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Features of collecting Kazakh folklore and methods of collecting folklore of the first half of the XX century

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Abstract

Relevance. The collection and study of Kazakh folklore are crucial for preserving the rich cultural heritage and ensuring its transmission to future generations. Understanding the processes involved in gathering, processing, and publishing folklore materials is essential for advancing the field of folklore studies and for maintaining the cultural identity of the Kazakh people.

Purpose. This study aims to investigate the methods and practices of collecting Kazakh folklore in the first half of the XX century, highlighting the importance of systematic collection and the role of individual researchers in preserving and disseminating oral traditions.

Methodology. The research involves a comprehensive analysis of historical records and scholarly works on the collection of Kazakh folklore, focusing on the techniques used by researchers to gather material directly from oral sources and the subsequent processes of transcription and preparation for publication.

Results. The study reveals that the process of collecting Kazakh folklore in the early XX century was meticulous and required careful reproduction of oral narratives onto paper, ensuring their authenticity and accuracy. This method has been instrumental in preserving the genre-specific characteristics of folklore and providing a solid foundation for future research.

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Conclusions. The systematic collection and documentation of Kazakh folklore are vital for safeguarding the cultural heritage and supporting scholarly endeavors in folklore studies. By adhering to rigorous scientific standards in the collection and publication processes, researchers can ensure the integrity and longevity of this invaluable cultural resource.

Keywords: folklore studies; collection; processing; publication; Kazakh folklore; genre.

Introduction

It is known that the first attempts to collect, publish, study folklore began in the XVIII, XIX centuries. The importance of the work of collectors of works of folklore of the XIX century Ch. Ualikhanov [1], V. Radlov [2;3], G.N. Potanin [4; 5], and others in that they relied on many years of experience and formed a method of recording folk samples. The methods of collection formed by them and the conditions of publication were fully implemented at the beginning of the XX century, before the establishment of Soviet power. A great contribution to science has been made by the research of collectors of M.Zh. Kopeyev [6; 7], A. Divaev [8; 9].

Under Soviet rule in the first half of the XX century, the conditions and the concept of both collecting and publishing, as well as the study of folklore, changed dramatically and acquired a political and ideological character. Thus, the genres of folklore were not fully covered, the published texts were edited, scientific research was carried out exclusively class-party.

This work is not a history of folklore studies, so the stages of development of this science are not specifically discussed here. The paper defines the state of Kazakh folklore in the first half of the XX century. For this purpose, three main areas of folklore studies were taken - the state of work on collecting and publishing folklore and research activities, their features are considered as the main aspect. The rich history of Kazakh folklore of the first half of the XX century before the October Revolution, the stages of development of Kazakh culture, essential facts, trends, systemic thoughts and conclusions, etc. are comprehensively analysed.

The first collections, publications, systematised folklore heritage of the first representatives of the Kazakh intelligentsia of that time made a particularly great contribution to science. Nevertheless, it should be noted that, like other topical issues of the history of literature in general, there are not a few artificially created "white spots" in the field of the history of national folklore and they have not yet become the object of research.

Speaking about collectors, publishers, and researchers of Kazakh folklore, it can be mentioned the research works of Ch. Ualikhanov [1], V. Radlov [2], G.N. Potanin [4; 5], Dosmurzinov [10], A. Divaev [8; 9], and others, including the great work of N.K. Zhussupov [11-13]. The work done in this area also includes the contributions of A. Baytursynov [14], H. Dosmukhamedov [15], and A. Bukeykhanov [16], whose names were banned under Soviet rule. And only recently have they entered into scientific circulation, which justifies the reasons for the lag and the current state of this science.

In general, the monograph "History of Kazakh Folklore" [17], dedicated to the history of collecting, publishing, and studying Kazakh folklore before the Soviet regime, occupies a special place in Kazakh literary studies and folklore studies. And the absence of a special research

work devoted to "Kazakh folklore studies of the first half of the XX century" undoubtedly confirms the relevance of the topic we are dealing with.

Today, relying on the achievements of previous works in the field of folklore studies, there is a need and possibility of systematic, conceptual, special research on how the science of national folklore developed in the hardest period of the XX century, that is, in the first half, what obstacles it overcame, what it experienced, who developed it, and who contributed. And so, work is devoted to the consideration of these problems.

