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PHILOSOPHY OF NAMING

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***Abstract.** The present article «Philosophy of Naming» attempts to describe the system that structures the choice criteria and personal names selection in various cultures and ethnic groups. In order to build up such structure it is necessary to refer to various language elements and conduct the analysis of its units and cultural signs – personal names, applying the methodology of such scientific areas as philosophy, semiotics, linguistics, culturology, etc. While working on the topic and with the material we were able to single out several groups based on the main naming principle: attribution to a particular ethnic group, relevance to the worldwide events, giving name to the outstanding objects, and the name change after death.*

***Key words:** Philosophy of naming, naming traditions, an epic, semiotics, culture.*

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ФИЛОСОФИЯ ИМЕНОВАНИЯ

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Аннотация. В статье «Философия именованя» предпринимается попытка описания системы, структурирующей аспекты выбора и присвоения имен собственных в различных культурах и этнических группах. Для её построения необходимо обратиться к разнообразным элементам языка и провести анализ его единиц и культурных знаков – имен собственных, используя методологический аппарат таких наук, как философия, лингвистика, семиотика, культурология и другие.

В процессе исследования нам удалось выделить несколько подгрупп по основному принципу именованя: принадлежность к определенному этносу, сопряженность с мировыми событиями, присвоение имен выдающимся предметам и изменение имени после смерти.

Ключевые слова: Философия именованя, традиции именованя, эпос, семиотика, культура.

When defining such notion as philosophy of naming the following problem can be encountered that the naming includes practically all elements of the language as the system. *Philosophy of naming names the powers, moments, configurations, but does not roll or unroll the meaning. Naming itself is not a semantic act: we do not talk here about defining the things, but about indexing with the help of personal names the elements of virtual universe. So far no single branch of philosophy used personal names in such way, on one hand it pictures the «concept – formation» with the help of personal names (Nietzsche, Leibniz, Bergson, etc.), on the other hand it forever pictures «personal name – formation» with the help of concepts (plateau or rhizome, repetition or fold). The personal name is an asemantic boundary of the semantic gesture. Consequently, naming is more likely a material gesture: movement, directed at the displacement of the mass, load, way, at the change of their indexality [10].* As a result first of all we will try to limit the sphere of naming philosophy being discussed in the present paper. From now on we will refer only to the traditions and logics of the personal name choice (only of the personal «Christian» name). Through the stages of the historical development of humanity as well as its formation a person had to refer more and more to the practice of naming something, later on to the naming of somebody for his or her differentiation from the group of similar members. It is possible to speak about the common dynamic picture characteristic of the separate groups of peoples, e. g. Indo-Europeans, representatives of Eastern civilizations, and so on [11, 12]. In the following sections of the paper we will try to describe some tendencies when choosing a name and outline the development of naming traditions in various cultures and nations.

The attribution to a specific ethnic group as a principle for the name choice

The most ancient personal names of the Germanic origin came into being in VII–IV centuries BC. As well as in other Indo-European languages they consisted of two parts and were thought to magically influence the person's fate, give the bearer power, bravery, victory, Gods' blessing, etc. However, already in the early middle Ages the magic connotation of the personal names was completely lost, and with time such names were used less and less frequently. In the second half of VIII century the Italian names started penetrating into the German language, the ones connected with Christianity. Moreover, Biblical names were widely borrowed in the XVth century. Personal names having religious connotations were coined from German words and roots, such as **Traugott, Furchtegott, Gotthold**, and so on [17]. Moreover, the personal name choice was often influenced by fashion: romantic (**Knut, Olaf, Sven, Brigit**), borrowed from old-Germanic mythology or from heroic epic stories (**Siegfried, Sigmund**, etc), French personal names (**Annette, Claire, Nicole, Yvonne**), and so on. Fashion on personal names was to a great extent formed when copying. In past children received the names of royal family members: in Prussia – **Friedrich, Wilhelm**; in Saxony – **August, Johann, Albert**; in Austria – **Joseph, Leopold, Maximilian**; the names of heroes were often given too. The naming tendencies described here (based on the Germanic material) can be easily applied to many Indo-European languages and nations, due to their similar historical and ideological development [9].

