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TITLE: Russian Far East Task Force of the United Methodist and Moravian Churches Records

COLLECTION NUMBER: B2015.006

OVERVIEW OF THE COLLECTION

Dates: circa 1989-2003

Extent: incoming

Language and Scripts: The collection is in English, Russian, and Yupik.

Name of creator(s):

Administrative/Biographical History:

Scope and Content Description:

Contains photographs, negatives, records, journals, correspondence, original art, and audiovisual materials

Arrangement: Arranged by provenance into two series: 1. Campbell records. 2. Mendenhall records. Mendenhall records arranged by format and date. Folder labeling retained when available. Original arrangement of Campbell records maintained.

CONDITIONS GOVERNING ACCESS AND USE

Restrictions on Access: The collection is open for research use.

Physical Access: Original items in good condition.

Technical Access: No special equipment is needed to access the materials.

Conditions Governing Reproduction and Use:

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Preferred Citation:

Russian Far East Task Force of the United Methodist and Moravian Churches Records, Anchorage Museum, B2015.006

ADMINISTRATIVE INFORMATION

Acquisition and Appraisal Information

Donated by Nancy Mendenhall and Rev. James Campbell between January 2015 and December 2016.

Processing Note

Separated Materials

Notes

RELATED MATERIALS

SUBJECTS

Chukotka Native Christian Ministry
Alaskan Friends of Chukotka
Methodist Church—Missions—Alaska
Methodist Church—Missions—Russia
Moravian Church—Missions—Alaska
Moravian Church—Missions—Russia
Chukotskiĭ avtonomnyi okrug (Russia)

Detailed Description of the Collection

Series 1: Campbell Records

B1/F1

Pivotal document

B1/F2

1. Introduction to this archive

B1/F3

2. Foundational material

B1/F4

3. Foundational materials

B1/F5

4. Foundational materials

B1/F6

[Publications]

B1/F7

5. Scripture for a bottle

B1/F8

6. Various accounts of the emerging of the Chukotka Native Christian Ministry

B1/F9

7. Della Waghiyi

B1/F10

8. Early humanitarian aid emerging from outboard motor shipment

- Memo. Allan C. Campbell MD to Rev. Jim Campbell, July 7, 1996. Re: medical supplies for Provedenia, August 25
- Email. Alla Kuyapa to Saint James Bible College, March 15, 1997. Re: update on holiday travel and education
- Manuscript letter. James Campbell to Kenneth Lutgen, August 12, 1996. Re: United Methodist Committee on Relief assistance with delivery of supplies to Sereneki
- Manuscript letter. James Campbell to Ted Stevens, August 12, 1996. Re: assistance with clearing supplies through customs
- Memo. Nancy Mendenhall to ICC Russian delegates, May 16, 1998, with manuscript responses. Re: needs of villages in Chukotka
- **Ledger entries. Population in the villages of the Providensky and Chukotsy districts as of 1989.**
- Flyer. "Chukotka Native Christian Ministry: a cup of cold water to a thirsty world." No date. With quote from Vladamir Lisenkov MD, Providenya Hospital

B1/F11

9. Materials for program

- Pamphlet. "Paul-em latanga ugpeqanun Philippi-melngughnun: Siberian Yupik Eskimo, St. Lawrence Island, Alaska / a joint effort of Yupik translators and the Wycliffe Bible translators. South Holland, IL: World Home Bible League, 1989.
- Pamphlet. "Ныкамиксяхкат Стих-ыт Библия-ынын"
- **Texts of Christian songs with chords.**
- Pamphlet. Simon-Peter the Fisherman / by the Rev. James A. Campbell, DMin. Savoonga: Chukotka Native Christian Ministry, 1995. In English and Russian
- Pamphlet. Anna's rock = [Russian transliteration] / by James A. Campbell, illustrated by Susan Campbell. Gambell: Chukotka Native Christian Ministry, 1996.

B1/F12

10. Early promotional materials

B1/F13

11. 1990-1992

B1/F14

12. 1992-1993

B2/F1

13. 1994

B2/F2

14. 1995

- Certificate (template). Confirmation of participation in the seminar on Apostleship/Evangelism in Savoonga, Alaska from May 23 to June 5, 1995. Signed by James Campbell
- Certificate. Confirms participation of Howard I. Slwooko, Sr. in the Seminar on Apostleship/Evangelism (*Training in Basic Christianity* in English documents) in Savoonga, Alaska from May 22nd to June 4th, 1995.
- Correspondence. Preston Rookok (IRA Traditional Council of Savoonga) to Jury Kolantagroy (State Farm "Udarnik" of Sereniki), September 29, 1995. Re: response to a request for technical aid (outboat motors) for Sereneki people (*Copy in English and other related docs in B2/F3.15*)
- Correspondence. David Ramzer (ARC American Russian Center) to the Community of Chukotka Eskimo, July 5, 1994. Re: grant for an exchange program
- Agenda. Daily schedule for the leadership training consultation of the Chukotka Native Christian Ministry in Bethel, Alaska September 25-28, 1995.
- Memo. Director's address (James Campbell) to the participants of the leadership training consultation of the Chukotka Native Christian Ministry in Bethel, Alaska September 26, 1995. What Christ mean here in these lands
- Agenda. Leadership training consultation of the Chukotka Native Christian Ministry in Bethel, Alaska September 24-28, 1995.

B2/F3

15. 1995, outboard motors to Sireniki

- Correspondence. Peter Sokolov, American Russian Center, to Custom Officials of the Russian Federation, September 28, 1995. Re: technical assistance (donation of 4 outboard motors w/ related misc) custom duties waiver request

- Correspondence. Mayor of Savoonga Warren Toolie to the Mayor of Sireniki, September 20, 1995. Re: humanitarian aid (outboard motors) to Sireniki.

B2/F4

16. 1996

- Certificate (template). Confirmation of participation in the program in Basic Christianity, Alaska, August 17-25, 1996 Alaska. Issued by Chukotka Native Christian Ministry

- Script fragment for the opening of the training event (?)

B2/F5

17. 1997

- Correspondence. State Tax Service of the Russian Federation (State Tax Inspection of the Chukotka Region) to Chukotka Native Christian Ministry, James Campbell, June 18, 1997. Re: appreciation for the help in purchasing a wheelchair for one of the Tax Service employees.

-Statement. The goal of the Chukotka Native Christian Ministry. A personal view by Rev. James A. Campbell, Coordinator [in English and Russian].

B2/F6

17B. Gathering of CNCM

B2/F7

18. Accusations of being a spy

-Ledger entries. Population in the villages of the Providensky and Chukotsy districts as of 1989.

B2/F8

19. Alexander Nazarov and Roman Abramovich

B3/F1

20. 1999

B3/F2

21. 2000

- Correspondence. Administration of the City of Anadyr, Municipal Hospital of Anadyr, Ms. N.G. Fomina to James Campbell [no date]. Re: appreciation for the humanitarian aid (medications and medical tools) rendered by CNCM.

B3/F3

22. 2001 [1/2]

-Pamphlet [in English and Russian]. "Alaska-Chukotka. Summit 2001". June 13+14, 2001, Nome, Alaska, USA. = "Саммит 2001. Чукотка-Аляска". 13-14 июня 2001 г. Ном, Аляска, США. Contains the daily agenda of the event and the list of breakout sessions.

B3/F4

22. 2001 [2/2]

- Correspondence. Last page of the letter (first page(s) missing), signed by T.N. Bragina, Director of the limited liability company "Aliot". Re: charity visit of the US delegates to Anadyr to provide help to the Municipal Hospital of Anadyr.
- Correspondence. Municipal Hospital of the Providenskiy Region, Chief Physician of the Providenskiy area, V.V. Slavinsky to James Campbell [no date]. Re: description of the lab and its equipment; request for help in purchasing necessary equipment and reagents. [English translation in B2/F5. 17]
- Agreement. Agreement on charity nr 3 between the Municipal Hospital of Anadyr (N. G. Fomina) and the Russian Far East Task Force of the United Methodist and Moravian Churches (M. D. Wolf). Donation of the telephone LG WORLDPHONE GS - 472M. June 13, 2001.
- Agreement. Original agreement on charity nr 4 between the Municipal Hospital of Anadyr (N. G. Fomina) and the Russian Far East Task Force of the United Methodist and Moravian Churches (M. D. Wolf). Donation of \$1,000 for public purposes (to provide aal and maintainance needs of the hospital). November 6, 2001.
- Agreement. 2 copies of the agreement on charity nr 4 between the Municipal Hospital of Anadyr (N. G. Fomina) and the Russian Far East Task Force of the United Methodist and Moravian Churches (M. D. Wolf). Donation of \$1,000 for public purposes (to provide medical and maintainance needs of the hospital). November 6, 2001.
- Welcoming poster [in English and Russian]. Alaska-Chukotka Summit 2001 in Nome.

B4/F1

23. 2002

B4/F2

24. 2003

B4/F3

25. Sergey Kondrakin

- Diploma. Copy of the Diploma of Kondrakin issued by the Volgograd Higher Investigation School of the Ministry of Interior of Russia in March 17, 1987. [English translation attached]
- Decree. Copy of the Decree of the President of the Russian Federation (Boris Yeltsin) awarding Kondrakin an Order for Personal Courage, October 21, 1993.
- Order. A copy of the Kondrakin's Order for Personal Courage October 21, 1993.
- Diploma. Copy of the PhD Diploma of Kondrakin issued by the Law Institute of the Ministry of Interior of Russia July 15, 1994.

- Confirmation letter. Issued by the Moscow Military Institute of Border Troops of the Russian Federation confirming Kondrakin's position and monthly wage at the Institute, June 11, 1996.
- Provision. Russian Federation Law: provision on awarding a "Defender of Free Russia" medal as of July 2, 1992.
- Memo fragment (?). Description of the youth program activities (Nome, March 2000?). [shouldn't be in this folder]

B4/F4

26. Disbursements to Russian workers

B4/F5

27. Seeking companion

- Open letter. A 37 y.o. woman with two kids is seeking for a life companion.

B4/F6

28. Russian letters, etc.

- Grateful letter. V. Frantova to James Campbell, May 18, 2001. Re: appreciation for the help in getting nursing care.
- Manuscript letter. People of Sireniki Village, Novo-Chaplino and Lorino Village, Provideniya to James Campbell, August 1, 1999. Re: appreciation for the humanitarian aid (clothing, food, fishing tools and materials for boatmotors).
- Correspondance. Tuberculosis Dispensary of Chukotka Region in Anadyr, Chief physician V. Makarov to S. A. Tagyek, April 13, 2001. Re: request for financial aid.
- Correspondance. Tuberculosis Dispensary of Chukotka Region in Anadyr, Chief physician V. Makarov to J. Campbell, April 25, 2001. Re: appreciation for the financial aid received (\$500).
- Manuscript letter. M. K. Berezkina on behalf of senior and unemployed citizens of Krasneno Village to J. Campbell, April 7, 2001. Re: appreciation for the humanitarian aid (food and clothing) for the elders and disabled people of the village.
- Skin and Venereology Dispensary of Chukotka Region, S.B. Kosar to J. Campbell, May 5, 2000. Re: appreciation for financial aid in purchasing medications to treat Scabies among poor, especially native, citizens of the villages.
- Correspondance. Chukotka National College of Arts to J. Campbell, March 23, 2000. Re: appreciation for sponsorship rendered to the national departments (native programs?) of the college.
- Correspondence. Original. Administration of the City of Anadyr, Municipal Hospital of Anadyr, Ms. N.G. Fomina to James Campbell [no date]. Re: appreciation for the humanitarian aid (medications, syringes and other medical tools).
- Correspondence. 2 copies. Administration of the City of Anadyr, Municipal Hospital of Anadyr, Ms. N.G. Fomina to James Campbell [February 7, 2000?]. Re: appreciation for the humanitarian aid (medications, syringes and medical tools).
- Correspondance. Administration of the Providenia District, A.V. Bature to J- Campbell, August 10, 1998. Re: appreciation for the humanitarian aid provided to the poepl fo native villages.

- Manuscript letter. T. N. Omre to J. Campbell, [no date]. Re: request for personal help (clothing, shoes, sewing materials)
- Correspondance. Teachers and students of the Chukotka National College of Arts to J. Campbell, [no date]. Re: appreciation for the financial help in purchasing art supplies.
- Manuscript letter. V. Radivilov to J. Campbell, February 27, 2001. Re: appreciation for a gift and Campbell's help to the village in general.
- Manuscript letter. Тунетегинь (Тынетегинь) family to "citizens of Alaska", [no date]. Re: request for help (mostly winter clothing, shoes, fishing and sewing accessories etc)
- Manuscript letter. Тунетегинь (Тынетегинь) family to "citizens of Alaska", [no date]. Re: another request for help (spring clothing, shoes, fishing and sewing accessories etc)
- Manuscript letter. Тунетегинь (Тынетегинь) family to "citizens of Alaska", [no date]. Re: another request for help (winter clothing, shoes, fishing and sewing accessories etc)
- Manuscript letter. Утытыкак (Утытыкак) family to "brothers and sisters", [no date]. Re: request for help (clothing, rechargeable lantern, yarn and other knitting accessories, etc)
- Manuscript letter. A.I. Tatarintseva and V.V. Babitch to J. Campbell, May 18, 2001. Re: appreciation for humanitarian aid for senior and disabled people as well as compensation of Tatarintseva's work (she was nursing Babitch)
- Correspondance. Administration of Kanchalan village, Anadyr district of Chukotka Autonomous Okrug (N.G. Kornev) to J. Campbell, June 26, 2000. Re: appreciation for medications provided to the villagers [English translation attached].
- Correspondance. Administration of the Municipal City Orphanage for kids and youth "Zuravlik", Head of the Orphanage M.A. Kovalenko to S. A. Tagyek, December 28, 1999. Re: request for financial aid.
- Correspondance. CEO of the Limited Liability Company "Artefact" (from Anadyr) I.F. Volovik, January 27, 2000. Re: offer of cooperation.
- Manuscript letter. Head of the Nymylan National Folk Ensemble "Ях-ях" A. P. Pastushchena-Kosygina, January 27, 2003. Re: appreciation for humanitarian aid.
- Manuscript letter. Tatiana Medvedeva to J. Campbell, [no date]. Re: appreciation for financial aid (compensation for nursing senior and disabled people?).
- Manuscript letter. Olga P. Ignatyeva (Hatyrka village) to "American Charity Society", September 4, 2002. Re: appreciation for the humanitarian aid received.
- Manuscript letter. Tatiana Martynyuk (Vankarem village) to American Humanitarian Committee, J. Campbell, June 21, 2000. Re: appreciation for help.
- Manuscript letter. Svetlana to J. Campbell, November 27, 2001. Re: informal report on the program
- Manuscript letter. Ulyana Y. Kotgirgina to J. Campbell, [no date]. Re: providing nursing service to a senior couple.
- Manuscript letter. Direglazovy family to J. Campbell, [no date]. Re: appreciation for the parcel with humanitarian aid.
- Manuscript letter. Antonina V. Upchina from Markovo village to [not specified], [no date]. Re: self-introduction (description of her family and work).
- Manuscript letter. Zoya M. Tevlyatval to J. Campbell, February 10, 2003. Re: request for kids and adult clothing and shoes, toys, stationary and clocks, etc.

- Manuscript letter. Aleksey Doshin (?), 14 y.o. to [not specified], [no date]. Re: self-introduction (description of his life, interests, summer activities, etc)
- Manuscript letter. Zenya and Inna to J. Campbell, [no date]. Re: appreciation for the job opportunity (to nurse seniors).
- Manuscript letter. Anna V. Tayan and Galina I. Ainafak to J. Campbell, [no date]. Re: appreciation for the job opportunity (to nurse seniors), self-introduction.
- Manuscript letter. Victoria, Tanya and Tanya to Jim Campbell, [no date]. Re: appreciation for the opportunity to work for Campbell's organization.
- Manuscript letter. Lida Starcova to Jim Campbell, [no date]. Re: appreciation for the opportunity to help seniors.
- Manuscript letter. Re: Several people are thanking Jim Campbell for his help.
- Manuscript letter. Natalya Yatytyal to Jim Campbell, [no date]. Re: appreciation for the help.
- Manuscript letter. Larisa Tegruvyte to Jim Campbell, May 18, 2000. Re: self-introduction and appreciation for the job opportunity.
- Manuscript letter. Svetlana Rultyna to Jim Campbell, [no date]. Re: self-introduction, work description, appreciation for the job.
- Copy of the manuscript letter. Victoria V. Muftakhova and Irina Y. Poyagirina to Jim Campbell, April 21, 2000. Re: appreciation for help (received 10 food stamps total value of 450 rubles).
- Original and a copy with a short translation of the manuscript letter. Mothers of young men held at the pre-trial jail of Anadyr to Jim Campbell, [no date]. Re: appreciation for the help (food supplies) their sons received on behalf of the Campbell's "humanitarian organization".
- Correspondence. Administration of the City of Anadyr, Municipal Hospital of Anadyr, Ms. N.G. Fomina to James Campbell, April 19, 2000. Re: appreciation for the help.
- Letter. Students and teaching staff of the school and kindergarden as well as the medical workers of ambulatory of the Novoye Chaplino village to Jim Campbell and the citizens of Alaska, April 28, 2000. Re: appreciation for the humanitarian aid rendered to the village (medication, food, clothing)
- Manuscript letter. Jim Campbell to Lyadmila, September 29, 1995. Re: expression of interest in supporting Lyadmila in her studies and willingness to become a church leader.
- (Faxed?) letter. The head of village administration of Lorino, V. Shashkin to Jim Campbell, April 16, 1999. Re: appreciation for the humanitarian aid rendered to the village.

B4/F7

29. Russian reports

- Manuscript letter. Kunym family to Jim Campbell, [no date]. Re: appreciation for the humanitarian aid.
- Copy of a manuscript letter [pp 2-5]. Valentina Yuhak and Galina Povoskih reporting on the distribution of the humanitarian aid (vitamins, medicaments, food, etc)
- Copy of a newsletter "Far North" of July 13, 2001: a short article about the visit of US volunteers to Anadyr to do repair work at the women's clinic.
- Financial report on humanitarian program of the Methodists Church of USA in Anadyr, Chukotka Autonomous region, April to May 2001.

- Original and copy of the estimate of expenses of the humanitarian program of the Methodist Church of USA, Alaska, April-July, 2001
- Medical history of Svetlana O. Isakova, 4 y.o. (Diagnosis: Strabismus).
- Description and budget outline of the project "Educational program for children 2000" (learning traditional nature management of the indigenous peoples of Chukotka), by Vladimir Rinteimit.
- List and description of slides (photographs) from 0 to 34.
- List of needy citizens of the Alkatwaam village who received humanitarian aid from Jim Campbell.
- Application for additional funding for the project "Treating tobacco and alcohol addiction by using G.A.Shichko method"
- Manuscript letter. Report of the student group "Zabota" ("Care") on their activities, written by Lyubov Tayan, June 15, 2002.
- Copy of a manuscript letter to Jim Campbell (2 page of 4). Re: plan of work for 3 months, 2002.
- Handwritten report on the youth program "Remembering the past, preserving the future", by V. Radivilov, September 11, 2000.
- Memorandum. A report on the outcomes of the visit of Presbyterian priests to Tauysk. Signed by A. M. Popkov and G. A. Popkov on the Soviet side, and Neil Munro and Willa Roghair on the American side.
- Expenses of the program "God Help", December 17, 2001.
- Report on humanitarian aid provided to Sireniki kindergarden "Punochka" by the program "God Help", October 25, 2001.
- Financial report on the delivery of food supply to the villages from July to October 2001 by the program "God Help", November 28, 2001.
- Report on the food supplies, "God Help" program, November 28, 2001.
- Deed of conveyance. Transferring food supplies from Galina Povolskih to Valentina Yuhak, June 1, 2001.
- Report on the activities and expenses of the "God Help" program by Valentina Yuhak, November 28, 2001.
- Deed of conveyance. Transferring money from Galina Povolskih to Valentina Yuhak, June 1, 2001.
- Manuscript letter. Staff of the kindergarden "Punochka" to the "God Help" organization, [no date]. Re: appreciation for provided food supplies.
- Report on the "God Help" work from June to November 2001 by Valentina Yuhak, November 28, 2001; includes the list of people living in the office of the program and the list of people who received food supplied from the program.
- Deed of conveyance. Transferring food supplies from the "God Help" program (Valentina Yuhak) to the Enmelen hospital (head physician V. Sokolova).
- Deed of conveyance. Transferring food supplies from "God Help" program for the needs of students of the Rural Vocational School Nr. 2, October 3, 2001.
- Deed of conveyance. Transferring food supplies from "God Help" program to the children arrived to Providensky from different villages, August 9, 2001.
- Report on the distribution of clothing by "God Help" program from June to October 2001, by Valentina Yuhak, November 28, 2001.

