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We will be happy to see you as an author in the journal!

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REGIONOLOGY OF THE ARCTIC AND NORTH: MANAGEMENT, ECONOMY, SOZIUM, CULTURE

UDK 323(985)

WHO SHOULD RULE ON THE RUSSIAN ARCTIC SHELF?



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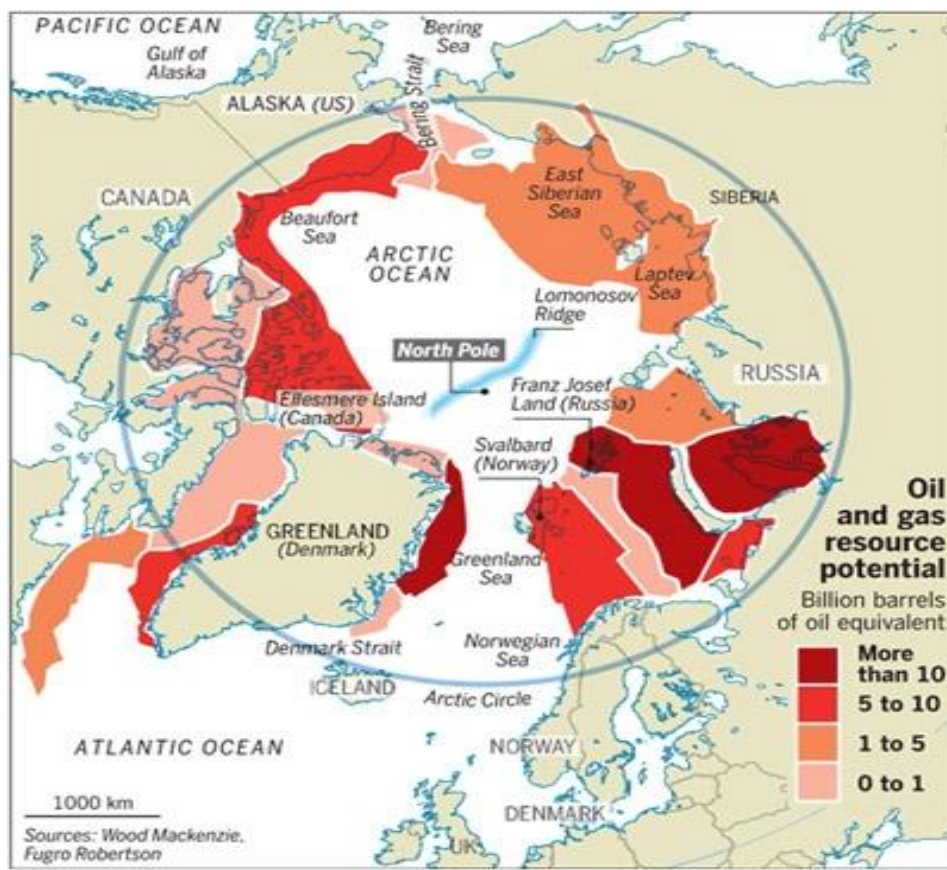
Abstract. In the article analyzes the policy of the government (ministries) of Russia, state-owned and private energy companies, their motives and interests in the exploitation of oil and gas resources on the continental shelf of the Arctic seas. We research the questions: Are the interests of the government and state-owned companies ('Gazprom' and 'Rosneft') similar, is there a possibility of participation of the private energy companies in the Arctic offshore projects, timing of offshore projects in Russia: Do they the project of the immediate future or the resource base for the future generations

Keywords: Arctic, shelf, the interest, the government, 'Gazprom', 'Rosneft', private companies

Introduction

For Russia, one of the leading countries of the Arctic, the Arctic has always been a region of exceptional national interest. Russia has a very long coastline and its Arctic sector covers an area of 9,460,000 square meters. km [1, p. 10]. Russian Arctic zone¹ is one of the richest regions of the country. The region has vast reserves of the natural resources: oil, gas, timber, gold, diamonds and nickel. The northern areas play a significant role in the socio-economic development of the country. Today, the Russian Arctic zone produces about 80% oil and 90% of the gas [2], and produces about 20% of GDP. Also promising is the development of oil and gas in the Arctic continental shelf. An estimated U.S. Geological Survey, "in the Arctic, is up to 13% of the world's undiscovered oil and up to 30% - gas". [3]

¹ At the end of January 2013 the Ministry of Regional Development published a draft federal law "On the Arctic zone of the Russian Federation", which determines the territory belonging to the Arctic zone of the country. URL: http://www.minregion.ru/documents/draft_documents/2714.html (Date of access: 07.03.2013).



Pic. 1.Arctic pantry. URL: <http://www.74rif.ru/arc-klad.html>

Besides, the Northern Sea Route navigation is a promising backbone, which allows to significantly reduce the distance between European and Asian markets. The development of the Russian Arctic and Arctic energy and marine systems depends on the interests of the state and private companies.

To understand the future development of the Russian Arctic important to determine the country's interests in the region. The purpose of this paper is the analysis of the policy and the fundamental interests of Russia in the Arctic region, and research into the relationship of government interests and strategies of public and private energy companies on the future development of the energy sector in the Arctic.

The importance of the Arctic resources for the Economy of Russia

The beginning of the new millennium was marked by changes in the policy of Russia and the increasing interest among government circles in the Arctic region. This was preceded by a number of reasons. First, the changing of the geopolitical situation in the Arctic. Climatic changes and the melting of the ice opens up new perspectives for the economic activity in the fishing, shipping, tourism and mining, thereby increasing international interest in the region. Thus, a number of countries are showing considerable interest in the implementation of the opening economic opportunities in the region. In particular, Asian countries, defending their interest in the Arctic re-

gion, "appealing to the international legal concept of the" common heritage of mankind ", to which the United Nations Convention on the Law of the Sea does and Oceans" [3]. The changing geopolitical situation in the Arctic is a new threat to Russia's security, including environmental hazards, and creates a need to strengthen the defense capability to protect the sovereignty and economic interests of the country. As published in the 2001 Maritime Doctrine for the period up to 2020, in particular, refers to the protection and enforcement of the sovereign rights of Russia in the exploration and exploitation of the natural resources of the continental shelf of Russia [4].

Second, the great importance for the Russian economy played hydrocarbon reserves in the North. Today, Russia exports about 70% oil and 30% gas resources [5] and the income derived from the production and export of oil and gas resources have become a major source of the economic development in the recent decades, accompanied by an increase in the scale of the production resources and rising global oil prices. According occupied at the time the Prime Minister of Russia Vladimir Putin, "proceeds from the oil and gas sector accounted for nearly 50% of total revenues, expelled the budget in 2010" [6].

Besides the importance for the national economy, oil and gas is the key to the socio-economic development of the northern regions of the country [7, p. 264]. A number of the regional officials have pointed out that with the launch of the Arctic energy projects pins hopes on the development of the key sectors of the northern regions of the country. [8] In the international context, the development of oil and gas sector due to the geopolitical interests of Russia. Development of Russian oil and gas fields in the Arctic may be viewed as a long-term investment in bilateral and international partnership between Russia and other countries, and as a contribution to strengthening international energy security.

Thus, the Russian government a key challenge is to ensure that the level of oil and gas for the implementation of the internal and external political and economic goals. To date, the main center of oil and gas is in the Western Siberia, but the exploitation of oil and gas resources in the recent decades has led to the gradual depletion of oil fields. In early 2013, oil production fell by 1.7% compared to January 2012. [9] As published in the 2011 report of the international monitoring agency says that in the future, a large proportion of oil and gas will be produced outside of the Western Siberia [10].

In 2008, at a meeting of the Security Council of the Russian Federation President Dmitry Medvedev set the task of "turning the Arctic into a resource base of the country of the XXI century". [11] In the same year, the Russian government has adopted the Energy Strategy of Russia for the period up to 2030, providing for carrying out geological studies of the Arctic continental

shelf and the northern areas of the country for exploration of large oil and gas fields to compensate for the projected exhaustion of the traditional fields for the extraction of hydrocarbons [12]. Among the government agencies, there are different approaches to the development of the hydrocarbons on the continental shelf, in particular with regard to the subjects that need to be empowered to carry out the economic activities in the Arctic offshore.

The interest of the governments and business in the exploring oil-gasses resources on the shelf

In 2008, the Russian government has approved a number of the amendments to the federal law "On Subsoil", which defined the criteria for the economic activities on the continental shelf. In general, the changes reduced the number of the participants to the state-owned energy company with five years of experience on the continental shelf and the state share in the authorized capital in the amount of 50% [13]. Today, only two Russian energy companies - "Gazprom" and "Rosneft" - fully comply with the criteria defined by the law.

The monopolization of the economic activities on the shelf with two state-owned companies was the reason for the formation of two different approaches to the development of the offshore projects among the political nomenclature of the country. The first approach is supported by the Ministry of Natural Resources and Environment, calling for expanding the number of the companies that would be able to work on the Continental Shelf, to amend the taxation and increase the number of exploration in the Arctic seas. According to P. Trutnev, who occupied from 2004 to 2012 as Minister of Natural Resources and Environment, the development of many offshore projects is very costly, and it will take 150 years to the study of oil and gas potential of the Arctic continental shelf under the current legislation [14]. Coating density seismic work in the most promising waters of the Arctic seas, with the exception of the Barents and Pechora, does not exceed 0.15 per 1 sq. km. km, and for the eastern seas - less than 0.1 per 1 sq. km. km [15].

In 2010, the Ministry of Natural Resources and Environment has developed a number of amendments to the federal law "On Subsoil" that would extend the range of companies that received the right to conduct economic activity on the Arctic continental shelf. The Ministry has made, in particular, the proposal for the accounting of national and international experience in offshore operations in acceptance of the decision to grant licenses for mining. However, the proposal did not receive the approval of the Ministry of Environment of the Ministry of Energy, spoke about the need for their revision. Edited amendments by the Ministry of Natural Resources and Environment, discussed during a ministerial meeting in January 2013, have not been so liberal and provide for the granting of permission only private company to conduct exploration on the continental shelf. Held in February 2013 a government meeting in New Urengoy devoted to the devel-

opment of the continental shelf of the country, failed to make the changes for a decision on the admission of the private companies to develop the shelf in the Arctic.

The strong supporters of the idea of liberalizing the law on subsoil use by the private Russian energy companies - "Lukoil" and "Zarubezhneft". Companies repeatedly appealed to the government and the president asking for the rights to conduct the offshore operations in the Arctic private companies. One of the main arguments expressed by the opponents of the liberalization of the law on the mineral resources, a lack of experience and the financial opportunities for the private companies to operate in the Arctic continental shelf. "Zarubezhneft", by the way, has the experience of the conducting economic activities in the continental shelf of Vietnam.

In turn, the company "Lukoil" recently got a list of the potential companies that are at the positive decision of the Government of Norway will together with Norwegian companies to develop fields on the continental shelf of the Norwegian Sea. After approval by the government in January 2013 transfer of "Rosneft" and "Gazprom" on 12 and 13 licenses, respectively, for the development of the most promising offshore areas, the company "Lukoil" has to consider other opportunities for work on the Arctic shelf. Thus, during the February meeting with Russian President Vladimir Putin head of the company "Lukoil" VY Alekperov spoke about the intentions of the company to begin exploration of the coast of Yakutia, including Khatanga Bay.



Pic.2. Komersant. 2013. 21 February. № 32 (5063)

According to the analyst Sberbank Investment Research Nesterov, "Lukoil" forced to engage in is not the most promising project for it to show their loyalty to the state in the hope of the future access to the shelf "[16].

The main opponents of the liberalization are the national companies "Rosneft" and "Gazprom", seeking to retain exclusive rights to the continental shelf. However, while the Arctic shelf projects are considered "Gazprom" and "Rosneft" as a potential resource base for oil and gas. In autumn 2012, "Gazprom" has launched the production of the Bovanenkovskoye field on the Yamal Peninsula. The volume of the natural resources is estimated at 4.9 trillion cubic meters of gas. According to "Gazprom" plans to produce 115 million cubic meters of gas per year. Presumably, the figure will rise to 140 million cubic meters. m in the near future. [17]



Pic 3. URL: http://www.vedomosti.ru/library/news/9694021/perechen_resursov_gazproma_i_rosnefti_v_arktiki

At the same time, the development of the Shtokman project has been postponed for an indefinite period and the partner of "Gazprom" on the project the Norwegian company Statoil in August 2012 left the project. Delay implementation of the Arctic project was preceded by a number of factors.

The first factor is related to the structural changes in the international market and shale gas revolution in the United States. Under the Norwegian explorer Arild Mu, "Gazprom" has expressed interest in the developing the Shtokman field after 2003, when the production of liquefied natural gas (LNG) was recorded in the strategy of "Gazprom", the orientation of the exports to the U.S. market. [18] However, growth in the production of shale gas in the United States over the past few years has made no future development of the field. Also, due to the saturation of the U.S. market with shale gas Qatar refocused its gas exports to the European market. The changes in the

aggregate to the global crisis of 2008 and 2009 led to a reduction in gas consumption, to reduce the price of it, and to an excess of the energy resources in the international market. However, the impact of the structural changes on the gas market growth / decline of supply and demand for natural gas in the future is not entirely clear. For example, the prospect of the development of shale gas is being questioned because of the economic cost and riskiness of the environment.

Despite on the statements of the company about the perspectives of LNG exports to the Asia-Pacific region, for "Gazprom" most important market for gas will remain Europe. The countries of Europe are aimed at diversifying sources of energy and reduce dependence on gas supplies, "Gazprom". For example, Europe can apply for the supply of shale gas and LNG to other countries, using it as leverage in negotiations with "Gazprom" on the price of Russian gas supplies.

In turn, "Gazprom" has already faced a number of the challenges: increasing competition from Norway and the perspectives of LNG from the U.S., Canada, and with a decrease in the volume of exports. In order not to lose the European consumers, "Gazprom" went on the decline in prices. In 2012, "Gazprom" has revised prices for GasTerra (Netherlands), Centrex and GWH Gashandel (Austria), Eni (Italy), E. On Ruhrgas (Germany). In addition, in January 2013, the company reported that the reduction of the price of Russian gas to 10% was achieved Austrian Ecomgas, Italian Sinergie Italiane, Slovak SPP, Wingas German and French GDF Suez [19]. "Gazprom" also faces competition on the internal market of the country by independent power companies, where one of the main competitors acts independent gas company "Novatek".

On the other hand, the rapidly developing Asian countries are the potential markets for the Arctic energy resources and the opportunity for Russia to diversify its energy importers. The recent passage of gas tanker "Ob" chartered company "Gazprom Global LNG," through the Northern Sea Route state-selling opportunities for the development of new trade routes and new forms of transportation of energy resources. At the same time, a key question remains the volume of investment in the development of the northern transportation infrastructure investor (whether it is a State or part of a business), and the impact of costly transport networks for the development of not less costly energetic projects in the Arctic.

The second constraint "Gazprom" on the development of the energy projects in the Arctic shelf, the financial costs are high and fairly long wait to profit from the project. Since 2008, "Gazprom" was negotiating with the government for the provision of the tax incentives for the development of the Shtokman field, reducing export taxes and lowering taxes on the extraction of natural resources. The uncertain situation with export markets natural gas, providing government tax breaks and the availability of the future development of the onshore fields cause a number of

doubts about the intentions of the company to develop fields in the Arctic shelf, at least in the near future.

In addition, the environmental risks can also because delays launch offshore projects in the Arctic. At the beginning of 2013 to suspend the shelf on shelf of the Chukchi and Beaufort Sea, said the Anglo-Dutch company Shell, and later the Norwegian company Statoil has also announced the suspension of the economic activity in the Barents Sea

The position of "Gazprom" prohibiting the private companies to offshore work is shared by other state-owned oil company "Rosneft", also requires the government to tax breaks for the joint development of the offshore projects with U.S. Company ExxonMobil, Italy's Eni and Norway's Statoil. In contrast to the "Gazprom", "Rosneft" company is rapidly strengthening its position in the domestic and global energy market. Recently, "Rosneft" has completed the acquisition of the company "TNK-BP", thus becoming the largest company in reserves and production of oil and gas resources. "Rosneft" also supports the position of "Novatek" to abolish the monopoly "Gazprom" to export LNG. In addition, the company is interested in the energy exports to Asian markets.

Conclusion

Despite the presence of the promising opportunities for the economic activities on the continental shelf, Russian interest in the government circles, public and private companies in the development of the shelf, there is uncertainty about the actual production of the energy resources in the Arctic seas. The main difficulties for the development of the offshore fields lie in the technological and economic issues, including the profitability of the offshore projects and the availability of the markets.

The Russian government, as now, will play a major role in the development and the implementation of the Arctic shelf projects, while maintaining control over the energy sector of the country. The main answer to the question remains: will the government put into practice very difficult task to maintain their monopoly over the energy sector, relying only on the public companies, and at the same time develop the sector in the absence of technology, finance and the experience of offshore operations in the Arctic region?

The answer to the question will be given to the adoption or rejection of the proposed amendments to the law "On Subsoil", which involve concessions by extending the range of the companies that might in some degree to work in the Arctic shelf. At the same time, highly questionable is the fact that the Government will make significant concessions to private companies, giving them extensive rights to develop offshore fields. Looks very likely adoption of the amendments that would simplify the geological and exploration activities offshore, while

maintaining complete control over the development and production of oil and gas for the state-owned energy companies - "Gazprom" and "Rosneft".

On the other hand, the monopolization of the economic activities in the shelf state-owned companies raises the serious questions about the future development of the offshore projects in the energy sector and the country as a whole. The main questions are: how soon the state of the economic activity will begin on the shelf at the above difficulties, and how they cooperate with the foreign companies will affect the future development of the energy sector of the country and on the ability to independently carry out the economic activities on the shelf in the future?

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Doctor of History, Professor*

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ABOUT THE SELF-REGULATORY ORGANIZATIONS



© **Belitsyn** Victor Nikolaevich, Ph. D. in Economy, senior lecturer Arkhangelsk branch of the Financial University under the Government of the Russian Federation. Contact phone: 7 - 921 - 075 45 27.

Abstract. Self-regulation in many ways optimized the function of the subjects of business and professional activities, to some extent, minimize administrative barriers. This form of technical regulation of the industry provides supervision and control of the market participants, is positioned as a symbolic link imperative logistics systems

Keywords: self-regulation, state control (supervision), a non-profit organization, property liability, conflict of interest

The relevance of the self-regulatory organizations in the Russian Arctic, as in other regions of the Russian Federation, no doubt. Adoption of the Federal Law of December 1, 2007 № 315-FZ "On the self-regulatory organizations" defined a radical modernization of the system of technical regulation, the operation of business and professional activities, reacting self-regulatory organizations and their members, users made their goods (works, services) federal executive bodies, executive bodies of subjects of the Russian Federation, bodies of local self-government, and the procedure of state control (supervision) over compliance with self-regulatory organizations of the requirements of Russian legislation. The law also provides for the settlement of conflicts of interest.

[1]

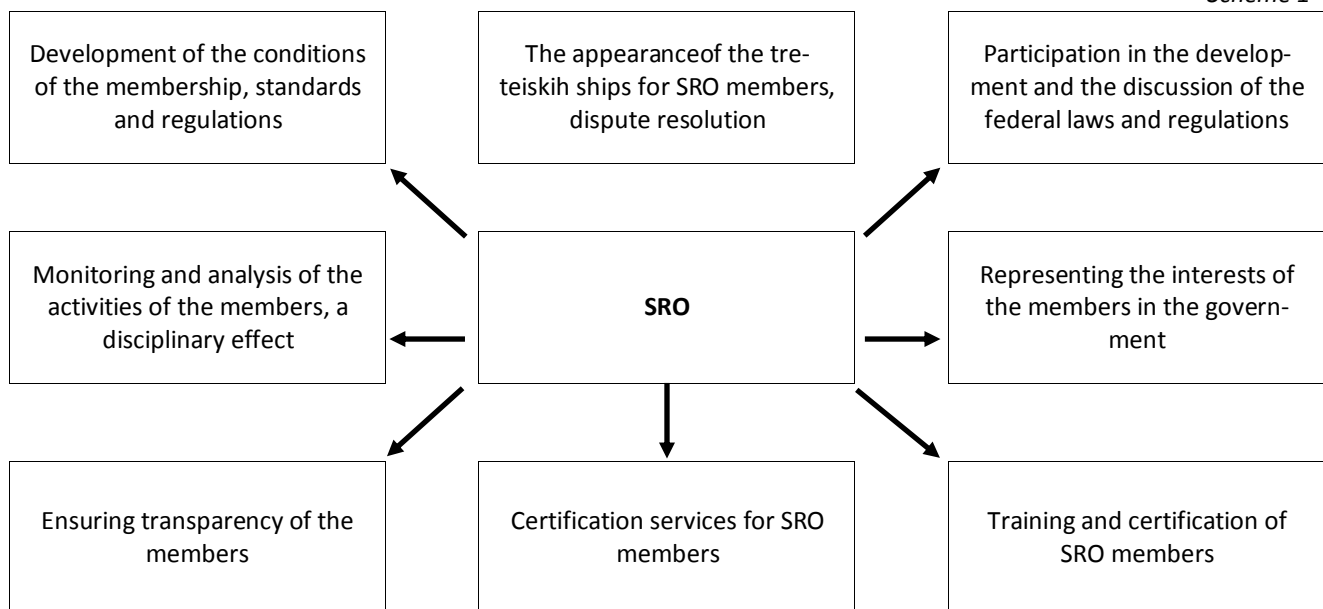
Before the appearance of the federal law № 315-FZ "On the self-regulatory organizations" technical regulation in the various activities carried out strictly at the state level, the relevant federal executive bodies. Technical characteristics of the goods, works and services are designed and regulated in the form of the state standards, specifications, SNIP, etc. Resolution, approval, authority, rights opportunities on the different activities defined and governed by the appropriate licenses, granted for a fixed term, which to some extent provoked a propensity for corruption Federal agencies. Quite rightly, that in accordance with federal law, this function is assigned to the self-regulatory organizations (SROs). At the same time, entered into force in its entirety federal law of May 4, 2011 № 99-FZ "On Licensing Certain Types of Activities", which regulates relations between the federal executive authorities, executive authorities of subjects of the Russian Federation, legal entities and individual entrepreneurs in connection with the licensing of certain activities, which is provided in order to prevent prejudice to the rights and legitimate interests, life and

health, the environment, cultural heritage (monuments of history and culture), defense and security, the possibility of the application of which is associated with implementation of legal entities and individual entrepreneurs selected activities [2]. Under the licensing in Russia are 49 activities. The licenses will be valid indefinitely. A separate provision in the law spelled out on the inadmissibility of charging business license fees. The only fee - officially established state duty. Simplified licensing procedure: from 1 July 2012 applicants may submit license applications and documents for obtaining and renewal of the permits in the electronic form. The Act also stimulates: the implementation of the licensing of the certain activities for other purposes is not permitted.

In addition, the effect of the federal law does not apply to the self-regulatory organization of the securities market, joint-stock investment funds, management companies and specialized depositories and investment funds, mutual and pension funds, pension funds, credit institutions, credit bureaus.

The legislation is meant by self-regulation and self-initiative activity which is carried out by the business entities or the professional activity and the content of which is the development and establishment of the standards and regulations of such activities, as well as monitoring compliance with the requirements of these standards and regulations. The main functions of the SRO are shown in Scheme 1.

Scheme 1



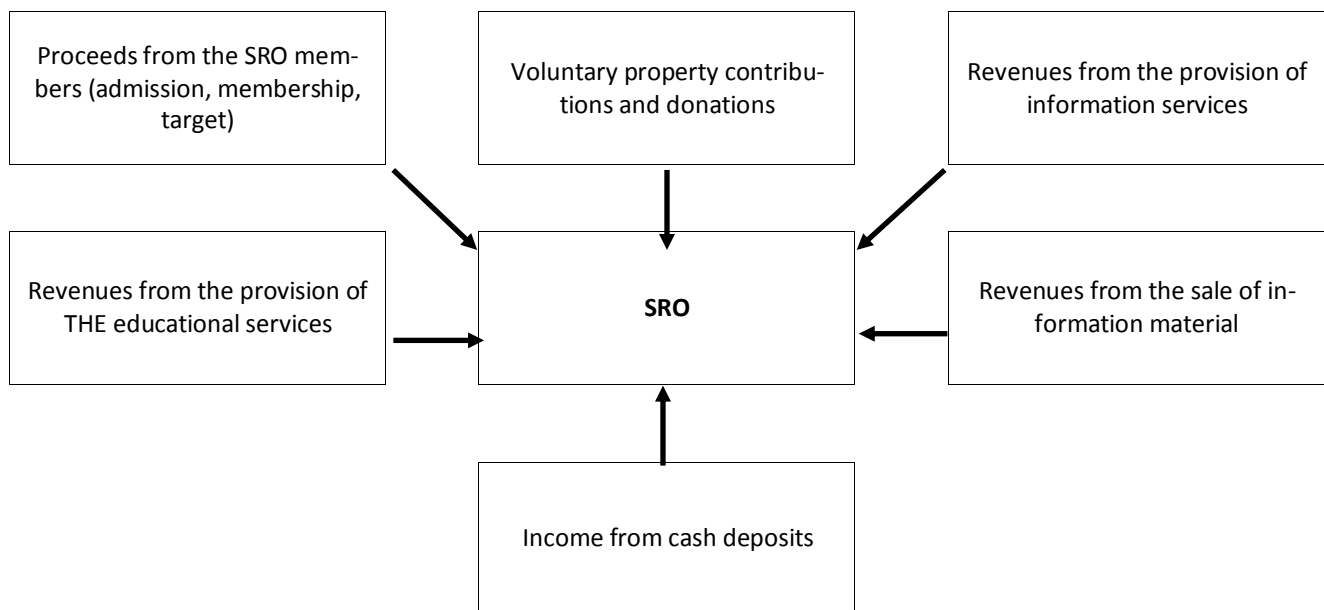
Self-regulation is subject to the conditions of the association of the businesses in the SRO, which are recognized non-profit organization, membership-based, combining business entities on the basis of the unity of the industry's output of goods (works, services or the market of manufactured goods (works, services), or combine the subjects of a certain kind of the professional . SRO is recognized as such, provided it meets all the requirements established by the federal law, namely:

- integration in the SRO as its members not less than 25 business entities or a minimum of 100 subjects a certain kind of professional activity;
- availability of the standards and rules of the business or the professional activities, to which all members of the SRO;
- providing additional property SRO responsibility of the each member to the consumers of the goods (works, services), and other persons.

The subject of the self-regulation is the business or the professional activities of the entities united in the SRO. SRO develops and maintains standards of the business or the professional activities, binding on all its members.

Sources of the formation of the property SROs are shown in Scheme 2.

Scheme 2

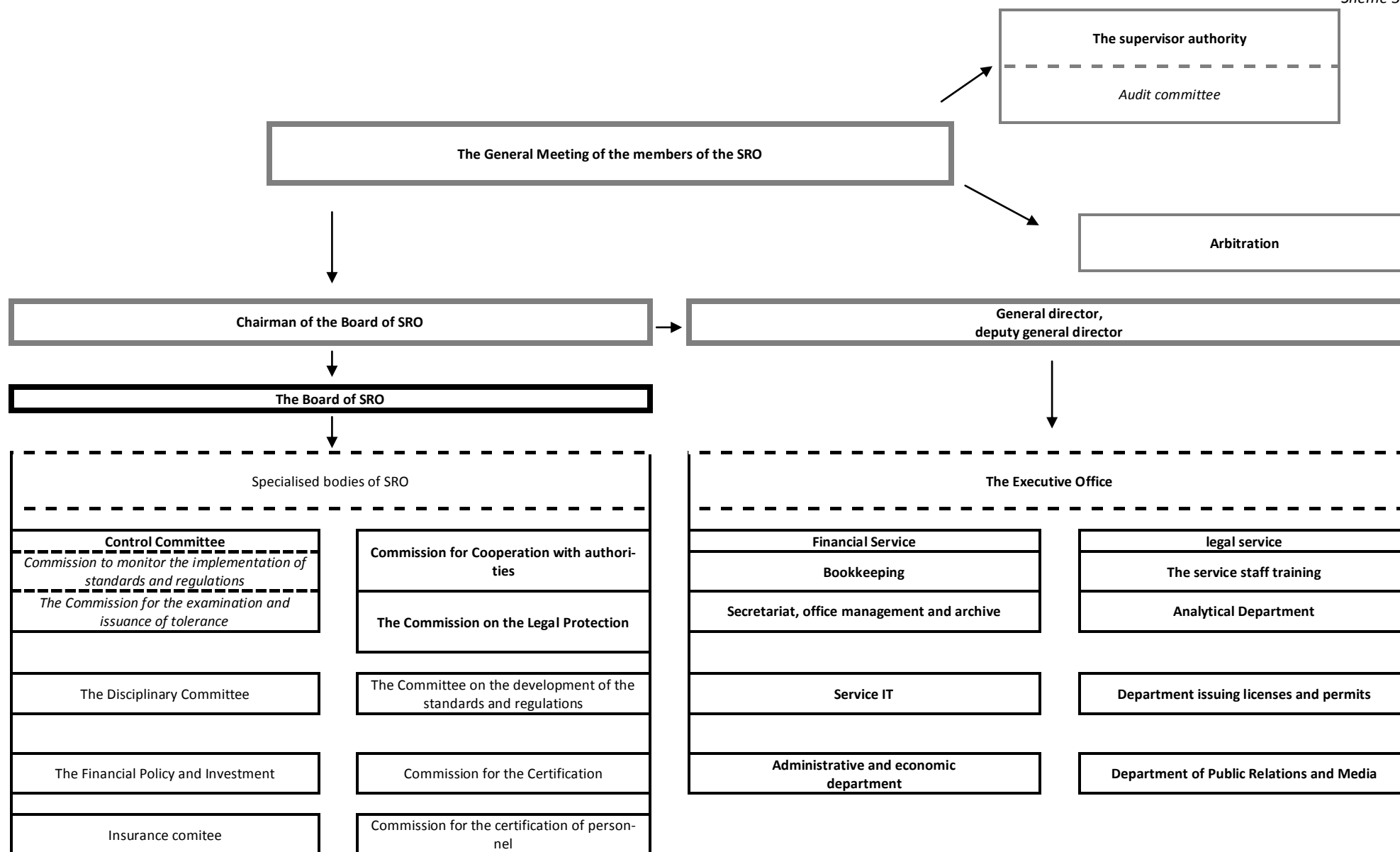


The standards and the rules of SROs should establish a ban on its activities to the detriment of the members of other subjects of the business or the professional activities, and to establish requirements that prevent unfair competition, the commission of acts that cause mental harm or damage to consumers of goods (works, services) and other parties. Membership of business or professional activities in the SRO is voluntary.

The distribution of voluntary SRO on the spheres [3]: Housing and Real Estate Management - 39%; Industry & Fire - 16%; Transportation - 9%; technical expertise vehicles - 5%; lift facilities - 3%; cadastral activities - 3%; other - 25%.

Standards and SRO rules must comply with the rules of the business ethics, to eliminate or reduce the conflict of the interest SRO members, their employees and the members of the permanent managerial body of the SRO. SRO structure shown in Scheme 3.

Scheme 3



To a large extent the public and above all homeowners concerned about housing. The lack of the effective and transparent mechanisms of the regulation in the industry has led to the fact that ordinary citizens housing associated with chaos and lawlessness. To change this situation, it is necessary to go back to the old and, according to some are not always true, substantiated allegations of licensing mechanism or switch to self-regulation. The second way is more appropriate authorities to existing realities, the more that the SRO in practice proves their independence. Despite the fact that the mechanisms of these SROs have not yet finalized the legislation, the system is sufficiently active in the region. By the end of 2011 in 58 regions of the country were registered 73 such organizations, with almost 15% of asset managers. By some estimates, the Arkhangelsk Region pioneer in this process. Non-commercial partnership "CPO UN" Guarantor ", which consists of 28 operating companies and Arkhangelsk region, was the second officially registered by Russian SRO housing in [4].

To a certain extent, on the one hand, self-regulation will protect the municipal market penetration by unscrupulous companies, on the other - will increase the financial burden on homeowners, because they will eventually pay for admission and membership fees, insurance, CPO, contributions to the compensation and other funds. 100 thousand rubles will have to pay contributions to the compensation fund, plus the compulsory insurance of civil liability for damage to life and health, the common property of the house in the amount of 500 thousand rubles. It must be said that the robust protection of citizens in this context depends on the enforcement of the judiciary. As experience shows, the score is not always in favor of apartment owners. Rely on the generosity of insurance companies is not much good without accidentally legislator was forced to exclude from the 94th federal law on state procurement of such a way to ensure the execution of the contract, as liability insurance.

According to the employees of the management companies that are included in the SRO, the benefits of self-regulation have more than enough. First, members of the CPO voluntarily submit standards (professional, technical, ethical). Second, the SROs are control authorities. Any proprietor (if something does not suit or violated any rules) may apply to the disciplinary group. For example, in Arkhangelsk in SRO "Guarantor" set up and operate specialized committees: the disciplinary and control over the activities of management companies. According to the statements of tenants in distressed home go with the checkout and faked UK make do "work on our mistakes." In the organization of in-house information service, the bill calls went to a thousand. For each of them - careful consideration. It is also important that the CPO communal orientation interact with the authorities. Representatives of the CRO is usually included in the boards of minis-

tries and departments of Energy and Utilities, which allows members of organizations to participate in the discussion and implementation of federal and regional programs to defend their interests. Chairman of the Property Committee of the State Duma of the RF Vladimir Pleskachevsky said: "Today, when the housing market work and members of the SRO, and" free Cossacks ", the owners of property have a choice with whom to enter into a contract to manage the house. Indicators work those management companies that are members of the country's first CPO, much better and duties to the owners of property, and resources for timely payment of suppliers ".

From January 1, 2010 has a new mechanism of the regulation of the construction industry in terms of the engineering studies, architectural design, construction, reconstruction, repair of capital construction. At this point in the state register of self-regulatory organizations include more than 230 SRO [5]. Access to the market by the new rules has received more than 85 thousand construction companies. However, the short experience has shown that self-regulation, with all its pros entrained and cons of the previous system. In particular, instead of the licenses began selling membership in the SRO without any verification of the constituent documents, and even with bogus documents and employees of the applicant. Problem of the industry is also an outdated regulatory and technical basis. 91 of SNIP and GOST about 20 require radical renewal, many others did not reflect the potential of new technologies and materials. Do not lower the bar of administrative barriers, the number of procedures and delays in obtaining building permits range from 22 procedures and 194 days in Rostov-on-Don to 48 and 1207 in Voronezh, 54 and 704 in Moscow. [6] Many of the municipalities still have not approved the land use and development, as required by the Town Planning Code. The situation is compounded by the lack of field programs for the integrated infrastructure development, on the basis of which should be determined by the tariffs for connection to the network, and at those rates, which dictate the natural monopolies, social housing at a loss for the developer. All this greatly increases the price of a square meter, increases the risks of investing activities and calls into question the safety of the buildings under construction. Often the winners of trading on 94th federal law are "random guest performers" dumping and enjoying the lack of pre-qualification of participants. They are easy to come up for auction, as well as rip projects to subcontract or hire and drive gastaybarterov marriage. The main objective of the SRO - weed out such performers. And they work they ask, deliberately go to other regions, considering that there know them worse. [7] Such instances have occurred in the Arkhangelsk region.

All this does not in any way prejudice the small and medium sized construction business. First, the applicant, the executor of subcontracting may not be a member of the SRO. Second, in-

troduced new requirements for the issuance of a certificate of the admission to work on the most dangerous and technically complex objects of the capital construction. Resolution of the Government of 24 March 2011 number 207 makes several fundamental changes. Established a mandatory requirement of a specialist organization certification under the rules set RTN. And in some cases, the number of members of staff receiving a certificate of the admission is contingent upon contract price. Previous version did not actually establish the achievable requirements for SMEs to work on such projects, and now the requirements for the number of employees in the state contractor dropped significantly. This measure will allow construction companies of medium and small scale to expand business opportunities and gain admission to the work of this group of objects.

But out on the wider market, and the increase of the development of the human, technical and technological capacity of SMEs to some extent inhibited by the financial difficulties. Business, especially in the regions concerned that the market entry costs him three times more expensive than before, when the government carried out the functions of the regulator. The most tangible impact on the financial issues. The artificial separation of the research and the actual design forced them to join the two SROs to bear the costs in this regard in double time. And, as a rule, these two SROs, figuratively speaking, are under the same roof, with virtually the same staff - apparatus under one president, general manager, chief accountant. Although the budget of almost any level in the estimates of any capital construction marked one line - R & D (design and survey work), the relative numerical value of which has not changed since the Soviet era - in the range of 2% (by the way, everywhere in the world it is of the order of 10%). In my memory, only one object - the overpass in the town of Mirny Plesetsk District, R & D amounted to 5% of the estimated cost of construction. The question that should be the subject of the conversation SRO with the power customers.

