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ERKEN TÜRK TARİHİ ARAŞTIRMACISI

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KAZIM MİRSAN

ERKEN TÜRK TARİHİ ARAŞTIRMACISI

6.CİLT

AĞUSTOS 2021

- **Dechiffrierung Der Protogriechischen**
- **Pictogrammas (İngilizce)**
- **Prototürkische Grammatik (Almanca)**
- **Egyptian Hieroglyphs (İngilizce)**
- **The Science Of Physics And Astrophysics**
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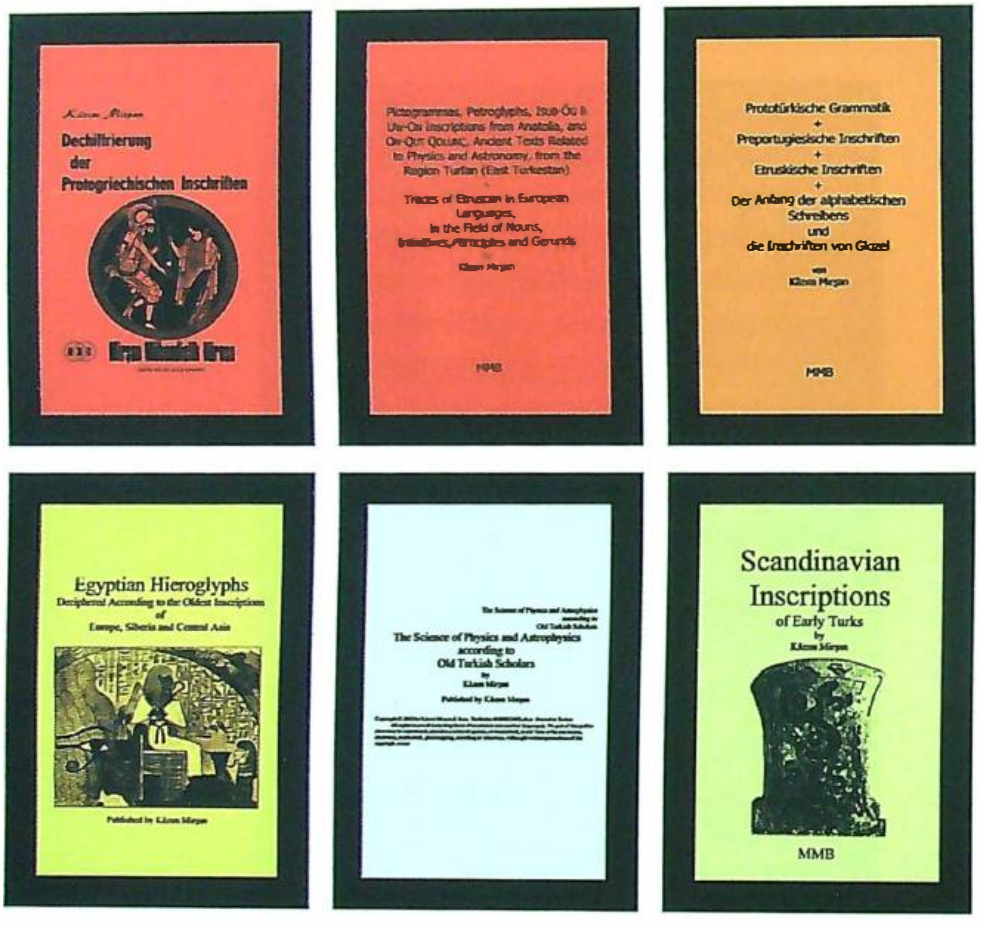

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Kâzım Mirşan

Dechiffrierung der Protogriechischen Inschriften

M M B
Mirşan Mühendislik Bürosu
ÇEVRE SOKAK 8 A/3 ANKARA

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Ihre Erfolge bei der Deutung der sibirischen Inschriften sind beeindruckend.

Nienberge,
im Mai 1972. **Prof. Dr. phil. FRANZ ALTHEIM**

Ihre Dechiffrierung der etruskischen Inschriften, die bis jetzt für die gegenwärtige Wissenschaft ein Rätsel waren, ist als ein sehr grosses und nach ihrer Geltung als ein äusserst wichtiges Werk zu schätzen.

Almatı,
im April 1972. **Prof. Dr. phil. G. G. MUSABAY**

This volume, «The Deciphering of Proto-Greek Inscriptions», by Kâzım Mirşan, is a monumental and epochmaking one in its attempt to elucidate tremendous problems of decipherment.

Geneseo, **HAROLD R. BATTERSBY,** Ph. D.,
May 12, 1973. Professor of Anthropology - Linguistics.

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ρg1 +PY ΣIΓΓOΣ. IEYXΣO / ÖQ-ËRÜY ËZİSİG ÖGÜÑÜZ. İÇÜY UQUZUÑ.

Der heilige Brauch des Hauses beim Ankommen des Soldaten. Das Getränk.

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Kâzım Mirşan

Dechiffrierung der Protogriechischen Inschriften

Griechische Buchstaben
Griechische Geschichte
Wanderungen
Griechische Sprache
Dechiffrierung der protogriechischen Inschriften
Griechische Münzen
Protobyzantinische Inschriften
Drittes ethnisches Element
Der griechische wortschatz
Pronomina
Grammatik
Mythologie

MMB Mirşan Mühendislik Bürosu
ÇEVRE SOKAK 8 A/3 ANKARA

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Die Gesamtdarstellung umfasst folgende Bücher :

1.) K.MİRŞAN, Türk Metriği (Türkische Metrik), MMB Verlag, Istanbul 1966.
2.) K.MİRŞAN, Proto-Türkçe Yazıtlar (Prototürkische Inschriften), MMB Verlag, Ankara 1970.
3.) K.MİRŞAN, Dualitätstheorie als Grundlage der Kernphysik. I: Dualitätstheorie, II: Atomphysik, III: Sprachphysik; in Vorbereitung.
4.) K.MİRŞAN, Türkische Geschichtsschreiber der Mongolei (in Vorbereitung).
5.) K.MİRŞAN, Die Kasus im Prototürkischen (in Vorbereitung).

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Druck: Öz Bilim Matbaası, Ankara

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Teñriteg Teñride bolmuş Türük Bïlinde
ULUĞUY ATATÜRK
tarafından kurulan Türkiye Cumhuriyetinin
50. yıldönümüne ithaf ederim.

Zur 50. Jahreswende der Türkischen Republik,
die vom
GROSSEN ATATÜRK
im Gott gottesähnlich geschaffenen Türkischen Reich
gegründet wurde

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FOREWARD

This volume, "The Deciphering of Proto-Greek Inscriptions" by K. MİRŞAN, is a monumental and epoch making one in its attempt to elucidate tremendous problems of decipherment, including those that are enmeshed with the mythological, time, spatial, semantic, syntactical, and flexional principles. MİRŞAN's study supports the thesis that "the proto-Greek language appears definitely as a branch of the oldest proto-Turkish language". "The deciphering of Proto-Greek inscriptions" evolved following research for "Proto-Türk Yazıtları" ("Proto-Turkish Inscriptions") work published in 1970.

Alphabet writing has the most extensive history of all systems of writing. This is not meant to imply that alphabets are easily invented, or have originated many times over. The prevalence of the system is resultant of the ease with which it is transmitted and differentiated into new forms (graphemes). Most alphabets are members of a family, and modern discoverers and researchers are steadily, albeit slowly, reducing the number of apparently disconnected alphabets.

Among preliminary comments to be made about alphabets are: they are invented rarely, the majority of them are descendants of a far earlier one, and there are many causes that unite to transform alphabets which have a common origin.

There are many Greek alphabets, and they differ from one another in numerous details, but all of them, including the alphabet of Semitic proto-type and Phoenician are in the main identical in order of grapheme presentation and grapheme form-type. It has been commonly believed that the Phoenician civilisation was considerably older than the Greek. The Phoenicians had many settlements in Greece and the Aegean islands, and the Greeks believe their alphabet was derived from the Phoenician. Printed and written Greek letters of today, of which the Ionic alphabet consists, were formerly adopted at Athens in 403 B.C. MİRŞAN suggests that the proto-Greek alphabet was an independent invention, or at least that the proto-Greeks had an alphabet that was not derived from that of the Phoenicians. This is case, certain hypothetical graphemic-phonemic discrepancies may be more clearly considered.

It should be borne in mind that alphabetical spelling can never be equated with phonemic transcription. Alphabets differ in the number of graphemes that complete their inventories, and the sound values of these graphemes. It is remarkable that graphemes of borrowed alphabets seldom increased at the time of transmission to include representation of additional phonetic values, although these may be represented by additional graphemes later. The numerical limitation imposed by an earlier alphabet, and apheme-change-have apparent when a single grapheme represents two or more related sounds, and when a the modification differentiation of graphemes is so slight that it may be merely the addition of diacritical marks to account for sounds that the alphabet did not previously encompass.

It would appear that the so-called arbitrary selection of signs to represent the phonemes of given languages is at least partially based on conformity to a predictable pattern. Changes in form are the result of a continuous, generally slow, process of variation. Such change may be resultant of the use of different writing materials, ornamentation, fashion, and increasingly more sophisticated phonemic interpretations, specially of vowels.

Graphemic modifications became apparent after the first employment of the pen with the desire to attain speed in writing. Thus cursive script, through very convenience, altered the appearance of graphemes. Certainly aberrations and the necessity to retain graphemes as distinct and legible entities, had checking influence on form change, but when an alphabet is adopted by another culture of high intellectual development, the alphabet may be subjected to some modifications. It is rare that phonetic values of an adopted alphabet coincide with those of the language of the adopting culture. As previously indicated, phoneme inventory counts and values of

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each language sound are never the same.They may differ radically in their components. Some graphemes of an adopted alphabet will retain "old" (allophonic) values when articulated,but some will certainly receive a new one,too.

An interesting,recent,and illustrative case is that of the adoption of the Latin alphabet,with modifications,by the Turks in 1929.It replaced the Arabo-Perso-Turkic (Ottoman) script that,beGides being considered a disadvantage to Turkish national education,economic,and political programmes,was linguistically deficient for the Turkish language in that it inadequately represented the Turkish vowels.In accepting a modified Latin script,three characters,q,w,x, were omitted,and six others,ç,ğ,ş,ı,ö, and ü, account for the modification.The Latin grapheme k,now,in fact,functions for both Arabic ﻛ (front k) and Arabic ﻗ (back k, "q"),in present day Turkish,although there has been no real |k|< >|q| assimilative phonetic development.

Of course, historical and dialectal differences and changes account for variant pronunciations, and some of these are also derived from loans, too; but we are especially concerned with graphemic spellings, which are far from phonemic transcriptions and which become misleading.With new assignments of new sound values to adopted graphemes,their total inventory of sound values is increased,and this has necessitated pronunciation keys in lexicons.

The "inventor" of the Semitic alphabet was, for a long time, accredited a great contributor to mankind for "adopting a purely alphabetic system in which each sound was denoted by only one sign".Was that really the case?Of course not!Phoenician is an extinct member of the Canaanite subdivision of the northern branch of the West Semitic group of the Semito-Hamitic family of languages.The absence of vowels from this early alphabet has not been satisfactorily explained,and there is the comparative descendant problem of the Arabo-Perso-Turkic (Ottoman) script and Turkic vowels. It is the study of the vowel phonemic system of languages that is invariably most troublesome.K.MİRŞAN's statements explain the origin of the Proto-Greek vocals,that went through a development of their own,independent of a connection with the Phoenician language.

Although the decipherment of ancient scripts and recordings has not received the conspicuous position it should before the public,it does rank with the most worthy achievements of the human mind.K.MİRŞAN goes beyond this to establish the development of a script.

Bilingual texts have aided the researcher to unlock secrets of inscription content through linguistic interpretation,but it has happened that similarities in scripts and semantemes led to grave errors.

In researching the development of a script the researcher must be prepared for set-backs,and must realistically forget the possibility of unrecorded linguistic data – that which has been irretrievably lost,or not yet discovered – to speculate on the development of a script is only valuable if all data is available,except for an infinitesimal part,and then clues are sufficient to make "educated guesses" on the infinitesimal blank parts.The researcher has to penetrate a haze of obscurity brought about by graphemic (idecgramic),vocabulary,structural (morphological), and semantic reciprocity between languages.

Faced by a monumental task,K.MİRŞAN has undertaken a painstaking and exhaustive research to support the origin of the Greek script to be an early phase of the proto-Turkic alphabet.He draws on a very wide range of graphemic sources,including the Cırğaq Inscription,and those of Coptic and Etruscan usage.He suggests Sumerian to have been the oldest branch of proto-Turkic,and compares Semitic characters to those he labels Asiatic proto-Turkic.

May 12, 1973

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Griechische Buchstaben

Die Buchstaben der alten griechischen Inschriften in der zur Zeit HERODOTS von Halikarnassos (484 bis 425 v.Chr.) nicht mehr gebräuchlichen Schrift wurden 'kadméia grámmata' genannt (Herodotos V/59).Nach HERODOT "übernahmen die Ionier die Buchstaben von den Phoinikern,bildeten sie auch ihrerseits ein wenig um und nannten sie 'phoinikéia' " (Herodotos V/58).Diese Annahme blieb in ihren Hauptzügen auch bis jetzt erhalten , dass die Hellenen ihre Buchstaben von den Phöniziern,noch mehr vom Nord-Semitischen,gelernt haben,denn:

1.) die griechischen Buchstabenformen lassen sich auf das Semitische zurückführen,
2.) die Anordnung der griechischen Buchstaben entspricht den semitischen Buchstaben,
3.) die Namen der griechischen Buchstaben haben keine griechische Ethymologie, dagegen sind die semitischen Namen dieser Buchstaben die Wörter der semitischen Sprache.

Griechisches Alphabet · *ΑΒΓΔΕFΙΒ(H)ΘΙΚL(Λ)ΜΝ(N)Ξ(Ξ)ΟΠ(Π)ΜϘΡϚ(Σ)ΤV(Y)ΦΨ(X)ΨΩ*
Alpha Beta Gamma Delta Epsilon Bau Zeta Eta THeta Iota Kappa Lambda My Ny KSi Omikron Pi Si Qoppa Rho Sigma Tau Üpsilon PHi KHi PSi Omega = 27 Buchstaben.
Für den Buchstabennamen *βαῦ* vgl. *Ϝαρνίον* > *βαννί* („Lamm", Qazan-türk. „Beren").
Die altgriechischen Dialekte setzen eine vorhergehende Einheit voraus,und man nennt diese *vorauszusetzende* Sprachform das Urgriechische (nicht dechiffriert !) . Daß die Griecheneinst kein Seevolk waren, zeigt das *Θαλασσα* (vgl. *„dalga, deniz"* im Türk.).–wohl eintürk.Wort!
Den griechischen Buchstabennamen gegenüber stehen als älteste semit.Namensformen nach Nöldeke : *'alf bēt gaml delt hē waw zai ḥēt ṭēt jōd kaf lamd mēm nūn semk 'ajn pē ṣādē qōf rōṣ ṣin taw* = 22 Buchstaben. Über die appellative Bedeutung dieser Namen s. *Dunand, M.: Byblia Grammata. Beyrouth, 1945.*
Die Bodenfunde haben uns Dialekte mit Altertümlichkeiten gelehrt,die bei *'Homer'* fehlen. Nur Arkadien und Kypros haben *'homerische'* Wörter wie *λευσσω, αἶσα* lebendig erhalten.

Diese Annahmen für die Begründung des griechischen Alphabets haben uns aber bis jetzt zu keinem Ergebnis geführt.Das Problem des Protogriechischen konnte nicht gelöst werden, denn:

Zu 1 : Wenn die Griechen ihre Buchstaben von den Nord-Semiten gelernt haben, dann müssen sie des Lesens unkundige Griechen gewesen sein, die das nordsemitische Alphabet "mangelhaft" oder falsch verstanden haben, weil, z.B. nach D.DIRINGER (The Alphabet,Vol.I,New York,1968,S.359) "no Semitist will be able to agree,for instance,that the Semitic ''**ālaph**','**hē**' and ''**ayin**'resembled the Greek sounds '**a**','**e**' and '**o**' " und weil die zweiundzwanzig Buchstaben des nordsemitischen Alphabets nur Konsonanten ausgedrückt haben. Heute existiert keine erkennbare Ähnlichkeit zwischen dem klassischen hebräischen und dem griechischen Alphabet. " Greek palaeography deals with their study and deciphering " (D.DIRINGER, S. 363).

Zu 2 : Erstens,wie schon oben erwähnt,drückte das nordsemitische Alphabet nur Konsonanten aus und das Protogriechische nicht,weil diese Sprache ganz anders aufgebaut war.Dann ist vor allem die Nationalität des protosemitischen Alphabets unbekannt, dagegen die des Protogriechischen nicht.Pg 42,43 und 44 zeigen die miteinander eng verknüpften Anordnungen des etruskischen Alphabets ; das

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griechische Alphabet ist genau das gleiche wie 'pg 43',jedoch mit Ausnahme der letzten 6 Buchstaben,die wieder mit 'pg 44' übereinstimmen (mit Ausnahme von 'omega'). Folglich ist das protogr. Alphabet mit dem etruskischen verwandt.

Zu 3: Die Buchstaben sind originelle Schöpfungen, wobei an die Benennung und Anordnung der Buchstaben zuerst nicht gedacht werden kann.Damit ist es auch prinzipiell falsch, den Ursprung des Alphabets in der Ethymologie der Buchstabennamen zu suchen.Zweitens ist es bei den kulturell gesondert l ebe n deHrnationen nicht vermutbar,dass sie ihre Buchstaben ohne irgend einen Redeaufbau zu einem Alphabet aufgebaut haben können.Eben in dieser Hinsicht weist die Benennung des semitischen Alphabets,Ochs-Haus-Kamel-Tür usw.,auf eine Adoption. Die Benennung des adoptierten lateinischen Alphabets beruht ja auch auf keinem R e d e a u f b a u .

TAFEL I. Qutyaqısche Alphabete

Buchstabennamen	At	Ökü düç	Ëb-Él	Uquñusuğ	Olumun	Oqusuñupult	Ësiñir	Oz
	at	ök ü d ç	ëb ë l	quñ s g	ol m n	quş ñ p lt	siñ r	oz
Skythisch								
Etruskisch								
Uw-On								
Protobulgarisch								
Protogriechisch								
Protobyzant.								

Buchstabennamen	Ëzisık	Uquyusuñuc	Usuw	O	A	Ö	I	İt	Differenzierungen
	ëz s i k	uq y suñ c	us w	U	E	Ü	İ		
Skythisch									
Etruskisch									
Uw-On									
Protobulgarisch									
Protogriechisch									
Protobyzant.									

Unter diesen Umständen bleiben für di e Dechiffrierung der protogriechischen Inschriften folgende Grundlagen erhalten:

(1) Den besten Beweis für die richtige Dechiffrierung der protogriechischen Inschriften können nur die ältesten und b e b i l d e r t e n Inschriften liefern.

(2) Wenn die Protogriechen ein Uralphabet besassen,dann musste es mit einem Redeaufbau angeordnet sein.

(3) Die in Protosprachen verwendeten Namen hatten "immer" eine Bedeutung.

(4) Da die Protosprachen und,wechselseitig dazu,die Protobuchstaben sich ständig entwickelt haben,bilden die heutigen Sprachen und Alphabete für die Dechiffrierung der Protosprachen eine sehr gewagte Grundlage.

Von der Entwicklung derprototürkischen Sprachen und der Alphabeten wissen wir, daß, z.B., je nach historischen Entwicklungsgegebenheiten ≫ als *B* und *M*, ٦ als *K* und *B*, 8 als *P* und *W*, ◁ als *Q* und *D*, □ als *Y* und *D*, ↄ als *N* und *S*, A als *T* und *A*, B als *K* und *B*, И als *T* und *N*, M als *LT* und *M*, x als *D* und *X* gelesen werden kann und somit die Unkenntnis derChronologie die Dechiffrierung der Protosprachen unmöglich macht.

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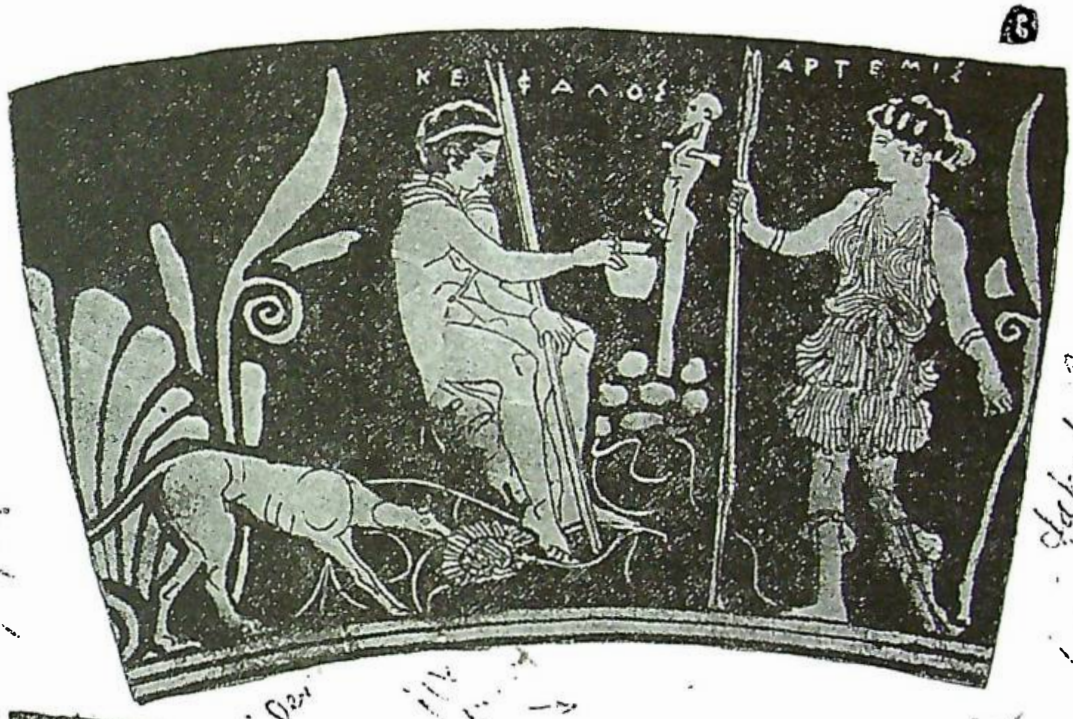

pg 2 KEWALOΣ / ÏKİÇİW ËTİLİÑİZ */ Die Paarung.*

pg 3 KE ΦAΛOΣ. APTE MIΣ / ÏKİÇ ËZ-AT ULUÑUZ. AT-ËRİSİÇ ËMİSİZ.
Die heilige Hoheit der Paarung. Wir sind die Instanz der Realisation.

pg 4 KAΣI ROΣ. Γ AIΣ. ΓRA TO LAOΣ. MI TOΣ KRA TEIA. ΣA TY / ÏKİTÜÜS URUÑUZ. ÖG ËTİSİZ. ÖGÜRÜT ËSİÑ ËLİTİÑİZ. ËMİS ËS OÑUZ. ÎKİRİT ËS İÇİSİT. ËZ-AT ËSÜY */ Der Ehe-Richter. Die Segnung. Die Verkündung. Der Bräutigam. Die Braut. Das Beten*

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Das Wort ist die zum Rede aufbau dienende Grundeinheit der Sprache, ein "satzfähiges" Lautsymbol bestimmter Bedeutung und Funktion. Die protogriechischen Inschriften konnte man nicht in diesem Sinne gelesen werden. Sie wurden meistens als Namen entziffert, oder als Wörter ohne Bedeutung und Grammatik. Dies dürfte für die Dechiffrierung einer Sprache nicht genügen, wenn man auch einige Wörter als mit griechischen, lateinischen oder sonstigen genannten überlieferten, "indoeuropäischen" Wörtern identifiziert zu glaubt hat, besonders auch weil die griechische Sprache eine Mischsprache wie Englisch ist und für die englische Sprache z.B. eine Stichprobe aus den ersten 1000 Seiten des "Concise Oxford Dictionary" nach F. BODMER (the Loom. Language, London 1945) folgende Zahlen ergibt: Wörter romanischen Ursprungs (Latein, Französisch, Italienisch, Spanisch) 63 %, germanischen Ursprungs (Altenglisch, Skandinavisch, Holländisch, Deutsch) 31 %, griechischer Herkunft 0,8 %. Es ist auch zu betonen, dass an der Lesung der protogriechischen Inschriften das heutige griechische, oder, ganz ungeschickterweise das semitische Alphabet zugrunde gelegt und die Zeitspanne zwischen verschiedenen Inschriften berücksichtigt, als ob das griechische Alphabet ohne nennenswerte Entwicklung geblieben wäre. Die Ursprünge des Griechentumes erscheinen auf einem breiten prähistorischen Hintergrund, und die Entwicklung der griechischen Buchstaben haben wir in der Schichtenfolge dieser Vorgeschichte zu verfolgen.

Es gibt verschiedene Entwicklungsstufen des prototürkischen Alphabets und auch verschiedene prototürkische Stämme, die sich in einem bestimmten Entwicklungsstand des prototürkischen Alphabets von ihrem Stammbaum abgetrennt und dann ein eigenes Alphabet entwickelt haben. Die Buchstaben □ (=Ş), ξ (= uND) ⋊ (=Q) der Inschrift aus *Cir* am Fluß *Kemçik* z.B. nehmen eine Sonderstellung unter den Inschriften von *Ulu-Kem* ein und deuten somit auf einen Sonderstamm des Türkischen. Diesen Stamm beobachten wir nun mit seinen, aus den oben angegebenen Buchstaben entwickelten Sonderbuchstabenformen Ш (=Ş), Є (=Ñ) und Kd (=Q und K) in Bulgarien, und dasselbe sibirische Volk hat ausserdem auf seinem Wege bis Bulgarien wieder ganz neue Buchstabenformen geschaffen: T („t"), B („b"), C („s"), Π („p"), O („o"), A („a") usw.

Hier haben wir aber gleich zu betonen, daß diese neuen Buchstabenformen nicht aus dem schöpferischen Geist eines Mannes entstanden sind, für sie kann man keinen Erfinder voraussehen. Zuerst können wir nämlich die geschichtliche Entwicklung dieser Buchstaben verfolgen, □ > Ш, ξ > Є, ⋊ > K, dann beobachten wir die gleichen Buchstaben auch bei anderen *„schöpferischen"* Stämmen, z.B. Ш („ş") im Koptischen (das Protogriechische und das Etruskische hatte keinen Ş-Laut!), K („k") im Etruskischen usw. Somit wollen wir bei der Begründung der Entstehung der griechischen Schrift darauf hinweisen, daß Entstehung der griechischen Buchstaben, wie es bis jetzt angenommen wurde, nicht eine, im Geist eines Mannes entstandene Schöpfung sein kann, der einen Schritt über die phönikische Konsonantenschrift hinaus getan und *„die Schreibung der Vokale"* eingeführt hat. Wo eine Zivilisation gewesen ist, dort kannte man auch das Schreiben und das Lesen, und somit müßen wir unsere Behauptung aufgeben, daß die *„einmalig hohe" protogriechische Zivilisation* ihr Alphabet von den Phöniziern übernommen hat. Wenn die Darstellung der griechischen Epigraphik auf die Ursprungsfragen eingeht, so sind nicht die Übernahme des Alphabets, sondern die Beziehungen und Beeinflussungen von Volk zu Volk, von Stamm zu Stamm und die Entwicklungstendenzen der einzelnen Völker und Stämme in sich selbst und besonders die chronologischen Probleme zu behandeln.

DAS SUMERISCHE scheint *der älteste Zweig* des Prototürkischen zu sein, weil es schriftlich u. sprachlich mit dem Prototürkischen vergleichbar ist. Z.B. ✱ (sum. *AN* und auch *DËÑRİ*) ist nur eine Abkürzung der prototürkischen Darstellungsweise des Sonnengottes (s. [1], Abb. 2 u. 3). Außerdem lebte die Bedeutung von *AN* (sum. *„Himmel"*, eigentlich *„der Heilige"* = *„der Held, der zum Himmel aufgenommen worden ist und dessen sich nun sein Volk erinnert"*) auch im Prototürkischen weiter (vgl. *AN ËSİKİM* in *pg 46*), und die Bedeutung von *DËÑ R* (sum. *„Gott"*, eigentlich *„der Schöpfer"*) kann wie folgt beurteilt werden: ËD ËÑ ËR > DËÑİR > TEÑİR > TEÑRİ. Somit ist prototürkisch Ω (ËSİS, *„Gott"*) nicht proto-prototürkisch, weil im Sumerischen *SAG* 𓁹 für *„Kopf"* steht, dessen Bedeutung wir aus protogriechisch *pg 15* schließen können, — ËSİÇ ist *„der Sinn"* und danach ËS ÖG > SAG *„der Sinnende", „der mit den Sinnesorganen versehene Kopf"*. Auch kann sum. LUW 𓀀 (*„Mann"*) mit prototürk. *ËL UW*; sum. GİR 𓍿 (*„Bogen", „Dolch"*) mit *ÖĞËR* (*„Manneswürde"*); sum. GËM (*„Sklavin"*) mit *ÖĞËM*

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pg5 ŞOKLEŞEMOIESEM / ÖZÜÑ ÏKİLİÇ ÖZÇİGİÑİS İÇİZİÇÜ / *Die Selbstbefriedigung durch Vögeln des Lustknaben.*

pg6 ÏKİT OY ËL / *Der zweit-gewordene Mensch*. R.: dasselbe Münzbild vertieft: Silberstater von Kaulonia.

pg7 ÏKİT ËSİTÜ AT USUN / *Die Instanz der Ehe*. R.: Nach links eilendes Viergespann, ander Zielsäule umwendend. Die darüber nach rechts schwebende Nike bringt dem Lenker den Kranz und hält ein Täfelchen mit EYAIN / UÇUY AT ËSİN / *Sein Engel*. Im Abschnitt Krabbe; Silber-Tetradrachmon.

pg 8 ËS ÏKİN / *Das Frauenbildnis*. Kopf der Aphrodite. Rückseite: Löwenvorderteil.

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(*„meine Würde"*), oder *ĒG ĒM* (*„meine Güte"*); sum. SAL (*„Weib"*) mit *ĒS AL* (*„Heiraten"*), oder mit türkisch *sal-* (*„bemannen"*, vgl. im Qazaq'ischen *„aygır sal-"*) verglichen werden (für weitere Vergleiche s. [1], S. 29). Hier ist aber sehr wichtig zu bemerken, daß die sumerische piktographische Entwicklung in einer anderen Bahn verlaufen ist als die prototürkische, weil z.B. das Zeichen für *„Vogel"* (sum. MUŠEN < *ĒM UÇUN ?*) keine prototürkischen Züge hat (s. [1], Abb. 14/17, 17/1 u. Taf. IV, Buchst.).

Die SEMITISCHEN BUCHSTABEN (Meşa-Stein!) (*„a"*), (*„b"*), (*„i"*), (*„s,ş"*) sind dem Protogriechischen und dem Etruskischen fremd. Die Schreibweise in der Dipylonkanne bildet eine Ausnahme und ist mit dem Asiatisch-Prototürkischen (*„m"*, s. [1], Abb. 14/3,6,12) vergleichbar. Der Buchstabe *W* erscheint erst in der protobulgarischen und protobyzantinischen Zeit als *W-Laut*. Im Asiatisch-Prototürkischen kann *bēt* (*„b"*) mit (*„b"*, s. [1], Abb. 14/6), *şin* (*„s,ş"*) mit (ĒSİS, s. [1], Abb. 14/21 und das Reiterbild in [2]) verglichen werden.

Der semitische Buchstabe *„taw"* (*Gezer*), , (*Meşa-Stein*), kann nicht von Protogriechen als *T(tau)* übernommen worden sein, weil in vielen etruskischen und protogriechischen Inschriften und gleichzeitig verwendet werden und, vorallem weil (=OΩ), der Name der prototürkischen Nation, im Protogriechischen als *„Sol'at"* verstanden worden ist.

Der etruskische und protogriechische Buchstabe I (*„i"*) vertritt die Protoformen , u. entstand nach der Durchsetzung der vereinfachten Schreibweise „\", um sie nicht mit I (*„s"*) zu verwechseln. Dieser Buchstabe wurde nur dann gebraucht, wenn es notwendig war, die Vordergaumenaussprache auszudrücken, z.B. IEV , *„İÇÜV OZ"* und nicht *„UÇUY OZ"*. Somit kann protogriechisch I (*„i"*) mit phönizisch I (zai), mit Protoformen , (*Meşa-Stein*), , (*Zincirli*), nicht verglichen werden. Diese semitischen Formen stehen in einer engen Beziehung mit asiatisch-prototürk. , , , (*„z"*, s. [1]).

Der protogriechische Buchstabe O hat den Laut *„ō"* und steht nicht im Zusammenhang mit dem Semitischen *„'ajn"*. Die Aussprache dieses Buchstaben in neueren Inschriften als *„o"* ist durch den Einfluß des Protobulgarischen O (*„o"* und *„u"*) erklärbar. Dagegen ist *Ω* (*„o"*) eine rein protogriechische Formung:) (*„o"* und *„u"*, s. *pg26, 28*) >) (s. *pg59*) > (s. *pg 31*) > *Ω* (*omega*).

Semitisch (*Meşa-Stein*), (*Gezer*), *şādē*, ist mit asiatisch-prototürkisch (*„s"*, s. [1], Abb. 14/1) vergleichbar und hat keine protogriechische Entsprechung. Phönizisch (*ṣādē*) ist wahrscheinlich aus (*şin*) abgeleitet oder steht mit prototürk. (*„s"*) oder mit (*„z"*, s. [1], Abb. 14/9) in Verbindung.

Semitisch *„qōf"* (*Meşa-Stein*), (*Zincirli*), (*Gezer*) hat wieder seinen asiatisch-prototürkischen Typ (s. [1], Abb. 14/9, *OQUÑ*), (*„q"*, *Qarqara-Stein*), (*„k"*, s. [1], Abb. 18/5). Spät-Protogriechisch (*„q"*, s. *pg 53*) ist wahrscheinlich aus > entstanden und hat keinen Zusammenhang mit semitisch *„qōf"*. Dem Semitischen *„qōf"* ist der Buchstabe (*OÑUS*, s. *pg 115*) ähnlich, was jedoch aus der zusammengesetzten Schreibweise von *„10"* als (s. *pg 79*) entstanden ist u. somit eine eigene Schöpfung des Protogriechischen darstellt.

Der Buchstabe ⊕ ist im Protogriechischen als Sonderschreibweise (*„tamğa"*) für *OQUÑ* (s. *pg 114*) vorgesehen und steht mit skytisch im Zusammenhang und nicht mit semitisch *„ṭēt"* ⊗.

Für unsere Hauptfrage, ob die Griechen ihre Buchstaben von den Phöniziern übernommen haben, ist damit das Material vorgelegt. Sicher ist, daß man nicht ein „von Protogriechen übernommenes Alphabet" vor sich hat, – *ein prototürkisches*, darf man getrost sagen. Dann ist aber der weitere Schluß zwingend, daß die semitische, sowie die protogriechische Kultur schon ein eigenes Alphabet hatte, und daß das Protogriechische nicht als vom Asiatisch-Semitischen, sondern vom Europäisch-Etruskischen, Skytischen und Protobulgarischen beeinflußt anzunehmen ist. Diese Sprachen, wie auch protogriechisch, waren prototürkischen Ursprungs. Die Reihe *„etruskisch (Val Camonica!), skytisch, protogriechisch, protobulgarisch und protobyzantinisch"* ist wahrscheinlich auch als die chronologische Reihe des Europäisch-Prototürkischen anzunehmen.

[1] MİRŞAN, K.: Proto-Türkçe Yazıtlar, Ankara, 1970.

[2] MİRŞAN, K.: Türk Metriği, Istanbul, 1966.

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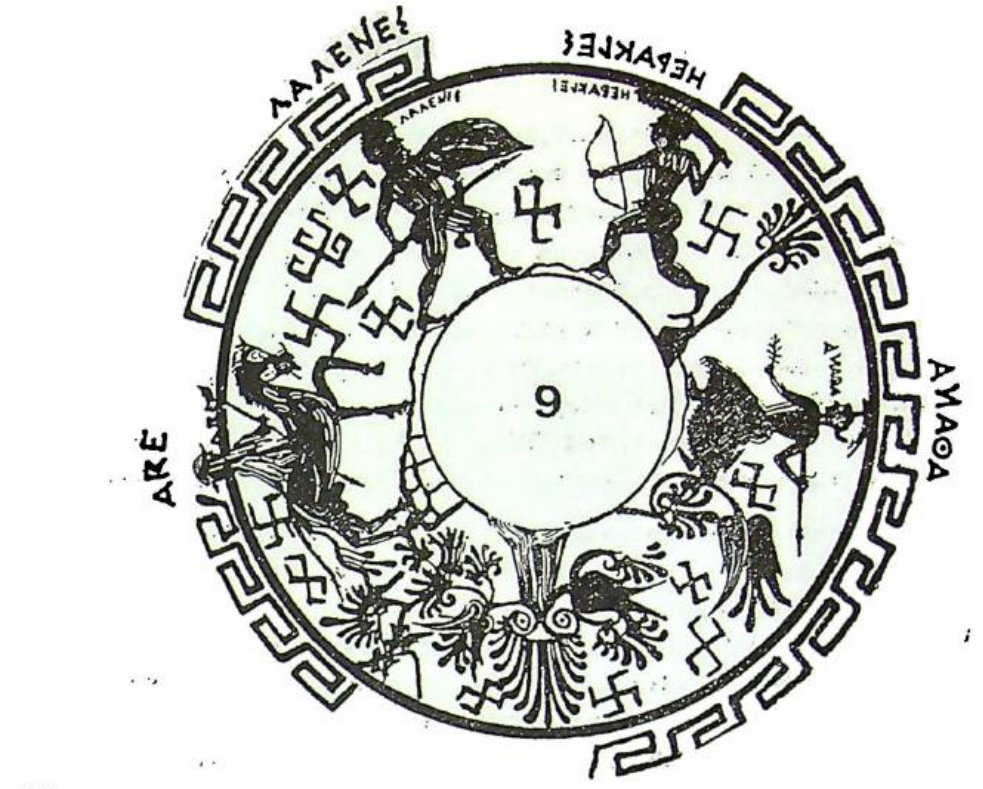

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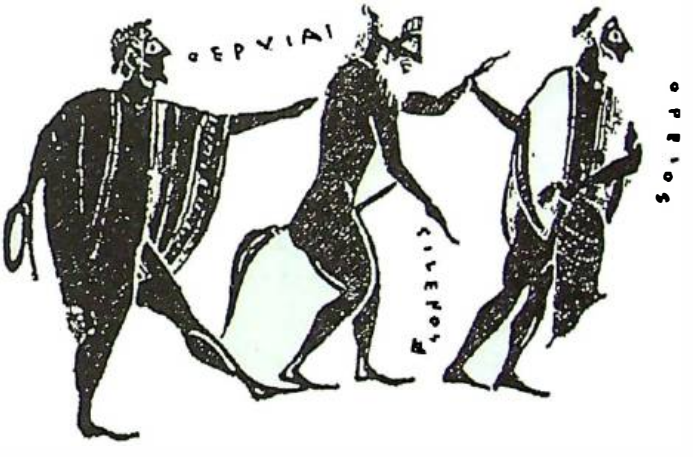

pg 9 AT ËRİÇ . ËLİTİL-ÇİNİÇİZ . ONUÇ ËR-AT UQULUÇUZ . AT OÑUTUNUT .
Der Kavallerist, Der Postbote. Als nationale Abwehrmacht dargestellt. Die Gattin.

pg10 UQUS ËRİKİT / *Das Entgegenkommen.*

pg 11 OÑUÇ ËRİYİSİTİS . ËZİS ËL-UÇUÑUZ . OÑURUÇ-SIÑIZ .
Der Schüler. Der heilige Volksführer. Der Lehrer.

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Griechische Geschichte

Den Griechen war noch zu Anfang des 7.Jahrhunderts ein wirklicher Kalender und damit eine geregelte Zeitrechnung unbekannt . Die griechische Geschichte beruht zum grössten Teil auf Voraussetzungen und an ihrem Anfang steht eine "Dichtung",das Werk HOMERS (Herodot setzt die Entstehung der homerischen Gedichte in die Zeit um 850 v.Chr.,s.Herodotos II/53). Doch dies ist nur eine Seite.HOMER bedient sich dabei einer Sprache mit nicht wenigen Ausdrücken,deren Sinn schon dem 6.und 5.Jahrhundert v.Chr. völlig unbekannt geworden war. Die ältere episch-didaktische Dichtung deckt sich sprachlich auch nicht mit der homerischen,und von den Gedichten HESIODS (700 v.Chr.?) sind Theogenie und Erga in einem den Rapsoden unbekannten Grade " persönliche Bekenntnisse".

Wenden wir uns nun an den ältesten griechischen Geschichtsschreiber HERODOTOS von Halikarnassos (Bodrum),der die Geschichte des Orients und Griechenlands,besonders der Perserkriege (490 bis 449 v.Chr.),in naivem,epischem Stil schildert,dann sind wir ausser über das Hellenistische sehr wenig informiert. Selbst die Bedeutungen der Götternamen bleiben in der hellenistischen Zeit undurchsichtig,die Hellenen empfinden sogar die eigenen Götter als Fremdlinge, wenn wir die folgende Ansicht HERODOTS in Betracht ziehen: "Von dem Stammbaum der einzelnen Götter oder ob sie alle vielmehr immer gewesen sind, ferner von ihrem Aussehen wissen die Hellenen sozusagen e r s t s e i t g e s t e r n u n d v o r g e s t e r n e t w a s .HESIOD und HOMER nämlich haben meiner Meinung nach höchstens 400 Jahre vor mir gelebt.Und sie haben doch den Stammbaum der Götter aufgestellt,haben ihnen ihre Beinamen gegeben,die Ämter und Tätigkeiten unter sie verteilt und ihre Gestalten beschrieben" (II/53). Wenn er weiter erklärt, "ich weiss nichts von diesem Flusse O k e a n o s .- Meiner Meinung nach hat HOMER oder ein anderer noch älterer Dichter den Namen Okeanos erfunden und in die Poesie eingeführt" (II/23), "Dass übrigens die Ägypter den Namen H e r a k l e s nicht von den Hellenen entlehnt haben, sondern umgekehrt die Hellenen von den Ägyptern,wenigstens diejenen Hellenen, bei denen Herakles der Sohn des Amphitryon ist,dafür habe ich viele Beweise" (Herodotos II/43),sehen wir ein,inwieweit das Protogriechische schon zu HERODOTS Zeiten in Vergessenheit geraten ist.Die Schilderung HERODOTS,dass die Massageten,ein den Skythen ähnliches Volk jenseits des Flusses Araxes,ihrem einzigen Gott Sonne Rosse opfern, "in der Meinung,dass man dem schnellsten Gotte das schnellste Wesen auf Erden darbringen muss" (Herodotos I/216),zeigt uns auch,dass die Grundzüge des protogriechischen Glaubens schon dem HERODOTOS v. Bodrum fremd geworden waren,weil er nicht mehr weiss,dass das Pferdeopfer mit der Rolle des Pferdes im etruskisch-griechischen Glauben zu erklären ist,aber der Ruf KROISOS,als er auf dem angezündeten Scheiterhaufen stand, zu Apollon (Herodotos I/87),lässt uns erkennen,dass das protogriechische Denken auch im Hellenismus fortgelebt hat,weil Apollon doch für OD URUÑUL zuständig war.Auch mit seinem Satz,"Ge ist bei den Skythen die Gemahlin des Zeus"(IV/59), " ihn nahm ein D e l p h i n a u f d e n R ü c k e n und trug ihn nach Tainaron. Er stieg ans Land und wanderte in S ä n g e r s c h m u c k nach Korinth"(Herodotos I/24) spielt HERODOT auf den protogriechischen Glauben an,und dass die Gebräuche beim Tode der Könige in Lakedaimon ebenso wie bei den asiatischen Barbaren sind,wobei sie mit einem Klagegeschrei versichern, dass gerade der verstorbene König der beste gewesen sei (VI/58),ist prototürkisch.

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SILENOI

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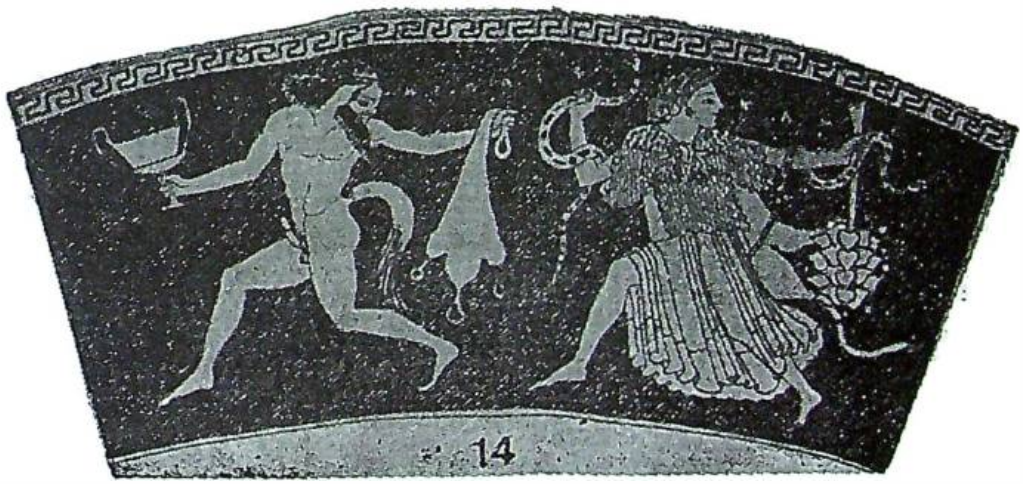

pg 12 ĔLİÇ ĔZ ĒTİSİZ ĔSİÑİZ ĔZİSİLİÇÜ OÑUS / *Der heilige Erfolg des vom Volk Geheiligten.*

pg 13 AT UQUS OÑUN AN / *Die Darstellung zum Gedenken des Erfolges.* V.: Bärtiger Kopf des Dionysos mit Efeukranz nach rechts. Silber-Tetradrachmon von Naxos, Sizilien.

pg 14 ONUÇ ÖGÜLÜSÜZ UQULUYUŞ / *Der als anerkennenswürdig zu verstehende.*

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pg 15 ONUÇ ËR-AT UQULUÇUZ. ONUÇ ËR-AT. ONUÇ ÉR ÉMIÇIZ. ËZIS OY OÑUN. ON OY AT-ËRISIZ. ÖKÜT ÖKÜTÜB UQUÑUZ. ËSIÇ ATÖGÜÑÜZ. / *Als nationale Abwehrmacht (als Held) dargestellt. (Er ist) die nationale Abwehrmacht. Der Inhaber der nationalen Abwehrmacht. Der heilige Dämon. Die Erlangung der nationalen Tapferkeit. Der Verstand. Der Geruch.*

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Warum nun protogriechisch sich verwischt hat , erkennen wir auch aus den Schilderungen HERODOTS: "Zur Zeit,als die Athener bereits zu Hellenen g e - r e c h n e t wurden" (II/51) und "die Pelasger haben eine Barbarensprache gesprochen . War dies bei allen Pelasgern der Fall, so hat die Bevölkerung in Attika,die ja pelasgischen Stammes ist,bei ihrer U m w a n d l u n g in Hellenen auch ihre Sprache g e w e c h s e l t " (I/57) . Somit haben viele Stämme ihre Sprachen zugunsten des Hellenischen aufgegeben und der hellenische Stamm,der vor seiner V e r e i n i g u n g mit den Pelasgern schwach war,hat aus kleinen Anfängen sich zu einem grossen Volke entwickelt , zumal die 'Pelasger', über deren Sprache HERODOT nichts bestimmtes sagen kann,und viele andere Barbarenstämme sich mit ihm vermischt haben (Herodotos I/58).

Aus den Schilderungen HERODOTS lässt sich einiges über Prototürken entnehmen.Nach ihm hiessen die Amazonen bei den Skythen 'Oiorpata',was im Hellenischen "Männertötende" bedeutet; 'Oior' heisst "Mann" (somit < OY ËR) , 'Pata' heisst "töten" (somit < ATA, "schiesst!") (Herodotos IV/110).Alle skythischen Stämme zusammen nennen sich 'Skoloten' (< UÇ ËSİG ËL AT,s.[1],S. 79), d.h. "Königliche" (Herodotos IV/6).Die Hellenen nennen sie 'Skythen'. Nach HERODOT wohnen nördlich von Kahlköpfen und Issedonen 'einäugige Menschen' Arimasper und 'goldhütende Greife' (IV/27).Da die von ihm gegebene Beschreibung der Sitten von Issedonen (Bericht IV/26) mit den Lebensgewohnheiten der Massageten (Bericht I/215,216) sich fast vollständig deckt,beziehen sich beide Berichte wahrscheinlich auf das gleiche Volk,und somit sind die einäugigen Menschen und goldhütenden Greife die nördlich von Zentralasien wohnenden Prototürken.Ausserdem wissen wir aus prototürkischen Inschriften,dass jeder prototürkische Stamm ein ALTUN,d.h. "Bevollmächtigter" ist,was auch als "Gold" übersetzt werden kann.Diese Stämme haben sich mit der Verwaltung QARA als bevollmächtigt angesehen,was auch als "Auge" oder "Blick" übersetzt werden kann. Auch QARA QAN (> QAĞAN) heisst nicht "schwarzer",sondern "verwaltender" QAN und QARA DËÑGİZ ist nicht das "schwarze",sondern das den Skythen "unterworfene" Meer.

HERODOT erklärt den Namen 'Arimasper' skythisch,wenn auch die Skythen mit ihm wegen ihrer vieldeutigen Sprache nur gespasst haben,'Arima' heisst nach HERODOT bei den Skythen "eins" und 'Spu' heisst "Auge" (Herodotos IV/27, vgl. im Finnischen 'silma' = "Auge" und im Lat. 'aspectus' = "Blick"). Es ist auch r i c h t i g ,weil 'eins' im Prototürkischen nur ËR oder BU ËR sein kann,was mit lazischem AR und mit mongolischem'arbun' (< Ë R BUN,als ist-Satz!) bestätigt wird.Aber BU ËR (> bir,türk. "eins") hat eine weitere Bedeutung,"Fürst", und somit ist HERODOT auf den skythischen Spass hereingefallen.

Im Türkischen ist die Gegenüberstellung von vorderen und hinteren Vokalen eine grundsätzliche Erscheinung (s. *K.MİRŞAN, Türkische Metrik, Istanbul 1966, S.19, unter Nr.1*), aber es können auch spontane Umwandlungen der Stämme (s.ebenda,S. 21) auftreten und so die paradigmatischen Systeme der Grammatik bestimmen. Diese Erscheinung ist unter anderem (s.ebenda,S.26, unter „3.1"u.„3.2") auch durch die Tendenz der Vergrößerung der Sprachmasse, und zwar zuerst nicht mit quantitativen Merkmalen (der Masse), sondern mit qualitativen Merkmalen (Prinzip der „Notwendigkeit") zu erklären, weil die entscheidende Bedeutung den qualitativen Merkmalen zukommt, wie ÜE AW>ÜEW (*üe*), UÇ A (*türkş*) > UÇU (*ögü, oqç, valc 3,6,7,15,16*), KÖK (türk. „blau") → KÖKE (mong.„blau"); vgl. auch im Uïgurischen AT („Pferd"), aber ËTİM („mein Pferd"), im Qazan-Türkischen SÖZ („Wort"), aber SÜYLEMEK („sprechen"), jedoch im Türk. SÖYLEMEK; im Deutschen *„der Gast"*, aber *„Gäste"*, jedoch im Russischen ГОСТЬ und ГОСТЬИ. Die Berücksichtigung der quantitativen Daten ist aber bei der historischen Untersuchung des grammatischen Baues, sowohl der „ersetzbaren" als auch „variierbaren" grammatischen Komponenten,notwendig, z.B. BUĞ (*özü*) > BUQ (*buq*) > BËG (*bëgt*) > BİK (qaz.

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türk.) > BÏ (qaz. türk. „Fürst"), oder BUW (*qarb*) > BUY (*buy*) > BEY (türk. „Fürst") > BE (türk., z.B. „be adam!"), wobei, wenn wir BU OQUQUN (*üe*) als „OQscher Fürst", BU ËDİ (*ögü*) als „Fürst", BU ËDİGİ (*ögü*) als „Fürstentum" übersetzen, wir die Erklärung für BU OQ > BUQ, BU AW > BUW, BU OĞ > BUĞ, BU OY > BUY (s.*on*) erhalten, und somit können wir im Urtürkischen BU als „Fürst" identifizieren, vgl. auch BU ËLİ ATI AT ON UÇ UYUN A (*qarç*, „das Volk, dessen Fürst ich bin, gehört dem Staatenbund des ONschen Führertums"). Es gibt auch Erscheinungen wie AZ ~ EZ (qaz. türk. „wenig"), SASA ~ SAS (tschuw. „Stimme") → SES (türk. „Stimme"), aber SUS (türk. „schweige!"), ALA~AL (tschuw. „Hand") → EL (türk. „Hand"), aber QOL (türk. „Arm"), die auf quantitative Merkmale der Vergrößerung der Sprachmasse hinweisen, weil z.B. dasaus d. Verb AL („nehme!") entstanden anzunehmende Nomina AL als *„Arm"*, sowie als *„Hand"* verstanden werden kann, aber die spontane Umwandlung dieses Wortes auf EL steht nicht in synharmonischer Beziehung (vordere und hintere Vokale!) mit AL und dient somit der Vergrößerung der Sprachmasse, die der maximalen Herausarbeitung und klaren Charakterisierung des betreffenden grammatischen Bedeutungsgehalts dient.

Unter Zugrundelegung dieser „variierbaren" und „ersetzbaren" grammatischen Erscheinungen sind wir berechtigt AR (laz. „eins") mit ËR (protürk.), BU ËR (prototürk.) mit BİR (türk. „eins"), ËR BUN (prototürk.) mit ARBAN (mong. „zehn"), *yksi* (finn. „eins") mit *kişi* (türk. „Mann"), ON (prototürk.) mit *on* (finn. „er, es, sie ist") zu vergleichen, weil wir hier Anhaltspunkte in Vergleichendsprachwissenschaftlicher Methode haben, aber ob „urtürkisch" BU („der Fürst") mit *bir* („eins"), ËKİ („Ehre") mit *iki* („zwei"), UÇ („Führer" oder auch „fliege!") mit *üç* („drei"), ËS („Erinnerung") mit *bës* („fünf"), ALTI („Bevollmächtigter") mit *altı* („sechs"), ËDİ („war") mit *cëdi* („sieben"), OÑ („Erfolg") mit *on* („zehn") identisch, synonymisch oder homonymisch (gleichlautende Wörter verschiedener Bedeutung, jedoch mit türk. *usus* und nach türk. grammatischen Erscheinungen) sind, können wir nur unter Zugrundelegung der extratürkologischen und dualitätsmechanischen Methoden (s. *K.MİRŞAN, Türkische Metrik; Prototürkische Inschriften* und *Dualitätstheorie*, letztere in Vorbereitung) entscheiden, jedoch aus prototürkischen Inschriften sehen wir bereits ein (z.B. *ëtr 1,2,43,87*, und *pg 10,15,61,68*), daß eine mit einem Wort ähnlichlautende Zahl für die Aussprache dieses Wortes verwendet worden ist.

Die Spuren der Aussprache mit Zahlen überliefert uns auch Menander Protektor in der Rede des Türkenfürstes Turchanthos (wahrscheinlich TURQAN US, „der Gouverneur"), der um 575 n. Chr. den Bosporos (Kertsch auf der Krim) erobert hat: *„Ihr seid doch nicht etwa jene Rhomäer, die in zehn Sprachen reden, aber nur eines sinnen können, nämlich Lug und Trug!" Er hatte kaum ausgesprochen, da steckte er alle zehn Finger in den Mund und fuhr fort: „Wie ich jetzt alle zehn Finger in den Mund stecke, so bedient ihr Rhomäer euch vieler verschiedener Sprachen, mit denen ihr bald mich, bald meine Sklaven, die Varchoniten* (sie sind wahrscheinlich BAR-QUN, „die vom Reich abgefallene Hunnen"), *betrügt".* Dies lässt sich wie folgt erklären: Die zehn Finger dienen zwar dem Ausdruck des Erfolges OÑ (s. *pb 3*), wie auch die Beherrschung der zehn Sprachen (= 10 Völker, d.h. verschiedene Völker) ein Erfolg bedeutet, jedoch sollte diese nicht dem Betrug dienen.

Als Menander Protektor um 550 n. Chr. herum die τουρκοι (tourkoi) erwähnt, waren die letzteren schon Türken und keine prototürkischen Stämme. Das Proto-Türkische existierte weit vor der christlichen Zeitrechnung.

HERODOT nennt als Ureinwohner Griechenlands die Pelasger (ursprünglich nur die Bewohner der Landschaft Pelasgiotis im Norden Thessaliens) und jene der Inseln die Leleger und Karer. Die Überlieferungen dieser Völker sind die Denkmäler nichtgriechischer Sprachen, die in steigendem Masse im Gebiet der ägäischen Kultur zutage treten. Ein Teil derselben lässt sich lesen, wenn auch nicht verstehen; andere erlauben höchstens eine Vermutung über den Inhalt (Rechnung, Liste u.dgl.), verraten nichts über die Lautform, und die hellenische Literatur gibt uns keine Anhaltspunkte für die Dechiffrierung. Für die Hellenen waren alle nicht hellenistischen Sprachen unterschiedslos '**Barbarensprachen**' und die Verwandtschaft des Hellenistischen, nicht nur mit den Ureinwohnern Griechenlands und der Inseln, sondern auch mit Thrakern, Illyrern usw. bleibt uns unbekannt. Das Hellenistische ist auch nicht eine alte, sondern eine m o d e r n e Sprache, wenn wir uns überlegen, dass erst im ptolemäischen Ägypten die auswärtigen Kolonisten, welche Griechen, aber auch Perser oder Juden sein konnten, insgesamt Hellenen hiessen (Gnomon 2, 610).

Unter diesen Umständen, d.h. da die geschichtlichen Überlieferungen nicht ausreichend sind, wollen wir – bevor wir uns mit dem Protogriechischen befassen – die uns b e k a n n t e Fülle der Kulturerscheinungen des Griechentums

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pg16 ÖN KATANAI / ONUN OQ AT ËS ATINITIS / *Die Namengebung für den Erfolg des Soldaten.* V.: Viergespann im Schritt; Silber-Tetradrachmon, Berlin.'

pg17 OÑUT ËZİSİÑİSİS / *Des Erfolgs wegen als heilig anerkannt.* Herakles; V.: Bärtiger Kopf des Dionysos nach links; Silber-Tetradrachmon von Thasos.

pg18 URUÇ ËSİÑİN ËSİDİYİÑÜ. AT OQ USULUÇ (OTUQSULUÇ) OÑUZ ONUÇ OQ ËSİÑİD / *Die Personifizierung des Krieges. Der Sturmsoldat. Der Abwehrsoldat.*

pg19 OTUQSULUÇUY OZ ËTİSİTİZ / *Die soldatische Verewigung.*

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durch die generelle Betrachtungsweise einer Morphologie zu ordnen versuchen, in welcher naturwissenschaftliche Methoden angewandt wurden und somit – " die Geschichte als Wissenschaft" vorausgesetzt – unsere Erkenntnisse historischer Gesetze sich mit treffsicheren Zukunftsprophetien verbinden.Zur Erfassung des geschichtlichen Laufes gehen wir davon aus, dass zwischen allen Erscheinungen der Natur eine Analogie besteht und somit auch die Kulturmorphologie gewisse Ähnlichkeiten mit der Morphologie der stofflichen Erscheinungen der Natur aufzuweisen hat, d.h. als Methode wählen wir die 'dualitätsmechanischen'Grundlagen, die von K.MİRŞAN (s.Proto-Türkçe Yazıtlar) bearbeitet worden sind,allerdings,weil wir keine weiteren Methoden kennen, – es gab zu allen Zeiten keine Geschichtswissenschaft.

Wenn wir den Drang unseres Jahrhunderts spüren und "die Geschichte zu einer Naturwissenschaft erheben" (J.S.MILL), die Politik als "soziale Physik" (A.COMTE)betrachten wollen,müssen wir uns selbstverständlich an die Geschichte als ein naturwissenschaftliches Weltbild wenden: "dass,wenn wir eine Handlung vollbringen,diese aus einem Beweggrunde oder Beweggründen geschieht;dass diese wieder die Folgen aus etwas Vorhergegangenem sind; und dass folglich, wenn uns alles,was vorhergegangen, und alle Gesetze, nach denen es erfolgt,bekannt wären,wir mit unfehlbarer Gewissheit alle unmittelbaren Ergebnisse davon vorhersagen könnten" (HEKATAIOS: Fragment 1a).Somit ist im Grunde die Geschichte ein Problem der Mechanik (Dualitätsmechanik!),ebenso wie im Grunde die Astronomie ein Problem der Mechanik ist.

"Es ist ein blosser Schlendrian,wenn man unter historischer Darstellung immer nur die erzählende versteht.Viele Ergebnisse historischer Forschung sind gar nicht dazu angetan, in dieser immerhin populärsten Form dargelegt zu werden" (F.WAGNER,Geschichtswissenschaft,Freiburg 1951), z.B.: "im Jahre 313 sagte Kaiser Konstantin dem Christentum offiziell seine Unterstützung zu , und 17 Jahre später wurde die Hauptstadt des Römischen Reichs von der alten mächtigen Stadt Rom in Italien in die vergleichsweise unbedeutende Stadt Byzanz verlegt. Die Wahl von Byzanz wurde 324 n.Chr. getroffen und die neue Hauptstadt wurde am 11.Mai 330 offiziell eingeweiht". Unter Heranziehung eines dualitätsmechanischen Datums von $P'_{y6} = 313,07$ haben wir allen Grund dazu, wenn nicht die Gründung der mächtigen christlichen Stadt Byzanz, dann die Extremität der potenziellen Wucht der christlichen Zivilisation mit "313" zu repräsentieren, weil die Extremwerte einer Funktion durch ihre Ableitung bestimmt werden,und wenn die griechische Kulturmorphologie durch die Dualitätsmechanik richtig erfasst ist, muss diesem Datum irgend etwas Bedeutendes zugeschrieben werden.Was Konstantin zwischen 324 und 330 in Byzanz aufgebaut hat,kann nicht von g e s c h i c h t l i c h e r Bedeutung gewesen sein.

In den Zwanzigerjahren des 19.Jahrhunderts wandte HAMILTON seine Aufmerksamkeit der Analogie zu, die zwischen der geometrischen Optik und der NEWTONschen Mechanik zu beobachten war. Bemerkenswert ist es,dass diese verschiedenen Gebiete in einer mathematisch identischen Form dargestellt werden könnten. DE BROGLIE versuchte die Schwierigkeiten dieser Dualität,die bei der Untersuchung der Natur des Lichtes festgestellt worden sind,zu überwinden und stellte im Jahre 1924 die Hypothese auf, dass auch den materiellen Teilchen Welleneigenschaften zuzuschreiben sind.Ausgehend von diesen theorethischen Überlegungen von DE BROGLIE zeigten im Jahre 1927 DAVISSON und GERMER sowie G.P.

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THOMSON, dass man mit Elektronenstrahlen an Kristallen Beugungserscheinungen beobachten kann,die bis auf kleine, durch die Verschiedenheit des Brechungs - index erklärbare Unterschiede denen der Röntgenstrahlbeugung nach v. LAUE oder DEBYE-SCHERRER vollkommen analog sind.

Die Korrespondenz zwischen der Dualitätsmechanik und der Atomphysik (s. K. MİRŞAN,Dualitätstheorie), bestätigt durch den oben erwähnten Dualismus,veranlasst uns anzunehmen,dass zwischen allen Erscheinungen der Natur eine Korrespondenz bestehen muss. Daraus ersehen wir,dass die Natur gleichartig im Sinne der Dualität geschaffen ist und man auch die Sprache der Menschen von dieser Grundlage nicht ausschliessen kann. Die aus dem Flächensatz abgeleitete u.auf einer dimensionslosen Grundlage aufgebaute Dualitätsmechanik lässt sich auf alle Entwicklungsformen der türkischen Sprache anwenden,und die Anwendung der Dualitätsmechanik zur Geschichtswissenschaft müsste auch nicht ausgeschlossen sein.

Was wir von einem Atom mit Sicherheit kennen, sind die Frequenzen seines Spektrums und die Intensitäten der Spektrallinien (nach W.HEISENBERG!).Nur diese Grössen sind als gegeben zu betrachten und alle übrigen Eigenschaften atomarer Systeme und Vorgänge aus ihnen abzuleiten.Tafel II zeigt uns die auf dieser Grundlage aufgebaute dualitätsmechanische Auffassung der Spektrallinien (Intensitäten!) der wasserstoffähnlichen Atome (rechts!) und die von K.MİRŞAN (s.'Proto-Türkçe Yazıtlar') bearbeiteten Datenfelder der türkischen Kulturen (links!).Diese beiden Bilder korrespondieren auffallend,und desswegen müsste unsere dualitätsmechanische Grundlage für die Begründung der Geschichtswissenschaft der stofflichen Kausalität entsprechen . Dass man aus Spektrallinien zum Aufbau des Atoms übergehen und die Eigenschaften der atomaren Systeme ableiten kann,zeigt uns Abb.1. Diese Eigenschaft,zur Kausalität überzugehen,muss auch für die menschliche Geschichte nicht ausgeschlossen sein.

Der mathematische Apparat der modernen Physik beruht auf empirischen Tatsachen,und die Axiome dieser Physik werden sich erst dann herauskristallisieren, wenn die mathematischen Konsequenzen wirklich in die Axiome führen.Diese Physik büsst aber in quantenmechanischer Betrachtungsweise jede Anschaulichkeit ein,geht über die Denkgewohnheit der Menschen hinaus,so dass,um das wirkliche physikalische Geschehen erfassen zu können, die empirischen Tatsachen zuerst d e m o n s t r i e r t , dann ausgewählt und angeordnet werden und das Problem durch unrelativistische Annäherung studiert werden muss.

In Tafel II demonstrieren wir die geschichtlichen Gegebenheiten Protoeuropas in den türkischen Datenfeldern und erkennen , dass sie korrespondieren. Ausserdem stellen wir den schönsten Erfolg der dualitätsmechanischen Geschichtsauffassung fest, nämlich, dass die türkischen Aufbauäste den europäischen Kulturfeldern entsprechen:

ÖZEK 6 : Rumänien bis Marmarameer, – b y z a n t i n i s c h e Kultur.
ÖZEK 5 : Raetia bis Roma, – r ö m i s c h e Kultur.
ÖZEK 4 : Ilion bis griechisches Festland, – g r i e c h i s c h e Kultur.
ÖZEK 3 : West-Anatolien, – u r h e l l e n i s t i s c h e Kultur.
ÖZEK 2 : Kreta, – m i n o i s c h e Kultur.

Die Urhellenen haben wir somit nicht in Griechenland, sodern in West-Anatolien vorausgesetzt, weil auf dem griechischen Festland die Kultursprache p r o t o t ü r k i s c h gewesen war.

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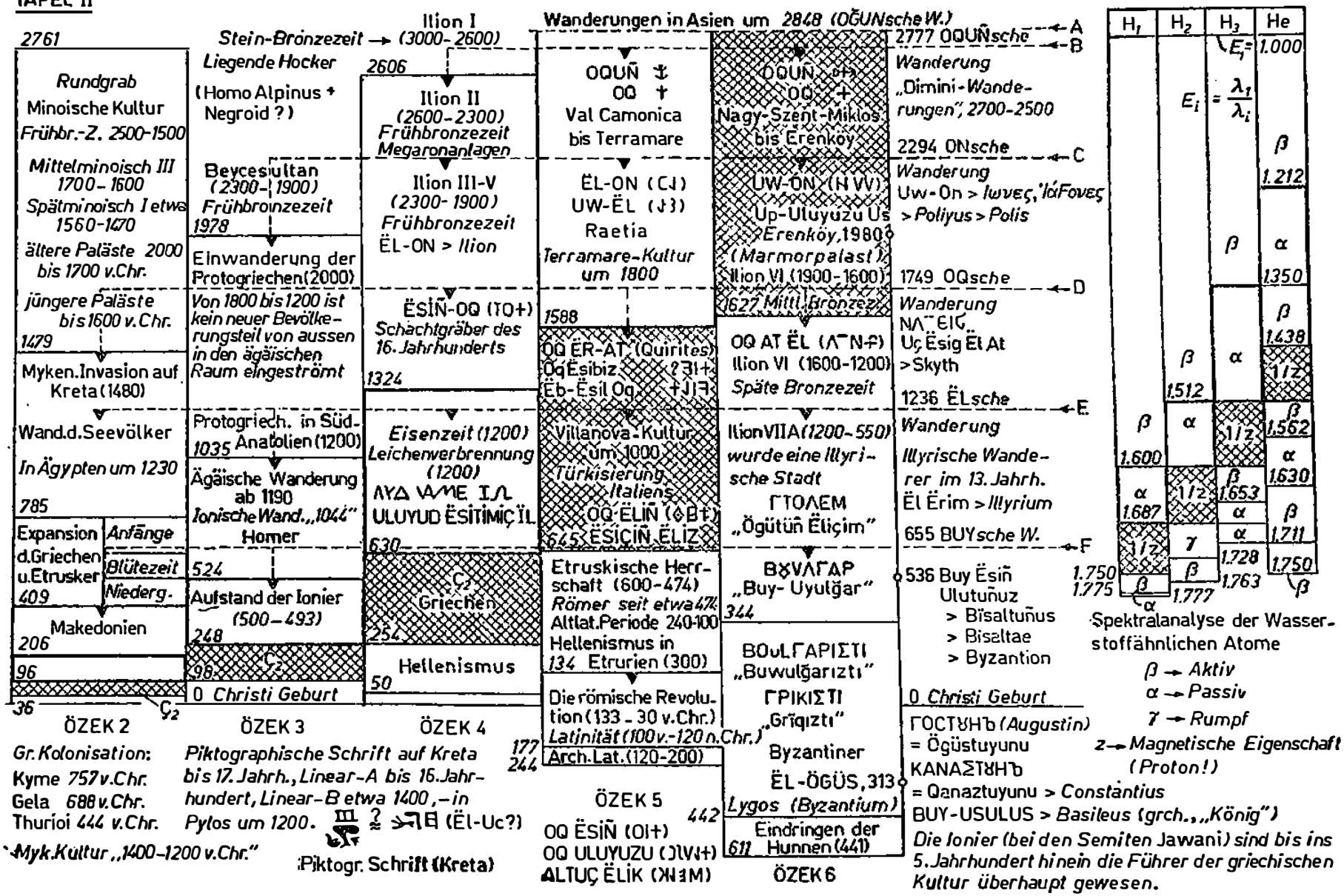
TAFEL II



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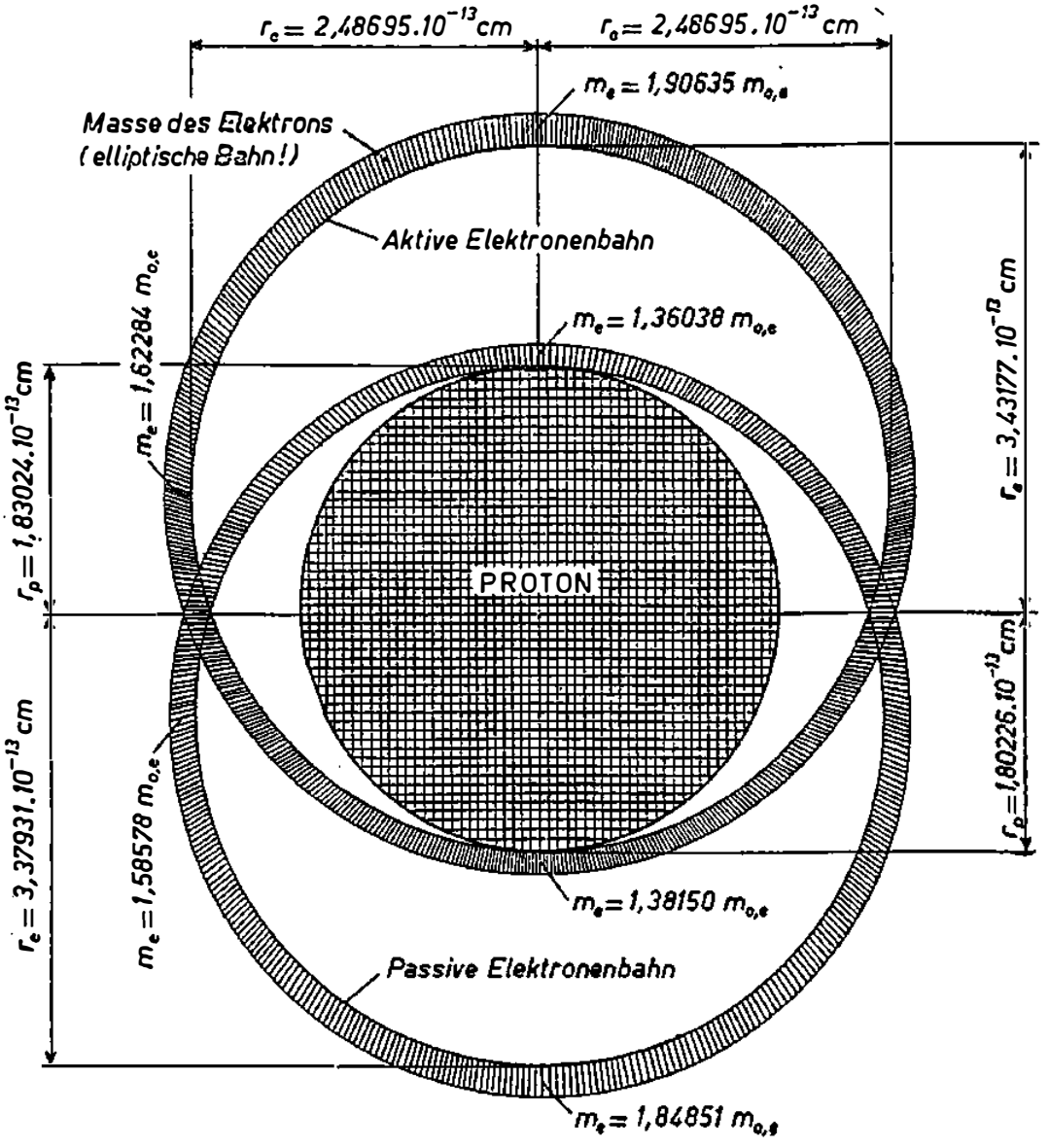

Abb.1. Kernmodell des ionisierten He-Atoms

Ruhemasse des Protons $m_{o,p} = 1{,}67239.10^{-24}$ g
Kernvolumen des Protons $V_p = 13{,}33399.10^{-39}$ cm³
Protonenellipsoid $a/b/c = 1{,}81625.10^{-13}/1{,}32635.10^{-13}/1{,}32141.10^{-13}$ cm
Ruhemasse des Elektrons $m_{o,e} = m_{o,p}/1836{,}12 = 9{,}10828.10^{-28}$ g
Ruhemasse des Neutrons $m_{o,n} = 1{,}67470.10^{-24}$ g

(Nach K.MİRŞAN: Dualitätstheorie als Grunlage der Kernphysik;
I: Dualitätstheorie, II: Atomphysik, III: Sprachphysik; *in Vorbereitung*).

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Wanderungen

Die dualitätsmechanisch begründbaren expansiven Neigungen entsprechen auch den geschichtlichen Gegebenheiten. Danach müssen für die Entwicklung des Griechentums die wechselseitigen Wirkungen der folgenden Wanderungen massgebend gewesen sein:

A.) OĞUN'sche Wanderung

in Asien um 2848 v.Chr. , wahrscheinlich ohne Einfluss auf Europa.

B.) OQUÑ'sche Wanderung

In der Zeit zwischen 2777 und 2606 v.Chr. die Einwanderung der "band und schnurkeramischen" (prototürkischen!) Scharen aus Osteuropa , mit expansiver Neigung der türkischen Aufbauperiode ÖZEK 7 , nach Rumänien (die Inschrift OQ UÇU!), Raetia (Schnurkeramik und Totenbrand in Graubünden am Ende der neolithischen Zeit von 6000 bis 2500 v.Chr., die ältesten Siedlerspuren des dritten vorchristlichen Jahrtausends in Graubünden), Val Camonica (die Inschriften auf Felsen) bis Terramaren (nicht prototürkische Pfahlbauten im Sumpfgebiet). Gründung der thessalischen Herrscherburg von Dimini (daher die 'Dimini-Wanderung') und Besetzung von Ilion I (in Stein-Bronzezeit!) um 2600 v.Chr. Vorherrschaft eines metallurgisch bestimmten Lebensstils in besetzten Gebieten, die Herrschaft der Einwanderer in Norditalien und Graubünden und die Assimilation an die einheimische Bevölkerung Griechenlands (Beisetzung in Form 'liegender Hocker') und West-Anatoliens, unter Einfluss der ägyptischen Zivilisation, jedoch mit ausschlaggebender Einwirkung der Entstehung der kretisch-mykenischen Kultur (Spirale als Schmuckmotiv!) ab 2606 v.Chr. (Megaronanlagen).

C.) ON'sche Wanderung

In der Zeit zwischen 2294 und 1978 v.Chr. die Einwanderung der ' viehzüchtenden ' Scharen aus Osteuropa, mit expansiver Neigung der türkischen Aufbauperiode ÖZEK 6, nach Österreich (die Inschrift 'ëtr 60' in Kärnten[1]) und der Schweiz (die schweizerischen Inschriften 'isv 1 bis 5'. ;in der Station Alpenquai erscheint das Pferd, der orientalischen Rasse angehörend, als Schwester des ungarischen Typus), Italien (Ende der nicht-türkischen Terramare-Kultur etwa um 1800 v.Chr.). Gründung von ËL-ON (Ilion III) um etwa 2294 (Hausbau: Vorhalle, langgestreckter Saal mit 'Herd in der Mitte') und UP-ULUYUZU US (Polis, Erenköy) um 1980 v.Chr. (die Inschrift UW-ON und Marmorpalast!), Vordringen bis Trabzon (die Inschriften auf Felsen in den Höhlen von Trabzon). In Griechenland wurden etwa um 1950 v.Chr. durch die UW-ON'schen (Ionschen) Wanderer die Siedlungen und Hafenstädte an der Ostküste zerstört, dagegen blieben die Einwanderer in Gebirgsgegenden (Olympos, Pindos, Epirus, Makedonien) als V i e h z ü c h t e r zurück. Wahrscheinlich blieb Kreta unberührt, weil dort die sogenannten 'älteren' Anlagen der Zeit zwischen 2000 bis 1700 v.Chr. angehören und die piktographische Schrift auf Kreta bis zum 17. Jahrh. dauert.

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[1] Die in diesem Buch angegebenen prototürkischen Sätze und Wörter, mit Abkürzungen wie 'alt' , 'on' , 'ëkin' , 'ëtr' usw., sind dem Buch von K. MİRŞAN, Proto-Türkçe Yazıtlar (Prototürkische Inschriften), Ankara 1970, entnommen.

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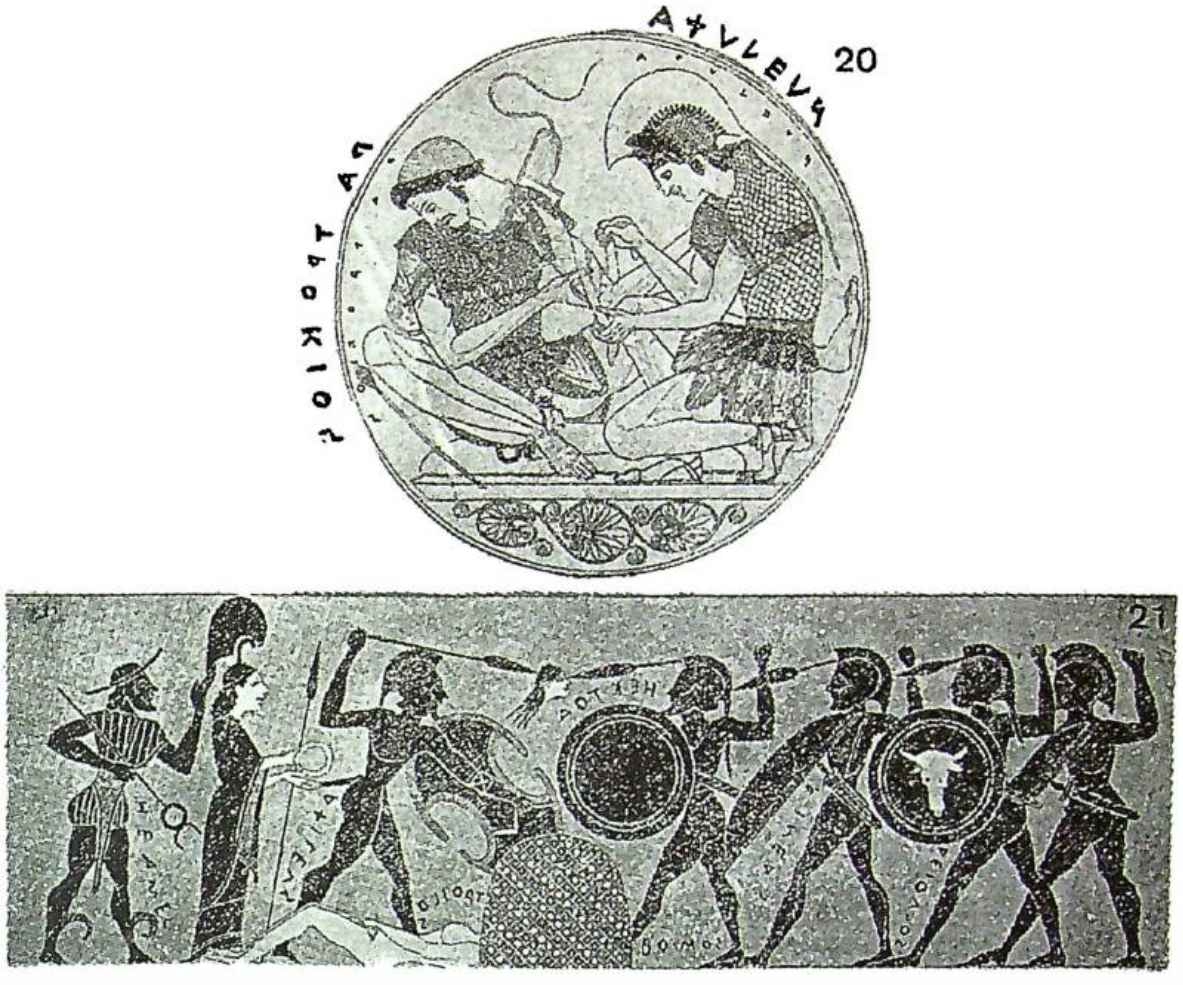

pg20 OTUQSULUÇUY-EZ. ÈGİT-SAR OÑUQ-SUÑUZ.

Die heilige Pflicht des Soldaten. Die Heilung durch den guten Verband.

pg21 ONUÇ ËTÜÜÇİL. OTUQSULUÇUY-OZ ËS-ËRİÑİSİLİÑİZ. ONUÇUQ ËSİÑİT ÖKÜÑ ËMİÑİZ. ËR-SİNİÇİDİZ. ODUÇ USUÑ OYUÑUZ / *Der Befehlshaber der nationalen Verteidigung. Der Übergang der Seele durch soldatische Verewigung. Ihr seid die zur nationalen Verteidigung Entschlossenen. Die Soldaten. Der Führer der Armee-Einheit.*

D.) OQ'sche Wanderung

In der Zeit zwischen 1749 und 1479 v.Chr. die Einwanderung der prototürkischen ("skythischen") S t r e i t w a g e n r i t t e r . Die Unterwerfung des griechischen Festlandes durch starke Gruppen der Prototürken , was sich durch den Stillstand der Entwicklung im helladischen Festland,in den Kykladen und West-Anatolien bemerkbar macht,die erst wieder gegen 1627 v.Chr. zu neuer Fruchtbarkeit gelangen.Zerstörung und Wiederaufbau der kretischen Paläste (Mittelminoisch III,1750-1570 v.Chr.),Übergang von Hieroglyphenschrift zu Linearschrift (vgl. die minoische Bezeichnung des Bades als ' asaminthos '< SU ËMİNİTİS), die seit dem 16. Jahrhundert auf Kreta allein herrschte . Wahrscheinlich entstand die Linearschrift so,dass man die prototürkischen Buchstaben hieroglyphisiert darstellte,um dem Volke das Geschriebene auch bildlich verständlich zu machen (s.Tafel II,unten!). Es fällt auf,dass wir überall in den kretischen Palästen den nordöstlich orientierten Mittelhof treffen, die gleiche Richtung, die in 'ëtr 50' als USULUÇUN geheiligt wird.

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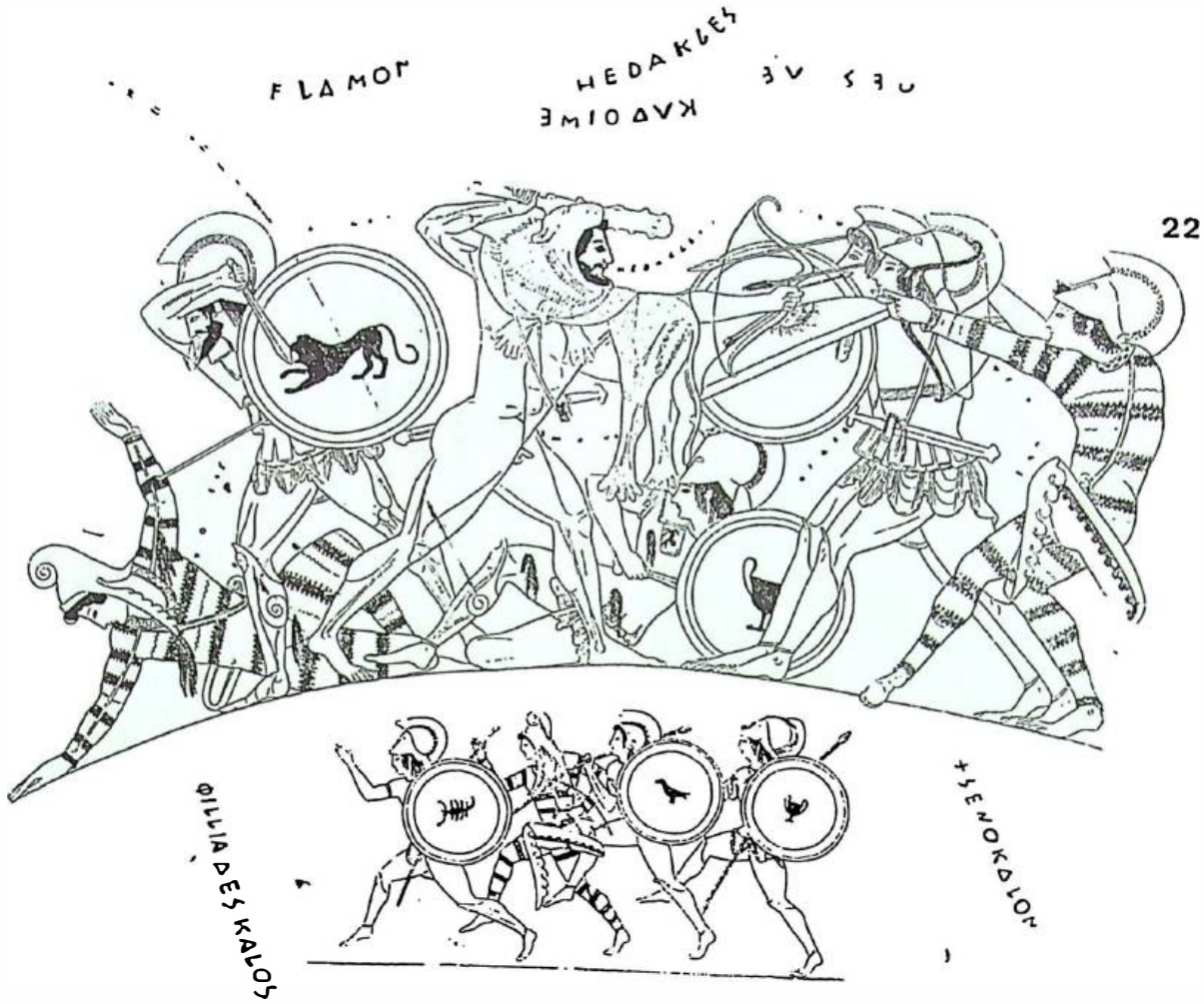

pg22 USUÑ-OQ OZUSUZ. İÇİLİT ËMİÑÜ. ONUÇ USUT UQULUÇUZ. AQAYID OÑUSUMUÇ. OÑUÇUZ-UYUÇ OÑURUTUZUÑ. USUÇ-SIZIS URUYULUÇ. OQ-OZUÇUNUÑ UQUDULUÑU, ËSİÑİSİL ËLİSİT ËDİÇİZ UQUTULUÑUZ / *Der Übergang an die OQsche Instanz. Die Gefangennahme. Als nationale Abwehr-instanz dargestellt. Der bis zur Verblutung Erfolgreiche. Die Schlacht der Armee. Die Tötung der Führerin. Nach dem Übergang an die OQsche Seite; die Darstellung der Benachrichtigung des Ereignisses*

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Den skythischen Streitwagenrittern gelang es etwa am Ausgang des 18. Jahrhunderts v.Chr.,über den Kaukasus vorstossend,Syrien und Mesopotamien zu erobern und die Hethiter Kleinasiens zeitweise unter Kontrolle zu setzen (für die Oberkönige von 'Churri' vgl. 'Chur' < OQ UR in Graubünden).

Auch Europa blieb von den Umwälzungen nicht verschont. In der Schweiz die Einwanderung der Alamannen (?) etwa um 1500 v.Chr. Nach der Inschrift'ëtr 50' müssten die OQ ËR AT'en (Quiriten),über das nördliche adriatische Meer kommend,bis Südetrurien eingewandert sein und das Reich " OQ ULUYUZU" gegründet haben.

E.) ËL'sche Wanderung

In der Zeit zwischen 1236 und 1097 v.Chr. die Einwanderung der e i s e n z e i t l i c h e n Scharen (Illyrier!) aus der ungarischen Tiefebene , mit expansiver Neigung der türkischen Aufbauperiode ÖZEK 4, nach den westlichen Teilen des Balkanrumpfes,die später Illyrien (ËL ËRİM?,vgl. 'klgti') benannt wurden; Besetzung der adriatischen Küste der Apenninenhalbinsel (nach 'ëtr 50' ËZİÇ ËSİB AŢAP,jedoch wahrscheinlich durch ËSİÇİÑ ËLİZ eingesiedelt , da OQ ULUYUZU in West-Italien gegründet ist).Beginn der Eisenzeit in Italien Ende des zweiten Jahrtausends;Entstehung der Villanova-Kultur durch die neuen Einwanderer um 1000 v.Chr. in der Gegend von Bologna.Diese Kultur erstreckte sich den Apenninen entlang bis zum äussersten Süden,auf der Sallentinischen Halbinsel (wahrscheinlich über das Meer kommend),wodurch somit die Aufprägung der prototürkischen Struktur in ganz Italien stattfand.

Das Vorrücken der ËL'schen Scharen (der Illyrier) hat auch einen Stoss nach Osten auf die Thraker und nach Süden auf die Griechen ausgeübt . In Kleinasien wurde Ilion eine illyrische (wahrscheinlich ÖGÜTÜÑ ËLİÇİM !) Stadt.Dem Ansturm erlag auch Hethiterreich.Zu Land und zur See drangen die Kühnen vor,sie gewannen Syrien und die Insel Cypern,sie griffen sogar Ägypten zur See und zu Lande an.Auf dem griechischen Festland wurden Siedlungen und Paläste, vor allem Mykene und Tiryns,zerstört.Siedlungen wie Prosymna und Zyguries fanden ihren Untergang.Eisenwaffen treten in Gräbern auf,Leichenverbrennungen kommen vor , die Helme und Schilde sind von anderer Art.

Die Hallstattleute in der Schweiz,die bereits das Eisen kannten,eine farbenfrohe Keramik herstellten,sich mit Bronzeschmuck beluden und ihre Toten in den grossen Grabhügeln (QURĞAN) bestatteten,die überall in der Schweiz zu finden sind,stammen von den illyrischen Volksstämmen ab.Die Rätier,die den illyrischen Volksstämmen angehören und die modernsten türkischen Wörter wie 'sötşgi' ("süt üstü"), 'wil' ("awıl"),'stavel' ("ast-awıl") verwenden , waren zäh und äusserst kriegerisch,deshalb von den Römern zuerst gefürchtet (nach LAUR-BELART berührten die Germanen vor der Römerzeit die Schweiz nicht!).

F.) BUY'sche Wanderung

Die BUY'sche Wanderung um 655 v.Chr. mit expansiver Neigung der türkischen Aufbauperiode ÖZEK 3, steht in einer engen Beziehung mit Nordwest-Kleinasien, aber über die Geschichte Nordwest-Kleinasiens wissen wir nur wenig . Trotzdem kann niemand garantieren,dass im Nordwesten Kleinasiens,in der weiten Umgebung der Linie 'Lemnos-Ilion-Istanbul-Trabzon' nicht frühzeitig Prototürken heimisch gewesen sind (s. 'pb 1,2,24').Es muss ein Staatswesen gewesen sein ,

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das den Hethitern unter den Namen 'Land Ahhijawa' (OQ-UYUWA ?) bekannt wurde. Dieser Name kann natürlich mit den Achäern (OQUÑ-ËR ?) des griechischen Festlandes oder mit den von Nordwest-Kleinasien nach Griechenland ausgewanderten Ionen (UW-ON), als UW-UYUWA, verglichen werden. Denn die Angaben der Texte, die 'Lazpaş' in einem Atem mit Ahhijawa nennen, verweisen uns – selbst wenn das nicht 'Laz' sein sollte – deutlich an die Nordwestküste Anatoliens.

Die Hethitischen Könige haben mindestens seit 1400 v.Chr. immer einem Druck von Nordwesten standhalten müssen. Es ist aber undenkbar, dass sich derartige Kräfte in dem verhältnismässig schmalen Gebiete Nordwestkleinasiens, das der Hethiterherrschaft nicht unterstand, aus sich heraus erzeugt hätten (s. K. GOETZE, Kleinasien, München 1957).

Dieses Land stand in einer engen Beziehung mit Balkanländern und weitreichenden prototürkischen Wanderungsbewegungen, wie die Überrennung des Hethiterreiches unter der Wucht der illyrischen Wanderung uns beweist. Auch 'Bukkelkeramik' von 'Ilion VII B 1' ist in Kleinasien ganz fremd und hat sicher balkanische Zusammenhänge. Die in Fikirtepe (Kadıköy) aufgetauchten Reste einer Kultur lassen sich auch nirgends anschliessen. Südlich des Golfes von İzmit ist Menteşe eine Station dieser Kultur (s. J. MELLAART, Ist. Mitt. 6, 1955). Aus HERODOTS Aufzählung der Stämme des Heeres von Xerxes sehen wir, wie weit die balkanischen Stämme nach Anatolien eingedrungen sind und die n a t ü r l i c h e Ausdehnung des Makedonischen Reichs in Richtung Anatoliens weist auch auf diese schon längst bestehenden balkanisch-anatolische Beziehungen hin. Die aus dem BUY-UYULĞAR'ischen (bulgarischen) Alphabet (Taf. I) stammenden Buchstaben *(T, B, Δ, Λ, C, Π, Θ, H, W usw.)* des protobyzantinischen Alphabets weisen uns auch auf diese Beziehungen hin, und Tafel III begründet diese Beziehungen auf dualitätsmechanischem und ethymologischem Wege. Auch der Satz:

ITO ΔEO KIPOΣ OTAN EKTIΣTIN BOuLΓAPIΣTI ΣIΓOP EΛEM ΓPIKIΣTI INΔIKTIΩNOΣ
ÏTÜW ËDİÑÜW AQIRIWIZ-UTAN AÑIOTIZTIN BUWULĞARIZTI ÖZÜGÜR AÑLAÑIM
GRĪQIZTI INDIOTIWUNUZ (Çatalar-Inschrift)
Die bulgarische Verkündigung der Unterjochung der Griechen.

ist von geschichtlicher Bedeutung, wobei unter GRÏQIZTI wahrscheinlich die B y z a n t i n e r zu verstehen sind.

Griechische Sprache

Die heutige griechische Sprache ist eine, unter der wechselseitigen Wirkung der prototürkischen Wanderungen einerseits, und der einheimischen und weiteren Völkerschaften andererseits entstandene, nicht als eine absolute Einheit voraussetzbare, bindungs- und betonungsmässig labilisierte (s. K. MİRŞAN, Türk Metriği, S. 12), durch Diphthonge beherrschte Sprache. Gegenüber dem Griechischen besteht z.B. die phonomatische Prägung der deutschen Sprache aus Konsonanten – häufungen (kvk/kvkk/kkvk), und die romanischen Sprachen kennen die Häufungen im Silbenauslaut nicht. Auf eine urgriechische dialektische Differenz weist z. B. der Unterschied in der Endung der 1. Pers. Plur. '-men' (ion.):'-mes' (dor.). Für die Auffassung der Differenzierungen im Griechischen ist auch entscheidend : *urgriech. ἔφᾱ und ἔστᾱ zu φᾱ und στᾱ.*

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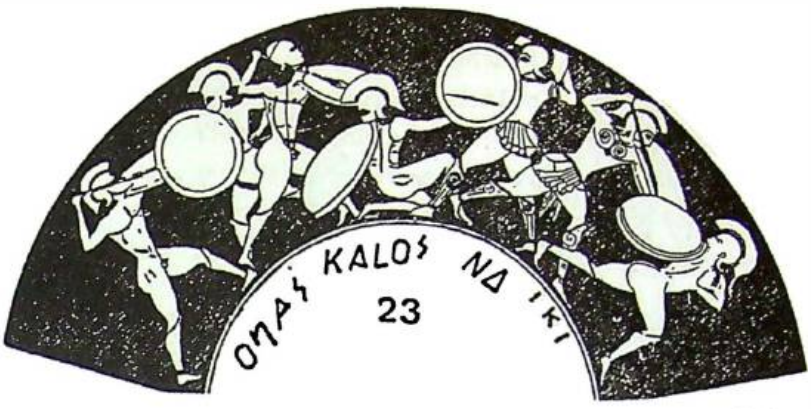

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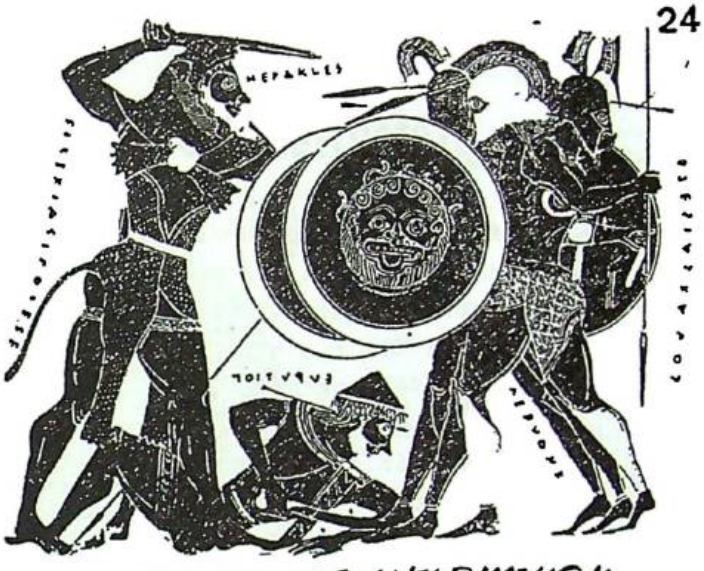

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pg23 OÑURUZ UQUTULUÑUZ ONUD USUQUS / *Die erfolgreiche Darstellung der Abwehrinstanz.*

pg24 UÇUQ OZ, UÇUQUS ËR ËZİSİGİÑİS UÇUZUÇ. ONUÇ ËR AT UQULUÇUZ. UÇUY URUY ËSİSİÑÜ. OZ ËSİÇ OZUSUTUZ UQUTULUÑUZ, ËLİÇİRÜY OÑUÇ / *Weil der Staatsmann auf dem Felde der Ehre gefallen ist, fliegt er in seiner Eigenschaft als Staatsmann ins heilige Paradies. Als nationale Abwehrmacht dargestellt. Die Tötung des Führers. Nach dem Tod der Übergang, das Gelingen der Nachrichtenübermittlung.*

Pg25 ËLİÇ ËR AT UQULUÇUZ. ÖÇ ËSİÑİZ / *Der Mann aus dem Volk. Der Starke, der Kräftige.*

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Für eine weitere Charakterisierung der griechischen Sprache können wir die Entwicklung der Sprachen wie folgt schematisieren: **A-AB-aC-ab-a,** d.h.was am Anfang ist wird auch am Ende ähnlich (vgl. im Türkischen BUN/MËN/BEN,wobei 'P' zu 'M' und dann 'M' wieder zu 'B' wurde,und BU/BUĞ/BUQ/BËG/BÏK/BÏ). In dieser Hinsicht zeigt die Entwicklung '-men' (vordorisch) zu '-mes' (dorisch) und auch '-ter' (dorisch) zu '-tes' (attisch; z.B. dor.'kriter',att.'krites'), dass die griechische Sprache schon in dorischer Zeit in der Entwicklungsstufe 'ab' stand,weil 'S' älter ist als 'N' und 'R'.Dagegen steht lateinisch '-mus' in der Entwicklungsstufe 'AB',weil 'S' in '-mus' aus etruskisch US oder ËS entstanden ist,und ausserdem kennt das Lateinische noch immer '-tur'. Gegenüber lateinisch '-mus' steht aber türkisch '-mış' in der Entwicklungsstufe 'ab' , weil 'S' älter ist als 'Ş'.

Dechiffrierung der protogriechischen Inschriften

Der Habitus der Proto-Epochen ist auf sprachlichem Gebiet nicht allein durch lexikalische und grammatische,sondern vor allem durch stilistische und semasiologische Studien zu erfassen.Die Richtigkeit der Dechiffrierungen und Lesungen ist deswegen am besten bei den b e b i l d e r t e n Inschriften kontrollierbar.Z.B. 'pg 1' ist darstellungsmässig sehr deutlich : Ein Soldat kehrt heim,seine Frau nimmt ihm seinen Schild ab und schenkt ihm ein Getränk ein.Es ist also wahrscheinlich,dass in der Inschrift die Wörter 'iç-', 'ög-' , 'oxor' (laz."Haus", < OQ ËRÜY ?), 'oxoï' (laz."Haus",Hopa), 'oxorca' ("Frau"), 'kirïos' (gr. "Herr",< OQ ËRÜY US?) auftauchen,was auch tatsächlich der Fall ist (s. 'pg 1').

In 'pg 2' sind die Enden der Wörter durch 'W > ꝋ und 'ϟ > ϟ erkenntlich und somit besteht der Satz aus zwei Wörtern.Karikaturisiert dargestellt ist "die Paarung" : Ein Dämon streckt zwei (ÏKÏ) fest umwundene Hände aus,die nicht seine eigenen Hände sind,und somit wird 'das sich Verheiraten' ausgedrückt mit der eigentlichen Tatsache der 'Paarung' , dargestellt durch zwei zur Paarung angeregte Hunde. Somit stimmt meine Lesung mit der bildlichen Darstellung überein (s. 'pg 2').Durch die Karikatur wird gesagt: " das Heiraten ist nichts anderes als die Paarung ".Die Bedeutung des Perfektstammes ÏKÏÇÏW ist in 'pg 3' durch das Verb 'ÏKÏÇ-',dargestellt als "Samen ausstreuen", sehr deutlich zu verstehen.Auch 'pg 4' zeigt eine weitere,mit der 'Paarung' zusammenhängende Darstellung,nämlich die Trauung (vgl. in 'ëtr 35' UP-URUYUN, "der Richter"). 'Pg 5' belehrt uns über die gelobte Weise der Selbstbefriedung , wo wieder das Wort 'ÏKÏ' auftaucht . Dass 'ÏKÏ-' wirklich die Wortstammbedeutung "zwei-" oder "paar-" hat,belegen wir aus 'pg 6' , 'pg 7' , 'pg 8' .

In 'pg 9' sehen wir einen Kavalleristen und seine Frau.Somit sind die beiden Soldaten nichts anderes als die Postboten,und der Soldat neben dem Kavalleristen trägt wirklich eine Postrolle.Die stilisiert als Hakenkreuz gezeichneten Vögel bestätigen auch diese Bedeutung.Ausserdem sind die Bedeutungen der Wörter AT ËRÏÇ und AT OÑUTUNUT im Etruskischen semasiologisch mit AT USUTUS ('ëtr 92') und AT ËDÏTÜY ËMÏÇÏZ ('ëtr 94') belegt.'Pg 10' zeigt eine hervorragende Karikaturisierung des bürgerlichen Ehelebens,was mit '2+2' -füssigem IT ("Hund") neben einem Webstuhl (Treue+Arbeit) zusammengefasst ist . Der

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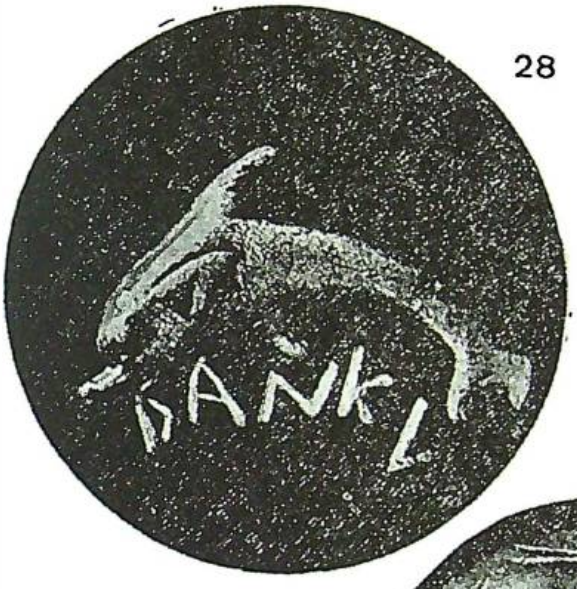

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pg26 UÇ ËLİTİZ / *Oberhalb ein Mensch.*
pg27 ÖGÜÇ ËLİTİZ / *Stier-Mensch.*
pg28 SU AT ANIQIL / *Der Delphin genannte.*
pg29 ËS AT ËRİTİZ / *Die Erlösung der Seele.*
pg30 ËSİÑİN ËZÜY ËRİT UQUÑUZ.
Die Verständigung über die Erlösung der Seele.

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Mann zeigt mit seinen Fingern ON ("zehn"),um OÑ ("erfolgreich zu sein") auszudrücken,und sein halb-erregter,somit die Willenslosigkeit andeutender Penis wird als ein Hammer hochgeführt,um "du bist aber so erfolgreich, dass man nichts anderes braucht,als mit diesem Hammer auf deinen Kopf zu schlagen" auszudrücken.

Aus den oben aufgeführten Inschriften geht hervor,dass die für uns unsittlichen protogriechischen Darstellungen für die damalige Mentalität der Griechen gar nicht unzüchtig,im Gegenteil,eine UQUTULUÑUZ (KALOZ," die belehrende Darstellung ") gewesen sind.Der hochstehende Penis drückt die h e i l i g e Kraft aus.Dies erkennen wir sehr gut aus 'pg 11'.Ein Schüler verfolgt seinen Lehrer,um erfolgreich zu werden.Zwischen diesen beiden ist ein Dämon mit hochstehendem Penis dargestellt,womit das Lernen gefördert werden soll. Nach ' pg 12 ' ist der Dämon "der vom Volk geheiligte",und die Priester des göttlichen Charisma bedienten die dämonischen Kräfte.Um einen Erfolg zu repräsentieren (in 'pg 13' einen Erfolg durch Dionysos und Dämon!),prägte man Dämonenbilder in die Münzen.'Pg 14' zeigt uns,dass auch die Erfolge der Wahrsagerinnen von Dämonen bewirkt werden und 'pg 15' belehrt uns,dass die Erfolge der Staatsmänner von Dämonen mit verschiedenen Berufungen abhängig sind.Trotz ihrer himmlischen Kraft,dargestellt durch den hochstehenden Penis und den Schwanz als ein Merkmal des Charisma,hatten die Dämonen keinen Geschlechtsverkehr ausgeübt,und deswegen ist der Penis der Dämonen überdimensional gross, für Geschlechtsverkehr mit irdischen Frauen ungeeignet,gezeichnet.Die Ausnahmen bilden wieder die Belehrungen über Sex-Praktiken als UQUTULUÑUZ (s.Abb.2).Nun, es gab auch einfach menschliche Leistungen ohne Dämonenhilfe,wie in ' pg 16 ' und ' pg 17 '

Eine weitere Grundlage für die Dechiffrierung der protogriechischen In - schriften bilden die nationalen Namen der Prototürken.Die Prototürken in Europa haben sich hauptsächlich 'OQ' genannt: OQ ËSİBİZ ('ëtr 50',"die OQsche Nation"),OQ ËLİÑ ('ëtr 53',"das OQsche Volk"),OQ ULUYUZU ('ëtr 50',"das OQsche Staatsgebiet") ; in Skythien : OQ ËKİ ('oqç',"die OQsche Würde"),OQ UÇU('oqç', "die OQsche Fahne"),OQUÑ ('ësiñin',"das OQe"),OQ AT ('uluğuç',"OQ benannt") ; in Mazedonien : OQ ÖKÜ ('ësüs',"die OQsche Mentalität").Eine Ausnahme bildet die Inschrift 'pb 1' aus Istanbul-Erenköy,wo die Nation ON genannt wird. Ausserdem deutet ON ÖKÜYÜS der Inschrift von Raschlinas in der Schweiz , im Vergleich zu OQ ÖKÜWÜYÜN von Nagy-Szent-Miklos auf eine mögliche Benennung "ON".

Da nun Griechenland mit der anatolischen Küste immer in einer engen Beziehung stand,müssten in protogriechischen Inschriften die beiden Wortstämme OQ und ON anzutreffen sein.Diese Wörter werden wahrscheinlich in der Nominalkomposition und nicht als Wurzelnomina auftauchen.Gehen wir in dieser Hinsicht vom Etruskischen aus,dann sehen wir,dass die Komposita mit 'OQ' für den Ausdruck der nationalen Konstitution des etruskischen Volkes gebraucht worden sind : ODUQ ("der Soldat"),UÇUQ ("der Führer"),UÇUQUYUÇ ("der Gouverneur").Somit sind die Komposita mit OQ und ON in protogriechischen Inschriften mit grosser Wahrscheinlichkeit bei den kriegerischen Darstellungen anzutreffen. Versuchen wir die Inschrift 'pg 18' zu lesen,werden wir unsere Vermutung tatsächlich bestätigt sehen, – OTUQSULUÇ ("Sturmsoldat").Dieser Belag wird durch die Inschriften 'pg 19' bis 'pg 24' bestätigt.In diesen Abbildungen sind die Bedeutungen der Schriften durch bildliche Darstellungen sehr gut erläutert.In

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Abb. 2. KALOZ über Sex-Praktiken.

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'pg 19' trägt ein Soldat seinen gefallenen Kameraden,um ihn verewigen zu lassen.'Pg 20' beschreibt noch eine weitere soldatische Pflicht.In 'pg 21' sind die Speere der Abwehrmacht halb gezeichnet,weil sie nicht Angreifer sind, und auf dem Schild des Führers ist ÖGÜÇ ("der Ochse", = die Stärke) abgebildet. Die Leiche liegt auf der Seite OTUQSULUÇUY,weil sie das Opfer des Angriffserfolges ist.ONUÇ ËTÜÜÇİL hält einen Kranz,um ihn nach dem unzweifelhaften Erfolg dem OTUQSULUÇUY abzugeben und ausserdem wird als Speer ein OÑ ËKİ ("die Würde des Erfolges") gehalten.In 'pg 22' hebt die Königin der Amazonen , die die hohe Mütze der Skythen trägt,ihre linke Hand hoch und bittet um ihre Gefangennahme.Da die Amazonen aber nicht übergehen dürfen,wird sie von einem skythischen Bogenschützen verwundet,und um diesen Vorgang zu verdeutlichen, sind die beiden Frauen in skythischer Bogenschützentracht dargestellt.Die beiden eng nebeneinander auf HEDAKLEZ losgehenden Amazonen sind in Hoplitenrüstung und repräsentieren die skythische Armee,und HEDAKLEZ besteht gegen diese Armee als ONUÇ USUT. 'Pg 24' gibt eine ähnliche Darstellung,jedoch wird der Held dieses Bildes jetzt als HERAKLEZ beschrieben,wie in 'pg 9'. Eine bedeutungsvolle Eigenschaft dieser Bilder ist es,dass ONUÇ als einfacher Provinzler dargestellt ist und somit die Abwehr der Volksmacht repräsentiert. Diese Eigenschaft von HEDAKLEZ oder HERAKLEZ wird in 'pg 25' noch deutlicher augedrückt: "der Mann vom Volk",der stärker ist als ein Stiermensch. Für die weiteren Schreibweisen von Stier-Mensch vgl. 'pg 26' und 'pg 27'.

Meine Lesung des Buchstabens 'D' in 'pg 22' als SU (ONUÇ USUT) ist nach 'pg 28' begrüdet,wo SU AT ("Delphin") mit der Zusammensetzung " S +U =D" geschrieben worden ist.Im Etruskischen entstand 'D' aus dem Dreieck 'Delta',und für US wurde U unter dem S gesetzt (Ψ).Die Protogriechen setzten für SU die Buchstaben S und U nebeneinander und so entstand der lateinische Buchstabe D, der sich jedoch wegen dem ähnlichen Buchstaben P nicht lange behaupten konnte. 'Pg 29' und 'pg 30' zeigen uns,dass SU AT heilig ist und in einem engen Zusammenhang mit der Wanderung der Seele steht.

Aus den Inschriften geht eine wichtige Eigenschaft der protogriechischen UQUTULUÑUZ hervor: Sie sind keine Darstellungen der Ereignisse, sondern " Belehrungen ". Dies erkennen wir besonders in 'pg 31' und 'pg 32',wo die Frage erörtert wird,was geschieht,wenn die Führer,Offiziere und Soldaten sterben müssen? Die Antwort heisst,dass die würdige Hoheit "als Führer geheiligt" werden wird; dem nationalen Abwehrmann wird es gelingen "sich zu erlösen" ; das Sterben ist ein würdiger Gedanke des nationalen Helden usw.Auch das Menschenopfer hat nach 'pg 33' seine Unvermeidlichkeiten , weil der Erfolg des Volkes durch den Übergang des Opfers in die Welt des Herrn geheiligt werden muss.

Die in 'pg 34,35,36' dargestellten Szenen schildern uns die bei allen Völkern einst geübte Sitte,bei bestimmten Gelegenheiten Menschen der Gottheit als Opfer darzubringen.Die Tötung geht an einem Altare vor sich,dessen heiliger Bezirk durch den Dreifuss, ÜÇ (homonym mit UÇ = zur Gottheit fliegen),ËKİ ("die Ehre",homonym mit İKİ = zwei) und durch eine Palme mit 'sieben' (CËDİ, homonym mit ËDİ = war) Ästen bezeichnet wird.Der Schild des Getöteten ist mit einem Pferdebild versehen,was nach 'pg 37' und 'pg 38' (UÇ OYUÑ OÑUZ) mit dem Übergang zur Gottheit in Beziehung steht.Die Beziehung des Pferdes zur Gottheit ist offensichtlich aus der Analogie AT als "das Pferd",einerseits,und AT als "der gute,heilige Ruf",andererseits,hervorgegangen,was in 'ëtr 86' bildlich und textlich,ATIN USUTUS ËDİÇ ËTİLİZ,sehr gut dargestellt ist.

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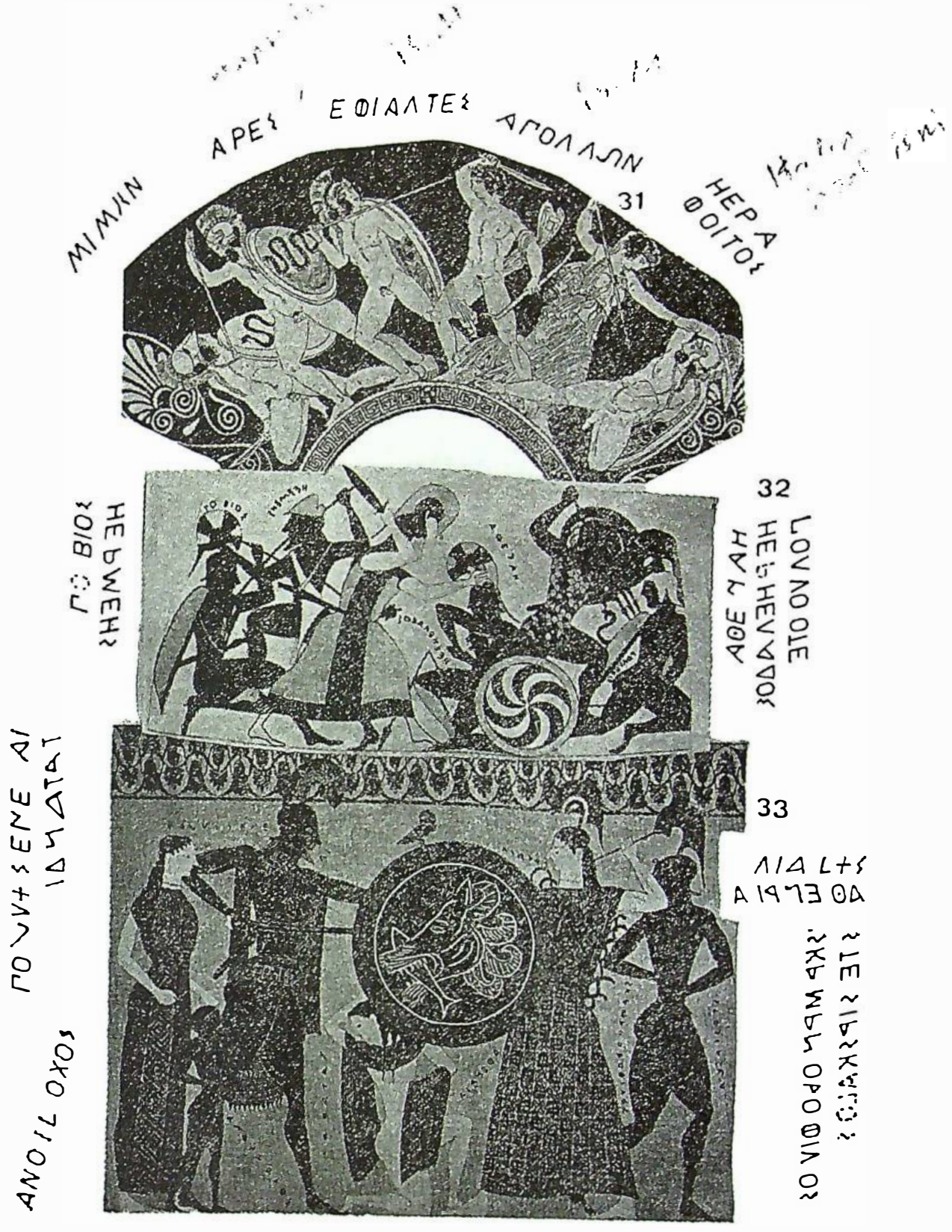

pg 31 ËMİS ËMÜÜN AT ËR:ÇİZ. UÇ ËZİS ATAL ËSİÇİZ. AT ÖGÜÑÜL ULUN. ONUÇ ËR AT ËZ-OÑUS ËSİÑİZ.
Die Erlösung der Persönlichkeit. Geheiligt als Führer. Die würdige Hoheit. Das Gelingen der Erlösung (durch Tod im Kampf!) des nationalen Abwehrmannes.

pg 32 ÖGÜÑ ÖKÜSÜÑÜZ ONUÇ ËR ËMİÇİN OZ. ATOÑUÇU ATIN ONUÇ ËR ANIÇIL ËTİDİÑİZ. ÖGÜÑÜL O-YUÑ OÑUSUÇ / *Der würdige Glaube des nationalen Helden an den Übergang. Den Erfolgsmann als nationalen Helden erinnerungswürdig zu machen. Der Erfolg der Würde.*

pg 33 ÖGÜÑ UYUYUQUZ UÇUÇ ËTİS. ËS ËRİSİTÜ ËDİS. ATINIÑISIL OÑUQUÑUZ. ËLİSİT ULUQUZ ATIÑUÇURUS AT. OZ ËSİÇ OZUSUTUZ UQUTULUÑUZ OZUQUR ËMİRÜ OÑURUÑ ËZİSÜY OÑUZ.
Die Würde schlafend fliegen lassen. Diejenige, deren Seele erlöst werden soll. Maskotte. Für die Volkshoheit den Ruf fliegen lassen. Der für den Übergang zum Himmel Geopferte möge den Erfolg haben, im Himmel „den Erfolg" zu heiligen.

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pg34 ÖGÜSÜLÜS ÖGÜÑÜZ. UÇ AT UYUYUŚUZ ĔSIÑ / *Ich bin der Würdige. Sie wird für den Führer sterben.*
pg35 ĔS ĔTIÑSIZIÑIS. UYUQUÑ OZ / *Das Opfer. Der Opfer-Altar.*
pg35 ÖTÜGSÜLÜÇ UYUYUZ. ĔS-ĔTIÑSILIÑIZ / *Die soldatische Tötung. Geopfert werden.*

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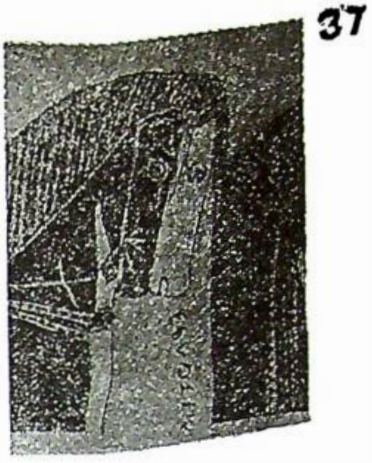

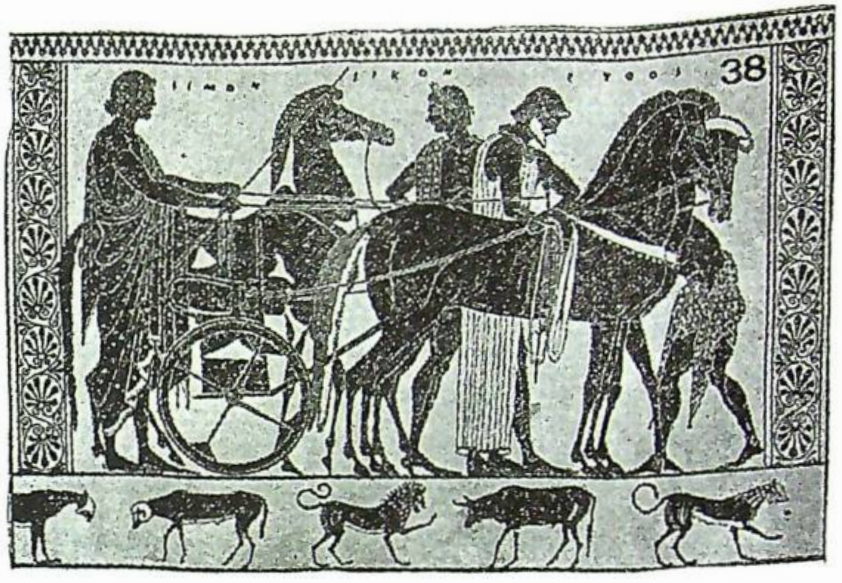

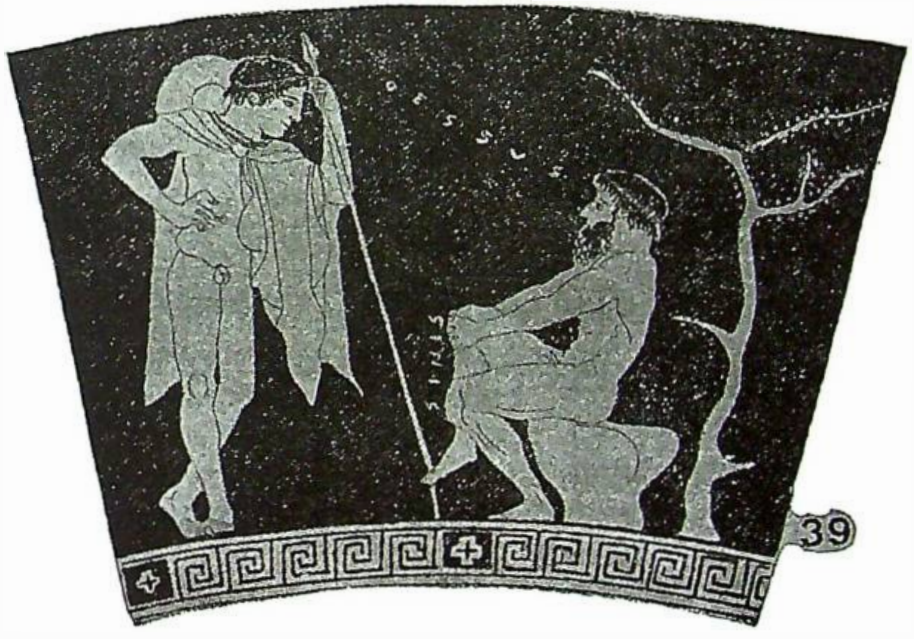

pg37 UÇURULUÑ ËSİSİLT / *Der dich in den Himmel Erhebenlassende. pg38* SIMON SIKON EYOOS / ËZİS ËMİÑİN OZUSUQUÑUN UÇ OYUÑUÑUZ / *Der Übergang zur Gottheit durch Fliegen.*
pg39 ËZİS ANISIZ. OÑUÇ ËZÜSİYİZ / *Der Heiland. Der Jünger.*

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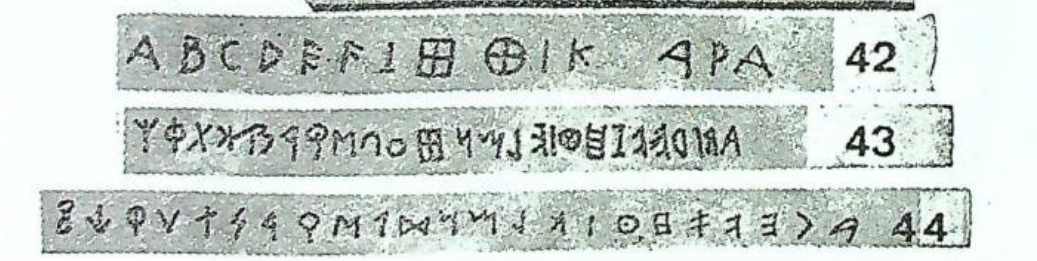

pg40 ONUÇ ËRİMİÑ. AT OÑUÇUNUTUS ËTİZ. ONUÇ ËRİTİZ ËDİSİÑİZ. ODUÇUÑUZ
Die Meldestelle der nationalen Tapferkeit. Die Erfolgsauszeichnung. Die Berichterstattung über die nationale Tapferkeit. Der General.

pg41 ËS-ËR OÑUSULUÑUZ. ËL UYUDURUSUT / *Selbstbewusstsein. Das Einschläferungsmittel des Volkes.*

pg42 AT ÖKÜDÜÇ ËB-ËL UQUÑUSUQ ËTİRİT / *Das, was die Gedanken dem Volke verständlich macht.*

pg43 AT ÖKÜDÜÇ ËB-ËL UQUÑUSUĞ OLUMUN OQUŞUÑUPULT ËSİÑİR ËZİSİK UQUSUÑUC.
Diese als ‚Alphabet' genannte heilige Schrift dient dem Volke die Gedanken verständlich zu machen.

pg44 AT UÇUB UQUQ ËLİÑ ËSİK OLUMUN OQUQUPULT ËSİÑİR-OZ UQUYUSUÑUSUW.
Diese als ‚Alphabet' genannte Schrift dient dem Volke die Buchstabierungen verständlich zu machen.

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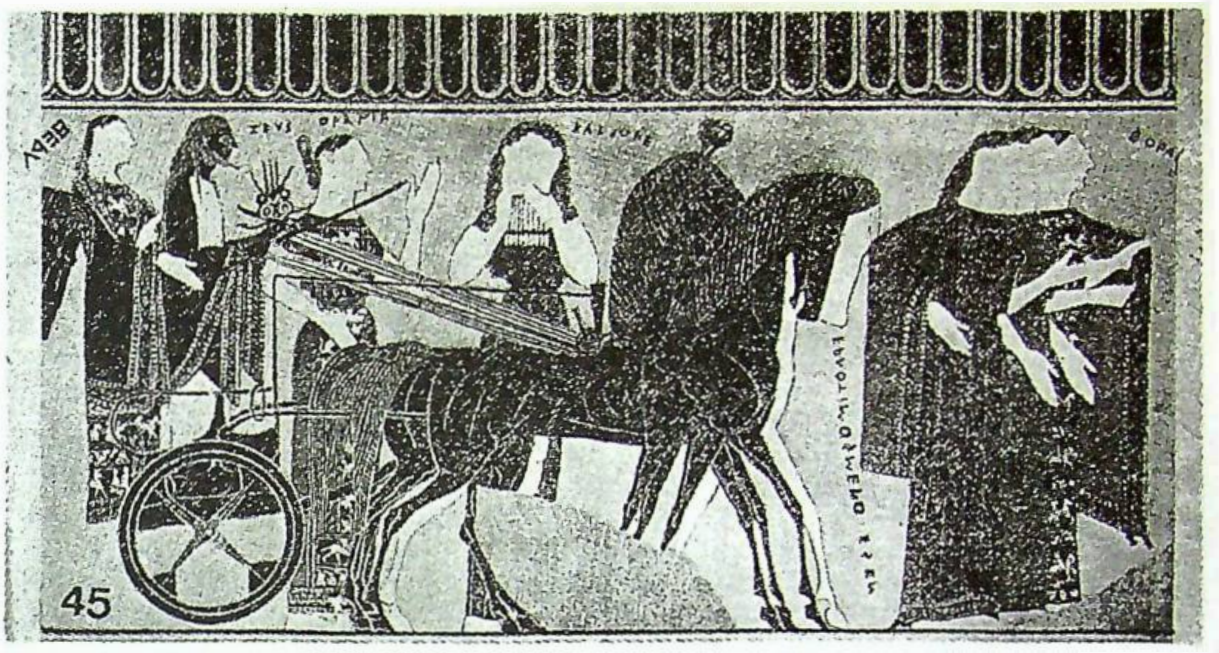

pg45 ΛϤΞΒ / IEV ʃ OPAMIA / KALIO ΓΕ / ϤΞΖΞΙΟϤΞ ϻ ƨO ΜΙΤΟΛΞΒ / Β OPAI / ΉΟJVϤΟΙΑ /AITƧΞΒ
ϤΞC ΟΛЖϤ Α+ / ϤΟϤΙ+ / IPIʃ / ϻϻ / ΛΞƧΡΦΑΡΛΞϻϚƧΙΖΙʃ-Ɔ / ΓVΞJΞΓ

ËLİÇİRİL *İÇÜY OZ OÑUR ËTÜ USUT* ÏK ATALISIÑ ËGİÇ *UÇURULUÑ ËSİSİM OÑUZ ËM İÇİGİÑİS İÇİ-ZİÇÜ* ËL OÑURUTUS *AT USUÑU UYULUÑUZ* ËLİÇİZ ËSİSİT *OQ AT ËRİS ËKİÙÑ OÑUÇU* OQ ËS ËR OÑU *AS ËRİSİZ* ËMİM *ÖSÜZ ËSİZÜ ÖZÜM UÇUL ËR AT ËZÜZİÇİP* ËGİÇÜ İÇİYÜ.

Hingeführt wird die als Frau Gütige (=Hera) von der Instanz, die für die Übergangsaufnahme zuständig ist (=Zeus), mittels den für d.Himmelfahrt Mächtigen (=Pferde), zum Heiraten. Die Gemeinschaft des Volkserfolges. Das Ziel ist durch den Bräutigam erfolgreich erreicht. Um den Bräutigam heiraten zu lassen, wird von dem für das Wort (ÖSÜZ, türk. „söz") zuständigen Beamten (UÇUL ËR AT) um d.gütige Heiraten (İÇİYÜ) gebetet (ËZÜZİÇİP).

Eine sehr wichtige Eigenschaft von 'pg 35' und 'pg 36' besteht noch darin, dass die Erzählung in einer Folge von zwei Szenen erfolgt, so dass uns die Möglichkeit geboten wird, über den Aufbau der Sprache informiert zu werden. Zuerst erkennen wir zwei Flexionsformen ËTİÑSİZİÑİZ/ËTİÑSİLİÑİZ : Gegenüber dem 'ist-Satz' mit dem Flexionsinfix '-İZ-' in 'pg 35', haben wir in 'pg 36' das passive Flexionsinfix '-İL-', vgl. im Türkischen 'gör-ün-dü' oder 'gözüktü' ("es hat sich gezeigt", aktiv), gegenüber 'gör-ül-dü' ("es wurde gesehen", pas.). Dann vor allem erkennen wir , dass das Protogriechische in der viel späteren Periode des Prototürkischen steht als das Etruskische. Man darf z.B. nicht OTUQ USULUÇ lesen, wie es für das Etruskische massgebend wäre, sondern OTUQ-SULUÇ.

Für die Dechiffrierung der protogriechischen Inschriften muss uns auch auffallen, dass die verbindlichen Lehrsätze des Christentums – Kreuz, Christusmonogramm, Seelenwanderung, Schlange – schon von Prototürken dargestellt waren und die christliche Religion noch tiefere Wurzeln im Griechentum hat (der menschgewordene Gott, Adam und Eva mit der Schlange usw.). Schon die Tamğalı-Inschriften kennen das Kreuz, und das Christusmonogramm ist BU ALTIÑ ËSİS, vgl. ËSİD ALTI BËG ËSİS ('bëgl'). Die Seelenwanderung als Übergang zur Gottheit, eng verknüpft mit den Wörtern OZ ("Übergang"), AL ("nehmen"), UÇ ("fliegen"), bildet die Grundlage der prototürkischen Religion, wie aus OT OZIÑ ËTİP ËRT ('qarb'), OT-OZ OĞLINA ('qarç'), AL ÖTÜSÜÑ AÑIQIÑ ('ëtr 49'), AL AT ËDİSİZİTİL ('ëtr 71, 74,75'), ËSİÑ UÇURUL ËLİTİRİZ ('ëtr 50'), ËSİÑ UÇURAM ËSİTİL OT ('ëtr 58') ersichtlich ist. Der Engel wird im Etruskischen UÇUY oder ULUT genannt und die Schlange als OQ UYUZUNUT ("das OQ'sche Symbol"), OÑUÇUZUÇ (" das, was erfolg-

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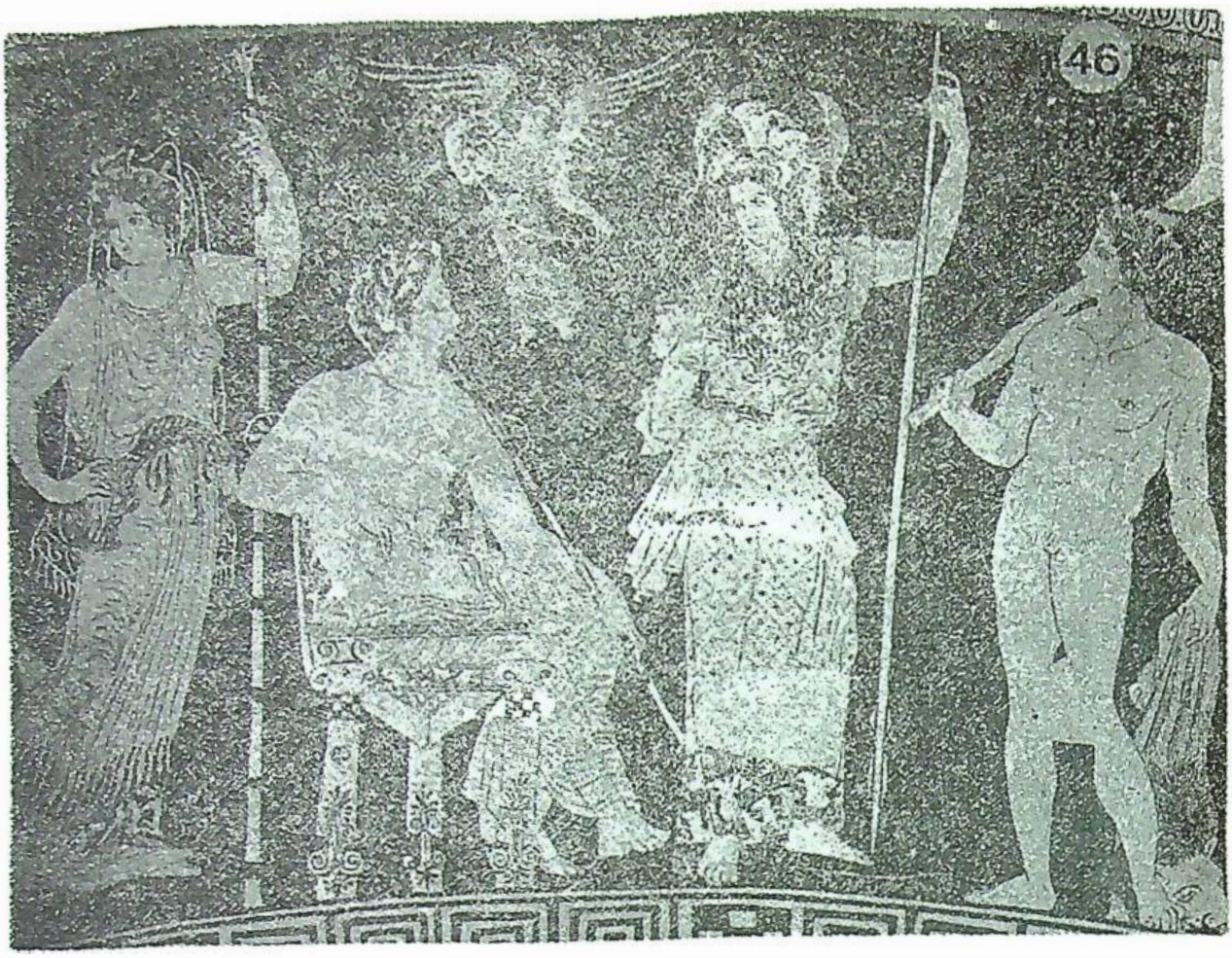

pg46 NIKM / AN ËSİKİM / Die Seele desjenigen,dessen das Volk gedenkt (Engel).
IEY Σ / İÇÜY OZ / Der für den Übergang Zuständige (=Zeus, auch *ΣΫ IEV / OZU İÇÜY / Herrscher des Überganges*).
AUHNA \ / AT OÑUN ANİTİS / Die Verewigerin des Heldentums (=Athena).
HPA KAH Σ / ON ËRATCO ËLİN OZ / Der übergegangene Verteidiger des OQschen Volkes (Herakles)

reich macht","das Glück").Auch der gottgewordene Mensch fehlt im Etruskischen nicht:UÇUZ AT ('ëtr 67'),UÇUZUYUL ÜQUQUYUSUÇUN ('ëtr 54'),US ËSİÇİN ËZİS('ëtr 50'). Die Gottheit wurde immer als ËSİS,ËSÜS,ËZÜS,SİZ benannt: ËSÜSE ANINIDIÑ ('ësüs'),ËSÜSİM ('köy'),ËZÜS USA ATAQ ('ul'), ËZÜSÜZÜÑ ËRİKİNTİS BUY ('buy'), ËZÜSİÑ UQUSUY ('ëtr 46',"der Jesus-Glaube"), SİZİM ËSİS KİTEM ('ya'), SİZİME AWRILIWIM ('ël'). Auch als Symbol von ASQAN KÖYPEÑ ÜYÜNİÑ ("das himmlische Gotteshaus") dient das Kreuz: OQASIN KÖYPEÑE QOLUYUB ORNINA ('köy').Das griechische Kreuz wird auch auf 1600 v.Chr. datiert (s.EVANS,The Palace of Minos, I, pp.511-517).

Die Protogriechen glaubten am Amfang auch an die prototürkische Gottheit **ËSÜS** ("die Gottheit,die nur durch Besinnung wahrgenommen werden kann") und erreichten diese Gottheit nach dem Sterben durch 'Fliegen',wie auch Jesus Christus in den Himmel durch Fliegen aufgenommen worden ist (s.'pg 38').Durch die bildliche Darstellung von ËZİS EMİÑİN ("die Göttlichkeit",eigentlich die verstorbene Frau,'pg 38',wie in 'ëtr 23-28'),wurde ein Platz für den menschgewordenen Gott eingeräumt und aus solchen zweideutigen Darstellungsweisen – unter Mitwirkung der schon eingebürgerten Vorstellungsweisen über Engel als UÇUY;AT ËRİSİÇ;OZUY ËRİTÜY, Dämonen als OÑUN;ËZİS ËL-UÇUÑUZ usw., die eigentlich dem Menschen im gleichen Sinne dienten wie die Lehrer als OÑURUÇ-SİÑİZ; ONUÇURUT

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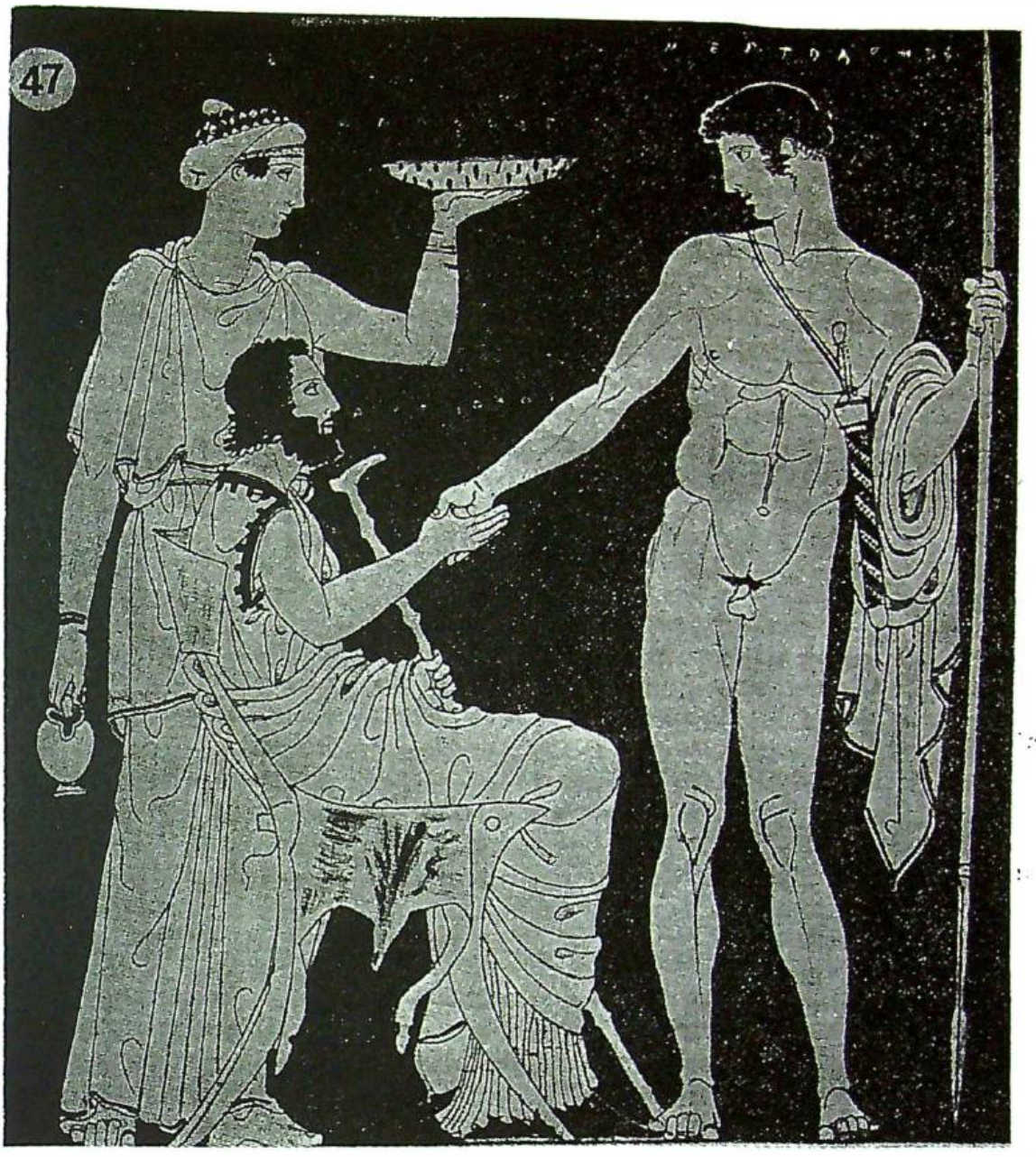

pg47 ΚΑΛΛΙΟΠΕ ΑΝΤΙΟΧΟΣ ΝΕΣΤΟΡΜΟΣ / ÏK ATAL ËLİSİÑ ËGİÇ. ATAN ËS USUÑUQUÑUZ. ANIÇ ÖG ËSİÑİL ËR ËMİÑİZ / *Die volksgütige Frau. Die Instanz des Vaters. Euer Sohn* (ÖG ËSİÑİL, *vgl.* OĞ ËL > OĞUL, *türk.* „Sohn"), *der beabsichtigt, daß das Volk seiner gedenken soll.*

UQULUÇU;UQUL UÇUZ usw.,nämlich um die Schüler als OÑUÇ ËRİYİSİTİS; UQULUY ËSİSİÑİZ zu lehren – hat sich die Gottheit aus praktischen Gründen entschlossen, sich zu vermenschlichen,um nicht als komplizierte Seele immer v. Menschen entfernt zu bleiben, sondern die Menschen unter den Menschen belehren zu können, s. 'pg 39' .

Eine ausgezeichnete Möglichkeit für die Dechiffrierung bietet 'pg 4o' im Vergleich zu 'ëtr 19', wobei die protogriechische Darstellung noch ausführlicher ist als die etruskische. Anstatt ATINILIRIÑ ËRİSİDÜL UÇUSUSUT haben wir hier die Angabe ONUÇ ËRİMİÑ; AT ATAP ËDİYÜYİÇ heisst hier AT OÑUÇUNUTUS ËTİZ. und die Darstellungen ONUÇ ËRİTİZ ËDİSİÑİZ,ODUÇUÑUZ fehlen im Etruskischen.

Eine weitere Identität finden wir zwischen 'pg 41' und 'ëtr 42,51'. ËL UYUDURUSUT ist nur der Gegensatz zu UQUSUP UÇUÇ oder ËL AT OÑUNUT; und ËS-ËR OÑUSULUÑUZ wird im gleichen Sinne verwendet wie etruskisch ËL UÇUDUYUÇ.

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Nachdem wir nun die Hauptschwierigkeiten der Dechiffrierung der b e b i l d e r t e n protogriechischen Inschriften überwunden haben,kommen wir nur auf den Redeaufbau der protogriechisch-etruskischen Ur-Alphabete zurück . Pg 42' zeigt den ersten Versuch der Etrusker,das etruskische Alphabet in einen Spruch anzuordnen.Die Einreihung kann auf zwei Arten gelesen werden:AT ÖKÜDÜÇ ËB-ËL OÑUQUSUQ OTUDÜT (s.'ëtr 90') und. AT ÖKÜDÜÇ ËB-ËL UQUÑUSUQ ËTİRİT, also AT,ÖK,geschlossene Vokale,D,Ç,ËB,offene Vokale,ËL,QUÑ,S,K,R. Es ist zu beachten,dass das Alphabet mit AT ("der Ruf") anfängt und ausserdem im Prototürkischen ÖK mit geschlossenen Vokalen,ËB mit offenen Vokalen kommt.'Pg 43' zeigt die erweiterte und fast vollkommene Anordnung des etruskischen Alphabets.Hier bedeutet OQUŞUÑUPULT "das Alphabet" und UQUSUÑUÇ "die Schrift".Die fehlenden Buchstaben (O/U,UQUQ,OQUQ,OQ,W,US) in diesem Redeaufbau werden in einen weiteren Redeaufbau, 'pg 44' , aufgenommen.

Griechische Münzen

Im Bereich der Gepräge der griechischen Welt sind die M ü n z e n lebendige Zeugnisse der protogriechischen Epoche,in der die griechische Kultur entstand.Sie zeugen und vermitteln ein ungemein lebendiges Bild des griechischen Geistes als Kunstwerk,als Spiegel von Religion und Mythos der Griechen und als Denkmal der griechischen Geschichte.Doppel- und Halbbeile erscheinen als Zahlungsmittel bei HOMER (Ilias XXI I,851) und nach HERODOT sind die Lyder die ersten Menschen,von denen wir wissen,dass sie Gold- und Silbermünzen geprägt und verwendet haben (Herodotos I/94),aber er konnte sich natürlich auf die Geschichte der protogriechischen und etruskischen Prägungen nicht berufen.

Das Gepräge zerfällt in Bild und Schrift.Spürt man in den Götterbildnissen griechischer Münzen fast immer einen Hauch echter, gelebter Frömmigkeit , so sind die Darstellungen auf den römischen Geprägen stets nur Ausdruck d. Macht und Grösse Roms und seiner Herrscher.In Griechenland datiert die Gepflogenheit,das Bild des Herrschers auf die Münze zu setzen,erst von den Nachfolgern ALEXANDERS,als sich die Einzelpersönlichkeit über die Masse erhob,während bis dahin die Münzen :

(1) religiöse Motive,
(2) Personifikationen und Belehrungen,
(3) Grosstaten und Siegespreise,
(4) wichtige Geschehnisse

zum Ausdruck brachten.

Die griechischen Münzen tragen neben Inschriften auch die 'r e d e n d e n Wappen' als Symbole für die Verständlichkeit der Darstellungen,z.B. der Löwe des Apollon,die Eule der Athena,der Hirsch der Arthemis,der Esel des Dionysos usw.,und auch Gewächse wie Lorbeer des Apollon.Seelenvogel für das Soldatentum ist der Adler; der Stier repräsentiert die Stärke und Herakles kann sogar einen Löwen würgen,der nicht nur stark wie ein Stier,sondern ausserdem auch klug ist.

Die Münzeninschriften wurden bis jetzt als Namen der münzprägenden Gemeinschaften,z.B. 'Münze der Einwohner von Knidus,Kaulonia,Tarentum usw.', oder als Stadt- oder Volksname gelesen,wo jedoch eine 'moderne' Anschauung zugrunde liegt.Unten geben wir einen Überblick über die Münzenreihe der Protogriechen,soweit sie nicht schon oben abgebildet sind.

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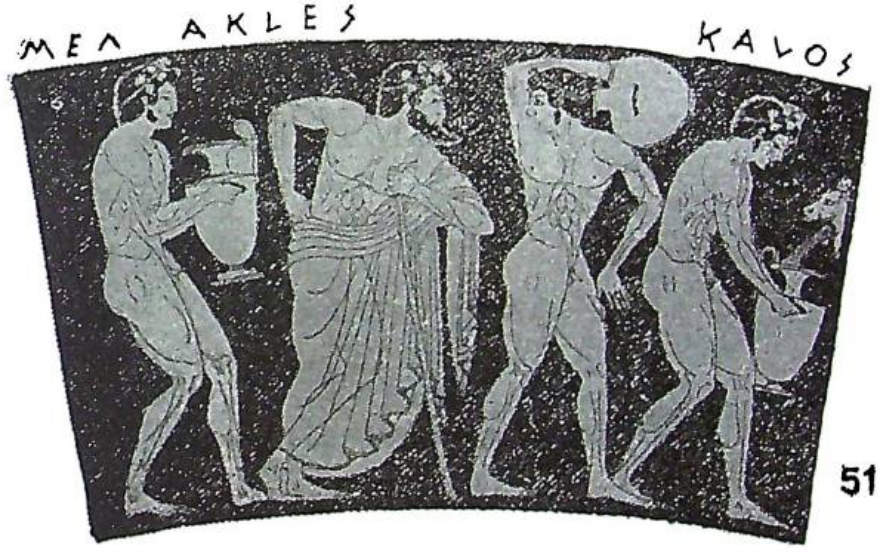

pg 48 *Γ ANÍ TIOS IV AVOS´ /* ÖG AT ANIS ËSİSİÑIZ ËSÜY ËTÜYİÑİZ.
Das Riechen um sich seines Sohnes (= ÖG AT) zu erinnern.

pg 49 *NE ΓA I S KAVOS /* ANIÇ ÖG AT ËSİZ UQULUYUÑUZ.
Die Erinnerung an seinen Sohn.

pg 50 *NE ΓAIY* KALOS *KALE /* AN İÇ ËGİTİSÜ. AQATILIÑIZ. AQATILIÇ */ Das Gutmachen des Körpers = das Baden* (AN İÇ = der Körper). *Die Badeschüssel. Das Badewasser.*

pg 51 ËMİÇ ËL AT AQILIÇIZ AQITUYUÑUZ */ Die Besorgung des Wassers für den Volksbedarf* (ËMİÇ ËL).

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pg 52 ЧӘ ЭV·IPPƉƊT MXƎAVT AVIA ᴧMMVƁ / ËLÜY ËMİM ËKÜ AT ËSÜYÜD ËKÜYİM. ÖGÜÑ ËR OZ ËRİS UYU ËKÜ / *Das Wahrnehmen meines* (ËMİM) *Fremdgehens* (ËLÜY ËKÜ). *Der Mann* (ÖGÜÑ ËR), *dem das Beischlafen gelungen ist.*

pg 53 ËMİÇ ËS AT / *Der Bedarf* (vgl. *pg 51*); R.: Inkas. Gerstenähre, links davon Delphin; Stater.

pg 54 ËSİÑİN İKİT ËS ATIN AT / *Die Seele deiner* (ATIN AT) *Ehe*. Vorderseite: Stier mit Menschenkopf, über ihm Wasservogel, im Abschnitt Fisch; Tetradrachmon, London

pg 55 ËSİÑİSÜ. ONUÇ ËR AT UQUL UÇUZ. UQULUY ËSİSİÑİZ / *Die Zuschauer. Der Ausbilder für die nationale Abwehrmacht* (Herakles). *Sein Schüler.*

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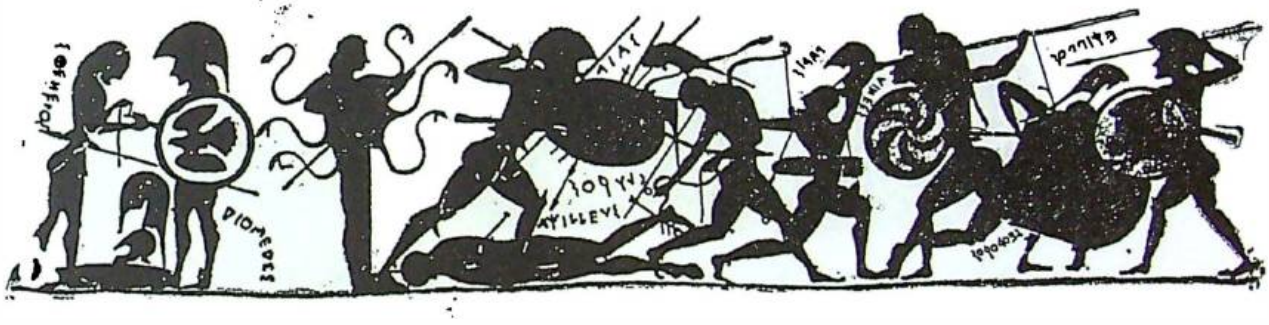

pg 56 OÑUTUS ULUYUD ËSİTİMİÇ ÏL ËKİÇ ULUÇUĞ ËTİZİS ËDİÇİZ ËKİ.
Der Erfolg dessen, der das Volk ULUYUD ESITIMIÇ ÏL gross gemacht hat.

pg 57 OQUÇ ËP-ËZİDİB OÑU / *Das Segensgebet* (Bemalte Metope, Athen).

pg 58 ATAN AT ËKİZ ËSİDİT ËMİÑİZ ODUÇUY ËKİZ ËSİDİT ËMİÑ ËSİÑ ATAN AT ËKİZİTİN ËTİRİÑİSİÑ UÇUY ËRİSİK AT ATA ËSİÇİÑ ÖKÜT ULUÑUZ / *Da euer ATATA durch euch verbrannt und dadurch seine Seele als ATATA durch Fliegen die Gottheit erreichen durfte* (UÇUY ËRİSİK), *ist er euer Symbol* (ÖKÜT) *der Hoheit als ATATA („Staatspräsident").*

pg 59 AIAΣ ƷOΦYJJO / ATISITIZ OÑULUY OQUÑUZ / *Der Erfolg des Lanzers.* AYILLEVΣ / AT ÖCÜSÜL OLUÇ UYUZ / *Der Heldentod.* ƷIΦAT ƷƎƎYIA / ËGİT ËRİSİZ ËTİSÜ UÇUÇUZ / *Das gut treffende Geschoß.* ƷOΦOΦOƎJ ƷOT ⅂IΨƎ / UÇ ÖCÜSÜG ÖGÜÑÜZ OLUÇUÑ ËDİÑ OQUÑUZ / *Die dem Vertreter des Führers gehörigen Soldaten.* ƷOJƎЧ ƎΦƷ DIOMEDEΣ / OZ UQUÑUÇ ANIÇILIÑIZ ËDİSİÑ ËMİÇ ËDİÇİZ / *Die Gefangennahme des Übergegangenen.*

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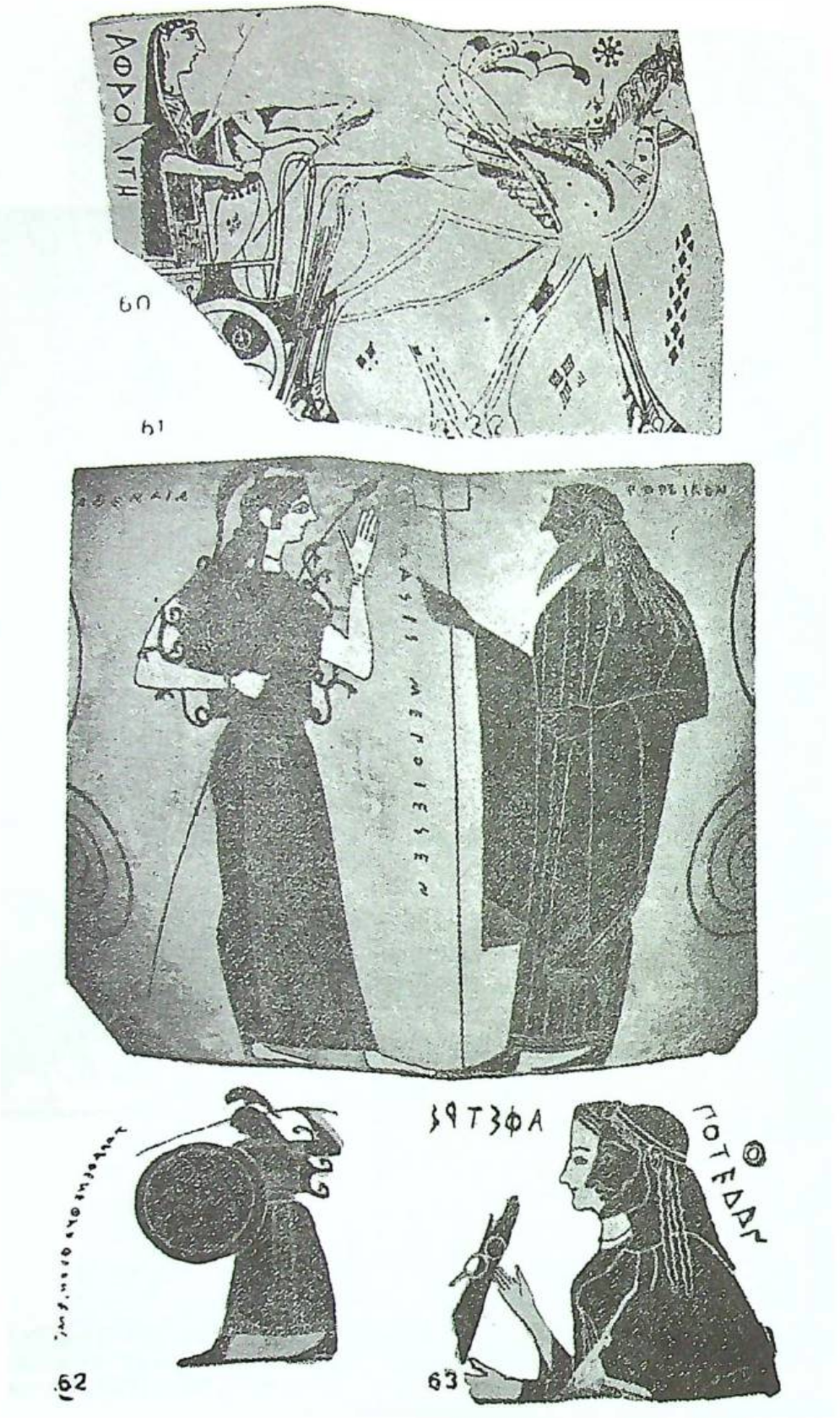

pg 60 AT ËSİÑ ËRİÑ ËDİSİTİN / *Versprecherin der Liebe*. Aphrodite und Ares (naxische Vase).

pg 61 *AΘENAIA ΠOPEIADNAMA:::ME ΠOI E:EN* / AT OÑUÇUN ËTİSİT (= Athena) ÖGÜÑ ËRİÇ ËSİT USUN (= Poseidon) ATIM AT OZUSUZ ËMİÇ ÖGÜÑÜS UÇUZ-UÇUN / *Die Erfolgsgöttin (=Athena), die den Namen (=ATIM AT) "die Instanz der Erreichung der Würde"(=Poseidon) zu unserer Würde (=ÖGÜÑÜS), der König der Könige"* (= UÇUZ-UÇUN) *erhebt* (=OZUSUZ ËMİÇ).

pg 62 ΜΞ:ΗΟΨΟΑΗΟΞΗΙΟΨΟΤ / ËSİÑÜ ËTİÑİÇÜ UÇ-OÑU ËRİÑİLİÑÜ UÇ ËMİS. *Erinnert wird an unseren Führer* (= UÇ ËMİS) *der mannhaften Führererfolge.*

pg 63 ÖGÜÑ ËS UÇ ËDİTÜ / *Benennung als Führer der Würde.*

64 65 66 67 68

pg 64 ÖGÜT ËL ËB-ËSİÑİN / *Der Höchst-Gewürdigte des Volkes (=Zeus).* Die Phineus-Schale.

pg 65 Kopf des Zeus mit Lorbeerkranz. R.: ËZİS ËL ËSİG ÖGÜÑ OY / *Der Mann (=ÖGÜÑ OY), der vom Volk als heilig erkannt ist.* Im Felde rechts Biene, Tetradrachme.

pg 66 Kopf des Zeus mit Lorbeerkranz. R.: ÖGÜÑ OY ËZİS ËL ËSİG / *Der vom Volk als heilig anerkannte König (=ÖGÜÑ OY).* Unter dem Pferd Helioskopf, zwischen der Vorderbeinen Δ? / ËD / *Sei!*

pg 67 Adlerpaar, die Fänge in einen Hasen geschlagen. Im Felde rechts Heuschrecke. R.: AT OQ ËRİT Ö-GÜT OZ / *Der Übergang durch den „für die Erlösung der Soldaten Gewürdigten (=Adler)".* Dekadr.

pg 68 Kopf, umgeben von Delphinen. Unter dem Hals *NI* / ANIS / *Das Gedenken, die Andacht.* R.: OZUY Ë-RİT UAUÑUZ USUN ËTİS / *Erlösen lassen (s. pg 88,89).* Tetradrachme.

