

Государственное бюджетное общеобразовательное учреждение

средняя общеобразовательная школа №582

Приморского района г. Санкт-Петербурга

ТЕМА ИССЛЕДОВАТЕЛЬСКОЙ РАБОТЫ:

«Ингерманландцы: между Россией и Финляндией»

Работу выполнила ученица 8«б» класса

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2014-2015 учебный год

Introduction

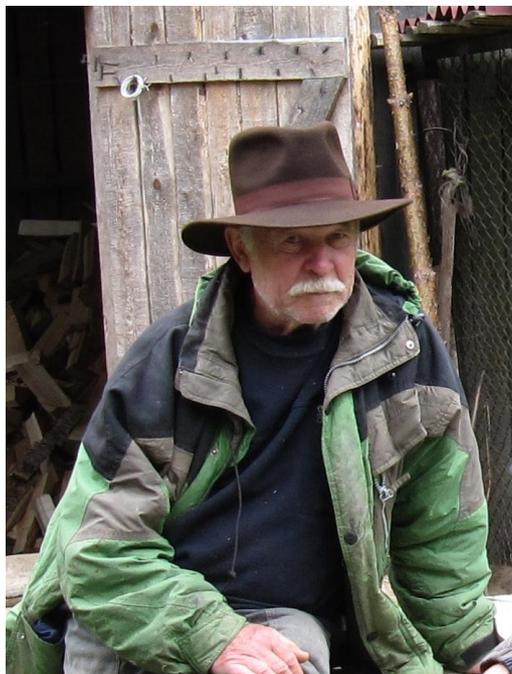
The study of the local history brings many discoveries and impressions, gives a sense of pride of our glorious past and becomes one more step in-depth study of the history of our great motherland.

I became interested in topic of Ingrian Finns when I knew that my relatives on father's line were representatives of one of the Finno-Ugric groups. My dad told me that our relatives were Vepsians – representatives of a small Finno-Ugric group, who lived in Karelia, Vologda and Leningrad regions of Russia. My dad is also Vepsian and he was born in Lodeynopolsky area of Leninrad region. He told me about the history of these people, their culture, customs and other and I became interested in this topic, I would like to know more about my relatives, about other Finno-Ugric groups and compare their culture, mode of life, languages with Russian and Finnish, to see differences between them and to understand how they stand out.

So, my objectives are:

- to study the history of Inkeri – Ingrian people, to whom I belong;
- to study culture and some traditions of Ingrians;
- to analyze Ingrian traditions and lifestyle in order to understand if they are closer to Finns or to Russians;
- to understand how living on the territory of Russia influenced Ingrian lifestyle.

In order to do my research I read some books on the history of Ingrians, interviewed my relatives and read folklore Ingrian poetry.



This is my Granddad, Nikolai Fedorov, a Veps from the village of Poikimo, Leningrad region.

Chapter 1. Ingrians.

Ingrians are a subethnic group of Finns, living in Russia and Estonia. In Russia in 2002 there were about three hundred and fourteen Ingrians, basically in Karelia and Saint-Petersburg, but these figures are not accurate.

Ingrians are the natives of Ingria, which is situated on the south coast of The Gulf of Finland and on the Karelian Isthmus. They are different from Finns – later immigrants from different areas of Finland. Ingrians have completely lost their ethnic identity and consider themselves Finns or are assimilated by neighboring peoples. A number of Ingrian dialects belong to eastern dialect of Finnish.

In the past Ingrians subdivided themselves into two groups: **avramoiset** and **savakot**. Finns call them **inkerilaiset** – people of Inkeri (Finnish name of Ingria). Immigrants from the nearest areas of Finland, mainly from the parish Euryapyaya, which occupied the northwestern part of Karelian Isthmus and also from neighboring with him Yaeski, Lapes, Rantasalmi and Kjakisalmi parishes were called **evrimeyset** (people from Eurapyay). Part of them took the nearest lands of The Karelian Isthmus and another part occupied the south coast of The Gulf of Finland between Strelna and lower parishes of the river Kovash. Large group of evrimeyset lived on the left bank of the river Tosna and near the Dudergof.

