkish and in modern Turkish).
- Approximately 1,000 different words read in total.
- The unique sequencing of transliteration phonetics and word-suffix arrangements across every line of the 240 pages, aligning with Turkish (to the extent that the AI itself recognized this).

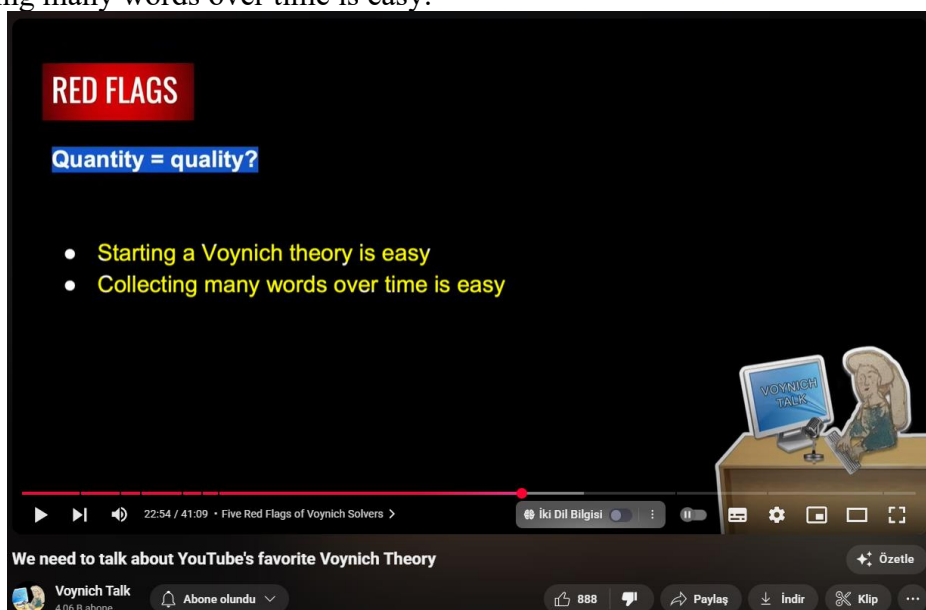
These, among many other findings presenting overlaps, make Old Turkish the closest candidate language for VM—not just due to the numerical abundance of findings but also the richness of their qualitative nature.

Mr. Koen, however, chose to place our findings in the same category as findings and probabilities from other studies, portraying the total number of words we read, their qualitative aspects, and the full-page readings as merely *‘‘a few word resemblances.’’* Characterizing the work I explained here and published in my articles, rich in both qualitative and quantitative aspects, as ‘‘a few words’’ is, first and foremost a statement inconsistent with the facts.

I must emphasize that the task of examining these differences and analyzing the evidence presented in our articles also falls to other linguists. What Mr. Koen has done is not scientific analysis, but rather an attempt to create a perception akin to gossip based on personal judgments.

In his video, at the 22:54 mark, Mr. Koen wrote:

- ‘‘Starting a Voynich theory is easy.’’
- ‘‘Collecting many words over time is easy.’’



Mr. Koen essentially stated, *"Starting a Voynich theory is easy,"* and *"Over time, collecting words and finding other words to resemble them to make reading claims based on them is easy."*

Looking at the comments under the video, it seems no one has asked Mr. Koen the following questions:

1. Previously, you described this process as “relying on a few random word readings.” How, in the same video just a few minutes later, can you then explain it as “collecting many words is easy”? You need to make a decision! In connection with the VM-Old Turkish hypothesis, are you referring to a few random words being read, or are you discussing the collection of a large number of words?

2. If it's easy to collect many words from the VM content over time (for instance, let's say around 112 drawing-match-words, etc), why has no one done this since 1912, and why did such a claim only suddenly arise now? Many people have presented claims about various languages based on a few words, but why, for the first time in 112 years of VM reading history, was it possible to collect such a large number of words only in relation to the Old Turkish hypothesis?

3. Apart from quantities, were any pieces of evidence similar in quality to those presented in the “VM-Old Turkish” hypothesis previously offered for any other language? If so, please share the article containing this claim so we can review it, Mr. Koen!

4. Mr. Koen, if, as you say, it is possible to find many words in the VM content in the form of anagrams or resemblances, would you not like to prove this by doing the same thing yourself and demonstrating it? Instead of suggesting inconsistent methods for people to validate their claims, go ahead and verify your own statements by doing the same. Read many words from the VM content in any language of your choice and prove that this can indeed be done through anagram manipulation.

5. While proving, as stated in point 4, that many words can be read through anagram manipulation, please also adapt the qualitative overlaps, such as four- and five-word repetitions and the rule that certain letters never begin or end words, into the claimed language and demonstrate that these can also be done. Can you do this? Because if you cannot, you will need to admit that what you presented as “achievable” to your viewers is based entirely on your fabricated ideas and opinions.

First and foremost, these are merely his personal opinions. However, over the past century, have the hundreds of researchers and academics who have considered European languages as potential candidates for the VM language ever conducted a transliteration study capable of reading the VM texts consistently, showcasing an alphabet transcription with identical sound values across all 240 pages, and verifying the unchanged phonetic value in dictionaries?

For example, did anyone demonstrate structural and statistical links between the VM and a candidate language, reading over 100 sentences, nearly 1,000 words, and some full pages, while consistently reading certain characters with the same phonetic value? Over time, were they able to achieve all of this and get their paper accepted and published in the old linguistic professors' environment after undergoing evaluation by an international scientific committee that included experts in the candidate's ancient language?

I'm sure that Mr. Koen, despite not examining our scientific article on Old Turkish, has instead drawn conclusions based on our news-related and interview videos and presented his critiques with gossip-like, worthless approaches. He seems to regard himself as more competent and knowledgeable than the expert linguists from the scientific committee who reviewed our paper and decided to publish it.

What Mr. Koen fails to understand is that different claims do not offer transliterations that are equivalent or replicate the same errors in terms of quality and quantity. Our study provides the most unique and realistic results in VM research history, both qualitatively and quantitatively. The results of our research have been reviewed and appreciated by academic experts and authorities specializing in Turkology and Old Turkish.

In the history of Voynich manuscript text readings, it was our study that identified the existence of numerous syllable markers within the Voynich manuscript alphabet and explained them using a system that consistently read all of these markers. The VM/ATA transcription alphabet we introduced includes the most extensive set of matched VM characters with Latin alphabet equivalents presented to date. These offer transliteration matches presented within a constrained set of rules, similar to phonetic options recognized in comparable studies (and even under a much narrower phonetic-variant-choice framework than most).

In VM texts, the phonetic reading value of the core 24 glyphs and number symbols is consistently used in alignment with the sound-harmony rules of the candidate language, following a specific sequence, order, and system. Ours is the only study that reads all characters in the same manner/style based on this systematic method.

Moreover, as the ATA working group, we conduct these studies during our spare time, outside of our daily responsibilities. Our transliteration efforts and the reading proposals derived from them are presented to the attention and critique of Turkology. Up until the present day in 2025, as I write these lines, every Old Turkish expert who has reviewed our articles has confirmed the presence of Turkish content in the VM, suggesting it reflects a 600-year-old dialect or a minority vernacular of Turkish.

Mr. Koen has expressed personal opinions on this matter, but these opinions lack a scientific and rational basis. When evaluating any academic claim, the evaluation should not rely solely on the personal opinions and inferences of the evaluator/critic. Initially, technical knowledge about the candidate language must be acquired, its sound features considered, and similarities between the candidate language and the VM evaluated scientifically according to criteria set about the candidate language. Personal inferences and expectations—especially when they lack value and cannot serve as measurement criteria—cannot override or supersede scientific methods

Mr. Koen seems to lack awareness of the sound features and linguistic characteristics of the candidate language. For example, if any syllable glyph or word constructed with consonant combinations is assessed using four different phonetic variants, knowing the “vowel-harmony-rule” would reveal that this would correspond to merely two separate sound variants when the candidate language is Turkish. Mr. Koen, in his analyses, has disregarded such language-specific rules and characteristics, never addressing them, nor has he recognized that the primary factor in selecting phonetic equivalents is the sound structure inherent to the language. He interpreted the freedom of choice available to the claimant as the main agent in managing phonetic selection.

In reality, preceding words influence subsequent ones, and the phonetic harmony rule governs the phonetic reading of words. Nonetheless, letters subjected to these rules have historically continued to be written in the same manner. Mr. Koen has entirely excluded the study of these sound phenomena and writing characteristics belonging to the candidate language from his scope of analysis, failing to address them altogether.

Starting at minute 23:30 in the video he published, Mr. Koen again criticizes the choice of words.

Ahmet Ardic
Banned

Posts: 375
Threads: 1
Thanks Received: 24 in 14 posts
Thanks Given: 39
Joined: Jun 2020
Location: Canada

29-05-2022, 00:31 (This post was last modified: 29-05-2022, 00:47 by Ahmet Ardic.) #356

From the folio 78v:

XÇCSU OF (kıçığıını ov)
or
XÇC SU OF (Kıçığıı suyla ov / kıçı su ov)
may translate in English:

1> Rub your little/young ass (poop/butt)
2> Rub your/their-own small ass with water

23:30 / 41:09 • Five Red Flags of Voynich Solvers >

İki Dil Bilgisi

We need to talk about YouTube's favorite Voynich Theory

Özetle

Voynich Talk
4,06 B abone

Abone olundu

888

Paylaş

İndir

Klip



According to this, the letters marked in yellow in the visual—on the left—were written to correspond to the sound “X” in the ATA alphabet transcription (600 years ago by the author in the Latin alphabet) and were pronounced with the phonetic value of X. Similarly, in the ATA alphabet transcription, the letter on the right (marked with a yellow background) was pronounced by the author with a sound between P/F. In other words, the author likely read the letter on the left as X and the one on the right as a sound between P/F in their daily life.

However, in modern Turkish vocabulary, some of these letters, like X, have evolved into usage in written and spoken words containing K and H sounds. The P/F-like sound used by the VM author can now be seen in modern vocabulary as having evolved into P, B, or F/V in certain words.

When explaining these details, I am not saying that there were differences in pronunciation by the author 600 years ago. This is not a discussion about a sound event 600 years ago. The P/B or F/V variation is a situation related to divergence during the process of sound evolution, observed in today’s vocabulary 600 years later. (That said, I am not claiming that this divergence in the VM vocabulary was universally transferred into today’s vocabulary. Despite being written with these letters 600 years ago, many words formed from them can still be found in dictionaries without having changed their phonetic form over time and are also used in spoken language in the same way.) These sound changes have been documented by linguists during comparative processes between Old Turkish and modern Turkish dialects. This phonetic evolution is a well-recognized phenomenon among linguists specializing in Old Turkish and has appeared as examples or topics in hundreds of articles. Therefore, this is not a phenomenon or finding invented by us or first proposed through our study.

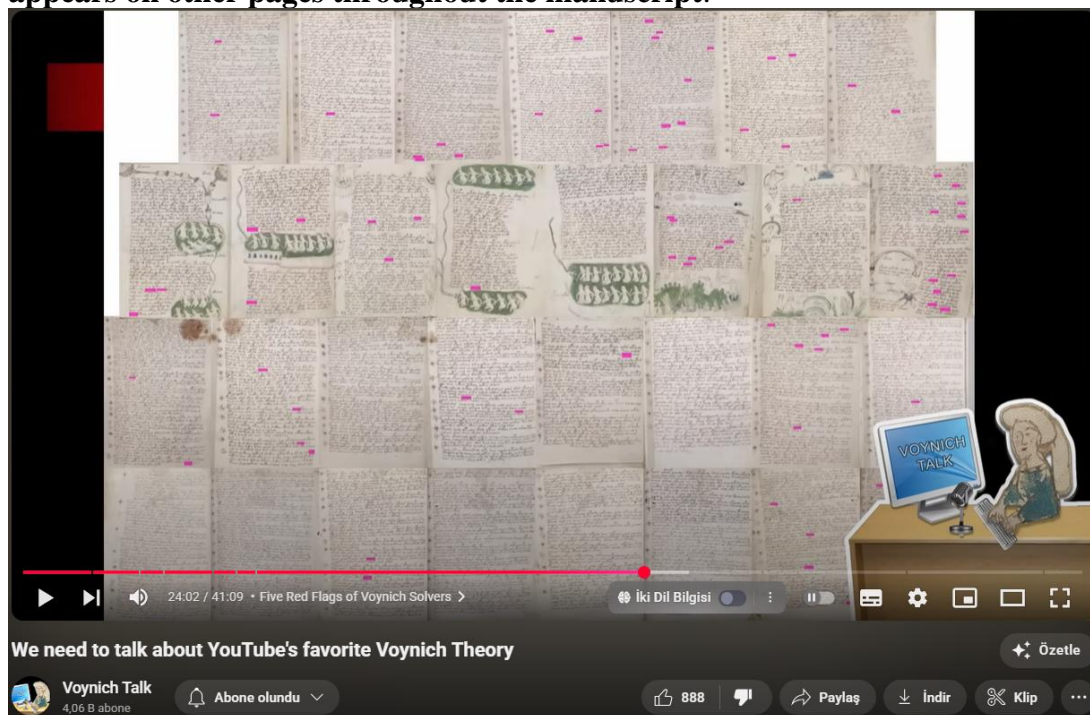
The words written by the author here (in the visual above) as XÇCSU OF should be evaluated through sentence reading transcriptions that assess the phonetic equivalents of these words in both modern Turkish vocabulary and old dictionaries. If the first word is not a compound word, then it corresponds to “KIÇI-SI (KIÇI)” in modern Turkish. However, if its usage in the

sentence reveals it to be written as a compound word composed of two individual words, then it would correspond to XÇC + SU (kıcı su) in modern Turkish. Here, the word SU may correspond to “water” in English, and the word XÇC has its phonetic equivalent in modern Türkiye Turkish as “KIÇCIĞI.”

The word written by the author as OF/OP could correspond to the root of the verb “ovmak” (to rub) in modern Turkish, represented as “OV.” Of course, as an early critique, it could also be suggested that the root of the verb “öpmek” (to kiss) was written by the author in the same way, as OF/OP/ÖP. Indeed, this has historically been a frequently encountered situation in Old Turkish writing and transliteration studies. In this case, the semantic content of the word will be determined by the phonetic form and the contextual meaning connections established by the preceding words. This is a characteristic of Turkish phonetic sequencing and semantic creation.

In some instances, the word OF/OP might even function as a word suffix, depending on its use and context. First and foremost, the freedom to choose among these options is not within our realm as researchers. The process is governed by Turkish phonetic harmony and depends on whether the previous word is a predicate, subject, or adjective, as well as the structure and phonetics of the semantic creation connections specific to the language. In most cases, the choice is automatically made by the preceding word. The existence of similar ambiguities in letter readings in medieval Turkish writing styles is a widely discussed claim among linguists analyzing these texts. On the other hand, a medieval reader of such a text likely distinguished between the meanings of the same phonetic words within the language-specific structure and semantic integrity I described above, without needing a process of deliberation. (I explained how this happens on the pages above.) Additionally, there are recorded examples in Old Turkish of different words being written with the same sound pattern.

Here, Mr. Koen says that this word written in the XÇCSU form by the VM author also appears on other pages throughout the manuscript.



In the image reflected on the screen at 24:02, Mr. Koen claims that this word has been used more than a hundred times throughout the VM.

Now let's see if Mr. Koen is giving his audience correct information in this detail as well.

Here (VM f-78v), look carefully at the appearance of the letters



marked with a yellow background in this image.

*If you look at these carefully, you will see that the letter on the left side of the letters I marked with a yellow background color is written in the form of an **X**, while the letter in the word on the right side is written in the form of a **P/F**. Both are the writing forms of the Latin alphabet letters **X** and **F/P** in the author's manuscript.*

*In other words, if you look at the original writing style, you will see that the letter on the left is **X** and the one on the right is **F/P**. This is because when writing the **F/P** letter, the right leg/arm of the letter is completed with a line extended downward. When the VM author writes the **X** letter, the bottom two ends are drawn either equally or at very close distances, whereas when writing the **F/P** letter, one of the bottom ends is drawn extended, creating a difference in appearance.*

*Mr. Koen, along with nearly all Voynich researchers and the “voynichese.com” application, either cannot or does not make this distinction between **X** and **F/P** letters in this context.*

As a result, both phonostatic analyses and count/measurement data include this incorrect information as if it were accurate, incorporating it into measurements and comparisons as seemingly realistic data.

As we have previously explained, the same error has also been observed with the phonetic equivalents of many syllable characters.

To more clearly describe the common mistake made by Mr. Koen and VM researchers in these and similar examples: Mr. Koen (and other researchers who wish to evaluate our study without considering the ATA alphabet transcription) always assumes that the word written as **XÇCSU** in VM content is the word **PÇCSU**.



*The X letter character has also been observed in other words throughout the VM texts. This word XÇCSU is not widespread throughout the 240 pages of the VM. It appears approximately only **3 or 4 times** across the 240 VM pages. Two of these instances are already found on page f-78v.*

On the same VM page, f-78v, we also see another word written as P/F-ÇCSU, but only once. This word (P/F-ÇCSU), written in this manner, has the root PÇ- (meaning to cut or to reap), which forms both a verb and an action. In Turkish, verbs and nouns derived from the root PÇ- (to cut/reap) exist, and the meanings conveyed by this word, such as “kesici” (cutter) or “biçici” (reaper), are represented in English with entirely different words depending on the context.

For example, in Old Turkish, words meaning “cutter” or “reaper” could be used as adjectives or nouns to describe a surgeon or doctor, or they could describe a person harvesting crops in a field.

Similarly, the same word could also be the name for a valve in a water pipe that stops the flow of water or a dam in a water channel.

This is because, in Turkish, meanings and nouns that seem unrelated (to IE speakers) can be derived from the same word root. That is, whether referring to inanimate tools and equipment (used for cutting) or the name of a person's profession or the action performed, the word is always written the same way in Turkish. Here, the tool used for cutting crops, the profession name of the person harvesting crops, the tool stopping water flow in a channel, and the word describing the act of cutting open a patient's abdomen during surgery (*the word “biçici,”* meaning surgeon) all stem from the same verb root. In English and other Indo-European languages, as far as I know, all of these are expressed with different words. For precisely this reason, a single verb in Old Turkish and modern Türkiye-Turkish can represent meanings expressed with multiple words in Indo-European languages.

Those unfamiliar with the way Turkish derives meanings from words may wonder why this word was used a hundred times throughout the 240 pages of VM. Similarly, it is very important to understand that the structure of Turkish words deriving meaning is language-specific and can vary depending on how those words are used within sentences.

Researchers who have not understood these language-specific structures and phenomena often ask how this word can be translated as a tool or stopper blocking water flow in one instance while being transliterated as “surgeon” or “reaper” in another. However, many words like “biçici” (shearer/reaper) or “kesici” (cutter) can be used in Turkish to refer to both tools and

professions. Moreover, tools for cutting grass, cutting human skin, or cutting water flow can all be named in Turkish with the same word.

As can be seen, this situation is not about us venturing into the freedom of anagram interpretation and assigning different meanings to the same word. Rather, it is a feature of the language's word-creation structure. On the contrary, the word PÇCSU (biç-ici-si or kesicisi, the cutter) is always the same, but its content inherently includes all these naming diversities. This is a unique feature of the Turkish language, where the meaning of a word is clarified by its usage and the semantic integrity it establishes within a sentence.

Therefore, the question “Why does the same word in transliteration correspond to different meanings?” is nonsensical when applied to Turkish.

If you are attempting to understand or judge this structure of the Turkish language with the knowledge of English or Indo-European languages you possess (or detailed knowledge of other languages), you need to learn how Turkish operates as a language. For instance, you must understand how Turkish and Old Turkish differ from their contemporaneous languages in terms of phonetics and the meaning-derivation structure of word usage.

Throughout the video, it has become clear that Mr. Koen carried out his critique without acquiring specialized knowledge of Turkish or Old Turkish. His tone of confidence and sarcastic manner, intended to mask his language ignorance and present his criticisms as credible, reveal that he neither understood the structure of the Turkish language nor correctly identified the words in the VM pages.



In our ATA alphabet transcription that we show in our articles, both of these (X and F/P letter writing styles) are shown as different letters, and their phonetic values are read differently from each other.

In other words, while one is X, the other is the F/P intermediate sound.¹⁶⁵

The issue I'm discussing here also pertains to the counting errors of the “voynichese.com” web application used by Mr. Koen for word counting. This software does not distinguish between X and P/F.

¹⁶⁵ Based on my VM readings, I am sure that the intermediate sound P/F was represented by a single letter by the author because it was a single sound in the author's mouth. It can be said that in the author's dialect, this sound has transformed into P in some words and F in others after 600 years. However, there is no definitive evidence yet in this period of the study that this was an intermediate sound in the author's speech. If, in the future, linguists suggest that it solely produced an F or P sound, our explanation could become a topic of debate. Similar discussions regarding Old Turkish writing styles have persisted for centuries within linguistics, particularly concerning many inscriptions or manuscripts.

For example, the machine cannot differentiate between the word PÇCSÜ (Pçicusu/Piçicisü — the reaper/its harvester) and the word XÇCSU used in the text. Therefore, before linguists and researchers make statements like “there are about 100 occurrences of this word throughout the text,” they should manually conduct the count themselves without relying on a machine. Of course, if Mr. Koen had wanted to do this, he would first need to read our article to understand that we did not assign the same VM character to both the X and F/P sounds.

In machine counting, it fails to distinguish letters corresponding to the X sound and every time selects the X sound as if it were the same character as F/P. However, in our counting of the same word (since this pertains to Old Turkish), we examine how it is written each time, whether the neighboring word represents a noun or an action, and how to correctly transliterate it within the context of phonetic harmony rules in a sentence to determine its meaning in each instance.

Moreover, we have repeatedly documented, with different examples, the presence of the X letter and how these words are used in specific contexts.

Through our articles, we have made all our technical explanations, transliterations, transcriptions, and approaches to interpreting words and sentences available for critique by Old Turkish experts.

Of course, every linguist who considers themselves competent enough to make judgments or announce conclusions in Old Turkish can present their own views on Old Turkish texts, and having different ideas at the same level of detail can also be seen as a valuable gain. Science progresses through properly conducted debates and proposals.

However, if linguists attempt to make such inferences without understanding the characteristics of the candidate language, basing their judgments on the features of their everyday language, their approach will not be useful for announcing realistic and scientific results.

Critics must also understand all characteristics of the candidate language that might affect their critique. Furthermore, the scientific methods for making critiques with academic value have been established, and those conducting the critique should state these methods in advance. Of course, if you intend to engage in gossip or create speculative perceptions instead of critique, you won't need any of these.

In the image below, we state that the “voynichese.com” application automatically counts the number of times the word PÇCSU appears on 240 pages, while also adding the word PÇIANCSU to this count on page f-57r as if it were written as PÇCSU. At the same time, in this image, we show the words written in the form of PÇCSU and XÇCSU each time, and we try to express that we examine in detail how they form the meaning together with the words next to them.

F-78v
OILCU XÇCSU DOLSU SAĞN OPU
> Oilcu (oğulcu) xçcsu (kıççığı) DOL/DÖL SU-SAĞIN Opu/APU<
(oğlancı kıcı döl suyu-sağın (suyu-gibi) apu (affedersiniz)

apu ne demek? - 1 sözlük, 3 sonuç.
Türkiye Türkçesi Ağzaları Sözlüğü
apu anlamı
1. Eyvah. 2. Affedersiniz.

F-57r
SU P Ç IAN CS U

F-78v **F-78v**
X Ç CSU OF/OP

F-39r
P/FÇ-CSU ÇUCSU

These words are written on page 78v (f-78v), and drawings of naked women are made on the same page. Two options can be considered (for the words XÇCSU & PÇCSU), which are close in phonetic value of KÇÇSU (kıççığı), and PÇCSU (piciçi-si/biciçi-si) in Türkiye-Turkish dialectal variants, and these should be re-examined with the form of usage in the sentence. Here, when searching for the word PÇCSU on the "voynichese.com" page (including counting three on f-78), the machine indicates that there are a total of 119 of these words on the 240 VM pages. However, when I looked at these words on random pages, I saw that some of them have different spelling and phonetic values. Here, since the machine does not distinguish between the letters X and P, it reads both of them the same, and it cannot distinguish some of the syllable letters whose second letter is not Ç but starts with the sound Ç. Therefore, the automatic counting of "voynichese.com" for the ATA-alphabet-transcription is insufficient to tell how many of which words there are in the content.

In my email correspondence with Mr. Koen, I proposed that he, if he desired, form a review group with a few linguist colleagues to evaluate the phonetic and semantic overlaps in my study alongside me. One key reason for this suggestion is that many authentic dictionary books I have—which include extensive information on dialect phonetics—are not available as PDFs online. Here, I'm referring to more than a hundred dictionaries and books. I suggested creating a study group to collaboratively examine and discuss this subject, but he did not indicate that he accepted this proposal.¹⁶⁶

¹⁶⁶ Another reason I made this suggestion is that despite repeatedly explaining the language-specific details connecting VM texts and Old Turkish in my writings, it seems that Mr. Koen has not comprehended the explanations provided. By conducting such an evaluation with multiple individuals, and ideally in an environment that includes experts in Old Turkish, we could have better understood that the aspects he characterized as my phonetic freedom of choice were linguistic and scriptural realities specific to Old Turkish. Of course, he could also choose to learn the characteristics of the candidate language if he wishes, as I believe he possesses the intellect and interest in linguistics to delve deeper into these matters.

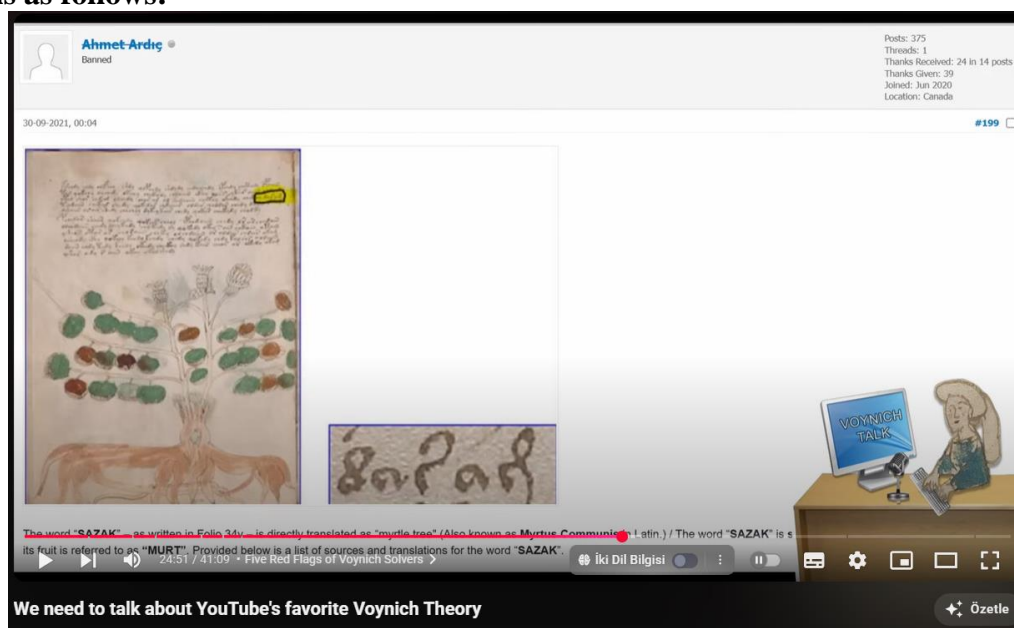
As I've stated, it is not necessary to know Turkish to critique the articles containing our VM claims, but it is essential to acquire knowledge about Old Turkish, its dialect and phonetic characteristics, and the features of its writing style. Researchers should not rely on answers obtained by posing incorrectly framed questions to AI. Nor should they rely on simple Google searches, machine translations, or their pre-existing knowledge and biases. Instead, they should trust sources that can provide them with the features of the candidate language. Afterward, using the information gathered from these sources, they should scrutinize our published article's evidence and information skeptically. However, it is not possible to do so by disregarding our articles and relying on prejudiced interpretations of our old news-related videos.

Mr. Koen not only falls into errors and misconceptions himself but also influences the entire VM research community (Voynich.ninja) with incorrect information and personal choices or suggestions that he finds plausible but are not related to the candidate language.

Just before 24:51 in the video published by Mr. Koen, he mentions a common mistake made by proponents of Voynich solution claims: "interpreting VM drawings based on their imaginative resemblances to various objects."

Accordingly, people refer to certain words that they claim to have read on the same pages by observing and likening VM drawings to certain things. In this way, it is asserted that I have adopted the same method to establish a connection between the VM and Turkish.

With that context, the image displayed on screen at 24:50 in the video published by Mr. Koen is as follows:



Mr. Koen implies here, "Ahmet Ardich imagined this plant as resembling a certain plant and thinks he read the name of the plant he imagined on the same page."

The approach described by Mr. Koen, that many researchers commonly interpret VM drawings based on their imaginations, is indeed a correct observation.

As Mr. Koen stated, many people interpret drawings with their imagination and claim certain words on the same page by reading them as anagrams. Moreover, efforts like rearranging the letters in words or altering the phonetic structure are frequently undertaken. Naturally, a clever researcher could forcibly extract a few random or anagram readings from the 240-page content written with 40,000 words, but they cannot go beyond this. As seen in numerous examples examined in VM-related articles by linguists with academic credentials, reading more than 10 words in the same candidate language was not possible (or, with phonetic manipulations, let's say at most 40). If this were achievable, it would have progressed to the second stage of testing these words within sentence structures, which failed to begin or be done consistently.

However, in this example (and many of our similar readings), it can be seen that the name of the plant SAZAK has been identified in VM content by us. While making this reading, we did not rearrange the letters or intervene in the phonetic key. In other words, we are not matching

VM visuals with imagined anagrams to align words with our imagination. Instead, because we can read the words correctly with alphabet transcription (ATA), we check the meanings of the words in dictionaries and see the plant name (and other overlaps). Subsequently, we researched the plant to determine whether the VM drawings resemble it.¹⁶⁷

In my studies, I have presented multiple pieces of evidence based on full-page transliteration and transcription readings and sentence analyses. By presenting tangible linguistic evidence, I published the research results, advancing within the constrained phonetic equivalencies defined by a specific alphabet transcription, both in article content and on my website. By relying on a method widely accepted and repeatedly used in linguistics, I demonstrated multiple overlaps with multiple pieces of evidence. On the other hand, Mr. Koen, while ignoring all these details, cannot distinguish between scientific methodology and research with abundant concrete evidence versus abstract claims based on imaginary and speculative anagram approaches.



SAZAK: MERSİN-AĞACI, MURT «Myrtus Communis»



Fotoğrafın alıntıldığı kaynak:
<https://www.bulmacacevap.com/2010/06/mersin-agacnn-nohut-buyuklugunde-ve.html>



Finnish: Välimerenmyrtti
French: Myrte commun
German: Brautmyrte
Hindi: Baragasha, Murad
Hungarian: Mirtusz
Kannada: murukulu gida (buruklu gida, yani buran (ağzı buran anlamında kullanılmış olmalı))
Marathi: firangimethi, murt
Russian: myrt
Spanish: Mirto
Turkish: Sazak, Murt, Mersin ağacı
Urdu: barg-e-maurid

[The word "SAZAK" – as written in Folio 34v – is directly translated as "a white-flowered, fragrant wood, myrtle tree (also known as Myrtus Communis in Latin), its extract can be used as a raw material in the preparation of perfume". Furthermore, the word "SAZAK" is synonymous to the "MERSIN" tree, while its fruit is referred to as "MURT". Provided below is a list of sources and translations for the word "SAZAK".]
[SAZAK <<http://medplants.blogspot.com/2014/12/myrtus-communis-true-myrtle.html>>]

Görsel no-23, [Voynich Manuscript, Folio 34v, Yale University Beinecke Rare Book & Manuscript Library]
 Kelimenin Türkçe SAZAK olarak yazıldığını, farklı dillerde söylenişini ve aynı zamanda görselleri 'medplants.blogspot' sayfasında görülebilir. ATA El yazmasında sayfa 34v'de SAZAK ağacı yaprakları gösterilmeden sadece meyveleri ile çizilmiştir. Aslında bu ağaca "mersin ağacı" veya "sazak" denirken, halk arasında bu ağacın meyvesine "murt" denilmesi daha sık rastlanan bir durumdur.

Approximately 600 years ago, the VM author wrote the name of this plant as **SAZAK**. Today, we see this plant name in dictionaries with not a single letter changed, retaining the same phonetic value (SAZAK). The Turkish dictionary page/link explaining the meaning of the word SAZAK can be found in the notes below.¹⁶⁸

¹⁶⁷ In other words, we first read the text, then find the name of the plant in dictionaries, and only afterward investigate what the plant looks like. We do not start by examining the drawings and identifying the plant to later match a word to it, as this would be a futile endeavor. Indeed, I have never had the time and motivation to engage in such foolishness.

For example, I didn't know which plant the name SAZAK referred to beforehand. When I checked the dictionary explanation, I saw the synonymous plant name "murt." Later, when I viewed images of the murt (sazak) plant, I noticed its resemblance to the VM drawing. Moreover, I was able to demonstrate with concrete evidence that the phonetic form of this plant name has not changed in writing over the past 600 years. It becomes clear at this point that critic Koen cannot distinguish between abstract claims based on imagination and anagram readings and concrete explanations relying on authentic dictionaries that provide phonetic forms and meanings.

Furthermore, as can be understood, Mr. Koen does not mention the concrete pieces of evidence presented by me in the form of 112 drawing-word overlaps. Thus, it is clear that Mr. Koen, as a linguist, has not been able to differentiate between abstract claims based on imagination and evidence-supported findings, showcasing 112 different words with overlaps between drawings and dictionaries. In other words, Mr. Koen seems unable to recognize the distinction between strong claims with both qualitative and quantitative support and abstract approaches based on coincidences arising from anagrams or phonetic similarities.

¹⁶⁸ See > **SAZAK** > <https://sozce.com/nedir/274622-sazak>

As can be observed, we neither rearranged the letters nor the syllables, nor did we alter the phonetic value. On average, VM pages containing plant illustrations are written with 80 to 140 words. Among such a small number of words, one (approximately 1/80 or 1/140) exactly matches the phonetic form of a plant name depicted on the same page—and such overlaps of similar nature are repeated many times throughout the VM. For Mr. Koen, this is merely a coincidence. Furthermore, Mr. Koen claims that, given enough time, such matches could be found in any language.

In that case, let us challenge Mr. Koen: give him a year, and let's see how many drawing-word matches he can find in English, matching the same quality, within the 40,000-word, 240-page VM content—and show them in dictionary pages as 1/1 phonetic equivalents.¹⁶⁹

If such work has not been observed in VM's history, why does Mr. Koen persistently attempt to lump our claim into the same category as all the others? Moreover, can such a strong claim, backed by substantial quantitative and qualitative evidence, be labeled as “suggesting a candidate language based on a few word matches”?

Why, in your opinion, does Mr. Koen attempt dozens of ways to distort the facts about my VM claim, supported by concrete and multiple pieces of evidence—and why does he not even hesitate to lie to accomplish this?

¹⁶⁹ Please pose the following question to Mr. Koen and other VM researchers:

With the concrete foundations of the evidence presented in my article—both quantitatively and qualitatively—are there any VM researchers whose work in the history of VM studies whose claims are supported by similarly concrete evidence of equal quantity and quality to the overlaps and evidence I base my VM-Old Turkish hypothesis on? In other words, what are the concrete pieces of evidence supporting other claims comparable to what I have done? How many pieces of evidence did they present numerically, and in how many different forms? How many of these were subjected to linguistic methods, such as sentence and full-page analyses, and academically vetted for publication?

Since Mr. Koen regards our claim as equivalent to others, did he prepare a table comparing all other claims with ours, examining the abstract and concrete nature of the evidence each presented, and did he write this comparison scientifically in the same table? If such a comparison table exists, it would have been ideal for him to reference it in his work.

Instead of criticizing our news-related and interview videos, he should have criticized our article, which was reviewed by linguistic experts, contained the most up-to-date information. Unfortunately, he did not do this, nor did he seem to possess the competence to do so.

How many VM claims have you encountered where the claimant provided evidence supporting their claim by locating the subject word in old and new dictionaries of their candidate language? Is there any concrete claim of similar quality and resembling mine? If so, did the claimant present statistical evidence showing structural overlaps between the writing style of the candidate language and the VM language, along with full-page reading analyses, to support their claim?

I can hazard a guess to answer this last question.

I believe my conjecture largely reflects reality, though I acknowledge there is room for slight error in this speculation.

It seems likely that Mr. Koen was one of the two individuals who reviewed our first article, submitted by the ATA family working group, to the publication department of a Western university many years ago. As you know, in our widely viewed 2018 YouTube video covering VM-related news, I explained that we had submitted our paper to a Western university's institution. Following this announcement (initially shared in the newsworthy video I published in 2018), Mr. Koen likely volunteered (or perhaps was suggested by someone else) to be one of the two linguists reviewing our first article.

How did I arrive at this conclusion? Why am I disclosing this guess here for the first time?

Because the names of those who reviewed our first article were, of course, not shared with us—as is the widespread and fair practice. However, we were informed via email that two people had reviewed our article but rejected it based on some reasons. In the critique list I saw, it was evident to me that the reviewer lacked any understanding of the structural features of Old Turkish phonetics and writing style. Moreover, one critique addressed a specific word, claiming a phonetic form we had not asserted in our article and adopting an approach suggesting it was absent in the content. For this reason, the critiques made about our first article were clear evidence that the evaluation was conducted with weak judgment.

This is how I arrived at the judgment/speculation that Mr. Koen was one of the two reviewers. Both the individual who critiqued our first article and Mr. Koen exhibit the same flawed approaches. I am confident in this guess to about 99%. However, I am 100% certain that none of the reviewers who critiqued our first article were individuals with expertise in the structures specific to Old Turkish. I do not doubt this, though perhaps the official who was in contact with me at that journal could confirm my opinion if he/she wants. I am sure that even if this person does not publicly acknowledge it on social media, they will realize/see that I am correct upon reading this.

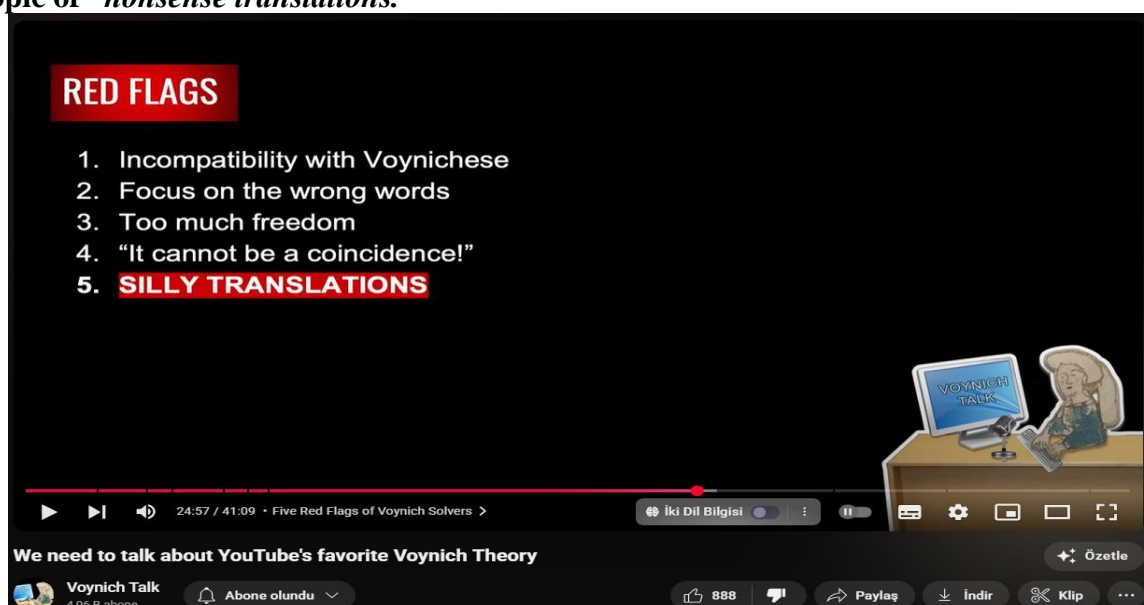
Additionally, after I announced on the *["voynich.ninja"](#)* page that my latest paper, reviewed by a scientific committee/professors who are experts in Old Turkish, had been accepted into an international symposium (as far as I know, after thorough examination by four Old Turkish experts) and published in the symposium's proceedings booklet, I observed Mr. Koen's intentional efforts to avoid examining my evidence and to characterize my explanations as "nationalistic declarations." Furthermore, on the ["voynich.ninja"](#) page, he continuously attempted to distort every explanation I provided and sought to influence other followers to create a perception.

