

## The Koen's measuring & The Old-Turkish Voynich MS

(Explanatory Note: **This article is essentially a broad summary** of the English version of the original article with the same title. You can see the **English**<sup>1</sup> version with longer and more detailed explanations and the **Turkish** version<sup>2</sup> from the link I shared in the footnotes below. Or you can read the extended summary of the article in English at the following link.<sup>3</sup>)

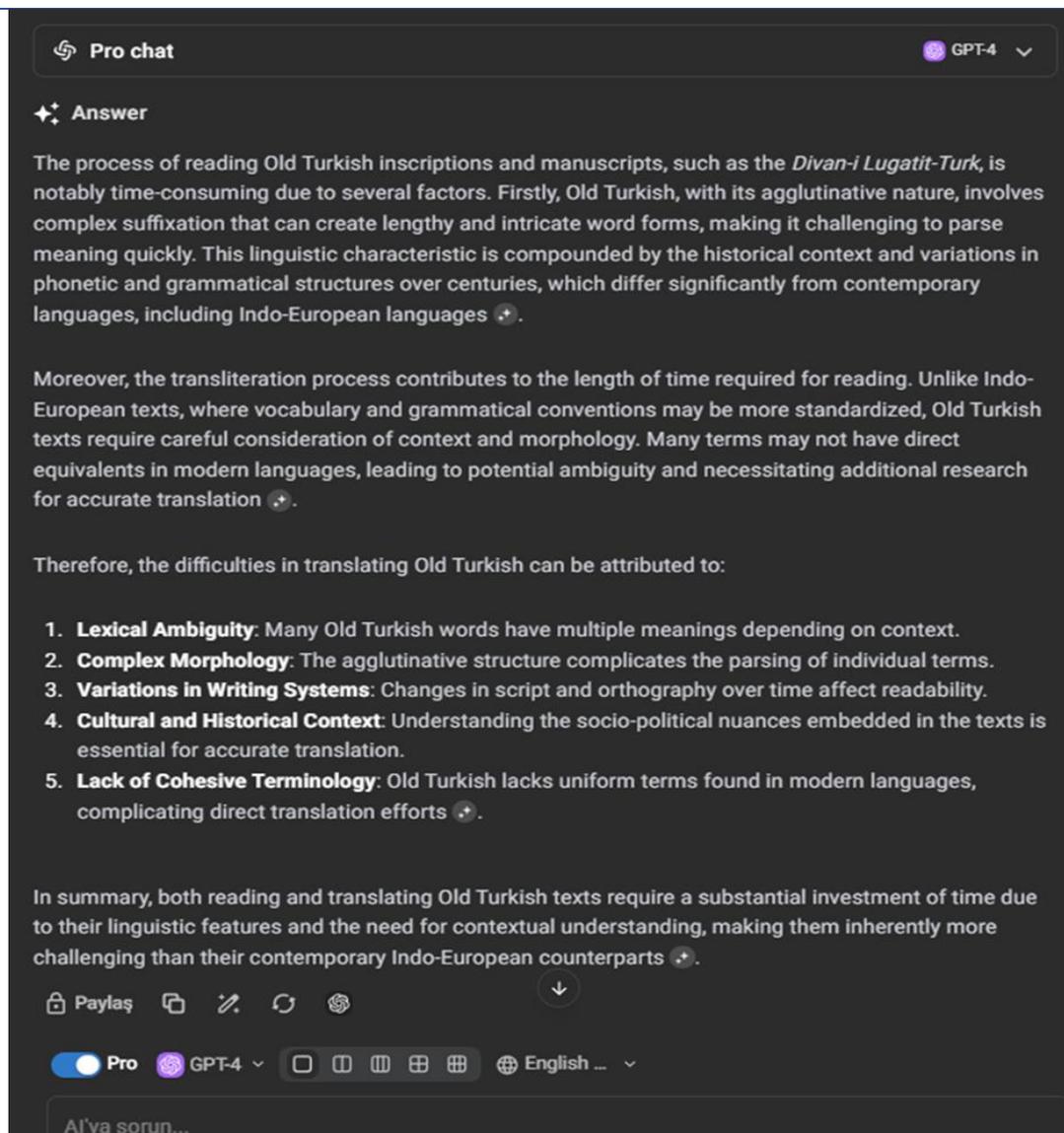
**Subject:** My Response to Linguist Koen Gheuens' Criticism<sup>4</sup> of My 2018 Videos on the Voynich Manuscript (VM)

**Written by:** Ahmet Ardich

**Date:** April, 2025

**This summary will show, point by point and with evidence, why all of the arguments in Mr. Koen G.'s critique video are illogical and invalid.**

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



**Pro chat** GPT-4

**Answer**

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.

Paylaş

Pro GPT-4 English ...

Al'ya sorun...

<sup>1</sup> You can see the English version of this paper in more detailed explanations > here:

<https://www.turkicresearch.com/files/articles/123e8b31-772a-40b6-af1e-5f50f534e914.pdf>

<sup>2</sup> You can see the Turkish version of this paper in more detailed explanations > here:

<https://www.turkicresearch.com/files/articles/9f91ca27-911c-4074-ba1a-e1aa50915704.pdf>

<sup>3</sup> You can read the extended summary of the article in English > here <https://www.turkicresearch.com/files/articles/2069.pdf>

<sup>4</sup> You can watch the video in question here: <https://www.youtube.com/watch?v=UgVZZrZ1eqY>

## 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.
- The critic must abide by the principles of impartiality and objectivity. 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.
- 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.
- 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.
- 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.
- 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.
- 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.
- 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."

**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."***

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.

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.

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

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*"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."*

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

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*"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."*

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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."<sup>5</sup>

**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.

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<sup>5</sup> 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>

*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."<sup>6</sup>

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

*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.<sup>7</sup>

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.*<sup>8</sup>

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.*

In fact, I had previously explained that even if VM researchers do not have knowledge of Turkish, they can obtain information using artificial intelligence and make an evaluation or examination.<sup>9</sup>

<sup>6</sup> See: <https://www.voynich.ninja/thread-2318-post-60504.html?highlight=know+Turkish#pid60504>

<sup>7</sup> See: <https://www.voynich.ninja/thread-2318-post-60107.html?highlight=know+Turkish#pid60107>

<sup>8</sup> See: <https://www.voynich.ninja/thread-2318-post-60098.html?highlight=know+Turkish#pid60098>

<sup>9</sup> See: <https://www.voynich.ninja/thread-2318-post-60081.html?highlight=know+Turkish#pid60081>

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).<sup>10</sup>*

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.

*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.<sup>11</sup>*

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".<sup>12</sup>*

<sup>10</sup> See: <https://www.voynich.ninja/thread-2318-post-59941.html?highlight=know+Turkish#pid59941>

<sup>11</sup> See: <https://www.voynich.ninja/thread-2318-post-59912.html?highlight=know+Turkish#pid59912>

<sup>12</sup> See: <https://www.voynich.ninja/thread-2318-post-59869.html?highlight=know+Turkish#pid59869>

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 word repetitions in the language and the absence of words starting or ending with certain sounds or letters in Old Turkish.*<sup>13</sup>

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 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.*<sup>14</sup>

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 essence 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. ...*<sup>15</sup>

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:

<sup>13</sup> See: <https://www.voynich.ninja/thread-2318-post-58982.html?highlight=know+Turkish#pid58982>

<sup>14</sup> 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>

<sup>15</sup> See: <https://www.voynich.ninja/thread-2318-post-58982.html?highlight=know+Turkish#pid58982>

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 Ardic

*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.*<sup>16</sup>

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 gürlenemin 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 DAIN" 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).*<sup>17</sup>

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.*<sup>18</sup>

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.*<sup>19</sup>

<sup>16</sup> See: <https://www.voynich.ninja/thread-2318-post-57855.html?highlight=know+Turkish#pid57855>

<sup>17</sup> See: <https://www.voynich.ninja/thread-2318-post-54129.html?highlight=know+Turkish#pid54129>

<sup>18</sup> See: <https://www.voynich.ninja/thread-2318-post-50026.html?highlight=know+Turkish#pid50026>

<sup>19</sup> See: <https://www.voynich.ninja/thread-2318-post-47462.html?highlight=know+Turkish#pid47462>

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.*<sup>20</sup>

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. Ardic

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*However, you don't even need to know Turkish or be a linguist to understand some of the evidence we present here.*<sup>21</sup>

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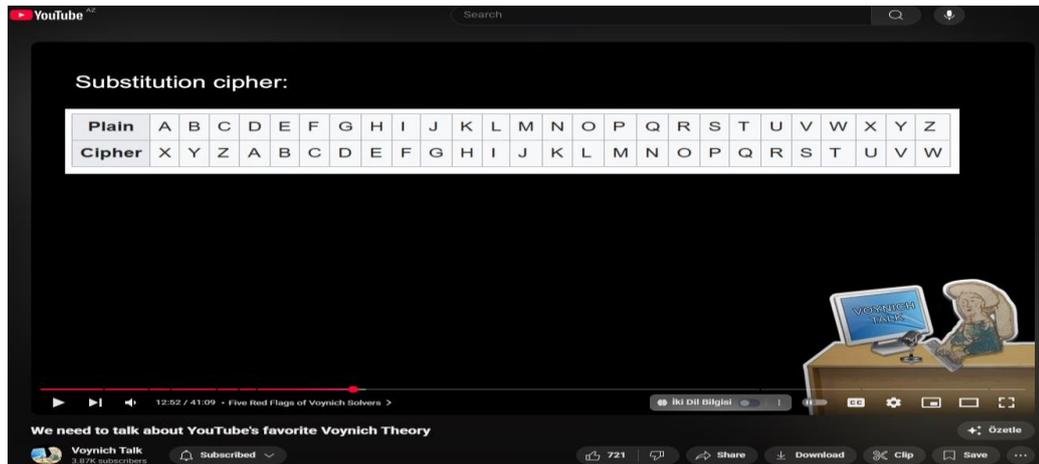
**Now, Let Us Address, Step by Step, the Content of the Critique Video Titled “We Need To Talk About Youtube's Favorite Voynich Theory”:**

<sup>20</sup> Please see & read this page: <https://www.voynich.ninja/thread-2318-post-57855.html?highlight=You+don%27t+need+to+know+Turkish#pid57855>

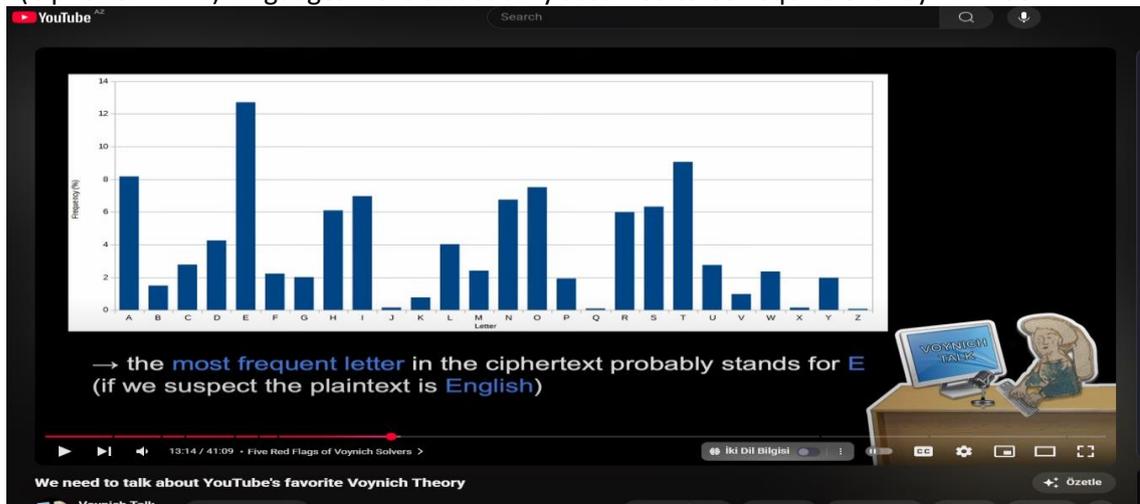
<sup>21</sup> See: <https://www.voynich.ninja/thread-61-post-54091.html?highlight=know+Turkish#pid54091>

Koen Gheuens refers to situations he considers erroneous, which he terms "confirmation bias," by highlighting certain statistical expectations based on comparisons (between current Türkiye-Turkish and the 600-year-old VM writing language) regarding the writing styles and the phonetic structure of some words in both.

In this case, Koen made comparisons with a language I did not nominate for VM. In other words, although I did not claim that VM is current Turkish, he made the comparisons based on current Turkish vocabulary. However, he should have made the comparison with Old Turkish texts. Because my claim is that VM texts are old Turkish. Therefore, Mr. Koen presented a subject that is not within the scope of the claim, as if it were within the scope of the claim.



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.



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 (based on my claim), 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 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.

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.

Moreover, since my claim does not include a 26 or 29-letter system, it can be said that Koen still criticized things that are not within the scope of the claim.

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.

**In response, I provided him with the following messages:**

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"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-Turkish' 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.

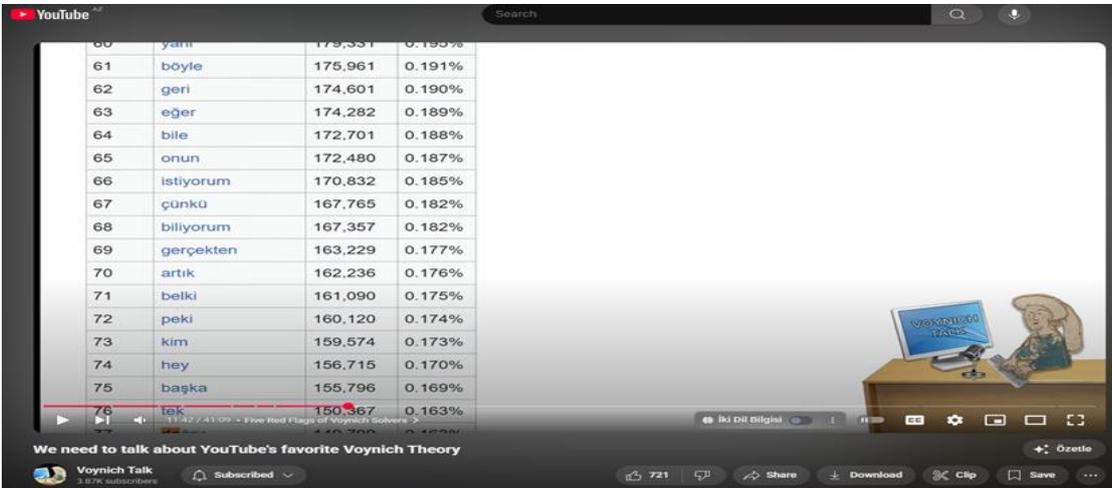
Faced with this message, I informed Mr. Koen that critiquing an academic study based on news videos, which are not scientifically significant, or relying on their content would not constitute a scientific approach. In the comments section of my videos, I had also explicitly stated in writing that these 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.

Thus, Mr. Koen did not accept our proposal to present his critique based on excerpts from our most recent article.

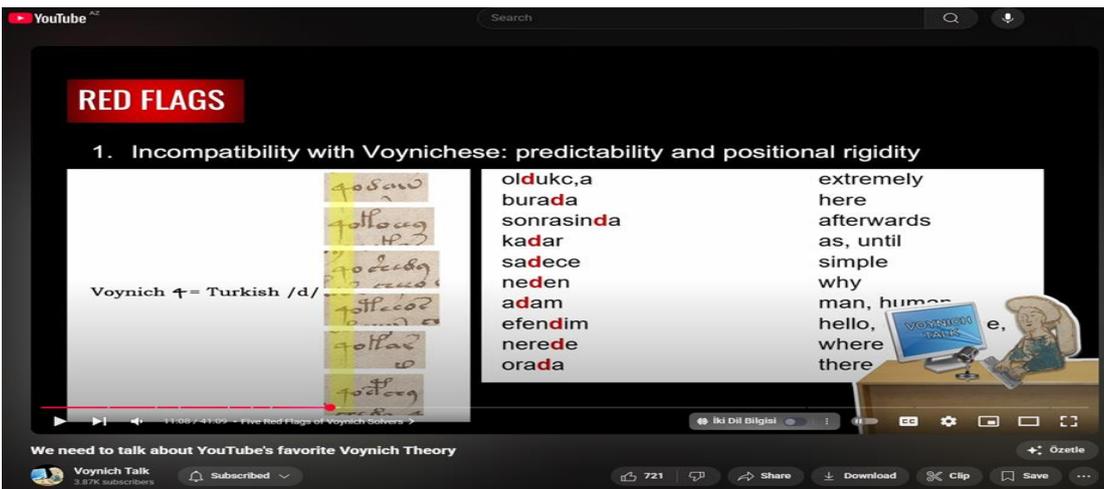
Furthermore, I had written to him that addressing academic claims with academic evaluation methods would, in fact, constitute a more scientific approach.

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.

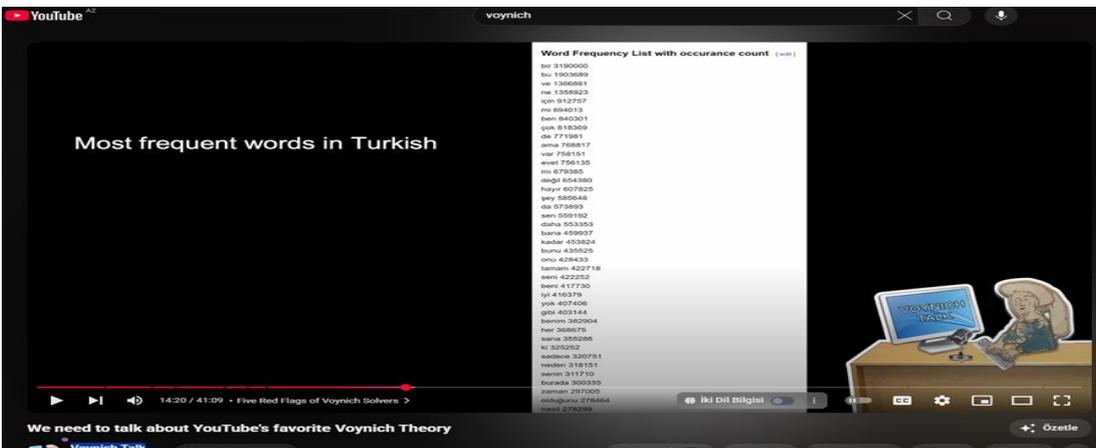
Throughout his video, he discussed Modern Turkish. Yet, our claim was not about Modern Turkish. Despite this, old and modern Turkish languages and all of their dialects share certain language-specific common features, and we presented evidence of these shared characteristics in our article by indicating 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.



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.)



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.



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.

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**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?

>Does this choice align with your title of "master's degree in Historical Linguistics"?

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 Ardich as well.

The five general problems outlined by him are as follows:

- *Incompatibility With Voynichese*
  - *Focus On The Wrong Words*
  - *Too Much Freedom*
  - *Reliance On Coincidence*
  - *Short & Silly Translations*
- 

Now, let us examine whether these general errors asserted under these five headings have any relevance to our Voynich-Turkish claims or research study.

### **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 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 who has proven that these are words?

How can Mr. Koen prove that every separately written unit, appearing as an independent word in Voynichese texts, is 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?

As a result, making a judgment about whether it aligns with or diverges from Voynichese should require accurate comparisons. 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?

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?

Who determines the criteria to substantiate this "Wrong or true Words"?

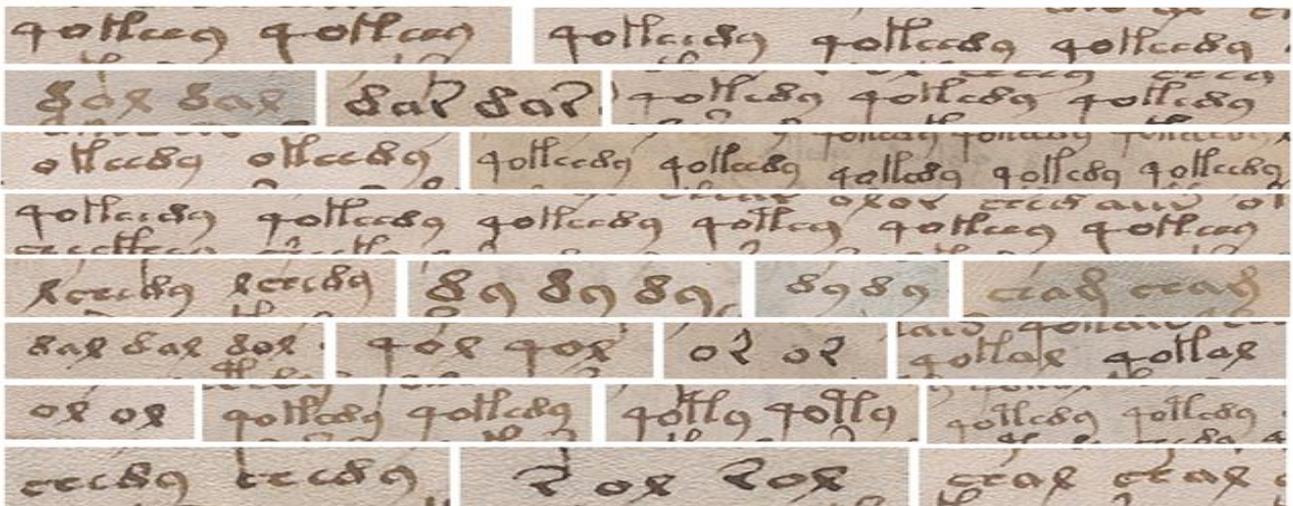
In this case, under whose judgment or based on what scientific necessity should decisions on prioritizing word selection be made?

