Nutzungsbedingungen

Terms of use

Pleonastic elements in
The Book of Dede Korkut

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The Book of Dede Korkut (*Kitab-i Dede Korkut*), one of the most important sources of the South West Turkic languages, contains many tautologically used language units known as pleonasms. These units are the subject of this paper. They are described on the morphological (plural, possessive morphemes), morphosyntactic (reflexive and reciprocal), syntactic (pleonastic personal pronouns, repetition of common words in different parts of a compound sentence) and lexical (synonym compounds) levels. All pleonastic elements are compared with the facts of Modern Turkish and Azerbaijanian, direct descendants of the language of *The Book of Dede Korkut*.

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Introductory notes

The Book of Dede Korkut (*Kitab-i Dede Korkut*), the epic of the Oghuz tribes, is one of the most important sources for the history of the South West Turkic languages. There are two manuscripts of the epic: the Dresden manuscript (Drs.), which contains all twelve stories, and the Vatican manuscript (Vat.), which contains only six stories. Both manuscripts are believed to be from the 15th-16th centuries, yet they were copied from older manuscripts, and the language of the text is consistent with the sources belonging to the pre-Ottoman period.

The text of *The Book of Dede Korkut* contains many pleonastic elements, i.e. tautologically used language units. The problem of pleonasm, one of the interesting facts of linguistics, has not been investigated sufficiently in the historical grammars of the Turkic languages. Nor are there any special research articles (or chapters in a book) concerning pleonastic elements in the comprehensive studies on the BDK (Demirçizade 1959; Džamšidov 1985; Ergin 1989; Gökyay 2000; Nerimanoğlu 1998; Tezcan 2001 etc.). We aim to find all pleonasm types in *The Book of Dede Korkut*, to show their features, and to compare them with the facts of Modern Turkish and Azerbaijanian, which are typical representatives of the western and eastern poles of the West Oghuz group of Turkic languages, respectively.

The data are based on the facsimile in Ergin 1989, and all text quotations are cross-checked with Tezcan & Boeschoten's (T&B) *Dede Korkut Oğuznameleri* (2001), one of the best editions of *The Book of Dede Korkut*.

Pleonastic plural

In Turkic languages the plurality of nouns is not indicated by any affix if the noun in question is preceded by numerals or other quantifiers. The same is the case in *The Book of Dede Korkut*, too, e.g. *üç oğlan* (Drs. 10a.5 / Vat. 62a.2; T&B 38; 203) 'three boys (lit. boy)', *tümen ḳoyun* (Drs. 11a.1 / Vat. 62b.1-2; T&B 39: 204) 'ten thousand sheep (sing.)'. However, in the following five instances in *The Book of Dede Korkut*, which were also indicated by Ergin (1991, 471), the nouns have been used in the plural as, for instance, in Indo-European languages:

Ol ḳırḳ nāmerdler bunı ṭuydılar (Drs. 16b.10 / Vat. 65b.10; T&B 45; 210)
'Those forty treacherous scoundrels got wind of this' (Lewis 1974: 37)

ḳırḳ nefer kāfirler (Drs. 52a.7-8; T&B 83)
'forty infidels' (Lewis 1974: 75)

bėş yüz Oğuz yigitleri (Drs. 34b.1; T&B: 66)
'five hundred Oghuz warriors' (Lewis 1974, 57);

bunca ādemler (Drs. 139a.7; T&B: 178)
'so many men' (Lewis 1974, 172);

bir ḳaç çobanlar (Drs. 52b.5; T&B 83) / *çopanlar* (Vat.77a.7)
'several shepherds'.

In the above-given examples, the plural morpheme *-lar/-ler* is a pleonastic element from the Turkic language point of view, as the plurality is already conveyed by the words *ḳırḳ* 'forty', *bėş yüz* 'five hundred', *bunca* 'so many', and *bir ḳaç* 'several'. This usage may well reflect influence from other languages. In Old Turkic, such cases occur generally in Old Uyghur translation texts (Gabain 1974: § 168).

In Modern Azerbaijanian, the plural morpheme cannot be used pleonastically. The pleonastic plural is uncommon in Modern Turkish, too; however, it does exist. It is generally found as a loan translation in the names of some famous literary works and place names, e.g. *Üç Silahşörler* 'The Three Musketeers' (*Les trois mousquetaires* by Alexandre Dumas), *Alibaba ve Kırk Haramiler* 'Alibaba and the Forty Thieves' (an Arabic tale), *Yedi Adalar* 'The Ionian Islands (lit. seven islands)', etc.