Despite my repeated statements as a linguist that he would need to refute the multiple pieces of evidence presented in my published paper, Mr. Koen did not even want to engage with my article. Instead, he persistently cherry-picked details from my old news-related video and distorted and "discredited" them.

Of course, our recently published paper has definitively proven in the field of Turkology that VM content contains Turkish, and this is not something Mr. Koen's efforts can change. Mr. Koen can certainly influence or try to steer the opinions of the entire VM research

community, including Lisa Fagin Davis, but his efforts are in vain. The publication, supported by the Turkish Language Association (TDK) and reviewed by internationally recognized Old Turkish professors, has been made available to the Turkology world. So far, all comments from Old Turkish experts have been positive, and we occasionally continue to receive congratulatory messages from many Old-Turkish experts. In other words, even if Mr. Koen resorts to unethical methods to distract researchers in his circle, he must realize that this diversion cannot be sustained indefinitely. The importance of our publication in the field of Turkology will become more apparent in the coming years, and new articles addressing the Turkish readings of VM pages will continue to be published annually.¹⁷⁰

In his video, we see that at minute 24:57, under a fifth heading, Mr. Koen addresses the topic of “nonsense translations.”

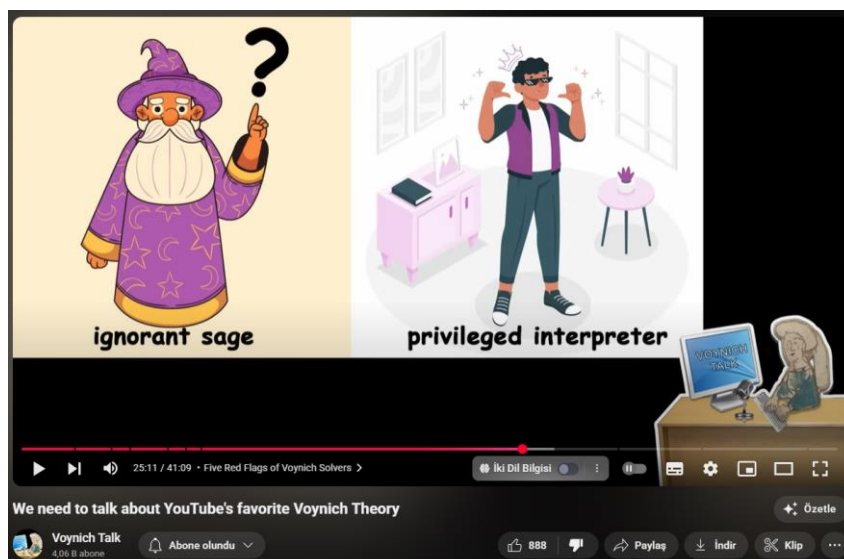


Now let's see, while Mr. Koen says "*Silly Translations*" in his video, which part of our work is exactly considered as a nonsense translation?

¹⁷⁰ In this context, VM researchers have essentially split into two groups, and neither is aware of the other. One group now consists of Old Turkish specialists working in Turkology, and the other is the “voynich.ninja” page of dedicated researchers. I am someone aware of both groups and their efforts, valuing these endeavors to ensure efforts are not wasted, residing in the intersection of these two worlds regarding VM research. Whether Mr. Koen and his sphere of influence choose to believe in scientific approaches based on concrete evidence or resort to speculative simplifications and unscientific explanations is no longer of concern to me.

Here, I am writing extensively, point by point, and addressing each claim to elaborate in detail why Mr. Koen’s critical approach—both in his published video and on the “voynich.ninja” page—is unscientific and inconsistent. I want these points to be documented in the history of VM research. I could have done this in a video format, but I chose to do so in the form of an article or letter. Because I hope that over time, other linguists will evaluate VM’s research history, the ATA working group, and my claims. It should be noted that the reason I have delved into such detail under numerous headings and included some of my speculations is that my primary goal is to inform other linguists.

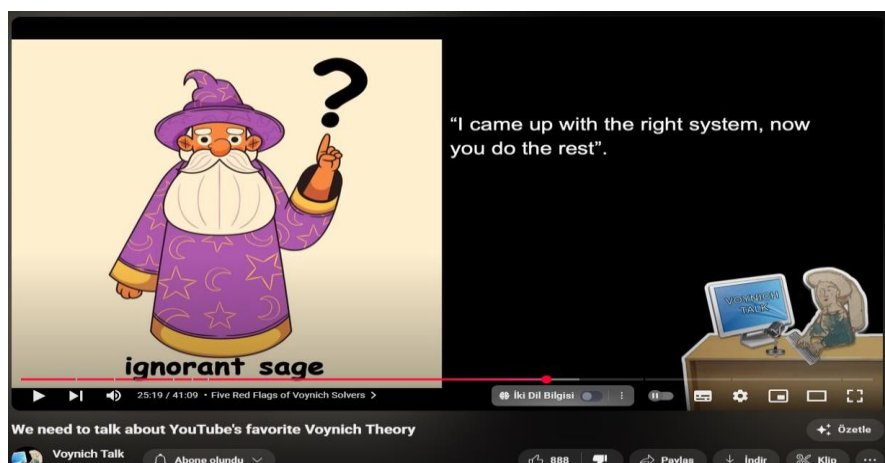
I want others to see my approach to the subject matter, methodologies, and concrete evidence in terms of both quantity and quality, and engage in these discussions. For this purpose, I am documenting the unscientific nature of these weak and inconsistent criticisms so that others can see Mr. Koen’s approach, my responses to his critiques and examine our findings. I am sharing Mr. Koen’s published critical video with people I know. Of course, I will share this writing with the same individuals as well. These details may one day serve as classroom material in academic linguistics courses under the topic “unscientific approaches and the methods of scientific critique.” In this sense, I believe that the unscientific nature of Mr. Koen’s approach could also shed light on future linguists and students aspiring to become scholars in the field.



At this point, just before listing his explanations, Mr. Koen projects an image on the screen showing a "sage" labeled as "Ignorant sage" and a reminder referring to a "privileged interpreter" (implying a claimant who considers themselves "privileged").

The message of this visual reflects Mr. Koen's perspective and judgment, implying that I—being the one behind the claim and the study he opposes—view him as the "ignorant sage" while considering myself the "privileged interpreter."

Now, let us examine whether the arguments proposed by Koen here bear any scientific merit and if, from a scientific standpoint, they could serve as valid and substantive points of critique.



From the visual, it is clear that Mr. Koen claims that I, Ahmet Ardiç, as a VM researcher, supposedly said: "I created the right system; the rest is up to you" or displayed an approach that might lead Mr. Koen to such a conclusion.

Now, let's examine how I, according to Mr. Koen's claim, might have demonstrated an approach that led him to this perspective.

First of all, the "I created the right system; the rest is up to you" approach definitely cannot be attributed to me. Because I am not saying to anyone: "I've laid out (as Mr. Koen claims, by throwing out a few words), you handle the rest." I've completed the most critical part—why would I leave the rest to someone else? Naturally, my research on VM continues and will continue. I am not passing the ball to anyone to handle the rest of the work. I present new

findings every month and new full-page readings every year as I continue my studies. I sent my articles to Old Turkish experts and asked them to critique them. This effort, as well as my linguistic research in general I aim to conduct within linguistics, will persist as long as I live (which includes my VM-related studies).

If other researchers voluntarily use the ATA alphabet transcription to carry out studies, it will be possible to achieve more results and translations more quickly. However, even if others do not join these efforts, I will continue my work with the scientific methods we established earlier, aiming to conduct more readings each year. My ultimate goal is to complete the translation of all 240 pages before I pass away. Indeed, the historical examples of Old Turkish transliterations and transcriptions also took many years to accomplish and are now presented as resources for the Turkology and linguistics world.

Now, let me delve deeper into responding to the perception Mr. Koen is attempting to create.

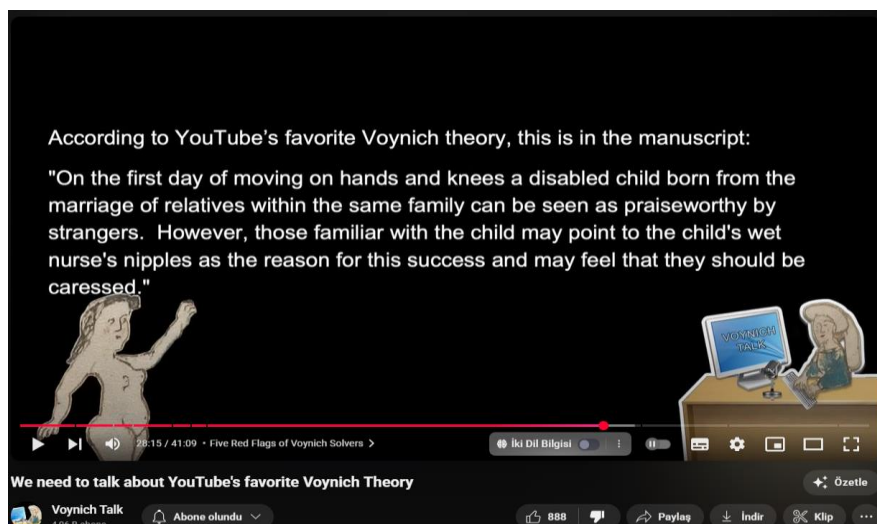
At the 22:45 mark in his video, Mr. Koen claims that most of the words I translated were selected as isolated words. Here, Mr. Koen projects the page where I read the plant name SAZAK onto the screen, alleging that “the words I read were selectively isolated.”

This is a false statement. Most of the words I read were not selectively isolated. These words mostly emerged as I referred to dictionaries while reading randomly selected pages.

This is because, to a large extent, I select the words, sentences, and pages I will read randomly from VM content. I have only been able to examine roughly 10% of the VM pages’ texts in detail, and as I identify around 1,000 words that I claim to have read, I apply testing methods with sentence analyses to determine whether my work has reached correct readings and interpretations whenever time allows and as I see them within sentences. Moreover, approximately 21% of the words I have read retained their phonetic value over 600 years, and the words I have read account for roughly 33% to 35% of the total number of words repeated throughout the 240 pages. In other words, even if we have read about 10% of the roughly 10,000 different words, these words make up about 33% of the VM book’s writings.

I do not claim to have read all 1,000 words correctly. I strive to test whether these readings are realistic using linguistic methods and approaches. Consequently, I am discussing the early findings of an ongoing study and what these findings suggest. To verify my writings and confirm that the transliteration was done correctly, the same words must be shown to be used in different sentences with the same phonetic value and semantic content. With this method and approach, my work focuses on testing most of the words I believe I have read within sentences, and my studies remain ongoing. In this sense, I have analyzed many words within different sentences. My work on VM is not finished, and I do not select most of the words I believe I have read by isolating them. The notion that “I’ve done what I could so far, and someone else should take care of the rest” is an entirely absurd thought. Someone in my position, with hundreds of solid findings and pieces of evidence at hand, would have to be foolish to think in this manner.

Additionally, at the 28:15 mark in his video, Mr. Koen displays one of my statements on screen. This statement, which is taken from my comments on the “voynich.ninja” page, was not presented by me as evidence of the accuracy of my transliteration readings. Mr. Koen picked out a portion that pleased him and displayed it on the screen.



The comment referenced by Mr. Koen (and displayed on the screen) is a small excerpt from one of my numerous posts on the "voynich.ninja" page, shared informally without concern for correcting my English mistakes, and pertains to an allegorical sentence within the VM content. It was presented under the heading: "The English equivalent of this allegorical sentence in meaning is:" as part of my opinion.¹⁷¹

In this sequence in reality, I created the transliterated phonetic equivalents of the VM words using the letter-phonetic values defined by the ATA-alphabet transcription. In this context, I presented the arrangement of words based on their old phonetic forms with their phonetic counterparts in today's vocabulary. Subsequently, I analyzed the meanings of these words with their modern phonetic forms, adhering to the same sequence as the original word lineup.

The method I followed here is not unscientific; on the contrary, it is one of the most widely applied scientific methods used to read old manuscripts.

In the mentioned informal explanation, I compared the phonetic form of a specific original sentence in the VM content with the phonetic forms of words in modern Turkish. Thus, instead of attempting a 1/1 full transcription translation into today's language, I lined up the dictionary meanings of each word in the sentence and explained.

Accordingly, what I aimed to do here was interpret the general meaning arising from the sequential arrangement of the meanings in the lineup (without concern for forming a complete sentence). I stated that the resulting lineup's meaning had an allegorical content. Such an

¹⁷¹ The comment referenced by Mr. Koen (and displayed on the screen) is one that I shared under the explanation: "The English equivalent of this allegorical sentence in meaning is:" You can find this comment (and further details of my explanation) here: <https://www.voynich.ninja/thread-2318-post-60431.html?highlight=%C3%B6v%C3%BC%C5%9F#pid60431>

irregular translation was essentially intended to inform readers that transliteration phonetics aligned closely enough with dictionary words to interpret readable words across every line of the 240 pages. In this example, it was an interpretation of what the VM author might have meant or intended to convey. Additionally, I shared the dictionary pages explaining the meanings of the words found here.

Regarding this comment and my informal semantic explanations on the *voynich.ninja* page, I do not claim to be flawless or correct in every detail. Nevertheless, this explanation aimed to demonstrate that the VM's content could be understood as being in Turkish. As a statement, I believe it is sufficient and realistic in its conclusions. I assume that I have made this translation in maximum accurately as in phonetic proximity between old and new phonetic forms of the words and the word suffixes being where and how they should be are evident. Moreover, this explanation is based on elucidating the VM line's meaning regarding authentic dictionaries.

Of course, the final word on this detail will be spoken by Old Turkish experts in the future. However, I will first need to rewrite these informal explanations in a structured academic article format with detailed clarifications. In this context, the secondary aim of these detailed explanations was essentially to steer linguistics researchers who might read these comments toward discussing certain details of specific topics.

Mr. Koen, however, chose to use such informal explanations and old news-related videos as critique material. He should not have viewed informal explanations as an opportunity to cherry-pick the parts he liked and comment on them (without addressing the true essence of the content). Instead, he could have tried refuting the evidence in our most up-to-date published academic paper—it would have been a better approach. Naturally, he didn't do this because doing so would require him to be equipped with specialized knowledge of the candidate language.

Can Mr. Koen claim that any of the words mentioned here are not found in the dictionaries I cited?

Can Mr. Koen assert that the semantic content of the words I demonstrated in the dictionaries is purely a product of my imagination and that this semantic content is not present in the dictionaries I referenced?

Can Mr. Koen show that I altered the sequence of the sentences or word arrangements I analyzed—that is, that I changed the order in which the VM author wrote one word relative to another?

Can Mr. Koen demonstrate that I did not analyze the meanings of these words from the dictionaries in the same order they appeared?

Has Mr. Koen managed to show these points in this manner and examined them as expected of a linguist? Has he, without conducting such an analysis or addressing the linguistic processes in my explanation, defined a scientific critique approach that would enable him to assess whether my interpretation of the message intended by the VM author is consistent? No, Mr. Koen has done none of these, nor has he been able to.

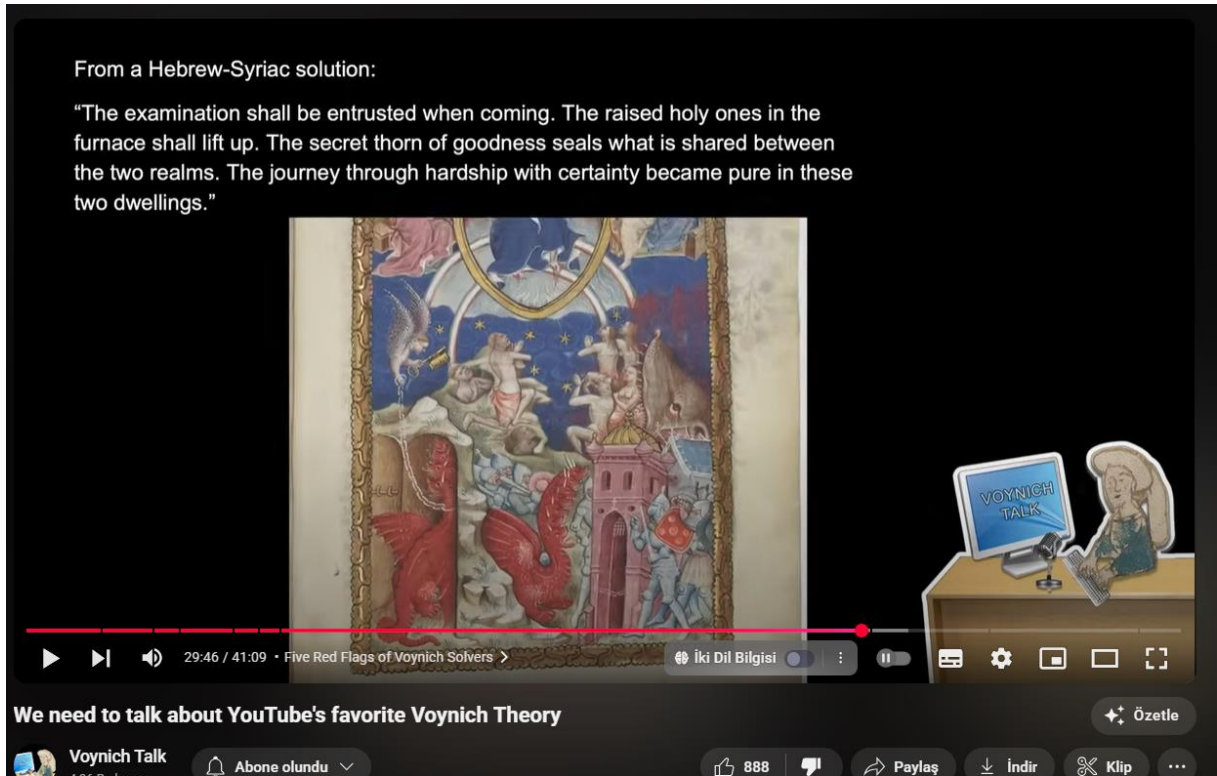
To put it plainly, Mr. Koen's critique style is essentially one that distorts the essence of the matter and is limited to personal opinions detached from a scientific critique approach. Furthermore, in his critical commentary, he did not address the linguistic structures and writing styles specific to Old Turkish.

Mr. Koen exhibits the same approach in the next example he projects on the screen. For this reason, I will not comment further on this ongoing visual projection. This is because Mr. Koen continues his unscientific approach here as well, overlooking the language-specific linguistic features of Turkish that form the subject of his critical commentary.

The words in the sequence, which were not addressed in the visual projected by Mr. Koen (marked by me with a yellow background), were matched with their phonetic equivalents written by the VM author and found in authentic dictionaries. I rewrote all these words in the same order and discussed their semantic content. In this context, you can read the explanations I provided, based on numerous dictionary pages and detailed discussions, at the following link below.¹⁷²

I especially suggest that linguists look into whether these words are really phonetically close to each other and what their meanings are in the dictionary, and whether they are examined in the same order. In this way, it will be seen that these explanations made by Mr. Koen in this video are far from the intention-reading effort implied in the video and are also inconsistent.

¹⁷² See: <https://www.voynich.ninja/thread-2318-post-50610.html?highlight=waterway#pid50610>



At the 29:46 mark in the video published by Mr. Koen, the visual he uses (above) shows another manuscript page. Here, he places the work of another researcher interpreting the visual on a Hebrew manuscript page in the same category as my method.

The message Mr. Koen conveys to the audience here is as follows:

"Look, others have already done the same thing as Ahmet Ardiç. People are interpreting the drawings on the pages with their imagination. This is not the first time in history that this has been done. Others have also interpreted the drawings."

As you may recall, I have based my work on transliteration and transcription studies and phonetic overlaps by finding words in dictionaries, arranging them in the order the VM author wrote them, and matching them with their meanings as found in the dictionaries in the same order.

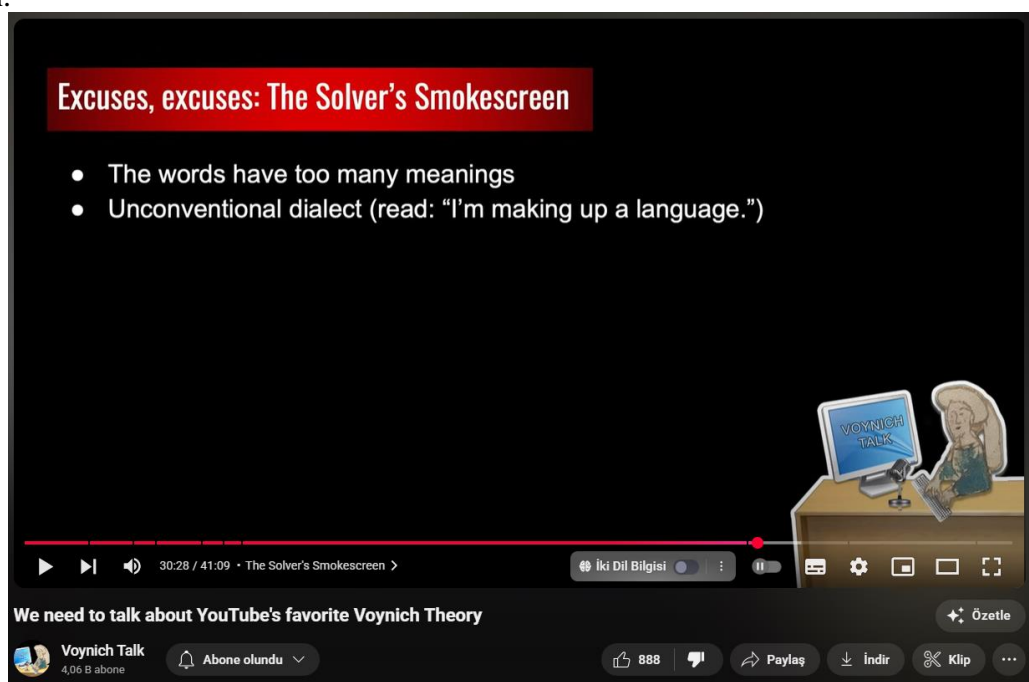
In other words, I did not adopt an unscientific approach solely reliant on interpreting visuals. On the contrary, I use a method that analyzes the original word sequences or sentences in the VM. While doing this, I always refer to authentic dictionary pages for the words I propose in my explanations. Therefore, the interpretation of visuals, as suggested in the false message conveyed by Mr. Koen to viewers, is not even remotely relevant to my work. What I have done in this detail is present the cumulative meaning emerging from the readings. I did not create explanations based solely on interpreting visuals. Nevertheless,

the video conveys this misleading perception. Mr. Koen cannot show a single study where I interpreted images. Looking at whether the meanings derived from my transcription-based translations align with the drawing on the same page is an entirely different matter.

I have never been concerned with interpreting visuals or looking at drawings to convert a lengthy sentence written there into phonetic words describing that drawing and then finding those words in dictionaries. The likelihood of deliberately creating such a coincidence, I imagine, would lie somewhere between my chance of driving to the moon and winning the lottery jackpot.

Presenting the perception to the audience that I made explanations solely based on visuals is not only disconnected from reality but also a form of unethical misconduct, and such distortions of truth should have no place in scientific criticism. This approach is even more disrespectful than generalizing the work of someone who demonstrated 112 drawing-word matches, numerous sentences, and full-page analyses through linguistic methods as *‘‘a few random word readings.’’* To create the perception that I rely solely on interpreting visuals, without discussing my methodology, explaining his critique methods, or addressing the evidence and content of my articles, is an inappropriate and deceitful behavior unfit for the scientific critique framework—and it is an outright lie.

At the 30:28 mark in the video published by Mr. Koen, he once again brings up our news-related video from 2018, and the explanations in the following visual appear on the screen.



According to this, Mr. Koen continues with his sarcastic tone (though he will probably realize later that he is the one coming across as comical) and creates the impression that I rely on many excuses. Here, he advances the explanation of ‘‘The Solver's Smokescreen’’ and claims

that while I lean on the argument of an “unusual dialect,” I am essentially “inventing a language from my imagination.”

As another supposed "excuse", he points to the “multiple meanings of words” (though which words are unclear) as one of my unique justifications. He even remarks that others have resorted to similar false means and excuses, implying that I am failing in my readings but using this and similar excuses to obscure that fact.

By the way, although throughout the video he constantly makes connections between other people's mistakes and my so-called mistakes, of course, his giving examples with this approach should not constitute the basis of scientific examination. A scientific review and criticism should have been made primarily to prove that the linguistic evidence I presented does not exist, and the method of criticism should have been explained with scientific methods. Otherwise, why do we care about the existing or non-existent errors of others? You can not refute my work based on someone else's errors? This approach is already unethical and unscientific.

I will not reiterate the methods I have employed since day one of my research or delve into the details of how questions are answered and how phonetic variants are refined using the ATA-alphabet transcription. What I intend to discuss here is Mr. Koen’s effort to create a perception. Mr. Koen assumes he can draw scientific critiques from our 2018 news-related video. Of course, he can make comments based on excerpts from this and other videos. However, what he is doing will not serve to disprove the linguistic methods I employed in my study or invalidate the article I published. To achieve this, he would need to use comparative methods employed by linguistics to refute the evidence I presented—and I suspect he realized long ago that he cannot do this. Unable to invalidate my claims through scientific methods, he resorts to creating a non-existent perception with unscientific gossip-like approaches.

Instead of conducting a genuine comparison and pursuing a study that requires knowledge with linguistic value about the candidate language, Mr. Koen has chosen to rely on speculative and gossip-level explanations. Through such statements, Mr. Koen attempts to create a false perception among his audience and “voynich.ninja” page followers, suggesting that “we have conducted unsuccessful research” and that we are “resorting to excuses¹⁷³.” This approach, however, holds no value within the scientific domain.

Mr. Koen still does not understand that Old Turkish experts who reviewed our latest article and published it in refereed/scientific committee platforms would not even entertain work resembling “interpreting drawings” or “reading a few anagram words.” In that case, Mr. Koen must think these Old Turkish experts lack an understanding of Old Turkish. Alternatively, he may not have looked at the details that the Old Turkish professors reviewed. They did not examine the same subject matter in the same way, as it is evident from the total absence of consistent and realistic explanations throughout his critique video that he did not examine the content of the claim.

¹⁷³ My work on reading the texts has not ended. I have no excuses, and there is no need for an excuse. It has been proven by scientific methods that there is Old Turkish in the VM content. In this process, I am in a process where I share and discuss some of my views on various details of this subject with linguists whenever I find the opportunity and in every environment or platform. My work on reading VM-transliteration continues. The aim is to be able to read the words and sentences used in all 240 pages.

Do Turkish words have multiple meanings? Of course, they do, and this is not an excuse but a factual observation.

Are there extinct, 600-year-old Turkish dialects with no written records? Of course, there are, and this is a widely recognized linguistic phenomenon and a reality within the field of Turkology.

Does the content presented in my 2018 news-related video have any scientific value? Of course not.

In that case, the details Mr. Koen presents to his followers as my excuses are truths about the candidate language.

What Mr. Koen describes in his video does not align with the facts. In the information he conveys to his audience, he creates the perception that “while translating VM texts, I supposedly pick suitable words from all dialects, such as Azeri, Türkiye-Turkish, Pecheneg, Uzbek, etc., and attempt readings through anagram fabrications.”

In reality, however, the situation is entirely about examining these different dialects as candidate dialects for VM and comparing their vocabulary with the VM. In other words, a part of the method is falsely presented to the audience as “they select words from ten different dialects to read the VM texts.” Isn’t this a form of dishonesty?

Let’s provide an example: The word OLAR, written by the VM author, exists in certain regional accents in Anatolia and Azerbaijan. We noted this in 2017. Then we observed that this word (or very close phonetic forms of it) is present in the Balkan, Thrace, Rumeli, and Black Sea accents in Anatolia. Later, we recorded information leading to the conclusion that the word OLAR, in this phonetic form, was used in eight different regions. We applied the same method to every word we read thereafter. Ultimately, we compiled all the phonetic information we could find about where the old phonetic forms of around 1,000 VM words were used. Then, we observed that their overlapping region (that is, the area where all of them could have been used) pointed us to a region concentrated around the Black Sea and Marmara areas.

Thus, as of 2025 (since 2023), we now have a phonetic comparison that definitively narrows the author’s dialect to a very specific geographic region. This means that even if we were able to read all the words in the VM content, none of them could ultimately belong to dialects from different and distant regions.

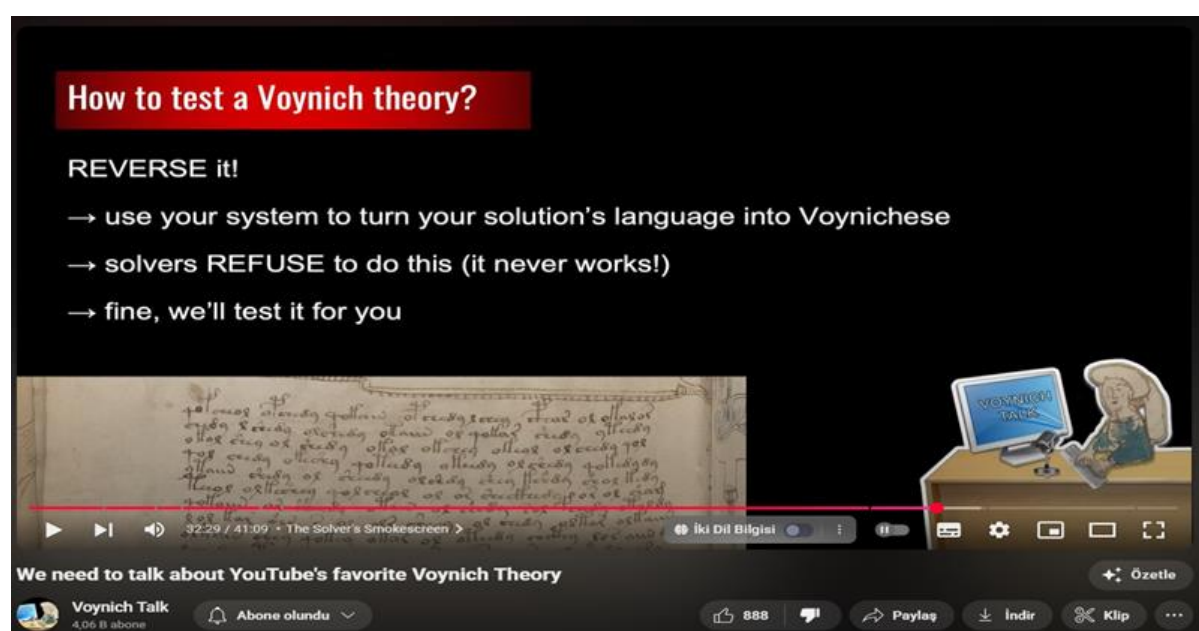
As you can understand from these explanations, the more words we read, the more we narrow down the author’s dialect area. That is to say, the actual situation is entirely the opposite of the information published in Mr. Koen’s video. Mr. Koen presents it as if I were taking words

from all the dialects of Turkish, selecting those that suit me, and using words from multiple dialects within a single sentence. However, this is completely untrue. In reality, this is about how dialect-specific elimination is conducted based on a scientific method. The study does not include any situation where I select and use words from multiple Turkish dialects and different regions within a single sentence. Instead, what we have is a vocabulary narrowed to a specific geographic area, which is what we use.

Of course, when we find certain words outside the geographic area we're investigating, we use this information in our comments on platforms accessible to linguists. The purpose of doing this is to seek assistance on dialect phonetics and vocabulary by engaging in opposing viewpoints, suggestions, and phonetic diversity knowledge. Naturally, we need the help of all experts and resources capable of providing us with knowledge of Old Turkish dialects. However, the fact that the dialect-related research section has been presented to the audience in a distorted and false manner is an unethical disgrace. It is a lie or an attempt to mislead.

Mr. Koen is unaware of the phonetic and scriptural features of the candidate language and has failed to disprove even a single piece of evidence presented in our academic article. He has instead focused on excerpts cherry-picked from our news-related/news videos and various social media posts. The details Mr. Koen selectively examines are presented to VM researchers and viewers in a manner far removed from the truth. Nevertheless, this approach may prove beneficial for linguistics. In the future, linguistics students will have the opportunity to develop their ability to distinguish pseudo-approaches from scientific methods by analyzing the unscientific nature of Mr. Koen's critiques.

At the 32:29 mark in his video, Mr. Koen informs viewers that researchers claiming to have deciphered the Voynich texts avoid converting their claimed language into "Voynichese" (voynichese.com) texts as proof of their claims.



Once again, Mr. Koen does not provide accurate information to his audience.

The “conversion to Voynichese texts” method he describes as a test approach cannot produce a scientifically valid measurement to prove my claim.

Our solution is based on a VM alphabet comprising approximately 300 characters, whereas the “Voynichese” writing system was developed for texts with fewer than 30 characters. Therefore, it is not about avoiding the measurement suggested by Mr. Koen, but rather that trying to read 300-character texts with a machine capable of reading twenty-something characters would be outright foolish.

If the Voynichese text recognition and reading software program were adjusted to the ATA alphabet and worked correctly, this would undoubtedly facilitate counting and reading word phonetics. However, I do not have the knowledge or time to create or refine such software. Nevertheless, we achieved results by applying the more conventional methods of linguistics. After all, there are many more methods beyond the statistically inconsistent “Koen-recommended approach”.

VM researchers who might want to test our study would need a new measurement method capable of reading with ten times the phonetic diversity compared to the existing “Voynichese” system. If they develop the “Voynichese-ATA-300-phonetic-version” model suitable for the ATA alphabet transcription, it would then be possible to apply our study to this advanced model.¹⁷⁴

We are capable of reading any randomly selected sentence or page from the 240 VM pages in many detail. In this reading study, our greatest shortcoming stems from the fact that our knowledge of Old Turkish dialects—particularly the phonetic diversity and writing styles of the old Black Sea, Marmara, and Thrace accents—is weaker compared to linguists well-versed in these topics. Therefore, to identify the modern phonetic and semantic equivalents of some old VM words that we have yet to find in dictionaries, we need to read/scan more linguistics articles and work harder. Alternatively, we will need to advance this research with a greater number of Old Turkish experts. Our current effort is already directed toward bringing attention to the existence of an ancient work called the Voynich Manuscript to linguists worldwide who possess varied and in-depth knowledge of Old Turkish.

¹⁷⁴ In the current situation, the suggestion put forward by Mr. Koen in this detail is almost as absurd, unscientific, and illogical as attempting to measure the weight of a filled package using a ruler or tape measure. The measurement-coverage scope of the “Voynichese” system created by VM researchers can encompass only about 10% of the phonetic variations in the VM texts. Moreover, even the 10% I mentioned here is far from indicating that the Voynichese machine count can see/find the phonetic values of the ATA alphabet transcription that forms the basis of our claim at the same rate. Moreover, this matter had previously been explained to Mr. Koen and other researchers in various ways and instances on the “voynich.ninja” page.

Moreover, although I have previously explained this situation to Mr. Koen and other researchers on the page “voynich.ninja” in various ways and on various occasions, this has not yet made them understand the absurdity of the requirement to show correspondence with the “voynichese” that he and the group that follows his seemingly “brilliant” ideas put forward.

“It’s a lost language”

Pecheneg:

- Barely attested.
- Went extinct in the 12th century.
- Preserved in 15th century manuscript?
- Only Ahmet can tell us what it’s like!

→ UNTESTABLE (and unlikely)

Pecheneg is an extinct Turkic language spoken by the Pechenegs in Eastern Europe (parts of Southern Ukraine, Southern Russia, Moldova, Romania and Hungary) in the 7th–12th centuries. However, names in this language (Beke, Wochun, Lechk, etc.) are reported from *Hatvan* until 1290.^[3]

Classification [edit]

Due to poor documentation and the absence of any descendant languages, linguists have been prevented from making an accurate classification. It is placed as unclassified in the Kipchak language family in Glottolog and in the Kipchak–Cuman language family in Linguist List.

Pecheneg	
Patzinak ^[1]	
Native to	Pecheneg khanates
Region	Central Europe, Eastern Europe, Balkans and Central Asia ^[2]
Ethnicity	Pechenegs
Era	7th-12th century ^[1]
Language family	Turkic <ul style="list-style-type: none"> • Common Turkic • (classification disputed, Pecheneg)

32:44 / 41:09 • The Solver's Smokescreen >

iki Dil Bilgisi

We need to talk about YouTube's favorite Voynich Theory Özetle

Voynich Talk Abone olundu 888 Paylaş İndir Klip ...

Starting at the 32:44 mark in his video, Mr. Koen references a response I provided to one of his questions during our correspondence, making some statements about the dialect of the VM author. Additionally, he uses the term “untestable (and unlikely)” in the information he shares with this visual, implying that we presented the VM texts as being in the extinct Turkish dialect of Pecheneg because it cannot be tested.

First, Pecheneg is not a language but a dialect of Old Turkish. Brief or interpreted explanations found on platforms like Wikipedia are not reliable in every detail. Accurate information on the Pecheneg dialect can be found in academic articles. There is some information related to this dialect, and creating the perception that there is no information about the Pecheneg dialect is not an accurate approach.

Moreover, we are not asserting that the VM author definitively used the Pecheneg dialect. At this point, we are also discussing other variants. However, these variants and the extinct dialects of Turkish share common features that are, in fact, historical commonalities across all different Turkish dialects. This includes a shared vocabulary, and all of these dialects pronounce the same words from the same language in different, yet mostly not too distant, phonetic forms. In other words, we are not reviving a dead language or inventing a new one.

For instance, we could mention a situation where a word written as KALIR in modern Türkiye-Turkish is written as GALIR in the candidate dialect. Both words are known by Old Turkish experts to be the same word, and the meaning is also understood. However, discussing or studying dialects where the K sound shifts to G does not mean that we created

or invented the word GALIR. We are merely examining words already present in the VM texts and are not adding new words to the texts.

Therefore, the argument advanced by Mr. Koen is entirely nonsensical and aimed at creating a perception disconnected from reality.

In the sarcastic comment he projects on the screen, he includes the phrase, “Only Ahmet can tell us what it’s like!”—a reflection of Mr. Koen’s approach to imposing his perception on the audience.

However, as a linguist, he once again distorts and incompletely conveys the information I provided in my articles and posts regarding the author’s dialect to his audience.

To begin with, I have stated (as of 2022–2025, based on our VM transliteration work) that the VM author’s dialect should be sought among the Marmara and Black Sea regional dialects.

In other words, I am not claiming that the author definitively spoke the Pecheneg dialect, but I do believe that the Pecheneg dialect emerges as a strong possibility among others. To make a definitive conclusion on this matter, I have been consulting the opinions of linguists specializing in Old Turkish dialects and striving to enhance my knowledge of dialectic phonetic forms.

There are other possibilities concerning the VM author’s dialect, and we are referring to certain dialect groups that coexisted within a specific narrow geographic area. The Pecheneg dialect might be one of these, and as our research progresses, I believe the possibilities will narrow down to present a single conclusive result.

The second most important mistake Mr. Koen made at this point was that he used sources such as "Wikipedia" explanations, which are not in line with historical reality and do not convey reliable and accurate information, while conveying information about the Pecheneg dialect to the audience. It is known that many possibilities, ranging from the Pecheneg dialect being a type of the Kipchak-Kuman dialect to the thinking that this language disappeared in the twelfth century, are controversial and largely incompatible with the facts.¹⁷⁵

¹⁷⁵ There are significant academic discrepancies regarding the Pecheneg language and its historical continuity. Contrary to claims that the Pecheneg language became extinct by the 12th or 13th century, evidence suggests that Pechenegs were still present in the Byzantine territories during the first half of the 15th century, particularly during the reign of Fatih Sultan Mehmet in Constantinople (Istanbul) .