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pg 69 AT OÑUÇUN ËDİSİT / *Die Erfolgsgöttin (=Athena)*. UÇUN ËKİÇ UYUR ËDİÑ OÑUS / *Der Erfolg durch Fliegen nach dem Sterben*.

pg 70 AT OÑUÇ / *Der Erfolg des Rufes*. V.: Kopf der Athena; Dekadrachmon.

pg 71 OÑUÑ OY ËRİS ON / *Das Erlangen der Tapferkeit*, vor dem Schweifansatz Θ / ËZ / *Heilig*. Vorderseite: Kopf der Athena mit Olivenkranz am Helm; Stater.

pg 72 ÖKÜT OZUS ULUÇUZ / *Die Hoheit als Symbol des Überganges*. ËLÜY ËZİS ËM AT UQUÑUY / *Die Verständigung über die Aufnahme des Menschen in die Heiligkeit*. Athena; im Feld links OÑUÑ / *euer Erfolg*; auf dem Sitz ÖK OY / *Die Symbolisierung*. V.: Kopf als Zeus Ammon. Tetradrachme.

pg 73 ÖGÜY ËR-ËRİÑÜY / *Die Würde d. Mannes - Mannhaftigkeit*. ÖKÜT OZUS ULUÇUZ (s. *pg 72*); Nike mit Eichenkranz und Tropaion, im Felde links *A* / AT / *Der Ruf*. Vorderseite: Kopf der Pallas Athena, hinter dem Nacken kleine Eule, unter dem Halsabschnitt *A* / AT / *Der Ruf*.

pg74 Apollokopf mit Lorbeerkranz. URUN ÖGÜSÜ OÑUN / *Ermächtigt (OÑUN) für die Würdigung des Grabes (URUN)*, unter dem Kinn Hakenkreuz OQ UÇ / *Der Führer der Soldaten*. R.: Lowenskalp. Tdr.

pg75 ËLİÇ OÑUN ËS USUNUÑ AN / *Andacht (AN) an die Instanz des Menschenerfolges*. Rückseite: Viergespann im Schritt, darüber fliegende Nike („ΝΙΚΗ"), die Pferde bekränzend; att. Tetradrachme.

pg76 Herakleskopf mit Löwenskalp, R.: AT ËLİÇ OQ ATANID ËRİÑÜY / *Der Volksruf der soldatischen Mannhaftigkeit*; thronender Zeus mit Szepter und Adler, im Feld links Rose, unter dem Thron ËDİS OÑ > ËDİSİÑ / *Der Schöpfer, Gott*, vgl. ✳ / ËDİÑ ËR>DËÑİR (sum. *Gott*) >TËÑİR>TEÑRİ (türk. *Gott*), im Griechischen wahrscheinlich ËDİS > Θεος (*theos*, „*Gott*"). Tetradrachme.

pg77 OZ UÇ ËL ËSİNİÑ AN ËS USUÑUZ / *Die Andachtsinstanzen, die die Führer des Überganges der Menschen sind*, Viergespann, gelenkt von Artemis, neben ihr bogenschiessender Apollon. R.: OZ İÇ ËL ËSİNİÑ OZ / *Der Altar* (OZ, vgl. *pg35*) *für die von Menschen als heilig anerkannten Opfer* (OZ İÇ), Tdr.

pg78 Apollokopf, R.: ATIM ËZ ËSİGİÑ ËLİS ËS UÇUN / *Der Führer, der den Ruf die Heiligkeit* (ËZ ËSİGİÑ) *erreichen lässt*, im doppelten Linienviereck, worin OQ ÖG / *Die soldatische Würde*, Tetradr.

pg79 Kopf der Artemis, R.: ËM AT ËZİZ ËT / *Sei gesegnet (wie dieser Löwe!)*, unten OÑUS / *Der Erfolg*. Drach.

pg80 Poseidon mit Chlamys, Dreizack schwingend, ÖG ÜÑ ËM / *Der Würdige*, R.: dasselbe Bild vertieft. Stater.

pg81 Kopf eines Königs, R.: ÖKÜT OZUS ULUÇUZ (s. *pg72*), ÖG ËS OÑULUÇ ËM AT USUÑ OY / *Die Repräsentierung d. Erfolges in Würde*; Adler auf Blitz, im Felde links Σ / OZ / *Übergehen*. Goldstater.

pg82 Pankopf, R.: ÖG AT IN / *Deine Würde* oder *Würdenpferd*; Greif, mit dem Schwanz: ♀ / OÑUS / *Erfolg*. GSt.

Münzen über *Volksgott ΦΙΛΕ / ËZİS ËL İÇ / ΘΕΟΣ, θεος* (lat. *deus*).

pg 83 Kopf, R.: *ΦΙΛΕΤΑΙΡΟΥ* / ËZİS ËL-İÇ ËS ËTİS ËRİÑÜY / *Die Mannhaftigkeit für Volksgott*. Sitzende Athene, die Rechte auf dem Schild ruhend, unter dem Arm Efeublatt, im Feld rechts Bogen, im Feld unten A / AT / *Der Ruf*. Tetradrachme.

pg 84 Jugendlicher Kopf, R.: *ΣΙVVT ΙΙΙ8* / UW-ËSİZ ËS UYUYUSUZ / *Der heilige Tod*. Muschel, Getreidekorn und Delphin; Litra.

pg 85 *ΤΑΛΩΝ* / ËS AT ULUN / *Die Seelenhoheit*. Beflügelter Mann, in der erhobenen Rechten einen Stein. R.: *ΦΑΙΣΤΙΩΝ* / ËZ ËTİSİZ ËS USUN / *Die Instanz des Heilig-Werdens*. Stossender Stier, St.

pg 86 Maultierbiga, von bärtigem Fuhrmann gelenkt, im Abschnitt Lorbeerblatt. R.: *ΜΕ ΣΙΕΝΙΟΝ* / ËMİÇ ËZİZ İÇİN ËSİÑİN / *Es ist das gesegnete Geschöpf*. Springender Hase, Tetradrachme.
Siehe auch *pg 4, 11, 12, 15, 20, 24, 30, 31, 33, 38, 39, 65, 66, 68, 71, 72, 78, 79*.

Münzen über *Erlösung ΣVRA* / OZUY ËRİT.

pg 87 *ΣVRA* / OZUY ËRİT / *Die Erlösung*. Quadriga im Schritt, R.: Hakenkreuz, in dessen Mitte archaischer Nymphenkopf; Tetradrachme.

pg 88 *ΣΥΡΑΚΟΣΙΩΝ* / OZUY ËRİT UQUÑUZ USUN / *Die erlöste Instanz*. Kopf der Nymphe Arethusa (s. *pg 90*), von Delphinen umgeben. R.: galoppierende Quadriga, im Abschnitt athenische Rüstungsstücke, darunter *ΑΘΛΑ* / AT OÑULUT / *Der Erfolg*. Dekadrachme.

pg 89 *ΣΥΡΑ ΚΟΣΙΩΝ* / OZUY ËRİT UQUÑUZ USUN (s. *pg 88*). Arethusakopf, darunter *ΥΑΙΝΕ/ΟΥ* ËTİSİNİÇ / *Die Erinnerung. Rückseite:* Ähnlich wie *pg 88*, Dekadrachme.

pg 90 *ΑΡΕΘΟΣΑ*, Kopf der Arethusa, am Stirnband *ΚΙΜΩΝ* / AT ËRİÇ OÑUÑ OZ AT ËKİSİM ON / *Derjenige, dessen Ruf erfolgreich übergegangen ist*. R.: *ΣΥΡΑΚΟΣΙΩΝ* (s. *pg 88*). siegreiche Quadriga. Tdr.

pg 91 2 jugendliche Männerköpfe, einer abwärts, einer aufwärts blickend. R.: *ΣΕΤΡΙΝ* / USUZ ËS ËRİSİN / *Der Vermittler der Erlösung der Seele*, Seeadler auf Delphin, darunter *A* / AT / *Der Ruf*. Phön. Dr. (?).

pg 92 *ARIVOΣ* / AT ËRİS OYUÑUZ / „*Die Erlösung des Rufes*" oder „*der Tapfere*". Kopf, R.: Pferd.

pg 93 Chimaera, darunter *ΣΕ* / OZ İÇ / *Der Übergang*. R.: Fliegende Taube (danach also „OZ UÇ"). Stater.

pg 94 *ΤΑΡΑ*, Amphitritek, davor Delphin, unter dem Hals *ΚΟΝ* / ËS AT ËRİT ËKİÑ ON / *Der Erlöste*. Rückseite: *ΔΙΟΣΚΟΡΟΙ* / ODUSUÑ OZ ËKİÑ ËRİÑ US / *Die Soldaten, die durch Verbrennen übergegangen sind*. Dioskuren zu Pferd. Goldstater.
Siehe auch *pg 19, 21, 24, 32, 33, 35, 46, 67, 68, 72, 73, 77, 81*.

Münzen über *Zeus ΣΥΣ ΙΕV* / OZU İÇÜY / *Herrscher des Überganges* (nach HOMER, *Herrscher des Äthers*"). Auch *ΙΕV Σ* / İÇÜY OZ (s. *pg 46*).

pg 95 Kopf des Zeus Ammon mit Lorbeer. R.: *ΑΙΑVΧΙΙ* / ANËKÜYËT USUT / *Die Instanz der Andacht*. Stater.

pg 96 Herakleskopf in Löwenhaut. R.: *ΑΛΕΙΑΝΔΡΟΥ* / AT ËLİÇ OQ ATANID ËRİÑÜY (s. *pg 76*), thronender Zeus mit Szepter und Adler, im Feld Φ / ËL ËZİS AT / *Der Volksheilige*. Att. Tetradrachme.

pg 97 Zeuskopf, R.: *ΑΥΔ ΩΛΕΟΝ ΤΟΣ* / AT UYUD OLUÇUÑ AN ËSİÑİZ / *Das Gedenken seines Todes*, Pferd mit verkümmertem Reiter, darunter Kontramarke: triquetrum; Stater

Siehe auch *pg 45, 46, 64, 65, 66, 76*.

Münzen über *Apollon ΔΡΟΛΛΑΝ* / OD URUÑUL ULUTUN / *Die Hoheit der Verbrennung*; nach *pg 99* UYUZ ËTİDİÑ / *Todesgott* (nach HOMER „Sender des Todes").

pg 98 Apollokopf, R.: *ΧΑΛΚΙΔΕΩΝ*, Leyer, darunter *ΕΓΙ ΑΡΙΣΤΩΝΟΣ* / OQ ATAL UQUSUD UÇUN, İÇİGİS ËTİRİS OZ ËS ONUÑUZ / *Der OQsche Führer, der für euren Übergang in den Himmel zuständig ist*.

pg 99 Apollokopf, *ΕΓΙ ΔΙΟΝ ΥΙ ΑΔΟ* / İÇİGİS ËDİSİÑİN UYUZ ËTİDİÑ / *Der Todesgott* (= UYUZ ËTİDİÑ) *der zum Himmel Aufzunehmenden*; R.: *ΑΒΔΗ (ΡΙ) ΤΕΩΝ* / AT ÖK ODUN ËRİS ËSİÇ ON / *Das Symbol* (= AT ÖK) *der Verbrennung*, Greif; pers.(?) Stater.

pg 100 Kopf, dahinter *ΛΥΚΟΥΡΓΟΣ* / ËLÜY ËKİÑ UYUR ÖGÜÑ OZ / *Derjenige, dessen menschliches Dasein schlafend übergegangen ist*. R.: *ΑΚΑΡΝΑΝΩΝ* / AT OQ ATARIN ATIN ON / *Der Zuständige* (= ON) *für deine* (= ATIN) *Benennung „Soldat"* (= AT OQ). Apollo Aktios sitzend, mit Bogen, im Feld Ж / AT ËR / *Mannesruf*. Stater.

pg 101 Apollokopf, R.: *ΑΜΦΙΠΟΛΙΤΕΩΝ* (wie *pg 78*), im Linienviereck, worin ⊤A / OQ AT / *Der Soldat*. Tdr.

pg 102 Apollokopf mit Lorbeer. R.: *ΛΕΟΝΤΙΝΟ* (vgl. *pg 75*) / ËLİÇ OÑUN ËS USUNUÑ / *Die Instanz des Menschenerfolges*, Löwenkopf, von vier Getreidekörnern umgeben. Tetradrachme.

pg 103 Apollokopf R.: *ΒΥ ΜΥ ΡΙΝΑ ΙΩΝ* / ËLÜY ËMÜY ËRİSİN AT USUN / *Die Instanz der Erreichung der Menschlichkeit* (= ËLÜY ËMÜY), Apollo in Himation mit Opferschale, vor ihm Omphalos u. Amphora, im Feld Monogr., das Ganze im Lorbeerkranz. Reduzierte att. Tetradrachme.

pg 104 Kopf eines Königs. R.: *ΑΑ* / ULUT / *Die Hoheit*, dazw. Kultbild des Apollo, daneben Ziegenbock. Kranz. Tdr.

Siehe auch: *pg 31*, ΑΠΟΛΛΩΝ, *pg 74, 77, 78*

Münzen über *Athena AΘEN AIA* / AT OÑUÇUN ËTİSİT / *Die Erfolgsgöttin*, nach HOMER „sie rüstet jeglichen Mannes Busen mit Kraft".

pg105 Athenakopf, *ΛIE* / ËL USUÇ / *Führung des Volkes* R.: *YEΛHTΩN* / UYUÇULUN ËS ON / *Die Mobilisation* (vgl. *ëtr43*, ËL UYUSUNUZ, und *ëtr92*, ËL UYUSUNUTUZ), Löwe, einen Hirsch schlagend. Didr.

pg106 Athenakopf. R.: *ΛΛEΞIANΔPOY* (s. *pg96*) *BΛSIΛEΩΣ* (s. *pg72*), Nike, in der Rechten Kranz, in der Linken Mast mit Spiere, im Feld Monogramm in Kranz; att. Goldstater.

pg107 Athenakopf. R.: *KAΛ HHPAKΛH* / OQ AT ËL ËSİN ËR AT ËKİLİN / *Die Personifikation des OQschen Volkes*, Herakles, den nemeischen Löwen würgend, im Feld seine Keule, unten Eule als Beizeichen. Didr.

pg108 Athenakopf, im Feld *ΔΛ* / AT ÊL / *Der Volksruf*, Beizeichen Silenmaske. R.: Pegasos, darunter ? / O-ÑUS / *Der Erfolg*. Stater.

pg109 Athenakopf. R.: *AYΔΩΛEONTOΣ* (s. *pg97*), nacktes Pferd. Tetradrachme.

pg110 Gehörnter Kopf Alexanders d. Großen mit Elefantenhaut und Aegis. R.: *ΛΛEΞANΔPOY* (s. *pg96*) Athena Promachos, im F. ein ptolemäischer Adler auf Blitz, *EY* / UÇUY / *Die Führung*. Att. Tetradrachme.

Siehe auch: *pg 21,32,33,40,46,61,62,69,70,71,72, 73,83.*

Münzen über *Hera HEPA* / ONUÇ ËRİT / *Die Fürsprecherin für die nationale Tapferkeit*, nach HOMER „*die Hoheitblickende*", auch ONUÇ ËR AT / *Königin*, nach HOMER „*die Goldenthronende*".

pg 111 Herakopf, R.: *AΠIΦY* / OY ËRİSÜ AT / *Das Erlangen des Zieles*, menschenköpfiger Stier. Didrachme.

pg112 Herakopf, R.: *ION ARAE* / ËSİÑİN AT ËRİLİÇ / *Namhaftwerden der Seele*, 2 Delphine in Gegenstellung; dazw. bucranium; äg. Stater. Siehe auch *pg 15,31,40,45.*

Münzen über *Ares APEΣ* / AT ËRİÇİZ / *Das Erlangen des Rufes*, nach HOMER „*der Stürmende*".

pg113 Areskopf, R.: *BPETTIΩN* / ÖK ËRİÇİS ËS USUN / *Die Instanz für das Symbolwerden*, stürmende Pallas; Bronze. Siehe auch *pg 31,69.*

Münzen über *Herakles HEPAKLEΣ* / ONUÇ ËR AT UQULUÇUZ / *Der Nationalheld*, nach HOMER „*die hohe Kraft*".

pg114 Böot. Schild, R.: *ΘEBAIOΣ* / OQUÑ UÇ ÖK AT ËSİÑİZ / *Er ist das Symbol der OQschen Führer*; Herakles, die Sehne am Bogen befestigend, in quadratum incusum; Stater.

pg115 Herakleskopf in Löwenhaut, R.: *EPY*, zwischen Keule und Köcher mit Bogen *ΔIOΓEIΘHΣ* / UÇ ËRÜY ËDİSİÑ ÖGÜÇÜS OÑUNUZ / *Der würdige Erfolgsmann der Führung*, Beiz. Eule; rhod. Tdr.

pg116 Kopf eines Königs mit Elefantenhaut, R.: *BAΣIΛEΩΣ* (s. *pg 120*). *ΔHMHTPIOY* / OQUN ËMİN ËS ËRİSİÑ OY / *Das Musterbeispiel für die Verbrennung*, stehender Herakles, im Feld ⊕ / ËZ AT OÑU / *Der Erfolg bei Gott*, att. Tdr.

pg117 *KAMAPINA ION* / OQ ATIM AT URUSUNUT ËSİÑİN / *Der Soldat der Kämpfe*, bärtiger Herakleskopf im Löwenhaut, R.: Quadriga, von Pallas gelenkt, darüber Nike, i.A. fliegender Schwan; Siehe auch *pg 9,15,17,22,24,25,46,55,76,96,107.* Tetradrachme.)

Münzen über *Poseidon ΓOM* / ÖGÜÑ ËM / *Der Würdige*, oder *ΓOΣEIΔΩN* / ÖGÜÑÜZ UÇUSUDUN / *Der Führer der Würde*, nach HOMER „*der Erderschütterer*".

pg118 *ΓOMEΣ* / ÖGÜÑ ËMİÇİZ / *Der Würdeninhaber*, schreitender Poseidon, Dreizack schwingend, R.: ƎMOΠ / ÖGÜÑ ËM ÖÇ / *Die Kraft des Würdigen*, Stier; it.-ach. Stater.

pg119 Dreizackschwingender Poseidon, *BAΣIΛEΩΣ ΔHMHTPIOY* (s. *pg 116*), im Felde *HP* / AN-ËR / *Mannesandacht*. R.: Nike auf Schiffsvorderteil, in Posaune stoßend; Tetradrachme.
Siehe auch *pg 61,63,80.*
Münzen über *Basileus BAΣIΛEΩΣ* / ÖKÜT OZUS ULUÇUZ / *Die Hoheit als Symbol des Überganges.*

pg120 Kopf eines Königs mit Helm, der mit Stierhorn und Pantherfell geschmückt ist, auch um den Hals Pantherfell, Rückseite: *BAΣIΛEΩΣ* / ÖKÜT OZUS ULUÇUZ / *Die Hoheit als Symbol des Überganges*, *ΣE ΛEYKOY* / OZUÇ ËL İÇÜY ËKİÑÜY / *Der Übergang des Menschen*; Nike, ein Tropaion bekränzend, im Felde *PY* / ËRÜY / *Mannhaftigkeit*. Att. Tetradrachme (= 4 Drachmen).

BAΣIΛEΩΣ kann auch als „ÖKÜT ËZİS ËL-İÇ OZ / *Das Symbol des Überganges zum Volksgott*" gelesen werden. *BACIΛEWC* / *BACIΛEYC* / *βασιλεύς* (Titel des 2. athen. Archonten, der diverlig. Obliegenheiten erledigte) bezeichet seit HOMER den gesetzmässigen Volksherrscher, meistenteils den erblichen König. Vgl. „IhSYS XRISTYS ƁASILEЧ ƁASILE / ÎÜSUS XRÎSTUS BASÎLEU BASÎLE / *Jesus Christus, König der Könige*", wobei Jesus nicht ein König ist („mein Reich ist nicht von dieser Welt"), und *pg 106* (Athena ist nicht eine Königin!). Für *Buy Usulus > Basileus* vgl. im Qazaqischen „Bolus / *Volksherrscher*" und BUQ OZUS (?) ËR AT (*buq*, „*der als Fürst Übergegangene*").

Für die Möglichkeit *BAΣIΛEΩΣ > βασιλεύς* vgl. im Türkischen *YAWIZ* („böse") und heute „*yavuz*" („*energisch, verwegen*"), *YAMAN* („*schlecht*") u. heute „*yaman*" („*geschickt*").

pg 121 Kopf des Königs Alexander; R.: *ΒΑΣΙΛΕΩΣ* (s. *pg 120*) *ΑΛΕΞΑΝΔΡΟΥ* (s. *pg 76*), Adler auf Palmzweig im Felde ΠΞΡ Ϡ / ÖG OQ ÉR.OÑUTUS / *Die OQsche Würde erfolgreich werden lassen*, u. Dreizack; Tdr.

pg 122 Kopf des vergötterten Alexander (= *ΑΛΕΞΑΝΔΡΟΥ*) mit Ammonshorn, R.: *ΒΑΣΙΛΕΩΣ* (s. *pg 120*) *ΛΥΣΙ ΜΑΧΟΥ* / ULUYUZUS ËM AT UQUÑUY / *Der Große*, sitzende Athena Nikephoros; Tetradrachme.

pg 123 Athenakopf im kor. Helm, darunter *A* / AT / *Der Ruf*, dahinter eine fliegende Eule, R.: *ΓΥΡΡΟΥ* / ÖGÜY ËR-ËRİÑÜY / *Die Würde d. Mannes - Mannhaftigkeit*, *ΒΑΣΙΛΕΩΣ* (s. *pg 120*), Nike mit Tropaion u. Kranz, im Felde Blitz; Goldstater.

pg 124 Kopf eines Königs, R.: *ΒΑΣΙΛΕΩΣ* (s. *pg 120*), Adler auf Blitz, *ΠΕΡ ΣΕΩΣ* / ÖGÜÇ ËR OZUÇUZ / *Der Übergang des Würdigen*, im Felde Ϟ / OZ- UÇ / *Der Seelenvogel*, und Ϯ / OÑUN? / *Der Erfolg*, alles im Eichenkranz, unten ein Stern; Tetradrachme.

pg 125 Pankopf (s. Glockenkrater des Pan-Malers, Boston; vgl. mit „şöreli" von Ğ.TOQAY, „*orta barmaq boylığı bar mañğayında mügizi*", usw.) auf maked. Schild, R.: *ΒΑΣΙΛΕΩΣ* (s. *pg 120*) *ΑΝΤΙΓΟΝΟΥ* / ATIN ËSİS ÖGÜÑ ANIÑUY / *Du repräsentierst die Erinnerung an die Würde*, Athena Alkis, im Felde Helm und Ϡ AN ËL / *Volksandacht*; Tetradrachme.

Siehe auch *pg 58 (ÖKÜT ULUÑUZ!), 72, 73, 81, 106, 116, 119*.

Münze über Nymphe

pg 126 *ΤΕΡΙΝΑΙΩΝ* / ËSİÇ ËRİSÜ AT USUN / *Die Instanz der Benachrichtigung*, Kopf der Nymphe Terina; R.: Nike Terina auf cippus sitzend, einen Vogel auf d. Rechten; Stater. Siehe auch *pg. 46, 54, 73, 75*.

Münzen über „Tod" / UYUZ

pg 127 *ΑΤΕΥΛΑ* / AT ËSİÇ UYULUT / *Erinnert wird des Toten*, geflügelte Büste. R.: *ΥΛΑΤΟΣ* / UYULUT ËSİÑİZ / *Der Gestorbene*, stierartiges Pferd, darunter Pentogramm, darüber Spirale.

pg 128 Jugendl. Dionysoskopf. R.: *ΗΡΑΚΛΕΟΥΣ* / AN ËR AT UQULUÇUÑ UYUZ / *Der Tod derjenigen, dessen das Volk gedenkt*, *ΣΩ ΤΗΡΟΣ ΔΙ* / OZU ËS AN URUÑUZ ODUS / *Der Übergang durch Feuerbestattung*, *ΘΑΣΙΩΝ* / OÑ AT OZ USUN / *Der Übergangserfolg*, nackter stehender Herakles mit Keule und Löwenhaut, im Feld *ΔΙ* / ËDİS / *Der Schöpfer (Gott, Θεος)*, somit ËDİS OÑ AT OZ USUN (oder OZ USUN) / *Der Übergang zum Gott mittels des Erfolges*, Tetradrachme

pg 129 Dionysoskopf, R.: ΨΟΙ ϮΑΙ / AN AT OQ ËSİÑÜ / *Man gedenkt der Soldaten*, Traube; Drachme.

Münzen über „Ehe" / *KA* / İKİT

pg 130 Stier mit Menschenkopf, darüber laufender Silen, darunter Seeschlange, R.: *ΙΟΝ ΚΑ ΤΑ* / ËSİÑİN İKİT ËS AT / *Die Seele der Ehe* (vgl. *pg 54*), eilende Nike, Stirnbinde in der Hand; Tetradrachme.

pg 131 *ΚΑ ΤΑΝ Α ΙΟ Ν* / İKİT ËSİTÜ AT ËSİÑ AN / *Die Frau, deren man gedenkt* (vgl. *pg 7*), weiblicher Kopf mit Lorbeerbinde (wie *pg 16!*), R.: Zweigespann im Schritt; Tetradrachme.

Münzen über „Tiere".

pg 132 *ΚΡΑΓΑ* / OQ ËRİT ÖGÜT / *Adler, d.h. „der Erlösung der Soldaten würdig"*, somit *„Seelenvogel d. Soldaten"*, 2 Adler auf einem Hasen, R.: *ΑΚΡΑΓΑΝΤΙΝΟ* / AT OQ ËRİT ÖGÜT AN ËS USUNUÑ / *Die Andachtsinstanz für die würdige Erlösung der Soldaten*, Krabbe, darunter Skylla; Tdr. Somit kann *„qarçığa"* (qaz. türk. „Adler") aus OQ ËRİÇ OĞ A und „bürküt" (qaz. türk. „Habicht") aus ËBËR ÖGÜT (s. *pg 133*) entstanden sein.

pg 133 *ΑΚΡΑΓΑΝΤΙ* / AT OQ ËRİT ÖGÜT AN ËSİS / *Die Andacht für die würdige Erlösung der Soldaten*, Adler; Rückseite: Krabbe; Didrachme (= 2 Drachmen).

pg 134 2 Adler, die Fänge in einen Hasen geschlagen, auf einem Berggipfel, Beiz. Heuschrecke, R.: *ΑΚΡΑΓΑΣ* / AT OQ ËRİT ÖGÜT OZ / *Der Übergang durch d. Adler*, galopp. Quadriga, darüber fliegender Adler mit Schlange in den Klauen, darunter Krabbe; Dekadrachme.

pg 135 *ΓΥ* / ÖG OY / *Der als würdig Angesehene („Kuh")*, Kuh auf Delphin, davor Monogrmm, R.: Monogram Ϸ? / OQ ËR / *Der Soldat*, in quadratum incusum, punktiert; Tetradrachme.
Somit kann „ögüz" (qaz. türk. „Ochse") aus ÖG UZ entstanden sein.

pg 136 Hermeskopf mit petasos, R.: *ΑΙΝΙ* / ËT ËSİNİS / *Fleisch*, Ziegenbock, Beiz. brennende Fackel ϟ, OQ / *Der Soldat*, danach *„Fleisch für den Soldaten"*; Tetradrachme

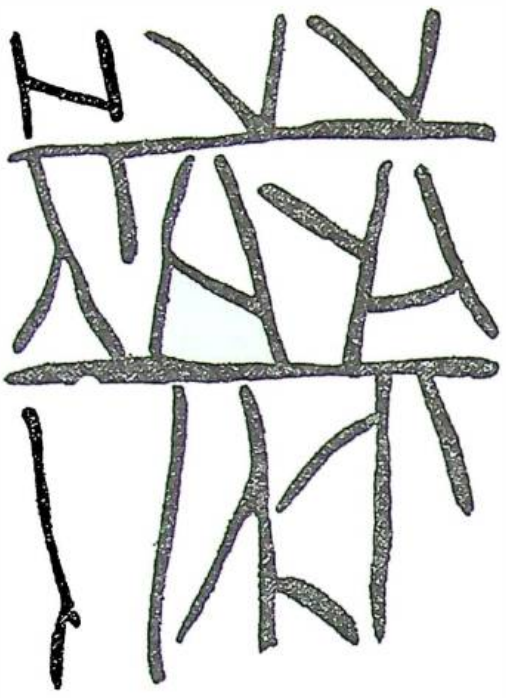
Protobyzantinische Inschriften

Das urgiechische Alphabet, wie wir aus protogriechischen Inschriften sehen, ist mit dem etruskischen identisch, jedoch hat das griechische eine eigene Entwicklung durchgemacht und stand in vieler Hinsicht unter mazedonisch-trazisch-byzantinischem Einfluss. Für Proto-Zeiten erkennen wir dies aus 'pb 1' (rein protobyz.!) und 'pb 2' (fast etruskisch, jedoch mit klaren balkanischen Zügen), die ich schon in "prototürkische Inschriften" veröffentlicht habe. Einen klaren Übergang zum Protobyzantinischen sehen wir aber in 'pb 3' . Es fällt uns zuerst die Schreibweise von ' Maria ' auf . Das Bild der Inschrift stellt aber eine einfache Frau dar und die Protogriechen, auch die Etrusker, hatten keine weiblichen Gottheiten; sie verstanden die Weiblichkeit als Helferin des Mannes oder auch Gottes (Engel usw.), betonten bei der Darstellung der Dämonen die Männlichkeit besonders und der menschgewordene Gott, ËZİS ANISIZ in 'pg 39', war eben ein Mann. Somit stellt 'pb 3' eine neue Periode des griechischen Denkens dar, bestimmt vom Einfluss der ost-europäischen Prototürken. Tatsächlich finden wir in der Inschrift 'as' die Schreibweise ËZÜY, lesen somit ËMİR ËZÜY[1] und erkennen, dass die Buchstaben O ("o/u"), A ("a/e"), C ("s"), T ("t"), H ("n"), B ("b"), W ("w"), Λ ("l"), Π ("p") m a z e d o n i s c h sein müssen. Jedoch haben wir für die weitere Dechiffrierung der protobyzantinischen Inschriften zu berücksichtigen, dass 'A' als "t" und 'E' als "ç" tiefe Wurzeln im Etruskischen und Protogriechischen hatten. Dass diese Konsequenz richtig sein muss , erkennen wir aus 'pb 4', wo die Bibel ËRİT UQ OYUÑ ÖKÜSÜS genannt wird und aus 'pb 5', wo der Engel UQUTUS ËRİÇİSİS heisst.

'Pb 6' stellt eine weitere, für die Dechiffrierung sehr geeignet dargestellte Inschrift dar. Aus den Texten und Darstellungen (Kreuz, Engel, Zehn Finger usw.) geht hervor, dass der ur-christliche Glaube derselbe war wie der prototürkische (s. z.B. die Inschrift 'köy', 'ëtr 46' usw.), und der von seiner Heiligen Mutter als OÑUZUÇ-OÑULUÑ bezeichnete ËSİS-UQUS (Jesus Christus) war nicht der einzige, der von der Gottheit aufgenommen worden ist. Dies veranschaulicht uns auch die Inschrift 'pb 7'.

Der Jesus-Gedanke ist also mit 'OÑ-' verknüpft, was wir schon von griechischen Gottheiten her kennen. Die menschgewordenen Gottheiten der Griechen waren heilige Persönlichkeiten, wie ËZİS ANISIZ in 'pg 39', und hatten die Aufgabe OÑUÇ, waren also Verkündiger und sind v e r k ü n d i g e n d im Lande umhergezogen und haben g e l e h r t . Die Wende von der griechischen zur byzantinischen Gottheit besteht nun darin, dass Jesus ausserdem noch ein Erlöser geworden ist, wie er in 'pb 8' definiert wird. Wenn auch die Erlösung ("OÑUZUS ËZİRİW") für Prototürken keine neue Gegebenheit war, weil alle prototürkischen Hoheiten schon erlöst gewesen waren, waren die Apostel, in 'pb 9' als ÖGÜY ËRİS AT definiert, nach dem Tode Jesus fieberhaft daran, die Erlösung Jesus zu verkündigen, wie in 'pb 10' dargestellt ist, wobei OÑ-ËMİTİS "das Ereignis" und UQUY "Gelehrte" bedeutet. Somit hatten offensichtlich die Apostel keine Chance im prototürkischen Bereich (Europa!) und mussten nach Süden ausweichen , um dann wieder nach Europa zurückkehren zu können. Zwischen vielen Bildern über die Apostel hat man die "richtigen", d.h. "verdienten" ("OÑUT ËSÜY") unterschieden (s. 'pb 11, 12, 13') und nach 'pb 14' geht hervor, dass Jesus Christus einen Vater hatte. Aus 'pb 15' und 'pb 19' erfahren wir weiter, dass Jesus auch als OÑUS ("der Wundertäter", "der Herr") bezeichnet wurde.

[1] Die heilige Mutter $\overline{\text{MP}}$ $\overline{\text{ΘY}}$ wird als ΜΡ (μήτηρ) Θεοῦ („Gottesmutter") gedeutet. MARIA kommt zum ersten Mal auf einem fein stilisierten, gar nicht „byzantinischen" Solidus von Leo VI vor (886-912 n.Chr., s. WROTH, T. LI, 8).



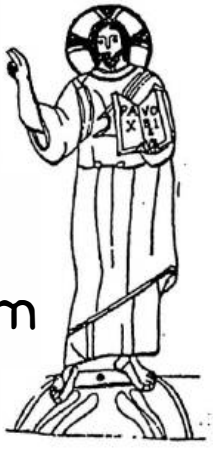
pb1 Inschrift des Marmor-Palastes in Istanbul.

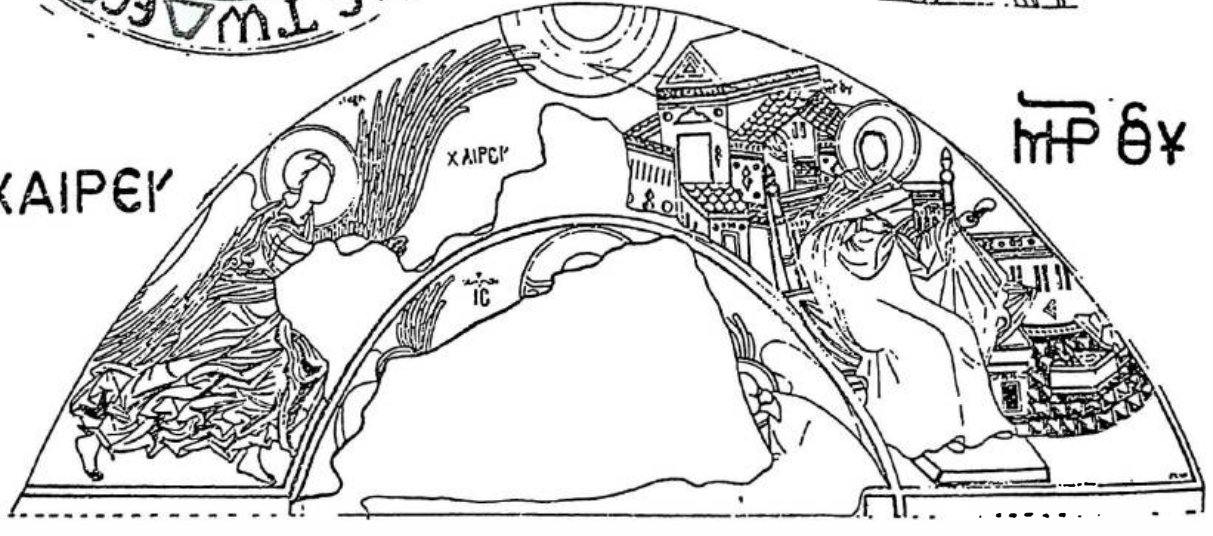
pb 2, Lemnos

pb 3

PA X
VO BIS

pb4, Rom

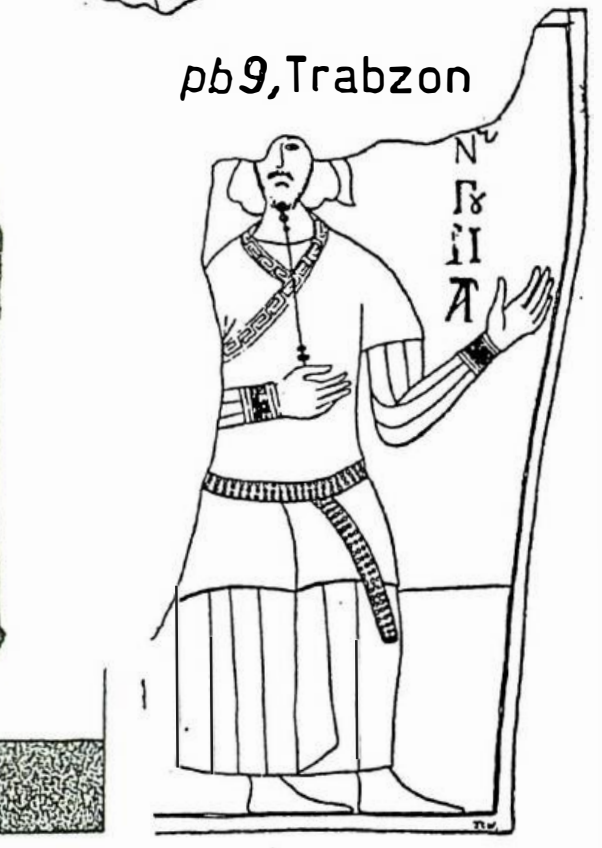




pb 5, Sophienkirche in Trabzon

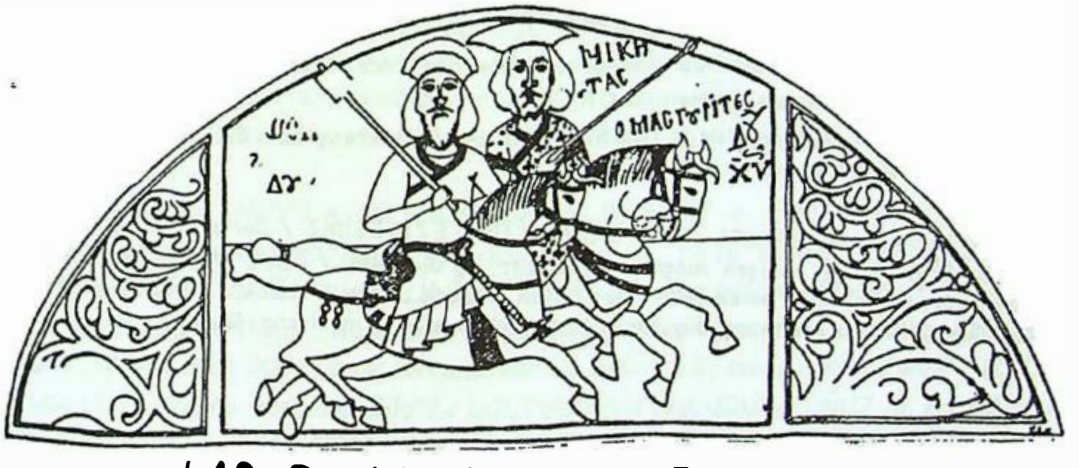
pb 6, Trabzon

pb 7, Eroberer von Trabzon



pb 8, Trabzon

pb 9, Trabzon



pb 10, Sophienkirche in Trabzon,

Protobyzantinische Inschriften

pb1 und *pb2* – s. „K.Mirşan: Proto-Türkçe Yazıtlar, Ankara 1970".

pb3 OQ ËZİSİÑİRÜ ANIZIÑIS·ANISIQIN OZURUW: ËZİSİL UQURUSUS ATAW ËDİÑİSİP ËDİTİN·ËTÜW·BU ATANIÑIS ATIN „OQ ËMİR ËZÜY" / *Die Erinnerung an die OQsche Heiligkeit durch heilige ‹ Schrift erfolgt durch folgenden Begriff: „Die OQsche heilige Mutter".*

pb4 ËRİT UQ OYUÑ ÖKÜSÜS / *Die Offenbarung* (Mosaik aus dem Trilinium des Lateran zu Rom).

pb5 UQUTUS ËRİÇİSİS. ËMİR ËZÜY / *Die Erteilung der Nachricht. Die heilige Mutter*

pb6 OÑUB ËTİSİSİT UÇUYUS ËTİSİTÜW ANISIS / *Die Erinnerung an die Aufnahme in den Himmel.* UYUTURUN / *Der Engel, der sterben lässt.* ËRİWİSİSİS / *Der Engel, der die Seelen Gott erreichen lässt.* ΛΑΥ'ΙΜΡ ΘΥ Α ΙΜ ΟΘΕ ΟΛΟ / ËSİDÜYİSËMİR ËZÜY AT-ËSÜW OÑUZUÇ-OÑULUÑ / *Die Nachricht erhaltend, gedenkt die heilige Mutter des Erfolgreichen.* ΟΑ ΑΤ ΘΑΓΟC / AÑIT ËTİT ËZİTİGİÑİS / *Die Heiligkeit der Registrierung.*

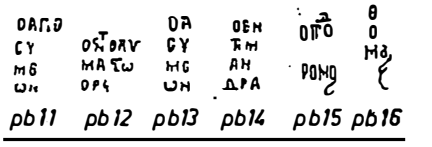
pb7 UÇUN UQUW ËTİWİZÜW ËPPİS URUÑUSUB ËTİSİS ULUÇUY ËSİK ËTİYÜTİÑ ÖKÜRÜTÜT UW-ËRİRÜW ËMİTİS OÑUNUQUQ ËTİNİTÜW ËRİTİNİS ATIM UWUNU ATATAYTUN ËMİTİNÜY ONUL. *Der Führer, dem diese Verständigung über die durchgeführte Schlacht gilt, weswegen er ULUÇUY genannt und dieser Name durch Verkündigung geheiligt worden ist, ist derjenige, dem gelungen ist, wegen seines Erfolges einen geheiligten Namen zu erhalten.*

pb8 ËSİS UQUS OÑUZUS ËZİRÜW ULUTUN ËPİÑİS / *Jesus Christus, die Hoheit der Erlösung.*

pb9 ÖGÜY ËRİS AT / *Der Verkündiger.*

pb10 ËMİSİKİN ËSİTİTİS OÑ ËMİTİS ÖGÜY ËRİS ËTİÇİS ËDÜY UQUY. *Die das gewesene Ereignis verkündigenden Gelehrten.*

pb11 OÑUT ÖGÜSÜÑ ËSÜY ËMİÇ UWUN (St. Sophia zu Trabzon). *Der richtige Apostel als Heiliger.*


pb11 pb12 pb13 pb14 pb15 pb16

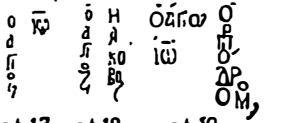
pb12 OÑUSUN AT ËZİTÜY ËMİTİRİTÜW ÖÑURUS / *Durch den Herrn heilig gesprochen* (St. Sophia zu Trabzon).

pb13 OÑUT ËSÜY ËMİÇ UWUN / *Der richtige Heilige* (St. Sophia zu Trabzon).

pb14 OÑUÇUN ATIM ATAN ËDİRİT / *Der Vater des Herrn* (St. Sophia zu Trabzon).

pb15 OÑUSUTUDUÑ ËRİÑ ËMİÑİS / *Durch den Herrn empfangen* (Eski Gümüş).

pb16 ËZİÑ ËMİTİSİÑÜ / *Der Geheiligte* (Klosterkirche zu Eski Gümüş).


pb17 pb18 pb19

pb17 OÑUT ÖGÜS OÑUSUS ÏSİWİÑ / *Der richtige Apostel als Prediger* (Klosterkirche zu Eski Gümüş).

pb18 OÑUT ÖGÜS OÑUSUS ANIT ÖKÜN ËBİÑİS / *Der richtige Apostel als ‚heilig' erinnerungswürdig* (E.G.).

pb19 OÑUT ÖGÜS OÑUS ÏSÜW OÑURUPUÑ ULURUÑ OÑUMUS (St. Sophia zu Istanbul). *Die als richtiger Apostel dem Glauben des Jesus erfolgreich gediente Hoheit.*

pb20 ΪΓΝΑ ΤΙΟC ΟΘΕΟ ΦΟΡΟC / ÏSİGİNİT ËTİSİÑİS AÑIZIÇIÑ OZUÑUR OÑUS (St. Sophia zu Istanbul). *Gepredigt wird die Erinnerung an den Übergang des Herrn.*

pb21 ΪΩΑΝΝ ΗC ΟΧΡΥCOC ΙΟΜΟC / ÏSÜW ATININ ANIS AÑIQ ËRÜY ËSİÑİS USUÑ ËMİÑİS. *Die zur wirklichen Predigung zuständige Instanz* (St. Sophia zu Istanbul).

pb22 ΤΥΧΗ ΒΟC· ΤΡΩΝ ΑΔΡΙΑ ΝΟC·ΖΩΓΡΑ ΦΟC·CΥΝ ΑΕΓ·ΤΤ·ΚΥ· / AT UYUQUN ÖKÜÑÜS·ËTİRİWİN ËTİDİRİSİT ANIÑIS·OZUWUĞURT ËZİÑİS-ËSİYÜN ËTİÇİG-ËTİTİT·ËKÜY / *Unsere Erinnerung an dich durch eine Trauerzeremonie deines Todes ist für dein Heiligwerden im Jenseits* (Stele from Meda'in Salih in northwestern Saudi Arabia, ARCHAEOLOGY, Volume 22, Number 2, April 1969).

pb23 ΚΑΤΙΝΑ ΔΕΣΠΙΝΑ Α ΡΑΧΜΕΤ ΟΛΑ ΜΑΓΙΣ 30 / UQUT ËTİNİT ËDİÇİZ ËPİNİT AT ËRİTOQËMİÇİT OÑULUT ËMİTİGİZ UWUÑ / *Verständigt wird über den Soldaten, dem es gelungen ist, die Heiligkeit zu erreichen* (Ankara, Dikmen yazıtı).

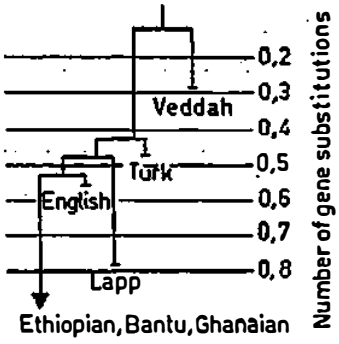
pb24 Η ΜΟΖΕ·ΜΙΤΑΝ / ANIT ËTİSİM UÇUZUÑUN AN / *Die Erinnerung zum Gedenken des Führers* (Kütahya, Malkaya yazıtı).

pb25 Christusbüste, Umschrift: ⊂ι ⲡⲁⲛⲧⲟⲕ / ON UWU ËZİG ËSİNİZ / *Der erlöste (ËZİG) Heilige*, R.: Brustbild der heiligen Jungfrau, Umschrift: Ⲙ Ⲑⲉⲟⲧⲟⲕⲉ / ÖGÜÇ ONUD ËDİNÜ(W) / *Die Erinnerung* (ONUD) *an den Richtigen* (ÖGÜÇ); Über d. beiden Büsten ⊂ / OÑUS / *Der Herr.* Medaillon, gefunden in Ankara, Büyükesat, Kırkkonaklar Altı (armenische Häuser!).

Drittes ethnisches Element

Nach dem Urteil des französischen Archäologen REINACH bedeutete die indoeuropäische Theorie für die archäologische Wissenschaft ein Unheil und nach H.ARENS (Sprachwissenschaft,Freiburg 1955,S.415) erweisen Archäologie,Kulturgeschichte und Ethnologie im geistigen und materiellen Leben jener Zeit gleichermassen die Gegenwart eines schöpferisch tätigen Volksstammes , der weder semitisch noch indoeuropäisch,aber überall der gleiche ist.H.ARENS bezeichnet ihn als 'drittes ethnisches Element' : das dritte Element in Klein- und überhaupt in Vorderasien;das dritte Element auf den Inseln des Mittelmeeres sowie auf seinen Halbinseln,dem Balkan und der Apenninischen;stets dasselbe dritte Element auch im äussersten Westen Europas,auf der Pyrenäen-Halbinsel ; das 3. Element im Süden Russlands,an den Ufern des Pontus,in welchen sich die Gestade des Mittelmeeres fortsetzen;und behauptet,dass seine Herkunft durch die Erläuterungen der indoeuropäischen Linguistik nur verdunkelt wurde . Nach der Dechiffrierung der europäischen Inschriften erweist sich,dass dieses dritte ethnische Element nun ' p r o t o t ü r k i s c h ' ist. .

Die uns bis jetzt zugänglichen historischen Überlieferungen beschreiben die türkische Rasse als eine „weisse Rasse" (s. *„K.Mirşan: Proto-Türkçe y.", S.12,40* und *Bemerkung Nr.157*). Nach den von mir gelesenen Inschriften geht wirklich hervor, dass die Proto-Türken für die Bildung der europäischen Rassen eine ausschlaggebende Rolle gespielt haben. Die neueren genetischen Untersuchungen sehen diese Gegebenheit bestätigt , z.B. in *„Science Journal, july 1970"* wird die neben angegebene Tabelle nach den von *L.L. Cavalli- Sforza* und *A.W.F. Edwards* bearbeiteten Methoden dargestellt. Danach steht die türkische Rasse nicht mit der mongolischen im Zusammenhang, jedoch *mit „english"* und die europäischen Rassen können als *„African + Turk + Homo Alpinus"* betrachtet werden. Nach H. Arens (*Sprachwissenschaft, Freiburg -München 1955, S.421*) sind die indoeuropäischen Sprachen überhaupt nicht die Sprachen irgendeiner besonderen Rasse.



Der griechische wortschatz

Der griechische Wortschatz,wie auch der lateinische,rätoromanische, bulgarische,lazische usw.,lässt sich auf die prototürkische Ursprache zurückzuführen.Um diese Tatsache zu erkennen,ist folgendermassen zu verfahren . Zunächst sind die für möglich gehaltenen Zusammenhänge zu demonstrieren und danach aus dieser Demonstration jene,die eine wissenschaftliche Klarheit zu schaffen ermöglichen,auszusuchen und dadurch die Gegebenheit zu einem Schluss zu führen. Für eine solche Demonstration bringen wir die folgenden Beispiele.

κύριος (kirios,„Herr") < OQ ËRÜYÜÑÜZ (vgl.OQ ËRÜY in „pg 1"),*oder* OQ ËRÜY US; *σελαχος (selachos,„Haifisch")* < SU-ËL UQUS (vgl.„pg 28"); *θεος (theos,„Gott")* < ËZÜY US (vgl. *θΥ* in „pb 3"); *λαος (laos,„Volk")* < ËL US; *ελεγος (elegos,„Klagelied")* < ËL ÖKÜS *oder* ËL ÖGÜS; *λογος (logos,„Wort, Rede")* < ËL UQUS; *επος (epos,„Wort, Rede")* < ËPPİS; *εργον (ergon,„Werk")* ∠ ËR ÖGÜN; *ερως (eros,„Liebe")* ∠ ËRÜW ËS; *οικος (oikos,„Haus")* ∠ ÖGÜÑÜZ (vgl. „pg 1"); *ειδωλον (eidolon,„Bild")* ∠ UQUTULUÑUN (vgl.UQUTULUÑUZ in „pg 23"); *πρωτος (protos,„der erste")* ∠ BİRİTİS *oder* BİR AT ËS; *αγαθος (agathos,„gut")* ∠ ËGİT ËS (vgl. ËGİT in „pg 20"); *ευ (eu,„gut",Adverb)* ∠ ËG; *παλαιος (palaios,„alt")* ∠ UP-ULUWUS; *ουρανος (uranos,„Himmel")* ∠ URUN US (vgl. USULUÇUN in „ëtr 50", ASPAN US in „ul" und UB-URU -

NUSUMUÑ in „as"; im Lazischen „*tsa*", Himmel, ∠ tsat' ∠ US AT und „*daçxuri*", Feuer, ∠ ODUÇ OQ URUY); *πυϱ (pyr, „Feuer")* ∠ UP-UR; *πατηϱ (pater, „Vater")* ∠ AP-ATA ËR; *ἀγων (agon, „Kampf")* ∠ ÖGÜÑ (ΓO); *επιστημη (episteme, „Wissen")* ∠ ËP-ËSİS ËMİTÜ; *σϑενοϛsthenos, „Stärke, Kraft")* ∠ ÖÇ ËSİÑİZ (vgl. „pg 25"); *ἐγών (egon, „ich")* ∠ ÖGÜÑ (im Lateinischen „egomet" ∠ ÖGÜ ËM AT; im Laz. „*ma*" ∠ *mëd* ∠ ËM AT); *τύ (tu, „du")* ∠ *tūte (lat. „du")* ∠ tutet ∠ ATI AT (laz „*si*" ∠ *sëd* ∠ ËS AT), *oder τῦνη (hom.)* ∠ ATIÑU; *ἀετός („Adler")* < *ἀFjετος* ∠ AW ËTİS (vgl. lat. *avis*, „*Vogel*", ∠ AW ËS); *ἀνδριάς („Statue")* ∠ AÑIQIÑ ËTİRİS (vgl „pb2": AÑIQIÑ ËTİK AÇUR); *ϑοινη („Festmahl")* ∠ TOYUNUW (vgl. TOYUR-TOYUN in *köy*); *ϑανατος („Tod")* ∠ OTUÑUTUS (vgl. OTUÑUT in „*ëtr* 50"); *γῆρυς („Schreien")* ∠ ÖGÜRÜS (vgl. ÖGÜRÜT in „*pg* 4" und lat. „*garriō*", „schwatzen"); *γενέτωρ („Vater", lat.* genitor) ∠ ÖGÜN ATA ËR; *γενεά („Geschlecht")* ∠ ÖGÜN ATA (vgl. auch *γενέϑλη* und lat. *gēns, gentis*; türk. *-gil* ∠ ÖGÜ ËL); *σῶς* ∠ *σάος* ∠ *σαFος („gesund, heil")* ∠ SAW ËS; *σοφος („Urne")* ∠ ËS URUS; *χοεω* ∠ *χοFεω („bemerken, unterscheiden")* ∠ UQUWU (vgl. lat. *caveo* ∠ *coveo*).

Pronomina

Um die Abstammung des Griechischen aus dem Prototürkischen, nicht nur durch die Ähnlichkeit einer grossen Anzahl von Wörtern, sondern auf dem Gebiet der inneren Struktur zeigen zu können, demonstrieren wir weiter die folgende Tabelle über Pronomina, weil die innere Struktur der Sprachen jener entscheidende Punkt ist, der hier alles aufhellen wird.

TAFEL III	Personalpronomina									
deutsch			I		III		IV			
	protogr.	griechisch	protolateinisch	lateinisch	protolazisch	lazisch	Ursprache	pr.-prototürk.	prototürk.	türk.
ich	ÖGÜÑ[1]	*ἐγών*[1]	ÖGÜ ËM AT[8]	egomet	ËM AT[8]	*med>ma*	*BU ON?*	BU OQUN[9]	BUN[9]	*mën*
du	ATİN[2]	*τῦνη*[2]	ATADINIÑ AT[10]	*tutod>* tute	*ËS AT*[11,16]*?*	*sëd>s'i*	*ËS ON?*	ËSİN[11]	SİN[11]	sën
er	ËSİÑ[3,5]	–	ËSİS[12]	is	*OQ ËM*[14]*?*	hïm	*ONA?*	ON[13]	OLQUN[14]	ol
wir	ËMİS[4]	*ἄμμες*[4]	AÑIYIS[15]	nōs	*US UQUW?*	şku	*ËS ËZ?*	ËSİZ[15]	BİMİZ[15]	biz
ihr	ËMİÑ[5]	*ὑμμες*[5]	OYUNUS[15]	vōs	*AT UQUWA?*	tkwa	*ËÑ ËZ?*	İÑİZ[15]	SİZ	siz
sie	*ËSİÑİS*[4,7]	*σφεῖς*[7,6]	ËSİSİS[12]	iī	*OQ OYUNUW?*	hïnī	*ONËL?*	ONUL[16]	ËL-ËR[16]	olar

[1] ÖGÜLÜSÜZ *ÖGÜÑ*ÜZ (pg 34, „*Ich* bin der Würdige"). ËSİÇ AT *ÖGÜÑ*ÜZ (pg 15, „*Ich* bin der Geruch"). *Ε ΓΟΙ ΕϚΕΝ* / UÇ *ÖGÜÑ*ÜS UÇUZ-UÇUN (Arch.Anz. 1966, H.2, Abb.9, „*Ich* bin der Führer, der Königder Könige"). *ЭОТ ЛИЭ* / UÇ ÖCÜSÜG *ÖGÜÑ*ÜZ („*Ich* bin der Vertreter des Führers"). Ich: *lesb. hom. dor. ἐγών* (egon); *ion. att. lesb. dor. ἐγώ* (ego); *böot. ἰώ, -ών; ἐγών > ἐγώ > ἰώ*; Akk. *ἐμέ, enklit. με (kypr. μι)*.

[2] OÑUN *ATİN*İS (pg16, „*deine* Erfolgsauszeichnung"); BU ATANİÑİS *ATİN* (pb3, „*deine* diese Benennung"). Du: *hom. τῦνη; böot. του; lesb. böot. dor. τύ; lesb. hom. ion. att. σύ*, (tune, tu, su).

[3] UÇ AT UYUYUSUZ *ËSİÑ* (pg 34, „*sie* wird für den Führer sterben"). *ΑΓΑΜ ΤΟΡ* / ATÖGÜTÜM *ËSİÑ* ËR („*Er* ist der Würdige"). ЭОТ МАЖ / OQ ATIM *ËSİÑ* ËR („*Er* ist der Soldat"). *ΣVRAXOΣ ION* / ËZÜY-ËRİT UQUÑUZ *ËSİÑİN* („*Er* wurde durch den Engel dem Gott übergegeben"). S. auch „*pg12*". *ËSİÑ ËSİTİMİM* (Trabzon, „*er ist*").

[4] AT ËRİSİÇ *ËMİS*İZ (pg 3, „*Wir* sind die Instanz der Realisation"). Personalausgang für 1. Pers. Plur. = „*-IS*". Wir: *dor. böot. ἅμές* (hemes), *lesb. hom. ἄμμες, ion. hom. att. ἡμεῖς; -μες, -μεν, -μεϑα*.

[5] *ËMİÑİ*Z (pg 21, „*ihr* seid"). ËZİS *ËMİÑİ*N (pg 38, „*eurem* Gott"). Personalausgang für 2. Pers. Plur. = „*-IÑ*": ËRİM*İÑ* (pg40, „*eure* Meldestelle"); ODUÇ*UÑ*UZ (pg 40, „er ist *euer* General"); OY*UÑ*UZ (pg 21, „es ist *euer* Gedanke"); ULUÇUY ËSİK ËTİYÜT*İÑ* (pb7, „ weswegen er von *euch* ULUÇUY genannt worden ist"); ÖG*ÜÑ* („*eure* Würde" = Ich); ËS*İÑ* („*eure* Erinnerung" = Er, sie, es). Ihr: *dor. ὑμές* (hymes), *lesb. hom. ὔμμες, böot. οὐμές, ion. hom. att. ὑμεῖς; -τε, -σϑε*.

[6] Dual: -ISİÑ (wir + ihr); İS*İSİÑ*Ü (pg24, „*die* Wahrnehmung"); OÑUQS*UÑ*UZ (pg 20, „*die* Heilung"). 2. Pers. Dual: *hom.* Nom. Akk. *σφῶϊ, σφώ*, Gen. Dat. *σφῶϊν, σφῶιν, σφωϊτερον*. 3. Pers. Dual: *hom.* Akk. *σφωέ*, Dat. *σφωιν*.

[7] 3.Pers. Plur.: Nom. *lesb.ion.att.* σφεῖς, *att.* σφέα; Akk. σφε, ψέ, σφέας, σφᾶς, σφέα; Gen. σφείων, σφέων, σφῶν, ῖσι, ψέων, ἔων; Dat. σφί, σφίν, σφιν, ψιν, φιν, σφίσι, σφεις, -ιν.

[8] BUÖGÜ ALTI AT ËS UÇU BU AT [valc9, „ich (= dieser hier, der Würdige) bin der Führer"]. BU ËLİ ATI AT [qarç, „ich (= dieser hier, der den Ruhm des Volkes trägt)"]. BU ALTIÑ ON UYUL UÇ BU [on „ich bin (= dieser Bevollmächtigte ist) der Führer der ONschen Föderation"]. ËM AT ODUÇ ULU USUNUTUZ [ëtr 20, „ich bin (= der Besitzer ist) die grosse Instanz der Siege"]. ÖZÜ ËSİS Ë D BUĞ BU ËSİ ËM (özü, „ich bin der Fürst, der sich erinnern liess"). BUÑA, YAĞIQA KİRTİM (ël, „diesem hier, dem Verbrennen, bin ich eingetreten"). BËS QIRQ ËRYAŞ ËRTİM (ël, „ich bin in meinem 35. Lebensjahr gewesen"). ATAÑ OY ËM (ëtr 54, „mich, euren Staatspräsident"); ÜYÜ ËM (üe, „aneignen, gehören"; ÜY = „das Haus"). ÖGÜ ËKİ BU ËDİĞİ ÖZÜ ËD, UÇU ËKİ BU ËDİ ÖZÜ Ë D [ögü, „ich bin (= dieser hier, mit diesen Eigenschaften, ist) der Würdige, ich bin der Führer"].

[9] ËR AT BU, OĞU AT Ë SİS (oğw „betrifft es meine Persönlichkeit, so war ich würdig erinnert"); ËKİ ÖZÜP OQUÑ, ËS QUT BU OQUÑ (ëkz, „der OQschen Nation eine Ehre zu beschaffen ist mein Glück"); BU OQUN ONÇ ËS ÜE İÇ AW UÇ ÜEW (üe, „mein so von mir gezeichnetes Kamel gehört dem führerischen Kamelbesitz"); QUTLUĞ İÇİGİSİ BUN (qut, „ich gehöre an QUTLUĞ"); UW-ULUNUZ ËSİBİN (ëtr 50, „ich bin eure heilige Hoheit"); UP-ULIĞI BUY ËPPİN (ësüs, „ich bin der hohe Fürst"); AÑIPPIÑ ËBİLİÑ [St. Sophia zu Tr., „derjenige, der von mir (= euch, uns) so erinnert wird"].

[10] AL AT ËDİSİZİTİL UP-UÇULUS UÇUZ ATADINIÑ AT ËLİSİLT ATALIT (ëtr 71, „die Erhöhung der Persönlichkeit, so daß der Ruf vom Gott, den du so nennst, angenommen wird, ist nur möglich, wenn das Volk die Person dem Wege des Gottes hingibt"); OÑUN ATINITIS (pg 16, „dein Erfolg"). ATILILTIQ US (ëtr 54, „dein").

[11] BUĞAT ËSİGİT ËSİN (valc 8, „dein Fürst"); ËSİN ËSİD ËDİ ËL ËDİL ËSİD ËSÜÜ AQ BUĞ ËSİN (ësin, „das Erinnern des Volkes an dich ist deswegen, weil du AQ BUĞ bist"); ONUL ËT ËSİNÇİN ËS UÇ OQUŞ ËL (onl „das würdige Volk deines Führers, der die ONsche Vereinigung vollbracht hat"); AWRILTIM ËS-ËSİSİNË [ya, „ich wurde Dir (= dem Gott) umgewandelt"); ËR-ËRDİM BOLŞAR ANAWIĞ ËRMİS SİN [ërin, „so solltest du die (=, meine") Persönlichkeit errungen haben"].

[12] ÖCÜÇ ËSİS OQUQUN [öcç, „er (= „an wen wir uns erinnern") ist der Hunne"]; ATA ËSİS AT (ëtr 87, „er ist der Staatspräsident"); ÖKÜ ËSİC İT (alt, „sein Stolz ist der Hund"); ULUT ËSİÇ ULUSUNUTUZ Ë S USUNUTUZ (ëtr 18, „er ist die ULUT genannte hohe Instanz"); ËZÜSİÑ UQUSUY AT ALTI ËSİDİT ËSİSİS ËMİNİS (ëtr 46, „die Unterhaltung derjenigen, die dem Glauben Jesus angehören"; sie = „die sich unterhalten"); UB-UÇULUÑ ËSİMİT ËL ËSİNİÑİT UZATIPIÇ ËMÜYİN (ëtr 54, „die Verabschiedung der hohen Majestät von ihnen mit Andacht").

[13] QUT ONI A (qarb, „er ist ein Glücklicher gewesen"); ALTI ON ËSİBİ (qarç, „ist er der Bevollmächtigte?!").

[14] ÖKÜR OLQUN UR ÖTÜRMİS (bëgt, „er, dem nachgetrauert wird. Ist gefallen").

[15] ËLİT ODUÑ UB-UÇUL USUTUZ AÑIYIS UÇUZUY (ëtr 69, „durch das Verbrennen bist du in den von uns gelobten Führertumsrang des Himmels geflogen", *vgl. auch* „ëtr 72"). UW ATANIS OÑUNUÇ OYUNUS ËL ATAR OQ UÇUÑ ËBİL (ëtr 50, „euer heiliggewordener OQscher Führer des Volkes"). BUW ONUNA ËSİZ A (qarb, „wir gedenken des ONschen Fürsten"); OĞIW OŞ ËSİZ BU OŞ (oğw, „wir wurden wie folgt gelobt!", *vgl. auch* „uy", „ësüs"). ËSİBİZ ËS UÇULUSU (ëtr 50, „das uns verehrende Königtum"). ËR-ËRDİMİM BİMİZ (a, „wegen unseren soldatischen Pflichten"). İNİÑÜZKE, İÇİÑÜZKE, İNİGİNCÜKÜ İNİZ, TÜSÜRTİÑİZ! (om, „meine kleinen und grossen Brüder, für meine brüderlichen Rechte an euch nehmt meine Rache"!).

[16] ÖGÜT AQIN ONUL ËSİM AT ËS („ihr stolzer Angriff ist meiner"). İNİ ËL-ËRİ A (qarb, „seine Persönlichkeit sichert den Volksfrieden", ËL-ËRİ = „die Personen des Volkes"); QIZ KËLEN ËL-ËRİM (klgti „meine Schwiegertöchter").

TAFEL IV — Possessivpronomen

deutsch	I		II	
	protogriechisch	*griechisch*	protolateinisch [2]	lat.
mein	ËMİM (pg 45,52)	*ἐμή ἐμός ἐμόν*	ËM USULT AT (ëtr 54)	meused > meus
dein	ATINITIS (pg 16)	*τεός τιός*	ATILILTIQ US (ëtr 54)	tuus
sein	ËSİÑİZ (pg 99) ËSİSİÑİZ (pg 55)	*ὅς* *hom. ἑος*	*ËSİS US ?*	suus
unser	ËMİS (pg 62) ËMİÑİM [1]	*ἄμμος* *ἀμμέων*	AÑIYIS (ëtr 72) *TURUS ?*	nosterus > noster
euer	ËMİÑ (pg 58) ËMİÑİZ (pg 47) ËMİÑİN (pg 38)	*ὑμεων ὑμός* *ὕμμος ῡμος* *ὑμμέων*	UW-ËSİÑİTİZ (ëtr 50) *OYUNUS TURUS ?* -UÑUZ (ëtr 65,8)	vesterus > vester
ihr	ËSİÑİN (pg 64,124)	*σφείων*	*ËL-ËRİM (klgti) ?*	eōrum

[1] MOM AΦYA / ÖKÜY ËZİT ËMİÑİM („unser heilig gesprochener Favorit")

[2] Vgl. auch ËSİBİN (ëtr. 50, lat. „sum"), ËSİÇİÑİN (ëtr. 50, „es"), ËSİSİT (ëtr. 87, „est"), ËSİBİZ ËS (ëtr 50, „sumus"), ËSİTİSİN (ëtr 50) ËS („estis"), ËSİNİT

Grammatik

Das prototürkische Wort steht im Sprachsystem in der eigenen,muttersprachlich gegebenen , semantischen und formalen Beziehung, im prototürkischen "assoziativen Feld",und hat eigene semantische und formale Kongruenz , vgl.BU ËL ("dieses Volk"),ËL BU ("das Volk"),ËL-ËDİL ("das Volk zu sein").Die Abhängigkeit wurde zuerst nur durch Nebeneinanderstellung und Tonabstufung bezeichnet, z.B. ONÇ ËS ÜE ('üe',"so erinnertes Kamel").Dann erst entstanden die flexivischen Funktionskennzeichen,z.B. İÇ AW UÇ ÜEW ('üe',"eigen dem Führer als Kamelung",also "des Führers Kamel"), -- aus ÜE AW entstand ÜEW.

Die Substantive waren zuerst nur im casus rectus (der nicht gebeugte,unabhängige Fall) ausgedrückt und die syntaktische Funktion des Kasus könnte durch beziehungsverdeutlichende Geleitwörter BU,UW,OŞ; ÖC,ËS,AT; ËM,ON;ËR,ËL; OÑ,ËÑ; US,OQ; A,AW ausgesagt werden,z.B. BU ËL OY A ('üe',"diese Volksmeinung") und ËL BU,ËS BU ËSİD ('on',"höre die Meinung meines Volkes"). Durch die Vereinigung der Begleiter mit dem casus rectus entstand eine substantivische Flexion unter lautlichen Veränderungen,wie ÜÇ A ('türkş') ⩾ UÇU ('ögü,oqç').

Da die beziehungsverdeutlichenden Geleitwörter ausdrucksweich waren, haben sich aus diesen ausgeprägte Kasus-Artikel und Kasus-Suffixe entwickelt, z.B. aus dem Demonstrativpronomen BU ("dieses hier") mit präpositiver Stellung entstand der Artikel BU mit postpositiver Stellung,wobei unter den Artikeln im Prototürkischen die den Kasus, und nicht das Geschlecht und die Zahlform identifizierenden Relationspartikel zu verstehen sind. Diese werden nur dann gebraucht,sofern das Substantiv an sich schon Bestimmtheitscharakter, formale und semantische Funktionskennzeichen(Flexionsendung, charakteristische Stellung) hat und andere beziehungsverdeutlichende Wörter nicht gebraucht werden sollen oder können, z.B. in dem Satz OQUŞ ËS / UÇUÑ ONIÑ / ËSİS ËS ('oqş',"die Würde gehört dem ON'schen Führer") ist UÇUÑ ONIÑ flexivisch bestimmt, dagegen wird OQUŞ mit dem Artikel ËS identifiziert, vgl. 'domus patris est' (lat."das Haus gehört meinem Vater").

Die basische phonologische Einheit der türkischen Syntax besteht aus Segmenten.Die Segmente sind rektionale S a t z g l i e d e r hinsichtlich der finalen Verbindungen und bilden inhaltlich eine umrissene Stufe des Satzes. Durch Hervorhebung eines Segmentes als Gegenstand der Erklärung ist es im Türkischen möglich,Sinnes-Motionen zu erhalten,z.B. der obige Satz , der aus drei Segmenten besteht, kann auch als "die Erinnerung des würdigen ON'schen Führers" mit Hervorhebung des dritten Segments (gegenüber der Hervorhebung des ersten Segments!) und auch durch artikulative Identifikation des dritten Segments mit dem Artikel ËS als "wegen der Erinnerung (ËSİS ËS) des würdigen ONschen Führers (errichtet!)" übersetzt werden.

Die beziehungsverdeutlichenden Geleitwörter waren im Prototürkischen zuerst Autosemantika ("Begriffswörter"),wie BU als "der Fürst" und AT als "der Name", und erst dann entwickelten sie sich als Synsemantika ("Formwörter") , wie BU als "dieser hier" oder "der,die,das",vgl. z.B. ÖZÜ ËSİS ËD BUĞ BU ËSİ ËM (s. 'özü',"ich bin der Fürst,der sich erinnern liess") und wie AT als "als", vgl. z.B. QARA AT ULU A QULUÑUB (s.'qara',"durch seine erfolgreichen Dienste war er eine Erhabenheit als Gouverneur").Wegen des geringen Bestandes an Geleitwörtern müssten für verschiedene Kasus (die syntaktischen Funktionen der Nenn-

wörter) die gleichen Artikel verwendet werden, z.B. in dem Satz BU ALTIÑ ON UYUL UÇ BU,ËL BU,ËS BU ËSİD ('on',"dieser Bevollmächtigte ist der Führer der ON'schen Föderation,höre die Meinung meines Volkes",der doppelte Akkusativ!) ist ËL BU ("das Volk") semantisch als 'meines Volkes' zu übersetzen, weil BU ALTIÑ (auch ="ich") ist der Bevollmächtigte s e i n e s Volkes , und der gleiche Artikel BU bei ËS BU wird im Akk.Sg. verwendet.Andererseits hatten manche Kasus mehrere Bildungsweisen,z.B. Akk.Sg. mit BU (s.oben!) und AP-AT,z.B. BASINIÑ USUTUL AP-AT UQUSUT OY OLUÇUZ ('ëtr 34',"die Geschworenen, die die Hinrichtung beglaubigen"); Gen.Sg. mit BU (s.oben ËL BU,"des Volkes") oder mit ËS,z.B. ALTUN OŞUĞU UÇ ËS BËG ËSİS ('altın',"durch Seine Majestät der Führer Fürst benannt", UÇ ËS = "des Führers").

Bei der Untersuchung der grammatischen Erscheinungen der Protosprachen ist besonders zu beachten,dass zwischen Wort,Wortgruppe (Segment) und Satz grosse Unterschiede hinsichtlich ihrer strukturellen Einheit keinesweges obligatorisch sind,z.B. 'ululär',mit Betonung der zweiten Silbe (s.K.MİRŞAN,Türk Metriği,S.32),bedeutet "sie sind gross" (eine Aussage mit einem Adjektiv als Prädikat) und mit Betonung der dritten Silbe "die Grossen" (ein Substantiv). Ausserdem erweist sich in den Indikatoren eines Wortes eine Überlagerung der lexikalischen und grammatischen Bedeutungen als möglich. Z.B. bei dem türkischen Wort 'ulu' ("gross") fungiert der Indikator '-u' als Genitivmerkmal(vgl. 'on',ÖDÜS UÇU,"der Führer des Staates"),auch als Dativmerkmal (vgl.'on', ÖGÜZ AŞU ËL,"das Volk hinter dem Meer", oder auch "das Volk jenseits des Meeres") und enthält auch die verallgemeinerte grammatische Bedeutung der Gegenständlichkeit,die dem Substantiv eigen ist ("der Grosse").Auch in den folgenden Fällen des türkischen Verbs schichten sich die Bedeutungen der Zahl und der Person auf : 'ala-mın' (qaz.türk. "ich nehme"),Präsens 1.Pers.Singular, "alabız' ("wir nehmen"), Präsens 1.Pers.Plural. Diese Form der Aussage bleibt auch bei einem Adjektiv als Prädikat erhalten : 'ulu-mın' , 'ulu-bız' .

Der Indikator '-a/-e' spielt im Konjugationssystem als Nullanzeiger der Form der dritten Person eine wichtige Rolle,indem vom Standpunkt der Redekette die grammatischen Bedeutungen dieser Form verbunden werden (s.K.MİRŞAN, Türk Metriği,S.34),z.B. im Qazantürkischen 'ala-mın' ("ich nehme"),'ala-sın', ("du nimmst"),'ala' ("er nimmt"),und überlagert sich mit dem Aktiv des Präsensstammes: 'ala' oder 'ala-dı' ("er nimmt",Präsens!),'ala ïdi' (" er nahm", Imperfekt, im Türkischen 'alırdı' < ALA ËRTİ), 'ala-çaq' ("er wird nehmen", Futurum I vom Präsensstamm), 'ala-sı (yol)' ["bevorstehender (Weg)", das Partizip Futur Aktiv] , was,abgesehen von Personenzeichen,auch mit dem Lateinischen übereinstimmt: 'ama-t' ("er liebt"),'amā-ba-t' ("er liebte"),'amā-b-i-t' ("er wird lieben"), 'amā-tūrus' ("im Begriff zu lieben").Auch im Griechischen scheinen die Tempuszeichen in einzelnen Fällen aus 'Determinativen',bzw.Stammbildungssuffixen hervorgegangen zu sein;vgl. z.B. **ἐρρύ-η** ("floss")neben lautlich verschiedenem 'dor.' **ἐρρύ-ᾱ** .

Hinsichtlich der Numerī werden im Prototürkischen die Wörter in kollektiver (auch im Griechischen hatte der neutrale Plural auf '-a' ursprünglich einen kollektiven Sinn,weshalb **κρέᾱ** "Fleisch überhaupt", **ὕδατα** "Wassermasse" bedeutet) und kategorischer Unbestimmtheit ausgedrückt und bei der Zahlbildung wird von den bestimmten syntaktischen Zusammenhängen Gebrauch gemacht.Z.B. AT-ALTI ËSİDİT ('ëtr 46',"die Zugehörigen",Pluralbildung durch Kom-

positum), ËÇİŞ-ËÇİŞİM ('al',"meine Gebrüder",Pluralbildung durch Reduplikation des Wortes) und in dem Satz OT-OZ OĞLINA ('qarç',"dem Sohn,der durch das Feuer zum Himmel aufgenommen worden ist") handelt es sich um die Einzahl von OĞUL ("Sohn") und in dem Satz ÜÇ OĞLINA ('tör',"meinen drei Söhnen" , vgl. im Griechischen οἱ ἅλες ,"Salz", und τρεῖς ἅλες ,"drei Salzkörner") ist das gleiche Wort in der Mehrzahl ausgedrückt.Ausserdem bleibt bei den verwendeten Numerī-Suffixen ohne erklärende Kontexte unklar,ob es sich um Einzahl oder Mehrzahl handelt.Z.B. in dem Satz ÖSÜ BOLIÑ ËRLERİM ('teñk') ist das letzte Wort betont und der Satz hat die Bedeutung "die Soldaten der Armee",wobei die Soldaten im e i n z e l n e n berücksichtigt werden.Wenn wir aber diesen Satz in der Form ÖSÜ BOLIÑ ËRİM ausdrücken,wird das erste,zusammengesetzte Wort betont und "die Soldaten der Armee" als Gesamtheit der Soldaten verstanden. Somit liegt in '-lar'/'-ler' der individualisierende Plural zur Betonung der Gliederung eines Ganzen vor,was wir auch aus QIZ KËLËN ËL-ËRİM ('klgti') kẽlinlerim > gelinlerim ("meine Schwiegertöchter") einsehen (für '-ËR' vgl. ÖKÜŞ ËR,'klgti',"die trauernde Person", und auch in 'al-ır', 'al-ır-sın','al-ır-ım' zeigt das zwischen Stamm und Personalendung getretene "Modus-Suffix" '-ır-' die Einzahl an).

Das Urtürkische hatte aber das Pluralsuffix '-İZ',z.B. Ë,İRİKİZ A ('qarç', "gewiss,wir verfügen es!), YATAALIZ ÜY ('ëtr 45',"das Haus,in dem ihr schlafen könnt") und auch 'İG / -İK',z.B. ALTUÇ ËLİG ('ëtr 44') oder ALTUÇ ËLİK ('ëtr 45',"die Einwohner des Königtums"),ËSİBBİG ('oqç',"wir haben gelobt-erinnert"), ÖKÜZÜN TİKDÜK ('teñk', "wir haben dein Grabmal errichtet") und im Türkischen 'geldik'("wir sind gekommen").

Die Grundleistungen aller Sprache sind B e d e u t u n g, i d e n t i f i k a t i o n und F u n k t i o n , wenn wir zuerst keinen Unterschied zwischen Wort,Phrase und Satz machen: ËL / BU ËL / BU ËL A oder ËL / ËLİ / ËLİM. Durch diese drei korrelativen Momente konstituiert sich der prototürkische Satz durch das Zusammenspiel von 4 Wortarten :

(1) Kāsus Indefinitus (der endungslose Stamm eines Nomen),wie AT,ËR,ËL usw.,
(2) ā verbō (dynamische Verben in der Imperativform des Verbes),wie AL,UQ, ËD,AÑ,OÑ,UR usw.,
(3) kommunikative Bezogenheitswörter des Redeaktes,'KBR' (Urpronomina 1.,2. und 3.Ordnung; statische Verben für die ist-Sätze des Sich-ins-Verhältnissetzen),wie ËM (1.Person), ËÑ (2.Person), ON (3.Person),
(4) emotional-expressive Partikeln, 'EEP', A und AW.

Die Indefinita werden endungslos,unflektiert,als ein betontes ' Sinnwort ' gebraucht und dienen dem Sprecher zur allgemeinen oder unbestimmten Nennung besprochener Grössen (lat. Quanten),die er nicht genauer benennen will , muss oder kann, z.B. AN ËL ('pg 125', "diejenige,nämlich die bildlich dargestellte Athena,deren sich das Volk erinnert"), ausgedrückt im vokativus indefinitivus als eine elliptische Aussage,wo die Relation der Aussage nur aus Sinnwörtern und der bildlichen Darstellung identifiziert werden kann; UW ON ['pb 1', "die Kundgebung { weil es eben geschrieben steht! } über die nationale Heiligkeit"], ausgedrückt wieder im vokativus indefinitivus ohne Subjekt;ALTUÇUN ODUZ ('ëtr 47',"der Sieg des Königs"),ausgedrückt im nominativus indefinitivus ODUZ("der Sieg").Hier steht der Genitiv ALTUÇUN in naher Beziehung zu dem Element des

Ausdrucks,denn was der Genitiv,der zwei Substantive miteinander verbindet,bezeichnet,kann man auch durch eine adjektivische Wendung oder durch eine Wendung mit 'haben' bezeichnen: der Sieg des Königs = der königliche Sieg = der Sieg,den der König hat.Die gleiche Relation kann auch durch ein Kompositum ausgedrückt werden,ODUZ ALTUÇ ("Königssieg",vgl. Vaterliebe,Vaterhaus),wo sie ohne sprachliche Kennzeichnung implizit verstanden wird [vgl. hebräisch "melech mizraim", der König (von) Ägypten].

Somit wurde in der Urzeit die Bedeutung des Wortes in jedem Einzelfalle durch seinen Gebrauch bestimmt,wobei bei der ursprachlichen Rektion besonders zu beachten ist,dass die Stelle des Nominatives als Subjekt (der Satzgegenstand) durch grammatische Konstruktionen eindeutig belegt ist. Sie braucht nicht nur Kasus-Identifikationen und Flexionen,sondern kann bei vokativer Aussage auch als 'vorhanden hingestellt' angenommen werden: Athena = sie (ist) Athena (ein Substantiv als Prädikat,wobei im Deutschen zum Substantiv und Adjektiv die sog. Kopula bin,bist,ist usw. hinzutritt).In dieser Hinsicht ist der Vokativ (die nominale Form des Rufes,des Anrufes,der Anrede) dem Imperativ verwandt,in dem das Phänomen des Wirkens dominant ist.Gegenüber dem Imperativ,der nur als Prädikat stehen kann,kann der Vokativ auch als Subjekt stehen: 'Sokrates!' heisst "Sokrates,wende dich her,höre mir zu".

Im Türkischen,wo zwischen Subjekt und Prädikat eine " Relation der Unterordnung " oder eine " wechselseitige Zuordnung " besteht und wo diese Funktionsgewohnheit,die prädikative Erfassung des Nominatives, ursprachlich gegeben ist und somit das Verständnis sichert,kann der Nominativ unter der Rektion des Prädikats bleiben und die Identifikation des Nominatives sich dem Prädikat inhärieren,d.h. der Nominativ kann hinter dem Prädikat als Teil desselben ausgedrückt werden und als selbständiges Wort fehlen: ONAY ËLİTD-İ [s. 'om',"es (=-İ) wurde die Einberufung mitgeteilt"] ; BËG ËRTİ-M ['ëltọ', " ich (= -M) war der Fürst"], was eigentlich BËG ËRTİ BUN sein sollte und somit kommen wir,wenn wir die inhärierte Form des Subjekts nicht berücksichtigen, wieder zur vokativen Aussageform der türkischen Ursprache zurück (s.S.34,"was am Anfang ist,wird auch am Ende ähnlich").

Die wechselseitige Zuordnung von Subjekt und Prädikat kann nicht nur als 'verbale Erfassung des Nominatives',sondern auch als 'nominales Prädikat' in Erscheinung treten: BU ATIMIZ OMAY BËG BİZ ('om',"unserer dieser Name ist OMEY BËG"),wo BİZ (= wir) als 'ist' zu übersetzen ist.Der Nominativ erhält nämlich die obligatorische Fügungspotenz mit der finiten Verbform,wenn er in den Satz in Subjektfunktion eingeführt ist: AT-I-M ["mein Pferd" ="das Pferd (Subjekt) ist meines"].

Im Türkischen beruht die Verbbasis ' ā verbō ' als Prädikat auf der imperativen Aussage,wobei das Imperativum immer ein betontes 'Sinnwort' ist,und durch den Imperativ wird der Satz zu einem Mittel des Wirkens,z.B. ËR-ËRİM BU ËSİD ('oğw',"höre meine Persönlichkeit in dieser Weise!"),ËM AT ËZİZ ËT ['pg 79',"sei gesegnet (wie dieser Löwe)! "],was in der grammatischen Erscheinung mit AN ËL verglichen werden kann (s.oben!) und somit wäre es ein Fehler, wenn man auf die Feldstruktur der grammatischen Erscheinungen (mit Substantiv,Verb und Adjektiv) in ihrem paradigmatischen Zustand die Gesetzmässigkeiten übertragen wollte.Dies sehen wir auch bei der Verschmelzung des postponierten enklitischen subjektivischen Pronomens 2.Person Singular mit der finiten

Verbform auf einer älteren Stufe des Deutschen : nimus du > nimustu > nimist.

Somit sehen wir ein,dass der Kasus Indefinitus und ā verbō allein den eigentlichen Aussagegehalt des Satzes bietet und die Wörter differenzieren sich in Substantiv,Verb und Adjektiv,sobald Sätze da sind. Dass Substantiv, Verb und Adjektiv voneinander verschiedene 'Bedeutung' oder verschiedenen 'Sinn' haben,heisst nicht,dass sie in verschiedenem Sinne Werkzeug sind,um im Sprechen eine Darstellung von etwas Vorliegendem,eine Wirkung oder den Ausdruck des Inneren zu erreichen.Diese Differenz ihrer Funktion liegt vielmehr im ganzen Satz,genauer gesprochen im Prädikat (substantivisch,verbal,adjektivisch!): durch den Imperativ etwa wird der Satz zu einem Mittel des Wirkens, durch den Indikativ vornehmlich zu einem Mittel der Darstellung und,wenn der Aussagegehalt ein Finitum ist, bildet dieses die Mitteilungsbasis,z.B.im Türkischen 'ola-yım' ("ich will werden"), 'gel-sin' ("er soll kommen").

Wenn man der Gesetzmässigkeit der Struktur der grammatischen Erscheinungen eine allgemeine Bestimmung geben will und sie mit dem Begriff ' der Feld - struktur der grammatischen Einheiten ' ausdrückt,dann sehen wir , dass viele Wortklassen (Adjektive,Partizipien,Aoriste usw.) von ihren qualitativen Merkmalen entfernt sind und in den Kern der anderen grammatischen Felder über - gehen. Z.B. die Partizipien nähern sich dem Verbalnomina,dem konjugierten und finiten Verb [vgl. im Qazantürkischen nomina agentis 'alıwçı' ("der Käufer", "der Abnehmer"),Part.Präs.Aktiv 'alıwçı (bala)' ("abnehmendes Kind") , Verbum Finitum 'alıwçı' und auch konjugiertes Verb 'alıwçı' ("er ist der Abnehmer")], die Demonstrativpronomen nähern sich den Personalpronomen [BU ON (wahrscheinlich unter anderem auch "dieses hier") > BUN > MËN ("ich") und BU > BÏ (im Mandschu'ischen "ich") usw.]. Dies zeugt davon,dass die Redeteile der Feldstrukturen sich überschneiden und somit aus einem Wort einer Ursprache sich verschiedene grammatische Erscheinungen bilden können.Danach ist nicht zu erwarten,dass griechische,lateinische und türkische grammatische Erscheinungen, die aus einer gleichen Ursprache entstanden sind,in paradigmatischen Systemen der Grammatik dieser Sprachen unbedingt eine Identität zeigen müssen.

Doch in den meisten Fällen treten unter den verschiedenartigen grammatischen Erscheinungen einer Ursprache dominierende Merkmale hervor und auch in das geschichtliche Griechisch ragen noch kenntliche Reste des Prototürkischen hinein.Zuerst haben wir die Spur des Partizips ὤν im Protogriechischen,wenn auch im heutigen Griechisch die Weglassung des Partizips ὤν mit geschichtlich verschiedenen Syntagmen vollzogen ist,z.B. ἃ δὴ κακοῦργος = ἅτε κ. ὤν . Die Konstruktion dieses Partizips ist mit dem Satz UW ON ['pb 1',"die heilig anerkannte (Schrift oder Kundgebung)"] gegeben,denn hier bezeichnet die Aussage mit dem substantivischen Urpartizip durch ON Tatsächliches,Anschauliches und was bereits vorliegt,wenn es auch seine Bedeutung als Kasus Indefinitus ('die Nation') nicht verloren hat,und in dem Satz ÕÑUN OY ËRÏS ON (s.'pg 71', ËRÏS ON = "erreichende") wandelt sich der Kasus Indefinitus ON zum wirklichen Partizipialzeichen [durch das Partizip wird das Tun als Eigenschaft dessen, der es tut,ausgedrückt,oder durch das passive Partizip als der (oder das) von dem Tun Betroffene !] . Im heutigen Türkischen können wir das Stammwort ON in folgenden Sätzen identifizieren: 'on nëmnësi onun' (qır.,"was ist mit ihm los! "),wofür auch 'ol nëmnësi onun' gesagt werden könnte; ' onowdon këtpëyt këwlërin ' (qır.,"deine Wörter lassen sich nicht vergessen") wo 'ono-' "er-

innern,Gedanke,Erinnerung" bedeutet. Vgl. auch im Finnischen 'on' oder 'hän on' , 'se on' ("er ist").

Wir können auch die Partikel des potentialen Optatives ἄν ("unter Umstän - den,allenfalls",im Neugrch. "wenn".Vgl. im Qırğız'ischen 'an üçün',"deswegen") mit AN ("denke an die Heiligkeit,an den heiliggewordenen Helden", " Erinnere dich der Heiligkeit" usw.,vgl. auch sumero-akkadischer Himmelsgott AN, = ANUM geschrieben) und κεν (im Griechischen wird ein Bedeutungsunterschied zwi-. schen ἄν und κεν nicht deutlich) mit ËKİN (vgl. 'oqç', "seiende") vergleichen und somit auch den Bedeutungsunterschied dieser Modalpartikeln verstehen und auch erfahren,warum bei HOMER ἄν in negativen Sätzen häufiger ist und κεν dagegen in Relativsätzen,da ËKİN eine positive Aussage bildet.Die Potentialpartikel AN geht im Protogriechischen auf Künftiges und Zeitloses : İKİT ËSİTÜ AT ËSİÑ AN ('pg 131', "du weisst allenfalls,dass sie seine Frau ist ", "seine Frau möge für immer in Erinnerung bleiben") und dagegen drückt ËKİN die Möglichkeit einer Verwirklichung eines Verbalinhalts aus; z.B. im Qazantürkischen 'ol awrıw ïken' ("es zeigt sich,dass er krank ist"). Auch ὅταν ("als") kann mit AT AN, σάν ("wie") ≺ ὡς ἄν mit UQUS AN verglichen werden und die Negation μή steht mit türkisch '-me/-ma' im Einklang. Der wünschende Optativ (= Kupitiv) ὡς ist mit protogriechisch US oder UQUS zu vergleichen, weil man gewöhnlich nicht bedenkt,dass jenem,der an die göttliche Allmacht US ("Instanz") oder an UQUS ("Verstand") glaubt,kein Wunsch erfüllbar ist ; vgl. ausserdem im Qazantürkischen den Optativ auf '-esi/-ası' und den Konjunktiv auf '-se/-sa'.

Die proto-prototürkischen Substantive und ā verbō sind uns aus den isolierenden Sprachen her bekannt.Abgesehen von der Wortstellung im Satz gibt es hier geringe Unterschiede zwischen den grammatischen Kategorien.Der englische Satz 'steam boat blows whistle' kann hier als Beispiel dienen. Jedes dieser Wörter lässt sich im Englischen als Substantiv und als Verb Verwenden . Dass man in diesem Satz an 'blow' ein '-s' angefügt hat (was die Chinesen und auch Urprototürken nicht tun würden), weil das Subjekt eine 3.Person Singular ist, weist auf die Notwendigkeit der KBR hin, d.h. des Existenzialausdrucks.

Die Gestaltung eines Geschehens oder Seins in einem Satz wurde im Prototürkischen durch Sinnwörter (Substantive und ā verbō) logisch-grammatischer Natur geprägt und KBR gaben den Sinnwörtern die für einen Redeakt notwendige Semantik der Bezogenheit im kommunikativ-grammatischen Charakter u. festigten den gesamten Kommunikationsprozess des Satzes nach der Aussageweise des Redenden; z.B. wenn wir bei dem Satz BU ËL OY A ÜYÜ ËM ËSİS ('üe') das ËM auf BU ËL beziehen,wird der Satz den Sinn "die Erinnerung,die diesem Volke gehört" erhalten,mit Bezug auf ÜYÜ aber den Sinn "die Meinung des Volkes, ein eigenes Haus zu besitzen".Für die Veranschaulichung des Unterschiedes zwischen den urprototürkischen Pronomina und dem heute eingebürgerten Begriff der Pronomina kann die Bildung ÖGÜ ËÑ ("eure Würde") > ÖGÜÑ ("ich") > egon > ego (grch. "ich") aufgeführt werden,wonach aus dem Urpronomina 2.Ordnung ËÑ, das eigentlich 'der Angeredete' ist,der Redeakt 'der Redende selbst' hervorgeht.Dagegen ist ÖGÜ ËM AT > egomet (lat."ich") grammatisch richtig gebildet.

Die Anwendung der KBR in ist-Sätzen hat in der deutschen Sprache einen wesentlich anderen Sinn als in den beiden klassischen Sprachen. "Sokrates war ein Weiser" heisst griechisch Σ.σοφὸς ἦν (S.sophòs en; en = "er war"), lat. 'S. sapiens fuit'.

Die kennzeichnenden Züge für diesen sprachlichen Typus stammen aus dem Prototürkischen: ËSİÇ AT ÖGÜÑÜZ ('pg 15',"ich bin die sinnliche Eigenschaft", '-ÜZ' = "bin"),ËSİÑ ËSİTİNİM ("er ist", '-İM' = "ist"),vgl. ËSİ ËM ('özü';"ich bin"); UYULUĞUTUÑUÇ UÇ-UÇU ËD ('uluğuç',"es ist ein grosser Staat"). Aus diesen Beispielen und aus Taf.IV ersehen wir,dass die pronominalen Ausdrücke nicht nur aus KBR,sondern auch aus Substantiven (z.B.'AT') und ā verbō (z.B. 'ËD') gebildet wurden,weil die beschränkte Anzahl der KBR im Urtürkischen nicht ausreichte,die reicheren und verfeinerteren Ausdrucksweisen zu bilden. Die Spuren des Prototürkischen KBR können wir heute im Qırğız'ischen beobachten: 'aytqan sözü curtqa ëm' ("seine Wörter sind dem Volke von Nutzen") , 'ëm tabuw' ["ein Mittel (gegen Krankheiten) zu finden"],'on' ("dasjenige,jenes"), 'on nëmnësi onun' ("was ist mit ihm los?!"). Um aus unserem Rahmen nicht herauszukommen,wollen wir hier die Sanskritentsprechung von ËSİ ËM,'asmi',dahingestellt haben.

Die vierte Wortart,die EEP (reine Funktionswörter ohne eigene Bedeutung), bildet einen besonderen Wortbestand des Prototürkischen. Es sind **Vokative** und sie fungieren segmentsbestimmend mit verschiedenen Funktionskennzeichen, z.B. 'A' als Partizipium Präsentis und 'AW' als Partizipium Präteriti.

Die Spuren des Prototürkischen EEP lassen sich im stammbildenden Suffix des lateinischen Verbs erkennen:

a) der Präsensstamm,z.B. AM A > am (Stamm) + '-a-' (stammbild. Suffix) = 'ama-'
b) der Perfektstamm,z.B. AMA AW > ama (Stamm) + '-v-' = 'amav-',
c) der Part.Perf.Pass.,z.B. AMA AT US > ama (Stamm) + '-tus' ='amatus'.

Die gleichen Formen lassen sich auch im Qazantürkischen im verbum infinitum beobachten:

a) Präsens : 'Sü-yer-ge' ("zu lieben"), vgl. 'ama-re' (lat. "zu lieben").
b) Perfekt : 'Sü-yüw' ("geliebt zu haben"),vgl. 'amav-isse' (lat."geliebt zu haben").
c) Part.Perf.Pass. : 'Süy-miş' ("geliebt"), vgl. 'ama-tus' (lat."geliebt").

Die prototürkische Ursprache kennt den s u b s t a n t i v i s c h e n Aufbau der Sätze.Das Satzgefüge besteht aus der rektionalen 'Subordination' und die subordinierten Satzglieder ("die einfachen Sätze") werden durch weitere Subordinationen miteinander verbunden.Wir können drei Arten der Satzgefüge unterscheiden :

(1) Attributive Satzgefüge als einfacher Satz : UÇUÑ (Subj.) ONUÑ (Präd.) = "Er ist dein ON'scher Führer" oder "dein ON'scher Führer".

(2) Prädikative Satzgefüge als einfacher Befehlssatz: OQUŞ (Subj.) ËS (Pr.) = "Erinnere dich der Würde".

(3) Komplexe Satzgefüge,bestehend aus attributiven und prädikativen Satzgliedern mit attributiven und prädikativen Ausdrucksweisen: OQUŞ ËS UÇUÑ ONUÑ (Subj.) ËSİS ËS (Präd.) = "Erinnere dich des würdigen ON'schen Führers", oder "die Erinnerung an den würdigen ON'schen Führer".

Die prototürkische Sprache kennt die Koordinierung der Sätze nicht (Satz - verbindung und Satzreihe!) und das Subordinationsgefüge bildet auch keinen getrennten Teil im Satz,z.B. wie im Englischen 'this is the book (Hauptsatzteil) that I want (der subordinierte Satzteil)". Ausserdem haben die Sätze auch Sinnes-Motion und 'cōnstrūctō ad sēnsum', z.B. können sie mit gleichem Bau als Satz und Phrase verstanden werden (s. oben UÇUÑ ONUÑ !).

Mythologie

Wenn wir nun die protogriechischen Inschriften im Lichte der homerischen Epen betrachten,haben wir zuerst festzustellen,dass der Dichter dem Volke eine k a n o n i s c h e Theogonie gegeben hat – GE ("ËGİÇ","die Güte") als Urpotenz,dann Uranos,Kronos,Zeus – und durch die Rhapsoden, die das ionische Epos verbreiteten,haben die homerischen Götter allgemeine Anerkennung gefunden.Seine Götter sind uns aber ethymologisch undurchsichtig, sie haben sich bisher jeder verlässlichen Deutung entzogen.Der Dichter hat wohl eine im Hellenistischen unverständliche Genealogie,an die er zwar selbst nicht glaubt , für seine Epen herangezogen,aber,um seine Dichtung zu popularisieren, "wusste er" eine Theogonie nach den Volkssagen zu gestalten.

Die Götter waren also da und es wurde nicht nur an sie geglaubt und von ihnen erzählt,sie wurden auch "beschriftet" dargestellt,wenn auch in einer uralten Sprache! Deswegen sagt der Dichter öfter,dass er von einem Geschlechte erzähle,das mehr konnte als seine Gegenwart,und für HOMER waren aus der Vergangenheit der Griechen die Namen da,die er nach den Sagen und Zeichnungen in seine Dichtung aufnehmen und seine Theogonie danach aufstellen konnte , wie auch HESIODES,der mit dem Satz θεός νύ τίς εστι καὶαύτή (Erga 764)θεός (theos) als einen n e u e n Gott zu den vielen seiner Theogonie stellt . Um seine doppelte Eris (wahrscheinlich wegen ËR ËS und ËR AT !),von der seine Erga ausgehen,steht es nicht anders.Er redet so,weil er in ἔρις (< ËRİS) und φήμη eine wirkende Kraft anerkannt,stärker als der Mensch,der daher dafür sorgen wird,dass ihm die φήμη günstig wird (WILAMOWITZ-MOELLENDORF,d.Glaube der Hellenen,Basel 1956,I, S.17).

Es hat kein einziger althellenischer Gott in den Städten einen alten Kult, der ihn zu dauernder Berühmtheit gebracht hatte,ausser Hera von Samos,höchste grch. Göttin.Aber,da die Ilias von den alten Helden erzählt,von einem Kriegszuge in fremdes Land,und da sie zum Vortrage von dem Herrenstande bestimmt war,finden wir kaum etwas über das Leben der Frauen.HOMER beschreibt Hera nicht als Schirmerin der Ehe,nach 'pg 9' ist es aber Herakles!, Hauptgott der Dorer,dessen Name nach 'pg 15' von HERA stammt.Nach dieser Darstellung ist HERA auch nicht eine Frau,sie ist ONUÇ ËR AT,ein König.Diese Gegebenheit,dass Hera keine Frau ist,sehen wir auch durch 'pg 40' bestätigt.Die Frauen der Könige und Generale haben nämlich ihre Männer vertreten, besonders die Erfolgsauszeichnungen und die Namengebungen wurden durch Königinnen ausgeführt (s. auch 'ëtr 19 und 87').Somit wandelte sich im städtischen Leben, über das wir in den Erzählungen der Ilias nichts finden,die männliche Gottheit H e r a zu einer Frau.Wenn Hera aber in einem Wagen mit Zeus zusammen dargestellt ist u. mit den in 'pg 37' dargestellten Pferden in den Himmel fährt,heisst sie nicht HERA,sondern LERL.Sie ist hier ËLİÇİRİL (s.'pg 45') und eine Frau,die vom,als İÇÜY OZ OÑUR ËTÜ USUT definierten,OZU İÇÜY,von Gott Zeus,nach HOMER "ruhmwürdig und hehr,schwarzwolkiger,Herrscher des Äthers" (Ilias,II.Gesang) , in das Himmelreich gefahren wird.

Vater und Herr der Götter und Menschen ist der "allmächtige" z e u s geworden,er ist viel mehr Gott als Zeus, weil er ÖGÜT ËL ËB-ËSİÑİN hiess ('pg 64') und er ist πατὴρ ἀνδρῶν τε θεῶντε, und wird z.B. in Chios und Lindos,auch in Ephesos zum πατρῶιος, er hat also den höchsten Rang der

Prototürken,AP-ATA ËR.Seine Willensvollstrecker sind Apollon und Athena, und HOMER weiss auch richtig zu folgern,wenn bei ihm A p o l l o n als "Sender des Todes" erscheint,er hiess ja OD URUÑUL ULUTUN ("die Hoheit der Verbrennung",vgl. UTU ⇜ OTU ⇝ OTUW : sumerischer Sonnengott) und UYUZ ËTİDİN ("Todesgott").

Auch die A t h e n a der Ilias beschreibt der Dichter gemäss ihrem protogriechischen Namen,sie beschützt die Wehrkraft der Staaten, die vornehme Beschützerin der Männer steht einzelnen Helden bei,sie ist "mit liebender Seele besorgt" und ihre Gebote sind für die Helden "besser",weil sie AT OÑUÇUN ËTİSİT (A©EN AIA) ist,d.h. "sie rüstet jeglichen Mannes Brust mit Kraft" (n. HOMER). Dies erkennen wir auch aus folgendem Dialog (V.Gesang) :

Here: "Zürnst du nicht,Vater Zeus,den gewaltigen Taten des Ares, wie er verderbt ein so grosses und herrliches Volk der Achaier?".

Zeus: "Frisch nur,gereizt auf jenen die Siegerin Pallas Athene,die am meisten ihn pflegt in bitteren Schmerz zu versenken!".

A r e s ist aber "voll Mord,Bluttriefender,Mauernzertrümmer" (V. Gesang), "der mordende Ares durchwaltet das Treffen" und selbst Zeus ist mit ihm nicht zufrieden: "stets doch hast du den Zank nur geliebt und den Kampf und die Schlachten",und trotzdem,die "goldne Aphrodite" wählte den Kriegsgott Ares zum Mann,weil Ares AT ËRİÇİZ (s. 'pg 31 und 113') ist,mit gleicher Bedeutung von ËR-ËRİM der asiatischen Prototürken.Die Männlichkeit liegt in seinem Blut, ohne den Erfolg versinkt er in bitteren Schmerz und deswegen wird er von der Siegerin Pallas Athene gepflegt.

In der gleichen Ethymologie mit dem Kriegsgott Ares steht der Name AT ËRİS İÇ ËMİSİZ ('pg 3',"das Ideal der Männer"),nach HOMER " A r t e m i s " . Sie ist die ewig jungfräuliche,die "Schönste",knabenhafte,reife u. reizende Jungfrau.Aber wegen des Wortstammes 'ËR-' in ihrem Namen könnte die in Beziehung zur Männlichkeit stehende "Schönste" als Schutzpatronin auch den Speer ergreifen,auch bei HOMER, "... Artemis,froh des Geschosses,drinnen im heiligen Raum, ' i h m ' Kraft und Herrlichkeit schenkend"(V.Gesang/447),werden sämtliche Eigenschaften ihres Namens zum Ausdruck gebracht.

Gegenüber Artemis,die nur "als Ideal der Männer", "als Instanz der männlichen Realisation" bleibt,vertritt A p h r o d i t e , laut ihrem Namen AT ËSİÑ ËRİÑ-ËDİSİTİN [ΑΦΡΟΔΙΤΗ , "Versprecherin der Liebe den Ehrenmännern"] – wenn ihr Name später auch als AT ËZ ËRİÑ-ËDİSİTİN gelesen und sie somit zu einer Gottheit erhoben worden ist – den wahren "Liebesgenuss" und geht mit d. Erfolgsmann Ares ins Bett. "Die Gaben der goldenen Aphrodite" sind, dass man den lieblichen Nacken der Göttin,auch den Busen voll Reiz und die 'anmutig strahlenden' Augen bemerkt (III.Gesang). Und Zeus sagt zu ihr: " Töchterchen, deine Geschäfte sind nicht die Werke des Krieges.Ordne du lieber hinfort anmutige Werke der Hochzeit" (V.Gesang).

Die protogriechische Ethymologie der Götternamen ist also imstande die Bedeutung des griechischen Gottes zu erschliessen.Wenn schon HOMER die Sonne in Apollon und den Mond in Artemis gesehen haben soll (APOLLODOROS,περὶ θεῶν), für das πάθος und den Gott dasselbe Wort verwendet,und wenn APOLLODOR, der den ARISTARCH gehört hatte,ausser Ethymologien nur HOMER erklärt und er die fremden Götter grundsätzlich ausgeschlossen hat,und wenn z.B. 'Pan' nichts

anderes ist als "Şöreli" der Qazantürken,dann sind wir wohl in der prototürkischen Götterwelt,und unsere hellenistischen Ethymologien müssen uns kalt lassen.Wenn HESIOD zu deuten versucht,dass Aphrodite ihre fremde Herkunft in ihrem Namen trägt,und wenn wir auch heute zu begründen wagen,dass HOMER die fremde Geneologie hat,geht es uns und auch HESIOD mit dem Griechischen nicht 'besser',denn HOMER könnte mit griechisch bestimmt besser,sogar sehr gut umgehen,wenn auch nicht mit protogriechisch,was allerdings möglich wäre,weil er die Bedeutungen der protogriechischen Namen sehr gut zu veranschaulichen weiss und somit als Dichter die protogriechischen Namen nur "hellenisiert" hat.Diese,wenn auch nicht bedeutsame " A b w e i c h u n g " von HOMER als Dichter und als Schöpfer des "Hellenismus",so machtvoll,dass selbst die Byzantiner nach hartem Widerstand aufgeben mussten und nicht vermochten , ein Reich mit eigener Sprache zu gründen,hat uns unlösbare Probleme geschaffen. Z.B. 'pg 10' wird als "Odysseus und Kirke" gedeutet,weil in den homerischen Sagen der Name 'Kirke' zu finden ist.Aus der Odyssee erfahren wir aber , dass Kirke eine Zauberin und eine Göttin war,die die Menschen in Schweine verwandelte.Sie müsste danach schön sein,in der Linken die Schale,in der die Zaubermittel angerührt wurden,in der Rechten den Zauberstab halten, wie etwa die Zauberin in 'pg 14'. Auch HOMER beschreibt eine Welt von mykenischem Prunk, als er Odysseus bei der Göttin einführt: "Kirke,die schöngelockte, die hehre melodische Göttin", "Und in dem hohen Palaste der schönen Zauberin dienten vier holdselige Mägde" (Homers Odyssee,X.Gesang).Sich den "edlen" H e l d e n Odysseus nach 'pg 10' kurzbeinig und hinkend vorzustellen,deckt sich a u c h nicht mit dem Bild des tapferen,strahlenden griechischen Helden. Das Weben passt zu dem Bild auch nicht und,dass der Hund in 'pg 10' menschliche Füsse hat,ist prototürkisch! Auch "den mutigen Renner" (n.Homer) Achilleus nach 'pg 35 und 36' sich als einen Henker vorzustellen,ist unmöglich, und das Wort "Renner" steht mit 'OQ' in Zusammenhang.Ausserdem können die verschiedenen Schreibweisen von Achilleus in 'pg 18,19,20,21,35,36' nicht als Schreibfehler angenommen werden, – die Protogriechen beherrschten ihre Muttersprache f e h l e r f r e i .'

Die homerischen Namen sind also nicht protogriechisch,aber zuerst haben sie ihren Inhalt gehabt,der später durch Vererbung und gedankenlose Nachahmung bedeutungslos geworden ist.Dies war aber bei allen Völkern so, z.B. im Türkischen aus ÜE ("Kamel"),ÖSÜ ("Heer"),TAW İÇİ ("Stimme"),OLQUN ("er"), BUĞ ("Fürst"),ËL ËR ("der Mann des Volkes"), m i t I n h a l t ,entstanden "deve, sü,dıbıs,o,bï" und '-lar/-ler' (Pluralsuffix),o h n e I n h a l t . Die meisten altgriechischen Personennamen sind eigens als Individualnamen gebildete zweigliedrige Komposita und oft **Nominalsatzkomposita** (E.SCHWYZER, griechische Grammatik,München 1953,S.634),wie **ῥοδοδάκτυλος** {"(wie) Rosen (sind) Finger"}, **ἀνδρόγυνος** {"Mann und Frau (ist er)"} usw. und danach sind die homerischen Namen ohne weiteres der protogriechischen Herkunft verdächtig.

Um auch uber "nach-homerische Namen" etwas geäussert zu haben, wollen wir bemerken,dass bei den Griechen der Kreis der Namenwörter traditionell und semasiologisch b e g r e n z t ist,was natürlich die **Namenänderungen** gefordert hat; die "sprechenden" Namen sind bei den Griechen s e l t e n . Hinzu kommen noch die sogenannten **theophoren Namen**,die den Träger in Verbindung mit einer Gottheit bringen,und die wahrscheinlich aus prototürkischen Stelen übernommen

worden sind,wie z.B. in 'pb 23' "KATINA,DEZPINA", – der stets wiederholte Anfangsspruch der Grabinschriften (vgl. 'ëtr 71,74,75,76,77' oder 'ëtr 44' mit 'ëtr 45').Diese Namen entstanden aus dem Wunsche der Gläubigen dieser Zeit, mit einem Gotte in Verbindung zu treten,oder die Mädchen benahmen sich so, dass sie den Namen weiblicher Eroten verdienten.Der Heros dieser Zeit hat einmal als Mensch gelebt,lebt in dem Himmel fort und kann immer noch auf Erden wirken,und die Männer erhielten heroische Namen,die eigentlich protogriechisch waren,aber auch hellenistisch e n t z i f f e r t werden könnten.

Pictogrammas, Petroglyphs, ISUB-ÖG & UW-ON İnscriptions from Anatolia, and ON-QUT QOLUNÇ, Ancient Texts Related to Physics and Astronomy, from the Region Turfan (East Turkestan)

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Traces of Etruscan in European Languages, in the Field of Nouns, Infinitives,Participles and Gerunds

by

Kâzım Mirşan

MMB

1992

PICTOGRAMMS, PETROGLYPHS, ISUB-ÖG and UW-ON INSCRIPTIONS FROM ANATOLIA

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CONTENTS

5 Pictogramms and Petroglyphs from East Anatolia, Compared with those of Central Asia and Siberia

9 Petroglyphs and Scripts in the Cave Cunnî

10 ISUB-ÖG Inscription from Çilgiri

10 ISUB-ÖG Inscription from Çatal Höyük

11 UW-ON Inscription from Erenköy-Istanbul

11 UW-ON Inscription from Caves of Trapezunt

11 UW-ON Inscription from Side about Apollonios

12 UW-ON Inscription from Side About ËZÎLÎG-ÖTÜR

12 UW-ON Inscriptions on Ancient Coins Found in Side

12 List of Words which Occur in the Text and their Meaning

14 Comment and Interpretation

29 References

TEXT

The Anatolian inscriptions of Prototurks are to consider in two kinds : inscriptions of East Anatolia, according to Cumnî Inscriptions called 'ISUB-ÖG Inscriptions', and the inscriptions of West Anatolian Prototurks, according to the Erenköy (Istanbul) inscription called 'UW-ON Inscriptions'.

The Prototurks of East Anatolia, owners of the ISUB-ÖG inscriptions, mentioned in the book written by Xenophon (434-355 B.C.) as QARDUQ's, and by ÜNRE BINA BAŞI (530-493 B.C.) as the QARLUQ's of IŞUB-URUŞ TURUQ (see Mirşan 1985). The Prototurks of North-West Anatolia, which are the users of the alphabet of the inscriptions from Istanbul-Erenköy (Mirşan 1970, p.79-80), the caves of Trapezunt (Mirşan 1978, p.116), and the inscriptions from Side (Bossert 1950, and Mirsan 1985, p.38-43) has the origin of the script belonging to Central Asia, which is the inscription from Açıqtaş (Mirşan 1970, pp.64-65, and Table II), and the inscription of ' the man with golden clothes ' (Akishev 1978). This alphabet, called UW-ON Alphabet, is the origin of the Phoenician alphabet as proved in the book 'Anadolu Prototürkleri' (by Mirşan, 1985).

As the result of my studies, we can say that the inscriptions of the Prototurks found in Anatolia, bring us new aspects about the history of Anatolia, and their concepts about ultimate reality and meaning.

Summary

PICTOGRAMMS AND PETROGLYPHS FROM EAST ANATOLIA, COMPARED WITH THOSE OF CENTRAL ASIA AND SIBERIA

1 *Stylistical chamois from Gevaruk Valley (East Anatolia, Sat Dağı)*

2 *Letterised chamois from Qarataw (Kazakhistan)*

3 *The letter ÖK [chamois, kingdom, lord] derivated from pictogrammes of chamois*

Fig.1,2,3 : Stylised chamoises of Sat Mountains (in South-East Anatolia) and Qara Mountains (Kazakhstan) and the letter-form of Prototurks which can be derivated from this pictogramms.

4 *The pictogramm of soul in the cave Cunni (East Anatolia)*

5 *Symbolic script KÖÇ from Sat Mountains (South-East Anatolia)*

6 *Symbolic script KÖÇ from Tamġalı Sayı (Central Asia)*

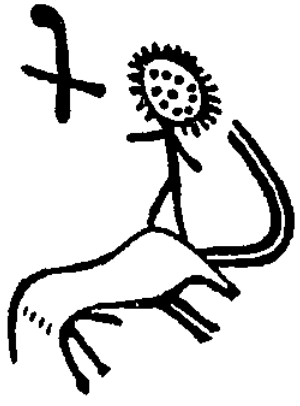
Fig.4,5,6 : Pictogramms of the idea 𐰴𐰞𐰇 [*KÖÇ, soul*].

7 *Description of a King in Sat Mountains (East Anatolia).*

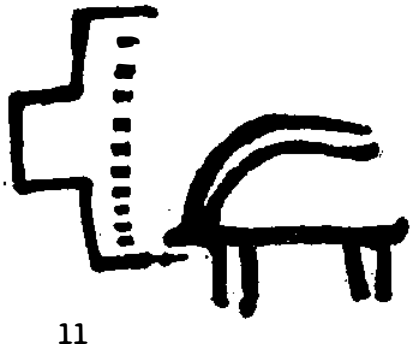
8 *The kings in Tamġalı Sayı and Qapal (Kazakhstan).*

9 *Assumed alphabetical representation of* ÖG - UÇ [*King-Leader*].

Fig.7,8 : Pictogramms of the notion 'king'.



10 *The* ON-OQ [*cosmic soldier*] *in Tamġalı Sayı (Kazakhstan).*



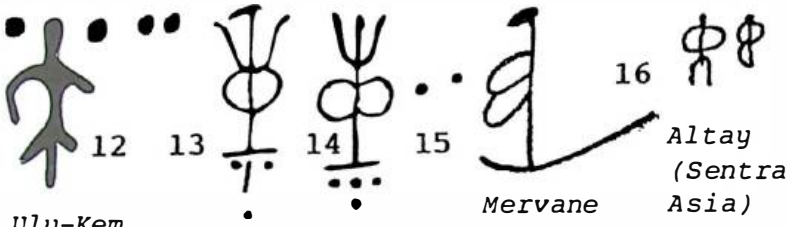
11 *The* ON-OĞ [*cosmic man*] *in Sat Dağı (Anatolia).*

Letteral representation of the pictogramms:
ON-OQ [cosmic soldier],
ON-OĞ [cosmic individual].

10 b

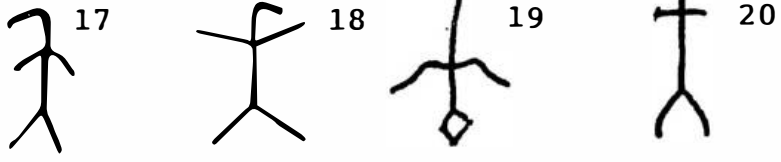
11 b

Fig.10,11: Petroglyphs of the notion ON [cosmos].



12 13 14 15 16

Ulu-Kem (Siberia) *Gevaruk (Anatolia)* *Mervane (Anatolia)* *Altay (Sentral Asia)*



17 18 19 20

Mervane *Siberia* *Altay* *Gevaruk*

21 22

Gevaruk (Anatolia) *Baygal-Lena (Siberia)*

Fig.12,13,14, 15, 16,17,18,19,20,21, 22: The relatives of the Siberian TAMĞA's [marks] with those of Sat Mountains in South-East Anatolia.

23
Tamġalı Sayı (Kazakhstan)

24
Kızların Mağarası (Van)

that is,AT [(1) to throw away,(2) horse] + OĞ [individual,man] = TOĞ [to be born] (Fig.24).

25
A pictogramm in the cave of Kızlar (Anat.) :man+ women = TOĞ.

26
Kızların Mağarası: Letter T+ OĞ,that is TOĞ.

27

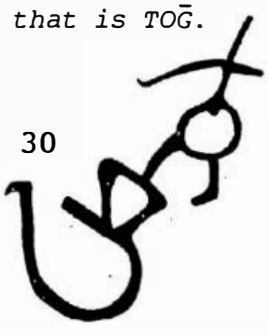
Kızların Mağarası: Letter T + chamois, that is TOĞ.

28

The TAMĞA on a rock from Kazakhstan.

29

The TAMĞA of the inscription Elegeş (Siber.).



30

The TAMĞA of the inscription 'Sulbur Ula'(Central Asia),that is the form of the script TOĞ.

31

Letteral representation of the pictogramms: TOĞ [to be born].

Fig.23,24,25,26,27,28,29,30 : various pictogramms,and petroglyphs to the notion TOĞ [to be born] in Kızların Mağarası (East Anatolia),Central Asia and Siberia.

PETROGLYPHS AND SCRIPTS IN THE CAVE CUNNİ
(Erzurum,East Anatolia)

Petroglyph: UQUŞ AQIŞ QUT ÖG,The King [ÖG],who is invariant [QUT] through [UQUŞ] sperm [AQIŞ].(See Mirşan

1985, p.13 1).

Petroglyph: ËSÎS UQUŞ ÖG, it is to remember [ËSÎS] the refered [UQUŞ King [ÖG]. (Mirşan 1985, p.13)1

Script: ËSÎS ËS ISUB ÖG UÇ AÑILIS " fig4" ÎSÎS, The King of registration [ISUB-ÖG] of whom we recollect [ËSÎS ËS] and in remembrance of his flight (that is 'death') [UÇ AÑILIS] we honour [ÎSÎS] his soul (fig.4! (Mirşan , p31).

Script: ON ÎSÎLÎS , Those who are ON's.
OQ ÎSÎLÎS , Those who are OQ's.
OQ AÑILIS , The people called OQ's.

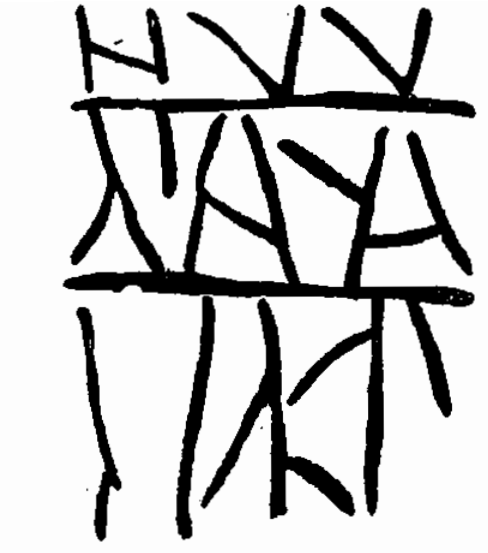
ISUB-ÖG INSCRIPTION FROM ÇÎLGÎRÎ
(TÎRŞÎN AREA OF VAN)
(Mirşan 1991, p16-17)

OÑU UTIS ÖGÎS,	The success through the prophet of genesis (of Prototokus),
OQ AT ÖGÎS,	who is the prophet of the OQ's,
OÑU OÑ OQUÑ,	yielding the success of OQ's,
ATA OQ UŞ ËSÎS.	and is to remember as majestic ancestor of OQ's.
IŞI ÖZ-ÎÇÎŞ BOLU,	To be in the shelter of paradise,
UB-O ZBU,	that is the God [UB-OZ],
AŞA ËKÎNÇ,	to whom man pass over,
ËSÎ ÖGÎS AŞINÇ.	and the soul [ËS] of the prophet passed over there.

ISUB-ÖG INSCRIPTION FROM ÇATAL HÖYÜK
(6.000 BC)

OĞ AT
UW ÎT
ËD-ËD.
The man
is the hol yimpulse
of the creation.

UW-ON INSCRIPTION FROM ERENKÖY-ISTANBUL

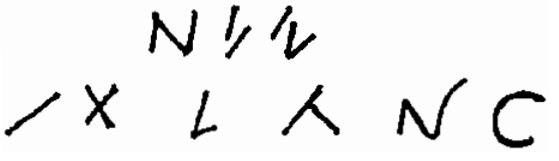


[1]UW-ON :
[2]AT-ATA UÇ
[3]ĒTILĪS ĒSĪS.

[1]The declaration of UW-ON [Holy-Hun] :
[3]This is a memory [Ē-SĪS] of the choosen [ĒTĪLĪS]
[2]AT-ATA Leader [UÇ].

(See Mirşan 1970,p.79-80).

UW-ON INSCRIPTION FROM CAVES OF TRAPEZUNT



UW-ON ONULUS UQUS.

Cosmopolition of UW-ON (that is,to pæs over to the cosmos after death of the persons of the Holy-Hun).(See Mirşan 1978,p.116).

UW-ON INSCRIPTION FROM SĪDE ABOUT APOLLONIOS

[1]ÖGÜS ATIQ ATAR OĞ,[2]ÖGÜS ATALIQ ATALIS,[3]ÖGÜS ATIQ ATAR OĞ OZUS ,
[4]ÖZ ANIZILIS,[5]USUY OĞ.(See Mirşan 1985,p.40-41).
[1]The man [OĞ],called [ATIQ ATAR] ÖGÜS [apostle],[2]has his father [ATALIQ] called [ATALIS] ÖGÜS (i.e.,he is the son of ÖGÜS),[3]and the grandfather [OĞ-OZUS] is also callei [ATIQ ATAR] ÖGÜS,[5]is that man [OĞ],[4-5]who has his self-portrait [ÖZ-ANIZILIS] presented [USUY].

UW-ON INSCRIPTION FROM SÎDE ABOUT ËZÎLÎG-ÖTÜR [holy-kill], called 'Artemon Inscription'

[1]ULUZUÑUZ ËRÎT [2]ËZÎLÎG ÖTÜR, [3]OÑUZ ËR ÖGÜS OĞUS [4]ÖZ-ËRÎS OĞUZ ULUZUS. (See Mirşan 1985, p.41-42).
[1]To reach [ËRÎT] the exalted rank [ULUZUÑUZ] [2]the holy-kill (e.g., sacrifics) is, [3]succeeding [OÑUZ ËR] the humane [OĞUS] apostle [ÖGÜS] [4]to the personality [OĞUZ] conceived [ULUZUS] in this vow to deliverance [ÖZ-ËRÎS].

UW-ON INSCRIPTIONS ON ANCIENT COINS FOUND IN SÎDE

ANU-OĞ OY OZUS ËSÎS US. (See Mirşan 1985, p.40).
The God [ËSÎS US] of the pass-over [OZUS], of which we always remember [ANU-OĞ] (that is 'Zeus', called also ANU-OĞ OY OZ ËSÎS US).
ÎÇÜ-OĞ OY OZUS OZ ËSÎSÎÑ. (See Mirşan 1985, p.38).
The memory [ËSÎSÎÑ] of the pass-over [OZ] to the state of (God's) authority [ÎÇÜ-OĞ OY], which we will enter after the pass-over [OZUS].
ÎÇÜ-OY OZUS US. (See Mirşan 1985, p.39).
The pass-over [OZUS US] (to the another world) with the purpose to be under (God's) authority [in Protogreek called ÎÇÜY (that is ÎÇÜ-OY) OZ; i.e., Zeus (see Mirşan 1973, p.44)].

LIST OF WORDS WHICH OCCUR IN THE TEXT AND THEIR MEANING

AQIŞ, semen, sperm.
ANU-OĞ, of which we always remember.
AŞA ËKÎNÇ, to whom man pass over.
AŞINÇ, passed over there.
AT, (1) to throw away; (2) reputation; (3) name; (4) horse.
ATA, (1) ancestor; (2) father.
ATALIQ, has his father.
ATALIS, called.
AT-ATA, president of action; president of native place.
ATIQ ATAR, called (see ATALIS).
BOLU, to be.
ËRÎT, to reach.
ËS, soul (see KÖÇ).
ËSIS, (1) it is to remember; (2) memory; (3) sense; (4) God.

ËSÎS ËS, of whom we recollect.
ËSÎSÎÑ, the memory. (p.12).
ËSÎS US, the God. (p.12).
ËTÎLÎS, of the choosen (p.11).
IŞI, the shelter. (p.10). [p.10.
ISUB-ÖG, the king of registration.
ÎÇÙ-OĞ OY, the state of (God's) authprity (p.12).
ÎÇÙ-OY, to be under (God's) au - thotity (p.12).
ÏSÎS, we honour (p.10).
KÖÇ; migration, soul, death (p. 6,10), see ËS.
QUT, who is invariant (p.9).
OĞ, individual, women, man (p. 7,8,9,11,12).
OĞ-OZUS, the grandfather (p.11).
OĞUS, humane (p.12).
OĞUZ, personality (p.12).
OQ, (1) quantum; (2) lancer; (3) intellectual, intelligent; (4) Scythian; (5) read; (p.7,8,10).
OQ AÑILIS, the people called OQ's (p.10).
OQ AT, the [AT] OQ's (p.10).
OQ ÏSÎLÎS, those who are OQ's (p.10).
OQUÑ, of the OQ's (p.10).
OÑ, success; civilization (p.10).
ON, (1) cosmos; (2) national defence, national courage; (3) Hun; (4) ten. (P.7,8,10).
ON ËSÎLÎS, those who are ON's (p.10).
ON-OĞ, cosmic individual (p.7).
ON-OQ, cosmic soldier (p.7,8).
OÑU, (1) the success through; (2) yielding; (P.10).
ONULUS UQUS, cosmopolition (p. 11).
OÑUZ ËR, surpassing (p.12).
OY, (1) thought; (2) article (p.12).
OZ, to pass-over (to the another world), passage; (p.10,12).
OZUS, to enter (to take place) after pass-over; (p.11,12).
OZUS US, the [US] pass-over (p. 12).
ÖG, king (p.9,10).
ÖGÎS, prophet (p.10).
ÖG-UÇ, king-leader (p.7).
ÖGÜS, apostle (p.11).
ÖK, (1) chamois; (2) kingdom; (3) Lord; (p.6).
ÖTÜR, kill (p.12).
ÖZ-ANIZILIS, who has his self-portrait (p.11).
ÖZ-ËRÎS, deliverence (p.12).
ÖZ-ÎÇÎŞ, paradise (p.10).
TAMĞA, mark; letter; (p.8,9).
TOĞ, to be born (p.9).
UB-OZ BU, the God (p.10).
UÇ, (1) leader; (2) to fly; (3) to die; (4) flag; (p.10).
UÇ ANILIS, in remembrance of his death (p.10).
UQUŞ, refered; through; (p.9,10).
ULUZUS, conceived (p.12).
USUY, presented (p.11).
UŞ, majestic (p.10).
UTIS, genesis (p.10).
UW-ON, Holy-Hun (p.11).
UW-ON Inscriptions, p.5,11,12.

COMMENT AND INTERPRETATION

The pictogramms (20,000 years ego!) and petroglyphs (15,000 years ego!) are the oldest origins of the purpose to write. This purpose of the man in Central Asia began with the art of middle stone age (40,000-10,000 years ego!) and pushed forward to neolitic age (later stone age; 10,000 years ego). But now pictogramms and petroglyphs (that is pictogramms with script elements) are also found in East-Anatolia as we have represented it in our text (see fig.1,4,5,7,11,13,14,15,17,20,21,24,25,26,27).

From the pictures and letters of our text it yields that the Proto-Anatolians were the same people as the proto-peoples of Central Asia and Siberia, who also left behind pictogramms and petroglyphs (see fig.2,6,8,10,12,16,18,19,22,23,28,29,30). All this people we call 'Prototurks', because they had the same language (i.e., the aldest form of Turkish) and they called themselves with the same common names; i.e., OQ's and ON's (p.10).

Fig.1 and 2 compares us the chamoises from Gevaruk Valley (Anatolia) and Qarataw (Central Asia) and points out the letter derivated from this pictogramms (fig.3).

Fig.4,5,6 compares another three pictogramms, which can be read as KÖÇ [migration, soul; death] (see p.7, above).

ÖG means among others 'the king', and Alexander the Great is called AT-ÖG (Mirşan 1991, p.98). Fig.7 and 8 shows the oldest representations of Prototurkic ÖG's with the meaning ÖG-UÇ [King-Leader] (fig.9).

Prototurks believed that they came fron ON [cosmos] (see Mirşan 1978, p.42, 112, 115, 146; Mirşan 1990, p.283). The expressions TEÑRÎ-DE BOLMIŞ ÏL (Mirşan 1985, p.50) [the people constituted by God], TEÑRÎ BOLUQ AZIĞ SÜ (Mirşan 1978, p.42) [a little army constituted by God], ÜÇ ON KËLMÎŞ (Mirşan 1978, p.115) [arrival as 3 cosmics] refers such an acception. The pictogramms of the fig.10 and 11 shows us such a believe (see also Mirşan 1990, p.282). The name of Prototurks, the ON, is expressed hear with 10 points (see also Mir-

şan 1985,p.2),because ON means also 'ten'.The first pictogramm is to read as ON-OQ and the second may be read as ON-OĞ. Fig.12-22 compares the TAMĞA's of Siberia with those of Anatolia.

Another place of Anatolian pictogramms is in Kızların Mağarası [Girls Cave] in the stream Geli of Başet mountains in the south-east of the city Van.Hear we see the pictogramms of TOĞ [to be born], which can be compared with those of Central Asia and Siberia (fig.23-31).

The Anatolian inscriptions of Prototurks are to consider in two kinds : inscriptions of East Anatolia,according to the Cunni inscriptions (p.10) called 'ISUB-ÖG Inscriptions'(p.9-10), and the inscriptions of West Anatolian Prototurks (p.11-12),according to the Erenköy (Istanbul) inscription called 'UW-ON Inscriptions'. This 'doubled nature' of Anatolian inscriptions is also to observe in the Semitic world of the Near East :

It is regarded as proved that all known alphabets descent from the Semitic (Pedersen 1931,p.177).But the URAM [ultimate reality and meaning] of the Semitic script according to the new findings is that it is not an original but an adopted script. Also the Egyptian hieroglyphs seem to be originated in East Anatolia,which is another URAM stated through Anatolian scripts of Prototurks.

The masters of Assyrians in learning,the Sumerians,had have the oldest writing system of the Near East (from about 3,100 BC).This people is neither Indo-European nor Semitic (Pedersen 1931,p.161). Because they lived not remoted from the native place of Proto - turks in East Anatolia,who occupied the oldest script of Near East (see below),it can be conjectured that the Sumerians were also Prototurkish originated (Mirşan 1973,p.14 and 16).But here we shall be satisfied only with the fact,that the Assyrians took over the culture and system of writing of Symerians.

The Semitic world of Near East is characterised through 2 kinds of script : the Assyrians left behind them the oldest script of Semitic world (after Sumerians),that is the cuneiform inscriptions,which begin as early as c.2,450 BC. But the alphabet used from other Semitic peoples about 1,000 BC, and called by the Greeks the 'Phoenician',is not a variety of this alphabet.

The URAM of the fact,that the West Semitic (Aramaic and Canaan)

not used the East Semitic (Assyrian and Babylonian) script,is to found through occurances in Anatolia,namely through succession of colonisation of Anatolia through Prototurks.

It is to conclude that the Sumerian,and in consequence to this the East Semitic,is influenced from Prototurks of East Anatolia, who left behind them the oldest linguistic monuments,separately the petroglyphs of Saouth-East Anatolia,called in general 'ISUB-ÖG Inscriptions'. The Tirşin petroglyphs of this region have been drown since about the beginning of the Mesolitic age (that is 10,000 BC;see Uyanik 1947,p.17 and 95).Indeed,the radioactive carbon tests,carried out in the settlement Çayönü in the near to the city Ergani in the province Diyarbakur,had appointed the beginning of the settlement to 9,500,and its end to 8,700 years ago (see the Turkish newspaper Milliyet from 2.6.1985;New York Times from 2.6.1985,and the articl by Joy Van in Chicago Tribune from 2.6.1985),that is neolithic age (7,000 to 5,000 BC).

According to this settlement it is to conclude that the practice of agriculture in South-East Anatolia has begun in the neolithic age.But the Prototurks were able to write also in Mesolitic age (10,000 to 7,000 BC).The longest inscription found in this area is the Çilgiri Inscription (in the Tirşin area) about the belief (religion) of Prototurks (see p.10).

This narrative is dumbfounded similar to the begin of the history of KÖK TÜRÜK's [Turks from Heaven] according to YOLUĞ TİĞİN (see Mirşan 1991,p.14):

[1]ÖZE KÖK TENRİ ASRA [2]YAĞIZ YİR QILINTUQDA,[3]İKİN ARA KİSİ OĞLI QILINMIS.[4]KİSİ OĞLINTA ÖZE İÇÜM-APAM [5]BUUMIN QAĞAN İSTEMİ QAĞAN OLURMIŞ.
As in the authority of the God of Heavens [2]the kinetic Earth was worked up,[3]between both of this was worked up the sons of the man.
[4]Above the sons of man was through Zeus,[5]the President of my Generation,the predestinated President to the throne.

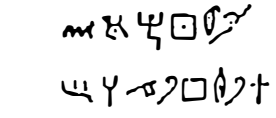
The KİSİ-OĞLI [the sons of the man] of this text appears in the text from Çilgiri as OQ ['intelligent',and among others 'lancer'],

BUUMIN QAĞAN [President of my Generation] as ATA [Ancestor,President,etc.]; İÇÜÜM-APAM [Zeus] as UB-OZ [Zeus]; İÇÜÜM-APAM İSTEMİ [Command of Zeus] as ÖĞİS [Prophet].

The term UB-OZ we meet also in the Issyk Inscription (see below), so that this both inscriptions must belong to the same time, probable 3,500 BC,developing steadily down to alphabetic script of 3,000 BC of the flourishing peasant villages in the Middle East (i.e.,Sumer),and Egypt.Really,Table I shows us the relation between Sat Dağı and Egypt as a URAM [ultimate reality and meaning].

The first crusial steps in the Middle East and Near East in plant and animal domestication were taken at about 8,000 BC. This is the mesolitic age of ISUB-ÖG inscriptions (see p.16).In Mount Carmel in Palestina and Shanidar in Iraq,about 6,000 BC, the mesolitic economy had been broadened by cultivation of creals. In general it can expressed that the transition from the hunting and gathering to an agricultural economy take its place from sides of mountains in the direction of plains,so that we can expect the origin of Sumerian and Pre-Egyptian cultures in the mountains of East Turkey.This is also to observe in Pre-Etruscan culture,originating in Val Camonica,in the hangs of Alps,and developing in the direction of plains of Italy.

This is also evident from the inscription of Sinai Sphinx,where we see the God [OZ,'to pass over'], of the inscription from Çilgiri in the form of goddes ,translated to the language of Hyksos people as UÇ [to fly to the God,or also 'God',or 'to die', or 'paradise'] (Pedersen 1931,p.184):

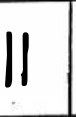
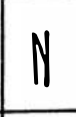
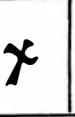
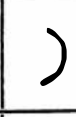
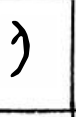
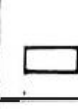
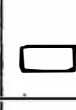
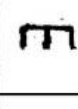
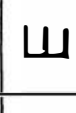
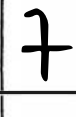
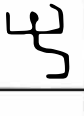
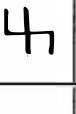
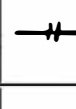
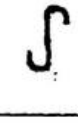


OQU AS OŞ UÇ-ËM
The manner of reading [OQU AS] of this [OŞ] Goddess's [UÇ US] name [ËM].

by which the manner of reading of the Egyptian script is pointed out in the below line: is to read as ; as ; as ; as ; as ; and as .

Acnording to H.Pedersen (1931,p.185) 'These Sinai inscriptions seems to belong to a period between 1850 and 1500 BC. Scholars have therefore thought of bringing them into connection with the Hyksos people,a Semitic (?) pastoral tribe who broke in upon Egypt

Table I. ISUB-ÖG letters and hieroglyphs of Pre-Egypt

ISUB-ÖG	Hie-rog.	Proto-Turk	To read	ISUB-ÖG	Hie-rog.	Proto-Turk	To read
			AQ				AÑ
			ÏSİS				UQ
			UÇ				ON
			ÖG				AT
			BU				OŞ
			UB				AŞ
			OÑU				OQ
			OZ				ËK
			UL				A

from the desert toward the east about 1700 BC, and ruled there for over a century, until they were driven out into Palestine about 1500 BC'. But, according to our reading, the URAM (p.17!) of this inscription is that it concerns not a Semitic but Prototurkish.

Against the course of the script from East Anatolia, over East Semits, to Sumerians in southern Mesopotamia, and Egypt; the West Semitic (Aramaic, Phoenician, Hebrew, Moabitic) seems to be influenced through Prototurks of West Anatolia.

The migration of Prototurks to West Anatolia began (according to Mirşan) in 1980 BC through Erenköy in Istanbul (Mirşan 1973, p.28 and 26), and reached over Samsun to Trabzon in east (p.11), and Side in the South Anatolia (p.11-12), about 1,000 BC (Mirşan 1985, p.27). Based on the table II; i.e., comparing the Proto-Semitic and UW-ON alphabets, this is an another URAM arised from the new actual facts about Prototurks of Anatolia. Also the dates of Phoenican scripts correspond to this reality. The earliest definitely readable inscription in the Poenican alphabet in the so-called Ahiram [king of Byblus] inscription found in Phoenicia (now Lebanon) dates probably from the 11th century BC. The most ancient [ANANTIMADI!] example of Early Hebrew writing is that of the Gezer Calender of the period of Saul or David; i.e., c.1000 BC.

To become understood the Prototurkish world it will be useful hear to mention with some words also an another subdivision of Prototurks, the Protogreeks, called in Siberia (in the near of the village Qızıl Macalıq) as ÖG-ËRÏG (Mirşan 1991, p.99). This people settled down in Attica, and the inscriptions on black and early red figuric vases of Attica are written in Prototurkish (Mirşan 1973). This fact was also not hided to Herodotus (I/57):

'Die Pelasger haben eine Barbarensprache gesprochen. War dies bei allen Pelasgern der Fall, so hat die Bevölkerung in Attika, die ja pelasgischen Stammes ist, bei ihrer Umwandlung in Hellenen auch ihre Sprache gewechselt'.

This states now that the Pelasgians were Prototurks.

That the Pelasgians have spoken a barbarian language is proved not only with the Protogreek inscriptions (Mirşan 1973) of Attica, but also with the UW-ON inscriptions of West Anatolia:

In one of the hot summer days of 1968 my son Server in his 13

Table II. Types of alphabets (Semitic Proto-Types, Byzantine, Ionic, Protogreek) derived from UW-ON Alphabet, which is a continuation of Açıqtaş Alphabet (Central Asia)

Proto-Samî			UW–ON		Pr.-Bizans		Ion		Pr.-Gr.	
ʾalf	a,ë	𐤀	𐌀	A,Ë	𐍈,ʾ	a,ë	Α	a	–	–
bēt	b	𐤁	𐌁	B	Β,ß	b	Β	b	F	b
gaml	g	𐤂	𐌂	G	Γ	g	Γ	g	Γ	g
delt	d	𐤃	𐌃	D	Δ	d	Δ	d	Δ	d
hē	h	𐤄	𐌄	Ç,Ë	Ɛ	ç	Ε	e	Ε	ç
waw	w,o,u	𐤅	𐌅	U,Ü	Ш	w	–	–	Ϝ	ü
zaį	z	𐤆	𐌆	OZ	Θ,Φ	z	Ζ	dz	ξ	z
ḫēt	x	𐤇	–	–	–	–	Η	e	Β	l
ṭēt	t	𐤈	𐌈	AT	Ѧ,ѧ	t	Θ	th	Α	t
yōd	y,i	𐤉	𐌉	OY	Υ,¥	y	Ι	i	V	y
kaf	x,k	𐤊	𐌊	K	K	k	Κ	k	K	k
lamd	l	𐤋	𐌋	UL	Λ	l	Λ	l	ь,Λ	l
mēm	m	𐤌	𐌌	M	Μ,M	m	Μ	m	ᴍ	m
nūn	n	𐤍	𐌍	N	N,H	n	Ν	n	N,H	n
semk	s	𐤎	𐌎	S	I	s	Ξ	ks	I	s
ʿayn	o,u	𐤏	𐌏	O	O	o,u,ñ	Ο	o	O	ñ
pē	p,f	𐤐	𐌐	P	Π	p	Π	p	ᴨ	p
ṣādē	s	𐤑	𐌑	US	C,ϛ	s	Ψ	ps	I›	us
qōf	q	𐤒	𐌒	OQ	+,X	q	Χ	x	+	q
rōš	r	𐤓	𐌓	R	P,R	r	Ρ	r	P	r
šin	s,š	𐤔	𐌔	ËSİS	I′	sis	Σ	s	–	–
ṯaw	th,t	𐤕	𐌕	İT	T	t	Τ	t	T	ës

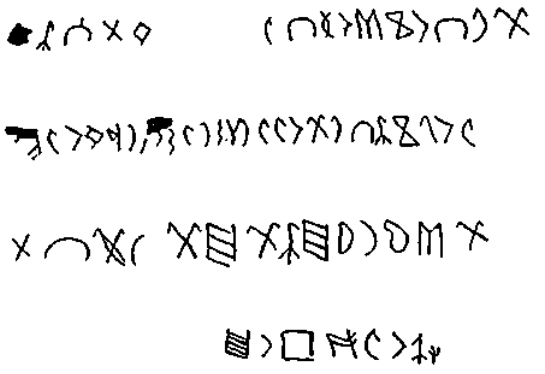
years entered clamorous to my office in Erenköy (Istanbul): 'Father, I have found your inscriptions!'. This was the decisive declaration to alter the whole history of old Anatolia.

It was during the excavation of a foundation to a new housing settlement, that a white marmor stone was seen by my son, covered with Prototurkish inscription. The lines of this inscription (p.11, UW-ON inscription from Erenköy) relates the choosen of AT-ATA [President of Action; President of Native Place] is not strange to us. In Etruria it is called ATA ËSÎSÎT [He is ATA] (Mirşan 1970, p.97; ËSÎSÎT, in Latin 'est'), in Protogreek AT-ATA ËSÎÇÎN (Mirşan 1973, p.49) [Your Majesty AT-ATA], in Pre-Egyptian ATA OY (Mirşan 1978, p.70) [the President], in Inner Turkestan ATA OĞ OĞIN [ATA of Honour of Honours], or OQ ARA ATA OĞ [ATA of Honour of the Medium OQ's] (Mirşan 1991, p.46-47). Even the name 'Tatar' is derivative from AT-ATA UR (Mirşan 1978, p.106).

The name UW-ON [Holy Hun] has governed in Europe as 'Hun', and the primeval AT (i.e., native place) of this ON's was the valley Talas in Central Asia, and not the Mongolia of Hiung-nu (or Hsiung-nu, that is in Chenese 'Hun'), which is evident from the descriptions ÖNRE BIÑA BAŞI (Mirşan 1985, p.49-87). This people, the Hiung-nu, came to China of today to conquer it. They have conquered not only the provinces in China of today (according to ÖNRE BIÑA BAŞI), but they have lived also as native people in Îdil-Oral [Volga-Ural], with its central place Tatarstan of today. From this place they have ruled also East Anatolia as it is described in the book 'Anadolu Prototürkleri' (Mirşan 1985), and also had ruled Europe up to Switzerland; this is evident from the inscriptions in Chur, rätisches Museum (Mirşan 1970, p.80).

The decisive prove to the origin of the owners of the above inscription, called UW-ON Inscription, is based in its alphabet. It is a variation of the alphabet of Açıqtaş Inscription of the valley Talas (p.22), which date back to 4975 BC (Mirşan 1970, p.56, 62, 64):

ÖC-UÇU ÖGÜZ AŞU ËL: BU ALTIÑ ON-UYUL UÇ BU, ËL BU, ËS BU ËSÎD! The people of which leadership is beyond the ÖGÜZ: I am the leader of ON-UYUL [Federation of ON], and hear the opinion of my people!



Inscription ON-UYUL from Açıqtaş (Talas, Qazaqstan).

ÖGÜ AP-AQIN UÇ ISIP BUY,ÎP-ÎNÎNÇÎP, ÎNÎNÇÎN AP-ANTI BU ÖGÜÇ.
This note is written by His Dignity the Leader of Army-Attacks, in order to obtain a kindly peace,and for the conditions of the peace his engagement is the guarantee.

BU,ÖP-ÖSÜ AQIN ALT AW ËS,ÖGÜÇ BU ËSÎD ËKÎ ÖDÜS UÇU.

This one (i.e.,the significator), who occupies the competence of army-attacks,and who is recognised as a Dignity, is the Leader of the State.

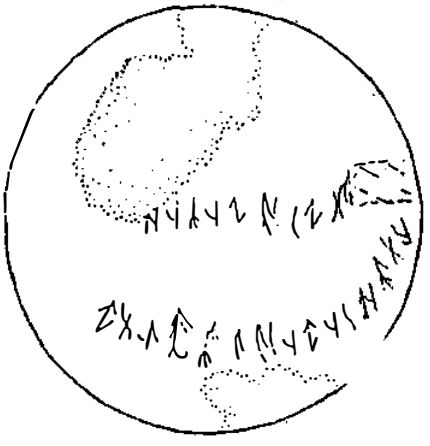
ÖGÜZ means 'river',but which one? If the word ÖGÜZ is not used to mean 'sea' (e.g.,Black Sea), then we must take into consideration the following three rivers: UYUR ÖGÜZ [Araxes,that is dried Uzboy of today], AT-OGLLA ÖGÜZ (that is Wolga), ÏSKE ÖGÜZ (Istros, i.e.,Danube).

It is to assume therefore that the army-attacks can be carried out very easiely over ULUG ËRKÎN [Super Free-Land,upwarts from the Caspian Sea]. This land is also called KENÜ OTIRUBIN [rarely inhabited land], so that there is no aim to attack this land,but the land in the west,called QUT-YAQ [Invariant Side;Good Side;that is Europe] with separate meaning which we know as Romania of today. Moreover,the river ÏSKE ÖGÜZ is very distand from Talas,so that 'the people beyond the river' must be UÇ ËSÎG ËL AT [the people of the King] in Romania,by Greeks called Skolat [Scythian]. This name,UÇ ËSÎG ËL ATANIS,is engraved on to a golden cup of the

treasure from Nagy-szent-miklos in Romania (Mirşan 1970,p.79,98):

Inscription UÇ ËSÎĞ ËL ATANIS from Nagy-szent-miklos (Romania).

Inscribing to golden cups is a very old tradition of Turks.One another variation of the alphabet of Açıqtaş-Inscription (p. 22) is also engraved to a silver bowl found in a QURĞAN near Issıq Köl,Qazaqstan (Mirşan 1985,p.35) :



The inscription of the man with golden clothes from Issık-Köl (Qazaq-stan,Central Asia).

[1]ÖGÜN AN ONUY A ÖCÜ OQ.[2]UB-OZ UÇ ËSÎTÎS OZU-ÖTÜ [3]ONUY-OY Ë-KÎÇ ËKÎL ALIZ AT.
[1]In memory [AN]of His Majesty [ÖGÜN] the warrior [ÖGÜ OQ], who passed over and became a part of the cosmos [ONUY A].
[3]He was taken up [ALIZ AT] to the cosmos [ONUY OY ËKÎÇ Ë-KÎL] [2]through to pass over [OZU-ÖTÜ] to the leadership [UÇ ËSÎTÎS] of Zeus [UB-OZ].

The word ÖGÜN [Dignity,Majesty] is the oldest form of the Greek

word ' e gd[In]'. In Prototgreek this te rm is used in the fol lowing ways : AT ÖGÜÑÜL ULUN [the dignified sovereign] ; ÖGÜÑ UYUYUQUZ U-ÇUÇ ËTÎS [to b r ing the D ignity to fly b y means of ho nourable death] ; ÖGÜLÜSÜZ ÖGÜÑÜZ [I am the D ignity] ; ÖG ËSÎÑÎL ËR [the son] (Mir-şan 1973, p. 9, 39, 40, 45). This is the argume nt to that the Issı q - Kö l i n scrip tion has a conne ction to UW-ON inscrip tion. Also the prime-val UB-OZ [Ze us] can be ob served in : OZU Î Ç Üp Y 44, Î Ç ÜZY(p. 44), Î Ç ÖZ YÑUR ËTÜ USUT (p. 43), ÖGËT ËB-ËSÎÑÎN (p. 51), ËDÎS OÑ [God] (p. 58) Mirşan 1973). The name ÖGÜÑ ËRÎÇ ËSÎT USUN (Mir-şan 1973, p. 58) used for ' Pose idon' in the Sid e inscri p tion the te rm ÖGÜS [apostle] is translated to H e lle nistic' Apollonios (see Mirşan 198 5, p. 41).

The mark in g connection of the I ssı q - inscrip tion (p. 23) with Aç ı q inscrip tion (p. 22) can be observed in the use of the let-ter (that is ' ı)' as D (that is Turkish ' y), that m e ans the le tte 'y' is a de riv ation from 'i'. The letters ç, n, g in both in-scri p tions are the same. The le tter c is written reversed (in Iss ı q -. The de lt te rs ş, b, z are de rivations from Açıqtaş, wh ich prov e that the I ssı q - K inscrip tion is a late one. The le tters a, ü, l, q are not co ntained in Aç ı q inscrip tion.

According to all this the UW-ON inscrip tion of Ereğkö is re - l ativ te inscrip tions from Açıqtaş and Issı q - K. The re la tion-ship of th is inscri p tion with Ana tolian inscrip tions can be ob - served fi rst of all in the inscrip tions of Trapezunt cave (see p. 1 and Mirşan 1878 , p. 1971, 6p. 160N UWU ËZÎG ËSÎNÎZ).

An other loc ality of the UW-ON inscri p tions in Si d (So ut h Anatolia). The Greek histori an Fla viu s Arria nus (2nt century AD) re port also that the Side people speak a indigenous language. H e was found ancie nt Side tar coins and two b ilingual inscrip t-ions , call ed the i nscription of Apollonios and inscri p tion of Ar te ı (p. p. 1112, and Mirşan 198 , p. 38 -42). The translation of the inscrip tion ÖGÜS (i. e . , Apoll to nios Greek) is as follows:

> Apollonios (the son) of Apollodoros, (the son) of Apollonios, has erected his own por t raf for all Gods.
> Mnases, (the son) of Ar emo n, the Side'nian, had made (it).

The translation of the text ËZÎLÎG ÖTÜR (p.12) to Greek may be:

> Athena... The Artemon [topgallant sail] is a vow of Athena's highness. (Mirşan 1985,p.42).

The ÖZ-ËRÎS [vow to deliverance], i.e.,the arrival to the 'self', is represented in Protogreek with the virgin AT-ËRÎSÎÇ ËMÎSÎZ (that is Artemis),and in the translation of our text to Hellenic as 'xaristheria' (that is 'vaw','sacrifice').

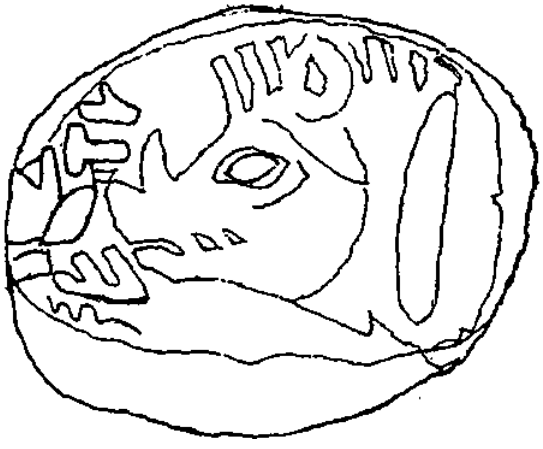
The meaning of the word Athena is not familiar. In Protogreek the portraits of Athena are furnished with various scripts, so that the notion 'Athena' has more then one meaning (see Mirşan, 1973;pg 32,40,46,69,105-110).According to these inscriptions Athena is a ËZÎLÎG [holy] who gratifies the heroism and who deliveres the heros to witnessing (i.e.,who presents the heros to God), and who brings the souls of heros to paradise.Thus the first and second lines of our Prototurkic inscription (see p.12) describes these qualities of Athena and the translation of this to Hellenic is performed with the sentence 'Athena... '.

