

NEWS

OF THE NATIONAL ACADEMY OF SCIENCES OF THE REPUBLIC OF KAZAKHSTAN

SERIES OF SOCIAL AND HUMAN SCIENCES

ISSN 2224-5294

<https://doi.org/10.32014/2019.2224-5294.53>

Volume 2, Number 324 (2019), 94 – 100

M. Kozhanuly

National Defense University named after the First President of the Republic of Kazakhstan - Elbasy, Kazakhstan

CLAN TAMGA AS AN ADVERTISING BRAND OF THE KAZAKH PEOPLE

Abstract. This scientific work investigates the value relevance of the brand of the clan tamga of the Kazakh clans and tribes in the onomastic field. The idea of propaganda of raising the significance of the clan tamga (signs) as one of the symbols of the “national cultural code”, the basis for national unity and identity, as an advertising brand of the Kazakh people is considered.

Key words: Kazakh clans and tribes, tamga, clan mark, brand, advertising, trademarks (pragmatonym), clan tamga name (tamgain).

Preface. It is well known that as science develops its individual spheres are distinguished; research objects become narrow and develop, all the latest scientific achievements and changes that have occurred become common property and are used for the benefit of a man and of the whole human society and thus find their manifestations in the languages of every nation.

For now, in society, words and terms that were once considered as neologisms, including the new names of phenomena and objects that have never been known before and that were actually recognized as the new language of advertising literature (for example, the range of goods, markets, supermarkets, banks, political parties, creative groups, the media, creative events, the names of small and medium businesses, etc.) are being widely used. Special terms initially used as advertisement means eventually came into common use. These advertisement's names should be considered in the context of the onomastic subsystem as in the definition of a general term.

The term “advertising nomination” is used as a collection of names in any assortment of goods. A trademark is defined in the dictionary as follows: “A trademark, a word trademark (WTM) is a verbal designation of the brand of goods, equally applicable to each copy in this series and to the entire series as a whole” [1, p.127], and on the Internet, the following definition is given: “A trademark is a sign that allows to distinguish goods or services rendered by certain legal entities and individuals from similar goods or services rendered by other legal entities and individuals” [2]. In addition, on the Internet, the word “product” is given the following definition: “product is any item offered to the market to meet consumer's demand, needs, attract attention, purchase, use or consumption” [3]. In other words, trademarks showing the difference between products should be considered as “advertisement” or “advertising nomination”.

That is why, considering various types of personal pronouns necessary for use in everyday life of a person, that is, considering the totality of trademarks in the framework of pragmatist terms, they can be divided into the following subspecies: names of organizations and institutions, enterprises, corporations (ergonym), mass media names (gemonym), names of festivals, contests, concerts (geortonym), names of means of transport (poreyim), names of shops, restaurants, cafes, names of various food dishes (mensonim), names of drugs and medicines (pharmacoonym), names of structures (oikonomonim), names of medals, orders, insignia (phaleonym), names of objects of material culture (chrematonym), written signs of tribal, tribal slogans (uranonim), as well as the name of the clan, clan tamga (tamga name // generic sign - generic name).

In general, “advertisement” or “advertising name” in the public and political life of Kazakhstan, functions as an integral part of everyday language of communication. As the local population in any

country quickly and easily absorbs advertisement and as a result, a lexical layer, it enters into the national vocabulary at an accelerated pace and becomes a language process that directly influences the history of the development of the vocabulary of a particular nation at a certain stage of its development. In other words, any “advertisement” or “advertising name” is the main linguistic element that helps to reveal the essence naturally inherent in the ethnocultural consciousness of a certain nation. Therefore, if advertisement is viewed as a national cultural code, then we should lay a stress on tamga - the clan sign of the Kazakh people’s tribes, that can be assessed as an absolutely unambiguous artifact of the consciousness of the emerging ethnic group, reflecting first of all its authentic history, ethnocultural and societal development of the entire people, leading to a congruent combination of external and internal development factors that contributed to the emergence and further development of the ethnocultural code of the Kazakh people in a holistic form.

If a tribal sign is qualified as an attempt of the tribes of that time to identify themselves with their ancestors in the full sense, the current term brand in the meaning of the advertising name fully corresponds to its spirit, the subject’s desire to reflect the essence of their purposeful actions by the concepts of that time.

