

Part-4. About the name "ALEXANDER" and the related names

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Subject: Part-4. About the name "ALEXANDER" and the related names

Part-4: About the name of "ALEXANDER" and the other related names

By POLAT KAYA

The name "Alexander" was taken as title by a number of Macedonian kings. The most famous one is the one called Alexander III the Great. Although Alexander the Great is not a Byzantine king, his title also appears as title of some Byzantine kings. For that reason, it is beneficial to revisit the title given to ALEXANDER III the Great (356-323).

The following excerpt was written by the king of the Persian Empire DARIUS III the Great in a letter to ALEXANDER the Great [30] as he was preparing for his eastern military expedition:

"From the capital of the kings of the world: As long as the sun shines on the head of ISKANDER [Alexander] the robber, etc., etc., let him know that the King of Heaven has bestowed on me the dominion of the earth, and that the Almighty has granted to me the surface of the four quarters. Providence has also eminently distinguished me with glory, exaltation, majesty and with multitudes of devoted champions and confederates.

A report has reached us that you have gathered to yourself numbers of thieves and reprobates, the multitude of whom has so elated your

imagination that you propose through their co-operation to procure the crown and throne, lay waste our kingdom, and destroy our land and people."

In response, Alexander the Great writes back to Darius (from the same reference):

[ALEXANDER to DARIUS]

"From ZU-UL-KURNAIN [Alexander], to him who pretends to be the king of kings; that the very hosts of Heaven stands in awe of him; and that the inhabitants of the world are by him enlightened! How then can it be worthy of such a person to be afraid of a contemptible foe like Iskander?

Does not DARA [Darius] know that the High and Mighty Lord gives power and dominion to whomsoever He wills? And also, whenever a feeble mortal regards himself as a God, and conqueror over the hosts of Heaven, beyond doubt the indignation of the Almighty brings down ruin on his kingdom?

How can the person doomed to death and corruption be a God, he from whom his kingdom is taken away and who leaves the enjoyment of the world to others?

Lo! I have resolved to meet you in battle, and therefore march towards your realms. I profess myself the weak and humble servant of God, to whom I address my prayers and look for a victory and triumph, and whom I adore."

Of course the results of these mutual challenges are recorded in history in favor of Alexander the Great in a brilliant way. But my purpose in this essay is only to dwell on the name of Alexander the Great. The Greek version of his title is given as ALEXANDROS. Teresa Norman gives a description of the name as: [31]

"ALEXANDROS, a compound name composed of the elements ALEXEIN (to defend, to help) and "ANDROS" (man): hence , "defender or helper of mankind." The name was borne by Alexander the Great (356 – 323 B. C.), a Macedonian king and military conqueror who helped spread the Greek culture across Asia Minor to Egypt and India. Variations: Alexander. Short: Alekos, Alexios, Sander, Sandros."

First of all, to set the record straight, he was neither the defender nor the helper of mankind. Wherever he went he created a lot of destruction and unhappiness for the local peoples. The above interpretation of the name ALEXANDROS does not tell the whole meanings embedded in it. This we will see below. First I must note that the letter X is one of the bogus letters of the Greek alphabet. It may represent the hidden values of K, KS or KH with or without vowels. When this bogus letter X is replaced with KS in the name, the name

becomes: "ALEKSANDROS".

1. The Greek name ALEKSANDROS, when decrypted letter-by-letter as "S-DANRE-AL-OKS", is an anagram of the Turkish expression "AS TANRI AL OKUS" (Essiz Tanri Al Okuz (Oguz)) meaning "Peerless God Red-OX (Bull)", thus the King is referring to himself as the SUN and also the Sun's logo "the Red-Bull" – in Turkish. In this title of Alexander, the anagrammatized and disguised Turkish words are: AS meaning "one, peerless", TANRI meaning "God", AL-OKUZ meaning "Red Bull" referring to the "Sun" which was the Sky-God OGUZ of ancient Turanian Tur/Turk peoples.

The above decrypted form "S-DANRE-AL-OKS" of the name "ALEKSANDROS" can also be shown as "S-DANRE-AL-KOS", which is an anagram of Turkish expression "AS TANRI AL KOS" (Essiz Tanri Al GÖZ (Oguz)) meaning "Peerless God Red Eye" referring to the Sun again. Additionally this Turkish expression can be taken as the anagram of Turkish "AS TANRI AL KOS (KOSh / KOÇ)" meaning "Peerless God Red RAM". The Turkish word "KOÇ" (KOS, KOSh) means "ram". Alexander the Great is known as being represented with a "RAM" head with two horns".

