

Understanding Society's Learning of Religious Terminology by Using Educational Technologies on Historical Manuscripts: The Example of Dede Korkut

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Abstract

Societies cannot destroy the old system of faith while accepting a new religion. Human begins to transform the new belief system within the old belief system. One of the things they have to convert is the terminology of religion, which they accept. The change process of this new religious terminology can give concrete findings about the learning, adaptation, and transformation of a society to the new religion that it accepts. It takes a long time for the terminology of religion, which comes with the new religion, which is not entirely from its own language, to settle in the language of society, learning and the transformation takes place in certain stages. Determining the location of the language of the old texts in these stages will allow the dating of unspecified works and the identification of the author of the work. Dede Korkut Stories are important works of Turkish Language Literature. In this study, the religious terms in the Dresden and Vatican copies of Dede Korkut Stories, which are thought to have been written after the 15th century, and the Turkistan/Turkmen Sahara copy found in 2019, were determined. I examined the determined religious linguistic terms comparatively in terms of their integration into the community language and also specify the stage at which the change and transformation of religious terminology took place.

Keywords: Learning Religion Terminology, Manuscripts, Dede Korkut

Introduction

In the constantly developing and changing world, technology has also developed continuously from past to present and has become a part of education in this process, and many educators and researchers agree that the technologies used in education improve the education system (Öksüz, Ak and Uça, 2009). Technology in education supports student-centered teaching. When used, it positively affects student performance and improves students' higher-level thinking skills (Çakıroğlu, Gökoğlu, & Çebi, 2015).

Today, historical texts in many fields of literature have begun to be digitalized. It is important to digitalize literary documents to enable researchers in the field of Turkish Language and Literature Education to examine them.

Using technology in literature teaching will bring many advantages as a result of teachers actively using information technologies in line with the achievements of literature lessons and presenting the course content in a more efficient and attractive way to the student. (Çiftçi 2013) Using technology in literature education will make education better quality and increase efficiency. With the use of technological devices in literature lessons, a transition can be made to an electronic library system with rich content that students and teachers can access. (Yazar, 2001)

The basis of the difficulties experienced by literature teachers in the use of technology lies in the fact that they are deprived of this technological knowledge during their education. (Odabaşı and Kabakçı 2007)

In Turkish Language and Literature education, many works written in Arabic handwriting from the Ottoman period are waiting to be examined. In the field of Turkish Language and Literature, there are many works of ancient Turkish literature waiting to be translated from Arabic letters into the Latin alphabet using educational technologies. Counting words by hand is a method that requires a long time and has a high margin of error. The use of digital tools, especially in style studies, will allow accessing and analyzing data in a short time in Turkish language and literature teaching. In addition, making the data obtained available on the internet will facilitate access to information in other Turkish Language and Literature teaching.

Computer-based analysis methods are not applied sufficiently in the field of Turkish Language and Literature education in Turkey. The study will contribute to the spread and development of technology-based studies in the field of Turkish language and literature education. Many valuable works written in the Arabic alphabet from historical periods concerning Turkish Language and Literature are waiting to be translated into the Latin alphabet and to be researched. Innovative intelligent language processing and tools are needed to solve the problem of dissemination and access in digital form of historical texts that have not been converted to the Latin alphabet on the web, while allowing intelligent processing and the use of this information in a personalized way. Based on the

problems arising from the Turkish language structure that emerged in this study, it is aimed in future studies to develop new tools suitable for the structure of the Turkish Language and Ottoman Turkish and to develop an ontology to contribute to the development of intelligent interpreters in information systems.

Some language analysis tools were used during the data collection process of this study. These; AntConc is one of the tools that use Exclude Select Vocabulary. (Anthony, L., 2011; Anthony, L., 2004), The other tool is the Exclude Select Vocabulary tool, which was created within the scope of the Latifi Project to understand the style of the Ottoman tezkire writer Latif (Latifi Project, 2021). Thanks to these tools, the words in the versions have been classified under many conceptual areas, one of these concept areas is the Religion concept area. By comparing the words that fall within the concept of religion, an attempt was made to make inferences about which copy was written first.

