REMARKS ON THE ETYMOLOGY OF OLD TURKIC YUTUZ

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Language, which is the main carrier of culture, and culture are two things that complement each other. The language of an individual is shaped under the influence of the society and community the person lives in as a part of it. The feelings and mentality of people of former periods have left their imprint on and are reflected in the language. Bearing this in mind, in the present study an attempt is made to explain and elucidate the etymology of the Old Turkic word yutuz ‘wife, woman’.

Key words: yutuz, win, etymology, wife, woman, Bilge Kagan Inscription.

The word yutuz, first attested in the Bilge Kagan Inscription, was used there four times meaning “wife, spouse, woman”.

yut(u)zin (BK G 3) m(e)jn [………….] ölürtüm og(i)lin yut(u)zin [ya]lk(t)sin b(a)r(ı)min [(a)lt(ı)m ………….] (Tekin 1988, p. 52). “I …………… killed, I took their children, women, horse herds (and) (all) havings …………….” (Tekin 1988, p. 53).


yu[tuz]in (BK D 24): t(a)ŋut bod(u)n(u)g buzdu(um og(i)lin yu[t(u)]z(in yil)kisin b(a)r(ı)min (a)nta (a)lt(ı)min (a)nta alt(ı)m (Tekin 1988, p. 44). “I defeated the people of Tangut, I took its children, women, horse herds (and all) havings at that time” (Tekin 1988, p. 45).

yut(u)zin (BK D 38): suk(u)n [………… og(i)lin yu[t(u)]zin (a)nta (a)lt(ı)min (Tekin 1988, p. 50). “With jealousy ……… I extorted their children (and) women there”.

The word yutuz was read by Vilhelm Thomsen as yotaz in BK G 3–4, as yo[taz] in BK D 24, as yotaz(?) in BK D 38, and he had attributed the meaning “man, men” to this word (Thomsen 1896, p. 123). S. E. Malov read this word as jotaz in BK G 3–4, as jotaz (jutaz) in BK D 24, as jotaz in BK D 38; giving two separate index forms as jotaz and jytuz in the meaning of “жена” (wife, spouse) and “женщина”

In addition to the Bilge Kagan Inscription, the given word also occurs in several other Turkic texts:

- Ïrq Bitig (29) ... oglı *yutuz* kop ögirt tir “He says that ‘His children and wife are always rejoiced’” (Tekin 2004, pp. 21, 30). Although T. Tekin translated *yutuz* as “wife, spouse” (Tekin 2004, p. 64), formerly H. N. Orkun gave the meaning “servant” to this word: (45) oglı *yutuz* “His sons and servants” (Orkun II 1994, p. 80).

- (5) y- (6) *utuz* erksiz bolupan “his wife not being a free agent” (Clauson 1972, p. 894).1

- (2) bu m(e)ning *yutuzum* buu tip “(Saying that) This is someone from my retinue [Gefolge]” (Le Coq 1911, p. 5).

- (69) awïng (70) *yutuznga yazintuz erser* “if we sinned against the wife [Ehefrau] (of another person?)” (Bang – Gabain 1930, pp. 438–439, 447). (5) ev *yutuznga yazindm erser* “If I am wrong with the servants [Hausgesinde]” (Müller 1911, p. 76); (22) evïng (sic!) *yutuznga yazindm erser* “If I have sinned against the servants [Hausgesinde]” (Müller 1911, p. 85).

