

23. On the origin of the verb *ötün* - and its derivatives in the historical Turkish dialects

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Abstract

The verb *ötün*-, which basically means “to submit, to request, to ask”, has been encountered in the texts since the Old Turkish period. Especially in the Old Uyghur Turkish, it is seen that the frequency of use of the verb with its various derivatives increased, but we can find it in all historical Turkish dialects, and it still maintains its existence in a significant part of modern Turkish dialects. It is clear that the verb is not in the form of a base, and for this reason, various views have been put forward about its structure. However, there is no consensus on the subject yet. In this study, first of all, I aim to question the status of the verb in the historical dialects and then show its existence in the modern dialects. I have brought together the explanations made so far about the verb base and presented the common theme. Then, based on the existing data I have examined what the verb base might be. Finally, I have explained the derivatives of this verb base in the historical dialects of Turkish with examples.

Keywords: *Ötünmāk*, etymology, history of Turkish Language, historical Turkish dialects

Ötün - eyleminin kökeni ve tarihi Türk lehçelerindeki türevleri üzerine

Öz

Temel olarak “arz etmek, ricada bulunmak, istemek” anlamlarına sahip olan *ötün*- eylemi, Eski Türkçe dönemi metinlerinden itibaren karşımıza çıkmaktadır. Özellikle Eski Uygur Türkçesinde çeşitli türevleriyle birlikte eylemin kullanım sıklığının arttığı görülür, ancak tüm tarihi Türk lehçelerinde bunu bulabildiğimiz gibi çağdaş Türk lehçelerinin önemli bir kısmında da hâlâ varlığını korumaktadır. Eylemin kök halinde olmadığı açıktır ve bu sebeple yapısı hakkında pek çok görüş ortaya konmuştur. Bununla birlikte konu hakkında henüz bir fikir birliği bulunmamaktadır. Benim bu çalışmadaki amacım, öncelikle eylemin tarihi lehçelerdeki durumunu sorgulamak ve ardından çağdaş lehçelerdeki varlığını göstermektir. Eylemin kökeni hakkında bugüne kadar yapılan açıklamaları bir araya getirerek genel durumu sundum ve mevcut verilerden hareketle kökün ne olabileceği hakkında belli bir değerlendirmede bulundum. Son olarak, ortaya koyduğum bu eylem kökünün tarihi Türk lehçelerinde hangi türevlere sahip olduğunu örnekleriyle birlikte açıkladım.

Anahtar kelimeler: *Ötünmāk*, köken bilgisi, Türk dili tarihi, tarihi Türk lehçeleri

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Ø. Introduction

The Old Turkish period of the Turkish language includes the monumental texts of Orkhon Turkish engraved in stone, the literary complete works of Old Uyghur language that emerged due to contact with different cultures, and texts written on various subjects such as law, astronomy and medicine. In the 11th century, when the Islam was widely accepted by the Turkish nation, Karakhanid Turkish was also shaped by its predecessors, Orkhon and Uyghur Turkish. Middle Turkish is a period in which the dialects are more mixed and diversified. While many religious and literary works were prepared in Khwarazm Turkish, an example of this dialect mix, Kipchak Turkish continued its existence as Steppe Kipchak in the North and Mamluk Kipchak in the South. Especially with ‘Alī Shīr Navā’ī, Chagatai Turkish gained the characteristic of being the prestige language and was also called *Eastern Turkish*.

Based on the texts that have survived to the present day, we can easily state that the Turkish language has a rich vocabulary in the Old Turkish period. A verb from this vocabulary, *ötün-*, is the subject of this study. I will present respectively the meaning and history of the verb, its existence in the historical and modern Turkish dialects, and the views on its etymology. Then I will make an evaluation of the etymology and will determine the derivatives of the verb base in historical Turkish dialects.

I. Ötün- in the historical and modern Turkish dialects

The verb *ötün-* basically means “to submit, to request, to ask, to show respect (to an elder)” and can be identified in Old Turkish as a main verb onwards the Köktürk texts: *anta ötrü kaganıma ötüntüm* (T I / S-5). “Then, I submitted to my Khan.” *tokuz buyruk [b]e[š] säñüt kara bodun turayın kañım kanka ötünti* (Tar. / S-4). “...the nine commands, five generals and the people came before my father and submitted to my father, Khan.”

It is possible to see that the verb is found in many works of this period as a natural result of the fact that the texts from Old Uyghur Turkish are more in number. Furthermore, another reason for this situation is the religious content of the works. In other words, as a structural feature in Old Uyghur works based on the translation of various texts belonging to religions such as Buddhism and Manichaeism, there are many questions and situations that disciples or students “submit” or “ask” to their religious elders or masters, and *ötün-* is often used to meet this: *alknčsız kögüzlüg bodısvt yana ikiläyü ötünti* (KuanTekin₁₅₉₋₁₆₀). “Bodhisattva the Infinitely Voluntary again submitted a second time.”

