The Kept Samples of Folklore: Problem of the Edition of Mashkhur Zhussup's Folklore Book

Las muestras conservadas del folklore: problema de la edición del libro del folklore de Mashkhur Zhussup

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Contents

ABSTRACT:
The author studies theoretical sources about folklore as the specific system of unique national legal and systematizes its definition for the purposes of his study. Also the author analyses the basic publications about role and place of folklore in Kazakhstan literature. In article justification of the content of concept the folklore book of Mashkhur Zhussup is given; process of the target organization of oral work of Mashkhur Zhussup in more difficult communication system the edition is revealed by means of publishing; specification of specific and thematic structures of the book of folklore of Mashkhur Zhussup; systematization of editions of folklore works of Mashkhur Zhussup by criterion of a genre and other criteria; the typological-textual analysis of editions on the basis of studying of the contents, a functional purpose and reader's purpose of the folklore book of Mashkhur Zhussup. In the course of study it was found out that Mashkhur Zhussup pays special attention to the details about sources and gives explanation to what is written in his book that improves communication with the reader.
Keywords: fairy tales; folklore book; kazakhstan culture; maskhur zhussup; problem of edition

RESUMEN:
El autor estudia las fuentes teóricas sobre el folklore como el sistema específico del derecho nacional único y sistematiza su definición para los propósitos de su estudio. Asimismo, el autor analiza las publicaciones básicas sobre el papel y el lugar del folclore en la literatura de Kazajstán. En la justificación del artículo del contenido del concepto se da el libro del folklore de Mashkhur Zhussup; Proceso de la organización objetivo del trabajo oral de Mashkhur Zhussup en el sistema de comunicación más difícil la edición se revela por medio de la publicación; Especificación de estructuras específicas y temáticas del libro de folclore de Mashkhur Zhussup; Sistematización de ediciones de obras folklóricas de Mashkhur Zhussup por criterio de género y otros criterios; El análisis tipológico-textual de las ediciones sobre la base del estudio de los contenidos, un propósito funcional y el propósito del lector del libro folklórico de Mashkhur Zhussup. En el curso del estudio se descubrió que Mashkhur Zhussup presta especial atención a los detalles sobre las fuentes y da explicación a lo que está escrito en su libro que mejora la comunicación con el lector.
Palabras clave: cuentos de hadas; Libro de folclore; Kazakhstan cultura; Maskhur zhussup; Problema de la edicion

1. Introduction

The modern stage of Kazakhstan development is marked by the rising interest to the scientific and practical analysis of the role of folklore as the reflection of cultural specificity and national social production. This interest is stipulated by the democratization course in Kazakhstan that requires paying more attention to the system of Kazakhstan culture in the context of deep studying of folklore legacy as the source of recognition of history, traditions and customs of Kazakhstan nation. Folklore works combine the aesthetic and moral values formed historically. Since the values are not stable phenomenon, they are potentially varied experience, thus it would be of great interest to check this view in relation to Kazakhstan, famous for its adherence to traditions.

The aim of this study is analysis of the edition of Mashkhur Zhussup's Folklore Book from the aspect of folklore as people's creativity typical for certain nation and culture.

The phenomenon and features of folklore have multi-sided character that was studied by many scientists. Today there are a lot of works devoted to the notion and typical features of folklore. According to these works the term "folklore" was introduced by William John Toms in 1846. He determined "folklore" as the customs, rituals, habits, taboos and other displays of national character (Gusev, 1996). In the official terminology, the word "folklore" appeared in 1879 and it meant the history of nation, its cultural customs and traditions fixed in the literary texts (Gusev, 1996).