When Mr. Koen refers 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. Such nonsense has no place in science. Every researcher determines their 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 in the content was crucial for gathering early clues to validate my phonetic choices. Mr. Koen may continue to study the VM texts using methods based on his illogical conclusions, but if he has not examined our work using our methodology, then he must explain the method he used to examine it.

In the writing style of VM words, some overlaps 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.



*Examples of word repetition selected from texts by the ATA Working Group<sup>22</sup>*

It is well-known that the manuscript "Kutadgu Bilig," written by Yûsuf Has Hâcib in the 11th century, contains examples of duplications, triplications, quadruplications, and quintuplications. These structures are observed in nearly all known periods of written Turkish texts. In Indo-European languages, however, such occurrences are not seen with the same frequency, abundance, or diversity. For example, until now, no examples of word quadruplications or quintuplications resembling the writing patterns of VM have been recorded in any Indo-European language's medieval manuscripts.

Duplications are sometimes used to enhance meaning, strengthen expression, or convey the idea that the subject being discussed is widespread or dominant. Researcher-author Doğan Aksan, in his work titled "En Eski Türkçenin

<sup>22</sup> [ATA > Examples of word repetitions / by Ahmet Ardiç on behalf of the "Ata Team Alberta Canada" <www.Turkishresearch.com >]

izlerinde" (In the Traces of the Oldest Turkish), provides the following remarks on word repetitions known as duplications:

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*"In linguistics, duplications are referred to using the Greek term 'hendiadyoin' (hendiadyoin meaning 'with two, through two'), which can be found in only a few examples in extensive Latin literature, whereas duplications have been used frequently in every period and dialect of Turkish. These elements constitute one of the most important features of our language in terms of structure, syntax, and semantics. Similar duplications to those in Turkish are encountered in Korean to a comparable extent and somewhat in Japanese, but in general, they are not found in large numbers in Indo-European languages..."<sup>23</sup>*

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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.<sup>24</sup>

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. (Although Mr. Koen did not realize it, since our subject is Old Turkish, it is known that there are few conjunctions in Old Turkish and that there are other language-specific semantic structures that serve as conjunctions.)

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 Koen had read the articles in which we presented our claims, he might have acknowledged the existence of this valuable overlap specific to Turkish.

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 Old-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.

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<sup>23</sup> [Aksan, Doğan. "En Eski Türkçenin İzlerinde." İstanbul: Simurg Yayınları, 2000.]

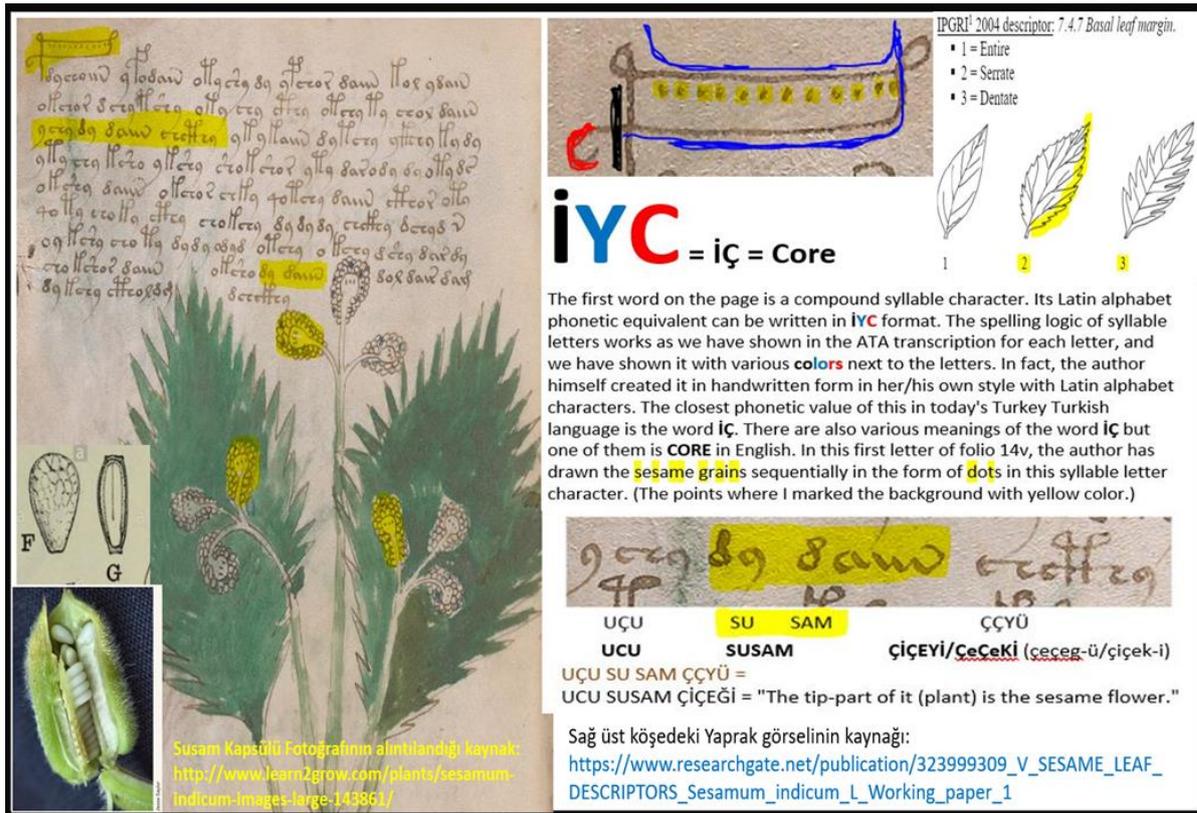
<sup>24</sup> [Kürşat Efe and Muhammed Ali Açıkgoz. "Repetitions in Ahmet Bican Erçilasun's Novel \*The Lost Book of the Turk: Ulu Han Ata\*," \*Dede Korkut International Journal of Turkish Language and Literature Studies,\* 8/18, pp. 167-176.  
<[http://www.dedekorkutdergisi.com/Makaleler/1608691892\\_Efe,%20K%C3%BCr%C5%9Fat.DOC.pdf](http://www.dedekorkutdergisi.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 \*Divānu Lügāti't-Türk\*," \*Journal of Selçuk University Studies in Turkology,\* Issue 28, pp. 1-12. / 2010]

For example, on the page depicting the SESAME plant (SUSAM), the name of this plant is observed to have been written.



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.

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. Although Mr. Koen thought these were words, he did not realize that they were considered syllables. In the history of Turkish writing, it is known that syllables added to words that have no meaning on their own can be written separately.

Keywords 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 SAZAK<sup>25</sup>, 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.)

<sup>25</sup> See the meaning of the plant name SAZAK on the dictionary page > <https://sozce.com/nedir/274622-sazak>

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



Fotoğrafın alıntıldığı 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.)

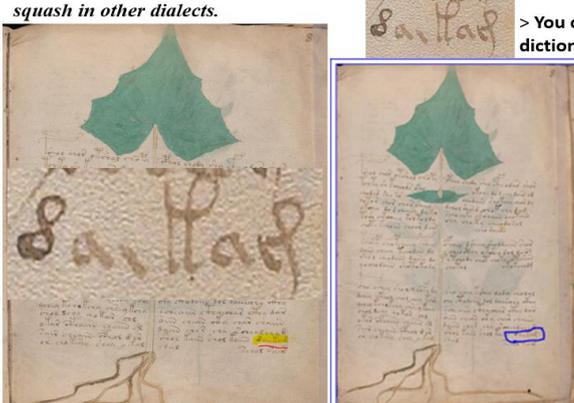
You can see the meaning of the word **ZULAK** in this dictionary link.  
<https://sozce.com/nedir/354221-zulak>

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"<sup>26</sup>, which means something like "the plant-tip part where onion seeds ripen" in Turkish.

**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 bahsetmekte. [Folio 8r: <<https://brbl-zoom.library.yale.edu/viewer/1006090>>] Bu sözcük, alfabe 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"<sup>27</sup> in dictionaries today (in the dialects of the Black Sea region). While this means cucumber.<sup>28</sup>

**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.



**OTÖRÖĞÜ / OT ÖRÖĞÜ > 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-ERİĞİ<sup>29</sup> (OTÖRÖĞÜ).

<sup>26</sup> See the meaning of the plant name ZULAK on the dictionary page > <https://sozce.com/nedir/354221-zulak>

<sup>27</sup> See the meaning of the plant name "ŞALAK" on the dictionary page > <https://sozce.com/nedir/294285-salak>

<sup>28</sup> In some dialects, it is also used to mean melon, watermelon, and squash in other dialects.

<sup>29</sup> 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 “ÇİYİT<sup>30</sup> ÖZ-Ü<sup>31</sup> DÖL<sup>32</sup> GÖZ-Ü<sup>33</sup>”<sup>34</sup> in their own spoken form 600 years ago.<sup>35</sup>

**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  
sifat

**SEMSEM ÖZÜ** > SEMSEM ÖZ-Ü (37v)  
**semsem ne demek?** 1 sözlük, 2 sonuç  
Türkiye Türkçesi Ağzları Sözlüğü  
semsem anlamı  
Sersem.  
\*Devrek - Zonguldak  
semsem anlamı  
Tarihlarda biten, hoş kokulu bitki tohumu.  
Çevirmek English  
Tarihlarda biten, hoş kokulu bitki tohumu  
Plant seeds with a pleasant fragrance at the end of the fields.  
By Slider Fusion GPT-4o 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 SEMSEM<sup>36</sup> 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.

**AFOĞİN-EKİEM / AFAĞİN-EKİEM**  
=  
**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\\_bitekisi%29.jpg](https://upload.wikimedia.org/wikipedia/commons/c/c4/Papaver_somniferum_%28Ha%C5%9Fha%C5%9F_bitekisi%29.jpg)  
**Note:** A or O spelling is a dialect difference.

<sup>30</sup> See the meaning of the plant name “ÇİYİT” on the dictionary page > <https://sozce.com/nedir/77626-ciyit>

<sup>31</sup> See the meaning of the plant name “ÖZ” on the dictionary page > <https://sozce.com/nedir/250608-oz>

<sup>32</sup> See the meaning of the plant name “DÖL” on the dictionary page > <https://sozce.com/nedir/100472-dol>

<sup>33</sup> See the meaning of the plant name “GÖZ” on the dictionary page > <https://sozce.com/nedir/140605-goz>

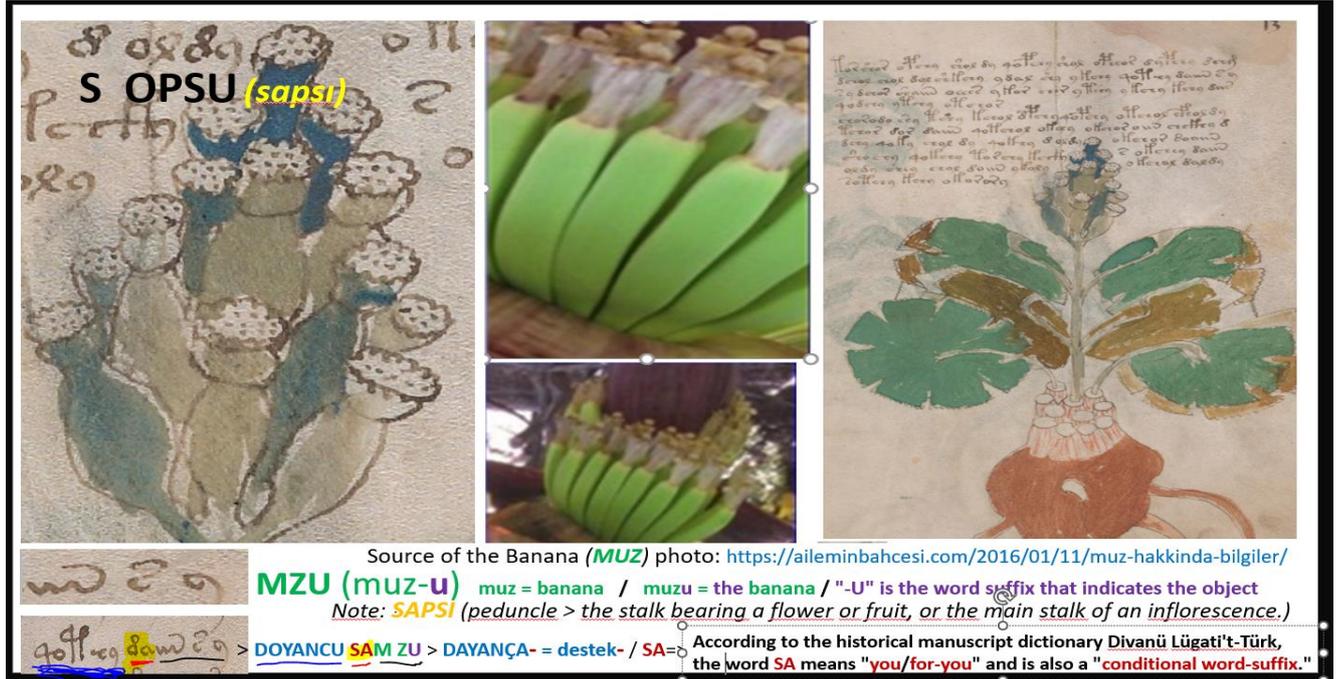
<sup>34</sup> See “ÇİYİT ÖZÜ DÖL GÖZÜ” >

<https://translate.google.com/?sl=tr&tl=en&text=%C3%A7iyit-%C3%B6z%C3%BC%20d%C3%B6lg%C3%B6z%C3%BC%0A%C3%A7iyit%20%C3%B6z%C3%BC%20d%C3%B6lg%C3%BC%0A%C3%A7iyit%0A%C3%B6z%C3%BC%0Ad%C3%B6lg%C3%B6z%C3%BC&op=translate>

<sup>35</sup> 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.)

<sup>36</sup> 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>

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.<sup>37</sup> (A few exceptions are seen in plant names and some special names).<sup>38</sup>



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 \**"SAPSI,"*\* \**"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. [MUZ<sup>39</sup>, SAPSI<sup>40</sup>, DAYANÇA<sup>41</sup> SA<sup>42</sup>]

<sup>37</sup> 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.)

<sup>38</sup> 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/4/Papaver\\_somniferum\\_%28Ha%C5%9Fha%C5%9F\\_bitkisi%29.jpg](https://upload.wikimedia.org/wikipedia/commons/c/4/Papaver_somniferum_%28Ha%C5%9Fha%C5%9F_bitkisi%29.jpg)

<sup>39</sup> See the meaning of the plant name "MUZ" on the dictionary page > <https://sozce.com/nedir/232272-muz>

<sup>40</sup> See the meaning of the plant name "SAPSI" on the dictionary page >

[https://translate.google.com/?sl=tr&tl=en&text=Sap%0A%0ASAPSI%20\(peduncle\)%0A\(T%20C%3BCrk%20C%3A7ede%20a%20C%4%9Fa%20C%3A7%20de%20C%4%9Fi%20C%3A7i%20C%3A7ek%20veya%20sebze%20de%20C%4%9Fil%20fakat%20sap%20C%4%B1ndan%20meyve%20veren%20a%20C%4%9Fac%20C%4%B1ms%20C%4%B1%20b%20C%3BCy%20C%3BCK%20bitki%20anlam%20C%4%B1%20vard%20C%4B1r.\)%0A%26%0A\(the%20stalk%20bearing%20a%20flower%20or%20fruit%20C%20or%20the%20main%20stalk%20of%20an%20inflorescence.\)%0A&op=translate](https://translate.google.com/?sl=tr&tl=en&text=Sap%0A%0ASAPSI%20(peduncle)%0A(T%20C%3BCrk%20C%3A7ede%20a%20C%4%9Fa%20C%3A7%20de%20C%4%9Fi%20C%3A7i%20C%3A7ek%20veya%20sebze%20de%20C%4%9Fil%20fakat%20sap%20C%4%B1ndan%20meyve%20veren%20a%20C%4%9Fac%20C%4%B1ms%20C%4%B1%20b%20C%3BCy%20C%3BCK%20bitki%20anlam%20C%4%B1%20vard%20C%4B1r.)%0A%26%0A(the%20stalk%20bearing%20a%20flower%20or%20fruit%20C%20or%20the%20main%20stalk%20of%20an%20inflorescence.)%0A&op=translate)

<sup>41</sup> See the meaning of the plant name "DAYANÇA" on the dictionary page > <https://sozce.com/nedir/85030-dayanca>

<sup>42</sup> 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>



they can reconcile corresponding sound propositions, they can present their methods and attempt the statistical approach proposed by Mr. Koen.

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, W.Ə, B.Ə	 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)

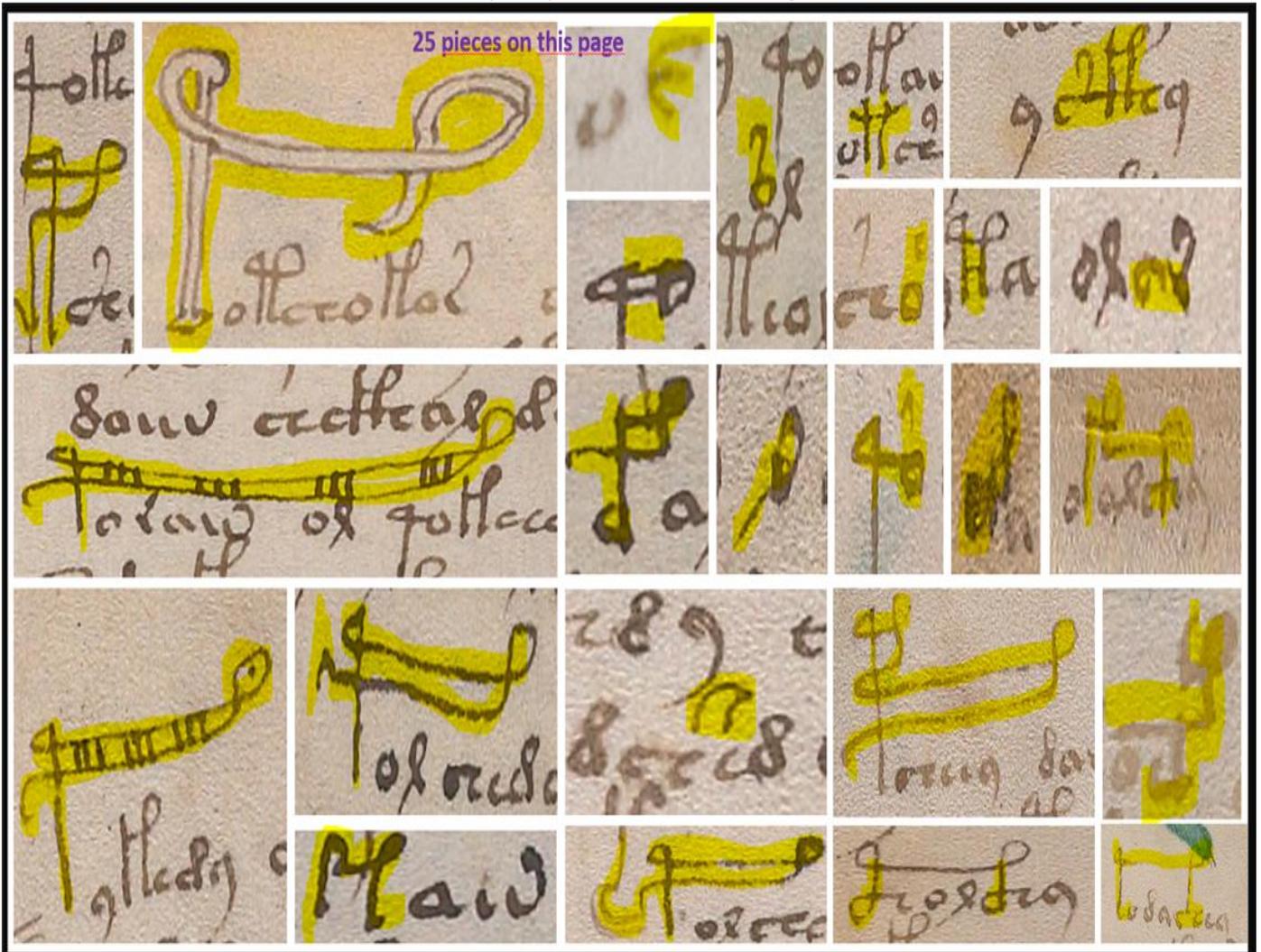


Table 2 shows the 25 syllabic letter characters.