The institute of the self-regulation exists the problem of the personnel: business leaders, SRO membership emphasize that not all who organize their activities with the sufficient qualifications.

In general, we can say that the institution of the self-regulation took place. SRO, as integral elements of the developing civil society, has received considerable rights and the possibility of the self-government throughout the country, including the northern territory of Russia. In total, according to the Economy Ministry, created more than 750 SRO operating in eight sectors of economic activity, has 40 self-administered. According to experts, the introduction of self-regulation is possible in the 70-80-sectors of the Russian economy. There comes a time to improve it, including

the adoption of new laws to ensure transparency of SROs to customers and consumers, improving mechanisms for the adoption of the internal standards, rules and regulations, procedures, property liability SRO state control.

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INDIGENIOUS POPULATION OF THE ARCTIC AND NORTH

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TRADITIONAL ECONOMIC ACTIVITY – ETHNO-PRESERVED LIFE STYLE



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Abstract. At present, the main problem of indigenous people should be marked as a created trend, which formed out indigenous people from maintaining the traditional way of life and of the kinds of the traditional economic activities of indigenous people to move to cities and towns, where in this population problems of the social integration and employment that leads to a crisis of their development, the gradual loss of cultural and national begun

Keywords: traditional activities, indigenous people, traditional economy

*"... I ask all the Member States to take concrete measures to address the problems faced by the indigenous people, including marginalization, extreme forms of poverty and loss of lands, territories and resources. Countries should also commit themselves to put an end to serious violations of human rights, faced by indigenous people in many parts of the world ... "[1].
Pan Gi Moon, General Secretary of UN*

These words, spoken by the UN Secretary General, to date, as nicotinamide always relevant. In the light of the development and implementation of the major investment projects for the development of the fields province, this statement is a kind of a guide to action, a task that cannot be ignored and must be considered when making any strategic decisions. The latter is due to the fact that the majority of the investment projects in the Krasnoyarsk Territory is implemented in the northern areas, where the main oil and gas resources, namely Turuhanskom, Evenk and Taimyr Dolgan-Nenets regions. These areas belong to the territories of the Far North, and are the places of the traditional residence of Indigenous People of the North (SIM).

Currently, the province is inhabited by eight ethnic minorities: Dolgan, chum, Selkups, Nenets, nganasans, Chulyms, Evenki and Enets. On 1 January 2011 the total number of indigenous

peoples living in the Krasnoyarsk region was about 16 thousand people, including traditional types of exercise-tional economic activity of about 3 million people, including: Taimyr Dolgan-Nenets Municipal area - about 2 thousand people Evenk municipal district - about 670 people; Turukhansky, Yenisei, North Yeniseysky Tyukhtet areas - about 330 people. [2]

The total number of the business entities minorities accounted for about 260 households. The main types of the traditional economic activities of the indigenous people in the Krasnoyarsk Territory are: livestock, including nomadic (reindeer breeding, horse breeding), commercial hunting, processing and sale of the products of hunting, logging and non-timber forest resources for their own needs, gathering (harvesting, processing and implementation of food forest resources, collection of the medicinal plants).

Industrial development of the territories inhabited by the indigenous people of the North can not be initiated without prior discussion of the problems that may adversely affect the living conditions of the population and conservation of the indigenous people. To do this, there are several good reasons.

First, you need to take into account the interests of unique, even if small in number people for whom the North is home, the place of the residence and work. Their culture formed under the special climatic conditions, has enduring value and global importance as a model of human adaptation to extreme conditions of the North.

Second, the revision of the international standards in the relation to the indigenous people worldwide recognition of their rights (2007) have led to an increase in the political activity leaders, and indigenous movement has acquired a certain political weight and has a great influence on the activities of the legislative and executive branches.

Third, it can be stated that the processes of the formation of the market relations in the North, compared with other regions of the central and southern parts, is more painful. Territories inhabited by the indigenous people have lower rates of the socio-economic development. [3] Low life expectancy, high infant mortality, the incidence of tuberculosis and alcoholism, unemployment, suicide - this is an incomplete list of indicators, where indigenous people of the North "leaders" among other people in the country. Migration to the North due to its industrial development of the migrant population has created serious problems that previously were not - Aboriginal assimilation and acculturation.

In a particularly difficult situation were the traditional economic activities. Near the base of the traditional crafts villages undermined by numerous forest fires and for the remote fishing lack the financial means. As a result, along with a reduction in the number of the domestic reindeer

from the 90s., Halfway decreased fish, furs. Stopped accepting procuring-governmental organizations mushrooms, berries, pine nuts and herbs. Because of the high cost of airline and other transport a large proportion of the products are not exported to the place of its implementation, was deteriorating. [4] This, in turn, deprives the indigenous population of motivation in the development of the traditional crafts, undermines the material basis of their existence.

Fighting nomadism, separation of the children from their families violated the age-old succession led to a crippling shortage of the staff in the traditional industries, on the one hand, and the inability of the youngest people to adapt to the modern conditions of life - on the other. Entire generations have been sidelined and are an active life. Along with all this intense commercial development without stability, and low productivity of the northern Bio systems is a major factor in the deterioration and shrinkage of the peoples of the North.

Traditional agriculture is the critical to the livelihoods of the indigenous people, is a guarantor of the preservation of their culture and traditions. This fact necessitates the preservation of the traditional activities and promotes their development. In considering this as a strategic task to consider the ever-changing conditions of the external economic and legal environment as well as to consider the strengths and weaknesses of the traditional economy.



Pic1.Domestic Northern deer (Surinda village, Evenk municipal district, 2010.)



Pic.2.Glacier Fish storage (settlement Sock, Taimyr Dolgan-Nenets Municipal District, 2011)



Pic.3. Hunting (Taimyr Dolgan-Nenets Municipal District, 2010)

The potential strengths of the traditional economy of indigenous peoples are:

- a) deep traditional knowledge and skills of indigenous people;
- b) the uniqueness of the traditional economy from a cultural and historical point of view;
- c) environmental friendliness of products;
- d) community-based organization of the economy

The weakness points are:

- a) physical and moral deterioration of fixed assets;
- b) the difficult financial situation;
- c) conservatism technologies;
- d) lack of competitiveness due to high production costs and low quality;
- e) a narrow range of products, small volumes of production and sales;
- f) the lack of qualified staff, poor quality management

A comparison of the strengths and weaknesses of the traditional farming shows the prevalence of the latter, which clearly reduces the chances for an independent existence without support.

The difficult financial situation of the traditional farms manifested in the lack of the working capital, lack of the access to cheap credit. This lack of the innovation and the development, ultimately, may lead them to bankruptcy liquidation. Production of the traditional economy uncompetitive in the market due to high costs of the production and sales, as well as low quality. To overcome these shortcomings can only be through the use of the improved production of the capital and modern technologies for the processing of products. In addition, the reserve for reducing costs is to optimize the transport component. Another condition for the foreign market are the quality standards and product certification. Limited range of products and services offered by the subjects of the traditional economy, it does not provide the stability, narrows the field of activity. The expansion of the production program will reduce these drawbacks, as well as to overcome the seasonality of the traditional economy. The limited volume of the production is almost insurmountable disadvantage of the traditional activities. Intensification of the traditional economic activities prevents territorial fragmentation and limited natural resources.

The lack of qualified personnel, including management, is an insoluble problem. Conditions must be created to secure the educated youth in the villages, as well as to improve the educational level of the working people.

In the legal sphere can identify a number of the contradictions, gaps and shortcomings in the legal regulation of the issues related to the rights of the indigenous peoples. These are: the multiplicity of the acts of the traditional nature of the rules, terminology inconsistency, lack of the federal legislation regulating the most important aspects of the life of these people - herding and other traditional economic activities, the right to land (territory), mineral resources [5]. In the province of the questions blank and crafts indigenous people and reindeer products are subject to the various branches of the legislation, in particular legislation on the use of the natural resources, the support of the agricultural production, taxes and fees, etc.

Due to the natural duality of the traditional economy (ethno-reserved lifestyle and the economic activities), it appears that the regulation should be carried out in a complex, centralized one subject in the context of the development of the northern territories of the Krasnoyarsk Territory.

In summary, the following trends in the framework of a package of the measures to preserve indigenous economies and to promote their development:

- 1) preservation of the habitat and management of the indigenous people, the reduction of the negative environmental impacts on the environment;
- 2) the development of the material and technical base of the traditional activities;
- 3) the establishment of the production facilities for the processing of the products of the traditional activities;
- 4) Establish a network of the procurement organizations;
- 5) development of the culture and identity of indigenous people.

The development of the production facilities for the processing of non-timber forest resources, deer meat, furs, herbs, etc., will significantly raise the economic value of the traditional activities and crafts, provide the market with sales of the traditional farms and create more jobs for the members of the indigenous minorities of the North.

As the part of the conservation of the living environment of the indigenous people and environmental improvements required to implement the following measures:

- a) the formation of a network of protected areas and ethno-natural to preserve the ethnic groups and a more rational use of the natural resources;
- b) the tightening of the environmental regulations in the territories of the traditional land use, environmental monitoring organization with the participation of the representatives of indigenous people;
- c) the organization of a special regime of nature in places of the residence and traditional activities of indigenous people.

The most important task of our society is to preserve the cultures of the people of the North while the civilized use of the resources of the region for the needs of the economy. It is the combination of these two seemingly mutually exclusive directions should be at the heart of the policy, in the northern regions. In terms of the active projects for the development of the natural resources in the North of the implementation of the socio-economic development of the area should be carried out by the regional or the local authorities, in cooperation with the operators with the obligatory participation of the indigenous population.

Yet the question of how to preserve indigenous ethnic group - in the hands of the indigenous people. From their identity, activity, and promote their interests depends on what will be their future.

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DO NENTS PEOPLE THE ETHNOS, WHICH DISSAPEAR?



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Abstract. It is researched the problems of the number of the Nenets, the language skills, management models, administrative and territorial unit at the beginning of the XXI century

Keywords: Nenets, numbers, language, census, management, administrative-territorial structure

Relevance of the topic is due to problems of the survival of the Nenets people in the market environment, preservation of the language, traditional management and self government of the indigenous ethnic groups in the modern Russia in XXI. The object of this article is to study aboriginal Nenets people, and the subject – is the number, language skills, management models and issues of the administrative-territorial unit in the connection with settling on the subjects of the Russian Federation.

A representative method of the study is to analyze the problems of the depopulation census in the USSR and the Russian Federation. According to the census of eight in the country in the XX-XXI centuries. Total population of 18 to 44 thousand Nenets¹. Their total for the years 1926-2010 increased by 26 thousand, or 2.4 times. However, there are cyclical fluctuations in the number of Nenets ethnic group between censuses. Census 1959 is clearly illustrated by the ongoing process of reducing the size of the Nenets people in quantitative terms in relation to 1939 for the period between the censuses of 1970-1979. Nenets ethnic group increased only 1.3 times in 2002-2010. - 1.7 times.

Table 1

The number of the Nenets in the Russian censuses

	1926	1939	1959	1970	1979	1989	2002	2010
Nenets	18	25	23	28	29	34	41	44

¹ National Census 2002 Volume 4. The national structure and language skills, citizenship. URL: <http://www.perepis2002.ru/index.html?id=17>; National Census 2010 Volume 4. The national structure and language skills, citizenship. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/perepis_itogi1612.htm (date accessed: 03.04.2013). Statistical Yearbook of Russia. 2002: Stat. Sat / Goskomstat of Russia. Moscow, 2002.

In the XX century clearly distinguished periods of declining total Nenets by 1959 and 1979. The slowdown in the growth dynamics occurs in the years 2002-2010. If we take 1926 as 100%, while in 1939 the increase was 139%, in 1959 - 128%, in 1970 - 155%, in 1979 - 161%, in 1989 - 189% , in 2002 - 228%, in 2010 - 244% (see the resulting graph).



Thus, the trend to a decrease in the growth rate of the Nenets ethnic group emerged in the years of the Soviet power, and is currently ongoing. But of no extinction of the nation, its depopulation, of course, not a speech. Moreover, perhaps even increase in the Nenets more than 50 thousand people in 2025-2030. If favorable opportunities for its life, increase the birth rate and life expectancy.

The Nenets ethnic status is currently defined as indigenous minorities (KMN). According to the 2010 census, the number of the Nenets in Russia amounted to 44,640, an increase compared with the census of 2002, 3,338 persons. Predominant residence in the territories inhabited 98.6% Nenets, men accounted for 46.6%, women - 53.4% of the urban population - 21.4%, agriculture - 78.6%.

The most important feature is the identity of the ethnic group native language. 2010 Census data for the Nenets people in this regard is quite diverse and paint a mixed picture across the regions. Of the 44,640 Nenets living in Russia, have indicated their mother tongue 44,542 people, including 32,640 people - Nenets (73.27% of the 44 542) 10 774 - Russian (24.18%), 828 people - Komi (1.8%), 90 people - German (0.2%), 88 people - Khanty and others.² However, the actual vari-

²VNP 2010. Т. 4. Табл. 22. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/Documents/Vol4/pub-04-22.pdf (Date of access: 25.04.2013).

ation among these Nenets family on the subjects of the Russian Federation is in the range of 34.5% in the Arkhangelsk region to 84.3% in Tyumen.

Table 2

The number of Nenets, indicating the native language, in individual subjects of the Russian Federation Census 2010³

Subjects RF	The number of the Nenets Totally	Including as the mother tongue	Named as the mother tongue			
			Russian		Nenets	
			Total	%	Total	%
<i>Tumen region</i>	31 621	31 532	4 480	14,2	26 596	84,3
YANAO	29 772	29 701	3 360	11,3	26 022	87,6
HMAO-Ugra	1 438	1 422	918	64,5	371	26,1
<i>Arkhangelsk region</i>	8 020	8 020	4 734	59,0	2767	34,5
NAO	7 504	7 504	4 297	57,2	2 697	35,9
<i>Krasnoyarsk region</i>	3 633	3 632	753	20,7	2 846	78,3

In this case, the Nenets living in the same Tyumen region, in two neighboring districts completely identify themselves differently in relation to the mother tongue. In Khanty-Mansiysk 26.1% Nenets Nenets as their mother tongue, and in the Yamal Nenets as their mother 87.6%, or 3.3 times more than the percentage (of the number indicating the native language). How can we explain this difference between the two autonomous entities? Errors in the procedure of the 2010 Census? Different mentality Nenets living in neighboring districts, which differ in the management and development of self-management relations, the level and quality of life, happiness index? How to explain that 90 of the Nenets in Russia in 2010 was named the native language German? Undoubtedly, there is a problem and requires more attention and further study.

If we compare the data in the native language with indicators showing the level of language proficiency, from 44,640 Russian Nenets in 2010 indicated proficiency 43,213 people (1,427 people generally do not specify language skills), including Russian - 40,813 people (94.4% of 43,213), the Nenets - 19,567 people (45.28%), German - 916 persons (2.1%), Komi - 803 (1.8%), English - 467 (1, 1%), Khanty - 338 persons (0.8%)⁴.

Comparative analysis shows that more than a quarter of the Nenets, who named the Nenets language family, they do not actually own (over 13 thousand). In almost all regions of the Russian Federation to 2010, compared with 2002, increasing the number and proportion of the Nenets who speak Russian, and reduces the number and the proportion of the Nenets, who own the Nenets language.

³VNP 2010. T. 4. Table 23. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/Documents/Vol4/pub-04-23.pdf (Date of access: 27.04.2013).

⁴VNP 2010. T. 4. Table 20. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/Documents/Vol4/pub-04-20.pdf (Date of access: 25.04.2013).

Table 3

Number of Nenets who speak Russian and Nenets, Census 2002 and 2010⁵

Subjects RF	Totally number of Nenets	Know Russian language		Know Nenets language	
		people	%	people	%
Tumen region 2010	31 621	28 258	89,4	16 758	53,0
Tumen region 2002	27 965	23 941	84,0	22 938 ⁶	82,0
Including YANAO 2010	29 772	26 425	88,7	16 390	55,0
YANAO 2002	26 435	22 424	84,8	22 601	85,5
HMAO — Ugra 2010	1 438	1 426	99,2	282	19,6
HMAO — Ugra 2002	1 290	1 278	99,1	337	26,1
Arkhangelsk Region 2010	8 020	7 946	99,1	828	10,3
Arkhangelsk region 2002	8 326	8 123	97,6	2 660	31,9
including. NAO 2010	7 504	7 430	99,0	750	10,0
NAO 2002	7 754	7 553	97,4	2 509	32,3
Krasnoyarsk region 2010	3 633	3 306	91,0	1 650	45,4
Krasnoyarsk region 2002	3 188	2 895	90,8	2 187 ⁷	71,6

Russian language in everyday life, communications, food consumption, mass culture throughout displaces native language of the indigenous people of the North. Almost all of the Nenets living in the NAO (99%), speak Russian. Of these, only one in ten is the Nenets. However, the Nenets as their mother tongue a little more than one-third (35.9%) of the Nenets in the NAO. Thus, every fourth Nenets, not owning the Nenets language, finds it all the same mother. Psychologically, at the level of mentality it can be explained by a deep desire to preserve their culture, their native roots. To some extent, this is also the internal opposition to oust the trend of daily use, the culture of their native language, spiritual latent protest of indigenous people.

In general, the objective suggests a clear conclusion from the analysis of the census in 2002 and 2010. data, namely: in the XXI century, continues the natural process of dying Nenets language on the mental level. Go to the other world by those who were native speakers, and are replaced by a new generation of young Nenets with a different mentality, consuming products of mass culture, using modern information and communication technologies. Among the Nenets ethnic group, native language is lost permanently, accelerated urbanization, assimilation, ethnic identity shifts in the offspring of mixed marriages. Together with dying languages and traditional culture, centuries of accumulated leave-governmental indigenous numerically small peoples knowledge systems and practices, respect for the environment. However, it is still alive carriers Nenets language, it will not disappear, do not sink into oblivion.

⁵ URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/Documents/Vol4/pub-04-21.pdf; <http://www.perepis2002.ru/index.html?id=17>; <http://www.perepis2002.ru/index.html?id=44> (Date of access: 14.04.2013).

⁶ Here are the Nenets living in only two autonomous regions - Yamal and Khanty-Mansiysk.

⁷ The data on the Taimyr (Dolgan-Nenets) Autonomous District.

The resettlement of the Nenets ethnic group in the territories of the Russian Federation.

The problems of indigenous people

Currently, the Nenets live mainly in two autonomous regions, as well as in the Taimyr Dolgan-Nenets Municipal District of the Krasnoyarsk Territory, which was formed from 1 January 2007 of the Taimyr (Dolgan-Nenets) Autonomous District. Geographically, the NAO is a part of Arkhangelsk Oblast, Khanty-Mansi and Yamal - Tyumen. A small amount of the Nenets living in the Republic of Komi, Murmansk region and in other regions of Russia.

In the 2002-2010 years increased the number of Nenets in the Yamal-Nenets Autonomous District on 3337 people, Khanty-Mansiysk to 148 people. Number Nenets living in the Nenets Autonomous District, declined by 250 people, in general, in the Arkhangelsk region - 306 people. In the Arkhangelsk region of Nenets clearly shows the trend in the increase of the urban population and a reduction in rural areas. In the Tyumen Oblast and Krasnoyarsk region increases both urban and rural population in the Republic of Komi, in contrast, decreases both urban and rural populations. In other regions of Russia Nenets total number ranges from one or two to several dozen.

Table 4

The resettlement of the Nenets people in the territories of the Russian Federation⁸

Living on the territories	Nents: the whole population	Urban population	Rural population
Live in territories of 2010	44 640	9 543	35 097
primary accommodation 2002	41302	7 844	33 458
Tumen region 2010	31 621	5 885	25 736
YANAO 2010	29 772	5 109	24 663
YANAO 2002	26 435	3 616	22 819
Hanti-MansiiskAO —Ugra 2010	1 438	423	1 015
Hanti-Mansiisk AO — Ugra 2002	1290	329	961
Arkhangelsk region 2010	8 020	1 979	6 041
Arkhangelsk region 2002	8 326	1 822	6 504
HAO 2010	7 504	1 769	5 735
NAO 2002	7 754	1 582	6 172
Krasnoyarsk Region 2010	3 633	657	2 976
Taimirskiy (D-NAO 2002	3 054	390	2 664
Republic Komi 2010	503	431	72
Republic Komi 2002	708	624	84
Murmansk region 2010	149	58	91
Saint-Petersburg 2010	109	109	—

What are the challenges today are relevant to indigenous people, including the Nenets ethnicity?

The right. There are contradictions and gaps in the legal regulation of the economic activity and the status of indigenous people in the federal and regional legislation. It concerns the ques-

⁸URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/Documents/Vol4/pub-04-19.pdf; <http://www.perepis2002.ru/index.html?id=44> (т. 13, таблица 1) (Date of access: 25.04.2013).

tion of providing lands and territories of the traditional nature use, hunting, fishing, reindeer herding, proposals and amendments to the Forest, Land and Water Codes, development and adoption of the federal laws, regional and local acts. The issues of the further development of the law in the respect of the indigenous people SRI systematically considered in the work published by the Council of Federation of the Russian Federation in 2012, edited by A. Shtyrov [4]. However, their decision is clearly delayed.

Economy. In the transition to a market economy, the revitalization of the industrial development of the natural resources, including hydrocarbons in the NAO, Yamal, Khanty-Mansiysk, growth, migration disturbed the balance between economy and ecology, is a crisis of the reindeer, crafts and other traditional activities of the indigenous people, curtailment of services. Lack the infrastructure for the development of the traditional management, processing and marketing of products.

Ecology. Of the 100 hot spots in the Russian Arctic (CPD-Arctic, 2009) in the NAO was 8 in Yamal - 10, in the north of the Krasnoyarsk Territory - 7 [Arctic and North. Of 2013. Number 11]. On the Yamal Peninsula and in the Khanty-Mansi Autonomous District in connection with the exploration of oil and gas fields, which are located mainly in the areas of the aboriginal population, irrevocably lost 11 million hectares of the pastures contaminated with more than 100 large and small rivers. As a result of pollution from oil and gas facilities are killed each year more than a thousand tons of whitefish and sturgeon. [6]

Social services. Violated habitat, traditional diet and lifestyle of indigenous peoples, the medical, cultural, commercial, residential and transport support their traditional living. Closed a number of the medical facilities in rural areas, there is an outflow of specialists, lack of medicines. The high level of unemployment. Life expectancy is 18-20 years less than the average in Russia. At the age of 60 years dies 70% of the aboriginal peoples of the North, compared with 30% in the Russian Federation, the growth of suicide and infant mortality, increased risk of mortality in young and working age [5].

Education and culture. Closed schools, libraries, clubs, stationary motion picture projectors, post offices. In rural schools do not have enough teachers, not being taught a number of subjects (mathematics, physics, foreign languages, etc.). There is a shortage of resources for the production of educational and artistic literature in indigenous languages. Insufficient use of the modern capabilities for the modernization of the culture and education, a mass of information and communication technologies (ICT).

Management. Are not met in full and in a timely plan of action to implement in 2009-2011. The concept of sustainable development of indigenous small-numerical North, Siberia and Far East⁹, other decisions about what was discussed at the VII Congress of the KMN the North, Siberia and the Far East (2013). The absence of the effective methods and indicators, resource support (personnel, information, financial), modern infrastructure for improving the quality of life of indigenous people.

Financial mechanism to provide state support for economic and social development of the indigenous peoples are the subsidies provided to Ministry of Regional Development of the Russian federal budget to the budgets of subjects of the Russian Federation (240 million rubles in 2013)¹⁰. The size of the subsidy depends on the number of indigenous people living in the corresponding subject of the Russian Federation, and the level of fiscal capacity in the region. In addition, the allocation of the subsidies is taken into account the assessment of the effectiveness of their use of the subject of the Russian Federation for the previous year, which is carried out on five indicators defined in the traditional residence and the traditional economic activities of indigenous people:

- 1) The share of the population participating in cultural and leisure activities conducted by government (municipal) institutions of culture, and the work of amateur associations;
- 2) The rate of infant mortality;
- 3) the level of unemployment;
- 4) the number of registered patients with active tuberculosis;
- 5) the level of household income.

Formal and bureaucratic is the first figure in the series, does not reflect an objective picture emerging in the field of culture. It is more appropriate to base the level of the native and Russian language or some other similar quality indicator. In general, the provision of the subsidies to the budgets of the subjects of the Russian Federation to support the development of indigenous people does not significantly improve their quality of life, as in his opinion concluded Chamber, at the end of 2011 an audit of the federal program spending. Commenting on the implementation of decisions taken by the Government of the Russian Federation, the Association of KMN of the North, Siberia and the Far East noted that subsidies to support the indigenous peoples of the federal budget in 2012 amounted to 240 million rubles, and a 19-timinutnoe fireworks show in Vladivostok for the APEC summit - 275 million rubles¹¹.

⁹ The concept was approved by the RF Government February 4, 2009, and the Plan of Action - August 28, 2009.

¹⁰ URL: http://www.minregion.ru/press_office/news/2629.html (Date of access: 22.04.2013).

¹¹ Comments of the Association of KMN the North, Siberia and the Far East. URL: <http://www.raipon.info/component/content/article/1-novosti/3529-2012-10-26-08-23-57.html> (Date of access: 26.04.2013).



Severe test of the entire control system in relation to indigenous peoples gave C. Kharyuchi¹², Doctor of Laws, from November 2000 the chairman of the State Duma of Yamal, after making changes to the Charter of the county in February 2009 the President of the Legislative Assembly of Yamal, president of the Association of Indigenous Peoples of the North, Siberia and Far East of the Russian Fed-

eration (1997 - March 2013). In his report «VII Congress of Indigenous Peoples of the North, Siberia and the Russian Far East: life, concerns and hopes of our peoples" in Salekhard 28-29 March 2013 [3, 5]. If at the beginning of the twentieth century, a simple power failure was traced to the coverage problems of indigenous peoples, "that after the industrial development of the North - the detection of oil and gas - this inability to gradually grew into a reluctance to understand the problems of the North, and eventually evolved into an open interference in the development and sustained the traditional way of indigenous peoples. Changing ecosystems of the northern territories - pollution and consumers' barbaric attitude to nature in the development of mineral resources, unceremonious removal of areas of residence and crafts of the local population, the destruction and desecration of the shrines and ancestral graves, "dilution" of the culture and traditions of the "fruits" of modern civilization - all significantly effect on the development of indigenous peoples and, unfortunately, has become a permanent dominant, poses on their historical development ", - says Sergey Kharyuchi [5].

In the preservation of the culture and ensuring all spheres of life of the indigenous people is very important to use and disseminate existing best practices (benchmarking). The positive experience of the process control organization of life of the Nenets people have accumulated in the Yamal-Nenets Autonomous District, where in 2013 declared the year of people serving¹³. None industrial project on the Yamal Peninsula is not realized without the most stringent environmental standards and interests of indigenous peoples. There is a practice of concluding agreements with mining companies, where the participants are required local branches of the association "Yamal - descendants." Balance the interests of the indigenous people of the North and the fuel and energy companies. Governor of the Yamal D. Kobylkin advocates an active role not only a regional power, but the county and the public in the protection of the interests of indigenous people. For some-

¹²Photo by S.Haruchi. URL: <http://fedpress.ru/sites/fedpress/files/eviracheva/news/haryuchi.jpg>.

¹³ Yamal-Nenets Autonomous District: the official government website. URL: <http://правительство.янао.рф> (Date of access: 06.05.2013).

thing to fit traditional economic activities in the federal agenda - "We have two votes in the State Duma, and both belong to the indigenous people of Yamal"[2].

Yamal is one of the leading Russian regions in terms of the generated legislative framework for indigenous people. On the basis of the statutory provisions formed the legal framework, including more than 40 laws of the autonomous region that guarantee the rights of indigenous people¹⁴.

In the 2008-2011, 2012-2015, consistently implemented the district-term target programs in which purposeful work to preserve the traditional way of life, culture and language, promote the cultural identity of indigenous people, improving their level of education, improvement of social and living conditions of indigenous peoples, nomadic and semi-nomadic way of life. The growth of the nomadic population in rural areas speaks of the social stability and the interests of indigenous people to their traditional way of life.



Pic. 1. Yamal-Nenets Autonomous District. URL: Themapof-Yamal-Nenets Autonomous District.jpg

¹⁴The laws of the Yamal-Nenets Autonomous District. URL: <http://правительство.янао.рф/documents/laws/> (Date of access: 25.04.2013).

In Yamal get a positive experience in the organization of the local self-government. Increases the number of the active self-governing communities. A significant increase in the number of the indigenous minorities of the North in Yamal for the period 2007-2010 from 62 to 90 indicates an increase in the interest of the indigenous population of the autonomous region in the implementation of the traditional economic activities. The volume of reindeer products produced by communities has increased from 187 tonnes in 2007 to 300 tons in 2010, and fishery products - from 420 to 500 tons¹⁵. The decisive criterion for assessing the activities of the local self-government is the opinion of citizens. Will take into account the stability of inter-ethnic and church-state relations.

Management model and self-Nenets ethnic group

Exploring the self-management model and the Nenets people in Russia are the following.

Models of the State Administration:

- a) autonomous areas in the complicated two regions of Russia - Arkhangelsk and Tyumen regions;
- b) self-Chukotka Autonomous Okrug;
- c) municipal districts (Krasnoyarsk Territory).

State policy is based on the implementation of the concept of the sustainable development KMN the North, Siberia and the Far East (2009). At the level of the Federation and the subjects of the Russian Federation uses FTP, forms of contractual relations, the federal subsidy for indigenous peoples, district special programs, targeted social assistance and other forms and methods of management.

Models of self-government:

- a) Local or local (territorial) government: municipalities (municipalities), self-managed community - family and tribal and nomadic (farms), and others in the NAO in 2012 to function, for example, 12 family and tribal communities¹⁶. On the territory of Yamal in 2005 worked 44 of indigenous communities¹⁷. Their number in 2011 increased to 90 [CP Yamal 2012-2015.]

¹⁵ Peripheral long-term target program "Preservation of traditional ways of life, culture and language of the indigenous people of the north of Yamal-Nenets Autonomous District for 2012-2015." (In the red. Government regulations YANAO of 23.07.2012 № 579-p from 18.12.2012 № 1075-n). URL: [http://www.google.ru/url?sa=t&rct=j&q=the district GE](http://www.google.ru/url?sa=t&rct=j&q=the%20district%20....GE) (date accessed: 24.04.2013).

¹⁶ URL: <http://www.ethnic.ru/about/news/nao-soberytsya-dlya-obmena-opitom.html> (Date of access: 24.04.2013).

¹⁷ The Department of Indigenous People. URL: http://www.gublibrary.ru/arh/sen_06/_version/sen_06/V_YANAO.htm (Date of access: 24.04.2013).

6) Socio-political self-government - the Association of Nenets People "Yasavey" in the NAO¹⁸, The Association of Indigenous Peoples Yamal "Yamal - Descendants" and other non-profit organizations. By the forms of the direct democracy include referendums, meetings, conventions, assemblies, etc.

Perspective and focus is clearly undervalued national-cultural autonomy (NCA), on the one hand, as a form of self-organization of ethnic minorities, the institution of self-determination of peoples in the Russian Federation, on the other - as a form of civic associations in the form of social organization. The main purpose of NCA is not in the national-territorial, and national and cultural self-determination, that is, to ensure the viability and independence of people living in a situation of the national minorities in a particular area. The concern is that ethnic groups had all the necessary conditions for its own self-preservation, could address the issues of language, education and national culture. NCA may be local, state, and federal. In the register of the Ministry of Justice registered only one local NGO –Nenets NCA of Arkhangelsk (06.09.2011)¹⁹.

The current in the northern countries of Europe model Sami Parliament is not-etsya relevant to the Nenets people living in this vast territory in the Arctic zone of Russia. Similar functions of the management structure in Russia actually perform the Association of Indigenous People of the North, Siberia and Far East of the Russian Federation, which was founded in March 1990 at the I Congress of the People of the North²⁰.

Possible to test a model of bicameral Legislative Assembly of Yamal and decision-making for the development of indigenous issues by consensus with the deputies elected from the Nenets people.

It is illusory is the model form a single entity such as the Nenets republic of the Russian Federation on the basis of combining the two subjects of the Russian Federation and one municipality, where such a vast territory now lives Nenets ethnic group, constituting a minority of the population is under-developed in terms of the communication, transportation and all combining infrastructure.

Possible models of the governance and change the status of the autonomous regions is closely linked with the processes of integration of subjects of the Russian Federation in accordance with the existing legal framework. As a result of the federal constitutional law of 17 Decem-

¹⁸ Assosiation «Yasavey». URL: <http://www.yasavey.org> (Date of access:: 25.04.2013).

¹⁹ Information on national-cultural autonomies. URL: <http://unro.minjust.ru/NKAs.aspx> (date of access:27.04.2013).

²⁰ RAIPON. URL: <http://www.raipon.info> (date of access: 23.04.2013).

ber 2001 № 6-FCL²¹ in practice in 2003-2008. The number of the subjects of the Russian Federation decreased from 89 to 83, have lost their subjectivity 6 of 10 autonomous regions. Unification referendum was held on 11, including six autonomous regions, according to the most important problem of public administration associated with the system of administrative-territorial structure of the country. The authorities expressed interest in the opinion of the people, including KMN to then take a decision on the basis of their expression. Were formed by the four corners, and one area in the new structure

From the remaining four autonomous regions, as mentioned above, the Nenets geographically part of the Arkhangelsk Region, Yamal-Nenets and Khanty-Mansi Autonomous Okrug - in the Tyumen region. Chukotka to 17 June 1992 has the status of an independent subject of the Russian Federation²². Naturally, the question arises whether the union of the NAO, Yamal and Khanty from Arkhangelsk and Tyumen regions on the basis of the model, which has previously been transformed six autonomous regions on the basis of the results of the referendums? This may affect the following factors.

First, the Nenets autonomous district, has large reserves of hydrocarbons are now occupy the leading positions in Russia in many respects. Ability to get an idea of how effective the management of the NAO and Yamal, gives the report "On the estimation of the effectiveness of executive authorities of subjects of the Russian Federation up to 2012", prepared by the Ministry of Regional Development. The final ranking of the effectiveness of the executive authorities of the Nenets Autonomous District took first place, the Yamal-Nenets Autonomous District - the third. NAO has received the high marks both the current level of the performance, and on the dynamics. District showed the best results in terms of tax and non-tax revenues of the consolidated budget of the subject per capita, ranking second in the free index of mortality of the population with no deaths from external causes, third place - Investment in fixed assets per capita (in terms of the rate at 14 times higher than the national average)[1].

In 2013, the Ministry of Regional Development estimated the work of the regional authorities in the new system. Previously, the efficiency was calculated on 74 criteria, is now the best and worst of the regional officials estimate based on 12 indicators²³. Among them: the population and life expectancy and mortality rates, the volume of investment in fixed assets, the

²¹ The Federal Constitutional Law of 17 December 2001 № 6-FKZ "On the order of adoption in Russia and the education of new subjects of the Russian Federation."

²² Chukotskiy Autonomous District. URL: <http://www.chukotka.org/region/info/> (Date of access: 21.04.2013).

²³ Russian Federation Government Resolution № 168 of 28 February 2013 "On Amendments to the methodology for evaluating the effectiveness of the executive authorities of the subjects of the Russian Federation." URL: http://www.minregion.ru/upload/documents/2013/03/210313/110313_168_post.pdf (Date of access: 18.04.2013).

level of unemployment, the real income of the population; indicators for the introduction of the total area of residential buildings in relation to the total area of housing, the proportion of the students from state educational institutions who failed exam, as well as the assessment of the public activities of the executive authority of the federation.

However, some experts believe is not quite correct to identify the figures obtained with the efficiency of the enforcement authorities in the regions. According to the director of the analytical department of the Civil Code "Region" Valeria Weisberg, it would be better to evaluate the dynamics of the region more than the current level of the subject, and considered the best indicator accumulated over 3-5 years. Regional program director of the Independent Institute for Social Policy and Natalia Zubarevich do believe that performance measurement methodology is made unprofessional: "It turns out that the efficiency depends on the resources of the regions, and not on the performance of the executive branch. The presence of oil and gas under the feet of a priori guarantee first place in the ranking "²⁴.