[Scholars have highlighted that some Pecheneg communities likely assimilated or maintained their linguistic elements well into the Ottoman period, challenging the assertion of a definitive end to the Pecheneg language at an earlier date. Additionally, linguistic analyses have suggested that the Pecheneg language shares features with both Oghuz and Kipchak dialects, indicating a degree of linguistic intermixing .

Key historical sources that could support the claim of Pecheneg presence in Byzantine lands include 15th-century Ottoman documents, census records from the period, and accounts from historians like İbn Bibi, who recorded the interactions between different Turkish groups, including Pechenegs and Oghuz in Anatolia .

Furthermore, the presence of place names and personal names derived from Pecheneg within historical Bulgarian and Byzantine texts suggests their sustained demographic and cultural influence in the region . These findings underscore the need to reassess the historical timeline and relationships between Turkish languages and peoples, particularly the significance of Pechenegs in the socio-political landscape of 15th-century Anatolia and the broader Byzantine sphere. (Powered by MaxAI)]

Pro chat
GPT-4

✦ Answer

In the 15th century, the Turkish-speaking populations in the Black Sea region encompassed several dialects and languages. Notably, the following Turkish dialects were prevalent:

1. **Yayla Turkish:** This dialect was commonly spoken in northern Anatolia and around the Black Sea region.
2. **Kırım Tatar Turkish:** Found in the Crimean Peninsula, this dialect reflects a rich interaction with both Turkic and local languages.
3. **Çerkes Türkçesi:** Spoken by Turkish communities influenced by Circassian culture and language.
4. **Pomak Turkish:** A variety spoken by the Pomak people primarily in Bulgaria and Northern Greece, known for being bilingual with Bulgarian or Greek influences.
5. **Peçenek Turkish:** Related to the historical Peçenek tribes, recognized for their significant cultural and linguistic contributions during this period.

Bilingual communities also existed, where Turkish-speaking populations interacted with Slavic and Greek communities. Notably:

- **Pomaks:** Identified as Turkish-speaking and culturally mixed with Bulgarian influences, they maintained a distinct Turkish identity, reflecting their unique historical migrations and cultural exchanges 1 q 2 q.
- **Peçeneklar:** While their presence was primarily historical, remnants of Peçenek Turkish influenced dialects in the region were noted, indicating a blend of Turkish with other local languages 3 q +.

Overall, these dialects highlight the linguistic diversity within the Turkish-speaking populations of the Black Sea region during the 15th century, emphasizing a complex interplay of cultural and linguistic identities shaped by historical migrations and contact with neighboring peoples.

Paylaş
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🗄️
🌐 English ...

Al'ya sorun...

Starting from the mid-13th century, Pechenegs began taking high-ranking positions within the royal hierarchy as free individuals. During the 13th and 14th centuries, the autonomous lands inhabited by Pechenegs were known as Bissenorum. Due to their close relations with

Hungarians, there are numerous settlements named after Pechenegs in regions where historical Hungarian communities lived, though many of these names have since disappeared. While generally scattered across areas, the largest contiguous Pecheneg region stretched approximately 80 km along the Sárvíz southeast of Székesfehérvár, reaching the Danube.

In this area, 46 medieval settlements were recorded to have Pecheneg property owners, and the population of 30-32 villages was either entirely or partially composed of Pechenegs.¹⁷⁶

¹⁷⁶ See:

Pálóczi Horváth, András (2014). KELETI NÉPEK A KÖZÉPKORI MAGYARORSZÁGON Besenyők, úzok, kunok és jászok művelődéstörténeti emlékei (PDF) (in English). Budapest: Archaeolingua Alapítvány. pp. 70, 98–99. ISBN 9639911623. Archived (PDF) on February 22, 2017, from the source. Access date: November 11, 2018.

- As can be observed in the same sources, Pecheneg groups were referred to under different names in various geographic locations. For example, Pechenegs were known as Bess in the 14th century and were referred to as Bós by Hungarians. The village of Firtuşu in Harghita Province was known as Besenyo-falva (Pecheneg village) until the 15th century. Hungarian sources record it as a Pecheneg settlement, and Valea Izvoarelor village in Mureş Province, referred to by Hungarians as Búzásbesenyő, was mentioned as Beseneu in 1349.

Although Pechenegs disappeared from the stage of history, there is still some scattered information about them afterward. It is known that a portion of Pechenegs, subject to the Byzantine Empire, were settled in Anatolia. However, only the records of Pechenegs settled in Misis and its surrounding areas to counter the Turkmen in Syria can be observed. Ottoman records mention a place named Beçine/Beçini connected to Muarra village in Hamman Province, as well as Küçük Becenek village and a hamlet named Büyük Becenek in the Horman district of Elbistan Province. In the book *Köylerimiz* (Our Villages), prepared by the Ministry of Interior in 1927, villages such as Beçetek, connected to Ankara's central province; Yukarı Beçenek, connected to Zir township; Peçenek, connected to Şuba township; and Peçenek in Şebinkârahisar, Şuşehri, are noted.

Today, Pechenegs are still known to maintain their traditions in various locations in Marmara, the Western and Central Black Sea regions, and different parts of Central Anatolia. Some village and settlement names between Eskişehir, Ankara, and Aksaray further support this view. (Villages named Peçenek exist in Ankara's Altındağ, Kazan, Çamlıdere, and Sincan districts. Beçene village is located in the Han district of Eskişehir. Significant numbers of Pechenegs settled in certain rural areas between Şereflikoçhisar and regions now partially falling under Aksaray Province during the Byzantine period. Historically, these areas were referred to as Peçenek Çayırı (Pecheneg Meadow), and the villages along this meadow are still called Peçenek Villages. Additionally, a village named Peçenek exists in Şirnak's Idil district.) Moreover, Pecheneg presence is known in the Gümüşhane and Bayburt regions as well.

The population of Aliuşağı village in Şereflikoçhisar is claimed to be of Pecheneg origin. In the 11th century, the Byzantine Empire settled Pechenegs east of Tuz Lake in Aliuşağı and surrounding villages as a buffer region against other Turkish states. In this region, the Pechenegs embraced Islam. The village of Aliuşağı, initially named Uşak-ı Aliyyiyey-i Peçenek, was located south of Pecheneg Meadow, north of the current Aliuşağı village. During the Ottoman Empire, the name of the village was changed to Aliuşağı.

The first settlers of Maraşlı (Nefs-i Paçan) village in Trabzon's Çaykara district are believed to have been Pecheneg Turks. The village named Berçenek (Tarlacık) in the Afşin district of Kahramanmaraş is said to have originated from Pechenegs. Additionally, Kızıl Beğ, who lived in Western Anatolia (1184-(?)), was a Pecheneg Bey.

Sources:

<https://turkoloji.cu.edu.tr/ESKI%20TURK%20DILI/5.php>

<https://tr.wikipedia.org/wiki/Pe%C3%A7enekler>

<https://tr.wikipedia.org/wiki/K%C4%B1p%C3%A7aklar>

Pro chat GPT-4






Answer

There are significant academic discrepancies regarding the Pecheneg language and its historical continuity. Contrary to claims that the Pecheneg language became extinct by the 12th or 13th century, evidence suggests that Pechenegs were still present in the Byzantine territories during the first half of the 15th century, particularly during the reign of Fatih Sultan Mehmet in Constantinople (Istanbul).

Scholars have highlighted that some Pecheneg communities likely assimilated or maintained their linguistic elements well into the Ottoman period, challenging the assertion of a definitive end to the Pecheneg language at an earlier date. Additionally, linguistic analyses have suggested that the Pecheneg language shares features with both Oghuz and Kipchak dialects, indicating a degree of linguistic intermixing.

Key historical sources that could support the claim of Pecheneg presence in Byzantine lands include 15th-century Ottoman documents, census records from the period, and accounts from historians like İbn Bibi, who recorded the interactions between different Turkic groups, including Pechenegs and Oghuz in Anatolia. Furthermore, the presence of place names and personal names derived from Pecheneg within historical Bulgarian and Byzantine texts suggests their sustained demographic and cultural influence in the region.

These findings underscore the need to reassess the historical timeline and relationships between Turkic languages and peoples, particularly the significance of Pechenegs in the socio-political landscape of 15th-century Anatolia and the broader Byzantine sphere.

Paylaş     

Pro GPT-4 English ...

Al'ya sorun...

It is necessary to look at the historical records about the Pecheneg communities and the Pecheneg language in detail.

It is important to conduct research on Pecheneg communities and the Pecheneg language based on academic sources. For example, Mr. Koen would have seen that the Pechenegs and the Pecheneg language were still alive during the time of Fatih Sultan Mehmet and after.¹⁷⁷ This information is based on historical records.

You cannot find this type of information with simple Google searches and poorly constructed AI questions.

Linguists have expressed various opinions on the etymology of the name Pecheneg. I can say that I have read all of them. Among some linguists and the public, a widespread belief is that this name is a phonetic variant of the word “bacanak” (brother-in-law).

I do not agree with the linguists’ opinion on this matter. In my view, the word ÇENEK originates from the word ÇENE (jaw/speech/language) in its phonetic form, and the words P1-ÇENEK / P-ÇENEK likely became names meaning “people who predominantly produce the P sound instead of B or F sounds during speech.”

In the VM texts, you can observe that many words expected to be written with the letter B are instead represented with the letter P. For example, the author writes BİLGİ and BİLGİSİ as PLGÜ and PLGSÜ, respectively. Similarly, instead of BIÇAK, the word is written as PÇAK; instead of BİÇİCİ as PÇİCÜ, and instead of BAŞ as POŞ.¹⁷⁸

¹⁷⁷ Evidence of the Pechenegs and their language surviving into the Ottoman era is limited but notable. Historical accounts indicate that the Pechenegs were present in the regions controlled by the Ottomans during the 15th century, particularly at the time of Fatih Sultan Mehmet. Scholarly references suggest a mixed cultural and ethnic presence, including Pechenegs among the Turkish groups who migrated or settled in the Byzantine and Ottoman territories.

1. Existence in the 15th Century: Scholarly sources highlight the presence of Pechenegs in regions like Constantinople during Fatih Sultan Mehmet's reign. While the Pechenegs had faced significant challenges, including conflicts with other nomadic tribes, some community remnants likely persisted, thereby indicating their cultural influence and possibly continued linguistic use in those areas .

2. 16th to 18th Century Evidence: There are historical documents and academic analyses that reflect the Pecheneg legacy in the cultural and demographic changes of late medieval Anatolia and the Balkans. For instance:

- Aleksander Paroń's work "The Pechenegs: Nomads in the Political and Cultural Landscape of Medieval Europe" discusses the ongoing impact of the Pecheneg presence and their interactions with other Turkish peoples, inferring a continuation of their cultural identity even if direct references to language usage are sparse .
- Additional academic literature suggests that despite claims of extinction by the 12th century, elements of Pecheneg identity might have survived within larger Turkish and Ottoman structures, attributed to their adaptability and integration into new socio-political contexts .

3. Consistency of Extinction Claims: The assertion that the Pecheneg language died out by the 12th century is challenged by these findings. If fragments of the Pecheneg communities persisted well into the Ottoman period, it raises questions about the total cultural and linguistic extinction posited in earlier scholarship. Moreover, the intermingling with other groups, such as Kipchaks and Oghuz elements, complicates straightforward narratives of disappearance .

In conclusion, while concrete textual evidence directly affirming the existence of the Pecheneg language in the 15th to 18th centuries is scarce, the socio-cultural remnants and interactions suggest that Pecheneg identity likely carried on in varied forms, undermining claims of total extinction. (by MaxAI)

Sources:

https://www.researchgate.net/publication/368419022_The_Earliest_History_of_the_Pechenegs

<https://www.quora.com/Were-there-any-significant-interactions-between-the-Ottomans-and-Byzantines>

¹⁷⁸ Additionally, the same phenomenon seems to occur with some words containing the F sound, where it is written with the P sound—for instance, FIÇI being written as PÇU. While I think the author likely used a single

What historical texts prove that the Pechenegs and/or the Pecheneg language continued to exist in the Ottoman and Byzantine (Eastern Roman) geography in the 15th century? Were there Pechenegs at the time of Fatih Sultan Mehmet? Also, is there historical evidence for the existence of Pechenegs in the 16th, 17th, and 18th centuries? Examine existing academic publications, list any information regarding the existence of Pechenegs between the 15th and 18th centuries, citing the sources, and indicate how consistent or inconsistent you find the statements claiming that the Pecheneg language died out in the 12th century, given that these sources exist. Please answer by only examining academic sources, academic transliteration translations, and evidence and sources whose accuracy may be less controversial.

Pro chat

GPT-4

Answer

Evidence of the Pechenegs and their language surviving into the Ottoman era is limited but notable. Historical accounts indicate that the Pechenegs were present in the regions controlled by the Ottomans during the 15th century, particularly at the time of Fatih Sultan Mehmet. Scholarly references suggest a mixed cultural and ethnic presence, including Pechenegs among the Turkic groups who migrated or settled in the Byzantine and Ottoman territories.

- 1. Existence in the 15th Century:** Scholarly sources highlight the presence of Pechenegs in regions like Constantinople during Fatih Sultan Mehmet's reign. While the Pechenegs had faced significant challenges, including conflicts with other nomadic tribes, some community remnants likely persisted, thereby indicating their cultural influence and possibly continued linguistic use in those areas.
- 2. 16th to 18th Century Evidence:** There are historical documents and academic analyses that reflect the Pecheneg legacy in the cultural and demographic changes of late medieval Anatolia and the Balkans. For instance:
 - Aleksander Paroń's work "The Pechenegs: Nomads in the Political and Cultural Landscape of Medieval Europe" discusses the ongoing impact of the Pecheneg presence and their interactions with other Turkic peoples, inferring a continuation of their cultural identity even if direct references to language usage are sparse.
 - Additional academic literature suggests that despite claims of extinction by the 12th century, elements of Pecheneg identity might have survived within larger Turkic and Ottoman structures, attributed to their adaptability and integration into new socio-political contexts.

Pro GPT-4 English ...

alphabetic character to represent both P and F sounds (or possibly used an intermediate sound between P and F), I believe linguists will have the final say on these details in the coming years.

For these reasons, the author could be considered a Pecheneg as one of the possibilities. However, if the author spoke a minority dialect, they might have learned the Turkish language among the Pechenegs in this scenario. Naturally, I do not possess in-depth knowledge of the phonetic structures of Old Turkish accents, such as those of the Black Sea or Marmara regions. Therefore, I hope to make more realistic conclusions in collaboration with linguists.






Pro chat GPT-4

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 - Aleksander Paroń's work "The Pechenegs: Nomads in the Political and Cultural Landscape of Medieval Europe" discusses the ongoing impact of the Pecheneg presence and their interactions with other Turkic peoples, inferring a continuation of their cultural identity even if direct references to language usage are sparse.
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- Consistency of Extinction Claims:** The assertion that the Pecheneg language died out by the 12th century is challenged by these findings. If fragments of the Pecheneg communities persisted well into the Ottoman period, it raises questions about the total cultural and linguistic extinction posited in earlier scholarship. Moreover, the intermingling with other groups, such as Kipchaks and Oghuz elements, complicates straightforward narratives of disappearance.

In conclusion, while concrete textual evidence directly affirming the existence of the Pecheneg language in the 15th to 18th centuries is scarce, the socio-cultural remnants and interactions suggest that Pecheneg identity likely carried on in varied forms, undermining claims of total extinction.

Paylaş     

Pro GPT-4 English ...

Al'va sonu...

As can be understood, Mr. Koen made statements to his audience/followers about the geographical regions where Pechenegs lived in the 15th century and the timeline of the extinction of the Pecheneg language without obtaining reliable information.

Pecheneg communities were spread across vast geographical areas, and it is a more plausible conclusion that their language lived on in different regions from the 12th century to the 18th century. Moreover, considering their wide geographic presence in the 12th century, claiming that this dialect completely disappeared in the 12th century is quite illogical and inconsistent. Of course, some historians adopt and some historians reject this view, and it can be said that it has not been definitively proven which side is correct.

However, Mr. Koen, by highlighting the views of certain researchers (of weak quality and not based on any evidence), stated/implied that the Pecheneg language disappeared in the 12th century.

It seems likely that Mr. Koen eagerly clung to the first piece of information he encountered in a simple Google search and chose to use it.

However, before conveying such information, he should have thoroughly examined academic sources and historians' writings on the subject and addressed opposing views based on stronger, more logical perspectives and historical facts backed by multidimensional conclusions.

Instead, Mr. Koen made the statement: **“The Pecheneg language died in the 12th century, yet A. Ardiç talks about Pechenegs and their language in the 15th century.”**

This constitutes a prime example of making a conclusion based on insufficient research.

What is peculiar is that Mr. Koen’s audience (and those who follow him on the **“voynich.ninja”** page) seemingly accept his explanations without questioning them. (Of course, we cannot generalize entirely. I think there are a few individuals who both watch Mr. Koen’s YouTube videos and follow him on the “voynich.ninja” page who are not inclined toward blind faith and, although few, choose to take a questioning approach.)

Moreover, in the articles we published establishing the connection between VM and the Turkish language, we elaborated extensively on the VM author's dialect and did not describe the author solely and necessarily as someone who spoke the Pecheneg dialect. In this context, we discussed findings narrowed down to the dialects of the Black Sea and Marmara/Thrace regions.

Additionally, the matter of explaining widespread opinions regarding which exact dialect the VM author spoke is not a task we can resolve entirely on our own. It requires expertise and must be addressed collaboratively with Old Turkish specialists. Neither Mr. Koen nor any other researcher should view or present the unknown details of the VM language as solely our responsibility to answer in full at this stage.

The fact that I cannot decide alone which dialect the VM author spoke should not be seen as a weakness. On the contrary, this approach is scientific and should be regarded as an indicator that I am capable of making strong and rational decisions. It is not my job to decide this alone, but rather my belief that progressing by consulting the opinions of experts in Old Turkish dialects will lead to healthier conclusions.





Pro chat GPT-4

Answer

Evidence of the coexistence of Fatih Sultan Mehmet and the Pecheneg people or their language in the 15th century can be found in various European manuscripts and literature.

- Georgios Sphrantzes** in his work often references the turbulent socio-political landscape in which the Pechenegs were mentioned alongside the Ottoman Empire. He describes the incorporation of various groups, including the Pechenegs, during the Ottoman advances into Byzantine territories. For example, Sphrantzes notes that "The Ottoman armies included various ethnic groups, notably those from Eurasian descents, such as the Pechenegs who had settled in the regions west of the Black Sea" (1).
- Critobulus of Imbros** wrote about the campaigns of Fatih Sultan Mehmet, mentioning the presence of various local populations in the region, which included the remnants of Pecheneg identity among the peoples of Anatolia and the Balkans. He states, "The essence of the land was woven with the tales of the Pechenegs and Ottomans, who, in the shadows of the conquest, dined together" (2).
- Ducas** discusses the relations between the Ottomans and local tribes, referring specifically to the Pechenegs as part of the broader coalition of local powers he interacted with. He mentions instances where tribal leaders and the Sultan negotiated terms: "Even in our lands, the Pechenegs, part of the very fabric of our history, held discussions with Mehmed, weaving alliances and forming the very essence of our resistance against the encroaching Ottomans" (3).

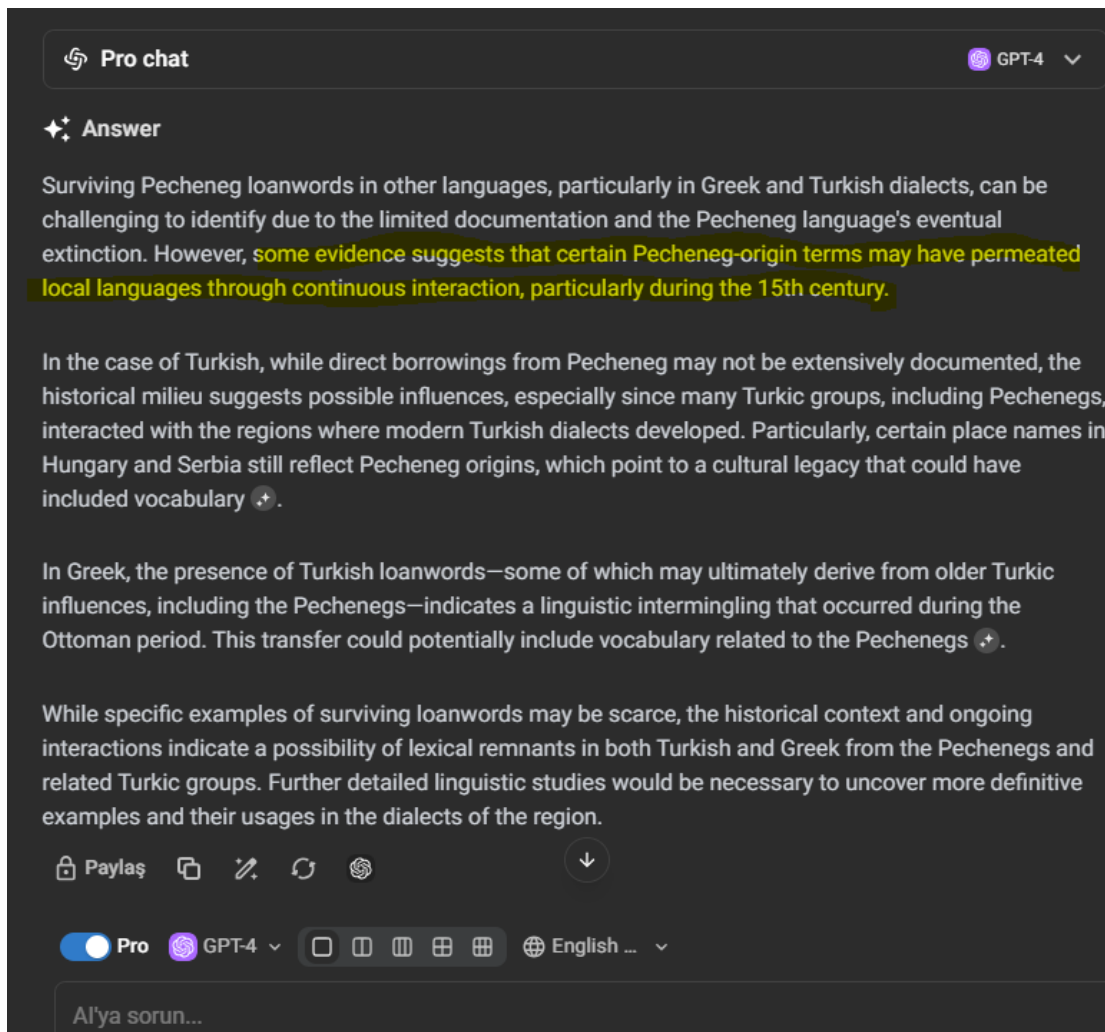
These excerpts provide a glimpse into the historical narrative of the Pechenegs, their presence during the reign of Fatih Sultan Mehmet, and their integration into the socio-political fabric of 15th-century Anatolia and the Balkans.

Paylaş    

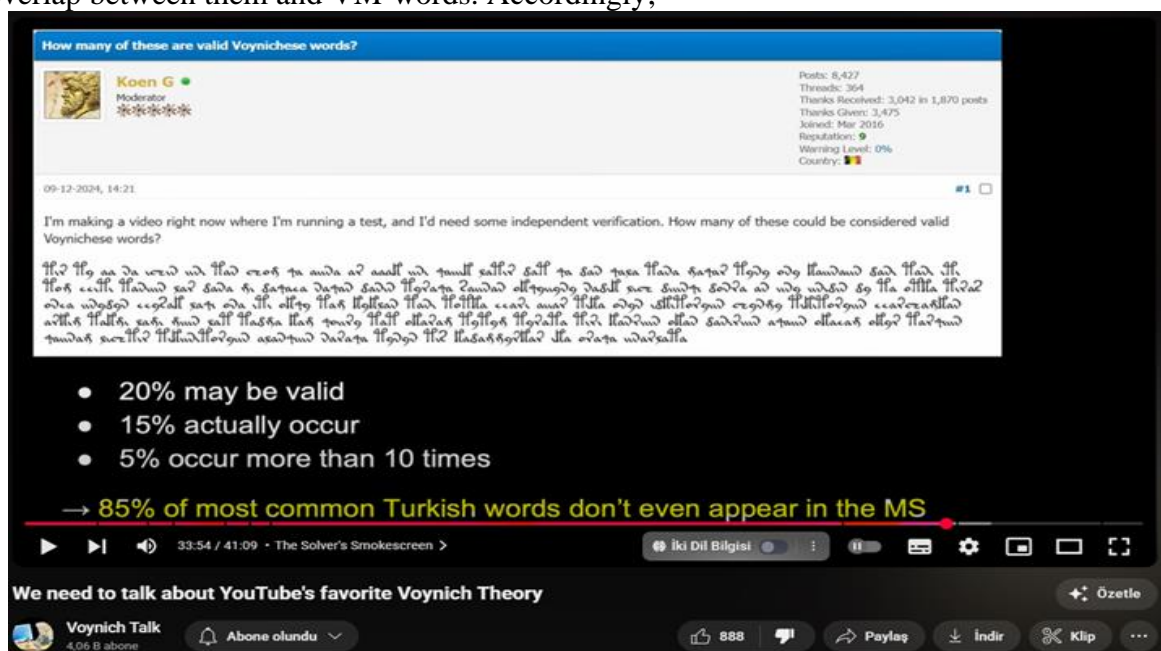
İlçili

Pro GPT-4 □ □ □ □ □ English ...

Al'ya sorun...



In his video, Mr. Koen projects some Modern-Türkiye-Turkish words on the screen between minutes 33:16 and 33:54 and talks about his inference about whether there is an overlap between them and VM-words. Accordingly;



As can be understood from the visual, Mr. Koen made the following statement after comparing the VM writing system with Modern Türkiye-Turkish and VM texts:

*"85% of most common Turkish words don't even appear in the VM" *(Koen G.)**

Doesn't this sentence essentially mean, based on Mr. Koen's comparison (especially since he compared it with the existing word corpus of modern Türkiye-Turkish, while I had never claimed that the VM represents contemporary Turkish):

"Based on my comparison of frequently used words, the approximately 600-year-old VM overlaps with modern Türkiye-Turkish at a rate of 15%." *(Koen G.)**

If only Mr. Koen had looked at and critiqued our published, current articles instead of focusing on our news-related videos. By comparing the vocabulary of the "Black Sea and Marmara regions"—including both their present and historical dialects—with the VM texts, he might have been able to identify a higher overlap rate.

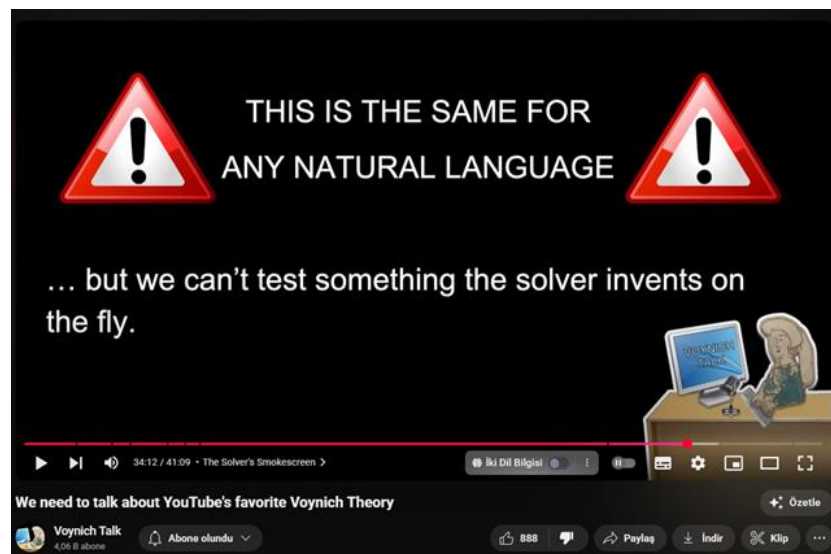
Moreover, many of the units he considers words or conjunctions are, in fact, merely syllables. Maybe he didn't realize he was counting syllables because he hasn't read our articles. Or if he did read them, he didn't understand them, which is also normal, as he lacks knowledge of Turkish and Old Turkish structures and assumes that conjunction words occur with the same frequency.

Consider how illogical and unscientific it is for a person to accept their assumptions as part of a measurement method and then base their critiques on these personal assumptions. Mr. Koen, first, prove that your assumptions are correct and then use them in your comparisons. In other words, prove that the items you're counting are words, then speak and begin considering these details.

Furthermore, instead of using the 26-character "Voynichese" alphabet as the basis for his comparisons, Mr. Koen should have incorporated the 300-character ATA transcription alphabet, which includes 24 core letters and forms the foundation of our claims, into his calculations. We have demonstrated that the "Voynichese" machine miscounts. So, even in this specific critique, he has numerous flawed parameters, yet he incorporated all these and his personal opinions into his comparisons as if they were verified.

Despite all these inconsistent and unscientific approaches, Mr. Koen frequently reflected sarcastic statements in his video. The man is brave enough to think that he is mocking others

without considering that he may be ignorant in his field regarding the connections to Old Turkish.



At the 34:12 mark in his video, Mr. Koen projected the sentence, “*We cannot test something the solver invents on the spot,*” onto the screen.

The claim that the academic results of approximately a decade of work—which presented linguistic evidence, such as phonetic overlaps proving a significant portion of the words in this 600-year-old manuscript can be shown in their unchanged phonetic form within today’s dictionaries; structural overlaps in writing styles among the compared languages; phonetic and structural overlaps in sentence structures, word suffixes, and meaning formation—constitute “something the solver invents on the spot” is extraordinarily inconsistent and irrational.

As a linguist, Mr. Koen has failed to disprove any of the linguistic evidence and overlaps we presented, nor has he been able to demonstrate that these are not real overlaps in Turkish and VM texts. In other words, he could not invalidate even a single one of the hundreds of high-quality, rational pieces of evidence presented under linguistic criteria. He also failed to show that even one of them is irrational using linguistic methods of critique.

Instead, what did Mr. Koen do here?

Mr. Koen included conclusions rooted in personal opinions in his comparison studies despite being unable to substantiate them. For example, he adopted an unscientific approach, such as treating syllables as words or assuming they were words without proving it.

Mr. Koen claimed that the M sound always came at the end of a word, but we proved this wrong using VM visuals. Mr. Koen claimed that the D sound is always followed by the O sound, but we proved this wrong using VM visuals. Etc.

Mr. Koen compared a 24 or 26-character writing system with a 300-character system and didn’t even realize his error.

Mr. Koen asserted that certain letters always appear at the beginning of words, and we demonstrated that this conclusion is incorrect as well.

Mr. Koen mistakenly considered SAM/SEM to be a word rather than a syllable, which we disproved—though he likely won't understand this either, as he has neither comprehended nor studied how the phonetic harmony rule works in the examined language.

Mr. Koen assumed that words in Turkish or Old Turkish could not have multiple meanings. However, he failed to understand that this is not the case. He does not know that in Turkish, the semantic content of a word is carried by the word root, typically within its first syllable. Consequently, he is unaware that verbs and nouns are derived from the same word root. He is also uninformed about how suffixes were historically written separately in Turkish writing systems. Thus, he cannot discern whether a syllable is a suffix to the preceding word or the root of the following word. Moreover, he is oblivious to how the phonetics of identically written words change due to vowel harmony and phonetic harmony rules, which cause neighboring words to be semantically and phonetically interconnected.

Mr. Koen is so uninformed about our work that he described the phonetic options in our 2018 dialect-variant elimination list as like "alphabet transcription freedom's phonetics-options."

Despite my repeated statements that even those who do not know Turkish can review our work, Mr. Koen falsely presented the opposite in his video.

Although I have never claimed that the 600-year-old VM represents modern Türkiye-Turkish, Mr. Koen used the vocabulary of contemporary Türkiye-Turkish throughout his comparisons of words, syllables, etc., in the video.

The short conclusion of this part is that Mr. Koen has engraved his name into the history of VM research with inconsistent speculations and illogical statements based on unscientific and erroneous measurements. Moreover, while doing so, he not only commented on aspects outside of my claims but also failed to address even a single piece of evidence presented in our most recent peer-reviewed article examined by Old Turkish experts. He was unable to disprove any of them.

Through these types of inconsistent, faulty, and irrational evaluations—where he treats his unverifiable personal opinions as if they were validated—Mr. Koen has unknowingly pitted himself against all the Old Turkish expert professors who have endorsed my findings and claims in VM studies. In essence (as I understand), Mr. Koen, who roams around portraying himself as a VM expert, has fallen into the error of treating his unfounded prejudices as the standard for Old Turkish, despite none of his preconceived notions about VM language being proven.

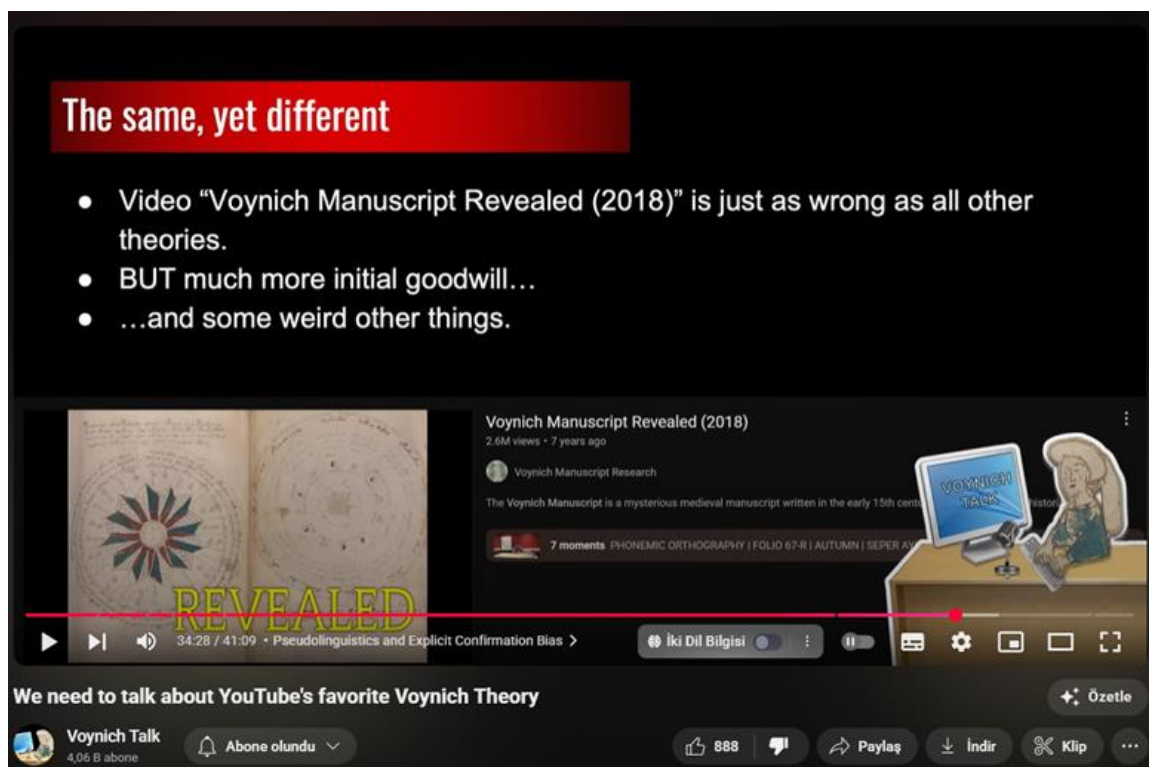
Mr. Koen is ignorant of Old Turkish.

Mr. Koen is so self-assured that he cannot grasp that even the details he is confident about regarding VM are far from what he believes. It is ironic how, in real life, those who are most certain of their opinions are often the least knowledgeable.

In conclusion, VM content is written in a language containing the vocabulary of Old Turkish narrowed down to the Marmara and Black Sea regions (a focus that will become even clearer

in the future). Mr. Koen's weak linguistic approaches, along with his evaluations and measurements, are currently not advanced enough to assess this. His own “ignorant sage” analogy (perhaps one day he will realize that he should not see himself as a sage but instead as ignorant of the subject he examines) partially describes himself. Essentially, Mr. Koen has utterly failed to demonstrate that he possesses the knowledge necessary to compare and evaluate all claims stating that the VM was written in a natural language, both quantitatively and qualitatively, and has conclusively proven his complete lack of knowledge regarding the subject he claims to examine.

To express my thoughts openly, the fact that Mr. Koen can describe a claim—supported by numerous qualitative and quantitative findings from my many years of work adhering to scientific methods and accepted after review by Old Turkish experts—as “something the solver invents on the spot” suggests to me that what enables Mr. Koen to make his conclusions is not within the domain of linguistics but rather a situation that should be examined by medical professionals or psychologists.

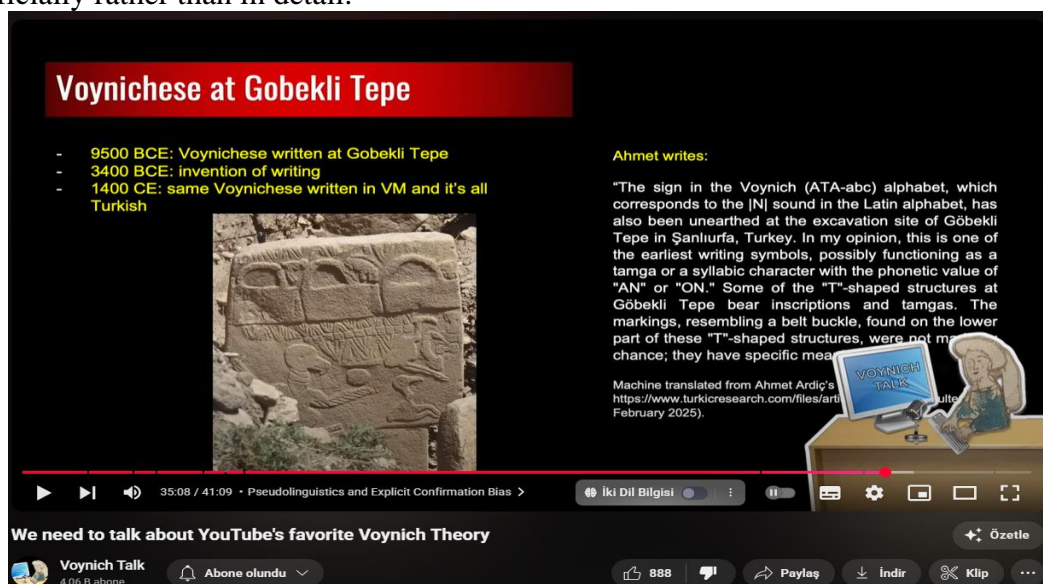


As you can see from the visual, Mr. Koen essentially attempted to measure some of the shares from the news video I published on my page in 2018 (despite them presenting our methods as conclusions) and expressed his judgment **in the video at the 34:28 mark**.

However, in our email correspondence, I repeatedly suggested to him that, as a linguist, he should critique our published academic articles and attempt to invalidate the evidence and overlaps presented (linguistic overlaps and evidence) by reviewing them.

In the letters I wrote to him, I also mentioned that he did not need to know Turkish to achieve this. However, I pointed out that he would need to examine and learn the phonetic, semantic, and scriptural features of Old Turkish.

At the 35:08 mark in the video he published, Mr. Koen begins bringing up some of my articles unrelated to the VM topic. At this point in the video, the statements he projected onto the screen are, once again, misleading, clearly showing that he worked on the subject superficially rather than in detail.



As I have already clarified in various discussion platforms, the T-shaped standing stones at the Göbekli Tepe archaeological site, which bear symbols resembling tamgas, were speculated by me to potentially be tamgas. Furthermore, in the explanatory section of the article on Göbekli Tepe published on my webpage, I explicitly stated the purpose of the article. At no point and nowhere did I claim the existence of “writing 9500 years ago,” nor did I assert the “presence of scripts/letters similar to VM’s 1400 years ago.” Therefore, the claims presented here are not mine.

