

International
Journal of
**Human
Sciences
Research**

**DEDE KORKUT BOOK
IN THE CONTEXT OF
TIME, GROUND, AND
OCCURRENCE**

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Abstract: In this paper, we will investigate great and key book of Turkic mythology, the book of Dede Korkut. The investigation will be three dimensions and current. First we will search about the Dede Korkut's book in time. We will investigate about the Dede Korkut's book in the context of place. After that we will learn about the Dede Korkut's book 's context of occurrence and existence.

Keywords: Dede Korkut, Cultural Anthropology, Myth.

The origin of the word epic is Persian "dastan", and it is also the name of a form of verse in ashik literature and tradition. In western languages, "epopoeia" derived from the "epos" sung by the Greek poets is used as an equivalent. Epic; story, fairy tale, fable, narrative, "kissa", casea. (Turkish Diyanet Encyclopedia,2021)

In the beginning, the human being began to make up a number of cosmogonic, existence patterns in order to make sense of his existence in simple terms and to name what happened to him. In this context, we see the emergence of mythos (mythos). Later, we can say that these myths were silenced with certain characters, certain motifs and patterns with certain shapes and roughly formed epics from them. This creation and transformation stage has existed in 3 stages. Birth is the emergence of the hero and his story in the purest and simplest way, although it is known to exist as archetypal. Experiencing some historical and unforgettable events 2. Spread; the dispersion of these heroes and their legendary unforgettable events to the whole society and geography by certain people by making additions and changes. (I would also like to add here Perry Milman's research on the oral narrative tradition in the Balkans) 3. Introduction to the article; again an anonymous powerful poet or his legendary name emerges and almost summarizes all the

details. This is exactly how epics are created. In addition, our teacher Fuad Koprulu prefers to use the term "national epic" for this concept.

From expert Prof. Dr. From Muharrem Ergin (Ergin,2003) if we examine the features of national epics in the universe/plane of Kitabi Dede Korkut;

1- The author of the national epic is the nation. Epic is not the production or writing of a writer, artist or individual. It was the collective intelligence that created it, and it has also passed through the filter of shared social literary pleasure. In this context, Dede Korkut is the product of the common intelligence and pleasure of the Turkish nation.

2- National epic is that its content is vital to the nation. In this respect, the epic is a detailed picture of national and social life. In this way, Dede Korkut shows us the innumerable values, human qualities and emotions of Turkish culture and folklore.

3- National epics is that it contains a great heroic game. It is shown as the greatest and most rubbed feature in heroic epics. In Dede Korkut, eyes are revealed to him with the heroes he contains and their heroic stories. We can see the "alp" person character clearly here.

4- The national epic is that it contains a high degree of enthusiasm. Dede Korkut also has an air that carries people away and drags them with such a saying and reading.

5- The national epic is that it takes an active role in its nature. It is that nature takes place in a more dynamic and active state, not in a static state. In Dede Korkut, we can see this in the most vivacious and bloody form, especially depictions of flowing water frequently appear.

6- The national epic is the presence of creatures and animals in its nature. In Dede Korkut, the horse has a very important place as the most beautiful examples of the steppe civilization of the Turks are shown, even the most important assistant of the alpine type

can be considered the lofty horse of the 'alp' person.

7- The national epic is the existence of a fast lifestyle. Dede Korkut also told that it progresses at a great speed, even so that sometimes it can be seen that it has been 5, 10 years or more with a sentence.

8- The national epics is its relevance and connection with history. The epic is not exactly an official history, but it is not completely detached and independent from history. Obviously, the epic originates from history. In Dede Korkut, we can observe such fine and exquisite scents of Turk history that almost the conquest of Anatolia and the castles in Anatolia is depicted vividly.

9- The national epic is that it has a geography. In this context, national epics must belong to a ground truth and a geography. In Dede Korkut, this geography can be seen clearly, which is the geography of western Azerbaijan and Eastern Anatolia.

10- The national epic is a long and large poetic work. In terms of content, the grandfather Dede Korkut Korkut consists of 12 epic fragments, some of which are in prose and some in verse. Here we have to include an opinion of Karl Reich; "The mixed poetry and prose found in the book Dede Korkut by the Oguz Turks has a very old history in the literary creations of the Turkish tribes. There is no English term that can describe this form." (Reich,2014)

11- The national epic is that the story takes place around a hero. In Dede Korkut, as we have stated before, there is no structure that rotates around a single hero. But it is clear to see that these 12 stories take place around the 'alp' characters.