In this period, *ötün-* was used not only as of the main verb but also as a descriptive auxiliary verb. In other words, the verb *ötün-* means the action of the main verb took place respectfully:² *ikigü kälip samsto açarika köñül ayıtmak tıltagınta ötrü ayıtu ötüntilär* (HT VIII₁₄₃₉₋₁₄₄₁) “...the two came to learn his opinion and wished to ask Master Samsto.” *bo ikinti bilmŞtin yaz(ı)nmış yazokug boşunu ötüñür biz* (Huast₆₆₋₆₈) “...we ask forgiveness for this second unknowing sin.”

² Descriptive auxiliary verbs come after the main verb in the sentence and contribute to the explanation of the verb shown by the main verb. Annemarie von Gabain characterized the verbs *tägin-* and *yarlıka-* along with *ötün-* as “modal verbs of respect” (1950: 130). Şinasi Tekin attributed the increase in descriptive auxiliary verbs, especially in the Old Uyghur period, to the foreign languages in which the translations were made, although the verbs had a single meaning in Orkhon Turkish (2002: 98). Marcel Erdal evaluated the auxiliary verbs *yarlıka-*, *ötün-* and *tägin-* showing the subject’s social position with the title of Reflection of Social Structure and stated the verb *tägin-* together with *ötün-* is used to show the speech and actions of individuals with lower status, respectively (2004: 529). As a result, it should be understood that there is a situation of submission, request or respect if *ötün-* in the sentence improves the main verb in terms of meaning (Eraslan, 2012: 446).

There are examples showing that the verb is used in hendiadys with synonyms or similar verbs such as *ayıt*- “to ask”, *kol*- “to request and want”, *sözlä*- “to tell” and *yalbar*- “to beg”.³

In addition, it took part in various compound verb forms during this period and was also used as an auxiliary verb to meet the meaning “to submit, to request, to ask”: *ikinti ärsär bo nom ärdinikä takı artukrak süzülgülük ärtiñü k(ä)rgäk-lig ötüg ötüntün* (AY Kaya_{449/8-10}). “...secondly, thanks to this jewel of teaching, you have made a very necessary sentence to be purified greatly.”

In the Karakhanid Turkish period, when the first Islamic works in the Turkish language were prepared, the verb *ötün*- continued to be used in its basic meaning “to submit, to request, to ask”: *sağa söz aytsa ötün söz çını/cävab bersä yarlıg tägürgil köni* (KB₄₀₆₀). “If he asks you a word, tell the truth. If he answers, follow his order correctly.” *aya til törüt mädh ötüngil kamı* (AH₄₁). “O tongue! Create and tell compliments! Well?” Regarding the verb described as “to tell (something to the Khan)” not only in literary works but also in DLT, the first known dictionary of Turkish, it is possible to see that the sentence *ol xänka ötüg ötündi* “He presented his (status) to the Khan” is given as an example (Ercilasun & Akkoyunlu, 2014: 98).

Besides, the verb is used in the same way in Khwarazm, Golden Horde Turkish and Chagatai Turkish after Karakhanid Turkish: *öyni hālī kılğıl, bu kečä rāzım niyāzımnı bī-niyāz mālīknīñ hazrät[idä] ötüñäyin* (KE_{218v/20-21}) “...evacuate the house, let me present my secret and supplication in the presence of Allah tonight.” *ataş-ı hācī bayram hoca-nı biziñ han ağ-a-lar-ı-mız soyurkap tarhan kılğın çärgä-sin aylağa ötüñdü ärsä* (AOY II₁₆₋₁₉) “...if he submitted to respectively tell to his father, Hacı Bayram Hodja that our aga khans bestow and make tarhan...” *anda kedin vāzır mālīk hıdmätigä ötüñüp ayttı* (GT_{39/4-5}) “Then, the vizier submitted and said before the ruler.”

The existence of the verb in Old Anatolian Turkish, the first period of Western Turkish, is quite limited. There are two examples of it in Ali’s *Kıssa-i Yūsuf*, one of the mixed language works: *ol zāhid bu aḥval bāyān bildi / hāhkdan ötüñdü du’ā kıldı* (KY_{B10r1}) “That ascetic learned about this situation, begged and prayed to the Creator.” *bunı işitüp anlar yavlaq ötüñdülŞr / yūsufuñ hŞybŞtındŞn ŞymŞndilŞr* (KY_{B66r9}). “They heard this and submitted it a lot, they were afraid of Yusuf’s majesty.” Although it is stated in the TS that the verb took place in the *Dīwān* of Lāmī Chelebi, one of the 16th-century Ottoman poets (V, 1996: 3138), it is understood that this is actually *ütän* in the IU copy of the work (Lāmī Chelebi, *Dīwān-ı Lāmī*, IU Rare Works Library No: 671, fol. 71b).

