

Торайғыров университетінің
ҒЫЛЫМИ ЖУРНАЛЫ

НАУЧНЫЙ ЖУРНАЛ
Торайғыров университета

**ТОРАЙҒЫРОВ
УНИВЕРСИТЕТІНІҢ
ХАБАРШЫСЫ**

Филологиялық серия
1997 жылдан бастап шығады



**ВЕСТНИК
ТОРАЙҒЫРОВ
УНИВЕРСИТЕТА**

Филологическая серия
Издается с 1997 года

ISSN 2710-3528

№ 2 (2023)

Павлодар

**НАУЧНЫЙ ЖУРНАЛ
ТОРАЙГЫРОВ УНИВЕРСИТЕТА**

Филологическая серия
выходит 4 раза в год

СВИДЕТЕЛЬСТВО

О постановке на переучет периодического печатного издания,
информационного агентства и сетевого издания

№ KZ30VPY00029268

выдано

Министерством информации и общественного развития
Республики Казахстан

Тематическая направленность
публикация материалов в области филологии

Подписной индекс – 76132

<https://doi.org/10.48081/EIWC1999>

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<https://doi.org/10.48081/PWTQ7220>

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PROSPECTS FOR FOLKLORE STUDIES BY DIVERSE RESEARCH TEAMS: EXPEDITIONS, ARCHIVES, PUBLICATIONS, AND ANALYSIS

In CIS countries, field recordings of folklore materials are stored and used by academic institutions, who have also typically acted as organizers of and participants in fieldwork expeditions. However, since the 1990s there has been more international participation in such trips, resulting in greater diversity among fieldwork groups.

The diversification of an expedition research team can produce positive outcomes, such as an increase in the academic interests and knowledge of the participants, as well as the opportunity for collaboration between specialists from various fields of study. This article will describe one example of these phenomena based on an international expedition to East Kazakhstan in 2022 organized by the American non-profit Partnership for Russian, East European, and Eurasian Folklore.

Another trend in folklore research is also of note, which is the creation of digital archives and the shared ownership of such archives with the local community in which the materials were collected. In contemporary research, the discussion of intellectual property rights of the bearers of a given culture and the question of public domain has raised the issue of open access to archival materials both for researchers and for members of the community where the materials were recorded.

One author of this article is a member of a group of Japanese folklorists who completed five expeditions to the Verkhniiaia-Toima District in the Arkhangel'sk Region of the Russian Federation in collaboration with local regional specialists, as well as a local museum and library. From the very beginning, the researchers have sought to share their collected

materials with the museum, and starting in 2015, they began creating a digital archive in this effort. The digital archive «Verkhniaia-Toima Archive of Japanese-Russian Folklore and Ethnographic Expeditions,» as well as a book with links to video and audio recordings, published in March 2023, is described at the end of this article.

Keywords: folklore, intellectual property rights, diversification, collaboration, digital archive.

Introduction

Since the nineteenth century, field recordings of folkloric materials have been made both by researchers belonging to the culture of study, as well as by folklorists who do not belong to the given cultural group. National universities and research institutes in various regions of the former Soviet Union have systematically organized expeditions and archived collected recordings. Researchers at these institutions have been responsible for systematically storing, describing, publishing, and of course, studying the collected materials. This academic tradition has made an enormous contribution to scholarship, but on the other hand, access to archives by those who are unconnected to these institutions has remained an obstacle, and the use of field materials by those who belong to the community in which they were gathered has been all but impossible. It has also been difficult for foreign researchers to learn where specific materials are housed. A. C. Kargin articulated this problem at the Second All-Russian Congress of Folklorists: «By far not all organizations tend to open up their archives for the academic work of representatives of outside institutions» [1, p. 12]. Another discussion at the same academic forum also addressed the issue of “returning” folklore to its bearers: «People are generally committed to making sure that the collected information reaches the public in some way, and also that it returns to its community» [2, p. 431].

