MIRCEA-MIHAI RĂDULESCU

LATVIAN u(i)cā!, ucāt, ucītis:

DACIAN (h)ūṭa!, a (h)uṭa, uṭuṭ

Daco-Romanian (DR.) úṭa, hūṭa, rep. (h)ūṭa(h)ūṭa is an adverb, also used as an interjection accompanying or evoking „the swinging, throwing up, dandling of a small child held on one’s knees or arms”, see a (se) da (h)ūṭa „to swing; dandle”; de-a (h)ūṭa; hai úṭa!; uṭuṭa, uṭaṭa interj. : 1. (uṭaatá) shouted out at folk-dances, „when the lads leap up and strike their shanks with the palm” (in Bocșa-Maramureș: personal information); 2. (uṭuṭa) in rhymes said „when swinging up, dandling an infant (or rocking it with the cradle)”, see Uṭuṭá, buṭuṭá!/ Bûnă-i vára jîntița/ Și iárna chisălița!; 3. (uṭaatá) in such rhymes said by/to (small) children as : Uṭaatá, uṭaatá!/ Prînde mûsca, n-o lăsă! (etc.; in Făget-Gura Vitioaei, Prahova c. : pers. inf.); derivatives:

a (h)uṭa „to dandle, rock; swing”, see Nuieiuṭă hūṭă-mă! „willow, do swing me!”; să nu huṭi picioarele! „do not swing your legs!” (in DAR); eu uṭ (v. C i h a c, II : 143–144); a uṭá (v. TDRG : 745); intens. – freq. a huṭuná, eu huṭun (in Bihor, v. V i c i u, 1966 : 52; S c r i b a n : 809, who also gave the variant from Bucovina a huṭiná and also huṭună, huṭunătoăre f. „swing”); a huṭiná (in Bucovina, v. TDRG, 1.c.; CADE : 512); a huṭăná (v. DAR); a huṭăi (in TDRG : 1.c.; Șâineanu : 299; a (se) huṭuț also in Sereca-Orăștie, v. MCD (I) : 259; in Făget-Gura Vitioaei, Prahova c. ; pers.inf.); a (se) hu-i-ță, or hu-i-ță (v. V i c i u, 1906 : 52; eu huṭiț, in C i h a c, II : 1.c.); a uṭițá (v. TDRG : 1.c.). all of them „to rock, swing”;

uṭ (v. C i h a c, II : 1434; TDRG : 1.c.); huṭ, pl. -uri „rocking cradle; small swing” (v. CADE : 592); hūṭa „small swing” (v. DAR; v. Șâi n e a-n u : 1.c.); hūṭ (v. Cihac : 1.c.); huṭ (in Transylvania, v. TDRG : 1.c.; in 84


The more recent Romanian dictionaries give only (h)úţa adv. and interj as still in use in the literary idiom. In DEX (p. 409) we find also the regional a huţţă, in DLRM tţţul „rocking cradle”. A series of related forms were previously mentioned in TDRG and DAR, but the most important in our etymological discussion are the verbs a uţă, uîţă, hu-
πίνα and the names for „cradle; swing” ὑτ, ὑττ, ὑττ offered by the latter. The etymological conclusions (if ever present), had a lapidary character: „creacion espressiva” (in Cioranescu, Nr. 4128 „hî” (sic!) : 402), or „onomatopoeic formation” (in TDRG : 1.c., or DEX : 1.c.). Such interpretations are very unsatisfactory, because nobody should think of „onomatopoeic” origin in the case of a group of words met in all the sub-dialects of DR. and including nouns, verbs and adverbs with clear and identical meanings, all of them from the same root (h)ὐτ-. An etymological conclusion first of all requires comprehensive reconstruction of the forms common to all sub-dialects of Romanian, which was not made up to the present and, anyhow, „onomatopoeic” could only refer to „sounds”; on the other hand, „expressive creation” is an outdated concept which never did mean anything and would contribute nothing to our problem here.