Of course the Turkish expression "AL OKOS" (AL OKUZ) is also the Turkish "AL O KOS" (AL O GÖZ) meaning "Red is that Eye", and "AL O KÖZ" meaning "Red (glowing) that fire" which again refers to the SUN as the Eye of the Sky Father God" and also as a "glowing red fire".

Furthermore Turkish "AL O KOS" can also be read as "ALA KÖZ" (ALA GÖZ) meaning "spotted Eye" which was the name of the Moon-God OGUZ. Moon has "spots" on its face in terms of "craters" that make the moon appear "spotted" as observed from the earth.

This name verifies that the logo of the ancient Turanian Sky-God OGUZ was Turkish word "OKUZ" defining "OX" or the "Bull". The English term OX, by employing the bogus letter X, is an anagram of the Turkish word "OKUZ" meaning "OX".

2. Additionally, ALEKSANDROS, when rearranged letter-by-letter as "DANRE AL KOSS" where the "SS" represents "Z" or "Sh" (a trick used by the anagrammatizers of Turkish texts into Greek), is an anagram of the Turkish expression "TANRI AL GOZU" meaning "The Red Eye of God" referring to the SUN. This meaning verifies that the Sun was regarded as the "eye" of God. By this meaning Alexander is considering himself as the "eye of God" – in Turkish.

Here it is important to make another connection. The English term "BULL" is a homonym with the ancient name "BAAL" or "BAL" which was one of the Phoenician (Canaanite) words for "GOD". [32], [33] The Phoenicians were ancient Turkish speaking Sun worshipping (OGUZ) Canaan peoples and not "western Semitics" as they are erroneously or deceptively portrayed. They had no relation to the Jews as the term "western Semitics" imply. In fact Jews hated the Canaanites and took

over the Canaanite lands. The name BAAL is a shortened version of the Turkish expression "ABA-AL" meaning "Father-Red" referring to the Sun-God again. Furthermore, BAAL" is Turkish "ABA-YAL" (APA YEL) meaning the "wind god, or the storm god". Semitics, riding on this Turkish expression of "BAAL", converted the name to represent the wind-god (YEL/EL) without much effort. Thus, suddenly the Turkic Kanaan Sun-God "AL" became the wind-God "EL" – hence the usurpation was completed. In other words an "identity theft" from Turkish took place. After all, it is said that "BAAL's death was brought about by EL" [34]

We must note that the suffix "-ITE" at the end of the name "Canaanite" is the Turkish suffix "-ITI" or "-IDI" meaning "it was". Thus the name "Canaanite" is made up from Turkish "KUN-HAN IDI" literally meaning "Sun-Lord they were", or "KAN-HAN IDI" literally meaning "Blood Lord they were" where Turkish "KAN" means "blood". This Turkish suffix has been used in a disguised way in the names of many ancient tribes. It is a pure stolen Turkish suffix.

3. The name ALEXANDROS, with the bogus X replaced by KH, and rearranged letter-by-letter as "AL HES KANDOR", is from Turkish expression "AL HAS KANDOR" meaning "he is red noble blood". Being the son of the Macedonian king Philip, probably he claims to be of "noble blood" in his title as well. But his nobility would come from his deifying himself as the Sun-God. Of course, metaphorically the Sun also fills the same definition as it gives life and blood to all living beings.

4. The name ALEXANDROS, with X = KH, and rearranged letter-by-letter as "ASLON AKADHR" is an anagram of Turkish expression "ASLAN AKADIR" (ASLAN AGADIR) meaning "He is Lion Lord". This would also be a fitting title for his Lordship. In ancient Masarian (Misir) hieroglyphics his name was written with a symbol of a "lion" representing the letter "L" in his name. [35] This is not a coincidence.

5. The name ALEXANDER (ALEKSANDER) when rearranged letter-by-letter as "ELEK SADAN R", is the anagram of Turkish expression "ELEK SATAN ER" meaning "He is a 'sieve' selling man" indicating his Gypsy (Zingano, Çingene, Garaci) origin. In old times Gypsies were known to be basket and sieve makers and sellers. Thus in origin, Alexander the Great was a skilful and powerful Gypsy King.

6. We see from the letter of ALEXANDER the Great to Darius the Great that Alexander also used the title of "ZU-UL-KURNAIN" (ZULKARNEYN in Turkish, ZUL-QARNAIN in Arabic). This Arabic looking and sounding title has the meaning of "two-horned one" as the title of Alexander the Great. [36] Of course the "two-horned one" refers to the "bull" (OKUZ), although Alexander the Great has been portrayed with a ram's head with two horns on his coins. In my first analysis of his title given above, I showed that his name stands for the "RED-BULL", that

is, the Sun-God "AL OKUZ" of ancient Turkish peoples. But a 'bull or ox' is adorned with "two horns" which verifies the meaning attributed to the title "ZU-UL-KURNAIN".

