

An abstract of the scientific encyclopedia "Traditional system of ethnographic categories, concepts and names among Kazakhs". Encyclopedia. Vol. 1-5. – Almaty: “Alem. Damu. Integrasia”, 2017. An enlarged and revised second edition (in Kazakh language)

The presented five-volume ethnographic encyclopedia was written by a group of researchers of the Central State Museum of the Republic of Kazakhstan for twenty years. In a short period of time, the work managed to endure two editions: the first was published in 2011-2014, which has already become a bibliographic rarity. The second, which is a thoroughly revised and supplemented edition, was published in 2017 as part of the “Rukhani Zhagyr” State Program. The fundamental difference between the second edition and the first is that it includes 147 new articles; 688 articles were finalized, 682 - completely edited taking into account the opinions of the general public and the scientific community of the republic.

The publication is richly supplied with appropriate visual illustrations - numerous diagrams, tables, drawings, photographs, as well as works of art by pre-revolutionary Russian artists, in which various aspects of the traditional way of life and the natural habitat of nomads are depicted with ethnographic accuracy. As a special category of historical and ethnographic sources, characterized by clarity and representativeness, it gives the encyclopedia aesthetic expressiveness, and scientific constructions, logical completeness and concreteness.

The main feature of this encyclopedia, which also fundamentally distinguishes it from analogue editions, is that it considers the traditional culture of Kazakhs only through the system of traditional ethnographic categories, concepts and names used by Kazakh nomads. The fact is that the nomads realized their daily multidirectional economic and cultural activities only to the extent that they used the centuries-old skills, knowledge, worldview and ideas, inherited from their ancestors, and improved by themselves. And this invaluable intergenerational-ethnic experience was accumulated in the collective memory of many generations of nomads in the form of an extensive network of ethnographic categories, concepts and names, which are a kind of intellectual “storage tanks”. Therefore, each new generation of nomads, in the process of creating subsistence conditions and means of existence, actively used these "storage tanks" as an inexhaustible source of obtaining the richest economic and cultural experience of their ancestors. This method of organizing and presenting the material turned out to be very successful in the process of defining the range of studied problems (the subject range of the encyclopedia), especially those that, for one reason or another, were previously outside the attention of many generations of ethnologists. This means the introduction into scientific circulation of fundamentally new, previously undeveloped ethnographic problems.

The subject range of the encyclopedia, especially the new edition, is very wide: it consists of 5846 articles, covering over 10,000 historical and ethnographic cognitive units-universals, which reflect almost all aspects of the traditional way of life of the Kazakh people – the spheres of economic life, social relations, in

particular, organizational (institutional) forms (or methods) these relations of family and marriage institutes, customary legal relations and practices, material, spiritual, socio-normative, environmental awareness and subsistence culture, as well as the associated ritual and ceremonial practice of life, calendar, and the so-called "animal" cycle among Kazakh nomads and etc.

Articles in the encyclopedia, as befits such a genre, are arranged in alphabetical order. As a result, the articles that form a particular group in the problem-thematic respect are scattered over all five volumes. Therefore, for the purpose of a systematic, logically grounded presentation of the content of such a specific work as the presented encyclopedia, articles should be grouped according to a certain thematic direction.

At the same time, we note that the range of problems (topics) covered in the encyclopedia is so extensive that even a simple listing of the titles of articles would take over 200 pages. This forces the authors to focus on the most system-forming aspects of the problem. From the point of view of the institutional mechanism of the functioning of the nomadic society, the first group is formed by articles devoted to such institutions of the traditional system of government as the khan's power, "sultan", "biy" (judge), "rubasy" (head of the clan) and "aksakal" (elder of the clan). At the same time, it is fundamentally important to note that these issues are interpreted in the encyclopedia from an ethnographic point of view. In accordance with such a subject-target setting, the process of formation of the term "khan" is analyzed (vol.5). This concept, which developed in the ancient Turkic environment, was applied at first as the title of the provincial ruler of the Kaganate (V.V. Bartold). The final addition of this term (semantic contamination) as the official designation of the title of the supreme ruler of the Mongol nomadic empire and the peoples subject to him is associated with the name of Genghis Khan by a number of scientists (V.V. Bartold, T.I. Sultanov).

