

COMMON MEMORY OF TURKISH HISTORY: PETROGLYPHS

ПЕТРОГЛИФЫ КАК ОБЩАЯ ПАМЯТЬ ТЮРКСКОЙ ИСТОРИИ

TÜRK TARİHİNİN ORTAK HAFIZASI: PETROGLİFLER

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ABSTRACT

Many historians have some faulty thoughts about the events that people lived were started with the invention of writing or they were deliberately entered this way. Whereas; the human beings were beset the lives that they lived on the rocks by the help of petroglyphs. This is a really curious subject why historians could not see this essence. The next step from *petroglyphs* is *ideogram* (the sign that expresses the idea directly, a drawing which is symbolized the assets or described an idea). The more advanced and organized form is *pictograms* (hieroglyphics). The next phase of *pictograms* is the stamp period. The way from stamp to the language was developed as *syllable*, *semi-syllable* and *letter* in shape. The last phase of these milestones are the *Orkhon Inscriptions*. The rock pictures on which have some Turkish characters and which is the source of Turkish(Runic) alphabet also reveals the diffusion areas of the Turks and the Turkish culture. Considerin that nothing in the world is not a coincidence, how do we explain the parallelism of rock pictures, figures and writings and the names of the places? Presumably, there are a lot of things about Turks in the world of science... If all these connections, parallelisms, relationships are correctly examined and read or at least they are interpreted, it is certain that the world history will gain light on many dark spots.

Keywords: Turkish history, Turkish kultur, Petroglif, Rock Art

АННОТАЦИЯ

В статье рассматривается исторический период петроглифов, переход от них к идеограммам, а в дальнейшем к пиктограммам. Разъясняется роль Орхунских надписей в общетюркской культуре, отношение историков к этим процессам.

Ключевые слова: Тюркская история, тюркская культура, петроглифы

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ÖZET

Pek çok tarih bilimcisi; insanların yaşadığı olayların, yazının bulunması ile kayda alındığını düşünerek tarihî çağları yazının bulunuşu ile başlatmak hatasına düşmüş veya kasıtlı olarak böyle bir yola gitmiştir. Hâlbuki insanoğlu, yaşadığı olayları, *petroglifler* vasıtasıyla kayaların üzerine nakşetmiştir. Tarih bilimcilerin bu gerçeği neden görmezden geldiği veya göremediği gerçekten merak konusudur. *Petrogliflerden* sonraki aşama, *ideogram* (doğrudan doğruya fikri ifade eden işaret, varlıkların sembolize edildiği ya da bir düşüncenin anlatıldığı çizim)dir. Daha gelişmiş ve düzenlenmiş biçimi ise *piktogram* (resimyazı)dir. *Piktogramdan* sonraki aşama *damga* dönemidir. Damgadan dile doğru giden yol, *hece*, *yarı hece* ve *harf* şeklinde gelişmiştir. *Orhun Yazıtları*, bu aşamaların en son noktasıdır. Türk (Runik) alfabesinin de kaynağı olan kaya üzerine çizilen Türk karakterli resimler ve figürlerin yayılma alanı, aynı zamanda Türklerin ve Türk kültürünün yayılma alanlarını da ortaya koymaktadır. Dünyada hiçbir şeyin tesadüf olmadığı düşünülürse kaya üstü resim, figür ve yazılar ile yer isimlerinin paralelliği nasıl açıklanabilir? Galiba bilim âleminin Türkler hakkında çözemedikleri hâlâ pek çok konu var... Bütün bu bağlantılar, paralellikler, ilişkiler doğru incelenip okunduğunda veya hiç değilse yorumlandığında dünya tarihi ile ilgili pek çok karanlık noktanın aydınlığa kavuşacağı muhakkaktır.

Anahtar kelimeler: Türk tarihi, Türk kültür, kayaüstü resim yazı.

Introduction:

Who are the Turks and when they emerged on the scene for the first time, where their first fatherlands, how were their life styles, where they went through history, where they lived and into which tribes they were divided, the tribes that were divided are which nations, in which kinds of religious and believes they have been living today and to whom they have a relationship. Also, the other question is which things they invented and gave as a gift to the world civilization.

