

# INTER-SUBJECT RELATIONS IN THE LESSONS OF MATHEMATICS WHEN STUDYING GEOMETRIC MATERIAL BY YOUNGER SCHOOLS

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The article discusses interdisciplinary connections in the lessons of mathematics, technology and fine arts, as well as examples of relevant tasks and exercises. The role and possibilities of intersubject connections in improving the efficiency of knowledge development in the process of teaching mathematics to students of primary school age are revealed.

**Keywords:** junior schoolchildren, interdisciplinary connections, integration, mathematics, geometric material, fine arts, technology.

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## THE STORY OF VEPS VILLAGE LADYA (PODPOROZHISKY DISTRICT, LENINGRAD REGION)

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The nation of Veps is one of the oldest peoples in North-Eastern part of Leningrad region. The first mention of them as an independent people appeared in the VI century AD by the Gothic chronicler Jordanes. The village Ladva (Podporozhsky district, Leningrad region) is an indigenous Veps village (oatsie Veps). In its name lies the Vepsian word with the meaning "headwaters". This is one of the places where the customs of the traditional Veps culture are best preserved, which must be preserved for our descendants with all the flavor of the Veps people.

**Keywords:** Veps, Leningrad oblast, geographical features, village, holidays Veps traditions, national dress, preserving of veps culture, veps language.

Leningrad oblast is not only big cities and small villages, the vast expanse of Ladoga and the Gulf of Finland. This is also 1 779 422 (one million seven hundred seventy nine thousand four hundred twenty two) people, who are rep-

representatives of 141 nations. Every nation(people) who has been living on our land for a very long time, gives a fine, but is still not fully understood by us experience – how to live, work and enjoy in harmony with nature, with our ancient traditions and friendship with different nations (peoples).

The village Ladva (Podporozhsky district, Leningrad region) is an indigenous Veps village (oatsie Veps), which is considered to be the birthplace of my grandmother whose name is Denisova Anastasia Ivanovna. In its name lies the Vepsian word with the meaning "headwaters". This is one of the places where the customs of the traditional Veps culture are best preserved.

The nation of Veps is one of the oldest peoples in North-Eastern part of Leningrad region. The first mention of them as an independent people appeared in the VI century AD by the Gothic chronicler Jordanes. Veps, or "all", belong to the Baltic branch of the Finno-Ugric language family, and scientists believe it is the oldest language of this group. The differences between dialects are small, so the representatives of all three dialects easily understand each other. There are transitional dialects. The Veps language is mainly used in everyday life, often it is preserved in songs. In 2009 Veps language was included in the Atlas of endangered languages by the UNESCO as it is disappearing.

As for geographical features, the area that is occupied by the Veps is forest, swamp, covered with low hills, sometimes mountainous, abounds with lakes and many rivers. The village of Ladva is located on the Veps hills in the upper reaches of the Oyat river, which originates from Vologda Shimozero. "On the bumps and on the ridges we live," say the Veps about the place. Nowadays the main types of Veps settlements are the village forest and village workers. According to the earliest information, up to the XVI century the Veps predominantly had settlements into two or three yards. Later, river and lake settlements came to the village, and it is the earlier type of settlement that was reflected in the names of villages (Shimozero, Jarvisalo, Rybreka, Gimreka salyh the spine, back, hill). They tried to put houses to the "sun" to the facade of the houses were rotated on the sunny side, lake or river. The dwelling consisted of a black hut with a hearth, then with an oven but without a chimney. Later Vepsians built houses with 5 walls, where except a hut stood an upper room.

So in the village of Ladva was created a museum, thanks to the ethnographer A. E., Finenko, who was able in two months to turn the old Veps hut in a professional museum complex that includes several thousand interesting exhibits. They were not only in the house but around it, giving a complete view of the Vepsian rural life of past centuries. It's surprising that the room, thanks to special devices, filled with a living spirit, as if the owners use the oven and bake pies even now. Every time I come to visit my grandmother to the village, she gives me Vepsian traditional baked goods: gates, coloboma, pergami, kurnik (fish cake). Every year on July 28 (the twenty eighth of July) in the village of Ladva is a holiday in Vladimir, in honor of Prince Vladimir. The locals were

consecrated water in Ladvinskiy the lake, went to the chapel and bathed everything from small to large, and even bathed cattle. The belief to bathe the cattle this day was necessary in order to protect from the attack of wolves, which in the Veps forests was very high. And in the evening gathered all together, and after the words "Payathai, Manya!" ("Tune Up, Mary!") together they sang songs.