12- The last and greatest feature of national epics is language. Epic constitutes the most beautiful example of the language it is told. Dede Korkut is one of the most beautiful examples of Turkish in this context. In order

to emphasize this greatness, our expert Fuad Koprulu rewarded the magnitude of the work by saying that if we put all the works of Turkish literature on one pan and the Dede Korkut book on the other pan, saying that the book of Dede Korkut succeeds. (Sakaoglu,1998)

If we continue to examine Dede Korkut himself; appears as a legendary personality. It contains features of prophet and poet. The legend of Dede Korkut remained alive in the transmissions of Turkmenistan and Azerbaijan Turks, and even in ethnic groups such as Kazakh and Baskirs not from the Oguz clan.

The Cossack transfer points to a shore close to the river Sirius, which is inundated with the Aral lake, where Dede Korkut's grave is presumed to be his homeland. At this point, 19th century travelers discovered a ruined grave that was accepted as Dede Korkut's tomb. In the 17th century, Evliya Celebi visits another grave of Dede Korkut in Derbent, around the Hazar lake.

In the Kazakh legends, Korkut is the protector of the Bakshi, known as ozan oracles, and the inventor of Kopuz. He was born miraculously; There is a widespread belief that he was brought to the world by a fairy, that he lived almost 295 years during the time of his Prophet Mohammed, that he thought he was negative and fell off his back, that Kopuz did not sleep while he played, and when Kopuz stopped playing, he was stung by a snake on the island he was in. (Sisman et al.,37)

Both in the epic texts of the Dede Korkut book and in other written sources, they refer to Korkut as contemporaneous of the prophet Muhammad's, even Oguz Khan's. He took part in the delegation Khan sent to Mohammed. Hz. He was appointed by Muhammad to teach the pagan Oguz the teaching of Muslim. There is a legend that goes on to live for 300 years. There is no definitive evidence about its historical existence. According to Pertev Naili

Boratav, it is possible that; He lived in the period when the Oguz fought against Kipcak and Pecenek, north of the Aral lake. After the Oguz became a Muslim, they donated him to an Islamic saint, hiding their pagan kam and poet characteristics. (Boratav,2016)

TIME

According to the Hungarian turcologist J. Nemeth's view, the word "Oguz" comes from the word arrows, carvings with the suffix arrow (ok) + (z) plural. F. Sumer opposes this view and claims that the word (aguz) in the Oguz Khan saga comes from the wrong use of the word first milk. (Sumer,1999)

Oghuz migration to Muslim lands started towards the end of the 10th century. In this century, a crowded Oghuz tribes came to the steppes along the Black Sea, following the Pechenegs they had driven westward. The remaining part of the Oghuzes in Central Asia, in the face of the pressure of the Kipchaks and the nomads united with them, moved towards the west, came to the side of Amu-Derya and along the Caspian Sea and spread to the lands of now Turkmenistan.

In the 11th century, Islam has become a religion that is accepted only among the Oguz. Those who accept Muslim religion of the Oguz use the name "Turkmen" to distinguish themselves from others. This was understood by the Transoxianan Oguz's as Muslim Turk. The Oguz did not call themselves Turkmen, but after the 13th century, the word Turkmen replaced the word oguz. (Sumer,1999)

Going further west, the Oguz or Turkmens reached the Mediterranean coast and conquered Iran, Azerbaijan and south Caucasus, and eastern Anatolia to an important extent. The Selcuk state collapsed as a result of the floods and attacks of the Mongols, after which the oguzs established confederations called Akkoyunlu and Karakoyunlu. At the beginning of the Akkoyunlu, Bayindir tribe

formed the administrative class. (Gömeç,2016)

