How did Oghuz Turks Actually Speak During the First Part of the 16th Century and Earlier (the Book of Dede Korkut Manuscript in IPA Transcription)

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Abstract

The Oghuz Turks being in existence for many a millenium in Central Asia has a rich cultural heritage conveyed from generation to generation through oral tradition. The Book of Dede Korkut discovered in 1815 in Dresden Royal Library by H. F. von Diez sheds light to an important part of that culture. That precious historic literary masterpiece in fact has proved to be the most famous among all the epic stories of the Oghuz Turks. The stories found there carry morals and values significant to the social lifestyle of the nomadic Turkic peoples and both their islamic and pre-Islamic beliefs. The book’s mythic narrative is part of the cultural heritage of all the Turkic countries, including Turkey, Azerbaijan, Turkmenistan, Kazakhstan and to a lesser degree Kyrgyzstan. Until the Book of Dede Korkut was put on record, the events depicted there had survived in the oral tradition, at least from the 9th and 10th centuries. The stories were in prose, partly peppered with poetic passages. The stories are told in the Azerbaijani language and easily recognizable by modern Istanbul Turkish speakers. One can see there vividly the overall similarity between the language of those days that is used in current use proving that nothing has changed much in folk Turkish throughout the Turkic lands ever since the Oghuz Turks migrated towards western Asia and eastern Europe beginning in the 9th century. One can also tell by this record that the epic genre endured in the oral tradition of Turks after they settled in Anatolia. The book of Dede Korkut was
published on many occasions after the manuscript was discovered both in original Ottoman and later in modernized Turkish versions and in modern transliterations in other languages thus making the book known throughout the world. With the notation technology has developed and we now have a new system called the IPA transcription which allows to record and reproduce even the minutest details of speech, i.e. phonemic variants and stress features of the language spoken centuries ago. This paper presents both to scholars and laymen, the first time ever, a full-scale IPA transcription (and not a transliteration) of Dede Korkut’s Wild Dumrul tale as a portion of the whole text. The IPA transcription bears full segmental and suprasegmental features to bring to life the phonetic details of the language spoken at least five hundred years ago and much earlier among the forefathers of today’s Oghuz Turks.

**Key words:** Oghuz Turks, Dede Korkut Epic, Azerbaijani Language, Turkish

The Dresden Manuscript and the Tale of Wild Dumrul

The Dresden manuscript of Dede Korkut epic (commonly known as “Kitāb-ı Dedem Korkud Alā Lisān-ı Taife-i Oğuzân), a product of oral tradition was first rendered to writing during the latter part of the 15th century by scribes of Akkoyunlu (White Sheep Turkomans) Sunni Oghuz Turkic tribal federation. They had ruled present-day Azerbaijan, Armenia, Eastern Turkey, part of Iran, and northern Iran and Iraq from 1379 to 1501 (Lewis, 1974). Both prose and poetry are prevalent in Dede Korkut text, and the language show mostly Azerbaijani characteristics. When compared with today’s use it contains many elements belonging to other dialects as well. The style is a simple, direct and blunt, one not containing unnecessary literary embellishments. The Book has 12 stories. The fifth one being Wild Dumrul (Duha Koca oğlu Deli Dumrul) will be analysed in this paper from the point of view of its phonemic features a comparatision of its original manuscript, its transliteration and IPA transcription will be presented.

Let us first review briefly the synopsis of the story. The main character of the story is named Wild Dumrul. His attribute “wild” (originally “deli”) commonly means “mad” in modern Turkish. However it is translated into English commonly by Lewis, Sumer-Uysal-Warren and Mirabile for its other connotations. Dictionaries give such synonyms for the first meaning of Turkish “deli”: “mad, lunatic, crazy, insane, possessed, delirious, demonic” and “distraught.” However this adjective refers to another human characteric namely “defiant, rebellious, undisciplined, uncontrollable, bullish, headstrong, insubordinate, opinionated, persevering, self-willed, stiff-necked, untoward, single-minded, adamant.” So the translators commonly opted for the latter meaning and duly used “wild” to refer to Dumrul’s peculiar character. Wildness being part of human nature, brought in this story very subtly under discipline with grace combined with divine interference through this wild young man’s sweetheart. The message of the story pierces through men’s heart throughout the world everywhere” (ibid).

“The tale features the main character called Wild Dumrul, who will fight anybody. When a warrior falls ill and dies, Dumrul, asks who the murderer was and finds out that it is Azrael (the angel of death). Not realizing that his adversary is actually the death in person, Wild Dumrul naively asks, “And who is this person you call Azrael, who takes men’s lives?
Almighty God, I call upon you by Your Unity and Your Being to show me Azrael, that I may fight and struggle and wrestle with him and save that fine warrior’s life”. God is not pleased and sends Azrael to take Wild Dumlur’s soul. Wild Dumlur begins to fight, but then realizes Azrael’s power. Claiming that he was drunk and knew not what he was saying, he begs Azrael not to take his soul. Azrael tells him to ask God himself, since it is God who takes souls, and he is only God’s servant. Wild Dumlur tells him off, saying, “Then what good are you, you pest? Get out of the way and let me talk to God Most High.” Thereafter, Wild Dumlur asks God to take his soul directly, without involving Azrael. God is pleased, and tells Wild Dumlur that he can live if he can find someone to die in his place. Wild Dumlur first asks his father, who refuses and tells him to ask his mother. His mother also refuses. Giving up, Wild Dumlur finds his wife, leaves her all the property, and tells her that if she loves anybody, she should marry him. She refuses the offer and asks to give her life as sacrifice in place of his. Wild Dumlur asks God to either take both him and his wife together or to leave them both alive. God then orders Azrael to take the lives of Wild Dumlur’s parents, and Wild Dumlur and his wife live another 140 years. Thus, Wild Dumlur’s parents are punished for not being willing to sacrifice themselves for their son, while he and his wife are rewarded for their devotion to each other (Başgöz, 1978).

The Ottoman Script, Its Transliteration and IPA Transcription

The book of Dede Korkut was written in original Oghuz wording and in Ottoman script of the early 16th century. Although it was later published in several formats both in Ottoman and then in modern transliterations and translations it has never been transcribed in IPA symbols containing thought group breaks, various stress levels and linkers. Ottoman script being difficult as it is even for Turks of today because of its limitations of vowel representation, transliteration partly solves that problem. However the greatest convenience IPA phonetic transcription allows the reader to brings out such details as breaks (junctures) between meaning chunks, stress levels and linking.

The original text of Dede Korkut has been transferred directly from Dresden Library archives, the Turkish translation from Muharrem Ergin (2003) and the English translation of the Lewis version. For the Ottoman transliteration Sadettin Özçelik’s (2005) text has been used end for segmental transcription for Turkish words Iclal Ergenç’s (2002) text has been used as reference. The most striking feature of the current study is addition of the suprasegmentals in IPA transcription. Special care has been paid to produce the the specific distinction between hard and soft consonants, short and long vowels and glides. It is hoped by this innovation that this Turkish classic can better be studied by those unfamiliar with the intricacies of Ottoman Turkish script and especially by those nonnatives learning both modern and Ottoman Turkish abroad.

