The origin of the Na-Dene

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ABSTRACT Linguistic evidence indicates that the Yeniseian family of languages, spoken in central Siberia, is most closely related to the Na-Dene family of languages spoken, for the most part, in northwestern North America. This hypothesis locates the source of one of the three migrations responsible for the peopling of the Americas.

The Yeniseian family of languages today consists of a single language, Ket, spoken by around 550 people (out of a total population of 1,100) along the Yenisei River in central Siberia. Five other related languages are known from historical sources, but all became extinct in the nineteenth century (1). The Na-Dene family has four branches, three of which are single languages spoken along the coastline of western Canada and southern Alaska (Haida, Tlingit, Eyak). The fourth branch is the Athabaskan family, spread over interior Alaska and western Canada, with outliers along the Pacific coast of Oregon and California and in the American Southwest (Navajo, Apache). Both the Yeniseian and the Na-Dene families have traditionally been considered isolates, that is, families with no known relatives (2, 3), and many linguists maintain that “there is no trace of genetic connections between New World and Old World stocks” (4). The present paper presents evidence that the Yeniseian and Na-Dene families are most closely related to one another within the world’s languages. If this hypothesis is correct, it would locate the source of one of the three migrations to the Americas posited by Greenberg, Turner, and Zegura (5).

To my knowledge, no one has ever directly compared the Yeniseian and Na-Dene families, and the reason is not hard to find. Because both have traditionally been considered isolates, that is, language families with no known relatives, the Yeniseian family has been compared with other Eurasian languages and families (6), while Na-Dene has been compared, for the most part, with other New World families (7), in both cases because related languages are more likely to be found in the same geographical area rather than on different continents. Moreover, very few linguists have concerned themselves with both Old World and New World languages. Na-Dene has previously been compared with two Old World families, Sino-Tibetan and Caucasian. Around 1920 Sapir became convinced that Na-Dene was more closely related to Sino-Tibetan than to other American families. Although he wrote about this hypothesis in personal letters, and kept comparative notebooks on the two families, he never published any evidence on this connection. Recently Bengston (8) has reviewed Sapir’s evidence, adding additional evidence of his own. Nikolaev (9) compared Na-Dene with Caucasian. Although I do not question that Na-Dene is related to both Sino-Tibetan and Caucasian (within the larger Dene-Caucasian family), as posited by Sapir and Nikolaev, the evidence presented below indicates that Na-Dene is more closely related to Yeniseian than to either of these other two families.

The linguistic evidence presented at the end of this paper consists of 36 etymologies, that is, 36 sets of cognate words that appear to be shared by Yeniseian and Na-Dene, but not (for the most part) by other language families. It is significant that these shared words include basic vocabulary (boil/burn, children, dry, he, hunger, name, night, nit/louse, old, summer, word/speak), body parts (breast, cheek, elbow, foot, guts/stomach, head, shoulder), flora and natural phenomena (birch bark, cedar, clay, fir, lake, river, snow [on ground], snow [falling], stone), fauna (deer, owl, rabbit, skin [animal], squirrel), and cultural artifacts (boat, bow/arrow, dish/plate/basket, rope). It is difficult to imagine that similarities of this nature could exist between language families that do not share a common origin. The other possible explanations for linguistic similarities can, in this case, easily be ruled out. Borrowing is excluded because there is no evidence that people speaking the Yeniseian and Na-Dene languages have ever been in contact; onomatopoeia is ruled out because the terms are clearly not sound symbolic; and chance is ruled out by simple probability. Two language families might share one or two accidental resemblances, but they would not share 36, so the only plausible explanation for these resemblances is common origin. These 36 etymologies represent what seem to me the most secure evidence for the genetic connection of these two families. Other etymologies, of a more methodological nature, also exist.

One of the most compelling pieces of evidence for the Yeniseian–Na-Dene connection is the word for “birch bark.” The Ket word for “birch bark” is qiy, and this is distinct from the Ket word for “birch tree” (üssa). The Ket word for “birch bark” is almost identical to the word reconstructed for “birch tree” in Proto-Athabaskan: *qǝy. These two forms differ in only two respects. First, the glottalization in the Proto-Athabaskan form (symbolized as ') has shifted after the vowel in Ket, where it is symbolized as the glottal stop . Second, the Yeniseian form means exclusively “birch bark,” while the Proto-Athabaskan form has been reconstructed as meaning “birch tree.” Both of these apparent differences can, however, be reconciled.