In the nomadic society of Kazakhs, the exclusive right to be elected as a khan belonged only to the descendants of Genghis Khan's eldest son Zhoshy Khan (Juchi Khan). At the same time, the most outstanding representative of the sultans alone could claim the khan's throne (note that the existing historiographic tradition classifies all Chingizids without exception as sultans, which does not correspond to reality). The relevant articles describe in detail the process of discussing the candidacy of a sultan-applicant for the title of khan at a specially convened extended council "takanaq kenges" with the participation of authoritative representatives of all three zhuzes - sultan, bi, batyr, heads of clans (rubasy) and aksakal (elders) (vol. 5). Upon completion of this obligatory ritualized procedure, the representatives of the sultan-pretender to the khan's throne appealed, first of all, to the noble biy of the three zhuzes participating in the meeting with a request to support the applicant's candidacy. Such an appeal, called by the Kazakhs "soz tastau" or "soz salu" according to the well-known in the nomadic environment the establishment of "ataly sozge tohtau" (approximately - "to listen to the wise words of great ancestors") was usually not rejected.

The thematic continuation of this ethnographic story previously unknown in science is the materials of the articles that allow us to really imagine the ceremony

of elevating the sultan-applicant to the khan's dignity (vol. 5). All the described ritual actions in the encyclopedia are interpreted as preliminary symbols-acts of the forthcoming formation of a renewed social order in society. In particular, it is noted that from the traditional point of view of Kazakhs, the process of enthronement of the khan on white felt symbolizes the formation of a new center for organizing the renewed living space of nomads. And another institutional ritual "boz biening sutine shomyldyru" (washing with milk of a white mare) is seen as a symbolic act of spiritual cleansing of the elected sultan before ascending to the khan throne (vol. 5).

The group of articles examines the judicial function of the khan, traditionally called in the nomadic environment of the Kazakhs "khan biligi", which means the khan's judicial decision ("khan bailagan is", "khan kesimi"). Sources indicate that before the liquidation of the khan's power in the Steppe in the mid-20s of the 19th century. Khan also performed the function of legal proceedings on especially grave crimes and conflict situations that arose especially in the sphere of inter-clan and inter-zhuz relations. At the same time, it is noted that "khan biligi" was closely related to the concept of "turelik ayty" or "turelik zhurgizu" (making an arbitral award or arbitration settlement of disputes). Usually, the judgment handed down by the khan alone, called "khan baylagan is" or "khan kesimi" (a court decision made by the khan) was not subject to revision. However, this function was usually carried out through the khan's council, which included the most prominent representatives of the nomadic aristocracy of all people (el) - "yrys ustagandar" and "igi zhaksylar" (biys, elders, batyrs and sultans).

The functions of other subjects of power-managerial relations - sultans, biys, rubases (heads of the clan) and aksakals - were studied in the same ethnographic line. It should be noted that each of these subjects of administrative and managerial activity often combined other functions in one person. According to sources, sultans and biys, for example, were often heads of clans (vols. 1-5). In the same way, the aksakals also performed judicial functions, and sometimes headed the clan as "rubasy" (vols. 1 and 5). In the aspect we are interested in, it is fundamentally important to note that the noted subjects of power-managerial relations carried out their respective institutional functions (judicial, organizational-managerial, etc.) only through the clan-community ("zhetiata"), i.e. to the extent that they were members of this very structure. Because it was precisely "zhetiata" that acted economically, economically and institutionally as the main living space for the implementation by the indicated subjects ("biy", "rubasy", "aksakal") of their activities at the appropriate levels of society-clan-community, inter-clan, intertribal and inter-zhuzs relations (i.e. ethnos). As evidenced by the sources of the Middle Ages, especially narrative sources, the power of the khans, as subjects of supreme power, was also due, first of all, to the universal support of the Kazakh clans-communities (institutional, organizational, military-political, often of a material nature). The most powerful clan-community from each zhuz became the mainstay of the khan's power, called by the people "khannyng nagy".