However, it seems that Mr. Koen either did not read the explanatory note of the article or, while translating the article into English using Google, did not feel the need to translate the introduction found on the homepage.

So,

My explanation of the purpose of writing my article titled “The Birth of the T-shaped God Tamga and the Göbekli-Tepe Inscriptions”, which can be found on my website (but which Mr. Koen never mentioned to his audience):

As is known, the oldest known writings are Sumerian cuneiforms. In my opinion, the hunting scene drawing on the cave wall 40 thousand years ago also had a kind of graphic/drawing narrative function. In other words, it can probably be said that the aim was not to start the art of painting at that time. In this sense, even the paintings on the cave walls that may be 20 thousand, or 40 thousand years old should have a message that they tell. I think that tamga signs are an abstract and simplified form of painting, and you can guess that I am not the

first person to think of this. However, I think that tamga signs were invented in a period between the invention of writing and cave paintings. We know that there are many signs such as the GOD tamga, DAY, and MONTH tamga in various geographies in Central Asia and in various rocks and archaeological sites. In general, scientists do not know when tamga signs first emerged in the historical process. Of course, I do not know this tamga-invented time either. However, we can bring new suggestions to the probable age of tamga signs with a highly speculative approach and by including our imagination. One purpose of this article is to put forward for discussion a rather radical idea that the age of tamga signs may go back 12 thousand years, even if it seems far from scientific. Here I am not talking about Turks or "Turkish" tamgas 12 thousand years ago. However, we can put forward the idea that "common ancestors of humanity may have resorted to some abstract expressions in the periods when there was no concept of writing and nation in the world" as a proposition. So much so that if the T-shaped stones on the forehead of Göbekli-tepe were depictions of God tamga and the marks on the belly part of these stones (the part that resembles a belt buckle) were tamga marks, it would probably be possible to interpret these in a thousand different ways with the ancient marks or symbols of different cultures in the world. In this article, I will put forward ideas with a speculative approach (in a way that may strain the imagination of human beings) by likening the marks on Göbekli Tepe to tamga that are not foreign to us. This article does not claim that there is a connection between the Voynich manuscript or Turkish culture and Göbekli-tepe. This article will consciously and purposefully turn this into a speculation-thought. First of all, there is no evidence that some of the signs carved in relief on the stones at Göbekli Tepe are tamga. Of course, there is no connection between the ATA manuscript, which has a difference of roughly 11,500 years, and Göbekli Tepe. However, I have written this article, even if partially and consciously, as if there were such a connection. The main purpose here is to show that when we try to compare the four or five signs of the Göbekli reliefs to tamga, some claims can of course be made based on anagrams or imagination. It is to show that a connection can be claimed between almost every culture in the world and Göbekli Tepe (even if more than 10 thousand years have passed in between). In other words, there are no limits to human imagination. And by relying on our imagination, it is even possible to interpret a few signs in a thousand different ways if we wish. However, as in the VM texts (showing the sentence structures in long texts written with approximately 10 thousand different words), it is not possible to continue reading the same sign with the same phonetic value with imagination (such as an imaginary/anagram approach) for a thousand words or more than a hundred words. The secondary purpose of creating this article is to draw attention to this situation. While it is possible to make one of a thousand different reading suggestions for five or six signs even before the invention of writing, it is important to draw attention to the fact that it is not possible to

continue this anagram or imagination by continuing the same phonetic forms in long texts of 10,000 words. For this purpose, I am writing the article as seriously as possible and will not consciously keep this explanation in the article. With this article titled "Birth of the T Shape God Sign and Göbekli-Tepe Texts", I draw criticism towards myself and open it to the discussion of linguists in which cases the transliterations of ancient texts can and cannot be based on imagination. In other words, I aim to start a discussion in the context of where transliterations can be close to imagination and coincidences and where they can be far from them, in a way that can be considered absurd (with the non-existent connection between Göbekli Tepe and VM), and to draw attention to my VM work in this way. I wish my readers an enjoyable and serious reading in advance.¹⁷⁹

Açıklama: T biçimli Tanrı Tanımgasının Doğuşu ve Göbekli-Tepe Yazıları: Bilindiği gibi tarihsel olarak bilinen en eski yazılar Sümer çivi yazıdır. Bana göre 40 bin yıl önce mağara duvarındaki av sahnesi çizimi de bir tür çizgi-anlatım fonksiyonuna sahipti. Yani amacın o dönemde resim sanatı başlatmak olmadığı söylenebilir. Bu anlamda mağara duvarlarındaki 20 bin veya 40 bin yaşında olabilecek resimlerin dahi anlatıyor olduğu bir mesajı olmalıdır. Ben tamga işaretlerin resimlerin soyut ve basitleştirilmiş biçimi olduğunu düşünüyorum ve bu ilk olarak düşünmüş olan kişi olmadığımı da tahmin edersiniz. Fakat ben tamga işaretlerin yazının icadı ile mağara resimleri arasındaki bir dönemde icat edilmiş olduğu düşünmekteyim. Biz Orta Asya coğrafyasında çok sayıda olmakla muhtelif coğrafyalarda TANRI tamgası, GÜN ve AY tamgası gibi işaretlerin yine muhtelif kayalarda ve arkeolojik alanlardaki varlığını biliyoruz. Genel olarak bilim insanları tamga işaretlerin tarihsel süreçte ilk olarak ne zaman doğduğunu bilmemektedirler. Elbette bunu ben de bilmiyorum. Fakat tamga işaretlerin olası yaşına, oldukça spekülasyon bir yaklaşımla ve hayal gücümüzü de işin içine katarak yeni önermeler getirebiliriz. Bu makalenin bir amacı, bilimsellikten uzak görünecek dahi olsa, tamga işaretlerin yazının belki de 12 bin yıl önceye gidebileceğine dair oldukça radikal bir fikri tartışılması için ortaya koymaktır. Burada kesinlikle 12 bin yıl önce Türklerden veya "Türk" tamgalarından bahsetmiyorum. Fakat "insanlığın ortak ataları dünyada herhangi bir yazı ve millet kavramının olmadığı dönemlerde bazı soyut anlatımlara başvurmuş olabilirler" fikrini bir önerme olarak ortaya koyabiliriz. Öyle ki eğer Göbekli-tepe alınındaki T biçimli taşlar Tanrı tamgası betimlemesi olsaydı ve bu taşların göbek kısmındaki (kemer tokasına benzetilen kısımdaki) işaretler tamga işaret olsaydı, muhtemelen bunu dünyadaki farklı kültürlerin antik işaretleri veya sembollerle bin farklı biçimde yorumlamak mümkün olabilir. İşte bu makalede, ben, Göbekli tepedeki işaretleri bize yabancı olmayan tamgalara benzeterek spekülasyon yaklaşımıyla (insan oğlunun hayal gücünü zorlayabilecek biçimde) düşünceleri ortaya atacağım. Bu makale kesinlikle Voynich elyazması harfleri ile veya Türk kültürü ile Göbekli-tepe arasında bir bağlantı olduğunu ileri sürmemektedir. Bu makale bilinçli ve maksatlı olarak bunu bir spekülasyon-düşüncü haline getirecektir. Öncelikle Göbekli tepede taşlara kabartma biçimde işlenmiş bazı işaretlerin tamga olduklarına dair herhangi bir kanıt yoktur. Elbette aralarında kabaca 11500 yıl fark olan ATA elyazmasıyla Göbekli tepenin bir bağlantısı da yok. Fakat bu makaleyi kısmen de olsa ve bilinçli biçimde sanki öyle bir bağ varmış gibi kaleme aldım. Buradaki esas amaç, dört veya beş işaretli Göbekli kabartmalarını tamgalara benzetmeye kalktığımızda elbette bu amaçla anagram veya hayal gücüne dayalı olarak bazı iddialarda bulunulabileceğini göstermektir. Öyle ki dünyadaki hemen hemen her kültür ile Göbekli-Tepe arasında (ve arada 10 bin yıldan uzun bir zaman da geçmiş olsa) bir bağ iddia edilebileceğini göstermektir. Yani insan hayal gücünün sınırları yoktur. Ve hayal gücümüze dayalı olmakla, birkaç işaretli istersek bin farklı biçimde yorumlamamız dahi mümkün olabilir. Fakat VM metinlerinde olduğu gibi (yaklaşık 10 bin farklı kelime ile yazılmış uzun metinler içinde cümle yapılarını da göstererek) hayal gücüyle her zaman aynı işareti aynı fonetik değerde okuyarak bunu (bu tip bir hayali/anagram yaklaşımı) bin kelime ve yüzden fazla sözcük için sürdürebilmek pek mümkün değildir. İşte bu makalenin oluşturulmasının ikincil amacı da bu duruma dikkat çekmektir. Esasen beş veya altı işarete yapılabilecek bin farklı okuma önerisinden birisini yazının icat edilmediği zaman için dahi yapmak mümkünken, 10000 kelimelik uzun metinlerde bu anagram veya hayal gücünü aynı fonetik biçimleri devam ettirerek sürdürmenin mümkün olmadığına dikkat çekmek önemlidir. Bu amaçla makaleyi olabildiğince ciddi biçimde kaleme alıyorum ve bu açıklamayı bilinçli olarak makale içinde tutmayacağım. Bu "T biçimli Tanrı Tanımgasının Doğuşu ve Göbekli-Tepe Yazıları" (Birth of the T Shape God Sign and Göbekli-Tepe Texts) başlıklı makale ile eleştirileri üzerime çekerek antik metinlerin transliterasyonlarının hangi hallerde hayal gücüne dayanabildiği ve hangi durumlarda hayal gücüne yaslanmadığını dil bilimcilerin tartışmasına açıyorum. Yani, absürt sayılabilecek biçimde (Göbekli tepe ve VM arasında olmayan bağ ile) transliterasyonların hayal gücü ve tesadüflere hangi durumda yakın hangi durumda uzak olabileceği bağlamında bir tartışma başlatmak ve VM çalışmaya bu yolla dikkat çekmeyi amaçlamaktayım. Okuyuculara şimdiden eğlenceli ve ciddi okumalar dilerim. ;)

I publish some of my articles on my webpage, along with brief explanations about their purposes and content in the articles section on the homepage. This visual is an excerpt from the explanations section of the articles section on my webpage.

¹⁷⁹ See: <https://www.Turkishresearch.com/Articles/Articles#>

As you can see here, Mr. Koen appears to have once again chosen to provide his audience with incorrect and misleading information, just as in previous instances. However, I must admit that I do not fully understand why he has done so. As someone who has repeatedly explained that this article aimed to spark a discussion as a speculative thought piece, I also emphasized that this article did not, as claimed by Mr. Koen, intend to establish a direct connection between Göbekli Tepe and the VM, or between Göbekli Tepe and Turkish culture or the Turkish nation. Mr. Koen's purpose in making such a claim seems to be an attempt to portray me as a researcher disconnected from logic and historical reality, one who relies on imagination and anagrams.

In this context, my article on Göbekli Tepe and the possible tamga-like symbols on the T-shaped standing stones sought to highlight two key points and one political phenomenon:

- *To propose the idea that the estimated history of abstract narrative expressions like tamgas might date back further than we generally believe today.*
- *To draw attention to the fact that while it is relatively easy to propose numerous reading suggestions for short (potential) narrative expressions in the history of transliteration work, it is far more challenging to do so with long texts containing thousands of words. For short texts, offering reading suggestions allows researchers to utilize a wide range of phonetic choices and imagination. However, for long and wordy texts, the scope for phonetic choice becomes increasingly narrow, and the longer the texts requiring transcription, the more limited the variations in choice become.*
- *Scientists should not approach results selectively or shape their actions based on announced conclusions. Regardless of the announced results, science, with its methods and rational measurements, cannot cater to researchers' preferences or selections. Researchers, whether scientists or not, should not mix their political perspectives with their work. For instance, some Western researchers have written books linking the findings at Göbekli Tepe to Armenian, Kurdish, or Persian peoples, sometimes in an implied manner. While Westerners and some among us who emulate them do not object to the inconsistent claims of such authors, any suggestion linking these findings to Turkish culture would provoke waves of objections. This highlights that in the research world, scientists must avoid selective claims and set aside political views, treating similar claims equally at the same level. If you look at the criticisms*

received and those that may come toward my article, you will see that almost none of the individuals making these criticisms had previously raised similar critiques in comparable examples. In other words, when it comes to values glorified or attributed to historical firsts in the hypocritical world of researchers, it becomes evident that those with a hypocritical perspective do not even feel the need to make similar criticisms if the subject involves elevating Indo-European culture.

In the context of the VM, my article on the Göbekli Tepe tamga claim is not directly connected to the VM but instead relates to it through an indirect approach via analogy.

Essentially, this article aims to encourage linguists working on transliterations of ancient texts to reconsider and discuss the "breadth or narrowness of phonetic freedom within their scope" when dealing with short versus long texts.

While the Göbekli Tepe imagery claim contains speculative elements, the primary message it conveys to linguists is clear: Linguists should not be selective in their conclusions. They should not arrive at judgments based on preconceived notions or without examining the content. Moreover, the assumption that the symbols found at Göbekli Tepe are not tamga-like narrative expressions is, in itself, a hypothesis that lacks supporting evidence. Researchers should focus solely on the quantity and quality of the evidence presented rather than being influenced by their biases or preconditioned desires and approaches.

Fundamentally, while it is possible to interpret a 3- or 5-symbol "script" in a thousand different ways, successfully reading a book written with 300 characters and 40,000 words in an anagrammatic manner and adhering to the sentence structure and rules of a specific language is a much more challenging problem. In other words, while it is easy to create a claim and write an article based on a 5 tamga/letter character text, achieving the same with a text consisting of thousands of words and 300 characters is significantly more difficult.

Some linguists and researchers fail to grasp how mathematical probabilities alter the scope available to researchers in this context. They believe that "it is easy to claim to have read texts written with a large number of words because such texts contain a broad phonetic variety, which provides the claimant with a wide scope of possibilities." In reality, the opposite is true. While it is nearly possible to interpret a claim of reading a 5-character or 5-symbol ancient script as valid in almost any language by proposing transliteration-based interpretations, the probability of accurately conducting transliteration for a manuscript written with 300 characters and 10,000 different words approaches impossibility.

Within the scope of VM reading claims, data can be listed to provide clues for numerically assessing whether the claim presented by our ATA research group is mathematically consistent (difficult to explain by chance) or inconsistent (random or fabricated through anagram). Those interested in calculating such a mathematical probability must include the following data among the operational parameters:

- It must be considered that the writing system has approximately 300+ characters, including 24 simple (single sound) letters and over 280 syllabic letters, and that it is read based on a

transcription alphabet with defined phonetic boundaries. Especially, whether or not, coincidentally, over 280 syllabic and compound syllabic letters are all joined and given phonetic value in the same sequential system using the same method,¹⁸⁰

- The fact that readings made using the ATA transcription alphabet have resulted in words being read in every line across all 240 pages must be taken into account. Furthermore, it has been demonstrated, based on authentic dictionaries written by linguists, that approximately 21% of these words retained their phonetic value unchanged for 600 years. For the remaining words, phonetic variation has been observed to be consistent with historical writing and dialect knowledge, as repeatedly recorded in linguistic structures,

- Throughout all 240 pages, phonetic overlaps have been identified between various illustrations and the words read on the pages featuring those illustrations. For instance, on a page where the SESAME plant is drawn, the word **“sesame”** is read, with a total of 112 overlaps identified. These overlaps include not only plant names but also animal names, celestial body names, profession names, adjectives, action words, body part names, idioms, and other culturally and linguistically specific elements,

- It has been observed and recorded that certain word suffixes (such as -sam/-sem, -san/-sen, er/-ar, -ler/-lar) have maintained their phonetic structure in order and functional role over approximately 600 years and that they have consistently preserved their sequential arrangement following Turkish language norms across all 240 pages, indicating full linguistic compatibility.

- The first-person conditional suffix -SAM/-SEM is read in the same form, with the same function, and connected to the word root in the same sequential arrangement consistent with the structure of the language. Observations in the VM indicate that, throughout the 240 pages, whenever this suffix follows a verb, it is read as -SAM/-SEM, and whenever it follows a noun, it is read as -SAĞN/-SEĞİN. Other word suffixes similarly follow the phonetic harmony patterns and sequential arrangements of historical Turkish written and spoken.

- The text appearing in the Voynich Manuscript (VM) reflects many phonetic and morphological features of Turkish. For example, neither the VM texts nor the Turkish structure contain words ending with /b/, /c/, /d/, or /g/. This is an exclusive structural phonetic feature belonging to only one language and exhibits a perfect 1:1 overlap between the compared structures.

- Similarly, words beginning with /h/, /j/, /m/, /n/, /r/, /v/, /z/, or /ğ/ are absent in both the VM and Old Turkish. This structural phonetic feature, which is uniquely observed in Turkish among world languages, also exhibits a perfect 1:1 overlap between the VM and Turkish.

- Overlaps exist between VM texts and Old Turkish texts in terms of the frequency and diversity of word repetition phenomena such as reduplications. Examples of word repetitions

¹⁸⁰ All 280 syllabic characters were written by the VM author in a hand-drawn sequence, adhering to the same order of writing, making it possible to read them in this structured manner. In other words, each syllabic character is consistently read following the same rule. Each simple (single-sound) letter within a syllabic character contributes its inherent phonetic value to the other letter or syllabic character it is joined with. As a result, the complex syllabic characters formed by the combination of 24 simple letters are read according to the same rule, where the same components are pronounced with the same phonetics each time.

Thus, in these readings, each separate letter is consistently read with the particular phonetic value in the same order, in alignment with the phonetic harmony rules of Turkish.

written side-by-side occur approximately once every 30 to 50 sentences in both VM texts and Old Turkish texts. However, more importantly, there is a structural overlap in writing style that is unique to Old Turkish among world languages. Triple, quadruple, and quintuple word repetitions in medieval manuscripts have only been observed in Turkish written history and no other language.¹⁸¹ This structure, exclusive to Turkish, applies equally to VM texts with a perfect (1:1) validity.

- The semantic coherence and structural integrity of sentences containing approximately 1,000 phonetic-matched words (with ongoing reading work and an increasing number each month) are being checked against those observed in Turkish. Contextually, sentence structure overlaps (e.g., placement of subject and predicate) have been identified between the VM and Turkish, presenting a perfect match in sentence construction.
- The phonetic harmony and vowel harmony rules of Turkish have also been conclusively shown to apply to VM texts through sentence-level analysis.

Mathematicians and linguists seeking to formulate the probability of these overlaps between VM and Turkish being coincidental must create their formula based on the above parameters.

In December 2024, I had some email exchanges with Mr. Koen. On December 3rd, he sent me an email, and from what I understood, he had drawn on content from our 2018 news-related video to criticize our VM research.

The following day (December 4th, 2024), I responded to him with a written reply that included several questions.

Here are the questions I asked Mr. Koen in **the email I sent him:**

¹⁸¹ In Indo-European languages, this phenomenon cannot be observed in the same structure, frequency, and diversity. Research author Doğan Aksan, in his work "En Eski Türkçenin İzlerinde" (In the Traces of the Oldest Turkish), states the following regarding word repetitions in our written language: *"In linguistics, the term hendiadyoin (from the Greek term meaning 'one through two, one by means of two') refers to duplications that have only a few examples in vast Latin literature but are frequently used in every period and dialect of Turkish. These elements constitute one of the most important features of our language in terms of its structure, syntax, and semantics. Similar duplications to those in Turkish are encountered at comparable rates in Korean and to some extent in Japanese, whereas they are generally not numerous in Indo-European languages."* (Aksan, 2000)

As highlighted by all these examples, it is impossible to observe the same kind of clear 1:1 overlaps seen between VM texts and modern Turkish in any other language. Of course, the languages that may be exceptions are those that split from a common root with the Turkish language in the past. While duplications are observed to some extent in Indo-European languages, triple (excluding phonetic repetitions in musical notations), quadruple, and quintuple repetitions are not found in the historical and modern writings of these languages. This unique writing style, showing a perfect 1:1 overlap, cannot be observed in other languages or language groups mentioned here.

Dear Koen,

I also have some questions for you, and I would appreciate it if you could respond to them.

To what extent can your approach to the subject be scientific?

As a linguist, if you were to choose one of the following two approaches to either refute or confirm our findings, which demonstrate the presence of the Turkish language in the content of the VM (or to present critiques contrary to our claims from various perspectives), which path would you take?

The first approach/method you could follow includes:

- Examining and analyzing the claims only.*
- Addressing some of the claims presented in the field of linguistics through linguistic approaches and analyzing them scientifically.*
- Providing evidence to show that various overlaps claimed to exist between VM and Turkish are not truly overlaps when using a linguistic approach, and that the structures presented as evidence or overlaps actually do not exist in Turkish and/or Voynich texts.*
- Avoiding attempts to refute concrete evidence with abstract approaches.*

The second approach/method you could follow includes:

- Analyzing the social media news where this claim was announced and focusing on the various statements or personal opinions of the author of the claim.*
- Critiquing the topic without addressing the details of or evidence for the overlaps alleged to exist between VM and Turkish, using abstract approaches and general examples.*
- Avoiding a detailed linguistic analysis of the published articles that claim overlaps between VM and Turkish.*
- Instead of examining the scientific article addressing the claim, focusing on sentences in YouTube news videos announcing the claim and analyzing them. By doing this, not analyzing the core of the work but rather the “announcement” of the work, and attempting to make conclusions/statements about the essence of the matter through this, or creating perception through this approach.*
- Instead of attempting to refute or confirm the claims put forward through linguistic methods using linguistic approaches, addressing topics unrelated to the overlaps between VM and Turkish in forums like "voynich.ninja" where all kinds of speculation and commentary on the subject are made, and focusing on things the author has said about modern-Turkish rather than on the overlaps between VM and Turkish.*

Could you please tell me which of these two paths you would like to take?

Or state which one would likely be more scientific?

If your purpose is to create tabloid-like news or to generate preconceived biases in your audience without scientifically testing our claims, then please do not waste my time with irrelevant questions. If you wish to do serious and proper work, your questions are highly off-key.

For you and your audience to understand our “Voynich-Turkish” solution, you must first read our published articles about our claim. Subsequently, the linguistic evidence presented in these articles must be reviewed. If you are going to carry out linguistic reviews based on our articles in this manner and you happen to have further questions, I would be delighted to

answer them. To do this, you will need to read and understand our articles, which provide various linguistic evidence for the presence of the Turkish language in the content of the VM.

In the e-mail message I sent to Mr. Koen on December 5, 2014, I had itemized my expectations from the criticism and evaluation work he planned to do.

Here is a section of that letter:

- 1. It may be fair to evaluate our Voynich manuscript article without conflating it with other topics, refraining from irrelevant comments, news items, or biases, and instead focusing only on the linguistic overlaps and evidence we have presented. This kind of approach would be the proper scientific method.*
- 2. While our 2018 article—written during the early stages of an ongoing research project—will provide you with some information, it would be fairer to assess our 2023 article, which represents the latest and revised version. For example, in our 2018 article, we were seeking the author’s dialect over a broader geographic area, whereas now, we have significantly narrowed it down.*
- 3. As you may understand from the content of our articles, the method we employ, in simple terms, is the method of "comparing the phonetic forms of words and searching for overlaps in various linguistic structures between the languages being compared." This method has been used by numerous linguists throughout history. Of course, to use this method, an alphabet transcription had to be prepared, and we began by doing this. The phonetic values we assign to each writing symbol in our transcription are not values we invented. These are historically known phonetic values that were established prior to our time. We already refer to our sources for these in our articles. Therefore, your critiques will be scientific only if they aim to demonstrate that the overlaps we present using this method are not valid overlaps and that the evidence we provide does not exist in the Voynich manuscript texts or the Turkish language.*

OTHER IMPORTANT POINTS INCLUDE:

Critiquing or refuting a linguistic academic claim involves a rigorous and systematic approach, often relying on established scientific methodologies. The process is underpinned by principles of empirical evidence, logical reasoning, and peer review. To address your question, I'll outline the scientific methods for evaluating linguistic

claims, differentiate between scientific and unscientific evaluation approaches, and list considerations for reviewers of such claims.

Scientific Methods for Critiquing Linguistic Claims

Empirical Evidence and Reproducibility: Any claim should be supported by empirical evidence that can be independently verified or reproduced. Reviewers would critique a claim by examining the robustness of the empirical data, including the methodologies for data collection and analysis. We have presented an alphabet transcription and the overlaps between the languages compared in terms of phonetic values at various levels (at the level of words and sentences and sentence structure) are mainly shown in our ATA alphabet transcription. Accordingly, it would be scientific to make an evaluation of the evidence we have presented.

Peer Review: This is a core component of scientific evaluation, where other experts in the field critically assess a claim's validity, significance, and originality based on the current Old-Turkish-related scientific knowledge and methodologies.

Comparative Analysis: Placing the claim within the context of existing research to evaluate its coherence with or departure from established theories and evidence.

Logical and Theoretical Consistency: Assessing whether the VM Turkish connection-related claim logically follows from the premises and aligns with the theoretical framework it purports to be based on. Linguistic Data Analysis: For linguistic claims, demonstrating competence in analysis methods such as phonetics, syntax, semantics, etc., and critiquing claims based on flawed or misinterpreted linguistic data.

Statistical Methods: Gauging the statistical validity of the claims, including the appropriateness of the statistical tests used, sampling methods, and error analyses. At this point, the overlap of linguistic features specific to Turkish between VM and Turkish means statistically 1/1 or 100% overlap. In this regard, a path of refutation with evidence should be followed in detail such as whether the data is confirmed or not. At this point, the claim that cannot be refuted should be referred to as confirmed or "can not be refuted yet".

Criteria for Scientific vs. Unscientific Evaluation:

Scientific Evaluations:

Empirically grounded.

Transparent and reproducible methodologies.

*Peer-reviewed, fostering a collective and constructive critique.
Based on logical reasoning and consistency with established theories.*

Unscientific Evaluations:

Rely on anecdotal evidence or personal testimonies.

Lack of methodological transparency or reproducibility.

Do not engage with the broader scientific community or peer review processes.

Based on fallacious reasoning or disconnected from established theories.

Reviewers' Considerations:

To Consider:

The originality and significance of the claim within the linguistic field.

The methodological soundness and empirical support for the claim.

The clarity of argumentation and logical structure.

Whether the claim advances understanding, challenges prevailing theories in a substantiated way, or opens new research avenues.

Not to Consider:

Personal biases against the claimant or the theoretical orientation.

The claim's alignment with prevailing theories if the empirical evidence sufficiently supports it.

Non-scientific criteria, such as the perceived impact or popularity of the claim.

In evaluating linguistic claims, the integrity of the scientific method and adherence to these principles are paramount. Reviewers must approach each claim with an open yet critical mindset, emphasizing empirical evidence, methodological rigor, and logical consistency.

*Please make your evaluations of our articles that present the claim of VM Turkish within the scientific field, without straying to the Latin language and/or PIE subject like out of the article target, and if you have additional questions, do not hesitate to ask your questions in the subject area. Also, please share this letter with your other friends. Of course, I can share this e-mail letter/article myself when the time comes because **we want and encourage linguists who are in the same situation as you and do not know Turkish to evaluate our articles and examine their details.** I hope you will make a fair evaluation that is free from prejudices and does not go beyond the framework of science.*

Best regards,

to me ▼

Sure, if you want to publicly discuss our emails, here's another one you'll need to add. I would prefer if you don't publish anything from our e-mail communications unless you include this one.

Why do you speak differently about your Voynich research when you're addressing a Turkish audience?

I read some of the Turkish papers you publish on your website (which bears the header "Voynich Manuscript") hoping to learn more about your Voynich theory. But what I found frankly sent shivers down my spine. Turkish linguists who don't go along with your particular views are traitors that need to be removed? Even if by removed you mean "fired", which I assume you do, these kinds of statements are dangerous. Why do you show up to a Turkish interview *all about your Voynich theory* wearing a pin of a political figure? Why do you refuse to answer questions about your broader linguistic views, which clearly inform the way you approach the Voynich manuscript?

Your linguistic views, in my opinion, show a clear ideological bias. You want to claim as much as possible for your Turkic ancestors, or for Turkic speaking groups, and part of this effort is claiming the Voynich manuscript. In your various papers and interviews, you relate a number of unrelated ancient languages to Turkish, as well as many other languages around the world. You say that Indo-European languages would not be able to form a single sentence if all Turkish were removed from them. You go on to claim many inventions such as agriculture, numbers, mathematics and even the culture of Easter Island and Australian indigenous peoples for Turkic speakers. You think highly of an author who posits that Turks told the Egyptians how to build the pyramids. What? And I am not saying that writing and agriculture and pyramids are actually Western inventions. None of them are! They are invented by other peoples who have their own right to their history, and we should not try to take that away.

We see the same behavior in one like Graham Hancock or the authors he draws from. The underlying idea that "other" peoples were too primitive to have done what they did by themselves, so they must have gotten help. Hancock's claims are rejected by mainstream academics, just like yours. And that's because both are pseudoscientific.

Many mistakes were made by Western scientists in the past. Some of them were because of a lack of knowledge, but others were unpardonable. That does not mean that we should now try to do the same thing ourselves as some kind of revenge or reclaiming. We should do our best to understand ancient peoples in their own context and give them credit for the things they accomplished.

You seem to misunderstand how current Westerners feel about linguistic ancestry. This is not a matter of identity to them. How many Americans do you think realize that their language shares an ancestor with Latin? How many Europeans know that their language is related to Farsi (in a distant, distant past)? How many care? Do you think I feel any kind of linguistic brotherhood with the people of Iran, other than sharing the human experience?

Do you think any normal person in Europe goes around declaring the glory of their Indo-European ancestors? Most people don't even have an idea of what they were like, and their culture must have been so different from our own that we have lost all connection. We wouldn't understand a word they said.

The Turkish people have a rich and fascinating *actual* history of their own, with many achievements that are worth talking about. You do it a disservice by diluting it with unscientific nonsense.

Like I said before though, my video will address the problems with your Voynich solution foremost. But you cannot ask me to ignore your public appearances on YouTube, as well as most of what you publish on your website.

••

As you can understand from the December 5, 2024, response letter Mr. Koen sent me (a visual of which I shared on the previous page), his focus is not actually on my VM claim. Although indirectly, he brings up my personality, my character, my political views, and that I am not an extremist nationalist.

> In this email, he asked me the question: “Why do you speak differently to a Turkish audience about your Voynich research?”

At the time, I didn't even feel the need to answer this question. This is because the questions were not specific to the VM but rather personal to me. Additionally, I cannot know how the AI machine that translated the (Turkish) interview video between me and Mr. Turgay Tüfekçioğlu into Mr. Koen's native language performed the translation. Moreover, Mr. Koen did not list in his letter exactly what I supposedly said differently to a Turkish-speaking audience about the VM. He should have also clearly explained how he connected topics unrelated to the VM with the VM itself.

In the interview video Mr. Koen watched, I touched on many details unrelated to the VM. In that video, I criticized certain approaches of the Turkish Language Association (TDK), a state institution, and some linguists (without naming names but by providing general examples of their approaches to linguistics within the context of Turkology). The criticism was not directed at all linguists. What I fail to understand is why Mr. Koen, instead of attempting to refute the evidence in my VM article, focused on these unrelated details and "my characteristics".

> Another statement in the same response letter he sent me was: “Are Turkish linguists who disagree with your personal views traitors who should be dismissed?”

The perception Mr. Koen tries to create here is that “I submitted my VM work or article to the TDK, and they reviewed it and rejected it.” This is not true. I requested an appointment to meet with TDK officials, but no appointment was granted. The issue was the lack of interest from the institution's management or relevant officials.

> Mr. Koen wrote: “Even if by ‘dismissed’ you mean ‘fired,’ which I assume you do, such statements are dangerous.”

Is Mr. Koen trying to act as the attorney for the TDK (2018 to 2022) management? Calling for the resignation of those who fail to perform their duties properly is the most natural right of any citizen. Is Mr. Koen trying to criticize my constitutional rights as a citizen? Why does this concern him? What danger does he see in this from the perspective of the VM? Not a single person from the VM research groups told him that his attempts to read intentions outside the VM topic were wrong.

I understand that Mr. Koen has formed an opinion about my political views or has a personal grudge against me and has sought material to create a perception about me by cherry-picking unrelated parts of a private conversation. At the very least, this must be shameful for him and entirely irrelevant to him. I owe no one an explanation about what I think or how I think. Moreover, these matters are unrelated to my claim that “there is old Turkish in the VM content” and are instead about interpreting my characteristics and thoughts.

> In his response letter, Mr. Koen's next question to me was:

"Why do you wear the badge of a political figure for a Turkish interview regarding your Voynich theory?"

As I said, VM was not the only topic of that bilateral conversation in the 2018 video, and we also touched on different topics. But the badge that Koen meant and that I wore on my lapel was an Atatürk badge.

Yes, I wore a badge on my lapel for the interview. I also wore a jacket. What does any of this have to do with my Voynich theory?

Mr. Koen may be an opponent of Atatürk. He might even confuse Atatürk with Hitler. He could be ignorant enough for that, but his ignorance is none of my concern. However, he does all of this to portray me as an extreme nationalist, and he is so devoid of historical knowledge that he likely doesn't even know who Atatürk is.

First and foremost, I respectfully remember Atatürk every single day of my life, and I must say that Mr. Koen's characterization of him only as "a political figure" reflects a certain level of ignorance and, to some extent, a condescending effort to emphasize supposed nationalism.

Atatürk is, historically and in every era, a respected leader of society.

Under Atatürk's leadership, the right for women to vote and stand for election as deputies was granted on December 5, 1934, in the Republic of Turkey. This right was one of many revolutions Atatürk implemented to ensure women gained equal standing with men in social and political life. Turkish women first exercised this right in the 1935 elections, resulting in 18 female deputies entering the Parliament. As far as I know, during the same period, women in many Western countries still did not have these rights. For example, women in France gained suffrage in 1944, in Italy in 1945, in Belgium in 1948, and in Switzerland as late as 1971. Turkey took a pioneering role in this matter, leading many European countries. This was considered a remarkably progressive step worldwide at the time.

Mustafa Kemal Atatürk was a leader who modernized Turkey in various ways, laid the foundations of a secular nation-state, and developed education, women's and human rights comprehensively, making them functional. Through scientific progress, reforms, and initiatives, he greatly impacted humanity and civilization.

Atatürk contributed to Turkish culture by founding the Turkish Language and History Institutes, promoting the use of the Turkish language, and fostering cultural pride. His vision aimed to create a society embracing science, secularism, and democracy—a leader of humanity who envisioned a highly informed and conscious community. He transformed Turkey into a modern republic and carried out the alphabet reform.

Atatürk was the one who planned and directed the essential steps to prevent the Western powers that came to occupy our land and commit genocide. I can say that I owe my very existence today to him. He chose humane treatment for enemy soldiers who came to occupy and kill in our land but were killed or captured something that European leaders who considered themselves "civilized" at the time could not do. For instance, it is narrated that he addressed the mothers of the Anzac soldiers who came to invade but were killed in the war with these famous words in 1934:

“Those heroes that shed their blood and lost their lives... you are now lying in the soil of a friendly country. Therefore, rest in peace. There is no difference between the Johnnies and the Mehmets to us where they lie side by side here in this country of ours... You the mothers who sent their sons from far away countries wipe away your tears. Your sons are now lying in our bosom and are in peace. After having lost their lives on this land they have become our sons as well.”¹⁸²

In 1945, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) was established, and one of its lesser-known meetings was focused on Atatürk. Following this, UNESCO announced a historic decision.

The UNESCO General Assembly decision dated November 27, 1978, states the following:

"The General Conference of UNESCO, believing that individuals who have worked for international understanding, cooperation, and peace will serve as exemplary models for future generations, has decided to commemorate the 100th anniversary of the birth of Mustafa Kemal Atatürk, the founder of the Republic of Turkey, in 1981. Recognizing Atatürk as an extraordinary reformer in all areas of interest to UNESCO, particularly as one of the foremost leaders of the earliest struggles against colonialism and imperialism, Atatürk's efforts to establish mutual understanding and lasting peace among the nations of the world serve as an outstanding example. Throughout his life, he upheld his belief in the birth of an era of harmony and cooperation among people without discrimination based on color, religion, or race, and always acted in the direction of peace, international understanding, and respect for human rights. It has been decided that UNESCO will cooperate with the Turkish Government in preparations for a symposium in 1980 to highlight various aspects of Atatürk's personality and works."¹⁸³

I admire Atatürk not only for his political legacy but also for his contributions to humanity and culture. (He deserves a description that transcends mere political heritage.) His influence continues to be recognized internationally, as various organizations openly support the ideals of peace, education, and gender equality that Atatürk upheld and elevated.

¹⁸² See: https://en.wikipedia.org/wiki/Kemal_Ataturk_Memorial_Canberra

It is named after Mustafa Kemal Atatürk (1881–1938) who, as a Lieutenant Colonel, commanded the Ottoman 19th Infantry Division when it resisted the Australian and New Zealand Army Corps (ANZAC) at Arı Burnu on the Gallipoli peninsula in 1915 during World War I. He started the Turkish War of Independence, and went on to be the founder of the Republic of Turkey and its first president, receiving the honorific Atatürk ("Father of the Turks") by the Turkish parliament.

¹⁸³ See: <https://strasam.org/tarih/turkiye-cumhuriyeti-tarihi/unesconun-1981i-ataturk-yili-ilan-etmesinin-hikayesi-nedir-689>

In the Republic of Turkey, the principle of secularism was added to the Constitution under Atatürk's leadership in 1937, gaining official status. This was part of Atatürk's goals for modernization and progress, which were emulated by other nations at the time (and, in my opinion, are still emulated today).

I wear an Atatürk badge out of respect and love for him and to remind people of the founding principles.

For Koen to understand his impudence and rude insinuations against our values, he will first need to acquire enough historical knowledge to stop seeing Atatürk as a racist or dictatorial political figure.

With this, I have briefly responded to this section of the letter Mr. Koen sent me.

In fact, I did not include these points in the response letter I sent him last December, as they were unrelated to the VM. However, Mr. Koen persistently and repeatedly brought up these unrelated topics, including on the "voynich.ninja" page.

I suspect Mr. Koen either has a personal grudge against me or perhaps harbors feelings of discrimination deep down—I cannot say for sure. In any case, his feelings or thoughts outside the VM topic do not concern me. My political views, the badge on my lapel, my shoe size, the measurement of my skull, my theories on PIE root language, my article on Göbekli Tepe (which I explicitly stated in the explanatory section was a purposeful fiction), and my opinions on many other topics are none of Mr. Koen's business.

If he wishes to critique my articles on PIE root language, Etruscan language, Native American languages, or Göbekli Tepe, he is welcome to do so. However, he should avoid conflating one topic with another, adhere to scientific methods, and refrain from resorting to lies and distorted information.

In this context, I expect Mr. Koen to issue a public written apology, visible to his followers, for his inappropriate remarks, insinuations unrelated to VM content, and his suggestions of racism or extreme nationalism. This, in my opinion, is what a civilized person who understands their mistakes should do.

Mr. Koen has no right to openly or implicitly attack me or the values of civilization that I believe in. It is not his place to question my thoughts and values. As a linguist, he should have focused solely and exclusively on critiquing my peer-reviewed article on the VM topic published in a scientific setting, which is the proper approach.

> In his December 5, 2024, response letter to me, Mr. Koen asked the following question: "Why do you refuse to answer questions about the broader linguistic views that clearly shape your approach to the Voynich Manuscript?"

This question by Mr. Koen is quite absurd.

In other words, Mr. Koen is not sincere in this question and is using it for a specific purpose, masking his true intent behind the question. This is already evident in the way Mr. Koen criticizes my so-called VM claim.

If he genuinely wanted to learn about “the broader linguistic views shaping my approach to the Voynich Manuscript,” the academic source where he could find this information is clear. He should have read my academic article published in 2023 as part of an international academic symposium comprised of a scientific committee and participants from different countries and nationalities who specialize in Old Turkish language. Thus, there was no need for him to ask me such a pointless question, as my article had already been published.