These estimates, in my opinion, you can add that in the relation to the Arctic and the Northern Territories in this ranking can not be seen at all reasonable indicators (criteria) for the socio-economic and cultural development of the indigenous people (large and small). In addition, not all the subjects of the Russian Federation on the territory inhabited by indigenous people in the state of the resource and to provide effective problem solving. The point here is not just about funding, but also on the quality of governance, accountability of managers, heads of regions and municipalities, the assessment of their professional competence in solving the problems of indigenous people, the use of modern ICT, the development of all types of infrastructure and services, taking into account the specifics of life Nenets ethnic group , its way of life; sharing best practices and positive experiences.

Second, the question of whether today will go to change the federal law regarding the procedure of enlarging subjects, perhaps even cancel the referendum, the President, the Government and the Federal Assembly is still open. Any reform violates the current stability, introduces elements of chaos and uncertainty.

²⁴ URL: <http://izvestia.ru/news/548899>.

Thirdly, the population of the NAO, with the highest incomes in the country, is unlikely to vote in a referendum for unification with the subsidy of the Arkhangelsk region is currently experiencing the best of times.



Pic. 2. Nenets autonomous District . URL: http://planetolog.ru/maps/russia-oblast/big/Nenetsky_AO.jpg

Fourth, keep in mind that in all the subjects of the Arctic zone of the Russian Federation, having in its title the word "Nenets", the Nenets are a minority, their participation in the management is not enough.

Table 5

Subjects of RF, on the territory, where are living Nenets at the beginning of XXI century

№	Subjects of RF	2002			2010		
		Totally	Nenets	%	Totally	Nenets	%
1	Nenetskiy AO	41 546	7 754	18,6	42 090	7 504	17,8
2	Yamalo-Nenetskiy AO	507 006	26 435	5,2	522 904	29 772	5,7
3	Таймырский (Dolgano-Nenetskiy) AO ²⁵	39 786	3 054	7,67	34 432	3 486	10,1
4	Other subjects of RF		4 059			4 464	
Totally in RF		145 166 731	41 302	0,02	143 436 145	44 640	0,03

Because of their small numbers of indigenous people, in the opinion of S.N.Kharyuchi, often do not have the opportunity to be represented in the bodies of state power of the regions, and often even in the representative bodies of local self-government. As a result, the relevant representative bodies are sometimes insufficiently familiar with the characteristics of Indigenous Peoples, which objectively often leads to insufficient account of their customs, way of life, rights

²⁵ Таймыр Долган-Ненецский муниципальный район Красноярского края с 1 января 2007

and legal interests. [6] The participation of the majority of the Nenets in political life often limited to participation in the elections. Rarely, almost never held a referendum among the Nenets people on the issues that concern them. Although the country already has the experience of 11 unification referendums of the complicated regions of Russia, including the participation of the Nenets.

Therefore, if we consider the arguments as the number and activity of the population, the Nenets autonomous district with 42 thousand people, of course, is less likely to maintain their subjectivity than the Yamal, where more than half a million people. For the NAO objectively more suitable model of the municipality following the example of the Taimyr Dolgan-Nenets Municipal District.

The summary about the possible reform of the administrative-territorial structure

Before carrying out a large-scale reform of the administrative-territorial structure of Russia, in my opinion, it is necessary to develop not only the concept of such a reform, and clearly defined criteria (indicators) forming the subject of the Russian Federation. Must be determined at least in population and territory to obtain the status of a subject of the Russian Federation, and comprehensively elaborated the function of the subject, its legal framework, financial support, fiscal relations. At the level of the subjects of the Russian Federation shall be the republics, territories, regions, counties, cities particular submission. A competition for the best name of the subject of the Russian Federation (province, land, region, etc.). All subjects should be legally the same rights and responsibilities. In the name of the subjects of the Russian Federation to save the old, traditional names: Chechnya (Ichkeria), the Republic of Tatarstan, the Republic of Komi, etc. All of this must be done in the public interest, and not some abstract ideals and good intentions, whose lobbying something of interest and pressure groups. It is desirable to conduct nationwide referendum in making the federal law on the administrative-territorial structure of the Russian Federation.

To protect the rights and preserve the culture of the indigenous people, including the Nenets, it is important to make changes to the existing legislation, which would deal with the status of the municipalities and municipal settlements in areas traditionally inhabited by indigenous people, as well as enhancing the role of cultural-national autonomy, self-governing communities, non-governmental organizations, including associations. Must be delegated to these entities and some of the powers of the state that will really help strengthen civil society in international relations, the role of local government with the preservation of cultural traditions of indigenous people.

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Photo by Chuprov Matthew Mikhailovich - the heads of family and tribal communities of Indigenous People of the North "you" Nenets Autonomous District, the winner of the photo contest "My North. MyArctic "(2012).

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INDIGENOUS PEOPLE OF THE ARCTIC: CONCEPT, MODERN CONDITION OF THE CULTURE¹

INDIGENOUS PEOPLE OF THE ARCTIC: CONCEPT, THE CURRENT STATUS OF CULTURE



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Abstract. Disclosed the etymological roots and essence of the concepts of 'indigenous man', 'indigenous people', displays the evolution of the content of the definitions of 'indigenous people' in the Russian and international legal practice, the ratio found in the evolutionary tradition and culture of the indigenous people of the Arctic

Keywords: Arctic, culture, indigenous people, indigenous people

Indigenous people as a social phenomenon and scientific problem are the focus of the world and the Russian public for a long time. However, almost up to the 80's and 90's of the twentieth century. It was seen mainly in the context of paternalistic and modernization concepts. There is a clear underestimation of the role and importance of these people in the world social development. The Russian and the international community prioritizes the task of the integrating the indigenous people in the political, economic and cultural space of the titular nation, explaining the need to enlighten them to the benefits of civilization and progress, better living and working conditions. The policy of assimilation companies of its kind in the world culture of the industrial civilization, the environmental impact of scientific and technological progress, the efforts in the world of globalization, economic and cultural integration have resulted in enormous destruction of natural habitat and way of life of indigenous people. The unique original culture of the indigenous people under threat of extinction.

At the turn of XX-XXI centuries. Through the enlargement of the democracy based on the world's recognition of the equal rights of all people without exception to cultural self-determination and choice of their own historical destiny has sharply increased social significance

¹ Publication has been through the support of a grant NArFU. The "Indigenous people of the Arctic: religious beliefs, culture and education."

of the problem, it began a radical rethinking of the science. The need to develop the best ways and mechanisms to preserve the unique cultural centers, qualitatively different principles of interaction between the titular nations and indigenous people aimed at the best interests of the latter, actualized with ethyl its scientific and social significance.

Addressing the issue on the example of the Arctic areas due to a number of the factors. First, the high concentration of indigenous people in the region. Second, in the connection with the discovery of the vast reserves of the natural resources in the Arctic Ocean and the Arctic increasing attractiveness in terms of the industrial development have increased dramatically potential threats to indigenous people and their traditional habitat.

Analysis of the degree of scrutiny of the problem allows us to conclude that the problem posed by systematically turning historians, lawyers, culture, ethnographers, historians. In the current study the problem has intensified both in terms of the theoretical and methodological reflection, and in the context of the specific historical, cultural and ethnographic research.

However, the process of the scientific understanding of the problem is complicated by the lack of common approaches in the interpretation of the terms used in Russia and abroad. Analysis of the etymological roots of the definition of "indigenous" shows that almost all the dictionaries of the Russian language this concept is interpreted as the original, primordial, a permanent resident of the area, a native of the area, a long time resident in it [3]. Its synonyms in the English language are the words «native», «indigenous», «and aboriginal». In this context, the indigenous can be classified as residents, whose ancestors long ago and originally lived in the area, as well as those who are born in a particular locality.

This fact is not disputed by the researchers, the vast majority of them are generally united in the interpretation of the true meaning of the term "indigenous", which are defined as autochthonous, the natives, in other words, the natives of a country, the locals of the country or territory, as opposed to settlers who arrived [4].

However, the use of the term as applied to groups and the ethnic communities is a lot of discussion of the issues related to a series of the moments.

First, because for a long historical period, almost all regions of the world have experienced more than one wave of the mass migration movement, have repeatedly changed the boundaries of the modern state structures, it is not clear what date, the period taken as the point of the report to consider one or another ethnic group native inhabiting the territory of the country (region). For example, only the European North of Russia before its inclusion in the Moscow state ex-

perienced the several migration flows: the eastern Slavs, Vikings, Novgorod, who came from Moscow Russia, the Norwegians to Moorman.

Second, the multitude of the conflicting opinions and the points of the view is due to the increased attention of the individual states and the international community as a whole to the problem of the development and the implementation of the specific policies in the relation to the indigenous people. In the 1920-1970's the essence of this policy was the leading states in an effort to speed up the process of familiarizing a number of ethnic groups to progress, which, in their opinion, lagged in its development from the representatives of the titular nation. In the last decades of the twentieth century is replaced by the concept of the modernizing the democratic paradigm, and therefore the world community comes to the recognition of indigenous humans' rights to choose their own way of life, begins to implement policies aimed at preservation and revival of their original culture.

In the connection with the above, try to present the author's vision of how the world and the Russian public practice were in the process of filling a meaningful definition of "indigenous people".

For the first time the term "indigenous" in the relation to the specific groups of the population was used in the conventions of the International Labour Organization "On the regulation of certain special systems of recruiting workers» (№ 50 dated June 20, 1936) and "On the regulation of written contracts Indigenous Workers» (№ 64 from June 27, 1939) [5]. According to the documents, the term "workers of the indigenous population" comprised of workers belonging to or assimilated to the indigenous population in the dependent territories of the Member States, as well as workers belonging to or assimilated to the dependent indigenous population in the metropolitan membership. In fact, this interpretation was understood by indigenous people of the colonies, which resided in their homeland, the natives of the colonies living in metropolitan areas, as well as the indigenous inhabitants of large resettlement states formed newly arrived migrants (USA, Canada, etc.).

USSR was not ratified this convention for two reasons: the country had no colonies, and multi-ethnic state was formed by the union of the many ethnic groups that traditionally lived in their historic homeland. In our country almost up to the 80th. The twentieth century concepts of "indigenous people" have not wide use. At the same time relatively few people will require creativity and public policy, the term 'small people. "It was first introduced in the mid-1920s. in relation to the people of the North, Siberia and the Far East, which, according to the authorities, were at the collapse of the tribal relations and demanded swift overcoming cultural backwardness. [6]

Thus, in the course of the USSR was marked by the integration of the small nations in the culture of the titular nation. In 1924, the Presidium of the Central Executive Committee Committee was set up to promote peoples of the North, which was assigned the task to accelerate socio-economic development and to ensure close links with ethnic cultural centers of the Soviet Union. [7]

In European countries, the transition to the aforementioned policy came later and is associated with the ILO Convention "On Protection and Integration of Indigenous and other populations, Tribal and Semi-Tribal Peoples in Independent Countries» (№ 107 from 1959). [8] In particular, the General Conference of the International Labour Organisation, which took place June 5, 1957 in Geneva and followed the adoption of the convention, it was noted that the indigenous population and other Tribal and Semi-Tribal living in a number of independent states that have not yet been integrated into the national community that often prevents him from fully enjoy the rights and benefits enjoyed by other groups. In this regard, it was considered necessary for measures to protect this population and its progressive integration into the national community, and improve the living and working conditions.

This convention was applied in:

a) Persons belonging to the makeup of the Tribal and Semi-Tribal People in the Independent Countries, and being on less than a high socio-economic stage of the development than the rest of the national community Islands, and the legal status is regulated wholly or partially by their own customs , traditions or by special legislation;

b) persons, which is part of the population, Tribal or Semi-Tribal Peoples in Independent Countries, and is regarded as the indigenous population due to the fact that they are descended from the populations which inhabited the country, or a geographical region to which the country is, at the time of the conquest or the colonization, and regardless of their legal status leading lifestyle more appropriate to the socio-economic and cultural system of the time than the order of the country, to which they belong.

In accordance with the convention of the indigenous people were considered descendants of the population which inhabited the country, or a geographical region to which the country was, at the time of the conquest or colonization.

However, due to the fact that the convention is actualized the problem of the increasing the level of the socio-economic development of the indigenous people, bringing them to progress and integration into the national cultural space, the policy of the state patronage extended only to those people who were tribal, semi-tribal or original, traditional way life.

This document is actually separates the two concepts of "indigenous people" in general and "indigenous people, tribal and semi-tribal" in particular. A major focus of the past were considered, ie, those people who were on the level of the development at the stage of the tribal relations, as a rule were small and needed, as it was thought to be attached to the benefits of the civilization.

In terms of the semantic definition of the latter is close to the terminology used in the USSR "small people of the North, Siberia and the Far East." Both in our country and abroad of the particular attention of the people of the state are usually few in number and have preserved the traditional way of the life.

Further filling of the nature and content of the term "indigenous people" has occurred in the 1980-1990's of the twentieth century. It is connected with the ILO Convention "Concerning Indigenous and Tribal People in Independent Countries» (№ 169 of 1989). [9] This international right-hand act, recognizing the contribution of these people "in the cultural diversity, social and ecological harmony of humankind and to the international co-operation and mutual understanding", marked a fundamentally different course towards them, aiming at the preservation of indigenous culture and the recognition of the inviolability of the values, practices and institutions of these people. The main provisions of the Convention apply to:

"A) on the nations, tribal people in the independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws;

b) People in the independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of the conquest or the colonization or the establishment of present state boundaries and who regardless of their legal status, retain some or all of their own social, economic, cultural and political institutions. "

In the above interpretation, as in previous international instruments, there is a construction of the term in the broadest sense - "indigenous people", and in the narrow sense - "indigenous peoples, tribal and semi-tribal." However, the concept of "indigenous people" puts an even broader sense than the previous document. According to the ILO Convention of 1989, the indigenous people have generally been attributed not only to the natives of the conquered and colonized territories, but also to all the people who inhabited the area before the establishment of present state boundaries.

In modern Russian legal practice, the concept of «indigenous people» and «indigenous people» has also been divorced and has similar meanings. Thus, in the concept of the state na-

tional policy of the Russian Federation, approved by Presidential Decree number 909 of 15 June 1996, was referred to the indigenous people of the vast majority living in the territory of the country to the period of the formation of the Russian state. [10]

However, the object of the special state care and the protection has been recognized by indigenous people. According to the federal law "On the basis of the state regulation of the social and the economic development of the north of the Russian Federation» (№ 30-FZ of May 24, 1996) and "On guarantees of the rights of the indigenous people of the Russian Federation» (№ 82-FZ of April 30, 1999) to the indigenous people of the Russian Federation referred peoples living in the areas of the traditional settlement of their ancestors, preserving the traditional way of life, trades and crafts, numbering in Russia less than 50 thousand people, and considered themselves separate ethnic communities. [11]

Thus, the definition of the content of the study evolved and acquired a new meaning in the historical space of time. There has been a separation of the two concepts of "indigenous people" and "indigenous people (in the international law, its counterpart - " indigenous people, tribal and semi-tribal ").

The native people understood the ethnic communities who: a) have inhabited a territory at the time of the conquest or the colonization b) inhabited a territory at the time of the establishment of the present state boundaries.

In the turn, the Russian Federation under the indigenous people refers to the ethnic communities living in the traditional settlement of their ancestors, preserving the traditional way of the life, trades and crafts, numbering in Russia less than 50 thousand people, and considered themselves separate ethnic communities. In the international legal acts in much the same is the term "indigenous people, tribal and semi-tribal." This concept includes the nations which are in the less than a high socio-economic stage of the development than the rest of the national community and the legal status is regulated wholly or partially by their own customs or the traditions or by the special legislation.

Based on the author's position indicated by the indigenous people of the Arctic are: a) the titular nationalities living in the region at the time of the establishment of the present state boundaries: Russian, Danes, Norwegians, Finns, Swedes, Faroese b) indigenous people (in the European interpretation of indigenous people, tribal and semi-tribal) Eskimos of Alaska, Canada, Greenland, the North American Indians (Tlingit, Athabaskan, Haida, semshiane), the Saami of Norway, Sweden, Finland, Russia, Vepsians, Nenets, Selkup nganasans, Chukchi, Even, Evenki, Dolgan, Itelmens, Chuvans c) Komi and Yakut population of more than 50 thousand people.

Due to the fact that the particular concerns of the world and the Russian public about the loss of the original cause of the unique culture indigenous people, tribal and semi-tribal focus our attention on them and analyze the current status and trends in the development of the culture, religion, the level of education these ethnic communities.

According to the calculations of the author, the total number of the indigenous people living in the Arctic regions at the beginning of the XXI century., Is about 400 thousand people, or 8.0-8.5% of the population (Table 1). Their share in the population of the Arctic zone above the average values only in Greenland, where the native population is 88% of the population in Alaska - 14.9%, in Arctic Canada - 50.8%, in the Taimyr paradise-one of the Krasnoyarsk Territory - 24, 8% in the Nenets and Chukotka Autonomous Districts of the Russian Arctic - 18.7 and 31.3%, respectively.

Table 1

The share of indigenous people in the population of the Arctic countries and regions

Country	The number of population	The share of indigenous people	Arctic zone	The number of population of the Arctic zone in thousands.	The share of the indigenous people in the Arctic region
Totally in the Arctic including:				4906,5	389 959/8,0—8,5%
Iceland	319575		Iceland	288,5	—
Denmark	5 564000		Farera Islands	47,7	—
USA	311 800000	1,2%	Alaska	627	94050 /14,9%
Canada	33 476688	1 172 785/3,8%	Arctic Canada	130,3	66192 50,8%
Greenland	57564	47 202,5/88%	Greenland	57,6	47202 /88%
Norway	4 955000	40 000/60000 0,8 %/1,2%	Arctic Norway	462,7	40 000—60000 8,6—12,9%
Sweden	9 532634	20 000/25000 0,2%	Arctic Sweden	253,6	20 000—25000 7,9—9,9%
Finland	5 419977	7000 0,1%	Arctic Finland	187,8	7000/3,7%
Totally				1719	
Russia	14 5166731	252 222/0,17%	Arctic Russia:	2851,3	115 515/4,1%
				Murmansk region.	842 2 123/0,2%
				Arkhangelsk region.	1295 8 438/0,6%
				Nenets AD	42 7 782/18,7%
				Yamalo Nenets AD	546,5 37 288/7,4%
				Republic Sakha (Yakutia)	37 33 140/3,5%
				Taimirskiy AO	39,8 9 879/24,8%
				Chukotskiy AO	49 16 865/31,3%

Resources: The Human Development Report in the Arctic. URL: http://www.svs.is/ahdr/ahdr%20chapters/russian%20version/02_Demographia.pdf (date of access: 14/11/2012) Sokolova, ZP, Stepanov VV Indigenous People. Changes in the number of census enumeration // Ethnographic Review. 2007. Number 5. C. 76-80; data on January 1, 2012 Stats. The population of Iceland. URL: <http://www.statice.is/statistics/population> (date of access: 12/11/2012) The population of Denmark. URL: http://ru.wikipedia.org/wiki/%D0%9D%D0%B0%D1%81%D0%B5%D0%BB%D0%B5%D0%BD%D0%B8%D0%B5_%D0%94%D0%B0%D0%BD%D0%B8%D0%B8 (date of access: 12/11/2012)

Data for 2011 U.S. population. Statistics. URL: <http://geography.about.com/od/obtainpopulationdata/a/uspopulation.htm>; Figures for 2011 People of Alaska. URL: <http://quickfacts.census.gov/qfd/states/02000.html>; Report on Human Development in the Arctic URL: http://www.svs.is/ahdr/ahdr%20chapters/russian%20version/02_Demographia.pdf (date of access: 13/11/2012) Data for 2011, Statistics Canada. The population of Canada in 2011 URL: <http://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-310-x/98-310-x2011001-eng.cfm>; Figures for 2006 . Canadians in the context of the indigenous population. URL: <http://www4.hrsdc.gc.ca/.3ndic.1t.4r @-eng.jsp? lid = 36>; Report on Human Development in the Arctic. URL: http://www.svs.is/ahdr/ahdr%20chapters/russian%20version / 02_Demographia.pdf (date accessed: 14/11/2012) Data for 2008 Greenland. URL: <http://www.topglobus.ru/grenlandija-statistika-dannye-strana>; Report on Human Development in the Arctic. URL: http://www.svs.is/ahdr/ahdr%20chapters/russian%20version/02_Demographia.pdf (date accessed, 12/11/2012) Demographics. Population as of 1 January 2012 URL: <http://www.ssb.no / en / folkber / main.html>; Indigenous education in Norway. Svein Lund. URL: <http://www.unesco.org/education/uie/pdf/Norway.pdf> (date of access: 14/11/2012) Statistics. Population. August 31, 2012 URL: http://www.scb.se/Pages/Product____25785.aspx; Indigenous education in Norway. Svein Lund. URL: <http://www.unesco.org/education/uie/pdf/Norway.pdf> (date of access: 14/11/2012) Statistics Finland. URL: <http://www.stat.fi/til/vrm.html>; Indigenous education in Norway. Svein Lund. URL: <http://www.unesco.org/education/uie/pdf/Norway.pdf> (date of access: 14/11/2012) All-Russian population census 2002 URL: <http://www.perepis2002.ru/ index.html? id = 11> (date accessed: 18.05.2011) Sokolova, ZP, Stepanov VV Indigenous People. Changes in the number of census enumeration / / Ethnographic Review. 2007. Number 5. Pp. 76, 88.

Typically, this area with low population density: Arctic Canada - 0.015-0.03 people per square km, the Nenets Autonomous Area - 0.24, Taimyr region of Krasnoyarsk Krai - 0.05, Alaska - 0.4 people per square mile (Table 2).

Table 2

The population density of the Arctic territories

Alaska	0, 4 persons. per square meter. mile
Arctic Canada	0.015-0.03 per square meter. km
Arctic Sweden	7.2 people. per square meter. km
Arctic Finland	2.1 people. per square meter. km
Nenets	0.24 people. per square meter. km
Yamal-Nenets	0.7 people. per square meter. km
Taimyr region of Krasnoyarsk Territory	0.05 people. per square meter. km
Chukotka	0.07 people. per square meter. km
Arkhangelsk region	2.1 people. per square meter. km
Murmansk region	5.5 people. per square meter. km

Resources: The population of the State of Alaska. Encyclopedia of the United States. URL: http://prousa.ru/alaska_people (date of access: 07.12.2012), Nunavut - Northern Giant Canada. URL: http://toemigrate.com/blog/canada/nunavut_-severnij-gigant-kanady.html (date of access: 04.12.2012) Norrbotten. Sweden URL: <http://www.canoeguide.net/news> (date of access: 04.12.2012) Lapland in numbers. URL: <http://www.socpol.ru/atlas/portraits/Yam.shtml> (date of access: 03.11.2012) Taimyr (Dolgan-Nenets) Autonomous District. URL: http://loi.sscs.ru / bdm / nso / attr / sfo / taimyr_ao.htm (date of access: 03.11.2012); Evaluation of the resident population of the Russian Federation of 01.01.2012. URL: <http://www.gks.ru/wps/wcm/connect/rosstat/rosstatsite/main/population/demography/> (date of access: 03.11.2012) Social Atlas of Russian regions. Yamal-Nenets Autonomous District. URL: [www.socpol.ru/ atlas/portraits/Yam.shtml](http://www.socpol.ru/atlas/portraits/Yam.shtml) (date of access: 03.11.2012) Taimyr (Dolgan-Nenets) Autonomous District. URL: http://loi.sscs.ru / bdm / nso / attr / sfo / taimyr_ao.htm (date of access: 03.11.2012); Evaluation of the resident population of the Russian Federation of 01.01.2012. URL: [http://www.gks.ru/wps/wcm/connect/rosstat/rosstatsite/main/ popula- tion / demography](http://www.gks.ru/wps/wcm/connect/rosstat/rosstatsite/main/ population / demography) (date of access: 05/12/2012) All-Russian census of 2002 URL: <http://www.perepis2002.ru/index.html? id = 11> (date of access: 18.05.2011).

According to the views of the supporters of the civilizational approach to understanding the world of the social processes (N. Danilevsky, A. Toynbee), these ethnic groups are named by

people at the level of the ethnographic material or the primitive societies. [12] We agree with the statement of Arnold Toynbee, who notes that for these people mainly characterized by a stationary existence, the rule of the customs and traditions, tribal form of the social and political organization. In the classic form of a system of acquiring knowledge in these nations is based on practical experience, the accumulation of the experience of the ancestors and the methods of the observation of the phenomena of the nature and does not involve learning through the school uniforms education. Ideological basis of these communities are pagan religious beliefs that determine the specificity of the cultural and the artistic life forms.

Without a doubt, due to the centuries of the contact with the indigenous people of the representatives of the titular nation and long-held policy of the indigenous people into the culture prevailing in the countries they live, they were pretty acculturation and assimilation.

On the basis of the analysis of the key building blocks of the culture ethnic group, namely the population dynamics of the current state of the native language, culture, religion, traditional forms of economic life, the proportion of people focused on the traditional system of acquiring knowledge, we will try to analyze the current situation and the degree of the preservation of the cultural identity of the indigenous indigenous people in the Arctic and at the same time represent the author's vision of the future of its revival.

The analysis of the population dynamics of the indigenous people of the Arctic over the past decade suggests that concerns about their rapid decline are greatly exaggerated. In the contrast, the growth trend is evident in their total number. Thus, over the last decade, the total number of the Eskimos (Inuit) of Canada and Alaska has increased on average by 20% [13]. For the period 1930-2010-ies 2-3 times increased the total Saami population in the Nordic countries [14]. According to the Russian census, in the Russian Arctic region for the period 1989-2002, the growth rates of the different categories of the indigenous people ranged between 2.7% (Sami) to 20.8% (Nenets) [15]. In the Arctic provinces of Canada 50.8% of the population falls on the North American Indians and Eskimos (Inuit, Tlingit, etc.) [16]. In the Nenets, Taimyr, Chukchi autonomous districts indigenous people make up 18,7-31,3% of the territory. [17]

One of the most important indicators of the cultural traditions of the ethnic group of the survivability is the proportion of the native speakers. According to the experts from UNESCO, the rate of the language extinction over the past three centuries has increased dramatically. According to the forecasts, during the XXI century should be gone today 50-90% of the existing languages. [18] The statistical analysis allows us to conclude that in the Arctic region there is a tendency to reduce the number of the studied ethnic groups speaking the language of their ancestors. Alaska

and the Arctic provinces of Norway, Sweden and Finland this figure does not exceed 31-35%. During the period of 1959-2000 years to 8-38% reduction in the number of persons from the indigenous peoples, who consider their native language in the Arctic regions of Russia. At the last stage of the disappearance of languages are few nations Nganasan and Russian Eskimos. The unfavorable situation with the preservation of the language is also observed in the Evenki, Selkups Sami and Russia [19].

However, the level of the native language is still quite high in the areas of the high concentration of the Indigenous People (the Inuit of Canada - 66.4%, the Nenets - 77.7%, Chukchi - 70.4%, Dolgan - 84.0%) and the average for Russia, where indigenous people have received their early writing, and it had the right of the research in the schools and used in the everyday practice (Table 3). In the Soviet Union at the beginning of 1931 the project was approved single alphabet for the people of the North. In 1932 I held a National Conference on the language development and writing of the North, a new Committee was formed letters of the North. In the 1930-ies published the first primer on the languages of the people of the North. [20]

Since 1925, in the northern part of the Faculty of Leningrad State University (since 1930 - in the walls of an independent institute of the North) begins training secondary and higher qualifications in the field of the public and the cultural development for the indigenous people of the North. For the training of teaching staff, which needed the Nordic national schools, with the 1929/1930 school year at the Leningrad State Pedagogical Institute named after AI Herzen (now - the Russian State Pedagogical University named after AI Herzen) begins with the training of teachers from the peoples of the North. Over the years, the division was out of office is known as the North, Faculty of the Far North. Since 2001, the department has acquired the status of the Institute of the North. [21]

Table 3

Indicators of the integration of the indigenous people of the Arctic to the culture of the titular nation

Categories of Indigenous People	% Urbanization	Speaking native language in, %	Level of Education: Primary and High, in %	The share of professing the religion of the titular nation, in %	The share of employed in the traditional sectors of the economy, %
Eskimos (Inuit) Alaska	60	31	94,5	69	22 % are living together in the tribe
Eskimos (Inuit)	54	66,4	80	75—77	8,0
Canada	36	31—35	80	85,6	10—20
The Sami people of the Nordic countries				45,3	
The Russian Arctic	18,4	84	98,2		29,4
Dolgan	37,5	18,8	99,5		5,1
Itelmens	19	77,7	93,0		25,7

Nenets	42,8	42	98,3	13,9
The Sami	33,7	18,5	99,4	12,7
Chuvans	21,6	70,4	97,5	19,1
Chukchi	24,1	30,4	98,6	11,2
Evenki	32,1	43,8	98,4	12,9
The Evens	31,8	51,6	99,9	9,0

Resources: Alaska. The indigenous population. URL: <http://minorityhealth.hhs.gov/templates/browse.aspx?lvl=2&lvlID=52> (date accessed: 01.11.12) Belikovich AV Arctic: land and people. Analysis of the national land policy northern federations. URL: <http://landclaim.narod.ru/arctic12.htm>; Population of Alaska. URL: http://prousa.ru/alaska_people (date accessed: 01.11.2012) Canadians in the context of the indigenous population. URL: <http://www4.hrsdc.gc.ca/.3ndic.1t.4r@-eng.jsp?lid=36>; Demographics of Canada. URL: http://en.wikipedia.org/wiki/Demographics_of_Canada; indicators of well-being in Canada. URL: <http://www4.hrsdc.gc.ca/.3ndic.1t.4r@-eng.jsp?lid=29>; Nunavut. URL: <http://mapyourinfo.com/wiki/ru.wikipedia.org/Nunavut> / Nunavut / (date accessed: 07.06.2011), Northwest Territories. URL: <http://ru.wikipedia.org/wiki/%D0%A1%D0%B5%D0%B2%D0%B5%D1%80%D0%BE-%D0%97%D0%B0%D0%BF%D0%B0%D0%B4%D0%BD%D1%8B%D0%B5%D1%82%D0%B5%D1%80%D1%80%D0%B8%D1%82%D0%BE%D1%80%D0%B8%D0%B8>; Inuit regions of Canada. URL: <https://www.itk.ca/about-inuit/inuit-regions-canada> (Date of access: 01.11.2012) Lukianchenko T. Sami / Indigenous Peoples of the North and Siberia: a guide for researchers / Ed. DA Funk, A. Sillanpää. University Academy of Abba, a section of the sociological research. 1999. Issue number 29. S. 18; Report Center for Health Research Sami. URL: <http://site.uit.no/bygdtilby/files/2012/05/Samarbeidsrapport-NIBRUIT.pdf>; Sami people in Sweden URL: <http://www.sweden.se/ru/Start/Work-live/Facts/Sami-in-Sweden-Ancient-people-at-home-in-the-Arctic/>; Sami. URL: http://www.hrono.info/etnosy/etnos_s/saamy.php; Sami. Statistics. URL: <http://www.ssb.no/samfunnsspeilet/utg/201203/07/>; Religion in Norway: URL: http://ru.wikipedia.org/wiki/%D0%A0%D0%B5%D0%BB%D0%B8%D0%B3%D0%B8%D1%8F_%D0%B2_%D0%9D%D0%BE%D1%80%D0%B2%D0%B5%D0%B3%D0%B8%D0%B8; Statistics Finland. URL: http://www.stat.fi/til/vaerak/2010/vaerak_2010-03-18_tie_001_en.html (date of access: 08/11/2012) Materials of the All-tion census 2002 URL: <http://www.perepis2002.ru/index.html?id=11> (date accessed: 18.05.2011) Sokolova, ZP, Stepanov VV Indigenous People. Population dynamics of Population Censuses / Ethnographic Review. 2007. Number 5. C. 75-95; Sokolovsky C. Indigenous peoples: between integration and preservation of cultures. URL: www.valerytishkov.ru/engine/documents/document1261.pdf (Date of access:: 02.11.2012) The data in the whole of Russia for 2012 should be made on the correlation of poly-confessional Russia and the large number of atheists. According to official statistics: the spiritual, but non-religious constitute 25.1%, none 12.9% / / Religions Russia. URL: http://ru.wikipedia.org/wiki/Религии_России (Date of access: 18.11.2012).

Education of the public, preserving the traditional way of life, into the language of the titular nation in the turn, the other Arctic countries, almost up to the 60's and 70's of the twentieth century. In Norway, the Sami right to maintain and develop their own culture and mother tongue education was legalized in 1960. In Sweden, the process was somewhat delayed due to the fact that the rules of orthography Sami were published only in 1979 in Finland, the Sami language was introduced in the school curriculum in 1970 [22]. In the Western Hemisphere, the Arctic zone only since the 1980s, there is the desire to combine traditional European system with the revival of cultural study of people, the study of native languages, the introduction of training techniques specific to the data of the people [23].

In the light of awareness of the world and the Russian public the need to preserve and revive the culture of the indigenous people of the languages of these groups in the areas of compact settlement received official status. This status of the Sami languages has acquired the Nordic countries, the Eskimos of Alaska and Canada, KMN autonomous regions of the Russian Arctic. Lan-

guages of these nations are beginning to be studied in secondary schools and vocational schools. Developed written language of the indigenous people, in the light output of radio and television broadcasts, newspapers in their native language. The introduction of the mother tongue in educational space of the titular nation has a twofold impact. On the one hand, contributes to the preservation and revitalization of indigenous languages, on the other – is the expansion of the information space and speeds up the process of the general cultural horizons of their cultural integration.

In the traditional societies, such as the classic learning process is carried out in the course of the practical life and is closely connected with the whole way of life. Accordingly, the issue of the revival of the traditional system of acquiring knowledge is not related to the formal education and in the modern conditions can be partially solved by the convergence of education with the natural environment and changes in the content of the educational process. Today, such a possibility is opened due to the fact that in Russia and other Arctic countries, schools have the right to enter a specialized discipline at the expense of the regional component. At the same time currently updated approximation problem of school education to traditional habitats and economic livelihoods of indigenous people. In particular, it is about creating nomadic schools where teaching children as close to their natural habitat people. It should be noted that the practice took place in the Soviet Union in 1920. When in the Far North opened nomadic (mobile) secondary schools, cultural and educational institutions.

One of the most important conditions for the language preservation and the growth of the share of its owners is a person's confidence that he, wielding only their native language, has the opportunity to fulfill themselves in all spheres of life. Currently, no such certainty, and many people from the indigenous people, to designate themselves higher professional and life goals, have to learn the language of the titular nation, using the mother tongue as a medium of the communication in the family and household level.

For the traditional societies of the classical type is characterized by the production of assigned. People, as a rule, is engaged in cattle breeding, slash-and-burn agriculture, hunting, fishing, sea mammal hunting and due to the depletion of the natural resources, forced to lead a nomadic, semi-nomadic and semi-settled way of the life. At the present stage due to the fact that the unspoilt living spaces getting smaller, significantly reduces the proportion of indigenous people employed in their traditional spheres of life. The statistical analysis indicates that currently the number of people employed typical of their ancestor's activities is relatively high only in remote sparsely populated regions of the world where contact with the indigenous peoples of the modern

industrial society is minimal. Today in the Russian Arctic, only among the Nenets, Dolgan, Chukchi, Ents share of employment in the traditional industries reaches 18-25%. Among the other categories of indigenous peoples of the Arctic zone of Russia and Northern Europe it is not more than 9-13% [24].

According to the Statistics of Canada, in 2006 only 39,705 members of the North American Indian, Inuit and Métis of 497,280 persons over 15 years (8%) were employed in the various branches of agriculture. In one of the Arctic regions of Canada - Nunavut, respectively, 515 of 8,640 (6%) [25].

According to the available information from the author, 22% of the Inuit of Alaska live in the reservations. [26] Most of them appear to be engaged in the traditional economic activities. However, the artificial restriction of the living space research of the ethnic communities has negative effects: the depletion of the natural resources, the high concentration of the population creates many social problems.

In general, the process of the urbanization of the indigenous people. Currently 50-60% of the research of the ethnic groups in Alaska and the Canadian Arctic live in the metropolitan areas [27]. In the Russian Arctic region for the period 1979-2002 of the proportion of the indigenous people living in urban areas has increased by an average of 5-10%, although compared with other Arctic countries the share of those living in rural areas is higher and reaches 60-80% [28].