There is no evidence of the existence of the verb *ötün*- in standard Turkish spoken in Turkey, since it was replaced by compound verbs such as *arz etmek* and *rica etmek*. However, when traced in the dialects, it is seen that the immigrants of Idyll-Ural used the verb as “begging, wishing” (DS V, 2019: 3361a) and similarly the verb is used in Antakya region as “begging, piling on the agony” (DS VI, 2019: 4631a).

The verb continues to exist, for example, in the form of *ütән*- in Bashkir (Özşahin, 2017: 675b), *vidән*- in Chuvash (Skvorcova, 1982: 82), *ötin*- in Karakalpak (Baskakova, 1958: 515b), *ötin*- in Kazakh (Shnitnikov, 1966: 295a), *ütән*- in Kazan Tatar (Öner, 2009: 316b), *ötün*- in Kyrgyz (Judaxin, 1985: 104a), *otin*- in Uzbek (Borovkova, 1959: 589b), *ötün*- in Turkmen (Baskakova, 1968: 508a) and *ötün*- in Uyghur (Necip, 1995: 309a), apart from Turkey Turkish.

³ For all other hendiadyses with *ötün*- see Şen, 2002: 163, 228-229, 340 and Ölmez, 2017: 263, 273, 283-284, 302.

II. Ötün- in dictionary and other studies

Gabain described the verb *ötün-* as “to show respect, to do something unselfishly” and attributed its base to the verb *öt-* which meant “to request” (1950: 81).

Ahmet Caferoğlu stated that the meanings of the verb *ötün-* are “(1) To make someone regret, to make someone feel sorry. (2) To make a request, to wish, the addressing of the younger to the elder.” in the *Old Uyghur Turkish Dictionary* (1968: 155). Although there is no information about etymology here, when we go to the entry *ötmäk*, we see that the second meaning given by Caferoğlu to this verb is “to ask, to wish” (1968: 154). However, there is no source of information for this meaning given to the verb *ötmäk* in the dictionary cited for almost every explanation.

In DTS the verb *ötün-* has been stated “to address someone, to apply; to ask, to request” (Nadaljaev et al., 1969: 393b).

Sir Gerard Clauson stated that it is the reflexive form of a verb that comes from the same base with words such as *ötüg* and gave the meanings of “to submit a statement or request to a superior; to request, pray” (1972: 62a). In the entry *Ötüg (II)*, Clauson, who gave the meaning of “request, memorial to a superior”, stated that the base of the word is uncertain and emphasized two possibilities regarding this. Accordingly, the base of the word is either *öti-* ~ *ötü-*, which is not currently present in the Turkish language or the verb *öt-* that directly means “to go by, to pass by” (1972: 51a).

E. V. Sevortjan states that the verb whose meanings “(1) To ask, to make a request. (2) To implore, to beg. (3) To address. (4) To ask for forgiveness. (5) To offer (gifts). (6) To trust, to hope.” are listed is the reflexive form of the verb *öt-* (*II*) which also means “to speak, to communicate, to ask” as its oldest meanings (1974: 557). We see that the author provides meanings such as “to sing, to make a sound, to say” for *öt-* (*II*) (1974: 556).

Erdal states that the verb which he gives the meaning “to present something to a superior (a king, a master, a spiritual leader, etc.); to request and to beg” is probably derived from the verb *öt-* “to pass through, to penetrate, pass off” (1991: 611).

According to James Russel Hamilton, the verb can be a *-n-* reflexive or middle voice of the verb *öt-* meaning “to pass through, to convey” or **öt-* meaning “to make think” rather than the verb *öt-* “to sing” (1998: 211).

Talat Tekin explained the verb *ötün-* as “to submit, to make a request” and stated that its base is an **öt-* whose existence cannot be determined (2003: 94).

Eraslan analyzed the verb *ötün-* in the Dictionary section of the Old Uyghur grammar (< *öt-ü-n-*) and stated that the verb has the meaning “to request, to ask a favor, to make a wish; to pray, to submit, to present, to beg” (2012: 597). According to this analysis, when we go to the entry *öt-*, we see that the author, like Caferoğlu, gives the meaning “to pass, to request, to wish” to the verb *öt-* (2012: 596).

Based on the examples of *...ötüg ötüy* in Maitrisimit and *...ötti* by Erdal (1991: 611), Mehmet Mahur Tulum attributes the base of the noun *ötüg* and the verb *ötün-* to the different verb *öt-* that belongs to the concept of request and desire (2015: 473).

Ümit Özgür Demirci explained the verb that he gave the meanings of “to submit, to request, to respect, to pray, to present” as **öt-(ü)n-* based on OTWF. He also stated that the example written as *ötün* in Maitrisimit is a possible spelling error, because he could not detect the verb *öt-* meaning “to request, to ask for, to wish”, and the word that was written *ötün* should actually be in the form of *ötünün* (2016: 441).