With regard to the difference in meaning, we need note only that the meaning of this word in the two most conservative Athabaskan languages (Ahtna and Tanaina) is “birch bark.” Elsewhere in Athabaskan, the meaning has apparently shifted to “birch tree” in general, leading Athabaskanists to reconstruct “birch tree” as the original meaning. However, the presence of the meaning “birch bark” in the two most conservative Athabaskan languages, and in the nearest outgroup (Yeniseian), indicates that the meaning of the Proto-Athabaskan term was originally “birch bark,” and it was only after the fixation of these two languages from the rest of Athabaskan that the meaning was generalized to “birch tree.”

The difference in phonetic form also has a simple explanation because the different location of the glottal stop in Yeniseian and Na-Dene is not an idiosyncratic feature of the particular word “birch bark,” but is rather a recurrent sound correspondence connecting these two families. It affects not just the word for “birch bark,” but also the words for “stone,” “utensil,” “bow,” and “foot.”

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On the basis of the evidence presented in this paper, it would seem that Na-Dene and Yeniseian must have once formed a single population in Eurasia. Part of this population migrated to the New World, giving rise to the Na-Dene languages, while the portion of the population that remained in Asia gave rise to the Yeniseian languages. The implication of this proposal for prehistory is that the Na-Dene represent a distinct migration from Asia to the Americas, in all likelihood intermediate between the first migration of Amerinds around 11,000 years ago and the third migration of the Eskimo-Aleut population can plausibly be traced to West Asia, where the origin of the Yeniseian–Na-Dene languages can be located. The implication of this proposal for prehistory is that the Na-Dene represent a distinct migration from Asia to the Americas, in all likelihood intermediate between the first migration of Amerinds around 11,000 years ago and the third migration of the Eskimo-Aleut population can plausibly be traced to West Asia, where the origin of the Yeniseian–Na-Dene languages can be located.

Linguistic Evidence Connecting Yeniseian and Na-Dene

Each of the following etymologies consists of a semantic gloss, indicating the general meaning in both families, followed by the relevant Yeniseian and Na-Dene evidence separated by an equals sign (=). The meaning of each form is identical with the general gloss unless specified otherwise. For Yeniseian, Starostin’s reconstructions (1) and a few representative examples are given. These reconstructions require a comment. Starostin reconstructs affricates and fricatives that develop into stops, while the reverse is true for Proto-Yeniseian.

For Na-Dene, forms from individual languages are given because there is at present no Na-Dene—or even Athabaskan—comparative dictionary. Where they are known, Proto-Athabaskan reconstructions are cited, followed by a few examples from individual languages. For the most part, however, the Na-Dene evidence has been taken directly from Haida, Tlingit, Eyak, or one of the Athabaskan languages. Several of the etymologies connecting Na-Dene with Yeniseian were first proposed by Bengtson (10) in the context of the larger Dene-Caucasian family (though not exactly in the form given here): dry, foot, guts, head, name, old, (animal) skin, snow (falling), squirel. Although tone appears in both Yeniseian and Na-Dene, it has not been taken into account here because Starostin did not reconstruct tones for Proto-Yeniseian. Tone is generally thought to have developed independently within both Yeniseian and Na-Dene, but this aspect of the relationship warrants further investigation. The following abbreviations are used: PY, Proto-Yeniseian; PND, Proto-Na-Dene; PEA, Proto-Eyak-Athabaskan; PA, Proto-Athabaskan; PPA, Pre-Proto-Athabaskan.

BIRCH BARK

<table>
<thead>
<tr>
<th>PY</th>
<th>q'âda-t'ës “blunt arrow” (t’ës “blunt arrow”), q’âditin “spear,” q’âdiluy “bone spearhead,” PA -q’a’t “arrow,” Koyukon -q’a’t “arrow,” Chipewyan k’a “arrow,” Hupa -q’a’t “arrow,” Mattole k’at “arrow,” Navajo k’at “arrow.”</th>
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<td>CHILDREN</td>
<td>qâ’it</td>
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CHEEK PY qol, Kott qolet, Yug xalat, Kott hol = Haida qul “forehead,” Eyak -qut “cheek.”


DRY PY qor, Kott qol, Kott sî-gâl = Haida k’a “g’a,” PA *gq, Athna -gan, Ingalk -gq, Navajo -gan.


