# Papers

# Youth Policies of the Chukotskiy Autonomous District

**CONTACT**
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Dear Esteemed Participants of the Forum:

I work with the Chukotka Native Peoples' Affairs Office and I am a co-chair of the youth movement Inuit Polar Youth Council of Chukotka. I would like to express my appreciation to the organizers for inviting me to participate in this conference.

In Chukotskiy Autonomous District, the organization responsible for implementation of the Government Youth Policy is the Department of Education, Culture and Youth Policy of the Chukotskiy Autonomous District, working under the long-term regional target program, Youth of Chukotka in 2011-2013. Government Youth Policy is implemented along the following main directions:

1. *Supporting youth in finding employment*

A targeted regional program has been developed, providing temporary employment to young citizens between the ages of 14 and 18. In 2010, a total of 1,145 young people found their employment through this program, including 162 teenagers who were provided with jobs in agricultural enterprises. Population Employment Centers sign agreements with regional municipal administrations, educational institutions and other enterprises and organizations in order to create temporary job opportunities for young citizens between the age of 14 and 18 during summer vacation time. Teenagers are employed as assistants to reindeer-herders, marine mammal hunter apprentices, general laborers, office assistants, and so on.

2. *Support to young families*

Support was provided through:

- distribution of information on implementation of the main directions of the Government Family Policy in Chukotskiy Autonomous District;
- distribution of support (*O.R. - funding*) (through competitive process) to public organizations and alliances working on the problems faced by young (youth) families; and
- implementation of the governmental system of support to young families through solving their housing issues.

The Government of Chukotskiy Autonomous District developed a special long-term program, Assistance to Young Professionals and Their Families in Chukotskiy Autonomous District in Acquiring Housing in 2010-2015. It provides a social subsidy for 20-40% of the estimated cost of the housing to young professionals/specialists working in the governmental and municipal institutions.

3. *Creating a favorable environment for spiritual and physical development of youth*

A special system was established in the Chukotskiy Autonomous District in order to organize and implement a summer health improvement campaign for children and youth; it includes vacation and health retreats/resorts both outside of the Autonomous District (in the vicinity of Moscow, in Sochi, and so on) and in the Autonomous District (summer health camps).

There is a unified informational system in the territory of the Chukotskiy Autonomous District focused on youth policy issues. The Chukotka youth informational portal (website) helps Chukotka people to be informed about all the important youth policy events taking place in the Chukotskiy Autonomous District.

Each year, a competition, Young Talents of Chukotka, is conducted; it includes visual arts, singing (vocal), arts and crafts and works under the framework of a specialized program, Culture of Chukotka 2012-2013.

4. *Providing support to children and youth organizations and public alliances*

About 26 public organizations and a Youth Civic Chamber with the Duma of the Chukotskiy Autonomous District work efficiently in the Chukotskiy Autonomous District. Most active members of the youth organizations participate in conferences, competitions, festivals and field meets such as Zarnitsa.

Native social youth organizations are also active in Chukotka:

- Youth Union, Chaun-Chukotka – a youth social organization of the Chaunskiy region. Main activities: prevention of alcoholism, addressing unemployment among the employable (capable of work) population, providing various help to elderly people, children, invalids and other groups of the population. A project aimed at providing employment to under-age youth and graduates of the Pevek vocational school has been implemented for two years already.
- "Inuit Polar Council, Chukotka" – a youth organization of the city of Anadyr. Main priorities and activities: facilitate preservation of authentic local culture, Native languages and Eskimo culture, encourage Eskimo youth to learn historical and cultural heritage of their people from older generations of aboriginal people of Chukotka, encourage rational management of wildlife and preservation and development of traditional ways of use of natural resources;
- The Public Association of the Native Youth of Chukotka was organized on the initiative of the Chukotka Autonomous District Office of the Chukotka Native Peoples' Affairs and with the support from the Association of the Native Minority Peoples of the North, Siberia and the Far East of the Russian Federation. Since November 2010, the association activists have organized 38 meetings. Priority activities of the Association include participation of youth in finding solutions to difficult social issues, encouraging healthy life style, and studying the culture, traditional ancestral knowledge and languages of the minority Native people of Chukotka.

Financial support to such public youth associations and organizations is allocated through a competitive process. A special law on governmental support of public youth associations in Chukotskiy Autonomous District was developed. Grants in the amounts of 30,000 to 200,000 (*rubles*) were awarded to 18 organizations in 2011. Projects vary in their nature and include encouraging healthy life style, organizing creative activities during free time, and so on.

Thank you for your attention.

## Seasonal Harvest of Ringed Seals by the Coastal Chukchi of Uelen Village (Regarding Climate Warming)

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Seal harvest is the most important harvest of the coastal Chukchi and Eskimo people. They harvest mostly bearded and ringed seals. Ringed seals are harvested seasonally in Uelen village. Currently, climatic changes have considerable impact on hunting seasons among other things. Look at the four seasons of seal harvest: summer, autumn, winter and spring.

*Summer season* on the Chukchi Sea coast starts in June and ends in July. Real Chukchi summer lasts only one month – July. If there is no ice during that time, hunters try not to harvest seals in the water for the following reasons: first, seals are poorly nourished in summer; and second, summer seals, if killed in the water, sink, because water density is relatively low due to the influx of fresh water into the ocean at that time. Sea water density starts to decrease in spring when intensive snow thawing starts and the flow of fresh water gets high. Closer to winter, water density increases, seals accumulate fat and thus, remain afloat for some time after being killed, which makes it easier to harvest them.

Sometimes, ice remains near shore in summer, or huge smooth fields of multi-year ice are pressed against the shore by the northern current in the middle of summer, and then seals haul out on ice where they are harvested. In late summer, the same northern current and northwestern winds can push new ice to the shore, completely covering the sea, and as a result, hunting from skin boats (*baidaras*) becomes impossible.

Between 2006 and 2009 the sea was free of ice by the end of June. Autumn coastal ice melted completely by July 5-6. As ice melted and separated from the shore, hunters walked out to the edge of the fast ice that was gradually becoming closer to the shore and harvested seals there.

Thus, now, in summer (June, early July) in Uelen, seals are harvested at the edge of fast ice more and more often (see Photo 1) because of later retreat and melting of ice compared to the previous years. In summer, nets are not used to harvest seals from shore.

*Photo 1. Vladimir Memyl'neun, sitting on fast ice, watching for a seal © S. Komissarov. June 9, 2009. Uelen.*

Marine hunters consider August, September and October the autumn (fall) season.

Previous data indicate that in autumn, the seal harvest used to start in late September. Now, there is no autumn hunting season due to changed climatic conditions discussed below.

According to the observations of the Uelen hunters from the 1940s through 1980s, the first pack ice appeared in late September-October. This was huge ice blocks, hummocks (*stamukhas*), grounded in shallow, near-shore waters with areas of clear water remaining between them. Leads were forming, and that is when the autumn ringed seal hunt would start.

According to the 2006-2009 observations of R. Armayrgyn, ice came only in late November. Late appearance of sea ice near shores was also accompanied by more frequent and stronger autumn storms. Nowadays, strong storms start in August and stop in November. Only by the end of November, do northern marine current and northern winds bring ice to the shore. Magnitude of storms (in points of scale) increases with each year. In 2009, in Uelen, autumn storm damaged houses located 30-40 meters away from the shore for the first time in many years. People from the two two-storied buildings had to be immediately evacuated. According to eyewitnesses, foundations of the houses washed away, and sea water with chunks of ice splashed in the first floor apartments. Huge blocks of ice washed ashore by strong waves froze at the walls of the houses. A storm of similar strength was recorded in 1937.

