

CULTURAL MEMORY OF THE INDIGENOUS PEOPLES OF SIBERIA: PRESERVATION AND TRANSFERRING IN TRANSLATION

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Abstract: Globalization, which makes itself felt in various areas of modern human activity, has a clear connection with another opposite trend. In the multidimensional and diverse space of culture, any qualitative and quantitative change demonstrates a combination of obvious cultural unification with processes aimed at preserving and strengthening regional cultural specificity, which is defined in scientific discourse as glocalization, a manifestation of local trends. In modern humanities, there is a strong and persistent interest in the cultures of the indigenous peoples of the world, particularly those of Russia and Siberia. Cultural information and memory are key objects of research on the languages and cultures of the indigenous peoples of various regions in Russia. This focus determines the need for cultural preservation strategies that involve the use of generating and archiving corresponding cultural information. The translation of ethnic texts plays a crucial role in preserving the language and cultural diversity. The cultural, linguistic, and semiotic features of the ethnic texts created by the peoples of Siberia necessitate the use of culturally oriented strategies for literary translation, which are based on the universal principle of complementarity. The translation of Siberian ethnic texts with various functions is characterized by the preservation of the «other» (according to A. Berman) in the secondary texts, which allows for the addition of the estranging strategy to the aforementioned strategies.

Key words: indigenous small-numbered peoples of Siberia, glocalization, cultural information and memory, literary translation, translation object, unit of translation, estrangement.

Introduction

Culture is traditionally understood as the most important product of civilisation, created throughout the centuries-long history of human existence and also as a direct result of human activity. In the context of culture, which has become an interdisciplinary mega-object of modern science, it is necessary to refer to a special type of information generated in the process of world civilization, i.e. cultural information represented in tangible and intangible cultural objects. It should be noted that in the multidimensional space of cultural information, the most important place belongs to cultural memory, defined in scientific discourse as the totality of the most significant cultural meanings that go beyond the cultural experience of an individual. Cultural memory is inherited and preserved over many generations of each ethnic group and reflects the past common to its representatives and, in some cases, to most of humankind or even all world population. Cultural memory is one of the popular research objects in various fields of science and art. Cultural information and memory undoubtedly have a «packaging container», the traditional types of which are verbal and non-verbal texts. The ability of texts of various semiotic nature to provide «packaging» and further archiving and transfer of cultural information and memory has been discussed by representatives of various humanities fields: cultural studies scholars (A. Assmann, J. Assmann), sociologists (J. Alexander, M. Halbwachs), philosophers (P. Ricœur, G. Lubbe), historians (P. Nora), anthropologists (C. Lévi-Strauss), semiotician (J.M. Lotman), literary scholars (A.N. Veselovsky, O.A. Kling, V.I. Tyupa, V.E. Khalizev), linguists (V.A. Boldycheva, N.G. Bragina, I.G. Tivyaeva), and translation scholars (V.V. Kabakchi, V.A. Razumovskaya). In this work, the research material consists of verbal texts, which have been most studied in terms of cultural information and memory. Those texts (and, above all, literary texts) are considered not only as traditional repositories of cultural information and memory, but also as generators of such information, as J.M. Lotman regularly pointed out. The researcher emphasised that texts are not exclusively passive repositories: they do not only store

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences information, but also, and more importantly, generate it extensively. First and foremost, they generate cultural information. Lotman was particularly interested in the phenomenon of cultural memory. Linking the concepts of cultural memory (Lotman uses the term «memory of culture» in his works) with issues of cultural information generation, the scholar believed that memory is not a passive warehouse for culture, but an imperative part of its text-forming mechanism [1].

Materials and methods of research

This work addresses issues of representation and preservation of the cultural memory of indigenous peoples of the modern world. The material used consists of ethnographic texts of the indigenous peoples of Siberia, primarily the Evenks and Dolgans. To achieve the set goal, which involves examining the issues of preserving cultural information and the nation's memory contained in tales in their secondary foreign-language versions, and to solve the tasks corresponding to this goal, this study used traditional scientific methods of the humanities – comparative, structural and descriptive analysis, as well as the method of interpretation, which were complementarily applied within the hermeneutic approach. The study is descriptive and prescriptive in nature and uses elements of cultural, literary and narratological analysis.