If we evaluate this historical document with the reading of Melikoff; "In a research conducted by K. Hüseyinoğlu based on the sources on this subject, also reveals Korkut Ata as a historical figure. Hüseyinoğlu, with the information given by Reşidettin, who lived in the first half of the 14th century, showing Dede Korkut from the province of Bayat and based on the fact that 'Inal Yabgu Kağan' lived in his time, in his work titled 'secereme-i terakkime' by Ebülğazi Bahadır Khan, which represents the 14th century. Based on the information that the whole oghuz province gathered under the leadership of 'emkeş avaş han hoca' from the province of kayı, Korkut ata from the province of Kayı, and Salur province, they elected inal yabgu from the Kayı tribe, turned to historical sources and finally inal yabgu ' Inel Kagan, the youngest son of Kapagan Kagan, one of the famous kagan of the Kökturks, and one of his counselors (viziers) during his period of khanate reached the view that was scared. Because there is no other oghuz kagan named inel in history. Inel kagan, whose name is also mentioned in the Köktürk inscriptions, was enthroned with the title of 'little kağan', albeit for a short time. " (Korkmaz,2020)

"Muammer Kemaloğlu, who is close relative of famous Turcologist Prof. Dr. Muharrem Ergin Based on the words of , "the epic is born from history", he researched the history of Akkoyunlu and Oghuz / Turkmen before. The author, especially the 'Dede Korkut Book I' prepared by Muharrem Ergin, and the 'Oğuz Epic', 'Tevârih-i Âl-i Selçuk', 'Topkapı Oğuz-nâmesi', 'Şecere-i Terâkime', 'Lori Villa İcmâl Kitap' evaluating reliable historical sources and scientific literature on the history of Seljuk, Ottoman, Karakoyunlu, Akkoyunlu, Safevî, İlhanlı and Georgia, he claimed that all the events that took place in 'Dede Korkut' were related to the history of Oğuz (Turkmen). The main clue that

these studies of M. Kemalöglu can provide to reach the truth and the turning point that can illuminate some dark pages in our ethnic history is the assertion of the idea that the real name of “Kazan Han” (Salur Kazan Han), one of the heroes of Dede Korkut, is “Kazakh Khan”. According to the author’s opinion, Kazakh anthroponym was either consciously adapted to the name of Sultan Mahmud Kazan Khan, the ruler of Ilkhanians, or it was written inadvertently in the form of Kazan Khan, and this was reflected in other Oghuznames, especially Dede Korkut. (Kemaloglu,2019)

At the end of the first twenty-five years of the 11th century, the Turkic Oguz tribes reached the upper shores of the Aras. Afraid of the capture of his country, the Armenian queen sought help from the Byzantine emperor. The Byzantine emperors realized that after the 1071 Malazgirt defeat, they could not stop the Oguz floods. The unresponsiveness of the Byzantine emperor often did not suit the kingdom of Georgia, because the floods of the sons were also threatening their country. After the death of Meliksah, after the weakening of the forces in the region, Georgia is sovereign from the Black Sea to Dagistan. Under the great rule of Tamar, the emigrant son will establish the empire of Trabzon by the king who will always be heavy. Thus, the Trabzon Empire will take place as a barrier with Turkmens in Anatolia and Caucasia. (Melikoff,2019)

In the 14th century, the Mongol sovereignty was withdrawn from the scene and the empire had the opportunity to gather itself. Meanwhile, two sons in Caucasia and Anatolia; To the north of the Van Lake, the Karakoyunlu, and the Akkoyuns in Diyarbakir (amid) came forward. There was a difference in belief between these two tribes, the Akkoyuns, who had artificial beliefs, started to come to the fore in the region with the protection of the Tamerlane. (Melikoff,2019) The Akkoyuns will go to the expatriate principalities and at

this time they will make alliances with the Commens of Trabzon by taking girls. One of them is Despina Hatun, the great mother of Sah Ismail, one of the leaders of both material and spiritual in the Turkish world.

If we summarize Melikoff’s comments on the subject; The Oguz epics, which have been spoken for centuries, were formed in the 15th century as a 12-story collection consisting of quotations mixed with verse. These narratives are associated with Dede Kokut with a poet who comes from the tradition of the old kam poet, the dervish, who lived outside the community, the dervish, the father or the grandfather in the period before Islam. Religion man, magician, musician other kam - poet was also the myth that protects and stores in the memory of the old Turkish heroism. Undoubtedly, before the Oguzs came to Anatolia, the book Dede Korkut, which was born in Central Asia, based on the stories of war and destruction, was formed during the Akkoyunlar period. (Melikoff,2019)