The Protogreeks believed that the soul of a hero [ËRÜ] will be carried to paradise on the back of a dolphine,called SU-AT (Mirşan 1973;pg 28,29,30),or with carriage and horse (pg 37,38),which may be called APARIS [to bring] because of the word '-ippoy' from our text.'-ippo' (AP OY?) means 'belonging to horse',and 'very great'. 'To belong to horse',or 'to be great' must mean 'to be thrown [AT] to the God [APA]'.This notion,the ËRÎT [the means to deliver], is expressed through Artemon (topgallant sail),which is an another means to deliver to God,or to paradise (symbol especially used in Pre-Egypt;see Mirşan 1978,p.21;and 1991,p.17-18).

Besides of the ISUB-ÖG and UW-ON inscriptions,we have in Anatolia also a third art of incriptions,that is ÖG-AT OĞUR [Ionic] inscriptions,e.g. (see p.26) :

E' ✓ TY	ÎÇÎS ËL ËSÜY.
It is [ËSÜY] a domestic [ÎÇÎS] population [ËL].	

The Sidetan inscriptions forms very important basis to explane



Gold-(electron-) coin with wild boar head & letters (Artemision / Ephesos), according to Prof.Dr. Erich Feigl, Vienna.

Table III. European Alphabets

Buchstabennamen	At	Ök ü d üç	Ëb-Ël	Uquñusuğ	Olumun	Oquşuñupult	Ësiñir	Oz
	at	ök ü d ç	ëb ë l	quñ s g	ol m n	quş ñ p lt	siñ r	oz
Skythisch	𐐀	B 𐐃 X	𐐅 𐐆 𐐇	𐐈 𐐉 𐐊	𐐋 𐐌 𐐍	𐐎 𐐏 𐐐 𐐑	𐐒 𐐓	𐐔
Etruskisch	A	B 𐐃 O	𐐅 I B	⊕ 𐐉 𐐊	𐐋 𐐌 𐐍	𐐎 O 𐐐 𐐑	𐐒 𐐓	𐐔
Uw.On	A					N	O	
Protobulgarisch	T	I	B O	Λ C	Γ K M	N Ш	Є П	P Z
Protogriechisch	A	B M	F	Λ ⊕	I Γ L	M N	O P M	P ξ
Protobyzant.	A		F B	Λ I	Γ ת M	N	O П	P

Buchstabennamen	Ëzisık	Uquyusuñuc	Usuw	O	A Ö I	Jt	Differenzierungen
	ëz s i k	uq y suñ c	us w	U	E Ü İ		
Skythisch	⋂ 𐐊 𐐋	+ O Φ Y	𐐗	>	𐐁 𐐍 1	N	O Φ (s) W (w) A (t)
Etruskisch	𐐘 ⊥ 1 K	+ V Φ Y	↓ 𐐗	>	𐐁 M 1	T	F (u) ∂ (d) Π (l) h (n) Ψ (ya)
Uw-On		X y	W C	I			) (ës ıs)
Protobulgarisch	Θ S 𐐎 K	X Y	H W	O	Δ M 𐐍		ω (o,u) H (n) I (ı, i)
Protogriechisch	T	K + V	D	<	M		Ω (o,u) H (n) η (ö,ü)
Protobyzant.	Θ C — K	X Y	W	⌒	⌣ ⌣	T	h (u) ϰ (üy) τ (t)

the origin of the Semitic script. Not only are the Pre-Egyptian hieroglyphs seems to be originated from the East Anatolian and Central Asian writings (see p.18, and Mirşan 1978, p.70). But also

according to Table II (p.20) there is a curious likehood that the Semitic writing system (i.e.,Proto-Semitic alphabet) was derived from UW-ON alphabet.This alphabet has also coherance with Proto-Byzantinic,Ionic,and Proto-Greek alphabets.This means,with regard to the Prototurkish offshoots,the writings of the Near-East apperently have sprung from the Prototurkish writings : Sumerian, Assyro-Babylonian,and Egyptian from ISUB-ÖG alphabet, and West-Semitic from UW-ON alphabet.Also all of the alphabets in use in Europe to day are directly or indirectly related to Prototurks (see Table III,p.26).

To indicate the linguistic evidences,that the Prototurkish inscriptions of Anatolia are culturally related to the ancient texts from Central Asia and Siberia,is to emphasize the following points :

1. The letters of Anatolian inscriptions of Prototurks are nothing else as the letters from Central Asia and Siberia (see for example the Table I).In particular is to mention the letter 𐰃 of the Çilgiri inscription.(Mirşan 1991,p.17).This letter is to observe in the oldest inscriptions of Central Asia and Siberia;i.e., in the inscriptions from Açıqtaş and Sülyek (Mirşan 1970,p.64 and 66).Also the letter 𐰋 is to see only in the oldest inscriptions.

Not clear is the sound value of the letter 𐰀. According to Prototurkish Inscriptions (Mirşan 1970,p.21) it is to read as OÑ or AÑ. But the sound value of this letter in Pre-Egyptian inscriptions must be OĞ (Mirşan 1978,p.70).The sound value of the letter 𐰇 of the Çilgiri inscription is also not clear,it can be UB , but also AB or ËB.The syllable UB is written in Prototurkish as 𐰆 (Mirşan 1978,p.51).

According to 𐰉𐰍𐰺 [ÜR-OQI,'script'] of a inscription from Siberia (Orkun 1940,p.98) , and 𐰓𐰍 [OQU,'to read'] of the inscription from Sinai (see p.17) the letter 𐰍 [OQ] of the Çilgiri inscription must have the meaning 'intelligent'. Against that the syllable 𐰴 [OQ] of the Cunni petroglyph with the same sound value (that is the letter 𐰴 of the Turkish alphabet) has the meaning 'lancer'. But this syllable can be read also as UQ [to anderstand],which has again a close meaning to 𐰍 [intelligent].

2. The Turks of Turkey believe that they are descendants of OĞUZ's

(of Central Asia,Wolga-Ural,Siberia). But the meaning of this word is unknown. Now, this word is used in Artemon inscription from Side with the meaning 'personality' (p.12).

3. The historian ÖNRE BİNA BAŞI had used the word UTUŞ [genesis] to indikate the beginning of the history of Turks (Mirşan 1985,p. 52), and that at 1,517 BC. According to him the genesis of the Turkish history was started from BİLGE QAĞAN [Supreme Head of the Turkish Commonwealth]. The same word,but in the form UTIS,we meet in Çilgiri inscription with the assertion that the man who started the genesis of OQ's was a prophet (p.10).

4. But,according to the Turkish historian YOLUĞ TİGİN,the Turkish history was started from İÇÜÜM APAM BUUMIN QAĞAN İSTEMİ [the President of my Generation,who was Predestinated President to Throne Through Zeus; see p.10!]; i.e.,from a man who was the QAĞAN [President] and in the same time the prophet of Turks.That means,the genesis of the Turks is elucidated by YOLUĞ TİGİN in the same manner as in the Çilgiri inscription (see p.10 and 16).

As a result of my studies,we can say that the inscriptions of the Prototurks found in Anatolia reveal new aspects about the history of Anatolia and the history of the script.

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ÖNRE BIÑA BAŞI [historian of the epoch 530-493 BC, birth unknown] ÖTÜMİN KÜNLİGBİTİG-BİLGÜ (see Mirşan 1985,p.49-87).

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Linguistics
Blake D. 114

September 27, 1985

Mr. Kâzım Mirşan,
Çevre Sokak 8A/3,
Çankaya-Ankara,
Turkey.

... As proxy I read your two papers at the Third Biennial Meeting of The Institute for Ultimate Reality and Meaning, August 21 and 23, 1985.
I am pleased to inform you that `The Manipulation of Cosmic Invariances According to Proto-Turkic Scholars and Ultimate Reality and Meaning` has been accepted for publication in our journal, Ultimate Reality and Meaning. ...
.....

My very best wishes,

Sincerely

HAROLD R. BATTERSBY,
Section Editor,
Altaic and Uralic Studies,
`Ultimate Reality and Meaning.`

THE MANIPULATION OF COSMIC INVARIANCES

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The Manipulation of Cosmic Invariances According to Proto-Turkic Scholars

by

Kâzım Mirşan

MMB — Türkbükü/BODRUM

CONTENTS

5 The Text

9 List of Words Used in the Text of 'ON QUT QOLUNÇ' and their Meaning

13 Comment and Interpretation

18 Conclusion : A Short Reflection on the Elementary 'Building Blocks' of Reality According to the 'ON QUT QOLUNÇ'

29 References

THE TEXT

An old Turkish text (about 6th century B.C.) describes the conservation Laws with the title ON QUT QOLUNÇ [The Manipulation of Cosmic Invariances]. The text mentions about all fields of Conservation Laws of energy and mass, parity, violation, physical property, reflectional symmetry, gage invariance, arbitrary extensive property, etc. Surprised is the use of modern notions and modern expressions with the rooted terms of the science, by which we have also large contributions to our science of physics and astrophysics.

Summary

Introduction

[1]UTMIŞLARNIÑ WIŞAYI BUDA AWATANSAQA [2]ULUĞ KÖLÜNGÜ SUDURTA UZ TÏZÎP NOMLAMIŞ, [3]UĞANLARNIÑ 'ON QUT QOLUNÇ' YORIĞI BU NOMUĞ [4]UNA-ANI ÏYÎN KËZÎGÇE OQIDU SÖZLELÎM.

[1]The victory of UTMIŞLAR, the BUDA AWATANSAQA, [2]become NOM through transformation, accelerated during the emanation of Super Space, & [3]we shall interpret this NOM, which is commented by the contemporaries as 'the Manipulation of Cosmic Invariances', [4]with its modal qualifications.

Cosmic Manifestation 1

The Theory of Accomplishments of the NOM

[5]YATWISINÇA, TÎKVÎSÎNÇE ON SIÑAR, ÜÇ ÖDKÎ, [6]YAYAÑUQLAR ARSLANIÑA YUMQIQA QALISIZ, [7]YABA QAT-QAT ËRKLÎG TOORI ALQINÇSIZ KÖRÜGLÜG, [8]YARATINĞU YAÑI ÖZE YÜKÜNMEK QILALIM.

[8]We consider the theory of its (i.e., NOM's) accomplishments [7]with successive closed (or, conserved) shells, which are explicit indivergent, [5]being in the horizontal and vertical dynamical (or, cosmical) relativistic symmetrical, and that in three relations,

[6]the ARSLAN of rest-masses included.

Cosmic Manifestation 2

The BURQAN

[9]BÎRER QOĞTA QOĞ SANDINÇA NOM OĞUŞ OL OQ, [10]BÎRERÎNTE BÎRLE TOYLUĞ BURQANLAR SAQINIP; [11]BÎR-BÎR ÜNTE UZ TAQŞUTLUĞ TALUYLAR ÖNTÜRÜP, [12]BÎRER BURQAN ÄDGÜLERÎN ÜR-ÖDÜN ÖGELÎM.

[9]Although the share of each particle, according to the number of the particles, allots one NOM, [10]in each of these the together celebrated BURQAN's are disposed, [11]which in the given invocation (or, appearance) developed to the transformational pulsal propagations, [12]and we have to note down that there is only one BURQAN in each point.

Cosmic Manifestation 3

Spatial Energy

[13]ALQINMAQSIZ YÏG-ÜSTÜNKÏ TAPIĞLAR ÎLTÎNÜ, [14]ANI TUTA-UTMIŞLARQA AYAYU TAPINIP; [15]ANTA-BAŞA QUT QOLUNMAQ KÜÇÜNTE QILINMIŞ, [16]ANUDARA ÖSELÎKSÎZ TAPIĞIĞ TUTALIM.

[13]Respecting divergenceless primordial condition of the vectorial-net spatial energies, [14]and the rulers on it (or, on substans)*, [16]because of this the spatial energy is constant, [15]therefore the storage is manipulated**.

Cosmic Manifestation 4

The YASUQ

---

*'Capacity to do work' is 'energy', and 'the property of the moving object' is 'kinetic energy', and therefore 'the rulers on substance' is used for the definition of 'the kinetic energy of the object'.

**'Stored energy that depends upon the relative position of various parts of a system' is 'potential energy', and therefore 'the storage is manipulated' is the expression for 'the potential energy of a system'.

[17]KÎRTGÜNMEDÎN TILDAĞ,TÖSKEKÎÇ ÖDÜN YIĞILMIŞ,[18]KÜKÎR QAQAÇ TBG, ÜÇ AĞUTIN KÜÑ-ALQIĞ TÖRÜMÎŞ,[19]KÎNTSÜ MÜNLÜG YASUQLARIĞ KÜÑÎRÜ AÇINIP,[20]KÎN-SOÑQISIN QILMAĞUQA KÜLÎŞELÎM.

[17]Heaped,as an unintelligible text,by repulsive relations (or, conditions),[18]excelling,like dryness of a belch,caused through development of three poisons (that is,antimatters),[19]so that,if we enlarged open the eschatologic defective YASUQ's,[20]we have to agree that they are eschatologic final realizations.

Cosmic Manifestation 5

Physical Property

[21]BUDĞIL,ALQU BURQANLARNIÑ BÜDKERLÎĞ TUYMIŞNIÑ, [22] BOŞĞUTLUĞNUÑ,BOŞĞUTSUZNUÑ BODI-SATAW TÜDMÎŞNIÑ;[23]BOLMAQTAQI BARTAĞÇANNIÑ BUYANLIĞ ÎŞLERÎÑE,[24]BULARQA ÏYÎN ÖĞÎRMEKÎĞ BODULU ÎŞLE-

[23]About the cosmic manifestations of physical properties [LÎM. (e.g.,charges) [21]of the representation of interactions (or,sensibilities) of universal BURQAN's in the state of BUDĞIL;[22]that is,about the static and dynamic BODI-SATAW actions,[24]we have to become clear of the references due to this.

Cosmic Manifestation 6

YAÑIRTI

[25]YÏRTÎNÇÜNÜÑ YULALARI YAÑIRTI TAMDULMIŞ,[26]YÜNTÎP QAMAĞ ŞIMNULARIĞ UTMIŞ AT ALMIŞIĞ;[27]YÏĞ-ÜSTÜNKÎ NOMLUĞ TÜLGEN ÊVÎRGÜ KÜSÜŞÎN [28]YÜNTEM ARIĞ KÜÑÜL ÖZE ÖDÜGÇÎ BULALIM.

[25]While the pulls of the terrestrial development through YAÑIRTI dropped,[26]and won so all the existing decays (or,spontan revolutions),we have to consider the atomic-transitions (or,gages), which causes to do the formation of geometries with vectorial-net NOM,[28]with the concrete filtered phase conditioned.

Cosmic Manifestation 7

The Parity

[29]ÊÑEYÜ ÖZ-ÎŞLEGÜ ÎŞÎÑ ÊRTÜRÜ TÜKEDÎP,[30]ÊÑ KÜNÎNTE NI-IRWAN BUL-

ĞU OĞRAQIĞ TURĞURMIŞ,[31] ÄDGÜN BARMIŞ IDUQLARIĞ ÄMGEKLÎGLER ÜÇÜN;[32] ÄRTE ÖKÜŞ QALP ÖD ÖZE SÄRGIRÜ TUDALIM.

[29]Early completed the self-peculiar operations of association,[30] and at last erected the purpose to find the time inversion (or, reversion of time);[31]so that,because of the sufferences of gonical verificated motives,[32]we have to respect them as the parity conditions of the previous certainties.

Cosmic Manifestation 8

Massless Elements

[33]The massless elements,which was predicted from our Professor philosophical;[34]i.e.,the beings without strength in the three conditions [these are: photon,neutrino of the electron,and neutrino of the muon] of the past,present,and future,[35]expounding these in the paths of precedent PARAMIT's,[36]we have to perceive their instructive consequences.

[33]ÖZ BAQŞIMIZ ÖGÎN TUYMIŞ ÖSELÎKSÎZ ÄRNÎÑ,[34] ÖÑRE,AMTI,KÎN ÖDKÎ TÖZKERÎNÇSÎZLERNÎÑ,[35]ÖÑÎN-ÖÑÎN PARAMITLIĞ YOLLARÇA YORIYU,[36]ÖGREDÎNGÜ ÄRVÎŞLERÎG ÖDKÜNÜP ALALIM.

Cosmic Manifestation 9

Arbitrary Extensive Property

[37]TIDIĞSIZ ÇIN BÄLGE-BÎLÎKÎG ÎÇÎRDÎ TANIQLAP,[38]TIDMATIN OL ÖZLÜGLERÎG TAŞIRDU ÏRÎNÇKEP,[39]TÎLÎGLERÎN KÜSÜŞLERÎN QANTIRU BÄRGELÎ [40]TINLIĞ UDU BARMAQLARIN ÖTKÜNÜ YORILIM.

[37]The non-contradictious true science (i.e.,conservation in closed systems) identified internal (i.e.,splitting the change of mass in an open system into an internal part and taking into account the law of conservation of mass in closed systems),[38]the none-refusable disposel personofied external (i.e.,and into an external part because the influence of the outside world),[39]the process of gages of components (i.e.,the process of splitting the total change of mass of a component into external part and an internal part) [40]may be used on arbitrary extensive property*

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*See p. 16

Cosmic Manifestation 10

Gage Invariance

[41]OL SAMANTA-BADIRINIÑ YORIMIS YÏG-YORIĞ [42]UTĞIRADI MANÇUŞIRI ÖRÏDMÏŞ QUT-KÜSÜŞ;[43]OZAQI BU TOQUZ TÜRLÜG ÏŞLERÏG ÏŞLEYÜ,[44]ONUNÇ BUYAN ËVÏRMEKÏG ËVÏRÜ BÏRELÏM.

[41]The vector-gradient,gradiented (derivated) from the world of SAMANTA-BADIRA,[42]delivers the gage invariance achieved from electromagnetism,[43]and after which we have completed the nine questions of shaping,[44]we have formulated this as a tenth form of cosmic manifestation [BUYAN].

LIST OF WORDS USED IN THE TEXT OF "ON QUT QOLUNÇ" AND THEIR MEANING

[18]AGU means popular 'poison',but in '18' used for 'antimatter'.

[13]ALQINMAQSIZ,divergensless.

[21]ALQU [German 'All'],universal,univerce.

[14]ANI TUTA UTMIŞLAR; the rulers on substance,that is 'the kinetic energy of the object'.

[6]ARSLAN means popular 'leon',but its scientific meaning is defined as follows (Mirşan 1990,p.196):

> [5]ADRUQ KÜSÜŞLERÏ TOP-QANIP,[6]ALQUNI BÏLTEÇÏ BËLGÜRZÜN,[7]ARSLAN BÏLGE TEÑRÏ ÏLÏG [8]ATAM KÏREŞÏZ LOUQ-QUT.
>
> [8]The motive (impellent) invariances,without parental apply,[7] are creative causal in the commonwealth of ARSLAN's,[6]which appears with universal conciousness (i.e.,being relative) [5] after which the distinctive gages have verified a crystallin-group.

so that the ARSLAN must mean 'relativistic effect' as 'the creation of gravity from the rise of matter','the creation of charged particles','increased mass caused by the motion',and 'the transformation of the potential energy of a moving object into the kinetic energy'.This meaning is also to decide from the following lines (Mirşan 1990,p.204):

[25]YAPA,QAMAĞ ÜÇ ÖDTEKÎ YALAÑUQ ARSLANIN,[26]YALAÑUZ BÎR QŞAN ÖDTE YAPIDU TÜZ KÖRÜP,[27]YANA YÏLVÎ BARIĞLIĞ QUTRULMAQ KÜÇ ÖZE [28]YARATINĞU ÎŞLERÎNTE YARP YARATINZUNLAR.

[25]The ARSLAN of rest-masses in all three conditions,—the conservation[26]executes it only in one differential condition, seeing it reasonable;[27]with an invariant capacity of the released faculty of approaching,[28]to form determinative in the operations of formation (accomplishment).

[33]BAQŞI,professor. [37]BÏL,commonwealth.
[40]BARMAQ,property. [37]BÏLGE-BÎLÎG,science.
[22]BODI-SATAW,radical charge;that is 'cation'.
[23]BOLMAQTAQI BARTAĞÇAN,physical property.
[22]BOŞĞUTLUĞ,static.
[22]BOŞĞUTSUZ,dynamic.
[1]BUDA-AWATANSAQA,absolute [AWA] identificated [TAN] guards [SAQA] (posts,items) of the separation [BUDA] (of vacuum!).

The Sanscrit use of the word is *avatamsaka*, which teaches the interpenetration and identification of all things in unuversal consciousness (see Britannica 1980,Macr.,vol.4,p.356).

[21]BUDĞIL,intrinsic integer values of separation (i.e.,decay and transformation of particles),which represents the interactions (or,sensibilities) of universal BURQAN's,and which are the results of realisation of BURQAN's,are defined also in the following way (see Mirşan 1990,p.46):

[93]BODI SÖGÜDALTININTA[94]BOŞ KÖNÜLÎN YAĞISIZIN BURQAN BOLUP, [95]BUDĞIL ARIĞ NOMLUĞ TÎLGEN ÊVÎRMEK ÖZE,[96]BUD KÖTÜRME TINLIĞLARQA ASIĞI TËGEYÎN.

[93]In the presence of undo of charges[94]—with the tendency to have a statics,and that without emission—to become a BURQAN, [95]and so,to shape a geometry through the law of recessive BUDĞIL,[96]was verified the interdependence to arbitrarities, determined through separation.

[12,21]BURQAN,group of curve (i.e.,physical effect ariset from

curvature),that is 'gravitation',which in a given invocation can be developed to the transformational pulsed propagation (see 11), called 'gravitational wave'.
23,44BUYAN,cosmic manifestation.
29ÈÑEYÜ,association;compound.
31IDUQ,motive,impellent.
32QALP,parity: mathematical transformation that converts the abstract expression for an object or a process into its mirror image (see Britannica 1980,Micr.,vol.VII,p.760).
19,20KÎN,KÎNTSÜ,eschatologic.
34KÎN,future.
9QOĞ,particle.
3,15QOLUNÇ,manipulation.
28KÖÑÜL,phase;tendency.
15QUT,invariance;storage.
15KÜÇ,capacity.
27,39KÜSÜŞ,gage,atomic-transition.
19MÜNLÜG,defective (that is 'stable').
30NI-IRWAN,NIRWAN,reversion of time [Sansk.'nirvāna'].
2,3,27NOM [ON-OM],dynamic momentum,that is: (1) the fundamental law of the cosmos [Greek 'nomos',Sansk.'vinaya']; (2) dominance; (3) the dynamical interaction,which is in three kinds: electromagnetic,strong,and weak interactions (forces);(4) centripetal force.

According to the following sentence the pulls of a YÏRTÎNÇÜ [terrastrial development,that is 'nucleogenesis'] are accepted as vectorial NOM's (see Mirşan 1990,p.215):

> 29KÎN KËLÎGME ÖDLERDEKÎ YÏRTÎNÇÜ YULASI,30KÖÑ-TËRÎÑ YÏG NOMLUĞ TÏLGEN ËVÎRÜR IDUQLAR,....
> 29Pulls of a YÏRTÎNÇÜ in the final conditions 30are motives to shape a geometry with vectorial NOM's in a macrosoopic depth.

5ON,cosmos;dynamic.
3ON QUT QOLUNÇ,the manipulation of cosmic invariances.
32,34ÖD,condition,relation,era,time.

33 ÖGÎN, philosophical.
16,33 ÖSELÎKSÎZ, massless.
38 ÖZLÜG, disposal.
35 PARAMIT, polarized (or, independent possible) orientations [Sansk. 'paramitā'].
41 SAMANTA-BADIRI, nucleon form factor of synchrotron (or, flying-apart geodesics).
5 SIÑAR, relativistic-symmetrical, as for example the right arm of a man to his left arm.
26 ŞIMNU, spontan revolution; decay.
11 TAQŞUT, pulsation.
11 TALUY, propagation; ocean.
13,16 TAPIĞ, spatial energy; moving object.
37,38 TIDIĞ, contradiction.
40 TINLIĞ, arbitrary.
27 TÜLGEN, geometry.
39 TÎLÎG, component.
34 TÖZKERÎNÇ, strength.
17 TÖSKEKÎÇ, repulsive [German 'zurückschlagend'].
14 TUTA UTMIŞLAR, see 'ANI TUTA UTMIŞLAR'.
40 UDU, extensive.
3 UÇANLAR, contemporaries.
2 ULUĞ KÖLÜNGÜ, super space.
1 UTMIŞLAR, particles of genesis, that is 'new vector potentials'.
11 UZ, transformation.
7 YABA, closed, conserved.
6 YALAÑUQ, rest-mass.
8 YAÑ, theory; gesture; novelty; effect.
25 YAÑIRTI, German 'Tagung' [congress].
19 YASUQ, delivery [Ger. 'Abgabe'], tax; that is 'the violation of the law of parity'.
13 YÜG, vector, vectorial, maximal.
28 YÜNTEM, concrete; real, verified.
25 YÜRTÎNÇÜ, terrastrial development, nucleogenesis.
25 YULA, pull.
6 YUMQI, YUMQIĞU, integration.
8 YÜKÜNMEK QILALIM, we consider.

COMMENT AND INTERPRETATION

In western China, in the country of Inner Turkestan, in the region of Turfan ancient texts (written before Christ, but later probably copied and pressprinted in Uyghur alphabet) were found to contain unexpected but nevertheless valuable information on physics and astrophysics. All of the forementioned writings were collected and published together by Prof.Dr.Reşit Rahmeti Arat under the title 'The Old Turkic Poems' (1965, Ankara). Mr.Arats shortcomings in the translation of these writings were that he was a linguist and no background in physics and astrophysics.

When I first came across these ancient texts I first setout to produce a dictionary of this ancient dialect. It was during this time that I noticed although a lot of words were common in meaning to some Turkic dialects, e.g. Tataric, Qazaqish, Abaqanish, Yakutic, Altai Turkic, etc., others were not and instead to my surprise found root in Arabic, English, Latin, Chinese, and Persic. Therefore this ancient dialect, which I have named 'Proto-Turkic', is related to almost all the Euro-Asian languages and believe to be the root of all these languages.

In evidence to this these look at the following Proto-Turkic words:

AB-/Lat.ab-|ABINGU/Lat.ab-nuo|ADAQ/Lat.atque|AQ-/Lat.ac-|AQIN/Lat.ac-cēdō|AQIRIWIZ-UTAN/Lat.acrōasis|AMITA/Lat.ambiō|AMRAQ/Lat.amātrix|AIASIZ/Per.alâyiş|ASPAN/Per.asüman|AT/Lat.ad|ATAS/Per.ateş|ATI-AT/Eng.that|ATI-ËS/Eng.this|ATRUQ/Lat.attributio|AZ/Per.azade|BADIL/Ar.battal/Eng.babbled, and bad|BAQA/Ar.beka|BODI/Sans.bodhi|BODI-SATAW/Sans.bolhisattva|BUD/Eng.bud/Türk.budaq|BUDA/San.Buddha|BUYAN/Ar.beyan/Sans.punya|BÜK/Ger.bieg-/Eng.bend|BIRATYA/Per.biraderane/Eng.brotherhood|BÎRKERÜ/Per.beraber|DÎYAN/Lat.diana|ĒGÎN/Lat.genus, and geno|ËR/Lat.e-rigo|ËSÎ BÎN/Ger.ich bin|ËSÎ ËM/Eng.I am|ËSÎS & ËSÎÇ/Lat.sensus/Eng.sense|-I ATI, ATI/Eng.the|IN-ITIRA ÇAL/Sans.indra-jala|KÖGÜZ/Lat.co-gnosco|QUA/Ar.kua|QUT/Eng.good/Ger.gut|LUQÏDA/Eng.looking|NAMAN/Eng.name/Ger.Namen|NI-

IRWAN/Sans.nirvāna|KÖNÎ/Per.köhne/Eng.cone,and conventional|OM/ Iat.omni|OT/Eng.hot|ÖG-ËRÎG/Eng.Greek|ÖGÜN/Gr.egon|ÖRGÜN/Eng.organ|ÖVKE/Iat.ovatio/Turk.öfke|PARAMIT/Gr.pyramid|PIRAY/Eng.free/ Ger.frei|SAÇ/Iat.sata|SANSAR/Sans.samsara|SERGÜRÜ/Per.sergerde| SETÎREK/Ar.setir|SEVÎKLÎG/Ar.sevk|SIDIĞ/Ar.sıdk|SÏTÎ/Per.sita - yiş|SUDUR/Ar.sudur,sadr/Sans.sutra|ŞI/Ar.şuk/Chin.şih|SUW/Iat. suf-fundo|TARŞIN/Eng.shorten|TÎP/Eng.deep/Ger.tief|TÖP,TÖPÜ/Eng. top/Tat.töp,töbe/Turk.tepe|UMAMAQ/Per.humayun|UMUĞ/Per.ümit|WAÇIR/Eng.watch|WÏP/Ger.Wirt|WÏT/Rus.vid/Tat.bït/Turk.bet| YAZTIN/ Per.yezdan|YILTIZ/Alt.Kişi 'sıltıs'/Çuvaş 'sıltır'/Eng.star/Lat. stella/Fr.astre|YÏR/Eng.earth/Ger.Erde/Ar.arz.

For all that the inscriptions are to mark as 'Prototurkish' becouse of the linguistical evidences.

I doubt whether the content of these texts related to physics, and astrophysics will be disbuted.Some of these data are even new to us.For example QOLITI (i.e.,the dean of a university) ATSAÑ gives the circumference of the centre of Galaxy as '100,000 quantity QOLDI in units of YOÇAN',which I think equates to

$$C = 100{,}000 \times 10{,}423.8572 \times 7.12770544 = 7{,}429.81836 \times 10^{6} \text{ km.}$$

Proto-Turksgive such varied and detailed data on the number of planets,quasars,and the number of stars in our Galaxy.While other data is related to nuclear fusion,called QUTLUĞ BODIN;nuclear reactions (hydrogen burning,helium burning,carbon,and oxygen burning),called SÎM KÜZ-ËDGÜ [achieved reductions];periodic table of elements,called AYAĞULUĞ NAGARÇUNI BAQŞI [periodic system of nucleons] ,or MAXA ŞAR WAQLAR [total system of elements]; solar wind [ULUĞ YÏL]; geomagnetic field of the Earth;structure of atom; etc.They give the number of MAXA-QALP's [these are elements beyond of H,He,N,O,and F] as 100 (that is,105−5 = 100),and the number of ÖRKÎ BADIRA QALP's [these are elements beyond H,He,Li, Be,B,C,N,O,and F] as 96 (that is,105−9 = 96). They now the four equations of the carbon-nitrogen cycle and of the proton-proton reaction.The gamma-rays are designet as ËNREYÜK NOMLUĞ YARUQ [spectrum according to the law of equivalence];inductive scattering as ÏDÎ SAÇILMAQ [that is,for example,e^+ by the equation O = N + e^++ Gamma]; the integral multiples of the fundamental charge

e as TAQI YÏME MÎN TAZ ARTUQAÇ [additive integers of fundamental multiple units]; fermions as TANMIŞ ÜZÜT TUTUPAN [the verified procedure of identification]; bosons as ŞAMAT WÏPAŞYAN [instable particle];cosmic radiations as YAWIZ ADALAR [fast radiations]; shower of 'spurious' secondary rays as ÏKÎNTÎ ADALAR [secondary radiations],or AZMIŞLAR [spuriouses]; background blackbody radiation as AQAŞ [flux],or YÏR ÖNLÜG YARUQ-YAŞUQ [the form of electromagnetic spectrum with terrestrial sourse]; Fraunhofer lines as BUN ORUN [causing place]; bending torsion as SARAN ŞIRI [prinsiple of avarice];subatomoc particles as TUYUNMIŞLAR [particles of attraction,or interaction];nucleon of a atom as TUYUNMIŞLAR ÎLÎGÎ [centre of particles of attraction,or interaction]; reduction through red-shift as INARU KËMÎŞÜ [reduction through subjectional shift]. Realising the importance of these textes I feel that they must be closely investigated and given the consideration that they deserve.

Ultimate reality and meaning of human existence in its bulk is dependent on physics and astrophysics.But the main problems of these sciences still remain unsolved.For example,which is right : the big-bang theory,or the steady state theory? Why does the violation of the law of parity happen if this law is valid? What is the real meaning of the existence of charge conjugation symmetry? Have we an anti-world?

To loosen such problems of science;we turn to Proto-Turkic text, which express ultimate reality and meaning,because they belong to another time and to another civilisation; and so,if they verify our concepts,they have to express the truth,and our unverified consepts have to be uncertain.On the other side,such investigations assure our trust over the Proto-Turkic texts and,in addition, it will be very interesting to see if they confirm our present knowledge.

About the contents of Proto-Turkish texts and about the comparision of this with our modern knowledges we will occupy us in the next paragraph.But hier we have to speak about the difficulties of interpretation of unusual expressions of the past to our language.Such difficulty is also evident in the text of conservation on energy and mass;that is,cosmic manifestation 3 (p.6).

The word TAPIĞ of this text has two meanings, spatial energy and object. Therefore, in our tenet the conservation both of energy and mass is expressed. The ultimate reality and meaning of this tenet is that, the conservation of energy is the there only for objects (spatial energies).

The cosmic manifestation 9 (see p.8) can be understood only under explanations in Van Nostrand's Scientific Encyclopedia, 1976, p.655-656, 'Conservation of Mass' (please see this article):

In an open system, it is possible to split the change of mass of component c into an external part, $d_e m_c$, supplied from exterior, and an internal part, $d_i m_c$, due to changes inside the system

$$dm_c = d_e m_c + d_i m_c$$

Taking into account the equations on conservation of mass in closed systems, this becomes

$$dm_c = d_e m_c + M_c \, (SE)_{t=1}^{r}$$

Summing this equation over c and taking into account the 'stoichiometric equations'

$$(SE)_{t=1}^{r} = 0$$

the total change of mass is

$$dm = d_e m \ .$$

This relation expresses the conservation of mass in open systems and indicates that the change of the total mass is equal to the mass exchanged with the outside world.

The process of splitting the total change of mass of a component into an external and an internal part may be used on arbitrary extensive property (see above mentioned encyclopedia!).

An another difficulty that we meet by the interpretation is that the physical notions are mentioned not though words (i.e., names) but through definitions. Examples for this case can be given as follows:

AMRILIP TOLU TURU [to have histories identical in their contents] (see Mirşan 1990, p.279), that is 'to be homogeneous'.

AMR-ANÇIĞ [identic noticed], that is 'isotropic'.

SUWLAR [waters of conversion], that is 'electromagnetic radia-

tions.SUW has also the meaning 'ejection of conversion'.

TOLPI TÜZÜN [design of structure], that is 'Minkowski's four-dimensional universe (space-time)'.

ALQIŞ ALU [to become the pitch effect], that is 'Doppler ef.'.

ODUN NI-ISWANI [the rescript of charge conjugation], that is 'charge conjugation symmetry'.

QUT BUYANLAR İLİĞİ [the centre of manifestatory invariances], that is 'the centre of Galaxy'.

YIDI YIPAR [the effect of recoil], that is 'Compton effect'.

TUYU YAPA [conservation of attractions], that is 'atom'.

YEK İÇKEK [neutral lining], that is 'neutron'.

İG KİGEN QILĞUÇI ĒV-BARQ [loculusmorphy, dressed with magnetism], that is 'magnetosphere'.

KİRSİZ-TINLIĞSIZ YİR [unarbitrary-coexistent sphere], that is 'ionosphere', by which 'unarbitrary' means 'ionized'.

LIN-XUA [to become forced], that is 'm-fold extended manifold'.

İSTİM TUTÇI ĒDGÜ YILTIZ İSİLGÜ [quasi gonic stellar images], that is 'quasi stellar objects'.

BODI-SATAW [radical charge], that is 'cation'.

BODIN [subjection of charge], that is 'fusion'.

BURQAN [group of curvature], that is 'gravitation'.

ASIĞ [interdependence], that is 'gravitational field' and 'mechanics'.

The oldest texts have no information related to their author, and date. But without doubt the oldest piece of texts is BİŞ TÜRLÜG YARUQ ČN [spectral sourses in five kinds]. If we accept the fact that the sentence NIMA-UU AMITA BAYA OM SİM-ARTA AWA-ATI SWA-XA is an old version of Proto-Turkic, than the text must be at least **10,000 years old**. But we must not forget that many of the terms in old Proto-Turkic were also in use between 10,000 and 2,500 years ego. One example of this can be seen in the works of the author QOLITI ATSAÑ; where he insists on the term QO-Ü, when he should be using QOW-YÜK. The explanation for the words used in the above sentense must be that in Proto-Turkic, as for example in Latin, some scientific terms have gained permanence. On the otherhand for some texts it was possible to establish both the date and the author (see Mirşan 1990, p.16).

CONCLUSION : A SHORT REFLECTION ON THE ELEMENTARY 'BUILDING BLOCKS'OF REALITY ACCORDING TO THE 'ON QUT QOLUNÇ'

Our thema is physics,and physics deals with the fundamental questions on the structure of matter,and the interactions of the elementary constituents.Britannica defines it as follows (mic.,1980, vol.VII,p.979) : 'Physics,scientific discipline that is concerned with energy and matter and their interaction with one another'. But our Proto-Turkish scholars have a little bit another opinion about it (see Mirşan 1990,p.27):

> ÖGEN-KÜYELER TÜPİNTE,ÖKÜŞ TÉLİM WAZIRLIĞ,ÖNÎ-ÖNÎ ÖÑLÜG QUMLARI ÖZİN ÖK UZQIA TÜLTEKLER.
> In the basis of matter,physics is a dynamical behaviour,which forces the precedent elementar particles to transform.

The ÖÑLÜG QUMLAR [elementar particles] of this text can be translated also as 'particles,which are the source of a given state of matter'.ÖÑÎ-ÖÑÎ [precalent,or preliminary] of our text means that the ÖÑLÜG QUMLAR are always in change.This can be illustrated as follows.

The ultimate constituents of matter are three elementary particles,electron,proton,and neutron.But the neutron has also its precedent (preliminary) elementar particles according to the equation:

Neutron = proton + electron + antineutrino of electron

This precedent particles are called YIÑAQ's [potencies] and for the building of matter from the YIÑAQ's we can consider the following 4 equations,called 'the carbon-nitrogen cycle' :

1. $C^{12} + H^{1} = N^{13}$ + Gamma, and $N^{13} = C^{13} + e^{+}$ + Neutrino
2. $C^{13} + H^{1} = N^{14}$ + Gamma
3. $N^{14} + H^{1} = O^{15}$ + Gamma, and $O^{15} = N^{15} + e^{+}$ + Neutrino
4. $N^{15} + H^{1} = C^{12} + He^{4}$.

In this reaction the nuclei of carbon and nitrogen are used as catalysis to transform hydrogen into helium.As final result of 4 BULUÑ's (i.e.,4 hydrogens) we have one SÎM (i.e.,He^4),that is '2 protons + 2 neutrons',or '4 protons + 2 electrons + 2 antineutrinos',or 8 YIÑAQ's,maintained from 4 protons = 4 YIÑAQ's.This case is expressed as follows (Mirşan 1990,p.195) :

> TÖRT YIÑAQ TÖRT BULUÑ SËKÎZ YIÑAQ BOLUR BULUÑ SAYU,SËKÎZ SÎM KÜZ-ËDGÜ TEÑRÎLERÎG LIN-XUA ÖRGÜN ÖZE OLURMIŞIN SAQINIP,ÖZ ÖZ-BÎLÎGLERÎ TUTA ÖRT-YALINLIĞ KÜZ-ËDGÜ TURMIŞIN SAQINMIŞ KËRGEK.
> That 4 YIÑAQ's [potencies,Wirkungsvermögen] in the state of 4 BULUÑ's [elements] gives a BULUÑ (that is the element He of the carbon-nitrogen cycle) with 8 YIÑAQ's (see above),it is to consider that through the reductions of a SÎM [noble element] created 8 achivments (e.g.,the noble gas He,and Li, Be,B,C,N,O,F) are placed on a manifoldic organ (i.e.,to a cycle of the periodic table of elements),so that it is to consider that it had occured a steady exothermic reduction to become spesific self-consciousness.

KÜZ-ËDGÜ's [gonical reductions] and LINXUA ÖRGÜN's [cycles of the table of elements] of our text are the proves to the 'changes' of ÖÑLÜG QUMLAR (see p.18).

To gain the trust of the reader about Proto-Turkic texts,we will look at the worldwide famous theory of astrophysics,called the uncertainty principle (or principle of indeterminacy),discovered in 1927 by the German physicist Werner Heisenberg.It states that locating a particle with increasing precision necessarily increases the uncertainty of its momentum.That means,that

'a quite accurate measurement of one observable involves a relatively large uncertainty in the measurement of the other' (see Britannica 1980,Macr.,Vol.X,p.253).

This principle is called BADIL ÖKÜŞ ËT'ÜZ TÎL-KÜÑÜL [the principle of inordinate events] and is expressed from BIRATYA ŞIRI [principle of brotherhood,that is 'the principle of indeterminancy'] as follows (see Mirşan 1990,p.216) :

[9]BAŞLAĞSIZTIN AMTIQI BU ÖDKE DEGÎ [10]BADIL ÖKÜŞ ËT'ÜZ TÎL KÖÑÜLÜMTÎN,[11]BASA YANA AZ ÖVKELER BÎLÎGSÎZTÎN,[12]BAR-BOLMIŞÇA QILINÇIMIN ÖKÜNÜRMEN.

[9]From the beginingless condition up to the present condition [10]the principle of inordinate (unlegal,unlawful) events,[11]is that the momentums of the subordinate observable quantities (or subordinate ovatio's) are uncertain,[12]because specifying the location is ordinate.

Here we also see the reason of the uncertainty principle,which is not expressed by Heisenberg,and moreover it is a better text. It is an ultimate reality and meaning of the uncertainty principle.That we have the right view in these circumstances is that there exists another expression of the uncertainty principle,that shows that this principle is well known in Proto-Turkish :

[61]ÖVKE NIZWANI ÖZE QUTURUP [62]ÖGSÜZ-KÖÑÜLSÎZ ËRTÎLER; [63]ÖZ-TÖZLERÎN OQITIP,[64]ÖGLERÎN-KÖÑÜLLERÎN YIĞTIÑIZ (Mirşan 1990,p.217).

[61]Becoming intensive through the relativity of observable quantity [62]they have produced the impossibility of identi - fication;and so [63]describing their self-perservations [64]they have involved the possibility of their identification.

The ÖGSÜZ-KÖÑÜLSÜZ ËRTÎLER (i.e.,uncertain systems) of this text is another art of expression of BADIL ÖKÜŞ ËT'ÜZ TÎL-KÖÑÜL [the principle of babbled ordinate events],also called BIRATYA ŞIRI [the principle of brotherhood].

The text below consideres the pronominal art (e.g.,for me) of expression of Proto-Turks,and it is very interesting to read the following lines of SILIĞ TÎGÎN (523 B.C.)(Mirşan 1990,p.244) :

[22]ACUNLAR SAYU QIZ ËT'ÜZÎNTE TOĞMAYIN TÎP,[23]QUT-KÜSÜŞ ÖRÎTÜ TËGÎNDÎM.

[22]Because it is not possible for me to be born from the event of the first procedure as it was valid for ACUN's [naturs-modes,creations,worlds]; [23]therefore I tried to verification of

gage invariance.

From this Proto-Turkish definitions of notions one can perceive that the notions also refer always to cosmology. We see this by the following definition of magnetism (see Mirşan 1990, p.34-35):

> [51]ASURI BAŞLAP TÖRT YOLLARTA BARIP TOĞULUĞ, [52]ALTILI ĪKİLİ-TĒGİNÇSİZLERTE İSTİM TURĀULUĀ, [53]ANTA TEGİNGÜLÜG QILINÇIM ĒR-SER, ĒRKSİZ SERGÜLÜG; [54]ARIZUN-ALQINZUN QŞANTI QILIP BOLZUN ĒRTGÜLÜG.
>
> [51]To be born, arrived in 4 paths that began from ASURI, [52]and to be quasi-conditioned in the dipols with 6 values; [53]if they are aligned, they represent dependence, [54]and if they point in haphazard directions, they annul each others effect.

The atoms of a metal are tiny natural magnets, which point in haphazard directions, so that they annul each others effect. If some or all of these tiny magnets (i.e., atoms of metal) are aligned they reinforce each others effect and the piece of metal containing them is magnetized (see The New Space Enc., p.159). Consequently, the last two lines of our text expresses magnetism, but what does 6 values, 4 paths and ASURI mean?

It is a matter of atoms, and therefore 'the six values' must be 'six kinds of elementary particles', because the ultimate constituents of matter are three elementary particles: the electron, the proton, and neutron; and with antiparticles of this elements [these are: positron, antiproton, and antineutron] we have our 6 values. But the electrons themselves are not to be regarded as material particles because they are not made of anything, and therefore they can not be regarded as TOĞĀULUĀ [to be born], i.e., proton, neutron and two antiparticles of these are "4 paths" of building a matter (matterbuilding). We perceive this also from the following lines (see Mirşan 1990, p.77): 'Six PARAMIT's with 4 contents', by which PARAMIT means 'polorizated, or independent possible orientations'. From ALTI QAÇIĀ ÖZE AZMIŞLAR (Mirşan 1990, p.240) [six rays and their spuriouses], ÜÇ TÜRLÜG YAWIZ ADALAR (Mirşan 1990, p.243) [fast radiations in three kinds], and ÜÇTÜRLÜG QUT [invariances in three kinds] one is also able to conclude that it deals with

elementary particles.Therefore ASURI must have the meaning 'primeval gravitation',i.e.,'primeval matter' [Urstoff!],called QOPTIN SIÑAR BURQANLAR (Mirşan 1990,p.48) [gravitations,symmetrical from breakdown],or QOPTIN SIÑAR ULUŞ (Mirşan 1990,p.53) [populations,symmetrical from breakdown],that is gravitations (i.e.,populations) arised from the breakdown of the vacuum into a charged and polarizated space (see Greiner-Hamilton 1980,p.154-163), to be found in the state of unstable vector fields.

In Hindu mythology,the *asuras* (i.e.,ASURI's) and *devas* together churned the milky ocean,in order to extract from it the *amrta*, the elixier of immortality.This *amrta* can be the TIDIĞ [viscous-flows] arised from gravitational collapse (see Mirşan 1990,p.83):

> [5]APAM BÎZNOÑ BU YAŞIMIZ ALQINĞU ÖD BOLSAR,[6]ALQU TÜRLÜG TIDIĞIMIZ ALQINZUN UTĞURAQ;[7]AMITA-ABA BURQAN YÜÜZÎN YÜGERÜ BÎZ KÖRÜP,[8] ARIĞ SUQ-AWADI ULUŞTA TOĞALIM TËRK TAWRAQ.
> [5]Because our guide additional-time (i.e.,enthropy) is a divergent condition,[6]our contradictions (or viscous-flows) in universal (of all) kinds will be divergently surrendered, [7]by which we shall see the activation of topology through AMITA-ABA BURQAN,[8]and we shall be born in the population of recessive SUQA-AWADI as a dynamical complex.

SUQ-AWADI [enviable overturn,Sans.'causing-bliss',i.e. paradise] is a expression used for 'galaxy-birth'.AMITA-ABA BURQAN has nearly the meaning 'tumble tendensed gravitation',i.e.,the gravitation of SÖNGÜ QILIÇ [collapce],and has the similar meaning to AMITA-AYUSI SUDUR [the emancipation of the tendence of expression],which is described as follows (Mirşan 1991,p.59):

> [6]AÇA ADIRA[9]NOMLAMIŞ [7]ALQU KÜSÜŞLERÎG QANTURTAÇI [8]AMITA-AYUSI SUDRUĞ ADINLARQA ASIĞ BOLZUN TÎP.
> [8]The AMITA-AYUSI SUDUR,[7]which have to satisfy the universal gages,[6]and pass the law through preliminary (opening) distinction,[9]is a mechanism to become changes.

Thus,the **amrta**—which has in Prototurkish the meaning of 'that

which forces to become identic'—must be the building material of AMITA-ABA BURQAN, and according to the following text the YAWIZ ADALAR [fast radiations, that is 'cosmic rays'] are to be considered as 'identic' (Mirşan 1990, p.243):

[3]AÇQIZ BAŞLAP ÜÇ TÜRLÜG YAWIZ ADALAR [4]AMTIQIA OQ TAWRAQ BAQIP AMRILIP,[5]ARQA QAMAĞ BÏŞ ACUN TINLIĞLAR OĞUŞI [6]ALASIZ BİR TEG MEÑİLİG BOLZUNLAR.
[3]Because the YAWIZ ADALAR in three kinds henceforth from the beginning of AÇQIZ [inauguration of the procedure of structure of the universe] [4]are identic, and which remained dynamical until now, [5]the substances of arbitrarities of subsequent all five ACUN's ['natures-modes'; i.e., natural dispositions, creations, worlds] [6]has to be an eternalness like the neutral (without character) vacuum [BİR].

The matter will be evaporated and this evaporation is called YARUQ [spectrum] (see Mirşan 1990, p.158):

[12]OL BURQANLARDIN YARUQ ÇNTÜRÜP, TÖRT TOĞMAQ, BÏŞ YOLTAQI TINLIĞLAR ËT'ÜZİNTE TËGDÜKTE, AĞIR TSUY AYIĞ QILINÇLARI ÇÇÜP, ËT'ÜZLERİ QODUP, ALQU BURQANLAR ULUŞINTA TOĞMIŞIN SAQINMIŞ KËRGEK.
[12]Stipulated in the event of arbitrarities of the four births of five paths after development of spectrums from this BURQAN's [gravitations], it must be considered that they are born in the populations of the universal BIRQAN's in the result of extinguishment of stimulated formation of their heaviness because of their proto-events.

This thema is also expressed in this way (Mirşan 1990, p.80):

[33]ADASIZ-USUN YAŞAMAQTA ULATI [34]ALQU TÜRLÜG KÜSÜŞLERİ QANIP BÜTÜP, [35]ADAQ SOÑINTA TËRK ÖDÜN, [36]ABITA BURQAN ULUŞUNTA TOĞMAQLARI BOLSUN.
[36]It shall be realised they are born in the population of ABITA BURQAN [binding gravitation] [35]in the relation (condition) formed in the result of last condition (final value, that

is 'neutron star'),[34] after which they have realized all KÜSÜŞ's [gages],[33] which communicates to live until the particle state, by which the radioactivity is not valid.

In the Proto-Turkic texts we also see that the tenets of physics and astrophysics are in the sphere of human existence interpreted, and I think, that the Chinese and Sanskritic texts of Buddhism are such interpretations. The paragraph above is, for example, interpreted as follows (Mirşan 1990, p.59):

[49]AĞTUQ BOLUP ÏSÏĞ ÖSÜM ÜZÜLGÜ TUŞTA,[50] ALQU QILINÇLIĞ TIDIĞLARIM YUMDI TARIQIP,[51] AMITA-AYUSI BURQAN MAÑA YÜGERÜ KÖZÜNÜP,[52] ARDUQ MËÑÏLÏĞ YÏRTÏNÇÜKE BARIP TURAYIN.

[49]At last as my soul departs my body,[50] the integration of my contradictions (viscous-flows) in universal kinds shall be contracted,[51] after which AMITA-AYUSI BURQAN [the BURQAN with the tendency of revolution] is realized for me,[52] and I shall live in the extraordinary eternal terrastry reaching to it.

TARIQIP means here to be contracted through dispersion of energy in the form of matter (called massdefect!) as in the case of

mass of two protons = mass of deuterium + mass of ÏDÏ SAÇILMAQ [positron and neutrino].

In this reaction one of the two protons is converted into a neutron with the simultaneous creation of a positron, and a neutrino, by which 'positron + netrino' are the energy equivalents of the reaction. This case is expressed also in the following text:

[37]AĞIR AYIĞ QILINÇI [38]ARIYU KËTÏP TARIQIP,[39] ABITA BURQAN ÜKSÏNTE [40]ADIRTLIĞ TOĞĞALI BOLURLAR. (Mirşan 1990, p.136).

[40]They are born through curvatur (separation) [39]in the bristle up (erection) of ABITA BURQAN [binding gravitation], [37]by which the expression of their gravity [38]being contracted through removal.

Einstein conjunctured that the presence of a gravitational field

causes space-time to be curved.By our text above we have an equivalent expression to this conjuncture,that the birth of matter (i.e.,gravitation) can only be realized through erection (to be perpendicular) of the vectorial value of the matter to a curvature, and through simultaneous reduction of the primeval value of this matter (see Mirşan 1990,p.136).That means,the formation of matter has the similar proportion to formation of 'spurious' secondary rays,in comparision to real (primary) cosmic rays.

Atomic nuclei,especially hydrogen and helium,having very large energies because of their enormous velocities which enter our atmosphere are called YAWIZ ADALAR [fast radiations],or primary cosmic rays,or cosmic radiations.None of the YAWIZ ADALAR reach ground level themselves,but in colliding with atoms of atmosphere they impart their energies to the AZMIŞLAR [spuriouses], called also ÏKÎNTÎ ADALAR [secondary radiations] and these are what we observe at lower levels.The occurance is described as follows:

[29]AZUÇA KÎMLER KÜSESER,[30]ABITA BURQAN ÜKSÎN KÖRGELÎ,[31]AŞNUÇA LIN-XUALIĞ ORUNUĞ [32]ADIRTLIĞ TOĞĞALI SAQINĞU OL.
[29]Who gages to the spurious sate,[30]to assure the erection of ABITA BURQAN [gravitation of synthesis],[32]cares the birth through ADIRTLIĞ [curvature,separation] in the sphere of effective manifold.(See Mirşan 1990,p.137).

The reason of collapse through ÏKÎNTÎ ADALAR [secondary radiations] is found as follows (Mirşan 1990,p.168):

[26]ÖLÜGSÜZ BUYAN,ËDGÜ QILINÇ QUT ASILUR,ÏKÎNTÎ ADA ÖÇÜGÜ ÜÇÜN SAQINÇ AYU BÏRELÎM.ÏNGÎR OĞURTA TAĞDIN SINĀR YÜZLENÎP,YÎME ANÇULAYU SAQINÇQILIP,TARNI SÖZLEMÎŞ KËRGEK.ONTIN SINĀRQI BURQANLARIĞ,YULTUZ TEG YARUQ-YULA BËLGÜRTÜP,ËDGÜ YIDLIĞ-YIPARLIĞ TÜTSÜKÎN KÖYÜRMÎŞÎN SAQINIP,ONTIN SINĀRQI BURQANLARIĞ TAPINMIŞ KËRGEK.
[26]We shal express also the circumstance for the extinguished (collapse) in the form of second radiations,to arrange the gravitations of invariances,and that in the case of lethalles

manifestation.

In the causing apparatus they (i.e.,the first radiations) become a topology,which is relativistic-symmetrical* from trap (attach)**,and according to this it must verify a contraction.So that if we consider the exel of the increase in the wavelength through the gony of Compton effect determining the spectral attraction within the cosmosymmetrical gravitations as in the case of a planet,it is to judge that this is within the cosmosymmetrical gravitations.

According to this (and according to Einstein's general relativity!),space-time is curved,and this curvature is equivalent to the presence of a gravitational field.Expressed in another way, fast radiations are to be considered as dead phenomenon of the universe,which are not bended,and thus not influenced from a gravitation,compared with spuriouses of space-time;i.e.,born matter. On the other hand,the circumstance to bear the matter is the main fundamental of the steady-state theory,and the apparatus to bear the matter is called DÎYAN [in Buddhism 'meditation'],which compensates the notion 'laser (and maser)' of our times.Naturally,it is very difficult to interpret oblivioned old words and notions of Proto-Turkish,and therefore they have to be hard discassed between scholars.For example in the following text about the photochemical reaction the word ÎNÇE [absorption],BADĞALI [chemical]and TËKÎRÎLÎG [effect] completely forgotten and the word KÖÑÜL has the meanings : tuning,disposition,psyche,phase,continuous variable,instability,tendency to formation,proposition,electron, will-power,and in this text we will translate it as 'incidental-

*Because the word 'symetric' is current in physics, we have used it equivalent to SIÑAR,which expresses also the notion 'similar'. For example, the right hand of a man is SIÑAR to his left hand.

**For example,a spectrum attached to the gravitational field of the Earth will confirm to the topology of the Earth in this zone,so that it has to direct to the centrum of the gravitation of the Earth,and thus it becomes SIÑAR* to his first (attached!) form.

ly', because a photochemical system may store light energy from the Sun as chemical energy and then, only incidentally to the photochemical process, release that energy as electrical energy:

[33]KÜN TËKÎRÎLÎG BOLTUQTA, [34]KÜN BADĞALI BARTUQTA, [35]KÜSÜŞ ÖRÎDÎP OL ÖDTE, [36]KÖNÎLTE ÎNÇE TÏP SAQINĞU OL. (Mirşan 1990, p.230).
[33]If it realized the phtoeffect, [34]resulting a photochemical reaction, [35]broke up a gage in this relation, [36]it cares an incidentally absorption.

'To break up a gage' means here 'to initiate a transition from one state to another state', e.g., from the state O_2 to the state of O_3.

A comparision to the above mentioned notion of 'evaporation of matter' (see p.23) is given in the establishment of the violation of parity law, in Proto-Turkish called YASUQ [delivery, tax; Abgabe].

The law of parity is violated by the weak interactions as in the beta decay: $n = p + e^- +$ antineutrino. By this process the antineutrino (of the electron) remains invisible and, as an antimatter, it can not exist longer, because it joins with his negative particle, by which the neutrinopair disappears, called YOQ [annihilation]. But, because of this behaviour of antineutrino, if we do not take into account the energy and momentum carried by this massless particle, the three decay quantities would appear not conserved. This case is called YASUQ, and defined in our text in 'Cosmic Manifestation 4' (p.6-7).

According to this the URAM [ultimate reality and meaning] of the violation of the law of parity is the eschatology, by which emerges the antimatter from the matter. This case is also defined in the following form (see Mirşan 1990, p.223):

[5]ÖZNÎ ÖGÜP, YADNI ÏRÎP, ÖLMÎGÜ AZLAMU, [6]ÖVKE ÖZE ÖRLETÎLÎP ÜÇEYÜ KËGLENÜ, [7]ÖRGÜT TUTÇI TËRZ KÖRÜMÜG ÖRÎDMEK BAŞLAĞLIĞ, [8]ÖNÎÖNÎ TSUY-ÎRÎNÇÜ YASUQLAR YASTIMIZ.
[5]The degradation to the death praising the 'self' (that is 'matter') and rejecting the 'stranger' (that is 'antimatter'),

[6]and the conviction to vanish rised through *ovātiōs* (or observable quantities);[7]i.e., beginned with breakup of contra-aspected concept.,[8]it deliveres the deliveries (i.e.,YASUQ's) of preliminary substantionation.

Now,the expression 'observable quntity' (that is proton and electron of the beta decay) is used very cunning,because the anti-neutrino of beta decay is not visible.The 'preliminary substantionation' is used for verification of parity law,which is defined in our text in 'Cosmic Manifestation 7' (p.7).The last line of this text means that the YASUQ is an uncertainty.The double-sided expression according to parity and violation of parity is to observe also in the following text (see Mirşan 1990,p.223):

[1]UQA BİLÜ UMAMAÇTIN OĞATIP QALTIMIZ,[2]UZ ÖDLEMİŞ ÖD ÉRÎGÜN UNUTIP SALTIMIZ,[3]UNA-ANIÑ TILTAĞINTA TÉTRÜ ÉVRİLİP,[4]ODUN NISWANIQA ARSIQIP UTLISIZ BOLTIMIZ.
[1]Because they lost the concept of 'to be conceived',[2]we have forgot that there are relations related through tranformation,
[3]shaped through convert expressions of modal qualifications,
[4]and so,concerved through charge conjugation rescript.

'The modal qualifications are converted through charge conjugation symmetry': this means that we do not have an anti-world (see p.15).The antimatter is created through transformation to build the matter;therefore antimatter is a morter of the matter. The ultimate reality and meaning of these tenets is that it exists none violation of the parity law,but it exists YASUQ [taxt] of this law.

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TURKISH BOOK NEWS

Turkish Book News

Mirşan,K. 1966;"Traces of Etruscan in European Languages,in the Field of Nouns,Infinitives,Participles and Gerunds" (in Turkish).Price: US-$ 3.20+Postage. (P.K.29 BODRUM/Turkey).

It has been known for a long time that European languages come from two basic language groups: (1) Uralo-Altaic and (2) Indo-Germanic.However,the past history of none of these languages are old enough to enable us to determine their origin:

Phoenician Alphabet ('Abdo Fragment)	BC 1700-1600
Hitite Language	BC 1500- 700
Chinese Scripture	BC 1400
Hebrew (Gezer Calender)	BC 900
Greek (Diphlon Ewer)	BC 8th Century
Etruscan Language (Marsilliana Wooden Plate)	BC 700
Latin (Manios Inscription)	BC 7th Century
Indian (Brahmi+Kharoşthi Inscriptions)	BC 500
Persian (Pahlavi Inscription)	BC 300
Western Goths (i.e.German Alphabet) (Codex Argenteus)	AD 6th Century
Slavic Inscription (Codex Zographensis)	AD 10th Century

Nevertheless,the inscriptions which could reveal us the origin of Eurasian Languages are incredibly old:

Macaroni-like finger drowings in Northern Spain (Altamira Cave)	55000-50000 years BP
La Pasiega Cave Inscriptions in Northern Spain (Late Neolithic Age)	BC 12,000
Inscriptions on Bone in Rochebertier and Gourdan Caves in France (Late Magdalenian Age)	BC 12,000

Mas d'Azil (Southern France) Inscription on painted pebbles (Mesolithic Age)	BC 10,000-5,000
Petroglyphes on rocks in South-Eastern Anatolia in Kåhn-ı Melikån and Taht-ı Melik	BC 15,000-7,000
Vinça-Tartaria Inscriptions in Serbia	BC 5,300-3,500
Lena Neolitic	BC 4,000
Glozel Inscriptions according to Reinach (in France)	BC 4,000-3,000

The date obtained by means of carbon testing in a habitation near Bel-Qaçı in Lena (4,000 BC) shows, probably,the date of Lena Inscriptions at the same time.On the other hand,this date also coincides with the date of Glozel Inscriptions.Moreover,if we take into consideration the fact that the petroglyphs in Southeasthern Anatolia,which belong to the time prior to 15,000 years BC, appear in the form of first writings during the years of 12,000 BC in Southern France,it will be understood clearly that the source of the beginnings of the petroglyphs and writings in both of these two places,should have been Central Asia.Proff.Dr.Ğ.Ğ.Musabayev,who has conducted research for many years in Qazakistan, especially in Tamğalı Sayı,gives us the following dates:

The Drawings on the Rocks	30,000 years BP
The Pictogramms	20,000 years BP
The Petroglyphs	15,000 years BP
The Beginning of Calligraphy	10,000 years BP

There are approximately one thousand drowings and inscriptions in the Gallery of "Tamğalı Sayı".These works which had been written at the most advanced level of civilization in the earliest era of humanity,prove to us that the traces of Prototürkish must

exist in European languages;accordingly:

- The Russian "**loşat**" [horse] originating from **ËLÜ ËS AT** [tame horse] in the Sülyek Inscription;
- **BOS BU BOS** [the quiet bison] and the Latin word "**bōs**" [ox] in the cave of Niaux;
- **OS-OS** [excessively ferocious] in the cave of Niaux and the French word "**osé**" [daring,insolent], the Latin word "**ōsor**" [one who hates],"**osal**" [ferocious,evil] in Tatarian language.
- The French word "**ardeur**" [movement,effort;i.e. **ËRÜ ËR**] originating from **ËRÜ ËR AT** [efford horse; i.e.ambling horse (jogtrot)] in the cave of Trois Frères;
- **ËS ARU AT** [running horse] in Glozel and "**se hâter**" [to run] in French;
- The Russian word "**rod**" [sex] originating from "**UD**" [sex (i.e."female")] in Glozel.
- The French word "**odeur**" [odor (i.e.the male who smells the odor of a female)] originating from "**UDU ËR**" [one who performs sexual intercourse (namely,"man")];in Greek language "**odeo**" [to push, to push one another];
- "**ËDÜ**" [to perform,to make] in Glozel and "**to do**" [to make] in English;
- "**UL ËDÎS**" [to howl] in Glozel and the Latin word "**ululo**" [to howl].
- "**ODUQ ËL**" [one who leads (who governs)] in Glozel and "**dūco**" [to govern,to lead] in Latin;
- The French word "**guenon**" [female monkey] originating from the term "**ÖGÜGÜN US ËL**" ["respectable body" population] in Glozel.The French word "**élite**" originating from the term "**ËL-ËSÎS**" [peculiar to human beings;i.e."elite"] in Glozel ,in the same inscription.
- The Latin word "**altus**" [supreme] originating from the term "**ALTUÇ**" [the King] in the Mauthen inscription in Austria.

- We observe that the word "ATA" [ancestor], which is comprised in the terms "ATAN ÉS USUÑUQUÑUZ" [supremacy of the ancestor (that is "father")], and "ATA ÈSÎSÎT" [President of the Republic] in Protogreek and Etruscan respectively, is also found in the Goth language (Codex Argenteus): "atta" [father].
- In Protobulgarian "AQIRIWIZ UTAN" [exclamatory; by means of pronouncing the word strongly, to make sure to be understood; by proclaiming] and in Latin "acrōasis" [lesson, lecture];
- "ËSÎS" [remembering, perception] which is found in OT-OZ plastics, in ÜE inscription, in Vinça-Tartaria inscriptions and etc; and English word "sense" [sensation, understanding, meaning];
- "QUT [invariance, unchanging form; safety, luck, perfection] and the English word "good";
- "OT" [fire], found in Talas inscriptions, and the English word "hot";
- The word "BUDA" [separation] found in an inscription situated near the City of "Qızıl Macalıq" in "Kemçik Özeni" and the English word "bud".
- "ÖG-ÉRÎG" [Kingdom] found in the same inscription and the English word "Greek";
- "ÉS ON ËDÜ" [eine Gegebenheit neu zu gestalten] (in the sense of "pregnancy") and the French word "donnée";
- "ÈDÎNÎS ËSÎS" [having youngs] in Glozel and "eideos" [young] in Greek;
- "ËDÎS ON" [the Creator] in Protogreek and "theos" [God] in Greek;
- "ÖGÜLÜSÜZ ÖGÜÑÜZ" [ich bin der Würdige] in Protogreek and "egon" [I] in Greek;
- "BU ATANIS ATIN" [deine diese Benennung] in Protogreek and "tune" [thou] in Greek;
- "AT ÉRÎSÎÇ ÉMÎSÎZ" [wir sind die Instanz der Realisation] and "ammes" [we] in Greek;
- "ÉMÎÑÎZ [ihr seid] in Protogreek and "ümmes" [you]

in Greek;

- "ËM USULT AT" [I] in Etruscan and "meus" [I] originating from "meused" in Latin.
- "ATILILTIQ US" [thou] in Etruscan and "tuus" [thou] in Latin;
- "UW ÉSÎÑÎTÎZ" [your] in Etruscan and "vester" [your] originating from "vesterus" in Latin;
- "ËSÎ ËM" [I am] found in one of the Lena inscriptions and "I am" in English;
- "BU,ËLÎ ATI-AT" [dieses hier,das Volk] found in one of the Talas inscriptions and "that" in Engl.;
- "OĞLI ATI QAR-ÇUR" [den Namen des Volksshnes hin QAR-ÇUR] and in English "the" originating from "ATI";
- "OĞLI ATI ËS OĞUP OĞUR OTI A" [dieses Feuer ist für die Gelobung des Volkssohnes bestimmt] mentined in the same inscription and also "des" in German and "this" in English,both originating from "ATI ËS";
- "ATIM AT ËS UB-UÇUZUS" [das Übergehen meines Namens durch Verbrennung zu dem Gott] in Etruscan and "-es/-s" in German and the " possessive case" suffix " 's" in English,both originating from "ËS";
- "ËSÎ BÎN" [ich sei,ich bin] in Etruscan and "ich bin" [I am] in German.

Owing to the fact that the historical documents had not been discovered,until now it was not known from which sourse the Indogerman languages of our time have originated.Whereas now it is quite clearly understood that this sourse is Prototurkish.The fact that many grammer rules in European languages, apart from the word comparisions indicated above, are of Prototurkish origin supports this acception more definitely:

- In Prototurkish,which initiates with words of single nucleus,we see two emotional-expressive

particless: **A** and **AW.** By means of these two particles,these three basic forms of derivate words (i.e.,contiguous words) have been formed in Latin:

(1) The presentradical, e.g. **AM** (nucleus)+ **A** = **ama-** ;
(2) The perfectradical, e.g. **amā-** (radical) + **AW** = **amav-**;
(3) The Part.Perf.Pass. e.g. **AMA** (radical) + **AT US** = **amatus** (or,**amāto**).

We can also see the Tatarian reciprocals of these three fundamentals of Latin derivate words in the following form:

(1) Present: **sü-yer-ge** [zu lieben],the Latin reciprocal "**ama-re**" [zu lieben];
(2) Perfect: **sü-yüw** [geliebt zu haben];the Latin reciprocal "**amav-isse**" [geliebt zu haben];
(3) Part.Perf.Pass.: **süy-miş** [geliebt];the Latin reciprocal "**ama-tus**" [geliebt zu haben].

- As far as the aim infinitive is concerned,we find its Tatarian and Prototurkish reciprocals,namely "**-ırğa**" and "**-U(W) ËRE**" respectively,in the form of "**-ere**" in Latin: bene lege**re** nōn facile est [Tat. "yaxşı oq**ırğa** oñay **tögil**].
- We see the "**-i**" suffix of Turkish,in the form of "**-di**" in Latin: occāsiō (i.e."accas**ıyiw**) discen**di** (in Latin "gerundium") [in Tatarian,"üyren**iw** fır-sat**ı**];cōnsilium legionem (legi**uw**nem) aggredien**di** (in Latin,"gerundium") [Tat.,legionn**ı** ur**uw** plan**ı**].
- The "**-ÎT**" suffix is used as the general infinitive suffix in Etruscan and in Protogreek:
  UQUÑUSUĢ **ËTÎRÎT** (in Etruscan) [to make it possible];
  UQUS **ËRÎKÎT** (in Protogreek) [to be understand].
  We also observe that this suffix is used in the sense of "**-lik**" suffix in Turkish:
  ÎKÎT ËSITÜ(W) (in Protogreek) [evli**lik** ilânı

(proclamation of marriage)].

We can also find this "**-ÎT**" suffix in European languages of today:

kras-**ot**-a (in Russian)[beauty];
pulchr**it**udo (Latin) [beauty];
bea**ut**e (French) [beauty];
bea**ut**y (English);
Schön**heit** (German)[beauty].

- We see that the "**-an/-en**" suffix,which forms the aoristum participle in Turkish,is also included in European languages:

In English: brok**en** bottels;
In Russian: unes**enn**ıy [which has been taken away] (past tense);
In Latin: am**ā**ns [lieb**end**] ;
am**ā**ntis [lieb**end**] (present tense);
In German: ein lieb**end**er Vater [a loving father]
In Turkish: sev**en** bir baba [a loving father].

- The suffixes "**ËS...-SÎT**"form the nominal compound [Turk:"izafet terkibi"] in Protogreek:
ÎKÎRÎT **ËS** ÎÇÎ**SÎT** [to make mat**ing** possible;in Turkish: çiftleşm**enin** mümkün kılın**ması**];in German: Ermöglich**ung** [ÎÇÎ**SÎT**] **des** [**ËS**] Beischlafens [ÎKÎR
As far as this example concerned,it is understood that the "**des**" particle in German had originated fron "**ËS**".
A participle which is placed with a noun as an attribution,acquires the suffix "**-ung**" in German and the suffix "**-ması/-mesi**" in Turkish (see the example above).As far as Etruscan is concerned we see this suffix in the form of "**-UNUT**":
UNULT O**Ñ**UT**UNUT** [to correct the deviated direction (i.e."compass"].
Accordingly,the following suffixes might have bee derived from "**-UNUT/-INIT**" in Etruscan:

(1) in German,the suffix of the present tense par·

ticiple "-end";e.g. "liebend [in Turk."seven"].
(2) In Latin,the suffix of the present tense participle "-ntis";e.g. "laudentis [in German, "lobend"].

- The suffix "-IL/-ÎL" has been used abundantly in Turkish,Protogreek and Etruscan:
  Urqun Inscriptions: ÏZÎGÎL BUDUN [holy nation];
  UYUŞIL ÖGÜZ [Federal River].
  Etruscan: OY ËSÎL ALT ÜY [representative house for voting (i.e. "parliament")].
  Protogreek: ÖGÜNÜL OY [the idea which makes one feel proud;in Tur."ögünülen düşünce"].
  We see this adjective forming suffix in English too: chemical energy,natural law,typical.
- The "-SÎT" suffix in Etruscan,forms the aoristum participle:
  UQUÇ ËLÎTÎB ËSÜY ËDÎTÎLSÎT [to which attention has been called by means of written notification].
  In European languages we see the following suffixes which might have been derived from this suffix probably:
  (1) the conjunctive mod of 3.person of the Latin auxiliary verb "esse";i.e. "-sit" [may be];
  (2) the suffix "-isti" which shows the 2.person of the indicative-perfect tense of Latin verbs;i.e."amavisti" [you had loved;in German: "du hast geliebt"];
  (3) the German suffix "-st" of the same tense:"du hast geliebt"[you had loved];
  (4) the suffix "-st" which shows the 2.person of the indicative-present tense in German:du liebst [you love];du wirst geliebt (passive) [you are loved];in Latin:"āmāris";
  (4) the "-st" suffixes of Old English which show the 2.person of indicative-present tense:
  Simple : thou helpest,
  Perfect: thou hast helped;

(5) The suffixes "-ist" and "-ast" which form adjectives from nouns in Russian: "kamenistıy" [stony] originating from "kamen" [stone];and "glazastıy" [having large eyes] originating from "glaza" [eye].

(6) The "-st" in the Turkish suffix "-miştin" may be related to "-SÎT" (i.e."ES-AT"): sen sevmiştin [thou hast loved].

- The suffix "-ur/-ür,-ar/-er,-ır/-ir" which forms the future participle in Prototürkish:
BÎLÎR BÎLGÎM BÎLMEZ TEG BOLTI [it looked as if I did not know what I knew].
We find this suffix in Latin in the form "-r" which changes the 1.person singular from active to passive:
Present tense: from "amao"(amo) [I love] to "amaor" (amor) [I am loved;in Ger."ich wede geliebt"];
Past tense (imperfect): from "amābam"[Ger."ich liebte"] to "amabar" [Ger."ich wurde geliebt"];
Future Tense: from "amabō"[Ger."ich werde lieben"] to "amabōr" [Ger."ich werde geliebt werden"].
The German reciprocal of the suffix "-çi" in Turkish,is "-er": such as "işçi"[worker]/Arbeiter", "avcı [hunter]/Jäger".On the other hand,since these suffixes,meaning "performer",are the expression of the 1.person in "-r" form in Latin,this indicates that this form also corresponds to the adjective defining this person in German;because the fact whether the 2. and the 3. persons are performers or not,will be clarified if the 1.person "can know" this fact,and this is the expression of the "passive case" (i.e.,the 1.person in the passive case),and the "-or/-r" in Latin indicates this.
- The suffix "-esi/-asi" in Turkish forms the participle of modality of effort:
göresim geldi [I yearn for] in Turkish;barası yol

[the road to be followed] in Tatarian.
ËSÎ ËM in Prototürkish forms a periphrastic conjugation;that is,"ËS" is the verb and "ËM" is the auxiliary verb.But,as it can be seen in the word "gïyesi > gïysi [dressing] in Turkish,the participle ËSÎ can also acquire the form of a "noun": ËSÎ ËM [I am] and ËSÎ BÎN [ich sei (in German)]:

In Prototurkish: ÖZÜ ËSÎS ËD,BUḠ BU ËSÎ ËM [ich bin der Fürst,der erinnert wird
In Etruscan: UW-ULUNUZ ËSÎ BÎN [in German "ich sei eure heilige Hoheit].

These expressions are found in Latin in the form of "sum" [I am] in the indicative mood for the 1. person of the auxiliary verb "esse" and also in the form of "sim" which indicates the mood of probability:ama-tus sum [ich bin geliebt worden], amā-tus sim |möge ich geliebt worden sein|.
"ËSÎ ËM" in Prototürkish has been translated into other languages in the following forms:

Prototürkish	ËSÎ ËM	Turkish	ben-im
English	I am	Greek	eimi
Latin	sum	Sanscrit	ásmi
Russian	ya yesm	Tartarian	mïn-min

- The suffix "-a/-e,-ya/-ye" forms the continuous tense of the verb in Turkish:
düşe-kalka (in Turkish)[struggling along,with difficulty];toya körmedim (in Tatarian).
We see that these suffixes form the gerund in Rus.: from "duma-yut" [they are thinking],"duma-ya"[continuous form of "to think",thinking] is formed;from "slıṣ-at" [to hear],slıṣ-a [hearing] is formed.
- The suffix "ËR" has been used to indicate the plural form (in Prototürkish):
ËLÎṢÎM-ËR [citizens];OḠLIN-ËR [sons];UZATIQIÑIR UÇUZ (in Etruscan) [leaderships of infinities].
We see this suffix in German too:das Haus/die Häus-

Prototürkische Grammatik
+
Preportugiesische Inschriften
+
Etruskische Inschriften
+
Der Anfang der alphabetischen Schreibens
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die Inschriften von Glozel

von
Kâzım Mirşan

MMB

PROTOTÜRKISCHE GRAMMATIK

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Prototürkische Grammatik

von

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INHALTSVERZEICHNIS

5 **Einleitung.**

15 **Die Kasus im Prototürkischen.**

15 Der Vokativ.
17 Der Nominativ.
19 Der Akkusativ.
21 Der Genetiv.
23 Der Dativ.
24 Die ÈSÌS-Konstruktion.
25 Der soziative instrumentalis.
26 Verzeichnis der prototürkischen Wörter und Sätze.
29 Literaturangabe für prototürkische Texte.

30 **Die Zahl im Prototürkischen.**

31 Die Mehrzahlbildung.
32 Die Einzahlbildung.

33 **Das Geschlecht der Substantive im Prototürkischen.**

33 Die Wortausgänge der männlichen Substantive.
34 Die Wortausgänge der weiblichen Substantive.
34 Die Wortausgänge der Substantive mit unausgesagtem Geschlecht.
35 Die Ausdrucksweise des Geschlechts in den Sätzen.

36 **Text-Examples to THE OLDEST EUROPEAN INSCRIPTIONS.**

43 **Textbeispiele aus dem Prototürkischen**

51 **Prototürkçe Yazıtlar Hakkında Konferans**

EINLEITUNG

Das prototürkische Wort steht in Sprachsystem in der eigenen, muttersprachlich gegebenen, semantischen und formalen Beziehung, im prototürkischen 'assoziativen Feld', und hat eigene semantische und formale Kongruenz, vgl. BU ĒL [dieses Volk], ËL BU [das Volk], ËL-ĒDÎL [das Volk zu sein]. Die Abhängigkeit wurde zuerst nur durch Nebeneinanderstellung und Tonabstufung bezeichnet, z.B. ONÇ ĒS ÜE [so erinnertes Kamel]. Dann erst entstanden die flexivischen Funktionskennzeichen, z.B. ÎÇ AW UÇ ÜEW [eigen dem Führer als Kamelung, d.i. "des Führers Kamel"]: aus ÜE AW entstand ÜEW.

Die Substantive waren zuerst nur im *casus rectus* [der nicht gebeugte, unabhängige Fall] ausgedrückt und die syntaktische Funktion des Kasus könnte durch beziehungsverdeutlichende Geleitwörter BU, UW, OŞ; ÖC, ËS, AT; ËM, ON; ËR, ĒL; OÑ, ËÑ; US, UQ; A, AW ausgesagt werden, z.B. BU ËL OY A [diese Volksmeinung] und ĒL BU, ËS BU ĒSÎD [höre die Meinung meines Volkes]. Durch die Vereinigung der Begleiter mit dem *casus rectus* entstand eine substantivische Flexion unter lautlichen Veränderungen, wie UÇ A ⟶ UÇU.

Da die beziehungsverdeutlichenden Geleitwörter ausdrucksweich waren, haben sich aus diesen ausgeprägte Kasus-Artikel und Kasus-Suffixe entwickelt, z.B. aus dem Demonstrativpronomen BU [dieses hier] mit präpositiver Stellung entstand der Artikel BU mit postpositiver Stellung (z.B. ËL BU), wobei unter den Artikeln im Prototürkischen die den Kasus, und nicht das Geschlecht und die Zahlform identifizierenden Relationspartikel zu verstehen sind. Diese werden nur dann gebraucht, sofern das Substantiv an sich schon Bestimmtheitscharakter, formale und semantische Funktionskennzeichen (Flexionsendung, charakteristische Stellung) hat und andere beziehungsverdeutlichende Wörter nicht gebraucht werden sollen, oder können, z.B. in dem Satz OQUŞ ËS / UÇUÑ ONIÑ / ĒSÎS ËS [die Würde gehört dem ON'schen Führer] ist UÇUÑ ONIÑ flexivisch bestimmt, dagegen wird OQUŞ mit dem Artikel ËS identifizieret, vgl.

domus patris est [lat.,das Haus gehört meinem Vater].

Die basische phonologische Einheit der türkischen Syntex besteht aus Segmenten.Die Segmente sind rektionale Satzglieder hinsichtlich der finalen Verbindungen und bilden inhaltlich eine umrissene Stufe des Satzes.Durch Hervorhebung eines Segmentes als Gegenstand der Erklärung ist es im Türkischen möglich,Sinnes-Motionen zu erhalten,z.B. der obige Satz,der aus drei Segmenten besteht,kann auch als 'die Erinnerung des würdigen ON'schen Führers' mit Hervorhebung des dritten Segments (gegenüber der Hervorhebung des ersten Segments!) und auch durch artikulative Identifikation des dritten Segments mit dem Artikel ËS als 'wegen der Erinnerung [ĒSÎS ËS] des würdigen ON'schen Führers (errichtet)' übersetzt werden.

Die Beziehungsverdeutlichenden Geleitwörter waren im Prototürkischen zuerst Autosemantika [Begriffswörter],wie BU als 'der Führst' und AT als 'der Name';und erst dann entwickelten sie sich als Synsemantika [Formwörter],wie BU als 'dieser hier',oder 'der, die,das',vgl. z.B. ÖZÜ ĒSÎS ĒD BUĞ BU ĒSÎ ĒM [ich bin der Fürst, der sich erinnern liess]; und wie AT als 'als',vgl. z.B. QARA AT ULU A QULUÑUB [durch seine erfolgreichen Dienste war er eine Erhabenheit als Gouverneur].Wegen des geringen Bestandes an Geleitwörtern müssten für verschiedene Kasus [die syntaktischen Funktionen der Nennwörter] die gleichen Artikel verwendet werden,z. B. in dem Satz BU ALTIÑ ON UYUL UÇ BU,ËL BU,ËS BU ËSÎD [dieser Bevollmächtigte ist der Führer der ON'schen Föderation,höre die Meinung meines Volkes (der doppelte Akkusativ!)] ist ËL BU [das Volk] semantisch als 'meines Volkes' zu übersetzen,weil BU ALTIÑ (auch = 'ich') ist der Bevollmächtigte 's e i n e s' Volkes,und der gleiche Artikel BU bei ËS BU wird im Akk.Sg. verwendet. Andererseits hatten manche Kasus mehrere Bildungsweisen,z.B.Akk.Sg. mit BU (s.oben!) und AP-AT,z.B. BASINIÑ USUTUL AP-AT UQUSUT OY OLUÇUZ [die Geschworenen,die die Hinrichtung beglaubigen];Gen. Sg. mit BU (s.oben ËL BU,'des Volkes'],oder mit ËS ,z.B.ALTUN OŞUĞU UÇ ËS BĒĞ ËSÎS [durch Seine Majestät der Führer Fürst benannt;UÇ ËS = 'des Führers'].

Bei der Untersuchung der grammatischen Erscheinungen der Protosprachen ist besonders zu beachten,dass zwischen Wort,Wortgruppe

(Segment) und Satz grosse Unterschiede hinsichtlich ihrer strukturellen Einheit keinesweges obligatorisch sind, z.B.'ululaг'(s. Mirşan 1966,S.32),mit Betonung de zweiten Silbe,bedeutet ' sie sind gross' [eine Aussage mit einem Adjektiv als Prädikat] und mit Betonung der dritten Silbe 'die Grossen' [ein Substantiv].Ausserdem erweist sich in den Indikatoren eines Wortes eine Überlagerung der lexikalischen und grammatischen Bedeutungen als möglich. Z.B. bei dem türkischen Wort *ulu* [gross] fungiert der indikator '-u' als Genetivmerkmal (vgl.ÖDÜŞ UÇU [der Führer des Staates]), auch als Dativmerkmal (vgl. ÖGÜZ AŞU ĔL [das Volk hinter dem Meer;das Volk jenseits des Meeres] und enthält auch die verallgemeinerte grammatische Bedeutung der Gegenständlichkeit, die dem Substantiv eigen ist [der Grosse].Auch in den folgenden Fällen des türkischen Verbs schichten sich die Bedeutungen der Zahl und der Person auf: *ala-mın* [Tatarisch,ich nehme], Präsens 1.Pers.Singular,*ala-bız* [wir nehmen], Präsens 1.Person Plural. Diese Form der Aussage bleibt auch bei einem Adjektiv als Prädikat erhalten: *ulu-mın, ulu-bız.*

Der Indikator '-a/-e' spielt im Konjugationssystem als Nullanzeiger der Form der dritten Person eine wichtige Rolle,indem vom Standpunkt der Redekette die grammatischen Bedeutungen dieser Form verbunden werden (Mirşan 1966,s.33-34),z.B. im Tatarischen *ala-mın* [ich nehme],*ala-sın* [du nimmst],*ala* [er nimmt],und überlagert sich mit dem Aktiv des Präsensstammes: *ala* oder *ala-dı* [er nimmt,Präsens!],*ala-ïdi* [er nahm,Imperfekt;im Türkischen *alırdı* —› ALA ĔRTĬ], *ala-çag* [er wird nehmen,Futurum I vom Präsensstamm],*ala-sı (yol)* [bevorstehender (Weg),das Partizip Futur Aktiv], was,abgesehen von Personenzeichen,auch mit dem Lareinischen übereinstimmt: *amā-t* [er liebt], *amā-ba-t* [er liebte], *amā-b-i-t* [er wird lieben],*amā-tūrus* [im Begriff zu lieben].

Die Grundleistungen aller Sprache sind Bedeutung,Identifikation und Funktion,wenn wir zuerst keinen Unterschied zwischen Wort,Phrase und Satz machen: ĔL / BU ĔL / BU ĔL A,oder ĔL / ĔLĬ / ĔLĬM. Durch diese drei korrelativen Momente konstituiert sich der prototürkische Satz durch das Zusammenspiel von 4 Wortarten:
1. *Cāsus indefinītus* [der endungslose Stamm eines Nomen],wie AT,

ËR,ËL usw.

2. *ā verbō* [dynamische Verben in der Imperativform des Verbes], wie AL,UQ,ËD,AN,ON̄,UR usw.
3. KBR [kommunikative Bezogenheitswörter des Redeaktes](Urpronomina 1.,2. und 3. Ordnung;statische Verben für die ist-Sätze des Sich-ins-Verhältnissetzen),wie ËM (1.Person),ËN̄ (2.Person),ON (3.Person).
4. EEP [emotional-expressive Partikeln], Λ und ΛW.

Die Indefinita werden endungslos,unflektiert,als ein betontes 'Sinnwort' gebraucht und dienen dem Sprecher zur allgemeinen oder unbestimmten Nennung besprochener Grössen [lat. Quanten], die er nicht genauer benennen will,muss oder kann,z.B. AN ËL [diejenige, nämlich die bildlich dargestellte Athena,deren sich das Volk erinnert] (s.Mirşan 1973,s.56,pg 125),ausgedrückt im *vokativus indefinitivus* als eine elliptische Aussage,wo die Relation der Aussage nur aus Sinnwörtern und der bildlichen Darstellung identifiziert werden kann; UW ON [die Kundgebung (weil es eben geschrieben steht!) über die nationale Heiligkeit] (s.Mirşan 1970,s.79),ausgedrückt wieder im *vokativus indefinitivus* ohne Subjekt;ALTUÇUN ODUZ [der Sieg des Königs] (Mirşan 1970,s.88),ausgedrückt im *nominativus indefinitivus* ODUZ [der Sieg].Hier steht der Genetiv ALTUÇUN in naher Beziehung zu dem Element des Ausdrucks,denn was der Genetiv,der zwei Substantive miteinander verbindet,bezeichnet, kann man auch durch eine adjektivische Wendung,oder durch eine Wendung mit 'haben' bezeichnen: der Sieg des Königs = der königliche Sieg = der Sieg,den der König hat.Die gleiche Relation kann auch durch ein Kompositum ausgedrückt werden,ODUZ ALTUÇ [Königssieg,vgl.Vaterliebe,Vaterhaus], wo sie ohne sprachliche Kennzeichnung implizit verstanden wird,vgl.hebräisch *melach mizraim* [der König (von) Ägypten].

Somit wurde in der Urzeit die Bedeutung des Wortes in jedem Einzelfalle durch seinen Gebrauch bestimmt,wobei bei der ursprachlichen Rektion besonders zu beachten ist,dass die Stelle des Nominatives als Subjekt [der Satzgegenstand] durch grammatische Konstruktionen eindeutig belegt ist.Sie braucht nicht nur Kasus-Identifikationen und Flexionen,sondern kann bei vokativer Aussage auch als 'vorhanden hingestellt' angenommen werden:

Athena = sie (ist) Athena [ein Substantiv als Prädikat, wobei im Deutschen zum Substantiv und Adjektiv die sog.Kopula bin,bist,ist usw.hinzutritt]. In dieser Hinsicht ist der Vokativ [die nominale Form des Rufes,des Anrufes,der Anrede] dem Imperativ verwandt,in dem das Phänomen des Wirkens dominant ist.Gegenüber dem Imperativ, der nur als Prädikat stehen kann,kann der Vokativ als auch Subjekt stehen : 'Sokrates!' heisst 'Sokrates,wende dich her,höre mir zu'.

Im Türkischen,wo zwischen Subjekt und Prädikat eine 'Relation der Unterordnung',oder eine 'wechselseitige Zuordnung' besteht, und wo diese Funktionsgewohheit,die prädikative Erfassung des Nominatives,ursprachlich gegeben ist und somit das Verständnis sichert,kann der Nominativ unter der Rektion des Prädikats bleiben und die Identifikation des Nominatives sich dem Prädikat inhärieren,d.h. der Nominativ kann hinter dem Prädikat als Teil desselben ausgedrückt werden und als selbständiges Wort fehlen : OMAY ËLÎTD-Î [es (= -Î) wurde die Einberufung mitgeteilt]; BËG ËRTÎ-M [ich (= M) war der Fürst],was eigentlich BËG ËRTÎ BUN sein sollte,und somit kommen wir,wenn wir die inhärierte Form des Subjekts nicht berücksichtigen,wieder zur vokativen Aussageform der türkischen Ursprache zurück : was am Anfang ist,wird auch am Ende ähnlich (Mirşan 1973,S.34).

Die wechselseitige Zuordnung von Subjekt und Prädikat kann nicht nur als 'verbale Erfassung des Nominatives',sondern auch als **'nominales Prädikat'** in Erscheinung treten : BU ATIMIZ OMAY BËG BÎZ [unserer dieser Name ist OMAY BËG],wo BÎZ [wir] als 'ist' zu übersetzen ist.Der Nominativ erhält nämlich die obligatorische Fügungspotenz mit der finiten Verbform, wenn er in den Satz in Subjektfunktion eingeführt ist : AT-I-M [mein Pferd, = das Pferd (Subjekt) ist meines].

Im Türkischen beruht die Verbbasis 'ā verbō' als Prädikat auf der imperativen Aussage,wobei das Imperativum immer ein betontes 'Sinnwort' ist,und durch den Imperativ wird der Satz zu einem Mittel des Wirkens, z.B. ËR-ËRÎM BU ËSÎD! [höre meine Persönlichkeit in dieser Weise], ËM AT ËZÎZ ËT [sei gesegnet (wie diese Löwe)!], was in der grammatischen Erscheinung mit AN ËL (s.S. 8) verglichen werden kann und somit wäre es ein Fehler,wenn man auf die Feldstruktur der grammatischen Erscheinungen (mit Substantiv,

Verb,und Adjektiv) in ihrem paradigmatischen Zustand die Gesetzmässigkeiten übertragen wollte.Dies sehen wir auch bei der Verschmelzung des postponierten enklitischen subjektivischen Pronomens 2.Person Singular mit der finiten Verbform auf einer älteren Stufe des Deutschen : nimus du → nimustu → nimist.

Somit sehen wir ein,dass der Kasus Indefinitus und ā verbō (s. S. 7-8) allein den eigentlichen Aussagegehalt des Satzes bietet, und die Wörter differenzieren sich in Substantiv,Verb,und Adjektiv, sobald Sätze da sind.Daß Substantiv,Verb,und Adjektiv voneinander verschiedene 'Bedeutung',oder verschiedenen 'Sinn' haben, heisst nicht,daß sie in verschiedenem Sinne Werkzeug sind,um im Sprechen eine Darstellung von etwas Vorliegendem,eine Wirkung,oder den Ausdruck des Inneren zu erreichen.Diese Differenz ihrer Funktion liegt vielmehr im ganzen Satz,genauer gesprochen im Prädikat (substantivisch,verbal,adjektivisch!) : durch den Imperativ etwa wird der Satz zu einem Mittel des Wirkens,durch Indikativ vornehmlich zu einem Mittel der Darstellung und, wenn der Aussagegehalt ein Finitum ist,bildet dieses die Mitteilungsbasis, z.b. im Türkischen 'ola-yım' [ich will werden], 'gel-sin' [er soll kommen].

Wenn man der Gesetzmäßigkeit der Struktur der grammatischen Erscheinungen eine allgemeine Bestimmung geben will,und sie mit dem Begriff 'der Feldstruktur der grammatischen Einheiten' ausdrückt, dann sehen wir,daß viele Wortklassen (Adjektive,Partizipien, Aoriste,usw.) von ihren qualitativen Merkmalen entfernt sind,und in den Kern der anderen grammatischen Felder übergehen. Z.B. die Partizipien nähern sich dem Verbalnomina,dem konjugierten und finiten Verb (vgl. im Qazantürkischen nomina agentis 'alıwçı' [der Käufer,der Abnehmer]; Part.Präs.Aktiv 'alıwçı (bala)' [abnehmendes (Kind)] ; Verbum Finitum 'alıwçı',und auch konjugiertes Verb 'alıwçı' [er ist der Abnehmer]); die Demonstrativpronomen nähern sich den Personalpronomen (vgl. BU ON [wahrscheinlich unter anderem auch 'dieses hier'] → BUN [bin] → BİN [bin] → MËN [ich]; und BU → BÏ [im Mandschu'ischen 'ich'],usw.).Dies zeugt davon, daß die Redeteile der Feldstrukturen sich überschneiden und somit aus einem Wort einer Ursprache sich verschiedene grammatische Erscheinungen bilden können.Danach ist nicht zu erwarten,

daß griechische, lateinische, und türkische grammatische Erscheinungen, die aus einer gleichen Ursprache (Prototürkisch!) entstanden sind, in paradigmatischen Systemen der Grammatik dieser Sprachen unbedingt eine Identität zeigen müßen.

Doch in den meisten Fällen treten unter den verschiedenartigen grammatischen Erscheinungen einer Ursprache dominierende Merkmale hervor und auch in das geschichtliche Griechisch ragen noch kenntliche Reste des Prototürkischen hinein. Zuerst haben wir die Spur des Partizips ON [ὤν] im Protogriechischen, wenn auch im heutigen Griechisch die Weglassung des Partizips *on* mit geschichtlich verschiedenen Syntagmen vollzogen ist, z.B. *a di xaxoürgos = ate xaxoürgos on* .Die Konstruktion dieses Partizips ist mit dem Satz UW ON [die heilig anerkannte (Schrift oder Kundgebung)] gegeben, denn hier bezeichnet die Aussage mit dem substantivischen Urpartizip durch ON Tatsachliches, Anschauliches, und was bereits vorliegt, wenn es auch seine Bedeutung als Kasus Indefinitus (die Nation) nicht verloren hat, und in dem Satz ONUN OY ĒRÎS ON (ĒRÎS ON = erreichende) wandelt sich der Kazus Indefinitus ON zum wirklichen Partizipialzeichen [durch das Partizip wird das Tun als Eigenschaft dessen, der es tut, ausgedrückt, oder durch das passive Partizip als der (oder das) von dem Tun betroffene]. Im heutigen Türkischen können wir das Stammwort ON in folgenden Qırğızischen Sätzen identifizieren: *On nämäsi onun* [was ist mit ihm los!], wofür auch '*Ol nämäsi onun*' gesagt werden könnte; *onowdon kētpēyt kēwlērin* [deine Wörter lassen sich nicht vergessen], wo '*ono-*' 'erinnern', 'Gedanke', 'Erinnerung' bedeutet. Vgl. auch im Finnischen *on* oder *hän on, se on* [er ist].

Wir können auch die Partikel des potentialen Optatives *an* [unter Umstanden, allenfalls; im Neugrch. 'wenn'. Vgl. im Qırğız'ischen *an üçün*, 'deswegen'] mit AN [denke an die Heiligkeit, an den Heiliggewordenen Helden, erinnere dich der Heiligkeit, usw. Vgl. sumero-akkadischer Himmelsgott AN, —ANUM geschrieben], und *xen* [im Gr. wird ein Bedeutungsunterschied zwischen *an* und *xen* nicht deutlich] mit ĒKEN [seiende] vergleichen, und somit auch den Bedeutungsunterschied dieser Modalpartikeln verstehen, und auch erfahren, warum bei Homer *an* in negativen Sätzen häufiger ist, und *xen* dagegen in Relativsätzen, da ĒKEN eine positive Aussage bildet. Die Potenzial-

partikel AN geht im Protogriechischen auf Künftiges und Zeitloses: ÏKÎT ËSÎTÜ AT ËSÎN AN [du weißt allenfalls,dass sie seine Frau ist; seine Frau möge für immer in Erinnerung bleiben], und dagegen druckt ËKEN die Möglichkeit einer Verwirklichung eines Verbalinhalts aus; z.B. im Qazantürkischen *'ol awruw ïken'* [es zeigt sich,daß er krank ist]. Auch *otan* [als] kann mit AT AN,*os an* → *sun* [wie] mit UQUS AN verglichen werden,und die Negation *mi/mü* steht mit türkisch *-me/-ma* im Einklang.Der wünschende Optativ *os* ist mit protogriechisch US,oder UQUS zu vergleichen,weil man gewonlich nicht bedenkt,daß jenem,der an die göttliche Allmacht US [Instanz,Körper] oder an UQUS [Verstand] glaubt,kein Wunsch erfüllbar ist. Vgl. ausserdem im Qazantürkischen den Optativ auf *'-esi/-asi'* und den Konjunktiv auf *'-se/-sa'*.

Die proto-prototürkischen Substantive und *ā verbō* sind uns aus den isolierenden Sprachen her bekannt.Abgesehen von der Wortstellung im Satz gibt es hier geringe Unterschiede zwischen den grammatischen Kategorien.Der englische Satz *' steam boat blows whistle'* kann hier als Beispiel dienen.Jedes dieser Wörter lässt sich im Englischen als Substantiv und als Verb verwenden.Daß man in diesem Satz an *blow* ein *-s* angefügt hat (was die Chinesen und auch Urprototürken nicht tun würden),weil das Subjekt eine 3. Person Singular ist, weist auf die Notwendigkeit der KBR hin (S. 8), d.h. des Existenzialausdrucks.

Die Gestaltung eines Geschehens oder Seins in einem Satz wurde im Prototürkischen durch Sinnwörter (Substantive und *'ā verbō'*) logisch-grammatischer Natur geprägt und KBR gaben den Sinnwörtern die für einen Redeakt notwendige Semantik der Bezogenheit im kommunikativ-grammatischen Charakter,und festigten den gesamten Kommunikationsprozess des Satzes nach der Aussageweise des Redenden; Z.B. wenn wir bei dem Satz BU ËL OY A ÜYÜ ËM ËSÎS das ËM auf BU ËL [dieses Volk] beziehen,wird der Satz den Sinn 'die Erinnerung,die diesem Volke gehört' erhalten,mit bezug ÜY [das Haus] aber den Sinn 'die Meinung des Volkes,ein eigenes Haus zu besitzen'.Für die Veranschaulichung des Unterschiedes zwischen den urprototürkischen Pronomina und dem heute eingebürgerten Begriff der Pronomina kann die Bildung ÖGÜ ËN [eure Würde] → ÖGÜN [ich] → egon → 'ego' [grch. ich] aufgeführt werden, wonach aus dem

Urpronomina 2.Ordnung ËÑ ,das eigentlich 'der Angeredete' ist,der Redeakt 'der Redende selbst' hervorgeht.Dagegen ist ÖGÜ ËM AT → 'egonet' [lat. ich] grammatisch richtig gebildet.

Die Anwendung der KBR in ist-Sätzen hat in der deutschen Sprache einen wesentlich anderen Sinn als in den beiden klassischen Sprachen,und auch im Türkisch. 'Sokrates war ein Weiser' heißt

griechisch 'S. sophòs en' (en = er war),
lateinisch 'S. sapiens fuit',
prototürkisch 'S. ÖG-ON ËRTÎ' (ËRTÎ = er war),
qazantürkisch:'S.oñğan-kişi ïdi' (ïdi = er war).

Die kennzeichnenden Züge für diesen sprachlichen Typus stammen aus dem Prototürkischen : ËSÎÇ AT ÖGÜÑÜZ [ich bin die sinnliche Eigenschaft, -ÜZ = bin], ËSÎÑ ËSÎTÎNÎM [er ist, -ÎM = ist],vgl. ËSÎ ËM [ich bin;'I am'], ËSÎ BÎN [ich bin], ËP-PÎN [es ist],Ë-SÜY [es ist],UYULUĞUTUNÜÇ UÇ-UÇU Ë D [es ist (ËD) ein grosser Staat], AT ÖGÜTÜM ËSÎÑ ËR [er (ËSÎÑ) ist (ËR) der Würdige],Ë-SÎÑ ËSÎTÎNÎM [er (ËSÎÑ) ist],UP-ULIĞI BUY ËP-PÎN [ich bin der hohe Fürst],OÑUN ATIN-ITIS [der Erfolg ist (ITIS) deines (ATIN)].

Aus diesen Beispielen ersehen wir,daß die pronominalen Ausdrücke nicht nur aus KBR,sondern auch aus Substantiven (z.B.'AT') und 'ā verbō' (z.B. 'ËD') gebildet wurden,weil die beschränkte Anzahl der KBR im Urtürkischen nicht ausreichte,die reicheren und verfeineteren Ausdrucksweisen zu bilden.Die Spuren des Prototürkischen KBR können wir heute im Qırğız'ischen beobachten : *aytqan sözü curtqa ëm* [seine Wörter sind dem Volke **von Nutzen**], *on* [dasjenige,jenes], *ëm* tabuw [**ein Mittel** (gegen Krankheiten) zu finden], *on nämësi onun* [**was ist** mit ihm los?!]. Um aus unserem Rahmen nicht herauszukommen,wollen wir hier die Sanskritentsprechung von ËSÎ ËM,*asmi*, dahingestellt haben.

Die vierte Wortart,die EEP [reine Funktionswörter ohne eigene Bedeutung],bildet einen besonderen Wortbestand des Prototürkischen.Es sind Vokative,und sie fungieren segmentsbestimmend mit verschiedenen Funktionskennzeichen, z.B. *A* als Partizipium Präsentis und *AW* als Partizipium Präteriti.

Die Spuren der Prototürkischen EEP lassen sich im stammbildenden Suffix des lateinischen Verbs erkennen :
a) der Präsensstam , z.B. AM A → *am* [Stamm] + *-a-* [stammbilden-

des Suffix] = *ama-*.

b) der Perfektstamm, z.B. *AMA AW* → *ama* [Stamm] + *-v-* = *amav-*.

c) der Part.Perf.Pass., z.B. *AMA AT US* → *ama* [Stamm] + *-tus* = *amatus*.

Die gleichen Formen lassen sich auch im Qazantürkischen im Verbum Infinitum beobachten:

a) Präsens: *Sü-yer-ge* [zu lieben], vgl. *ama-re* [lat.zu lieben].

b) Perfekt: *Sü-yüw* [geliebt zu haben], *vgl. amav-isse* [lat.geliebt zu haben].

c) Part.Perf.Pass.: *Süy-miş* [geliebt], vgl. *ama-tus* [geliebt].

Die Prototürkische Ursprache kennt den substantivischen Aufbau der Sätze. Das Satzgefüge besteht aus der rektionalen 'Subordination' und die subordinierten Satzglieder ('die einfachen Sätze') werden durch weitere Subordinationen miteinander verbunden. Wir können drei Arten der Satzgefüge unterscheiden:

1. Attributive Satzgefüge als einfacher Satz: UÇUÑ (Subj.) ONUÑ (Präd.) = Er ist dein ON'scher Führer, oder dein ON'scher Führer.
2. Prädikative Satzgefüge als einfacher Befehlssatz: OQUŞ (Subj.) ËS (Pr.) = Erinnere dich der Würde.
3. Komplexe Satzgefüge, bestehend aus attributiven und prädikativen Satzgliedern mit attributiven und prädikativen Ausdrucksweisen: OQUŞ ËS UÇUÑ ONUÑ (Subj.) ËSÎS ËS (Präd.) = Erinnere dich des würdigen ON'schen Führers, oder die Erinnerung an den würdigen ON'schen Führer.

Die Prototürkische Sprache kennt die Koordinierung der Sätze nicht (Satzverbindung und Satzreihe!), und das Subordinationsgefüge bildet auch keinen getrennten Teil im Satz, z.B. wie im Englischen '*this is the book* (Hauptzatzteil) *that I want* (der subordinierte Satzteil)'. Ausserdem haben die Sätze auch Sinnes-Motion und '*cōnstrūctō ad sēnsum*', z.B. können sie mit gleichem Bau als Satz und Phrase verstanden werden (s.oben UÇUÑ ONUÑ!).

DIE KASUS IM PROTOTÜRKISCHEN

1.0 DER VOKATIV,

die nominale Form des Rufes,des Anrufes,der Anrede.

1.1 Der vokativus indefinitivus

Die Indefinita werden endungslos,unflektiert als ein betontes 'Sinnwort' gebraucht und dienen dem Sprecher zur allgemeinen oder unbestimmten Nennung besprochener Größen [lat., Quanten], die er nicht genauer benennen will,muss oder kann: UW-ON [die ON'sche Heiligkeit oder 'Kundgebung über die nationale Heiligkeit'], ausgedrückt in dem vokativus indefinitivus ON, weil weitere nähere Bestimmungen dieses allgemein bekannten Begriffes nicht notwendig sind,u. somit als 'Sinnwort' identifiziert werden kann ; UÇ ISIP BUY [der Führer schrieb diese Aussage]; ALTUÇUN ODUZ [der Sieg des Königs].

Der vokativus indefinitivus wird im Türkischen im Nom.: *ben bir elma aldım* [ich habe einen Apfel genommen], und für die allgemeine oder unbestimmte Nennung im Akk.: *bir elma aldım* [ich habe einen Apfel genommen], in individualer Unbestimmtheit, und *elma aldım*, in kollektiver Unbestimmtheit, und auch im Gen.: *bahçe elması* [der Apfel des Gartens] gebraucht.

Aus dem allgemein bekannten und deswegen semantisch bestimmten Wort ON (die ur-türkische Nation!) entstand im Türkischen ein Obliquusstamm durch die Endung 'n' : ONUL ËT ËSÎNÇÎN [die ON'sche Vereinigung], BUQUQUN [oder BU OQ UQUN,des Fürsten], UYUL BU ONUN [die Föderation des ON's].

Auch im Türkischen blieb die gleiche Eigenschaft : *Könülün içre* oder *gönlünde* [in seinem Herzen]. Im Lateinischen werfen die Stamme auf '-n' das 'n' im Nom.Sg.ab,z.B.: *nātiōn(is)*, Nom.Sg.: *nātiō* und somit steht das Lateinische in obiger Hinsicht mit dem Türkische n im Zusammenhang.

1.2 Der vokativus präsentis

1.21 mit dem Artikel 'A' [ist doch!]

AP-ATIM QARA ÇUR A [mein guter Ruf ist doch QARA ÇUR]; TÜRÜK UÇ A KÜMÜSÜG ĔR [der Würdenträger ist doch der türkische Führer].

Vgl.den Vokativ auf '-e' im Lateinischen: *amīce* [lieber Freund!], und die Wörter der a-Deklination im Nom.Sg.als Vokativ: *fābula* [die Geschichte]. Auch im Qasantürkischen Ind.Präs. *süye* [er liebt], gegenüber dem Lateinischen AMA AT → *ama-t* [er liebt], und die Imperativformen *amā* [liebe!], nach der Stammform '1.21', und *süy* [liebe!], nach der Stammform '1.1', stehen in engem Zusammenhang;

1.22 mit dem Artikel '-I A'

OĞLI ATI ĔS OĞUP OĞUR OTI A [dieses Feuer ist für die Gelobung des Volkssohnes bestimmt]; QARA AT ULI A QULUÑUB [mit seinen erfolgreichen Diensten ist er eine Erhabenheit als Gouverneur gewesen], ÎNÎ ĔL ĔRÎ A [seine Persönlichkeit sichert den Volksfriede]. Vgl. griech. Nom.Pl.*chorai* und im Lateinischen den ursprachlichen Wortausgang im Nom.Pl.*fabulai* [die Geschichten], *tenebrae* [die Finsternis].

1.23 mit dem Artikel 'ATI A'

ULI ATI A ON UWUÑ [seine Erhabenheit gehört der verehrten ON'schen Heiligkeit].

1.3 Der vokativus perfectus

1.31 mit dem Artikel 'AW'

ON ÖZÜ ĔSÎD AW ĔL URUB [durch das ON ge-nann-te Volk begraben], ÎÇ AW [stamm-te], AW ĔS [habe-nd], ONUZ UYUN AW [unsere ON'sche Vereinig-ung].

1.32 mit dem Suffix '-W'

UÇ ÜEW [des Führers Kamel-ung], OĞIW OŞ ĔSÎZ BU OŞ

[wir wurden wie folgt gelobt].

1.33 mit dem Suffix '-WI'

ÉS OĞLWI [die Gelöbnung], ÉSÎD ÉSÜ(W)Ü [das Versicherin-ner-t].

1.34 mit dem Artikel 'AWA'

ALTMIŞ YASIM AWA [in meinem sechzigsten Lebensjahr].

2.o DER NOMINATIV [bezeichnet das grammatische Subjekt]

2.1 Der nominativus indefinitivus (s11)

Im Türkischen ist die Stelle des Nominativs als Subjekt (des Satzgegenstandes) unbesetzt. Sie gilt als vorhanden hingestellt, als Satzaussage gegeben und deswegen braucht sie keine weitere Kasus-Identifikation im flexivischen Bereich. Die zwischen Subjekt und Prädikat eine 'Relation der Unterordnung' herstellende Zuordnung besteht bleibt beim Nominativ unter der Rektion des Prädikats und die Identifikation des Nominativs in härie sit dem Prädikat: *O bize geld-i,ben evden geld-i-m,o gel-i-r*, ONAY ÎLÎTD-Î [die Einbefurung wurde mitgeteilt], QUTLUĞ ÎÇÎĞÎSÎ B-U-N [ich gehöre 'QUTLUĞ' an], BU ATIMIZ OMAY BÉĞ B-Î-Z [unser dieser Name ist OMAY BÉĞ]. Somit wäre die bessere Ersprechung dieses Kasus als prädikativerfassten Nominativ'; jedoch der Begriff des Nominativs bleibt dem Prädikat trotz dem inhäriert, wenn die Identifikationsbezeichnung-Affixe im Prädikat reduziert oder ausgestoßen (in Synkope) werden sind.

Da diese Funktionsgemeinheit, die prädikative Erfassung des Nominativs, durch die Sprachmelodie gegeben ist und somit das Verständnis sicherstellt auch der Nominativ hinter dem Prädikat als Teil desselben ausgedrückt werden, und als selbständig gehört fehlen: BÉS QIRQÉR-YAŞ ÉRTÎ-M [ich war in meinem 35sten Lebensjahr]. Der Unterschied zwischen vokind.(S15) und nomind. besteht darin, daß der erste evokativ und der letzte prädikativerfasst wird.

2.2 mit Demonstrativartikel BU für starktonige Darstellungen

Das Demonstrativpronomen BU [dieser hier] mit präpositiver Stellung entwickelte sich zum Artikel BU mit postpositiver Stellung als starktoniges Demonstrativum: ÖZÜ ËSÎS ËD BUḠ BU ËSÎ ËM [ich bin der Fürst, der sich erinnern liess], BU AL-TIÑ ON-UYUL UÇ BU [dieser hier, der Bevollmächtigte, ist der Führer der ON'schen Föderation].

2.3 **mit appositivem Artikel ATI AT für aktive Darstellungen**

Die Wahl des Artikels entscheidet über die Darstellungsweise des geschilderten Geschehens oder Seins. In dem prädikativen Attribut (als selbständiges Satzglied) eines Nominatives (z. B. ËLÎ, mit der Kapula '-Î') mit dem Substantiv **ATI AT** wird das Satzglied als Wirksamkeit eines Vorgangträgers dargestellt, der Sachverhalt als Manifestation des Erzählers aufgefasst: BU, ËLÎ **ATI AT**, ON UÇ UYUN A [dieses hier, das Volk, ist doch die ON'sche Bundesführung].

2.4 **mit dem Verhältnis-Artikel '-I AT' für ALP [possessive] Darstellungen**

Mit dem Attribut **'-I AT'** wird das Satzglied als 'Besitzverhältnis' hingestellt, von aussen betrachtet, ist die Darstellung distanziert und perspektivisch: OTU **AT** UR AS IÑ [das verbrennend Begrabungsmahl], ÎTÎ **AT** ËSÎTÎT OQUÑ [die völkische Instanz, 'der Impuls' benannt], ËR AT BU OḠU **AT** ËSÎZ [als die Persönlichkeit die Würde habend]. Vgl. die Präposition **'ad'** im Lat.: *Urbs ad Tiberim sita* [die Stadt am Tiber, ad = an, bei].

2.5 **mit dem qualitativen Artikel AT für prädikative Darstellungen**

Mit dem prädikativen Attribut **AT** wird das Satzglied als wesentliche Beschaffenheit eines Zustandsträgers erfasst, der Sachverhalt innewohnend ausgedrückt: UP-UYULUNUW AT, ODUÇUZ **AT**, AP-ATIZ [wir sind die Generale der nationalen Vereinigung]; ËL **AT** OÑUNUT [der Volkserfolg]; ËM **AT** ODUÇ ULU USUNUTUZ [der Besitzer ist die große Instanz der Siege]; OḠ **AT** UW ÎT ONÇ ËD [der Mensch ist der heilige Impuls der Schöpfung]; ËSÎÇ **AT** ÖGÜÑÜZ [das Geruchsdasein]. Vgl. die Präposition *ad* [zu] im Lat.: *ad agendum nati sumus* [zur Tätigkeit sind wir

geboren].

2.6 **mit dem Verbal-Artikel als 'cāsūs oblīquī'**
Das Prädikatbezeichnet unterscheidet sich dadurch, das Verhältnis einer Sache oder Person zur Sphäre des Subjekts: OQUŞ ËS UÇUÑ ONIÑ ËSÎS ËS [die Würde (Subj.) gehört (Präd.) dem ON'schen Führer (Person)], somit trägt Prädikation in gewissem Umfange auch das syntaktische Merkmal des Subjekts. Andererseits kann ein Verbum durch ein Substantiv im 'obliquen' Kasus bestimmt werden und so die Aktionsartverschiedenheiten: BUW-ONINA ËSÎZ A [wir gedenken (Verbum) des ON'schen Fürsten (Substantiv)]. Somit sind alle Voraussetzungen für die Bildung eines Verbal-Nomens mit präpositivem Artikel gegeben. Wurde nach Funktion und Form des Satzes einem festen Platz und einer festen Möglichkeit zugewiesen worden: ËS OĞIWI [die Würdigung], ËS ËS Î Ş[die Anerkennung]

2.7 **mit dem Artikel ËR des Erreichens,**
z.B. KÜMÜSÜĞ ËR [der Wünschenswerte].

2.8 **mit dem Artikel OY des Gedankens,**
z. BËB-ËS OY [die Schrift].

3.0 DER AKKUSATIV

Ein Nomen im Akkusativ (casus *accusativus* [der die Anklage betreffende Fall], kann nur das Objekt sein. Der Akkusativ orientiert sich über die Ausdehnung, Richtung oder über den Umfang des verbalen Geschehens; bezeichnet das Getane (oder Nominativ das Seiende, Geschehende), die gerichtete Bewegung, die Person oder Sache, auf die sich das Tätigkeitsobjekts unmittelbar erstreckt; er gibt an, wodurch die im Satz enthaltene Handlung bewirkt wird. Das Akkusativobjekt kann Material, Ideelles, Zu-Erstellendes oder bereits Erreichtes bedeuten.

3.1 **mit dem Demonstrativartikel BU für starktonige Darstellungen**
ÖC UÇU ÖĞÜZ AŞU ËL; ËBU, ËS BU ËSÎD [Seine Macht, sei des Volkes jenseitiges Meer, höre die Meinung eines Volkes], der doppelte Akkusativ i. Vgl. im Lat. die i-Deklination, Abl.Pl.: *Pāstor-ib-us* [die Hirten] und die Präpositionen 'ab' beim Ab-

lativ als Separativus : *pecuniam petere ab amico* [den Freund um Geld bitten].

3.2 **mit dem appositiven Artikel AP-AT für aktive Darstellungen**
BASINIÑ USUTUL **AP-AT** UQUSUT OY OLUÇUZ [die Geschworenen, die die Hinrichtung beglaubigen]. Vgl.im Lat. die Verstärkung des Personalpronomens *ego* [ich] durch angehängtes '*-met*': *proximus sum ego-met mihī* [*ego-met* → *ÖGÜ ËM-AT*], und die aktive Konjugation des Präsensstammes beim indikativen imperfektums : *ama-bat* [er liebte] → AMA AP-AT.

3.3 **mit dem Verhältnis-Artikel '-I ATI' für ALP [possessive] Darstellungen**
OĞLI **ATI** QAR-ÇUR [den Namen des Volkssohnes hin QAR-ÇUR], Vgl. im Türkischen : *oğlum-un adı* [der Name meines Sohnes] mit dem Obliquusstamm '*-un*' und im Lat. die Genetivendung '*-ī*' der o/a-Deklination : *serv-ī* [des Sklavens], und die ursprüngliche Bedeutung des Objektakkusatives : *rogāre pānem* [nach dem Brote hin langen], und auch : *fort-ēs fortūna adiuv-at* [den Tapferen hilft das Glück], im Vergleich zu der Genetivbildung der i-Deklination mit '*-is*': *animal-is* [der Lebewesen].

3.4 **mit dem qualitativen Obliquusstamm '-Ñ-' für prädikative Darstellungen (der prädikativ erfasste Akkusativ,der Prädikats-Akkusativ)**
UÇ-UÇUÑUZ (Akk.) ANIZIZIÑ (Prädikat) [das Grabmal der Erinnerung an Eure Majestät]; ÖKÜÇ ÖKÜÑ (Akk.) TUTTUQ (Präd.) SÎZÎME AWRILIWIM [bei meinem Übergang zum Gott wurde eine Trauer-Zeremonie (Akk.) veranstaltet]. Vgl.im Lat. den **Akkusativ des inneren Objekts**: *Lūcius beātam vīta-m* (Akk.) *vīxit* (Präd.) [Lucius hat ein glückliches Leben geführt].

3.5 **Der Akkusativ des Inhalts mit dem Neutrum eines Pronomens**
OS-ODUYUNUTUZ [wir sind diese Armee = die Armee], OŞ-OŞUZ [unsere diese]. Vgl.im Lat. : *id gaudēre* [sich über dieses freuen] für : *id gaudium gaudēre*.

Zugehörigkeit.

4 0 DER GENETIV [bezeichnet das Partizipierte und die

4.1 Genetīvus subiectīvus mit dem Demonstrativartikel BU für starktonige Darstellungen

Der attributive *Genetivus subiectīvus* steht gegenständlich, d. h. wird durch ein Pronomen oder Substantiv, das eine Person oder Sache, von der etwas ausgesagt wird, bezeichnet, ausgedrückt: BU Ë S [Hören des Meinen] = das Hören auf mich: das Vorlesen!.

4.2 Genetīvus subiectīvus mit dem appositiven Artikel ATI-ËS für aktive Darstellungen

OĞLI ATI-Ë SOĞUP OĞUR OTI A [die süße Liebe des Sohnes] = die Liebe des Sohnes zu seinem Vater; Deklination (OĞLI ATIËS!): *'mari-'* (Stamm! Im Gen. S *'mar-is'*. Im Lateinischen findet sich noch die alte Genitivendung *'familia'* noch in der 1. Deklination Gen. Sg. auf *'-as'* (v. griech. *'choras'*), jedoch nur in der Verbindung *pater famili-as, mater famili-as*. AMA ATIËS = *amo-tus!*

4.3 Genetīvus subiectīvus mit dem Verhältnis-Artikel '-IM (AT) ËS' für possessive Darstellungen

ATIM ATËS UB-UÇU ZOTUSUÇ OZUÇUÇUÑ [das Übergehen meines Namens durch Verbrennung Gottes], ËRÎM ËS SUB-URUNUSU-MUÑ [meiner Beerdigung]. Ÿ gl. Lat. *amicas domus'* [die Freund von mir], wo statt des gen. *subiectīvus* der Possessivpronomina die assoziierende Possessivverbindung *'amor mātr-is'* [die Liebe einer Mutter] wird, wenn man sie deutlich hinsetzen will. Sagt man ausdrückt, : *'mater amat līberōs'* und aus dem Genitiv *'matrīs'* wird das Subjekt akut setzt man Affix *-i* bei *'amat'* auf.

4.4 Genetīvus subiectīvus mit dem qualitativen Artikel ËS für prädikative Darstellungen.

ONUL ËT ËSÎNÇÎN ËS [der Erinnerung des ON-Werden-Lassens (sein = Idiom: 'sich ON' sein Verein in Vorbildgedenken zu haben], ËSÎBÎZ ËS UÇULUSU [die unsunterworfene Regierung], ALTUN OŞUĞI UÇ ËS BËĞ ËSÎS [durch Seine Majestät geführter Fürst benannt] BU OQ-UQUN ONÇ ËS ÜË ÎÇ AW UÇ ÜEW [mein aus von mir gezeichnetem Namen gehört dem führen ist Name des ist].t z

4.5 **Genetīvus obiectīvus mit dem appositiven Artikel ATI-ËR → ATAR für aktive Darstellungen**

Der attributive *genetīvus obiectīvus* ist der Genetiv des Gegenstandes, der neben dem Verbum im Akkusativ stehen würde und bezeichnet die Person oder Sache, auf die eine Handlung oder Empfindung gerichtet ist: ËSÎNÎTÎLÎT ATAR UQUQUNUTULUL [das Schreiben des Erinnern-Lassens = er schreibt das Erinnern-Lassen], OYUNUS ËL ATAR [die Stimme des Volkes]. Vgl. im Lat.Gn.Pl.*fābulā-rum* im Vergleich zu Akk.Sg. *fabul-am*.

4.6 **Genetīvus obiectīvus mit dem Verhältnis-Artikel '-ËRÎ (-M,-Ñ oder A) für ALP [possessive] Darstellungen**

ÎNÎ ËL-ËRÎ A, QARA-BARS A [QARA-BARS des Volksfriedens =da QARA-BARS das Volksfriede zugesichert hat], QIZ KËLEN ËL-ËRÎM BÜKMEDÎM [meiner Schwiegertöchter bin ich ehrerbietig], ËR-ËRÎMÇÜN [wegen meiner Persönlichkeit], ÖKÜ ËR-ËRÎÑ → ÖKÜRÜRÜÑ [der Trauerernden]. Vgl. im Lat.: *mātr-is amo-rem* [die Liebe zur Mutter], *pot-eram* [ich konnte], und *amā-rem* [ich würde lieben].

4.7 **Genetīvus obiectīvus mit dem Artikel ËR für prädikative Darstellungen**

BUQ OĞUS ËR AT [der würd-ige Fürst]; ÖKÜŞ ËR BÜKMEDÎM [des Trauernden bin ich ehrerbietig]; BÎR-BÎRTÎĞÎME SËKÎZ ËR ËRDÎM [ich war allein des Achtes wert]; TÜTÜK UC A KÜMÜŞÜG ËR [zum türkischen Führer ausgezeichnet (mit Orden!)]. Vgl. im Lat.: *ama-er* → *am-er* [möge ich geliebt werden], *ama-or* (oder '-er') → *am-or* [ich werde geliebt].

4.8 **Genetīvus possessīvus mit dem qualitativen Obliqusstamm '-Ñ-' als Prädikat und einem attributiven Neutrum**

Der. *gen.possessīvus* bezeichnet den Bezitzer: ONUL ËT ËSÎNÇÎN ËS / UÇUÑ OQUŞ ËL [das würdige Volk des Führers, der die ON'sche Vereinigung vollbracht hat]. Vgl. im Lat.: *hī agrī omnēs sunt Sabīnorum* [diese Äcker sind sämtlich Eigentum der Sabiner], wobei der Genetiv mit *esse* (im Prototürkischen

mit ËS !) attributiv verbunden ist. Vgl.auch im Kazan-Turkischen *'kişin-in qol-ı* [der Arm des Menschen]..

ËL-ËLİÑ [das Volk des Volkes], TÜRÜK BUDUNUÑ ÏLİN-TÖRÜSİN [das Grundgesetz der türkischen Nation], UB-UÇULUÑ ËSİNİT [die Erinnerung der Majestät], OP-OY ORUNUÇUSUÑ [die Amtsstelle der Stimme], UB-UÇULUÑUSUN [deiner Majestät].

Vgl.im Lat.: *Rōmānī agros* (Akk.Pl.) *Sabīnōrum* (Gn.Pl.) *vāstant* [die Römer verwüsteten die Acker der Sabiner].

5.0 DER DATIV

Casus dativus (eig. der zum Geben gehörige Fall), der Kasus des entfernteren Objekts, tritt als Bezeichnung der 'Zuwendgröße', der Bezugsrichtung des Geschehens oder Seins auf; bezeichnet den Gegenstand, dem etwas (hin)zugefügt, gegeben oder genommen wird und auch den Zweck, dem die Handlung dient.

5.1 mit dem Demonstrativartikel BU für starktonige Darstellungen

UB-OZ BU AŞA ËKİNÇ [d.h. dem Gott überzugehen].

5.2 Der Dativ bei transitiven (objektbezogenen)Verben

5.21 *Datīvus subiectīvus* mit dem appositiven Artikel A für aktive Darstellungen

Datīvus subiectīvus ist der Dativ des Gegenstandes, der zur Aussage Subjekt sein könnte: AT OSIN A (Subj.), ON OSIN A (Dat.) ULI ATI A ON-UWUÑ [diese Auszeichnung in diesem ON hat ihn in der ON'schen Heiligkeit groß gemacht]; TÜRÜK UC A KÜMÜSÜG ËR [zum türkischen Führer mit Orden ausgezeichnet = der türkische Führer, wegen der Auszeichnung mit dem Orden].

5.22 *Datīvus obiectīvus* mit dem Verhältnis-Artkel '-A' für possessive Darstellungen

5.221 *auf die Frage* **wem?**: SİZİM-E AWRILIWIM [bei meinem Übergang zum Gott]; BUÑ-A [diesem hier]. Vgl.im Lat.: *quīn* ← *quīn-e?* [wie nicht?, warum denn nicht?] *und* im Qazan-Türkischen: *burā-a mu?* [gilt es diesem?].

5.222 *auf die Frage* **wann?**: BİR OTUZ YAŞAMAW-A [in dem 21.

Lebensjahr].

5.223 *auf die Frage* **wohin** ?: ËL ËSÎS OT OZUĞU-**MA** ËRDÎB [durch das Volk **meinem** Verbrennungsort hingeführt]. Vgl.im Lat.den Akkusativ der Richtung auf die Frage **wohin?**: *Gāius Flōrenti-am proficīscetur* [Gajus wird **nach** Florenz reisen].

5.224 *auf die Frage* **wozu?**: BUÑA, YAĞI-QA KÎRTÎM [diesem hier, **dem** Verbrennen bin ich eingestiegen]. Vgl.im Lat. die hinweisenden Partikel '*-ce*' in *ec-ce* [siehe da!], und die Bildungen wie *huius-ce, hīs-ce.*

5.3 Der Dativ bei intransitiven Verben, als *datīvus obiectīvus*

5.31 mit dem appositiven Artikel ËSÎ-ËL für **aktive** Darstellungen

OSUQ ÖCÜM ÜN ËSÎTÎL ÖKÜK **ÏSÎL** (< ËSÎ-ËL) [da meine Staatsbefugnisse berührt waren, werde ich **mit** Würde erinnert]. Vgl.im Lat.: *studēre litter-īs* [sich **der** Wissenschaft eifrig widmen].

5.32 mit dem Verhältnis-Artikel '-I ËL' für possessive Darstellungen,

ÖGÜZ AŞ-**U ËL** [das Volk hinter **dem** Meer]. Vgl.im Lat.: *parcere host-ī* [dem Feinde Schonung gewähren]; d.h.*dativus cum a verbo* mit attributivem Neutrum des Dativs,und prädikativen Flexion '-I' des Verbs: ÖGÜZ AŞ-U [hinter **dem** Meer].

5.4 Der *datīvus possessīvus* mit dem doppelten qualitativen Obliquusstamm '-Ñ'

Der 'dat.possessīvus' bezeichnet die Person oder Sache, für die etwas vorhanden ist, die etwas **hat,besitzt**: OQUŞ ËS U-ÇUÑ ONIÑ ËSÎS ËS [die Würde gehört **dem** ON'schen Führer]; UB-UÇULUÑ USUNUTUÑ OY ËRÎTÎLT ËT ËRÎTÎLTÎPÎÇ [damit der Führer seine Hoffnung, **dem** Gott überzugehen, erreicht].

6.0 DIE 'ËSÎS'- KONSTRUKTION

Bei dem prädikativen Gebrauch des Verbums der ' sinnlichen

Wahrnehmung' ËSÎS zu einem Substantiv (mit oder ohne Artikel!) können mehrere Verben und Objekte voneinander abhängig gemacht werden und (somit!) dem Gliedsatz mit ËSÎS-Konstruktion verschiedene funktionale und semantische Anpassungsmöglichkeiten an den übergeordneten Satz (Hauptsatz oder Nebensatz höheren Grades) gewährleistet werden: SÎZÎM **ËSÎS** KÜTEM ÖKÜB [**nach meinem** Gott (auf die Frage **wohin?**: der Akkusativ der Richtung!) mich zu begeben wünschend, oder auch 'damit ich **meinen** Gott erreiche']. Vgl.im Lat.den *accūsatīvus cum īnfīnītīvō*: *Tribūnus **suōs** fugere vidēbat*, wo 'suōs' [seine,die Seinen] mit ËSÎS funktionell und semantisch verwandt ist,und wo 'vidēbat' sich mit zwei Objekten: (1) dem Objektsakkucativ 'suōs',(2) dem Objektsinfinitiv 'fugere' verbindet,und vgl.auch,daß aus dem **a.c.i.**,wenn das regierende Verbum ins Passiv gesetzt wird,ein *nominātīvus cum īnfīnītīvō* entstehen kann,usw.

ËL **ËSÎS** OT OZUĞUMA ËRDÎB OĞLI BUN [ich bin der **durch das** Volk meinem Verbrennungsort hingeführte Volkssohn];ËR-AT BU OĞU AT **ËSÎS** [als der Soldat die Würde **habend**,oder 'als der Soldat **werde** ich mit Würde **erinnert**'].

7.0 DER SOZIATIVE INSTRUMENTALIS

7.1 Der eigentliche Soziativus mit dem Suffix '-B'

Der eig.Soziativus wird zum Ausdruck der **Begleitung** gebraucht: QARA AT ULI A QULUÑUB [**mit** seinen erfolgreichen Diensten war er eine Erhabenheit als Gouverneur], ÖKÜB ËZÎSÎÑÎZ [**mit** unserem Wille der Anbetung],vgl.im Lat.: *imperātor omnibus cōpiās hostēs secūtus est* [der Feldherr folgte den Feinden **mit allen** Truppen]. ON ÖZÜ ËSÎD AW ËL URUB [**durch** das ON genanntes Volk begraben], ÖKÜÇ ËZÎÑÎZ ÖKÜB, ÖKÜK AÑIDIÑ UDUQ [das von euch **mit** dem Wille des traurigen Anbetens erinnerngelassene heilige Denkmal].

7.2 Der *ablātīvus modī* mit dem Artikel **LAÑ**

Der *abl. modī* drückt die **Art und Weise** aus,(womit=) **wie** etwas geschieht: UZANIQUN ANIIZIN ARĞUYIB OY **LAÑ** [**wegen** des erhabenen Glaubens mit der Reinheit **der** Gesinnung].

7.3 Der 'ablātīvus quālitātis',
gibt die einer Person oder Sache anhaftenden, sie gleichsam begleitenden Eigenschaften an.

7.31 *mit dem Artikel* **AT**
QARA **AT** ULI A QULUÑUB (s. § 7.1), BUḠ **AT** ËSÎGÎT ËSÎN [die **als** Fürst benannte Persönlichkeit], ËR **AT** BU [**als** die Persönlichkeit] (s.S.18,25). Vgl.im Lat.: *erat* [er war] < ËR-AT,und den *ge.quālitātis 'Dumnorix māgnae inter Gallōs auctōritātis erat* [Dumnorix besass großes Ansehen unter den Galliern],*Classis erat* [bestand aus,zählte] *quīngentārum nāvius.*

7.32 *mit dem Artikel* ***ËM AT*** [*der Besitzer,Iat.: med* > *me*] > ***ËMÎT*** [*zu sein*].
AT-ATA **ËMÎT** UB-UÇULUÑ ËSÎNÎT ATAWUYUNUTUÑ [der Benennung des Führers **als** AT-ATA], AT-ATA **ËMÎT** [der Präsident der Vereinigten Staaten **zu sein**].

8.0 VERZEICHNIS DER PROTOTÜRKISCHEN WÖRTER UND SÄTZE

A 5,8,13,16
AL 8
ALTMIŞ YASIM AWA (Mirşan 1970, S.69) 17
ALTUÇUN ODUZ (Mirşan 1970,S.88) 8,15
ALTUN OŞUḠU UÇ ËS BËG ËSÎS (Mirşan 1970,S.68) 6,21
AN 8,11,12
AN ËL (Mirşan 1973,S.56,pg 125) 8,9
AP-AT 6,20
AP-ATIM QARA ÇUR A (Mirşan 1970,S.67) 16
AT 5,6,7,18,26
ATAR 22 [26
AT-ATA ËMÎT (Mirşan 1970,S.90)
AT-ATA ËMÎT UB-UÇULUÑ ËSÎNÎT ATAWUYUNUTUÑ (Mirşan 1970,S.92) 26
ATI A 16
ATI AT 18
ATI ËR 22
ATI ËS 21
ATIM 9
ATIM AT ËS UB-UÇUZUS OTULUÇ OZUÇUÇ (Mirşan 1970,S.94) 21
AT ÖGÜTÜM ËSÎÑ ËR (Mirşan 1973, S.62) 13
AW 5.8,13,16
AWA: 17
AW ËS 16
-B 25
BASINIÑ USUTUL AP-AT UQUSUD OY OLUÇUZ (Mirşan 1970,S.84) 6,20
BËG ËRTÎM (Mirşan 1970,S.69) 9

BËS QIRQ ËR-YAŞ ËRTÎM (Mirşan 1970,S.69) 17
BÎ 10
BÎN 10
BÎR-BÎRTÎGÎME SËKÎZ ËR ËRDÎM (Mirşan 1970,S.73) 22
BÎZ 9
BU 5,6,10,18,19
BU ALTIÑ 6
BU ALTIÑ ON-UYUL UÇ BU,ËL BU,ËS BU ËSÎD (Mirşan 1970,S.65) 6,18
BU ATIMIZ OMAY BËK BÎZ (Mirşan 1970,S.72) 9,17
BU ËL 5,12
BU ËLÎ ATI-AT ON UÇ UYUN A (Mirşan 1970,S.67-68) 18
BU ËL OY A (Mirşan 1970,S.65) 5
BU ËL OY A ÜYÜ ËM ËSÎS 12
BUĞ AT ËSÎGÎT ËSÎN (Mirşan 1970, S.75) 26 [22
BUQ OĞUS ËR-AT (Mirşan 1970,S.65)
BUQUQUN 15
BUN 10
BUÑA,YAĞIQA KÎRTÎM (Mirşan 1970, S.69) 24
BU OQ-UQUN 15
BU OQ-UQUN ONÇ ËS ÜE ÎÇ AW UÇ Ü-EW (Mirşan 1970,S.65) 21
BU ON 10
BUW ONINA ËSÎZ A (Mirşan 1970,S. 67) 19
ËB-ËS OY (Mirşan 1991,S.20) 19
ËD 8,13
ËKEN 11,12
ËL 5,8
ËL AT OÑUNUT (Mirşan 1970,S.86) 18
ËL BU 5,6
ËL/ËL BU/BU ËL A 7
ËL BU,ËS BU ËSÎD (Mirşan 1970, S.65) 5,21
ËL-ËDÎL 5
ËL / ËLÎ / ËLÎM 7
ËL ËSÎS OT OZUĞUMA ËRDÎB OĞLI BUN (Mirşan 1970,S.75) 24,25
ËM 5,8,12
ËM AT 26
ËM AT ËZÎZ ËT (Mirşan 1973,S. 53) 9
ËM AT ODUÇ ULU USUNUTUZ (Mirşan 1970,S.81) 18
ËMÎT 26
ËÑ 5,8,13
ËP-PÎN (Mirşan 1970,S.79) 13
ËR 5,8,19,22
ËR AT BU,OĞU AT ËSÎZ (Mirşan 1970,S.68) 25,26
ËR-ËRÎM BU ËSÎD (Mirşan 1970, S.68) 9 [22
ËR-ËRÎMÇÜN (Mirşan 1970,S.72)
ËRÎ (-M,-Ñ,A) 22
ËRÎM ËS UB-UPUNUSUMUÑ(Mirşan 1970,S.99) 21
ËS 5,6,21
ËS BU 6
ËS-ËSÎS 19
ËSÎ BÎN (Mirşan 1970,S.88) 13
ËSÎBÎZ-ËS UÇULUSU (Mirşan 1970, S.90) 21
ËSÎÇ AT ÖGÜÑÜZ (Mirşan 1973,S. 20) 13,18
ËSÎD ËSÜ(W)Ü (Mirşan 1970,S. 67) 17
ËSÎ ËL 24
ËSÎ ËM (Mirşan 1970,S.67) 13

ËSÎN ËSÎTÎNÎM (Mirşan 1973,S. 62,70) 13
ËSÎNÎTÎLÎT ATAR UÇUÇUNUTULUL (Mirşan 1970,S.90) 22
ËSÎS 24,25
ËSÎS ËS (Mirşan 1970,S.65) 6
ËS OĞIWI (Mirşan 1970,S.67) 17, 19
ËSÜY (Mirşan 1992,S.25) 13
-I- (Mirşan 1991,S.90) 24
-I A 16
-I AT 18
-I ATI 19
-I ËL 24
-IM (AT) ËS 21
ÎÇ AW UÇ ÜEW (s.S.27) 5
ÏKÎT ËSÎTÜ AT ËSÎÑ AN (Mirşan 1973,S.56) 12
ÎNÎ ËL-ËRÎ A, QARA BARS A (Mirşan 1970,S.67) 16,22
ÎTÎ AT ËSÎTÎT OQUÑ (Mirşan 1970,S.75) 18
QARA AT ULU A QULUÑUB (Mirşan 1970,S.67) 6,16,25,26
QIZ KËLEN ËL-ËRÎM BÜKMEDÎM (Mirşan 1970,S.71) 22
QUTLUĞ ÎÇÎĞÎSÎ BUN (Mirşan 1970,S.72) 17 [19
KÜMÜSÜĞ ËR (Mirşan 1970,S.75)
LAÑ (Mirşan 1970,S.99) 25
-Ñ- 20,22,24
ODUZ (s.S.26) 8
OĞ AT / UW ÎT / ONÇ ËD (mirşan 1992,S.) 18
OĞLI ATI ËS OĞUP OĞUR OTI A (Mirşan 1970,S.68) 16,21
OĞLI ATI QAR-ÇUR (Mirşan 1970,S.68) 19
OĞUW OŞ ËSÎZ BU OŞ (Mirşan 1970, S.68) 16
OQUŞ ËS / UÇUÑ ONIÑ / ËSÎS ËS (Mirşan 1970,S.65) 5,14,19,24
ON 5,11,15
OÑ 5,8
ONAY ËLÎTDÎ (Mir.1970,S.71) 9,17
ONÇ ËS ÜE (s.S.27) 5
ON ÖZÜ ËSÎD AW ËL URUB (Mirşan 1970,S.67) 16,25
ONUL ËT ËSÎNÇÎN ËS UÇ OQUŞ ËL (Mirşan 1970,S.65) 15,21,22
OÑUN ATINITIS (Mirşan 1973,S. 23) 13
OÑUN OY ËRÎS ON (Mirşan 1973, S.52) 11
ONUZ UYUN AW (Mir.1970,S.65) 16
OS-OLUYUNUTUZ (Mir.1970,S.81) 20
OSUQ ÖCÜM ÜN ËSÎTÎL ÖKÜK ÏSÎL (Mirşan 1970,S.69) 24
OŞ OŞUZ (Mir.1970,S.65) 5,20
OTU AT UR ASIÑ (Mirşan 1970,S. 88) 18
OY (s.S.27) 19
OYUNUS ËL ATAR (Mir.1970,S.88) 22
ÖC UÇU ÖGÜZ AŞU ËL,BU ALTIÑ ON UYUL UÇ BU,ËL BU,ËS BU ËSÎD (Mirşan 1970,S.65) 5,19
ÖDÜS UÇU (Mir.1970,S.65) 7
ÖGÜ ËM AT (Mir.1973,S.62) 13
ÖGÜ ËÑ und ÖGÜÑ (Mirşan 1973,S. 40) 12
ÖGÜZ AŞU ËL (s.oben!) 7,24
ÖKÜB ËZÎSÎÑÎZ (Mir.1970,S.81) 25
ÖKÜÇ ËZÎÑÎZ ÖKÜB,ÖKÜK AÑIDIÑ U-DUQ (Mirşan 1970,S.94) 25

ÖKÜÇ ÖKÜÑ TUTTUQ SÎZÎME AWRI-
LIWIM (Mirşan 1970,S.69) 20
ÖKÜRÜRÜÑ (Mir.1970,S.67) 22
ÖKÜŞ-ËR BÜKMEDÎM (Mirşan 1970,
S.71) 22
ÖZÜ ËSÎS ËD BUĞ BU ËSÎ ËM (Mir-
şan 1970,S.67) 6,18
SÎZÎM ËSÎS KÎTEM ÖKÜB (Mirşan
1970,S.74-75) 25
TÜRÜK UC A KÜMÜSÜG ËR (Mir-
şan 1970,S.75) 16,22
UB-UÇULUÑ USUNUTUÑ OY ËRÎTÎLT
ËT ËRÎTÎLTÎPÎÇ (Mirşan 1970,
S.90) 24
UÇ A 5 [15
UÇ ISIP BUY (Mirşan 1970,S.65)
UÇU 5
UÇ-UÇUÑUZ ANIZIZIÑ (Mirşan
1970,S.94) 20
UÇUÑ ONIÑ (s.S.28) 5,14
UÇ ÜEW (s.S.27) 16
UQ 5,8
UÇUS 12
ULI ATI A ON UWUÑ (Mirşan 1970,
S.67) 16
UP-ULIĞI BUY ËPPÎN (Mirşan 1970,
S.99) 13
UR 8
US 5
UW-ON (Mir.1970,S.79) 8,11,15
UYUL BU ONUN (Mirşan 1970,S.
65) 15
UYULUĞUTUÑUÇ UÇ-UÇU ËD (Mirşan
1970,S.79) 13
UZANTQIN ANTIZIN ARĞUYUB OY LAÑ
(Mirşan 1970,S.99) 25
ÜWE AW = ÜEW (s.S.27) 5,16
ÜY 12
-W 16
-WI 17

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DIE ZAHL IM PROTOTÜRKISCHEN

Hinsichtlich der 'Numerī' werden im Prototürkischen die Wörter in kollektiver und kategorischer Unbestimmtheit ausgedrückt, und bei der Zahlbildung wird von den bestimmten syntaktischen Zusammenhängen Gebrauch gemacht, z. B. KÖPÎ YARUQ [die Strahlen], ATALTI ËSÎDÎT [die Zugehörigen; Pluralbildung durch Kompositum], ËÇÎŞ-ËÇÎŞÎM [meine Gebrüder; Pluralbildung durch Reduplikation des Wortes]; und in dem Satz OT-OZ OĞLINA [dem Sohn, der durch das Feuer zum Himmel aufgenommen worden ist] handelt es sich um die Einzahl von OĞUL [Sohn] und in dem Satz ÜÇ OĞLIMA [meinen drei Söhnen] ist das gleiche Wort in der Mehrzahl ausgedrückt. Ausserdem bleibt bei den verwendeten Numerī-Suffixen ohne erklärende Kontexte unklar, ob es sich um Einzahl oder Mehrzahl handelt. Z.B. in dem Satz ÖSÜ BOLIÑ ËRLERÎM ist das letzte Wort betont und der Satz hat die Bedeutung 'die Soldaten der Armee', wobei die Soldaten im einzelnen berücksichtigt werden. Wenn wir aber diesen Satz in der Form ÖSÜ BOLIÑ ËRÎM ausdrücken, wird das erste, zusammengesetzte Wort betont und 'die Soldaten der Armee' als Gesamtheit der Soldaten verstanden. Somit liegt in '-lar / -ler' der individualisierende Plural zur Betonung der Gliederung eines Ganzen vor, was wir auch aus QIZ KËLEN ËL-ËRÎM ⟶ këlinlerim ⟶ 'gelinlerim' [meine Schwiegertöchter] einsehen*.

Das Urtürkische hatte aber das Pluralsuffix '-ÎZ' (abgeleitet aus ËZ!), z.B. Ë, ËRÎKÎZ A [gewiß, wir verfügen es!], YATAALIZ ÜY [das Haus, in dem ihr schlafen könnt], und auch '-ÎG / -ÎK', z.B. ALTUÇ ËLÎK, oder ALTUÇ ËLÎG [die Einwohner des Königtums], ËSÎBBÎG [wir haben geliebt-erinnert], ÖKÜZÜN TÎKDÜK [wir haben dein Grabmal errichtet], und im Türkischen 'geldik' [wir sind gekommen].

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* für '-ËR' vgl. ÖKÜŞ ËR [die trauernde Person], und auch in 'al-ır', 'al-ır-sın', 'al-ır-ım' zeigt das zwischen Stamm und Personalendung getretene 'Modus-Suffix' '-ır-' die Einzahl an. Vgl. auch den Indikator '-a / -e', S.7.

1.0 DIE MEHRZAHLBILDUNG

1.1 **mit dem Wort KÖP [viel]**
KÖPÎ YARUQ [die Strahlen].

1.2 **Kompositum**
AT-ALTI ËSÎDÎT [die Zugehörigen], ËR-ËRÎM [die Personen des Volkes].

1.3 **Reduplikation des Wortes**

ËÇÎŞ-ËÇÎŞÎM [meine Gebrüder].
Beispiele aus dem Türkischen: çoluk-çocuk [die Kinder], dır-dır [ständiges Geschwätz].

1.4 **Suffixe '-ÎZ/-IZ', die aus dem Wort ËZ [heiligerbitten] entstanden sind**
BUW-ONUNA ËSÎZ A [wir kanonisieren die fürstliche Generation]; Ë, ËRÎKÎZ A [gewiß, wir besitzen es!]; UQ ËSÎKÎÇÜY YATASIZ [ihr werdet den Sinn begreifen]; YATAALIZ ÜY [das Haus, in dem ihr schlafen könnt]; ËSÎÇÎÑ ËLÎZ [das unser Volk]; ËZÎSÎÑÎZ [eure Kanonisation]; OĞIW OŞ ËSÎZ BU OŞ [wir wurden wie folgt gelobt].
Beispiele aus dem Türkischen: biz [wir], siz [ihr], ikiz [die Zwillinge], siz geldiniz [ihr seid gekommen].

1.5 **Suffixe '-ÎK / -IQ /-ÎG / -IĞ', möglicherweise entstanden aus IĞ [gespannt]**
ALTUÇ ĒLÎG oder ALTUÇ ËLÎK [die Einwohner des Königtums]; ÖKÜNÇ TUTTUQ [wir trauern uns]; ËSÎBBÎG [wir haben gelobt-erinnert]; ÖKÜZÜN TÎKDÜK [wir haben sein Grabmal errichtet].
Beispiele aus dem Türkischen: geldik [wir sind gekommen].

1.6 **Suffixe '-LER / -LAR', die aus ËL-ËRÎM [die Personen meines Volks] entstanden sind**
QIZ KËLEN ËL-ËRÎM → KËLÎNLERÎM → 'gelinlerim' [türkisch, meine Schwiegertöchter]; ÖSÜ BOLIÑ ËRLERÎM [die Soldaten der Armee].
Beispiele aus dem Türkischen: atlarım [meine Pferde].

2.0 DIE EINZAHLBILDUNG

2.1 Reduplikation der anlautenden Wurzel

ËR-ËRDÎMÎM ÎÇÎN [für meine Persönlichkeit.];BÎR-BÎRTÎGÎME [allein]; AT-ATAP ËDÎYÜYÎÇ [die Königin der Namensgebung]; UÇ-UÇUÑ UR [die Entscheidung des Führers].

Beispiele aus dem Türkischen: Qar-Qara (eine Stadt.);aq-aqça qara gün içindir [spare in der Zeit, so hast du in der Not].

2.2 Allerative Reduplikation

UP-URUY [der Richter];OP-OY [die Stimme];UB-UÇUNUÇ [die Anbetung]; AP-AT [der Name]; OS-OBUYUNUTUZ [die Armee];OS-OĞULUN [dein Sohn]; UP-ULIĞI BUY [der hohe Fürst]; OŞ-OŞUZ [Konföderation;dieser].

Beispiele aus dem Türkischen: appaġım (aus 'ap-aġım') [Qazantürkisch, mein Liebling].

2.3 Suffixe '-A,-E',die aus der Interjektion A [ist doch,nicht war?] entstanden sind

SÎZÎME [meinem Gott]; ATA oder AT-ATA [der Präsident der Vereinigten Staaten]; BUDA AWATAN SAQA (s.Mirşan 1992,S.10].

Beispiele aus dem Türkischen: aqça [das Geld]; alma [der Apfel]; yara [die Wunde];bala [das Kind]; qala [die Stadt].

2.4 Suffixe '-I,-Î',die aus dem Wort I [der Entferntstehende] entstanden sind

ANI [ihn]; ATI [sein Name]; ËL-ANI [der Verstand des Volkes].

Beispiele aus dem Türkischen: anı,atı,aqçası,yükü.In 'at-ı', 'at-ı-n','at-ı-m [sein Pferd,dein Pferd,mein Pferd] zeigt das zwischen Stamm und Personalendung getretene Modus-Suffix '-ı-' die Einzahl an (s.S.7 und 30!).

2.5 Suffixe '-ER,-AR',die aus dem Wort ËR [die Persönlichkeit] entstanden sind

OĞLIN-ËR [meinem Sohn]; ÖKÜŞ-ËR [die trauernde Person];KÜMÜSÜĞ-ËR [der mit Orden Ausgezeichnete]; OYUNUS ËL ATAR [die Meinung des Volkes].

Beispiele aus dem Türkischen: ikişer [je zwei];keser [Querbeil].

2.6 Suffixe '-IR,-ÎR',die aus dem Wort IR [Verbindung] entstanden sind

ATINILIRIÑ [deine Benennung]; BÎRÎRÎĞ OT [das (die Toten) abzugebende Feuer] (s.auch S.30,'-ır').

DAS GESCHLECHT DER SUBSTANTIVE IM ETRUSKISCHEN

Die Wortausgänge im Etruskischen sind aus Funktionswörtern, und Funktionsformen entstanden, die den Sinn eines Gegenstandes der Aussage (z.B. UÇ, AT) nicht allgemein und isoliert, sondern in seiner speziellen Funktion definieren (z.B. UÇ-UÇU, UÇUZ, entstanden aus UÇ; und ATA, AT-ATA, entstanden aus AT). Da die Funktionskennzeichen vor allem für syntaktische Leistungen bestimmt sind, ist im Prototürkischen die Änderung eines Wortausganges nach den Geschlechtsarten im allgemeinen nicht zu beobachten, z.B. OTUNUT [der (oder die) Arzt (-in)]. Doch sind manche Wortausgänge für die Angabe des grammatischen Geschlechts bestimmend geblieben; besonders dann, wenn der Wortausgang den sozialen Stand des Substantives angibt, z.B. ALTURUNUS [der Minister] und ALTURUÇ [die Ministerin].

1.0 Die Wortausgänge der männlichen Substantive

1.1 Der aus dem Wort **US** [die Instanz] entstandene männliche Wortausgang '**-US**': ONUTUNUS [der Ministerpräsident]; ALTURUNUS [der Minister]. Vgl. im Lat. den männlichen Wortausgang '**-us**' der o-Deklination: *servus* [der Gefangene], *hortus* [d. Garten]. Vgl. auch im Gr. den männlichen Wortausgang '**-os**' u. '**-us**': *Theos* [der Gott, entstanden aus EDIS] und *basileus* [der König, wahrscheinlich entstanden aus '*bolus*', Qazaqisch].

1.2 Der aus dem Wort **UY** [das Haus] entstandene und für die Individualität gebrauchte männliche Wortausgang '**-Y**': AT-ERI-YUL**UY** [der Gatte], ESIT UYUTUL**UY** [der Verurteilte]. Vgl. im Prototürkischen TUTUQLUNA**Y** [der Mann des Heeres] und im Türkischen *baba**y*** [der Großvater]; im Lat. *fābula-e* aus *fabul-āi* [die Geschichten], und im Gr. Nom. Pl. *chor-**ai***, und *thanat-**oi***.

1.3 Der aus dem Wort '**A!**' [ist doch!] entstandene und für 'Führer' gebrauchte männliche Wortausgang '**-A**': AT-ATA [der Präsident der vereinigten Staaten]; ATILA (König der Hunnen);

BUY-UYULA (König der Protobulgaren). Vgl. im Gr. *olympia* und die Pluralbildung mit '-a': *kreas/krea* und im Lat. *loca* aus *locus*.

2.0 Die Wortausgänge der weiblichen Substantive

2.1 Der aus dem Wort İÇ [Inhalt] entstandene weibliche Wortausgang '-Ç': ËSİÑİÇ [die Frau des Präsidenten der Vereinigten Staaten]; AT-ATAP ËDİYÜYİÇ [die Königin der Namensgebung]; ALTURUÇ [die Ministerin]; OYUNUÇ [die Abgeordnete]; URUNUÇ [der w. Engel des gerichtlichen Urteils]; AT ËDİTÜY ËMİÇİZ [die Gattin]. Vgl. im Tatarischen *beybiçe* [die Gattin] und im Alt-Türkischen TUTUQLUCUN [die weibliche Personen des Heeres].

2.2 Der aus dem Wort UU [die Entwicklung] entstandene weibliche Wortausgang '-U': ËM ÜYÜNÜY USU [die Braut].

2.3 Der aus dem Wort Ë [gewiß] entstandene weibliche Wortausgang '-E', siehe Ë, ËRİKİZ A! [gewiß, wir verfügen es!]; ÖZE [mit], entstanden aus ÖZ E [gewiß, eigen]: *bike* [die Herrin, tatarisch]. Vgl. im Gr. *Thea* [die Göttin], *basileia* [die Königin] und im Lat. *acer/acris/acre*.

3.0 Die Wortausgänge der Substantive mit unausgesagtem Geschlecht

Hinsichtlich der Bestimmung des Geschlechtes des Substantives gilt hier entweder das natürliche Geschlecht desselben, oder die Bestimmung des grammatischen Geschlechts durch dem Satz.

3.1 Der aus dem Wort UT [Erwerb] entstandene Wortausgang '-T': ULUT [der Engel, w. oder m.], UÇUSUSUT [die Führerin], USUDUNUT [der w. Hauptengel], ËL AT OÑUNUT [der Erfolgsreiche], OYUNUT [Abgeordneter, neutrum], OÑUDULUSUDUT [General], U-DUQSUT [Gott], ËLİÇ OTUNUT [der Arzt], OQ UYUZUNUT [Symbol der OQ'ischen Nation = 'Schlange'], AT OÑUTUNUT [die Gattin, protogriechisch!], OÑUT ËZİSİÑİSİS [des Erfolgs wegen heilig anerkannt, protogr.], AT-OÑUT (ein Volk, alttürkisch).

3.2 Der aus dem Wort UÇ [der Führer] entstandene Wortausgang '-UÇ': ALTUÇ [der (die) König(in), das Königtum], URUNUÇ [der Engel des gerichtlichen Urteils], ODUÇ [der (od. die)

Führer(in) der Armee-Einheit], ALTURUÇ [die Ministerin], ATALAM UÇ UP-URUYUN [der Hauptrichter], UQUÇ [Schrift].

3.3 Der aus dem Wort UZ [Transformation] entstandene Wortausgang '-UZ': ODUZ [die Siegesgöttin], UYUSUTULUZ [der der Gerichtsbarkeit Unterworfene], ODUYUZ [Armee], ËL-UYUSUNUZ [Mobilisation].

3.4 Der aus dem Wort UQ [verstehe!, Verstand] entstandene Wortausgang '-UQ': ODUQ [Soldat], UÇUQ [Führer], UÇUQUYUQ [Gouverneur].

4.0 Die Ausdrucksweisen des Geschlechts in den Sätzen

[turns].