- Report on the humanitarian aid provided to individuals; includes 2 requests for help, receipts and 2 deeds of conveyance (transferring clothing and shoes to O.A. Aksau and O. Oleynikova), by Valentina Yuhak, July 2001.
- Report on the humanitarian aid provided to Tnantu family; includes a request for help, receipts and a deed of conveyance (transferring clothing, blanket and medication to Aleksey Tnantu), by Valentina Yuhak, October 10, 2001.
- Report on the humanitarian aid provided to Pyotr Sypychyuk (?); includes a request for help, receipts and a deed of conveyance (transferring clothing and medication to Sypychyuk), by Valentina Yuhak, July 25/October 20, 2001.
- Report on the humanitarian aid provided to Roman Etykavrantu; includes a request for help, receipts and a deed of conveyance (transferring clothing and medication to Etykavrantu), by Valentina Yuhak, June 13, 2001.
- Receipt for transportation service. 260 rubles paid to the Rural Vocational School Nr. 2 by Galina Povolskih, "God Help" program, June 1, 2001.
- Report on the humanitarian aid provided to a student, Igor Kavaugye; includes a request for help, receipts and a deed of conveyance (transferring clothing and shoes to T. Zabydko), by Valentina Yuhak, July 27, 2001.
- Report on the expenses. Maintenance of the "God Help" office, incl. receipts and telephone bills; by Valentina Yuhak, November 28, 2001.
- Report (fragment) on the youth activities. N. P. Rodionova, June 15, 2002.
- Report to J. Campbell on the distribution of food and other humanitarian aid in the villages.
- Report (fragment, 5 to 9 p.) on the youth educational program carried out by "Наукан" cooperative society. V. Rinteimit, February 2000.
- Description of items in one food supply. Approved by S. A. Tagyek.
- Letter. Tomas F. Albert to L. I. Ainana, a chairperson of the Society of Eskimos of Chukotka, Providenie, July 2, 1994. Re: transfer of technical equipment.
- Invoice (?) for food supply.
- Report on the expenses of the "God Help" program for November and December 1999, and January, February and March 2000 by Valentina Yuhak.
- List of parishioners at a soup kitchen, November 5, 1999.
- Fragment of a manuscript expenses report (page 2).
- Copies of two receipts of the credit cash orders, ООО "Визави-финанс"; a copy of the receipt of giving out \$12 (humanitarian aid) to M. A. Teyunaut? [cant read the name], "Remembering the past, preserving the future" program.
- Record of the children allowance distribution in July 1999, Kaira Club, "Remembering the past, preserving the future" program, presented by N. M. Panarultyna, (original and copy).
- Record of the children allowance distribution [no date], Kaira Club, "Remembering the past, preserving the future" program, presented by S. A. Tagyek, (original and copy).
- Manuscript note on receiving \$200 to distribute to the children of the "Remembering the past, preserving the future" program, N. M. Panarultyna, June 30, 1999, (original and copy).
- Copy of the receipt (3 pages) for medical supplies.
- Activity program and the budget of the "God Help" program for 2001, and various reports on the expenses of the program in 2000.

- Manuscript letter. P. Ankatagina to J. Campbell, August 24, 1998. Re: consent for rendering of humanitarian aid to a neighboring village.
- Manuscript letter. E. Gevytegina to J. Campbell, August 24, 1998. Re: consent for rendering of humanitarian aid to a neighboring village.
- Medical history of Sofia A. Rahtyna, November 7, 1985. (Diagnosis: Necrotizing vasculitis).
- Manuscript report. Expenses on the humanitarian aid (clothing and medication) rendered to orphans, handicapped people, students as well as poor and many children families [Providenie or Anadyr?].
- Manuscript letter. Alevtina V. Korotash to Ljubov V. [no lastname], [no date]. Re: invitation to the 76th birthday celebration.
- Manuscript letter. Victoria V. Muftahova and Irina Y. Poyagirgina to J. Campbell, April 21, 2000. Re: appreciation for the humanitarian help rendered to their families.
- Manuscript report. Report on the work done by the program "God Help" in March-May 2001, presented by G. Povolskih.
- Manuscript report. Financial report on the expenses of the "God Help" program in March-May 2001, presented by G. Povolskih.
- Manuscript report of the youth project "Summer-2000" by "Haykan" cooperative society, presented by V. Rinteimit.
- Manuscript report (copy). Financial report on the expenses of the "God Help" program in January-February 2001, presented by G. Povolskih.
- Manuscript report (copy). Report on food supply distribution by the "God Help" program in January-February 2001, presented by G. Povolskih.
- Manuscript program (copy) of the "God Help" program for 2001, presented by G. Povolskih.
- Manuscript program (copy) of the "God Help" program for 2001, presented by G. Povolskih. [different from the above mentioned]
- Fragment of the letter (report?) from I. S. Vykyvai, chairman of the Temperance Society "Trust".

The folder contains some paperwork in English, too.

B4/F7

30. Kaira Club

- Newsletter. "Notes from the Far East", Publication for Nonprofits, September-October 1999.
- Newsletter. "Notes from the Far East", Publication for Nonprofits, January-February 2000.
- Newsletter "The Entire Chukotka" Nr. 1, October 2002.
- Newsletter "Kaira Bulletin" of the Chukotka Public Environmental Association "Kaira Club", Nr. 1, June 2002.
- Newsletter "Kaira Bulletin" of the Chukotka Public Environmental Association "Kaira Club", Nr. 1, July 2002.
- Newsletter "Kaira Bulletin" of the Chukotka Public Environmental Association "Kaira Club", Nr. 1, August 2002.

B4/F8

31. Vladimir Etylen

B4/F9

32. Evensky Project

B4/F10

33. Slava Kislitin [RESTRICTED – PHI]

B4/F11

34. Medical services attained [RESTRICTED – PHI]

B4/F12

“Giving Voice”

B4a/F1

Russian Correspondence.
(full text translation enclosed)

B4a/F3

Campbell Records. June 2016 Addendum.
- Manuscript letter. Valentina Akberdina to James Campbell, August 9, 1998. Re: on how faith and CNCM (?) have changed her life and the life of Chukotna communities.

B4a/F4

Campbell Records. June 2016 Addendum.
(full text translation enclosed)

B4a/F5

Campbell Records. June 2016 Addendum.
In English

B4a/F6

Campbell Records. June 2016 Addendum.
-Correspondence. Vladimir Rinteimit to Nancy Mendenhall, [no date]. Re: explanations to the financial documents enclosed.
-Correspondence. James Campbell to Slavinsky MD, November 9, 1997. Re: on updating the pathology laboratory in Providenie.
-List of procedures and tests done at the laboratory (w/ translation notes in English).

B4a/F7-8

Campbell Records. June 2016 Addendum.

B4a/F9

Campbell Records. June 2016 Addendum.

-Correspondence. School and kindergarden children together with the teaching staff and medical laboratory workers of Novoye Chaplino to James Campbell, April 28, 2001. Re: thank you letter for the humanitarian aid (medication, clothing, and food) provided to the children

B4a/F10

Campbell Records. June 2016 Addendum.

-Manuscript letter. Valentina Akberdina to James Campbell, August 24, 1998. Re: consent for rendering of humanitarian aid to a neighboring village of Nunligran.

B4a/F11

Campbell Records. June 2016 Addendum.

-Ledger entries. Population in the villages of the Providensky and Chukotsy districts as of 1989.
-Report on the expenses of the "God Help" program for November and December 1999, and January, February and March 2000 by Valentina Yuhak.

B4a/F12

Campbell Records. June 2016 Addendum.

-Correspondence. Evangelical Christians-Baptists church of Providenie to James Campbell, August 28, 1998. Re: appreciation for the food supplies received.
--Memorandum. A report on the outcomes of the visit of Presbyterian priests to Tauysk in September 1991. Signed by A. M. Popkov and G. A. Popkov on the Soviet side, and Neil Munro and Willa Roghair on the American side, September 22, 1991.
-Three customs receipts issued to V. Runtemit's name.
-Invitation form and notification, May 28, 2001. ООО "АЛИОТ" invites to Anadyr a group of US citizens, incl. James Campbell.
-Sample of kid's worksheet. Children program "Summer-2000" in Lavrentiya village.
-Paysheet. Payment of remuneration of the educational program "Summer-2001".
-Project application (the first page is missing) by a temperance movement "Trust".
-Project application. Children socio-environmental project "Remembering the past, preserving the future".
-Agenda. Conference "Humanitarian Aid for Providensky District in the Russian Far East", October 15-16, 1999.

B4a/F14

Campbell Records. June 2016 Addendum.

-Manuscript letter. Victoria Shitikova and Stanislav Kuvnyto to James Campbell, no date. Re: appreciation for the parcels with humanitarian aid.
-Invoice. Payment for work and other services to Aleksandr V. Kunym (?)

B4a/F16

Campbell Records. June 2016 Addendum.

-Sample of donation agreement.
-Sample of employment agreement.

- Copy of the report of expenses of the "God Help" program for November and December 1999, and January, February and March 2000 by Valentina Yuhak.
- Manuscript list of food supplies for Kanchalan village.
- Manuscript report on the food supplies purchased for and distributed in the villages.
- Correspondance. CEO of the Limited Liability Company "Artefact" (from Anadyr) I.F. Volovik, January 27, 2000. Re: offer of cooperation.
- Correspondence. A. V. Etuvye to S. A. Tagyek, no date [1999]. Re: request for help (food and clothing for the reindeer herders).
- Correspondence (2 copies). Administration of the City of Anadyr, Municipal Hospital of Anadyr, Ms. N.G. Fomina to James Campbell [no date]. Re: appreciation for the humanitarian aid (medications and medical tools) rendered by CNCM.
- Manuscript letter (personal correspondence?). Gematval family to Charissa, [no date]. Re: appreciation for the parcel received; introducing the family; request for more help.

[For oversize Campbell Records, see Box 13]

[For Campbell retirement album, see Box 11]

[For Campbell audiovisual materials, see Box 14]

Series 2: Mendenhall Records

B5/F1

Overview of Alaskan Friends of Chukotka

B5/F2

AFOC Youth Project at Lavrentia, Chukotka, 2002

B5/F3

Misc. report, essays

B5/F4

AFOC 1998-99 search for money, support, etc.

B5/F5

Journals, 2000, 2001, 2007

B5/F6

Financial

B5/F7

Publications

B5/F8

Clippings

B5/F9

Essays, calendars

B6/F1

Correspondence

B6/F2

Correspondence

B6/F3

Correspondence

B6/F4

Correspondence

B6/F5

Translated correspondence from Chukotka families

B6/F6

Thank you letters and requests from Chukotka families, 1999-2002

B6/F7

Related to shipments & networks of donors

B7/F1

Kaira Club journals

B7/F2

Kaira Club journals

B7/F3

Kaira Club journals

[For oversize journals, see Box 10]

B7/F4

Photographs

B7/F5

Photographs

B7/F6

Photographs

B8

Drawings, 1-162

B9

Drawings, 163-unnumbered

[For oversize artwork, see Box 12]

B10

Kaira Club journals

B11

[Campbell retirement album]

B12

Drawings, oversize

B13

Posters

B14

[Audiocassettes]

Guide written: [date]

B6/F1

Correspondence (originally in plastic bag labeled "Neshkan + Enurmino mainly")

-New Year card from Ekaterina Krivolap to Michele Peterson, December 15, 2004, [no address]

-New Year card from Vankarem villagers to Michele, [no address]

-Manuscript letter with envelope attached. Maria Akoko, Kaychalan, Anadirskiy region, Chukotka, Russia to Shane Franrel, 1220 Sabal dr, San Jose, CA, USA [no date]. Re: appreciation for the parcel received and a request for more help (winter clothing for family members, shoes, fishing nets).

-Manuscript letter with envelope attached. Maria Akoko, Kaychalan, Anadirskiy region, Chukotka, Russia to Nancy Mendenhall, Box 1141, Nome, AK, USA [no date]. Re: request for help for the Akoko family (toys, school supplies, winter clothes, shoes).

-Manuscript letter with envelope attached. Zinaida Tneugi, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, Box 1141, Nome, AK, USA, [no date]. Re: appreciation for the parcel received and request for more help (rubber boots, winter clothes, bedding).

-Manuscript letter with envelope attached. Zinaida Tneugi, Nemkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, Box 1141, Nome, AK, USA, [no date]. Re: appreciation for the humanitarian aid for Neshkan villagers and request help (winter clothes, shoes).

-Manuscript letter with envelope attached. Zinaida Tneugi, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, Box 1141, Nome, AK, USA, [no date]. Re: appreciation for the help and request for more help (winter boots, yarn, t-shirts).

-Correspondence. Michael Apkan, Uelkal, Iultinskiy region, Chukotka, Russia to Michele Peterson, PO Box 809, Nome, AK, USA, April 12, 2007. Re: appreciation for the received parcel. [written in English]

-Manuscript letter with envelope attached. New Year card and a letter from Valentina Letirgina, Neshkan, Chukotskiy region, Chukotka, Russia to Margo Waring, 11380 N Douglas Highway, Juneau, AK, USA, [no date]. Re: New Year congratulations and a request for aid (notebooks, personal hygiene products, clothing and shoes, home supplies).

-Manuscript letter with envelope attached. Viktor Voll, Enurmino, Chukotskiy region, Chukotka, Russia to Michele Peterson, PO Box 809, Nome, AK, USA, October 13, 2006. Re: request for aid (fishing nets, rubber boots, clothing, flashlight, electric razor).

-Manuscript letter with envelope attached. Violetta Neutina, 44 unit 8, Lavrentiya Dezneva village, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothing).

-Manuscript letter with envelope attached. Oksana Keleugi, 5A Berezina, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothing, yarn).

-Manuscript letter with envelope attached. Irina Nutetgivev, 11 Komsomolskaya, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothing and shoes for children).

-Manuscript letter with envelope attached. Maria Kevilina, 28/1 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Lucy Barton, PO Box 907, Nome, AK, USA, [no date]. Re: request for aid (clothing, shoes, yarn).

-Manuscript letter with envelope attached. Keypitkin family, Enurmino, Chukotskiy region, Chukotka, Russia to Michele Peterson, PO Box 14884, Grand Forks, ND, USA, September 7, 2006. Re: request for aid (clothing, shoes, yarn).

-Manuscript letter with envelope attached. Keypitkin family, Enurmino, Chukotskiy region, Chukotka, Russia to Lucy Barton, PO Box 907, Nome, AK, USA, September 6, 2006. Re: request for aid (clothing, shoes).

-Manuscript letter with envelope attached. Evgenia Kevilina, 28/1 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Michele Peterson, PO Box 14884 Grand Forks, ND, USA, [no date]. Re: request for aid (clothing, shoes and "somethingelse").

-Manuscript letter with envelope attached. Valentina Nutenkeu, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, September 7, 2006. Re: request for aid (clothing, yarn).

-Manuscript letter with envelope attached. Olga Tinanto, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothing, shoes, yarn, fishing supplies).

-Manuscript letter with envelope attached. Margarita Keyninoy, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothing, shoes, yarn, home and fishing supplies, DVD's).

-Manuscript letter with envelope attached. Valentin Eineneku, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, September 11, 2006. Re: request for aid (clothing, shoes).

-Correspondence. Ludmila Kanashina, Uelkan, Iultinskiy region, Chukotka, Russia to Ms Margo (assuming Margo Waring), [no date]. Re: appreciation for winter clothing for children at school. The school is interested in starting pen pal project with american children. Asking for an address of any media that is interested in publishing articles about Chukotka.

-Manuscript letter with envelope attached. Ludmila Veketcheyvuna, Enurmino, Chukotskiy region, Chukotka, Russia to Michele Peterson, PO Box 809, Nome, AK, USA, [no date]. Re: summary of her life and family, request for aid (clothing, shoes).

-Manuscript letter with envelope attached. Keypitkin family, Enurmino, Chukotskiy region, Chukotka, Russia to Lucy Barton, PO Box 907, Nome, AK, USA, [no date]. Re: request for aid (clothing, shoes).

-Manuscript letter with envelope attached. Yulia Rintimilina, Neshkan, Chukotskiy region, Chukotka, Russia to Michele Peterson, PO Box 14884, Grand Forks, ND, USA, May 30, 2006. Re: request for aid (clothing, shoes, toys, yarn, fishing supplies).

-Manuscript letter with envelope attached. Galina Tonkaya, 9/1 Gagarina, Lorino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (fishing supplies, winter clothes, boots).

-Manuscript letter with envelope attached. Mihail Roskinom, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (fishing supplies, winter clothes, boots).

-Manuscript letter with envelope attached. Daria Nomo, 10 unit 6 Achirgina, Inchoun, Chukotskiy region, Chukotka, Russia to Michele Peterson, PO Box 14884, Grand Forks, ND, USA, [no date]. Re: request for aid (yarn, toys, winter clothes, shoes).

-Manuscript letter with envelope attached. Yulia Panagirgina, Yanrakinnot, Providenskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, August 30, 2006. Re: request for aid (fishing supplies, yarn, crafting supplies, winter clothes, boots).

-Manuscript letter with envelope attached. Oksana Konke, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for the photo of Mendenhall family.

-Manuscript letter with envelope attached. Sofia Utgu, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for aid (clothes, shoes, crafting supplies, fishing net).

-Manuscript letter with envelope attached. Oksana Konke, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, yarn).

-Manuscript letter with envelope attached. Yulia Tevlyatval, Yanrakinnot, Providenskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, August 24, 2006. Re: request for aid (clothes, crafting supplies, yarn, school supplies).

B6/F2

Correspondence (originally in plastic bag labeled "Neshka+Envrmino mainly")

-Manuscript letter with envelope attached. Keypitkin family, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for aid (clothes, yarn, fishing supplies, toys).

-Manuscript letter with envelope attached. Tatiana Timkiroltiringina, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, April 11, 2007. Re: request for aid (clothes, school supplies, shoes).

-Manuscript letter with envelope attached. Albina Timkiroltiringina, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, April 11, 2007. Re: appreciation for received parcel, request for aid (clothes, school supplies, shoes, crafting supplies, yarn).

-Manuscript letter with envelope attached. Zoya Timkiroltirgina, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, September 12, 2006. Re: request for aid (clothes, shoes).

-Manuscript letter with envelope attached. Valera Timkiroltirgina, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, school supplies, shoes, toys).

-Manuscript letter with envelope attached. Yuriy Ankaroltin, Enurmino, Chukotskiy region, Chukotka, Russia to Lucy Barton, PO Box 907, Nome, AK, USA, [no date]. Re: request for aid (clothing, shoes).

-Manuscript letter with envelope attached. Valentina Letirgina, Neshkan, Chukotskiy region, Chukotka, Russia to Margo Waring, 11380 N Douglas Highway, Juneau, AK, USA, February 1, 2007. Re: appreciation for received parcel and a request for knitting needles and a photo of Alaska nature.

-Manuscript letter with envelope attached. Maria Kevilina, 28/1 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for aid (clothing, shoes).

-Manuscript letter with envelope attached. Kergin family, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, fishing supplies, sewing supplies, school supplies).

-Manuscript letter with envelope attached. Oksana Konke, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes).

-Manuscript letter with envelope attached. Galina Ikup, Enurmino, Chukotskiy region, Chukotka, Russia to Glen Parady, PO Box 61077, Fairbanks, AK, USA, [no date]. Re: request for aid (clothes, yarn, shoes, fishing supplies, toys).

-Manuscript letter with envelope attached. Lidiya Kimil, 10 unit 9 Komsomolskaya, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, school supplies, personal hygiene supplies, sewing supplies).

-Manuscript letter with envelope attached. Valentin Eineneku, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, October 11, 2007. Re: appreciation for received parcel, request for aid (clothes, hunting and fishing supplies).

-Manuscript letter with envelope attached. Yulia Panagirgina, Yanrakinnot, Providenskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re:

appreciation for received parcel, request for aid (fishing supplies, yarn, sewing supplies, winter clothes, boots, school supplies).

-Manuscript letter with envelope attached. Ekaterina Inkineut, 10/2 Uznaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, April 17, 2007. Re: request for aid (clothes, boots).

-Manuscript letter with envelope attached. Ivan Gizer, 26 unit 1 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, May 10, 2007. Re: request for aid (clothes).

-Manuscript letter with envelope attached. Lidiya Kolesnikova, 10 unit 7 Komsomolskaya, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, yarn).

-Manuscript letter with envelope attached. Yuriy Ikup, 36 unit 2 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, fishing supplies, curtains, blanket).

-Manuscript letter with envelope attached. Igor Nutenni, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes).

-Manuscript letter with envelope attached. Ekaterina Inkineut, 10/2 Uznaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, July 23, 2008. Re: appreciation for the received parcel.

-Manuscript letter with envelope attached. Olga Kayom, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, toys, yarn).

-Manuscript letter with envelope attached. Irina Kayom, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for aid (clothes, shoes, yarn, fishing supplies, crafting supplies).

-Manuscript letter with envelope attached. Taisiya Gitgiroskina, 10 Uznaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, July 16, 2008. Re: wondering why she doesn't receive the answer letter, writing about her family.

-Manuscript letter with envelope attached. Oksana Guvanto, 1/7 Tundrovaya, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, toys, yarn, shoes).

-Manuscript letter with envelope attached. Viktor Tinecheyvin, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, August 29, 2006. Re: request for aid (clothes, shoes).

-Manuscript letter with envelope attached. Maksim Veemcheyvun, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, boots, fishing supplies).

-Manuscript letter with envelope attached. Art Director of Neshkan Children Club, Neshkan, Chukotskiy region, Chukotka, Russia to Margo Waring, 11380 N Douglas Highway, Juneau, AK, USA, February 1, 2007. Re: request for aid (crafting and sewing supplies, toys for kindergarten).

-Manuscript letter with envelope attached. Ekaterina Kekvut, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for parcel, request for aid (clothes, boots, fishing supplies, sewing supplies, yarn, knitting supplies).

-Manuscript letter with envelope attached. Ekaterina Kekvut, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, October 3, 2006. Re: appreciation for two received parcels.