The specificity of folklore as ethnic social phenomenon of polycultural societies was studied by S.P. Denisova (2003), O. E. Semenets (1985), R. Levontin (1993) etc. According to these scientists folklore is formed under the influence of social dominants in relation to the moral values, norms of behaviour, adherence to the traditional or dynamic aspects of social life. Therefore, folklore can be understood as the reflection of social life standards. Currently, folklore helps peoples to keep the national identity in the context of globalization, emphasizes the uniqueness of each culture

As linguistic phenomenon folklore, first of all, unites phraseological system of language, sayings and proverbs etc. They were studied by foreign scientists F.R.H. Livesay (1981) "Down singing centuries: Folk literature of Ukraine", Marzocchi Carlo (2005) "On Idioms, Intertextuality, Puddings, and Quantum Physics", Skandera P. (2003). Drawing a Map of Africa: Idioms in Kenyan English, L. Robo (2013) "Diachronic and Source Approach of Phraseological Units – Theories of Definition, Criteria and Structure Analysis in English and Albanian Language". The specified scientists consider folklore as genetically and historically marked differentiation of the mythological system of the nation.

Methodological and theoretical basis of research made: principles of dialectic interrelation of all objects of reality; the principles of historicism and scientific objectivity which in relation to the analysis of the phenomena help to systematize and estimate a studied material. On the basis of integrated activity approach were applied both universal and general scientific, and special methods of research: comparative-historical, analytic-thematic, structural and typological, structurally functional, and also methods of folkloristic, literary criticisms, textual criticism.

The methodological system of this article is characterized by application of general philosophical and scientific methods. This analysis demands using epistemological, social-philosophical and aesthetic-cultural approaches. Due to them the authors could detect specific features of the Kazakhstan folklore development in the diachronic and synchronic aspects. Also according to these approaches studying folklore is connected with the phenomenon of aesthetic culture.

In order to conduct analysis of folklore as the general system the author used the system-structural and historical-genetic approaches. According to these approaches folklore is considered as evolutionary form and contextually dependent on the different cultures and its forms, to which we relate myth, religion, and art. Applying the historical-genetic methods the author has considered the social-historical backgrounds of Kazakhstan folklore development, its role and changes in the society. Historical analysis demands studying the art and artistic culture generally, that's why the author used aesthetic-culturological approach.

Analyzing folklore as the aesthetic phenomenon, the author paid special attention to its artistic functions as the way of country national characteristics reflection. Folklore legacy is closely connected with the peculiarities of axiological orientations of the society, national mentality of its people, moral norms

and cultural life within it.

The substantial contribution to the research of Kazakhstan folklore was made by the academician S.A. Kaskabasova "Golden vein" (essays about folklore and spiritual life of Kazakhstan) (Yukbaeva, 2012). It was the first book that represented encyclopaedia of the oral poetic art of Kazakh people. In this encyclopaedia the author united not only different genres of folklore, but also has given historical and cultural estimation of the works included in it.

The folklore book of Mashkhur Zhussup concerns to what read or about which knows everyone, irrespective of educational level and the social status. Concrete editions of compositions of Mashkhur Zhussup, differing from each other structure, registration, appointment, etc., don't cancel idea of the folklore book of Mashkhur Zhussup as about the humanitarian phenomenon uniting all representatives of national culture. Paradox that this phenomenon - the folklore book of Mashkhur Zhussup - remains unexplored how exactly the book, i.e. in a bibliology subject. The analysis works of Angier (2011), Bendix (2012), Zhusup (2008), shows that there are hundreds scientific works devoted to folklore works - to fairy tales, songs, legends, riddles, proverbs, etc.; the multivolume indexes containing data on tens of thousands of such works and editions in which they are published are created; language, style, plots, system of images are in details investigated. But works become widely known and available to further studying thanks to the book; finally folklore collect, write down, decipher, make comments for the purpose of its further development by means of book business. At the same time efforts of specialists in folklore often aren't interfaced to publishing process; the text as a result staticized in the book can be far from national work.

2. Data, Analysis, and Results

In spite of the big number of works devoted to folklore, in particular in Kazakhstan, the topic of this article is still rationale. It is stipulated by the insufficient development of the folklore traditions effect on the modern cultural specificity of Kazakhstan nation. Meanwhile, today studies of folklore are disputable in the connection to integration of Kazakhstan folklore into the mass culture. At the same time, Kazakhstan folklore traditions are the way of expression of the national self-consciousness of the whole nation with its original and unrepeatable mentality.