In the 1990s, certain trends began to develop in the collection and study of folklore in CIS countries. One of these trends is the emergence of folklore fieldwork teams comprised of researchers from a variety of countries. After the fall of the Soviet Union, foreign researchers were granted more opportunities to travel freely throughout its territory, a development that also increased opportunities for local folklorists to interact with their foreign colleagues. The following collaboration model appeared: local institutions or researchers organize expeditions and invite foreign participants and other guests who are interested in folklore. The international participants bear the costs of the trip, while the organizers plan the itinerary, secure housing and meals for the participants, identify informants for interviews, develop questionnaires, and act as research supervisors.

This type of collaboration leads to the diversification and internationalization of research through the organization of international conferences and strengthening of ties between researchers from different countries. In this context, the issue of archiving, processing, publishing, and studying these field recordings becomes particularly relevant.

Materials and Methods

The following study of diversification and internationalization within folklore studies is premised on materials recorded during expeditions to East Kazakhstan and the Verkhniiaia-Toima District of the Arkhangel'sk Region, in which the authors of this article participated. Our methodology for this investigation includes participant observation and audiovisual folkloristics, in addition to source study and ethnography.

Results and Discussion

In the 1990s, issues of intellectual property rights and public domain became topics of active discussion both in Europe and in the U.S. One point of view within the field of folklore has ascertained that the protection of indigenous peoples' intellectual property rights should limit the use of folkloric works by outside parties. Conversely, other folklorists have expressed the opposite stance: folklore is in the public domain, and its authorship is not recognized; therefore, it should be accessible to all [3, 4]. The discussion on this topic has become even more complex, and now those who use folkloric works in their research acknowledge certain intellectual property rights of the bearers of that culture, while simultaneously considering such works as belonging to the public domain.

Let us turn our attention to one assumption of this discussion: the cultural group to which the informant belongs both knows and preserves folkloric tradition, the fragments of which had once been established as existing among their ancestors. However, in reality, it is more common to find that local people neither remember their traditions, nor do they know about the existence of folkloric works that were recorded and brought from their communities to urban centers. In such cases, local inhabitants lose their cultural «richness» without realizing its value. The discussion of license to use folklore has drastically altered researchers' mindsets: it is now impossible to avoid considering both the joint ownership of field materials with local populations, as well as the necessity to receive permission from informants to publish such materials.

This article will present examples from folklore research projects, as well as discuss the prospects of folkloristics both from a contemporary and international perspective. The first example is an international folklore expedition to the East Kazakhstan Region, which took place in 2022 and demonstrated how diversifying the research team led to a broadening of the study. As a second example, we will present a 25-year project involving one of this article's authors. This multi-faceted

project consists of joint expeditions with local regional experts, the creation of a digital archive with the collected materials, and the publication of a book with links to online video and audio recordings and photographs. The following discussion of contemporary methods in conducting folklore expeditions, along with the archiving and publication of collected materials, will draw on these examples.

The international folklore expedition to the East Kazakhstan Region in 2022 was organized by the American non-profit *Partnership for Russian, East European, and Eurasian Folklore* («PREEEF»). PREEEF moderates international folklore expeditions, which are led by researchers from Russia, Eastern Europe, and Eurasia. When the COVID-19 pandemic was spreading across the world, the organization offered a seminar on Russian folklore in 2021 and a seminar on Ukrainian folklore in 2022. Some participants of the 2022 expedition attended these seminars in preparation for the expedition and as a way of becoming familiar with PREEEF's work.