According to Melikoff; From 1468 until 1501 text had, been in Tabriz, the capital of Uzun Hasan and consecutive. Melikoff references Rossi, Ergin and Zhirmunksy here. According to Kasgarli Mahmud, it is the epic of Bayundurlu, the fourth clan of the Turk Oguz tribes. The ancestor of the hero Akkoyunlu beg, around which the Dede Korkut ruins gather, is Bayundur Han. (Melikoff,2019)

Orhan Şaik Gökyay also includes Jirmuskiy’s views on the subject while evaluating the historical and scientific records regarding the writing history of the stories. While Jirmunskiy comments on some historical events regarding the period in which the stories were written, Bamsı Beyrek takes into account the transition date of Bayburt, one of the important places of the story, to the Turkish domination. (Gokyay,2017)

Finally, if we include the opinions of our teacher Perteve Naili Boratav; According to

Boratav, the essence of the epic is composed of sculptures based on two important periods of the Oguz. First period is 9./10. It is a relatively archaic period, during which the heroic events of the century took place, the Oguz lived in the lands north of the Siri Derya river, fought with Kipcak and Pecenek, and also civil wars and height fights took place. According to Boratav, we can see it in the twelfth chapter of the Dresden manuscript. The second period, on the other hand, includes the 14th and 15th centuries wars and expeditions of Turkmens, who are the continuation of the sons, as well as faint animations and the raids of the Anatolian and Caucasus before and after the great conquest of the Seljuks in the 11th century. The author of the book is probably the contemporary of the great ruler Uzun Hasan of the Akkoyun. (Boratav,2016)

In addition, our teacher Boratav adds and added the original legend subjects that are foreign to the Oguz to the Anatolian background, parallel to the legend of Alkestis and Admetos, the story of Deli Dumrul, the story of the Tepegöz which is a son's interpretation from the kyklop story of the homeros, the story of the beyrek and the story of Odysseus returning home. The fusion of the Oguz epics with the Greek mythology and Homer syllables took place after the Anatolian people survived the transmissions they had overcome during the Byzantine rule for many years. (Boratav,2016)

PLACE

We will study Dede Korkut stories without examining them in terms of ground, place, place where they are and the names of places they pass. If we first listen to Ettore Rossi, the name that brought us the Vatican copy; He summarizes the political geography depicted in his book Dede Korkut, excluding the tribes of Basat Tepegöz and Deli Dumrul, first of all, the oguz tribes are actually ruled by his son-

in-law Kazan Khan. Secondly, war and flood trials are superior to Trabzon, Georgia and the Gurus "infidels", Armenia is not mentioned. (Rossi,1952)

In addition, Rossi quotes the marriage of the Trabzon Greek Emperor Alexis Komnenos III, his sister and Amitioti (Amid - Diyarbakir) emir Turali's son Kutlu Bey in 1351, from historians Evangelidis, Miller and Moricvski, and connects this to the events in the story of the Kan Turali. He also refers to the reference of the 14th century capital of Akkoyunlu Amid-Diyarbakir by Dede Korkut is saying that the lion of the amit lineage, and that the Byzantine chroniclers call the dynasty Amitioti as a reference. (Rossi,1952)

Rossi refers to Bayburt in the book that the name Barasar may be in Armenian. He says that it was Fahrettin Celik who did the first geographic research about grandfather Korkut, who left Rossi here and he also included in his book. He states it as "Geographical names in the Dede Korkut book".

If we take a look at Fahrettin Celik and his article; In summary, he mentions that the story of Bogac han can be set on the sides of Kazilik mountain, the story of beyrek between Pasin and Bayburt, the stories of Kan Turali and Yigenek on the black sea coast between Trabzon and Duzmurt, and the story of Segrek in the Alinca-Nakhcivan region. In addition, Celik, who cut the limits of inner and outer Oguz in his own way; Inner Oguzs: in Elesgirt and Yerevan region, Outer Oguzs: Gokce in the region extending towards the sea and Ganja. (Celik et al.,1942)

In the book Dede Korkut, the name - phrase "Parasar's Bayburt Fortress" is directly mentioned in the story of Bey Boyrek. According to Sumer, although there are claims about the origin and origin of the word "Parasar" here, there is no valid information. According to our teacher Zeki Velidi Togan: "Most of the historical and geographical

names in Dede Korkut show that these stories belong to a time when the Oghuzs did not leave Turkestan. For example, “Karaçuk Mountain, Karşu Yatan Kara Mountain, Ala Mountain, Bloody Koca, Uşun Koca” etc. they all belong to Turkestan.” (Togan,1995)

