On the Meaning of Name in Plato's *Cratylus* Dialogue and the Epic *Tales of Dede Korkut*

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ABSTRACT

Being given a name and giving a name are the most basic features of human being. He gives a name to himself as well as other entities in the universe he lives; recognizes them with names and provides introduction; establishes a relationship with them over the names. Everything manifesting itself to human consciousness in the universe and having a relationship with people have a name. From this perspective, giving a name is a problem with language and the origin of language. Asking the origin of names is to ask the origin of language; asking the relationship between names with regard to objects is to ask the relationship between language and reality and increasingly truth. The first work on names hence the philosophy of language was of Plato. *Cratylus* dialogue among his age of maturity dialogues where he developed his idealistic philosophy was the first work on names and hence the philosophy of language. In this dialogue, two points of view face each other. One of them is *conventionalist* approach of Hermogenes and the other is *naturalist* approach of Cratylus.

In this frame, the answer will be sought to the following questions: In *Tales of Dede Korkut*, (1) What is the function of names? (2) How many correct names does a thing/object have? (3) What kind of relationship can be achieved between objects and names? (4) Who gives the names?

1.0   Introduction

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Human, is a name of a being. To be given a name and name giving, are amongst the most basic features of human. Human being, is not only name itself; it also names the other entities that it can reach through the sense, intuition and thought; it names living and non-living beings. As a result of this process two realms of existence occurs: (1) The outer reality, (2) linguistic/intellectual being. Human; organizes, classifies objects with names, converts them into knowledge. This state, organizes the relationship between human and reality field (Urban, 2013: 21-32). It is one of the human characteristic to say stone to stone, earth to earth, water to water, fire to fire. There is a name for every object in the universe that manifests itself to human consciousness in the universe and every object that human have a relationship with somehow. It is apparent that the name giving event is an issue regarding linguistic and its origin. To ask the origin of names is, to inquire the origin of language. Giving name and being given a name, is one of the most fundamental form of relationship between human and existence.

Dede Korkut character, has an important position in Turkish verbal tradition and cultural history. He, is prominent as a sage whose personality possesses word and prudence. He also has "name giving" attribute as well many others. The name giving tradition, is narrated in various tales. There are references to direct name giving in three of the total twelve *Epic Tales of Dede Korkut*, as well as some others that consists of the rituals refers to being given a name and name giving (Ergin, 2014). Dede Korkut who was a luminary; as a representative of wisdom, life experience, intuition and spiritual power; comes, gives name to the person who deserves to be named as result of a living that is engaged with a deed of courage, daredevil and heroism; in fact he would not come by himself, invited by the eminent people of the community for name giving.

Language, fundamentally arises due to a knowing and naming activity and it improves. The tradition of human reasoning on language, its source as well as its meaning is so ancient. There are even commentaries in Holy Books regarding the source of language and its meaning. For example, the opening verse in Gospel of John of the Christian Bible is, "In the beginning was the word" (John: 1); so that the name prioritize the object and the word, kalam, arises as a creative principle such as Platonic scholarship of ideas. Also in *Qur'an*, "be" (*kûn*) imperative mood, in the same way is being transformed into a creative principle that prioritizes reality field; as well as teaching Adam all the names (*asma*) (Baqarah: 31), points out the human's existential importance of knowing, transfering the world into language and consciousness in the challenge of human to get connected to earth. As Hegel states, "the first act, by which Adam established his lordship over the animals, is this, that he gave them a name" (Hegel, 1982: 42); refers to the fundamental ground of naming in the human endeavour to hold onto earth. The issue of relationship between unchanging names and changing objects, started to become a problem as early as Herakleitos. Universals which are one of the basic subjects of middle age, when looked closer makes inquiries about what kind of relationship there is between names and the objects that they name. It is started to be common believes that names comes before objects (*ante rem*) in the early, names are in objects (*in re*) in the middle by the empirical approach gaining importance, names comes after objects (*post rem*) became a widely popular approach in the middle ages (Gerson, 2004: 1). At the present time by the analytic philosophy, the issue of the relationship between language and reality, become one of the most fundamental subject of philosophy.