PREEEF chose the Katon-Karagai District of the East Kazakhstan Region of the Republic of Kazakhstan as the site of this expedition. The rural communities of this district, located in the Bukhtarma River valley, were established in the eighteenth century by Old Believers from western, northern, and central regions of Russia, who fled religious persecution to seek secluded, mountainous, and remote locations. The current inhabitants of this territory include the descendants of these Old Believers, as well as the descendants of mine workers. Despite persecution during the Soviet period, these long-standing mountain settlements have largely preserved their sociocultural traditions and folk beliefs up to the present day, as evidenced by recordings of numerous legends and myths, family narratives, oral histories of both Old Belief and the region itself, and also birth, funereal and marriage rituals. The expedition research team was comprised of participants from various countries. A. D. Tsvetkova, a prominent Kazakhstani folklorist and professor at Toraigyrov University, acted as expedition leader. Two participants – M. McKibben, a member of PREEEF's board of directors, and I. Palange, a Ph.D. candidate at the University of Wisconsin-Madison – came from the U. S. The team also included Y. Kumanoya, a folklorist and professor at Keio University in Japan, and Praew Siriudomset, a graphic designer from Thailand. Finally, Anar Uizybaeva, from Astana IT University, served as the team's translator.

During the expedition, the entire group traveled together, recording interviews with their informants, with whom they had established contact in advance. However, a number of interviews were recorded separately by Y. Kumanoya and I. Palange. The interviewers' scholarly interests were reflected in their primary research questions, which included the following: 1. How did people end up in the region? What do people know about Belovod'e? 2. Are you or your parents Old Believers? What do people say about Old Belief here?

3. What calendrical (family) holidays do you celebrate, or have you celebrated, and how? While it is beyond the scope of this article to address the aforementioned questions, we nonetheless present them in service of the authors' goal, which is to characterize the expedition in the context of diversification, and as an example of how the diverse geographical and educational backgrounds of the expedition team ultimately broadened the knowledge and interests of its participants. Each participant applied their own individual knowledge, skills, and competencies in their work toward common goals, which was undoubtedly an advantage.

The area along the Bukhtarma River is known colloquially as Belovod'e, where settlers once arrived in search of a free and happy life, and Belovod'e is often considered the final, idealized destination for Old Believers who fled their homelands in the eighteenth century. However, some Old Believers migrated even further, to China and Japan. E. E. Blomkvist and N. P. Grinkova write that having arrived to this «promised land» along the Bukhtarma River, Old Believers nonetheless saw a number of elements that contradicted their romanticized image of the place, despite the otherwise positive aspects of the region. Owing to humanity's inherent tendency toward dissatisfaction, the Old Believers pressed on in pursuit of even better places, and once again the legendary Belovod'e retreated farther east, to China and the «Oponskoe Kingdom» [5, p. 37]. As a result, Old Believers set out to various parts of the world.

Y. Kumanoya of Japan, despite no previous, formal study of the Old Believers, was able to acquaint participants with the history of Russian Old Believers who immigrated to Japan in the nineteenth century, as well as the Old Believers who resettled in Japanese-controlled Manchuria before World War II. She was familiar with this thanks to the detailed work of Professor Y. Nakamura, a member of the Russian Academy of Sciences [6, 7].

Another participant of the expedition, M. McKibben, lived among Old Believers in the state of Oregon for eight years. Working as a translator, she became acquainted with the lives of American Old Believers including their foodways, songs, weaving, embroidery and traditional clothing. McKibben recounted her observations, showed a documentary film that was made in the Oregon, and sang a marriage ritual song that she heard there. Through McKibben's experience, members of the Katon-Karagai expedition team learned about American Old Believers and their traditions while residing thousands of miles away, in the Kazakhstani village of Korobikha.

P. Siriudomset, the graphic designer from Thailand, proved an excellent photographer and compiled a professional-quality photo album. I. Palange, possessing technological expertise, systematized all video and audio recordings, along with the field notes of other participants, edited this material, and finally, prepared it for upload to an online drive, which was created by McKibben. This

drive then became a digital archive of the expedition and was accessible on the internet for a limited time. The recorded materials are retained by all participants, and also by PREEEF's official foundation, which acts as the institution responsible for access to these materials by the studied communities.