In this context, when the title "ZU-UL-KURNAIN" is analyzed by rearranging it letter-by-letter as "AL-UKUZU-R-NIN" and read phonetically as in Turkish, it is the restructured and disguised form of the Turkish expression "AL OKUZU ER ANIN" (AL OGUZU ER ANIN) meaning "The Red Bull of Man of Sky" or "Sky God's Red Bull" referring to the Sun. Again in another form Turkish expression "AL OKUZU ER HANIN" means "The Red Bull of the Lord Man". In this form it can be taken as "The Sky-God's Red Bull", that is, "Gök-Tanrının Al Okuzu (Al Oguzu)" in Turkish which refers the Sun, and also "the red bull of a mortal king". In ancient times, the "bull", being the king of the herd and a magnificent animal (thus the "red bull") was a source of joy and pride for kings who owned them. Thus by taking such a title composed in Turkish in a variety of phrases, Alexander the Great has ennobled and deified himself very conveniently without giving reference to Turkish. All of these are expressed in Turkish and belong to the ancient Tur/Turk civilization contrary to the massive cover up.

As I noted above, Alexander the Great is portrayed as a "RAM" rather than a "BULL" on coins minted for him. [37] This is also explainable by his title in Turkish: his title "ZU-UL-KURNAIN", when rearranged letter-by-letter as "AL U KUZU ER ANIN" or "U AL KUZU ER ANIN" rather than "AL UKUZU ER ANIN" as we did above, we get the Turkish expression "O AL KUZU ER ANIN" meaning "He is the Red Lamb (RAM) of the Man of Sky". In this form of the expression, Alexander becomes the "Red Ram" rather than the "Red-Bull" of the Sky.

By this minute change in this Turkish expression, the title composers for the Greek kings knew well that they could readily change the Turkish word "OKUZU" meaning "the OX" (the BULL) to "O KUZU" meaning "That LAMB" or "He is Lamb", thus altering the title from "BULL" to "RAM" (KOÇ in Turkish). This is the fantastic ability of the Turkish language. Of course by this understanding of the Turkish source text, they were justified to portray Alexander the Great as a RAM rather than BULL.

The following is an excerpt from a very well written essay by Abdullah Yusuf Ali, attached as an Appendix in his translation of the Qur'anic Sura named "KAHF" or the "CAVE", where the name ZUL-QARNAIN appears. [38] I will not repeat here all of his essay which must be read separately but I will cite only certain portions of it here. There he writes:

"What is the meaning of the name or title ZUL-QARNAIN — "Lord of the two Qarns? "Qarn" may mean: (1) a horn in the literal sense, as in the case of a ram or bull; (2) a horn in a metaphorical sense, as in English, the horns of a crescent, or by a further metaphor (not used

in English), the horns of a kingdom or territory, two portions at opposite ends; (3) by another metaphore, a summit, a lock of hair, typifying strength, a crest such as Eastern kings wore on their diadems; (4) referring to time, an Epoch, an Age, a Generation. Meaning (1) is inapplicable to a man or a great King: but see the next paragraph about Alexander the Great. The other three meanings may be applicable, as implying: (2) Lord of East and West, Lord of wide territory or of two kingdoms; (3) Lord of two crests on his diadem, typifying two kingdoms, or a rank superior to that of an ordinary king; (4) Lord of more than one Epoch: one whose power and influence extend far beyond his lifetime."

"If we accept the popular identification of ZUL-QARNAIN with Alexander, all the three latter designations would be applicable to him, as he was the Lord of the West and the East, Lord of the Greek States united for the first time (Hellenic Captain-General) and of the widely-extended Persian Dominion which included all Western Asia, Egypt, Central Asia, Afghanistan, and the Punjab (at least portions). He is represented on his coins with two horns on his head: he considered himself a son of Jupiter Ammon (who had the two horns of a ram), with divine mission."

"The city of Alexandria which he founded in Egypt became the cultural centre, not only for Greece and Rome, but for Judaism and Christianity, and retained its supremacy till the sixth century of the Christian era. Justinian closed its schools of philosophy in 529. Its philosophic and scientific schools spread their influence over even a wider area than the Mediterranean basin."

