

☀ NNSIPRA BULLETIN ☀

Norwegian Network for the Support of the Indigenous Peoples of the Russian Arctic (NNSIPRA)
Сеть Норвежских Организаций в Поддержку Коренных Народов Российского Севера

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NNSIPRA Bulletin is an information publication of the Norwegian Network for the Support of the Indigenous Peoples of the Russian Arctic. The Bulletin is issued twice a year. Additional issues are produced as new information warrants it. The Bulletin is edited in English and Russian and distributed to all registered network participants, as well as relevant state agencies and funding institutions. Distribution is free. All written contributions are appreciated.

NNSIPRA is a communication network linking Russian Indigenous Peoples' Organisations (IPOs) with Norwegian and other international organisations alarmed about the future of the indigenous peoples of the Russian North. NNSIPRA's main goal is to spread information, to mediate contacts, to assist in project co-ordination and application for funding, and to ascertain through the IPOs that related Norwegian projects take sufficient care of indigenous peoples' concerns.

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Letter from the Secretariat

During the past half a year or so since the preceding issue of NNSIPRA Bulletin we have experienced a steadily growing interest, both among worried people in the northern areas of the western world and – in particular – among the indigenous communities in the Russian North. The circulation of the bulletin now exceeds 150 copies in English and Russian, each.

Emphasizing contributions about and from Russia

This issue includes a variety of articles, but we have tried to concentrate on two main topics. While the two previous issues particularly contained information about activities of Western players on the scene of Russian indigenous peoples, we are now presenting information about and from the Russian North. A chapter introducing some of the individual indigenous groups is meant to provide some basic information about the ethnogeography, lifestyles and problems faced by these people. It is mainly addressed to Western organisations and actual or potential donors in need of basic data. But it also may serve people in Russia to learn more about each other.

The other topic stressed here comes under the heading ***Calls for aid from the Russian North***. These are short appeals from representatives of indigenous communities describing their situation. They are worried about their future which they know well lies in their own hands, but they need help. **Representatives of humanitarian organisations and potential donors should read these contributions carefully.** Though they are brief and sometimes written without much detail, they indicate well what sort of help is needed. The authors can be contacted for detailed information. Where there are difficulties of communication, the NNSIPRA Secretariat is willing to assist!

The immense need for aid and support

Thoughts on relations between funding/implementing agencies and indigenous peoples' organisations and representatives in Russia

WINFRIED K. DALLMANN, Norwegian Polar Institute, Tromsø

TOVE S. PETERSEN, Arctic Council Indigenous Peoples' Secretariat, Copenhagen

Since the start of perestroika, global society has increasingly gained access to detailed and up-to-date information from the Russian North. We learned that indigenous societies were facing enormous problems with respect to environmental degradation, dismantling of traditional heritage and ethnic identity, and deterioration of social conditions and health. During recent years, a new political indigenous consciousness

From NNSIPRA to ANSIPRA

The Russian Association of Indigenous Peoples of the North, Siberia and the Far East (RAIPON) is presently realising its own internal newsletter, financially supported by the Saami/Nordic support programme (see article by L. Kullerud in this issue). NNSIPRA intends to cooperate closely with this new periodical and will try to constitute the international link of the RAIPON Newsletter. Procedures and partitioning of responsibilities will be discussed in the nearest future. When this is realised, NNSIPRA will change its name to ANSIPRA (Arctic Network for the Support of the Indigenous Peoples of the Russian Arctic).

Though the majority of our present contacts remains situated in Russia and Norway, we hope that cooperation with the RAIPON Newsletter will broaden interest in the other Arctic countries.

Early next year, NNSIPRA or ANSIPRA will introduce its own homepage on the Internet and thus be available to a much larger public; distribution costs simultaneously will be reduced.

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has developed. In a country with a very weak civil society we have witnessed that the indigenous peoples have organised themselves politically and developed ideas of cultural revival and self-determination. However, despite the growing political freedom, the overall situation was - and still is - becoming increasingly desperate. This applies to socio-economic aspects such as the unstable and decreasing food

and goods supplies, sky-rocketing unemployment rates, degradation of the natural resource base, as well as a catastrophic health situation.

In order to mitigate these disastrous trends, several Arctic countries like Canada, Denmark-Greenland and Norway – and certainly also Russia herself - have developed support programmes with various targets and sources of funding. These pioneering and praiseworthy initiatives do, as far as we can judge, aim at fundamentally important targets in areas related to networking, distribution of information, capacity and institution building, environmental restoration and conservation, health care, business development, etc.

Despite the generous contributions and laudable efforts on the part of the various projects, we have to admit that international efforts are still very limited and do not meet the scope and volume of needs among Russian indigenous people. The Russian North consists of vast areas spanning nine time-zones, with hundreds of indigenous communities, lying far from each other and from urban centres. Poorly, if at all, connected by modern transportation lines, they often lack even basic tools for communication such as operative phone lines.

In light of the immense need for assistance, it does not make sense when representatives of international assistance and funding agencies or programmes express their concern about possibly overlapping or competing measures. We do not share these concerns; there is much more to be done on every single issue than any one donor or country is willing or able to cover completely. We also believe that indigenous organisations have an interest in avoiding dependency on a single donor. Donors should avoid attempting to monopolise cooperations with indigenous representatives, and should recognise that indigenous groups have a legitimate interest in diversifying their donor base. In practice, this means that no one should criticise the fact that indigenous representatives seek funds for similar purposes from various sources.

We support the idea of some sort of a coordinating forum that can promote professional coping tools for dealing with the rapidly proliferating needs and the measures initiated to address them. In our mind there should not be any doubt that such a forum could best

be initiated and implemented by the Russian Association of Indigenous Peoples of the North, Siberia and the Far East of the Russian Federation (RAIPON), which is the legitimate representative of the indigenous peoples of Russia. The Association encompasses 29 chapters of indigenous organisations across the entire Russia. Enjoying the status of a permanent participant of the Arctic Council on behalf of the indigenous peoples of Russia, it is currently seeking a consultative status with the Economic and Social Council of the United Nations.

Since the start of the ICC-Canadian and, later, the Danish-Greenlandic initiatives, only a few years ago, RAIPON has undergone a notable transformation. Its capacity to forge international and regional links, to coordinate activities, to raise important issues at various political levels and forums, and to engage in constructive dialogue with other sectors of Russian society has grown enormously. Apart from the human resources of RAIPON, the financial basis provided by international and western donors has been crucial for these achievements. But there is much to be done. To link the regional organisations - and not to forget the hundreds of indigenous communities - all across the Russian North together by communication, to build capacity at regional and local levels, including the building of a legal and economic infrastructure that will ensure the survival of indigenous peoples, are all enormous tasks that have hardly been started. RAIPON's increased capacity is - along with western money - a very important prerequisite to achieve this goal.

In this context, it might be advantageous if individuals working at RAIPON were not paid by money from individual projects, so that donors would not expect those persons solely to work with "their" projects. The complexity of problems and of coordinating work needed today demands more flexible solutions where RAIPON plays a more central role in making the appropriate allocation of human and financial resources. This is exactly what RAIPON has gained the capacity to do. Everybody, here in particular the western/international donor and project agents who have contributed to what has been achieved should be proud of this and build further on these achievements.

Arctic Leaders Summit III

Moscow, 16 September 1999

Circumpolar leaders reach out to Russian aboriginals

Delegates at the Arctic leaders' Summit in Moscow heard that Russia's aboriginal peoples are living in squalor and misery.

JANE GEORGE

Reprint from Nunatsiaq News (Iqaluit, Canada) October 1, 1999

MONTREAL. — Shocking testimony from Russia's northern peoples about their dreadful living conditions dominated the recent Arctic Leaders summit two weeks ago in Moscow.

"We wanted to give them the floor," said Sheila Watt-Cloutier, Canadian president of the Inuit Circumpolar Conference.

The Arctic Leader's Summit brought together the leaders of the circumpolar world's aboriginal peoples — Inuit, Sami, Aleuts and Russia's northern peoples.

Delegates offered silent support as they listened to the sad stories of a region that's been left on its own to survive or die.

Watt-Cloutier said that stories told at the summit brought home the "sad reality of the state of health and poverty" in Russia's North.

"The non-indigenous people are leaving Siberia and taking their resources and technology with them," Watt-Cloutier said.

According to a recent report of the International Working Group on Indigenous Affairs, the situation in Russia's North is increasingly bleak.

With no nationwide legislation to protect the rights of native people, there is little official protection for the livelihood or resources of 200,000 northern indigenous people in Russia.

Fewer and fewer of them are able to pursue traditional activities. Reindeer herds have decreased by over 900,000 since 1990, and biologists now say

that the breeding nucleus of the herd has been destroyed.

At the same time, unemployment among Russia's northern peoples has risen to between 45 and 100 per cent.

And the state of health of this destitute population is deteriorating. The rate of tuberculosis is three to four times higher among northern indigenous peoples than in the rest of Russia. Their rate of alcoholism is 12 to 14 times higher, although there are no controls on the sale of alcohol.

Last year, ICC came under fire for its delivery of food and other essential items to Chutkotka, because the gesture was seen as overly expensive.

But ICC now plans to set up a more modest, Inuit-to-Inuit aid campaign, to deliver essential hunting equipment to Chutkotka before winter. A former resident of that region, who now lives in Ottawa, will spend three months coordinating the drive.

Watt-Cloutier said the ICC also plans to pursue the second phase of its capacity-building project in Russia, to strengthen the role and importance of groups that work with aboriginal peoples.

ICC has submitted its new project proposal to the Canadian International Development Agency. Its goal would be to set up mini-economic projects and a training centre.

In 1995, ICC received \$1.9 million from the federal government to oversee a project to help Russia create new aboriginal and northern policies.

Declaration of the Arctic Leaders Summit III

Moscow, 16 September 1999

We, the leaders of the Aleut International Association, the Inuit Circumpolar Conference, the Russian Association of Indigenous Peoples of the North, and the Saami Council:

Being deeply concerned for the health and welfare of our peoples;

Noting the very high level of social pathologies among our peoples, as best illustrated by indigenous peoples of the Russian North, particularly alcohol and

substance abuse, high infant mortality rates, low life expectancy and the very serious psychological and physical effects of these pathologies;

Noting that persistent toxic substances generated and used in industrial and agricultural regions of the globe enter the Arctic, contaminating the environment and food chain upon which we so intimately depend, raising serious concerns about public health;

Recognizing that environmental degradation in the Arctic has immediate and long-term effects on indigenous peoples through economic, social and demographic stressors;

Acknowledging the important sustainable development activities of the Arctic Council, including the "Children and Youth of the Arctic" initiative, and the results of the Arctic Monitoring and Assessment Programme (AMAP);

Welcoming the recently agreed Memorandum of Understanding between the World Health Organization (WHO) and the United Nations Environment Programme (UNEP) to enhance co-operation in the field of Environmental Health, with specific emphasis on collaborative projects in the Arctic involving indigenous peoples of this region;

Noting the recent decision of the Environment Ministers of the Barents Region to initiate programmes on environmental aspects of human health, particularly health of indigenous peoples of the region, as a matter of the highest priority;

Noting the crucial importance of maintaining the diverse lifestyles and cultures of Arctic indigenous peoples;

Taking into account ongoing national activities of the Arctic countries and bilateral co-operation among them to improve the health of the region's indigenous peoples and to promote sustainable development and environmental protection in this fragile and vulnerable region.

Hereby Declare:

1. We strongly support actions on global, regional and national levels to improve the state of health of Arctic indigenous peoples and their natural environment, and encourage our organizations to continue their valuable work in these processes;

2. We request governments of the Arctic countries to take legislative, economic and social steps to protect the natural environment and to improve the living conditions and health of the region's indigenous peoples and to promote their cultural diversity;

3. We support the Polar Task Force established by the United Nations Environment Programme and urge the task force to consult with us regarding its mandate, terms of reference and work programme;

4. Support the Arctic Council's implementation of a comprehensive circumpolar Children and Youth project under its Sustainable Development Programme;

5. Urge the Arctic Council, UNEP, and WHO to establish as soon as possible the proposed circumpolar co-operative programme: "Health and Environment of Indigenous Peoples", with active participation of the Indigenous Peoples Organizations;

6. Urge Arctic nations to act in mutual support in ongoing international negotiations toward a global convention to phase out the use of persistent organic pollutants that have shown to be of public health concern in the Arctic;

7. Express our support for the proposed Global Environmental Facility (GEF) funded project: "Persistent Toxic Substances, Food Security and Indigenous Peoples of the Russian North", noting this project will provide a valuable contribution to the human health sub-programme of AMAP and the proposed circumpolar co-operative programme to be implemented by UNEP and WHO;

8. Call upon the Government of the Russian Federation to reinstitute medical and health care programmes for nomadic indigenous peoples;

9. Call upon the World Bank to ensure that the rights and interests of indigenous peoples of northern Russia are fully considered in any projects in this region that are financially supported by the bank.

10. We urge the Government of Russia to work closely with the northern indigenous peoples to increase their capability and capacity to implement health care programmes.

11. We urge governments in the circumpolar Arctic to consult northern indigenous peoples to design health care programmes that incorporate traditional methods and practices.

President of the Inuit Circumpolar Conference
Aqqaluk Lynge

President of the Saami Council
Lars-Anders Baer

Vice-President of the Aleut International Association
Vladimir Dobrynin

President of the Russian Association of Indigenous Peoples of the North
Sergey Kharyuchi

The Saami/Nordic programme "Capacity building for Russia's indigenous peoples and promoting their participation in the sustainable development of the Arctic"

LARS KULLERUD, Polar coordinator, UNEP/GRID-Arendal

The main purpose of the programme is to

- develop the capacity of the regional and central organisations of the indigenous peoples of Russia in the fields of communication, information, environmental knowledge and awareness raising;
- strengthen the movement of Russian indigenous peoples as participants in the democratic development of Russia;
- strengthen the Russian indigenous peoples' ability to address and seek solutions for their many urgent problems;
- support sustainable development in Arctic Russia.

To achieve this, the programme is developed as six separate projects that can be funded and run fairly independently. The proposed projects are:

1. **Networking:** Focusing on a RAIPON newsletter in Russian and an Internet home page with key information in Russian and English and the necessary information service training for RAIPON staff;
2. **Communication:** To identify solutions for regional communication needs within individual indigenous groups in Northern Russia;
3. **Environmental Impact Assessments:** Develop capacity among the indigenous peoples in the fields of assessments of existing and planned industrial, communication and conservation developments that may have an impact on indigenous peoples and their environment;
4. **Legal regime:** Development of capacity within RAIPON to address issues related to existing regulations, and the development of new regulations related to environment and natural resources;
5. **Regional Environmental Information:** State of environment reports and traditional land-use mapping at the local and regional level with a focus on indigenous peoples and their traditional lifestyles;
6. **Small Business Development:** The establishment of a small business commission with a focus on sustaining traditional, and indigenous lifestyles including microcredit systems.

In addition to the above there is a need for programme management, fund-raising, and co-ordination with other existing or planned projects.