The group of immigrants from eastern Finland (historical Savo area) is known as **savakot**. This group is larger than avramoiset and in the middle of the 18th century out of seventy-two thousand forty-four were savakot. The number of immigrants from other parts of Finland until the 19th century was small.

In the course of 17-18 centuries an ethnic group of Ingrians was formed. This process was accelerated after Ingria joined Russia and left Finland. After joining Russia the influx of Finns was not so great as previously and Finns did not mix with Ingrians, the main stream of immigrants headed not to Ingria, but other districts of The Russian Empire.

Specialists in the history of language, folk culture, folklore can say that in Ingrian dialects, customs, traditional way of life and in the mentality of Ingrian Finns archaic features of the ethnic substratum were preserved.

The dictionary of the North Ingrian Finnish dialects says that the Finnish population of Leningrad region lived in isolation from their Finnish tribesmen and their speech almost didn't change under the effect of Finnish literary language and that's why many archaic elements were saved in it. Unlike Finnish subethnos of Sweden and Norway, Ingrian Finns didn't lose connections with the modern Finnish literary language and didn't try to create regional literary language on the basis of their dialects.

Conclusion. We can name Ingrians a special ethnographic group of Finnish ethnicity.

Chapter 2. History.

The ethnic group of Ingrians appeared as a result of the relocation of Swedish administration to Ingrian land given to Sweden by the Stolbovo agreement on peace. A part of avramoiset from the north-western, part of the Karelian Isthmus and savakot from the eastern region of the Grand Duke of Finland Savocame to these lands. Finns settled in the land of Izhora.

Inkeri became Lutheran and acquired the Finnish language after 1675. A bigger part of orthodox Ingrians were forced to flee from land of Inkeri. Avramoiset and savakot relocated to their place and formed their own subethnic culture.

Russian sources name the population of Izhora and Vod Chud. Russian chronicles first mention the name "Vod" in 1060 and in 1228 – "Izhora". Russian population reached these territories in the 10th or 11th centuries but Russian population became significant only after the Great Northern War.

The word «Inkeri» has many meanings. It means a definite territory and Finno-Ugric population equally. The ethnonym «Inkeri» is «Ingrian Finns» and it began to refer to the ethnic group, which spoke Finnish and professed Evangelical faith. Ingrians are usually mixed with Izhorians by many Finnish-Ugric people now.

Izhorians (Finnish inkeroinen, inkerikko) are a group of Finno-Ugric population of Izhora (Inkeri), which became orthodox very soon under Russian influence.

The ancient Izhora (Russian Inkeri) possessed a territory, lying on both banks of the Neva between the lake Ladoga and the Gulf of Finland and called so after the left tributary of the Neva – the river Izhora (Finnish Inhere). Inkeri is not an administrative unit. Since 1710 the official

name of this territory has been St.Petersburg Province and since 1927 until the collapse of the USSR – Leningrad region and now it is St.Petersburg area .

By the early twentieth century there were two large areas with the highest proportion of Finnish population: one part of the Karelian Isthmus and an area to the south-west of St.Petersburg, along the line Peterhof-the Red Village-Gatchina. In the rest of Ingria people lived intermingled with Russian and in some places with Estonians, but also there were other groups of Ingrians.A special group were Finns-Lutherans , and at the beginning of the 19th century another group of Finns – Siberian Ingrians appeared .

Conclusion. The history of Ingrians is much more connected with Russia than with Finland. Ingrians have been Russian citizens for more than 400 years.

One of Ingrian villages, Poikino, nowadays:





Ingrian villages around Saint-Petersburg.

Chapter 3. The interview.

