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Dede Korkut Kitabı'nın Günbet Yazması Üzerine Sentaktik Bir İnceleme

A Syntactic Analysis on Gonbad Manuscript of the Book of Dede Korkut

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Öz

Oğuzlarla ilgili sosyal, siyasi, kültürel pek çok bilgi içeren Dede Korkut Kitabı, birçok araştırmacının belirttiği gibi, Türk dili ve edebiyatının başyapıtlarından biridir. 2018 yılına kadar Vatikan ve Dresden olmak üzere sadece iki yazması bilinen bu esere, Günbet yazmasının bulunmasıyla yeni bir anlatı (boy) daha eklenmiştir. Bu yazma 31 yapraktan oluşmaktadır. XVIII. bölümü hariç tutarsak, yazmada yiğitliğin nitelikleri konusu işlenmiştir. Yazmanın 16.- 18. yüzyılları arasında Azerbaycan Türkçesi ile yazıldığı düşünülmektedir.

Bu çalışmanın amacı Dede Korkut Kitabı'nın Günbet yazması üzerine sentaktik bir inceleme yapmak ve bu yazma üzerine yapılacak yeni gramer çalışmaları için bir veri sunmaktır. Bu ekseninde, makale iki temel bölüme ayrılmıştır. Birinci bölümde Dede Korkut Kitabı'nın Günbet yazmasında kelime grupları incelenmiş, ikinci bölümde ise yazmadaki cümle yapıları ele alınarak basit ve birleşik cümleler incelenmiştir. Özellikle birleşik cümleler incelenirken yazmada değişik türden cümle çeşitleri tespit edilerek örneklendirilmiş ve bu örneklere göre başlıklar ve temel çerçeve belirlenmiştir. Kelime grupları ve cümleler incelenirken çalışmanın malzemesini daha zengin kılmak için Dede Korkut Kitabı'nın Dresden yazmasına ve Eski Anadolu Türkçesi'ne ait bazı örnekler verilmiştir. Böylece, okurun zihninde daha bütüncül bir gramer şeması verilmek istenmiştir.

Anahtar Kelimeler: Günbet yazması, Dede Korkut Kitabı, sentaks, kelime grupları, sentaktik inceleme.

Abstract

The Book of Dede Korkut, which contains a lot of social, political and cultural information about Oghuzs, is one of the masterpieces of Turkish language and literature, as many researchers have mentioned. Only two manuscripts of this book, Vatican and Dresden, were known until 2018. However, a new epos was added to this book with the discovery of Gonbad Manuscript. This manuscript comprises 31 leaves and except for section XVIII, it is about the qualities of bravery. It is estimated that the manuscript was written in Azerbaijan Turkish between the 16th and 18th centuries.

The aim of this article is to make a syntactic analysis on Gonbad Manuscript of the Book of Dede Korkut and to present a data for new grammar studies on this manuscript. Hence, the article consists of two basic parts. In the first part, word groups in Gonbad Manuscript of the Book of Dede Korkut have been examined. In the second part, simple and complex sentences

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have been analyzed by considering the sentence types in the manuscript. Especially while examining complex sentences, different sentences types in the manuscript were identified and exemplified. Depending on these, titles and basic frame have been determined. When word groups and sentences were investigated, some examples of Dresden Manuscript of the Book of Dede Korkut and Old Anatolian Turkish were given in order to make the material of the paper more detailed. In this way, a more holistic grammar chart was intended to be given in the reader's mind.

Keywords: Gonbad Manuscript, the Book of Dede Korkut, syntax, word groups, syntactic analysis.

Introduction

The Book of Dede Korkut, which contains a lot of social, political and cultural information about Oghuzs, is one of the masterpieces of Turkish language and literature, as many researchers have mentioned. Only two manuscripts of this book, Vatican and Dresden, were known until 2018. However, a new epos was added to this book with the discovery of Gonbad Manuscript. This manuscript comprises 31 leaves¹ and except for section XVIII, it is about the qualities of bravery.² It is estimated that Gonbad Manuscript was written in Azerbaijan Turkish between the 16th and 18th centuries. Shahgoli et al. give information about the date of writing of the manuscript: "The conclusions reached through this study show that Gonbad manuscript is probably written down in the second half of the 16th century in Safavid Iran/Azerbaijan and copied in the second half of 18th century in Qajar period in the same area. The language of the work is of a mixed character showing characteristics of transition period from later Old Oghuz Turkish to Early Modern Turkish of Iran and Azerbaijan, namely those of Tabriz and Ardabil. Another linguistic stratum, though restricted, can be determined as the orthographical, lexical and grammatical structures peculiar to Eastern Turkish. These Eastern Turkish features along with dialectal features evidently related to Turkish dialects of İnan and Azerbaijan distinguish Gonbad manuscript from Dresden and Vatikan manuscripts." (Shahgoli et al., 2019: 148)