*Photo 2. First strong autumn storm in Uelen village on September 23, 2009.*
*© T. Pechegina. The photograph was taken from the apartment window.*

Observations of ice conditions in the waters near Uelen also showed that the sea was free of ice until the end of November, slush appeared in early December and ice approached only in mid-December. Similar late approach of ice was recorded in 1920 and 1921 according to various sources. Although the fast ice formed by 15-16 December does not get strong yet, hunters using all possible precautions go out to hunt and harvest first winter seals; they set nets, but with great risk. That fast ice is still weak, it is easily broken by the northern current that compresses it, or it can be torn off the shore by the strong coastal southern wind accompanied by the southern current. Sometimes, nets are pulled out into the open sea by the ice. Armayrgyn said that his nets were carried into the sea by the fast ice in 2008.

Old residents of Uelen village point out that old (multi-year) ice – *petygel* – has not approached the shores for many years now. In old times, old ice was brought to the shore in autumn, but it used to occur when there were no autumn storms. Old ice was carried from afar in big strong ice floes already shaped by waves, and with that ice, ringed and bearded seals, polar bears and walruses were brought in as well (as Armayrgyn remembers). The only ice that one sees in the ocean nowadays is young ice – *turgil*. Such ice is formed in the waters near Uelen in good frosty weather, but it is not "eternal" (long lasting). Marine currents and compression break it fairly quickly, forming large heaps of acute-angled ice or single, separately standing ice floes with sharp tips. But sometimes the northern current drives huge fields of smooth young ice straight to the shore. If this newly formed ice is strong, hunters hunt for seals close to shore, following all the safety rules of hunting on young ice. There is a rule for testing the ice strength with a hunting stick/club – *i'nnyp'ite*. If one can break through the young ice from the first try, then it is not safe to go; if from the second try, then one can walk on it safely.

Thus, an autumn seal hunt is not conducted nowadays due to strong and prolonged storms, the late approach of ice to the Uelen shores and the absence of fast. Currently, strong fast ice usually forms in the Bering Strait area in December.

The real *winter hunt* in Uelen village starts in mid-January after fast ice - tukven - forms and continues through February and March. Fast ice – *tukven* – is the dense ice that is strongly welded to shore. Only far out at the edge, ice still keeps moving [1, 39-51].

In February-March, when fast ice extends all the way to the horizon and there are no leads, seals are caught with nets. To do that in the midst of chaotic ice hummocks on fast ice, one needs to find an even spot not affected by compression or a seal breathing hole. Those areas where an ice hole will be cut should be cleaned of snow until the ice surface can be seen. Two such holes need to be made at the distance of 7-8 meters from each other with the diameter no bigger than 30 cm. A hunter knows that seals always live near the shore under the fast ice. Seals breathe through the holes, and there can be several of them near the same hole. Seals also live all winter in the cracks or leads that they form in the ice and prevent from freezing. Seals living under fast ice have a special name in the Chukchi language – *tokvamemyl* – fast-ice-seal. The word is formed of two words: *tukven* – fast ice/*tokva* + *memyl* – ringed seal [1, 39-51].

Hunters also go out to the edge of the fast ice, and if the sea is open they hunt seals in the open water.

Safety measures for hunting from the edge of the fast ice:

1. One should not sit on or under a recently frozen lump/block of ice; it can collapse at any time.
2. It is dangerous to use two or more ice floes frozen together as a shelter for hiding out.
3. Sitting on a thin ice edge (it can break off) is absolutely forbidden. The shadow of a hunter can be seen easily from the depth of waters and a solitary walrus – *keglyuchin* - may attack the hunter, mistaking him for a seal.
4. Watch currents and winds.

The area between drifting ice and fast ice where they meet – *tylyagyrgyn* (the word literally means "path") – has two sides. In Uelen waters, fast ice forms on the southern side, and drifting ice is on the northern side. *Tylyagyrgyn* never stays in one place; water and ice are constantly moving because of the sea currents [1, 39-51]. Uelen hunters distinguish two kinds of currents: northern – *un'epr* and southern – *kun'un*. The ice can stop only when a current is changing. When ice rubs against fast ice or drifting ice, slush and ice brush or ice cake form. If the current is weak and there is no compression, the ice fields that pass between the fast ice and *tylyagyrgyk* are smooth. It is possible to walk across the dense slush over to the drifting ice and continue seal hunting there. However, *tylyagyrgyn* is the most dangerous stretch for crossing from fast ice to drifting ice. In order to cross it safely, one needs to know all traditional rules and sea currents, watch the direction of the wind and the state of the weather, follow safety rules and know how to accurately estimate by eye the thickness of thin or slushy ice. It is better not to step on such ice without any special need or if one is inexperienced. To cross *tylyagyrgyn*, hunters use snowshoes (*velvyegyt*). Crossing over to the drifting ice becomes a little easier when wide ice fields appear.

The word for drifting ice is *rochgygel*. Even the name itself indicates that this ice is in constant movement. During the northern current, drifting ice moves south toward the Bering Strait and goes out into the open ocean. During the southern current, drifting ice is carried north to the Long Strait, East-Siberian Sea and Arctic Ocean.

Hunting on the drifting ice is extremely dangerous and involves life risks. Hunters must have masterful skills, experience and knowledge of underwater currents. To determine the direction of the current, one throws a little piece of ice or deer fat into the water. Then, the hunter lies on the ice, covers his eyes with the palms of his hands and looks at the water watching the little piece. The piece gradually sinks deeper into the water and starts being carried off to the side. This test is usually repeated several times at some intervals/distance, to make sure that the direction of the current was determined correctly. Sometimes, the current near the fast ice moves in one direction, and farther from it, the direction of the current may be different.

Since the times when people first started hunting, they had developed and

preserved to today in oral form (by word of mouth) a comprehensive set of unwritten rules and regulations, safety measures and also knowledge of weather conditions, marine currents and winds from different directions.

Safety rules of behavior on drifting ice in the waters near Uelen village:

a. Move only against the current.
b. Return to the fast ice at the same place from where you walked off and onto the drifting ice.
c. Pull the harvested seal to the fast ice at once.
d. Hunting on drifting ice during western wind and northern current is absolutely forbidden.
e. One can go hunting during moderate eastern wind accompanied by southern current.

If a hunter is carried out to sea on drifting ice, exceptions to the rules can be made; but it depends on the situation and place. As Armayrgyn remembers, when he was carried away on a drifting ice floe, he did not panic; he remembered the advice of old Pergo who found himself in a similar situation. Having determined the direction of the current and wind and having identified the place (on shore) across from which he was located, he started running, following the direction of the current, not against it. Strong northern current carried ice into the Bering Strait. Armarygyn knew of only one place where an ice floe could get close to the coastal ice, where ice (current) rounds the easternmost cape protruding into the sea. That was the only place of salvation, in the Bering Strait, otherwise, the ice would move farther into the Pacific Ocean. Endurance of the marine mammal hunter played a crucial role in saving his life - he ran with all his strength trying to beat the current. When ice moving around the cape started to approach the edge of the coastal ice, he could cross over to the fast ice [2, c. 221-224].

Marine hunters of Uelen have laws that they must follow when they are on drifting ice:

1. Do not step on the drifting ice without an observer who watches ice movements.
2. In case of danger, a hunter-observer must climb on the highest pressure ridge and signal to everybody who is hunting on the drifting ice about the danger.
3. In case of danger, everybody must leave the drifting ice at once and return to the fast ice, but they should not walk toward the observer, they should walk in a direction opposite to the current and walk off the drifting ice in a place where it hasn't separated from the fast ice.
4. Hunters must take turns when they walk onto the drifting ice.
5. Landmarks should be identified: two highest points on a pressure ridge (the tops of the hummocks/ridges) are lined up with a third point on the shore; if those points shift against each other, hunter should leave the drifting ice.

Ringed seal *winter season* starts in mid-January and continues through February and March. Ringed seals are harvested in the leads in drifting ice, and if there is no drifting ice, hunters catch *tokvamemyl* – fast ice seals – using nets. Hunting on drifting ice is dangerous and requires a lot of experience and knowledge from a marine mammal hunter.

Spring hunting season starts in April and usually continues through May, but this depends on ice and weather conditions.