The study of these and other issues was developed and concretized in a series of articles devoted to the structure and functions of the zhuz, "taipa" (tribe), "zhetiata" (clan-community), for the first time in national historiography, considered as the corresponding forms (methods) of self-organization of Kazakhs in conditions of a nomadic lifestyle. The meaning of this definition means that each of these methods in reality functioned as an organizational form of the corresponding type and level of social relations. Zhuz and "taipa" (tribe), respectively, are institutional, clan-community — of the entire basic system of social relations in a nomadic environment (economic, customary, sociocultural, etc.). It should be especially noted that the three-zhuz system, being the highest form of self-organization of the Kazakh ethnos, took shape, as a number of researchers believe (first of all, V.P. Yudin, followed by T.A. Sultanov), at the turn of the 16th – 17th centuries. due to the transformation of the former ulus management system of the Chingizids not only by nomads, but also by the sedentary part of the population of the Central Asian-Kazakh region. In this sense, the process of transformation of the ulus system of political governance, in essence, means the genesis of the three-zhuz way of self-government (self-organization) of nomads, conditioned by both external and internal factors of geopolitical, socio-economic and, to no less extent, geographic (territorial) order. Contrary to what exists from the point of view of scientists, the encyclopedia emphasizes that from the point of view of the historical context of that time and the objective logic of the functioning of a nomadic society, the Kazakhs united into three zhuzes, but did not divide at all, as the absolute majority of researchers believe. The fact is that the three-zhuz system of self-government (self-organization) was a very thoughtful way of rational distribution and placement of human and material resources throughout the vast territory of the Kazakh territory with its difficult dominant climatic and landscape characteristics. At the same time, such a "triad" management system quite effectively performed the function of maintaining the existing "balance of forces" of the parties in the system of multilevel and multidirectional inter-zhuz ties. However, we note that by regulating, first of all, inter-clan relations.

The structure of both inter-zhuz and intra-zhuz (inter-tribal and inter-clan) relations was organized in a genealogical way - it was based on the dominant systemic patrilineal principle of consanguineous relations in the nomadic environment "elder brother > middle brother > younger brother" (referred to in the nomadic environment as "bir tungan" or "emshektes ", which roughly means "consanguineous ") in full accordance with the concept of the oral historiographic tradition "shezhire ".

As noted above, "zhetiata" in the conditions of Kazakh nomadism acts as the only possible organizational form of basic social relations. This means that "zhetiata" functioned as a community-society. The main components of the "zhetiata" were the patronomical structures of the "birta" ("literally, descendants of one ancestor"), each of which consisted of about 9-12, rarely 15 families. These communities, as sources testify, were the main corporate productive forces, i.e.

were almost the only direct corporate subjects of economic and cultural activities and the reproduction of a “community” type personality.

The historical and logical continuation of the noted groups of categories, concepts and names is the cycle of universals, in which, as a focus, there is a mentally expressed huge intergenerational experience in the implementation of customary legal relations in a nomadic environment. At the same time, special attention is paid to such institutions of customary practice as “biyler kengesi” (council of biys), “zhuginis” (roughly means “making a request”), “biydin biligi” (“court of biys”). These procedural and legal institutions in the corresponding articles of the encyclopedia are considered as a kind of trigger mechanisms for the inclusion of the legal functions of traditional norms and principles of the lines of behavior of nomads to punish the guilty persons (note that the concept "biyler soty" often used in science is only a mechanically traced equivalent of the Russian term "court of biys").

The series of articles analyzes the forms of the traditional family, as well as the role and significance of exogamous norms in the regulation of family and marriage relations. At the same time, special attention is paid to the study of family rituals, which consisted of three interrelated cycles: a) wedding; b) beliefs and rituals associated with the birth and upbringing of children; c) funeral and memorial.