Conclusion

Turkish script has undergone many changes throughout generations. It has been determined by many scholars (Ünver, 2008) that none of those alphabets are good enough to
represent phonetically all the sound characteristics used in the language. Although the letters
in the modern Turkish alphabet seem to meet such make up certain shortcomings of the Old
script such as the distinctions between hard and soft vowels even modern Turkish script is
also far from being phonetic. The most modern notation system for any sound system in the
world is the IPA transcription system, because it not only distinguishes the shades of sounds
in phonemes and allophones, it also categorizes various forms of glides and groups stress
levels within meaning groups. A classic like Dede Korkut epic brought back to life from
hundreds years earlier is not only an eye-opener for today’s Turks to rediscover their rich
cultural heritage but it is an essential resource for non-native students of Ottoman Turkish as
well. With this paper those interested has now access to the actual, crystal-clear sounding
notation of the language the writer and the heroes spoke those days.

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2008.
The fifth story of The Book of Dede Korkut in the Dresden Manuscript (pp. 79a-87a) is that of Wild Dumrul, Son of Bukha Koja. He was the fierce warrior who on encountering the lamentations of the mourning challenged Azrael, the Angel of Death. Azrael appears to him later, when Dumrul is at table. Dumrul unsheathes his sword, Old Man death turns into a dove and flies up the smoke hole. Dumrul takes his hawk and goes dove hunting. Azrael terrifies Dumrul's horse. Dumrul is thrown. Azrael sits on his chest. Dumrul asks forgiveness for what he said while drunk. He is told to address God.

He does, appropriately, and is told he can escape if he can find someone else willing to die. His parents refuse and he goes and tells his wife to take another husband after him, so their two young sons will not be fatherless. She refuses, offering instead her life for his. He begs God not to let him live without her. This pleases God who takes the lives of Dumrul's parents and grants another hundred and forty years to Dumrul and Dumrul's wife. This tale contains much poetry. Conversations are largely in verse. There are places that give the impression that it is a product of pre-Islamic era such swearing by earth and sky. Here is the full literal English translation of the Text Wild Dumrul (Lewis, 1974).

"My khan, among the Oghuz people there was a man by the name of Wild Dumrul, the son of Duha Khoja. He had a bridge built across a dry river bed. He collected thirty-three akchas from anyone who passed over it, and those who refused to pass over it he beat and charged forty akchas anyway. He did this to challenge anyone who thought he was braver than Wild Dumrul to fight, with the purpose of making his own bravery, heroism and gallantry known even in places as far distant as Anatolia and Syria.

One day it happened that a troop of nomads camped along his bridge. A fine, handsome youth in the nomad troop fell sick and died at the command of Allah. Some cried saying "Son", some cried saying "Brother", and there was great mourning for him. Wild Dumrul, enhancing to come along, asked: "Why are you crying, cuckolds? What is this noise by my bridge? Why are you mourning?"

They said: "My khan, we lost a fine young man. That is why we are crying." Wild Dumrul asked: "Who killed your bey?" They said: "Oh, bey, it was by the order of Almighty Allah. The red-winged Azrail took his life." "What sort of fellow is this Azrail who takes people's lives? For the sake of your unity and existence, O Almighty Allah, let me see Azrail. Let me fight and scuffle with him to save the life of such a fine youth, so that he never takes a life again", said Wild Dumrul. He then turned away and went home.

Now, Almighty Allah was not pleased with Dumrul's words. He said: "Look at that madman. He does not understand my oneness. He does not express his gratitude to me and dares to behave arrogantly in my mighty presence." He ordered Azrail: "Go and appear before the eyes of that
madman. Make his face pale and strangle the life out of him." While Wild Dumrul was sitting and
drinking with his forty companions, Azrail suddenly arrived. Neither the chamberlains nor the
wardens had seen Azrail pass. Wild Dumrul’s eyes were blinded, his hands paralyzed. The entire
world was darkened to his eyes. He began to speak. Let us see what he said, my khan.

"What a mighty, big old man you are! The wardens did not see you come; The
chamberlains did not hear. My eyes, which could see, now cannot; My hands, which could grip, now
cannot. My soul trembled and was terrified; My golden cup fell from my hand. My mouth is cold as
ice; My bones are turned to dust. Ho! white-bearded old man, Cold-eyed old man! What mighty old
man are you? Go away, or I may hurt you."

Azrail was angry at these remarks. He said: "Oh, madman, Do you dislike the cold
expression in my eyes? I have taken the lives of many lovely eyed girls and brides. Why is it you dislike
my white beard? I have taken the lives of both white-bearded and black-bearded men. That is why
my own beard is white." He then continued in this way: "Oh, madman! You were boasting and saying
that you would kill the red-winged Azrail if you caught him to save the life of the fine young lad. Oh,
fool, now I have come to take your life. Will you give it, or will you fight with me?" Wild Dumrul
asked: "Are you the red-winged Azrail?" "Yes, I am", replied Azrail. "Are you the one who takes the
lives of these fine boys?", asked Dumrul. "That is so", said Azrail.

Wild Dumrul said, "Ho, wardens, shut the doors." He then turned to Azrail and said: "O
Azrail, I was expecting to catch you in a wide open place, but I caught you in a narrow one, did I not?
Let me kill you and save the life of that fine young man." He drew his big black sword, held it in his
hand and tried to strike Azrail with it, but Azrail became a pigeon and flew out of the window. Wild
Dumrul, a monster of a man, clapped his hands and burst out in laughter. He said: "My friends, I
frightened Azrail so much that he ran out, not through the wide open door, but through the chimney.
To save himself from my hand, he just became a pigeon and flew away. I shall have him caught by
my falcon."

He mounted his horse, took his falcon on his wrist and started pursuing Azrail. He killed a
few pigeons. On the way home, however, Azrail appeared to the eyes of his horse. The horse was
frightened and threw Wild Dumrul off its back to the ground. His poor head grew dizzy, and he
became powerless. Azrail came and pressed down upon his white chest. He had been murmuring a
short while ago, but now he gasped out through the rattle in his throat:

"O Azrail, have mercy! There is no doubt about the unity of Allah. I was uninformed about you. I did
not know you secretly took lives. We have mountains with large peaks; We have vineyards on those
mountains; In those vineyards there are vines with bunches of black grapes; And, when pressed,
those grapes make wine, red wine. A man who drinks that wine grows drunk. Thus I was drunk, and
so I did not hear. I did not know what I had said. I have not tired of the role of bey. I wish to live out
more years of my youth. O Azrail, please spare this life of mine."

Azrail said: "You mad rascal, why do you beg mercy from me? Beg mercy from Almighty Allah. What
is in my hands? I am but a servant."

Wild Dumrul said: "Is it, then, Almighty Allah who gives and takes our lives?" "Of course",
said Azrail. Wild Dumrul then turned to Azrail and said: "You are a cursed fellow. Do not interfere
with my business. Let me talk with Almighty Allah myself." Wild Dumrul spoke to Allah. Let us listen,
my khan, to what he said. "You are higher than the highest. No one knows how high you are, Allah
the Magnificent. Fools search for you up in the sky and on earth; You are found in the hearts of the faithful, Eternal and Almighty Allah. Immortal, merciful Allah, If you wish to take my life away, Then take it by yourself. Let not Azrail do it."

Almighty Allah was pleased with the way Wild Dumrul addressed him this time. He shouted to Azrail that, because the mad rascal believed in His oneness, he was giving him his blessing and that his life might be spared if he could find another willing to serve as a substitute for him. Azrail said to Wild Dumrul: "Oh, Wild Dumrul, it is the command of Almighty Allah that you should provide the life of someone else for your own, which will then be spared."

Wild Dumrul said: "How can I find someone else's life? I have no one in the world but an old mother and an old father. Let us go and see if one of them will give his life for me. If so, you can take it, and leave me mine." Wild Dumrul rode to his father's house, kissed his father's hand and spoke to him. Let us see, my khan, what he said to his father.

