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Title: *Kolyma Yukaghirs: one nation - two fates*

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This abstract was written with the support of RFBR 12-06-33009 "The space life endangered ethnic group: Yukaghirs of Yakutia (XX-XXI centuries)".

The Yukaghirs - one of indigenous peoples of the North living in the Republic of Sakha (Yakutia), Magadan region and Chukotka.

In the development of forest Yukaghirs there are several periods of their socio-economic transformations.

The first phase was associated with the transition to sedentary life and collectivization. In 1930 the collective farms were created. The new types of management - cattle breeding, farming, transportation, vegetable gardening were appeared. Settlements Nelemnoe and Korkodon were established with the social infrastructure.

The second stage involves the further transformation in 1940-1970's. In the early 1940s, the village Korkodon was closed and farm has been eliminated. Population, most of whom were Yukaghir, were moved to the village Balygychan. At Balygychan Yukaghirs become "ethnic minority", so the native language was quickly disappeared in condition of Russian-Yakut mixed language environment. Traditional occupations - hunting and fishing - began to lose due to the remoteness of tribal lands. In the 1953-1956, it was decided to resettle the village Nelemnoe to 70 miles down the river, which has changed its administrative subordination (from the Magadan region it was moved to Yakutia). Later farm was closed and became part of the sovkhos.

The third stage connects with the collapse of the socialist economic system and the transition to a market economy. In the late 1980s village Balygychan was eliminated, its population has been moved to the village Seimchan. This led to the eventual disappearance of Korkodon group of Forest Yukaghirs. The Yukaghirs finally stopped doing traditional occupations and forget their traditional culture.

At that time the situation at village Nelemnoe was changed: the programs for socio-economic development of the Yukaghir people were adopted by Yakut Government and the Nelemnoe received a special status, after the collapse of the sovkhos was established nomadic tribal community "Tekki Odulok" with hunting and



fishing as main occupations. The school began to study Yukaghir language and culture. So the Yukaghir people promote their ethnic identity.

Thus, in the early of twenty-first century can be seen two models of Yukaghir ethnic group development, resulting of national policies of regional governments. The first model is related to Korkodon Yukaghirs living in the Magadan region, who lost its identity. The second model is associated with Yakutia, in which there is a system to support the indigenous peoples of the North.

The work done is not enough, we need further steps to support the socio-economic, ethnic and cultural development for the national identity of Yukaghirs and other Northern peoples.