Citizens of Japan had only personal names and nicknames till XIX–XX centuries. The noblemen hierarchy started forming in the VI century and existed till the XI century, when the samurais came to power. The noblemen personal names and the ones of the leading samurais had two hieroglyphs of «honorable» meaning. The personal names of samurai-servants and peasants were often given according to the principle of enumeration. The first son was Ichiro, the second – Jiro, the third – Saburo, the forth – Shiro, the fifth – Goro, and so on. Moreover, except «-ro» other suffixes such as «-emon», «-ji» «-zo», «-suke», and «-be» were used for such purpose. When the samurai was entering the stage of youth he chose for himself another name different from the one given to him at his birth. They sometimes changed their names during the mature life in order to emphasize its new period, e. g. change in status or transition to another work place. The master had a right to change the name of his vassal. In case of serious illness the name was sometimes altered and they received the name of Amide Buddha to address to its powers. According to the rules of the samurai combat, before entering the fight the samurai had to utter his full name, for the opponent to decide whether such person was good enough for him or not. Such rules can be witnessed much more in romantic and heroic literature than real life documents. The girls from noble families had a special suffix «-hime» added to their name. This suffix is often translated as «Princess», however, it was used

with the names of all noble women. The names of samurai wives had a suffix «-gozen». The personal names of married women were mostly used only by their close relatives. Names of noble monks and nuns had a suffix «-in».

In Korea usual people had only first names the same practice was characteristic of many other countries. Their names were mostly of Korean and not Chinese origin that is why they could not be properly recorded in the official papers that were written in Old-Chinese hieroglyphs. Only since XV–XVI centuries peasants started using surnames and personal names of the Chinese type [1]. In early Korea women even from noble families did not have any official, meaning hieroglyphic, names. In official papers these women appeared as ‘the daughter of’ or ‘the wife of’. Inside the family she was usually named as ‘the mother of’. Most clans can trace their roots to the remote past (its name and toponym) around X century AD. However such facts cannot be clearly proved and it is known that clans in their present state appeared in XVI–XVII centuries. The system of **Pones** formed at the same time. The clans were the formations with numerous members including noblemen and poor peasants. These naming systems hold truth for similar cultures in their development and origins that characterize the first ancient Chinese traditions dating back to the second millennia BC.

As for Ancient Egypt according to the sources the ancient Hebrew population went down 49 generations of impurity. Even though Hebrew names were still given and passed to the further generations. **Madrash** tells that God led the Hebrew people from the desert for this deed as well. However 2000 years after this memorable event only some Jews still preserve the tradition of choosing Hebrew names. Ancient Jews followed a vast number of various traditions and influences, here are some of them: the personal names from previous generations were widely spread, nature and cosmos have a rather strong influence in the process of picking a name, there are also names from eastern traditions, as well as so called names from «fauna», female names often exist in two versions and both of these names are independent.

It is worth mentioning that there was not only gradual development of the naming traditions in this or that ethnic group, but also the tendencies in changing or enriching the name stock. Such tendencies were dictated by the worldwide events, such as the great world tribal migrations, the Vikings’ age, etc.

The Vikings’ age

During the Viking age the personal names were exceptionally Scandinavian and lots of them were used only in that region. That is why the geographical names connected with Scandinavia were used in the Vikings’ colonies. They often had a personal name as their component, and can be easily differentiated from all other names.

The main information known about the personal names is that they were widely spread in Scandinavia. Such information can be generally obtained from

the runic inscriptions. Some data can be also found in foreign written sources narrating about the Vikings. However, personal names from such sources are given in their Latin forms. Geographical names, found on the places of former Vikings' settlements, can also serve as an important source for personal name information. Nevertheless due to the specificity of such source we know more about male names than female ones.

Most personal names were spread all over the territory of Scandinavia, e. g. such names as **Thorsten, Ulf, and Grim**, (from here onwards the modern form of the personal names is given) and however, some were characteristic of certain regions. Such names as **Eyulf and Oddketil** can be mentioned as western-Scandinavian ones, and **Manne, Toke, and Asved** were the typical examples of eastern-Scandinavian personal names. The fact that not all names were Scandinavian for the whole territory helps to determine the region of Scandinavia from where the migrating tribes were moving to this or that colony [2]. For example, the geographical names in Normandy demonstrate that the Scandinavian settlers were mostly Dutch. The Dutch name **Aage (Aki)** is a component of the geographical name **Aakevil**.