- (219, 24) adînlar- (25) ning (220, 1) *yutuznga yapûn mamak...* (Kaya 1989, p. 86) “Not being attached to someone else’s wife (do not commit adultery)” (Tokyurek 2015, p. 472); (554, 14) kîsi ogul beg *yutuz* (Kaya 1989, p. 216); *yutuz* “women, wife” (Tokyurek 2015, p. 717). kyšyar wpw l'k ywtwz “wife, son, couple” (XXX, 1) (Tekin 1987, pp. 140, 148). (26) (1) taki yme kayu uzun (2) tonluglarning oglî (3) yok erîp, ogul kî kösëser; (4) yîti künge tegî beg- (5) li *yutuzh baçap ... … wife and husband (Mann und Frau) ...” (Arat 1937, p. 36); (26) (14) ... beg (15) *yutuz birlen bolûn ...” (Arat 1937, p. 37). *yotuz* “wife, spouse” (Batanov – Aragaci – Babuskin 1962, p. 222). R. R. Arat read the given word as *yutuz* and gave the meaning of “wife, spouse” (Arat 1937, p. 411). (42) (1) kîn jötuz “female slave (рабыня)”, “maid (служанка (?))” (Malov 1952, p. 76); (43) (1) *jotuzuma*...
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(2) adırmıtım “I have been parted from my wife” (Malov 1952, p. 79). (1) oğlum yotuzma (2) adırmıtım “I have been parted from my son, wife” (Orkun III 1994, p. 57). Clauson was of the opinion that the word must be read as “yutuz” which took place as an explanation of “kuma” (ed-ḍarra) and was written as جُمُ in the 25th part of the Kitâb-ı Mecmû-ı Tercümân-ı Türkî ve Acemî ve Mugalî (33b/13) (Clauon 1972, p. 895).

The word was read as yutuz by Gabain in the meaning “married woman”, and she also indicated the possibility of reading the vowel of the first syllable as “o” (Gabain 1950, p. 357). In the Drevnetjurkskij Slovar’, the word was discussed in both forms (yotuz and yutuz) under the entry yutuz (Nadeljaev et al. 1969, pp. 275, 282). Clauson specified that the meaning of yutuz is certainly “wife”, not “slave girl” and stated that the first vowel of the word might be read as either “o” or “u” (Clauson 1972). Indeed, it seems to be sure that the word we come across more than ten times in Old Turkic texts was not used in the meaning “slave girl”.

Up to now only one etymological research has been done concerning the word yutuz. Mehmet Hazar interpreted the word as “one of the spouses, the husband and wife” and claimed that it was formed with the addition of the plural suffix +z (Hazar 2003, p. 138). However, one cannot agree with Hazar’s view, since there is no evidence anywhere for the supposed meaning “one of the spouses, the husband and wife”. Moreover, Hazar did not provide any explanation for yut, whether it is a root or not.

In Turkish mythology, although it was not always a hero who won his wife by demonstrating braveness and showing strength, based on a marriage relationship, a man “takes” and a woman “arrives” in Turkish culture. The word yutuz meaning “wife, spouse” is derived from yut- < ut- in the sense of “to win; to beat, defeat, overcome”⁴.

⁴ The verb ut- was used in the meaning “to win, to beat, to defeat, to overcome, to triumph”. It is very important that there are male names derived form this verb in the Divanu Lugat’t-Türk.

(29) Oğlun kişisin utuzmaduk, yana tokaz on boş kony utmış (Tekin 2004, p. 21) “to win at gambling”. (17) k- (18) opka utgay Toy. 18 (Orkun II 1994, p. 58). “to beat everyone” or “to win everything”. (18) yigedmek utmak (Le Coq 1911, p. 28) “to win” (32) kurtulmak boşunmag yigedmek (33) utmak (Le Coq 1911, p. 29) “… to triumph”. (11) ay menen kuzum bilge bilgin muntada utduung (12) yigedting “My dear daughter! Through wisdom, you have won a victory” (Müller 1911, p. 21). (18) utup yigedip yalguk et özün tamudaks teg (19) açç emegc emgingent “Victoriously …” (Müller 1922, p. 46). (20) muntada (21) bolup utgal yigedgeli ugaluk (22) / /er/ mezler “… to defeat …” (Müller 1922, p. 69). (55) tört turlig şnu� sünus utup yigedip “… to defeat” (Bang – Gabain 1930, pp. 442–443). (80) yekig utup yigedip (Gabain 1950, p. 14); (252) alku alprarg utuş yigedmiş (Gabain 1950, p. 52).

ol anı utt (Kâş. 95) “He defeated him (at gambling or other things)”; utgalmat ugrasur (Kâş. 95) “Each desires to beat the other”; andag erig kim utar (Kâş. 109) “Who can overcome a men like that (except I)?”; aydım endi al Uutar (Kâş. 185) “I said ‘Take this, Uutar!’”; ol anı birle yarımakt uusuq (Kâş. 99) “He made a wager with him for money, or other”. (9) el(i)im ut(uşuşu) “for the benefit of my people, for my people…” (Tekin 1995b, pp. 20, 21, 27).