"Alexandria was the focus of Christian and Jewish learning for some centuries. The Christians also made Alexander a saint. The Jews carried the Alexander cycle into the East. . . ."

"Now the generality of the world of Islam have accepted Alexander the Great as the one meant by the epithet ZUL-QARNAIN" But some of our 'Ulama have raised doubts about it and made other suggestions. . . ."

After these citations from M. Yusuf Ali, we can resume our analysis. As I mentioned above, Alexander the Great ennobled and deified himself by likening himself to the ancient Turanian SUN-GOD OGUZ (AL OKUZ) by his title composed in Turkish but anagrammatized into Greek. In fact Greek linguists, by way of finding a title for Alexander the Great, abducted the Turkish OGUZ name and then disguised it as something else by way of anagrammatizing so that it could not be recognized as Turkish any more. This was the way of life of the Greek linguists as they were against the ancient Turkish peoples and civilizations. Alexander the Great's Eastern expedition through Anatolian, Iranian and Turkistanian lands and India was aimed to wipe out that ancient Turanian civilization and replace it with Greek civilization. In this mission to alter history, he and his followers became quite successful.

The logo of the ancient Turanian Sky-God OGUZ was "OKUZ" (Ox or bull), and because of this personification, when Alexander the Great likened himself to the Sky-God OGUZ, he would have "two horns" and would be rendered as such.

For example, the front cover page of a book entitled "The nature of GREEK MYTHS" by G. S. Kirk (a Penguin Book, 1990) depicts the painting of an imaginary being, called the "MINOTAUR", having a "bull-head with two horns and the body of a man" rendered all in red. This is nothing but the disguised personification of the "RED-BULL" (AL OKUZ) of the ancient Turanian Sky-God of the OGUZ religion. In other words, this MINOTAUR was Turkish in origin and not Greek as portrayed. Another similar personification of OGUZ-HAN is under the name "BUCENTAUR" which is again an imaginary "entity" being "bull" bodied, with human torso and head with horns. The English name BUCENTAUR is from Greek "BOUKENTAUROS". [39] I will return to this in another section.

About the name "ZU-UL-KURNAIN" (ZUL-KARNEYN)

As we have noted, the name "ZU-UL-KURNAIN" (ZUL-KARNEYN) is the name or title of a personification of a god-concept or a king-person referred to in the Holy Qur'an. However this name appeared in the Holy Qur'an some 1000 years after the time of Alexander the Great. This expression appearing in the Qur'an does not necessarily represent Alexander the Great. By referring to the name ZU-UL-KURNAIN the Qur'an would not be describing Alexander the Great. What Qur'an describes is the ancient Turanian creator Sky-Father-God OGUZ comprising the Sky-Father-God who had the Sun (the Sun-God) as his right "EYE" and the Moon (the Moon-God) as his left "EYE" all defined by the new title "ALLAH".

The name "ALLAH" most likely is derived from the Turkish expressions:

- a) "ALI ILAH" meaning "The Most High God" referring to the ancient creator Sky-father-God OGUZ,
- b) "AL-ILAH" meaning "Red-God" referring to the ancient Sun-God (AL OGUZ),
- c) "ALA ILAH" meaning "the Spotted God" referring to ancient "Moon-God" (ALA OGUZ), and most likely including the Turkish expression:
- d) "EL-ILAH" (YEL ILAH) meaning "Wind God" referring to the ancient "wind-god" concept.

The name "ALLAH" embodies all of these Turkish expressions in one title word.

Some westerners try to claim that Moslems regarded Alexander the Great as their God. This, of course, has no validity. The Qur'an would not

praise a mortal man in such a manner. By the name ZUL-KARNAIN, it was referring to the very ancient Sky-God OGUZ (Sun and Moon). The "Crescent moon" comprises the "horns" of the Bull Oguz. The Turkish flag is a rendering of this ancient OGUZ concept. For example, the love goddess "HATHOR" (from Turkish "AVRAT") of ancient Masar (Misir) is rendered with "two bull horns", yet, "THOTH" and "SOBEK" (from Turkish "SU-BEK, SU-BEY) are rendered with the "horns of a ram". [40]

Alexander using this expression in his title clearly indicates that Turkish was a world language at his time, that is, in the 1st millennium B.C. and the expression "ZU-UL-KURNAIN" (ZULKARNEYN in Turkish, ZUL-QARNAIN in Arabic) was a known concept already.

