

## On the History of the Problem of Coincidence



**Gulshen Isha qizi Mehdiyeva**

Military Academy named after Heydar Aliyev, PH.D., associate professor, Baku, Azerbaijan

**ABSTRACT:** Foreign influences on the English and Azerbaijani languages have given many linguistic units to the lexical composition of these languages. With the richness and development of both languages, different areas of the lexical layer have also been enriched. If we take the wealth of Turkic languages separately, then it is possible to observe the influence of the Russian language in those languages. Many words of Russian origin have entered the lexical layer of Turkic languages. J. Khalilova writes about this: "The languages of the Turkic peoples had a strong influence on the cultural, household and military lexicon of the Russian language and enriched it." [Khalilova 1991, p.4]. It is observed that most of the words that were transferred to Turkic languages from Russian are still used in Turkish languages, even though they are no longer used in that language.

**KEYWORDS:** culture, military, coincidence, language, lexicon, relationship

### INTRODUCTION

For R. O. Jakobson and N. S. Trubekoy, a bright example of the new Russian science was the theory of compatibility. Based on that theory, together with the geographer P.N. Savitsky, they looked for similarities between isoglosses, isotherms and other cultural and natural isolines. The world of RO Jakobson and N. S. Trubekoy was a world of order and harmony, completeness free from lack and desire, randomness and chaos. Despite R.O. Jacobson's interpretation of linguistics as a "social science" in contrast to A. Shleicher's consideration of linguistics as a "natural science", R.O. Jacobson believed that the evolution of languages is subject to "internal logic", their spatial distribution is controlled by geometric laws [Jacobson 1987, p.164]. However, according to F. Y. Veysalli, it turns out that the "spatial factor" and the "human factor" exclude each other: when it comes to the "spatial factor" among Russian Praguers, their world is devoid of people [Veysalli 2013, p. 27].

So far, Eurasian theory and its linguistic branch have been considered through the alternative of evolution and diffusionism, which has been considered close to diffusionism [Smith 1982, p.191]. However, this division is not satisfactory and now it can be refined in terms of spatial development. The issue of borders and boundaries arises before us.

Practically every article of P. N. Savitsy talks about the theory of compatibility [Savitsy 1997, p. 164].

Eurasianists were accused by their contemporaries of advocating geographic determinism or, to put it another way, "geographical mysticism". However, their position differed from Ratsel's determinism (anthropogeography) and V. Delablash's "possibilism" (human geography) in that their theory of connection with the territory was not based on determinism, but on interaction. Of course, both in them and in these, we find the idea that the sciences about the earth and about people cannot be separated from each other, countries and people should be considered as a whole. However, the position of the Eurasians was unique in relation to the socio-historical environment and geographical situation: they did not take into account causal relationships and brought to the fore the concept of symbiosis and organic wholeness. Their scientific task is to define boundaries between wholes. When this goal is reached, the scientific potential of the researchers is weakened, or perhaps there was simply no time in Eurasian science to expand the research framework.

R. O. Jacobson several times referred to the works of P. N. Savitsy as a whole, and especially to his concept of spatial development, which gave him the key to understanding the concepts of structure and integrity of the "Russians of Prague". From year to year, the relationship, the close regular connection between the phenomena of different fields is revealed more clearly (because the attention of all scientific work was now directed in this direction). The connectedness of events cannot be understood as the literal overlap of their boundaries, usually the mixed lines of irrelevant signs merge into a set. Events can be linked chronologically or geographically. In one case or another, the relationship of several areas may not be related to each of them as a whole. On the contrary, this relation cannot be found without first considering the individual spheres from an immanent point of view. This was an important condition. It is necessary to study each sphere of the various manifestations of its components - historical diversity in the light of zonal regularities. The variety of one sphere cannot be mechanically deduced from the variety of another, where superstructure and base are not unambiguously interconnected. The task of science is to understand the interrelationship of different plan phenomena, in this multi-plan connection, B. Ratsel believed that the same environment creates

## On the History of the Problem of Coincidence

the same types of culture: for him, the relationship between territory and culture is strictly causal and unidirectional. "People's soul" is a product of geographical location, terrain, climate, and natural resources. His student F. Boas did not consider this deterministic assumption correct [Muller 1996, p. 100]. "Self-law", "regularities of self-movement" is probably a copy of Hegel's expression in the spirit of self-regularities of movement. In R.O. Jakobson and N. Trubetskoi, things develop by themselves, according to their own laws, without any uncertainty, randomness or conscious choice. Let's call this research method the attachment method, and take the word of the current Russian lexicon as a scientific term. One way to reveal this method is the concept of place development, which transforms the socio-historical sphere and its territory into a single whole (the term and its definition belong to P. Savitsky [Jakobson 1987, p. 164].