In spring, seals haul out on ice, lie next to their breathing holes and don't move far from them. At that time, seals are hunted not only by humans, but by polar bears as well. Both use the same approach: to sneak close to a seal as quietly as possible. Wind direction and disguise play an important role in the success of the hunt. The wind must blow in the direction from the seal and toward the hunter, and then the seal will not sense the strange smell and will not leave the ice. A white *kuspuk* (or anorak), seal pants and seal mittens are used by hunters as a disguise (camouflage clothes). In olden days, they used the entire sealskin with muzzle for better camouflage, they put it over their head and covered the body, they held the spear in their hands and pushed inflated sealskin in front of them. That old way of hunting is not used by Uelen hunters today. The carving on a walrus tusk made by I. Seygutegin is a bright illustration and evidence of this hunting method; it is called Old Way of Hunting. His father told him about it.

Spring hunting season has not changed much (*remained the same*) (see photo 3), it gradually transitions into the summer season. The most important require-

ments for successful hunting in spring include thorough disguise (camouflage), being observant and patient.

**SUMMARY AND CONCLUSIONS**

Our analysis of field data showed that autumn ringed seals (*akiba*) hunting season has practically disappeared compared to previous years. Observations confirm that the sea remains open and free of ice until mid-December. Today, autumn has become longer, it lasts from August through November, while as in previous years, autumn seal harvest was already under way in October. Climate change on the Arctic coast affects the lifestyle of coastal villages and leads to changes in timing for hunting ringed seals – *lygememyl*. Coastal Chukchi and Eskimo gradually adapt to changes in nature. Under the present changed conditions, there are only three hunting seasons: in winter, spring and summer.

*Photo 3. Vladimir Memyl'neun on the fast ice near Uelen with his harvest.*
*© S. Komissarov. May 26, 2009*

**ACKNOWLEDGMENTS**

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My special enormous gratitude goes to Dr. L. S. Bogoslovskaya (Likhachov Institute of Cultural and Natural Heritage in Moscow, Russia) and to Dr. I. I. Krupnik (Arctic Center with the Smithsonian Institution, Washington, D.C., USA) for their advice on methodology and practical help and consultations.

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# Forms of Social Partnership in an Example from the Red Cross of Chukotka and the Non-Profit Company Chukotka Business Center

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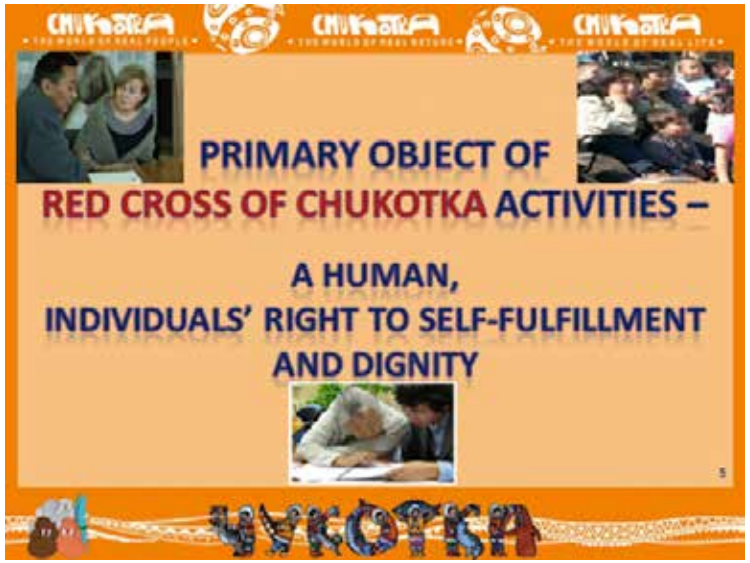
RED CROSS OF CHUKOTKA PARTNERS
• "Eurasia" fund;
• International Fund Red Cross;
• Anchorage University, Alaska; Fund "USAID";
• National Council of Economic Education of USA;
• Global Greengrants Fund, USA;
• "National Health League";
• Government of Chukotka;
• Social Policy Department of Chukotka;
• Social Development Fund "Kupol";
• Fund "Territoriya".

PROBLEMS
• Economical
• Ecological
• Demographic
• Social
• Ideological


PRIMARY OBJECT OF
RED CROSS OF CHUKOTKA ACTIVITIES –
A HUMAN,
INDIVIDUALS' RIGHT TO SELF-FULFILLMENT
AND DIGNITY

Y. MARSHAK METHOD OF ALCOHOL
REHABILITATION:
• Improves one's emotional state;
• Increases the activity and personal responsibility for others;
• Changes negative public opinion;
• Breaks the stereotypes;
• Demonstrates the capabilities of a full-fledged leisure time without alcohol.

IN THE FRAME OF A LONG-TERM PROJECT "PREVENTION OF SOCIAL PROBLEMS OF FAMILY, CHILDREN AND YOUTH IN CHUKOTKA" WITH THE SUPPORT OF THE CHUKOTKA GOVERNMENT RED CROSS OF CHUKOTKA IS IMPLEMENTING THE PROGRAMS:
• Achieve by dreaming;
• Helping others – help yourself;
• Training and Rehabilitation Center of Yakov Marshak.
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SOCIAL PARTNERSHIP OF RED CROSS OF CHUKOTKA AND NONPROFIT COMPANY "CHUKOTKA BUSINESS CENTER"
PROGRAMS:
• Development of tourism as a form of employment in Chukotka;
• Strengthening of human resource capacity of Chukotka;
• Chukotka Keepers.
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TRAINING AND REHABILITATION CENTER OF YAKOV MARSHAK
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PROGRAMS TO SUPPORT SMALL BUSINESSES
• "Start your business" 2011 (38 pers.);
• "Support and development of small business in Chukotka" 2010 (about 1000 pers.);
• "Development of tourism as a form of real employment" 2010-2011 (about 400 pers.);
• "The development of civic initiatives in national villages of Chukotka" 2010 (about 500 pers.);
• "Make things better: the secrets of success in project design and reports writing" 2011 (about 150 pers.);
• "Strengthening human resources in Chukotka" 2011 (24 pers.);
• Grant "Bering Sea Sub-network" 2011 (100 pers.).
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NOVEMBER 4, 2011 –
NATIONAL UNITY DAY,
A DAY OF GOOD DEEDS,
A DAY OF RESTLESS HEARTS OF CHUKOTKA
YOU ARE WELCOME TO JOIN US
13

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## Beringia: History and Prospects

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In June 1990, the Presidents of the USA and the USSR signed a joint declaration on establishing an international park in the Bering Strait area. Two years later, in June of 1992, due to the changed political situation, the Presidents of Russia and the USA signed another joint declaration, confirming the desire of both countries to establish the international park and the intentions of both countries to preserve the unique natural and cultural complex located at the junction of two continents and two oceans.

This unique project touches upon geopolitical interests of Russia and the United States in the Pacific region and adjacent areas of the Arctic, as well as upon issues of preservation of world cultural and natural heritage and core issues vital for Native people of the Bering Strait.

Establishing Beringia National Park is part of a bigger effort to create a network of Specially Protected Natural Areas (SPNAs) in one of the most valuable and rich areas of the Russian Arctic from the standpoint of biodiversity. The need to establish the park is also dictated by the growing anthropogenic pressure and the effects of climate change in the northeastern regions of Russia. This is unique in many respects as this part of the Arctic still has the least developed network of SPNAs. Establishing a national park in this area is in complete accordance with the principles of Russian policy in the Arctic and totally concurs with the interests of Russian Federation in this region.

Designation of the National Beringia Park pursues the following main objectives:

- Preservation of the unique natural and cultural heritage of the unique natural region "Beringia;"
- Integration of the park territories into the ecological and sport tourism system;
- Establishment of a stronghold for comprehensive systemic monitoring in the region most affected by the global changes in the Arctic;
- Support of the systems of traditional subsistence use of natural resources by the Native people; and
- Promotion of the socio-economic development of Chukotka.

Support for the unique traditional use of natural resources - Chukchi reindeer herding and Eskimo-Chukchi marine mammal harvest – on the territory of the proposed park and in adjacent areas is an extremely important aspect. Those economic activities are directly linked to the preservation of cultural traditions and development of tourism.