Azemoun explains it as: "Yazmanın dili esasen Azerbaycan Türkçesidir. Ancak mastar ekinin *gelmak* ve *eksilmak* örneklerinde olduğu gibi yalnız kalın şeklinin kullanılması ve sözcük başındaki /y/ sesinin düşürülmesi konusunda biraz aşırıya kaçarak *yıpranmak* ve *yumrulmak* gibi sözcüklerin bile başındaki sesinin düşürülmesi Tebriz ağzının özelliklerini taşıyor. Buna karşılık Dede Korkut'un dili de ağırlığını duyuruyor." (Azemoun 2019: 134).

Ekici names the manuscript as "Turkistan / Turmensahra": "Bu yeni yazmanın Sirderya ile Anadolu coğrafyası arasında yazılmış olabileceğini, tahminen 16.-18. yüzyıllarda başka bir nüshadan veya sözlü gelenekten yazıya geçirilmiş olabileceğini belirtelim. Söz konusu yazma nüsha hâlen şahıs elinde bulunduğu ve dostumuzun yaşadığı bölgenin de kadim Türkistan coğrafyasında kalması ve bunlardan daha önemlisi böylesi bir yazma eser Türk Dünyasının tamamına ait olduğu için, bu yazmayı "Türkistan/Türkmensahra" nüshası olarak adlandırmanın doğru bir tercih olduğunu özellikle vurgulayalım." (Ekici 2019b: 8).

Ercilasun clarifies to us the following information about the manuscript in his article: "Metnin zamanını anlamak için 16. yüzyılda istinsah edilmiş olan önceki Dede Korkut nüshalarıyla ve bugünkü Azerbaycan Türkçesiyle karşılaştırmalar yapmak

¹ (Shahgoli et al., 153: 2019).

² (Ibid 165)



gerekir. Yaptığım karşılaştırma sonunda önceki nüshalarda bulunmayan, fakat bugünkü Azerbaycan Türkçesine ait olan özellikler tespit ettim. Bu özellikler yeni nüshanın 17. yüzyıldan önceye ait olamayacağını gösterir. Metin muhtemelen 17-18. yüzyıllara, yani son dönem Azerbaycan Türkçesine aittir.” (Ercilasun 2019b: 10).

As is seen above, researchers acknowledge that Gonbad Manuscript was written/copied in Azerbaijan Turkish between the 16th and 18th centuries.

After Gonbad Manuscript was discovered, several scientific studies were published on it. In publication of Shahgoli et al., there is detailed information about the manuscript and its linguistic features³. Besides, Azmun⁴ and Ekici⁵ published the new manuscript of the Book of Dede Korkut⁶. Ercilasun dealt with the manuscript in terms of theme, links, place, time and transcription⁷.

In this paper, I'll analyze this manuscript under two headings: word groups and sentences. Therewithal I will give instances of Dresden Manuscript⁸ and Old Anatolian Turkish texts. The reason I do this is to provide a short comparison opportunity with these texts and to present richer data as part of the study.

1. Word Groups: Word groups, as stated in many Turkish grammar books, are phrases that have at least two words and a structural and semantic integrity. In Gonbad Manuscript, some of word groups can be listed as follows:

a. Noun Phrase: It consists of two or more nouns and in this manuscript, the head of phrase can be used alone or with the genitive case.⁹

arı dīn-li dost Muḥammed gelür uçmaķunḡ kapusını açmaķ-içünḡ Gonbad Manuscript 1a.6-7 (Shahgoli et al. 2019: 199) “Having a clean religion, friend Mohammed comes to open the door of heaven.”

mere seḡ menüm nāmerd gözüüm Gonbad Manuscript 28b.13 (Shahgoli et al. 2019: 224) “Hey you, my craven eyes!”