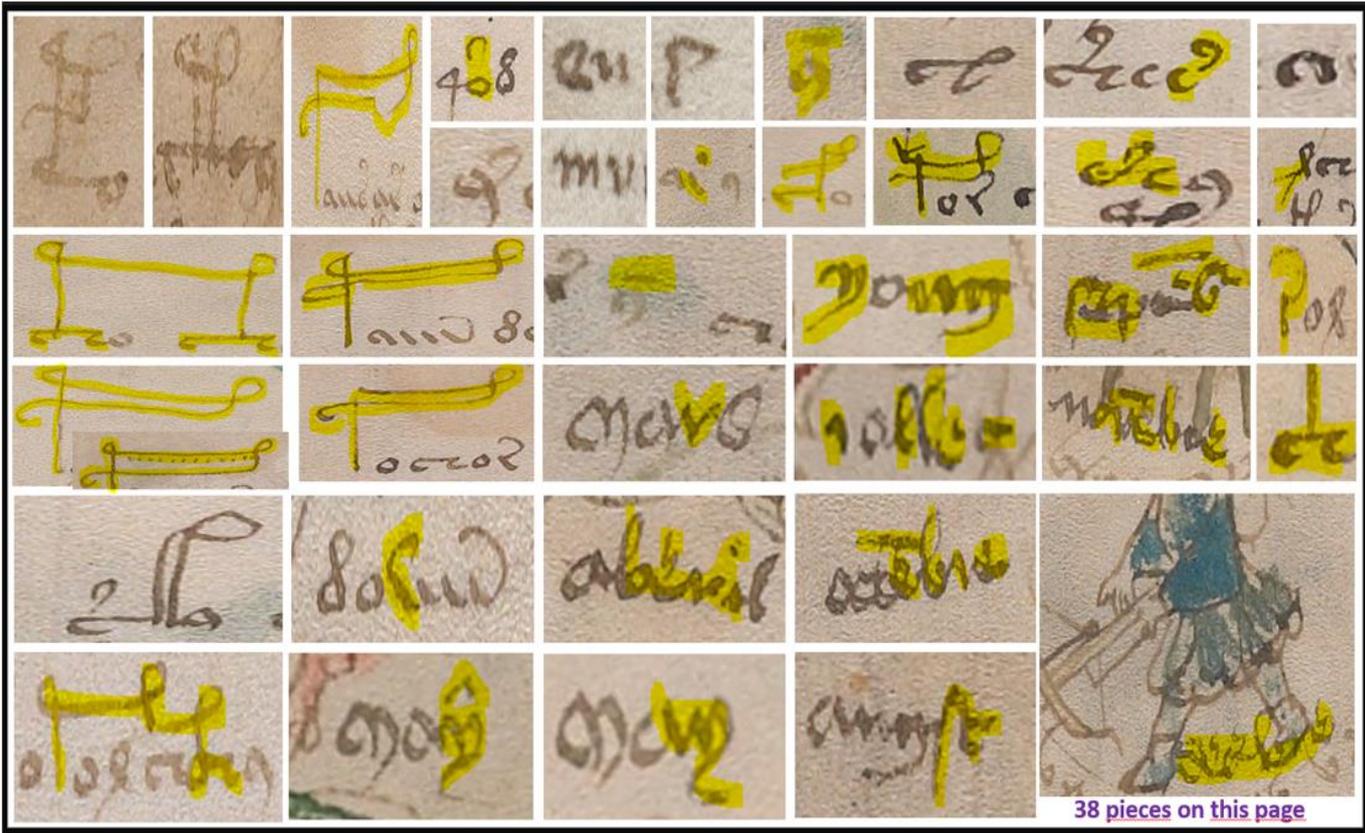


Table 3 shows 38 syllabic letter characters.

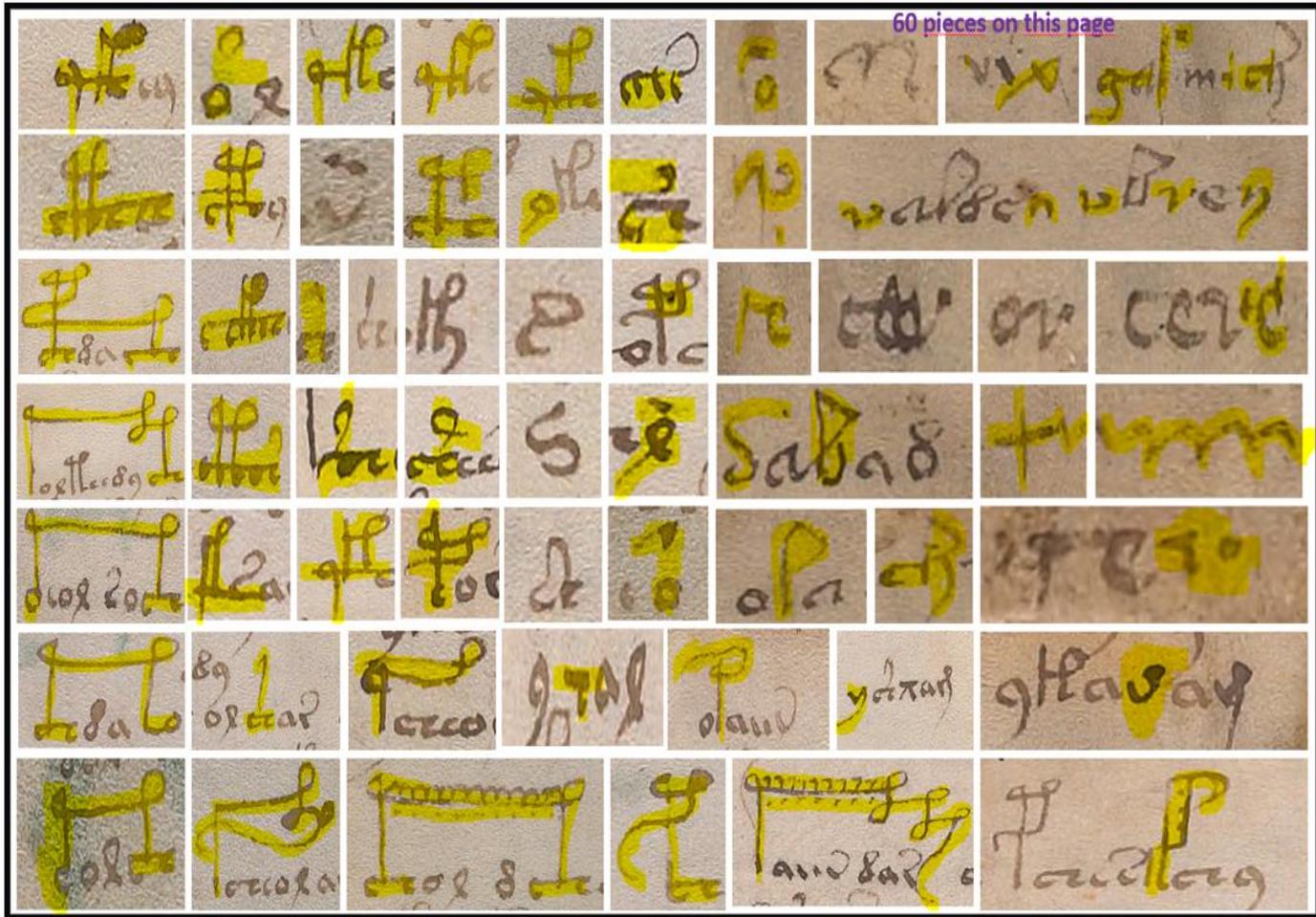


Table 4 shows 60 syllabic letter characters.

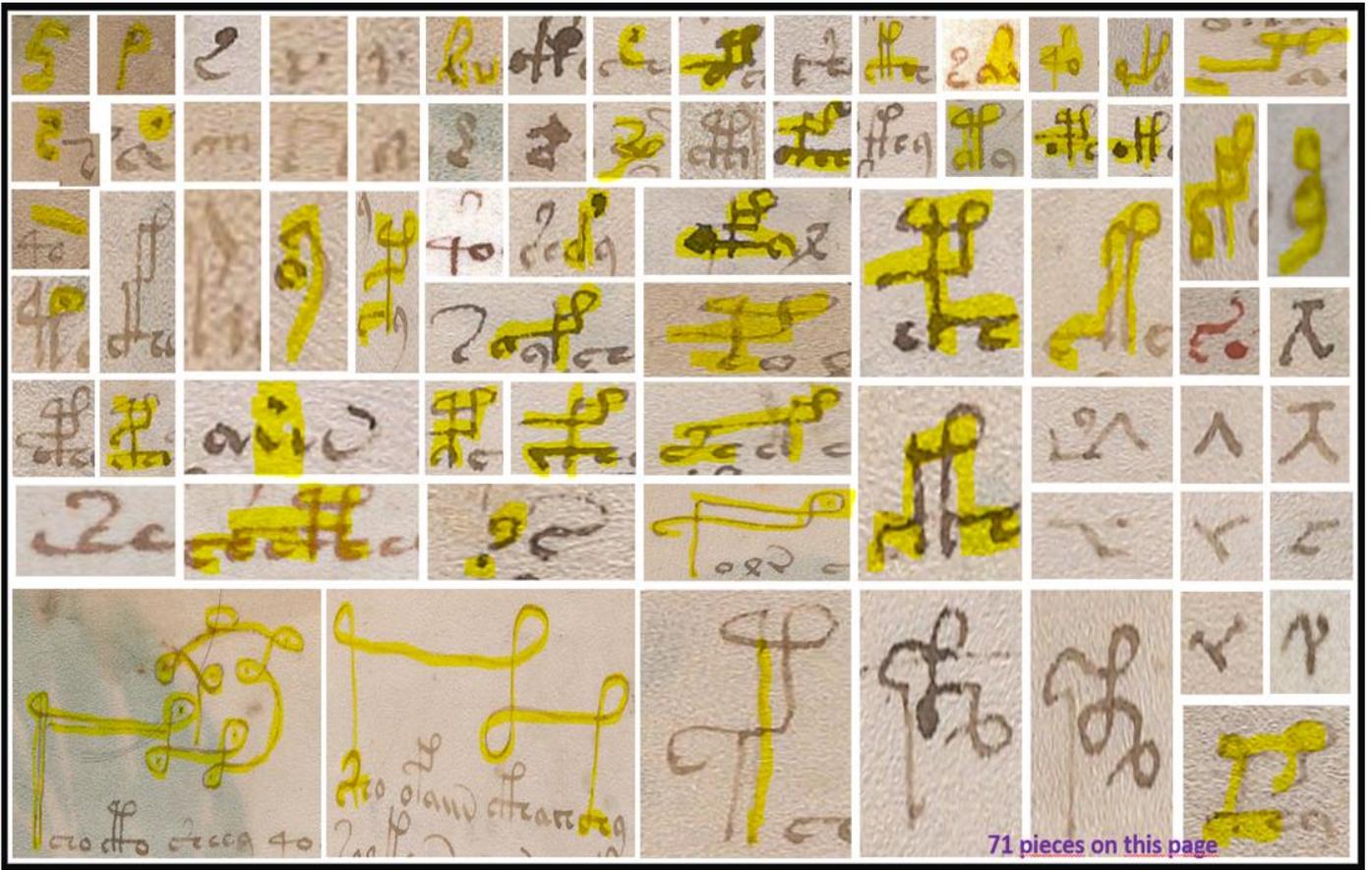


Table 4 shows 71 syllabic letter characters.



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.<sup>44</sup>

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.

Görsel adı: L, T, B, Y - ile Latin I harfi bileşimi ve hece işaretinin doğuşunu anlatan tablo.

Yorumsuz, şematik ifade ile  
"hece karakterlerinin birbirine nasıl tutunduğu mantığını göstermek"

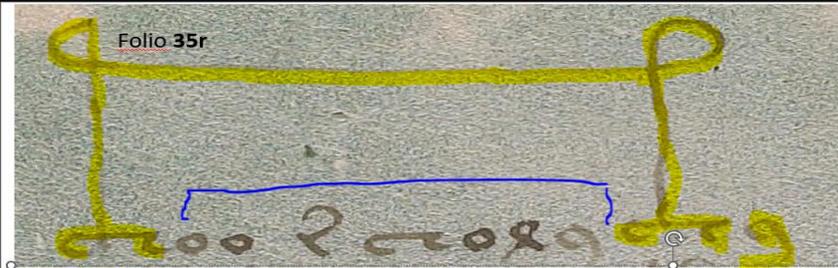
ATA - Alphabet transcription / Table - 1 / Concatenation logic of simple alphabet-characters  
Basit alfabe-karakterlerinin birleştirilmesi mantığı / Tablo 1 / ATA alfabe türetilmesi  
By "Ato Team Alberta Canada"

#### Concatenation logic of simple alphabet-characters

<sup>44</sup> 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.)

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.

Folio 35r



ÇİYİ > <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.**

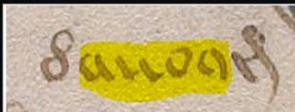
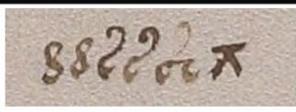
ÇİYÇÜ OĞRÇÖPÜ > Çiyci+Ağır+çöpü  
 "ağır+bitki+çöpleri (hasır örgüsü yapmak için)"  
 Weighted/heavy plant-crops/straw-outputs (to make a straw braid)

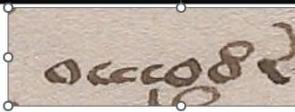
Çiyçü > Çiyçi > You can see this word in the dictionary at this link: <https://sozce.com/nedir/77603-ciyci>

oo > OO / OĞ > oğr = ağır (heavy)

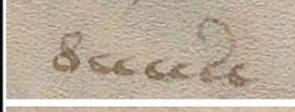
ÇÖP-Ü > çöp = straw/plant-crops

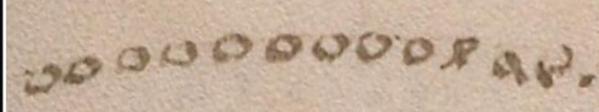
Çiyçi / çiyçi > «Üzerine tarhana serilen hasırları örüp satan adam»  
 «The man, who is manufacturing and sells wicker-mats (for laying & drying on it the tarhana food).»  
 (Tarhana is a dried Turkish food ingredient, based on a fermented mixture of grains/plants and yoghurt, found in the cuisines of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



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

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
- > Ağır/Avic = Tree
- > <https://sozce.com/nedir/77626-ciyt>
- > [https://sozce.com/nedir/5125-agic#google\\_vignette](https://sozce.com/nedir/5125-agic#google_vignette)

Detect language Turkish English Spanish

Ağaç  
Agaç  
Ayıç

Tree  
Tree  
Tree

Oıyc Ç Ü Y Ü Tü > Avic Çüyütü (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.

69v - 70r

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.

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

Canlı Arama

*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.*

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

Translations of tam

Adjective	Frequency
full	tam, dolu, geniş, tok, bol, meşgul
complete	tam, eksiksiz, bütün, tamamlanmış, tamami, tamam
exact	tam, kesin, doğru, gerçek, kati, 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,

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 davranıyor. 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.

*In Turkish, a small number of words may have one or a few meanings. However, a significant portion of words contain 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.

The screenshot shows a search for 'çizincilik ne demek?' in the BSTS / Yöntembilim Terimleri Sözlüğü. The search results show 'çizincilik' with the meaning 'Ing. cartography Osm.haritaçılık' and 'Yersel alanların ölçüm ve çizilenmesiyle buna ilişkin işlem ve yordamları konu alan bilgi dalı.' Below the search results, there are two panels. The left panel shows the root 'çiz-' and the suffix '-an Cı / -an Cı / -an Cı' with a list of related words: ÇİZ-, ÇİZEN-, ÇİZENCİ, ÇİZAN, ÇİZANCI, ÇİZANCI, ÇİZANCI, ÇİZANCI. The right panel shows the root 'çiz-' and the suffix '-inölçüm' with the meaning 'çizincilik.' Below this, there is a search for 'çizincilik' in the Türkiye Türkçesi Ağzları Sözlüğü, showing the meaning 'çizim' and 'Gözlem ya da verileri alansal ve yersel dağılımıyla gösteren çizim.'

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.

*There are already over 300 letter characters in VM. 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 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 has not 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. However, to date, we have identified a total of 1,000 words and 112 drawing-word matches from about 10% of VM content. We demonstrate all these words in real dictionaries, and approximately 21% of them have maintained their phonetic values over the past 600 years and can be shown in dictionaries in the same form.

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. 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.

***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.*

Folio 43r, line 8

UYÇCSU ÇCSU ÇCOSU ÇNÜ DOİM ÇZGCLÜ ÇCSU ŞEİN ÇNÜ

Folio 43r, line 9

ŞCuCSU 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 ŞCuCSU DOYCSU SOR-ÇG-U OŞAIN/ÖŞEİN

- UY ÇCSU ÇCSU CoCaSÜ CüNÜ doum (doğum) çizgili ÇCSU ŞEN/SEİN ÇNÜ ÜL ÖPER/ÖFER, OLAM ÖPÜŞ/ÖFÜŞ ŞuCuCS DOYCSU SOR-ÇG-U OŞAIN (/uşağın ?)
- Uya (hisim/kardeş)-çocuğu çocuğu çoç-ası (emekle-mesi) günü doum çizgili (izli/lekeli/kusurlu) çocuğu şen/sena günü el över alem övüş suçlusunu (sebeb-olani) day-cısı (ilk kocadan olma çocuğa bakan dadısı/bakıcısı) sorçık-ı (soğur-çıkıntısı/soğurmak kökteşi ve «meme-ucu» anlamında olabilecek sözcük.) okşar-olur/öşerir-olur (uşain/uşağın ?)
- Hisim-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/sebepkarı 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.<sup>45</sup>

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.<sup>46</sup>

Additionally, we do not alter the order of the words or letters. The sequential arrangement remains intact, and any interference with it is out of the question. However, Mr. Koen implied that we tampered with the phonetic sequence.

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 several peer-reviewed and academically evaluated articles and a claim that have 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

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- <sup>45</sup> Hisim-çocuğunun çocuğu, emeklediği gün, doğum kusurlu çocuğu (yürüdüğü-bu-) şen/övgü-(sena) gününde el (yabancı) över alem övüş suçlusunu/sebepkarımı (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.**

- <sup>46</sup> UYA > (hisim/kardeş) > Divanü Lüğati't-Türk el-yazmasında "UYA" sözcüğü "hisim, kardeş" anlamında geçmektedir. / In the Divanü Lüğati't-Türk manuscript, the word "UYA" is used in the meaning of "relative, brother". <https://sozce.com/nedir/322422-uya>
- 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/100062-doum#google_vignette) & <https://sozce.com/nedir/99776-doom> & <https://sozce.com/nedir/98084-dogum>
- ÇZGCLU > cızgıclı > çizgili (ızlı/lekeli/kusurlu) > <https://sozce.com/nedir/77707-cizgi> & <https://sozce.com/nedir/77751-cizgili> & <https://sozce.com/nedir/75356-cizgi>
- ŞEN/SEİN > 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/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 (suçlus/sebeb-olan-kimse) > Divanü Lüğati't-Türk el-yazmasında SUÇ sözcüğü "suç, cürüm" anlamında ve "bir şeyin sapmasını bildirir" olması ile açıklanmıştır. / In the Divanü Lüğati'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-suclanmak>
- 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 Lüğati'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 Ağızları Sözlüğüne göre de SORGAÇ sözcüğü "emzik/yalancı-meme" anlamındadır. / According to the Divanü Lüğati'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>



## 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.

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*Theory and all linguistic elements related to theory are in my published articles, not in my (2018) 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 articles 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 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.

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, and/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.