Pleonastic possessive

The use of the word *bir* 'one' with a double possessive morpheme (*bir+i+si*) occurs in many places in *The Book of Dede Korkut*, e.g.:

ḳarılar dört dürlüdür, birisi ṣolduran ṣobdur, birisi ṭolduran ṭobdur, birisi ėvüŋ ṭayağıdur, birisi nėçe söylerseŋ bayağı-dur (Drs. 5b. 5-7 / Vat. 59b. 7-8; T&B 32-33)

'Women are of four kinds. One is the pillar that holds the house, one is a withering scourge, one is an ever-rolling ball; and one, whatever you say to her it makes no difference' (Lewis 1974: 193)

Nāgāh ḳaçma ḳovma olursa birisini binem, birisini yedem (Drs. 43a.7-8 / Vat. 71b. 12-13; T&B 74; 220)
'...so that if there's any running away and chasing I can mount one and lead the other' (Lewis 1974: 65)

In one sentence in the Dresden manuscript, the possessive morpheme is also used twice within another word:

ḳalanısın yora bilmen (Drs. 23b. 9; T&B 53)
'The rest I cannot interpret' (Lewis 1974: 45)

It should be noted that in the corresponding place of the Vatican manuscript, the word in question is formed according to the Turkic language norms: *ḳalanını* (Vat. 86a.4; T&B 246) 'the rest (acc.)'.

The word *birisi* is used in Modern Standard Turkish and Azerbaijanian also. Another word of this kind is *kimisi* 'some (people)' (from *kim* 'who, whoever'). The third example is the Turkish word *hepsi* 'all' < *hep+i+si* (cf. Tezcan (2001, 118). In other cases, the standard norms of these languages do not allow such pleonastic use of the possessive affixes. However, one can encounter them in the dialects, for example: *xanım-ı-sı* 'his wife' (Tebriz), *köppoğl-u-su* 'son of a dog' (Adana; the example is from Yaşar Kemal 2000, 1: 354), etc.

Pleonastic reflexive

In Turkic languages, the reflexive meaning is expressed using (a) the affixes of the reflexive voice and (b) the reflexive pronouns or body-part names. Here are some examples from *The Book of Dede Korkut*:

Oğlan, yüzügi alub taḳanduŋmı? (Drs. 116a.11; T&B 152)
'Boy, have you taken the ring and put it on? (Lewis 1974: 146)

Oğul, babaŋ sağdur amma söylem[eg]e ḳorḳarıdum, kāfire varasın, kendüzüŋi urasın (Drs. 143b.1-3; T&B 183)
'Son, your father is alive, but I was afraid to tell you, for fear you would go to the infidel and run into trouble' (Lewis 1974:177)

Ağ bürçeklü anası... acı tırnaḳ ağ yüzine aldı çaldı, al yaŋağın tartdı, ḳarğu gibi ḳara saçını yoldı (Drs. 47b.6-9 / Vat. 74a.9-10; T&B 77-78; 224)
'His white-haired mother... scratched her white face with her sharp nails, she dragged at her red cheeks, she tore at her black hair like reeds up-rooted' (Lewis 1974: 69)

However, in one place, the reflexive meaning is given pleonastically, namely by the noun *bėl*, which denotes a body-part (waist), and by the suffix *-n* in the verb *ḳuşan-* 'to gird on' (< *ḳuşa-* 'to gird'):

> *Boğac Beg... ḳara polat uz ḳılıcın bėline ḳuşandı* (Drs. 17b.2-3 / Vat. 66a.8; T&B 46; 211)
> 'Prince Boghach... girded on his black steel sword' (Lewis 1974: 38)

This type of clauses is used in Modern Turkish, for example, *Ali Bey kılıcını beline kuşandı* 'Ali Bey girded on his sword'. However, they are not considered to be pleonastic. The point is that the verb *kuşa-* does not exist in present-day Turkish, and therefore, the element *n* in the word *kuşan-* 'to gird on' cannot be separated synchronically as a reflexive affix.

Pleonastic reflexives are not accepted for Modern Turkish and Azerbaijanian. Clauses like the following are rarely used in written texts:

> Turkish:
> *Zamanla Barbi kendine bir erkek arkadaş edindi.* (Can Dündar. Nice Yıllara Barbi..! Sabah 08.03.1999)
> 'lit. In the course of time, Barbi made a male friend for herself.'