And now I would like to present an interview with a representative of the Finno-Ugric group.

-Who were your ancestors?

-On father's side my ancestors were Ojat Vepsians.

Vepsians is a small Finno-speaking people, who live in Karelia, Vologda and Leningrad areas. Ojat Vepsians live in upper and middle parts of the river Ojat, near the rivers Kapsch and Pasha. Originally Vepsians were connected with the formation of other Baltic-Finnish people and they became isolated from them in the second half of the first millennium AD and in the end of this millennium they settled in Priladozhey. My father and grandfather were born in the village Poykimo, what means «a land of the sons» in the Vepsian language and situated in the same river Ojat . The capital of Ojat Vepsians , the town Vinnitsa, was situated on this river.

The traditional food are sour bread, a pie-pond and their drink is beer and a kvass. Nowadays in this village and nearby there are no native speakers of Vespian language but some remnants of culture are preserved.

-And what are they?

For example people so far have cooked «wickets» - Karelian rye cheesecakes. Also some rites like night matchmaking and a ritual eating of the pie-pond as a part of the wedding area. Vepsians still have funerals with lamentations .

-And what about a language, did your father and grandfather speak Finnish?

-No, they didn't speak Finnish but they remembered some their words, for example

«kibyachi»- hands, «kayvan» - a baby, «kulgacha» - a wicket and other.

-What traditions or maybe some elements of every day life can you name?

-I know that the main occupations were agriculture, a livestock and hunting. Vepsians cared for natural environment very much, for example they never washed their boots in the river and before cutting a tree they at first apologized to it and told the tree for what they wanted to cut it. It sounds strange, but it was really so! Vepsians were orthodox but at the same time believed in brownie and in amulets.

Conclusion. Vepsians are a part of Ingrian population. Their history and traditions are typical of the whole Ingrian subethnos.

Chapter 4. The costume.

Men wore the same clothes like neighboring Russian and Karelian population:

broadcloth trousers, a linen shirt, a gray cloth coat with wedges which extended from his belt. They had festive high boots which were a symbol of well-being. On their heads they wore urban caps and felt hats. Avramoiset and savakot had different clothes.

Ingrian women in Dudergof (Tuutari) had the most beautiful clothes. Women's shirts had chest incision on the left side and in the middle of the chest trapezoidal embroidered bib called **recco**. The section fastened by round fibula. Shirts' sleeves were long, with cuff at the wrist. Ingrians wore a blue skirt and on their heads they had **juntas** – a small circle of white fabric which was fastened on their hair near the parting.

Ingrian women cut their hair and girls wore short hairstyles with bangs. In Thuret (Peterhof - Orienbaum) married women-avramoiset also wore long hair and crumpled them by tight tourniquet (**syukeret**) under their hats. In Western Ingria the hair was hidden under the white headdress. There they wore white shirts (without recco) and skirts. Avramoisets' apron was striped woolen and on holidays white with red stitch and the fringe.

In the cold season they wore white or gray cloth and sheepskin coats. In summer they wore «the bonecrusher» - the linen caftan hip-length. On the feet they wore leggings which closed shins. Women-savakot had shirts with wide sleeves. This shirt had the incision in the middle of the chest, it fastened with buttons. Colorful skirts, often plaid were their traditional clothing.

On holidays over the humdrum skirt they wore wool or calico skirts. With skirts women-savakot wore sleeveless bodice or sweaters which fastened on the waist. The white apron was the necessary element. Head and shoulder shawls were widely used. In some villages of the east Ingria savakot wore sundresses of Russian type.

At the same time in Russia women wore the dress consisting from full skirt and narrow bodice with a deep neckline. They usually wore two dresses together: inner and upper – the **grodetur**. Clothes were often trimmed with fur. Dresses, skirts and bodices were made from heavy silk textiles – from brocade, moiré, satin, crepe of various colors. Everyday dresses were with round neckline which was covered by the kerchief or the scarf. Ball gowns had a plume and women wore them separately over the skirt of the dress.