Allāh evi geḡ Ka'beye kimler varmaz Gonbad Manuscript 1b.9 (Shahgoli et al. 2019: 200) “Who would not reach the great Kaaba, the home of God?”

şeḡā yüzli Muḥammed dīn serveri Gonbad Manuscript 2b.10 (Shahgoli et al. 2019: 202) “The clear-faced Mohammed is the leader of religion.”

ana raḡmi Dresden Manuscript 4a.10 (Özçelik 2016: 15) “Uterus”

Old Anatolian Turkish: bizüm delilümüz “Our proofs” (Turan 1996: 147).

b. Adjective Phrase: This phrase has an adjective or adverbial head and at least one noun. As head of phrase, adjective may modify adjective phrases as well as nouns and noun phrases.

³ (Shahgoli et al., 2019)

⁴ (Azmun, 2019)

⁵ (Ekici, 2019a)

⁶ Additionally, see Ercilasun (2019a) for the new manuscript of the Book of Dede Korkut and relevant publications.

⁷ (Ercilasun, 2019b)

⁸ Since the examples I prepared from Vatican Manuscript are similar to Dresden Manuscript, I did not include any examples of this manuscript. You can see for detailed information on Vatican and Dresden Manuscript (Özçelik 2016: 60-71).

⁹ For the genitive cases, see (Shahgoli et al. 2019: 181)



Hağ Ta'ālā gökden Qur'ān endürdi arı dīn-li Muḥammede oğumak-içün Gonbad Manuscript 1a.1 (Shahgoli et al. 2019: 199) "Supreme Being (God) sent the Qur'an from heaven to Mohammed, who has a clean religion in order to read."

toğsan bir min sözcük ortaluğdan geldi geçti Gonbad Manuscript 1a.4 (Shahgoli et al. 199: 2019) "Ninety one thousand words came and passed from the ground."

çok igidün güci yétmez Gonbad Manuscript 11b.1 (Shahgoli et al. 2019: 210) "Most valiant men can't afford it."

yalan söz Dresden Manuscript 4a.11 (Özçelik 2016: 15) "Untruthful promise"

Old Anatolian Turkish: *devletlü gişiler* "Fortunate ones, rich ones" (Turan 1996: 148).

c. Postpositional Phrase: In Turkish, as is known, substantives or nouns precede postpositions. Accordingly, it is called as 'postposition' instead of 'preposition'. This phrase is formed by a noun or substantive.

ḥabībüm dostum olan ol Burākı minsün *mi'rāca gelmak-içün* Gonbad Manuscript 1a.2-3 (Shahgoli et al. 2019: 199) "My precious friend Burak (the transporter of Mohammed) should journey to come to Miraj (Prophet Mohammed's ascension)."

ekmegine kıyan İbrāhīm'ül-Ḥalīl kimi saḥi gerek Gonbad Manuscript 1b.11-12 (Shahgoli et al. 2019: 200) "It is necessary to be generous and to share [our] bread (table) like Halil İbrahim."

yēddi günden şonra kabağımı kavzadum Gonbad Manuscript 26a.7-8 (Shahgoli et al. 2019: 222) "After seven days I opened my eyes."

*kartaş için*¹⁰ Dresden Manuscript 136a.5 (Özçelik 2016: 543) "For the brother"

'ağd vaqtından berü "Since the time of contract" (Turan 1996: 150).

d. Repetitive Phrase: Repetitive phrase may consist of synonymous, antonymous or same words lined up in a row. In addition, the phrase may create by repeating the suffixes in the word: *kağkara* Gonbad Manuscript 4a.3 (Shahgoli et al. 2019: 204).

āḥir şon danışdı arı dīn-li dost Muḥammed ümmet sözin raḥmet ile şefkat-içün Gonbad Manuscript 1a.5-6 (Shahgoli et al. 2019: 199) "Having a clean religion, friend Mohammed eventually spoke the word of the ummah for compassion and mercy."

kara bulut ötende gübür gübür gübürdenür Gonbad Manuscript 10a.6-7 (Shahgoli et al. 2019: 209) "When the dark cloud passes, [the pied violent tiger] makes a loud noise."