Verkhniaia-Toima Archive of Japanese-Russian Folklore and Ethnographic Expeditions. From 1995 to the present day, there have been five folklore expeditions to the Verkhniaia-Toima District, in the Arkhangel'sk Region of the Russian Federation, expeditions in which one of this article's authors – Y. Kumanoya (*henceforth* YK) – participated. These expeditions received no financial assistance from the government, and only some were financed by the universities to which the participants belonged. Therefore, the expeditions took place specifically thanks to the enthusiasm of Japanese folklorists and the love of local regional specialists for their homeland.

The first expedition, in 1995, was organized by a team from *Kunstkamera* (St. Petersburg) and led by the ethnographer A. Finchenko. Four folklorists from Japan participated: K. Saito, who has translated a number of works by V. Propp, S. Watanabe, a writer and collector of scary stories, H. Nakagawa, an Ainu language specialist, and YK. They met with the regional specialist and *chastushka* (short folk song) collector Z. P. Nekrasova, and with the director of the Verkhniaia-Toima Regional Museum, A. N. Rychkova (later Sinitsyna). The expedition lasted two weeks, and the team collected many valuable materials recorded from long-time residents of the district.

The second expedition took place a year later, in July 1996. The duration of this expedition was also two weeks, during which time the participants worked with Rychkova in various villages in the district. Many informants, whom the team had recorded the previous year, were eager for a second meeting with the Japanese researchers.

The third expedition occurred in 2000. This time, the Japanese researchers were accompanied by regional specialists, again working in various villages in the district. As a result of this trip, the number of informants surpassed one hundred people.

The Japanese folklorists collected a substantial number of recordings on this expedition and in that same year, and they began to actively work on the materials they had collected. YK and K. Tsukazaki (*henceforth* – KT) prepared several publications and defended their doctoral dissertations using field recordings from these expeditions [8, 9, 10, 11], and they also presented at academic conferences, including at the Third All-Russian Congress of Folklorists (Moscow, 3 – 7 February 2014). At the conference, YK learned about Syktyvkar University's multimedia publication of folklore materials [12] and decided to publish the materials collected in the Verkhniaia-Toima District in the same manner.

The fourth expedition took place in 2015 with new participants: M Nakahori, the author of several books about Russian lamentations, and T. Yamada, who researches Russian memorates (oral mythological narratives). Fifteen years later, A. N. Sinityna (formerly Rychkova) again assisted the researchers, and participants worked enthusiastically in different villages, endeavoring to get permission from previous informants themselves, or from their descendants, to publish the recordings. Thanks to technological developments, the materials collected during this trip could be quickly systematized, and the Japanese folklorists began work on creating the digital archive, which involved digitizing older analog recordings and compiling an inventory in Russian.

In 2018, KT won a grant for an «Endeavor to Create an Integrated Description of Traditional Culture» (Grant from the Ministry of Education and Science of Japan №19K00478: 2019-2022), and the folklorists decided to bring to fruition their digital archive and multimedia project. Since all the collected materials were digitized in 2019, YK brought portable disks with the systematized materials to the Verkhniaia-Toima District, both to the regional museum and to the library. The Japanese folklorists invited Tat'iana Kaneva, who compiled the digital material, «Ust'-Tsil'ma Folklore Tradition», on the trip so that she could share her knowledge about processing folklore recordings with the museum employees and regional specialists in the Verkhniaia-Toima District. The body of electronically systematized materials and digital inventory was titled «Verkhniaia-Toima Archive of Japanese-Russian Folklore-Ethnographic Expeditions» or «VTAJaRFEE».

Transcribing the texts requires a significant amount of time, and currently, the work is only partially complete. In March 2023, the collection of articles «Everyday Life and Folklore of the Russian North. From the Field Materials Recorded in the Verkhniaia-Toima District of the Arkhangel'sk Region», was published along with a link to a website where readers can acquaint themselves with materials related to the text [13].

«Verkhniaia-Toima Archive of Japanese-Russian Folklore-Ethnographic Expeditions» is an online archive, a repository without a physical location. The folder titled «Digital Archive» contains files corresponding to the type of material from each expedition, such as «1995 Audio Archive», «1995 Photo Archive», «2000 Video Archive», and so on. There are also Excel files in each individual folder, under the title «Digital Field Notes», along with an electronic inventory.