Men's costume consisted of a shirt with a lace jabot, a camisole and a caftan with extended fields. Narrow pantaloons, stockings and buckled shoes complemented the outfit. The hair was parted and moved down to the ears, dandies wore a wig. This is a picture of Russian man in the 18th century. We can see that Ingran men also borrowed some elements of Russian costume.



Russian women's clothes



Ingrian women's clothes

Conclusion. So, just looking on the photos we can see that Russian clothes were more elegant and graceful, with more details, but we can suppose that Ingrian women borrowed some fashions of skirts and hats. And if our women wore lush dresses, Ingrian women were still wearing shirts with skirts. Generally we can say that clothes of Ingrians were more modest.



This is a picture of Finnish girls in national costumes. We can see that women's costumes everywhere consisted of a skirt, a blouse, a sleeveless bodice (**« a kirtle»**), an apron, a jacket, a headdress, shoes and socks. Besides married women wore a lacy linen cap. Typical accessories included also jewelry, belts, scarves, a lot of ribbons and a «free pockets». **Comparing Finnish national women costume and women costume of Ingrians in 18th century we can say that they were practically the same – Ingrian women also wore skirts, scarves, belts and we can suppose that they borrowed some details from the Finnish costume.**

Chapter 5. Ingrian folklore

In Inkeri people still tell Finnish fairy tales, legends, proverbs, songs as runic and rhymed, also there are many weeps and prichets. However is difficult to pinpoint from this heritage actually Ingrian folklore. Ingrians are characterized by songs with the rhyme verse and especially by round dance similar in shape to the Russian ditties. Dance songs are widely spread , particularly for the **rentyuske** – it is a dance like a quadrille. Ingrians don't claim political autonomy in Russia, they only claim the development of culture and preserving the original language. On St.George Day Ingrians used such songs:

Kui monta urpaa,

Как много вербы,

Nii monta uutii,

Kui monta urpaa,	Так много ягнят,
Nii monta uuttii,	Как много прутьев,
Kui monta varpaa,	Так много телят.
Nii monta vasikkaa,	Как много листьев.
Kui monta lehteä,	Так много коров.
Nii monta lehmää,	Как много веток.
Kui monta oksaa,	Так много счастья.
Nii onta onnea!	Как много веток,
Kuin monta oksaa,	Так много жеребцов.
Niin mont orrii.	

On St. George day after the church service the most important event was lighting «holy» fires – **helavalkia**. They are started not easily – by friction fat dry torches on each other. All the village girls must come to the Trinity fire and nobody dared to get away even if they wanted. Ingrians often got together for the advent of Koprin – it was a Evangelical Lutheran church in the village Kobrino, on the spot of which later was built a Russian church. They got together with a such song:

Lähtekäät tytöt kokoille,	Собирайтесь девушки к кострам,
Vanhat ämmät valkialle!	Старые бабки к кострам!
Tuokaa tulta tullessanne,	Приносите огонь приходя,
Kekäleitä kengissäanne!	Головни в своих башмаках!
Kuka ei tule tulelle	Кто не придет к огням
Eikä vaarra valkialle,	Не рискнет (подойти) к кострам,
Sille tyttö tehtäköön,	Тому девочку пусть сделают,
Rikinäksi ristiköön!	Сломанной пусть окрестят!

Now about ditties .A ditty is a short song, often funny and humorous. The text of a ditty is usually a quatrain, where the second and the fourth are rhymed.

Here there is a Karelian ditty:

Istun illalla kaivon kannella,	Сижу я у колодца,
Vesikorvo oli vieressa.	Рядышком — ведро с водой.
Bes'odassa t'iettoin polvel,	На беседе — у милого
Tol ko oli toini mielessä.	на коленях,
	А на уме у меня другой.