The following definition is given in dictionary: “Brand (BRAND) is the name, term, symbol, mark or design, as well as their combinations, which act as means of identifying a variety, product or specific type of service of one seller or sellers, which make it possible to distinguish the goods of these sellers from the mass of similar goods or services offered by their competitors” [4, p.33]. If to simplify the term brand, it can be formulated as follows: a unique product among similar ones, a trademark that stands out sharply against the rest of similar goods.

In this regard, if we consider advertising names (trademark / pragmatonym) as an aggregate unit of onomastic vocabulary, they were not studied as advertising names in the language aspect in the Kazakh onomastic.

Therefore, as domestic and foreign researchers have shown interest in this topic, in connection with the issue raised in the context of this study, our study is devoted to the problems of “advertising name”, conditionally designated advertisement or advertising activity, where the main theme of the topic is the study of tribal marks (tamgaonym // generic sign - generic name (underlined - author).

Within the framework of study, the common goals and aspirations of the clans and tribes, their differences or associations that gradually led them to national unity were examined.

It should be born in mind: if we give an importance to tribal signs (in ancient times, in the Middle Ages, and until the names of clans and tribes were fully settled), it becomes clear that when assigning the name to a clan or tribe, as well as determining their marks (depending on characteristics of the inhabited area, the name of the leader of the tribe, the clan, its profession, as well as the natural phenomena in this area), a certain individual played the decisive role in this process (individual, person). Therefore, when isolating a genus, a subgenus from the original genus and thereby giving importance to its independence (after the formation of seven tribes, this is already a separate genus - emphasized by me) the most significant, the main factor becomes “separate advertising” or “advertising activity”. Those days propaganda, i.e. advertising features of prominent personalities, their characteristic qualities, by emphasizing their merits for one or another genus, tribe, so-called advertising in the modern language took place, and in those times, the peoples carefully kept the traditions of a deep antiquity, passing them from mouth to mouth, from one generation to another.

For example, when a new clan stood out separately, the clan leader was necessarily asked: “Do you have your own bii (the judge who has examined controversial issues under the customary law of the Kazakhs) capable of defending the interests of the clan in various disputes? Do you have your batyr, able to protect from the raids of external enemies? Do you have your own rich people who are able to provide material assistance to tribesmen in difficult times? ” In addition, they were asked about having their tribal signs.

Considering the fact that in the Kazakh language the word “advertisement” has a semantic tone “a message about someone or about something”, in this case “separate advertisement” or “advertising activity” includes information about the presence of the following essential attributes in each genus: spiritual leader of the clan (Basiye), batyr, bii, rich man, priest (seer), poet, narrator, singer, speaker, horse breeder, hunter with his horse and hound dog, blacksmith with his forge, handyman, craftsman, sewing

master, jeweler, critic, appraiser according to the current terminology, sniper, wrestler-baluan, astrologer, surgeon, doctor-healer, as well as an indispensable attribute - the presence of tribal signs. Consequently, all these attributes, the presence of which is questioned, constitute in essence the basis of the foundation of a new genus, because they guarantee the existence of a genus for many centuries. Thus, clan signs are the outward sign of the difference of a clan or a tribe, and a guarantee of the continuation of the clan, the connection of different generations by an invisible thread.

Methodology. If we consider the clan signs as an advertisement of their essence, one should pay attention to the functional feature of the language - the indispensable presence of certain signs in it. Scientist A.Mekteptegi states: "... Signs are a strategic special type of tools of social relations" [5, p.78]. And academician S.Kenesbaev: "Brand and tamga are signs that have existed from time immemorial, the oldest heritage of all mankind (I emphasized). There are a lot of idioms associated with the use of these signs in Kazakh language. Types of brand and tamga in the form of a picture, their names, as well as phraseological units compiled with the participation of these names are truly a treasure trove of information for studying the history of the Kazakh people and the history of the Kazakh language. "How many hidden meanings there are in one phrase only: "a foal without a tamga, a ram without a brand," [6, p. 622]. In short, the study of the history of the appearance of the tamga itself and the history of the terminology of this word as an "advertisement" is a separate topic for independent language research.