The first systematic and deep work on names was of Plato. *Kratylus* that, one of his idealistic philosophy arised; Jowett (1882: 253) deemed it as one of Plato's best dialogues in respect of the excellence in wording and metaphysical haecceity, it fundamentally gave rise to an argument on the names. When it comes to *Epic Tales of Dede Korkut* that is composed of 12 narratives in total, it is one of the most important works of Turkish verbal tradition which consist of name giving ritual as well. The first narrative date is 1000 years, when the Turks started to settle in Anatolia, which could also be understood from the historical texture of the tales; written recording coincided with 1300 years (Ergin, 2014: 55). There are two copies of the tales as Dresden and Vatican. The text we will deal with here, is the Book of Dede Korkut, that is composed of considering both copies by Muharrem Ergin. In the article, the questions related to names in *Kratylus* dialog, will be re-answered in the context of "the ritual of name giving" narrated in *Tales of Dede Korkut*. In this frame, the answer will be sought to the following questions: In Tales of Dede Korkut, (1) What is the function of names? (2) How many correct names does a thing/object

have? (3) What kind of relationship can be achieved between objects and names? (4) Who gives the names?

2.0   The name giving tradition in *Epic Tales of Dede Korkut*

To be given a name was not an easy and ordinary work in *Epic Tales of Dede Korkut*. To be given a name, the person has to behave heroically, tested in various ways, has experiences and ought to be tried against the hardship of life. The person who does not shoot arrows, not a sworder, not have a victory, not tested against the hardship of life, cannot reach at the grade of being given a name. If it can be said, such persons are, only a secret power who are awaiting to be active, existing as a potential. To be given a name means that, a person realizes oneself, get transition from being potential into being active and to emerge as a personality and character. The ritual of to be given a name, is a degree on the way of merit and maturity. Human cannot be deemed to be a person unless he/she comes out of the potential state and be transformed into reality. Eventually an important event occurs, a heroic deed emerges, the person deserves to be given a name and Dede Korkut invited to give a name.

Dede Korkut is the spiritual leader of the community regarding his age, knowledge, experience, maturity and wise personality. He is, the person; "who gives names" to be a person; is the meaning of this occasion. In the world of Tales not everybody cannot be given a name and cannot give a name. To give a name, even exceeds the power of the rulers who has the authority to govern; only the persons who has had their share of wisdom, who has aged and have experience, has being opened to divine inspiration could give a name. The person who gives a name is the person, who knows and sees. Therefore to give a name addresses to an eminence, greatness, wisdom and a state of spiritual representation. Dede Korkut too, is the person who gives names in *Tales*. He is the person who gives names and he deems it to be appropriate in conclusion of the heroic life they have lived (Ergin, 1958: 82, 121).

As mentioned above, in three of the twelve *Tales of Dede Korkut* the name giving ritual is narrated. First of these *Bogaç Khan Son of Dirse Khan Epic* titled tale. The Narrative as a summary: It was customary for Bayındır Khan, to invite all the Oghuz princes to a feast once a year, as usual he gaves a feast this year to invite the princes. He accommodated the man with a son in the white tent and the man with a daughter in the red marquee/tent. He said "Put anyone who has no sons or daughters in the black tent, spread black felt beneath him, set before him mutton stew made from the black sheep; let him eat if he wants to eat; if he does not, let him go" (Ergin, 2014: 78). It happened that a prince among them by the name of Dirse Khan had neither a son nor a daughter, got very sad about this event, took offence; left the feast by taking forty of his gallants (warriors/friends). When he returned home told his wife what happened. So his wife advised him to give a feast, invite all the Oghuz princes, feed the hungry, give clothes to the naked, gladden the poor and pay off the debts of the debtor. She said if he kept her advice, the almighty Allah would give them a healthy child, an answer to prayers of a worthy man. Dirse Khan, kept his wife advice and gave a big feast: he slaughtered from his most valuable animals, feeded the hungry, gladdened the poor, paid of the debts of the debtor; prayed, made a wish, said what he needs, had everyone's prayer. After this feast Dirse Khan's wife became pregnant and she bore a male child. When the child was fifteen years old he became sturdy young man and joined the army of his father.