Dede Korkut is one of the most important works in the field of Turkish Language and Literature from the Epic Oguz Stories. Dede Korkut is located at the top of the most studied works for nearly a century and a half. "The Book of Dede Korkut or Book of Korkut Ata (Azerbaijani: Kitabi-Dədə Qorqud, کتاب دده قورقود, Turkmen: Kitaby Dädem Gorkut, Turkish: Dede Korkut Kitabı) is the most famous among the epic stories of the Oguz Turks. The stories carry morals and values significant to the social lifestyle of the nomadic Turkic peoples and their pre-Islamic beliefs. The book's mythic narrative is part of the peoples' cultural heritage of Oguz Turk origin, mainly from Turkey, Azerbaijan, and Turkmenistan." (Barthold, 1962)

The Turkestan/Turkmen Sahara Copy, which we first became aware of in 2019, together with the copies found in Dresden and the Vatican, continue to be examined. The Dresden and Vatican Copies were first published by Rif'at Kilis in 1916 and Orhan Shaik Gokyay in 1938. Later, Muharrem Ergin found the previous research insufficient for scientific needs, and so in 1994, based on the Dresden Copy and also using the Vatican Copy, he published it and brought it to the scientific world.

In 2016, the Turkestan/Turkmen Sahara Copy, the third manuscript, was acquired by Engineer Veli Muhammed Hoca, who lives in the city of Günbed-i Kavus in the Turkmen Sahara region of Iran, and delivered to Turkish scientists, thus bringing it to the scientific world. With the introduction of this new Copy to the Turkish scientific world, comparative studies among the manuscripts have become a necessity. While the Dresden Copy consisting of 12 stories and the Vatican Copy consisting of 6 stories are thought to belong to the 15th Century, the precise century in which the new copy was written can only be revealed by way of extensive studies. This study is conducted for this very purpose. The study will first discuss its theoretical approach, and then interpret the findings obtained in the review section according to this theory. In the text reviews, We will compare Prof. Dr. Muharrem Ergin's Book of Dede Korkut, in which he considered the Dresden Copy as the basis together with the Vatican Copy, and the Dede Korkut Book¹ published by Prof. Dr. Metin Ekici Turkistan / Turkmen Sahara Copy Sayings and 13th story - Salur Kazan's Book of Killing the Seven-Headed Dragon²

Theoretical Basis of The Study

Throughout the existence of man, they have wondered about the world in which he lives, the society, his past, his future, and especially tried to make sense of his existence. Thus, he began to question and interpret what was going on around him. This questioning is actually his questioning of life. Man has sometimes equated an animal and sometimes equated nature as God, since he could not put the questions that he could not find answers to in nature, in the animal world, and about himself, on a logical basis. We can give an example of the shamanism religion as an output of the effort to protect against natural conditions. The beliefs of the shamans, such as shooting arrows into the sky during thunderstorms and sprinkling milk on the mountains at the first thunderstorm in spring arises from their efforts to control natural events that they cannot make sense of. They thought that by communicating with spirits through the shaman, they could find solutions to their wishes, such as finding cures for the diseases they cannot overcome in their struggle for survival, finding their lost things, making it rain against drought, and bringing luck in the hunt. As there are many different religions in the world, it is observed that there are differences in the belief systems of societies that believe in the same religion. In order to analyze the religious meanings of the society, it is necessary to understand the geography, climate, economy, lifestyle of the society, previous belief systems, customs, and traditions of that age. For example, the interpretations and meanings of Islam are different among billions of Muslims who believe in Islam. It would be misleading to expect the same perception of religion among the Turks today, as the Turkish society living a century later or in a different era.

In order to analyze the perception of religion in a society, it is necessary to distinguish between the concepts of "religion" and "religiosity". "Religion is a coherent system of sacred beliefs and deeds." (Durkheim, 2005). In the system set by religion, there are certain rules. Especially in religions based on a written book, either these rules are strict and do not have flexibility based on interpretation, or the religious book determines the limits of these flexibilities. If someone is religious, he adheres to the laws and commandments of the religion that he accepts or

¹ After this point of the article, Ergin's edition of the Book of Dede Korkut will be referred to as the "Ergin Version"

² After this point of the article, Ekici's edition of the Turkistan / Turkmen Sahara Copy Sayings and 13th story - Salur Kazan's Book of Killing the Seven-Headed Dragon will be referred to as the "Ekici Version"

adheres to and tries to implement them in his lifestyle. The religious person is the one who transforms and applies the orders and prohibitions offered by religion to his national characteristics as a result of internalizing all the realities of his daily life, traditions, customs and even beliefs of the society in which he lives. That is why, even if the accepted religion by each society is based on a single book with immutable laws, differences in interpretation should be evaluated.