Results and its discussion

The cultural information and memory of indigenous peoples, like those of other peoples and ethnic groups in the modern world, are currently experiencing the significant influence of two opposing processes: globalisation, which is closely linked to cultural unification and levelling of cultural differences, and glocalisation, which, on the contrary, implies the preservation and strengthening of regional cultural specificity. The cultures of the indigenous small-numbered peoples of Siberia in the context of global transformations demonstrate the results of the influence of the two processes mentioned above on the regional and ethnic identity of these peoples [2; 3].

From the point of view of archiving cultural information and memory, a fairy tale can be figuratively defined as a kind of informative «capsule» that has long existed in the pantopochrony (V. Voronin's term meaning «uniting spatial and temporal dimensions») of modern world culture. A fairy tale is one of the traditional forms of encoding cultural information and cultural memory, the most stable form of cultural representation and transfer. Using the concept of translation in a broad sense, we can argue that fairy tales themselves are an intralinguistic and intracultural «translation» of the myths that preceded them, reflecting the syncretism of consciousness and the peculiarities of the worldview of a nation in the distant past. A.N. Veselovsky drew attention to the genetic connection between fairy tales and myths, as well as the concord of their material, techniques and patterns [4], since myths are also a form («container») of cultural information and memory. As unique objects of the culture of the indigenous peoples of the world, fairy tales display mythological and metaphorical qualities in their interpretation of the surrounding world, which proves their close connection with the source culture and the precedent mythological narrative. One cannot but agree with C. Jung that mythological thinking unites people of the past with people of the present and future and explains the persistent unconscious human desire for myths and fairy tales [5]. The fairy tales of the peoples of Siberia, which are the object of this study, have previously been addressed by cultural scholars [6] and translators [7].

The fairy tales of the indigenous peoples of Siberia are represented in two genres: folklore and literature. For Siberian ethnic groups folklore fairy tales remain the main genre to this day, which is reflected in existing anthologies. Folklore fairy tales, which conventionally accumulate cultural information and the memory of the people and possess a unique ethno-cultural code, were originally created and transmitted exclusively in oral form, since most of the indigenous peoples of the region acquired writing only as a result of a targeted language policy in the 20th century during the Soviet era.

The mandatory presence of cultural information and memory in folklore tales makes these texts a tool for preserving the cultural identity of the ethnic group that created them. The emergence and spread of fairy tales serve as a significant factor in preserving ethnicity, a device and tool for understanding

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences reality for representatives of a particular ethnic group. On the one hand, fairy tale texts can be defined as «powerful» texts of the culture and literature of indigenous small peoples, and, on the other hand, as «classical» ethnic texts. It can be confidently asserted that the presence of a cultural code makes folk tales distinctive ethno-cultural objects. Due to the ambiguity of the information in fairy tales, which ensures high interpretability and infinite information, and based on the ideas of U. Eco, we can classify folk tales as open works [8]. Readers of fairy tales and their translators (as Gadamer's «super-readers») demonstrate a high degree of freedom when interpreting their information, filling in the information gaps that arise during perception ad hoc, which indicates the inherent inexhaustibility of fairy tale texts. The interpretation of information in a fairy tale will always depend on the level of various competencies of its readers, on readers' ability to establish connections between the perceived text and previously created ones, which is largely in line with the fruitful ideas of J. Derrida, P. de Man, and J.H. Miller regarding works of fiction. At the same time, it is necessary to highlight the structural and plot simplicity of fairy tale texts, the great degree of repetitiveness of plots and characters, as well as the significant similarity of the linguistic means used. The unfolding of fairy tale plots outside of real time and space (the concept of «fairy tale time and space» describes the narrative of fairy tales) confirms the universality of fairy tales as objects of intangible cultural heritage. It is noteworthy that, unlike fairy tales found in most modern cultures around the world and perceived primarily as archaic, the myths and fairy tales of the indigenous peoples of Siberia retain their relevance and high functionality in the cultural space of modern circumpolar civilisation [9, 143]. This reception of myths and fairy tales in the cultural context of the peoples of Siberia, as well as their stable preservation in the mass consciousness of the ethno-cultural community, is due to the isolated residence of ethnic groups, as well as the desire of representatives of small-numbered ethnic groups to preserve their cultural identity. This is evidenced by the observed growth in national self-awareness and the targeted activities of the scientific and creative intelligentsia of indigenous peoples in the field of ethno-cultural education.