At that time Bayındır Khan who owned a powerfull camel and a bull, he set the bull and the camel to fight one another and watching these fights with Oghuz princess. He set up such a game in a season of autumn. Meanwhile the son of Dirse Khan was playing at *knuckle bones (aşuk)* with his friends (a game played with the knuckle bones of the feet of the animals). The bull, rushed towards the children. His friends run away but the boy stood where he was, the boy dealt the bull a terrific blow on the forehead, making it stagger backward. This challenge went on for a while; the bull and the boy, pushed and stopped each other. Afterwards the boy used his intelligence and as he pulled away his fist the bull crashed on the ground. Oghuz princes saw this and gathered around the boy and said; "Let Dede Korkut come and request a principality and a throne for him". When they called for Dede Korkut he came, he took the boy to his Dirse Khan and said to him: *"O Dirse Khan, give this young men a principality/ Give him a throne; for the sake of his virtue/ give him a tall Bedouin horse/ He can ride; such a capable man/ Give him ten thousand*

sheep/ To make shish kebab for himself (for grilling); he has virtue/ Give him red camel from out of your herd/ Let it carry his goods; he has virtue/ Give a suit to this man and a coat that has birds on its shoulder (shirt), pants (trouser)/ Let him wear both of these, he has skill/ This young man fought, killed a bull on the white field of Bayındır Khan; let your son's name be Bugach (who defeated the bull); I give him his name and may Allah give him his years of life" (Ergin, 2014: 83). The ritual of to be given a name and giving a name accomplished in this way, completed by praise, wish and prayer in the presence of princes.

The second of the name giving ritual narrated *in Epic Tales of Dede Korkut* is *Kam Püre's Son Bamsı Beyerek* titled story (Ergin, 2014: 83). The synopsis of the story is: Bayındır Han is gathered Oghuz princes and gives a feast. When Bay Bure, saw this princes he sighed deeply and wept bitterly. When Salur Kazan asked the reason replied "Kazan Khan, why should I not weep and lament; I have neither son nor brother; Allah the almighty must have cursed me; I lament for my crown and throne. For if I should someday fall and die, my family will come to an end". Salur Kazan asked, "Is this then why you weep?" Bay Bure said, "Yes, it is for this reason. I wish that I too had a son to stand before Bayındır Khan, serve him; this will make me happy and proud when I look!" (Ergin, 2014: 116).

When they heard him speak in this manner, Oghuz princes, opened their hands and prayed that Allah send Bay Bure a son. Prayers were granted and Bay Bure was granted a son. He grew up healthily; reached the age of five, then ten and he was fifteen; he became a bold and virtuous young man. Meanwhile Bay Bure, sent merchants to Istanbul to buy goods such as horse, mace and bow for his son. The merchants were attacked by infidels when they were returning and asked for help from the people around. A young man saved them from the attack, together with the persons around him. Afterwards when they came into the presence of Bay Bure they saw the young man who saved them sitting there, they proceeded to him and kissed the young man's hand before Bay Bure. This offended Bay Bure, when he asked the reason for this to the merchants, they said this young man saved them from raid and plunder. Bay Bure was very happy hearing the news and expressed it saying; "Did my son was a hero, had victory, and spilled blood, defeated enemy?" They let know Dede Korkut, to give him a name. Oghuz princes were also attended the ritual, Dede Korkut came and called out Bay Bure: *"Hear my words and listen to me Bay Bure Bey/ Almighty gave you a son and may He preserve him/ May he ever be followed by Muslims as he bears the white banner/ When he has to cross those snow-covered mountains lying yonder/ May Allah help him cross them/ When he has to ride through bloody rivers, may Allah grant him safe passage/ When he has fallen among the crowds of infidels/ May Allah give him yet a chance/ You will pamper him and call him still "My Bamsi'* (leader, headman, ruler, sovereign)/ *But let his full name now be Bamsi Beyrek with the Gray Horse/ and may Allah give him long life."* (Ergin, 2014: 121).

One of the name giving rituels in *Epic Tales of Dede Korkut* is the Epic Tale of Basat, the Killer of One-Eyed Giant (Tepegöz/Goggle eye). Basat, is the son of Aruz Koca and the person who saves Oghuz tribe from man-eating Tepegöz. His father had to flee from the region nomad's camp (oba), when one night had raid and got plundered all of a sudden. As he went along son of Aruz Koca had fallen on the way, got lost. After a while when they returned to their homeland, they heard that there was a child who was wondering around with lions, behaving like a lion. Aruz Koca, thought that child could be his own child who had fallen while migrating. They went to the nest of lion at once, bring the child back home. Everybody gathered, they were happy and joyfull. They gave him food and water, dressed him up; despite the care he run away and went back to the lion. They caught him and brought him back, he run away once more. It went on like this for some time. Eventually Dede Korkut's speechmaker, wise, educative and persuasive personality stepped in. He spoke face to face with the child who was accustomed to live with lions and behave like lions. He said: "My son, you are a humanbeing, do not consort with wild beasts; come ride fine horses, amble and trot in company with fine young men. Your noble elder brother's name is Kiyan Seljuk; your name shall be Basat. I have given you your name, may Allah give you long life" (Ergin, 2014: 207).