There is a general belief that the Dede Korkut book was written in the Akkoyunlu area. Stating his opinion on the subject, Kemal Ucuncu Jirmunskiy said, “The infidels with whom the Oguz bahas had to fight were Trabzon Greeks, Georgians and Abkhazians; Oghuz heroes raided Amid (upper parts of the Tigris), Mardin in the south, Derbend and Trabzon in the north; Bayburt states that the castles of Düzmürt (on the Black Sea coast) are in the hands of the infidels, and they live in Bedre and Ganja (South Caucasus) in regions bordering the Oghuzs. (Ucuncu at al.,18)

We come across the name of Kazilik Mountain in many places in Korkutname. If we turn to the theses related to this, there is not a mountain with this name in Anatolia and Azerbaijan geography. However, it is known that the name of a small mountain between Taskent and Sayram is Kazuluk mountain. (Turker,2020) Again, according to Kirzioglu, Korkutname mentions the mane black piled Horse starting from here and mentions that it is likely to be a mountain where strong horses are bred near the Aras river. V. Barthold estimates that these mountain breed horses were bred and given to the Caucasus Mountains. (Turker,2020)

Again, the name of Aladaglar, where the Oguz hunted and went out with every pretext, mentions the existence of Aladag, which lies between Kiziroglu Almaati and Isig. However, Kiziroglu mentions that aladag is the meeting point of the inner and outer lords of the son and that there may be Agri Dagi, also known as Agru, and the flatness around it.

If we consider the areas where the events mentioned in the epics took place, the

enemies that the Oguz Dede Korkud fought against were the Greeks of Trabzon, Georgians and Kan Abkhazians (Abkhazians); It can be seen that the oguz springers flocked to the upper parts of the Tigris, Mardin in the south, Derbend in the north and Trabzon. (Jirminsky,1962)

We should also accept the presentation. Some of the names mentioned in the Korkutname certainly belong to Azerbaijan. Bayat, Karadag, Demirkapı Derbendi, Gökçedag, Alinca Castle, Berde, Gence, Deresam etc. Some Azerbaijani historians based on such names claim that Azerbaijan is the homeland of the Oguz and even the real home of the sons. We have already stated the opinions of Kirzioglu on this issue.

OCCURENCE

We have done the etymology of the word Oguz before. If we come to the word Oguzname, the word is first mentioned in the book of the writer Seyfüddin Ebubekir bin Abdillan bin Aybek ed-Devâdârî, who was a Memlukian Turkish, in the book of Dürerüt-Tican in the 1310s. The name Oguzname is mentioned for the first time in this work in 1310, and in 1919 Fuat Koprulu mentions it in his footnotes. Devadari talks about the book respected and handed over by the Oguzs, tells about the ancestors of the Oguz and their first rulers, and the stories of the strange creatures give a summary of the story of Tepegöz.

Also, if we examine the word height in the Korkutname, firstly the word height became stature, secondly, the common use of the tribe and even the common use was bod, boy. The word bodun (confederation of tribes) comes from this root. We see a special use of the word ‘boy’ in the Korkutname, the 12 sizes that make up the whole book in the sense of the epic story. Lengthening from here too; In other words, singing, telling and telling prose parts of epic stories is the tradition of singing

verse parts of the same epic stories with saz / kopuz in my opinion.

From this point of view, if we take a look at Turkish oral literature, according to Karl Reich, a prototypical epic singer performs this verbal epic tradition, almost staging it. We see it as “bard” in Kirgiz, “bakhshi” in Uzbek, “zyhrau” in karakalpaks and “aqyn” in Kazakhs. Also, Reichl emphasizes that this tradition is a oral tradition that is transmitted and taught from language to language. He also adds that the ozbeks can be made in the Khwarezm tradition through boks. (Reichl,2013)

If we examine the formation of Turkish epic epics, “In the formation of Turkish epic epics, the emergence and systematization of the ancestor cult or the belief of worshiping ancestral spirits is accepted as the origin and source. Accordingly, it can be said that the transformation from chaos to the cosmos and the perception of the realities inside and outside of the nature and the meaning within a certain systematic form the social and cultural ground of Turkish mythology from which epic epics originated. The beginning of the Turkish epic era as of today BC. XII. dating back to the century; BC as the history of the formation of Turkish epics. II. thousand dates can also be given. “ If we add also; “Turks have been a member of the nomadic world from their first appearance on the stage of history until much more recently, and even today in some Turkish tribes. The steppe culture, living in an open wide space, the domestication of the horse corresponds to the suitable ground for the epic genre, life dependent on movement invites not inward but extroversion, epic character, short elephant phrases and action, that is, the genre of the epic. (Emeksiz,2015)

