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**CHILDREN'S NAMES FOUNDED WITH
THE WORDS «SON» AND «DAUGHTER»
IN CENTRAL ASIAN TURKISH PEOPLE**

The study deals with children's names created by using the words son and daughter in the names given to children in the Turkish people of Central Asia.

In the society we live in, one of the most important goals of parents in the family is to have a child. One of the most important duties of parents who have children towards a child is to give their child a beautiful name.

Throughout the historical process experienced by the Turkish nation, various name-giving traditions have emerged due to different reasons experienced by parents. The names given according to these traditions reflect the history, geography, beliefs, social structure, and cultural characteristics of the society.

According to the findings we made in field researches, the conditions in families in Central Asian Turkish communities before the birth of the child, the unexpected developments that occur during the birth of the child and the events that occur after birth play a great role in naming the child.

The names formed with the words «son» and «daughter,» which are frequently found in the names given to children in Central Asian Turks, are often seen to be directly related to the desire to have a boy. Today, especially in Kazakhs and Kyrgyz, the third of three daughters born in the family in succession is usually given names formed with the word «ul/son.» For example, names such as «Ulboldsun», «Ulbolgan», «Uljalgas», «Ulergen» directly reveal the desire for a boy, while names such as «Kızumas», «Kızdıkoй» express more harshly and clearly that the girls of the family have enough and now want boys.

In the study, the reasons for the words son and daughter in the names given to children, especially in Central Asian Turkish people, are emphasized and the subject is examined thoroughly.

Key words: tradition, naming, son, girl, boy, gender.

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**Орталық Азиядағы түрік халықтарында
«ұл» және «қыз» сөздері арқылы құралған есімдер**

Зерттеуде Орталық Азиядағы түрік халықтарында балаларға қойылатын есімдердегі «ұл» және «қыз» сөздері арқылы жасалған есімдер қарастырылады.

Біз өмір сүріп жатқан қоғамда ата-ананың отбасындағы ең басты мақсаттарының бірі – балалы болу. Балалы ата-ананың бала алдындағы ең маңызды міндеттерінің бірі – баласына әдемі есім қою.

Түрік халықтары басынан өткерген тарихи үдерісте ата-ананың бастан кешкен түрлі уақиғалардың себептеріне байланысты әртүрлі ат беру дәстүрлері пайда болды. Осы дәстүрлер бойынша қойылған аттар қоғамның тарихын, жағрапиясын, наным-сенімдерін, әлеуметтік құрылымын, мәдени ерекшеліктерін көрсетеді.

Біз далалық зерттеулерде жасаған тұжырымдарымызға сәйкес, Орталық Азия түрік халықтарының бала туылғанға дейінгі отбасылардағы жағдайлары, баланың дүниеге келу сәтіндегі ерекше жағдайлар мен туғаннан кейін баланың өміріндегі басты оқиғалардың ат қоюда үлкен рөл атқаратыны анықтадық. Орта Азия түрік халықтарында балаға қойылған есімдерде жиі кездесетін «ұл», «қыз» сөздерімен жасалған есімдер көбінесе ұл балалы болу тілегіне тікелей байланысты екені байқалады. Бүгінде, әсіресе, қазақтар мен қырғыздарда отбасында қатарынан туған үш қыздың үшіншісіне әдетте «ұл» деген сөзбен жасалған есімдер қойылады. Мысалы, «Ұлболсын», «Ұлболған», «Ұлжалғас», «Ұлгерген» сияқты есімдер ұл балалы болу ниетін тікелей аңғартса, «Қызтумас», «Қыздықой» сияқты есімдер қоғамда ұл баланың орнының қыздан жоғарырақ екенін, отбасындағы қыздардың саны жеткілікті екендігін, енді ұлдар қажет деген ниетті анық көрсететіндей.

Зерттеуде әсіресе Орта Азия түрік халықтарында балаға қойылған есімдердегі ұл, қыз сөздерінің пайда болу себептеріне тоқталып, мұндай есімдерді қоюдың қоғамдағы себептері жан-жақты қарастырылады.

Түйін сөздер: дәстүр, ат қою, ұл, қыз, жыныс.