-Manuscript letter with envelope attached. Ekaterina Kekvut, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for three received parcels.

-Manuscript letter with envelope attached. Valentina Tinarele, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, boots, fishing supplies, sewing supplies, yarn, knitting supplies).

-Manuscript letter with envelope attached. Larisa Meynirintina, 15 unit 5 Naberezhnaya, Neshkan, Chukotskiy region, Chukotka, Russia to Jodnne Berntson, 4378 Roosevelt Ave, Paullina, IA, USA, September 28, 2006. Re: request for aid (beads), interested in becoming a pal.

-Manuscript letter with envelope attached. Anna Meynirintina, 15 unit 5 Naberezhnaya, Neshkan, Chukotskiy region, Chukotka, Russia to Margo Waring, 11350 N Douglas Highway, Juneau, AK, USA, September 28, 2006. Re: request for help with health care situation in Neshkan.

-Envelope. Anna and Larisa Meynirintina, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Note on the envelope: ink markers, books, etc.

-Envelope. [no names], [no date]. Notes on the envelope: Enina Valentina Michailovna, N.C. 689272, boy 16, boy 12, son 8, boy 5.

B6/F3

Correspondence (includes photographs), (originally in plastic bag labeled "Neshka+Envrmino mainly"). The items in this folder were tied into a bundle by the donor.

-Manuscript letter with envelope attached. Oksana Meynirintina, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for the received items, request for aid (yarn, fishing net, beads, hair accessories for daughter), promise to send photos.

-Manuscript letter with envelope attached. Anna Timnerahtina, Yanrakinnot, Providenskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, August 18, 2007. Re: request for aid (clothes, boots, yarn, beads).

-Manuscript letter with envelope attached. Elena Utgu, 3 unit 3 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, May 10, 2007. Re: request for aid (clothes, shoes, yarn, fishing supplies).

-Manuscript letter with envelope attached. Ekaterina Kekvut, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for aid (clothes, sewing supplies, fishing nets, hair accessories).

-Manuscript letter with envelope attached. Yana Rovtina, 10 Soverskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for help (clothes, shoes, knitting supplies, sewing supplies, yarn, beads).

-Manuscript letter with envelope attached. Maria Akoko, Kaychalan, Anadirskiy region, Chukotka, Russia to Shane Franrel, 1220 Sabal dr, San Jose, CA, USA, July 6, 2009. Re: appreciation for received parcel and a request for more help (clothes, shoes, school supplies).

-Manuscript letter with envelope attached. Polina Timkirultitegina, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for aid (clothes, clothes for a child 3-4 y.o.).

-Manuscript letter with envelope attached. Nikolay Nomro, 15 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, sewing supplies, knitting supplies, yarn, beads, fishing nets).

-Manuscript letter with envelope attached. Natalia Roshinom, 11 unit 2 Uzhnaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, yarn, fishing supplies).

-Manuscript letter with envelope attached. Miron Utgu, 1 unit 1 Uzhnaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, fishing supplies).

-Manuscript letter with envelope attached. 4 photos attached. Olesya Kachtinarovtina, 10 unit 1 Uzhnaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, October 15, 2007. Re: request for aid (clothes, shoes, vitamins), request for help with health issues.

-Manuscript letter with envelope attached. Elena Keukey, 3 unit 1 Uzhnaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, toys, school supplies, yarn, knitting supplies, bedding, beads, make up, fishing supplies).

-Manuscript letter with envelope attached. Anna Nuteugi, Enurmino, Chukotskiy region, Chukotka, Russia to Glen Parady, PO Box 61077, Fairbanks, AK, USA, [no date]. Re: request for aid (clothes, shoes, fishing supplies, yarn).

-Manuscript letter with envelope attached. Photo attached. Nikolay Inkineut, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, fishing supplies).

-Manuscript letter with envelope attached. Asya Tinelkut, Yanrakinnot, Providenskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, September 22, 2009. Re: request for aid (clothes, boots, yarn, knitting supplies, school supplies, fishing supplies, inflatable boat, speaker, AA batteries).

-Manuscript letter with envelope attached. Elizaveta Notyagirgina, Yanrakinnot, Providenskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, boots, yarn, sewing supplies, fishing net, inflatable boat, quilt).

-Correspondence. Teacher of Traditional Arts and Crafts Viktoriya Timkiroltirgina and Elementary School teacher/Enurmino Culture Center employee A. V. Kip-Kip, 15a Uzhnaya, Enurmino, Chukotskiy region, Chukotka, Russia to Lucy Barton, 434 Rogers Rd, Kenai, AK, USA, [no date]. Re: request for aid for the Culture Center crafting class (knitting supplies, beads, sewing supplies, threads, yarn).

-Manuscript letter with envelope attached. Irina Eineutegina, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, knitting supplies, yarn, school supplies, toys).

-Manuscript letter with envelope attached. Valentina Ettirintina, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, October 30, 2007. Re: request for aid (clothes, shoes, baby supplies, toys, bicycle, stroller).

-Manuscript letter with envelope attached. Valentina Tinarele, 16 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for aid (clothes, shoes, fishing net, knitting and sewing supplies, yarn).

-Manuscript letter with envelope attached. Maria Enmitagina, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes).

-Manuscript letter with envelope attached. Valentin Eineneku, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, March 11, 2008. Re: appreciation for received parcel, request for aid (fishing net, gloves, CD-MP3's with music).

-Manuscript letter with envelope attached. Zinaida Tneugi, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes, boat engine).

-Manuscript letter with envelope attached. Kergini family, Neshkan, Chukotskiy region, Chukotka, Russia to Lucy Barton, 434 Rogers Rd, Kenai, AK, USA, [no date]. Re: request for aid (clothes, shoes, knitting and sewing supplies, fishing supplies).

-Manuscript letter with envelope attached. Lidia Kilil, 10 unit 9 Komsomolskaya, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes).

-Manuscript letter with envelope attached. Ulyana Emitargina, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received parcel, request for aid (clothes, shoes, fishing net, knitting and sewing supplies, school supplies).

-Manuscript letter with envelope attached. Raisa Ziganshina, Marina Hudyakova, 27/2 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, July 1, 2009. Re: appreciation for helping Chukotka people, request for aid (clothes, shoes, fishing net, knitting and sewing supplies, office supplies).

-Manuscript letter with envelope attached, photo attached. Maria Kevilina, 28 unit 1 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, September 7, 2009. Re: interested in being a pen pal, request for aid (clothes, shoes, knitting and sewing supplies, yarn).

-Manuscript letter with envelope attached. Valentin Vagchay, Enurmino, Chukotskiy region, Chukotka, Russia to Melinda Wold, PO Box 507, Saint Ansgar, IA, USA, [no date]. Re: wondering if there any relatives of his in USA, request for aid (clothes, shoes, fishing nets, inflatable boat, media player).

-Manuscript letter with envelope attached, 2 photos attached. T. Gitgiroshina, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: interested in being pen pal.

-Manuscript letter with envelope attached. Zinaida Tneugi, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: request for aid (clothes, shoes)

-Manuscript notes. [in English]

-Envelope. Meynirintina, 11 unit 3 Komsomolskaya, Neshkan, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Note on the envelope: men-38, women-23,21, girl-3 yr, (over), clothes, 2 toys, sent summer.

B6/F4

Correspondence

-New Year card. Christians from "Torvarat", Amuguema, Chukotka, Russia to Nancy (assuming Nancy Mendenhall, PO Box 1141, Nome, AK, USA), [no date]. Re: Christmas and New Year greetings.

-New Year card. Christians from "Torvarat", Amuguema, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, December 15, 2003. Re: Christmas greetings, appreciation for sending humanitarian aid.

-New Year card. Lyvurgini, [no address] to Mendenhall family, PO Box 1141, Nome, AK, USA), [no date]. Re: Christmas and New Year greetings, blessings.

-Manuscript letter. Galina Ermatova, [no address, no envelope] to [no name], [no date]. Re: request for aid (clothes and shoes for her child).

-Manuscript letter with envelope attached. Oksana Konke, 6 unit 2 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Iva Cooney, PO Box 163, Moose Pass, AK, USA, [no date]. Re: request for aid (clothes and shoes for her child, yarn).

-Manuscript letter with envelope attached. Oksana Konke, 6 unit 2 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for the received parcel, request for aid (fishing nets), apologizing for spending [Nancy's] time.

-Manuscript letter with envelope attached. Oksana Konke, 6 unit 2 Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to Iva Cooney, PO Box 163, Moose Pass, AK, USA, [no date]. Re: appreciation for the received parcel, request for aid (fishing nets).

-Manuscript letter with envelope attached. Marta Suhanova, 27-1 Severnaya, Amguema, Ultinskiy region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: correspondence, description of her family, request for 3 Bibles.

-Manuscript letter with envelope attached. Elena Raipaun, Neshkan, Chukotskiy region, Chikotka, Russia to Joanne Berntson, 4378 Roosevelt Ave, Paullina, IA, USA, January 15, 2005. Re: appreciation for the received parcel, request for aid (clothes, shoes, yarn, knitting supplies, food).

B6/F5

Correspondence. "Translated correspondence from Chukotka families".

-Manuscript letter. Friend of Patty Gray, [no address], November 7, (2009?). Re: promising that Chukotka people will receive more parcels with humanitarian aid, wondering if they are still willing to distribute the parcels.

-Manuscript letter. Head manager of kindergarten A. S. Kevkey, Chuvanskoe, Anadirskij region, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for received aid for children (school and crafting supplies, toys).

-Manuscript letter. Nancy Mendenhall, PO Box 1141, Nome, AK, USA to the Chukotka Red Cross organization, [no address], [no date]. Re: request for the response for the received humanitarian aid.

B6/F6

Correspondence - "Thank you letters + requests from Chukotka families, 1999-2002.

-New Year card. Kindergarten, Chuvanskoe, Anadirskiy region, Chukotka, Russia to [no name], [no address], [no date]. Re: Christmas and New Year greetings.

-Manuscript letter. Nancy Mendenhall, PO Box 1141, Nome, AK, USA to Administration of Vayegi, Anadirskiy region, Chukotka, Russia, October 2? 3? 7?, 2000. Re: information of the sent parcels to Chukotka families as humanitarian aid, request for the response for the received humanitarian aid.

-Correspondence. Principle of orphanage "Zhuravlik" N. Berezhnaya and Social Pedagogue R. Aleksandrova, Anadyr, Chukotka, Russia to Jim Campbell and Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: appreciation for the received humanitarian aid, request for more aid (clothes, shoes, backpacks).

-Manuscript letter translation attached. Dima Tevlyan, [no address] to [no name], [no address], [no date]. Re: appreciation for the received parcel, asking to continue correspondence.

-Manuscript letter. Zoya Raipaun, Neshkan, Chukotskiy region, Chukotka, Russia to [no name], [no address], [no date]. Re: appreciation from her and Kalmikov family for received parcels, requesting for a doll for her daughter.

-Manuscript list of things in 1st and 2nd received parcel (toys, school supplies, crafting supplies). Kindergarten of Chuvanskoe, Anadirskiy region, Chukotka, Russia.

-Manuscript letter. Head manager A. S. Kevkey and staff of kindergarten, Chuvanskoe, Anadirskiy region, Chukotka, Russia to Michele Peterson, PO Box 14884, Grand Forks, ND, USA, [no date]. Re: appreciation for the received parcel (craft supplies, toys).

-Manuscript letter. Svetlana, Sasha, Maksim Ashkamakin, [no address] to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, May 3, 2003. Re: appreciation for all the parcels.

-Correspondence. Students, children from kindergarten, school and kindergarten staff, clinic staff from Novoe Chaplino village to Nancy Mendenhall and Alaska residents, PO Box 1141, Nome, AK, USA, April 28, 2001. Re: appreciation for received humanitarian aid (medicaments, clothing, food supplies).

-National women's day card. Rodikov family, Chukotka, Russia to Nancy Mendenhall, PO Box 1141, Nome, AK, USA, [no date]. Re: spring greetings.

-Manuscript letter. Irina Berezkina, [no address] to [no name], [no address], [no date]. Re: appreciation for the received parcel, requesting for a mechanical watch and a wind up clock.

B6/F7

Correspondance. "Related to shipments + networks of donors".

-Manuscript faxed letter + plan for summer 2002. Svetlana Tagiok, [no address] to Jim Campbell, Northwest campus UAF, August 9, 2002. Re: brief plan of work for May, June, July. Letter: blessings, grateful for the help of AFOC organization, greetings to the other members of AFOC, hoping, that visiting Chukotka native villages helped to get a full picture of terrible living situation there.

-Manuscript letter. Oksana (Konke?), [no address] to [no name], [no address], [no date]. Re: appreciation for the received parcel, request for more aid (clothes, shoes).

-Manuscript letter. Ksenia Kuranova, doctor of the Enurmino clinic, 14A Sovetskaya, Enurmino, Chukotskiy region, Chukotka, Russia to [no name], [no address], [no date]. Re: request for the computer for the clinic.

-Manuscript template for the letter. "Hi! This package is a gift from AFOC. When you receive it, we really hope, you write us to this address: _____. If you want something special, please, let us know in time. We hope, your family is well. Thank you!"

B7/F1

Kaira club journals.

-Manuscript journal. Ulyana Puskareva, 6th grade, 37 unit 1 Lenina, Anadir, Chukotka.

"My first trip".

When we first arrived to some town or a village, I saw an ant running on the sidewalk. I grabbed him, and he bit me, and I said: "Mama, look, it's a cockroach!"

"Weather", November 2, 2000.

t -15C

t -17C (in the morning and in the afternoon)

Winter has come! There are little piles of snow and hoarfrost on the windows.

People are trying to walk faster to work and dress up warmer. For example, they wear sheepskin coats, fur coats, fur hats. And they dress their kids warm.

"Signs and advices".

1. If you have a toothache, you should chew sagebrush for 10-15 minutes and spit it out. If it didn't help, chew on sagebrush for an hour and spit it out.
2. If you see aurora at night, it means that next morning will be cold.
3. If you tangle a button on the entrance doorway of your house, there will be troubles.

"Mom's childhood".

When my mother was little, she was blind. Once, when she was playing in a sandbox, she saw a little tiny sun, she immediately ran to her mother and asked what it was. Her mother took her to the doctor. At the doctor's office they shut the curtains and fired a match and my mother saw a little red spot. The doctor said that she will be able to see.

"In tundra".

Tundra was very dry and it on fire, when we first came there. We saw some cows, and we began to pick berries. When we came very close to the cows, we found a lot of bog whortleberry. Cows started to leave and only one calf stayed. Veronica was picking berries and I saw the calf getting ready to attack her. I warned her, and she left her berry spot. She said: 'But I have tons of bog whortleberry there!' And Nastya started to swirl her backpack.

Then the owner of the calf arrived and asked, if the calf tried to attack, and we said yes, he did. Just like that.

"Signs and advices".

1. If you drop something, knock on the floor 3 times, otherwise someone will come.

2. If you find 10 kopeks - it's for luck, if you find 5 kopeks - it's for bad luck.
3. To make your eyelashes stronger, apply castor-oil on them.
4. To get rid of extra salt in your body, soak 1 glass of rice in water for 5 hours, drain water and cook rice without salt. Eat 3 times a day, no beverage allowed after a meal. Once in two days do enema.

"Weather", November 24, 2000.

t -24C, t -27C in the evening, north wind, high pressure.

Today in the afternoon is not that cold, fresh breeze, sunny, but cold gets to the bones. In the evening it's freezing, cheeks and nose are frost bitten. People and children are trying to walk home faster.

"Weather", November 30, 2000.

t -15C, -19C

North-east wind, 15-20 meters per second.

Looking at the window feeling slightly cold and light breeze. When you go outside, you freeze immediately.

"About beluga whales".

It happened in September. I was on the shift with Raisa Konstantinovna, when we saw two beluga whales came to a barge very close, like 2,5 meters, maybe more. We watched them for so long, it was so interesting, that I didn't want to go home. It was a female with her baby. The baby whale was grey and his mama was white. When the barge started to move, we thought, that they would leave, but they stayed and played and ate fish. In the far distance there were other two white beluga whales, but soon they disappeared.

Then Valya came for her shift, and I left for home.

Mantak - whale fat and skin, can be cooked or eaten raw.

Yaranga - chukcha house covered with reindeer skin inside and outside, there is an opening in the roof for smoke reduction and a special hook for kettle or pot.

"Weather", December 15, 2000.

t +2C in the afternoon

t +1C in the evening, north-east wind, 23 meters per second

Today in the afternoon wind was warm, even pussy-willow near the "Arlan" store started to bloom. In the evening after school wind was strong but warm. All the kids were allowed to leave the school only with their parents.

"How the Natives live".

Chukchas can be coastal and tundra. Coastal chukchas live in *yarangas*, where it's always warm and smoky. *Yaranga* is covered with reindeer skin inside and outside, and there is a fire pit in the middle of it (sometimes the fire pit is located outside).

Coastal male chukchas hunt sea mammals like walruses, seals, sea calves and whales. They fish, teach boys how to hunt, so that animals don't notice them.

Tundra chukchas live in *yarangas* as well, and they have the similar lifestyle to coastal chukchas, however, their men hunt birds, caribou, arctic foxes, foxes, wolverines, hares etc. Women go to tundra for berry, mushroom and herb picking and teach girls to sew, embroider, skin, cook and cure sick ones. Women sew warm clothes, *torbasses*, *kuhlashakas*, hats, mittens for their families.

"Weather!", January 5, 2001.

t -29C to -31C, north-west wind, 9 to 14 meters per hour.

"Tattoo on a face".

Chukchas can have tattoos on their face. It is lines and dashes. If a person has a lot of dashes on the face, it means that he is rich, because he has a lot of reindeers.

-Manuscript letter. Ignatyevi family, Khatirka, Anadirskiy district, Chukotka, Russia to AFOC members, [no address], February 4, 2003. Re: appreciation for the received parcel, wondering who exactly sent it.

-Manuscript journal. Grisha Goryachev, 10 y.o.

"National dish. Frozen-sour fish", July 5, 2000.

Take dog-salmon, put into a cold pit and leave it to ferment and pull it out when it becomes very cold. It stinks so badly, but then it doesn't. Then it's just fish and it's tasteless. I haven't tried it, but my dad did.

"About weather".

The weather is very good today, even beautiful. Even last year grass doesn't move outside.

"Weather", May 8, 2000.

It's foggy today. Fog is very thick, you can't see the town. But there is no wind and it's not cold.

Seagulls and snow buntings are flying by the coast.

May 14, 2000.

Today is May 14, 2000, the weather is great. Geese, ducks and seagulls have already arrived. I saw ducks and geese and I also saw a crane, it was flying alone and lonely. It was small and he was probably looking for his mom and dad.

I also saw a small fox, it was dead, and dogs ate it. I saw a fox on May 14, 2000.

When I was walking in tundra, I saw a flock of ducks, they flew behind some duck. There were also two dogs, which probably were looking for eggs.

"About weather", May 17, 2000.

The weather is quiet, wind is not blowing. Snow is already melting in the coast of liman (bay, delta), ice broke, and cars can go anywhere in liman. It's been a while since seagulls have

arrived, they arrived approximately on the 20th or 15th of April. Something like that. I saw a whole flock of seagulls near the backwater next to the library. There was such a big flock of seagulls, there were maybe 40 or more I don't know exactly.

There were also a big flock of seagulls next to the river (?). As for the ducks - you need to try hard to find them. They are probably nesting somewhere and laying eggs for their offspring.

May 29, 2000.

It's morning now, sun is shining from the north. But you can still hear birds chirping.

Yesterday I saw an oystercatcher. It was all black, but his chest was white and it was big with red legs.

Oystercatchers live in local state farm; there are a lot of them there. Sometimes it is a flock of big oystercatchers, sometimes they are small.

Snow melted in liman. On the surface of liman there is clear blue ice water. I think, seagulls are laying eggs in 15th district. Usually, hunters go there every year, but not this one. The sky above liman is clear, whitish blue, transparent. Beautiful sky. Snow buntings are singing, they are singing well.

May 29, 2000

"My story".

Once I went hiking with Masha, Tanya and Maksim. There were four of us.

We came to tundra. Found a place to set up fire. Me and Maksim went hunting sandpipers. Sandpipers were all different. One had his head covered with white fluff. Maksim and I were watching sandpipers fighting each other.

I turned around to see how the girls were doing and found out that they set up tundra on fire. It was a big fire and we couldn't extinguish it. We had to leave, but two men came who then managed to extinguish the fire we made.

May 30, 2000

"About the weather".

The weather is warm! Grass is getting green, sun is shining. It's so nice and warm outside, sandpipers are swimming in the swamp looking for food.

May 31, 2000

"Weather".

The weather today is cold. Foggy weather that is swallowing the snow quietly. Fog was so thick that you couldnt see St. Michael's mountain. Fog is covering snow that's why snow turns black and loose.

Wind was blowing from the sea and was very cold.

June 1, 2000

Today is International Children Protection Day. Today is foggy and it's snowing. Fog is covering St. Michael's mountain.

June 1, 2000
"My dad's story".

Once my dad was visiting his parents. My grandpa went hunting and killed only two geese and one duck. When he came back home with only two geese and a duck, my grandma told him that he sucked. My grandma took the rifle and went hunting and killed three geese. Grandpa was offended, so he suggested making a competition: whoever killed more geese from the passing by flock, that person won. My grandma said to my grandpa again that he sucked and killed two geese with one shot. Grandpa shot twice and killed only one goose. So he lost.