In the study of Turkic ethnonyms, including the study of the history of the emergence of tribal tamgas and their semantic meanings in the Kazakh clans and tribes, they took historical linguistic theories and methodological research of domestic and foreign scientists as Sh.Ualikhanov, M. Tynyshpayev, S. Amanzholov, A. Margulan, S. Kenesbayev, T. Zhanuzakova, A. Levshin, A. Kharuzina, N. Aristova, V. Radlova, N. Kostanova, A. Kononova and so on. In addition, certain aspects of the judgments of researchers were considered, whose object of research was the study of advertising nomination in the field of onomastics (G.K.Ihsangaliyeva, S.K.Imanberdieva, I.V. Kryukova).

In this context, should be especially noted the outstanding works of the famous linguist S. Amanzholov [7, p.12-14], meticulously collecting and deciphering the semantic meaning of the tribal signs of the Kazakh clans and tribes. S. Amanzholov indicated the right path and gave the correct guideline when conducting research on the history of the tribal signs of the Kazakh clans and tribes.

For example, B. Kozhabekuly [8, pp.113-125], the appearance of tribal signs of the Kazakh clans and tribes, connects not only with the idolatry of the oldest tribes, which aimed to appease the elemental forces of nature, by imitating various natural phenomena, as well as signs with the totemic image birds and beasts, he conditions them with astronomical signs. The scientist A. Kaydar states the following: "... if you pay attention to the semantic meaning of many signs, the vast majority of them are simple words denoting everyday objects and natural phenomena. For example, household items: hammer, ax, pole, door jamb, poker, crest, hearth, etc., as well as natural phenomena: the moon, ornaments, argali, wolf, poplar, etc." [9, p.131].

The state political and public figure O. Suleimenov, in his linguistic research about the Turkic ethnonyms, writes the following: "Most of the Turkic ethnonyms are of the emblems of clans and tribes. This tradition is especially characteristic of the system of Kazakh ethnonyms. For the majority of ethnonyms of the Kazakh clans and tribes, in addition to the names, have also retained their tribal signs. As a rule, tamga appears first. Tamga may change as a result of a change in a person's consciousness, then reflected in the names ... " [10, c.152-153].

If you rely on the above statements of prominent scientists, it becomes clear that the ancient people derived their symbolic signs (advertising) primarily focusing on the elemental forces of nature, then they were tied together with units of ethnonymic and cultural nature.

In connection with it, when studying the tamga of Kazakh clans and tribes, recorded as an "advertisement", they took as a basis the scheme of the famous linguist S. Amanzholov [7, pp.14-16]. In addition, the author of these lines proposes to consider the monograph "The System of Kazakh Ethnonyms" as the main one among the literature on tamga [11].

A.N. Haruzin writes: "Tamga is not a sign of ownership, but a generic sign" [12, p.36]. Taking into account his fair point, we should also take into consideration that generic signs are still sources of information about the tribal origin, for example, some generic signs of some families of Orta zhuz (Junior

Zhuz) coincide with similar signs in the Orta zhuz (Middle Zhuz) and Uly zhuz (Senior Zhuz), we perceived this fact as an advertising factor contributing to the unity factor of the Kazakh clans.

The sign of the "moon" (or incomplete moon). The sign of the moon of the Alash from Bayuly Junior zhuz (according to the book of T. Usenbaev "Genealogy of the Alshyn") fully coincides with the similar sign of the Sarzhomart from the Senior Zhuz (from the book "Ancient history of the Kazakhs"). Taking into account the saying "The old moon will approve, the new moon will appease", we consider this sign to be their common sign.

Sign "Alif". This sign was used by Alim, by the Tama as part of the Zhetiru, by Tana and Teleu of Bayuly, and also by Kanly, Tilik, Sykym (according to S. Amanzholov). In our opinion, it is not necessary to subdivide all clans with the general alif sign into the Uly Zhuz (senior Zhuz) or Kishi Zhuz (junior Zhuz), it is wiser to consider this sign as common to them.

Sign "Pole". Despite the fact that this sign is found in the Baibakty, Esentemir, Maskar, Serkesh (Sherkesh), Ysyk (Eskali) clans of Bayuly family of Kishi Zhuz (Junior Zhuz) as well as in the Naiman, Baganaly, Uak clans of Orta Zhuz (Middle zhuz), it should also be recognized that this sign is common to them.