ëtr 3 : UÇUYUT (#3.1) ÖÑÜDÜS (#1.2) [das Geld des Führer-
ëtr 17 : ËZÜY (#1.2) ËDÎTÎZ (s.S.13,-ÜZ,und S.31) UNULT OÑUNUDUT (#3.1) [Ein Kompaß als Andenken].
ëtr 13 : ËMÜY OÑUDULUSUNUT [die Kompetenz des Generals].
ëtr 18 : ULUT ËSÎÇ ULUSUNUTUZ [der weibliche Grossengel].
ëtr 20 : ËM AT ODUÇ ULU USUNUTUZ [ich bin (-UZ!) (der Besitzer ist) die große Instanz der Siege].
ëtr 24 : AT UW OYUNUT OÑUTUNUS [der geehrte abgeordnete Ministerpräsident].
ëtr 29 : ËSÎD UYUTULUY [der Prozeßierende].
ëtr 38 : ËSÎWÎÇ ULUTUN [dein weiblicher Besinnungsengel].
ëtr 40 : OQ UYUZUNUT [d.Symbol der OQ'en].
ëtr 46 : ËZÜSÎÑ UQUSUY AT ALTI ËSÎDÎT ËSÎSÎS ËMÎNÎS [die Unterhaltung derjenigen,die dem Glauben Jesus angehören].
ëtr 47 : ALTUÇUN ODUZ [der Sieg deiner Königin; nach #3.3 unausgesagtes Geschlecht,aber wegen ALTUÇ [die Königin] als Frau dargestellt].
ëtr 50 : UW ULUNUZ ËSÎ-BÎN [ich bin eure heilige Hoheit].
ËSÎBÎZ ËS UÇULUSU (eine den Etruskern unterworfene Nation in Süd.Frankreich ;s.Mirşan 1991,S.19-20).
OQ ULUYUZU [das Staatsgebiet der OQ'en].
ëtr 91 : ËSÎÇ ËSÎSÎNÎT ËSÎÇ ËLÎÇÎZ OTUNUTUZ [der Name des Namhaften ist 'Menschen-Arzt'].

Text-Examples to
THE OLDEST EUROPEAN INSCRIPTIONS

By studying the progressive development of runic letters, the author has succeeded in deciphering the oldest European inscriptions*.

The opus provides complete and continuous renditions of ninety Etruscan and twentyfive other European inscriptions. Following a method similar to quantum mechanics, the author has fixed the dates of these inscriptions, after his method had resulted in yielding correctly four to five historically and archeologically known dates. Accordingly, the deciphered Etruscan inscriptions go back to 3,000 BC, while oters from **Val Camonika** are judged to go back to 5,000 BC.

The Etruscans called themselves the OQ's [(1) quantum; (2) intellectual, intelligent; (3) **lancer**; (4) Arrow-Nation; (5) Scythian ; (6) to read], and established **the oldest civilization in Europe.** According to an inscription at Piacenza-Settina, Italy, Italy was then divided into two separate parts: The homeland of the OQ's & the land of the OQ's; i.e., the country of origin and the territory of this nation, respectively. Moreover, a nation somewhere in the south of France (that is the surrounding of the city **Vichy**) is mentioned, which had become subject to the OQ's. Northern areas are called to be the **'infinite lands'**, while the East is referred to as the cradle and original home of the OQ's. Indeed, Macedonian inscriptions point towards another OQ's having lived there and having initiated the original Grecian civilization. Especially remarkable is that the OQ's used the cross as their symbol and set it on top of the temples which were dedicated to the heavenly Gods. Excavations in **Çatal Höyük** (Anatolia) brought to light the figure of a Goddess (see Mirşan 1992/I, p.10) with the cross painted upon her body. The heavenly God of the OQ's was called **ESÎS**

*see Mirşan, K. 1970, 'Prototurkish Inscriptions' (in Turkish!).

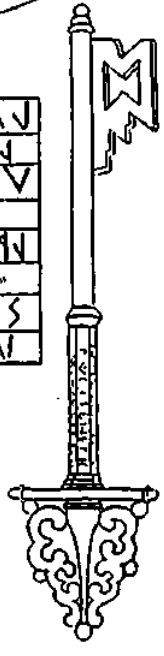
[it is to remember];i.e.,Jesus,while a 'Christ-Monogram' served as insignia of government.The OQ's used to burn the dead bodies of their sovereigns.By this they were able to join the God in an easier way.

Let us give the translation of some of the inscriptions :

Inscription on a mirror

ËL UYUSUNUZ !
UÇUD UYULUÇ UP-UÇUZUÇ
ALTUÇ-OÑIL ATINIZ.
Mobilisation !
Horse delivered to the royalty in connection with the holy meeting.
(The picture shows the horse being lead away by a soldier who represents the state).

Inscription of a key from Dambel



ËLÎTÎB ËSÎZÜÇ ALTUÇ ËLÎG,
—ULQUP AÇILUÇ ËTÜY !
UYUPPI-ÜYÎPPÎ ËDÎSÎTÎB
UB-UQ APPARUYA ALTITIL,
ALIRITIP APPARUY ËDÎTÎLSÎT
UQ-ËSÎKÎÇÜY YATASIZ.
ÖZÜK ÜY ËSÎTÎD APPARIUCUÇ
ULUDUTUB YATAALIZ ÜY.
The person delivering this present is a subject of the Kingdom.This key will enable the recipient to open his door at once. Tough you may doubt whether it will fit to your door,you shall be surprised by the truth.

Soon you will be in possession of a house,which will rouse within you a magnificient feeling of grandeur.
(See Mirşan 1970,p.81-97,Etruscan inscriptions).

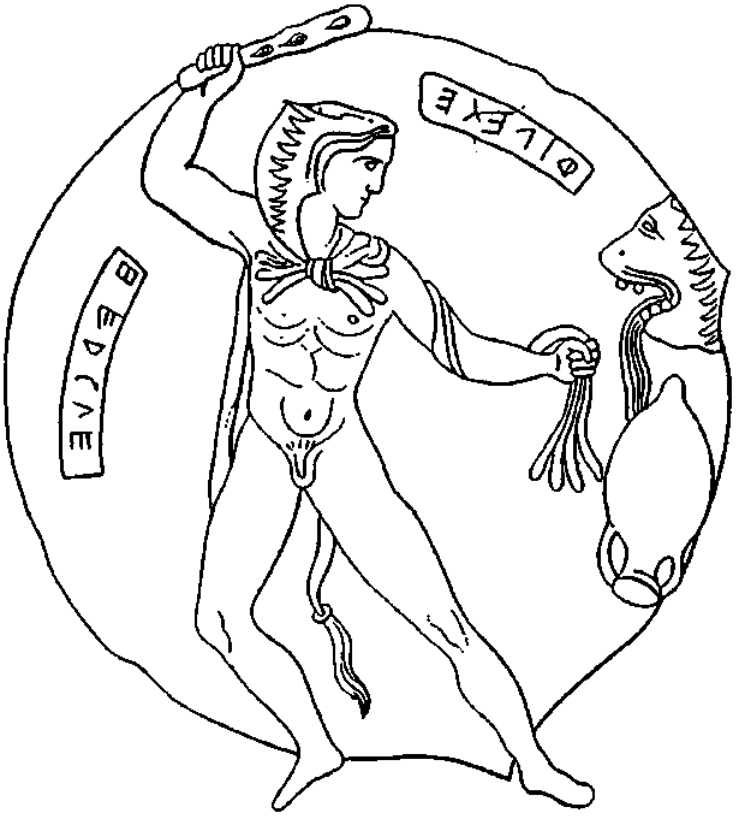
Inscription on a mirror

ËZÜSÎÑ UÇUSUY AT ALTI ËSÎDÎT ËSÎSÎS ËMÎNÎS.

Conversation between people belonging to the faith of ËZÜS (i.e.,Jesus).

Inscription on a mirror

USU UÇULUSUQ ÜYÜ.
ËM ÜYÜÑÜY USU.
The holy husband.
The holy wife.

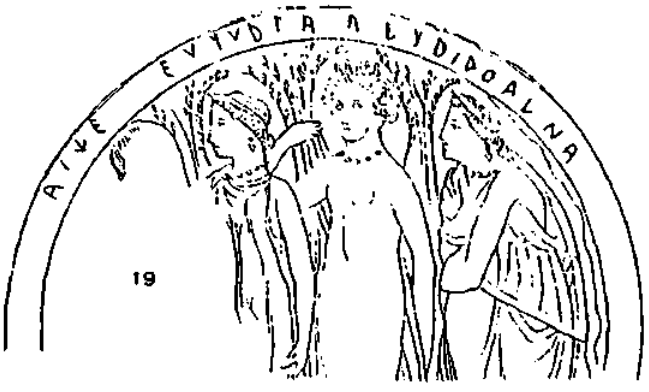


Inscription on a mirror

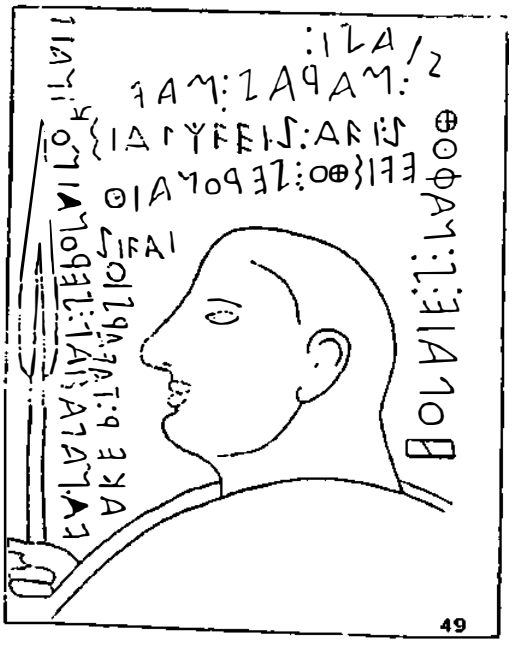
(A man extending a cane towards a lion. By doing so he upsets a container of beverages. The lion is eager to lick up the liquid flowing out of the bottle).

UQUSUP UÇUÇ ËL UÇUDUYUÇ.

Reaching the top of the nation by good sence.



Inscription on a mirror (three women, one of them crowned, and a man).
ATIN ALIRIÑ ËRÎSÎDÜL AT ATAP ËDÎYÜYÎÇ UÇ-USUSUT.
A name is given to you by the Queen [UÇ-USUSUT] in accordance with your just deserts.

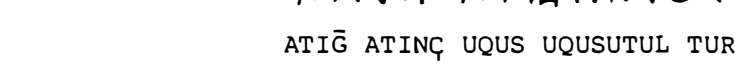


Inscription found on the island Lemnos
AS-ATA US ËMÎTÎRTE ËMÎTÎB AL USU ËT ËL USUÇUCUP ËTÎ-SÎNÇ UÇU ËSÎNÇ ANIQIN AÇU - RUÑ ÖTÜSÜQUÑ USUTUSA.
ËL AÑI ËTÎSÎÇ AL ÖTÜSÜÑ AÑI-QIÑ ËTÎG AÇUR ËSÎ OTU-AT UR ASIÑ UP-OT ÖTÜP ËTÎNÇÎSÎTÎP AÇURUÑ ÖTÜSÜÑÜRÜSÜ ËTÎSÎP.
The King [AS-ATA US] was given up to the Heaven in a religious exercise, and the opening of this statue will help the dead king to integrate with the heavenly God.

A feast was given on the occasion of the unveiling ceremonyof the statue of

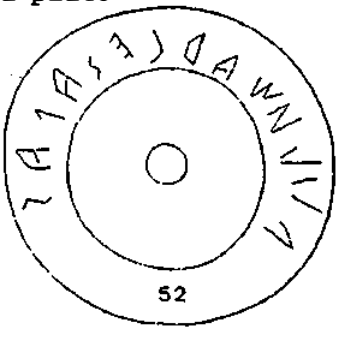
transmition of the dead king to heavenly God, in order to facilitate his integration to heaven by means of sacred fire. The statue will remain a memory to the nation.

Funeral urn in Terrakotta with 'relief'



ATIĞ ATINÇ UQUS UQUSUTUL TUR.
The relief relates how you came to win your fame.

Inscription on the bottom of a plate

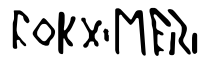


UP-UYULUNUW AT ODUÇUZ AT
AP-ATIZ.
Headquarters of the national army.

Inscription on a mirror

ULUTUZ AT UB-UÇUY.
ALTUÇUN ODUZ.
Victory queen of the Kingdom.
Angel of those who died on the field of honour.

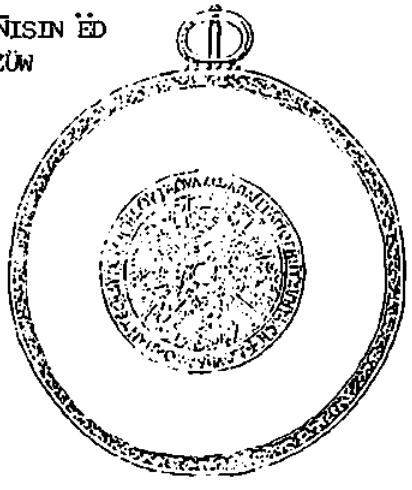
Inscription on a rock in Würmlach near Mounthen, Austria



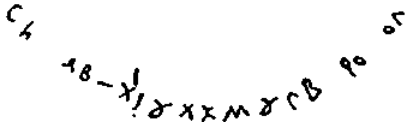
BEÑÜK UQUS ALTUÇ ËSÎZÎS.
The immortalized statue is dedicated to the King.

Inscription of Nagy-Szent-Miklos,Rumania

OQ ÖKÜ(WÜ)YÜN ËLÎZÜ(W) ËPPÎN ATAÑISIN ËD YAĞINTU, ÖGÜN ÖKÜ(WÜ)YÜTE UYUL ÖZÜW ËPPÎN ËTÎG URUĞUN ANTIZ-ÖGÜN ËTÎ(WÜ)SÜN.
The land bearing the glorious name of OQ's is governed by a glorious and proud race.



Inscription of Nagy-Szent-Miklos,Romania



ËSÎÑ AÑIC ÖKÜLÜGÜM ËDÎDÎG ËSÎDÎS ÖKÜB OQUN.
This state bearing the name OQUN and the nation bearing this name of dignity bestows great honors.

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Mirşan,K. 1992; *Pictogramms,Petroglyphs,ISUB-ÖG and UW-ON Inscriptions from Anatolia,and ON QUT QOLUNÇ,Ancient Texts Related to Physics and Astronomy,from the Region Turfan (W.China ;* Türkbükü/Bodrum.

Mirşan,K.; *Is the Unuverse a Statical System Like a Frame?* (in preparation).

TEXTBEISPIELE AUS DEM PROTOTÜRKISCHEN

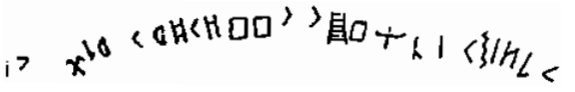
ÜE [Kamel], eine Inschrift aus Süljek, Ulu-Kem (ein Arm des Jenissei); etwa 7002 v.Chr. (Mirşan 1970, s.56)

BU OQ UQUN	Des Fürstes
ONÇ ËS ÜE	so (d.h., bildlich) erinnertes Kamel
ÎÇ AW UÇ ÜEW.	stammte aus Führers-Kamelung (d.h., Kamelbesitz des Führers).
ONÇ BU ËSÎTÎS OY A	Um mit solch einer öffentlichen Mei-
ËSÎS,	nung erinnert zu werden (d.h., daß man mit diesem Bild die öffentliche Meinung ausgedrückt hat),
BU ËL OY A	die der Volksmeinung
ÜYÜ ËM ËSÎS,	anzueignen ist (d.h., die aus dem Volkswunsch stammt),
ONÇ ËS "BU ËSÎTÎS"	solches "so erinnern zu laßen" (d.
ËN̄ UÇ ËKÎ BU UW.	h., so ein Bild) ist: die Würde deines geehrten Führers (d.h., das Bild ist zu der Würde deines geehrten Führers gemalt).
UÇ ËSÎTÎS	Da als Führer bekannt zu werden
OŞUN̄ UÇ UḠUQ ËL ËS ËSÎS,	die Anerkennung durch das Volk dieses geehrten Führers ist (d.h., das Bekanntwerden des Führers bedeutet, daß er durch das Volk anerkannt ist),
ÜE UQ ËL ËS.	und deswegen wird "die Volkserinnerung durch das Kamel" (d.h., das Kamelbild für die Volksandacht) verständlich gemacht (d.h., gemalt).

(S.S.44!).

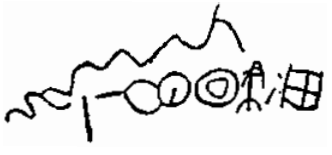
Eine Inschrift aus Süljek

Inschrift aus Çaa-Tas von Ujbat,Ulu-Kem



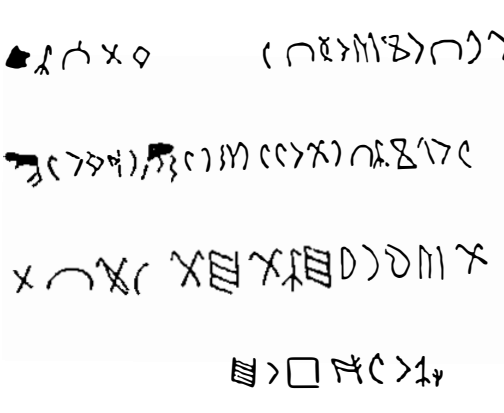
ONUL ËT[1] ËSÅNÇÅN[2] ËS[3] UÇ[3] OQUŞ ËL[4],ONUN[5] OŞ-OŞUZ[6] ONUZ UYUN[7],UYUL BU[8].
Das würdige Volk[4] des Führers[3],der die ON'sche (d. h.,hunnische) Vereinigung[1] vollbracht hat[2],bildet die durch diese[6] unsere ON'sche Vereinigung[7] des ON's[5] entstandene Föderation[8].

Inschrift aus dem Museum von Minusinsk (Env.Nr.2164).



OQUŞ ËS UÇUÑ ONIÑ ËSÅS ËS.
Die Würde gehört dem ON'schen Fürer;oder erinnere dich des würdigen ON'schen Führers; oder die Erinnerung an den würdigen ON'schen Führer.Vgl."domus patris est" [Lat.,das Haus gehört meinem Vater].

ON'sche Note,eine Inschrift aus Açıqtaş,Kasachistan; etwa 4975 v.Chr. (Mirşan 1970,S.56)



ÖC-UÇU[1] ÖGÜZ AŞU[2] ĒL[3]: BU ALTIÑ[4] ON-UYUL[5] UÇ BU[6],ËL BU[7], ËS BU[8],ËSÅD[9] ÖGÜ[10] AP-AQIN[11] UÇ[12] ISIP[13] BUY[14],ÅP-Å-NÅNÇÅP[15],ÅNÅNÇÅN[16] AP-ANTI BU[17] ÖGÜÇ[18] BU[19],ÖP-ÖSÜ AQIN[20] ALT AW[21] ËS[22],ÖGÜÇ BU[23] ËSÅD[24] ËKİ[25] ÖDÜS UÇU[26].

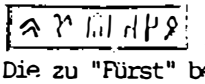
(S.Seite 5,6,7,15,18,19,21,27,28).

Seine Hoheit[1] des Volkes[3] jenseits des Meeres[2]: diser Bevollmächtigte ist (d.h.,ich bin)[4] der Führer[6] der ON'schen Föderation[5],höre[9] die Meinung[8] des (d.h.,meines) Volkes[7]!

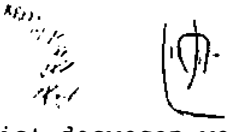
Seine Würde[10] der Ammeschlachten[11] der Führer[12] schrieb[13] diese Aussage (oder Note)[14],um sich gütlich zu friedigen[15],und für die Friedensbedingungen[16] ist sein Schwur[17] die Garantie[18].

Dieser hier (d.h.,der Bezeichner)[19],der die Kompetenz der Ammeschlachten[20] inne[21] hat[22],besitzt die Würde[23] der gehör-findenden[24] Ehre[25] der Staatsführung[26].

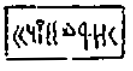
Inschrift aus Qurtuxay,im Baikal-Lena Gebiet.


BUQ (d.h.,BU OQ) OĞUS ËR AT (s.S.22).
Die zu "Fürst" berechtigte (die als Fürst manifestierende) Persönlichkeit; oder der würdige Fürst.

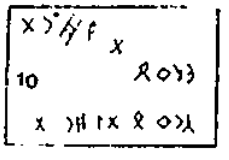
Inschrift aus Saġan-Zaba,im Baikal-Lena Gebiet.


ËSÎN ËSÎD ËDÎ,ËL ËDÎL,ËSÎD ËSÜÜ,
AQ-BUĞ ËSÎN.
Das Erinnern des Volkes an dich ist deswegen,weil du AQ-BUĞ bist.

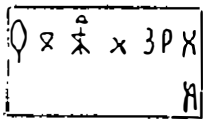
Inschrift aus Qaçuġ,im Baikal-Lena Gebiet.


ON ÖZÜ ËSÎD AW ËL URUB.
Durch das ON genannte Volk begraben.

Inschrift in einem Silber-Gefaß,gefunden im Baikal-Lena Gebiet.


ÖGÜ ËK BU ËDÎG ÖZ-U ËD,
UÇU ËK BU ËDÎ ÖZ-U ËD.
Ich bin (= dieser hier,mit diesen Eigenschaften,ist) der Würdige,
ich bin der Führer.

Inschrift aus Petrov,im Baikal-Lena Gebiet.


ÖZÜ ËSÎS ËD BUĞ BU ËSÎ ËM.
Ich bin der Fürst,der sich erinnern ließ (s.S.6,18).

QARA AT [Gouverneur],eine Inschrift aus Talas

Ë ÖGÜÇ UR A[1] OĞUL A OSUĞ[2]! OS-OĞILIN[3] ËSÎT-ËSÎT Ë-LÎÑÎM A[4]: QARA AT ULI A QULUÑUB[5].AT OSIN A,ON OSIN A[6],ULI ATI A ON UWUÑ[7].

Mit Würde (oder würdig) wird begraben[1] [Ind.Präsens],da dieser ein Volksvertreter ist[2].

Dieser dein Volksvertreter[3] ist doch würdig des Volkes gewesen (oder war doch volksberühmt)[4]:durch seine erfolgreichen Dienste war er eine Erhabenheit als QARA AT[5].

Wegen dieses Ruhms und da dieses dem ON angehört[6], gehört auch seine Erhabenheit der verehrten ON'schen Heiligkeit[7] (d.h.,nach seinem Tod gehört er nun der ON'schen Heiligkeit,weil er war ein berühmter Mann der ON'schen Nation).

QARA BARS [Gouverneur "Tiger"],eine Inschrift aus Talas,Kasachistan

OT OZIÑ ËTÎP ËRT[1] BUW-ONINA ËSÎZ A[2],QUT ONI A[3],ÖKÜ-RÜRÜÑ AT ULI A[4],QULUÑUM A[5].

ÎNÎ ËL-ËRÎ A[6],QARA BARS A[7],OĞUL BARS A[8],ÖZÜÑE Ë-SÎNKE[9] (Mirşan 1970,S.67).

Damit es ihm gelingt,durch das Feuer zum Himmel aufgenommen zu werden[1],wir erinnern uns doch des ON-schen Fürstes[2] (d.h.,wenn wir uns an unseren toten Fürst nicht erinnern,wird es ihm nicht gelingen,nach seiner Verbrennung zum Himmel aufgenommen zu werden). Er ist gesegnet[3],der dem wir uns trauern ist erhaben[4],weil er sich dem Volk gewidmet hat[5].

Da seine Persönlichkeit den Volksfrieden zusichert[6],ist QARA BARS[7] der Volksvertreter BARS[8],was wir uns die Würde dessen erinnern[9].

QARA ÇUR [Gouverneur des Befestigungsbaues],eine Inschrift aus Talas,Kasachistan

OT-OZ OĞLINA[1]	Die Gelobung[2]
ËS OĞIWI[2]	des durch das Feuer zum Himmel auf-

ÎÇÎL URIP ÎÇÎN A	genommenen Volksvertreters[1]
ÏLÎTTÎG ËRÎÑÎ A.	ist wegen der Begrabung[3] hingeführten verehrten Person

(d.h.,da er durch sein Volk zum Grab hingeführt ist und gelobt wird,wird er auch durch Verbrennen seines Leichnams zum Himmel aufgenommen).

AP-ATIM QARA-ÇUR A,	Mein guter Ruf ist doch QARA-ÇUR,
UYUĞU ATI QARA YÜ-	und den Namen der ihm zugehöri-
ZÜÑÜZ;	gen hin (d.h., der Name seines

Volkes ist) "das von euch verehrte QARA-YÜZ[6](d.h., QARA-YÜZ genanntes Volk);

—ALTI ON ËSÎBÎ	deswegen,die Vollmacht des ON's,
—Ë, ÏRÎKÎZ A!	gewiß,—wir besitzen es! (d.h.,

deswegen bin ich der Bevollmächtigte der Nation ON).

QAR-ÇUR ATUNUÑ	Dem Namen QAR-ÇUR
QUL A QARA YÜZÜÑÜZ;	war doch QARA-YÜZ sein Diener;
QAR-ÇUR [QULUNUÑ]	nämlich auch dann,als er (d.h.,
ÖZÜGE OYUL URUNA[12]	QARA-YÜZ) dem QAR-ÇUR bei seiner Umwandlung[13] (d.h.,

bei seinem Übergang zum Jenseits)

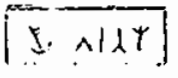
AWRILIÑIMA[13].	sein Grab ausgehöhlt hatte[12].
BU ËLÎ ATI AT	Dieses hier,das Volk,
[ON UÇ UYUN] A,	ist doch die ON'sche Bundesführung.
—OĞLI ATI QAR-ÇUR,	Den Namen des Volksvertreters hin QAR-ÇUR,
OĞLI ATI ËS OĞUP[17]	und dieses Feuer ist doch für die Gelobung[18]
OĞUR OTI A[18].	des Volkssohnes bestimmt[17].

UYUR UÇI [der gestorbene Führer],eine Inschrift aus Talas,Kasachistan

UB-URUÑIMA QUT	Der Segen meiner vollzogenen [erdigung
ONUNA OĞUL A,	Beist doch,daß ich als Volksvertreter des ON's
UYUR UÇI A,	gestorbener Führer bin,
ËSÎZ A.	und deswegen (mit dieser Schrift)

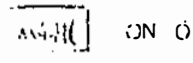
	erinner' werde.
.. ĖP A, .. ÏT ĖRT A, OĞU AB-ATIN	Daß er (nach seinem Tod seitens des Volkes) begleited (bis zu seinem Grab) worden war, ist deswegen, weil der Würdehaberde (d. h., weil "er"),
[ĖLĪ] QUL ĖRT A. ONUN̄ UÇ OĞLI A, ÏT ĖRT A ÜR ĖS ÖKÜ.	ein Diener des Volks gewesen war und deswegen er—der Volksvertreter als Führer des verehrten ON's— (durch das Volk) begeitet zur Trauer am Grab.

Inschrift aus Pisan, im Baikal-Lena Gebiet



ÖCÜC ĖSÏS OQUQUN.
Was wir uns erinnern ist ein OQ'e.

Inschrift aus Manxay, im Baikal-Lena Gebiet



ON ÖZÜ ĖSÏK [ON genannt].

Inschrift aus Val Camonica, Italien

BU ÖGÜ ALTI AT ĖS UÇU BU AT.
Ich (dieser, der Würdige) bin der Führer .

Inschrift aus Arlena, Italien

AL AT ĖDÏSÏZÏTÏL UP-OÇULUS UÇUZ **ATADININ̄ AT ĖLÏ-**SÏLT ATALIT, [die Erhöhung der Persönlichkeit, so daß der Ruf vom Gott, den du so nennst, angenommen wird, ist nur möglich, wenn das Volk die Person dem Wege des Gottes hingibt].

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PREPORTUGIESISCHE INSCHRIFTEN

INHALTSVERZEICHNIS

EINLEITUNG

PREPORTUGIESISCHE INSCHRIFTEN 15

FAKSIMILE 20

PREPORTUGIESISCHE INSCHRIFTEN

von

Dipl.-Ing. Kâzım Mirşan

MMB-Bodrum

E I N L E I T U N G

Virgílio H.Correia,Konservator des monographischen Museums zu Conimbriga,hat sehr wichtige Inschriften veröffentlicht*,die er "prelatin" nennt;jedoch sie sind prototürkisch***.

Diese Inschriften sind verblüffende Beweise dafür, daß die Prototürken nicht nur in Sibirien und Kasachstan verbreitet waren,sondern auch in ganz Europa. Sie bleiben nicht nur den Grundsätzen der TAMĞA's** der europäischen Inschriften von westeuropäischen Höhlen,von Glozel,Kärnten,Val Camonica und Vinça-Tartaria treu,sondern sie erscheinen in einer breiten Harmonie zu der Inschriften von Tamġalı Sayı (Kasachstan),Ulu-Kem (ein Arm des Jenissei), Lena (in Ost-Sib.) und auch von Anatolien.

Außer der Gegebenheit,daß sie diese weite Gebiete in sich schließen,ihre auffallendste Seite ist,daß sie auch den Charakter bringen,der Ursprung der semitischen Buchstaben zu sein.Z.B.,wer könnte sich vorstellen,daß die Buchstaben [d], [z], [t], [j (y)], ['], [m], [n], [s], [q] des protosemitischen Alphabets mittels der preportugiesischen Buchstaben erklärbar sind?

Preportugiesische Buchstaben sind wie folgt zusammenstallbar:

*Correia,V. 1994;"L'ÉCRITURE PRÉLATINE,DU SUD-OUEST DE LA PÉNINSUKE IBÉRIQUE".Les Dossiers D'Archeologie,No.198. Faton S.A.,25 rue Berbisey,21000 DIJON. [stabe.

**TAMĞA,prototürkische Hieroglyphe,bzw. prototürkischer Buch-

***Die älteste Sprache von Euroasien nenne ich "prototürkisch", weil sie in den ältesten Inschriften auftaucht und dem heutigen Türkischen zu sehr ähnlich ist.Ausserdem bin ich in der Meinung, daß in dem Zeitalter der Prototürken eine einzige **zivilisierte** Sprache gab.

Preportugiesisches Alphabet

Buchstabe	Pre-Port.	Name ALTAMIRA	Beispiel
a		AU	[a] (ALTI YARIQ TÏGÎN). [’] ('Abdio-Fragment). [a] (Dipylon-Vase). [AŞA] (Çilgiri, Ost-Anat.) [US A] (~~Proto~~-Pre-Port.) [AT-A, ATA] (Lemnos).
-a		-A	[ASA, ASIS] (~~Proto~~-Pre-Port.). [ATĀÑ] (~~Proto~~-Pre-Port.) [ATA] (Vinça). [AT-ATA] (Erenköy, Istanbul) [ATA] (Pre-Ägypten)
c		ÖC	[ÖC-UÇ] (ON'sche Note). [ËL ÖC] (Kreta). [ÖC AP] (~~Proto~~-Pre-Port.). [ÖC UÇ] (Guria, Österreich). [ÜQUSUÑUC] (Marsiliana).
ç		UÇ	[UÇ] (ISUB-ÖG, Ost-Anatolien) [UÇ] (ON'sche Note). [ÏÇÜ] (Gurina, Österreich) [ËSÜWÏÇ] (Etrusk). [UÇ ËSÏÑ] (~~Proto~~-Pre-Port.).

Buchstabe	Pre-Port.	Name d.TAMGA	Beispiel
d	X	ËD	X ∩ [ËSÎD].
			X X [ËD-ËD] (Çatal Höyük).
			ᚴ X [ËDÎ] (Lena).
			A X [ËD-AT, "~~Tanrı~~ Gott"] (Pre-Port.)
			X M [ALT ËD] (~~Proto~~ Pre-Prt.)
d	ᐅ	OD	ᐅ O Ɛ [ODUÑUÇ] (~~Proto~~ Pre-Port.)
			O ᐅ I [OÑ ÖDÎS] (Etrusk).
			4 [d] ('Abdo-Fragment).
			ᐊ [d] (Şapatba'al, Phönizien)
-d	ᐃ	-D	ᐃ ᐱ [ËLÎD] (~~Proto~~ Pre-Portekiz).
			I ᐃ ᐱ [UL ËDÎS] (Glozel).
			ᐃ [d] (Thera, Griechenland)
ë	ᐯ, ᐳ	Ë	ᐱ ᚴ [ËSÎT] (Pre-Port.)
			ᐯ ᐱ [ËLÎP] (Pre-Port.)
			ᚴ ᐱ O [ËSÎTÎRÎÑ] (Pre-Port.)
g	ᒣ	ÖG	ᚴ ᚲ [ÖGÜ] (Lena).
			ᚺ ᚲ [ÖGÜZ] (ON'sche Note)
			ᚲ [ÖG] (Issıq)
			I ᚳ [ÖGÎS] (ALTI YARIQ TÏGÎN).
			ᚺ [ÖGÎS] (Pre-Port.)
			ᚺ [ÖGÎS] (Çilgiri, Ost-Anat.)

Buch-stabe	Pre-Port.	Name d. TAMGA	Beispiel
ġ		OĞ	[OĞ ËS] (Pre-Port.). [UĞUQ] (Sülyek, Sibirien) [OĞ] (Side, Süd-Anatolien) [OĞ] (Vinça, Jugosl.) [OĞ] (Side, Süd-Anatolien) [OĞ] (Glozel, Frankreich) [OĞUW] (Ulu-Kem, Sibirien).
I		ÏS	[ÏL] (Etrusk.). [BÏS] (Tun-Huang, Ost-Turkestan) [ÏS] (Glozel, Frankreich) [ÏS] (Ulu-Kem, Sibirien) [ÏSÏN] (Pre-Port.). [ÏSÏS] (Pre-Port.). [ÏSÏS] (Pre-Ägypten)
y (deut. j)		OY	[BUY] (Ol'sche Note) [OZUS OY] (Pre-Port.). [OZ OY] (Glozel, Frankreich) [USUY OĞ] (Side, Süd-Anat.) [y] ('Abdo-Fragment). [y] (Thera). [OY] (Etrüsk). [ÏY] (Pre-Ägypten)

Buch-stabe	Pre-Port.	Name d. TAHĞA	Beispiel
k		ÏK	[ÏK] (Kızların Mağarası). [ÏK, ÏKÎ] (Vinça). [ÖK] (Vinça). [ÏKÎP] (Pre-Port.). [ÖKÜÑÜ] (Pre-Port.).
q		AQ	[AQ] (Curni Mağarası). [UÇUQ] (Hamorodkaracsoni). [AQ] (Vinça). [AQ] (Pre-Port.). [q] (Meşa-Stein). [UĞUQ] (Sülyek).
l		ËL	[ËL] (Sülyek). [ËL] (Pre-Port.). [ËL] (Side). [ËLÎT] (Pre-Port.). [l] (Thera). [ATALIS] (Side).
m		ËM	[ËM] (Lena). [ËSÎM] (Pre-Port.). [m] (Meşa-Stein). [m] (Etrusk).

Buch-stabe	Pre-Port.	Name d. TAMĞA	Beispiel
n	(	ON	[ON] (Çumi Mağarası, Ost-An.)
			[ON] (Glozel).
			[ON] (Trabzon Mağarası, Nord-An.)
			[n] (Şapatba'al).
	N		[ANUR] (Pre-Port.)
	)		[ONUÑ] (Pre-Port.)
ñ	O	OÑ	[OÑIP] (Pre-Port.)
		AÑ	[AÑU(W)] (Pre-Port.)
o	>	O	[OÑIP] (Pre-Port.)
u	<	U	[USUP] (Pre-Port.)
ö	Y	Ö	[ÖT] (Pre-Port.)
ü	Y	Ü	[ÜRÜ] (Pre-Port.)
		ÜW	[ÜW] (Pre-Port.)
p	1	AP	[AP-US] (Pre-Port.)
			[APAN] (Pre-Port.)
r	9	ËR	[ËR] (Pre-Port.)
			[ATAR] (Pre-Port.)
r	4	UR	[URUÑ] (Pre-Port.)
			[UR] (Pre-Port.)

Buchstabe	Pre-Port.	Name d. TAMGA	Beispiel
s	↑	OS	[OS ËM] (Pre-Port.)
s	ǂ	US	[USÜP] (Pre-Port.)
s	Φ	AS	[ON AS ËM] (Pre-Port.) [ËSÍ (veya ASI) ËM] (Petrov, Sibirien)
s	∩	ÖS	[ASA] (Pre-Port.) [ÖS-ON] (Sağan Zaba, Sibirien) [ÖP-ÖSÜ] (ON'sche Note)
s	ǀ	ËS	[OĞ-ËS] (Pre-Port.). [ÖGÍS] (Pre-Port.).
ş	□	OŞ	[OĞUW OŞ] (Uyuq-Malinov, Sibirie [OŞ AT] (Val Camonica). [UB-OŞ] (Glozel). [OŞÜS] (Pre-Port.)
t	A	AT	[ATAP] (Pre-Port.). [t] (Proto-Semitisch)
t	h	ÍT	[ËSÍT] (Pre-Port.). [ËSİTİS] (Issıq, Kasachstan) [ËSİTİS] (Sülyek, Sibirien) [ËTÜY] (Glozel).

Buch-stabe	Pre-Port.	Name d. TAMGA	Beispiel
w		UW	[UW] (Çatalhöyük, Mittel-Anat.) [OGUW] (U uq-Malinov, Sibirien) [UW-ON] (Erenköy, Istanbul) [ÜW] (Pre-Port.). [ËR USUW] (Pre-Port.).
w		AW	[AW] (Sülyek, Sibirien) [AW] (ON'sche Note) [ËSÍS AW] (Pre-Port.)
z		ÖZ	[ÖGÜZ] (ON'sche Note) [ÖZ ËR-AT] (Pre-Port.). [ÖZ] (Glozel).
z		OZ	[OZ] (Issıq, Kasachstan) [OZUS] (Pre-Port.). [z] (Proto-Semitisch)
alt		ALT	[ALTIÑ] (ON'sche Note) [ÖCÜM ALT] (Pre-Port.).
aqın		AQIN	[AQIN ALT] (ON'sche Note) [AQ AQIN] (Pre-Port.). [AQ AQIN] (Uyuq-Arxan, Sibirien)
ësis		ËSÍS	[ËSÍS] (Pre-Port.). [s] (Proto-Semitisch).

Der TAMĞA ⍓ [OS] des preportugiesischen Alphabets (durch ⋖ → ⋍) wurde umgewandelt zu ⋕ [US];genauso wie der TAMĞA ⍸ [UB] der Issiq-Inschrift in Glozel als ⋿ [ËB] und in Kärnten als ⋣ [b] erschienen ist.In Phönizien dagegen wir sehen diesen TAMĞA als ⍼ [b].

Wir beobachten auch,daß preportugiesischer TAMĞA ⍝ [ON,d.h. ⋖ ⍝] in Glozel als ⍜ geschrieben wird und diese Schreibweise geht dem protosemitischen Alphabet als ⍹(d.h., ⋖ ⍝) über.

Der TAMĞA ⍦ [a] des ALTI YARIQ TİGİN's (Ost-Turkestan) erscheint im preportugiesischen Alphabet als ⍼ [a] (auch in türkischen Runen!),im protosemitischen Alphabet als ⍒ ['].Der TAMĞA ⍗ [OD] im Preportugiesischen sehen wir im Protosemitischen als ⍹ und ⍲ [d];das preportugiesisch ⍱ [OY] im Protosemitischen als ⍼ [y;im Deutschen "j"], ⍨ [AQ] als ⍐ [q], ⍰ [ËM] als ⍰ [m], ⍋ [AT] als ⍺ [t], ⍳ [OZ] als ⍳ [z].

Nach allen diesen,es ist möglich,daß die sogenannt "phönizische Seefahrer" möglicherweise Preportugiesen gewesen sind.Weil,außerdem,wir finden sehr viele Hieroglyphen im ägyptischen Schrift,die im Parallelen zu dem preportugiesischen Buchstaben stehen:

[ËD] (Sinuhe § 11,32,53),s.S.6.

[ËDİN] (Sinuhe § 11,62,63,65),s.Inschr."ËSİM AN̄IS".

[ID] (Sinuhe 102),s.S.6 (-D).

[ÖD] (Sinuhe § 41,42,45,59,64,83),s.S.6.

[ËR] (Sinuhe § 2,3,usw),s.S.9,

[UR] (Sinuhe § 58,91),s.S.9.

 [OĞUZ,d.h.⋖⋗⍳] (Sinuhe § 56),s.S.7 u.11.

[AS] (Sinuhe § 1-3,usw),s.S.10.

 [ÖK,"Himmel"] (Sinuhe § 1-3,usw),s.S.8,"ÖKÜN̄Ü".

 [OS,d.h.] (Sinuhe § 36,56),s.S.10.

 [OṢ] (Sinuhe § 6,11,12,usw),s.S.10.

 [AW] (Sinzhe § 3,4,usw),s.S.11.

 [ĪY] (Sinuhe § 29,32,33,81),s.S.7.

 [ÖZ,d.h.] (Sinuhe § 5,14,19,usw),s.S.11.

 [AP] (Sinuhe § 4,usw),s.S.9.

Nach ihrem Inhalt sind die preportugiesische Inschriften religiöse Schriften,die wahrscheinlich für die gestorbenen errichtete BİTİGTAṢ'en* sind.Das Hauptthema dieser Schriften ist das übergehen zum ĒD-AT [Schöpfer].Übergegangen wird durch "AQINIṢ"**. Was durch AQINIṢ übergeht heißt ÖZ ĒR AT***;wohin man übergeht heißt AQINIṢ OṢUS [Konfiguration des AQINIṢ],oder USUS ĒS ÜY [das Haus des Herrn],oder AT ÜY [das Haus des Rufes],oder ĒSĪNĪSÜ OS [der Raum dessen wir uns gegenseitig erinnern];und diejenigen, die sich dort befinden werden "ON AT"[die Ruhmhaftigen des Kosmos],oder ASIS ĒL [Menschen der Gravitation],oder USUS ASIS US [die hängengebliebene (Seelen-)Körper des Herrn(-Reichs)] genannt.

Die Übergansbedingungen zum Gott sind wie folgt:
1.ĒLİP UR ĒM [die Feuerbestattung durch das Volk].
2.ÖKÜN̄Ü ĒMİM [Fürbitte bei Gott].
3.USUS ÜW [die Danksagung dem Herrn].
4.ONUN̄ ÜW AS ĒMÜW [das Erreichen des Hängenbleibens im Kosmos].

Die Prallele zu dem Glaube der preportugiesischen

*BİTİGTAṢ,Schriftstein;d.h."Stele".

**AQINIṢ,das Fließen der Quanten (d.h.,Seelen) in den Feldern der Elektromagnetismus und Gravitation unter der Wirkung der Konfigurationskräfte.

***ÖZ ĒR AT,das Eigentliches im Menschen (d.h.,"Seele").

Inschriften sehen wir auch in der Inschrift von Glozel (Frankreich),Piacenza/Settina (etruskisch),Side (Süd-Anatolien),Pre-Ägypten,Ost-Anatolien,Ost-Turkestan usw.

In der Inschriften von Side wird das Sterben als ÉZİLİG ÖÇÜR [heiliges Erlöschen],der Übergang zum OZUS ÖGÜS OS [das Universum der Übergangsehre] als OZ [Übergang],oder UYUZ ÖK ÈRÜW [als ein Tote Herrn zu erreichen];die Seele,die dorthin übergeht als OQ [Quantum*],oder OQ-OĞ [Quantum-Mensch],und die Stelle,wohin die Seelen übergehen als OQ ÜYÜ [Quantum-Haufen,oder das Haus der Quanten];diejenigen, die sich zusammen zu dieser Stelle begeben als ÖGÜZ ÜR [der Fluß des Jenseits] und das Wohnen in diesem ÜY [Haus] als ÖLÜ İÇ-İÇİS [des Todes Untertansein] genannt.

Alle diese werden in einer Inschrift von Glozel, in UB-OŞ [die Hohe Konfiguration],in einem fließenden Stiel wie folgt ausgelegt:

Was wir jetzt übertragen ist eine herrschaftliche Gegebenheit über deine Kommunikation.

Es ist eine Erklärung über dem Tod,um zu kosmischen Welt zu gehören,was als ein "dictiō"[Festsetzung] zur Konfiguration zu verstehen ist.

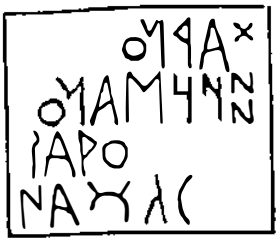
Das heißt,den Verstorbenen zu loben,um seine Seele zu heiligen,und so ihn impulsiv übergehen zu lassen und zwar durch fliegen des "Selbst",in dem er im Kosmos kosmisch wird.

Das ist:die hohe Konfiguration genannte Stelle durch ein erfolgreiches Sterben zu erreichen,um kosmisch zu werden;und deswegen beabsichtigt das Volk ON seine Leichen zu verbrennen.Dieses wird "der Kosmos des kosmischen Menschen als Quanten" genannt und ist eine Konfiguration in dualem Zu-

*Quantum,die Größe des Pakets der Energie der elektromagnetischen Radiation,die sich nach der Wellenlänge variiert.

stand,und mit dem Lob des Überganges wird ermöglicht der Übergang der Seelen.

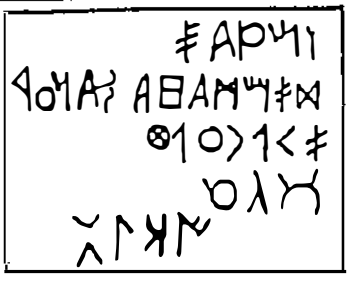
ËD-AT ËRÜ [das Erreichen des Schöpfers] (aus Gavião)



1.ËD-AT ËRÜÜN̄
2.ONUN ANUR-ALT ËTÜÜN̄
3.ËSİTİRİN̄
4.ON-ÖT ASIS ËLİN.

3.Wie du [von deinen Ahnen her] immer wußtes,
4.durch seinem Übergang dem Kosmos,ist er nun ein hängengebliebener Mann geworden,
2.weil du ihn [durch deine Gebete] "im Kosmos ehrenvoll" gemacht hast,
1.und zwar durch erreichen des Schöpfers.

ËSİM AÑIS [Das Zurückdenken an meine Seele] (aus Ponte Sante)

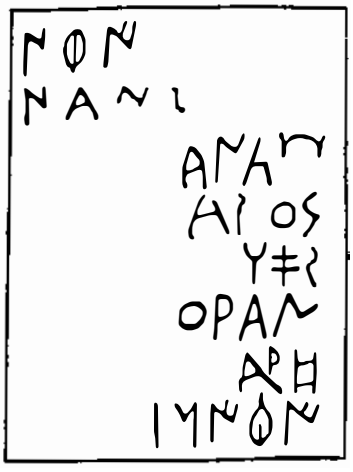


1.ËSİM AÑIS ËTİS,
2.AQINISIM ALT AT ÜZÜT ËTÜÜN̄ ËR,
3.USUP OÑUP ËDİN̄
4.ASIS ËL AÑU.
5."ËLİP UR ËM".

1.Das Zurückdenken an meine Seele,
3.und zwar,
2.über ein entschiedenes Erreichen [des Paradieses] durch AQINIŞ (s.S.13),
4.ist ein Zurückdenken an einen hängengebliebenen Mann.
5.[Bemerkung:] "Feuerbestattet durch das Volk".

ON-AT [der im Kosmos befindliche Ruf] (aus Tavilhão)

1.ON AS ËM
2.ON-AT
3.ANIZ.
4.ASIS ËTÜ AT
5.OZUN̄ ËSÍT
6.OZUS OY.
7."ON" ATARIN̄
8.ÖZ ËR AT
9.ÈM AS ËMÜ ËS.



3.Wir erinnern uns
2.den im Kosmos befindlichen Rufes,
1.und zwar,der im Kosmos hängengeblieben ist.
4.Dieser hängengebliebene Ruf
6.ist übergegangen,
5.wohin man übergeht.
7.Der Kosmos ist diejenige Stelle,
8.wohin die Rufe [oder Namen] als "selbst" [des Menschen] gelangen
9.und der dann,durch das Aufhängen in sich selbst, diese zu seinem Eigentum macht.

ATAN̄ [dein Urvater] (aus Espanca)

1.ATAN̄ ËLÌD ËM
2.ÏKÍP ËZÜ ËSÌS AW,
3.ALT ËD URUN̄ UÇ ËSÌN̄,
4.ÖZ ÖGÌS ËP-ÉSÌN̄.
5.ÖC-AP US A
6.AQ-AQIN.

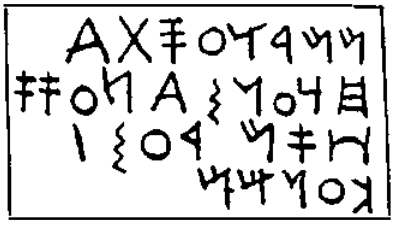
1.Dein Urvater wurde
2.dem heiligen ËSÎS* übergegangen,
3.weil er als Führer feuerbestattet ist,

*ËSÌS,sinnliche Wahrnehmung,Offenbarung (des Gottes).

4.um dein eigenes ÖGÎS* zu werden.
5.Somit ist er in Gottes-Rang des Körpers
6.ein AQ-AQIN**.

ËRÜ [das ERREICHEN] (aus Nécropole de Pègo)

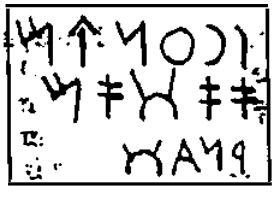
1.ËMİM ËRÜÜN̄ ËSİS ËD-AT,
2.ÖZ URUN̄ ÜW AT APAN O-
NUSUS;
3.ASIS US ËM ËRİN̄ AWIS,
4.ÖKÜNÜ ËMİM.



2.Die Feuerbestattung des "Selbst" garantiert die Gnade des APA***, [fers.
1.und somit erreicht man die Offenbarung des Schöp-
4.Worauf wir uns beten,
3.ist nun die Erreichung der Veränderungsrang in aufgehängtem Zustand.

US [Seelenrang] (aus Nécropole de Pègo)

1.ËSİNÍN̄Ü OS ËM,
2.USUS ASIS US ËM,
3.ËRÜ AT ASIS.

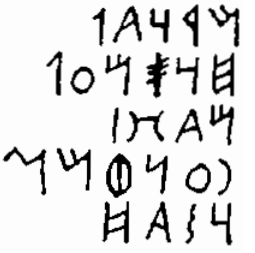


1,Der Gottesraum,den wir uns gegenseitig debattieren,
2.ist das Aufhängefeld**** des Seelenrangs***** im Herrschaftsgebiet des Herrn,
3.und zwar,das Aufhängefeld,das wir erreichen wollen.

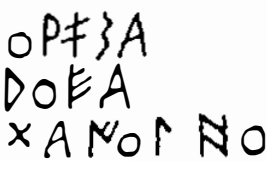
*ÖGÎS,dem Gott übergegangener Gesandter;ehrehabende Seele.
**AQ-AQIN,aus der Materie emittierte Strahlung (z.B. aus dem Körper emittierte Seelenstrahlung).
***APA,derjeniger,der die Seelen der Menschen zum Jenseits bringt, d.h. "Gott".
****ASIS,Aufhängefeld (Gravitasionsfeld);auch "Feld der kinetischen Energie" (genaugenommen als AŞIŞ).
*****US,(1) Körper,(2) Rang,Instanz;als USUS,Rang der Ränge,d.h.Herr.

ËMÍR-UR [Reinkarnation] (aus Abóbada)

1.ËMÎR-UR ATAP
2.ÖZ-UR ËSÎS ËMÎÑÎP
3.ËM AT OḠ ËS,
4.ONUÑ Ü(W) AS ËMÜW
5.URUW AT ÖZ.
6.OÑIRISUW AT
7.ODUÑUÇ AT,
8.ËD-AT ËMÎNÎP ÜZÜÑ.

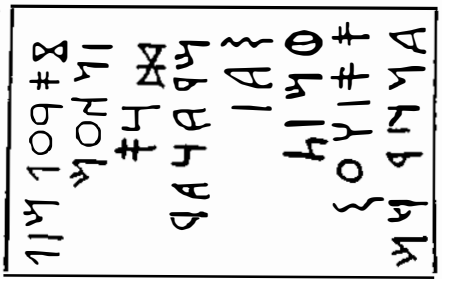


3.Die die Menschen betreffende
2.Spezifikation,
1.genannt "sich wieder zu bilden"*,
5.geschieht mittels der Leichen-
verbrennung des ÖZ**,
4.um die Gewähr zu erhalten, im
Kosmos aufgehängt zu werden.
6.Dieser Erfolg,
7.der einen Sieg für euch bedeutet,
8.wird vom Schöpfer entschieden.



AQINIS (s.S.13) (aus Necropole de Bensafrim)

1.AQINIS AÑIÑIP ËMÎSÎP
2.ËSÜ ËTÎÑ ËM
3.AQINIS URUS.
4.ËMÎR AT UR ATAR
5.UW AT ËS
6.ASISIM ËSÎT
7.USUS ËS ÜYÎÑ AW.
8.AT ÜYÎÑ ËR APAN ËM.



2.Was ich***

*ËMÍR [ËM-ËR], das Erreichen des Existenzes, d.h. von neuem existieren (da sein); ËMÍR-UR, die Verwirklichung des ËMÍR, d.h. die Reinkarnation [Wiederverkörperung (der Seele nach den Tod)].

**ÖZ, (1) Person; (2) das Selbst; (3) Hauptinhalt, Extrakt (z.B. die Seele des Körpers).

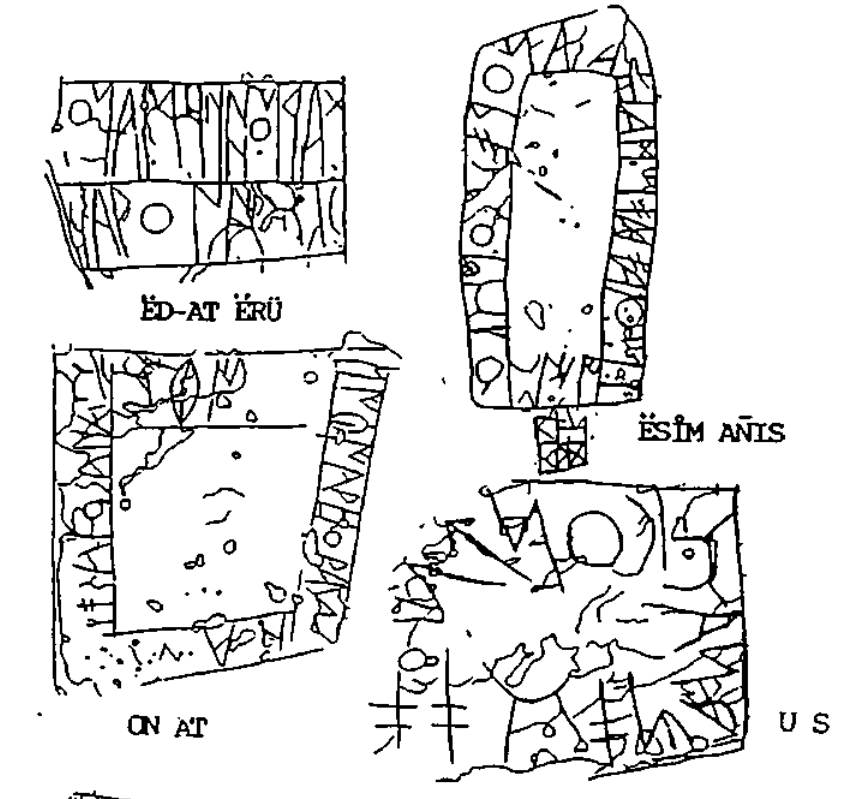
***ËSU ËTÎÑ ËM = ËSÎ ËM = "I am" [ich bin].

1.als "AQINIS" (s.S.13) verehre,
3.ist die Verwirklichung des AQINIS.
5.Die heilige Ortschaft,
4.aus der sich das ËMÎR (s.S.18) realisiert,
7.ist das Haus des Herrn
6.im Gravitationsfeld (s.S.17),
8.und dieses Haus erreichst du nur durch
deinen APA (s.S.17).

OŞUS [Konfiguration] (aus Nécropole de Bensafirm)

1.AP-US AQINIS OŞUS
2.Ü(W) ËMÌM ËRİT OŞUS.
3.ËLÎSÎT OḠ-AT ËMÎT-ËMÎL
ATAP,
4.ÖZÜN̄ AP-US AQINIS
5.ÖTÜN̄ ÖT
6.ASISIN̄ ËLİT.
7.ÖCÜM-ALT ËMÎM Ü(W)
8.AQINIS AP-US OŞUS ËMÎM.
9.ÖZÜN̄ ËR-USUW ATARIN̄
10.ON̄UN̄-ÖZ AT
11.ËSÎS ËMÎM
12.USUS Ü(W) ËMÎM.

1.Der Herrnrang der AQINIS-Konfiguration (s.S.13)
2.verwirklicht sich durch das "hinbringen" zu dieser
Konfiguratin [mittels AQINIS].
3.Als "die hingeführte Substanzen" genannte
4.des Herrn ÖZ'en (s.S.18) des AQINIS (s.S.13)
5.werden,durch endgültiges Übergehen,
6.dem ASIS [Gravitationsfeld,s.S.17] hingeführt.
8.Das AQINIS
7.ist eine Garantie des Daseins
8.für Gottesrang der Konfiguration.
11.Die Offenbarung
10.des erfolgreichen ÖZ's (s.S.18)
9.d.h. des ÖZ's,der nun seinen Ziel erreicht hat,
12.wird durch Herrn garantiert.


ËD-AT ËRÜ
ËSÎM AÑIS
ON AT
U S
OṢUS

Etruskische Inschriften

Ihre Dechiffrierung der etruskischen Inschriften,die bis jetzt für die gegenwärtige Wissenschaft ein Rätsel waren,ist als ein sehr grosses und nach ihrer Geltung als ein äusserst wichtiges Werk zu schätzen.

Almatı,
im April 1972 **Prof.Dr.phil.G.G.Musabayev**

This volume,"The Deciphering of Proto-Greek Inscriptions",by Kâzım Mirşan,is a monumental and epochmaking one in its attempt to elucidate tremendous problems of deciphrement.

Geneseo, **Harold R.Battersby,Ph.D.**
May 12,1973 **Director**
Program in Linguistics

Ihre Erfolge bei der Deutung der sibirischen Inschriften sind beeindruckend.

Nienberge,
im Mai 1972 **Prof.Dr.phil.Franz Altheim**

"Protogrekçe Yazıtların Deşifre Edilmesi" adlı kıymetli eseriniz bilgimize geçmişin mükemmel abidelerini açıklıyor.

Moskova,
22.IV.1974 **Prof.Dr.phil.N.A.Baskakov**

It is the basis of my belief that Turkish is basic to all our languages.

15,St.Simons Avenue,
Putney,London S.W.15. **A.E.Jeffery**
1st.April 1977

ETRUSKISCHE INSCHRIFTEN

von

Kâzım Mirşan

MMB

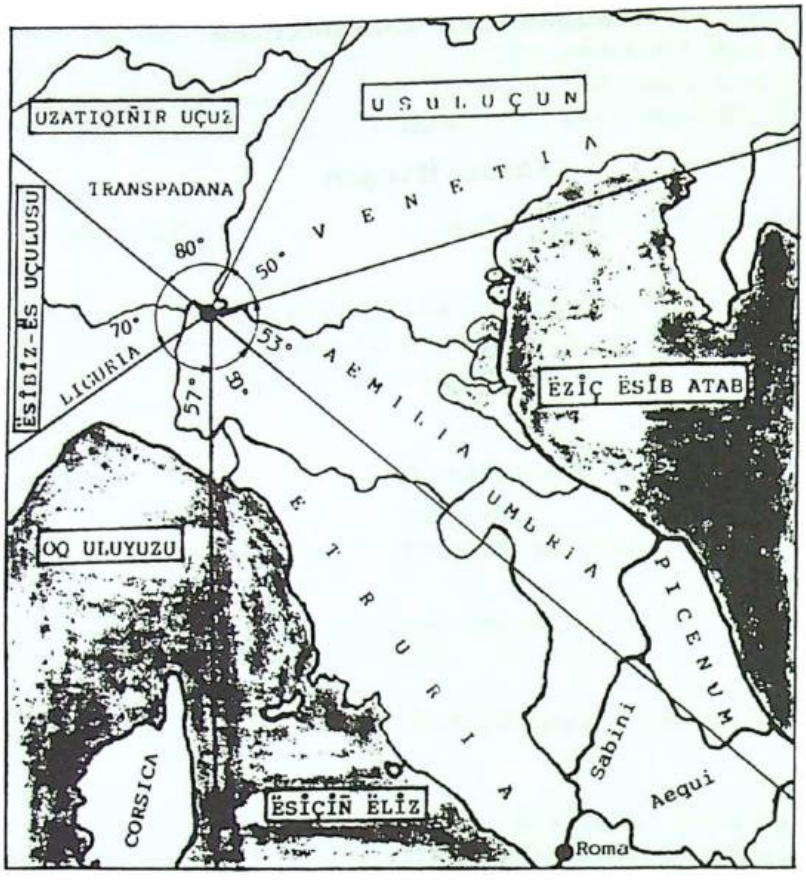


Abb.1. *Italien,gesehen durch das Auge der Richtungspyramide von Piacenza/Settina: [(50°).*

1. *USULUÇUN [Korpus-Winkel],Innsbruck-Settina-Zagreb*
2. *ËZİÇ ËSİB ATAB ["Transferierte" genannt],Zagreb-Settina-Foggia (53°).*
3. *ËSİÇİÑ ËLİZ [Unser-Volk (d.h."Etrusker"], Foggia -Settina-Borgo (50°).*
4. *OQ ULUYUZU [OQ'sche Überhand],Borgo-Settina-Valencia (57°).*
5. *ËSİBİZ-ËS uçulusu [Uns verehrende Führung],Valencia-Settina-Paris (70°).*
6. *UZATIQIÑUR UÇUZ [Ausgedehnte Führertümer],Paris-Settina-Innsbruck (80°).*

E I N L E I T U N G

Gemäß Herodot (I/94) haben sich die Lydier in Umbria niedergelassen und den Namen Lydier abgelegt, indem sie den Namen ihres Königs Tyrsenos angenommen haben und sich "Tyrsen'en" nannten.

Anhand dieser Schilderung von Herodot gab es viele Wissenschaftler,die annahmen,daß das etruskische Alphabet aus dem ägäischen Raum stammt.

Man glaubte zuerst,die Etrusker hätten von der ionischen Kolonie "Kyme" (Lat. Cumae,in der Nähe vom Neapel) das griechische Alphabet übernommen. Jedoch,Kyme wurde nach 750 v.Chr. gegründet,aber die Inschrift von Marsiliane ist noch älter.

Die Bleiplatte mit Spiraltext in etruskischer Sprache aus Magliano (5.Jahrhundert v.Chr.) wird als eine Parallele zum Diskos von Phaistos (18.od. 17. Jahrhundert v.Chr.) der minoischen Kultur angesehen und es wird angenommen,daß die Vorfahren der Etrusker Italiens das Spiralmotiv aus ihrer Heimat im ägäischen Raum mitgebracht haben*.Allerdings, Diskos von Phaistos ist etwa um 1200 Jahre älter als die Bleiplatte von Magliano.Ausserdem,die Çilgiri Inschrift in Ost-Anatolien ist auch ein Spiraltext und die preportugiesische Inschrift von Nécropole de Bensafirm ein quadratischer Spiraltext (Mirsan 1994,S.54 und 1996,S.22).

Es gibt auch Behauptungen , daß Etruskisch eine

*Torelli,M. 1988;"Die Etrusker—Geschichte,Kultur,Gesellschaft". Frankfurt-New York,S.29 ff.

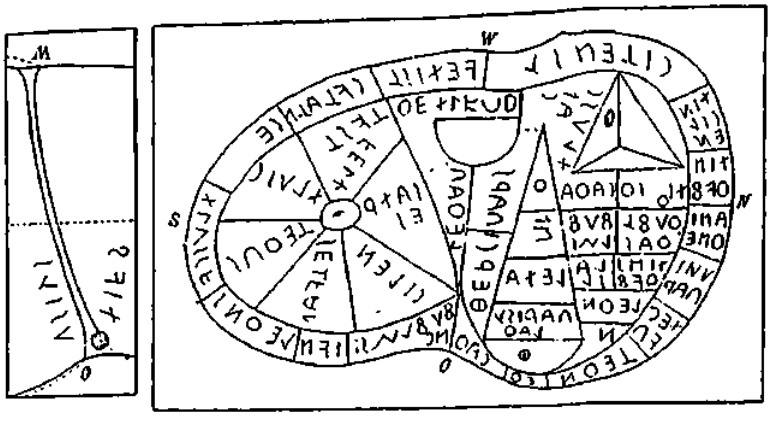


Abb.2.Richtungspyramide von Piacenza/Settina,die im Jahre 1877 gefunden worden war (s.Abb.1).

sanskritische Sprache ist*.Dagegen zeigt F.R.Latipov**,daß Etruskisch dem Kazan-Türkischen (Bulgaro-Kiptschakischen) sehr nahe steht.

Dionysius von Bodrum berichtet,daß die Etrusker die einheimische Bevölkerung Italiens sind.Er hat recht (aber auch Herodot),wie wir nun von den Etruskern selbst hören werden.

Wir bringen hier einen Beweis von erster Hand, nämlich die Erklärung der Etrusker,daß die Schilderungen von Herodot u.Dionysius richtig sind.Wir berufen uns auf die Richtungspyramide der Etrusker von Piacenza/Settina (Abb.1 und 2).

Diese Pyramide nennt die Etrusker als "ËSÎÇÎN ËLÎZ" [Unser-Volk] und das Volk,das östlich von ËSÎÇÎN ËLÎZ eigesiedelt sind,als ËZÎÇ ËSÎB ATAB ["Transferierte" genannt].Nach Herodot sind die

*Marzolla,P.B.1984;"L'ETRUSCO,Una lingua ritrovata",Milano.

**Latipov,F.R. 1991;"Elementi morfologia etrusskogo yazıka v svete pratyurkskoy gipotezi".Azerbaycan filologiası meseleleri.Baku,ELM.

Umbrier wirklich von Lydien transferiert,d.h.teilweise Lydien verlassen und haben in Umbria gesiedelt.

Somit sind die Umbrianer nicht Etrusker [d.h. ÉSÎÇÎÑ ËLÎZ],was auch noch heute feststellen läßt (an Hand der umbrianischen Inschriften).Sie haben aber die etruskische Schrift übernommen und die lydische Schrift ihrer Urheimat nicht weiterbenutzt und deßwegen galten sie für Ioner als "Etrusker".

Die Schriftrichtung des Etruskischen,von wenigen Ausnahmen abgesehen,ist linksläufig,wie auch Prototürkisch.Die älteste Schriftrichtung des Protogriechischen war auch linksläufig,jedoch mit der Zeit hat sich die rechtsläufige Schriftrichtung überhand genommen und am Ende wurde nur noch rechtsläufig geschrieben.D.h.,wenn die Griechen nur rechtsläufig schrieben,hatten die Etrusker ihre linksläufige Schriftrichtung beibehalten,so daß die etruskische Schrift viel älter sein muß als die griechische.Außerdem,wenn griechisch keine so alte Schriftbeispiele besitzt und nur noch im ägäischen Raum isoliert bleibt,so sind die älteste etruskische Schriftmuster überall in Europa und Anatolien zu finden.Z.B. die Inschriften von Val Camonica,Kärnten,Glozel,Erenköy-Istanbul,Lemnos,Yazılıkaya-Eskişehir.

Tatsächlich,die Richtungspyramide von Settina gibt uns genau an von wo die Etrusker gekommen sind: USULUÇUN [Korpus-Winkel],weil der Korpus der Etrusker in diesem Winkel zu finden ist,nämlich die Inhaber der Inschriften von Val Camonica und Würmlach bei Mauthen im Obergailthal in Kärnten (Österreich).

Somit ist auch die Behauptung von Dionysius richtig: die Etrusker sind eine einheimische Bevölkerung Italiens.

In den Inschriften von Val Caminica werden die ältesten Buchstabenformen ⋗ [B], ▭ [SCH], ⋀ [ËS], ◇ [Ḡ] gebraucht.Manche Buchstaben sind sogar bebildert angegeben,z.B. ein Vogelbild als "UÇ" [flie-

gen].Somit sind diese Inschriften älter als etruskisch.Das Buchstabe ⅄ [G] sehen wir auch in den Inschriften von Mauthen.

Eine weitere Bestätigung der Angaben von Etrusker kommt nun aus Frankreich,die Inschriften von Glozel neben Vichy.Die Richtungspyramide von Settina bezeichnet dieses Gebiet als ËSÎBÎZ-ËS UÇULUSU [uns verehrende Führung].Andererseits,in der Inschrift ODUQ ËL [Siegreiches Volk,Führer Volk] von Glozel (Abb.3) werden die Etrusker wie folgt genannt:ËSÎ-LÎM-ËS [das Volk,zu dem wir angehören].Somit ist mit dieser Inschrift die Inschrift von Settina bestätigt:

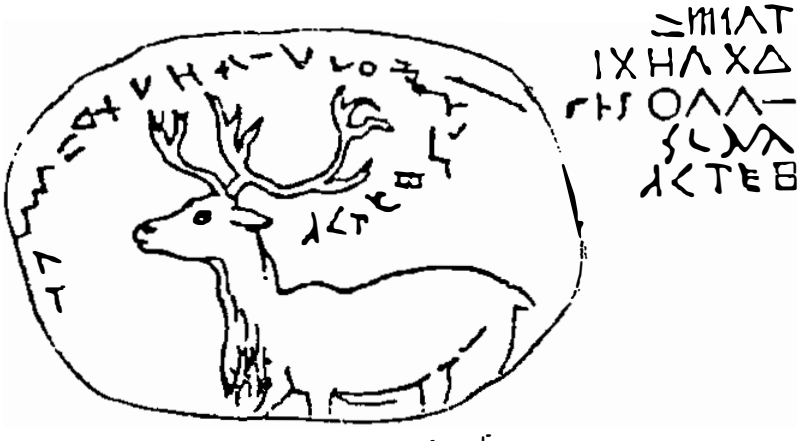
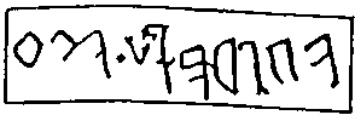


Abb.3.Die Inschrift ODUQ ËL [Siegreiches Volk,Führer Volk] (Glozel,Frankreich).

ËSÎLÎM-ËS ODUQ ËLÎN UQUS ËL-ËLÎÑ AÑU UÇ-UÇU OZ ÖZ ËB-ËS UL.
Diese Schrift über die Staatsbildung gehört dem Volk des Volkes (d.h.,dem Glozelischen Volk des etruskischen Volkes),das durch das Volk unserer Heimat (d.h.,durch Etrusker) ODUQ ËL genannt wird.

Das Wort UÇ-UÇU [der Staat] dieser Inschrift finden wir auch in etruskisch,z.B. in Vicenza:



UP-UÇUD URUQUÇU **UÇ-UÇUÑ.**
Der staatlich [UÇ-UÇUÑ] begrabene UP-UÇUD.

Oder in Padua:

UÇ-UÇUÑUZ OÑUZUZUN.
Gründung des Staates [UÇ-UÇUÑUZ].

Der Winkel OQ ULUYUZU [OQ'sche Überhand] der Pyramide von Settina zeigt die Insel Corsica.Somit ist es zu vermuten,daß der Name "Kors'en" aus OQ-UYULU-ZU entstanden ist.

Die Buchstaben sind originelle Schöpfungen,wobei an die Benennung und Anordnung der Buchstaben zuerst nicht gedacht werden kann.Aber wenn ein Volk seine Sprache schon mit Buchstaben schreibt,benötigt es eines Tages die Gesamtheit der Buchstaben vor sich, d.h.,als ein Alphabet. Aber wie?

Es gibt eine Methode in der man für jeden Buchstaben eine Erklärung,ein Spruch oder ein Gedicht schreibt und die Gesamtheit dieses Textes bestimmt nun die Art und Anzahl der Buchstaben.Die Türken haben versucht diese Methode anzuwenden (Arat 1965, S.106-114):A,V (P,F),Q,W,S (Z),X (Q),Y,K,T (D),M,N, S,B,Ç (C),R,Ş,T,L (18 Buchstaben).

Abb.4 zeigt uns die arabische Entsprechung dieser Buchstaben (auch 18 Buchstaben).

Die Etrusker haben aber noch eine bessere Methode erfunden.Sie haben eine übersichtliche Methode erdacht,in dem sie ihre Buchstaben durch einem Redeaufbau als Gedächtnisstütze zu einem Alphabet angeordnet haben (Abb.5):

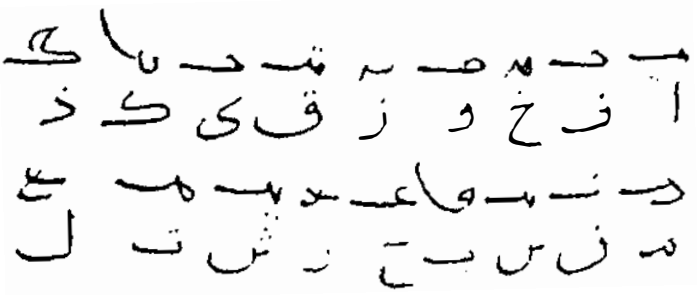


Abb.4.Die arabische Entsprechung des uygurischen Alphabets.

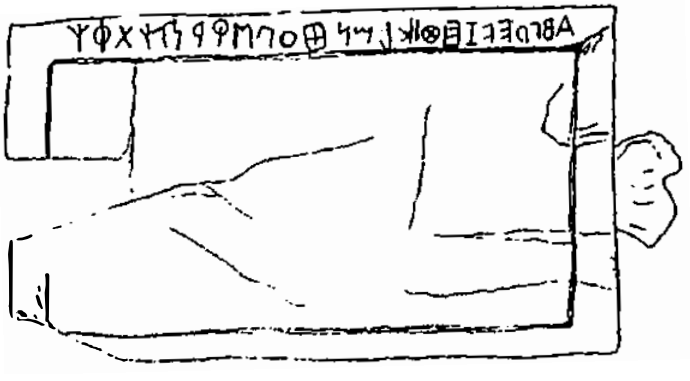


Abb.5.Die Schreibtafel von Marsiliana mit etruskischem Alphabet aus dem 8.Jahrhundert v.Chr.

AT ÖKÜDÜÇ ËB-ËL UQUÑUSUĞ OLUMUN OQUŞUÑUPULT ËSÎÑÎR ËZÎSÎK UQUSUÑUC.

Dieses als "Alphabet" genannte Buchstaben des Transfers dient dem Volke die Gedanken verständlich zu machen

Wenn wir nun berücksichtigen,daß im Etruskischen nur Endvokale geschrieben werden,erhalten wir aus diesem Redeaufbau die folgende Buchstaben:

T K D Ç B L Q Ñ S Ğ L M N Ş "LT" R Z C (18 Buchst.).

Es gibt noch weitere 4 Versuche der Etrusker,die etruskische Buchstaben zu reihen.Somit liegt es einwandfrei klar,daß die Etrusker die Urinhaber des etruskischen Alphabets sind (Abb.6 und 7).

	O		A		U		I
	Ö		Ë		Ü		İ
	Y				R		L
	Ñ		M				N
	W				Z		G
			Q		S		K
	B		D				C
	P		T				Ç

Tİ LT LU ÖKÜ NÇ UQ UÇ-UÇU

ËS US ULUT UÇU SIÑ UQUQ QIÑ

Abb.6.Das etruskische Alphabet.

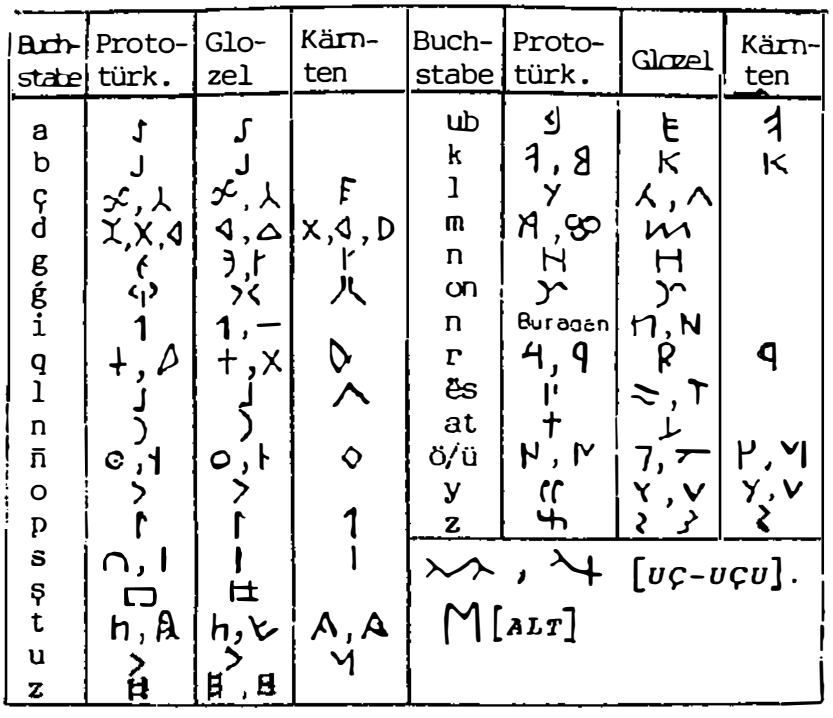


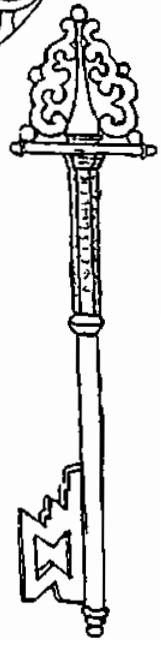
Abb.7.Vergleich prototürkischer,glozelischer und kärtnerischer Schriftzeichen.

Abb.8.Inschrift auf einem Spiegel

1.ËL UYUSUNUZ!
2.UÇUQ UYULUÇ
3.UP-UÇUZUÇ
4.ALTUÇ ONIL ATINIZ.

1.Mobilisierung!
4.Das dem Königtum
übergegangene Pferd,
3.und zwar für das
Zusammenkommen
2.um den Führer,

Abb.9.Inschrift auf einem Schlüssel aus Dambel

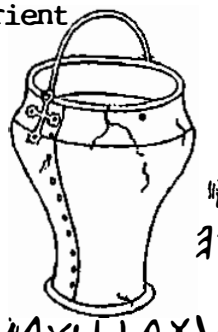


1.ËLÎTÎB ËSÎZÜ
2.ALTUÇ ËLÎG,
3.ULUQUP AÇILUÇ ËTÜY.
4.UYUPPI-ÜYÜPPI
ËDÎSÎTÎB,
5.UB-UQ APPARUYA
ALTITIL,
6.ALIRITIP APPARUY
ËDÎTÎLSÎT,
7.UQ ËSÎKÎÇÜY YATASIZ!
8.ÖZÜK ÜY ËSÎDÎT
9.APPARTUCUÇ
10.ULUDUTUB YATAALIZ ÜY.

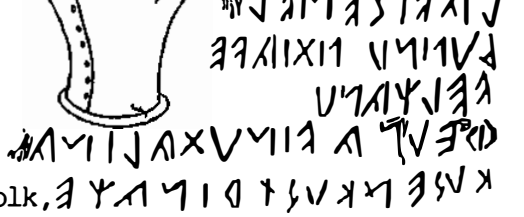
2.Es ist das Königsvolk,
1.das ihn als Erinnerung
gesandt hat;

3.um kommunikativ geöffnet zu werden.
5.Wenn sie ihn auch bewußt mitgenommen haben,
4.ob er ihrem Haus passt oder nicht,
7.Sie werden den Sinn begreifen,
6.warum Sie ihn mitgenommen haben:
10.Sie werden ein Haus besitzen,in dem Sie sich grandios hinlegen können,
8.mit dem Gefühl des eigenen Hauses,
9.was sie veranlaßt hat ihn mitzunehmen.

Abb.10.Inschrift auf einer Schüssel aus dem Gebirge Caslyr neben Trient



1.ËLÎTÎB ËSÎZÜÇ
2.ALTUÇ ËLÎG,
3.ËRÎYÜP ËSÜY
4.ËP-ËSÎDÎSÎT UÇ
5.UÇULUC ËTÜY.
6.UQUÇ ËLÜTÎB
7.ËSÜY ËDÎTÎLSÜT
8.ÖKÜYÜZÜÇÜ ÖKÜYÜZ
9.UQ ËDÎSÜ ËTÎCÜÇ.



2.Es ist das Königsvolk,
1.das sie als Erinnerung gesandt hat;
3.um sie erhaltend zu erinnern
4.bedeutet nun,"den Führer nach den Sitten
5.zu gratulieren".
7.Das Erinnern
6.durch Sendung einer Schrift
9.ist die Erklärung,
8.daß wir durch eurem Ehre geehrt sind.

Abb.11.Inschrift auf einem Spiegel

1.ËZÜSÎÑ UQUSUY	3.Die Unterhaltung derjenigen,
2.AT-ALTI ËSÎDÎT	1.die dem Glauben ËZÜS
3.ËSÎSÎS ËMÎÑÎZ.	2.angehören.

Abb.11.Inschrift
auf einem Spiegel

Abb.12.Inschrift
auf einem Spiegel

Abb.12.Inschrift auf einem Spiegel

1.US-UÇULUQ ÜYÜ	1.Sein Rang ist die Führung des Hauses (d.h."Bräutigam").
2.ËM ÜYÜÑÜY USU.	2.Ihrem Rang entspricht die Haushaltung (d.h."Braut").

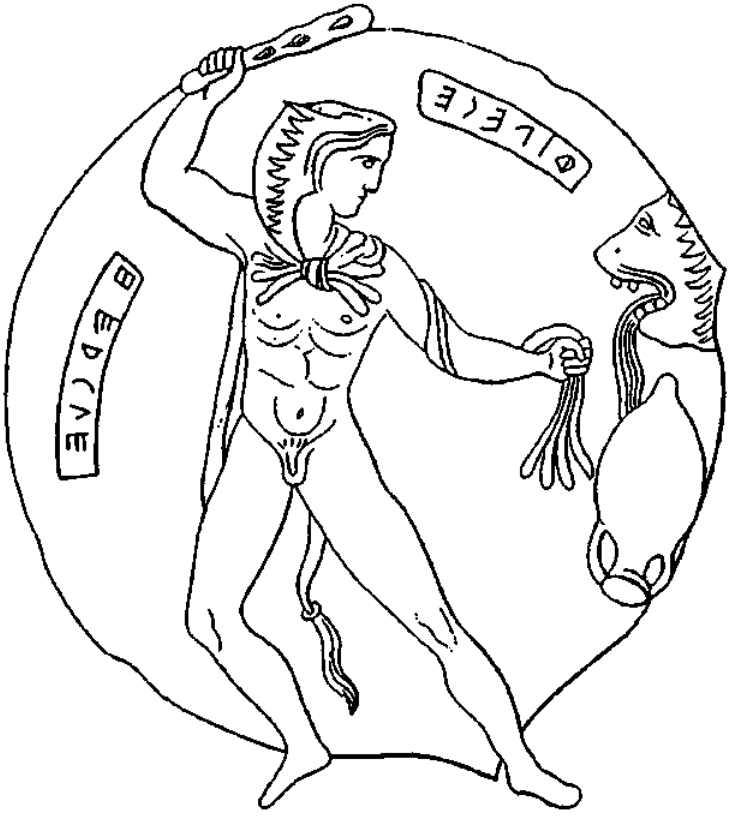


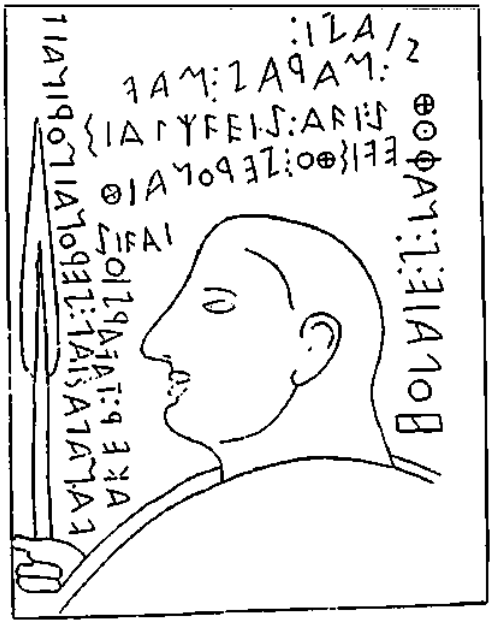
Abb.13.Inschrift auf einem Spiegel

UQUSUP UÇUÇ	Durch Verständnis
ËL UÇUDUYUÇ	die Spitze des Volkes erreichen.

Abb.14.Inschrift auf einem Spiegel

1.ATIN ALIRIÑ ËRİSİDÜL	2.Die Benennung der UÇ-
2.AT-ATAP ËDİYÜYİÇ	USUSUT [Königin],
UÇ-USUSUT.	1.wodurch du einen Ruf
	erreichst.

Abb.15.Eine auf der Insel Lemnos befindliche Inschrift



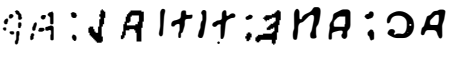
1.AS ATA US
2.ËMİTİRTE ËMİTİB
3.AL USU ËT,
4.ËL USUÇUCUP ËTİSİNÇ,
5.UÇU ËSİNÇ AÑIQIÑ
6.AÇURUÑ ÖTÜSUQUÑ
7.USUTUSA.
8.ËL AÑI ËTİSİNÇ
9.AL ÖTÜSÜÑ
AÑIQIÑ ËTİG
10.AÇUR ËSİ,
11.OTU-AT UR ASIÑ
12.UB-OT ÖTÜP
ËTİNÇİSİTİP
13.AÇURUÑ ÖTÜSÜÑÜRÜSÜ
ËTİSİP.

1.Damit er "Vertreter

des ATA-Ranges"
2.inne habend
3.im Gottesrang wird,
4.wünscht das Volk ihn zu diesem Rang zu fördern,
5.um somit das Denkmal unseres Führers
6.eröffnet zu haben,
7.ist dem Ranggeber (d.h.dem Gott) bestimmt.
10.Wegen der Eröffnung
9.des Denkmals des Überganges zum Gott
8.—damit es das Volksandenken representiert—
11.wurde ein Leichenverbrennungsmahl gegeben;
12.wodurch er durch heiliges Feuer übergeht,
13.und zwar anhand dieser Eröffnung.

Abb.16.Aschenkrug mit Relief

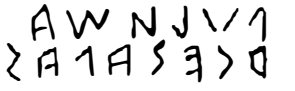
1.ATIĞ ATINÇ
2.UQUS UQUSUTUL TUR.



2.Das Relief [UQUS] drückt aus
1.wie du deinen Namen gewonnen hast.

Abb.17.Inschrift eines schwarzen Tellrs aus Lehm

1.UP-UYULUNUW AT
2.ODUÇUZ AT AP-ATIZ.



2.Generalstab **oder** 2.Wir sind die Generale
1.des Heeres. 1.der nationalen Vereinigung.

Abb.18.Inschrift eines Spiegels

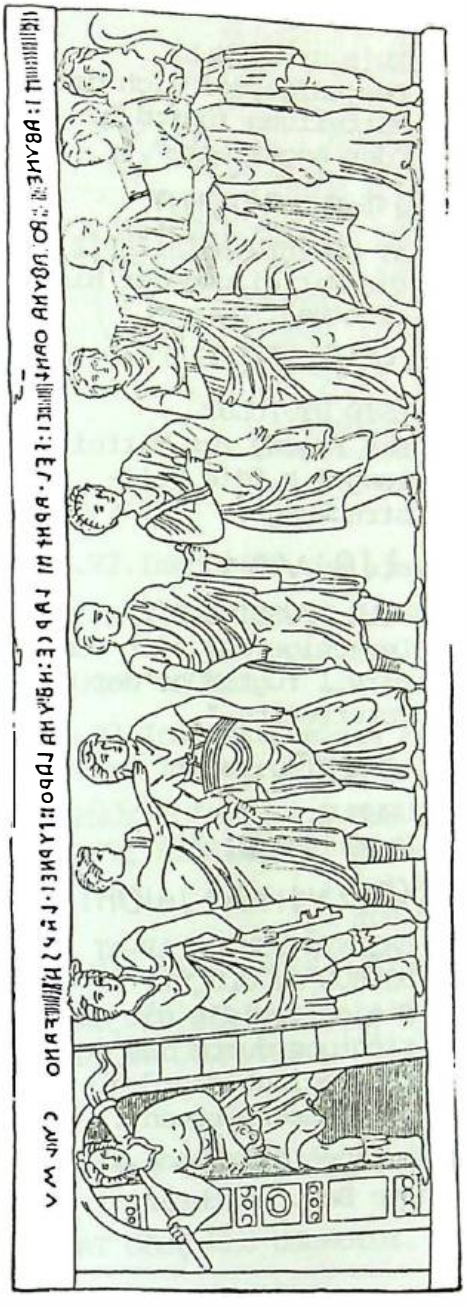
1.ËZÛŊ ËDÎTÎZ
2.UNULT OÑUNUDUT.

2.Der die abweichende Richtungen Korregierende
(d.h. "der Kompaß")
1.als Geschenksartikel.

Abb.19.Inschrift einer Kupfermünze

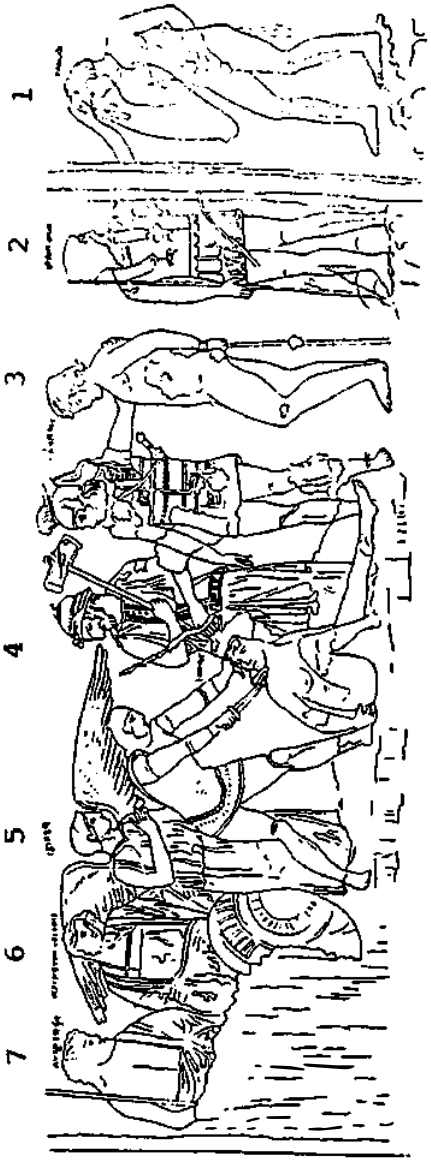
ÜÇ UÇULUT OÑ-ÖDÜS | Das Geld der 3 Staaten.

Abb. 20. Die Inschrift eines Marmorsargs, der in Chiusi gefunden worden ist.



1. O[TUÇ UP-UÇUZU]QUS.
   Derjenige, der die verbrannte Persönlichkeit fliegenlässt; d.h. "der Engel".
2. AT-UW OYUNUÇ [ALTU]RUN̄.
   Die Bevollmächtigte für Abstimmungen in der Versammlung; d.h. "die Parlamentspräsidentin".
3. AT-UW OYUNUT OÑUTUNUS.
   Derjenige, der die Beschlüße des Parlaments ausführt; d.h. "Ministerpräsident".
4. ....UÇUS.
   Die Frau des Ministerpräsidents.
5. UÇUL AT ORUNUQUNUS,
   Der Vorsitzende; d.h. "die Parlamentspräsidentin" (s.Nr.2).
6. ALTURUÇ.
   und ihr Vertreter.
7. AT-UW OYUNUT ALTURUN̄US.
   Abstimmungsführerin des Parlaments.
8. OP-OY ORUNUÇUS ALTURUZUT.
   Der Zähler der Stimmen.
9. ....UTUNUN̄.
10. OY ËSÍL ALT ÜY.
    Abstimmungshaus; d.h. "Parlament".

Abb.21.Wandinschrift im Friedhof Vulci (Rom)



1. ᛊᛇᚨᛁᚢᛞᛏ

ËSÍD UYUSUTULUZ.
Derjenige,der sich der Mitteilung fügt;d.h. "der Angeklagte".

2. ᛊᛏᛚᚨᚢᛇᛏᛊᚨᚠᛁᚨ

AT USUTUZU ËSÍLÍPPÍZ.
Die Mitteilung der Hinrichtung.

3. ᚢᛇᚠᛁᚢᛞᛏ

ËSÍD UYUTULUY.
Die Fügung zur Mitteilung;d.h."die Vollstreckung".

4. ᛊᛇᚨᛁᚢᛞᛏ

UQUD UYUSUTULUZ.
Derjenige,der sich dem Urteil fügt;d.h."der Verurteilte ".

5. ᚷᚾᚱᚠ

URUNUÇ.
Urteilsengel.

6. ᛊᚷᛇᚢᛞᛁᛏᚨᛏᛇᚨᛁᛟᚺᛁᛇ

BASINIÑ USUTUL AP-AT UQUSUD OY OLUÇUZ.
Diejenigen,die die Hinrichtung durch das Köpfen beglaubigen;d.h. "die Geschworenen".

7. ᚴᛁᚢᛞᛚᛏᛚᚷᚺᚾᚨ[ATALAM UÇ UP-URUYUN],der zur Gerichtsführung ernannte Berufsrichter.

Abb.22.Inschrift auf einem Spiegel

ULUTUZ AT UB-UÇUY	Der Engel der auf dem Felde der Ehre Gefallenen.
ALTUÇUN ODUBUZ.	Siegeskönigin des Königtums.

Abb.23.Inschrift eines Felsblocks,bei Würmlach bei Mauthen im Obergailthal in Kärnten

1.BEÑÜK ËDÎS 2.ALTUÇ ËSÎZÎS.	1.Das Ewigkeitsandenken 2.ist für die Erinnerung des Königs bestimmt.

Abb.24.

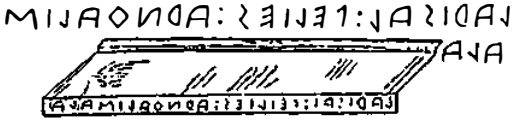
1.ËSÎÇ ËSÎSÎNÎT ËSÎÇ: 2.ËLÎÇÎZ OTUNUTUZ.	1.Das Wahrnehmen des Geruchs ist: 2.Wir sind die Menschen-Ärzte.

Abb.25.Inschrift eines Bronze-Gefäßes

ËM AT ODUÇ ULU USUNUTUZ.

Ich bin (der Besitzer ist) die hohe Instanz der Siege.

Abb.26. Inschrift aus Arlena, Italien



1.AL AT ËDÎSÎZÎTÎL
2.UP-UÇULUS
3."UÇ-OZ" ATADINIÑ AT
4.ËL-ËSÎLT ATALIT.

2.Als ein Führer zu herrschen,
1.dessen Ruf vom Gott angenommen wird,
3.ist nur möglich, wenn UÇ-OZ [der zum Jenseits übergegangene Führer] genannter Ruf
4.vom Volk gedacht wird.

AÇ das Öffnen,13,17
AÇILUÇ ËTÜY zu öffnen,13
AÇUR ËS wegen der Eröffnung,17
AÇURUÑ ÖTÜSLUÇUÑ eröffnet zu haben 17
AL das Nehmen,das Mitnehmen,13
AL,AL AT das All,Gott 22
ALIRITIP mitnehmend,13
ALIRIÑ bekommen,erhalten, 17
AL ÖTÜS der Übergang zum Gott,17
ALTITIL wenn Sie auch, wenn es auch,13
ALTUÇ König,Königtum;13, 14,21
ALTUÇ ËL das Königsvolk, 13,14
ALTUÇ ÖÑIL dem Königtum übergegeben,13
ALTURUÇ der Vertreter,19
ALTURUÑ die Bevollmächtigte, 19
AL-US der Gottesrang,der Rang des Alls,17
AÑ das Andenken,17
AÑU zugehörig,8
AÑIQ das Denkmal,17
APPARTUCUÇ mitzunehmen veranlassend,13
APPARUY mitnehmen,13
AS (1) das Essen,das Mahl;17;(2) Vertreter, 17
AS ATA US,der Vertreter des ATA-Rangs (d.h. "König"),17
AT das Pferd,13;(2) die Ehre,der Ruf,der Name, 17,18;(3) Artikel,17, 18,19,21.
ATA (1) der Vorfahr,der Ahn;(2) Präsident des Staats;(3) der Vater; 7;(4) AT-ATA.
ATAB,genannt;4
ATADINIÑ AT,genannter Ruf;22
AT'ALAM UÇ der zur Gerichtsführung Ernannte;20
ATALIT wird;22
AT-ALTI ËSÎDÎT angehörigen;14
AT-ATA,ATAN-AT (1) die Seele der Vorfahren; (2) der Präsident des Staats (Mir.197o,S.90)
AT ATAP ËDÎYÜYÎÇ die Benennung;17

ATIĞ ATINÇ mit einem Namen benannt zu werden, 18
ATIN ALIRIN einen Ruf zu erhalten;17
ATINÇ benannt zu werden; 18
ATINIZ euer Pferd;13
AT ÖKÜDÜÇ die Gedanken; 11
AT USUIUZ die Hinrichtung;20
AT-UW die Versammlung ,das Parlament; 19
BAS der Kopf;20
BENÜK ewiges Denkmal, die Stele;21
ËB-ËL dem Volke;11
ËB-ËS UL die Schrift;8
ËDÎS bestimmt;21
ËDÎSÎTÎB sagend,überlegend,machend,ob;13
ËDÎSÎZÎTÎL wird;22
ËDÎTÎLSÎT haben;13
ËDÎTÎZ der Artikel [derjenige,der etwas schaffenlässt];18
ËDÎYÜYÎÇ -end (z.B. "den Namen gebende Königin");17
ËL das Volk,die Person; 8,11,13,14,16,17,21
ËL ANI das Volksandenken;17
ËL-ËLIN das Volk des Volkes;8
ËLÎÇÎZ OTUNUT der Menschen-Arzt;21
ËLÎG wir sind das Volk; 13,14
ËLÎTÎB gesandt;13,14
ËL UÇUTUYUÇ die Spitze des Volkes zu erreichen;16
ËL USUÇUCUP [US-UÇUCUP] vom Volk zu diesem Rang gefördert;17
ËL UYUSUNUZ die Mobilisierung;13
ËM AT ich bin;21
ËMÎNÎZ derjenigen;14
ËMÎTÎRTE ËMÎTÎB inne habend;17
ËM ÜYÜNÜY die Haushaltung;16
ËM ÜYÜNÜY USU der Haushaltungsrang;16
ËRÎSÎDÜ zu erreichen;17
ÏSÎB (im Gedächtnis) behaltend,bezeichnend, verehrend;4
ËSÏBÏZ-ËS uns verehrende;4
ËSÎBÎZ-ËS UÇULUSU uns verehrende Führerschaften;4
ËSÎÇ der Geruch;21
ËSÎÇÎN ËLÎZ Unser-Volk; die Etrusker;4
ËSÎD die Mitteilung;20
ËSÎDÎT diejenigen,die..; -igen;14
ËSÎD UYUSUTULUZ,derjen-

ige,der sich der Mitteilung fügt;d.h."der Angeklagte";20
ËSÎD UYUTULUY die Fügung zur Mitteilung;d.h. "die Vollstreckung";20
ËSÎLÎM-ËS ËL das Volk,zu dem wir angehören;8
ËSÎNÎR genannte;11
ËSİSİNİT das Wahrnehmen; 21
ËSÎSÎS die Unterhaltung; 14
ËSİTİD das Gefühl;13 |14
ËSÎZÎŞ für die Erinnerung bestimmet;21 |14
ËSÎZUÇ die Erinnerung;13,
ËT- Hilfsverbum als "werden","leisten";17
ËTÎG gemacht;17
ËTÎSÎNÇ gemacht worden war (ist);17
ËTÜY zu machen,zu werden; 13,14
EZÎÇ ESÎB die Transferierte;4,6
ËZÎSÎK des Transfers;11
ËZÜY das Geschenk;18
ËZÜY ËDÎTÎZ der Geschenksartikel;18
ËZÜS die Offenbarung,die Trnasferierung;14
ODUBUZ unser Sieg;21
ODUÇ der Sieg;21
ODUÇUZ AT die Generale;18
ODUQ EL siegreiches Volk, Führer-Volk;8
OQ (1) Kuantum;(2) Lanzenträger;(3) intelligent; (4) der Skythe;(5) das Lesen;4,9
OQ ULUYUZU OQ'sche Überhand;4,9
OQUŞUNUPULT das Alphabet;11
ONIL erfolgreich,tüchtig;13
ON-ÖDÜS das Geld;18
ONUNULUT der Korregierende; 18
ONUTUNUS zu ausführen;19
ONUZUZUN die Gründung;9
OP-OY ORUNUÇUS die Stimmplätze;19
ORUN der Platz;19
OT das Feuer;17
OTU-AT UR die Leichenverbrennung;17
OTU-AT UR ASIN das Leichenverbrennungsmahl;17
OY ËSÎL ALT ÜY das Abstimmungshaus;d.h."Parlament"; 19
OYUNUÇ die Abstimmung;19
OYUNUT der Beschluß;19
OYUNUT ALTURUNUS der Bevollmächtigte für Beschlüße;19
OYUNUT ONUTUNUS der Ausführer der Beschlüße;19
ÖT pasiieren,hinübergehen; passieren;17
ÖTÜP übergehend;17
ÖTÜSUQUN passiert zuwerden;17
ÖTÜSÜN die Transition (zum Gott);17
ÖTÜSÜNÜRÜSÜ ËTÎSÎP Anhand

dieser Durchführung;17
ÖZ selbst;eigen;8
ÖZÜK ÜY eigenes Haus;13
UB pre-,hoch,heilig;17
UB-OT heiliges Feuer;17
UB-UÇUY die auf dem Felde der Ehre Gefallenen;21
UB-UQ bewußt;13
UÇ (1) die Spitze,16; (2) fliegen,7;(3)Führer,17;(4)Fahne.
UÇ-OZ der zum Jenseits übergegangene Führer;22
UÇ-UCU der Staat;9,12
UÇ-UÇU OZ die Staatsbildung;8
UÇU ESÎNÇ unseres Führers;17
UÇUQ UYULUÇ sich um den Führer zu sammeln;13
UÇUL AT ORUNUÇUNUS der Vorsitzende;19
UÇULUÇ ETÜY den Führer zu gratulieren;14
UÇULUT die Staaten;18
UÇ-USUSUT die Königin; 17
UQ begreifen,erfassen; 13
UQ ESÎKÎÇÜY den Sinn begreifend;13
UQUD das Urteil;18
UQUÑUSUĞ OLUMUN verständlich zu machen;11
UQUS (1) genannt;8;(2) das Relief;18
UQUSUD OY zu beglaubigen;20
UQUSUÑUC die Buchstaben; 11
UQUSUTUL TUR drückt aus; 18
UQUSUP UÇUÇ sich durch Einsicht zu erhöhen;16
UQUSUY der Glaube,die Religion;14
ULU kommunikativ,hoch 21
ULUDUTUP grandios,großartiger Weise;13
ULUQUP kommunikativ;13
ULUT der Engel;21
UNULT OÑUNUDUT der die abweichende Richtungen Korregierende;d.h.Kompaß;18
UP das Prinzip,der Ursprung,Urkraft;9,13,22
UP-UÇUD der vom Gott ernannte Führer;9
UP-UÇULUS als ein Führer zu herrschen;22
UP-UÇUZUÇ das Zusammenkommen,das Meeting;13
UP-URUY der Berufsrichter;20
UP-UYULUNUW AT das Heer; die nationale Vereinigung;18
UR die Bestattung;17
URUQUÇU begraben;9
URUNUÇ der Urteilsengel; [20

US (1) Instanz,Rang;16, 17,21;(2) der Korpus;4

US-UÇULUSUQ ÜYÜ sein Rang ist die Führung des Hauses;d.h."Bräutigam";16

USULUÇUN Korpus-Winkel; 4,7

USUNUT die Instanz;21

USUTUS der Ranggeber;d. h. "Gott";17

UYUPPI-ÜYÜPPÎ passt es dem Haus oder nicht?13

UYUSUTULUZ derjenige,der sich fügt;20

UYUTULUY die Fügung;20

UZATIQIÑIR UÇUZ die ausgedehnte Führertümer;4

ÜÇ drei;18

ÜY das Haus;13,16,19

YATAALIZ in dem Sie sich hinlegen können;13

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Der Anfang des alphabetischen Schreibens

und

die Inschriften von Glozel

von
Kâzım Mirşan, Dipl.-Ing.

MMB

Paris-Sorbonne,27 März 1993

Vortrag

Herr Präsident,
Verehrte Gäste,
Meine Damen und Herrn:

Das Thema meines Vortrags ist "der Anfang des alphabetischen Schreibens und die Inschriften von Glozel". Wir wollen zuerst die bis jetzt angenommenen Theorien über diese Angelegenheit mit einigen Worten durchsehen.

Die wichtigste Theorie über den Ursprung der Alphabete ist die Behauptung,daß alle Alphabete der Welt von dem phönizischen Alphabet entstanden sind.Aber es war mir möglich zu zeigen,daß die Phönikier ihr Alphabet von dem Side-Arm des UW-ON Alphabets übernommen haben (Abb.1).Das UW-ON Alphabet selbst ist vom Açıqtaş Alphabet (Kasachistan) entstanden (Abb.2).

Andererseits ist die phönizische Schrift eine alphabetische Schrift und,gewiß,sind die Alphabete nicht auf einmal entstanden.Wenn wir in dieser Hinsicht eine noch ältere Schrift in Betracht ziehen wollen, müßen wir die sumerische Schrift nennen,die 3100 v. Chr.entstanden ist.Aber aus dem Sumerischen entstand die Keilschrift und deswegen kann es nicht der Ur-

sprung der europäischen Alphabete gewesen sein.

Eine andere Schrift,die genau so alt ist wie die sumerische,ist die Hieroglyphenschrift.Sie entstand im 4.Jahrtausend v.Chr.Aber,wo hat sich diese Schriftart gebildet?—Das war bis jetzt nicht bekannt.Und jetzt zeigen die Inschriften auf Felsen (7.500 v.Chr.) in Ost-Anatolien,daß die Hieroglyphen aus ISUB-ÖG Inschriften in Ost-Anatolien entstanden sind (Abb.3).Danach sind die pre-ägyptische Inschriften eines alphabetischen Ursprungs.Aber,um die Fehler der Verständigung zu verhindern,die aus den verschiedenen Bedeutungen eines gleichen Wortes (homophonie!) zustande kommen,haben die Ägypter immer wieder neue Hieroglyphen gebildet,so daß die Anzahl der Hieroglyphen sich auf 3.000 vermehrt hat.

Die chinesische Schrift,die bis 1.400 v.Chr. datiert ist,hat nicht ein alphabetisches Resultat hervorgebracht und deswegen bleibt sie außerhalb unseres Themas.Wir wollen auch nicht auf die Schriftarten eingehen,die nicht weitverbreitet worden sind (z.B.die kypro-minoische Schrift).

Wenn wir auf die Gebiete sehen (diese sind:Kasachistan,Ulu-Kem (ein Arm des Jenissei),Lena,Altay-Gebirge,Ost-Turkestan,Anatolien,Griechenland,Rumenien, Österreich,Vinça-Kultur,Schweiz,Italien,Frankreich, Spanien) auf denen die Prototürken Inschriften hinterlassen haben,so sehen wir,daß sie mit Piktogrammen (20.000 v.Chr.) und Petroglyphen (15.000 v.Chr.) sich an die Arbeit machten.Nach den Untersuchungen von Prof.Dr.Ğ.Ğ.Musabayev (Almatı) im Tamğalı Sayı hat der Übergang zum Schreiben vor 10.000 Jahren angefangen.

Für die Piktogramme und Petroglyphe der Prototürken in diesem Zeitalter können die folgende Beispiele angegeben werden:

Piktogrammen Abb.4. Ein Piktogramm im Tamğalı Sayı (Kasachistan).

Abb.5. Ein symbolisches Bild,gefunden in Çernovoy (ein Arm des Ulu-Kem).
Abb.6. Ein symbolisches Bild aus dem Galerie des Tamġalı Sayı.

Petroglyphen

Abb.7. Ein Petroglyph in dem Galerie des Tamġalı Sayı mit den Buchstaben **UB** [Primat] und **AN̄** [Intelligenz].
Abb.8. Eine Schilderung,auf der die Buchstaben **UB** und **AN̄** zu sehen sind.
Abb.9. Eine Schilderung aus Tamġalı Sayı,auf dem die Buchstabe **OQ** [quantum] zu lesen ist.**OQ** und **ON** [kosmos] sind die Namen der Prototürken.
Abb.10. Ein Petroglyph des Ulu-Kem,auf dem die Schrift **AN̄ ESÎDÎS** [das Hören mit der Intelligenz] zu lesen ist.

Durch die "**symbolische Gestaltung der Bilder**" haben die Prototürken verschiedene Buchstabenformen entwickelt.Für diese zuerst geschaffenen Formen der Buchstaben können folgende Beispiele angegeben werden:

Abb.11. Der Buchstabe **ÖK**,der aus dem stylistischen **ÖK** [Ziege]-Piktogramm entwickelt worden ist (Qaratau,Kasakistan).

Abb.12. Die Buchstaben **AN̄** (oben) und **ON̄** (unten), die aus dem Piktogramm **AN̄** [Jagttier] entwickelt worden sind.

Abb.13. Ein Piktogramm aus Sat Dağı (süd-ost Anatolien): **ÖK ÖG-UÇ** [göttlicher Führer-König].

Abb.14. Darstellung des **TOG̅** [die Geburt] im Kızların Mağarası (Ost-Anatolien).

Abb.15.Schreibweise des **TOG̅** (s.Abb.14) in Elegeş (Ulu-Kem).

Abb.16. Schreibweise des **ÖK ON-OG̅** [Göttlich-Kosmischer Mann] im Sat Dağı (Süd-Ost-Anatolien).

Abb.17.Darstellung des **ÖK ÖÇ** [Himmlisches Weg-Wischen;d.h. **KÖÇ:** "das Übersiedeln" zu der anderen Welt].

Die Prototürken haben am Anfang eine Sprache mit einkernigen Wörtern gesprochen,ähnlich wie das Chinesische.Für diese Sprache,die rund um 7.000 v.Chr. gesprochen worden ist,können wir die folgende Beispiele angeben:

Abb.18. Inschrift "Yazılı Kaya",im Sülyek,Ulu-Kem.

Abb.19. Inschrift aus Çatalhöyük (Mittel Anatolien),6.000 v.Chr.

Die wichtigste Eigenschaft der Inschriften aus dieser Zeit ist die Verwendung der "definite" artikel wie in den heutigen europäischen Sprachen, z.B.wie BU,AT,ËS usw.Der Unterschied zwischen den Prototürkischen und den europäischen Sprachen ist in dieser Hinsicht,daß die prototürkischen Artikel postpositiv gebraucht werden und nicht prepositiv, wie in den europäischen Sprachen.Z.B. ËL BU,ËS BU ËSÎD [höre die Meinung des Volkes]: aus dem Demonstrativpronomen BU [dieses hier] mit präpositiver Stellung entstand der Artikel BU mit postpositiver Stellung (z.B. ËL BU).

Um 5.000 v.Chr.waren die prototürkischen Buchstaben schon im stande ein Alphabet zu gestalten.Das Açıqtaş-Alphabet ist eine solche Entwicklung (Abb.2).

Abb.20 zeigt uns das etruskische Alphabet.Abb.21 vergleicht uns die verschiedenen Alphabete des Europas miteinander (siehe auch Abb.1).

Es wurde bis jetzt geglaubt,daß die Etrusker aus Anatolien oder Griechenland nach Italien gekommen sind (darüber siehe "Mirşan 1994,s.70,72,80).Es zeigt sich nun,daß sie über Österreich und Val Camonica nach Italien eingewandert sind.Als erstes sind die Val Camonica Inschriften viel älter als die etruskische Inschriften.Dann wurde in Würmlach (Österreich) eine prototürkische Inschrift gefunden (Mirşan 1993,S.42):

BEÑÜK UQUS ALTUÇ ËSÎZÎS. ᚠᛟᚴᚷᛁᛗᚠ ᛁᛉᛁ.
Das ewige Denkmal ist zur Erinnerung des Königs errichtet.

Auf das Wort **ALTUÇ** [König] in diesem Denkmal stoßen wir nur in den etruskischen Inschriften (im Lateinischen wahrscheinlich "**altus**" [hoch,hochragend,erhaben]).Das verwendete Alphabet ist auch etruskisch.

Ausserdem wird in eine Richtungspyramide,die in Piacenza/Settina (Abb.22) gefunden worden ist,die Richtung Österreichs als **USULUÇUN** [die Richtung des Körpers,die Richtung der Instanzierung] genannt. Im Etruskischen hat dieses Wort auch die Bedeutung "**Gottesrichtung**".So daß mit diesem Wort ausgedrückt sein sollte,aus welcher Richtung die Etrusker gekommen sind.

Die Pyramide in Settina zeigt noch eine höchst interessante Richtung:die Richtung der Stadt **Vichy** in Frankreich und nennt sie als:

| ËSÎBÎZ-ËS UÇULUSU.
| Die Richtung des uns unterworfenen Führertums.

Andererseits,in der Inschrift **ODUQ ËL** [Siegreiches Volk;Führer Volk] von Glozel (Abb.23) werden die Etrusker wie folgt genannt:

| ËSÎLÎM-ËS.
| Das Volk zu dem wir gehören;d.h.,das Volk unserer Heimat.

Somit ist mit dieser Inschrift die Inschrift von Settina (Abb.22) bestätigt (Abb.23):

| ËSÎLÎM-ËS ODUQ ËLÎN UQUS ËL-ËLÎÑ AÑU UÇ-UÇU OZ *ÖZ ËB-ËS UL*.
| Diese Schrift über die Staatsbildung gehört dem Volk des Volkes (d.h.,dem Glozelischen Volk des Etruskischen Volkes),das durch das Volk unserer Heimat (d.h. durch Etrusker) ODUQ ËL [Führendes Volk] genannt wird.

Das Wort **UÇ-UÇU** [Staat] auf dieser Schrift ist bei den Türken weitverbreitet angewandet worden. Die Chinesen haben dieses Wort in der Form "**Ju-Ju**" ausgedrückt.Dieses Wort sehen wir auch bei den

Skyten (Abb.24):

> OQ AT OQ ËKÎ ÖZÜÜÑ **UÇ ËSÎG ËL AT** AÑIS UÇ-UÇUÑ ËDÎLÎÑTÜ ËPPÎN ËDÎSÎNÎL ËKÎ UYULUĞUTUÑUÇ UÇ-UÇU ËD.
>
> Der Staat der Mitte der OQ'en (d.h.Skythen)—bestehend aus OQ'en,die **UÇ ËSÎG ËL AT**'en genant werden—ist ein Föderativer Staat.

Der Name **UÇ ËSÎG ËL AT** [Führer-Volk] ist bei Herodotus als "**Skolat**" erwähnt (Herodotus IV/6).Seine Bedeutung bestimmt er als "**Royal**",was unserem Ausdruck "**Führer-Volk**" entspricht.Die Paralelle hierzu im Etruskischen ist **ALTUÇ** [Königliches Volk](s.S.7).

Im Hellenistischen wird "Skolat" als "**Skyth**" genannt.Im Türkischen werden die Namen Skyth,Saka,Savromat zusammen als OQ bezeichnet.Auch die Etrusker haben sich als OQ'en bezeichnet und die Türken behaupten auch,daß sie aus OQ'en stammen (Mirşan 1991, S.14).

Alles was lebendig ist,ist einer ständigen Änderung unterworfen.Dieses gilt auch für die Buchstaben der Schrift.Deswegen haben sich die zuerst gebildeten Buchstaben in Tamġalı und Ulu Kem Gebiet mit der Zeit geändert.Trotzdem zeigt uns die Abb.26 daß viele Buchstaben der Glozel-Inschriften ohne irgendeine Änderung geblieben sind.

Unter der Inschriften,die in dem Gebiet von Glozel gefunden worden sind,geben wir hier ein weiteres Beispiel an,die Inschrift UB-OŞ [die hohe Konfiguration].Hier wird folgendes verkündigt (Abb.25):

ËLÎTÎLÎM OY	Was wir jetzt übertragen
UQUS US ULULUN ËSÎL	ist eine herrschaftliche Gegebenheit (Zeile 3)
ULU ËS.	über deine Kommunikation.
OŞ "BUY OY URUQ"	Es is eine Erklärung über dem Tod,um zu der kosmischen Welt zu gehören (Z.6)
ËM ËSÎL	was als ein "dictiō" [Fest-

	setzung] zur Konfiguration(Z.4)
ONUN UQ OY UYUNUS.	zu verstehen ist (Zeile 5).
ËS ËZÎÑÎS,UYUS ËM ÖGÜL (Zeile 7)	Das heißt,den Verstorbenen zu loben,um seine Seele zu heiligen,und so
ÎTÜY ËS UQUSUÑ OZ (Zeile 8)	ihn impulsiv übergehen zu lassen und zwar
ÖZ UÇUSU, (Z.9)	durch fliegen des "Selbst",
ÖGÜM ON-ONUL. (Zeile 10)	in dem er im Kosmos kosmisch wird.
ÖK,UB-OŞUN	Das ist [ÖK]: die hohe Konfiguration
ËSÎLÎN UQUSUP	genannte Stelle
OÑ UYUSU	durch ein erfolgreiches Sterben
ULU ËS-ËSÜ	zu erreichen,
ONUL UQUS	um kosmisch zu werden;
ON ËL	und deswegen beabsichtigt das Volk ON
UB-OD UYUSUN OYUN.	seine Leichen zu verbrennen.
OQUÑ ONUN OĞ ONUN UQUL	Dieses wird "der Kosmos des kosmischen Menschen als Quanten" genannt
OŞ ÏK	und ist eine Konfiguration in dualem Zustand,
ÖGÜL OZ	und mit dem Lob des Überganges
OÑUN ËSÎS	wird ermöglicht
OZU ËSÎN.	der Übergang der Seelen.

Das in diesen beiden glozelischen Inschriften verwendete Alphabet steht dem Etruskischen sehr nahe (Abb.20 und 26).Andererseits,das lateinische Alphabet stammt aus dem etruskischen Alphabet.Das griechische Alphabet—das einer späteren Zeit angehört und mit dem etruskischen Alphabet nichts zu tun hat —beruht auf dem Prototürkischen.In dieser Hinsicht bilden die fönizische und kyrillische Alphabete auch keine Ausnahme.

Ich danke Ihnen für ihr aufmerksames Zuhören.

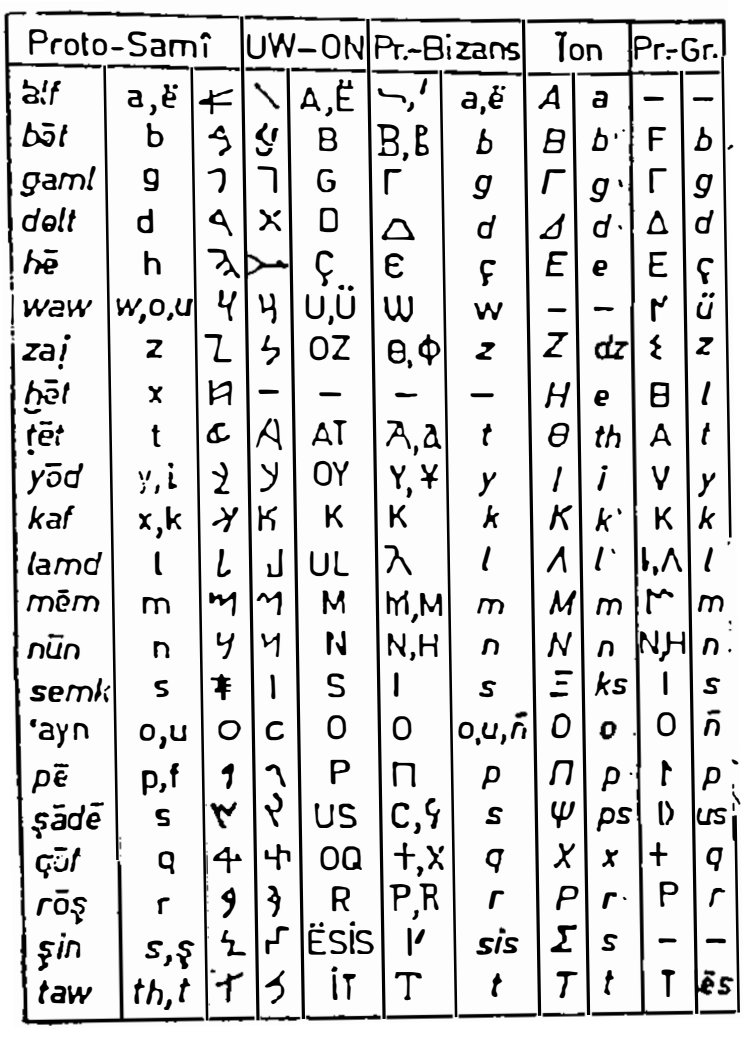


Abb.1. Vergleich der UW-ON'schen Buchstaben mit proto-semitischen, proto-byzant. und proto-gr. Buchstaben.

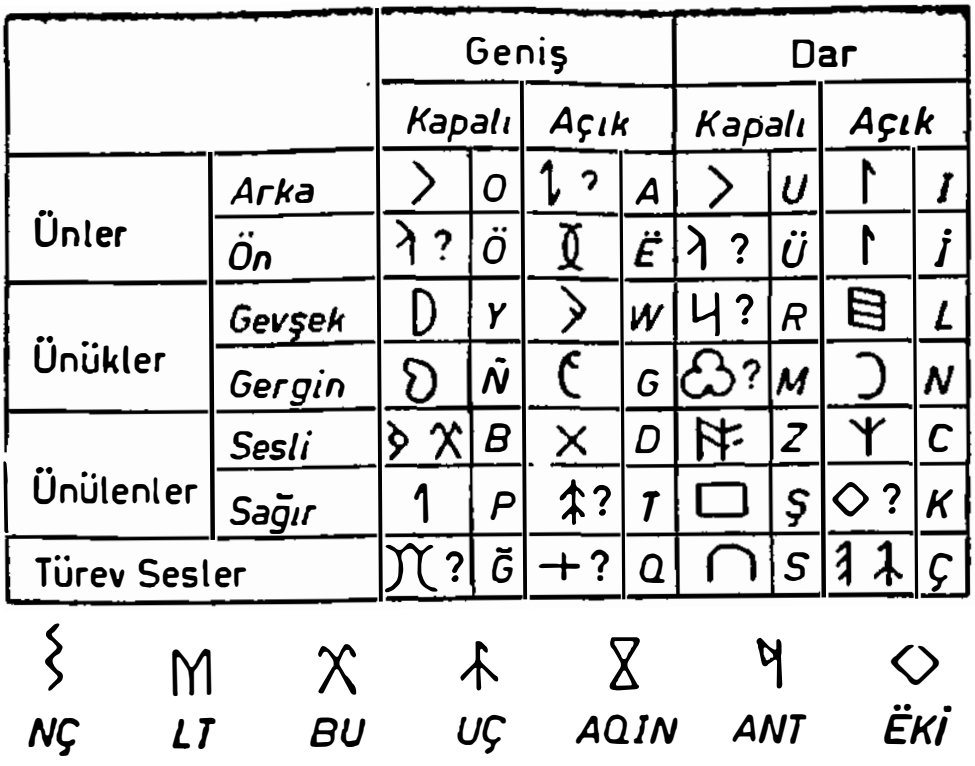


Abb.2.Das Açıqtaş Alphabet (Kasachistan).

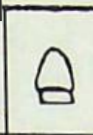
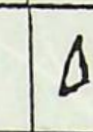
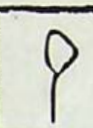
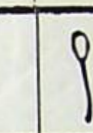
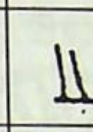
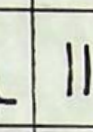
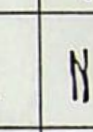
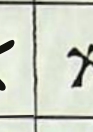
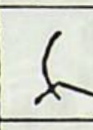
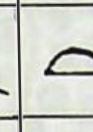
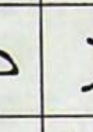
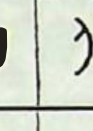
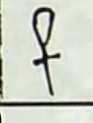
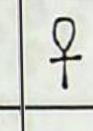
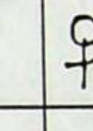
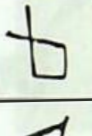
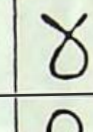
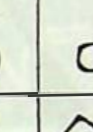
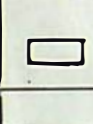
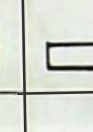
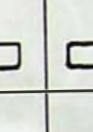
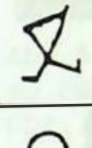
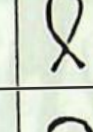
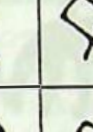
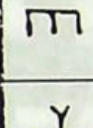
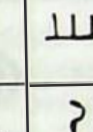
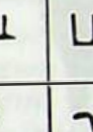
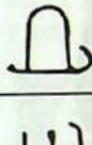
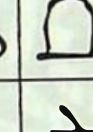
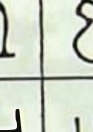
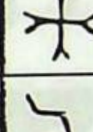
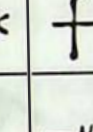
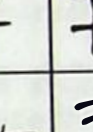
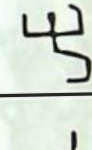
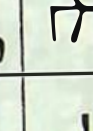
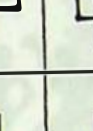
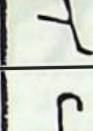
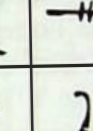
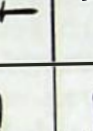
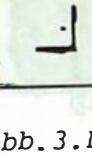
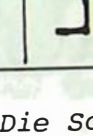
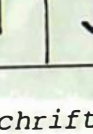
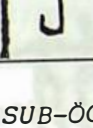
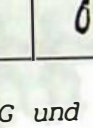
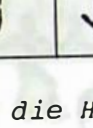
ISUB-ÖG	Hie-rog.	Proto-Türk	Oku-nuşu	ISUB-ÖG	Hie-rog.	Proto-Türk	Oku-nuşu
			AQ				AÑ
			ÏSİS				UQ
			UÇ				ON
			ÖG				AT
			BU				OŞ
			UB				AŞ
			OÑU				OQ
			OZ				ËK
			UL				A

Abb.3.Die Schriftzeichen ISUB-ÖG und die Hieroglyphen.

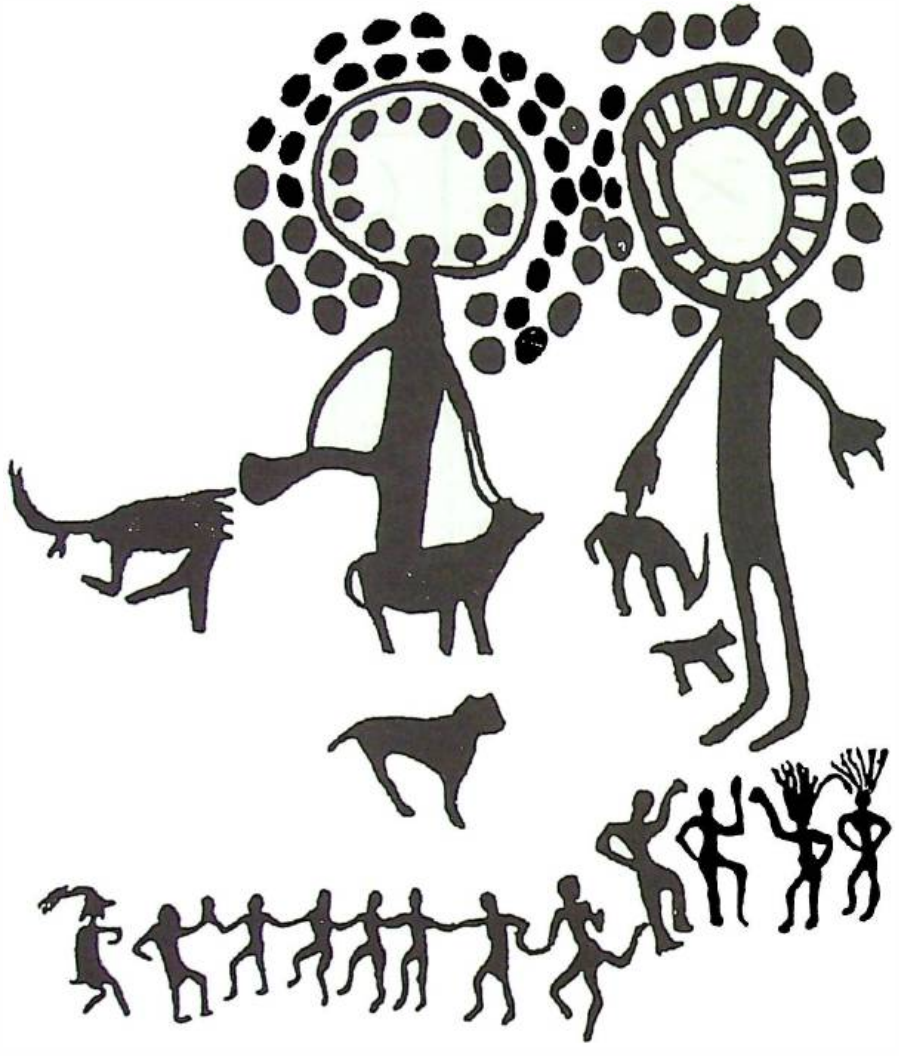


Abb.4.Ein Piktogramm in dem Galerie Tamǵalı Sayı (Kasachistan).

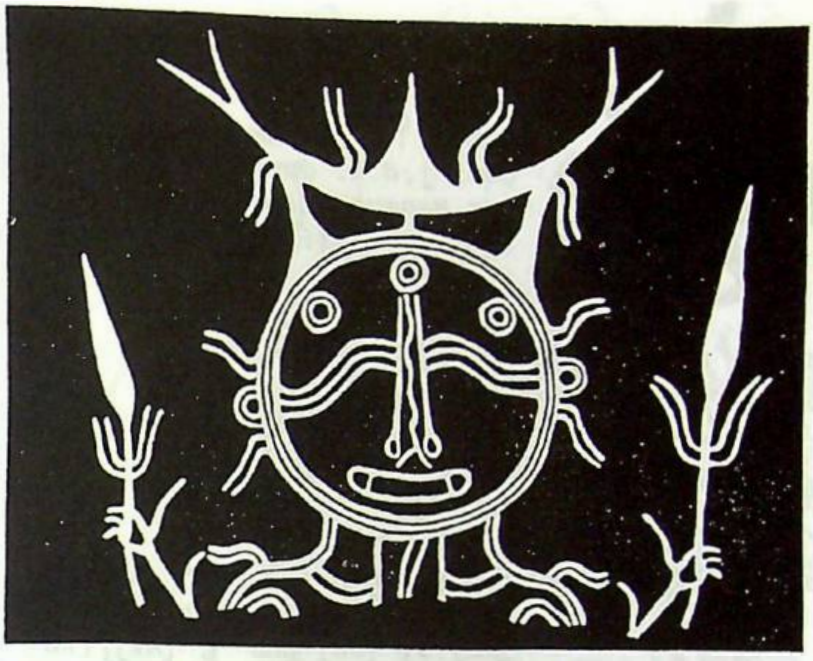


Abb.5.Ein OT-OZ Plastik,das später zerbrochen und so für die Herstellung von Totenkasten (2.000 v. Chr.) der Hockergräberkultur verwendet worden war (aus dem Tal des Flußes Çernovoy,Sibirien).

Abb.6.Ein Gespräch zwischen ein 𒀭𒀀 *[UB-AN̄,"Pre-Intelligenz"] u. eines Geschöpfes,das die Zahlen 7 und 9 trägt und Spiralarme hat. Wenn die Zahl 7 zum Ausdruck der Sieben Himmeln und die Zahl 9 zum Ausdruck der 9 Planeten der Sonne verwendet worden ist,dann sollte das Bild des Geschöpfes zum Ausdruck "der Mann aus unserer Milchstrasse" verwendet worden sein.Damit sollte die Komposition ausdrücken:der Pre-Intelligenz unseres Sonnensystemes (Tamǵalı Sayı,Kasachs.).*

Abb.7. 𐰀𐰆 *[UB-AN̄,"Pre-Intelligenz"];d.h. der Anfangszustand der Menschen (aus dem Galerie Tamǵalı Sayı,Kasachistan).*

Abb.8.Ein Petroglyph aus Tamǵalıtaş mit den Buchstaben 𐰀 *[AN̄],* 𐰆 *[UB] und* 𐰉 *[AT] (Kasachistan).*

Abb.9.Eine Schilderung aus dem Tamǵalı Sayı mit einem TAMǴA für 𐰇 *[OQ].Die Prototürken haben sich unter den anderen auch als OQ'en benannt (Kasachistan).*

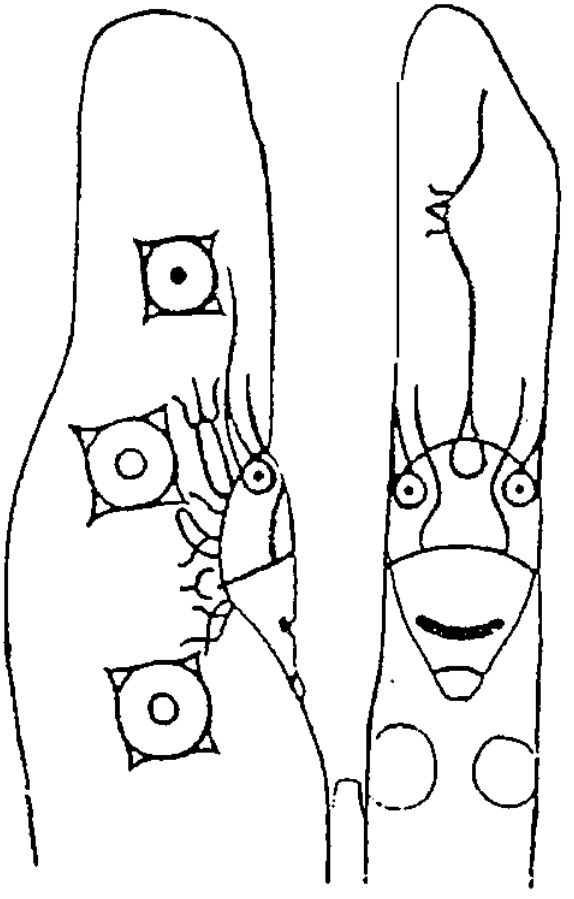


Abb.10.Ein OT-OZ Plastik in den Steppen von Abaqan: Augen,wie zwei grübchen;Mund,wie eine Rinne;Nase, meistens nicht vorhanden;in dem Gesicht meistens eine Querstreifenlinie.Manche Wissenschaftler drücken aus,daß diese primitive Ausdrucksweisen der Plastiken zu den Kupfer-Steinzeit und Steinzeit angehören (Vadetskaya 1967,S.19).

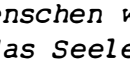
In unserer Steleplastik sehen wir eine für die damalige Menschen wichtige Eintragung:  *[AN ËS ËD ËS;"das Seelewerden des Verstandes"].Ausserdem fallen auch die folgende TAMGA's auf:* *[UQ; "Begriff","Ohr"];* *[ÜÇ AS;"die drei Anziehungskräfte"];* *[TÖRT OÑ ËD;"4 Gestaltungen"].*

Abb.11. ÖK-Piktogramm,das die Bedeutungen "Himmel","Herr" und "Hirsch" hat.Aus diesem symbolisch gezeichneten Piktogramm hat sich ein TAMḠA gebildet: 𐰚 *[ÖK;es ist eine von den verschiedenen Schreibweisen des "k"].*

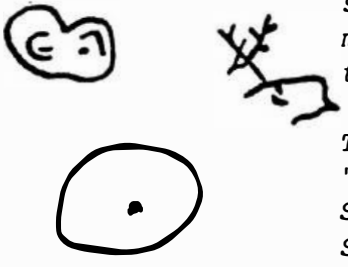


Abb.12.Eine Zeichnung aus Tamġalı Sayı (Kasachistan),die uns erklärt wie die TAMḠA's für AN̄ und ON̄ zu schreiben sind,auf grund der schematischen Darstellung des AN̄ [Jagttier].

Dieses Bild begründet uns,daß Tamġalı Sayı ein Bildungsort (d.h. "Schule") gewesen ist.Solch eine Schule gab es auch in dem Dorf Sülyek (in dem Arm Qara-Yüs des Flußes Ulu-Kem): 𐰴𐰍𐰃𐰾𐰇𐰺 *[Unterricht für die Leitung des Stabsquartierpersonals;ËB-ON̄ ËMÜ UQ ËS A].*

Abb.13.Ein Petroglyph in Sat Dağı (Süd-Ost Anatolien). 𐰴𐰺𐰃𐰾 *[ÖK ÖG-UÇ;"Göttlicher König-Führer].*

Abb.14.Darstellung des 𐰉𐰆𐰑𐰺 *[TOḠ; "Geburt"] in Kızların Mağarası (im Süd-Osten von Van,Ost-Anatolien).*

Nach diesem Bild ist das TAMḠA für OḠ [der Mensch] ausgedrückt durch den beiden zum Himmel gehobenen Armen und ihrem Kopf einer Frau.

Abb.15.Schreibweise des TOḠ (s.Abb. 14) in Elegeş (Ulu-Kem).

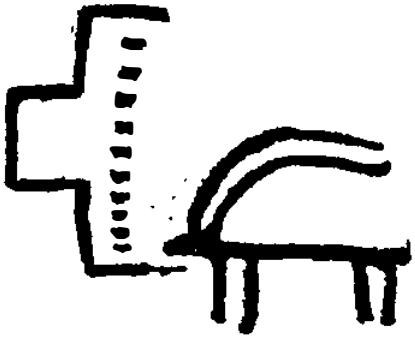


Abb.16.Schreibweise des ÖK ON-OḠ [Göttlich-Kosmischer Mann] in Sat Dağı (Süd-Ost Anatolien).

Abb.17.Darstellung des ÖK ÖÇ [himmlisches Wegwischen];d.h. KÖÇ ["das Übersiedeln" zu der anderen Welt] (Sat Dağı,Süd-Ost Anatolien).

*Abb.19.Eine Inschrift aus Çatalhöyük (Mittel-Anatolien),6.000 v.Chr.: OḠ [der Mensch] **ON AT UW ÎT ËD-ËD** [ist ein heiliger Impuls des Kreations im Kosmos].*

Abb.24.Eine skytische Inschrift aus Nagy-Szent-Miklos.

Abb.18.Eine der auf ein Felsen geschriebenen Inschriften im Dorf Sülyek (in dem Becken Ulu-Kem,und zwar im Fluss Qara-Yüs).

Diese Inschrift bildet die längste prototürkische Text der alten Zeiten.Sie ist geschmückt mit so genannten "durchsichtigen" Bildern und repräsentiert die Zeit des Überganges zum häuslichen Leben. Die Sprache der Inschrift gehört der Periode der türkischen Sprache mit einkernigen Wörtern.Nach dem Text der Inschrift wurden schon die Kamele gezähmt.

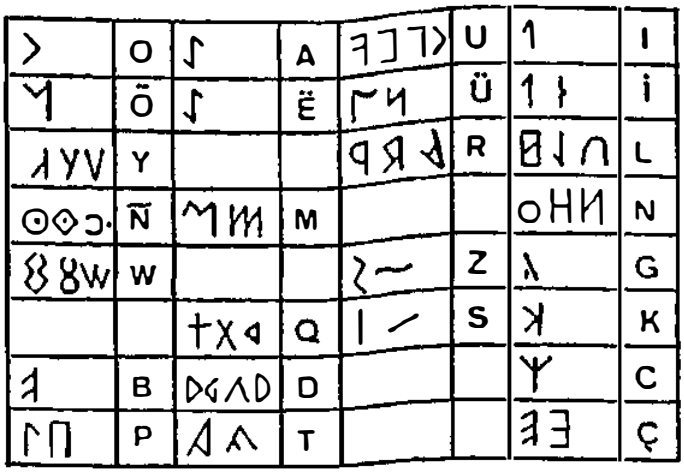


Abb.20.Das etruskische Alphabet.

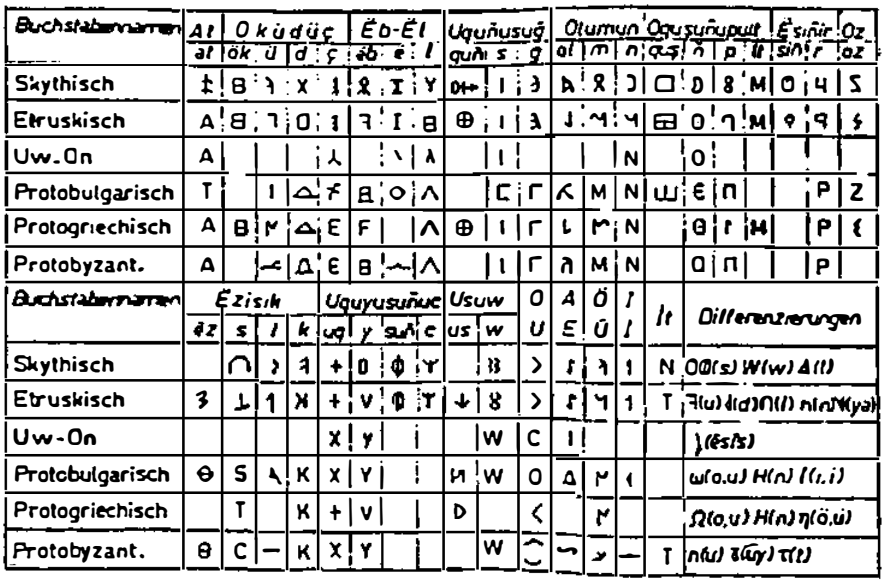


Abb.21.Qutyaqische Alphabete.

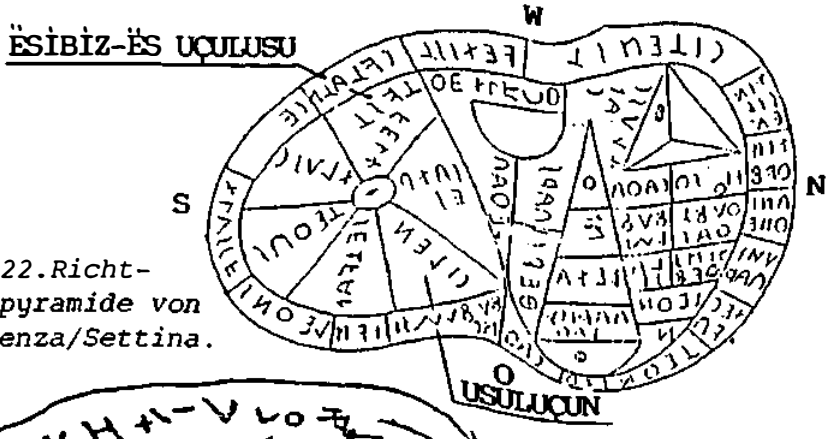


Abb.22.Richtungspyramide von Piacenza/Settina.

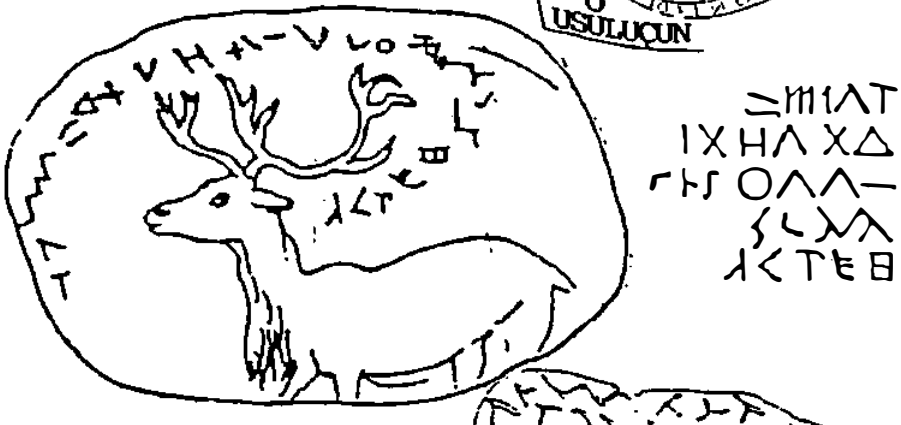


Abb.23.Die Inschrift ODUQ-ËL [Führer Volk] (Glozel).

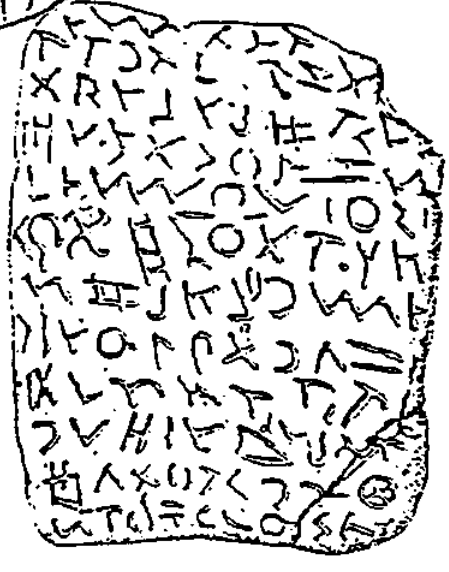


Abb.25.Die Inschrift UB-OŞ [die hohe Konfiguration] (Glozel).

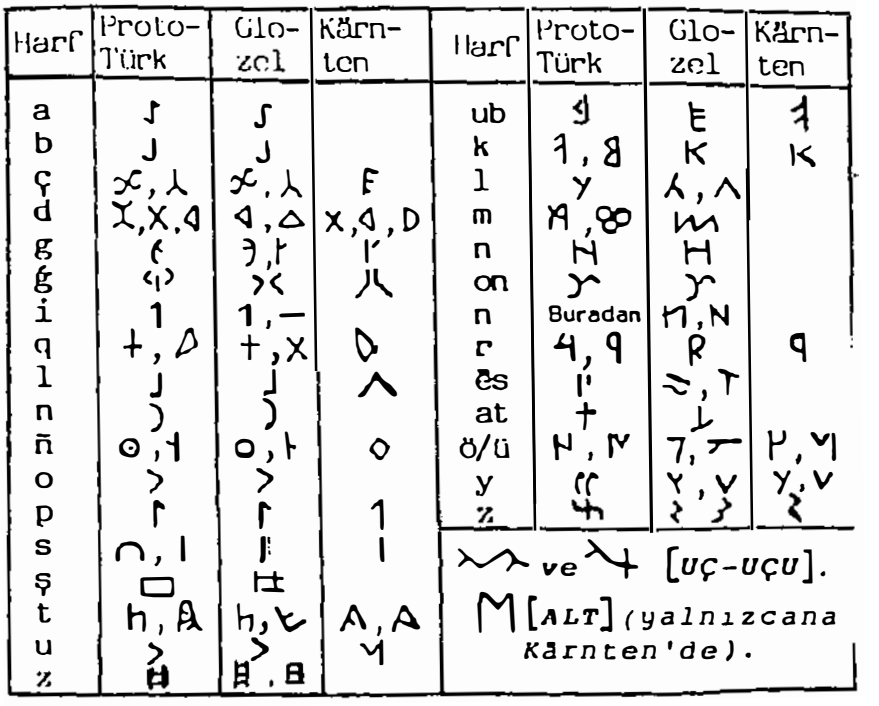


Abb.26.Vergleichende Tabelle der glozelischen Schriftzeichen mit prototürkischen TAMĞA's sowie mit schriftzeichen von Kärnten.

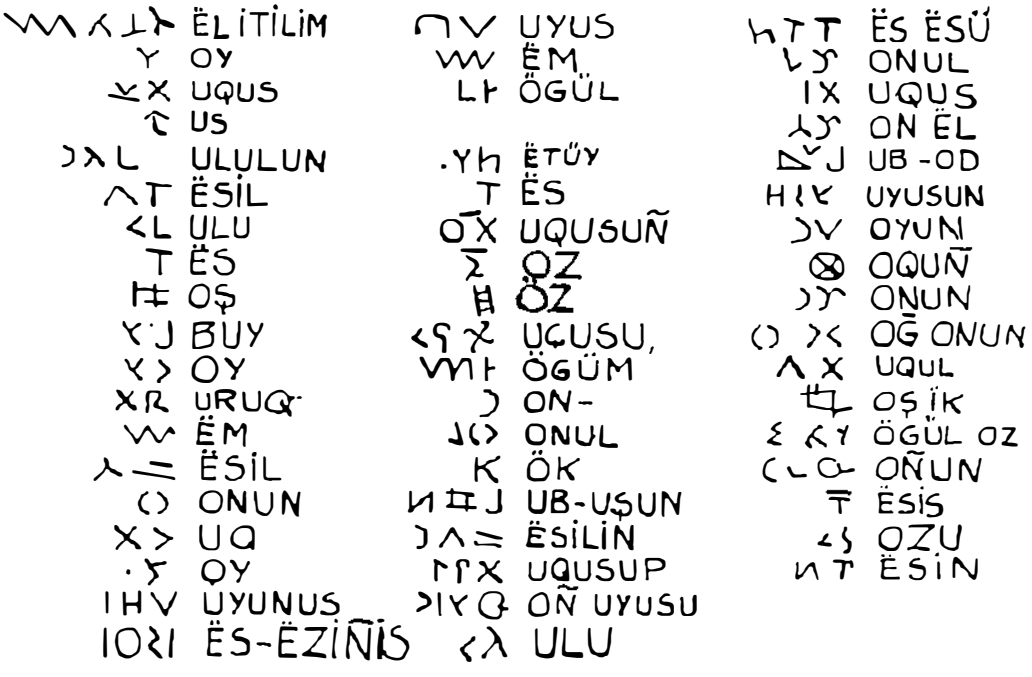
ODUQ ËL

ËSİLİM
ËS
ODUQ
ËLİN
UQUS

Ë-
ËLİÑ
AÑU
UÇ-UÇU
OZ

ÖZ
ËB-
ËS
UL

UB-OŞ (Abb.25)


ËLİTİLİM
OY
UQUS
US
ULULUN
ËSİL
ULU
ËS
OŞ
BUY
OY
URUQ
ËM
ËSİL
ONUN
UQ
OY
UYUNUS
ËS-ËZİÑİS
UYUS
ËM
ÖGÜL
ËTÜY
ËS
UQUSUÑ
OZ
ÖZ
UÇUSU,
ÖGÜM
ON-
ONUL
ÖK
UB-UŞUN
ËSİLİN
UQUSUP
OÑ UYUSU
ULU
ËS ËSÜ
ONUL
UQUS
ON ËL
UB-OD
UYUSUN
OYUN
OQUÑ
ONUN
OĞ ONUN
UQUL
OŞ İK
ÖGÜL OZ
OÑUN
ËSİS
OZU
ËSİN

Die Spuren des Prototürkischen

Verwendete Abkürzungen

AK	Altay Kişi	**Kz**	Kazakisch
AT	Alt Türkisch	Lat	Lateinisch
Çuv.	Tschuwaschisch	**PT**	Prototürkisch
D	Deutsch	Rus.	Russisch
En.	Englisch	**RR**	Rätoromanisch
Fr.	Französisch	**T**	Türkisch
Gr.	Griechisch	**Ta**	Tatarisch
Kr	Kirgisisch	**U**	Uygurisch

Prototürkisches Alphabet

A
B
C [dsch, wie g in En. "gentleman"]
Ç [tsch, wie in deutsch "Tscheche"].
D
Ë [meistens nur in erster Silbe].
E [in erster Silbe ab und zu].
F [im Prototürkischen nicht vorhanden].
G
Ğ [Ukrainisch g].
H
X [Russisch x].
I [Russisch bI].
İ [weiches Paar zu I].
Ï [Deutsch i].
J [wie j in französisch "journal" . Im Proto-türkischen nicht vohanden].
K
Q [taub k].
L
M
N
Ñ [nasal n (ng)].
O
Ö
P
R
S
Ş [wie deutsches sch].
T
U
Ü
V [Deutsches w]
W [taub w].
Y
Z [stimmhaftes s].

Das Alphabet wird auch für verschiedene türkische Sprachen und Mundarten verwendet.

Die Spuren des Prototürkischen in verschiedenen Sprachen

von

Kâzım Mirşan

MMB

INHALTSVERZEICHNIS

1.	Rätoromanisch	5
2.	Serbisch	6
3.	Gaelic (Scottish)	7
4.	Deutsch	10
5.	Französisch	12
6.	Russisch	13
7.	Englisch	14
8.	Lateinisch	16
9.	Griechisch	20
10.	Arabisch	21
11.	Persisch	22
12.	Sanskritisch	23

1. Rätoromanisch

nach dem Wörterbuch von Michael Kuoni, 1886; "Überreste der romanischen Sprache in den Thälern der Landquart und der Plessur"; Chur.

Asma [Gestell primitiver Konstruktion in Alphütten oder Bauernhäusern] -#- Kr "asma" [Hänge..., hangend oder auch "moju" (Dreifuß)].

bûha [Waschen mit Lauge; beuchen] -#- PT "YUWUA" [waschend].

blädärä [reden, schwatzen] -#- Ta "bildire" oder "bildire-bildire" [mitteilend].

Canalja [böses Weib] -#- Ta "qanala" oder "qanala-qanala" [(wegen der monatlichen Regel) blütend].

férgga [bringen, holen] -#- Ta "berirge" [zu schlagen"] oder "cïberirge" [zu senden].

Gada [Pl."Gädä"] [Mahdstall; überhaupt Stallungen im Gebirge; Heimstätten für Vieh. Dannauch: Schlafgemach] -#- Ta "kütiw" [Herde]; Russisch "gurt" [Herde].

glåra [betrachten, hinausstarren] -#- Ta "köre" oder "köre-köre" [sehend, bemerkend].

Pôrta [Thüre, Thor, Eingang] -#- Ta "barıta" [läßt hingehen].

Såla [Weide] -#- Ta "sala" [Dorf]; Russisch "syelo" [Dorf]; Kr "salaa" [(im Gebirge) Hohlweg] und "talaa" [Feld, Steppe]; Ta "sala" [läßt los].

Sôsa [Brühe] -#- PT "SUUSIÑA" [hinauskommen des Wassers]; Ta "soslı" [saftig]; Ta "sot" [Saft; Rus.sok].

Spüslig [Braut] -#- Etruskisch "USU UÇULUSUQ" [Braut].

Ståfel [Sammel-und Ruheplatz des Alpviehs] -#- Ta "ast-awıl" [unteres Dorf].

Sötschgi [Fett, Schmer; fig.: genügender Vorrat an Butter und Tierfett um gut kochen zu können] -#- Ta "süt üsti" [Sahne].

Tatta [des Kindes erstes Wort für "Vater od. Papa"] -#- Ta "tete" [Tante; Russisch "tyetka"].

Tschèra [Miene,Aussehen,Ausdruck des Gesichts] -#- Ta "çıray" [Miene,Aussehen,Ausdruck des Gesichts].

tschiégga [unregelmässiges Gehen] -#- Ta "aşıǵa" [er beeilt sich].

Totsch [Stück Holz] -#- T "tutuşma" [Entzündung].

titaliera [titulieren,benennen;auch mit Schimpfworten in Verbindung] -#- PT "ATIM ËL-TOĞAN TUT-TUQ BUN" [meine name ist ËL-TOĞAN].

Widala [Kuh,die nicht trächtig wird] -#- PT "UDU-LA" [Kuh,die immer noch mannbar ist].

2. S e r b i s c h

bunar [Quelle] -#- T "pınar" [Quelle];Deutsch "Brunnen" [Quelle].

dom [Haus] -#- Kr "tam" [Mauer;Haus (genau gesagt "tam üy")];T "dam" [Dach,Haus].

haika [Hügel] -#- Kr "küyük" [Brandrest],T "hüyük" [Hügel,Tumulus].

kirtinak [Maulwurf] -#- T "köstebek" [Maulwurf]; Russisch "krot" [Maulwurf];PT "KÖSÍ" [Ratte]; Kr "kirtildek" [knirschender,knisternder].

konşi [Nachbar] -#- T "komşu" [Nachbar],Kr "konuştaş" [Nachbar].

kuça [Haus;Haufen] -#- U "köçe" [Straße],wahrscheinlich aus "köç-" [umziehen];Kr "köçö" [zwei Reihen von Menschen,die Gesicht zu Gesicht stehen und zwischen Reihen eine Passage gelaßen haben;auch "Straße"].

silyek [Schaf im Alter von 1 bis 2 Jahre] -#- Ta "tişlek" [Beißer],Kr"tişlëëk" [Beißer].

slama [Stroh] -#- T und Ta "saman" [Stroh];Russisch "soloma" [Stroh].

syas [Licht] -#- Russisch "siyaniyi" [Glanz,Schein, (Nord-)Licht];(1) PT "IŞI" [Deckung],Ta "ışık" [Be-

deckung,Zudeckung;Schutz];T "ışık"[Licht];(2) Ta "issi" [heiß],Kr "isiq" [heiß].

şala [Spaß,Scherz] -#- Russisch "şutka"[Spaß,Scherz]; Kr "şaq"[unerwartete Handlung],Ta "şaqqatıw"[in Erstaunen setzen,überraschen];T "şaqa"[Spaß,Scherz].

şator [Zelt] -#- T "çadır" [Zelt],Ta "çatır" [Zelt].

tetka [Tante] -#- Ta "tete" [Tante],T "teyze" [Tante],Russisch "tyetya" [Tante].

tumaç [Dolmetscher] -#- Ta "tılmaç"[Dolmetscher], Deutsch "Dolmetsch".

yedi [esse!] -#- Russisch "yieş"[esse!],T "ye" [esse!],Kr "je",auch "ce" [esse!].

3. G a e l i c (S c o t t i s h)

according to:James Munro,"Gaelic Vocabulary and Phrase Book";GAIRM Publications.

Orthoepy

ach'ġrus [hunger] -#- T "acıqış" [to be hungry]; Ta "açığıw" or "açığış" [to be hungry];Kr "açqa" [hungry],"açqalıq"[hunger];Ta "açlıq" [hunger]. Probable "**açqırış** > ach'ġrus".

ah'ėr [father] -#- PT "AT ĪR" [ruler].

ah'ėr ké'lu [father in law] -#- "**ah'ėr** kĭlŭw" [Ta, to become as father].

âĭr'tўu tüă [north],**ghū tüă** [north wind],see "**tüă**".

åigl'glўu [beauty] -#- probable "ayığıl ögülüw" [expressive praise].

ar'án [bread] -#- Ta "aran" [box,stable (for one horse)];Kr "aran"[piece,detachment;force];PT "ARAN" [cell of force;e.g.,nucleus of atom].

brā'ėr ké'lu [brother in law] -#- "**brā'ėr** kĭliw" [Ta,to become as brother](see "ah'ėr ké'lu").

dĭu,dĭa [God] -#- PT "ĒDĪS OÑ"[Creator],"ĒD AT" [Creator;i.e. "God"],"ĒD AÑ"[creation].Probable "diu < ĒDĪW" [to create].