The Norwegian government through the Ministry of Foreign Affairs has declared their will to support this programme by funding its networking and manage-

ment aspects. The funding was made dependent on the programme's ability to raise funds for the other activities.

During the Arctic Leaders' Summit in Moscow, September 1999, the first meeting of the programme advisory board was held. The advisory board consists of:

Sami Council, Leif Halonen (chairman)

RAIPON, Sergey Kirillin, 1st Vice President

UNEP/GRID-Arendal, Svein Tveitdal, Managing Director

RF Ministry of Regional Policy, Vitaly Shelest, Senior Arctic Official

Barents Region Indigenous Peoples Programme, Alf Nystad, Special Advisor

Norwegian Network for the Support of the Indigenous Peoples of the Russian Arctic, The Norwegian Polar Institute, Winfried K. Dallmann

The implementing agency of the programme is UNEP/GRID-Arendal, while RAIPON staff will manage the project on information. Coordination with other activities is secured through the new consultative board on international projects established by RAIPON aiming at improved coordination, optimal resource use and transparency. This coordinating unit includes representatives from AMAP, Canada/ICC, the Danish/Greenlandian project, and the Saami/Nordic programme.

The main focus for 1999 and early 2000 will be to establish the project organisation, to produce the first issues of the RAIPON Newsletter and to create the first version of the web site. The Norwegian Network for the Support of the Indigenous Peoples of the Russian Arctic (NNSIPRA) has offered to join forces so that the NNSIPRA Bulletin could become the international link of the RAIPON Newsletter.

One of the present main challenges is to raise funding for the other aspects of the programme. Currently it has been agreed with SIDA (Swedish Int. Development Agency) to work out a project proposal on legal issues. A workshop on telecommunication was held in August in cooperation with ESA (European Space Agency) which focused on the needs of the indigenous peoples of the Russian Arctic, and where it was agreed on a process towards test implementation of a light satellite based system. Discussions on opportunities for funding Environmental Impact Assessments and Small Business Development projects are also underway. The programme welcomes cooperative efforts from other initiatives aiming at the same overall goals.

International Public Fund for Support to Social and Economic Development of the Northern Indigenous Peoples

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The International Public Fund for Support to Social and Economic Development of the Northern Indigenous Peoples was established in accordance with the Decree of the Russian Government No. 1099 of 13 Sept. 1996 as a mechanism for raising public funding for the Federal programme "Economic and Social Development of the Northern Indigenous Peoples towards the Year 2000". It was registered at the Russian Ministry of Justice on 22 May 1998.

The Russian Association of Indigenous Peoples of the North, Siberia and the Far East is the founder of the Fund and has 50% of the votes in the Fund's board.

The aim of the Fund is to support efforts to establish a basis for the Northern Peoples' self-development and self-determination in their residence areas by protecting the regions' natural resources and by rebuilding traditional subsistence patterns under the modern economic conditions.

The main tasks of the Fund are to:

- organise mechanisms to attract public funding to finance investments and complex projects under the Federal programme "Economic and Social Development of the Northern Indigenous Peoples towards the Year 2000" and other projects or beneficial measures for the indigenous minorities of the North;
- participate in establishing an infrastructure which would support small business development in the residence areas of the Northern indigenous peoples;
- investigate the market for Northern products and work out measures to promote these products to the domestic and foreign market;
- participate in establishing an infrastructure for northern and ethnic tourism;
- support the exchange of information between indigenous enterprises, support regional organisations and indigenous communities in their negotiations with various companies and organisations which exploit natural resources in the indigenous residence areas, especially with respect to environmental protection and to the socio-economic development of indigenous peoples;
- carry out beneficial measures;
- carry out measures to avoid and eliminate negative consequences of exceptional situations in the northern indigenous residence areas.

At the present time the activity of the Fund is directed towards cooperation with clan councils and other indigenous institutions in order to determine priority

projects, to work out business plans, to attract funding and to train personnel.

Project "Technology for socio-economic development"

By implementing the Technology project the Fund is safeguarding its aim to establish conditions for the preservation and development of the Northern indigenous peoples as ethnic groups, based upon these peoples' traditional ways of subsistence in their own residence areas. "Technology for socio-economic development" envisages measures resulting in a transition from the present socio-economic level to a more desirable one, which may be shaped by taking into account the results of a sociological investigation. The Technology project is meant to secure the balancing of interests of the population, various authority levels and enterprises.

The project will be based on the assumption that the indigenous people have the right to make their own decisions with respect to:

- pursuing a traditional subsistence mode (a closed system with limited contacts with the non-indigenous population) or orienting themselves towards a market economy (a very open system);
- pursuing a mixed or traditional economy for which special education is needed (processing, sale, commodity exchange, transport, etc.);
- receiving special education for other trades (health service, education, civil service, etc.).

It is a priority task to develop, produce, and promote a Northern product. The Northern product must gain its share on the market and maintain its position despite harsh competition. While solving these problems, one has to think along the following lines:

- the market – investigating the market, choosing a Northern product (or service), working out a marketing strategy and tactics to control changes on the market;
- the product – organising the production of the Northern product (or service) and its position in the system of commodity exchange.

The role of small factories for the production is obvious, and not only with respect to the simple exchange of raw materials, which the indigenous population barter for weapons, powder, salt, etc. Such a factory must, besides storage and refrigerating space, also possess modern facilities for processing traditional

products and the Northern product, as well as means for transportation and communication.

The path of socio-economic reform has to be walked by each people, stimulated by its leaders (whether we talk about a tribe, village, community or

region). It is also important to understand that the individuals, the families, the peoples have to solve their own problems. Everyone has to walk the road by himself. This is conditional for the realisation of any self-development or self-determination.

The indigenous people of the Nenets region and the exploration for oil and gas

ASBJØRN SÆBØE, New Ventures Manager, Norsk Hydro E&P international

North of the Arctic Circle in the European part of Russia stretches the tundra of the Nenets people, between the Komi Republic and the Pechora Sea. 125,000 square kilometers of a very flat landscape with sparse vegetation, cut by numerous large and small rivers, spotted with glacially formed lakes. On a nice summer day, from the vantage point of an airplane window, these lakes look like mirrors dropped randomly on the tundra. The vegetation is not dense, but low birch trees grow where low ridges rise from the swamps, and where larger rivers have cut into the landscape there are firs and pines. All of this gets more and more scarce as one travels further north. This is the land of the Nenets.

There are not many of them. The Nenets Autonomous Okrug has about 45,000 inhabitants. More than half of them live in the capital Naryan-Mar. The rest, living in small villages or on the tundra, include about 6000 Nenets. They breed their reindeers as they have always done, but life has become more difficult since oil and gas were found. When the oil companies moved in during the 70's and 80's it was important to find as much oil as possible in the shortest possible time. Naturally, this influenced the life of the Nenets. After the collapse of the Soviet Union and the Russian economy, oil and gas exploration have slowed down considerably.

The awareness of protecting the environment and the rights of the indigenous population has grown both among the authorities and within the industry. In the new license agreement there are strict rules on how to work and ways of protecting the rights of the use of the land. The international oil and gas industry wants to work closely with those already using - and living from - the tundra.

Prior to entering into a new region, oil companies always evaluate the habitat of the regions. They make environmental studies, impact assessments, and communicate with central and local authorities as well as the communities in the region where they plan to start operation. This has been done - and will continuously be done - in the Nenets Okrug.

This summer, together with the French company Total/Fina, Norsk Hydro has started up test production in the Kharyaga field, 150 km ESE of Naryan-Mar. After a testing period of 1.5 years, a possible full development of the field will be decided. To my knowledge the relationship between the international oil companies and the Nenets has been functioning very well. Those companies working in the region are paying an annual contribution to the population, a so-called social fund paid to the local authorities. Those companies which do not have any operations yet have from time to time given grants both in the form of money and supplies to those villages in need of it. I also know that companies have been trying to assist with transporting slaughtered reindeer when they have had transport into the region. These types of cooperative arrangements will most likely continue whenever it is practicable.

There is no doubt that there are many areas that might cause concern and possible conflicts between the oil companies and the indigenous people of the Arctic regions, but both parts have shown a willingness to solve the problems before they occur, and if this willingness continues, I am sure that oil fields development and oil production will be to the benefit of all of those living and working in the region.

Conflicts in cultural traditions and habitat use in an Evenk society in Northern Transbaikal: the development of sustainability strategies for a stressed environment.

Norwegian Foundation for Nature Research and Cultural Heritage Research (NINA-NIKU), Chita State Technical University, The Chita Regional Museum of Human and Natural History (CRM), The University Museum of National Antiquities (IAKN), Oslo

Project leader: OLE GRØN, Head of Dept. (NINA-NIKU)

Russian project leader, research archaeologist: OLEG KUZNETSOV, Head of Dept. (Tech. Univ. Chita)

Research ecologist: NILS RØV (NINA-NIKU)

Research social anthropologist: ALEX YANKOV (CRM)

Conservator: TORUNN KLOKKERNESS, Head of Dept. (IAKN)

Zooarchaeologist: YOSHIKO ABE, PhD student (State Univ. of New York)

During the summer of 1999, a joint Russian – Norwegian research team (ethno-archaeology/ecology) made their third visit to the Chara area in Northern Transbaikal, in order to follow up earlier studies on the material and spiritual culture of the Evenks, the indigenous hunters of that area. The aim of the project is to contribute to the development of strategies that will facilitate the implementation of ecological, cultural and psycho-social sustainability in a stressed environment.

The region is rich in minerals such as uranium, copper, vanadium, iron, coal etc. and a deep conflict has developed between the Evenks who depend on the natural resources in their traditional hunting area and the local and central authorities who desperately need earnings from the exploitation of the minerals. The construction of the Baikal-Amur-Railway through the Northern Transbaikal from the early 60's has strongly influenced a segment of the Evenk population, whereas others have maintained a traditional life-style based on hunting and fishing. In the 60's the authorities tried to organise many Evenks in reindeer-herding sovkhozes, barring them from many of their traditional Evenkian hunting territories. One such sovkhoz was established at the central Evenkian settlement Chapo-Ologo.

From the early 90's economic support to the Evenks in Chapo-Ologo decreased considerably, motivating a number of them to resume a life-style based on hunting. In 1998 the building of the first of four planned side-tracks to the railway started, which will make it possible to transport minerals from a planned mining area. However, it will cut through an area with Evenkian settlements still used by the hunters. Be-

cause the authorities did not consult the Evenks on the matter, this has caused both rage and apathy amongst the latter.

Although the majority of the semi-nomadic Evenks have been forced to settle in villages, some groups who live in remote areas have practised a subsistence economy based on their traditional way of life. In July, members of the team visited the summer camp of a family group in the mountainous taiga at the Nichatka Lake. The camp was located on a riverside at the northern outlet of the lake. The nearest Russian settlement is 150 km away, across a rough terrain with mountain passes and steep valleys. Because of this location the Russian administration has little information about or control over these people.

The Evenk family regularly moves between summer and winter settlements. At present, the household consists of five persons. They herd a flock of 36 reindeer (calves included) which are used for transportation and milking. Wild reindeer is their main food during winter, and in summer the staples are fish and reindeer milk. Moose, red deer and musk deer as well as smaller game are hunted all year round. Wild berries and onions are stored for the winter.

Two members of the research team stayed in Chapo Ologo in the Chara area, to collect information about earlier traditions and present day life of those who lived in the village. In particular, tanning and animal hide preservation techniques were studied.

A network of personal contacts to the relevant research and administration bodies in Transbaikal has been developed, including the Evenks' community in Chapo Ologo.

Calls for aid from the Russian North

Critical conditions in Chukotka

GALINA DIACHKOVA, Inst. of Ethnology and Anthropology, galina@sever.iea.ras.ru

In the Autonomous Okrug of Chukotka live more than 11,000 Chukchi; their self-designations are «Lyg"ora-vetlat» or «Lauravetlany», which means "the real people". Their main traditional occupations are reindeer herding (70%) and marine hunting (30%). 25% of the domestic reindeer population of the Russian Federation, that is, 550,000 animals, were concentrated in Chukotka in the beginning of the 1990s. At present, the number of reindeers has dropped to 112,000 because of the rash reorganisation of the reindeer farms. For instance, at the reindeer farm "Vaezhskiy", in the community of Anadyr, reindeers numbered 27,000 in 1989, but dropped to 2,700 by 1999. The bases of reindeer farming are the national villages¹, in which about 90% of the Chukchi and other indigenous peoples live.

In addition to Chukchi, the 40 national villages of Chukotka are also home to Yupik, Evens, Yukagirs, Koryaks and Chuvans. The total population of the indigenous population is 14,500. Socio-economic and transportation problems make it difficult to supply food and vital industrial products to the national villages. The people live at the edge of survival. They depend on humanitarian aid in the form of food, medicine, clothes and shoes. Thanks to the ICC (Inuit Circumpolar Conference), such help was recently provided to the 1500 Yupik (Eskimo group at the Bering Strait) of Chukotka.

The problems confronting reindeer husbandry and marine hunting in these areas are severe. Investments into these trades are absolutely necessary. We would gladly cooperate with all organisations and individuals that wish to provide their kind help to the indigenous peoples of Chukotka.

¹ Editor's comment: National villages are communities dominated by indigenous population with traditional occupations, where special land-use rights are applied.

The village Paren' needs help

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The village of Paren' is situated in the Penzhinsk Community, on the western coast of the Kamchatkan Peninsula, where mainly Koryak people live. Because of the difficult economic situation¹, the village receives a very small supply of food and vital industrial

products, compared with the other parts of the population of the Penzhinsk Community. The kindergarten, the school and the hospital are in critical condition. The absence of industry in the village has led to a high unemployment rate. People cannot acquire motors for their boats and other fishing equipment anymore. Fuel is not sufficiently available either.

We would be very grateful for humanitarian aid to the Poytel"o tribe of the Koryak people.

¹ Editor's comment: The infrastructure of the national villages is in general less developed, and the economic situation worse, than in other settlements.

Help for the inhabitants of the village Ola

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The Ola branch of the RAIPON Regional Association of the Magadan Oblast, which has about 620 members of indigenous groups, is circulating a request for humanitarian aid. The majority of the population is unemployed because of the absence of jobs. Parents have not received any allowance for children since 1997¹. About 70% of the children are registered with chronic illnesses at the health stations. There are no financial means for medical treatment of the children. The Association is asking for humanitarian aid for their members in the form of medicines, and also in the form of clothes and shoes.

For the children of Magadan

LESYA VLADIMIROVNA LAVRISHCHUK, vice-chairman, youth section of RAIPON branch of Magadan, phone/fax +7-41 322-23 289 pilc@online.magadan.su

The Magadan Branch of RAIPON is asking for humanitarian aid for the growing number of indigenous children at the secondary schools of Magadan. Parents have not received any allowance for children since 1997¹. About 100 children are lacking medicines, clothes and shoes. We would appreciate any suggestions and help from other organisations.