That article, presenting the most current information on the VM, is a work rich in linguistic detail and evidence and is tailored for a linguist knowledgeable about the features of the candidate language to analyze.¹⁸⁴

The article underwent review and scrutiny by a scientific committee/peer-review panel comprised of subject matter experts from different countries (as I heard, it was specifically reviewed and approved by four distinct experts on Old Turkish, although I did not receive written confirmation of this personally as in letter form) and was published by the Turkish Culture Research Institute. One of the primary purposes of this proceeding book is to present new developments and articles in the field of Turkology to the Turkology community and academics working in this field, opening the articles up for critique. A secondary purpose is to provide information to other scientists working on the same topics, encouraging further examination of the subject from multiple perspectives.

In conclusion, if Mr. Koen genuinely wants to gain insight into “the broader linguistic views shaping my approach to the Voynich Manuscript,” he should focus on my most recent articles rather than old news and interview videos. Should he or any other linguist analyze my work and ask specific, detailed questions about the evidence I present in my articles, I would be delighted to respond.

> In his December 5, 2024, response letter to me, Mr. Koen wrote:

"Your linguistic views, in my opinion, clearly demonstrate an ideological bias. You want to claim as much as possible for your Turkish ancestors or Turkish-speaking groups."

Here, he used the phrase *"in my opinion."*

Mr. Koen, please stop making me the subject of your discussions.

If possible, refrain from attempting to predict or interpret my ideology or biases. These matters genuinely do not concern others.

Mr. Koen, if you genuinely want to test what I have written about the VM, please start by learning linguistic knowledge in the context of Old Turkish. Then, try to refute the evidence in my VM articles by progressing through specific examples, analyzing them in detail, and examining my word, sentence, and full-page readings (while specifying the methods you will use in your possible review and critique work). While doing this, remain focused on the

¹⁸⁴ The original version of this article can be found in the Proceedings Booklet of the 1st International Symposium on Turkish Culture, published in 2023 by the Turkish Culture Research Institute. See: Proceedings of the 1st International Symposium on Turkish Culture, ISBN: 978-975-456-164-7 (starting from page 40) >
 file:///C:/Users/user/Downloads/1.ULUSLARARASI%20T%C3%9CRK%20K%C3%9CLT%C3%9CR%C3%9C%20SEMPOZYUMU%20(2)_compressed%20(1).pdf
<https://www.Turkishresearch.com/files/articles/84985f2e-212e-4b2f-97da-8903cda2a3ba.pdf>

subject and do not treat your personal opinions about the VM as parameters in your calculations.

Mr. Koen also asked me the following in the same letter:

"In various articles and interviews, you associate a number of ancient languages, unrelated to Turkish and many other languages in the world, with Turkish. You claim that if all Indo-European languages were derived from Turkish, not a single sentence could be formed."

First, this topic and question are also unrelated to the VM.

Furthermore, his purpose in asking these questions is to find arguments he assumes will feed the perception he is trying to create about my VM work. For this reason, this approach is not ethical.

While doing so, he has essentially focused on finding materials he thinks could portray me as a dreamer, someone disconnected from scientific standards, inconsistent, and engaged in these endeavors for nationalist motives. Of course, this focus cannot disprove my VM claim.

Nevertheless, I will answer his question so those who are curious can see and examine my response.

In my articles, I address Native American languages.

In my articles, I address the PIE root language.

In my articles, I criticize illogical approaches to etymology.

In my articles, I also critique the mixing of fraud, politics, and racism into science.

In all these topics, I present my evidence, sources, and views.

If the evidence falls within the scope of linguistics, I can definitively state that my approach, which is the subject of my research and analysis, was conducted entirely using methods accepted in scientific environments.

While doing this, I can explain "contrary opinions" that oppose "widely accepted views."

For instance, the common belief regarding the VM was that its alphabet contained fewer than 30 characters.

I challenged this and was the first to point out that it consists of over 300 characters because it includes syllabic characters.

Thus, I opposed widespread opinions at this point as well.

Science progresses not through consensus, where everyone agrees, but through the free expression of opposing ideas. If Mr. Koen wishes to refute my opposing views regarding the VM, he cannot do so by focusing on the Atatürk badge I wear or by accusing me of racism. This behavior should have been openly condemned by all VM research groups.

According to the majority opinion, the Turkish language and Indo-European languages belong to separate groups. Indeed, these languages are vastly different from each other in various aspects.

Turkish and Indo-European languages belong to separate groups. However, I believe that both Indo-European languages and the Turkish language diverged from a common root language tens of thousands of years ago.

For example, when examining verbs, body part names, certain fundamental numeral pronouns, and other multiple-naming terms, I can assert, based on evidence, that many of these words do not stem from PIE roots as linguists suggest but rather may have roots in Proto-Turkish and Ural-Altaic languages. Moreover, I am not the first person to propose this. I simply state that I have reached new findings within the same framework and write about these topics.

Is it appropriate to create a perception accusing me of racism because I expressed these ideas? Can such approaches, which may stifle differing opinions in scientific environments, be met with tolerance? When we read the articles that originally proposed PIE claims, do we question the nationalism of their authors? Why, then, are my nationalism or personal views questioned when I write opposing findings in my articles?

The fundamental issue here stems from the Western etymological approach, which assigns the label of a hypothetical root language, PIE, with assumed phonetic forms to all words whose origins cannot be traced. When we examine these words, we see that there are Ural-Altaic language words with very similar phonetic values and meanings. Moreover, from the same word roots, nouns, verbs, and many other words have been derived within these languages.

Based on my research, I highlight the weaknesses in what is perceived as “fundamental, clear, and proven knowledge” by the majority in academic circles and oppose them with evidence-based challenges. While doing this, I present my evidence using linguistic methods.

Indo-European peoples and Turkish peoples (Huns, Tatars, Pechenegs, Kipchaks, Khazar Turks, Gagauz (Gökoğuz), etc.) have lived intertwined for thousands of years. It is known that during periods without clear borders or passport systems, when a significant population led a nomadic and semi-nomadic lifestyle, these peoples spread across Europe and Asia. In other words, peoples speaking different languages have been intertwined for millennia, warring, intermarrying, trading, and constantly mixing and relocating. However, if you look at European language etymology dictionaries today, you will see that only a small portion of the listed words are attributed to these (non-Indo-European) peoples’ languages, while the vast majority are linked to PIE roots.

Moreover, in many of these contexts, the earliest word meanings and phonetic forms presented are entirely created based on linguists’ assumptions. When you examine these Western etymology dictionaries, you might think that the non-Indo-European peoples who migrated to every corner of the world for thousands of years roamed as though mute (unable to speak).

Did Indo-European languages truly borrow only a few words from ancient Turkish languages?

The linguistic findings and overlaps I have published critique and challenge this widespread general opinion.

If anyone is curious about what I have written on this topic, I kindly ask them to read my articles and also review what I have posted on the "voynich.ninja" page. Anyone is free to critique in detail from a linguistic perspective. However, no one has the right to criticize or bring up my personality, such as implying whether I am a nationalist or not. You do not have the right to do so simply because I quoted from a European article about Etruscan genetics, demonstrated phonetic and semantic overlaps between Sumerian and Old Turkish words, explored ancient linguistic connections between Native American languages and Asia, or discussed linguistic overlaps that challenge the PIE concept.

Here is the conclusion I have reached regarding the PIE concept:

"If we were to theoretically remove the entire vocabulary that transferred from Proto-Turkish languages into Indo-European languages—and the words derived from them (along with Ural- Altaic words that were also transferred into Indo-European languages)—it would be nearly impossible to construct a sentence longer than a few words in a single Indo-European language."

This is the conclusion I have announced as a result of my findings, which challenge the prevailing opinion.

Today, for declaring such a conclusion, many accusations could be made against me, including racism. However, since I have taken these risks knowingly and have the freedom to express my opinions, such accusations hold no significance for me.

I am not even the first person to say or write these or similar things.

This statement does not assert that "Native Americans were Turks" or that "the Sumerians were Turks."

My views are supported by linguistic evidence, and it does not matter whether they are widely accepted today or not.

I am well aware that my views do not align with the prevailing beliefs in the global scientific community today. However, I continue to write my findings and articles on these subjects. Mr. Koen may not agree with my views or even my VM readings. Of course, he is under no obligation to agree. But the act of challenging mainstream linguistic views and attempting to do so based on evidence is precisely the behavior needed to advance science and should be supported.

Am I obligated to accept mainstream views?

If I do not accept these views, you should not use them to create a perception by conflating the evidence I present in my articles with the VM topic without addressing these points. Doing so is both unethical and disrespectful.

I am not saying, *“Native Americans are of Turkish origin.”* If you find any written or verbal statement of mine claiming this, show it to everyone. However, if you cannot show such a statement (because it doesn't exist), then doesn't what you are doing amount to dishonesty and unethical behavior? Wouldn't this be an implicit attempt to portray me as racist and make me a target? Mr. Koen, do you truly believe you have the right to freely smear others and create such perceptions?

I am saying that the roots of Native American languages are connected to Asia and that they share similarities with ancient root languages in our common linguistic past in Asia. Is it ethical or appropriate behavior to twist this statement into *“Ahmet declared Native Americans as Turks”* and falsely explain it to others, distorting it from the truth?

Moreover, what connection exists between my VM claim and Native American languages, indigenous languages and motifs of tropical islands, the PIE language, Sumerian, or Etruscan? If you want to critique my various articles on different subjects, go ahead, but examine and publish them under separate topics.

Let's say my radical views about the nonexistence of a PIE root language were completely wrong. How could you use this mistake or claim of mine to invalidate the linguistic evidence in my VM article?

You cannot refute my claims with such a nonscientific approach. But you might create an unrealistic perception within the research community.

Mr. Koen succeeded in creating a perception for his audience and like-minded individuals on the “voynich.ninja” page. Those who wish to can applaud him.

On the other hand, Old Turkish experts in the Turkology world will continue to read and take my articles seriously.

In his letter, Mr. Koen states: *“You attribute many inventions, such as agriculture, numerals, the invention of mathematics, even the culture of Easter Island and the indigenous peoples of Australia, to Turkish-speaking peoples.”*

I will not respond to this claim in great detail.

Mr. Koen is either a victim of machine (AI) translation errors or incapable of understanding what he reads or hears.

This does not surprise me because not a single topic mentioned in his video from the very beginning aligns with accurate information. To put it briefly, I have never made the statement, “Turks or Turkish-speaking peoples created these inventions.” Mr. Koen has either misunderstood or deliberately distorted what he read.

In his letter, Mr. Koen wrote to me:

"You greatly value an author who claims that the Turks told the Egyptians how to build the pyramids. I am not saying that writing, agriculture, or the pyramids are Western inventions. None of them are! These are inventions by other peoples who have the right to own their history, and we should not try to take that away from them."

Mr. Koen is completely distorting the matter and the subject here. I recommend you read my articles and see for yourself that topics like the Egyptian pyramids are not included in them. Additionally, he wrote, "You greatly value an author who claims that the Turks told the Egyptians how to build the pyramids," but I do not even know anyone who has said or written such a thing.

However, I understood who he might be referring to, as I have read all that person's books and explained in the interview video that Mr. Koen referenced that I do not fully agree with all of their ideas. But the individual whom Koen implied to have written those books did not include such information either. This is entirely false information spread by Koen and others on the internet. I am sure Koen has not read a single book by that person. Instead, he seems to have done a simple Google search and formed judgments based on comments, misinformation, or baseless accusations made by others like himself. But isn't Mr. Koen supposed to know better? If he considers himself a scientist, shouldn't he avoid relying on internet commentary to reach conclusions and refrain from distorting those conclusions to tarnish my work?

If I knew the person Mr. Koen mentioned and read in their books that they made the same claims regarding the pyramids, I would also object to their opinion on this matter. However, even if someone did make such an absurd claim, what does that have to do with me or my VM research?

Furthermore, even if such an individual existed, I would not base critiques of their other ideas solely on the inconsistency of their view on the pyramids. Whoever wrote these statements about the pyramids in their book, Mr. Koen should direct his criticisms toward that person. I have no such belief regarding the pyramids in Egypt, and this topic has no connection to my VM-related research or me personally.

In his letter to me, Mr. Koen wrote:

"We see the same behavior in Graham Hancock or the authors who inspire him. The idea that 'other' peoples were too primitive to have accomplished what they did on their own and must have received help. Hancock's claims, much like yours, are rejected by mainstream academics. And the reason for this is that both are pseudo-scientific."

While saying this to me, the indirect message he gives to VM researchers is: *"Look, see? Ahmet Ardich, like Graham Hancock, exhibits fanciful and unscientific approaches, etc."*

First of all, everything proposed by G. Hancock is based on abstract and personal interpretations or what he opinions, and I also do not find his claims scientific.

The evidence I present regarding the VM, however, is concrete, backed by strong linguistic overlaps in terms of quality and quantity, and supported by a rich variety of evidence. I shared my findings with evidence in academic settings and proposed my VM article, filled with up-to-date information and full-page reading suggestions, for publication. My article and the

evidence I presented were evaluated for their quality and quantity by subject matter experts and were approved for publication.

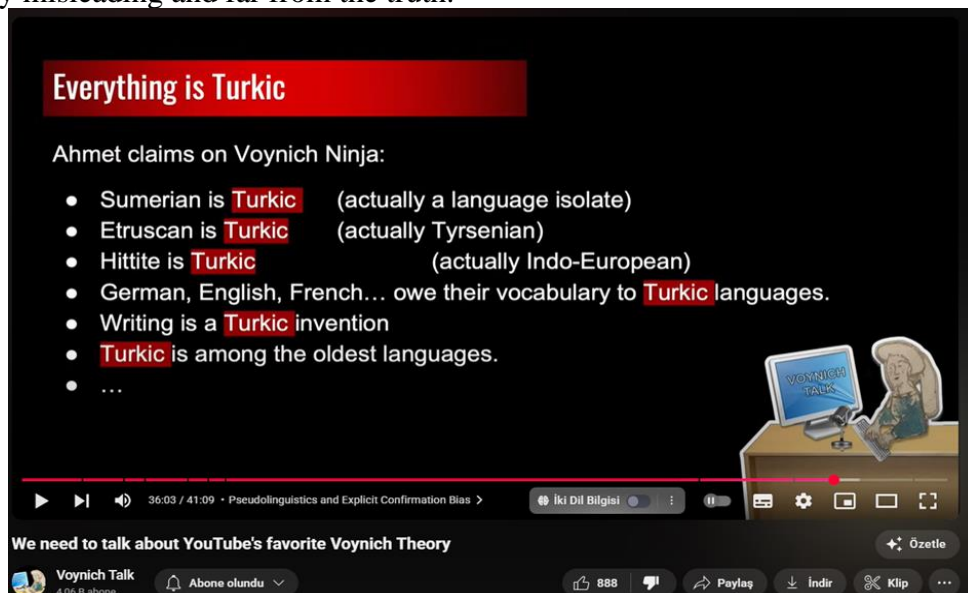
Graham Hancock’s claims lack any of the characteristics (or approaches) similar to mine. One example is concrete, the other is abstract. Using unrelated examples in an attempt to equate my work with Graham Hancock’s claims will not suffice to refute my VM findings.

But Koen, through this inappropriate and unethical approach, managed to create a perception among most researchers on the “voynich.ninja” page by making baseless comparisons. Particularly, there may be researchers who have not examined my linguistic evidence specific to the VM or my article but consider every speculation by a linguist like Koen, who is weak in his field (having not studied the language in question), as truth.

Despite my suggestion to Mr. Koen to test my academic claims using a scientific method, he instead relied on old news-oriented videos of mine to depict my VM-related research and me as discredited or irrational. However, as I told him, his continuous efforts to conduct such perception-creating operations will not be useful in disproving my VM claim.

As can be seen, Mr. Koen has disregarded explanations on how a scientific comparison method should be conducted regarding our claim about the VM language. Instead, he included our article on the Göbekli Tepe tamga proposal—although unconnected to the VM and with claims not present in the article itself—into his criticisms of the VM in an unscientific and irrelevant manner. Of course, such an approach is neither scientific nor ethical. Mr. Koen has conveyed blatantly false and distorted information to the VM research community.

The information displayed from minute 36:03 onward in the video published by Mr. Koen is entirely misleading and far from the truth.



As depicted in this visual, I have not made direct statements in the same manner or with the same expressions. Moreover, I have not made any claim, as shown on the screen, such as “*The vocabulary of German, English, and French is Turkish.*” Instead, I mentioned some Sumerian words—selected from dictionaries written by linguists—that have phonetic similarities to Turkish words and overlap in meaning and phonetic value.

Similarly, I pointed out some words in English and German, writing in my articles that their roots are based on Turkish, using linguistic methods and evidence.

Additionally, I did not claim that “*writing is a Turkish invention.*”

I did not write or say that “Turkish is the oldest known language in the world.” Instead, I wrote in some articles that Turkish is one of the oldest known languages. However, I also listed and explained the linguistic evidence supporting why I think this way.

As a linguist, Mr. Koen completely ignored the linguistic evidence I presented to support “*Turkish being one of the oldest known languages.*” He could not refute or disprove the linguistic reasons I listed to support these claims. Although he failed to invalidate these linguistic findings, he attempted to use generalized ideas and distorted judgments against this idea in my article.

The history of science is full of examples where those who dismiss opposing views have been proven wrong.

Please read the articles on my page¹⁸⁵ under the articles section that explain these conclusions, which may have been misrepresented by Mr. Koen to create a deceptive perception. By reading my articles on these topics, you will have the opportunity to understand for yourself what part of the information provided by Mr. Koen is incorrect and which part has been distorted and summarized.

By resorting to such deceptive statements, combining partial truths with falsehoods, and lumping languages A, B, C, and D into the same category, Mr. Koen will not be able to disprove our C claim, nor our evidence-based conclusions regarding language E. Mr. Koen acts as if he does not know how linguistic claims should be refuted.

However, judging by the comments under the video published by Koen, it seems that his efforts to create a perception about me through these deceptive tactics have at least worked among his audience. Let no one forget that it will not be possible to invalidate my VM claims through such perception tricks.

Can you tell me what it means to present my article on Hittite transcription studies in this way (falsely) to criticize my Voynich Manuscript claim? The fact that he summarized and distorted my other articles in this way to criticize my VM research is unethical and unscientific.

Let’s take a closer look together at what I have written about the Hittite and Etruscan languages:

There are many linguists and historians who do not agree with the common belief about the Etruscan and Sumerian languages. The evidence they present also seems quite solid. First of all, the evidence presented by these researchers has not been refuted yet, but it is ignored by mainstream linguistics. The articles and books written by linguist and historian Arif Cengiz

¹⁸⁵ Here, you can see for yourself the inconsistency in the issues reflected on the screen by Mr. Koen by reading my articles on this page:

<https://www.Turkishresearch.com/Articles/Articles?page=1&query=&sort=1&pagesize=100>

Erman regarding Sumerian and Etruscan languages¹⁸⁶, which present various scientific evidence, should not be overlooked. Similarly, the works of Prof. Dr. Firudin A. Celilov, an expert in the transliteration of Old Turkish and Etruscan inscriptions¹⁸⁷, have not been subjected to scientific criticism by any Western linguist concerning the linguistic evidence presented within them. If Mr. Koen can individually refute the evidence provided by these experts, he may also invalidate my claims about the Etruscan language.

At the very least, researchers who can read the short article on the Etruscan language written by Associate Professor Dr. Haluk Berkmen will see that many researchers have openly presented different perspectives on the connection between the Etruscan language and Turkish.¹⁸⁸ This will make it clear that the initial claims presenting these connections are not mine.

By reading the articles written by Prof. Dr. Çingiz Karaşarlı on linguistics that address Etruscan transliterations,¹⁸⁹ Mr. Koen can also comprehend that I am not the first to propose an original claim in this field.

In this case, can Mr. Koen, benefiting from his “vast linguistic knowledge,” write and publish an academic article criticizing the works on the Etruscan language conducted by these experts?

Mr. Koen himself had read my shares and arguments regarding the Etruscan language on the “voynich.ninja” page at various times.¹⁹⁰ So, he should have explained how he intended to use my arguments on this subject to refute the evidence I have based my findings of Turkish within the VM content.

Judging by the comments under the video mentioned, not a single person seems to have asked Mr. Koen, “Are you trying to refute researcher Ahmet Ardich’s and other linguists’ claims

¹⁸⁶ See the printed book: Author Arif Cengiz Erman, “Etruscans - Ancient Turkish Tribe of Italy” >

<https://www.amazon.com.tr/Etr%C3%BCskler-%C4%B0talyan%C4%B1n-Eski-T%C3%BCrk-Boyu/dp/6256005333>

You can get “Sumerian History” and “The Truth of Anatolian History” and other books here:

https://www.kitapyurdu.com/yazar/arif-cengiz-erman/214547.html?srltid=AfmBOoovaN6vsYxprPXyXfddroJ1nZA5_iwnsgKTGF75GN27tO2eEwks

¹⁸⁷ Prof. Dr. Firudin A. Celilov, “Etruscan-Turkish Connection”. Printed book, Baku, Qismət, 2011. 178[2] pages. Second edition, Istanbul, 2013.

(In addition, Prof. Celilov’s 9-volume work titled “Dokuz Bitik” includes numerous transliteration readings of Etruscan inscriptions. This work was printed in limited numbers and requires direct contact with the author for access.)

¹⁸⁸ See the article on the Etruscan language written by Assoc. Prof. Dr. Haluk Berkmen:

<https://www.altayli.net/sirrini-koruyan-bir-dil-etruskce.html>

¹⁸⁹ See: Article, "Etruscan Inscriptions Begin to Speak" by Çingiz Karaşarlı

¹⁹⁰ See my posts on the Etruscan people and language on the Voynich.ninja page:

<https://www.voynich.ninja/thread-2318-post-60452.html?highlight=vernesi#pid60452> &
<https://www.voynich.ninja/thread-2318-post-49950.html?highlight=Etruscans#pid49950> &
<https://www.voynich.ninja/thread-2318-post-54231.html?highlight=Etruscan+Genet#pid54231> &
<https://www.voynich.ninja/thread-2318-post-50021.html?highlight=Etr%C3%BCsk#pid50021> &
<https://www.voynich.ninja/thread-2318-post-60475.html?highlight=Etr%C3%BCsk#pid60475> &
<https://www.voynich.ninja/thread-2318-post-60478.html?highlight=Etruscan#pid60478> &
<https://www.voynich.ninja/thread-2318-post-50037.html?highlight=Etruscan#pid50037> &

regarding the Etruscan language with the VM-Turkish claims?" Or, conversely: "Are you trying to criticize VM-Turkish claims with the Etruscan language claims?"

By referencing the findings of genetic studies conducted at certain European universities, I frequently emphasize that the possibility of the Etruscan language being a distant or close relative to Proto-Turkish languages originating from a common root should not be overlooked and that the findings of researchers working on the Etruscan language should be carefully examined. I see value in raising awareness on this subject. In this context, I have highlighted the inconsistency of Western linguistic conclusions regarding the Etruscan language by addressing various details of these topics and referencing my sources.

Do not think that there are no experts in Europe who have established connections between the Etruscan language or culture and the Turkish language or culture. There are experts in Europe who have addressed these topics, but their writings are often overlooked for some reason. Perhaps Mr. Koen might decide to stop summarizing and distorting my views on the Etruscan language into the perception "Ardich said the Etruscans were Turks" and instead attempt to refute these using evidence provided in articles by European scientists. Similarly, the enthusiastic commenters applauding under Mr. Koen's video might at least decide to read the book written by retired professor Mario Alinei from the Utrecht University of Italian Linguistics on the same topic.

See what Mario Alinei (Professor Emeritus at the University of Italian Linguistics Utrecht) has to say about this:¹⁹¹

"Il presente volume parte dalla recente ricerca genetica, che ha definitivamente dimostrato l'affinità genetica degli Etruschi con i Turchi anatolici, e mira a dimostrare come anche la linguistica e la storia culturale rafforzino e confermino tale affinità. Fonetica, morfologia e lessico delle due lingue mostrano infatti numerose e notevoli corrispondenze, e ancora più numerose e significative sono le corrispondenze culturali: nel mito delle origini da una lupa, nella religione, nella pittura e ritrattistica,

¹⁹¹ See: Mario Alinei, an emeritus professor at Utrecht University of Italian Linguistics:

M. Alinei graduated from Sapienza University of Rome in 1950 & he was an emeritus professor at Utrecht University of Italian Linguistics, where he taught from 1959 to 1987. He was the founder of Quaderni di Semantica, a journal focused on theoretical and applied semantics. He also served as the president of the "Atlas Linguarum Europae" (at UNESCO), which he co-founded with Anton Weijnen from the University of Nijmegen.

The book is: "**Gli Etruschi erano turchi. Dalla scoperta delle affinità genetiche alle conferme linguistiche e culturali**", di Mario Alinei

/ Editore: Edizioni dell'Orso / Collana: Lingua, cultura, territorio / Data di Pubblicazione: 2013 / EAN: 9788862744317 / ISBN: 8862744315 > Pagine: 116

"Descrizione; Gli Etruschi erano turchi > Dalla scoperta delle affinità genetiche alle conferme linguistiche e culturali.

"Il presente volume parte dalla recente ricerca genetica, che ha definitivamente dimostrato l'affinità genetica degli Etruschi con i Turchi anatolici, e mira a dimostrare come anche la linguistica e la storia culturale rafforzino e confermino tale affinità. Fonetica, morfologia e lessico delle due lingue mostrano infatti numerose e notevoli corrispondenze, e ancora più numerose e significative sono le corrispondenze culturali: nel mito delle origini da una lupa, nella religione, nella pittura e ritrattistica, nell'architettura, nell'oreficeria e gioielleria, nell'equitazione, nella lotta, nella musica, nella danza, nel banchetto rituale, nell'abbigliamento."

nell'architettura, nell'oreficeria e gioielleria, nell'equitazione, nella lotta, nella musica, nella danza, nel banchetto rituale, nell'abbigliamento."

"This volume starts from recent genetic research, which has definitively demonstrated the genetic affinity of the Etruscans with the Anatolian Turks, and aims to demonstrate how linguistics and cultural history also strengthen and confirm this affinity. In fact, the phonetics, morphology and lexicon of the two languages show numerous and notable correspondences, and even more numerous and significant are the cultural correspondences: in the myth of origins from a she-wolf, in religion, in painting and portraiture, in architecture, in goldsmithing and jewelry, in horse riding, in wrestling, in music, in dance, in ritual banquets, in clothing."

If the subject of Mr. Koen's video is not my VM claims but my views on the Etruscan language, Mr. Koen would have done better to start by refuting the evidence pointed out by his European colleague and professor of linguistics, Mr. Mario Alinei.¹⁹²

Mr Koen might also want to read the following work: [The Paleolithic Continuity Paradigm for the Origins of Indo-European Languages International PCP Workgroup" by Mario ALINEI, Kurgan Culture].¹⁹³

Now Mr. Koen and some of his followers who seem to support his methods and ideas on how to do criticism in linguistic criteria may say; **"Tell us about the genetic evidence too!"**.

In that case, I would suggest you read the following articles where the Etruscan genetic link is also explained.¹⁹⁴:

¹⁹² **Recensione del libro: "Gli etruschi erano turchi: dalla scoperta delle affinità genetiche alle conferme linguistiche e culturali" da Mario Alinei, Alessandria, Edizione dell'Orso, 2013, 102 pagine. ISBN: 978-88-6274-431-7 / ISSN: 2611-3813 / Università Ca' Foscari**

¹⁹³ Öyle ki, genel kabul görmemiş olsa da- Bay Mario Alinei tarafından sunulan kanıtlar ve argümanlar çürütülemezdir fakat görmezden gelinmiştir.

¹⁹⁴ Piazza A. et al. Origins of the Etruscans: Novel Clues from the Y Chromosome Lineages, European Journal of Human Genetics Conference in Nice, France, June 2007; European Journal of Human Genetics Conference, Vol. 15, Supplement 1 (conference abstracts), p.19. ; Brisighelli F, Capelli C, Alvarez-Iglesias V, et al. The Etruscan timeline: a recent Anatolian connection. Eur J Hum Genet. 2009;17(5):693-696. doi:10.1038/ejhg.2008.224.

&

Vernesi, Cristiano, et al. "The Etruscans: a population-genetic study." American Journal of Human Genetics vol. 74,4 (2004) pp. 694-704. doi:10.1086/383284.

“The Origins of the Etruscans¹⁹⁵: (A population-genetic study on the Etruscans included the following explanation):

*"The likely contributions of each parental population, or admixture coefficients, are similar for the three modern Italian populations, but Etruscans differ in two aspects: they show closer relationships both to North Africans and to Turks than any contemporary population. In particular, the Turkish component in their gene pool appears three times as large as in the other populations."*¹⁹⁶

I am not the first person to disagree with the prevailing opinions of linguists regarding the Sumerian and Etruscan languages. Nor am I the first to demonstrate, using linguistically accepted methods, that numerous words in the Sumerian language are found in roots of the Turkish. Moreover, many linguists also do not share the common consensus regarding the Sumerian, Etruscan, or Hittite languages. Additionally, I am not obligated to adopt or agree with these prevailing opinions.

However, my disagreement with these mainstream views does not make me a Turkish nationalist or non-realist. I cannot accept these kinds of indirect accusations or insinuations

¹⁹⁵ New Clues from Y-Chromosome Lineages, Europe

Journal of Human Genetics Conference, Nice, France, June 2007; European Journal of Human Rights Genetics Conference, Volume 15, Supplement 1 (conference abstracts), p.19.

Brisighelli F, Saç C, Alvarez-Iglesias V, and others. Etruscan Timeline: A Close Anatolian Connection. Eur J Hum Genet. 2009;17(5):693-696. doi:10.1038/ejhg.2008.224.

¹⁹⁶ Based on "The Etruscans: A Population-Genetic Study," "The likely contributions of each parental population, or admixture coefficients, are similar for the three modern Italian populations, but Etruscans differ in two aspects: they show closer relationships both to North Africans and to Turks than any contemporary population. In particular, the Turkish component in their gene pool appears three times as large as in the other populations."

The American Journal of Human Genetics, Volume 74, Issue 4, April 2004, Pages 694-704, (The Journal home) "The Etruscans: A Population-Genetic Study",

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See: <https://www.sciencedirect.com/science/article/pii/S0002929707618941>

from Turkish nationalists. ception operations aimed at my views. The statements made by Mr. Koen here essentially constitute a form of attack on my freedom to express my thoughts.

This type of abuse targets holders of opposing views, as well as pressures and attempts to humiliate them on social media platforms, and constitutes a form of attack aimed at preventing researchers from freely sharing their findings or the results obtained by others. In this sense, such actions represent a complete effort to suppress and silence opposing ideas. Am I obligated to adopt the prevailing views of linguists?

Is it not possible for me to align myself with the views of linguists who are currently in the minority? Is writing and spreading my views about my Etruscan studies something to be condemned or considered racist behavior?

These actions are unethical and immoral. I am under no obligation to share the same views, and presenting my thoughts on the Etruscan language incompletely or distorting them does not weaken my VM claim. These two topics do not possess such a direct correlation.

In my writings, I have pointed out that the known presence of Turkish languages in Europe might be much older than previously estimated. I am not the first to bring this up; I have simply reiterated the claims of certain experts in Old Turkish languages who have addressed this subject. The way to refute such views is not by bundling them together with a few lies. In this context, look at my Etruscan language posts on the “voynich.ninja” page and read the sources I referenced there. This includes genetic studies, linguistic analyses, and interpretations of archaeological research.

To be frank, Western linguistic conclusions regarding the Etruscan language often contradict the conclusions of many Eastern linguists. I read the articles from both sides and formed my own decisions.¹⁹⁷

Mr. Koen has probably never read a single article by the linguists I mentioned here in his entire life. In other words, Mr. Koen is someone who accepts the conclusions presented by the side that has adopted the prevailing view on Etruscan inscriptions and language without feeling the need to compare them with opposing evidence.

Such an approach is not typically seen in the field of science but rather in the realm of belief. Science, on the other hand, is a domain that has witnessed numerous historical and linguistic explanations being disproven over time. In science, there is no place for ignoring evidence that challenges biases or measurements. Skepticism, combined with scientific curiosity, requires evaluating different ideas through

¹⁹⁷ Western linguistics will not be able to cover up this matter by ignoring the transliteration studies and additional evidence presented on the Etruscan inscriptions. It is my opinion that the Etruscan language is an ancient Turkish language. I do not care what blood group the Etruscan people had because my focus is on their ancient language and writings. Moreover, I have studied the studies that support my thoughts on the Etruscan language. In other words, my current opinions are not blind faith, but a point I have reached by comparing different ideas. What Mr. Koen does not understand in this detail is that whether my thoughts on the Etruscan culture and language are justified or not will not serve to refute my VM-transcriptions.

scientific comparison, and as long as opposing views exist, one's own biases cannot transcend mere belief.

I expected Mr. Koen to focus on my VM work rather than on my personality, but he did not.

The screenshot shows a YouTube video player. At the top, a red banner contains the text "My language is the oldest!". Below this, a slide lists two bullet points:

- Ahmet (21st century): **TURKIC** is the oldest language because it has many monosyllabic words.
- Johannes Goropius Becanus (16th century): **DUTCH** is the oldest language because it has many monosyllabic words.

To the right of the text is a portrait of Johannes Goropius Becanus. Below the portrait is a small graphic of a desk with a laptop displaying "VOYNICH TALK" and a book. The video player interface shows a progress bar at 36:13 / 41:09, a title "Pseudolinguistics and Explicit Confirmation Bias", and a channel name "Voynich Talk" with 4,06 B abone.

In his criticism video, Mr. Koen projects another false statement onto the screen at minute 36:13. Supposedly, I have made a statement somewhere, "My language is the oldest". He shamelessly tried to use such a lie to criticize my VM work and me.

Now, I address him directly from here: Mr. Koen, if I ever made the statement "my language is the oldest", as you claim, then find where I said it, take a screenshot, and share your source.

In some of my articles, I presented linguistic evidence and, based on this evidence, wrote my thesis/opinion regarding "Turkish being one of the oldest known languages," pointing to the known age of the Turkish language.

Are these two statements the same?

Of course, these two statements are not the same.

So why did Koen distort my explanation and turn it into a lie I never stated? What is the purpose of this? Does he lack the knowledge to refute the findings and evidence in my VM article? Is he unable to invalidate my claims using scientific methods? Why does Mr. Koen not refrain from lying? Does he think these lies will not be exposed?

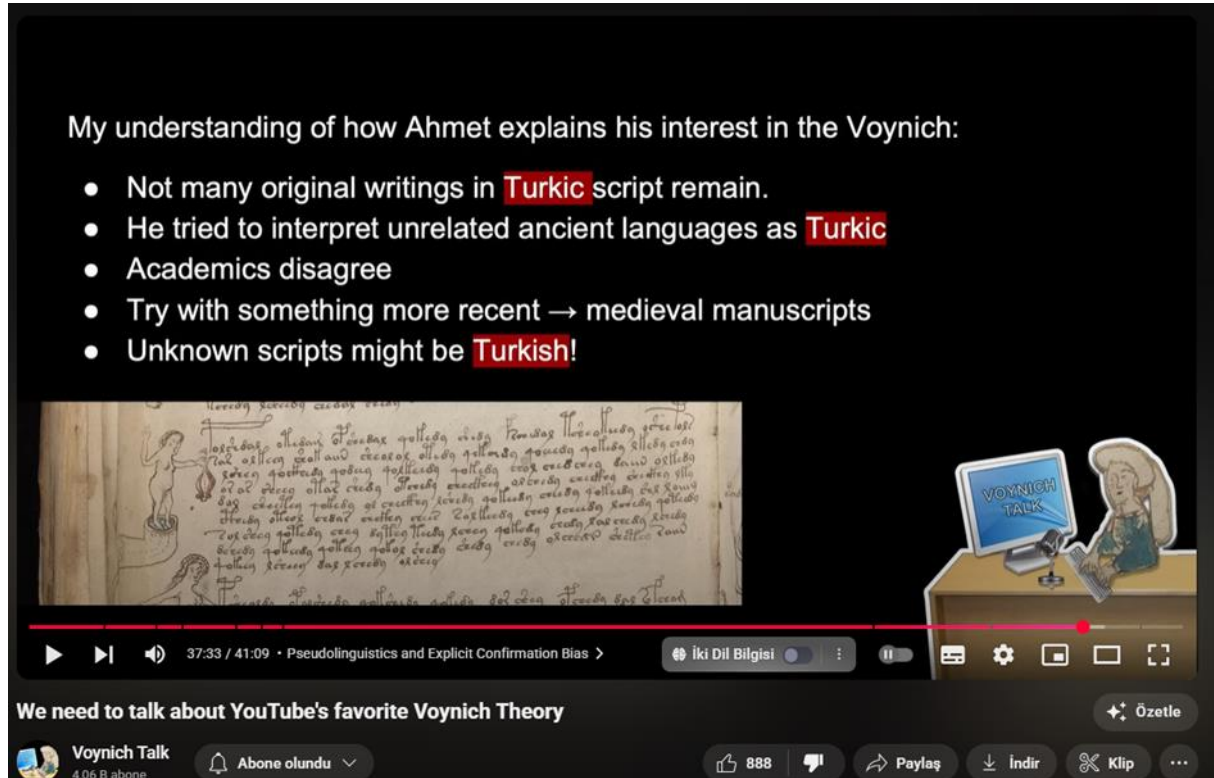
Are you so desperate as to ignore my academic article on VM and instead treat an old (2018) "news video" as if it were an academic work presenting linguistic evidence?

Why does he resort to these lies and deceptive efforts to create perceptions instead of applying the critical approach of linguistics and testing methods to my article?

Mr. Koen, by writing things I never said or distorting what I did say, you have succeeded in etching your name into the history of VM research and linguistics. What you fail to realize is that your approach fully resorts to unscientific “pseudolinguistics” methods to address our “VM-Turkish language” claim.

My understanding of how Ahmet explains his interest in the Voynich:

- Not many original writings in **Turkic** script remain.
- He tried to interpret unrelated ancient languages as **Turkic**
- Academics disagree
- Try with something more recent → medieval manuscripts
- Unknown scripts might be **Turkish!**



We need to talk about YouTube's favorite Voynich Theory

Voynich Talk
4,06 B abone

Abone olundu

888

Paylaş

İndir

Klip

At 37:33 in his published video, Mr. Koen projects certain opinions onto the screen.

The views Mr. Koen projects here are essentially distortions of remarks from another interview/dialogue video of mine from 2018. He manipulates my statements from that video and presents his own misinterpreted conclusions to his audience. According to Mr. Koen’s interpretation of the Turkish videos mentioned (as reflected in his projected ideas on the screen), “my interest” in the Voynich manuscript supposedly started based on the following:

- Not many original writings in Turkish script remain. (Most original writings with Turkish letters have not survived.)
- “He tried to interpret unrelated ancient languages as Turkish.”
- “Academics disagree” (Academics do not agree with Ahmet.)
- “Try with something more recent medieval manuscript. (Try something new, like medieval manuscripts.)
- “Unknown scripts might be Turkish.”

Now let me address these same headings again, reflecting the facts, and explain the details of the dialogue under these contexts in the original video, following the same sequence:

First of all, I should mention that the video in question discusses some of my earlier works from periods long before I developed an interest in the Voynich manuscript, too. The focus of that video was not limited to the VM. In the video, certain researchers’ work was praised on

specific levels, while certain linguistic approaches were subjected to critique based on specific arguments.

One of the primary goals of that video was to introduce the manuscript known as the Voynich Manuscript to Turkish-speaking researchers. To make the topic more engaging, I also aimed to make certain views related to my VM research and linguistic studies a subject of discussion. In the video in question, I sought to inform certain linguists working in the field of Turkology about my research specific to the VM.

The video was not solely focused on the VM; it also included some of my criticisms against academic approaches exhibited by universities and the Turkish Language Association in Turkey toward linguistic studies in general. For example, I mentioned names of researchers like Kazım Mirşan (not VM-related works) and pointed out that their work should be analyzed in academic circles without expecting it to reflect accurate results in every aspect. At the same time, I provided certain critical explanations, emphasizing that this analysis was not being carried out.