The main purpose of the article is to study the state of the science of Kazakh folklore in the first half of the XX century, the course of development of its branches, to determine what frontiers the science of folklore studies has reached, what goals it set and to what extent it solved problems. It was also supposed to determine which aspects of folklore studies were studied, what conclusions were drawn [18] and to what extent they entered into science and the educational process.

At the same time, the article offers a systematic consideration of the issues of how Kazakh folklore was collected over half a century and in what form it was published and studied. The main problem was the study of the ways through which the science of national folklore passed in the 1900s-1950s, and the generalization of its most important results, and considering how they formed the basis of folklore studies of the second half of the XX century.

Along with this, the goal was to describe and analyse the works of scientists and figures who made a significant contribution to folklore studies in the first half of the last century, in their collection, publication and research activities.

For the scientific realisation of these goals, the following tasks were set. First of all, it was necessary to determine how and to what extent Kazakh folklore was collected during the period under review. To do this, it became necessary to implement the following points:

- to determine who received the national heritage, when, from whom, how, etc.; how it was published;
- to describe comparing folklore samples published in different versions;
- to determine when, from whom and in what quantity folklore samples were collected, collected from the people by famous Kazakh folklore scientists of the first half of the XX century;
- to determine by what methods, methods of collecting folklore texts, etc. they got on paper;
- and an analysis of how much passport data is stored in texts;
- study of the state of publication in the press of folklore samples collected in the first half of the XX century;
- to consider on the basis of what requirements they are systematized, how they are differentiated;

- to determine the place of folk heritage in Kazakh folklore collected in the first half of the XX century;
- to lay the foundation for determining the history of formation, development of Kazakh folklore of the period under consideration, the heights and gaps reached, the place in the Kazakh culture as a whole.

Literature Review

So far there is no reason to believe that the science of Kazakh oral folk art of the first half of the XX century has been fully studied. Collective works "History of Kazakh literature" [19], "History of Kazakh folklore" [17] were devoted and published to how the science of folklore studies was born and became. The first monographic work, which considered Kazakh folklore studies of the first half of the XX century as a branch of the history of Kazakh literary science, was published under the title "History of Kazakh literature" [19]. The book analyzes the state of the science of Kazakh folklore, the peculiarities of certain folklore genres of that time, such as everyday and traditional zhirs (songs), fairy tales, poems of batyrs, love poems, poems of aitys, oratorical words, historical poems, etc.

The state of the science of folklore studies was widely covered in the collective work "History of Kazakh literature" [20]. Here is the period of the science of Kazakh folklore before the October Revolution of the XX century, wrote scientist N.S. Smirnova [21-22]. This section highlights two different periods of the science of Kazakh folklore before the October Revolution of the XX century: the first – from the XVII century to the middle of the XIX century; the second – from the second half of the XIX century to the beginning of the XX century.

Works of M. Auezov [23], S. Seifullin [24], N.S. Smirnova [21-22], who made a significant contribution to the development of the science of folklore studies in the first half of the XX century, were summarised and analyzed in the book "Kazakh folklore" [25]. It should also be noted that this work, which was very useful for its period, could not get out of the influence of the class party ideology that prevailed at that time. In addition, the book reflects the shortcomings caused by the low level of science of that period.

In addition, in the 1920s and 1940s, many people who worked, wrote many articles, contributed to the folklore of today were suspended. Even in the articles devoted to individual genres, neither the names nor the works of these people were mentioned. A. Bukeikhanov, A. Baitursynov, M.Zh. Kopeyev [6; 7], and many others were excluded from the history of science, as if these people did not write anything, and did not live.

A significant collective work "History of Kazakh Folklore" [17] was published, dedicated to the origin and formation of the science of Kazakh folk oral literature. In this book, the concept is proposed that the science of Kazakh folklore begins with the XVII century, and as a separate science was formed at the end of the XIX century. It was supported by scientists. At the same time, it also tells in an overview form about the origins that served as the basis of folklore studies in the era preceding the XVIII century.

