

MUHAMMED: AN EXAMPLE OF MISWRITING OF PERSON NAMES IN KARS CITY (IN TURKEY) ACCORDING TO ONOMASTIC

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The national culture as an important essential element propitioues for an existence nation. This culture gets its source from that national history language, religion , morality, art, traditions, briefly from own esence. Person names(antroponimies) from point of view philological, linguistics, cultural, historical and folklore studies have necessity. The calling of the human (middle name, name, surname, nickname and titles) is associated with the culture of nation, proves a necessity of names fort he human. There are different traditions and rules of calling in the each country. The reasons of calling may be religious, national and local charecter as a result of investigation these tendentions we find out that every society has its different specific traditions in calling, there are many common issues in the many parts of the world and among societies has own peculiarity.

The name 'Muhammed' is widely popular among the people and often they call their children by this name, because it has a religion mean. The origin of this name is Arabic and used for men. The name 'Muhammed' as a male names the most widely spread in the Kars(Turkey) region. The name 'Muhammed' at the same time used in a wrong spelling. These mistakes did the bureaucrats or men, who did not know the orphography this name.

Keywords: onomastik, Muhammed, name, Kars, misspelling

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Person names are very important from point of view of linguistic, cultural history and folklore studies. In the Orkhon İnscriptions were reproached the men who had lost own national identitiy and took Chinese name. The foreign cultures at first showed themselves in the names. The most of of an important side of names in linguistics in the reflection of alienation or privatizaton of language. Resources of the Turkish names are tombstones, birth certificates, mosque (clergy) registers, charities, the telephone directory in the modern period, school registers, marriage registers, nursing registry, death registry and other documents.³¹⁶

The calling in the Turkish is a cultural element in itself . The Turkish names show different ways in the history according to their customs, geography and traditions.³¹⁷ Atradition to call new borned baby has an ancient history in the Turkish custom.

Each name which was given to the children by their parents was according to tradition of ancestors. Every name has its calling reason. While borning of the child each incident, coming of visitors to the house or tent, first seen an object, animal or plant can effect for calling that girl or boy.³¹⁸ In the many regions of Anadolu (Anatolia) given names have not much difference.

In the calling exists nearly the following rules.³¹⁹

1. Calling by religious names: Muhammed, Hasan, Hüseyin, Yakop(Yakup), Yonana(Yahya) etc.

³¹⁵ Doğan Aksan, Her Yönüyle Dil Ana Çizgileriyle Dilbilim, TDK Yay, Ankara 1995, s. 115

³¹⁶ Tuncer Gülensoy, “*Türk Kişi Adlarının Dil ve Tarih Açısından Önemi*”, Türk Dili, Ocak 1999,sayı 565, s.3

³¹⁷ Tuncer Gülensoy, agm., s .3

³¹⁸ Tuncer Gülensoy, “*Türklerde Ad Verme Geleneği ve Hektor*”, Millî Folklor, Kış 1994, Cilt 3,S. 22, s.5

³¹⁹ Doğan Aksan, age., s.115-118

2. Calling by famous and celebrity men's names or their surnames: İskender, Kanuni, fatih, M.Kemal etc.
3. Calling by names heroes of tales, myths, destans(epoes): Oğuz, Ayhan, Orhan, Bozok, Üçok etc.
4. Calling by names of geographical places, historical events or names of tribes and nations: Toponyms: Tuna, Fırat.

Calling by the names of important days or events :Cuma, Kadir, Bayram, Kurtuluş, İstiklal etc.

5. Other ways of calling: besides those above mentioned ways we can meet the names of fitonims, zoonims, beautiful lovely things, derivations of favorite and nice names, which exist in the international region and very common among peoples.