1. Incompatibility with Voynichese: predictability and positional rigidity

Voynich	← Turkish /d/	olduk,a	extremely
		burada	here
		sonrasında	afterwards
		kadar	as, until
		sadece	simple
		neden	why
		adam	man, human
		efendim	hello, my lord
		nerede	where
		orada	there

The video player interface shows the video title "We need to talk about YouTube's favorite Voynich Theory" and the channel name "Voynich Talk". The video progress bar is at 11:00 / 41:09. The video player controls include play/pause, volume, full screen, and share options.

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."

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.

**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**.

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.

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>

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 tamga 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>

**OTAR** *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. *h/k*. Pişirilen yemeklerin yenecek kıvamda olması. 3. esk. **Suluk**, 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 demisi**  
**Artvin** Yusufeli Uşum köyü

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

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

In these 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).

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.

However, assumptions should not be included as rational, proven data in measurements aimed at disproving claims without evidence.

---

**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."*

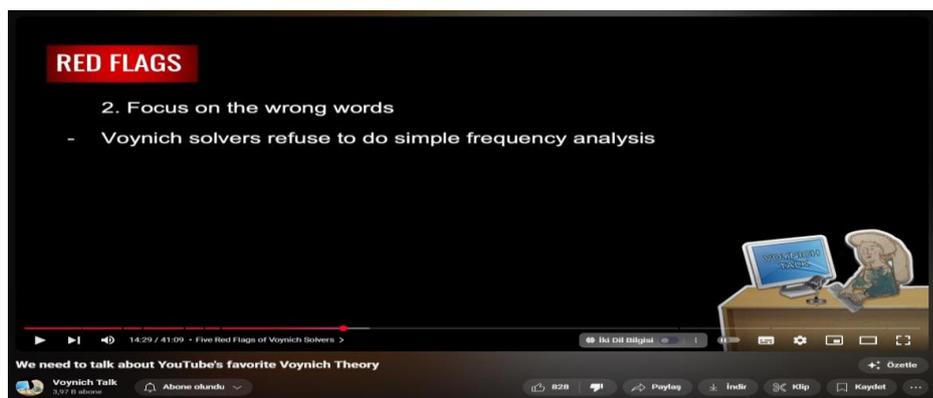
It seems that Mr. Koen is unaware of the phonetic values of the syllable letters presented in our VM-related article. Well, in that case, has he truly criticized our claim? Of course not.

*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.*

---

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.

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 letter-characters.



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 (as like as using 26 letters to compare 300 letters) within our study, but we are already carrying out the ones that should be conducted using the correct method.

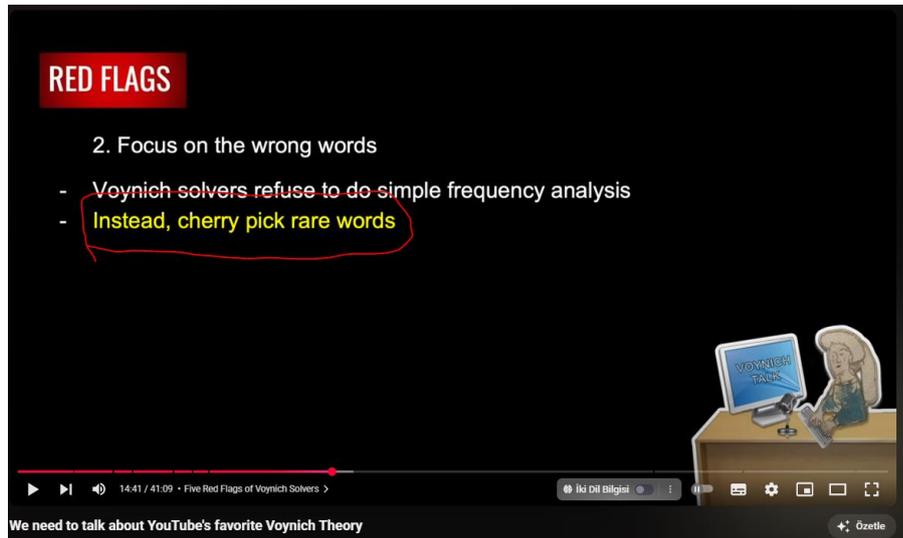
**Starting from 14:41 in the video,** Mr. Koen expresses an idea, and I will explain why following this idea is meaningless. According to Mr. Koen: *"Focusing on frequently used words can speed up the decoding process because these words often make up a large percentage of the text. This approach contradicts 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.***

---

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."



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. (We have written the reasons for this with scientific details in the long version of this article. Those who are curious can find the link on the first page.)

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***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.***

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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.

---

***Criticism itself also must have scientific methods.***

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**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.

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.

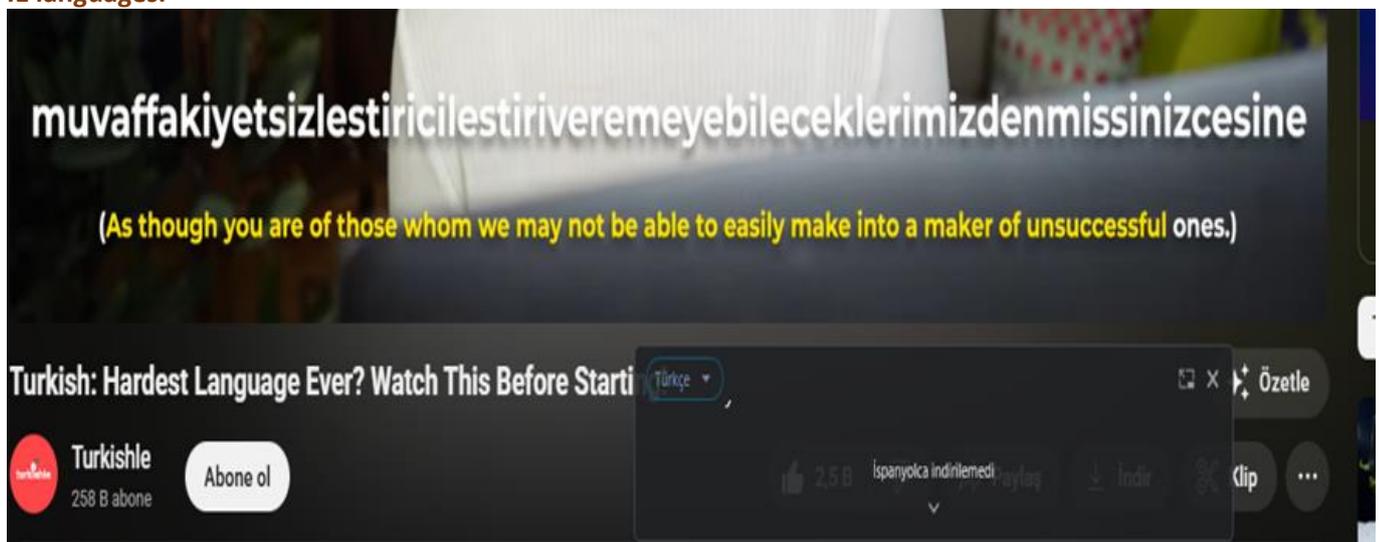
Adhering to an alphabet transcription inherently limits the options. Our ATA alphabet transcription was created by entirely reducing and simplifying the phonetic possibilities of dialects.

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:**

**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.**<sup>51</sup>



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 & semantic 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).

<sup>51</sup> See: The "Turkishle" youtube page > video: <https://www.youtube.com/watch?v=dix1XQNB2yA>

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 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.

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.

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*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.*

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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.



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.

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.

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 / ÇAĞA 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 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 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.

> This is the word that the voynichese 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**.

> 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).

*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.*

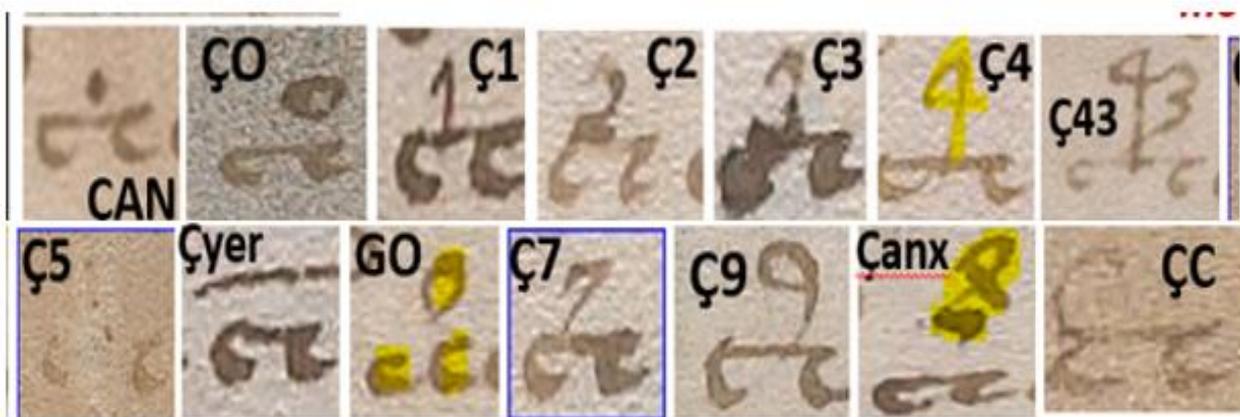
The machine thinks both of these words are read with the ÇN sound, but the words written as like ÇUOR Ç7OR (ÇUOR ÇYOR) appear on page f11r as a reduplication written side by side. The image on the first syllable of the first of these words is blurred and hard to read, but when enlarged, it is seen that 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 cawar cuwar in the old dictionary. For its meaning, see: cawar cuwar; «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.

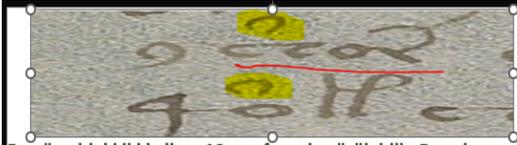
Now, ask Mr. Koen and Voynich researchers to review these visuals and pose the following question: *Why do you express the phonetic values of these syllable letters with the same sound every time? Are these the same symbols?*

Here are some of the letters whose phonetic values I would like you to write down using Latin letters (The "Voynichese.com" calculates every time the below letters with ÇN phonetic, but in reality, all of them are different from each other):



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.

*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.*



Bu görseldeki iki kelime 19r sayfasında görülebilir. Burada yukarıdaki ilk kelimeye 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 saydığımız 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 saydığımız zannettiğimiz çok sayıda örnekte makine esasen -ÇNOR hecesini saymıştır. Türkçede sözcük anlam içeriğini heceler taşıyor ekler 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 iddianız 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 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.

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.

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/SAĞN 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.<sup>52</sup>

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  phonetic structure 864 times—is partly due to counting errors and partly due to certain rules<sup>53</sup> related to Turkish phonetics and writing style.

<sup>52</sup> 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>

<sup>53</sup> 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

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. 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. In essence, the syllable SAM/SEM, depending on its position within the sentence and word, can sometimes be an independent word, a word root, or 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

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 reading the SAM/SEM syllable.

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](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:dain/1730>

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.

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*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.*

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The screenshot shows a chat window titled "Pro chat" with a "GPT-4" model selected. The chat contains an "Answer" section with the following text:

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 1 ↗.

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 ↘.

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 2 ↗.

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 ↘.

The chat interface includes a "Paylaş" (Share) button, a "Pro" status indicator, and a language selection menu set to "English ...".

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 as 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." 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.

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 addition to all this, in Turkish, the -SAM/-SEM word suffix is also used to form optative and conditional moods.

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.

*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.<sup>54</sup>*

<sup>54</sup> 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.

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*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.*

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*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. 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.



**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.

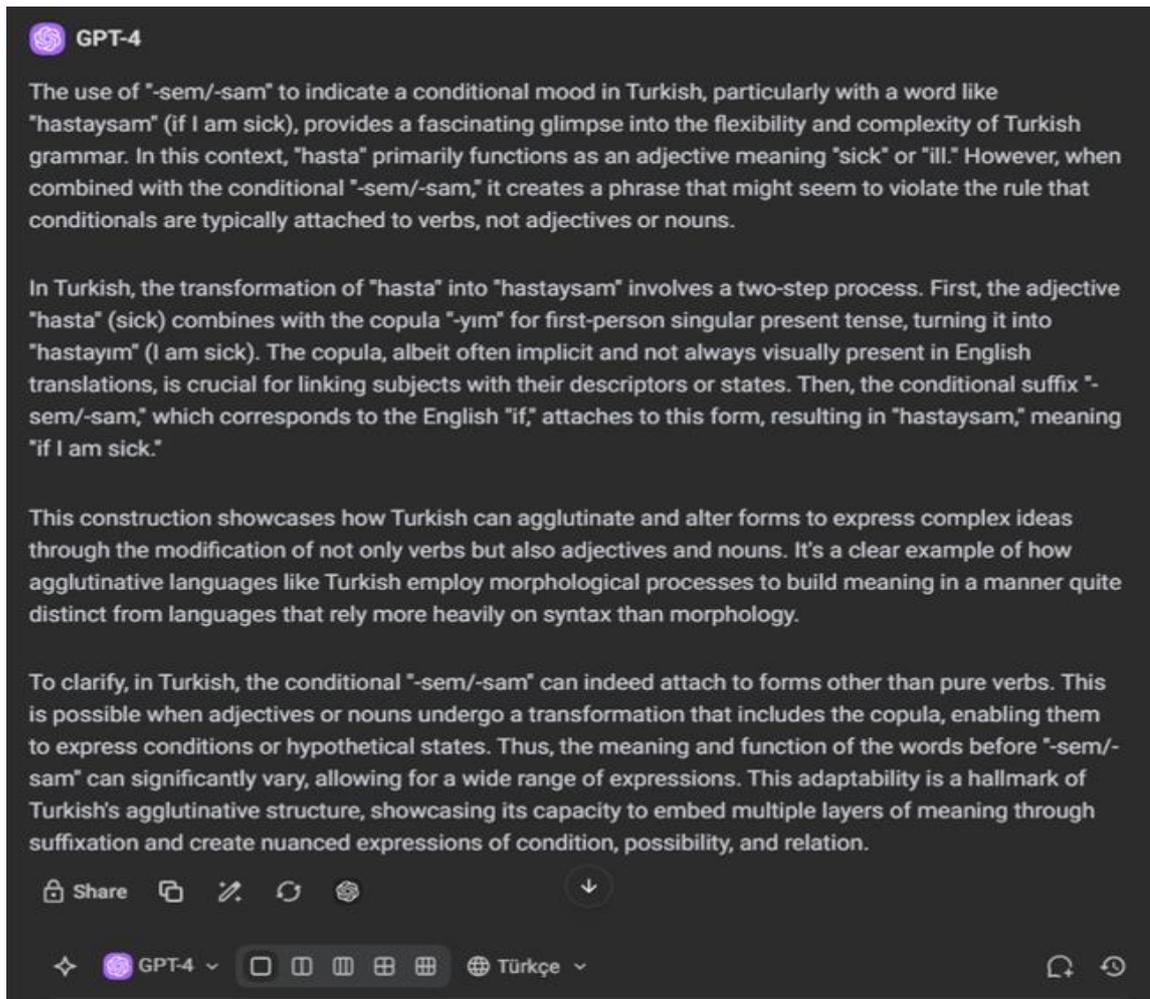
In Turkish, the transformation of "hasta" into "hastaysam" involves a two-step process. First, the adjective "hasta" (sick) combines with the copula "-yım" for first-person singular present tense, turning it into "hastayım" (I am sick). The copula, albeit often implicit and not always visually present 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.

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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 "SAĞN" 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 SAĞN. 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 SAĞN 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.



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 -sağın (-sağın/-seğın) 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.<sup>55</sup>

<sup>55</sup> 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 \*-sağın/-seğın\* (\*-sağın/-seğın\*) 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"), and 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.

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.



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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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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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.

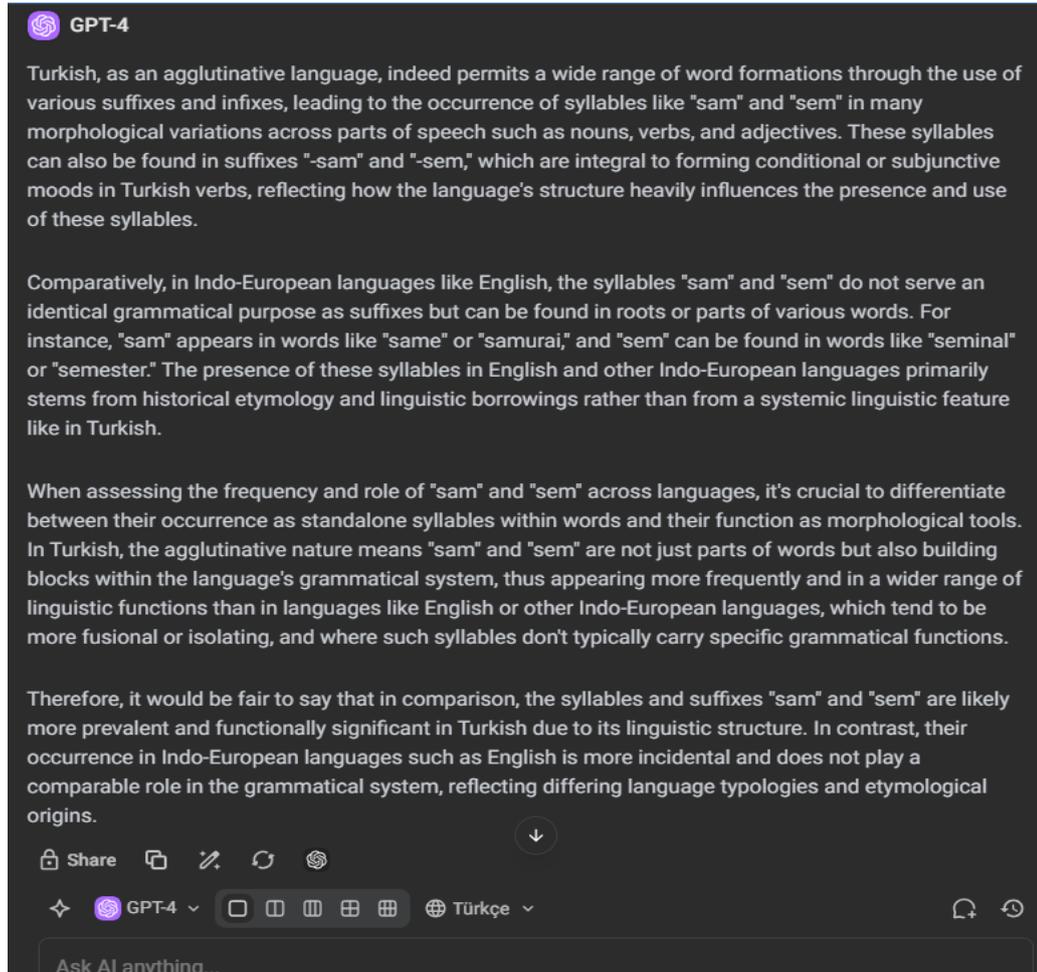
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### There are many other similar (SEM/SAM-like issues) cases in the manuscript.

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 AM >** **Para-m/boram** **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->

**Ç A R A M (çağrem) / ÇEREM (yavrum) / çarağn/çereğn (vulva-akıntısının)**

**U Ç GOR A M >** uçguram (uçkurmak/uçkur am/uçkurum?) /  
uç görem (uç göreyim/uç-görmek) *Not: Cümle içinde incelenmeli.*

**Y A R A M >** YARA-M / yaram (yarmak)/yerem (yermek)

**İY Ç ÖR E M / YÇORAM >** içerim

**D A M / dem**

**P İ L E M E M / plemem >** bilemem / bilem em

**A M A K (am ak) / E M EK (emek)**

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.



**ÇARA M** /çarağn/çereğn> vulva-akıntısı-**nin**  
**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  
\*Şiran -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.)

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**ALGAR** = **anadut**  
**anadut** anlamı  
1. Yaşlı dut ağacı. 2. Tanesi ayrılmamış buğday başağı.

**YARAM** **ALGAR** **OYÇ 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 **BIÇER-**), 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.

<p><b>emçek ne demek?</b> - 2 sözlük, 3 sonuç.</p> <p>Tarama Sözlüğü emçek anlamı bakınız» emçek.</p> <p>Türkiye Türkçesi Ağızları Sözlüğü emçek anlamı Meme. Çilehane *Reşadiye -Tokat Kürkçüler -Adana</p> <p>emçek anlamı 1. Süt anne. 2.bakınız» emçek(I)-1.</p>	<p>The root of this Word, which the author wrote as <b>EMÇEĞİN</b>, is the verb EM- (suck). The word suffix <b>-ÇEG</b> (-çek) added to this verb turns this word into a noun meaning "breast, wet-nurse or milking-bottle or nipple".</p> <p>Thus, since the syllable <b>EM</b> in the root is a root verb in this case, we cannot read it phonetically as <b>-ĞN</b>. 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 <b>-ĞİN/-ĞİN</b>. Because the word suffix <b>-ÇEG-</b> 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.</p>
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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 / döyemez** > 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.<sup>56</sup>

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.<sup>57</sup>

<sup>56</sup> In Turkish, the words "doymak," "doyamaz," and "doymaz" are all related to actions, so they are classified as verbs (fiil).