Within the scope of the concept of “religiosity experienced by society”, sociologists and some scientists have come up with the terminology “book of religion” and “folk religion” for these differences in religious understanding. This difference of understanding is the journey of religiosity towards the book of the new religion, where the society that meets a new religion will synthesize, mix, internalize, transform time, space, climate, traditions, and customs within its old beliefs. In the written works, determining where the society is on this journey through religious elements will give us an important clue in the dating of the works written.

When the traditions and belief system and the characteristics of the new religion clash violently, the new religion will not integrate into that society, but will eventually be replaced by those close to it. The new system should be similar to the system of faith and national characteristic of society, on the other hand, the new system should not cause a radical change to avoid a revolutionary effect.

The fact that Turkish communities that converted to Islam after the 10th century turned this new religion into their own belief system and national wealth must have been due to their similarities with the Heavenly God faith. Theophylacte Simocatt mentions that Turks consider water, fire, and air sacred and respect them, but believe that it is one God who created the sky and the earth, sacrificing horses, cattle, and sheep to God. It is also known that Turks raise their heads to the sky and say "a god" when they are persecuted. (Fadlan, 2010) Turks matched the meaning and content of the concept of "Allah (God)" in Islam with the concept of "Tanrı (God)", and for a long time even continued to welcome both concepts "Allah (God)" "Tanrı (God)" in Islamic works they wrote. Turkish scholars have used the word "Tanrı (God)" instead of "Allah (God)" since the Karahan Era. It is especially noteworthy to mention "Tengri (God)", the old pronunciation of the word. (İnan, 1991)

Until the Turks accepted Islam, they believed in the heavenly God faith that created the earth, the sky, and the man. At some point in history, they accepted different religions such as Manicheism, Buddhism, Judaism, and Christianity. It cannot be ignored that these religions that they adopted also left some traces in their lives. The traditions of Turks' belief systems and national character structures have mostly paralleled with Islam. One of these were religious terminology. Before they accepted Islam, they called Tengri (God), yalavaç (the prophet) or savçı, yükünmek (prayer), yazuk (to sin), yek (devil), uluğ gün (doomsday), cennet (heaven), tamu (hell). Although they easily integrated the rules of Islam into their lives, this complete differentiation in terminology required transformation and intimidation, which could be made possible by internalizing religion in the public. It took a long time for the religious terminology, which came with the new religion, not entirely from its own language, to settle in the language of society, and the transformation took place in certain stages. Especially in nomadic societies, considering that religion may be institutionalized on the basis of the "cult of saints" with intermediaries, it can be thought that the convergence of the Oguz Turks, who have a nomadic culture, might be later than in other settled societies and even interpretations of the same religion will differ. In particular, in nomadic societies, the adaptation of the new religion to its social and cultural structures on the basis of old religious-mystical beliefs can lead communities to interpret it with different content than the religious book. Especially in nomadic societies, it can be thought that a person believed to be close to God may have taught his community about religious life, and that this terminology may be as limited as in his memory, and that the stages of religion in his transformation may develop more slowly. On the other hand, it is possible that this person who guides the society, even if his religious knowledge and religious education are high, has addressed the religious terminology of the old belief system in order to explain the new religion to the society, which is not yet familiar with the language of the new religion, in writing and verbally. For example, when writing Kutadgu Bilig, one of the first works of Karahanli Turkish and Islamic Turkish literature, Yusuf Has Hacip was found to prefer Turkish equivalents rather than thinking that a nation that had accepted Islam would have difficulty understanding religion, even though Arabic and religious knowledge were available. (Yavi, 2019)

In the process of religious transformation, society takes and applies the rules that it finds socially and culturally close to itself in the first stage. During this period, the terminology of the new religion has not yet been translated into the language of society or had limited use. Society continues to use terminology from previous beliefs in the rules it applies. In the second stage, the extent of terminology increases considerably, but despite this, the old terminology has not yet completely disappeared, it is even used simultaneously side by side. In the third stage, gradually, the old terminology begins to be replaced by a new one, the old meaning shrinks, even the meaning worsens, disappearing completely or very few words remain in use. An example of this is that the word “Tanrı (God)”, which was used creatively by ancient Turks, has deteriorated in meaning among the people today. The Arabic word "Allah", which replaces the word “Tanrı” entirely through Islam, is used. In other words, the adaptation process of religion will take place in parallel with the stages of the change of terminology and time. Where the date when a work was written is not known, an understanding of this adaptation process will enable the author of a work written in the same period to be determined.