One of the reasons for the pronounced importance of fairy tales and the stability of their plots in the cultures of indigenous peoples is the centuries-long existence of fairy tale texts exclusively in oral form. Due to the late emergence of written forms of language among most indigenous peoples of Siberia, folk tales have been recorded in writing relatively recently. In other words, the texts of fairy tales in their original languages were fixed a considerable time after they had been created. Meanwhile, the literature of the indigenous small-numbered peoples of Russia has a special status: against the backdrop of the national literatures of Russia, the literature of the indigenous peoples of Siberia represents a unique phenomenon of Russian culture, reflecting the philosophy, aesthetics and culture of the Siberian ethnic groups [10, 83].

The fairy tales of the peoples of Siberia, like the fairy tales of all peoples of the world, perform a number of important functions, among which, first and foremost, are didactic, educational, scientific and entertainment functions. Fairy tales are an effective means of moral education for the younger generation as they form and preserve cultural identity and self-awareness of ethnic groups. Thus, the didactic function consists in the fact that fairy tales were a certain moral and educational measure of the readiness of young people for initiation, a kind of «career guidance test» used to determine the probable sphere of a child's future activity [11]. The didactic function is closely related to the educational and entertainment functions.

Let us turn to the scientific function of fairy tales. Data from Russian and foreign researches convincingly illustrate that most of the languages of the indigenous small-numbered peoples of Siberia are in a dangerous or even critical situation, which creates a paradox: speakers of indigenous languages have the opportunity to learn about the objects of their intangible culture mainly through Russian translations. As has been repeatedly stated above, in the context of cultural information and memory, fairy tales primarily perform archiving and generating functions, which should be taken into account when approaching such texts as objects of literary translation. A review of studies devoted to various

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences aspects of the historiography of the folklore of the indigenous peoples of Siberia shows that folklore texts, among which fairy tales are widely represented, were predominantly recorded in writing by representatives of «other» cultures using the Cyrillic and Latin alphabets, or were saved in Russian translations, which made it possible to preserve valuable ethnographic material and gain experience in translating the ethnographic texts of the indigenous small-numbered peoples of Siberia as unique cultural objects [12]. The main task of recording the texts in writing was collecting *sui generis* ethnographic material for further analysis.

The translation of fairy tales of the peoples of Siberia into foreign languages has a relatively short history, but it has outlined ways to solve a number of important tasks. For instance, the solution of the cultural and educational task introduces the texts of fairy tales of indigenous small-numbered peoples in the broad context of intercultural communication and intercultural exchange, to acquaint representatives of other («foreign») cultures with peculiar traditional objects of cultures unknown to them in the absence of the opportunity to get acquainted with the texts in the original languages. The successful solution of the scientific research task provides scientists with the access to irreplaceable cultural, ethnographic and philological material. Relatively recently, a translation studies task has been formulated, the solution of which allows for the accumulation of valuable material from secondary ethnic fiction texts [13] and, based on the results of its processing, lays the foundations for literary ethnic translation studies as an independent branch of literary translation studies.

Despite the obvious increase in interest in the folklore literature of the peoples of the North, Siberia and the Far East, caused by the contemporary trend towards the ethnicisation of politics and culture, researchers admit to the rather small number of translations of Siberian folk tales (as well as other ethnic texts) into foreign languages [14]. Moreover, most of the completed and published translations were made indirectly from the text of a later (Russian) translation rather than from the language of the original culture. There are two main reasons for this: there were no recordings of the fairy tales in the original language, or there are no professional translators who know the original language, understand the culture, and have any experience translating ethnic texts. Here, the role of writers who are bearers of cultural tradition and language and act as collectors, researchers and popularisers of ethnic folklore is invaluable [15]. A striking example is the work of the Dolgan poet and founder of Dolgan written literature, Ogdo Aksenova [16]. Each new publication of fairy tales of the indigenous peoples of Siberia in Russian and foreign languages becomes a significant cultural event.