Pleonastic reciprocal

The meaning of reciprocal activity can be conveyed in Turkic languages by the phrase *bir biri* 'each other' or by the reciprocal verb morpheme *-(I)ş*. In *The Book of Dede Korkut*, they are also used pleonastically, e.g.:

> *Babayıla oğul biri birin ḳucuşub ağlaşdılar* (Vat. 67a.8; T&B 213)
> 'Father and son embraced each other and wept together' (Lewis 1974: 40)

> *Günlerde bir gün Yėgenek oturub begler ile şohbet ėderiken ḳara Göne oğlı Budağıla uz düşmedi, bir birine söz atışdılar* (Drs. 104a.5-7 / Vat. 100b.12-13; T&B 140; 276)
> 'One day, while Yegenek was sitting conversing with the nobles, he fell out with Budak son of Kara Güne, they exchanged words' (Lewis 1974: 134)

> *İki hasret bir birine bulışdılar.* (Drs. 108a.5; T&B 145)
> 'They who had longed for each other talked together (lit. found each other – V. S.) (Lewis 1974: 139)

In one sentence in the Vatican manuscript, the phrase *bir biri* takes the postposition *ile* 'with':

> *Ahvalların bir biriyile söyleşdiler* (Vat. 67a. 8-9; T&B 213)
> 'They told each other their stories' (Lewis 1974: 40)

The phrase *bir biri* and the reciprocal morpheme *-(I)ş* can be used within one and the same clause in Modern Turkish and Azerbaijanian as well. In such cases, the phrase *bir biri*, which can change according to grammatical person, is always followed by the postposition *ile*.

Pleonastic personal pronouns

In Turkic languages, the 1st and 2nd person pronouns are used pleonastically in some constructions as the words that are in grammatical agreement with the pronouns *ben / men* 'I', *sen* 'you (sing.)', *biz* 'we' and *siz* 'you (pl.) carry markers for the corresponding person. The pronouns in question cannot be considered pleonasms in the cases where they are used for emphasis, e.g.:

> *Adını ben vèrdüm, yaşını Allah vèrsün* (Drs. 11a.7-8 / Vat. 62b.6; T&B 39; 204)
> 'I gave him his name, may God give him his years'

> *Bu gelen Begilise, sizden öŋdin men ḳaçaram* (Drs. 125a.13; T&B 162)
> 'If this man who is approaching us is Begil, I shall run away before you do' (Lewis 1974: 157)

However, the personal pronouns are used in *The Book of Dede Korkut* not only for emphasis, e.g.:

> *Menüm (benüm) bu düşümi yorğıl* (Drs. 23b.6-7 / Vat. 86a.2-3; T&B 53; 246)
> 'Interpret this my dream';

> *Beg yigit, bize sen erlik işledüŋ* (Drs. 38a.8; T&B 70)
> 'Young prince, you have done manfully for us' (Lewis 1974: 61)

These constructions are common in Turkic languages, even though they include pleonasm. However, in *The Book of Dede Korkut*, there are among such constructions also abnormal ones. I mean the following examples, where personal pronouns are used between the attributes and the nouns they modify:

> *Yumruğumda ṭalbıyan şahin menüm ḳuşumı ölür gördüm* (Drs. 23a.13; T&B 53)
> 'I saw my bird, the falcon that flutters in my grip, dying' (Lewis 1974: 45)

> *Gèçmiş menüm günümi ne aŋdurursın?* (Drs. 29a.10; T&B 60)
> 'Why do you recall my days that are past?' (Lewis 1974: 51)

> *Ağ ṣaḳallu senüŋ babaŋ buŋlu oldı* (Vat. 97b.8-9; T&B 268)
> 'Your white-bearded father is in torment' (Lewis 1974: 102)

> *Ağca yüzlü senüŋ anaŋ* ḳarşu gelse... (Vat. 97b. 9; T&B 268)
> 'If your white-skinned mother comes to meet me...' (Lewis 1974: 102)

In the above-given clauses, the use of the pronouns *menüm* 'my' and *senüŋ* 'your' is completely tautological in nature.

Word repetition

If the clauses of a complex sentence have a common word (or word-combination), this word is usually used in one of the clauses, mostly in the final one. For example, if one and the same verb is the head of two or more syntactical constructions, it is used once. This Turkic language rule is in effect in *The Book of Dede Korkut*, too. It derives "from intratextual and intraphrasal parallelisms. You may confirm this by placing common words in their positions in parallel components. The omission of one of the parts of parallel components is possible under the condition that the corresponding parts of these components are made up of repetitions. In one at the repeating parts, intonation becomes weaker, the word or word-combination losing intonation is omitted" (Nerimanoğlu 1998: 276).