Consequently, in this collective monograph, opinions about Kazakh folklore from ancient times to the October

Revolution of the XX century are most fully illuminated and analyzed. Various problems and aspects of Kazakh folklore studies have been considered before. They were basically in two directions. One of them is the history of folklore studies, the other is the analysis of the folklore works of an individual scientist. At the same time, the history of folklore studies was limited to a certain period, the development of science was divided into stages and described who did what during these periods, the works of individual people.

This article is not a study of the history of the development of folklore studies as a science, i.e. cognitive, with the requirement of an ordinary history. Here, for the first time in this aspect, the question of how Kazakh folklore was collected, published and studied in the first half of the XX century is investigated. In the first half of the last century, in the course of solving the problem, which stated who collected, published and studied Kazakh folklore, how they collected, how they published and to what extent they studied, a huge work, independent searches, scientific conditions and views of intelligentsia, whose names were not mentioned until recently, were analysed.

Many original materials, previously unknown texts were also identified. Incorrectly published articles and distorted facts that were previously published during the unilateral policy were restored. Those things that were previously evaluated negatively or intentionally "forgotten" were analysed in due measure and received their assessment. It was revealed that in the collection of texts of national folklore, consistency was not always observed, and in the publication of texts, mainly a practical and political goal was set, and publications were mainly mass, and then scientific and mass character.

It was shown that in the field of folklore studies, the party-ideological goal was in the first place, works were analysed, most often from a class standpoint. It is also noted that research conducted for scientific purposes considered folklore as the "lowest" type of literature and there was an analysis of them as a literary work. Another innovation of the article is that by means of textual comparison, the first collectors, the first publishers of texts published at different times were identified, thereby finding real performers of folklore works published for various reasons under false names and restored the names of unfairly forgotten figures, as well as carried out a selection of their works.

There are three main provisions of the science of folklore studies. These are collecting [26-30], publishing and studying texts. To distinguish them from each other and analyse them separately means to identify the inner process of the science of folklore. Each of them deserves a separate study. Therefore, there was an intention to reveal their specific features. Thus, it was found that in the first half of the XX century, the collection of folklore samples took place in a new way, using the traditions of the past, i.e. the end of the XIX century.

In the first 15-20 years, collecting folklore, at first glance, may seem spontaneous, but during the study it was noted that folklore texts were collected by individuals for scientific purposes. As it turned out, by collecting directly in a recording way, they gained experience, improved techniques and methods. The second way is collecting

through local wordsmiths, correspondents. That is, the scientist, relying on the help of his trusted scribes, collected the folklore of this place. The peculiarity of this was their constancy. The third approach is the organization of a special expedition, preparation, determination of the tasks of the expedition members [31-33].

In the first half of the XX century, the publication of Kazakh folklore was initially devoted to the general public, gradually covering an increasingly broad scientific and mass coverage. The purpose of the publication has changed. If until the 1920s they were published mainly in newspapers and scientific journals in Kazan, Orenburg, then since the 1920s folklore texts have been published for educational, educational purposes.

The works of the intelligentsia were included in the textbook, included in the anthologies, gradually the epics became a separate book, folklore collections began to be published. At the first stage, the creators edited the text, making textual changes to it. And since the 1930s, popular science publications have appeared. They contained brief introductory information related to the text included in the collection or book, but did not contain the necessary comments. This trend continued until the late 1950s. And the study of folklore has gone a difficult way, and the ideological struggle that unfolded in the XX century did not bypass it. Nevertheless, the study of national folklore went from simple to complex.

Until the 1920s, individual articles, essays, ethnographic records prevailed, the purpose of which was to familiarise and entertain, later more serious studies of Kazakh folklore began to appear. Especially important was the publication of specially written books and monographs in the 1925-1940s. They mainly covered folklore in general, characterised its main genres, identified the characteristic features of each genre, and analysed works characterizing genres.

But according to the requirements of that time, special attention was paid to the idea and theme of the works, and folklore characters were considered only in class and social terms. At that time folklore was perceived as an ideological tool, it was given the qualities of professional literature, and research was conducted according to the conditions of written literature. As a result, the science of folklore studies was recognised as one of the fields of literary studies. This disadvantage dominated until the 70-80-ies of the XX century [28; 34].