Orthoepy

druim [roof] -#- T "dam" [roof,house].
dy̆al'lan [lightning] -#- PT "DÍYAN" [laser].
dy̆é [yesterday] -#- T "dün" [yesterday].
dy̆ess [south] -#- Ta "tüş" [midday,noon].
gȧĭr-u [laugh] -#- Ta "küldiriw" [to bring to laugh].
gial [white] -#- Ta "aǵal" [to become white].
gly̆ėn'uv [child] -#- PT "ÖG ËSÍÑÍL" [son];T "oǵul" [son].Probable "glyėn'uv < ögüliniw" [to take pride].
gniur [west] -#- Probable "küniy ur" [the end of the day];Ta "kün batış"[west].
gny̆éll [cloud] -#- probable "küniy ël" [population of the day].
gny̆ėr [east] -#- probable "küniy ër" [arrival of the day];Ta "kün çıǵış"[east].
gny̆ėr'ir [the day after tomorrow] -#- probable "küniy ër yır(aq)" [after the arrival of the day].
gȯp'ak [dog-fish] -#- T "köpek" [dog].
gor'om [blue] -#- Ta "kögerim" [to be blue], "kök" [blue].
gy̆üll'an [boy] -#- T "oǵlan" [boy].
iŭsq [fish] -#- PT "SU AT ANIQ" [delphin].
kllaĭsh'ty̆uchq [hearing] -#- probable "kllaish TUYUQ" [to hear the kllaish].Ta "tuyuw" [to perceive,to hear];"tuymaq" [to hear];T "duyuq" [information].
kllüăs'un [ears] -#- probable "UQULUSUN" [to hear,ears].PT "UQ" [ears;to conceive],"UQUSUN̄" [conceived as].
kreq [rock] -#- Ta "qaya" [rock];T "kayraq" [flat and wide stone (rock)].
ky̆ȏ [fog] -#- Ta "quyıw" [to pour out].
llânhv [hand] -#- Ta "alınıw" [to be taken]; Çuv."ala" [hand],T "el" [hand].

Orthoepy

mânh'ėr ché'lu [mother in law],see "**ah'ėr ké'lu**".
mė'ėr,mânh'ėr [mother] -#- T "emdir" [give to suck!], "emzir" [suckle!];Ta "ïmiw" [to suck].
ô'r-daq [thumb] -#- Ta "barmaq" [finger].
spé'rr [sky] -#- PT "ASPAN","ASQAN" [sky"].
tah'ėr [father] -#- probable "ATA ËR" [father];PT "ATAN ËS" [father].See "ah'ėr".
tal'uv [earth] -#- PT "TALUY" [ocean];Ta "dala" [steppe],Kr "talaa" [steppe].
toĭl'uch-us [pleasure] -#- Ta "tuyġı" [sense,feeling],Kr."tuylatış" [to make feeling].
trŭih [foot] -#- Ta "turıw" [to stand up].
trў̆o'ĭr [buildings] -#- PT "TURḠUR-"[to build]; Ta "turıw" [to stand;i.e.,"**trў̆o**"] + PT "ĬR or ËR" [plural suffix;i.e.,"'s "].
tshir-mōr [continent] -#- Ta "cïr omır" [part of the earth].
tuĭh,taih [house] -#- probable PT "AT ÜYĬW" [the (AT) house (ÜY)].
tüă [north] -#- Ta "tünyaq" [north].
tў̆ėng'gu [tongue] -#- PT "TĬL OÑḠU"[in order to make successful the language].
tў̆ess [heat] -#- PT "OT" [heat,hot],"OT ËS"[the heat].
ŭish'kў̆u [water] -#- Ta "yüwiş quyıw" [to pour wet]. Compare PT "AQILIÇ" [that what flows;i.e. "water", Lat. "aqua"].
uĭsh'kў̆u [rain] -#- Ta "yüwiş quyıw" [to pour wet].
ung kliŭv [chest] -#- Ta "oñ kïliw" [to be suitable].
ŭ'sh [age] -#- PT "YAŞ" [age].
üăĭgh [grave] -#- PT "ÜRÜÑMĬ"[grave],"ÜR" [permanency,the other world].
üĭ-um [clothes] -#- Ta "kiyim" [clothing,clothes].

4.Deutsch

Wörter

All [kâinat] -#- PT "AL-QU" [universum].
Atta [baba](Codex Argenteus) -#- PT "ATA" [Fater].
biege [bük] -#- PT "BÜK" [biege].
Bruder [birader] -#- PT "BRATYA" [Brüderschaft].
esse [ye] -#- Ta "aṣa"[esse].
frei [serbest] -#- PT "PIRAY" [frei],"ABI-PIRAY" [Freiheit,Aufgang,Herausstellung].
gut [iyi] -#- PT "QUT" [Sicherheit,Glück,Vollkommenheit].
ich sei (od. ich bin) [ben-im] -#- PT "ËSÎ BÎN"[ich sei,ich bin]: UW-ULUNUZ ËSÎ BÎN [ich sei eure heilige Hoheit].
Ochse [boǧa] -#- PT "BUQA" [Stier,Ochse],PT "BOS" [Bison],Lat."bōs" [Ochse].
paar [çift,eş] -#- Ta "par" [paar],PT "PARIŞQAR" [paar],T "parça"[Teil].
Stern [yıldız] -#- Çuv."sıltır" [Stern].
Tante [teyze,hala] -#- Ta "tete,tetey" [Tante].
tief [derin] -#- Ta "tiren" [tief],PT "TÎP" [Fundament,Grund,Boden].

Artikel

N "der" -#- PT "ËR" [erreichen]: TÜRÜK UC A "KÜMÜSÜG ËR"["der Würdenträger" ist doch türkischer Führer].
G "der","des" -#- PT "AT-ËR" (od."ATAR") [Nennung, Bestimmung;Ernennung]: "ËSÎNÎTÎLT **AT-ËR**" UQUQUNUTULUL [das Schreiben "des Erinnern-Lassens"]; OYUNUS "ËL **AT-ËR**" [die Stimme "des Volkes"]. PT "ATI ËS"[des Namens hin]: OĞLI **ATI-ËS** [des Sohnes]; "OĞLI ATI-ËS" OĞUP OĞUR OTI A [dieses Feuer (d.h."Leichenverbrennung") ist für die Gelobung "des Volkssohnes"bestimmt].

PT "ËS" [Erinnerung,Angehörigkeit,Eigentümer-Sein]: "ÎKÎRÎT **ËS**" ÎÇÎSÎT [Ermöglichung "**des** Beischlafens" (d.h."die Braut");oder auch: Inhaber "**der** Zweitheit" (d.h."die Braut")].

N **"die"** [En."the"] -#- PT "ATI" [seines Namens hin]: "ULI **ATI**" A ON UWUÑ ["**die** (d.h. "seine") Erhabenheit" gehört der verehrten ON'schen Heiligkeit].

N **Pl."die"** -#- PT "AP-AT" [die betreffende Berufung (das ist "Gott");eine höhere Instanz]: "BASINIÑ USUTUL **AP-AT** UQUSUT OY OLUÇ**UZ**" [**die** die Hinrichtung Beglaubigen**den**(d.h. "**die** Geschworenen)].

N **"das"** (En."that") -#- PT "ATI AT" [das heißt]: BU,"ËLÎ **ATI-AT**",ON UÇ UYUN A [dieses hier,"**das** Volk",ist doch die ON'sche Bundesführung].

G **"meines","meiner"** -#- PT "-IM AT ËS" [meines Rufes hin]: AT-**IM AT-ËS** [**meines** Namens].
PT "-IM ËS" [meines]: ÊR-**ÎM ËS** UB-URUNUSUMUN [**meiner** Beerdigung].

Kapula

ist -#- PT "A" [ist doch]: AP-ATIM QARA-ÇUR **A** [mein guter Ruf **ist** QARA-ÇUR].
PT "ËD" [vollgezogen]: UYULUTUĞUÇ UÇ-UÇU **ËD** [es **ist** ein grosser Staat].

bin,sei -#- PT "BÎN": UW-ULUNUZ ËSÎ **BÎN** [ich **sei** (od."**bin**")eure heilige Hoheit].

Affixe

-e -#- PT "A" [ist doch]: AM-**A** [lieb-**e**] (Lat."am-**a**); ÎNÎ ËL ËRÎ **A** [Volksfried-**e**],ULI ATI **A** [sein-**e** Erhabenheit].

-en -#- PT "-UN": BU OQ UQ-**UN** [des Fürst-**en**];
U "könül-**in** içre" [in seinem Herz-**en**];T "gön(ü)l-**ün**-de" [in seinem Herz-**en**].

Pl.Suf."-er" (wie Häus-**er**,Bild-**er**,usw.) -#- PT "ËR"

[zu erreichen (die Personen des Stammes)]:
OĞLIN ËR [die (d.h."meine") Söhn-e];ËLÎŞÎM ËR
[meine Landsmänn-er].
-heit -#- PT "ÏT" [leisten]: ÏKÎR-ÎT ËS ÎÇÎSÎT
[Inhaber der Zweit-heit (d.h."die Braut")].

5.Französisch

adulte [(adült) reşit] -#- PT "ODUQ"
[führend].
ardeur [(ardör) çaba] -#- PT "ËRÜ-ËR" [Streb-
samkeit].
boeuf [(böf) öküz] -#- PT "BOS" [Bison].
casannier [evcil] -#- PT "ÖZÜ ON" [gezähmt].
ce [(sö) işbu] -#- PT "OŞ" [dieses;es ist].
chef [(şef) şef] -#- PT "UÇ" [Führer].
ciel [(syel) gök,cennet] -#- PT "ËSÎ ËL" [die Seele
des Menschen].
donnée [(donne) mûta] -#- PT "ËS OÑ ËDÜ" [eine Gege-
benheit neu zu gestalten].
élite [(elit) seçkinler] -#- PT "ËL-ËSÎS" [die Auser-
wählten].
enceinte [(añsent) gebe] -#- PT "ËS-ËSÎS" [Schwanger-
schaft].
guenon [(gönoñ) dişi maymun] -#- PT "ÖGÜGÜN" [Affe].
moi [(mua) ben] -#- PT "ËM AT" [ich],En."me" [mich].
ËM AT ODUÇ ULU USUNUTUZ [ich bin die führende Hoheit].
PT "ËM AT" [zuständig]: BUNÇA ËM ATI BËGLER [so-
viele zuständige Lords].
mon,mien,ma,à moi [benim] -#- PT "ËM OY" [mein],
"ËMÜY" [Zugehörigkeit]: ËM UÇ UQUQUYUÇ,ËM OY ËLÎ-
TÎYÎZ [das Schreiben über meine Führung ist wegen
meine Begrabung vom Volk].
nature [(natür) tabiat] -#- wahrscheinlich "ON TUR":
PT "ONUN" [natural].
osé [(oze) cüretli,küstah] -#- PT "OS-OS" [böse].

se häter [(sö :ate) acele etmek] -#- PT "ËS ARU AT" [rennen,rennendes Pfert].
sens [(sāns) his,anlam,idrak] -#- PT "ËSÎS" [Erinnerung;Wahrnehmung,Empfindung,Gefühl].

6. R u s s i s c h

bık [Stier] -#- PT "BUQA" [Stier].
bog [Gott] -#- PT "ÖK" [Gott].
ditya [Kind] -#- PT "ËDÎNÎS" [Kind].
doroga,dorog [Straße,Weg] -#- PT "AT-URUḠ" [Heerstraße,"Highway";(die Straße der) Bekanntmachung] Ta "daruğ" [< AT-URUḠ],T "doruk" [Spitze (eines Berges),Wipfel (eines Baumes)].
dyen [Tag] -#- PT "KÜN" [Licht],Ta "kün" [Tag].
kray [Rand,Kante] -#- Ta "qırıy" [Rand,Kante].
loşat [Pferd] -#- PT "ËLÜ ËS AT" [gezähmtes Pferd].
par [Paar] -#- PT "PARIŞQAR" [Paar],Ta "par" [Paar].
piyat [fünf] -#- PT "PÏS" [fünf].
rod [Geschlecht,Gattung] -#- PT "UD" [Geschlecht, Gattung].
syelo [Dorf] -#- Ta "sala" [Dorf].
sobaka [Hund] -#- Ta "sabaq" [Unterricht].
yieş [esse] -#- Ta "aşa" [esse].

Affixe

-a/-ya -#- T "-a/-ya": Rus."slış-a" [T "duy-a-duy-a], Rus."duma-ya" [T "düşün-e - düşün-e];PT "KËÇ-E" [überquer-end].

-enn,z.B. "unesënnıy" [weggetragen] -#- PT "-GEN": KËLGEN [gekommen];T "-en/-an": seven [liebend]; En."-en": broken bottels [zerbrochene Flaschen].

-ist/-ast; z.B. "kamenistıy [steinig] -#- PT "-SÎT": AT OÑUÇU ËDÎSÎT [diejenige,die den Namen erfolgreich macht].

-ot; z.B. "krasota" [Schönheit] -#- PT "-IT": ÜÇ BASIT [3 köpfig (überschriftig)].
-t; z.B."slışat [zu hören],nesti [bringen] -#- PT "-ÎT": UQUS ERÎKÎT [einsichtsvoll zu sein].

7. E n g l i s c h

bad [schlecht] -#- PT "BADIL" [ungültig].
bend [biegen,beugen] -#- PT "BÜK" [biegen,beugen].
brother [Bruder] -#- PT "BRATYA" [Bruderschaft]; Rus."bratya" [Brüderschaft].
bud [knospen] -#- PT "BUD" [Separation];PT "BUD" [das sich aus einer Population separierte Volk; d.h. "Nation"];PT "BUD" [der sich aus der Sonne separierte Planet;d.h."Merkür"];T "budaq" und Ta "butaq" [Zweig,Zweiglein;Hervorragung]; T und Ta "but" [Oberschenkel].
conventional [konventionell] -#- PT "KÖNÎ" [konventionell].
deep [tief] -#- PT "TÎP" [diskret];Ta "tüp" [Grund, Tiefe],T "dip" [Grund,Boden].
earth [Erde] -#- PT "YÏR" [Erde].
free [frei] -#- PT "PIRAY" [Freiheit;Aufgang;Herausstellung].
good [gut] -#- PT "QUT" [Sicherheit,Glück,Vollkommenheit].
Greek [Grieche] -#- PT "ÖG ËRÎG" [Königtum].
heat [Hitze] -#- PT "OT" [Hitze],En. "hot" [heiß], Ta "ot" [Feuer;heiß;Brand].
look [blicken,schauen] -#- PT "LUQÎDA" [blickend].
name [Name] -#- PT "NÄMAN" [berühmt,Namhaft].
organ [Organ] -#- PT "ÖRGÜN" [Organ].
sense [Sinn,Empfindung,Gefühl] -#- PT "ËSÎS" [Erinnerung,Wahrnehmung,Empfindung,Gefühl].
shorten [(ver)kürzen,verengen] -#- PT "TARŞIN" [verkürzen,verengen],Ta "tarsın" [sichdrängen,beengen;gedrängt,verengt].

star [Stern] -#- Çuv. "siltir" [Stern].
top [Spitze,Krone,Gipfel] -#- PT "TÖPÜN" [spiculum]; Ta "töbe" [Gipfel,Spitze,Scheitel,Erhabenheit,Anhöhe];Ta "töp" [Ausgepreßtes,Gedrängtes].
watch [wachen,aufbleiben,hüten,beobachten,aufpassen, lauern,bewachen] -#- PT "WAÇ" [schnell],PT "WAÇRAZAN" [radioaktiv].

Pronomen

I [ich] -#- PT "ËSÎ" [es ist ihm erinnerlich;d.h. "ich"]: ÖZÜ ËSÎS ËD BUĞ BU **ËSÎ** ËM [**ich** bin der F rst,der sich erinnern **liess**],(s.S.11).
that [jener,jene,jenes;der,die,das;der-,die-,dasjenige] -#- PT "ATI AT" [that]: BU,ËLÎ **ATI AT,** ON UÇ UYUN A [dieses hier,**das** Volk,ist doch die ON'sche Bundesf hrung].
this [dieser,diese,dieses] -#- PT "ATI ËS" [dieser, diese,dieses]: OĞLI **ATI ËS** OĞUP OĞUR OTI A [das Feuer ist f r die Gelobung **des** (dieses) Volkssohnes bestimmt].

Artikel

the [der,die,das;die (Pl.)] -#- PT "ATI" [es ist ihm bewußt;d.h."the"]: ULI **ATI** A ON UWUN [**die** (d.h."seine") Erhabenheit gehört der verehrten ON'schen Heiligkeit].

Kapula

am -#- PT "ËM": ÖZÜ ËSÎS ËD BUĞ BU ËSÎ **ËM** [ich **bin** der F rst,der sich erinnern liess].(S.S.11).

Affixe

-al -#- PT "-IL/-ÎL": **UYUŞIL** ÖGÜZ [Federal River].
-e ; z.B."broke bottels" [zerbrochene Flaschen] -#- T "-en": gelen kişi [kommender Mensch].
-ut-; z.B."beauty" [Schönheit] -#- PT "-ÎT":ÏKÎT ËSÎTÜ [die Dualheit;d.h."Ehe"].

8.Lateinisch

ab-nuo [abschlagen,verweigern] -#- PT "ABINḠU" [auf jn losfahren].
ac-cēdo [(feindl.) heranrücken] -#- PT "AQIN" [Vorstoß,Angriff].
acrōasis [Vortrag,Vorlesung] -#- PT "AQIRIWIZ-UTAN" ["exclamatory";erklärend].
altus [erhaben,hoch] -#- PT "ALTUÇ" [König].
amātrix [Liebchen,Buhlerin] -#- PT "AMRAQ" [sympatisch,lieb].
ambio [wünschen,sich bewerben] -#- PT "AMITA" [Tendenz].
antiquitus [von altes her,in alter Zeit] -#- PT "ANANTIMADI" [in geräumer alten Zeit].
atavus [Ahnherr,Vorfahr] -#- PT "ATA" [Ahnherr, Vorfahr].
atque [und dazu] -#- PT "ADAQ" [Endwert].
attāctus [Berührung] -#- PT "TAQI" [Anhänger (z.b. Schmuckstück)].
attribūtiō [Attribut] -#- PT "ATRUQ" [attributiv, beifügend].
bōs [Ochse] -#- PT "BOS" [Bison].
circulus [Kreis,Umfang] -#- PT "SOLA" [geschloßener Raum].
co-gnōsco [wahrnehmen,erkennen] -#- PT "KÖGÜZ" [Wahrnehmung,Erkennung].
Diāna [Geburtsgöttin,Göttin des Mondes] -#- PT "DÎYAN" [laser].
dūcō [führen,ziehen] -#- PT "ODUQ" [führend].
ē-gloria [berühmt] -#- PT "ANḠARAQ" [En."bright"].
ē-rigō [aufrichten,erreichen,aufführen] -#- PT "ĒR" [gelangen].
genus [Gattung,Geschlecht] -#- PT "ĒGÎN" [Korn,Gattung].
habeō [halten,besitzen;haben] -#- PT "XA" [sich innerhalb eines systems unveräandert zu befinden].

momentum [bewegende Kraft] -#- PT "OM" [bewegende ("omqıron") Kraft ("omaq")].
ōsor [Hasser] -#- PT "ÖS" [boshaft].
ovārio [kleiner Triumpf] -#- PT "ÖVKE" ["observable quantity"].
pār [gepaart,gleich] -#- PT "**PAR**IŞQAR" [gepaart, gleich].
sabulum [grober Sand,Kies] -#- PT "SWA" [granulation].
sata [Saaten,Pflanzungen] -#- PT "SAÇ" [(Samen) ausstreuen,säen].
sē-cedō [weggehen,sich entfernen] -#- PT "ËS-ARU" [laufen].
sensus [Gefühl] -#- PT "ËSÎS" [Gefühl].
suf-fundo [daruntergießen,eingießen,zugießen] -#- PT "SUW" [Wasser].
ululo [heulen] -#- PT "UL ËDÎS" [heulen].

Emotional-expressive Partikeln [EEP],A und AW.

Die Spuren des Prototürkischen EEP lassen sich im stammbildenden Suffix des lateinischen Verbs erkennen:

(1) der Präsensstamm,z.B. AM A > am (Stamm) + "-a-" (stammbild.Suffix) = "ama-".
(2) der Perfektstamm,z.B. AMA AW > ama (Stamm) + "-v-" = "amav-".
(3) der Part.Perf.Pass.,z.B.AMA AT US > ama (Stamm) + "-tus" = "amatus".

Die gleichen Formen lassen sich auch im Qazantürkischen im verbum infinitum beobachten:

(1) Präsens: "Sü-yer-ge" [zu lieben];vgl."ama-re" [Lat.,zu lieben].
(2) Perfekt: "sü-yüw" [geliebt zu haben];vgl. "amav-isse" [Lat.,geliebt zu haben].
(3) Part.Perf.Pass.: "süy-miş" [geliebt];vgl. "ama-tus" [Lat.,geliebt].

Personalpronomina

egō [ich] -#- PT "ŌGÜ ALTI AT" [ich (d.h."der Würdige")].

-met,z.B. "egomet" [ich meinerseits] -#- PT "ËM AT" [selbst,eigen]: ËM AT ODUÇ ULU USUNUTUZ [ich bin (d.h.,"ich selbst bin") der große Instanz der Führung].

tuted > tute [du] -#- PT "ATADINIÑ AT" [den du so nennst]: AL AT ËDÎSÎZÎTÎL UP-UÇULUS UÇUZ ATADINIÑ AT, ËLÎSÎLT ATALIT [Die Erhöhung der Persönlichkeit (UP-UÇULUS),(so daß diese) vom Gott (UÇUZ),den du so nennst (ATADINIÑ AT),angenommen wird (AL AT ËDÎSÎZÎTÎL),(ist nur möglich,wenn) das Volk die Person (dem Wege des Gottes) hingibt (ËLÎSÎLT ATALIT)].

is [er] -#- PT "ËSÎS" [er (das ist "an wem wir uns erinnern")];genauer "ÖCÜC ËSÎS": ÖCÜC ËSÎS OQ UQUN [er ist ein OQ'e].

nōs [wir] -#- PT "AÑIYIS" [von uns]: ËLÎT ODUÑ UB-UÇUL USUTUZ AÑIYIS UÇUZUY [durch das Verbrennen bist du (ËLÎT ODUÑ) in den von uns (AÑIYIS) gelobten Führertumsrang (UB-UÇUL USUTUZ) geflogen (UÇUZUY)].

vōs [ihr],vestri [euer] -#- PT "OYUNUS": UW-ATANIS ONUNUÇ OYUNUS ËL ATAR OQ UCUÑ ËBÎL.
Euer [OYUNUS] heiliggewordener [UW-ATANIS] OQ'scher Führer [OQ UÇUN ËBÎL] des Volkes [ËL ATAR].

iī [sie,diejenigen];z.B.: Beātī sunt iī,quī fortūnā suā contentī sunt [Glücklich sind diejenigen,die mit ihrem Schicksal zufrieden sind] -#- PT "ËMÎÑÎZ":

1. ËZÜSIÑ UQUSUY	3.Unterhaltung diejenigen,
2. AT-ALTI ËSÎDÎT	1. die dem Glauben EZÜS
3. ËSÎSÎS ËMÎNÎS.	2. angehören.

Possessivpronomina

meused > meus [mein,der meinige] -#- PT "ËM USULT AT"

[der meinige]:
ATAN OY Dein Gedanke über ATA
ËM USULT AT ist der meinige
(d.h. "ich bin dein ATA").
tuus [dein] -#- PT "ATILILTIQ US" [deine Instanz]:
UW ATILILTIQ US [deine Instanz der Heiligkeit
(das ist "Gott")].

Das Hilfsverbum "esse"

Indikativ "sum" [ich bin], konjunktiv "sim" [ich sei, möge ich sein] -#- PT "ËSÎ ËM" [ich sei] (s.S.15).

Affixe

Suffix des Absichtsinfinitives "-ere"; z.B. legere [zu lesen] -#- PT "-U(W) ËRE"; z.B. "ËSŪW ËRE" [ideal]; Ta "-ırźa"; z.B. "oqırźa" [zu lesen].
-it; z.B. "pulchritūdō" [Schönheit] -#- PT "-ÎT"; z.B. ÏKÎT ËSÎTÜ(W) AT USUN [Die Instanz der Ehe].
-n; z.B. "amāns" [liebend] -#- T "-en"; z.B. "seven" [liebend].
-nt; z.B. "amāntis [liebend] -#- PT "-UNUT"; z.B. "UNUT ONUTUNUT" [die Korrigierung der abweichenden Richtung (d.h. "Kompaß")].
-isti; z.B. "amavisti [du hast geliebt] und "sit" [er sei] -#- PT "-SÎT"; z.B. "ÏKÎRÎT ËS ÎÇÎSÎT" [die In-Sich-Fassung der Paarung (d.h. "die Baraut")]; "UQUÇ ËLÜTÎB ËSŪY ËDÎTÎLSŪT" [das Erinnernlaßen durch Sendung eines Schreibens].
Die Genetivbildung der i-Deklination mit "-is": z.B. "animalis" [der Lebewesen]; "mari-" (Stamm) [das Meer] im Gen.Sg. "maris" -#- PT "ATI-ËS" und "ËS"; z.B. "OĞLI ATI-ËS [des Sohnes] (s.S.10) und "ÏKÎRÎT ËS" [der Paarung] (s.oben!).

9. G r i e c h i s c h

agathos [gut] -#- PT "QUT" [Sicherheit,Glück,Vollkommenheit].
astron [Stern] -#- Çuv "sıltır" [Stern].
boreas [Nordwind] -#- Ta "boran" [Schneegestöber].
edo [Essen] -#- T "ye" [esse].
eidolon [Bild] -#- PT "UQUTULUÑ" [Darstellung].
eimi [ich bin] -#- PT "ËSÎ ËM" [ich bin].
eitheos,etheos [Jüngling] -#- PT "ËDÎNÎS" [Jüngling].
epta [sieben] -#- PT "YÏTÎ" [sieben].
kirios [Herr] -#- PT "OQ-ËRÜY" [das Ankommen des OQ's].
oikos [Haus] -#- PT "ÜY (UQUS)" [Haus].
selaxos [Heifisch] -#- wahrscheinlich PT "SU ËL UQUS", wegen "SU AT ANIQIL" [der Delphin-Genannte].
thalatta (thalassa) [Meer] -#- PT "TALUY" [Meer].
Theos [Gott] -#- PT "ËDÎS (OÑ)" [der Schöpfer].
uranos [Himmel] -#- PT "UB-URUNUS" [durch Leichenverbrennung zum Himmel zu fliegen].

Personalpronomina

egon [ich] -#- PT "ÖGÜÑ";z.B. UÇ ÖGÜÑÜS,UÇUZ-UÇUN [ich bin der Führer,König der Könige]; ÖGÜLÜSÜZ ÖGÜÑÜZ [ich bin der Würdige].
tūne [du] -#- PT "ATIN";z.B. BU ATANINIS ATIN [deine diese Benenung].

ammes [wir] -#- PT "ËMÎS";z.B. AT ËRÎSÎÇ ËMÎSÎZ [wir sind die Instanz der Realisation].
ümmes [ihr] -#- PT "ËMÎÑ" [ihr];z.B. ËMÎÑÎZ [ihr seid]; ËZÎS ËMÎÑÎN [eurem Gott].

Possessivpronomina

emē,emos,emon [mein] -#- PT "ËMÎM";z.B. ËLÜY ËMÎM ËKÜ AT ËSÜYÜD ËKÜYÎM [das Wahrnehmen meines Fremdgehens].
teos,tios [dein] -#- PT "ATINITIS";z.B.OÑUN OQ AT ËS

ATINITIS [der Erfolg deines Lanzenträgers].
os,eos [sein] -#- PT "ËSÎÑÎZ";z.B. AT UYUD OLUÇUÑ AN ËSÎÑÎZ [das Gedenken seines Todes];PT "ËSÎSÎÑÎZ";z.B. UQULUY ËSÎSÎÑÎZ [sein Schüler].
ammos [unser] -#- PT "ËMÎS"; z.B. ËSÎÑÎSÜ ËTÎNÎSÜ UÇ-ONU ËRÎÑÎLÎÑÜ UÇ ËMÎS [erinnert wird an unseren Führer der mannhaften Führererfolgs].
ammeon [unser] -#- PT "ËMÎÑÎM";z.B. ÖKÜ ËZÎTEMÎÑÎM [unser heiliggesprochener Favorit].
ümeōn,ümmeōn,ümos,ümmos [euer] -#- PT "ËMÎÑÎZ" [euer], "ËMÎÑ" [euch],"ËMÎÑÎN" [zu euer];z.B. ATAN-AT ËKÎZ ËSÎDÎT ËMÎÑÎZ,ODUÇUY ËKÎZ ËSÎDÎT ËMÎÑ [da euer AT-ATA durch euch verbrannt wurde...];ÖG ËSÎÑÎL ËR ËMÎÑÎZ [euer So n]; ËZÎS ËMÎÑÎN OZUSUQUÑUN UÇ OYUÑUÑUZ [der Übergang zu euer Gottheit durch Fliegen].
dor.,ark.,kypr. ēs [er war] -#- PT "ËSÎÑÎZ" [er ist]; z.B. UYULUT ËSÎÑÎZ [er ist der Gestorbene].
essi,esti,estin [er ist] -#- PT "ËSÎÑ [er] + ÎZ [ist]; z.B. OQUÑ UÇ ÖK AT ËSÎÑÎZ [er ist das Symbol der OQschen Führer];ËZÜY ËRÎT UQUÑUZ ËSÎÑÎN [er wurde durch den Engel (dem Gott) übergegeben].

10. A r a b i s c h

amud [Stütze,Säule] -#- PT "UMUĞ" [Referenz].
atalet [Trägheit,Untätigkeit] -#- PT "AĞILIQ" [Trägheit].
'ayş [Leben] -#- PT "YAŞ" [addizional Zeit,Alter]; En."age" [Lebensalter].
battal [ungültig,nutzlos,unbenutzt] -#- PT "BADIL" [un-,nicht-,ungültig,unbrauchbar].
beka [fortbestehen] -#- PT "BAQA" [fortbesteyen].
beyan [Erklärung,Kundgebung] -#- PT "BUYAN" [Manifestation,Deklaration];Skr. "punya" [Verdienst, Wohltat].
eda [Bezahlung,"performance"] -#- PT "ËD" [Artikel].
his [Gefühl] -#- PT "ËSÎÇ" [Gefühl].

ivaz,awwaza [Ersatz,Vergütung,Austausch] -#- PT "AWIŞ" [Veränderung].
kadud [arbeitsam] -#- PT "KÜTÎDMÎŞ" [kontrolliert, gelenkt].
kül [ganz,alle] -#- PT "KÜL" [ganz,alle].
quwwe [Kraft] -#- PT "QU(W)A" [Kraft].
setir [Bedecken,Schützen] -#- PT "SETÎREK" [geschützt].
sevk ["dispatch"] -#- PT "SEVÎGLÎG" ["dispatched"].
sıdık [Realitäat,Aufrichtigkeit] -#- PT "SIDIĞ" [Realitäat,Vollkommenheit];Skr."siddhi" ["accomplishment,perfection,proof"].
sudur ["emanation"] -#- PT "SUDUR" ["emanation"]; Skr."sutra" ["discourse"].
şık [die Alternative] -#- PT "ŞI" [ein neuer Zustand,Neubau]; Chin."shih" [Prinzip].
terk [verlassen,überlassen,hinterlassen] -#- PT "TERK" [Realisierung,Sich-Bilden,Formation].
yağīz [Zornausbruch,Wut] -#- PT "YAWIZ" ["fast"].
yaqīz [wachsam] -#- PT "YAĞIZ" [kinetisch].
zuhūq [vernichtet sein] -#- PT "YOQ" [Annihilation].

ll. P e r s i s c h

alâyiş [Pomp,zur Schau stellen,Gepränge] -#- PT "ALASIZ" [ohne Charakter,ohne Ausnahme].
alûde [beschmiert,angesteckt,beschmutzt] -#- PT "ALQATMIŞ" [relativ].
ân [Schönheit,Grazie] -#- PT "AN" [Erinnerung].
ant [Schwur] -#- PT "ANT" [Schwur].
âsa [ähnlich,wie] -#- PT "AS" [abhängig].
asüman [Himmel] -#- PT "ASPAN" [Himmel].
aşam [das Trinken] -#- PT "AŞ" [das Essen].
ateş [Feuer] -#- PT "ATAS" [Feuer].
azade [befreit,frei] -#- PT "AZ" [untergeordnet].
bahadir [Held] -#- PT "BATIR" [Held].
baht [Glück] -#- PT "QUT" [Glück].
beraber [zusammen] -#- PT "BÎRKERÜ" [zusammen].

birader [Bruder] -#- PT "BIRATYA" [Bruderschaft].
humayun [kaiserlich] -#- PT "UMAMAQ" [konzept].
hun [Blut] -#- PT "QAN" [Blut].
köhne [abgenutzt,gebraucht,veraltet] -#- PT "KÖNÏ" [konventional].
nam [Name] -#- PT "NAMAN" [namhaft,berühmt].
sergerde [Häuptling,Anführer] -#- PT "SERGÜRÜ" ["to respect","to represent"].
sitayiş [Lob] -#- PT "SÏTÏ" ["domain"].
ümit [Hoffnung] -#- PT "UMUĞ" ["reference"].
yezdan [Gott] -#- PT "YAZTIN" [geschehen-lassen].

12. S a n s k r i t i s c h

amitābba [dessen glanz unermesslich ist] -#- PT "A-MITA-ABA" [Abschlagungstendenz];das ist "SÖNGÜ QILINÇ" [Zusammenbruch].
amitāyus [Herr des Lebens] -#- PT "AMITA-AYUSI" [Ausdruckstendenz,Umwandlungstendenz].
amrta [Lebenselixier] -#- PT "AMITA" [Ergebnis des Tendenzes (d.h."Massendefekt")].
antarāyika [mit Hindernissen verbunden] -#- PT "AN-TIRNI" [Ver flichtungskletterung,Hindernisse der Verpflichtung].
ārya [loyal] -#- PT "ARYA" [Vorrichtung].
ásmi [ich bin] -#- PT "ËSÏ ËM" [ich bin].
asura ["spirits,Gods,not devas"] -#- PT "ASURI" [Urstoff].
bhavāgra ["the hightest point of the universe,the limit of existence] -#- PT "BAWAĞIR" [Valenz der Schwere (d.i. "proton")].
bodhicitta [Erleuchtungsbewußtsein] -#- PT "BODI-ÇÏT" ["charge excess"].
dhvaja ["flag,sign,banner"] -#- PT "TUWAÇA" ["radio bursts"].
kārikā ["consise statement in verse of doctrines"] -#- PT "QARÏQ" [Enzyklop die].
mahāyāna [das große Fahrzeug] -#- PT "MAXA-YAN"

[das System der Heranrückung].

mandala ["spot of ground maked out and ceremonially prepared"] -#- PT "MANTAL" [Korrektur].

nāgārjuna ["one of the 4 suns which illumine the world"] -#- PT "NAGARÇUNI" [nukleon].

paramanu [das kleinste Teilchen,Atom-Staub] -#- PT "PARAMANU" [Polarisation].

paramitā [Tugend,Vollkommenheit] -#- PT "PARAMIT" [polarisierte Orientation].

samādhi [Vertiefung] -#- PT "SAMADI" [Verkernung].

pariskāra ["equipment,utensiles,personal belonginges"] -#- PT "PARIŞQAR" [paarweise,gepaart].

samsara [Wandelwelt,Geburtenkreislauf] -#- PT "SANSAR" [Konjugation].

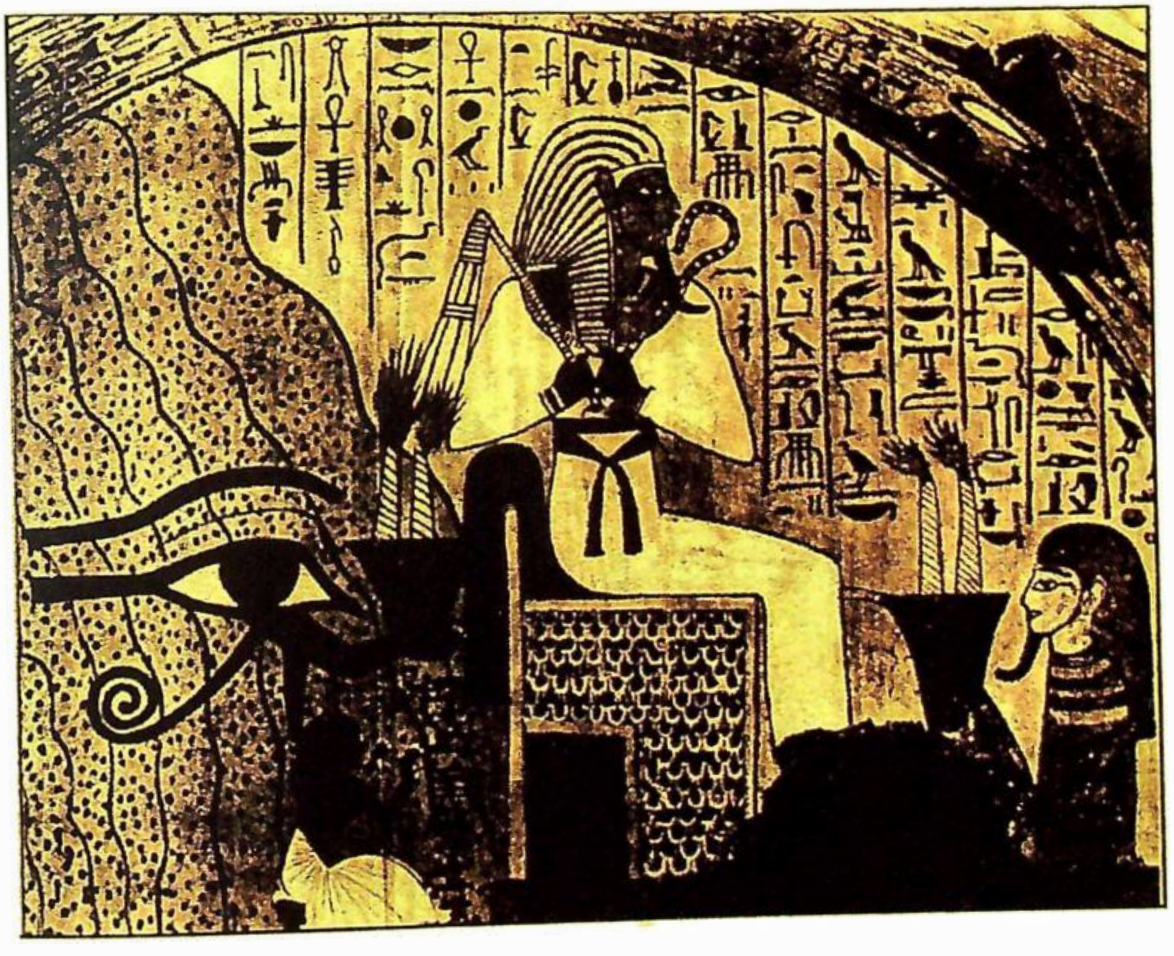
sukhāvatī [Seligkeit der Ursache] -#- PT "SUQ-AWADI" [Seligkeit der Umwandlung zur Ursache].

sumeru [der Berg in der Mitte des Universums] -#- PT "SUMIR TAG" ["pros-theses"].

nirvāna ["separation from life and death"] -#- PT "NI-IRWAN" [Umkehrung].

Egyptian Hieroglyphs

Deciphered According to the Oldest Inscriptions of Europe, Siberia and Central Asia



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Egyptian Hieroglyphs

Fig.1. The OQ AT, described as a King, and his revive in the other world successfully.

Egyptian Hieroglyphs

Deciphered According to the Oldest Inscriptions of Europe, Siberia and Central Asia

According to Inscribed documents

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Contents

1. Introduction *7*
2. What the Author Asserts ? *9*
2.1 The Beginning of Alphabetic Wreiting 9
2.2 Egyptian Hieroglyphs 11
3. Paintings *12*
4. Pictogramms *13*
5. Petroglyphs *14*
6. Egyptian Scripts *15*
7. Glossary *26*
8. References *27*
9. Transcription Alphabet *27*
10. Book Shop *28*

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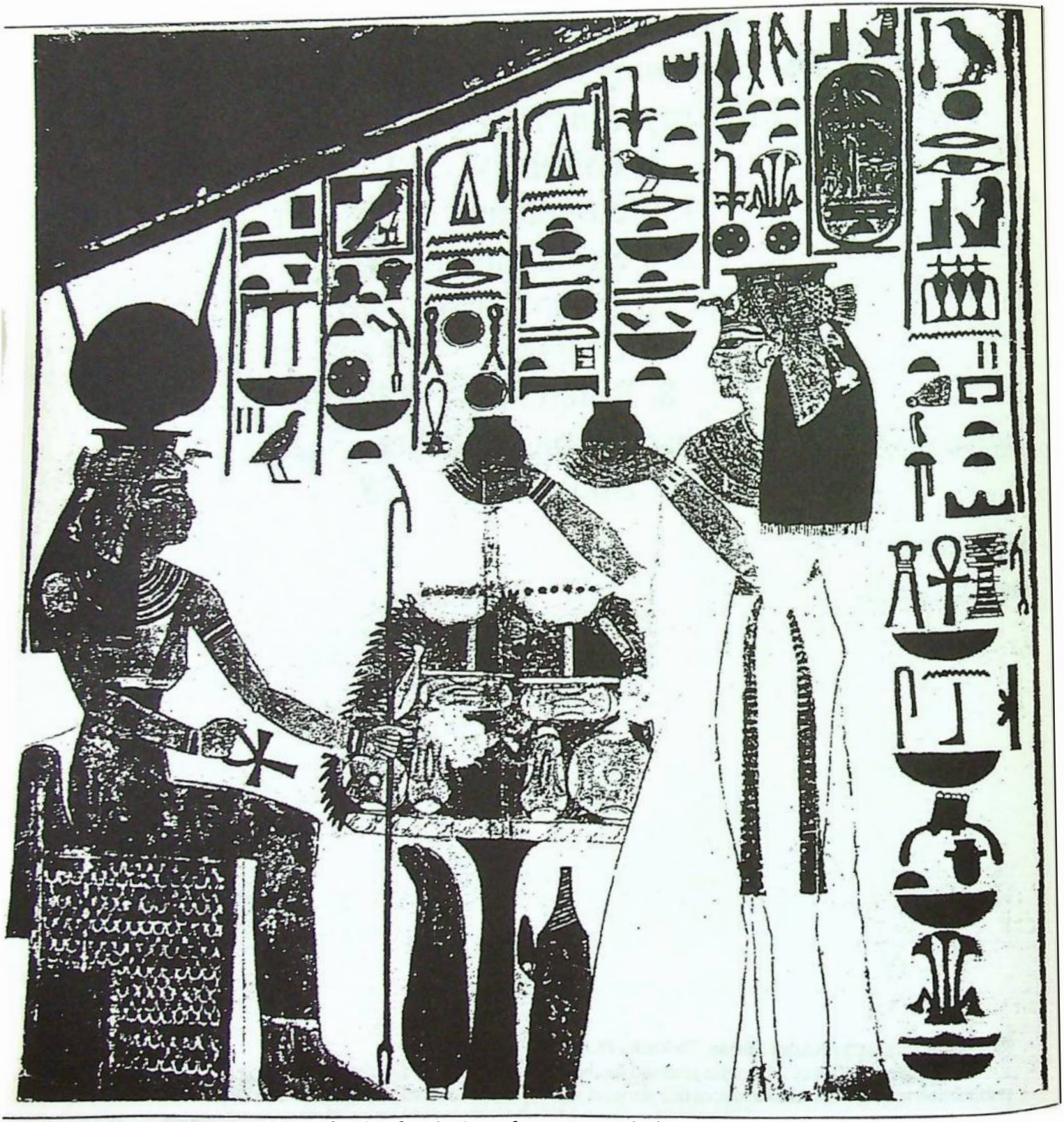


Fig. 2. Pharaoh intents to drink a kind of medicament with the purpose to pass over to cosmos.

Introduction

We see that, during 3,000 years lasting Pre-Egyptian history, a very complicated (scientific) writing —which Greeks call *hieroglyphikà grámmata*—developed. The hand-written form of this writing is called *hieratic writing*. A third art of written characters , called *demotic writing*, was also being used.

Swedish orientalist J.D.Åkerblad, French scientist Silvestra de Sacy and English scientist Thomas Young (*1773-†1829) had investigated Pre-Egyptian scripts. In 1822 French Egyptologist Jean François Champollion (*1790-†1832) wrote a letter to Academie Française about reading names of some pharaohs. In this letter which was published as 80 paged book titled 'Letter to Monsieur Dacier about phonetic hieroglyph alphabet', Champollion explains how he managed to read pharaoh names, however he didn't assert he had deciphered (read hieroglyphs as 'meaningful words or sentences') hieroglyphs.

At the west of Nil Delta, 56 km away from city of Alexandria, close to city Rosetta (Raşid, in Arabic), French soldiers in the army of Napolion found a stone. On this 'Rosetta Stone', which is a black basalt block dimensioned 114x72x28 cm, 3 different art of script is used: at the top 14 lines of hieroglyphs, below that 32 lines of demotic writing and below all 54 lines of Greek.

All studies, taking Pre-Egyptian as subject, are built on this stone. In hieroglyphs of the stone, the same sentence enclosed by an cartridge used twice (at 6th and 14th lines, possibly a name of a pharaoh). Meanwhile, in Greek part of the stone names like ΒΑΣΙΛΕΙΩΝ ΜΕΓΑΛΟ in the 1st line, ΒΑΣΙΛΕΩΣ ΚΛΟΑΠΕΡΟΗΑΙΟ in 2nd line, ΠΤΟΛΕΜΑΙΟΥ in 3rd and 6th lines, ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ in the 9th line are mentioned. It is known that, the pharaohs, that ruled Egypt after Alexander the Great, descend from a Makedonian generation, are called 'ptolemy'.

Quoting to these facts and Georg Zoega's invention of reading hieroglyphs to the opposite direction that they face, Thomas Young read half of scripts that are enclosed by cartridges (mentioned above) as PTOLMEES (that is, Ptolemeus). But this game is lost by reality of the TAMĞA □, being *'SH'* instead of *'P'* as accepted by Thomas Young.
Mirşan,K. 2000; *Hieroglifler*, p.12-13.

Secondly, I must mention that, Turks named Alexander the Great as AT ÖG, Dareius I as ÖKİ OL İLİK US UŞ OĞI and Kyros as OÑUR AT OÑIM.
Mirşan,K. 1991; *BOLBOLLAR*, p. 107.
Mirşan,K. 1985; *Anadolu Prototürkleri*, p.61,78,192,194.

According to these, Pre-Egyptians should have mentioned foreign names in a way that their people can understand. But, *Ptolemeus* is not an Egyptian name.

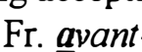
In this case of deadlock, Champollion chooses another start point and, first of all, tries to solve demotic script on Rosetta Stone. In this some sort of alphabetic writing part, he reads names: (1) ARSÊNE [Arsinoe] (2nd line on the stone), (2) ARÊE [Areia] (stone, 3rd line), (3) PTLOMÊES [Ptolemeus] (stone, 3th and 5th lines), (4) PTLOMÊS [Ptolemeus] (stone, 2nd and 24th lines), (5) ALKSANTRS [Alexander] (stone, 10th line).

I, as myself , proved that these readings of Champollion are correct (Mirşan,K.2000; *Hieroglifler*, p.14-15). Unfortunately, later he attempted, beside the demotic script, to read the hieroglyphs, starting from the point, where Thomas Young had left.

As mentioned above, the acceptance of the TAMĞA of *'sh'* as *'sound P'* is in a entity to annihilate all works of Champollion. The Pre-Egyptian hieroglyphs constitutes a script-system, based on TAMĞA's and Champollion attempted to read the hieroglyphs without regard to this fact. This was his worst mistake.

Mirşan,K. 2000; *Hieroglifler*, p.10-17.

The following acceptances of Champollion calls attention :

A,E =  Fr. *avant-bras* [wrist].

A,Ë,E,Ï,O = Fr. *Plume d'autruche* [feather of the ostrich].

B = (picture of a sheep) Fr. *brebis* [sheep].

B = Ger. *Bein* [bone, leg].

H = Fr. *habitation* [habitation].

K = Fr. *corbeille* [corbeil].

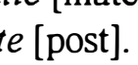
K = Fr. *colline* [peak].

K = (picture of a cobra) En. *Cobra.*

K = *Claudius* [name].

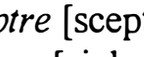
L = (picture of the leo) Fr. *leon* [lion].

L = (picture of a flower) Fr. *lotus* [lotus].

M =  Fr. *moitié* [mate].

P = Fr. *poste* [post].

S = (picture of a goose) Fr. *stupide* (goose).

S =  Fr. *sceptre* [sceptre].

S = Fr. *siphon* [siphon].

Is not this to say that, Pre-Egyptians spoke French? It is not possible to accept these kinds of propositions on Pre-Egyptians who say their history started 2849 BC. It this for sure that languages (especially, inflecting languages) changed through history continuously. Such a prejudice, introducing Pre-Egypt language being similar to current French, is not acceptable.

Origin of hieroglyphic script is a mystery. The meanings of these as a whole are hidden in darkness. Hieroglyphic scripts could not be read until now. No one had proved that ancient Greeks or Romans were capable of understanding hieroglyphs. All work done up to date is to set an alphabet built on Champollion's work. However, scripts that are read using this alphabet have no meaning, there are no correspondences in current languages of today. Although Coptic language is expressed to be continue of Pre-Egyptian, but there is no totally acceptable proof. To summarize, that is to say, hieroglyphs are not read up to now, Champollion himself , who is said to deciphered hieroglyphic scripts, does not have such a assertion. All he claimed is he is capable of reading some names (not words!).

What the Author Asserts ?

THE BEGINNING OF ALPHABETIC WRITING

In our world :

(1) the beginning of painting goes back to 35.000 years BP [before present] :

• Tamğalı Sayı (Kazakhstan)	?
• Chauvet Cave (Ardèche, south-eastern France)	32,410-30,340 years BP
• Cosquer Cave (Bouches-du Rhône, south-eastern France)	27,110-18,010 "
• Cougnac Cave (Lot, southern France)	25,120-13,810 "
• Pech-Merle (Lot, southern France)	24,640 "

See : Chauvet,J-M.; Deschamps,E.B.; Hillaire,Ch. 1995; *CHAUVET CAVE;* Paris; p.131

(2) The beginning of pictogrammes goes back to 20,000 years BP :

• Tamğalı Sayı in Kazakhstan (*a description showing the granting of Divine authority to a BUĞ*)	?
• Quersy Cave (Lot, southern France; *incineration of a dead body*)	18,000 years BP
• Lascaux Cave (Dordogne, south-western France; *picture of a bird*)	17,000 "
• Les Trois-Frères Cave (Ariège, French Pyrenees; *transfer of ideas through pictures*)	14,000 "
• Picture of a hunter in Les Trois-Frères Cave in the French Pyrenees (Ariège Department)	13,000 "

(3) The beginning of petroglyphes (including also short sentences) goes back to 18,000 years BP :

• Tamğalı Sayı (Kazakhstan; *a description with a TAMĞA*)	?
• Tamğalı Sayı (Kazakhstan; *a creature with the inscription UB-AÑ [pre-intelligence] on it*)	?
• Tamğalı Taş (Kazakhstan; *description of creation with AÑ, OÑ and UB TAMĞAS*)	?
• A SINTAŞ with TAMĞAS in Abaqan Steppes (Ulu Kem River)	?
• Biria/Tasmin SINTAŞ with TAMĞAS	?
• A Ulu Kem SINTAŞ with the inscription AÑ ËS ËD ËS [a soil in the form of intelligence] above the third eye, and at the side of the head the picture of an ear which could be read as UQ [to understand]	?
• TAMĞAS inscribed with the picture of a goat, found in Mañğıstaw (north-east of the Caspean Sea)	?
• A TAMĞA inscribed between the pictures of 3 cows and a horse found in the Lascaux Cave (Dordogne)	17,000 years BP
• Şölgentaş Cave (South Ural) : TAMĞAS inscrribed in front of the mouth of an ox	16,000 "
• Altamira Cave (Northern Spain) : TAMĞAS inscribed on and under a roaring cow	14,330 "
• Ignatievka Cave (the Urals, the source of Sim River) : TAMĞAS and animal pictures	14,000 "
• Marsoulas Cave in Southern France : TAMĞAS on the picture of a bison	14,000 "
• Les Trois Frères Cave (French Pyrenees) : TAMĞAS on a running horse	14,000 "
• Niaux Cave (France) : TAMĞAS inscribed on the picture of two bisons	13,850 "

(4) Writing in the real sense of the word started in 14,000 years BP

• Inscriptions of Yazılı Kaya in the Sülyek Village in Ulu Kem (Siberia)	?
• Inscription of Çilgiri Village in Eastern Anatolia	?
• Inscription in Cunnî Cave in Eastern Anatolia	?
• Inscription of Açıktaş (Kazakhstan)	?
• Inscription of Tirşin (eastern Anatolia)	?
• Inscription in the La Pasiega Cave (northern Spain)	14,000 years BP
• Mas d'Azil Cave (southern France) : Plebbles with inscriptions	14,000 "
• Rochebertiér and Gourdan Cave (Haute-Garonne, France) : inscriptions on bones	14,000-12,000 "
• Çatal Höyük inscription (central Anatolia)	8,000 "
• Vinça inscriptions (Serbia)	8,000 "

See: Mirşan, K. 1994; *Alfabetik Yazı Başlangıc*,p.16-54, 98-110, 163-165.

All these advises become readeble, see :

(1) Mirşan, K. 1970; *Proto-Turkish Inscriptions* (in Turkish);
(2) Mirşan, K. 1973; *Decipher of the Proto-Greek Inscriptions* (in German);
(3) Mirşan, K. 1992; *Pictogramms, Petroglyphs, ISUB-ÖK and UW-ON Inscriptions from Anatolia* (in English);
(4) Mirşan, K. 1993; *The Beginning of Alphabetical Writing and the Glozel Inscriptions* (in Turkish);
(5) Mirşan, K. 1994; *The Beginning of Alphabetical Writing* (in Turkish);
(6) Mirşan, K. 1995; *Stone Inscriptions in Side* (in Turkish);
(7) Mirşan, K. 1996; *Stone Inscritions in Portugal* (in Turkish);
(8) Mirşan, K. 1998; *The Etruscans, History, Writing and Language* (in Turkish);
(9) Mirşan, K. 2000; *The Cave Şölgentaş in the Ural Mountains* (in Turkish).

In these ancient times there was only one "written language". I call this language : "Early-Turkish".However, we can find today in very much languages the Early-Turkish words. For example, in English some words displays similarity with this language : OT [hot], QUT [good], BÜK [bend], BADIL [bad], KÖNİ [conventional], TİP [deep], PIRAY [free], YİR [earth], ÖRGÜN [organ], ËSİS [sense], TARŞIN [shorten], TÖPİN [top], ËSİ ËM [I am], ATI-AT [that], ATI ËS [this], ANANTIMADI [ancient]. See :

(1) Mirşan, K. 1996; *The Traces of Proto-Turkish in Variouse Languages* (in German);
(2) Mirşan, K. 1997; *The Traces of Proto-Turkish in the Present European Languages* (in Turkish);
(3) Mirşan, K. 1996; *Traces of Etruscan in European Languages, in the Field of Nouns, Infinitives, Participles and Gerunds* (in Turkish).

This ancient language, which engendered the *alphabetic script,* was a one nucleus language. The nucleus consisting either of one vowel only (V), or being a two sound nucleus, starting with a vowel and ending with a consonant (VC).

If in this language we accept separate TAMĞAS for the front and back-palate consonants of a same sound (like, e.g., *k* and *q* of the sound *k*), there will be no need to write vowels, and only the vowels if and when they appear after the final consonants will be inscribed. Thus, in these ancient times when writing on stone, which was real difficult task, our job would be much easier.

For example, if we write ËL-ËM [my people] segment as $L_1 M_1$ and UL- OM [my sovereign] segment as $L_2 M_2$, nobody will confuse the reading of these two segments. Moreover, in case this one-nucleus early-language develops into a two-nucleus language, nothing will change, and L_1M_1 will be read as "ËLİN" and L_2M_2 as "ULUM".

Here is the mystery of creation of the alphabetic writing : alphabetic language was born in the era of vocalic language and matured with the evolution of this language. That is to say, alphabetic writing was born and evolved 18,000 years ago.

On the contrary, if we talk about the times 5,000 years ago, in this era the languages were already stabilized and transition to alphabetic writing by forming TAMĞAS would not be possible. For example, the Sumerian writing which started 5,000 years ago and the Chinese writing which goes back to 3500 years ago could not make the transition to alphabetic writing, because the stability [resistance to change] of these languages in that era was not suitable for such a transition.

Mirşan, K.1966; *Türk Metriği*, p..5-35
Mirşan, K. 1994; *Alfabetik Yazı Başlangıcı;* p.97-101
Mirşan, K. 2000; *Hieroglifler;* p.18-22

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EGYPTIAN HIEROGLYPHS

It can be clearly understood that the Pre-Egyptian writing was a TAMĞA-based writing. Secondary, and the most importnt is that, hieroglyphes discovered in the Cunnî Cave in Eastern Anatolia belong to a much earlier date as the Egyptian hieroglyphs. Then we can say, that the Egyptian hieroglyphes are TAMĞAS based on alphabetic writing, devoloped by the Early Turks.

In fact, there are no hieroglyphs older than 5,000 years in Egypt. The Pre-Egyptian civilization history does not correspond to the pre-history of Egypt . In this pre-historic era we could find neither the environment which could generate the splendid Pre-Egyptian civilisation nor any trace of Pre-Egyptian writing. After the Polished Stone Age (5,000-3,000 BC) the Pre-Egyptians started to write suddenly and their civilisation developed very rapidly.

The Merimda Station on the western Delta of Nile gives us the earliest culture of the Later Stone Age Egyptiańs : totemic fictions, local idols in the form of animals and plants, people were living in oval huts made of clay+reed. The dead were burried in crouched position—in the settlement and partly under the house floor. We find this type of burial—as the form of burial of Homo-Alpinus—in Anatolia, Greece, Italy and especially in Switzerland.

In more recent periods, in Upper Egypt we find the Badari Culture : baked (not dried in the sun) pottery, spoons and combs made of rhinoceros teeth, plastic female figures with prominent sexual organs ... The main characteristic of this culture comes from the following : The naked female figures left by this civilization, which seems related to Central Egypt and Central Africa, are not unfamiliar to Homo-Alpinus lands. We find them in Çatalhöyük, as Willendorf Venus in Austria, as Mentone female statute in the Italian Riviera and as Laussiel Relief in southern France. As we know from Çatalhöyük excavations, in the Lands where Homo-Alpinus lived, besides the Cromagnon Race (as in the rock inscriptions in the Valtorta Precipice in Southern Spain and as in Cogul in Lédira) we find a Negroid Race having the characteristic signs of the running man of Bogatiberg in Africa.

All these prove that the founders of the Pre-Egyptian civilization were of Euroasian origin. Their writing, no doubt, based on TAMĞA's.

Just us, most of the hieroglyphs are in a harmony with the Early-Turkish TAMĞA's. From 128 TAMĞA's, which Kâzım Mırşan taked in hand, are

(1) 15 hieroglyphs, the same as the Early-Turkish TAMĞA's;
(2) 19 hieroglyphs, the modificated forms of the Early-Turkish TAMĞA's;
(3) 25 hieroglyphs, commented forms of the Early-Turkish TAMĞA's;
(4) 21 hieroglyphs, formed through join of 2 or 3 TAMĞA's;
(5) 8 hieroglyphs, self inventions of Pre-Egyptians;
(6) 40 hieroglyphs, indeed, read by Kâzım Mirşan, but he had not compared them with TAMĞA's.

According to this, the sum of the TAMĞA's, which are mediated in this book, are 128 and these makes possible to read many short sentences.

Paintings

The paintigs in Şölgentaş Cave (southern Oral) about 16,000 years BP :

▲ *A man while painting a bison—naked and with a tail.*

This man is also able to write some sentences as AŞ ËL AT [eating of the people].

◀ *A horse, painted by the Şölgentaş man.*

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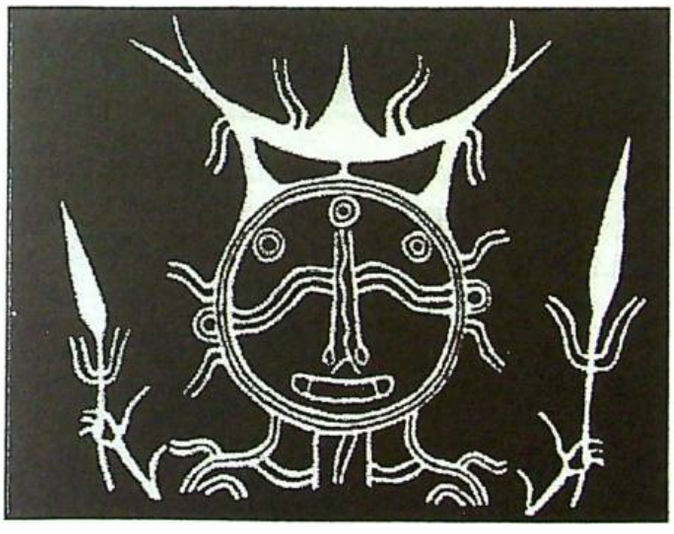
Pictogramms

The ceremony to give the TEÑRIKIN [the comformity of God] (the figure right-below) to a BUĞ [Superior].
In the left-end of the assembly dancing the TEÑRIKIN İYİN [the consent of God] we see our BUĞ and at the right-end the Queen (the figure left-below). And these both have a tail.



The pictogramm of the QURĞAN [tomb-hill] of Qara-Suğ (branch of the River Ulu Kem, Siberia).

A SINTAŞ expressing reincarnation (Stepps of Abaqan, Siberia)

A horse stopd by a man (with a tail ?)

The conversation between a tailed man and an tailed ON-ËDİ [in cosmos created].

Mirşan,K. 1982; *ALTI YARIQ TİGİN;* p.13,17,144.
Mirşan,K. 1994; *Alfabetik Yazı Başlangıcı;* p.18,22.

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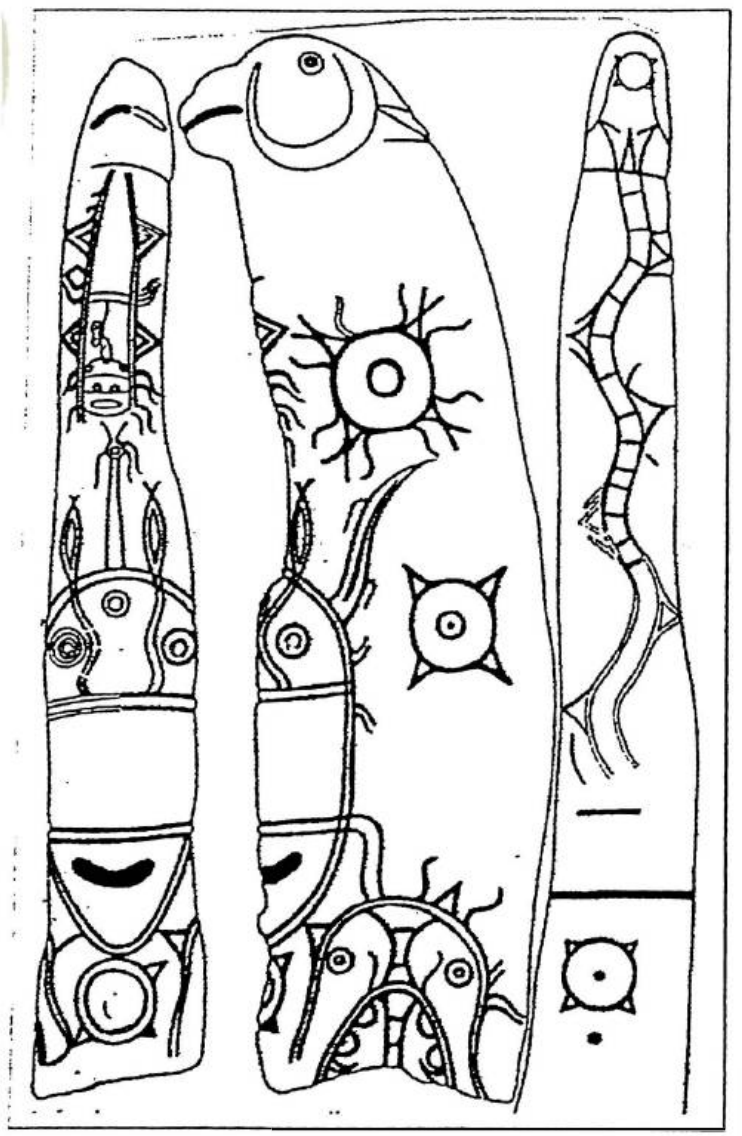
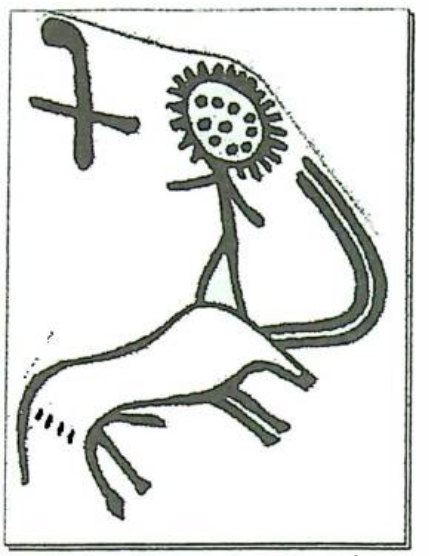
Petroglyphs

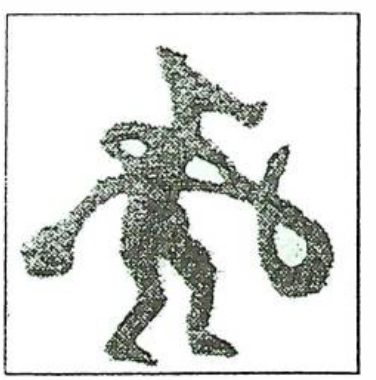
Description of the creation of our world, including the TAMĞA's AÑ [intelligence] and UB [pre] (Tamğali Taş, Kaazachstan).
Mirşan, K. 1978; *ALTI YARIQ TİGİN*, p.51.



Biri/Tasmin SINTAŞ with TAMĞA's (Siberia). Here are inscribed the following : (1) TÖRT OÑ ËD [The wealth of 4 creations (that is the creation of the universe)], *(2) ËS TÖRT ËS [The 4 states of the souls (that means 'vacuum')]; (3) ËS ËD ËS [The state of creation of soul (that means 'our world']. Here mentioned expression TÖRT [four] is also to find in the Pre-Egyptian inscriptions, frequently.*
Mirşan, K. 1994; *Alfebetik Yazı Başlangıcı;* p.25,30,31.



The description of the creation of man-kind while furnished with TAMĞA 'OQ' at left-above corner.
Mirşan, K. 1978; *ALTI YARIQ TİGİN*, p.11.



The pre-man holding TAMĞA's UB-AÑ [pre-intelligence] in his arms (Tamğali Sayı).
Mirşan, K. 1978; *ALTI YARIQ TİGİN*, p.165.

See also the following pictures :
Mirşan, K. 1999; *Erken-Türk Devletleri ve Türük Bil;* p.5-8 and the figure in the cover.

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Egyptian Scripts

1 *Success of the revival of the AT-Quantums (Fig.1, from l. to r., from top to bottom)*

1. UÇ-UÇUÇ OYIŞIÇ	(2) We are obligated (respectful) that the Quantum,
2. OQ ONIP Ü.	(1) who is our Sovereign, (2) become cosmic.
3. OQUQ ËBİN UQ	(4) The revival
4. ËSÜ A	(3) in the sphere of quantums
5. ON-UŞ ËDİÑ UDUN.	(5) means the strategy of creation as the Cosmic Majesty.
6. OÑ OQ-AT ËSÜ,	(6) The success of the AT-Quantums through revival
7. OÑ OQ TÏYİN	(9) is to pass-over *(to cosmos, KM)* as flying quantum,
8. ONIB ÜYÜY,	(7) and so, becoming a successful quantum
9. UÇ OQ ÖT.	(8) by possessing a house in cosmos.
10. ËSİÑ ËD OMIM	(10) Our prayer is
11. ËÑİNİS UW	(12) for the revival of the AT, (11) whose status is holy,
12. AT TÖRT ËSÜ.	(12) in the state of four (elements) *(that is, the state of vacuum—KM).*
13. ËSİÑ ËD OMIM	(13) Our prayer is
14. ÖZÜL-OÑIS	(15) for the successful flight
15. UÇ OÑIS.	(14) of 'self'.

2 *Pharaoh takes medicine to pass-over to the cosmos (Fig.2, from r. to l., from top to bottom).*

3rd column

1. ATAN ËSİÑİN PARAON'IN	(1) The spirit of the Pharaoh, your ancestor,
2. ONUD OTUT	(3) becomes the state of 4 (elements)
3. TÖRT ËDİÑİDİÑ.	(2) through cosmical medicament.

4th column

4. ÖGİN TÖRTİB	(4) The King, transformed in 4 (elements),
5. ASIN OYIN ËSİS A	(6) appears
6. OYIN A.	(5) as gravitational spirit.

5th column

7. ËSİÑ ËD OMIM	(7) Our prayer is
8. ON ASIS-ILIL	(10) about the passing-over to the sky,
9. ËDİÑİSİB	(9) through
10. AŞIN ÖK.	(8) cosmical gravitation.

6th column

11. ËSİÑ ËD OMIM	(11) Our prayer is
12. ON ASIM ËMİÑİM	(13) about the successful hanging,

13. OÑ ASISIŞ. (12) by which the subject shall remain hanged in the cosmos.

¬th column

14. OQUQ ËBİN UQ (15) The revival
15. ËSÜ A (14) in the order of quantums
16. ON ËDİÑ OYIN. (16) means 'creation in the cosmos'.

8th column

17. AŞIN ÖK UDUN (18) These express
18. UÇ-UÇUÇ OY-İÇİŞ. (17) the strategy to pass-over to the sky.

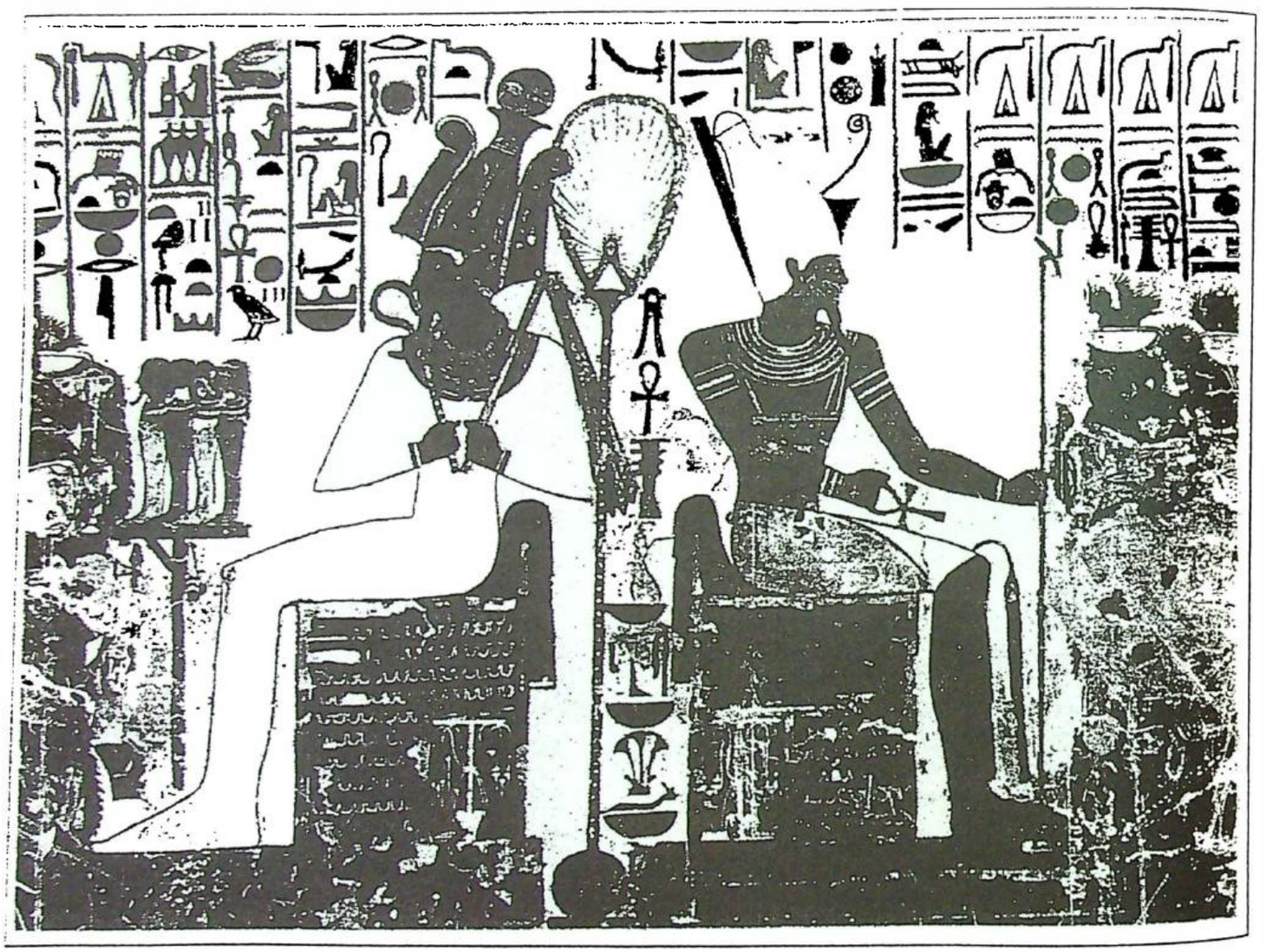


Fig.3. UÇ AT OZ [Flying pass-over of the AT]

3 *The prayers about AT, who passed-over through flight (Fig.3, from r. to l.).*

1. ËSİÑ ËD OMIM (1) Our prayer is
2. ASIS-ILIL (4) about the passing-over to the sky
3. ËDİÑİSİB (3) through
4. AŞIN ÖK. (2) gravitation (see, 2[7-9]).

5. ËSİÑ ËD OMIM (5) Our prayer is
6. ËÑİNİSİB (7) about the revival of the AT in the state of 'four',
7. AT TÖRT ËSÜ. (6) to obtain a stability (status).

8. ËSİÑ ËD OMIM
9. ËMİÑİM
10. ASISIŞ OÑ OZ.

(8) Our prayer is
(10) about the success of gravitational pass-over
(9) of the subject *(that is, the 'self of the man', KM).*

11. ËSİÑ ËD OMIM
12. TÖRTİP-ÏK ON
13. ËB OY.

(11) Our prayer is
(13) to obtain the order
(12) of the four cosmic dualities.

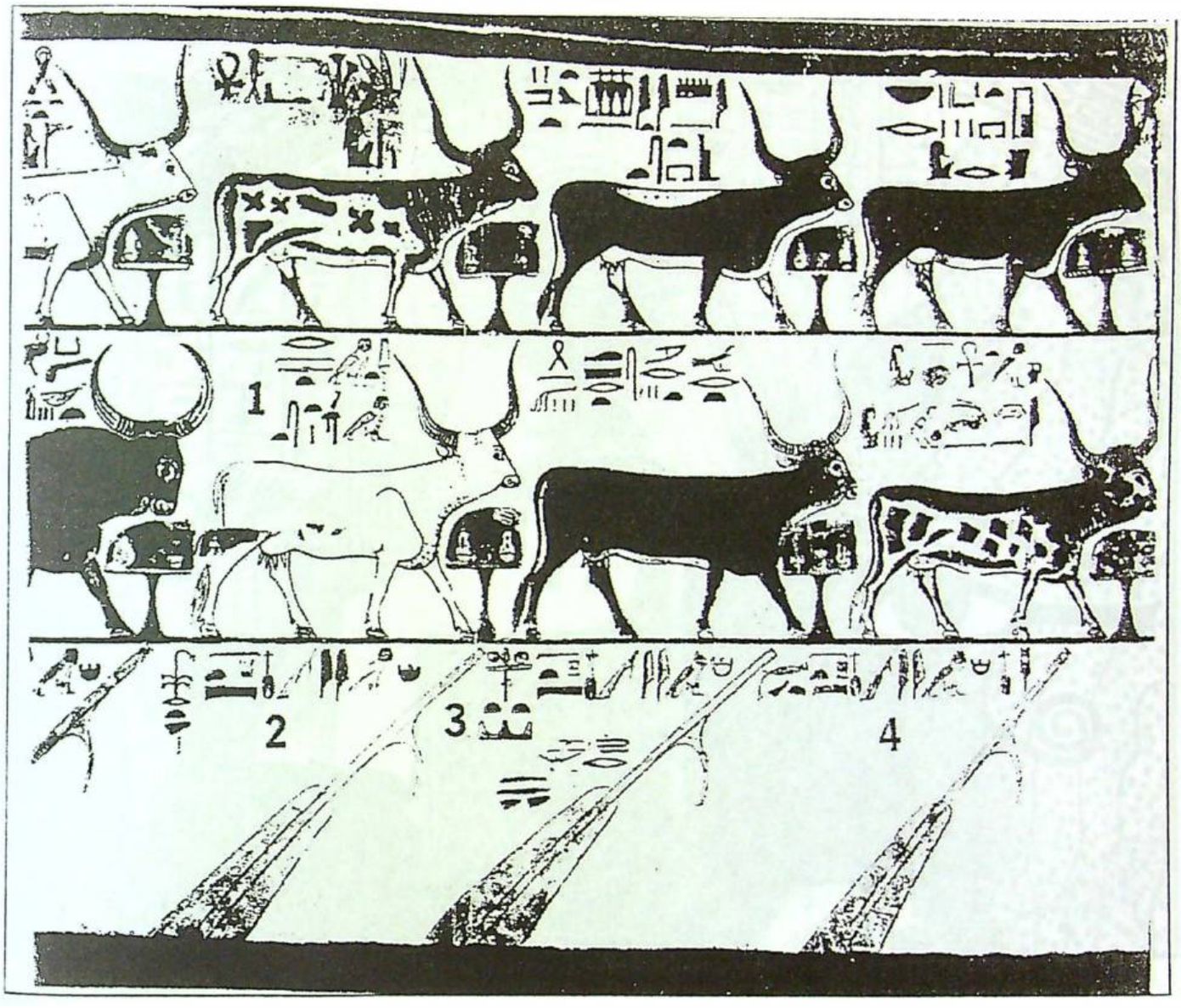


Fig.4. To reach the cosmos through row (expressed otherwise, 'cow-steps').

4 *Rowing ensures the arrival of the Excellency (Fig.4, to read from r. to left)*

Nr.1 →
1. ÖZ ONIW
2. ASIM ÏKİN
3. UW ËRİNİP
4. ONIS APAN.

(2) The gravitation,
(1) which makes the 'self' cosmic,
(4) is the cosmical APA,
(3) who enables the 'self' to reach the holiness.

Nr.2 →
5. ÖGİW ËRİR ÏŞ ËTİS,
6. OMIŞIN ÖK
7. TÖRTİS ON-AS.

(5) The rowing, which enables the Excellency to reach
(6) the sky of our prayer,
(7) is cosmic gravitation of the 'four' *[i.e., four elements of vacuum—KM].*

Nr.3 →
8. ÖGİW ËRİR ÏŞ ËTİS

(8) The rowing, which enables the Excellency to reach

9. OMIŞIN ÖK	(9) the sky of our prayer,
10. AÑITIÑ [AÑ-ATIÑ]	(11) express cosmical change
11. ONUN AW.	(10) of the subject.
Nr.4 →	
12. ÖZ ËTİS	(13) The rowing, which enables the Excellency to reach
13. ÖGİW ËRİR ÏŞ ËTİS	(14) the sky of our prayer,
14. OMIŞIN ÖK	(12) express the reestablish of the 'self'
15. ËMÜ ON A.	(15) of which the cosmos is the owner.

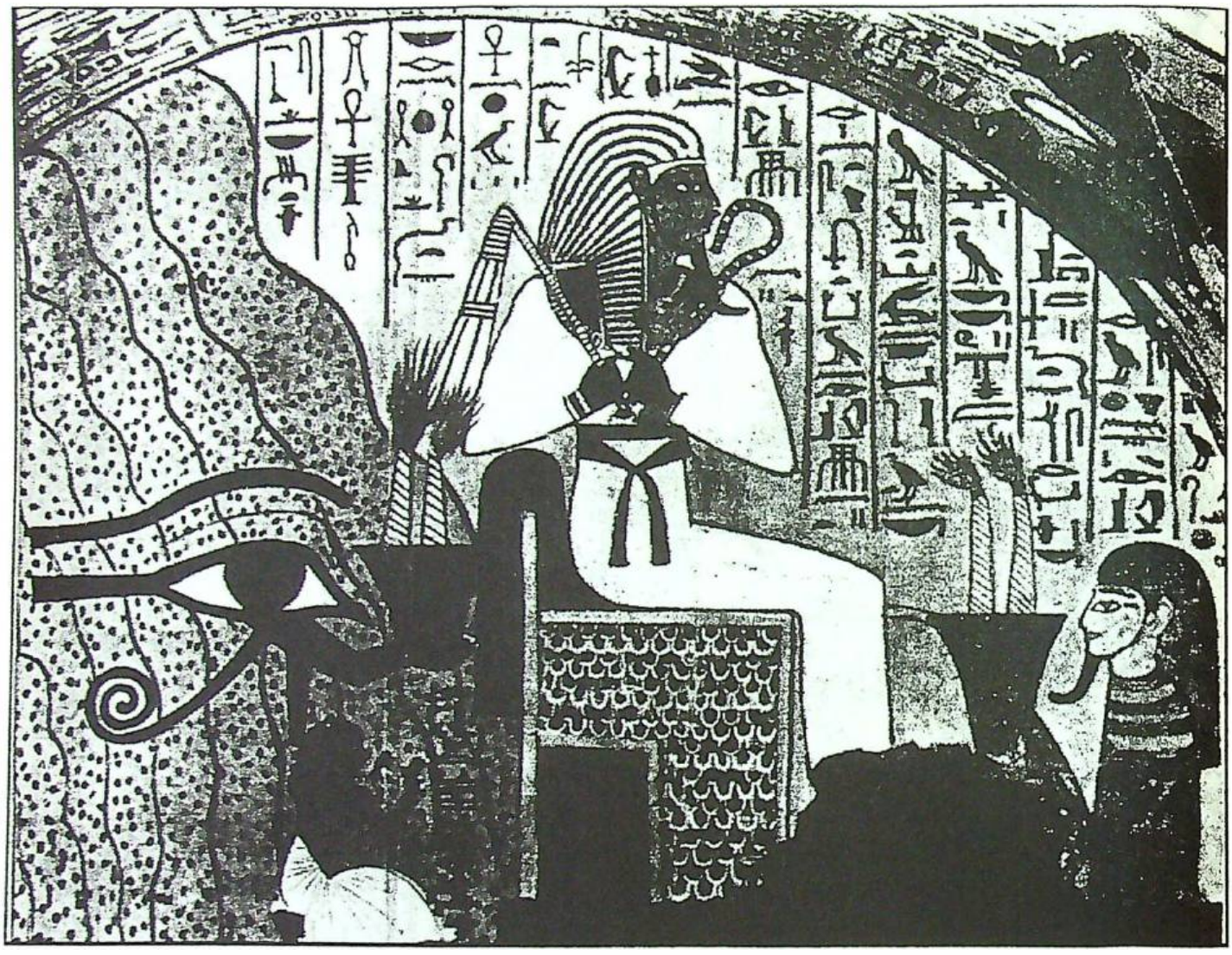


Fig.5. The formation of the tripartite [i.e., electron, proton and neutron, KM] duality in cosmos (the left part of the inscription)

5 *The inscription of the left-side of the fig.5 (from right to left)*

1. TÖRT ONÏM APA ATIM OÑIÇ ÜŞ.
2. OY ASIM ËMÏÑÏM OSIQ ÖTİS ËÑİNİS.
3. UB-AT TÖRT ËSÜ, APAM-AD ÖTÜY ÜÇÜP ÏK ON ËB.

(1) The four cosmic carriers are declarations of the success of AT.
(2) The notion of gravitational subject is the state of the pass-over to Gods Commonwealth.
(3) The revival through four Basic-AT's is the cosmic order of tripartite duality by the pass-over through radioactivity.

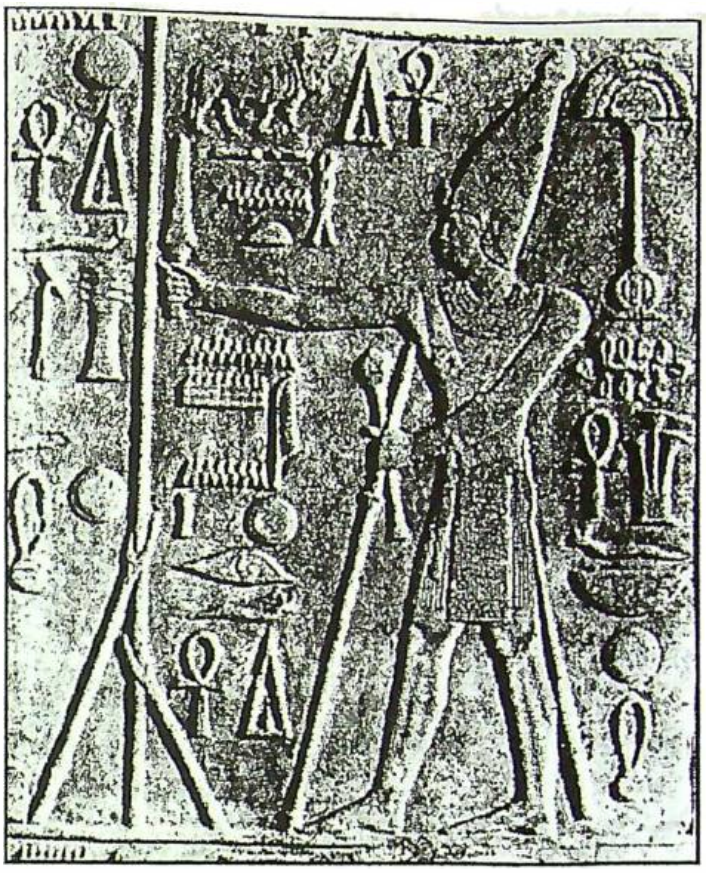
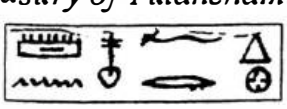


Fig.1. The Inscription about ËD-AT (Pavillon "Sesostris I")

6 *The Inscription about ËD-AT (Fig.1)*

1. ÖG ËD-AT	*(2) The cosmos, which is*
2. ÏKİM ON ËM,	*(1) the apostle of the Creator,*
3. AÑ-ËS	*(6) is the Creator of the man,*
4. IŞID	*(5) and that according to the concept*
5. OM ËRİŞİM OÑIS,	*(4) to protect*
6. ÖZ ÏY ËD-AT.	*(3) the soul, which consist of intelligence.*

Fig.2. A box of wood (from treasury of Tutanchamun)



7 *The Inscription about ATAN (Fig.2)*

1. OŞUM ATAN	*(2) The state, reached by*
2. ËRİÇİN	*(1) our Sovereign through configuration,*
3. AT-ËR-AT	*(3) is AT-ËR-AT [the discharge thrown away from the body to reach God (e.g.,soul)]*
4. IŞ OS.	*(4) which is under the protection of the cosmos.*

8 *The Inscription of an Pyramide (Fig.3)*

1. OŞIM ËTİS,	*(3) The construction of Pyramide*
2. OZUS	*(1) to be configurated*
3. PARAMIT ËDİÑ.	*(2) through pass-over.*

◄ *Fig.3.Champollion 1841, p.266.*

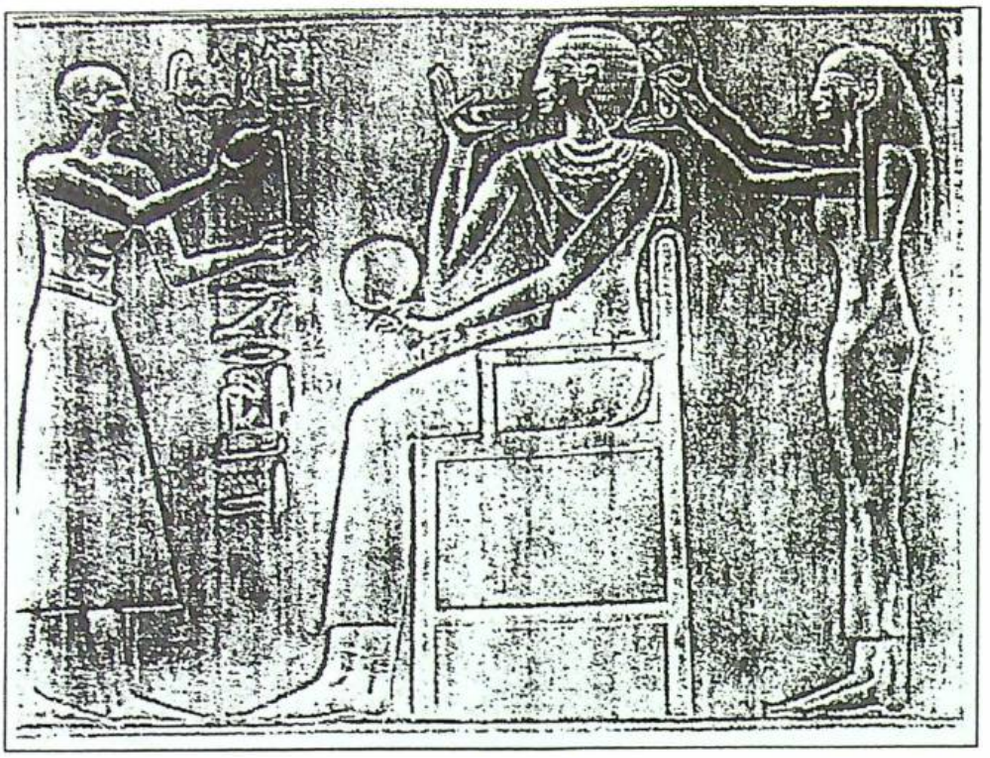


Fig.9. The inscription of the sarcophagus of Queen Kawyt (XIth Dynasty)

9 *The Inscription of the sarcophagus of Queen Kawyt (fig.9).*

1. OMULU ËM USUN A	(3) The hope
2. ÏK-ËB AS	(1) of the Eminence of our prayers (3) to reach
3. ËRÜYİL-ËR OMU.	(2) the hanging as 'single from two' *(i.e., as a soul—KM).*

The writing of the servant at right with her fingers : UÇU-UÇ [She has flown to her destinated place].

The writing of the Queen with her fingers and bowl : UÇU OY [purpose to fly].

The writing of the Queen with the mirror in her left hand : ÏK-ËR OÑ [the success to be 'single from two'].

The necktie of the Queen : ÏDİ [was] *(in the sence of 'she was Queen, but now died'—KM).*

*The writing of the servant at left with the ewer and bowl in her hands :*US OY [to be God].

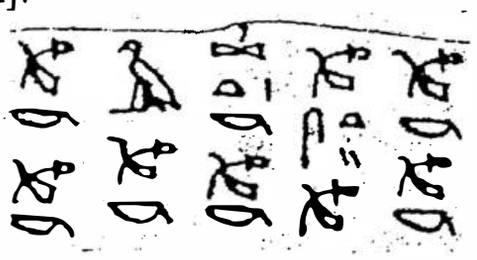


Fig.10. The inscription of ATA OY.
The stele of the grave of Ptahemheb (Theben No.193). Height 2.12 m, breadth 1.35 m. Inscribed on a rock. The inscription at the very bottom of the picture shows the rise of deceased to God Re-Horachte.
Mirşan, K. 2000; *Hieroglifler,* p.87.

10 *The inscription about ATA (Fig.10)*

1. ATA OY, ATA OY	(1) O Ancestor, o Ancestor !
2. ATA AP ONIB ATA,	(2) The Ancestor in the cosmos, carryed off as 'Ancestor';
3. AQINIS OY, ATA OY,	(3) the Ancestor of AQINIŞ;
4. OQ ATA OY,	(4) the Ancestor of quantum;
5. ATA OY, ATA OY.	(5) o Ancestor, o Ancestor !

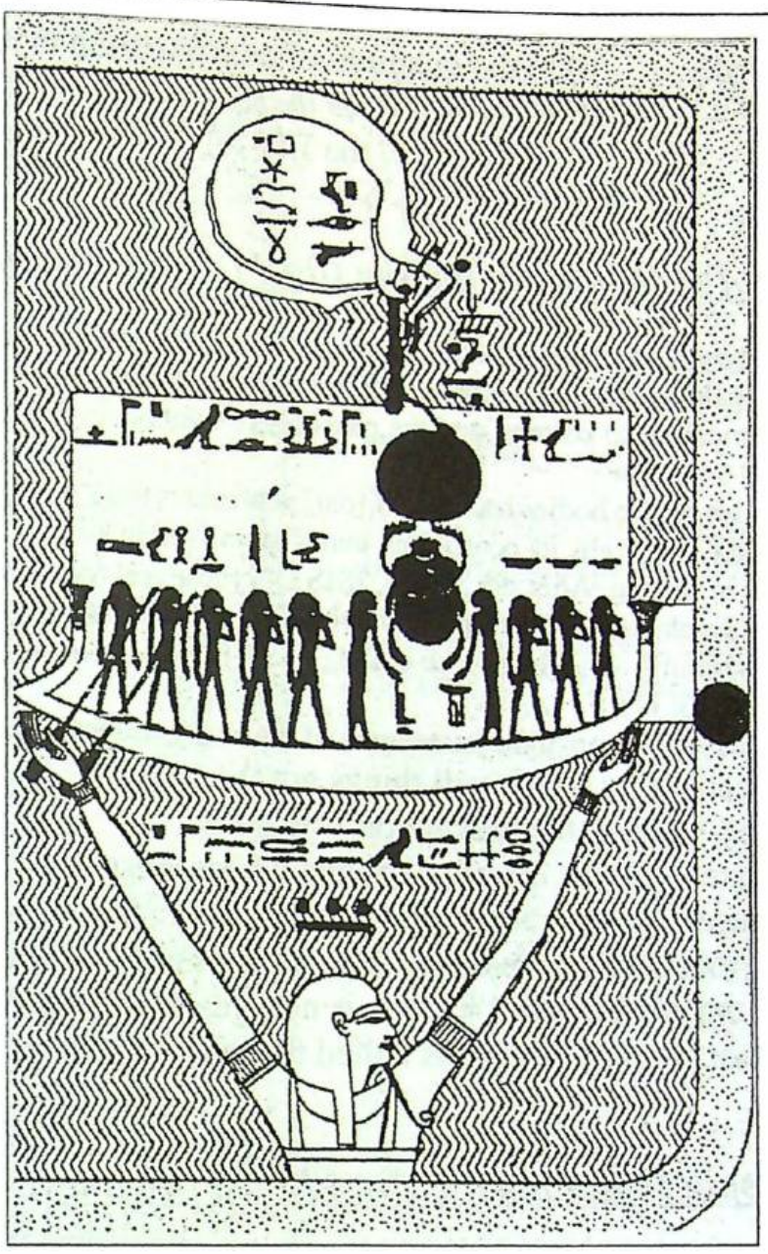


Fig. 11. ÖZ İÇİŞ [depot of human spirit], binary communications, black hole [black sun], the evolution of our Earth (8 men representing 8 stages) and God (the inscription of the sarcophagos of Sethos I).

11 *The inscriptions about the house in the cosmos of the world sky, about soul, binary communication and pass-over.*

(1) The house in cosmos

1. ËBİP ÖZ İÇİŞ	(2) Binary pass-over
2. OMUM OZUY	(3) of the single *(i.e., soul withought body—KM)* soul to the house in cosmos,
3. ËB-ÏS ÜY-ON.	(1) where the 'self' as single was taken to.

(2) Space with four elements

4. USUN ÖK İÇİŞ	(5) The soul taken away in state '4' *(elements—KM)*,
5. IIII AP ÏSİÑ.	(4) which is to be found in the corpuscular sky.

(3) The cosmos of binary communication

6. AT UÇUS OŞIM OQ	(7) The cosmos of binary communication
7. OMUM-UL ONUN	(8) is the guarantee

8. ÜWÜW ÖTİS UÇUSIŞ	(6) to the quantum of configuration in respect to fly after being thrown *(from the body, KM).*
9. ËR-AT İÇİŞ OZ.	(9) In this way, the ËR-AT pass-over to be taken in *(the house of cosmos, KM).*

12 *The ship of world swimming in the sky (fig.11, 4th inscription).*

In the picture we see 8 passengers and 2 Goddesses board a ship of Ü [guarantee; load]. Originally, this ship is our galaxy, lifted by 10 fingers of the Creator saying OL [constitute], whereby 'ten' means also cosmos; and the passengers symbolize the evolution-eras of our Earth until now.

The two passengers, on whose bodies lean the ÏŞ [oar] represents the 2 initial eras [ËB and ÍÇ ËM] of our galaxy, whereby its constituent material moved in a spiral orbit as move an oar plates in rowing. After the 5th era, ÏSİS OÑ [cosmical perception] was formed; that means that there is light on Earth now. After this, OY UQUS [concept of thought] was formed---than ÏSİS [sence] and OYUQ [wisdom]---and than in the era of 3 AŞ's [kinetic energies] the mankind has reached his present state (see fig.11).

Now, the hieroglyphs just on top of the passengers of the ship names this eras :

(1) ËB [one; that is 'vacuum']. In this era all things are the same.
(2) İÇ ËM [dependence], because the gravitation was built .
(3) ËM OY [virtual existences], the era of quantums whose existence is not sertain.
(4) ËR [to reach], because ËM OY's attained their aim only in this era.
(5) ADAQ [last state] ; that is, the formation of the Earth is now completed.
(6), (7), (8) : After this era ADAQ, what happen is not creation, but is of evolution [to spend the energy]; so that, the Pre-Egyptians called the eras 6, 7, 8th as AŞ [kinetic energy].

13 *Gravitational house [black hole ?] (fig.11, last two lines).*

1. AŞIM ÜŞ,	(1) The leadership of going beyond
2. ÏKİMİS ÏKÜ-ÏK	(7) is the corpuscular corpus in the sky,
3. ËMİM-ËM	(5) producing
4. UW OLUB-OL	(4) holy creation
5. TÖRİTÜR	(6) in the gravitational house,
6. ÜY ASIS	(3) in the state of
7. USUS-US ÖK.	(2) dual pair of duality.

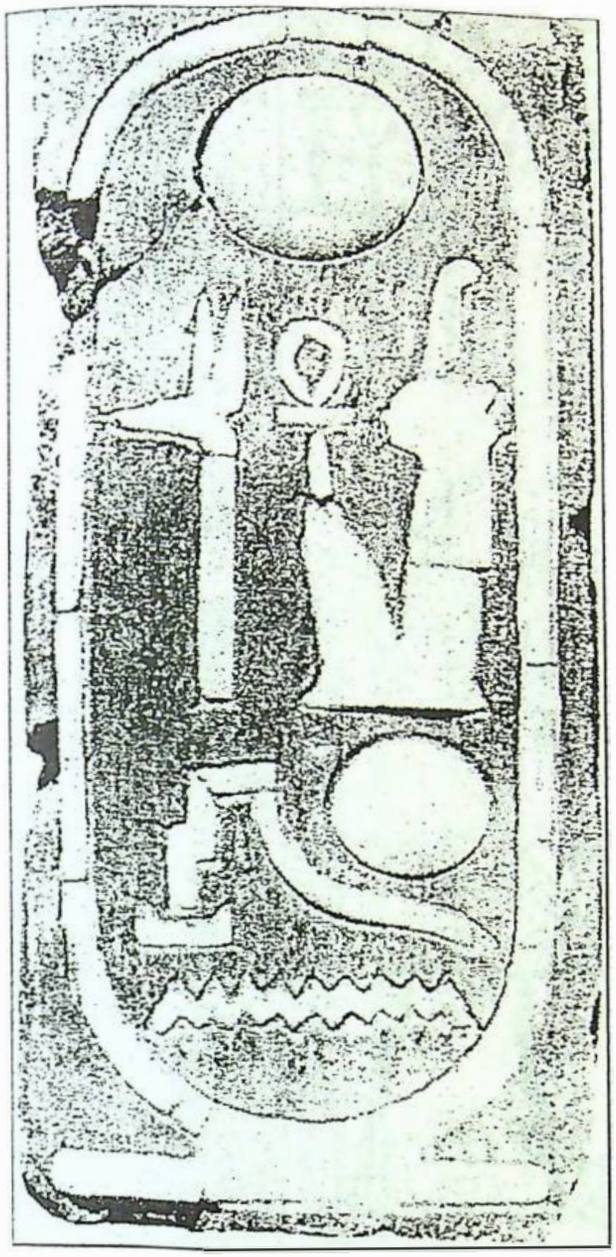
14 *ÖZÜL-AD[deliverance] (Sinuhe 5)*

1. ËRİPİN İÇÜY	(1) The act of attainment to the (God's) sovereignity
2. ÖZÜL-AD	(3) is realized by means of
3. OY İÇÜY.	(2) deliverance.

15 *AQINIŞ (K. Sethe 1904, II, 118)*

1. UQUYIN AQINIŞIM	(2) The result of the thinking
2. UÇ-UÇUÇ OYINIŞ	(1) about AQINIŞ
3. SU ASIQIDIÑ.	(3) leads to the electromagnetic gravitation.

Mirşan, K. 2000; *Hieroglifler* [in Turkish], p.29.



16 *A inscription in the palace of Ramses II (fig.16)*

1. OÑ, (1) The success
2. ËR-ATIÑ İT, (3) of the transfer to the sky of our prayers
3. ËZİÑ ÖK OM (2) through the impulse of ËR-AT [to be thrown (from body) resulting a attainment].

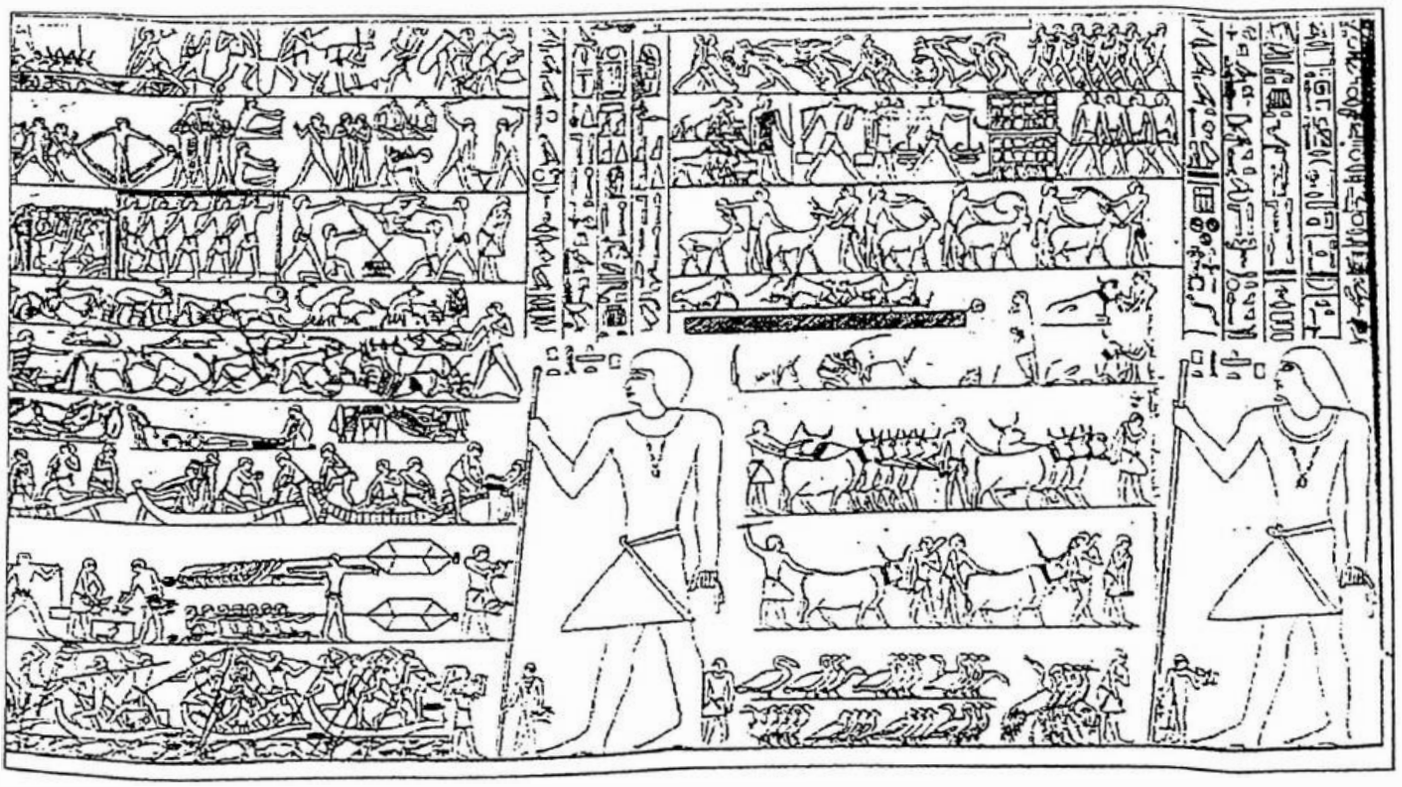
The frame surrounding the figure : SU ËS [electromagnetic radiation].

The confirmation of the subject in Turkish
(Mirsan, K. 1970; Proto-Turkish Inscriptions, p.68) :

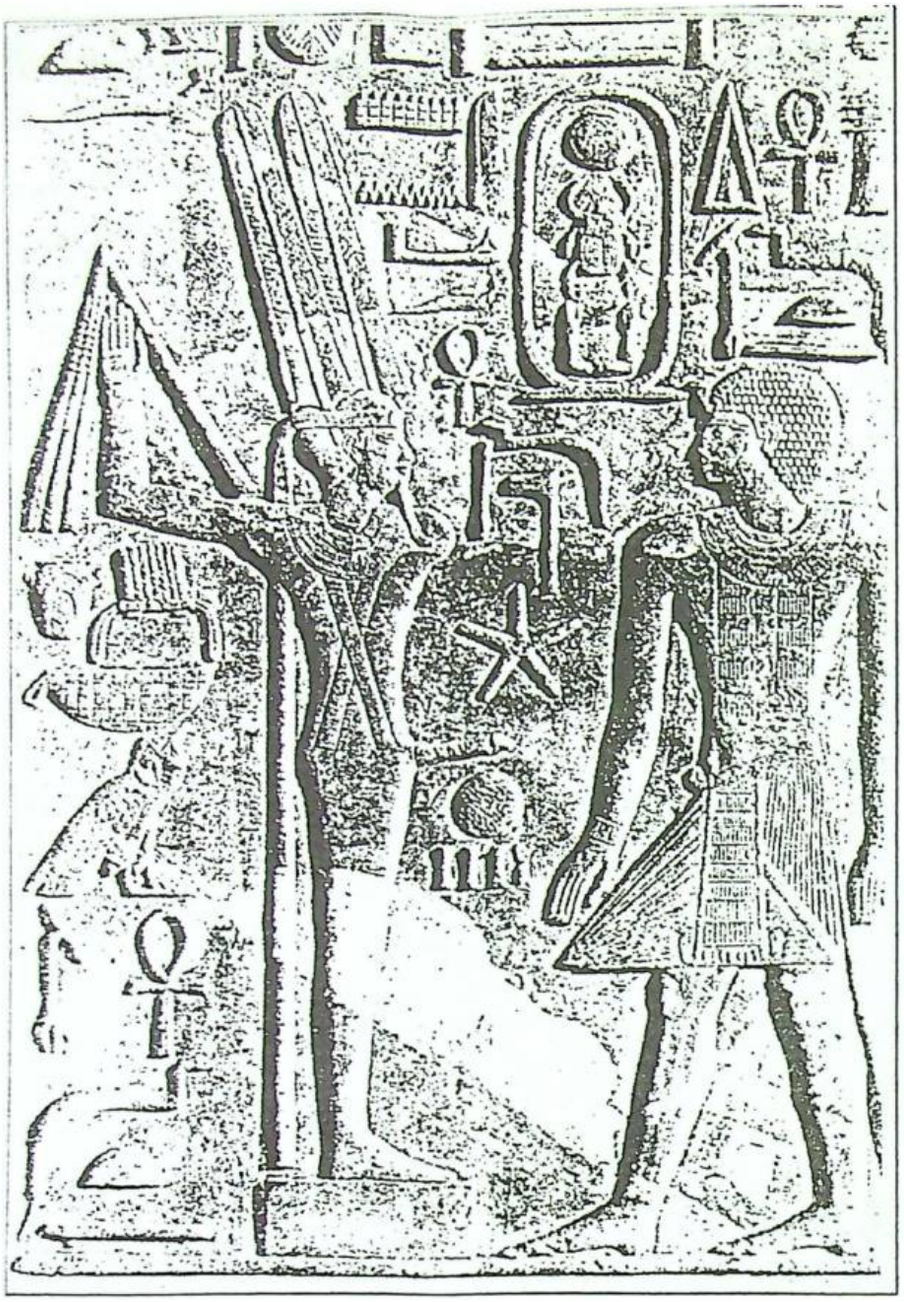
1. ËR-AT BU, (2) I have the dignity
2. OĞU AT ËSİZ, (1) as ËR-AT,
3. ËR-ËRİM BU ËSİT. (3) hier my virtue in this manner !

◀ *Fig.16. A inscription in the palace of Ramses II.*

▼ *Fig.17. Description of AQINIŞ*



17 OŞUM ËM AQINIŞ [*The AQINIŞ of configuration*] *(fig.17)*



Fig/18. Column in the pavillon of Sesostris I (12th dynasty, 1940 BC).
Garbini, G. 1968; *Alte Kulturen der vorderen Orients;* Gutersloh, , p. 118

18 *The inscription which indicates that the Pre-Egyptians had shared the same philosophy with the Turks*

1. ËRİŞİM ILIDUY
2. AT ËÑİSİÇ :
3. PİS AQ,
4. OÑ-TÖRT.

(2) The procedure of AT
(1) which realized the attainment :
(5) the four which rendered success to
(4) five fluxes.

Mirşan, K. 1998; *Dinlerin Gelişimi,* p.13-17, 25-30, 76-78.
Mirşan, K. 2000; *Hieroglifler;* s. 73, 79-85.

This Pre-Egyptian inscription is written in the Turkish language in the following manner :

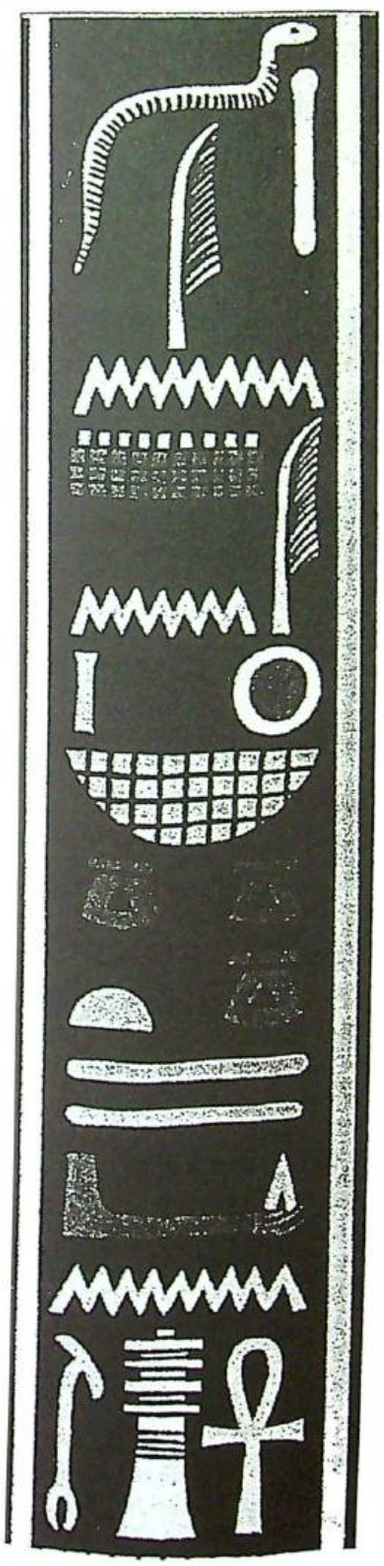
ÜSTÜN TEÑRİ YİRİ, ALTUN TAMU YİRİ, TÖRT TOĞMAQ, BİŞ YOL, BARÇA ËTÜZ ÖZE KÖZİNMİŞİN SAQINMIŞ KËRGEK.

Above (i.e., first of all) the place of creation; below (i.e., after us) the place of maximal

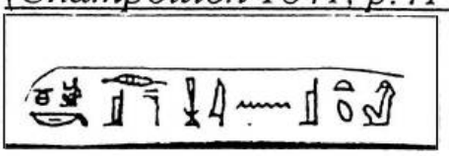
entropy are situated and accordingly, four births and five repetitions have occured within all the phases of the event.
Mirşan, K. 1998; *The Evolution of Religions* [in Turkish]; p.16.

OL BURQANLARDIN YARUQ ÖNTÜRÜP, TÖRT TOĞMAQ, BÏŞ YOLTAQI TINLIĞLAR ËTÜZİNTE TËGDÜKTE, AĞIR TSUY AYIĞ QILINÇLARI ÖÇÜP, ËTÜZLERİ QODUP, ALQU BURQANLAR ULUŞINTA TOĞMIŞIN SAQINMIŞ KËRGEK.

Stipulated in the event of arbitrarities of the four births of five paths after development of spectrums from (above mentioned) gravitations, it must be considered that they are born in the populations of the universal gravitations in the result of extinguishment of stimulated formation of their heaviness because of their proto-states.
Mirsan, k. 1992; *The Manipulation of Cosmic Invariances According to Proto-Turkic Scholars* [in English], p.23.



19 *Course of the soul in the space (Champollion 1841, p.414)*



1. USUN OY ÖZ UQUÇ
2. AQINIRIM UQUNUS APA.

(2) The flow of APA [the carry away]
(1) in the state of corpuscular soul.

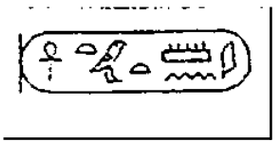
20 *The arrival of the soul (to the cosmic house. KM)*

1. ËSİÑİRİM ËRİÇİM	(1) The arrival of the soul
2. OÑIS OY,	(2) means,
3. USUS-USUN	(5) that the AT,
4. ËRİS ËDİLİN,	(4) which represent
5. AT TÖRT ËSÜ.	(3) the high rank,
◄**Fig.20**	(5) revived in the state of '4' *(i.e., vacuum—KM).*

21 *The revival of the AT in the state of '4' (i.e., vacuum).*

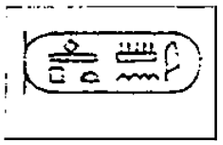
OÑIŞIÇ AT TÖRT ËSÜ [The successful AT revived in the state of '4' *(i.e., vacuum)*].

22 *The AT reached his goal after death*



ËRİŞİM ANIÇIN AT [We commemorate that the AT arrived *(the paradise—KM)*].
Zauzich, K.-Th. 1980; *Hieroglyphen ohne Geheimnis;* p.96.

23 *To arrive the AQINIŞ*



ËRİŞİM AQINIŞ (this was read as *Amenophis*) [I arrived the AQINIŞ].
Zauzich, K.-Th.; *Hieroglyphen ohne Geheimnis;* p. 96.

24 *An inscription concerning a pyramid*

Fig.24

1. AYIÇ ÏYİÇ
2. ONUQ AY
3. PARAMIT.

(1) The thing—in question,
(3) the pyramid
(2) of cosmic period.

Note: For the other Egyptian inscriptions and to know how the Egyptian hieroglyphs are deciphered, see the book: Mirşan K. 2000; *Hieroglifler* [in Turkish].

Glossary

AB-AL, God.
ADAQ, final state.
AQAS [AQAŞ], flux; the radiation which flows out of the matter and means 'the background black-body radiation'.
AQINIŞ, flow of elements within the electro-magnetic and gravitation fields, under the influence of the powers of configuration.
ALT, (1) authority; (2) base.
APA, (1) the carry away (of the soul); (2) God, i.e., who takes the souls to the house of sky, where they will remain suspended.
AP-AQ AW ÖTÜŞ, to pass over through flow.
APAM-AD, radioactivity.
APA ÖCÜP ÜY, the house in the management of God.
APA UÇ, the leader God.
AP-ÏSİÑ, the soul carried off [away].
AS, (1) to be suspended (hanged); (2) gravitation; (3) the heavens, the sky.
ASIS, the space of suspence of souls (e.g., gravitational space).
AS ÜY, the house of suspension (gravitation).
AŞ, (1) kinetic energy; (2) cooked food; (3) to pass over.
AT, (1) to be thrown (from body); (2) reputation.
AT-ËR-AT, the discharge thrown away from the body to reach God (i.e., soul).
AW, conversion era, the gamma rays are produced in this era. These rays, which could reach us, colled AW UZAQ URU [action at distance 'AW'].
AY, (1) period; (2) moon; (3) month.
BİTİGTAŞ, stone with inscription.
BOLBOL, history.
BUĞ, superior.
BURQAN, group of curvature; that is, 'gravitation'; i.e., physical effect arised from curvature, which in a given invocation can be developed to the transformational propagations, called 'gravitational wave'.
ËB, (1) one; (2) exalted, eminent; (3) order; (4) vacuum.
ËB-AD, consolidation [i.e., AYAĞQA TËGİM].
ËB-AT, (1) creation; (2) creator.
ËB-ËDİZ, deed, act, action [Ger. *Tat*].
ËM OY, virtual existence.
ËR, to reach, attainment.
ËR-AT, to reach (God) through to be thrown (from body), to be thrown (from body) resulting a attainment.
ËSÜ, (1) revive, (2) to be drunk; (3) formation.
ËSÜY, to remember.
ËZ, transfer.
İÇ ËM, dependence.
ÏK, (1) two; (2) duality.
ÏS, soul.
İSİS, sence.

ÏSÏS OÑ, perception.
ÏŞ, oar.
KÖPİRDÜ, relief.
KÖZ, (1) eye; (2) model.
QURĞAN, tomb-hill.
OĞ, (1) honour, reputation, grandeur; sovereignty; (2) man; (3) substance.
OĞUŞ, civilization.
OQ, (1) quantum; (2) the name of the Early-Turks.
OQ AT, thrown quantum (to the paradise, KM);
OL, constitute
OM, (1) hope; (2) momentum; (3) prayer.
OMIM-UL, binary communication.
OMIŞ, prayer.
ON, cosmos.
ONIS APA, cosmic APA.
ON ÜY, cosmical house.
OÑ, success.
OS, space.
OŞ, configuration.
OT, medicament.
OT-OZ, the burning of the dead body and, by this means, the passing of the soul to the cosmos.
OYUQ, wisdom.
OZ, to pass over in order to take place.
ÖÇÜR, effacement; to become a vacuum state after death.
ÖD, era.
ÖGÜL-UQUS, wise.
ÖZ, (1) the self, the person; (2) soul.
ÖZ-İÇİŞ, the place where the souls are putted in (i.g., paradise).
PARAMIT, (1) polarised [PARAM] orientations [IT]; for example, 'power orientations of the polarised vacuum' or 'orientations between positive and negative charges in any element' is a PARAMIT state; (2) pyramid.
PÏS, five.
SINTAŞ, plastic work of art in stone.
SUW, SU, (1) water; (2) electromagnetic radiation.
TAMĞA, one-nucleus word symbols : ideographic and phonographic.
TÖRT, four.
UB-AÑ, pre-intelligence.
UÇ, (1) to fly; (2) the leader; (3) flag.
UÇ-US, sphinx.
ULUS, population.
Ü, (1) load; (2) guarantee.
YÏM, calender.

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Transkription Alphabet

A	E [sparse in	I [Russ.ы]	L	R	W [deaf v]
B	the 1'st syll.	İ [soft partner	M	S	Y [Germ.j]
C [Ar.ج]	F	of I]	N	Ş [Eng.sh]	Z [Russ.з]
Ç [Russ.ч]	G	Ï [Germ.i]	Ñ [ng]	T	
D	Ğ [Ar.غ]	J [Russ.ж]	O	U	
Ë [only in the	H	K.	Ö [Germ.ö]	Ü [Germ.ü]	
1'st syllable]	X [Russ.x]	Q [deaf k]	P	V	

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by
Kâzım Mirşan

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Contents

Introduction, *p.6*
Comments to the Words Used in the Texts, *p.9*
A Short Reflection on the Elementary Building Blocks of Reality According to the Texts on Physics and Astrophysics, *p.38.*
Text 1.
OB—ON QUT QOLUNÇ [the manipulation of cosmic invariance's], *p. 43*
Subject: Conservation laws and symmetry, doctorate thesis.
Text 2.
AT—BUYAN KÜSÜŞ ÖZE QOŞMIŞ TAQŞUT [With the gage of cosmic manifestations consecutive pulsation's], *p. 46*
by ATSAÑ, Philosopher of Natural and Physical Sciences, QOLUTI [`Manager`, that is, dean or rector] in the ÏB-ÏS BOLIQ [university] of Free State BÏŞ BOLIQ [Five Cities] under the TÜRÜK BÏL [Turkish Commonwealth].
Subject : YÏLVÏ YAÑ [special cosmic-gesture (that is, special theory)].
Text 3.
TÏ—TÏTÏR [vibration], *p. 52*
Subject : Definition of vibration and Compton effect.
Text 4.
D (I)—DÏYAN I [total linear momentum I], *p. 53*
Subject : Definition of total linear momentum.
Text 5.
D (II)—DÏYAN II [The Total Linear Momentum II], *p. 54*
Subject : The development of DÏ-YAN.
Text 6.
ËM—ËRDÏNÏ MUNÇUQLAR [chain states (that is, states of localized concentrations)], *p. 54*
Subject : Chain states (that is, states of localized concentrations) and null geodesic transmutations.
Text 7.
AB—ABITA BURQAN [Binding Gravitation; Gravitation of Synthesis], *p.55.*
Subject : Definition of recessional gravitation, space-time manifold, characteristic conic resistance (that is, characteristic null cone)
Text 8.
ÏTEY—ÏSTÏM TUTÇI ËDGÜ YILTIZ [Quasi Stellar Gony], *p. 57*
Subject : Definition of Quasi Stellar Sources
Text 9.
BTYÖ—BÏŞ TÜRLÜG YARUQ ÖÑ [preliminary spectrums in five kinds], *p. 58*
Subject : General theory of relativity, and actions at distance.
Text 10.
BŞ—YIĞIP QOŞTIM BIRATYA ŞIRI [The Publication of BIRATYA ŞIRI], *p. 65*
Subject : Qualities of BURQAN.
A Contribution to Schwarzschild, Kerr-Neuman and Riemannian Geometries; by Kâzım Mirşan, Ms.C.E., *p. 66.*
References, *p. 68.*
Transcription Alphabet, *p. 68*

Introduction

In western China, in the country of Inner Turkestan, in the region of Turfan ancient texts (written before Christ, but later probably copied and press-printed in Uyghur alphabet) were found to contain unexpected, but nevertheless valuable, information on physics and astrophysics. All of the fore-mentioned writings were collected and published together by Prof. Dr. Reşit Rahmetî Arat under the title `The Old Turkic Poems` (1965, Ankara). Mr. Arats shortcomings in the translation of these writings were that he was a linguist and no background in physics and astrophysics.

When I first came across these ancient texts I first set out to produce a dictionary of this ancient dialect. It was during this time that I noticed although a lot of words were common in meaning to some Turkic dialects, e.g., Tataric, Qazaqish, Abaqanish, Yakutic, Altai Turkic, etc., others were not and instead to my surprise found root in Arabic, English, Latin, Chinese, and Persian. Therefore, this ancient dialect, which I have named `*Proto-Turkic*`, is related to almost all the Euro-Asian languages and believe to be the root of all these languages.

In evidence to this these look at the following Proto-Turkic words :

1. Latin : AB [ab-], ABINĞU [ab-nuo], ADAQ [atque], AQ [ac-], AQIN [ac-cēdo], AQIRIWIZ-UTAN [acrōasis], ALTUÇ [altus], AMITA [ambio], AMRAQ [amātrix], ANANTIMADI [antiquitus], ANĞARAQ [ē-gloria], AT [ad], ATA [atavus], ATRUQ [attribūtiō], BOS [bōs], DIYAN [Diāna], ËGİN [genus and geno], ËR [ē-rigō], ËS-ARU [sē-cedō], ËSİS and ËSİÇ [sensus], XA [habeō], KÖGÜZ [cognōsco], ODUQ [dūcō], OM [omni], OS [ōsor], ÖVKE [ovātiō], PARIŞQAR [pār], SAÇ [sata], SOLA [circulus], SUW [suf-fundo], SWA [sabulum], TAQI [attāctus], UL ËDİS [ululo], YILTIZ [stella; Çuvaş *"sıltır"*].
2. Greek : ATIN [τύνη, *Hom.*], ATINITIS [τεός; τιός], ËDİÑİS [eitheos, etheos], ËDİS [Θεος], ËMİM [έμή; έμός; έμόν], ËMİÑ [υμεων; ὑμός], ËMİÑİM [άμμέων], ËMİÑİZ [ὕμμος; ὕμος], ËMİS [άμμος], ËSİ ËM [είμί], ËSİÑİZ [ός], QUT [άγαθός], OQ-ËRÜY [κῦριος], ÖGÜÑ [έγών], PARAMIT [pyramid], SU AT ANIQIL (SU ËL UQUS) [σελαχος], TALUY [θάλαττα, *or* thalassa], UQUTULUÑ [ειδωλον], ÜY [οικος], YÏTİ [έπτά],
3. Arabic : AĞILIQ [atalet], AWIŞ [ivaz, awwaza], BADIL [battal], BAQA [beka], BUYAN [beyan], ËD [eda], ËSİÇ [his], KÜL [kül], KÜTİDMİŞ [kadud], QU(W)A [quwwe, kua], SETİREK [setir], SEVİKLİG [sevk], SIDIĞ [sıdk], SUDUR [sudur, sadr], ŞI [şık], TERK [terk], UMUĞ [amud], YAĞIZ [yaqīz], YAŞ ['ayş], YAWIZ [yağīz], YÏR [arz], YOQ [zuhūq].
4. Persic : ALASIZ [alâyiş], ALQATMIŞ [alûde], AN [ân], ANT [ant], AS [asa], ASPAN [asüman], AŞ [aşam], ATAS [ateş], AZ [azade], BATIR [bahadır], BIRATYA [biraderane], BİRKERÜ [beraber], KÖNİ [köhne], QAN [hun], QUT [baht], NAMAN [nam], SERGÜRÜ [sergerde], SİTİ [sitayiş], UMAMAQ [humayun], UMUĞ [ümit], YAZTIN [Yezdan].
5. Sanskrit : AMITA [amrta], AMITA ABA [amitābba], AMITA AYUSI [amitāyus], ANTIRNI [antarāyika], ARYA [ārya], ASURI [asura], BAWAĞIR [bhavāgra], BODI [bodhi], BODI-ÇİT [bodhicitta], BODI-SATAW [bodhisattva], BUDA [Buddha], BUYAN [punya], ËSİ ËM [ásmi], IN-ITIRA ÇAL [indra-jala], QARİQ [kārikā], MAXAYAN [mahāyāna], MANTAL [mandala], NAGARÇUNI [nāgārjuna], NI-IRWAN [nirvāna], PARAMANU [paramanu], PARAMIT [paramitā], PARIŞQAR [pariskāra], SAMADI [samādhi], SANSAR [samsara], SUDUR [sutra], SUQ-AWADI [sukhāvatī], SUMUR TAĞ [sumeru], , TUWAÇA [dhvaja],
6. English : ATI *and* –I ATI [the], ATI AT [that], ATI ËS [this], BADIL [bad, babbled], BIRATYA [brotherhood], BUD [bud], BÜK [bend], ËSİ ËM [I am], ËSİS and ËSİÇ [sense], İKİT [e.g., beauty], KÖNİ [cone and conventional], QUT [good], LUQİDA [looking], NAMAN [name], OT [heat, hot], ÖG ËRİG [Greek], ÖRGÜN [organ], PIRAY [free], TARŞIN [shorten], TİP [deep], TÖPÜN [top], UYUŞUL [federal], WAÇ, WAÇRAZAN, WAÇIR [watch]; YILTIZ [star; Çuvaş *"sıltır"*], YÏR [earth].
7. German : ALQU [All], AŞ [Essen], ATA [atta], ATI [die], ATI AT [das; Eng. *that*], ATI ËS [des], BIRATYA [Bruder], BUQA [Ochse], BU OQ UQUN [des Fürsten], BÜK [biege], ËLİŞİM ËR [meine Landsmänner], ËM AT ËS, ËM ËS, ËR ËM-ËS [meines, meiner], ËR, AT ËR [der], ËS [des], ËSİ BİN [ich bin], İNİ ËL ËRİ A [Volksfriede],QUT [gut], NAMAN [Namen], PAR, PARIŞQAR [paar], PIRAY [frei], TİP [tief], ULI ATI A [seine Erhabenheit], WÏP [Wirt], YILTIZ, Çuvaş *sıltır* [Stern], YÏR [Erde].

8. French : BOS [boeuf], ËL-ËSİS [élite], ËM [moi], ËM OY [mon, mien, ma, à moi], ËRÜ-ËR [ardeur], ËS ARU AT [se hâter], ËSİS [sens], ËS-ËSİS [enceinte], ËSİ ËL [ciel], ËS OÑ ËDÜ [donnée], ODUQ [adulte], ON, ON (TUR) [nature], OS-OS [osé], OŞ [ce], ÖGÜGÜN [guenon], ÖZÜ ON [casannier], UÇ [chef],

9. Russian : AŞ [yïeş], AT-URUĞ [dorog, doroga], BUQA [bık], ËDİÑİS [dïtya], ËLÜ ËS AT [loşat], KÜN [dyen], QIRıy [kray], ÖK [bog], PAR, PARIŞQAR [par], PİS [pïyat], UD [rod], WİT [vïd].

See : Mirşan, K. 1993; *Die Spuren des Prototürkischen in verschiedeneen Sprachen*, MMB, Ankara.

For all that the inscriptions are to mark as `Proto-Turkish` because of the linguistic evidences.

I doubt whether the content of these texts related to physics, and astrophysics will be disputed. Some of these data are even new to us. For example, QOLUTI [i.e., the dean of a university] ATSAÑ gives the circumference of the center of Galaxy as `100,000 quantity QOLDI in units of YOÇAN`, which I think equates to

$$C = 100000 \times 10423.8572 \times 7.12770544 = 7429.81836 \times 10^6 \text{ km.}$$

Proto-Turks give such varied and detailed data on the number of planets, quasars, and the number of stars in our Galaxy. While other data is related to nuclear fusion, called QUTLUĞ BODIN; nuclear reactions (hydrogen burning, helium burning, carbon, and oxygen burning), called SİM KÜZ ËDGÜ [achieved reductions]; periodic table of elements, called AYAĞULUĞ NAGARÇUNI BAQŞI [periodic system of nucleons], or MAXA ŞAR WAQLAR [total system of elements]; solar wind [ULUĞ YİL]; geometric field of the Earth; structure of atom; etc. They give the number of MAXA-QALP`s [these are elements beyond of H, He, N, O, and F] as 100 (that is, 105-5= 100), and the number of ÖRKİ BADIRA QALP's [these are elements beyond H, He, Li, Be, B,C, N. O, and F] as 96 (that is, 105-9= 96). They now the four equations of the carbon-nitrogen cycle and of the proton-proton reaction. The gamma rays are designed as ËÑREYÜK NOMLUĞ YARUQ [spectrum according to the law of equivalence]; inductive scattering as ÏDİ SAÇILMAQ [that is, for example, e^+ by the equation $O = N + e^+ + Gamma$]; the integral multiples of the fundamental charge e as TAQI YÏME MİN TAZ ARTUQAÇ [additive integers of fundamental multiple units]; fermions as TANMIŞ ÜZÜT TUTUPAN [the verified procedure of identification]; bosons as ŞAMAT WÏPAŞYAN [instable particle]; cosmic radiation as YAWIZ ADALAR [fast radiation]; shower of `spurious` secondary rays as ÏKİNTİ ADALAR [secondary radiation], or AZMIŞLAR [spurious]; background blackbody radiation as AQAŞ [flux], or YÏR ÖÑLÜG YARUQ-YAŞUQ [the form of electromagnetic spectrum with terrestrial source]; Fraunhofer lines as BUN ORUN [causing place]; bending torsion as SARAN ŞIRI [principle of avarice]; subatomic particles as TUYUNMIŞLAR [particles of attraction, or interaction]; nucleon of a atom as TUYUNMIŞLAR İLİGİ [center of particles of attraction, or interaction]; reduction through red-shift as INARU KËMİŞÜ [reduction through subjectional shift]. Realizing the importance of these texts I feel that they must be closely investigated and given the consideration that they deserve.

Ultimate reality and meaning of human existence in the bulk is dependent on physics and astrophysics. But the main problems of these sciences still remain unsolved. For example, which is right: the big-bang theory, or the steady state theory? Why does the violation of the law of parity happen if this law is valid? What is the real meaning of the existence of charge conjugation symmetry? Have we an anti-world?

To loosen such problems of science; we turn to Proto-Turkish text, which express ultimate reality and meaning, because they belong to another time and to another civilization; and so, if they verify our concepts, they have to express the truth, and our unverified concepts have to be uncertain. On the other side, such investigations assure our trust over the Proto-Turkic texts and, in addition, it will be very interesting to see if they confirm our present knowledge.

About the contents of Proto-Turkish texts and about the comparison of this with our modern knowledge we will occupy us in a other paragraph. But here we have to speak about the difficulties of interpretation of unusual expressions of the past to our language. Such difficulty is also evident in the text of conservation on energy and mass; that is, cosmic manifestation 3 of the text ON QUT QOLUNÇ [The Manipulation of Cosmic Invariance's].

The word TAPIĞ of this text has two meanings, spatial energy and object. There-fore, in our text the conservation both of energy and mass is expressed. The ultimate reality and meaning of this tenet is that, the conservation of energy is the theme only for objects (spatial energies).

The cosmic manifestation 9 of ON QUT QOLUNÇ,

TIDIĞSIZ ÇIN BİLGE-BİLİKİG İÇİRDİ TANIQLAP, TIDMATIN OL ÖZLÜGLERİG TAŞIRDU İRİNÇKEP, TİLİGLERİN KÜSÜŞLERİN QANTIRU BİRGELİ, TINLIĞ UDU BARMAQLARIN ÖTKÜNÜ YORILIM,

The non-cont raditious tr uescience (i.e., conservation in closed systems*) identified internal* (i.e., splitting the change of mass in an open system into an internal part and taking into account the law of conservation of mass in closed systems) *the none-refutable disposal personi fieeternal* (i.e., and into an external part because the influence of the outside world), *the process of gage of components* (i,e., the process of splitting the total change of mass of a component into external part and an internal part) *may be used on arbitrary extensive property',*

can be understood only under explanations in Van Nostrand`s Scientific Encyclopedia, 1976, p. 655-656, `Conservation of Mass` (please see this article) :

In an open system, it is possible to split the change of mass of component γ into an external part, $d_e m_\gamma$, supplied from exterior, and an internal part, $d_i m_\gamma$, due to changes inside the system

$$dm_\gamma = d_e m_\gamma + d_i m_\gamma$$

Taking into account the equations on conservation of mass in closed systems, this becomes

$$dm_\gamma = d_e m_\gamma + M_\gamma \sum \nu_{\gamma\rho} d\xi_\rho$$

Summing this equation over γ and taking into account the `stoichiometric equations`

$$\Sigma_\gamma \nu_{\gamma\rho} M_\gamma =$$

the total change of mass is

$$dm = d_e m.$$

This relation expresses the conservation of mass in open systems and indicates that the change of the total mass is equal to the mass exchanged with the outside world.

The process of splitting the total change of mass of a component into an external and an internal part may be used on arbitrary extensive property (see Van Nostrand's Scientific Encyclopedia, 1976, p. 655-656, *'Conservation of Mass'*).

It is very interesting that, the sentence TINLIĞ-UDU BARMAQLARIN ÖTKÜNÜ YORILIM of our text (Mirşan 1990, p.233) exact the same is as the sentence of Van Nostrand's Scientific Encyclopedia, *'may be used on arbitrary extensive property'.*

An another difficulty that we meet by the interpretation is that, the physical notions are mentioned not through words (i.e., names), but through definitions. Examples for this case can be given as follows :

AMRILIP TOLU TURU [to have histories identical in their contents] (see Mirşan 1990, p.279); that is, `to be *homogeneous*` .

AMR-ANÇIĞ [identical noticed]; that is, ` *isotpic*` .

SUWLAR [waters of conversion]; that is, `*electromagnetic radiation*`. SUW has also the meaning `*ejection of conversion*` .

TOLPI TÜZÜN [design of structure]; that *is, `Minkow ki`s four-dimensional univ erse(space-time)*`.

ALQIŞ ALU [to become the pitch effect]; that is, `*Doppler eff et*` .

ODUN NI-ISWANI [the rescript of charge conjugation]; that is, ` *charge conjugation symmetry*`.

QUT BUYANLAR İLİGİ [the center of manifesting invariance's]; that is, ` *theenter of galaxy*`.

YIDI YIPAR [the effect of recoil]; that is, ` *Compton effect*`.

TUYU YAPA [conservation of attractions]; that is, `*atom*`.

YEK İÇKEK [neutral lining]; that is, `*neutron*`.

ÏG KÏGEN QILĞUÇI ËV-BARQ [loculusmorphy, dressed with magnetism]; that is, `*magnetosphere*`.

KİRSİZ TINLIĞSIZ YÏR [unarbitrary-coexistent sphere]; that is, `*ionosphere*` by which `unarbitrary` means `*ionized*`.

LIN-XUA [to become forced]; that is, `*m-f oldextended manifold*`.

ÏSTİM TUTÇI ËDGÜ YILTIZ ÏSİLGÜ [stellar images, being quasi], that is *`quasi stellar objects`*.

BODI-SATAW [radical charge], that is *`cathion`* [cathodal ion].

BODIN [subjection of charge], that is *`fusion`*.

BURQAN [group of curvature], that is *`gravitation`*,

ASIĞ [interdependence], that is *`gravitational field`* and *`mechanics`*.

The oldest texts have no information related to their author, and date. But, without doubt, the oldest piece of texts is BİŞ TÜRLÜG YARUQ ÖÑ [spectral sources in five kinds]. If we accept the fact that the sentence NIMA-UU AMITA BAYA OM SİM-ARTA AWA-ATI SWA-XA is an old version of Proto-Turkic, then the text must be at least 10,000 years old. But we must not forget that many of the terms in old Proto-Turkic were also in use between 10,000 and 2,500 years ego. One example of this can be seen in the works of the author QOLITI ATSAÑ; where he insists on the term QO-Ü, when he should be using QOW-YÜK. The explanation for the works used in the above sentence must be that, in Proto-Turkic, as for example in Latin, some scientific terms have gained permanence. On the otherhand, for some texts it was possible to establish both the date and the author (see Mirşan 1990, p.16).

Comments to the Words Used in the Texts

A, the law of motion; *the radiation era* (that is, the state of AQAŞ).

ABAMU, gravitational collapse.

ABIÑĞU, tumble.

ABI-PIRAY, unwrap, unfold, freedom.

ABITA, binding (synthesis).

ABITA BURQAN, binding gravitation, gravitation of synthesis. That is, the gravitation, which causes to form QUTLUĞ BODIN [nuclear fusion] from QAÇIĞ's [cosmic rays]; so that, it is a recessional BURQAN (that is, a condensing solution of gravitation).

ACUN, *naturs-modas*; natural disposition, creation, world.

AÇIĞ, AÇQIZ, inauguration (of the universe).

AD, (1) privilege; (2) step; (3) reputation.

ADA, radiation [radio-energy; radiant energy: radio-activity; transmission).

ADAQ, last condition; final value; also with the meaning *`sole of the foot`*. ADAQ is the last condition of the evolution of a cosmos from light-condition to matter-condition, after which it will be began a new condition of evolution; that is, the matter condition will change to light-condition, on account of to become a new evolution state of matter-building, called NI-IRWAN.

The Latin use of the word ADAQ is *ad-iac* of the word *ad-iaceō* [to abut].

ADA-QAÑ, radio-origin (e.g., nucleus of the Galaxy); source of transmission.

ADAQ SOÑI, neutron star.

ADALIĞ ORUN, radio-place [source].

ADASIZ USUN, non-radioactive state.

ADA-TUDA, radioisotope.

AD-BËLGÜLER, constants. This notion corresponds in the static calculations to the supports of continuous beams.

ADIĞSIZLI, localized.

ADIN, metabolism, process; S-matrix theory.

ADINÇIĞ, metabolic.

ADINLAR, metabolism.

ADINLARNIÑ ASIĞI, metabolic machinery.

ADIRTLIĞ, (1) curvature; (2) detachment; (3) separation.

ADQAĞ, ADQANĞU, repulsion.

ADRA, distinction.

ADRUQ ËT'ÜZLER, qualified events.

AD YÖRÜG. privilege-boundary.

AĞ, (1) released [AĞLANÇIĞ], (2) free.

AĞDINUR-İNER, resonant.
AĞILIQ, inertia.
AĞIR, weight, gravity, geodesic gravity [geodesics are *the straightest lines in Riemannian space*], which is equivalent to free motion (i.e., rectilinear motion with constant velocity) under the influence of the geometric structure of the space-time XUA [manifold].

According to Newton's law of motion is

(Force) = (inertial mass) x (acceleration),

where the *`inertial mass`* is a characteristic constant of the accelerated body. If but the accelerate force a gravity, so is in the other hand

(Force) = (gravitational mass) x (intensity of gravitational field),

where the *gravitational mass* is also to the body characteristically constant. From the both relations results (according to Einstein) :

(Acceleration) = [(gravitational mass)/(inertial mass)] x (intensity of gravitational field).

From this equation and according to experiments is attributable, that the ASANQI [gravitational] and inertial masses of any body can be proportional for all matter, and, the Old Turks distinguish this circumstance through the notion AĞIR (first equation) and AT-ASIĞ (second equation).

AĞIR AYIĞ QILINÇ [ÖSELİK], mass.
AĞLAQ, lonely; outside of *'torque'*.
AĞLANÇIĞ SANSAR, released conjugation.
AĞTINU-İNE, resonance-absorption.
AĞU, means popular *`poison`*, but used also for *`antimatter`*.
AQAŞ, flux: the radiation which flows out of the matter and means ' background blackbody radiation': i.e., *cosmic ray photons,* called also YÏR ÖÑLÜG YARUQ-YAŞUQ.
AQIĞLIĞLI, in the state of flow.
AQIN, attack.
AQINIŞ, flow of elements within the electro-magnetic and gravitation fields, under the influence of the powers of configuration.
AL-ALTAĞ [İÇERMEK], contents.
ALASIZ, neutral.
ALAYA WÏT-YAN, Van Allen belts.
ALĞU, content, the general condition.
ALĞU YAÑ, general theory [gesture].
ALINĞADTURĞU, dismount (of the cosmos).
ALQ, entity, heading.
ALQATMIŞ [ALQINĞU], relative.
ALQAYU, accept.
ALQIĞ, divergeence.
ALQINĞU ÖD, divergent condition (era); relative time (condition).
ALQINMAQ [ALQIĞ], divergence.
ALQINMAQSIZ, without divergence; divergence-less.
ALQIŞ, (1) to become [AL] pitch [IŞ] effect [IQ]. (2) applaud, ovation, gratefulness; (3) receptibility, allotted portion, purchase.
ALQIŞ ALU, Doppler effect.
ALQINÇSIZ, indivergent.
ALQIŞ URMIŞI, vital force (cause, change—UR) in the observed frequency [ËMÍŞ] because of ALQIŞ [becoming pitch effect]; that is, *Doppler effect.*

Doppler Effect is defined as *`change in the observed frequency of a wave because of relative motion between the observer and the wave source';* that is, OL-ALQIŞIN ALU [to become the ALQIŞ formation].

ALQU [German *`All`*], universal, encompass; universe.
ALQU ÖD, universal time (era).
ALQU TÜRLÜG TSUY, formation in the universal kind; that is *Galaxy.*
ALP, possessive.

ALT, representative: authority: base.
ALTILI ÏKİLİ-TËGİNÇSİZLER, 6 dipoles.
ALTI PARAMIT, 6 polarized orientations.
ALTI PARAMIT TÖRT İÇERMEKLİG, 6 PARAMIT's with 4 contents.
ALTUN, (1) differential [QŞAN]; (2) representative [*Stellvertreter*]; (3) gold.
ALTUN KÜZEÇ, differential electron.
ALTUNLIĞ LIN-XUA, representative (differentiable) manifold.
AM, love; sympathy; dependence.
AMRAQ, (1) pretty, beloved; (2) affinity.
AMR-ANÇIĞ [AMRANÇIĞ], identical noticed (i.e., idealized); that is, *isotropic.*
AMRILIP TOLU TURU, to be identical in their contents; that is, ***homogeneous.***
AMRILU, to be identical.
AMTI, thus; now.
AN, remembraance.
AN-ANTIMADI [ANANTIMADI], antiquity.
ANÇULAYU QALTI [ante-eō caelāmen], distinguished relief; that is, *tissue invariance.*

Tissue, in biology, a group of cells and their intercellular substance, having the same origin [ANÇU] and discharging the same [QALTI] function [-LAYU], which compose animal and plant bodies (see Britannica 1980, word *life*, p. 1083 B). The popular meaning of the term is `it has remained unchanged`.

ANÇULAYU OQ, and thus.
ANĞARAQ, (1) bright; (2) Venus [BARŞ, LUU].
ANI TUTA UTMIŞLAR, the rulers on it (i.e., on substance), that is `*the kinetic energy of the object*`.
ANT, ANTILĞAW, contract; engagement.
ANTIRNI, engagement (that is, mass defect).
ANUDARA, in Sanskrit *anuttara.*
ANUDARA ÖSELİKSİZ TAPIĞ, conserved energy, constant spatial energy.
ANUQ, explicit.
ANUŞAĞAN ORDU, corporeal (concrete) galaxy.
AÑ, perception, intelligence
AÑQARU, goal.
APA, (1) the carry away (of the soul); (2) God (i.e., who takes the souls to the house of sky, where they will remain suspended).
ARA, interval, medium (intermediate).
ARA OQ [INARU KËMİŞÜ], red shift.
ARANYADAN, electron (of law energy level of atoms).
ARDUQ, extraordinary.
ARĞU, pure.
ARXANT, ideal form of the isotopes of elements; in Sanskrit *arhat.*
ARIĞ, recession (recessive).
ARIĞ NOM, law of recession.
ARIĞ TİRİN, recessional alive.
ARIŞ-ARIĞ, depart.
ARS, dimension.
ARSIQU, distinguish [to be dimensioned].
ARSLAN, means popular `*lion*`. But its scientific meaning is defined as follows :

Mirşan, K. 1990: *Prototürk Bilginlerine göre Astrofizik:* Ankara (in Turkish), p.156.

(1) ADRUQ KÜSÜŞLERİ TOPQANIP, (2) ALQUNI BİLTEÇİ BËLGÜRZÜN, (3) ARSLAN BİLGE TEÑRİ İLİG (4) ATAM KİREŞİZ IDUQ-QUT.
(4) The motive [impellent] invariance's, without parental apply, (3) are creative causal in the commonwealth of ARSLAN's, (2) which appears with universal consciousness (i.e., being relative) (1) after which the distinctive gages have verified a crystalline-group.

so that, the ARSLAN must mean ' *lativistic effect*' as 'the creation of gravity from the rise of matter', 'the creation of charged particles', 'increased mass caused by the motion', and 'the transformation of the potential energy of a moving object into the kinetic energy`. This meaning is also to decide from the following lines :

Mirşan, K. 1990: *Prototürk Bilginlerine göre Astrofizik*; Ankara (in Turkish), p. 204.

(1) YAPA, QAMAĞ ÜÇ ÖDTEKİ YALAÑUQ ARSLANIN, (2) YALAÑUZ BİR QŞAN ÖDTE YAPIDU, TÜZ KÖRÜP, (3) YANA YÏLVİ BARIĞLIĞ QUTRULMAQ KÜÇ ÖZE, (4) YARATINĞU İŞLERİNTE YARP YARATINZUNLAR.
(1) The conservation (2) executes (1) the ARSLAN of rest-masses i all three condi ions (of the conserv ät ön (2) only i ume di effential conditi on, eei ng reasonable; (3) with an i vari antapaci ty of the released faculty of approachi ng, (4) to form determi ative i the operations of formation [accomplishment].

"The ARSLAN of rest-masses i n all three condi i t ons f a conserv ät ön (as above) is connected with the notion `*rest-mass*`, which is the arbitrarily conservation [YALAÑUQ TÏDME YAPA TINLIĞ] (see Mirşan, K. 1990, p. 90) and the unique protector of the creation of the rest-mass is the steady potentiality [YALAÑUQNUÑ TEÑRİNİÑ YALAÑUZ BAQŞISI, YALINLIĞ ÇOĞLUĞQA YÜKÜNÜRMEN.] (Mirşan 1990, p.87), and we read on :

(1) ÖZÜG YATIĞ ADIRTMADIN, (2) ÖZİRKENTİÑİZ YUMQINI, (3) ÖZ-ÖTÜÑÜZ BÏRTİÑİZ, (4) ÜLGÜSÜZ SANSIZ TINLIĞLARQA (Mirşan 1990; page 89).
(2) The i tegrati on f i tegrants, and that (1) not separated to specific-li e, that i s rest mass), (4) i s gi ve to the unpatterned i numerable arbi trary ti e (3) accordi g to thei own currency.

ARTAYU, augmentative; through increase (elongation).
ARTAYU YOQADTURU, to annihilate through augmentation.
ARTUQ, dilated.
ARTUQAÇ, additive value.
ARYA, arrangement [*Vorri chtung*]; in Sanskrit *ārı ya.*
ARYA SAÑ, spin arrangement.
AS, (1) to be suspended (hanged): (2) gravitation: (3) the heavens, the sky.
ASIĞ [interdependence], (1) gravitational field; (2) mechanics, machinery.
ASQAN [ASPAN], sky.
ASRA, in authority (power) of.
ASRA AT, surname,
AŞ, (1) kinetic energy (i.e., strengthening): (2) to pass over: (3) cooked food.
AŞNUÇA [AŞNUQI], effective.
AŞNU QILMIŞ, exposed.
AŞTAÑIQ, energetic.
AŞUQI [OZĞU], transition.
AT, (1) to be thrown (from body): (2) reputation: (3) name: (4) horse.
ATAS, fire.
ATIM-OQ, displacement quantum.
ATIN YÏME, that means.
ATQAĞ [ADQAĞ], incident repulsion.
AT-OĞ, dynasty.
AT-OÑIRA, prevalent.
ATRUQ, attributive.
ATSAÑ is a scientist, author and also poet with sentimental expressions. For this he prefers to use syn-semantica of auto-semantic words, and, above all, some Sanskrit words or Sanskrit use of the Proto-Turkish words. For example (see *stati sti &s.*

(1) Arya (that is, TÜZÜN) way-ruçana (that is, YARUQ) eksübi [Sanskrit. *aksobhya*] (that is, ÖÑ) AMIDA-AYUSI, (2) AYAĞULUĞ BADIRA ŞIRI SU-ÇANTIRA-BUDI, (3) AN-ÇULAYU OQ,surya-garbı (that is, KÜN İLİNÜR) vasır (that is, ËRDİNİ) YALIN-LIĞ,...
can be wri tten Early-Turki sh
(1) TÜZÜN YARUQ-ÖÑ AMITA-AYUSI, (2) AYAĞULUĞ BADIRA-ŞIRI SU- ÇANTIRA-BUDI,

(3) ANÇULAYU OQ, KÜN İLİNÜR ËRDİNİ YALINLIĞ, ...

ATSIZ ËRNGEK, central (*atavus*) formation (e.g., Center of Galaxy). See KİÇİK ËRNGEK.
AT-UŞ, majesty.
AT-UR, domination, sovereignty.
AW, (1) *conversion era*, the gamma rays are produced in this era.These rays, which could reach us, called AW UZAQ URU [action at distance AW]. (2) *Absolute*; (3) *alas.*
AY, (1) rotation; (2) period; (3) moon: (4) month.
AY [AYA, AYAĞU], period.
AYAĞLIĞ, standing.
AYAĞ TAPIĞ, standing spatial energy.
AYAĞULUĞ, periodic.
AYAĞULUĞ NAGARÇUNI BAQŞI, periodic system of nucleons (see MAXA ŞAR-WAQLAR).
AYANÇAÑ, indulgent, protector.
AYATAQI ËRDİN, periodical state.
AYAW KÜLEW, periodic recollection.
AYAYU SAQINMAQ ÖMEK, *spin-flip* correlation (transition)
AYI, tenet.
AYIĞ, stimulate.
AYIĞ QILINÇ, stimulation.
AYI ÖKÜŞ, ruling tenet: certainty of deducement. called 'ergosphere'.
AYI ÖKÜŞ AD-BËLGÜLER, constants of ruling tenets.
AZ, subordinate.
AZMIŞ, spurious.
AZ NIZWAN, subordinate relativity.
BADIL-ÖKÜŞ ËTÜZ TİIL-KÖÑÜL, principle of inordinate events; called also ÖGSÜZ-KÖÑÜLSÜZ ËRTİLER [the uncertainty principle; principle of indeterminancy] and BIRATYA ŞIRI.
BADIRA, synchrotron.
BADIRA ŞIRI, principle of synchrotron.
BAĞ, obligation.
BAQA, (1) permanence; (2) protection; (3) popular *that who looks;* Sanscrit *avalokitesvara* (that is, AWA LUQÏDA İŞ-WARA [permanent dynamism of conversion]), by which *lokite* [looking] means LUQÏ- DA [permanent] (Mirşan 1990, p.123); Arabic *beka* [the permanent remain], modern scientific *event of mirror*, called *ARITI TIDIĞSIZ TEÑRİDEM KÖZİN* [*the creative model without contradiction*] ALQU ÖDTE KÖRÜP UMUĞ BOLTAÇI [to see (*to obey*) in the universal eras, being the reference (Mirşan 1990, p. 77)]; or KÜNTEMEK TI SİZ [the owner of *to put in fetters* (Arat, R. R. 1965; p.48)]; or KÖRKLE KÖRK [evident figure (Arat, R.R. 1965; p.46)]; or SİZ [the Integral, the Owner; God]; or YÜM-ÇİGSİZİN TİTRÜ BAQA [incessant vibrative contemplator (Mirşan 1990, p. 75)]; or TAWRAQ BAQA [permanent dynamism (Mirşan 1990, p. 243)].

BAQA [permanence; that who looks] and KÖRÜ [to see; to obey] are event and image of the mirror symmetry, illustrated in our texts as follows : KÖRÜ BİRLE, TEÑRİM SİZNİ, BUSULURLAR; KÖRMESER KİM, OLAR YÏME BUSULURLAR [they configure himself through KÖRÜ [to see], you my God, also through *not to see* (Arat, R.R. 1965, p.158)]; YÜMÇİG-SİZİN TİTRÜ BAQA KÖRÜP QANĞUSUZ [to see (to obey) the incessant trembling (vibrative) contemplator without satisfaction (Mirşan 1990, p. 75)]; KÜSEYÜRLER ËRTİ KÜNTEMEK TI SİZNİ KÖRGÜ ÜÇÜN [the together-gage for to see (to obey) *the owner of to put in fetters* (Arat, R.R. 1965; p.48)]; KÖRÜ QANINÇSIZ KÖRKLE KÖRKÜÑÜZ [to see your KÖRKLE KÖRK [evident figure] without satisfaction (Arat, R,R. 1965, p.46)]; KÖRÜRLER ËRTİ SİZNİ TİTRÜ [they saw SİZ [integration, owner, *Herr*] vibrative (Arat, R.R. 1965; p.46].

BAQŞI, (1) protector; (2) protector of a thesis; (3) professor.
BALIQ, (1) aurora; (2) fish; (3) town.
BARIĞLIĞ, faculty.
BARIQIĞ [TUTÇI], objective.
BARIQ İTGÜÇİ, notary.

BAR-KËL [KËLİ-BARI], (1) novation; (2) *karma* (i.e., law of individuation).
BARMAQ, property.
BARMIŞ, realized, verified.
BARTAĞÇAN [BARMAQ], property.
BARTUQ [ËMGETGÜ], process.
BASA YANA, angular momentum.
BASĞUQLUĞ, holding, threaded.
BAŞLAĞSIZ, without beginning.
BËG, lord.
BËLGÜ, document, certificate.
BËLGÜLÜG [YARP, KÖRKLE], evident, apparent.
BËLGÜRTÜ, designate.
BËRK, life protecting defense mechanism.
BIRATYA ŞIRI, (1) the principle of brotherhood; (2) a name.
BIŞIĞ, ripe [developed by evolution].
BIŞIĞ BOLU, evolve.
BIŞRINĞU, evolution, development.
BİLGİN, scholar.
BİLİG, knowledge.
BİR, (1) one; (2) same; (3) vacuum (Sanskr. *sûnyata*), which can be conceived according to the following sentences:

(1) AÇQIZ BAŞLAP ÜÇ TÜRLÜG YAWIZ ADALAR, (2) AMTIQIA OQ TAWRAQ BAQIP AMRILIP, (3) ARQA QAMAĞ BÏŞ ACUN TINLIĞLAR OĞUŞI (4) ALASIZ BİR TËG MEÑİLİG BOLZUNLAR (Mirşan 1990; p.243).
(1) The YAWIZ ADALAR [fast radiation] in three kinds henceforth from the beginning of AÇQIZ [inauguration of the procedure of structure of the universe], (2) which remained until now as a affinity (identity) of TAWRAQ BAQA [permanent dynamism]; (3) the substances [OĞUŞI] of arbitrarities of subsequent all five ACUN's [nature-mode; that is, galactic shape, galactic cluster] (4) have to be a eternalness like the neutral [called *`without characteristic (mark)`*] *BİR [vacuum].*

(1) YARUP-YAŞUP QATÇIĞLARTA BOLTAÇI ËRİP, (2) YABA YÏRTİNÇÜG BİR YÏNTEM İDER TUYMAYUR, (3) YASIMUQÇA BODI İNTİN ANTA YOQ ËRİP, (4) YAM-A-RAÇA KÖRÜGİN BUSDAÇI ËRÜR (Mirşan 1990; p. 54).
(2) The terrestrial conservation, (1) which is shaped through the quotients of spectral diffraction (diffractional additive time delay), (2) is not the inductive [İDER] experience [TUYMAYUR] of the being [YÏNTEM] BİR; (3) because in this case proves there the annihilation [YOQ] through appearance [İNTİN] of antimatter-changes, (4) but, it configure the formation through RAÇA [fine structure] realized on the side of A [motion; that is, electrical currents] trough YAM [impinges].
Notice : YAM-A-RAÇA [plasma gas] is an ionized gas that, because it consists of equal numbers of positive ions [nuclei of atoms, mostly hydrogen] and electrons, is electrically neutral.