This electronic inventory is the key to the entire archive, granting users access to all necessary materials. In the Excel notebook titled «General Inventory», one can find information about all five expeditions. The notebook consists of five pages, each of which corresponds to a particular expedition, and is named for the year in which it took place.

The date and location of the recording, the full name of the collector, and the full name and year of birth of the informant are all specified on each page. In the largest column, the topics of each interview are recorded with time stamps, followed by annotations and the file numbers of audio recordings, video recordings, photographs, and other materials. Looking at this page, the user will know who spoke about what topics, when their interview was recorded, and what file should be referenced for additional listening or viewing information. For the benefit of the local community in which the material was collected, the inventory was written in Russian (and partially in English) despite the fact that it was prepared by Japanese folklorists.

Almost all the recorded materials are housed in the online archive. General users do not need access to the entire archive, so full access rights are held only by participants of the expeditions and the local institutions of the Verkhniaia-Toima District. Anyone interested in using the archive must contact them for further access.

Besides the electronic archive, expedition participants also prepared a collection of articles titled «Everyday Life and Folklore of the Russian North. From the Field Materials Recorded in the Verkhniaia-Toima District of the Arkhangel'sk Region» [13]. The collection was published as a printed book, but the text also directs readers to a website with audiovisual materials related to the articles. The book was published in Japanese, but the site has descriptions in Russian.

Conclusions

The diversification of the expedition research team may be one of the specificities of twenty-first-century folkloristics. The authors of the article conducted a unique expedition in the summer of 2022 and continue to collaborate on their research. Questions involving the archiving and direction of their joint work remain a task for the future.

In addition to discussing the advantages of diversity in expedition teams, this article has also posed a long-term project on Japanese-Russian folklore expeditions. The authors have also described in detail the creation and collective usage of an online archive of field materials by both researchers and community members, as well as the creation of a multimedia publication for a wider readership. The question of the full transcription of these materials and their use in the future, however, remains an open question for this project.

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Material received on 09.06.23.

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Материал 09.06.23 баспаға түсті.

ТҮРЛІ ҚҰРАМДЫ ТОПТАР БОЙЫНША ФОЛЬКЛОРЛЫҚ ЗЕРТТЕУДІҢ БОЛАШАҒЫ: ЭКСПЕДИЦИЯЛАР, МҰРАҒАТТАР, БАСЫЛЫМДАР ЖӘНЕ ТАЛДАУ

ТМД елдерінде фольклорлық материалдардың далалық жазбаларын экспедицияларды тікелей ұйымдастырушы және қатысушылары болған ғылыми мекемелер жүргізеді және пайдаланады. Алайда 1990 жылдардан бастап далалық зерттеулерге шетелдіктер көбірек қатысып,

экспедициялық топтардың құрамы сан алуан болды. Экспедициялық топтың ғылыми-зерттеу құрамын әртараптандыру бірқатар оң нәтижелерге әкелуі мүмкін: қатысушылардың қызығушылықтары мен білімдерін кеңейту, әртүрлі ғылыми бағыттар мен мамандықтар бойынша қатысушылардың ынтымақтастығы. Бұл мақалада 2022 жылы Американың «Орыс, Шығыс Еуропа және Еуразия фольклорына серіктестік» ұйымының Шығыс Қазақстанға ұйымдастырған халықаралық экспедициясы мысал ретінде сипатталған. Фольклортану әдістемесіндегі тағы бір тенденцияны атап өтуге болады: сандық мұрағатты құрастыру және оны материалдар жиналған ауданның жергілікті халқымен бірлесіп иелену. Қазіргі әлемде белгілі бір мәдениетті және қоғамдық игіліктерді (қоғамдық игілік) тасымалдаушылардың зияткерлік меншік құқығы (зияткерлік меншік құқығы) туралы пікірталас фольклор жинаушыларды мұрағат материалдарына зерттеушілер де, облыс тұрғындары да еркін қол жеткізу туралы ойлануға мәжбүр етеді. онда олар жазылған. Осы мақала авторларының бірі кіретін жапон фольклоршылары тобы өлкетанушылармен, мұражаймен және кітапханамен бірлесіп Ресей Федерациясының Архангельск облысының Верхнетоемск ауданына 5 рет экспедиция жасады. Жапондықтар әу бастан жинақталған материалдарды мұражаймен бөлісуге тырысып, 2015 жылдан бастап цифрлық мұрағат құруға кірісті. Мақаланың соңында «Верхнетоемский архив жапон-орыс фольклорлық-этнографиялық экспедицияларының» сандық мұрағаты мен 2023 жылдың наурыз айында жарық көрген бейне және аудио жазбасы бар кітап ұсынылды.