Materials and Methods

Various scientific methods were used in the process of writing the work. First of all, the historical-comparative [35] and analytical methods were taken as a basis. Works devoted to folklore studies of other peoples were used here, especially studies concerning the history and theory of Russian folklore studies. The research was also supported by works in which the problems of the science of Kazakh folklore were considered.

In the folklore studies of Russia, Europe and Kazakhstan, we considered the method of comparison, taking into account how the works of oral folk art were collected, published and researched. In this context, the methodological basis of the article was the research of famous scientists of Russia, Kazakhstan who became known to the former Soviet Union and the whole world.

Moreover, it should be emphasised that such giants as M.Zh. Kopeyev [6], H. Dosmihamedily [36] were "closed" until recently, and now for the first time a systematic review of the methods of collecting national folklore, conditions for their publication, research results and opinions has been carried out.

Without a doubt, for the full knowledge and further development of folklore studies, it is necessary to first consider the process of collecting, publishing and studying folklore in a holistic state. This idea is welcomed by many scientists from far and near abroad [37-38], including researchers of Kazakh folklore [17].

Results and Discussion

One of the richest cultural heritages of any nation, which has been preserved and revered since time immemorial, is folklore. The masses have always felt respect for him. Well, the special attention of the official state system to folklore had different purposes. Every society, state at a certain stage of its development pays special attention to folklore.

For example, in European countries, where romanticism has intensified, romantics have taken up collecting folk heritage, especially folklore. And in Russia, special attention was paid to folklore, and its collection began to prevail in the era of Romanticism. As in all colonized countries, the collection, publication and study of folklore were carried out primarily with the aim of turning the Kazakh people, the land into a colony.

Obviously, this work was not permanent. As colonisation deepened, the work on collecting and studying Kazakh folklore was significantly improved, and its goals changed in accordance with the policy of each period. Colonisation under tsarist rule acquired a new character with the advent of Soviet power, and the business of gathering during Tsarist Russia during the Soviets was carried out on a completely different scale, with new goals and in a different form. The texts collected during the tsarist regime were collected and published for three purposes: preaching the Christian faith; popularising the policy of unlimited independent power of the tsar; and also serving the state.

Kazakh folklore purposefully began to be collected and studied back in the XIX century. In particular, the collection and publication works of Ch. Ualikhanov [1], V. Radlov [2], their numerous studies became the starting point of Kazakh folklore.

The importance of the work of collectors of works of folklore of the XIX century Ch. Ualikhanov [1], V. Radlov [2] and others lies in the fact that, based on many years of experience, they formed a method of recording folk samples. Considering that the main profession of V. Radlov [2] was a linguist, it can be understood that the purpose of his method of collecting and writing was – a correct understanding of the structure of local speech, i.e. language. Therefore, the entries of V. Radlov [2], unlike his contemporaries, are given without abbreviations and changes. The main reason for the separate consideration of folklore-collecting works V. Radlov [2], G.N. Potanin [4; 5], A. Divaev [8] is that they have their own well-established approach: special collecting, the method of taking notes-writing (the predominance of the plot), a direct approach, etc.

The scientific work of folklore studies on the collection of Kazakh folklore works before 1917 is very significant. A lot of works related to various fields of folk poetry have been collected: customs and everyday life and reflecting the mood of poems-zhyrs, riddles, tongue twisters. Rich material from Kazakh fairy tales and epics, proverbs and sayings has been accumulated. The collective works covered the Northern and Eastern, Southern and Western, as well as the Central regions of Kazakhstan. Attention was paid to such types of folklore as the epic, fairy tale and proverb, and a rich fund of them was created.

Despite the various obstacles that took place before and after the October Revolution of the early XX century, it can be said that scientists who sincerely love science, in principle, correctly started and deployed this business. Records of famous folklore scientists of the early XX century: G.N. Potanin [4; 5], A. Divaev [8], M.Zh. Kopeyev [6] and others met the basic requirements for collectors. Firstly, it was almost always shown who received the materials under what conditions. Secondly, when making notes on paper, they preserved folk concepts, the specific features of colloquial speech. Thirdly, evidence-based historical information was given, the truthfulness of a particular legend.