Scientific novelty and theoretical significance of the study is expressed by the fact that for the first time generic and thematic components of the structure of the folklore book of Mashkhur Zhussup were pointed out; based on the genre and other criteria, typological and textual analysis of publications based on the content, functional destination and target audience of folklore book of Mashkhur Zhusup. The folklore book of Mashkhur Zhussup was firstly considered as an integral system and means of folklore reflection of the Kazakhs in the 19th century till nowadays. There were identified and specified the essential features of the folklore book of Mashkhur Zhussup, ways of updating. Methodological significance has revealed features of variable transformation of the national spoken language in the folklore book of Mashkhur Zhussup considering folk art and specific target audience.

Examining the structure of the folklore book of Mashkhur Zhussup in the aspect of modern approaches, authors have proved that the topics and plots, motives and images of folklore not only lost its relevance, but also have become a mirror of reality reflection, described in the folklore book. People revitalization developing the environment greatly affected on the spiritual realm, the development of understanding of the world, the development of folk consciousness. Through the acquisition of life experience, the formation of customs and traditions has created folk art works, to make people again and again come to life due to the pages of the folklore book of Mashkhur Zhussup, returning to the roots of people comprehension of the spiritual and moral laws.

Originality and perspectives of our research lies in development a model that the book of folklore Mashkhur Zhussup promotes the formation of scientific approach to the ways of anchoring the folklore and updating its by means of publishing.

In contrast to other studies (Angier, 2011;Bendix, 2012; Zhusup, 2008) model of folklore book of Mashkhur Zhusup reflects the work not only in the form of printed text, but in sub-verbal forms - musical lines, audio- and video- recordings, drawings and photographs; all these texts in the Model of folklore book of Mashkhur Zhussup are represented as integrated system, which will bring the reader's perception of an updated book edition to the perception of folklore work in terms of its natural existence. Thus, due to research our folklore book is developed into a model Mashkhur Zhussup, which expands understanding of traditional publishing approach, leading to the realization of the possibility and necessity in the future multimedia edition models that allows implementing modern technology.

In this work the difficult way of oral national work collected by Mashkhur Zhussup from his execution before updating by means of publishing business for the purpose of the solution of a task is creation of the publishing Book of Folklore project of Mashkhur Zhussup, capable by means of modern technical and technological means to reflect multisign work of the oral literature collected in the Book of folklore of Mashkhur Zhussup is investigated in a bibliology subject. One of problems consists what even in the professional editorial environment the relation to folklore work as to literary though the first - almost always process while the second - result of process was developed and settled. The analysis works of Gashneva (2012), Bendix (2012), Hart (1999) shows that as the collective author on an extent of centuries created the people, kept and improved the works only in an oral form, in a set of options and therefore updating by their means of publishing business revealed a number of problems which remain unresolved to this day.

In the Soviet Union, Mashkhur Zhussup's creativity has been under a ban for a long lime; the author himself was not considered as trustworthy in a political sense (Karipzhanova, 2012; Tleuova et al., 2016). As a result, Zhussup was hiding in Tashkent for certain period for fear of going to jail. In his work, he touched on the problems of political and social inequality, which is why he was persecuted by the authorities. While the Republic of Kazakhstan has become independent, Mashkhur Zhussup becomes a national hero of the country. His books had a great influence on the culture and helped to keep folk (Yukbaeva, 2012; Dossanova, 2016).

In modern conditions the Book of folklore of Mashkhur Zhussup continues to remain nothing replaceable part of national culture. It is confirmed not only the numerous editions of mass type intended for children all over the world, but also multivolume fundamental editions of scientific type. Unfortunately, the achievements of researchers fixed in the best book editions aren't considered by considerable part of the modern publishers operating limited repertoire according to outdated ideas of the edition of meetings of folklore of Mashkhur Zhussup.