See the Word DOYAMAZ > <https://translate.google.com/?sl=tr&tl=en&text=DOYAMAZ&op=translate>

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.

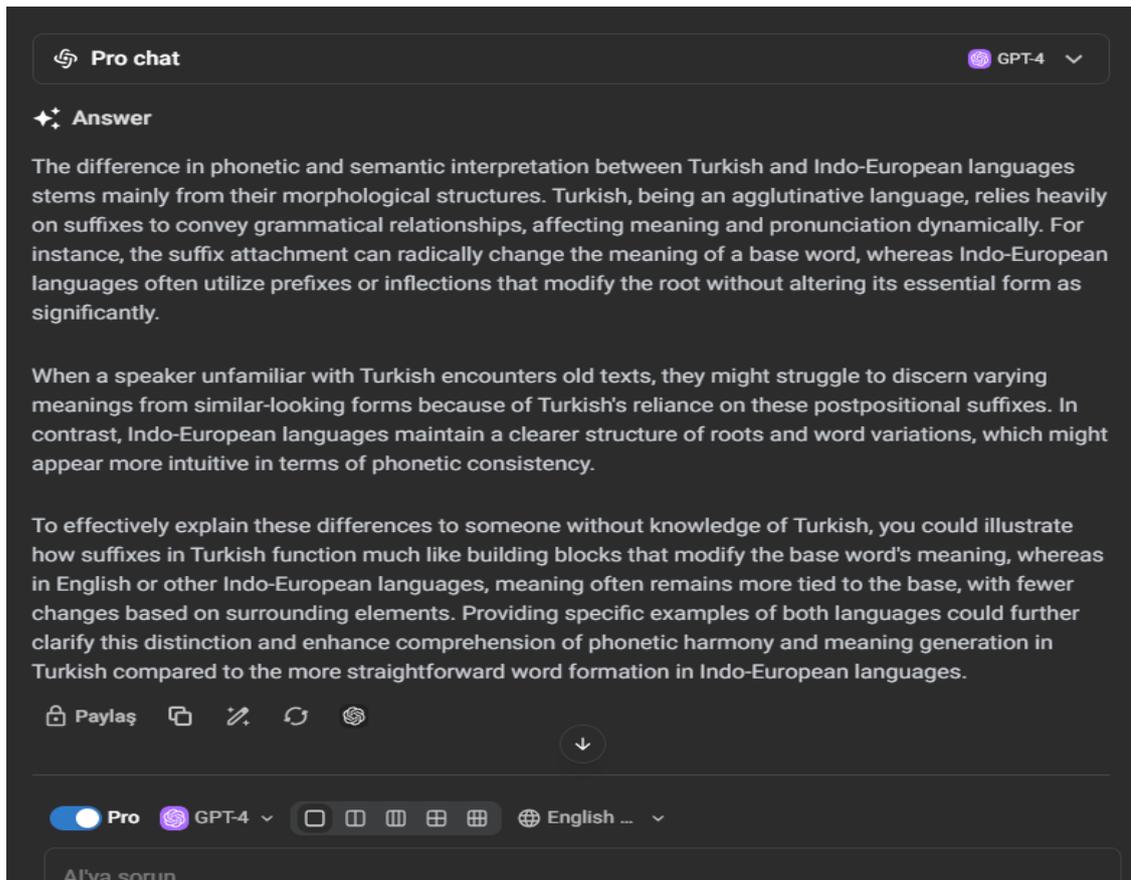
<sup>57</sup> The phenomenon we're experiencing—automatically recognizing and pronouncing suffixes in the Old Turkish dialect—relates to several cognitive and neurological concepts, primarily involving language processing and neuroplasticity.

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.



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 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.

**E m-ü >em-i** (*ilacı/the medicine*)

---

**EM Ç SÜ > em-ç-sü > em-çi-si**  
(*ilaç-çı-sı / hekimi / the doctor*)

---

**EM SEM > ilaç-tedavisi** (*ilaç-devası/ medicine-treatment/medicine-cure*)

The word "EM" ([medicine](#), [ointment](#)) means medicine in the historical manuscript dictionary [Dîvânu Lugâti'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 Lugâti'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](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. 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 reduplication) in texts from the 14th to the 19th century. This duplication carries the meaning of "medicine-treatment/remedy."*

"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 'ä'. ʏ ('Y') - Can represent 'i', 'i', 'y', 'u', 'ü'. ʘ ('E') - Can represent 'e', 'ä', 'a'. ɔ ('Ö') - Can represent 'ö', 'ü', 'o', 'u'. ɰ ('Ö') - Can represent 'ö', 'ö'. P ('O') - Can represent 'o', 'u', 'ö', 'ü'. I ('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."**



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. Furthermore, variations of words written in the same form but pronounced with different phonetics have also been historically documented. Phonetic variations are also specific for the writing styles of a language and can be more accurately interpreted by linguists. 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. 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.)

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'.

ŷ ('Y') - Can represent 'i', 'i', 'y', 'u', or 'ü'.

ŷ ('E') - Can represent 'e', 'ä', or 'a'.

D ('Ö') - Can represent 'ö', 'ü', 'o', or 'u'.

h ('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.<sup>58</sup>

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.

- 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 “ i.”
- 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.

<sup>58</sup> For more detailed studies and research on these topics, numerous resources are available. A few of them include:

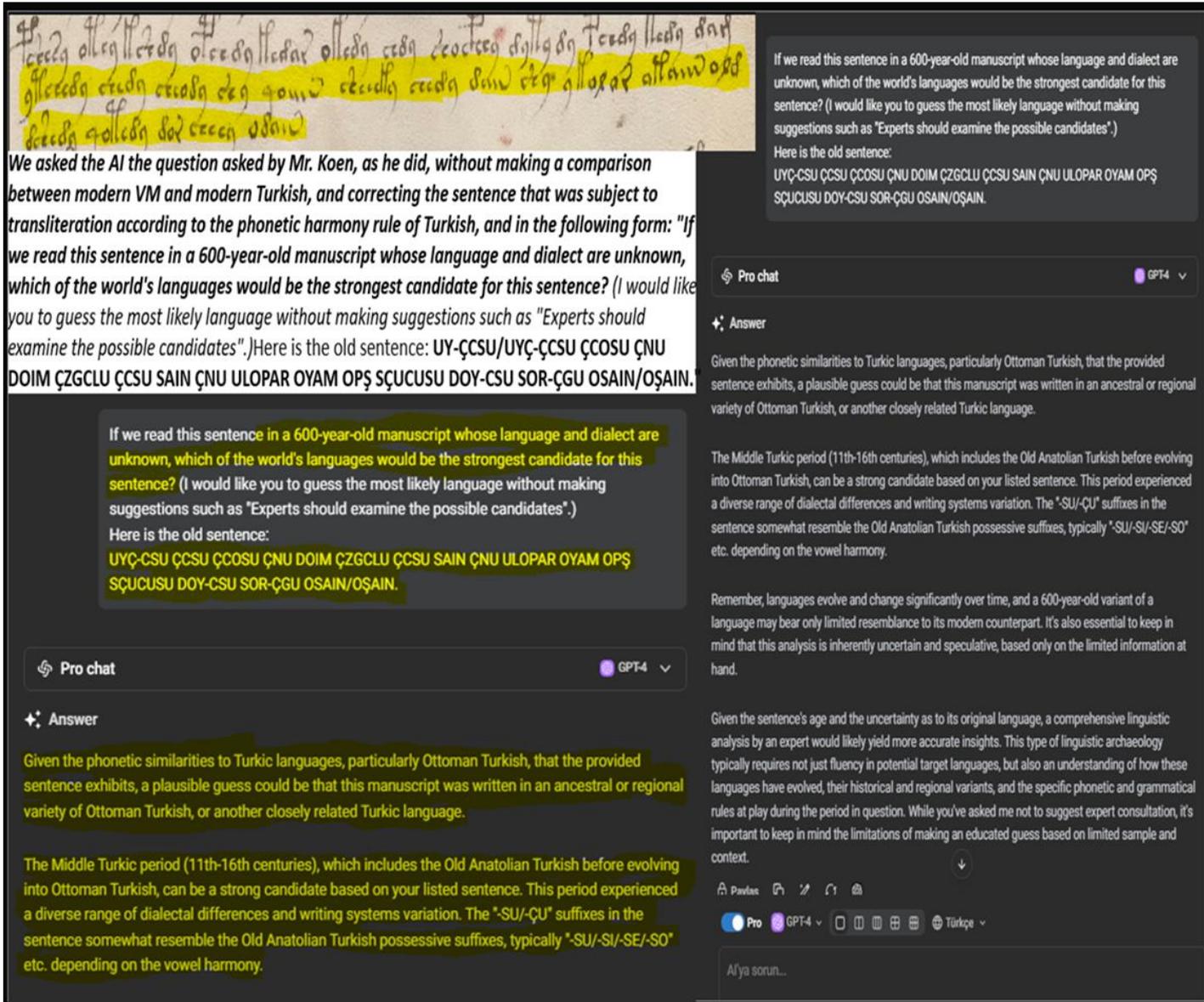
- > Refer to Uri Tadmor's [1] linguistic studies.
- > Lyle Campbell's "Historical Linguistics: An Introduction" [2] provides a solid reference in this field.
- > Tadmor, Uri (2005). "Loanwords in the World's Languages: A Comparative Handbook." Walter de Gruyter.
- > Campbell, Lyle (2013). "Historical Linguistics: An Introduction." MIT Press.

- 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 “doim.” 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 “oşan,” 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.

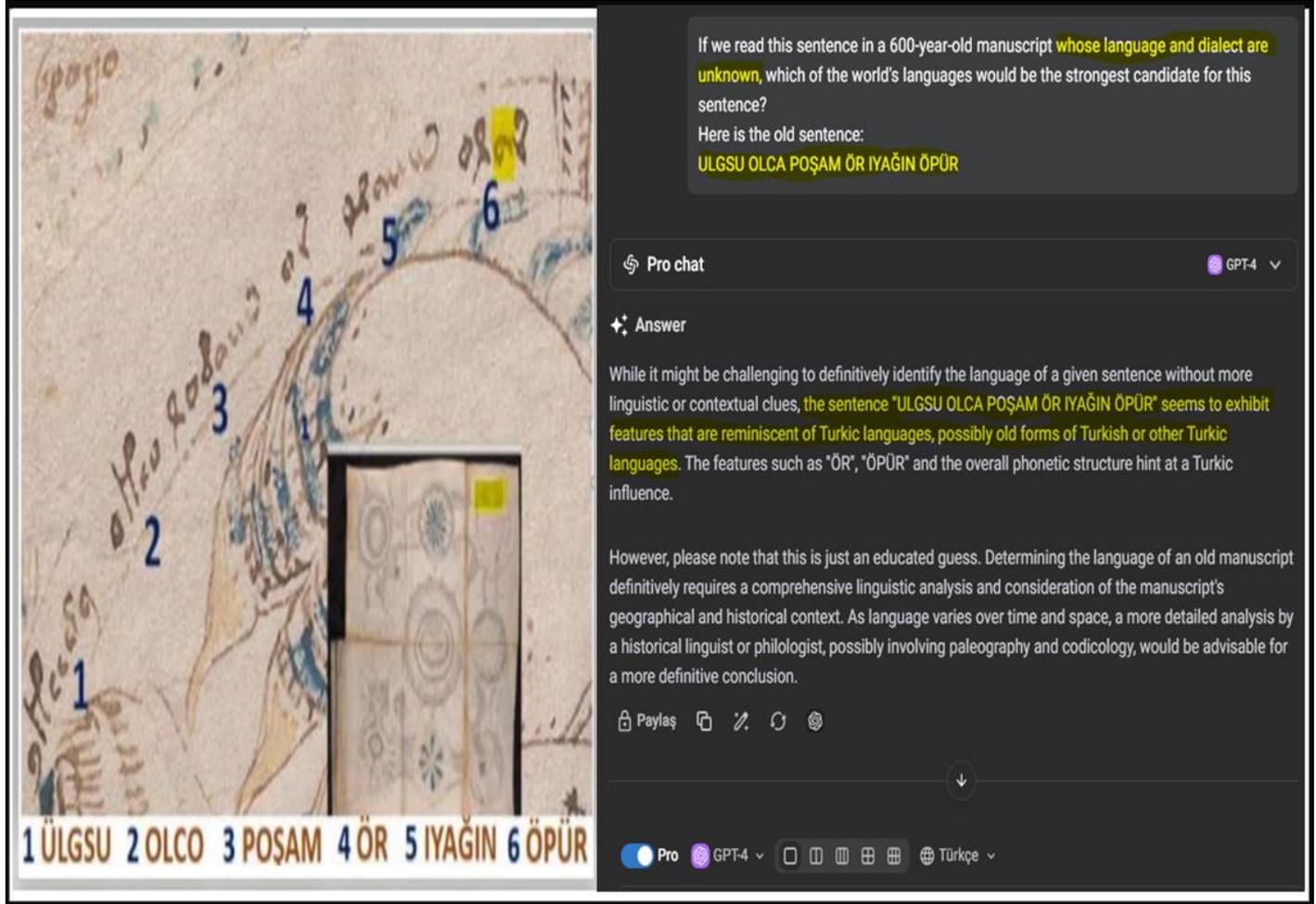
**Below, you can see the response given when Mr. Koen’s question to the AI was posed correctly. Please read the response carefully and take a moment to reflect on it.** When this question is asked in the correct format, the AI compares the 600-year-old VM with old texts and writing-phonetic knowledge, 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.**

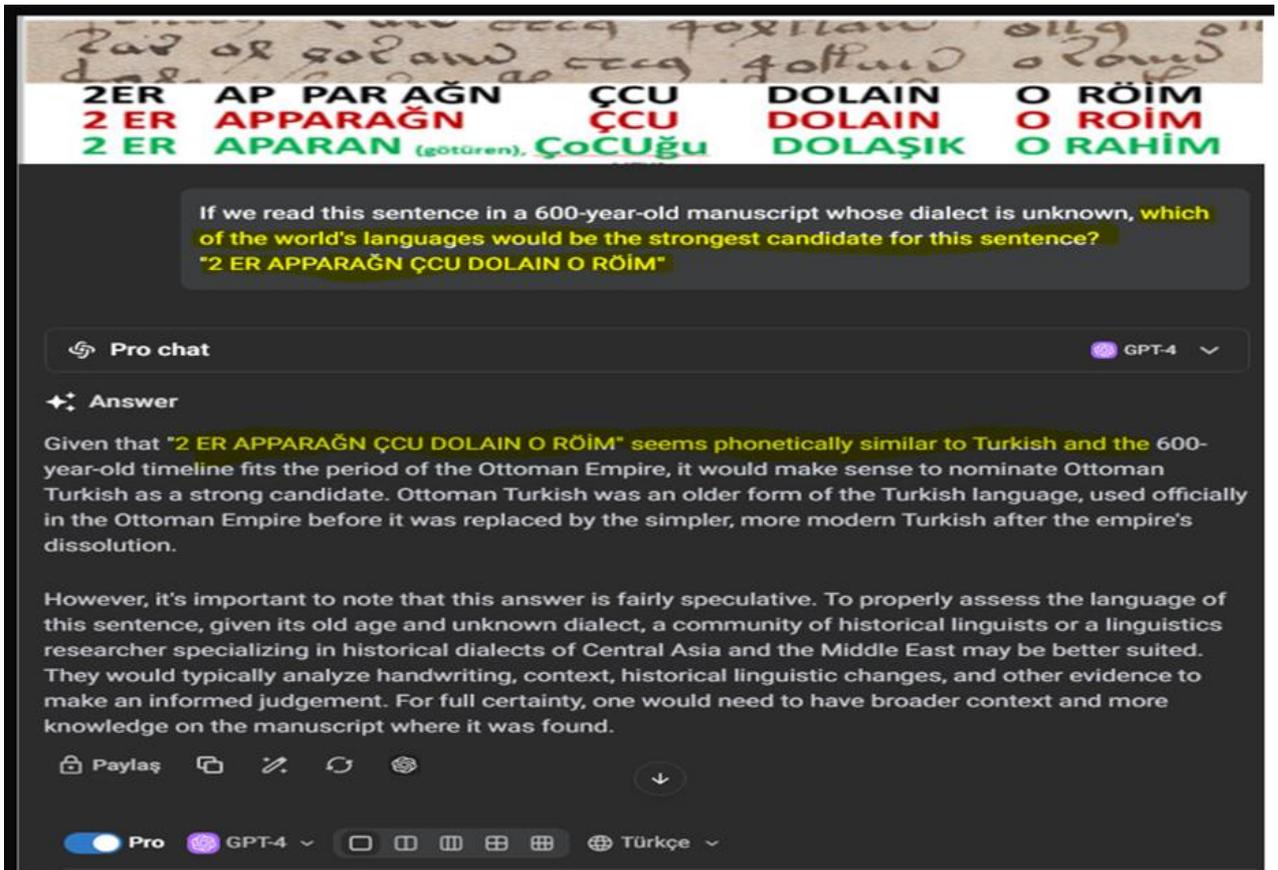


The image shows a screenshot of a chat interface with a dark theme. At the top, there is a handwritten manuscript snippet with a yellow highlight. Below it, a text box contains a question in English: "If we read this sentence in a 600-year-old manuscript whose language and dialect are unknown, which 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 ŞÇUCUSU DOY-CSU SOR-ÇGU OSAIN/OŞAIN." The chat interface shows a "Pro chat" header with "GPT-4" selected. The "Answer" section contains the following text: "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." The chat interface also shows a "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." and "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:

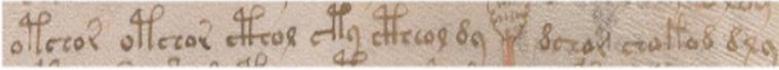


The image shows a screenshot of a chat interface. On the left, there is a snippet of a handwritten manuscript with several words numbered 1 through 6. Below the snippet, the words are transcribed: 1 ÜLGSU 2 OLCO 3 POŞAM 4 ÖR 5 İYAĞIN 6 ÖPÜR. On the right, the chat interface shows a question: "If we read 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". The AI response states: "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."



The image shows a screenshot of a chat interface. At the top, there is a snippet of a handwritten manuscript with several words numbered 2 through 6. Below the snippet, the words are transcribed: 2 ER APPARAĞN ÇCU DOLAIN O RÖİM. On the right, the chat interface shows a question: "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'". The AI response states: "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."

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) SAP|

Günümüz dilinde yazarsak:

Açar açan çöpcüğü çiy (ham/kof) cöpsü (çöpsü/sopamsı), saçar (çıkarrır) çalaz (koçan) sapı

-veya-

Açan açar çöpcüğü çiğ (kof/içi-boş), cop-su (cop/sopa-gibi) saçar (çıkır) 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 Türkçe

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 (ÇİLTİK/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 Türkçe

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.

Pro chat GPT-4

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', 'i' 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.

Paylaş

Pro GPT-4 Türkçe

<b>Satır 2</b>	
<b>Türeskoşum:</b>	Tçsu/İtaçsu sak-su/şek-sü olu/öl-ü oyeç/oyap sam çsu/çanou uyak/uyak öyek öyek çak/çek
<b>Çözüm (deşifresi):</b>	<b>Taçsı saksu/şeksü olu ay ef sağm -çsu/çanou uyak öyak/öyek çak<sup>9</sup></b>
<b>Güncel-dile-çevirisi:</b>	Taçsı saksı şekli olur/olan ay+evi sağm (ay evi gibi) <sup>10</sup> çanağı <sup>11</sup> uyar/uyak (benzer/ıyantik) ayak (saçaklı/sarkaçlı) <sup>12</sup> çak
<b>Açıklama:</b>	Taçsı şekli <sup>13</sup> olur. Ay evi gibi çanağı birbirine-benzer saçaklı/sarkaçlı saçların birleştiği yere. <sup>14</sup>



**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.

Pro chat

★ 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.

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Paylaş

Pro 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 çlsu olu svk olar su laksu.

#### Answer

Given the sentence you provided, "Sar ççlu su sulu çlsu 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".)