The experience of translating fairy tales shows that the genre and informational characteristics of the texts of fairy tales of indigenous small-numbered peoples dictate the need for a careful choice of translation approach and, above all, translation strategies and techniques that are oriented towards cultural information and the memory of the subjects of translation. Cultural information and memory are regular units of translation in this case. At the same time, the ethno-cultural and ethno-linguistic features of the fairy tales of the peoples of Siberia determine their status as distinctive hyperunits of translation, since any decision about translating individual units is made not only in relation to them, but also to the complete texts. The paradigm of culture-oriented strategies of literary translation, including strategies of foreignisation and domestication [17], is currently showing a tendency to expand. To the above dichotomy proposed by L. Venuti, we can add the strategy of defamiliarisation / estrangement, which allows the reader of the translation to focus on cultural information that is «foreign» to them, as presented in the text [18]. It should be emphasised that, as in the case of literary translation, the translator will rarely be able to create a «good» secondary text of a fairy tale using only one translation strategy. More successful results can be achieved via translating on the basis of a universal methodological principle – the principle of complementarity. Despite the fact that each translation of a fairy tale is done *ad hoc*, we hope that in the future, there will be a special attitude to the fairy tales of the peoples of Siberia as unique objects of (ethnic) literary translation, which in turn will become an important section of ethnic translation studies, currently in the process of formation [19].

The Evenki and Dolgan fairy tales are the result of the collecting aspirations of national authors and folklore researchers. Fairy tales are a representative genre of children's literature of ethnic groups, vividly presenting the folklore features of ethno-cultural groups. Fairy tales help to maintain the ethno-cultural worldview of children as representatives of their ethnic group and to pass on to them spiritual values that are significant for their native ethnic group and common to all of humanity. Ethno-cultural self-identification is made through the perception of information in fairy tales, which is a positive experience for children. The coexistence of the Russians, Evenks and Dolgans in Siberian territories has led to the following feature of fairy tales: the coexistence of cultural symbols expressing the characteristics of Evenk and Dolgan ethnic identities and elements of Russian identity.

As a result of the decline in the number of indigenous Siberian ethnic groups who speak their native languages and the influence of assimilation processes, mainly associated with the active use of the Russian language in everyday life and educational institutions, the issue of reviving ethnic languages has become extremely relevant. Thereby one of the effective tools for solving the problem of reviving the dying languages of small ethnic groups is translation.

Conclusion

The problem of the loss of national languages became most ostensible in the 1990s. Since then, scientific research has focused on the revitalisation and revival of languages that dying out or becoming extinct. The languages of the indigenous Siberian ethnic groups are no exception in this case. The revival of unique languages can be aided by targeted state language policy, the joint work of scientists, and the representatives of Siberian ethnic groups themselves. In order to create conditions for the preservation and transfer of the cultural heritage of the indigenous peoples of the Evenk Municipal District to future generations, in 2017 a publishing project was done at Siberian Federal University. As part of the «Revival of the Evenki Language» project, there were published stories and fairy tales for children and adults interested in Evenki culture. The publications present parallel texts in Evenki and Russian, making them accessible to a wide readership (not only representatives of the Evenki ethnic group) as well as researchers. The present research is considered to be the continuation of the abovementioned project and contributes to the aim of creation the theoretical base for the description of current situation and working out mechanisms for the unique languages and cultures preservation. The research also provides information for the study of ethnic texts as fairy tales belong to the category of ethnic texts which are popular research objects in modern humanities. Addressing to the fairy tales of the indigenous small-numbered peoples of Siberia (of Dolgans and Evenki in particular) the research combines descriptive and prescriptive approaches to the ethnic texts which serve as the «containers» for the cultural information a memory unknown beyond the borders of Siberia.

The situation with regard to the languages and cultures of indigenous peoples requires the introduction of new means aimed at their revitalisation and revival. The course towards revitalisation and corresponding culture preservation strategies can contribute to the inclusion of the indigenous peoples of Siberia in the broader context of intercultural interaction. The use of culture-oriented strategies of literary translation, applied on the basis of the universal principle of complementarity, will make it possible to create future ethnographic translation studies, which could assist the preservation of cultural diversity in the modern world.