At the same time, religion directly affects culture, while existing culture will also affect the belief system of the new religion. Besides language, culture follows a transformation process similar to the stage of the change of the language, because religion has changed and shaped the family structure, legal judgment, and social and cultural values of society. (Yavi, 2019) Over time, society can sometimes be under the illusion that the remains of the old belief system, which are still living on, belong to the new religion.

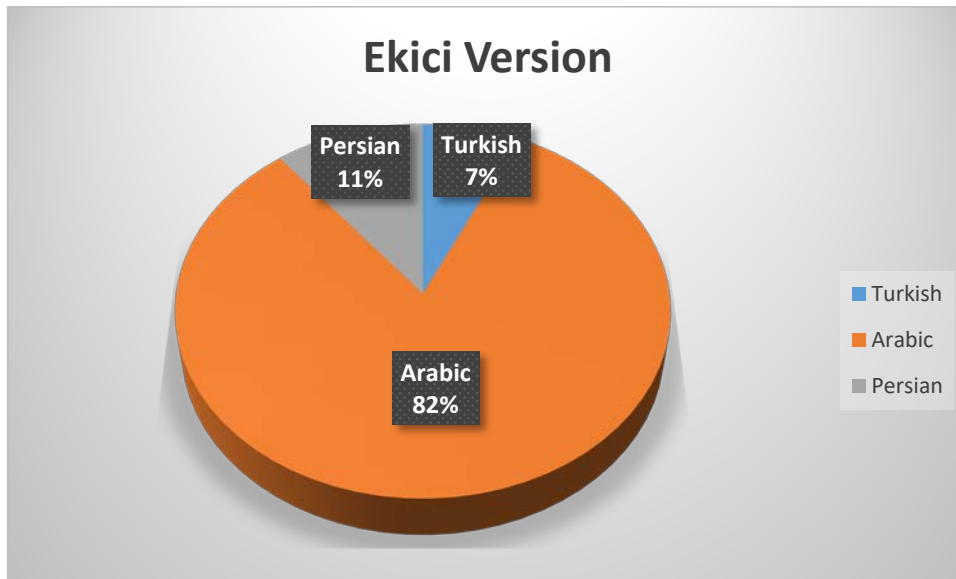
With the Dede Korkut narratives, scientists have different interpretations of Islamic elements or understandings of Islam. For example, while Fuat Köprülü interprets the Dede Korkut narratives of the Islamic religion as "...In this work, as an external polish..." (Köprülü, 1986), Gökyay believes that Islamic elements are strong (Gökyay, 2006). In this study, I have made the comparison between the use of Islamic and non-Islamic elements in both copies made rather than whether the Islamic elements are a polish or a strong one. The data collection method of the study consists of the number of words belonging to the religious terminology of the text in the numerical data obtained by computer digitization methods, their frequency of repetition, their origins, and also their interpretation at the textual level.