There might be some reasons here to give a name to the child who is expected to be a hero: First of all, Dede Korkut who is open to the divine inspiration, who has wise and experienced personality might had sensed/foreseen the act of Basat's heroic deed to occur afterwards, that is to save Oghuz Tribe from

Tepegöz (Goggle eye) (Korkmaz, 2000: 265); another reason might be the consideration that the friendship between the child and the lion and his adaptation to nature are already a heroic acts themselves. After all Basat had deserved to be given a name, by conforming to nature and survive and living with the most powerfull animal of the nature. As a matter of fact overwhelming/defeating such a giant as Tepegöz who had superhuman power was achieved by Basat, who was in harmony with nature and save Oghuz tribe from such a big trouble.

3.0   The answers to four questions asked in *Cratylus* dialog in the *Epic Tales of Dede Korkut*

In *Cratylus* dialog the origin of type names are searched. For example who gave name to horse to horse, human to human, plant to plant, flower to flower, and bird to bird, according to what; what are names for; what kind of relationship there is between the names and the objects that they name; how many correct names an object or a specie could have? When it comes to *Epic Tales of Dede Korkut*, proper nouns, nouns of person are in question. Except this it is not asked what are the type names, where are they originated from; for example who is given name to tree to tree, ship to ship, wolf to wolf, horse to horse; why these names are given, based on what; are not questioned; yet if wanted, these questions can be answered in the frame of an ontology, an epistemology, a truth and existence apprehension; from the point of to be given a name and to give a name tradition. In *Tales* two types of name are noticeable. The first of these names that are to be given/to give such as "Bugach", "Bamsı", "Basat" due to a heroic living and to comply with such a life, the others are Tepegöz, Deli Dumrul, Deli Karçar "folk etimology/nicknames" that are not based on a heroic living and do not require a ceremony or rituel.

In Epic Tales of *Dede Korkut* it is not mentioned where type names come from, who gave them, why and in what way it is given; only persons' names are stated where they originated, how and in what way they are given. In *Tales* it is dwelled on a very special style of name giving event; the ritual of name giving of the persons who performed a certain heroic deed, tested against the enemy and nature, proved themselves on the issue of merit and courage. When the names given to persons in *Tales* are evaluated in scope of four questions outstanding in Plato's *Kratylus* the results that are outcoming as such:

3.01   What are the functions of names?

At the very beginning of Sokrates's *Kratylus* dialog, it reminds a proverb that; it is difficult to know what is good, and similarly there are hardship that are not quite little also about learning the origin of names that are composing the most of the knowledge (Platon, 1892: 323). First of this difficulty, if we make a statement from the point of Ayseven's (2002: 154-155) classification, arise from the issue of the function of names. The function of names, is to *instruct* about "the quality of the objects", "to clarify" "to reveal" both in terms of conventionalist and naturalistic approaches" (Platon, 1892: 374). A person can reach to the knowledge of the objects through the names, acknowledges the features and the qualities of the objects. When desiring to articulate stone or to think about it; the person does it not over the stone as an objective reality, but over the sound/word that the stone represents. Accordingly the name of the stone, denotes the knowledge about stone; its hardness, heaviness, solidness, volume as well. To re-establish the existence in the language, is the biggest achievement of humanbeing. Human conceives the objects, together with the language; transform the world into a comprehensible and intelligible, considerable realm of entity. The language is the "information" regarding the world, objects, life (Riley, 2005: 27). The existence becomes enlightened in the language, emerges in language, signified in language. Maybe for this reason, Heidegger identified language as "the house of the truth of being" (Heidegger, 1950: 286). When the being, meets the language it also regains its own house, own homeland, own meaning; commences to occupy a place in human mind, also starts to denote a meaning. Names/words, are not only symbols one each, at the same time they are the articulation of the qualities regarding the objects. Hence both approaches in dialogues, dwell on the functions of the names, highlights its informing, distinctive feature. Sokrates's, question "What is the function of the word? Could we say what kind of good works they achieve?" answered by Cratylus "I think they are for

teaching/informing, my dear friend Sokrates". According to him the person who knows about the nature of the names also knows the nature of the objects (Platon, 1892: 383).