Minun kuldaine kol'caine
Skoapan polkal val'aiccoir
Minun nuori t'iettoni
Tsoarin stoaci stradaiccou.

Мое колечко золотое
В шкафу валяется.
А мой миленький дружок
Из-за царя страдает.

In Russia **ditties** are created mostly by the rural youth and are performed during the festivities to the accordion or without music. The main emotional tone is major. The topic is often love-household and they are always created like a poetic improvisation . The text of the ditty is a quatrain written by a choree. The feature of the ditty language is its expressiveness and richness of the linguistic resources and they often go beyond the score of literary language, using vulgar words and swears. Ditties are attributed to the 19th century and their predecessors were play and dance songs, which were named «frequent» among people. Now ditties continue and their creative life and occupy an important place in the Russian national song culture.

And this is an example of modern Ingrian folklore:

ПЕСНЯ про Оять. Автор Федоров Николай Павлович

Припев:

Родился на Ояти, там и сдохну.
А буду умирать, друзья, не охну.
Как бы, братцы, не забыться
Перед смертью напиться
И водой Оятскою умыться.

Опять жена устроила скандал,
Где ты был, пропойца, где гулял?!
Я, друзья, совсем смутился,
Был я пьян, но протрезвился.
А потом подумал и сказал:

Припев:....

На нашей на Ояти все равны:
Финны, вепсы, русские, хохлы.
Есть народ любого сорта,
Есть народ страшнее черта,
Есть народ упрямей, чем ослы.

Припев: ...

Люблю свою Оять среди зимы я,
Как рвет она объяття ледяные.
Есть в Ояти рыбы всякой,
Есть в Ояти даже рак.

Кто Оять не любит, тот дурак.

Припев: ...

Разлив Ояти раннею весною
Сравниться может с Волгою-рекою.
Это озеро иль море
Расплескалось на просторе.
Песню соловья услышим вскоре.
Припев: ...

Conclusion. This way we can see that one part of Ingrian folklore singing is similar to the Finnish culture, while the other part – ditties resembles Russian short folk songs «chastushka».

Chapter 6. Everyday life. Agriculture and other occupations.

Savakot and avramoiset have evolved in isolation from each other for the long time, despite the greater affinity in language, religion and customs. Avramoiset thought that the other Finns were latecomers and abstained from marriages with them. Woman-avramoiset after the marriage got out to Savakots village, tried to wear their traditional clothes and to save in children's minds the notion of their origin on the maternal line. Altogether they lived in isolation from the neighboring population – from people of Vod, Izhorians and Russian.

The main activity of Ingrians was agriculture, which was developing slowly because of the lack of land and the scarcity of soil. The livestock breeding developed also not very fast because Ingrians had a limited area of land.

People had three-field system for many years and it slowed down the development of more intensive forms of the crop rotation. People used rye, spring barley, oat and from industrial crops flax and hemp, which were used for production of nets and bags. In the 19th century an important vegetable was potato and in some villages it was grown for sale. From vegetable crops on markets there was cabbage, mainly picked.

On the average Ingrians had two or three cows, five or six sheep, a pig and few chickens on one family. Ingrians sold veal and pork on St. Petersburg markets and bred geese for sale. Also there were «**ohtenki**» who sold milk, butter, cream and cheese. Originally this name belonged to occupants of villages near the river Ohta.

On the seaside of the Gulf of Finland Ingrians had developed fishing and it was basically winter fishing of sprats. Fishermen went out on the ice with sledges and booths in which they lived. Ingrians did many different jobs – cut wood, flogged the bark for the leather of skin, went to carting, in winter cabbies turned a penny in St. Petersburg, especially during the pancake riding.

Conclusion. In the farm and traditional culture of Ingrian people archaic features were combined with innovations which were included in everyday life because of the proximity of the capital of the Russian Empire.

This is what the village of Poikimo, a typical Ingrian village, looks like:



Chapter 7. Ingrian homes.