Allah Allah Dresden Manuscript 3a.12 (Özçelik 2016: 11) "By Jove!"

Old Anatolian Turkish: *zinhār zinhār* "Never!" (Turan 2000: 28).

e. Verbal Phrases: These phrases involve generally one or more parts of sentence by taking verbal noun¹¹, participial¹² or converbial¹³ suffixes.

¹⁰ See (Shahgoli et al., 171: 2019) for the writing nasal n (*ñ*) in Gonbad Manuscript.

¹¹ For verbal noun suffixes, see (Shahgoli et al., 192: 2019)

¹² For participial suffixes, see (Shahgoli et al., 192-193: 2019)

¹³ For converbial suffixes, see (Shahgoli et al., 193-194: 2019)



i. Verbal Noun Phrase: arı dîn-li dost Muḥammed gelür uçmaḳuḅ ḳapusını açmaḳ-ıçuḅ Gonbad Manuscript 1a.6-7 (Shahgoli et al. 2019: 199) "Having a clean religion, friend Mohammed comes to open the door of heaven."

aḅlamaḅıla nesne mi olur Dresden Manuscript 152b.7 "What can be done by crying?"

Old Anatolian Turkish: *pîrlikde yigitlenmek* rûsvâylıqdur "It is a shame to act like a young man in old age." (Turan 1996: 190).

ii. Participial Phrase: *altı ḳardaş bir arada olduḅı* arḅa güci Gonbad Manuscript 2b.11 (Shahgoli et al., 202: 2019) "The coexistence of six brothers is the back force."

ata adını yoritmeyen ḅoyrad oḅul Dresden Manuscript 4a.9 (Özçelik 2016: 15) "Hellion who does not maintain his ancestor's name."

Old Anatolian Turkish: *bulardan artanı* beytü'l- mālda qoyalar "They should put in public treasury that which remained from them." (Turan 1996: 196).

iii. Converbial Phrase: *naḅḅâreler döḅülende* yürek köper gönül ḳalḅar Gonbad Manuscript 3b.8 (Shahgoli et al., 204: 2019) "When the drums beat, hearts swell and desires rise."

ecel va 'de ermeyince kimse ölmez Dresden Manuscript 3a.13-3b.1 (Özçelik 2016: 11-12) "If one's dying day doesn't come, that person will not die."

Old Anatolian Turkish: *birgün bu ilçiyile oturur iken* Qısrî Büzürcmihre sorar "One day when he was sitting with this [foreign] ambassador, Chosroes asked Büzürcmihr..." (Turan 204: 1996).

Also, a limited number of Persian and Arabic word groups or izafas can be seen in the manuscript. For Persian instances: *Dāvūd-ı nebî* Gonbad Manuscript 1a.11 "Prophet Dawud", *Şāh-ı merdān* Gonbad Manuscript 1b.12 "The shah of the valiant men (His Holiness Ali's title)", *taḅt-ı Mıḅır* Gonbad Manuscript 2a.6 "The throne of Egypt" (Shahgoli et al. 2019: 200-201).

Şāh-ı merdān Dresden Manuscript 5a.1 (Özçelik 2016: 19) "The shah of the valiant men (His Holiness Ali's title.)"

Old Anatolian Turkish: *Kelām-ı mecîd* "The word of the most glorious (God), the Qoran" (Turan 1996: 152).

And for Arabic instances: *İbrāḅim'ül-Ḃalîl* Gonbad Manuscript 1b.12 "Halil İbrahim" (Shahgoli et al. 2019: 200).

Bi'smi'llāhi'r-raḅmāni'r-raḅîm Dresden Manuscript 3a.1 (Özçelik 2016: 11) "Basmala; in the name of Allah, the compassionate, the merciful."

Old Anatolian Turkish: *dar'ül-harb* "Countries outside of the domain of Islam" (Turan 1996: 153).

2. Sentence Types: A sentence can be defined as a set of words that give a complete thought and have one or more clauses. Structurally I will examine this manuscript under two headings: simple and complex sentences.

a. Simple Sentences: This sentence type involves just one main clause and it is canonically essential, as I touched upon the definition, to have one main clause rather than parts of sentence. These can be illustrated as follows:



ķara polad sav ķılıcın eline aldı Gonbad Manuscript 29a.10 (Shahgoli et al. 2019: 224). "The forceful took his sharp sword."