May 1, 2000
"The story that happened to me".

I was in the tent alone. I came out and saw them making camp fire. They told us they are leaving to the base camp and that we need to stay here. There were four of us: Stasik, Sasha, me and Olya. We were going to shepherd the flock of reindeer at night.

It rained really hard that day. I put on me rain jacket. We were sitting next to the fire. Stasik said that he should probably go alone. We said no, we would come with him. He agreed. I turned around and saw a running bear. I told Stasik about the bear, and he took his rifle and shot towards bear several times but missed.

We went on the shepherd shift. Olya took a torch with her, because bears are afraid of the fire. We arrived. While we were walking I became soaking wet from the rain. Stasik gave me his rain coat. I put it on and it kept me from the rain.

Because of the rain we couldn't make a fire. Stasik was soaking wet.

He went to check on the reindeers. Reindeers were fine, they were eating leaves. By the time Stasik came back, we managed to make a fire. Stasik told us to go back to the tent.

So I came back, I was sitting in the tent with my little dog crying and thinking when my mom and dad would come.

i came out to the camp fire, was getting warm, and I stopped crying.

I came back to the tent. When I was lying down with my dog trying to fall asleep, I heard loud noise. Cross-country vehicle was coming. Mom and dad arrived! I climbed inside the vehicle and tried not to cry. And I suddenly started crying. Dad asked why i was so black. I said that I didn't know. Dad suggested eating. I ate and lied down with my dad to sleep.

May 1, 2000

We were going to the sixth brigade for the diesel fuel. On the way we saw bushes and a bear coming out of it. We were wondering why the bear came out. But then a little bear cub appeared and we realized that it was a mama bear waiting for her cub. The bear cub looked like a koala, but it was a bear, not a koala. Mama bear started to growl at us.

We moved on. There was a swamp around the hill, but dad didn't see it. My dad saw a baby crane right in front of us and on the left there was mama and papa crane. Then my dad realized that we are driving in a swamp and that the vehicle is drowning. And the baby crane was swimming in front of us.

So my dad decided to go forward towards the baby crane and run over him, but the baby crane didn't die, it stayed between the tires and was safe. Mama and papa cranes were so

worried they were jumping like they were dying. But when they saw that their baby is safe, they were very happy and left all together.

We moved on. We spent the night over at the ornithology base and in the morning we took off. We were driving on the coast when saw a hare and a very big moose. He had huge antlers and he was huge himself, but dad didn't shoot him. We moved on and on the way we met a boy named Serezha and a girl named Anya, we took them on board and gave them a ride to the brigade. We ate delicious moose meat and got diesel fuel. We said goodbye and left for our reindeer herd, where people were waiting for us.

May 1, 2000

"When dad let me drive a cross-country vehicle".

We were on the way to the brigade when dad let me drive our cross-country vehicle. So I was driving, but I didn't know how to drive. I moved one arm to the left - it moved, the other arm I couldn't move. I was driving like that for an hour. There was a (?) and I was driving around it.

When my dad woke up, I asked him why the vehicle was moving only one way. He was surprised and asked what arm I moved. I said that the left one. My dad asked why I couldn't just move it back. I said I couldn't because it was too hard. My dad checked how much diesel I used. There were eighty eight liters in the tank. Then dad took the arm and drove the vehicle himself.

-Manuscript journal. Aleksandra Rentuvie, 17 y.o., Anadyr.

Pages 4,5 - food recipes;

Pages 10-13 - about the trip in the brigade #7 - family brigade;

Funny event in tundra - p. 14-15, p. 17;

Signs - p. 16.

May 4, 2000

"Skinning kamus (reindeer skin)".

After slaughtering a reindeer its skin is used as clothes material. But before making anything out of it, it needs to be prepared. Kamuses are detached from the fell. Kamuses are stretched and dried well. When they are dry, the '*mezda*' (thin film) needs to be removed from them with a flat rock, inserted into a center of a hole in a wood (?'dgri?'), called '*skrebok*' or '*Komandir*'.

To make kamuses softer and more flexible they are soaked in the mixture of reindeer feces and urine and fold in half, then they are brought into '*yaranga*'. They are soaked over the night. In the morning kamuses are being cleaned and massaged by hands until they dry out.

Then they are soaked again in the mixture and let it sit throughout a night. In the morning they need to be massaged again and set them in the shadow to let them dry faster. Then we take the '*skrebok*' with metal blunt end and remove the rest of the '*mezdra*' and feces. Then kamuses are ready to be used for making torbasses, pants etc.

May 6, 2000

I saw a small flock of geese today. There were approximately 10-15 or more.

"Recipes".

Kivlet

Finely cut reindeer intestines ('rorat') and boil in water. Pour fresh reindeer blood into boiling water. Stir constantly. Put to boil and it's done!

Kikvat'ol

Dried meat.

'Tev'el' ('yukola')

Make fillet with skin out of summer caught fish. Make small cuts on fillet to make it dry faster. It is more delicious, if the fillet is smoked.

'Yukola' is made out of: dog-salmon, pike, grayling.

May 8, 2000

When we were doing picnic in tundra today with my family, we heard crane voices. It was foggy, so we couldn't see them. They might have been walking around the lake.

On the way back home we saw two geese. They were flying pass by, heading towards the East.

May 9, 2000

Today is a holiday - 9th of May (Victory Day).

The weather is cloudy. Wind is chilly.

When I was walking home, I saw geese or ducks swimming in the lake (I'm not sure which ones). There were six of them.

May 10, 2000

There are a lot of snow buntings in our state farm. There are waking you up singing every morning. They always fly pass by our windows. When you walk along the road and you see snow buntings. They fly from one post to another.

For example, one snow bunting sits, the other one comes to the first one, the first one leaves, the second one follows him. So they are flying in pairs.

May 12, 2000

Today is cloudy and foggy, wind is chilly. Despite that, ice water is dripping off the roofs. Snow has already collapsed. It very obvious if you look at the liman (delta). All pressure ridges were covered with snow in winter, and it seemed as there were less of them. But now pressure ridges are seen pretty well, since the snow is melting.

May 14, 2000

The weather is cloudy, but warm.

I saw snow bunting today near our store. There were three of them. They were running on a roof.

May 16, 2000

It's very warm today. Sun is shining. Snow is melting very fast; there are a lot of puddles on liman.

I saw a small flock of geese in the afternoon. There were approximately six of them. They were flying towards the state farm. I saw some green grass next to the store "Volna". However, it was pretty small, but it has appeared already.

May 19, 2000

It's warm outside, but it's snowing. Big flakes of snow are falling and melting as soon as they touch the ground.

When I was passing by five-story building across the night school, I saw that one seagull was flying around the window on the fifth floor. When I was watching it, I saw it almost fly into the window. There was some box hanging off the window, I guess, the seagull was trying to steal something. It flew around for some time and made another attempt to steal something, but failed, so it flew away.

May 25, 2000

It's windy and it's snowing outside. There are a lot of seagulls sitting around puddles on the liman. I thought, they were eating something, but turned out there were only male seagulls. Females left to lay eggs. They are nesting in the *Alushka* or somewhere in the fifteenth district.

May 26, 2000

It's raining outside. Fog. Very cold. The weather will change when ice in liman starts melting.

May 28, 2000

The weather is good today. Sun is shining, but wind is chilly.

At this time students usually finished school and left for their parents in tundra. But nowadays they don't go anywhere, they spend summer in Anadyr city.

May 30, 2000

The weather is good, sun is shining bright.

When I was passing by a bridge, a bird flew by me very low to the ground. It landed on the grass next to the lake and was churping very loud. It was probably calling or looking for someone, or maybe there was its nest somewhere near.

April 5, 2000

It was a strong blizzard yesterday. Wind was blowing, it was snowing, and it seemed that it was either December or January. But the weather settled down by the evening, and it was very nice in the morning. There is now wind now, only warm breeze. Sun is shining, snow is melting, a streamlet is running on the road. Maybe a real spring has come.

"My autobiography".

I was born in the city of Anadyr on October 8, 1982. I am the third child in my family, I have older brother and sister and a younger brother. We lived happily together, we always have fun, especially when we start to remember our childhood.

From my childhood I remember pretty well that when my mom worked in the cafeteria, I came to visit her after school and was very happy to show my good grades. Mom was happy for me, she kissed me and served me lunch. Her co-workers loved me very much and they were all very happy for me, too, they always called me kindly "Sashenka" - I liked it a lot.

I went to school #2 for three years with my older siblings. My sister always brought me some tasty food to try, when she had a cooking class. My older brother checked on me to see if anyone was bullying me.

I also remember, when we were little and had to do house chores, we (me, my siblings and our cousins) poured water on the floor pretending that it was ice rink, sliding around, playing and running, and when we were done, my older brother wiped the floors dry. That was how we usually wiped the floors.

When they closed the school #2, I switched to gymnasium-school #3. I went there from 5th to 9th grade. Now I go to the night school, I am in the 12th grade. I had a lot of activities. I attended Art school, ballet classes; I really liked going to swimming classes (didn't miss a single one); I did volleyball for a little bit, had track and field practices...

To be continued...

April 6, 2000

"National recipes".

Sorrel salad

Cut clean sorrel leaves and wild leek. Season with salt and vegetable oil.

Sorrel porridge

Collect a lot of sorrel leaves. Put a pot of water to boil. Add sorrel leaves. Stir until it thickens. Add salt.

April 7, 2000

"Bone fat".

Collect boiled bones without meat. Ground them finely and put in a big pot with water. Boil on a low fire.

Collect the fat that appears on the surface in a clean dish. Continue doing that until fat stops appearing.

Bone fat can be added to hot dishes, used as cooking oil.

April 9, 2000

"Lepeshki" (tortillas, wraps)

To 1 cup of water add 2 cups of flour, 1 tbsp baking soda diluted with vinegar, salt and sugar. Stir the dough.

Add cooking oil to the hot pan. Put rolled dough into the oil, add chunks of fat on top.

Put the frying pan under the fire. When the top of the dough is brown, flip it. And it's ready.

Bon appetite.

April 14, 2000

Afternoon. Sun is shining bright. Snow turned grey. Ice water is dripping off the roof. There are some spots of the ground with yellow grass from last year. My mood is great. Warm breeze is blowing.

April 20, 2000

Today is very hot. Sun is shining through my window. The sky is blue. Snow is turning blacker. The roads are not covered with snow or water any more, just dry asphalt.

When I woke up today, I've heard birds tweeting outside. I went to the kitchen to cook breakfast, and saw the birds (snow buntings) running around in our garden. There were five of them. They ran around for a little bit and took off when one of them left.

I have a lot of plants at home. I notice that every day my plants are becoming greener, stronger, some of them started blooming. And it happens because the sun shines in the morning and gives the plants more light and warmth, than it did in winter.

Because of early warm weather Korfet ("korushkin festival") will be a week earlier, it was moved to this Sunday, April 23.

As far as I remember when the festival is over and we are on our way back home, it's always very wet and the roads, that are made by tractors, are flooded. And if Korfest was next week, I don't know how the cars would get there.

We had a guest today, and he said that he has seen ducks already. He said they were swimming in Kazuchka river. And he also said that tundra has almost melted already and that bears have already woken up. Sometimes I think that spring is coming too fast.

But anyways, it's great!

April 21, 2000

The weather is great today. Sun is shining, sky is blue. Lots of people walk on the street. When I was passing by Kazuchka River, I heard birds chirping, but didn't see any. Korfest will be on April 30 (has already being moved).

April 23, 2000

The weather is great today. But I haven't seen a single bird yet.

The breeze was chilly at night.

April 24, 2000

It's cloudy today. When I woke up, I saw fresh snow in the garden. It probably snowed at night.

"About tundra".

Our whole family used to go to tundra to the brigade #7 in summer, when there were a lot of brigades and each of them had reindeers. Brigade #7 is our family's. My mother's mom and dad used to work there. I was told, that my grandfather was a very tall and stong man. He could put '*retem*' on *yaranga* by himself. And my grandmother was a hero-mother. She had 15 children, but 8 of them died, and 7 survived. My mom doesn't even remember the names of

her sisters and brothers, because she was very little. Her other brothers and sisters also worked in tundra.

It was fun in tundra. There were a lot of people working. And when summer came, all the kids, who's parents worked in tundra, went to them.

And when you have a ride in cross-country vehicle you never get bored. We always stopped on the Dioniciy Mountain to eat and to feed our ancestors - it is a tradition. Take a piece of whatever food you have and throw into the fire. Then everyone jumps into the vehicle, and we sit on the roof, and every time we rode on the roof, we were counting hares, bears or other animals we saw on the way.

We also stopped on the Kargopil River and made some soup or something to eat. And, of course, we threw pieces of food, but that time into the river. They say, you do that so the river allows you to cross it safely. Then we move on.

Then we had a stop at the Neftyanik transit base (I don't know why it's called that way). We drank tea and gave people some sweets from Anadyr (bread, candy, gym, juice) and moved on. Then there was a stop at the Faktorii (also a transit base), we ate and drank tea. Then everyone went to sleep, especially the driver, because he had the hardest job. The whole way from Anadyr took two days. When the driver was fed and rested we moved on. From that point it was pretty close to the last transit base. And from there people went to their brigades. Someone to the seventh, someone to the ninth, someone to the first.

That transit base was very beautiful: woods, river, houses, sun shined all summer. When it was time to gather berries, we spent all out time on it. We took big buckets and baskets and picked blackberry, honeysuckle, cloudberry, bog whortleberry, empetrum, cowberry, pine cones.

Some of the brigades didn't have blackberry, so they had to pick it at the transit station on the way back from tundra. On the way back to Anadyr we (the kids) were happy that there would be no shepherding the reindeer, no carrying buckets of water, no cutting the woods etc. However, when we got together in winter we were thinking about fun time and tundra.

And you always want to go back to tundra, and when you are in tundra, you always think only about Anadyr.

April 25, 2000

"Once in summer".

We (all the kids) went cloudberry picking. We found a big meadow and spread around. Cloudberry were so big and so sweet and there were so many of them.

Suddenly someone yelled: "Bear?!". I took my bucket and ran away to *bolkas* without turning back. When I turned back I saw that picture: everyone was scared, everyone was running and some even forgot to take their buckets. When we came to the *balok* everyone was screaming: "Bear! We saw a bear out there!".

Men grabbed their guns and binoculars, were getting ready to go bear hunting. And women climbed *balok*. All the kids were terrified, were shouting and interrupting each other, telling what they saw and what they did.

Suddenly we heard woman's laugh. Ms Lena jumped off the *balok* and laughed. It turned out that it was not a bear, but Ms Galya. She also went cloudberry picking. And why did

we think that she was a bear? Because she wore a black *kamleyka* (hoodie?) with the hood on. From the distance she looked like a bear., since she was also bending to pick berries.

So, this is my story.

April 26, 2000

When I was crossing the bridge across Kazachka River, I saw a flock of seagulls. There were 10-12 of them, they were flying from the state farm.

Seagulls are mostly fishing at the liman now. They eat small fish that the fisher men leave behind.

April 27, 2000

"Signs".

1. When it's time for your night shift, don't burn reindeer bones. Otherwise, the bear will come.

2. When children get ready to go to sleep, they usually talk and play. My grandma always told us to be quiet; otherwise "Ketse" would come and took us all. "Ketse" is Chukotka daemon.

April 28, 2000

It's cloudy outside and there is chilly breeze.

I saw a lot of seagulls today. When I was passing by the school #3, I heard birds tweeting, but didn't see any.

"A story".

In summer when I was in tundra, I've heard men talking. They were saying that the boat in the cross-country vehicle had holes.

I was thinking about it for a while: "What boat? Inflatable? Or Motor boat?" I climbed under the vehicle, but there was no boat. It turned out that the bottom of the cross-country vehicle is that "boat" - they call it that way.

April 29, 2000

It's cloudy. Sun is shining through clouds. Wind is chilly. And it even started snowing. I saw a lot of seagulls next to the Kazachka River yesterday.

We are getting ready for Easter and Korfest that will be tomorrow. We will make a "kulich" (Easter cake).

May 1, 2000

It's cloudy. Breeze is warm.

Today is a Labor Day. Spring Day.

Our town was celebrating Korushkin festival yesterday. The festival was taking place on the liman. There were fishing competitions, incredible snow machine race; the best racers won prizes.

There was a family competition - "Dad, mom and me - athletic family". People were so focused and tense and were very confident, that it seemed that there would be no winner.

Soccer players surprised the crowd with their great game; right next to them there were people playing Chukotka-Eskimo ball game.

A tall pillar in the middle of the festival was tempting all the men and boys with its prize on the top of it.

Everyone was delighted by the big ice figures, by the talent of the people, who made them.

Despite cloudy morning, everyone was smiling. People were taking pictures, videotaping.

The owners of yarangas, that were located on the liman, were giving people hot tea and tasty boiled meat.

The festival was great! Everyone had lots of fun!

May 3, 2000

It's cloudy. The water is dripping off the roof. It snowed last night, so it's very wet outside. Because fresh snow is soft and melt very fast.

-Manuscript journal. Alesha Isaev, 14 y.o.

May 14, 2000

"My fishing team and I"

Today our mentor told us to get ready to go fishing. At first we didn't really want to, but then we changed our mind. We packed some bread, sausages, noodles, spices and left for fishing. We were walking for a long time in tundra. We picked berries and mushrooms on the way. Finally, we arrived.

We chose our spots, set up the equipment, a net and started fishing. Fish didn't appear for a long time, and finally, bobbers started to jerk. We pulled out a net - the catch was good. Four "saluchka" and five "saliur" (some sorts of fish). I started to untangle them. After I untangled them, we cleaned up the fish. We made a fire, pour water in the pot, put the fish in the pot and started to boil "uha" (fish soup). "Uha" was boiling for a long time. When it was ready, we seasoned it and cut some bread. We served "uha" - it was unforgettable. It smelled so good, was delicious. After we finished "uha", we washed the dishes, packed our stuff and headed back home. Fishing was unforgettable.

May 19, 2000

"Chukotka tobacco pipes"

Chukchas are very addicted to tobacco, just like any other residents of North-East Asia. People mostly smoke tobacco leaves of sturdy varieties. Tobacco leaves are cut in thin stripes. Two parts of tobacco are usually mixed with one part of dry poplar or aspen bark.

The volume of the space for tobacco is very small in the Chukotka pipe, so the smoking serving is not that big. A smoker smokes that kind of pipe with a few deep inhales, so the pipe needs refills pretty often - every other ten minutes.

Chukotka pipes have several varieties. The most ancient and the simplest ones have a body, made out of two nonequal sized halves, which are tied together with a belt. The narrow half is a bottom part of the pipe. The cup of the pipe can be made out of tin or tin alloy, and it

mostly reminds of Chinese copper pipes, that are popular in eastern Siberia, and, of course, have a strong influence on local manufacture.

Some pipes have tin cup, attached to the main body, made out of wood. Some pipes in our collections have cups made out of bone or stone with roughly drilled hole. Other pipes are made out of wood with very small cup and curved body. Some of these pipes are pretty big - 25 to 45 cm long. Once I saw an old woman that carried her pipe on the shoulder like a club.

There are some pipes that are decorated with tin tracery. It's very rare to see a pipe with carved cup made out of walrus tusk and wood body. Size wise they are close to the European pipes, apparently, they were imitating them.

Generally, fine carvings are very rare seen on Chukcha's pipes. Usually, there is a thing iron rod for cleaning the inside of the pipe, or there is a small tobacco bag, sometimes decorated with embroidery.

Snuff is usually used by Russified natives and rarely by Chukchas. Snuff is grinded with a long heavy beater in a small wooden cup. The cup is put between the legs, narrow part of the beater is inside the cup and wide part is spinned slowly by hands. Usually, snuff is mixed with white poplar ash.

To store snuff Chukchas buy bark boxes from Russified yukogirs. These boxes are decorated with incarved geometrical tracery. They are also used to store chewing tobacco, and other small things, that Chukchas are afraid to lose. Snuff is used as running nose, bad sight and even deafness treatment.

May 21, 2000

Most wooden work Chukchas do with an adze ("gatti"), and it used for cutting wood as well as for hewing it.

Chukchas are not used to work with an axe, and use it only to prepare firewood. An adze, however, is used in a different variety of wood work, for example, making runners and skinning boards.

An Adze usually has a wooden nozzle that prevents a blade from blunting, just like most of Chukcha's tools. Chukchas make a skin case for their long and narrow tools or use a skin of reindeer calf's leg. Chisel is used for making holes for sheath in sled runners. Chisels have wooden nozzles as well.

Arched drill was used by Chukchas way before they discovered iron. It was used to make holes for the tips of the arrows and spears.

To cut a piece of bone or wood in half, the holes were drilled in a straight line. Nowadays all of the Chukchas drills have iron tips. The tip is located on the strait wooden shaft, that has a head, attached with a rod in the way, that the wood can spin. Spinning is done by an arch. While working with a drill, left hand holds the head of the shaft, right hand moves the arch back and forth, that makes a drill spin fast. There are other types of drills. Arch in those drills is usually a bar or a board, which has narrow ends and wide center. Shaft of the drills has a small hole for a belt. A drill is moved by the pressure put on the arch after a shaft is wrapped with a belt. This kind of drill is more efficient and it's used to drill bones and even sheet metal. Chukchas also use smaller versions of drills that are copied from Russian and American drills. They are used for cutting reindeer horn and bone, however, to cut wood Chukchas usually use knives. To do detailed wooden work Chukchas use curved knives with thin

blade (3-10cm long), that narrows to the tip and made out of either iron or steel and sits on a wooden handle. Blade is usually attached to the handle with either a nail or simply tied to it with thin belt.