Home of Ingrians consisted from one living area and cold inner porch. In the cottage were fixed benches, baby cradles were suspended. When houses were near the street the first house was winter and the rear was like summer house. The main food was soft sour rye bread, porridges from cereals and flour, picked mushrooms, the mushroom soup and linseed oil. Also they ate cabbage, potato and rutabaga. Each family had a samovar and coffee was often made in it. Also Ingrians cooked kissel and ate it as cold and as warm.

Ingrians wedding rite saved archaic features. The matchmaking was long with repeated visits of matchmakers, visit to bride grooms house and the exchange of promises and presents. After the proposal a bride got around surrounding villages and collected « the help» for the dowry and people gave her the flax, the wool, ready towels and mittens. This custom in the 19th century was saved only on the outskirts of Finland. The wedding usually was before the wedding ceremony and the young couple went to their homes from the church. The wedding consisted of the celebration in the brides house which was called « the care» (**laksiaiset**) and properly from the wedding «**haat**» which was celebrated in the grooms house.

Ingrians had national dance, called «the **rentyushki**». This word means « go anyhow». Rentyushki meant a place and the manner of performance. Rentyushki attracted by the possibility to dance as a person wanted and to compose humorous poems. Waiting for their turn boys sat down on girls knees. Then they went around – boys ahead and girls behind them and the boy to the right of the girl. Nowadays rentyushki is one of the unique phenomenon in the choreography.

Conclusion. Life in Ingrian villages was different from the life of Russian peasants in the same region. Their homes, wedding traditions and traditional entertainment resemble more archaic traditions of Finland which were already forgotten by Finns in the 19th century but survived in Ingrian villages.

Summary

Now in Russia there are about 34 000 of Ingrians.

Now we should distinguish Ingrians from Finns, who live in Finland. Ingrians are native people of Leningrad region and at the beginning of the Great Patriotic war all Ingrians fought for Leningrad. People of Inkeri had a major impact on Russians and their mentality began to change and to resemble Finnish-Ingrian. As a result there were some changes in the way of life and views, the emergence of new similar traditions and we could speak about the integration of

Russian people in Inkeri and the emergence of new subethnos. A distinctive feature of this subethnos was a fact that it had not a national, but territorial nature.

- Ingrians are a specific ethnic group, Finnish by origin which has lived on the territory of Russia for 400 years. Their language is not much different from the Finnish language and it wasn't greatly influenced by the Russian language.
- Vespians, the nationality to which I belong, is a typical part of Ingrian population and has the same traditions as other Ingrians.
- Ingrian national costume is closer to the Finnish national peasant clothes. Russians in the same areas wore more elegant "city" clothes.
- Some forms of Ingrian folklore resemble Finnish national poetry while some of them are more like Russian poetry.
- Life in Ingrian villages was different from the life of Russian peasants in the same region. Their homes, wedding traditions and traditional entertainment resemble more archaic traditions of Finland which were already forgotten by Finns in the 19th century but survived in Ingrian villages.
- In agriculture Ingrians were closer to Russian peasants. They used the same methods and grew the same plants. Russian agriculture of that time was more progressive and had a positive influence.

The studied groups	The basic features
The language	The origin of Ingrian dialects presents dialects of Finnish language. Ingrian dialects are closest to the south-eastern dialects. Finnish influence was in intonation and in the word order. Also Ingrians are characterized by borrowings from the Russian language.
The lifestyle	Ingrian lifestyle was similar to Finnish, but also there were some similarities with Russian, for example similar was agriculture and livestock.
The folklore	Ingrians told different Finnish fairy tales, legends, proverbs and from Russia they got short songs, named «chastushka».
The costume	The costume of Ingrians was similar with Finnish and if we compare Russian and Ingrian costume we can see that Russian clothes were more elegant and graceful and we can suppose that Ingrian women borrowed some fashions of skirts and hats.

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