"My white-bearded father, beloved and respected, Do you know what has happened to me? I spoke in blasphemy, And my words made Allah the Almighty angry. He commanded the red-winged Azrail above To fly from the sky. He pressed on my white chest, sitting on me. He made my throat rattle, almost took my sweet life. Father, I beg you to give me your life. Will you give me it, father? Or would you prefer to weep after me, saying 'My son Wild Dumrul!'?" His father answered:

"Son, son, oh, my son! A part of my life, oh, Son. Lion-like son, for whom I once had slaughtered nine camels, Backbone of my house with its chimneys of gold, A flower to my gooselike daughters and brides. If need be, command the black mountain out yonder To come here and serve as Azrail's pasture. If need be, then let my cool springs be his fountain. If need be, then give him my stables of beautiful horses to ride. If need be, my caravan camel can carry his goods. If need be, the white sheep that stand in my fold Can be cooked in the kitchen for food at his feast. If need be, my silver and gold money will be for him. But the world is too sweet, and living too dear To spare my own life. So know this. There remains yet your mother, more dear and beloved than I. Son, go to your mother."

Refused by his father, Wild Dumrul next rode to his mother and said to her: "Do you know what has happened to me, my mother? The red-winged Azrail flew down from the sky And pressed my white chest as he sat upon me. He made my throat rattle, almost took away life. My father denied me the life that I asked from him, mother. I ask you for yours, now, my mother. Will you give me your life? Or would you prefer to weep after me, saying 'My son, Wild Dumrul!' While scratching your white face with sharp fingernails And tearing your white spear-like hair?"

Let us hear, my khan, what his mother said. "Son, son, oh, my son! Son, whom I carried nine months in my narrow womb, Whom I bore in the tenth month And swaddled in the cradle with care, Whom I fed my abundant white milk. Son, I wish you had rather been held in a white-towered castle, Been held there by infidel men with religion so foul, So that then I might have saved you, using the power of wealth. ut instead, you are sunk to a frightful position Where I cannot reach you. The world is too sweet, and the human soul too dear To spare my own life. So know this." His mother also refused to give her life for him. Azrail, therefore, came to take Wild Dumrul's life. Wild Dumrul said:

"O Azrail, be not hasty. There is no doubt about the oneness of Allah. I was uninformed about you. I did not know you secretly took lives. We have mountains with large peaks; We have vineyards on those mountains; In those vineyards there are vines with bunches of black grapes; And,
when pressed, those grapes make wine, red wine. A man who drinks that wine grows drunk. Thus I was drunk, and so I did not hear. I did not know what I had said. I have not tired of the role of bey. I wish to live out more years of my youth. O Azrail, please spare this life of mine."

Azrail replied: "Oh, you madman, why do you keep begging for mercy? You went to your white-bearded father, but he refused to give you his life. You then went to your white-haired mother, and she also refused to give you her life. Who do you think will give you his life?" "I have yet a loved one. Let me go and see her", said Wild Dumrul. "Who is your loved one, mad fellow?", asked Azrail. "I have a lawful wife, the daughter of a man from another tribe, and I have two children by her. Take my life after I visit them. I have a few things to say to them." He rode then to his wife and said to her:

"Do you know what has happened to me? The red-winged Azrail flew down from the sky And pressed my white chest as he sat upon me. He almost took away my sweet life. My father denied me the life that I asked from him. I went to my mother, but she refused, too. They said that the world was too sweet and life was too dear. Let my high black mountains now be your pasture. Let my cooling springs be your fountain. Let my stables of beautiful horses be yours now to ride. Let my beautiful gold-chimneyed house give you shelter. Let my caravan camels carry your goods. Let white sheep in my fold be served at your feast. Go, marry another, Whomever your heart loves. Let not our two sons remain orphans."

His wife then spoke. Let us hear, my khan, what she said. "What is it you say, My strong ram, my young shah, Whom I loved at first sight, And gave all of my heart? Whom I gave my sweet lips to be kissed; Whom I slept with upon the same pillow and loved. What shall I do with the black mountains yonder When you are no longer here? Should I take my flock there, let my grave be there, too? Should I sip your cool springs, let my blood run like water. Should I spend your gold coins, let them be for my shroud. Should I ride on your stables of beautiful horses, let them be my hearse. Should I love, after you, any other young man And marry him, lie with him; Let him turn serpent and then let him bite me. What is there in life That your miserable parents Could spare not their own lives for yours? Let the heavens, the eight-storied heavens, be witness; Let the earth and the sky be my witness, as well; Let Almighty Allah be witness for me: Let my life be a sacrifice made for the sake of your own."

Saying this, she consented to die, and Azrail came to take the lady's life. But that monster of a man, Wild Dumrul, could not spare his companion. He pleaded with Almighty Allah. Let us hear how he pleaded. "Thou art higher than the highest; No one knows how high you are, Allah the Magnificent! Fools search for you in the sky and on earth, But you live in the heart of the faithful. Eternal and merciful Allah, Let me build needed homes for the poor Along the main roads of the land. Let me feed hungry men for your sake when I see them. If you take any life, take the lives of us both. If you spare any life, spare the lives of us both, Merciful Almighty Allah."

Almighty Allah was pleased with Wild Dumrul's words. He gave his orders to Azrail: "Take the lives of Wild Dumrul's father and mother. I have granted a life of 140 years to this lawfully married couple." Azrail proceeded to take the lives of the father and mother right away, but Wild Dumrul lived with his wife for 140 years more.

Dede Korkut came and told tales and sang legends. He said: "Let this legend be Wild Dumrul's. Let heroic minstrels after me sing it, and let generous men with clean foreheads listen to it." Let me pray, my khan: may your rugged black mountains never fall down. May your large shade
tree never be felled. May your clear running streams never dry up. May Almighty Allah never let you be at the mercy of the base. We have spoken five words of prayer in behalf of your white forehead. May they be accepted. May He clear away your sins and forgive them for the sake of Mohammed with the exalted name.”

The Dresden manuscript of Dede Korkut epic (commonly known as “Kitāb-ı Dedem ḪorKhud Ḫalā Lisān-ı Tāife-ı Oğuzān) has 12 stories, the fifth one being “Duha Koca oğlu Deli Dumrul.” The character’s name has been commonly translated into English by Lewis, Sumer-Uysal-Warren ad Mirabile as “Wild Dumrul.” The word “deli” in Turkish in fact has many connotations such as “mad, lunatic, crazy, insane, lunatic, loony, nutcase, bedlamite, cracky, demented, crazy, loony, possessed, delirious, demonic, demoniac, distraught” but on the other hand it is an adjective defining a character which is “defiant, rebellious, undisciplined, uncontrollable, bullying, headstrong, undisciplined, insubordinate, obstinate, persevering, self-willed, stiff-necked, untoward, single-minded, adamant.” So the translators commonly opted for the word “wild” to refer to Dumrul’s peculiar character which is part of human nature very subtle brought under discipline with grace combined in divine interference through a sweetheart, which makes the message of the story so piercing through men’s heart throughout centuries.” The story of “Wild Dumrul - The Son of Dukha Koja” tells us at the introduction how Wild Dumrul offended Allah by challenging Azrael. We then see how Dumrul realizes his mistake and then finds favour with Allah on condition that someone agree to die in his place. Dumrul’s parents refuse to die in place for him. But his wife agreed out of her deep love for her husband. Then Dumrul asks Allah to spare his wife and then Allah grants the couple to live on for 140 years. Korkut commands that this story be kept alive by the bards.