Same as the names giving introductory information about the substances they name in the world of the objects, the names of the persons in *Epic Tales of Dede Korkut*, introduces the persons they name; enlightenes on the subjects of their temperament, character, works they perform and works they are able to do. For this reason wherever the person goes; always appear to others primarily by the name, introduce himself/herself through the name. Therefore, it is expressed in *Tales*, a person should not conceal his/her name. Salur Kazan, could not know Beyerek whom came to save him after a long captivity period and call him out: *"The gallant who came from where you sat, how courages you are/ The gallant who wore iron-made clothes (warrior dress -armor), how brave you are/ what is your name, tell me."* He called out Dulek Evren too: *"The gallant who rose up by down, how brave you are/ Who rode his agile horse and came, how courages you are/ A man, to conceal his name from another man would be a shame/ What is your name, tell me"* (Ergün, 2014: 241). Human could be found out by the name, exist by the name, appears to others by the name; the name informs who the person is, the name to be given by a wise person signifies this. If it is not given by a person who has wisdom, it can be said that it would not reflect the relationship between the name and the reality truely, therefore the connection to truth would not be accurate and appropriate, and the word would come out as false and error.

3.02   What is the relationship that names has with the objects/beings they name

 Platon, mentions the importance of law-making with regard to human life and to live in compliance with the laws in *Laws* (*Nomoi*). According to him this state, separates human from wild animals as a field that is emanating as a sense of virtue (Platon, 2012: 177, 370). Also in *Kratylus* dialog a parallelism constituted between law-making and giving a name: to give a name, is like law-making; as a matter of fact the name giver performs the same work as the person who makes laws (Platon, 1892: 329).

Name giver (a maker of name), as a person represents the virtue and wisdom, elaborates when giving names in the way that, the name shall be the kind that corresponds to objects. "Let's search what the law-maker (legislator) takes into consideration" says Sokrates, and points out to the nature of the relationship between the names and the reality that they name (Platon, 1989: 21). Hermogenes who defends conventionalist approach, states that the names are occurred as a result of some people who makes agreement between them, giving a part of the sounds in their language as a name to an object, and says: "I have often talked over this matter, both with Cratylus and and others, and cannot convince myself that there is any principle of correctness in names other than convention and agreement; any name which you give, in my opinion, is the right one, and if you change that and give another,the new name is as correct as the old –we frequently change the names of our slaves, and newly imposed name as good as the old: for there is no name given to anything by nature; all is convention and habit of usuers; -such is my view" (Platon, 1892: 324). According to conventionalist approach whatever name is given to an object it becomes its name afterall. There is no naturel cause for stone to be stone; human compromised, made agreement on this between themselves to be this way. When it comes to the naturalistic approach, there is a relationship of essence between names and the objects that they name; because of the names are grasping the nature of the objects and their quality, the stone should be named by the word of stone, water by the word of water; there is no artificial and conventionalist relationship between name and the object. Naming the stone as stone is a natural and obligatory thing; for it to be this way is the "truth". According to this not everybody is capable of giving names; the name giver is the person, who is able "to see", "to know", "to recognize", the reality in the nature of the objects.

Platon says, "A true proposition says that which is, and a false proposition says that which is not" (The word that denotes the objects as they are, are true; the word that denotes the objects, as they are not; are false) (Platon, 1989: 12– Platon, 1892: 325). When it said that an existing thing to be existed, it is deemed to be saying the truth, articulating the fact. When a non-existent thing is said to be, it means to go against the reality, the truth. Hence, the meaning of the names to be given by wise people, arise from guardian and establishment of the reality and truth connection. The person to give a name, is the person