Ėazan atdaŋ dūŝdı Gonbad Manuscript 30b.14 (Shahgoli et al. 2019: 225) "Kazan fell off the horse."

boğayıla oğlan bir ĥamle ķekiŝdiler Dresden Manuscript 10a.12 (Özçelik 2016: 39). "The bull and the boy attacked each other for a while."

Old Anatolian Turkish: Taŋrı aŋa raĥmet itmez "God does not forgive him." (Turan 1996: 165).

b. Complex Sentences: Complex sentences have at least two clauses. In the manuscript, five clauses of complex sentences can be seen as clauses of condition, clauses of *ki / kim* (that), substantive¹⁴ clauses, verbal clauses and other complex sentences.

i. Clause of Condition: : This clause refers to one or more conditional clauses. That is, it can be explained as: *condition + main clause*. In the manuscript, clause of condition is formulated by *eger* and the conditional suffix *-sA*.

ķaytabanlar ķekilse yola girse yollar büker Gonbad Manuscript 3a.13 (Shahgoli et al., 203: 2019) "If the camel herds are pulled and set off, they cross the roads."

al 'alemler aķılursa gökde ırğanur Gonbad Manuscript 3b.7 (Shahgoli et al. 2019: 204) "If the red flags are unfurled, they will be waved in the sky."

eger erdüir eger ĥatun bu dünyāda nāmūsı ġayretli ķoçķaķ gerek Gonbad Manuscript 16b.10 (Shahgoli et al., 214: 2019) "If it is a man or woman, it is necessary to have an honest and zealous heart in this world."

yapa yapa ķarlar yağsa yaza ķalmaz Dresden Manuscript 3b.8 (Özçelik 2016: 13) "If the flaky snow falls, it will not stay in the summer."

Old Anatolian Turkish: ağırlaŋ aŋaŋuzı anaŋuzı *egerçi kāfirse daķı* "Respect your parents even if they are unbelievers." (Turan 1996: 189).

ii. Clause of *ki / kim* (that): This clause type is made of one main clause and clause of *ki / kim* (that). Structurally, the conjunctions *ki / kim* link the clause to main clause. The roles of *ki* and *kim* may change depending on their use in the text yet these conjunctions, in general, serve as relative or noun clause. Fikret Turan explains the conjunctions in the title of "Subordinate Clauses": "The subordinate construction is made of one main and one or more subordinate clauses, which are introduced by the subordinate conjunctions "*ki*," "*kim*" and their compounds. Subordinate clauses were developed under the influence of Persian syntax, and they show a wide variety of usage in Old Anatolian Turkish."¹⁵ (Turan 1996: 176).

İkindi zamānı dēdi *ki aķalarum kimse menümleŋ gelmesün ĥamı orduya varuŋuz men yalkuz bir av avlaram gelürem* Gonbad Manuscript 26b.9-10-11 (Shahgoli et al. 2019: 222) "Mid-afternoon he said that my aghas, nobody should come with me! All of you, go to the army! I will hunt and come alone."

Ėazanuŋ ordusunda Lele Ķılbaŝ Ėazanuŋ lelesi eŝitdi *ki Ėazan yalkuz avda ķalubdur ķatlanmadı ulğadı Ėazanuŋ ardınca* Gonbad Manuscript 27a.6-7-8 (Shahgoli et al. 2019: 223)

¹⁴ This term was used considering Lewis' book. (Lewis 1967: 256)

¹⁵ Also, see today's uses for the conjunction *ki* (Özçelik and Erten 2011: 183)



"In the army of Kazan, Lele Kılbaş who is the statesman (lele)¹⁶ of Kazan heard that Kazan was left alone in the hunt, [therefore Lele Kılbaş] could not stand it, he moved the horse at a gallop in pursuit of Kazan."

gördi kim uğrı köpek yige tana evini birbirine katmış tavuk kümesine şığır tamına dönmiş Dresden Manuscript 6a.10-11 (Özçelik 2016: 23) "He saw that the thieving dog and the veal beef turned the place upside down, they turned into chicken coops, cattle-shed."