¹ Editor's comment: All Russian parents are entitled by law to receive a children's allowance

Ecological conditions in the Ulchskiy Community

TATYANA SAMSONOVNA ANGINA, Member of the Ulchi Association, 682420 Bulava, Ulchskiy Rayon, Khabarovskiy Kray

The Ulchskiy Community is situated in the Khabarovskiy Kray. The population of the Community numbers 28,000 people. 4000 of these belong to indigenous groups, 2229 of which are Ulchi. Most of them live in the village of Bulava. A large part of the population capable of working is unable to find any employment. There is no enterprise in the community that would deal with fur farming of valuable animals like sabel, *kolonok*, otter, fox, mink, squirrel or raccoon. Until recent times, the main source of food and clothes was fishery. But during recent years, the situation has become difficult. The Amur River has been polluted with phenols. In the Kadi Lake, where there used to be plenty of fish, 9 t of oil were spilled in 1998. The construction of oil installations is causing environmental damage: as forests are cut down, the Amur River dries up, making water transportation between many villages impossible. The ecological conditions affect people's health. There is an increase in the frequency of oncological diseases. In the village of Bulava alone, 3-4 people die of cancer every year. The fires of last year intensified the prevalence of chronic diseases. The number of premature child births has increased. Relatively healthy parents give birth to children which are not able to survive. People have no access to medical care, either at local or regional health care facilities.

The Ulchi Association of Indigenous People is seeking financial means for the medical examination and treatment of the people of Bulava, for the employment of afforestation workers, and for the construction of a fish processing factory.

Without drinking water

OLGA TERLETSKAYA, editor and journalist, Naryan-Mar, Nenets Autonomous Okrug rednyv@atnet.ru

At the Barents Sea coast at Cheshskaya Guba, in the Nenets Autonomous Okrug, the two reindeer herding communities Indiga and Vyucheykiy are situated. About 2000 people live there, mainly Nenets reindeer breeders. Some time ago, in one of the villages, there was a canning factory which produced tinned fish and meat. However, it had to be closed down because of the lack of drinking water. In the area around the villages, the water is salty due to the proximity of the sea. In the winter, the inhabitants have to melt snow and ice, while in the summer, water must be brought in from an adjacent artificial reservoir. Therefore, people have always faced problems with food preparation and washing. Compounding matters, a local

tragedy occurred in the summer of 1994 - diesel fuel was spilled into the reservoir by negligent military troops. The damage amounted to 170 million rubles at the rates of 1994, but the local community only received 3 million rubles in compensation. Since then, drinking water problems have been severe, and the consequences cannot be predicted if no immediate measures are taken.

October 1999

Indigenous enterprise¹ project to develop the fishing industry

SERGEY SERGEEVICH TAVYNIN, Chairman of the community "Kayumkan", zprco@mail.kamchatka.ru

The limited company "Kayumkan" was formed out of the two active indigenous enterprises "Yanotkor" and "Umka". During the salmon fishing season in 1999, the enterprises caught ca. 800 t fish. Lacking their own fish-processing equipment, the indigenous enterprises delivered their catch to fish-processing vessels which took 60% of the profits for their services.

"Kayumkan" owns equipment like a fixed fishing net, a pontoon for the transport of living fish, a pontoon for fish-processing, etc., of a total value of 870,000 rubles. Additionally, the community has acquired a loan, and additional financial means from the administration of the Koryak Autonomous Okrug and Goskomsever, and modules for a fish factory (freezing chamber, refrigerator, diesel generator).

The tribal community, joining its efforts in "Kayumkan", seeks to establish its own fish-processing in order to become independent of the commercial vessels' exorbitant demands. This would allow us to increase the revenue which not only would be going to develop the community, but also would be beneficial for the social requirements of the Koryak Autonomous Okrug. Revenues could be used to help reindeer herdsman with provisions, to support the indigenous youth centre in the village of Ossora, etc.

Presently, the society is looking for financial means amounting to US\$ 505,000 to acquire fishing equipment. Detailed information is available in the business plan of "Kayumkan".

¹ Editor's comment: "Indigenous enterprise", here translated from the Russian term "National enterprise", is an economic enterprise of an indigenous community aimed at the economic development of the community (comparable to tribal enterprises in the USA). The Russian term "National enterprise" may also be used for enterprises of ethnic groups other than indigenous ones.

The establishment of a Traditional Land-Use Territory

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For more than 30 years, the land in the south of the Kamchatkan Oblast has been the subject of various experiments and of privatisation. Uncontrolled land-use in connection with gold mining has led to the degradation of residence areas and to the destruction of the last islands of indigenous culture. It is therefore vital for our communities to establish a Traditional Land-Use Territory. In order to get through various legal and other procedures related to the establishment of such a territory, it is necessary to provide for wide capacity building among our community members. We would like to achieve this with the help of funding. It is necessary to define the area for traditional land-use, to carry out topographical work, and to determine the optimal economic orientation for people of this area. Subsequently, it will be essential to consolidate the constitutional land rights for the communities of the territory and to protect the original residence area of the indigenous people of the Elizovsk District. The indigenous people of southern Kamchatka do not wish to oppose their interests to those of the non-indigenous population. But the conservation of these original residence areas has always been a living law for our ancestors and therefore constitutes a fulfilment of our obligations towards our descendants.

Reindeer breeding in the Koryak Autonomous Okrug

PAVEL KRAPOVITSKIY, manager of the Agricultural Department of the Koryak Autonomous Okrug

Under the conditions of the free market, without federal support, and without support by the okrug administration or the local authorities, the reindeer breeding economy of the okrug is in a disastrous situation.

In 1990, the number of employed people in the sovkhozes of the okrug was 2114, of which 870 were involved in reindeer farming. This activity fulfilled the economic needs of reindeer-herding specialists in rural areas. But after reindeer husbandry was subsequently reformed, reindeer farming enterprises lost more than 60% of their qualified staff. At present, 550 persons are employed in the sovkhozes of the okrug, of which 280 work in reindeer farming. Three out of nine sovkhozes are lacking leaders. Outstanding salary payments as of 1 January 1999 amounted to 6.8 million rubles.

The production of reindeer meat in the okrug in 1998 was 440 t - only 12.5% of the 3500 t produced in 1990.

According to the Statistical Committee of the Okrug, the number of domesticated reindeer in all forms of ownership was 55,000 as of 1 January 1999. This is a decline of 13%, or 8470 animals, compared to the preceding year. The annual decline of the previous years was 20-25%. At present, the main reasons for the decline of reindeer numbers are unproductive waste due to casualties, including those caused by wolves, and poaching. The allowance from the federal budget for the culling of wolves in 1998 resulted in fewer reindeer losses, from 32,800 lost in 1997 to 20,000 in 1998. But the 1998 wolf culling allowance – approximately 500,000 rubles – was not sufficient to limit reindeer predation to a tolerable level.

Recently reindeer farming has lost its own circulating capital. The creditor's indebtedness increases. The losses of production activity are growing as a result of high costs of products. There is virtually no funding from the regional budget on reindeer farming, which is the basic agricultural basis of the region. Thus, it was planned to allocate 18 million rubles from the regional budget to reindeer farming in 1998, but actually only 2.2 million rubles (12% of the sum) were paid. The indebtedness of the regional budget on allocating funds for agriculture now amounts to 27.5 million rubles and is increasing annually.

In the budget of 1999, grants for the rural economy were almost two third less than in 1998 and constitute less than 2% of the entire budget.

In order to prevent the further decrease in reindeer numbers, it is necessary to stop the slaughter of reindeer to realise an immediate income from the sale of meat, to reconsider the existing payment practices for meat subsidies, and to pay these subsidies directly to the reindeer farmers. Building up reindeer numbers will entail reorientating the reindeer economy toward such activities as stocking up on new antlers, gathering antlers, and so on.

About the formation of youth organisations

LESYA VLADIMIROVNA LAVRISHCHUK, vice-chairman, Youth Section of RAIPON branch of Magadan, phone/fax +7-41 322-23 289, pilc@online.magadan.su

The youth section of the RAIPON branch of Magadan is going to form a youth organisation with representatives of the northern indigenous population. The Magadan Oblast is home to Evens, Chukchi, Yukagirs, Koryaks and other indigenous groups with small populations - totalling altogether 5800 individuals. The organisation committee is proposing to organise the following courses for young people: business development, book-keeping, data processing, and basic law. To carry this out, we need funding to purchase the equipment to establish a communication

system between the youth organisations of the individual communities. All interested organisations and individuals capable of helping us are kindly asked to contact us at the above phone/fax number or email address.

Creation of the youth organisation "KOYANA" ("Reindeer calf")

*SERGEY SERGEEVICH TAVYNIN, Chairman of the
RAIPON Regional Association of Ossora*

With the aim of promoting young people in indigenous environments, the public youth organisation "Koyana" is being created. Its main tasks are the support of higher and technical education of the youth, the development of national art, and capacity building in the organisation.

An organisation committee for the formation of the youth organisation "Koyana" has been formed. For the time being, financial means on the order of US\$ 15,000 for the acquisition of premises are needed, as well as for technical and other equipment for ca. US\$ 50,000. We would be very grateful for any suggestions.

Traditional arts in the village of Bulava

*TATYANA SAMSONOVNA ANGINA, Member of the
Ulchi Association, 682420 Bulava, Ulchskiy Rayon,
Khabarovskiy Kray*

In the village of Bulava, the necessity has become urgent to form a centre where children can carry out different sorts of activities. At present, the group dealing with contemporary dances and songs includes 72 children, while the traditional dancing group totals 30. The dancing groups are in need of financial support for equipment and costumes. The House of Culture building needs major repairs.

The Association of Indigenous Peoples at Bulava is seeking support for the children groups "Diro", "Nadezhda" and "Giva" for the purchase of equipment, and also for support in training craftsmen in the arts of wooden crafts and embroidery.

Indigenous ethnic groups of the North, Siberia and the Far East of the Russian Federation

Part I: The northern zone - Kola to Kamchatka

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GALINA DIACHKOVA, *Institute of Ethnology and Anthropology, Moscow*

This is the first of two planned contributions providing basic information on the ethnic groups indigenous to the North, Siberia and the Far East of the Russian Federation. Officially, Russia lists 30 ethnic groups in this category (156,038 individuals acc. to statistics of 01.01.1998). The 15 northernmost groups residing in areas at or close to the Arctic coasts are treated in the first part, in this issue.

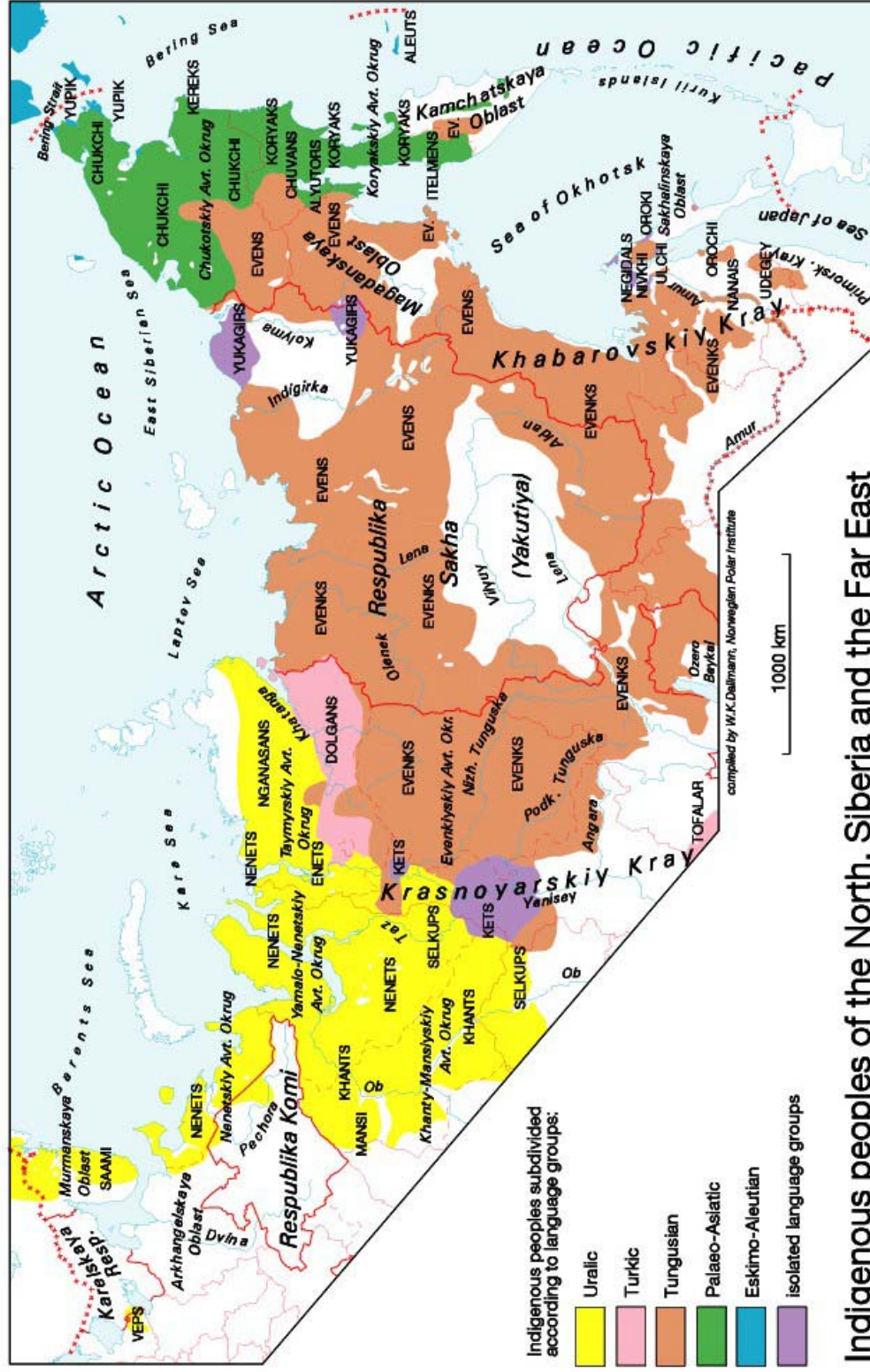
The ethnographic subdivision into "indigenous peoples" (Russian: *korennye narody*) is a result of the tsaristic policy of lumping native northerners according to language and other cultural features. Unlike the North American policy, where clans, bands and village communities of indigenous Americans were categorized into tribal entities, the tsaristic policy aimed at creating larger peoples or nations which seemed to be easier to handle. This ethnic subdivision was continuously pursued during the Soviet era and strongly influenced indigenous ethnic identity, although many of the individual groups still suffer from the lack of a sufficiently varied language policy. Since the Perestroika era and the subsequent abandonment of Soviet policies, many ethnic groups have been trying to revive their former clan structures along with traditional subsistence patterns, although mainly within the framework of the ethnic groupings established during the tsaristic and Soviet era.