To answer these questions that was mentioned above; to make some reasearches about the periods which have no paper, some historical documents could have been found and to gave some informations to the human beings about these periods were so difficult. As a result; the persence of the Turkish history and culture which was initiated by the help of historical documents and information were started in the years of which they were augmented. Thus the Turks, with a few thousand years of history and culture has been recognized as a nation.

Many historians have some faulty thoughts about the events that people lived were started with the invention of writing or they were deliberately entered this way. Whereas; the human beings were beset the lives that they lived on the rocks by the help of petroglyphs. This is a really curious subject why historians could not see this essence.

The next step from *petroglyphs* is *ideogram* (the sign that expresses the idea directly, a drawing which is symbolized the assets or described an idea). The more advanced and organized form is *pictograms* (hieroglyphics). The next phase of *pictograms* is the stamp period. The way from stamp to the language was developed as *syllable*, *semi-syllable* and *letter* in shape. The last phase of these milestones are the *Orkhon Inscriptions*.

"Three Sumer Hill" which is located at the peak of the Altai Mountains is considered the most sacred mountain. It appears that the tradition of painting of figures and drawings began to spread from Three Sumer Hill through all over the world.

After that; Turks placed the "Moon Motif" on the flags of their tribal chiefs and their battle flags. They also added star near it... They wanted some success from the moon when they went to a battle. The moon motifs which are placed on the flags today are the continuation of this forgotten faith system. At first, the Ottoman Empire, The Ghanavi, the Golden Horde Empire, the Republic of Turkey, Azerbaijan Republic, the Republic of Uzbekistan, Turkmenistan, Republic of East Turkistan, the Turks of Western Thrace, Karakalpakistan, Iraqi Turkmeni Karachai- Cherkess Republic... and it is so amazing... The flag of the Government of Trabzon which was claimed as a Greek origin in the 7.centuries B.C consisted of *Moon* and a *Star*. On some flags of Turkish states and tribes; there is a full moon... On some of them there is sun...On some of them there are some stars... .Kokturks put the moon and the star on their money too, like the money of the Republic of Turkey... In Old Altayca *Flag* means spirit.

When I started my scientific life and began to read Turkish history and its culture, I really began to wonder about two particular issues.

The first of them, in Asia, Europe, America and Africa, Turks wrote some writings on the rocks wherever they found. Although before the thousands of years there were not schools and teachers, where they learned how and whom to write and read?

The other issue is drawing pictures. Again, on some suitable places human figures...; they drew some animal pictures as horses, deers, goats, snakes etc and some plant figures. All the artists reflected social life, speakings, livings on the rocks. Singings by the Turks, as well as it did with chorus... They held hands and played games (such as folk dances of today)... These pictures are extremely clear stripe, plain but tell a lot. Yet, they did not have any art teacher. How and to whom could they learn to draw? Besides, all the writings and drawings are the same in four continents. Parralelism, likeness, sameness... In addition of these, these writings and pictures are all on brown and yellow rocks... Was there any characteristic thing about the colours of these rocks...

I would like to specify that although our researches and readings, we could not still find the answers of these questions that we wonder about.

1. The Entering of Turks to the Stage of History and Geography:

Many scientists have cogitated and spent a lot of ink for expressing the name of Turks, how to output the stage of history and their geography. On purpose; we would like to express that we are so far to introduce a new thought and to repeat the subjects that are known before. Unfortunately, we could not dram the line about some new issues. The name of Turks has expounded in some sacred books and it has been explained within the framework of the structure of Turkish. For entering the stage of history of Turks and its georaphy, presumably holy books could be the head of all resources.

In the Qur'an, there are many verse of Hazrat Noah, there is even Surah Nuh: In this verse; it is illuminated and believed that; Hazrat Noah was sent as a prophet, who lived 950 years (ankebut 14), to show people the right way, but nobody believes him, in order to punish the world God covered the world with water (Hud,44), Hazrat Noah made a ship with his believers in order to escape (Hud 37) and the world was established by the

the New Testament and the Torah; the adventures of Hazrat Noah is described, his sons Shem, Ham and Yafes/Yafet's names are counted (Matthew 24, Luke 17, 27, Peter 2, 20, 2, 5) and denoted how to survive with their wives (Tekfin 6-9).