The core, the essential component of the culture of any ethnic group is its spiritual foundation. It determines the perception of the world system, the understanding of the role and the place of man in the nature and society, logic and style of thinking people, patterns of behavior. This core foundation is religion. For indigenous communities - are pagan religious beliefs in its various forms, animism, totemism, fetishism. According to pagan ideas, the world - is a complete living organism, and the task of man to blend into it without disturbing the harmony and balance. Accordingly, for the cultures of this type is characterized by a profound knowledge of the laws of nature, a reasonable relationship to the environment and the adaptation of economic activities under the calendar cycle. A three-part presentation of the system of the universe, where man occupies a middle position between the upper and lower celestial underworld shaped pattern of behavior designed to help and worship the forces of good, light and heat, and at the same time wards diverse traditions, which, according to the ideas were to protect human from the forces of evil.

Such a spiritual practice crystallized in the monuments of the national culture: mythology, calendar ceremonial celebrations, oral and folk music, decor, applied art. It's safe to say that today

virtually all the nations of the world, including the titular nation, carefully preserve and revive the traditional forms of the popular culture. Pagan ideas in a sense regulate the behavior of a person in this world, which is reflected in the number of ward compliance requirements, particularly in maternity, marriage and funeral rites. The belief in horoscopes, magic spells and rituals continue to take place in modern society. Without a doubt, the carrier of the pagan cultural tradition and the keeper of the foundations of folk art are also indigenous people of the Arctic. However, in the minds of people, they are likely to persist in the form of certain religious superstitions and prejudices. Official data on the religious structure of the Arctic territories is fixed, provided that a significant part of the population is a supporter of a world religion². On the one hand, it can be assumed that the official statistics of the religious structure of the population does not capture data on the prevalence of the pagan religious beliefs, but on the other hand, they show that the blank media pagan religious beliefs today are unlikely to be found.

The present analysis of the current state of the structural elements that define the uniqueness and originality of the ethnic group, allows us to conclude that for a long period of interaction with the titular nations and integration policy indigenous peoples of the Arctic region underwent significant assimilation. At the same time among the most numerous of them are living compactly in their ancestors, and in sparsely populated areas, especially where the population density is less than 0.2 people per square kilometer. km (Arctic province of Canada, the Nenets, Taimyr and Chukotka Autonomous District of Russia) there is a layer of the traditional culture..

Some optimism creates awareness of the world and Russian community of the need to preserve the unique culture of the indigenous people as a global commons. Cardinal change in world politics in relation to the aboriginal population delineated with the adoption of the ILO Convention "On Indigenous and Tribal Peoples in Independent Countries» (№ 169 of 1989) [29]. This international legal instrument to recognize the contribution of these peoples "in the cultural diversity, social and ecological harmony of humankind and to international co-operation and mutual understanding", marked a fundamentally different course towards them, aiming at the preservation of indigenous culture and the recognition of the inviolability of the values, practices and institutions of these peoples. In Russia, a similar policy was announced by the federal laws "On the basis of state regulation of the social and economic development of the north of the Russian Federation» (№ 30-FZ of May 24, 1996) and "On Guarantees of the Rights of Indigenous People of the Russian Federation» (№ 82-FZ of April 30, 1999) [30].

²Looktable № 3.

The above policy has accelerated the process of the socio-political organization and the ethnic identity of the indigenous people, marked the beginning of an intense cultural revival. Without a doubt, the revival of the external forms of cultural study of the ethnic groups: language, folk art, traditional economic activities and even community-based social organization possible. However, the question should be asked: to what extent is real reconstruction of the inner essence of culture as an ideological basis, the mental characteristics such as thinking style, behavioral and lifestyle in general? According to the author, this is problematic. For this it is necessary to limit contact with the indigenous peoples of the representatives of the titular nation and culture, in terms of expanding the living space and the exploration of the new areas of the industrial civilization is almost impossible. Contact these ethnic communities with the dominant nation will inevitably limit and destroy the habitat of indigenous people and accelerate the processes of the acculturation.

Finally, prosopographic analysis of the biographies of the prominent leaders and defenders of the indigenous humans heads of the social movements to revive their culture, suggests that none of them is blank media culture ethnic group. This is mostly intellectuals who have, as a rule, higher education, fully assimilated into the culture of the dominant ethnic group and are carriers of the norms and values of the industrial world civilization. They are sure to leave a mark in the history of their people and will make a contribution to the equality of the rights and opportunities, commensurate with the rights and freedoms of the titular nation, but to restore the essential meaning of a culture of their ethnic group is unlikely they could.

The current policy to revive the culture of the indigenous people of the Arctic has profound positive meaning. After becoming full members of the modern societies, ethnic groups studied to increase his creativity and contribute to the cultural enrichment of the country of the residence and the world.

In order to concretize the above, then in a series of the articles the students will be presented to the traditional culture of a number of small indigenous people of the Arctic. Due to the fact that the societies of the type described patterns of thinking, established way of life, behavior, entrenched cultural and art forms are largely the result of a system of the world perception, the emphasis in the work of young researchers will be made to identify the essence and core basics of pagan beliefs researched ethnic community

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TRADITIONAL CULTURE AND MODERN SOCIAL ORGANIZATION OF THE EVENKS



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Abstract. We analyzed the aspects of the origin of the name Evenk, language, place and time of birth, the range of its current distribution, traditional beliefs, culture, contemporary social organization

Keywords: evenki, indigenous people of the the Arctic, culture

Evenki – is the most widespread name of the people, more than previously known as Tungus, Orochony, Birarov, Manegrov [1]. Currently, the name "Evenki" is common. Evenki language is agglutinative, and according to the standard classification, is the primary language of the northern (Tunguska) subgroups Tungusic languages, which also includes the languages of Evens (Lamuts) and Negidals [2]. Refers to the Altaic language group. Evenki language is divided into three major dialect groups: northern - Hakala dialects, south - Seka and Tecau and the eastern dialects - sekayusche Haq dialect. [2] Each dialect is divided into sub-dialects. Evenk writing was established in 1931 based on Latin, and from 1937 - based on the Russian alphabet. [3]

The question of the time and the place of the birth of the Evenki people is debatable. In an the environment of the domestic and foreign scholars are not formed a unified approach to its definition. However, the most accurate data, it belongs to VII century¹, when the first mention of the Evenk people in the ancient Chinese sources. The most likely center of the formation of the Evenki ethnic group was the territory of Baikal region, where in the end I - the beginning of the II millennium BC. e. ethnicity begins to spread through the territory of the modern Russia in the areas of the Baikal and Amur². According to recent data, the resettlement of the Evenki ethnic group in the territory of the modern living takes place in the Neolithic and Bronze Age. [4]

Common borders of the Evenk settlement are: in the west - Ob-Irtysh watershed in the east - the Sea of Okhotsk and Sakhalin Island, in the south - the Angara River, Lake Baikal and the

¹ Evenk writings: URL: http://ru.wikipedia.org/wiki/Эвенкийская_письменность (Date of access: 12.03.2012).

² Circumpolar civilization in the world's museums: yesterday, today and tomorrow. Arctic people today. Evenki: URL: <http://www.arcticmuseum.com/ru/?q=l122> (Date of access: 05.05.2011).

Amur River - in the north. [1] In the north, bordering the Evens Evenki, Yakut, Dolgan, Nenets. In addition, the Evenki live in priakticheskoy area, so I think the indigenous people of the Arctic. Overall size of the territory occupied by the Evenki is difficult to determine, it is estimated about one-quarter of the territory of Siberia and the Far East (2 ½ - 3 million sq. km.). A characteristic feature in the resettlement of the Evenki - dispersion.

Traditional beliefs Evenki - animism, shamanism, magic, fishing and ancestral cults, the cult of the ancestors - remain in some places still. According to the pagan beliefs of the Evenk, the universe exists in the form of seven worlds: the three heavenly, the middle world - land and three underground, united by a central pillar. [1]

Along with that existed and the notion of the three worlds, connected by a river of the world. Firmament imagined land of the upper world, where herds of deer, deer skin or inverted pot. Sign pointing to the upper world the North Star in the lower - crevice caves, whirlpools [1]. Top of the world inhabited by the ancestors of the people, the supreme deity, the owners of the phenomena of the nature and the elements: sun, moon, thunder and wind. The presiding deity - the spirit of the sky, the owner of the upper world - the old man Hamaca, the holder of threads of life, steward their lives. Deity of the sun in one group was considered an old man Delic, others - old Enekan - Sigong. They were the masters of light and heat: The sun in the sky tent kopilo heat from it depended on the change of the seasons. Spirits of the middle world - Dulu, Boke - the owners of tribal territories of individual sites, mountains, taiga, water, homemade spirits who guard. The lower world is inhabited by the spirits of the dead, the spirits of disease, the evil spirits [1].

In addition, a large spread among the Evenki was cults of the animals. They are connected with totemism as well as with the fishing rituals, in some cases, this syncretic cult that has arisen on the basis of the different forms of the religion, and the fear of the formidable predators, such as bear, wolf. The highly Evenki have been developed cult of the bear. Bear is such a person. He understands human speech, can be converted into a human and back. Bear, if you speak ill of him, laugh at him or threaten to, could take revenge. Therefore it is necessary to behave prudently. Going on a hunt, said metaphorically: "You have to hunt down the beast." Before you kill a bear in a den, his wake. Evenki, going to the den and said: "Grandpa, you kill crows" or "Do not you come to the Tungus and Yakut" (ie, someone else's). Sometimes, to deflect the blame, portrayed raven povoroni shouted, waving his arms like wings. Evenki, killing the bear, asked for forgiveness, was withdrawn from the blame. [1] Also, the Evenki sacred birds, helpers of shamans were considered cranes. They are not allowed to kill.

Equally it a cult of the sacred plants and objects. Evenki endowed soul appearance a little man or birds that are in the head, the hair. Soul, as bearer of life, Evenki sometimes endowed not only rights, but also objects and phenomena of the nature that can show signs of the life: movement, growth, breathing (animals, plants, rocks, wind, etc.). Thus, the Evenki soul plants - is its lifeblood, which are located inside the trunk of a tree and its roots. Evenki honored some larch and Labrador tea, a young willow and dwarf birch. [1]

The personification of Nature has been a source of the formation of the images of the spiritual masters of the nature - mountains, lakes, rivers, seas, mother earth, sky, planets, constellations, thunderstorms, lightning, wind, etc. belong to a special category of the domestic spirits - spirits of fire, hearth, and the evil spirits. Also, the Evenki was known special worship of fire. It was believed that the fire has purifying force. They believed that the spirits of the fire live his host - the old man and an old woman, and their children, on which the prosperity of the house and good luck in the field.

The fire was considered as a mediator between the human world and the world of the ancestral spirits of the universe, so he had been approached in the different life situations. Focus function - heating and lighting homes, cooking, protection from wild animals, and others - led to a special relationship to him as the sacred center of the home. Fire - the main family shrine - is widely used in family rituals. Fireside constantly sought to maintain. During migrations Evenki transported it to the pot. Handling the fire passed from generation to generation. Hearth fire took care of the defilement, not throw it in the trash, cones ("not to close up grandma resin eyes" - Evenki), anything sharp to touch the fire, pour water into it. [5] Honoring the fire and passed on the items that have sustained contact with him - hook over the hearth, stove, some utensils. Evenki considered fire a living thing that has soul³.

The cult of fire is closely connected with the worship of the spirits. As they see it, ancestors learned to deal with the fire spirits hosts. Therefore, the fire appeared "mediator" between humans and gods, spirits. In Evenki fire could transmit information mistress taiga, spiritual masters taiga area and influence future events. Before fishing Evenki "consulted" with fire: in response to their thoughts or words blaze bonfire burn evenly, it boded good luck. Flight direction indicated spark hunter desired path. The sharp crackling or hissing fire foreshadowed failure, and then set aside a hunter out to fish. The fire could have predicted the imminent arrival of the guests. When guessing on the road ahead, close fate fire "devil" on the blade of a deer roads individual or family.

³ Culture, traditions and beliefs of indigenous people. URL: <http://npeople.ucoz.ru/index/0-7> (Date of access: 18.04.2012).

The fire had cleansing properties, could destroy or drive out evil spirits, so used for medicinal and shamanistic rituals. Over the fire, "purified" fishing gear during long hunting failure. Going through a campfire cleared the mourners. The cult of fire is inseparable from the cult of the ancestors⁴.

Evenki had the classical forms of the shamanism (the word "shaman" - Evenk-parameter). Shaman, an intermediary between the people and the spirits in the form of an animal or an ancestor of his spirit flies in the worlds of the universe, trying to cure diseases, to find the missing, to know the future, to ensure a good crop of animals, birth of a child or to help carry the dead to the world of the soul of the deceased [5]. For this purpose he had a spirit-helpers, figures are carved from wood, made of iron and fur. Each had its own shaman River - a tributary of the main river shaman, where it remained spirit-helpers, when he did not give them orders.

The important role played shamanic attributes: costume with pendants and drawings, steel crown with deer antlers ancestor, tambourine, clapper, staff, harnesses snake, symbolizing the shaman of the road, etc. The man in the traditional views, had a few souls, and they all require care and food: the mind-body in the shape of the birds, the soul-life - breath, blood, etc., the soul-shadow - double, the image [3].



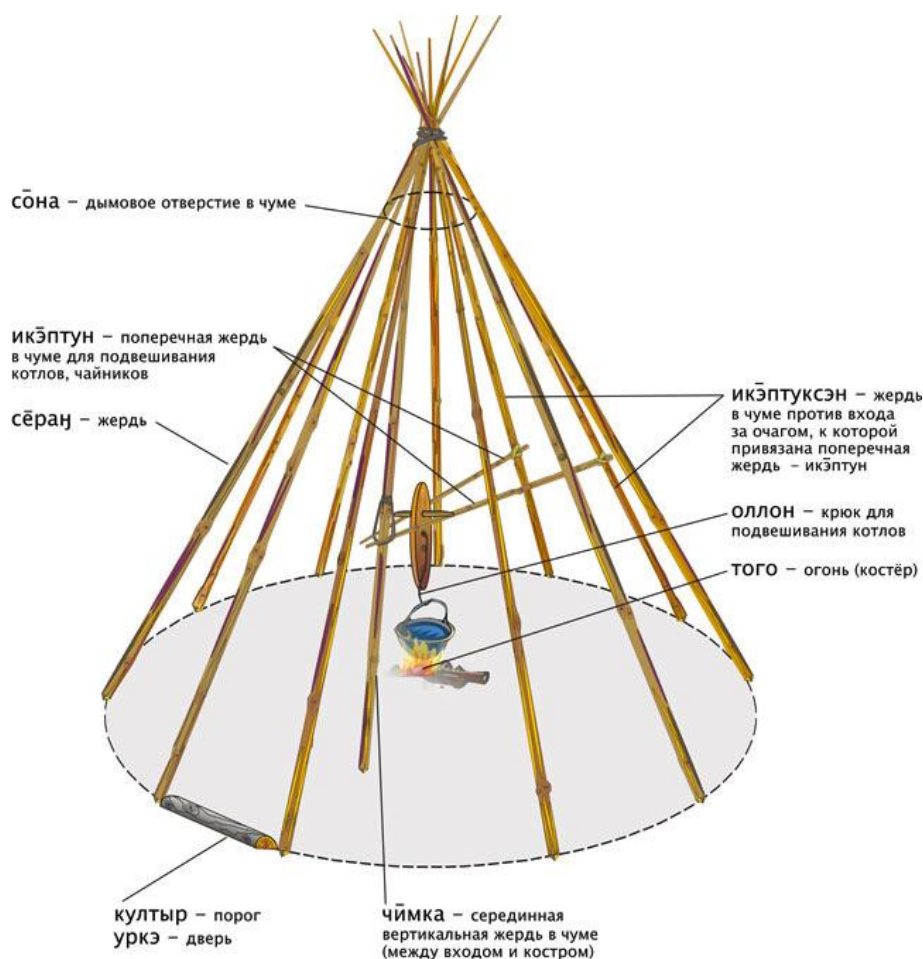
Pic. 1. Evenk shaman's costume. URL: <http://irkipedia.ru/media/colorbox/10601>

The disease was considered the result of an evil spirit who stole one of the shower or got inside the patient's body. Therefore, the shaman had to get out of the spirit of the body or to take away his soul sick. Evenk shaman was considered the strongest in Siberia, have resorted to using their neighboring nations. [4]

⁴ Evenki Baikal region: history and modernity. URL: <http://oldchita.megalink.ru/etnography/evenk/03kuznetsov.htm> (Date of access: 06.05.2011).

In the XVI - XVII centuries began the treatment to Christianity of Evenks. At the end of the XIX century almost all were considered Orthodox, although some groups have been influenced by Lamaism⁵. However, Christianity was limited to the Evenki formal execution rites of the Orthodox Church, which is usually held in the conjunction for the arrival of the priest in the taiga. In this case, the images of the saints of the Orthodox religion intertwined with ancient ideas about spirits. [2] Today Evenki one of the most Christianized peoples of the north, aided by active missionary work. In the places of their settlement were built Orthodox churches and chapels. Already in the 50's of the nineteenth century, Popov published in Evenki prayers, gospel and church-based primer on [3]. Christianity covers almost all the aspects of the life in the Evenki.

In some areas, local radio is transmitting. In the Evenk Autonomous Okrug once a week there is a supplement to the district newspaper. Great job on the revival of the native language are ZN Pikunova, the main author of the study guides. In the Sakha-Yakutia known is specialized Evenki school in the village of Yengri.



Pic. 2. Chum of Evenks (scheme). URL: <http://tvsh2004.narod.ru/ethnos/chum0.html>

⁵Ethics of the sacred animals and plants. URL: <http://www.ecoethics.ru/old/b85/11.html> (date of access: 16.04.2012).

The social organization of the society of the modern Evenks speaks to their extremely strong integration among the Russian population. "Endemic unemployment, loss of life choices and as a result of all this alcohol and marginalization were common scourges of life Evenk Russian." It is no accident that today there is a steady downward trend in natural increase of population in the Evenk Russia. Continuing increase in the incidence of Evenk since medico-geographical conditions in are extremely uncomfortable for the people living areas, and medical care is virtually nonexistent. It is also worth noting that today Evenki fully integrated into the regional community.

The degradation of the traditional economy, curtailing production infrastructure in the national villages extremely heightened ethnic and social situation in the areas inhabited by the Evenki. The most painful is the problem of the unemployment.

Evenki before 1 January 2007 had their own national-territorial formation. Evenk Autonomous District, created in 1930, was transformed into the Evenk district of the Krasnoyarsk Territory. Today, the structure of the regional and territorial governments is committees and the management for the indigenous people in the district administrations involved in their problems usually one person.

In the recent years an increasing role in the organization of the national life began to play a social organization. Powerful impetus to the social movement of the Evenk population gave the first congress (Big Suglan) Evenk Russia, which took place in 1993 in the administrative center of the Evenk Autonomous Okrug settlement Tour. [3] In the Congress adopted the Declaration outlines the main directions of the national revival of the people on the basis of the self-organization and self-management. After the Congress has accelerated the establishment of the associations, cultural associations, and various forms of the national and cultural autonomy, which are now operating in all the areas inhabited by the Evenki. They are in contact with the regional authorities are involved in the preparation of the legal instruments, some of them have the right of legislative initiative. In all regions, the association (Amur Region, Chita region, Buryatia, Krasnoyarsk Territory, and others) are trying to actively influence the authorities to improve the current situation. In other regions, the Evenki are also represented in the public institutions. In 2000 he also established the Youth League Evenki, which may help the younger generation to continue the rich tradition of the Evenk people. [1]

In the recent years become an annual traditional big Suglan on which to discuss the pressing issues of the ethnic life together representatives of all regional groups of Evenki. It is worth noting that in the Evenk Autonomous District from 1994 to 2007 there was national legislature - Suglan.

With the worsening socio-economic problems are closely related to the psychological problems. Evenk population is stung by the lack of the proper attention to their concerns on the part of the public authorities, both federal and local governments. But along with this it is worth noting the extreme passivity of the Evenki against the government. The most important problem is the problem of the lack of proper legal regulation of the status of indigenous aboriginal people.

Since the Evenki settled in the different administrative bodies against them have different legislation passed subjects of the Russian Federation. In most areas are covered by the general legislation on the indigenous minorities of the North. The exception is the Republic of Buryatia, the law that there is a law specifically devoted Evenki, - "On the legal status of the Evenki village (township) of the Soviets of People's Deputies," adopted in October 1991 special article that takes into account the interests of the compact living of the Evenk population, is also contained in Law "On the languages of the Republic of Buryatia" (1992). The Law "On hunting and farming" (1993) reflects the priority right to allocate them to the Evenki hunting grounds. Important for the life of Evenk community can be considered as the Forest Code of the Irkutsk Region (1995), establishes a special procedure for their forest management, the laws of the Republic of Sakha (Yakutia) "On Reindeer" and "On the hunt", the Law "On the community of Indigenous Peoples of the North" in Khabarovsk Territory (1996). There are no laws regulating the legal relations of Evenks in the Chita and Amur regions[3].

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THE UNIQUE POPULATION OF DOLGANS



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Abstract. Dolgans – is a unique people, which to this day remain a nomadic way of life and traditions. The article gives a description of their origin, resettlement area, beliefs, traditional culture

Keywords: Arctic, dolgans, culture

Dolgans—are the indigenous people of the north of the Krasnoyarsk Territory. For themselves - Dolgan (dulgan) tya-Keethi, Saha. "Tya" or "tya-Keethi" in their language - the "forest people" or "nomadic people"¹. Dolgan language –is the Dolgan, belongs to the Turkic group of the Altaic language family and is close to the language of the Sakha (Yakut) [4, 2007]. The main resettlement area - Hantangsky and Dudinskiy areas of the Taimyr Autonomous District Anabarsky Yakutia. A small number of resettled Dolgan also on the Yenisei River in Dudinki. Also, the geographical area of the Dolgan and covers the lower reaches of the Yenisei river system Pyasina, Hatanga, Popigay, Heth². According to the results of the 2002 census, the total population was 7,261 Dolgan people: Taimyr (Dolgan-Nenets) Autonomous District - 5517, the Republic of Sakha (Yakutia) - 1272 [2, 2008]. According to results of the 2010 Census, the number increased to Dolgan is 7,885 people³.

The uniqueness of the Dolgan ethnicity manifested itself in the fact that in the process of ethnogenesis it is based were four tribal groups: Tunguses - 50-52%, Yakuts - 30-33%, Russian - about 15%, and Samoyeds - 3-4%. ⁴Representatives of the various ethnic groups that have settled in the Taimyr-The_Sleeper along the northern border of woody vegetation from the lake Pyasina in the west to the east of the lower reaches of Anabara, were involved in an intensive process of rapprochement between themselves and the result is merged into one nation. These tribal groups have come to the area from Central and Eastern Siberia. And they came here in different historical periods of time, and the process of settlement and development of the region was not simultane-

¹ Small nations large country Dolgan. URL: <http://www.rosculture.ru/mosaic/item12299/>; <http://dic.academic.ru/dic.nsf/sie/5720/ДОЛГАНЫ> (date of access: 05.05.12).

² Dolgans URL: <http://www.severcom.ru/nations/item8.html> (date of access: 08.06.2011).

³ National Census 2010 Volume 4. The national structure of the population of the Russian Federation. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/perepis_itogi1612.htm (date of access: 07.05.2013).

⁴ Dolgans. URL: <http://www.rusnations.ru/etnos/dolgan> (Date of access: 05.05.2012).

ous phenomenon, but is extended for quite a long time [8, 2008]. Giving December 10, 1930 Dolganov national-territorial status, when it was formed Taimyr (Dolgan-Nenets) National District, completed the design of the north of the Krasnoyarsk region of the new nation - Dolgan [8, 2008].

Despite the fact that since the nineteenth century. Dolgan officially considered orthodox in their environment continued to dominate animism (from Lat. anima, animus - soul, spirit) - the belief in the existence of the soul and spirit, faith in the whole animate nature. Deities were divided into three categories:

- 1) ichchi - invisible creatures, gives any object;
- 2) aiyy - spirits, friendly to the people;
- 3) abaasy - spirits are not friendly to the people that live in the underworld. "These spirits have brought people to various diseases and misfortunes, they stole the soul of man and carried her to the underworld⁵.

In the traditional beliefs Dolgan presented cult animal. Animals had been considered close to the person who understood his language and differs from it only by its appearance. Dolgan believed that some animals are sympathetic to the people. Thus, the person closest friends were considered home deer and a dog. Domesticated reindeer are believed to have warned the owners Waiting their troubles, such as an epidemic, with horkanem running entire herds. When the deer home "speaks", that is, when he makes his nose special sounds, it thus predicts an unsuccessful hunt wolves attack a herd, the risk of getting lost, etc. "Four-" dog, that is a dog with white spots above the eyes, was considered to drive away evil spirits, and when she barked in his sleep, she warned the owners of the impending attack by wolves deer. Some animals, such as wolves and bears, considered the transformation of human beings. According to the stories Dolgan, in the old days there was a case where one of the wolf shaman turned back into a human. The wolf had left only the tail [5, 1958].

In the religion, there has been a Dolgan family worship different objects (stones of unusual shape or ugly wild deer antlers), if they instilled good spirit shaman. These items were considered as protectors of the family and hunters. Them in every way gratified: guarded, fed, transported along with migrations [4, 2007].

According to the beliefs of Dolgan, the world consisted of the lower, middle and upper worlds, in which during the ritual and traveled shaman. Rite (special shaman rituals, during which he communicates with the spirits) would help create from the existing Chaos Space⁶. Shamans

⁵The population of the Arctic today. Dolgans. URL: <http://arcticmuseum.com/ru/?q=l12> (Date of access: 08.06.2011).

⁶Dolgans. Historical information. URL: <http://www.nsu.ru/ip/dolgans.php#0> (Date of access: 08.06.2011).

were the defenders of the people from the evil spirits and the intermediaries between humans and spirits. Shamans have Dolgan could differentiate into: ylgyn - "small and weak" ortho - "medium", atyyr - the "great" chosen spirits⁷. The Dolgan shamans existed the same attributes as that of the other Siberian shamans nations shamanic costume, tambourine and clapper

Since the end of the XVIII century. Dolgan is beginning to spread among the Orthodox. Unlike other peoples of the North, the Christianization of the Dolgan had other consequences for their stories. All of them were baptized, but at the end of XIX - early XX centuries. defined as "troevertsy" (pronounced cult of nature, shamanism, Christianity). Nevertheless, it is a common belief, in this case we are talking about Christianity acted as a factor in the consolidation of the Dolgan single ethnic community. Like other peoples of Siberia, they are more learned outside of Christianity, that is, its rites. In this they are perhaps surpassed other Siberian peoples, because in the beginning of their ancestors were baptized Russian [8, 2008]. Dolgan church people was interrupted by the arrival of the Soviet regime, this period Dolgan experienced with all Russian Orthodox people persecution and restrictions on the practice of the faith. If Dolgan visit graveyards in the villages, we can definitely say that Dolgan preserved the customs of their ancestors baptized Orthodox, whom they respect and honor the sacred is that they have had time to learn⁸. However, despite the fact that officially Dolgan identify themselves as Orthodox, and still today in their daily lives there are elements of paganism and shamanism⁹. First of all, this is reflected in the rituals and festivities. Festive and ceremonial culture of Dolgan distinctive. Ritual can be divided into genres. The former include circular song-dance, the second - the shaman rituals with chanting, onomatopoeia, recitative, shouting, playing the tambourine sounds pendants rattles¹⁰.

Bear Festival –is a set of the rituals associated with the cult of the bear. The cult of the bear is common to all the people of the North, bear festival combines the elements of worship totems and fishing. It also reflected the myth of the dying and rising beast. We Dolgan bear festival dedicated to the bear-hunting thing which - meal. Bear meat is eaten at night for the entire holiday (up to three days), and in-between meals and entertainment arrange ritual dances, games, sing [3, 2001].

⁷ Arctic people today. Dolgans. URL: <http://arcticmuseum.com/ru/?q=l12> (Date of access: 08.06.2011).

⁸ Dolgans—are the indigenous people of the Taimyr Peninsula. URL: <http://hatanga-xram.prihod.ru/nationscategory/view/id/829> (Date of access: 08.06.2011).

⁹ Through the roads of the Dolgan reindeer herders. URL: <http://www.northpolextreme.com/ekspedicii/rossijskaya-arktika/dorogami-dolgan-olenevodov-etno/> (Date of access: 19.12.12).

¹⁰ The rites of the people of Taimyr. Dolgans. URL: <http://festival.1september.ru/articles/581139/> (Date of access: 08.06.2011).

Dolgan traditional clothing also has a number of features. Garments sewn from purchased fabric. Men wore shirts and pants, women - dresses, worn over which closed aprons and belts, beaded (glass or fine porcelain colored beads), the underwear was not. Men and women in the summer and in the winter wore woolen coats (sontap) in the winter - polar fox and rabbit fur. Reindeer double (with a cut front) parks like the Even though they converge floors. Parks wore a bib, similar to the Evenki. A characteristic feature of the men's and women's clothing - a few elongated back hem. Caps (bergese) Kapor had a form with the top of the canvas or the fox leg skins (skins with legs), embroidered with beads and colored strips of cloth. Winter shoes knee-length and above were made from deer leg skins, embroidered with beads sewn rovduga year. The festive clothes and shoes richly decorated with beads, appliques of colored strips of fabric, embroidered reindeer neck hair on rovduga, painted in red alder bark decoction or ocher and black - graphite¹¹. Currently, the national dress is common in the township residents, especially women, is used primarily as a festive clothing.



Pic. 1. Dolgans art products made from fur and cloth.

URL: <http://artyx.ru/books/item/f00/s00/z0000039/st038.shtml> (Date of access: 09.05.2012)

¹¹Dolgans. URL: <http://www.yakutskhistory.net/якуты/долганы/> (Date of access: 09.05.2012).

We Dolgan developed crafts: jewelry making beads, Ornamentation of clothing and footwear deer fur and beads. Distributed by the carving a reindeer and mammoth bone (decoration plate reindeer rides, handles of knives, etc.). At the present time working on the Taimyr Peninsula traveling exhibition "Contemporary Art Dolgan," "Articles of ivory and furs" in Khatanga and Dudinka areas. It was published in Sobie for traditional souvenirs Dolgan "Arda". At different positions of the ex-works by masters of arts and crafts MG Betta¹².

Dolgans, until recently, were non-literate people. Only in 1973 were the fundamentals of the Dolgan writing, and in 1984 published the first "Primer." With this in fact negative circumstance Dolgan folklore preserved their identity. The first researcher, who discovered the world Dolgan folk poetry, was a prominent Soviet ethnographer Alexander Popov [7, 2000]. There are the following genres of folklore: riddles, songs, fairy tales, legends, stories-be. Tales of animals, magic and domestic - is the most common in the genre these days. The fairy tales are usually the bear, wolf, fox, hare, snowy owl, and different fish. They are endowed with the qualities inherent in the people, character, and speech. Legends and stories have been reflected ancient clan, tribal and family relations. Short lyrical love songs and improvise long "song people." Riddles are widely portrayed in children and adults. Proverbs and sayings mostly borrowed from the Yakuts¹³.

Enjoy an excellent reputation in the Taimyr Dolgan various folk groups: choral ensemble "Peoples", vocal and dance ensemble "Chokurkaan." In the Republic of Sakha (Yakutia) is popular national ensemble "Hare". The main event for the conservation and promotion of folklore has become a folk festival "folk classics Taimyr", designed to show the uniqueness and continuity of traditions, the wealth of the national culture of the indigenous ethnic groups of Taimyr¹⁴. In order to revive the national culture of the traditional festivals celebrated "Bayanay" (Hunt festival, celebrated in November), "Day of the nomads Anabar tundra" [6, 2003]. Also today, in Dolgan towns celebrate national holidays such as Hare (festival of the sun), which has recently been renamed the Day of reindeer. Since then, his mark as a professional holiday nomadic herders¹⁵. Also, they celebrate the Day of the fisherman.

Traditional occupations of Dolgan –are nomadic reindeer herding, hunting wild reindeer, trapping and fishing. Dolgan spend the summer with their herds of deers in the tundra, winter - in

¹²People and nationalities, inhabiting the Krasnoyarsk Territory. Dolgans. URL: http://www.krskstate.ru/society/nations/etnoatlas/0/etno_id/21 ((Date of access: 08.06.2011).

¹³The rites of the people of Taimyr. DolgansURL: <http://festival.1september.ru/articles/581139/> (Date of access: 08.06.2011).

¹⁴Culture. URL: http://www.taimyr24.ru/about/area/1?SECTION_ID=123&ELEMENT_ID=659 ((Date of access: 08.06.2011).

¹⁵Heiro on Heite. URL: http://norilsk-zv.ru/articles/heyro_na_hete.html (Date of access: 09.05.2012).

the forest-tundra zone. In the modern conditions Dolgan reindeer industry is developing as a collective production, as well as tribal and family farms [6, 2003]. After the mass transition to a settled way of life in the second half of the XX century. Dolgan families began to live in villages, typical houses built (two and chetyrehkvartirnye). The peculiarity of the northern settlements is the lack of yards, fences, gardens¹⁶.

Currently Dolgan – is one of the most urbanized nations Taimyr [1, 2000]. Prior to 2007, they had their national-territorial formation - Taimyr (Dolgan-Nenets) Autonomous District (now - Taimyr Dolgan-Nenets Municipal District of Krasnoyarsk Territory). Yakutia is a national Anabarsky national Dolgan-Evenk Ulus. The functions of the government are now among the Dolgan perform Regional Association of Indigenous People of the North [6, 2003].

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PEOPLE, WHO ARE LIVING ON THE TERRITORY OF 4 ARCTIC STATES – SAAMI (LOPARI)



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Abstract. The article describes one of the largest and well-known people of the circumpolar space — sami. Particular attention is paid to the origin of the people, linguistic features, culture, beliefs, art, and social and political self-organization

Keywords: indigenous people, sami, language, pagan beliefs, culture

Sami — is the small indigenous people, who are living in the Arctic territories of four countries: Norway, Sweden, Russia and Finland. Scandinavian and Russian called them falls, this name comes from the name of Lapland. According to the various estimates, the total population of 70-90 thousand people.

The Sami language belongs to the Baltic-Finnish branch of the Finno-Ugric language family, but it takes a special place. Linguists identify in it the substrate, which goes to the Samoyed languages. Modern Sami breaks down into a number of dialects, the differences between them are significant. There are two groups of the dialects: Western (Norway, Sweden, Finland, part), Eastern (Russia, part of Finland). In Russia circulated four dialects: iokangsky, Kilda, notozersky and babensky (Akkala). Mutual understanding between the different dialects difficult. According to the Finnish linguists, there is no single Sami language, and there are 10 independent Sami languages. In Finland, as in Norway, the Sami language was recognized as an official only in 1992, in Sweden later - in 1999¹.

According to the ethnographers Saami people are likely going to come from the land of Scandinavia in the Early Neolithic period (after the retreat of the ice cover at the end of the last ice age) Finno-Ugric population in its roots archaeological culture komsha, penetrate into Eastern Karelia, Finland and the Baltic states, since the IV millennium BC. e. Presumably in the 1500-1000's.

¹Russian Saams. URL <http://saami.su/saami/saami-introduction.html> (Date of access: 21.05.2012).

BC. e. separation begins protosaamov from a single community of native speakers of the base. Pytheas the Greek historian in 325 BC, probably mention them when he writes about living far north of the Finnish people (pinnai). In his book "Germany" 98 g of n. e. Tacitus, speaking of the people of the Fenians (finni), seems to describe the daily life of ancient Sami. South of Finland and Karelia Sami migrated further north to escape the pervasive Finnish and Karelian colonization and, presumably, from the imposition of tribute. During the I millennium BC. e. they gradually came to the coast of the Arctic Ocean and reached the territories of their current residence.

The Sami are many sub-groups, respectively, there are differences in the culture and beliefs. Overall, however, for many centuries formed the ideological basis Sami based on pagan beliefs and its various forms. For them, were typical representation of a three-part structure of the universe, where the upper world was inhabited by the celestial gods, the middle world was of the earth, where people and animals lived in the lower afterlife souls of the dead lived and spirits patrons. In this case, all the Sami existed an idea of the stationary North Star served as a pillar that held the sky, apparently, by post or tree. This is indicated by its name translates as "the pillar of the world", "pillar of heaven," etc. clearly shows the three-dimensional world on a number of shamanic drums, but the interpretation of these images to some extent hypothetical, since the reliability of the materials received from the Sami themselves, this is not².