In a footnote, Ahmet Bican Ercilasun added to the entry *ötkünç* of the DLT, he stated that the word *ötüg* with the verb *ötkün-* “to tell a story” may have been derived from an act in the form of **ötü-* (Ercilasun & Akkoyunlu, 2014: 82).

Jens Wilkens, in his dictionary, discussed the meanings of the verb *ötün-* in detail (2021: 544b) and stated that the verb *öt-* could not be the verb base, and explained that it is “an old mistake for *ötün-*” (2021: 543a).

III. Towards the base

In parallel to the explanations above, it is clear that there is no problem with the meanings of the verb *ötün-*. The main issue is to determine what the base of the verb is. The following table summarizes of the current opinions on the verb *ötün-*:

Verb	Base	Meaning	Author(s)
<i>ötün-</i>	< <i>öt-</i>	“to wish, to request”	Gabain, 1950: 81; Caferoğlu, 1968: 154; Eraslan, 2012: 596
<i>ötün-</i>	< <i>öt-</i>	“to pass”	Clauson, 1972: 51a; Erdal, 1991: 611; Hamilton 1998: 211
<i>ötün-</i>	< <i>öt-</i>	“to sing, make a sound”	Sevortjan, 1974: 556
<i>ötün-</i>	< <i>*öt-</i>	“make think”	Hamilton, 1998: 211
<i>ötün-</i>	< <i>*öt-</i>		Tekin, 2003: 94
<i>ötün-</i>	< <i>*öti- ~ *ötü-</i>		Clauson, 1972: 51a; Ercilasun & Akkoyunlu, 2014: 82

I would like to quote all of the sentences that the verb *öt-* is understood to be used independently in the sense of “to ask, to wish” and are also pointed out as examples by both Erdal and Tulum:

tükäl bilgä täñri täñrisi burkan tapa barıp inčä tep ötüğ ötüñ (Maitr_{91/25-27}) “Go towards Buddha, the utterly wise, god of gods, and submit it like this.”

či-nak inčä tep ötti (ChristManManus, Man_{7r-8r})⁴ “This is how Chandaka submitted it.”

Apart from the examples given above, there is another word transcribed in Maitrisimit as *ötüp* (Maitr_{103/2}). Although this was shown at the entry *öt-* “to request” in the Index (2019b: 448), it was interpreted as “passing through” in the Translation section (2019b: 266). While considering the possibility that the word may have the meaning of “to request”, it is unfortunately not possible to clearly

⁴ The fragment containing the sentence is preserved in Germany and bears the registration number U 0002 (T II D 173 e). The relevant part is *'wytty* on the eighth line on the front page of the fragment: ~~ötkün~~. The Manichaean text, first published by Albert von Le Coq in 1909, was later published by Wilhelm Bang-Kaup in 1931 and by Zekine Özertural and Michael Knüppel in 2005. Bang-Kaup stated that the phrase *ötti* in the relevant line in the Notes section of the text means *ötün-*, that it has only been detected here so far and that it is “probably” a typo (Bang-Kaup, 1977: 266). In the Özertural & Knüppel publication, the word was transcribed as *öt<ün>ti* in accordance with this view (2005: 131).

state in which sense it is used in accordance with the context, since the relevant part of the text contains deficiencies.

Apart from all these, no other example could be found in any of the text reviews we made, showing that the verb was used in the sense sought here. As a result, we have only two sentences. Although, these sentences can easily be interpreted and do not create any doubt about the topic at hand, one of them belongs to a Buddhist text while the other contains Manichaeic elements. In other words, they belong to different religious-cultural environments, and there is no data that allows us to think that the same spelling error was made on the same verb in both, and there is no data to prove this. Moreover, if there is such a spelling error, then what should be the base of words such as *ötüg* “wish, request” and the derivational *ötügçi* “requester”? Let’s leave these questions aside here for now and look at other languages besides Turkish where the verb can be found.

Another instrument that can help us with etymology is Mongolian, with which Turkish has interacted since ancient times. It is possible to determine the relevant verb as *öçi-* in this language with the meanings of “to say, answer, testify; to pray, to offer (Buddhist)” (Lessing, 1960: 628b) as a loan word. Gustav John Ramstedt is one of the first to demonstrate this equivalence by comparing *öçi-* in Mongolian with the verb *ötün-* in Old Uyghur and Chagatai Turkish (1935: 302b). Then, Nicholas Poppe made a similar comparison and envisioned a verb in the form of **öti-* regarding the base of the verb:

Mo. *öçi-* < **öti-* “to pray, to beg”, MMo *öçi-* “to report” = OT *ötüg* “request, pray”, *ötün-* “to request” (Poppe, 1960: 51).

Orçun Ünal compared the words OT *ötüg* and CM *öçig*, as well as the equivalence of *ötün-* ~ *öçi-* and stated that there is no direct relationship between the words *öçig* and *ötüg* and that the first one derives from the verb *öçi-* in Mongolian (2016: 573-574).

