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**On the interpretation of the eponyms of Mesopotamia**

**Abstract:** This article is devoted to the consideration of the book of the famous orientalist of the beginning of the 20th century “Ancient history of the East. The history of Chaldea from the earliest times to the rise of Assyria” by the famous orientalist of the beginning of the 20th century (1902) Z.A. Ragozina for the interpretation of Mesopotamian eponyms. The object of study was not chosen by chance. The fact is that most historians admit that the population of Chaldea (Babylonia) consisted of mixed tribes. This argument, according to some scientists, does not make it possible to determine to which tribe the Shumiro-Akkadians belonged, what language they spoke, where they took the name of eponyms from. Most scholars try to find clues to these questions in the genealogical table given in the Book of Genesis of the Old Testament. According to the chapters of this source, the human race originates from Adam and Eve, then the story of Cain and Abel is mentioned, the expulsion of the first by God for the murder of his brother, in the following it is said about their descendants and the descendants of Noah. However, the further fate of the so-called "accursed race" of Cain was not reflected in the Book of Genesis, because its history refers to the period that took place after the writing of the last chapter of the Book of Genesis. Restoring the events of the past historical period, Z. Ragozina tries to trace the path of settlement of this territory by the Shumiro-Akkadians. Although the true history of the tribes and peoples testifies that the Jews and the peoples forgotten by them coexisted together for a long time. It is this fact that intrigues the search for initial data on these tribes. Based on archaeological discoveries and research sources, Z. Ragozina comes to the conclusion that ethnically the Shumiro-Akkadians were Turkic tribes, which is reliably indicated by their belonging to the “Turanian or Ural-Altaic group of tribes” and their language, which belongs to the agglutinative type. They brought civilization, high culture with them, which determined the eponyms of this area.

**Key words:** Mesopotamia, population, eponyms, documents, Turkic tribes.

MATERIALS AND METHODS

 The material of the study is the book “Ancient history of the East. The history of Chaldea from the earliest times to the rise of Assyria ”(1902) by the famous orientalist Z.A. Ragozina. General scientific research methods (observation, comparative analysis, synthesis) and elements of discursive analysis.

INTRODUCTION

First, let's clarify the concept of "eponym". Wikipedia gives the following interpretation of the word “eponym”: “An eponym (ancient Greek ἐπώνῠμος lit. “giving a name”, lat. heros eponimus) is a person on whose behalf common nouns or other proper names are formed (Eponim). The following addition is made to this interpretation: “Initially, an eponym was called a deity, a legendary hero or a real person, in whose honor any geographical object (city, river, mountain, and so on) received its name” (Eponim).

This addition is perfectly suited to the consideration of the names of peoples, cities, religious, mythical, and other names in the history of ancient civilizations. This article discusses the eponyms of ancient Mesopotamia, which still cause disputes and disagreements. The purpose of the article is to clarify the interpretation of eponyms and express one's attitude to their disclosure.

MATERIALS AND METHODS

General scientific research methods (observation, comparative analysis, synthesis) and elements of discursive analysis.

RESULTS and DISCUSSION

In his fundamental work “Ancient history of the East. The history of Chaldea from the remotest times to the rise of Assyria” (1902), the well-known orientalist of the late 19th and early 20th centuries, Z. A. Ragozina, expresses her attitude to the concept of “eponym” in the following way: “In general, the following can be taken as a rule: folk tradition always exposes some eponym, ancestor, town planner, who allegedly gave his name to the clan, tribe, city, land; in fact, it turns out the other way around: a clan, a tribe, a city, a land, transfers its name to it. Or, in other words, the eponym is nothing but the name itself, animated and transformed into a person by a bold turn of speech, which, once understood and applied properly, greatly facilitates the understanding of the ancient political history of peoples ” (Raqozina, 1902: p.155).