Reconstruct the ancient pantheon of gods Sami extremely difficult: the very large number of their names and varied perceptions of them, at least in the form in which they went as far as the early explorers. This same god was Unnamed several options. But, as in other nations, the pantheon of the deities represented, symbolizing the elements of the nature (sun, thunder, fire, wind, etc.), as well as the patrons of the certain spheres of the human life (fertility, shamans, hunters, fishermen, etc.³.

The main forms of the pagan beliefs Sami - totemism, animism and fetish. In particular, it is considered to be the ancestor of the Sami reindeer, highly respected by the bear. We should also mention the fetishism, which is reflected in the cult seids. Seid or Seyda is a religious, sacred to the Sami object (a special place in the mountains, tundra, taiga, rock, stone prom, lake), and not necessarily a rock. Cult mission seids was varied and consistent with the full range of human needs. Thus, according to one of the Sami legend, fishermen go to sea, leaving part of his soul on the banks of the Stone seidh that in the event of their death it is not some kind of monster devoured. Some seids used sporadically, in connection with calendar events, or otherwise. Other seids were

²Saams. URL: http://www.hrono.ru/etnosy/etnos_s/saamy.php (Date of access: 21.05.2012).

³Indigenous people of the North. The Sami people. Religion. Paganism. URL: <http://www.kmns.murmansk.ru/sami/religion/heathenism/> (date of access: 5.06.2011)..

personified and were related to the specific person who may have had some of their sacred sites or stones. Fixed legend, according to which a stone has been accessed seidh people. Sometimes a stone Seydou sacrificed. Some of them could be approached only at certain times or could not come close, and it was impossible to approach women⁴.

In the connection with the ideas of the possible negative impact of the underworld in Saami was developed ward of ritual and culture, which is reflected in the set of the rules and regulations during the wedding, a funeral, maternity practices. As in the culture of the majority of the indigenous people in the Arctic, was further developed shamanism. Shamans as a link between the three worlds can communicate with the spirits, help people, to protect and preserve it.



Pic. 1. Traditional Saami costumes. URL: http://commons.wikimedia.org/wiki/File:Sami_female_traditional_costume_collar_with_silver.jpg?uselang=ru

⁴ The cult of the animals. URL: <http://www.pagandom.ru/drevnii-mir/saamy/kul-t-zhivotnyh.html> (date accessed: 21.05.2012) Indigenous People. The Sami people. Religion. The cult Sejdiu. URL: <http://www.kmns.murmansk.ru/sami/religion/siedi/> (date of access: 5.06.2011).



Pic. 2. The great Swedish naturalist Carl Linnaeus in the national Sami costume (Torke). Painting by Dutch artist Martin Hoffman (1737). URL: http://commons.wikimedia.org/wiki/File:Carl_Linnaeus_dressed_as_a_Laplander.jpg?uselang=ru



Pic. 3. Aili Keskitalo, president of the Sami Parliament of Norway (2005-2007) in the traditional clothes. URL: http://commons.wikimedia.org/wiki/File:Aili_Keskitalo_1.jpg?uselang=ru

Currently, the Saami pagan religious beliefs largely preserved in the form of the myths, legends, holidays and family rituals, symbols of the arts and crafts. The Christianization of the people began in XV-XVI centuries., so true of the traditional beliefs remained extremely low⁵. An analysis of the religious composition of the population of the Arctic areas of Norway, Sweden, Finland, Russia suggests that the predominant part of them is a native of Christian spiritual practice in its various forms.

Sami folk art is included decorative and applied arts, oral and musical creativity. There are several of the most developed species in the Sami arts and crafts: fur mosaics, murals and appliques on leather, birch bark weaving and manufacturing of the products made of birch bark, wood carving and bone, later appeared sewing beads, ornaments of the colorful fabrics, knitting patterns⁶.

The analysis of the current state of the culture allows us to conclude that the current attempts to revive the traditional crafts, musical art. In the early 1990's. composer Mari Boine was practically the sole on the throne of the Sami music. Now there are her followers. In Currently there are about 15-20 Sami ensembles. On the basis of the inverse images of Sami tents are cultural, entertainment and restaurant complex. However, the fundamentals of the traditional Sami culture kept to a small extent. Holidays Sami mostly devoted milestone events related to the protection of their rights and interests (February 6 - International Day of the Sami). At the same time comply with the Sami and major holidays of the Christian calendar⁷.

Interpretation and musical folklore is represented the mythological epics, tales, legends, domestic narratives, songs. The characteristic features of the Sami songs is that they are devoid of the artistic images and are completely improvised with the specific content. They are executed throat singing, with the strong vibration voice. Sami studied music Vize notes that the songs of the historical or legendary and mythological character of the Saami did not exist. Usually sing songs associated with hunting, herding, courtship and marriage, a trip to the guests, etc.⁸.

The most important factor contributing to the preservation of the culture is the language of the people. The use of the Sami language in the school education in the northern Europe began only in the 1980s. Act of schooling in Finland (1985) suggests to 240 teaching hours per year for the teaching of the Sami language. Uniform literary language, generated on the basis of the north-

⁵Saams. URL: <http://www.pagandom.ru/drevnii-mir/saamy/saamy.html> (Date of access: 21.05.2012).

⁶Art and crafts of Saami. URL: http://www.kola-tour.ru/life_3.php (Date of access: 21.05.2012).

⁷ Sami culture and religion. URL: <http://www.everyculture.com/wc/Norway-to-Russia/Sami.html> # b (date accessed 06/12/2012) Sami. URL: <http://finugor.ru/node/9115> (date of access 21/05/2012).

⁸The folklore of Saams. URL: <http://saami.su/saami/saami-folklore.html> (date of access 21.05.2012).

ern dialect in 1978, allowed a single educational and cultural space for the Sami of Norway, Sweden and Finland. To date, the Sami language has official status of the state, in all three countries, there are laws on the Sami language governing its use in education, and record keeping.

The Sami language is taught at the elementary and the middle schools. However, the total number of the students in these countries does not exceed one thousand people in each of them. The study of the Sami language at an academic level possible in Sweden at the universities of Umeå and Uppsala. The statistical analysis shows that on average no more than 31-35% of Saami of Norway, Sweden and the command of the native language. As of 2001, 55% of voters Sami Parliament of Sweden did not speak the native language⁹.

The Sami have their own script Russia in 1933 began teaching in schools in the Sami language. In Murmansk trained staff of teachers for the Sami schools. However, in 1937 it was canceled. In 1982, writing in the Russian Sami was revived. Now Sami language is taught in the school in the village of Lovozero on the Kola Peninsula. An increasing number of the linguistic studies Sami languages, there were fiction. According to the materials of the 2002 census, the share command of the native language of Russian Saami 42.8%, compared with 1989 - 42.2%¹⁰ [1].

The basis of the socio-political self-organization of the Sami traditionally accounted community, called Sami, syyyt, siyt, consisting of individual families. Siyt usually occupied a certain territory, including the hunting grounds of the joint use of all its members. The members of the group carried siyta economic activity. Economic and administrative matters relating to the community, it was decided to solve the general meetings of heads of families. The number of member's siyta numbered from 70 to 300 people¹¹.

This type of the social organization for a long time been characterized by the Sami of the Kola Peninsula, as the Scandinavian Saami previously integrated into the community of those countries in whose territory they reside. By the middle of the XIX century almost all of them assimilated with other people.

At the same time the Sami Nordic early began to fight for their rights. In 1948, for the purpose of promoting the interests of the Sami reindeer herders was formed by one of the oldest organizations of the Sami in Norway - «The Sami Reindeer Herders' Association in Norway (NRL)». This organization, founded in 1968, was aimed at improving the situation of the human rights and

⁹Saams. Saams language in the sphere of the education in Sweden. URL: http://www.mercator-research.eu/fileadmin/mercator/dossiers_pdf/saam (date of access 06.11.2012); Saams in Finland URL: <http://www.uoc.edu/euromosaic/web/document/sami/an/i1/i1.html> (date of access 05.11.2012)

¹⁰The materials of Russian Census in 2002. URL: <http://www.perepis2002.ru/index.html?id=11> (Date of access 18.05.2011);

¹¹Public and family life of Saams. URL: <http://saami.su/saami/saami-public-life.html> (Date of access 21.05.2012)

the protection of the Sami as an indigenous people. Norwegian Sami Union «The Norwegian Sami Union (SLF)», founded in 1979, was intended to protect and develop the Sami language. At the same time in the middle of the twentieth century. begins the process of coordinating the efforts of the Sami of the Northern Europe for the protection of his interests. In August 1956 a second conference Sami, which was held in Norway, was created by the North Saami Council¹². Saami Council continues its work today, implementing it on the basis of decisions made by the Sami conferences. Saami Council is a single cultural-political body Sami of Norway, Finland, Sweden and Russia. Its main purpose is to protect the interests of the Sami as a people, to strengthen the Sami community across borders and work to ensure that in the future Sami recognized as a people, their cultural, political, economic and social rights. However, in the formulation of the objectives is clearly discernible trend of the separatism.

In the 1973-1993 years. in the Nordic countries have been set up Sami Parliaments (Finland - in 1973, Norway - in 1987, Sweden - c. 1993)¹³. In Russia, on 11-12 December 2010 II Congress of the Saami of the Murmansk region approved a temporary representative body of the Sami - Sami Parliament [2]. In the contrast to the Nordic Saami parliaments, it does not have legislative initiative.

In the general, the Sami have preserved and continue to revive the basics of their own cultural identity. But at the same time it is one of the nations most integrated in the current political, economic and cultural processes of their countries of the residence. Probably will not be an exaggeration to claim that the modern Sámi culture is the so-called kitsch, when traditional forms of folk culture is embedded modernized sense

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¹³ Samediggi. URL: www.Samediggi.fi/index.php?option=com_content&task=blogcategory&id=78&Itemid=193; The Sami Parliaments in the Nordic region URL: www.eng.samer.se/servlet/GetDoc?meta_id=1111; The Sami Parliament in Sweden. URL: www.eng.samer.se/servlet/GetDoc?meta_id=1103 (Date of access: 05.06.2011).

UDK 39(712.1/.2=81)(045)

TLINGIT – INDIGENIOUS PEOPLE OF THE NORTH AMERICA

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Abstract. Focus on the issues of the language, resettlement and migration tlingit cultural values, customs, traditions, religion, social and economic status, political leaders

Keywords: *indigenous people, the Arctic, the north-west coast of the North America, culture, language, religion*

Tlingit – is the Native American people, who live in the south-east of the state of Alaska (USA), as well as in the province of British Columbia and the Yukon Territory (Canada). For themselves - Tlingit, variants are possible: Ling, blade, which means "the people." Department of Tlingit language of the common trunk of the linguistic family Na-Dene happened about 4 thousand years BC. e. As of 2000, 91% of the Tlingit knows only English. Communicate in English, but they know their native language - 7.4%. Do not know English at all, or know is bad - 1.7% [7, 2000]. In 1980, in the southeast Alaska Tlingit, there were 7,192, and they were there most of the indigenous population. The indigenous population of the south-east Alaska just 19%. Moreover, in recent years seen an influx of the non-indigenous population is in the few towns (Yakutat, Angoon, etc.), where until recently the Tlingit were an absolute majority and where traditional culture and language of the conservation nyalis better than elsewhere [5, 1999].

At the same time, in the recent decades, there was an outflow of the indigenous population outside its traditional range, especially in the north to Enkoridzh and south along the coast in the states of Washington, Oregon, California. For example, in 1990 officially registered members of the tribal union Tlingit and Haida in the southeastern Alaska, 9676 people lived in Enkoridzhe - 1,128 people, and in other states in the U.S. (mostly in the above-noted) - 7197 people. Approximately the same ratio was observed in the early 1970s. [5, 1999].

About 30 thousand years ago, most of the northern hemisphere was covered by a glacier. Because of this, the level of water in the Pacific and Arctic oceans were much lower than today. At the site of the present Bering Strait was the isthmus that connects the Asian American Chukotka with Alaska. On this isthmus numerous people roamed from one continent to another. In pursuit of the game they on the ice, on foot, crossed the Bering Strait. 11 thousand years ago, they reached the southern tip of South America [2, 1998].

The original homeland of the Tlingit people, according to Indian tradition, located to the south-east of the modern ethnic territory, near the mouths of the Nass and Skeena rivers, from which began the resettlement of births in the north [1, 1991]. Tlingit did not migrate to the south. This can be explained by the fact that in the south and south-east of the warlike tribes inhabited Haida and Tsimshian, Tlingit not inferior in the terms of the socio-economic development. Tlingit culture belonged to the resident anglers. That pressure Tsimshian from the south-east and led, apparently, to the Tlingit migration to the north. Haida Indians also sought expansion. Haida invasion from the south led to the relocation of a number of Tlingit to Prince of Wales Island on the coast of the mainland, as well as assimilation and marginalization Athabaskan population [1, 1991].

From an ethnographic point of view in the Tlingit tribe can be divided into four main groups: one belonged to the southern (coastal) Tlingit, to another - the northern (coastal), the third - the Gulf of Alaska Tlingit and, finally, the last group was comprised of inland Tlingit [1, 1991]. Southern Tlingit occupy the mainland coast and the adjacent islands from Portland Canal in the south to the Straits, and Frederick Cheetham in the north. To the north of this boundary to the Gulf of Alaska lived northern Tlingit. In the area of Yakutat and Dry Bay by the end of the XVIII century. Tlingit community formed the Gulf of Alaska, and only later, in the XIX century., in the upper reaches of the Taku and Yukon formed two modern inland Tlingit community.

Cultural differences are sharply contrasted the Tlingit of the first three groups (coastal residents) their inland relatives, which differed little on the way of life of neighboring Athabaskan. Among the coastal Tlingit still existed a small cultural differentiation. Thus, the southern group experienced greater influence its neighbors to the south - the Haida and Tsimshian than northerners. At the same time, the Gulf of Alaska Tlingit still retained some of the cultural features of the Athabaskan and eyakoyazychnyh ancestors [1, 1991].

Religious beliefs of the Tlingit were the entire complex consisting of yavshy-totems, animalism (a genre of fine art, the object of which is based animal), fetishism, magic, animism and shamanism. A special place is occupied totemism [1, 1991]. Tlingit conception of the world was peculiar primitive syncretism: the man was an organic part of nature and is not opposed to the rest of the world. Tlingit believed that in the afterlife the soul of man occupies the same place, which he had in life. Land, according to the Tlingit myths, resting on a giant pillar in the form of a beaver's front legs, which kept the old underground Agishanuku. Earth, according to representations of the Tlingit, stands on a huge column that stores and maintains Agishanuku, otherwise the earth would long ago have capsized and sank in the sea. Earthquakes occur because of the struggle Agishanu-

ku-Man Raven Yelom. Yel, angry at people for their failure to comply with its covenants, trying to pull the old woman from the pole and overturn the earth. Agishanuku to help cope with her powerful opponent, the Indians during earthquakes ran out of their homes, sat down and began to drag each other's sticks, accompanying these actions magical songs [1, 1991].

Shamans in Tlingit revered more than the other Indians of the Northwest Coast. The Indians believed that the shaman can be mediators between the human world and the spirit world. Last supposedly helped to see the future, find a sorcerer, or a thief, cure diseases, prevent hazards, etc. While the shaman could be anyone - a man and a woman - in Tlingit shaman were relatively rare [3, 1985]. Shaman could have several spiritual patrons. The more they have, the more numerous were shamanic supplies, it was considered more influential. For each of the spirit was their name and their songs. Ecstasy is usually called a shaman singing, beating the tambourine, ecstatic dancing. Apparently, the Tlingit shamans used in his practice hypnosis and self-hypnosis, and often achieved with the help of their desired results, especially in the treatment of the patients, as well as in the determining the thief [1, 1991].

Today Tlingit - Orthodox and Protestant (Presbyterian, "Salvation Army")¹. Information about the pagan religion I found.

Tlingit country was divided into the territorial units - kuany (Sitka, Yakutat, Hoonah, Hutsnuvu, Akoya, Stikine, Chilkat, etc.). Each of them could be several large winter villages, inhabited by the representatives of the different genera (clans sibov) belonging to two large moieties of the tribe - Wolf / Eagle and the Raven. These clans - kiksadi, kagvantan, deshitan, tluknahadi, tekuedi, nanyaayi, etc. - are often at odds with each other. It is generic, and clan ties were the most significant and durable in Tlingit society [4, 2002].

Far enough, like many other tribes of the Northwest Coast, has gone from the Tlingit social stratification. Each had its own Kuan people of high rank - anyadi, which included also the chiefs of villages, clans, heads of households; commoners - Tlingit or kanashkide and slaves. Tlingit traders vigilantly guarded the sphere of influence of the penetration of unwanted competitors, whether Indian or white [4, 2002].

Tlingit economy to dealing with other people had the natural character of the economy. Cash and the American system of ownership dramatically changed the lifestyle of the Tlingit people, but many of them have successfully adapted. Their main activities are related to logging and forestry, fishing and marine industry, tourism. Because of the emphasis on education, a significant number of the Tlingit people - lawyers, doctors and teachers. "Sialyaska" and ANCSA Village

¹Tlikiti. URL: <http://www.etnolog.ru/people.php?id=TLIN> (Date of access: 15.05.2013).

Corporation also provide jobs in the area of office management and corporate governance. Not all positions in corporations occupy the Tlingit and Haida, since a large number of jobs are filled by non-indigenous people. Some of the Tlingit are quite economically disadvantaged and have fewer opportunities². Employment indigenous men - 67.5%, women - 62%. In the field of management - 25.6% of the indigenous population, the service - 20.0%, office and trade - 27.2%, farming, hunting and fishing - 3.0%, construction, production, and maintenance - 10.1% production, transportation and material moving - 14.2% [7, 2000].

Much of the Tlingit people live in the traditional villages, apprehended many elements of the modern American material culture. The value of labor fell, but remained bolshesemeynye communication, many tribal traditions and some traditional institutions, the practice of potlatches, partly tongue, traditional food and crafts (to him in the XIX century. Added manufacturer of silver jewelry.)



Pic 1. Tlingit wood carving. URL: <http://www.alaska-in-pictures.com/tlingit-carvings-3468-pictures.html>

²Tlikiti. URL: <http://www.everyculture.com/multi/Sr-Z/Tlingit.html> (Date of access 15.05.2013)

Among the Tlingit have outstanding leaders in the government, one of them - Paul William (1885-1977). He started as a graduate law school and practicing the lawyers and the first Tlingit participating in the activities of the representative body of the State of Alaska (Alaska's territorial House of Representatives); contributed to the empowerment of the Tlingit people equal rights, was engaged in the settlement of land issues. One of the brightest leaders was Peratrovich and Frank J. (1895-1984), the University of Alaska received an honorary doctorate of the public service. He was the first Tlingit, sitting in the Senate in Alaska, and then the first Tlingit, the chairman of the Senate [6, 2006].

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Indigenous people of RF. URL: http://www.nsu.ru/ip/images/r_map_ru.gif

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RELIGIOUS VIEWS AND THE PROBLEM OF PRESERVATION MOTHER TONGUE OF THE EVENKS

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Abstract. The description of religious beliefs, indicated the problem of preserving the native language of the evens

Keywords: evens, religion, language



According to the archaeological and paleo-anthropological data, the modern human began to settle the North Asia in the Upper Paleolithic [1, 2002]. The settlement of the Tungus tribes (ancestors Evens, Evenki, etc.) from Pribaikal and Zabaikal, Eastern Siberia to Yakutia, Chukotka and Kamchatka began in the first millennium BC. e. In the process of the resettlement Evens included the part of the Koryak Yukagirs and were subsequently subjected to the partial assimilation of Yakuts¹. In the course of the assimilation Tunguses with Yukagirs and partly determined Koryak Tungus new nation - Evens². Evens, Even: - is outdated in Russia - Lamuts ("Coastal residents" of the Evenk Lama - Sea).

The system is characterized by the religious beliefs of Evens as animism. According to the animistic conceptions, all existing worlds are essentially the same device, because they are inhabited by the same creatures in the various guises (living and dying people.) In a system of the religious beliefs Evens is a cult of the spiritual masters of nature and the various elements [2, 1994]. The literature generally describes the host elements of the nature or the features (fire, terrain, rivers). However, the spirits of the owners have all, without exception objects, just the attitude of people to the spirits of the owners of the different objects are different. Enjoy special veneration only those on whom the greatest well-being depends on the person.

Regarding to the external appearance of the spiritual masters in the stories in the many different interpretations of Evens. Most of the spiritual masters of the anthropomorphic, some of them may be in "a size of a doll" (the host of the fire), others - as tall as a man or much more higher (the host of the wind, the host of the river, the host country). The spirit of the host deer sometimes portrayed as a man dressed in a white robe made of reindeer skin, but it may be old and old Vazhenkov deer (doe). According to the beliefs of Evens, owner of the land and forests - a

¹The support of the rights of the indigenous people of Siberia. Eveni. URL: <http://www.nsu.ru/ip/evens.php> (Date of access: 15.05.2011).

²Eveni. URL: <http://www.marpl.com/rus/eveny.html> (Date of access: 02.04.2011).

bear, the host mountain - bighorn sheep, the owner of the sea - sea lions, the owner of the river - the otter. All the animals, according to the ideas of Evens also have a host - usually a particularly large or very old animal. Voice of the owner of the land is an echo [3, 1997]. Special honors always proved the spirit master of fire (Top Muraani). In Kamchatka Evens introduction to the fire started just after birth. An important place in the religious beliefs of the cult belongs to the Even family and tribal shrines. In each tent there necessarily anthropomorphic image of the spirit of Haight, who was the chief curator of the peace and tranquility of the family. In Evens, like many other people of Siberia and the Far East, the cult of bear. Bear –is a symbol of good humor and rage, heroic strength and awkwardness, gluttony and tender maternal feelings. The bear was the mediator between heaven and the earth³.

As the amulets Evens use the quartz crystals, stones interspersed with received for gold pyrite, as well as stones found under unusual circumstances. For example, the wet of dry stone on the river bank and the rock around which there is no snow in the winter; stones found in the stomachs of animals and birds. Amulets related to the animals, there are now at least, but in the past they had a great spread. Typically such as charms were different body parts of the animals.

A huge role in the traditional society of Evens played shaman. He was called upon to explain the origin and the structure of the universe, analyze and predict the future, to accompany the dead to the other world, to learn and to tell relatives about the news. Shamans were usually great connoisseurs of the folk customs and traditions, had the gift of the suggestion, were able to convince the people were leaders in their communities. Treatment of the patients was one of the most important and socially significant functions of the shaman. According to the beliefs of Evens, the gift of the present, a strong shaman handed down by the maternal line. Shaman was forbidden to hunt (his spirit-helpers could enter into confrontation with the spirits of the patrons-game animals), so often shamans are those who for health reasons can not be fishing⁴. In many territorial Even shamanism largely fused with Christianity. The Orthodox faith had souls herders and hunters, no less shamanism.

³URL: <http://slovari.yandex.ru/~%D0%BA%D0%BD%D0%B8%D0%B3%D0%B8/%D0%A1%D1%8C/> (Date of access: 20.04.2012).

⁴Eveni. URL: <http://www.marpl.com/rus/eveny.html> (Date of access: 02.04.2011).



Pic. 1. The traditional costume of Evens. URL: <http://arctic-megapedia.ru/even/images/b/b8/Kostyum7-big.jpg>;
<http://arctic-megapedia.ru/even/images/2/2c/Odezhda1.jpg> (Date of access 29.04.2013)

The submissions of the evens on the origin of the universe and of man are quite contradictory. They are known in the different ways: some of them may be purely folkloric borrowing from neighbors, others reflect clearly the Christian tradition. One of the cosmogenic myth of the origin of the world from the body of an eight-legged deer is: girl, banished from heaven for octopus deer coming down to the sea surface. On the advice of a deer she scattered on the water scraps of wool, which soon turned into logs, of which she made a raft. At the urging of a deer she killed him and cut up as he commanded. Immediately turned into a deer hide in the ground, a skull and crossbones - the mountains, wool - in the woods, lice - a wild deer. When she broke the bone crunching of turned into thunder, dying breath became the wind. His heart was turned into a hero, light - a boy and a girl [3, 1997]. Recorded myth can be considered *obscheevenskim*: it is characteristic of the Evens of Kamchatka, Yakutia, and Magadan region.

Other myths about the origin of the Earth and Man, of course, associated with the Christianity. They contain images of the creator, the shaman of the sky, weird people. Model of the world as a whole views Evens is the traditional for the Tungusic people. Universe, they were divided into three areas-the world: the world of the living people (average world), the world of the dead (the underworld), the world of God and the angels (the upper world). Cosmogonic myths reflect a coherent concept of the universe, which is based on the world tree connecting the three worlds - the upper (sky), medium (earth) and the bottom (the underworld). Communicated with each other worlds through the holes. One of them is the North Star. In some myths, this function is performed by the Morning Star, which comes to the rising of the sun, and the evening star, stopping in to the sunset. Morning Star of the hole people fall into the upper world, and the hole evening - at the bottom. According to other versions, people can get to the lower world and through the river bottom [3, 1997].

In all the worlds like Earth's life, but with a few twists. Thus, the upper house world made of silver and gold in the lower part - of iron. With this traditional partitioning filling the upper (and lower part) of the world was transformed Evens in connection with the spread of Christianity among them. Evens identified the upper world with the Christian heaven, and the bottom - with hell. In their view, the upper world after the death of the sinless people fell into the bottom - those who are deceived by the life and hurt others, was cruel. The device of the lower world is the same as the world of the living, with the only difference being that the lower world, as it were reversed with respect to the mean: when the living winter, from dead - summer, when the average day world, the bottom - the night. This original reflectivity of the lower world raises a number of restrictions on the actions opposing the usual: you can not wear a hat backwards, drop a handkerchief over his eyes - you can die, you can not use the broken things or broken crockery - they belong to the dead, you can not play at the funeral - he will die or who- he shall die. It is believed the Evens, the inhabitants of the dead are free to choose their fate: each man had lived his life in the world of the dead, may either return to the world of the living in the form of a newborn baby, or go to another world, which is located below the dead, in the Even This world is called hulimkur. How is this world that it is happening - no one knows, no one comes back from there [3, 1997].

The Modern socio-ethnic situation in the areas where Evens remains difficult. The main part of the Even now resides in the five regions of the Russian Federation. According to the 2010 Census of 22,383 Evens (Lamuts) in the Republic of Sakha (Yakutia) population 15,071, in the Ma-

gadan region - 2635, in the Kamchatka region - 1872, in the Chukotka Autonomous District - 1392, in the Khabarovsk Territory - 1 128 people⁵.

In the XXI century, the ongoing transformation processes in the sphere of the culture, language, socio-economic relations. Most of the Even people integrated into the modern society, the other part was assimilated with other indigenous people. With the economic crisis, rising unemployment, many natives are leaving the village, return to the historical places of economic, previously closed settlements and constantly live in the forest conditions due to consumer fishing, hunting and gathering wild plants [4, p. 115]. As a result, the traditional economic activities ethnosed becomes a way of life, what they write in their article VI Kirko, and K. N. Zakharov [5].

There are significant changes in their mother tongue. Even language belongs to the Manchutungusic group of the Altaic family. He has more than a dozen dialects, which are combined into three dialects: Eastern, Central and Western⁶. Talking about the degree of the preservation of the language as a basic element of the traditional culture, it must be emphasized that from 22,383 Evens on the 2010 Census Russian language owned 20,955 people, or 93.6%, Yakut - 11,551, or 51.6%, the Even - 4911, or 21.9%, English - 513, Evenk - 171, Chukchi - 100, German - 60 French - 34, Koryak - 30, Buryat - 5, and so on.⁷ Even language is taught in the schools and universities, but as a means of the communication is increasingly giving Yakut and Russian languages. As the mother tongue in the 2010 9875 Evens pointed Yakut (44.2%), Russian - 6,742 (30.2%), Even - 5538 (24.8%) (WH, 2010, v. 4, Table . 22). Even language knowledge among children is found mainly in the large families living in the villages or permanently in the reindeer herding brigades.

Education is the native language in preschool, primary school, and in some areas - in the middle school and high schools. Number of training, transfer and other literature in Even small⁸. Among intellectuals there are writers Evens: N. Tarabukin, A. Cherkanov, A. Krivoshepin, V. Lebedev (1934-1982), D. Slepzov, V. Keymetinov; historians Dutkina H., A. Alekseev and others.⁹

R.V. Culyandziga other authors in his review of the current status of KMN of the North, Siberia and the Far East (2003) emphasized that the Evens preserve opportunities for the meaningful ethnic development, in the spite of the problems [4, p. 119]. However, issues of the loss Evens

⁵ National Census of 2010. Volume 4, Tab. 19. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/perepis_itogi1612.htm (Date of access: 07.05.2013).

⁶ The population of Russia. Eveni. URL: <http://www.narodru.ru/peoples1304.html> (Date of access: 14.04.2011).

⁷ National Census of 2010. Volume 4, Tab. 20. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/perepis_itogi1612.htm (Date of access: 07.05.2013).

⁸ Support of the rights of the indigenous people of Siberia. URL: <http://www.nsu.ru/ip/evens.php> (Date of access 10.05.2011)

⁹ Ethno-geography of Kamchatka. Eveni. URL: http://www.kamchatsky-krai.ru/geografy/korennoe_naselenie/aveny.htm (Date of access 04.05.2011)

mother tongue continues to escalate, as in the Nenets ethnic group [6] and the other indigenous peoples of the North, Siberia and the Far East. Undoubtedly, the issue of ownership Evens native language, like other indigenous people living in Russia today, not only requires further study, but also concrete and practical measures at the level of the Russian state and the subjects of the Russian Federation, including in the framework of the implementation of the targeted programs.

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CHUVANS – ARE ONE OF THE LARGEST TRIBES OF YUKAGIRS

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Abstract. Identified and presented chuvans number, location and contemporary historical homeland, paganism, shamanism, rituals, traditional crafts, as well as the current situation

Keywords: chuvans, culture, religion

Chuvans are the Indigenous People of the Russian Federation¹. First National Russian census of 1897 recorded 275 resident and 177 "stray" Chuvans. During this period they were recorded in the documents and how Yukagirs and how Chuvans and Russian as of old. The census of 1926-1927 identified 707 Chuvans. They were viewed as a special nation. However, all subsequent Soviet censuses, except in 1989, did not include Chuvans as a separate of the ethnic group. Depending on the language they were referred to the Russian or the Chukchi. Census 1989 revealed in the USSR 1511 Chuvans. In Russia, there were 1,384, including 944 in the Chukchi Autonomous District and 470 in Yakutia. In 2002, the population of Russia 1087 Chuvans². According to the census of the population in 2010 lived in Russia 1002 Chuvans, including 475 men and 527 women, 396 people from an urban and a 606 - to rural³. Most Chuvans lives in the Chukotka Autonomous Okrug (897 persons). In the Magadan region, there are 57 Chuvans⁴. According to Census 2001, the population of the Ukraine 226 Chuvans⁵.

Chuvan language - is a dead dialect Yukaghir. It was used in the XVII - beginning of XVIII century. Chuvans on the linguistic classification of people belong to the Ural-Yukaghir language

¹Government Decree of 24 March 2000 № 255 "On the Unified List of Indigenous People of the Russian Federation." URL: <http://base.garant.ru/181870/> (Date of access: 28.02.2013).

²Chuvanzi. URL: <http://www.raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/291-2009-08-31-11-13-57.html> (Date of access: 28.02.2013)

³ National Census 2010 Volume 4. The national structure of the population. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/Documents/Vol4/pub-04-01.pdf (Date of access: 28.02.2013).

⁴ National Census 2010 Population by the nationality and ownership of the Russian language on the subjects of the Russian Federation. URL: http://www.gks.ru/free_doc/new_site/perepis2010/croc/Documents/Vol4/pub-04-04.pdf (Date of access: 28.02.2013).

⁵ National population census in 2001 the population of the separation by the nationality and native language. URL: http://2001.ukrcensus.gov.ua/rus/results/nationality_population/nationality_popul1/select_51/?bottom=cens_db&box=5.1W&k_t=00&p=125&rz=1_1&rz_b=2_1%20%20%20&n_page=6 (Date of access: 28.02.2013).

family, a group of languages Yukaghir⁶. Chuvans speak the Chukchi language (nomadic Chuvans) and "Markov" dialect of the Russian language (settled Chuvans)⁷. Chuvans residing in Russia, speak Russian.

Chuvans –is one of the largest tribes of Yukagirs. The first information about the people contained in the reports and tales of the Russian researchers XVII. At the end of the XIX century. The Russian authorities speculated that they may have the descendants of the Cossacks, allegedly conquering these places in the XVIII century.⁸ From the middle of the seventeenth century Chuvans of the Shelagskogo Cape (the northernmost cape of Chukotka) lived in the upper reaches of the rivers Amguema, Chaun, the Greater and Lesser Anyuev. In the middle of the XVIII century, Chuvan camps were raided Chukchi. As a result, some Chuvans passed into the lower reaches of the Kolyma River in Yakutia. A large group migrated to the south-west to Gizhiga (the river in the Magadan region), where experienced a great cultural and linguistic influence of the Koryak. By the beginning of the XIX century formed Chuvans two ethnic groups: sedentary, largely Russified, resettled in the village Markov on the Anadyr (extreme north-east Russia, Chukotka), and nomadic, moving in the upper reaches of Anadyr, similar in the culture Chukchi and Koryak⁹.

Among the Chuvans were distributed fishing rituals. Before the spring fishing elk or deer staged purification rite - passed through the arch of two trees with a cross on which hung skins of squirrels, hares, foxes, jewelry, colored rags, ribbons, colored fur deer, etc.; sacrificed to the owners of the taiga, land and the area. In the spring, when the ice on the rivers tampered with, the women and girls were thrown into the water beads - as a gift to children master the river. Old trees donated tapes, cloth, money, etc. Before fishing commit ritual of feeding the fire. From fire-side contacted prohibitions: it was impossible to pass between the center and the head of the family, to give fire from the hearth to outsiders.

Traditionally, the land was seen as a kind of the divine origin. The earth as animate element, you can argue with it..you should respect it. "Land is not subject to abuse. He cursed the ground - you will be bad. Nothing is impossible to dig, you can not be greedy, badly. You do not touch. "For this reason, until the turn of the XIX-XX centuries remained elevated and airy way of burying the dead. [1] According to the burial structures aerial burial are divided into two varieties: in the wooden house and the deck. Probably the most common form of the funerary constructions

⁶Linguistic cvalification of the people. URL: <http://www.cbook.ru/peoples/class/lingv3.shtml#u232> (Date of access: 28.02.2013).

⁷ Chuvans. URL: http://www.hrono.ru/etnosy/etnos_ch/chuvancy.php (Date of access: 28.02.2013).

⁸ Chuvans. URL: <http://www.etnic.ru/etnic/narod/chuvancy.html> (Date of access: 28.02.2013).

⁹Chuvans. URL: <http://www.raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/291-2009-08-31-11-13-57.html> (Date of access: 28.02.2013).

air graves were log cabins, placed on a stump with two cross beams overlap, set across the longitudinal sides of the log cabins. All air funerary constructions were carried out with an ax and slazhivalis into the grooves without nails.

The question of marriage was solved positively, if the groom managed to pick up the tree and put it in the house - a conical tent. If the young man did not like the bride, he was offered a tree thicker. Consent to the marriage was also considered as father of the bride began to use a pile of firewood, chopped prospective son-in. According Yukaghir tradition, after marriage the husband takes up the residence in the house of his wife, along with their relatives, whom he fed and took care of¹⁰.

According to the folklore, the universe is divided into the upper - the heavenly world (pu-dool lebie), middle - is the earthly world (ordool lebie) and lower - the underworld. They are connected by the global river, to get to the lower world, the shaman or a hero sailed on a boat down the river. Top of the world inhabited by gods, they helped people in the fishery are guarded against disease and poverty, punished for bad behavior. The most revered deity of the sky and the sun. Chief of the heavenly god called Hoyle (god, an icon), also called the doll idol or skull shaman ancestor. Distinctive in the past and numerous pantheon of the world's top was partially lost due to gaps spiritual ties between generations and partly replaced by later Christian deities¹¹.

Fixed objects of the material world had a soul (aybii), a man - three souls. One lives in his head, if a person is ill, she goes to the underworld to the ancestors, frightened entry into the body of an evil spirit, and may come back under the influence of action shaman, the second soul is in the heart, it affects a person's life, and the third permeates the whole body, as his double casts a shadow on the ground. The soul of the deceased has several options for a new birth, either directly embodied in the newborn, or becomes a plant, and only after a certain time will be reborn in the infant¹².