For the holidays Veps were wearing traditional homespun clothes, it was simple but beautiful. White linen (linen cloth) Veps painted by natural means using berries, soot, bark, onion peel. So, alder bark gave the tissues a red-brown color and blue color was obtained using blueberries. Later they began to use purchase vivid colors. In the late nineteenth century Vepsian women wore the shirt (ratsin) then (over it) they put on a sundress or striped skirt JCW. During the holidays, every woman wanted to show the ornate pattern on the hem of his shirts, tucked into the waistband hem of a dress or skirt. Sometimes they wore two shirts and more so that the embroidered edges are aligned in rows one above the other. Festive sundress was sewn from bright fabrics purchase and an everyday one – from the blue canvas. On top of a dress or skirt tied an apron. Going to work, Veps over their underwear (ports with a narrow step – cadet – shirt – paid) wore pants and a short coat made of thick wool blend fabric; the women wore coats of the same style and material, worn over a shirt (rezzin) and skirts (JCW). Now folk clothes do not wear, only a few items of old costumes stored in trunks of elder people.

Veps are officially Orthodox by religion. The Christianization of the Veps began very early – at the turn of X-XI centuries. However, the introduction of a new religion in the national life turned out to be a long and incomplete process. As a result, the Orthodox rites joined the elements of pagan rituals and formed a kind of "folk religion" of Veps, which can detect traces of the ancient worship of animals, birds and fish. The iconic tree was birch. Spruce and alder were revered. Rowan, thistle, rose hips, juniper were plants amulets.

Despite the centuries-old neighborhood with the Slavic tribes, Veps were not subjected to Russification, but managed to save part of their beliefs, language and many elements of material and spiritual culture. Unfortunately, over time their number has considerably decreased, especially during the period of the great Patriotic war. Veps together with Russian people and other nations fought side by side with the invaders. The territory of Veps was occupied by Finnish troops from September 1941. The second reason for the decline of the Veps was the elimination of "unpromising" villages in the 1970s — early 1980s. Most Veps immigrants were young people who went to the city. Getting into the foreign language environment, they forgot their language, their culture. Migration led to a sharp aging of the Veps ethnic areas and significantly undermined the potential for further ethnic reproduction. In Leningrad oblast live 1380 Veps.

In recent years the question of preserving of culture, developing on the territory of the Leningrad region (in particular the village of Ladva) for hundreds of years, is particularly acute. Veps intelligentsia managed to attract the attention of the public and authorities to the Veps problem. Some success was achieved only in the field of education. An important role in the Association of Veps plays newspaper "Kodima". Its first edition was held in 1991, and since 1993 it became a Republican periodical edition. Despite this success, the main task - to revive a full life in Vepsian villages and to create conditions for development of ethnic culture of Veps has not been resolved and is far from that. The old traditional way of life which is still preserved, is blurred and disappear because of the disappearance of its native speakers.

The more venturing out and studying the Veps nation, the more I became interested because I started to find answers to several questions: why Veps disappear, why they forget us. But it is really a wonderful world that is full of legends, customs, traditions, the base of which is preserved despite a very strong influence from Russian population. From history, we remember the days when it was the imposition of Russian religion, customs and traditions to other nationalities living on the territory of our state. That is why, we can imagine how strong and true to their traditions and customs were Veps, which had its own architectural feature, thanks to which is possible to distinguish their huts and temples among others. Therefore, it is our duty to save Vepsian nation, to help them to keep all unique structures, which there are very few. It is our duty not to leave it alone and most importantly to maintain their oral language, because if it will cease to exist, we can lost all the folklore and part of Veps culture.

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# ИСТОРИЯ ВЕПСКОЙ ДЕРЕВНИ ЛАДВА (ПОДПОРОЖСКИЙ РАЙОН ЛЕНИНГРАДСКОЙ ОБЛАСТИ)

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Вепсы – один из древнейших народов, проживающих в Северо-Восточной части Ленинградской области. Впервые о них как о самостоятельном народе упоминается в VI в н.э. готский хронист Иордан. Деревня Ладва (Подпорожского района Ленинградской области) – это коренная исчезающая вепсская деревня (оятские вепсы). В ее названии кроется вепское слово, означающее «верховья». Это одно из мест, где лучше всего сохранились обычаи традиционной вепсской культуры, которое необходимо сохранить для наших потомков со всем колоритом вепсской народности.

**Ключевые слова:** Вепсы, Ленинградская область, географические особенности, деревня, вепские праздники, национальная одежда, сохранение вепсской культуры, вепский язык.

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## ОСНОВНЫЕ ЭТАПЫ РАЗВИТИЯ КРЕПОСТНОГО ПРАВА В РОССИИ И МЕСТО СОБОРНОГО УЛОЖЕНИЯ 1649 Г.

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В статье рассмотрены основные этапы развития крепостного права в России, опираясь на мнения ученых и историков. Также проанализированы события, определяющие преобразование социально-экономического и правового института крепостного права.

**Ключевые слова:** крепостное право, хронологические рамки, закрепощение

Формирование и развитие крепостного права в России представляет собой сложное и многофакторное явление, по отношению к которому в