FOOT PY kiis, Kott kiis, Yug kiis = Tlingit k’os – q’os “foot, leg,” Eyak -k’ahs.


HE PY ds, Kott da – di = Haida dei “just that way,” Tlingit de “now,” Athna di, Slave ti “this,” Navajo di “this.”

HEAD PY tii’t, Kott ti’, Yug cì = Eyak t’î’î “neck,” PA *t’î’î “head,” Athna tî, Tanaina tî, Koyukon -tî, Beaver t’î, Sarsi t’î, Galice -sît, Mattole -t’î, Navajo -t’î.

HUNGER PY qaqante, Kott qat, Yug x*xat = Haida q’ut “hungry.”

LAKE PY deq, Kott de? = Slave deh “river,” Chipewyan de “river flowing out of lake.”

NAME PY ric, Kott i, Yug i, Kott ix = Haida kiî, Tlingit îx “call out, announce, invite,” Eyak î “call, name,” Chipewyan -ye = -yi “to be named.”


OLD PY sîh, Kott sîh, Yug sin = Tlingit sâm “old age,” sâm “old person,” ?Athna sen “last year,” Tatskanai sen “old man,” Navajo sâmt “old (person or thing).”

OWL PY xê, Kott hêki-se, Arin kâk “hawk,” Pumpokol xâgm-kâla = Haida kâkw, Tlingit q’ukw.

RABBIT PY wak, Yug ak “jumping hare” = PND (Pinnow) xâ, Tlingit xâ, Eyak xâ, PA (Krauss/Leer) x’â, Athna x gaps, Tanaina xâ, Tsetsaut xâs, Slave gâh, Navajo gâh.

RIVER PY ses, Kott séh, Yug ses = Haida sâsk “ocean, salt water,” Tlingit iis “still deep water,” Eyak si “creek, stream.”

Anthropology: Ruhlen

ROPE PY *tiʔ, Ket tiʔ = Tlingit t’iχ “rope,” PA *t’e̞r̥ “sinew,” Ahtna t’e̞r̥ “sinew, thread, string,” ?Tanaina t’i:k- t’il “bowstring” (t’il “string”).


(ANIMAL) SKIN PY *săs, Ket sắs, Yug sấbs = Tlingit s’i:s “cloth,” Eyak -sít “skin (of fish),” PA (Krauss/Leer) *-z̗a’s “skin” [< PPA (Krauss/Leer) *-so’t’], Hupa sítv “bark, skin,” Tututni sás “skin,” Galice -sâas “skin.”

SNOW (ON GROUND) PY *t̷i̞k, Ket tik, Yug tik, Pumpokol tiq = Tlingit t’iχ “snow, ice.”

SNOW (FALLING) PY *bêʔt, Ket bêt, Yug bếʔt, Pumpokol beč = Eyak wehs “soft snow,” PA (Krauss/Leer) *-zo’s “skin” [< PPA (Krauss/Leer) *-so’t’], Hupa sítv “bark, skin,” Tututni sás “skin,” Galice -sâas “skin.”

SQUIRREL PY *sâʔqa, Ket saʔq, Yug saʔq=x = Haida g̕a’t’aakʷ, Tlingit t’ałk, Eyak t’ałk’, PA *t’ałx, Ahtna t’e̞les “arctic ground squirrel,” Tanaina t’d̗al̗a “red squirrel, flying squirrel” (different dialects), Koyukon t̷i̞l̷x “ground squirrel,” Carrier t’ał̷k.

STONE PY *č̷i̞t’s, Ket tiʔ’s, Yug ċiʔs, Kott šiš = Haida t’iš “piece of rock sticking out of water or sand,” PA *t’i’es “rock,” Ahtna t’e̞es “rock, stone,” Tanaina t’e̞es “rock.”

SUMMER PY *sir̥-, Ket šiʔi, Yug šir̥, Arin ši̞l = PA *šen, Ahtna šen, Tanaina šən, Carrier ši̞n, Navajo ši.


WORD PY *q̕aʔo, Ket q̕aʔ, Yug x̕a, Kott xe̞g ~ k̕e̞g = Haida q̕aʔwa “to talk,” Tlingit qa “say,” Eyak -x̕a “say,” PA *qa-n̕a-(h)é-x “speak.”

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