Under the Soviet regime of the XX century, the conditions and the concept of collecting folklore changed dramatically and acquired a political and ideological character. Under Soviet rule, the main purpose of collecting folklore was to focus on the social characteristics of the samples. The problem of collecting folklore samples in Kazakhstan in the XX century after the October Revolution of 1917 was widely posed and became a socially significant matter. Under the leadership of the party and the government, it was believed that this situation would lead to the flourishing of the content of the socialist, national culture of the Kazakh people.

In the early 1920s, by a special decree of the government, a group of scientific centers began to function:

- the Kazakh People's Commissariat of Education;
- the Board of the Academic Center;
- the Kazakh Scientific Commission under the Council of the People's Commissariat of the Turkestan Republic;
- the Kazakh Local History Research Society under the Kazakh People's Commissariat of Education.

Moreover, other societies and institutions of the Republic of Turkestan, Societies and institutions of the Turkestan Region cooperated with the central the Local History Bureau of the Academy of Sciences. Folklorists of Kazakhstan in the 1920s began collecting samples of oral folk art. Thus, these events have become one of the socially significant affairs. Therefore, the issues of collecting folklore were included in the agenda of scientific congresses of that time, and an exchange of opinions about it began in the press.

One of them is an article by Professor N. Fatov [39] "Problems of Kazakh literature research". Here he urges to continue collecting the oral literature of the Kazakh people. In addition, he suggests collecting folklore by distributing it by topics such as poems-zhyrs dedicated to the seasons

of the year, household rituals, historical events, fairy tales, riddles, proverbs, aitys.

Articles about the need for collecting were published in the newspapers and significantly revived this process. For example, the article S. Mukhanov [40] "Qazaq ädebieti häm Ybyrai" talks about the beauty and richness of oral folk art; that they are composed by akyn-zhyrshy, who perfectly possess knowledge of folk traditions and customs. As for the problem of collecting, publishing, studying folklore on the pages of the Kazakh press under Soviet rule in the first half of the XX century: one of them announced that opinions on the use of folklore heritage prevail in Soviet society [23]; and in the second, versions of folklore and oral literature collected by famous scientists were printed: V. Radlov [2], A. Divaev [8], M.Zh. Kopeyev [6], H. Dosmihamedily [36], M. Auezov [23], S. Seifullin [24].

The issue of collecting the heritage of folk literature has been repeatedly raised in the press, especially on the pages of the newspaper "Eñbekşi qazaq". However, an extensive program of collective works was developed only after the Semirechensk, Syrdarya exepnditional practice of the early 1920s. In creating such a programme, A. Divaev [8] has done considerable work. He specially instructed the participants of the expedition, supervised the collection of all genres of Kazakh folklore works before the October Revolution and the Soviet era. Therefore, collectors recorded samples of various genres of Kazakh folk poetry on paper to the smallest detail.

The 1930s are a special period in the development of Kazakh folklore. The bulk of scientific research initiatives are based here. A new step has been taken towards the development and high-quality collection of folklore. The possibility of organising scientific folklore expeditions has expanded. Based on this, a comprehensive accumulation of folklore, various genre samples were carried out, the archival fund of Kazakh folklore was replenished with new versions.

On the basis of this, a comprehensive accumulation of folklore was carried out, providing various genre samples, the archival fund of Kazakh folklore was replenished with new versions. Under Soviet rule in the first half of the XX century, all genres of Kazakh folklore were covered, but, unfortunately, some folk samples were not collected due to the lack of support from the "Soviet ideology". These were mainly religious, national liberation uprisings, etc.

There are three established ways of collecting folklore: the first is the method of direct collection, the second is the method of collecting at the place of residence, the third is the expeditionary approach [41-43]. Direct collection of folklore means: either the collector specifically searches for folklore among the people and records it directly from the speaker, or some people collect it on their own initiative [8; 6; 44].

Thanks to their patronage and careful attitude to the national heritage, already before the October Revolution, part of the rich heritage of Kazakh folklore was collected, analysed and published – all this created a material basis for the work of research of Kazakh folklore. In their works they gave: the surname and initials of the narrator, passport data about their place of residence, parish, county, etc. These gathering conditions were a great achievement for

that period. They can be called the first steps of the scientific principle.