Some of the information I shared in the video also included manuscript names I obtained through Google searches, and later, I was recognized as inaccurate.¹⁹⁸ Regarding this, I issued corrective statements about these explanations and the video's purpose in the comment section below the video to inform viewers afterward.

Moreover, when Mr. Koen emailed me with questions about these videos, I sent him one of my responses listing the inaccuracies I had made in these videos myself to ensure he wouldn't overlook them if he aimed to critique the videos. Of course, while doing this, I hoped that this time he wouldn't approach the topic as he had on the "voynich.ninja" page but would instead use scientific methods to critique my VM article.

In this context, my interest in the Voynich manuscript did not begin and develop as Mr. Koen suggests. Now, let me address the distorted statements projected by Mr. Koen onto the screen in the same order and explain their truths:

- ****"Most original writings with Turkish letters have not survived"****

This statement, when presented on the screen this way, prevents the audience from drawing accurate conclusions. There are numerous manuscripts written in Turkish. What is meant here is that medieval manuscripts written in Runic and Latin letters are far fewer in comparison. However, even before my VM research, I was investigating and compiling elements in many European manuscripts—not written in Turkish—that were connected to Turkish culture and Turkish word structure. For example, before I started analyzing VM texts, I conducted scanning efforts such as compiling Turkish words found in the works of European travelers who visited Turkish-speaking regions.

¹⁹⁸ It so happens that before this video, in my earlier work, I printed out some pages from the manuscript known as the Rohonc Codex. In the online source presenting photos of pages from this manuscript, the name "Codex Gigas" was indicated. For a while, I thought the pages I was working on belonged to the Codex Gigas manuscript. After the 2018 interview video, I identified this mistake. Later, in the comment section below the video, I wrote about the purpose of the video and corrected my own mistakes. Additionally, in an email I sent to Mr. Koen, I listed this and similar errors and shared them with him so that if he intended to critique the 2018 videos, he would see these details & not overlook anything in this content.

Essentially, the purpose of the video was not to present VM evidence with scientific precision. It was a conversational dialogue-style interview that included the VM topic alongside discussions of other subjects.

- ****“He tried to interpret unrelated ancient languages as Turkish languages.”****

This statement also does not reflect the truth. What I addressed here was based on transliteration and alphabet-transcription studies conducted by other researchers on certain ancient inscriptions, discussing the connections between these ancient languages and Old Turkish. Within this context, I shared some of my opinions. While doing so, I did not claim that unrelated ancient languages were Turkish. Instead, I mentioned that the transcription of alphabets by individuals who suggested that certain ancient languages might have an exchange of words with Turkish or a relationship with Proto-Turkish roots was somewhat beneficial for me as well. Additionally, Mr. Koen can certainly reject the idea that an ancient language is connected to Turkish by adhering to widespread opinions. However, other researchers have shared their findings on this subject in books and articles. If Mr. Koen wants to critique their work, he is free to do so, but this has no relevance to my VM research.

In this context, to provide a clear example (selected from many) of how I benefited from the books I read regarding the VM, perhaps the situation will be better understood:




In the table below, Mr. Kazım Mirşan presented Turkish-Runic alphabet symbols and explained their connections to other alphabets while using this (below) table. However, through the transcription he demonstrated in this table, he claimed to have read the Runic inscriptions on various artifacts found in excavations in Eastern Europe as Turkish. Accordingly, he demonstrated how he conducted these readings and used the alphabet transcription shown in this table. Here, we can see that the N sound, the Ç sound, the D sound, and the O sound still correspond to symbols with the same phonetic values in the ATA script (Voynich).¹⁹⁹

¹⁹⁹ While stating this, I do not establish a direct relationship between VM and the letters in the Eastern European inscriptions examined by Kazım Mirşan. I draw attention to the coincidence that visually similar letters occur in the VM content with the same phonetic value, and for example, I state that the letter Ç in the VM content is familiar to me from Mirşan studies and that I got results when I tried the same phonetic value for this letter during the ATA alphabet transcription tests. This may or may not be a coincidence, but it is the case, and mentioning this fact does not aim to establish a bridge of connection for two inscriptions that are geographically and temporally different from each other.

Cetvel IV. Güney-Doğu Avrupa alfabesi

ANA HARF	Türevleri	OKUN.	ANA HARF	Türevleri	OKUN.
>	> 0 0 0 0	o, u	D	D P P	y
λ	λ 4 4 4 4	u	δ	δ 8 V Y Y	y
λ	λ —	ö, é	δ	δ 2 3 0 0 E E	ñ
λ	λ 7 2 1 2	ü	4	4 u 4 P R	r
λ	λ 4 4 4	a	8	8 8 F M	m
λ	λ 4 4	e	Y	Y 4 1 4 4 4 4	l
λ	λ 4 4 4	i, i	0	0 7 N H	n
λ	λ	ë	λ	λ λ	w
λ	λ E E 7	g, g	8	8 7 8 0 0 8 8	z
+	+ 8 8 8 8	q	λ	λ 2 C C I 0 O S	s
λ	λ 1 2 4 4	k	λ	λ λ	ş
8	8 8 B R 8	b	λ	λ A V N N T	t
8	8 8 8 P	p	Y	Y	c
X	X X 4 4	d	λ	λ 2 1 2 2 C 4 4	ç

Turkish Runic Symbols Table-4 taken from page 29, Table IV of Mr. Kazım Mirşan's 1970 book *Proto-Turkish Inscriptions*, which includes examples of alphabet transcription.

We see here that the symbol drawn to correspond to the |Ç| letter (highlighted in yellow on the chart with its older version) resembles the |Ç| sound in the ATA script (Voynich) . It closely resembles a vertically rotated version (as if turned 90 degrees to the left ) of the same symbol () in Mirşan's book²⁰⁰.

When I utilize this finding, I am not becoming an owner of Mirşan's claim that the ancient inscription, read as Turkish by Kazım Mirşan, was indeed Turkish. I have read Mirşan's books. While I support some of his ideas, some of them not.

I observed that the same shape of the |Ç| letter in the VM texts, with the same phonetic value (|Ç| sound), was present in Mirşan's transcriptions and transliterations. Notably, this form of the |Ç| letter is found in very few ancient inscriptions. It does not appear in many Runic alphabets. By drawing attention to this detail, I am not establishing a connection between the VM and older stone inscriptions. I am pointing out that I am not the only one who used this

²⁰⁰ [Kazım Mirşan'ın "Proto Türkçe Yazıtlar" (Proto-Turkish Inscriptions) 1970]

symbol corresponding to the |Ç| sound with the same phonetic value in his alphabet transcription. Furthermore, this overlap could entirely be coincidental.²⁰¹

- Mr. Koen's statement, "Academics do not agree": In this particular subject, the conversation in the 2018 video was not about my VM claim. It has never been the case that academics who specialize in Old Turkish disagree with my claim about VM. Koen relies too much on the AI engine that gives him automatic translation. I did not make a statement in this context, neither in my 2018 video nor elsewhere. When a linguist professor heading the Turkish Language Department at a university examined my transliteration work on the VM, they suggested that the VM author might have been an Ottoman minority who spoke Turkish and wrote with phonetics suited to their spoken form. In response, I stated that the VM language could also possibly be Khazar or Pecheneg Turkish, which should be added to the probabilities. So, contrary to Mr. Koen's understanding, the video does not discuss academics (Turkologists) disagreeing with my VM language claims. What was addressed instead was our differing opinions regarding dialects. So the issue I mentioned in the 2018 video was in the context of a conversation I had with a certain Old Turkish expert about the author's dialect, and the expert disagreed with me about it. The disagreement with the expert was specific to the author's dialect. The expert said that "the author writes in Turkish, but that's probably a minority person", and I didn't agree with him. Despite this, I wrote about this possibility that the expert mentioned in my article. So, in this detail (again), Koen's statement is not true. However, Mr. Koen projected this statement onto the screen, creating a perception or idea among the audience that does not align with reality.

- The content summarized under the heading "Try something new—like medieval manuscripts" cannot accurately reflect what I said. While scanning European manuscripts written in Runic and Latin letters, I understood from linguists' explanations that some manuscripts were unreadable. One of these was the VM manuscript. Later, while looking into the VM content, I read academic publications related to the manuscript's content and views on the VM language. Subsequently, I realized that the writing language and style of this manuscript had never been compared in terms of Old Turkish phonetics and writing style. I then decided to examine whether the content had any characteristics of Old Turkish. In the interview video for news purposes, I shared some specific opinions within this context. However, Mr. Koen did not refrain from distorting my views at this point either, and unsurprisingly misrepresented them once again. As I say in the 2018 video, even when I was not aware of VM, I was looking for Old-Turkish words in some European manuscripts. (For example, I was researching the content of manuscripts of European travelers who went to Ottoman lands.)

- The content of the dialogue in the 2018 video, summarized as "Unknown scripts might be Turkish" by Mr. Koen in his screen projection, is not accurate in this form. In the video, I do use the phrase "unknown script might be Turkish," but if you remove the statements before and after that phrase and present only this, the statement takes on a form that does not reflect the message I conveyed to the audience. Essentially, this explanation is not the reason I chose to address the VM topic. A more realistic interpretation would be: If early indications suggest

²⁰¹ Highlighting such a finding does not require me to assume that the claims of someone on the internet saying "The pyramids were built by Turks" were the views of Mirşan, who in the past was also accused of nationalism for similar work. Additionally, Mr. Mirşan has conducted very valuable research, and even if none of his works or explanations had any value, the fact that I pointed out this |Ç| letter's graphical and phonetic similarity does not mean that I endorse the falsehood "the pyramids were built by Turks." However, Mr. Koen shamelessly tried to create such a perception.

that certain inscriptions or manuscripts previously unread by linguists may contain a pattern resembling Turkish writing style, it is worth investigating whether such unread inscriptions have any relation to Old Turkish. In this context, it is necessary to consider whether the content of unread manuscripts might include Turkish. What is meant here is to examine the writing pattern.

What I aim to do is not “turn unread inscriptions into Turkish by clinging to phonetic liberties in the realm of anagrams.” I fully utilize linguistic methods. What method used in my articles and research contradicts linguistics? Every research begins with certain questions. Essentially, research lists multiple questions to address unknowns and examines them in detail within defined methodologies. I did exactly this.

Otherwise, such an absurd idea as blindly starting to do these studies by considering any manuscript with the idea that unknown writings might be Turkish should not be accepted, and I have never had such a thought to summarize. It is not ethical and cannot be to pick up a few words from a certain video and use them fraudulently to create the perception in people without mentioning what was said before and after these words.

The subject explained and the perception created by the video broadcast by Mr. Koen at minute 38:08 does not match the facts.

Google world's most mysterious manuscript

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Voynich Manuscript

Many call the fifteenth-century codex, commonly known as the “Voynich Manuscript,” the world's most mysterious book.

Beinecke Rare Book & Manuscript Library
<https://beinecke.library.yale.edu/collections/highlights>

Voynich Manuscript - Beinecke Rare Book & Manuscript Library

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wow it's just what I thought it would be what are the odds

38:08 / 4:109 Pseudolinguistics and Explicit Confirmation Bias İki Dil Bilgisi

We need to talk about YouTube's favorite Voynich Theory Özetle

Voynich Talk 4,06 B abone Abone olundu 888 Paylaş İndir Klip

Rather, Mr. Koen has presented a similar but fundamentally different explanation of my statement, speculatively manipulating its meaning to suggest a goal unrelated to my intentions, thereby creating a perception. Whether or not a manuscript is famous would not affect my decision to examine its content. However, would resorting to speculation to create the opposite perception help Mr. Koen refute the linguistic evidence I presented in my article? Koen seems to think everyone is like him. Perhaps what motivated Koen’s interest in the VM is precisely the smear campaign he is trying to pin on me.

Before the ATA study, while the VM manuscript is indeed unread, it is true that among similar, unread works, it is the most famous. In the 2018 video, I explained how the VM manuscript is considered a mystery and has been ranked among the top ten mysteries by some researchers. The very purpose of those videos was to present such speculations, inform Turkish-speaking audiences that a work known as the Voynich manuscript exists, and raise awareness among linguists about the VM. I had already written these goals in the comment sections under the videos. Within this context, I touched on some but not all speculations about the VM in those videos. In other words, the purpose of those videos was not to scientifically present VM-Turkish evidence using academic methods but to draw attention to the topic and create awareness in a news-like manner. However, it was never the case that I created a video or began my work with an effort that could be summarized as: “Let me take the famous VM manuscript and make it Old Turkish.” Claiming that I might have undertaken such an effort is an utterly absurd idea. The notion that I decided to delve into VM research because it is famous is simply not true.

For example, I also examined some details of the Rohonc Codex manuscript and took notes on it. There was a time when I pondered whether to research the Rohonc Codex or the VM manuscript more thoroughly and earlier. However, for several reasons,²⁰² I decided to analyze

²⁰² I could not fully trust the online sources that provided page photos of the manuscript known as the Rohonc Codex. For some time, even though I was examining high-resolution images of some pages of the “Rohonc

the VM manuscript first. Among these reasons, one was its greater fame compared to the Rohonc Codex or similar works, but this was neither the sole nor the most significant reason. The VM-fame was just one of the many factors that led me to focus on VM. What was more important were the early indications I noticed, such as the word-patterns and repetitions in the VM's writing style, suggesting the possibility of Old Turkish roots or affixes, along with the frequency of word repetitions and triads, quartets, and quintets in the writing structure.

Time is our most valuable asset, and it should not be wasted in ways that could be considered foolish—this was the mindset with which I approached this topic. The fact that the VM content had not been analyzed by linguists in terms of Old Turkish writing and phonetics led me to the initial question: “Should someone compare the VM content with Turkish writing style?” Instead of asking someone else to do this, I chose to analyze it myself in detail.

Through a simple Google search, I realized that none of the Old Turkish experts had examined this manuscript, and there wasn't even a single piece of information online suggesting they were aware of its existence. This situation told me that I needed to look more closely at its writing pattern.²⁰³

In this way, Mr. Koen chose to critique our old news-related and interview videos rather than our academic claims. Moreover, his criticism fails to accurately reflect the content of our 2018 news/news-related videos.²⁰⁴

Codex” manuscript online, the website presenting these images labeled them as “Codex Gigas.” As a result, I mistakenly believed for a while that these images belonged to the Codex Gigas. During that time, I was reviewing both the VM texts and the Codex Gigas texts simultaneously, analyzing their early features (such as the photographic patterns of their writing styles). Later, I realized that while I was looking at the Rohonc Codex pages, I had referred to them as “Codex Gigas.” (In the mentioned video, I even explained this by referring to the Rohonc Codex as “Codex Gigas” in this context.)

Following this realization, I decided firstly to focus on the VM texts since Yale University Library, which published the images of the VM pages, is a reliable source. As for the Rohonc Codex manuscript, I noted it in my journal for future exploration when I have more time.

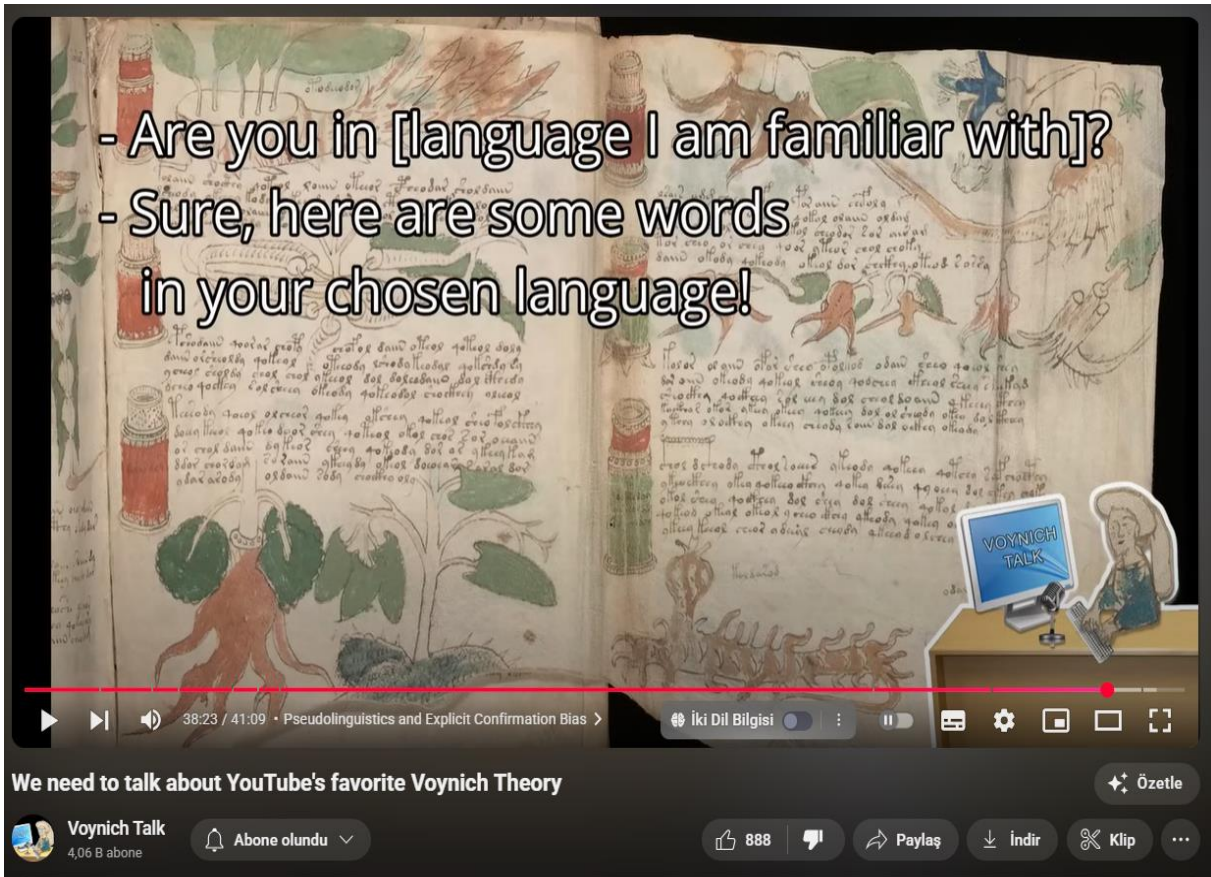
²⁰³ Thus, my examination of the VM began in this way. However, I never undertook the effort of “choosing this manuscript because it is the most famous one and using phonetic liberties to turn its content into Old Turkish.” As I explained above, I conducted a study constrained by the shared writing style and phonetic features of Old Turkish. I also used a specific alphabet transcription method and demonstrated that over 280 syllabic alphabet phonetics were formed consistently according to the same rule, where I applied the principle of reading each letter with the same phonetic value each time.

The fact that my detailed VM research and the findings presented in my article containing the most up-to-date information were not addressed in Mr. Koen's video is something Mr. Koen should explain. I would have preferred a linguist to critique our published academic article, presenting the latest and most up-to-date information using linguistic approaches and methods. However, Mr. Koen did not do this, or perhaps did not want to, or lacked the knowledge to do so. Instead, he dealt with my older news-related and interview videos in a manner that misrepresented them.

In fact, under those videos, I had already written that they were news-related, did not reflect our scientific work, and included speculations aimed at drawing attention to the topic.

²⁰⁴ Even though Mr. Koen essentially addressed our old news-related videos, he created the perception among viewers that “our claim regarding VM-Turkish content, published in academic settings, has been analyzed according to linguistic methods.” Of course, such an approach is unethical.

Furthermore, throughout his published video, Mr. Koen partially distorted my statements, partially presented things I never said as if I had said them, and resorted to certain lies and misdirections.



What Mr. Koen summarized in a few words at minute 38:23 in the video he published is, again, a continuation of the narrative that is far from the truth.

In this way, he presented my VM research in a distorted manner, creating perceptions for the audience that were far from the truth.

The fact that Mr. Koen can do this is essentially a result of his unscientific approach. However, in the email I sent to him, I suggested several times that, as a linguist, he should focus on my published article rather than my news-related videos. Additionally, I provided him with a list of inaccuracies in my news-related videos to save him from wasting time on them. Instead, I hoped he would utilize the linguistic knowledge he could acquire about Old Turkish and critique the evidence presented within our academic claim.

Unfortunately, Mr. Koen chose not to do this. As a result, he deceptively focused on our 2018 news-oriented videos, attempting to create a perception among his followers. For this purpose, Mr. Koen did not refrain from resorting to false statements, aiming to create the illusion that he was refuting all the evidence of our claim while giving the impression that he was analyzing our claim. Such behavior is inherently unethical.

Here, I have shared some of my statements from the online environment. Despite writing repeatedly in many of my explanations that “you do not need to know Turkish to evaluate our work,” Mr. Koen still managed to create the opposite perception among his followers.

In this case, what motivates Mr. Koen to resort to false statements and avoid addressing our article while focusing on our old news-related videos?

I pose this question to everyone who reads this article. Please write your answers under the video published by Mr. Koen.

Thus, Mr. Koen chose to label the numerous details (qualities and quantities) and overlaps in the VM content, including over 1,000 words, as merely “some words” in his visual representation.

For instance:

- Out of these words, approximately 200 have been read across nearly 100 sentences and some entire pages, verified through multiple sentence analyses in Turkish meaning and sentence integrity.
- Around 112 of these words correspond with the illustrations in the manuscript.
- Approximately 210 words (based on only 10% of the VM content yet) have maintained their phonetic form unchanged over 600 years.
- Some of these words include proper nouns, adjectives, and verbs, which have been found in both historical and modern dictionaries.
- Turkish-specific word repetitions observed in VM texts extend to quads and quints.
- Both in Turkish and VM, certain sounds never start words, while other sounds never end words. "Remarkably", these sounds correspond to the same letters/phonetics in both writing systems compared.
- Words, along with their affixes, were analyzed within sentences and demonstrated overlaps verified in the context of Old Turkish writing style and meaning integrity.
- Some affixes, as seen in Old Turkish and modern Turkish writing history, can be separated from the root words.
- The phonetic and functional overlaps of affixes were confirmed, along with their sequences of connection to root words and other affixes, aligning perfectly in a 1:1 match.
- Moreover, my academic article, containing full-page reading suggestions and reviewed by experts in Old Turkish linguistics, was published in a peer-reviewed journal and made accessible to international Turkology experts.

Despite all these qualities and quantities in my research findings, Mr. Koen reduced this work to the perception of “a few coincidental word readings” throughout his video.

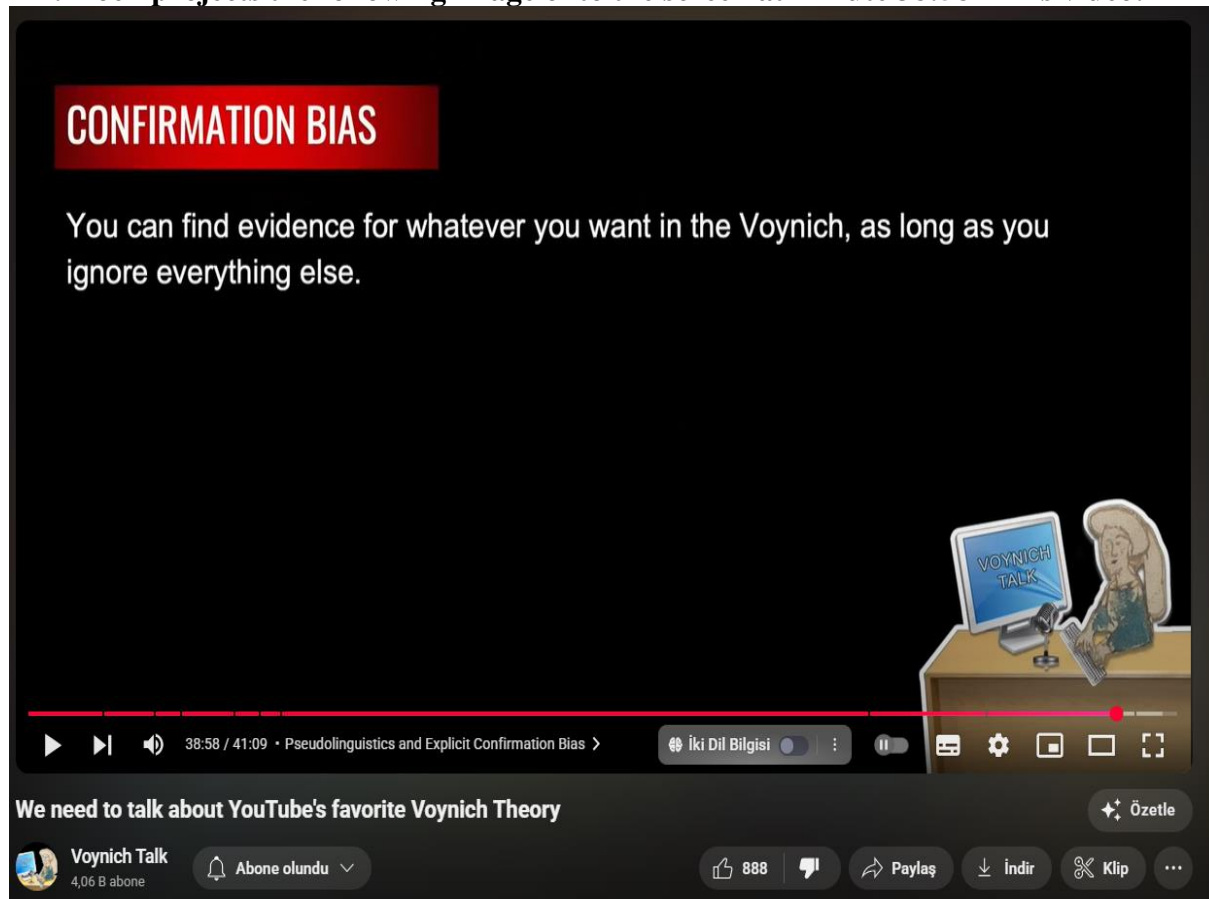
In reality, for the critique to hold any linguistic merit, it would need to demonstrate that the overlaps we presented do not exist in VM texts and/or Old Turkish. Instead, Mr. Koen mixed his personal opinions with lies and statements far from reality.

When reflecting on this “pseudo-criticism/nonlinguistic valued criticism” video by Mr. Koen, I consider the small possibility that his efforts might ultimately prove more beneficial for my work in the long term. Thanks to the perception created by Mr. Koen’s unscientific and unrealistic claims, perhaps more linguists and Turkologists will want to analyze who is correct, resulting in increased focus on our articles published after passing the scrutiny of Old Turkish experts, hopefully.

Regardless, this piece I’ve written for VM researchers, critiquing the form of Mr. Koen’s criticism, could ultimately place Mr. Koen in the history of VM studies and linguistics. I believe instructors presenting this example might even refer to this work as “The Koen Approach Fiasco in Linguistics” or simply “KAF.”

At this stage, I expect Mr. Koen to apologize under his video for the false statements he made about me. Furthermore, I asked him to pin his apology message at the top of his video and kindly share the link to this article as well.

Mr. Koen projects the following image onto the screen at minute 38:58 in his video:



Completely ignoring our academic article and the evidence presented within it, reducing them to mere “a few words” while focusing on our old news-related videos, and creating perceptions far removed from reality with so-called criticisms in the manner I described above—using unscientific, mocking tones that resemble uneducated colloquialism—and being willing to resort to lies to do so, all to give the illusion of refuting my academically published claims by saying, “You can find evidence for everything in the Voynich, as long as you ignore everything else,” is a tragically comical statement. I leave this matter for the readers to decide.

In my view, contrary to what Mr. Koen has claimed, it is, in fact, Mr. Koen who has chosen to ignore every piece of evidence and every finding presented within our Voynich claims.

Our work on fully deciphering the Old Turkish form present in every sentence and throughout the 240 pages of the Voynich manuscript continues. Each year, more words, more dictionary sources, a more narrowed-down dialect geography, more sentences, and more entire pages will be deciphered. I do not doubt this, and anyone can review the solutions using the ATA alphabet transcription key, which has significantly constrained our transliteration solutions.

Any researcher can use the same ATA alphabet key table and methodology to study and read any VM page they desire. Something described by Mr. Koen as “blocked paths over time” is absolutely not the case within the context of my VM research, nor will it ever be in the future.

- Voynich “solutions” slow down over time.
- Real solutions are clear and lead to complete unraveling of the cipher.

Kevin Knight and Beita Megyesi show the Copiale manuscript in Portland, Oregon during the 4GL conference in October 2012, where they unveiled its decipherment. (Christiane Schaefer not pictured.)

39:12 / 41:09 • Pseudolinguistics and Explicit Confirmation Bias >

İki Dil Bilgisi

We need to talk about YouTube's favorite Voynich Theory

Voynich Talk
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Paylaş

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Klip

Özetle

From this point onward, the analysis of VM texts into modern Turkish will progress, both qualitatively and quantitatively, throughout the 240 pages. In this context, the opinion projected by Mr. Koen on the screen above is essentially a mistaken conclusion, stemming from his lack of knowledge regarding the Old Turkish writing style and its transcription.

It is, of course, impossible to decipher all 240 pages within one or two weeks, as Mr. Koen's expectations suggest and as the example he presented in the video implies. First of all, these processes are not completed so quickly in Old Turkish texts. Anyone curious about how these processes work can research them further.²⁰⁵

²⁰⁵ For instance, there was a time when I thought deciphering the Latin alphabet equivalent of the VM alphabet would lead to rapid solutions for all 240 pages. Later, I realized that, historically, the process of deciphering similar Old Turkish texts was significantly time-consuming and required teamwork.

The main reason I am unable to (quickly) complete transliteration analyses is that I can only work on this project during my free time. There have been months when I couldn't focus on the VM topic. I want to make it clear from the outset that this is not an excuse—it is the reality—and given my circumstances, I try to dedicate roughly a few hours every month to this project.

Additionally, I am waiting for experts with more knowledge in Old Turkish to contribute to my work and provide support. To receive this support, I first need to reach more specialists and continue raising awareness about the existence of the Voynich manuscript.

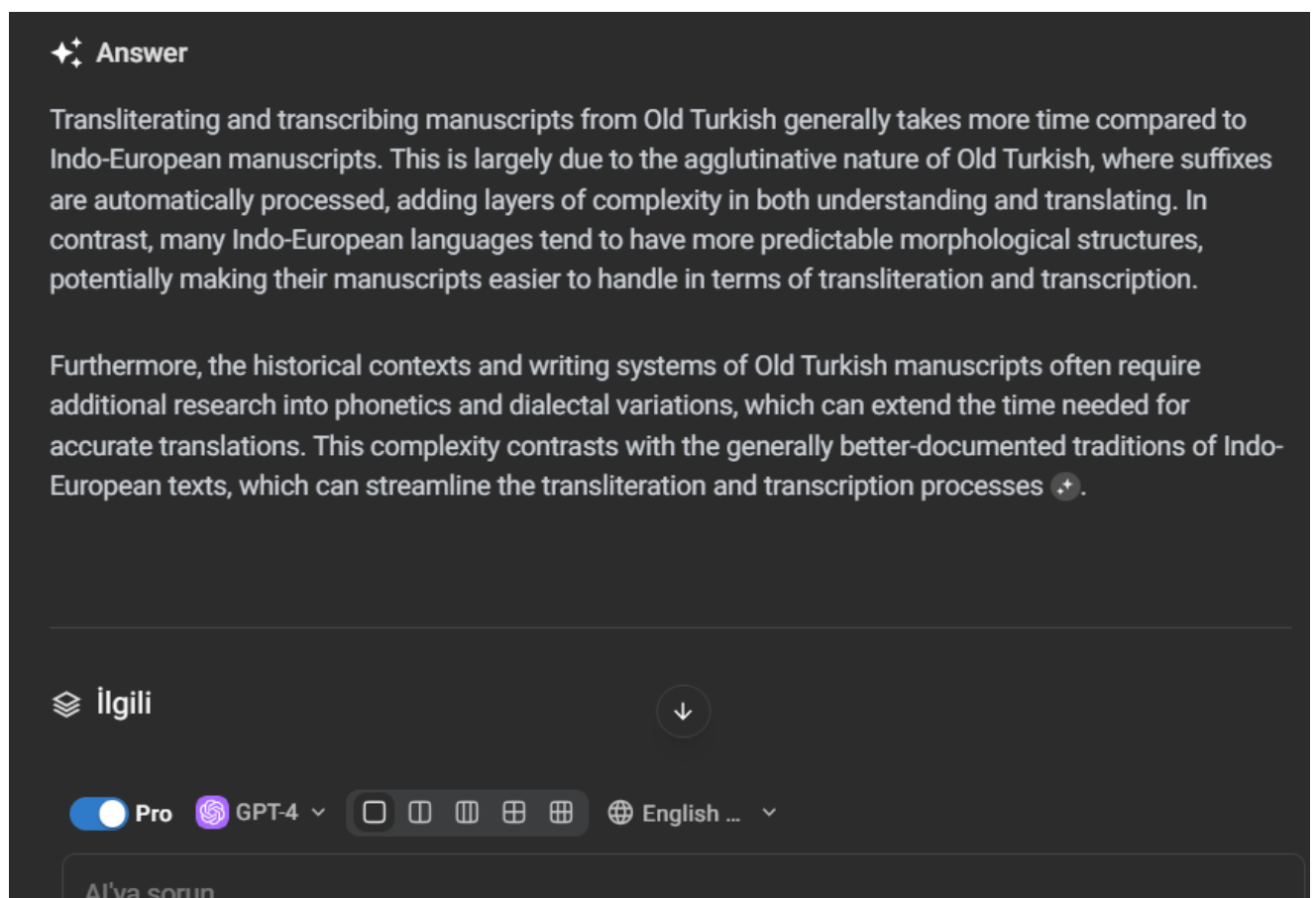
For instance, if there were linguists among the researchers on the "Voynich.ninja" page—linguists who might not know Old Turkish or Turkish but were willing to scientifically examine the content of my article without bias and present fair and honest conclusions—the awareness of my work serving as a key in the linguistics world could increase. This, in turn, could lead to more participants in the process of translating VM pages into modern languages.

Another challenge lies in the academic environment where Turkologists focus more on conveying pre-set curriculums to students rather than engaging in research and analysis activities. Many Turkologists categorically avoid stepping out of their daily routines and obligations to concentrate on research or transliteration work.

Moreover, historical text translations based on transliteration and transcription in Turkology are generally a challenging process, which is why it is not a field with many volunteers.

In his video, Mr. Koen states (and implies in this section) that “once the alphabet transcription works, all pages should normally be deciphered, and transcription completed within one to two weeks.”

This conclusion is entirely inaccurate and, at least for (this type of 600-year-old) Old Turkish, not applicable. Many factors play a role in this, including the phonetic knowledge and structure of the language and dialect being translated, whether similar manuscripts or inscriptions have been studied previously, the number of pages, etc. (To my knowledge, no similar manuscript uses an alphabet comparable to VM's, preventing the use of those same reading experiences.) Someone should have told Mr. Koen that making such a statement would make him appear laughable.



✦ Answer

Transliterating and transcribing manuscripts from Old Turkish generally takes more time compared to Indo-European manuscripts. This is largely due to the agglutinative nature of Old Turkish, where suffixes are automatically processed, adding layers of complexity in both understanding and translating. In contrast, many Indo-European languages tend to have more predictable morphological structures, potentially making their manuscripts easier to handle in terms of transliteration and transcription.

Furthermore, the historical contexts and writing systems of Old Turkish manuscripts often require additional research into phonetics and dialectal variations, which can extend the time needed for accurate translations. This complexity contrasts with the generally better-documented traditions of Indo-European texts, which can streamline the transliteration and transcription processes ↕.

İlgili

Pro GPT-4 English ...

Al'ya sorun...

This situation is not unique to the VM. In general, tens of thousands of manuscripts (with millions of pages of Ottoman manuscripts written in Arabic script) await deciphering in Ottoman archives. The structure, language, and writing characteristics of these have already been completely decrypted. However, the translations are typically carried out by numerous academics and linguists collaborating.

In our research, however, I am currently the only one working on these studies. Moreover, I am forced to progress only in my spare time. Of course, this is not an excuse. As I mentioned, the goal is to complete the transliteration for all 240 pages.

The translation processes of *Divan-ı Lügatit-Türk* and other Old Turkish manuscripts have been quite extensive and challenging. Here are concise and clear answers to your questions:

1. **Translation of *Divan-ı Lügatit-Türk* into modern Turkish:** The first translation effort was carried out by Kilisli Rifat in 1914-1915. Later, Besim Atalay's translation was published between 1941-1943. This process, overall, extended over approximately 30 years through various academic efforts. The third translation and interpretation were done in the 1980s by Robert Dankoff and James Kelly into English.
2. **Academic objections:** Academic objections to the translations of *Divan-ı Lügatit-Türk* still persist today. Debates continue, especially regarding the interpretation of texts, grammatical nuances, and cultural contexts.
3. **Individuals and institutions involved:** Numerous academics, linguists, and universities were involved in these translation efforts. The Turkish Language Association (Türk Dil Kurumu, TDK) played a significant role in this process. Additionally, there have been international contributions.
4. **Original and translated page count:** The original manuscript of *Divan-ı Lügatit-Türk* consists of approximately 319 folios. The translations, with the inclusion of annotations and explanations, were generally published as a three-volume set and exceeded 1,000 pages in total.
5. **Most challenging translation process:** Among Old Turkish manuscripts, the translation process of the *Orkhon Inscriptions* was one of the most challenging. These inscriptions required years of effort due to the ancient structure of the language and limited resources. Many linguists and historians participated in the work.
6. **Ottoman manuscripts:** Among Ottoman texts, especially firman (royal edicts), land records, and works of Divan literature are particularly challenging to translate. The translations of these texts are still ongoing, and some projects have taken decades to complete.

These processes have required immense effort to understand the historical and cultural richness of the language. Let me know if you'd like further elaboration!

👍 🔄 📄



Copilot'a mesaj gönder

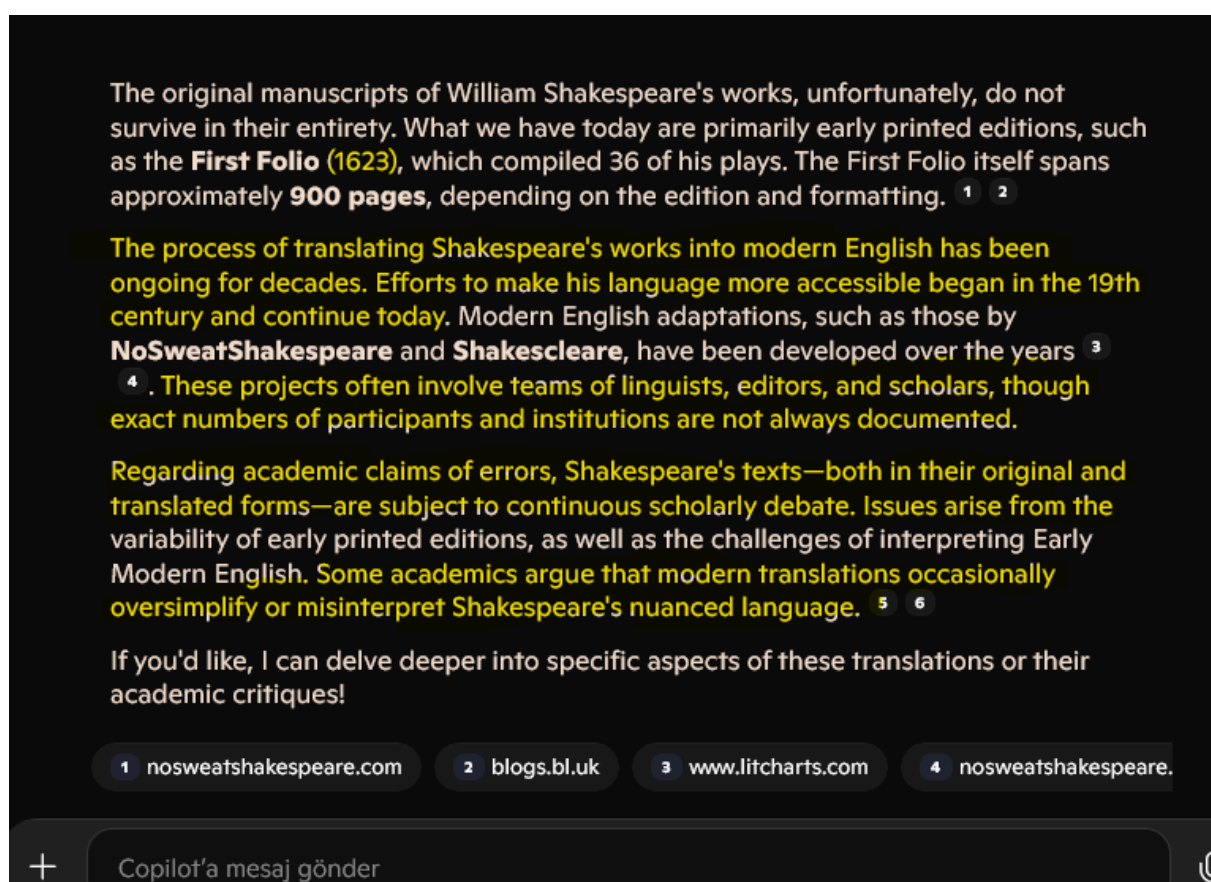


Given this situation, it can be said that the already limited number of Turkologists with experience in transliteration work focus on Ottoman archives, receiving salaries specifically for this purpose.