Notes for using the information contained herein:

1. The presented information is mainly taken from the INSROP Working Paper No. 90 "Indigenous peoples of the northern part of the Russian Federation and their environment" by W.K. Dallmann (1997). The ethnographic information has been compiled from other sources. For literature references, the reader is referred to the cited report which can be purchased from the Fridtjof Nansen Institute.
2. Of those peoples living across the border in other countries - the Saami, Yupik, Aleuts and Evenks - only those living on the territory of the Russian Federation are considered.
3. The authors would like to mention that subgroups of three large native peoples, the Komi, Yakuts and Buryats, pursue similar traditional occupations as the smaller indigenous minority groups. Belonging to titular nations of republics within the Russian Federation, these groups are not considered as "indigenous" in Russia.

We encourage representatives of the ethnic groups introduced here to inform us about errors and important gaps in the presented information.

We also encourage representatives of the remaining ethnic groups of the North, Siberia and the Far East of the R.F. to contribute comparable information about themselves, to be presented in a subsequent issue of the Bulletin.



Eastern Saami

Self-designation(s) (singular, ISO spelling)	Saam' (<i>Northern Saami</i> : Sápmi)
"Official" name(s) (plural form)	Russ.: саамы Engl.: Saami Norw./Swed.: Samer Finn.: Saamit
Other names (plural form)	Russ.: лопари Engl.: Lapps, Laplanders
Residence area(s)	Kola Peninsula (Murmanskaya Oblast), except for southern reaches Major number of Saami live in Norway, Sweden and Finland
Population (for USSR/Russia: census 1989 / 01.01.1998 statistics)	Total Saami population: 60-70,000 (<i>including Nordic countries</i>) Former Soviet Union: 1,890 Russian Federation: 1,835 1,105 Murmanskaya Oblast: 1,615 1,102
Rural population (% in Russ. Fed.)	60.9%
Ethnic affiliation	Finno-Ugric group
National language	Saami <i>dialects, main dialect:</i> Kildin
Affiliation of national language	Language family: Uralic Group: Finno-Ugric
Status of national language (1989)	Mother tongue: 42% Speaking fluently: 49%
Cultural centre(s)	Lovozero (<i>Saami:</i> Lujäurr)
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	Murmanskaya Oblast: 0.2 %
Traditional culture	Trad. semi-nomadic, combination subsistence; inland and coastal, not strictly distinct. Today settled

Ethno-geography:

The eastern branch of the Saami live on the Kola Peninsula, in the **Murmanskaya Oblast**. Their official number has not changed significantly since the beginning of the century. A small number of Eastern Saami, the Skolt-Saami, live in Neiden (NE Norway) and Sevetijärvi (NE Finland); these are the people, and their ancestors, that fled from Suenjel in the Pechenga area, when Russia gained the latter from Finland by the end of World War II.

Today, the cultural centre of the Kola Saami is the town **Lovozero** (saam.: Lujäurr), where about half of the Russian Saami population live (official number 790; acc. to Saami evaluation ca. 1000; of a total of 3700 inhabitants). The remaining population consists mainly of Russians and Izhma-Komi, and some Nenets. The Kola Saami live mainly in 11 small villages across the peninsula, except for the southern part (Terskiy Bereg). The Soviet urbanisation policy considerably affected the Saami. 22 of their villages were liquidated between the 1930s and the 1970s, and the population was forced to settle in Lovozero.

Lifestyle and subsistence of rural population:

The traditional occupation of the Kola Saami is that of a combination subsistence, with hunting, fishing, gathering and reindeer breeding as main constituents.

Reindeer breeding has probably developed during the past millennium and had become the main occupation and the most fundamental element of Saami culture by the time of colonisation. The Saami form of reindeer breeding is special compared with other northern peoples, with small herds, free grazing on the summer pastures, ear-marking, use of reindeer fences and herding dogs. Traditional Saami reindeer breeding is semi-nomadic, with stationary, seasonal camps both on the summer pastures at tundra lakes and rivers or at the sea shore, and on the winter pastures in the forest tundra. From the traditional housing, the *kuvaksa* (the *lavvo* of the Scandinavian Saami) remains in use, a transportable, tepee-like pole construction covered with skins (today tarpaulin), which is used for herding purposes and under reindeer migrations.

Hunting (wild reindeer, fox, polar fox, marten) lost its original significance by the end of the 19th century, when game became sparse, and has now only a subsidiary significance.

Sea mammal hunting (mainly ringed seal) and **coastal fishing** at the Barents Sea shore have maintained little economical importance, because there are very few Saami left among the coastal population. **Salmon fishing** still has importance in the lower parts of large rivers, as has fishing in lakes.

Gathering (berries, herbs, mushrooms) has gained renewed importance because of the present difficult economical situation.

In recent years, the production of traditional **arts and crafts** is being readopted, stimulated through newly established contacts with Scandinavian Saami.

Present environmental threats	Narrowing of reindeer pastures due to industrial expansion Destruction of reindeer pastures due to industrial pollution (Nikel, Murmansk, Monchegorsk, Apatity, Kirovsk) and military exercises / installations Radioactive pollution of pastures from nuclear recycling plant in Gremikha Reindeer theft by military personnel and others Occupation and over-fishing of rivers by commercial tourist enterprises
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Nenets

Self-designation(s) (singular, ISO spelling)	Nenec, nenej nenec (on Yamal Peninsula: Hasova)		
“Official” name(s) (plural form)	Russ.: ненцы	Engl.: Nenets, Nency	
Other names (plural form)	Russ.: юраки, самоеды	Engl.: Yurak-Samoyeds	
Residence area(s)	Arctic coast, Kanin Peninsula to W Taymyr, southward to northern taiga belt		
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union:	34,665	
	Russian Federation:	34,190	33,045
	Yamalo-Nenetskiy Avt. Okrug:	20,917	22,657
	Nenets Avt. Okrug:	6,423	6,489
	Taymyrskiy Avt. Okrug:	2,446	2,486
	Krasnoyarskiy Kray:	2,662	2,497
	Khanty-Mansiyskiy Avt. Okrug:	1,144	1,161
Rural population (% in Russ. Fed.)	82.9%		
Ethnic affiliation	Samoyedic Group		
National language	Nenets <i>phonetically distinct dialects</i>		
Affiliation of national language	Language family:	Uralic	Group: Samoyedic
Status of national language (1989)	Mother tongue:	77.7%	Speaking fluently: 79.3%
Cultural centre(s)	see below		
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	Nenets Avtonomnyy Okrug:	Naryan-Mar	11.9%
	Yamalo-Nenetskiy Avt. Okrug:	Salekhard (Obdorsk)	4.2%
	Taymyrskiy Avtonomnyy Okrug:	Dudinka	4.4%
Traditional culture	Trad. Nomadic, combination subsistence Tundra and Forest Nenets, distinct mainly by different reindeer breeding cycles Today settled and semi-nomadic, a few families nomadic		

Ethno-geography:

The Nenets live mainly in the tundra, forest tundra and Northern taiga belt of the European and Western Siberian part of the Russian Federation. They form the largest indigenous group of the Russian North. 86% of the Nenets live within three autonomous areas (see above). A minor Nenets population of a few hundred people lived in the southern part of Novaya Zemlya from 1877, when Russia annexed the islands and tempted people to settle there. They were removed to Kolguyev Island and the Naryan-Mar area in the 1950s, when Novaya Zemlya became the location of atomic tests.

The modern centres of the Nenets population are **Naryan-Mar** (704 individuals \pm 3.5%), **Salekhard** (728 individuals \pm 2.2%) and **Dudinka** (191 individuals \pm 0.6%), in the respective autonomous areas. Most of the population lives in small villages and nomad camps in the tundra and taiga, partly mingled with Izhma-Komi, Khants and, at the lower Yenisey, Enets. The **Yamal Peninsula** has experienced a very high growth of indigenous (mainly Nenets) population, ca. 5 times during the past 300 years. Due to hydrocarbon discoveries since the 1960s, the total population there has increased ten times. The ongoing gas development on Yamal is causing a restructuring of the local Nenets population due to environmental impacts on pasture lands and social impacts through immigration of foreign population.

Lifestyle and subsistence of rural population:

The traditional Nenets subsistence was a combination of hunting, trapping, fishing, gathering and reindeer breeding. The latter was intensified during colonisation, partly to the expense of sedentary marine hunting and fishing, and partly to the expense of hunting due to a decrease in game population. Reindeer breeding became the main occupation and the most fundamental element of Nenets culture.

Reindeer breeding today is a semi-nomadic occupation for many, although a number of families still continue their nomadic way of life. Tundra Nenets and Forest Nenets differ mainly in the economical cycle of reindeer breeding and migration pattern. The semi-nomadic Tundra Nenets undertake distant seasonal migrations of large-scale reindeer herds from the Northern forest areas (winter) to the calving sites half-way in the tundra (May) to the coastal areas (summer). The Tundra Nenets are a large group, their settlements are mostly situated close to the winter pastures. The Forest Nenets (ca. 2,000) have much shorter migration routes of small reindeer herds that lead in circles of only 200-300 km.

Fishing has become an important commercial business, with a network of local fish factories.

Hunting and gathering still have additional importance, and even gained renewed importance because of the present economical situation. Hunted and trapped animals are wild reindeer, moose, wolf, otter, musk-rat, fox, polar fox, weasel, sable and other fur animals, hare, wolverine, occasionally brown bear.

New trades are fur, vegetable and stock farming in the upper Pechora areas where Nenets live mingled with Komi and Russians.

Present environmental threats	<p>Narrowing and destruction of reindeer pastures due to oil and gas development (Yamal Peninsula already severely damaged, Timan-Pechora region severe damage expected)</p> <p>Cutting-off of reindeer migration routes by transport lines (roads, pipelines) in connection with oil and gas development</p> <p>Heavy-metal and SO₂ pollution of pastures and rivers from industry in Norilsk area</p> <p>Reindeer theft, poaching and other violating activities by oil workers</p>
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Enets

Self-designation(s) (singular, ISO spelling)	ënnëčë (<i>constructed term, after 1917, from word for “person”</i>)		
“Official” name(s) (plural form)	Russ.: энцы Engl.: Enets		
Other names (plural form)	Russ.: енисейцы Engl.: Yenisey-Samoyeds		
Residence area(s)	Ust-Yenisey and Dudinka regions, Taymyrskiy Avt. Okrug		
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union:	209	
	Russian Federation:	198	116
	Taymyrskiy Avt. Okrug:	103	116
Rural population (% in Russ. Fed.)	59.1%		
Ethnic affiliation	Samoyedic group		
National language	Enets <i>Tundra dialect:</i> Khantay <i>Taiga dialect:</i> Karasin <i>also wide-spread:</i> Nenets		
Affiliation of national language (1989)	Language family: Uralic	Group: Samoyedic	
Status of national language (1989)	Mother tongue: 46.5%	Speaking fluently: 53.4%	
Cultural centre(s)	Vorontsovo, Potapovo		
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	Taymyrskiy Avt. Okrug: Dudinka		0.2%
Traditional culture	Trad. nomadic, combination subsistence Tundra and Forest Enets, distinct mainly by dialect and occupation: Tundra Enets are reindeer hunters, forest Enets are fishers. Today settled		

Ethno-geography:

The Enets live mainly in the tundra and forest tundra of the lower Yenisey valley, mingled with Nenets and, locally, Nganasans and Dolgans. Their residence area is situated within the **Taymyrskiy (Dolgano-Nenetskiy) Avtonomyy Okrug**, in the village of **Vorontsovo** (Ust-Yenisey District) and the village **Potapovo** (Dudinka District).

Their total number has been halved during the past century, and they are continuously assimilated into the Nenets and Nganasans, whose cultural characteristics also apply to them. Many of those living in their home area are trilingual (Enets, Nenets, Russian).

Lifestyle and subsistence of rural population:

The Enets were traditionally a nomadic hunter society, living mainly of wild reindeer. During the collectivisation of the 1930s, the Enets became sedentary.

Hunting wild reindeer still has a seasonal economic importance and is carried out together with Nenets, Nganasans and Dolgans in hunting collectives; animals are encountered at river crossings with masking shields.

Reindeer breeding was adopted from adjacent peoples during the past centuries, but mainly for the purpose of producing draught animals. Today, reindeer breeding is the main economic occupation, and Enets work together in collectives with Nenets breeders.

Other traditional occupations of continuing importance are **fur animal trapping** and **fishing** in rivers and estuaries. Important fish species are herring (*Clupea harengus*), Siberian sturgeon (*Acipenser baeri*), humpback whitefish (*Coregonus lavaretus*), white salmon (*Stenodus leucichthus nelma*), omul (*Coregonus autumnalis*), and broad whitefish (chir; *Coregonus nasus*). Fur trapping and farming are commercialised and are not primary forms of subsistence as they traditionally have been.

Present environmental threats	Progressive urbanisation and industrialisation in Dudinka-Norilsk surroundings Cutting-off of reindeer migration routes by ship traffic on Yenisey Heavy-metal and SO ₂ pollution of pastures and rivers from industry in Norilsk area
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Nganasans

Self-designation(s) (singular, ISO spelling)	ngo, nja (plural: nganasan, <i>later constructed term</i>)
“Official” name(s) (plural form)	Russ.: нганасаны Engl.: Nganasans
Other names (plural form)	Russ.: самоеды-тавгийцы Engl.: Tavgi-Samoyeds
Residence area(s)	Taymyrskiy Avtonomnyy Okrug
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union: 1,278 Russian Federation: 1,262 829 Taymyrskiy Avt. Okrug: 849 829 remaining Krasnoyarskiy Kray: 254
Rural population (% in Russ. Fed.)	72.5%
Ethnic affiliation	Samoyedic group
National language	Nganasan <i>Western dialect:</i> Avam <i>Eastern dialect:</i> Vadeyev
Affiliation of national language	Language family: Uralic Group: Samoyedic
Status of national language (1989)	Mother tongue: 83.4% Speaking fluently: 85.9%
Cultural centre(s)	Avam (Western Nganasans): Ust-Avam Vadeyev (Eastern Nganasans): Novaya
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	Taymyrskiy Avt. Okrug: Dudinka 1.5%
Traditional culture	Trad. nomadic, combination subsistence, mainly hunters Today settled and semi-nomadic Two cultural groups: Avam (Western Nganasans): 85-90% of rural population Vadeyev (Eastern Nganasans): 10-15% of rural population

Ethno-geography:

The Nganasans live in the tundra of the Taymyr Peninsula, along the rivers Kheta and Khatanga and north of them, within the **Taymyrskiy (Dolgano-Nenetskiy) Avtonomnyy Okrug**. The latter is administratively associated with the Krasnoyarskiy Kray.

The Nganasans are divided into two cultural and linguistic subgroups, the Avam (Western) Nganasans (ca. 650 individuals, 1990) with their cultural and population centre in the village **Ust-Avam**, and the Vadeyev (Eastern) Nganasans (ca. 100 individuals, 1990) centred in the village **Novaya**. The remaining Nganasan population is urban. Nganasan and Dolgan populations overlap in the Kheta River valley. Only the southern half of the Taymyr area is extensively populated; the Arctic desert in the northern half is only seasonally used by hunters.

The Nganasans are, despite their low number and demographic crisis, a cultural distinct and traditionally oriented group and have preserved their language and shamanistic practices. They were economically completely independent until the end of the 19th century. No writing system has ever been established.