Sign "Ax". Occurs in the Zhagalbayly (Sadu) as part of Zhetir family as well as in the Baltaly clan of the Orta Zhuz (Middle Zhuz) (according to S. Amanzholov). It is quite possible that coincidence is not accidental, and this common sign was the result of the close relationship between clans and tribes.

Sign "Angle". For the Altyn-Zhappas clans (in some genealogies, Altyn and Zhappas are separate tribes), Issyk (Eskali), Maskar from the Bayuly family of Kishi zhuz (Junior zhuz) (materials from the history of the Kazakh SSR), and also for the Sikym clan of Uly zhuz (Senior zhuz) this sign is common. In our opinion, it is quite possible that the tribes of Kishi zhuz (Junior zhuz) which had this sign influenced the appearance of such a sign in Sikym clans of Uly Zhuz (Senior Zhuz).

The sign of the "Poker". The sign of the poker was present in the Kyzylkurt clan of Bayuly family as well as in the Tabyn clan of Kishi Zhuz (Junior Zhuz), also was present in the Kanly, Ysty, Oiyk, Tilik, Sykym, Kyzylbork clan of Uly zhuz (Senior Zhuz).

The sign of the poker of the Kyzylkurt clan of Bayuly family was associated with the Kyzylkurt clan in the Usty family of Uly Zhuz (Senior zhuz) by V.V. Vostrov and M.S. Mukanov. In addition, the Kyzylkurt tribe of the Kyrgyz clan Saru also has this sign. In our opinion, it is quite possible that these clans are interconnected and as a result this sign became common for them.

Sign "Cross" (in other literature, a curved line). In the Tortkar clan as part of the Alim family of Kishi zhuz (Junior Zhuz) as well as a certain Tortkar clan of the Matay family of the Naiman clan of Orta Zhuz (Middle Zhuz), the same sign of the Cross (curved line) was used.

V.V. Vostrov and MS Mukanov wrote the following lines about the sign of the kind of Kete, as part of the Zhetiru family: "The sign of the Kete clan is a part of the Zhetiru family", in particular, in the "Materials on the history of the Kazakh SSR" Kara Kete tribe had a sign X. And according to our information, collected from the people, the sign of Kete has a cross sign (+). Thus, it makes it possible to determine the sign of the kind of Kete's "[13, p.383]. Consequently, in the Kete clan, the cross (+) sign corresponds to the sign of the Hiti clan who participated in the campaigns against the Karakhanids in the 12th century.

It is necessary to take into account the following fact: the sign of the cross (+) is also present in the Adai clan of the Bayuly family as well as in the Teleu tribe of Zhetiru family. (according to S. Amanzholov). For example, he points out: "The Teleu is subdivided into Azhiakhmet, Nogai, Samat, Kerey, who have the same sign (+). In addition, this sign (+) is found in the Sirgeli clan in Uly zhuz (Senior zhuz), in the Abak clan in Orta zhuz (Middle zhuz) (according to S. Amanzholov), in the Sary Uysin clan (H.Argynbaev "Genealogy of the Kazakhs") ". In our opinion, it is quite possible that the sign of the Cross (curved line) was used by the early Hiti or by people joined from the Uly zhuz (Senior zhuz) and Orta zhuz (Middle Zhuz).

In that regard, there's a fact that Kazakh people have the following tradition: After table had been set, the oldest people of the gathering are given the head of the cattle with the sign of the cross on it. When we asked about the meaning of the tradition, they said that it means that they want all earthly blessings to flow on you from all four directions, it means they wish you well-being.

In our opinion, it is quite possible that this cross (+) sign besides pointing to all four directions of the world also indicates directions: up, down, right, left, that is, in fact, denote opposite values. Subsequently, over time, the tradition, according to which a cross is imposed on the head of cattle, acquired several other semantic meanings: "May all your loved ones be alive, be healthy and always be near", "Let all earthly blessings flow on you from all four sides of the world" or "wish for complete well-being."

The sign of "Double alif". The sign of the double alif, which is present in the Kereit, Tama clans as part of the Zhetiru family in the Kishi zhuz (Junior zhuz) (according to S. Amanzholov), also correlates with a similar sign of the Kipchak family of the Orta zhuz (Middle Zhuz).

