

## THE ARCHAEOLOGY OF LANGUAGE: DECONSTRUCTING DR. MAHMUDJON KUCHKAROV'S ODAM TILI THEORY

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### Introduction: A Physicist's Challenge to the Foundations of Linguistics

For over a century, the field of linguistics has built its foundations on principles that have become academic dogma: the arbitrariness of the linguistic sign, the primacy of social convention, and the innate, abstract structures governing grammar. A provocative new voice, however, argues that this entire edifice is a “pseudo-science.” This challenge comes not from within linguistics, but from Dr. Mahmudjon Kuchkarov, whose Odam Tili (OT) or “Human Language” theory proposes a radical alternative he terms The Archaeology of Language [1].

The central claim is audacious: OT is the first truly scientific, empirical, and biologically grounded framework for understanding human speech, positing that language is not an abstract construct but a direct, physical product of the human body's interaction with its environment [2].

Dr. Kuchkarov, by training, is an outsider to linguistics. He holds a Ph.D. in physics and mathematics and has published in ion sputtering and crystal physics throughout the 1990s and early 2000s [1]. His work at the Ferghana Polytechnic Institute in Uzbekistan—within Information Technology and Microelectronics departments—forms the backdrop for his linguistic project [2].

OT is framed as the product of a mind trained in natural systems and physical laws, applying these principles to what he regards as a “text-based pseudo-science.” This outsider stance allows the theory to reject linguistics' foundations wholesale, declaring them invalid from an entirely different scientific paradigm [3].

This analysis aims to critically examine OT's foundations, evidence, and implications, drawing upon Kuchkarov's published papers, social-media essays, and public interviews [1][2].

### The Core Tenets of Odam Tili: Language as Natural Code

At its heart, OT is not a modification of existing linguistic theories but a replacement. It dismantles 20th-century linguistics to rebuild it on natural-science principles [1].

### A Paradigm Shift Against the Establishment

The theory defines itself by rejecting Ferdinand de Saussure and Noam Chomsky—the two most influential figures in modern linguistics [3].

**Against Saussure:** OT denies the “arbitrariness of the sign.” It argues that the connection between sound and meaning is natural and causal, not conventional [1]. The sound /s/, for example, is not arbitrary but physically reflects slithering or smooth movement—echoing the hiss of a snake [2].

**Against Chomsky:** OT rejects Generative Grammar and Universal Grammar, dismissing them as speculative constructs [3]. Instead, it claims that language arises from embodied physical processes, not from a pre-programmed “language acquisition device” [4].

### **Embodied Cognition as the Foundation**

OT’s motto—“Language is not born in the mind, it is born in the body”—places it within the tradition of embodied cognition [1]. Yet, it radicalizes that approach by treating embodiment as the sole generative force of language.

Language is described as a **natural coding system** grounded in:

- **Physiology and Anatomy:** vocal-tract structure produces phonemes [1].
- **Movement and Action:** gestures and posture form semantic roots [2].
- **Environmental Stimuli:** sounds and shapes in nature—like a snake’s hiss or tree’s form—are encoded into language [1].

This gives rise to a deterministic chain called phono-signo-semantics [2]:

1. **Phono** – sound originates from physical source.
2. **Signo** – linked to bodily form or gesture.
3. **Semantics** – meaning derives directly from physical origin.

Dr, Kuchkarov situates this within biosemiotics, cognitive science, and sound symbolism, arguing OT unifies these into one scientific framework [3].

### **The Monogenesis Imperative**

A logical outcome of OT is **monogenesis**—the idea that all languages descend from one embodied proto-language [4].

If language arises from universal physiology and shared environments, then it could only have one natural origin [1]. Thus, OT claims to “prove monogenesis—all human languages originate from the same embodied source” [3].

### **Key Tenets of Odam Tili**

- Rejection of arbitrariness [1].
- Rejection of innate grammar [2].
- Embodied foundation [3].
- Monogenesis as logical necessity [4].

### **“Linguistic Archaeology” in Practice: An Analysis of the Evidence**

OT replaces historical-comparative linguistics with its own method, Linguistic Archaeology, which searches for natural, physical origins of words [1][4].

### Case Study 1: The Snake, the ‘S’ Sound, and Bodily Logic

The snake is a core archetype in OT. Its hiss gives rise to /s/, and its curved shape mirrors the letter S. Words beginning with “s” (sleep, sit, smooth, squeeze) allegedly share a common embodied root [2].

Mainstream etymology, however, traces snake to Proto-Germanic *snakon* ← PIE *sneg-* “to crawl” — no direct link to hissing [1]. While sound-symbolism research supports some non-arbitrary associations [3], OT extends this into universal causality [2].

### Case Study 2: The Etymology of Money and Action

OT claims the German *Geld* derives from *G* = “head/skull” and *elt* = Turkic “to carry,” linking it to Uzbek *tashimoq* (“carry”) [2].

Conventional linguistics derives *Geld* from Proto-Germanic *geldam* ← PIE *gheldh-* “to pay” [1]. OT’s fusion of Turkic and Germanic elements contradicts the comparative method, but illustrates its embodied decomposition style [2][3].