In his *Şecere-i Terakime*, Ebul Gazi Bahadır expresses that how three sons and three brides of Hazrat Noah escaped from flood disaster, he sent *Ham* to India, sent *Shem* to Iran, sent *Yafes* (in some sources *Japheth*) to the North Pole. He narrates that Yafes located between *Itil* and *Yayik* rivers, his eight sons were born in there. Furthermore, he also narrates that while Yafes was being the point of death, he puts his son *Turk* instead of him. According to Ebulgazi Bahadır Han, Yafes invented the tent and he locates at the *Issıg Lake* (Ebulgazi Bahadır Han^{:24}).

Kaşgarlı Mahmud, in his *Divanü Lügati't- Türk*; he describes that " *Actually, Turks are twenty tribes. All of them - God makes holy- it is appended from Yalavac son of Noah Yafes, to son of Yafes Turk* " (Atalay, 1985: 28). Kaşgarlı predicates in another part of his work of art, according to the case of " *I have an army, I gave a name of Turks, I located it to the East.*", he arrogates that God gives the name of Turks by itself, they are located on some countries which has some beautiful weather by God and God says 'it is my own army' (Atalay, 1985: 28).

In the work of art of Yazıcıoğlu *Ali Tevarih-i Al-i Selçuk*: it is specified the entering of Turks to the stage of history and their spreading through out the world like that: "(God) gave Eve to Adam as a wife. It spread two generations of them to the earth. It gave the Turkistan as a country to Japheth, one of the sons of Hazrat Noah in order to increase as a population, be some sultans to the other countries and wanted them to do some wars of religion" (Yazıcıoğlu: 17b).

Although there is not very clear information in some holy books, in the other work of arts that were written later, it was written that Turks migrated to the North parts of somewhere and came from the son of Hazrat Noah Yafes/ Japheth. From all the things that was mentioned above, it could be understood that the homeland of Turks is the Tian Shan Mountains or the Altay Mountains or close to these places in the geography, perhaps more Northern regions.

Despite all these information, the years of the son of Yafes Turk when and where he lived could not be known. Therefore, for the early history of Turks, it is not possible to give an exact date. For giving approximate date, It could be possible, if various branches of science examine the pictures of rocks and writings with some Turkish characters by making some multi-faced researches.

Since ancient times, Turks has spread out all over the world part by part from the Tian Mountains and the Altai Mountains or close to these lands nearby. However, the ties between them have never been detached. The language, history and culture of the Turks are the most important unities for them.

In years of 2500 B.C. for the first written language of the world, which is in force, Sumerian, there have been many studies about the origin of it. Many scientists agree that this language is a part of the Ural-Altai languages. Osman Nedim Tuna proved that 165 Turkish words passed to Sumerian by examining the sound equality (Tuna, 1990). Even if there is a relationship between Sumerian and Turkish, it is clearly displayed that Turkish was being spoken in the years of 2500 B.C.

The first information about the presence of Turks in Turkey goes down to the years of 3 B.C. In Hattusas, it was put down in a document in 2200 B.C that Turks was in Turkey (Güterbock, 1938: 67-68), *their kings Iisu Nail* wanted to enter to Anatolia and because of this he made a war with Akkads (Memiş, 1998: 35-40).

In the years of 2200 B.C. the Emperor of Akkad Naram-Sin went on an expedition to Anatolia. These military expeditions and wars are illuminated in the report which is known as *Sahtamhari Writings* (Memiş 2002: 441). In the text; it is described the battle which is actualized in between the Emperor of Akkad with the leader of the king of Hatti Pampa in Anatolia to 17 city state. On the 15.th line of this writing; it is described that *the King of Turki Iisu-Nail* is in this union (Güterbock, 1938: 67-68).