Many other very significant meanings in Turkish are also embedded in the name ZU-UL-KURNAIN. Some additional ones are as follows:

When the name "ZU-UL-KURNAIN" is rearranged letter-by-letter as:

- 1) "Z-ULU-KUR-ANIN", is an anagram of Turkish expression "AZ ULU KOR ANIN" meaning "Peerless Great Fire of Sky" referring to the Sun. It also means "The Great ONE of QUR'AN" which again refers to the Sky-God. Hence the name of the Holy Book QUR'AN is also embedded in this expression.
- 2) "Z-ULU-KUR-ANIN", it is an anagram of Turkish expression "AZ ULU KÖR ANIN" meaning "Peerless Great Blind of Sky" referring to the Moon.
- 3) "ULUZ KIRAN UN" from Turkish "ULUS KIRAN HAN" meaning "Lord who breaks nation." GOD does that all the times, but Alexander the Great also did similar acts in his time.
- 4) "ULUZ KURAN AN" from Turkish "ULUS KURAN HAN" meaning "Lord who creates nation". GOD does that all the time, that is, "old" nations are replaced with "new" nations. Similarly, Alexander replaced much older eastern nations with newer Hellenic nations.
- 5) "ULUZ-KURIAN N" from Turkish "ULUS KORUYAN HAN" meaning "Lord who protects nation". This verifies the given meaning "defender or helper of mankind." Turkish expression "TANRI KORUSUN" meaning "May God protect" is exactly in this context.
- 6) "UL-N-KURIANUZ", is an anagram of Turkish expression "ULU HAN KORUYANUZ" meaning "we are Great Lord the Protector" or "we are Great Lord Protector" thus it has double meaning.
- 7) "UL-IR-KANUNUZ" from Turkish "ULU ER KANUNUZ" meaning "we are the law of Great Man", that is, "what I say is the law of God and the Law of a Great Man".

All of these definitions place Alexander the Great above all others like a "god" figure – just like the red bull is above the rest of a

herd. These definitions are done and can only be done in Turkish indicating that Alexander and his people around him knew Turkish well as it was the world language of the time.

>From all of this, it can be said that the Turkish language was a perfect and mature language developed over a period extending tens of thousands of years. It was so flexible and so expressive that the ancient linguists could play many puns within a given expression in Turkish.

About the name "ISKANDER"

We must also dwell on the Turkish appellation "BÜYÜK ISKANDER" for Alexander the Great. It is interesting to note that in the letter from DARIUS to ALEXANDER the Great, he wrote: "From the capital of the kings of the world: As long as the sun shines on the head of ISKANDER [Alexander] the robber, etc.,".

It is curious that Darius used the descriptive appellation of "ISKANDER the robber."

The name ISKANDER is a compound Turkish name. It embodies the Turkish expression "AS KINDER" (As Kündür/Gündür) meaning "He is Peerless Sun". Additionally, the name embodies the Turkish phrase "KINASDER" (GÜNESDIR) meaning "He is Sun". This exalts and ennobles him to the level of the Sun-God. Again this Turkish appellation describes Alexander the Great as the Sun – the way that he was described in his "Greek" and "Arabic" titles.

However Darius the Great must have also used this title in a pejorative manner which is shown not only by the ensuing term "the robber", but also the pejorative meanings embedded in the Turkish word ISKANDER. Those insulting meanings embedded in the name can be found by rearranging the name ISKANDER in various forms in Turkish. Evidently both Alexander the Great and Darius the Great, in communicating with each other in such a manner, must have known the intricacies and subtleties of the Turkish language very well.

About the name "BUCEPHALUS"

Another linguistic evidence that Alexander the Great knew Turkish is the fact that he called his war horse by the name "BUCEPHALUS", i.e., supposedly from Greek term "BOUKEPHALOS" meaning "Bull headed". [41] Of course the name "BOUKEPHALOS" is nothing but a Hellenized Turkish expression "BOA KAFALI" meaning "bull headed". It is wrongly said to be from Greek "BOUS" meaning "bull~ (versus Turkish "BOA" (boga) meaning "bull") and Greek "KEPHALE" meaning "head" (versus Turkish "KAFALI" meaning "with head" or "headed").

Alexander's war horse BOUKEPHALOS (BOGA KAFALI) died as one of the casualties of the battle that Alexander the Great had with the Indian

King PORUS. It is said that Alexander founded a city for the memory of his horse on the site of the battle, naming it BUCAPHALA [42] This name BOUKEPHALOS from Turkish "BOGA KAFALI" is another testimony that Turkish was a widely spoken language in the first millennium B.C. contrary to denials.

