

## **CONCEPTUAL FRAMEWORKS OF SCIENTIFIC ENCYCLOPEDIA ON THE HISTORICAL ETHNOGRAPHY OF THE KAZAKH**

In research practice in the field of ethnology (social and cultural anthropology), the concept of "historical ethnography" is used in two meanings: on the one hand, in a disciplinary point - as an independent direction in the structure of ethnological science, on the other hand, as a subject of study of the latter, that is, it acts as a semantic equivalent of the concepts "traditional culture", "ethno-cultural tradition", "cultural-ethnic tradition" or "historical-cultural tradition", etc. Therefore, all marked word combinations form a semantically one synonymous row. This explains why in the absolute majority of studies of the ethnological direction, especially in recent years, it is asserted (both logically and historically quite justifiably) that "the main subject of study of ethnographic science is the culture of an ethnos." According to the existing scientific tradition, it is usually considered in two interrelated contexts - historical and modern.

These clarifications are conceptually important, since it served to develop methodologically correct subject-target attitudes of both articles and the encyclopedia as a whole.

The presented five-volume encyclopedia is entirely devoted to the study of the traditional culture of the Kazakh people in pre-Soviet times, as the culture of organizing the life of a nomadic society adapted for centuries to the harsh natural conditions of Kazakhstan. Taking into account the extraordinary vastness and methodological complexity of the above-mentioned historical and ethnographic problems (ethno-cultural tradition), the authors deliberately chose an encyclopedic format for organizing and presenting the material. For, as the experience of many generations of scientists shows, especially at the international level, in the nomenclature of scientific research, it is the scientific encyclopedia, due to its genre specificity and scientific and educational purpose, that is able to satisfy the growing need of various categories of readers, including scientists, in obtaining the necessary volume of knowledge on certain issues of interest to them. In the latter case, it means that among the articles, there are many that are devoted to rather complex, especially in theoretical and methodological terms, aspects of the historical and cultural problems under consideration. Such, for example, are the articles where the still not fully developed problems of the clan ("ru"), as the only basic form (method) of self-organization of Kazakh nomads (vol. 1; 2; 5), are highlighted. Indeed, the level of historical and ethnographic knowledge achieved to date does not allow a scientifically grounded answer to the fundamental question, which of all taxa that existed in the tribal structure of the Kazakh society fits the

classical definition of the clan organization "ru". The institutional nature and functions of the zhuz system, understood as a unique triadic way of self-organization of Kazakhs in a nomadic way of life, also belongs to the field of conjectures and assumptions. This circumstance makes it much more difficult to really imagine the mechanism of functioning of the Kazakh nomadic society, since the clan, in essence, functioned as the main living space of the Kazakhs in the historical past, and the zhuz system is an organizational form (method) of managing the processes that are paramount for the whole people (political, economic, territorial, cultural, etc.) through the institutional regulation of inter-zhuz, inter-clan, international relations.

The need to create an ethnographic encyclopedia should be explained not only by its scientific and cognitive value, but also by the historical context of the modern socio-economic, cultural and political life of our republic. It is well known that under the powerful influence of the globalization process, especially in the context of the ever-increasing penetration of information (digital) technology into all pores of society, the ethnic tradition of the people is being actively eroded. As a consequence of this, a noticeable weakening of the national identity of the ethnos, especially of the younger generation, is acutely felt.

Meanwhile, national self-awareness is the existential essence of the people, in the sense that it acts as an acting national-ethnic identity of the people and the individual, which "materializes" ("becomes a material force") in the shape various forms and results of socially goal-setting activities. In this sense, this type of identity is a powerful factor in the maintenance and development of ethnic culture in the state in which it functions as a mechanism for mobilizing the social energy of an ethnic group, society and personality. Figuratively speaking, national-ethnic identity is a kind of catalyst for the entire "immune" system of an ethnos, rightly called by the outstanding French structuralist and semasiologist-literary critic R. Barthes as a protective mechanism of ethnic community ("ethnic osmosis"). The knowledge of the national history by various layers of the population, especially its essential characteristics, which is the ethnic culture of the Kazakhs, through the scientific and ethnographic encyclopedia, of course, actively contributes to the formation and strengthening of the national and ethnic identity of Kazakh people.

The encyclopedia synthesizes the achievements of many generations of ethnological scientists, historians and ethno-linguists, whose scientific interests are related to the study of key directions and aspects of the cultural and ethnic tradition of the Kazakh people. At the same time, it undertook serious attempts at scientifically grounded solutions to previously little and unexplored issues of the historical ethnography of Kazakhs in the context of the latest achievements in the field of social and humanitarian sciences.

Articles in the encyclopedia are based on a number of well-known theoretical and methodological postulates developed by outstanding representatives, first of all, of social and cultural anthropology and fruitfully tested by their long-term research practices. Among them, the following conceptual formulations are especially important: a) ethnic culture, being an essential characteristic, a way (form) of existence of an ethnos, acts as its universal integrating, uniting and mobilizing mechanism. In the sphere of interethnic relations, this "mechanism" performs multidirectional ethno-differentiating functions in the sense that it constitutes structural and functional originality and the specificity (but by no means isolation) of the existence of this or that ethnic group; b) culture is an extra-biologically developed method (means) for the implementation of human activity (L. White, E. S. Markarian, etc.). Note that this definition is considered by scientists as a "technological" approach to the interpretation of the essence of cultural tradition. From the point of view of heuristic potential and possibilities, these two definitions of culture, in our opinion, most likely should be considered as mutually complementary provisions-paradigms, which are actively used by the majority of modern representatives of social and cultural anthropology, including ethnological science. In any case, both of these interpretations have an enduring methodological significance - its orient the scientist-ethnologist to the study of any phenomenon, formation, property, element of the cultural tradition of the ethnos in terms of the performance of each of them the corresponding ethnic function (economic, life-supporting, vital, organizing, ritual and , institutional, etc.).