Chukchas work with curved knife as well as they work with a regular one: move it towards themselves. However, Native Russians and Russified Yukogirs move their knives away from themselves, while working. Nor Chukchas nor any other native tribe has special tools for bone carving, they simply use regular or curved knife with short and thin blade.

For everyday work Chukchas prefer to use curved knives, for life routine and reindeer culling they use regular strait blade knives. Regular knives are used at the table to cut meat, which is so tender, that it is impossible to eat it without a knife.

Every adult member of Chukotka family and every child older than 5 years has a personal knife, which is used at the table. Usually, these kinds of knives are made very simply and they are not good for long usage.

Chukotka knives differ by a size. The smallest ones called "rechet-vale" - belt knives. Their blade has is thick at one end and has a thin sharp tip at the other one. Cases for these kinds of knives are made of lahtak's (?) skin. The knives that are brought by traders from Yakutiya are very useful for reindeer Chukchas, because their thin blade and a notch along it is good for reindeer culling. Chukchas always carry their knives on their belt and use a special sharpening bar made out of fine-grained sandstone to keep knives sharp. Big sharpening stones for tools are made out of rectangular sandstone bars, which can be found in different parts of the country.

Very rarely Chukchas need to cut a tree; they usually use an adze to chip it. Sometimes they need a whole day to just make runners for a sled with just an adze. They learnt from Yukagirs how to splinter wood with wooden wedges.

May 24, 2000

"Liver dessert"

Chukotka hunters believe that the most delicious part is a liver of just killed animal. Usually, they ate it raw with cranberries or cowberries.

Restaurants and cafeterias can use slightly fried cow or reindeer liver. Raw liver is grounded with a bit of water. Then prepare berry broth. Squish cranberry or cowberry, squeeze juice out, the remaining of berries put in boiling water. Add sugar, gelatin and squeezed juice.

Mix berry broth and ground liver and pour in baking pan and leave to cool down. Serve cold.

Ingredients (1 serving):

liver - 100g

cranberry or cowberry - 1/3 cup

gelatin - 1 tsp

May 28, 2000

"My trip to tundra"

Once my friends came to my house and told me to get ready to go to tundra. I didn't believe them at first, but then my uncle Serezha came and explained everything. Me and my

mom started to get ready. When we got ready, we went outside and saw two cross-country vehicles. My uncle told us to get into his vehicle, so we put all of our stuff inside and left.

We got broken vehicle. When we were crossing a river, water started pouring inside, so we decide to put all of our bags on the roof. After we crossed the river, uncle Sergei told us to set a camp on the shore. My mom and aunt Sveta started unpacking and setting up tents. Uncle Sergei set up a tent and started cooking soup.

I didn't know the second driver, so my uncle introduced us. His name was Valera. My friends Sasha, Vanya, Misha and Zhenya were in the second vehicle. When soup was ready we grabbed the plates and my uncle poured us soup. After we ate soup and drank tea, we climbed into our tents to sleep.

In the morning both drivers were ready to move, we packed the camp and left. On the way we saw a bear with a bear cub. We stopped to watch them. There was one day of driving to our brigade, so my uncle told us that there would be no more stops, because people in the brigade have been already waiting for us.

Finally we saw the first herd of reindeers. When we arrived to the brigade, people told us that they started to worry. After we unpacked and settled in the house, me and my friends shared and discussed our experience of the trip.

-Manuscript journal. Vasilisa Moskvina, 11th grade, Konergino, Iultinsky district, Chukotka, Russia, 2000.

"Rites"

"Chukcha maternity rites"

Before child delivery

To make child birth faster do not sleep for a while. After waking up, put on clothes and get out of yaranga. Wake up at sunrise.

Open the entrance curtain wide when exiting yaranga. Than you deliver fast. A child gets out of a woman just like a person gets out of yaranga.

In the morning bring a lot of water inside and make sure that you always have enough of it. Then the woman will always have enough water inside her to deliver.

Chew on the first reindeer vertebra without using a knife - the child will have strong neck and the head won't shake.

Eat something in the darkness at night - the child will be finding a breast very easily.

Don't drink water from a bucket - the child will be drooling a lot.

Don't sleep only on one side, so the child won't be fat and stick to one spot.

Don't sleep on your back and don't turn fast - the child might tangle in the cord.

Move belly around in the morning, so the child won't stick.

Exit the yaranga fast, don't stand there and look at the exit thinking about blizzard outside. If the mother does it, so will do her child.

Make first baby clothes only after the delivery. Don't do it before, otherwise evil spirits will see it.

The father can't be slow and lazy, otherwise so will be the child.

During 8th month of pregnancy you need to lift some weights, it will make the delivery easier, there will be blood, the baby will move easier and the delivery will go well.

During last weeks when exiting yaranga, you should walk around it fast, because if there is a boy, he will cross the mountains to find reindeers faster.

At the day of delivery "*taovaatgirhiliy*" comes - a doula. The man goes to the herd. Everyone else goes to other yarangas. Dogs should be tied. Everyone should be quite.

During the delivery the mother must not scream! The woman will deliver the same way as she delivered the first time.

"North recipies"

"Kopalgin"

One of the traditional coastal Chukcha's dishes is kopalgin that takes quiet a long time. While flaying a walrus, cut skin with fat in sheets that are 1 sq meter size. Season fat with herbs and spices, then roll it and burry in "gamchnik" (?). Preparing this dish is a pretty long process, and, of course, in warm climate the dish would just be spoiled, however, in low temperatures meat and fat go through complicated enzyme process and doesn't spoil.

(SPr. August 1989).

"Essey recipies"

"Sobo tila"

This traditional northern dish is about 100 years old. Cut tongue of freshly caught big crucian. All the tongues are hanged to dry. Then slightly fry and smoke in "*chum*". This dish should be stored in a bag made of fish skin. "*Sobo tila*" used to be a regale for princes and traders, but nowadays the secret recipe is almost forgotten.

"Borsa"

Put dried skinned "*yukola*" (stockfish) into a bag made out of reindeer skin and crush it with a club. A result - fish powder cover with fish fat. Eat with tortillas. It is very healthy and filling dish. It was always given to people who have tuberculosis.

(SPr. June 1992).

"Northern people tales"

"How a raven and an owl paint each other"

Eskimo tale

A long time ago a raven and an owl lived happily together. They hunted together, shared their food fairly, and didn't know any sorrow. They lived for a long time, became old and turned grey.

One day the owl says to the raven:

-We became old, and we have never been pretty in our life. All other birds have bright feathers - red, black, grey, but we are noticeable only during short summer.

-That's true, - said the raven, - no one can see us when we sit on snow.

-Let's paint each other, - the owl suggested, - first you paint me, then I'll paint you.

The raven agreed. He took black lamp oil, pulled out one of his feathers and told the owl to get ready. The owl sat on the rock, and the raven started to paint. He was trying very hard to make owl's feathers pretty, carefully painting each one. He was thinking: "I'll try very hard to make her very pretty. When she sees my work, she will try to make me very handsome, too".

It took a while for the raven to finish. The owl was getting very tired to wait, so she was thinking: "The raven is torturing me! When it is my turn to paint, I'll make it quick!"

The raven finally finished his work and said:

-Look how beautiful I made you! Now let it dry, and then it is your turn to paint.

After owl's feathers were dry, she told the raven to get ready. He sat on the rock, and the owl said:

-No, sit next to the rock. I'll paint you differently. Now close your eyes and open only when I say so.

The raven sat next to the rock and closed his eyes. Meanwhile, the owl took the oil, climbed on top of the rock and poured oil all over the raven. The raven turned black in the blink of an eye.

-Now, - said the owl, - let it dry and then you can look. However, it took me less time than you to paint; now everyone will notice you in summer and in winter!

When the raven was dry, he opened his eyes and screamed:

-What have you done?! You made me black! Now every hare, every mouse will see me from far away! How will I hunt? You made me very noticeable!

The owl said:

-But you wanted to be pretty!

The raven got very angry:

-I tried so hard to paint you! You are pretty now! However, you made me black! And all my children will be black! Go away, owl!

The owl got scared and flew away from the raven.

From that time on the raven remained black and the owl mottled. And the owl tries not to meet with the raven. She is afraid of him.

"Raven Kurkil returns back sun, moon and stars on the sky"

Chukotka tale

They say a long time ago "kelet" monsters got mad at the people on Earth and stole the sun, moon and stars from them. Everyone - people, animals and birds were unhappy without light. Once, the partridge and the snow bunting came to raven Kurkil and asked him:

-Kurkil, you can do everything! Put back the sun on the sky! Bring back the light!

Kurkil replied:

-Okay, but you need to put a hole in the sky to get the dawn. I'll go with you.

The birds went to hit the sky with their beaks to get the dawn. When they came to the edge of Earth where it meets the sky, the partridge started to hit the sky. She was hitting it with her beaks until the beak broke. Since then her beak is very short. Then it was snow bunting's turn to hit the sky. She was hitting and hitting it, and she just broke her beak as well.

Kurkil said:

-Let me try!

He hit the edge of the sky three times and broke it! There was bright light coming through the opening. It was the morning dawn. Kurkil came through the opening and climbed the sky. He saw a girl there, who was playing with the ball next to a big yaranga. There were stars painted on that ball. Kurkil thought: "It might be a daughter of monsters "kelet".

He came closer to the girls and asked:

-Can I please see your ball?

-No, I'm playing, - the girl replied.

She started to throw the ball high up, but couldn't catch it; the ball hit the ground and rolled, and the raven took it. He said to the girl:

-Now cry loud and ask your mother for another ball!

The girl started crying loud and asking her mother for another ball. The mother shouted from yaranga:

-No! I won't give it to you! What if guests arrive and want to play with the ball?

The father said:

-Let her have another ball! No one will come.

The mother threw another ball from yaranga, but the raven caught it before the girl. The girl cried again and asked for the third ball. Her mother threw the third one, but the raven grabbed it again! The girl started crying even louder. Huge "kelet" monsters came from yaranga and attacked the raven. Kurkil dodged them and kicked the first ball. The ball exploded into bright sparkles that flew up, stuck to the sky and became the stars. The raven kicked the second ball. It became flat, flew up to the sky and became the moon. The raven kicked the third ball and it flew up, stuck to the sky and became the sun. In a moment the light covered the Earth. "Kelet" monsters were blinded and disappeared.

They say that raven Kurkil used to be white. When he was coming back from the sky, the sun burned his feathers, so he became black forever. Since then all of his descendants are black.

(Sv. Pr. May 1995).

"Legend of "Terik'i"

There are legends of "terik'i" - wild human in Chukotka

When shaman's divination says that some person is dead, all the people of the coast know that that person is missing. That means that the person is dead. If that person managed to survive, he still couldn't find peace and couldn't come back to his family - he became "terik'i". Unlike Eskimo, Chukchas that survived after drowning in the sea, could come back to their families. They had to do a certain rite, which included singing a song of their ancestry and changing their names. And that person, that did the rite would be called by the name of his ancestor, who's song he sang. The return of the ancestor was a usual thing, because of this reason the kids were given names of their ancestors. That way, sea and herding lifestyle could make person "terik'i".

(V.V. Leontyev "In the land of ancient Kereks")

Among native people of Chukotka there was a bad habit of chewing amanitas, which made them drunk. Amanitas were chewed in odd numbers: by three, five, seven, nine. The largest safe dose for women was five, for men - nine. Shamans used amanitas before doing rites. Chukotka and Koryak warriors also used them before going into fights. There is a Chukotka legend of "Ermechin Lyavtilevalin - Command With Just a Nod" that says, that everyone has to do a worship rite to amanita spirits and then eat them to make warrior's soul strong.

(V.V. Leontyev "In the land of ancient Kereks")

"Appreciate the sun and the moon"

Chukotka legend

Once upon a time there was a poor man named Kelevyi, who worked for a rich man named Atuvye who had four herds of reindeer. Kelevyi had a wife and a son named Kamak, and only one female reindeer. If there was a calf from the reindeer, Kelevyi had to slaughter it to feed his family.

The mother of Kamak died early, and once his father died, too. Kamak became an orphan. Kamak walked out from yaranga leaving his father's dead body behind - the boy didn't know how to bury it, since he was only five. He stood outside yaranga crying, but no one could hear him. Suddenly, he heard the noise of the steps on the snow - it was their female reindeer. The boy stopped crying and looked at the reindeer. The reindeer came closer to him and said:

-Don't cry! You are not alone in this world, I am with you. Hop on my back, I'll take you to the herd that your father was shepherd.

The reindeer fell on her knees, and Kamak climbed her back. She took the boy to the herd that belonged to the rich man Atuvye.

The boy hopped off the reindeer's back and looked around. He never saw that many reindeers before. The shepherd of the herd saw the boy, came closer to him and asked:

-Who are you? Who are your parents?

-I am Kamak, the son of shepherd Kelevyi, - answered Kamak.

The rich man Atuvye found out that the son of deceased shepherd Kelevyi arrived. He made the boy a new shepherd. The reindeer didn't forget about her friend. She always gave him rides on her back, and when it was very cold and windy, Kamak stayed in the middle of the herd, and the reindeers always kept him warm.

In fall the rich man Atuvye celebrated a holiday - the returning of the herd back from summer grazing. Shepherds brought the fat herd back and slaughtered the fattest ones for the feast. The holiday was great - people ate, drank, danced and played instruments all day long. No one remembered about little Kamak. At night, when everyone fell asleep, Kamak laid next to the yaranga's door to try to fall asleep.

As soon as his head touched the ground, he heard the loud thunder. Kamak got up and looked out of the door. He saw two gigantic men coming from East. One of them was flames like with burning spear; another one was icy with frozen spear in his hands. When they came close to the yaranga, Kamak hid underneath the big pot. The guests came inside and said:

-These men selfishly slaughtered their reindeer. They ate all of the meat by themselves. They forgot about us. We will kill them for that, - and they killed all of them with their spears.

The fire man checked the entire yaranga to make sure, that there was no one else alive. He told the icy man to do the same. The icy man came to the pot to check if anyone was hiding under it and heard someone's frightened heart beating. He realized that it was a child there. He took pity and didn't tell the fire man about Kamak.

When the fire man and the icy man left yaranga, Kamak waited a little and came out of his shelter. The sun was already rising and the boy saw the fire man walking to the East towards the sun and then he disappeared in its light. The icy man was walking to the West towards the moon. Kamak realized that they were Sun and Moon men.

Years have passed. Kamak grew up and became a man. He grew four big herds of reindeer himself. Married a girl from a poor family. And he always made a sacrifice to Sun and

Moon - one reindeer to the East and one to the West, before he slaughtered any reindeer for himself. He and his wife lived a happy life, until one cunning lazy man named Helol found out about Kamak's big herds. Helol decided to trick Kamak to get all of his herds. He came to him and said:

-I am a brother of rich man Atuvye. I came here to take all of your reindeers and your yaranga.

So, Kamak and his wife became poor again. Helol let them have only a few reindeers.

Once, Helol decided to go travel. He equipped a caravan, took all of his belongings and reindeers and took off. He said to Kamak:

-Follow me behind, I hire you as my shepherd.

They have been travelling for quite some time when suddenly Helol's sledge caught some stick coming from the ground. He stopped the sledge and the caravan. Helol tried to break the stick and immediately the ground started shaking, ice broke and the whole caravan fell into water. Only Kamak and his wife survived. They were way far behind and didn't fall through the ice.

It was an ancient frozen lake. A long time ago a mammoth fell into the lake and stuck there being frozen. Only the tip of his tusk was coming out on the surface. That tusk was the stick that was caught by Helol's sledge. When Helol tried to break the tusk, he tickled the mammoth. The mammoth shook his head and broke the ice in the lake.

Kamak built a small hovel. His small herd of reindeers grew and became very large. He build a big yaranga out of skins of reindeer. He and his wife had children.

Kamak got old, and then died. His grandson was named after Kamak. Grandmother Nuteneut raised her grandchildren, taught them to respect old and safe the traditions. She showed them the lake and told them:

-Here you must make a sacrifice for sun and moon, otherwise you will be doomed.

Grandchildren grew up, and that lake was named Anana, and it still remains there.

"The most precious"

Even tale

Old Gulahan had reindeer skin, stones of hearth and a rifle. He valued his belongings, because the reindeer skin kept him, his father and his grandfather warm, the stones of the hearth kept his home warm and the rifle kept him fed.

Once, Gulahan went to see his brother in spring. When they were fishing, his reindeer skin and stones of the hearth were stolen. Only the rifle was safe, because Gulahan carried it on his shoulder.

Gulahan looked inside his yurt and thought: "I have my loyal rifle I will go and find my enemy". Gulahan started wandering in taiga and in mountains. Trees bloomed and froze again, streams froze and thaw. That is how long he has been travelling.

He climbed the highest mountain and thought: "The Elder said that the trouble looks out from the mountain. I need to wait for it!"

Gulahan sat on the mountain top for one day, then for another. At the third night the trouble had come. Gulahan climbed on the highest rock he could find and told himself: "Help me, my deep sorrow and my loyal rifle to defeat my trouble". As soon as he said the words, a

terrifying flying serpent appeared above the top of the mountain. Flames danced in the serpent's eyes, sparkes came out of its tail, head was hissing.

Old Gulahan aimed and shot his rifle. The serpent shook his tail. Gulahan remembered, how a lynx attacks its prey, and jumped on serpent's tail. Then Gulahan remembered, how a bear gathers its strength before taking a tree down, and pulled the serpent down to the ground.

Gulahan was pulling the serpent for the whole night, and when the sun rose he started to beat the serpent so hard until the blood came out.

Gulahan lost a lot of power, however, he took back what belonged to him. He taught his grandchildren not to give up the most precious things - land and home, to enemies.

About the people, who made this tale

"Rangers riding on the reindeer" - that's how Even used to be called. Those nomadic hunters and shepherds perfected their reindeer riding skill. Those people could follow moose and mountain goats for a very long time, if it was needed.

The distance they travelled sometimes was more than hundreds of kilometers. There is an evidence of Even nomadized to lower Lena and Enisey River. Their settlements can be found on the coast of the sea of Okhotsk, in Kamchatka, Chukotka and in northern Yakutia. Their main occupation is reindeer, however, they also practice fishing and sea hunting.

Their language and culture is very similar to Evenk. There are a lot of common folklore, songs, rites and tales.

(SP. #2 1987)

-Manuscript journal. [no first name] Gilyazetdinova. [no date, no location]. A slide attached.

Essential recipes of national cuisine.

Every cuisine of each nation is unique; its core contains the opportunities of people being able to get edible food from surrounding environment.

During lifetime people were differing tastes of food, increasing its calorie value.

People of Chukotka are occupied with reindeer, fishing, hunting, that's why the main food is reindeer meat, bird meat, fish, fat and insides of animals.

Chukotka people use every single edible plant in food preparation. There is not a single traditional ritual or holiday that goes without a potherb dishes. Summer gathering is the most important. Elders pass their knowledge about the use of plants and roots to next generation. While gathering, they tell different features of plants, their use for people and healing powers, show surrounding flora and fauna, tell legends about charmed mountains, lakes and rivers.

Basic range of food of Chukotka people

1. Reindeer (meat, blood, insides)
2. Sea mammals: seal, walrus, bearded seal etc. (meat, blood, insides)
3. Birds: wild ducks, geese, partridge, seagulls (meat, eggs)
4. Bear: brown, polar (meat), snow sheep (meat, blood, insides)
5. Fish: dog-salmon, broad whitefish, nelma, northern pike, catfish, thymallus, clupea, European smelt.

6. Plants: young polar willow leaves and bark, wild leek, different types of sorrel, potherbs, berry (cloudberry, empetrum, blueberry, currant), sea weed, starfish, sea shells.

There is a larger variety of food nowadays, because of shipment from the main land. Chukotka national cuisine can be very strange to the outsiders because of its specific spices, tastes and smell. Chukotka people eat a lot of fermented food (meat, fins of sea mammals, fish). During the process of fermenting the food trace elements decay happens, and it makes food easily digestible, high calorie and increase the amount of vitamins that are good for immune system. Reindeer meat and sea mammals meat broth is very healthy and give people a lot of energy. Tundra plants have the same amount of vitamins as the plants from other regions.

"Prerem"

Boil back part of reindeer body. Finely cut the meat and mix with melted fat. Shape the mixture into a ball and let it cool down. *Prerem* is topped with reindeer bone marrow, which gives it a specific taste. *Prerem* is usually a dish for a long distance travel. Children love *prerem*.

"Villevit" - fermented fish heads

People fish a lot before it is too cold. Fish heads are put into a leather bag with fresh grass and willow leaves covering the bottom and add some salt. Keep in a dark cool place or burry into the ground. The dish is ready after 5-6 days.

"Nanuv'e e'legyit"

Washed and turned inside out reindeer intestines are used for rituals, if the reindeer was personally grown. Dried intestines are fried in the fire and used as seasoning to other dishes.

Eat intestines fat with meat or take it ith you to a trip.

"Milk'opat"

Sorrel leaves broth season with "nanuv'e e'legyit" and put to boil. Add reindeer blood while stirring. Add finely cut "p'opok'immin" spice.