This research is directed on that, having generalized experience of several generations, having comprehended meeting of folklore of Mashkhur Zhussup in general, to open the potential of the Book of folklore of Mashkhur Zhussup as way of reflection of polisemiotic work of folklore and as multimedia means of formation of ideas of national folklore, and to designate the direction according to which the sociocultural problem - creation of the publishing Book of Folklore project of Mashkhur Zhussup can be solved.

Relevance of research consists in need of receiving new knowledge of opportunities of communication system the Book of folklore of Mashkhur Zhussup which still wasn't considered in a bibliology subject. Being an integral part of national spiritual culture, folklore in meeting of Mashkhur Zhussup within many centuries formed public consciousness. The role of these works and now, during a globalization era is considerable. Thus, relevance of research is caused by need of increasing knowledge of the Book of folklore of Mashkhur Zhussup, connected with judgement of this phenomenon in modern conditions, identification of intrinsic signs of this type of the book for the purpose of their optimum updating in the publishing project.

The research objective consists in formation of book-knowledge of the folklore Book of Mashkhur Zhussup not only as about a phenomenon of national culture, but also as about complex system and an independent kind of the book.

3. Discussion

In our opinion, unlike other book subsystems, the folklore Book of Mashkhur Zhussup has to reflect work of folklore not only in the form of the printing text, but in verbal forms - a musical line, audio-and video, drawings and pictures; all these texts represent themselves the complete system, which purpose to approach reader's perception of the work staticized in the edition to perception of folklore work in the conditions of its natural existing. Thus idea of traditional publishing approaches extends, leading to understanding of opportunity and need of multimedia model of the edition of the Book of folklore of Mashkhur Zhussup that modern technologies allow to carry out. Collecting and publicity activity of Mashkhur Zhussup promoted formation of scientific approach to ways of fixing of folklore and updating by its means of publishing. Thanks to activity of Mashkhur Zhussup specifics of transformation of oral work in the written text were revealed, deliberate distortions, falsifications, contamination are condemned, division of editions on types and types was outlined, the thematic and performing and repertoire principles began to be applied. Considering samples of oral literature of Mashkhur Zhussup, at first it is necessary to learn, in what volume of circulation these works are published. Certainly, the majority of samples of the folklore, collected by Mashkhur Zhussup, haven't being published yet and it complicates the solution of the tasks set for us. But despite it, based on found us samples, also on the materials which are in fund of manuscripts of Academy of Sciences, we consider lawful to systematize the material collected by us.

As it is known from the works of M.N. Baratova (2011) "Common and ritual songs preserved in the manuscripts of Mashkhur Zhussup" the folklore Book of

Mashkhur Zhussup included not only stories and legends, but also common and ritual songs, fairy-tales and even such layer of the language as phraseological units, sayings and proverbs. Thus, Mashkhur Zhussup could gather approximately 30-40 common and ritual songs. For example, we can mention such songs as "betashar" or the ritual song that accompanied taking off the coverlet from the bride's face, "zhar-zhar" or wedding song, "zhoktau" or funeral song for the deceased etc. A lot of texts included in the folklore Book of Mashkhur Zhussup were passed from generation to generation owing to the tradition of verbal retelling of the stories and legends. In particular, we should mention such texts as "Good wish to the bride", "Instruction to the bride",), "Zhoktau" or mourning over the dead, "Cry of a mother over deceased daughter Batyrbeka Balgyna", "Cry of the younger sister Bopy over deceased husband", "Cry over deceased Tati" etc.

The peculiar feature of the folklore Book of Mashkhur Zhussup is that he rewrote the texts from the manuscripts. Also he compulsorily pointed the source, from which the material of text was taken. He even pointed such detail as the quantity of pages in the source. For example in the manuscript of Zholmurat the poem "Golden-headed, silver-legged" consists of 300 lines, while the poem "Sajgak" amounts 108 lines. Mashkhur Zhussup also specified the number of sample pages in the source variant (Syromiatnikov, 1883).