Cimmerians belong to the Western branch of the steppe nomads and their origin comes from Ural-Altaiic. They are the first representatives of the Turkish cultural history at the Old Ages. By getting the information which were obtained from the archaeological findings show that they are one of the early Turkis states (Tarhan, 2002: 597).

The Saka Turks, which is named as Se, Sai(Sak) in Chinese; Saka in Persian, Skythai(Iskitler) in Greek; Sakhas in Hittite, remained possession of the field geography between the Caspian Sea with the Celestial Mountains. The word of Saka was used as the synonym of the Persian word of nomad (P'yankov, 2002, 616). They reached until the Tuna River in VII. century B.C. At a later time, they expanded their lands until Indian. All Iran was seized by them. Thus, they gained ascendancy over the biggest part of Middle Anantolia and they became a big empire.

The boundaries of Saka extended to the Black Sea Çay-Durmuş, 2002: 578). In the empire which they built up, they were the governor. Some various nations were under their governments. Among them, there was also Iranians. This is why some historians wanted to show them as the origin of Iranian. Whereas, the findings from the excavations made in Central Asia, the language and arts of Saka reveals that these are the parts of Turkish culture and language.

From the materials which were obtained from the excavations near the city of Almaty in Kazakhstan, it was understood that they used an alphabet similar to the alphabet of Kokturk. The writings on the folders which were taken off by the help of the excavations, the sentence "*Khan uya uc otuzı yok boltı utıgsa tozıldı* (three sons of Khan at twenty-three years old were dissapeared, (public) name was dissapeared, too)" are placed on them (süeymanov, 1970: 3). The heros who were named as *Alper Tunga* in some Iranian sagas like Afrasiyab, *Divanü Lugati't-Türk*, he was esteemed that he was the khan of Sakhas (Togan, 1981: 36). The name of Alper Tunga is fallen within *Şahname*, in the part of Iranian-Turan battle. Actually, this situation removes the doubts (Çay, 2002 575-596).

In history from time to time Sakhas settled in Anatolia (Durmuş 1993: 36). According to Ksenophan, in 400 B.C. they live in near Trabzon (Ksenophon, 1944: 184-232). Some important and detailed information about Cimmerians and Sakhas took place in the works of art *Ananbasis* (400-401 B.C.) of Ksrnophon (430-355 B.C.) who is from *Athens* (Kesenophon, 1944).

Sakhas has an important place at the east part of Turkey today (Işık, 2001: 16-18). *Phasian/Pasinler* which is the one of the tribes of Sakhas and their sub-branches *Orbets*, *Pasans*, *Gagavans*, *Kurmancs*, *Sahats*, *Chavdars* and *Shors* were setteled on the east part of Turkey. The tribes of Sakhas; *Karduks*, *Botils*, *Paktuk* and *Kurds* were settled on different

parts of Turkey. The place names in Turkey like; *Garzan, Arzan, Guran, Mukus, Albak, Akari (Hakkari), Zap, Usani, Botan, Kurd, Kardaki Kurdek* etc. and degenerated forms of these names are the heritages of their lineage and family names.

One of the interesting heritage of Sakhas is the capital city of Ankara of the Republic of Turkey and the name of Ankara. There is a city in Yakutia that has a name of *Angara* and it is famous with its Angora goat just as Ankara (Ak, 2002: 50-60).

Towards the end of II. century, Sakhas was getting weak and collapsed (Togan, 1987: 33) and they were involved to the Huns and other tribes. Few of them survived until the period of Mongol. They retreated to northward during the Mongol invasion. Today, Saha Turks which has a semi-independent states are descendants of the Scythians (Kirişcioğlu, 1999: 9).

One of the wellknown Turkish states is Huns. According to the sources, the Huns State was established in 220 B.C. It reached its real power at the time of Mete Han. When Mete Han died in 174 B.C., he left a state which has some high quality features means of civil and military potential, foreign policy and art. Later, this high quality features became the basis of the founded Turkish states.