Sign "Comb". Signs of the Tabyn clan of the Zhetiru family of Kishi zhuz (Junior Zhuz) have the forms of a ladle, a crest, a poker. Among them, the comb sign is also found in the Zhalayir clan of Uly zhuz (Senior Zhuz), Tarakty of the Orta zhuz (Middle Zhuz). Other researchers consider these coincidences in childbirth of different zhuz in the context of their kinship, associated with their common root of origin: "Zhalayir clan of Uly Zhuz (Senior zhuz), Tarakty of Orta Zhuz (Middle Zhuz) (in some genealogies of Argyn), Tama of Kishi Zhuz (Junior Juz) are considered elder by birth. But the Tabyn clan, which also has a comb sign, is considered as the younger brother of the Tama clan "[14, p.90], some ethnographers made an assumption that Zhalayir, Alban, Dulat clans of Uly Zhuz (Senior Zhuz) had a close relations due to the presence of comb sign. Consequently, Tabyn clan which has comb sign which appeared earlier can be considered as the common sign of all above mentioned clans of Uly Zhuz (Senior Zhuz).

The sign "Bowl" (in other literature "Circle"). In the Berish clan of Bayuly family as well as in the Tabyn clan and Kerderi clan of the Zhetiru family of Kishi Zhuz (Junior Zhuz) a cup-shaped sign was used, in the Adai clan of Kishi Zhuz (Junior Zhuz), in the Dulat clan of Uly Zhuz (Senior zhuz) (according to S. Amanzholov), and also the Tabyn clan (according to the book "The Ancient History of the Kazakhs") a generic sign in the shape of a circle was used.

In our opinion, one should avoid the hasty conclusion that the signs in the shape of a bowl and in the shape of a circle are characteristic only for the clans that joined to Kishi Zhuz (Junior Zhuz) from Uly Zhuz (Senior Zhuz), it's more correct assumption that "these signs are characteristic of the clans that lived near to each other, that's their "advertisement".

Sign "Bucket". The sign is characteristic of the Kerderi, Tabyn, Tama, Ramadan clans as part of the Zhetiru, Kyzylkurt, Tana clans of the Bayuly family of Kishi Zhuz (Junior zhuz) as well as Bozym clan as part of the Alban family of Uly zhuz (Senior zhuz) and also the presence of the Bozym clan as part of the Tabyn clan should be considered not as a coincidence, but as a common sign, determined by the commonality of their historical roots.

Scientist G. B. Khabizhanova [15, p.115-122] once wrote about the origin of the Ramadan clan, so we decided not to repeat what she wrote. However, V.V. Vostrov and M.S. Mukanov wrote the following about the commonality and coincidence of nominal appeals (cry) and the sign of the Ramadan clan with the Dulat and Alban clans of Uly Zhuz (Senior Zhuz): "... signs of some clans of the Dulat and Alban clans of Uly Zhuz (Senior Zhuz) coincide with the sign of the Ramadan clan. In addition, the nominal appeal (cry) of the clan Ramadan - Dulat. And this indicates that some of the Dulat or Alban separated from their relatives and moved to permanent residence in Western Kazakhstan and then became part of the Orta Zhuz (Middle Zhuz) as a separate clans. Thus, they retained their former nominal appeal (cry) as well as a sign. And there are many such cases in the life of almost every Kazakh kind. The history of the origin and the birth of one of the major clan of Kishi Zhuz (Junior zhuz) - Tabyn clearly demonstrates this "[13, p.385]. I fully support this version of the above authors.

Sign "Bridle". The sign of the bridle of the clans Altyn-Zhappas, Zhogy, Kereit, Teleu of the Bayuly family coincides with the sign of the clans of the Kangly and Usty of the Uly Zhuz (Senior Zhuz). Thus, this fact predetermines the hypothesis that some of these clans joined Kishi Zhuz (Junior Zhuz) at a certain period of their existence.