A very interesting approach of the scientist to this aspect, especially since, as we will note further, the object of her study is the ethnographic and historical materials of antiquity, in which she tries to understand and draw the appropriate conclusions. However, let us follow the logic of considering the facts in order. Ragozina, using the accepted method of studying the origin of tribes and peoples, refers to the Old Testament (Lipinski, 2000; Brinkman, 1974). The fact is that in one of the most ancient ethnographic documents in the tenth chapter of the Book of Genesis, information is given about the tribes and peoples with whom the Jews had close relations in the early period of history. The scientist strongly warns that it is necessary to remember that “each name in the list is not the name of a person, but of a tribe or people” (Raqozina, 1902: p.155). She goes on to give examples: “The people known to us under the name of the Assyrians were actually called Ashur. The name of another famous people, the Arameans, was attributed to the ancestor Aram. Yes, and the Jews themselves called themselves so from an imaginary ancestor - Heber. These three peoples and several others, including the Arabians, spoke languages ​​so similar to each other that they could clearly understand one another, and in general had much in common in character and appearance. How to explain this similarity? The fact that their founders or ancestors, Ashur, Aram, etc., had a common head or ancestor, namely Shem, Noah's son. (This group of tribes is called the Semitic tribe - the clan of Shem)" (Raqozina, 1902: p.155). To another division of the gens, which she calls the "great white tribe," belong all the European peoples. They are the descendants of Noah's third son Japheth (Raqozina, 1902: p.156). At the same time, the scientist is perplexed that, apart from the Greeks, who under the name of Javan also belong to the offspring of Japheth, “Germans, Italians, Celts, etc.” are not named (Raqozina, 1902: p.158). Ragozina explains the absence of many tribes in the biblical list by the fact that they "were outside the Jewish outlook, - outside the world in which the Jews revolved" (Raqozina, 1902: p.159). To these tribes she refers the Hindus and Persians, who not only had relations with the Jews, but were also their rulers. But this relationship occurred much later than the writing of the texts of the tenth chapter of the Book of Genesis. As for the Persians, according to Ragozina, “then there was no question, and if they existed, it was only in the form of an insignificant mountain tribe given to another people that had flourished much earlier and repeatedly clashed with neighboring peoples in the west of itself, namely, the Medes; the Medes are actually mentioned in the list under the name Madai, along with other Japheth sons” (Raqozina, 1902: p.159).

As you can see, a lot of interesting, entertaining about tribes and peoples remained "behind the scenes" of the Book of Genesis. Moreover, among the forgotten tribes, the scientist names the so-called "black" and "yellow". Naturally, the African tribes known to us belonged to the black tribes, but the situation was different with the yellow tribes.

From the scientist’s reasoning, it becomes clear that due to the presence of tribes on another continent, the Jews had no idea about them, although they were familiar with Negro slaves during their long stay in Egypt, with whom the Egyptians fought in the south and southwest of themselves.

Given the significance of Ragozina's statement about the yellow tribes, we consider it necessary to dwell on it in more detail. Here is what she writes: “True, its main representatives - the Chinese, Mongols, Manchus - could not be known to the Jews in ancient times, but there were enough of those who could not be unknown to them. For this tribe is both extremely ancient and extremely numerous; it early populated most of the globe, and there was probably a time when it was equal in number to the rest of the human race. It, apparently, has always been divided into a great many tribes and peoples that make up a group that is most convenient to unite under one common name Turans - from the very ancient name Tur or Tur, given to them by the white population of Persia and Central Asia, and preserved to this day. since the name of one of the main, now prosperous peoples of this group - the well-known Turks and the Turkmen tribe related to them. Many scholars prefer to call this ethnographic group, the Yellow Tribe or Turanians, the Uralo-Altaians, because, according to many indications, they first spread from the Altai, the mountain range that separates northern Asia (now Siberia) from Central Asia. Siberia is again separated from Europe in the west by the Urals. The whole vast area between these two mountain ranges has been occupied since ancient times by different tribes of this tribe; hence the name – Ural-Altaians” (Raqozina, 1902: p.160-161). The scientist makes a very clear division between "unknowns" and "knowns".