The Huns entered into two branches to the west part. One of them flourished from the northern parts of Black Sea to the interior parts of Europe. The second part turned northern parts from Caucasus and entered Anatolia. The Roman Empire stayed between these two invasions was forced to pay tax.

The communities which are the precursors of Turks and have been scattered to the various parts of the world, of course, is not just about them. This issue that we discussed with the main lines is a separate research issues.

2. The Boundaries of The Turkish Culture:

Culture with a simple description, "*Within the process of historical and social development, it is a kind of phenomenon of all the materialistic and spiritual values. It gives all its properties to a nation or a civilization. It has never been found in another nation or it is found another equivalence in a nation or civilization. It has all the materialistic and spiritual values in its body. It is the features that distinguishes one nation from another*". Language, government, agriculture, military, family structure, religion, music, law, literature, art... are the elements of a culture.

Even if their calendars and bayrams are in out-of-reach locations, they did not give up to keep in touch with each other. One of the common cultural values of the Turkish nation is *Twelve Animal Turkish Calendar* (Atalay, 1986: 344-347). In the years of 600 the Danube Bulgars (Tekin, 1987: 13-26) and in the years of 700 Kokturks, scraped this calendar on the rocks (Ergin, 1980: 30-31). In Anatolia Seljuks scraped this calendar on the rocks of *Sivas Gok Madrasa* and *Kayseri Karatay Inn*.

In Turks beliefs and practices which are related to Nevruz is known to exist since the time of Mete Khan in 3. century B.C. *The World of Muslim Turks, Christian Gagauz and Chuvash*, including *Shamanistic Saha Turks* continue to these beliefs and practices (Genç, 1995: 22-23). American Indian tribes accede the month of March as "*Beginning of the New Year*" and they celebrate it with the similar traditions like in the Central Asian (Arslan, 1995: 251-271). This makes it necessary to re-assessment of our knowledge about Turkish world history and culture.

One of the common cultural values of the Turkish nation is to be respectful to its dead. They put their deads to some graves called as *kurugan*. The graves of important person in the Turkish state is called Korgan. The origin of this word is korugan (koru-gan).

The Tree of Life pattern is common in all of the Turkish world. In their ancestral home, Turks are continuing to process "Tree of Life" patterns on almost every material they care. In addition to that the immigrants of them also carried it everywhere they immigrated.

In the Seljuk period in Sivas, on Gokmedrese, Tree of Life pattern is on it with its all its glory. Today, Cepni Turkmens who live in the Central Black Sea are still possessing the same pattern on their rugs (Demir-Yerli, 1999: 101-110). It is supposed to Turanian, The Native American tribes protect the pattern of " Tree of Life" with a name of "Tree of Life as a leading cultural assests (Arslan, 2002: 897-912).

3. The Historical Depth of Rock Pictures with some Turkish Characters and the Patterns (Petroglyphs):

In the region of Irkuts, Siberian, the time of being drawn of the Lena rock pictures were recorded at a year of 14-12 thousand B.C. by the Russian archaeologists (Somuncuoğlu, 2008: 36-53). Throughout the history any other culture was not lived in this region except Turkish culture, and also it is far from the effect of other cultures. Scilicet, the rock pictures found in Siberia were drawn by Turks 15 thousand years ago¹.

The people who were spread out from the various regions of Siberia and Central Asia took their cultural items with them. They preserved their pictures, passwords and characters and they draw them wherever they went. We see Turks which is the origin of them in Asia, and we see them in North and South America, Africa and almost every corner of Europe since ancient times. The rock pictures which are found in Azerbaijan- Gobustan and Ordu-Mesudiye with the connection between the rock pictures in Scandinavian countries are surprised of everyone. The fact that rock pictures in Italy, Germany and Krygyzstan need to be addressed.

The oldest written sources, for now, do not go further than 3000 B.C. According as the scratching style of Lena rock pictures which is found in Irkuts region in Siberia are in back to the years of 14-12 thousand B.C, The period approximately the remaining 10 thousand years are need to be illuminated. One of the factors that could light up this dark period is the pictures, figures that Turks had drawn on the rocks namely petroglyphs. The other is showing the same character with petroglyphs.