The Decree № 47-r issued by the Ministry of Natural Resources of the Russian Federation on September 26, 2006 - "In regards to Implementation of the Governmental Decree of the Russian Federation dated 05.23. 2001 № 725-rp" - officially approved the Plan of Implementation of the above-mentioned Governmental Decree of the Russian Federation and proposed a series of actions in preparation of the Ecological and Economic Substantiation (EES) or feasibility study for the designation of the Beringia National Park.

A Special Working Group was designated by the Decree of the Government of the Chukotskiy Autonomous District № 309-rp dated 08/17/2009 in order to provide support to the Ministry of Natural Resources of the Russian Federation (hereafter "MNR of RF") in designating Beringia National Park in Chukotskiy Autonomous District. The Working Group prepared and submitted to the MNR of RF suggestions on the inclusion in the park EES of the most valuable separate clusters (parcels) located outside the sites important for providing industrial supplies and social services to the population residing on this territory. MNR of RF supported the position expressed by the Government of Chukotskiy Autonomous District that it would be unacceptable to designate a park with a total area of 3,053 thousand hectares that would include half of the Chukotskiy Peninsula and almost all of the residential settlements of Chukotskiy and Providenskiy regions.

The government of Chukotskiy Autonomous District has conducted the following work in preparation for Beringia National Park designation:

- verified the boundaries of the park clusters (Dezhnevskiy, Kolyuchinskiy, Mechigmenskiy, Providenskiy and Chegitunskiy);
- obtained approvals for the proposed Beringia Park EES from federal government bodies, from territorial entities of the federal executive bodies, from bodies of local self-governance, from the owners of the land located within the boundaries of the planned national park (inholdings); and
- conducted public hearings on the Beringia National park EES in Iul'tinskiy, Providenskiy and Chukotskiy regions and summarized the outcomes of those hearings.

It is important to point out that the area of each cluster of the planned park is sufficiently big to support sustainable natural complexes located within the boundaries of the clusters. All the proposed clusters cover the full spectrum of natural and recreational resources necessary for proper functioning of the national park.

Park clusters represent all the key ecosystems of the Eastern Chukotka:

- Tussock tundra on the plains;
- Bogs and marshes in the lowlands;
- Coastal lagoons;
- Mountainous ecosystems;
- Most significant seabird colonies;
- Major walrus haulout sites; and
- Most productive areas of coastal waters.

Practically the entire drainages of medium size rivers - Vaamochka, Bol'shoi Kenvut, Kurupka - are located within reserved and specially protected areas of the park. All those rivers are salmon spawning streams. All natural complexes represented in the park clusters are tied into one whole ecosystem by the waters of the Bering Sea. The Bering Sea stands out among other Arctic seas as a sea of exceptionally high biological productivity and diversity.

There are numerous unique natural objects within the planned park territory: geological, geomorphologic, hydrological, botanical, zoological and complex landscape units. On one hand, these require protection and studies; and on the other hand, they have tremendous educational and esthetical value and can be attractive for viewing by tourists. Severe natural conditions of the Arctic formed special ecosystems, which are pristine, very vulnerable and take a long time to restore. They, therefore, require special care.

Hundreds of cultural and historical objects and sites were identified in the territory of the planned national park, the first and foremost of which are archeological monuments. Concentration of sites in the future park is the highest in the entire Russian Arctic. Some of the objects and sites of cultural heritage will be conserved and sealed, and some will be restored to their initial state.

Article 15 of the Russian Federal Law "On the Specially Protected Natural Areas" passed on March 15, 1995. № 33-FZ prohibits any activity on the territory of a national park that can damage natural complexes and wildlife, history and culture, contradicts goals and purposes of the national park and implies differentiated zoning of the national park territories. Ecological substantiation of the park boundaries, as well as proposals concerning its functional zoning, relies on comprehensive evaluation of its territory. Natural and economic features of various clusters of the planned park have determined a specific approach to zoning in each case.

The following factors were considered in the process of zoning of the Beringia National Park territory:

- Importance of the area for conservation of biological and landscape diversity and protection of natural, historical and cultural monuments;
- Attractiveness and accessibility of the area for recreational and tourist activities (availability of certain infrastructure, interesting natural, historical and cultural objects, scenic landscapes, ability to use various types of transportation for visitation, and so on);
- Interests of the local population; preservation of traditional subsistence culture; level of economic development; and traditional and contemporary use.

Taking into consideration all those factors, the following four functional zones with different types of protection regime have been proposed in the draft park plan:

a. *Reserved (strictly protected) zone*, where any economic activity and recreational use are prohibited; parcels are located within Kolyuchinskiy, Providenskiy and Chegituskiy clusters.

b. *Specially protected zone* ensures conditions for preservation of natural complexes and objects and allows strictly regulated visitation; such areas are planned within each of the five park clusters: Kolyuchinskiy, Providenskiy, Chegitunskiy, Mechigmenskiy and Dezhnevskiy.

c. *Zone of Recreation and tourism* is intended for developing tourism, including appropriate infrastructure; for organizing ecological education; for visiting unique protected sites; as well as for rest and recreation; such areas are planned in clusters Providenskiy and Dezhnevskiy.

d. *Zone of traditional subsistence use* is intended for traditional economic activities, manufacturing handcrafts and traditional folk items, as well as use of natural resources associated with those activities upon approval by the park administration; such areas are planned in Kolyuchinskiy, Providenskiy, Mechigmenskiy and Dezhnevskiy clusters.

Currently, the draft plan of the Beringia National Park is being processed by the state ecological expertise at the Federal Service of Oversight of the Use of Natural Resources of the Russian Federation (Rosprirodnadzor), and we hope for the timely completion of the national park designation process.

Special attention should be given to the problem of accumulated ecological damage in the Chukotskiy Autonomous District, including its Arctic areas. The issue of utilization of industrial waste produced because of previous economic activities requires large financial expenditures; it has not been addressed for many years due in part to difficulties with transportation. On the request of the Government of the Chukotskiy Autonomous District, the most urgent issues were included in the National Action Plan on Protection of the Marine Environment from Anthropogenic Pollution in the Arctic Region of the Russian Federation (hereafter "NAP-Arctic"), approved by the Ministry of Economic Development of the Russian Federation on October 8, 2001. Chukotskiy Autonomous District also forwarded its proposal on transformation of the negative heritage of the previous civilization in the Wrangel Island Nature Reserve to the Strategic Action Program (SAP) of the UNEP/GEF project Russian Federation – Support for the National Action Plan on Protection of the Arctic Marine Environment.

According to the information provided by the Ministry of Natural Resources of the Russian Federation, implementation of several projects on the clean-up of the Russian Arctic Zone, including Wrangel Island, will start in 2011. Currently, the first most urgent action items have been announced for bidding. Clean-up of contaminated areas and removal of industrial waste requires developing the appropriate methodology, field reconnaissance, developing a special Program of Elimination of the Sources of Negative Impact in contaminated areas and its implementation. The top priority actions on contaminants clean up on Wrangel Island include elimination of sources of pollution (about 100 oil drums and 5-7 thousand tons of scrap metal), utilization of waste to reduce and prevent future pollution of marine and terrestrial environment, including contamination by radioisotopes, oil products, heavy metals and other toxic substances.

The issue that has been considered most urgent for a long time is the utilization of radioisotope thermoelectric generators (RTGs) located along the coasts of Chukotka; those generators are long expired and now are considered radioactive waste. The Chukotka government submitted multiple requests to federal ministries and agencies to take measures to disassemble and remove the units that were included in the Development and Use of the Arctic sub-program of the Federal Task Program, The World Ocean. In 2010, 34 RTGs were moved out for utilization into the central regions of Russia under this program. Remaining units (about 40 RTGs) are to be removed in 2011; in addition, a search for lost units is planned.

In conclusion, I would like to express hope for mutually productive cooperation in the interests of both of our countries and for preservation of the fragile and unique nature of Beringia for future generations.