Old Anatolian Turkish: *Ne qul kim alam āzāz olsun* "Every slave that I would buy should be freed." (Turan 1996: 177).

iii. Substantive Clause: It has one main clause and substantive clauses. It is generally employed with the verb *dër/dèdi* (say/said) and serves as an object in the main clause.

dedem dër *Haq Ta'ālā devletilen bilgi vèrsün* Gonbad Manuscript 2b.5 (Shahgoli et al. 2019: 202) "My grandfather says May Supreme Being (God) give state and knowledge."

Kara Budağ dèdi *pādişāhum maṛa ruḥṣat vèrgileñ gèdim Ğazanuñ karşı-sına* Gonbad Manuscript 30b.1-2 (Shahgoli et al. 2019: 225) "Kara Budak said My padishah, authorize me to go and confront with Kazan!"

[*seni*] gördüm dèmez Dresden Manuscript 3b.5-6 (Özçelik 2016: 13) "He doesn't say I saw you."

Old Anatolian Turkish: *ve cāhil gişileri gişi sanma ve hünersüzleri bilür sayma* "And do not consider the ignorant ones the [real] men, and [do not consider] the untalented ones the knowledgeable ones." (Turan 1996: 29).

iv. Verbal Clauses: Verbal clauses comprise at least one verbal noun, participial or converbial construction that takes mostly one or more parts of sentence.

-Verbal Noun Construction: *boz ütelgi erdemidür çöl yerlerde ceyran almak aḥar sular üstinde hoḥkar basmak* Gonbad Manuscript 15b.11-12 (Shahgoli et al. 2019: 214) "Taking gazelles in the desert and overcoming Hokkar (ardeidae) in the running water is the virtue of a merlin.

zīrā ağlamaqdan gözleri görmez olmuş idi Dresden Manuscript 61a.11-12 (Özçelik 2016: 243) "He couldn't see his eyes due to the fact that he was crying."

Old Anatolian Turkish: *zinhār işüñi tanışmaqdan 'ārlanma* "Beware, and do never be ashamed of learning your job." (Turan 1996: 190).

-Participial Construction: *kara saçuñ dolaşmışını darağ yazar* Gonbad Manuscript 3b.5-6 (Shahgoli et al., 204: 2019) "The comb is able to detangle entangled black hair."

tekebbürlik eyleyeni Tañrı sevmez Dresden Manuscript 3b.4 (Özçelik 2016: 13) "God does not like arrogant people."

Old Anatolian Turkish: *sen yalan söyleyesi gişi degülsin* "You are not person who would lie." (Turan 1996: 199).

-Converbial Construction: *üstün ala bedirli ay gelende sıçramağa ḥamlelenür* Gonbad Manuscript 10a.7-8 (Shahgoli et al. 2019: 209) "When the light of the full moon appears atop, [the pied violent tiger] makes a move to leap."

¹⁶ *Lele* can be defined as a statesman who was assigned as the tutor of young princes.



Ķādir Taŋrı vèrmeyince er bayımaz Dresden Manuscript 3a.12 (Özçelik 2016: 11) "If Almighty Allah (God) does not give wealth, one cannot be rich."

Old Anatolian Turkish: *artuŋ zaŋmet çeküp artuŋ ama' eyleme* "Do not suffer trouble too much being too greedy." (Turan 1996: 205).

v. Other Complex Sentences: This sentence type embodies two or more different clauses. Namely, two types of clause of condition, clause of *ki / kim* (that), substantive clause or verbal clause are used together in the main clause. Furthermore, tree different clauses (*verbal + condition + substantive* Gonbad Manuscript 17b.1-2-3 or *ki + condition + substantive* Gonbad Manuscript 29a.6-7) can be seen in the manuscript (Shahgoli et al. 2019: 215-224). Apart from Gonbad Manuscript, in Dresden Manuscript and Old Anatolian Turkish texts, there are many different types of complex sentences (containing two or three of verbal, condition, substantive or clause of *ki / kim*). Therefore, I will give only a few examples for Dresden Manuscript and Old Anatolian Turkish texts.¹⁷

- **Condition and Verbal:** *Allāhına gūveneŋ yumruŋ ursa* ara daŋlar yıŋar Gonbad Manuscript 17b.5 (Shahgoli et al. 2019: 215) "Those who trust in God destroy even the black mountains if they punch them."

her ne iŝ olsa Ķorŋut Ataya anıŝmayınca iŝlemezleridi Dresden Manuscript 3a.9-10 (Özçelik 2016: 11) "No matter what job they did, they would not do anything without consulting Korkut Ata."