The conceptual basis of a group of articles devoted to the study of various types and directions of economic and cultural activities, institutions, social relations in a nomadic environment, etc. constitutes a well-known position in philosophical and economic science that any type (level) of socially significant activity of an ethnic collective (in our case, nomadic community members) is a functional state of social relations. At the same time, the latter are the structure of human activity. This is explained by the fact that members of an ethnic collective, for example, in the process of producing means of subsistence enter into the necessary social relations (thereby, these relations appear as a structure of social activity). Essentially, it is these relations that organize and regulate the entire "technological process" of creating material and non-material goods in society (thereby, the creative function of social relations is carried out in the corresponding form of economic and cultural activity of the ethnic collective).

This formulaic definition of the noted two system-forming principles in the structure of society ("social activity", "social relations") had conceptually key importance in the study of the central problem in the field of historical ethnography

of Kazakhs - the scientifically grounded identification of the so-called seven-generation exogamous structure of "zhetiata", but from the point of view of its livelihood function and as a community-society. The above means that this social system, being the main living space of nomads, also acts as a basic form (method) of their self-organization in the conditions of Kazakh nomadism. Therefore, "zhetiata" is the dominant mechanism for the functioning of the nomadic society as a whole.

This position has convincingly shown its heuristic possibility when studying other key aspects of the problem, for example, the zhuz system. Consistently and creatively following the conceptual meaning of this theoretical formulation, a fundamentally important conclusion was made that the three-zhuz ("ternary") system, being only genealogically in form the highest level of self-organization of a nomadic ethnos, in fact, it is an economically, territorially, institutionally motivated way of managing and regulating intertribal, mainly inter-clan (inter-communal) relations in full accordance with the concept of the oral historiographic tradition "shezhire".

Unlike other similar publications in the encyclopedia under consideration, the cognitive method is used as the main method of organizing and presenting material, which is widely and fruitfully used in cognitive anthropology. The essence of this method lies in the fact that the whole complex of issues of historical and cultural problems is investigated through the corresponding ethnographic categories, concepts and names. The effectiveness and the inexhaustible heuristic possibility of the mentioned method is explained by the fact that the intergenerational-ethnic experience of Kazakh nomads in all spheres of social life (economic, administrative, cultural, ceremonial and ritual, institutional, customary, family and household, etc.), which has developed for centuries, has been deposited in the collective memory of many generations in the form of ethnographic categories, concepts and names. In social, cultural and, in particular, cognitive anthropology, as well as in extralinguistics, the noted categories, concepts and names are usually called ethno-cultural (linguocultural) modes, universals, axiological (semasological) constants or cognitive units, which are synonyms in a semantic sense. In its systemic unity, they form a picture of the world (cognitive model) of a nomadic ethno-ecosystem. Operated by nomads, these categories, concepts and names were in certain connections to the extent that all spheres and levels of the Kazakh nomadic society interacted ("co-functioned").

Each new generation of nomads in the process of their daily economic and cultural activities operated with these categories-universals – a kind of intellectual "storage tanks" of the most diverse intergenerational ethnic skills, knowledge, ideas and worldview.

The above explains the fruitfulness and prospects of using the cognitive (categorical-conceptual) approach in research practice. And not only in the sense of a more systematic and purposeful organization of the process of collecting, systematizing and interpreting the required amount of historical and cultural information. It is with this conceptually oriented approach to problems that the breadth of the encyclopedia's subject range should be explained: its content consists of 5846 articles covering almost all aspects of the traditional way of life of the Kazakh people - spheres of household and economic life, social relations, in particular, organizational (institutional) forms (methods) of these relations, institutions of family and marriage, customary practice, material, spiritual, socionormative, ecological culture and culture of sustenance, as well as ritually associated with them - ritual practice of the life cycle of Kazakh nomads, etc. This method of organizing and presenting the material also turned out to be very successful in the process of identifying those issues that, for one reason or another, were previously outside the attention of many generations of ethnological scientists. We are talking about the conceptual "point" organization of scientific research by one or another traditional ethnographic names, thanks to which it was possible to cover almost the entire complex of issues of historical and ethnographic problems by discovering and clarifying more than 4000 ethnographic categories, concepts and names regarding properties previously unknown to science, phenomena and components of the ethnocultural tradition of the Kazakhs. It should be noted that the newly discovered such a huge number of cognitive units was not known even to the authors of the fundamental fifteen-volume dictionary "Kazakh tilinin Adebil sozdigi"(Literary dictionary of Kazakh languages) (Almaty: Arys, 2006-2013). This means that the circle of research tasks of the authors of the encyclopedia included the same number of fundamentally new, previously undeveloped aspects of the historical ethnography (ethnocultural tradition) of Kazakhs. These previously little and unexplored issues were studied in detail in full accordance with the genre specifics and scientific and educational purpose of the publication of the encyclopedic format.

The context of the above can explain the conscious choice by the authors of the so-called cognitive form of meaning the name of the presented encyclopedia. The same circumstance determines the motivation of the categorical and conceptual approach chosen by the authors to the study of historical and ethnographic problems in an encyclopedic format. Due to the consistent and creative implementation of the fundamental conceptual provisions of the encyclopedia, the authors, on the basis of extensive historical and ethnographic material (including factual information not previously introduced into scientific circulation), managed to create a true anthology of the cultural tradition of the

Kazakh people. The encyclopedic format of a scientific publication is a fairly effective way of disseminating extensive information about the ethnocultural tradition of Kazakhs not only within the republic, but also at the international level.