4. The Expansion of the Areas of the Rock Pictures and Patterns (Petroglyphs) with Turkish Characters:

The rock pictures on which have some Turkish characters and which is the source of Turkish(Runic)² alphabet also reveals the diffusion areas of the Turks and the Turkish culture.

¹ The Lena rock pictures which are found in Irkuts religion in Siberia are the Turkish Cultural factors. They could be understood from their shape of antarsia and figures. The figures which are found in the pictures have a deep basic facilities in the Turkish culture.

² The Turkish charecterics writings were determined for the first time in the Scandinavian countries in the years of 1800, they are named as the words Runic with "secret, mystery, mystical, a secret of mysterious". When Orkhon inscriptions were found, because of similarity with the

We could show the detected fields and the boundaries of the rock pictures which were drawn on the rocks with some Turkish characters until now as follows: The strong possibility of the central part of it is Kazakhstan, China, Mongolia and the Altay region within the boundaries of the Russian Federation and Tian Shan Mountains. However, it is noteworthy that Siberia is the oldest samples of all. As the world of science accedes that there are thousands of samples it in the further, within the borders of Mongolia.

It extends to the further east until the edges of the Pasific Ocean (Doğan, 2002b: 161). It was announced in the various publications that there are numerous instances of which are located in Kazakhstan (Samashev, 2001: 151-220), Kyrgyzstan (Tashbayeva, 2001: 9-79), Turkmenistan, Uzbekistan (Khujanazarov, 2001: 80-121), and within the boundries of Tajikistan(Ranov, 2001: 122-150). In addition of these it was determined that there are lots of drawn Turkish character pictures and figures on the rocks in many parts of Azerbaijan and Nakhichevan. Even, in Gobustan which is located on the coasts of Caspian Sea is the most important station of the rock pictures and figurines with some Turkish characters (Cərəzadə, 1997).

China, India, Pakistan and Iran are in need of investigation. The samples in Arabian, because of they contain some Turkish scripts, is really very interesting (<http://mc2.vicnet.net.au/home/date/web/index.html> (2.5.2009)).

Because of the findings, Turkey is the most rich abundant area. So far, in about 50 different places, various numbers of Turkish characters pictures and figurines with some inscriptions are found. As we mentioned above, with an identified knowledge of them, the descriptive ones in Soke, some academic researches have been done.

There are some Turkish characters pictures and figurines on the rocks (petroglyphs) in the countries where; Armenia (Ağasioğlu, 2008: 20-22), Georgia (Doğan, 2000a: 250), Russia (Bayçarov, 1996), Scandinavian countries(<http://www.euopreart.net/slide.htm> (31.05.2009), Denmark, Moldova, Romania, Hungary (Transylvania), Bulgaria, Kosova³, Germany, Australia, Italy, France and even in Spain.

As a brief, rock pictures and inscriptions which have some Turkish characters is widely seen in some majority parts of Asian an European continents and the northern parts of Africa.

Turks, almost every geographical places that they go, they scached all their identity cards in addition with the names of the places. *Ankara*, is a good example for this situation. *Ankara* is the capital city of the Republic of Turkey. There is a city which has a name of *Angara* in the south-west of the Lake of Baykal and it is famaous like Ankara with its angora goat. The same name is appeared in the south-west of the Lake of Baykal as *Angarsk*, in the south of Tashkent as *Angran*, in Latvia as *Engüre*, in the Spain as *Enguera*, in France as *Angers*, in the mid parts of Africa as *Angra*.

characters to those previously identified in Scandinavian countries, it was become widespread and nomenclatured with the name of *Runic*. Even the Orkhon Inscriptions were tried to be read with the writing system of Scandinavians.

³ While we were carrying out our researches that we know the existence of the inscriptions and rock pictures in the province of Dagdas, Prizren, Kosova and the region of Gora consisting of 20 villages, we were not able to reach them. We would like to thank Assoc. Dr. Ebubekir Sofuoğlu in Sakarya University for showing his kindness to provide us the photographs taken before.