# National Dance – Ways to Preserve It and to Attract Youth Through Actualization of Chukotka Dancing and Movement Culture

**CONTACT**
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Three main components can be identified in the folklore of any nation, including people of the North:

- Music and epic folklore,
- Rituals and games and
- Music and dance movement.

The rituals and games component prevails in the folklore of people living in Ob' and Ugra areas (Khanty and Mansi); epic folklore evolved mostly in Nenets, Yakut and Evenk nations. As far as Native people of the Russian Northeast are concerned – Chukchi, Eskimo, Koryak, and Itel'men – a combination of music and movement (in other words, dance) occupies the central place in their folklore.

Already in the first millennium B.C., Chukchi people had dances, which is supported by archeological evidence and petroglyphs, in particular. Another interesting fact is that neither Chukchi nor Eskimo has legendary singers. At the same time, though, they do have legendary dancers. The legends about those dancers are passed from one reindeer camp to another and from one generation to another. In the 1940s-'60s, Eskimo Nutetein and Chukchi Atyk were celebrities of such caliber, and in the 1970-'80s, Yekaterina Rul'tyneut became the start of the dancing culture of Chukotka. Today, she is the Honorary Figure of Culture of the Russian Federation and successfully continues to pass her invaluable experience to youth and children, to dancing groups of Chukotka and to the state dancing ensemble Ergyron in particular.

There is probably not a single side of life of Native people that hasn't been expressed in a dance. Native people of the Northeast used ritual dances to communicate with the superior spiritual forces. The dances have remained the same since prehistoric times. Imitational dances (gulls, sea and cranes, on the haulout site) help to learn about surrounding nature. Many sides of everyday life are reflected in traditional dances (killing a deer, hunting a whale, gathering eggs on the cliff, curing hides). There are also some imitational comic dancing miniatures: Drunk Merchant Lost His Hat - performed by the Uelen dancing group; Hunter Without a Knife - by the Lorino Sunrise Group; and competition dances: A Dance with Spears, A Dance with Tambourines.

Some dances reflect achievements of modern civilization: Pilot Petrenko landing, First Satellite, Talking on the Phone, Lenin's Electric Bulb, At the Festival and so on.

Civilization cannot be slowed down, and today we have to face the issue of preservation of the Native dance as a core part of Native culture of the Russian Northeast to its full degree. There are multiple reasons why this has become an issue. No labor laws provide for holidays dedicated to the first harvested walrus, which can last for more than five days in a row or to the Whale Celebration."

The Whale Celebration is one of the most important Asian Eskimo celebrations. It can last for about a month and was usually organized by a clan that harvested the first bowhead whale of the season. Eskimo people from the neighboring villages and Chukchi from reindeer camps usually participated in those celebrations. Each clan had its own traditions, customs and rituals. For such festive occasions, each family clan chose its best dancers, athletes, who excelled in various competitions and individuals who were the best at predicting weather. During the celebration, the strongest athletes competed with each other, presenting their best dancing and singing; those were the celebrations for which masters of dancing strived to prepare a new performance.

Youth are less and less interested in (traditional) dancing. On one hand, modern society provides more opportunities for entertainment. On the other hand, several generations of Native people of Northeast Russia who grew up in boarding schools could not learn from their parents how to respond with a dance to a meaningful event in their lives.

Certainly, modern technology provides the means to make detailed recordings and preserve samples of Native dances for younger generations. But such an approach would be like safekeeping a museum item. A dance is alive if it has masters who can perform it with emotion, artistic creativity and with character that expresses its essence. Also important are spectators who can understand, appreciate and feel the beauty, the force, the meaning and the significance of that art.

Native dancing groups that have appeared in many Chukotka villages since the 1960s can certainly play a role in the preservation of Native dances. Those dancing groups need all kinds of support. Their main challenges are to provide training to choreographers specializing in Native dances and to engage youth in dancing groups and other folk arts. Engaging youth and children is most important for the future of all folk arts of the Northern People. This should become an important focus of social life of people in the northern regions.

The group Ankalin has been part of the Chukotka Multidisciplinary College since 2006. The most difficult challenge with this group is that each year, well-trained Native dancers graduate from the college and leave the dancing group. To be successful, the group needs a continuous inflow of new dancers from among the college students. Attracting new young people is a particularly acute issue for our dancing group.

My work experience allows me to summarize certain aspects and to give some recommendations regarding work with youth. At the initial stages, young people are fairly enthusiastic about learning new performances that include a certain level of modern dance elements that blend organically with the traditional Native foundation – spectators will be able to appreciate this approach during the performance of the Dance with Spears. Vigorous dances, which are also part competitions, are always attractive to young performers – you can read in their faces how totally immersed they are when they perform the Dance with the Tambourines. Weaving elements of ancient rituals into the dances allows young people to realize and feel the deep symbolism of the dance and their belonging to the national history of their people. That is how the ritual-based composition Thanksgiving came about and became one of the favorites in the Ankalina repertoire. We are constantly searching for an appropriate form of presentation of folklore that would not alter its traditional content and ethnic authenticity. One such piece performed by our group is The Sea. It borrows dancing elements from various amateur Native dancing groups of Chukotka: Rakushka (Seashell) from Enmelen village of Provideniskiy region; Lorinskiye Zori (Lorino Sunrise) from Lorino village of the Chukotskiy region; Druzhba (Friendship) from Meynypyl'gino village of the Beringovskiy region and (.....) of Yekaterina Rul'tyneut (*the meaning is not clear in the original*).

Training plays an important role in understanding and learning; it can vary in content and technical aspects, when implemented in a particular ethnic dancing lexicon. Traditional northern dance is a dance in which one's entire being should participate: body, mind and soul. It is most important to see the dance as a meaningful act: it can be a story-dance, an image-dance ... different genres.

One of the most ancient types of dance in the Eskimo dancing tradition is a story-dance, the dance that follows a certain story – bright rigid forms are characteristic of this type of dance. The dance is static (has very little movement) and is performed on a small area. Women's dances are performed in a sitting position,. One has to master a special technique to communicate all the beauty and meaning of what an artist intends to tell with gestures. Each miniature dance is a piece of art. (Na rybalku [Going Fishing])

Image-dancing is more characteristic for the Chukchi people; the image and character are usually developed more gently and with more plasticity. The choreography is more diverse, and the vocabulary of movements is richer (Chaiki – Gulls). A well-trained dancing group, performing national dances beautifully and at a good technical level with emotion and understanding will always be interesting and attractive to young people.

I hope that all the graduates of our dancing group will return to their home villages, will continue to refine their skills as Native dancers and will do everything in their power to preserve and develop the Native dancing tradition. We had similar experiences in the 1950-'60s when graduates of the Anadyr Teachers College became organizers and directors of amateur Native dancing groups of Chukotka.

## Traditional Knowledge of the Indigenous People About the Bering Sea Currents and Their Use

**CONTACT**
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Presently, the problems of global warming are being discussed on different levels of society, from households to meetings of the highest circles of political power. Despite the controversy about its estimated impact on human existence, there is no doubt that the tendency in climate change is toward warming. In our opinion, these are especially noticeable changes in areas with low temperature average indicators, such as the Chukotka Peninsula. Some of the most significant indicators, in this case, are the observations of the indigenous inhabitants of the area, not only because they reside in the problem area, but also because they are closely linked to the environment, having to be the first to react to the changes occurring in nature.

The activities of indigenous people of the Chukotka Peninsula have always been closely linked to the sea. They noticed temperature shifts indirectly, through subsistence lifestyle, including ocean currents, ice conditions, migration of marine mammals and so on. A joint Russian-American project to study the traditional knowledge of the indigenous people of Alaska and Chukotka about the Bering Sea currents and their importance in the life of Northern Native people was launched in 2010.

The project will be realized through the fundamental method of interviewing the oldest residents of Native villages (in Chukotka - settlements of Lorino, Lavretiya and Inchoun), hunters and experienced marine mammal hunters. The task is to gather information about the use of currents for hunting and travel purposes, the changes in climate, the impact of currents on changes in ice conditions and the migration of marine animals, as well as to obtain knowledge about currents, which is used to predict weather for hunting and navigation purposes.