Language is a common tool for mankind contact. The social life is one of the main features of the humanity. This is a reason of language's produce. Proceeds includes all process of produce language with covering its development. The language is itself of society. It is intertwined with society by its natural structure. We divide the language into two parts: spoken or oral language and written language. We use oral and spoken language in our daily life, when we speak. The feature of oral speech or language is in its remain only as a spoken language, being a carrier of production in a small area. On the other side, a spoken language and folklore culture are a main and the most important source for written language.³²⁰

A spoken or oral language unlike from written language and its has own characteristics features, useful for practical purpose in the daily life. A spoken or oral language is older than written language and take it as a base. The language may be considered as separate from the writing, but can not be considered apart from speech. The mankind before contrive writing was able to understand each other within centuries. That is why the understanding a structure of language depends on knowledge conditions of speech. This language depends on social classes, geographic regions, may show many differences. The patois, accent and dialects are the natural result of the changes.³²¹

Every area has its own unique patois features. From time to time these patois features being shown in the oral speech manifests itself in the written language too. Since the old time the calling tradition in the Turkish society, what has very important role, exposed to influence of oral speech. Especially in the entry birth certificates oral mistakes were reflected in the written language. Therefore sometimes exists a difference between written names in the birth certificates and oral calling of the same man. Generally we see these mistakes in the ancient documents. The bureaucrats often interfered in calling process of the parents, did their corrections and as a result we meet many miswriting, changed names between population. That is why some names has not means from point of view semantic or orthography. The family which need not in correction, used these wrong names.

The name 'Muhammed' is widely popular among the people and often they call their children by this name, because it has a religious mean. The origin of this name is Arabic and used for men. Its means: "1. Many times praising, praying for. 2. possessor many good and nice characters."³²² This name much useful and in Kars.

As a rule at the end of the Turkish words does not have consonants = b,c,d,g=. The consonants = p,ç,t,k = take their place. That is many borrowing words had undergone many changes in the Turkish Language. As a result of these changes the consonants p,ç,t,k substituted =b,c,d,g= at the end of words.³²³

Therefore the name 'Muhammed' changed into 'Muhammet' in the Turkish Language.

The name 'Muhammed' as a male names the most widely spread in the Kars region. This name sometimes used alone, sometimes with other name together. In such composite names the word Muhammed takes the first place, then comes the second name. The tradition of binary calling comes from religion, because 'Muhammed' is a clerical name. Of course it is impossible to reflect all binary names. Below we gave some of them for example:

³²⁰ http://denizlevent.blogcu.com/konusma-dili-yazi-dili-ayrimi_19430.html

³²¹ <http://www.edebiyatsanat.com/dil-bilgisi/61-dil-tarihi/421-konusma-dili-yazi-dili.html>

³²² <http://www.isimbulamadim.com/isimayrinti.asp?isim=Muhammed&isimid=784>

³²³ <http://www.dilimiz.com/dil/TurkDili/trkdili2.htm#ÜNSÜZLERDE SES OLAYLARI>

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MUHAMMED ABDULLAH	MUHAMMET AKIN
MUHAMMED AKİF	MUHAMMET ABBAS
MUHAMMED ALİ	MUHAMMET ADİL
MUHAMMED ALİ RIZA	MUHAMMET AHRAR
MUHAMMED ALİASKER	MUHAMMET ALİ
MUHAMMED AVNİ	MUHAMMET ARDA
MUHAMMED ARİF	MUHAMMET ARİF
MUHAMMED BAYCAN	MUHAMMET BİLAL

The name 'Muhammed' at the same time used in a wrong spelling. These mistakes did the bureaucrats or men, who did not know the orphography this name.some examples:

MEHRAÇ MUHAMLET
MUHAMED
MUHAMED ALİ
MUHAMET
MUHAMET ALİ
MUHAMET NECİP
MUHAMET ZEKİ
MUHAMLET
MUHAMMAT
MUHAMMAT MUHANDIZ
MUHANMED
MUHANMED ALİ
MUHANMED FAHRİ
MUHANMET
MUMAMMET
MUMAMMET ALİ

Such mistakes do not limited only by name 'Muhammed' . They are in the order parts of our country besides of province Kars. The small child in his childhood does not take care of his name, but by growing he is confronted with mockery of friends. When he growthes he sees the absurd and meaning less own name. Who is facilitated changes, correctes or uses another names. Sometimes the registrar gives boy's name to the girl or vice versa. As a result such errors some girls are called to the military service, these one of the interesting events in our country. In the ancient times the old Tukiş our ancestors were very attentively when they gave the name, in our time we also must be delicate and tactiful. It is necessary that in the government agencies works person who had not graduated from university even works in the out of branch. Espicially when the gratueted students from the Turkish Language and Literary are unemployed , in order to avoid with such problems we must review some of our plans again.

Kaynaklar

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