These are indisputable correspondences and evidences that ancient Greeks, Macedonians, and the Persians spoke Turkish with great facility and they were able to anagrammatize (distort and disguise) Turkish expressions to make up words at will, thus coming up with their languages. At the same time, all alterations by Greeks obliterated the ancient Turkish civilization. A parallel situation took place in the ancient Masar (Misir, wrongly "Egypt") during the Roman reign. We have the following excerpt regarding this: [43]

"Hieroglyphics were everywhere in ancient Egypt, sometimes simply incised in stone, but often glowing with brilliant color and occasionally covered with gold. They constituted the monumental language of Egypt for over 3000 years, even though rarely used for ordinary writing after development of the hieratic or demotic scripts. The last known inscription dates to 394 A. D., when Egypt had long been a Roman province. By then so many hieroglyphs had been added to the language, THEIR MEANINGS DELIBERATELY OBSCURED BY THE PRIESTLY SCRIBES, THAT THE SIGNS WERE INCOMPREHENSIBLE TO MOST EGYPTIANS".
{Upper case lettering of part of the last sentence is mine.}

Of course, this is a deliberate way of killing a language out of existence. The language of ancient Masar (Egypt) was Turkish.

With all of these exalting attributions expressed in Turkish and embedded in the name "ALEXANDER" (ALEXANDROS), some other Macedonian and Byzantine kings in addition to Alexander the Great, also have taken the name "Alexander" as a title. Also many other people have been given the name "Alexander" whose origin is in ancient Turkish culture contrary to established but false claims.

Similarly the name "ZULKARNEYN" has been the name for many people in the Eastern Islamic culture also. The name somehow is attributed to Arabic in origin but never associated with the Turkish language even though many Turks have used it in the past and many still use the names ISKENDER and ZULKARNEYN.

Shortened versions of ALEXANDROS are ALEKOS, ALEXIOS, SANDER and SANDROS. [44]

The name "ALEKOS" is from Turkish: a) "ALAGOZ" meaning "spotted Eye" referring to the "Moon", b) and "AL-OKUZ" meaning "the Sun-God", and c) "ELA GÖZ" meaning "Hazel Eye".

Similarly the name "ALEXIOS" (ALEKSIOS), when deciphered letter-by-letter as "AL ISE KOS" is from the Turkish expression "AL

ISI KOS" (AL ISI Köz) meaning "Red hot fire" referring to the Sun.

The title "SANDER", when decrypted as "S-DANRE" is the anagram of Turkish expression "AS TANRI" meaning "One/peerless God". Thus the name is ennobling and deifying. Here we can see that the Turkish word TANRI, meaning "GOD", has also been usurped and disguised as SANDER.

The title "SANDROS", when decrypted as "SOS DANR", is from Turkish expression "SÖZ TANRI" meaning "Word God" or "Language God" or "The Word is God". I must note here that the so-called Greek god "ZEUS", in one of its meanings, is nothing but a personification of the Turkish "SÖZ" concept. In other words, "ZEUZ" is the same concept as the Turkish "AGUZ OGUZ" (Söz Oguz, Söz Tanri) meaning "Word God".

It should be remembered that JOHN 1:1 states: "In the beginning the Word was, and the Word was with God and the Word was a god." What this excerpt from JOHN 1:1 is really saying is that the word for "WORD" and the word for "GOD" are one and the same – but only in Turkish. This can only be so in Turkish because Turkish OGUZ is the word for GOD and Turkish AGUZ is the word for MOUTH and WORD or LANGUAGE. Therefore John 1:1 can be rewritten as: "In the beginning the AGUZ was, and the AGUZ was with OGUZ and the AGUZ was a god." It must be noted that everything created by God and recognized and defined by the human mind is given a name by AGUZ (meaning MOUTH and WORD in Turkish). The ancient Tur/Turk peoples, by another name the OGUZ people, invented this fantastic religion where the concept of God and language were combined into one. That is why the OGUZ (i.e., Turkish) language is the SUN language.

Another example is the so-called "Greek" TEO (meaning God) which in one sense is from Turkish ATA-O meaning "He is Father" referring to God the Father, and in another sense is from Turkish TE-O (DE-O) meaning "IT IS WORD" referring to things that we say but also to what GOD says.

For the sake of understanding the ancient past a bit better, I want to bring to the readers's attention that Alexander the Great and his followers, after his death, followed a Hellenization policy throughout Anatolia, the Middle East and every other place they conquered. This policy was for the purpose of obliterating all previous things achieved by the ancient Turanian Tur/Turk peoples by force and by deception.