Here is the story of Wild Dumrul part of the whole Dede Korkut as appearing in original Oghuz wording and in Ottoman script of the early 16th century. The manuscript was first discovered by H. F. von Diez in 1815 in Dresden Royal Library and published the same year. It has been published on many occasions thereafter in Ottoman and later in modernized Turkish versions and in transliterations but here it is the first time we have it in print in IPA phonetic transcription with full suprasegmental features, i.e. primary, secondary and tertiary stress signs, junctures (pauses) between thought groups and linking before vowels. Special care has been paid to produce the the specific distinction between hard and soft consonants, short and long vowels and glides. The text has been translated and printed after Diez’in discovery and all the available texts have been gathered and reprinted here in world languages in alphabetical order with permissions from copyright holders for publication in this edition and dozens of languages have been kindly contributed and donated by translators throughout the world and many other language translations are being awaited. The project is being offered to the Ministry of Culture and to several bodies in Turkey for sponsorship for the 100th anniversary of the Foundation of the Turkish Republic. More contributions and donations are urgently needed from scholars, translators and lovers of great literature, a common heritage of our world.
THE BOOK OF DEDE KORKUT
DRESDEN MANUSCRIPT
(early 16th century Oghuz Turkish)
showing the original text, its modern Turkish transliteration and IPA transcription based on Drs. (Dresden) page and line numbers

**LETTER CONVERSION TABLE**

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DELİ DUMRUL
(pages 79a–87a)

(Drs. 79a:13)
Duḫa Koca oğlu Deli Dumrul boyunu beyân
[du'ña ko,da,gə,owɔtu → de'lı dum,rut boizənw → 'bezaan]

(Drs. 79b:1)

[Drs. 79b:2]

(Drs. 79b:3)

(Drs. 79b:4)

(Drs. 79b:5)

(Drs. 79b:6)

(Drs. 79b:7)

78
Menüm erligüm, bahadırligüm, cilasünligüm, yıgitligüm Rüm’a, Şam’a [me’nym, evl, gym – baxadilvi’t, gym – djutasylni’gym – jigtli’t,gym – rua’dma – fa,ma’v]

(Drs. 79b:8)

Kıdik Jowlə Diri ‘Məkər Bərəkən Korpüsənə Başçıləndi’ve (8)

gede, çavlama” dər-idi. Meger bir gün köprisinin yamacında [gr’de sfa’ta, na – ‘dun, i,dr’] [me, gεv ’biv ,gyn – kəprisi’nən jamaqym, da –

(Drs. 79b:9)

bir bülük oba Konmiş idi. Ol obada bir yaşlı hübü [’biv bələn, b, a – kon’muʃ, i, dr’] [ot, oba, da – ’biv jax’ju, xu’ub’]

(Drs. 79b:10)

yigit şayru düşmüş idi. Allâh emriyile ol yigit öldü. [j, gεt s’ar’ru dəyom, i, dr’] [a’t, aʃi’i, em, ɾ, o, le’o, o, t, gεt, o, el, dr’]

(Drs. 79b:11)

Kimi “Oğulli“ dėyü, kimi “Karıştı!” dėyü ağladı. Ol yigit [k, mi, o’yuzt odıry – k, mi kau’t’aʃ odıry, aʃta, o, duw’] [ot, j, gεt]

(Drs. 79b:12)

aroz, həxək qız Sıvııwa arolüy içənən di, sənən də yere [ʒe bərəkən dərə cəxənələrə ədəri dəy, yəlikən] überine muhəkem Kara şiven oldu. Negahənən Deli Dumrul vəxən’ne məxələm – ka’ra, xızuən, o, o, duw’] [negaxənən de’l x dum, ru’ta’]

(Drs. 79b:13)

çəpər yətən, eydûr. Mere Kavatlar, ne ağlarız? Menüm köprüm [ʃə’pax jɪt, dr – ‘iʃdvi’] [’meke, kavat-təv – ’ne, ayəxər, su, z – me’nym ko’pr’ıym

(Drs. 80a:1)

yanında? Bu “qavə” nədər, niye şiven edersiz?” dədi. Eyitdiler: [ja’nu, o da’] [’bə yau, xa, o, nədvi’] [onix’ xızuən, i, dekṣiz – dr, dr’] [ʃi, təl, təl’eʃ]

(Drs. 80a:2)

Hənəm bir yaşlı yigidümüz öldü, anşa ağlarız” dədildir. [xə’nəm – ’biv jax’ju, jigdv, xızuən, o, el, dr – a’nə, ayəxə, ruz – dr, dr’]

(Drs. 80a:3)

Deli Dumrul eydûr: Mere yigidüzü kim öldüdii?“ Eyitdiler: “Vallâh [de’l x dum, ru’t – o, j, jīdv, mu, v, o, el, dr – a’nə, ayəxə, ruz – dr, dr’] [ʃi, təl, təl’eʃ – va’laax

(Drs. 80a:4)
beg yigit, Allâh Ta’âladan buyruK oldu, al Kanatlu

[Drs. 80a:5]

'Azrâyil ol yigidüñ cänin aldi. Deli Dumrul eydür:

[Drs. 80a:6]

Mere, 'Azrâyil dedügüŋ üz ne gişidür kim, ādemüŋ cānın alur?

[Drs. 80a:7]

Ya Kâdir Allâh! Birligün, varlığun haKKI-Ř-çün

[Drs. 80a:8]

'Azrâyili menüm gözüme göstergil; savasçayım, çekişiyeim, duréeşeyim, yaqşi

[Drs. 80a:9]

yigidüñ cänin Kürtarayım. Bir dañ yahşi yigidüñ cänin

[Drs. 80a:10]

almayal" dêdi. Kayitdi, döndi Deli a! Dumrul évine geldi.

[Drs. 80a:11]

HaK Taâlâ’a Dumrul’uň sözı boş gelmedi: "BaK baK,

[Drs. 80a:12]

dere, deli Kâvat! Menüm birligüm bilmez, birligümüş Burk Kilmaz.

[Drs. 80a:13]

Menüm ulu dergâhümde gezemenlik eleye, dêdi. 'Azrâyile

[Drs. 80b:1]

buyruK eleyedik kim: Ya 'Azrâyil! Var dañi, ol deli Kâvatun
Deli Dumrulun gözine Karanqu oldı. Çağırıp Deli Dumrul
[de'li dumru,tʊŋ gœəzi,ne → Karan'gu,ɔt,du w \] [tsaywəɾup → de'li dum,rʊt]
şoylar. Gəreləm hənum ne şoylar; eydər: Mere ne heybetli Koca–
s'ɔː_bothə̀] [gœr,ɛv,m xa'ɑ num → 'nə s'ɔː,tɑɾə̀] ['iʃyɾ → → mere → 'ne həxət,lu` ko秩序]

Menüm görür gözlerüm görməz oldı, tutar menüm ellerüm tutmaz
[mə=nəm gœr'və gözə,ɛv,m → gœr'mɛz,ɔt,du w \] [tuɛ'tar me,nəm,ɛlə'ɾum → t'utməzə̀]

oldu. Ditredi, menüm çənəm çışa geldi. Altun ayağum
ɒldu\] [diɾe'ɾɪ me,nəm dʒa'a num → dʒuə'ʃa gelodɾɪ \] [aʃ'tun,ʒa,ʃum →
Drs. 80b:12

elümden yere düştü. Ağzum içi buz gibi, sunuklerüm
(telmođen) tu'ru‘duf,dirv] [ay'züm,ti‘i → 'buz giobi → srngkle-rvm
(Drs. 80b:13)