Old Anatolian Turkish: *eger sen Taŋrıya muı' olmayup bunlardan muı'lıŋ isteyüp bunlara zaŋmet virür isen* Taŋrılıŋ da'visin itmiş olursın "If you yourself do not obey God and ask these people for obedience [for you] and oppres them, then you are considered as someone pretending to be God." (Turan 1996: 205)

- **Condition and Substantive:** *yalabıyub gūneŝ sevinür dedem dèr gūnde doŋsa* Gonbad Manuscript 18b.9 (Shahgoli et al. 2019: 216) "My grandfather says the sun shines and rejoices if it rises every day."

yèrise yèsün yèmezise ursun gètsün dèmiŝidi Dresden Manuscript 7a.9-10 (Özçelik 2016: 27) "He said that if they eat, then they can stay, but if they don't, they have to go out."

Old Anatolian Turkish: *ya'nı bir ŝaŝsun bir sarayda naŝibi olsa andan ol naŝibi ŝatsa ne qadardur bāyi' yā müŝteri bilmese* Ebū Ħanifeden üç rivāyetdür "In other words, if someone has a share in a palace and then if he sells it without either seller or buyer knowing the exact value of it, then there are three traditions according to Abū Ħanīfe." (Turan 1996: 82)

- **Substantive and Verbal:** *otuz min yaŋı geldi dèyende* hie saydum Gonbad Manuscript 24b.14-25a.1 (Shahgoli et al. 2019: 221) "When it was said thirty thousand enemies came, I spurned this."

Allāh Allāh dèmeyince iŝler oŋmaz Dresden Manuscript 3a. 12 (Özçelik 2016: 11) "Things do not happen if you don't say "Allah Allah".

Old Anatolian Turkish: *benüm dostlarum beni gāyet sevdüklerinden* baŋa 'aybum dimezler idi ve dūŝmānlarum benüm 'aybumı alqa söylerler idi "Because my friends liked me very much they did not say my shortcomings to me, [but] my enemies told the people my shortcomings." (Turan 1996: 40).

¹⁷ See for an example in Dresden Manuscript 6b. 4-7, (Özçelik 2016: 25) and Old Anatolian Turkish 'Clause of Condition' (Turan 1996: 186).



- **Substantive and ki / kim (that):** Lele fikr eyledi ki Ğazan dedükleri er igiddür Gonbad Manuscript 27b.6-7 (Shahgoli et al. 2019: 223) "Lele thought that the person called Kazan is a valiant man."

Old Anatolian Turkish: ben eyittim sübhān Allāh kırq iki yaşında gişi neçün şöyle içe kim nerdübbān ayağın nice urasın bilmeye düşe ve dün buçuğında neçün şöyle yürüye kim şunun gibi vāqı 'aya uğraya "I said 'O God why would a person of forty-two drink so much that he can not judge how to put this feet on the steps of a ladder, so he falls, and also why would he walk like that in the middle of the night that he experiences such an incident.' "(Turan 1996: 59).

Conclusion

The book of Dede Korkut is one of the masterpieces of Turkish language and literature, as many researchers have mentioned. Only two manuscripts of this book, Vatican and Dresden, were known until 2018. Yet, a new epos was added to this book with the discovery of Gonbad Manuscript. The manuscript was written and copied in Azerbaijan Turkish between the 16th and 18th centuries.

The manuscript has many word groups like noun phrase, adjective phrase, postpositional phrase, repetitive phrase and verbal phrases. In terms of sentences, simple and complex sentences occupy an important place in Gonbad Manuscript of the Book of Dede Korkut. And these are, within the framework of the study that I have discussed, similar to sentences used in Dresden Manuscript and Old Anatolian Turkish texts. However, there may be some differences naturally in the "Other Complex Sentences" since sentences can be long or short depending on the context they want to specify. Therefore, the structure of complex sentences may change. As a conclusion, different word groups and sentences types have been used constantly in Gonbad Manuscript and it is significant to make new studies on this manuscript.

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