Sign "Hook". At the Maskar and Serkesh (Sherkesh) clans, Teleu clan of the Bayuly family as well as in the Zhanys clan of Uly Zhuz (Senior Zhuz) hook sign was used. (according to S. Amanzholov). Apparently, these clans with the hook sign, over time at a certain period of their life, joined the Uly Zhuz (Senior Zhuz). According to historical information concerning the Maskar clans [14, p.83], this clan is defined as one of the 7 tribes that was part of the Khoton tribe of the Turkic type (part of the Dorbet tribe)

who lived in the territory of Western Mongolia. Consequently, it is quite possible that this clan separated over time from the Hothon tribe, moved to the West, and after a certain time, in the process of assimilation, joined one of the clans of the Kazakh people. One of the tribes of Maskar is called Qyryk Sadak. The clan with this name is included in the Shanyshkyly clan of the Balyk clan of Kishi Zhuz (Junior Zhuz) as well as in the Kendekli Karakalpak clan, in the Lokai clans of the Uzbeks, and they all have the same sign - the hook. We will not continue to list examples of this kind with clans having the same signs, for all of them this sign served as “advertisement”.

Attention should be paid to such a fact: given the interconnectedness of the fields of basic and applied sciences, the role of “advertising” in signs of birth, and their coincidence, they should be recognized not as random, isolated facts, but as results of multifaceted synthesis as a unique national code. Nevertheless, if we give due importance to the role of “advertising” in the signs of childbirth, we can trace a certain pattern of movement of certain clan or tribe in a particular space as a result of the relations between them, to put it in modern language, they are proxemical character. For example, Maiky biy became the forerunner of the biy institute. The leader of the nation N.A. Nazarbayev described him as follows: “According to the legends among the people, he was the first to leave a bright, radiant light in the minds of the people — it was him who carved the most basic tamgas of the three zhuz of the Kazakh people on rock stones. Tamga of Uysyn clan is a flag, tamga of Argyn clans is an eye, Tamga of Alshyn clans is a spear. These three tamgas (signs) are symbols reflecting their location in space, their interrelationships, and in other cases they may be kinesic-proxemic in nature.

For example, in one of the legends about the origin of the Bayuly family of the Kishi Zhuz (Junior Zhuz), the tamga was distributed to 12 tribes of the clan: “In immemorial times, the first wife of the Bay clan founder distributes tamga. She gathered all the children, grandchildren together and commanded them to break the foal's muzzle into pieces. Then the broken parts are distributed to each representative of the tribal tribes as a tamga. There were 10 parts, two people couldn't get tamga. These 2 representatives insistently ask them to give tamgas too. The first wife Zhambi was very angry with them and said: “One of you will get a handle of a pan and the other one will get the crotch of the lower part of my body.” This part of the body was given to Aday clan [17, p.26]. Thus, tamga tilik, inherited by the Adai clan became a result of her vexation.

The above lines indicate that another language unit may arise from the author's (person's) minute mood in colloquial speech, thereby predetermining the “advertising nomination”. In modern language, “advertising” and “advertising nomination” are practically the results of an artificial nomination, uniquely expressed by the subject of the language.

Conclusion. Thus, if we take into account that in forming the self-consciousness of the Kazakh people as an ethnos, in any tribal sign, it is as if the age-old aspirations, cherished dreams of every nation, uluses, tribes and clans are transmitted in a mirror image, then we can unequivocally state that these brands of Kazakh people; as advertising of clans, advertising names are still not systematized as a scientific fact of the “national cultural code”.

In the above designated context, the results expected from advertising the clan tamga, as a rule, besides transmitting information about the ethnic culture of the clans and tribes in the advertising sense, moreover accurately reflect the features of individual people's character, their psychomotor, mutual relations with each other, their social stratum, the degree of their proximity and kinship, in general, these methods are kinesic-proxemic in nature. In this regard, they are sometimes called cartoony names.

That is why advertising nominations, advertising activities of individuals for exalting their families, tribes, promoting their traditions and rituals, rituals that convey full information about their activities, are naturally deeply imprinted in their minds as something special, most conducive to the gradual formation of a mature person's mentality and a formation of a real person.

After a certain period of time, advertising and advertising nominations of clans and tribes undoubtedly have a priority impact on the development of spiritual and material culture on the level of development of consumer culture, including their relationship between spiritual and material culture in terms of space and time, to this factor is also reflected in the lexical system of functioning of their linguistic speech.

Despite the fact that generic advertising and its advertising nomination seem so far from the onomastics field, however, these concepts should be considered as a national cultural code in the