Кілтті сөздер: фольклор, зияткерлік меншік құқығы, әртараптандыру, ынтымақтастық, цифрлық мұрағат.

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Материал поступил в редакцию 09.06.23.

ПЕРСПЕКТИВЫ ФОЛЬКЛОРНОГО ИССЛЕДОВАНИЯ ГРУППАМИ РАЗНООБРАЗНОГО СОСТАВА: ЭКСПЕДИЦИИ, АРХИВЫ, ПУБЛИКАЦИИ И АНАЛИЗ

В странах СНГ полевые записи фольклорных материалов хранятся и используются научными учреждениями, которые непосредственно были организаторами и участниками экспедиций. Однако с 1990-х годов в полевых исследованиях принимает участие больше иностранцев, и состав экспедиционных группы стал разнообразным.

Диверсификация исследовательского состава экспедиционной команды может привести к ряду положительных результатов: расширению интересов и знаний участников, сотрудничеству между участниками разных научных направлений и специальностей. В настоящей статье в качестве подобного примера описывается международная экспедиция в Восточный Казахстан, организованная американской организацией «Partnership for Russian, East European, and Eurasian Folklore» в 2022 году.

Можно отметить другую тенденцию в методологии фольклора: составление цифрового архива и совместное владение им с местным населением того района, где были собраны материалы. В современном мире дискуссия о правах интеллектуальной собственности (intellectual property right) носителей той или иной культуры и об общественном достоянии (public domain) заставляет собирателей фольклора задуматься о свободном доступе к архивным материалам как исследователей, так и жителей регионов, в которых они были записаны.

Группа японских фольклористов, к которой принадлежит один из авторов данной статьи, совершила 5 экспедиций в Верхнетоемский район Архангельской области Российской Федерации в сотрудничестве с местными краеведами, музеем и библиотекой. Японцы с самого начала старались поделиться собранными материалами с музеем, а с 2015-го года они приступили к созданию цифрового архива. В конце статьи представляется цифровой архив «Верхнетоемский архив японско-русских фольклорных и этнографических экспедиций» и книга с видео- и аудиозаписью, изданная в марте 2023 года.

Ключевые слова: фольклор, права интеллектуальных собственности, диверсификация, сотрудничество, цифровой архив.

Теруге 09.06.2023 ж. жіберілді. Басуға 30.06.2023 ж. қол қойылды.

Электронды баспа

3,18 МБ RAM

Шартты баспа табағы 22,79. Таралымы 300 дана. Бағасы келісім бойынша.

Компьютерде беттеген: А. К. Темиргалинова

Корректорлар: А. Р. Омарова, Д. А. Кожас

Тапсырыс № 4100

Сдано в набор 09.06.2023 г. Подписано в печать 30.06.2023 г.

Электронное издание

3,18 МБ RAM

Усл. печ. л. 22,79. Тираж 300 экз. Цена договорная.

Компьютерная верстка: А. К. Темиргалинова

Корректоры: А. Р. Омарова, Д. А. Кожас

Заказ № 4100

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