öz gibi oldı. Mere şaKalcuğü açca Koca, gözcügezi
'tüz giobi,ot→duw] [merse → 'ṣakaldu่ว-yw-se'dșa ko,dșa → goez'dsyge.zi →
(Drs. 81a:1)

çönge Koca! Mere ne heybetlü Kocasin! Dəgil mana, Kadam beləm
[iʃoen'ge ko,dșa ] [merse → 'ne herbeth,lu ko'ptasım-n ] [dir'gil ma,na → ka,dam be'qaam
(Drs. 81a:2)

çoKıInur bugün sañal Dədi. Böyle değəş "Azerbaijani acığı
[tőkönuş → bu,gyın sa'na → di-ođr]." [boele dl.gəf → o'azraajı,ly'n,adıw,yw →
(Drs. 81a:3)

tüldi, eydər: Mere deli Қavat, gözüm çönge idığın ne beğenmezsin?
t'ut,duw] [tijdv → 'mere → de'ri, qavat → goe.zym iʃoen'ge,tdyogin → 'ne beğenmez,sin ]
(Drs. 81a:4)

Gəzi göçek Kızılarış, gelinlerin canı çox almışam.
goe.zi gəek'tʃek → kuzə'təşn gelinle,ly'n dșə̃nun → 'ʃofyų,almułam'
(Drs. 81a:5–6)

ŞaKalum ağarduğunun ma'nasi budur,
[ṣa'kalum aaqardu'nun ma'নa,ṣi o'budu,‘]n
(Drs. 81a:7)

dədi. Mere deli Қavat, öginüridious, derdin: Al Қanatlu
[di,di → 'mere de'li, kavat → oegi'nvr,duan ] [duv'dın → 'al қanat,ți
(Drs. 81a:8)

"Azerbaijani menüm elüme girse öldüreydim, yaşı yigidiğün cânın
o'azraojlı → meonyumelve'me giir,se → ueldvir'ećidim → jax'ʃum jigi,duy dșə̃nun →
(Drs. 81a:9)

anuŋ elinden Kurтарaydım, deridü. İmdı mere deli, gedüm ki
[a'nuŋ,elın,den kurтарarəṣudum → 'dirz,duy ] [imdı 'mere deolı → gel'dym ,kt
(Drs. 81a:10)

senüf canuñ alam. Vêrür misin, yoña menümile ceng
seőnų dğaˈnun, a,tam \[v'ɾlwe mɪ,sɪn → jox,sa me'nüm,ɪ,le → ɾɒʒeng.s

(Drs. 81a:11)

айдримес дêvrîne dëruîn al mënâ al teşâşolu

Deli Dumrul eydür: Mere, al Kânatlû
[t'ıdəw mɪ,sɪn → d,dr,dr] [de'ls dum,ɾʊtʊ,ʊjɪdən \[məɾe → 'al kánta,tu

(Drs. 81a:12)

عزراایلم سیمسی سیدیە، یوت مەم دەییە، یۆکە

'Azrâyil sen misin? Dêdi. Evet menem, dêdi. Bu yâşi
[əzraaˈjil → 'sen mɪ,sɪn] [dr,dr → 'evet ,mënen \[dr,dr → bu jax'iş

(Drs. 81a:13)

یکدارک جاتێی سەوەیەوەر سیپەیەیە، ایستەت

yigitlerin cânın sen mi alurin? Dêdi. Evet men
[jigitleˈrɪn dğaˈnun → 'sen oˈmɪ,alʊx,sun → dr,dr →'] [oˈevet 'mën]

aluram, dêdi. Deli Dumrul eydür: Mere Kapucilar, Kapuyî
[aˈtərəm dr,dr] [de'ls dum,ɾʊtʊ,ʊjɪdən \[məɾe kəpudʃu,tav → kəpuyʃ

(Drs. 81b:1)

باکە دیدەیە مەعزرایل مەسنییەوەیە، ئەستەڕەم

Kapân dêdi. Mere 'Azrâyil, men seni gên yerdê isteridüm,
kaˈpən drəd \[məɾe əzraaˈjil → ,mən se,ni 'ɡen jər,de,ιstɛɾi'dəɾm \[ə

(Drs. 81b:2)

طادرەت، ەوە وەمەکەرد لە وەرەیەوەر مەسنییەوەیەیەیە

tar yerdê eyû elûme girdûn ola mi dêdi. Kara Kilîcîn şirîrdi,
[t'ax jɪɾ,dr → əɾɪʃ,əlɪ̱mɪ ɡɪr,drn → o̱tə,məɾ ɾədɾəd \[kə'ɾa kʊɾʊ,ɡuən s'ɒwʊʃəḏu ɾə

(B) چئنیشی یکدیک چەند نورترۆم دەییە، ئەنیبی چەرەیە

yaşishi yigidûn cânîn Kurтарایым, dêdi. Kara Kilîcîn şirîrdi,
[yəxʃu yer,drn → dʒaˈnun kʊɾə,təɾən ɾədɾəd \[kə'ɾa kʊɾʊ,ɡuən suəwʊʃəḏu ɾə

(Drs. 81b:4)

الەرەی عزرایلییەیە لەمەنەمەلتەیەیە، یوڕەبیار یەر

ele ali. 'Azrâyîl çalmaça ھامڵە Kîldi. Azrâyîl bir
[ɛlˈnəɾ,a̱ɾ,təɾəḏu,ɾə] [əzraaˈjil,tav → kəɾkirm,əɾəɾ,ɾə]

(Drs. 81b:5)

göggercin oldi, pencereden uçdi gêtdi. Âdemîler evreni
[gəɾəɾˈdʒın,ʊɾ,təɾəḏu → oɾəndəɾəsedən œɾˈḏu gɪɾ,drə] [əədəmˈilek əɾəɾe,ɾi →
Men seni böyle bilmez idüm, uğrulayın cān alduġuŋ azra'yil, amān! Taŋrınuŋ birligine yooɗur gümān!

(imports from text)

Men diye boyle bilmez idüm, uğrulayın can alduğunγ [men se, ni → boej-le bil'mez, ad, dvm → ouyrutazun 'daan, al, duan → t quán maz idüm. Dönmesi büyük bizüm tāğlarumuz olur; ol t'uz'maz, dvm → deŋme, si 'boeyk → bi-zym t'agta'ru'muẓ, o, tuv → 'ot tāğlarumuzda bağlarumuz olur, ol bağların Kara salKumları t'aytakumuz, da → baytakumuz, o, tuv → 'ot ba'a, run → Ka'ra salkumta, ru → oluümü olur, ol uzuüm şiKarlar, al şerabı olur; vzy'mi, o, tuv, ɬ.[ot vzy, mi s'wəkətav → 'at feraa, buw, o, tuv, ɬ]

(imports from text)

ol şerabdandan içen esrük olur. Şerabluydum, tuymadum;

[ot feaəb'dan, ɬ, feen → es'ryi, o, tuv, ɬ] [fe, raəb'tərdum → 't'usma, dum, ɬ]

(imports from text)

ne söylediüm bilmedüm. Beglige uşanmadum, yigitlige töymadum. Cānum [ne səo, dvm → 'bilme, dvm, ɬ] [begli, ge, o'sənəmadum → jsgtrli, ge 'vəmsadum → daa, num, ɬ]