who is capable to see the name; in the event, in the object, in the nature and abstract it from there and extract it. To attribute a property to the person who does not have that, for instance to give name to a coward person "Hero" will harm the reality and truth connection, give rise to an incorrect naming. In this case names too, should state that a thing that exists in the frame of the righteousness and reality connection, it should not state a thing exists that is non-existent. When looked closer names, in *Epic Tales of Dede Korkut* an existent thing denoted to exist, a non-existent to be non-existent; in this respect there is a dimension of the truth and reality dimension in them. When Dede Korkut, gives names, takes name and reality harmony into consideration, that is to say the criterion of the truth. Living, prioritizes the name, the name would not be given without considering the dimension of reality. First of all living, experience emerges, in the second step it will be the turn to find a name that corresponds to this experience. And since name is established onto reality, a living; a thing that exists, therefore on the articulation of the truth; it is not established onto the reality of a non-existent thing to be existed. Consequently as the name of "Bamsı", name of "Bugach", name of "Basat" are given the harmony between the names and the reality is considered. The name Bugach refers to both the verb "to strangle" and the "bull" that is defeated in the challenge; Basat that means leader, chief, sovereign, dominant; Bamsı means magnanimous, sublime, sage (*troubadour, shaman*) and as such are sampling this. This names are harmonious with the supreme values such as, dare deviltry, valour, courage, wisdom and the characteristics of the people that they name (Günay, 2000: 191- Eliuz, 2000: 139).

When name and reality connection is the issue it can be recognized that folk etymology names/ nicknames are also loyal to the said names and reality connection, hence they are reflecting the truth: Deli Karçar and Deli Dumrul, are behaving in accordance to their own nickname by the acts they perform. Deli Karçar, is a mad person, suited to his name. He demands a thousand dogs without ear and a thousand flea for brideprice of his sister; He drew a sword to Dede Korkut, wanted to separate his head from his body. On the other hand same thing applies to *Deli Dumrul* that is one of the most interesting tales. Deli Dumrul, is a person who builds a bridge on a dry river and takes five lucre from passers; ten lucre from the persons who doesn't wish to pass. He dared to battle with the angel of death Azrael; thereby he too is the person who is true to his name. Also the son of a liar Yaltajuk by spreading the news of Bamsi Beyerek's death, desires to marry to his fiancee (Ergün, 2014: 135). When we look at the other persons who are narrated in *Tales* we realize that they are true to their names as well. Thus it is distinguishable that the "truth" connection between names and reality constantly taken into consideration; it is apparent that the names are given to people, objects, events according to their own nature. This is also a demeanor that reflects the apprehension of the common sense and truth in *Tales*. This too, is like "*correspondence*" doctrine that originates from Aristoteles and defines truth as an overlap between word and reality, "thought to be in accord with the reality" (Randall – Buchler, 1982: 99). This approach is sort of repeated in some of linguistic philosophy of our age, for instance Wittgenstein's "picture theory" that constituted "mutuality/reciprocality" and "representation" connection between the language and the reality (Wittgenstein, 1963: 15).

3.03   How many correct names does an object have?

In *Cratylus* dialog, the subject of how many correct names an object has or how many names it would have had is interrogated, in scope of conventionalist and naturalistic approach. Hermogenes, claims that an object can have more than one name in terms of conventionalist approach. Humans can name them differently in different cultures, different places and it is true for every culture that the name given is true. Whichever name a person gives to an object it is correct for that person, and to say that name is also true (Platon, 1892: 325). When it comes to Kratylus he claims that all the names are correct, there are no false names in the manner that is not quite corresponding to his former views, approaches to Hermogenes's conventionalist view in a sense (Platon, 1892: 375).

As we look at *Epic Tales of Dede Korkut* we see that the names are in harmonious and relevant to the domain of reality. To be given a name, is only a value that is deserved, it is not granted by the others. What is essential here is to guard the bond between word and reality. For example a name that in a way connotates faint-heartedness shall not be given to a person who performs a heroic deed; otherwise this

will be in contrary to reality; it is annihilates the truth and common sense. Platon, states that only good things has ideas in one of his dialogs; in giving names merely good lives are being given a name as well. The person lives with this name and honour, is being a model for others; the meaning that the name decodes, does not arise from an act that is just for once; emanates as a character, an established conduct, a constant way of living. To be given a name have a meaning to be a model too as a virtuous state of affair, it is also a registration of the sense of clairvoyance, justice, courage and temperament. Consequently when the question of "How many correct names does an object have?" is adapted to *Epic Tales of Dede Korkut*, it is to ask how many correct names a heroism, a bravery could have. The issue in here which should be taken into consideration, to guard the truth connection between the name and the reality. By the condition of preserving this connection more than one names can be given; the truth is one and the names signify the truth are more than one. In this approach, the answer to the question "Why there are not one yet more than one language?" could be found.