In the *Secret History of the Mongols* dating from 1240, one of the oldest written sources of Mongolian, the verb *öçi-* is found with the meaning of “to notify, to inform” (Haenisch, 1939: 121). It is possible to exemplify this from different written sources as well. There are derivatives of the verb *öçi-* in a document dating 1320 (Cleaves, 1953: 28), in a Chinese-Mongolian monument dating 1335 (Cleaves, 1950: 74) and in Phagspa written texts (Tumurtogoo, 2010: 18, 540). It was also detected in *Huáyǐ yǐyǔ*, which was started to be prepared during the Ming Dynasty (Mostaert, 1977: 8-10, IIb 11₅, IIb 71₂).

It is seen that the verb is already alive in contemporary Mongolian languages. Although *өчух* (= *öçih*) has the meanings of “(1) To say. (2) To testify.” in Khalkha Mongolian (Bawden, 1997: 282), In Kalmyk, another Mongolian language, it has such derivatives as *ötsʰə* “to answer, defend oneself, explain” and *ötsʰəG* “answer, defense, objection to something”. (Ramstedt, 1935: 302b)

Considering that the consonant /č/, which precedes the vowels */1/ and /i/ in Mongolian, is the equivalent of */t/ in Turkish (Ramstedt, 1903: 11-12; Poppe, 1956: 205; Poppe, 1960: 50) since Poppe onwards, **öti-* is envisioned -as explained above- in which Mongolian verb *öçi-* has developed. In this way, it becomes clear what kind of base the verb OT *ötün-* has, at least in the much older periods of Turkish. It is possible to think that after the First Turkish period, when the word final vowels disappeared, the verb base took the form of *öt-* in Turkish. However, this verb must be a different *öt-* from the others, which basically means “to make a request, to make a petition” because it is seen that its

meaning is parallel to *ötün*- when the form in Mongolian is examined.⁵ Considering the form of the verb *viděn*- in Chuvash (Skvorcova, 1982: 82), it can be thought that it is actually used with the reflexive suffix {-n} in almost every period of the Turkish language.

IV. Derivatives of the verb *öt*- in historical Turkish dialects

Ötüg (< *öt-ü-g*): Basically, it has meanings such as “submission, request, wish” and its first written example is found in Orkhon Turkish texts: *yalabaçı adgü sabı ötügi kalmáz tiyin yayın sülädim* (BK / E-39) “I sent the army in the summer, in case his envoy, good word and request would not come.”

In the religious works of the Old Uyghurs, the word has played a role in hendiadys structures in addition to its individual uses: *bo ötüg sav äšdip* (KP_{XV7}) “Hearing this request...” *alkıšm(ı)z ötügümüz t(ä)ñrikä arıgın t(ä)gmädi ärsär* (Huast₂₅₄₋₂₅₅) “...if our praise and wishes did not reach God cleanly...”

In addition, the fact that it can be detected in documents in the form of a petition shows that the word was used almost like a term in the relevant period: *buyançı bağlarım kutıña muñ ötüglüg kuluñı p[intu]ñ ötügüm täginür* (*Pam 01-4) “I, their pleading servant Pintuñ, (my) request is submitted to the presence of my merciful lords.” Likewise, the letters submitted to the higher authority are called *ötüg bitig*: *amtı ötüg bitigdä nä üküš ötüg ötünü tä[ginälim]* (BT XLVI, K 7713 r7) “Now let us respectfully present as many wishes as possible in this letter of request.” There are examples where the word alone means “petition”: *amtı ig tıtağunta ötüg idmıš ärdi* (HT IX₁₀₀₂₋₁₀₀₃) “Now he had submitted a petition for the cause of death.”

After the Old Uyghur Turkish, it is possible to trace the existence of the word until the period of Khwarazm Turkish. As witnessed in many verses of the KB (Arat, 2008: 1218), it was explained as “What is submitted to the Sultan, submission” in DLT (Ercilasun & Akkoyunlu, 2014: 32). Finally, it should be noted that it is used with the same basic meaning in the masnavi of Kutb, *Hüsrev ü Şir’in* (Hacıeminoğlu, 2000: 241). It was seen that the word, which has a wide usage area in Central Asia and Iran, is quoted as *ötüg* in Persian and as *öcigu* in Mongolian (Doerfer, 1965: 134).

Ötügçi (< *öt-ü-g-çi*): It can be identified with the meanings of “submitter, requester” in both Old Uyghur and Karakhanid Turkish texts (Clason, 1972: 53a): *bo nom ärdiniğ nomladaçı nomçika ötügçi bolsunlar* (AY Kaya_{530/14-16}) “...let them be pleading to the preacher who conveys this jewel of teaching.” Another compound verb that established with this word is *ötügçi tuta* (BT XVIII₈₄₂) “hold as petitioner...”

We can see with reference to the DLT that the word gained an Islamic identity with the Karakhanid Turkish period and was used in the sense of “intercessor” (Ercilasun & Akkoyunlu, 2014: 274).