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СІБІРДІҢ БАЙЫРҒЫ ХАЛЫҚТАРЫНЫҢ МӘДЕНИ ЖАДЫ: АУДАРМАДА САҚТАУ ЖӘНЕ БЕРУ

РАЗУМОВСКАЯ В.А. 

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Аңдатпа. Қазіргі адам қызметінің әртүрлі салаларында көрінетін жаһандану басқа қарама-қарсы тенденциямен айқын байланысын ашады. Көп өлшемді және алуан түрлі мәдени кеңістіктегі сапалық және сандық өзгерістер мәдени бірігу процестерінің аймақтық мәдени ерекшелікті сақтауға және нығайтуға бағытталған процестермен үйлесетінін көрсетеді, бұл ғылыми дискурста глокализация – жергілікті тенденциялардың көрінісі ретінде анықталады. Заманауи гуманитарлық ғылымдарда әлемнің байырғы халықтарының, атап айтқанда, Ресей мен Сібір халықтарының мәдениетіне тұрақты қызығушылық бар. Мәдени ақпарат және жады Ресейдің әртүрлі аймақтарындағы байырғы халықтардың тілдері мен мәдениеттерін зерттеудің негізгі объектілері болып табылады, бұл мұрағаттауды пайдалануды және ақпараттың осы түрін жасауды көздейтін мәдениетті сақтау стратегияларын қолдану қажеттілігін анықтайды. Тілді және мәдени әртүрлілікті сақтауда этномәтіндерді аудару маңызды рөл атқарады. Сібір халықтары этномәтіндерінің мәдени, тілдік, семиотикалық ерекшеліктері бірін-бірі толықтырудың әмбебап принципі негізінде қолданылатын көркем аударманың мәдениетке бағытталған стратегияларын пайдалану қажеттілігін анықтайды. Әртүрлі қызмет атқаратын сібір этномәтіндерін аудару ерекшеліктеріне қосымша мәтіндердегі «бөтеннің» міндетті түрде сақталуы (А. Берман бойынша) жатады, бұл жоғарыда аталған стратегияларға жаттану стратегиясын қосуға мүмкіндік береді.

Түйін сөздер: Сібірдің байырғы халықтары, глокализация, мәдени ақпарат және жады, көркем аударма, аударма объектісі, аударма бірлігі, елдендіру.

КУЛЬТУРНАЯ ПАМЯТЬ КОРЕННЫХ НАРОДОВ СИБИРИ: СОХРАНЕНИЕ И ПЕРЕДАЧА В ПЕРЕВОДЕ

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Аннотация. Глобализация, проявляющаяся в различных областях деятельности современного человека, обнаруживает очевидную связь с другой противоположной тенденцией. Качественные и количественные изменения в многомерном и многообразном пространстве культуры демонстрируют сочетание процессов культурной унификации с процессами, направленными на сохранение и усиление региональной культурной специфики, что определено в научном дискурсе как глокализация – проявление локальных тенденций. В современной гуманитаристике наблюдается устойчивый интерес к культурам коренных малочисленных народов мира и, в частности, народов России и Сибири. Культурная информация и память являются ключевыми объектами исследований языков и культур коренных народов различных регионов России, что определяет необходимость применения культуросохраняющих стратегий, предполагающих обращение к средствам архивирования и генерирования данного рода информации. Важнейшее значение для сохранения языкового и культурного разнообразия играет перевод этнотекстов. Культурные, языковые, а также семиотические особенности этнотекстов

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народов Сибири определяют необходимость использования культуроориентированных стратегий художественного перевода, применяемых на основе универсального принципа комплементарности. Особенности перевода сибирских этнотекстов, обладающих различными функциями, является обязательное сохранение во вторичных текстах «чужого» (по А. Берману), что позволяет добавить к указанным выше стратегиям стратегию остранения.

Ключевые слова: коренные малочисленные народы Сибири, глокализация, культурная информация и память, художественный перевод, объект перевода, единица перевода, остранение.