The tradition to give this or that name to people has its roots deeply in the past, but during the Vikings' era some new personal names come into being, in particular those that have as their component the name of the pagan god **Thor (Toke, Torstein, Torkil, and many others)**. In spite of its origin connected with a pagan god such names had not lost their popularity even after the introduction of Christianity. The names of beasts/animals were also very popular in giving the name to a person, e. g. **Wurm** (snake), **Wulf** (wolf), **Bjorn** (bear), and such [6], they were sometimes used as a part of the personal name: **Gorm, Gunwulf, Wulfbjorn, Stiegbjorn**. From time to time, from clan to clan the traditional names were preferred. Such names as **Harold, Swen, and Knut** were given to the newly born in the Dutch kingdom at the end of the Vikings' era and at the beginning of the Early Middle Ages, and the names **Harold and Ulaf (Olaf)** were characteristic of the family traditions among the Norwegian kings. Some people obtained additional names and nicknames. Such names could specify family relations ('a son of' or 'a daughter of') or neighborhood from where the person originated (e. g. «**Held Norseman**» – a person who from now on lived in Denmark). Personal names could reflect some particular features of a person or single out something that he possessed e. g. «**Ascot** with a red shield» or «**Ascot** of the Clan». After the introduction of Christianity during the late part of the Vikings' era a lot of Biblical names were more and more frequently used as well as the names of saints. However, they are already most characteristic for the Middle Ages themselves. Personal names stock was also influenced by the ties with other countries. A typical example is the name **Magnus** that appeared in Scandinavia from Ireland around the year 900. It soon became very popular among Scandinavian nobility. This name was often given to the heirs of the Norwegian

royal families and the first **Magnus** was **Magnus the Good** (1035–1047). Later this name was given to the Swedish kings too. Probably it could have been connected with the fact that the great emperor Charlemagne in Latin was *Karlus Magnus*, according to scientists and researchers from Iceland.

The great world tribal migrations

In the end of the fourth century the great movements of the tribes started, this process is widely known as «the great world tribal migrations». Vandals, Goths, Huns, and other nations (the Romans called them ‘barbarians’) were crossing huge distances and entering the territories of the Roman state [5]. The population oppressed by the empire supported them. When in 476 the Western Roman Empire fell apart, the Germanic tribes created on its territory a number of independent mostly short-living states. In Gallia and north-western Germany the Franks set up their state, to the north of Spain Visigoths did it, Ostrogoths formed their state in Northern Italy, and they were later displaced by Lombards, the Anglo-Saxons dominated Britain. These tribes assimilated with local population that was mostly of Celtic origin and so-called «Romans» – the conglomerate of various nations united by the notion «the Roman citizen» meaning a set of political rights.

Such changes in the population of Europe could not but affected the personal names stock on the whole European territory that lead to the changes in the ancient naming traditions and to the mixing of the name material of this or that ethnic group with the newly brought names from other tribes and lands.

Names given to the outstanding objects (weapons)

There are lots of references to such weapon, e. g. **Kaledvulh** – the King Arthur’s sword minted by the smiths from Avalon; or the sword of **Botwar** the son of Bjorn the Bear that appeared only at the time of great danger and produced a piercing shriek doing so. Moreover, a typical example of such weapon is the sword from Beowulf – **Hrunting**. Other examples include **Gungnir** and **Assal** the spears of the Scandinavian god **Odin** and the Celtic god **Luga**, the hammer **Mjolnir** of **Thor** and a magic sword of **Freire**. It is obvious that each such object possesses many layers of understanding: archetypical, cosmological, and magic [7]. Armory as we can judge possessed some magic qualities from the very beginning of the object existence. The process itself of working with metal in its traditional sense was viewed as something sacred and connected with magic. The great veneration and respect stem from this concept and the smith’s experienced such attitude on the European territories till the beginning of the New Age. E. g. only a free person could become a smith in the Gales practice in the early middle ages. When the smith died he was often buried together with his tools similar to a warrior being buried with weapon and a magician with his magic tools. Moreover, the weapon could have been renamed

when passed on to the next owner or after being molten. It is worth mentioning that there were some examples of weapons that lost their names when they were deprived of magic powers.