(1) ÖÇME AMRILMA YÏNTEM BİR TÖZÜN TUDSAR, (2) ÜT-KİYETE KÖK QALIQIĞ KİÑ BOOŞ SIĞURUR; (3) ÖZİNİÑ ËD-ËD SAYU SIĞMIŞIN KÖRSER, (4) ÜÇ OĞUŞTA MUNISIZ NEÑ BİR NOM ORUN YOQ ËRÜR (Mirşan 1990, p.54).
(1) Because the existence [YÏNTEM] of bias to extinguish proves [TUDSAR] the inertia of BİR, (2) it forces [SIĞIRUR] the KÖK QALIQ [free electrons] into the ÜT-KİYE [angular opening, canal; burning (that is, neutral sheet between geomagnetic tail of the Earth)] through macroscopic static [KİÑ BOOŞ], (3) and after which it is caused [KÖRSER] to force into [SIĞMIŞIN] the perfect self-gony [ÖZİNİÑ ËD-ËD, (that can be the Van Allen belt of decay of neutral particles into electrons and positive ions)]; (4) in the three substances without this case it proves (occures) the YOQ [annihilation] in the places [ORUN] of BİR NOM [vacuum-law; this can be `shock front`].

BİR-BİRTİG, individual.
BİRİKİ AT, federation.
BİRLE, together.

BİR MİÑ YAPIRĞAQLIĞ LIN-XUA, a LIN-XUA with 1000 YAPIRĞAQ's, which means nearly '1000 dimensional manifold'.
BİTİG, clause; writing.
BİTİG TAŞ, stone with inscription.
BİTİMEK, imprint.
BÏL, (1) waist; (2) commonwealth; empire; solidarity; (3) *syn* in the sense of the word *`bïlgi`* [symptom]; (4) coordination (of bend light rays); assembly.
BÏLGE-BİLİG, science.
BÏLTİR, hinterland.
BÏRGELİ, to.
BÏŞ BOLIQ, Five Cities.
BÏŞ TÜRLÜG YARUQ ÖÑ, features of spectrum (bases of spectrum, spectral sourses) in 5 kinds.
BÏŞ ULUĞ YARUQ-YAŞUQ, 5 super (or, covariant) spectral YAŞUQ.
BOD, charge,
BODI-ÇİT, charge excess (that is, ionization charge).
BODIMANT ORUN, charged place.
BODIN, subjection of charge; that is, *fusion,* refers to a nuclear reaction between lighter chemical elements (called *charges*) in which the nucleus of a heavier element is produced, releasing substantial energy, which is decisive to the notion *subjection.* QUTLUĞ BODIN [nuclear fusion].
BODI-SATAW, radical charge, that is *`cation`*. The Sanskrit use of the term is *bodhi-sattva,* interpreted as *`the seeking enlightenment to enlighten others`* or *`being destined for enlightenment`*, i.e., the bodhisattva seeks the BODI-YORIĞ [anion].

According to ATSAÑ the term BODI-SATAW has the meaning `primordial solar nebula`.

BODI-SATAW's are metaphorical (seeking) charges, called *`old vector-potentials`*; i.e., electron-cloud. They are NI-IRWAN [time-reversal, *Zeitumkehrungs-*] invariance's, arising from mirror-symmetry. Against that, the BODI-YORIĞLAR [temporary charges; i.e., electron-photon] are GANDA-XAST YAÑA [the new time inversions (*Zeitumstellungs-*)] invariance's, arising from reflections symmetry [YAÑIRTI] (see UTMIŞLAR).
BOL-BOL [TURURI], history.
BOLIQ, status, city.
BOLMAQTA [WAZIR], physics.
BOLMAQTAQI, physical.
BOLMAQTAQI BARTAĞÇAN, physical property.
BOLSAW, achieve.
BOLTIÑ, it is.
BOŞ [BOOŞ], static's.
BOŞĞUTLUĞ, static.
BOŞĞUTSUZ, dynamic.
BÖG, lump.
BRAMAN, in Sanskrit *Brahman* and *Brama,* used for `pre-existence` [probable from PRA-ËM (or OM)-AN].
BUD, (1) separation; (2) nation; (3) Mercury.
BUDA-AWATANSAQA, (1) absolute [AWA] identified [TAN] guards [SAQA] (posts, items) of the separation [BUDA] (of vacuum); (2) progressive displacement charges (in the meaning of ATIM-OQ AWA) of separation [BUDA] (that is, BUDA-ÖG [identification of separation] in a progressive state). This state is characterized through PARAMANU-QOĞ [particle of polarization], which is a super-heavy quasi-molecule of the QOPI ARIĞ [breakdown] of the vacuum, called BUDA-ÖG. (3) The Sanskrit use of the term AWATAMSAQA is *avatamsaka,* interpreted as *`wreath`*, *`garland`* (that is, *the ellipse of PARAMANU QOĞ`s),* which teaches the inter penetration and identification of all things in universal conciseness (see Britannica 1980, Macr., vol.4, p.356).

In a stone-writing (Cırğaq Inscription, Siberia) with the oldest letters of Proto-Turks (about 7,000 BC) we see the following sentence :

(1) UB-UŞ ÖCE UYUS İLE YILQI SİZİME, (2) BUDA-ÖG İYİN ATIM-OQ ËMÜ ËRİGÜY. (Mirşan

1 990p.20).
(2) By the reaching [ËRİGÜY]—*as* [ËMÜ] *ATIM-OQ of* [İYİN] *BUDA-ÖG—(1) my integration* [SİZİME] *in the state of* [YILQI] *rudimental* [İLE] *UYUS [the instance of asleep] (that is, `vacuum`, called BİR) (1) of the possessor* [ÖCE] *of primeval* [UB] *action* [UŞ].

The vacuum is charge-less and mass-less; i.e., *neutral*, it is in a condition of UYUS. This vacuum collapses (called QOPI-ARIĞ), it appears (called ÖG) charg eseparation (Mirşan 1 990p.48) :

QOPI-ARIĞ MÜNEGÜ SÜZ Y İ G-ÖKÜŞİP, QOPTIN-SI NARBURQANLAR.
The gravitation of relativistic-symmetrical collapse in the condition [TİP] of collapsing gravitational instable vector-fields of shake-off effect.

i scalled in our text as UB- UŞÖCE [the possessor of primeval action], the cause of this action is called BUDA-ÖG [identification of separation], and the particles of this identification is called ATIM-OQ [displacemenparticles (of the vacuum)]. The term SİZ [integration] is used also for *God*. This inscription gives as the clue that, the evolution of Proto-Turki shterms of physics and astrophysics has a very long history.

Our deceased man will with the sentence above to express his wish, that he wants to come back to the primeval condition of the universe— which he praises as SİZ [integration; that means also God]— as a ATIM-OQ.

In the historical texts the word BUD is used as *nation* in the sense of *separated from the population* and BUDA means `*... of the separation*`. The word ÖG has assorted meanings : philosophy, faculty of think, thought, definition, expression, identification, prophethood, glory, possession.
BUDĞIL, released energy, intrinsic integer values of separation (i.e., decay and transformation of particles; that is, *outward transfer of angular momentum and of matter*), which represents the interactions (or, sensibilities) of universal BURQAN`s, and which are the results of realization of BURQAN`s, defined also in the following way (see Mirşan 1990, p.46) :

(1)BODI SÖGÜD ALTININTA (2) BOŞ KÖÑÜLİN YAĞISIZIN BURQAN BOLUP, (3) BUDĞIL ARIĞ NOMLUĞ TİLGEN ËVİRMEK ÖZE, (4) BUD KÖTÜRMETINLIĞLARQA ASIĞI TËGEYİN.
(1) In the presence of undo of charges—(2) with the tendency to have a static, and that without emission—to become a BURQAN, (3) and so, to shape a geometry through the law of recessive BUDĞIL, (4) was verified the interdependence to arbitrariness, determined through separation.

BUĞ, superior.
BULIT, nebula.
BULUÑ-YIÑAQ, potential energy, called *potency of existence,* which is assumed as follows (Mirşan 1 990p. 105) :

(1)BURUN ËRTMİŞ ÖÑDİN-UÇ TINKİN ÖDLERTEKİ (2) BULUÑ-Y IÑAQSAYU OL OQ BİR YAÑLIĞ, (3) BURQ- ŞRQ QILIP UĞULUĞSUZ ULUŞ ËDİGİN, (4) BUN ORINI BİRER QOĞTA BÜDÜRÜ İDELİM.
(2) In the BULUÑ-YIÑAQ with only one cosmic-gesture (that is, the relative position of various parts of a system) *(1) in the eschatological eras from the archaic occurred beginning, (3) we have to statistic to show the places, which points out that they are UĞU-LUĞSUZ [consciousness-less communicated] population (that means,* it is a property of a system and not of an individual body or part icle*), (4) and represent the BUN ORUN [being place];(that is,* Fraunhofer line) *in each particle.*

BUN ORUN, Fraunhofer line [place].
BURQAN, group of curvature (i.e., physical effect arising from cur vture); that is, `gravitation`, which in a given invocation can be developed to the transformational pulsed propagation (see Mirşan 1 992, p.6), called `gravitational wave`.

BURQAN, the general law of matter distribution of the uni verse; q ualified also as ASIĞ or B U RQ N-AĞ [gravi tat onand as *flow of the transverse electromagnetic mode.*

The BU RQAN`s adjusts the encompass total [ALQU Q A MAĞBURQ ANLARNIÑ TÜZÜNLERNİÑ that means, the integr aton of physical properties; they ar ei dalnl ocali zed, i n encompass kinds [AQIĞLIĞLI- AQĞSIZLI,ALQU TÜRLÜG (Mirşan 1990, p. 1 8)]; with conditional period (this expresses, *the force acting on other masses when a mass moves*), with real sight (that is, *gravitational radiation*) in two kinds; and transformational as the source of hope to a terres t ri al development; i.e., covari antcatalytic as the present ex tensivdimiting charge (Arat, R.R. 1 65, p. 150),

by which the figuration of BURQAN`s is connected with determinative saturation (neutralization) of the spectral attractions of terrestrial development in all NOM`s of the population [that is, *closed system* (see Mirşan 1990, p.56-57)]; i.e., the BURQAN`s from encompass total are preserved with the density of extensive NOM`s [ALQU QAMAĞ BURQANLAR ARIĞ NOM OĞUŞI TÖZLÜG OL (Arat, R.R. 1965, p.208)].

The BURQAN`s of the three conditions (these are *mass, momentum and angular momentum*) from encompass total are a NOM of dispersal particles with the behavior of maximal entropy (called *reversion*) (Mirşan 1990, p. 69), which are phenomena of periodic spin-arrangement [AYAĞULUĞ ARYA-SAÑĞA QUWRAĞLAR (Arat, R.R. 1965, p. 150)].

In which quantity are the mutually attractive forces of the displacement charges of BURQAN`s, they are in this number charged populated as the BURQAN`s of the universal eras, which are to respect as the clouds (Mırşan 1990, p.49, above).

The BURQAN`s are gravitation's of arbitrariness [ASIĞ BOLUP TINLIĞLARQA BURQAN BOLZUNLAR (Mirşan 1990, p. 18)], they are expose [UTĞURAQ OL], only with one gesture [BİR TEG YAÑLIĞ BURQAN (Mirşan 1990, p.57)],without component [SİZİKSİZ (Mirşan 1990, p.137)], due to that, that they have notthe ARSLAN`s of the NOM`s.

BURQAN AĞ, free gravitation (that is, gravitation to become a massive body).
BURQ-ŞARQ, statistics,
BURSAÑ, angular spin.
BURUN, archaic.
BURUN ËRTMİŞ, archaic occurred.
BUSUŞ [OŞĞURU], configuration.
BUWIN, hereditament, heredity.
BUY, (1) declarer; (2) *decret*; (3) *dictio*; (4) diplomatic note.
BUYAN, (cosmic) manifestation, declaration; defined as, *the expression of universe through the sum of distinguished quality of gages* [ADRUQ KÜSÜŞLERİ TOPQANIP, ALQUNI BİLTEÇİ BËLGÜRZÜN (Mirşan 1990, p.73)]; *to be able to express the gony* (to give the existence) [BU BUYAN ËDGÜ QILINÇ KÜÇÜNTE (Arat, R.R. 1965, p. 238)]; in Arabic *beyan* [declaration]; in Sanskrit *punya* [pious act] with the Turkish interpretation ON ËDGÜ QILINÇ [constitution of cosmogony (Arat, R.R. 1965, p. 400)]. QUT BUYANLAR, the sum of manifesting invariance of cosmos, that is *galaxy*. QUT BUYANLAR İLİGİ, the center of galaxy.
BUYAN KÜSÜŞ, gage of cosmic manifestation.
BUYAN KÜSÜŞ ÖZE QOŞMIŞ TAQŞUT, with the gage of cosmic manifestations consecutive pulsation's.
BUZ, (1) disturbance; (2) ice.
BÜDÜRGÜ [BÜDÜRÜ ÏTÜ; BÜTGÜ], represent.
BÜGÜLER, folds.
BÜK TAĞ, bend attach.
ÇAQ, exact.
ÇAQŞAPIT, centripetal force.
ÇAL, substitution of violation.
ÇAM-BUD-WÏP, the (electric) energy [ÇAM], which can separate [BUD] from storage (or *housekeeper,* WÏP); i.e., *storage of electric-energy-separation.* This notion is expressed in The New Encyclopaedia Britannica 1980, Photochemical Reactions, p. 292, as :

A photochemical system may store light energy from the Sun as chemical energy and then, only incidentally (in our text called *occurrence*) to the photochemical process, release that energy as electrical energy. This reaction occurs in the solar battery, used to supply the power in satellites and vehicles.

This battery is called as ÇİM-BUD WÏP [house-keeper of seized separation (Mirşan 1990, p.187-188)]; that is, *geomagnetic field in space surrounding Earth.*
ÇEÇEK, (1) homeomorphism (topological mapping, topological transformation): (2) flower.
ÇIĞ, amplification.
ÇIN, ÇINSU, true, real, genuine.
ÇIN ARIŞ-ARU, the true depart, called also AÇQIZ.

ÇIN KİRTÜ, causal.
ÇINLAYULI, genuinely.
Çİ-KİR, inward acceleration.
ÇİM-BUD WÏP, geomagnetic field (of the Earth) (Mirşan 1990, p.187-188).
ÇİT, excess (see BODI- ÇİT).
Çİ-Ü, (1) acceleration of load; (2) action.
ÇÏÇE, tissue.
ÇÏK, border.
ÇOĞ, push (potentiality).
ÇOĞURT, penetrating.
Dİ-YAN, amplification through stimulation; that is, *laser* (and *maser*) beam; see **İNÇKE-KÏYE SUW.**
ËB [YÏVİK], arrangement.
ËB-ËDİZ, action.
ËD, article.
ËDGÜ (< ËD-ÖGÜ), (1) benefit, MANÇUŞIRI [Sanskrit *mañjusri*] (2) goodness; (3) to be; (4) to perform; (5) *gony* [γονή] in the sense of 'to produce', 'Genesis', 'origination', 'to go from one state to the another state'.
ËDGÜN BARMIŞ, perfect.
ËDGÜTİ QOLULAW, gonical ['*gony*'cal] manipulation.
ËGÍN, (1) socket of the eye; eye; (2) growing grain; growing material particle; (3) converting sphere of the Sun. *See:* Latin *gena* [socket of the eye; eye), and *generō,* [to generate].
ËGSÜMİŞ BUYAN [YOQ ÇIĞAY], mass defect.
ËMGEKTE ÇONU [to immerse in pain] is the sufferance of changing through turbulent formation [AWIŞ TAMU ËMGEK, the hell-sufferance of change (Mirşan 1990, p.240)]; the reduction through red-shift [INARU KËMİŞÜ (Mirşan 1990, p. 105)], etc., which are characteristic to the formation of potential energy, by which the atoms of a spring have been pressed closer together, which is called *pain.* After which this torture is interrupted, we have the state of matter, which is decisive for pre-existence.
ËÑEYÜ, association; compound.
ËÑİNÇİG, influential (progressive).
ËÑİNİNİÇ, mutation.
ËÑREYÜK, equivalence.
ËÑREYÜK NOM, the law of equivalence.
ËR, (1) to reach, attainment; (2) state (particle); (3) occurrence (AT 38); (4) defender; (50 elementary particle [ÖÑLÜG QUM].
ËRDGÜSÜZ, impossible; unfeasible.
ËRDİNİ MUNÇUQ, chain state, the state of localized concentrations: that is, *'state of planets.'*
ËRDİNİ YALINLIĞ, steady state.
ËRİN, fortified place.
ËRİNÇ, namely (viz.).
ËKSİNMEK, independence (İLİMEKSİZ).
ËRİS AT, herald.
ËRİŞ, virtue.
ËRNGEK [TSUY], formation.
ËRTE [ËRTİRÜ], early.
ËRVİŞ, consequence.
ËSRİNGÜ, impellent.
ËSÜ, (1) revive: (2) to be drunk: (3) formation.
ËSÜ-ËRE, ideal.
ËSÜY, to remember.
ËT'ÜZ, event; body.
ËV, morphy [μορφή], figure.
ËV-BARQ, loculus morphy.
ËZ, transfer.

GANDA-XAST, fragrant elephant; in Sanskrit *gandha-hastī* [odour of elephant]; which must be mean YIPAR of YAÑALIQ [effect of strangeness]; called YAÑALAR QANI [the group of news].
GANDA-XAST YAÑA, the new GANDA-XASTI.
XA, that what remains within a system (e.g., Sun-System)\ "habeō": the last condition of *action at distance.* To become the meaning of this Proto-Proto-Turkish term we will compare it with Chinese *chia* [in German *Bedingtheit*, in Sanskrit *prajñaptir upādāya*], Latin *ha* [in German *gefesselt, gehalten, ergriffen*] of the word *habeō* [to have]; Mongolian *xaalt* [< XA-ALT, covered place, cover]; in Tiba *xaağlığ* [shut], *xaacı* [frame, edge], Finnish *haamu* [frame, figure]; Japanese *ha* [outer edge]; Turkish *ha* (in the sence of the sentence `ha, bilmiş ol !`). According to this XA must have the meaning *to be inside of a system*; for example, to be inside of the Sun-system.

Another names of the states of *action at distance* can be interpreted as follows :

1. **A,** the law of motion; the radiation era (that is, the state of AQAŞ).
2. **AW,** (1) absoluteness, compare : AWRILTIM [< AW-ARILTIM, I had pass-over from this world to the another]; in Latin-*av*; (2) conversion.
3. **OM,** (1) momentum; (2) the case with potential energy; and that, in the *īn-fluō* (that is, OM!), state of potential energy. *See* in Latin *ōmen, omni-potēns, omni-modīs;* in Greek *om-ileo, omo-logeo, om-onymos* [homonym]; Chinese *mo* [manifestation].
4. **SWA,** the case of granulation. Compare Latin *sabulum, saburra*; Chinese *shia* [sand]; Turkish *sıva* [plaster].
5. **XA,** Sun-System; *see above.*

XUA, force (see LIN-XUA), to force [TÜLTEKLEW]: strength: that is, BÜGÜLER [folds] of a LIN-XUA [manifold].
XUA-ÇEÇEK [KÖK QALIQ], interstellar gas and dust.
IDUQ, motive, impellent.
IDUQ QAÑ, motive origin.
IDUQ QUT, motive invariance.
IDUR, driving; propelling.
INARU, (1) subjectional shift; that is 'red shift'; (2) refraction.
INARU KËMİŞÜ, (1) reduction through subjectional shift; (2) reflection.
IN-ITIRA, direction of subjection (that is, positive direction of time).
IN-ITIRA ÇAL, the substitution [ÇAL] (that is, the new determination) of the positive direction of subjection; that is *'reversion of direction of subjection'.* The Sanskrit use of the word is *Indra-jāla,* interpreted as (Soothill-Hodous Dic. 300 b) *'the net of Indra, hanging in Indra's holl out which all things can be produced'.*
IRĞAQ, combination (to fasten with hooks).
İLİG, center, rudiment, origin.
İLİG QAN, central (nuclear) group.
İLİLİG, base; dependency.
İLİNMİŞ, dependent.
İLKEY, origin.
İL-QAN, covalent bond.
İNÇE, (1) Mössbauer absorption; (2) inert.
İNÇGE, acute,
İNÇGE İŞ, acute operation.
İNÇGÜ, absorption.
İNÇİP TAŞ, nucleus of absorption.
İNÇKE KİYE SUW, laser (and maser) beam (see DİYAN).
İNÇSİREDGÜ, heredity.
İR, grossness, coarse, size.
İRİNÜ, enlarge, expanse, expansion.
İŞTİG, functional.
İT, impulse.
ÏB-ÏS BOLIQ, (1) university; (2) the city of crematory; (3) the town Miran.

ÏDEÑ, inductive (i.e., electrically charged) condenser.
ÏDİ [ÏDİGLİG], inductive, drive.
ÏDİ-ÏGE, inductive magnetism.
ÏDİ SAÇILMAQ, inductive scattering.
ÏDİŞ, induction.
ÏDİZ, level, height.
ÏG, (1) culture; (2) well-wishing; (3) magnetism.
ÏGİT, efficiency.
ÏGİTÜ [ÏGÜ], educate.
ÏKİLİ-TËGİNÇSİZ, dipole.
ÏKİ ORTIN ËRNGEK, the formation from two (these are ATSIZ and KİÇİK ËRNGEK) fortifications.
ÏKİSİZ, monochromatic.
ÏM, medical treatment.
ÏMÇİ, doctor.
ÏMİRT, endothermic.
ÏNGİR, causing.
ÏS, soul.
ÏSİLGÜ, image.
ÏSİS, sense.
ÏSTİM, quasi.
İSTİM TUTÇI ËDGÜ YILTIZ ÏSİLGÜ, quasi-stellar objects [sources].
ÏY, (1) assets; (2) product; (3) electricity.
ÏY-ÏG [MANÇUŞIRI], electromagnetism.
KİÇİK, junior (see ULUĞ).
KİÇİK ËRNGEK, junior formation: e.g., the Sun in comparison with ATSIZ ËRNGEK.
KİN, (1) future; (2) later; (3) eschatological [KİNTSÜ].
KİR, dirt.
KİRSİZ-TINLIĞSIZ YÏR, ionosphere.
KİRTGÜNÇ, (1) apprehend (entrance, first perception); (2) noble elements.
KİRTÜ, interference.
KİSEW, exist.
KİŞİ, man.
KÏKİR, (1) belch; (2) electron.
KÏÑ-ALQIĞ, macroscopic-divergence (as the verified ÇEÇEK's of LIN-XUA).
KÏÑ-TËRİÑ, (1) macroscopic-deep; (2) vast.
KÏ-UDU, the cosmos-strategy to become dressed, called also KÏ-ŞIPQAN [the new condition arising through the dress; that is, *the condition to have a satellite*]; e.g., Uranus is a dressed planet, because he is influenced from Neptune [the detection of Neptune through its action upon Uranus!]. In apposite to this, Neptune is a SARIĞ [satellite, *sar-cinātus*, bandaged] planet in respect to Uranus.

KÏ-UDU, in distinction to KÏ-ŞIPQAN, is the expression to the building a new planet in a Sun-System according to steady-state theory. For example, the Plant X, called AĞIR ULUĞ BUSAT BAÇAĞ KÜN [enhanced density condition of light caused through covariant gravity]; i.e., KÏ-UDU of the steady-state of Sun-System; and the Planet XI, called SUW QUTLUĞ ZÏM İT YIL [instable impulse condition of electro-magnetic-radiation invariance], will be in the future a KÏ-ŞIPQAN; and Planet XII, called MANÇU-ŞIRI BODI-SATAW YAĞIZQA İNER İR TOÑUZ KÜN [freezing light through step down velocity of coarseness of electromagnetic cations, is in the beginning of the step of KÏ-UDU (that means, it is now not existent!).
KÏYE, coherence, cohesion.
KÖDÜG, (1) Latin *cōdex* or *caudex* [tree-stump], Turkish *kütük [tree-stamp],* German *Klotz;* (2) Latin *codicārius* [to be in the same stump]; (3) *cōda* or *cauda* [tall, queue].
KÖGÜZ ËGİN, (1) particle of perceive; (2) *co-gnōscō genero* [recognizable generation] (that is, *eye*).
KÖL, concentration, voluminous.
KÖMEÇ, beer.

KÖNİ, (1) conventional: (2) cone.
KÖÑÜL, (1) continuous variable; (2) phase; (3) tendency to formation (to occur, to exist); (4) instability; (5) psyche; (6) photon.
KÖÑÜLÇE, electively (according to proposition).
KÖP, abundant.
KÖPİRDÜ, relief.
KÖRKİTÜ, exhibit.
KÖRSER, index; factor.
KÖRÜM, aspect.
KÖRÜMÜG, aspective.
KÖYÜRÜ, excel.
KÖZ, (1) model: (2) eye.
KÜÇ, (1) capacity; (2) force.
KÜÇ BİRGELİ, to give the force,
KÜDEN, ion.
KÜN, (1) light, radiation; (2) life.
KÜN ÇOĞI, light pressure (Mirşan 1990, p.131).
KÜN-ORTU, half-life.
KÜNÇÜG, jealous.
KÜN TOĞSIQ, east.
KÜSENÇ, adjustment.
KÜSEP, desired.
KÜSÜŞ, gage, to give as security for some act (Britannica 1980, p/337): atomic transition. In physics gauge [gage] theory is any field theory in which, as the result of the conservation of some quantity, it is possible to perform a transformation in which the phase of thr fields is altered by a function of space and time without altering any measurable physical quantity, so that the fields obtained by any such transformation give a valid description of a given physical situation (McGraw-Hill Dictionary 1984, p. 670).
KÜSÜŞLÜG TÜZÜN, gage transformation.
KÜZEÇ, valence electron, exterior electron; convulsion. See, ARANYADAN, BODI-YORIĞ, KİKİR.
KÜZ ËDGÜ, ËDGÜ-reduction.
QAÇIĞ, (1) beam; (2) cosmic ray, light ray.
QADĞU NIZWANLAR, hard relativity's.
QADIĞ, compact; solid, rigid.
QAQAÇ, dryness.
QALIQ, (1) abode; (2) content; (3) dweller.
QALP, parity : mathematical transformation that converts the abstract expression for an object or a process into its mirror image (see Britannica 1980, Micr., vol.VII, p.760), defined as follows : *The preliminary substantionation* [ÖÑİ-ÖÑİ TSUY-İRİNÇÜ] *of the dimension of `charge conjugation symmetry`* [ODUN-NISWANI QA ARSIQIP] *arised from convert of modal expressions* [UNA-ANI TILTAĞINTA TËTRÜ ËVİRİP];*formed through transformation* [UZ ÖDLEMİŞ ÖD ËRİGİ] (Mirşan 1990, p.223).

The parity as gonical NOM is shaped from the law of transformation, and keeped safe by communications, it is the parity of remotes [USUN IRAQ QALP (Mırşan 1990, p.209-210)], it spreads permanent [ÜR-KİÇ SËRİLÜR (Mirşan 1990, p. 253)], shaped from the early laws [ËRTE ÖKÜŞ QALP ÖD (Mirşan 1990, p. 221)]; i.e., from the law of NI-IRWAN, and they have the purpose to find the NI-IRWAN [NI-IRWAN BULĞU (Mırşan 1990, p.221)], so that the difficulties in this way (KİNTSÜ MÜNLÜG YASUQ-LAR (Mirşan 1990, p.224); i.e., the non-conservation of parity) are caused not from *mirror symmetry*, but from YAÑIRTI.
QAMAĞ BİNSUN TINLIĞLAR ASIĞINTA YAĞIZQA İNER KÜN, the light which is in gain a kinetic state in the gravitation of arbitraryties of all transfers, that is, *Planet XI.*
QAN, (1) grup; (2) Khan; (3) blood.
QANINÇSIZ, continual (assiduous).
QARAQ, imitating.

QARAÑĞU TÜN, dark night (suspension, adjournment).
QARA YÏR, black hole.
QAT, fraction, quota, multiplicative.
QATIĞ, hard, solid.
QAT-QAT [quota-quota] means *multiple as the trees of a forest,* or *as layers of a mountain,* which must be the notion to *`the physical properties within an isolated net`* (that is, *cosmic system*); successive.
QAW, advance.
QAWŞATILMIŞ QUWRAĞ, bond.
QAYTSI, LUĞ, reflection.
QIDIĞ, cavity resonator; means really *caudex* [in Latin; Germ. *Klotz*], which must mean *material supports of electromagnetic radiation* or *field,* because the electromagnetic field cannot exist alone. So that, SAÇ QIDIĞ TÖPÜN [cake of the cavity of coronal prominence] can be interpreted as *the cake of the material supports of electromagnetic field,* which can be compared with *top* [TÖPÜN] of the man with caudex'es (or *cavities,* QIDIĞ) of the hair [SAÇ].
QOĞ, the nucleus of a element; *see* **WAQ, QUM, BULUÑ.**
QOLTI [owned manipulation], in Astrophysics, a number values of transformation of units due to the requirement of regarding equation; for example, as QOLTI in *years/days,* QOLTI in *days/(cm/sec^2)*, or QOLTI as number value, whereat the number value of QOLTI must be extra defined for every present case. The concept of QOLTI is based on the fact, that all forms of non-gravitational energy are identically coupled to or interact with the gravitational field, above all, it is associated with the concept of symmetry in space and time.

The number value of QOLTI is declared as follows (Mirşan 1990,p.249) : 100,000 x QOLTI of percentage x YIL-AY [anomalistic year] = 8 x ON-YAŞ [cosmic year]

Here is ON-YAŞ not the period of the orbit (called AY) of the Sun, but the origin of reflection of this period, which is 475.9267337 million years (Mirşan 1990, p.39), so that we become :

QOLTI = 8 x 475926733.7 / [(100,000 /100) x 365.259596] = 10,423.8572 years/days.

Thus, we become the circumference of the centre of Galaxy according to our paragraph as (if we use the QOLTI as *number value*) :

C = 100,000 x 10,423.8572 x 7.12770544 = 7429.818367 x 10^6 km,

and the radius of the center of Galaxy **r** = 7429.818367 x $10^6/2\pi$ = 1182.492309 x 10^6 km.

From the expression YÜZ QALP [parity of percentage (Arat, R.R. 1965, p. 375)] results, that the number YÜZ [hundred] is used also for *percentage*, in Turkish *yüzde*. To avoid the mistakes between percentage and hundred, ATSAÑ has used the word NAYUT [NA-YUT, *from all*] as *percentage*. But, in the following sentence it is used also as *hundred* : QOLDI NAYUT YÜZ MÍÑ SËKİZ ON SËKİZ, QAÑ ÖGÜZDEKİ QUM SANINÇA [QOLDI NAYUT 100,088 as the quantity of sands of the river of origin (Arat, R.R. 1965, p. 346)], that is, 10423.8572 x 100 x 100088 = 1.043303 x 10^{11}, which is the number of stars of our Galaxy (referred as 10^{11}).

It is to close from the sentence NAYUT ASANQI QOLDI SANINÇA [in quantity of QOLTI of gravitational percentage (Arat, R.R. 1965, p.94)] that, QOLTI must have one another meaning, jointed with gravitation. For the interpretation this meaning of QOLTI we shall write the following expression : ½ QOLTI = 4 x Cosmic Year x [(one thousand)/(Anomalistic Year)]^2 = ½ 10,423.8572 years., by which the Cosmic Year is assumed as 173.836807 million years. This equation resembles to the equation of acceleration : A = 4 x R x $(\pi/T)^2$.

QOLTI SANI [QOQ PARAMANULAR SANI, QOQ QIÇMAQ SANI], atomic number.
QOLULAMAQ [QOLURSEN BÏRGELİ], to manipulate.
QOLUNÇ, manipulation.
QOLUTI, manager (that is, dean or rector).
QOPI-ARIĞ, fragment.
QORILMAQ, defense.
QORQINÇ, labile.
QORQINÇSIZ, indifferent.
QOŞMIŞ, consecutive.
QO-Ü, catalysis (see USUN QO-Ü).

QŞAN, differential.
QŞAN ÖD, differential time.
QŞANTI-İ QILMAQ, differentiation; annulment.
QUDULUŞU, emerge, emission.
QUDULUŞU-AĞILIŞU YARUQLAR, Emission spectrums of turbulence (with so-called Fraunhofer dark lines). A Fraunhofer line has considerable width because of the turbulent motions of the solar gases and collisions caused by neighboring atoms.

The proportions (abundance) of the elements in the Sun can be determined directly only for the surface layers, the so-called solar atmosphere (that is, QULAÇÇA). In the interior, the abundance of the elements may be different because the elements are transformed there at different rates by nuclear reactions (called QUTLUĞ BODIN). The chemical composition of the solar atmosphere is thought to be representative of the composition of the Sun at the time of its formation, before such alteration occurred.
QULAÇÇA, the layer of to tumble down; i.e., *reversing layer*, which is the medium of YAÑIRTI with reflection called QULAÇ and refraction called QUDULUŞU YARUQLAR [emission spectrums].
QURĞAN, tomb-hill.
QURIĞU, exhaust.
QURŞADILU, circumference.
QUT, (1) invariance [unchanging form]; (2) storage; (3) nucleus; (4) security, fortune; perfection.
QUT BUYANLAR, the sum of manifesting invariance's (that is, *galaxy*).
QUT BUYANLAR İLİGİ, the Center of Galaxy.
QUT KÜSÜŞ, gage invariance.
QUT QOLULAMAQ KÜÇİ, potential energy.
QUTLUĞ BODIN, nuclear fusion.
QUTRULMAQ, to be invariant.
QUT-YAQ, Europe.
QUWAĞ, free (or, inertial) force; violent turbulence. The assumption of a violent turbulence in the ODINMIŞLARNIÑ İLİGİ (called *primordial gas*) helps to explain the AQIĞSIZ OĞUŞ NOMLUĞ ËTÜZLÜG ALQU NOM TAYAQI ADA QAÑ [privileged origin with the universal law of local fluctuations of density (Mirşan 1990, p.276)] which are necessary for MÜNEGÜLÜG MÜNSÜZ ËRÜ [application of instability for stabilization; that is, the application of Jean`s principle of gravitational instability (Arat, R.R. 1965, p.158)] and ABAMU [gravitational condensation in the ODINMIŞLARNIÑ İLİGİ, i.e., in the primordial solar nebula (Mirşan 1990, p.26-27)]. A more detailed picture of origin of turbulent motion in the homogeneous gas condensing into galaxies (seeYAÑIRTI; Mirşan 1990, p.121) must be the KÏÑ-TËRİÑ UZ SOĞANÇIĞ YÏG ASIĞLIĞ [the vector machinery of vast self-perpetuating transformation (Mirşan 1985, p. 104)]; i.e., the SOĞANÇIĞ TATIĞLIĞ NOM [the NOM of self-perpetuating compensation (Arat, R.R. 1965, p. XIX)], as result of ËRDİNİ YALINLIĞ [steady-state], defined as follows :

(1) ËT'ÜZÜ MÜNSÜZ BOLMAQTA ULADI, (2) ËÑREYÜK NOMLUĞ YARUQIN IDIP. (3) ËGSÜMİŞ BUYANLIĞ TINLIĞLARIĞ (4) ËMGEKLİG TÜNTİN ËRTÜRTEÇİ (5) ËRKSİNMEK BAŞLAP ALTI TÜRLÜG, (6) ËDGÜ ADRUQLAR AD YÖRÜGLÜG, (7) ËÑİNÇİG IDUQ ËRDİNİ YALINLIĞ, (8) ËDGÜN BARMIŞQA YÜKÜNÜRMEN (Mirşan 1990, p. 67).
(1) The event has obtained the instability (2) through the spectrums of the law of ËÑREYÜK [equivalence]; (8) and, I am respectful that, (7) the steady state of progressive dispersal (6) with privileged boundary of qualified ËDGÜ's [gony's] (5) in six kinds, beginning with independence (3) of arbitrariness, in the state of decreased manifestations,(4) to take out from sufferance's of darkness, (8) had realized perfect

QUWAĞ ARA, medium of inertial force.
LIN-XUA, to gain strength: that is, *m-fold extended manifold* (called also QATUN).
LUĞ, frequency.
LUŞANTA, luminous, luminosity.
LUŞANTA BURQAN (i.e., YAĞISIZIN BURQAN), gravitation of luminosity (that is, freefall collapse).
MANÇUŞIRI BODI-SATAW YAĞIZQA İNER İR TOÑUZ KÜN, freezing-light which is gaining a

kinetic state of coarseness of hydrogen of electromagnetism: that is, Planet XI.
MËÑGÜ, MËÑİLİG, eternal.
MUN, haze.
MUNTADA BASAQI, hitherto, till then.
MÜNLÜG, defective (that is, `stable`).
MÜNSÜZ [ŞAMAT], instable.
NI-IRWAN, NIRWAN, reversion of time, time-reversal; reversion, reversal; in Sansk. *nirvāna*, interpreted as *separation from life and death, from the circle of transmigration; blown out, liberated from existence, dead; free from desire,* which resemble to the term YÏNTSİKMEKSİZ YÏG MEÑİ [maximal eternity, which exhibits no one existence; that is, *the maximal entropy*].

NIRWAN is described in the following sentence :

(1) ALQU QAMAĞ ÜÇ ÖDKİ BURQANLAQA, (2) ARIŞ-ARIĞ NIRWAN TÖZLÜG IDUQ NOMQA, (3) AYAĞULUĞ ARYA-SAÑĞA QUWAĞLARQA, (4) AYAP-KÜLEP ALQU ÖDTE INANURMEN (Mırşan 1990, p.69).
(4) I believe that, (1) all BURQAN's in three conditions from universal total, (2) which are impellent (motive) NOM's with NI-IRWAN preservation of depart, (3) i.e., the inertias [QUWAĞLAR] of periodic ARYA-SAÑĞA, (4) are periodical [AYAP] recollections [KÜLEP] in the universal eras [ALQU ÖD].

NOM (< ON-OM, *nomos*), dynamic momentum; that is : (1) the fundamental law of the cosmos [Greek, *nomos*; Sansk. *vinaya*]; (2) dominance; (3) centripetal force; (4) the dynamical interaction, which is in three kinds : electromagnetic, strong, and weak interactions (forces); called also ÖZ BAQŞIÑA ÜÇ ËRDİNİ QUT [three states of invariance's of self-protection (**Mirşan 1990, p.51**)]; TOLP ÜÇ ÖDKİ ALQU NOMNIÑ TÖZİN BËLGÜSİ [The preservation signs of the universal NOM's in three conditions from total (**Mieşan 1990, p.25**)]; ÇIN ARIŞ-ARIĞ ÜÇ NOM TLGENİ [The geometry of the three NOM's of the true depart (**Mirşan 1990, p.50**)], which are the conditions of EÑREYÜK NOM [the law of the equivalence] as the result of the law of YAPA [conservation] of TAPIĞ [spatial energy]. (5) Another modal qualifications of the NOM expressed as follows : USUN-ÖDÜN NOMLUĞ TÏLGEN TËGSİNDÜRMEK [The exchange of geometry according to correlation; ATSAÑ/92]; ALQU NOM [universal NOM]; ARIĞ NOM [extensive NOM]: YÏG NOM [vector NOM]: YÏG ÜSTÜNKİ NOM [net-vector NOM]; KÜSENÇİG NOM [NOM of adjustment]; AQIĞSIZ OĞUŞ NOMLUĞ ËT'ÜZ [the ethos of the NOM of *anāsrava dhātu* (see Arat 1965, p. 90/131)]; YÏTİ AĞILIĞ NOM [NOM of seven valences (Mirşan 1990, p. 236 and 8)]; ULATI NOMLAR [communicated NOM's]; ÖSELİKSİZ ÇIN KİRTÜ NOM TÖZİ [the persistence of causal NOM without mass (Mirşan 1990, p.257)].

The NOM is formed at the beginning of the universe realized UZ [transformation] (ATSAÑ/49-52). The NOM [law] in this phase is called BUSULMAQSIZ NOM [the NOM without configuration] (ATSAÑ/2) and the effect with bright quality (that is, ALTI YARIQ) of progressive equation (that is, the equation of gage transformation; see 'UTMIŞLAR') has delivered the geometry of the three NOM's as NOM-vectors (ATSAÑ/52-54), i.e., universal NOM's in three conditions from total operation (ATSAÑ/39), called also ÜÇ TAMĞALAR [three marks](Arat 1965, p.54). The ÜÇ YAWLAQ YOL [the three isolated paths] of this ÜÇ TAMĞALAR are not eternal, they finish in the YÏNTSİKMEKSİZ YÏG MEÑİ [the maximal eternity, which exhibits no one existence (that is, the maximal entropy)] (ATSAÑ/&62).

ALQU QAMAĞ BURQANLAR ARIĞ NOM OĞUŞI TÖZLÜG OL [all universal gravitation's are persisted or enthalpies with density of extensive NOM's] (Arat 1965, p.208). The extensive NOM is the law which hinders the terrestrial developments from divergence through arbitraryties (Mirşan 1990, p.79, MB), the galaxy is in this NOM inertial (Mirşan 1990, p.182, MB) and—with the concept of to provide the preservation of causal NOM without mass—this inertia is continual in the compulsions of labile-ness of the transit conjugations and that until the eternalness (Mirşan 1990, p. 257, BYY). That means, the NOM's are properly of transit (i.e., non eternal) vibrations, which obey the law of 'to be born and to be extinguished' (ATSAÑ/35)

According to the following sentence the pulls of a YÏRTİNÇÜ [terrestrial development (that is, `nucleogenesis`)] are accepted as vector NOM`s :

KİN KËLİGME ÖDLERDEKİ YÏRTİNÇÜ YULASI, KÏÑ-TËRİÑ YÏG NOMLUĞ TÏLGEN ËVİRÜR

IDUQLAR ...
Pulls of a YİRTİNÇÜ in the eschatological conditions are motives to shape a geometry with vectorial NOM`s in a macroscopic depth ...

OD, (1) moving charge; (2) victory.
ODUN, charge conjugation.
ODUN NI-ISWANI, charge conjugation rescript.
OĞLAN, conformation.
OĞUŞ [San. *dhatu*], essence; substance; appearance; allotment; civilization; changeable quantity; that is, "changeable" from matter state to antimatter state, or from one state of interaction (gravitation!) to another state. The popular meaning of the word is 'substance, constitutional element, civilization,honour, transfiguration, lot, etc.'; in Sanskrit called *'dhatu'* [DATU], and in physics called also *'graviton'*, a hypothetical subatomic particle associated with gravity. The long-range [UZAQ] gravitational interaction between two masses may be thought of as from the exchange of particles and the exchanged particles are called gravitons (Britannica 1980, p.1027).
OQ, (1) quantum: (2) the name of the Early-Turks.
OQIŞIÑUPULT, alphabet.
OL-ONI, cosmo-world.
OM, (1) momentum: that is, the product of the mass of a particle and its veloc'ty [= mv]. According to Newton's second law the time rate of change of OM is proportional to the force acting on the particle: i.e., $d\mathbf{OM}/dt = \mathbf{P}$, called NOM; (2) *angular momentum* $\mathbf{D} = J\omega = \mathbf{r}mv$.
ON, (1) cosmos; (2) dynamics: (3) ten.
ON-ËDGÜ, cosmogony.
ON QUT QOLUNÇ, the manipulation of cosmic invariances.
ON PARAMITLAR, cosmic polarization's.
ONTIN SIÑARQI BURQANLAR, Cosmo-symmetrical gravitation's.
ON ULUĞ KÜÇ, (1) 10 super capacities; (2) cosmic super capacity.
ON ULIĞ KÜÇ, TÖRT QORQINÇSIZ ËÑREYÜK (Mırşan 1990, p. 50), the four indifferent equivalence's of covariant capacity (seigniorial force) of cosmos, called also ËÑREYÜK NOM [the law of equivalence], associated with the notions TÖRT ULUĞ ÇİÜLER [the four covariant (seigniorial) inward accelerations], TÖRT TAPIĞ [the four spatial energies], TÖRT TOĞIM [the four births], SËKİZ TÜRLÜG ËMGEK [processes in eight kinds (Arat 1965, p.40)], ALTI PARAMIT, TÖRT İÇERMEKLİG [six PARAMIT`s, with four elements of contain], ÜÇLİ-TÖRTLİ BËLGÜKE TAYAQLIQ [supported to the three-four certificate's], TÖRT-ÜÇ KİRTÜLER [the four-three interference's], ÖZ BAQŞIÑA ÜÇ ËRDİNİ QUT [three states of invariance's of self-protection], *"the universal NOM`s in the three relations* (Mırşan 1990, *p. 203*).
ON-YAŞ, cosmic age.
ON YİR ORUNLAR, (1) cosmo-terrestrial places; (2) the places of 10 terrestrials.
OÑ, progress, success.
OÑAY İLKEY, progressive orijin.
OT-YEM, medicament.
OYĞUÇI, consulter.
OYIĞA İNİ, delegate.
OYULBUÇ, consul.
OR, fortification, fortress.
ORBU, catapult (Codex Cumanicus).
ORDU [QUT-BUYANLAR, ALQU TÜRLÜG TSUY], galaxy.
OS [KÖLÜNGÜ], space.
OS-UĞ, space-time.
OSUP, space inversion.
OŞ, configuration.
OT, medicament.
OTAÇI [OTAÇIQ], medicine-man.
OTAÇI İMÇİ, doctor of medicine.

OT-OĞ, Pre-Egypt.
OT-OZ, the burning of the dead body and, by this means, the passing of the soul to the cosmos.
OY-BARITU, notification.
OYIĞ, message.
OYIĞIN BAŞI, messenger.
OY-TOĞŞIQ, sapiens.
OZ, to pass over in order to take place.
ÖÇME, extinction; collapse.
ÖD, (1) condition; (2) relation; (3) era; (4) time.
ÖDİS [ÖDÜS], state.
ÖDİSİG ÖTÜLİG KÜÇ, current force of the state.
ÖDLEYÜR, constituent motion, called also ÖTLEYÜR [transitional motion, activated motion] (see Mirşan 1990, p. 63), is a state of YÜÜZİN-YÜGERÜ [activation of topology] of a YİRTİNÇÜ to become a SUQ-AW-ADI [absolute (AW) rates (ADI) of reaction (SUQA)] from the state of AMITA-ABA BURQAN [recessive ambitious gravitation] of this YİRTİNÇÜ, through expansion [ARIĞ] :

(1) APAM BİZNİÑ BU YAŞIMIZ ALQINĞU ÖD BOLSAR, (2) ALQU TÜRLÜG TIDIĞIMIZ ALQINZUN UTĞURAQ; (3) AMITA-ABA BURQAN YÜÜZİN-YÜGERÜ BİZ KÖRÜP, (4) ARIĞ SUQ-AW-ADI ULUŞTA TOĞALIĞ TÜRK TAWRAQ (Mirşan 1990, p.83, AAB).
(1) Because our this age is relative condition, (2) our viscous-flows [TI-IDIĞIMIZ] in encompass kinds will be diverge through 'to be surrendered' [UTĞURAQ], (3) by which we shall see the YÜÜZİN - YÜGERÜ [activation of topology] of AMITA-ABA BURQAN [recessive ambitious gravitation], (4) and we shall born in the population of expansive SUQ-AW-ADI [absolute rates of reaction] as a dynamical complex [TÜRK TAWRAQ].

by which the expression 'we' mast be understood as 'terrestrial'.
ÖDÜS UÇI, leader of the state.
ÖDVİ, in the condition of...
ÖGDİ, praise.
ÖG-AT OĞUR, Ionian.
ÖGİN, philosophical.
ÖGİS, doctrine.
ÖG-KÖÑÜL, identification.
ÖGRETİNGÜ, instruction, explanation.
ÖGÜK-QATUN, Glorious Women (that is, Queen).
ÖKÜDİM, elegy.
ÖKÜŞ, certain (legal, ruling, ordinate, determined, dynamical).
ÖKÜŞ QARA, ruling black.
ÖNÜ, develop.
ÖÑ, (1) appearance; (2) source; (3) precedence; (4) constitution.
ÖÑDÜNKİ, preceding.
ÖÑDÜNLÜG, anticipate.
ÖÑİ, previous state; element.
ÖÑİLER, precedence.
ÖÑİ-ÖÑİ, preliminary; elementary.
ÖÑRE, past.
ÖÑRE BIÑA BAŞI, major-general.
ÖÑRE ËTÜLİS BËG, major.
ÖRLETİLİP, rising (ascending).
ÖRT, (1) exothermic; (2) conflagration; (3) ignition, singe.
ÖRT-ÖG, high-energetic interaction or reaction; which can be the condition of a *'neutron'* and also the condition of *'materialization'.*
ÖRTÜGLÜG (< ÖRT-ÖGLÜG) QILINÇ, to shape high-energetic reactions (called 'strong interaction' or 'strong nuclear force').
ÖRT-YALIN, steady sing, scorch, by which ÖRT is the expression to become a high-energy.

ÖSELİKSİZ, mass-less, without mass. ÖSELİKSİZ ËR [mass-less state (Mirşan 1990, p. 174)]; ÖSELİKSİZ YOL [mass-less path (Mirşan 1990, p. 50)]; ÖSELİKSİZ YÏG NI-IRWAN [mass-less vectorial NI-IRWAN; i.e., maximal entropy without mass (Mirşan 1990, p. 91)]; ÖSELİKSİZ ÇIN-KİRTÜ NOM TÖZİ [the persistence (preservation, enthalpy) of causal NOM without mass (Mırşan 1990, p. 257)].
ÖSÜM, body.
ÖTÜKİN [ÖTÜLİG], current.
ÖTÜKİN YIŞ, current constitution.
ÖTKİRÜ-BÏRİW, assure.
ÖVKE, observable quantity.
ÖZ, (1) the self, the person; (2) personality, specification; (3) soul.
ÖZLÜG, disposal.
ÖZÜG YATIĞ [YALAÑUQ], specific-lie (that is, rest-mass).
PARAMIT, (1) polarized (or, independent possible) orientations [Sansk. *paramitā*]; (2) shake-off direction [-IT]; that is, direction of Markov chain (a sequence of random events in which the probability of each event depends upon the outcome of previous trials); direction of force centers of the polarized vacuum, or efferent [APARA ËM] direction.

The PARAMIT is the protector of regrettable NAGARÇUNI (Mir.1990, p.214); that is, *the four indifferent equivalence's of covariant energy of cosmos* (Mir. 1990, p. 50); the fields of covariant BODI-SATAW`s has began with the cosmic PARAMIT`s (Mir. 1990, p. 118); the manifestation of arbitrariness was born with the science of PARAMIT, they passed through the science of PARAMIT, and they have to rest in the pit of singularity (that is, *the maximal entropy*) (Mirşan 1985, p.101).

The meaning of PARAMIT is also to conceive from the following sentence (Mirşan 1990, p.77):

(1) ALTI PARAMIT TÖRT İÇERMEKLİG, (2) AL-ALTAĞLARTA İLKEVSÜKLENÜ, (3) ATYANDUQ BOLUP YAÑILMIŞLARIĞ (4) ARYAMARG YOLÇA UDUZTAÇI, (5) ARITI TIDIĞSIZ TEÑRİDEM KÖZİN (6) ALQU ÖDTE KÖRÜP UMUĞ BOLTAÇI, (7) AMUĞA-TARŞINI QURUĞSUZ KÖRTEÇİ, (8) ARIĞIN KËLMİŞKE YÜKÜNÜRMEN.
(8) I respect the continuity, (7) which sees permanent the shrink to affinity (6) of reference to see in the universal eras (5) the creative model without contradiction, (4) which strategycates (Germ. strategisieren) to the ARYA-MARK (that is, TÜZ [direct or noble]) path, (3) those who mistakes, they are remained derived (2) to become the science in the contents of (1) six PARAMIT`s with four elements of contain.

According to this text and 'ATSAÑ/73-80', the PARAMIT can be described as TON-QARASA [elements of matrix, according to J.B. von Neuman, 'the group of rotations associated with rings of operators'] of conformed energy associated with ALTI YARIQ [spectrum of function; that is, *'eigenfunction'* or, after J.B.von Neuman, 'ring of operators'], with every group of matrix of four İÇERMEKLİG [elements of contain], which gives through APARIŞQAR [mapping] and ŞAT-PARIŞQAR [crosswise mapping], e.g., the eigenstates as the three conditions of NOM, the ARSLAN inclusive. The matrix is called also as OSUP [ATSAÑ/50, 'space operator'] and the mass-less particles of OSUP as ODINMIŞLARNIÑ İLİGİ (ATSAÑ/20, 'the origin of subjectional moving charges').

The Sanskrit use of the term PARAMIT is *pāramitā*, in *Mahāyāna* [Great Vehicle] Buddhism, the perfection's (called above ARYAMARG), or virtues, the practice of which leads to enlightenment.
PRA-TIDYA ASAN BUD PAD [conformation of gravitational separation of pre-contradiction]. Pre-contradiction, called *polarization*, means electron-proton contradiction of the breakdown of the neutral vacuum, which causes the strong gravitational radiation (see, Mirşan 1990, p. 53).

The Sanskrit use of the term is *pratītya-samutpāda*, interpreted as *origination by dependence of one think on another; chain of causation; the twelve nidānas*.
RAÇA [ARAÇA], fine structure (that is, *plasma gas*).
RAÇA BADIRA, the plasma-gas of synchrotron.
SAÇ, (1) hair; (2) scatter; (3) *coronal prominence*, as facula, flare, surge; (4) chromosphere.
SAÇ QIDIĞ, cavity of coronal prominence, or cavity of flare, in distinction to SUW QIDIĞI [cavity radiation]..
SAQINMIŞ KËRGEK, it is to consider that, ...

SAQINU, dispose; consider.
SAMADI, to evolve a nucleus (that is, BOŞ TAŞ YIĞU [to pile up the static nucleus]).
SAMANTA-BADIRA, nucleon form [SAM] factor [ANTA] of synchrotron (or, flying-apart [BAD] geodesics [IRA]).

SAMAR [nuclear force]; ALP SAMANTA-BADIRA WAÇIRA (or BAÇIRA) TUWAÇA (or TUBAÇA); that is, *the possessive SAMANTA-BADIRA of fast-drift* (TUBAÇA) radio burstes (BAÇIRA); SAMANTIRA-BADIRI BODI-SATAW [charges of metaphor (these are *old vector-potentials*) of SAMANTA-BADIRA]; SAMANTA-BADIRINIÑ YORIĞI [the divergence of SAMANTA-BADIRA].

`In high-energy scattering experiments, which probe the inner nucleon structure, a complicated set of forces is revealed. The mathematical description of this *shape* of the nucleon, revealed by using a beam of high-energy electrons as an electromagnetic probe, is called the SAMANTA [nucleon form factor] (see: Encyclopaedia Britannica, *conservation Laws and Symmetry*].
SAMAR, core.
SAÇ, hair; corona.
SAQA, guard; post; item.
SANSAR, conjugation.
SARAN ŞIRI, principle of avarice; that is, *bending torsion.*
SARWAARTASIDI [SAR-AWA-ARTA SIDIĞ], the auto-semantic of this syn-semantic is perhaps (according to BTYÖ) : SWA-URA [Latin, *saburra*] ORITA [Latin, *ōrdō*] SIDIĞ [accomplishment]; that is, *'accomplishment of placement* [ORITA] *through granulate* [Sun] *action* [URA]'. The Sanskrit use of the term is *sarvārthasiddha* [the realization of all aims, prosperous].
SEÇE [SEÇİLİP], geodesic.
SEÇE TAÑLANÇIĞ, zero-phonon geodesic (that is, *null-geodesic*).
SEVİGLİG, dispatched.
SEVİTMEK, disguise (equip).
SI, concrete.
SIN-TAŞ, plastic work of art in stone.
SIÑAR, relativistic-symmetrical; as, for example, the right arm of a man to his left arm.
SİM, noble gas and elements.
SİM KÜZ ËDGÜ, reduction of SİM.
SİZ, Your Higness (that is, God).
SİTİ, domain, domination.
SOĞANÇIĞ, self-perprtuating.
SOĞANÇIĞ TATILIĞ NOM, law of self-perpetuating inter-valence (or compensation).
SOLA, circle; sphere.
SÖGÜT XUA, XUA of rip (undo), ripped XUA.
SÖNGÜ QILINÇ, collapse.
SU, ejection.
SUB, water.
SUDUR, emanation; phase.
SUMUR [pros] TAĞLAR [theses] QANI [group], *prosthetic group,* may contain a metal, Fe, Mn, Cu, Zn, or, in general, one of biocatalytic elements, called TOLPI-TÜZÜN [organized compounds, organic compounds].

Because the basic content of a prosthetic group is *metal* and TAĞLAR QANI hat also another meanings (i.e., the blood or Khan of mountains), ATSAÑ will express with the term TAĞLAR QANI also the meaning *the blood of mountains,* on account of to become a poetic expression. But, in a mountain sits this group well cross-legged unstirred there; i.e., it loosed here the dimension of *life*, and according to this ATSAÑ will express this sentimental sentence : We enliven in our imagination the origin of us the minerals of a mountain, but they are remained deprived of the intelligence (*p.31, statistics 1*).
SUU, evolutionary ejection; decay.
SUU [YİM, ŞIMNU], decay.

SUW, electromagnetic radiation.
SÜ [<ÖSÜ], army.
SÜZÜK, filtered.
SWA, granulation, which cover the surface of the Sun. Compare Turkish *sıva* [plaster]; Latin *sabulum* [gravel], *saburra* [sand, ballast].
ŞAMAT WİPAŞYAN, boson, meson.
ŞI, combination (a new condition).
ŞIMNU, spontaneous revolution; decay.
ŞIMNU SUUSI [YANÇA], decay series; decay chain, radioactive series.
TAĞ, attach; θέσις.
TAQI, attachment, bond.
TAQI YİME, *electric charge* **e**.
TAQŞUT, pulsation.
TALUY, propagation; ocean.
TAMDULMIŞ, dropped.
TAMĞA [TAMQA], (1) one-nucleus word symbols, ideograph and phonographic;(2) mark; (3) letter.
TAMU, (1) to drop (that is, entropy); (2) hell.
TANMIŞ ÜZÜT, fermion.
TAP, energy.
TAPIĞ, (1) literal *foundling,* (2) popular *presentation* (given to a conqueror); (3) analytic and scientific *the integrated affect of the force acting to the invariance;* i.e., *spatial energy*, used also as *moving object.*
TARIQIW, to contract, to repress.
TARNI, contraction, is a state caused through strong interaction, called ÖRT-ÖG.
TATIĞ, inter-valence, valence; compensation.
TAWRAQ [BOŞĞUTSUZ, ÖKÜŞ, İŞWARA], dynamical.
TAWRAQ BAQA, that what looks dynamical (see BAQA).
TAY, genealogical.
TAYDU, cycle.
TAYŞIÇI, cyclicator (shaper).
TAZ, bare; integer.
TAZ-WAÇIR, β-decay.
TËGSİNDÜRMEK, exchange.
TËGZİNÇLİG, equation.
TËKİRİLİG [TÏGME], effect.
TËLİM, behavior.
TËMİR, iron.
TËMİR BİRİKE, iron peak.
TËÑKERGÜLÜGSÜZ, in the state of equilibrium.
TEÑRİ, creation.
TEÑRİ [SİZ, İÇÜ-APA, APA, UB-OZ, SORIĞ UÇI, UÇI AT], God.
TEÑRİDEM KÖZ, creative model.
TËPRETMİŞLER, inharmonic oscillations.
TËPREW [TËPREŞÜ], oscillate.
TËTRÜ, odd; negative.
TIDIĞ, contradiction.
TINLIĞ, arbitrary.
TINLIĞ UDU BARMAQ, arbitrary extensive property.
TİLİG [SÏZİK], component.
TİP OT, discrete amount of energy.
TİRİG, life, living.
TİRİN, alive, lively.
TİTİR, (1) dispersion (swing, tremble); that is, *molecule*; (2) *vibration.* This notion is illustrated as follows (see Mirşan 1990, p.92) :

(1) QADIĞ TATIĞININ ËRDİNİSİ BOLTUÑ, (2) NE BUSUŞ OL TAQI İLKE QANQA INANÇ BOLĞUQA. (3) ALTUN KÜZEÇ ËRSER, ORNAĞLIĞ İDİŞ OL; (4) TÖRT ULUĞ ÇİÜLERTE BËLGÜLÜG İDİŞ OL, (5) TATIĞLAR BÜTGÜKE TAYAĞI TİTİR.

(6) YİG ËDLER TËGŞİLİP BIŞIĞ BOLTI, (7) YIDI-YIPARI BURA TURUR QATIĞ BOLTI. (8) TİP OTIN QATUNSAR, KÜZEÇ TAŞAR, (9) İŞİN KÖTÜGİN YAÑILSAR, TÜDÜŞ BOLUR.; (10) TURUŞTA-TÜDÜŞTE SAQINĞU OL, (11) AD YOL TİLEMEKTE IÇANĞU OL. (12) KÜZEÇİG KÜZEDİP SIMASAR, AŞ BİRDEÇİ İDİŞ OL; (13) APAM BİR ADAQIN SISAR, İÇİNDEKİ TATIĞ TÖKÜLGÜKE.

(1) It is the state of compensation of rigidity, (2) by which we have to be sure about the original groups of configuration.. (3) If it is a convulsionary function, then it is the substantial induction; (4) i.e., the induction, which is evident from four covariant inward accelerations : (5) that is vibration, which supports the representation of compensations.

(6) The vector creations becomes through changing evolved, (7) they becomes rigidity through torsion of YIDI-YIPAR [Compton effect].(8) Its fundamental OT [corpuscular energy] overflows as quotient convulsion, (9) if this result fails, it makes club. (10) It hides in the clubbed condition, (11) it break off with the wish of privileged paths.

That electrons (as well as neutrons, atoms, X-rays. gamma rays, light and sound) had wave properties was demonstrated by diffraction experiments in 1927 with electron radiation. The cause of this diffraction is expressed in our texts as follows : *The terrestrial conservation, which is shaped through the fragments (or quotients) of spectral diffraction* (see BİR, p. 13), so that we have in the matter the condition for a *standing wave*, called AYAĞ TAPIĞ [standing spatial energy], a balanced distribution among concentric shells of a atom with the neutralization of the increased nuclear charge; i.e., the matter is the state of compensation of rigidity by which the vibration supports the representation of compensations, which is the convulsionary function of substantial induction.

TİZ, (1) knee; (2) bending (of light rays).

TİDMİŞ, concernment.

TİLGEN, geometry.

TİLGEN TËGSİNDÜRMEK, exchange of geometry, connected with ÖDLEYÜR [transitional motion], in subatomic physics called *forbidden transition*, proceeding through [KİRTÜ] attractions of YİRTİNÇÜ to final [KİN KËLİGME] constituent dispersal [ÖDLERTEKİ IDUQLAR] with continuous [KİÑ-TËRİÑ] vector NOM`s [laws] to shape a geometry [TİLGEN ËVİRÜ; i.e., rearrangement of matter as proceeding through a continuous change in the relative positions of the constituent atoms and molecules, to become a new geometry (see The New Encyclopaedia Britannica, *Transition-State Theory* and Mirşan 1990, p.215, TKN)], substantiated in the vector machinery of continuous self-perpetuating transformation [UZ SOĞANÇIĞ], proofed through vector-covariant accomplishment [SIDIĞ] of causality [ÇIN-KİRTÜ] (Mirşan 1985, p. 104, SIDIĞ]. Between the initial and final arrangements of atoms there exists an intermediate configuration (called ÖDLEYÜR) critical to the process called the transition or activated state (i.e., ÖDLEYÜR). In the field equation of the Earth the initial state is expressed with number-value 475, the intermediate state with 277 and the final state with 177. The difference 277-177 = 100 is the number-value of activation of the ÖDLEYÜR; that is, OÑ-TËGZİNÇLİG YALTRIDUR TUDRUĞ TİGME (or highest energy) corresponds to the ÖDLEYÜR as the configuration of UTMIŞLAR. By which the energy of the system of YİRTİNÇÜ`s is arisen from attractions of YİRTİNÇÜ`s; i.e., from inter-YİRTİNÇÜ`ic forces.

The TİLGEN TËGSİNDÜRMEK as space inversion operator (called OSUP) has the meaning of reflection in the origin of the space coordinates of the particles of YİRTİNÇÜ with the result of YAÑIRTI TAMDILU [to drop through reflection symmetry] if it is the state of TİLGEN ËVİRÜ [to shape a geometry], but the intrinsic meaning of TİLGEN TËGSİNDÜRMEK is connected with expansion of the universe. In the field equation of the Earth this is to conclude through annihilation of the energy-value 100 (that is, 277-177).

TOLP, design, realization.

TOLPI TÜZÜN, design of arrangement; realization of structure (that is, the *Minkowski* universe).

TOLPI-TÜZÜN UĞAN ARŞI, time dimension of TOLPI TÜZÜN; that is, *Mincowski`s four-dimensional space-time, or universe;* assumed as follows (Mirşan 1990, p.68) :

(1) BİRTEMLEDİ BİR TEG UQŞAŞ (2) ET'ÜZ TİL-KÖNÜLİN BIŞRINĞU (3) TOLPI TÜZÜN YORIĞIN BİRTEÇİ.
(3) The gradient of TOLPI TÜZÜN assures (2) the ethos of forms of evolution (1) in one kind of analogy.

That is, in the universe is every thing only in one kind, but always analogical

The spectral theory of relativity is resulted from Maxwell-Lorentz theory of electromagnetic phenomena. This comparison of experiences we see also in the following sentence (Mirşan 1990, p.120)

(1) TOLPI-TÜZÜN IDUQNIÑ YORIĞIN ARITIP TUTÇI, (2) MANÇU-ŞIRI TEG QUT-KÜSÜŞ ÖRİTİP TURUP, (3) KİNKİ QALPLARTA İRİNÜGSİZİN TURQARU, (4) OL İŞLERİG TOLĞIRU İŞLEYİN.
(2) Producing [ÖRİTİP TURUP] gage invariance like electromagnetism, (1) to direct [ARITIP TUTÇI] the gradients [YORIĞIN] of motive TOLPI-TÜZÜN; (4)—this works must be perfect realized, (3) in order to stay in eschatological parities without expansion.

(1) ALP BİLİGLİG, IDUQ QUTLUĞ MANÇUŞIRI TEG, (2) AYAĞULUĞ TOLPI-TÜZÜN BODISATAW TEG, (3) ALQU ÖDTE OLARQA İYİN ÖGRETİNGÜ ÜÇÜN, (4) AMTI MUNA BUYANLARIMIN ÉVİRÜR MEN. (Mırşan 1990, p.121).
(1) Respective [TEG] the electromagnetism of possessive arrangement of motive invariance, (2) and respective the periodic BODI-SATAW's of TOLPI-TÜZÜN, (4) I am expressing the cosmic manifestations, (3) in order to become in the universal eras the knowledge about this.

This arrangements of TOLPI-TÜZÜN must be current also in the field of the *life*, because it has also the meaning of: Organized [TÜZÜN] bio-anabolic operation [TOLP, anabolism means *continual formation*] or organized bio-anabolic compounds, or organized anabolic compounds, or organic compounds, or organized system. This meaning of the term can be seen to be confirmed by the following sentence (Mirşan 1990, p. 122):

(1) AYI, UZ BOLUR TİRİG ÖZÜG İLTİLMİŞİ, (2) ASIĞLIĞ BOLUR KİŞİ ACUNI BULULMIŞI; (3) ANÇULAYU OQ, TOLPI-TÜZÜN BODI-SATAW TEG, (4) AÑĞA UQŞATU YÏG NOMLAR TÉRKİN BULULUR.
(1) According to experts, the specific primordial [ÖZÜG İLTİLMİŞİ] of life makes transformation [UZ], (2) and the presentation [BULULMIŞI] of nature-mode [ACUNI] of man makes itself mechanical [ASIĞLIĞ], (3) in the manner [ANÇULAYU OQ], like the BODI-SATAW's of TOLPI-TÜZÜN, (4) it founds [BULULUR] also analogues [AÑA UQŞATU] vector NOM's [cosmic laws] verificated [TÉRKİN].

which states us that, all biological activity is accompanied by electrical charges, and TOLPI-TÜZÜN's are in fact part of the general machinery of living in the same basis with living-nature.

TOLU AY [full period], is the period of the universe from mirror image (through reflections image) to mirror image, and YARIM AY [half periods] are the periods from mirror image to reflections image and from this to mirror image; i.e., the periods of formation, at first of only potential energy (first half period), and than, from this to the period of formation of only kinetic energy (second half period) with the convergence to maximal entropy (mirror of symmetry).

TOP, (1) crystalline; (2) whole.

TOPÇA QAMAĞ AL-ALTAĞTA [upon the whole from contents of total], means *including all galaxies of the universe*; so that the galaxies *are not to consider without influence of one to the another.*

TOPULUR YARUQ ÖDVİ, spectrums in the form of crystalline.

TOYLUĞ, collective ; ceremonious.

TÖPÜN (1) to become *'top destiny (manifestation)'*; (2) *spiculum.*

TÖRT İLİG TEÑRİLER, 4 rudimental (or, causal) creations.

TÖRT QORQINÇSIZ EÑREYÜK, four indifferent equivalence's; called also TÖRT İLİG TEÑRİLER.

TÖRT TOĞMAQ BİŞ YOL, 5 paths of 4 births. This expression corresponds in static's to 'a continuous beam with 5 spans and 4 support moments'.

TÖRÜ, law (*see,* NOM).

TÖS, constituent of matter, constituent of subject, substantiality.

TÖSKEKİÇ, (1) repulsive [German *zurückschlagend*]; (2) unsubstantial (see TÖS), in the sense of *'substantial directional, but not substantial'* or *'hindered (prevented) with a substance'* and therefore *'repulsive'.*

TÖZ, enthalpy, preservation, endurance.
TÖZKERİNÇ, strength.
TÖZÜN YILTIZ, massive star.
TSUY, substance.
TUÇ, copper.
TUDA, isotope.
TUĞ BAŞLIĞ, dynast-crown; used for NOM [the fundamental law of the cosmos].
TURUŞ, condition.
TUTA UTMIŞLAR, *see* ANI TUTA UTMIŞLAR.
TUTA-YÍGÜ, the property *to put to work*; that is, *kinetic.*
TUTA-YÍGÜ AŞ, kinetik strengthening; called *kinetic energy. See* also ANI TUTA UTMIŞLAR [the kinetic energy of the moving object].

The energy in general sense is called TAP [energy], which is to assume as BULUÑ-YIÑAQTA TAP [the energy in the potency of existence; or *potential energy*], against that the AŞ [strengthening] is a subject to *kinetic energy*, which is to become from the potential energy of a spring through sufferance or pain (*see* ËMGEKTE ÇONU).
TUYMAQ BİLİG, gravitational wave.
TUYMIŞ, attraction.
TUYUNMAQ, interaction.
TUYU-YAPA [QOQ], atom.
TÜDÜŞ, club (attached atom).
TÜL, outflow; shed, cast.
TÜMEKİN ËÑEYÜ, assembled compound.
TÜRÜK BİL, Turkish Commonwealth.
TÜÜ-EVİNİ, *holomorphic.*
TÜZÜN, order, regularity; arrangement; structure.
UÇ, (1) to fly: (2) the leader: (3) flag.
UD, universal strategy.
UDU, extensive.
UDUM, universe.
UDUM-BAR, universology (that is, cosmology).
UDUZTAÇI, leading (driving) to ...
UĞAN [ÖD, QAÇAN], time.
UĞAN ARŞI, time-dimension.
UĞANLAR, contemporaries.
UĞANLAR QANI, group of contemporaries (times).
UĞULUĞSUZ, talentless.
UQA BİLÜ, conceive.
ULATI, communicative.
ULUĞ, seigniorial; super; covariant.
ULUĞ KÖLÜNGÜ, super space.
ULUĞ KÜÇ, super capacity: that is, independent planet as Venus, Earth, Mars, etc.
ULUĞ YÏL, solar wind.
ULUŞ, population.
UMAMAQ [ÖRGÜT], concept.
UMUĞ-INAĞ, frame of reference.
UNA-ANI, modal qualification.
USADI, corpuscular propelled.
USADI IDUR YARUQLAR, corpuscular propelled spectrums.
USUN IRAQ QALP [QUÇUM ÖKÜŞ ASIĞ, TÖZKERİNÇSİZ YÏG-ÜSTÜNKİ BURQAN QUTI], week interaction.
USUN QO-Ü, catalyst. The metabolic machinery by which chemical changes are brought about consists of enzymes. Essentially an enzyme is an organic catalyst capable of accelerating specific reaction. All

enzymes that have been isolated, have proved to be proteins. In many cases special groups, attached to the carrier protein, can be recognized. Such are termed *prosthetic groups*, called in our text as SUMUR TAĞLAR QANI.

USUN ÖDÜN, correlation.

UTĞURAQ, delivered (surrendered).

UTLI, exhausting.

UTLISIZ, conserved.

UTMIŞLAR, (1) popular, `the winners`; (2) particles of genesis (that is, `new vector potentials`), are defined as follows :

Mirşan, K. 1990; *Prototürk Bilginlerrine göre Astrofizik:* page 222; TT.

QAYU NËÇE ONDIN SIÑAR ULUŞLAR BAR ËRSER, QALISIZ TÜZ UZ ÏDİLİP UTMIŞLAR-UL SAYU; QAWŞATILMIŞ QUWRAĞ ARA BODIMANT ORINTA QAÇAN ËRSER OLURURIN QAMAĞIN KÖRELİM.

If in any quantity the dynamical (cosmic) relativistic-symmetrical populations exists, they are without exception direct transformed to the co-UTMIŞLAR (i.e., co-vector-potentials). *The existence of these can be observed in any time in the charged places [BODIMANT ORINTA] in the circle of advanced [QAWŞATILMIŞ] phenomenon [QUWRAĞ].*

From this and from the execution in ON BUYAN (Mirşan 1992, p.9, line 41 and 42), ATSAÑ TAQŞUTLARI (Mirşan 1990, p, 119) and TAYŞIN-KİRTÜ NOM (Mirşan 1990, p.115,TKN; definition of ALTUN YARUQ), we can define the meaning of UTMUŞLAR also in this way :

UTMIŞLAR = BODI SATAWLAR + YÏG-YORIĞ (ALTI YARIQ)

which is nothing else as the equation of gauge [gage] transformation :

$$^{vector}\mathbf{A}_{NEW} = {}^{vector}\mathbf{A}_{OLD} + {}^{vector}\mathbf{d}\,\varnothing$$

where **A** `the vector potential`, ∅ `the arbitrary function. See :

Misner,C.W.;Thorne, K.S. and Wheeler,J.A. 1973; *Gravitation.* San Francisco: W.H. Freeman and Company; p. 88 and 440.

This equation leaves the electromagnetic field tensor

$$^{vector}\mathbf{F} = -\text{ (antisymmetric part of } {}^{vector}\Delta\ {}^{vector}\mathbf{A})$$

unaffected and this can be expressed as

BODI-YORIĞLAR = BODI-SATAWLAR

because the following definition :

Mirşan, K. 1990; *Prototürk Bilginlerine göre Astrofizik:* page 206.

(1) TUYU-YAPA ÜÇ ÖDTEKİ OL QAMAĞ UTMIŞLAR TUDĞU (2) BODI-YORIĞLARIN AT-RUQ QUT-QOLUNÇIN (3) TOLPI-TÜZÜN YORIĞIN YÏME TOLĞURUP-TUŞĞURUP, (4) TU-YUNMIŞLAR İLİGİNİÑ TUYMAQIN TUYALIM : (5) BU İŞ ÜÇÜN BODI-SATAW YOLIÑA KİR-GÜ ËRÜR, (6) BODI-SATAW BOLAYIN TÏP, BODI-ÇİT ALĞU ËRÜR, (7) BODI-ÇİTNİÑ ALĞU YAÑIN BOŞĞURUP BİLGÜ ËRÜR, (8) BOŞĞUNĞALI KÜSÜŞLÜGLER BU SAQINÇ QILĞU ËRÜR.

(2) The attributive [ATRUQ] *invariances* [these are `elementary particles of a atom`] *of manipulation of BODI-YORIĞLAR* [the invariances of charged fields; e.g., electron of a atom], *(1) which are catched from the UTMIŞLAR of all three conditions* [these are `mass, momentum and angular momentum`] *of accepted (or sensitive) conservation, (3) fills also the fields of TOLPI-TÜZÜN [Minkowski universe], (4) in front of the manner of acceptation of the center of acceptants (that is, nucleon of a atom). (5) For this, it (e.g., electron) enters through the path of BODI-SATAW (e.g., photon), (6) and, to be a BODI-SATAW, it generalizes the BODI-ÇÏT [limiyting charge, limit of charge]; (7) it knows how to staticize the general theory of BODI- ÇÏT, (8) and, for this reason [BU SAQINÇ], it makes use the statical gages.*

UTMIŞLAR-UL, (1) band; (2) co-UTMIŞLAR [vector-potentials].

The sentence *'If in any quantity the dynamical relativistic-symmetrical populations exists, they are without exception direct transformed to the UTMIŞLAR-UL'* (see UTMIŞLAR) means that, we have to search the primal cause of this symmetry not in our universe, but in the formation of our universe in respect to one another universe.

See the following sentence (Mirşan 1990, p. 53; TT) :

(1) QOÇUM ÖKÜŞ ASIĞLARIĞ QOLURSAN BİRGELİ, (2) QOPTIN SIÑAR ULUŞ SAYU QOT-MATIN TËGŞİNİP: (3) QORQINÇLARIN ËMGEKLERİN QORIYU KİDERİP, (4) QORILMAQSIZ ÇIN MEÑİKE QOMIDU İLİŞELİM.

(2) The population of relativistic-symmetrical breakdown (of neutral vacuum) (1) to manipulate the strong gravitational fields, (2) is not only one changing that occurred, (3) but we have, through the shake-off the sufferance's of the labile'ty, (4) to interfere obeyed the real eternalness without defense.

This point of eternalness without defense could have accepted as our mirror of symmetry without transformation in respect to the notion IN-ITIRA ÇAL ['substitution of violation of subjectional direction', or 'reversion of subjectional direction'] : Our universe is arisen from a extinguished universe.

UTRI, positive, even.

UTUŞ, genesis.

UZ, transformation.

UZADI, long-standing.

UZAQ URU, action at distance.

UZANMAQ, continuum.

ÜÇ ASANQI, 3 (kinds of) gravitation's (see Arat 1965\ p. 375).

ÜÇ NOM TİLGENİ, the geometry of 3 NOM's.

ÜÇ OĞUŞ, 3 OĞUŞ's; probably these correspond to magnetic dipole moment, electric dipole moment, and quadruple moment.

ÜÇ ÖDKİ BURQANLAR, BURQAN's in three relations (or, conditions).

ÜLEMİŞ, distributive.

ÜLGÜSÜZ, unpatterned.

ÜN, invocation; manifestation.

ÜNLÜG, invocatory.

ÜRLÜKÜZ, temporary.

ÜSLÜNÇÜ, to go back to primeval state.

WAÇIRA, fast-drift.

WAÇIRA TUWAÇA, fast-drift radio bursts.

WAYTURILIĞ, balance.

YABA, closed, conserved; closed shell.

YAD, stranger.

YAĞI, emissions of spontaneous radioactive decay.

YAĞMUR, jet.

YALAÑUQ, rest-mass.

(1) YANAÑUQLARNIÑ (OĞLANIÑA) (2) YARAŞI KÖRK KÖRKİTİP, (3) YANTURTUÑUZ AYIĞ QILINÇTIN, (4) YAPŞURMIŞ, İLİNMİŞ ATQAĞTIN (Arat 1965, p.52).
(2) The delivery of forms of entity (1) to the conformation of rest-masses (3) has the bodies rescued from helplessness (4) of to be stick dependent quantum's.

so that, we have to consider the *remained [ÜRÜK UZATI] proper-bodies [ÖZ-ËTÜZLERİN]* of the rest-mass invariance's (Arat 1965, p.335). That means, that *M* of Lorenz equation is not the rest-mass, but remained proper body, which can be also equal to zero as by neutrinos and photons. Because all the particles which travel at light-speed have always a remained proper body of zero, it is not speculate on the consequences of *faster-then-light* velocities.

YALINLIĞ, steady.

YALTIRIP, beaming.

YALTRIYUR ËRDİN, (1) brilliant state; (2) photon.

YALWARU, substantiation.

YAM, impinge.

YAM-A-RAÇA, fine structure [plasma gas] raised through impinges of motion.

YANAR ËRNGEK, combustional formation.

YANINÇ, satellite.

YAÑ, Cosmo-gesture, novelty; theory; influence, effect.

YAÑA, new.

YAÑALIQ, (1) the novelty, strangeness of IN-ITIRA-ÇAL; (2) *elephant* [in Sanskrit XASTI (that is, *hastī*)].

YAÑĞARINÇ, renew, renewal.

YAÑIRTI, (1) German *Tagung* [congress]; (2) reflectional symmetry; that is a YAÑALIQ of IN-ITIRA ÇAL, called also GANDA XAST YAÑA.

The YAÑIRTI is the causer of INARU and INARU KËMİŞÜ, so that, the INARU is 'refraction' and INARU KËMİŞÜ the 'reflection' of a medium in which develops the terrestrial conditions, called YİRTİNÇÜ. This process is defined as follows (Mirşan 1990, p.105):

(13) İNÇSİREDGÜ ËMGEDGÜTE, İVİP TËRK TAWRANU İNTKİ, (14) YARAĞ QILINĞU ÜÇÜN, İNİLİ YALWARU İYİN, (15) ÖGİRMEKLİG İŞİG INARU KËMİŞİP, (16) İSTİM TUTÇI ËDGÜ YILTIZ İSİLGÜ QILTIMIZ.
(13) In the heritable process [İNÇSİREDGÜ ËMGEDGÜTE], *(15) the works referred* [ÖGİRMEKLİG İŞİG] *(14) to the* [İYİN] *representative substantiation* [İNİLİ YALWARU] *(13) through the* [İNTKİ] *specific dynamism of formation* [İVİP TËRK TAWRANU] *(14) on account of* [ÜÇÜN] *the acquirements of usefulness* [YARAĞ QILINĞU], *(15) reduced through subjectional shift* [INARU KËMİŞİP], *(16) is shaped* [QILTIMIZ] *as quasi-stellar* [İSTİM TUTÇI YILTIZ] *gonical* [ËDGÜ] *perceptions (images)* [İSİLGÜ], *(that is, quasi-stellar sources, called 'quasars').*
Shorten translation : *In the heretical process the specific dynamism of formation is shaped as quasars through red shift.*

YAÑQIP BİRMEKLİG YARUQ, radio-spectrum.

YAPA, conservation.

YAPIRĞAQ, (1) hooks of conservation; (2) leaf; (3) Van Allen Belts.

YAPIRĞAQ means popular "leaf", but the form YAP-IRĞAQ has nearly the meaning "hooks (catches) of crown", or "equipment of Riemanian metrics (connections." A Riemanian metric is a differentiable assignment of a metric (a means of assigning values) to each point in the tangent space of a manifold.

YAPA TINLIĞ, arbitrary conservation.

YARATINĞU, accomplish.

YARUQ, spectrum.

YARUQ-YAŞUQ. diffracted spectrum; the YAŞUQ [diffraction (i.e., electromagnetic wave)] as a constituent part of a YARUQ; spectral YAŞUQ.

YARUMIŞ-YAŞUMIŞ, diffracted from spectrum.

YARUTDAÇI, supernova.

YASIMUQ, antimatter.

YASMAQ, compliance, concession.

YASUQ, (1) delivery [German *Abgabe*], tax (that is, the violation of the law of parity); (2) ÖKÜŞ-TELİM [legal] violation (violations with dynamical behaviour); that is, the special class of reactions involving *weak nuclear interaction* (called *β-decay*), in which the QALP [the parity law] need not be conserved. This notion is defined as follows (see Mirşan 1990, p.223).

(1) ÖZNİ ÖGÜP, YADNI İRİP, ÖLMİGÜ AZLANU; (2) ÖVKE ÖZE ÖRLETİLİP, ÖÇEYÜ KËGLENÜ; (3) ÖRGÜT TUTÇI TËRZ KÖRÜMÜG ÖRİDMEK BAŞLAĞLIĞ, (4) ÖÑİ-ÖÑİ TSUY İRİNÇÜ YASUQLAR YASTIMIZ.
(1) The degradation to the death praising the 'self' (that is, matter) *and rejecting the 'stranger'* (that is, antimatter), *(2) and the conviction to vanish risen through ÖVKE [ovātiō]; (3) i.e., which began with breakup with contra-aspect concept, (4) it was violated the violations of preliminary TSUY-İRİNÇÜ [substantiality].*

YAŞ, additional time, follow of years. Compare the following meanings of YAŞ : (1) age (e.g., QARI YAŞLIĞ); (2) tear (e.g., YAŞIN AQIDUR): (3) lightening (e.g., YAŞLAP-KÜKÜREP: (4) *yeş* (Tatarish "young": e.g., *yeşi-qartı*): (5) *yaş* (Turkish, wet).

YAŞLAW, lightening.

YAŞUQ, intuition of additional time; spectral diffraction; i.e., *electromagnetic wave;* entity of additional time (or, additional time delay), that is "a diffraction of the spectrum." In modern terminology this can be called "the entity of a electromagnetic wave", by which it is also to consider the success of the time by the formation of a spectrum from electromagnetic waves.

YATWI, horizontal.

YAWALDIRĞU, to give stability.

YAWLAQ, isolated.
YAWUZ ADALAR, fast radiation.
YËK-İÇKEK, neutron.
YID, recoil.
YIDIĞ SASIĞ, effect of smell; that is, gas.
YIDI-YIPAR [YID-YIPAR], the effect [YIPAR] of effective scattering [YIDI]; that is, Compton effect.
YIĞIP QOŞ, publication.
YIL, (1) condition; (2) year.
YILAN, (1) consensus; (2) snake.
YIL-AY, anomalistic year.
YILAYULI, conditional.
YILTIZ, star.
YIÑAQ, potency; elementary particle.
YIPAR, recoil.
YIRĞAW, groove, furrow.
YIŞ, constitution.
YİP, lane.
YİDE-UDUŞU KÖLÜNGÜLER, universological-directioned contents; called also ULIĞ KÖLÜNGÜ [covariant capacity]. We have here to distinguish the meaning of the word UD [universal strategy, or *the strategy of universe*], so that UDUŞU means *universological* and not *cosmological*

The simple meaning of YİDE UDUŞU KÖLÜNGÜLER and ULUĞ KÖLÜNGÜ is *the universe*, called also ALQU [universe; also *universal, encompass*]. Another words in this field are UDUMBAR [universology], ON-ËDGÜ [cosmogony], OL-ONI [cosmoworld].
YİG, (1) vector, vectoral; (2) maximal; (3) true.
YİG ËD, vector article.
YİG-SOĞANÇIĞ, self-perpetuating vector.
YİG YORIĞ, vector gradient.
YİG ÜSTÜNKİ, vectorial-net.
YİL, (1) Latin *i-acto* [YİL]; (2) wind; (3) convection; (4) oscillating motion. It is fire to notice that in 1962 was discovered a remarkable five-minute vertical oscillating motion of the granules of the Sun (see Britannica 1980, Sun, page 801).
YİLVİ, (1) released; (2) special.
YİLVİ YAÑ, special cosmic gesture; that is, "special theory", concerned with electromagnetism and eschatological parities (Mirşan 1990, *p.60-61, 120*); by Albert Einstein called as "*special theory of relativity*", but by ATSAÑ mentioned in the form "*PIRA-TIDYA-ASAN-BUD-PAD* [*formation of gravitational separation in the state of contradiction*] (that is, according to the above-mentioned sentence of Einstein, "the relativity") through YİLVİ YAÑ: which leads, plausible, to BURQAN-AĞ (*p.45, BTYÖ 25*).

The general theory of relativity was developed by Albert Einstein in 1916 primarily in order to deal with gravitation, which is called BODI-ÇITNIÑ ALĞU YAÑI [the general theory of limiting charge] concerned with BURQAN [generalized gravitation in respect to BURQAN-AĞ], QADĞU NI-IZWAN [hard relativity], ALTUN YARUQ [spectrum of function], ÇIN NOM [the true law], or KÖNİ NOM [the conventional law], USUN IRAQ QALP [parity of the removed performance], YİNDEM ARIĞ BODI-ÇİT [limiting charges of characteristic motion; that is, *speed of light*], UZAQ URU [action at distance], YAŞUQ [additional time delay] and A, AW, OM, SWA, XA [preliminary spectrums in five kinds with this five characteristics].

According to distinction of relativity as QADĞU NI-IZWAN [hard relativity] and AZ NI-IZWAN [subordinate relativity], the two distinct theories of relativity can be called as *the general theory of hard-relativity* and *the special theory of subordinate-relativity*, because the special theory a ULATI YAÑ [communicative (won)theory] is and the apparent creation (creation of general theory of relativity) has the capacity to escape the phenomenon from the special realized resistance (Mırşan 1990, p. 204; YANA YİLVİ BARIĞLIĞ QUTRULMAQ KÜÇ ÖZE).

YÏM [<ÏYİM], kalender.
YÏNTEM [YÏNDEM], concrete, verified, real.
YÏNTSİKMEKSİZ YİG MEÑİ, maximal entropy.
YÏNDEM ARIĞ, dissociation.
YÏR, (1) terra; (2) Earth; (3) place, sphere.
YÏRÇİ, guide.
YÏR ÖÑLÜG YARUQ-YAŞUQ, YARUQ-YAŞUQ (that is, 'form of electromagnetic spectrum') with terrestrial source (i.e., AQAŞ).
YÏR-SUB, sub-terra.
YÏR-SUW, terrestrial electromagnetic-radiation.
YÏRTİNÇÜ, terrestrial development, nucleogenesis, massive body. According to the following sentence the references of a YÏRTİNÇÜ are in two kinds (Mirşan 1990, p. 185) :

(1) YILAYULI, ÇINLAYULI İKİ TÜRLÜG, (2) YÏRTİNÇÜKE UMUĞ BOLUR UZ OĞURLUĞ; (3) YÏNDEM-ARIĞ BODI-ÇİT TİP, ULUĞ QO-Ü'LÜG, (4) YİG ÜSTÜNKÜ OL KÖÑÜLÜG İLDİNÜRMEN.
(2) Transformational OĞUR [substance] of reference of a YÏRTİNÇÜ (1) are in two kinds, YILAYULI (conditional; i.e., apparent) and ÇINLAYULI (genuine; i.e., true). (3) They are covariant catalystic (changing) loads as by the BODI-ÇİT [charge excess] of a YÏNDEM-ARIĞ [dissociation]; (4) i.e., vectorial-net propositions [KÖÑÜL], caused through primordial conditions [İLDİNÜRMEN].

In the field of biology the concept of ÇINLAYU is described as follows :

(1) ÇİÇE ËGSÜKSÜZ KÜSÜŞ QANTURUR, (2) ÇINTAMANI TEG BËRKİN BULĞULUĞ. (3) ÇİMSİZ, SİLVİSİZ, MÜNSÜZ, QADAĞSIZ, (4) ÇINLAYU UDUMBAR ALP TAPIŞĞULUĞ; (5) ÇIĞSIZ-ÜLGÜSÜZ ËDGÜ NOMLARLIĞ, (6) ÇIBIQI-BUDIQI YAPA YATILMIŞ, (7) ÇINSU NOM TÖZİNTE UZ ORNAŞIĞLIĞ, (8) ÇIN SALA SÖGÜTKE YÜKÜNÜRMEN (Mırşan 1990, p. 204).
(1) The tissue certifies [QANTIRUR] the gage without defect, (2) to compose [BULĞULUĞ] the BËRKİN [life-protecting defense mechanism] in his real state [ÇINTAMANI TEG]. (3) Being seizeless, wipeless, instable, stickless, (4) the ÇINLAYU [genuine] of UDUMBAR [universology] is possessive orientated; (5) that means, to become the ËDGÜ [gonical] laws without standard amplification [ÇIĞSIZ ÜLGÜSÜZ], (6) its ÇIBIQI-BUDIQI [branches of rods] lies conserved.(8) So that, I am thankful to the realized rip (undo), (7) which placed to enthalpy of true NOM's through transformation.

YİVİK, arrangement.
YOÇAN, a royal days march for the pedestrian army. For the determination of this unit, we consider the march of AT ÖG [Alexander the Great] from Zelea to QAPAĞAN [Samarkand], the march to YİTİ ËRİN [Seven Fortified Places] on the River ÖKİ SUUQ BAŞ [Polytimetos] and the march to OQ-OMUQ BOLIQ [Buhara] inclusive :

The YOÇAN OF AT ÖG = approximately 15,000 km/2,200 days = appr. 7 km. For the still near marches and separately to become the conformity with our physical calculations we respect this value as

YOÇAN = 7.12770544 km.

YOĞI, observer.
YOQ, annihilation.
YOQINĞA, fragment.
YOL, (1) path; (2) repetition.
YOL-YARUQ, spectral repetition.
YORIĞ, comment; gradient, course.
YÖRÜG, boundary.
YÖRÜÑ, descent of edge (that is, convection).
YÖRÜÑ-YİPİN, lane (i.e., the irregular granules of the Sun surrounded by a narrow, relatively dark, lane) caused through YÖRÜN [outward transfer of angular momentum and of matter].
YULA, pull.
YULTUZ [MUNÇUQ], planet.
YUMQI [YUMQIĞU], integration.
YUUÇAN, that what washes off, that is the unit of YUULAR; called, *photon.*
YUULAR, smoothing. wash, by which YUU means "to wash off".

YÜDE İLDİNÜ, intrinsic origination (that is, "hydrogen").
YÜGERÜ, obtain; realization; activation.
YÜGÜRÜ-QAÇA BÏŞ YOLLARTA YÜK-YÜTE YALQIQIP, flaming up through load-emission with escape velocity in five repetitions (Mirşan 1990, p.243).
YÜKÜNMEK QILALIM, we consider.
YÜRÜÑ ARIĞ ËDGÜ NOMLAR, the NOM's of extentogonical or expansogonical transition (movement, trajectory).

The assumption of AĞILIQ [free; i.e.,turbulent state] helps to explain the fact that, apart from regular recessional velocities, galaxies also possess YÏG-YÖRÜGLÍ YILAYULI [vectorial boundary conditional] or randomly distributed YÜRÜÑ [transitional] velocities which URUP [< UR-AP, overlap or overcome] on the simple pattern of the general disperse motion, called YÜRÜÑ ARIĞ ËDGÜ. Indeed, the study of turbulence in fluid materials shows that this motion can be considered as an interplay of individual eddies of widely varying sizes, with the total energy about equally distributed between their translational and rotational motions. It may be added that the assumption of a violent turbulence in the primordial gas also helps to explain the origin of interstellar gas, called [Mirşan 1990, p.276) *AQIĞSIZ OĞUŞ NOMLUĞ ËT'ÜZLÜG ALQU NOM TAYAQI ADA QAÑ [the radio origin, ADA QAÑ, on which supports the universal laws of the event 'interstellar gas']* (seeThe New Encyclopaedia Britannica,1980).
YÜRÜNDEK, orbit.
YÜRÜNTEG, convergent [meeting at the same point].
YÜRÜÑ, trajectory.
YÜT [YÜDEMEK, YAĞI, QUDULUŞU], emission.
YÜZ [YÜÜZ], (1) topology; (2) part, zone; (3) face; (4) hundred.
YÜZ-YÜZEGÜ, formation of topology.

A Short Reflection on the Elementary `Building Blocks` of Reality According to the Texts on Physics and Astrophysics

Our theme is physics, and physics deals with the fundamental questions on the structure of matter, and the interactions of the elementary constituents. Britannica defines it as follows (1980, micr., vol. VII, p. 979) :

Physics, scientific discipline that is concerned with energy and matter and their interaction with one another.

But our Proto-Turkish scholars have a little bit another opinion about it (Mirşan 1990, p. 27) :

(1) ÖGEN-KÏYELER TÜPİNTE, (2) ÖKÜŞ TËLİM WAZIRLIĞ, (3) ÖÑÏ-ÖÑÏ ÖÑLÜG QUMLARI, (4) ÖZİN ÖK UZQIA TÜLTEKLER (Mırşan 1990, p. 27).
(1) In the basis of matter, (2) physics is a dynamical behaviour, (4) which forces (3) the precedent elementary particles (4) to transform.

The ÖÑLÜG QUMLAR [elementary particles] of this text can be translated also as *`particles, which are the source of a given state of matter`*. ÖÑÏ-ÖÑÏ [precedent, or preliminary] of our text means that the ÖÑLÜG QUMLAR are always in change. This can be illustrated as follows :

The ultimate constituents of matter are three elementary particles, electron, proton, and neutron. But the neutron has also its precedent (preliminary) elementary particles according to the equation :

Neutron = proton + electron + antineutrino of electron.

This precedent particles are called YIÑAQ`s [potencies], and for the building of matter from the YIÑAQ`s we can consider the following 4 equations, called *`the carbon-nitrogen cycle`* :

1. $C^{12} + H^1 = N^{13} + \gamma$, and $N^{13} = C^{13} + e^+ +$ Neutrino
2. $C^{13} + H^1 = N^{14} + \gamma$
3. $N^{14} + H^1 = O^{15} + \gamma$, and $O^{15} = N^{15} + e^+ +$ Neutrino
4. $N^{15} + H^1 = C^{12} + \mathbf{He^4}$.

In this reaction the nuclei of carbon and nitrogen are used as catalysis to transform hydrogen into helium. As final result of 4 BULUÑ`s (i.e.,4 hydrogens) we have one SÏM (i.e., $He^4$); that is, `2 protons + 2 neutrons`, or `4 protons + 2 electrons + 2 antineutrinos`, or **8 YIÑAQ`s**, maintained from 4 protons = 4 YIÑAQ`s. This case is expressed as follows (Mirşan 1990, p. 195) :

(1) TÖRT YIÑAQ TÖRT BULUÑ SËKİZ YIÑAQ BOLUR BULUÑ SAYU, (2) SËKİZ SİM KÜZ-ËDGÜ TEÑRİLERİG LIN-XUA ÖRGÜN ÖZE OLURMIŞIN SAQINIP, (3) ÖZ ÖZ-BİLİGLERİ TUTA ÖRT-YALINLIĞ KÜZ-ËDGÜ TURMIŞIN SAQINMIŞ KËRGEK (Bang-Gabaın 1931,p.328).

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(1) TÖRT YIÑAQ TÖRT BULUÑ SËKİZ YIÑAQ BOLUR BULUÑ SAYU, (2) SËKİZ SİM KÜZ-ËDGÜ TEÑRİLERİG LIN-XUA ÖRGÜN ÖZE OLURMIŞIN SAQINIP, (3) ÖZ ÖZ-BİLİGLERİ TUTA ÖRT-YALINLIĞ KÜZ-ËDGÜ TURMIŞIN SAQINMIŞ KËRGEK (Bang-Gabaın 193 1,p.328).
(1) That 4 YIÑAQ`s [potencies] in the state of 4 BULUÑ`s [elements] gives a BULUÑ [that is the element He of the carbon-nitrogen cycle] with 8 YIÑAQ`s (see above),(2) it is to consider that through the reductions of a SİM [noble element] created 8 achievements (e.g., the noble gas He, and Li, Be, B, C, N, O, F) are placed on a manifold organ (i.e., to a cycle of the periodic table of elements),(3) so that, it is to consider that it had occur a steady exothermic reduction to become specific self-consciousness.

KÜZ-ËDGÜ`s [gonical reductions] and LIN-XUA ÖRGÜN`s [cycles of the table of elements] of our text are the proves to the *charges* of ÖÑLÜG QUMLAR (see p. 38).

To gain the trust of the reader about Proto-Turkic texts, we will look at the worldwide famous theory of astrophysics, called the uncertainty principle (or principle of indeterminacy), discovered in 1927 by the German physicist Werner Heisenberg. It states that, locating a particle with increasing precision necessarily increases the uncertainty of its momentum. That means that, *`a quite accurate measurement of one observable involves a relatively large uncertainty in the measurement of the other`* (see Britannica 1980, Macr., vol. X, p. 253).

This principle is called BADIL ÖKÜŞ ËT`ÜZ TİL-KÖÑÜL [the principle of inordinate events], and is expressed from BRATYA ŞIRI [principle of brotherhood; that is, *the principle of indeterminacy*] as follows (see Mirşan 1990, p. 216) :

(1) BAŞLAĞSIZTIN AMTIQI BU ÖDKE DEGİ, (2) BADIL ÖLÜŞ ËT-ÜZ TİL-KÖÑÜLÜMTİN, (3) BASA YANA AZ ÖVKELER BİLİGSİZTİN, (4) BAR-BOLMIŞÇA QILINÇIMIN ÖKÜNÜRMËN.
(1) From the beginning-less condition up to the present condition,(2) the principle of inordinate (un-

legal, unlawful) events, (3) is that, the momentum of the subordinate observable quantities (or subordinate ovatio`s) are uncertain, (4) because specifying the location is ordinate.

Here also we see the reason of the uncertainty principle, which is not expressed by Heisenberg, and moreover, it is a better text. It is an ultimate reality and meaning of the uncertainty principle. That we have the right view in this circumstances is that, there exists another expression of the uncertainty principle, that shows that this principle is well known in Proto-Turkish (Mirşan 1990, p. 217) :

(1) ÖVKE NIZWANI ÖZE QUTURUP (2) ÖGSÜZ-KÖÑÜLSİZ ËRTİLER; (3) ÖZ-TÖZLERİÑ OQITIP, (4) ÖGLERİN-KÖÑÜLLERİN YIĞTIÑIZ.
(1) Becoming intensive through the relativity of observable quantity, (2) they have produced the impossibility of identification; (3) and so, describing their self-preservations, (4) they have involved the possibility of their identification.

The ÖGSÜZ-KÖÑÜLSİZ ËRTİLER (i.e., uncertain systems) of this text is another art of expression of BADIL ÖKÜŞ ËTÜZ TİL-KÖÑÜL [the principle of babbled ordinate events], also called BIRATYA ŞIRI [the principle of brotherhood].

The text below considers the pronominal art (e.g., for me) of expression of Proto-Turks, and it is very interesting to read the following lines of SILIĞ TİGİN (523 BC) (Mirşan 1990, p. 244) :

(1) ACUNLAR SAYU QIZ ËT'ÜZÜNTE TOĞMAYIN TİP, (2) QUT-KÜSÜŞ ÖRİTÜ TËGİNDİM.
(1) Because it is not possible for me to be born from the event of the first procedure as it was valid for ACUN`s [nature-modes; creations; worlds]; (2) therefore I tried to verification of gage invariance.

From this Proto-Turkish definitions of notions one can perceive that the notions also refer always to cosmology. We see this by the following definition of magnetism (see Mirşan 1990, p.34-35) :

(1) ASURI BAŞLAP TÖRT YOLLARTA BARIP TOĞĞULUĞ, (2) ALTILI İKİLİ-TËGİNÇSİZLERTE İSTİM TURĞULUĞ, (3) ANTA TËGİNGÜLÜG QILINÇIM ËRSER, ËRKSİZ SERGÜLÜG, (4) ARIZUN-ALQINZUN QŞANTI QILIP BOLZUN ËRTGÜLÜG.
(1) To be born, arrived in 4 paths that began from ASURI, (2) and to be quasi-conditioned in the dipoles with 6 values; (3) if they are aligned, they represent dependence, (4) and if they point in haphazard directions, they annul each others effect.

The atoms of a metal are tiny natural magnets, which point in haphazard directions, so that they annul each others effect. If some or all of these tiny magnets (i.e., atoms of metal) are aligned, they reinforce each others effect and the piece of metal containing them is magnetized (see The New Space Enc., p. 159). Consequently, the last two lines of our text expresses magnetism, but what does 6 values, 4 paths and ASURI mean ?

It is a matter of atoms, and therefore *the six values* must be *six kinds of elementary particles*, because the ultimate constituents of matter are three elementary particles : the electron, the proton, and neutron; and with antiparticles of this elements [these are : positron, antiproton, and antineutron] we have our 6 values. But the electrons themselves are not to be regarded as material particles, because they are not made of anything; and, therefore, they can not be regarded as TOĞĞULUĞ [to be born]; i.e., proton, neutron and two antiparticles of these are *4 paths* of building a matter (matter-building). We perceive this also from the following lines (see Mirşan 1990, p. 77) : *`Six PARAMIT`s with 4 contents`*, by which PARAMIT means *'polarized*, or *independent possible orientations'*. From ALTI QAÇIĞ ÖZE AZMIŞLAR [six rays and their spurious secondary rays] (Mir/1990, p.240), ÜÇ TÜRLÜG YAWIZ ADALAR [fast radiation in three kinds] (Mirşan 1990, p. 243), and ÜÇ TÜRLÜG QUT [invariance's in three kinds] one is also able to conclude that it deals with elementary particles. Therefore, ASURI must have the meaning *`primeval gravitation`*; i.e., *`primeval matter`* [German, *Urstoff*], called QOPTIN SIÑAR BURQANLAR [gravitation's, symmetrical from breakdown] (Mirşan 1990, p. 48), or QOPTIN SIÑAR ULUŞ [populations, symmetrical from breakdown] (Mirşan 1990, p. 53); that is, gravitation's (i.e., populations) arisen from the breakdown of the vacuum into a charged and polarized space (see Greiner-Hamilton 1980, p. 154-163), to be found in the state of unstable vector fields.

In Hindu mythology, the *asuras* (i.e., ASURI`s) and *devas* together churned the milky ocean, in order to extract from it the *amrta*, the elixir of immortality. This *amrta* can be the TIDIĞ [viscous-flows] arisen from gravitational collapse (Mirşan 1990, p.83) :

(1) APAM BİZNİÑ BU YAŞIMIZ ALQINĞU ÖD BOLSAR, (2) ALQU TÜRLÜG TIDIĞIMIZ ALQINZUN UTĞURAQ; (3) AMITA-ABA BURQAN YÜÜZİN YÜGERÜ BİZ KÖRÜP, (4) ARIĞ

SUQ-AWADI ULUŞTA TOĞALIM TËRK TAWRAQ.
(1) Because our additional-time (i.e., entropy) as our guide is a divergent condition, (2) our contradictions (or viscous-flows) in universal (of all) kinds will be divergently surrendered, (3) by which we shall see the activation of topology through AMITA-ABA BURQAN, (4) and we shall be born in the population of recessive SUQ-AWADI as a dynamical complex.

SUQ-AWADI [enviable overturn; Sans. *causing bliss*; i.e., paradise] is a expression used for *galaxy-birth.* AMITA-ABA BURQAN has nearly the meaning *`tumble tendentious gravitation`*; i.e., the gravitation of SÖNGÜ QILINÇ [collapse], and has the similar meaning to AMITA-AYUSI SUDUR [the emancipation of the tendency of expression], which is described as follows (Mirşan 1990, p. 59) :

(1) AÇA ADIRA NOMLAMIŞ (2) ALQU KÜSÜŞLERİG QANTURTAÇI, (3) AMITA-AYUSI SUDURUĞ, (4) ADINLARQA ASIĞ BOLZUN TİP.
(3) The AMITA-AYUSI SUDUR, (2) which have to satisfy the universal gages, (1) and pass the law through preliminary (opening) distinction, (4) is a mechanism to become changes.

Thus, the *amrta*—which has in Proto-Turkish the meaning of *`that which forces to become identical`*—must be the building material of AMITA-ABA BURQAN, and, according to the following text, the YAWIZ ADALAR [fast radiation's, that is *`cosmic rays`*] are to be considered as *`identical`* (Mirşan 1990, p. 243) :

(1) AÇQIZ BAŞLAP ÜÇ TÜRLÜG YAWIZ ADALAR (2) AMTIQIA OQ TAWRAQ BAQIP AMRILIP, (3) ARQA QAMAĞ BİŞ ACUN TINLIĞLAR OĞUŞI (4) ALASIZ BİR TEG MEÑİLİG BOLZUNLAR.
(1) Because the YAWIZ ADALAR in three kinds henceforth from the beginning of AÇQIZ [inauguration of the procedure of structure of the universe] (2) are identical, and which remained dynamical until now, (3) the substances of arbitrariness of subsequent all five ACUN`s [nature-modes; i.e., natural dispositions, creations, worlds] (4) has to be an eternalness like the neutral (without character) vacuum [BİR].

The matter will be evaporated and this evaporation is called YARUQ [spectrum] (see Mırşan 1990, p. 158) :

(1) OL BURQANLARTIN YARUQ ÖNTÜRÜP, (2) TÖRT TOĞMAQ BİŞ YOLTAQI TINLIĞLAR ËT'ÜZİNTE TËGDÜKTE, (3) AĞIR TSUY AYIĞ QILINÇLARI ÖÇÜP, ËT'ÜZLERİ QODUP, (4) ALQU BURQANLAR ULUŞINTA TOĞMIŞIN SAQINMIŞ KËRGEK.
(2) Stipulated in the event of arbitrariness of the four births of five paths, (1) after development of spectrums from this BURQAN`s [gravitation's], (4) it must be considered that they are born in the populations of the universal BURQAN`s (3) in the result of extinguishment of stimulated formation of their heaviness, because of their proto-events.

This theme is also expressed in this way (Mırşan 1990, p. 80) :

(1) ADASIZ-USUN YAŞAMAQTA ULATI, (2) ALQU TÜRLÜG KÜSÜŞLERİ QANIP BÜTÜP, (3) ADAQ SOÑINTA TËRK ÖDÜN, (4) ABITA BURQAN ULUŞINTA TOĞMAQLARI BOLSUN.
(4) It shall be realized they are born in the population of ABITA BURQAN [binding gravitation] (3) in the relation (condition) formed in the result of last condition (final value; that is, `neutron star`), (2) after which they have realized all KÜSÜŞ`s [gages], (1) which communicates to live until the particle state, by which the radioactivity is not valid.

In the Proto-Turkic texts we also see that the tenets of physics and astrophysics are in the sphere of human existence interpreted, and I think that, the Chinese and Sanskrit texts of Buddhism are such interpretations. The paragraph above is, for example, interpreted as follows (Mirşan 1990, p. 59) :

(1) AĞTUQ BOLUP İSİG ÖSÜM ÜZÜLGÜ TUŞTA, (2) ALQU QILINÇLIĞ TIDIĞLARIM YUMQI TARIQIP, (3) AMITA-AYUSI BURQAN MAÑA YÜGERÜ KÖZÜNÜP, (4) ARDUQ MEÑİLİG YİRTİNÇÜKE BARIP TURAYIN.
(1) At last as my soul departs my body, (2) the integration of my contradictions (viscous-flows) in universal kinds shall be contracted, (3) after which AMITA-AYUSI BURQAN [the BURQAN with the tendency of revolution] is realized for me, (4) and I shall live in the extraordinary eternal terra reaching to it.

TARIQIP means here to be contracted through dispersion of energy in the form of matter (called *mass-defect*) as in the case of *mass of two protons = mass of deuterium + mass of İDİ SAÇILMAQ* [positron and neutrino].

In this reaction one of the two protons is converted into a neutron with the simultaneous creation of a positron, and a neutrino, by which `*positron + neutrino*` are the energy equivalents of the reaction. This case is expressed also in the following text :

(1) AĞIR AYIĞ QILINÇI (2) ARIYU KËTİP TARIQIP, (3) ABITA BURQAN ÜKSİNTE (4) ADIRTLIĞ TOĞĞALI BOLURLAR (Mirşan 1990, p. 136).
(4) They are born through curvature (separation) (3) in the bristle up (erection) of ABITA BURQAN [binding gravitation], (1) by which the expression of their gravity (2) being contracted through removal.

Einstein conjuncture's that the presence of a gravitational field causes space-time to be curved. By our text above we have an equivalent expression to this conjuncture, that the birth of matter (i.e., gravitation) can only be realized through erection (to be perpendicular) of the vector value of the matter to a curvature, and through simultaneous reduction of the primeval value of this matter (see Mirşan 1990, p. 136). That means, the formation of matter has the similar proportion to formation of `spurious` secondary rays, in comparison to real (primary) cosmic rays.

Atomic nuclei, especially hydrogen and helium, having very large energies because of their enormous velocities which enter our atmosphere, are called YAWIZ ADALAR [fast radiation's], or *primary cosmic rays*, or *cosmic radiation*. None of the YAWIZ ADALAAR reach ground level themselves, but in colliding with atoms of atmosphere they impart their energies to the AZMIŞLAR [spurious rays], called also İKİNTİ ADALAR [secondary radiation's] and these are what we observe at lower levels. The occurrence is described as follows (Mirşan 1990, p. 137) :

(1) AZUÇA KİMLER KÜSESER, (2) ABITA BURQAN ÜKSİN KÖRGELİ, (3) AŞNUÇA LIN-XUALIĞ ORUNUĞ (4) ADIRTLIĞ TOĞĞALI SAQINĞU OL.
(1) Who gages to the spurious state, (2) to assure the erection of ABITA BURQAN [gravitation of synthesis], (4) cares the birth through ADIRTLIĞ [curvature, separation] (3) in the sphere of effective manifold.

The reason of collapse through İKİNTİ ADALAR [secondary radiation's] is found as follows (Mirşan 1990, p. 168) :

(1) ÖLÜGSÜZ BUYAN, ËDGÜ QILINÇ, QUT ASILUR, (2) İKİNTİ ADA ÖÇİGÜ ÜÇÜN SAQINÇ AYU BİRELİM. (3) İNGİR OĞURTA TAĞDIN SIÑAR YÜZLENİP, (4) YİME, ANÇULAYU SAQINÇ QILIP, (5) TARNI SÖZLEMİŞ KËRGEK ONTIN SIÑARQI BURQANLARIĞ, (6) YULTUZ TEG YARUQ-YULA BËLGÜRTİP. (7) ËDGÜ YIDLIĞ-YIPARLIĞ TÜTSÜKİN KÖYÜRMİŞİN SAQINIP, (8) ONTIN SIÑARQI BURQANLARIĞ TAPINMIŞ KËRGEK.
(2) We shall express also the circumstance for the extinguishment (collapse) in the form of second radiation's, (1) to arrange the gravitation's of invariance's, and that in the case of lethal-less .manifestation.
(3) In the causing apparatus they (i.e., the first radiation's) become a topology, which is relativistic-symmetrical from trap (attach)**, (4) and, according to this, (5) the cosmo-symmetrical gravitation's must verify a contraction, (6) determining spectral pull as in the case of a planet. (7) So that, we consider the excel of the increase in the wavelength through the gony [ËDGÜ] of Compton effect, (8) and it is to judge that, this is within the cosmo-symmetrical gravitation's.*

Comment :
*Because the word *'symmetric'* is current in physics, we have used it equivalent to SIÑAR, which expresses also the notion 'similar'. For example, the right hand of a man is SIÑAR to his left hand.
**Foe example, a spectrum attached to the gravitational field of the Earth will confirm to the topology of the Earth in this zone, so that it has to direct to the Centrum of the gravitation of the Earth, and thus it becomes SIÑAR to his first (attached) form.

According to this (and according to Einstein`s general relativity), space-time is curved, and this curvature is equivalent to the presence of a gravitational field. Expressed in another way, fast radiations are to be considered as dead phenomenon of the universe, which are not bend, and thus not influenced from gravitation, compared with spurious rays of space-time; i.e., born matter. On the other hand, the circumstances to bear a matter is the main fundamental of the steady-state theory, and the apparatus to bear the matter is called DİYAN [in Buddhism *meditation*], which compensates the notion *laser* (or

maser) of our times. Naturally, it is very difficult to interpret oblivion old words and notions of Proto-Turkish, and therefore they have to be hard discussed between scholars. For example, in the following text about the photochemical reaction the word İNÇE [absorption], BADĞALI [chemical], and TËKİRİLİG [effect] completely forgotten and the word KÖÑÜL has the meaning : tuning, disposition, psyche, phase, continuous variable, instability, tendency to formation, proposition, electron, will-power, and in this text we will translate it as *incidentally*, because a photochemical system may store light energy from the Sun as chemical energy and then, only incidentally to the photochemical process, release that energy as electrical energy (Mirşan 1990, p. 230) :

(1) KÜN TËKİRİLİG BOLTUQTA, (2) KÜN BADĞALI BARTUQTA, (3) KÜSÜŞ ÖRİDİP OL ÖDTE, (4) KÖÑÜLTE İNÇE TİP SAQINĞU OL.
(1) If it realized the photo-effect, (2) resulting a photochemical reaction, (3) broke up a gage in this relation, (4) it cares an incidentally absorption.

`To break up a gage` means here *`to initiate a transition from one state to another state`*, e.g., from the state O_2 to the state O_3.

A comparison to the above mentioned notion of *`evaporation of matter`* (see p.)is given in the establishment of the violation of parity law, in Proto-Turkish called YASUQ [delivery, tax; German *Abgabe*].

The law of parity is violated by the week interactions as in the beta decay : **n = p + e⁻ + anti-neutrino.** By this process the antineutrino (of the electron) remains instable and, as an antimatter, it can not exist longer, because it joins with his negative particle, by which the neutrino pair disappears, called YOQ [annihilation]. But, because of this behavior of antineutrino, if we do not take into account the energy and momentum carried by this mass-less particle, the three decay quantities would appear not conserved. This case is called YASUQ, and defined in our text *'Cosmic Manifestation 4'.*

According to this the URAM [ultimate reality and meaning] of the violation of the law of parity is the eschatology, by which emerges the antimatter from the matter. This case is also defined in the following form (Mirşan 1990, p. 223) :

(1) ÖZNİ ÖGÜP, YADNI İRİP, ÖLMİGÜ AZLANU, (2) ÖVKE ÖZE ÖRLETİLİP ÖÇEYÜ KËGLENÜ, (3) ÖRGÜT TUTÇI TËRZ KÖRÜMLÜG ÖRİDMEK BAŞLAĞLIĞ, (4) ÖÑİ-ÖÑİ TSUY-İRİNÇÜ YASUQLAR YASTIMIZ.
(1) The degradation to the death praising the `self` (that is *`matter`*) *and rejecting the `stranger`* (that is *`antimatter`*), *(2) and the conviction to vanish rise through ovātiō's* (or observable quantities); *(3) i.e., begun with breakup of contra-aspect concept, (4) it delivers the deliveries (i.e., YASUQ`s) of preliminary substantiation*

Now, the expression *`observable quantity`* (that is, proton and electron of the beta decay) is used very cunning, because the antineutrino of beta decay is not visible. The *`preliminary substantiation`* is used for verification of parity law, which is defined in *'Cosmic Manifestation 7'.*

The last line of this text means that the YASUQ is an uncertainty. The double-sided expression according to parity and violation of parity is to observe also in the following text (Mirşan 1990, p. 223) :

(1) UQA-BİLÜ UMAMAQTIN OĞATIP QALTIMIZ, (2) UZ ÖDLEMİŞ ÖD ËRİGÜN UNITIP SALTIMIZ, (3) UNA-ANIÑ TILTAĞINTA TËTRÜ ËVRİLİP, (4) ODUN NISWANIQA ARSIQIP UTLISIZ BOLTIMIZ.
(1) Because they lost the concept of `to be conceived`, *(2) we have forgot that there are relations related through transformation; (3) shaped through convert expressions of modal qualifications, (4) and so, conserved through charge conjugation rescript.*

The modal qualifications are converted through charge conjugation symmetry: this means that, we do not have an anti-world. The antimatter is created through transformation to build the matter; therefore, antimatter is a mortar of the matter. The ultimate reality and meaning of this tenets is that, it exists none violation of the parity law, but it exists YASUQ [tax] of this law.

Text 1
ON QUT QOLUNÇ
The manipulation of Cosmic Invariance's

Text 1
ON QUT QOLUNÇ
The manipulation of Cosmic Invariance's

Summary

An old Turkish text (about 6th century BC) describes the conservation laws with the title ON QUT QOLUNÇ. The text mentions about all fields of conservation laws of energy and mass, parity, violation, physical property, reflectional symmetry, gage invariance, arbitrary extensive property, etc. Surprised is the use of modern notions and modern expressions with the rooted terms of the science, by which we have also large contributions to our science of physics and astrophysics.

Arat, R.R. 1965; *Eski Türk Şüri*, Türk Tarih Kurumu Yayını, VII. seri, No. 45; p. 134-136.

OQIDU SÖZ
Introduction

(1) UTMIŞLARNIÑ WIŞAYI, BUDA AWATANSAQA, (2) ULUĞ KÖLİNGÜ SUDURTA UZ TİZİP NOMLAMIŞ, (3) UĞANLARNIÑ *"ON QUT QOLUNÇ"* YORIĞI BU NOMUĞ (4) UNA-ANI İYİN KËZİGÇE OQIDU SÖZLELİM.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, p. 46.

(1) The victory of UTMIŞLAR, the BUDA AWATANSAQA, (2) become NOM, accelerated through transformation, during the emanation of Super Space (super or covariant capacity), (3) and we shall interpret this NOM [law], which is commented by the contemporaries as `The Manipulation of Cosmic Invariances`, *(4) with its modal qualifications*

BİRİNÇ BUYAN
Cosmic Manifestation 1
YARATINĞU YAÑI
The Theory of Accomplishment of the NOM

(5) YATWISINÇA, TİKVİSİNÇE ON SIÑAR, ÜÇ ÖDKİ, (6) YALAÑUQLAR ARSLANIÑA YUMQIQA QALISIZ, (7) YABA QAT-QAT ËRKLİG TOORI ALQINÇSIZ KÖRÜGLÜG, (8) YARATINĞU YAÑI ÖZE YÜKÜNMEK QILALIM.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, p. 203.

(8) We consider the theory of its (i.e., NOM`s) accomplishment (creation) (7) with successive closed (or conserved) shells (systems, nets), which are explicit indivergent, (5) being in the horizontal and vertical dynamical (or, cosmical) relativistic symmetrical, and that in three relations (conditions), (6) the ARSLAN of rest-masses included.

İKİNT BUYAN
Cosmic Manifestation 2
The BURQAN
Gravitation

(9) BİRER QOĞTA QOĞ SANINÇA NOM OĞUŞ OL OQ, (10) BİRERİNTE BİRLE TOYLUĞ BURQANLAR SAQINIP; (11) BİR-BİR ÜNTE UZ TAQŞUTLUĞ TALUYLAR ÖNTÜRÜP, (12) BİRER BURQAN ËDGÜLERİN ÜR-ÖDÜN ÖGELİM.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK;* p. 117.

*(9) Although the share of each particle, according to the number of particles, allots one NOM, (10) in each of these the together celebrated BURQAN's are disposed; (11) which in the given invocation (*or, *appearance) developed to the transformational pulsed propagation's*, (12) and we have to note down that, there is only one BURQAN in each point**.*

Comment :

*That means 'similar to electromagnetic wave radiation, in the form of pulsed radiation', and that according to a transformation.

**According to unlike electromagnetic field theory, two or more electric or magnetic fields superimpose by simple addition to give the total fields, which must be expressed in our text as a BURQAN of the points of this field; i.e., acceleration of coordinate according to the superimposed fields.

Thus, the BURQAN's are curved constants of a geometry in space and time, and this is expressed in *Cosmic Manifestation 1* as a 'net'.

ÜÇÜNÇ BUYAN
Cosmic Manifestation 3
The TAPIĞ
Spatial Energy*

(13) ALQINMAQSIZ YİG-ÜSTÜNKİ TAPIĞLAR İLTINÜ, (14) ANI TUTA-UTMIŞLARQA AYAYU TAPINIP; (15) ANTA-BASA QUT QOLUNMAQ KÜÇÜNTE QILINMIŞ, (16) ANUDARA ÖSELİKSİZ TAPIĞIĞ TUTALIM.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK;* p. 232.

*(13) Respecting divergence-less primordial condition of the vector-net spatial energies, (14) and the rulers on it (*or, *on substance), (16) because of this the spatial energy is constant, (15) therefore the storage is manipulated.*

Comment :

To: **ANI TUTA UTMIŞLAR [the rulers on it (that is, on substance)].**

'Capacity to do work' is *energy*, and 'the property of the moving object' is *kinetic energy*; and therefore, 'the rulers on substance' is used for the definition of *the kinetic energy of the object*

To : **QUT QOLUNMAQ KÜÇÜNTE QILINMIŞ [performed to manipulate the storage's (invariance's)].**

'Stored energy that depends upon the relative position of various parts of a system' is *potential energy,* and therefore 'the storage is manipulated' is the expression for *the potential energy of a system.*

***Our text** expresses the Conservation of Energy as : *Primordial condition of the vector-net TAPIĞ without divergence = The ruler on it + manipulated storage* = Constant: i.e., Kinetic Energy + Potential Energy = Constant.

In its elementary form, the law of conservation of energy (kinetic + potential) is always a constant. When it is said, for example, that the kinetic energy of a moving object has been transformed into the potential energy of a compressed spring, what is really meant is that, on a microscopic level the atoms of the spring have been pressed closer together, so that, there is a greater amount of potential energy in the electric fields between the atoms of the spring. This increase of potential energy is associated with an equal decrease in kinetic energy of the object which caused the spring to compress (Van Nostrand's SCIENTIFIC ENCYCLOPEDIA. 1976; p. 654). But, in our text proved not the compression of the atoms of the spring, but the rarefaction.

TÖRTİNÇ BUYAN
Cosmic Manifestation 4
The YASUQ*
Violation*

(17) KİRTGÜNMËDİN TILDAĞ, TÖSKEKİÇ ÖDÜN YIĞILMIŞ, (18) KİKİR QAQAÇ TEG, ÜÇ AĞUTIN KİÑ-ALQIĞ TÖRÜMİŞ; (19) KİNTSÜ MÜNLÜG YASUQLARIĞ KİÑERÜ AÇINIP, (20) KİN-SOÑQISIN QILMAĞUQA KİLİŞELİM.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK;* p. 224.

(17) Heaped, as an unintelligible text, by repulsive relations (or, conditions); (18) excelling, like dryness of a belch, caused through development of three poisons (that is, antimatter's); (19) so that, if we enlarged open the eschatological defective YASUQ's;(20) we have to agree that they are eschatological

final realizations.

Comment :

***We have to search** the TÖSKEKİÇ [unsubstantial or repulsive] conditions of our text in the creation era of our universe; that is, the breakdown of the neutral vacuum (see BUDA-AWATANSAQA and UTMIŞLAR-UL). In this condition of the universe we have only electron-positron pairs, from which the electron is substantial (i.e., the constituent of matter, called TÖS) and positron unsubstantial (TÖSKEKİÇ, positrons are not found in ordinary matter).

The ultimate constituents of matter are three elementary particles : the electron, the proton, and neutron; so that, the three AĞU's (anti-matters, with the meaning also 'poisons') of our text is to interpret as the anti-electron (that is, positron), the anti-proton and the anti-neutron. Thus, it seems that, the cause of the violations must be the new creation of anti-matter through ŞIMNU [decay] processes, which can proceed under appropriate conditions, in our text called *'eschatological realizations'.*

BİŞİNÇ BUYAN
Cosmic Manifestation 5
BOLMAQTAQI BARTAĞÇAN
Physical Property

(21) BUDĞIL, ALQU BURQANLARNIÑ BÜDKERLİG TUYMIŞNIÑ; (22) BOŞĞUTLUĞNUÑ, BOŞĞUTSUZNUÑ, BODI-SATAW TİDMİŞNİÑ; (23) BOLMAQTAQI BARTAĞÇANNIÑ BUYANLIĞ İŞLERİÑE; (24) BULARQA İYİN ÖGİRMEKİG BODULU İŞLELİM.

Mirşak, K. 1990; ***Prototürk Bilginlerine göre ASTROFİZİK*****, p. 117.**

(23) About the cosmic manifestations of physical properties (e.g., charges) (21) of the representation of interactions (or, sensibilities) of universal BURQAN's, in the state of BUDĞIL; (22) that is, about the static and dynamic BODI-SATAW actions; (24) we have to become clear of the references due to this.

ALTINÇ BUYAN
Cosmic Manifestation 6
YAÑIRTI
The Reflection Symmetry

(25) YİRTİNÇÜNİÑ YULALARI YAÑIRTI TAMDULMIŞ, (26) YİNTİP QAMAĞ ŞIMNULARIĞ UTMIŞ AT ALMIŞIĞ; (27) YİG-ÜSTÜNKİ NOMLUĞ TİLGEN ËVİRÜ KÜSÜŞİN, (28) YİNTEM SÜZÜK KÖÑÜL ÖZE ÖDÜGÇİ BULALIM.

Mirşan, K. 1990; ***Prototürk Bilginlerine göre ASTROFİZİK*****; p. 121.**

(25) While the pulls of the terrestrial development through YAÑIRTI dropped, (26) and won so all the existing decays (or, spontaneous revolutions), we have to consider the atomic-transitions (or, gages), (27) which causes to do the formation of geometry's with vector-net NOM, (28) with the concrete filtered phase conditioned.

YİTİNÇ BUYAN
Cosmic Manifestation 7
The QALP
The Parity

(29) ËÑEYÜ ÖZ-İŞLEGÜ İŞİN ËRTİRÜ TÜKEDİP, (30) ËÑ KİNİNTE NI-IRWAN BULĞU ORNAQIĞ TURĞIRMIŞ, (31) ËDGÜN BARMIŞ IDUQLARIĞ ËMGEKLİGLER ÜÇÜN, (32) ËRTE ÖKÜŞ QALP ÖD ÖZE SËRGİRÜ TUDALIM.

Mirşan, K. 1990; ***Prototürk Bilginlerine göre ASTROFİZİK*****, p. 221.**

(29) Early completed the self-peculiar operations of association, (30) and at last erected the purpose to find the time inversion (or, reversion of time); (31) so that, because of the sufferance's of gonical [ËDGÜ] verified motives, (32) we have to respect them as the parity conditions of the previous certainties.

SËKİZİNÇ BUYAN
Cosmic Manifestation 8

The ÖSELİKSİZ ËR
Mass-less Elements

(33) ÖZ BAQŞIMIZ ÖGİN TUYMIŞ ÖSELİKSİZ ËRNİÑ, (34) ÖÑRE, AMTI, KİN, ÜÇ ÖDKİ TÖZKERİNÇSİZLERNİÑ; (35) ÖÑİN-ÖÑİN PARAMITLIĞ YOLLARÇA YORIYU, (36) ÖGRETİNGÜ ËRVİŞLERİG ÖDKÜNÜP ALALIM.
Mirşan, K. 1990; *Prototürk Bilginlerrine göre ASTROFİZİK*, p. 174.

(35) The mass-less elements, which was predicted from our professor philosophical; (34) i.e., the beings without strength in the three conditions [these are : photon, neutrino of the electron, and neutrino of the muon] of the past, present, and future; (35) expounding these in the paths of precedent PARAMIT`s; (36) we have to perceive their instructive consequences.

TOQIZINÇ BUYAN
Cosmic Manifestation 9
The TINLIĞ UDU BARMAQ
Arbitrary Extensive Property

(37) TIDIĞSIZ ÇIN BİGE-BİLİGİG İÇRİDİ TANIQLAP, (38) TIDMATIN OL ÖZLÜGLERİG TAŞIRDI İRİNÇKEP, (39) TİLİGLERİN, KÜSÜŞLERİN QANTIRU BİRGELİ, (40) TINLIĞ UDU BARMAQLARIN ÖTKİNÜ YORILIM.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, p. 233.

(37) The non-contradictious true science [i.e., conservation in closed systems] *identified internal* [i.e., splitting the change of mass in an open system into an internal part and taking into account the law of conservation of mass in closed systems]; *(38) the none-refutable disposal personified external* [i.e., and into an external part because the influence of the outside world], *(39) the process of gages of components* [i.e., the process of splitting the total change of mass of a component into external part and an internal part] *(4) may be used on arbitrary extensive property* (see p. 8).

ONUNÇ BUYAN
Cosmic Manifestation 10
The QUT-KÜSÜŞ*
Gage Invariance*

(41) OL SAMANTA-BADIRINIÑ YORIMIŞ YİG-YORIĞ, (42) UTĞURADI MANÇU-ŞIRI ÖRİDMİŞ QUT-KÜSÜŞ. (43) OZAQI BU TOQUZ TÜRLÜG İŞLERİG İŞLEYÜ, (44) ONUNÇ BUYAN EVİRMEKİG EVİRÜ BİRELİM.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p.244.

(41) The vector-gradient , gradiented (derived) from the world of SAMANTA=BADIRA, (42) delivers the gage invariance achieved from electromagnetism, (43) and after which we have completed the nine questions of shaping, (44) we have formulated this as a tenth form of cosmic manifestation [BUYAN].
Comment :
*Conservation of electric charge is associated with a symmetry property of Maxwell's equations known as gage invariance [QUT-KÜSÜŞ], which states that the absolute value of the electric potential (as opposed to the relative value) plays no part in physical processes. Farther developments in quantum mechanics indicate that conservation of electric charge is connected with the observation that the properties of a system of particles do not depend on the phase of the wave function (in our texts called ALTI YARIQ) describing the system (Van Nostrand's SCIENTIFIC ENCYCLOPEDIA, 1976; p.656).

Maxwell found on combining the (Maxwell's) equations that he arrived at a wave equation (in our texts called ALTI YARIQ), according to which transverse electric and magnetic disturbances (in our text called *'electromagnetic compulsions'*) were propagated with a velocity that could be calculated from electrical measurements (that is, the velocity of light).

Text 2
BUYAN KÜSÜŞ ÖZE QOŞMIŞ TAQŞUT
With the Gage of Cosmic Manifestations Consecutive Pulsation's
by ATSAÑ

Philosopher of Natural and Physical Sciences, QOLUTI [`Manager`; that is, Dean or Rector] in the ÏB-ÏS BOLIQ [University] of Free State BÏŞ BOLIQ [Five Cities], under TÜRÜK BÏL [Turkish Commonwealth]. Written about 7th or 6th century BC, Translation and commentary by Kâzım Mirşan, Ms.C.E.

ATSAÑ occupies the theme of the special theory of relativity with poetic expressions, by which he prefers to use the synsemantica of the scientific terms in the Sanskrit manner. The paragraphs of his text is called from him as *statistics*, probably for this purpose he had statisticated the themes of the Proto-Proto-Turkish texts and so philosophized the results of this texts.

Collected the affairs of scientific texts in this statistics, ATSAÑ had knew how to philosophize the exactness of the nature in a conclusive exactness, which also to see from his determination of the surrounding of the Center of Galaxy.

According to the dates in the texts, 1.6.523 BC and 10.9.524 BC (Mirşan, K. 1985; *Anadolu Prototürkleri*, p. 166), which are after manner of expression the later works, our text can be dated to 7th or 6th century BC, in particular also therefore, because the text is not dated, which must be obliged for a dean after the fixation of the begin of calendar ULIQ ÖD [Communicative Era] in 1.1.524 BC.

Arat, R.R. 1965; *Eski Türk Şüri*, Türk Tarih Kurumu Yayını, VII. seri, No.45; p. 72-78.

BAŞLADI
Preface

(1) BUDA AWATANSAQA ATLIĞ SUDUR İÇİNDE, (2) BUSULMAQSIZ NOM OĞUŞQA KİRMEK BÖLÜKDE, (3) BULUÑ-YIÑAQ SAYU KËLMİŞ BODI-SATAWLAR, (4) BULUDÇILAYU YIĞILMIŞ TOY-QUWRAĞ ARA, (5) BURQAN OĞLI TOLPI-TÜZÜN UĞAN ARŞINIÑ (6) BULUNÇSIZ YÏG ËDGÜLERİN ÖGMİŞ ŞLOQDA, (7) BURQ-ŞARQ QILIP ON ËDGÜSİN MËN, ATSAÑ ÖZÜM, (8) BUYAN-KÜSÜŞ ÖZE QOŞMIŞ TAQŞUT BAŞLADI.

Mirşan, K. 1990; *Protoyürk Bilginlerine göre ASTROFİZİK*, p. 119.

(1) In the phase with the name BUDA-AWATANSAQA, (2) and that, in the entrance to division of dominance on NOM [cosmic law] without configuration; (4) between ceremonious phenomena (3) of BODI-SATAW`s, which are came with the purpose to be a BULUÑ-YIÑAQ, (4) and heaped up like the clouds; (5) and the representative of BURQAN`s, the TOLPI-TÜZÜN [Minkowski Universe] of time dimension, (6) defined in the ŞLOQ [*strophe*; Sanskrit *sloka;* that is, *cosmic manifestation*] *of matchless* (that means, `not three, but four dimensional') *vectorogonies* [*YÏG-ËDGÜLERİN;* that is, to give the existence to vectors]; *(7) I am, ATSAÑ of self, statisticated [BURQ-ŞARQ QILIP] the cosmogony* [*ON-ËDGÜ*] *of those, (8) have began the 'with the gage of cosmic manifestations consecutive pulsation's`.*

BİRİNÇ BURQ-ŞARQ : ADINLARNIÑ ASIĞI
Statistics 1 : Metabolic Machinery*

(9) AYAĞULUĞ UMUĞUMUZ BİRER TUŞLARDA, (10) ADINLARNIÑ ASIĞI USUN QO-Ü KËLİG ÖZE, (11) ANÇULAYU QALTI SUMUR TAĞLAR QANI TEG, (12) AYI ULUĞ, ARDUQ KÖRKLE ËT'ÜZ BËLGÜRDÜR. (13) AŞU YÏME, OL QAÑIMIZ BAĞTAŞINU, (14) AMRILIP İNÇ TËPREMEDİN OLURMIŞ ÖDTE, (15) ARIDI NEÑ-SİMEKSİZİN ALQUTIN SIÑAR, (16) AÑSIZ ÖKÜŞ ULUŞLARTA TOLU KÖŞÜNÜR.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, p. 273.

*(9) In each majesty [TUŞ] of our affirmable reference (12) determines a extraordinary pretty body (or, ethos) of a grand expression, (11) like the prosthetic groups of tissue invariance, (10) by the verification of catalyst of the ADINLARNIÑ ASIĞI [metabolic machinery]. (13) But, in the condition, in which this our origo crosslegged (14) lovely unstirred sits there, (15) the relativistic-symmetry from the universe, (if express it) without detailed questioning, (16) reveals complete in the unintelligent cosmofield [ÖKÜŞ]-populations**.*

Comment:

*The mechanical works of metabolism; i.e., metabolic machinery, is managed AL-ALTAĞ UZANMAQLARIĞ TAŞQARIP [after the completion of the continuums of content]; the dependents of the process are passed through rudimental decay (see Mirşan 1990, p.169, MB) (i.e., they are formed after YAÑIRTI) as ADINÇIĞ IDUQ QAÑIMIZ [our metabolic dispersal origo] (*see*, Arat, R.R. 1965, p. 38).

**The line `16` means, that the metabolic machinery is not mirror symmetrical, because it is managed after the completion of the continuums of content [AL-ALTAĞ UZANMAQLAR] (i.e., after the YAÑIRTI).

ÏKİNT BURQ-ŞARQ : QUT BUYANLAR İLİGİ
Statistics 2 : The Center of Galaxy

(17) QUT-BUYANLAR İLİGİNİÑ QUTLUĞ BODINTA, (18) QULAÇÇA ËRİP, TËP-TËGİRMİ PRAWIŞ'I ËRÜR, (19) QURŞADILU YÜZ-MİÑ QOLDI SANINÇA YOÇAN, (20) QUDULUŞU-AĞILIŞU YARUQLAR ÖNER.

(21) QUDĞARĞULUĞ WAY-NIQILAR YARAĞI İYİN, (22) QURUĞSUZ YİG ASIĞLARIĞ BÜDÜRGÜ ÜÇÜN, (23) QODI ÖZÜ TËGŞİNDİRÜ TOLPTIN SIÑAR, (24) QUM SANINÇA YİRTİNÇÜLER SAYU YADILUR.

Mirşan, K. 1990; *Prototürk Bilgınlerrıne göre ASTROFİZİK;* p.249.

(17) In the QUTLUĞ BODIN [nuclear fusion] of the Center of Galaxy, (18) if we attain the QULAÇÇA [reversing layer] and arrive the tangential entrance [PRAWIŞ] to this, (19) where its surrounding 100,000 quantity of QOLDI in units of YOÇAN, (20) develops emission spectrums of turbulence [QUDULUŞU-AĞILIŞU]. (21) As the profit of this saving exercises to become a balance [WAY-NIQILAR], (22) in order to represent the abundance's of machinery of vectors, (23) which cause the change of proto-type of relativistic-symmetry from TOLP [total operation], (24) it counts the YİRTİNÇÜLER [terrestrial developments] in the number of sands.

Comment :

To 23 : The symmetry form of the proto-types is so-called *mirror symmetry (image).* By a terrestrial development it is changed though YAÑIRTI [reflexional symmetry] to give the co-vector-potentials [co-UTMIŞLAR], in our paragraph called *abundance's of machinery of vectors.*

To 24 : According to this sentence, a star is accepted as a terrestrial development, number of which in our Galaxy is 1.043303×10^{11} (see 'QOLTI'), called *'in the number of sands'.*

ÜÇÜNÇ BURQ-ŞARQ : QUT KÜSÜŞLÜG KÜÇ
Statistics 3 : Nuclear Energy

(25) SARWAARTA-SIDI TİGİN AD ÖÑDÜNLÜG (26) SËKİZ ON YAŞ YAŞAMIŞIN KÖRKİTMİŞ ËRÜR; (27) SARTAWAXI YOLÇI-YİRÇİ AŞUÇA YİME, (28) SANI YÜZ-MİÑ QOLDI NAYUT YIL-AY YAŞAYUR.

(29) SAQINIP NEÑ TÜKEDİNÇSİZ, SÖZLÜK YİDİNÇSİZ, (30) SANSIZ ÖKÜŞ QALP ÖD ÖZE ÜR-KİÇ SËRİLÜR, (32) SAŞIMSIZ YARP QUT-KÜSÜŞLÜG KÜÇİ BARINTIN, (33) SANSAR UÇI TÜPÜKGİNÇE PËK MEÑGÜ TURUR.

Mirşan, K. 1990; *Prototürk Bilgınlerine göre ASTROFİZİK;* p. 253.

(25) The anticipate steps of effects of 'accomplishment of placement through gramulate action' [SARWAARTASIDI] , (26) have been proved to be lived eight ON-YAŞ [cosmic age]. (27) After the passage of travelers through guidepost of leading of a caravan [Sanskrit, *sartavahi*] (that means, 1 passage = 1 period of the familiar time), *(28) the number of this corresponds to a life 100,000 QOLDI of percentage in units of YIL-AY [anomalistic year]. (30) Thus, it spreads permanent with its innumerable cosmofields of parity [QALP] conditions, (29) of which inexhaustible precautions to express the words insufficient, (31) and, because it has the indubitable-evident QUT KÜSÜŞLÜG KÜÇ [the energy that a invariance has by reason of its gage* (that is, nuclear energy*)], (32) it remains eternal violent until the end of conjugations leading* (this end is the maximal entropy, called YİNTSİKMEKSİZ YİG-MEÑİ).

Comment :

To 26 : The bacteria and blue-green algae from the near of Barberton are estimated to be 3200 million years old. If we accept the age of the Earth 4600 million years old, we have (4600 – 3200) / 173.836807 = 8.0535 ≈ 8 ON-YAŞ [cosmic year].

One another meaning of this sentence we can demonstrate in the following way. We accept the constants :

- ✓ Gravitational constant $G = 6.673233 \times 10^{-8}$ cm^3/(g x sec^2).
- ✓ Equatorial value of the acceleration g = 978.049000 cm/sec^2,
- ✓ Acceleration due to Earth's gravity at the latitude $\Phi = 55^\circ\ 44'$: $g_l = T_{Earth} \times (1\text{-}T_{Sun}/641) / (ONE \times T_{Sun}/641) =$ 981.586363 cm/sec^2; that is, characteristic acceleration for null-cone of supporting force of the Earth, and
- ✓ gravitational constant G_l for this we accept as : QOLTI x $G_l = T_{Earth} \times (1\text{-}T_{Sun}/177) / (ONE \times T_{Sun}/177) = 6.646386$ cm/sec^2.

where T_{Earth} = 365.259596 days (that is. anomalistic year)

T_{Sun} = 173.836807 million years (that is, cosmic year),

ONE = 1 days/(cm/sec^2) (that is, transformation unit).
QOLTI = 10^8 g/cm^2.
This constants submit us the following field equation with cosmological number values :
[(G-G_1) x QOLTI + (g_1-g)] x 475 = (277 + 8 x 177) cm / sec^2.
[For the argumentation of numbervalues 475, 641, and 2x(100+309) – 641 = 177, see Mirşan, K. 1986; *Is the Universe a Statically System Like a Frame ?*].

This equation resembles to Einstein's field equation with the cosmological constant, $G + \Lambda g = 8\pi T$, which is later repelled from him, and states that, our cosmic time is formed in 8 periods (cosmic years) with the influence of one another period of an another time.

That the force of gravity and the acceleration due to Earth's gravity superimpose by simple addition, become evident with the following formula :
(QOLTI x G_1 + g_1) / 2 = (T_{Earth}/ONE) x (1-T_{Sun}/409) / (T_{Sun}/409) = (6.646386+981.586363) / 2 =(988.232749 / 2 cm/sec^2).

TÖRTİNÇ BURQ-ŞARQ : NOM
Statistics 4 : The NOM [Cosmic Law]

(33) TURQARU ÖDÜN KÖÑÜL BİLİG BASUDÇILIĞIN (34) TUDÇI YİSDİM ËR-TER-KËÇER ÏDİGLİG NOMLAR (35) TOĞMAQ-ÖÇMEK TÖRÜLÜG OL ÜRLÜK-SÜZ TİTİR, (36) TUDYAQLANĞULUĞ, YAPŞINĞULUĞ ÖZ-TÖZİ YOQ TİP.

(37) TUYUNMIŞLAR İLİGİNİÑ BİLGE-BİLİGİ, (38) TURUM-ARA ËRDE, QISĞA BİR QŞAN ÖDTE (39) TOLP ÜÇ ÖDKİ ALQU NOMNUÑ TÖZİN BËLGÜSİN (40) TUYU-YUMQI BİR QALISIZ TUYAR ÖDKÜRÜR.
Mirşan, K. 1990; *Prototürk Bilginlerrine göre ASTROFİZİK*, p. 25.

(33) What is, under psychological pressure of the present era, (34) to observe as inductive NOM's of positive satisfaction (that means, `what we observe today as NOM's`) *(35) are properly none-eternal (transit) vibrations [TİTİR], which obey the law [TÖRÜ]* of *`to be born and to be extinguished`, (36) because it fails the self-preservation* [German, *Selbsterhaltung*] *for to be coupled and to be sticky*.*

(37) The science of subatomic particles, (38) within the occurrences [German, *Seienden*] *of nature in a short differential condition (40) recognizes without exception to concave (39) the preservation signs of universal NOM`s in the three designed conditions.*

Comment:
*This sentence states also that, the notion 'ether' is not existent.

BİŞİNÇ BURQ-ŞARQ : BURQAN
Statistics 5 : The BURQAN

(41) BİR ULUŞTA YİRTİNÇÜNİÑ YARUQ YULASI (42) BİLGÜLİGÇE QAMAĞ NOMTA TUYUNMIŞ ÖDTE, (43) BİRLE YANA ADIN ALQU ULUŞLAR SAYU, (44) BİR TËG YAÑLIĞ BURQAN BOLIŞ KÖRKİ KÖŞİNÜR, (45) BİRKERÜ OL ALQULARNI BİRKE SIĞIRUR, (46) BİRNİ ALQUQA KİGÜRMEKİ ANTAĞ OQ ËRÜR : (47) BİLÜ-UĞUSUZ IN-ITIRA-ÇAL TOORQA UQŞADI, (48) BİR TEMLEDİ TIDIŞMAZ QO-Ü KËLİG QILUR.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, s. 56-57.

(41) In the condition, in which in a population the spectral attractions of a YİRTİNÇÜ [terrestrial development] (42) becomes perceived determinative in all NOM`s, (43) and because this associated region in respect to subjection incidents (divergences) includes the universal populations, (44) it reveals the shape, as if it occur a BURQAN with only one cosmo-gesture (or theory), (45) and thus, the unificating universality's being crammed into ONE [German, *und somit werden die unifizierenden Gesamtheiten zum Einen hineingebracht*], *(46) the `to dress` of ONE to the universality's occurs also in the same manner; (48) it realizes in no way contradicted catalyses [USUNQO-Ü], (47) until it likes to the net of IN-ITIRA-ÇAL [the reversion of subjectional direction] without consciousness.*

ALTINÇ BURQ-ŞARQ : QUWAĞ
Statistics 6 : The QUWAĞ [violent turbulence]

(49) ODINMIŞLARNIÑ İLİGİ UZ QUDRULMIŞ, (50) OSUP ÖSELİKSİZ YOLTA ORNANIP

TURUP; (51) ON ULUĞ KÜÇ, TÖRT QORQINÇSIZ ËÑREYÜK BAŞLAP, (52) UQŞATINÇSIZ YÏG NOMLARQA TÜKELLİG BOLUP : (53) OÑ TËGZİNÇLİG YALTIRIDUR TUDRUĞ TİGME (54) UTĞURAQ ÇIN ARIŞ-ARIĞ ÜÇ NOM TİLGENİN, (55) OL TIDIĞSIZ TOLUN BİLGE-BİLİGİ ÖZE, (56) OÑAY İLKEY QUWAĞ ARA OÑARU ËVİRÜR.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, s.50.

(49) The ODINMIŞLARNIÑ İLİGİ [the origin of charge conjugation particles] has through transformation escaped, (50) as it was in the mass-less path of OSUP [space operator]; (51) and that, beginning with the four indifferent equivalence's of covariant energy of cosmos, (52) and thus, becoming the incomparable vector-NOM's without exception :

(53) The effect with bright quality of progressive equation (that is, *ALTI YARIQ of gradient;* see UTMIŞLAR*) (54) delivering the geometry of three NOM's of the true depart, (56) shapes [ËVİRÜR] the progressive origin [OÑAY İLKEY] in the medium of violent turbulence [QUWAĞ] renewed [OÑARU], (55) with its completed science without contradiction.*

YÏTİNÇ BURQ-ŞARQ : YÏRTİNÇÜ
Statistics 7 : The YÏRTİNÇÜ [Terrestrial Development]

(57) YÏRTİNÇÜNİÑ UMUĞINIÑ ÜNİNTE ÖNER (58) YÏG-YÖRÜGLİ YILAYULI TÖRT-ÜÇ KİRTÜLER; (59) YÏLVİ YAÑLIĞ ULALIŞUR PRA-TIDYA-ASAN-BUD-PAD, (60) YÏG-ÜSTÜNKİ PARAMITTA ULATI NOMLAR :

(61) YÏRÇİLEYÜ BU SANSARTIN TARDIP TAŞQARIP, (62) YİNTSİKMEKSİZ YÏG MEÑİKE YÏDKİRGÜ ÜÇÜN, (63) YÏÑÏK AĞIR AŞNU QILMIŞ TILDAĞI İYİN, (64) YÏDE UDUŞU KÖLÜNGÜLER YOLINÇA İLDÜR.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, s.60-61.

(57) It develops in the UMUĞINIÑ ÜNİ [invocation of reference] of a YÏTİNÇÜ [terrestrial development] (58) the vector-boundary conditional [YILAYULI] four and three interference's (i.e., the interference's through four energy values of cosmos for the figuration of the three conditions of matter) *(60) of the communicated NOM's in the vector-net PARAMIT'S, (59) which is communicable through special theory of PIRA-TIDYA-ASAN-BUD-PAD [the shock front of gravitational separation according to pre-contradiction]:*

(61) As a guide, to take out from this SANSAR [conjugation of elements; Sanskrit use*: 'samsara']* (i.e., from four and three interference's), *(62) in order to let to arrive the YİNTSİKMEKSİZ YÏG MEÑİ* (i.e., maximal entropy), *(64) it becomes carried away in the paths of contents of cosmological management, (63) as if it is a performance that underwent a heavy defect.*

SËKİZİNÇ BURQ-ŞARQ : ARIĞ-TİRİN
Statistics 8 : ARIĞ-TİRİN [Expansive Alive]

(65) ARYA WAY-*RUÇANA* (that is, YARUQ) EKSÜBÏ AMIDA-AYUSI, (66) AYAĞULUĞ BADIRA-ŞIRI SU-ÇANTIRA-BUDI; (67) ANÇULAYU OQ, *SURYA-GARBI* WASIR YALINLIĞ (68) ADLAR ÖZE ÖÑİ-ÖÑİ YÏRTİNÇÜLERTE : (69) ALP SAMANTA-BADIRA WAÇ-IRA TUWAÇA, (70) AWA-*LUKÏDA* (that is, BAQA) İŞWARA NIRWANA KÏ-UDU, (71) ARDIN *GANDA-XASTI* BAŞLAP BODI-SATAWLIĞ (72) ARIĞ-TİRİN QUWRAĞ ÖZE AĞIRLADILUR.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, s. 123.

(65) In the result of the 'tendency [AMIDA] to express the self [AYUSI]' of the prior [EKSÜBİ] spectral [WAY-RUÇANA; that is, YARUQ] arrangement's [ARYA]; (68) the preliminary [ÖÑİ-ÖÑİ] YÏRTİNÇÜLER [terra-developments]—with the steps [ADLAT ÖZE] :

- ✓ *(66) the ejection [SU] of voluminous [ÇANTRA] separations [BUDI], according to periodic [AYAĞULUĞ] principle [ŞIRI] of synchrotron [BADIRA];*
- ✓ *(67) and also [ANÇULATU OQ], the steady [YALINLIĞ] planetary disc [WASIR] in the embrance of the Sun [SURYA-GARBI];*

(69) as the result of the possessive [ALP] nucleon form [SAM] factor [ANTA] of synchrotron [BADIRA] of fast-drift [WAÇIRA] radio-bursts [TUWAÇA], (70) to dress [KÏ-UDU] the reversion of time

[NIRWANA] to the dynamism [İŞWARI], realizing [LUQÏDA] through conversion [AWA]; (71) and following [ARDIN] BODI-SATAW'ship, which have started [BAŞLAP] with GANDA-XAST—become a gravity [AĞIRLADILUR] through [ÖZE] ARIĞ-TİRİN] [recessional alive] phenomenon [QUWRAĞ].

TOQIZINÇ BURQ-ŞARQ : UZ
Statistics 9 : The UZ [transformation]*

(73) TON-QARASA, ŞAT-PARIŞQAR YİVİKLER ALIP, (74) TOYIN KÖRKLİG TUĞ-BAŞLIĞNIÑ TÖRÜSİN TUTIP, (75) TORUQ YAWRI BRAMANNIÑ KÖRKİN KÖRKÜDÜP, (76) TUTA-YÏGÜ AŞIN ÜSÜP, ËMGEKTE ÇONUP, (77) TOLU YARIM AY SAYU BËLGÜNİ BİLİP—(78) TOS BULĞANMIŞ İG ËMLEDEÇİ OTAÇI BOLUP, TURIDMAQSIZ KÖÑÜL ÖZE—(79) ALQU ÖDLERDE (80) TOPÇA QAMAĞ AL-ALTAĞTA UZ YARADINUR.

Mirşan, K. 1990; *Prototürk Bilgınlerine göre ASTROFİZİK*; s. 29.

(73) Holding the ŞAT-PARIŞQAR [crosswise-fitting; that is, crosswise-mapping; see PARAMIT] *arrangement [YİVİK] of TON-QARASA [set of dresses;* that is, groups of matrix; see PARAMIT]! *(74) subjugating the law* [TÖRİSİN] of *TUĞ-BAŞLIĞ [dynast-crown;* that is, fundamental law of the cosmos*] seeming collective [TOYIN KÖRKLİG], (75) shaping [KÖRKİDİP] the figure [KÖRKİN] of systematical [TORUQ] spring up [YAWRI] BRAMAN [pre-existence]; (76) interrupting the TUTA-YÏGÜ AŞ [the kinetic energy] and immersing in pain [ËMGEKTE ÇONIP] (77) knowing the evidences of full and half periods* [see TOLU AY]-- *(78) with the resoluteness of a doctor at the treatment of a dusted well-wishing—(79) in the universal eras, (80) it realizes the transformation, and that upon the whole from contents of total.*

Comment:

*Because some words have two meanings (e.g., TON, dressing and matrix; TOYUN, ceremonious and saturation; QARASA, fur and matrix; TUTA-YÏGÜ, in his hands and kinetic energy) the author as a poet has expressed here also the following *popular* meanings : (73) Holding the dressing-fur, sets of crosswise equipment's. (74) subjugating the law of ceremonious dynast-crown's, (75) showing the look of systematic stable Braman, (76) interrupting the meals in his hands, immersing in pain ...

ONUNÇ BURQ-ŞARQ : TINLIĞ KÜSÜŞ
Statistics 10 : The TINLIĞ KÜSÜŞ [arbitrary gage]

(81) QADIR-YAWLAQ TINLIĞLARIĞ YAWALDIRĞU ÜÇÜN, (82) QAĞIL-BAĞSAL ËRİGLİG İL-QAN, BËG, İİŞİ BOLUP—(83) QADĞULUĞNUÑ, ËMGEKLİGNİÑ YARAĞI İYİN—(84) QARA BUDUN BAŞLAĞLIĞ TÖRÜ YORIDIP, (85) QAT-QAT TEÑRİ YİRLERİNDE YALAÑUQ ARA, (86) QAYUTA YÏME QAÇAN ËRSER BAŞLAP ËRKSİNİP, (87) QANTIRĞU ÜÇÜN TINLIĞLARNIÑ, QOP, KÜSÜŞLERİN, (88) QAMAĞ TÜRLÜG ËRİŞLERİG TÜKEL KÖRKİDÜR.

Mirşan, K. 1990; *Prototürk Bilginlerrine göre ASTROFİZİK*, s.28.

(81) On account to give a stability to the resistant isolated arbitrariness—(82) as it can be compared with the influential authority of a people-king, lord an official--(83) for the profit of grieved man, deserving man—(84) the execution of law [TÖRÜ], beginning from direct succumbed springs [QARA BUDUN] (85) between rest-masses of QAT-QAT [successive] creation places, (86) and that, begun in any epoch, (87) on account to satisfy the gages of arbitrary proceedings, (88) proves all virtues without exception.*

Comment :

*i.e., $t = t_0$, that is the QAÇAN [epoch], by which our dispersal origin left his QALIQ-QODI [proto-residence] (Mirşan 1990, p.257, MB), called also YARIM AY [half period] (see TOLU AY).

ONBİRİNÇ BURQ-ŞARQ : TİLGEN TËGSİNDÜRMEK, UDU, ÖDLEYÜR
Statistics 11 : The TİLGENTËGSİNDÜRMEK [exchange of geometry] and ÖDLEYÜR [transitional motion]

(89) UMUĞUMUZ UĞAN ALPNIÑ ËT'ÜZ BËLGÜSİ, (90) USADI IDUR YARUQLARI ÖZ-YAŞ ÜLGÜSİ, (91) UÇUZ BİLMEK ÖTKÜRMEKİ UZ TUYUNMAQI, (92) USUN-ÖDÜN NOMLUĞ

TİLGEN TËGSİNDÜRMEKİ, (93) ULUĞ TOLIN ÜNİ-İSİGİ TOYI QUWRAĞI, (94) UZ YARAŞI ÖDLEYÜRİ, QOP, ËRİŞLERİ, (95) UNA BU OQ ADRUQLARI BİRER-BİRERİ (96) ULSUZ-TÜPSÜZ ËRÜR ÜÇÜN AÑA INANURTMEN.
Mirşan.K. 1990: *Prototürk Bilgınlerıen göre Astrofizık:* s.62.