It was P. Savitsky who first found the concept of local development, which he translated into French /*lieu de developpement*/ (German *Raumentwicklung*) [Savitsky 1923, p.5], and then used /*devoileppement local*/. Y. Toman proposed that he translated this concept as topogenesis, and later as genetop [Toman 1856, p. 184]. The advantage of this last concept is that it does not prioritize the process (development) and the place, but mentions their interrelationship, besides, it coincides with M. Bakhtin's concept of chronotope [Bakhtin 1986, p. 428]. However, his disorder is unambiguously a reference to genetics, which in the late 20th century creates a mental association in the reader as opposed to Savitsky's project. That is why we keep the term translated from French (*lieu de developpement*) proposed by P.N. Savitsky. We are talking about development that leads to special development (in the sense of a kind of "ecological niche" in the modern sense), itself at such a level that natural and human phenomena are systematically connected. The concept of land development is related to the concept of space (*Raum*) in German anthropogeography; in both cases, the idea of the unity and integrity of the territory and the integrity of the people living there is emphasized: The development of Russian geographical science studies the substrate again and in a unique way, on this ground a person lives and acts directly, on this ground and around it the "history of societies" develops: the subsoil and the botanical cover raises the question of relevant teachings in the field of sociology. In the inextricable connection of all things and the sequence of the world of goods, the bonds of conditions and proprieties are drawn from the world of other forms to humanity. "Biosocial and geographic" are elements in the application to the socio-historical environment in the relevant changes developed by the sciences [Veysalli 2006, p. 500]. Defining the category of "earth development", determining its content, and applying it to specific conditions is certainly more difficult and complicated than using "biocenosis", as well as using a non-existent concept... The socio-historical environment and its territory are for us a "unit it should be transformed into a whole, a geographical individual or a landscape. Not only, of course, a socio-historical environment without a territory is unimaginable, but it is also impossible in the external sense of this word, one cannot understand this or that composition without fully knowing the characteristics of the territory, one cannot understand the characteristics of the "lifestyle" of the socio-historical environment [Savitsky 1997, pp. 29-30]. When talking about the socio-historical world, P.N. Savitsky tried to "determine the connection between the plant, animal and mineral world on the one hand and man, his life and spiritual world on the other". He himself explained the objection to consider the relationship between any territory and the image of life as follows:

In this "coexistence" its elements are "adapted to each other and are under the influence of the external environment, under the rule of the earth and the sky; and in turn affect the external environment. Such a wide coexistence of living organisms, adapting to each other and to the environment, adapting the environment to itself, from our side, "land development" is understood here in the sense of this proposed category [Savitsky 1997, p. 29]. The concept of land development defines the "connection of events" and the direction and nature of the causal relations are not important in this regard. The concept of "land development" remains in force regardless of whether our geographic conditions unilaterally affect the socio-historical environment or, on the contrary, the latter unilaterally regardless of external conditions; or we will admit the existence of both kinds of processes. We believe that only the last concept is scientific. In our opinion, the process of connecting historical-social environment with geographical conditions is two-way. However, in principle, the main content of the concept of "land development" should not and does not depend on this belief. The active attitude of the socio-historical environment to the external situation is expressed in the form of confirmation that the environment "chooses" its conditions; historical philosophers and ethnologists often say that peoples "choose" their places of residence. For example, N. Marr notes that "one of the emigrating groups of Japhetic peoples settled on the seashore." This concept is also integrated and adapted to the concept of "location". If the socio-historical environment "chooses" its external conditions, it forms a "geographic individual" or "landscape" by entering it [Nikolai 1910, pp. 31-32].

If a people itself "chooses" itself to be symbiotically united with it, and is not a mechanical product of the environment, then languages are at least subject to change by the influence of location: they lose their essential features and are moved to another place by the influence of their speakers:

The material collected by R. O. Jakobson confirms this idea, according to which "the principle of location prevails over the principle of kinship" in phonology; some languages, on the basis of certain regularities, move away from their related languages and approach completely unrelated languages.

## On the History of the Problem of Coincidence

### REFERENCES

- 1) Khalilova, S. International terms. / S. Khalilova. - Baku: Maarif, - 1991. - 189 p.
- 2) Jacobson, R.O. questions of poetics. Postscript to the book of the same name. / R.O. Jacobson. - M.: Progress, - 1987. - 464 p.
- 3) Veysalli, F.Y. Fundamentals of Linguistics. / F.Y. Veysalli. - Baku: Translator, - 2013. - 420 p.
- 4) Veysalli, F.Y. Encyclopedia of Linguistics. / F.Y. Veysalli. - Baku: Translator, - c.I. -2006. - 514 p.
- 5) Smith, A. Essays on Philosophical Subjects. / A.Smith. – England: Liberty Fund, – 1982. – 391 p.
- 6) Savitsky, P.N. Eurasia continent. / P.N.Savitsky. - M.: Agraf, - 1997. - 464 p.
- 7) Muller, F.M. Lectures on the Science of Language: Vols 1-2, 1875, Scribner, Armstrong and Co. / F.M.Muller. – New York (original work published 1861), – 1996. – 500 p
- 8) Savitsky, P.N. Russia and Latinism // Russia and Latinism. Digest of articles. - Berlin, - 1923. - p. 9-15.
- 9) Toman, J. The Magic of a Common Language: Jakobson, Mathesius, Trubetzkoy, and the Prague Linguistic Circle (Current Studies in Linguistics). – Cambridge: The MIT Press, – 1856. – 384 p.
- 10) Bakhtin M.M. The problem of speech genres // In: M.M. Bakhtin. Literary-critical articles. Moscow: Fiction. 1953/1986, p. 428-472.
- 11) Savitsky, P.N. Eurasia continent. / P.N.Savitsky. - M.: Agraf, - 1997. - 464 p.
- 12) Nikolai, Y.M. Chan (Laz) Grammar. / Y.M.Nikolai. Type. imp. Akademii Sciences, – 1910. –240 p.



There is an Open Access article, distributed under the term of the Creative Commons Attribution–Non Commercial 4.0 International (CC BY-NC 4.0)

(<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.