Lifestyle and subsistence of rural population:

The Nganasans were traditionally a nomadic hunter society. They adopted a semi-nomadic to sedentary way of life under Soviet influence and collectivisation after 1940.

Hunting and fishing is now organised in brigades, together with Dolgan and, locally, Enets hunters and fishers. Traditional hunting areas comprise most of the Taymyr Peninsula. Hunted animals are mainly wild reindeer, but also wolf, wolverine, polar fox and birds (ptarmigan, geese).

Fishing has always been a secondary food source, and was collectivised and commercialised during the Soviet Era. Important species are char (*Salvelinus alpinus*), Siberian cisco (*Coregonus sardinella*), peled (*Coregonus peled*), humpback whitefish (*Coregonus lavaretus*), omul (*Coregonus autumnalis*), and broad whitefish (*Coregonus nasus*).

Small-scale reindeer breeding started through other indigenous influences in the middle of the 19th century. After collectivisation, reindeer breeding was the main occupation. The winter pastures were in the northern parts of the Khatanga and Kheta River basins and at the Pyasina River, while the summer pastures were situated in the north, on the Byrranga Plateau and north of Lake Taymyr, occasionally as far north as 77°N. In the early 1980s, domestic reindeer herds were minimised due to a rapid increase in the competing wild reindeer population, and the trade was given up in favour of a revival of hunting and fishing traditions.

Present environmental threats

Competition of domestic and wild reindeer on reindeer pastures through increase of wild reindeer population, overgrazing

Khanty

Self-designation(s) (singular, ISO spelling)	Hanti, handë, kantëk			
“Official” name(s) (plural form)	Russ.: ханты Engl.: Khants			
Other names (plural form)	Russ.: остяки Engl.: Ostyaks Ob Ugrians (together with Mansi)			
Residence area(s)	Khanty-Mansiyskiy Avtonomnyy Okrug Yamalo-Nenetskiy Avtonomnyy Okrug Tomskaya Oblast			
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union:	22,521		
	Russian Federation:	22,283	17,289	
	Khanty-Mansiyskiy Avt. Okrug:	11,892	9,327	
	Yamalo-Nenetskiy Avt. Okrug:	7,247	7,176	
	Tomskaya Oblast:		804	696
Rural population (% in Russ. Fed.)	70.2%			
Ethnic affiliation	Ugric group			
National language	Khant <i>several dialects with difficult mutual understanding</i>			
Affiliation of national language	Language family:	Uralic	Group:	Finno-Ugric
Status of national language (1989)	Mother tongue:	60.8%	Speaking fluently:	62.9%
Cultural centre(s)				
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	Khanty-Mansiyskiy Avt. Okrug: Khanty-Mansiysk			0.9%
Traditional culture	Trad. Nomadic/semi-nomadic, combination subsistence, mainly reindeer breeders, fishers and hunters. Today settled, traditional subsistence severely endangered			

Ethno-geography:

The Khants live in the river basins of Ob (middle and lower) and Irtysh and their tributaries. Their residence area is mainly situated in the taiga of the **Khanty-Mansiyskiy Avtonomnyy Okrug** (53%), and the south-western part (taiga and forest tundra) of the **Yamalo-Nenetskiy Avtonomnyy Okrug** (32%). Both are administratively associated with the Tyumenskaya Oblast.

The numerous tribal subgroups of the Khants are named according to the tributaries of the Ob and Irtysh rivers they live at. Population numbers increased rapidly during the 17th to 19th century, but have been increasing very slowly during the last century due to assimilation into Tatars and Russians, especially of the southern groups and urban part of the population. 3% (805 individuals; 1989) of the Khants live in the administrative centre, **Khanty-Mansiysk**, and 2.5% (555 indiv.) in **Salekhard** (administrative centre of Yamalo-Nenetskiy Avtonomnyy Okrug), where they form 2.3% and 1.7%, respectively, of the total urban population.

The economic and social crisis as a result of land devastation by ruthless oil development since the 1960s also retarded the demographic growth of the Khants. They were forced to leave subsistence areas (forests, rivers and bogs) due to infrastructure development, devastation and pollution. Villages were closed or abandoned, and migration to urban areas took place. Although the Khants are the third largest group among the indigenous peoples of the North, their culture is severely threatened.

Lifestyle and subsistence of rural population:

The Khants are traditionally nomadic (forest tundra) to semi-nomadic (taiga) reindeer breeders and sedentary fishers, with game and fur animal hunting as an important additional economic branch.

In the forest tundra, **reindeer breeders** move with small herds, staying in stationary, seasonal camps. All have a main residence today. In the taiga areas, herdsman have traditionally been more sedentary, only using seasonal camps during the summer migrations and hunting trips.

Fishing in rivers has gained commercial significance. Caught species are Siberian sturgeon (*Acipenser baeri*), white sturgeon (*Acipenser ruthenus*), white salmon (*Stenodus leucichthus nelma*), Siberian cisco (*Coregonus sardinella*), humpback whitefish (*Coregonus lavaretus*), broad whitefish (chir; *Coregonus nasus*), muksun (*Coregonus muksun*), and *chastikovaya*.

For **hunting**, fur animals (sable, squirrel, marten, weasel, fox, polar fox) have been most important since colonisation. Moose, and occasionally brown bear, are also hunted.

Gathering (nuts, berries, mushrooms) is an important subsidiary subsistence branch.

Cattle breeding and **agriculture** have significance only in the southern areas.

Present environmental threats	<p>Narrowing and destruction of reindeer pastures and hunting grounds due to oil and gas development (Surgut-Samotlor area and many other river basins are widely destroyed)</p> <p>Cutting-off of reindeer migration routes by transport lines (roads, pipelines) in connection with oil and gas development</p> <p>Pollution of rivers and bogs from oil-related activities</p> <p>Reindeer theft, poaching and other violating activities by oil workers</p>
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Dolgans

Self-designation(s) (singular, ISO spelling)	dulgaan (<i>constructed term from 1960</i>), tyaa kihi, sakha
“Official” name(s) (plural form)	Russ.: долганы Engl.: Dolgans
Other names (plural form)	Khaka (old self-designation of one big group of Dolgans)
Residence area(s)	Taymyrskiy Avtonomnyy Okrug, NW Yakutiya
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union: 6,945 Russian Federation: 6,584 5,754 Taymyrskiy Avt. Okrug: 4,939 4,848 Sakha Republic (Yakutiya): 731 894 Remaining Krasnoyarskiy Kray: 444
Rural population (% in Russ. Fed.)	80.5%
Ethnic affiliation	Turkic group
National language	Dolgan <i>dialect of Yakut language</i>
Affiliation of national language	Language family: Altaic Group: Turkic
Status of national language (1989)	Mother tongue: 84.0% Speaking fluently: 85.4%
Cultural centre(s)	Khatanga, Dudinka
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	Taymyrskiy Avt. Okrug: Dudinka 8.9%
Traditional culture	Trad. Nomadic, combination subsistence, mainly hunters Today settled and semi-nomadic. Dolgan subgroups: western, eastern and Popigay-Anagar

Ethno-geography:

The Dolgans live in the tundra of the Taymyr Peninsula, along the rivers Kheta and Khatanga and south of them, within the **Taymyrskiy (Dolgano-Nenetskiy) Avtonomyy Okrug**. The latter is administratively associated with the Krasnoyarskiy Kray. The Dolgan hunting areas stretch into the Putorana and Anabarskoye plateaus to the south of the rivers. 5.5 % of the Dolgan population (385 individuals, 1989) live in **Dudinka**, the okrug capital.

Although their ethnogenesis was not completed prior to the beginning of the century, the Dolgans are a culturally distinct group with a comparatively large intelligentsia, and a high migration to sociologically important occupations like medical doctors and teachers. Their national language is well preserved.

Lifestyle and subsistence of rural population:

The Dolgans were traditionally a nomadic **hunter and reindeer breeder society**. They adopted a sedentary way of life under Russian and Soviet influence and collectivisation.

Their small-scale **reindeer breeding** culture is a result of amalgamation of elements from the adjacent indigenous cultures. Herding dogs are used, which is not common among Turkic reindeer breeders. The winter pastures are in the tundra areas, while the summer pastures are situated in the forest tundra of the main river basins. Migration routes are considerably shorter than those of the Samoyedic neighbour societies, and have not been changed after the introduction of collective reindeer farms. In the main Dolgan reindeer breeding region, the Khatanga district, each collective farm had several thousand animals. In central and eastern Taymyr, most Dolgan state farms have lost their domestic reindeer due to the recent increase of the wild reindeer population.

Dolgans **hunt mainly wild reindeer** (autumn, winter), but also birds like ptarmigans, geese and ducks (spring) and trap fur animals (polar fox, fox, weasel). Annual wild reindeer hunts are undertaken by hunter brigades together with Nganasan and, locally, Enets hunters, as well professional hunters from outside the region. The game is traditionally encountered at river crossings with decoy reindeer and masking shields on runners.

Fishing is of economic importance, and locally carried out in a commercial way. Important species are the sturgeon species *Acipenser ruthenus*, white salmon (*Stenodus leucichthus nelma*) and *shchokur*.

Present environmental threats	Heavy-metal and SO ₂ pollution of pastures and rivers from industry in Norilsk area Competition of domestic and wild reindeer on reindeer pastures through increase of wild reindeer population
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Evenks

Self-designation(s) (singular, ISO spelling)	ëvenki (subgroups: ile, mata, orochen, oro [olen], kilen)																																						
“Official” name(s) (plural form)	Russ.: эвенки Engl.: Evenks Chin.: Kilin, Cilin Mong.: Hamnegan																																						
Other names (plural form)	Russ.: тунгусы Engl.: Tungus (The name ороchoны [Engl. Orochons] is used for a southern subgroup)																																						
Residence area(s)	Wide-spread from Lower Yenisey valley through Evenkiyskiy Avtonomnyy Okrug, Irkutskaya and Amurskaya Obl. to Khabarovskiy Kray, Buryatiya, NW and S Yakutiya; also in China (N Manchuria) and a small group in Mongolia (Iro River and Lake Buir-Nur)																																						
Population (for USSR/Russia: census 1989 / 01.01.1998 statistics)	<table><tr><td>Total population:</td><td>ca. 50,000</td><td colspan="2"><i>(including China, Mongolia)</i></td></tr><tr><td>Former Soviet Union:</td><td>30,163</td><td colspan="2"></td></tr><tr><td>Russian Federation:</td><td>29,901</td><td>25,548</td><td></td></tr><tr><td>Sakha Republic (Yakutiya):</td><td>14,428</td><td>12,968</td><td></td></tr><tr><td>Khabarovskiy Kray:</td><td>3,691</td><td>3,814</td><td></td></tr><tr><td>Evenkiyskiy Avt. Okrug:</td><td>3,480</td><td>3,064</td><td></td></tr><tr><td>Buryat Republic:</td><td>1,679</td><td>1,456</td><td></td></tr><tr><td>Amurskaya Oblast:</td><td>1,617</td><td>1,360</td><td></td></tr><tr><td>Chitinskaya Oblast:</td><td>1,271</td><td>1,043</td><td></td></tr></table>			Total population:	ca. 50,000	<i>(including China, Mongolia)</i>		Former Soviet Union:	30,163			Russian Federation:	29,901	25,548		Sakha Republic (Yakutiya):	14,428	12,968		Khabarovskiy Kray:	3,691	3,814		Evenkiyskiy Avt. Okrug:	3,480	3,064		Buryat Republic:	1,679	1,456		Amurskaya Oblast:	1,617	1,360		Chitinskaya Oblast:	1,271	1,043	
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Chitinskaya Oblast:	1,271	1,043																																					
Rural population (% in Russ. Fed.)	79.6%																																						
Ethnic affiliation	Tungus-Manchurian group																																						
National language	Evenk <i>main dialects: Northern (Khakayushchi) and southern (Sekayushchi)</i>																																						
Affiliation of national language	Language family: Altaic	Group: Tungus-Manchurian																																					
Status of national language (1989)	Mother tongue: 30.3%	Speaking fluently: 32.8%																																					
Aut. okrug(s) : Centre(s) : ethnic %	Evenkiyskiy Avt. Okrug: Tura		14.0%																																				
Traditional culture	Trad. Nomadic, combination subsistence; mainly reindeer hunters in N, horse and cattle pastoralists in S; Today settled / semi-nomadic																																						

Ethno-geography:

The Evenks are the largest group of Tungus speaking peoples, and the second largest indigenous group in the Russian North. They are settled wide-spread, in many places together with Yakuts. Half of the Russian Evenks live in western and southern **Yakutiya**, while only 12 % live in their own administrative area, the **Evenkiyskiy Avtonomnyy Okrug**, where they account for 14% of the total population. The latter is administratively associated with the Krasnoyarskiy Kray. Various groups of reindeer hunting Evenks call themselves *ile* (Lena, Tunguska and Vitim River basins), *mata* (Olekma River), *orochen*, *oro*, or *olen* (Trans-Baykal) or *kilen* (Sea of Okhotsk). The remaining Evenks live in various districts of southern Siberia and, across the border, in northern China, and a small area (Lake Buir-Nur) in Mongolia. Wide-spread settling in ethnically mixed areas explains the low preservation of their national language. The rapid decrease of Evenk population numbers in Russia from 58,000 to 24,000 during the ca. 60 years 1897-1959 is both due to rapid assimilation into Russian, Buryat and other population of the southern pastoralists, and to the post-war distinction of the Evens that previously were grouped with the Evenks as "Tungus".

Lifestyle and subsistence of rural population:

SMALL-SCALE REINDEER BREEDER CULTURE: Traditionally Evenks used reindeer for transportation. The number of reindeer ranged from a few animals per family up to two or three dozens. Reindeer breeding is presently the basic occupation of Evenks in the taiga and tundra areas of northern and central Siberia, and far south towards the Baykal and Amur districts. Summer pastures are in the watershed areas, winter pastures in the river basins. Reindeer breeders traditionally hunted wild reindeer as a secondary occupation, mostly in small groups, seasonally, at river crossings. **Nomadism** is crucial for the Evenk breeding culture. Since Soviet collectivisation started, nomads were forced to settle and experienced a subsequent dissolution of their social pattern and cultural identity. Modern trends to revive nomadism as well as the associated subsistence pattern and social structure are pursued. Reindeer are used for travel (riding animals) and transportation and herded without dogs. Modern transportation has only partly substituted the reindeer.

HUNTER CULTURE: Most Evenks hunt with reindeer as transport animals. The Evenk hunting areas stretch across most of the Evenk territory. Hunted animals in northern areas are mainly wild reindeer, but also moose, deer, musk-ox, lynx, wolverine, wolf, brown bear and birds. Mountain sheep and wild goats are hunted in southern areas. Fur animal trapping (sable, fox, polar fox, squirrel, weasel) gained importance due to the *yasak* system during colonisation. Reindeer are hunted at river crossings during their autumn migrations. An unusual Evenk hunting method is the use of tamed and specially trained decoy reindeer with lines bound to their antlers. These start fights with wild animals that get caught in the lines. Moose and musk-ox are attracted by imitating their sound with special whistles (many other peoples use this method).