Shamans were the patrons of the kind. Getting into the upper and lower worlds, they communicated with the world of the ancestors, the shadows of the dead, healed the sick, made sacrifices to the spirits of the hunt. Special clothes and attributes shaman consisted of coat, bib, hat, shoes, diamond (yalgil), mallets (peydube) and image helper spirits. The strongest spirit helpers believed the mammoth and the bear, and the souls of their ancestors. On the shaman coat of

¹⁰The marriage and the family of the Siberian people. URL: <http://www.ethnomuseum.ru/section69/24/259/6058.htm> (дата обращения: 28.02.2013).

¹¹Chuvanzi. URL: <http://www.raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/291-2009-08-31-11-13-57.html> (Date of access: 28.02.2013).

¹²Ukagiri. URL: <http://arcticportal.ru/index.php/%D0%AE%D0%9A%D0%90%D0%93%D0%98%D0%A0%D0%AB#.D0.A0.D0.B5.D0.BB.D0.B8.D0.B3.D0.B8.D1.8F> (Date of access: 28.02.2013).

red paint (ocher or juice alder) were applied to drawing, which divided it into two halves: the right - light, with seven cross-shaped figures of birds, and the left - a dark, humanoid figures with the family ancestors. Rovduga stripe in the center, embroidered reindeer neck hair, portrayed the world tree. Headgear - hat of Camus, the right light, dark color on the left with two cylindrical columns on top.

There was a cult of the dead shamans their bodies dismembered, parts were dried and stored as generic shrine. Blood-soaked shaman of his clothes, which are also considered amulets. Skull dead shaman placed on a wooden doll in a man's height (shang Shore - "wooden man"), dressed in a coat shaman. Hoyle called it a god, put on a place of honor in the home, "fed", the request was transported along with the migrations.

Chuvans believed in the power of the conspiracy and divination (in deer shoulder blade on the jaw hare), wizards, wearing amulets, charms. Hunting amulets considered skin proteins (talent), nose and claws of a bear, the guardians of the house - the skins loons, ducks: they were hung over the entrance to the dwelling¹³. Were developed cults of elk and sturgeon? An important role was played by the cult of the bear. The bones of the game animals piled in the anatomical order and buried in the special store hut or trees, making thus magical spells and charms.

On appeal of the Chuvans to Christianity intensified the process of the rapprochement with the Russianthe XVII-XVIII centuries. Spiritual culture and the social relations are settled Chuvans experienced a significant Russian influence. There were holy days, homes were icons and religious books. Weddings coped by Russian custom. The dead were buried by Orthodox standards, but the man was placed in the coffin of tobacco, a woman - tools for needlework. Nomadic Chuvans mostly retain the traditional beliefs, Orthodoxy affected a little. Noted seasonal festivals associated with the reindeer economic cycle, followed by a slaughter of deer, sacrifices, etc. It was developed shamanism, distributed anthropomorphic and zoomorphic figurines of wood, leather, bones, stones for divination¹⁴.

Historical division of the Chuvans to nomadic and sedentary determined the different paths of the development of their spiritual culture, folklore, what is decisive role played by the Russian colonization of the north-eastern edge of Siberia. Chuvans, beaten to Anadyr under the protection from hostile nomadic neighbors, along with a sedentary lifestyle have received from Russian language, Russian Orthodoxy, and many genres of folklore, which are in varying degrees of preservation are prevalent to this day among the Russian-speaking Chuvans. Part Chuvans, who continued

¹³Ukagiri. The same place.

¹⁴Chuvanzi. URL: http://www.hrono.ru/etnosy/etnos_ch/chuvancy.php (Date of access: 28.02.2013).

nomadic life of the herders took Chukchi language and way of life, the other of them took the Koryak language.

The first samples of the folklore of the Chuvans recorded when Chuvan language was lost. So far, no the specific studies on Chuvan folklore, the publication of his specimens are rare. Apparently, now the question of the proper Chuvan folklore can be regarded only as an experience of the reconstruction. The earliest records of the folklore of Markovtsev belong to A.E. Dyachkov. Retellings of the folklore texts organically woven into his manuscript on the history and nature of the region, the way of the life of the population Markov. And he has made, "Markov songwriter," dated 1896 Folklore is Markovtsev variety of genres. In the beginning of XX century there are connoisseurs Russian epics and historical songs. Among the recordings of the songs in number thus leaving the other genres are distinguished Russian round-dance, play and dance tune. In Markov existed soldiers and later urban songs, ballads, comic songs and ditties of the local writings of A.E. Dyachkov were written lyrics wedding ceremony. In the work of A.E. Dyachkova retold cosmogonic legends and fairy tales. Many of the motifs in the tales told by the Anadyr chuvankami typically autochthonally. Among Markovtsev existed many Russian fairy tales. [2]

Chuvans adequately maintain their ethnic identity; see themselves as a separate people interested in the issues of the ethnic origin, its history and traditional culture. Recognizing their ethnic kinship with the Chukchi and Russian, they call themselves the local indigenous, which absorbed the different cultures, trying to keep the ethnic community¹⁵.

By the beginning of the XIX century formed two Chuvans ethnic groups: sedentary Chuvans, resettled in the village of Markovo small homestead on the Anadyr River, largely Russified, and nomadic, moving in the upper reaches of Anadyr, similar in culture to the reindeer Chukchi and Koryak. For sedentary Chuvans-Markovtsev was typical Yukaghir type of the economy, which included fishing, hunting of wild deer to cross the river, breeding sled dogs. Lived in common with the old-timers and Yukagirs Russian villages in the building of log homes, usually with a flat roof without a ceiling, a dirt floor and Chuvalov (hearth made of poles covered with clay). Nomadic herding krupnotabunnym Chuvans engaged. Lived in yarangas (tent in the form of a truncated cone)¹⁶.

Traditional sectors of the economy Chuvans persist today. Part of the nomadic Chuvans together with the Chukchi and Evens working in the reindeer farms, settled the mining and processing of fish. Canine as a form of the economic activity is now gone, but some families keep

¹⁵ Chuvanzi. URL: <http://www.raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/291-2009-08-31-11-13-57.html> (Date of access: 28.02.2013)

¹⁶ Chuvanzi. URL: http://www.hrono.ru/etnosy/etnos_ch/chuvancy.php (Date of access: 28.02.2013)

Chuvan sled rides, using them in private households. Much of the Chuvans engaged in animal husbandry and gardening, working in the housing and utilities, health care, public education and other industries.

Features of the ethno situation in the Chukchi villages, including those where live Chuvans, due to the presence of two ethnic and social groups - the local indigenous population and visitors. The number of the newcomers in the villages of Chukotka in the 70's and 80's. The twentieth century grew rapidly. Relations between local and migrant populations do not have the character of an open conflict and yet the excess of the visitors generates social tensions. The fact that a significant portion of immigrants is not in the sphere of productive labor, and occupies prestigious high-paying jobs in the service sector. In the village of Ust-White in the early 90s of the twentieth century. In the material production worked 65% of visitors and 25% of the indigenous population. This state of the indigenous population is estimated as social injustice. With the start of market reforms in the Chukotka region there is a significant outflow of newcomers. In its mass Chuvans other people of the North welcome this process, tying him with opportunities to better meet their socio-economic and cultural needs.

Chuvans don't have their personal controls. Some representatives of Chuvan people are the part of the executive and representative structures of the county and district rural administrations. The legal status of the indigenous people of Chukotka, including Chuvans but federal law governs the Charter of the Chukotka Autonomous District. Specific legal instruments addressing directly Chuvan does not exist. Functions of the self-government of indigenous people in the Chukotka Autonomous District Association perform indigenous minorities-numbered people of Chukotka, which includes and Chuvans. There are work departments in the villages Markov and Ust-Belaya¹⁷. The association was officially registered on November 9, 1993. In its structure included the district and primary rural organizations. In each community activists unite indigenous people, solving problems and protecting the rights of indigenous people. Among the goals of the association is declared promote the preservation and the development of the traditional ways of life and traditional forms of farming, indigenous culture of indigenous people of Chukotka Autonomous Okrug, participation in the decision-making bodies of the state power and local self-government of Chukotka Autonomous Area in the accordance with applicable law; promote harmonious economic and social development of Chukotka Autonomous Okrug in the terms of the ecological balance, participation in the solution of the social problems, including family problems, alcoholism, moral

¹⁷Chuvanzi. URL: <http://www.raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/291-2009-08-31-11-13-57.html> (Date of access: 28.02.2013).

education. Members of the Association of Indigenous People of Chukotka may be both Russian citizens who are 18 years of age residing in the territory of Chukotka Autonomous Okrug (including Chuvans) and legal entities - KMN associations engaged in the Chukotka Autonomous Okrug¹⁸. The Association was founded the several active non-profit organizations - the Union of the reindeer in Chukotka, the Union of marine hunters of Chukotka, etc.

Chuvans take part in the work of the Union of Russian reindeer, which was established in 1995 It includes more than 200 individuals and businesses all the reindeer herding area of the Russian North. Russian Union of reindeer is a member of International Association 'The World Congress of World Reindeer Herders', which coordinates and determines the development of the industry, promotes the implementation of the joint decisions and sharing of the experiences¹⁹.

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CHUKOTSKII ETHNOS IN THE ETHNO-CULTURAL SPACE



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Abstract. The description of the historical, spiritual, moral and ethnic aspects of the formation of the chukchi ethnic group in the context of its presence in the Russian space

Keywords: *chukchi, Kamchatka, culture, religious beliefs*

The presence of the Chukchi ethnic group in the Russian ethno-cultural space is undoubtedly scientific, social and educational interest. Chukchi, or luoravetlany (self - "lygoravetlet", "oravetlet") - small indigenous peoples of the far north-east Asia, scattered across a vast territory in the Arctic from the Bering Sea to the River Indigirka and from the Arctic Ocean to the Anadyr River and Anyuya.

The research on the ethnogenesis allows the assessment of the Chukchi as Aboriginal continental Chukotka. Their ancestors were formed here at the turn of the IV-III millennium BC. e. The basis of the culture of this population was hunting for wild deer. By the I millennium BC. e., with tame deer and partly by going to a settled way of life on the coast, the Chukchi established contact with the Inuit. The transition to a settled way of life most intense occurred in XIV-XVI centuries. after entry into the valleys of Kolyma and Anadyr Yukagirs grab a spot of hunting season for wild deer. Eskimo population of the coasts of the Pacific and Arctic oceans continental Chukchi hunters and partly supplanted in other coastal areas, partially assimilated. In the XIV-XV centuries, as a result of the penetration of the valley Yukagirs Anadyr happened territorial office of the Chukchi Koryak related to recent common origin [11, p. 14].

Further spread of Russian and Yukagirs on the Anadyr River, capturing their hunting grounds led to a 60-year-old (since 1720) of the military expansion in the territory of the Chukchi reindeer Koryak. After the liquidation in 1771 Anadyr fortress remained obstacles to the penetration of the Chukchi south of Anadyr. Only when the individual groups had the pastoral herding Chukchi, Russian administration failed to stop the war in 1781. By the middle of the XIX century economic and cultural ties with the Chukchi and Koryak normalized strengthened, contributing to the peaceful penetration of the Chukchi far south, deep into the territory of the Koryak. In the XIX century Chukchi reindeer herders began to spread to the west of the Kolyma River, at the same

time moving to the south of the Anadyr. At the end of the XIX century. They have roamed the rivers and Indigirka Alazeya, occupying vast areas of the Pacific Ocean in the east to the west and Indigirka Kamchatka isthmus in the south [7, c. 113].

Chukchi live in four regions of Russia in the twenty-first century. Chukchi live in four regions of Russia: the Chukotka Autonomous Area, the Republic of Sakha (Yakutia), the Koryak Autonomous District, Kamchatka, Magadan region.: the Chukotka Autonomous Area, the Republic of Sakha (Yakutia), the Koryak Autonomous District, Kamchatka, Magadan region.

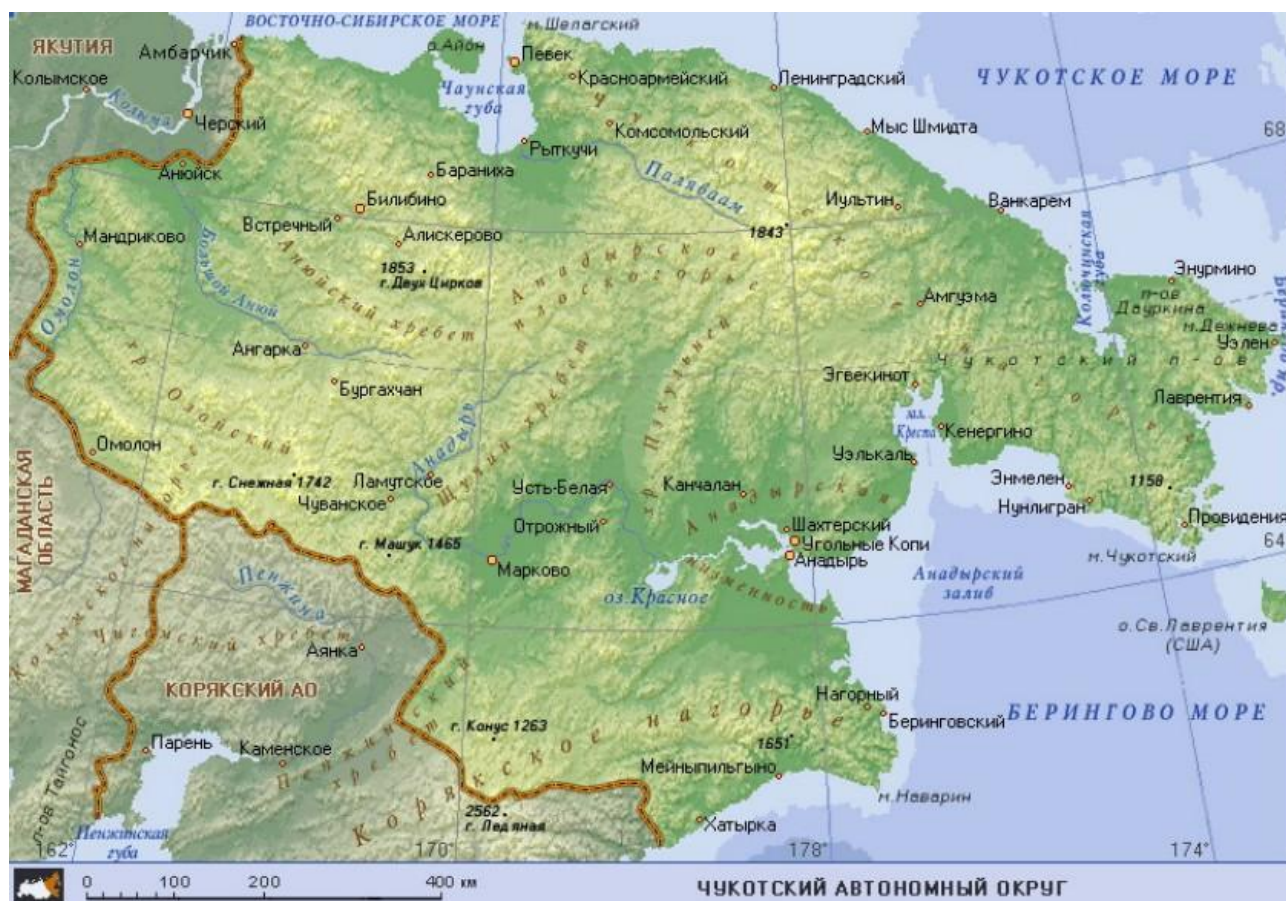


Fig. 1. Chukotskiy autonomous district. URL: http://maps.at.ua/karta/Chukotsky_AO.jpg

Language family – is the Chukchi-Kamchatka, which structure includes the Chukchi except Koryak, Alyutor, Kerek, Itelmen [4, c. 12]. In the eastern Chukchi stand (Uelen) dialect, which is the basis of writing, the Western (Kolyma) dialect group and the southern dialects (south-east Chukotka) enmylinsky, nunli-Granskov and hatyrsky [6].

In the mythological writings, Chukchi have no coherent views of the creation of the world, animals and humans. It is reported on the establishment of the Creator of the special types of the life on the earth. N. Galkin said that one of the texts tell us that once it was dark, but there were two lands "Luren" and "Kenychvey" (names of actual settlements on the Chukchi Peninsula). Creator sat and thought about how to make the light. Occupied with this idea, he creates a crow, then a little bird, which instructs and "prodolbit dawn." Raven did not fulfill it, for which he was ba-

nished by the Creator, and the little bird has made a big hole splattered dawn, there was light. Creator came to the earth Nerpichye sketched bones, said "Be men," and went out again to him. To see how people live, it creates a partridge, then snowy owl, fox, fox, wolf. All of them are afraid of people and can not find anything. Then he left for the land, and teaches people how to multiply. He made the deer from the willow, clothing, wood for making fire a projectile. Out of the ground made the brown bear, and the camp of the forgotten Flint - human [5, p. 43].

But the Creator did not create the proper harmony in the nature, are not arranged the man's life. Further improvement of the world was watching Raven "Kurkyl." At the request of the people Raven made the river, the mountains, the rock of the sea. Created and put on her birds. Raven turned the Chukchi in "god" and not included in the pantheon of the creatures, which should have recourse for help, he did not bring the victims. Supernatural function of its limited only to the device world, the fate of the world and all that it is already dependent on other creatures and circumstances [5, p. 45].

Like other ethnic groups studied, the Chukchi present tripartite understanding of the structure of the world. At the top, the heavenly worlds are living ancestors. And they lead the same lifestyle as on the ground. There are also camps, deer. This universe is replenished after the death of people on the ground. However, not all get there, but only those who die a dignified death: like a true warrior or a man who has expressed a desire to ask the relatives of the violent killing (voluntary death), and finally, as a result of the natural death of old age. People who have died from the disease fell into the underworld, the abode of the malicious creatures "Cal" [9, p. 341].

The special reverences enjoyed by the Chukchi are the gods - patrons of the game animals: the god of wild deer "Pisvusyn", the god of the marine animals "Keretskun." These anthropomorphic gods. Evil spirits in the Chukchi myth called "Cal." They take the form of animals or multi-headed humanoids with long teeth and claws. The moon is the sun Cal. Spirit-helpers shamans are called "enen." They may take the form of the animals, birds, or a variety of household items - a hammer, a kettle, needles, etc. According to legend, the fishing grounds, individual habitats of people were in charge of the mystical creature's host, who should make sacrifices. A special category of the beneficent beings - home supporters, so each yaranga stored ritual figures and objects "[9, p. 354].

In the traditional beliefs of the Chukchi are the most animism and cults fishing. In the Chukchi each family had domestic (family) protectors - "tyynykvyt." This usually miscellaneous binder, preferably residues of the animals and birds. Mandatory in these bundles were the images of the ancestors (wood, leather), board-Flint and traditional in this household objects: a crow's

beak, claw bear, fox fur, fox skull wolf, fox, white or brown bear. On representations of the Chukchi, all these things have an inherent human, this type of animal, bird life properties. But they were not gods, but only the guardians of family, home, herds of evil spirits and other misfortunes. Between humans and certain types of animals was not an absolute distinction, so a person could live with wolves, marry a white bear, a woman could marry an eagle, seal, man - marry off a duck, wolverine educates and teach people to live an orphan (human) [9, p. 330].

Like other indigenous people of the Arctic and the North Chukchi develops shamanism. The peculiarity of the Chukchi shamans in that they are not separated from the industrial, economic and commercial activities of the family. For most of them voodoo not become a profession, a constant source of existence. It was developed by the Chukchi family shamanism, when many ceremonial functions associated with the gods, to carry out the head of the family. A lot of shamans are the disease control, prolonged failures in the fisheries and deer farms [1, p. 223].



Of the particular interest in the culture of the Chukchi cause the economic calendar and holidays and some family rituals. Among these holiday canoe, a whale, a young deer and ritual of voluntary death. Holiday canoe back to the notion that the soul is all that surrounds us. There is a soul in the sea and canoes - boats, covered with walrus skin, which even today are located on the Chukchi sea hunting. Up until recently, each spring to the sea took the canoe, hunters arranged a special celebration. It began with the fact that the boat officially removed from the pillars of the bowhead whale jawbones, where it was stored in the winter. Then sacrificed to the sea: the water throwing chunks of boiled meat. Canoe was taken to yaranga -

Traditional accommodation Chukchi, and all the participants of the event bypassed around yaranga. The first was the oldest woman in the family, then the master canoe, steering, rowers, the rest of the holiday. The next day, the boat was transferred to the shore, again made a sacrifice to the sea and then the canoe float [14, p. 450].

At the end of the fishing season in the late autumn or the early winter, coastal Chukchi arranged holiday whale. It was based on the rite of the reconciliation with the hunters killed the animals. People dressed in the festive clothes, including a special waterproof raincoats made of the walrus intestines, asked for forgiveness from whales, seals and walruses. "It's not the hunters kill you! The stones rolled down the hill and kill you!" - Sang, referring to the whales, Chukchi. Men staged fights fighters, performed dances, reproduce the full danger of death scenes of hunting sea animals. On the day of China certainly sacrifices "Keretskunu" - the owner of all marine animals. After all, it is from him, according to the people of Chukotka, the success of the hunt¹. In yaranga, which hosted the festival, hung woven from deer sinew network "Keretskuna" set carved from bone and wood figurines of the animals and birds. One of the wooden sculptures portrayed himself master of the marine animals. The culmination of the festival was sinking into the sea the whale bones. In the seawater, considered the Chukchi, the bones become the new animals, and the following year off the coast of Chukotka whales appear again [6, c. 178]. As noted earlier, the idea that the bones again turn into the animals present and the Eskimos.

Chukchi of the continental tundra as the Nenets, celebrate a young deer "Kilvey." His staged spring during calving. It began with a celebration of what the shepherds to the flock Fit yarangas and women laid out the sacred fire. The fire was mined for such a fire by friction only, as it did hundreds of years ago people. Deer greeted with loud shouts and shots to scare away evil spirits. This purpose is served, and the diamonds "yarary", which in turn played by men and women. Often, along with reindeer herders in the festival was attended by the residents of the coastal villages. Their advance was invited to "Kilvey", and the family was prosperous, the more guests to move down to the feast. In return for their gifts to the residents of coastal villages received reindeer skins and venison, which they considered a delicacy. At the celebration of a young deer is not only fun for the birth of calves, but also performed an important job: vazhenok with calves were separated from the rest of the herd to feed them in the most abundant pastures. During the holiday part of the adult deer were killed. This was done in order to prepare the meat for future use. After a holiday camp inmates were divided into two groups. The elderly, women and children remained in winter quarters, where they fished and gathered berries in the summer. The men went to the reindeer herds in the long journey to the summer parking. A summer pasture north of Winter nomads, near the shores of the polar seas. The long jump with a herd has been a difficult and

¹Chukots hunter. URL: <http://u.jimdo.com/www31/o/s3726f4fc9675ca64/img/i380aac9bac17a0c3/1313559442/std/чукотский-охотник.jpg> (Date of access: 12.05.2013).

often dangerous. So the celebration of a young deer was also a farewell to the long separation [3, p. 186].

The ritual of the voluntary death is often made men Chukchi, feeling the approach of the death. Relatives usually do not have to be upset about his death, but rejoice that he found enough courage not to be expected as it was considered "women's" death and managed to escape from the torment of devils [1, p. 229].

Currently, the Chukchis culture still play a significant role and have traditional view that due to the remoteness and small population of the region. In the contrast to many other regions of the North Chukchi Christianization of the first attempts to begin to take until the end of the XVIII century. As the EP Batyanova, Chukchi attend Christian churches, missionaries opened during fairs, but did not understand the basics of the Christian religion, remote and alien to their worldview. Only with the help of gifts could pay Chukchi missionaries of the Christian faith that is to perform the ceremony. However, after receiving a gift, Chukchi again became pagan. By the beginning of the twentieth century only 1.5 million Chukchi number of Orthodox [10, c. 529]. Modern religious composition of the Chukchi extremely difficult to detect. As noted earlier official statistics on the religious composition of the population in the regional and the ethnic slice there. However, several studies have recorded that the majority of the representatives of a number of peoples in the Arctic (Chukchi, Eskimos, nganasans, Evens) are followers of the traditional beliefs. Large groups of the supporters are among the Nenets people. [15]

Folklore Chukchi –is the most important part of the spiritual culture created by the efforts of many generations of the polar hunters and reindeer herders. Chukchi folklore, like the folklore of other non-literate people, preserved for the science a lot of valuable information about the life and the social relations in the distant past, cosmogony ideas, contacts with neighboring people. In artistic terms folklore Chukchi very peculiar and, unlike the folklore of other nations, has the features associated with the specifics of the Chukchi stories.

The basis of the oral tradition Chukchi and in the particular its most ancient formations are the mythological ideas of the polar hunters about the world. Chukchi folklore is distinguished by high saturation of the mythological images and stories that quite clearly in its different layers. The main thing that distinguishes the Chukchi mythology, this is the deepest antiquity of its origin, the essence of hunting with the same man-hunter victory in its struggle for the existence.

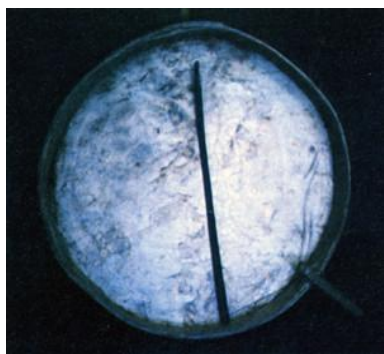
The main genres of folklore –are myths, fairy tales, historical tales, legends and personal stories. The main character of the myths and fairy tales - the Raven, the demiurge and cultural hero (a mythical character who provides people with a variety of cultural objects produced fire like

Prometheus from the ancient Greeks, teaches hunting, crafts, introduces a variety of regulations and rules of behavior, rituals, is the primogenitor of people and creator of the world). Also common myths about the marriage of man and animal: whale, polar bear, walrus, seal. Chukchi divided into mythological tales, domestic and tales about animals. Historical legends tell of wars with the Eskimos Chukchi, Koryak, Russian. Also known mythological and everyday stories [9, p. 320].

Chukchi folk music is genetically related to the music Koryak, Eskimo and Yukagirs. For one of its specific features is the phenomenon of personal songs. Personal song – is a song composed by a man or for himself or for another person. Her performance was strictly regulated and limited to only such persons as had a particular sacred significance. Generic (family) song was a personal song of the deceased person, inherited by his descendants in the male line, and thus providing intrapartum and intergenerational broadcast of the ethnic culture in its personal and, at the same time, the social dimensions [2].

In the Chukchi everyone had at least three "personal" melodies composed by him in the childhood, adulthood and old age. A children's tune, as a rule, were a gift from her parents. In the course of a person's life have emerged and new tunes associated with the events in your life recovery, parting with a friend or lover, etc. Personal song is a song-talisman and carried with it not only a protective role, but became a link between the present and the past, memory of his father and of his kind. In this respect the personal nature of the songs have a hereditary songs, standing on a par with the holy family pieces - family heirlooms. Shamans were his "personal tunes." They performed on behalf of the patron spirits - "Song of spirits" and reflect the emotional state of the singing [8, p.67].

The main musical instruments were tambourine "yarar" and the plate harp "vannyarar."². Distinguish between men, women and children varieties drum. Shamans played the tambourine



thick soft rod, and the singers at the holidays - a thin stick of whalebone. Tambourine is a family shrine, its sound symbolized the "voice of the hearth." Another traditional musical instrument – is the harp plate - "oral drum" of birch, bamboo, bone or metal plate. Later, there was an arc dvuyazychny harp. At the same time stringed instruments in the Chukchi are lutes. The lute mostly

played song melodies "[8, p. 78].

²Chukots tambourineURL: <http://www.yakutskhistory.net/%D1%8F%D0%BA%D1%83%D1%82%D1%8B/%D1%87%D1%83%D0%BA%D1%87%D0%B8/> (Date of access: 10.12.2012).

For many centuries the Chukchi create original decorative folk art, which reflected the life of a hunter, sea hunters, herders, their unusually sharp observation, subtle knowledge of the habits and way of life of the animals. Ethnic specificity of the Chukchi folk decorative arts determined mainly a kind of the ornament, very small and strictly geometric. This pattern varied considerably depending on the materials from which it was made, and those items which he decorated [6, p. 93].

Leather and fur deer, seals, dogs and wolverine –are the most ancient and widely used materials for sewing clothes, shoes, curtains, bags, and other household and household goods. The same materials were used for jewelry items made of leather and fur. The art of leather and fur entirely in the hands of women. That they have been taught from an early age in the family. The decor items made of soft materials dominated the various points, circles, semi-circles, stripes, performed as a kind of embroidery techniques and applications in engineering. When clothes are widely used in the ornamentation of the brush of fur and yarn, dyed wool young seals and fur edging [6, p. 98]. In addition to sewing clothes and other items made of leather and fur, and their ornamentation, Chukchi woman knew how to weave amazingly beautiful bags from the fibers of fireweed and wild rye growing in the polar tundra. These bags are kept sewing accessories.

Art processing of hard materials (bone, wood, metal) in pre-revolutionary times in the hands of men. Greatest perfection achieved artistic treatment of the bone. The ability to process necessary for bone tools and fishing was the source of the ivory carving in the Chukchi and Eskimos. Products from the bone XVIII-XIX centuries well represented in the collections of our museums and most of the published [3, p. 323].

Sculpture of the bone was of mainly animalistic nature. Were distributed images of deer, walruses, whales, seals, dogs, and birds. Typical of this art has been a steady size pieces (2-8 cm). Many of the sculptures were decorated with engraved designs in the form of dots, stripes short, rhythmically organize the surface of the sculptural form. With the passage of time changed the value of the ornament. If the art of the past centuries performed magic ornament and decorative role, in the XIX century. It loses the first function [3, p. 336].

In the graphic arts Chukchi expressed the same ideas as in the plastic: complex relationship with the beast hunter. These were the figures on wooden objects prior to engraving on the bone - the images of whales, walruses, whales on the seats in the canoe and rowing. The drawings were performed with blood seals, walrus or soot and were completely covered in color. Their silhouette was very simple and expressive, and resembled in his laconic sculpture [3, p. 337].

Contemporary folk art under the influence of the factors such as isolation from the traditional way of life, the growth of literacy, learning and interaction with forms, types of arts and crafts of other peoples of Russia, the formation of the all-Russian culture could not mutate. But retained its ethnic specificity: the forms of the oral and musical creativity, the use of the traditional materials, geometric and zoomorphic ornamentation.

The basis for the preservation of the traditional culture Chukchi is a small percentage of urbanization (21.6%), a relatively high share of the employment in the traditional economic activities (19.1%), a significant body of the native speakers (70.4%).

Chukchi language is taught in many towns. Since 1992, it is studied in the framework of the high school. In Chukchi systematically publishes educational, artistic and socio-political literature, broadcasts are at the county radio and television. In 1953, newspaper "Sovetken Chukotka" (now - "Murgin nuteneut" application to the district newspaper "Far North"). Chukchi language teachers prepare Anadyr Teachers College RGPU Herzen in St. Petersburg, Magadan Pedagogical Institute [4, p. 489].

In the XVII-XVIII centuries the basic social and economic unit was the patriarchal family unit, consisting of a number of the households with a single household and the total dwelling. The structure of the community contained up to 10 or more adult males, bound by ties of kinship. In the coastal Chukchi production and social relations were formed around the canoe, the size of which depended on the number of the members of the community. At the head of the patriarchal community was the foreman - "Head Boat". Chukchi tundra united in patriarchal communities around the common herd, who were led by elders - "strong men". By the end of the XVIII century due to an increase in the number of reindeer herds became necessary to split the latter in order to more convenient grazing, leading to a weakening of the intra-community relations. [12].

The nomadic Chukchi lived in the camp, also contains the several patriarchal communities. Each community consisted of two to four families and occupied a separate yaranga. 15-20 camps formed a circle of the mutual aid. The nomadic Chukchi existed patrilineal kinship groups associated blood feuds, the ritual transfer of the fire, rituals of sacrifice. Settled Chukchi lived in towns. On common areas selilos several related communities, each of which was placed in a separate semi-dugouts. But by the end of the XIX century large patriarchal family as the basic social unit of production and Chukchi broke up, she was replaced by a small family [12].

Modern processes of the socio-political self Chukchi, as well as other study groups are closely related to the administrative division of the country and the functioning of the public associations of the indigenous people. The functions of the social organization to protect the interests

and the rights of the Chukchi performs Association of Indigenous People of the Chukotka Autonomous District, established in 1989 and has in each area of its territorial district offices [13, p. 142].

Chukchi –is one of the few indigenous people of the Russian Federation, has retained its autonomous entity in the Russian ethno-cultural space. However, in the government Chukchi are purely symbolic. So, at the end of 1980, the Governance and Economic Management worked a total of 96 Chukchi, most of them on unimportant positions. Unfortunately, this trend continues today. As of 2000-2008, the governor of the Chukotka Autonomous District was one of the richest businessmen in Russia - Roman Abramovich.



R.Abramovich. Photo. URL: <http://s58.radikal.ru/i160/1105/44/a49aa706d20d.jpg>

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THE HISTORY AND CULTURE OF THE NENETS POPULATION



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Abstract. The article reveals the nucleation time and the resettlement of the nenets people, religious beliefs, folk art and culture

Keywords: *nenets, indigenous minorities of the North, culture, religion*

History and culture of the Nenets ethnic group, one of the largest in number among the indigenous people of the North, is a scientific and educational-cognitive significance, especially for the professionals Area Studies. Originally called the Nenets Samoyeds or Samoyeds-Jurak. The mention of this is in the ancient Russian chronicles - "The Tale of Bygone Years". The origin of the term "self-eater" is interpreted in different ways. The most probable is his appearance on «saam-jedna» - Sami land. Distinguish between self-definition, "Hathaway" - the western Yamal Nenets, "Neney nenets" - the eastern Yamal Nenets and "Nenets" - in other groups¹. Self-designation "nenets", "Neney nenets" - a real man was put into the official use in 1930

Nenets language belongs to the northern sub-Samoyed branch of the Uralic languages [1, 2008]. Language is divided into two dialects: the tundra, which decays into the western and eastern dialects, and the forest, featuring peculiar phonetic composition. Forest dialect is also divided into a number of the dialects².

Associated with the formation of the Nenets kulayskoy archaeological culture (V century. BC. E. - V in. District. E.) In the Middle Ob from there, in III-II centuries BCE waves of the migration Samoyeds-kulaytsev entered the lower reaches of the Ob, Irtysh average, Ob and Sayan region. In the first century BCE under pressure from the Huns part Samoyed stepped in the forest area of the Northern European, giving birth to the European Nenets. In the process of the expansion in the

¹Indigenous people. Nenets. URL: http://region-yamal.ru/index2.php?option=com_content&task=view&id=291&pop=1&page=0&Itemid=57 (Date of access: 23.06.2012).

²Nenets. The basic information. URL: <http://www.ethnos.nw.ru/lib/data/145.html#link> (Date of access: 23.06.2012).

near-polar region of Nenets ancestors included in its membership natives who inhabited the north of the Eastern Europe and Western Siberia to the arrival of the Samoyeds. In the XVII century Nenets people have mastered the northern Urals, north of the Yamal Peninsula and moved further to the east, pushing the tribes ancestors Ents, deer hunters, up to the Yenisei. Since the end of the XIX century. Nenets tundra settled in the tundra of the Kola Peninsula to the bottom of the right bank of the Yenisei. Forest Nenets settled in the forest between rivers Ob and Yenisei [1, 2008].

Currently, the Nenets are settled on the vast territory stretching from the west to the east over several thousand kilometers. In the European part of the Nenets released several ranges ("Tundra") Kanin-Timan, Malozemelskaya, Bolshezemelskaya. Beyond the Urals Nenets live in the lower reaches of the Ob and Yenisei, on the Yamal, Taz and Gydan peninsulas. Tundra Nenets are the basis of the indigenous Nenets and Yamal-Nenets autonomous district. Forest Nenets live in the taiga zone of the Yamal-Nenets region along the rivers and Pur Taz, in the north of the Khanty-Mansiysk Autonomous Okrug - Varyogan villages, Agan Lempino, etc., in the south and south-western Taimyr - Tukhard settlements, etc. Here Potapovo they usually do not constitute a continuous array ethnic live together with other nations³.