What is more important about the folklore Book of Mashkhur Zhussup is that he always gave the explanations to the texts. For example, in the text "zhar-zhar" Mashkhur Zhussup gives own determination of this term as "In the old times, in the days when Kazakh people gave the daughter in marriage, and she was followed from the parents' house and brought into the bridegroom's house, the dzhigits and girls gather together and sang songs for the bride" (Baratova, 2011).

In the folklore Book of Mashkhur Zhussup, he uses specific system of language devices, peculiar to the verbal speech of people,which emphasize their principles of the national outlook. Giving explanation to the text included in his book, Mashkhur Zhussup shows their relation to the life, other people, and the social problems, which worry people in the certain historical period of time. The language means used in the text serve the substantial basis for the analysis of Kazakh people outlook in the historical perspective. For example, Again egiz tugan: urlik-zorlik, / Zorligi- agacinda, inide - urlik. / Biri koisa, bari de koiar edi, / Tauip tur koimagannan tegis. From this example, the readers can look on the concepts of GOOD and EVIL through the prism of hero's behaviour. They serve for understanding of the human character and moral dominants accepted the Kazakh culture (Karipzhanova, 2012).

Results of research allowed us to develop the Model of the folklore book of Mashkhur Zhussup (Figure 1).

Figure 1
Model of the book of folklore of Mashkhur Zhussup
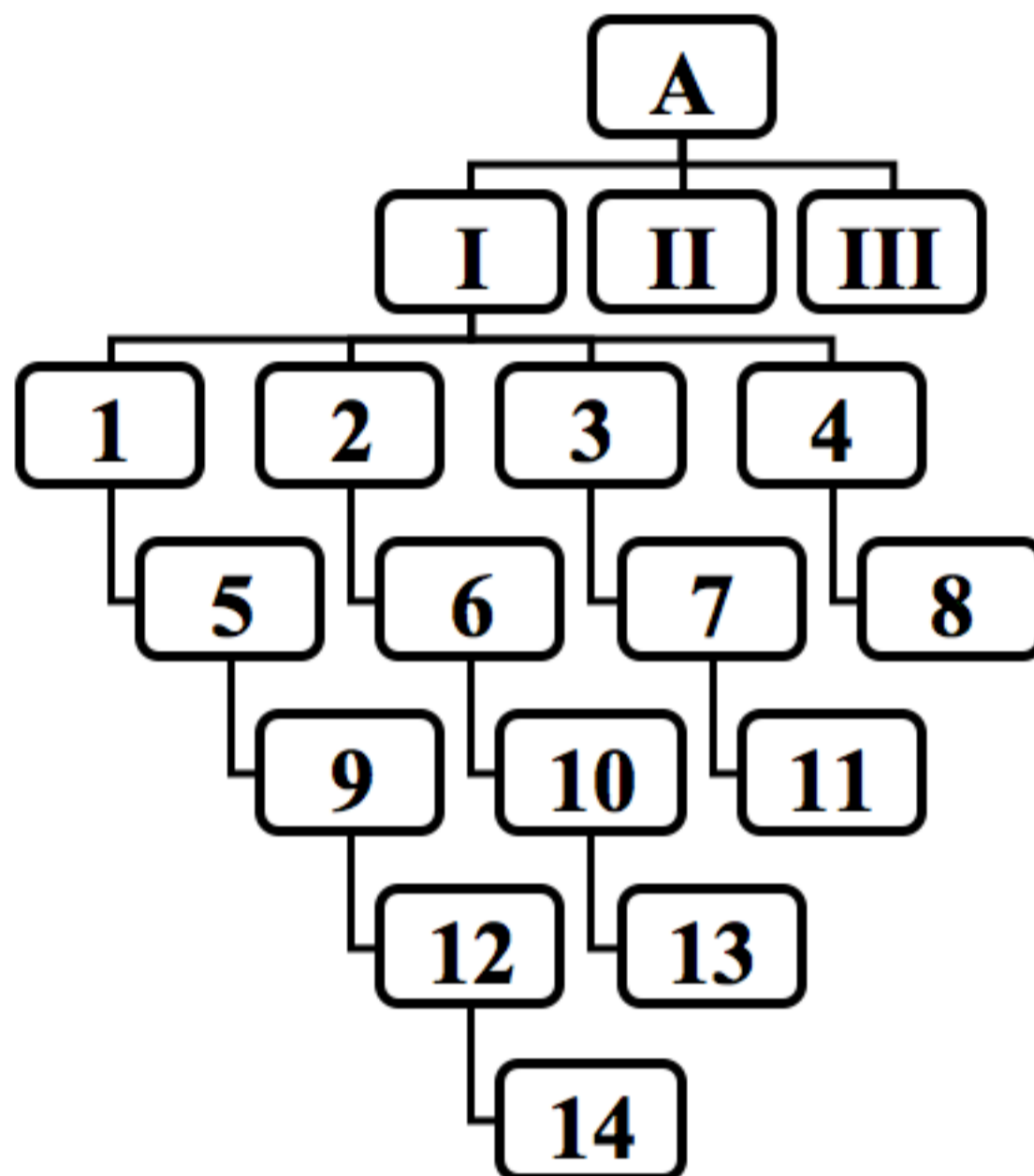
A. – Folklore book of Mashkhur Zhussup.
I. – Manuscripts of Mashkhur Zhussup.
II. – Manuscripts of the nephew of Mashkhur Zhussup Zholmurat.
III. – Manuscripts of the younger son of Mashkhur Zhussup Fazyl.