In Lithuanian we find: auktas, aukas „the swinging, rocking, dandling, nursing of a child” (v. K u r s c h a t, I : 249); aukà „offering”; aukavimo apiern „id.” (v. F r a e n k e l, I : 24–25); aukavimas = aukas (v. áukoti, in K u r s c h a t : i.c.); aukuras „altar; offerings table”; ug-niákuras „hearth, fireplace; pyre”; aukúoti : 1. „to make offerings (with raised hands)”; 2. (= aukúoti II) „to swing up a small child, to dandle” (v. K u r s c h a t, I : 28, who also gives áukoti : 1. „id.”; 2. (concerning water waves) ); áuklė „nurse, nurse girl”; ukáuti „to carry a child in the arms, nurse, look after, take care of it, fondle” (v. F r a e n k e l : i.c.); ùkauti II : 2. „to swing, rock, dandle a child” (v. K u r s c h a t, IV : 2552); ukoti (-oju, -ojau) „to dandle, swing in the arms” (ibid.); ùkúoti, ùknoti „to swing, sway, stagger, waddle” (intr.); uknoja „(she) is dandling the child”; ref. ukuotis (v. F r a e n k e l, I : i.c.; also II : 1159–1160); ukúotis (v. K u r s c h a t, IV : 2553); aukavimas = áukavimas, aukas (ibid. : 2551).

Latvian has: aukla, -e (=Lith. áuklē); auklēt (v. above Lith. ukáuti); ukát; ucăt (ucāju); ucēt; ucīt; ucināt; ùcăt (uicāju), ùcēt II; ucināt;
učát (učáju); učet; učinát; (učiněju), all of them „to dandle on the knees or in the arms”, (also učuót) „to swing”; refl. učitís; učatiéš. Uicá běrnū
means „up baby!”, and učū lůlů, lāca běrnū! „up you grumbler, tou be-
arcub!”; see also učil; ucacá! (=DR. učatá!); učūl; učal, all of them in-
terj. accompanying or evoking „the swinging up and down, the
dandling, rocking of small children”; učitís „(rocking) cradle” and
„swing” (v. Mühlenbach & Endzelín, III: 293–296).
We could not speak of coincidences or loans in the case of:

DR. 
Latv.

interj.  (h)úta (also adv.) 
       : učil; ucacá!; učūl; učal 
       učutá!; učata!

vbs. 
     a (h)uitá; (h)uitá; huťiná 
     : učát; učáét; ucinát

nouns 
     uć; huťa; útuť; učút 
     : učitís

Such complex correspondences do strongly support a genetic rela-
tionship between de Dacian substratum of DR. and the Latv. (Balt.) in-
herited lexicon, since the senses are absolutely identical. The stres
variants (v. útuţ: uţuţ; (h)uitţ: (h)uitţ; tţul: juţul) and the intens.freq.
verbal developments with nasal suffixes, trace back to a language with
„shifting” accent and many nasal derivatives. The evolution auk-> ūk-
-> ’uk’-> Latv. uč-, uč- nasal shows that, at least for the stronger tendency to
the palatalization-affricization of the tectals k, g, Daco-Moesian was
closer to Latvian than to Lithuanian.

Like DR. tipatipu, the same word as Latv. tipa (of a child who is
„learning to walk”, v. Frencel, II: 1099), (h)úta is an adv. ending
in preaccented ’a, a structure inherited from Dacian and common to
Alb. and Balt. As for the perfect preservation over millennia of such
Dacian words as (h)úta and tipa, it can only be explained by their
strong emotional weight, since they express a mother’s most important
wish during her child’s first year of existence, that of seeing it stand up,
walk and talk.

ohuma (graph. auh-) „higher” and Welsh uchel „high, elevated” (v. also
1984 Illyrian, Thracian, Daco-Mysian, the Substratum of Romanian and Albanian. – JIES, XII/1,2, 77–131.
1989 Fairies, flowers and magic. The IE cognates of DR. žinä. To be published in JIES.
1990 Dacian Reduplications. To be published in IF.
 Şăineanu L., 1939, Dicționar universal al limbii române. 8th Ed. Craiova.
 Todoran R., 1949, Mic dictionar dialectal (etc.) Cluj.