The traditional belief system is based on the idea that the world was created the bird-throated diver. She pulled out of the water clod of earth, which gradually evolved into the earth's surface with its numerous mountains, forests, rivers and lakes. Scientists are rightly believe that in this simple "archaic stories" have echoes of the biblical myth of creation, as well as similar myths of the Indians of North America and many other peoples of Siberia⁴.

In the mythology of the Forest Nenets universe is in the form of three worlds. The worlds are arranged vertically one above the other - Upper, Middle and Lower. Top of the world is above the ground and consists of the seven heavens inhabited by divine beings. Average world is also inhabited by supernatural beings - spirits, guardians and protectors of human, animal, animals, forests, and water. Reliance on the forces of nature has formed the traditional world of forest Nenets that everyone living on Earth and invisible spirits - is constantly interacting create a unified nature⁵. The lower world is under the earth, and also consists of seven tiers, which are home to evil spirits that bring sickness and death⁶. «Num "- is the spirit of the sky, led the creation of the world, symbolizing a bright start. On the seven layers of the upper world live supreme gods and

³ Nenets. The settlement area and the population. URL: <http://raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/247-2009-08-20-08-49-36.html> (Date of access: 23.06.2012).

⁴Nenets. URL: <http://www.rusnations.ru/etnos/nen/alm/> (дата обращения: 23.06.2012).

⁵The religious beliefs of the Nenets. URL: <http://culturemap.ru/?region=104&topic=13&subtopic=46&id=2676> (Date of access: 23.06.2012).

⁶The same place.

spirits, the sons of "Numa." They look like people, and build a herd of deer plague. Thus, in the first layer of the sky, the closest to the ground, the eldest son lives "Numa" - "Yak kehe that." He knows the resettlement of the people on the Earth. In particular, he's told people to live in pairs - a man and a woman. He also gave them the things needed for life: reindeer sledges, jumper and other gods who live on the subsequent layers, may also intervene in the lives of the people, the inhabitants of the Middle World, and according to his will determine the destiny of man. They send people success or failure, give them shamans and empower the mind, bestow health, monitor compliance with the order. Lives on the sixth layer, Jr., one of the most revered sons "Numa" - "howling", sending down fire and acting chief defender of all offended. In the view of the Forest Nenets he is the most powerful and agile of all the sons. In the seventh layer of the sky with the "Numom" lives his wife "Num None" - the defender of the family and children. According to the beliefs of the Nenets, the soul of a child creates a "Num" and hands it to the goddess, "Num None", which knows the destiny of man and the decision about which to be his destiny, writes in the book of fate.

Life of the inhabitants of the Middle World is ruled by two patron "Ayvased dyan'kata" - Mother Earth and Light "Nyan's dan'kata" - a sinner. The first directs the human race for good deeds, and the second is living in the sin and evil deeds headed person. Lord of the Underworld - a dark brother "Numa" - "Nga". Subordinate to him numerous assistants and messengers spirits, departing for the souls of men. In the view of the Forest Nenets, "NGA" has a heavenly origin. It controls the underworld knows death and human disease⁷.

In addition to the nature spirits of the Nenets existed and family spirits of the patrons. This could be a wooden figurines or small pebbles of the unusual shape. Spirits patrons "lived" in a special trunk that was transmitted through the male line. The female line passed only one guardian spirit - "the old woman plague", which differs from the others chalas spirits that had no material basis and consisted of only a tiny dress⁸.

Like the Sami, one of the most revered totem animals were deer and bear. The first was considered the epitome of purity. Each farm had a special sacred deer. Usually elected deer white suit on the sides which cuts out the sun sign or image of perfume. These deer are not harnessed to the sled and not killed. The ears and antlers of deer dedicated decorated with red rainbow rib-

⁷Religious beliefs of the Nenets. Thesameplace.

⁸Indigenous people of Yanao — Nenets. URL: http://region-yamal.ru/index2.php?option=com_content&task=view&id=291&pop=1&page=0&Itemid=57 (Date of access: 23.06.2012).

bons. Revered by some species of fish: pike, sturgeon, burbot. In turn, the wolf was one of the incarnations of evil spirit "ngyleka." His real name - "sarmik" - almost never uttered aloud⁹.

As the sacred or "light" tree Nenets revered larch. Wood uveshivali offerings - a piece of cloth, animal skins, horns sacrificial deer. Until recently, the sacred larch was near the village of Syuney-fat in the south-east of the Yamal. In the more northern areas of the county where it does not grow, use dry larch, brought from the southern nomads. It is usually placed on sacred sites and near a wooden idols - "syadey" put sacrificial deer antlers¹⁰. The most revered tree in the Nenets - birch. Birch was considered a sacred tree by the shamans¹¹. Are made from birch wood household items, birch firewood warm tent, long known for the healing properties of the birch sap and buds present that drink as a tonic for colds [7, 2006].

Important for the Nenets people was the cult of the mountains and rocks. The objects of the worship were some boulders, small stones special shape that are included in the household shrines. On the southern Yamal revered "Bae EPB not" - the owner of the mountains (Bae - Nenets name of the Urals). When Nenets nomads in the area of the Ural mountains, they made sacrifices "mistress", so that she did not send them avalanches. Perhaps the most important to the religious beliefs of the Nenets place specially created by man. They are located at the larch trees or stones special shape can be generic or family¹².

According to the beliefs of the Nenets, the link between the worlds of the gods and man playing shaman "Tadibe" –are witch, fortune-tellers, a magician. Among the shamans there is a hierarchy. The most influential position held "vyduttana" –is the shaman of all worlds. He attributed the ability of the hypnotic influence and ability to communicate with spirits supreme deities. Out of fear the name of the shaman "vyduttana" is not even uttered aloud. He was considered a messenger of God "Numa," and asked for help in the exceptional cases. Another shaman "ya'nyangy-tadebya" that can treat and predict the weather, monitor compliance with the customs and morals. A special group is the shaman "sambdorta", able to communicate with the soul of the deceased, to accompany her to a world of peace. Nothing in the religious cults Nenets does not take such an important place as a relation to the deceased. Death itself is not terrible, terrible idea, that the soul of the deceased, deprived of burial, according to tradition, will not find peace in the afterlife. Therefore Nenets attach great importance to the execution of the last duty to the deceased. Per-

⁹Nenets. Religious beliefs. <http://www.nsu.ru/education/etno/nentsy/verovania.htm> (Date of access: 23.06.2012).

¹⁰Nenets. Holidays and ceremonies. URL: http://www.finnougoria.ru/community/folk/section.php?SECTION_ID=353&ELEMENT_ID=2399 (Date of access: 23.06.2012).

¹¹The magicians of the North. URL: <http://www.rgo.ru/2011/03/volshebnyi-severa/> (Date of access: 23.06.2012).

¹²The population of Yamal. Nenets. URL: http://gublibrary.ru/pub/narody/nency/narody_yamala.htm#nen (Date of access: 23.06.2012).

forming a funeral ceremony lies entirely on the "sambdorta." After all, the soul will move to the next world, but the way back is difficult and full of obstacles. Soul can intercept and destroy many enemies, that it requires a shaman with experience. It can deliver with all precautions soul of the deceased into the realm of eternal rest. An even greater responsibilities in the shaman's "sambdorta" is his ability to get along with the lord of the underworld - the god of "Nga". If a person is sick, then he moved into the spirit of the disease. And the soul of the shaman is accompanied by a helper spirits to the underworld. You've got to thread the needle to release the soul of the sick person. To this can only "sambdorta." It is the mission of beliefs in spirits of the underworld need for further patient's life master of the soul. To rescue souls from captivity, the shaman takes ingenuity and cunning. He knows what position the spirits. But if they are showing intransigence, then "sambdorta" joins him in the fight. He has two assistants: Shaman "sevtana" - formed from the noun "SEV" - eye, able to force their way into the inner depths of the kingdom, "Nga" and another aide - Shaman "Ilta" giving life, tell fortunes. All three of them, again with the help of spirits, have a variety of the services to patients [3, 2012].

Beginning of the Christianization of the European Nenets belongs to the 20th years of the nineteenth century. However, the overall tolerance of the sacraments contemporaries noted the weak absorption of the foundations of Christian dogma Nenets. And among the first attempts to Siberian Nenets Christianization met resistance. As a result of the introduction of Christianity in the Nenets culture there is a syncretic religion of the state. Thus, under the influence of Christianity, the presiding deity of the Nenets "Num" takes on the features of the Christian God. In the pantheon of spiritual masters in the form of "Syaday-Mikola" - the patron of crafts, included St. Nicholas. Nenets noted a number of Christian holidays were Orthodox crosses, in the interior of the home are the usual icons. Elements of domestic orthodoxy have spread through a variety of contacts with the Russian Nenets people. In the overall assessment of the state of religious syncretism Nenets noted that "the influence of the Christian faith was primarily in the superficial and did not affect deeply on the traditional religious views of the Nenets." After the Soviet era revival of Orthodox life in the Nenets Autonomous District is at the beginning of 90th of the last century¹³.

Official statistics of religiosity in Russia does not allow the regional cutoff, but analysis of calendar holidays Nenets really captures the close relationship with the Orthodox holidays Nenets major cycles of economic life: the Annunciation - the beginning of spring migrations; Egorov day - it was believed that at this time it is necessary to approach the hospitality places); feast of St. Ni-

¹³ A brief sketch of the history of Orthodoxy in the Nenets region.<http://www.pravoslavie.ru/news/27127.htm> (Date of access: 25.06.2012). Ненцы. URL: http://www.hrono.info/etnosy/etnos_n/nency.php (Date of access: 03.04.2011).

cholas - the beginning of break-up, Peter's Day - the end of vonzevogo fishing, Elijah's day - the middle of summer, of the Assumption - killing deer in the jumper, etc.¹⁴The traditional national holidays Nenets should include Spring gifting heavenly god of thunder deer. Nenets old-timers remember how in the old days, they and their ancestors celebrated a spring festival. On this day, the Nenets asked god of thunder on a warm summer, bestow good luck and well-being of sufficient food for deer in summer pastures. In the 1930-ies, it replaced the official Day of reindeer. However, December 14, 2007 Day of the deer was re-approved law NAO Administration [5, 2003].

The folk culture of the Nenets shows typical for all genres of the northern people and is well represented in the work of L.V. Khomich [6, 1995]. In the oral folklore widespread tales, lyrical songs and riddles. Differ in fairy tales, among them the well-known place is occupied by the modified Russian fairy tales and stories about animals. Some tales about animals have endings, which indicate their mythological origin. Subject Nenets mysteries closely related to the main occupations of the Nenets, a nomadic way of life, nature and wildlife of the tundra. Song lyrics are usually improvised and did not have such a stable, the existing text as other genres. They were often sung while traveling across the tundra, and the artist describes them in poetic form, the purpose of travel, the natural environment, the mood [6, 1995].

In the arts and crafts of the Nenets most developed bone carving and wood, inlaid wood with tin, ornaments and multi-colored fur cloth, follow-emy technique of mosaic, wooden religious sculpture. Of wood products carvings sometimes decorated pipes and beater for dislodging snow from the furs. In the Nenets, especially to the west of the Pechora River, a few decades ago, has been extended marquetry tin or lead on cuttings knives and snuff-boxes. Women's clothes were decorated with bands of ornament their fur white and black mosaic technique performed. Ornamentation is usually produced from Camus (foot cord with a deer). Besides clothes, ornaments decorated bags for storing sewing supplies and other fur utensils. Ornament on fur garments consisted of the geometric shapes and was often very difficult.

Sculpture by the Nenets had exclusively religious in the nature. Wooden carved anthropomorphic and zoomorphic images (containers) spirits who sacrificed. Anthropomorphic figures met dual form: sticks of the different sizes with roughly cut on the top of a person or a number of the individuals and more carefully carved figures of people. Zoomorphic sculptures usually depicted a wolf or a loon [6, 1995].

¹⁴Nenets traditional national holidays. URL: <http://gublibrary.ru/pub/prazd/Prazdniki.html#nen> (Dateofaccess: 23.06.2012).

Nenets folk music is diverse in genres. The most widely nennymi are the epics, which are divided into two main types: heroic songs, songs about heroes, heroes and songs, laments. Heroic songs - the most ancient and archaic. The main topics they are searching for the wife and the blood feud. Song-laments are usually stories about the misadventures of a person. Apparently, their appearance relates to a later period, as some of them there is a reflection of class stratification and exploitation. By the nature of the Nenets epic deeply realistic. There is nothing mystical, otherworldly. The heroes of the epic - Nenets reindeer herders and hunters, deer fighting for women, for their rights. The realistic nature of the product makes it an epic valuable not only from an artistic point of view but also as a kind of historical source about the past of the Nenets. In the Nenets clearly reveals the epic life, economic activities, and human relationships. Nenets epics sung. Melody songs original and close to recitative, but each product have its own motive. The best performers of epic works are highly respected by the people. As the musical instruments used Nenets playing onions (hit the arrow), which plays a vein, the two-stringed lute, various whistles and Tweepers¹⁵.

In the modern conditions the traditional culture of the Nenets given a new impetus to development. In the NAO and Yamal, Taimyr successfully worked national ensembles "Khayarov", "Maymbava", "Numgykotsya", "Serasev", "Yamal", "Heiro", "Bus-kan", an experimental community theater "Ilebs" arts club art, "Tukotsya" Center of national cultures in Yamal...¹⁶ In the Nenets Autonomous District in the area of folk art are more than 300 amateur club groups, in the Yamal-Nenets Autonomous District, on the basis of cultural and leisure facilities operates 650 groups of amateur folk art of the different genre orientation. Creativity masters of the folk songs R.G. Kelchina, L.I. Kelchinoy, T.N. Lahr, N.E. Longortovoy, G.A. Puyko, E.L. Tesido and other matters beyond the limits of the autonomous area. Among the performers of folk songs known the name of a talented researcher Nenets culture EG Susoy and the ensemble of the national song "Seetey Yamal" ("Singing Jamal"). A great contribution to the development of the musical culture Yamal made SN Nyaruy - Nenets composer, Honored Worker of Culture of the Russian Federation, a keen collector and arranger of Nenets folklore¹⁷.

¹⁵ Ethno atlas. Nenets. URL: http://www.krskstate.ru/society/nations/etnoatlas/0/etno_id/85 (Date of access: 23.06.2012).

¹⁶ Nenets. Ethno cultural situation. URL: <http://raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/247-2009-08-20-08-49-36.html> (Date of access: 23.06.2012).

¹⁷ Culture of Yamal. URL: <http://adm.yanao.ru/71/> (Date of access: 02.06.2011).

In the field of the folk arts and crafts in the NAO two companies, and over 300 DIY enthusiasts made leather and fur, horns and bones of deer, wood, portrayed in an artistic hand knitting and patchwork, lace and beading¹⁸.

In Dudinka were held presentations of the academic publication "Folklore Nenets", the book "Tales of antiquity" in Nenets and many others. Success with the audience enjoyed performances by famous Nenets folklore groups "Sinyuk" and "Numgycha" of the Ust-Yenisei region¹⁹.

Nenets, like other indigenous people of the North, have their own writing in the early 1930s. In 1932 he published the first primer in Nenets. Its author was the first Soviet expert on the languages of the Samoyed GN Prokofiev. In Nenets already in these years began to publish books and papers [4, 1982]. At a high level of native language influenced by factors such as mono-ethnicity and compact accommodation, a high proportion of the Nenets, employed in traditional sectors of life (25.7%), distance from the busy ways of civilization, availability of the schools in the villages with their own language²⁰. The Nenets language literature published, broadcast conducted in two autonomous districts are newspapers. Language is taught in school to grade 8, inclusive, in some schools it is studied and optional in high school. Nenets language teachers since 1930., Prepare teaching school in Naryan-Mar and Salekhard RGPU Herzen in St. Petersburg [2, 1986].

At the same time among the Nenets retained the traditional system of acquiring knowledge in the practical life and close contact with nature. According to the aggregate of various factors, they are able to find the right direction, getting with some knowledge of geography, natural science, astronomy. Thus, the Nenets reindeer herders well oriented by the stars, constellations, and knowing some of their position at different times in relation to the countries of the world. In the Nenets language, there are many names for the stars and constellations. In winter, the Nenets have found a way on the snow drifts, which are the prevailing winds in the tundra are almost always located in the same direction. Hunter or reindeer, going on a journey, notice the angle with respect to the drifts, which went under, and then have adhered to this ratio. In the wake of being left sleigh and reindeer, Nenets could easily calculate the time when the sled is passed over this place. During a snowstorm stopping to stay on the road, travelers notice the wind direction and at the end of the weather, when usually not see a single object, a single track rather easily selected from the boundless plains. The Nenets people involved in hunting, well aware habits of the ani-

¹⁸Culture of the Nenets A.D. URL: <http://www.adm-nao.ru/?show=statics&id=225> (Dateofaccess: 29.05.2011).

¹⁹Ethno Atlas. Nenets. URL: http://www.krskstate.ru/society/nations/etnoatlas/0/etno_id/85 (Dateofaccess: 23.06.2012).

²⁰Nenets. Ethno cultural situation. URL: <http://raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/247-2009-08-20-08-49-36.html> (Dateofaccess: 23.06.2012).

mals and birds distinguish their voices. Nenets for the typical community-based organization of the life.

Just keeping their culture and traditional knowledge systems, Nenets ethnic group has all the features to survive in the process of the transformational change in the conditions of the globalization and preserve their identity and originality.

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ITELMENS ARE OF THE MOST ANCIENT POPULATION ON THE PLANET



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Abstract. Analyzed the following factors: 1) the time of the birth of the Itelmens, their ancestral home, belonging to a group of languages, 2) check the specified region 3) religious beliefs, customs and traditions, arts and crafts 4) the social organization of the society. Attention is paid to the process of assimilation itelmens in Russian culture, the perspectives for its survival

Keywords: *itelmens, Kamchatka, totemism, animism, alhalalalay, the rite of the first fish, Thsanom*

Itelmens, Itelmen, Itenmi (self - literally "one who exists", "local") –are an indigenous people in Russia (2.5 million people), who lived in the east of the Kamchatka Peninsula in the Tigil region Koryak Autonomous Okrug (1,179 persons) and in the Magadan region (509 people). Speak Itelmen (old name - Kamchadal language) of the Chukchi-Kamchatka family. Dialects: napansky, Sedankinsky, sopochnovsky, hayryuzovsky. Russian language is also common that most native believes Itelmens¹.

Itelmens –are one of the oldest nations in the world. Their age –is about 15 thousand years [2, p. 34-37]. Information where they came from, did not survive. Obviously, Itelmens –are non-European origin. Itelmens formation due to the Mesolithic culture wandering hunter-fishers, which is characteristic of a very wide area. The origins of this culture back to the eastern regions of Mongolia, from where it spread later to a large part of eastern Siberia and north-east Asia.

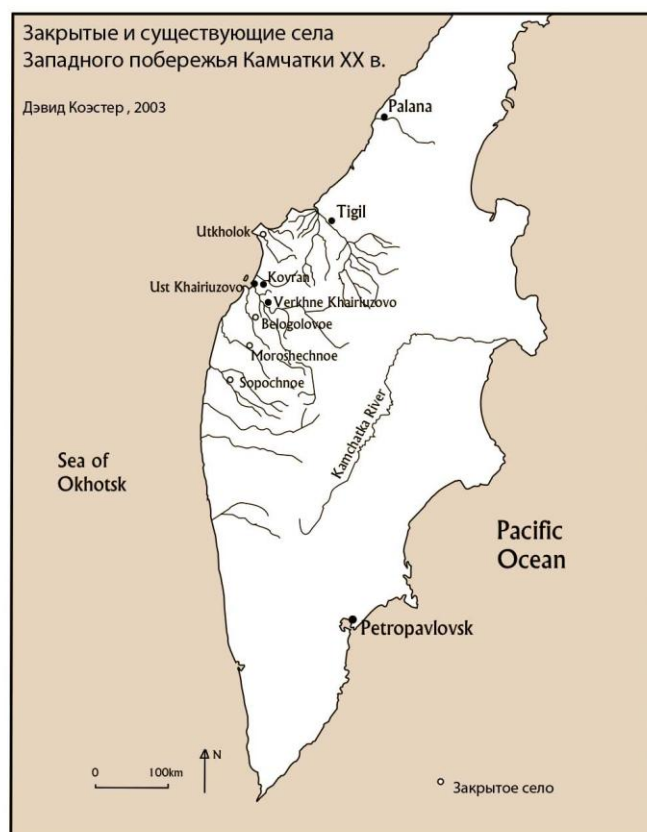
In the early Neolithic to the north-east of Asia are the beginning to form the local and regional culture. One of them, Tar'in covered the central and southern part of Kamchatka. Most researchers tend to assume that its carriers and were the ancient Itelmens. There are versions that besides local roots Kamchatka Itelmens have other genetic origins. Many cultural features Itelmens bear the fingerprints of different natural and geographical environment, native people from their Amur, Primorye, and North America².

At the end of the XVII century Itelmens occupying the central part of the peninsula of Kamchatka. The northern boundary of their settlement on the west coast was Tigil River, on the east -

¹ItelmensURL:http://www.hrono.ru/etnosy/etnos_i/itelmeny.php (Date of access 28.04.2011).

²ItelmensURL: http://identity2010.ru/?page_id=2055 (Date of access: 28.04.2011).

the river Uka. In the south of the settlement Itelmens stretched to the very tip of the peninsula. Their total population at the end of the XVII century was 12-13 thousand people. With the entry of Kamchatka in the Russian state, most of the territorial groups Itelmens was in the zone of the intensive contacts with the Russian. Currently Itelmens mainly concentrated in the villages of Kovran, Tigil, Palau, Khairyuzovo Tigilskiy region of Kamchatka region, where most of the younger generation are the descendants of mixed marriages³.



Pic. 1. The map of the settlements of the Itelmens. URL: http://www.u.arizona.edu/~tatianadegai/css/wheat/population_ru.html

In determining the classification accessories Itelmen language, there are different interpretations. A more traditional assessment of its entry into the Chukchi-Koryak ruppy Paleo-Asiatic languages (Itelmen, chykotsky, Koryak, Kerek) is currently being revised by linguists consistently. Special studies vocabulary, phonetic system, sound system Itelmen language compared to the Chukchi and Koryak suggest that with them he finds areal compliance (a consequence of the ethnic and cultural contacts) rather than genetic relationships (common origin). However, the attitude towards palaeoasiatic Itelmen language, even at the level of the classification of its isolation, is not in doubt⁴.

³Itelmens.URL:http://firo04.firo.ru/?page_id=2055 (Date ofaccess: 28.04.2011).

⁴ Arctic is my home. The population of the North of the Earth. Moscow: The North territories, 2001. 218 p.

Itelmens believed, that the earth plane, but thought the wrong side of our flat earth - is underground sky, and when there is summer, winter is here, and vice versa. Rain penetrates the ground and underground waters the earth that is in full compliance with the Slavic-Turkic mythologies of the Underworld Ocean. There are also stories of the Flood, and the salvation of some warnings on rafts, as the peoples of Asia Minor. The only thing familiar to them constellation - Ursa Major, which they call Khan, which means "moving constellation." They attributed the action of the tides in the ocean of the funnel, which is then sucked into the water, then releases it back. World Itelmens considered eternal soul - immortal.

Religious ideas and practices Itelmens based on animism - the belief in the afterlife underground, good and evil spirits, totemism - faith in affinity with a particular animal, honoring the hosts of the sea and forest animals. Their greatest god-demiurge - Kutka [3, p. 366] or Kutga going on, maybe from the Mongolian "kut" - frost. It must have seemed cold the first settlers in Kamchatka main determinant of their lives. Constant ridicule, which Itelmens allowed in relation to their god, talking about it almost Dionysian spirit obscene stories, explained, perhaps, by the victory over frost after Kutka taught to build their underground dwellings. Having taught, Kutka Koryak left the country, where it is much colder than in Kamchatka.

Wife of Kuthi - Hahi (maybe from an old-Turkic "Hut" - the beauty, order, harmony). The myth says that she was very beautiful and smart. His son Dezelkut, perhaps, from "tec" - likeness, image, "kut" - like Kuthi. Goblin, just as the Slavs and Turks, lured into the thicket - "Ushahchu" is, perhaps, in compliance with "uh" (protobulgarskoe) - owl. In the clouds lives Villyukay ("Willem" - death), because, believe me, after the death of a person moves to the sky. The Lord of the Underworld - Hatch (without matches)⁵.

It should be noted that Itelmens in religious beliefs have similarities with other nations. This applies to the characters and places of worship Itelmen mythology: 1) Raven - the central character in the myths of the certain people of the northern Asia and North America, primarily in Paleo Chukchi-Kamchatka group (Chukchi, Koryak, Itelmens) in Asia, at the north-western Indians (mainly Tlingit way, but also the Haida, Tsimshian, kvakiyutl) severnyht Athabascan and Eskimo part 2) Mitg - in myths Itelmens fish-god of the sea, which is inhabited by fish of the sea and the river. Depended on him luck in fishing, and 3) Pilyachuch - in the myths Itelmens host of the terrestrial animals, the patron of wild deer, thunder god, and 4) Sinanevt - the myths and the Koryak

⁵Itelmens. URL: (http://identity2010.ru/?page_id=2055) (Date of access: 28.04.2011).

Itelmens eldest daughter Raven, one of the central characters of many myths. It performs good things 5) Utleygon - in the myths Itelmens spirit-creator⁶.

"They worship the whale and killer whale out of fear, because these animals are upset their canoes. They kneel in front of the fear of bears and wolves, having a number of spells, they began to speak of. All of these animals, they never call them by these names, and when he saw them, just pronounce the word "Sipang" ("O woe!"). They are very funny and loons began to speak firmly believe that all the animals understand their language. Ravens and crows they express their gratitude for what they portend good weather and not too heavy frost. Wagtails they are grateful for the spring, convinced that these birds bring with them this time of year. They think they should not kill and eat any land or water animal without first apologizing to him and asking him not to take offense at them, and then to treat it with pine nuts and other things to pay for its meat and hide, so that the animal thought that it was visited by them only at a party and thus would not put the relatives of the people "[4].

"... Itelmens respectfully refer to anything that can either cause them great harm, or be of great benefit. They worship the fire and bring it to the victim faces sable, fox and all sorts of animals and pelts can immediately find out if the animal caught baptized or unbaptized Itelmen. If the combustion of wood hisses, it portends good fortune, while the Yakuts, by the contrast, see this as a harbinger of misfortune. Itelmens would have around always had good luck, because they burn extremely raw, always sizzling firewood.

They also exist some idols. When they build a tent, and then in front of the hearth drive a stake into the ground, which they call Asusunagch, which means the home of God. By cola they tie sweet grass, Ehyeh, sometimes it also smeared with fat and blood, and believe that he is for it gives them every success in the fishery. This Asusunagch - Hanteya son, who lives in the clouds and helping Villyukayu produce thunder.

The residents of Cape Lopatka and shallow Strait of worship and began to speak them, passing by the places they are constantly shamanism and thrown into the water, "tobacco" - chips, reminiscent of the Nuremberg fan of flies. These chips are also revered as a god, because it appears to them in the form of the curls of the last. This God they call Inaul. If someone gets sick, it is in honor of the god produces new chips.

Some religious Itelmens currently manufactures small, bagged gods. They are fed and watered, and no one will never scold a heretic if he thinks of itself make one or another deity more or less "[4].

⁶ Itelmens.URL: (<http://overseax.narod.ru/Folks02/Itelmens.html>) (Date of access: 7.05.2011).

«Itelmens as the representatives of all Asian people, a shaman, shamanism but they differ from similar rites of other tribes. Shamans and shamans-women don't have a special respect among them, and they allow doing the shaman rituals. They shamans without the help of a magic drum and do not resort to special ceremonies. Tambourines as they enjoy only to learn something unknown, for example, if they happened to theft, or if they want to interpret the dream, but not to prevent any trouble, sickness or death ". [4] In the role of shamans were usually women.

Christianization through the missionary activity begins in the 2nd quarter of the XVIII century. By the middle of the century it was spread throughout the peninsula and the northern Kuril Islands. Christianization was accompanied by the introduction of tax incentives for the new converts. In most of the prisons were opened schools that trained together Russian and Kamchadal children⁷.

After treatment of the Itelmens in 1740-1747 in the Christianity began to spread in the Orthodox rites - baptism, wedding, funeral service. Itelmens calmly converted to Christianity, although it retained their pagan customs. Already in the first quarter of the nineteenth century, travelers have noted in Kamchadal villages Orthodox cemeteries. A tradition at the baptism given to children Russian names.

In the last decade of the twentieth century., along with the return of the interest in Orthodoxy, there is an intensive process of the revival of the ancient pagan elements of the culture⁸. Funeral feasts of the Itelmens described in great details by C. P. Krasheninnikova. They were held once a year in November. For Itelmens it was an important event. All summer work is completed, and before making the ceremony it was impossible to do anything or go for a visit - a sin. Some travelers called this event "cleanser of sins," others - "whale feast."

The holiday began with a ritual of the purification dwellings, which made old men and women holding tonsils tufts of grass. Then out of the house through the upper ladder pulled out and instead put the raw birch trunk, took out all the dog's harness and all that was associated with riding on dogs. Eat only vegetarian food and fish. Researchers believe that these actions mimic ancient times, when people did not know the dog and hunting. At a later view of the world points to action with a stuffed whale. Around midnight, a woman entered the tent, to the back of which was tied a stuffed whale, pre-made from sweet grass, fish and seal meat. A woman must crawl to him around the hearth. It is followed by two men who beat on "whale" and shout at the Raven. One of the important details of the ceremony was the production of a new god figurines Hunt,

⁷ItelmensURL:http://www.hrono.ru/etnosy/etnos_i/itelmeny.php (Date of access: 28.04.2011).

⁸ Arctic is my home. The population of the North of the Earth. Moscow: The North territories, 2001. 218 p.

who carved out of wood from the old one. Rounding out the ritual dance of the total under the shouts of "alhalalalay." That was the name revived in 1987 and developed a holiday⁹. For Itelmens of the Kamchatka Peninsula Alhalalalay holiday marks the completion of chores, harvesting wild plants and fish to the harsh winter of Kamchatka¹⁰. In November, just start the "second new year" (year in Itelmens was divided into two halves, summer and winter). Perhaps, once the top half of the winter was considered the beginning of the year, but after moving to the peninsula and to simplify everyday life was seen as the beginning of the year in May, a month when you can open trades. [1]



Pic. 2. Traditional man costume. URL: http://club.foto.ru/gallery/13/photos/774060/?&top100=1&sort=awards&next_photo_id=774232

The ritual of the first fish was held in late spring or early summer. This is due, primarily, to the laws of nature. It was at this time the fish starts to go into the river, that the Itelmens is a vital event. On the river put chiruchi (traps), or the so-called mordushki. Once there the fish is cut: cut

⁹The holidays of the Itelmens. URL: (<http://www.culturemap.ru/?region=70&topic=46>) (Date of access: 28.04.2011).

¹⁰The photo report. Alhalai — Itelmens cult holiday. URL: <http://www.fotopetropavlovsk.ru/2010/09/25/alhalalalay/> (Date of access: 28.04.2011).

off his head, take out the eggs and viscera. Then, cut the grass, collect different leaves and weave it all into a long braid. At the same time showing great care to eggs remained intact.

Then the tribe goes to the river to push through a woven braid against the flow of water, while loudly shouting: "Oh, how many fish sailed a lot, a lot of fish!" After going some distance upstream, hang spit right there on the tree. What is interesting in action is preferable to present a pregnant woman, for power and communication with the spirits of the good increases. Then throw into the fire gods food, eating soup prepared from fallen into the trap of the first catch. Now you can be sure there will be many salmon in the rivers¹¹.

Folklore Itelmens presented the myths retold in Russian researchers of the XVIII century and tales recorded on Itelmen in the twentieth century. Currently, mythological scenes of the creation of the world are preserved only in fairy tales and rites, probably due to the Christianization of embracing Itelmens and a sharp and rapid decline in their numbers due to disease in the second half of the XVIII century and subsequent assimilation.

In the mythology, the main character acts Kutkh, or Raven. He appears as a demiurge (creator), creator of Kamchatka and at the same time as the trickster - crook, a liar, a buffoon-nik, a shifter that carries the good and evil, wisdom and folly. Genre legend for Itelmen folklore is not typical. Can only be called a legend Tylvale - local strongmen, heroes, himself no one else is attacking, but always conquers all who are trying to attack him¹².

The most advanced types of crafts –are embroidery, weaving grass and leather straps, application of fur, bone carving and wood, embossed on birch. Remarkable examples of art processing of products from soft materials are preserved in museums leather items Itel'men sleds. Samples of carving and painting on wood are mainly on dog sleds. Catches their similarity to the patterns on fur garments and patterns, woven from leather straps¹³.

Itelmens settlement at the beginning of the XVIII century meets family communities. They settled on the same river and were related by blood and unity of fishing grounds. Usually, all the relatives lived in the same semi-dugouts. The names of most outposts match names of the rivers in which they were located. The organizer of the population redoubt was the elder. In his tent to take all decisions governing the internal life of a jail, discussed all socially important cases, there were celebrations jail population¹⁴.

¹¹ Festival of the first fish: the worship of the first king salmon. URL:<http://www.fishtour.by/news.php?id=1618> (Date of access: 28.04.2011).

¹² Itelmens. URL: (<http://www.arcticmuseum.com>) (Date of access: 9.05.2011).

¹³ The population of the North-East of Siberia. Moscow: Nauka, 2010. p. 149—154.

¹⁴ Indigenous people of Russia: Itelmens. (http://www.e-ng.ru/geografiya/malye_narody_rossii.html) (Date of access: 28.04.2011).

Now ethno-social situation of the Itelmens in the villages is no different from other native villages Koryak Autonomous Okrug. Unemployment, lower living standards, degradation of the social services, increased morbidity and mortality - common issues for all indigenous peoples of the county.

[5]



Pic. 3. Traditional women costume. URL: <http://forum.dpni.org/showthread.php?t=26850>

Itelmens together with other small nations Koryak Autonomous District are taking part in the work of its representative and executive bodies. Itelmenka V.T. Bronevich was the only governor of a female in Russia. Itelmens work as part of the district administration, led by rural administrations Kovran village, some other settlements.

Itelmens among the first in the country (1989) created their own social organization - the Council of the revival Itelmens Kamchatka "Thsanom" actively involved in the overall movement of the peoples of the North, Siberia and the Far East for its economic and cultural rights. The main direction in the Council - the revival of the ethnic culture Itelmen in all spheres of the public life, the promotion of national enterprises on the basis of traditional occupations and local natural resources. "Tkhsanom" maintains close contacts with foreign organizations of indigenous people, and participates in the international scientific projects. To date Itelmens live by the Communities [5].

It can be concluded that Itelmens, in fact, people are dying, but they have a very high level of the ethnic identity. They are fighting to preserve their identity, culture and language.