About the name "ANTIGONUS"

After his death, another one of the generals of Alexander the Great, named ANTIGONUS, became the king of Macedon. When the name ANTIGONUS is rearranged as "ITAN-GUNOS" or "GUNOS-ITAN", it is found to be an anagram of the Turkish expression "GONESI ITEN" meaning "He who rejects Sun". This title indicates that he was against the OGUZ religion and Oguz people.

The writer of the book prepared by the Reader's Digest Association, Inc., provides us the following information confirming my views regarding how the ancient Turanian civilization was wiped out by a group of wanderers in the Middle East and later in Europe: [45]

"After his death, Alexander's empire fragmented as swiftly as it had been conquered, but Hellenism, or imposed Greek culture, had made its mark. All across Mesopotamia and beyond, Alexander had followed a policy of implanting Greek civilization, conducting mass marriages between his soldiers and native women, and establishing new settlements for his troops and other Greeks. Long after his empire had broken up, thousands of Greeks continued to emigrate from their populous homeland to create new towns and cities in Asia Minor. Their language soon replaced Aramaic throughout most of the Near East (though not in Judea, as Judah was called in Greek), and the cities of Antioch and Alexandria became thriving centers of Hellenism.

By 312 B.C., Alexander's empire had been divided among his generals. Seleucus had established his own dynasty over Babylonia and Syria. Egypt had come under the control of Ptolemy, and his descendents ruled Judea for the next 100 years. "

About the name "SELEUCID"

After his death, one of the generals of Alexander the Great, named Seleucus, formed the Seleucid Empire. One of the most important traditions of these ancient wandering Greeks, as remembered in the common public memory of the Middle east, was to make baskets, sieves, and similar items during their wandering years. Even the name SELEUCID is a testament to this fact. When the name SELEUCID is rearranged letter-by-letter as "SELECIDU", it is found to be the Turkish expression "SELECIDI" (selecidi, sele yapandi) meaning "he is a flat basket maker". The Turkish word "sele" is the name for a flat basket and the suffix CI is the suffix implying MAKER. The final suffix DI means "It was" or "It is".

Additionally, the name SELEUCID, when rearranged as "ELECSIDU", is an anagram of the Turkish expression "ELEKCIDU" meaning "He is a sieve maker". Turkish word ELEK means SIEVE. This was also one of the Turkish expressions associated with the name of ALEXANDER The Great.

Furthermore when the name SELEUCID is rearranged as "S-UELCIDE" is found to be the Turkish expression "AS YELCIDI" meaning "He is one wind believer" or "Peerless wind follower" indicating wind-god based beliefs of ancient Greeks. .

About the name "ANTIOCHUS"

Again from the same reference source we have the following: [46]

"THE SYRIAN PERSECUTION: later in the same year, Antiochus proceeded from political repression to religious persecution, something no Greek ruler had ever done before. His first step was to issue a proclamation stating that all should be united as one people and that non-Greeks should give up their ancestral customs and adopt customs prescribed by the king. He addressed this order to the entire kingdom, and throughout his lands—in Syria, Palestine, Mesopotamia, Persia and parts of Asia Minor—public officials summoned the people to assemble and hear it read.

Then Antiochus moved directly against the Jews. In hundreds of letters carried by messengers to Jerusalem and the other towns of Judea, "he directed them to follow customs strange to the land to profane sabbaths and feasts, to defile the sanctuary and the priests, to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals, and to leave their sons uncircumcised." The decree ended with the words: "And whoever does not obey the command of the king shall die"."

This is an indication of extreme intolerance and merciless persecution of non-Greeks. In actuality, what was most likely happening was the persecution of the Sky-God OGUZ believing peoples. In other words, persecution of Jews in addition to the so-called "Pagan Gentiles", i.e., the Tur/Turk peoples, was taking place.

During the Greek SELEUCID dynasty times, there were a number of kings called ANTIOCHUS. The name is truly an "anti-Turk" indicator. When the name ANTIOCHUS is rearranged as "ITAN-OCUSH" or "OCUSH-ITAN" where C=K and H=I, the word becomes "OKUSI ITAN" which is the Turkish expression "OKUZI ITEN" (OGUZU ITEN) meaning "he who rejects OGUZ". In other words ANTI OGUZ. This clearly indicates that these anti-Oguz (anti-Turk) Greeks were not only against the ancient Oguz (Tur/Turk) peoples but were also against their Sky-God OGUZ religion. In destroying the OGUZ religion they also destroyed the history of these ancient Tur/Turk peoples from the memory of people, yet they took many aspects of that civilization as their own.