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#### Pro chat

#### Answer

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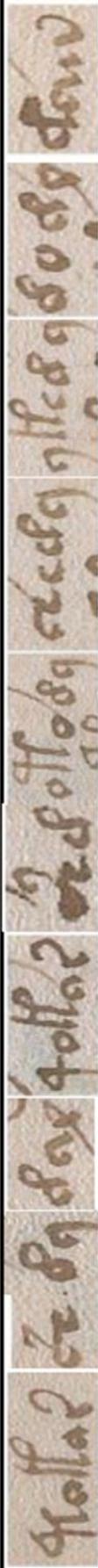
Paylaş

İgili

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.

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:

**Bolar çyedi su sap dolar çuş obosu çcsu ulcsu sosp sain.**

Pro chat

GPT-4

Answer

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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

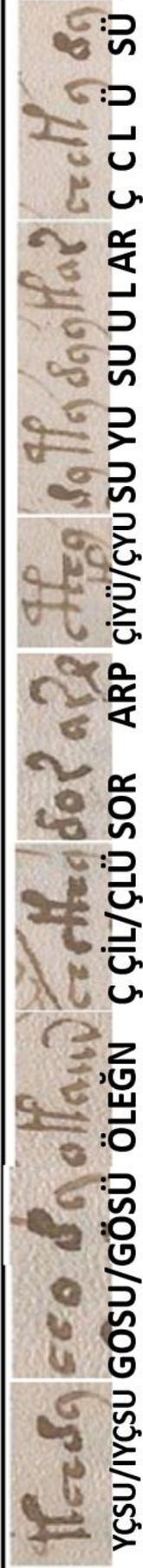
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GPT-4

Türkçe



YÇSU/IYÇSU GÖSU/GÖSÜ ÖLEĞN Ç ÇİL/ÇLÜ SOR ARP ÇİYÜ/ÇYU SU U L A R Ç C L 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/IYÇSU GÖSU/GÖSÜ ÖLEĞN ÇÇİL/ÇLÜ SORARP ÇİYÜ/ÇYU SUYU SU ULAR ÇÇLÜSÜ

★ 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.

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/IYÇSU GÖSU/GÖSÜ ÖLEĞN ÇÇİL/ÇLÜ SORARP ÇİYÜ/ÇYU SUYU SU ULAR ÇÇLÜSÜ

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.

Paylaş

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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 ç1cikçsü/çabircikçsu ç2çlsü/çekiçilsü opycsu sağn/sem ölü çcöp/çiöp orain çsu ç2sü/çekisü iygörer/iygorar



Iyçekisü/yç2sü ç1cikçsü/çabircikçsu ç2çlsü/çekiçilsü opycsu sağn/sem ölü çcöp/çiöp orain çsu

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 ölü/öülü çcöp/çiöp orain-çsu çeki-sü iy-görer/iy-gorar.

Pro chat

GPT-4

Answer

## Folio 33v line 7

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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GPT-4

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Türkçe

Sarar/Serer/Servr<sup>36</sup> çekigü/ançekigü<sup>37</sup> tccsü/ilgsü<sup>38</sup> ölçü olar olcusu çu şeğn süysü saragñ 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 şeğn süysü saragñ 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 "çeki-gü", "anoıcı", and "olar" could potentially be variant forms of old Turkish or early Ottoman Turkish words, reminiscent of "çekmek" (to pull), "ölçü" (measure), "olar" (becomes). Similarly, agglutinative markers "-su" and "-sü" can also be seen, which are familiar in Turkish languages.

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.

Pavlas Pro GPT-4 Türkçe

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:  
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Pro chat GPT-4

Answer

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Pavlas Pro GPT-4 Türkçe



Zar/zer<sup>40</sup> orağn/öreğn<sup>41</sup> çor/çör<sup>42</sup> ör<sup>43</sup>/or ç2leir/anç2leir, an3çöp<sup>44</sup> or/ör çılçu/çılçü/çançılçu<sup>45</sup>  
ereğn<sup>46</sup>/erem<sup>47</sup> olan<sup>48</sup> 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 GPT-4 Türkçe

Pçöer/pçoar or-çcu/ör-çcü poşağn/ponşağn o+ör/ öör/oğr/oor<sup>51</sup>/  
 olccsu/ölccsü<sup>52</sup>/oilgsu/olgsu olafu<sup>53</sup>/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 <sup>57</sup>

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.

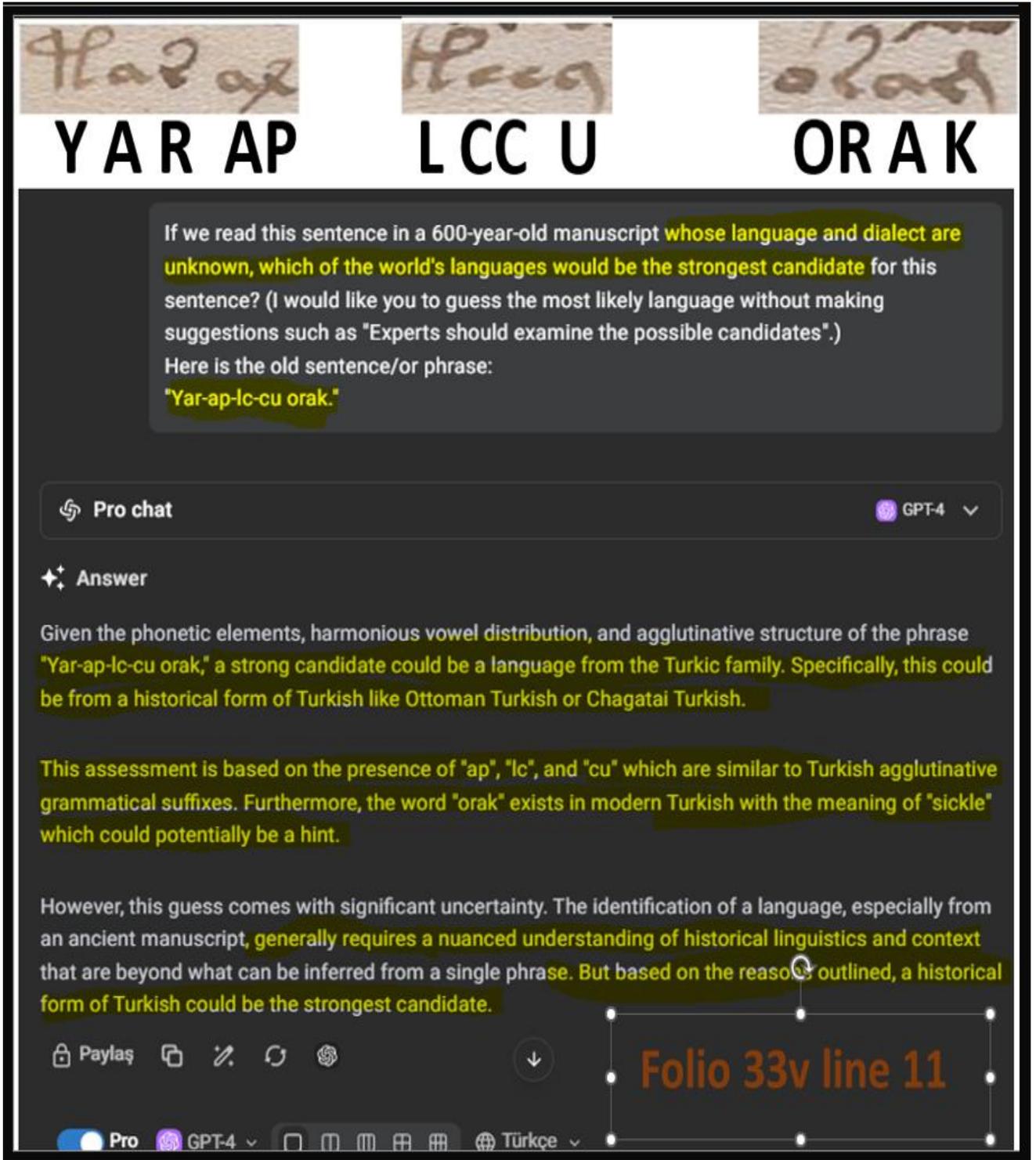
Paylaş      

**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-lc-cu orak."

Pro chat      GPT-4

Answer

Given the phonetic elements, harmonious vowel distribution, and agglutinative structure of the phrase "Yar-ap-lc-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", "lc", 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.

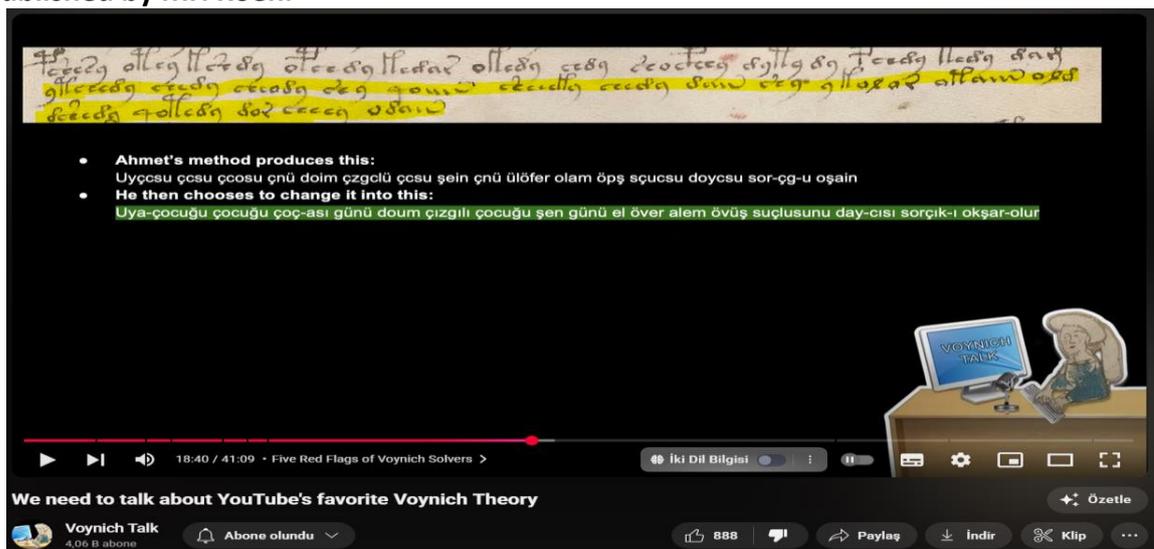
However, this guess comes with significant uncertainty. The identification of a language, especially from an ancient manuscript, generally requires a nuanced understanding of historical linguistics and context that are beyond what can be inferred from a single phrase. But based on the reasons outlined, 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.



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. 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.

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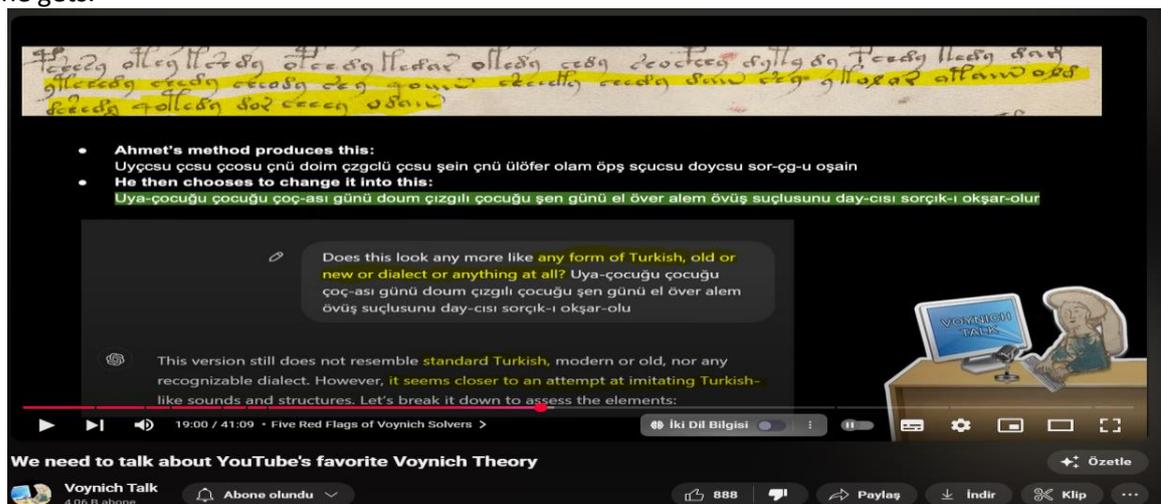
*In other words, as Mr. Koen described, the suggestion that I arbitrarily altered the words when the first sentence didn't turn out to be Turkish and then engaged in an anagram attempt to create a meaningful sentence is not true. The first sentence is valid and reflects the original phonetics of approximately 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.

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.



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 mostly compare the text with modern Türkiye Turkish and its current & old 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.

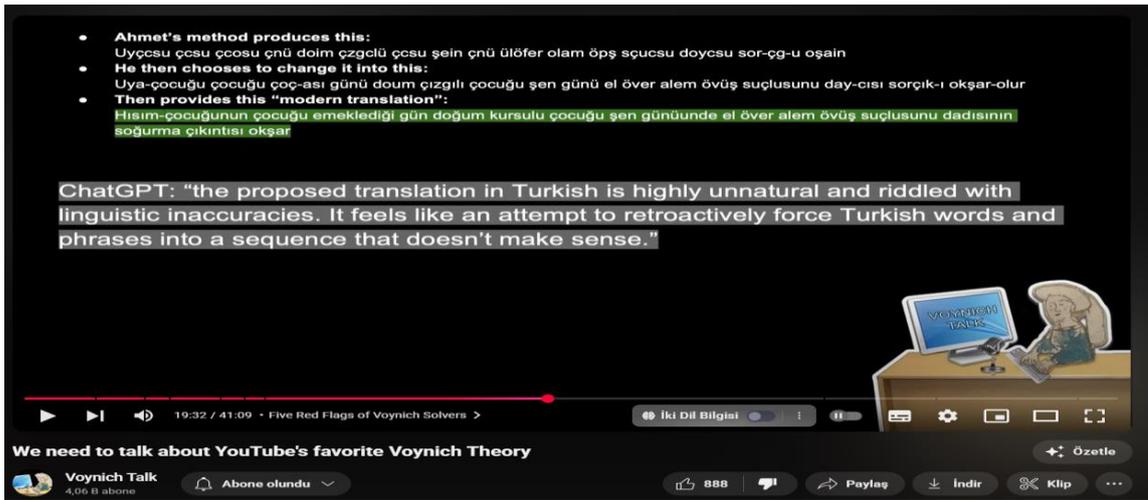
More importantly, Mr. Koen should have anticipated that for the English questions he posed to the AI, the machine would respond using primarily or exclusively general sources (such as Wikipedia or phonetic comparisons from web searches and other superficially compiled data written in English). For this 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.

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.



**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).<sup>59</sup> 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.

See, the meaning of the word “UYA”<sup>60</sup> is explained as “relative”, “brother” in the medieval manuscript Dîvânü Lügâti't-Türk.



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.

<sup>59</sup> 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>

<sup>60</sup> See: **UYA** (hısm, kardaş) > 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>

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.

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).

The screenshot shows a chat interface with a dark background. At the top right, there is a search icon and the text "23 web kaynağı". The main content area contains a question in white text on a dark background. The question asks for the strongest candidate for a 600-year-old manuscript based on phonetic similarities and linguistic characteristics. The answer, provided by GPT-4, identifies the language as Ottoman Turkish or Old Anatolian Turkish. The interface includes a "Pro chat" label, a "GPT-4" model selector, and various interaction icons at the bottom.

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 ŞUCUSU 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 (doun) ÇIZGİC-LU ÇCSU (çocuğu/çocuk-u) SAIN/ŞEN ÇNU (günü) UL-OPAR/ÖFER (el öper/över) OLAM (alem) OPŞ/ÖVŞ (övüş) SÇUCUSU (suçlusunu/suçlususu) DOY-CSU (day-cısı) SOR-ÇGU (sorçık) 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 footnote<sup>61</sup> 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.**

<sup>61</sup> 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 ÇIZGİC-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:

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 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 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?

**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 GPT-4 English ...

Al'ya sorun...

The preliminary explanation for AI and the questions based on the explanation can be seen in the image.

"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?

**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.

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: "Hısm 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.*

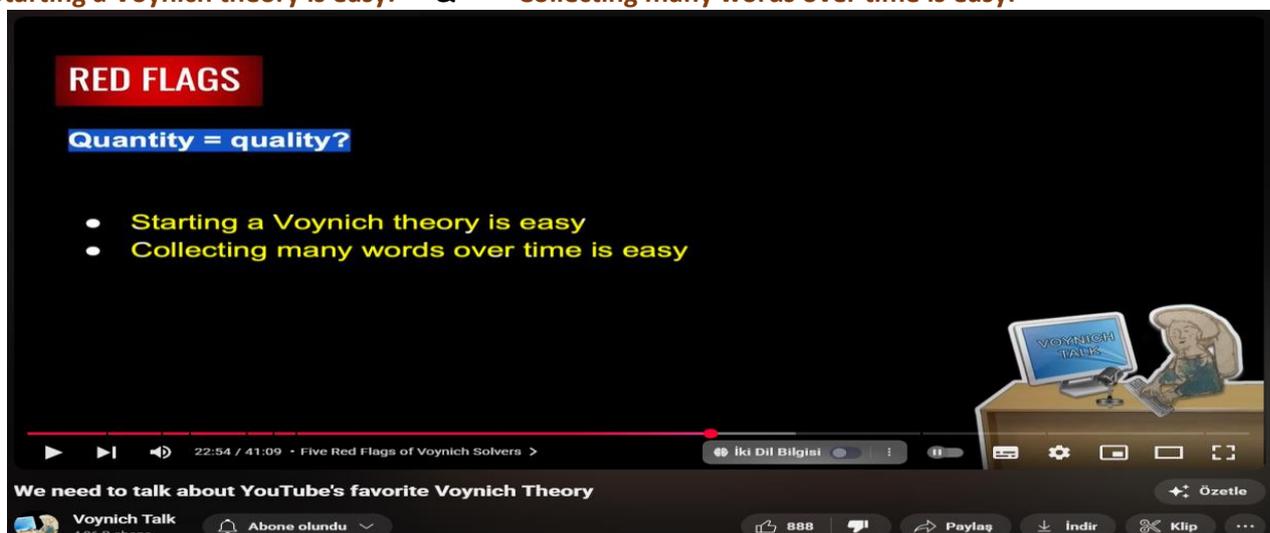
*None of these three forms, as reflected in the AI's response displayed by Mr. Koen on screen, is "standard Turkish," as claimed.*

*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.*

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.

**In his video, at the 22:54 mark, Mr. Koen wrote:**

**- "Starting a Voynich theory is easy." & - "Collecting many words over time 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 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?

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.

**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 (kıçığıni ov)  
 or  
 XÇC SU OF (Kıçığı 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

**We need to talk about YouTube's favorite Voynich Theory**

Voyrich Talk  
 4,06 B abone

Abone olundu

888

Paylaş

İndir

Klip

Özetle



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.<sup>62</sup>

<sup>62</sup> >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 Türkiye-Turkish 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.)*

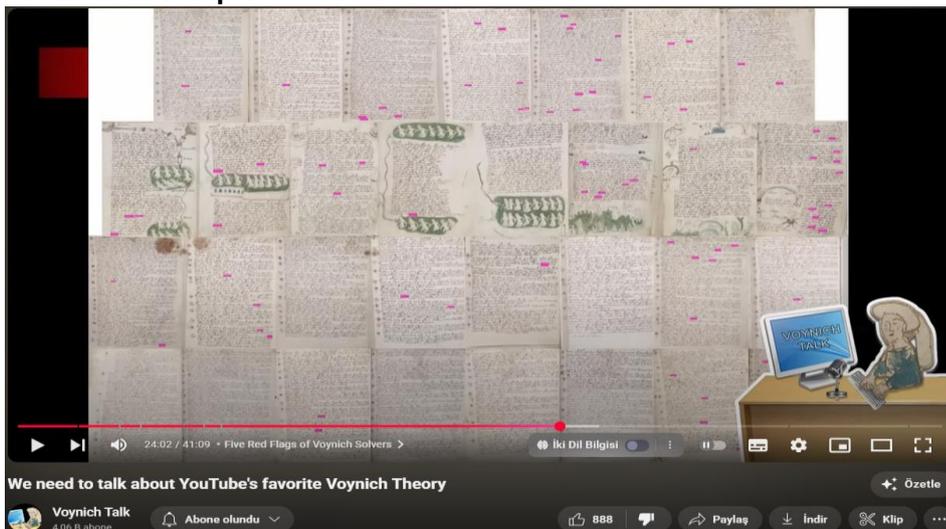
>These sound changes have been documented by linguists during comparative processes between Old Turkish and modern Turkish dialects. This phonetic evolution is a well-recognized phenomenon among linguists specializing in Old Turkish and has appeared as examples or topics in hundreds of articles. Therefore, 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 “KIÇIĞI.”

