

## INDIGENOUS LANGUAGES OF NORTH AND SOUTH AMERICA AND THE HISTORY OF THEIR ORIGIN

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**Abstract.** *This article presents the opinions of several scholars on the classification, origin, and possible relationship of the indigenous languages of North and South America to the Turkic language family. Examples from the languages of indigenous peoples of North and South America are given and their equivalents in Turkic languages are shown on the basis of the table. The contribution of Eduard Sepir, a scientist, linguist, and anthropologist who thoroughly studied American Indian languages, to the classification of these languages is highlighted.*

**Keywords:** *classification of indigenous American languages, polysynthetic languages, agglutinative languages, American Indian languages, Mayan tribal languages, hypothesis, ethno linguistics.*

American Indian languages are the collective name for the languages of the Indians, the indigenous peoples of North and South America who lived on these continents before and after the arrival of European colonists. Hindu groups include not only the Eskimo-Aleut people, who are indigenous to America, because they live not only in America, but also in some parts of Chukotka and the Russian Federation. Eskimos look very different from their neighbors, the Indians. However, the racial diversity of the Indians of North and South America is also very great, so the exclusion of Eskimos and Aleuts among the Indians is mainly due to tradition.

The diversity of Indian languages is so great that it can be compared to the diversity of human languages in general. The American linguist J. Greenberg put forward the so-called "Amerind" hypothesis, and suggested that all Indian languages, except the languages of the Na-Dene family, should be united into a single macrofamily - American. However, most Indian linguists are skeptical of this hypothesis and the methodology of "mass comparison of languages" behind it.

It is very difficult to indicate the exact number of Indian languages and make a complete list of them. It depends on a number of circumstances. First, a distinction must be made between modern and pre-colonial language paintings. Before colonization, there were up to four hundred languages in North America (north of the Aztec Empire in central Mexico), and now more than 200 of them remain in this area, besides many languages have become extinct.

Currently, there are several theories that classify the languages of the indigenous people of America. All of them are generally disputed, and different linguists and historians offer their own versions, with the number of linguistic macrofamilies ranging from three to six or more. The most proven of these is the opinion of Joseph Greenberg, who distinguished three major American micro-families. These are: Eskimo-Aleut, Na-Dene and Amerind families. In particular, Joseph Greenberg separated the Amerind language family from the other two language families and included the languages and dialects of the indigenous peoples of South and North America.

Another group of linguists (E. Sepir, S. Starostin, M. Rulén, Grinberg, etc.) independently came to the conclusion that the Na-Dene languages are related to the Sino-Caucasian and Yenisei

languages. According to Starostin and Greinberg, the last two families are related. Thus, the languages of the Na-Dene Indians have common roots with the "responsible" region of Eurasia.

This concept was developed by A.A. Klesov and A.A. Tyunyaev created a common ancestor of the American Indians who lived 16 thousand years ago, which fully corresponds to the estimates of climatologists and archaeologists. The same experts say that "perhaps in this connection Chukchi-Kamchatka languages have similarities with Na-Dene and Nostratic languages.

In 1672, J. Jocelyn published the book "Rarities of New England", in which he showed that the American Indians (Sioux Hawk tribe) resembled the Turkic-speaking "Tatars" in appearance, manners and customs. J. Josselin was not a linguist or a scientist, but his book deals with the life and customs of the North American Indians.

The hypothesis of the genetic connection of some languages of the Indian tribes of North America with the Turkic languages was first developed in the 19th century by the orientalist philologist Otto Roerig, doctor of medical sciences. The scientist noticed that many words in the Sioux language are very similar in sound and meaning to the Turkish language. Then other scientists spoke about this similarity. For example, at the XIX International Congress of Orientalists held in Rome in 1935, B. Ferrario gave a lecture on the possible connection of the Quechua language with the Turkic and Altaic languages.

In 1967, Stig Vikander published an article in the Swedish magazine "Ethnos" ("Ethnos") "Is there a connection between the languages of the Maya group and the languages of the Altai family?", in which he compared the vocabulary of the Maya language with the Turkic language, and their grammatical structure raised issues. In addition, S. Vikavder found separate correspondences with Tungusic, Japanese and Korean languages. He came to the conclusion that "Mayan" and "Altai" languages have a common origin. In addition, Georg Dumezel made a comparative study of Quechua and Turkic languages and showed the similarity of the numbers from one to six in these languages. Soviet historian and linguist Yu.V. Knorozov studied the history and language of Mayan Indians and came to the conclusion that many words and names of geographical objects (toponyms) sound similar to Turkic languages. For example, in the Mayan language, a frog sounds like "baka (baka)", as in Tatar. Such correspondences in the dictionary are compiled for more than 200 words. In addition, the Sioux and Quechua languages belong to the agglutinative type, like the Turkic languages, so the similarity of morphology is understandable.

Agreeing with the opinion of A. Akhmetov, who called this "archaeological linguistics", it is logical to start the search from the area that once "connected" two continents - Alaska. In fact, in the languages of the Alaskan Eskimos, Aleuts and some neighboring peoples, there are similarities with Turkic (in our case, Kazakh) words that have the same meaning. For confirmation, we present only some results of A. Akhmetov's research:

<b>Eskimo language</b>	<b>Turkic language (uzbek)</b>
Ata	Ota
Ataataga	Otam(bobom)
Akkaga	Akam
Aana	Onam
Kayak	Qayiq
Tatirgak	Turna
Erte	Erta (ertalab)

Emuk	Emmoq
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<b>Siu language</b>	<b>Turkic (uzbek) language</b>
Tan-tang	Tong
Tani-tangi	Tanimoq
Tannim	Tanidim
Tannisun	Tanishing
Ate	Ota
Ina	Ona
Oya	Oyoq
Icu	Ichmoq
Yasu	Yasamoq
Kokta	Ko'kda
Koda	Quda
Kan	Qon
Mi	Men

Among these examples, Eduard Sepir, a scientist, anthropologist, Indian linguist, who made a great contribution to the classification of the languages of the indigenous peoples of North and South America, has a great place. Eduard Sepir was originally from Germany and moved to the USA with his family in 1889. The young scientist became interested in linguistics precisely because of his acquaintance with his teacher Franz Boas. It was after this meeting that Eduard Sepir conducted his first field research (in 1905-1906). As a result of his field research, Eduard Sepir studied North American Indian languages such as Yana, Chinook-Wishram, Takelma, Paiute. Later, Eduard Sepir, as a result of his research, summarizes the group of North American Indian languages divided into 55 families to 12. According to Eduard Sepir, it is very important to take into account not only grammatical analysis, but also genetic and phonetic aspects of language classification. Based on this, Eduard Sepir concludes that the phenomenon of agglutination is very strong in North American Indian languages and they belong to the group of polysynthetic languages.

In conclusion, this is all a very early stage process that requires more labor intensive historical and linguistic research. In addition, in order to determine the ancestral language of these languages, scientists should compare data from archeology, anthropology, genetics, mythology, folklore, and visual arts. It is necessary to compare the obtained data and establish an approximate chronology of the history of the settlement of America.

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