In the following examples, the verbs in square brackets were not used in the text:

Bir yère aġ otaġ [ḳurdurmışıdı], bir yère ḳızıl otaġ [ḳurdurmışıdı], bir yère ḳara otaġ ḳurdurmışıdı (Drs. 7a.6-7 / Vat. 60b.4; T&B 35; 201)
'He had a white tent pitched in one place, a red in another, a black in another' (Lewis 1974: 27)

...yönin aŋaru [döndürür], ṣaġrısın erine döndürür (Drs. 6b.9-10)[1]
'She... turns her side away and her rump towards her husband' (Lewis 1974: 194)

The use of the verbs in brackets would seem to be a useless repetition. However, in *The Book of Dede Korkut*, there are also examples of such pleonastic use of verbs. They occur mainly in the Dresden manuscript, e.g.:

Hay Dede sultan, Taŋrı bunuŋ semüzin de alsun, aruġın[-]da alsun (Drs.46a.8-10; T&B 76)
'Dear Dede, may God not be pleased with them, neither the thin ones nor the fat ones' (Lewis 1974: 68)

Çoḳ çalışdılar, ne boġa yeŋer, ne Ḳan Turalı yeŋer (Drs. 93a.6; T&B 129)
'Greatly did they (the bull and Kan Turali) struggle, neither gaining the victory' (Lewis 1974: 122)

These examples show the influence of the spoken language. The point is that for hundreds of years, the stories of *The Book of Dede Korkut* were transmitted from generation to generation through the narration of *ozans* (bards). On the other hand, the repetition of the common words is an issue of stylistics. It is well known that word repetition is an important poetic device in folklore, and the repeated words

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[1]   The transcription *erine ṣaġrısın dönderür* (T&B: 34) is not correct.

carry a certain stylistic load. From this point of view, the repetition of the common words in *The Book of Dede Korkut*, especially in its verse parts, is not useless.

Pleonastic synonyms

One of the most widespread types of pleonasm in *The Book of Dede Korkut* is the use of two synonymous words together. These word pairs are:

Ağırla- / *'azizle-* 'to treat with marks of respect (guest), to honour': ...*ol anı yėdürür, içirür, ağırlar, 'azizler, gönderür* (Drs. 5b.9; T&B 33)
'...she gives him food and drink, she entertains him and honours him and sends him on his way' (Lewis 1974: 193)

Aḫır / şoŋ 'latter': *Aḫır şoŋ ucı ölümlü dünya* (Drs. 34b.13; cf. also 35a.6; 79a.9; etc.)
'The world whose latter end is death' (Lewis 1974: 58)

'aḳl / uş 'wit, mind': *Nèçe kim bu düşi görüm, şundan berü 'aḳlum uşşum dère bilmen* (Drs. 23b.5-6; T&B 53)
'Since I saw this dream I have not been able to collect my wits' (Lewis 1974: 45)

Baş- / yėŋ- 'to conquer': *Her kim ol üç cānveri başsa yèŋse öldürse ḳızumı aŋa vèrürem* (Drs. 88b.1-3; T&B 125)
'Whoever conquers and kills those three beasts, to him shall I give my daughter'

Beli / evet 'yes': *Beli, pes evet, ağ şaḳallu 'aziz baba, menüm daḫı istedügüm oldur* (Drs. 42b.7-8; T&B 74)
'Yes, dear white-bearded father, that is the one I want'

Ceng / savaş 'battle': ... *ceng ü savaş ètdi* (Drs. 19a.6; T&B 48)
'...he gave battle'

Çap- / yağmala- 'to pillage':
Bāzirganlar yatur iken ğāfille bèşyüz kāfir ḳoyuldılar, çapdılar yağmaladılar (Drs. 37a.13-37b.1; T&B 69)
'As the merchants slept, they were attacked unawares by five hundred unbelievers, who... pillaged them' (Lewis 1974: 60)

Dünya / 'alem 'world':
Dünya 'alem gözine ḳarangu oldı (Drs. 26a.4; cf. also: Drs. 34a.10; T&B 56; 66)
'The world became dark in his eyes' (Lewis 1974: 57)