The necessary equipment (digital voice recorders, photo and video equipment) was purchased in 2010 (during the first phase of work); a questionnaire was designed and maps were prepared.

The first surveys were conducted in 2011; in total, 17 people were surveyed, among them 6 residents from the village of Lavrentiya, 9 from the village of Lorino and 2 from the village of Inchoun. Most of the surveyed residents were between the ages of 40 and 60, one representative of the younger generation was 23 years old; and one resident, with experience in marine mammal hunting, was 73 years old. Genders of the respondents were 16 men and 1 woman. The following conclusions can be made, according to the results of primary data processing.

Almost all of the respondents (87.5%) noted that the traditional knowledge about currents has played a major role in the life of the indigenous population, which it still plays to this day. This knowledge was passed down from generation to generation and was used during the hunt for marine mammals, travel and for weather predictions. Currently, the relevance of this knowledge is partially lost, due to the advent of modern technology (outboard engines, the Internet), but for those who wish to continue their traditional way of life, this knowledge is still vital.

Some examples show that 25% of the respondents have noted the presence of northeastern currents in the Bering Strait. Marine mammals use these currents during seasonal migration. The Chukchi name for these currents, as well as any other current flowing to the North, is "***tlyaurgin***." People used these currents to orientate themselves while hunting for marine mammals on young ice. It was possible to judge whether the edge of the ice is reliable or will break apart from the main sheet of ice, which is dangerous and must be considered by the hunters. In Mechigmenskiy Bay, the currents swirl, which is important to know for trip planning, to economize time and fuel. In the Inchoun settlement, 100% of respondents noted the influence of both oceans (Pacific and Arctic) on local currents, as well as changes in currents, depending on seasons of the year and

lunar phases. All respondents (100%) have noted a close connection between the currents, ice conditions and the migration of marine mammals. People determine the day, timing and possible success in walrus, seal and bearded seal hunting, by analyzing the combination of the first two components (currents and ice conditions). Hunters have noted that marine mammals use currents for their relocation and react with sensitivity to hydro-meteorological changes.

The respondents noted changes in climate: 67% of Lavrentiya residents, 65% of Lorino residents and 50% of Inchoun residents. If we compare these readings with the total volume of information received from the respondents, we see that climate changes were noted by those people who have a greater knowledge of currents, of nature in general and who are more observant.

Those respondents who provided little information did not note any climate changes. Definitely, all respondents have reported climate warming, in the area where they reside. Climate warming manifests itself through changes in the coastline, caused by widespread permafrost thawing, changes in the ice conditions, when there is no longer the formation of dense oceanic ice and the sea is covered with frail ice (*shuga*), or is completely free of ice.

Alex Ottoy, one of the respondents from Lorino, had noted a month-long shift in weather conditions, where the snow that would usually fall near the first day of September, now falls closer to the first day of October. Experts from the Anadyr Hydro-meteorological Observatory also noted a similar one-month shift in the weather pattern. So we can discuss not only the impact of such changes on the entire territory of the Chukotka region, but also the observant nature of the local population and the possibility of using the aforementioned interview data. Changes in nature directly affect marine life. Changes in time were observed during the migration of walrus, as well as a decrease in their numbers, which is consistent with scientific data collected during the monitoring of rookeries. The employees of laboratory ChukotTINRO, who study marine mammals in coastal rookeries, found that the number of walruses in comparison with the 1980s has declined over the years by more than twofold and that their feeding grounds have shifted to the North.

According to the hypothesis, proposed by Anatoly Kochnev, who has compiled and analyzed his own data and data from literature spanning a 30-year period, these changes are largely due to the processes of warming in the Arctic, which have been observed in recent decades. The consequences of climate warming include late ice formation, lack of ice in the summer and fall, as well as strong storms. These factors, in turn, led to the observed decrease in the walrus population, while walrus hunting by enterprises remained stable over the last decade. A significant reduction in production was observed only in 2008, due to the high mortality of walruses, which occurred in 2007; however, this affected only the northern part of this area. Also, the local people have noted that more likely, it's the cold climate species that are experiencing difficulties right now and are forced to change their routes and timing of migrations, particularly walruses and seals, which prefer passive movement along with currents and ice.

Active predators, such as killer whales are less affected by climate change. In this area, there has been noted an unusual appearance of sea lions, a marine mammal species, which prefers a warmer climate. The observed changes also affect other aquatic organisms. Frequent storms roll ashore more shellfish; algae grow faster due to warmer water. In addition, 37.5% of people have noted periodic mortality ***(zamor)*** of Arctic cod (*Boreogadus saida*), which inhabit the Bering Sea and Chukchi Sea. Previously, such events were not registered, and the arctic cod was actively ice-fished. Now these biological resources are out of reach due to the lack of ice cover.

In contrast, salmon (chum and sockeye salmon) are clearly spreading faster to the north and are more frequent in the summer catches of fish. This information is also consistent with scientific data. If the earlier migration of this type of salmon (such as chum) were going up to the Bering Strait, movement into the basins of the Chukchi and East Siberian Seas would have also increased. The spread of salmon into the rivers of Kolyma basin has been noted.

According to preliminary data, valuable information was obtained about the traditional knowledge of Chukotka's inhabitants, regarding ocean currents, climate change and its impact on the livelihoods of the indigenous population.

The resulting data complements and extends the available scientific information and may help to find solutions to the problem of global warming on the given territory. In connection with the development of marine mammal hunting in Chukotka, which in some settlements, constitutes the basis of the inhabitants' subsistence living, the problem of climate change requires careful attention and in-depth study, including the development of guidelines for the sustainable management of marine biological resources, under the currently formed circumstances.

## Decorative Trimming on Traditional Clothing as Evidence of Kinship Relationships Among the People of the Bering Sea

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Valentina Kagevna Veket was born in 1934 in the settlement of Uelen, Chukotskiy District of the Chukotka Autonomous Region. In her wardrobe she has a coat made of reindeer fur, ornamentally decorated in the style of marine hunters of northeastern Chukotka. A characteristic feature of this style is the presence, on the hood, of white inserts, imitating walrus tusks in form and color, and edges trimmed with wolverine fur, imitating whiskers of marine mammals. Veket's ancestors were once reindeer herders, but circumstances forced them to take up fishing on the coast of the Arctic Ocean, joining the Asian Eskimos (place Uelen), five generations ago (***Note 1***). Assimilating with the first settlers, they actively adopted the culture of marine mammal hunters in the Bering Strait area. The indigenous people hunted marine mammals: whales, Pacific walrus and seals. The life of coastal inhabitants is closely connected with the sea and its marine life. We can see the symbolic image of a walrus, in the aesthetic design of clothing among some Eskimo ethnic groups of the Circumpolar Zone.

The Eskimos emerged as an ethnic group in the Bering Sea area before the end of the second millennium B.C. In the first millennium A.D., people of the archaeological culture Thule (the ancestors of the Eskimos) settled in the Chukotka region and along the Arctic coast of America to Greenland. Historically, the Eskimos were divided into 15 ethnic and cultural groups. One of these groups is the Siberian Eskimos, including the Eskimos of St. Lawrence Island and the Diomede Islands. Subsistence living, which is based on the hunting of large marine animals (walruses and whales), extends the range of cultural activities in certain groups, uniting the Eskimos of Chukotka, St. Lawrence Island, the coast of Northwestern Alaska and the ancient population of western Greenland. The geographical extent where the symbolism of the walrus hunters is found is comparable with the habitat area of this sea animal.