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Имена детей у тюркоязычных народов Центральной Азии, образованные от слов «сын» и «дочь»

Данное исследование посвящено детским именам, образованным с использованием слов «сын» и «дочь» в именах, которыми называют детей тюрки Центральной Азии.

В обществе, в котором мы живем, одной из важнейших целей родителей в семье является рождение ребенка. Одной из важнейших же обязанностей имеющих детей родителей по отношению к своему ребенку – дать ему красивое имя.

На протяжении исторического процесса, пережитого тюркской нацией, по тем или иным причинам, с которыми сталкивались родители, возникали различные традиции присвоения имен. Имена, данные в соответствии с этими традициями, отражают историю, географию, верования, социальную структуру и культурные особенности тюркского общества.

Согласно результатам, полученным в ходе полевых исследований, условия в семьях тюркских обществ Центральной Азии до рождения ребенка, неожиданные события, происходящие во время его рождения, а также события, которые происходят после его рождения, играют большую роль в выборе имени для него.

Имена, образованные от слов «сын» и «дочь», которые часто встречаются в именах, данных детям тюрками Центральной Азии, нередко напрямую связаны с желанием иметь мальчика. Сегодня у тюрков, особенно у казахов и киргизов, третьей из трех дочерей, рожденных в семье подряд, обычно дается имя, образованное от слова «ул/сын». Например, такие имена, как «Улболсын», «Улболган», «Улжалгас», «Улгерген», напрямую указывают на желание иметь мальчика, в то время как имена «Кызтумас», «Кыздыкой», выражают более жестко и ясно, что девочек в семье имеется достаточно, и теперь хотят мальчиков.

В настоящем исследовании акцентируется внимание на причины употребления слов «сын» и «дочь» в именах, даваемых детям, особенно тюрками Центральной Азии, а также всесторонне рассматривается данная проблема.

Ключевые слова: традиция, присвоение имени, сын, девочка, мальчик, гендер.

Introduction

To preserve the offspring of each creature, there is something that was given to him from creation. This disease manifests itself differently in all living and non-living beings to ensure the continuation of the generation. The family, which we imagine as a small union, united in pairs to preserve the offspring of people under certain circumstances, is one of the most important social institutions created to preserve the human generation. From this point of view, the most important reason (sozluk.gov.tr) on for creating a family since the beginning of human history is to ensure the continuation of a generation. Of course, there are other reasons for starting a family, but it is obvious that the main reason is a healthy continuation of the generation.

Methods and resources

In this study, written sources written in Turkish and Central Asia were consulted. In addition to these, a compilation study was made and the information obtained from the source people and appropriate to the subject was used.

Review and analysis

The tribes, which consist of the unity of the families formed for the purpose of continuing the generation, create nations that are big families with the unification of the tribes. Definition of the nation In the dictionary of the Turkish Language Association, “A community of people living mostly on the same land, among whom there is a unity of language, history, emotion, ideal, tradition and tradition; The na-

tion is given as a people. The most important factor that distinguishes a nation from other nations is the tradition they have created in the historical process of that nation. The traditions they create in the historical process of a nation are formed thanks to the family. With the birth of children, which is the result of the establishment of the family and the sign of the continuation of the generation, it is seen that various customs and traditions are practiced. These traditions differ in every society. In the Turkish nation, the family has been considered the basis of the nation throughout history. Each Turkish family was seen as a guarantee for the continuation of the nation. We see this in the first lines of the Turkish National Anthem.

“Fear not, for the crimson flag that proudly waves in these dawns shall never fade,

As long as the last hearth that smokes on my homeland remains unextinguished.”(tccb.gov.tr)

As the second verse shows, as long as there is a smoking stove above my land, a family, the nation will not be destroyed. These poems best explain the family's role in the nation's future. The family is also an important social institution that ensures the continuation of the traditions, customs that make up the culture of the nation. Each society has its own traditions and customs. One such tradition is to name children who are born. Names given to children; it also shows the culture, the understanding of this nation, the extent to which other nations influence culture. Arabic and Persian names in Turkic peoples entered the culture of the Turkic people after the adoption of Islam.