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. **This word appears approximately only 3 or 4 times across the 240 VM pages.** Two of these instances are already found on page f-78v.

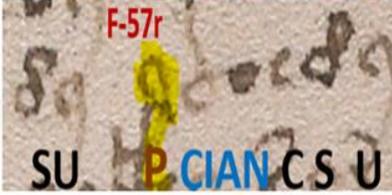
Moreover, we have repeatedly documented, with different examples, the presence of the **X** letter and how these words are used in specific contexts.

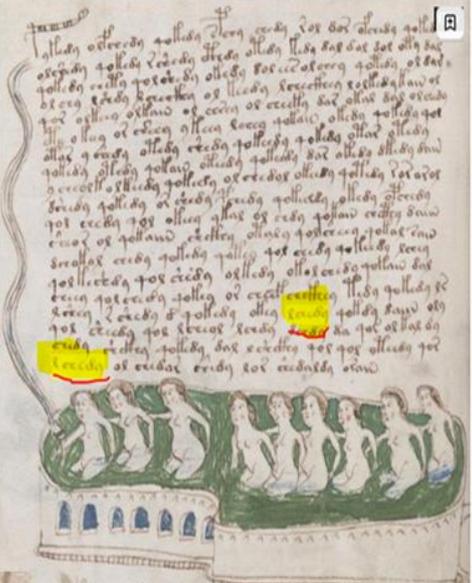


**> Oilcu (oğulcu) xccsu (kiccığı) DOL/DÖL SU-SAĞIN Opu/APU <**  
**(oğlancı kıcı döl suyu-sağın (suyu-gibi) apu (affedersiniz))**

**apu ne demek?** - 1 sözlük, 3 sonuç.

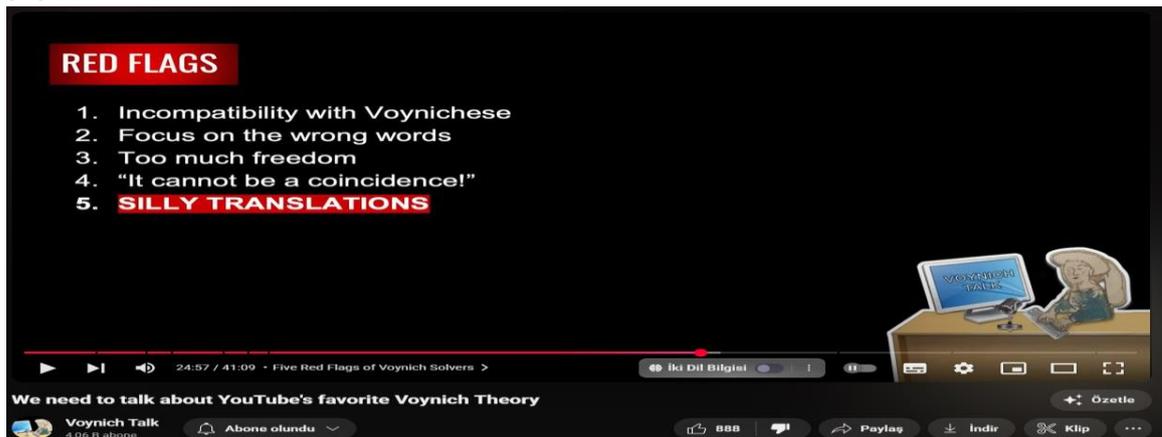
Türkiye Türkçesi Ağızları Sözlüğü  
apu anlamı  
1. Eyvah. 2. Affedersiniz.



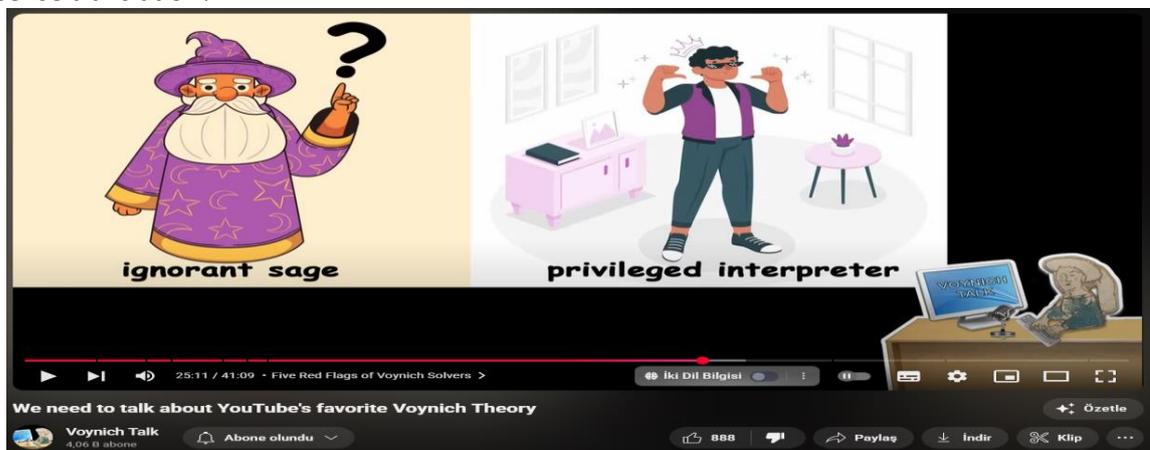



These words are written on page 78v (f-78v), and drawings of naked women are made on the same page. Two options can be considered (for the words XÇCSU & PÇCSU), which are close in phonetic value of KÇCSU (kiccığı), and PÇCSU (picici-si/bicici-si) in Türkiye-Turkish dialectal variants, and these should 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 his video, we see that at minute 24:57, under a fifth heading, Mr. Koen addresses the topic of “nonsense translations.”



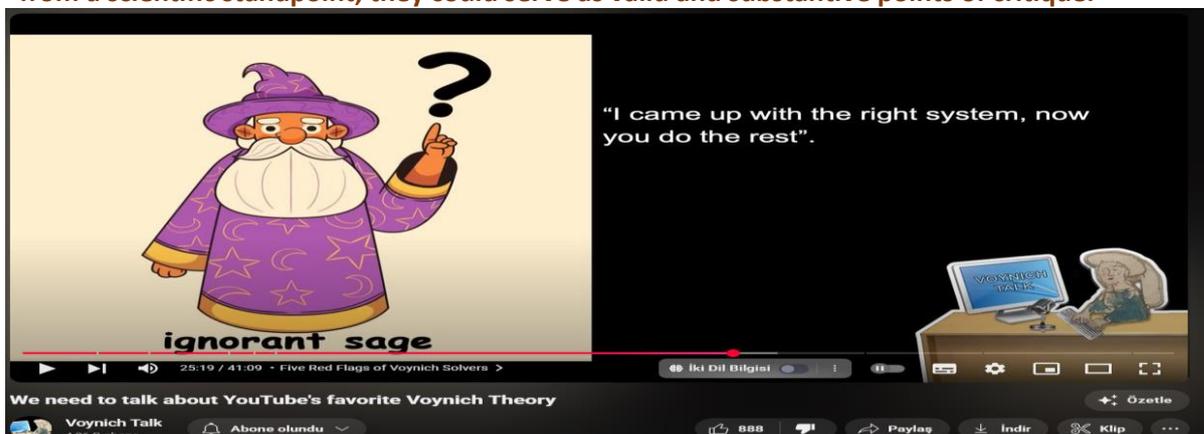
Now let's see, while Mr. Koen says "*Silly Translations*" in his video, which part of our work is exactly considered as a nonsense translation?



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.

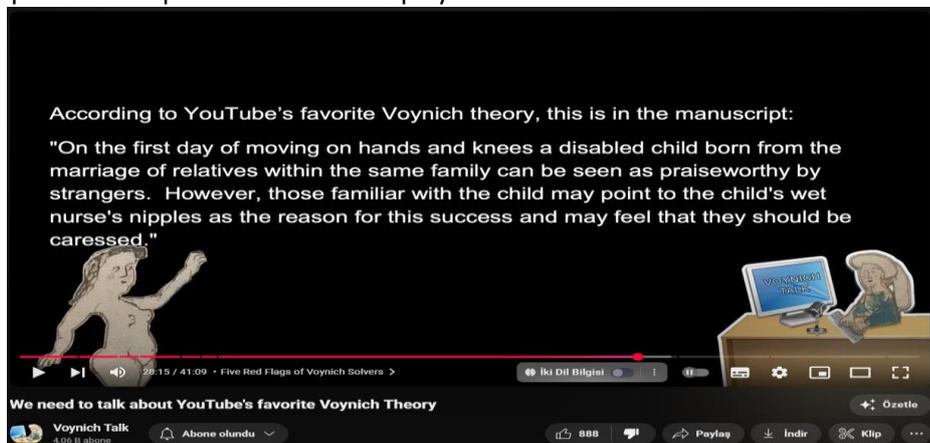
Now, let's examine how I, according to Mr. Koen's claim, might have demonstrated an approach that led him to this perspective.

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).

- 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. **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.

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*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.*

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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 irregular translation was essentially intended to inform

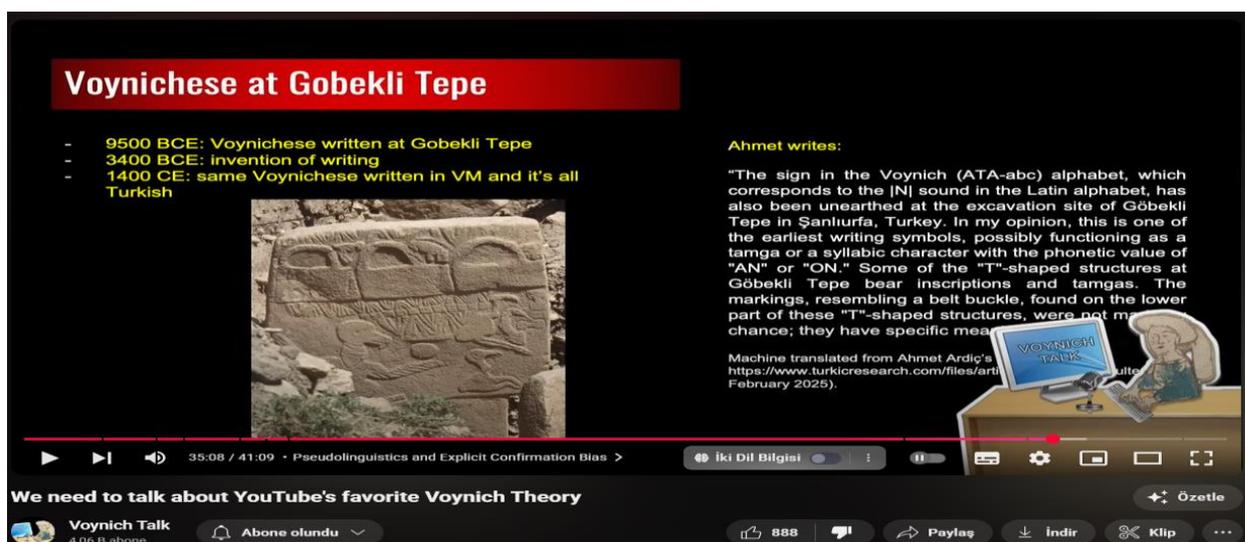
readers that transliteration phonetics aligned closely enough with dictionary words to interpret readable words across every line of the 240 pages. In this example, it was an interpretation of what the VM author might have meant or intended to convey. Additionally, I shared the dictionary pages explaining the meanings of the words found here.

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.

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*I am not providing in great detail explanations here in this summary version regarding the topics raised in Koen's video. Moreover, I am not addressing some of the issues brought up by Koen in his video in this text. Would you like to obtain in great detailed information about these matters, please read the comprehensive explanatory version of our response letter, the link to which I shared on the first page.*

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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.

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*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.*

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*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.*

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***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.<sup>63</sup>*

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<sup>63</sup> See: <https://www.Turkishresearch.com/Articles/Articles#>

**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 yaşının belki de 12 bin yıl önceye gidebileceğine dair oldukça radikal bir fikri tartışması için ortaya koymaktır. Burada kesinlikle 12 bin yıl önce Türklerden veya "Türk" tamlarından 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 sembollerine bin farklı biçimde yorumlamak mümkün olabilirdi. İşte bu makalede, ben, Göbekli tepedeki işaretleri bize yabancı olmayan tamgalara benzeterek spekülasyon yaklaşımla (insan oğlunun hayal gücünü zorlayabilecek biçimde) düşüncüler 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 işareti 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 işareti 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 değerle 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 üzerine çekerek antik metinlerin transliterasyonlarının hangi hallerde hayal gücüne dayanabildiği ve hangi durumlarda hayal gücüne yaslanamadığını 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 çalışmada 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.*

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.

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.*

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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.

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,<sup>64</sup>

- 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 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.<sup>65</sup> This structure, exclusive to Turkish, applies equally to VM texts with a perfect (1:1) validity.

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<sup>64</sup> 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.

<sup>65</sup> 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)

- 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.

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*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.*

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**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:**

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*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.*
- 

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.

- *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.*

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**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,*

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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.

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**This screenshot is the reply email sent to me by Koen.**

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.<sup>66</sup>

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:

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*"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."*<sup>67</sup>

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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:

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*"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*

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<sup>66</sup> 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.

<sup>67</sup> See: [https://en.wikipedia.org/wiki/Kemal\\_Atat%C3%BCrk\\_Memorial,\\_Canberra](https://en.wikipedia.org/wiki/Kemal_Atat%C3%BCrk_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 Anı 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.

*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.*"<sup>68</sup>

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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.

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.<sup>69</sup>

> 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.<sup>70</sup>

> 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.

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<sup>68</sup> See: <https://strasam.org/tarih/turkiye-cumhuriyeti-tarihi/unescounun-1981i-ataturk-yili-ilan-etmesinin-hikayesi-nedir-689>

<sup>69</sup> In fact, I did not include these points in the response letter I sent him last December (2024), 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.

<sup>70</sup> 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.

>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.

> 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 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.<sup>71</sup>

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<sup>71</sup> 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-Altai 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-Altai 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.

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.<sup>72</sup>

**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?**

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>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).

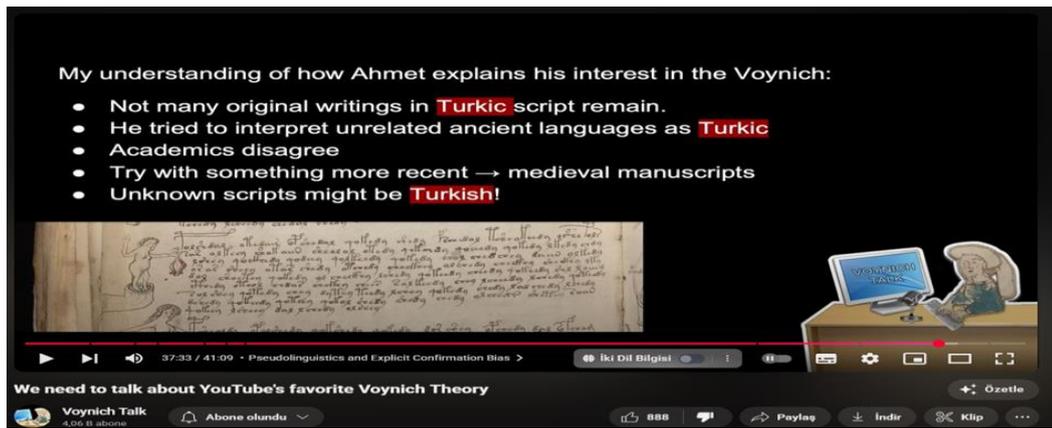
<sup>72</sup> Here is the conclusion I have reached regarding the PIE concept:

*"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.



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 medşeval 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.<sup>73</sup>

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:

<sup>73</sup> 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.<sup>73</sup> 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.



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 book<sup>75</sup>.

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 symbol corresponding to the |Ç| sound with the same phonetic value in his alphabet transcription. Furthermore, this overlap could entirely be coincidental.<sup>76</sup>

**- 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.)

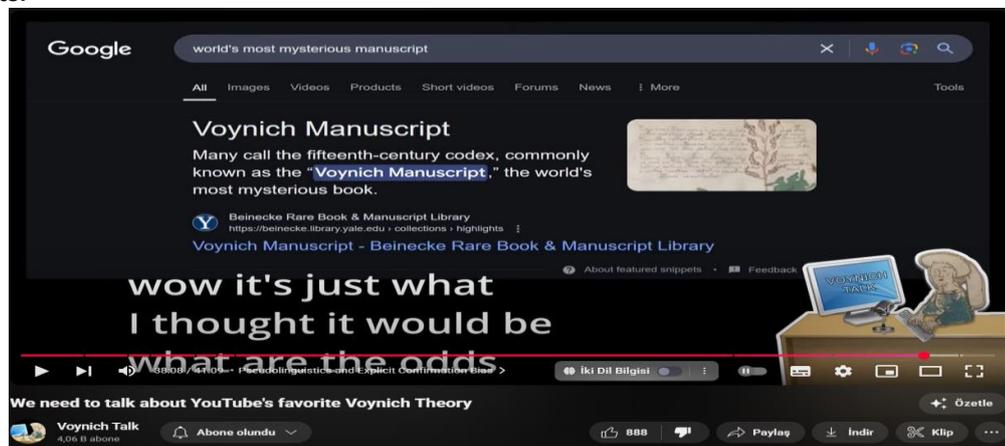
- The content of the dialogue in the 2018 video, summarized as "Unknown scripts might be Turkish" by Mr. Koen in his screen projection, is not accurate in this form. In the video, I do use the phrase "unknown script might be Turkish," but if you remove the statements before and after that phrase and 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

<sup>75</sup> [Kazım Mirşan'ın "Proto Türkçe Yazıtlar" (Proto-Turkish Inscriptions) 1970]

<sup>76</sup> 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.

the reason I chose to address the VM topic. A more realistic interpretation would be: If early indications suggest 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.<sup>77</sup>

**The subject explained and the perception created by the video broadcast by Mr. Koen at minute 38:08 does not match the facts.**



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.<sup>78</sup>

**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,<sup>79</sup> I decided to analyze 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

<sup>77</sup> 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.

<sup>78</sup> 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.

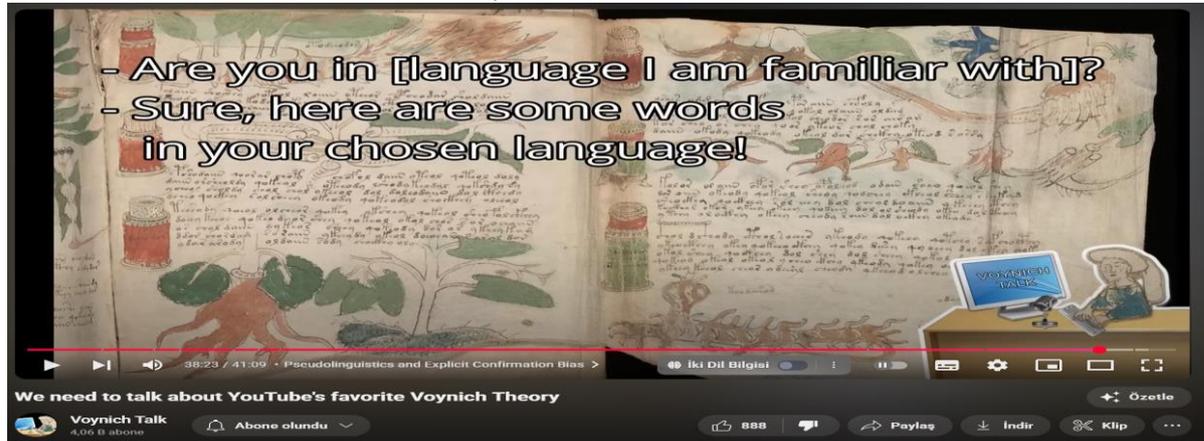
<sup>79</sup> I could not fully trust the online sources that provided page photos of the manuscript known as the Rohonc Codex. For some time, even though I was examining high-resolution images of some pages of the “Rohonc Codex” manuscript online, the website presenting these images labeled them as “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.

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.<sup>80</sup>

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.<sup>81</sup>



**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.**

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:

<sup>80</sup> 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.

<sup>81</sup> 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.

>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.

