

## NAMES OF TATAR BRANDS AS THE REFLECTION OF NATIONAL MENTALITY

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### ABSTRACT

In the formation of national consciousness and national mentality, proper names play the most important role, and therefore their study is of great scientific interest. In recent years in the world linguistics, a special direction, studying the brand names of goods or the types of services, has been singled out within the framework of onomastics. Such verbal trademarks or brands have the scientific name "pragmatonyms". The article deals with the linguocultural characteristics of the names of Tatar brands of clothing, adornments, leather goods, etc. Tatar brands contain national linguistic and extra-linguistic information, have multilevel semantics, including onomastic, linguocultural and emotionally expressive accompanying meanings. The names of Tatar brands have not been the object of special study until the present time. This work analyzes the names of Tatar brands, which contain an ethnocultural connotation. As a result of the analysis, we came to the conclusion, that the national specificity is clearly manifested in the names of Tatar brands. They are focused on the historical past and the traditions of the Tatar people; they reflect their mentality and psychology. As the research shows, the use of lexical means of the Tatar language as brand names promotes the development and popularization of the national culture and language.

**Keywords:** Tatar language, onomastics, pragmatonyms, brand, national mentality.

### INTRODUCTION

Active development of the advertising sphere in modern society contributes to the fact that, the problem of brands nomination is increasingly becoming the subject of linguistic research. This is due to the fact, that economic and cultural relations have undergone significant changes; the individualization of market relations has become noticeable. There is an increasing number of onyms (brand names), which are often not regulated by legal and socio-political, economic factors. But it is in such brands, that the national mentality is especially clearly manifested.

Technology development reoriented the modern community to create new brand definitions, which included important semantic components. The semantics of the brand name, in terms of its language interpretation, increasingly symbolizes its stability, fame, a certain set of expectations and trust of the society. Brands, due to their functional expediency, occupy strong positions in the consciousness of individuals, causing in their view a certain set of associations and a holistic image.

The active functioning of the brand cluster in the Tatar language testifies to its importance as a national language, and also expands its functional capabilities. Without a doubt, the trademarks in the Tatar language perform the function of preserving the language and increasing its feasibility. In this regard, trademarks in the national language become the object of the study of researchers. In particular, in Tatar linguistics, there are some works, where the specificity of Tatar people culture and national mentality reflection in the lexical units is revealed [Abdrakhmanova A.A. [1], Galiullina G.R. [2], Zamaletdinov R.R. [3], Kirillova, Z.N. [4], Khafizova R.Z. [5], Solnyshkina M.I. [6], Yusupov A.F. [7] ]. However, the

specific character of brand names and the problem of their functioning have not been the subject of linguistic studies. And that's why our work is relevant.

The conditionality of interest in the names of goods is explained from practical positions, as they affect marketing operations and the successful promotion of goods on the market. The brand is an intangible amount of product's properties: its name, packaging and price, its history, reputation and way of advertising. The brand is also a combination of the impression, which it makes on consumers, and the result of the experience in using the brand. This term symbolizes in marketing a set of information about the company, product or service; this is a popular, easily recognizable and legally protected symbolism of a certain manufacturer or product.

The purpose of the article is to analyze the names of Tatar brands, which contain an ethnocultural connotation. We consider the names of brands of national clothes, ornaments, leather goods, common in the Republic of Tatarstan and functioning in communicative and advertising discourses.

We believe that the information, presented in this article, will be useful for teachers, postgraduates, masters and students, dealing with linguistics, linguoculturology and ethnoculturology, studying the history of native languages and language contacts. The results will be of interest as for marketers, as for PR-specialists.

## **METHODS**

The descriptive method, used by us, includes the following methods: the study of the collected factual material, its generalization, interpretation and classification. Semiotic method involves recognition of the sign character of the onyms and their systemic organization in the onomastic space of a particular language. The statistical method was used to obtain a more objective and detailed picture of the proper names functioning in the Tatar language, and also to analyze the statistics and dynamics of the onyms.

## **RESULTS**

The national specificity of the worldview is clearly manifested in the analyzed brand names. The analysis showed, that the meaning of brands is verbalized with the help of a certain type of nomination - the substantive nomination. In the investigated brand names, the national mentality of the Tatar nation is clearly manifested, conditioned by its historical past and traditions.

In terms of interpretation, we defined the following attributes in the structure of brands: associativity, equivalence, differentiation, etc.

## **DISCUSSION**

Brands contribute to the creation of "illusion of uniqueness", i.e. the impression of the soleness and specialness of the advertised product. Many modern researchers believe, that the creation of this illusion is facilitated by different linguistic factors: phonetic, lexical, syntactic and stylistic. Together they create the brand name.

Herein, an important role is also played by the associative field of each word. It is important to understand and to realize what emotions and memories can occur in an individual, who has heard a particular word. That is why the reflection of Tatar mentality can be found in the names of brands.

Currently popular Tatar brands can be divided into several groups: clothing and footwear, jewelry, souvenirs, food, drinks, etc.

We have identified and analyzed more than 50 brands of the Tatar language. Let's consider the most popular of them.