"Kivlet"

Boil finely cut dried reindeer intestines. Add fresh reindeer blood. Add roots "pupuk'it" while stirring. Put to boil.

"Alyagepat"

Cut finely reindeer meat and fat, chop fat. Boil with roots "migmig" or with "pupuk'it", used as seasoning. These roots are gathered and dried in summer during blossom time when they become juicy. They are used as seasoning to different dishes.

"Iner"

Raw reindeer meat fried in fire. Cut on the wooden cutting board "k'emen'i" and serve with sea mammal fat or with leaves dipped in fat.

"Ipalgin" - melted reindeer fat

There is good broth and floating melted fat on the surface after boiling reindeer meat. After the meat is ready, collect melted fat into a separate dish and serve with lean dishes. Sometimes melted fat is added to "rorat-rubetz" or "kemilen-knizhka" and hang in a smoke-free place for a day. This dish is called "kimkim".

Reindeer fat can be also extracted from crushed bones.

"Vilegit" - fermented sea mammals fins

Seal, bearded seal or walrus fins cover in grass and put into a fabric or leather bag. After some time repeat the process, but close the bag tighter and hang it on yaranga. During summer time check the dish after 3-4 days. If the top skin peels easily, the dish is ready and can be served with jerky. For a regular person who is not used to Chukotka traditional food, this dish might be difficult to eat. If the fins turned red-copper color, they are not good for food, so it is very important not to miss a moment when dish is ready.

Reindeer milk

Reindeer milk is fat (12-21%), thick, tasty and reminds of cream made out of cow milk. One female reindeer can give from 50 grams to one and a half liter. This is not enough even for a child. Short-legged reindeer with long body and well-developed udder considered to have the most milk.

For some people of the north reindeer milk is very important for their diet, especially for children. They freeze milk and give it to the children in small pieces.

"Tevel" - dried fish (yukola)

Sunny days in summer are the best for making reindeer jerky. Back part of reindeer body is hanged and dried in the sun. This is the most efficient way of food preservation, which saves all the nutritional properties of meat and fish. Making small cuts on filet of summer caught fish helps it to dry faster. Jerked meat and fish is made in big quantities for winter.

"Vilkitin"

End of summer is the best time to ferment reindeer meat. Meat of an adult reindeer put into leather bags "pigpig" and store them in a dark cool place. The meat is ready by winter. In winter this meat is boiled or eaten as "stroganina".

"Kopalgin-kimgit" - meat with walrus skin

Cut skin and fat of walrus in square shape from the back part of the body. Put walrus liver, cleaned guts, lungs, kidneys and sew the cut piece of the skin and fat back. Store "kimgit" in a cool dark place. Sew the skin tighter when first winter days come, to prevent meat from fermenting too much. Dish is served frozen in winter.

"Chivet" - lyamk"olgin (arctic butterbur)

Put young leaves of lyamk"olgin with sea mammal's fat into leather bags "pigpig" or into walrus bubble. The leaves absorb fat and are used as seasoning to jerky or stroganina (frozen fish or reindeer meat).

"Emrat" - young polar willow bark.

Bark of polar willow is eaten in winter or early spring, when it's still very cold. Bark is crushed and being eaten with reindeer liver and blood. The dish is somewhat sweet and tasty.

"Vilmullimul"

Hoofs, antlers and lip parts of reindeer fried very well on the fire. Then put into cold water for 3-4 days to lose bitter taste. Then boil in low fire to make it soft. Then let it cool and put it into leather bag (pigpig) with reindeer liver, kidneys, and fresh blood. The dish is ready after several months.

"Vitrekl"irel" - green squash

Green leaves of young polar willow are smashed into a fine mass with a hammer. Add reindeer blood and berries, stir well.

-Manuscript journal. Marina Fefilova, 12 y.o., [no date, no address].

Autobiography

My name is Fefilova Marina Aleksandrovna. I am 12. I was born on February 2nd, 1988. I know that I was born in Dragon year, my zodiac is Aquarius. I am in 6th grade in school "Gymnasia #3". I also go to the National collage - I learn how to sew, embroider and draw.

I live in the "Tavayvaam" village. There are four people in our family: mom, dad, me and my little sister. My mother's name is Nina Ivanovna, father's name is Aleksandr Vasilyevich, sister's is Ada. Mom is a mentor's assistant in kindergarten "Parus", dad is agronomist in a green house, Ada goes to kindergarten "Olenenok". I also have an older sister Ira, she has her own family, she has two children. Her daughter's name is Anya, son's is Misha.

In tundra my grandmother gave me a name "Etine" which means whimsical.

Birds. April 8.

On April 5, 2000 I saw snow buntings. I saw them next to the kindergarten "Zolotoy kluchik", they were hopping on the roof. There were many of them, approximately 20, they were so pretty, brown color with black spots on their chest. They were hopping on the roofs, churping, I came very close to one to look, but it got scared and flew away, because a car passed by and honked.

I also saw a crow, which was flying and cawing. It flew very close, and it was black. I saw it not far away from the bridge, next to the entrance to the state farm road. It was April 8, and there was only one crow.

Chukcha traditional food. April 14.

Add burned in the fire reindeer hoofs, antlers, boiled liver and part of a stomach into a fermented blood in reindeer stomach. It is a summer dish that served with sorrel.

Jerky fish - yukola, usually served with seal fat.

Main tundra chukcha dish is boiled reindeer meat.

After the meat is eaten, bones are used to make oil. Bones are crushed then boiled on low fire. Fat on the surface is collected into a special reindeer organ. Oil is served cold with reindeer meat.

In winter Chukchas eat frozen white fish stroganina - thymallus, catostomus, broad whitefish.

Observation of nature. April 4.

Here in the North spring comes late. In April spring is coming pretty slowly, because temperature changes, sometimes it's cold and blizzard. However, there are streams on the roads where cars pass. Snow melting is especially noticeable in dirty places. Sun is warmer, birds are chirping. Water is dripping from the icicles hanging off the roofs.

Weather. April 16.

The weather is clear and happy today, but the sun is hiding behind the clouds. Sun appeared only in the evening.

Weather. April 17.

It's windy outside, but sunny. This kind of weather is good for taking a walk. There are no precipitations, temperature is -1C. There are a lot of people outside, and everyone is almost taking a walk. It would be good, if such weather remained till summer, but a little bit warmer.

Weather. April 18.

It's sunny, but cold and a little windy, but good for walking. There are some icicles dripping. The weather hasn't changed throughout a day. It was colder in the morning and a little warmer in the evening. There are a lot of children outside.

Weather. April 19.

The weather today changes. Frost appears and disappears. There are noises of cars and people outside. Liman hasn't started melting yet, but river Kazachka has already started. There are way more people outside and everyone is in good mood.

Weather. April 20.

It's sunny all day. Dogs are barking, icicles froze, but will start dripping again soon. There are not a lot of people outside, everyone is in a hurry. There are a lot of adults outside, who are not afraid of cold.

Weather. April 21.

The weather is the same as it was on April 20 - sunny and cold. No precipitations or warm. Icicles haven't started melting yet.

Weather. April 22.

It's sunny without frost in the morning; there are a lot of children outside, but not that many adults. There is warm wind blowing, birds are chirping. There are some spots of last year

grass on the ground. Ground is very hard and frozen. There are tracks of tractors and cross-country vehicles everywhere; they are packing snow to prevent it from melting.

Weather. April 25.

It's sunny, happy, icicles are melting and dripping. temperature is 18C.

Polar bear "Umka".

You couldn't fight with polar bear "Umka" openly. You could kill it only for food - it was the rule. The bear should be pleased, so after every good hunt a special rite of appreciation was done, so the next hunt would be successful. People should explain polar bears that sometimes people needed to kill to save themselves from death of hunger with bear's flesh and fat. To save themselves from strong winds that blew away warmth and life out of tents.

People were begging the bear for forgiveness for killing and were grateful for its flesh and fat and skin. Otherwise, the bears could revenge.

Myth of big loon.

There were no animals to hunt. Blizzard was blowing for a very long time. Then people started to die from hunger. Those who remained alive ate mice.

And then two old and one young men and went to the sea to put seal nets into the holes in the ice.

Only a loon came at night. But it was a very big one. People were happy. They pulled it out, and it almost flew away. The men put back the nets. They carried the loon together - young man on the front and two old ones on the back. They came back to the shore to their people. Children were very happy! They boiled the big loon and ate it.

Next day five people went to check the net - two women and three men. There were five seals and three bearded seals!

People spent the whole day trying to pull out the prey, but couldn't do it. Then one of the men told his son to ask for help in the village. The son came to the village and brought back more people and together they managed to pull the prey out.

After that successful hunt people got better and were not hungry any more.

-Manuscript journal of gratitude for humanitarian aid. Alaskan Humanitarian Committee, chef manager - Jim Campbell.

Thanks from people of Chukotka, November 2000 - February 2001.

-Manuscript journal. Georgiy Rentuvye, 14 y.o., Anadir, Chukotka, Russia.

April 6, 2000

The weather is good, snow is melting, there are puddles on the roads. Yesterday I heard a voice of a small bird, but didn't see it. I saw a crow today, it was flying around above the roofs.

April 7, 2000

The weather is great, icicles are melting. Today I went to that place, where I had heard the voice of the little bird, and I saw it. It was flying from one windowsill to another, there were two of them.

April 11, 2000

The weather is cold and windy.

Next paragraph is the recipe of "Rorat" dish.

Blood soup - "Paci"

Add reindeer fat to boiling water. When it is done melting, add reindeer blood. Stir and cook on low fire.

Elder used to add different potherbs into soup, however, nowadays people add potatoes and it turned out very delicious.

Women cook this soup for their men when they need to go on the shift in very cold windy weather.

April 12, 2000

The weather is sunny, wind is chilly, the sky is clear. I saw two snow buntings on my way from school today. They were flying under the roofs. I feel so happy that spring has come.

April 14, 2000

The weather is beautiful - sun is shining, snow is melting. When I was walking outside I saw a snow bunting, it was sitting on the power line and churping. After approximately 2 minutes it flew away.

April 15, 2000

Today is foggy, windy and it is snowing. When I was walking outside, I saw a crow; it passed by my friends and flew away.

I went fishing and I saw how people fish. They put a piece of meat on the hook and put it into water, watching if fishing line moves. If it does, they move it up and down. Sometimes when they move it up, you can catch a fish by grabbing its belly or tail or gills. I caught it by grabbing its eyes. When it is successful fishing, you can catch 2-3 fish. Fishing is very interesting.

April 16, 2000

Wind is warm and weak. The sky is cloudy.

Autobiography.

I was born in Anadyr on March 3, 1986 at midnight. I went to kindergarten "Olenenok". Then I went the general school till 7th grade, now I go to the School #3. I went to tundra and saw a wolf, a bear, I shepherd reindeer, swam in rivers and lakes. It was fun in tundra, and it was very cool climbing trees.

April 17, 2000

The weather is beautiful. Sun is shining, the sky is blue, snow is blinding bright. On my way to school I saw 4 sparrows, they were chasing each other and churping. Snow turned black near the roads, snow is dripping water off the roofs.

April 18, 2000

It is pretty chilly. There are 2 ducks swimming in river Kazachka and eating something.

Next paragraph is a recipe of jerky meat "Kikvata".

April 19, 2000

It's sunny outside, sidewalks are clear from snow, snow is melting. On my way to the store I saw snow buntings eating breadcrumbs. There were three of them, and one was trying to steal big crumbs from others. It was full moon at night, and I couldn't fall asleep.

April 21, 2000

The weather is beautiful. The sky is blue; there are a lot of puddles outside. This morning I was woken up by two birds churping next to my window. They flew away to wake up other people.

April 22, 2000

The weather is warm, sky is blue. There is no wind, birds are churping.

Next paragraph is a recipe of boiled reindeer meat.

April 22, 2000

The weather is good and sunny today, snow is melting, sky is blue and white in some places.

I remembered one story from when I was in tundra. My friends and I went fishing and caught 26 *haritonov* (?) and fried them. We made some tea, cooked potatoes and ate some tortillas. When we started eating it began raining, so we hid under a big tree. After we finished eating fish, we gave all the bones to a puppy. When the puppy ate everything he could, he buried bones and peed on them.

April 23, 2000

The weather is sunny.

Once fishing

My uncle Misha and I went fishing. We were taking turns, and when it was my turn I caught the hook on a snag. I tried to release it, but I had to dive into the water. The water was warm and the hook wasn't very deep. I released the hook and changed my fishing spot.

April 25, 2000

Sun is shining, birds are churping and building nests.

Next paragraph is a recipe of fish jerky "Yukola".

April 26, 2000

Sun is shining, wind is blowing, frost is coming on the toes.

When Chukchas are gathered together for a big dinner to celebrate a holiday, they take a small piece of every dish and throw it into the fire. I asked why they do that, and I was told that the food is for the ancestry to make them scare evil spirits away, because spirits like silence, but not noisy celebration.

April 28, 2000

It is snowing outside, but snow melts as soon as it touches the ground, it is cloudy and warm. I saw seagulls today; they were circling above the house. There were about 52 of them and they were screaming.

Mom's story. One day in July.

The story describes several birds on the river, trees blooming and a bear that was tried to catch a moose on the other side of the river, broke ice and fell into the water. He scared the moose with his roar, but he managed to get out of icy water.

-Manuscript journal. Fedya Shitikov, 12 y.o., Tavayvaam, Chukotka, Russia.

March 7, 2000

I woke up today, did exercises, washed my face, and then made my bed. I ate breakfast and went to school. In the morning the weather was bad, and then it got better. After school I went outside, and it was pretty cloudy. There were a lot of piles of snow, they grew over night. In the evening the weather was terrible, but it got better by night.

March 7, 2000

"Muli-muli" recipe.

Boil reindeer hoofs and smash them with hammer. Put them into jars with reindeer blood. After one month it's ready, serve with sorrel and blueberry.
Recipe from grandma Nadya Neuk.,

March 7, 2000

Tale about a young man.

Once upon a time there was grandma and grandpa and they had a grandson Young man. He went to look for a wife to another yaranga. And before he entered, he put spoiled caviar on his neck. There were 3 sisters in yaranga. Young man came to the oldest, she told him to come to the second sister. When he came to the second sister she rejected him, too, and told him to ask the youngest. The youngest sister agreed to marry him.

Young man heard about the reindeer race and wanted to participate. He came to his grandfather and told him about that, and, since they didn't have any reindeer, he suggested to carry the sledge himself.

When the race started, everyone laughed at him. Young man looked very weak, however he managed to beat everyone and won the race.

Tale from grandpa Koravye.,

March 8, 2000

The weather wasn't very good today. Snow was heavy and wet.

How to build yaranga.

It is not very hard to build a yaranga. You need good dry land without bumps, wooden poles, reindeer skin and rope.

Put the poles like it is on the picture and cover them with skin. Tie the skin to the poles. You can also set up a canopy that is very nice and warm. You can sleep and hide from the smoke in it.

I build such a yaranga with my mom and grandma.

March 9, 2000

The weather was good today. Temperature is 3-6C. The snow was wet.

What Chukchas wear.

Chukchas wear: "momahay", "torboza", "kuhlenka", fur pants, belt, "chizhi", mittens.

What Chukchas eat.

Chukchas eat: reindeer, fish, whale, walrus, seal and everything in tundra, except for predators.

March 10, 2000

There is eastern wind, it is snowing, temperature is 0-2C.
There is one rite that I know.

When Chukcha dies, his relatives don't bury the body, like people do in Anadyr. They burn it in tundra and leave the ashes at that place, where it was burned.
I saw this rite by myself.

March 13, 2000

Temperature is -16C in the morning, -14C in the afternoon.

How to make "torboza" (shoes). They are made out of skin from reindeer legs, the bottom is made out of dried seal skin, laces are made out of hairless skin.

March 15, 16, 18, 19, 26, 27, 28, 29, April 2, 5 2000

Description of weather. Recipe of blood soup. How to make arkan (stretched dried reindeer guts). How to catch hares (set a tie trap on their path). How to make a cape (cut a diamond shape from seal skin, make holes, put the rope through holes, pictures attached).

May 7, 9, 12-14, 16-25, 28-30, 2000

Description of weather.

May 10, 2000

How wolf skied down the mountain.

Once wolf wanted to go mountain skiing. He climbed the mountain, and the raven told the wolf not to go, because he will fall into a river, and the raven doesn't want to save the wolf. The wolf didn't listen and fell into the river. He asked the raven to help him for mice, the raven refused. Then the wolf asked again, but for birds, the raven refused. Then the wolf offered a pot of porridge, and only then the raven agreed.

After the raven resquied the wolf, wolf told him that he lied to the raven and that he doesn't have any porridge. Since then the raven and the wolf don't like each other.

-Manuscript journal. Grigoriy Goryachev, 10 y. o., [no address].

April 10, 2000. Autobiography.

I was born on September 16, 1988 in Tavayvaam. My parents: Goryachev Vladimir Grigoryevich, Goryacheva Tatiana Petrovna. When I was three we went to Kostroma town. At the age of six I went to the pre-school class, at the age of seven I went to 1st grade. My first teacher was Irina Valeryevna Smolyagina. When I was in 5th grade I had a new teacher - Korz(?missing part) Olga Vitalyevna. I have a little sister Anya. This is the end of my autobiography.

April 15, 16, 20, 25-28, 2000

Description of weather and birds.

April 22, 2000

The story that happened to me.

This is what happened to me. Once I went outside to play with the girls, they suggested going to the shore. I agreed. We came to the shore and walk about 100m off the shore and sat on the "toros" (ice), and the girls began to play. They were Masha Valdu, Vika Shuplinskaya and my friend Yulya Kotit. I laid down to rest. I thought that it was a good idea to go to "Alyushka" (it is a mountain in the middle of liman). So I took off. I walked for a long time about 3km off the shore. I turned around and saw girls were still playing. When I walked about 4km I saw a small seal and started watching it. It was grey with black spots and whiskers. I came closer and it dove into the hole. I saw another seal further away, but it noticed me first and dove quickly into the hole.

I continued walking. I saw the girls were following me with their little dog. I didn't want to wait, so I kept walking. I finally came to Alushka and I noticed the traces of gophers and a big dog. The dog was probably chasing gophers. I got scared and ran to the girls, because I thought it was the trace of the wolf. It was about a kilometer to the girls and I ran without a break. Alushka looked like a seal from a distance.

We walked together to Alushka. When we came, Masha said that she was afraid, and Vika told us to wait for her. And we all together went home. I told them that I saw a seal that dove into a hole. The girls asked me to show the hole. I was looking for a long time, but couldn't find it.

The sun was setting, lights were turned on, so we went home. The dog was cold and tired, so we carried it. When we reached "toros" Vika Shuplinskaya said: "Finally" and went

home. Vika's and Masha's parents have been already looking for them. And when they found, they grabbed the girls and went home. When I came home, my mom has been waiting for me. It was 10:41pm.

April 26, 2000

About reindeer breeding.

Spring is the mating time for reindeer. Every male is guarding about 10 females until they give birth. After mating is done, shepherds take pregnant reindeer to a quiet place next to the hills that protect them and future offspring from wind. Right after calves are born, they are able to walk and run. A calf is born covered in film, which disappear after some time.

If a human touches a calf, its mother won't feed it, because reindeer mark their offspring with special marks. When one of the calves falls asleep it is necessary to yell at it, but you must be careful, because a calf can chase you and touch you. Then you need to kill it, because its mother will refuse to feed a calf.

May 1, 2000

Description of Korfest (Korushkin festival). Recipe of "Velmulgemul" (fermented reindeer blood in reindeer stomach mixed with meat, bones, cartilages and berries and left to ferment).

-Manuscript journal "Weather forecast". Igor Kochetkov, 8th grade, Uelkal, Chikotka, Russia. The journal includes a poem about Chukotka (author is unknown) and wether forecast October 20-24, 1999 to December 20, 1999.

-Manuscript journal. Valya Nipagirgina, 5th grade, school #3, Anadyr, Chukotka, Russia.

March 11, 2000

Tale "Why gopher stands on its back feet like a pole and says "Chi-eee-rrr"

(A tale is made out by my grand-grandmother, told by my mother).

Gopher lived next to the river, and in the river there was the Fish. Gopher and Fish were friends for a long time; they visited each other, shared their happiness and sorrow, and supported each other. An evil spirit found out about it and became jealous of their friendship, so he decided to separate them.

The spirit turned into a fox. It waited until Gopher went to visit Fish. The spirit stopped Gopher on the way and asked:

-Where are you hurrying?

-I'm going to visit Fish, -said Gopher.

-Don't go, Fish is angry at you. Last time when you visited Fish, you threw a pebble in the river on your way home. Fish won't come to you, go home.

Fox (who was the evil spirit) ran to the river. He saw Fish waiting for Gopher. Fox said:

-Are you waiting for Gopher? Gopher told me, that she is angry at you, because the last time you met, you splashed her with water on your way home. Don't wait for Gopher, she won't come.

After that time Gopher and Fish haven't seen each other for a long time. Once Fish came to the shore and saw Gopher. They started to visit each other again, however, their friendship wasn't as strong as it used to be.

Fox found out, that Fish and Gopher started to see each other again. He whispered something into Fish's ear, and Fish was offended and swam away. Since then Fish doesn't talk, she only opens her mouth.

Fox did the same to Gopher. Gopher cried and ran away into tundra. Once she calmed down, she started to look for her home. Gopher put her front feet on a hillock and screamed: "Chi-eee-rrr" and stood on her back feet like a pole. ("Chir" in Russian means "Broad whitefish")

Tale "Girl named Night"

(A tale is made out by my grand-grandmother, told by my mother).