The walrus is a valuable commercial species of the Arctic wildlife. The walrus lives throughout the peripheries of the seas in the Arctic Ocean, from which it swims to the northern Atlantic and the Pacific Oceans. The Atlantic walrus lives along the western and the eastern coasts of Greenland. Most of the population of Pacific walrus spends the summer in the northern part of the Bering Strait, in the Chukchi Sea along the northern coast of eastern Siberia, near Wrangel Island, in the Beaufort Sea along the northern coast of Alaska and in the waters between these places. In the spring and fall, they concentrate in areas from the western coast of Alaska up to the Gulf of Anadyr. They winter in the southern parts of the Bering Sea, along the eastern coast of Siberia, south, toward the northern part of Kamchatka peninsula, as well as along the southern coast of Alaska (***Note 2***).

With all the variety of subsistence fishing and hunting in the area of the Bering Strait, the walrus had the highest preference for use among the Natives, as it provides everything that is necessary: meat and fat for food, hides for covering houses. In the spring, the walrus was harvested on the ice floes; and in the summer, it was harvested with the use of canoes or with spears, in rookeries. The spiritual culture of Paleo-Asiatic people was based on animistic views of the world, which is why the main rituals of the sea mammal hunters have been associated with the fishing and hunting cults: Holiday of the Heads, dedicated to the hunt for walrus, Whale Holiday (Pol'a) and so on.

The fishing season for walrus would begin in late April or early May. The head of the first walrus hunted in the spring was first put in the meat pit. Then, after some time it would be taken out of the pit and carried into the *yaranga* (Translator's note: traditional home of the indigenous people) of the *baidara* (canoe) owner, who harvested this walrus in the spring. Early in the morning, the owner would invite his guests: only his elderly relatives and a shaman. Usually the shaman would be a member of the tribe. The walrus's head would be placed in the middle of the dwelling, on the dried walrus skin. Different food would be placed around the head, as a treat for the guests. The shaman would begin the ritual of "interrogating" the walrus head. People would ask different

questions: how many walruses will be there this year; will the bowhead whales come to this area in the fall; will there be misfortune among the people of the tribal community in the future; and so on. After "interrogating" the walrus head, the shaman would recite the spells and persuade the walrus head not to be offended. At the same time, the shaman would ask the head to contribute, in the future, to successful hunting and ask the soul of the walrus to bring many walruses to the rookeries, in the following year.

Then the owner of the *baidara* (canoe) would go outside of the dwelling and throw pieces of skin, taken from the walrus flippers, toward the sea. This means that the soul of the harvested walrus can go back to his native element - the sea. After completing these ceremonies, the feast for the guests would begin. Then, the owner would take the skinless head of the walrus to a special altar, located away from the village, where many skulls of walruses, killed in previous years could be found. The Naukan Eskimos ***(Note 3)*** practiced this rite.

The rite of the Uelen marine mammal hunters is not much different. The hunter would bring the walrus carcass to the shore, take the head, severed from the body, and put it on the tusks, facing its eyes toward the camp. Strangers would not be allowed to touch the head. Then the hunter would go to the *yaranga*, bringing out refreshments for the walrus and the audience, consisting of melted deer lard and water. The walrus would drink the water (the hunter would pour a little bit of the fresh water into the walrus' mouth), then the hunter would put a few slices of bacon in front of the animal's mouth. The rest of the food would be given to the Natives present at the ceremony.

After this ceremony the head would be placed in a bag and carried out to the appropriate place. The walrus breeding grounds were once near the village of Uelen. They are not there anymore. The hunters believe in the power of sacrifice. Every autumn, they would take the walrus skull with tusks of the first animal killed, solemnly carry it to a rocky shore and put it in the sacrificial place. In 1926, the walrus heads, sacrificed to the sea and to the spirit of the walrus, numbered about 30 (***Note 4***). Walrus heads were considered sacred objects. Previously, a sacred place for the walrus heads had been established near each village (***Note 5***). A walrus head was the object of worship and the symbol of wealth and prosperity. Therefore, the clothing of the hunters, whose life depended on the success of their enterprise, contained distinct symbols of the hunted object, thus forming from it a cult.

One of the most distinctive features of *kuhlyanka* of the Inupiaq people (***Note 6***) are the "tails" of the hood - triangular wedges made from skin of contrasting color inserted into the front part of the garment. Almost all *kukhlyankas* from Northern Alaska have this feature. Alaska researchers speculate that these animal elements symbolize the connection between man and wildlife, as a vital spiritual component of Inupiaq Eskimo life [122] ***(Note 7)***. The relationship between the humans and the animals is highlighted by the fashion of clothing, which incorporates animal's ears, tails, claws or other parts as decor or amulets.

By analogy, characteristic details of the costume had to be used by the ethnic groups of the Asian continent involved in walrus hunting. According to a survey of the older generation in Providenskiy and Chukotskiy Districts involved in hunting of the Pacific walrus, the suit was typical only for the Chukotskiy District (S. Tagek, was born in 1942, in the village of Sireniki, Providenskiy District).

Does this mean that the nature of use of these elements in Chukotka is different? Is it possible that these elements are connected with the pagan ideas typical of the Chukchi shamanistic practices?

The Elder Valentina Veket, from Uelen, had explained about the nature of the maritime costume by her tribe's example, "Between the Chukchi clothing and the Eskimo clothing there was a difference. Clothing with walrus tusks came from Alaska. Previously, [our people] went along with Eskimos, helping Americans with the whaling. Eskimos are very good hunters, and their place, on the shores from Naukan to Dezhnev [Cape], was rich with marine mammals. Our family was friends with the Inuit clan from Naukan. Their family also had such clothing. The Eskimos had shamans, and the Chukchi had shamans. There were cases where a man would fall ill and his shaman could not cure him, so they would invite a shaman from Naukan. After driving out the spirit of the disease,

and if the person was cured, he was given a new name and his clothes were changed, or new details were inserted into his clothing. When my mother got sick, she was given the name Veketrultyne and new clothes. She began to wear clothing with a hood, without ornamentation. The hood had a drawing of walrus tusks and the edge of the hood was trimmed in wolverine fur." (***Note 8***).

Another example of maritime costume acquisition is the case of Margarita Glukhikh (born in 1930), a Native of Naukan and a leader of the White Sail ensemble. Her costume was given to her under similar circumstances, at the curing of a disease. She explains the presence of parts representing a walrus as a symbol of health and well-being. In both cases, the act of driving out the spirit of disease was performed by the shaman Atyk from Uelen, who was a famous storyteller and writer of songs and dances. The genealogical research conducted in Uelen (Russian Federation) and Nome (Alaska), from 1995-2010 sheds some light on this question. The history of family and kinship ties and relations between Chukotka and Alaska spans two centuries. The second generation of V. Veket's (1779) ancestors has been actively communicating with the American Eskimos, who lived on Little Diomede Island. Sotnick (centurion) Kobelev has collected information about the possibility of entering the mainland and reports about the "best foot man," named Oprey, from the Uelen-Uvelen redoubt (***Note 9)***.

The Chukchi name for this man was Oppoy. In search of better life, the residents of the coast often offered their services to the American whaling ships. There have been cases of wintering on the American continent. In one of such cases, Oppoy fathered his daughter, Panesuq. His cousin Okkoy was also just as active a hunter. He had two sons, Milligroq and Okpeaiuk, who were born on Little Diomede Island. In Chukotka, Okkoy had a son, Atyk, who was a shaman and a distributor of maritime clothing. Now, there is an eighth generation of herders who live in Chukotka and Alaska, seeking a better life and who have adopted the best from the group of Eskimo marine mammal hunters who formerly lived in the village of Uelen.

While exploring new territories, ex-herders were forced to borrow the traditional basics of fishing in Beringia, as well as the spiritual foundation of this culture, sometimes giving it their own quality.

At present, the symbolism of a marine mammal hunter's costume has lost its meaning as a ritual dress, as well as a magic sign of prosperity and health. However, the marine mammal hunter's costume is marked as a new symbol of the family roots, as an attribute of procreation, and (I have something else at the tip of my tongue, which I cannot recall, may be it will come to me after sleep).

Materials published on the website http://www.adetiplus.ru/wiki have been used for this article.