It should also be noted that during the collection of the oral folklore text, its scientific interpretation was considered an important event. When directly collecting folklore, they fulfilled such requirements as: compliance with language features, accuracy, exact copying from the mouth of the speaker, collecting material on a special topic, it was also a prerequisite to write everything said without omissions, exceptions or adding anything else to it, not excluding dialect features [35; 45-47].

In the 1920s, many Kazakh writers, theater figures, musicians, teachers, workers of cultural centers took part in collecting works of folk poetry. Writers such as S. Seifullin [24], M. Auezov [23], actively participated in the work of collecting oral folk art. Thanks to the identification of the repertoire of poets, Zhyrau, poets, a new direction has appeared in the field of collecting Kazakh folklore. His predecessors were A. Divaev [9], M. Auezov [23], S. Seifullin [24] and others, together with folklore, collected samples of oral literature, published in print the best works of Nurzhan, Orynбай, Suyunбай, Mailykozha, Kulmambet, Maikot.

As for the collecting activity of H. Dosmihamedily [36], then he has long been engaged in collecting samples of oral folk art. He gave both passport data and prefaces and comments to the texts, stating that they were written from the West Kazakhstan land. The purpose of direct collection of cultural heritage among the people, along with other ways, is to preserve on paper the richest heritage of disappearing Kazakh folk works.

As for the advantages of this approach: in the environment in which folklore lives, the collector himself chooses both the performer and the locality, directly interfering in the preservation of the text on paper. There is an opportunity to correct various shortcomings that have arisen in the process of collecting, already in place. Thus, this approach ensures that the variant is collected in accordance with scientific requirements. And most importantly, since the folklore work gets on paper directly in the process of execution, the probability increases that the text will get on paper literally unchanged.

The second way of collecting folklore, at the place of residence, is the continuous collection of folklore from this area, living in a certain place [48; 49]. This work is carried out by a specialist (a writer, a teacher, a journalist, etc.) who permanently resides in a district center, a large village, etc. He visits remote settlements. Constantly, continuously collects folklore around him, in his region (district). Keeps it at home or sends it to a special scientific, educational institution. They are usually called correspondent collectors.

The rational side of the method of collecting folklore through collection at the place of residence: first, a leisurely search and careful presentation of all genres on paper [50-52]. So, the main goal of the collector is G.N. Potanin [5] was to show that the tales, legends and fairy tales of the Turkic-Mongolian peoples had an immeasurable and significant impact on the development of world culture. This was facilitated by both enthusiastic people on the ground and regular informants-correspondents.

For example, in the work of G.N. Potanin [53], the explanations of the famous scientist S.A. Kaskabasov have been preserved. In the Syrymbet land, in the village of Ch. Ualikhanov [1], a narrator named Beisembi and Musa Shormanov, who was the senior sultan of the Bayanaul settlement, not only helped G.N. Potanin [5] in collecting folklore samples, but also collected them themselves. "A fairy tale (Eternal Water – N.Zh.) was found among the materials and documents of G.N. Potanin in the NBTSU archive, 21, 1. 105 signed by Musa Chormanov, who recorded samples of folklore and transmitted them to Ch. Ualikhanov, G.N. Potanin and A.K. Gaines" [54].

There is also information that samples of folklore G.N. Potanin [53] was transmitted by the scientist K.V. Urasov, correspondent of Kokshetau, and A.M. Golovachev, correspondent of Akmolinsk [54].

Together with a long and continuous collection of folklore of the peoples who inhabited the environs of Syrdarya, Turkestan, Shymkent, Aulicata, Uzbekistan, and Karakalpakstan, A. Divaev [9] applied the method of continuous collection of folklore at the place of residence. He covered the places nearby to Tashkent, specifically the Syrdarya region, where his place of activity was located. For example, three different samples of "Jireñse turaly" were written on September 5, 1920, by Akmambet Tokzhaev from Muslim Karakozhaev, a resident of the Kentup settlement of the Akmeshit district of the Syrdarya region. At the same time, the collector warns that he has fulfilled the order of A. Divaev [54].

That is, A. Divaev [9], collecting folklore at his place of residence, relied on the help of such correspondents as Akmambet Tokzhaev. When one person constantly collects folklore works from residents of local settlements, he transfers them to paper listening to them in direct communication, or rewrites from ready-made manuscripts, books. One of the collectors of Kazakh folklore – the method of direct collection at the place of residence is N. Pantusov [55].

