Acta Orientalia Academiae Scientiarum Hung. Volume 70 (4), 389–396 (2017)
DOI: 10.1556/062.2017.70.4.1

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)n [……….] öl(ü)rt(ü)m og(ı)lin yut(u)zin [yı]lk(ı)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]tuzin (BK G 4): *bod[(u)n …….. yu]t(u)zin yok kılt(ı)m [……...]* (Tekin 1988, p. 52). "People …… I destroyed its women……." (Tekin 1988, p. 53).

yu[tuz]in (BK D 24): *t(a)ŋut bod(u)n(u)g buzd(u)m og(ı)lin yu[t(u)z]in yılkısin b(a)r(ı)min (a)nta altım* (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 […….. o]g(ı)lin yut(u)zin (a)nta (a)lt(ı)m* (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 *yota(?)z* 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 *jotuz (jutuz)* in BK D 24, as *jotuz* in BK D 38; giving two separate index forms as *jotaz* and *jytyz* in the meaning of "жена" (wife, spouse) and "женщина"

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(woman) (Malov 1959, pp. 96–97). Talat Tekin read *yotuz* in BK G 3–4 in 1968, *yutuz* in 1988, *yo[tuz]* in BK D 24 in 1968, *yu[tuz]* in BK D 38 in 1988, *yotuz* in 1968, and *yutuz* in 1988, and in his work entitled *Orhon Yazıtları* he gave the meaning of "wife, spouse (eş, zevce, harem)" to the word (Tekin 1988, p. 189). Hüseyin Namık Orkun in BK G 3–4, BK D 24 and BK D 38 read the word as *yotuz* and gave the meaning of "wife, spouse" to it (Orkun IV 1994, p. 146). Árpád Berta in BK G 3–4, BK D 24 and BK D 38 read the word as *ywtwz* and interpreted it as "wife, spouse" (Berta 2010, pp. 197–199). Hatice Şirin User in BK G 3–4, BK D 24 and BK D 38 read the word as *yutuz* and gave the meaning of "wife, spouse" to it (Şirin User 2009, p. 253).

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

İrq Bitig (29) ... *oglı yutuzı kop ögirer 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 yutuzı* "His sons and servants" (Orkun II 1994, p. 80).

(5) *y-* (6) *utuzı erksiz bolupan* "his wife not being a free agent" *Toy. IV*, 5–7 (Clauson 1972, p. 894).[1]

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

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

(219, 24) *adınlar- (25) nıng (220, 1) yutuzınga yapşın mamak*... (Kaya 1989, p. 86) "Not being attached to someone else's wife (do not commit adultery)"[3] (Tokyürek 2015, p. 472); (554, 14) *kisi ogul beg yutuz* (Kaya 1989, p. 216); *yutuz* "women, wife" (Tokyürek 2015, p. 717). *kyşy ʾwqwl pʾk ywtwz* "wife, son, couple" (XXX, 1) (Tekin 1987, pp. 140, 148). (26) (1) *takı yme kayu uzun* (2) *tonluglarnıng oglı* (3) *yok erip, ogul kız köseser,* (4) *yiti künge tegi beg-* (5) *li yutuzlı baçap* ... "… wife and husband (Mann und Frau) …" (Arat 1937, p. 36); (26) (14) … *beg (15) yutuz birlen bolzun* "… wife and husband (Mann und Frau)…" (Arat 1937, p. 37). *yotuz* "wife, spouse" (Batmanov–Aragaçi–Babuşkin 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) *küŋ jotuz* "female slave (рабыня)", "maid (служанка (?))" (Malov 1952, p. 76); (43) (1) *jotuzuma*

[1] Clauson amended the text taken from H. N. Orkun's *Eski Türk Yazıtları* where it stands as *yultuzı erksiz bolup ay* (Orkun II 1994, p. 180).

[2] In the footnote, Le Coq remarks that "It is not clear whether the word *yutuz* is meant only for male servants".

[3] "A *bodhisattva* is contented with his own wife and does not cast longing eyes on the wives of other men. He does not harbour even a lustful thought with regard to other married women. Adultery is like poison, that mars and destroys human life, even if it is committed in secret" (Dayal 1970, p. 201).

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(2) *adırıltım* "I have been parted from my wife" (Malov 1952, p. 79). (1) *oglıma yotuzıma (2) adırıltım* "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" (eḍ-ḍarra) and was written as يبغرث in the 25th part of the *Kitâb-ı Mecmû-ı Tercümân-ı Türkî ve Acemî ve Mugalî* (33b/13) (Clauson 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 Lugati't-Türk*.