Ötügçilig (< *öt-ü-g-çi-lig*): The word basically means “solicitation, intercession” and it is in a hendiadys with *savçılık* and *ötüg sav*: *bo açarılar ymä bitig [t]utup ötügçiligin savçılığ[ı]n samsto açarita töz nom[ug] boşgunup* (HT VIII₆₁₋₆₄) “...these masters also brought the book with them and learned the main teaching from Master Samsto by solicitation...”

⁵ *Ötün*- is associated with the verb *öt*- whose basic meaning is “to pass, to pierce, to penetrate” and the verb *öt*- that means “to sing, to tweet” and whose original version has long vowels. In such a case, we think that at least one of these meanings should be included in the Mongolian verb *öçi*-. The fact that both *öçi*- and *ötün*- basically mean “to request, to make a wish” allows to argue that there is a different kind of verb.

Ötügçisiz (< öt-ü-g-çi-siz): The word basically means “somebody without a petitioner, unsolicited”: *ötügçi-siz adın-larka umug bolayın* (ETS_{9/108}) “Let me hope for those who have no intercessors.”

Ötügkiyä (< öt-ü-g-kiyä): The word means “modest, little request”. It is formed by adding the suffix *+kIyA* that is frequently used in Old Turkish and adds reinforcement, reduction and love to the word to which it is added (Gabain, 1950: 155; Erdal, 1991: 48; Eraslan, 2012: 98): *yalbarmış ötüg-kiyäm-ni äšid[ip] maņa* (BT XIII_{22.16}) “To me hearing my humble request I beg...”

Ötüglüg (< öt-ü-g-lüg): It has almost the same meaning as *ötügçi* above and it appears in Old Uyghur and Karakhanid Turkish texts just like it. However, it would not be wrong to assume that the word *ötügçi* was used as a legal expression in the relevant periods, while the word *ötüglüg* is mostly included in religious texts. The reason for this view is that it is found at the beginning of a document in the form of a petition in the Old Uyghur (see *ötüg*) and that the phrase *ötüglüg kiš* in the DLT is explained as “one who has something to submit to the Khan” (Ercilasun & Akkoyunlu, 2014: 78).

Ötül (< öt-ü-l): It is a good example of the words formed with *-(X)l*, one of the nominalizing derivational suffixes that are not used very often in the Turkish and also seen in Mongolian (Gabain, 1950: 72; Erdal, 1991: 330; Hacıeminoğlu, 1997: 50; Eraslan, 2012: 106). Besides, according to Vászary, the form must have taken due to the influence of the Mongolian technical term *öçil* “application” (1995: 482). It was witnessed a few times in the *yarlıks* of the Crimean khans that belong to the Golden Horde field: *ötülün yöp kırüp muħammäd biziñ soyurqal bolup tarħan bolup* (AOY II₁₉₋₂₀) “...considering his request, let Muhammad be tarhan as our gift...”

Ötün (< öt-ü-n): It appears many times in *Şajara-i Tarākima*, one of the works of the Chagatai Turkish period. However, as it was not found in previous historical periods, the frequency of use is not very high in Chagatai (Kargı Ölmez, 1996: 273). In addition to its individual uses in the work, it formed a compound verb with the auxiliary verb *kıl-* in the meaning of “to request”: *här kıaysısı bir türlük vâ bir dürrüst itibâr kılgı dâk târiħ bolsa irdi yaħşı bolur irdi tip ötün kıldılar irsâ* (ST_{65b/13-14}) “...when each of them presented that it would be nice if there was a date that would be respected and right...”

Ötünç (< öt-ü-n-ç): *Ötünç*, whose basic meaning is “submission, request, wish”, appears for the first time in this sense in inscriptions just like *ötüg*: *kaganım bân özüm bilgä tuñukuk ötüntük ötünçümün äšidü birti* (T I / S-8) “My khan myself listened to the exposure submitted by Bilge Tunyukuk.”

It can be said that the word has not been found in the Old Uyghur Turkish texts so that the same meaning *ötüg* has reached a wider usage area. However, *ötünç* appears again and this time with a different meaning from the Karakhanid period. Kashgari recorded this as a word used in the Oghuz dialect with the meaning of “loan, debt”: *mäñ aņar yarmak ötünç bîrdim* “I lent him one *yarmak*.” (Ercilasun & Akkoyunlu, 2014: 532).

In the dictionaries of Khwarazm, Kıpçak and Chagatai Turkish, the word is explained in line with this second meaning:

Mukaddimetü'l-Edeb: *borç / ötünç* (18/2).

Kitābu Bulıyatü'l-müttāk fi Luıyāti't-Türk ve'l-Kıfçāk: *ödinç* “loan” (12a/1)

Kitāb-ı Mecmū-ı Tercümān-ı Türki ve Acemī ve Muıyalı: *ödüñç* “loan” (38b/9)

Abuşka: *ötünç ödünç dämäkdür karz ma'nāsına* (54/a).