Translating a medieval manuscript into a modern language is entirely a team effort. Translations of Old Turkish texts are even more challenging because various factors, such as the structural characteristics of the language and syllable phonetics, can complicate the process. Even a roughly 400-year-old English manuscript might take about a century to be translated into modern languages, with the participation of hundreds of experts across numerous universities. There are plenty of such examples. Furthermore, even after declaring a translation complete, debates on the accuracy of the translations often continue, sometimes for over a hundred years (especially for old Turkish). Mr. Koen, without examining these processes (especially for Old-Turkish & then for others), presents his personal opinions and

assumptions as if they were factual information, spreading them to his audience through entirely fabricated approaches.

For example, the original manuscripts of William Shakespeare's works have not fully survived to the present day. What we mostly have are early printed editions, such as the First Folio (1623), which compiled 36 plays believed to have been written by him. Depending on printing and formatting (as I learn from AI), the First Folio is approximately 900 pages long. The process of translating Shakespeare's works into modern English has been ongoing for decades. Efforts to make his language more accessible began in the 19th century and continue to this day. Regarding academic claims of errors in translations, Shakespeare's texts (in both their original and translated forms) have been the subject of continuous academic debate. Some of the issues stem from the difficulties of interpreting Early Modern English. Certain scholars argue that modern translations occasionally oversimplify or misinterpret Shakespeare's nuanced language.²⁰⁶



The VM texts are approximately 200 years older than the Early Modern English period of William Shakespeare. Moreover, their writing style is suffix-based Old Turkish, and while the dialect is not fully known, the dialect options have been narrowed to a very specific geographical area compared to five years ago. Furthermore, the phonetic values of the letters in Early Modern English printed works were already known. In addition, during their transliteration into modern English, even the phonetic values of the old manuscript letters remained consistent and familiar. Similarly, the translation of the manuscript Divan-ı Lugatit-

²⁰⁶ See: <https://nosweatshakespeare.com/plays/original-texts/>
& [Shakespeare'in hayatta kalan tek oyun senaryosu şimdi çevrimiçi - Ortaçağ el yazmaları blogu](https://www.litcharts.com/shakescleare/shakespeare-translations)
& <https://www.litcharts.com/shakescleare/shakespeare-translations>
& <https://nosweatshakespeare.com/plays/modern-translations/>

Türk, whose alphabet's phonetic values were already familiar, took many years and involved numerous experts repeatedly engaging with this work within academic circles. Furthermore, linguists who claim there are errors in the modern translations of both *Divan-ı Lügatit-Türk* and William Shakespeare's works never cease to emerge, and discussions within these contexts persist to this day.

In the VM, however, the process began and progressed like digging a well with a needle by eliminating phonetic possibilities within dialects. This process of eliminating dialect possibilities has not yet been fully completed but is (hopefully) very close to completion. Naturally, experts in Old Turkish could offer different suggestions or contributions for these stages.

In the VM, the phonetic values of Latin letters, Runic symbols, tamga signs, and numerals used in the manuscript were known. However, the phonetics of syllable letters and the transcription and interpretation of syllables containing double consonants create challenges. Moreover, understanding that over 280 syllable signs were consistently formed using the same method and sequence of strokes took significant time. Nonetheless, such challenges were relatively expected. This is because the manuscript is written in a language with punctuation-free characters, partially separated/composed of syllables (as has been the case throughout Turkish writing history), and is a 600-year-old Turkish language. At this point, in Mr. Koen's video, you can see him discussing the transcription process of a non-Old-Turkish page without having examined or acquired knowledge of these processes. He speaks about an example but does so without explaining the linguistic differences, writing style differences, timeline differences, phonetic feature differences, or differences in the number of writing characters between the alphabets of the VM and the example he mentions. Additionally, he delivers judgments without answering questions, like whether both manuscripts contained syllable letters, or without feeling the need to compare these elements based on multiple features.

If only genuine scientific comparisons could be completed and conclusions reached as quickly as this. If there are scientists who agree with Mr. Koen's speculation, which he presents in the video as an example, I would question whether they can truly be considered scientists. From his claim that "if the ATA alphabet transcription worked, VM text translations should have been completed within two weeks," you can gather insights into Mr. Koen's level of understanding and approach to linguistics.

The gap between Mr. Koen's expectations and the actual time taken by linguists for research over centuries is immense. One represents clear information about the realized processes. The other is Mr. Koen's expectations based on an example whose comparison methodology is unknown.

Every single aspect of Mr. Koen's entire approach, attempts, and analyses within the VM process concerning linguistic elements is fundamentally a fiasco and worthless. For instance, based on the simplest logic, Mr. Koen's video compared Modern Turkish with the VM system, assuming it was 26 letters, while it is 29 letters. However, the VM texts require comparisons with Old Turkish texts using a system exceeding 300 characters. Despite not being able to grasp such basic logic, Mr. Koen has become someone taken seriously by VM researchers on the "voynich.ninja" platform. Yet, in linguistics, Mr. Koen's contributions may have no standing, and his approaches lack value within rational discourse. The man is unaware of how scientific comparisons should be conducted for old Turkish.

I have written about these and similar points repeatedly for VM researchers on the "voynich.ninja" page. However, Mr. Koen dismissed my writings as excuses and persistently manipulated them, as if I were constantly saying/implying, "Those who don't know Turkish cannot analyze our work," or as if I had made statements I never actually made, in a deliberate attempt to create a false narrative. When I mentioned that there are syllable letters in the texts and that their quantity is very high, he repeatedly ignored this information. Neither he nor his followers grasped that he should at least evaluate my claim based on my alphabet table. Due to his lack of knowledge, unscientific approach, and inept handling of the topic, it was impossible for him to understand the qualitative and quantitative aspects of our VM analyses.

The article we presented for critique to the Turkology community in 2023 did not receive a single critique from Turkologists, and congratulatory messages continue to come in. Moreover, I need constructive criticism and hold such critiques in high regard. While Mr. Koen persists in his futile efforts to create nonsensical and baseless perceptions, I always share and will continue to share my findings with researchers genuinely seeking to understand whether the VM texts are in Old Turkish.

I would like to reiterate that another feature that makes reading the Voynich texts challenging is the presence of numerous words written in abbreviated forms. The style of abbreviated word writing, especially for words written with double consonants, is a familiar phenomenon in Turkology, with historical examples. VM texts are not significantly different in this regard. When compared to medieval works of similar size written in Old Turkish, these were also not quickly transformed into fully completed transliteration projects.²⁰⁷

²⁰⁷ Sources:

https://en.wikipedia.org/wiki/D%C4%ABw%C4%81n_Lugh%C4%81t_al-Turk

& https://www.academia.edu/99077134/D%C4%B0VANU_LUGAT%C4%B0T_T%C3%9CRKTE_EKLERE_%C4%B0L%C4%B0%C5%9EK%C4%B0N_A%C3%87IKLAMALAR

(Powered by MaxAI)

*The process of reading Old Turkish inscriptions and manuscripts, such as the *Divan-i Lugatit-Turk*, is notably time-consuming due to several factors. Firstly, Old Turkish, with its agglutinative nature, involves complex suffixation that can create lengthy and intricate word forms, making it challenging to parse meaning quickly. This linguistic characteristic is compounded by the historical context and variations in phonetic and grammatical structures over centuries, which differ significantly from contemporary languages, including Indo-European languages .*

Moreover, the transliteration process contributes to the length of time required for reading. Unlike Indo-European texts, where vocabulary and grammatical conventions may be more standardized, Old Turkish texts require careful consideration of context and morphology. Many terms may not have direct equivalents in modern languages, leading to potential ambiguity and necessitating additional research for accurate translation .

Therefore, the difficulties in translating Old Turkish can be attributed to:

1. ***Lexical Ambiguity***: Many Old Turkish words have multiple meanings depending on context.
2. ***Complex Morphology***: The agglutinative structure complicates the parsing of individual terms.
3. ***Variations in Writing Systems***: Changes in script and orthography over time affect readability.
4. ***Cultural and Historical Context***: Understanding the socio-political nuances embedded in the texts is essential for accurate translation.
5. ***Lack of Cohesive Terminology***: Old Turkish lacks uniform terms found in modern languages, complicating direct translation efforts .

In summary, both reading and translating Old Turkish texts require a substantial investment of time due to their linguistic features and the need for contextual understanding, making them inherently more challenging than their contemporary Indo-European counterparts .

 8 web kaynağı



How many pages does the medieval manuscript dictionary *Divanı Lügatit Türk* have, and who or what team-work did the translation of this work into Turkish? And how long did it take to fully translate the work into today's language? Are there still debates among linguists about these translations? In other words, has the translation of this work been completed? How long did it take to translate it from the time it was first found and understood to be Turkish?

 Pro chat








 GPT-4

✦ Answer

The medieval manuscript dictionary *Divanı Lügatit Türk* has 638 pages, and its translation into modern Turkish has been an ongoing process for many years. The work was compiled by Mahmud al-Kashgari in the 11th century, but translation into today's language began in earnest in the 20th century and continued into the 21st century. Various scholars have worked on translating this linguistic treasure, and debates among linguists regarding the nuances and interpretations of its content persist.

The translation itself has not been completed in a definitive sense, as ongoing research continues to reinterpret and expand upon its findings, evidencing that the understanding and presentation of this work remain dynamic within the field of Turkic studies. The extensive nature of the subject matter means that comprehensive translations may vary depending on scholarly focus and expertise, showing still that discussions about the best approaches to translating *Divanı Lügatit Türk* are very much alive in academic circles  .

 Paylaş    

 Pro  GPT-4       English ...

Al'va sorun...


 21 web kaynağı


What are the main difficulties that make the process of reading Old Turkish inscriptions and manuscripts longer? Why do their translations take longer than their contemporary Indo-European manuscripts? Or, rather, is the process of reading Old Turkish texts by transliterating them and transliterating Indo-European texts equally difficult? Did old Turkish texts such as *Divan-i Lugatit-Turk* and other old Turkish manuscripts also require long processes (time-consuming processes) in terms of transliteration? Why are there translation problems for Old Turkish in the first place? If I asked you to list the elements that make translations difficult by researching academic sources, what would your list be?

 Pro chat


 GPT-4 ▾



 Answer

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 Pro  GPT-4 ▾       English ... ▾

Al'va sorun...

Pro chat
GPT-4

✦ Answer

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In summary, both reading and translating Old Turkish texts require a substantial investment of time due to their linguistic features and the need for contextual understanding, making them inherently more challenging than their contemporary Indo-European counterparts ↗.

Paylaş
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Al'ya sorun...

Ultimately, the transliteration and transcription translation processes of Old Turkish texts are lengthy and complex, differing from those of Indo-European manuscripts. This is not an idea I have proposed solely for the VM, but rather it reflects the historical reality of Old Turkish transliteration and transcription processes, which can be intricate and time-consuming. The

transliteration of many Old Turkish texts (with known alphabets and dialects) took decades to complete, involving teamwork within academic settings. Therefore, you should not use the faster resolution of Indo-European medieval manuscripts as a benchmark for Old Turkish texts. Transliteration processes are inherently challenging due to the writing style and linguistic characteristics of Old Turkish. Moreover, there is no information about comparing the features of texts presented as “completed within two weeks through transliteration,” as mentioned in Mr. Koen's video, with the features of VM texts. For a scientifically realistic and consistent expectation, it is essential to base such expectations on comparisons aligned with Old Turkish examples for the Voynich manuscript.

As can be seen, even at the end of his video, Mr. Koen creates perceptions devoid of scientific validity, clearly indicating his lack of knowledge regarding the transliteration processes and timelines of Old Turkish texts.

Mr. Koen is under the misconception that the ideas fixed in his mind, which are aligned with his level of education and cognitive capacity, can serve as criteria for work and explanations rooted in scientific approaches.

I am in need of expert opinions in Old Turkish and the dialects of the Black Sea and Marmara regions. Each month, I dedicate most of the limited time I can allocate to VM analyses to reading and scanning academic articles on the medieval vocabulary of these regions. Furthermore, a significant portion of these articles is not available digitally but exists in physical print in certain institutions' libraries or archives.

Additionally, the VM author's occasional merging and separating of words into syllables, combined with the agglutinative structure of the language and its phonetic harmony, necessitates identifying affixes to determine the valid meanings of words. For this process to be expedited, I naturally require the assistance of linguists. Thus, this is fundamentally a task for an expert team. While the transliteration of words calls for specialized assistance, the lack of such help does not mean I am stopping or halting the research. This assistance may be limited or unavailable due to the lack of widespread awareness about the VM's existence in the Turkology world. However, the VM's content being in Old Turkish has already been proven, and I will, of course, continue working on it as the person who has demonstrated this.

As explained, my VM transliteration work is ongoing and will continue. There is no question of slowing down or encountering bottlenecks in the analysis. On the contrary, as I look at the readable words in every line of the 240 pages, I feel even greater excitement to accelerate the work.

When Mr. Koen reads such explanations, he may present them to his followers using the term “bottlenecks in analysis.”

Imagine, when I told Koen, "To analyze my VM claim, you need to learn the characteristics of Old Turkish," he conveyed to his followers nearly/almost (approximately) the following perception: "Ahmet Ardiç said that those who don't know Old Turkish cannot understand his work."

When I referenced an article from an Etruscan DNA study conducted at an Italian university on the "voynich.ninja" page, along with a quote from a book by an Italian linguist on the Etruscan language, and mentioned linguists who have written that the Etruscan language is

Proto-Turkish, (indicating that my purpose in mentioning these was to explain that the history of non-Indo-European agglutinative languages or Proto-Turkish languages in Europe might be older than currently known), Koen almost accused me of racism.

When I wrote *‘‘Turkish is one of the oldest known languages,’’* Koen almost created the perception that I had said something like *‘‘Ahmet claimed Turkish is the oldest (first) language in the world.’’*. In other words, Koen seems to be constantly distorting my writings and/or the content of my statements to create a perception about me.

Thus, Koen does not present the image of someone who knows what he is doing or understands scientific approaches. Instead, he easily breaks all ethical barriers, avoiding neither distortions nor false statements.

Is it normal that Koen strays so much into non-VM topics while investigating my VM-Turkish claims?

Is it normal for Koen to avoid the truth throughout his video?

Is it normal for Koen to label others (implicitly or explicitly) as racist or to make such insinuations?

Is it normal for the VM research communities to remain silent about Koen’s actions?

Even when I demonstrated in my published article, based on numerous sentence analyses, that the syllable SAM/SEM could be a syllable (and I explained this detail in detail and multiple times on the "voynich.ninja" page), Koen confidently claimed, based on his own opinion, that these were words, counting them with a machine and stating that they appeared more than 800 times in the texts. Is this normal? (The man never tired of repeating the same thing like a broken record, and I never tired of responding. However, if he insists on misunderstanding, is it normal for him to reuse this as material in his video without ever mentioning that I had stated it was a syllable?)

Similarly, despite my claim that the VM contains 300 characters and my demonstration in my articles that there are syllable letters, is it normal for Koen to make comparisons as if there were no syllable letters in the VM, using Modern Turkish as a reference? Moreover, is it normal for him to do this without proving that syllable letters do not exist in the VM and without informing his audience about the information written in my article?

Is it normal or scientific for Koen to include his thoughts as data in his comparisons (for example, continuing to count pieces of text as words without proving they are words) and to treat his fixed ideas as parameters in his evaluations?

Although I stated in my articles that the VM texts are in Old Turkish, Koen, throughout his video, focused on comparisons with modern Turkish and failed to mention the quality and quantity of evidence such as the 112 word-illustration matches, 1,000 words, over 100 sentences, full-page readings, and the published academic articles. He dismissed all this (and more) almost by saying, ‘‘a few randomly deciphered words.’’ Is this normal?

Is it normal for Koen, using our 2018 news-purpos video, to display the phonetic form of a syllable on the screen and present it as part of the multiple phonetic correspondences in our current alphabet transcription, even though these were sound correspondences awaiting elimination in our dialect elimination table?

Is it normal for Koen, as a linguist, to avoid analyzing our most recently published article and refuting the linguistic evidence within it while instead focusing on our 2018 news-purpos videos and resorting to falsehoods?

Those who wish to evaluate and measure our work do not need to know Turkish. On the contrary, I encourage all linguists and VM researchers to examine my articles. They can also watch our news-related videos and discussions, but those aiming to assess the content of my VM claims should primarily review my articles, which have been published after undergoing academic review.

However, no one should forget that conducting such evaluations free from preconceived biases and old stereotypes is necessary for a healthier analysis.

Additionally, without understanding how the VM author created the syllable characters, you cannot examine the phonetics of the readings we conducted.

Koen made inferences from our news-pupose videos based on his personal phonetic framework. Other researchers should not follow this approach but instead apply the alphabet transcription I included in my VM articles and remember that it comprises approximately 300 characters, including syllable characters.

As a researcher, you may think that there are no syllable letters in the VM texts. However, at this point, you should remember two things:

1. If the article you are examining is mine, even if you do not believe it, you must measure and include the phonetic values of those syllable letters in your evaluation.

2. Not a single person in VM history has been able to prove that the letters I identified as syllable letters are not, in fact, syllable letters. Therefore, you should not include prejudices and preconceived notions in your evaluation but instead focus on assessing my claim.

Additionally, knowing that the word counts of Voynichese are often inaccurately conducted, it is crucial to avoid relying solely on machines. Instead, words should be read and counted manually by looking at the pages.

More importantly, individuals who wish to analyze the VM should study the phonetic and writing structure of Modern and Old Turkish. This would help them understand how the use of word phonetics and affixes in Old Turkish changes the meaning within sentences due to their interconnectedness.

Furthermore, even if they resort to Google translations, researchers must acquire sufficient knowledge of Old and modern Turkish by consulting actual dictionaries (both old and new).

The content of the VM consists of texts in Old Turkish.²⁰⁸ This truth will be strengthened and understood more as the years go by. Our VM studies continue.²⁰⁹

²⁰⁸ I previously stated that “the VM language is Turkish.” This is because, compared to today, I had included a broader range of phonetic structures for the author’s dialect in my word and letter phonetic comparison tables (primarily in 2017 and 2018) for testing their phonetics in the VM pages. As the readings progressed, I succeeded in narrowing the possibilities while increasing the number of fully read sentences. I was able to pinpoint the VM author’s dialect to a fairly narrow geographical area. As my work progresses and I receive expert assistance, I believe I will be able to make a much clearer and definitive explanation on this matter. The ultimate goal is to complete the transliteration for all 240 pages and present them for critique to experts in Old Turkish. After all, the ones who will eventually correct any potential translation errors in my work are experts with transliteration experience and in-depth knowledge in the field of Old Turkish.

²⁰⁹ Specifically for the VM in this case, the primary aim of the ongoing work is to answer the questions posed within the scope of my claim, achieving a full translation of the entire book—written with approximately 40,000 words across 240 pages—into a modern language consistently throughout all the sentences. This process will likely not be completed faster than the historical equivalents of such works.

Rumi had a saying that began with "You can defeat a thousand scholars with one proof"...²¹⁰. I asked the AI what the correct form of this statement was, and it gave me the following explanation (in the next image):²¹¹

²¹⁰ Rumi, also known as Mevlana Jalal ad-Din Muhammad Rumi, was a 13th-century Persian poet, Islamic scholar, and Sufi mystic, who lived from September 30, 1207, to December 17, 1273. There is considerable debate among researchers regarding his ethnic identity, with some asserting that he was Turkish rather than Persian due to his cultural and linguistic context in Anatolia, where he spent most of his life.

Rumi is often characterized as a profound philosopher and thinker. His works reflect deep spiritual insights and the universal themes of love and humanity, transcending ethnic and cultural boundaries. His poetry is marked by its mystical qualities, exploring divine love and the search for spiritual truth. The quote you referenced is paraphrased from his work: "**You can defeat a thousand scholars with one proof, but you cannot defeat one fool with a thousand proofs**" (Bin alimi tek bir kanıtla yenebilirsin, ama bin kanıtla bir aptalı yenemezsin). This illustrates his philosophical advice about wisdom and understanding.

Rumi's ideas and poetry continue to resonate globally, emphasizing love and the interconnectedness of all beings—ideas that remain timeless and relevant today.

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<https://www.timeturk.com/tr/2013/12/15/mevlana-fars-mi-turk-mu-rum-mu.html>

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²¹¹ Since Rumi uttered this succinct and thought-provoking statement long before we were born, I believe it could not have been intended for either Mr. Koen or myself especially. However, if a scientist were to prove that Rumi said it while thinking of me, I would be ready to believe them. After all, people who are open to adopting reason and science as their guides will likely not take this statement personally.

Of course, linguists and researchers who think they can evaluate our work without examining and learning structures specific to Old Turkish should not take Rumi's statement upon themselves. Because I think they could probably be members of different clusters in reality, which probably should not be connected with any academic level in reality.

If I make declarations on particular subjects (without particular knowledge about them), I can be prepared to accept that I am ignorant of those topics. Rumi must have first conceived these words for someone who attempted to persuade without acquiring knowledge. If you ask what connection there is between the VM topic and my recollection of this profound Rumi statement, the answer is a separate subject for an article, although I can try to clarify it in a few sentences in short if necessary in the future.

In addition (and based on my opinion), I am not addressing this Rumi statement to those who may have not reviewed my 2023 academic article in linguistic detail by using proper & Old-Turkish related linguistic knowledge to compare those as Mr. Koen.

However/in my opinion, this statement from Rumi can be applied to anyone who has analyzed my VM work without obtaining about Old Turkish & Turkish specific knowledge but still thinks he/she has made the right judgment.

In the Current Situation;

If I remember correctly, a researcher on the "voynich.ninja" page made the following comment:

"If a translation and a language emerge from the VM research field, and more real words come out of it compared to others, we can focus on that translation and that language."

For the first time in VM research history, we have read approximately 112 nouns and verbs from the content of the Voynich manuscript text that align with the illustrations within. Some of these words have maintained their phonetic form unchanged over the approximately 600 years that have passed. Our work has confirmed that their phonetic values remain the same by identifying these words in both old and new dictionaries. No other study in VM research history has achieved similar results.²¹³

At the early stages of determining the method we needed to use for our VM research, some of our initial thoughts regarding the methodology were as follows:

- Before the ATA study, the VM texts remained unreadable, likely because the alphabet transcriptions made for it were largely incorrect.
- Researchers probably considered Indo-European languages and those like Hebrew or Arabic as candidates, but likely did not include or accurately compare Turkish languages and dialects in their analyses.
- For this reason, revisiting the VM alphabet with a fresh and careful perspective might be beneficial. While designing our roadmap and research methodology for this purpose, adopting a more logical approach such as "searching for key proper nouns instead of short words that may appear frequently in the text,s" would be appropriate. Since frequently occurring words in texts are likely to be conjunctions and mostly short, they can often lend themselves to anagram readings in nearly any language. In this case, initially focusing on multi-syllable/long words or words that appear infrequently in the texts would make more sense. For example, seeking plant names, star names, animal names, or month and season names in calendar-like drawings could help reduce the number of sound variation possibilities in our alphabet transcription.
- Using this logical approach, it would be appropriate to prioritize the transcription of the texts based on symbols whose phonetic values are already known, such as Latin letters, while searching for short or long but specific words that might align with the drawings. Simultaneously, it would be necessary to refine our alphabet transcription throughout this process.
- By following this approach, if a few specific Voynich words (not common conjunctions but proper nouns, for instance) are found and can be matched with real words in certain dialects and with some illustrations on the same pages, it might be possible to simplify phonetic options for the letters and finalize the alphabet transcription searching method to obtain the most functional transcription for reading the VM.
- Of course, with the help of these matches, one could begin making final validations by assessing whether full sentences and pages can be read in a structure consistent with Turkish.
- Sentence and full-page reading tests should be done from randomly selected pages. In this context, if there are sections that other linguists can suggest for us to read, we may probably spend some time on these as much as possible.

²¹³ So much so that some of these words were read with their phonetic forms slightly changed, which is familiar to linguistics for Old Turkish. For example, the word "ŞALAK", which is used in dictionaries to mean "cucumber gone to seed", was written by the author as ŞAILAK. Etc.

In his critique video, Mr. Koen claimed that our 2018 news videos showed visuals of our alphabet transcription table, suggesting that we sometimes provided six (or more) different phonetic values for a single letter. However, in reality, this was merely a phase of our methodology, in which we considered phonetic options encompassing a wide range of dialects, intending to reduce these phonetic correspondences through analysis and refinement. Thanks to our increased knowledge and incorporation of information regarding dialectal phonetic differences and the structure of words in those dialects, our table of letter phonetic possibilities was simplified, and by 2020 to 2023, the ATA alphabet transcription was created in its final form.

Moreover, it had already been explained in our articles and many other places that as dialectal phonetic forms were eliminated, our alphabet transcription would be simplified. We consistently informed other researchers that they were looking at parts of the transcription process—an evolving task—where the sound correspondences transitioned from a multi-choice framework into a reduced form alongside the readings.

Despite this, the critic, Mr. Koen, referenced our earliest trial tables of sound possibilities for alphabet transcription as of 2025, portraying them as the current phonetic correspondences for VM letters.

While doing so, Mr. Koen completely ignored the historically documented feature in all dialectal writing records of Turkish, whereby “some of the word suffixes are written separately.”

Thus, in his critique video, Mr. Koen created the perception that we had claimed a syllable, shown to be a word affix, was instead a word.

Not stopping there, he proceeded to count the syllables he portrayed as a word, as if it were indeed a word, and alleged that we were reluctant to statistically analyze how many instances of this syllable appeared throughout the manuscript.

However, he was aware that we did not select a method comparing the writing of language A with 26 letters to language B with 300 (to 340) letters statistically (and of course, achieving the correct result is not solely dependent only one method).

Every research project is free to determine its methodology. The chosen method must adhere to those accepted in terms of scientific validity. In our ATA manuscript work, we used statistical comparison methods. However, to compare with the VM writing system, we took into account the shared phonetic and writing style features of all Turkish dialects. Despite this, Mr. Koen, through his video, created the perception among viewers that *‘‘Ahmet Ardich avoids validation using statistical methods.’’*

In this way, making statements that contradict the reality of the situation is neither ethical nor moral.

Beyond these considerations, every claim should essentially be critiqued and evaluated based on the refutation of its evidence. No claim can be criticized simply because the critic finds it rational and accuses the claim of not attempting the inconsistent methods suggested by the critic. After all, determining research methodologies logically and with a scientific approach is more appropriate. Koen’s suggestions, in their current state, are both irrational and unscientific.

The VM texts contain approximately 300 to 340 distinct writing characters, including 24 main letter symbols. Therefore, if phonetic-statistical comparisons are to be conducted for the VM to measure our claim, the comparisons must adhere to the phonetic variation count of Old Turkish (historical examples of written dialect texts) and appropriate methods for letter phonetics.

Individuals conducting the measurements should locate contemporary written materials with similar content (for example, texts focused on medicine and pharmacology) for comparison. However, they should avoid comparing the VM texts statistically with Modern Turkish.

Mr. Koen has presented his critiques, suggesting validation through phonetic-statistical counts in a way that imposes his incorrectly chosen methodology on others. Essentially, Mr. Koen has issues with selecting a consistent and logical method for comparisons, and his final approach remains far from scientific.

For this specific reason, the method of word statistics used by most linguists for counting VM words has already proven ineffective. As can be rationally observed, approaches that compare language A with 26 or 30 letters to language B with 300 to 340 letters (without solving the problem of ensuring mathematical equivalence in comparisons) will never succeed.

The majority of old written forms of European languages contain 24 to 28 letters. Let us assume there are 30 letters. And let us further assume there are 30 uppercase letters (even though uppercase and lowercase distinctions do not exist in the VM). In that case, there would be a total of 60 letters ($340 - 60 = 280$). At this point, researchers attempting statistical counts should ask themselves: Will the remaining 280 VM letters have no phonetic value in statistical comparisons?

Statistical calculations are a branch of mathematics. Is it possible to obtain realistic results through irrational approaches far removed from probabilities?

Due to the author separating syllables from words through manipulations and writing texts in a way that makes them difficult to read, as well as the inability to definitively identify the author's spoken dialect/accent, and additionally, the use of an alphabet with approximately 300 characters, it becomes challenging to analyze the VM texts phonetic-statistically alongside plain texts of other languages and dialects (with 24 to 34-letter alphabets).

Today, researchers like Mr. Koen attempt to count certain sounds and words, presenting their expectations while criticizing our work. However, as can be seen, Mr. Koen's word counts are fundamentally inconsistent with the letter count provided by the ATA alphabet transcription. So, if Mr. Koen has not used the ATA alphabet transcription I created and has done letter counts contrary to my academic claim, according to which alphabet transcription did he conduct his word counts? If he intended to critique my work, would it not have been necessary for him to use the letter count provided in my work within his statistical comparison approach? If he did not use the data from my article in his work, could his comparison be accurate? For example, in a historical text with 300 characters, if some word affixes are written separately from the word they attach to (as is the case in both VM and Turkish), then is it logical for Mr. Koen to claim, based on the ATA alphabet transcription, that the syllable read as SAM/SEM has been counted as a word and appears 800 times in the texts?

Shouldn't Mr. Koen first prove that these are not syllables or word affixes but rather the same word each time? If he has no such evidence, is it logical or scientific to attempt to use an idea/expectation fixed in his mind as the benchmark for conducting measurements?

Is it reasonable to expect me to accept a measurement based on Mr. Koen's incorrect judgment formed in his mind?

Do you think you can possess the knowledge to evaluate the evidence presented in our article without investigating the unique writing and phonetic structure of Old Turkish? Mr. Koen seems to think so.

Key Examination Errors and Other Elements:

- Syllables written separately in the texts are often mistaken as individual words by many researchers today.
- The texts were formed using approximately 300 to 340 characters, but critics and researchers have yet to realize this.
- Some multi-syllable characters function as standalone word groups or clusters of several words.
- All syllable characters follow the same formation order/rule for creating sounds.
- Syllable characters are always read from bottom to top, following the writer's sequence.
- Some syllable characters are embedded inside one another rather than stacked, and these are always read from the outer to the inner.
- Researchers wishing to test our claim can conduct readings and analyses not by resorting to Google Translate, but by finding appropriate and authentic dictionaries and following the phonetic-sound structure of the alphabet letters in the ATA alphabet transcription we developed.
- There is no need to know Turkish to perform these readings or analyze our work.
- Anyone who carefully examines our article and alphabet and learns the specific sound rules of Turkish and Old Turkish can read the Turkish content within the VM.
- Critiquing works that have been the subject of scientific studies cannot be done without examining the evidence presented by the academic claim being critiqued.
- Instead, proposing inconsistent methods created by the critic and then criticizing the claim for not including the suggested methods within its content is not a valid approach.
- At this point, although Mr. Koen did not use linguistic methods to evaluate the evidence presented within the claim's content, he precisely committed the errors I have described here. He declared the claim unscientific based on the absence of methods in the claim's content that he believed should have been included as benchmarks.
- What Mr. Koen fails to realize is that his approach here is unscientific at every step.

All VM researchers should know that every critique directed at our VM-related claim by Mr. Koen is unscientific. Throughout this article, I have meticulously detailed all the errors made by the critic. Furthermore, I have explained the reasons and/or evidence for why each evaluation mistake is inconsistent and far from scientific.

Fundamental Methodological Errors in Mr. Koen Gheuens' Critiques:

The most fundamental error Mr. Koen made as a linguist, which he should not have committed, was addressing a claim that does not fall within the scope of our academic assertion.

For example, throughout the YouTube video titled “We need to talk about YouTube's favorite Voynich Theory,” the academic claim subjected to linguistic comparisons does not actually belong to us. More precisely, our claim was presented by Koen to his audience in a form that does not accurately reflect what it truly is.

I proposed a claim based on the pages of the VM, approximately 600 years old, and whose specific Turkish dialect has not yet been determined, by considering and comparing it with known medieval Turkish dialects.

Mr. Koen, however, within the scope of his critiques, used examples in comparisons between the two languages exclusively based on the phonetic structure of "modern Turkish" words to make his explanations.

Many linguists are aware that the sound structure, phonetic structure, phonetic statistical values (and sometimes even sentence construction structures) of Turkish dialects at opposite ends of the spectrum are different from one another.

Moreover, statistical comparisons of plain texts written in modern Turkish with the 600-year-old VM texts were not part of the scope of our claim. In this case, Mr. Koen ended up analyzing claims that we did not propose.

To explain it more simply through an analogy: we present evidence that the VM texts are “a small and sweet red apple,” while Mr. Koen conveys to his followers that we supposedly failed to prove that “the VM texts are a large, green, and sour apple.” This striking logical flaw renders the entirety of Mr. Koen’s critique video fundamentally invalid.

VM texts cannot be compared phonetic-statistically with modern Turkish. However, it seems that the critic does not even understand the scientific reason for this.

Initially, the comparison texts and words should have been selected from the lexicon of known medieval Turkish dialects.

In almost all different and distant dialects of both old and new Turkish, the phonetic-statistical values of words vary. Therefore, all word comparisons made between VM and modern Turkish throughout the video are flawed.

Any comparison that employs scientific and proper methods cannot demonstrate whether the claimed linguistic overlaps exist by using a dialect not proposed in the claim. Yet in his “pseudo-critique video,” Mr. Koen explicitly does just that.

In the VM-related (2018) news and interview videos²¹⁴ I made and participated in, the purpose was to address topics, introduce speculative titles that could attract interest, engage in interactions that were meant for announcements or drawing attention, and conduct conversational-style discussions. Rather than critiquing these news and interview videos I participated in, Mr. Koen, as a linguist, could have tried to critique only our academically published articles without deviating from scientific methods. In doing so, he would have had the opportunity to contribute something valuable to VM studies within his professional field.

²¹⁴ See: <https://www.youtube.com/@voynichmanuscriptresearch1679> & <https://www.Turkishresearch.com/Articles/Videos>

After approximately ten years of work, as of 2023, I was able to demonstrate that the possible VM dialect aligns only with certain 600-year-old dialects used in specific geographic regions. I included this detail in my most recently published article²¹⁵, referencing linguistic evidence.

While doing this, I progressed through a challenging process where I attempted to narrow down the possibilities of the 600-year-old VM dialect to a specific geographic area.

I also demonstrated phonetic evidence for the words being compared by finding them in medieval dictionaries and authentic lexicons that provide information on dialects (showing the claimed words and similar phonetic structures).

Ignoring all this work, Mr. Koen, the “linguist,” took a fundamentally flawed path by choosing to compare the phonetic and statistical structures of the VM exclusively—and inaccurately—with the words of modern Turkish as his method of comparison.

For this reason, there is not a single realistic piece of information provided in this critique video published by Koen. The 2018 videos he chose for critique do not even contain the scientific content of our claim.

Therefore, the critique work conducted by Koen is childish, unscientific, and completely carried out with the absurdity of assuming that entirely wrong and illogical propositions have inherent value. In this sense, what Koen has done here is worthless. As a linguist, he has failed to exhibit even the minimum correct approach and consistent reasoning that his profession is expected to provide. In this context, I believe he has produced a video that he should be ashamed of. The work he has produced is so childish and distant from scientific validity that I cannot even consider the viewers praising him to be a step above Koen’s level of knowledge.

The VM content is in Old Turkish. This has been fully proven. In the future, this fact will remain unchanged because this is the reality of its content.

²¹⁵ Reference: <https://www.Turkishresearch.com/files/articles/84985f2e-212e-4b2f-97da-8903cda2a3ba.pdf>

The original version of this article can be found in the *Proceedings Booklet of the 1st International Turkish Culture Symposium*, published in 2023 by the Turkish Culture Research Institute. See: 1st International Turkish Culture Symposium Proceedings, ISBN: 978-975-456-164-7 (starting from page 40) >
file:///C:/Users/user/Downloads/1.ULUSLARARASI%20T%C3%9CRK%20K%C3%9CLT%C3%9CR%C3%9C%20SEMPOZYUMU%20(2)_compressed%20(1).pdf

See Appendix 1: > ADDITIONAL INFORMATION

Additional explanations for the words SAM/SEM and SAĞIN and their possible phonetic variants in dialects (including their meanings and some frequency info) in The VM Context:

> In addition to all that, in some dialects of Turkish, the SAM/SEM syllable as a word suffix is used for "second person and plural conjugation".

Below I share a link to an academic article published in a university in Turkey. The article itself examines some examples of texts from Turkish but Çuvaş-Turkish language dialects in terms of grammar. This article quoted a one-page Turkish-ÇUVAŞ dialect written text. This article also partially examined the word suffix -SAM. In the quoted Chuvash text, the frequency of occurrence of this word suffix is seen.

In this source article, she did not count and specify how many times this SAM syllable occurs as a word-ending sound in every 100 words. However, looking at the copied text in the 1-page Chuvash-Turkish dialect, this quote will give you an idea of how much the SAM syllable is repeated at the end of words. And we can count ourselves in how many words this structure was seen. Let's see how many times the SAM last syllable appears in the text on a single page. In the text below, I marked the last syllables of SEM/SAM in bold so that we can count clearly on page 43 of this published academic article. In addition, on page 26 of this article, she also states that the word suffix SAM is used in 'second person and plural conjugation' and gives some examples.

In addition, The author of the article wrote that this word suffix (-SEM /-SAM) of the Chuvash Turks is also used to make nouns plural. The author of the article reports on page 43 of this article that, uniqueness names in Chuvash dialect do not take a morpheme to show the number suffix, whereas nouns in the plurality category take the morpheme + sem (Unity names do not take a morpheme to indicate the number field, whereas names in the plural category take the morpheme + sem / This particular quote that in as; "While singular nouns do not take a morpheme to indicate the number category, names in the plural category take the morpheme +sem." ("Teklik isimler sayı ulamını gösterecek bir biçimbirim almazken, çokluk kategorisindeki isimler +sem biçimbirimine alır").²¹⁶

Let's look at the quote now: (Note: **-CEM** in *Cyrillic-alphabet* = **-SEM** in the *Latin-alphabet*)

КАЙЎК**СЕМ**

Кайяк**сем** - юрă та вѣсев!

Кайяк сасси - пирѣн вярман**сем**, сѣсен хир**сем**, тусемпе пушхирсен сасси.

Кайяк**сем** - сывлăш ачи**сем**, сывлăшри океана пăхăнтаракан**сем**. Вѣ**сем**, пѣлѣтрѣн те, тусенчен те сўлерех вѣссе хăпараççѣ.

Кайяк**сем** - асамат кѣперѣн ачи**сем**. Вѣсен тѣкѣсене тем тѣрлѣ сăрăпа та сăрласа пѣтернѣ.