Some texts collected by N. Pantusov [44], published at the beginning of the XX century, did not indicate where they were taken from, but basically, they were always accompanied by a passport of the text. Let's take, for example, the collection N. Pantusov [44] "Samples of Kyrgyz folk literature". Here are 7 Kazakh fairy tales, rituals, words of blessing, various samples of curses, poems. During the gathering at the place of residence N. Pantusov [55] resorted to the help of local educated people such as: Cariboz Kantaruli, Nysan Kempreshev, Murtaza Ablaikhanov.

In the first half of the XX century, there were many rational aspects of collecting folklore by the approach of collecting at the place of residence: firstly, living in one permanent settlement, he continuously, always collects folklore from this region [56; 57]. Secondly, all genres of folklore are sought out without haste and carefully transferred to paper. Thirdly, people from the local population, or their relatives, etc. are involved in this work [58].

The collector also relies on the help of correspondent informants. The third way of collecting folklore is the expedition method [59-62]. In the first half of the XX century in Kazakhstan, the Poetry Section of the Writers' Union, the Department of Kazakh Literature of the Kazakh

State University named after S. M. Kirov and the Department of Kazakh Literature of the Kazakh Pedagogical Institute named after Abai, the Institute of Language, Literature, History of the Kazakh Branch of the Union of Soviet Socialist Republics (USSR) Academy of Sciences (since 1946, the Institute of Language and Literature of the Academy of Sciences Kazakh SSR). These organizations sent expeditions to various territories of Kazakhstan to collect materials of oral literature.

Since the 1920s, the main task of the expeditions was to write from the mouths of the people of Soviet folklore and versions of heroic poems, everyday ritual sagas, legends, etc. [63] The search and collection of folklore in the Kazakh folklore of the first half of the XX century began on the basis of individual field work and gradually acquired a public character. In 1929, the concept of individual field work began to shift towards a more collective approach, gradually acquiring a public character [64; 65].

Thus, the first expeditions were organized in Kazakhstan in the 1920s and 40s. For example, the Syrdarya expedition of 1920 was organized by the Kazakh Scientific Research Society, located in Tashkent. All expeditions between the Semirechensk Expedition of 1921 and the Guryev Expedition of 1949 were organized by the Department of Literature and Language of the USSR Academy of Sciences (1940, 1942), then by the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR (1946, 1947), the Institute of Literature and Language (1948, 1949). Organised expeditions were not limited to collecting folklore texts in various localities.

Attention has also increased both to the linguistic and dialectal peculiarities of the peoples of this locality, to the etymology of toponymic names, and to ancient books and manuscripts with cultural monuments testifying to the identity of the local people, the composition, number and growth of the population. Organised expeditions were also engaged in the inclusion of the folklore repertoire of a particular area. The rich folk heritage collected by such an expedition method has found a place in the "Golden Fund of the folklore Archive" of the country.

Methods of expedition collection of folklore G.N. Potanin [4; 5], A. Divaev [8], M.Zh. Kopeyev [6] relied on three methods: verbal presentation verbatim or based on listening; copying from manuscripts among the people; copying from previously published books.

After the Syrdarya and Zhetysay expeditions under Soviet rule in 1920-21, in 1935. The Department of Literature and Language of the Kazakh branch of the Academy of Sciences of the USSR organized a Kustanai expedition, so, in 1935, the kissah "Akhmetbek-Zhusupbek" was printed on paper. And "Qūlamergen qissa" (History of the fall) was collected by Sakin Bayyrbekuly during the 1940 Semipalatinsk expedition [60; 66].

The song "Karabek batyr" was written by Marat Akhmetov [67] during the Aral expedition of 1940 and Zhanabergen, the son of the poet-zhyrshy Bitymbai [68]. The song "Kissa the Black Horse of Kambara" was transferred to paper during the Aral expedition in 1942. He organised the Kazakh branch of the USSR Academy of Sciences, the collector and the one who handed over the manuscript was Asain Hangeldiuly [69]. Already in 1946,

the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR organised Kokshetau-Akmola, Kostanay, Semipalatinsk, Aktobe, Karakalpak expeditions.