Utus, Utmız, Utar (Kâş. 42, 61, 185) Male names.

ol yarmak utsukt (Kâş. 127) “Some money were wagered in the game”; sinamasa arukar saknumasa utukar (Kâş. 127) “The man who does not test a thing is deceived about it, if he does not think of something (at the outset of a matter) he’s defeated”.

Acta Orient. Hung. 70, 2017
In the ancient Turkish tradition, a man deserves to get married by proving his valour. In a battle in which both parties are likely to have equal strength, the intended groom should be stronger than the chosen girl. Sometimes a man who wanted to get married had to prove his strength in a personal test. At the end of the fight, the man must win, since the girl wanted a man who could defeat her and who was much stronger (Sağol [Yüksekkaya] 2004, p. 301).

In the Dede Korkut, when heroes were engaged, according to the old tradition, the elders of both sides take a decision on the future marriage of a boy and a girl in the cradle. Banu Çiçek introduces herself to a man she was engaged with, as if she was her nanny, and proposes Bamsi Beyrek to go hunting. Then she tells the truth only when Beyrek defeated her in horse racing, wrestling and archery (Dede Korkut I 123: 80/2) (Sağol [Yüksekkaya] 2004, p. 302).

In the epic work Köroğlu, the hero Köse Kenan puts forward a proposal to marry Dana Hamım. Adov Bey expressed her daughter’s willingness to meet and wrestle with the one who wanted to get married with her and would agree if the groom won the battle. People gathered to see the battle, then both of them showed some little tricks. When Köse Kenan knocks her down at one stroke, Dana Hamım says: “Brave man! I admire you. I have been fighting on battlefield and no one could keep my head down, neither could twist my ankle. But I saw you. I acknowledge clearly that if whoever defeats me, I will marry him. Finally, I found my spouse” (Kaplan – Akalın – Bali 1973, pp. 68–75) (Sağol [Yüksekkaya] 2004, p. 302).

Sometimes in order to impress the intended bride or her relatives to gain approval to a marriage, the hero would be forced to handle tough fights. In fact, even a man’s bravery shown to get the girl’s approval could be accepted as bride price. It is undeniable that there are some other stories about brides, defeated during wrestling. In the epic poem Ural Battı, Ural falls in love with Homay, but Sulgen, the brother of Ural, is also a candidate to marry Homay. When Sulgen declares his love for Homay, she calls Akboz from Heavens to test Sulgen’s bravery. On the saddle of Akboz there was a diamond sword and on the mountain foothills there was a stone which weighed seventy batmans. Sulgen failed to remove the stone, then Homay asked Ural to lift it. Ural succeeded, thus gaining a full-fledged right to get married with Homay (Ergun – Ibrahimov 1996, pp. 210–244) (Sağol [Yüksekkaya] 2004, p. 304).

A man who wants to get married needs to demonstrate his strength and fulfill difficult tasks in order to take the girl. In the Dede Korkut, the father of the girl whom Kan Turali wanted to marry stipulates him to kill three monsters. The father has cut thirty-two heads off, just because they aspired to marry her girl and failed

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5 Although the name is given as “Homay” in the original text, it is sometimes written as “Huma” and sometimes as “Humay” in the translation.

6 Batman is a weight measurement unit of 7.692 kilograms.
to kill the monsters. Since Kan Turalı won in three battles defeating a bull, a lion and a camel, he married the girl (Erğin 1989, pp. 185–192; Sağol [Yüksêkkaya] 2004, p. 306).