**NOTES**

1. If we count generations from my mother to the past, then it is the fifth generation. If we count generations starting from my granddaughter and back, then this is the eighth generation.
2. http://www.adetiplus.ru/wiki
3. Thein T. Walrus (ayvyk')
4. Ivanov P. Information material about Chukotka, 1926
5. Afanasiev, G. M. and Simchenko, Y. B. The traditional food of coastal and reindeer Chukchi / / The peoples of Siberia. Book I / Siberian Ethnographic Collection. Vol. 6. Ans. Ed. Y. B. Simchenko. Moscow 1993. Institute of Ethnology and Anthropology, page 62
6. "Inupiaq" is the singular noun form and the adjective of "Inupiat." "Inupiat" means the "real people" and is a common name of indigenous people of the north and northwest of the Alaska Peninsula. "Inuit" is the preferred term in Canada (Damas 1984:7). Inupiat people lived along the coast and the mountains of Northern Alaska on the Bering Strait in the east to the mouth of the Mackenzie River for at least 1,000 years.
7. Cyd Martin. Caribou, Reindeer and Rickrack: Some Factors Influencing Cultural Change in Northern Alaska, 1880-1940/Arctic clothing GT 1605 A 73/ 2005 ANTH p. 121-126
8. Vukvukay N. Symbolism and Semantics of Chukchi's clothes / / Proceedings of the BSF SVKNII FEB RAS. Vol. 8, Magadan, 2004. page 225
9. Markov, S. Annals of Alaska. ModernLib.Ru

# Spiritual Component in the Traditional Costume of the Chukchi

**CONTACT**
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Clothing is a special symbol, a sort of password of national culture. The clothing of the Chukchi is the most characteristic feature, indicating the ethnic specificity of the people. Certain external features of the Chukchi clothes may provide a lot of information about its owner. Even today, the long-time inhabitants of the area accurately determine the ethnic group of the representative of one culture or another by looking at old photographs. The most defining markers are symbols. A variety of symbols in Chukchi clothing suggests a hierarchy. In my report, I will try to show the symbolic aspect of traditional costumes of the Chukchi.

The main sources of our study are historical photographs taken by Vladimir Germanovich Tan Bogoras (in the U.S. known as Waldemar Bogoraz) in Chukotka (1900-1901), as well as photo collections from the local museums of history in the Russian Far East and personal archives.

Which external characteristics define a resident of the Arctic? The harshness of the arctic climate is the main reason for designing sealed and closed types of clothing. A common characteristic feature in the northerner's clothes is a sealed type of garment made of reindeer fur [6. 20]. A detailed study of the Chukchi clothing has revealed features characteristic to local areas of Chukotka.

Groups of Chukchi (*an imaginative name for "Chukchi" provided by the author of this article is not translatable into English* [2. 4]), residing within northern areas, are identified by the form and the design of their clothing. The boundaries of the northern areas coincide with the territory occupied by the Chukchi in the XVII century [1]. These northern areas are characterized by tight clothes of trapezoidal shape, sewn from two unmottled sheets of skins, without extensions at the hem [3. 171]. Complementing suit pants, short boots and round hats are typical for the northeastern groups. Representatives of continental and southern groups of Chukchi look somewhat different.

Multilayered and broad shaped types of clothes, with hats of rectangular shape are typical. The garments take broad shapes, in connection with climatic conditions of the settled areas (sub-arctic continental), for which multilayered types of clothes were characteristic. Also, different types of headgear are evidence that the borrowing of cultural elements occurred on settled territories. In order to identify what caused the emergence of local features in clothing, it is necessary to be immersed in the settlement history of Chukotka's territory.

Wild reindeer hunting was the basis of culture on the continental territory, existing in fairly stable climatic conditions, until the end of the seventeenth and the beginning of the eighteenth centuries. [4.174]. Evidence of fishing, hunting, reindeer herding and gathering activities (*Promysel*) are reflected in the external forms of main types of clothing.

The camouflage clothing of the reindeer hunters (*skrad-dress*) [7. 30, 8, 97], has created a base for the work clothes of the Chukchi people. The hunter's reindeer fur outfit points to assimilation with the hunted species: form-fitting clothing that eliminates extra noise, the shape of the headgear with details of ears and eye openings preserved and short boots in the likeness of deer hoofs. The principle of assimilation is incorporated in the use of *kamus* material (processed reindeer leg skin), in the making of shoes and men's pants.

*Kamus* from the front legs of reindeer is used in the details on the front parts of manufactured articles, and *kamus* from the rear legs of reindeer is used for

the back parts, respectively. Apparently, the same principle of assimilation is applied to the use of reindeer skin for outerwear. The most beautiful skins were placed on the back of the clothes, used for festivities and travel.

If the fitted clothes and the round hats are the legacy of wild deer hunters (k'aalevtylyt), then, what was the reason for the creation of rectangular headwear for certain groups of Chukchi people, residing on the right banks of Anadyr River?

History testifies about active movements of the Chukchi reindeer herding groups in the late eighteenth to nineteenth centuries [9. 208]. The geographical range for fixed forms of headgear is not indicative of the Chukchi groups and corresponds with the territory occupied by the Yukagirs and the Koryak people during this historical period.

Field evidence from the Anadyr region, dating to the end of the 20th century, represents fixed forms of headgear, as something borrowed from the Koryak reindeer herding groups. However, the work of N.F. Prytkova [7. 60], specifies two types of hats from various local Koryak groups, including the hood-shaped and the rhomboidal. Consequently, the square shape is not the only form of headgear present in the material culture of the Koryak. Vaezhskie reindeer herders made their hats with ears that resembled horns of the bighorn sheep (kytepkyrn'amkinet), according to M. Kevkey (1927 - 2006), resident of Chuvanskoe settlement in Anadyrskiy District.

We can assume that the rhomboidal middle detail, which gives the square-shaped form to the headgear, is a hallmark that dates back to the hunting culture. By using the wild northern reindeer hunter analogy, it can be assumed that the square form of headgear was inherited from the hunting culture of the bighorn sheep. The emergence of coastal, marine mammal hunter Chukchi culture is based on their contact with the Eskimos, which began in the middle of the first millennium AD.

During the initial period, interaction between the two hunting traditions occurred in the form of exchange, due to the differences in all aspects of their cultures. Later, some of the continental, wild reindeer hunting Chukchi began to lead a sedentary life and engage in marine mammal hunting. The Chukchi and the Eskimo cultures coexisted and interacted [2, p.80]. The same principle of integration with the natural environment and the object of the hunt were used as a foundation for the clothes of coastal residents.

Stories told by old men, verify that family clans belong to the feathered race (birds), which corresponds with an elongated rear flap of the *kukhlyanka* [translator - *kukhlyanka* - fur coat with two layers of reindeer, marine mammal or dog skin]. In the fur wardrobe of some reindeer herding families, the back skins of the Arctic ground squirrel can be seen, sewn onto the hem of ceremonial clothing, emphasizing, perhaps, a relationship with the animal world.

A large community formed based on the "walrus cult." The image of the walrus is seen on the outer garments of a significant part of the population in the Bering Strait area. The common features are the wedge-shaped inserts of white color, coming down both sides of the hood to the chest, in a form similar to walrus tusks, and the hoods, trimmed with wolverine fur, creating an effect of walrus whiskers. Also, imitated flippers of marine mammals, made from fur mosaic and trimmed by wolverine fur, are sewn onto the forearm of men's clothing. Until recently, I assumed that this type of clothing is typical for the entire community of Pacific walrus hunters. I based this assumption on numerous photographic evidence from both sides of the Bering Strait. But the latest results from the study of family and kinship relations, conducted in Alaska and Chukotka, convince me that this type of clothing is kinship based and this type of symbolism belongs to the category of tribal marks.

Thus, we defined the basic principles for the creation of clothes within the hunting cultures, who have mastered the arctic expanses in the recent past, the clothing types of continental hunters, including reindeer and sheep hunters and the large kinship group of walrus hunters. In addition, there is symbolic use of color, fur and protection signs. All these signs, as a composite, reflected a person's status in society and in the same way as we do today with photographs, narrated the peculiarities of local cultures.

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