Кайяк**сем** - савăнăç хыпарчи**сем**. Вѣ**сем** кашни сулах сунат çинче пирѣн

²¹⁶ {Source; Doç. Dr. Funda KARA form T.C. Atatürk University Social Sciences Department Of Turkish Language And Literature (2013) < <https://atauni.edu.tr/yuklemeler/bbdb55b...c4f819.pdf> >}

The quoted text is in the Chuvash-dialect of Turkish (in the Cyrillic text) from an article by M. Pavlov's source is cited {Indicated Source in this article: M. M. Pavlova, *Hănhătaru puhhisem*, Şupaşkar 2009, Şăně văhăt, p.17}:

пата суркуннене илсе килессё.

Кайăксем - пире пулайшайкансем, върмансемпе хирсен, пахчасемпе садсене упракансем. Кайăксем - варттăнлăхпа илем. Кайăксем - пирён ачалăх тусёсем. Кайăксем синчен чаплă савăсемпе юрăсем, юмăхсем хывнă. Кайăксăр эфир пурайман та пулаттăмăр. Кайăксăр сёр мёнле пуласси синчен шухăшлама та хăрушă!

Авă камсем вёсем, кайăксем!

So, There are **about 100 words here and 24 of them end with this (-SEM/-SAM) syllable/sound.**

However, we cannot generalize neither this nor the VMS texts for the Turkish language about this **SAM** syllable issue. This will vary according to the dialects. It also varies according to the content of the subject posted.

> Depending on the subject of the content in the manuscript, there are more and sharper differences in the frequency of use of word suffixes in Turkish compared to many other languages.

At the same time, when the dialect changes in Turkish, the phonetic structure of the suffixes changes sharply.

For example, if you were writing an article in Turkish on a subject that would include more conditionals and first or second-person suffixes, it would be quite normal for the syllable SAM we mentioned to appear many times in these texts. Or, if we were to write a historical article (a text describing events that took place in the past) with the past tense suffix at the end of words, the SAM suffix should appear less frequently or not at all on that page, and instead, the past tense suffix should appear more often. In other words, while words and suffixes selected according to the subject are used extensively in a particular book, when the subject and time change, the frequently used word suffixes and words will also change. In other words, if you are writing a text for a documentary film about drug production and medical practices in Turkish, the word suffixes to be found in these texts will change phonetically, and the density/frequency of use of the word suffixes. But, phonetics & density will change when you write a tale to tell about an event in the past tense it will change.

This is a feature of agglutinative languages in general, and partly also in Indo-European languages (though not with exactly equal intensity). You would also expect the terminology to change when you write text for, say, a documentary.

If you want to measure or compare the frequency of use of certain suffixes, you should first all know that even if Turkish is a single language, the phonetic structure and density can change sharply in each dialect. In other words, we are not saying that only suffixes such as subject content and tense suffixes change the phonetic structure, but essentially dialect differences also change the phonetic structure. In other words, if you are using an articulated language such as Turkish, the way the word suffixes appear in the texts can change sharply phonetically, depending on which dialect you speak, the subject of the texts, the time in which the event described takes place, and whether the people mentioned are singular or plural.

So, as a researcher, if you want to see how often phonetic structures occur in two different languages with the statistical comparison method;

A- First, you must match the correct sound equivalents to the 300 to 340-marked alphabet you have.

B- The statistical methods you would apply for Indo-European languages should be better applied to Old Turkish after clarifying the dialect. If you assume that it will not be possible to determine the dialect exactly, remembering that with the present study we have managed to reduce the dialect of the VM-author to the dialects of the Black Sea and Marmara regions, it will be necessary to find VM-contemporary (or historically recent) manuscripts of these regions so that it can be compared with VM in terms of phonetic-statistics.

C- Knowing that you cannot apply the sound-value comparisons that you can apply to Indo-European languages to Turkish because the phonetic form and frequency of use of suffixes change depending on the content of the subject written in Turkish in the texts (depending on what subject the texts are on), the time in which the event described takes place, and whether the persons mentioned are singular or plural. You should apply it. To do this, you need to prepare fairy tales that tell about historical events with their counterparts or documentary texts that use present tense suffixes for the first person singular, describing medical practices, with their similar ones, and also by determining the dialects in advance.

SAM/SEM in the VM is a word can be read as like **SAM, SEM, ŞEM, ŞAM, SAĞN (saun/sağn/sağın)** based on ATA transcription based on the testing dialectal variants in the phonetic harmony rule in Turkish.²¹⁷

We know that the author expressed the letters S and Ş with the same single letter sign and that two letters "ı" in the form of "n" together correspond to the letter "ğ" in modern Turkish. This is also compatible with the phonetics of Turkish, and there are many examples in historical manuscripts where two sounds are represented by a single sign.

At the time when the VM texts were written, the book was not written so that everyone who saw it could read it easily. This is the reason why the author used a complex alphabet. These texts were written for a specific person or a few special people to read.

It has been mentioned in many articles by historians that many spies were sent to Europe by the Ottoman sultan Mehmet the Conqueror before and after 1453 in the Sulat Mehmet II period. We read the sentence on the map page, which was understood to have been written by the author of the VM texts, addressing some part of a caftan that was worn by the sultan". This "sultan" was most likely Fatih Sultan Mehmet himself. We can prove through readings that there is also military information in the VM texts. Therefore, the VM manuscript is written by the author who is a healer/medicine maker as the profession, but we know that the purpose of writing was to record some military information. Historians have noted that Mehmet the Conqueror gave high importance to secrecy, and he did not give private and confidential information even to his closest relatives and commanders. For example, Fatih did not even tell his highest-level commanders where he would organize an expedition (declare war) or even while walking towards the war geography with his army.

In other words, these VM texts were not written to be read by everyone as fluently as reading a newspaper.

²¹⁷ The most important and interesting part is that this alphabet used and each of the other pronunciation-phonetic forms of this word read as SAM had an equivalent in Turkish. You can also see this in dictionaries.

Words:

SAM (**straw, grass**/sap saman, ot): <https://sozce.com/nedir/271055-sam>

SEM (**medicine**/ilaç): <https://sozce.com/nedir/276242-sem>

ŞAM (**candle, wax, solid-parafin**/mum): <https://sozce.com/nedir/294371-sam>

ŞEM (**candle, wax, beeswax, silver**/mum, bal mumu, gümüş): <https://sozce.com/nedir/295686-sem>

SAĞIN (**milking, lactating, milch, complete**/sağmal, süt veren, sağım. tam): <https://sozce.com/nedir/269161-sagin>

or

SAĞIM: (**milking**/sağım): [https://sozce.com/nedir/269161-sagin\[url\]](https://sozce.com/nedir/269161-sagin[url])

> In Turkish, we also use this suffix (**SAM / SEM**) to make wish and request modes or to establish conditional structures.

We can see this structure in the Harezmi dialect too. In the Harezmi Turkish dialect, we see the conditional mode **-SEM / -SAM**. In an article written by Prof. Dr. Aysu Ata, She gave some examples of words and sentences in the historic Harezmi dialect.

E.g;

t. şahıs erse men / **ersem** düşmÄnnı erse men (HŞ 4381), baàda **ersem** (HŞ 441) bar **ersem** (KE 144r16)²¹⁸

> In researcher Gürer Gülsevin's presentation in 1999, she was informed about "optative varieties" in Old (Anatolian) Turkish. In her statement, she shared some examples from Old Turkish.

Some of these are those:

2nd person singularity of optative varieties -sen

gele **sen** bunda saña neñ garazum yok işidür **sen** / kala **sen** anda yavuzdur yalnız kanda kalur **sen** (Mev.1,1) ...

1st person singularity of optative varieties -sam

senünle meşveret kıl**sam** gerekdür / bu derde çâreler bul**sam** gerekdür (Işk.3565)

2nd person singularity of optative varieties -sañ

bir kaç haslet birle ârâste ol**sañ** gerek (Mrzb.64b.14)

In other words, it is known that **this word suffix exists in Old Turkish** and many academic

²¹⁸ You can see more example in this source: Harezmi Turkish Morphology, Prof. Dr. Aysu Ata, <[url=https://www.turkceindirilisi.com/turkce/harezmi-turkcesi-sekil-bilgisi-ozellikleri-prof-dr-aysu-h95640.html](https://www.turkceindirilisi.com/turkce/harezmi-turkcesi-sekil-bilgisi-ozellikleri-prof-dr-aysu-h95640.html)><https://www.turkceindirilisi.com/turkce/harezmi-turkcesi-sekil-bilgisi-ozellikleri-prof-dr-aysu-h95640.html>

sources provide this information. So, some people used to write this word suffix by combining it with the root word. However, it was also possible to write them separately. **In this example, both are seen being together, as in VM texts.**²¹⁹

Included in the poetic form of 'koşuk', we often see the '- **sam**' request suffix.

E.g; *Säbzvân Koşıkläri*

145

Säbzvân m yoğ ekân sazäylä**säm**
 çanatim yoğ ekân pärvâz äylä**säm**
 çani meni yähşi fe'lli yârginäm
 tağdä barib aldigä zâr älä**säm**

...

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çärh igir**säm** çärhginäm äylänädi
 uygä kir**säm** saçginäm tolğanädi
 çoy suyib toylär birib algän yârim
 kündiz ötib keçäsi hüylänädi

368

käşki men uçâr çibin bol**säm** edi
 çayrilib çabağ gä çon**säm** edi
 şunçäki rumal alib kiş kişläsä
 öldirsä diydälärdän toy**säm** edi

527

çari çaldi yer deb tuts**säm** ne morad
 u ölsä men bivä çal**säm** ne morad
 undän körä taça öts**säm** yahşirağ
 u minän men tila taç**säm** yahşirağ

... etc ...²²⁰

> Does this **SAM** / **SAGN** (*saun*) spelling in VM have other meanings as a word suffix? Let's explain this detail more broadly. This word suffix in VMS was used to perform the following functions.

In VMS, the suffix that is added to the root is “-SEİİN” and/or “-SAM”, which are either suffixes that indicate the action’s owner as in you (second person) or me (first person). Technically, the suffix that the author wrote was directly and only “-SAIN”, yet it is essential to understand that the “-IN” (and its phonetic and connotation equivalent “-IIN”) part of the suffix could both be pronounced as |em| (“-M”), or |en| (“-N”) during the period in which the manuscript was written in. It makes essentially no difference to the definition of the term and only affects the description of the action’s owner. However, it is crucial to identify and explain both possibilities – despite the fact one is more relevant than the other – as both technically

²¹⁹ **The Source:** TDK-Fransız Anadolu Araştırmaları Enstitüsü, Osmanlı Türkçesi Öncesi : Eski Türkiye Türkçesi Toplantısı, İstanbul Aralık 1999, by Gürer Gülşevin, <http://www.turkoloji.cu.edu.tr/ESKI%20TU...vin_01.pdf>

²²⁰ You can see more example in this **source:** 'Säbzvân Koşıkläri', Ankara University Social Sciences Institute Contemporary Turkish Languages And Literatures Department, Yüksek Lisans Tezi. Yazar: Asaludin Nazamudin, Yıl: 2012 <<https://dspace.ankara.edu.tr/xmlui/bitst...sAllowed=y>>

remain a possibility. In addition, the presence of “-SA-” (Clauson) as a portion of the suffix acts as an indicator that is the equivalent of the English term "IF" (Guise). In addition, “-sa-” suffix known as; "Forms Desiderative Denominal Verbs (No-men Actions (to wish))" (Clauson), and it is also essential to keep in mind that the suffix “-SAN” can also stand as a root “SAN” which is defined as “(to): count, deem, think, suppose, and conjecture” etc (Eyuboğlu). Furthermore, based on some Azerbaijani or some Black-Sea region dialects, an additional usage of the suffix “-SAIN” or “-SEİN” would apply to the period in which the manuscript was written. In Turkish the suffix “SAIN” has comparable usages such as “-benzer”, “-gibi”, “-ya uygun”, “-ya müsait”, “-ya elverişli”. In English, the translation would be “suitable to make something”, “convenient to make something”, “similar to something”, “such as”, “similarly”, and “like”.

The suffix “-SAIN” (in some dialects in Turkish it is |-SAĞIN| but in Anatolian Turkish it is |-SAĞI|, or |-SAĞIN-|), which equivalent to today's Turkish suffixes "-ımsı", "-sı", and "-ımtırak". In English are “such as”, “similarly”, and “like,” and they also indicate actions for the second person (Aksoy). and the suffix “-SAN” indicates actions taken in the second person. The suffix “-SAIN”/ “-SAN” is based on the word “SEN”, which can stand as a suffix or a root and is defined (in English) as “you” regardless of its role. The suffixes “-SAN”, “-SEN”, “-SAIN”, “-SEİN”, “-SUN”, and “-SÜN” all are derived from the word “SEN” and all define as “you” as they indicate an action’s owner in the second person. The middle letters have changed due to different Turkish dialects forming throughout different geographic locations, yet despite all changes, the definitions are shared and supported by the Turkish Vowel and Phonetic Harmony Rules.

The conditional suffix “-SAM” indicates actions taken in the first person. This suffix is directly described as “I/me” and is related to the suffixes “-SAM”, “-SIM”, “-SİM” or “-SEM”, which all describe action’s owner to be “I, me, myself” (first person) (Guise).

The suffix “-ĞN” (“-AĞN”/“-ĞİN”/“-ĞİN”) is the phonetic equivalent of “-AĞIN / -EĞİN” due to the Turkish vowel harmony rule, for when the last letter of a root is a consonant, a vowel may be placed as a conjunction between the root and the suffix.

These suffixes indicate prospect attainability, potentially achieving something, to be able to potentially attain/reach something, and expecting a forthcoming form of something (-able). Sir Gerard Clauson in his book "Studies in Turkish and Mongolic Linguistics" (page 154) explained the suffixes “-ĞİN”, and “ĞİN” as:

"-ğın/-gin function uncertain; e.g. kev- "to masticate" > kevgin "indigestible"; rare and unproductive and probably very old."

In addition, Sir Gerard Clauson explained in his book "An Etymological Dictionary of pre-Thirteenth-Century Turkish" (Clauson) that:

"-ğ the commonest Deverbal Suffix; forms a wide range of Deverbal Nouns and Noun/Adjectives, Nomen actiones, etc".

Let me give two more examples from today's Anatolian Turkish, where the first and second-person singular request/wish modes are used, so you can see that the word suffix **-SAM / -SEM, -SAN / SEN** is also used in modern Turkish too.

The name of the author who wrote this poem: Niyazi Bilgin

Name of this poem: *Ne Yapsam Bilmiyorum* (* I Don't Know What To Do *)²²¹

Note: I marked the words that repeat twice in this poem, in red. Also, the last voice of one of these repetitions has been lengthened. (example: of offffffff) All of these have also been seen in 600-year-old VM texts.

Ne Yapsam Bilmiyorum

Ne yap**sam** bilmiyorum...
 Ver**sem** aklımı yem diye kuşlara.
 Yat**sam** bir tren yolunun kenarında.
 Çıkıp bir ağacın dalında uyus**am**.
 Yolun ortasında oturup sigara iç**sem**.
 Arabamın el frenini açıp sal**sam** caddeye.
 Hiç durmadan koş**sam** çılgınca.
 Duvarların üzerinde yürü**sem**
 Ve durup durduk yere
 Bağır**sam** birinin kulağına hiç yoktan.
 Saçlarımı kazıt**sam** sıfıra
 Ve yanımdan geçen birine at**sam** yumruğu.
 Alıp başımı git**sem** bilinmezliğe.
 Girip bir saunaya saatlerce kal**sam**.
 Gecenin bir saatinde gidip iş yerime çalış**sam**,
 Ne işin var burada diyenleri döv**sem**.
 Hiç durmadan sigara iç**sem**.
 Gitar çal**sam** delice.
 Binanın tepesine çıkıp şehri izle**sem**.
 Buz gibi suda yüz**sem**.
 Müziğin sesini sonuna kadar aç**sam** .
 Kapıyı çalanlara açma**sam** kapıyı.
 Yemek ye**sem** çatlayana kadar.
 Ağla**sam** gözyaşlarım kuruyana kadar
 Ve birden başla**sam** gülmeye **katıla katıla**.
 Bilgisayarda oyun oyna**sam**,
 Yenilince at**sam** camdan aşağıya.
 Elbiselerimi değiştire**sem**
 Ve her değiştirdiğimde ,
 Arkadaşıma sor**sam** nasıl oldu diye.
 Bütün renkleri karıştır**sam** birbirine;
 Mavi hariç !!!
 Ve serps**sem** bir tuvalin üstüne.

²²¹ Source: Niyazi Bilgin > <https://www.gulum.net/sair/bolumler.php?...er&id=4391>

Dalında meyve koparsam,
 Ve yoldan geçen birine versem.
 Bisikletime binsem ve başka şehre gitsem.
 Sonra tekerini patlatıp otostop çeksem,
 Yarı yolda inip geri dönsem.
 Bir taksiye binip şehri dolaşıp geri evime gelsem.
 Uyusam hiç kalkmadan günlerce.
Sessiz sessiz otursam.
 Kardeşimi ziyarete gitsem ,
 Ve cebimde ne kadar para varsa hepsini ona Versem.
 Elbiselerimi yırtıp otobüsçüye param olmadığını söylesem,
 Beni götürmesini istesem.
 Gitmesem işe günlerce,
 Daha sonra gece gündüz çalışsam.
 Arabamın önüne pervane taksam ve uçmaya çalışsam,
 Uçamayınca ağırlıktan olduğunu düşünüp
 Pervaneyi elime alıp kendim uçmaya çalışsam.
 Düşüp bir yerimi kırsam.
Alçılı alçılı dolaşsam aylarca.
 Durmadan seni düşünsem
Düşünsem düşünsem...
of offffffff
 Neler yapsam bilmiyorum sensiz
 Aslında bir sen olsan bir de ben...
 Hiçbir şey yapmadan seni izlesem.

Niyazi Bilgin

The name of the author (who wrote the following poem): Cemal Süreyya (1931 - 1990)
 Neme of this poem: ***Sen Gelsen*** (*if you come*)²²²

Note: In this poem, first person (-SAM/-SEK) singular, second (-SAN/-SEN) person singular, and third person plural present tense (-SAK/-SEK) request/wish modes suffixes were marked with blue. -SAK syllable is seen in VMS, just like SAN and SAM word suffixes.

Sen Gelsen
 Şimdi açsam pencereyi beklesem
Sen gelsen
 Olmaz ya hani geliversen
 Hiç bir şey sormasan
 Hiç bir şey söylemesen
 Sussam
 Sussan
 Sussak.

²²² **Source:** Cemal Süreyya > <http://asksiirleri.org/sen-gelsen-cemal-sureyya>

Susuşların anlattığını dinlesek
Sırt sırta otursak
 Katılasıya ağlasak
 Sormasak birbirimize sebebini
 Sarılsam
 Sarılsan
 Sarılsak.
 Ve yine hiç bir şey konuşmasak
 Ama anlasak
 Ne vardı sahi
 Olmaz ya
 Hayal ya
 Hani diyorum olsa ne vardı.

Note as an addition; The following words are the word equivalents appearing in Ötüken Dictionary, including the Ottoman Turkish section to English by Google

SAM

sam [sam / sim / som / söm (reflex.)].

1. The root that expresses angry grumbling, grumbling, sulking, in this way and by grumbling.

sam-ı-ra-mak, sam-ır-da-mak, sam-ır-tı, sam-ra-mak, sam-ır sumur

sam -mmı [Ar. semm (poison) > sām̄m / sām̄me] {OsT}.

1 سام. The hot wind blowing from the desert; sam wind

2 سامه. {eT} Mercury; **sem; medicine.** [ABTS]

3. {eT} Quackery.

sam (sa:m) {OsT} it is.

Sam 1. Rainbow.

2. Fire (*or fever*).

3. Possibility of a stupefying species.

4th p. {mouth} Exhausted; tired. [DS]

sam [ʔ sam] {mouth} it is.

1. A boneless piece of meat. [DS]

sam [ʔ sam] {mouth} it is.

1. A curved staff that becomes a yoke. [DS]

şam [sham] {dialect}.

1. Pine.

[Ar. şāme > şām] (şa:m) {OsT}.

1. شام. **Evening.**

şam-mmi [Ar. şemm (sniff) > şāmm / şāmmē] {OsT} pg.

1. The one who smells; smelling.

شام

[Ar. şam‘a => şam] {mouth}.

1. **Match.**

2. Old waxed matches.

3. Mother.

4. Candlestick.

SEM/SEM

şem [şem (reflection)].

1. The root that initiates dog barking and shouting in this form.

şem-kir-mek

şem -m {OsT}.

1. **Mother.**

2. **Beeswax.**

shem -mmi {OsT}

1. شم. Smell; don't smell.

shem [Far. sĀm => şem]

1. Silver.

sem -m [Ar. sem‘] {OsT} it is.

1 سمع. Hearing; to listen; half.

2. Listening.

3. Ear.

sem [Ar. semm => sÂm] (se:m) {eT}.

1 سم. **Medicine.** [DLT]

1st pair. Each of the smallest semantic features formed by the parts of the genus of the meaning; meaning unit

sem -mmi {OsT} it is.

1 سم. **Poison;**

sagin [sağ-mak > sağ-in] {eT} noun.

1. Milk; product is provided. [Nevâyî] [DLT]

sagin [sak-mak > sağ-in] {eT} adj.

1. **Intoxicated with love;** lovesick; love madness.

right [sā-mak (count) > sa-ğ-in] adj.

1. Not incomplete or inaccurate; correct, in accordance with the rules.

2. The word is wanted to be expressed, it is intended to be expressed and it is fully appropriate; authentic

your right becomes.

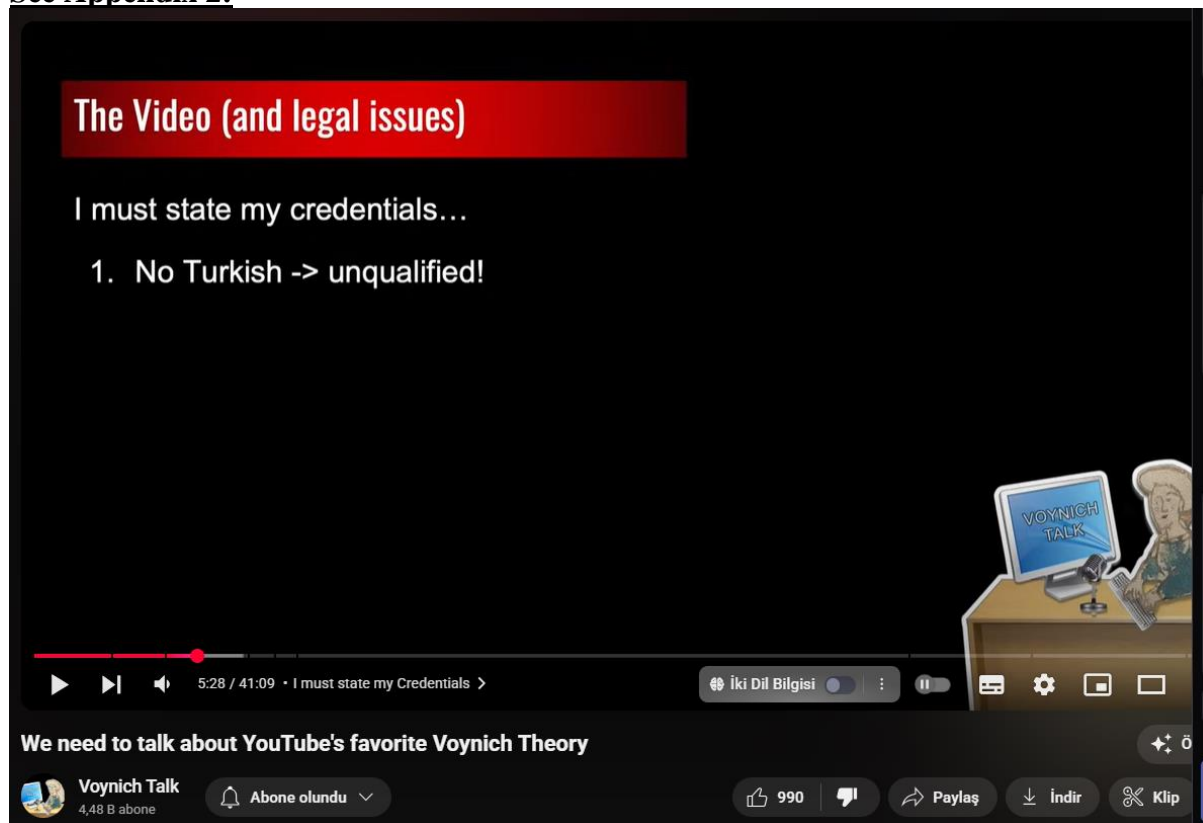
1 صاغم. {eAT} **Milking;** milking

2. {mouth} **Milker.** [DS]

[sahan / saan / **milk**].

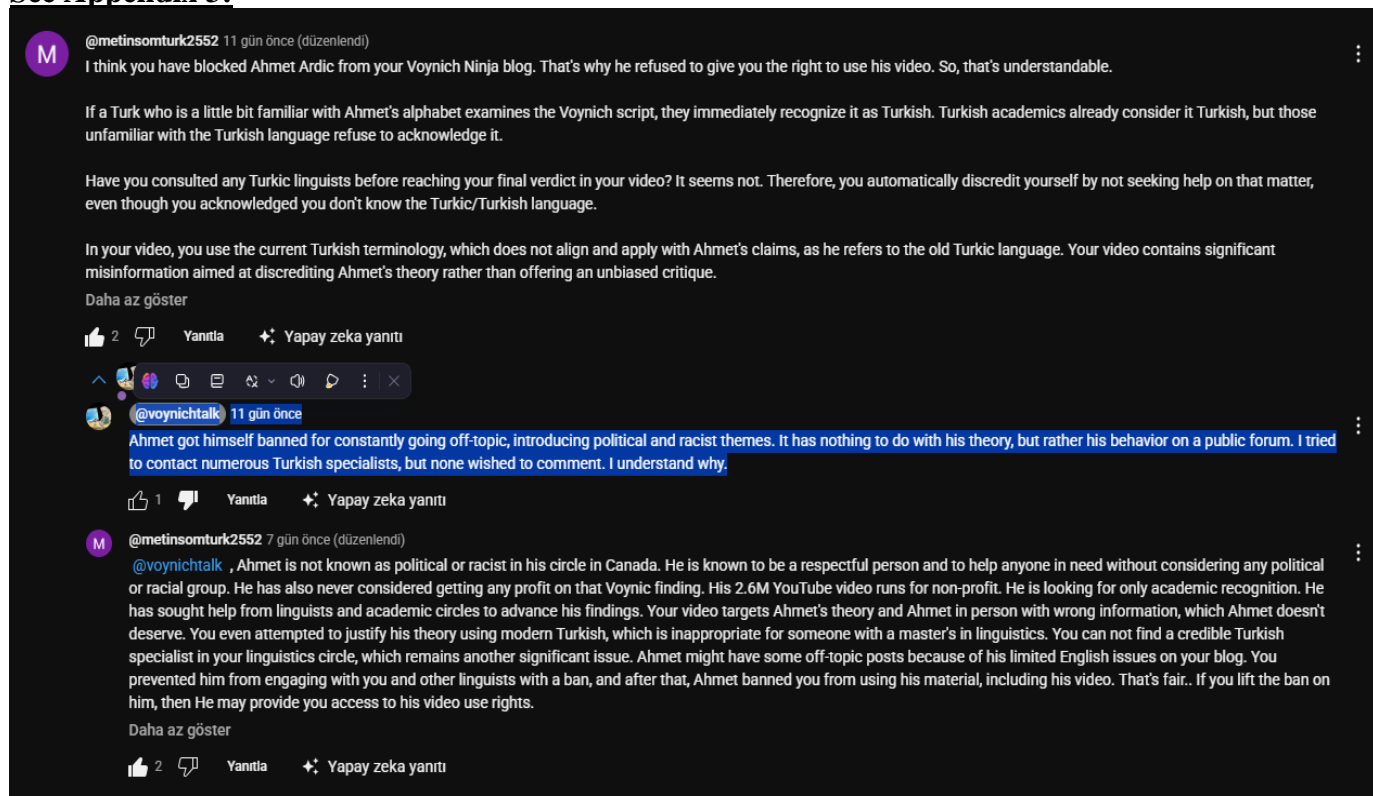
Copper vessel used for meals.

See Appendix 2:




As part of his critiques, Mr. Koen informed his audience, or created the perception through implication, that I said something like “those who don’t know Turkish cannot analyze or should not analyze my work.”

See Appendix 3:



See Appendix 4:



> These two words in the image can be found on f-19r. As can be seen with the first word above, the first letter of the word is the letter "U." Therefore, although machine counting records this as ÇNOR, according to you, it should be the word UÇNOR (if you were following the ATA transcription). Moreover, the part after the letter "U-" here is a syllable, and its meaning is determined by the initial letter "U-." On the other hand, this word was not written as U-ÇNOR but as U-ÇVOR (by VM author). However, the "Voynichese software count" treats the syllables ÇV and ÇN as identical here and adds them to the count each time. The word below, on the other hand, is the word DOVUL. As can be seen, the second letter of this word is not actually "O" either (the "O" with the "V" sound above it essentially forms the syllable letter with the OV phonetics). Essentially, in many of the cases where your data claims there are 97 instances of the word ÇNOR in the VM content:

1. According to the ATA alphabet, **at least 12 different syllable-letter variants beginning with the Ç-sound** but differing in phonetics are counted by voynichese machine as corresponding to the ÇN phonetics.

2. In many cases (including other VM pages in general) where the machine claims to be counting the word ÇNOR, it is essentially **counting the -ÇNOR syllable**. In Turkish, the meaning of the word is carried by syllables, not affixes.

3- Moreover, Turkish is a language in which word-suffixes (as syllables) can be written separately throughout history.

Therefore, at this very point, your claim that ÇNOR is written 97 times has completely fallen apart. We have long erased such claims and similar ones from VM history, but VM researchers (like Mr. Koen G.) and his followers persistently resist and insist on using incorrect data.

Bu görseldeki iki kelime 19r sayfasında görülebilir. Burada yukarıdaki ilk kelime görülebileceği gibi burada sözcüğün ilk harfi U harfidir. Dolayısıyla makine sayımı ile bu ÇNOR biçiminde sayılmasına karşın aslında size göre UÇNOR sözcüğü olması gerekirdi. Kaldı ki burada U- harfinden sonraki kısım bir hece ve anlamını baştaki U- harfi belirliyor. Diğer taraftan bu sözcük aslında U-ÇNOR değil U-ÇVOR yazılıdır. Fakat "voynichese yazılımı sayımı" burada ÇV ve ÇN hecesini aynı biçimde görüyor ve her defa aynı sayıya ekliyor. Altta sözcük ise DOVUL sözcüğü. Görüleceği iki bu sözcüğün ikinci harfi de aslında O değil (O üstündeki V sesiyle birlikte bu esasen OV fonetiğine sahip hece harfidir. Esasen sizin verilerine tam olarak güvenerek VM içeriğinde 97 tane ÇNOR sözcüğü var diye saydığının pek çok örnekte:

1- ATA alfabeye göre Ç- sesiyle başlayan fakat fonetiği birbirinden farklı olan en az 12 adet hece harfi türevini sizin makine inandığınız ÇN fonetiğine karşılık gelecek biçimde saymaktadır.

2- ÇNOR sözcüğünü saydığınızı zannettiğiniz çok sayıda örnekte makine esasen -ÇNOR hecesini saymıştır. Türkçede sözcük anlam içeriğini heceler taşırlar değil.

3- Dahası, Türkçe, kelime eklerinin (heceler olarak) tarih boyunca ayrı ayrı yazılabildiği bir dildir. Dolayısıyla sizin tam da bu noktada 97 defa ÇNOR yazdığı iddiasını tam bir çöpe döndü. Bu iddiayı ve benzerlerini çoktan biz tarihten sildik ama ısrarla VM-araştırmacıları (Bay Koen G. gibi) ve takipçilerinin yanlış datayı kullanmakta direnmesi/ısrarı durumun söz-konusudur.

These two words in the image can be found on page 19r. As can be seen with the first word above, the first letter of the word is the letter "U." Therefore, although machine counting records this as ÇNOR, according to you, it should be the word UÇNOR (if you were following the ATA transcription). Moreover, the part after the letter "U-" here is a syllable, and its meaning is determined by the initial letter "U-." On the other hand, this word was not written as U-ÇNOR but as U-ÇVOR (by VM author). However, the "Voynichese software count" treats the syllables ÇV and ÇN as identical here and adds them to the count each time. The word below, on the other hand, is the word DOVUL. As can be seen, the second letter of this word is not actually "O" either (the "O" with the "V" sound above it essentially forms the syllable letter with the OV phonetics). Essentially, in many of the cases where your data claims there are 97 instances of the word ÇNOR in the VM content:

1. According to the ATA alphabet, at least 12 different syllable-letter variants beginning with the Ç-sound but differing in phonetics are counted by your machine as corresponding to the ÇN phonetics.
2. In many cases (including other VM pages in general) where the machine claims to be counting the word ÇNOR, it is essentially counting the -ÇNOR syllable. In Turkish, the meaning of the word is carried by syllables, not affixes.
- 3- Moreover, Turkish is a language in which word-suffixes (as syllables) can be written separately throughout history.

Therefore, at this very point, your claim that ÇNOR is written 97 times has completely fallen apart. We have long erased such claims and similar ones from VM history, but VM researchers (like Mr. Koen G.) and his followers persistently resist and insist on using incorrect data.

Note on whether I can quote from Mr. Koen's video:

I asked a question to Mr. Koen under the video that is the subject of this letter and received his answer. You can see the image of my question and answer below. Thus, I have received permission to quote anything from his video. You can see the image below.
Source video: We need to talk about YouTube's favorite Voynich Theory >
<https://www.youtube.com/watch?v=UgVZZrZ1eqY>

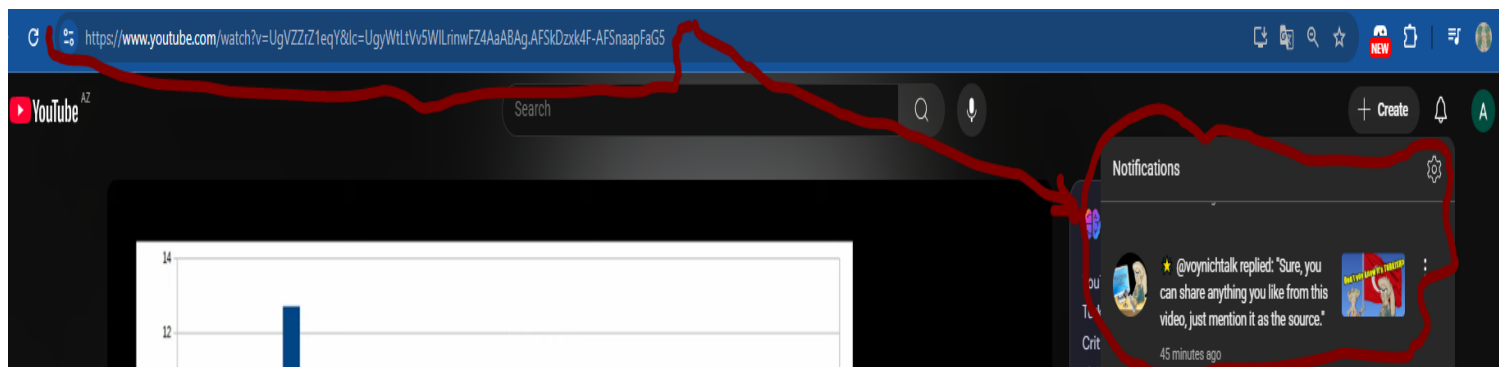
The screenshot shows a YouTube video player. At the top, the URL is <https://www.youtube.com/watch?v=UgVZZrZ1eqY&lc=UgyWtLtVv5WILrinwFZ4AaABAg.AFSkDzrk4F-AFSnaapFaG5>. The video player shows a bar chart with the x-axis labeled 'Letter' and the y-axis showing frequency from 0 to 4. The bars represent the frequency of letters A through Z. The letter 'E' has the highest frequency, with a bar reaching 4. Below the chart, text reads: "→ the most frequent letter in the ciphertext probably stands for E (if we suspect the plaintext is English)". The video title is "We need to talk about YouTube's favorite Voynich Theory" by "Voynich Talk" (3,87K subscribers). The video has 11K views and was posted 3 days ago. The description says: "The theory you guys keep asking me about. 00:00 Intro 02:40 A promising Voynich Theory ...more". There are 329 comments. A comment from @aardich1709 (31 minutes ago) asks: "I would like to share this YouTube video and use images and information from it in a non-commercial article. Is there any legal issue in freely sharing this video and using its content on our Facebook page or in our article? Do we have permission from the video owner to do so? Since this information has not been provided, I wanted to ask where I could find legal explanations. Thank you!". A highlighted reply from @voynichtalk (2 minutes ago) says: "Sure, you can share anything you like from this video, just mention it as the source.".

You can see the question I asked Mr. Koen under his own video at around 22:45 Baku time on March 9, 2025, and the permission/approval response I received in this image and below:

@aardich1709 / 31 minutes ago > (At March 9, 2025 at 22:45)

See: <https://www.youtube.com/watch?v=UgVZZrZ1eqY&t=160s>

I would like to share this YouTube video and use images and information from it in a non-commercial article. Is there any legal issue in freely sharing this video and using its content on our Facebook page or in our article? Do we have permission from the video owner to do so? Since this information has not been provided, I wanted to ask

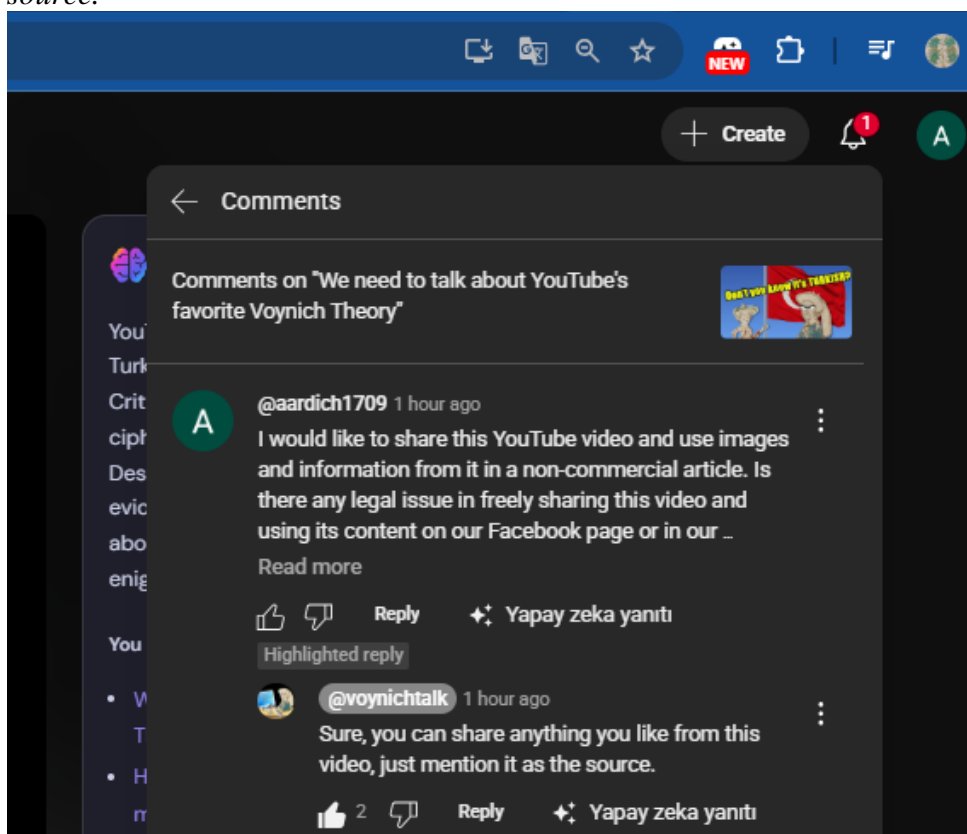


where I could find legal explanations. Thank you

Reply / Highlighted reply

By: @voynichtalk

As: Sure, you can share anything you like from this video, just mention it as the source.



This image is a screenshot taken from the YouTube message notifications corner of my computer screen. See: <https://www.youtube.com/watch?v=UgVZZrZ1eqY&t=160s>

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