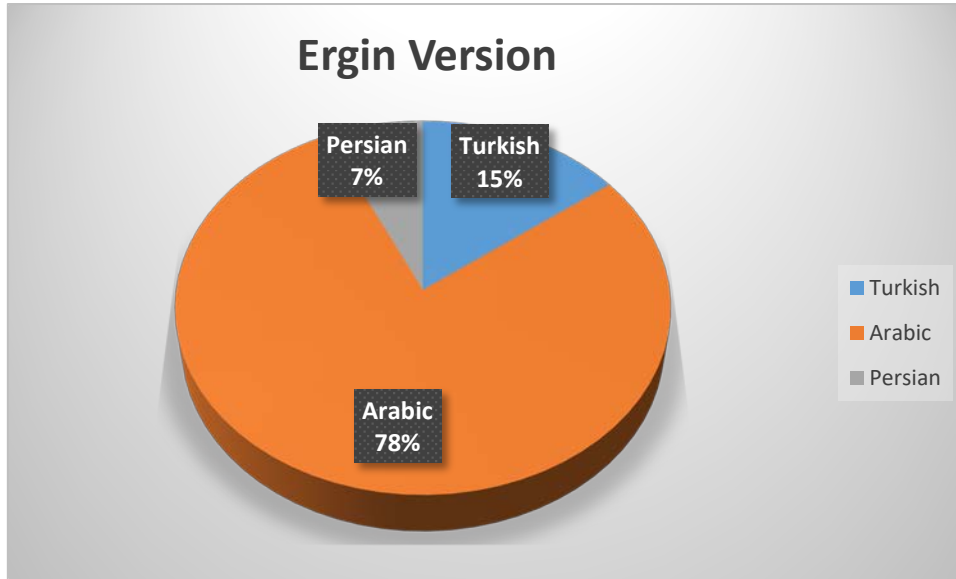
Analysis

In the entire copy of The Ergin version of Dede Korkut, 2696 different words repeat 33434 times. A total of 155 of these words were used in the field of religious concepts. These words have been repeated 1137 times. 119 words are Arabic, 18 Persian, 14 words are Turkish, 1 Georgian, and 7 Greek. Arabic words repeat 883 times, Persian 78 times, Turkish words 166 times and Greek 7 words repeat 2 times in the text.

In the Ekici version of Dede Korkut, 1714 kinds of words are repeated 6541 times. A total of 85 of these words were used in the field of religious concepts. These words have been repeated 216 times. 67 words are of Arabic, 13 are Persian and 5 words are of Turkish origin. Arabic words repeat 177 times, Persian 23 times, and Turkish words 15 times in the text.

In both copies, 53 words were used in common, and these words were repeated 971 times. The number of non-common words were 132 and these repeated 382 times. While the words of Turkish origin are 15% in the Ergin version, it is observed that this percentage is halved to 7% numerical data in the Ekici version.





The process of incorporating the new religious terminology into the language of the society includes processes similar to the acquisition of a second language. Just as the first stage of second language acquisition is to learn the simple word staff that we call "beginner level", the terminology of the new religion has a similar initial level word group that will settle in the language first. It should be the important norms of religion that determine this group and the names of the rules that society has adopted closely within its own culture.

In the terminology specific to the new religion, the name of the creator, the name of the new religion, the name given to those who belong to that religion, and the name of the first conditions imposed by that religion should be the first to be transferred in the language.

When we consider that this new religion accepted by Turks is Islam, the words "Allah", the creative name; "Müslüman (Muslim)", the name given to those who belong to the Islamic religion, "Kafir (infidel)", which is the name given to non-Muslims, and "namaz(prayer)", "oruç (fasting)", "zekat (zakat)", "hac (hajj)", which are the first conditions of Islam, should be the first words to be placed in the language of society.

The most important among these words is the creative name. When society meets a new religion, it first adopts its creative name, but it is not easy to remove the creative name it has known and adopted before. It is seen that the word "Tanrı (God)", which is the creative name of Turkish origin, is also used in the Ergin version and in the Ekici version. It is also seen that the Arabic word Allah is used. However, in the Ergin version, the Turkish word "Tanrı" (God) is predominant, and in the Ekici version, the Arabic words "Allah, Hakk (God)" are predominant.

The word "Allah (God)" is mentioned 56 times in the Ergin version and 24 times in the Ekici version. It is noteworthy that in the Ergin version, the word "Tanrı (God)" is used more than the word "Allah (God)" with 73 repetitions. This is due to the fact that the word "Allah (God)" has not yet replaced the word "Tanrı". In addition, the mention of the word "Çalab (God)", which is also of old Turkish origin, in this copy supports this situation. In the Ekici version, the word "Allah (God)" is mentioned 24 times, while the word "Tanrı (God)" is mentioned 4 times as "Tarı (God)". The other three are involved in Kazan's prayer to "Allah (God)", which is similar to the Ergin version. Particularly noteworthy in this prayer is the use of the word "Allah (God)" side by side with the word "Tarı (God)". "Allah Tarı saña bir deyenün ağzın öpim (Let me kiss the mouth of the one who says God is one to you.)" (Ekici, 2019) On the other hand, in the Ergin version, the words "Çalab (God)" and "Tanrı (God)" are used side by side in the same sentence. "Birliğüne şıgındım çalabum kâdir Tañrı (I took refuge in your unity, my God, my God)" (Ergin 1994) In the Ergin version, the words "Allah(God)" and "Tanrı(God)" are often used with a qualifier. These are the qualifiers like "aziz, cebbâr, cömertler cömerdi gani, görklü, yaradan, settar, kahhar (exalted, generous, beautiful, covering the faults, powerful, etc.)" A similar structure is also observed in the Ekici version. In particular, the qualifiers "kadir (strong), ulu (supreme), görklü (beautiful)" were used in combination with the word "Tarı (God)".