(imports from text)

alma, 'Azcayil meded! dēdī. 'Azcayil eydūr: Mere deli [a'tma → ɬazraa, jli mədəd → də, də] [ɬazraa, jli, dzvd, ɬ] [me, re del't]'r

(imports from text)

crowtka ne biləarərsə, amma, salma, piyəlausanmdüm (imports from text)

(imports from text)

elümde ne var? Men dağı bir yumuşoğlanıyam, dēdī. Deli elyǒmde 'ne, var, ɬ 'men dəxəw → 'biʃ jə, muʃ, oytənum, də, də] [deβi

(imports from text)
(Drs. 82b:1) Dumruıl eydür: Ya pes cân véren, cân alan Allâh Te'ala
dum,rut,mısırı détva → ja,pes 'daan vioren → 'daan,ta,lan → al,taah te'ala

(Drs. 82b:2) midur? Belî oldur, dêdi. Döndî 'Azrâyile: Ya pes
ömudur N] [belî,ömudur → dl,dr] [döen'di ə'azraaj,le → ja 'pes →

(Drs. 82b:3) sen ne eylemeklû Kadasin? Sen aradan çıklär, men Allâh
[ə'sen 'nejilemek,lv Kadaısun] [ə'sen ə'ara'ı,lan → tɨw,ə'unt → omen,ə'tə'eh

(Drs. 82b:4) Te'álâylaîa haberleșeyim, dêdi. Deli Dumruıl burada
têa,la,ızwōta → xabıwle[liziim dl,drv] [dl'ı, dum,rut → bura,da

(Drs. 82b:5)صولیشیئکهله خامی،صولیشیئکهله بیشتر
şoylaştı. Görelüm hânun ne şoylaştı, eydür: Yüce-
[s'oza'muʃ \)[goer,ıvm 'xənum → 'ne s'oza,muʃ \)[tjdv → jvd-

(Drs. 82b:6)لردن بیوجیه سی کسد بامز دینه سی کورلکوگه
lerden yücesin, kimse bilmez necesin. Görkülü Taŋrı,
le,den jv'dgesin → 'kimse bxl,mez → ni'dgesin\] [goer'ı, tan,ru →

(Drs. 82b:7)بی‌جهال لرستین کوره اراو، پرداستار سینوژ
nece căhiller seni gökde arar, yerde ister. Sen hîd
'nideč dqaahız,le → se'nı goek'de'a,ray → jir'de is,tev \] [se'nı xoəd →

(Drs. 82b:8)مؤسس‌کرک‌ه‌سی دام‌ط‌ریح‌با‌ست‌سکری
mü'minler gönlindesin. Dâyım ʻûran Cebbâr Taŋrı!
myəmin,le,goen,lin,desin → ,daəim t'u'ran → dje'bbaaw tan,rw \ ā

(Drs. 82b:9)باً‌فی‌قلاً‌ست‌سکریه‌منجی‌من‌و‌والسلک
Bâkî Kalan Sêtœarl Taŋrı! Menûm cănumi alur olsan
[baa'kıa ka,lan → set'tœaa tan,ru \ ā] [me'nym dqaanu,mu → a'tıw,ə,otsan\ ā

(Drs. 82b:10)سی‌النه‌عزا‌یی‌ل‌با‌ص‌وع‌ف‌ق‌د‌ن‌ی‌ی
sen algil, 'Azrâyile almağa Komagiööl, dêdi. Allâh
[se'n,ət,ə'unt → ə'azraaj,ju'le,ə'tma,ya → 'roma,əm,ət → dl,drv] [ə'tə'eh
Te’ālaya Deli Dumrulun burada sözü hoş geldi.

(Drs. 82b:11)

"Te’ālaya Deli Dumrulun burada sözü hoş geldi.

(Drs. 82b:12)

ʿAzrāyile nidal eyledi kim Cün deli Kavat menüm birligüm

(Drs. 82b:13)

bildi, birligüme şükür ildi; yâ ʿAzrāyil, Deli

Dumrula, Cân yerine cân bulsun, anun cânı âzâd

(Drs. 83a:1)

olsun, dedi. ʿAzrāyil eydûr: Mere Deli Dumrul,

(Drs. 83a:2)

Allâh Te’āla nun emri böyle oldi kim Deli Dumrul

(Drs. 83a:3)

Cân yerine cân bulsun, anun cânı âzâd olsun,

(Drs. 83a:5)

dedi, Deli Dumrul eydûr: Men nêce cân bulayım? Meger
dedi, Deli Dumrul eydûr: Men nêce cân bulayım? Meger
dedi, Deli Dumrul eydûr: Men nêce cân bulayım? Meger
dedi, Deli Dumrul eydûr: Men nêce cân bulayım? Meger
dedi, Deli Dumrul eydûr: Men nêce cân bulayım? Meger

(Drs. 83a:6)

biri bolayki cânın vre, algil, menûm cânûnum kögil,

(Drs. 83a:7)
Dedi. Deli Dumru sürdü, babası yanına geldi.

Babasınığ elin öüp şöyleleşi. Görelüm hânum ne [babasunun selim me, pvp → s'orta, mu], [goere, lym 'xaanum - 'ne]

şöyledir, eydül: Ağ şaKaLLu, 'aziz, 'izzerli, cânım babalı'

s'orta, mu] [tijde → ay s'akat, tu → sa'ziz → 'izzard, y → d'aa'n en ba, ba]

biroruzesi nær oludur. Cunuz soöladım.

Blür misin neler oldı? Küfür söz sölteüm, ḤaKaTe'alla

'[blv mi, sin / ne'lek, ot, du] [k'ffy, soez / soerle, dym → xak te'aa'alla →

hoş kâmdar, krok oruzeddä, kanaatöz râyledem

hciirdadat tâtil cânüm alur oldi. Baba, senden cân

[kuwerda dup t'a'tlu d'aa, num → a't'ow, ot, du] [ba, ba → sen, den 'daan

Dilim birinci sı, miyinçin hever eli düzdülük

dilerem, vêrür misin? Yohsa Öğul, Deli Dumruull,

dzi, lerem - v'irr mi, sin / [jox, sa / oöot → de'iz dum, rut]

Bayramız, babası aydet, ayguhel, woog World Ay

deyü ağlar misin? Babası eydül: Oğul oğul, ay

[odir, ayyaw mu, sun] [bab, su, tijde] [o'uyut, o'uyut → 'ar]

a'ogul jamam, barisi, æogułطرعغ وغصنطغور

oğul! Cânüm pâresi oğul! töşdüğinda töKuz

[o, yut] [d'aa'n num paar, si, ooyut] [t'öeduaunoda to'kuz

88
Buğra öldürüdüğüm aslan oğul! Dünlüğü altun ban

(Drs. 83b:5)

evümüng kabzası oğul! Kaza benzer Kızumun gelinümünğ

[Drs. 83b:6]

çiçegi oğul! Karșu yatan Karça tağum gerekise söyle

[Drs. 83b:7]

şöleni olsun! Altun, gümüş, pul gerekise aŋa

[Drs. 84a:1]
bilmen, bellü bilgil. Senden 'aziz senden sevgilü anında.

Oğul, anına var! Dedi. Deli Dumrum babasından

yüz bulmayup sürdü anasına geldi, eydür: Ana,

bilür misin neler oldı? Gök yüzinden al Kanatlu

‘Azrāyil uçup geldi, ağca menüm gögsümi başup

Kondi, hırladup cânum alırdı. Babamdan cân

diledüm ana, vérmedi. Senden cân dilerem ana; cânun

maña vérür misin? Yoğsa Oğul, Deli Dumrull, dėyü

ağlar misin? Aci tırnaK ağ yüzüne çalar misin?