She admits the possibility that the Jews might not have information about the "main" representatives of these tribes, the Chinese, Mongols and Manchus. But about the numerous ancient tribes, some of which lived nearby and were in certain relations, they could not have been unaware. It is necessary to single out from the text phrases that reveal the nature of the author's attitude to these tribes: "it early populated most of the globe in number" and "it was equal in number to the rest of the human race." In other words, Ragozina recognizes for these tribes both their antiquity and their large number. Moreover, these epithets, in her opinion, suggest talking about their "many tribes and peoples." In fact, an indication of their vast habitat (Persia, Central Asia, northern Asia, Altai, Siberia, Urals) further emphasizes the importance of the "Turans" - Turkic tribes for the history of all mankind.

But back to Genesis. According to its IV chapter, after the murder of his brother Abel, Cain was expelled by God, began to wander the earth and stopped on the land called Nod, meaning "land of exile, wandering" (Raqozina, 1902: p.153). It is from these events that the well-known concept of the “blessed generation and the damned generation” (Raqozina, 1902: p.153) originates from the churchmen. It is further mentioned that Cain had a son, Enoch, after whom the city was named and had descendants from him. One of his descendants, Lamech, became famous for his ferocity and wildness. He had three sons. Two of them, Jabal and Jubal, led a nomadic life and were engaged in shepherding, and Tubal-Cain invented the use of metals.

Here is what we know about the atrocity, exile, and offspring of Cain. Nothing further is mentioned about them. And one more important detail. It is known that Adam had another, third son, Seth, whose descendants are listed in Chapter V of the Book of Genesis, ending with Noah. In chapters VI-VIII we are talking about the flood, and in chapter X it is told about the sons of Noah, Shem, Ham and Japheth, from whom "spread the peoples over the earth after the flood" (Raqozina, 1902: p. 154). The yellow tribe laid the foundation for world culture: agriculture, building art, writing, mathematical science, astronomy, a harmonious social order. After the exhaustion of creative forces, the white tribe enters the world stage and continues the noble work begun by them. It guides him now, rules the world and moves it forward. Here we are faced with the forgotten offspring of Cain and the three sons of Lamech, who are the ancestors of the three nations. Cain's offspring are "outside the Jewish world" (Raqozina, 1902: p.163).

Being exiled and outcast, they were excluded from the human race. Here Ragozina refers to the assumption of the brilliant scientist Francois Lenormand and draws her conclusion: “The very antiquity of the yellow tribe amazingly coincides with the biblical story: after all, Cain was the elder brother. This also explained the fact that the Jews and their forefathers - let's say, the Semites in general - found Turanians everywhere on their way, lived for centuries in the same countries with them, adopted from them all science, art, traditions, but completely ignores them, as we see in ch. XI Books of Genesis. It was the same with the people who had reached a high degree of culture, who inhabited "the land of Senaar, when they, the descendants of Noah, came there and settled there for a long time, because this people belonged, in all likelihood, to the Turanian or Ural-Altai tribe" (Raqozina, 1902: p.164).

As you can see, the scientist with full confidence affirms the long-term coexistence of the Turans with the Jews. Moreover, even before the arrival of Noah's descendants, the same "Turanian or Ural-Altaic tribes" lived on the land of Sennar, according to her assumption.

Many scholars recognized that the population of Chaldea was mixed (Brinkman, 1968; Fales, 2007; Frame, 19992; Garbiny, 2004; Lipinski, 2000; Zadok, 2012). However, this recognition did not remove the issue of the indigenous inhabitants of this territory. Many questions, as Ragozina says, were answered by the discoveries of scientists in the royal book depository in Nineveh. Documents were found here that were written in two different languages. One of them, of a comparatively later period, was the Assyrian, which is "very similar to the Hebrew" (Raqozina, 1902: p.165). The keys to the ancient language were searched for a long time and finally found it in the type of language. “One could guess that it was spoken by some ancient people called the Shumiro-Akkadians” (Raqozina, 1902: p. 66).

In the end, a careful and patient study of the language proved its belonging to a peculiar primitive type of agglutinating (which means “glued” in literal translation), “because in these languages ​​the words are either monosyllabic or consist of several glued syllables” (Raqozina, 1902: p. 167).