"görklü Tañrı (beautiful God)" (Ergin, 1994)

"gani Tañrı (fertile god)" (Ergin, 1994)

"kâdir Tañrı (powerful god)" (Ergin, 1994)

"settar Tañrı (covering the faults god)" (Ergin, 1994)

"Hak Ta'âla (Supreme god)" (Ergin, 1994)

"Hak Teâlâ" (Ekici, 2019)

"Kâdir Allah" (Ekici, 2019)

"Kadir Tarı" (Ekici, 2019)

"görkli Tarı" (Ekici, 2019)

These qualifiers are usually used in both copies along with the words “Muhammed, Allah, Tanrı, baba (father), anne (mother), etc. Mostly, religious words were used. Among these qualifiers, it is noteworthy that the Turkish word "görlü (beautiful, magnificent)" is frequently used, especially in the Ergin version. The word "görlü" was repeated 94 times in the Ergin version and twice in the Ekici version. Orhan Şaik Gökyay states that this word coincides with the word “Cemil (beautiful, magnificent)”, which is one of the attributes of “Allah”. (Gökyay, 1973)

On the other hand, the Arabic origin word "hakk (God)", which is also used synonymously with "Allah (God)", is used 18 times in the Ergin version and 14 times in the Ekici version. The word Hakk was used in both copies together with "Hakk te'ala (supreme God)" which means great. The structure was used together with "hakk te'ala (supreme God)". We see that the Arabic word "hakk (God)" is used a lot, according to the volume of the Ekici version.

The distribution of creative names is as follows:

Version Name	Word	Number of Repetitions	Language
Ergin Version	Allah(God)	56	Arabic
Ergin Version	Çalap(God)	1	Turkish
Ergin Version	Hakk(God)	18	Arabic
Ergin Version	Tanrı(God)	73	Turkish
Version Name	Word	Number of Repetitions	Language
Ekici Version	Allah(God)	24	Arabic
Ekici Version	Çalap(God)	-	Turkish
Ekici Version	Hakk(God)	14	Arabic
Ekici Version	Tarı(God)	4	Turkish

The name “Islam” is not mentioned directly in the Ergin version. However, in Ekici’s version, it is mentioned twice as “İslâm dîni kuvveti Kõnur atlı Salur... (Salur on the red horse was the religious force of Islam...)” (Ekici, 2019).

People who belong to Islam are called "Müslüman (Muslims)". In the Ergin version, this word is mentioned 2 times and in the Ekici version, it is mentioned once. The notable element here is "Parmak götürüp, şahadet getirüp müslüman oldu. (Raised his finger, say the declaration of faith and became a Muslim.)" (Ergin 1994) Raising one finger high in Islam is an expression that shows that Allah is one. However, scientists mention that this action was used by the Turks to express the “Gök Tanrı” even before they accepted Islam. (Fadlan, 2010) This determination is an example of the fact that the old beliefs of the Turks are still kept alive in the Ergin version.

The word "kâfir (infidel)" is another notable concept. In both copies, we see that the word "kâfir (infidel)" is used only for non-Muslims without expanding the meaning. However, the notable element is that the word "kâfir", which repeats 260 times in the Ergin version, is often used in conceit with a qualifier. “şası dınlü kâfir, çara donlu kâfir, akılsuz kâfir, azğun dınlü kâfir, çara dınlü, kâfir, (Heretics with bad religion, bad heretics in black pants, mindless heretics, etc.)” We do not find this type of structure in the Ekici version. With paganism in the Ergin version put (idol): 1, puthana (idol worship place): 1, yonma ağaç tanrılı (tree god): 1, and haç (the Christian faith): 1, kilisa (church): 6, keşiş (priest): 6, pılın (priest's robes): 1. Due to their structure, we can conclude that what is meant by "kafir" in the narratives is Christianity and pagan beliefs. However, in Ekici's version, only tersâ dınlük kafırlar (Christian religious infidels.)” (Ekici, 2019), and because the word "keşiş (priest)" is mentioned once, we can understand that what is meant as "infidel" is Christianity.