HORSE BREEDER CULTURE: Horse breeding is confined to southern parts of Siberia and the Russian Far East.

Gathering and fishing are secondary occupations of both cultural groups. White salmon and other freshwater fish are caught in rivers and lakes. Fishing has gained commercial importance.

Present environmental threats	<p>Heavy-metal and SO₂ pollution of pastures and rivers from industry in Norilsk area</p> <p>Impacts on reindeer pastures and rivers in N Yakutiya due to coastal and river shipping and related development of infrastructure, as well as river pollution</p> <p>Loss of various traditional subsistence due to deforestation in Evenk. Avt. Okrug</p>
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Evens

Self-designation(s) (singular, ISO spelling)	èven																							
“Official” name(s) (plural form)	Russ.: эвены Engl.: Evens																							
Other names (plural form)	Russ.: ламуты Engl.: Lamuts																							
Residence area(s)	Wide-spread in N Khabarovskiy Kray, Magadanskaya Obl., Kamchatka, Koryakskiy and W Chukotskiy Avt. Okrug, N and E Yakutiya																							
Population (census 1989 / 01.01.1998 statistics)	<table><tr><td>Former Soviet Union:</td><td>17,199</td><td></td></tr><tr><td>Russian Federation:</td><td>17,055</td><td>12,017</td></tr><tr><td>Sakha Republic (Yakutiya):</td><td>8,668</td><td>6,448</td></tr><tr><td>Chukotskiy Avt. Okrug:</td><td>1,336</td><td>1,155</td></tr><tr><td>Kamchatsk. Oblast incl. Kory. Avt. Okr.:</td><td>1,485</td><td>1,613</td></tr><tr><td>Magadanskaya Oblast:</td><td>2,433</td><td>1,326</td></tr><tr><td>Khabarovskiy Kray:</td><td>1,919</td><td>1,463</td></tr></table>			Former Soviet Union:	17,199		Russian Federation:	17,055	12,017	Sakha Republic (Yakutiya):	8,668	6,448	Chukotskiy Avt. Okrug:	1,336	1,155	Kamchatsk. Oblast incl. Kory. Avt. Okr.:	1,485	1,613	Magadanskaya Oblast:	2,433	1,326	Khabarovskiy Kray:	1,919	1,463
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Magadanskaya Oblast:	2,433	1,326																						
Khabarovskiy Kray:	1,919	1,463																						
Rural population (% in Russ. Fed.)	75%																							
Ethnic affiliation	Tungus-Machurian group																							
National language	Even <i>western, central and eastern dialect groups</i> <i>Writing based on Olsk dialect</i> <i>Also wide-spread: Yakut</i>																							
Affiliation of national language	Language family: Altaic	Group: Tungus-Machurian																						
Status of national language (1989)	Mother tongue: 43.8%	Speaking fluently: 46.0%																						
Cultural centre(s)																								
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	<i>only one national-territorial unit with autonomous status:</i> Even-Bytantay (North-Central Yakutiya)																							
Traditional culture	Traditionally semi-nomadic, combination subsistence, mainly reindeer-hunters, small-scale reindeer breeding; hunting. A small group, which mingled with the Koryaks, has maintained sea mammal hunting. Today settled and semi-nomadic.																							
Ethno-geography: The Evens are the second largest group of Tungus speaking peoples in the Russian North. Their wide-spread residence areas, in many places mingled with other native peoples (Yakuts, Chukchi, Koryaks, Yukagirs), were a hindrance for the establishment of a national, later autonomous, <i>okrug</i> . Wide-spread settling in ethnically mixed areas also explains the low preservation of their national language. About half of the Even population live in north-eastern Yakutiya as a scattered minority. The remaining Evens live in the western Chukotskiy and Koryakskiy Avtonomnyy Okrug , and also in the Magadanskaya Oblast and northern part of the Khabarovskiy Kray ; a small colony exists in central Kamchatka .																								
Lifestyle and subsistence of rural population: The Even subsistence culture is traditionally a semi-nomadic reindeer breeder culture with small herds (a few dozens of animals) and hunting. Small-scale reindeer breeding is the basic occupation of Evens in the interior land areas and in northern Siberia. Reindeer were used for transportation. During the long journeys reindeer were ridden during hunting fur animals and on summer trips to the rivers for fishing. Nomadism was crucial for the Even breeding culture. Since Soviet collectivisation started in the 1930s, nomads were forced to settle and experienced a subsequent dissolution of their social pattern and cultural identity. Modern trends to revive nomadism as well as the associated subsistence pattern and social structure are pursued. Even reindeers are known to be large, strong and persevering. They are traditionally used for both riding and transportation of cargo. Modern transportation has only partly substituted the reindeer. Dog sledges are used in the eastern areas, where Evens have close contact with Koryak and Chukchi breeders. For housing on hunting or herding trips, traditional <i>chums</i> , leaf and wooden huts and modern tents are used.																								
Hunting is an important occupation. Hunted animals are mainly wild reindeer and mountain sheep, but also fur animals, particularly squirrels. Even hunting dogs have famous qualities.																								
River fishing is an important traditional subsistence, and has modern industrial application. Valuable fish are white salmon (<i>Stenodus leucichthus nelma</i>), sturgeon (<i>Acipenser baeri</i>), omul (<i>Coregonus autumnalis</i>), muksun (<i>Coregonus muksun</i>) and Siberian cisco (<i>Coregonus sardinella</i>).																								
Cattle breeding and agriculture have been introduced in southern areas.																								
Fishing in river mouths (humpback salmon and dog salmon) and seal hunting is common among the Evens at the Sea of Okhotsk. The coastal Evens are sedentary, living in log cabins (<i>uran</i>). Traditional earth huts (<i>utan</i>) were used in the past. Dog sledges were common for inland transportation.																								
Present environmental threats	Impacts on reindeer pastures and rivers in N Yakutiya due to coastal and river shipping and related development of infrastructure Pollution of Shamanikha and Omolon rivers from gold mining Radioactive pollution due to atomic tests																							

Yukagirs

Self-designation(s) (singular, ISO spelling)	odul, vadul		
“Official” name(s) (plural form)	Russ.: юкагиры Engl.: Yukagirs, Yukaghirs		
Other names (plural form)	Russ.: омокы Engl.: Omoks		
Residence area(s)	Middle and Lower Kolyma River basin, and between mouths of Kolyma and Indigirka rivers, mostly within Yakutiya, Magadanskaya Oblast and Chukotskiy Avtonomnyy Okrug		
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union:	1,142	
	Russian Federation:	1,112	672
	Sakha Republic (Yakutiya):	697	544
	Chukotskiy Avt. Okrug:	160	113
	Magadanskaya Oblast:	15	15
Rural population (% in Russ. Fed.)	62.8%		
Ethnic affiliation	Uralic group		
National language	Yukagir <i>subdivided into tundra (Nizhnekolymsk) a. taiga (Verkhnekolymsk) dialects</i> <i>also wide-spread:</i> Yakut, Chukchi, Even		
Affiliation of national language	Language Family: Uralic (by some linguists considered isolated) Group: Yukagir		
Status of national language (1989)	Mother tongue:	32.0%	Speaking fluently: 35.7%
Cultural centre(s)	Tundra: Nizhnekolymsk Taiga: Verkhnekolymsk		
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.			
Traditional culture	Trad. nomadic and semi-nomadic hunters; today settled Tundra culture: Vaduls Taiga culture: Oduls		
Ethno-geography: During the 17 th century, the Yukagirs still formed the native population of large parts of north-eastern Siberia, in an 800 km wide strip from the Lena delta to Anadyr. They were not only replaced by Russian immigrants, but primarily by Yakuts, and also Evens and other indigenous peoples, that migrated northward as a result of social changes during Russian colonialism. They suffered a severe loss of population, both due to epidemics and warfare during colonisation (1640: 4500-5000; 1897: 948 people). Today, Yukagir settlements are confined to two minor areas, Nizhnekolymsk at the Kolyma mouth and westward towards the Indigirka mouth (Vaduls, or tundra Yukagirs), and Verkhnekolymsk (Republic of Yakutiya) and Srednekansk (Magadanskaya Oblast), along the upper Kolyma River (Oduls, or taiga Yukagirs). In both areas, they live together with Evens, Chukchi and Yakuts, mainly as a result of the Soviet nationality policy. Their history of repeated assimilation, their small number and their being mingled with other ethnic groups, explains the endangered state of their native language.			
Lifestyle and subsistence of rural population: The Yukagirs have traditionally been nomadic and semi-nomadic hunters . Hunted animals were mainly wild reindeer, moose, deer, mountain sheep (in the taiga only), fur animals (sable, polar fox) and water fowls. Fishing in rivers and estuaries was a secondary occupation. Small-scale reindeer breeding among the tundra Yukagirs was mainly for reasons of transportation, although they also use(d) dogs, both as draught animals and for hunting. The development of subsistence patterns since collectivisation was different for the two subgroups (see below). Yukagirs are today settled, but some lead a semi-nomadic life during reindeer herding and hunting seasons. They are recently revitalising their traditional clan-based economical structure. Traditional housing in the <i>urasu</i> , a conical, tepee-shaped yurt type, is restricted to herding, hunting and fishing purposes.			
1. <i>The Verkhnekolymsk (taiga) Yukagirs since collectivisation</i> The collective farms first continued hunting and fishing, but started additional reindeer breeding, together with traditional Even and Yakut breeders. Reindeer breeding became the main subsistence of part of the population, although hunting (now mainly fur animals) and fishing has continuous importance. The other part of the population joined Yakut-dominated collective farms that lived of cattle and horse breeding and vegetable gardening .			
2. <i>The Nizhnekolymsk (tundra) Yukagirs since collectivisation</i> The traditional wild reindeer hunt became increasingly ineffective, when the wild reindeer population started to suffer from the unsustainable competition by domestic animals since reindeer breeding had been effectuated in collective farms. Hunting has since become less important and is confined to fur animals and occasionally moose. Reindeer breeding has become the main occupation for most of the population, while the Even-speaking Yukagirs at the Indigirka River became fishers .			
Present environmental threats	Impacts on reindeer pastures and rivers in N Yakutiya due to coastal and river shipping and related development of infrastructure Pollution of Shamanikha river from gold mining Radioactive pollution from atomic tests		

Chuvans

Self-designation(s) (singular, ISO spelling)	èuvan, ètèl, ètal		
“Official” name(s) (plural form)	Russ.: чуванцы Engl.: Chuvans		
Other names (plural form)			
Residence area(s)	Upper Anadyr River and lower Penzhina River valley		
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union:	1,511	
	Russian Federation:	1,384	487
	Chukotskiy Avt. Okrug:	944	481
	Magadanskaya Oblast	41	4
	Kamchatkskaya Oblast:	17	
Rural population (% in Russ. Fed.)	46.8%		
Ethnic affiliation	Mixed groups of Yukagir, Chukchi and Russian origin		
National language	Yukagir dialect (extinct); today Chukchi and Russian		
Affiliation of national language	Language Family: see Yukagirs, Chukchi		
Status of national language (1989)	here: Chukchi	Mother tongue: 18.5%	Speaking fluently: 22.3%
Cultural centre(s)	Chuvanskoye		
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.			
Traditional culture	Trad. nomadic hunters and reindeer breeders Today settled and semi-nomadic		

Ethno-geography:

The Chuvans are ethnically derived from Yukagir clans, which in the 17th century resided in western Chukotka, along the Anyuy, Palyavaam and Chaun.rivers. After joining the Russians in skirmishes with resisting Chukchi in the middle of the 18th century, they suffered severe losses and retreated to Russian villages or became assimilated into Chukchi and Koryaks. Their descendants live now in **Chuvanskiy Khrebet** at the upper Anadyr River (*Markovskoye Chuvancy*; W Anadyrskiy Rayon, Chukotskiyy Avt. Okrug). They now speak the Chukchi language or Russian.

Lifestyle and subsistence of rural population:

The Chuvans are traditional **reindeer breeders**, **hunters** (mainly wild reindeer, but also mountain sheep, wolf, brown bear) and **trappers** (squirrel, hare, fox, red fox, polar fox), **fishers** (mainly salmon) and **dog breeders**. Prior to colonisation, they also worked as traders and dog-drivers for the Chukchi bartering trade with the population at the Sea of Okhotsk.

Part of the Chuvans are still pursuing a semi-nomadic **reindeer-breeding** occupation, partly in common collective farms with Evens and Chukchi. The sedentary Chuvans deal with **fur animal trapping** and **fish manufacturing**. In the Anadyr area, **stock breeding** (since the 1930s) and green-house **vegetable gardening** (since the 1950s) have been introduced. Dog breeding has vanished as an economic occupation.

Present environmental threats	Impacts on reindeer pastures and rivers due to gold mining.
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Chukchi (Lauravetlans)

Self-designation(s) (singular, ISO spell.)	lyg"oravetl"an, chauchu (reindeer-breeders)
"Official" name(s) (plural form)	Russ.: чукчи Engl.: Chukchi (Chukchee)
Other names (plural form)	Лаураветланы, луораветланы Luoravetlans (derived from self-designation)
Residence area(s)	Chukotskiy Avtonomnyy Okrug and adjacent areas
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union: 15,184 Russian Federation: 15,107 12,995 Chukotskiy Avt. Okrug: 11,914 11,056 Kamchatskaya Oblast: 1,530 1,477 Magadanskaya Oblast: 649 28 Republic Sakha (Yakutiya): 473 401
Rural population (% in Russ. Fed.)	86.0%
National language	Chukchi
Affiliation of national language	Language family: Palaeo-Asiatic Group: Chukotko-Kamchatkan
Status of national language (1989)	Mother tongue: 70.4% Speaking fluently: 73.9%
Cultural centre(s)	Anadyr
Aut. okrug(s) : Centre(s) : ethnic % (1989)	Chukotskiy Avt. Okrug: Anadyr 7.3%
Traditional culture	Traditional twofold culture with trade links: Nomadic reindeer-breeding (70%); coastal (sedentary) sea mammal hunting (30%)

Ethno-geography:

The Chukchi form, together with the Yupik, the native population of the **Chukotskiy Avtonomnyy Okrug**. During colonisation, the Chukchi managed through warfare to avoid forced payment of *yasak* to the Russian colonisers, which collaborated with the Koryaks, Yukagirs and Evens. After a period of stagnation, the Chukchi number slowly increased (1970: 13,500; 1979: 13,937; 1989: 15,107). According to statistics of 1998 the Chukchi number had dropped to 12,995. In 1989 the Chukchi constituted 7.3% of the *okrug* population (9.5% were indigenous). Now the indigenous population (>14,400 Chukchi, Yupik, Kereks, Koryaks, Chuvans, Evens) amounts to more than 16% of a total of less than 90,000. Chukchi live mostly in indigenous-dominated villages, while non-natives mostly live in urban areas. In the admin. centre, **Anadyr**, the Chukchi portion was only 2.3% (408 individuals, 1989).