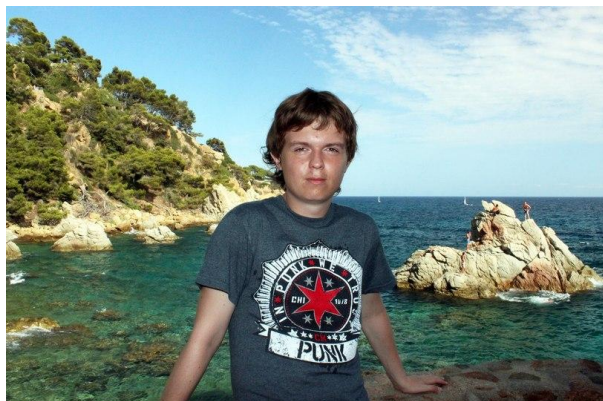
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THE TRADITIONAL CULTURE OF THE ESQUIMAU



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Abstract. A brief description of the origin, name, language, of esquimau, indigenous beliefs, cultures and contemporary socio-political life

Keywords: *esquimau, language, culture*

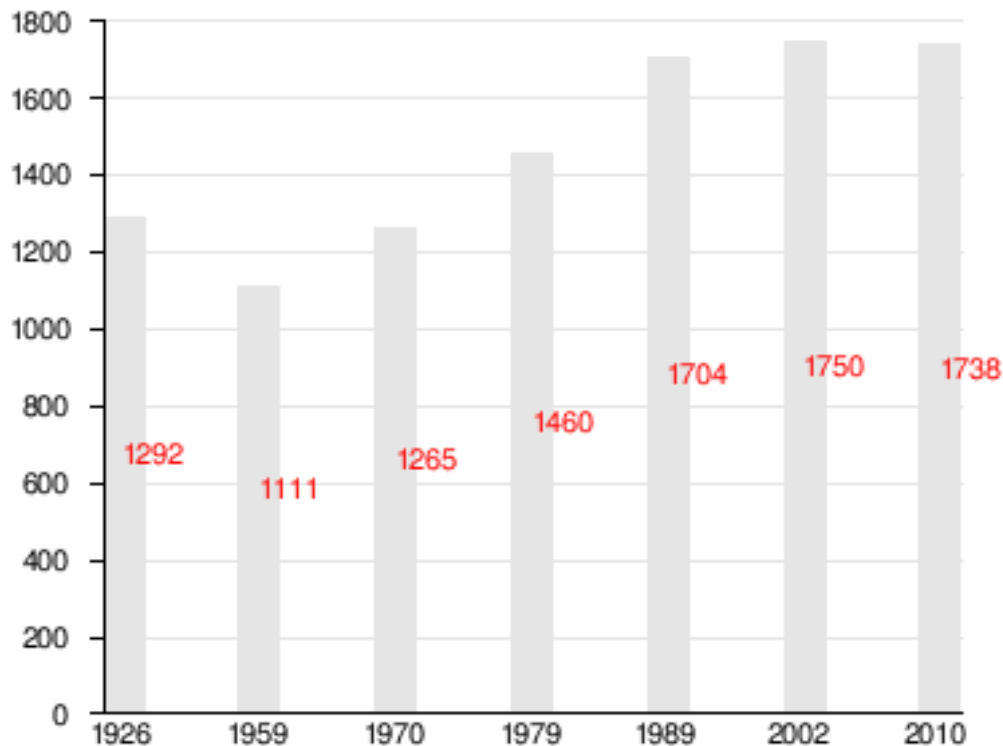
The origin of the Eskimos, their culture, social and political life are both scientific and educational interest, are of the practical importance for the future experts in the regional studies.

Eskimos (Inuit – Eskimos, from the ancient indeyskogo with "one who eats raw fish") –the northern people, who are living in Alaska, northern Canada, Greenland and Russia. Eastern Eskimos call themselves Inuit, Western - Yupik. They speak the languages of the Eskimo branch of the Eskimo-Aleut family. It includes the Inuit languages (or inupik), distributed in Canada, Greenland and Alaska in the north, four Yupik language in Alaska and Chukotka and extinct Sireniki language¹.

In the modern Russia, the Eskimos live in the Chukotka Autonomous Okrug and in the Kamchatka region. The census of 2010 they numbered 1,738 people, including 835 men and 903 women, 628 cities and 1,110 in the rural areas². Trends in the Eskimos for the years 1926-2010 represented in the diagram from Wikipedia.

¹Eskimos. URL: <http://ru.wikipedia.org/wiki/Эскимосы#.D0.92.D0.B5.D1.80.D0.BE.D0.B2.D0.B0.D0.BD.D0.B8.D1.8F> (Date of access: 14.05.2013).

² National Census 2010 Volume 4, Table. 19. URL: http://www.gks.ru/free_doc/new_site/perepis_2010/croc/Documents/Vol4/pub-04-19.pdf(Date of access: 07.05.2013).

The number of eskimos in Russia

Pic.1. The dynamics of the population of the Eskimos in Russia.

URL: <http://ru.wikipedia.org/wiki/%D%D%F1%EA%E8%EC%EE%F1%FB> (Date of access:08.05.2013)

Anthropologically Arctic Eskimos are the type of Mongoloids. The ancestors of the Eskimos originally anchored on the coast of Alaska and in the part on the Chukchi coast. Here they laid the foundation of a special civilization Arctic hunters for deer and sea animals, which over the centuries has spread from the Bering Strait across the Arctic coast of North America as far as Greenland. [3] Eskimos remarkably adapted to life in the Arctic, creating a turning harpoon for hunting sea mammals, kayak boat, snow igloo home, dead of fur clothing³. But Toynbee attributed Eskimos to the company of the frozen, undeveloped civilizations.

From the pagan religious beliefs of the Eskimos was most clearly expressed animism. Faith in the permeability of the spirit – is the basis and feature Inuit mythological structure. According to an Eskimo proverb, "The great danger of our being that our food consists entirely of souls," all things have a soul, human-like. Therefore, the killing of an animal is little different from killing a man. At the same time hunting was not considered murder because the animal itself comes to a man in guests only need to bring it with a harpoon or spear. After being eaten part of the animal thrown back into the sea or into the tundra, so he could recover. The motif of the resurrection eaten animal is used in many fairy tales. [3] As soon as the soul of a dead animal or person is released from the body, it is free to take revenge. It was believed that the spirit of a dead man can

³URL: <http://gatchina3000.ru/great-soviet-encyclopedia/bse/127/158.htm> (Date of access: 07.05.2013).

be appeased only observance of customs, taboos, rituals. Northern Lights were interpreted as the soul of the dead children playing ball in the sky, the rain - the tears of the dead souls who have moved to the upper world. Although the spirit of each of your own, formed the life and the body in which it lives, and it is part of a larger whole. This makes it possible to hold the energy or properties bearing his name⁴.

Currently, the traditional belief system was retained only in the underdeveloped and sparsely populated areas, where the Eskimos still live in communities (Chukotka). In the XVIII century. in Alaska, Canada, Greenland, begins the process of the Christianization of the Inuit, who easily adopted that due to the specific worldview of the people, namely the worship of the inevitability of fate. [2]

Inuit folklore is rich in the mythological genres, as well as stories of the legends and fairy tales. The most common genre of the oral narrative art - magical and mythological tales of the wonderful adventures of the characters in the different worlds, their encounters with the giants, dwarfs, giant birds, evil spirits, with friendly and hostile to human and animal characters, a collaboration of man and animal, on marital alliances between them. At the heart of this genre are ideas about the unity of man and beast. These tales include stories about the personification of the animal characters, animals - wonderful helpers and protectors of man, woman marriage union with the animal, the transformations into an animal and vice versa.

A special place is occupied by a cycle of the tales about a crow. This character in the oral narratives enforcement work distributed throughout the region. Since ancient times, the raven was a swarm of helium-not only of the myths and fairy tales, but also ritual dances, songs, shamanistic spells and games. In the Inuit of Alaska, he made a man out of the bean pods and animals sculpted out of clay and breathed life into them. Raven has taught people how to live on earth as it is to find food. At the same time Raven creates and destroys the universe, in the Asian region played the role of trickster, buffoon, simpleton. [4]

The music of Eskimos is primarily vocal music, although the musical instruments perform in Inuit culture important acoustic etaloniruyuschuyu (tambourine), simulation and an accompanying (chordophones) and signal sound (rattles) function. In music, the Eskimos should be made of song and narrative (poetry, epic), and ritual dance (dance, mime, play) of the sphere. The songs are divided into public hymns and songs are "small" intimate "the song of the soul." Public songs are sung, accompanied by a drum ensemble, leads the melody sang - "angutarak." Melodies inherent

⁴Eskimos. URL: <http://ru.wikipedia.org/wiki/Эскимосы#.D0.92.D0.B5.D1.80.D0.BE.D0.B2.D0.B0.D0.BD.D0.B8. D1.8F> (Date of access:14.05.2013).

rigid structure: intonation, the initial popevki, popevki-antithesis, developed melodic and tonal formula opinion is characterized by the principle of symmetry, the tone of proportionality⁵.

Arts and crafts: sewing clothes from deer and seal skins. Traditional dress trimmed with embroidery or applique pieces of fur. The Huskies face decorated with walrus teeth, bone and glass beads, rings, piercing the septum of the nose or lip. Men's tattoo - circles in the corners of the mouth (perhaps a relic of wearing lip plugs), women - straight or concave parallel lines on the forehead, nose and chin. Applied on the cheeks more complex geometric patterns. Also tattooed arms, hands, forearms. Traditional women hairstyle Eskimos - two braids parted in the middle, the men cut their hair, leaving long strands at the crown or top of the head cuts out smoothly with a circle around her hair⁶.

Today, many foundations of the traditional culture alive. The Huskies continue to observe the festivals and rituals of the economic cycles: the whale festival, the festival of the first lamb, etc. are preserved and revived the basis of arts and crafts, music and folklore. In Chukotka popular folk bands, "Whalen" (village Whalen), "Sun" (village Novochaplino), "Atasikun" ("Friendship", the city of Anadyr), "Kegugyak" ("Northern Lights", a settlement Sireniki), "White sail" (village of Lawrence). The repertoire of the state ensembles "Ergyron" ("Dawn", the city of Anadyr) and Dance Ensemble of the North (Magadan) are Eskimo dancing miniatures and games⁷.

Analyzing the current state of education Eskimos should be noted that it is difficult to name a uniform. Public policy of the leading European countries, including Canada and the United States regarding indigenous education, passed a series of the phases: a period of complete disregard of tradition and Aboriginal education, the period of assimilation, or that their absorption of European society (since 1948), the period of the integration into European society, providing Aboriginal civil rights, including the right to receive education in their native language (end of 1960-1980-ies.) [1].

However, the policy of the assimilation has produced results. In 2010 the Inuit of Alaska proportion of speaking their native language does not exceed 31%. Was practically lost the traditional system of acquiring knowledge. 94.5% of the indigenous population had primary education. Situation was somewhat better situation in the Arctic regions of Canada. Here, 66.4% owned by the Inuit native language. Due to the remoteness and sparsely populated areas to a large extent still maintained the traditional system of acquiring knowledge and established way of the life. In

⁵Eskimos. URL: <http://raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/305-2009-09-02-14-23-44.html> (Date of access: 14.05.2013).

⁶Eskimos. The same place.

⁷Eskimos folk. URL: <http://mesoamerika.narod.ru/eskimoci.html> (Date of access: 14.05.2013).

particular, the process of the assimilation of the modern schools has 80% of them. The vast majority of Canada's Inuit (62%) had only primary education. [1]

A special case is Greenland, where 88% of the population is Aboriginal⁸. Education is available to the public. Currently, the number of schools and boarding meets the need of the population for secondary education. A total of 100 schools around the island on 13 thousand students and four boarding school for senior high school students. For a long time the majority of teachers were Danes who do not know or know little Eskimo. For example, in 1974, 500 of the 900 teachers spoke only in Danish. Today, the situation is changing thanks to the teachers of seminaries and Nuuk Pedagogical Institute. However, wishing to pursue higher education have to travel to Denmark⁹.

Similar trends are, with few exceptions, are typical of the Inuit of Chukotka. According to the 1897 census, the Inuit and Chukchi was not literate. The modern written language based on the Latin alphabet was created in 1932, the same year came the first Eskimo ABC. In 1937, the writing has been translated into Russian graphical basis. According to the 2002 census, the mother tongue of 51.6% owned Russian Eskimos, 99.9% had primary education. In Chukotka in three schools 113 students are studying Eskimo (2011). Issued a "Russian-Chukchi-Eskimo-Even Phrase"¹⁰.

The analysis of the socio-political self Eskimos suggests that there is a communal way of the life of the Eskimos of Chukotka, tribal, Alaska. Although the number of communities in Chukotka is traditionally high, gradually the process of integration - the Eskimos live with Russian, Chukchi and other nations. The predominant part of the population, they are the only two villages - New Chaplin and Sireniki. Quite large Inuit communities are also found in the village of Providence in the villages of Lawrence, Lorino Uelkal and Whalen. 63.8% of Russian Inuit - the villagers (WH, 2010). In Alaska, there are currently 566 federally recognized tribes, and more than 100 state-recognized tribes¹¹. The prevailing part of Canada's Inuit lives in urban and rural settlements.

In the 80-90s the twentieth century extended process of the political self-organization at the regional and national level. In Canada, there is an organization Inuit of Canada «Inuit Tapirisat of Canada», which works in close collaboration with the regional Inuit associations and represent-

⁸Greenland. URL: http://dic.academic.ru/dic.nsf/enc_colier/3992/ГРЕНЛАНДИЯ (Date of access: 01.03.2011).

⁹The modern Education. Greenland and the Greenlanders. URL: <http://grenlandes.ru/sovremennoe-obrazovanie-chast-2/> (Date of access: 08.12.2012).

¹⁰Russian pedagogical. URL: http://www.gumer.info/bibliotek_Buks/Pedagog/russpenc/12.php (Date of access: 07.05.2013).

¹¹ American Indian/Alaska Native Profile. URL: <http://minorityhealth.hhs.gov/templates/browse.aspx?lvl=2&lvlID=52> (Date of access: 06.11.2012).

atives of the Inuit Association "Pauktuutit." Through its activities April 1, 1999 Inuit got their state autonomy. Arctic islands and part of the continental tundra, where they live, have an independent territory of Nunavut (the language of the Inuit word meaning "Our Land"). The new federal territory of Nunavut has taken 1.9 million square meters. km - about 1/5 of the entire area of Canada c a population of only 30 million people (2003), of which 85% - ¹². According to the results of the referendum, the rest of the Inuit prefer to remain the part of the Northwest Territories. Eskimos Labrador also now have their own autonomy: in the Quebec part of the peninsula district Nunavik Inuit (Nunavik) gradually increases their level of autonomy. In 2005, the part of the peninsula, part of the province of Newfoundland and Labrador, was also formed autonomous region Nunatsiavut Inuit (Nunatsiavut)¹³.

In Alaska, the Inuit were first elected to the legislature of the Board in 1940, is an ongoing endless discussions about granting them the right of ownership unaccountable for its territorial lands. However, in the USA Constitution states that all citizens have equal rights. For this reason, self-determination of indigenous people can not be solved at the state level. The basic organizations of the Inuit are the public nature of the environmental sense. Among them: the Council Inuit Arctic Slope of Alaska, the North Slope area, the Fish and Wildlife, Eskimo Walrus Commission¹⁴.

Chukotka Autonomous District, created in 1930 in the Soviet Far East, is now a full-fledged subject of the Russian Federation. The executive and legislative districts as national-territorial formation called, first of all, to defend the interests of the indigenous population. Unfortunately, in the everyday economic and political practice, this is not always true. The Huskies due to its small size, the characteristics of their business activities are not a priority for the local authorities of the population.

In the Duma of the Chukotka Autonomous District, in its executive structures of the Eskimos are negligible, their voice is barely audible. The decisions of the executive power, local laws cater for all people. Functions of the self-government of the indigenous population are currently performing Association of Indigenous People of Chukotka, which includes Eskimos. Also established inter-district public Eskimos "Yupik" Chukotka Association of Traditional Marine Mammal

¹²Eskimos folk. URL: <http://mesoamerika.narod.ru/eskimoci.html> (Date of access: 07.05.2013).

¹³Eskimos folk. URL: <http://mesoamerika.narod.ru/eskimoci.html> (Date of access: 07.06.2011).

¹⁴Oil in Beringov Bay. URL: <http://www.pacificwalrus.ru/index-ru.php?page=Poslednie-novosti-o-nahozhdenii-nefti-natyulenyah-Beringova-proliva-> (Date of access: 14.05.2013); How Eskimos of Alaska beat «Shell». URL: <http://2010.gazetayakutia.ru/node/10983> (Date of access: 14.05.2013).

Hunters (ATMMHC). In communities operate local branches of the association who are engaged mainly concerns the development of the national culture, ecology, and traditional crafts¹⁵.

Thus, the analysis of the role of the socio-political organizations of Eskimos in the different parts of the world shows a different attitude to the study of the problem. Inuit interests in protecting their rights and interests are most in Canada. Summing up, it should be noted that the foundations of the traditional culture and language to a greater extent were preserved by the Eskimos in the remote regions, in particular Canada, and particularly in Chukotka, where a high concentration of Aboriginal people.

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Pic. 2. Eskimo igloo. URL: <http://www.graycell.ru/picture/big/iglu.jpg>; <http://ihorosho.yomu.ru/wp-content/uploads/2013/01/iglu.jpg> (Date of access: 12.05.2013)

¹⁵Eskimos. URL: <http://raipon.info/narody/narody-severa-sibiri-i-dalnego-vostoka-rf/305-2009-09-02-14-23-44.html> (Date of access: 07.06.2011).

INFORMATIONAL RESOURCES

INDIGENOUS PEOPLE OF THE ARCTIC AND NORTH: BIBLIOGRAPHICAL LIST

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Abstract. Published bibliographical references and sources on 'Indigenous people of the Arctic and the North'

Keywords: Arctic, North, indigenous people, bibliography



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PARASITES FAUNA AND STRUCTURE OF THE COMPONENT PARASITE COMMUNITIES MINNOW PHOXINUS PHOXINUS (L.) FROM RIVER AND SEA-U KARA LAKE AND CURVES ON THE ISLAND KOLGUEV



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Abstract. The collection of the material was produced by the conventional method in July 1992, and 2004 from Crooked Lake to Kolguev rivers Sea-U and Halmer-U, August 2003 – from the Kara. We studied 63 copies minnow 1+. In the studied reservoirs parasitofauna minnow impoverished and largely random nature, community immature parasites. In July and August, the community formed parasites

Keywords: fish parasites, parasitic fauna, component community, phoxinus phoxinus, minnow

Introduction

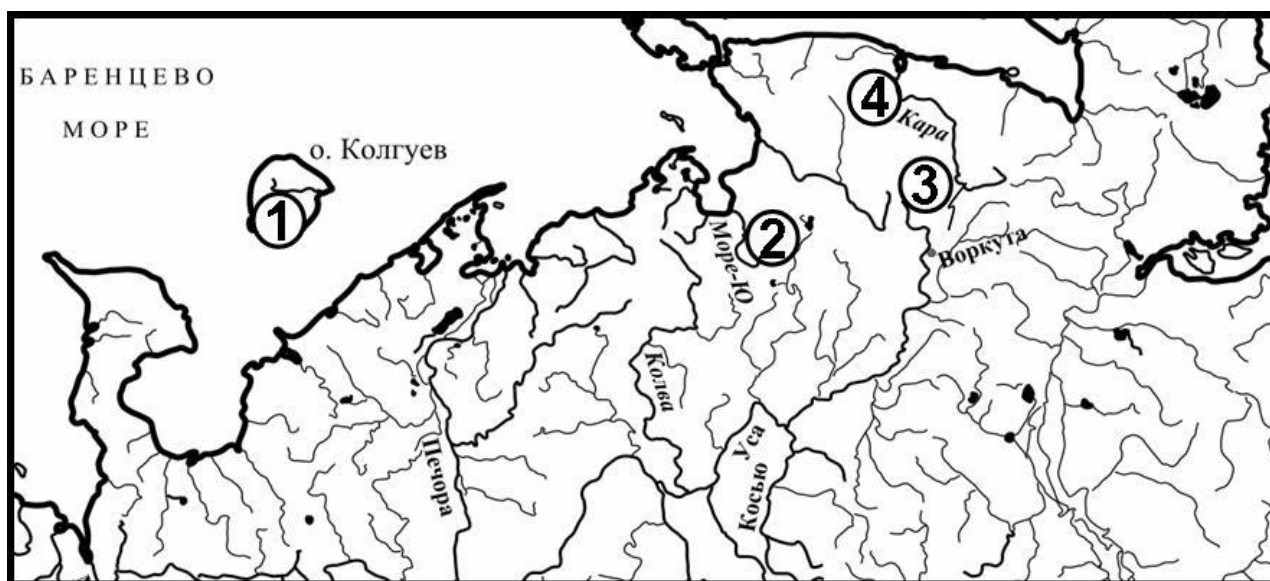
Previously, it was shown that in most southern waters especially in the Kama River basin, upstream Vychegda and in the tributaries of the upper reaches of the Northern Dvina River minnow parasitofauna homogeneous component of its community of parasites mature (balanced) [2, 4 -7].

This part of the report is devoted to the description of the parasite community structure and its parasites of the northern waters of the studied.

Materials and Methods

Minnow caught by a net of the riverbeds Sea-Yu (plot coordinates the collection of material -67 ° 59 's. Lat., 59 ° 46' east. Etc.), Kara (68 ° 52 ' W., 64 ° 51' in the . etc.) and its tributary Halmer-U (68 ° 07 's. lat., 64 ° 42' east. etc.) from crooked Lake to Kolguev (Fig. 1). Dates of catching fish and sample sizes are shown in Table. 1. Age 1 + fish. Minnow caught in 10-20 minutes. and immediately fixed in 10% solution of formalin into the plastic bottle. Processing of the samples carried out by conventional methods, allowing for the dissection of fish fixed in formalin. It is

mandatory for the parasites viewed sediment from the tanks in which the fish was kept until the autopsy.



Pic. 1. The map-scheme of the region for material collection: 1 — The lake Krivoe on the island of Kolguev; 2 — River-sea U; 3 — river Halmer; 4 — river Kara

Terminology and calculation method of the constructing indices of graphs showing the structure of the component parasitic communities are set out in the previous publications [4, 5].

Results and Discussions

From the surveyed reservoirs found 16 species of parasites (Table 1). In each of the studies revealed locations from 3 to 10 species thereof. Most of all parasites was observed in fish from the river Halmer-U (10 species), then from Crooked Lake (8), from the river Sea-N (7). Do minnows of the Kara met three kinds of parasites. Interestingly, the grayling *Thymallus thymallus* (L.) from the same locations in August 1991 found only *Proteocephalus thymalli* (Annenkova-Chlopina, 1923).

Table 1

The Parasite fauna of Golyana

Type of parasite	Lake Krivoe Island Kolguev	Rivers		
	10 July 1992 n = 20	Sea-U 2 July 2004 n = 15	Halmer-U 26 July 2004 n = 18	KARA 24 August 2003 n = 10
<i>Myxobolus musculi</i> Keysseltz, 1908	—	1(0,07)	—	2(0,8)
<i>M. lomi</i> Donec et Kulakowskaja, 1962	—	—	2(0,11)	—
<i>Trichodina</i> sp.	—	—	+	—
<i>Dactylogyrus borealis</i> Nybelin, 1936	3(0,15)	1(0,07)	3(0,22)	—
<i>Gyrodactylus aphyae</i> Malmberg, 1957	1(0,05)	?(0,13)	?(1,94)	—
<i>G. macronychus</i> Malmberg, 1957	1(0,05)	—	—	—
<i>G. laevis</i> Malmberg, 1957	5(0,35)	—	?(0,11)	—
<i>G. pannonicus</i> Molnar, 1968	—	—	?(0,11)	—
<i>G. magnificus</i> Malmberg, 1957	—	1(0,07)	—	—
<i>Proteocephalus longicollis</i> (Zeder, 1800)	3(0,3)	—	—	—
<i>Allocreadium isoporum</i> (Looss, 1894)	—	1(0,07)	2(0,17)	—
<i>A. transversale</i> (Rudolphi, 1802)	1(0,05)	—	—	—
<i>Phyllodistomum folium</i> (Olbers, 1926)	1(0,05)	—	—	—

Diplostomum phoxini Faust, 1918 larvae	20(74,7)	15(11,3)	18(63,8)	10(20,8)
Rhipidocotyle campanula (Dujardin, 1845) larvae	–	–	4(0,9)	–
Raphidascaris acus (Bloch, 1779) larvae	–	1(0,13)	1(0,06)	4(2,2)

In all waters except the Kara found Gyrodactylus aphyae and Dactylogyrus borealis. Allocreadium isoporum observed in the rivers and the sea-Yu-Yu Halmer, Myxobolus musculi - in rivers Sea and Kara-Yu, G. laevis - in the river Halmer-U and Crooked Lake. Only the fish out of the river-sea Yu registered G. macronychus, in the river Halmer-U - Myxobolus lomi, Trichodina sp., G. pannonicus, Rhipidocotyle campanula, in Crooked Lake - Proteocephalus longicollis, Allocreadium transversale, Phyllodistomum folium. At all points of the collection of the material met only Metacercariae Diplostomum phoxini. A fish out of water courses attended by all land larvae Raphidascaris acus. The last two types, apparently, and form the core of the parasite minnow rivers studied.

As you can see, the set of parasites in the northern waters of the minnow, in the comparison with those of the more southern basins [5-7], random and significantly depleted. Are not found microsporidia, parasites, clams, leeches and crustaceans. Less rich in the species composition myxosporeans, monogeneans, trematodes and nematodes. Marked one cestode species P. Longicollis, and that is not typical minnow.

P. longicollis –is the parasite whitefish, who went to the parasitic representative for carps. Do minnows from the lake on the island Kolguev marked cestode egg-laying birds [1], in contrast to fish from the river Hunt (Lake vera), which found plerocercoids [8]. Only in the minnow from Lake Crooked found fluke A. transversale. Its definitive hosts - vyunovye and minnows [Scriabin, Koval, 1966 op. by: 10]. This kind of flukes previously registered with the fish of the Pechora river basins, Mezen and Northern Dvina [3], but in the monitored streams it is not found.

Apparently, studied parasitic communities are in a state of formation [in: 2]. Indeed, not only worms P. longicollis and A. transversale are able to lay, but also all of the collected specimens A. isoporum and Dactylogyrus borealis from the river Halmer-U. Copies of the D. borealis from the River Halmer-U is fully formed with rounded eggs in the ovary, but have not started laying eggs. All members of the district. Gyrodactylus with embryos.

In all communities, the number of the species dominated by autogenous species, the number of individuals and biomass - allogeneic (Table 2). Types of specialists dominated in all respects. The only exception was a parasitic community of the Kara, in which the number of the species in the lead-species generalists.

In a clear dominant communities, both in the number of the individuals and biomass, is an allogeneic specialist *Diplostomum phoxini*. The presence of a pronounced type-dominant point and the high value of the index Berger-Parker. The index values of Shannon and evenness of species below 0.5. The listed features are characteristic of immature fish parasite communities. [2]

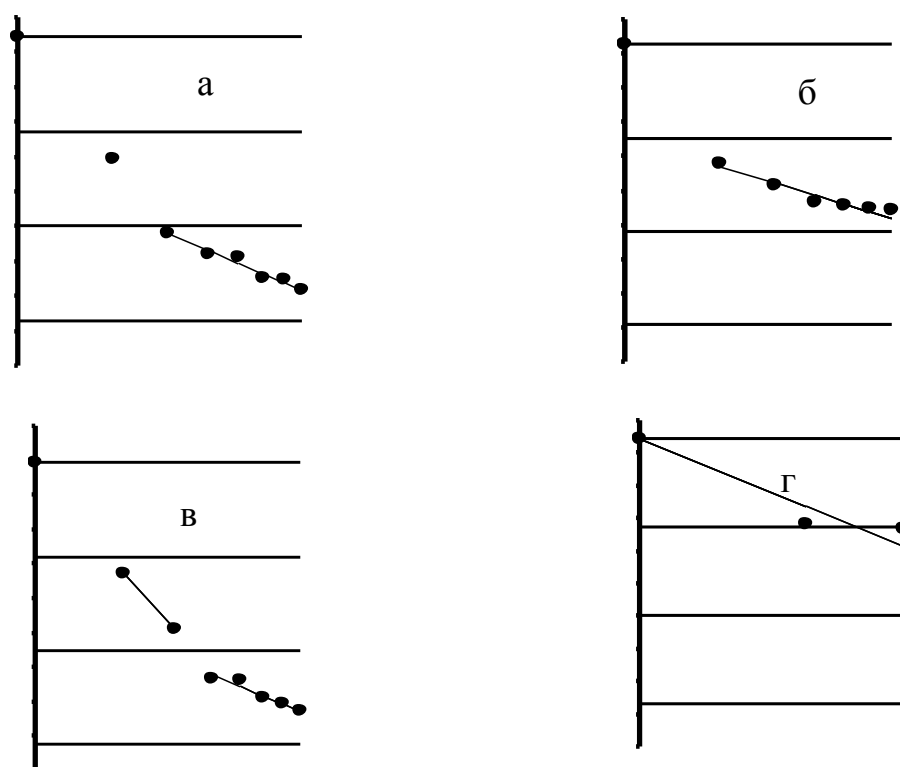
By the number of the parasite species and their community minnow biomass of the studied water bodies are divided into two groups. This is the community component of the rivers Sea-Yu and Kara other than these minimum values of parameters, and those of the river Halmer-U and Crooked Lake, characterized by their maximum values. In the parasite communities of the last minnow ponds number of species groups, allocated by the ratio of their biomass is three, from the river Sea-U - two of the Kara - one (Fig. 2). Apparently, the latter species later split into two groups. Anyway, the two types of biomass values lie on the boundary between 1 and 2 groups of them. Then in all communities in the Group 1 includes only *D. phoxini*. The amount of error of the regression equations that describe the location of the points, the biomass of the species in the community, less than a critical value - 0.25 [2].

Table 2

Characteristics of the component parasite communities of the minnow

Indicators	rivers			
	Lake Krivoe Island Kolgyev	Sea-U	Halmer-U	KARA
studied fish	20	15	18	10
The total number of species of parasites	8	7	8	3
The total number of individuals of parasites	1515	177	930	228
The total notional value of biomass	239,2	28,1	144,8	36,1
Number of autogenous species	7	6	7	2
The number of species of allogeneic	1	1	1	1
Proportion of individuals with autogenous species	0,013	0,045	0,038	0,126
The share of biomass autogenous species	0,042	0,078	0,053	0,117
The proportion of individuals of species of allogeneic	0,987	0,955	0,962	0,874
The share of biomass types of allogeneic	0,958	0,922	0,947	0,883
The number of species experts	5	4	6	1
The proportion of individuals of species experts	0,995	0,977	0,995	0,874
The share of biomass types of specialists	0,966	0,955	0,992	0,883
The number of generalist species	3	3	2	2
The proportion of individuals of species generalist	0,005	0,023	0,005	0,126
The share of biomass generalist species	0,034	0,045	0,008	0,117
Dominant species by number of individuals	<i>Diplostomum phoxini</i>			
Dominant view on the value of biomass	<i>Diplostomum phoxini</i>			
Characteristics of the dominant species	ал/с			
Berger-Parker index by number of individuals	0,987	0,955	0,962	0,874
Berger-Parker index of biomass	0,958	0,922	0,947	0,883
Evenness of species by number of individuals	0,044	0,135	0,095	0,411
Evenness of species in biomass	0,107	0,206	0,123	0,403
Shannon index on the number of individuals	0,092	0,262	0,197	0,452
Shannon index values for biomass	0,222	0,400	0,256	0,443
Error of the regression equations	0,075	0,145	0,084	0,246

Previously mentioned the natural variation in the species diversity index component parasite communities of fish in the geographical coordinates [9], traces the relation of the states of these communities with the geological age (Quaternary history) areas [2]. It is shown that in the basin of the Kama River, the upper reaches of the river Vychegda tributaries of the upper reaches of the Northern Dvina and Pechora river bed in the Pechora lowland parasite fauna minnow homogeneous component of its community of the mature parasites [5-7]. In the studied northern waters parasite fauna minnow impoverished and largely random nature, community immature parasites. The number of species of fish parasites, their biomass indices Shannon equalization species that characterize the component from the community parasites minnow northern reservoirs investigated below, and Berger-Parker index higher than that of the community channel unbalanced Upper Pechora [4]. These observations support the conclusion made earlier that the immature parasitic communities are geologically young areas, mature or occupy an intermediate position between them - in the older [2]. In addition, if the characteristics of the balanced component parasite communities minnow strictly enough established [5-7], the way was clear for those of immature parasites communities it still to be clarified.



Pic. 2. Variation curves of the conditional parasite biomass minnow:
 and - the fish caught July 10, 1992 from Crooked Lake, б - 2 July 2004 from the River Sea-Yu, in - 26 July 2004 from the
 river Halmer-U d - August 25, 2003 from the Kara

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SUMMARY

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Abstracts, keywords

Regionology of Arctic and North: management, economy, society, culture

© Filimonova N. N. *Who should rule on the Russian Arctic shelf?*

Abstract. In the article analyzes the policy of the government (ministries) of Russia, state-owned and private energy companies, their motives and interests in the exploitation of oil and gas resources on the continental shelf of the Arctic seas. We research the questions: Are the interests of the government and state-owned companies ("Gazprom" and "Rosneft") similar, is there a possibility of participation of the private energy companies in the Arctic offshore projects, timing of offshore projects in Russia: Do they the project of the immediate future or the resource base for the future generations

Keywords: Arctic, shelf, the interest, the government, "Gazprom", "Rosneft", private companies

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Abstract. Self-regulation in many ways optimized the function of the subjects of business and professional activities, to some extent, minimize administrative barriers. This form of technical regulation of the industry provides supervision and control of the market participants, is positioned as a symbolic link imperative logistics systems

Keywords: self-regulation, state control (supervision), a non-profit organization, property liability, conflict of interest

© Kirko V. I., Zakharova K. N. *Traditional economic activity – ethno-preserved life style*

Abstract. At present, the main problem of indigenous people should be marked as a created trend, which formed out indigenous people from maintaining the traditional way of life and of the kinds of the traditional economic activities of indigenous people to move to cities and towns, where in this population problems of the social integration and employment that leads to a crisis of their development, the gradual loss of cultural and national begun

Keywords: traditional activities, indigenous people, traditional economy

© Lukin Y. F. *Do nents people the ethnoses, which disappear?*

Abstract. It is researched the problems of the number of the Nenets, the language skills, management models, administrative and territorial unit at the beginning of the twenty-first century

Keywords: Nenets, numbers, language, census, management, administrative-territorial structure

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Abstract. Disclosed the etymological roots and essence of the concepts of "indigenous man", "indigenous people", displays the evolution of the content of the definitions of "indigenous people" in the Russian and international legal practice, the ratio found in the evolutionary tradition and culture of the indigenous people of the Arctic

Keywords: Arctic, culture, indigenous people

© Bidnaya K. V. *Traditional culture and modern social organization of the Evenks*

Abstract. We analyzed the aspects of the origin of the name Evenk, language, place and time of birth, the range of its current distribution, traditional beliefs, culture, contemporary social organization

Keywords: Evenki, indigenous people of the Arctic, Culture

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Abstract. Dolgan – is a unique people, which to this day remain a nomadic way of life and traditions. The article gives a description of their origin, resettlement area, beliefs, traditional culture

Keywords: Arctic, Dolgans, Culture

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Abstract. The article describes one of the largest and well-known people of the circumpolar space - Sami. Particular attention is paid to the origin of the people, linguistic features, culture, beliefs, art, and social and political self-organization

Keywords: indigenous people, the Sami, language, pagan beliefs, culture

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Keywords: indigenous people, the Arctic, the north-west coast of the North America, culture, language, religion

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Keywords: Eveni, religion, language

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Keywords: Chuvans, culture, religion

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Abstract. The description of the historical, spiritual, moral and ethnic aspects of the formation of the Chukchi ethnic group in the context of its presence in the Russian space

Keywords: Chukchi, Kamchatka, culture, religious beliefs

© Leontieva A. V., © Bugaeva K. M. *The history and culture of the nenets population*

Abstract. The article reveals the nucleation time and the resettlement of the Nenets people, religious beliefs, folk art and culture

Keywords: Nenets, indigenous minorities of the North, culture, religion

© Romanko J. I. *Itelmeni - are of the most ancient population on the planet*

Abstract. Analyzed the following factors: 1) the time of the birth of the Itelmens, their ancestral home, belonging to a group of languages, 2) Check the specified region 3) religious beliefs, customs and traditions, arts and crafts 4) the social organization of the society. Attention is paid to the process of assimilation Itelmens in Russian culture, the perspectives for its survival

Keywords: Itelmens, Kamchatka, totemism, animism, alhalalalay, the rite of the first fish Thsanom

© Starikov V. V., © Kolihaev R. I. *THE TRADITIONAL CULTURE OF THE ESQUIMAU*

Abstract. A brief description of the origin, name, language, of esquimau, indigenous beliefs, cultures and contemporary socio-political life

Keywords: Esquimau, language, culture

Information Resources

© Guseva S. E. *Indigenous people of the Arctic and North: bibliographical list*

Abstract. Published bibliographical references and sources on "Indigenous people of the Arctic and the North"

Keywords: Arctic, North, indigenous people, bibliography

Biological Sciences

© Dorovskikh G. N., © Stepanov V. G. *Parasites fauna and structure of the component parasite communities minnow phoxinus phoxinus (l.) From river and sea-u karaLake and curves on the island kolguev*

Abstract. The collection of the material was produced by the conventional method in July 1992, and 2004 from Crooked Lake to Kolguev rivers and sea and Halmer-U-S, August 2003 - from the Kara. We studied 63 copies minnow 1 +. In the studied reservoirs parasitofauna minnow impoverished and largely random nature, community immature parasites. In July and August, the community formed parasites

Keywords: fish parasites, parasitic fauna, component community, phoxinus phoxinus, minnow

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