ḳalḳ- / örü ṭur- 'to rise, stand up':
Alar şabah Dirse ḫan ḳalḳubanı yèrinden örü ṭurub ḳırḳ yigidin boyına alub Bayındır ḫanuŋ şohbetıne gelüridi (Drs. 7b.7-8; T&B 35; cf. also: Drs. 8a.5; Vat. 61a.1; etc.)
'At break of day Dirse Khan rose up from his place, called his forty warriors to his side and came to Bayindir Khan's feast' (Lewis 1974: 28)

ḳayıt- / gėrü dön- 'to return':
Dirse ḫanuŋ ḫatunı ḳayıtdı gėrü döndi (Drs. 15a.2-3; T&B 43; cf. also: Drs. 19a.7-8; 31a.4; etc.)
'Dirse Khan's Lady turned away' (Lewis 1974: 35)

Nişanlu / adaḫlu 'betrothed': *Bu otaġ Banı Çiçek otaġıymış ki Beyregüŋ bėşik kertme nişanlusı adaḫlusıydı* (Drs. 40a.10-11; T&B 72)
'The tent belonged to the Lady Chichek, who was his cradle-betrothed' (Lewis 1974: 63)

Pir / ḳoca 'old man': *Aġ ṣaḳallu pir ḳocalar yanına bıraḳdı* (Drs. 88a.8; T&B 125)
'[Kanli Koja] gathered his white-bearded old men around him' (Lewis 1974: 117-118)

ṣavaş- / urış- 'to fight':
ṣavaşmadın urışmadın ḳaydayım, gėrü döneyim (Drs. 31a.4; T&B 62; cf. also Drs. 18a.4; Vat. 66b.5; etc.)
'With no fight… I shall retrace my steps' (Lewis 1974: 54)

Sevin- / şad ol- / şad ḫurrem ol- 'to be glad / happy':
Beyrege ve anasına ve ḳız ḳardaşlarına muştucı geldi, sevindiler, şad oldılar (Drs. 45a.4-5; T&B 75) / *Beyrege ve anasına ve ḳız ḳardaşlarına muştucı vardı. Sevindiler, şad ḫurrem oldılar* (Vat. 72b.12-13; T&B 222)
'The bearer of good tidings came to Beyrek and his mother and sisters, and they rejoiced and were glad'[2] (Lewis 1974: 67)

Şėn / şādmān 'cheerful, joyous':
Bu yaŋa Şökli Melik kāfirlerile şėn şādmān yėyüb içüb otururıdı (Drs. 27b.3-4; T&B: 58)
'Meanwhile King Shökli, happy and cheerful, was sitting feasting with the infidel nobles' (Lewis 1974, 50).
For more information about the word şėn see: Tezcan 2001, 128-129.

ṭadı / daye 'child's nurse':
Mere kafirler, bu 'arabayı bėşigüm ṣandum, sizi yamrı yumrı ṭadım dayem ṣandum (Drs. 139a.2-3; T&B 178)
'Well, infidels, I thought this cart my cradle and you were my dear fat cuddly nurse' (Lewis 1974: 172)

ṭoy / dügün 'wedding, wedding-feast':
ṭoyuŋ dügünüŋ ḳara oldı (Drs. 53a.5-6; T&B 83)
'How evilly has your wedding-feast turned out' (Lewis 1974: 75)

ḳırḳ gün ḳırḳ gėce ṭoy dügün eylediler (Drs. 62b.11; 95; T&B 95) 'For forty days and nights they held the wedding-feast' (Lewis 1974: 87)

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[2]   In some places, Lewis (1974) tries to translate both words of the pair.

Urış- / döğüş- 'to fight, to gıve battle':
Urışmadın döğüşmedin 'alemi ṭolduṛayım (Drs. 75b.8-9 / Vat. 98a.2; T&B 110; 269)
'I shall fill the world with battle and slaughter' (Lewis 1974: 103)

Yaḫşı / ḫub 'fine, good':
Ol obada bir yaḫşı ḫub yigit ṣayru düşmiş idi (Drs. 79b.9-10; T&B 115)
'In that tribe a fine... warrior had fallen ill' (Lewis 1974: 108)

Yazı / yaban 'field, plain':
Yazıdan yabandan bir udlu ḳonuḳ gelse... (Drs. 6b.4-5 / Vat. 60a.9; T&B 33; 200)
'When a respected guest comes from the plain...' (Lewis 1974: 194)