Lifestyle and subsistence of rural population:

The Chukchi have a traditional twofold cultural subdivision into sedentary, coastal **sea mammal hunters (30%)**, using *baydars* (walrus skin boats) and dog sledges, and nomadic, inland **reindeer breeders (70%)**, using reindeer sledges. They were linked by trade, which was particularly an exchange of sea mammal and reindeer products. The coastal villages were formed by up to 20 *yarangas* (family accommodations), while reindeer breeder camps only had 2-10. Modern coastal villages have hundreds of inhabitants (e.g. Uelen ca. 1000).

Intensive reindeer breeding is the economically most important occupation. The herds, like those of the Koryaks often exceeding 1,000 animals, graze in the open tundra in the summer, and migrate between protected areas in the winter. The domestic reindeer population of Chukotka has been decreasing since the end of the 1980s from 500,000 to 112,000. Nevertheless, reindeer breeding is becoming increasingly important due to the stagnation in food delivery from outside the *okrug*.

Sea mammal hunting is the main traditional occupation of Chukchi and Yupic at the Bering Strait. They have practiced collective hunting of whale and walrus with harpoons. Sea mammals provide food, oil, skins, ivory and other products. During the Soviet period most of the meat went to feed foxes in fur farms, but in recently, in privatised hunting brigades, more and more food is used for human consumption. Environmental law that forbids the hunting of walrus on the beaches, results in large losses of killed animals that sink. Since the purchase of grey whales from Russian whaling boats has become too expensive in the last years, the local population has started to re-adopt traditional whaling methods.

Fishing, mainly of salmon, is traditionally developed in the Anadyr, Kolyma and Chaun River mouths, with a varying, but generally declining quota. **Hunting** on land (wild reindeer, moose, wolverine, brown bear, lynx, mountain sheep, polar fox, birds) is carried out by both reindeer breeders and sea mammal hunters. It is an important factor in the reconstruction of self-sufficiency with regard to supplies of food and winter clothing. **Gathering** of berries, herbs, roots and mushrooms, like in most of the North, has regained an increasing importance due to the present economic disaster.

Fur farms were introduced to broaden the native economy and to create local employment, especially for women. Fur farms had consumed major portions of the sea mammal harvest in the coastal villages, which made them inappropriate in the present situation where supply of other foodstuff for the population is lacking. Now fur farms are closed. **Livestock raising** (cattle, poultry) and **vegetable gardening** were introduced, mainly during the 1970s and 1980s, but has now mostly disappeared. Only in a few villages of southern Chukotka, vegetable gardening is an important factor for the local population.

Present environmental threats	Possible decrease of sea mammal population due to shipping and/or possible oil and gas development Impacts on reindeer pastures and rivers due to mining (gold etc.) and other development of infrastructure; radioactive pollution of pastures Environmental protection laws endanger sustainable harvest Commercial marine fishing takes fish stocks from coastal fishers; poaching Nuclear waste disposal from Bilibino power station threatens environment
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Siberian Yupik

Self-designation(s) (singular, ISO spelling)	jupik, juit
“Official” name(s) (plural form)	Russ.: эскимосы Engl.: Siberian Yupik(s)
Other names (plural form)	Yupigyt, Yugyt, Yuit(s), Siberian Eskimo, Asiatic (Siberian) Inuit
Residence area(s)	Chukotkan coast of Bering Strait, Wrangel Island, SW Alaska and Alaskan coast/islands of Bering Strait Yupik live also in E Alaska, Inuit across the North American Arctic to Greenland
Population (for USSR/Russia: census 1989 / 01.01.1998 statistics)	Total Inuit population: ca. 125,000 (<i>incl. N. America/Greenland</i>) Total Yupik population: ca. 23,000 Former Soviet Union: 1,719 Russian Federation: 1,704 1,514 Chukotskiy Avt. Okrug: 1,452 1,509
Rural population (% in Russ. Fed.)	77.2%
Ethnic affiliation	Eskimo-Aleutian group
National language	Siberian Yupik-tut <i>3 dialects: N: Navukagmit; S: Ungazigmit; in Sireniki: Sirenigmit</i>
Affiliation of national language	Language family: Eskimo-Aleutian Group: Eskimo
Status of national language (1989)	Mother tongue: 51.6% Speaking fluently: 54.8%
Cultural centre(s)	Anadyr
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	Chukotskiy Avtonomnyy Okrug: Anadyr
Traditional culture	Traditional sedentary marine hunter culture
Ethno-geography: The Yupik are the native population of the Bering Strait coasts and western Alaska, and lived previously also farther inland on eastern Chukotka. Only ca. 7% live on the territory of the Russian Federation, the others in Alaska. They belong to the major ethnic group of the Inuit or Eskimo. The name “Inuit” has been formally adopted by the ICC (Inuit Circumpolar Conference) as the embracing name for the entire “Eskimo” population. Siberian Yupik reside together with Chukchi today in a few villages along the coast of the Bering Strait: Uelen, Lavrentiya, Lorino, Novo-Chaplino, Provideniya, Sireniki, Uelkal. 62 Yupik (1989) lived in the <i>okrug</i> capital Anadyr.	
Lifestyle and subsistence of rural population: The traditional subsistence pattern of the Siberian Yupik is very close to that of the coastal Chukchi. They are marine hunters, with game and bird hunting, as well as gathering and fishing as secondary occupations. Yupik villages had traditionally 15-40 yarangas, which substituted former earth huts since the middle of the 19 th century. For transportation, they use <i>baydars</i> (walrus skin boats) and dog sledges, as well as modern, open boats. Sea mammal hunting (seals, walrus, whales) is the main traditional occupation of the Yupik and the Chukchi at the Bering Strait. Techniques used by them were the most advanced in the world (toggling harpoons, open-water hunting). During the Soviet period most of the mammal’s meat went to feed foxes in fur farms, but in recently privatised hunting brigades, more and more food is used for human consumption. Environmental law that forbids the hunting of walrus on the beaches, results in large losses of killed animals that sink. In recent years, the Russian government issued the permission to kill Greenland whales. Ivory tusks are used in a variety of functional and decorative industries and are important trade items. Fishing and hunting on land (wild reindeer, moose, wolverine, brown bear, lynx, mountain sheep, polar fox, birds) constitutes an important factor in the reconstruction of self-sufficiency. Gathering of berries, herbs, roots and mushrooms, like in most of the North, has regained an increasing importance due to the present economic disaster. Fur farms were introduced to broaden the native economy and to create local employment, especially for women. Foxes had consumed major portions of the sea mammal harvest in the coastal villages, which was inappropriate in the present situation where supply of other foodstuff for the population is lacking. Fur farms are left in two villages.	
Present environmental threats	Possible decrease of sea mammal population due to shipping and/or oil and gas development Environmental protection laws endanger sustainable harvest Commercial marine fishing takes fish stocks from coastal fishers

Aleuts

Self-designation(s) (singular, ISO spelling)	Unangan, anangin
“Official” name(s) (plural form)	Russ.: алеуты Engl.: Aleut(s)
Other names (plural form)	Aleutians
Residence area(s)	Komandorskiye Ostrova (Russian part of Aleutian Islands) in Kamchatskaya Oblast; also in Alaska: Aleutian Islands and Alaskan Peninsula
Population (for USSR/Russia: census 1989 / 01.01.1998 statistics)	Total population: ca. 2,700 (<i>incl. Alaska</i>) <i>There were 16,000 Aleuts during the first encounter with the Russians in the 17th century!</i> Former Soviet Union: 702 Russian Federation: 644 278 Kamchatskaya Oblast: 390 277 Aleutskiy Natsionalnyy Rayon (1996): 346
Rural population (% in Russ. Fed.)	63.7%
Ethnic affiliation	Eskimo-Aleutian group
National language	Aleut <i>Attuan dialect</i>
Affiliation of national language	Language Family: Eskimo-Aleutian Group: Aleutian
Status of national language (1989)	Mother tongue: 25.3% Speaking fluently: 29.5%
Cultural centre(s)	Nikolskoye
Aut. okrug(s) or ethnic territor. area(s) : Centre(s) : ethnic % of total district popul.	Aleutskiy Natsionalnyy Rayon 46.0%
Traditional culture	Traditional sedentary marine hunter and fisher culture
Ethno-geography: The Aleuts are the native population of the Aleutian Islands who number ca. 3,000 individuals and mainly belong to Alaska. Approximately one fourth live on the territory of the Russian Federation, of which one half resides on the Komandorskiye Ostrova (Commander Islands) which constitute the Aleutskiy Natsionalnyy Rayon , situated within the Kamchatskaya Oblast. Aleuts form 46% (346 individuals) of the <i>rayon</i> population. Aleuts suffered enormously under the cruel exploitation, enslavement and massacres by Russian fur traders after 1741, when their population decreased from ca. 16,000 or more to less than 2,000 prior to the American purchase of Alaska in 1867. The Commander Islands, likewise the Pribiloff Islands (Alaska), were uninhabited until the beginning of the 19 th century, when the Russian-American Company, at that time being in charge of the trade development on the Aleutian Islands, enforced transmigration of Aleuts from other islands. Both in Alaska and in the Russian Federation, only a quarter of the Aleuts have maintained their national language.	
Lifestyle and subsistence of rural population: The traditional subsistence of the Aleuts is a sedentary combination of marine hunting (various seal species and sea otter), fishing , birding and gathering . The whaling techniques of Aleut like Itelmen were based on the use of poisoned darts or arrows and thus differed essentially from the harpoon whaling of Yupic and Chukchi. Traditional Aleutian settlements consisted of 2-4 half-earthen houses, accommodating 10-40 families. They used large <i>baydars</i> (seal skin boats) for transportation. The traditional subsistence, although still preserved, has been partly substituted by fur farming , stock farming and vegetable gardening . Due to the present social and economic crisis, more than half of the population of the islands is now unemployed. There are efforts to reorganise traditional occupations, including coastal fishing, crab fishing, marine and terrestrial plant gathering, both for economic and self-sufficiency purposes.	
Present environmental threats	Environmental protection laws are a hindrance for reorganisation of traditional occupations

Koryaks

Self-designation(s) (singular, ISO spelling)	čauču (reindeer breeders); nymylgyn (coastal inhabitants)		
“Official” name(s) (plural form)	Russ.: коряки Engl.: Koryaks		
Other names (plural form)	Nymyllan, Chavchuveny (Russian, derived from self-designation)		
Residence area(s)	Koryakskiy Avtonomnyy Okrug and adjacent areas		
Population (census 1989 / 01.01.1998 statistics)	Former Soviet Union:	9,242	
	Russian Federation:	8,942	6,524
	Koryakskiy Avt. Okrug:	6,572	5,566
	remaining Kamchatskaya Oblast:	618	157
	Magadanskaya Oblast:	1,013	761
Rural population (% in Russ. Fed.)	71.3%		
Ethnic affiliation	Palaeo-Asiatic group		
National language	Koryak <i>9 dialects, of which 2 (Alyutor, Kerek) are considered as independent languages</i>		
Affiliation of national language	Language family: Palaeo-Asiatic Group: Chukotko-Kamchatkan		
Status of national language (1989)	Mother tongue: 52.4% Speaking fluently: 57.8%		
Cultural centre(s)	Palana		
Aut. okrug(s) : Centre(s) : ethnic %	Koryakskiy Avt. Okrug: Palana 16.5%		
Traditional culture	Trad. Nomadic reindeer-breeders, hunters and sea mammal hunters Coastal (sedentary) and inland (nomadic) culture Tribes that demand separate ethnic status: Alyutors (from Palana to Tilichiki, and W of Penzhinskaya Guba); Kereks (at Guba Gavriila)		
Ethno-geography: The Koryaks form the native population of the Koryakskiy Avtonomnyy Okrug , the northern and middle part of Kamchatka, which is administratively associated with the Kamchatskaya Oblast. It is a mountainous land almost entirely covered with tundra and forest tundra. The southern part of the country is volcanically active. The Koryak residence area overlaps with those of the Evens (N and S), the Chukchi and Chuvans (N) and the Itelmens/Kamchadals (S). Population numbers have been slowly increasing during the last century. 71% of the Koryaks live in the <i>okrug</i> , where they form 16.5% of the population. They form 22.6% of the population of the <i>okrug</i> capital Palana (1003 individuals). (All numbers from the census of 1989.) The nomadic reindeer breeding Koryaks submitted early to Russian sovereignty and joined Russians, Evens, Yukagirs in attacking resistant coastal Koryaks as well as Chukchi, during the 18 th century. This warfare, as well as a smallpox epidemic in 1769/70, substantially reduced the original population, from 10-11,000 in 1700 to ca. 4,800 in 1800. Two subgroups of the Koryaks were considered as individual ethnic groups in pre-Soviet times because of their distinct languages: the Alyutors living on the isthmus of Kamchatka and east of Penzhinskaya Guba (combined small-scale reindeer breeding with sea hunting and fishing), and the Kereks , of which only a very small group is left at Mys Navarin in the Chukotskiy Avt. Okrug (coastal sea hunters).			
Lifestyle and subsistence of rural population: The Koryaks are, like the Chukchi, traditionally subdivided into a sedentary, coastal sea mammal hunter and fisher society using <i>baydars</i> (skin boats) and dog sledges, and a nomadic, inland reindeer breeder and hunter society using reindeer and, locally, dog sledges. Traditional camps and coastal villages consisted of <i>yarangas</i> , fur-covered frame buildings, which are still used for herding purposes. Koryak <i>yarangas</i> were large and could accommodate up to 25 persons by the late 19 th /early 20 th century. Intensive reindeer breeding and salmon fishing are now the basic occupations of the Koryaks. Koryak reindeer herds are known to be large and can contain several thousand animals. In 1993, the <i>Koryakskiy Avt. Okrug</i> had ca. 200,000 reindeer, distributed within 11 collectives and some private herds. Like in Chukotka, the number has since been drastically decreasing. Reindeer breeders live semi-nomadically now. The Koryak reindeers are not tamed much, and the herds need to be watched continuously.			
Coastal Koryaks have a traditional, annual cycle comprising spring sea mammal hunting and coastal fishing (July), summer salmon fishing, autumn sea mammal hunt and coastal fishing, including crab fishing (September-October) and winter fur animal hunting (November-March/April). Salmon fishing in rivers and river mouths has developed into one of the most economically important occupations of the Koryaks, amounting to 1.5 million tons a year, unless the fish is caught by foreign trawlers offshore. Along the shores, herring fishing (<i>Clupea harengus</i>) is economically most important. Other caught fish are red fish species like Pacific salmon (<i>Oncorhynchus kisutch</i>), <i>Oncorhynchus tshawytscha</i> , trout (<i>salmo trutta</i>), smelt (<i>Osmerus mordax</i>), grayling (<i>Thymallus thymallus</i>), <i>lenka</i> . Navaga, a cod species, is caught below the winter ice.			
Dog breeding for transportation was a traditional secondary occupation. Fur animal trapping (sable, fox, otter, weasel, wolverine, squirrel) was stimulated by Russian colonisers for <i>yasak</i> payment and trade. Newly introduced economical branches, with no cultural tradition, are cattle farming, horse breeding and vegetable gardening .			
Present environmental threats	Impacts on reindeer pastures, rivers and hunting grounds due to infrastructure Possible decrease of sea mammal population due to shipping Destruction of salmon population by commercial coastal fishing Degradation of reindeer pastures and pollution of rivers from gold mining (cyanide poisoning of salmon stocks)		