If we follow Rossi about the creation of the book of Dede Korkut, the book first appeared in 1815 when German Von Diez made a comparison between Tepegoz and Polypheme, and because it is located in the

Dresden library, it is named Dresden Nushasi, this copy consists of 12 clauses. After Diez, Fleischer mentions the book Dede Korkut in 1831, Pertsch in 1889. In 1859, Theodor Noldeke edited and intended to publish 12 plays, but he gave up this request because it was too confused and incomprehensible. (Rossi,1952)

Continuing the history of the scarecrow, he was encouraged to publish this text by Barthold Noldeke in 1892. Barthold also managed to publish 4 stories in its magazine ZVO. The entire work was published in Ottoman in 1916 in old letters / Arabic alphabet by Kilisli Muallim Rifat Bey. It was re-published in 1938 by Saik orhan Gokyay with new letters, the Greek alphabet.

Dede Korkut Book original and full title; His book is the book of Dede Korkut, Taifei Oguzan, in the language of the oguz group. Although the name of oguzname is used for the whole book, the name of oguzname is also used for each story with the caliber of “ Dede Korkut scare this oguzname” or “let this oguzname be Beyregin” in the stories, just as each story is a separate aspect. The Vatican copy was published by Rossi in 1952 under the original title of Hikâyet-i Oğuznâme, Kazan Aşağı and Gayrı.

The 12 stories(boy) in the Dresden copy:

Dirse Han Oğlu Boğaç Han

Salur Kazan'ın Evi Yağmalanması

Kam Büre Bey Oğlu Bamsı Beyrek

Kazan Bey Oğlu Uruz'un Tutsak Olması

Duha Koca Oğlu Deli Dumrul

Kanlı Koca Oğlu Kanturalı

Kazılık Koca Oğlu Yegenek

Basat'ın Tepegöz'ü Öldürmesi

Begin Oğlu Emren

Uşun Koca Oğlu Segrek

Salur Kazanın Tutsak Olup Oğlu Uruz'un Çıkarması

İç Oğuz'a Taş Oğuz Asi Olup Beyrek Öldüğü

6 stories in the Vatican edition:
Hikayet-i Han Ođlu Bođaç Han
Hikayet-i Bamsı Beyrek
Hikayet-i Salur Kazan'ın Evi
Yađmalandıđudur
Hikayet-i Kazan Begün Ođlu Uruz Han
Tutsak Olduđudur
Hikayet-i Kazılık Koca Ođlu Yegenek Bey
Hikayet-i Taş Ođuz İç Ođuz'a Asi Olup
Beyrek Vefatı

It should also be added that; In 2019, Metin Ekici reported that the third issue of the book Dede Korkut was found. He named this copy "SALUR KAZAN KILLING THE SEVEN HEADED DRAGONS" and declared it as the 13th Dede Korkut clan. As the title suggests, the story is about Salur Kazan's adventure with a 7-headed dragon and his killing. (Ekici,2019)

Finally, if we look at the place of Korkutname in Turkish epics; Abdulkadir Emeksiz divides the Turkish epics into two; First of all, Turkic epics before Islam: They are epics that tell about the wars and heroism

of heroes and tribes who existed before Islam with enemies and each other and their struggle with various elements. For example: Alp er tunga, Oguz Kagan, Ergenekon saga. Here, our teacher puts the Epic of Manas and Dede Korkut in a period of transition, because here is the Islamic and pre-Islamic items, inside. Secondly, the post-Islamic Turkish epics have been shaped by the Anatolian and Islamic culture; for example Battalgazi saga. (Emeksiz,2015)

As a result, we tried to examine the Dede Korkut Book in 3 dimensions and to examine and understand its depths and features in all 3 dimensions. What is an epic and we examined the terror in the context of the characteristics of national epics. Later, we tried to discover the temporal unity of the Korkutname, the Ground unity, and finally the features and subtleties of its existence, that is, its existence.

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