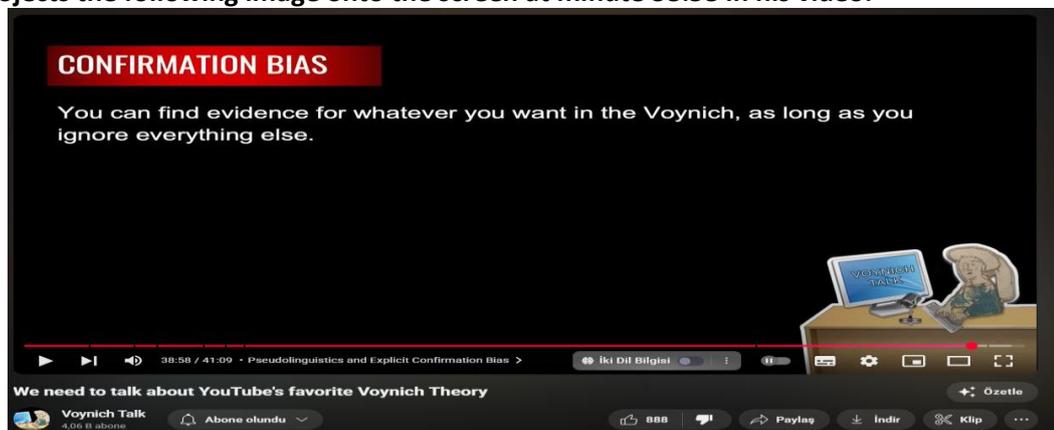
>In this case, what motivates Mr. Koen to resort to false statements and avoid addressing our article while focusing on our old news-related videos?

>I pose this question to everyone who reads this article. Please write your answers under the video published by Mr. Koen.

- 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.<sup>82</sup>

**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

<sup>82</sup> 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.

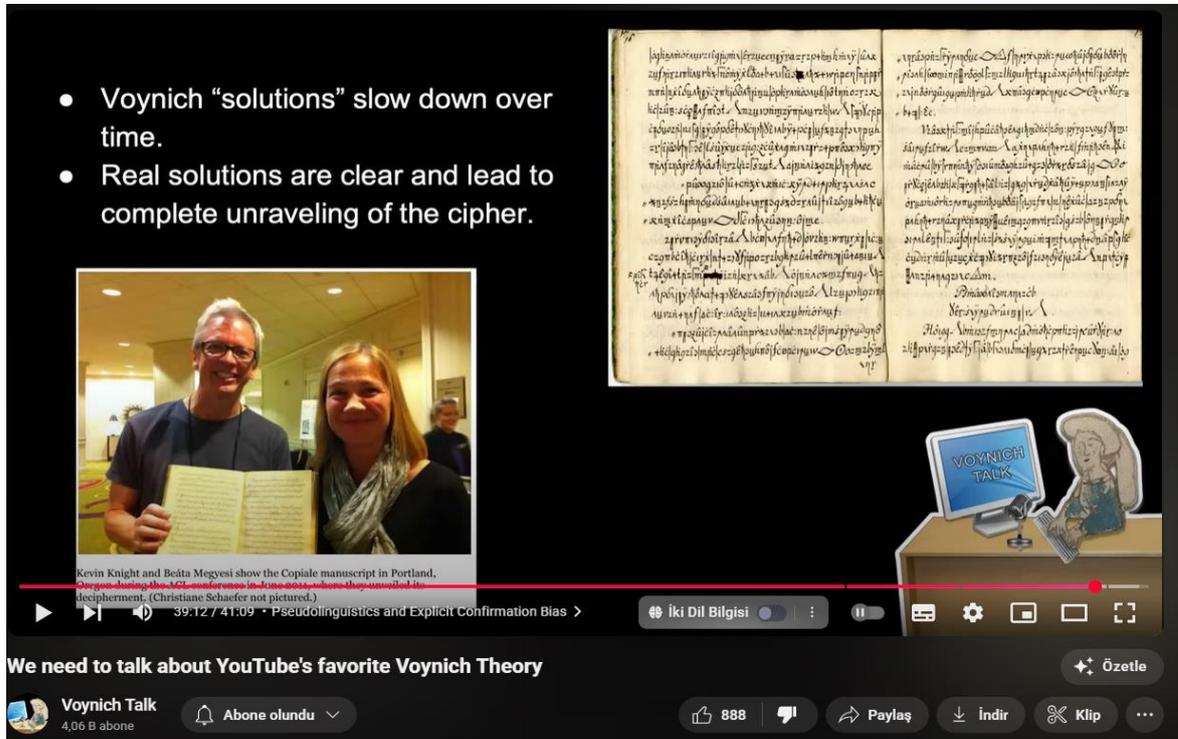
When reflecting on this "pseudo-criticism/nonlinguistic valued criticism" video by Mr. Koen, I consider the small possibility that his efforts might ultimately prove more beneficial for my work in the long term. Thanks to the perception created by Mr. Koen's unscientific and unrealistic claims, perhaps 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.

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.<sup>83</sup>



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.<sup>84</sup>

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.

<sup>83</sup> 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.

<sup>84</sup> 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.

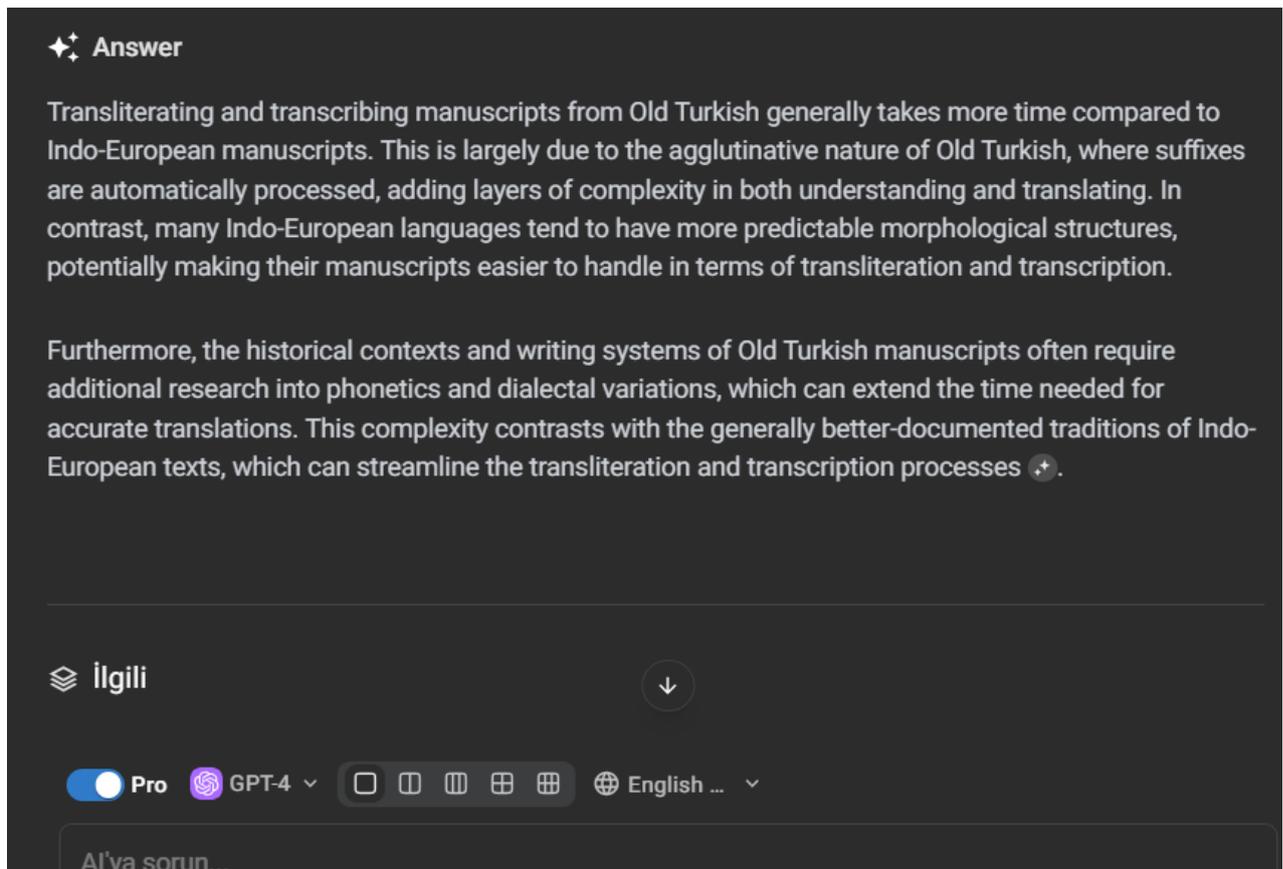
Additionally, I am waiting for experts with more knowledge in Old Turkish to contribute to my work and provide support. To receive this support, I first need to reach more specialists and continue raising awareness about the existence of the Voynich manuscript.

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.

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.



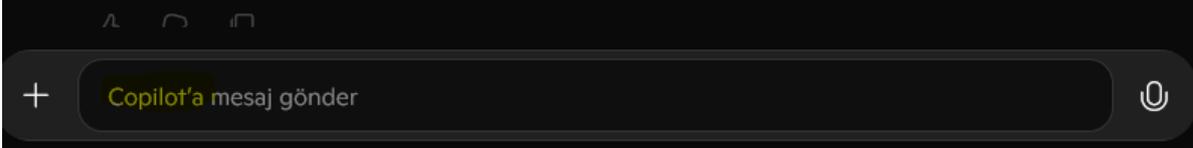
This situation is not unique to the VM. In general, tens of thousands of manuscripts (with millions of pages of Ottoman manuscripts written in Arabic script) await deciphering in Ottoman archives. The structure, language, and writing characteristics of these have already been completely decrypted. However, 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!

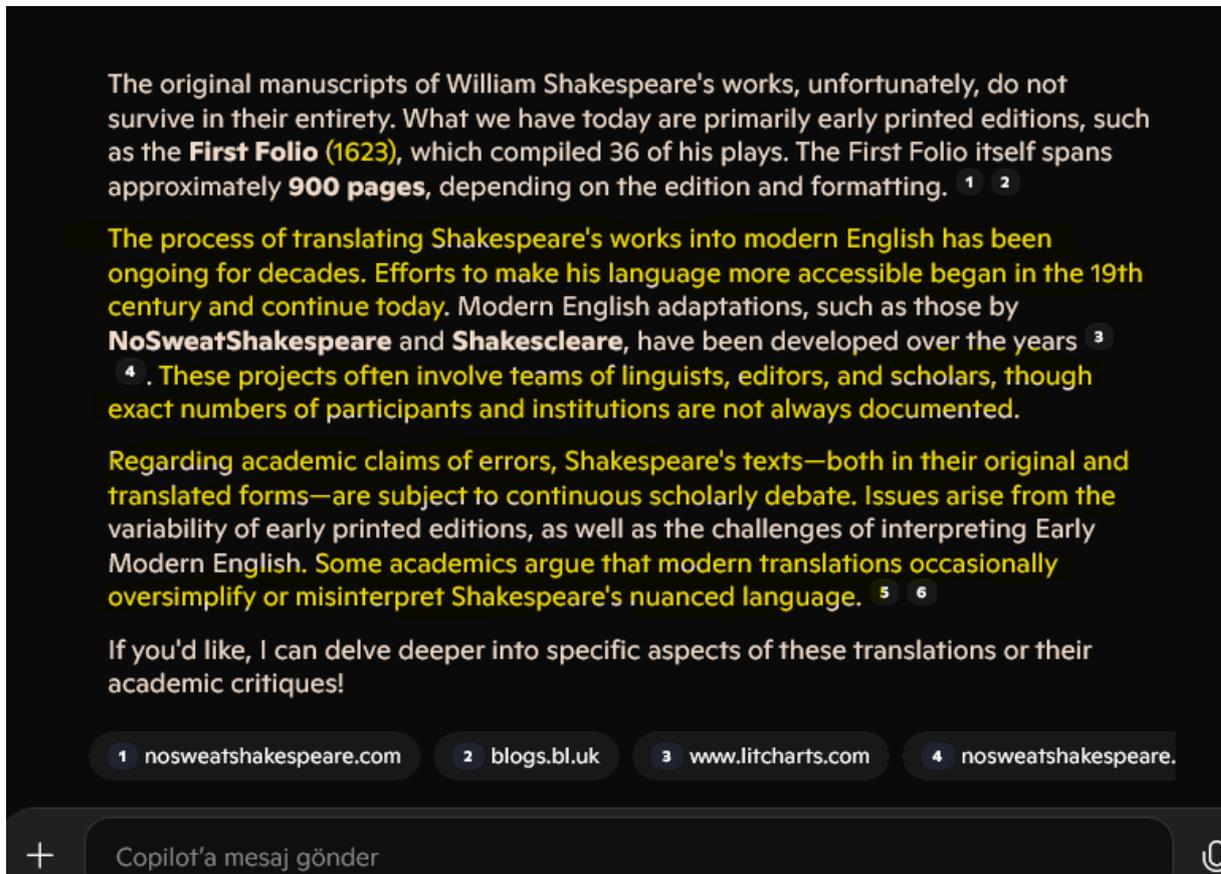


Given this situation, it can be said that the already limited number of Turkologists with experience in transliteration work focus on Ottoman archives, receiving salaries specifically for this purpose.

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.<sup>85</sup>



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-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 Lugatit-Türk* and William Shakespeare's works never cease to emerge, and discussions within these contexts persist to this day.<sup>86</sup>

<sup>85</sup> 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/>

<sup>86</sup> 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, s, 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

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.<sup>87</sup>

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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.

<sup>87</sup> Sources:

[https://en.wikipedia.org/wiki/D%C4%ABw%C4%81n\\_Lugh%C4%81t\\_al-Turk](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%B0C5%9EK%C4%B0N\\_A%C3%87IKLAMALAR](https://www.academia.edu/99077134/D%C4%B0VANU_LUGAT%C4%B0T_T%C3%9CRKTE_EKLERE_%C4%B0L%C4%B0C5%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 .*

WR A 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 1 2 .

Paylaş

Pro GPT-4 English ...

Al'ya sorun...

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.

Pro GPT-4 English ...

Pro chat GPT-4

**Answer**

The process of reading Old Turkish inscriptions and manuscripts, such as the *Divan-i Lügati-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.

Paylaş     

Pro GPT-4 English ...

Al'ya sorun...

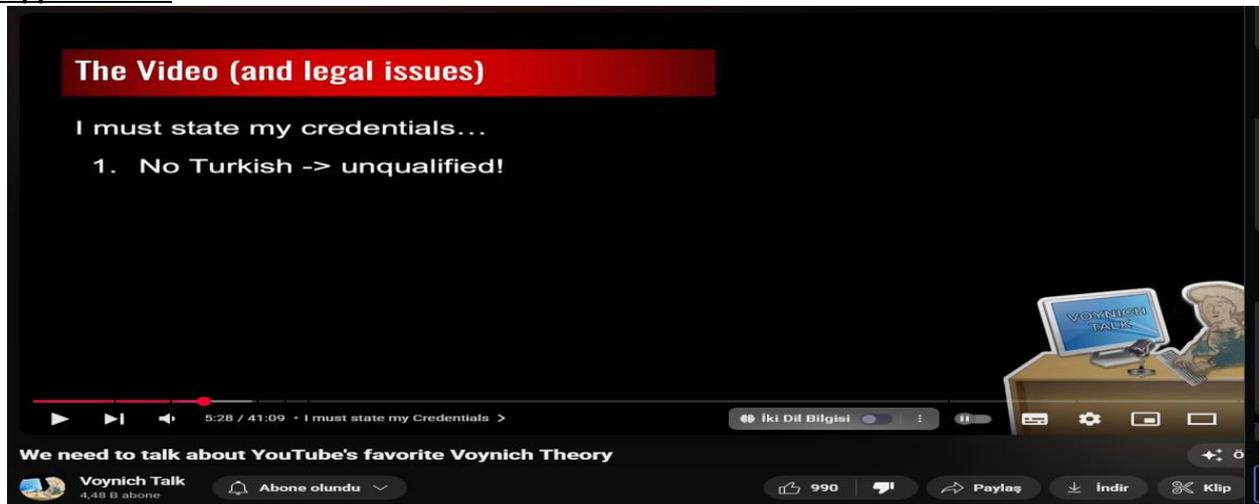
Ultimately, the transliteration and transcription translation processes of Old Turkish texts are lengthy and complex, differing from those of Indo-European manuscripts. This is not an idea I have proposed solely for the VM, but rather it reflects the historical reality of Old Turkish transliteration 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.

### See Appendix 1: > ADDITIONAL INFORMATION

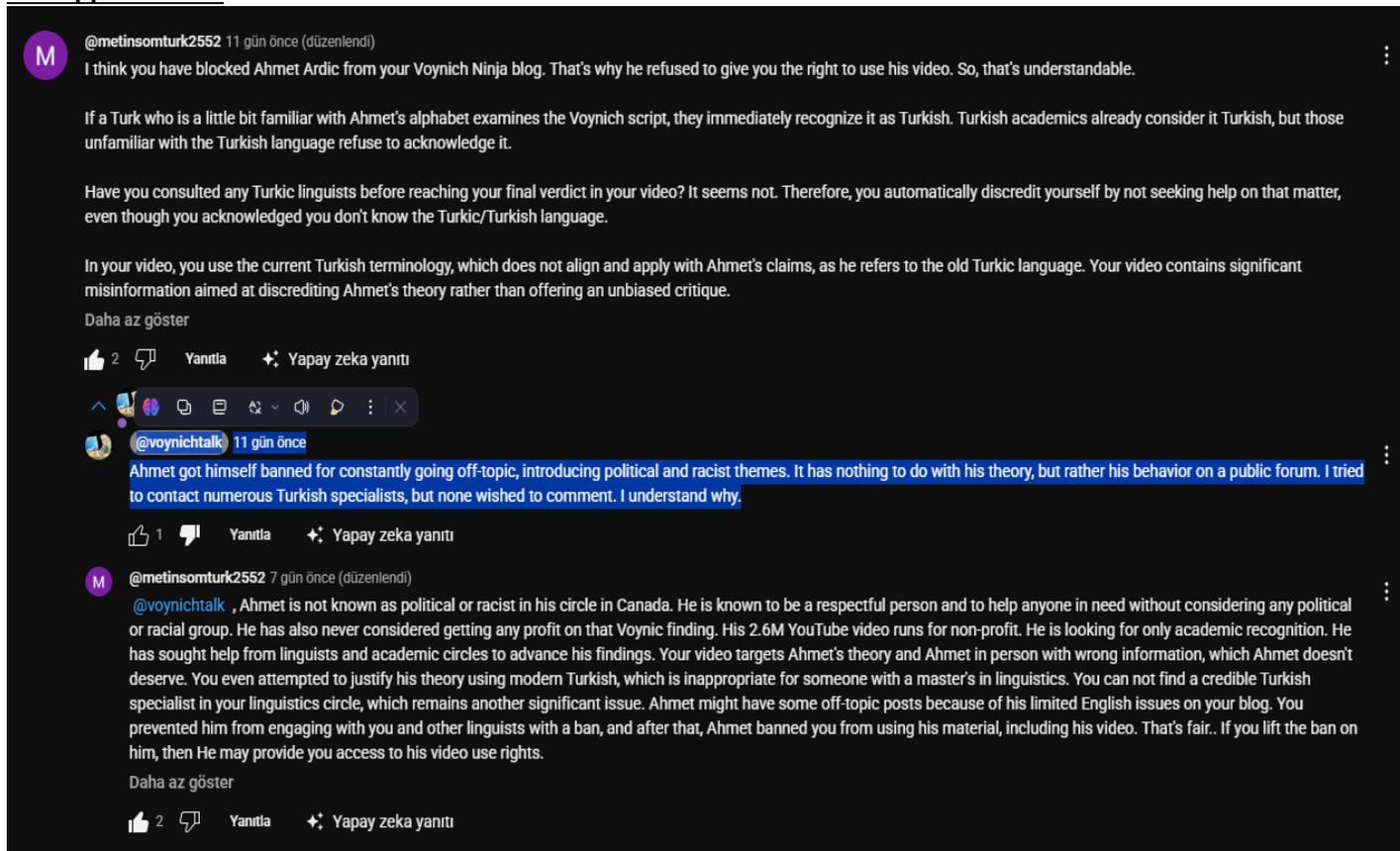
Additional explanations for the words SAM/SEM and SAĞIN and their possible phonetic variants in dialects (including their meanings and some frequency info) in The VM Context can be seen in the full version of this paper: <https://www.Turkishresearch.com/files/articles/e73ff652-0391-4982-8a08-068d3adaad3c.pdf>

### 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: >



### 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 most frequent letter in the ciphertext probably stands for E (if we suspect the plaintext is English)

We need to talk about YouTube's favorite Voynich Theory

Voynich Talk  
3,87K subscribers

11K views 3 days ago  
The theory you guys keep asking me about.  
00:00 Intro  
02:40 A promising Voynich Theory ...more

329 Comments

Add a comment...

@aardich1709 31 minutes ago  
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!

Highlighted reply

@voynichtalk 2 minutes ago  
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>

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