In the encyclopedia, a special group is formed by articles in which, through the appropriate categories, concepts and names, "pointwise" are considered (ie, within the framework of one or another universal) such areas of nomadic cattle breeding as horse breeding, sheep breeding, camel breeding, as well as the traditions of cattle breeding. cattle ("iri kara mal"). In the nomadic environment, they were called "tort tulik" (note that goats, together with sheep, form a single category "tulik").

Actually, it is precisely this type of economic and cultural activity that ultimately determines the structural and functional features of the management system, power and social relations and their multilevel organizational forms (understood as ways of self-organization of a nomadic ethnic group), cultural traditions, subsistence structures, mechanisms of various types and directions. farms, etc. in a nomadic environment.

The traditional forms and methods of farming among the Kazakhs have been studied by means of appropriate categories, concepts and names. At the same time, for the first time, a whole cycle of names of individual elements and mechanisms of the existing irrigation system, especially in the southern and south-western regions of Kazakhstan ("tukirtki", "Karabura", "salma", "aryk salma", "shygyr-ait", etc.). Each of these and other terms reflects ethnically characteristic features, technological features, in particular, the ways of using the corresponding component of traditional hydraulic structures with ethnographic accuracy.

A group of categories, concepts and names is analyzed, which in their systemic unity form an ethnographic "picture" of the traditional culture of life support of the Kazakhs (settlement, dwelling, clothing, food system, home interior

and utensils, as well as folk knowledge - meteorological, metrological, botanical, zoological, medical, astronomical, etc.).

In the next cycle of categories, concepts and names, the traditional military science among Kazakh nomads is studied - the institute of batyryism ("batyrshyldyk" heroism), items and weapons and their functions, as well as the tactics of warfare in various landscape and weather conditions.

A number of universals associated with storytelling ("ertekshi"), performing arts ("zhyrshy"), as well as the traditions of improvisation ("zhyrau", "akyn") and the poetic competition "aitys" culture of Kazakhs of various ethnic functions (communicative, entertainment, aesthetic, ritual and ceremonial, pedagogical, etc.).

A special cycle of categories, concepts and names reflecting the main areas of household, crafts, and applied arts (felt production, carpet weaving, blacksmithing, leatherworking, ornamentation, hunting and fishing) has become the subject of special study. As a result, a number of manufacturing technologies, previously unknown in science, were introduced into scientific circulation, for example, felt coverings of a yurt ("tuyrlyk", "tundik", etc.), suede, which is a special type of tanned leather, etc. It should be especially noted that the traditional technology for making suede was called "Kybyktyru" (tanning), and the resulting product itself was called "koderi" (suede).

A series of articles devoted to a detailed analysis of those categories, concepts and names reflects the centuries-old experience of using folk knowledge in various spheres of life of a nomadic ethnic group - in the process of seasonal organization of cattle grazing, treatment of diseases of various types of domestic animals, etc. At the same time, for the first time in national historiography, ethnically characteristic features and properties of the twelve-year animal cycle "zhyl kayyru", the lunar calendar "ay esebi") time of day depending on the seasonal amplitude of their change.

Summarizing the above, we note that this scientific work perfectly demonstrates the huge heuristic potential and rationality of the categorical-conceptual way of studying diverse ethnographic material in a scientific-encyclopedic format.

The relevance of the presented encyclopedia lies in the fact that it, in essence, is a scientific inventory and representation of almost all aspects of the cultural and historical tradition of the Kazakh ethnos that have developed over the centuries, including those undeservedly forgotten or lost for one reason or another. Obviously, this is why a number of scholars have assessed this work as "a large-scale anthology of the national culture of the Kazakhs." As such, the publication has no direct analogues, at least in the Turkic-speaking states of the world and the Commonwealth of Independent States. At the same time, the publication, in addition to its scientific and educational value, also performs a scientific and educational function.