3.04   Who gives the names?

Fourth question refers to who gives the names. Also on this issue different answers arises. The conventionalist approach of Hermogenes, as being easily graspable, claims that names are given by human. To give name stone to stone, is related to an agreement and acceptance between people. Hermeogenes states: "Names are given by the custom and habits of people who makes it into their own affair." When it comes to Cratylus he says that names are given by a supernatural power or wise persons who knows the nature of the objects. Name giving is an art and it is performed by "law-maker"; Sokrates, identifies name givers as "law-maker" (*nomothetēs*). Name giving, make the laws of the society, is a deeper work such as knowing the nature of the objects. Therefore it is not a simple act. Sokrates said to Hermogenes: "So my dear fellow Hermogenes, the name giving is not just the business of everybody, but only the work of the name giver; it is recognized this man is a legislator, hence the rarest of the artisans that are seen among people… Kratylus is right to say that each object has a subsistent name appropriate for itself, not everybody randomly is capable to be the master of name giving, only the person who considers the name given to each object inherently, who knows to give the form of this name to the letters and syllables" (Platon, 1989: 21, 24).

Accordingly, the name giver, is the person who knows, sees, and recognizes the nature of the matter, objects. Name giving, is the work wisdom. The person who is not wise; who is not able to see the essence in matter, objects, humans, is unable to give the true name. In terms of this, to ensure the harmony between name and the reality, to establish the connection of truth arises as the work of wisdom. Regarding the dimension of wisdom of the name these statements are made: "I think the possibility is higher for finding the right given names in *immutable essences*. It should be the ground where the names are given by a great rigour and attention; may be some part of these are not the deed of people but a divine power" (Platon, 1989: 37 – Plato, 1892: 333). Sokrates also mentions in another part of the dialogue that the names that are given by divine power, will be in accordance with the nature of the objects, hence will always be true (Plato, 1892: 333).

When it comes to *Tales of Dede Korkut* the name is not given by political-social athority, for instance the princes who hold the power in hand; they, call Dede Korkut for giving a name. The reason for this, Dede Korkut's wisdom, sensibility towards divine inspiration, loyalty to justice and common sense, forming the connection between the names and the objects, foreseeing the truth. Dede Korkut's, personality as a saint and lucidity on divine inspiration that emerges in *Tales*, bring him a spiritual identity as well as wisdom. In this point, at least some of the names, just as Cratylus claims, are given by a spiritual force. From this pointof view, the names in *Tales of Dede Korkut* are given by the persons who are capable of establishing the connection between the reality and the truth; who is able to see the right name that is inward, in their actions; overviewing the existence by an upper sight, possessing active common sense, a wealth of life experience, whose heart eye is open. So this indicates the name is an act, that has both philosophical (ontological and epistemological), and ethical dimension as well as existential. For that matter to be given a name, means to be complete with the being, to be a given a being through the being.

To be transformed into reality by being given a name and leaving potentiality behind, rather means this existential realization (Taşdelen, 2015: 226).

4.0   Result

The human world is the world of names. Human give name to human, human give name to matter and object, give name to plant and animal. Human is not only give names, also thinks over names as well as name giving. To interrogate names is to interrogate the source of language, to inquire the relationship between the names and the objects that they name, to ask whom and based on what gives the names, is a query about the value of the truth. The first philosophical work performed in this direction, is Platon's *Cratylus* dialog. Platon makes an inquiry about the meaning of name giving, the function of names, relationship between names and reality, who gives the names in this dialog, it has been the source for the later works by this feature.