From the beginning of the Old Anatolian Turkish period, it is seen that the consonant of the middle syllable of the word was written voiced in the form of *ödünč~ödinč* -as in the Kipchak dictionaries- : *kamu halkı söylä gäčärlärdi dinč / ki bulunmaz olmışdı zaħmät ödinč* (SN₄₅₄₇) “All his people would live in calmness, free of troubles and debts.” *kimdür şol ol kim ödünc virä tanrıya ödünč virmək görklü pes artura anı anun için* (KT_{18b/8}) “Whoever lends to Allah without profit, then (Allah) will increase it.” The word continues to exist in the same way in Turkey Turkish today (Türkçe Sözlük, 2011: 1837).

According to Clauson, there are two different *ötünčs* meaning “submission, request” and “lend, debt”; the first of these is derived from the verb *ötün-* and the other one is derived from the verb **ötän-* (*ödän-*). (1972: 61a). Erdal stated that this is not possible, because although the second vowel is found to be round in many Middle Turkish sources and modern Turkish dialects, the suggestion of Clauson is nowhere to be found. He also emphasized that the word must have been derived from the verb *ötün-*, and stated that this is a result of the figurative expansion of the basic meaning of the verb (1991: 281). I also believe that there is no need for the distinction made by Clauson, because there is no such word in the historical texts as *ötänč~ödänč*, and *ötünč* may have been used semantically as the equivalent of a debt received by requesting and asking (cf. *ötünü~ötnü*).

I think that the existence of *ötünč* in the form of *ödünč* in Western Turkish is based only on the analogical effect of the verb *ödä-* that is close to itself in terms of form and meaning. It does not seem possible to talk about any correlation other than this effect.

Ötündürül- (< öt-ün-dür-ü-l-): It means *ötündürül-* “to be demanded, wanted” formed by adding {-tUr} causative and {-l} passivity suffixes to the verb *ötün-*: *upah sudur-ta ötündürülmış ugan arşı öz-üz nomlaṭılmıš* (ETS_{10/290-291}) “It is requested in Upāli-sutra and thoroughly preached by Deva-rsi...”

Ötüngän (< öt-ü-n-gän): It is another word we learn from the *yarlık* or *bitigs* belonging to Golden Horde and Crimea. Located in a bitig belonging to Nur Devlet Han, one of the Crimean khans, this *ötüngän* is a single example: *sizniñ lutf u kārāmiñiz bilür tiyü dāyim ötüngänimiz ol irdi* (K VIII) “It was always our submission, just in case your generosity knows.”

Ötüngü (< öt-ü-n-gü): The basic meaning of the word is “request, wish”. It has been identified in Old Uyghur texts as a hendiadys with *aytgu*: *xormuz-ta t(ä)ñri-niñ ötüngüsün aytgusın tüz-ün yol-ug ulatı tüz-ün yol-nuñ tüş-in* (Abhi₁₆₇₇₋₁₆₇₈) “...the noble way, and the result of the noble way of God Hormuzta...”

Ötünmək (< öt-ü-n-mäk): The word is the infinitive form of the verb *ötün-*: *altun öñlüg y(a)rukluğ nom ärdiniğ ötünmək üzä erinč č(a)hşap(a)t mañğal toyın* (BT XXVI 28₃₋₄) “To submit the golden, illuminated jewel of the law, the miserable Chahshapat Mañğal Toyın...”

Ötüntür- (< öt-ü-n-tür-): It means *ötündür-* “to make someone ask for, to make a request” (Erdal, 1991: 822), one of the hapax in the Old Uyghur texts: *anta basa yumış-çı tıtsı-ka mañğal ötün-dürüp* (BT VII, A 387) “After that, he asked for *mañğala* to the disciple who served and...”

Ötünü~ötnü (< öt-ü-n-ü): It is another Turkish word with the meaning of “loan, debt” in Old Uyghur and Karakhanid Turkish texts. Clauson stated that the word *ötnü*, which he cited as an example from DLT, was formed by the abbreviation of the verb **ötän-*, the reflexive form of the verb *ötä-* (1972: 60b). In this respect, it is understood that both the words *ötünč* and *ötnü* go back to the same verb base for their etymology. However, some of the Old Uyghur loan agreements have sentences that will enlighten us on this issue:

toñuz yıl aram ay altı otuz-ka maña ögrünč-kä ötünü böz k(ä)rg(ä)k bolup akıl-ta tört ton-luk böz ötünü altım (*U 9000₁₋₃) “On the twenty-sixth of the first month of the year of the Pig, I borrowed four clothes of böz [...] when böz is necessary (as a loan) for Ögrünč.” *yulan yıl ikinçi ay on iki-kä maña ırsul-ka ötünü bugday k(ä)rgäk bolup yabagu-tın* (SI Kr. I/147₁₋₃) “On the twelfth of the second month of the year of the Snake, wheat is required (as a loan) to me, Irsul, from Yabagu...”