The Turkish nation lives in a vast geography stretching from the Great Wall of China in the east to the Balkans in the west, from Siberia in the north to the Mediterranean in the south. The vast geography in which the Turkic peoples live and the nations they are associated with have influenced their religious beliefs, traditions, expectations and moral values. One of the traditions affected by their relations with different nations is the names given to the children born. With the influence of the geography in which they are located, mountains (Altai, Ural), lakes (Aral), streams (Aras, Idil, Euphrates), geographical conditions (Boran, Meltem), world view (Çolpan, Yıldız, Hilal), all kinds of developments in society (Paselke, Sammit, Saylav, Shayloo), belief (Mehmet, Ayşe, Hasan, Hatice), traditions (Toygül), expectations (Murat, Maksat, Arzu, Özlem) are very much reflected.

The widespread dispersion of Turks across a vast geography and the phonetic differences between dialects have led to variations in names. Addition-

ally, due to reasons that have not been identified until today, the majority of employees in Soviet-era population registration offices, who were Russians, influenced changes in the spelling of names. It is also worth noting that variations in the spelling of names are more commonly observed in regions with a high Russian presence. There are many examples where Russian officials did not just fail to correctly write Turkish names but also showed indifference towards them. For instance, when a grandmother went to the population registration office to register the name of a newborn girl, she told the clerk “Imya zabiyla” (I forgot the name)(RP. 1), leading the clerk to write “Zabilya” in the name section, which is just one example of such cases.

It is possible to observe that the traditions of naming among Turks are examined under various groups. Studies that consider the periods of “choosing and giving names to children”(Acıpayamlı, 1992: 2) and analyze Turkish names broadly under two main categories—wish names(Golikova, 2013:21) and protective names—along with various classifications(Alkaya, 2001: 115), suggest that there are three periods influencing the naming of newborns in Turkish societies.

The first of these is the family's situation before the child's birth and the various events experienced by the family. One of the parents learns in a dream whether the child will be a boy or a girl, and sometimes the child's name is given in the dream. If the name does not become clear in the dream, the child is named Ayan. If a historical figure is seen in the dream and that figure brings news of the child, it is also observed that the child is given the name of that figure. Due to various health problems or other reasons leading to the death of children over a long period, names such as Dursun, Yaşar, Turdıbay, Turganay, Duran, Durmuş, Jüzbay, Mınjasar, Ölmeşan, and Esentur are related to the fact that the newborn child did not survive in the family.

The second situation affecting the child's name is the circumstances during birth. The weather conditions on the day the child is born, the day of birth itself, the child being born covered in a membrane, a specific mark on the body, and what the umbilical cord is cut with can all reflect in the child's name. For example, names like Baltakesti and Orakbay are related to the cutting of the umbilical cord, while names like Perdebay and Perdegül are given based on the child being born with a membrane. Names such as Mendi and Kaldıbay are given to babies born with a birthmark. In the Central Asian Turkic peoples, common names like Düysenbay, Seysenbek, Sarsengül, Beysenali, Cumatay, Cu-

mabay, Senbek, and Jeksen are given based on the day the child is born. Weather events on the day of birth are also reflected in the names. If it was rainy on the day the baby was born, names like Yağmur (Rain) are given; if there was a blizzard, Boran; if it was snowy, Karjaw or Karjawbay; if it was stormy, Dawıl; if the sky was clear and both the sun and moon were visible, Künmenay; if it was windy, Jeldibay.

Nowadays, legally, the naming of children should not be delayed. Therefore, the first two situations we mentioned above are more influential in the names of children among the Central Asian Turks. However, the third factor affecting children's names should not be overlooked. The last factor affecting the child's name is the circumstances after the child's birth. This can be referred to as the changing of the given name. Phrases like "couldn't carry the name" or "the name is too heavy" are commonly used among people. If a child falls ill constantly after birth, is saved from a fire, or is rescued from drowning by someone, the child's name is usually changed. Often, the child who survives such a disaster is given the name of the rescuer. It is also seen that the first name of a child who continuously falls ill after birth is changed to Ölmes (meaning "won't die").