The owners of the brand "*Salam, Maryam*" ("*Сәлам, Мәрәм*") produce goods, made of genuine leather: purse, clutches, passport holders, housekeepers, i.e. the objects, we use in everyday life. In what way does the mentality manifest? Firstly, all products of this brand are made only of genuine leather. The Tatar people since ancient times were famous for their love for the skin, both men and women wore clothes and shoes made of leather. Leather shoes were considered practical and convenient. Special socks, made of leather, protected feet from excessive sweating, ichigi were used both in long trips and in everyday life. This kind of socks is still today. In the XIX century, the production of all types of leather footwear was concentrated in Kazan and in the large villages of Zakazanya (Arsk, Dubyaz, Bolshie and Malye Kovaly, Memdel, Klachi, etc.), in some villages of Chistopolsky, Tetyushsky, Mamadyshsky, Spassky, Laishevsky districts of Kazan province, and also in Orenburg, Kasimov, Tobolsk, Tomsk and Bukhara. Along with small handicraft workshops, appeared in the 1840's, there were existed large manufactories (merchants M.Yu. Abdullin and M.F. Faizullin), which were developed in the form of art craft [8, 2011: 40].

Interest in leather products has not faded even today. Demand for leather products confirms the increase in the number of masters and workshops, which are engaged in making leather shoes with national ornaments (more than 10 famous and popular workshops in Kazan, Arsk, Aznakaevo, etc.).

Secondly, leather bags and clutches of the brand "*Salam, Maryam*" ("*Сәлам, Мәрәм*") are decorated with national patterns and embroidered with beads, which also speaks for the Tatar mentality. The lingvocultural characteristics of "*Salam, Maryam*" ("*Сәлам, Мәрәм*") should be noted. *Salam* (*Сәлам*) in the Tatar language is a shortened and more popular version of the salutatory word of Arabic origin "Esselamegaleykem" («Әссәләмегаләйкем»). Thus, the word *salam* (*сәлам*) is a way to draw the attention of a potential buyer to brand products.

The name is one of the most important elements of the brand marketing mix. It is the name, that plays a huge communicative role and facilitates the promotion of product, informing the consumer about it. In conditions of information-saturated market, the buyer suffers from continuous advertising pressure; therefore, the "correct name" of the product can play a key role. In the brand "*Salam, Maryam*" ("*Сәлам, Мәрәм*"), the proper name *Maryam* (*Мәрәм*) is came off as: 1) beloved, pleasant, catching fancy; 2) Holy Mother [9, 1998: 391]. The name *Maryam* (*Мәрәм*) is used by other nations of the world (not only of Turkic origin). A modified version of the name *Maryam* (*Мәрәм*): Mariem (*Марием*), *Meriem* (*Мерьем*), Miriam (*Мириам*). The name Mariem (*Марием*) is more common in Western Europe, meaning "madam". The names *Meriem* (*Мерьем*), Miriam (*Мириам*) which exist in the east, have the following meanings: 1) sweet, inquisitive; 2) decisive. The brand name "*Salam, Maryam*" ("*Сәлам, Мәрәм*") is universal in use, because it consists of two words, that are not similar in sound, easily pronounced, due to the presence of a large number of vowels. The name of the brand is written in Cyrillic, the letters of the Tatar alphabet are saved, which is another sign of the manifestation of the Tatar mentality.

The traditional clothing of the Tatars, formed throughout the history of the people, was passed on from generation to generation, ensuring the continuity of ethno-cultural information. The Tatar mentality is reflected in the brand "*Ekiyat*". The company is engaged in making clothes with a national print (sweetshirts, dresses, skirts, blouses and scarves). The assortment of products of the brand "*Ekiyat*" has a Tatar national flavor. First of all, this is the length of skirts and dresses. According to the canons of Islam, girls should wear maxi dresses and skirts. Many girls, who do not practice Islam in full, also do not allow themselves to wear short clothes. Thus, the clothes of brand "*Ekiyat*" meet the requirements and religion, the world view of the Tatar people, and fashion. Secondly, all products of this brand have a national ornament: flower and floral ornament, damask, figure of tulip (for the Tatar people, the tulip is a symbol of rebirth). This flower is associated with the religious views of Muslims and with the name of Allah. In products of the brand "*Ekiyat*" there is a Tatar ornament, based on motifs of leather mosaic ornaments. All this is an external manifestation of the Tatar mentality. The word "*Ekiyat*" is translated into Russian as a "fairy tale". Involuntarily there is an association with the beauty, magic of a fairy-tale world. The brand

name uses Roman script. This is a good way to attract the attention of potential buyers who use English as the language of communication.

The national flavor and the mentality of Tatar people are reflected in the brand "*MILLI*". Clothing brand "*MILLI*" is designed for patriots of the nation and the republic. These are T-shirts, dresses, sweatshirts with national ornaments. The flower and floral patterns, the figure of tulip, the patterns of leather mosaic, represented on the brand's products, fully correspond to the Tatar national ornament. Flower and floral ornament was used by masters in architecture, painting, carving, embroidery from time immemorial. The colors, used in brand products, are bright, rich and well combined. The motifs are stylized and have many interpretations. An important role is played by the order in which the elements of the pattern are located and how they fit together.