Karţu gibi Kara saçı yolar misin, anâ? dėdi. Anası

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burada şöyledi. Görelim hânum ne şöyledi, anası buva, da s’ożta’muş → goer’leym xaə, num → ‘ne s’ożta, muʃ / [ana, suw]

Ayrıca oğul oğul, Oğul! Yaman da oğul! Altun oğul! 

(Drs. 84a:13)

eydûr: Oğul Oğul, ay oğul! Tokuz ay tar "ṣidw → oyut, oyut → ‘ar, oyut /

(Drs. 84b:1)

Karumda götürdüğüm oğul; tolamasi altun başıklarla bellediğim 

karûn, da getav’dygym oyut → t’otama=suwa’t’tun beşike, de → beled’gyym

(Drs. 84b:2)

ogul! On ay dêyende dünyâ yüzine getirdiğüm oğul!

oyut /’on=ar dizen, de → dyn’ja’a jiye, ne → getav’dygym o,yut /

(Drs. 84b:3)

طولب طولب طولب طولب أتیز، امرز امرز امرز، أتیز، أتیز، أتیز!

tolap tolap ağ südüm emzîrîdûm oğul! Ağça

[Də tap t’o, tap → ‘ay svdy, mi-emzyed’gyym o,yut /] [ay’dʒa

(Drs. 84b:4)

burçlu hisârlarda tutulayıdun, oğul! ‘Ṣası buvdʒ, tu xis’aabtaş da t’uwutawu, dun → o,yut /] [ṣa’saw

(Drs. 84b:5)

diplük kâfir elinde tsuS taK olaydıgû, oğul! Altun
dizan, ly → kaə’fis, elin, de → t’ut’sak, o’tan, dun o,yut /] [a’t’tun

(Drs. 84b:6)

akça gücine şahubani seni Kûrtaraydum, oğul! Yaman
akʃa ḥawddijne → s’aluba, nuw → se, ni Kûrta’radum o,yut /] [ja’man

(Drs. 84b:7)

yere varmışsin, vara bilmen. Dünyâ şirin, cân ’azîz;
jı, re varmuş jasun → va, ra bil’men /

(Drs. 84b:8)

cânüm Kiya bilmen, bellûbilgil! Dedi. Anası dahe cânin [da’saw, mun o’kwa bil’men → bell’ly bil, gtr / di’dʒə /] [ana’saw da, suw → da’saw, mun

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Drs. 84b:9)

vermedi. Böyle değece ‘Azrāyil geldi, Deli Dumrulun

vişeme'de ↓ \[‘boesi đe,getf → 'aaz'raazil gel,đi ↓ \[de'i düm,rušuŋ →

(Drs. 84b:10)

Cânın almağa. Deli Dumrul eydür: Mere ‘Azrāyil, amān!

d̟aːh'nun alma,vaŋ [de’l düm,rušuŋ 'dii̯yaŋ] \[mère ‘o'aazraazil a,maan ↓ \[tanrinnun birligine yokdur gümān!

(Drs. 84b:11)

Tanrinun birligine yokdur gümān! ‘Azrāyil eydür: Mere deli
[tanrū'nun birliği → 'jokduw ,gymān ↓ \[kaz'raazil 'e,iy院副院长 → meore de’t]

(Drs. 84b:12)

Kavat, daḥi ne amān diler sen? Ağ şaKalli Baba yanına
,kavat → daːoxu 'ne,aamān diler,siŋ ↓ \[‘ay s'akalıça → baba’janı,na

(Drs. 84b:13)

varduŋ, cân vermedi. Ağ bûrcêlê ana yanına

varduŋ, cân vermedi; daḥi kim vêre gerek? Demi.
[vaŋ,duŋ → 'daːan vişme,dı ↓ \[‘ay byurıf,šv → ‘anı,na janw

(Drs. 85a:1)

varduŋ, cân vermedi; daḥi kim vêre gerek? Demi.

(Drs. 85a:2)

Deli Dumrul eydür: Hasretüm vardur, bulişayım, demi. ‘Azrāyil
[de’l düm,ruʃuŋ → xasret'uym vaŋ,dı ↓ \[butu'ʃaizum → dı,dı ↓ ↓ \[kaz'raazil ↓ \[yaɗ duzęli

(Drs. 85a:3)


‘siyav ↓ \[me,re de’l → xasre,tyŋ ‘kimdvuŋ ↓ \[‘siyav → ‘jaad ku,ziu xaľa'lıym,vaŋ ↓ \[aŋnaːsım 'aŋki axtelje'uçur,man,maštintar,ći̯ăutm

(Drs. 85a:4)

Andan menüm iki oğlançuğum var. Emânêtem var, ışmarlaram
[an'dan me,nu → ‘kı̯a-oŋtan,d̟u:sum vaŋ \[emaane’tyım ,vaŋ → ‘oştı̯mav,tasam ↓ \[aŋuwa nga sućam,çağırı,çağırı,çağırı,çağırı,çağırı

(Drs. 85a:5)

Andan şoŋra menüm cânım alasin, dédi, sürdi, an'ta,rə \[an'dan s'oa,ra → meọnym d̟aːh,nun,a'tasun → dı,dı → sv'ədı ↓ \[aŋluwa nga sućam,çağırı,çağırı,çağırı,çağırı,çağırı

(Drs. 85a:6)

helâli yanına geldi, eydür: Bilür misin neler oldı? Gök
[xelarəliz janu'n'a gel,ri ↓ \[‘siyav ↓ \[bı-lısımın ne'leš,ət,duŋ ↓ \[gœk
(Drs. 85a:7)

yüzenden al Kanatlı ‘Azrayl uçup geldi, ağca menüm
jvzin,den → ‘at Kanatlu fazaraaz → ‘utfup gel,di → ay,da me’nvm →

(Drs. 85a:8)

gögsümü başup Kondi, tatlul menüm cânnumi alur oldi.

[gœğsvɔmi ba’s’up kon,du → t˚at̑lu me’nvm → dsaanu⁄omw ˚a’luw ˚o,t,du ↓] (Drs. 85a:9)

Babama Vėr!, dėdüm, cân vėrmedi. Anama vardum, cân
[baba oma ˚ɪw dı, dzum → ,dsaan ˚vrmmedı ↓ [ana’ma var,dum ↓] [dsaan

(Drs. 85a:10)

vėrmedi. Dünye şirin, cân tatlul, dėdizler. İmdı yüksek
‘vrmmedı ↓ [dı,je fi’tın → ,dsaan taat˚lu ddiḍlew ↓] [imdž → jyk’sek

(Drs. 85a:11)

yüksek Kara tağlarum saña yaylaK olsun. şovuK şovuK
[jyk, seK → ka’ra t˚ayta, rum → sa˚na ja˚’tak˚ ˚o,t, sun → s’o,vuk s’o,vuk

(Drs. 85a:12)

صولوم سكا ئیجت اولسومو چاتومو لسخیمیت ملد
šularum saña içit olsun. Tavla tavla şehbâz atlarum
s˚u’ta rum → sa˚na t˚ift˚ ˚o,t, sun ↓ [tau˚la tau˚la → feh’baaz˚at˚ta, rum ↓

(Drs. 85a:13)

سکاینت اولسومو ونلکویین دیکیت نان ایتم سکا
saña binit olsun. Dünülü altın ban âvüm saña
sa˚na b’ınt˚ ˚o,t, sun ↓ [dnyl’g˚di, al,tun → ban˚,ı,vrm → sa˚na