Also in *Tales of Dede Korkut* there is a tradition of name giving. According to this, to give a name to somebody that person has to perform a heroic act, tested against a challenge and tyranny, overwhelm a trouble. The person who deserves to be given a name is the person who achieves a success against the enemy and the hardship of nature. The person who cannot show heroism and courage in the regions where there is commonly a culture of migration and war is unable to find the chance to survive, hold onto life. Therefore a youngster has to be tested not only against enemy but also against the nature. By this means it articulates a competence in regards to heroism, adaptation to the conditions of the existence. In this tradition desire to be given a name, ignited the spirit of heroism, every person who felt the fire of youth inside, tried to conquer, overcome an experienced difficulty. To be given a name, is an important existential experimentation in this tradition; it is being attached to earth by courage, to reveal a willingnessin in this issue. To be given a good name, also means that the person acquires a good education, good moral and a mature personality for himself/herself. In this respect, the tradition of being given a name, arised with the quality of incenting and enhancing virtue, bravery, heroism, resistence, the vital force; Dede Korkut's "I have given you your name, may Allah give you long life" wish has such a spiritual depth as well. This tradition, is always give rise to a dynamism refreshes itself for the good of the society, in this way virtues as heroism, gallantry, altruism become widespread. The tradition of to be given a name, is turned into a desire in every individual that is unstoppable so that the young people try themselves out, examine, improve.

In *Tales of Dede Korkut* the names, have dimension of being (*ontological*) and knowledge (*epistemological*) just as *Cratylus* dialog. In the dimension of being, there is a matter of a finite and bounded being which is to acquire, manifest its own place and homeland, self-meaning and existence as well as presence in this universe; thus "to come into being". The given name with the life that is wished from God, the world, hence the being in question having "ephemerality"; keeps a metaphysical door open on one hand and refers to the structure of the worldly existence which is jerky and temporary that is not to be dependant on. To be given a name has existential meanings such as, realize oneself, to be transformed from potentiality into activity, to come into being, to gain existence. In this tradition human is not born together with the name or not being given a name as soon as they born; await to be active to be a given a name in it's own being; wait for coming into the stage of existence in self freedom and the power of existence. This also accord with the contemporary philosophy, for instance, the approach of existentialism "existence precedes essence". If name, is seen as an essence, for the person to grasp it; it shall activate the potentiality of being a human in itself, and transform what is possible into reality. In respect to the issue of truth and accuracy there is an epistemological dimension beside the ontological. In terms of this the word, must be dependant on a reality to be the truth, reflect a reality and reveal it. The relationship between the name and the reality, must be the true one. On the other hand, the name has a social dimension too: when a person being given a name he/she gains status as well as coming out as a personality. Dede Korkut, asks for principality, goods and chattels, for this persons; so that they can establish themselves as an independant, different character.

In consequence, in *Tales of Dede Korkut,* there are answers to four questions asked in Platon's *Cratylus* dialog: (1) The function of names are to give information, (2) there is a compliance between the names and the object that they name, (4) the names, are given by the representative of wisdom, speechmaker, life experienced Dede Korkut with his eye of the heart opened; in accordance with the heroic deed of the persons and in the way to reflect this heroism. By this characteristic the tradition of being given a name in Dede Korkut, conveys the inspirations both from Hermogenes's conventionalist and Cratylus's naturalistic manner. This circumstance, refers to the commonsensical structure of Turkish language as a cognitive language on one hand and similarly refers to Turkish tradition that is based on a "common sense" on the other hand. This common sense, consist of transcendental and immanent, metaphysical and real simultaneously and equally. This signifies Turkish language and the structure of it's intellect that it belongs to, is highly appropriate regarding theoretical reasoning, tackling the issues on a philosophical ground.

Certainly a question could be asked here: What is the meaning of the similarity between *Cratylus* dialog and *Tales of Dede Korkut Hikâyeleri*, related to the topic of name giving and to be given a name ;what is it denoting, what kind of result we can obtain? We can add to what is said in the previous paragraph in this issue: Undoubtedly the fact that a nation does not have philosophers, does not mean that nation do not have a philosophy, a mode of thinking. Philosophical issues and conceptions, has a correspondence in literature that is the representative of the reason, world view, art, social life, verbal tradition components; what is important is to find this referral and being able to discover it. This matters in respect of the concept of "translatability", "transformability from one language into another". The language of philosophy could be transformed into language of literature and verbal tradition, the language of literature and verbal tradition could be transformed into language of the philosophy. What is significant is is to discover this correspondence in frame of "translatability", "transformability from one language into another". The mythology, verbal tradition of one society; has a vital role to give rise to philosophy of that society as well as the fair improvement. First of all the verbal tradition and literature should be emerged; philosophy comes after.

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