There are the following patterns on the brand products: 1) tulip, which is associated with the name of Allah. "The writing of the plant name in Arabic consists of the same letters as the name of the god in the Muslim world. From the point of view of the Abjad numerological system (each letter has its own number), the sum of the letters in the words "tulip" and "Allah" is the same and is equal to 66; 2) rose, which is a symbol of the Prophet Muhammad. In the course of time, secular interpretation was added to religious meanings: the tulip became the embodiment of the desire for great achievements. The flower crowns the national emblem of the republic, confirming the period of its heyday. In 2013, the tulip was chosen as a symbol of Summer Student Games, which was held in Kazan. Five-color logo, designed on the basis of the flower silhouette, symbolizes new achievements and focus on the goal. Flowers on the brand's products are stylized, but a person, who understands symbols and familiar with the culture of the Tatar nation, will be able to read the Tatar ornament.

Among the products of the brand "*MILLI*" there are more universally applicable products. For example, clothes with the patterns of Kazan, the tower Syuyumbike, the Kremlin, with the inscription "Kazan", "Tatarstan". This souvenir production is intended for potential buyers-tourists. The inscription on the clothes is made on the Roman script, that is important for foreign tourists. The name of the brand is translated into Russian as "national". The statement of the nationality fact is one of the ways to draw the attention.

The Tatar mentality is also reflected in the brand "*ALSU*". It presents adornments and bags of leather. Traditional Tatar costume, as well as the costume of other nations, was complemented with the adornments. There is a difference between this brand and the others. Bags, presented by the brand, are an exact copy of bags of Tatar girls in the beginning of XX century. The range includes bag-drums and leather bags in the style of 1925-1930-ies. The bag-drum was not so popular with Tatar girls, as it was an expensive treat. Small bags were worn in the hand, they had a strap. They were embroidered with beads, looked like bags in the style of pompadour.

The bags of "*ALSU*" brand are a modern embodiment of bags of the beginning of XX century. They have national patterns, floral ornament. The name of the brand is the name of its owner - Alsu Musavirova. The common name *Alsu* has the meaning: 1) scarlet; 2) rosy. It is translated into Russian as "light pink", "scarlet" [9, 1998: 339]. The word has a positive connotation, it brings out positive emotions. The brand name is a subject to the law of synharmonism.

The Tatar mentality is fully reflected in the brand "*MISA*", specializing in the production of national female head-dresses: kalfaks (калфаки) and Tatar skullcaps (тюбетей) for girls and women of all ages. The kalfak is an ancient Tatar female head-dress, which has become widespread in almost all groups of Tatars, including the Tatars-Kryashens. It became an integral part of the classic national Tatar costume. The kalfaks were decorated with embroidery, with gold and silver threads, beads. In the early XX century, the European form of clothing became widespread among the Tatar women, but the kalfak remained a

traditional headgear, emphasizing the woman's nationality. In Soviet times, kalfaks ceased to be an everyday head-dress, it was worn only for holidays or as an element of a national onstage dress.

Flower and floral ornament, as well as patterns, resembling letters and words (good wishes, spells as a guard, prayers, protecting women from evil spirits, from evil eye and spoilage) was depicted on kalfaks (on the forehead part). Hence, perhaps, the expression "it is written in his forehead" was occurred [10, 2003: 67].

Tatar skullcap (tubeteyka) – is male head-dress of Turkic nations. It has cylindrical-conical form and is four-wedged. The brand "*MISA*" uses the word "tubeteyka" in relation to its products justified. Today the skullcap is a head-dress of a four-wedge shape, made of velvet, embroidered with beads, pearls or lace. Demand for this product was also caused by the offer of new variants of skullcaps (for example, skullcaps made of denim material, embroidered with gold threads, etc.).

Tatar skullcaps (tubeteyki) wears on holiday events, in everyday life they are rare. They are worn with long dresses, with shortened dresses, with trousers. Thus, this is one of the examples of the Tatar mentality manifestation.

The brand name "*MISA*" was created on the basis of the name and surname of its creator, Milyausha Mustafina. It consists of two syllables, created by a method of fiction. The name has no associative field; it can not create any emotions and memories. The word "*MISA*" is not subject to the law of synharmonicity. The name is written on the Roman script, which makes it easier to work with potential foreign buyers. In our opinion, the name "*MISA*" was chosen unsuccessfully.

## CONCLUSIONS

Thus, the analysis showed, that the names of Tatar brands clearly reflected the national specificity of the world perception, associated with historical past and traditions.

National mentality and ethno-cultural characteristics are reflected in brands names. The use of brand names in native language and their active functioning contribute to the development of the Tatar national culture. Herein we see the prospect for further research of national brands. They represent the original language and speech material for research.

The features of the names of Tatar brands are their fame, as well as a stable fixation in the public consciousness.

## ACKNOWLEDGEMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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