### Case Study 3: Reclaiming Ancient Roots from “Latin” and “Greek”

OT asserts that many Latin/Greek words have Turkic origins:

- *natura* ← *tur* (“stand”)
- *material* ← *teri* (“skin”)
- *vertical* ← *tik* (“upright”) [4].

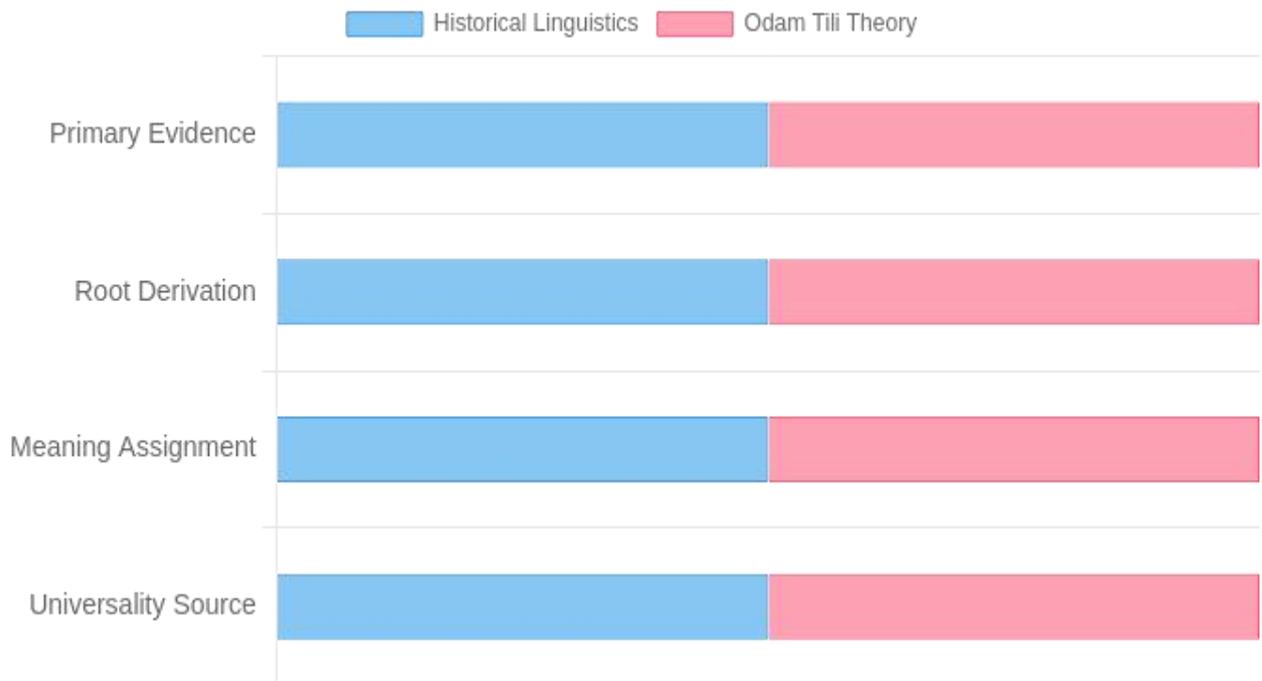
Standard etymology, however, clearly documents Latin *nātūra* ← *nātus* (“to be born”), *materia* ← *mater* (“mother”), and *vertex* ← *vertere* (“to turn”) — all PIE roots [1].

### Anatomical Etymology: The Case of “Tashoq”

OT interprets Uzbek *tashoq* (scrotum) as *tash* (“pouch”) + *oq* (“always present”), yielding “built-in pouch that is always present” [2].

From a linguistic standpoint, this reading is non-comparative and unfalsifiable, but illustrates OT’s “embodied immediacy.”

### Methodological Comparison: Odam Tili vs. Historical Linguistics



#### The Narrative of a Suppressed Revolution

Beyond linguistics, OT frames itself as a revolution suppressed by religious, scientific, and political elites [5][6].

#### Why the Theory Is “Ignored”

OT claims it is ignored because it undermines:

- **Religion:** It reinterprets Genesis as a linguistic allegory (snake = /s/; tree = structure) [6].
- **Linguistics:** It declares Saussurean and Chomskyan frameworks obsolete [4].
- **History:** It alleges Western civilization “colonized” Turkic knowledge [5].
- **Cognition:** Understanding the true embodied code “frees humanity from manipulation” [6].

#### Censorship and Conspiracy

Proponents allege digital suppression and state-level censorship, including surveillance via Pegasus spyware [6]. OT is framed as the “last scientific warning of the AI age,” claiming relevance for artificial intelligence and the philosophy of meaning [5][6].

This narrative serves as self-validation: academic rejection becomes proof of institutional fear [5].

#### Conclusion: A New Science or a Foundational Myth?

Dr. Kuchkarov's Odam Tili theory presents itself as a total paradigm shift: a biologically grounded "linguistic archaeology" unifying anatomy, cognition, and semantics [1][4].

Yet its rejection of empirical linguistic methodology places it outside mainstream science. OT's body-based analogies produce internally consistent interpretations, but they contradict 200 years of comparative-historical evidence [2][3].

Is Odam Tili the long-awaited unifying theory of language—or a mythic reconstruction of meaning in the post-AI age? The answer depends on whether one values empirical lineage or embodied universality as the ultimate criterion of truth.

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