(Drs. 85b:1)

کوکله اولسومو چتارقشان دیو لرم سکا ئیکت
ğölge olsun. Kaṭar Kâlâr developerüm saña yüklet
[gœl’ge ˚o,t, sun ↓] [ka’t˚aak Kaa’t˚aak deuvel˚vrm → sa˚na jyk’letr ↓

(Drs. 85 b:2)

اولسومو وناگلاین ایچیتئیتیم سکا ئیجت اولسومو
olsun. Ağayilda ağca Köyunum saña şölen olsun.
[˚o,sun ↓] [a˚’jauj˚a,˚a˚’la’d˚a kozu,n ˚u → sa˚na fo’le˚nt˚ ˚o,t, sun ↓

(Drs. 85b:3)

کوکچکی طلتسییدکسکی سسیدکس سکا
Gözün kimi ūtumarısa, gönlün kimi severise sen anşa
[gœzvny˚ ˚k˚ı’mí t˚u,tavus˚a → goe˚vny˚ ˚k˚ı’mí se˚ve˚,r˚a → ose˚n˚a˚’˚a˚n˚a

(Drs. 85b:4)

وارنهاووی آکی چکچیکویی اورکسدیقتشمل دیکیت عیت
vargil, iki oğlancuğu öğsz Komağil, dédi. ‘Avrat
øav,y˚u˚t → ˚t˚ı˚y,oytan,dro˚y˚u → øe˚gov˚ ˚k˚o´ma˚,y˚u˚t → di, di ↓] [sau˚rat
bir cända ne var ki, saңa Kiyamamlar. 'Arş tanığ olsun, [ˈbir dʒaːn da → 'ne var, kə → sa_na 'kwismamam[+taw]'] [saɾʃ t'a:nɯɾ ot+sʊn → (Drs. 86a:3)

Kürüs tanığ olsun! Yer tanığ olsun, gök tanığ [kəɾsia t'a:nɯɾ ot+sʊn ↓] [ʃeq t'a:nɯɾ ot+sʊn → goeq t'a:nɯɾ]

(Drs. 86a:4)

olsun! Kâdir Tanrı tanığ olsun! Menüm cānum senün ot,sʊn ↓ [raːdʒ=tan,ru → 't'anɯɾ ot+sʊn ↓] [me'nım dʒaːnum → se'nûŋ]

yâkoku ziyâd bolsun, cānumi "Dârîve demeyi a填写的单词." üzânil (Drs. 86a:5)

cānuma Kurbân olsun! dedi, râzi oldı. 'Azrâyil, dʒaːnu,ʃə → ruː'baːn ot,sʊn → da,da → raːzdʒ ot+du ↓ [ʃazoraːjil]

(Drs. 86a:6)

hatunun cânın almagâ geldi. Ademîler evreni yoldaşına [xatu'nûŋ dʒaa,nun → a+h'maya gel,du ↓] [ademîa lek evre,nt → jo:daʃ,una

Drs. 86a:8]

Kiyamam. Allâh Te' dłaya burada yalvarmiş. Görelüm 'kwìsama+duu ↓ [aL'haːf teʃądəla → 'busada jâlav,kwusf → goer,ɪəm

(Drs. 86a:9)

bölgelerin şefasız biri dâwâb düş, yok değişmiş kâma

nêce yalvarmiş, eydür: Yücelerden ýucesim kîmse 'nîdzê jâlav,kwusf ↓ → 'tiʃda ↓ [ʃeːde.lʃənd ju,deʃen → 'kimse

(Drs. 86a:10)

bilmez nêcesim. Gârklû Tanrı! Çok câhiller seni [b길,mez 'nîdeʃen → goerk'lu tan,ru ↓] [ʃeq dʒaːhaʃə,leʃ → seni

(Drs. 86a:11)

gökdê arar, yerde ister. Sen hûd müminlerin gönlinde- göêdəʃa,ra → jîşte,ʃə,təɾ ↓,[əʃen 'xod muxminle,ɾnə goenlnədê-

(Drs. 86a:12)

sin. Dâyîmţuran Cebbâr Tanrı! Ulu yollar üzerine sin ↓][daːzîm,təwlan → dʒeb'baɾ tan,ru ↓] [ʊlú joʃ,taw,ʃeqe,nt →

(Drs. 86a:13)

'imaretler yapayım senûŋ için. Aç görsem toýurayım. [ʃiːməket'leʃ japaːjum → se'nûŋ,ʃə,tʃûn ↓] [ʃat gœr,seː to'ūwaʃjum →
seni için Yalınca tonadayım senin için.

(Drs. 86b:1)

Alurısın ikimüzü'nün cânın bile algılsın, Korısın ikimüzü'nün ikim'v'z'nu dğaa'nun → bl'le al,yut → ko'rusan ikim'v'znu

(Drs. 86b:2)

cânın bile Köglil. Keremi çok Kâdir Tanrı! Dedi. HaK [dğaa'nun bl,le 'Koyuyūv] [keve,mi t'ʃok → Kaa'diri tan,ruu → di,di v] ['xaK

(Drs. 86b:3)

Te'ālaya Deli Dumrulu'n sözi hoş geldi. 'Aznâyilen

(Drs. 86b:4)

'emr eyledi: Deli Dumrulu'nun atasının anasının cânın 'emr v'ele,di v] ['de'li dumru,łuŋ → atasu'nun,anasu,nuŋ → dğaa'nun

(Drs. 86b:5)

'al. Ol iki ḥeľâle yüz KırK yil 'ömür vérdüm, dédi. at v] ['ọt,ọ,ki xela'aole → jy'p 'kwuk ojut → sœ'mv'v,vi,dy'mn → dz' di v]

(Drs. 86b:6)

'Azrâyilen daňi babasinêng, anasının def'i cânın aldı. [sazraa'ızı da,xu → babasu'nun,anasu,nuŋ → de'ofi t dğaa'nun'at,du v v]

(Drs. 86b:7)

Deli Dumrul yüz KırK yil daňi yoldaşyla yaş [de'li dum,ru t → jy'p 'kwuk iju t daxi jot'daşıtu,ta 'jaf

(Drs. 86b:8)

yasadı. Dedem KorKut gelüben boy boyладı, soý jafa'du v] [de'dem Kor,Kut → geölven 'boi bólt,du v → 'söi

(Drs. 86b:9)

soyladı: Bu boy Deli Dumrulun olsun. Menden s'oţta,du v v ['bu ,boi → de'li dumru,łuŋ vo'te'sun v] [men'den

(Drs. 86b:10)

şötra alp ozanlar söylesün, alını açık cómerd erenler [s'oŋ'ra → 'aṭp vo'zentar sœile,svn → al'nw v,ʃwa'ʃok đoe'merk v,even,le]];
dişlesün! dédi. Yom véreyüm ḥānum: Yêrlü Kara tağlarunş

...(Drs 86b:12)

yiKîlmasun! Gölgelice Kaba ağaçun kesilmesün! Ḫanîn

...(Drs 86b:13)

aKan görklü şuyun Kurimasun! Kâdir Taŋrı seni

...(Drs 87a:1)

nâ-merde muhtâc étmesün! ‘Ağ alnunda baş kelime du’a

...(Drs 87a:2)

KîlduK, Ḫabûl olsun! Yığişdursun, dürüşdürsün!

...(Drs 87a:3)

Gûnâhuŋuzî adî görklü Muḥâmmede başışlasun! Ḥânum hey!

...(Drs 87a:4)