1. – Works of the akyn.
2. – Dastana.
3. – Samples of aitys.
4. – Translations.
5. – Works of oral literature.
6. – History of Kazakhs.
7. – Religion of Kazakhs.
8. – Philosophy of Kazakhs.
9. – Ethnography of Kazakhs.
10. – Ethnopedagogics of Kazakhs.
11. – Ethnopsychology of Kazakhs.
12. – Traditions of Kazakhs.
13. – Material culture of Kazakhs.
14. – Oral works of Kazakhs.

Thus, Model of the book of folklore of Mashkhur Zhussup represents publishing the Folklore Book project Mashkhur Zhussup, capable by means of modern technical and technological means to reflect multisign work of oral literature collected by Mashkhur Zhussup.

4. Conclusion

As a result of the conducted research process of the analysis of the kept samples of folklore of Mashkhur Zhussup and a problem of the edition of the book of folklore where all collected works of Mashkhur Zhussup would enter is theoretically reasonable. In research methodological justification, justification of the content of concept the folklore book of Mashkhur Zhussup is given. As a result of research process of the target organization of oral work of Mashkhur Zhussup in methodologically more difficult communication system the edition by means of publishing, a specification of specific and thematic structures of the book of folklore of Mashkhur Zhussup, systematization of editions of folklore works of Mashkhur Zhussup by criterion of a genre and other criteria, the tipologo-textual analysis of editions on the basis of studying of the contents, a functional purpose and reader's purpose of the book of folklore of Mashkhur Zhussup is revealed. As a result of the conducted research the Model of the book of folklore of Mashkhur Zhussup is developed. Model of the book of folklore of Mashkhur Zhussup staticizes folklore works, which essentially differs from ways of updating of the literary work of that as Mashkhur Zhussup notes,

folklore work initially is oral, instead of written; national, instead of author's; often existing only in the form of a ceremony. The model of the book of folklore of Mashkhur Zhussup promotes formation of scientific approach to ways of fixing of folklore and updating by its means of publishing.

The results of study have very important meaning for the development of culture in Kazakhstan today. As it is known Kazakhstan culture integrates into the world cultures, so they are mutually affected. Thus, researching Kazakhstan folklore would contribute to studying the problem of elimination of folklore as the original nature of certain state. Knowing of Kazakhstan folklore would help representatives of other nations to understand its culture and traditions better. Based upon studying Kazakhstan folklore, people all over the world would be able to penetrate into the essence of Kazakh people mentality, to look at their moral and social standards through the prism of Kazakh nation.

The perspective of further studies is the analysis of lexical system and national-cultural symbols verbalization in the folklore book of Mashkhur Zhussup.

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