The situation of the family before the birth, as mentioned above, consists of various events. One of these is the absence of a male child in the family. In the patriarchal societies of the Turkish peoples, a male child, who ensures the continuation of the lineage, is of great importance to the family. In the tales of Korıyt Ata, those who have sons are given superiority, and fathers of sons are honored in a white tent on a white felt rug. This situation is expressed in the Korıyt Ata tales as follows: "Whoever has no sons or daughters, let them be placed in the black tent, lay them on the black felt, bring them the stew of the black sheep; if they eat, let them eat, if they do not, let them go. As for those with sons, place them in the white tent; those with daughters in the red tent. Those who have no sons or daughters are cursed by Allah, and we curse them too, know this well." (Ergin, 1994:77)

In Central Asian Kazakh, Kyrgyz, Turkmen, and Uzbek Turkic cultures, the birth of two consecutive daughters in a family often leads parents to seek various methods to have a male child. One of the primary methods involves consulting the Chinese Birth Calendar, which is prepared by the Chinese and predicts whether the child will be a boy or girl based on the mother's birth year and the conception date. When couples do not get conclusive results

from this calendar, they often turn to doctors or traditional healers.

In Kazakh and Kyrgyz cultures, to ensure the birth of a male child, pregnant women are fed a dish called "kırkbayır" (omasum) during pregnancy. It is believed that if a pregnant woman consumes kırkbayır, her child will be male. Therefore, in Kyrgyz and Kazakh languages, kırkbayır is referred to as "ultabar." (Zhylykybaeva, 2004: 32)

As mentioned above, Turkish peoples have a patriarchal family structure. In Turkish culture, lineage continues through males. Therefore, among Turkish peoples, there are many names that express the desire for a male child (Acıpayamlı, 1992: 2). Couples who have daughters but wish for a son often give their daughters compound names that include the word "oğul" (son), to express their wish. Among these names, "Uljan" is notable. In Uzbek, it is "Oğulcan," in Kyrgyz, it is "Uuljan," and in Kazakh, it is "Uljan." This name is one of the most common names formed with the word "oğul" (son) among Central Asian Turkic peoples. Among names composed of two parts, names such as Uldana, Ulbala, Oğulay, Oğultay, Oğulhan, Oğulcuma, Oğulnur, Ulbike, and Ulmira are also among the most common names expressing the desire for a male child.

Another common practice is to create compound names where the first part is "ul" and the second part is a verb or a verb-derived form. Examples of such names include Ulbolgan, Ulbolsın, Uljalğas, Ulergen, Ulmeken, Oğulsuray, Ultuğan, Uulgeldi, Ultuar, and Ultabil.

Another method of creating names involving the word "oğul" (son) is by adding a suffix to the word "oğul." By adding suffixes to "oğul," parents express their desire for a male child. Examples of such names include Ulday, Uldan, Uldanay, and Uldanası.

There are also names made with the word "oğul" or "ul" that have almost the same meaning as names formed using the imperative mood. These names are often created with verbs in the imperative form. For example, in Kazakh, names like Janıl or Janılsın, Janılay are given to express the wish for a child to be a boy instead of a girl. Similarly, in Kyrgyz, names like Burul or Burulay convey the wish for the child to be a boy rather than a girl. In Anatolia and among Turkmens, the name Döndü is used with the same intention.

Sometimes, families without male children avoid using the aforementioned names and instead give their daughters the name Mırzayım. In this name, "Mırza" means "gentleman" or "prince," and "Ayım" means "lady."

The second group of names reflecting the desire for a male child are those formed with the word “kız” (girl). Although not very common today, these names are frequently found among women over the age of forty and are indicative of a sense of frustration with having only daughters. For example, when a family has its eighth daughter, she might be given the name Kızkoysın. Similar names such as Kızdıkoysın, Kızdarhan, and Kızdargül are also used. Many families with ten or eleven daughters end up with such names. On the other hand, no names reflecting a desire for a daughter are found in families with many sons.

There are also names made with the word “kız” that do not reflect a desire for a male child. Examples include Akkız, Tokkız, Balkız, Narkız, Mendikız, and Kaldıkız.