Once upon a time there was a girl. She lived with her grandmother and grandfather. Her name was Nikite. The neighbor old man didn't like, that Nikite was always a crybaby, so he told her:

If you continue to be a crybaby, an evil spirit will take you away, and you will be in darkness, and you will cry, and your tears will turn into white stones (stars). ("Nikite" in Chukotka language means "night")

March 13, 2000

Tambourine, song and me.

Tambourine is a Chukotka traditional musical instrument made out of wooden loop with the handle. It can be a small or a big volume. Tambourine is a forever companion of Chukotka people. Chukchas always take it with them when they nomadize.

During holidays chukchas put wet skin on the tambourine loop and let it dry for a little, so the skin won't be neither too dry or too wet, because neither dry nor wet tambourine sing.

When a man is sad, he takes tambourine and start to sing and play music, it makes him calm and helps him make right decisions. If an owner of tambourine feels that he'll die soon, he takes apart his tambourine or ask his relatives to bury him with it, or give it to someone else.

Every chukcha has his own song. This song can be about his character, mood, about his thoughts or part of his life. The song begins when chukcha is born and stays with him till he dies. When a child cries, a mother takes him and sings either her or her child's song. It makes him calm down.

My name is *Tnecheyvune* (in Chukotka language), which in Russian means "walking through blossoming field".

Every chukcha has his own name, and he has to prove his name throughout his life. My mom said that sometimes I prove my name.

When my grandfather was young, he was taught how to catch reindeer by their legs. To catch reindeer you must be enduring, patient and strong.

Once, my grandpa told me a story about how he caught a reindeer.

Grandpa made sure that the wind was blowing towards him from reindeer side. He was crawling very carefully, so that the reindeer wouldn't hear or see him, and if the wind changed direction, grandpa tried to move, so the reindeer wouldn't smell him. When the reindeer

turned around, my grandpa would stay still. When grandpa was close enough he grabbed reindeer's legs and hold him, before others can help him.

My grandpa's name is *Kelerultyn* (devil screwed) Sireniki.

How my grandpa caught fish with a spear.

To catch fish with spear you should be enduring, patient, dexterous and strong.

Once my grandpa went fishing. He sat on the shore and waited for the fish holding a spear. He threw the spear when he saw fish. When he caught enough fish he brought it to yaranga.

The rest of the journal is recipes of dry fish, baked fish, fermented fish and blood porridge.

-Manuscript journal. Ulyana Kavilkekvirgina, 16 y.o., 5-16 Beringa, Anadyr, Chukotka, 2000.

December 1, 2000.

In the mid November there was an accident in Chukotka. 11 children and 10 adults were missing in tundra. Thanks god, everything ended well, no victims, people were fine.

And such accidents happen not for the first time. I really hope there will be way less troubles in Chukotka.

There will be an election for the state governor on December 24. I really hope an elect will be an honest good person who will take care of our land.

December 4, 2000.

A criminal was arrested in Bilebino town. Guns, gold and heroin were confiscated from his apartment. The criminal is in jail now waiting for trial.

Chukotka is such a small region and there are is so much crime here. Why do criminals do it, why are they looking for trouble? Maybe because it is hard times now or maybe because people became angry?

I remember when we were happy in 90s, when people trusted each other, when my parents had their salary paid in time, when there was enough food in the stores.

When I compare that time to what we have now I just want to cry. I hope, it will change, that it will become better. Because not all the people are bad, there are good people who try to make life better.

December 7, 2000.

A boxer Olga Domuladzhanova, who is from Chukotka, won the 1st place in match between Russia and USA. She also became a Europe champion twice. Russian athletes took 3 prize places out of 6 in Malesia.

When I find out about such good news, I want to sing, because even though we are not the first ones in industry development, we are the first in sports.

December 11, 2000.

On December 5 - 6 there was a national languages competition in Anadyr Educational College dedicated to 70 years of Chukotka being a state. There were participants in Eskimo, Chukotka and Even languages.

I really like a performance of students of Gniloribova professor. They were very different from Anadyr Educational college students, because they were singing in Chukotka language and I could see that they enjoy it.

At the end of the event everyone received a prize.

There are also people gathering in the Culture center that are interested in rebuilding and saving national languages.

It's very nice to see, that people are taking care of Chukotka traditions. Maybe someday life will become good again.

December 16, 2000.

I want to write a story about how my family (my mom, my brothers, my uncle and I) went to pick berries. Our village is located next to a very big foreland that is 18km long. The beginning of the foreland has a lot of berries, so people usually go there in early fall to pick them.

So, we came there to pick berries and decided to stay there for a night. We arrived pretty late right before midnight, so we quickly set up tents, ate dinner and went to sleep. I forgot to mention we also brought our little puppy with us. So everybody fell asleep and only I couldn't. I was trembling and became scared. I woke up my uncle to check if there was danger, but there was no one there. I was still scared, I tried to fall asleep several times, but couldn't.

In the morning when everyone woke up, we found bear foot prints around our camp. I've never met bears before, so I think I just have a special sense for them.

We gathered one 20 liter bucket and two 10 liter buckets of berries.

December 20, 2000.

At the Chukotka language class my teacher Irina Grigorevna Giryuginaut told me a story that happened to her.

In Enmelen village one hunter killed a bear that had two bear cubs.

My teacher went berry picking with her friends. Irina heard some noise that came from nearby barrel and went to check what was making that noise. She looked inside the barrel and saw two eyes staring at her. It was a bear cub! She told her friends quietly: "Non, tumgiuay!" Which in Chukotka language means: "Look, a little friend!" Her friends didn't understand her and continued picking berries.

Chukchas have a believe that they can never call a bear "bear" only "a little friend", because bear gets offended if you call it by "bear".

Then my teacher's friends finally noticed bear cubs and backed away slowly. After that a lot of people from the village saw the bear cubs.

December 24, 2000.

I want to tell you how cranes date.

There is a hill next to our village called Astashevskaya. You can always hear cranes tweeting behind it. If the cranes see a human coming closer they immediately fly away to protect their nest.

Also, our seagulls started to eat berries. They say that seagulls are our village nurses because they eat everything that is bad.

December 28, 2000.

There are a lot of different fish in the river in our village: sockeye salmon, chum salmon, pink salmon, coregonus and thymallus.

Moreover there are little fish that are swimming next to the shore in summer. They are called capelins. When you come fishing to the river in the morning, it seems as the shore surrounded by silver that slowly turns into green when you come closer.

There are also beluga whales in our river and sperm whale in the sea.

I love my village very much and I don't want any whalers come to kill animals. It is very beautiful here in summer.

-Manuscript journal. Tanya Ronavroltyna, 17 y.o., Anadyr, Chukotka, 2000.

April 10, 2000.

Description of weather.

Autobiography.

I was born on December 30, 1982 in Anadyr. Mother - Antonina Nikolaevna Kergitvaal (Firefly), teacher of Chukotka language, now retired. Father - Grigoriy Ivanovich Ranavroltyn, teacher of physics, mathematics, astronomy and computer science in school, now is working for National Science Institute "Chukotka". My dad is writing Chukotka-Russian dictionary (academic).

My childhood took place in Hatirka village, Bering region. The village is located in south-east of Chukotka, right next to Bering Sea and surrounded by mountains. That's why climate is mild and moist there. There are no critically low temperatures in winter - only blizzards. Little houses in the village are usually covered with snow till their roof. Summers are usually not hot, but rather cool, since chilly wind comes from the sea.

Hatirka is located on the river Hatirka which flows into the sea. The length of the river is approximately 300km. The river is separated from the sea with a sand foreland that can be reached by a motor boat in 15 minutes. It is fun to walk on the foreland, because there is a lot of stuff that was dragged by the waves: bottles of interesting shapes, crustaceans and plankton that are tangled in sea weed, snags and even barrels. Eiders usually nest in foreland during summer.

Facing the sea on the right side of the village there is a river bank that is covered with pillars - summer residents of fishermen. Everyone fishes in Hatirka. Every family has its own personal place on the shore to fish. In summer people leave their stuff on the shore: nets, dishes etc. Some people even have little cabins.

I loved summer fishing with mom and dad. They were fishing and I was walking and playing with my dog. When we were tired of playing, we would run to my parents and eat fish soup. For some reason I don't remember a single day on the river with my sister or brother. Maybe because most time of my childhood they were busy in the university.

There are a lot of streams near by the river that I could drink fresh water from. A little further there is a swamp with a lot of berries. Then there is a hill Kamakennole, Death ridge, which extends from the village to the mouth of the river and further ending with crags, including Death crag, where the "Birds Fair" is located. That crag is also called TV crag because there is a huge microwave transmission antenna on top of it. It is covered with moss on top and infertile meadows on the sides. If you don't want to walk on the sand, you can take a short pass through the ridge from the village to the mouth of the river. The side that faces the river is very steep: you slide when running down and it is so much fun!

Hatirka River has a very slow current, so it seems like a lake. Closer to the mouth it curves and flows into the sea. Sea shore is very wide and sandy and it is surrounded by crags. Eiders, tufted puffins, urias, sea gulls, phalacrocoraxes nest on the rocks of the crags. In May brave villagers climb the rocks to collect eggs. I prefer domestic eggs.

There are hills and hills and hills to the north-west of the village. Between hills there are two canyons: left and right, where two stream run and flow into Pionerka River. Pionerka River looks like a big stream - you can cross it by foot, however, it used to be deep before. There were bushes on the sides of it and it was full of fish. Pionerka goes through entire village and flows into Hatirka River.

Two canyons is the villagers' most favorite place to hang out, especially for children and dogs. We the children loved to climb the hills and eat some berries. Mostly it was crowberry, if we were lucky it was blueberry or cranberry. Behind Kamakennon hill there was a swamp with a lot of cloudberry. For some reason we never went alone pass the Kamakennon hill - only with parents or with a big crowd of children only during day time. After the swamp there were gloomy hills, which no one really wanted to go to.

Winters in the village were fun - there was lots of snow, so the kids built a big slide and slide there till night. No one used actual sleds, but sheets of fluoroplastic were very popular. It was the most fun to slide on top of school backpack, however, we could get into trouble for that.

On a sunny day in winter all the adults in the village went fishing. If they wanted to fish further in the sea, they took snow machines "Buran". Almost every well-off man (including my father) in the village had one.

My dad could bring more than 100 fish at once: smelts sea wolves and gobies for our dog. Smelts from Hatirka are way better than local Anadyr ones, they are bigger, fatter and smell well. I really love dried smelts. Here is the recipe.

The recipe of smelt jerky.

Almost every summer our family went for vacation to the main land. I was delighted by the size of the trees in central Russia - they were still and alive. Ducks were not afraid of people and ate bread crumbs that people threw them. And Moscow...It is Moscow!

In 1996 me and my mom moved to Anadyr, because Hatirka school didn't have enough teachers.

In Anadyr I'm entirely occupied with my education. I'm really into languages. I'm very good at memorizing and pronouncing the words of other languages. I loved English language classes, so I decided to take French. I joined French language club last year. The head of the club is Professor Charle Vensten. He taught me French while my mom taught him Chukotka language, that I don't speak. I think professor was the reason why I finally found who I am and what I should do. I want to understand the history of my people and speak their language, and help others to learn about our culture. Ethnography is the way to my goal. However, I need to learn Chukotka language first.

April 12.

Description of weather and birds.

I'm sad. Sad because almost no one knows our native language. Sad because we don't want to learn anything: not songs, not dances, not history, not each other and not about each other.

Why someone foreign is interested in my journal, but not my friend? Why French professor is studying Chukotka language, but I can't even count till 15 in my own language?

Interesting fact: according to Charle, there is a university in Switzerland that wants to open a department of Chukotka language. C'est tres interessant! (In French "It is very interesting!")

April 14.

Description of weather and birds. Recipe of whale fat.

April 17.

Description of weather.

I eat beef and thinking about reindeer meat. I believe that reindeer meat is the best in the world. When we lived in Hatirka, we always had reindeer meat - it was sold in the local store or someone would share with us or sometimes the meat was brought to us from tundra, meat of my own reindeer. When I was born, my uncle gave me a female reindeer as a present, and all of her offspring are my reindeer. There were 15 of them, but now I have none - all of them were slaughtered.

My mother's ancestors were Chauchu, their herds were enormous covering land to horizon. My father's ancestors were also Chauchu - their herds contained thousands of reindeer. No one was hungry - Chauchu were generous and kind, like all Chukchas. Because, if you show hospitality to a stranger then you will be sheltered and fed during your journeys.

The most delicious part of reindeer is tongue. I always waited for my mom to cut reindeer tongue to eat it.

Recipe of kikvatol (reindeer jerky).

April 19.

Interesting fact: candy in Chukotka language is "kentit" which sounds like "candy" in English. I'm sure that there are other words in Chukotka language that are similar to English, because Americans used to go trade in Chukotka and brought a lot of things that Chukchas didn't know about.

I remember 7 years ago, when electricity was shut down in the village, my dad told me a story from his childhood. It happened in 50's in old Ilirney (mountain island), that is located in delta of Maliy Anuya river, that flows from Ilirney lake. My dad was in board school (he was a child of reindeer shepherds).

"We were playing outside on the river bank after dinner. It was clear cold night and moon was shining bright. We were very loud, playing, jumping and running around. When suddenly we heard a sled and reindeer steps on the snow. After some time we saw silhouettes of reindeer sledge and a person in it. They were going down the river, where no one lived. We started to shout to him: "Hey! You are missing a village!", but he kept going without answering. We were frightened and ran back inside to tell grandma, who was looking after the furnace (Vera Leyvina). After we told her about the sledge, she said: "How many times I need to tell you not to be loud at night. You made a spirit angry!"

Soon, all the kids got sick and a lot of them died. Even my cousin. She suffercated at night, like someone was smothering her. Since then we listened to our elder".

I think a lot of stories like that were told to the children during long blizzard nights. Once, my dad told me and my friend a story about "one-eyed ketse" who hid behind the canopy. My friend was scared to walk through dark hallway and I was laughing.

April 21.

I'm sick again. My dad told me a lot of times that spring air is tricky, that I should always wear a hat, but I didn't listen! Now I'm punished.

Description of weather and a recipe of fish rorat.

April 26.

I finally feel better.

Description of weather and a recipe of rorat.

April 27.

Description of weather and a raven.

My dad said that we have two types of wolves: ones that hunt only wild reindeer and ones that hunt only domesticated reindeer. Wolves that hunt wild reindeer are smaller than the ones, who hunt domestic, because they have to run a lot.

There is a legend explaining this. Once, a wild reindeer with her calf met a wolf with her pup. The wolf said: "Let's do a competition. If I run faster than you, I'll eat you. If you outrun me, I won't eat you". The reindeer said: "Let's make our children compete. I'm old. If your pup outruns my calf, you will eat him. If my calf outruns your pup, you will remain hungry". The calf won. Since then bigger slower wolves hunt domestic reindeer and small and fast ones hunt wild.

April 28.

Description of weather and a raven.

All of our family: mom, dad, me, Dima, Olga with her son and the dog went to the green house to prepare for garden season. A little crossbred girl Anyuta tagged along. She has light hair and blue eyes and gold skin, but Chukotka facial features. It is funny!

A recipe of fermented caviar.

April 29.

Description of weather and sea gulls.

Our dog played in the dirt all day yesterday and came home very dirty, but happy. I noticed, that all Chukchas have dogs. It can be Laikas, Doberman Pinchers or even a stray dog, but everyone has one. Maybe because the connection between us is in our blood. Dogs were used as shepherds in tundra, as mushing dogs in the coast. Puppies of good mushing dogs were very valuable and treated well. People shared the last pieces of food with dogs. Chukchas built special portal in yarangas to keep dogs warm.

My father says that his grandfather Egtinki ("ugly") domesticated a wolf. I've read that to successfully domesticate a wolf you should be very kind and patient person. You should expel evil spirit from your soul. It means that my great grandfather was a good man. That's nice!

-Manuscript journal. Vika Shuplinskaya, 10 y.o., Tavoyvaam, Chukotka, Russia.

March 6, 2000.

Tundra residents.

People, who live in tundra, have difficult life. Women have harder life than men. Women have to make clothes, cook, gather mushrooms and berries, to make jam for winter. Men have to hunt, fill the herd, fish, make firewood, and take shifts to look after the herd. It is easier to live in the city, than in tundra. People in cities don't need to make firewood and live without electricity.

Drawings of Chukcha traditional clothing.

March 7, 2000

River Kazachka and liman.

Our Kazachka and liman used to be very clean, but people don't take care of nature. Fishermen throw fish remaining into the river, tourists leave trash. People used to go swimming in liman in summer, but now they only sit on the shore.

Drawing of liman.

March 9, 2000.

Walrus in Chukotka.

Walrus is a big sea mammal. In summer it loves to sleep on the drifting ice.

There is a big rest place for walrus near Uelen. They climb on the shore, lay on the rocks and sleep under warm sun. It is prohibited to shout or whistle, or sing, or use motor boats there. Even air planes have to fly around to avoid that spot.

Walrus hate loud noise. They will swim away and never come back if they hear loud noise.

If a walrus sleeps on drifting ice far away from the shore, people are allowed to hunt it. Walrus meat is very tasty. Its skin is used as a rug in yaranga, walrus tusks are used for carving and crafting.

Drawing of a hunter killing a walrus.

March 9, 2000.

Reindeer shepherds.

Shepherds keep their herds grazing in tundra in winter. All day and all night shepherds keep their herd safe. Blizzards in winter are very strong, sometimes you can't even see your fingers, if you stretch your arm in front of you.

Every shepherd has snow machine and radio set. In the morning they report to a director of state farm about their night shift.

-Don't miss little calves, - says director.

-They are very smart, - shepherds reply, -they keep up with the herd.

March 9, 2000.

Chukotka mammals.

I saw them myself and my grandma told me about them.

Drawings of whale, polar bear, arctic fox, seal, walrus and reindeer.

March 13, 2000.

Weather.

Description of weather.

Where to look for mushrooms and berries.

What mushroom and berries are poisonous.

First, look under bushes.

Look for mushrooms under trees, bushes and grass. Mushrooms can be big and small. Names of mushrooms: stinking russula, penny bun, birch bolete, suillus, russula etc.

There are poisonous mushrooms: death cap, amanita etc.

Berries can be found under bushes, dry leaves and grass.

Berries: lingonberry, cloudberry, blueberry, crowberry, mountain-ash, blackberry etc.

Poisonous berries: belladonna, daphne, bearberry etc.

March 14, 2000.

Weather.

Description of weather.

About fishing.

There are a lot of people who go fishing: Chukchas, Russians, elder, youth, but mostly elder.

It is not very good fishing here in Anadyr. Fishermen catch pink salmon, chum salmon, arctic char, and in winter they catch only smelt.

After fishermen catch fish, they salt it or fry or boil it.

If people stop fishing, they will have nothing to eat, because fish is very expensive in the store.

About hunting.

My dad is a hunter; he took me hunting in tundra when I was little. Dad was hunting bears, moose, arctic foxes and foxes. Thanks to dad I now have a hat made out of arctic fox fur and my mom has a fox fur coat. We also have bear skin lying on the floor at home. My dad also brought some moose meat sometimes after hunting.

March 15, 2000.

Weather.

Description of weather.

About my grandmother.

Everyone knows my grandma in the state farm, because she always helps everyone. She makes fur hats. My grandma is 56; she celebrates her birthday once in 4 years, because she was born on February 29.

My grandma's name is Evdokiya Fedorovna Chirushkina. My grandma is very crafty. My grandma and I went to Krasneno for a summer. She works during commercial fishing season, and we also do berry and mushroom picking together. I always help my grandma. My grandma travelled everywhere in Russia and she has everything. Thanks to my grandma we are well-off, even when we don't have money for food and clothes, grandma always helps us. I love my grandma.

March 20, 2000.

Weather.

Description of weather.

Ice fishing.

Fishing in summer is easier than in winter. In winter you have to go further from the shore, because fish moves. People go fishing to Tolsty cape and Observation cape. It is very useful to have a snow machine. You don't need to walk all the way on ice to get to the fishing spot. A lot of fishermen sell their fish to stores. In a store 1kg of fish costs 25 rubles. People from the city don't have an opportunity to fish, so they have to buy it.

March 22, 2000.

My first time in tundra.

When I was 6 my dad took me to tundra with him to their rest base. We came to aunt Valya and uncle Vanya. They have their own balok, TV and a video player there. When I went to pick firewood with uncle on the cross country vehicle, I decided to go berry picking. I saw hare feces and I thought that they were berries and picked them up. I took them with me back to our

camp and gave hare feces to my dad, saying: "Here, dad, I picked some berries for you". Dad laughed a lot.

On the back of the journal there is a comment in Russian from either Nancy Mendenhall or the interpreter.

-Manuscript journal. Tatyana Kornienko, 10th grade, Konergino, Chukotka, Russia, 2000.

How reindeer and human became friends
(Chukotka tale)

There were two male reindeer in one herd: black and red. And they had pretty regular antlers, but they made up the story, that they fell from the sky and their antlers are wings.

They were running around tundra trying to impress each other.

-Do you see that gigantic rock, that lays on the foot of the mountain? It was me, who brought it from the very tip of the mountain, - said black reindeer, -That's why I'm so strong and have the same color as this rock.