 “This type, of course, with modifications, is characteristic of the entire Turanian or Ural-Altai group of tribes, to which the Shumiro-Akkadians belonged,” writes Z. Ragozina and continues: “Despite the duality, it was, in fact, one people , separated, one might say, geographically. Namely: Shumir is the southern or Lower Chaldea, the land near the Persian Gulf, the very “Land of Sennar”, which is mentioned in the Book of Genesis (XI ch.). Akkad - Northern or Upper Chaldea. With a more subtle study of the language, it turned out that there is some difference between the two dialects, and it can be assumed that the first dialect is the older one, since the course of culture and conquest or colonization at first went from the south to the north for a long time ” (Raqozina, 1902: p. 157).

 Recall what “agglutinative languages” are: “Agglutinative languages ​​(from Latin agglutinatio - gluing) are languages ​​that have a structure in which the dominant type of inflection is agglutination - “gluing” of various formants (suffixes or prefixes), each of which carries only one value. The agglutinative structure is opposite to the inflectional one, in which each formant carries several inseparable meanings at once (for example, case, gender, number, etc.) (Agglutinative languages).

The Turkic languages ​​primarily belong to the agglutinative type. Thus, the statement of the scientist is proof of who stood at the origins of the population and culture of the Chaldeans. She is also interested in the question of the former natives before the arrival of the Shumiro-Akkadians. But the scientist does not find sources about this period. But about the Shumiro-Akkadians, she speaks with confidence: “They brought there the first and most essential beginnings of civilization: writing, the art of extracting from the earth, pouring and forging all kinds of ore; they also began to dig canals, without which the earth, despite its fabulous fertility, would have remained an unproductive, unhealthy swamp; they also began to make bricks from clay, and from bricks they erected buildings.

The name "Akkad", meaning actually "mountains" or "heights", involuntarily suggests that these newcomers came from somewhere in the mountainous places, since otherwise they could in no way give such a name to the low, flat land, which is Chaldea. : this is given obviously in memory of the former homeland. The homeland of this, very likely, was a mountainous country in the northeast of the abutments of the Tigris and Euphrates, later known as Elam (biblical "Elam"), but in the most ancient times called Anshan, the oldest population of which, as far as we know, was also Turanian origin. But even this could be only a station on the way from an even more distant and ancient center, which, moreover, lay at a much more northerly latitude” (Raqozina, 1902: p.168). Ragozina, with her characteristic scrupulousness, shows us how, in the process of history, the eponyms and toponyms of this region were transformed, changed.

After all, in fact, at present, the meaning of the word "Akkad" is hardly known to the general public except for narrow specialists. The same should be said about the word "Elam".

A little higher, we cited the genealogical table of the descendants of Cain, described by Ragozina. Tubal-Cain was mentioned among the descendants, who discovered the possibilities of mining and smelting iron ores.

This fact gives the scientist the courage to suggest that “the Siberian chain of the Altai Mountains has always been famous for the abundance of all kinds of ores, and from the Altai valleys countless Turanian tribes came and scattered to the south and north, and many still lived there as semi-nomads, it is easy to assume that from there initially our Shumiro-Akkadians could also come out” (Raqozina, 1902: p. 169).

CONCLUSION

Thus, our study shows that the orientalist Z.A. Ragozina in her fundamental work “The Ancient History of the East. The history of Chaldea from the remotest times to the rise of Assyria” (1902), relying on numerous archaeological discoveries and works of famous world scientists, tries to prove that the eponyms of ancient Mesopotamia belong to the Turkic tribes. The scientist, referring to the origin of the original inhabitants of Chaldea and the study of their language, concludes that the Shumiro-Akkadians, standing at the origins of the population and culture of Chaldea, belonged to the “Turanian or Ural-Altaic group of tribes” and their language had an agglutinative structure. The most worthy assessment that she gives to this people is that “they created the history of the world; they deserve the glorious name of cultured tribes" (Raqozina, 1902: p.162).

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