By the parallelism of the geography of rock pictures and inscriptions with the Turkish characters spreading all over the world, the other thing that we are witnessing is an other element for a way of making buildings with timber. It is important for the Turkish history means of shape because they are making without using nails by carving the end of the wood, by shaping out with carving and by fixing square or rectangular in shape bounding with each other. The same structure is named in Turkey as *serendi/ serender, serene, seren, serenti, serenter, serentir, serentire* was emerged at the largest monument of the region of Seyhan- Altai in Arzhan⁴ which is located in the Tuva Republic (Marsadolov, 2001: 526-532). With its structure format which is made its base by driving with the stones and its walls with horizontal trees, it is known, the South Siberian Turks and Uighurs also made their homes like this (Ögel, 1991: 44,143,154). We could see the same style of architectural example in 400 B.C. in Anatolia. According to the information in the works of art of *Ksenophon, Anabasis*; while ten thousands were going (September - March 399 B.C.) from Trabzon to western parts, they came across with *Massagets* (Ksenophon, 215-223) between today's Giresun with Ordu. According to the information of Ksenophon, *Mossynoiks* were living in some houses which were made by the methods of the trees that stacked on the trees by overlapping.

This style of structure is an example and attracts the attention with an interesting wooden architecture, extending from a starting point Sinop to the gate of the Sarp border. It is very common from the coasts of Canik, Giresun, the steep Mountains of the Eastern Black Sea and in the villages which were set up sporadically. It has rarely been seen at the southern parts of the slopes of the mountains, Oltu, Senkaya, Olur ve in some villages in Tokat. One of the villages of Niksar is named as Serenli. This architectural style which we have seen in personally in Taurus, Bursa, Kastamonu and in some regions of Zonguldak is not limited only with Asia. Although, we know there are some structures in the same manner which are based on some rumors, in Ukraine, Austria and the Swiss Alps were observed by ourselves.

By a few of academic studies about the format of the structure is shared with the scientific community (Demir, 2005) to continue or research, covers the entire continents of Europe and Asia. If we consider that nothing in the world is not a coincidence, how do we explain the parallelism of the rock pictures, figures and the name of the places? Presumably, in this wonderful world of science there are still lots of things that is unable to solve. When all of these connections are examined and read correctly many dark spots will gain light certainly.

Considerin that nothing in the world is not a coincidence, how do we explain the parallelism of rock pictures, figures and writings and the names of the places? Presumably, there are a lot of things about Turks in the world of science... If all these connections, parallelisms, relationships are correctly examined and read or at least they are interpreted, it is certain that the world history will gain light on many dark spots.

5. The Petroglyphs of Turkey:

The major areas about petroglyphs in Turkey are: Ordu-Mesudiye Esatlı village, the district of Kemaliye in Erzincan the Valley of Dilli, Aydın-Söke the Mountains of

⁴ *Arzihan*, is the name of a clan of Scythians. This name appears to be the old name of the River of Murat as *Arzani*.

Beşparmak, the Cave of Cunni in Erzurum- Karayazı village, the village of district of Kağızman in Kars-Geyiklitepe, Ankara-Güdül-Salihler village. Some researches have been made at different times about these fields and the results were published.

The position of *Ordu-Mesudiye the village of Esatlı*: The distance of the village is 122 km to the city of Ordu and to Mesudiye is 7 km. It is the south of 5 km of Tokat-Ordu highway. The inscriptions after 5 centuries years ago before the Orkhon Scriptures and after them it is the second largest text books of the Orkhon Scriptures is in Ordu- Esatlı village. Written texts and inscriptions are found by us in 1994, after 10 years of some studies and read that were made by us, the alphabets of them were prepared. Moreover, Turkey is a kind of key position of rock pictures, figurines and the writings in Turkish character. The rock pictures and inscriptions with some Turkish characters in Esatlı vilage are clear that they are the parts of the Turkish culture. Besides, Turkey has a key position for rock pictures, figures (petroglyphs) and some writings with Turkish caharacters.