In particular, names with “bike” are common among Tatar Turks and have recently become more prevalent in Central Asia and Turkey. Examples of such names include Aybüke, Gülbike, and Süyünbüke.

In Turkish cultures, having authority within society is of great importance. Among Turkish peoples, indicators of authority within society include having a male child and having many male children. The absence of a male child and the desire for a son often reflect in the names given to daughters among Central Asian Turkish peoples.

According to the accounts of families with only daughters, almost all of them believe that they have committed a sin or offense that displeases God, described as “Kudayga cakpay kalgan” (a transgression against God). This situation parallels the notion in the Korkyt Ata Stories that those without children are cursed by God. For example, a woman who had a daughter as her first child became pregnant with her second child. Her mother-in-law, noting that her first child was still young and that she was still a university student who couldn't manage with two children, persuaded the woman to abort the pregnancy. She was then made to sit on heated black stones. After this incident, the woman continued to have only daughters in her subsequent pregnancies. She attributes the inability to have a male child to the sin they committed. Despite pleading with God, offering sacrifices, and spending nights at shrines, they were unable to have a son(RP.2)

Sometimes parents neglect what they are told and cannot have a son, and even if they have a child, their son does not have a son. After the first two daughters were born, the mother and father went to a folk doctor. The doctor said that if they had another daughter, she should name her Meryem,

then she would have a son, and if she had a son, she should name her Isa. However, when their third, fourth and fifth daughters were born, the parents did not take the doctor's words into consideration and did not name her Meryem. When the sixth daughter was born, they remembered the incident and named her Meryem. As the folk doctor said, the mother got pregnant again and a boy was born after Mary. However, the family forgot what the doctor said in their excitement and did not name the boy Isa. The only son in the family grew up and got married, but did not have a child(RP.3).

In Turkey, names given to girls such as Yeter, İmdat, Songül, Kafiye, Döndü, Yaşar, and Durmuş are often a reflection of the situations described above.

The absence of a male child for a father in Turkish cultures is not merely seen as the end of lineage; it can also lead to the man being demeaned and looked down upon within his society. Additionally, a lack of male children is perceived as a weakness in a man's masculinity. Some families view the absence of a male child as a curse or a punishment and seek various means to atone for their perceived sins.

To atone for their sins, they might sacrifice sheep or other animals. Additionally, women without male children may be dressed in the clothes of women who have given birth to sons. Families may dress their daughters in boyish clothing, have their spouses read religious texts or visit shrines, and engage in other non-medical practices to address their situation.

Today, as women give birth in hospitals rather than at home, it is extremely rare to find cases where mothers swap their daughters for sons. The primary reason for such actions is likely to ensure the continuation of the family lineage. Additionally, the fear of societal disdain and psychological pressure from their families can drive women to relinquish their own children in favor of those whose parentage is uncertain.

In countries with relatively small populations, such as Kazakhstan, where the divorce rate is among the highest in the world, the lack of a male child can be a significant reason for divorce. Recent media discussions have highlighted that new couples, taking advantage of technological advancements, often choose to learn the sex of their unborn baby. If they find out the baby is a girl, they may opt for an abortion, preferring instead to have a male child.

Girls with such names might feel embarrassed and prefer to use a similar but more pleasant-sounding name instead of their official name. For instance, a girl officially named Oğulsuray might tell people

her name is Suray(RP.4). However, some conscientious families resist societal pressure and choose not to give their daughters such names.

Conclusion

If the purpose of marriage is to have children, differentiating between boys and girls and treating them differently is not a humane practice. Giving demeaning names to girls in order to have a male child or even abandoning girls in hospitals to replace them with unknown-origin boys clearly demonstrates the immense pressure on mothers. Women who cannot bear male children resort to

inhumane actions to escape this overwhelming pressure.

The societal pressure experienced by families significantly influences the naming of their children. This pressure is particularly evident in the desire for male children. Women who cannot give birth to sons face immense societal and familial pressure, leading many marriages to end because of this pressure. In some cases, this pressure even results in violence against women.

Over time, the practice of having more children until a son is born has become less common. Especially in urban areas, families often choose not to have more children after having three daughters.

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