Yazıda yabanda geyigi ḳovar, senüŋ öŋüŋe getürür (Drs. 13a.7-8 / Vat. 63b.9-10; T&B 41; 206)
'He is chasing the stags over field and plain and driving them before you' (Lewis 1974: 33)

Yığ- / der- 'to gather':
Bir yigidüŋ ḳara šağ yumrısınca malı olsa yığar derer ṭaleb eyler, naṣibinden artuğın yėye bilmez (Drs. 3b.1-3; T&B 29)
'When a man has wealth as massive as the black mountain, he piles it up and gathers it in and seeks more, but he can eat no more than his portion' (Lewis 1974: 190)

Some of the given word-pairs were used for stylistic reasons, as lexical parallelisms. Such use of synonyms is characteristic for literary works of all periods.

Other word-pairs were used as a kind of compound words, as a synonym compound (or *hendiadyoin*). This type of word-pairs was widely used in Old Turkic, especially in Old Uyghur texts (see Tekin 2001: 105-110). They are characteristic for modern Turkic languages, too. A typical example of synonym compounds is the pair *toy düğün*. It is interesting to note that the word *düyün* (< *düğün*) has lost its meaning of 'wedding' in Modern Standard Azerbaijanian; now it just means 'knot'. In Modern Turkish, on the other hand, the word *düğün* has retained its old meaning while the word *toy* has lost it. However, the meaning 'wedding, feast' is still kept in the word combination *toy düyün* (*düğün*), both in Azerbaijanian and Turkish (for a Turkish example, see Yaşar Kemal 2000, 2: 64).

Most of the above-given synonym compounds are of two kinds:

1) Both components of the pair are of Turkic origin (*bas- / yen-*; *ṣavaş / uruş- yığ- / der-*, etc.).

2) One component is a Turkic word while the other component is of Persian or Arabic origin (*yaḫşı / ḫub, yazı / yaban*, etc.). We agree with T. Hacıyev, who points out that "the parallelism of the words of Turkic origin is primary, the parallelism of the Turkic word with the Arabic or Persian one is the result of later alterations – the last transcriber changed one of the Turkic words in the existing Turkic model with an Arabic or Persian equivalent which, for instance, was in use in the 15th century; it is also an attempt to modernize the comprehension" (Budaqova & Hacıyev 1992: 50).

One of the pleonasms which mostly attracts attention consists of the synonymous words *eyit-* and *dè-* 'to tell, say'. They have been used together in many instances, as in the following examples:

> *Bay Bican Beg daḫı yèrinden örü ṭurdı, eydür: "Begler, menüm daḫı haḳḳuma bir du'a eyleŋ, Allahu te'ala maŋa da bir ḳız vère" dèdi* (Drs. 36a.11-13 / cf. Vat. 68a.8-9; T&B 68-69; 215)
> 'Prince Bay Bijan stood up also and said, 'Nobles, pray for me too, that God Most High may grant me a daughter' (Lewis 1974: 59-60)

> *Ḳazan eydür: "Geyik olsa bir ya iki bölük olurıdı. Bu gelen, bilmiş oluŋ, yaġı-dur" dèdi.* (Drs. 65b.7-9 / cf. Vat. 93a.6-7; T&B 98; 259)
> 'Kazan said, 'If it were deer there would be one or two clouds at most, you can be sure it is the enemy that comes' (Lewis 1974: 91)

The frequent use of these verbs in this way suggests that it is not an unnecessary repetition. These words, besides the lexical meaning, seem to play the role of quotation marks in modern writing. The verb *eyit-* (sometimes *söyle-* or *ṣoyla-* 'to tell') signals the beginning of direct speech and the verb *dè-* indicates its end.

Conclusions

Pleonastic elements are common in the text of *The Book of Dede Korkut*. The main reason for this is the fact that this work, as a kind of folk literature, is based on the spoken language, where pleonasms are widespread. On the other hand, pleonastic elements can also fulfill stylistic functions in epic literature.

We find the following types of pleonastic elements in *The Book of Dede Korkut*: pleonastic noun morphemes (plural and possessive), pleonastic verb morphemes (reflexive and reciprocal), pleonastic personal pronouns, repetition of common words in different parts of a compound sentence, and pleonastic words, i.e. the combination of synonyms. The last three types are frequently encountered in Modern Turkish and Azerbaijanian texts, too, but other types are not common. The pleonastic plural and pleonastic reflexive are absolutely unaccepted in Modern Standard Azerbaijanian.

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