Despite the fact that the requirements for the distinctive features of a candidate have been changing throughout time, it has acquired a symbolic meaning in present day traditions. For instance, in Anatolia, during a wedding ceremony a groom is requested to shoot at an object hanged on a high place. The groom tries it until he hits the target and gains the right to marry the girl at last ( Sağol [Yüksêkkaya] 2004, p. 302).

Nowadays the verb ut- is still in use in various ways. The verb which is represented in the forms ut-, üt-, ud-, yut-, yüt- in Anatolian dialects (DS 1979), is also used in other Turkic languages: Az. ud-, Turkm., Uyg., Kyrg., Kzkh., Khal., KBalk., KKälp., Kum., Nog., Khak., Tuv. ut- stands for “to win, to gain, to achieve, to conquer, to win (in game or bet); to win (in the game)”; Uzb. yut- “to win, to achieve”; Chuvash. ăt-; Tat., Bashk. ăt- and other forms.

T. Tekin noted that in the Orkhon inscriptions only two types of y- derivative form were found and he gave the words yılpagut ~ alpagu and yıd- ~ ıd- as examples (Tekin 1994, p. 54; Tekin 1995a, p. 141). But in Turkic languages, epenthesis in the words beginning with a vowel are quite common. Moreover, epenthesis is seen in almost every period and in different fields of the Turkic languages. Although there are various views on this issue, the dominant one asserts that the secondary, derivative form appears due to the length of a vowel sound. Despite this general development, prothetic consonants could sometimes appear owing to other reasons as well. For example, Xak. yöre < ö:r- ( Sağol Yüksêkkaya 2008), Kip. yawlak ( Tuh. 14b/7, vd.) < aglak ( Clauson 1972, p. 84), in Sarîq Uygh. yul- < öl- “to die”, yülür- < ölüür- “to kill”, in Uzbek yigir- < *egir- “to turn, to surround, to encircle”, in Gagauz yev < ev “home”, yet < et “meat”, yusn- “to warm up”, in Turkish yen- ~ yên- < ini-. Derivative consonants can be seen even in the foreign words that entered the Turkish language: eger > heger; elbet > helbet; esîr > yesir; iftirâ > yıftıra; ’ömür > yömür; acaba > hacaba and others. The ending -z, which forms deverbal nouns, is appended to the objects of transitive verbs (such as sız from sôr-, koduz “a woman separated from her

7 Also cf. yutulmak, yutzmak, yıumluk (DS 1979).
8 Doerfer states that in Khalaj the words beginning with *hı- *hi- and *hü- in Turkic languages are modified into Ø- and sometimes into y-. In examples taken from Turkic languages, the y-voice is a mark or trace of the old and primary h-sound (Doerfer 1981). Regarding this issue, T. Tekin considers y- an initial morpheme that existed in each period of the Turkic languages, but not h- sound, and in comparison with Ligeti’s statement, indicates the formation of derivatives due to vowel length (Tekin 1994, p. 52).
9 In Chuvash, for example, the same phenomenon can be observed, independently of the length of the vowel: a prothesis y- is formed before non-labial vowels and a prothesis v- is added to labial vowels (Yılmaz 2010, p. 732).
10 The word yöre “environment, surroundings” occurs for the first time in Dîvânu Lugati’-Türk (p. 454, also cf. pp. 289, 627). Also cf. Kyrg. örmököş, cörgömüs “spider”; Alтай cörgömöş “spider”; Gagauz ör- ~ yör-; Karachay. cörmė “fermented sausage”; Azerbaijani hör- (Gedebey, Gence, Qax, Qazax, Zaqatala or-); Khalaj hiri- etc.
husband by death or divorce” from *kod*-, and to the subjects of intransitive verbs (such as *uz* “master, expert, craftsman” from *u*- “to be able to”) (Erdal 1991, pp. 324–327).

Therefore, in the case of *ut-uz* > *yut-uz* the suffix -z points to the actual object, so it means something that was “won, obtained, received” (from *ut*- “to win; to defeat, overcome”).

References


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