

TYPOLGICAL PROBLEMS OF LITERARY LANGUAGES

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Typological problems of literary languages are still not fully investigated in linguistic science. There are some typological studies on literary Indoeuropean languages, but there are practically no serious works on the typology of non - Indoeuropean languages. The problems of literary language typology are quite complicated and varied.

Literary language typology is determined by several factors. Among them are : 1. writing traditions, their history 2. language dialectal differentiation, i. e. the degree of differentiation among dialects; 3. spoken language traditions; the language of folklore, mythology, their role in the life of the people; 4. language contacts, their intensity.

In this paper we shall consider some of these factors which closely tie with the studies of the "Ethnolinguistics" group of the USSR Academy of Sciences, Institute of Linguistics.

It is quite obvious that literary language which embrace all aspects of communication (education, social and political journalism, state administration, fiction) differs greatly in typology from language which relates only some to aspects of communication.

Literary language typology depends to a great extent on epic tradition. It should be noted that the role of oral traditions in different languages varies. The typology and norm formation of literary language is influenced by the language of the epic. A strong epic tradition can be traced in the formation of the typological factors of many Turkic, Caucasian, Iranian languages. The language of folklore, especially the language of the epic has long standing established forms and characteristic features and has played a special role for centuries. Having appeared long before the emergence of literary texts, folk literature has worked out its specific poetic system, expressive means and generalized forms. Peoples without an old written language tradition have preserved a stable and varied folk literature tradition. It is quite natural as the multigenre poetic tradition (which has a very long history and even today continues to develop performed not only the function of chronicles, but also the role of the theatre, fiction and other forms of art and public consciousness.

Folk singers as a social institution not only in past but also today are of great importance in the preservation of oral poetic traditions and their successive ties with literary language.

Folk literature traditions were incorporated into many literary languages of different language families and groups. For example, the role of the Kirghiz heroic epos "Manas" on the formation of Kirghiz literature and literary language is well known. Prof. V. M. Zhirmunsky says that "Manas" is the memorial of the history of a people, its wisdom, beliefs and aspirations, and the artistic reflection of its way of life and moral customs. Prof. Ye. I. Ubryatova writes about the significant role of the heroic epos "Olonho" in the formation of the Yakut literary language. This problem is studied in the dissertation by Z. Z. Gabyisheva, who noted that the "Olonho" epos had a great impact on the lexical system of the Yakut literary language. Kamil Valiev in his dissertation showed the close tie of Azeri literary language with the rich traditions of the language of epos. He analyses the special role of the epic language on the typology of sentences, complex syntactical units, syntactical parallelism, and the poetic formula of the literary language. The same is true of many Caucasian languages; "Tales of Narts" determined the typology of Kabardian, Adygh, Abhaz, Abaza, Ossete, and Karachay - Balkar languages. Oral traditions formed the basis of Dagestanian literary languages.

The language of folk literature, especially the language of poetry, created the conditions for the dihotomy "dialect - supradialect". The latter member of this opposition which includes a great number of generalized morphological, syntactical, lexical, phraseological (and partly phonetic) forms created favorable conditions for the formation and development of the other supradialectal form - the literary language which appeared later. The rich folk literature, heritage with its stable, traditional language and poetic features couldn't but influence the formation of literary language, but it also had an impact on the spontaneous processes of different language subsystems, the formation of literary norms, and its functional styles. The interaction of two subdialectal forms - the language of folk literature, and literary language have their own peculiarities: the first influences the second (this influence embraces all levels of the language structure) while its own structure remains impenetrable (with no feed back).

The typology of literary languages is also determined by the date of writing traditions. Many languages with a recent system of writing differ not only in the structure and system of functional styles but also in the flexibility of borders among them. Some languages with a recent system of writing do not have all functional styles typical of languages with an old-established system of writing. Thus the style of official documents, of business

documents is not developed in many languages with a recent system of writing.

The role of local dialects in spoken communication is of great importance for these languages. The functional differentiation between the literary language and local dialects has its own characteristic features. Their complementary distribution (functional) is determined by the wide usage of local dialects. In this connection it is worth mentioning the richness of oral speech in contrast to written variety of languages without a long standing writing traditions.

The heterogeneity of the spoken variety increases with strong dialectal subdivisions. It can be observed in many Turkic, Caucasian and some other languages where dialectal peculiarities are preserved in colloquial speech and keeps back the norm formation process.

The situational variety of the opposition "dialect - literary language" does not always depend on the social standing, background of speakers. The latter if they know the literary language, freely use different language subsystems depending on the situation. This type of a dialect system is characterised by the fact that a dialect as a means of everyday oral communication is used by various social and age groups. Speaking dialects does not imply social prestige or low speech. It is quite natural : the formation of the literary spoken language goes back to the later stage of the language development which is proved by the facts of the language with the old established system of writing. The diglotion "dialect literary language" is not an absolutely stable category used by all social groups. The influence of literary language on colloquial speech is observed in languages with stable diglotion. It shows the emergence of a new type of diglotion "codificational literary language - spoken literary language".

The basis dialect and other local dialects stand in different relation to the literary standard. In certain respects we can speak of a literary spoken speech, as this dialect is to a great extent a speech usage, typical of the literary norm. However, the basis dialect which is characterised by its closeness to the literary standard does not cover all dialectal language variety. That makes the status of local dialects stronger and more stable in the structure of the language system. This is not one of the main typological peculiarities of many languages, especially young literary languages.

In conclusion I would like to note the influence of Turkic languages on the typological status of a great number of literary languages (the Caucasian languages included). The typology of the standardisational processes is largely determined by numerous lexical and grammatical loans from Turkic languages.