I think the word *ötünü* and *ötnü* in the examples above are directly related not only in terms of semantics but also in terms of etymology, and it occurred through the deletion of the unstressed high vowel in the middle syllable of the first word. In addition, the proof that the Old Uyghur form becomes a noun with the lexicalization of the deverbal adverbial suffix is that the word *ötnü* is a noun meaning “debt”. As a result, *ötnü* in Karakhanid Turkish is not based on the verb **ötän-*, but on the word *ötünü* “loan, debt”, so each of them is actually based on the verb *ötün-*.

If we go back to Karakhanid Turkish, it is seen that Kashgari recorded the word *ötnü* with the meaning of “loan, debt” in DLT and cited the sentence *män yarmak ötnü birdim* as an example (Ercilasun & Akkoyunlu, 2014: 66). Apart from this, there is the compound verb *ötnü al-* meaning “to borrow” in KB: *nägü ötnü alsa yana birsä tärk / añar birgälär näñ kaçan kolsa tärk* (KB₂₈₀₅) “Whatever he borrows and pays on time, they will immediately give him the goods he wants.”

Conclusion

Up to now, many views have been put forward for the base of the verb *ötün-* that has the basic meaning of “to submit, to request, to want”. However, in order to reach a better conclusion on the subject, it is a necessity to use the Mongolian equivalent, the verb *öči-*, because there is not enough data. I think it is a more correct approach to conceive the verb base as *öt-* based on the sound equivalences between Mongolian and Turkish and words such as *ötüg*. It is also necessary to emphasize the possibility that the verb *öt-*, which appears only twice in Old Uyghur texts, is an example of an abbreviation rather than a spelling error. Nevertheless, when compared with the meanings of the form in Mongolian, it shows up that the verb is not related to the verbs *öt-* meaning “to pass, to pierce” and “to sing” which have various spelling in the texts, however, there is another verb *öt-* meaning “to submit, to request”. As a result, a total of fifteen derivatives have been identified in the texts of historical Turkish dialects based on the related verb base. While the majority of these have meanings with the concept of “submission” and “request”, it gained such meanings as *ötünč* and *ötünü*, “loan, debt” and became almost a commercial term.

Abbreviations

Abhi: Uighur Abhidharma Texts, Shōgaito 2008

AH: Atebetü'l-Hakayık, Arat 2006

AOY: *Yarlık* and *bitiğs* of the Altın Ordu (Golden Horde), Özyetgin 1996

AY Kaya: Altun Yaruk, Kaya 1994

BK: Bilge Kagan Inscription, Ercilasun 2016

BT VII: Berliner Turfantexte VII, Kara & Zieme 1976

BT XIII: Berliner Turfantexte XIII, Zieme 1985

BT XVIII: Berliner Turfantexte XVIII, Zieme 1996

BT XXVI: Berliner Turfantexte XXVI, Kasai 2008

- BT XLVI: Berliner Turfantexte XLVI, Moriyasu 2019
 ChristManMus: Le Coq 1909.
 DLT: Dīwān Luyāt at-Turk, Ercilasun & Akkoyunlu 2014
 DS: Derleme Sözlüğü
 DTS: Drevnetjurkskij Slovar', Nadaljaev et al. 1969
 E: East
 ED: An Etymological Dictionary of Pre-thirteenth Century Turkish, Clauson 1972
 ETS: Eski Türk Şiiri, Arat 2007
 GT: Chagatai translation of the Gülistan, Berbercan 2011
 HT VIII: Hsüen-Tsang, Röhrborn 1996
 HT IX: Hsüen-Tsang, Aydemir 2010
 Huast : Huastuanift, Özbay 2014
 IU: Istanbul University
 K: *Yarlık* and *bitigs* of the Kırım (Crimea), Özyetgin 1996
 KB: Kutadgu Bilig, Arat 2008
 KE: Kışaşı'l-Enbiyā, Ata 1997
 KP: The Story of Prince Kalyanamkara and Papamkara, Hamilton 1998
 KT: Kur'an Translation in Old Anatolian, Topaloğlu 1976
 KuanTekin: Kuanṭi im Pusar, Tekin 2019a
 KY: Kısas-i Yūsuf, Cin 2011
 Maitr: Maitrisimit, Tekin 2019b
 OTWF: Old Turkic Word Formation, Erdal 1991
 S: South
 SN: Süheyl ü Nev-bahar, Dilçin 1991
 ST: Shajara-i Tarākima, Kargı Ölmez 1996
 T I: Tunyukuk Inscription, 1st Stone, Ercilasun 2016
 Tar.: Tariat Inscription, Ölmez 2013
 TDK: Türk Dil Kurumu (= Turkish Language Association)
 TS: Tarama Sözlüğü
 TTK: Türk Tarih Kurumu (= Turkish Historical Society)

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