Although the word “kafir (infidel)” is mentioned ten times in the text and “küffar (infidels)” is mentioned once, we observe that none of them has a serious marginalization with a qualifier similar to the Ergin version. Perhaps this may be due to a quiet period in which there are fewer wars, or it may be that Muslims are spreading to surrounding larger areas and the proportion of Muslims in their environment is increasing. It is noteworthy that the word "din (religion)" on a word-by-word basis is referred to as "arı dınlü dost Muğammed (clean-religion friend Mohammed)" with good qualifiers, as opposed to bad qualifiers in the Ekici version, with the aim of glorifying Islam and Mohammed. Those who argue that the religion of Islam is superficially transmitted in the version of Dede Korkut Ergin, attribute this thought to the Oguz Turk system of performing prayers, which is obligatory in Islam. In Islam, Muslims perform prayers five times a day, whereas the Oguz Turks performed short prayers called "hacet namazı (wish prayer)" before a war.

However, researchers who argue the opposite, suggesting that they pray five times “Şakalı uzun Tat Eri bañladuğda (Tat man with a long beard reads the Azan)” (Ergin, 1994), referring to the sentences, that the morning prayer is recited, that the sermon is recited on Friday, where their maşjid is located. “Ayna günü okuyanda kütbe görlü. (They prayed on Friday)” (Ergin, 1994). “Kâfirün kilisesin yıkdılar, yirine mescid yaptılar. Keşişlerin öldürdiler. Bañ bañlatdılar, ‘aziz Tañrı adına kütbe okıtdılar.” (They destroyed the church of the infidels and built a mosque in its place. They killed their priest. They recited azan, recited prayers for the saint God.)” (Ergin 1994: 152) They have

referred to the expression that they have read the Azan. Researchers related to the "Tat eri (the person of Tat)" who recited the azan mentioned here stated that an Iranian or Arab imam living among the Oguzes could be reciting the call to prayer. However, in the Ekici version, we learn that the Tat-er who recites the call to prayer in the Ergin version is a member of a non-Turkish people neighboring the Oguzes: "Tāt evü-y-ileñ Türk evü bir araya konşu ola, akaç çanak daş çanak birbirine karşışuk ola; Tāt kızını Türk ala Türk kızını hem Tāt ala; (Tat house and Turkish house will be neighbours together. The wooden bowl and the stone bowl will be mixed together. Tat girl will marry a Turk, Turkish girl will marry Tat.)" (Ekici, 2019) Here, for the Tat people, he must be talking about the People of Iran, known as the Caucasus Persians, who live between the northeast of Azerbaijan and the south of Dagestan. (wikipedia.org) The sounds of Azan mentioned in the Ergin version also come from these neighbouring people. We can conclude that these two neighbouring peoples are friendly neighbours with whom they have a close cultural and perhaps commercial interaction, as well as taking and giving girls, with the words "açak çanak daş çanak birbirine karşışuk ola (wooden plate and stone plate will mingle)"

The terms of Islam, prayer (namaz), oruç (fasting), zekat (zakat), and hac (hajj), are important for the institutionalization of the Islamic religion. Prayer, which is one of the conditions of Islam, is performed five times a day according to the rules of Islam. In the Ergin version of the prayer, as the prayer passes in 7 places, we learn that these prayers, which were all performed before war, were the wish prayer, which was performed in the form of two rak'ahs. However, we determine that the prayer is performed five times a day with the phrase "namaz", which is mentioned three times in the Ekici version, "günde geleñ beş vakt namāz hem pişdürür (the prayer that comes five times a day matures)" (Ekici, 2019). When we look at the word "Hac (Hajj)": "Allah evi geñ Kā'be'ye kimler varmaz, Varsa gelse, azmasa azdurmasa, şıdki bütün, niyyeti düz, dīn yolında hācı gerek (Whoever does not go to the Ka'be, the house of Allah, if he goes, if he does not commit a sin; A pilgrim is needed in the way of religion with full faith, good intentions)" (Ekici, 2019), "Vara gele ıpranmadı Kā'be yolu (Not worn out by commuting Ka'be Road)" (Ekici, 2019) mentioned in two places. Despite this, we find traces that the word is not used in the Ergin version, but that they know the duty of pilgrimage based on the word "hacı (hajj)", which is included in the concept of pilgrimage, and the meaning at the textual level. "Alçak yirde yapulupdur Tañrı ivi Mekke görklü. Ol Mekkeye sağ varsa esen gelse şıdki bütün hācı görklü" the house of god, built in the pit, Mecca is beautiful. If he goes to Mecca alive and comes back healthy, full of faith haji is beautiful. The word "hacı (hajj)", which is called a Muslim visiting the Ka'ba, is used once in the Ergin version and four times in the Ekici version. When both copies are compared in terms of "pilgrimage" duty, it is seen that this duty is handled with a more in-depth approach in Ekici's version. (Demircan, 663). When we look at the terminology of religion in Islam, we can determine that the rules of Islam are more appropriately fulfilled in the Ekici version, in which reference is made to the prayer being performed five times, as ordered by the Qur'an, and the pilgrimage is also performed.