So, at the beginning and after the XX century, Kazakh folklore was collected in three different ways. The first method is a method of direct collection, in the environment in which folklore lives, the sobiartel is directly involved in the process of collecting the text and transferring it to paper (G.N. Potanin [4; 5], A. Divaev [8], M.Zh. Kopeyev [6], H. Dosmihamedily [36], etc.). The second method is collecting through special correspondents from different edges (G.N. Potanin [4; 5], A. Divaev [8], N. Pantusov [44] et al.).

That is, the scientist, relying on the help of his trusted scribes, collects the folklore of this place [70]. The third method is the organisation of special expeditions (G.N. Potanin [4; 5], A. Divaev [8], M.Zh. Kopeyev [6], et al.).

Basically, the expeditions from 1920 to 1950 were organised by the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR. When organizing expeditions, they included various specialists: writers, scientists, artists, teachers, etc.

All this undoubtedly added originality to the work of collecting. Consequently, in the first half of the XX century, the richest cultural heritage of the Kazakhs – folklore (epos, fairy tales, legends, proverbs, riddles, tongue twisters, oratorical words, everyday ritual zhys and samples of aitys, etc.), was mainly collected in these three ways and transferred to paper. The article analyses all this in detail.

Conclusions

In conclusion, the scientific results and conclusions obtained during the research work are collected and summarised. For example, Kazakh folklore began to be purposefully collected and studied back in the XIX century. In particular, the collection and publication works of Ch. Ualikhanov, V. Radlov, G.N. Potanin, their numerous studies have become the starting point of Kazakh folklore.

The methods of collection formed by them and the conditions of publication were fully implemented at the beginning of the XX century, before the establishment of Soviet power. A great contribution to science has been made by the research of such scientists as M.Zh. Kopeyev, A. Divaev, including scientists such as H. Dosmihamedily, M. Auezov.

However, under the Soviet regime, the conditions and the concept of both collecting and publishing, and the study of folklore, changed dramatically and acquired a political and ideological character. Thus, the genres of folklore were not fully covered, the published texts were edited, research was carried out exclusively with a class-party approach.

Especially in the first half of the XX century, this trend intensified, and the attitude to the folklore heritage was one-sided. Kazakh folklore was collected mainly in three different ways: the method of direct collection (i.e., the method of direct writing from the words of the speaker); the method of permanent collection. Here, certain correspondent specialists are constantly collecting material, traveling through their locality and the nearby region; collecting in an expeditionary way.

cultural and literary heritage of Mashkhur Zhusip Kopeev").

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Conflict of Interest

None.

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Особливості збирання казахського фольклору та методи збирання фольклору першої половини ХХ століття

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Анотація

Актуальність. Збирання та вивчення казахського фольклору є надзвичайно важливими для збереження багатой культурної спадщини та забезпечення її передачі майбутнім поколінням. Розуміння процесів збору, обробки та публікації фольклорних матеріалів є ключовим для розвитку фольклористики та збереження культурної ідентичності казахського народу.

Мета. Це дослідження має на меті вивчення методів і практик збирання казахського фольклору першої половини ХХ століття, підкреслюючи важливість систематичного збору та роль окремих дослідників у збереженні та поширенні усних традицій.

Методологія. Дослідження включає всебічний аналіз історичних записів та наукових праць щодо збирання казахського фольклору, зосереджуючись на техніках, які використовували дослідники для збирання матеріалу безпосередньо з усних джерел, та подальших процесах транскрипції та підготовки до публікації.

Результати. Дослідження показує, що процес збирання казахського фольклору на початку ХХ століття був ретельним і вимагав точного відтворення усних наративів на папері, забезпечуючи їхню автентичність та точність. Цей метод був важливим для збереження жанрових особливостей фольклору та надання міцної основи для майбутніх досліджень.

Висновки. Систематичне збирання та документування казахського фольклору є життєво важливим для збереження культурної спадщини та підтримки наукових зусиль у фольклористиці. Дотримуючись суворих наукових стандартів у процесах збору та публікації, дослідники можуть забезпечити цілісність та довговічність цього безцінного культурного ресурсу.

Ключові слова: фольклористика; збір; обробка; публікація; казахський фольклор; жанр.