When describing the place occupied by the armor in the European tradition it can be observed that a sword was sacred in itself (such fact can be proved through the epic and legal sources). Possibly the ancient references pointing at the veneration towards the sword were connected with **Alans (Ammianus Marcellinus)** and **Scythians (Herodotus)**. The perception of the sword as an animate object can be encountered in medieval epics, e. g. «the Song of Roland», and even in much later ballads and legends, as in the Dutch ballad «Sword-avenger».

According to the power of the sacred tradition of the universal equality (everything that you have up there should also be down here) meaning that the earthly weapon, the physically perceptible one, was considered as a reflection of the heavenly weapon belonging to Gods consequently it was devoted to one of them: a spear to **Odin**, a sword to **Freire** and **Odin**, an axe to **Thor**, and so on. Certainly such attribution was made rather late, but there are examples of such transfer into a sacred state in the ancient tradition too. The gothic *hairus* «sword» is traced to the Indoeuropean stem **ker-* «produce a sound» and such words as English ‘sword’/German ‘Schwert’ and ‘word’/’Wort’ are placed in the same semantic row. [8] Similar characteristic features can be observed for other types of weapon, but the sword is the most sacred from them.

For many nations in the remote past a sword or a knife was not only a weapon, but also a symbol of personal freedom, e. g. **Tacitus** described the Germanic initiations of men. It was also a strong talisman, an object that could become a magic instrument if necessary. Here it is necessary also to note the specific function of weapon.

Around Europe metal was considered in itself a talisman till recent times. Any evil spirits or harmful magic could not have any contact with it. The evidence of the existence of such belief can be early medieval pendants that had the shape of a knife. Moreover, the cutting or piercing objects made of metal or steel are still believed to possess magic qualities.

Besides the protecting function the close combat weapon also possesses the qualities of the active type magic. One should not think that this material started being used only recently. Certainly wood and bone were used by humans much earlier, nevertheless, the work with metal started in Europe not later than during the VII millennia BC.

Virgin metals that originated from the Earth as well as those that had extraterrestrial origin had been considered as the ones possessing the magic powers from the remote past. Later when people learned how to smelt metals from ore the magic powers were attributed to the artificially obtained metals. However, the idea that virgin or «star» metal is especially powered by magic

did not disappear. Small nuggets of silver, steel, or gold were often carried as talismans, and a sword or a knife forged from the meteorite metal was always described as magic. The main quality of metal is traditionally thought to be its feature to cast away evil spirits.

Personal names on tombstones

The general tradition assumes that personal names of deceased were the talismans for the living ones. However, it is possible to find changes introduced into the names of dead when the name being mentioned was changed and written not from the capital letter, for example, the name of the honorable knight at the Hrodgar's table, who was killed by Grendel's mother avenging for her son. (Lines 1323–1324, Dead is *æschere*, Yrmenlafes yldra broþor, – мертв Эскхере, первый из братьев из роду ирменлафов)

The present paper has presented an attempt to group and generalize various ways of building and influencing the personal name stock in the world. The main aim was to specify the tendencies in order to concentrate on traditions and methods chosen by Old-English tribes in the further parts of the thesis. Moreover, the outlined tendencies will help to apply rich statistic material from the city of Winchester (X–XIV centuries) in creating the system of the later preservation or loss of the naming patterns and traditions.

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INFORMATIZATION OF EDUCATION FROM THE VIEWPOINT OF SOCIAL PHILOSOPHY: METHODOLOGICAL ASPECTS

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***Abstract.** The paper is devoted to the discussion of some methodological aspects of studying informatization of education from the point of view of social philosophy. An approach to such investigation and realization of education informatization in practice is suggested. A crucial difference between the informatization in the field of education and informatization of the society is indicated; this difference reveals itself in the subjective kind of the former. The informatization of education in the most straightforward way affects the field of values, resulting in the necessity to develop the system of borders within education informatization and an appropriate node line of measures, which could reflect qualitative transitions in the dynamics of the given phenomenon of social reality.*

***Key words:** Informatization of education, values, social philosophy, methodology, value of information, knowledge, borders, educational systems.*

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