In addition to all these findings, it is a natural process for society to use its own language-specific names instead of the new name of the rules it started to adopt in the first place while learning the new terminology of religion. This process takes place in the first adaptation stage. When society takes the rules of the new religion it encounters for the first time, it begins to apply rules that are similar to the previous belief system. If they have not yet learned the new names of these rules, he will make his own language-specific nomenclatures. These nomenclatures are either the name of a structure similar to the previous belief system or a word in its own language with semantically similar connotations. For example, in the Islamic religion, the muezzin's loud call to Muslims to inform them of the time of prayer is called "Ezan okumak (reading Azan)". Instead of just naming this call "ezan (azan)" in the first place, the Oguz community used the phrase "ban banlatma (reading the azan)" in the sense of shouting because the voice in the call is loud.

It is noteworthy that the expressions indicating the terminology belonging to the old belief systems and the expression of the new religious terminology with words specific to their language are weighted in the Ergin version. Words of Turkish origin in the Ergin version include "bam bamlatmak" (reading azan), "yumuş (angel)", "girçekler (saints)", "uçmak (paradise)", "bilici (scholar)", "el götürmek (praying)", "egri yol (sin)", "kargış (curse)", "çalap (god)", "kargamak (curse)", "yazuk (sin)", "sağış günü (doomsday)" etc. In the Ekici version, only "uçmak (paradise)", "görklü tanrı (supreme God)" are words of Turkish origin used in religious terminology.

The words or groups of words detected in this way are as follows.

Versions	Number of Repetitions	Public use	Its Equivalent in Islam
Ergin Version	4	bam (bamlatmak)	ezan okumak (read azan)
Ergin Version	1	bilici	âlim (scholar)
Ergin Version	3	egri (yol)	günah (sin)
Ergin Version	2	el götürmek	dua etmek (to pray)
Ergin Version	3	karış	beddua (curse)
Ergin Version	2	girçekler	evliyalar (Saints)
Ergin Version (Doomsday)	1	sağış (günü)	kıyamet günü
Ergin Version	5	uçmağ	cennet (Heaven)

Ekici Versiyonu	3	uçmak	cennet (paradise)
Ergin Version	1	yazuk	günah (Sin)
Ergin Version	1	yumuş	melek (Angel)

Conclusion

After the Turks accepted Islam, they gradually began to convert the rules of the new religion and the terminology of the new religion that was not from their own language. The process of transformation of the terminology of this new religion takes place over a long period of time. It is also inevitable that this transformation will be reflected in both the oral literature and the written literature of the society. In Ekici's version, we see that the words that fall under the concept of religious are numerically more than in the Ergin version. These religious words are most numerically of Arabic and Persian origin. In terms of content, the religion of Islam has begun to institutionalize in Ekici's version and it is closer to the Islamic scripture religion. As a result, it can be said that Ergin version is at the end of the first stage. It is seen that the Oguz society has just begun to adopt Islamic rules, and they use these rules together with the terms of the old belief system and the terms they named according to their own language. However, it is seen that in the Ergin version the Oguz society still continues to use the terms in the old belief system. The Ekici version seems to be located in the second stage. It is seen that Islamic rules have begun to institutionalize. It is understood that they started to use the new religious terminology and that the naming according to their own language began to disappear. At the same time, they use the terms of the old belief system together with Islamic terms. However, it is seen that the use of terms in the old belief system tends to decrease. As a result of all these determinations, we can conclude that the Ekici version was written after the Ergin version. The fact that 15% of the words in the religious concept field in the Ergin version are Turkish, and 7% of the Ekici version is Turkish, supports our thesis. In Dede Korkut Narratives, it is possible to reach many more findings regarding the similarities and differences between the two copies, based on religious terms. A limited number of words were analyzed in this article. In terms of religious terms, all common and non-common words in both copies are an important study that should be examined comparatively.

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