(29) *Oglın kişisin utuzmaduk, yana tokuz on boş kony utmiş* (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 triumph" (32) *kurtulmak boşunmag yigedmek (33) utmak* (Le Coq 1911, p. 29) "… to triumph". (11) *ay mening kızım bilge biligin mıntada utdung (12) yigedting* "My dear daughter! Through wisdom, you have won a victory" (Müller 1911, p. 21). (18) *utup yigedip yalnguk et'özin tamudakı teg (19) açıg emgek emgenting* "Victoriously …" (Müller 1922, p. 46). (20) … *muntada* (21) *bolup utgalı yigedgeli uguluk* (22) // *[er] mezler* "… to defeat …" (Müller 1922, p. 69). (55) *tört türlüg şmnu süsin utup yigedip* "… to defeat" (Bang – Gabain 1930, pp. 442 – 443). (80) *yekig utup yigedip* (Gabain 1950, p. 14); (252) *alku alplarıg utmış yigedmiş* (Gabain 1950, p. 22).

ol anı uttı (Kâş. 95) "He defeated him (at gambling or other things)"; *utgalımat ugraşur* (Kâş. 95) "Each desires to beat the other"; *andag erig kim utar* (Kâş. 109) "Who can overcome a men like that (except I)?"; *aydım emdi al Utar* (Kâş. 185) "I said 'Take this, Utar!'"; *ol anıŋ birle yarmak utuşdı* (Kâş. 99) "He made a wager with him for money, or other".

(9) *el(i)m ut(u)şıŋa* "for the benefit of my people, for my people…" (Tekin 1995b, pp. 20, 21, 27).

Utuş, Utmış, Utar (Kâş. 42, 61, 185) Male names.

ol yarmak utsuktı (Kâş. 127) "Some money were wagered in the game"; *sınamasa arsıkar sakınmasa utsukar* (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".

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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 Bamsı 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 *Köroglu*, the hero Köse Kenan puts forward a proposal to marry Dana Hanım. 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 Hanım 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 Batır,* Ural falls in love with Homay,[5] but Šülgen, the brother of Ural, is also a candidate to marry Homay. When Šülgen declares his love for Homay, she calls Akboz from Heavens to test Šülgen's bravery. On the saddle of Akboz there was a diamond sword and on the mountain foothills there was a stone which weighed seventy *batman*s[6]. Šülgen 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 – İbrahimov 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 Turalı 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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yagıg utguçı 2141 (Arat 1979, p. 230); *yagısın utup* 2389 (Arat 1979, p. 253); *anı utsa* 2641 (Arat 1979, p. 277); *bu et'özni utup* 3598 (Arat 1979, p. 361); *sözümni utup* 4004 (Arat 1979, p. 404); *küḏezigli Teŋri küḏezsü utup* 4526 (Arat 1979, p. 454); *ulug men tégüçini uttı ölüm* 4833 (Arat 1979, p. 483).

[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.

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to kill the monsters. Since Kan Turalı won in three battles defeating a bull, a lion and a camel, he married the girl (Ergin 1989, pp. 185–192; Sağol [Yüksekkaya] 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 [Yüksekkaya] 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),[7] is also used in other Turkic languages: Az. *ud-,* Turkm., Uyg., Kyrg., Kzkh., Khal., KBalk., KKalp., 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. *ŭt-* 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.[8] Despite this general development, prothetic consonants could sometimes appear owing to other reasons as well.[9] For example, Xak. *yöre* < *ö:r-* (Sağol Yüksekkaya 2008),[10] Kıp. *yawlak* (*Tuh.* 14b/7, vd.) < *aglak* (Clauson 1972, p. 84), in Sarïq Uygh. *yul-* < *öl-* "to die", *yülür-* < *ölür-* "to kill", in Uzbek *yigir-* < **egir-* "to turn, to surround, to encircle", in Gagauz *yev* < *ev* "home", *yet* < *et "*meat", *yısın-* "to warm up", in Turkish *yen- ~ yén-* < *in-*. 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 *söz* from *sö-, koduz* "a woman separated from her

[7] Also cf. *yutulmak, yutuzmak, yütülmek* (*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't-Türk* (p. 454, also cf. pp. 289, 627). Also cf. Kyrg. *örmökçü, cörgömüş* "spider"; Altai cörgömöş "spider"; Gagauz *ör- ~ yör-*; Karachay. *cörme* "fermented sausage"; Azerbaijani *hör-* (Gedebey, Gence, Qax, Qazax, Zaqatala *ör-*); Khalaj *hiri-* etc.

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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 beat, defeat, overcome").

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