About the names "TYRIA" and "SYRIA"

Most likely it was during this time that the ancient Middle East having the name "TYRIA" ("Turia, Tur öyü, Türk öyü, Türkiye") meaning "Home of Tur" was changed to "SYRIA" by changing the first letter "T" of "TURIA" to "S", thus converting the name to "SURIA". This completely removed the Tur/Turk peoples from the Middle East of ancient history and replaced them with another identity. The persecution of the ancient so-called "Pagan and/or Gentile" Tur/Turk peoples continued during the spread of Christianity.

The name SYRIA is said to be from Latin "SYRIACUS" [47] which is a distortion of Turkish expression:

a) "SARI KÖZ U" meaning "it is yellow fire" and/or "It is yellow eye" referring to both the Sun and the Moon and the Turkish people who believed in them, and

b) "SARI OKUZ" (SARI OGUZ) meaning "YELLOW OGUZ" which refers not only to the Sky-God Oguz, but also to the "Yellow Turks" such as the "SARI KIPCHAK and SARI UYGUR" and others, by another name, "SARICANLAR" meaning the "SARACENS". The people "SARACENS" (SARICANLAR) were given the name of "ARAB" which also included the Seljuk Turks and the so-called "KURDS" (TURKS), by the Europeans after 13th century. Thus the name "SYRIACUS" again refers to Oguz (Tur/Turk) people who were the followers of ancient Turanian OGUZ religion. Associating the name "ARAMAIC" with the name "SYRIA" is a disinformation. ARAMAIC is the distorted Turkish expression "ARAMACI" meaning "the wanderer, the Gypsy". It is clear that again Turkish has been used in the manufacture of this name.

In the above citing, the word "uncircumcised" was mentioned. Circumcision is an ancient Turanian tradition. Ancient Masarians (Misir) had this tradition. Here just to show that even this tradition belonged to the ancient Tur/Turk peoples who were the target of persecution by Antiochus, let us examine the make up of the terms CIRCUMCISION and CIRCUMCISE.

The term CIRCUMCISION, when rearranged letter-by-letter as "CICINU-CISROM" and replacing first C with letter "S" and 2nd and 3rd "C" with "K", we get the expression "SIKINU-KISROM", and reading it phonetically as in Turkish, is an anagram of the Turkish expression "SIKINU KESERUM" meaning "I cut your penis" which is exactly the act that is taking place in circumcision. This correspondence cannot be due to coincidence.

Similarly the term CIRCUMCISE, when rearranged as "SICIMU-CESR" is an anagram of Turkish expression "SIKIMU-KESER" (Sikimi keser) meaning "he cuts my penis". Again this is what happens in the act of "circumcise", that is, cutting the for-skin of the penis.

So not only the origin of words but also the tradition of "circumcision" were Turkish before they were all abducted. Yet this ancient Turkish tradition is wrongly and intentionally attributed to Semitic origin.

All the revelations that I have made here in this essay regarding the name ALEXANDER the Great are unquestionably Turkish in origin. Most likely many modern historians and linguists do not know these facts that I have discovered hidden in the Indo-European names and words. The earlier writers were mostly religious people working and writing under the guidance and control of the religious organizations. Those who may have known that ancient Turanian history and civilization were deliberately obliterated and Indo-European and semitic languages were made up from Turkish could not easily come forward and reveal that

knowledge as they were most likely forced to take an oath of allegiance not to disclose it.

About the name "DARA" or "DARIUS"

In finalizing this essay, I will also show the identity of the names DARA or DARIUS used by the Persian Kings. DARIUS III (336–330 B.C) was the one who confronted the Macedonian invasion under Alexander the Great.

DARA being the title of this Iranian King, is from Turkish "ADA ER" (ATA ER) meaning "Father Man" referring to the ancient Turanian Sky-God, and also being the king of the country, he was in the role of "ATA", that is, the head of the country. Additionally, the name DARIUS, when rearranged as "AUSDIR" is the restructured name of the ancient Turkish phrase "OGUZDUR" meaning ""He is Oguz", "He is wise", "he is the Word" etc., thus referring to the name of the ancient Turanian Sky-God OGUZ.

All of the above shows that the Turkish OGUZ religion was the universal religion of ancient times and that the Turkish language was the universally talked father-language of ancient times. That ancient OGUZ religion was obliterated by the newly invented religions. In this way, the ancient Turanian civilization was obliterated and looted as well. Similarly, the universal Turkish language was confused by way of anagrammatization (i.e., restructuring and disguising Turkish words and phrases into new words) to invent new languages that did not exist before.

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Best wishes to all,

Polat Kaya

05/10/2004

End of Part-4, to be continued in Part-5

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