(89) The sign of ËT'ÜZ [event, ethos] of possessive time of our reference (90) is the model of ÖZ-YAŞ [life-extract] of USADI IDUR YARUQLARI [corpuscular propelled spectrums]; (91) with its easy executed expertness of transformation through interaction; (92) its exchange of geometry according to USUN ÖDÜN [correlation] law, (93) its collective [TOY] phenomenon of covariant density faculty (called manifestation faculty), (94) its virtualizes as transitional motion [ÖDLEYÜR] of transformational entity, (95) and its likewise [BU OQ] modal acceptable [UN A] qualities [ADRUQLARI] of each ,(96) because this, all within the unattainable deep capacity, I will become believed.

ONİKİNÇ BURQ-ŞARQ : AĞILIQ
Statistics 12 : The AĞILIQ [turbulent state]

(97) YÜMÇİGSİZİN TİTRÜ BAQA KÖRÜP QANĞUSUZ, (98) YÜKÜNÇ, AYAĞ TAPIĞ, UDUĞ YANĞI BULĞUSUZ, (99) YÜDE İLDİNÜ TÖPÜDE URUP, UTLU QILĞUSUZ, (100) YÜZMİÑ SANSIZ QALP ÖD ÖZE ÖGÜP ËRDGÜSÜZ, (101) YÜRÜÑ ARIĞ ËDGÜ NOMLAR AĞILIQIÑA (102) YÜREKİMTE İÇTİN BARMIŞ KİRTGÜNÇÜM ÖZE, (103) YÜKÜNÜRMEN, QOP, KÖÑÜLİN ALU YARLIQAÑ (104) YÜGERÜTE SİZNİ KÖRÜ KÜSÜŞÜM QANZUN.
Mirşan, K. 1990: *Prototürk Bilginlerrine göre ASTROFİZİK*, s. 75.

(102) I respect with my heartiness intimate perception (101) the turbulent state of NOM's of YÜRÜÑ ARIĞ ËDGÜ [extendo-gonical transition] (97) of the (i.e., which are the laws of) Incessant Vibrating BAQA, which is to see (to obey) without satisfaction, (98) and its UDUĞ [time-strategy]-side of its AYAĞ TAPIĞ [standing spatial energy] finds non comparison, (99) and of which YÜDE ILDINÜ [intrinsic origination] URUP [overlapped, overcome'd] in the TÖPÜ [beginning], and thus, become it un-cession-able [UTLI], (100) the explanation of which is unattainable, because of the numberless as hundred thousands parity conditions, (103) and thus, by the realization of the YARLIQAN [inspiration] for the taking my mind, (104) it shall satisfy my gage to see Your Highness by the YÜGERÜ [activation; that is, `death`].

Epilogue

(105) ÖGE YÜKÜNMİŞ BUYANIMIN ËVİRER MEN, (107) ÖRGÜT TUDÇI KÖNİ KİRTÜ NOM NOMLADAÇI, (106) ÖGÜN ULUĞ TUYUNMIŞ MEN BOLMAQIM ÖZE, (108) ÖDÜGÇİSİZ ADINLARQA UMUĞ BOLAYIN.
Mirşan, K. 1990; *Prototürk Bilginlerrine göre ASTROFİZİK*, s. 16.

(105) By the formulation of my philosophical manifestations (106) with my covariant expertness to philosophize (107) for the expression of the concept of conventional [KÖNI] laws, (108) I shall be a reference to non-constituent divergences (or, reactions).

Text 3
TİTİR
Vibration

The author of the text leaves his name undeclared
Arat, R.R. 1965; *Türk Şüri*; s. 302

1. QADIĞ TATIĞININ ËRDİNİSİ BOLTUN 2. NE BUSUŞ OL TAQI İLKE QANQA INANÇ BOLĞUQA.	1. It is the state of intervalence of rigidity, 2. by which [NE] we have to be sure [INANÇ BOLĞU] about [QA] the configuration [BUSUŞ] of integer values [OL TAQI] of original groups [İLKE QAN].

3. ALTUN KÜZEÇ ËRSER, ORNAĞLIĞ ÏDİŞ OL,	3. If [ËRSER] it is a differential .electron [ALTUN KÜZEÇ], then it is [OL] a substantial induction [ORNAĞLIĞ ÏDİŞ],
4. TÖRT ULUĞ ÇİÜLERTE BËLGÜLÜG ÏDİŞ OL;	4. i.e. [OL], the induction [ÏDİŞ], which is evident [BËLGÜLÜG] from the four covariant [TÖRT ULUĞ] acceleration of loads [ÇİÜLER, the f'eld equation of the Earth];
5. TATIĞLAR BÜTGÜKE TAYAĞI TİTİR.	5. that is [OL] the vibration [TİTİR], which supports [TAYAĞI] the representation [BÜTGÜ] of [KE] compensations (inter-valence's) [TATIĞLAR].
6. YİG ËDLER TËGŞİLİP BIŞIĞ BOLTI,	6. The vector creations [YİG ËDLER] becomes through [BOLTI] changing [TËGŞİLİP] evolved [BIŞIĞ],
7. YIDI YIPARI BURA TURUR QATIĞ BOLTI.	7. they become rigidity [QATIĞ BOLTI], by which the YIDI YIPAR [Compton effect] had caused a torsion [BURA TURUR] (that means, *through torsion action of YIDI YIPAR*).
8. TİP OTIN QATUNSAR, KÜZEÇ TAŞAR;	8. If its (i.e., atoms) discrete energy [TİP OT] becomes many folded (manifold) [QATUNSAR], overflows [TAŞAR] the valence electron (convulsion) [KÜZEÇ];
9. İŞİN KÖTÜGİN YAÑILSAR, TÜDÜŞ BOLUR;	9. if this result [İŞİN KÖTİGİ] fails [YAÑILSAR], it makes [BOLUR] club [TÜDÜŞ];
10. TURUŞTA TÜDÜŞTE SAQINĞU OL;	10. as if [OL] disposed [SAQINĞU] in clubbed condition [TURUŞTA TÜDÜŞTE];
11. AD YOL TİLEMEKTE IÇANĞU OL.	11. as if [OL], it break off [IÇANĞU] with the wish [TİLEMEKTE] of privileged paths [AD YOL].
12. KÜZEÇİG, KÜZEDİP SIMASAR; AŞ BİRDEÇİ ÏDİŞ OL;	12. The convulsion (that is, valence electron) [KÜZEÇİG] is a induction [ÏDİŞ] (that means, *it is a discrete pulse*, called 'photon'), which supplies [BİRDEÇİ] the strengthening [AŞ] (that is, *electromagnetic energy*), if it not fits the volume of convulsion [KÜZEDİP SIMASAR];
13. APAM BİR ADA-QIN SISAR, İÇİNTEKİ TATIĞ TÖKÜLGÜKE.	13. and which pours out [TÖKÜLGÜKE] the compensation (inter-valence) [TATIĞ] in its content [İÇİNTEKİ], if it fits the volume [SISAR] of [QIN] obliged [ADA-] vacuum [BİR] operation [APAM]

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, s. 92.

Text 4
Dİ-YAN I
Laser and Maser I

The author of the text leaves his name undeclared

Arat, R.R. 1965; *Eski Türk Şiiri*, s. 196-198.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, s.112,

(1). ... İÇİNTE (2) TÖZİ ÜSMEDİN BIŞRINĞU OL; (3) T ... SOĞANÇIĞ : (4) TÜNERMEZ, SAÇILMAZ Dİ-YAN OL. (5) İ ... K KÖÑÜLNÜÑ (6) İGESİZ QURUĞIN OÑARSAR, (7) İ ... -MEKSİZ BARMAQSIZ, (8) İKİSİZ BOLUP AMRILSAR; (9) İ ... –GER AMRILIP, (10) İDEÑ QARARMAQI BOLMASAR; (11) İNÇİP TAŞTIN YALTIRIP, (12) İDİ SAÇILMAQI YOQ ËRSER; (13) ADAĞLAR KÖÑÜL BİRLE BİRİKSER, (14) AMRILIP QARARMADIN YALTIRSAR·

(15) AMIRU SAÇILMADIN TURULSAR, (16) ADI BOLUR MUNUÑ "Dİ-YAN" TİP.

(1) In the case of the ... (2) it develops without vanish its endurance [TÖZİ] ... (4) it is the Dİ-YAN, which is not expose [TÜNERMEZ] and without scattering, (3) ... on account of self-perpetuation; (6) ... if it renews the unmagnetic [İGESİZ] (i.e., optical) exhausting [QURUĞIN] (5) ... of the photons [KÖÑÜLNÜÑ]; (8) if it is identical [AMRILSAR], being monochromatic [İKİSİZ], (7) without ...; (10) if its inductive (i.e., electrically charged) condenser [İDEÑ] loses not its intensity (i.e., if it have not decrease of intensity), (9) ... being identical; (12) if it have not the inductive scattering [İDİ SAÇILMAQI] (11) through beaming [YALTRIP, Strahlen] from absorption [İNÇİP] nucleus [TAŞTIN]; (13) if the repulsion's [ADQAĞLAR] (i.e., input powers) accumulate [BİRİKSER] according to the phase (photons) [KÖÑÜL BİRLE];(14) beaming [YALTIRSAR] identical [AMRILIP] intensive [QARARMADIN] (15) and setting down [TURULSAR] without scattering through affinity (identity); (16) this is called Dİ-YAN.*

Comment :
*This wiped out sentence may be *'in the case [İÇİNTE] of the sphere and in the case of cavity radiation'*, because only in this cases the Dİ-YAN is parallel to velocity

Text 5
Dİ-YAN II
Laser and Maser II

Arat, R.R. 1990; *Eski Türk Şiiri*; s.66
Mirşan, K. 1990; *Türk Bilginlerine göre ASTROFİZİK*; s.111.

(1) İÇ TERİÑ QAT BÜK TAĞTA, (2) İRTEKİ SÖKİ ARANYADANTA; (3) İDİZ TİKİM QAYALIQ BASĞUQLUĞ ERİP, (4) İDİ TİKİSİZTE; (5) İMİRT ÇOĞURT SÖĞÜT ARASINTA, (6) İNÇKE-KİYE SUW QIDIĞINTA, (7) İLİNMEKSİZİN Dİ-YAN OLURĞULUĞ OL, (8) ANI TEG ORUNLARTA.

(2) In the gross-capacity [İRTEKİ] (that is, sphere) of recoil (or, rip-out) [SÖKİ] electrons [ARANYA-ADANTA; that may be, *resonant absorber], (1) of the concave [İÇ TERİÑ] fold [QAT] of bending [BÜK] attach [TAĞ]* (that is, *chain of electrons received through bending of light rays*), *(3) if they [ERİP] stopped [BASĞUQLUĞ] at the rocky [QAYALIĞ] steep [TİKİM] size (level) [İDİZ]; (4) in this steepness; (5) in the medium [ARASINTA] of rip [SÖGÜT] of the endothermic penetration [İMİRT ÇOĞUT]; (6) in the cavity radiation [SUW QIDIĞINTA] with acute angle [İNÇKE KİYE]; (7) it develops [OLURĞULUĞ OL] the Dİ-YAN, which is parallel [İLİNMEKSİZİN], (8) and that in such places.*

Text 6
ERDİNİ MUNÇUQLAR
The State of localized Concentrations (or, Chain States)

Arat, R.R. 1965; *Eski Türk Şiiri*; s. 194-196.

(1) TURĞIN, SÜZÜK OL SUWNUÑ (2) TURUM-ARA TEGŞİLİP, (3) TOPULUR YARUQ ÖDVİLİG, (4) TOÑUP BUZ BOLMIŞIN SAQINĞU OL.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; s.134.

(5) AMTIQI MUNI TEG SAQINÇIĞ (6) ALQU ÖDTE QOLULAP SAQINSAR, (7) ABITA-BURQAN ULUŞINTA (8) ADIRTLIĞ UTĞURAQ TOĞARLAR.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; s. 134.

(9) ÜÇÜNÇ QOLULAMAQQ İÇİNTE (10) ÖÑDÜNKİ OL BUZ TEGŞİLİP, (11) ÖDVİ WAY-TURILIĞ YAĞIZ YİR (12) ÖZİN ÖK BÜTMİŞİN SAQINIP.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; s.277.

(13) YİTİ ERDİNİLİG BİR SIRUQ (14) YİRİG KÖTİRÜ TURURIN, (15) YİNTEM SEKİZ QIRLARI (16) YİTİNÇSİZ KÖRKLE BOLMIŞIN.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; s. 236.

(17) SEKİZ YÜÜZİNTE YÜZER ÖÑİ, (18) SEVİGLİG ERDİNİ MUNÇUQLAR. (19) SETİREKSİZ TIYALIĞ BAQDILIĞ, (20) SEÇE TAÑLANÇIĞ İDİGLER.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; s.235.

(21) BİRER ËRDİNİ MUNÇUQTIN (22) BİRERİNTE MİÑER YARUQLAR. (23) BİRTEM UZ KÖRÜ QANINÇSIZ, (24) BİRKERÜ YALTRIYU ÖNERLER.

Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; s. 238.

(25) SEÇİLİP BİRER YARUQLAR, (26) SËKİZER TÜMEN TÖRTER MİÑ. (27) SEVİGLİG ÖÑLİGİN YALTRIYU, (28) SERİLİP TURMIŞIN SAQINĞU OL.

Mirşan. K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; 38.

(29) YANA MİÑ QOLTI KÜN TEÑRİLER (30) YARUQLARIN BİRGERÜ IDMIŞ TEG, ...

Mirşan. K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; s. 238.

(2) The change (according to Jean's principle of gravitational instability) of the nature [TURUM-ARA] (1) of the filtered [SÜZÜK] Electromagnetic radiation world [OL-SUW] (that is, radiation state, called 'A'] being then in the stationary state [TURĞIN]; (4) it is to consider that [SAQINĞU OL], through freeze [TOÑUP] it become [BOLMIŞIN] disturbance [BUZ] (3) in the state of [ÖDVİLİG] crystalline form [TOPULUR] of YARUQ's [Electromagnetic radiation's].

(5) Now, such [MUNI TEG] circumstance's [SAQINÇIĞ]—(6) if it cares to manage [QOLULAP SAQINSAR] in universal condition [ALQU ÖDTE]—(8) are born [TOĞARLAR] through [UTĞURAQ] detachment [ADIRTLIĞ] ; (7) in the population of ABITA BURQAN [gravitation of synthesis].

(9) In the third QOLULAMAQ [manipulation; that is, *the duration of a era), (10) because the preceding world (state) of disturbance [BUZ] had changed* (that means, *one more occurred), (11) the YAĞIZ [kinetic, propulsive, alive] Earth in the range of balance [WAY-TURULUĞ] (12) is caused [SAQINIP] to perpetuate [BÜTMİŞİN] itself.*

(13) A rod [SIRUQ] with seven peculiarity's (14) carry away the Earth; (15) and, with its eight concrete [YİNTEM] facets [QIRLARI], (16) becoming unattainable looking [KÖRKLE].

(18) The dispatched [SEVİGLİG] chain state (i.e., planets) [ËRDİNİ MUNÇUQLAR], (17) consisting of in its 8 topology 100 ÖNI [these are, 105 elements – 5 elements (H, He, N, O, F) = 100 MAXA QALPLAR] *each, (19) are week [SETIREK]-free [SIZ]-hindering [TIYALIĞ] (that is, strong-hindering; i.e., 'weak') interactions [BAQTILIĞ] (20) of null-geodesic [SEÇE-TAÑLANÇIĞ] magnetic induction's [İDI-İGLER].*

(21) From each chain state [ËRDINI MUNÇUQ], (22) the 1000 spectrums each (in one of this) (23)—continual [QANINÇSIZ] orientated [KÖRÜ] to the singularity [BİRTEM] (that is, the singularity of vacuum) *through transformation [UZ]—(24) develops [ÖNERLER] jointly brillianting.*

(25) Each (i.e., in the dispatched origin brillianting) *geodesic [SEÇİLİP] spectrums (26) are 84000* (that is, in the number of 84000 QOLTI NAYUT), *(27) brillianting [YALTRIYU] in the dispatched origin, (28) and this expresses their homogeneous-ness [SERİLİP TURMIŞIN] .*

(29) The light-state [KÜN] creations of 1000 QOLTI, approached near [YANA], (30) as if [TËG] they are drived (or, propelled) [IDMIŞ] their spectrums summary [BIRGERÜ] ... (that is, the definition of 'quantum').

Text 7
ABITA BURQAN
Binding Gravitation (Gravitation of Synthesis)

Arat, R.R. 1965; *Eski Türk Şiiri*, p. 198-202.

(1) ÖTRÜ KİM-QAYU TINLIĞLAR, (2) ÜZÜKSÜZ MUNTAĞ SAQINSAR, (3) ÜLGÜSÜZ QOLTI QALPTAQI (4) ÖRTÜGLÜG QILINÇI TARIQAR*

Mirşan, K. 1990; *Prototürk Bilginlerrine göre ASTROFİZİK*, p. 171.

Comment :

*In AAQ (Mirşan 1990, p. 136) this is explaned as AĞIR AYIĞ QILINÇI ARIYU KİTİP TARIQIP [through contraction caused through remuve of its rudimental geodesic gravity].

(5) AMTIQI KİŞİLER ÖLTÜGDE, (6) ADIRTLIĞ UTĞURAQ SİZİKSİZ, (7) ABITA BURQAN ÜKSİNTE, (8) ALTUNLUĞ LIN-XUATA TOĞARLAR.

Mirşan, K. 1990; *Prototürk Bilginlerrine göre ASTROFİZİK*; s.137.

(9) YİTİNÇ KİNKİ ÖDTEKİ (10) YİRTİNÇÜTEKİ TINLIĞLAR (11) YİG-ÜSTÜNKİ BURQANIĞ (12) YİNTEM KÖRGELİ KÜSESER.

Mirşan, K. 1985; *Anadolu Prototürkleri*; p. 151.

(13) YİTİ ËRDİNİN İDİGLİG [İDİ-İGLİG] (14) YİR YÜÜZİNTE SEVİGLİG, (15) YİME LIN-XUALIĞ ORUNUĞ (16) YİNÇİRÜ QOLULAYU SAQINĞU OL.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p. 237.

(17) YANA LIN-XUALIĞ ORUNNUÑ (18) YAPIRĞAQLARININÑ İDİGİN, (19) YAWA ËRDİNİLİG SUMIRIN [SMIRIN], (20) YALTRIYU ÖNER YARUQIN.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p. 191.

(21) ALAYA WİT-YAN BİLİG TİP (22) ADANTAÇI SËKİZİNÇ BİLİGNİÑ, (23) ADIRTLIĞ UTĞURAQ ÖZ-TÖZİ, (24) ABITA BURQAN OL ËRÜR.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p.138.

(25) AMTI MUNTADA BASAQI (26) ABITA BURQAN ULUŞIN (27) ALTI YİGİRMİ QOLULAMAQIĞ (28) AYA KÖRKİTÜ BİRELİM.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*, p. 254.

(29) ËÑ-İLKİ KİM QAYU TINLIĞLAR (30) ËMGEKLİG SANSARQA QORQSARLAR, (31) ËRTİNGÜ MEÑİLİG ULUŞTA (32) ËRGÜLÜG TAPLARI BOLSARLAR.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p. 170.

(33) KÜN TËKİRİLİG BOLTUQTA, (34) KÜN BADĞALI BARTUQTA, (35) KÜSÜŞ ÖRİTİP OL ÖDTE, (36) KÖÑÜLTE İNÇE TİP SAQINĞU OL.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p. 230.

(37) YALTRIYUR ËRDİNİN İDİGLİG, (38) YARUQ KÜN TEÑRİ TİLGENİ, (39) YABA ÇAM-BUD-İVİP ULUŞTA (40) YARUDĞULUĞ İŞİ ËRTÜRDÜKTE.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p. 237.

(1) The transitive [ÖTRÜ] proved [KİM-QAYU] arbitrariness' (these are electrically neutral particles, such as the neutron component of cosmic rays, which can be a mixture of hadrons, or through strong interaction bound neutron and proton to form atomic nuclei], *(2) if they cares [SAQINSAR] uninterrupted [ÜZÜKSÜZ] in this manner [MUNTAĞ], (4) their ÖRTÜGLÜG QILINÇ [exothermic procedure;* or *to shape high-energetic* or *strong reactions], (3) in their non-standard [ÜLGÜSÜZ] parity of QOLIT [owned manipulation] (4) will be repressed (contracted) [TARIQAR].*

(5) After the death of the persons [KİŞİLER] of now—(6) received through separation [ADIRTLIĞ] without component [SİZİKSİZ]—(8) they will be born in the differentiable LIN-XUA [space-time manifold], (7) and that, in the bristle up [ÜKSİNTE, 'Sträuben'] (that means, because of the material supports) *of ABITA BURQAN*

(10) The arbitrarity's of the YİRTİNÇÜ [terrestrial development] (9) in the seventh eschatological condition (12) arranges [KÜSESER] (11) to the vector-net BURQAN [gravitation] (12) concrete [YİNTEM] orientated [KÖRGELI] (that means, the Earth is accomplished in 7th contraction).

(13) The seven states of magnetic-induction's [İDİ-İGLİG], (14) dispatched [SEVİGLİG] in the topology [YÜÜZİNTE] of the Earth, (16) cares heretical [YİNÇİRÜ] manipulation (15) to the next manifold-place.

(19) The prosthetics [SUMIRIN] of rain states [YAWA ËRDİNİLİG]—(18) arisen through magnetic-induction's [İDİ-İGİN] of YAPIRĞAQ's (i.e., Van Allen Belts), (17) which are in the side's [YANA] of LIN-XUA place—(20) are brilliant [YALTRIYU] developed [ÖNER] spectrums

(24) ABITA BURQAN is formed [OL ËRÜR] (23) from self-preservation [ÖZ-TÖZI], received because of separation (depart)[ADIRTLIĞ]; (22) which is the eighth knowledge, (21) called ALAYA WİT-YAN [Van Allen Belts].

(25) Now, (28) we shall exhibit (27) the 16 manipulations (26) of the ABITA-BURQAN populations, (25) until hither.

(29) First of all proved (or existent) [KIM-QAYU] arbitrarities [TINLIĞLAR] (i.e., elementary particles) (30) are subjected (or afflicted) [QORQSARLAR] to suffering (or painful) conjugation, (32) and have achieved [BOLSARLAR] the energies [TAPLAR] to reach (32) the next [ËRTİNGÜ] following entropic (or eternal) populations.

(33) If it realizes the photo [electric] effect [KÜN-TËKİRİLİG], (34) resulting [-TA] a photochemical [KÜN-BATĞALI] process [BARTUQ], (35) broke up [ÖRİTİP] a KÜSÜŞ [gage] (e.g., the formation of ozone, O_3, by the action of ultraviolet light on the normal oxygen molecule, O_2) *in this condition, (36) it cares [SAQINĞU OL] İNÇE [Mössbauer Effect; absorption; inert state] in the condition of photon [KÖÑÜLTE].* **(→ see p.42.)**

(38) The geometry of spectral light creation t (37) as brilliant state (i.e., light production of

matter) *by means of magnetic induction's (40) is a occurrence [ËRTÜRDÜKTE] of nuclear fission [YARUDĞULUĞ] operation [İŞİ], (39) in the populations [ULUŞTA] ÇAM-BUD-İVİP [specific separation of electric energy] in closed shells [YABA].*

Text 8
İSTİM TUTÇI ËDGÜ YILTIZ İSİLGÜ
Gonical Quasi-Stellar Images

Arat, R.R. 1965; *Eski Türk Şürk*; p.142-144

QALP [Parity]

(1) UQA-BİLÜ UMAMAQTIN OĞATIP QALTIMIZ, (2) UZ ÖDLEMİŞ ÖD ËRİGİN UNITIP SALTIMIZ, (3) UNA-ANIÑ TILTAĞINTA TËTRÜ ËVİRİP, (4) ODUN NISWANIQA [NI-ISWANIQA] ARSIQIP, UTLISIZ BOLTIMIZ.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p.223.

(4) They are the conditions [BOLTIMIZ] of the dimension [ARSIQIP] of ODUN NI-ISWANI [charge conjugation symmetry] of conservation [UTLISIZ BOLTIMIZ], (3) shaped [ËVİRİP] through convert [TËTÜ] of modal [UNA-ANI] expressions [TILTAĞINTA], (2) and we have forget, that they are conditions [ÖD ËRİGİN] formed [ÖDLEMİŞ] through transformation [UZ], (1) because they are lost the concept [UMAMAQ] of to be conceived [UQA-BILÜ]. **(→see p.43).**
Mirşan, K. 1990; *Prototürk Bilginlerrine göre ASTROFİZİK*; p. 223.

YASUQ [Violation]

(5) ÖZNİ ÖGÜP, YADNI İRİP, ÖLMİGÜ AZLANU, (6) ÖVKE ÖZE ÖRLETİLİP ÖÇEYÜ KËGLENÜ; (7) ÖRGÜT TUTÇI TËRZ KÖRÜMÜG ÖRİDMEK BAŞLAĞLIĞ, (8) ÖÑİ-ÖÑİ TSUY İRİNÇÜ YASUQLAR YASTIMIZ.
Mirşan, K. 1990; *Prototürk Bilginlerrine göre ASTROFİZİK*, p. 223.

(5) The degradation to the death, praising the self (that is, matter), *and rejecting the stranger* (that is, antimatter), *(6) and the conviction [KËGLENÜ] to vanish [ÖÇEYÜ] rising [ÖRLETİLİP] through [ÖZE] ÖVKE [ovātiō]; (7) i.e., beginning with breakup [ÖRİDMEK] with contra-aspects concept, (8) it was violated [YASTIMIZ] the violations [YASUQLAR] of preliminary TSUY-İRİNÇÜ [substantiality].* **(→ see p.42).**

ABI-PIRAY [Unwrap; Violent Activity]

(9) AYI ÖKÜŞ AD BËLGÜLER ÖZE ATIRU SÖZLEMİŞ, (10) ANI BUZUP ADQAĞ SAYU ËRTİRÜ KİSLEMİŞ, (11) ABIPIRAY YOLIN AŞIP AÑQARU UMATIN, (12) ARIŞ-ARIĞ ÇIN NOM TÖZİN AYIĞLAP-İRTİMİZ.
Mirşan, K. 1990; *Prototürk Bilginlerrine göre.ASTROFİZİK*; p.171.

(9) It is a realization (or, logos) [SÖZLEMİŞ] attributive [ATIRU] to constant's [AD-BËLGÜLER] of AYI ÖKÜŞ [legal, or *cosmic-field,* or *ruling expression], (10) and then, disturbing this through repulsion's* (or, *reactions) [ADQAĞ SAYU] to shape a early existence [ËRTİRÜ KİSLEMİŞ], (11) and thus, passing over [AŞIP] the path [YOLIN] of unfold [ABI-PIRAY], with the concept [UMATIN] of consciousness [AÑQARU], (12) expanding [İRTİMİZ] stimulate [AYIĞLAR] the preservation [TÖZİN] of true [ÇIN] laws [NOM] of depart [ARIŞ-ARIĞ].*

İSTİM TUTÇI ËDGÜ YILTIZ İSİLGÜ [Gonical Quasi-Stellar Images (i.e., quasars)]

(13) İNÇSİREDGÜ ËMGEDGÜTE İVİP TËRK TAVRANU İNTKİ, (14) YARAĞ QILINĞU ÜÇÜN İNİLİ YALVARU, (15) İYİN ÖGİRMEKLİG İŞİG INARU KËMİŞİP, (16) İSTİM TUTÇI ËDGÜ YILTIZ İSİLGÜ QILTIMIZ.
Mirşan, K. 1990; *Prototürk Bilginlerine göre ASTROFİZİK*; p. 105.
(13) In the heretical process [İNÇSİRETGÜ ËMGETGÜTE] through the [İNTKİ] specific dynamism of

formation [ÏVÏP TËRK TAVRANU]; (14) the representative substantiation [İNİLİ YALWARU] on account [ÜÇÜN] of the acquirements of usefulness [YARAĞ QILINĞU], (15) the works referred [ÖGİRMEKLİG İŞİG] to this all [İYİN], reduced through subjectional shift [INARU KËMİŞİP], (16) is shaped [QILTIMIZ] as gonical [ËDGÜ] quasi-stellar [İSTİM-TUTÇI YILTIZ] images [İSİLGÜ].
(→ see p.35).

Text 9
BÏŞ TÜRLÜG YARUQ ÖÑ
Basal Spectrums in Five Kinds

Written about second millennium BC

Bang, W. und Gabain, A. von; 1931; *Türkische Turfan Texte V*; Berlin; p.324-332.

The object of the text is the ALĞU YAÑ [the general theory of relativity], concerned with the evolution of the universe from the beginning up to the end. By this evolution the text distinguishes five basal states of actions at distance causing additional time delays (spectral diffraction's), called **(→see p.19)** :

1. A→the case of the law of motion (that is, radiation era); corresponds to *cosmic ray photons;*
2. AW→the case of absoluteness (that is, conversion of the state A); corresponds to *gamma rays;*
3. OM→the case of the formation of potential energy (that is, momentum, formed through state AW); corresponds to *X-rays;*
4. SWA→the case of solar granulation; corresponds to *ultraviolet light;*
5. XA→the case of brakes or magnets (that is, appearance of light); corresponds to *visible light;*

After this 5 basal states of evolution, it begins the state of Riemannian manifold with the state of

6. ŞI→the case of combination of A, AW, OM, SWA, XA (that is, the completion of the Earth); corresponds to *infra-red;*
7. SI→the case of concretion, or effectiveness (of the Earth), which is the state of the geometry of Çİ-KİR [inward acceleration]; corresponds to *micro waves*
8. AQAŞ→flux; that is, background blackbody radiation; corresponds to *radio waves.*

The farther evolution of the universe of the Riemannian manifold are characterized in the text with marks (or examples), by which we have to consider the states of *flower;* that is, numbers of 2-dimensional subspaces of the points of Riemannian manifold, which is a reverse evolution [NIMA UU] with a farther result of dismount; that is. *'the song-of-death of the flowers'*.

The text gives also the fundamental rules to determine the periods of planets and the distances of this from the Sun.

Mirşan, K. 1986ş *Is the Universe a statical System like a Frame?*

In the text we observe very-very old words as A, AW, SWA, etc. and a sentence NIMA-UU AMITA BAYA OM SÏM-ARTA AWA-ATI SWA XA. This sentence is very ancient, and at least 10 000 years old. Not only, but the normal Early Turkish words are also used in a sense which is common to Proto-Proto-Turkish, Pre-Egyptian, Etruscan, and we can observe that, this old meanings are mostly lost in Today-Turkish ; e.g., TÖPÜN (that is, *'tavan'* in Turkish) has the meaning under others *'the head of man'*. This word is in today Turkic *Töbe [Tepe]* and has only one meaning, *'top'*. This example shows also that TÖP (< TÖP-ÜN) is also common to English, *'top'*. Also SUB has the same meaning with English 'sub-'; WAÇIR [bursts] can be in Today-English only *'watch'*, WÏT is in Russian *'vïd'*, in Turkish *'bïr'* or *'bet'*, KÖDÜG is in Persian *'kâkul'* [side lock] and in Turkish *'ködre'* [lock]; SÏTİ [to domain] can be *'sit'* in Today-English; BUYAN [cosmic manifestation] in Arabic *'beyan'* [declaration]; SEVİK [to dispatch] is *'sevk'* [to dispatch]; BAQA [the event of mirror symmetry] is *'beka'* [permanency]; SIDIĞ [accomplishment] is *'sıdık'* [correctness, veracity]; UMUĞ [reference] is *'ümit'* [hope] etc.

According to this all, we can date the text at least to second millenium BC. In this text the author explain the evolutionary states of the universe at hand of the examples of the body of man: ADAQ [sole (that is, last condition)], TİZ [knee (that is, bending of light rays)], BÏL [waist (that is, coordination)], KÖGÜZ ËGİN [grain of perceiving (that is, eye)], SAÇ-QIDIĞ [cavity of hair (that is, coronal prominence)], SAÇ-QIDIĞ TÖPİN [the top of SAÇ-QIDIĞ (that is, the condensation of coronal prominence)].

1. ADAQ YOQARU TİZKE TËGİ YÏR ULUĞ TİTİR, A UZAQ URMIŞ KËRGEK, YÏR ÖÑLÜG YARUQ-YAŞUQ ALQUTIN SIÑAR YARUMIŞIN YAŞUMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 142.

The terrestrial covariant vibration, above the ADAQ up to TİZ; i.e., the terra based spectral YAŞUQ [additional time (the succession of time) delay (that is, diffraction; i.e., electromagnetic wave)] acted at the distance in the state of A, is to consider, being spectral diffracted by reason of relativistic symmetry from the universe (i.e., from AQAŞ).

2. TİZ YOQARU BÏLKE TËGİ SUW ULUĞ TİTİR, AW UZAQ URMIŞ KËRGEK, AY TEÑRİ ORDUSI TËG YARUQ-YAŞUQ ALQUDIN SIÑAR YARUMIŞIN-YAŞUMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 143.

The covariant vibration of SUW, above the TİZ up to BÏL; i.e., the spectral YAŞUQ, as the case of the

strategic fortification of creative periods, acted at the distance in the state of AW, is to consider, being spectral diffraction of relativistic-symmetry from the universe.

3. BÏL YOQARU KÖGÜZ ËGİNKE TËGİ OT ULUĞ TİTİR, OT ÖÑLÜG YARUQ-YAŞUQ ALQUDIN SIÑAR YALTIRMIŞIN-YAŞUMIŞIN SAQINMIŞ KËRGEK, OM UZAQ URMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 147.

The thermal super vibration, above the BÏL up to KÖGÜZ ËGIN; i.e., the spectral YAŞUQ of thermal source , is to consider, being beamed (shined) diffraction of relativistic-symmetry from the universe, acted at the distance in the state of OM.

4. ËGİN YOQARU SAÇ-QIDIĞQA TËGİ YÏL ULUĞ TİTİR, SWA UZAQ URMIŞ KËRGEK, YÜRÜÑ-YİPİN ÖÑLÜG-YARUQ YAŞUQ, ALQUDIN SIÑAR YARUMIŞIN-YAŞUMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 149.

The super vibration due to convection [YÏL], above the ËGIN up to SAÇ-QIDIĞ; i.e., the spectral YAŞUQ of YÖRÜÑ-YİPİN [lane of convection] source, acted at the distance in the state of SWA, is to consider, being spectral diffraction of relativistic-symmetry from the universe.

5. SAÇ-QIDIĞ TÖPİNGE TËGİ KÖK QALIQ ULUĞ TİTİR, XA UZAQ URMIŞ KËRGEK, KÖK QALIQ OSUĞLUĞ BOLMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 151.

The super vibration of KÖK QALIQ [interstellar matter], up to SAÇ-QIDIĞ TÖPİN, acted at the distance in the state of XA, is to consider, that the KÖK-QALIQ have become space-time (i.e., the state of present time).

6. BU BÏŞ ULUĞ YARUQ-YAŞUQ BOLU SAQINMIŞTA KİN, OL YARUQ İÇİNTE MİÑ YAPIRĞAQLIĞ LIN-XUA SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 152.

After the consideration of the verification of this five super spectral YAŞUQ's, it must be considered in that spectrums a LIN-XUA with 1000 YAPIRĞAQ's.

7. ULUĞI-KİÇİGİ KÖÑÜLÇE, OL LIN-XUA ORTUSINTA ŞI UZAQ URMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 153.

According to the proposition in order of signority and juniority, in that fortification of LIN-XUA, it has acted at the distance the state of ŞI.

8. OL UZAQ TËGŞİLİP, KÜN TEÑRİ TİLGENİ TËG, ARIĞ SÜZÜK, ALTUN ÖÑLÜG, ALTUN YARATIRLIĞ LUŞANTA-BURQAN ËT'ÜZİN BÜTMÜŞİN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p.153.

It is to consider that, this (i.e., ŞI) distance had changed and perpetuated the ethos (event) of expansive SÜZÜK [filtered], differential-elementary, differential-constitutional lucid [LUŞANTA] BURQAN; as if the geometry of light creation.

9. SÜZÜK ARIĞ SIRÇQA TËG, ÜÇ MİÑ ULUĞ-MİÑ YİRTİNÇÜ YİR SUW ULATI, ONTIN SIÑARQI BURQANLAR ULUŞINTA TËGİ, ALQU ËT'ÜZ ÖZE KÖZÜNMİŞİN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 154.

It must be considered, that it has appeared with universal ethos, until the populations of cosmo-symmetrical [relativistic-symmetrical from the cosmos] BURQAN's, which had delivered to the $3x10^9$ YİRTİNÇÜ's the terrestrial SUW, as if in the case of a expansive filtered SIRÇQA [rifle].

10. ÜSTÜN TEÑRİ YİRİ, ALTIN TAMU YİRİ, TÖRT TOĞMAQ BİŞ YOL, BARÇA ËT'ÜZ ÖZE KÖZÜNMİŞİN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p.155.

It must be considered that, it has appeared with the ethos in all kinds of the five YOL's [repetitions; orders; paths] of four births, being above the terra of creation, below the terra of TAMU [entropy; hell].

11. ËT'ÜZ ÖZE YARUQ ÖNTÜRMİŞ KËRGEK, MİÑ-MİÑ TÜMEN-TÜMEN YOL YARUQ. OL

YARUQ İÇİNTE LIN-XUA ÖRGÜNLER SAQINMIŞ KËRGEK; OL LIN-XUA ÖRGÜN İÇİNTE MİÑ-MİÑ TÜMEN-TÜMEN XUAŞIN BURQANLAR ËT'ÜZİN BËLGÜRTMİŞİN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 156.

It must be developed ËTÜZ ÖZE YARUQ [according to the event occurred spectrum]; that is, 10^{14} YOL YARUQ [spectral order]. In these spectrums it is to consider the organs [ÖRGÜN] of LIN-XUA [space-time manifold], and, it is to consider that, in these organs of LIN-XUA the 10^{14} BURQAN's of manifold have designated their ËT'ÜZ [ethos, event].

12. OL BURQANLARDIN YARUQ ÖNTÜRÜP, TÖRT TOĞMAQ BİŞ YOLTAQI TINLIĞLAR ËT'ÜZÜNTE TËGDÜKTE, AĞIR TSUY AYIĞ QILINÇLARI ÖÇÜP, ËT'ÜZLERİ QODUP, ALQU BURQANLAR ULUŞINTA TOĞMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 158.

After which [-TE] it has developed [ÖNTÜRÜP] spectrums from this BURQAN's, and stipulated [TËGDÜKTE] in the ethos of arbitrariness of the four births and five YOL's, it must be considered that, they are born in the populations of universal BURQAN's, through extinguish [ÖÇÜP] of the stimulation of formations of geodesic-gravity's (that means, through Newtonian gravitation), *through typification of ethos [ËT'ÜZLERİ QODUP].*

13. UZATI BU DİYAN SAQINÇIĞ SAQINIP İŞLESER, ÖLÜGSÜZ BUYAN ËDGÜ QILINÇ ËT'ÜZ ÖZE ASILUR, SAQINÇ QILU ALQSAR, BU YÏR ALTUN WAZIRLIĞ YÏRDE SI UZAQ URMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 158.

If this long-standing state effects (operates) Dİ-YAN- regulative precaution [SAQINÇIĞ SAQINIP] and if it occur [ALQSAR] the precaution to hang [ASILUR] with gonical [ËDGÜ QILINÇ] ethos of the manifestation [BUYAN] of immortality [ÖLÜGSÜZ], the terra in the terra of differential physics must act at distance [UZAQ] in the state of SI.

14. OL SI UZAQ TËGŞİLİP, OTLUĞ Çİ-KİR TİLGEN BOLMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 159.

It is to consider that, this SI-long-range had changed, and become substantial energetic geometry of Çİ-KİR [inward acceleration].

15. OT YALINLIĞ, OL OT YALINI YÏL TİLGEN, ALTUN TİLGEN, SUW TİLGEN, YÏR TİLGEN YÏRİG ÖRTÜP, BU BURQAN ËT'ÜZİN BOŞ QILMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 159.

Singing the place of [YÏRİG ÖRTÜP]the geometry of steady substantial energetic terra [OT YALINLIĞ YÏR TİLGEN]; i.e., the geometry of convection [YÏL], and the geometry of differentiation [ALTUN], caused through this steady; it must be considered that, this ethos (event) of BURQAN become static (state).

16. YÖRÜÑ KÖL BOLTI TÏP SAQIMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 160.

It must be considered that, this YÖRÜN [convection] had become a KÖL [consentration].

17. BU YÏR-SUW SIRÇQA TËG BOLTI TÏP SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 160.

It must be considered that, this terrestrial electromagnetic radiation become a shape of a SIRÇQA [rifle].

18. TUYMAQ BİLİG, TUTUNÇSIZ YARUQ-YULA TEG QALTI TÏP SAQINIP, BAYAQI BİŞ UZAQ URMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK* p. 160.

The above mentioned five long-range's have acted, because the TUYMAQ BİLİG [gravitational wave] remain like a YARUQ YULA [spectral pull] without hold.

19. A, AW, OM, SWA, XA TUYMAQ BİLİG BİLEN QATILTI, KİRSİZ ARIĞ-SÜZÜK BÜGÜLÜG BİR ËT'ÜZ BÜTİ TÏP SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*, p. 161.

Solidified [QATILTI] with TUYMAQ BİLİG [wave's] of the A, AW, OM, SWA, XA; it is to consider

that, it formed a event [BİR ËT'ÜZ BÜTİ TİP], which is coexistent [KİRSİZ] and extensive (i.e., through mass-defect) filtered foldic.

20. ÖTRÜ ËT'ÜZ KÜZ-ËDGÜ TAMĞA TUTMIŞ KËRGEK.
Mirşan, K. 1990; *ASTROFİZİK*; p.162.
Transitive [ÖTRÜ] event must be marked with reduction [KÜZ ËDGÜ].

21. (1) TAMĞASI BU : ÏKİ İLİGNİÑ, ATSIZ ËRNGEK KİÇİK ËRNGEK, İÇTİRTİ SOLA ÏKİ ORTUN ËRNGEK KÖNİ TURQUR UÇI BİLEN TËGÜR, ÏKİ ULUĞ ËRNGEK KÖNİ TURQUR. (2) ÏKİ YANAR ËRNGEK ËNİP ULUĞ ËRNGEK UÇI BİLEN TËGÜR.(3) TARNI SÖZLESER, YANAR ËRNGEK YÏTİ QATA KËLİ-BARI QILIP, TARNI SÖZLEP, KÖGÜZ ÖZE TAMĞALAP, TÖPÜN ÖZE TUTA-YORIMIŞ KËRGEK.
Mirşan, K. 1990; *ASTROFİZİK*; p. 162.
(1) Its mark is this : The İÇTİRTİ SOLA [the volumes of interference] of two centers [İKİ İLİGNİÑ] (e.g., the Center of Galaxy and the Sun), *ATSIZ ËRNGEK [Centric Formation]* (e.g., Center of Galaxy) *and KİÇİK ËRNGEK [Junior Formation]* (e.g., Sun), *touches [TËGÜR] with its ends [UÇI; line of flow] the KÖNİ TURQUR [the cone of generation] of the İKİ ORTIN ËRNGEK [the formation from two fortifications]* (that is, Earth); *and it* (i.e., Earth) *generates [TURQUR] the cone [KÖNİ] of the İKİ ULUĞ ËRNGEK [two covariant formations]* (that is, the Center of Galaxy and the Sun); *(2) i.e., it touches with its UÇI [ends] the ULUĞ ËRNGEK's [covariant formations]* (these are, the Center of Galaxy and the Sun) *to mutate [ËÑİP] the İKİ YANAR ËRNGEK [two combustional formations]* (these are, the Sun and Pre-Earth). *(3) If we express this according to principle of TARNI [contraction] : The YANAR ËRNGEK [combustional formation]* (i.e., the Earth) *had produced [TUTA-YORIMIŞ KËRGEK] the top [TÖPÜN]* (of the cone; that is Earth), *by which it had experienced 7 times KËLİ-BARI [novation; faculty;* in Sanskrit *karma] realizing a TARNI [contraction] and marking it with KÖGÜZ [visibleness, perceptivity].*

22. BU TARNI YÏTİ QATA SÖZLEZUN : NIMA-UU AMITA BAYA OM SİM-ARTA AWA-ATI SWA-XA.
Mirşan, K. 1990; *ASTROFİZİK*; p. 165.
This TARNI shall be realized 7 times : The tendency [AMITA] of reverse [NIMA] evolution [UU] is the gramulate [SWA] system [XA] of displacement [ATI] between enriched [BAYA] angular momentum [OM] and conversion [AWA] of increase [ARTA] of perception [SİM].

23. (1) TÖRT YIÑAQ, TÖRT BULUÑ SËKİZ YIÑAQ BOLUR BULUÑ SAYU, (2) SËKİZ SİM KÜZ-ËDGÜÇİ TEÑRİLERİG LIN-XUA ÖRGÜN ÖZE OLURMIŞIN SAQINIP, (3) ÖZ ÖZ-BİLİGLERİ TUTA ÖRT YALINLIĞ KÜZ-ËDGÜ TURMIŞIN SAQINMIŞ KËRGEK.
Mirşan, K. 1990; *ASTROFİZİK*; p. 195.
(1) According to the number of elements [BULUÑ SAYU] that, the 4 potencies [YIÑAQ] in the state of 4 elements [BULUÑ] makes 8 potencies (2)—taking in account [SAQINIP], 8 creations [SËKİZ TEÑRİLER] of noble (element) reductions [SİM KÜZ-ËDGÜ] are formed as organs of LIN-XUA—(3) it is to consider that, they are reduced according [TURMIŞIN] exothermic steadiness [ÖRT YALINLIĞ] of self-possession [ÖZ ÖZ-BİLİGLERİ].

24. ANTA ÖTRÜ TARNI ËRVİŞ SÖZLEMİŞ KËRGEK: YÜZ MİÑ TÜMEN ULATI NËÇE KÜÇİ YÏTMİŞİNÇE SÖZLEZÜN, ÜZÜKSÜZ, MUNTAĞ SAQINÇ QILIP, TARNI SÖZLESER, SİZİKSİZ SİTİ TİGME İŞİ KÖDÜGÜ BÜTER.
Mirşan, K. 1990; *astrofizik*; p. 165.
According to this, it must be verified the consequence of TARNI : In which rate the 10^9 communications [ULATI] are strong enough [KÜÇİ YETMİŞİNÇE] to realize, if they realize a uninterrupted TARNI taking a precaution in this manner concepted, it genesis a KÖDÜG [codicārius] of the operation [İŞİ] of the concept of domination [SİTİ TİGME]] without component [SİZİKSİZ].*
Comment :
*The 10^9 communications may be 10^9 Stars in the nucleus of our galaxy.

25. (1) QUT ASĞALI SAQINSAR, (2) KÜN ÖNER OĞURDA, (3) MUNÇULAYU SAQINÇ QILIP, (4) KÜNGERÜ YÜZLENİP, (5) ËDGÜ YIDLIĞ-YIPARLIĞ TÜTSÜK KÖYÜRÜP, (6)

SAQINÇIN, (7) ONTIN SIÑARQI BURQAN-AĞ (8) TAPINMIŞ KËRGEK,(9) KÜÇİ YİTGİNÇE (10) TARNI SÖZ SÖZLEMİŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 167.

(3) Taking a precaution in the manner that [MUNÇULAYU SAQINÇ QILIP], (2) in the OĞUR [disposition], by which develops the light—(1) if it cares to hang the QUT [invariance], (4) and curved in the side of the source of light; (6) by reason of [SAQINÇIN] (5) it had excel with the increase in wavelength [TÜTSÜK KÖYÜRÜP] through the ËDGÜ [gony, perfection] of Compton effect [YIDLIĞ-YIPARLIĞ]—(8) it must be invented [TAPINMIŞ KËRGEK] (7) the cosmo-symmetrical [ONTIN SIÑARQI] gravitational release [BURQAN-AĞ] (9) and, according to his power [KÜÇİ YİTKİNÇE], (10) it must be displayed the TARNI concept.

26. (1) ÖLÜGSÜZ BUYAN, ËDGÜ QILINÇ, QUT ASILUR, (2) İKİNTİ ADA ÖÇÜGÜ ÜÇÜN SAQINÇ AYU BİRELİM. (3) İNGİR OĞURTA TAĞDIN SIÑAR YÜZLENİP, (4) YİME ANÇULAYU SAQINÇ QILIP, (5) TARNI SÖZLEMİŞ KËRGEK, (6) ONTIN SIÑARQI BURQANLARIĞ YULTUZ TEG YARUQ-YÜLA BËLGÜRTİP, (7) ËDGÜ YIDLIĞ-YIPARLIĞ TÜTSÜKÜN KÖYÜRMİŞİN SAQINIP, (8) ONTIN SIÑARQI BUQANLARIĞ TAPINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 168.

(2) We will express also the circumstance [SAQINÇ] for the extinguish of the second radiation (called, spurious); (1) because of the hang of invariance in conclusion of ËDGÜ [perfect] realization of lethal-less manifestation.

(3) Becoming a topology TAĞDIN SIÑAR [symmetrical from attach] in İNGİR OĞUR [causing disposition], (5) it must be verified a TARNI (4) and that in the above mentioned circumstance, (6) determining the spectral attraction as in the case of a star, within the cosmo-symmetrical gravitation. (7) So that, if we consider the excel of increase in the wavelength through the gony (perfection) of Compton effect, (8) it is to judge that, this is within the cosmo-symmetrical gravitation.

27. (1) ANTA KİN, ÇİM-BUD-WİP YİR-SUW TOLU ULUĞ YİL TURQURMIŞIN SAQINMIŞ KËRGEK. (2) BALIQTA ULUŞTA KËZİK, (3) İG KİGEN QILĞUÇI ËVDE-BARQTA ADA QILĞUÇI YËK-İÇKEKLERİG, (4) YİRDEKİ YAMTIN YİL TOĞUP, KÖTÜRÜ İLTİP, (5) KİRSİZ TINLIĞSIZ YİRTE SÜRE İLTÜ BARIP, (6) KËMİŞMİŞİN TÜŞMİŞİN SAQINMIŞ KËRGEK. (7) ALQU ADA-TUDA BARÇA ÖÇER ALQINUR.

Mirşan, K. 1990; *ASTROFİZİK*; p. 187.

(1) Afterwards it is to consider that, the ÇİM-BUD-WİP [geomagnetic field] of the Earth had build [TURĞURMIŞIN] the SUW-TOLU [trapped region] from ULUĞ-YİL [solar wind]. (2) In the population of auroras displayed [KËZİK], (3) the YEK-İÇKEKLER [neutrons], radiating [ADA QILĞUÇI] in the EV-BARQ [Van Allen Belts] and dressed with magnetism [İG], (4) are leaded away [KÖTÜRÜ İLTİP] through convection [YİL] risen through impinges [YAM] in the Earth; (6) and so, it must be considered that, they fall down reduced, (5) dragged in the KİRSİZ TINLIĞSIZ YİR [iono-sphere].(7) All universal ADA-TUDA [radioisotopes] extinguish through divergence [ALQINUR].

28. (1) ÜÇÜNÇ ALINĞADTURĞU SAQINÇ : (2) KÜN-ORTU ÖDÜN KÜN-ORTU YIÑAQ YÜZLENİP, (3) ËT'ÜZ TËGŞÜRÜP, BURQAN ËT'ÜZÜN BËLGÜRTİP, (4) OTLUĞ SAMAR İÇİNTE KİRİP, (5) QALP OTI TËG, ËT'ÜZ ÖZE ÖRT-YALIN BËLGÜRTMİŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 198.

(1) The concept of third dismount : (2) Formed a topology [YÜZLENİP] of the potency [YIÑAQ] of KÜN-ORTU [half-life] in the era [ÖDÜN] of KÜN-ORTU, (3) changing the ËT'ÜZ [event, ethos], exhibiting (or, determining) the ËT'ÜZ of BURQAN, (4) and entering to the OTLUĞ [energetic] SAMAR [core], (5) it must exhibited a ÖRT-YALIN [exothermic steady] with a ËT'ÜZ as QALP OTI [energy of parity].

29. (1) OL OT-YALIN İÇİNTE, (2) ALINĞADTURĞU BİLİGLER BËLGÜRMİŞ KËRGEK. (3) SÖNGÜ QOLINÇ TAZ WAÇIR, Çİ-KİR BÖGDE, (4) TËMİR BİRİKE ÖRT-YALIN BİLEN BËLGÜRTİP, (5) ULUĞ ALINĞADTURĞU TAMĞA TUTMİŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 200.

(1) In this steady of energy [OT], (2) it must be exhibited the know-how [BİLİGLER] of dismount

[ALINĞATTURĞU]: (5) The covariant dismount must be [KËRGEK] marked [TAMĞATUTMIŞ] (3) through SÖNGÜ QILINÇ [extinguish] of TAZ WAÇIR [bald-plunge (that is, β-decay)] in the packets [BÖGDE] of inward-acceleration [Çİ-KİR], (4) exhibiting [BËLGÜRTİP] the TËMİR BİRİKE [the synthesis of iron] through ÖRT-YALIN [exothermic steady].

30. (1) İKİ İLİG, ON ËRNGEK, İÇTİRTİ SOLAP, (2) YIDRUQ QILU SIQZUN. (3) BASA TUTUP, TARNI ËRVİŞ SÖZLEMİŞ KËRGEK. (4) ANTA, YEK-İÇKEK YOQ KİM ALINĞADMASAR, (5) ULUĞ ALINĞADTURĞU İŞ BÜTER.

Mirşan, K. 1990; *ASTROFİZİK*; p. 202.

(1) The two centers of cosmic formation by the İÇTİRTİ SOLA [volumical interference], (2) shall pressed through the YIDRUQ QILU [recoil]. (3) This pressure verify [SÖZLEMİŞ KËRGEK] the TARNI [contraction] consequence [ËRVİŞ]. (4) In this case [ANTA], the annihilation [YOQ] of neutrons [YEK-İÇKEK] through particular [KİM] dismount appears not [ALINĞADMASAR], (5) which genesis'izes it [BÜTER] to the process [İŞ] of covariant dismount

31. (1) TÖRTİNÇ, AYAĞLIĞ BOLMAQ DİYAN SAQINÇ ÖDİN AYU BİRELİM. (2) ÜÇ KÜZ-ËT ÖDÜN KİDİN YIÑAQ YÜZLENİP, (3) BAYAQI TËG, ËT'ÜZ TËGŞÜRÜP, (4) BURQAN ËT'ÜZİN BËLGÜRTİP, (5) OL BURQAN ËT'ÜZİNTE MİÑ-MİÑ TÜMEN-TÜMEN [10^{14}] YOL YARUQ ÖNTÜRÜP, (6) OL YARUQ İÇİNTE BÖGTE BËLGÜRTMİŞ XUAŞIN BURQANLAR BËLGÜRTİP, (7) İLİGLERRRİNTE TAÑ TËG, (8) TEÑRİDEM XUA ÇEÇEK TUTA, (9) QAMAĞ BURQANLAR (10) BİR ÜNİN TARNI SÖZLEMİŞİN SAQINIP, (11) OL XUA ÇEÇEK TUTA ONTIN SIÑARQI BURQANIĞ TAPINMIŞIN SAQINIP, SAÇMIŞ KËRGEK; (12) ONTIN SIÑARQI BURQANLAR ULUŞINTA, BÜGÜLER QUWRAĞINTA, YAĞMUR YAĞMIŞ TËG, XUA ÇEÇEK YAĞMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 183.

(1) Fourth, we shall express the circumstance of the relation [ÖDÜN] of the standing Dİ-YAN [laser].

(2) Shaping a topography [YÜZLENİP] through KİDİN-YIÑAQ [potency of trace] of the three reduced conditions, (3) and changing the ethos as above mentioned, (4) and determining so its own ethos of gravitation,(5) and in this ethos of BURQAN developing 10^{14} YOL-YARUQ [paths of spectrums (or 10^{14} times the spectrums)], (6) and in this spectrums determining the manifoldical BURQAN's distinct in the lumps [BÖGTE], (9) and so, all BURQAN's, (10) causing the verification of TARNI, through invocation of BİR, (8) and ruling the creative ÇEÇEK [homeomorph, splash] of XUA, (7) as if bounded (or null-ordered) (that means, equipped with a local co-ordinate) in their origin, (11) it must be planted, causing [TAPINMIŞIN SAQINIP] cosmo-symmetrical BURQAN, which rules [TUTA] this ÇEÇEK of XUA. (12) It is to consider that, in the populations of cosmo-symmetrical BURQAN's it had propulsed the ÇEÇEK of XUA as if in the phenomenon of folds [BÜGÜLER] propulsed the jets [YAĞMUR YAĞMIŞ].

32. QAMAĞ BURQANLAR, BİR ÜNİN SADU-SADU SİTİ BOLZUN TİP, ALQIŞ URMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 103.

It must be considered that, it had executed ALQIŞ URU [Doppler effect], therewith all BURQAN's become SADU-SADU [in the neutral way] SİTİ BOLZUN [settled], according to invocation of BİR.

33. (1) TÜN SAYU ÖD YAZMATIN MUNTAĞ SAQINÇ QILSAR, (2) ALQU TINLIĞLAR—(3) BU DİYAN SAQINÇLIĞ KİŞİG KİM KÖRSER BURQANIĞ KÖRMİŞ TEG—(4) SEVER TAPLAYUR, AYAYUR AĞIRLAYURLAR.

Mirşan, K. 1990; *ASTROFİZİK*; p. 226.

(1) If it cares with treatment [SAQINÇ] that, it shall be not acquire [YAZMATIN] the condition [ÖD] in the sense of TÜN [suspension, darkness], (2) the encompass arbitrary proceedings [TILIĞLAR] (4) become energy [TAPLAYUR] through disguise [SEVER] and become gravity [AĞIRLAYURLAR] through AYAYUR [protection (that is, gravitation)]; (3) in the sense of, if any one KÖRSER [obeys, sees] the existence (man), which cares this Dİ-YAN, as if it obeys to the BURQAN.

34. (1) BİŞİNÇ, QAO-ÇAO TİGME SAQINÇ TEÑRİ TEÑRİ ULATI YËK-İÇKEKLERİG

OQIMAQ TÖRÜSİN SÖZLEYÜ BİRELİM.

(2) QAYU ÖDÜN QAO-ÇAO QILSAR, AMRU BOLUR; (3) BAYAQI TËG; (4) ËT'ÜZ TËGŞÜRÜP, BURQAN ËT'ÜZİN BËLGÜRTİP, ÖRT OTLUĞ DİYAN SAQINÇQA KİRMİŞ KËRGEK, (5) TÜÜ-ËVİNİ SAYU, (6) ALQU OTLUĞ IRĞAQ BËLGÜRTMİŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 227.

(1) Fifth, we shall express [SÖZLEYÜ BİRELİM] the law [TÖRÜSİN] of explanation [OQIMAQ] of creative communicated [TEÑRİ ULATI] neutrons [YEK-İÇKEKLERİG] of creation [TENRİ] according to [SAQINÇ] QAO-ÇAO [slow neutron capture] concept [TİGME].

(2) If any [QAYU] condition performs QAO-ÇAO, it becomes identical state [AMRU BOLUR]; and—(3) as discussed above—(4) it is entered to the circumstance [SAQINÇ] of singe-energetic [ÖRT-OTLUĞ] Dİ-YAN through change of ethos and assigning [BËLGÜRTİP] the ethos of BURQAN, (6) it had assigned a encompass energetic [ALQU OTLUĞ] IRĞAQ [combination], (5) being [SAYU] TÜÜ-EVİNİ [holomorphic].

35. (1) ÖRT-YALINLIĞ OTLUĞ QAO-ÇAO TAMĞA —(2) BU UZAQ İLİG ÜÇ ËRNGEK AYADA ËÑİL—(3) ULUĞ ËRNGEK ÖZE BAS, YANAR ËRNGEK ËGDÜ TËG, ËÑE TUTĞIL, (4) ÖRT-YALIN YALINU SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 229.

(1) In the mark of energetic ÖRT-YALINLIĞ [sing-steady] QAO-ÇAO [slow neutron capture] (see '34')—(2) according the mutation [ËÑİL] in the periods [AYADA] of this distant [UZAQ] connection [İLİG] of the three formations [ÜÇ ËRNGEK]—(4) it is to consider the steadity of sing-steady, (3) arisen through pressure [BAS] of the covariant formation [ULUĞ ËRNGEK] that, it had occurred the mutation [ËÑE], as if it is ËGDÜ [fertility] of the YANAR ËRNGEK [combustional formation].

36. (1) KİŞİ ÖZE TEÑRİ TÜŞÜREYİN TİP SAQINSAR, (2) OLURMIŞ YİRİG—KÖRKLE YAZI XUALIĞ ÇEÇEKLİG, ÖLENLİG—YİR-SUW SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 275.

(1) If it considers to carry out a creation in the condition of KİŞİ [existence, man], (2) it is to consider the YİR-SUW [electromagnetic radiation of the Earth] in his residence [OLURMIŞ YİRİG]; that is, the ÖLENLİG [song-of-death (that is, background blackbody radiation)], with apparent arisen [KÖRKLE YAZI] XUA [force] of ÇEÇEK [homeomorph, splash].

37. (1) ÜSKİNTE, SÜZÜK KÖL SAQINMIŞ KËRGEK. (2) OL KÖL ORTUSINTA, LIN-XUA ORUN SAQINMIŞ KËRGEK. (3) OL LIN-XUA ORUN ÖZE, TEÑRİDEM QIZ AZ-U TEÑRİ OĞLANI TËG, KÖRKLE OĞLAN OLURMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 275.

(1) Consequently, it is to consider a filtered KÖL [volume of concentration]. (2) In the medium of this KÖL, it is to consider a place of LIN-XUA [space-time manifold]. (3) According to this place of LIN-XUA, it is to consider the development [OLURMIŞIN] of a evident [KÖRKLE] (i.e., in the state of a planet) conformation [OĞLAN], and that, as conformation of creation [TEÑRİ OĞLANI] through subordinate [AZ-U] creative [TEÑRİDEM] procedure [QIZ].

38. (1) ANTA ÖTRÜ, ËRVİŞÇİ QIRA KÜZİ ALIP, (2) YİTİ QATA TARNI ËRVİŞ SÖZLEMİŞ KËRGEK. (3) TÜTSÜLÜG LUĞTA KÖYÜRMİŞ KËRGEK. (4) OL TÜTÜNİ LIN-XUA ORUN BOLMIŞIN SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 236.

(1) According to this, becoming the resultant [ËRVİŞÇİ] facet-clips[QIRA-KÜZİ], (2) it must be verified (or worded) 7 times the consequence [ËRVİŞ] of TARNI. (3) It must be excelled [KÖYÜRMİŞ KËRGEK] in the frequency [LUĞTA] caused through the increase in wavelength [TÜTSÜLİG]. (4) It is to consider that, the wave [TÜTÜN] of this had become the place of LIN-XUA.

39. BİŞ ËRNGEKTE URMIŞ KËRGEK, A-AW-OM-SWA-XA, OL UZAQTA BİŞ TÜRLÜG YASUQ ÖÑ SAQINMIŞ KËRGEK.

Mirşan, K. 1990; *ASTROFİZİK*; p. 276.

Because it had acted in five formations, A-AW-OM-SWA-XA, at that distance it is to consider the 5 basal violations [YASUQ ÖÑ].

Text 10
YIĞIP QOŞTIM BIRATYA ŞIRI
The Publcation of BRATYA ŞIRI

Arat, R.R. 1965; *Eski Türk Şüri*; p. 150.

BURQAN and ARYA *SAÑĞA*
Gravitation and Spin Arrangement

(1) ALQU QAMAĞ ÜÇ ÖDTEKİ BURQANLARQA, (2) ARIŞ ARIĞ NIRWAN TÖZLÜG IDUQ NOMQA, (3) AYAĞULUĞ ARYA-SAÑĞA QUWRAĞLARQA, (4) AYAP-KÜLEP ALQU ÖDTE INANURMEN.

Mirşan, K. 1990; *ASTROFİZİK*; p. 69.

(4) I believe that, (1) all BURQAN's in the three conditions from universal total, (2) which are motive (impellent) NOM's with NI-IRWAN-inertia of depart [ARIŞ-ARIĞ]; (3) i.e., the periodic phenomenon of ARYA-SAÑĞA [spin arrangment], (4) are periodical recollections [AYAP-KÜLEP] in the universal eras.

BURQAN and PARAMANU
Gravitation and Polarization

(5) BURQANLARNIÑ ULUŞINIÑ PARAMANUSI, (6) BOLSAR NËÇE ANÇA SANLIĞ ULUŞ SAYU, (7) BODLAR ÖZE, ALQU ÖDTE BURQANLARQA (8) BULIDLAYU TAPIĞ ÖZE TAPINURMEN.

Mirşan, K. 1990; *ASTROFİZİK*; p. 49.

(6) In which quantity are (5) the PARAMANU's [forms of polarisations] of the populations of BURQAN's, (6) they are in this number populated to consider (7) with their charges in the universal conditions (or eras) of BURQAN's, (8) which are to respect as spatial energy of clouds.

BADIL ÖKÜŞ ËT'ÜZ TİL-KÖÑÜL
Uncertainty Principle

(9) BAŞLAĞSIZTIN AMTIQI BU ÖDKEDËGİ, (10) BADIL-ÖKÜŞ ËT'ÜZ TİL-KÖÑÜLİMTİN, (11) BASA YANA, AZ ÖVKELER BİLİGSİZTİN, (12) BAR BOLMIŞÇA QILINÇIMIN ÖKÜNÜRMEN.

Mirşan, Kâzım 1990; *ASTROFİZİK*; p. 216.

(9) From the beginnings-less condition up to the present condition, (10) the principle of inordinate (unlegal, unlawful) events (called 'uncertainty principle') (11) is that, the momentum [BASA-YANA] of the subordinate [AZ] observable quantities are uncertain [BİLİGSİZTİİN], (12) because specifying [QILINÇIMIN] the location [BAR BOLMIŞÇA] is ordinate [ÖKÜNÜRMEN].

BURQANLAR TÜZÜNİ
Disposition of BURQAN's

(13) ALQU QAMAĞ BURQANLARNIÑ TÜZÜNLERNİÑ, (14) ATIN YÏME, BARDAĞÇANNIÑ YUMQIĞUNIÑ, (15) AQIĞLIĞLI-ADIĞSIZLI ALQU TÜRLÜG, (16) ADRUQ ËDGÜ İŞLERİÑE ÖGİRÜRMEN.

Mirşan, K. 1990; *ASTROFİZİK*; p. 138.

(13) The structure(arrangement) [TÜZÜN] of BURQAN's from encompass total [ALQU QAMAĞ]; (14) that means, the integration of physical properties; (15) being tidal and unlocalized; i.e., in encompass (universal) kinds, (16) refers [ÖGÜRÜRMEN] to the perfect (gonycal) qualified [ADRUQ] operations.

UZ OĞUR
Transformational System

(17) YILAYULI-ÇINLAYULI İKİ TÜRLÜG, (18) YİRTİNÇÜKE UMUĞ BOLUR UZ OĞURLUĞ, (19) YİNDEM ARIĞ BODI-ÇİT TİP, (20) ULUĞ QO-ÜLÜG YİG ÜSTÜNKİ OL KÖÑÜLÜG İLDİNÜRMEN.

Mirşan, K. 1990; *ASTROFİZİK*; p. 185.

(18) The transformational OĞUR [system] of reference of a YİRTİNÇÜ [terrestrial development] (17) is in two kinds, YILAYULI [supplemental] and ÇINLAYULI [true]. (20) The origination [İLDİNRMEN] of its vector-net [YİG ÜSTÜNKİ] KÖÑÜL [tendency] is covariant catalytic (changing) [ULUĞ QO-ÜLİG]. (19) as in the case of BODI-ÇİT [excess of the charge] of YİNDEM ARIĞ [dissociation].

A Contribution to Schwarzschild, Kerr-Newman and Riemannian Geometries According to Old Turkish Scholars

by Kâzım Mirşan, Ms.C.E.

BOX I
SÖNGÜ-QILINÇ
Collapse with Small Non-Spherical Perturbations

1. The transitive null geodesics are marked with mirror-gony (*p.61, BTYÖ 20*) (that means, a future null geodesic is a image of the past null geodesic).
2. The curvature of light-fortification (or, half-life) [KÜN-ORTU], in the sense of light-fortification followed to the future, changes the null geodesics to become the null geodesics of BURQAN [radioactive gravitation] of dismount (*p.62, BTYÖ 28*).
3. This concept of dismount enters to the radiate-energetic nuclear force causing the frame dragging with the null geodesics like the radiant energy of parity (*p.62, BTYÖ 28*).
4. In this frame of radiate-energy exhibits the knowledge's of how to do this dismounts (*p. 62-63, BTYÖ 29*).
5. They are exhibited with magnetic [a star possesses a magnetic field generated by currents in its interior] frame dragging in the fundamental (i.e., to vacuum referenced) plunges of SÖNGÜ-QILINÇ; i.e., in the lumps (packets) of inward accelerations, marked with covariant (i.e., in small pieces, but not spherical in all) dismounts (*p.62-63, BTYÖ 29*), called manifoldical gravitation's distinguished in the lumps (*p.63, BTYÖ 31*).
6. The curvature of KİDİN-YIÑAQ [potency of trace (that is, background Schwarzschild curvature of space-time)] in the sense of the three back-scattered conditions followed to the future [these are : (1) electric dipole radiation, (2) magnetic dipole radiation, and (3) quadruple radiation] charges the null geodesics to become the null geodesics of BURQAN of the standing DİYAN [resistance caused through orientation (that is, monopoly moment, called *'the light cone'*)] followed to the future (*p.63, BTYÖ 31*).
7. Though this concept of DİYAN, it develops in the null geodesics of BURQAN 10^{14} paths of spectrums (*p.63, BTYÖ 31*).
8. In this spectrum determines the manifoldical BURQAN's distinctive in the lumps (*p.63, BTYÖ 31*),
9. and, according to this, all BURQAN's, assigning the creative ÇEÇEK [real number to 2-dimensional subspaces, in the sense of 'rose'] of manifold, null-ordered (i.e., equipped with a local co-ordinate) in their origin, have caused the verification of TARNI [contraction] in the invocation of vacuum (that is, *black hole*, called *black certainty*) (*p.63, BTYÖ 31*).
10. This assigned ÇEÇEK of manifold is planted through cosmo-symmetrical subspace of BURQAN's (*p.63, BTYÖ 31*),
11. but, it is to consider that, in the populations of cosmo-symmetrical BURQAN's it had pro-pulsed the ÇEÇEK of manifold in the sense that, the phenomenon of folds had pro-pulsed the jets (*BTYÖ 31*).

BOX II
ÖTRÜ ËT'ÜZ KÜZ-ËDGÜ
Transitive Diagram,
i.e., null geodesics of mirror-gony (that is, *space-time diagram*)

1. The SOLA [*volume*, or *line of tangency of the horizon*] of İÇTİRTİ [*interference*, or *to pull inward*] of the two rudiments, the ATSIZ [central]-formation and KİÇİK [junior]-formation; i.e., the

formations of two fortifications, touches with line of flow of KÖNİ TURQUR [*the cone of generation*, or, *conventional plot*]; that is, ALAY A-VÏT-YAN [*characteristic spherical-conic resistance*, or, *backward light cone;* or, *flank video of Sun-light* (called Van Allen Belts)], and one plots the two covariant orbits conventional (*p.61, BTYÖ 21*).

2. This two, in order to generate [ËÑÏP] the caustic-formation (that is, *formation of the Earth*), of covariant formation touches with the line of flow (*p.61, BTYÖ 21*).
3. Worded in TARNI [contraction] : the caustic-formation had become a global structure [TÖPÜN ÖZE TUTA-YORIMIŞ] after which it had experienced 7 times KËLİ-BARI [novation], causing a TARNI and marking it with *co-gnosco* (i.e., *making it visible*) (BTYÖ 21).
4. The TARNI-information about the compress the scattering (i.e., to become the World lines of in-going photons) through SOLA, which pulls the cosmic-formations of two rudiments inward, is suppressed [BASA TUTUP], which genesisizes it to the process of covariant dismount, because the dismount of maintenance through particular annihilation [YOQ-KÏM] is not allowed (*BTYÖ 30*).

BOX III
BİR TÖZÜN TUTSAR
The Prove of Horizons
(that is, *global structure of horizons*)

1. The concept of QAO-ÇAO [*slow neutron capture*, or, *future horizons*] tenet is the creative communication of maintenance's (*BTYÖ 34*).
2. If any condition shapes QAO- ÇAO, it becomes affine (i.e., it goes into the next QAO-ÇAO) (*BTYÖ 34*).
3. Assigning a null geodesic of gravitation through change of null geodesic according to a metric (that is, *a means of assigning values*), it is entered to the concept of drag-energetic DİYAN (see I/6). It has assigned a encompass null geodesic IRĞAQ [*combination*, or, *torus*] being holomorphic (that means, the Earth had created a deformed horizon) (BTYÖ 34).
4. It is to consider the formation of a frame through generator of frame dragging (in Schwarzschild geometry called `final external field is perfectly spherical`), marked with energetic steady-dragging : QAO-ÇAO [future horizons] in the sense of the gony of caustic-formation (that is Earth) experiencing a push upon covariant orbits, through which takes place the generation in the periods of the three orbits of this distant rudiments (*BTYÖ 35*).
5. The conservation of our terrestrial development (that is Earth), which is shaped through the quotients of diffractional additive-time-delays, is not the inductive experiences of the being *vacuum*, proving there the annihilation through appearance of antimatter-charges, but it is visible configuration of quadruple moments (ÇT 40-45, Mirşan, K. 1990; *ASTROFİZİK*; p.54).
6. The BİR TÖZÜN [*inertia of vacuum* (called, *horizon*); that is, *surface of black hole*, interpreted also as *gravitational radius*], called also BİR NOM ORUN [the place of vacuum law], proves the bias [formed lumps] to extinguish (ÇT 44, see above mentioned place), called to annihilate through augmentation [lumps grows larger and larger, and then reduces smaller and smaller] through affine-transitive subjectional (that is, *vorbitten transitional*) radiate-energy, causing subordinate relativity (that is, the relativity of subspaces) (ÇT 40-43 and MB 57-59; Mirşan, K. 1990; *ASTROFİZİK*; p.54 and 78).
7. According to this given, the BİR TÖZÜN forces the KÖK QALIQ (*abode of sky*, that is, the total flux of dipole and quadruple radiation's) into the ÜT-KÏYE [*burning*, or, *the opening of angle* (that is, the opening of tangency to the horizon)]; i.e., the opening of *'encompass null geodesic torus being holomorphic'* (see BOX III-3), in Kerr-diagram called *'static limit of ingoing null geodesics`*, through macroscopic static's (ÇT 45, Mirşan, K. 1990; *ASTROFİZİK*; p.54, line 4-5). to become forced this into a gony (see the same place and BOX III-4),
8. and, in the three dancities (see BOX I-6) withought this case it occurs the annihilation in the places vacuum-law (ÇT 47, Mirşan, K. 1990; *ASTROFİZİK*; p.54, line 6).

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Transkription Alphabet

A	**E** [sparse in	**I** [Russ.ы]	**L**	**R**	**W** [deaf v]
B	the 1'st syll.	**İ** [soft partner	**M**	**S**	**Y** [Germ.j]
C [j in 'jeep']	**F**	of I]	**N**	**Ş** [Eng.sh]	**Z** [Russ.з]
Ç [Russ.ч]	**G**	**Ï** [Germ.i]	**Ñ** [ng]	**T**	
D	**Ğ** [Ar.*Ayn*]	**J** [Russ.ж]	**O**	**U**	
Ë [only in the	**H**	**K**	**Ö** [Germ.ö]	**Ü** [Germ.ü]	
1'st syllable]	**X** [Russ.x]	**Q** [deaf k]	**P**	**V**	

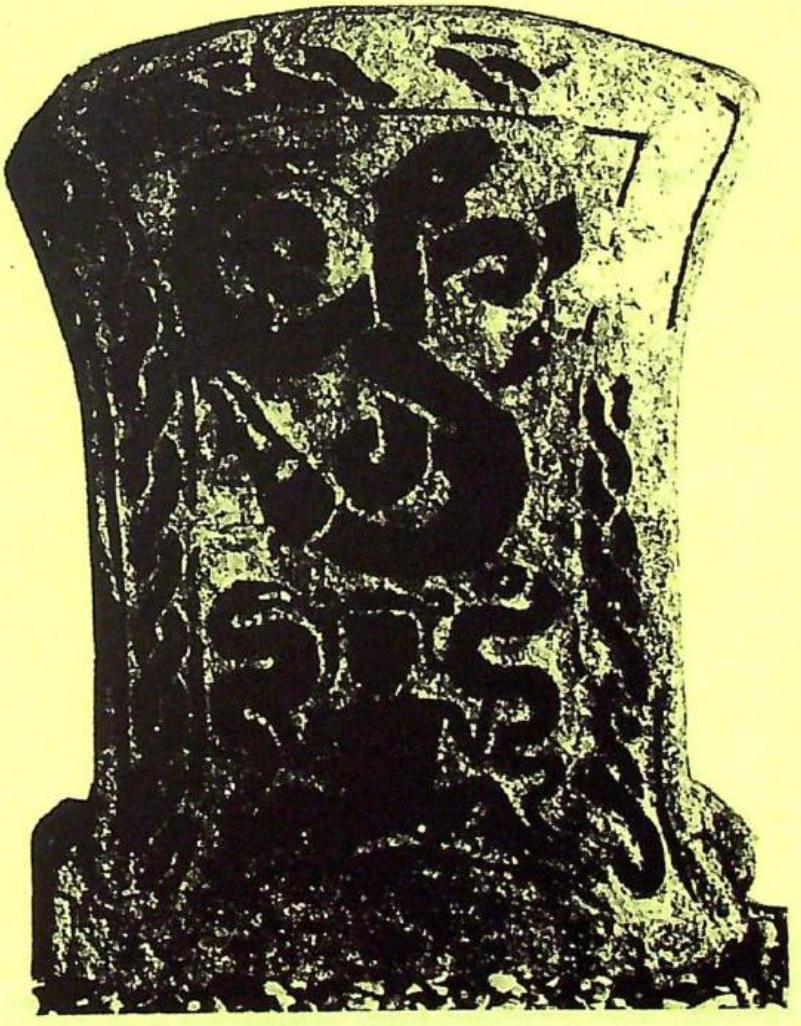
Türkbükü, 14.3.2002

Scandinavian Inscriptions

of Early Turks

by

Kâzım Mirşan



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Contents

Contents—5
Foreword—7
Cultural Ties in Central Asia and Scandinavia—9
Reading of Scandinavian Inscriptions—17
Date—21
Alphabeth of Scandinavian Inscriptions—25
Inscriptions—29
Sıntaş'—57
Dictionary of Early Turkish Language in Scandinavia—66
References—69
Transcription Alphabet—69
Book Shop—70

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Scandinavian Inscriptions Of Early Turks

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Kâzım Mirşan

According to
Inscribed
Documents

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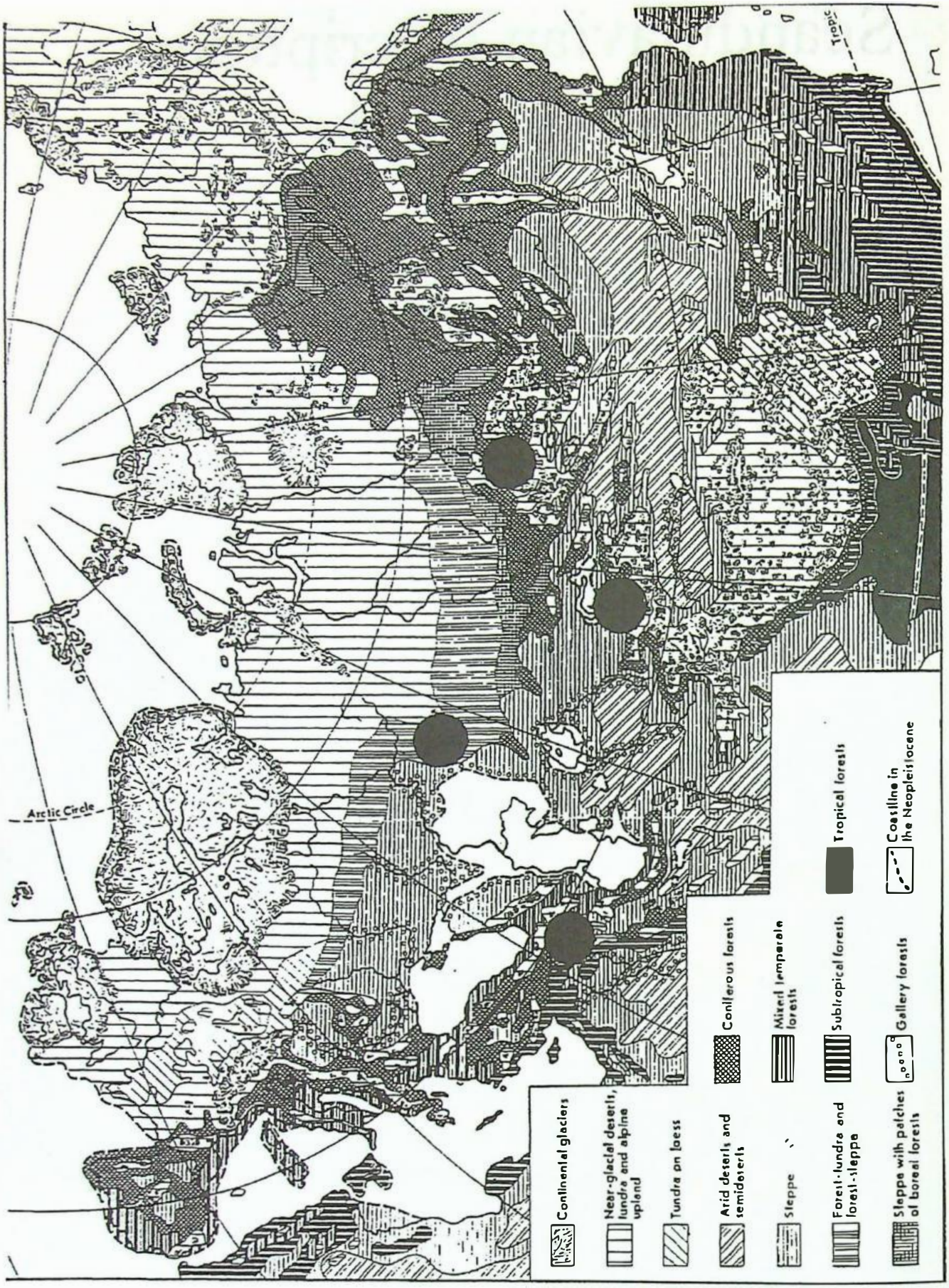


Four sources of Turkish civilization during Vistule glacier (70-10 thousend years ago) in Aurignacian period (40-25 thousend years ago); (1) Tamğalı Sayı and surroundings, (2) Ulu-Kem Bïltiri, (3) Oral Mountains and (4) Eastern Anatolia.
(Map according to H. Wissmann, 1956).

Foreword

Until now, I have presented to my dear readers inscriptions of the Attila treasure in Romania, Vinça-Tartaria inscriptions in Serbia, Etruscan inscriptions in Italy and Austria, Glosel inscriptions in France, Pre-Portuguese inscriptions, Başqurtstan inscriptions with footmarks of Turks in QUT-YAQ [Europe]. However, Scandinavian Proto-Turkish inscriptions that I will present in this book emerge in a coverage in "large scale". In a way that their number reaches 5500 and they do not only cover Scandinavia (including Denmark), but also areas of Weser river in Germany, England, Ireland and Romania. On the other hand, some of these inscriptions give the oldest examples of Turkish writing, exept Talas and Siberia inscriptions in Central Asia, and we are witnessing the using of runic writings of Turks in Scandinavia until vary late periods, such as near Bergen city of Norway.

It is not possible to fix the dates of writings written on stone. But very luckily, Turks had written their writings found in Wesel River on bones, therefore, it is possible to fix the dates of these writings. Germans declare, according to carbon tests they have done, the date as 4140 BC [before Msīxa Teñri]. However, they dont seem to believe this date and have tried other procedures of fixing the date, but not got a result.

The fact that *runic* writings have been used everywhere in Europe, shows us that Proto-Turks had an important role in forming the European ULUŞ [population]—from the point of language as well as physical structure. In spite of the fact that, actual structure of Turkish language shows a TÜÜ-EVİNİ [holomorphic] character, against a more BODIN [fusional] character of European languages, this createsan impression that European languages and Turkish language can not be comparible, such differences should not be taken as important in the development of the history of mankind. We can foresee that one day European languages also may enter the TÜÜ-EVİNİ area.

As a matter of fact, in inscriptions number 15 found in England and number 56 found in Romania we meet the name of AT-İL state. Proto-Turks call this state established in 1517 BC at İdil-Oral also as AT OY BİL and AT UQUŞ BİL. The Chuvash name of İdil river *Amăn* [Atıl] should be a memory from the name of that state.

If we take in hand the physical structure of European man and Turkish man, there is no significant difference between them. Due to the fact that Scandinavia is in the north, if we only consider Northern Turks and those living in Europe, our point will be seen clearly (see photos).

In the East of Europe there are autochton Turks since before the beginning of history (even in close past there were Han states of Cağulday, Kasım, Astarhan, Crimea). If we go a little further east of these Turks, we will meet Tümenliks, Başkurts and Kazaks. They were all living in the same areas as they do now, since the beginning of history. It has been understood that autochthon Turks lived in Turkey also.

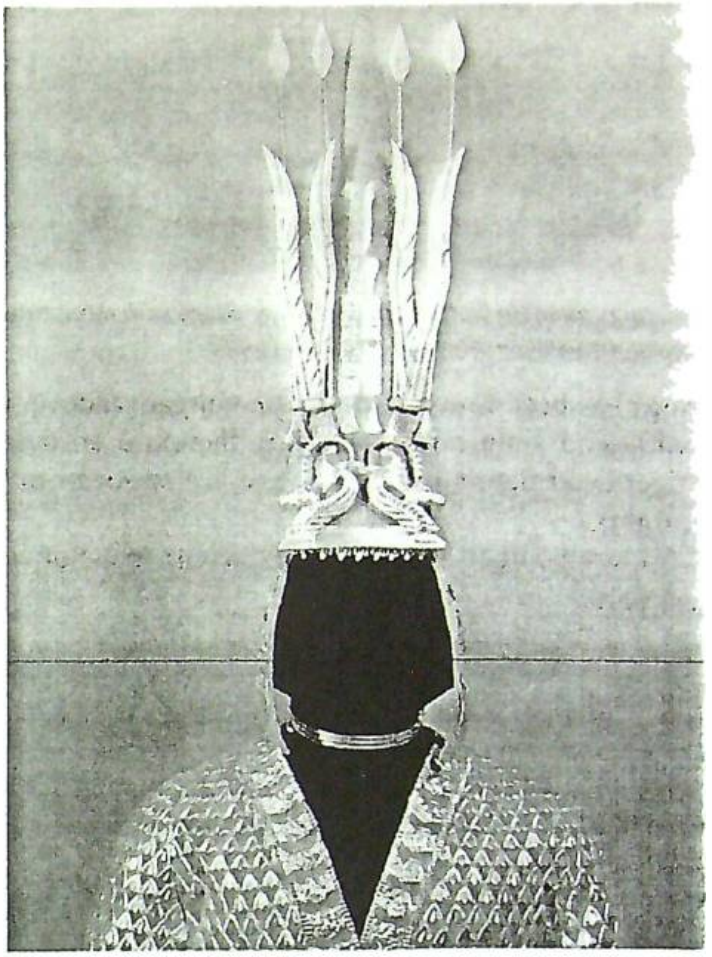
Some of autochthon Turks of Europe from AT-İL Commonwealth.
From left to right: Tatar from Qazan Xanlığı State, Tatar from Qasım Xanlığı State, Mişer Tatar that we see everywhere in eastern Europe and Başqurt from Başqurtstan..

Apart from the opening three chapters, the rest of the book is a fascinating account of Asian and European contacts with the Turkish peoples of Central Asia, from the earliest times to the present day. Of particular interest to Scandinavian readers will be the chapters dealing with the Varangians, the Turkish mercenaries who served the Byzantine emperors in the 11th century, and the Varangian Guard, which was recruited largely from Scandinavia and England after the Norman Conquest. The author has made extensive use of Scandinavian sources, including the Icelandic sagas and the Russian chronicles, and has provided a useful bibliography for further reading.

The book is well illustrated with maps, photographs of archaeological finds, and reproductions of medieval manuscript illuminations. The maps are particularly helpful in tracing the movements of the various peoples mentioned in the text. The photographs of finds from the Viking Age settlements in Russia and the Ukraine are of high quality and will be of interest to specialists in that field.

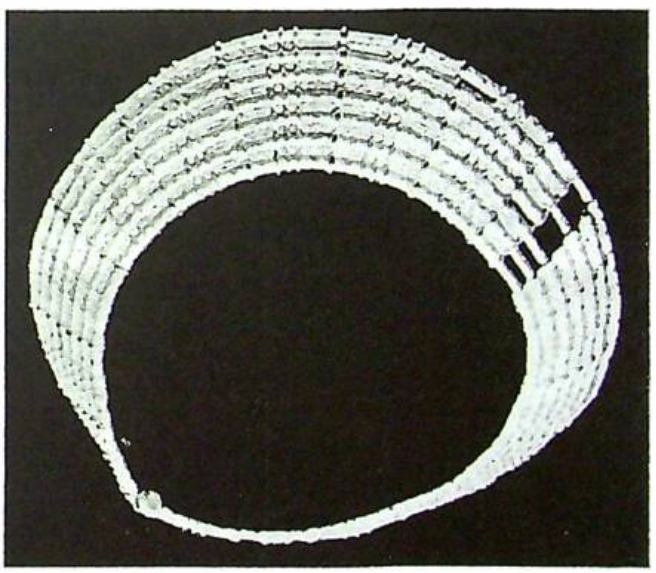
The translation from the original Turkish is generally smooth and readable, although there are occasional awkward passages where the English word order has been too closely modelled on the Turkish. The glossary of technical terms is useful, but could have been more comprehensive. For example, the term *yurt*, which is central to the discussion of nomadic social organization, is not included.

In conclusion, this is a valuable contribution to the literature on the history of the Turkish peoples and their relations with the outside world. It is to be hoped that it will be followed by a second volume covering the period from the Mongol conquests to the present day.

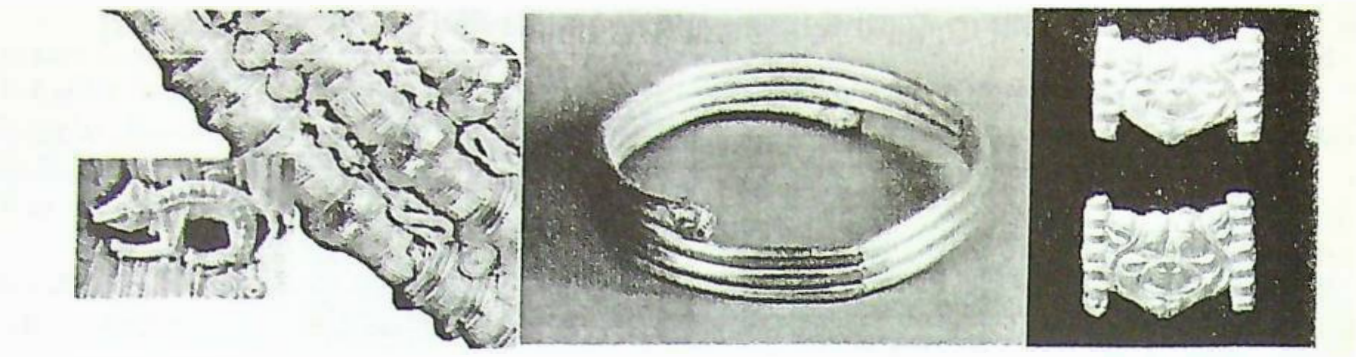


The golden figure and goods taken from the grave Ësik Qurğan.
This Qurğan [grave] dug in 1969-1970 is at the left bank of mountain river Ësik and 50 km east of Almatı.

Ëşik Qurğan dress is woven of very fine golden filigree wire. A dress woven with such fine golden wire is an artistic wonder found in nowhere else in the world. However, examples of this fine golden wire (0,15 mm thick) tissue in form of necklage have been found in Gotland and Öland islands:



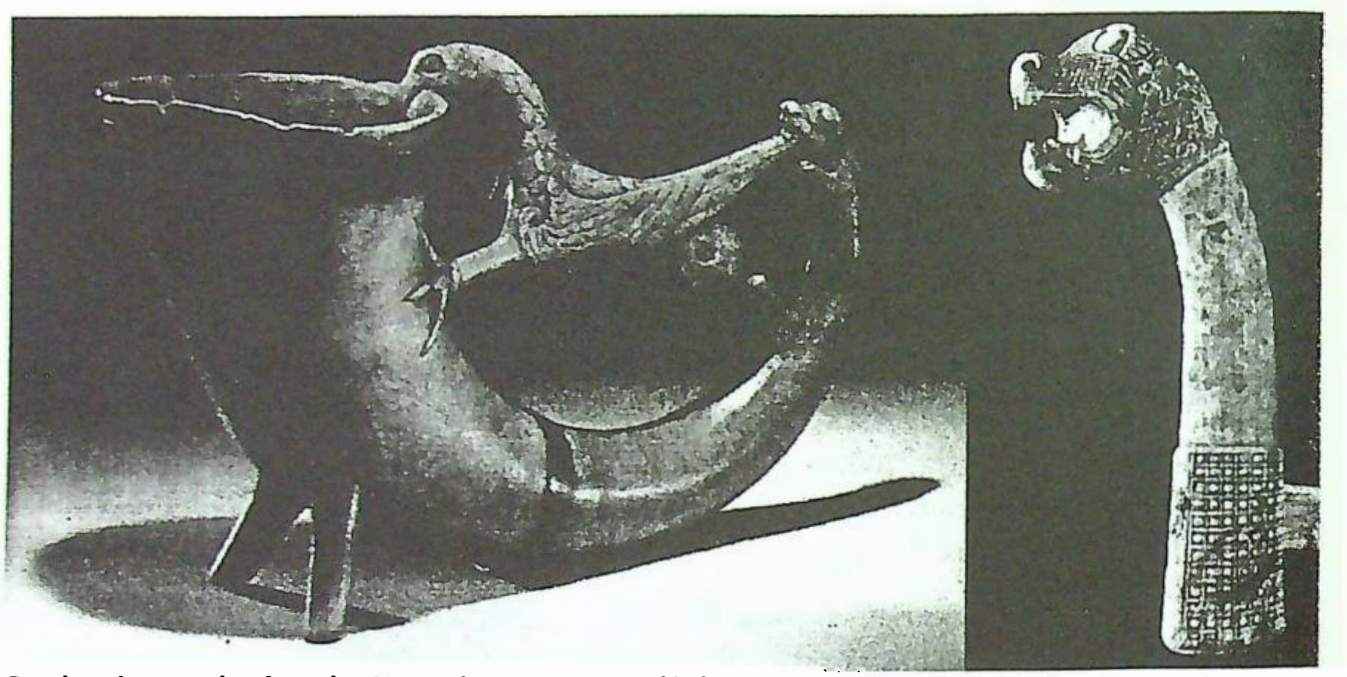
The necklage of 23 cm diameter weighing 821 grams of 7 rings found in Mōne in Western Gotland iland. The rings in form of tubes of the necklage have been dividet by ridges and attached by hinges. The area between these ridges is filled with small golden plates in form of figures and decorated by use of filigrees



Detail of a necklage with three rings found in Gotland (left). The necklage with three rings found in Ëşik Qurğanı in Kazakhstan (middle) and badge plate used for dress decorations (right).

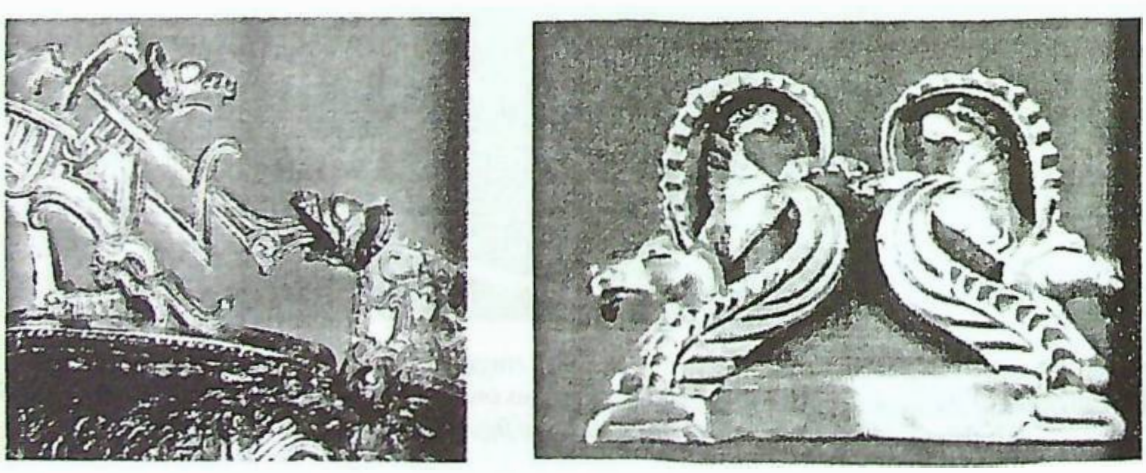
A necklage with three rings has been found also in Ëşik Qurğanı (above, middle). However, the rings of this necklage witness a simple workmanship, therefore an date earlier than Gotland necklage is meant. The tiger-head figure in this necklage is also seen—at badge plates used—as dress decoration (above, right).

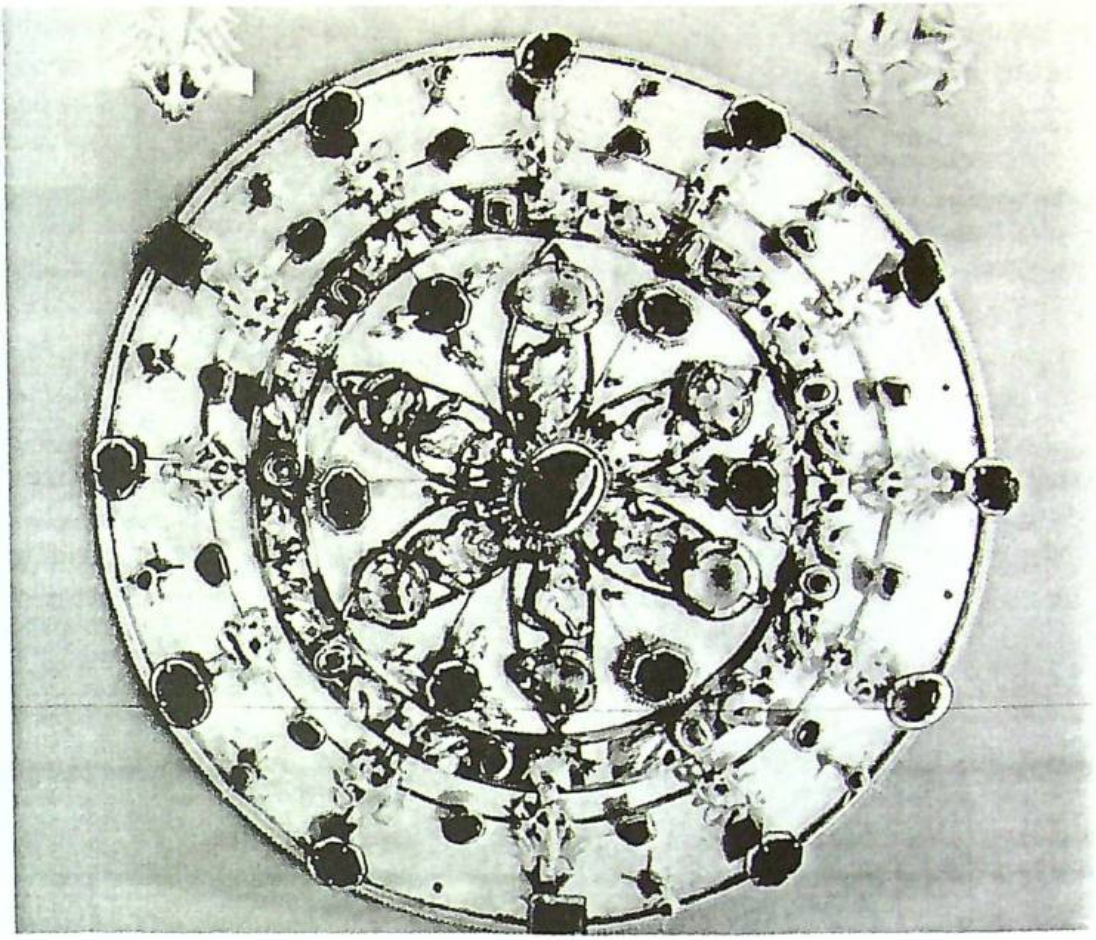
The figure below shows the tiger-head at a drinking cup made of wood and same figure has been found as a ship's part.



Drinking horn made of wood at Historiska Museet in Stockholm (left) and tigerhead pole from Oseberg Qurğan at Viking Ship Museum in Mygdey (Oslo) (right).

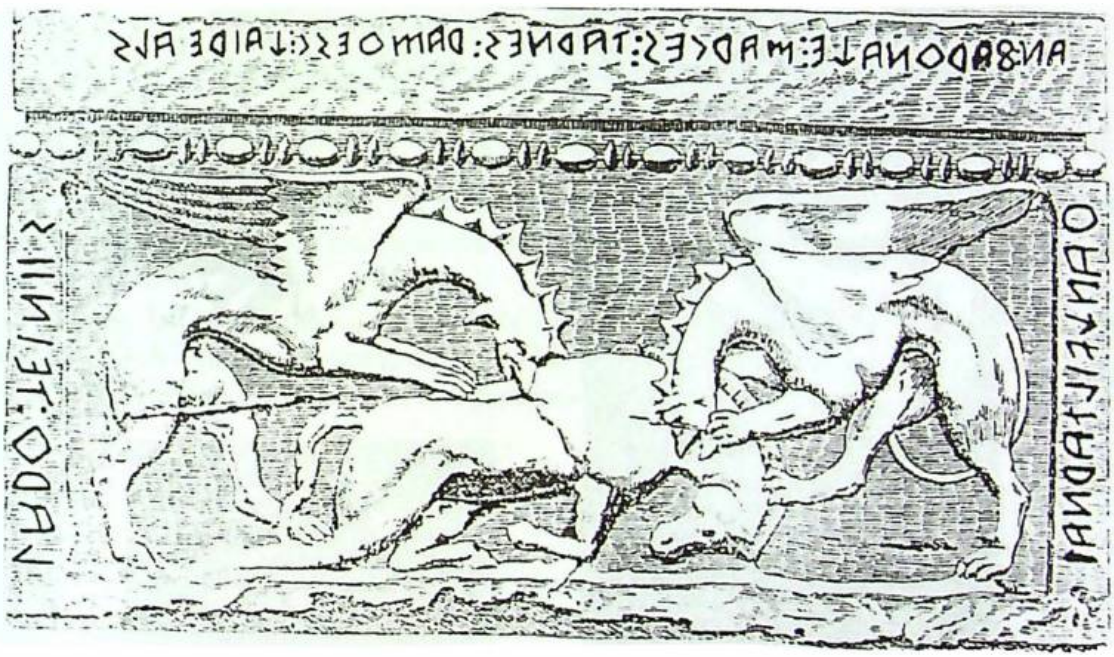
We can see the composition of ÖG-AT [griffin] and tiger above, also in part of a cart with two horses found in Danmark (bottom, left). The second from left shows the ÖG-AT [griffin] at page 9:





A golden broche (Diameter 19,2 cm) found in Motola River in Sweden in 1918. We see 4 eagle and 8 ÖG-AT [griffin] figures on the broch.

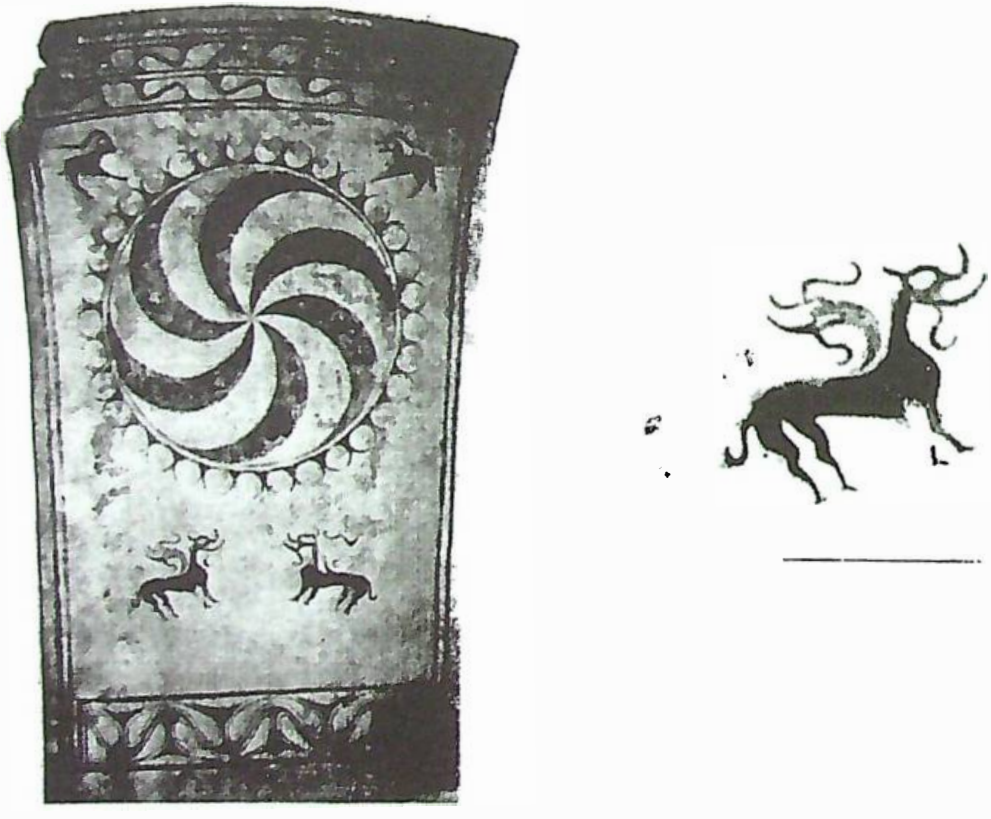
Seeing 4 eagle and 8 ÖG-AT figures in our broche, reminds us of Turkish calendar year with 12 animal names. Apart from that, their taking place on a circle should mean that their role in Turkish belief has continued in Scandinavia. The Etruscan and Ukraïnian pictures below states us clearly the role of this belief.



Taking of an Etruscan leader to Tanrı-Bïl [Kingdom of God] by two ÖG-AT's (C.Pauli-A.Danielson, 1907).

Detail of a golden neck ornament in Толстая Могила (Tolstaya Mogïla), Ukraïne.

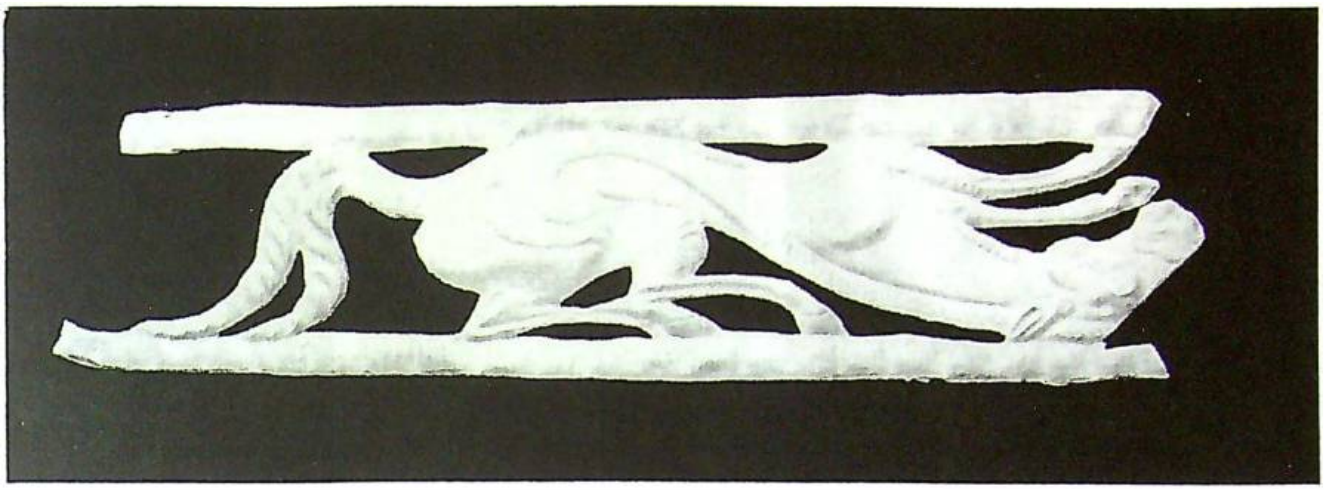
Now, let us take this picture in Väskinde graveyard in Gotland:



ÖG-AT figures in Väskinde Graveyard in Gotland and the enlarged figure of ÖG-AT at left.

The sign on the enlarged figure is the stylised form of "AT" *tamğa.* Beard→"Ö"; the chin→ G; ring of the eye→ "OÑ"; and horns→"N". So that, we read : ÖG-OÑ ON-AT [the honour of to be thrown to the cosmos]. "AT" means the soul thrown from the body to the cosmos (symbolized as "horse").

Now, we will discus the meaning of the "AT":



The rig plate of dagger cover (Kazakhstan).

▲ Our figure above shows a horse whose hind legs are on the ground and front legs are in sky. In reality, AT (symbolised as "horse") means "spirit thrown out of the body", meaning "the spirit of dead person".

The AT at the helmet of golden dress from Ëşik Qurğanı (back part is connected to ÖG-AT) (see p.9).

The double tail seen on this rig plate of dagger cover represent a duality (*sıñarlılıq;* that is, relativistic symmetry, as for example the right arm of a man to his left arm) of a body and the spirit thrown out of it.

Inversely, back part of horse on the helmet of the golden dress found in Ëşik Qurğanı is connected to ÖG-AT (see p.9), meaning that, ÖG-AT is taking that horse to cosmos [ON].

Such dualities are also seen in two pictures below.

A creature exhibited in Gotlands Fornsal.

A golden medallion in Historiska Museet.

Up to now, we have taken the Central Asia and Scandinavia SIN's [plastic works of art] only according to their SIN-meanings. Our comparison below takes the same subject not only from the SIN point of view but also in written form.

A ring found in Êşik Qurğanı.

A golden medallion in Historiska Museet.

Following are written on a silver cup found in Êşik Qurğanı (called also Issıq Queğanı):

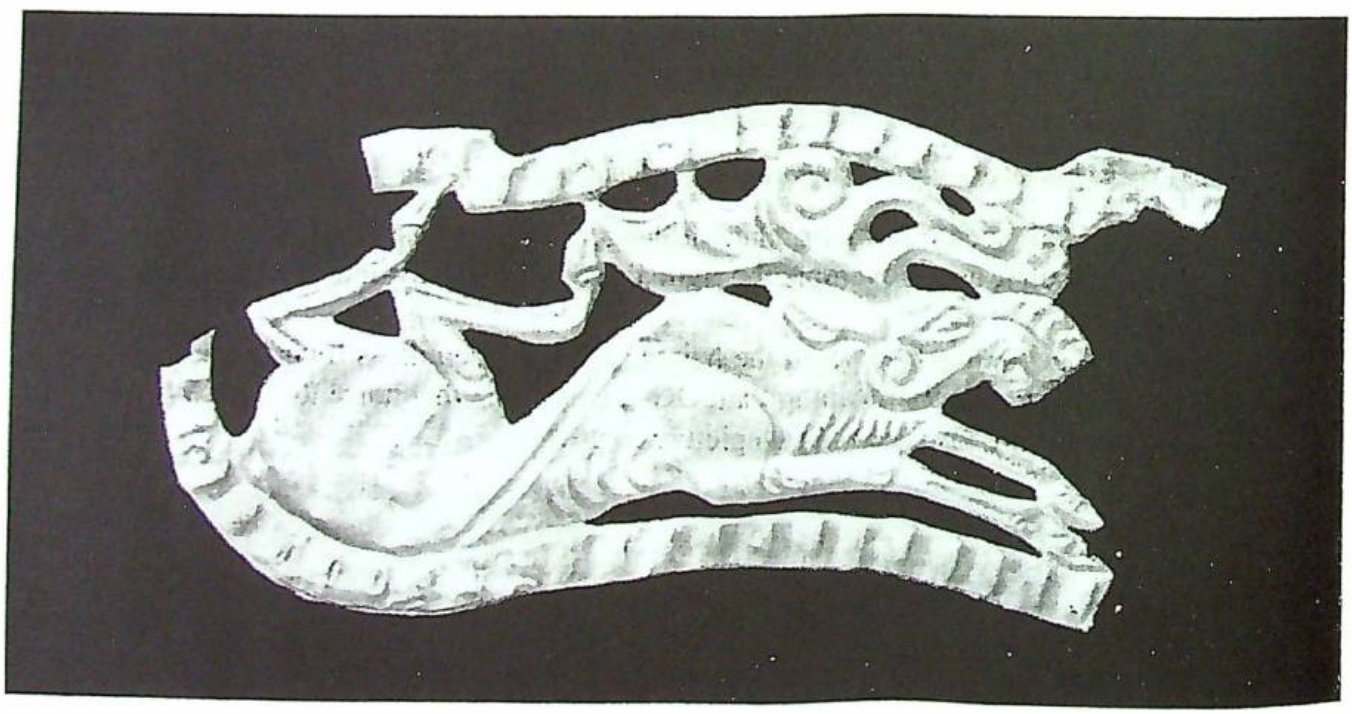
1. ÖGÜN AN ONUY A ÖCÜ OQ.
2. UB-OZ UÇ ÊSİTİS OZU ÖTÜ
3. ONUY-OY ÊKİÇ ÊKİL ALIZ AT.

1. In memory [AN] of His Majesty [ÖGÜN] the warrior [ÖCÜ OQ], who passed over and became a part of the cosmos [ONUY A].
3. He was taken up [ALIZ AT] to the cosmos [ONUY OY ÊKİÇ ÊKİL]
2. through to pass over [OZU ÖTÜ] to the leadership [UÇ ÊSİTİS] of Zeus [UB-OZ].

The inscription on golden medallion (above):

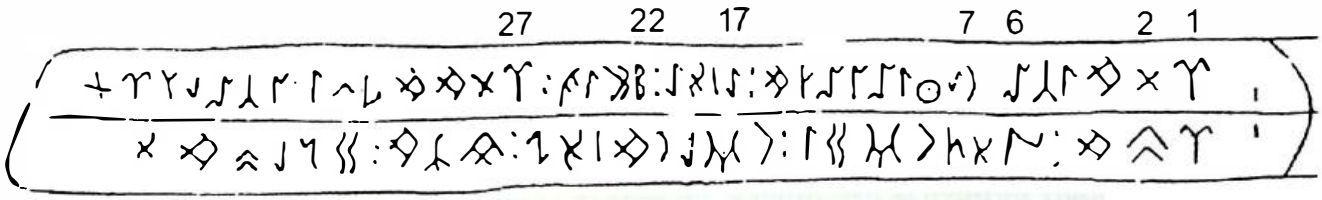
1. ÊL AQIN BU ÊDİK,
2. ANT BU ÊR ÖK AT.

1. This person who attaced together with his people
2. is the person we have promised for his arrival to God.



A deer who climbed from the sky to the earth (Kazakhstan).

We see two *tamğas* in the picture above: Ö K(the feet in sky and horn; that is Lord [God] and ÏK (the feet on ground, meaning "duality"). Accordingly "Godly duality"→ deer. *Tamğa* Ö K (the 22nd *tamğa* from the right in the inscription below) , which later on was written in a form like"B", was used to mean "God" and "king" (apart from "deer"), because among Turks the king is the person who governs his people in the name of God. Therefore, the picture above shows a deer (→ Ö K) coming down from the sky, contrary to the AT [horse] "climbing to the sky" at page 13.



An inscription in Minusnsk Museum (Siberia)

The Smiss SINTAŞ [plastik work of art in stone] (Gotland).

The Gotland picture above shows reaching the sky from earth directly by a *qağan* [king] image not by an indirect AT image (see p.11-12).

In this picture we see a ËR *tamğa* (formed through arms and meaning "to reach"; first *tamğa* from right in above inscription), and a UW *tamğa* (formed through legs and meaning "holy"; 50th *tamğa*). The Qağan is touching the dual shakes [consensus'] by his hands and an ON-AS *tamğa* [gravitational field of cosmos] (17th and 18th *tamğas* in above inscription = AS) covers his head, because he will hang in a gravitationel feald (meaning heaven) in the sky. I believe that the figure on top of the picture can be read as AN ON A [the place called cosmos] (6th , 7th and 8th *tamğas* in our inscription).

All these we have said about Gotland inscription may possibly be understood by reading

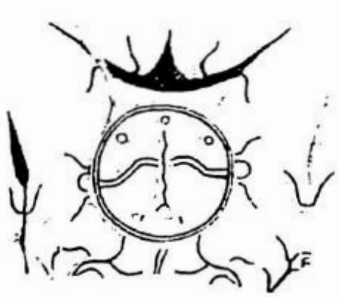
the Turkish inscription above (see p.15):

1.ËRDİM İÇİN, ONA-OÑ,
2. İNÜ-İNİÑİM AS OZA
3.ÖKÜM İG ËRDİMİM ULUI ÜÇÜN OL.
4.İL ËRİD-ËRTİM ÜZÜT OĞUWI
5.OĞLINIM, SİZE ËB-ÖCİM AWRILTIM,
6.ÖZÜ AW ËSİM.

1. That the content of my virtue
2. passed to the gravitational field in order to represent me
1. through formation in the space,
3..is to transport the virtue of my kingship fertility.
4. Becoming definity through deliveration of the people
5. on account of my conformation, I converted to God in the state of my original form [Urgestalt],
6. and that in my own personality.

The 7th tamğa from the right of our inscription, ON, expresses "cosmos" (and at the same time "10"). We see this *tamğa* also in Historiska Museeet in Stockholm, here it is placed in crescent form on the heads of two SIÑAR [relativistic symmetrical] "AT"s passed to the cosmos in dual form. We often meet this *tamğa* (properly TAMQA) in Central Asia and Siberia in many forms:

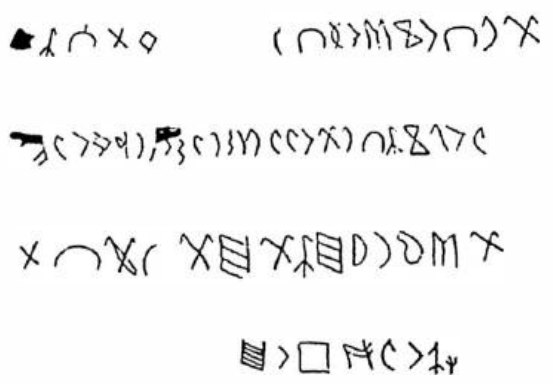
A SINTAŞ [plastic] in Historiska Museet in Stockholm.



◄ *A ramstatue found in Ëşik Qurğanı. The horn like ON tamğa.*
◄◄ *The Qara Suğ (branch of ULU-KEM) SINTAŞ. On the head is placed the ON tamğa.*

Reading of Scandinavian Inscriptions

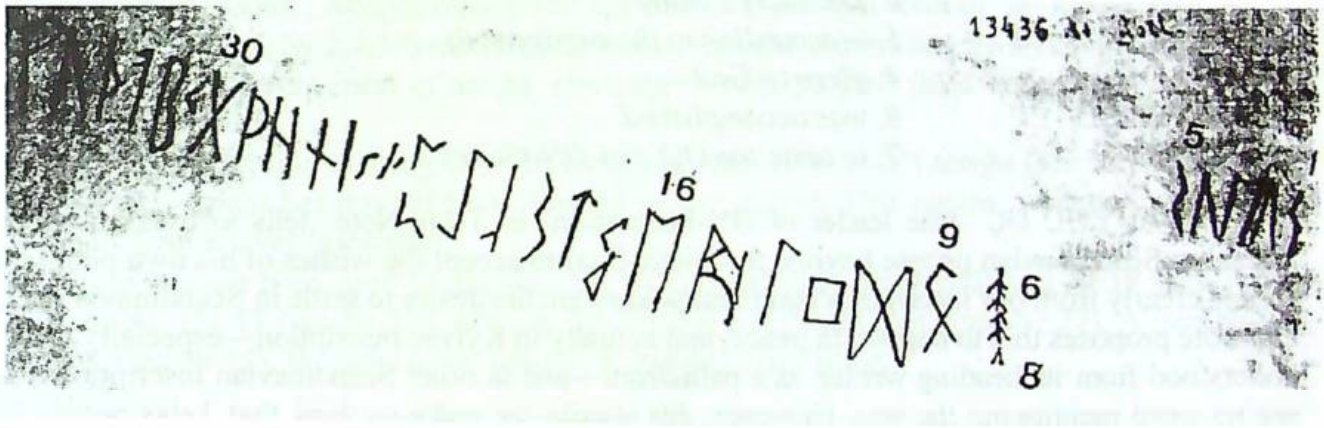
In 1932, Mas s dfrun ds —one of th es ondage wellsh eopened at Aç ı qtaş idən T alasV all ey, Kirgh iz ia—dr iedpine timber with writings on its fou rs idesIn the writing, kept today in H er - m itageMus eumin Sanc tPeeters bu rg,is s aid



Talas Valley, Açıqtaş site inscription (Kirghizstan).

Ö C- UÇ Ö GÜ ZAŞU Ë L	*The people of which leadership is beyond the ÖGÜZ [sea]*
BU ALT LÑON-UYUL UÇ BU,	*I am the leader of ON-UYUL [Federation of ON],*
Ë LBU, Ë SB UË Sİ D!	*obey to the desires of my people!*
Ö GÜ AP-AQIN UÇ I SI HUY ,	*This note is written by His Dignity the Leader of Army-Attacs,*
İ P-İ Nİ NÇ İ P,	*in order to obtain a kindly peace,*
İ NİÇNİ N P- A NBU Ö G[Ü Ç].	*and for the conditions of the peace his engagement is the guarantee.*
BU Ö P- Ö SÄQI NALT AW Ë S	*This one (i.e., the significator), who occupies of armee-attacs,*
Ö G[Ü ÇBU Ë Sİ D] Ë Kİ	*and who is recognised as a Dignity,*
Ö DÜ SUÇ I.	*is the Leader of the State.*

T hi is nsc riptionwas fou ndin the plac e(Aç ıtaş)where it was written. T h is showsn sthat no need was remain for its delivery. The reasonf this we will u nders tandft erreading Kylver I nsc riptionthe oldes tns c riptionf Sc andinavia:



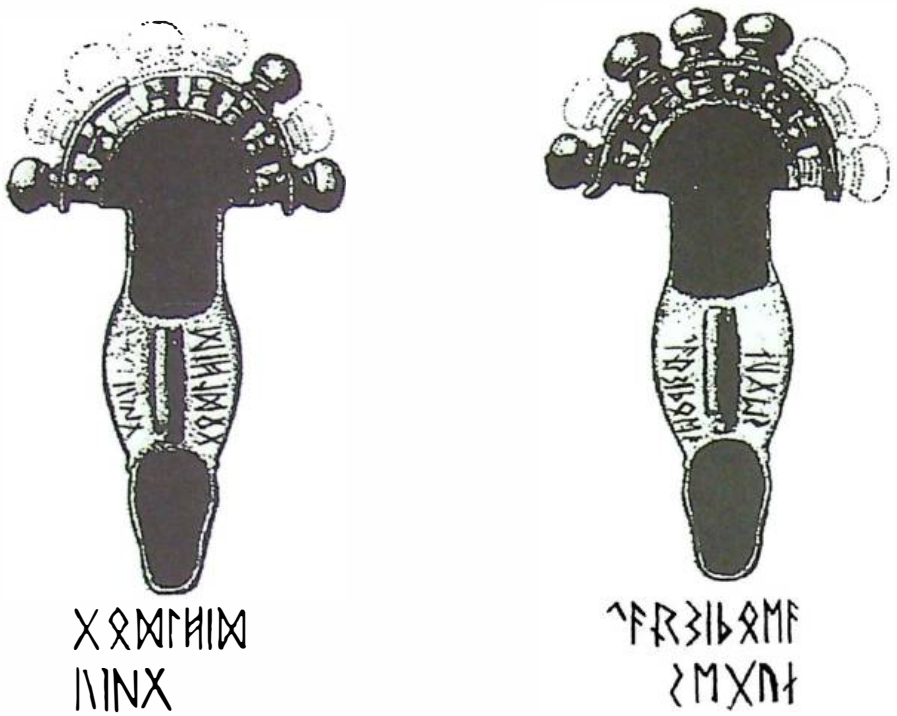
The oldest Scandinavian inscription found in Kylver at Gotland Island in Baltic Sea.

1. ËZİL ALT ËLİZ.	*1. We are transferred people.*
2. AT UÇ UB U,AQI N IŞ ,	*2. Famous Leader, at the result of attack he realised,*
3. AP AQ- ON IŞALT AW,	*3. has flown cosmically towards God,*
4. AT I NÇ AŞ,	*4. beeng thrown from his body.*
5. Ö TË S İ N İ S ,	*5. Because of passing (to the other world),*

6. OQ ANIRIDU	*6. we are remembering his quantum (i.e., soul)*
7. ÖKİK ANT ËLİG.	*7. as people of engagement towards God.*

When this two inscriptions are compared, it comes to the mind that: ÖDÜS UÇI [the Leader of the State], according to the wish of his people, has started a compaign from Talas to Scandinavia and has passed to martyrdom in a war during this compaign. After this, his people has made a promise to their God for his soul and has built a sarcophagus to declare it.

As a reality, Bezenye Inscription near Bratislava [Pressburg], the capitol of Slovakia, strengthenes this possibility:



Bezenye Inscription near Bratislava [Pressburg] (Slovakia)

1. AQIN ËS ËL	*1. The people, who decided to attack,*
2. AP-AQIN BU ËD	*3. has*
3. ËDİNİS ËSİS.	*2. carried out this attack.*
4. ÖK ALT BU	*6. The sacred battle*
5. ANT ËSİNÇ	*5. —according to the engagement*
6. URUS ÖKÜ	*4. given to God—*
7. OQ ONIS ËD	*8. was accomplished*
8. ALT OZ.	*7. to unite the OQ's as ON-(State)*

ON-UYUL UÇ [the leader of ON-Federation] in Talas Note tells to oversea people (meaning Scandinavian people beyond the Baltic Sea) to accept the wishes of his own people. It is seen clearly from our inscription that these wishes are the desire to settle in Scandinavia lands. Our note proposes this to happen in peace, and actually in Kylver Inscription-—especially as it is understood from its heading written as a palindrom—and in other Scandinavian inscriptions, we see no word mentioning the war. However, this should not make us think that Talas people did not make battle with anybody on the way to Scandinavia. Because, Bezenye Inscription near Bratislava [Pressburg] gives the impression that Talas people on their way to Scandinavia have been forced to make a battle. Moreover, ON-UYUL UÇ probably died in that battle and his body had been buried (or burnt) in Gotland Island. According to this text, Talasians won-over a people on their way to Scandinavia and formed an ON-UYUL [ON Federation] ranging from Talas to Scandinavia.

We can point out that Kylver Inscription was written as a result of ON Note by the points below:

1. The words UÇ,ËL,BU,ALT,ON,ËS,ÖG [in Kylver in the form of ËL-ÖG > ËLİG],AP,AQIN [in Kylver in the form of AQIN-OŞ > AQINIŞ],ANT,AW are mentioned in both inscriptions.
2. Instead of ÖDÜS UÇI [Leader of State] in ON Note, it is said AT-UÇU BU [Famous Leader] in Kylver Inscription.
3. The ideom ALT AW [authorised] in ON Note, is used also in Kylver Inscription, but in the meaning of "has been".
4. Against AP-AQIN UÇ [the leader who became famous in attacks] sentence in ON Note, the sentence AT UÇU BU, AQINIŞ, ... [the Famous Leader at the result of the attack he made ...] is used in Kylver Inscription.
5. Instead of the word AQINIŞ, meaning "attack to make a battle", Kylver Inscription needs to use a new ideom in the form of AQ-ONIS [< AQ ON ÏS], meaning "the flow of the soul, by gravitational effect, after person dies". In this ideom "penis" *tamğa"* (Nr.13) has its sourse in AQ [sperm], N *tamğa* in ON [cosmos], S *tamğa* in ÏS [soul] meanings.What is meant by that is "the existence continuously flows from one state to another state in cosmos". Turks in Asia have called this SOĞANÇIĞ [self-perpetuating].

All this show that, the subjects in the two inscriptions we compare are related and the grammer structure of these two inscriptions are similar. However, these are points, said after the inscriptions are deciphered.All right, according to which method the inscriptions are deciphered?

While I was examining my documents, I realised that the *tamğas* of the Kylver Inscription were similar to ON Note *tamğas*:

Table 1. Similar tamğas of Kylver and Açıqtaş inscriptions.

No.	3,16	7	8,31	9	10	11	12	14,25	17	19	30	34	36
Kyl.	ᛗ	ᛏ	ᛅ, ᚲ	ᛟ	ᛞ	□	ᛚ	ᚦ, ᛊ	ᛉ	ᛊ	X	ᚦ	ᚠ
Aç.	ᛗ	ᛏ	ᚲ	ᚲᛜ	ᛝ	□	ᛚ	ᚦ	ᛇ	ᛊ	X	ᚼ	ᚴ
oku.	ALT	UÇ	O,U	BU	AQIN	OŞ	AP	ON	AW	NÇ	ËD	ANT	ÖG

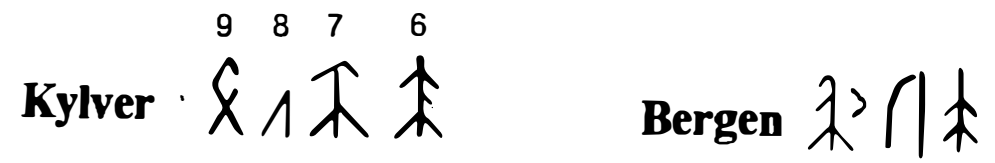
But, the *tamğas* in these two inscriptions also show differences due to following reasons:

- Because the ËS *tamğa* (| , that is "s") in Kylver Inscription (Nr.15,20,24,26) gives also the meaning of "soul", Açıqtaş Inscription has chosen a different form of "S" *tamğa* (that is, ᑎ).
- Because ᚣ (see Nr.2,4,35) *tamğa* (ËL) means "people celebrating by folk danse", ON Note is using a different form of *tamğa,* meaning "settled people" (land between two rivers and their branches).
- Açıqtaş Inscription is using O (= U) *tamğa* instead of Ö (= Ü) *tamğa* (see Nr.22). Possibly Ö (= Ü) *tamğa* has not yet been formed at that period. This means, Açıqtaş Inscription is older than Kylver Inscription.
- There has not been need to use ËZ (see Nr.1,5), AT [see Nr.6 (old) and Nr.18 (new)], AQ (see Nr. 13), İT (see Nr.23), AN (see Nr.28), ËR (see Nr.29), OQ (see Nr.27), A (see Nr.21), ÖK (see Nr.32), ÏK (see Nr.33) *tamğas* in Açıqtaş Inscription.

The total number of these different *tamğas* is 20. If we consider that 3 *tamğas* has been used two times in Kylver Insscription, 13 *tamğas* out of 36 remain in Kylver Inscription (36-20-3 = 13), which is the number of common *tamğas* used both in Kylver and Açıqtaş Inscriptions (Table 1). This means that Kylver Inscription has been written with Açıqtaş alphabet!

It should not be concluded that the *tamğas* existing in Kylver Inscription, but not in Açıqtaş Inscription, do not exist in other Turkish inscriptions neither

1. The 6th *tamğa* AT is seen in Nagy-Szent-Miklós inscriptions.
   Mirşan,K. 1970; *Proto-Turkish Inscriptions*, p.77.
2. The 9th *tamğa* BU is seen in Qurt uxan ya Baya q al-Lısıl avec up in scription is, Da vı dov In scription in, Uyuq Ma l in ovn Petrov in scription s.
   Mirşan,K.1970; *Proto-Turkish Inscriptions*, p.64.
3. The "penis-shaped" 13th *tamğa* is seen in Cun nC a vand Vinç a Tartari inscriptions.
   Mirşan,K.1985; *The Anatolian Proto-Turks*, pp.131,135.
   Mirşan,K.1994; *The Beginning of Alphabetical Writing;* p.43.
4. The 18th *tamğa* ↑ [AT] is seen in Mañg ı sta lı w scription .
   Mirşan,K.1994; *The Beginning of Alphabetical Writing;* p.103,108.
5. The *tamğas* Nr. 2 [S], 2 1[A], 2 3[T], 2 7[Q], 2 9[R] a reseen in many of Early Turkish in-scriptions
6. The 2 0 2, 4and 2 6numbered [ËS] 'sidentical in Aç ı q taşIn scriptions [S] *tamğa,* is seen in "KÖM 1" and "KÖM 2" In scriptionfound in lowerDonar ea .
   Mirşan,K.1970; *Proto-Turkish Inscriptions*, p.77.
7. The 28th *tamğa* "H" is seen in Başq urt stateinscriptions, Et r uscaninscriptions, Pr esl and Proto- Greekinscription s.
   Mirşan,K.1999: *Early Turkish States and Türük Bil*, p.13; 1970, p.34; 1994, p.74 and 1993, pp.17,20,39.
8. *For "2,4,35":* There are t wokinds of ËL [people] One r epr esentsthe people living near sub br anchesbetween t wo r iver s, ha twe see the ea r liest wr itingin Aç ı q taşinscription (see "ËLBU" in p.17). The other r epr esentsarchers ha ndin hand, hit t ing the ground by t heifeet and celebr ating, epr esented by t warms hol dingeach ot h erand raised up (t hist A); we see th isin Kyl verInscr ipt ion, Nr . 2 , 4, This3 *tamğa* we see al soin Nagy-Szent-Miklósand Gl osa(1 3) 0 (BC) inscr ip tions.
   Mirşan,K.1994; *The Beginning of Alphabetical Writing;* p. 18,62,57,162
9. The ÖKÜK ANT [Godl yr o misedfrom in Kyl verInscr ip tionis used in Ur q uhinscr ip tion s (Mongol ia) as ÖKÜK TÜRÜK [Godl yTur k] Inscr ip tion, east wing, 13th l ine).
   Mirşan,K.1991; *Histories*, p.14.
10. We see U,UÇ and AT *tamğas* used in AT UÇU BU [Famous Leader; see *tamğas* Nrs 6,7,8, 9) st atementin Kyl verInscr ip t ionin son a fragmen t in Ber genMuseum (Nor way) in the form of UÇU ONIS AT [the soul who sleea der shipc ame c o smic]:



Accor dingto a l these, we can sa ythat: the Kyl verInscr ip tionin Sweden's Gotl and Isl andis wr itt en by E ar lTur kish *tamğas*. Ther eis no q uestionof decip hering, but *reading* of Scandina v-ia ninscr ip tion s. The *tamğas* used by these in scr ip tionsexp ressthe cha r a cter istics of th epr eriod they wer ewr itt en. First of a l lwe must be a bl eto fi x in which p er iodthese in scr ip tionswere writt en anduch a da tewil lma k eus know a l sothe chron ol ogicaor l derof the *tamğas*, so we wil l dea lwith this imp or t ant subjin ourne xt chap ter.

Date

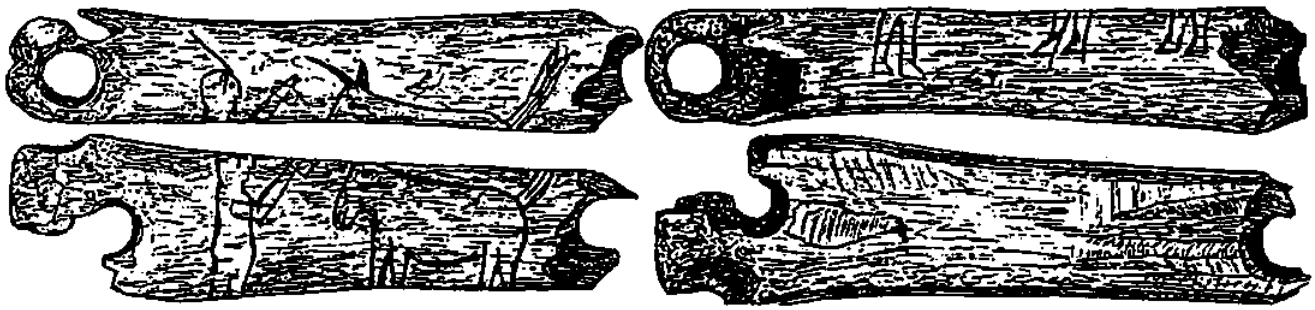
One of the important documents to fix the date of Scandinavian inscriptions are 7 bones, on which there are figures and runic writings, obtained as a result of excavations carried out on the bank and inside Weser River near Brake City in 1927-1928. On 5 of these bones, actually in Oldenburg Museum [Staatl. Museum für Naturkunde und Vorgeschichte], were carried out ^{14}C-measuring in 1984 (56 years after their finding) in Zürich ETH:

Oldenburg Nr.	Period of rest of the bones (year)	Definite Date
Spongy bone		
4989	6090±100	4140 BC
4991	4670±080	2720 BC
4988	4330±080	2380 BC
Compact bone		
4990	1570±070	0380 BC

Pieper, P. 1989; *Die Weser-Runenknochen*, Oldenburg.

These unexpected results, created the idea that there may be error due to contramination [pollution during the stay in the river] and conservation [measures taken to keep them] of the bones, but this has not been proved definitely. It means, it is not known if errors created by methodic causes exist.

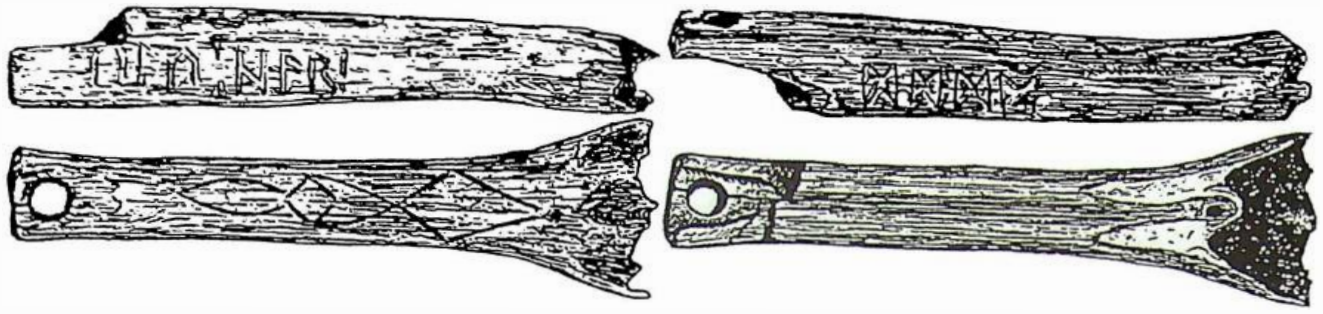
Accordingly, let us try to fix their place in time by examining the figures and writings on the bones.



The horse bone [metatarsus] Nr. 4989, dated 4140 BC, found during excavation works in Hammelwarden bank of Weser River.

In our picture we see a horse being sacrificed. The tail of the horse is marked to express a "duality" as the picture of horse at page 13. The ears are in the form of |) [ONÏ S; "cosmical soul"] *tamğas*. The line drown to the head of the man is in the form to express AÑ [mind] *tamğa*. We see this *tamğa* in a Ulu-Kem (Siberia) SINTAS a "third eye":

▲ *Ulu-Kem SINTAS. Tamğas: AÑ ËS ËD ËS [soul in the form of mind] or AÑ ËSIDIS [hearing with mind].*



The bull bone [metatarsus] number 4991 dated 2720 BC; found during excavations in Hammelwarden beach of Weser River.

The Inscription on the bone can be read from right to left as: ÏS-UR ËKİN AS ËP-AS [The hanging order of those who hanged after becoming a soul form]..

Under this writing we see a geometrical picture. Under that 4 identical signs. This sign is the *tamğa* which we reading it as AQIN (see Table 1)

.Pra-Egyptians have defined "AQIN" consept with idioms of: AQ, AQIŞ and AQINIŞ:

"The result of the thinking about AQINIŞ leads to the electromagnetic gravitation".
Mirşan,K.2000; *Egyptian Hieroglyphs,* p.22.

"Passing over (to the other world) through flowing [AP-AQ]".
Mirşan,K.2000; *Hieroglyphs,* p.50 (in Turkish).

"4" is the environment of the house in which souls shall be hanged in cosmos:

"Our prayer is about the passing-over to the sky through gravitation".
"Our prayer is about the revival of the AT in the state of 4, to obtain a stability (status)".
"Our prayer is about the success of gravitational pass-over of the subject".
"Our prayer is to obtain the order of the four cosmic dualities".
Mirşan,K.2000; Egyptian Hieroglyphs, pp.16-17.

The horse bone (tibia) number 4988 dated 2380 BC, found during excavations in Badestrand of Weser River.

The inscription on the bone (from right to left):
1. ÏS-UR ËKİN OĞ ËRİR ÏK-AT ÏKİ
2. ALT ËL OĞ ËS OQ UQUNUSU.

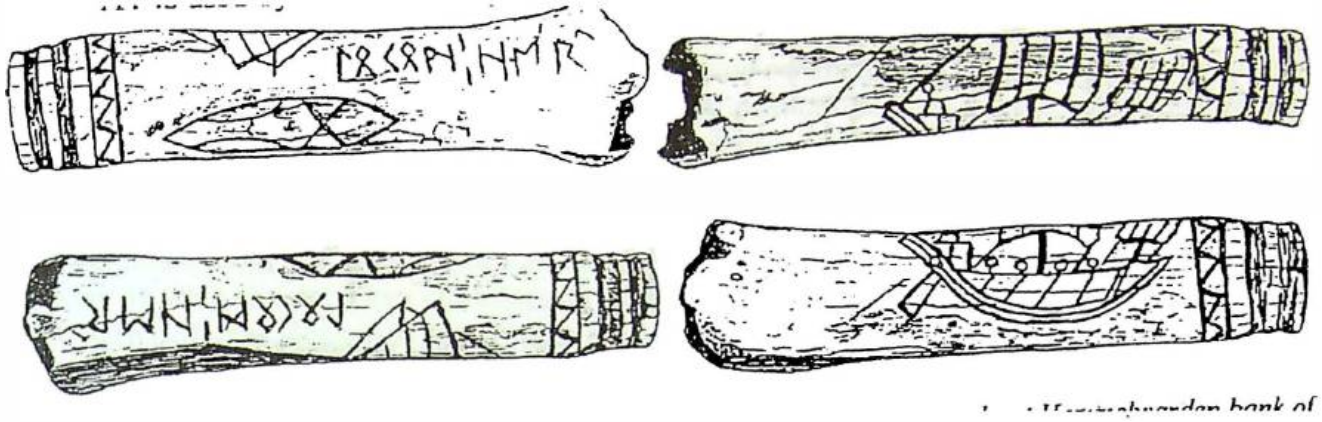
2. The explanation about quantum of people honour,
1. which assures the dual-AT duality to reach the honour of to be a soul.

At the side of the writing, we see 4 elements of vacuum in the form of a flower in a circle and on the circle of these 4 elements there is this polindrom writing:

H)H [AN ONIN]. *The cosmos on which we remember.*

Just as on the bone Nr.4989; also here, by means of the ears of the horse, it is expressed this:) **I**→ ON ËS→ cosmic soul.

AT is used by Turks meaning "soul thrown out of body" and, at the same time, as horse.

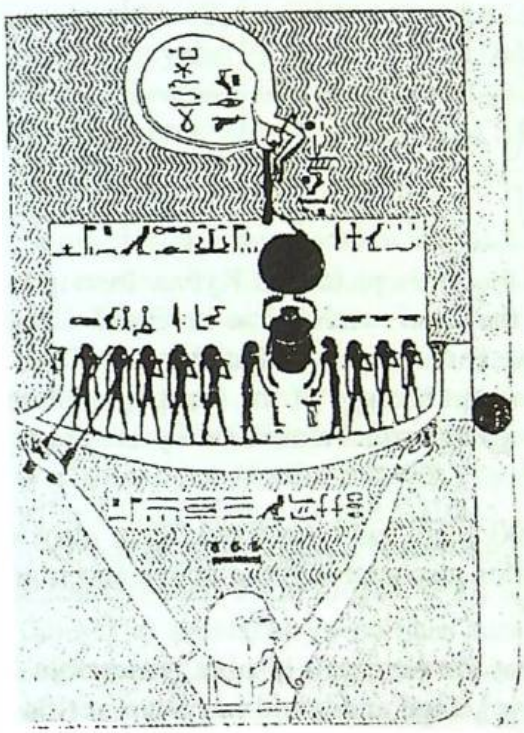


Bull bone (end of a tibia) number 4990 dated 380 AC, found during excavation works at Hammelwarden bank of Weser River.

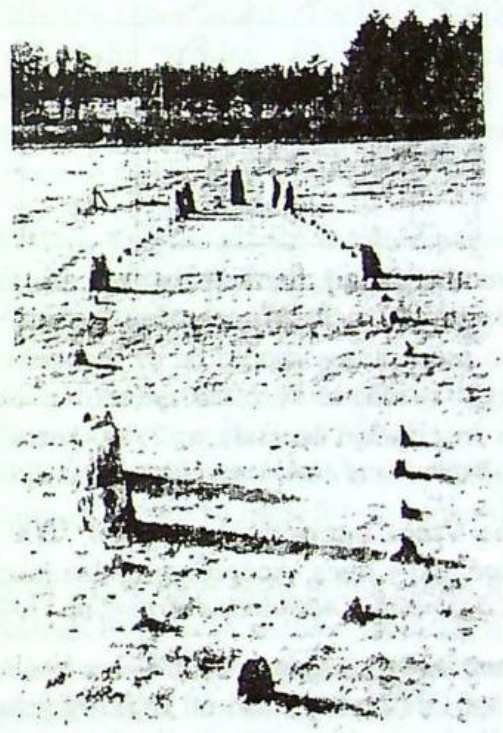
Our text says: UR ALTIN ËSİS ËRİR BU ËBİ. [*The arrangement which makes reach the place of judgement*].

In our picture we see 4 elements of the cosmos, expressed as heads of persons. These are symbols which express AÑ [wisdom] *tamğa* (**O**). The person sitting on guiding place is pictured as "OŞ ON AÑ" [intellect in configuration cosmos (meaning "soul")]. The view of the ship from above is a writig in polindrom form: ËD ONIN AS [creating cosmic gravitation] [()) (**X**].

The Turks in Central Asia say SUW [electromagnetic radiation] instead of ONIN AS [cosmic gravitation] in this sentence. Becaause SUW also means SU [water], travel in space done by ships as in water.



A relief from Sethos I sarcophagus.

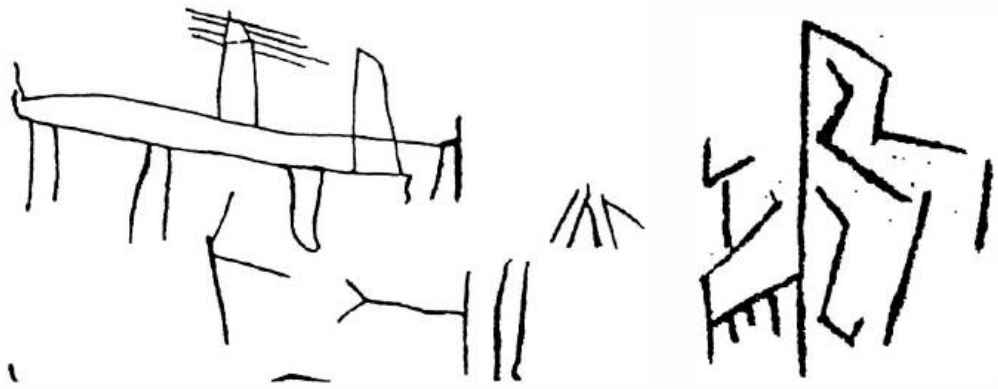


Grave in form of ship (near Bække City, Denmark).

Such graveyards in form of ship are found also in Sweden (Årby, Västmanland) and Norway (Hereidsmoen).

The *tamğa* Nr.13 in Kylver Inscription is a picture of a penis (p.17).We can find this *tam-*

ğa also in Cunnî Cave in Eastern Anatolia and Vinça Inscription in Serbia.



The tamğas of Cunnî Cave in Eastern Anatolia (left) and Vinça (right) in Serbia.

In Cunnî Cave 18 Pra-Egyptian hieroglyphs have been found. Accordingly, the writing has gone to Egypt from Eastern Anatolia:

ISUB-OG	Hieroglif	Türükçe	Okunuşu	ISUB-ÖG	Hieroglif	Türükçe	Okunuşu
			AQ				AÑ
			ISIS				UQ
			UÇ				ON
			ÖG				AT
			BU				OŞ
			UB				AŞ
			OÑU				OQ
			OZ				ËK
			UL				A

On the other hand, the fact that we can find the penis picture in Kylver Inscription and "expressions with 4" (p.23,24) meaning "rebirth in the other world" also in Cunnî Cave, says that these two inscriptions should be of the same age. Due to the fact that the age of the hieroglyphs in Egypt is said to be 5 000 years, we can accept the age of the Açıqtaş Alphabet, on which Kylver Inscription depends, as 7 000 years, by going further from 6 000 years at page 21.
Mirşan,K.1994; *Beginning of Alphabetical Writing,* pp.10,11,41.

For the Vinça Inscription an age of 7500-5500 years has been fixed. Here also, we see the penis figure and 4 lines. Accordingly, this inscription also approves our above acceptance.
Mirşan,K.1994; *Beginning of Alphabetical Writing,* pp.11,42,43.

Another fact that shows 7000 years we accept for Açıqtaş Alphabet reasonable is, that the language of ON Note is still on BODIN [eruptive] stage and could not have yet passed to TÜÜ EVİNİ [holomorphic, agglutinative] stage relative to present Turkish. For example, the BU article in ËL BU, ËS BU, ËSİD [obey to the wishes of my people] sentence is used instead of "the" article in English. Turkish has lived also the YAWALDIRĞU [isolating] language state (for example, ÜE Inscription) before BODIN language state..
Mirşan,K.1985; *Anatolian Prototürks;* pp. 97-99 (in Turkish).

Alphabet of Scandinavian Inscriptions

The German word "*rune*" is thought to mean "mysterious things", "secrets". This thinking depends on following words (K.10) in Tacitus book "*De origine, situ, moribus ac populis Germaniae*" dated 97 AC:

Auspicia sortesque ut quì maxime abservant. Sortium consuetudo simplex: virgam frugiferae arbori decisam in surculos amputant eosque notis quibusdam discretos super candidam vestem temere ac fortuito spargunt; mox, si publice consulatur, sacerdos civitatis, sin privatim, ipse pater familiae precatus deos caelumque suspiciens ter singulos tollit, sublatos secundum impressam ante notam interpretatur.

[They exacute their sign and fortune guessing like every other people. The way they use to make a lottery is very simple: They cut a branch from a fruit tree, they divde it into stics, they mark these with different signs and throw them randomly on a white cloth, just as to obtain a case of random.Then, if a choise is to be made in public matters, the community priest or, if it is a clan matter, the chief of the clan, talking to the Gods and looking at the sky, holds each stick three times each state and interpretes them according to sign cut before].

Here Tacitus does not use the word "rune", but "note" [sign]. What he is describing has nothing to do with runic *tamğas.*

"Rœd sceal mon secgan, rūne wrītan" [*Rat soll man sagen, Runen ritzen* (runic writing is a puzzle)].sentence tells us that runic writing is a secret for Germans. *"Skalat madr rúnar rísta, nema ráda vel kunni"* [*Nicht soll ein mann Runen ritzen, es sei den, daß er gut deuten kann*] [sambody who can not interprete well (meaning, sombody who can not read runic writings}should not draw runes].

Schneider,K.1994; ***Rünstafas.*** *Runische Zeugnisse zur <spraxh-, Kultur- und Religionsgeschichte vor allem der Angelsachsen. Aufsätze und Rezeensionen.* 1956-1993, p.20.

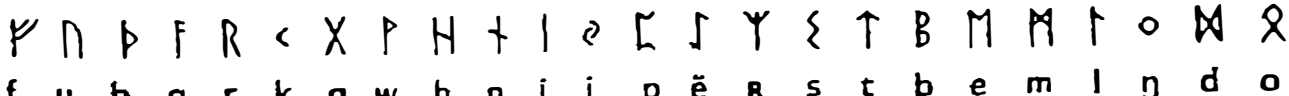
These two sentences are of the nature to prove that, runic writing does not belong to Germans and the word "rune" is not German. Accordingly, I think this word has its source in the Early Turkish word ÜRÜÑ [the other world]: ÜRÜÑMÜGE QARAMAĞA UZAWIMA [longing to look at the other world]; ÜR APA [God in the other world]; ÜRÜÑ-KÜMİS [grave silver]. Accordingly,the Early Turks sometimes called the "writing" as ÜR-OQI [reading for the other world], because almost whole of the writings they have written is related to the other world. On the other hand, the subject of almost whole of Scandinavian inscriptions are ÜRÜÑ [your other world] of dead persons.

Mirşan,K.1978; *ALTI YARIQ TİGİN,* p.110.

However, the Europeans who think that runic *tamğas* should hundred percent belong to Germans, to decipher the writings take in hand the Kylver Inscription and they accept that the inscription forms an alphabetical line from left to right. For the origin of this alphabet several ideas have been put forward. The main ones are:

1. The Greek theory, according to which the Goths after getting in contact with Greeks and Roumains in Black Sea area have formed the runic writing (around 250 AC).
2. The Etruscan (or Northern Italic) theory, according to which the runic writing is based on Northern Italic alphabets like Sondrio, Lugano, which have been formed according to Etruscan Alphabet (last centuries before Christ). [letters.
3. The Latin theory, according to which the runic letters have been formed from Roman capital

Although no satisfactory result has been obtained from none of these theories, runic writing has thought to be taken in the years of birth of Msïxa Teñri [Jesus] from Mediterranian models (especially from Latin) and the following estimation, called "futhark", has been made:



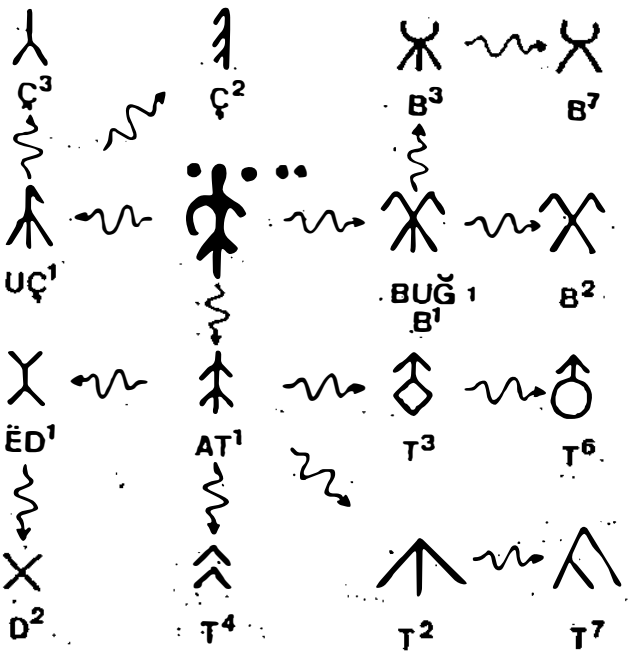
f u þ a r k g w h n i j p ë ʀ s t b e m l ŋ d o

Futhark (first 6 tamğas from left to right) Alphabet with 24 letters.

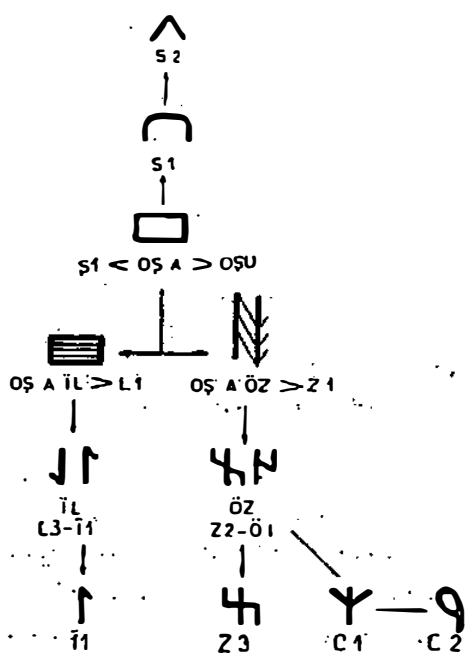
In this alphabet, the original forms of which has been shown in page 17 (numbered from 9 to 36), we see that interpretations have been made, instead of original forms.. For example, the tooth of the "a" *tamğa* is drawn as looking at the right, while it is looking at the left; "p" *tamğa* is shown as one *tamğa*, while there are two *tamğas* in original form; the forks shown in "R" *tamğa* do not exist; the form of "b" *tamğa* is completely different; the original of "m" *tamğa* contains penis figure, another think is drown; apart from these the *tamğas* coming after "d" have not been taken into account.

On the other hand, this writing wich must be read from right to left has been read from left to right.

The result of this rough study is that, no Scandinavian inscription could be read until present. The mentioned Greek and Latin alphabets are alphabetic systems. The development of these systems has taken many years. The figure below expresses this to us:



AT reaction (T² is the AT tamğa used in Kylver Inscription)



OŞ A reaction

The development of the phonetic alphabet has started 17 000 years ego (Şölgentaş and Lascaux Caves).From this writing which started as *tamğa* (vocal alone or consonant with front vocal) the alphabetic writing has developed by time. Thus, Scandinavian inscriptions reflect a period where the *tamğas* have not yet changed to alphabet letters, so it is a very wrong attitude to look for alphabetical examples for these inscriptions standing from 7 000 years ago.

For writings, written on *tamğa* principle, we can find examples all over Eurasia.All these writings have "early" dates and their language is "Early Turkish". Accordingly, by keeping the chronology of the development of *tamğas* under the eye, there will be no problem in reading the Scandinavian inscriptions. So, the alphabet form we obtain according to these rules, is to see in table 2 and 3.