Itelmens and Kamchadals

Self-designation(s) (singular, ISO spelling)	itanmahn, itenmehn		
“Official” name(s) (plural form)	Russ.: ительмены Engl.: Itelmens		
Other names (plural form)	Russ.: камчадалы Engl.: Kamchadals (historical name; means today a Russian-speaking population of mixed Itelmen-Russian derivation, officially not recognised as an indigenous group)		
Residence area(s)	Itelmens: Western coast of central Kamchatka Kamchadals: Upper Kamchatka Valley and in Petropavlovsk area, as well as locally at the western coast		
Population (census 1989 / (01.01.1998 Statistics - Itelmens only)	Former Soviet Union:	2,481	
	Russian Federation:	2,429	1,449
	Koryakskiy Avt. Okrug:	1,179	1,061
<i>Kamchadals: additional ca. 9,000</i>	Remaining Kamchatskaya Oblast:	262	40
	Magadanskaya Oblast:	509	332
Rural population (% in Russ. Fed.)	62.0%		
Ethnic affiliation	Palaeo-Asiatic Group		
National language	Itelmen, <i>two dialects</i>		
Affiliation of national language	Language Family: Palaeo-Asiatic		
Status of national language (1989)	Mother tongue: 18.8% Speaking fluently: 23.2%		
Cultural centre(s)	Itelmens: Kovran; Kamchadals: Milkovo		
Traditional culture	Traditional sedentary intensive fisher and hunter culture		

Ethno-geography:

The Itelmens were widely spread across southern Kamchatka prior to colonisation. They are now restricted to a land strip at the south-western coast of the peninsula, with the central village **Kovran**. In 1991, 369 of ca. 500 inhabitants were Itelmens. The other villages that had survived the Stalin Era (Utkholok, Moroshechnoye, Sopochnoye) were closed, and the population relocated to Kovran, in the 1960s. Less than half of the Itelmen population still lives in their home country. The national language is severely threatened; ca. 450 individuals had Itelmen as their mother tongue in 1989, and there is no written language in use.

At the arrival of the Russians, there were about 30,000 Itelmens in Kamchatka. The drop can partly be explained by initial warfare and epidemics. But then, large parts of the Itelmen population became intermarried with Koryaks, Russians and other immigrants; their descendants speak the Russian language, and have developed a distinctive, local culture. These people lost their indigenous status and the right to call themselves Itelmens in 1927. They are now trying to regain their indigenous status and call themselves *Kamchadals*, a colonial name formerly used for both the Itelmens and mixed population. Their number is about 9,000, 2,000 of which live in the cities Petropavlovsk and Yelizovo. 7,000 live in the upper Kamchatka River valley and a few eastern and western coastal areas, namely the regions (*rayony*) of **Sobolevo**, **Bolsheretsk**, **Milkovo**, **Klyuchi** and **Ust-Kamchatsk** in the **Kamchatskaya Oblast**, as well as the **Tigil** and **Penzhina** areas in the Koryakskiy Avt. Okrug.

Lifestyle and subsistence of rural population:

Fishing is the main traditional occupation of the Itelmens and Kamchadals, mainly in rivers (salmon). As for much of the remaining rural population of Kamchatka, fish is the main economic factor. Although offshore trawl fishing threatens the salmon migrations in the rivers, many Itelmens continue traditional net fishing. Important traditional fishing rivers for the Itelmens are the Utkholok, Kovran, Sopochnaya, Moroshechnaya and Belogolovaya. Indigenous salmon fishing was forbidden in the 1980s in order to protect the commercial marine fisheries. Indigenous people have individual fish quota today, but not enough for their needs. The controversial indigenous status of the Kamchadals has led to a confused and changeable situation concerning their fishing rights.

Stock farming is a modern occupation, first introduced in the 18th century, and carried out by the collective farms in Kovran. Meat and milk are exported to urban centres, while there is local food shortage. Horse breeding was important from the 18th century to the beginning of the collectivisation in the 1930s, when it was mostly given up. Stock farming is also done by Kamchadals.

Vegetable gardening is an important occupation for many Kamchadals, in combination with fishing.

Fur animal hunting and trapping had a major economic importance among the Itelmens, also prior to colonisation and prior to the introduction of the *yasak* system. Important fur animals were sable and fox. **Hunting** of land and sea mammals mainly mountain sheep, wild reindeer, brown bear, seal and whale, have traditional importance. These occupations are almost abandoned today, mainly due to shortage and hunting restrictions.

Gathering of berries, herbs, roots and cedar nuts has always been an important secondary food source, also during the Soviet Era, but is getting more difficult due to the increasing scarcity of useful plants. During the last years, fees have been levied for gathered products, including drift wood (fire wood).

Present environmental threats	<p>Destruction of salmon population by comm. coastal fishing and pollution from platinum mining</p> <p>Deforestation of birch forest leads to depletion of fur animals and reduced quota for trapping</p> <p>Contamination of fish stocks from new coal mining in Khayryuzovo</p>
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NOTES

Scientific Research Programme: “People and the Nature Park - Social and Ecological Priorities”

***Bystrinsky Nature Park, Bystrinsky district,
Kamchatka region, the Russian Far East***

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The joint research project “People and the Nature Park - Social and Ecological Priorities” is part of the KIEP research programme entitled: “Scientific research to develop recommendations for the socio-economic development of the indigenous peoples of Bystrinsky district, Kamchatka”.

Bystrinsky Nature Park was established in 1995. In 1996 it was included in the list of World Natural Heritage sites. The park was established on the territory of a “national district”, with a significant indigenous population (predominantly Even). Bystrinsky Nature Park demands particular attention as, unlike the other specially protected areas (SPAs) of Kamchatka, the park encloses the district’s two settlements, and the local population actively uses the natural resources of the park.

From July to September 1998 as part of the joint programme, KIEP and the Cambridge University “Project Kamchatka” team carried out a joint expedition “Project Kamchatka ’98”.

The first stage of the work included:

- preliminary research of the plant biodiversity of Bystrinsky Nature Park;
- preliminary assessment of the state of the economy and social sphere of Bystrinsky district;
- study of the system of use and management of natural resources of Bystrinsky Nature Park.

A report will be published on the basis of the results of the expedition. A short intermediary report can be found on the SPRI website at the following address: <http://www.spri.cam.ac.uk/ssg/triprep1.htm>

Aid for the Kola-Saami

On 21st of October, the NNSIPRA Secretariat received the following letter which we think is worth publishing hoping it will stimulate others:

"Dear Friends,

This is to inform you, that the international workshop "Save the Kola-Sámi culture in Russian Lapland!" has successfully transported for the second time three tons of food for the Sámi people, aimed especially at pensioners and unemployed people and their families. The action was organised together with the Kola-Sámi Association, which celebrated its first ten years organising a two days conference with 200 participants. The list of the materials was planned together with the Kola-Sámi Association and consisted of 300 parcels, 10 kg each, with food and material for everyday purposes.

The international co-operation played an important role in the action; NFI - the International 'Friends of the Nature' and its member organisations in Europe, the "Lapland-Initiative Bremen" headed by Margret and Günter Böttcher, with Diakonische Werk in Bremen collected the main part of the financial means needed in the action; the Finnish 'Friends of the Nature' took the responsibility connected with providing the material and - with the great help of Kola-Sámi Association - transport to Murmansk and further to different parts of Kola Peninsula.

As a co-ordinator the technical realisation of this action I want to thank everybody who has participated in different forms to the work. In the framework of the 'Nordic Dimension' different new initiatives will be taken. I hope you will find the convenient form to the further participation...

With best regards

Ilpo Rossi"

Global 500 Roll of Honour

GALINA DIACHKOVA

In early June 1999, RAIPON (President Mr. S. Khar-yuchi) was awarded the Global 500 Roll of Honour. This award is granted by UNEP to individuals or organisations for outstanding achievements in the protection and improvement of the environment, supporting sustainable development. The title of the award is derived from the original intention of commending 500 individuals and organisations.

RAIPON has organised several campaigns dealing with the conservation of forests and animal species. It recently held a seminar for leaders of the 29 regional

chapters on environmental problems affecting the traditional lifestyles of indigenous peoples in the Russian North. As a result of this meeting, they prepared the action plan for the environment in Arctic Russia.

Academic Union

GALINA DIACHKOVA

On 19 May 1999, the first congress of the Academic Union of the small indigenous nations of the Russian Federation was opened in Moscow. The main tasks of the Union will be to coordinate scientific activities with respect to solving the problems of the indigenous peoples of the Russian Federation. Ch.M. Taksami, Director of the Museum of Anthropology and Ethnography (St. Petersburg) was elected chairman, while G.S. Diachkova, aspirant at the Institute of Ethnology and Anthropology (Moscow) was elected secretary. One of the Union's first undertakings was to appeal to the President of the Russian Academy of Sciences, Yu.S. Osipov, and to the President of the Republic of Sakha, M.E. Nikolaev, to support the Institute of Problems of the North SO RAN (Director V.A. Robbek, Yakutsk) in the currently difficult socio-economic situation.

Book review

SIBERIAN SURVIVAL: THE NENETS AND THEIR STORY

Andrei Golovnev & Gail Osherenko
Cornell University Press, Aug. 1999

To order, see <http://www.cornellpress.cornell.edu>
Cost: US\$ 29.95, plus shipping

The Yamal Peninsula in northwestern Siberia is one of the few remaining places on earth where a nomadic people retain a traditional culture. Here in the tundra, the Nenets - one of the few indigenous minorities of the Russian North - follow a lifestyle shaped by the seasonal migrations of the reindeer they herd. For decades under Soviet rule, they weathered harsh policies designed to subjugate them. How the Nenets successfully resisted indoctrination from a powerful totalitarian state and how today they face new challenges to the survival of their culture - these are the subjects of this compelling and lavishly illustrated book.

The authors - one the head of a team of Russian ethnographers who have spent many seasons on the peninsula, the other an American attorney specializing in issues affecting the Arctic - introduce the rich culture of the Nenets. They recount how Soviet authorities attempted to restructure the native economy, by organising herders into collectives and redistributing reindeer and pasture lands, as well as to eradicate the native belief system, by killing shamans

and destroying sacred sites. Over the past century, the Nenets have also witnessed the piecemeal destruction of their fragile environment and the forced settlement of part of their population. To understand how this society has survived against all odds, the authors consider the unique strengths of the culture and the characteristics of the outside forces confronting it.

Today, the Yamal is known for a new reason: it is the site of one of the world's largest natural gas deposits. The authors discuss the dangers Russian and Western developers present to the Nenets people and recommend policies for land use which will help to preserve this remarkable culture.

Cornell University Press

"Yamal is a land of continuous permafrost underlain by enormous deposits of natural gas over which the Nenets have served as responsible stewards for a millennium. Their prospects for continued survival - with the arrival of powerful players like Gazprom, the Russian gas monopoly, and the escalating sounds of foreign companies clamoring for access to the resources - range from reasonable to impossible, depending on whom you talk to. This book will enable readers to approach the debate well informed. The book is a gripping read, whatever one's background."

*Bruce Forbes, Senior Scientist, Arctic Centre,
University of Lapland*

THE SMALL INDIGENOUS NATIONS OF NORTHERN RUSSIA – A Guide for Researchers

Edited by Dmitriy A. Funk & Lennard Sillanpää.
Åbo Akademi University, Social Science Research Unit, Publication No. 29, 1999. In English and Russian.

The book presents an overview chapter ("The impact of Russian national policies on the indigenous peoples of the north, Siberia and the Far East" from the 17th through the 20th centuries"), a brief introduction and a comprehensive bibliography for each of the ethnic groups.

NEOTRADITIONALISM IN THE RUSSIAN NORTH

Edited by Aleksandr Pika
Canadian Circumpolar Institute, Edmonton,
Circumpolar Research Series No. 6, 1999

English translation by Bruce Grant of the book by A. Pika: Неотрадиционализм на российском севере, 1995. The book illuminates many of the cultural, political and economic issues guiding Russian state policy toward Siberian indigenous peoples. Growing from a report submitted to the Russian Parliament, it became a guiding block for new legislation on the treatment of Northern minority peoples in post-Soviet Russia.

MEETINGS

Arctic Council Meeting Schedule

Selected meetings

- 18-20 January 2000 **AMAP Workshop on POPs and Human Health in the Arctic**, Rovaniemi, Finland.
Contact: AMAP Secretariat
- 27-30 January 2000 **International Workshop, "Sustainable Reindeer Husbandry in the Arctic"**, Kautokeino, Norway. Organised by Norway, to further develop the Arctic Council Sustainable Development Programme. The workshop is open to members and observers of the Arctic Council. Further participation will be by invitation. Contact: Jostein Angell, Project Manager, Strategy for Sustainable Development in the Arctic.
Tel./Fax. +47 75 50 34 20/+47 75 52 67 25
E-mail: angell@landsdelsutvalget.no
- 7-10 February 2000 **CAFF/AMAP Workshop on a Circumpolar Biodiversity Monitoring Programme**, Reykjavik, Iceland. Contact: CAFF or AMAP Secretariats
- 12-16 February 2000 **Winter Cities 2000: "Sustainable Development of Winter Cities"**. Luleå and Kiruna, Sweden. Sharing experience and knowledge on how to develop the Winter City for the benefit of individual inhabitants as well as society as a whole.
Info: www.wintercities.kiruna.se or www.wintercities.lulea.se
- 23-25 February 2000 **International Workshop, "Sustainable Use and Conservation of Living Marine Resources"**, Bodø, Norway. Organised by Norway, to further develop the Arctic Council Sustainable Development Programme. The workshop is open to members and observers of the Arctic Council. Further participation will be by invitation. Contact: Jostein Angell, Project Manager, Strategy for Sustainable Development in the Arctic.
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- 20-21 March 2000 **International Workshop, "Sustainable Production of Oil and Gas in the Arctic"**, Tromsø, Norway. Organised by Norway, to further develop the Arctic Council Sustainable Development Programme. The workshop is open to members and observers of the Arctic Council. Further participation will be by invitation. Contact: Jostein Angell, Project Manager, Strategy for Sustainable Development in the Arctic.
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Other meetings

- 4-9 June 2000 **11th International Congress on Circumpolar Health**, Harstad, Norway. Symposia are planned on topics of particular importance to Arctic indigenous peoples like the preservation and sharing of traditional knowledge and medicine, holistic approaches to issues of public health, native participation in research, and detrimental effects of substance abuse on many indigenous communities. The congress is open. Deadline for registration and abstracts: 15 January 2000, advanced registration deadline: 1 May 2000. Contact: c/o HOARR AS, P.O.B. 654, N-9486 Harstad.
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