It is clearly indisputable that the rock pictures and inscriptions are in Turkish character and they are the parts of the Turkish culture. It is understood from the language which are found embodiment on the inscriptions, presumably, they could be written in I-II. century A.D. It is prominently striking that there are some similar figures on the rock pictures in Esatlı between on the large areas from Siberia to Portugal, from the Scandinavian countries to Arabian desrets.

Another important features of the rock pictures and inscriptions in Esatlı are to follow up the journey of *petroglyphs, ideogram, pictogram, stamp, syllables, half-syllables and letters*. So, it could be possible to be found here of the many stages of the journey petroglyphs to letters. The texts that are found here in terms of alphabet as in figures, play a key role in the Turkish World. In addition, the texts are extremely important about the development of Turkish Language and the remaining of the dark in terms of issues (Demir 2009/II, 3-30).

Erzincan- Kemaliye Dilli Valley: an article about the petroglyphs in *Erzincan-Kemaliye Dilli Valley*: An article which was about Erzincan-Kemaliye Dilli Valley was published by Dr. Osman Mert. The Dilli Valley which has some deer, the arrow throwing back the cavalry, elik/goat, sun, stars and seals as some figures on the rock, has a full partnership with its Turkish World petroglyphs (Mert 2006: 5-15).

District of Aydın-Söke/ Muğla-Milas district Beşparmak Mountains: In the Soke-Milas Beşparmak Mountains which is located in the west part of Turkey, the rock pictures were published by German Archaeologist Dr. Annelise Peschlow- Bindokat in 1998. According to Bindokat, the rock pictures which are found in this region are unique in style and subject in the world. The drawing of the pictures are thought to be in different times in 5 thousand year B.C (Peschlow-Bindokat²⁰⁰⁵).

Erzurum-Karayazi District Cunni Cave: it is located within the boundaries of Erzurum-Karayazi District Salyamac Village. The figures of elik/goat, horse, hunting and human are striking. Otherwise, we see various forms of the stamps of Oguz tribes⁵.

Kars-Kagizman District Geyiklitepe: it is located within the boundaries of Kars-Kagizman District Saban village, Calli village and Seksen District. According to the information which is given by Alpaslan Ceylan; the figures of mountain goats, deer, horses,

⁵ Our field research on March 18th, 2008.

camels, dogs, birds come forward. In addition, there are some writings in Kokturk letters (Ceylan, 2006: 32).

In addition of these, there are some areas which have some rock pictures, figurines, stamps and writings in the boundaries of Turkey like; *Van-Catak District Narli township Hus Hills and Tiririn Valley, Hakkari-Cilo Mountains, Van-Hosap township Rut village, Mardin-Silopi district Cudi Mountains, Van-Ozalp district Pagan village, Hakkari Sat Mountains Gevaruk Valley* (Alok, 2006), *the location of Kars-Dereici, Artvin-Yusufeli district Kilickaya town Bakirtepe Cave, Ordu-Cambasi Plateau, the city of Adiyaman center Palanli village, bonded to Eskisehir-Seyitgazi district Kumbet village...* etc. These are not discussed in detail scientifically. Only small piece of information and albums were released by various researchers at various times.

Conclusion:

It's possible to say that there are lots of academic research about Ural-Altai people's art, history and culture. But these researches couldn't properly come to a conclusion because of unconnecting between research, nonuse of technology, restricted study scope, and lack of centre the informations.

Because of these reason above mentioned we couldn't have bulk data transmission about Ural-Altai people. Every discipline has been increasing informations but their connections between each other is weak. Because of that, language, history and culture notions couldn't analyse properly.

When petroglyphs and rock arts has analysed it has been possible to see interesting conclusion: For example, these figures show us that Ural-Altai people had been immigrated nearly 10.000 years. Also these figures has been given information about Ural-Altai people's arts.

It is clear that these figured given information about their arts will be source for other researches about art understanding about other people.

Accordingly, all of the informations about Ural-Altai people must be centred and all the cultural elements must determine. And the next phase, researchers should prepare a cultural map about Ural-Altai people via interdiscipliner projects. This is very important in terms of Ural-Altai people's unity and solidarity and their place in world.

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