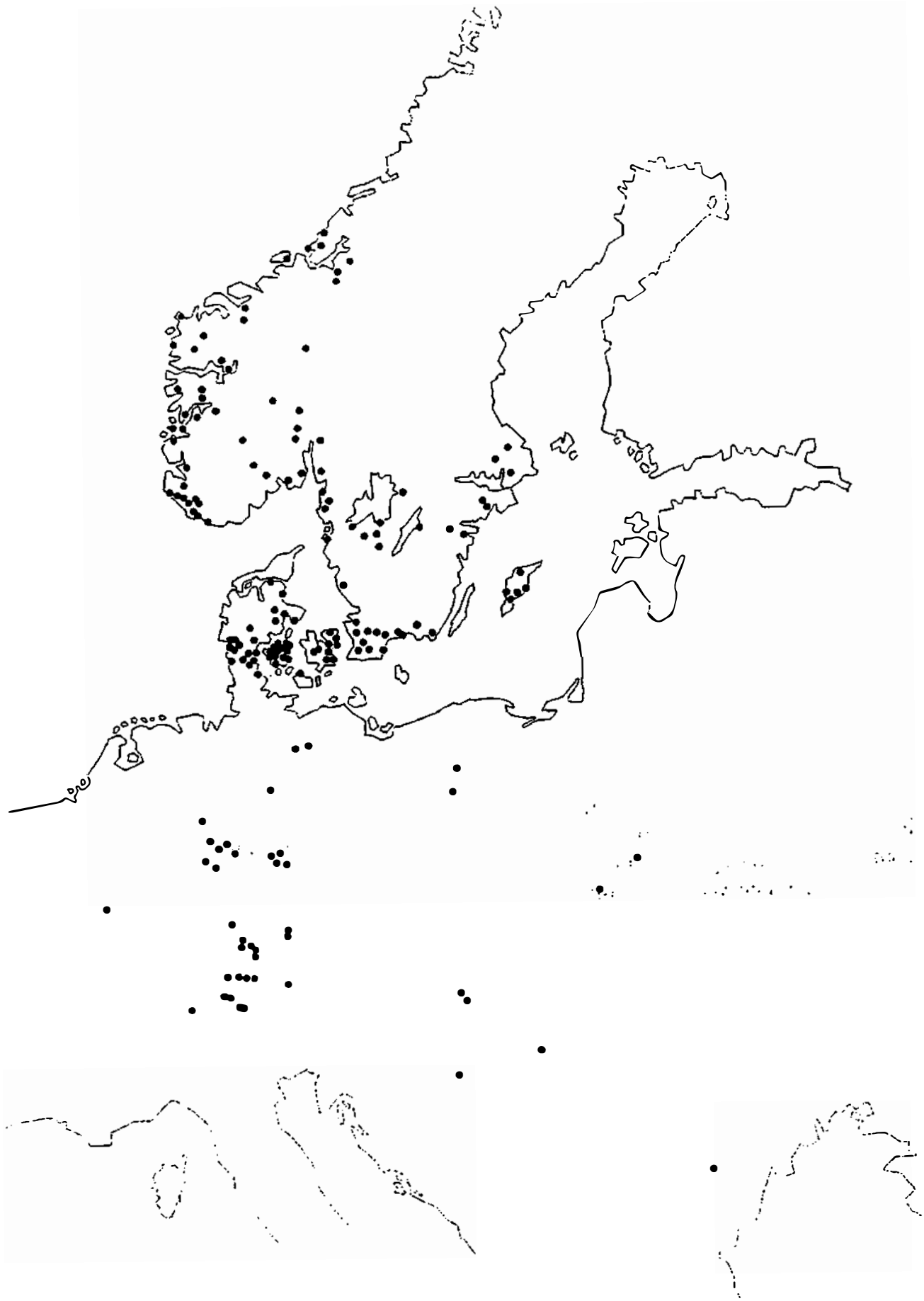
Table 2. Composite tamğas of Scandinavian inscriptions

OĞ	ALT	AT	ONÇ	OZIS	UÇ	US	USU
AQIN	ANT	ĒRİR	ONIS	ŌK	UQUQ	USU	

Table 3. Alphabet of Scandinavian inscriptions

Yazıt No.	Alfe. Sesi	Tam. Adı	Tam-ğa	Yazıt No.	Alfe. Sesi	Tam. Adı	Tam-ğa	Yazıt No.	Alfe. Sesi	Tam Adı	Tam-ğa
1	a	A	ᛇ	1	l	ËL	ᛚ	12	s	ËS	ᛁ
1	b	BU	ᛒ	2	l	İL	ᛘ	1	ş	OŞ	ᛜ
29	b	İB	ᛒ	33	l	ÏL	ᛋ	1	t	AT	ᛏ
3	c	ÖC	ᛉ	22	n	ON	ᛁ	22	t	AT	ᛏ
10	ç	UÇ	ᛣ	1	n	AN	ᚾ	1	t	İT	ᛏ
29	ç	İÇ	ᛣ	28	ñ	OÑ	ᛜ	1	u	U	ᚢ
1	d	ËD	ᛞ	13	ñ	AÑ	ᛇ	1	u	U	ᚢ
1	g	ÖG	ᚸ	29	ñ	AÑ	ᚦ	11	ũ	Ü	ᚤ
3	ı	I	ᛁ	34	ñ	AÑ	ᛋ	1	w	AW	ᛝ
3	i	İ	ᛁ	1	õ	Ö	ᛟ	10	w	UW	ᚢ
2	ĩ	ĩ	ᛁ	1	p	AP	ᛈ	11	w	UW	ᛪ
1	k	ÏK	ᛍ	3	p	IP	ᛢ	11	y	OY	ᛇ
1	k	ÖK	ᛒ	1	r	ËR	ᚹ	1	z	ËZ	ᛊ
1	q	OQ	ᛦ	10	r	UR	ᚱ	2	z	OZ	ᛊ

See following books for other Early Turkish synonyms of these *tamğas*:
Mirşan,K.1998; *The Etruscans, their History, Writing and Language;* pp.62-66.
Mirşan,K.2000; *Hieroglyphs;* pp.25-67.
Mirşan,K.1970; *Proto-Turkish Inscriptions,* p.27-29,34
Mirşan,K.2007; *At-Oy Ögüntün Ëminis,* p.49



The sites of the Scandinavian inscriptions written with "old writing" (the older futhark) in Europe.
(According to Sven B.F.Jansson).

Number of runic inscriptions, also called "Futhark", in Europe is around 5500. About 3500 of these are in Sweden and the rest is in Norway (≈ 1000), Denmark (≈ 700), Britain (≈ 60); Iceland (≈ 6o), Greenland (≈ 60) and Germany (≈ 30).

The longest of these inscriptions, written on stone, rock, bone, metal and wood, is the Rök Inscription in Sweden (≈ 450 *tamğas*). Stenoften inscription (Sweden) also is one of the other long ones with 108 *tamğas*. This inscription has been carried to St. Nicolas Church in Sölvesborg, in 1864, to purify it from magic powers (?).

From the comparison of Kylver Inscription and Talas Inscription it is understood that, Proto-Turks have first settled in Gotland Island. As a matter of fact, the number of inscriptions being in Gotland around 400, points to that. The graves to which most of these stones belong are holes to burn deaths only, and poor from the point of view of goods put near deaths. This shows us the Proto-Turk tradition.

The native people of Gotland Island call their island "*Gutland*" and their language "*Gutaniz*". From this point, the origin of the word "Gut" should be QUT, because the Proto-Turks have called Europe QUT YAQ [Land of Invariance]; whereby, QUT is used also as "luck". The name "*Gutaniz*" must be QUT ANIZ [The people of QUT].

Mirşan,K.1970; *Proto-Turkish Inscriptions*, p.78.

A hand-written text from the middle of 14th century, gives a text written in old *Gutland* language as *Gutalag* (Law of Gotland) and *Gutasaga* (History and Constitution of Gotland). The expressions "*-alag*" and "*-asaga*" in these texts are possibly coming from very ol times.

Allthough, many words in *Gutanız* language can be shown as originated from Proto-Turkish, our example below shows us that; this language in 14th century has lost its quality of being a Turkish language and became a rather German originated language. *Gutasaga* begins as follows:

Gutland hitti fyrsti maþr, þan sum Pielvar hit. Pa war Gutland so eluist, at þet daghum sanc oc natum war uppi. En þann maþr quam fyrsti eldi a land, oc siþan sanc þet aldri. (Pipping p.62[2-3]).

[First [*fyrsti*] one man [*maþr*] found {*hitti;* may be, ËTTİ [developed]} Gotland (may be, *QUT ËL-ANT* or *ÖG ËL-ANT*]; his name [may be, NAMAN] was Pielvar [may be, ËP-ËLİ BAR]. At that times [*daghum;* may be, *ÖD-ÖGÜM*] Gotland was so magic [*eluist;* may be, ËLÜ ÏSİT] that it set during daytime [*daghum*] and was up during nights. But this person firstly brought [*eldi*; may be, ËLİTTİ] the fire [*quam*] to the country and then on it never set (*þet aldrı*].

The translation of the text to the German is as follows:
*Gotland [*may be, *QUT ËL-ANT or ÖG ËL-ANT] fand [hitti;* may be, ËTTİ*] zuerst [fyrsti] ein Mann [maþr], der Pielvar* [may be, ËP-ËLİ BAR] *hieß [hiþ]. Damals war Gotland so verzaubert [eluist:* may be, *ËLÜ ÏSİT], daß es an den Tagen [daghum;* may be, *ÖD-ÖGÜM] versank [sanc] und in den Nächten [natum] oben [uppi*;Eng. *up] war.Aber dieser Mann brachte [eldi;* may be, *ËLİTTİ] zuerst Feuer [quam] auf das Land [*may be, *ËL ANT], und danach versank es nie mehr [þet aldri].*

The person mentioned hear, who brought the fire [*quam*, brobable *OQ ËM*, that is "the thing which transforms the person into quantum"]; namely "the person who brought the tradition of burning death bodies", should be the person for whom the Kylver Monument was erected.

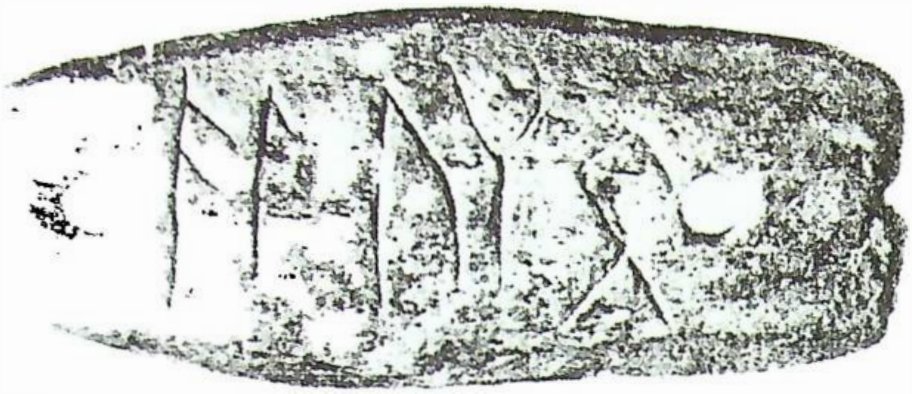
Note: The numbers I have given to inscriptions below, show the order they have been read by me (starting from the day of 24.04.2002).

1. Kylver Inscription with 36 *tamğas* in Gotland Island (Sweden).

For this text see the chapter "Reading of Scandinavian Inscriptions". This inscription is the one

which made possible my deciphering of Scandinavian Inscriptions.

2. Fishing line weight found in Førde (Norvay)



Følde Inscription (Norvay) written on soap stone of 12.5 cm x1.5-2 cm, with holes on both ends and serving to tie ropes together

BU İLİNİS ÏK *This is attaching joint* (to read from right to left)

We see the last *tamğa* of this inscription "K" in ALTI YARIQ TĪGİN (Mirşan 1978, p.111), in Ulu Kem Alphabet (Mirşan 1970, p.27), in Vinça (Serbia) Inscription (Mirşan 1994, p.42), in bone needle of Aqtaş Village (Mirşan 1999, p.13). The "Ī" (4th) and "L" (2nd) *tamğas* in the inscription are *tamğas* found in almost totality of Turkish inscriptions.

3. Årstad Inscription (Norvay)

Årstad (Sokndal, Norway) Inscription of light granit stone (1.2 mx0.78 m x o.13 m)

(1) ÖC-ÖK (or ÖCİK) ËDİS ËRİSİÑ
(2) ËLİK UR ËKİZ
(3) ÖC-ÖK (or ÖCİK) OQ ËS ARIP.

(1) Reaching the condition that God (first) created (or, Reaching to be in original state),
(2) is for persons, due to given judgement,
(3) to go away in the form of God's quantum (or "to go away as quantun in original state).

ÖC is "ownership", "condition", "possesion"; "representative"; ÖK is "God"; accordingly, ÖC-ÖK means " God who is the owner of everything". ÖG is the name given from Proto-Turks to foreign kings.

ÖC-ÖK (and also, ÖC-ÖG) ideom is used also in Proto-Turkish inscriptions and written exactly like here. However, it is used in a little different meaning by giving reference to a kingdom in Tütük Bïl medium:

İÇİKİGME ÖC-ÖKDİ BUDUN BOLTI, ÖLÜGME ÖLTİ [They have been destroyed until they have become a clan obeying God's government; meaning "they was dependants of Türük Bïl"] (Urqun Inscriptions II, E37).

Mirşan,K.1991; *The Histories;* p. 53.

ON[I ÖC]-ÖG ËR ËMİDİM [I made them ÖC-ÖK soldiers; meaning "I accepted them to my management for God's sake"] (Sine-Usu Inscription, S4).
Mirşan,K.1985; *The Anatolian Proto-Turks,* p.82.

4. Möybrö Stone Inscription (Uppland, Sweden).

The Möybrö Stone (Uppland, Sweden) Inscription with a horse-rider, holding OÑ shield (tamğa of "success") and AÑ mace (tamğa of "wisdom") on his arms (meaning a soldier going to war believing God) and under it two IT ["impulse" and also *"dog"] (meaning "the dual necessity pushing the soldiers to fight).*

1.ÖC-ÖK,	*1. Owner Lord [God]*
2.OQ ËSİD ËKİZ,	*4. is Lord of quantums,*
3.ËS ËKİN-ËKİNİK,	*3. which are the souls,*
4.OQ-ÖK.	*2. known as quantums.*
5.ÖC-ÖK AQIN,	*7. The Lords decision about our King*
6.ÖK-UR ËKİR,	*5. to flow to Owner Lord [God]*
7.ÖK-UR ÖG.	*6. is the decision of Lord.*

Our text gives exlpanation on the soul of a King who would reach his God after his death and says that, the decision for the dead person's soul to become quantum (in a form making possible to flow in space), is taken by God; and the soul of the ÖG [King] according to this decision flows (under the effect of gravitation) towards of God [Creator] (and at the end reaches the paradise).

According to our text, a person's soul to be in God (to be able to enter the heaven) must posses a dual İT [impuls (meaning also "dog")]: (1) First, it should be able to turn to quantum form and (2), after that, it should be able to cover distances (by the effect of gravitation), until it may reach ÜY ASIS [gravitational home]; meaning ÜY ON [home of cosmos]. So, the two dogs at our picture represent such a "dual impulse".

We see our two İT' salso at Ş umanSINTAŞ in Bulgaria. However, in that insc rip tionthe word OQ [q uant uins]used as " name of nation" .
Mirşan,K.1970; *Proto-Turkish Inscriptions,* pp.78-79.

We see these İT' sal soin a Proto-Greek insc ri p tionhere, a snake p ic turis mad ebetween two İT' s,and thi sep resen tsthe soul going in form of l ightwave .The insc rip tionsays:

"Because the person known as AT of our ancestors (meaning , the person thrown out of his body in form of soul) is known to be burnt, and his soul, that of the person known as AT of our ancestors, has reached (his God) by flying and, accordingly, he as being soul of AT-ATA (meaning "as our ancestors who reached their God"), is your Godly highness".
Mirşan,K.1973; *Dechiffrierung der protogriechiscchen Inschriften,* p.49.

In thi sinsc ri p tion,ATAN AT whic hc anbe t ranlsatedto today' sTurk i sh as " nameof your an c est or",r eal ymean s" an c estoeul "thus AT [whais t h ownout of bod y]means " soul On the ot herh an dbec auseAT at the same ti memeans " horse"t, hiT whi c hwi lmake him reac hGod ,shou l dbean an imalas big as horse an dshou l dbe abl eto fl y.Ac c ord il nyge see th i cs r eaturin E turs c as ÖG AT (the wi ngedhorse wh ic hmake soul s eac hGod :*Griffin*). An E trusc ain sc ri p tion(p.1)d efi ni ngef fi yi ngf on eAT (p.1 4b)y t woÖG AT' says:

1 . ATIN UW-AT A DIÑIN	*[AT'ı mukaddes adanarak]*
2. USUÇ ËMİTİD UÇUZ ËSİTİDİNİÇİZ	*[Tanrılaşan hanlık sahibinin]*
3. ËDİT ËMİÑ UÇ-OZU	*[uçarak (öbür-dünyaya) ozması]*
4 . USUTUS ËDİÇ ËTİLİZ.	*[Tanrılaşma keyfiyetidir.]*
5. OÑ ATIN US ËB-ËSİL	*[Başarı derecesi olarak]*
6. OQ ATADINITIZ.	*["Oq" denenleriz ve]*
7. ËLİTİDİÑ ËSİÇ ËSİNİSİSİZ.	*[müteveffayı anan kimseleriz.]*

3. The pass-over (to the other world) by means of fly
2. of the King, to become Godlikeness,
1. due to his sacrify of his reputation,
4. is the occurans to be like God.
5. As the degree of success,
6. our reputation is called OQ
7.and we commemorate the deceased.
Mirşan,K.1998; *Etrüskler,* p.2 and 70.

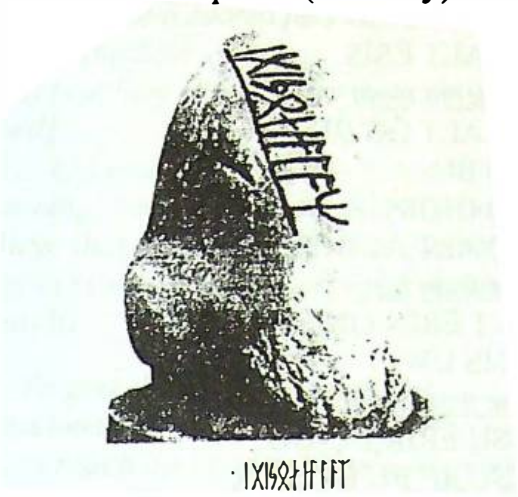
We seet hi s t ÖG-AT' sof this E tru sc ainsc ri p tionh sat t hehel meof t hé' Th man wi thhe gol eh d r e s("p.p9 ,)0fou ntin Ëş ikQurğ anı In t hein sc rip tionof this Qur ğn i tis said th at:

1. ÖGİN AN ONUY A ÖC ÜO Q,	1.*Haşmetmeaplığını anmakta olduğun kişi, kozmoslaşarak, OQ haline gelmiş bulunuyor.*
2. UB-OZ UÇ ËSİTİS OZU-ÖTÜ	2.*O, Zeus liderliğine ozarak geçmek sureti ile,*
3. ONUY -OY ËKİÇ ËKİL ALIZ AT.	3.*kozmoslaşmak üzere alınmış olan AT'dır.*

1. In memory [AN] of his Majesti [ÖGÜN] the warrior [ÖCÜ OQ], who passed over and became a part of the cosmos [ONUY A].
3. He was taken up [ALIZ AT] to the cosmos [ONUY OY ËKİÇ ËKİL]
2. through to pass over [OZU-ÖTÜ] to the leadership [UÇ ËSİTİS] of Zeus [UB-OZ].

The word ÖGİN [Dignity,Maj estis th eol d efo rmof the G reek word "*egon*" [I] .
Mirşan,K. 1992; *Pictogramms, Petroglyphs. ISUB-ÖG and UW-ON Inscriptions from Anatolia;* p.23.

5.Stenstad Inscription (Norway)

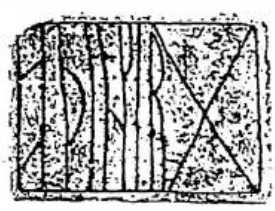


ÖC-ÖK AP UÇUS *Flight to be carried to God*
OQ BU UW ËSİDİS. *is to become sacred in quantum form.*

6.Tørvika A Inscription Norway)

ÖK UW ËS UR *The decision of Sacred God on the soul*
ÖK ËRİLİK AQIN ËK-ÏY. *is for attack to reach God.*

7.Granite panel found in Eidsberg Church (Smålenene, Norway)



ËSİD ËRİSÜÜÑ ËSİNİT [ËS-ANT] ËL.
The people who has realised the mentioned reaching.

8.Belland Inscription (Norway)

ÖKİK ANT ALTU. It shall be engagement to God.

9.Istaby Inscription (Sweden)

1. ÖKÜG ÖKÜP ONIS ËR
2. ËSİNÇ ËSİTİNİS
3. AT ÖKÜG *İTİS*
4. ÖC ËSİC ÖKÜP ONIS ËR
5. ONIS UR ALT ËTİN,
6. ÖC ÖG ÖKÜP ONIS ËR
7. ONIS ANT *İTİSİS.*

3. The impulse of prayer to get out (the soul from his body);
2. with the mind,
1. reaching to be cosmoslike in God with prayer
5. —and realising TO BE COSMICAL
4. through reaching to be cosmoslike in God of the Creation—
6. is the reaching to be cosmoslike in God in the Kingdom of Creation,
*7. with **the impulse** of law of TO BE COSMICAL.*

The term ONIS ANT [the law of to be cosmical] or, also, ONIS UR [the realisation of to be cosmical] corresponds to Proto-Turkish term NOM [<ON OM, "cosmic (dynamic) moment-

um"; in Greek "*nomos*", Sans. *Vinaya*]; that is, *the fundamental law of the cosmos.*

10. The Stentoften Inscription (Sweden)

ᚷᚨᛗᛚ 18 ᛟᚠᛖᛚ 9 ᛏᛁᚦ 1
ᚹᛟᚱᚨᚠᛇᛚ 19 ᛟᚾ 10 ᚱᛁᛁᚢ 2
ᚦᚢᚢ 20 ᚱᚢᚢᚾ 11 ᚠᚨ 3
ᚺᛋ 21 ᚺᛁᛞᛖᛇᛚ 12 ᛟᚱᛟᚾᛟᛇᛚ 4
ᛏᚢᛁᛗᛇᛚ 22 ᛊᚾᚢᚺᚠᛗ 13 ᚷᛁᚾ 5
ᚺᚠᚷᛖᛊ 23 ᛅᛁᚢ 14 ᛖᚱᚨ 6
ᚾᛁᚢ 24 ᚠᛇᛗᛋ 15 ᚨᚺᛖᛞ 7
ᛟᚱᚢᚠᛗᛇᛚ 25 ᚱᛁᚹᛟᚱᚾ 16 ᛁᛗᛉ 8
ᚨᚠ 26 ᚺᚨ 17
ᚦᛁᚢᚺ 27 ᛞᚢᛖᛊᚾᚨᚠᚨ ᚲ 28

1st line from left:
1. ANTIS AT
2. ONIS ËS UR
3. USU ÖK

2nd line from left:
4. UÇ BU, OQ BU, UR BU,
5. OQ ËSİD
6. USU UR ALT
7. AQIN ALTIN USU
8. ËL ALT ËSİS.

1st line from right:
9. AP ALT ÖG BU
10. OQ BU,
11. OQ ONIS UR,
12. UÇ ALT AQINISIN.

3rd line from top:
13. ALT ËRİN ONIS OQ-OZ
14. ËLİS UW.

2nd line from right
15. USU ËRİR,UÇ-ÖG
16. *USU AP BU* ËRİS UR.
17. OSUN.

3RD line from right
18. UW ÖG USU ËD
19. UÇ-ÖG *USU AP BU* ËR
20. ONIS ANT
21. OSUN.

4TH line from right
22. UÇ ËRİR ONIS AT
23. OZ ALT ËD ËKİN
24. ONIS ËS OQ.

5th line from right
25. UÇ ËRİR ONIS UR BU
26. ÖK USU
27. AN ONIS ËS ANT

Heading of the inscription
28. UW USU-ANT OQUZ ALT ONIS AQIN.

3. Lord God [God of Autherity],
2. who give decision for cosmic soul,
1. becouse of your guarantie (given for whose good personality),
4. is the God of decide about quantum.

6. Decision [UR > Ger. "Urteil"] of Autherity [USU; that is, "Creator", "God"].
5. about quantum,
7. on flowing (flow of soul in cosmos) to Autherity,
8. is because of people's belief.

9. Because of his consciousness about to be leaded there (that is, to the other world)
10. of his quantum,
11. he has been made up a cosmical quantum,
12. to flow towards God,
13. through reaching to pass-over in the form of cosmical quantum.
15. The reaching to the Autherity of Leading

consciousness
14. to become a sacred person,
17. is in the field
16. of reaching leaded there from the Autherity [Lord]
15. ... of Leadership of Consciousness (meaning, because the persons mourning believe that the soul of the dead person will pass to God, God has accepted this soul to himself).

18. To give the autherity to sucred consciousness
19. to reach the Leadership of Consciousness, leaded there from the Autherity [USU AP BU]
20. is the cosmical guarantie
21. in this field.

22. To reach the Leadership of cosmical AT [what is thrown out of body; that is, "soul"],
22. is the realisation of pass-over (to the other world)
24. to be a cosmical quantum of soul.

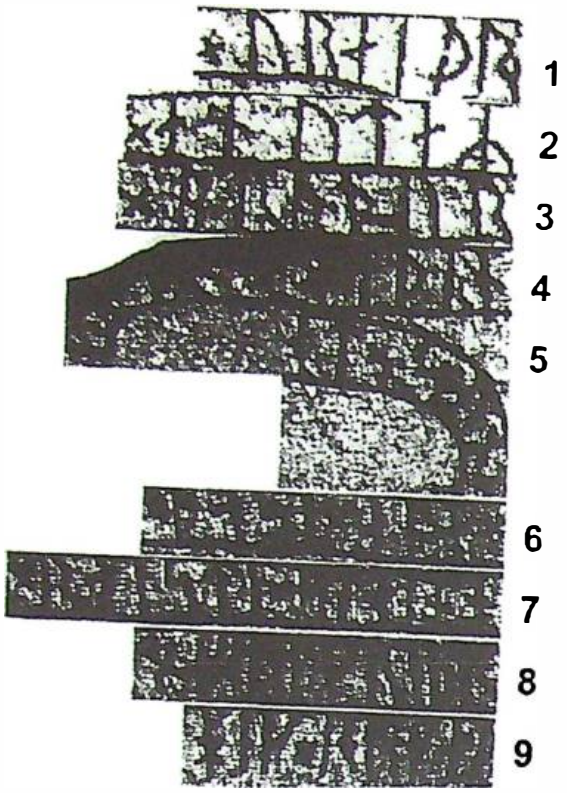
25. The cosmical decision to reach the Leadership,
26. that is, God's autherity,
27. is the guarantie given to the cosmical soul.

Heading of the inscription:
28. Cosmical flow of quantums, because of sacred guarantee given to Autherity [that is, God].

Note: (1) The "ËRİR" *tamğa* used in 15th and 22th lines is used in Pre-Portuguese inscriptions like that: AQINISIM ËRİR AT ÜZÜT ËTÜÜÑ ËR [The Reaching realised by means of AQINIŞ].
Mirşan,K.1996; *Pre-Portuguese BİTİGTAŞ' [inscription stones]*, pp. 15-16.
(2) The word UÇ [leader] in our text is used also as meaning "God". We see this situation also in Turks. For example ÖÑRE BIÑA BAŞI says: ÜR-ÖGİN ANTA ÏTİTİDİM. UÇI AT ANTA AT UQITDIM [there I made built the monuments of unknown soldier, there I informed God].
(3) One another idiom that Early Turks (especially Etruscans) use meaning "Lord" [God] is *US* [Creator, Lord, Autherity, Instance].
Mirşan,K. 1994; *Beginn,ing of Alphabetic Writing;* pp.189,192.

11. Anundshög Inscription (Sweden)

1. UR ANTIS [or, OYIS?] OQ UR ONISIW,
2. UÇ OQ USU, ONIS UQUQ-UW
3. UR ONIS ANT, ONIS UR ÖK-UW,
4. OQIS ANTIS [or, OYIS?] USU UW, [ËSİN] ËS [ANIN UW].
5. UW OQ ONISIT, UW İPİN [or, ATIN] OQ,
6. UW OQIP, OQ UW ËSİT OQ ANT [or, OY?].
7. OQ UQUSUQ İPİN [or, AT?] ËTİW ËSİPİN [or, ËS-AT] ËTİS OQ URUW,



8. UR ANTIS [or, OYIS?] ËLÜ [or, ONIS-Ü?] UP-ONIS ÖGİW,
9. UÇ UQUQ ONIS URUW ÖS-USU.

Note:

The inscription will be read starting from bottom right.

1. Due to [God's] decision guarantie (asked by the people by prayers) , the quantum decision (given by God) is a result of our cosmic belief,
2. and formation of quantum in God is cosmicly sacred.
3. The cosmic guarantie of the decision, is the holiness of the king of cosmical decision,
4. and God's holiness of quantum guarantie, is the holiness you mention in your prayers.
5. The cosmology of "Holy Quantum" is quantum of holy peace,
6. and, as holy quantum, quantum holiness is quantum guarantie.
7. Rememberance of peace because of quantum is on account of necessity of "quantum";
9. that is, the formation of God's cosmical decision
8. is due to the posessing of cosmical consciousness of his people under decision guarantie.

12. Sanda II Stone (Gotland)

In the bottom floor of our picture our "quartet" [meaning "rebirthing"] world under the sun is

This and other world.

mentioned. The ÖK [the King representing God] of this world holds in his hand a lance necessary for UDU [strategy] of the world.

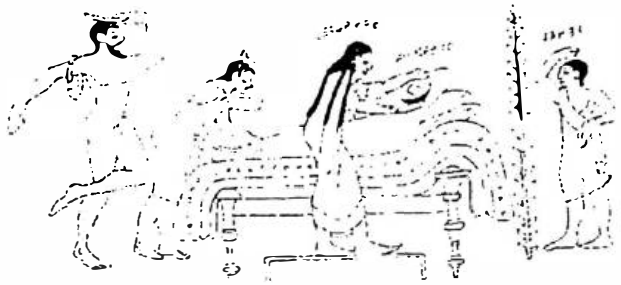
An Etruscan inscription says ËMİÇ OQ ON UDU AT [(the person) designated by the owner of the cosmos strategy] (the vertical writing near the lance in the picture at bottom), instead of ONIS OQ UR UQUQ ÖK [King of the cosmic quantum ruler (or, sovereign)] in our text.

Mirşan,K. 1998; *Etruscans,* p.29.

We see the people of the kingdom, represented by a person at the back of our king, holding AÑ [wisdom] *tamğa* in his hand (because it is not the body, but the wisdom shall be reach the space), with at his back, another person forming ON [cosmos] *tamğa* with his arm.

We see also the people placed around

the dying bed of an Etruscan prime minister making this ON sign:
Mirşan,K.1998; *Etruscans;* p.73.



Over the world in our representation,we see three further people in a □ [OŞ, "configuration"] frame. To this OŞ have been sticked *tamğas* (meaning "AQ-OZ > goose") ; that is, a triangle *tamğa* [AQ] formed through the body of goose; and a *tamğa* formed through bent goose leg and tail [OZ, "pass-over"]; and a ON [cosmos] *tamğa* has been formed with the neck of this goose stayed inside of OŞ and un-der it our ÖK [our death king] holding a PA-RAMIT [pyr id], meaning "polarised ori-entation", has been placed. It means, our king's soul has passed-over to take its place in cosmos and hanged there polarised; just as the people of our world hangs polarised on the ground.

For our king hanging in cosmos the lance is not necessary any more and, accordingly, an angel is representing him to God.

Our inscription says that:

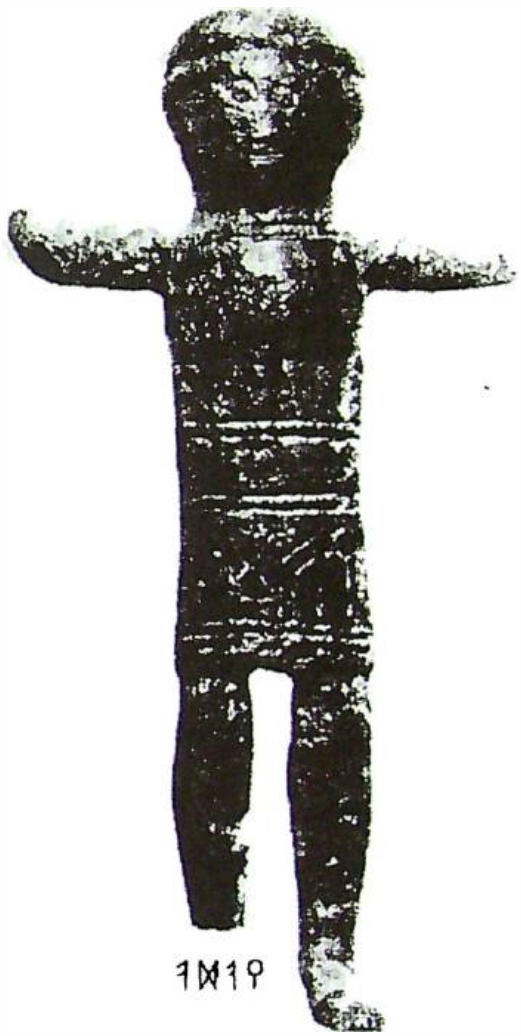
1. ONIS OQ UR UQUQ ÖK
2. OQ ËPÜ-Ü, **ONIS OQ.**
3. OQ UR UQUQ ÖK,
4. OZIS OQ ÖG Ü **ONIS OQ**
5. İP-İTİS ONIS ANT,
6. UQUQ UR.

1. The king of quantum decision of the cosmos (meaning "the King of God")
2. is in the quantum form [ËPÜ], desired (by the people) to be [Ü] ***cosmical quantum.***
3. This king of quantum decision
4. is the ***cosmical quantum*** *being [Ü] (people's) consciousness [ÖG] about passed-over [OZIS] quantum [OQ],*
5. in the form of impulsive [İP-İTİS] cosmical guarantee
6. according to decision (sentence).

Notes:

For UR [judge] see:
UP-URUY [professional judge]
Mirşan,K.1998; *The Etruscans;* p.46.
İKİTÜÜS URUÑUZ [marrying judge].
Mirşan,K.1973; *Decipher of the Proto-Greek Inscriptions;* p.13.
UQUS UR [law].
Mirşan,K.2000; *Heoroglyphs;* p.42.
For OQ [quantum] see:
OQIĞ ONUN OĞ ONIN [cosmos of cosmic persons in form of quantums].
Mirşan,K.1994; *The Beginning of Alphabetical Writing;* s.63.
For OQ (peopel's name) see:
Mirşan,K.1985; *The Anatolian Proto-Turks;* p.112
For OQ [soldier] see:
Mirşan,K.1973; *Decipher of the Proto-Greek Inscriptions;* p. 4,23.

13. Frøyshov Statue (Historical Museum, Frøshov, Norwaay)



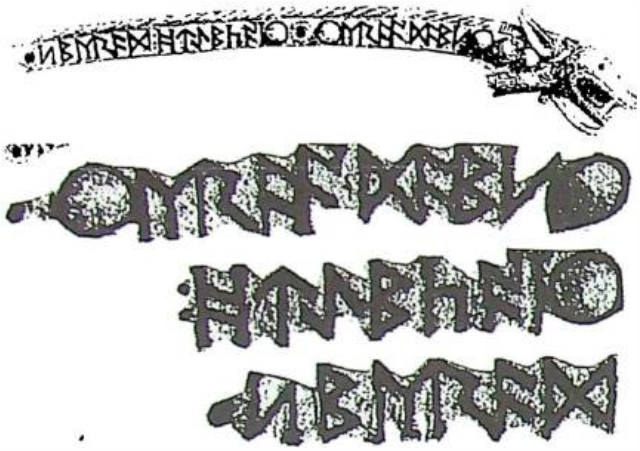
At the downermost part of skirt is written:
ÖK (or ÏK) AQIN ËKİÑ.
The one who has flowen to God (or to duality).

Note: Because of difficulty of writing **B** [ÖK] *tamğa*—due to curved lines—it is perferred the **F** *tamğa,* which is easier to write to stone or metal.

14. Eidsvåg Stone (Norway)

ÖK ÖC ÖKİSİZ ÖKİN.
The administrating God is the administrator of administrations

15. Thames Bronze Amulet (England)



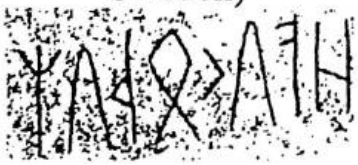
1.OÑ-AN	*6. The AT-ÏL symbol,*
2.ÖKİK AQIN	*9. İs the symbol,*
3.ËKİL ARILT	*8. which brings luck,*
4.OÑ·OÑ	*7. to the attacks,*
5.ËSİK ËT	*1. called*
6.ÖK A AT-ÏL:	*2. 'symbol of attacks' and*
7.AQIN	*5. sayed*
8.ÏK ARILT	*4. to be*
9.ÖKİN	*3. "messenger of luck".*

In Turkish: (2) "Akın sembolü" olan ve (3) "talih getirici" (1) denen, (6) AT-ÏL sembolü (7) akınlara (8) talih getiren (9) sembol (4) dir.

16. A Norwegian Inscription

ÖC AT ËS USU AT. [*God's sovereignty*].

17. Norra Vånga BİTİGTAŞ (Gotland, Sweden)



ÖCÜL ANT BU ËL ËKİN.
The promise of people to God.

18. Bratsberg, Tronyem BİTİGTAŞ (Norway)

ÖC ËSİP ÖK ANT. *Promise to the king [ÖK] remembered as Owner [i.e., God].*

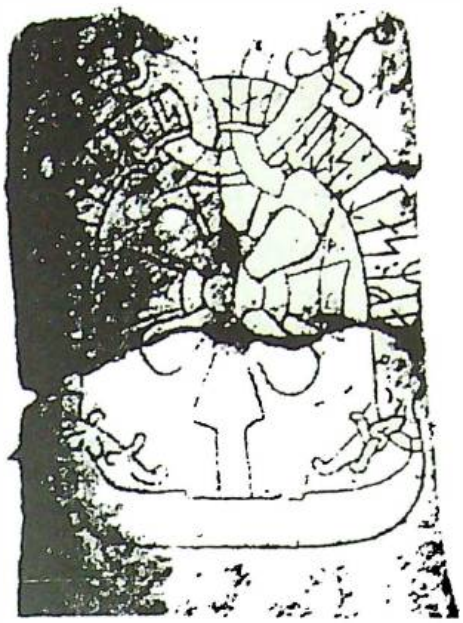
19. Sunde BİTİGTAŞ (Norway)

ÖCİS AT ËZİK ËDİNİS AQIN ËSÜ.
We are raiders transferred to Owner [God].

20. Stenkyrka SINTAŞ (Lillebjärs, Gotland, Sweden)

OY ËL AQIN *Flowing of person.*

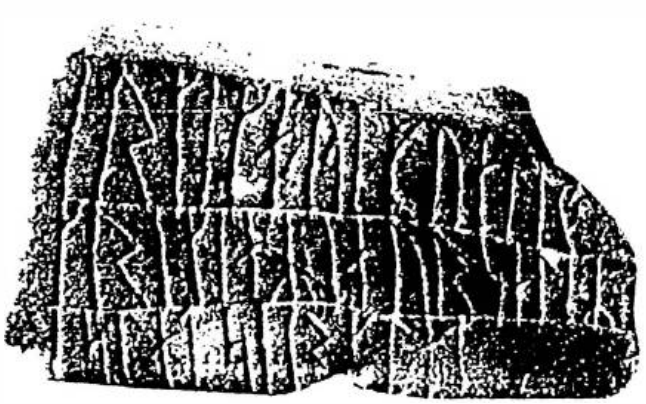
21. Husaby BİTİGTAŞ (Gotland)



ᚾᛁᛁ 1
:ᚾᚢᛁ 2
ᚦᛏᚱ 3
:ᛏᚱᛁ 4
ᛏᛁᛦ 5
:ᛁᚠ 6
ᚾᛁ 7
ᚦᛏᛏ 8
:ᚾᛏᛁᛏ 9
:ᚾᛏᛏᛁ 10
ᛏᚠᛦ 11

1. ËSİSİT, *1. As it has been heard,*
2. ËS ONIS ËT, *2. making the soul cosmical,*
3. URUS ANT *4. is the application to the soul*
4. ËS URUÑ. *3. the judgment (of God) due to engagement (of the people).*
5. UÇ ËS AT, *5. The soul of the leaders, thrown out (from body),*
6. ÖGİS *7. passes to the form*
7. ËSİT *6. ÖGİS [persoconscious of God; meaning " God's apostle")*
8. UQUQ ANT. *8. —this is an obvious law.*
9. UQUS AT ËT, *9. The obviousness of this,*
10. ËS-AT AQIT *11. is to become "pride quantum" through flying*
11. UÇ ÖG-AQ. *10. of the soul, by means of flow (meaning "in AQAŞ form").*

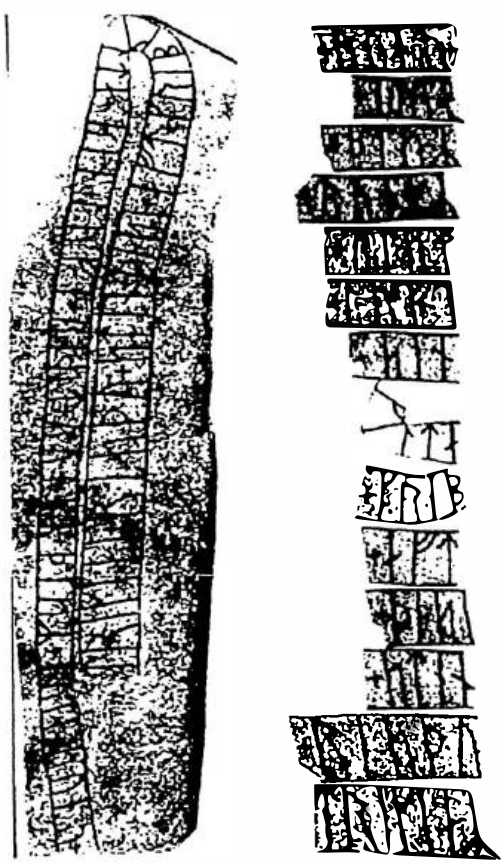
22. Timans BİTİGTAŞ (Gotland)



ᛁᚱᛉᛁᚠᛏᚢᛁᛈᛏᛁᛁᚠ
ᛦᚱᛁᚠᛁᛏᛦᛁᛏᚢᚱ ᚾᚼᛚᛁᛦ
ᛁᚾᛁᛏᛏ:ᚾᛁᚱᛦᛁᚾ

1. ÖGİS ËS UQUNUSUN
   1. The matter of ÖGİS soul
2. ËS ONIS;
   2. is the cosmos of souls;
3. OQ ÖSİC URUS
   3. the decision on quantum
4. UÇUS UP-US ËT
   5. is the declaration (of the people)
5. URUNUS UQUS.
   4. about Leader, possessing the representation of US [God].
6. UÇ UQUS ÖS-UR-Ü
   8. You shall [ËSİTİS] anderstand [AT-UQ]
7. ËTİSÜ URUS ËT.
   7. the decision [URUS ËT] which is [ËTİ-SÜ]
8. AT-UQ ËSİTİS.
   6. the oral decision [ÖS-UR-Ü] (of the people) about the Leader [UÇ UQUS].

23. Bjälbo BİTİGTAŞ (Sweden).



1. uq ONIS UQUNIS ËT uq
2. OQ AT ONIS ËS uq
3. UÇ ONIS ËS ANT uq
4. UÇ UQUQ ONIS OZIS uq
5. AT ËTİS OZIS uq
6. ËSİG ONISIP uq
7. OQ ËSİT uq
8. OQ AT AP ËSÜ
9. ÖK ËS UR-Ü uq
10. AT-ÖG OQ uq
11. ËSİTİS ANT uq
12. OQ ËS AT ËT uq
13. ONIS ANT ËTİS UR uq
14. UÇUQ ËSÜ ËS UR AT uq

2. *The cosmical soul [ONIS ËS] thrown as quantum [OQ AT],*
1. *to the place known as [UQUNUS ËT]" cosmical" [ONIS],*
3. *is the flying [UÇ] cosmical soul [ONIS ËS] according to promise [ANT].*
4. *The pass-over to be cosmical [ONIS OZIS] by flying [UÇ UQUQ],*
5. *that is, pass-over [OZIS] being thrown [AT ËTİS],*
6. *becomes the soul cosmical [ËSİG ONISIP],*
7. *called "quantum" [OQ ËSİT].*
8. *The carry away [AP ËSÜ] of the quantum [OQ AT]*
9. *is the decision [UR-Ü] for KİNG [ÖK ËS].*
10. *The quantum [OQ] of the thrown king [AT ÖG]*
11. *is a known promise [ËSİTİS ANT].*
12. *To throw [AT ËT] the quantum [OQ ËS]*
14. *as the flying soul [UÇUQ ËSÜ ËS]*
according to the decision to fly [UR AT],
13. *is the decision [UR] according to [ËTİS] cosmical promise [ONIS ANT].*

24. Elgesem BİTİGTAŞ (Norvay)

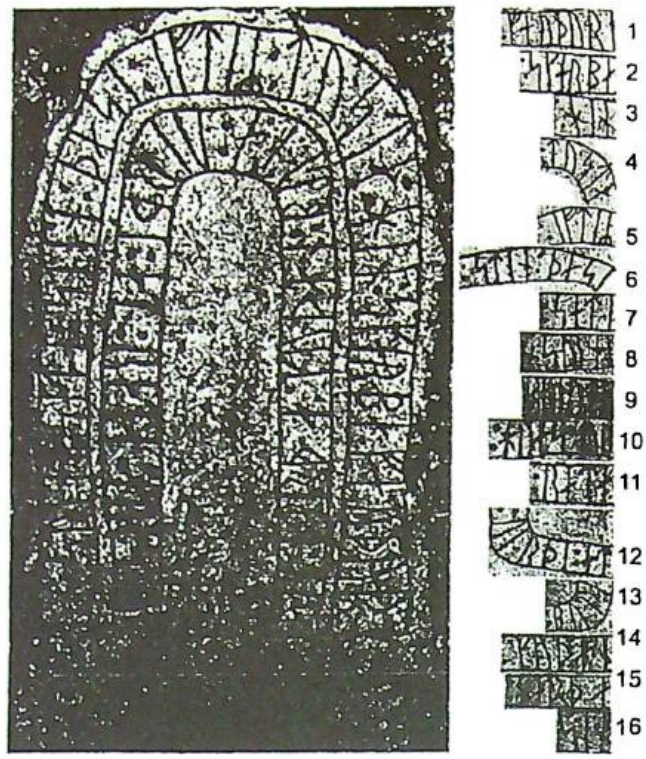
177

ONISIP ÖK

The King (of God) who turned to cosmical form.

25. Glemming BİTİGTAŞ (Sweden)

1.URUNUS ANT ONIS OQ ÖG,
2.OQ ÖK UR OQ ËLİT.



3.UQUSUSU,
4.OQ AT ËTİNİS AT,
5.UÇUS AT ÖGİS.
6.ËSİT OQUÑ UQUSUT ËT:
7.ËS AT OQ ËT,
8.ËS OQ ËSİNİS ËT uq
9.ËSİS ATINIS ËS UR ÖK,
10.ÖKÜNİS ËT UQUQIS USU.
11.UQUT UQUR:
12.ATIQ ËSİNT UR ËSİL,
13.AQITINIS ÖK.
14.UQUQ ANT ONIS ËL,
15.OQ ANT UR UQUSU
16.OQ ËSİT.

1. *Promise [ANT] to make battle [URUNUS] is the honour [ÖG] of cosmical [ONIS]*
OQ [(1) quantum; (2) to read; (3) the name of Proto-Turks).
2. *Therefore, the Kng of OQ's [OQ ÖK] has been taken (to his grave) [ËLİT] as shot OQ [UR OQ].*
3. *This means [UQUSUSU]:*
4. *He is [ËTİNİS] thrown out (from his body) [AT] as thrown [AT] OQ [quantum]*
5. *and reached [-US] to AT honour [ÖGİS] by flying [UÇ-].*
6. *You must understand it [UQUSUT ËT] like that [ËSİT OQUÑ]:*
7. *His soul [ËS AT] has been made [ËT] (i.e., taked the form of) quantum [OQ],*

8. *so that, his soul [ËS] is in quantum [OQ] form [ËSİNİS ËD].*
9. *The mentioned [ESİS] thrown soul [ATINIS ËS] is (in battle) shoten [UR] King [ÖK],*
10. *our sorrow is [ÖKÜNİS ËT] for that [USU] reason [UQUNUS].*
11. *The explanation [UQUD UQUR] (is like this):*
12. *The thrown soul [ATIQ ËSİÑİT], after being shot [UR ËSİL],*
13. *is the flowing [AQITINIS] (in cosmos) King [ÖK].*
14. *This cosmical person [ONIS ËL], being in consciousness of this [UQUQ ANT],*
16. *is the [ËSİT] quantum [OQ]*
15. *shoten (in buttle) [UR UQUSU] in consciousness of quantum [OQ ANT] (i.e., in belief to be a quantum).*

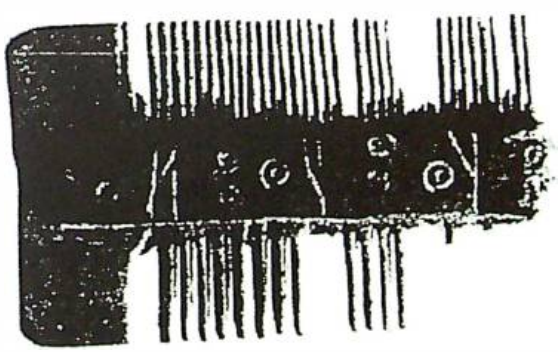
26. Møgedal BİTİGTAŞ (Norway)

ÖCÜK ËDİS ANTIS ËSİS
Promise to the "Owner" (meaning "God")

27. Fløkstad Meat Knife (Norway)

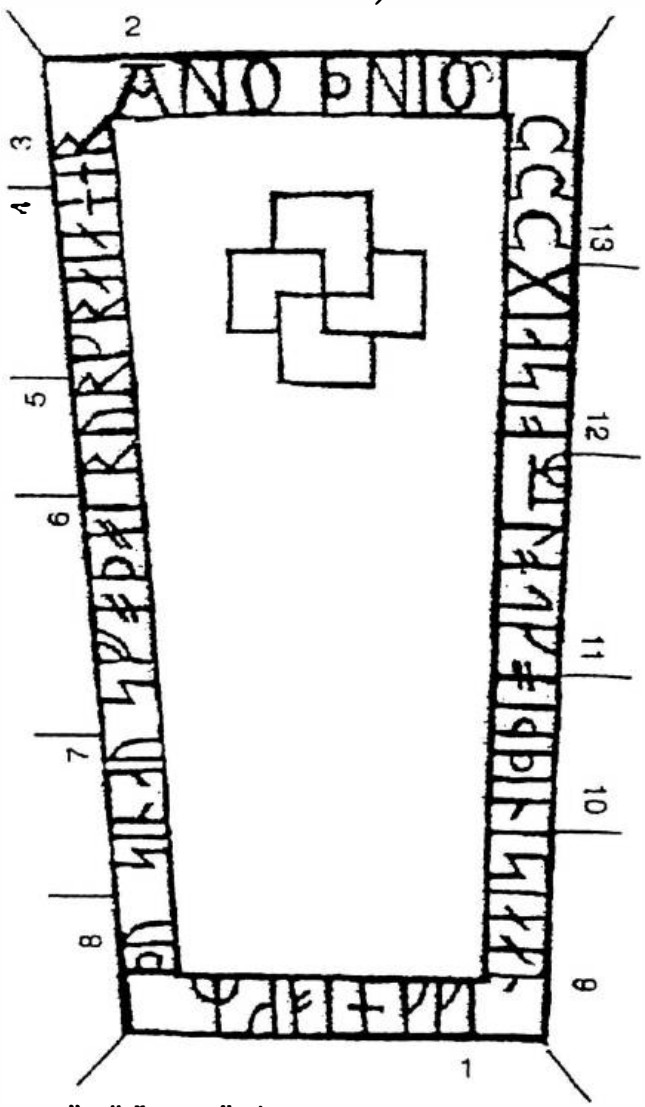
ÖG ËKİÇÜÜNİS KËSİP UQUSUP
What is in question [ÖG ËKİÇÜÜNİS] is a cutting [KËSİP] tool [UQUSUP].

28. Lund Comb BİTİG (Skåne)



ÜİÑ-ÜİÑ ËPİS. *It is o-o (that is, "it is for thoroughly beuty [arrangement]").*

29. Lösen III BİTİGTAŞ (Blekinge, Sweden)



1. ËSÜÜ OQ ËSİB UÇUC
2. ATINIÑ AÑINISIÑ.
3. UR OQ
4. OQ UQUSUQ UR-Ü (i.e., URIW).
5. URINIS UR
6. ËSİB AÑIB ÖGİT,
7. ONISIÑ İÇİS ËT,
8. ONISIÑ
9. IÇ UQUQ ESITIS,
10. İÇ ËSİÑ AÑIS OQUQ,
11. ÜP ËBİP ËSİCİS,
12. ËB-ËSİTİÑİS ËD:
13. ONUN UN.

1. Remembering [ËSÜÜ] of the OQ memory [ËSİB UÇUC]
2. is for anderstanding [AÑINISIÑ] of his AT [ATINIÑ].

3. *The putting (to his grave) [UR] of OQ*
4. *is the putting [UR-Ü > URIW] by votes [UQUSUQ] of OQ's.*
5. *To be shoten [UR] in battle [URUNUS]*
6. *and the honour [ÖGİT] due to that [ËSİB AÑIB],*
7. *assure [ËT] the penetration [İÇİS] to cosmos [ONISIÑ}.*
9. *To understand [AÑIS OQUQ] the penetration of soul [İÇ ËSİÑ],*
10. *as accured [UQUQ ËSİTİS] penetration [İÇ],*
8. *to the cosmos [ONISIÑ],*
11. *—by [ËSİÇİS] respecting this [ÜP ËBİP]—*
12. *hear it [ËSİTİÑİS ËD] very well [ËB]:*
13. *to be cosmical [ONUN] mode [UN]!*

30. Strand Buckle BITIG (Norway)

1. ËSİP ËTİS USU (from right to left!)
2. UQ ËTİS ËPÜ ËSİT.

1. *The thing [USU], which has been made [ËTİS] a souvenir [ËSİP],*
2. *is the buckle [ËPÜ ËSİT], which gives personality [UQ ËTİS].*

31. Åryd BİTİGTAŞ (Blekinge)

1. ÖCİP ÖKİP ËTİÑİSİÑ (from right to left!),
2. OQ ËL
3. UR ÖK
4. OYINIS ÖG.

4. His Majesty,
3. decided as King
2. by the people OQ,
1. to be [ËTİÑİSİÑ] a King [ÖKİP] in God's arrangement [ÖCİP].

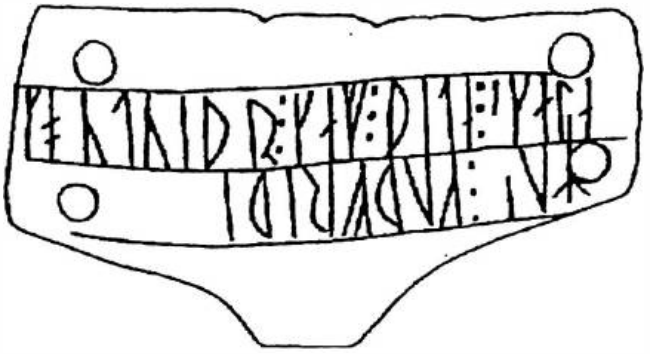
32. Kinneved BİTİGTAŞ (Gotland, Sweden)

ËSİN ANISIB, ÖK-ÖC ËSİZ (from left to right!)
We remember [ËSİZ] God's King [ÖK-ÖC] mentioning his memory [ËSİN ANISIB].

33. Bezenye Inscription (Pressburg, Slovakia)

See page 18.

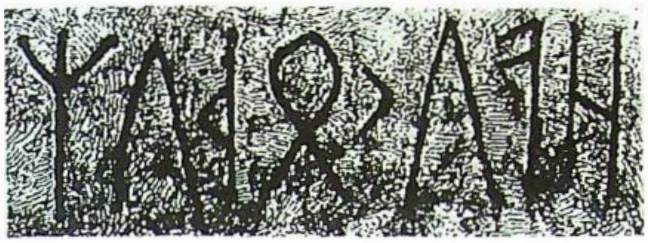
34. Vä Bronze Inscription (Skåne)



(1) AÑIP UQ Ü ËS (from right to left!),
(2) AÑIP ËSÜY
(3) ÖG UQ Ü,
(4) URUY ËSİÇİP.
(5) İÇ UQUQ Ü.
(6) ËSÜY ËS UR (to look from invrse and read from right to left!),
(7) ÖG ÏYİL Ü
(8) ËSİL ÖC.

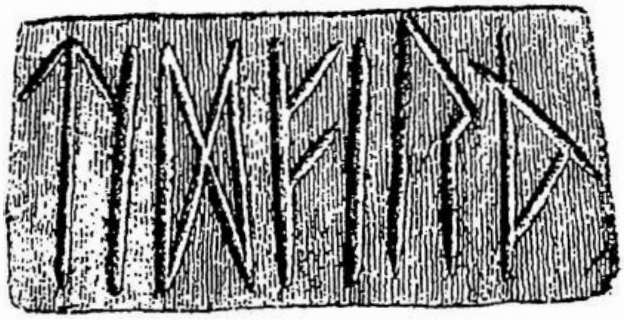
2. The understanding [AÑIP] mention [ËSÜY]
1. and comprehensive [UQ Ü] understanding [AÑIP] of the soul [ËS],
3. is a [UQ Ü] honour [ÖG],
4. because of [ËSİÇİP] to be shoten [URUY] (to be dead in the battle).
5. It is [ËSİTİS] to understand [UQUQ] as penetration [İÇ]
6. of the [ËSÜY] shoten [UR] soul [ËS]
7. and it is [Ü] pride [ÖG] giving [ÏYİL]
8. in front [ËSİL] of Owner [ÖC] (i.e., God).

35. Vanga BİTİGTAŞ (Gotland)



ÖCÜL ANT BU ËL ËKİN (from left to right!)
Promise [ANT BU] of the people [ËL ËKİN] to God [ÖCÜL].

36. Monk Wearmouth SINTAŞ Inscription (Durham, England)



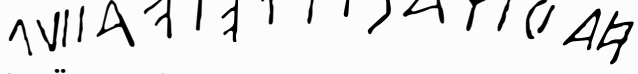
ANT URUS ÖG AQINIS AT (from right to left!).
The promised [ANT] flow [AQINIS] of the judged [URUS] His Majesty [ÖG] as AT.

37. Kovel Iron Spear Point (Volhynia, Russia)

1. OÑ!	*1. Success!*
2. UW-ONIÑ	*3. The thing [ËSİSİK] being mentioned [ËS]*
3. ËS ËSİSİK	*2. for our sacred [UW] national defence [ONIÑ],*
4. URIS OŞIZ	*4. is the war [URIS] tool [OŞIZ].*
5. OÑ!	*5. Success!*

<u>Note:</u> UW-ON [Sucred Defence; sucred ON-Nation] ideom is also used in Istanbul-Erenköy Inscrition.
Mirşan,K.1970; *Proto-Turkish Inscriptions;* pp.79-80.

38. Negau Bronze Helmet Inscription (Steiermark, Austria)



1. ËL AT OYISIC ATIZ UQUSUQ,
2. UÇUSUB AT ËSİSÜYİP (from right to left!).

2. We are remembering [ËSİSÜYİP] the flyed [UÇUSUB] AT [the soul of the King],
1. because [UQUSUQ] he was our AT [ATIZ] as [OYISIC] people's [ËL] AT [King].

39. Trollhättan Brakteat

See the picture and inscription given at the end of page 14 (right, above).

40. The BİTİG written on the bull bone number 4991, found in Weser River

See page 22.

41. The BİTİG written on the horse bone number 4988, found in Weser River

See page 22

42. The BİTİG written on the bull bone number 4990, found in Weser River

See page 23

43. The Rock Wall Inscription in Hammerend

ÖK *The King*
AP-ÖG ANTIB AP-ÖG A. *is [A] the administrator [AP-ÖG] promised [ANTIB] for his administration [AP-ÖG}.*

There is such a sentence in TÖR-APA Inscription , one of Ulu-Kem Inscriptions:

1. AYITIWA	*1. It is said,*
2. TÜÑÜRÜME	*3. that [A] I am conversing*
3. AWRILIWIM A.	*2. to Night Place.*
4. ANTILĞAWIN MA,	*4. Due to the promise you have given to me,*
5. ANT SİZİME	*6. did you execute*
6. ËDİGÜS ME	*5. promise to the Majesty (that is "God")*
7. AWRILIWIMA.	*7.while I was converted?*

According to this text, a ANT [promise, engagement] ceremony is held while the King is elected and the same ceremony is repeated to SİZİME (meaning "God") after the King is dead.

44. West Tanem Inscription (Tronyem, Norway)

ËL USUP UR ËL AT.
Country of people independence.

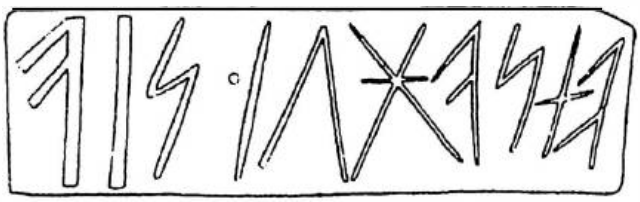
Note: We should perhaps read the USU *tamğa* here as UŞU, because ÖÑE BIÑA BAŞI is using the "UŞUNÇDIM" ideom as meaning "I established the sovereignty".

45. Belland BİTİGTAŞ (Lister, Norway)

The picture drown by H.C.Kieland in 1865.

OQ ÖK ANT ALTU ÖC.
The promise [ANT] place [ALTU ÖC] made for the King [ÖK] of OQ's.

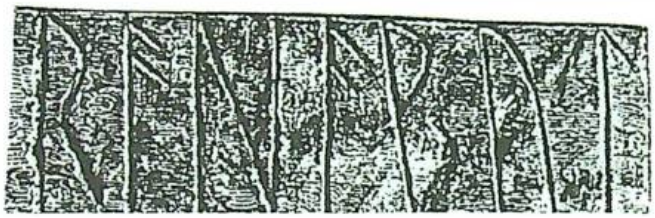
46. Gjevedal Inscription (Omlid, Norway)



UÇ OQ İT ÖK ËDİS ELİS İTİS ÖK.

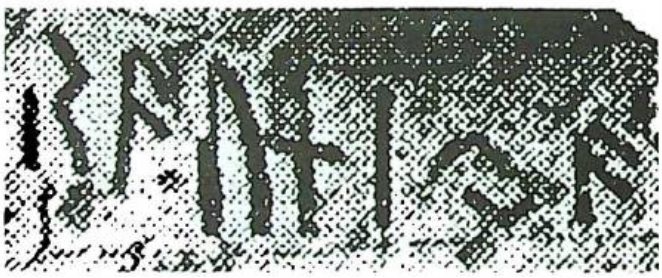
The impulsive [İTİS] King [ÖK] of the people [ËLİS], made [ËDİS] impulsive King [İT ÖK] of OQ (Land) leadership [UÇ].
7. AWRILDVIMA 7. while I was conversed?

47. Sandwich BİTİGTAŞ (Kent, England)



AP ONIS ËR ÖKİN ÖK UR.
The Kingdom [ÖK] monument [UR] of the King [ÖKİN] leaded [AP] to reach [ËR] cosmos [ONIS]".

48. Stabu Inscription (Norway)

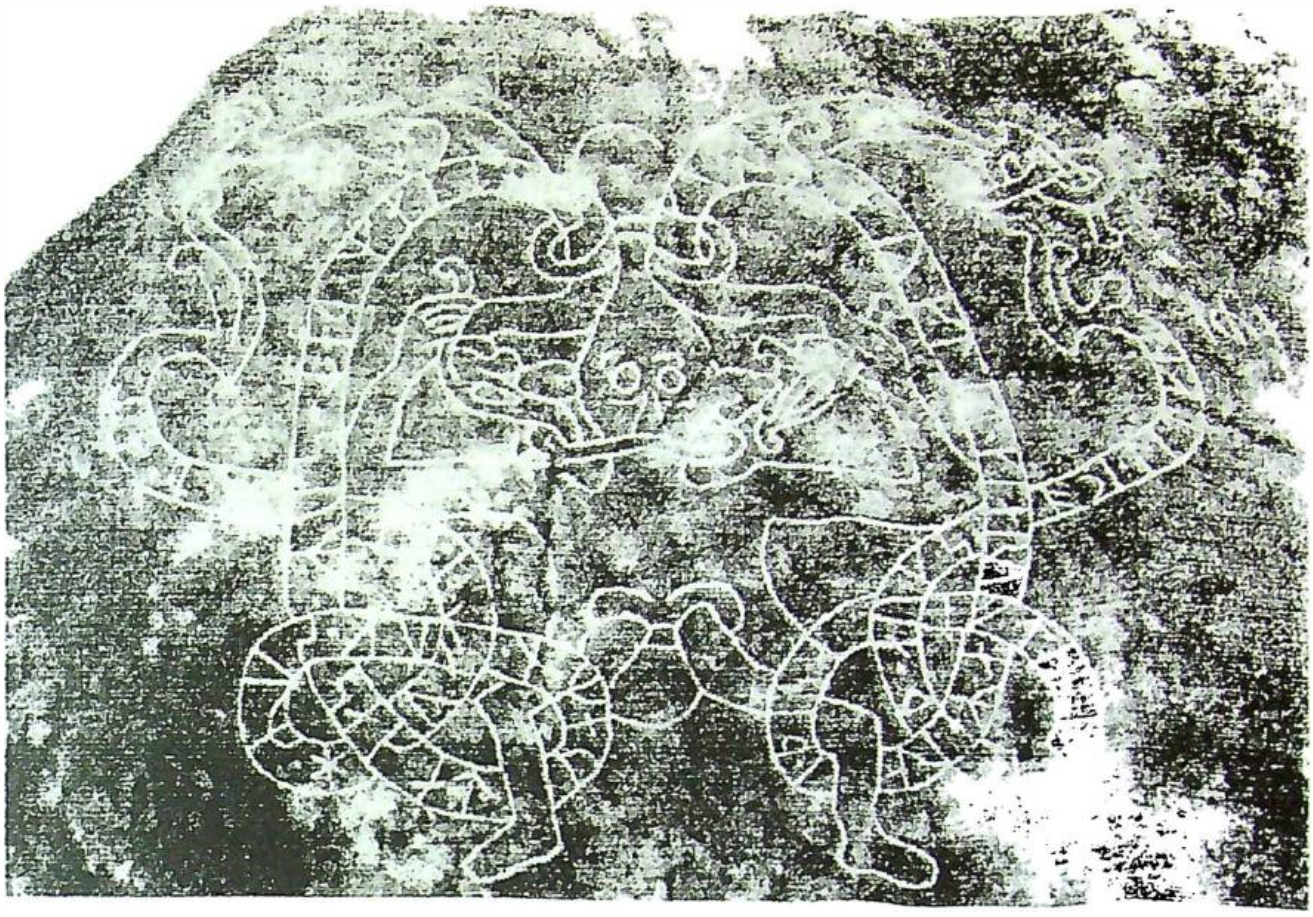


ÖK UWIS OQ ONIS ÖK OZIS.
Pass-over [OZIS] to be cosmical king [ONIS ÖK] of the Saint King [ÖK UWIS] of the OQ's.

49. Aspoe SINBİTİG (Sweden)

Left writing band:

1. ATIQ · OY UÇ
2. OQ ONIS AT Ü İL USU.
3. ÖC İL OZ · Ü İ L UQUÇUQ
4. ONIS ATIQ Ü UQUZ.

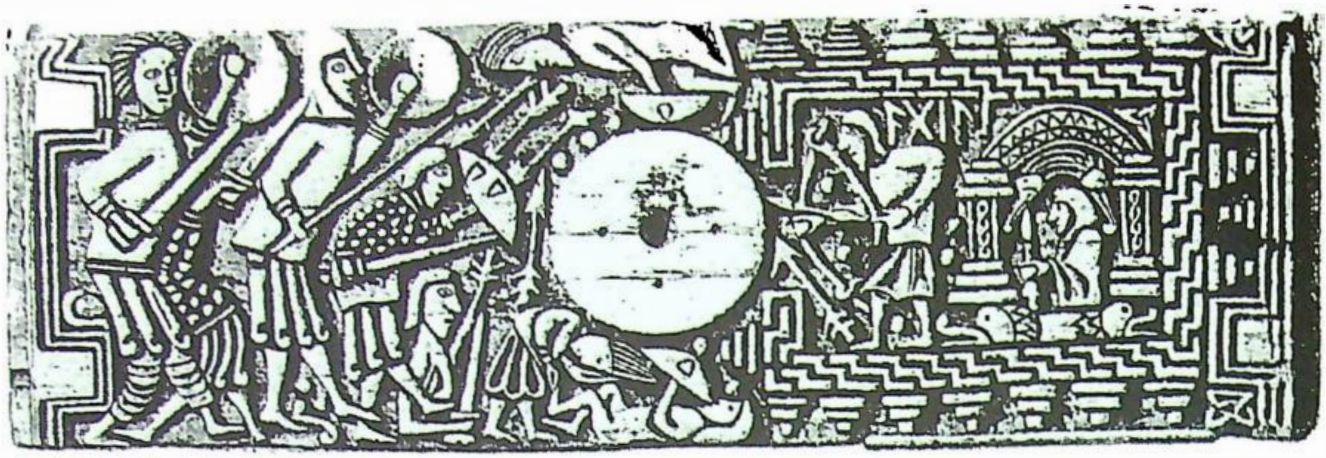


5.ÖC ONIS OZ · ATIQ ANT ·
6.UÇUQ ËS ATIQIQ OZ.
Right writing band:
7.OQ ËS Ü AT ËSİP ·
8.ËSİN ËB-ËS OZ · Ü.
9.ONIS OQ · ANT
10.[ONIS AT] ANT ·
11.UÇ ËS AT ÖG ËS.
12.OQ OZ ANT · ËS Ü
13.UR OQ ÖC:
14.OQ ONIS UR
15.OQ ËSÜ·
16.AT ËS ËP · Ü
17.ONIS OQ ËSİN ËSÜ.

1. The leader thrown (from his body),
2. is the people's autherity [instance] thrown for cosmic quantum to realise.
3. By the people, who made him possible to pass-over,
4. his throwing to cosmos has been realised.
5. The guarantie of owner of the pass-over to cosmos,
6. has assured the leader soul to pass-over by being thrown (from his body).
7. The throwing of the soul in quantum form,
8. means the soul to pass-over in full-soul form.
9. The guarantee to be cosmical quantum,
10. is the guarantie to be ["cosmic AT"].
11. The throwing of the leader soul is honour of soul.
12. The "soul guarantie" in form of quantums pass-over,
13. is the decision to become owner of quantum.
14. The cosmical decision about quantum,
16. is to become the form of thrown soul,
15. of the soul in quantum form,
17. and that, in form to become cosmical quantum.

Note: Over the head of our leader and at his back, there is the writing *OS ËSİS ONIN* [space cosmos].

50. Northumbria SINBİTİG (England)



ÖK ËDİS ËPİS. *Arrangement of making King.*

51. Öland SINBİTİG (Sweden)

A plate from Öland.
Because it has been understood that such stones formerly have been painted by bright colours, this stone has been conceived and painted also, as it would have been in original form (Stockholm, Historiska Museet, 15.10.2002).

1. ÏS AT · UQUS OZ·	*1. The thing passed-over by throwing of soul*
2. OQ AT UQUQ OQUQ ÖK ·	*2. to the God of quantums of the quantum throwing.*
3.ONIS OQ ÏS OQ	*6. The souls,*
4.ONIS OZ ·	*5. which are the souls of flying AT-ÖG's,*
5.UÇUS AT-ÖG ÏS·	*4. and which pass-over cosmically,*
6.UQUQ ÏS.	*3. are the quantums of the souls of cosmical quantums.*

The most interesting thing in this inscription, is the mentioning of AT-ÖG [griffin, *Greif*] (called also ÖG-AT) idiom. We see this idiom in Proto-Greek inscription as ÖG-ATIN and in Etruscans as ÖG-AT.

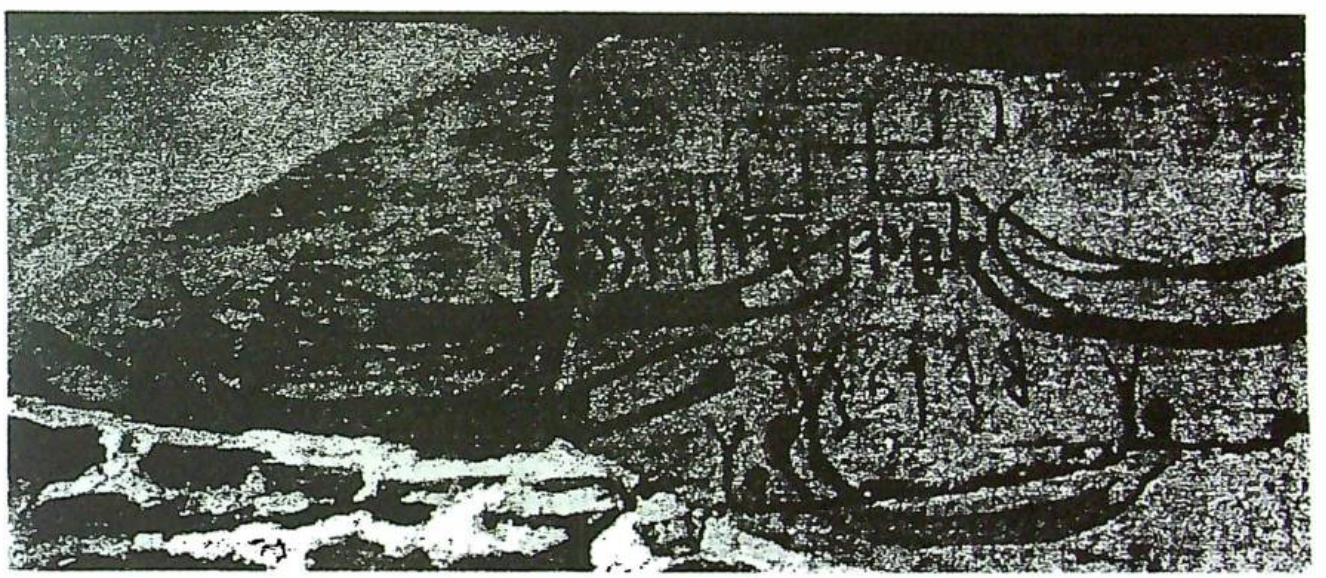
Mirşan,K.1998; *Development of Religions;* p.55 and 65.

This situation shows us that Early Turks were wide spread, not only in Scandinavia, but in whole Europe. We see ÖG-AT figures in Central Asia (p.9,10), in Italy (p.11), in Ukraine (p.12), in Gotland Island (p.12) and in Motala River (p.11).

The reason for the ÖG-AT's in our picture being drown without wings, may be originating from the fact that, they are in a gravitational field expressed as a snake figure; just as in SINBİTİG number 49 and Smiss SINTAŞ (p.16) in which SIN's our leaders are in a cosmic field in space and, therefore, no need was felt to draw a ÖG-AT figure. Such a place is called ÜY-ON [cosmos house] and ÜY ASIS [gravitational house] by Pre-Egyptians, AT-ÜY [soul house] by Pre-Portugueses and OQ ÜYÜSİG [quantum concentration] by Anatolians.

Mirşan,K.2000; *Hieroglyphs;* pp 77,85; and 1988; *Development of Religions;* pp 41,49.

52. Kårstad (Stryn, Norway) BİTİGTAŞ (in Historisk Museum)

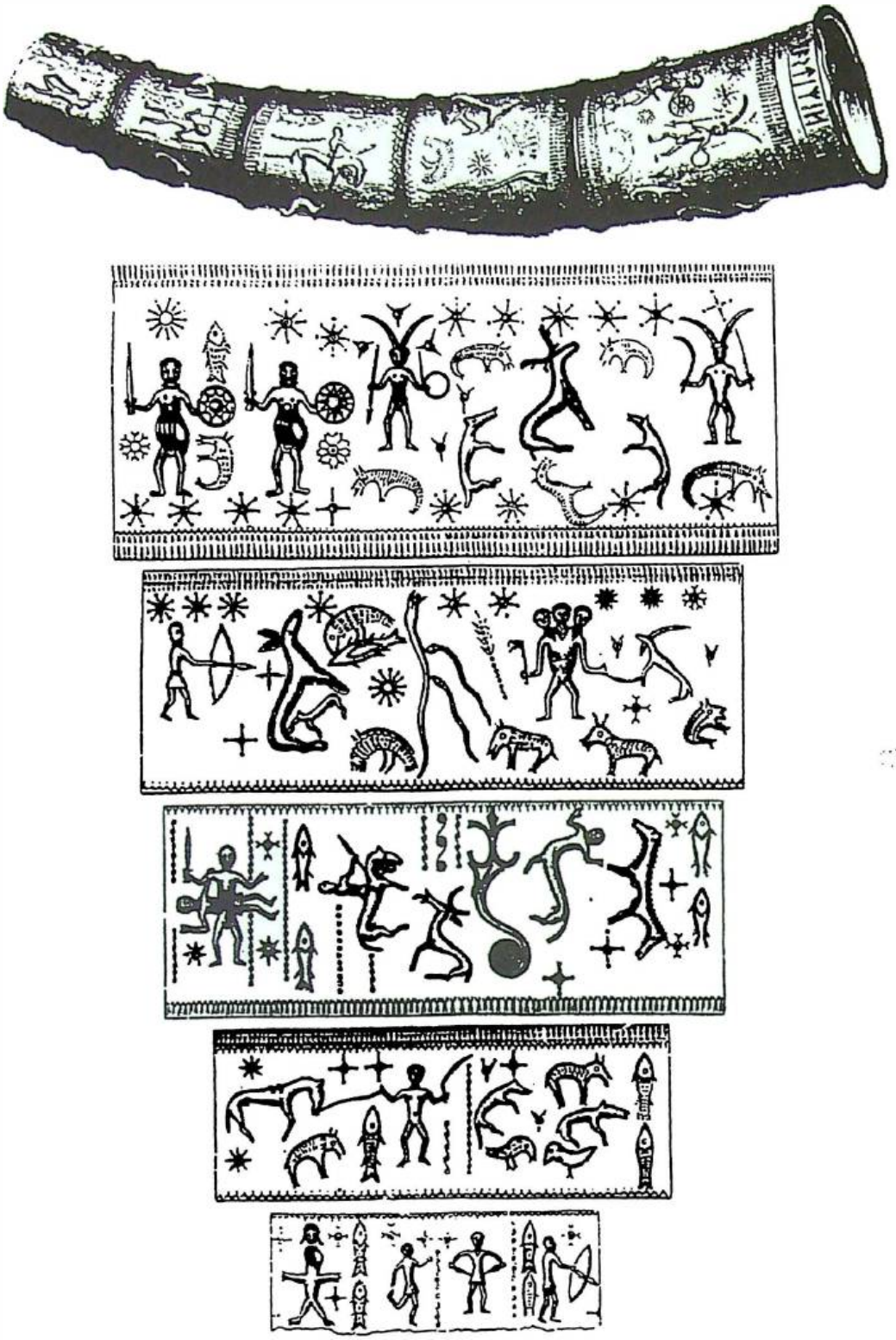


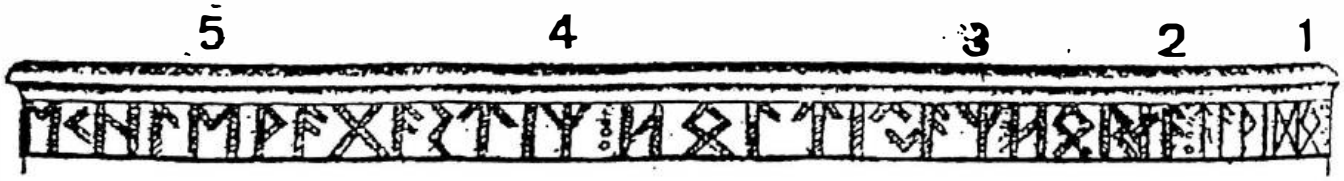
1.AP ÖG ËB OS.	*1. The King [ÖG] carried away is now in God's Empire [OS].*
2.ÖC [ËS] ON UR ÖK,	*2. The King of God [ÖK], for whom the decision has been taken [UR] for cosmical posession [ÖC ON],*
3.OSIS ÖK AW	*3.—being King of God of God's Empire [OSIS]—*
4.ËPİKİN, OSIS,	*4. is now in God's Empire and*
5.ÖC ONÇ AW	*5. he is now ÖC [Owner, God],*
6.ËSİK ÖK	*6. known as ÖK [King of God]..*

53. Sharpening Stone BİTİG (Norway)

ANT ÖC ËD. *Posess your promise.*

54. Galleus Golden Horn BİTİG (North Jutland, Denmark)



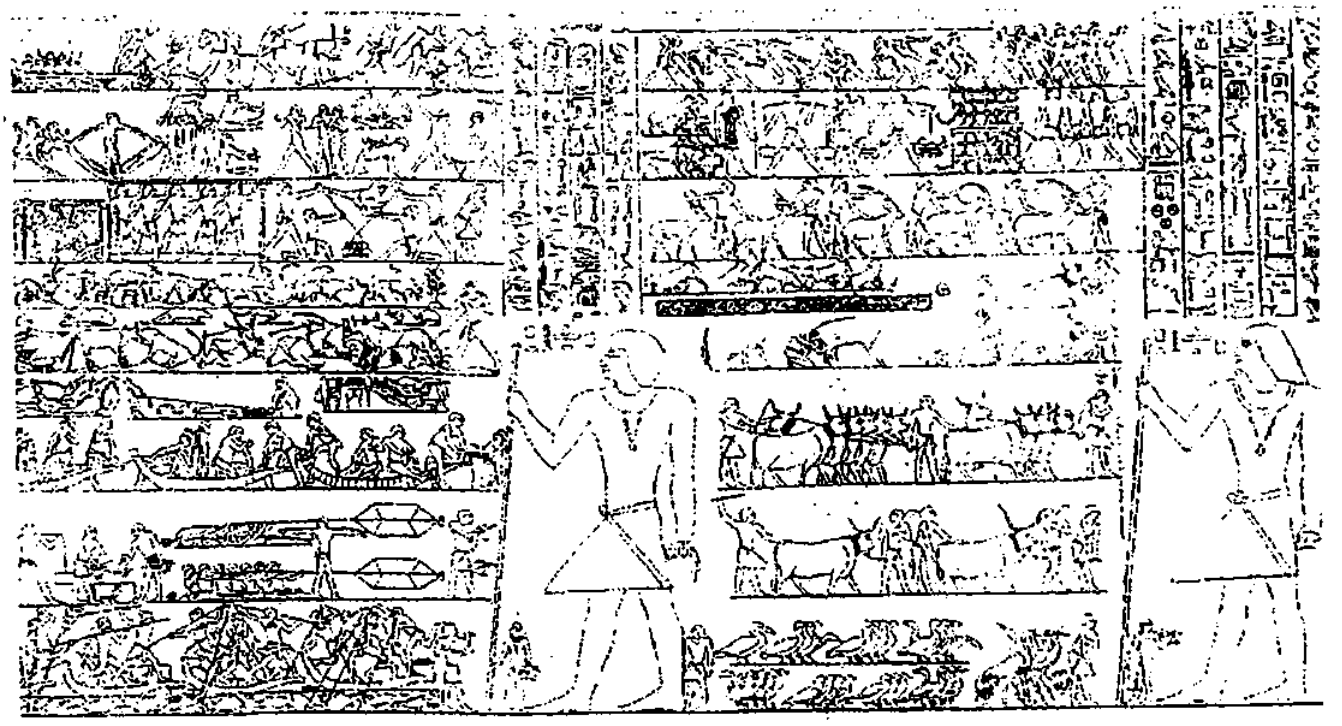


1. B U AQINIS ËRİK AT
2. ÖK OQ UR BUN,
3. ÖC-ÖK UW ËSİTİP BUN.
4. ÖCİS ATIZ ËKİDİK ËR
5. ALTIP ANU ALT.

1. This posessor of flow (of quantum)
2. is a fighter of ÖK OQ [Kingdom of OQ's],
3. and he mentions God's Kingdom as sacred.
5. We are remembering
4. this soldier who is God's subject [AT].

The meaning of the word AQINIS in our text is: AQINIS [AQINIŞ], the flow of quantums under the effect of configuration forces, in fields of electromagnetism and gravitation.

The most interesting fact is, that we have in our hands, a Pre-Egyptian description similar to that of Gallehus:



On the reight of the heads of two people in our picture it is said:

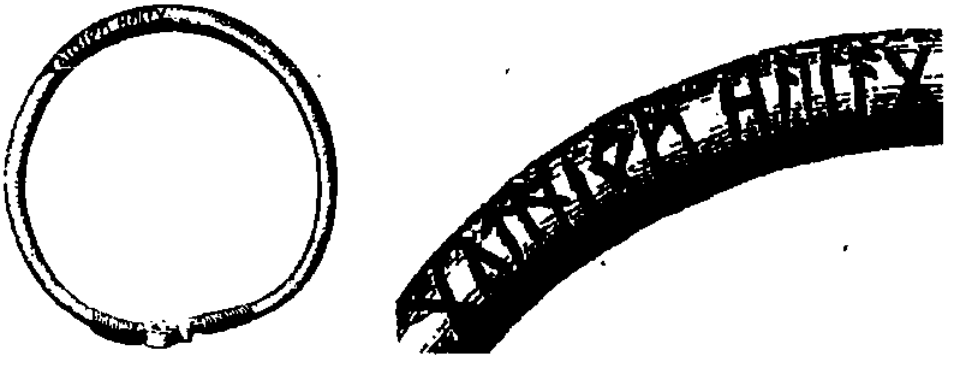
OŞUN ËM AQINIŞ *AQINIŞ of configuration.*

What is meant in these descriptions? I asced to a philosopher from Bodrum, living in Paris, I could not get an answer yet. If you ask me, I would say: *Aspects formed to explain the development of life stages.*

55. Sæding SINBİTİG (North Jutland, Denmark)

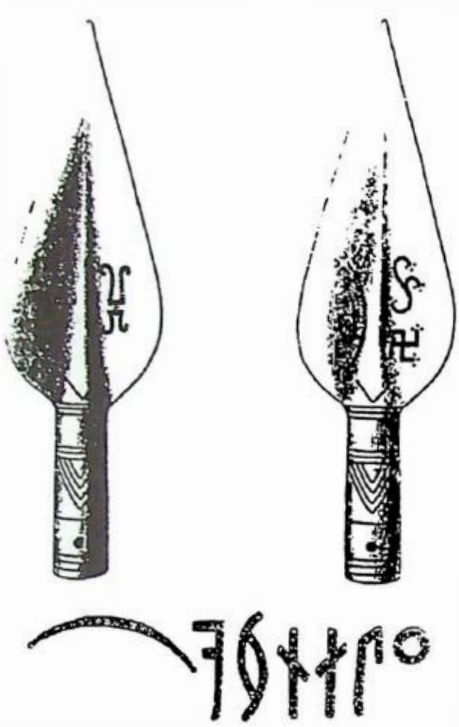
UÇ USU Ü OZ. *Pass-over (passing to other world and taking place there) as a leader.*

56. Golden Ring BİTİG (Buzeu,Wallachia,Roumania)



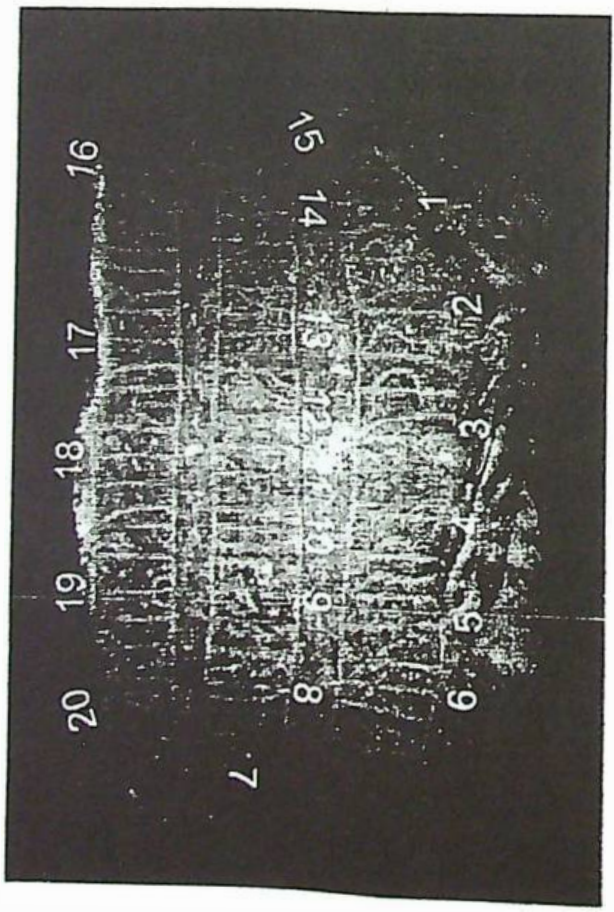
1. ËDİKİP ËSİK, *1. By becoming owner of the gift,*
2. AN, *2. remember,*
3. ËSİR BU ËS-ËSİK, *3. this gift inspire [remind]*
4. AT-ÏL ËD. *4. AT-ÏL presence.*

57. Torcello SINBİTİG (Venezia, Italy)



OÑ ÖG UQUQ UW ËKİN. *Sacredness of success.*

58. Asferg BİTİGTAŞ (Denmark)



1. OQ ËS ANT,	*1. The engagement about quantum,*
2. ONIS UR ANT,	*2. as engagement of cosmical decision,*
3. ONIS Ü :	*3. is a making a reference to cosmos;*
4. ÏK ANT UR	*5. and, due to the quantum ruler,*
5. OQ USU :	*4. it is the duality engagement decision.*
6. OQ ËSİT :	*7. The decision engagement,*
7. UR ANT	*6. as declaration of quantum,*
8. ONIS UR ÖK :	*8. is a cosmical decision of God.*
9. OQ ËP	*9. According to arrangement of quantums*
10. ONIS ÖC :	*10. of the Owner of cosmos,*
11. UÇ ËS	*11. the flying soul*
12. AT-ÖG ËS :	*12. is the soul of AT-ÖG [President];*
13. ËSİN UQUQ	*13. which realised*
14. ÏK ANT :	*14. as duality (that is, "body and soul") engagement*
15. OQ ËS-AT OZIS :	*15. of passed-over [OZIS] quantums [OQ ËS-AT];*
16. ËS ANT ËTİS UR :	*16. being decided as soul engagement.*
17. OQ ONIS ËT :	*17. To make a quantum cosmical,*
18. OQ Ü ONIS AT :	*18. the quantum must be thrown to cosmos.*
19. UÇ ËSÜ UR	*19. The decision to fly of the soul*
20. ONIS ANT :	*20. is a cosmical engagement.*

59. Jerslev BİTİGTAŞ (Denmark)

1.ÖK Ü AP	*1. Carrying away of God,*
2.ÖK AP ÖC ,	*2. is because God is owner of carrying away;*
3.AP ÖK ÖC.	*3. God, who carries away, is (at the same time) owner (posessor).*

60. Gørding Ring (Denmark)

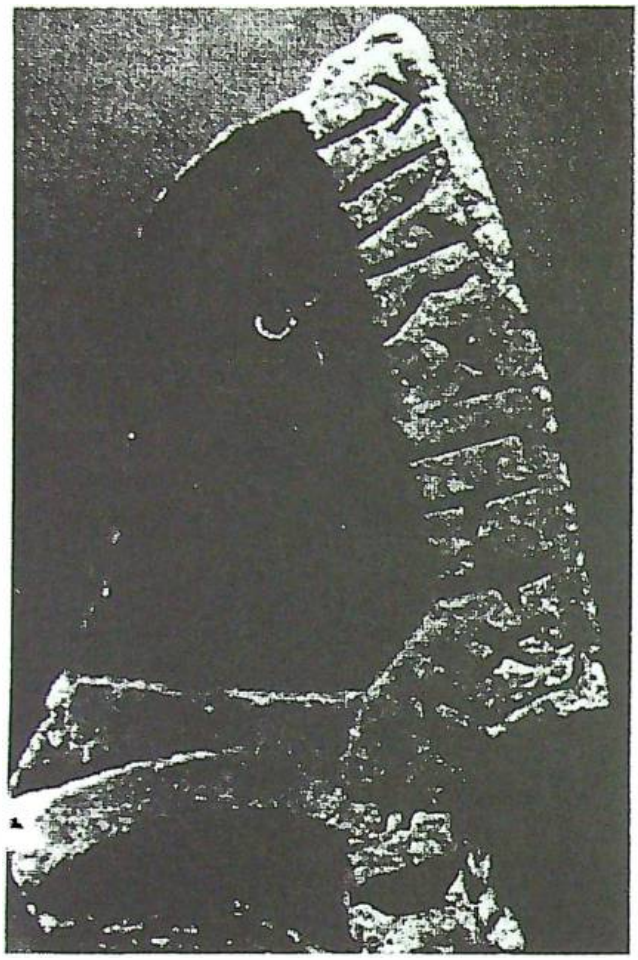
1. ËR URUP ËSİC	*3. The souvenier*
2. Ü ÏSİPİC	*2. of respectfullness*
3. ÏS USU.	*1. of the decision to be soldier (or, to arrive the aim).*

61. Lund Comb BİTİG (Malmöhus län, Sweden)

1.ÖKİÑÜ	*1. Du not deprive yourself*
2.ARAQ ÖCİKİÑÜ,	*2. from being the owner of comb,*
3.ËÑİNİSİÑ ARU.	*3. getting away from being chic.*

Note: Because it is said ARAQ instead of "*taraq*" in our text, shows that the "T" consonant at the beginning of the word has been formed later on.

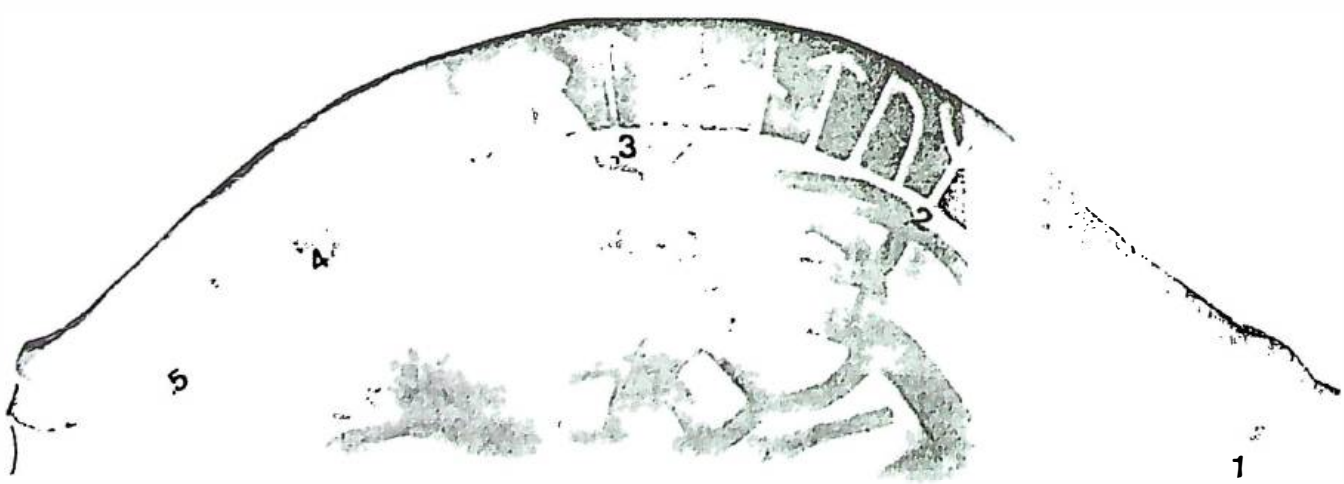
62. An QOPI ARIĞ [fragment] found in Rone Church (Ireland)



1. OY OQUQ Ü USU	*3. The passed-over AT (that is, "soul")*
2. UQUQ ËSİS USU	*1. of the OQ (people) rulership,*
3. ÖZİP ËSİS AT.	*2. the rulership having that name.*

Note: In the middle of the picture we see a horse [AT] figure representing "flying soul".

63. Catapult SİNBİTİG (Historiska Museet, Stockholm,15.10.2002)



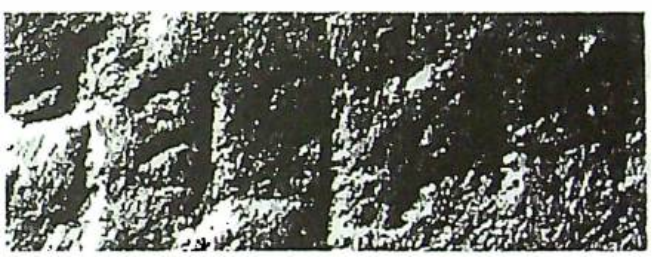
1.ÖC ËSÜ ARIS ÖC :	*1.Ownership is a ARIS [catapult] ownership;*
2.ÖC INIS AT UQUQ	*2.it is of the kind throwing INIS [projectile].*
3.INIS ARIS ËSÜ : Ü	*3.The name of the catapult projectile is here*
4.INIS UQ ËS	*4.INIS named*
5.UQUS USU :	*5.thing.*

64. Birke BİTİGTAŞ (Björkö in Mälaren, Sweden)

To be read from right to left.

ËSİSİLÜ ËSİL,	*As it has bin heard,*
UR ËSÜ OY,	*the think "decision",*
ËSİS ËT ËSİLİSİW,	*as it known,*
4.ËSİSİL ËSÜ ÖGİS,	5. *is said to be*
5.ËS-ËSİS OY.	4.*"renowned doctrine".*

65. Tomstad BİTİGTAŞ (Norway)



AQIN AT ËRİKİZ. *We are raiders.*

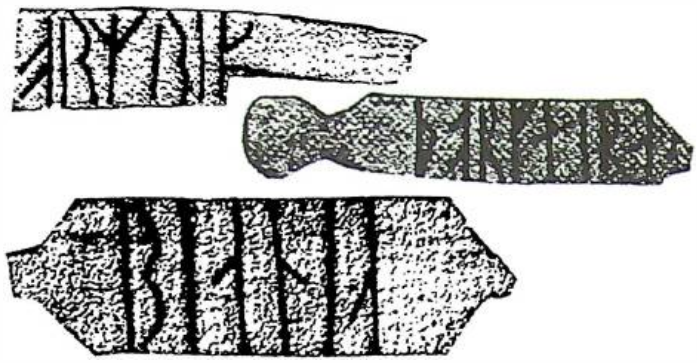
On "AQIN", in Ulu Kem BİTİG at Uyuq-Arxan, such a poem has been written:

1.ËSİM URUMIZ ISIWIM,	*1.The reason of my writing [ISIWIM] my thoughts [ËSİM],*
2.—ËLİMÇİNDİM,AW !	*2.is because [AW] I miss my people [ËLİMÇİNDİM] !*
3.ËR-ËRDİMİM BİMİZ,	*3.We have [BİMİZ] the virtus [ËR-ËRDİMİM],*
4.—EÇİWİGİN,	*4.-—and the necessity of this [ËÇİWİGİN],*
5.ËR-ËRDİMİM AQIN,	*5.we fulfill through our virtus [ËR-ËRDİMİM] in ac-cēdō's [AQIN].*
6.ËR ATIM YAS	*6.I am also [-IM], so long as [YAS] my "Soldier" name [ËR-AT],*
7.AQ-AQIN BUN.	*7.a member of [BUN] AQ-AQIN [White Ac-Cēdō].*

66. Sauda BİTİG (Norway)

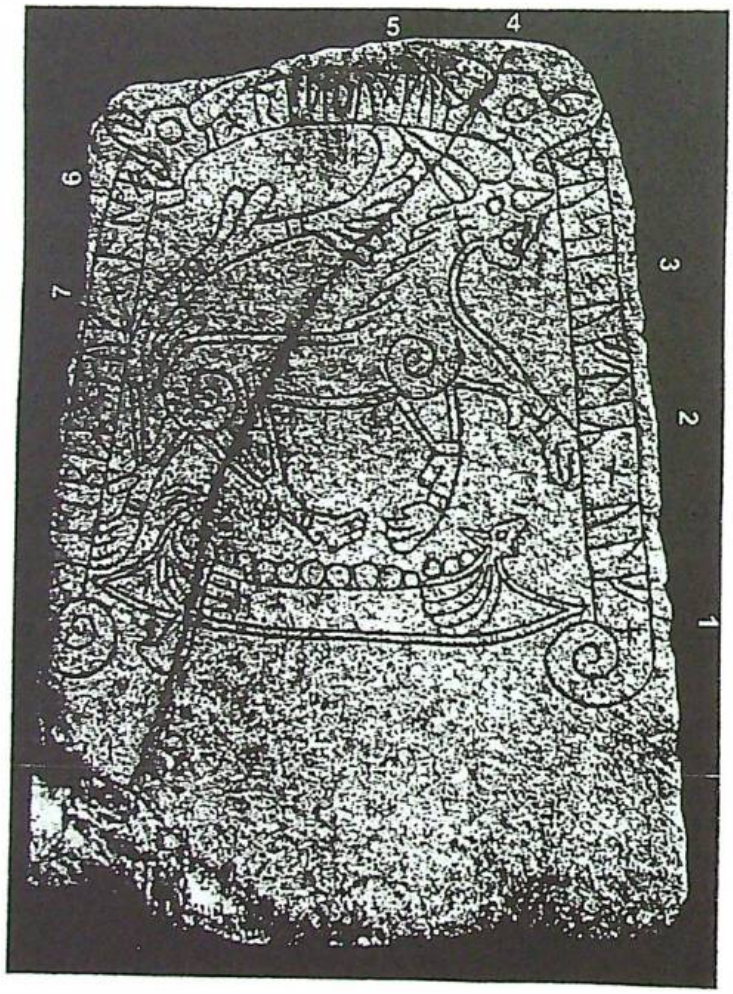
ËZİK AQIN ËKİRİK AQIN ËKİR.
The ac-cēdō [raid,attack] which is ac-cēdō [AQIN] of transfer (meaning people's leaving one place to settle in another place).

67. Label BİTİG's (Bergen, Norway)



1.ÖK ËS OZIS ÖC OZISIB.
The pass-over [OZIS] of the divine [ÖK, Godly] soul [ËS] to the Owner [ÖC] through pass-over [OZISIB].
2. ËSİÑ ARIS OQ-ÖG ÖKÜK ANT..
Divine [ÖKÜK] decision [ANT] about King of OQ's [OQ-ÖG] to depart [ARIS] of his soul ËSİÑ].
3. ËÑİSİÑ-ËÑİS ÖK. *Devine [ÖK] assimilation [ËÑİSİÑ-ËÑİS].*

68. Skivarp SINBİTİG (Malmöhus län, Skåne, Sweden)



UÇIS AT [Flying Horse] SINBİTİG

1. uq ÖGİPİNİS [ÖGİP INIS] uq	*1. This picture*
2. UÇIS AT ÖGİNİS uq	*2. is a picture of "flying horse",*
3. ËDİS OZINIS OY uq	*3. ensuring to pass-over (to the other world).*
4. AT ÖCİNİSÜ	*7. As nown by you,*
5. ËDİNİSİÑ ËTİS AR ËD[İNİS]	*6. it is a happening,*
6. UQUQIN ËK [F]	*5. being departed*
7. ËDÜÜNİS UQ	*4. in AT form.*
8. ËDİÇİS ÖK [B]	*9. Keep in your memory*
9. ËSİRÜ ËD.	*8. such a creation.*

69, 70. Sun Clock Brooches (Bergen, Norway)

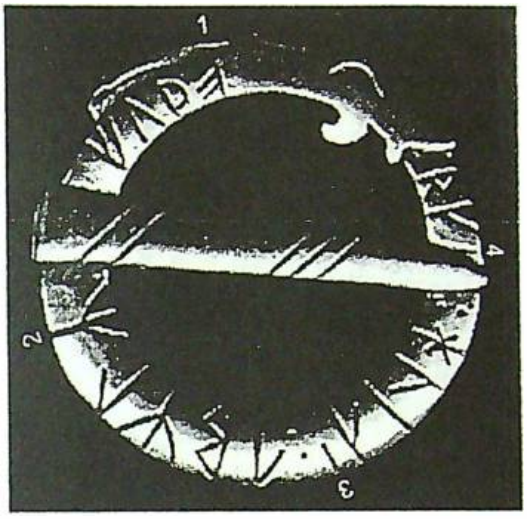


Fig. 69

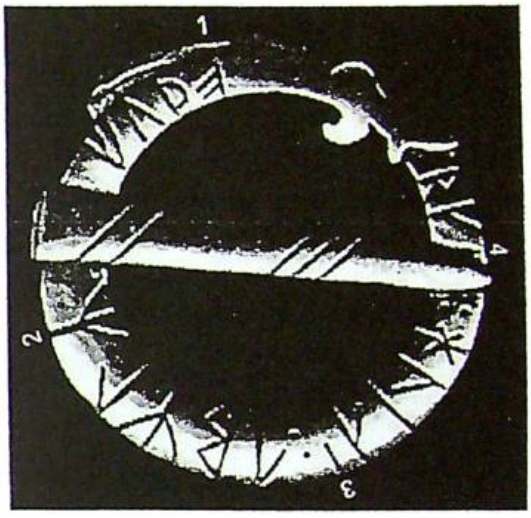


Fig. 70

Fig. 69. ÖSİC ËSİSÜ ËPİSİC ËS-ËSİS.
Concept [ÊSİSÜ ËPİSİC] called [ËS-ËSİS] "clock" [ÖSİC].

Fig. 70/1. ËKİÑ ËLİG	*2. This creation,*
2. İÇİPİÇ ÖKİP :	*1. which is a man's finding,*
3. ËSİÑ-ËSİP USU :	*4. mesures*
4. ËSÜ UR.	*3. the time.*

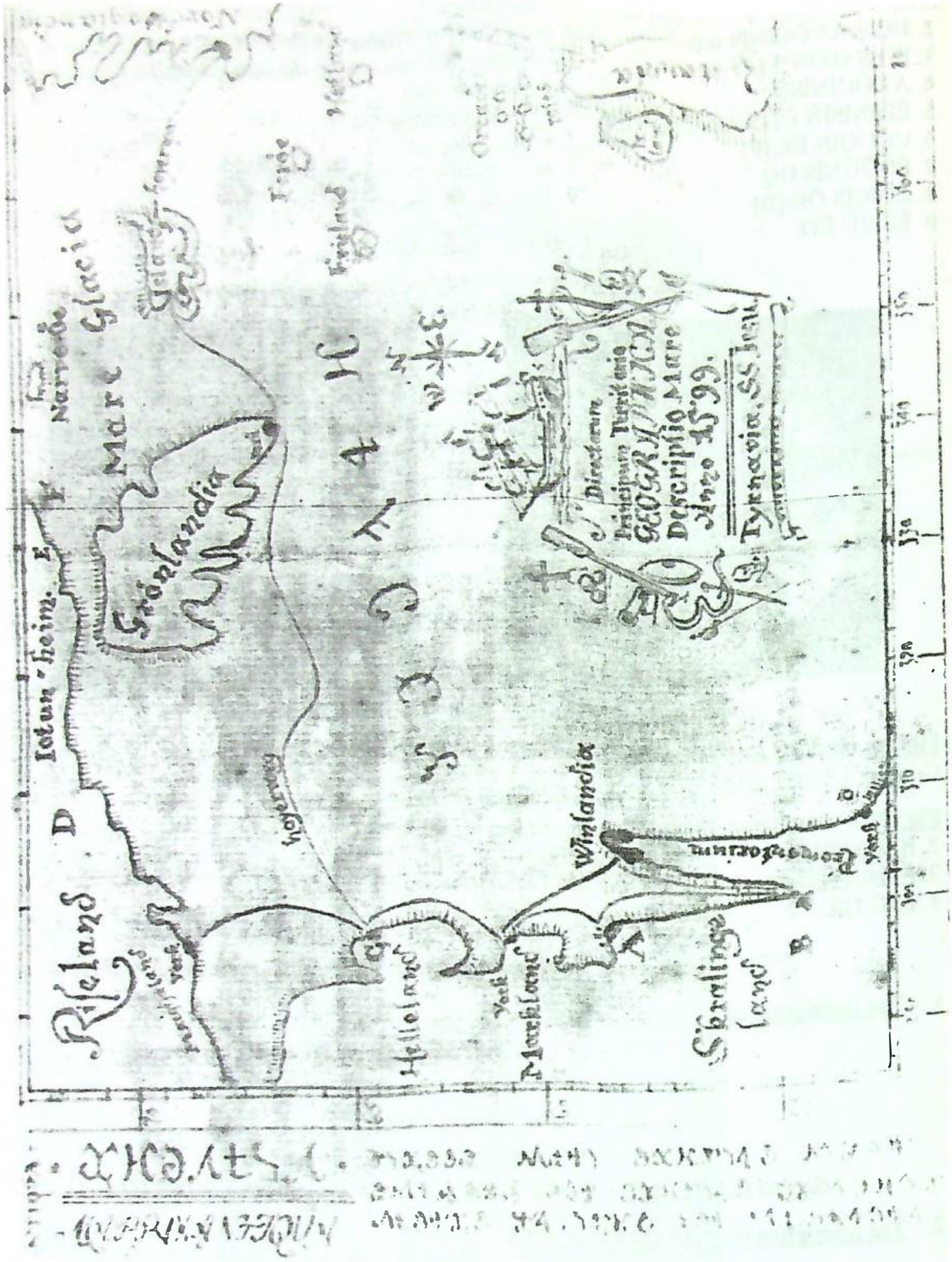
71. Discovary of America by Norwegian Proto-Turks

1. The inscription under route of ships (see p.56):

AWIS ËRİBİN UW-İL.
Sacred [UW] people [İL] who reached [ËRİBİN] the conversion [AWIS].

2. The inscription over America (see p.56):

ËDİNİW ÜY UQUZUY.
Acquired [ËDİNİW] homeland [ÜY UQUZUY]



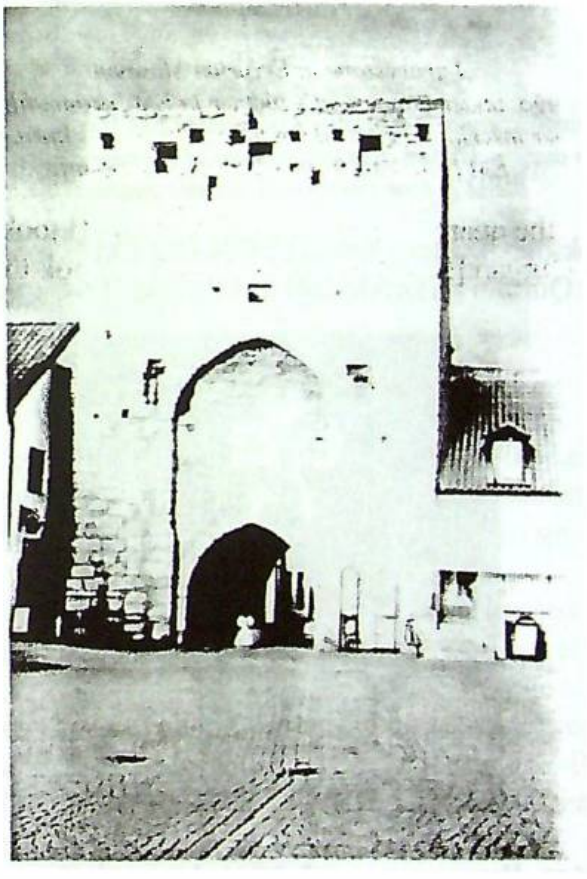
The map of Norwegian Proto-Turks, showing the route of ships.
(Мурад Аджи, *ОГУЗЫ*; Москва 2001; p.136)
Ingstad,H. 2001; *The Viking Discovery of America: The Excavations of a Norse Settlement in L'Anse aux Meadows*, Newfoundland, p.120.

The SINTAŞ'

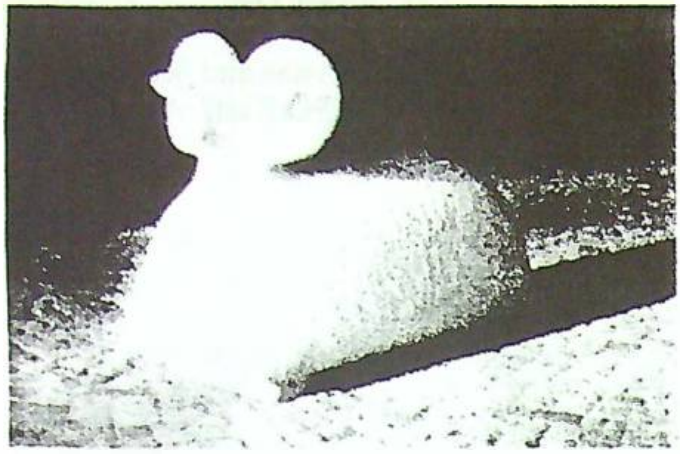
In the chapter entitled "Culturel Ties in Central Asian and Scandinavian SINTAŞ' " we have pointed on many Scandinavian SIN's [plastic work of art]. Apart from these, there are many other SIN's that I hope would interest my readers.

The ram that Turks use as symbol since many centuries.

The ram on our above picture, because of the fact that its horns are in ON *tamğa* shape, has been a symbol that Turks have akways used in Central Asia (see p.17). Furthermore, we see this symbol very often in the graveyards in Anatolia. However, it is very interesting indeed that we could find this symbol in Bergen (Norway):

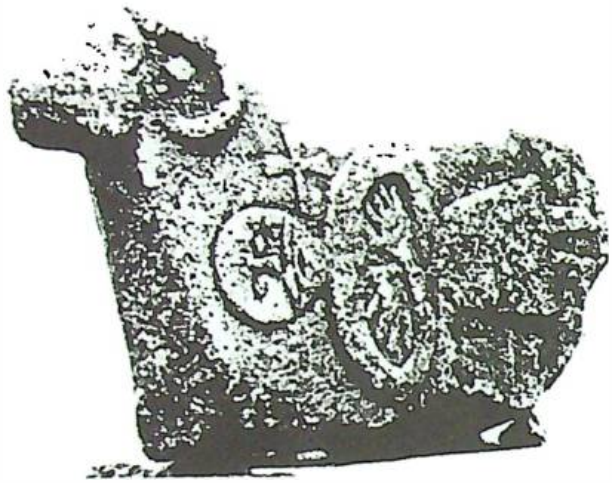


A ram statue in Bergen (Norway).



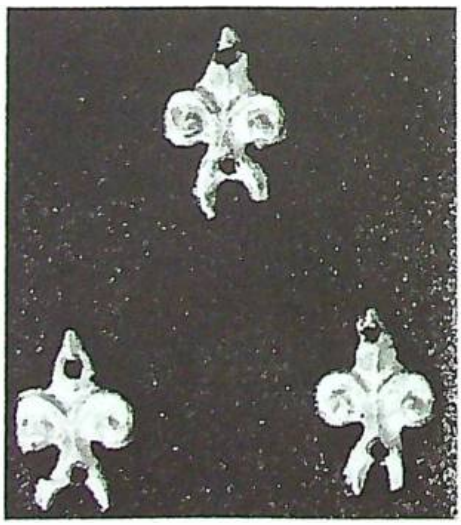
A closer view of the ram statue in Bergen (10.12.2002)

Against absence any writing in Bergen ram, the Erzurum (East Anatolia) ram below also explains the meaning of "ram" symbol in writing:

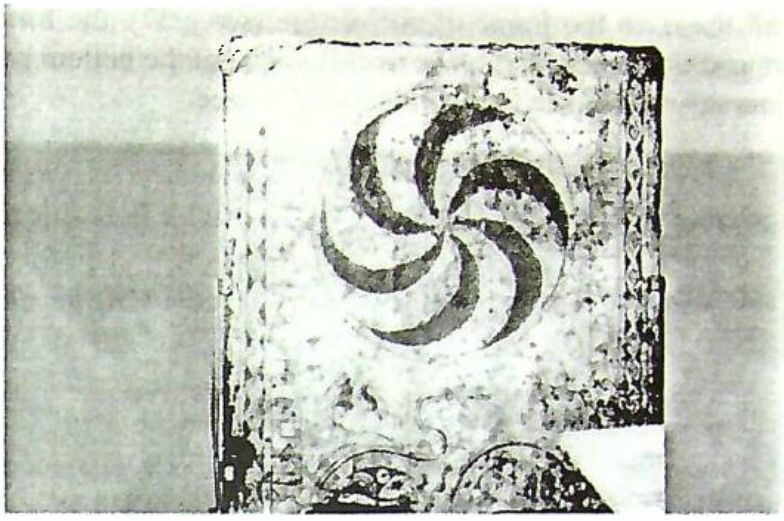


A gravestone in Erzurum Museum.
We see at top OQ [quantum] tamğa, under it a person's picture in ËM [pronoun] tamğa form : OQ ËM [I took the quantum form]. If we evoluate our inscription also taking note of the ram's horn, our sentence becomes : ON OQ ËM [I took the form of cosmic quantum].

We see the OQ ËM [I took the quantum form] or ON OQ ËM [I took the form of cosmos quantum] concept in Ësik Qurğan [Kazakhstan] as ON ËM [I took the cosmos form]:



The figures found in Ësik Qurğanı. Here we see a tamğa whose legs are in ON tamğa form and whose arms are in ËM tamğa form : ON ËM [I tool the cosmic form]; meaning, "I reached my God's blessing".



ALTI YARIQ TİGİN wheel in Bergen Museum (Norway, 16.10.2002).

Our picture above shows ALTI YARIQ TİGİN's [Six Spectral Share's (Lots)] light wheel (see p.12). These spectrums are developping, starting from zero, and then directing themselves to zero and becoming zero. Such a wheel is found also in Sivas Museum (see p.61). To get more information on this field, see my book titled ALTI YARIQ TİGİN (1978).

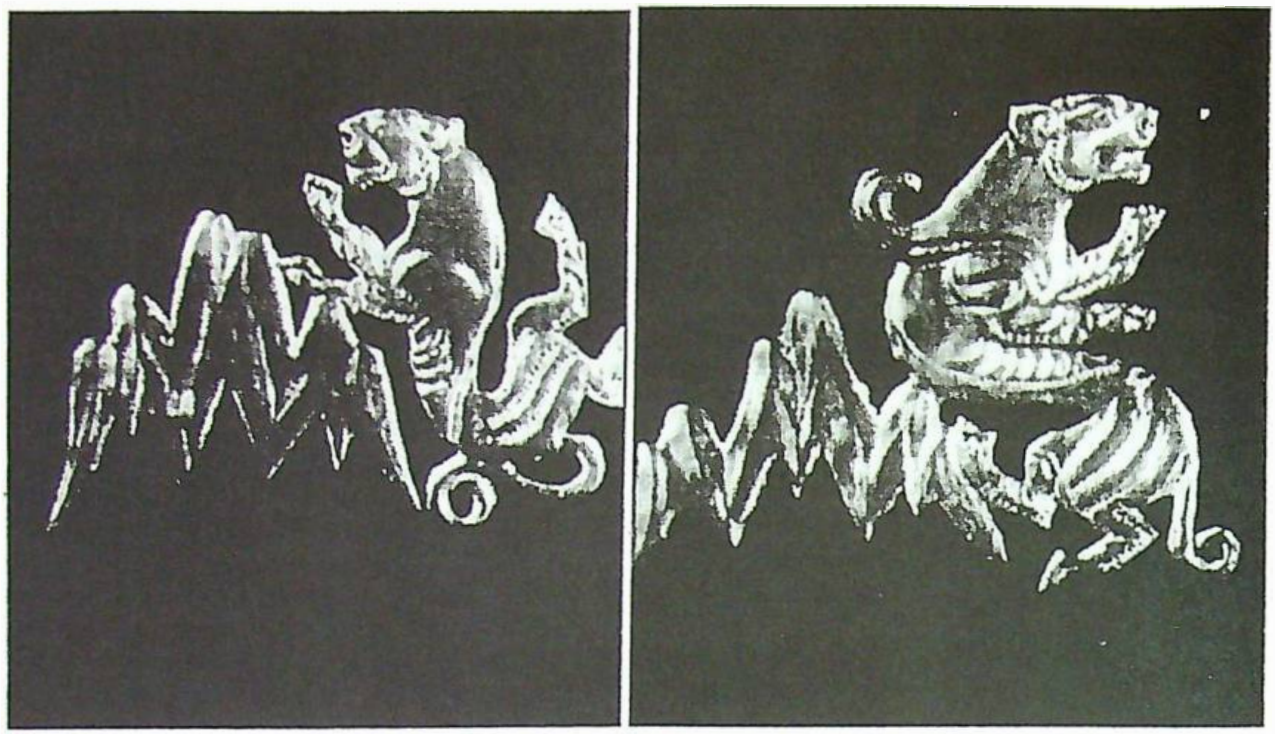
A SINTAŞ in Historiska Museet (15.10.2002)

Our picture above defines the function of ALTI YARIQ TİGİN. The six waves at the bottom is the symbol of the world we are living in (in the OY ËL AQIN description in p.38, we see this "6" in the form of OŞ's, pictured on the tops of two waves as two groups of 3, one of which are torn).

This ship on the waves is a ship who left our world and started the space journey. Because there is a single oar in the ship (see pp 38, 23) and BİR [one], at the same time, means "vacuum". Apart from that, the sail with 4 triangles (the most stable constraction in nature!, see the picture above) symbolises this journey, because vacuum is made of four elements (pp 22-24). If we wish to interprete these elements according to our BİLGE-BİLİG [science] of today, we can define them as : (1) *positron,* (2) *electron,* (3) *neutrino of electron,* found in proton compound, (4) *antineutrino of electron,* found in neutron compound.

Mirşan,K. 1998; *The Development of Religions,* pp 15-17.

Apart from all these, to the frame of our picture (see p.57), the forms of ON [cosmos] *tamğa* at the top part and OŞ [configuration in world] *tamğa* at the bottom part have been given, this points out to a journey made from the world towards space.



The description of ALTI YARIQ TİGİN in Ëşik Qurğanı by means of BARS [panther] climbing from sky to ground and then from ground to sky again.

In Ëşik Qurğanı, ALTI YARIQ TİGİN is defined by BARS [panther], one climbing from sky to the world and, then, the other from the world to sky again (the figure above). Proto-Turks have called this climb from one world to the other NI-IRWAN [reversion; turning stright to the back] (i.e., *time reversion*). The great Turkish savant BIRATYA ŞIRI [the Proto-Turkic Scholar, who invented "*the principle of brotherhood*; that is *the uncertainty principle,* discovered in 1927 also by the German physicist Werner Heisenberg] explains this notion like that :

1. ALQU QAMAĞ ÜÇ ÖDTEKİ BURQANLARQA,
2. ARIŞ ARIĞ NI-IRWAN TÖZLÜG IDUQ NOMQA,
3. AYAĞULUĞ ARYA-SAÑĞA QUWRAĞLARQA,
4. AYAP-KÜLEP ALQU ÖDTE INANURMAN.

4. I believe that,
1. all BURQAN's [gravitations] in the three conditions from universal total,
2. which are motive (impellent) NOM's [lows of cosmos] with NI-IRWAN-inertia [ARIŞ-ARIĞ];
3. i.e., the periodic phenomenon of ARYA-SAÑĞA [spin arragement],
4. are periodical recollections [AYAP-KÜLEP] in the universal eras.
Mirşan,K.2002; *The Science of Physics and Astrophysics According to Old Turkish Scholars;* p.65.

Yes, our world is only a rememberance of a world which existed before.

In spite of the fact that an ALTI YARIQ in kind is, responsible for AYAĞULUĞ ARYA-SAÑĞA [periodic spin arrangement] phenomens, also defined in form of a "wheel" picture, we also posess the criteria which can differentiate ALQU [universe] and the thing which is ALQUTIN SIÑAR [relativistic-symmetrical from universe]. The great Turkish savant ATSAÑ call these "TÖRT-ÜÇ KİRTÜLER" [four and three interference's] :

1. YİRTİNÇÜNİÑ UMUĞINIÑ ÜNİNTE ÖNER,

2. YİG-YÖRÜGLİ YILAYULI TÖRT-ÜÇ KİRTÜLER,
3. YİLVİ YAÑLIĞ ULALIŞUR PIRA-TIDYA-ASAN-BUD-PAD,
4. YİG-ÜSTÜNKİ PARAMITTA ULATI NOMLAR.

1. *It develops in the UMUĞINIÑ ÜNİ [invocation of reference] of a YİRTİNÇÜ [terrestrial development]*
2. *the vector-boundary conditional four and three interference's* (i.e., the interferences, through four energy values of cosmos, for the figuration of the three conditions of matter)
3. *of the communicated NOM's in the vector-net PARAMIT's,*
4. *which is communicable through special theory of PRA-TIDYA-ASAN-BUD-PAD [the shock front of gravitational separation according to pre-contradiction] :*

Just as in the picture of ALTI YARIQ wheel in page 59, YARIQ's [electromagnetic waves] in Ëşik Qurğanı picture (see p.60) are starting from zero to reach a maximum and becoming zero again. Each of the ALTI YARIQ's shown here in two teams, forms a YARIM AY [half period], whose TOLU [full] form we see in the wheel of 12 in Sıvas Museum :

The 12-YARIQ wheel in Sıvas Museum, at the top a bird figure representing flying.
(Karamağaralı,B. 1972; *Ahlat Gravestones:* plate XIV, picture 27)

Against the Other World's being with 4 elements (see p.59), the world we live is with 3 elements : (1) electron, (2) proton, (3) neutron. These are the building stones of everything in world. Therefore, the figure below shows the ÖG-AT (see pp. 10-13,46-47), which will take our AT [our soul thrown out of body] from the ground to the sky, with a horn which can counted as three as well as 4 :

An ÖG-AT in Bergen Museum (Norway, 16.10.2002).

A SINTAŞ from Stockholm Museum (16.10.2002).

Because it brings an other form of explanation to our subject (the figure obove), it is understood that Scandinavian Proto-Turks did not think dogmatically. In this picture of ours, although our four horned ÖG-AT has taken place at the very bottom, the ALQU [universe] has been divided into two by an ON *tamğa* (Tab,I) (in form of "moon"). On the upper part, we see a closed gravitational field of 6 curves. At the bottom part, this field has been torn from one side and 5 curves are left. According to this, these curves will continue to be torn and, one day the YARIQ's of our ALTI YARIQ will be zero.

Proto-Turks have called these 5 curves, that they have formulated as "4 births, 5 roads", A, AW, OM, SWA, XA. According to our BİLGE BİLİG [science] of today we can evaluate these as following QAÇIĞ's [rays] : (1) Cosmic ray photons, (2) gamma rays, (3) X-rays, (4) ultraviolet light, (5) visible light. These stages express the 5 QOLULAMAQ's [manipulations], which have been realised until XA [light] has been formed in our Solar System.

Mirşan,K.1990; *Astrophysics According to Proto-Turkish Scholars,* pp. 144-147 and 1998; *The Development of Religions;* pp.16i 29, 30.

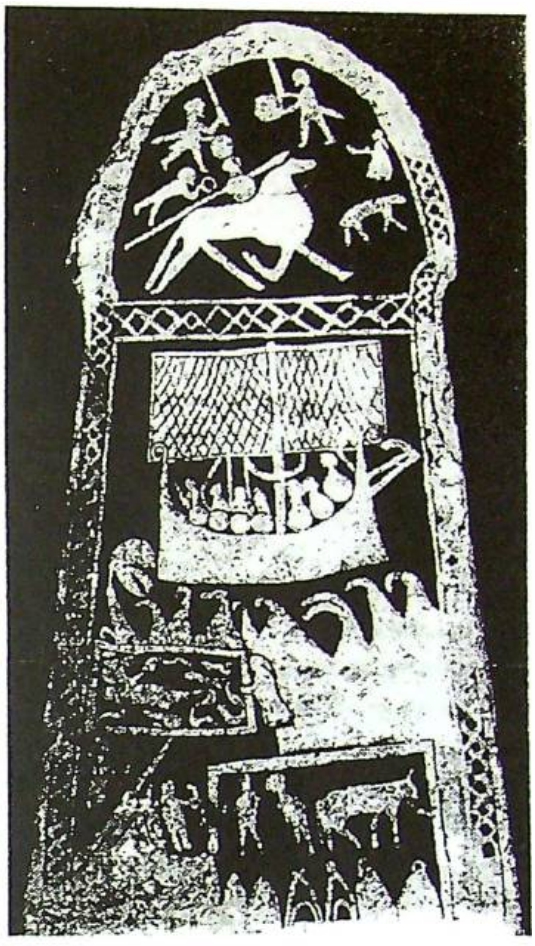
Although the main body of our Solar System has been completed with 5 QOLULAMAQ's we have mentioned, we see that the development of this system has been continued by ŞI [infrared waves] and SI [radio waves] QOLULAMAQ's. Our SINBİTİG below (see p.63) mentions these 7 QOLULAMAQ's as 7 waves of 8, one of which has burst.

The reason of Sıvas wheel being with 12 YARIQ's, is due to the SIÑAR'lılık [relativistic symmetricality] form shown in Ëşik Qurğanı picture (see p.60) of ALTI YARIQ TİGİN. Starting from here, I wish to make these intepretations :

If we think that the universe exists from 4 KİRTÜ's [interference's], or, KİRTGÜNÇ's [noble elements, apprehend's], the 2 YARIQ's of ALTI YARIQ TİGİN (6-4 = 2) should be in "soul form"; that is, in the Other World matters, and souls are separate from each other; there they are heavenly; just as, at the Pre-Egyptian description in page 23; heaven, which is the house of souls, is shown separate from material world and many descriptions of Proto-Turks on the subject confirm this.

Mirşan.K. 1998; *The Development of Religions;* p.22.

Reciprocally, for our world 3-KİRTÜ's are in question, the sum up to 6, when counted with antiparticles. That is, in our world the soul is in matter and such an ALTI YARIQ TİGİN has been our lot. In Other World these ALTI YARIQ's are in two groups, separate from each other, of which 4 are matter elements and 2 are soul elements.



Klinte SINTAŞ (Hunninge, Gotland, Sweden)

12,000 years ego whole Scandinavia and Baltic Sea were under glaciers. 10,000 years ago glaciers started to melt. 9,000 years ago Denmark and Norway were free from glaciers and 8,700 years ago, only rare glacier peaks were left in north Sweden.

Why did the Early Turks came to this cold country? Since, in their native country glaciers have started to melt 2,000 years before Scandinavia.

In answering this question we should keep these in mind: According to ON-Note (see p.17) Early Turks knew every inch of Scandinavia. Possibly, these lands were totally empty and, accordingly—apart from the fact that in their native country deserts like Taklamakan, Qaraqum, Qızılqum have already started to be formed—we should search the main reason of Turks' settling here, in the increase of population and in the fact that Scandinavia is a country under the influence of Golfstream. More to this, one of the reasons for immigrants to settle here should have been the possibility of their finding here the wonderful views of the Ala Taw's.

Here, if we would like to go to more details on "Associations in European languages" (see p.8), that we have shortly mentioned in our foreword, we should first fix that : The fact that Turks emerge as an autochthone people of Europe since 7,000 years ago and before, proves that the "Indo-German ancestor" never existed. That is, the European languages—outside of Basque, Hungarian, Estonian, Finnish, Tartarian—and Armenian, Iranian, Toxarian and Indian languages have no *Ursprache* (not known if it has been spoken or not!) and *Urheimat* (not known where!). Such an acceptance, if we listen to what Early Turks have said, is against the naure of things.

The great Turkish savant Qalım Keyşi says :

1. AYI UZ BOLUR, TİRİG ÖZÜK İLTİLMİŞİ;
2. ASIĞLIĞ BOLUR, KİŞİ ACUNI BULULMIŞI;
3. ANÇULAYU OQ, TOLPI-TÜZÜN BODI SATAW TEG,
4. AÑA UQŞATI YÏG NOMLAR TËRKİN BULULUR.

1. *According to experts, the specific primordial [ÖZÜG İLTİLMİŞİ] of life makes transformation [UZ],*
2. *and the presentation [BULULMIŞI] of nature-mode [ACUN] of man makes itself mechanical [ASIĞLIĞ],*
3. *in the manner [ANÇULAYU OQ], like the BODI-SATAW's [cations] of TOLPI-TÜZÜN [Mincowski's universe],*
4. *it founds [BULULUR] also analogues [AÑA UQŞATI] vector NOM's [cosmic laws] verified [TËRKİN].*

Mirşan,K.1990; *Astrophysics According to Proto-Turkish Scholars;* p.122.

Which states us that, all biological activity is accompanied by electrical charges, and TOLPI-TÜ-ZÜN's are in fact part of the general machinery of living on the same basis with living-nature; and moreover, the laws that the man's development depends are same with the laws that matter's development depends. The laws that the development of matter depends are : (1) SA-MADI [to evolve a nucleus]; that is, BOŞ TAŞ YIĞU [to pile up the static nucleus] (to form a more heavy nucleus, by giving energy out). (2) UZAQ URU [action at distance], longrange effect. (3) WAÇRAZAN'lıq [radioactivity].

Although it seems impossible to accept, these concepts (pointed out by QALIM KEYŞİ) have open and conceivable equivalents also in language physics.For example, SAMADI → ÖG-AT and ËL-ANT in Early Turkish, becoming ÖG-AT > Got and ËL-ANT > Land form in Europe, and so, giving energy out as in Ö and Ë forms, and ÖG-AT ËL-ANT [Honourable People] being changed to "Gotland" (an island in Baltic Sea). Of couse such acceptances—because of the fact that we do not have enough inscription material in hand—are of the nature to be accepted as "subjective". Accordingly, let us give examples depending on inscriptions :

► In Etruscan *US UÇILISIQ ÜYÜ* [to make owning a house keeping its rule (means "groom")] and *ËM ÜYÜNÜY USU* [sovereignty to have a house (means "bride")] and from these idioms *US UÇILISIQ* [sovereign ruler (of the house)] concept → in Retoroman *spüslig* [bride].

Mirşan, K. 1997; *Etruscans,* p.70

► Lascaux Cave Inscription (France), *ËSİ ËL* [person's soul] → English "soul", German *Seele* [soul], French *ciel* [sky, heaven].

Mirşan,K. 1997; *The Traces of Proto-Turkish in the Preesent European Languages;* p.4.

►Niaux Cave Inscription (France), *OS-OS* [very furious, mad] → French *osé* [daring, insolent]; Tatarian *osal* [furious, mad; evil]; Latin *ōsor* [hating].

Mirşan,K. 1997; *The Traces of Proto-Turkish in the Present European Languages;* p.5.

►Niaux Cave Inscription (France), *BOS BU BOS* [silent bison] → Latin *bos* [bull, cattle]; Qırğız *bosqoy* [self controlled, peacefull, mild]; Tatarian *bosanıw* [to lose condition, to get tired].

Mirşan,K. 1997; *The Traces of Proto-Turkish in the Present European Languages;* p.5.

► Glozel BİTİGTAŞ [France], *ÖGÜGÜN US ËL* [respectable body (meaning *man*) population] → French *guenon* [female monkey].

Mirşan,K. 1997; *The Traces of Proto-Turkish in the Present European Languages;* p.5.

► Glozel BİTİGTAŞ [France], *ËL-ËSİS US* [seducing body] → Latin *ēliciō* [seducing]; English *elicit.*

Mirşan,K. 1997; *The Traces of Proto-Turkish in the Present European Languages;* p.5.

► Glozel BİTİGTAŞ (France), *ËSİS UYUD* [to smell] → English *scent*; Tatarish *ïs* [smell]; Proto-Greek *ËSİÇ AT* [smell].

Mirşan,K. 1997; *The Traces of Proto-Turkish in the Present European Languages;* p.5-6..

► Proto-Greek *ÖGÜN* [I] → Greek *egon* [I].

Mirşan,K. 1997; *The Traces of Proto-Turkish in the Present European Languages;* p.6..

► Glozel BİTİGTAŞ, *ËS ARU AT* [running horse] → French *se hâter* [to hurry]; Latin *sē-cedō* [to be far away]; Tatarish *ïsirü* [to lose his head, to get drunk].

Mirşan,K. 1997; *The Traces of Proto-Turkish in the Present European Languages;* p.6..

►Trois Fréres and Lascaux Caves inscriptions, *ËRÜ-ËR* [zeal, effort] → French *ardeur* [effort,

movement].
Mirşan,K. 1997; *The Traces of Proto-Turkish in the Present European Languages;* p.6..

► ON [cosmos] found in Proto-Turkish inscriptions → English *on* [the one at the top].

► Sülyek Inscription (Siberia), *ËLÜ ËS-AT* [domestic horse] → Russian *loşat* [horse].

► Glozeel BİTİGTAŞ, *ËDİNİS* [to have a child] → Greek *edeos / eideos* [young].

► Glozel BİTİGTAŞ, *ËS-ON ËDÜ* [to create a *donnée*; that is, pregnancy] → French *donnée* [presented].

► Glosel BİTİGTAŞ, *UDU ËR* [female smell reaching to male] → French *odeur* [smell].

► Etruscan, *ËSİ BİN* [I am, *ich sei, ich bin*] → German *ich bin* [I am].

► Petrov Inscription (Siberia), *ËSİ ËM* [I am] → English *I am.*

► I should present the following table from my book titled "Mirşan, K. 1996; *Traces of Etruscan in European Languages, in the Field of Nouns, Infinitives, Participles and Gerunds"* :

Proto-Turk.	English	Proto-Turk.	English	Proto-Turk.	English
OT	Hot	WAÇIR	Watch	LUQİDA	Looking
TÖP	Top	BADIL	Bad	KÖNİ	Conventional
TİP	Deep	ËSİS	Sense	BRATYA	Brotherhood
YİR	Earth	ËSİ ËM	I am	ATI-AT	That
BUD	Bud	TARŞIN	Shorten	ATI-ËS	This
BÜK	Bend	PIRAY	Free	-I ATI	The
QUT	Good	ÖG ËRİG	Greek	ÖG AT	God
ÖRGÜN	organ	NAMAN	name	ËL-ANT	Land

► According to the book "Mirşan,K.1973; *Decipher of the Proto-Greek Inscriptions;* p.62", we can evaluate the personal pronouns in Greek and Latin by such a table:

Personal Pronoun	*Proto-Greek*	*Greek*	*Proto-Latin*	*Latin*
I	ÖGÜÑ	Ἐγόν	ÖGÜ ËM AT	Egomet
Thou	ATIN	Τύνη	ATADINIÑ AT	Tuted > tute
He	ËSİÑ	-	ËSİS	Ïs
We	ËMİS	Αμμες	AÑIYIS	Nōs
You	ËMİÑ	Ὑμμες	OYONUS	Vōs
they	ËSİÑİS	Σφεῖς	ËSİSİS	Ïï

For UZAQ URU, mentioned in p.64, we can give following examples: Latin word *vinum* has taken the forms of *Wein* in German, *wine* in English; word *planta, Pflanze* in German, *plant* in English and word *caseus, Käse* in German, *cheese* in English.

For WAÇRAZAN'ity can be shown these examples: English word "soul", born from Early Turkish word ËSİ ËL, is in "Seele" form in German; German word "ich", born from Early Turkish word ËSİ, is in "I" form in English; German word "gut", born from Early Turkish word QUT, is in "good" form in English.

In other words,SAMADI means "*the process of European languages borning from Turkish"*, UZAQ URU means "*the European clans being under the effect of selected words or languages*", WAÇRAZAN'ity means "*changing of a word or a language in its own history*".

Apart from this, in languages there is also an event called "*disuse*". For example, the real meaning of the word "*izlemek*" is "to search". However, in Turkish of Turkey when the word "*aramak*" [Turkish, "to search"] has begun to be used instead of this word, we see that the word "*izlemek*" has began to be used by certain people as "*seyretmek*" [to watch, to look]. Whereas the word "*izlemek*" has nothing to do with "*seyretmek*" and, in this way, the chaging of the word's meaning slowly is called "*semantic drift*". There is also another event called "*sound shift*". For example, the "ö" in the word "*közey*" [north] in Turkish of Turkey is pronounced as the "ö" in Tatarian. However, there is no such sound in Istanbul Turkish.

Dictionary of Early Turkish Language in Scandinavia

(The numbers in brackets are inscription numbers)

AQ, to flow [1].

AQIN, (1) attack [15,19,33,39,66); (2) flow (of soul in cosmos). [4,13,20], called also AQINIS.

AQINIS, *flow* of elements within the electro-magnetic and gravitation fields, under the influence of the powers of configuration [10,36,54]..

AQINIŞ, realised attack in battle [1].

AQITINIS, flowing [25].

ALT, (1) representative [1]; (2) to be [10(9)]; (3) given [33(4)]; (4) of [10(6),10(23),10(27)]; (5) because of [10(8)]; (6) towards [10(12)]; (7) through [10(13)]; (8) was, for [33(8)];

ALTIN, (1) to [10(7)];

ALTIP ANU ALT, we are remembering [54];

ALTU, it shal be [8];

AN, (1) remember [56]; (2) is the, is a [10(27)];

ANIN, mentioned [11(4)];

ANISIP, remembering, we remember [32];

ANT, (1) engagement [8;21(3);33(5); 58(1)], oath, promise [17,18,23(11,13); 25(1); 26,36,39,43,45,53]; (2) law [9(7)]; (3) guarantie [10(1,20,27); 11(1,3,4,6,8); 49(5,9,10,12)];

ANU, remembering [54];

AÑ, perception, intelligence;

AÑIB, due to [29(6)];

AÑINISIÑ, for understanding [29(2)];

AÑIP, being understood, understanding [34(1,2)];

AÑIS OQUQ,to understand [29(10)];

AP, APA the carrying-away (of the soul), to lead (the soul) [5; 10(9); 23(8); 47; 52(1); 59(1)]; (2) God (i.e., who takes the souls to the house of sky, where they will remain suspended);

AP-AQIN, AQIN, attack [33(1,2)];

AP-ÕG, administrator, administration [43];

AR, recession [Proto-Turk. ARIĞ], depart [Proto-Turk. ARIŞ-ARIĞ] [68(5)];

ARAQ, comb [61(3)] (in Turkish "taraq");

ARILT, luck [15(3)];

ARIP, going away [3(3)];

ARIS, catapult [63];

ARU, getting away from [61(3)];

AS, (1) to be suspended (hanged) (i.e., gravitation)[40];

AT, (1) to be thrown (from the body) [23(5),25(4,5),49(2,7,11,16);51(1)]; (2) reputation [29(2)]; (3) famouse [1(2)]; (4) horse [36?;68(2)]; (5) article [10(1);21(10); 23(8); 25(7);39]; (6) the soul (of the King); King [36,38(1,2);62(3)]; (7) to get (throw) out (the soul from his body) [9(3); 21(5)];

AT ËSİP, throwing [49(7)];

AT ËT, of this [21(9)];

ATIQ, thrown [25(12)];

ATIQIQ, by being thrown [49(6)];

ATINÇIS A, being thrown from his body [1(4)];

ATINIÑ, of his AT [29(2)];

ATINIS, thrown [25(9)];

ATIZ, subject [54(4)];

AT-ÏL, historical Ïdil-Oral State (also called AT OY BÏL, AT UQUS BÏL, AT OY ÖGE, AT OY), established on 1517 BC [15(6),56];

AT-ÖG, (1) honour of being thrown; thrown consciousness [51(5)]; (2) president [58(12)]; (3) griffin, called also ÖG-AT or ÖGÜÑÜN-AT [< ÖG-OÑ ON-AT].,

AW, alas [1], beein, he is [52(3,5)]

AWIS, conversion [71];

BU, (1) article [1,39(p.15)]; (2) this is, this [2,54,50];

BUN, is a, it (he) is [54(2,3)];

ËB, (1) very well [29(12)]; (2) ËP, "order" [41]; (3) whole, total, full [49(8)]; (4) now, well then [52];

ËD, to do, to create, to carry out [33(2)];

ËDİÇİS, such a [68(8)];

ËDİK, person [39];

ËDİKİP, by becoming owner [56];

ËDİNİS, to be done, -ed to [19]; [33];

ËDİNİS ËSİS, has [33];

ËDİNİSİÑ ËTİS, being [68(5)];

ËDİNİW, acquired [71];

ËDİS, to be created [3]; to ensure [68(3)]; making [50]; maade {46]; to the [26];

ËDÜÜNİS UQ, as known by you [68(7)];

ËKİDİK, who is [54];

ËKİN, to be, to become; being, becoming [40,41]; of the [17];

ËKİN-ËKİNİK, which are [4];

ËKİÑ, who is, who has [13]; which is [70];

ËKİRİK ... ËKİR, which is [66];

ËKİZ, due to given [3(2)];

ËK-ÏY, is for [6];

ËL [ÏL], (1) people [7,31,33,39,41,44,70]; (2) person [10(14),20,25(14)];

ËLİT, to carry to (his grave) [25(2)];

ËÑİNİS, being chic [61];

ËP, arrangement [40,58(9);

ËPİKİN, is now in [52(4)];

ËPİS, beuty, arrangement [28,50];

ËPÜ, buckle [30,32];

ËR [ÏR], (1) to reach, to arrival [39,47]; (2) soldier [54,60];

ËRİBİN, who reached [71];

ËRİK AT, posessor [549;

ËRİLİK, reaching, to reach [6];
ËS [ÏS], (1) soul [4,10(24),21,22,23(2,3,14),25(7,8,9),34(1,6),49(7, 8,11,12,16),58(11,12)]; (2) article [23(9,12),58(1)]; (3) for [23(9)];
ËS-ËSİK, gift [56];
ËS-ËSİS, called [69];
ËS-ËSİSİK, the thing being mentioned [37];
ËS-ËSİS OY, said to be [64(5)];
ËSİB, that [29(6)];
ËSİB-UÇUC, memory [29(1)];
ËSİC, of the [9(4),60];
ËSİCİS, by [29(11)];
ËSİÇİP, beecause of [34(4)];
ËSİD, (1) mentioned [7]; (2) known [4(2)]; (3) about [10(5)];
ËSİG, becomes the soul [23(6)];
ËSİK, known as [52]; gift [56];
ËSİL, in front of [34(8)];
ËSİN, (1) memory [32]; (2) means the soul [49(8)];
ËSİNÇ, (1) mind [9(2)]; (2)according to [33(5)];
ËSİN ËS, in your [11(4)];
ËSİN ËSÜ, and that, in form to become... [49(17)];
ËSİNİS ËT, taking the form of [25(8)];
ËSİN UQUQ, realised [59(13)];
ËSİÑ ËSİP USU, the time [70];
ËSİP, remembered [18]; (2) souvenir [30];
ËSİR, remind [56];
ËSİRÜ ËD, keep in your memory [68(9)];
ËSİS, belief [10(8)]; perception [26];
ËSİS ËT ËSİLİSİW, as it known [64];
ËSİSİK, the thing [37];
ËSİSİL ËSÜ, renowned [64];
ËSİSİLÜ ËSİL, as it has been heard [64];
ËSİSİT, as it has been heart [21];
ËSİSÜ-ËPİSİC, concept [69];
ËSİSÜYİB, we are remembering [38];
ËSİT, passes to the form [21(7)]; called [23(7)]; is the [25(16)]; as declaration [58(6)];
ËSİTİNİS, with [9(2)];
ËSİTİÑİS ËD, hear it [29(12)];
ËSİTİS, is a known [23(11)]; as [29(9)];
ËSİZ, we remember [32];
ËSÜ, we are[19]; the [23(8)];
ËSÜ OY, named think [64(2)];
ËSÜ UR, to mesure [70];
ËSÜ Ü, the name of [63(3)];
ËSÜÜ, remembering [29(1)];
ËSÜY, mention [34(2)];
ËT, -ed [15(5)];
ËTİNİS, it is [25(4)];
ËTİÑİSİÑ, to be [31(1)];
ËTİS, to make; being [23(5)]; which has been made [30];
ËTİSÜ, which is [22(7)];
ËZİK, of transfer [66];
ËZİK ËDİNİS, transferred [19];
INIS, projectile [63];
İÇ, peenetration [29(9,10)];
İÇİPİÇ, this [70];
İÇİS ËT, to assure the penetration [29(7)];
İLİNİS, attaching [2];
İT, impulse, impulsive [46];
İTİS [< İT ÏS], the impulse, impulsive [9(3),46];
İTİSİS, with the impulse [9(7)];
ÏK [ËK], joint [2]; duality [58(4,14)];
ÏKÏN [ËKİN], of the [17,35]; is the [10(23)];
ÏL [ËL], people [49(3),71];
ÏPÜ [ËPÜ], (hair) buckle (regulator) [30];
ÏS [ËS], soul [40,41,51,60];
ÏS USU, the souvenier [60];
ÏYİL, giving [34(7)];
KËSİP [KÏSİP], cutting [27];
M.T.Ö., Before Messiah God (i.e., Christ) (Proto-Turkish);
OĞ, (1) honour [41]; (2) humen.
OQ, name of Early Turks in Scaandinavia [25,29,31,33,45,46,48,54] (2) quantum [1,4,5,10,11,22,23,25,41,49,51,58];
OQ ËS Ü, soul in quantum form[49(7)];
OQ ËT, has been made quantum [25(7)];
OQIP, as quantum [11(6)];
OQ ONIS UR, he has been made up a cosmical quantum [10(11)];
OQUÑ, of (from) quantum [25(6)];
OQUZ, of quantums [10(28)];
ON, (1) cosmos [52]; (2) name of a state [32];
ONÇ AW, being [52];
ONIS, (1) as ON (State) [33(7)]; (2) for cosmic [10(2),11,21,23,25,48,49,51,58]; (3) cosmos [22,23,45,49];
ONISIP, to become cosmical [23(9)]; to turne to cosmical form [24];
ONISIT, cosmology [11(5)];
ONUN UN, cosmical mode, to be cosmical [29(13)];
OÑ, success [37];
OS, God's Empire, space [51(1)];
OSIS, of God's Empire [51(3)];
OSUN, in the field, in this field [10(17,21)];
OŞUZ, tool [37];
OY, of [20,62];
OYINIS ÖK, His Majesty [31];
OYISIC, as [38];
OZ, (1) to pass-over [10(13),49,51,55]; (2) to accomplish [33(8)];;
OZINIS OY, to pass-over [68];
OZIP, passed-over [62];
OZIS, being passed-over, the pass-over [23,48]; of pass-over [58(15)]; about passed-over [12(5)];

OZ Ü, to make possible to pass-over [49(3)];
ÕC, (1) Representative [4]; (2) own, ownership, owner [18,34,49(3);52(5),59,63(1)]; (3) posession [52(2)]; (4) God [14];
ÕC AT-ËS, God's (Ger. *Des Gottes*) [16];
ÕC ËD, to posess [53];
ÕC ËSİC, of the creation [9(4)];
ÕCİS AT, to the Owner (i.e., God) [19];
ÕCÜK, to the Owner (i.e., God) [26];
ÕCÜL, to God [17];
ÕG, (1) consciousness [10(15), 11(8)]; (2) His Maajesty [36]; King [4]; honour [23(1),34(3), 49(11),51]; (5) pride [21(11),34(7)];
ÕGİNİS, is a picture [68];
ÕGİRİPİNİS (< ÕGİP INIS), this picture [68];
ÕGİS [< ÕG ËS], (1) honour [25(5)]; (2) doctrine [64]; (3) apostle [21];
ÕGİT [<ÕG ËT], honour [29(6)];
ÕGİW, consciousness [11];
ÕG ÏKİÇÜİNİS, what is in question [27];
ÕK, (1) the Lord [God] [1,3,4,6,10,13,33, 39, 51,52,58,59]; (2) king (of God), adminstration [11,12,14,18,23,24,25,31,32,43,45,46,47,48, 50,52]; (3) kingdom [47,54]; (4) creation [68, 70]; (4) symbol [15(6)];
ÕKİK, (1) sybolical [15(2)]; (2) to (towards) God [1,8];
ÕKİÑÜ, to repent, to deprive [61];
ÕK-OQ, Kingdom of OQ's [54];
ÕK-ÕC, God's King [32]; administrating God [14];
ÕKÜG, prayer [9];
ÕKÜNİS, sorrow [25(19)];
ÕKÜP, in God [9];
ÕS, oral [22(6)];
ÕSİC, clock [69]; on, about [22];
ÕS-USU, the formation [11(9)];
ÕT, to pass [1];
UÇ, (1) leader, leadership, leading [1,10(15,19,22,25)]; (2) God [10(12),11(2,9)]; (3) to fly [23(4)];
UÇ BU, OQ BU, UR BU, God of decide about quantum [10(4)];
UÇUC, see ËSİB UÇUC [29];
UÇUS, (1) flight [5]; by flying [25(5),68];
UÇUS AT, flying horse [68];
UÇUSUB AT, the flyed AT [the soul of the King] [38];
UQ, (1) to conceive; (2) personality [30]; (3) called (that is, to give to understand) [63];
UQUÇUQ, by the [49(3)];
UQUQ, of the [51(2)]; obvious [21(8)]; realised [58(13)]; being [25(14)]; name [62];
UQUQUN, happening [68(6)];
UQUNUS ËT, the place known as [23(1)];
UQUNUSU, explanation [41];
UQUNUSUN, subject, matter [22];
UQUS, is the [22(5)]; being [25(15)]; by [51(1)]; about [22(6)]; obviousness [21(9)];
UQUSUQ, because of [11(7)]; vote [29(4)];
UQUSUP, tool [27];
UQUSUSU [UQISISU], this means, that is [25(3)];
UQUSUT ËT, You must understand it [25(6)];
UQUT UQUR, explanation [25(11)];
UQUZ, has been realised [49(4)];
UQ Ü, comprehensive [34(1)];
UP, due to the posessing of [11(8)]; possessing the representation [22(4)];
UR, (1) decision, judgement [3,4,6,10(2,6,25),11,23,42], (2) to be shoten [29(5);34]; (3) to be made up [10(11)]; (4) to put to grave [11(3)];
UR BUN, fighter [54];
URUNUS [URINIS], (1) battle [25;29]; (2) declaration [22(5)];
URUÑ, aplication [21];
URUS [URIS], (1) decision, jugement [21(3);22(3),36]; (2) war, battle [37;33];
URUW, is on account of neecessity of [11(7)];
URUY, to be shoten [34];
US, God [22(4)];
USU, (1) Autherity, Lord [10(3,6,7,15,16,18,19,26,28);49(2)]; (2) formation [11(2,9)]; (3) the think [30]; (4) ruler [58(5)]; see also ÖS-USU:
USU AT, sovereignity [16];
USUP UR, indeependeence [44];
USU Ü, as a [55];
UW, sacred, holiness [5,6,10,11,71];
UW ËKİN, sacredness [57];
UW ËSİT, holyness [11(6)];
UWIS, saint [48];
Ü, it is [34(7)]; form [49(7)]; desired to be [12(2)]; a making a refeerence [58(3)]; the [58(18)];
Ü ÏSİPİÇ, respectfullness [60];
ÜP, to respect [29(11)];
ÜY UQUZUY, homeland [71];

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Transkription Alphabet

A	**E** [sparse in	**I** [Russ. *ы*]	**L**	**R**	**W** [deaf *v*]
B	the first syl.]	**İ** [soft partner	**M**	**S**	**Y** [Germ. *j*]
C [j in "jeep"]	**F**	of *I*]	**N**	**Ş** [Eng. *sh*]	**Z** [Russ. *з*]
Ç [Russ. *ч*]	**G**	**Ï** [Germ. *i*]	**Ñ** [ng]	**T**	
D	**Ğ** [Ar. *"ayn"*]	**J** [Russ. *ж*]	**O**	**U**	
Ë [only in the	**H**	**K**	**Ö** [Germ.*ö*]	**Ü** [Germ. *ü*]	
first syllable]	**X** [Russ. *x*]	**Q** [deaf *k*]	**P**	**V**	

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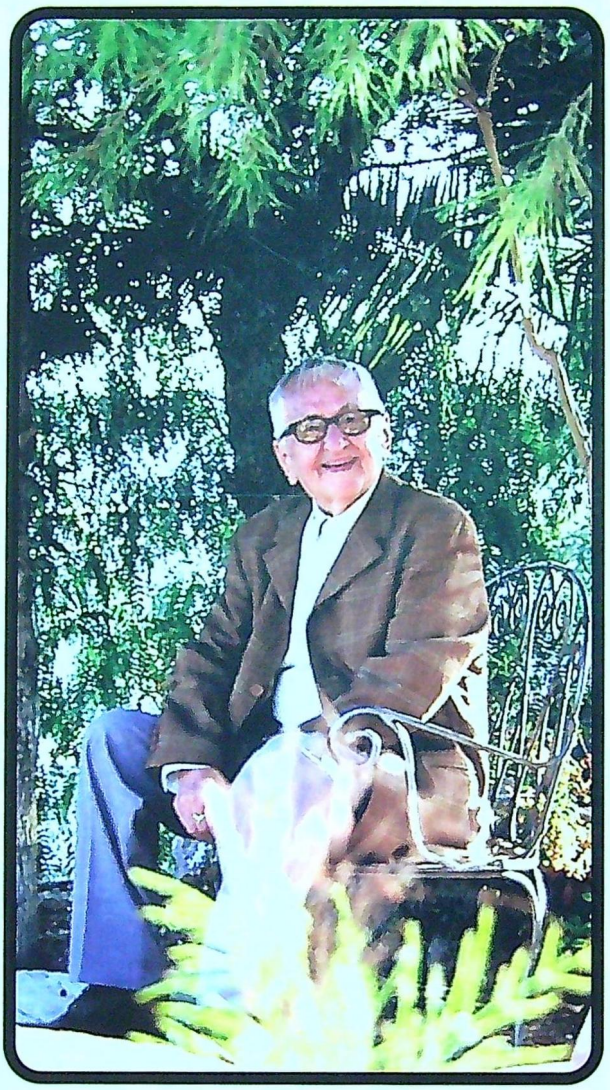

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Doğu Türkistan'ın İli Nehri üzerindeki Gulca kentinde, 4 Temmuz 1919'da dünyaya geldi. 1935'te öğrenimine İstanbul'da devam etti. Boğaziçi Lisesi'nden mezun olduktan sonra 1940'da Yüksek Mühendis Mektebi'ne girdi. 1942'de üçüncü sınıftayken Almanya'ya giderek Berlin'de "Technische Schule"'de okudu. 1946 yılında Türkiye'ye döndüğünde tekrar başlatılan Irkçılık-Turancılık davasına tanık olarak çağrıldı. İstanbul Teknik Üniversitesi olarak adı değiştirilmiş olan Yüksek Mühendis Mektebi'nde, inşaat yüksek mühendisliğini okumaya devam ederek 1947'de mezun oldu.

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