-This is not true, - said red reindeer, -You better try to catch sun and throw it so high, like I did. That's why I have red fur.

A hunter heard them bragging and decided to teach them a lesson. In winter, when the reindeer had to migrate, they stopped to rest and sleep after a long walk in tundra. The hunter made two huge snowballs, put them on top of the reindeer's antlers and pour some water on top to make snowballs stick. He poured clear water on the red reindeer's antlers and mud water on the black reindeer's antlers.

In the morning when the reindeers woke up, they were wondering why they couldn't lift their heads from the ground. Black reindeer looked at the red one and closed his eyes.

-What's the matter, -asked red reindeer.

-You have the sun in your antlers, toss it up.

-I can't, -said red reindeer and looked at his friend, -You know you have a giant rock in your antlers. Lift it up!

Black reindeer tried to lift it, but couldn't. Two friends started to think how they can free themselves.

-This is your entire fault, -said one of the friends.

-No, yours! -exclaimed another.

Then they noticed a human watching them. They asked him if he knew what happened.

-I know what happened to you and I can help, if you promise not to brag any more, -said the hunter.

And the reindeer swore that never again they would brag. The hunter hit snowballs with a stick and they shattered, freeing the reindeer.

-Thank you so much, human! You are our true friend and we will follow you everywhere, -said the reindeer.

Since then reindeer and human are always together.

I want to migrate, do not want to migrate.
(Chukotka tale)

Once upon a time bears decided to migrate from berry area to mushroom area. They took off: adult bears leading and bear cubs behind them. They travelled for a long time. If there was a creek on the way, they would ford it, if there was a river - they would swim across, if mountain - climb over.

At the very end of their group there was the smallest bear cub. He was tired, barely moving his legs. He started to whine, but his mother didn't hear him. He tried to run to her, but his legs were very sore.

He noticed some cloudberry and stopped to snack on it. He looked up when he was done and didn't see his group. Little bear cub got scared that he was alone in tundra. He started crying loud and somebody responded: "Ribbet-Ribbet!"

Little bear cub took off terrified. He hurt his foot on the rock, scratched his sides in the bush and almost drowned crossing the river. At night he fell asleep in grass.

He woke up to someone staring at him. That someone had long ears, short tale, nose twitching. Little bear found that animal funny.

-Who are you, -asked little bear cub.

-I am rabbit. How did you get here?

-Big bears left me, little bear cub, here alone.

The rabbit felt sorry for little bear and took him to his yaranga. They started to live together. The bear and rabbit became best friends and couldn't do anything without each other. The rabbit chewed on the sticks, the bear ate berries. The rabbit cleaned dust off the bear's fur, and the bear groomed rabbit's fur.

Once the rabbit ran to the river to drink some water and saw big bear fishing. He decided to stay and asked big bear:

-Hey, what are you doing here? All of the bears migrated.

-I'm looking for my little son. I lost him.

-That might be my friend! Follow me, if it is your son, you'll take him, if not - he will stay with me.

When they were close to yaranga little bear cub saw his mother and ran to hug her. They were very happy to see each other.

-I'm so happy that I found you, -said mother bear, -Let's go!

The bears took off. Little bear looked back and saw his friend rabbit sitting and crying hard. Little bear got very sad.

-Mom, let's come back!

-No, dear, keep going, there are very good mushrooms areas ahead.

They arrived to the forest, but little bear became unhappier each day. His mother tried to cheer him up, but whatever she tried - nothing worked.

-I don't like it here, -said little bear, -Mushrooms are bitter, berries are sweet; forest is dark, tundra is light. Let's go back!

-Okay, -said his mother, -We will take off in the morning.

In the morning little bear heard someone stomping on the ground, hopping. He opened his eyes and saw his friend rabbit. They were so happy to see each other. Two friends started to play together.

Then mother bear woke up. She was getting ready to leave when her son asked her:

-Where are you going, mama?

-To tundra, as you wanted. You told me you don't like it here.
-No, I like it here, -said little bear, -There are a lot of good mushroom spots, let's stay!
And they stayed in the forest: mother, son and his best friend rabbit.

Whale and reindeer (Chukotka tale)

Once the reindeer was walking on the sea shore when the whale appeared on the surface and asked:

-Hey, reindeer! Do you want to measure your strength with me?

-I do!

Reindeer made a rope out of grass and whale made one out of sea weed. They tied ropes together. Reindeer tied his neck and shoulders and whale put it on his tail and they pulled to the opposite directions: whale into the sea and reindeer to the tundra.

Whale was trying so hard, splashing water with his tail; reindeer was knee into the ground but wouldn't give up. Suddenly the rope snapped! Whale went deep into the sea and reindeer flew into the tundra. Since then reindeer lives in the tundra, but not on the sea shore.

3 poems ("Dreaming", "Sometimes I hear from people" and "Conscious") by Chukotka poet Viktor Grigorevich Keulkut.

Recipes of sour blood, Ukola (fish jerky), Kim-Kim (meat bread), seal liver, raw liver, Nunivak (fermented herbs), Kukulak (fermented herbs), bird meat, smashed meat, Prerem.

Traditional signs.

A quote from Aleksander Pushkin poem "Signs"

1. Where today a herd of walrus is lying, there will be very thin ice and it will melt soon.
2. If late at night you see steam, it means tomorrow will be very hot day
3. If dogs roll on snow there will be a blizzard.
4. If dawn is red, there will be strong wind.
5. If smoke is straight up - tomorrow will be very cold.
6. Sea gulls are great for predicting weather. Marines have a saying: "Sea gull walks on sand - there will be no wind. Sea gull is on the sea surface - there will be good weather".
7. Jelly fish goes deeper into the sea before storm.

Chukotka rites.

Chukchas always believed in spirits, so they have a lot of "purifying" rites.

After men come back from herding reindeer they must go through a rite of purifying by fire. They set up moss on fire and fan the smoke towards the men.

Reindeer slaughter takes place early in the morning. Before that Chukchas fire moss in an ancient way - with silicon fire, and put the moss on the skinning board, then they fan the smoke on the herd, purifying the reindeer. Then the moss is set between the herd and yaranga and being kept smoking during the whole slaughtering process.

Then there is a "gratitude" rite. Earth mix (prepared in the beginning of summer, consists of sorrel, willow and coltsfoot leaves) get tossed towards sunrise along with some

spells. Every family has its own spell. Chukchas ask the sun to help them and bring them luck in their spells.

Usually, Chukchas slaughter calves about 1 year old. When it is killed, all of the family members put its blood on the bottom of their feet, on palms and foreheads.

The next day shepherds move the herd away from yarangas, but female reindeer, who's calves were slaughtered come back to look for their babies. At this time people in yarangas have to play tambourine and sing to cheer female reindeer.

The holiday starts on the afternoon. All of the people in yarangas dress up, boil meat and start a rite of fire gratitude. They go around the hearth playing tambourine. Then there is singing and dancing. After the holiday Chukchas sweep yaranga clean to get rid of evil spirits.

It was told by Irina Rovtitval, ex-humanitarian worker.

B7/F2

Kaira Club journals.

-Manuscript journal. Marina Feofilova, 6th grade, Tavayvaam village, Anadyr, Chukotka, Russia, [no date].

March 6
Monday.

I want to write about the housing my grandparents lived in. My grandma sewed the covering material herself and grandpa carved the frame by himself. Summer yaranga consists of chattagik and canopy. Canopy is where people sleep in yaranga, made out of smoked summer reindeer skins. Chattagik is the front part of yaranga, where a hearth is located. Inside around the sides of yaranga there are sleds which are used as storage.

In winter yaranga is covered with fur. There is still canopy made out of winter skins and there is no hearth; instead of it there is a wood stove.

My mom told me about it.

March 7
Tuesday.

Chukotka clothing can be winter and summer. Men wear double layers of fur pants. Lower layer is made out of smoked skin with fleece facing inside, upper layer is made out of fall skin with fleece facing outside. Holiday dress up pants are made out of reindeer stripes of skin.

Feet are covered with *torbases*, made out of stripped reindeer skin and *chizhi*, the hat-*malahay* is made out of reindeer calf skin.

Body is covered with double-sided *kuhlyanka* (jacket), lower layer is smoked skin, upper layer is skin of young reindeer - *nebluy*. Mittens are made out of reindeer stripped skin.

Women wear fur overall with wide sleeves - *kerker*. Kerker is also double-sided as well as *kuhlyanka*. They also wear *torbases* and *chizhi* on their feet and *malahay* on their head. In summer women wear overalls and shoes made out of smoked skin.

March 8
Wednesday.

The base where my grandparents lived was located up on the river Velikaya in tundra-forest. There was a river Tamgatvaam next to it where my grandfather was fishing thymallus, catostomus.

There are different animals in that area: bears, foxes, hares, wolves, wolverines, squirrels, arctic squirrels, moose, stoats.

March 9
Thursday.

Description of Chukchas usual foods and herbs.

My grandma and grandpa spoke their native Chukotka language their whole live. My mom also spoke Chukotka language, however, I don't know it, because they don't teach it at school. I know only how to say "hello", "goodbye", "all the best", "sun", "yes", "leave me alone".

Etyk - hello

Atav ne melyav - goodbye, all the best

Pirkytir - sun

E - yes

Akuleeko - leave me alone

The drawings of different types of traditional Chukotka clothing.

March 12
Sunday.

Chukotka legend

"Appreciate the sun and the moon"

*This legend was already translated and can be found under the title **B7/F1 -Manuscript journal. Vasilisa Moskvina, 11th grade, Konergino, Iultinsky district, Chukotka, Russia, 2000.***

March 13, 14, 15, 17, 20, 21 - weather observations by the author of the journal.

March 18
Saturday.

Reindeer hunting.

Reindeer hunting took a significant place in Chukotka mythology and native tales, which means that it was the main occupation for Chukotka since people didn't discover whale hunting, reindeer hunting provided food, clothing and building materials.

March 19
Sunday.

Chukcha's fur clothing was always very well kept, changed throughout the day and groomed. Clean fur clothes kept somehow good hygiene for their owners in the harsh environment.

March 21
Tuesday.

Shepherd's food.

Boiled reindeer meat was the most common hot food for the shepherds. Meat provided all of the important nutrition needed for staying warm and storing energy in harsh weather. Shepherds diet was diversified with fish and different herbs that could be found in tundra.

-Manuscript journal. Valentina Nipagirgina, 6th grade, 3/20 Lenin St, Anadyr, Chukotka, Russia.

November 1, 2000

Description of weather.

Memories of my uncle, Pert Michailovich Nipagirgin, Chukotka name: Kavavnito - born from the stone (from his letter).

Our ancestors used to do a lot for their self-development: running, wrestling, weight lifting, lasso throwing, hiking with heavy weights. Wrestlers were usually the ones who were doing lifting exercises. They were always very rich and *ermechit* (strong). This is where the word *erm* (leader) comes from. Our father was a wrestler as well. Women had their own competitions as well and our mother was a good runner.

In 1969 or 1970 there was Young Reindeer day competition. My dad won 1st prize in wrestling. All the kids had to participate, too. They ran, threw rocks and even shoot from BB guns. Next day there was a slaughtering day of the calf with certain rites. Everyone was dressed up. There was a ritual fire where the remaining of slaughtered reindeer were burnt.

November 2, 2000

Description of weather.

Then we ate jerky meat that was prepared in spring. In April or in the beginning of May there was End of mating holiday (*Kilvey*), when we slaughtered reindeer and prepared special jerky meat.

Only after food the ritual of slaughtering a calf began. The first calf was laid on the green bush in front of *Koara* cradle on the sledge, and his face, legs, head and tail were washed with warm water.

After the calf was slaughtered, my mum put blood on my dad's forehead, cheeks, palms, sides and feet. Then she would do the same to me and my little sisters. Then the skin of the calf was put on *Koara* and tied to the central yaranga.

November 3, 2000

Description of weather.

There was a little totem behind the canopy that my mom also put calf's blood on. On the central pole of yaranga parents hanged all of the tambourines that we had. After that reindeer catching and slaughtering went regularly.

After they were done, meat from the first calf was put to boil. The ritual fire was transformed into a small stone symbolic grave for slaughtered reindeer.

November 4, 2000

Description of weather.

Celebration continued, but without alcohol. Me, my friends and some girls went to throw lasso and jump and the elder watched and judged. After that my dad started playing tambourine (*yarara*) and played throughout the night till morning, only once my mum replaced him. They played for female reindeer who's calves were slaughtered.

In the morning my parents milked the female reindeer and my mom made some dish out of it and gave us the rest of the milk.

In 1972 we went to the 3rd brigade. Only my dad and people, who had shifts remained in yarangas. Mira was already born that time and Ira was carried by some men (Marina, Ira and Mira are narrator's sisters).

November 5, 2000

Description of weather.

Second memory of my uncle.

Only elder drank tea. Youngsters had [blank] and tobacco with pipe and could eat only while seating, not lying on a pillow, like elder. Elder started to eat first and took the best pieces. Drinking water while lying was prohibited. Whoever woke up first in the morning had to take a shift in the herd. Others had to migrate, and while travelling, young people carried elder's belongings.

During the meal singing was prohibited, well anything other than eating was prohibited. I remember that Nikolay Ritegreu always hummed songs during meals. The elder told him to stop; otherwise *kemetsi* (evil spirit or devil) would start to dance. Once, someone walked into yaranga and saw Nikolay sitting on top of *kemetsi*, holding him and singing songs. Or Natasha Rahtilina was pregnant with Sergei and always fidgeted during meals, so Naviek told her, that if she didn't stop, her baby would have a huge mouth.

November 6, 2000

Description of weather.

After she gave birth, Natasha measured Sergei's mouth. "I think it is normal", - she said.

When it was rough hungry times elder chose their own death. They laid on the skin in white pants, hands and legs were tied. They were killed by stabbing heart from the back. The other way of death was smothering with a special pillow or hanging. Elder chose one of their children to kill them. If you were chosen you could not refuse to do it. Elder did it to let younger survive.

November 7, 2000

Memories of my mother,
Marina Michailovna Pak, *Nomnaut* - sea woman.

When my mother was little she went to kindergarten. Her parents were in tundra with younger kids, her brother was at school and her grandparents were taking care of her. One time, when her grandma could not take my mom to kindergarten because of the blizzard, so mom stayed at home. It was winter and my grand grandma was angry at her husband that he didn't make my mom a sledge. And grand grandpa said to my mum (in Chukotka language): "Let's go with me, so we can listen what the wind will say to us, or will it grumble, like your grandma?"

Grandma put *kuhlyanka* on my mum and she sat next to the entrance door watching grandpa. She didn't understand how grandpa would be able to understand the wind, since the wind can't talk and grandpa didn't even know how to whistle.

Grandpa gave my mum a little shovel and told her to throw snow back outside and keep silence to listen to what wind would say. So they both started to do their own business: mom shovel snow and grandpa make a sledge. Mom was tired of shoving snow, so she started to make snow figures. She was watching her grandpa and thought: "Grandpa is strange, he told me to listen to the wind, but he is very busy with work and not listening, and he told me not to talk, but he himself makes so much noise, how can he hear the wind, when he doesn't listen."

Then my mom remembers waking up at home with her parents. They came on dog sledge. Everyone was gathered at the dinner table. My mom walked into the kitchen when she heard her grandpa telling her mom a story, how my mom was shoveling snow and looking at him and outside and back, concerned. then my mom ask: "What did the wind tell you, grandpa, if you didn't even listen to it?!" Grandpa replied: "*Pingetsin* (question mark)". Everyone laughed, but mom started crying, because that question was still opened to her.

November 9, 2000

Description of weather.

My mother's memories.

In 1982 my mom finished 9th grade in Sireniki School and left to tundra for required labor work.

She did women work for a month is yarangas, then left to the herd with shepherds. In yarangas work was pretty easy: sewing, crafting, herb picking, skinning, taking care of children.

Shepherd work is pretty hard: look after reindeer, check for sick ones, move the herd in time, if there is sickness going, pick fire wood for camps. This kind of work requires being resistant to stress, attentive and smart.

First, my mom was just helping the shepherds and learning. She was a cook and repaired clothes for them. Then after the head of the brigade saw my mom doing very well, she started working as a shepherd, but only during day shifts.

Once, when my mom and her dad took a noon break during their day shift, she went to pick fire wood and saw lemming on the way back to the camp.

Lemming was running on its own trail carrying grass in its mouth. It stopped and looked around and resumed running. Mom followed the lemming. It ran to its burrow and after some time came back without grass.

My mom went back to the camp and told her dad about what she saw. Her dad said, it means that the following winter would be very good for my mom, because it is very rare to see a lemming preparing for winter.

November , 2000

Description of weather.

My mother's memories.

In 1994 my mom and my aunt went herb picking towards the Imtuk Lake. Summer was pretty hot that year; they picked a lot of plants. They took their dog Kuzya with them.

On the way back they decided to take a small break near the river. After some time aunt Nina noticed Kuzya's strange behavior. He was watching something and started to creep up towards the target. My aunt called him, he came, but hesitated. My mom heard tweeting and noticed a bird flying above them so fast, they couldn't keep their attention on it.

Aunt Nina said, that it is a sandpiper calling its younglings, and only then my mom heard chick's tweeting, where Kuzya was looking at. She went there and saw five black-yellow puffs walking towards them. My mom and aunt quickly left, so that Kuzya wouldn't eat little chicks.

November 10, 2000

Description of weather.

My mother's memories.

1980-1981 my grandpa Misha was friends with grandpa Rahtol, they together worked as shepherds. Once in spring, Rahtol had a morning shift in the herd; reindeer were taking a break, so he decided to drink tea and have a snack. After he was finished he put away food into his backpack and started to smoke his pipe.

Suddenly, he heard very heavy breathing behind him and someone growling quietly. Rahtal slowly started turning to see what was causing the noise and while he was turning, he kept making big clouds of smoke with his pipe. With the side of his eye he saw something fuzzy and heavily breathing. That thing sniffed all around Rahtal, but didn't touch him. Instead, it opened the backpack and ate everything that was there. During the whole visit of a bear Rahtal was smoking his pipe so fast that he didn't even notice how he burnt all of the tobacco.

Rahtal says that smoke saved him or maybe destiny.

November 11, 2000

Description of weather.

My mother's memories.

When my mother was in the kindergarten, her sister Ira (*Tnets* - flower) started to go there, too, but in a younger group. My mom already new Russian, but my aunt spoke only in Chukotka language. Aunt Ira was always very unhappy with the kindergarten, since no one could understand her and she didn't understand anyone, so they had to call my mom all the time to help translating. Once, Ira shared her thoughts about kindergarten with my mom:

"Why my mom brings me here every morning, puts on weird clothes and tie my hair so hard? This house is so squared and everything is shaped like a square. Beds are hanging (the frames of the bed were made out of metal net), chairs are hard and cold, patty pots are hidden, like someone is going to steal them, boys and girls have separate toys, no one speaks our language and they laugh all the time. All the doors are locked like we are going to escape and it is so stuff here sometimes. Have they never drank water and gone to the restroom? When I say that I need something, they just smile, nod and shake their finger on me.. I will tell mom not to bring me here anymore".

That was my aunt's opinion on the kindergarten. After that she didn't go to the kindergarten for a while, because she had chickenpox and had to stay in the hospital. While she was in the hospital, she learnt some phrases in Russian from other kids, so it was easier for her in her "square house", that's how she called kindergarten for a long time.

November 12, 2000

Description of weather.

My mother's memories.

My mom was 6 or 7 when she started wondering about interesting drawing on her mother's face (*Tseyvune* - walking by foot "Peshkova") and about a similar one on her grandma's face. "What is it and why neither I nor Ira have those on our faces?" - asked my mum her mother. And the answer was always different: "Because you go to the kindergarten. It makes us prettier. It doesn't come off when you wash your face. It shows people who we are and what we have," -replied her mother and grandmother.

So, my mum didn't get a clear answer.

November 13, 2000

Description of weather.

My grandma's signs.

The descriptions of signs that predict weather based on how narrator's mother woke up and acted when she was a child.

November 14, 2000

Description of weather.

When my mom was in the 3rd grade, her mom let her go to the herd with her dad. When she and her dad were at night shift, keeping an eye on reindeer, grandpa saw a big polar owl or eagle-owl circling above one spot, then it flew away. They went to check what was there. It was a fox that was dying. So one of the shepherds killed the animal and brought back to the camp. They skinned it and grandpa said that the fur will go for my mom's coat.

November 15, 2000

Description of weather.

The continuation of the story.

In the morning my mom, her dad and another shepherd packed their stuff and started moving to a new spot. My mom was very surprised, when they met geologists in tundra, because she always thought, that the Russians never left their cities for tundra and didn't like to walk a lot.

Geologists were very nice to them; one gave my mom candy in the tin jar. My mom told them what they saw last night and asked a permission from her dad to give the geologist fox skin. The geologist took it, cut the tail and gave it back to my mom, saying that she can decorate her hat-malahay with it.

Geologists also gave them a loaf of bread and left. My mum, grandpa and the shepherd resumed their journey.

November 17, 2000

Description of weather.

The continuation of the story.

On the way to the brigade they stopped at the old camping ground, grandpa took something from the "refrigerator" - hole in the ground. They found three nests of the cranes and took one egg from each nest, and resumed their journey.

They arrived at the brigade at night, but no one was asleep yet. The kids ran to them, asking questions and trying to help them carry their stuff. After they drank some tea, my mom gave her grandma (*Rultine* - turned or turning) some candy and bread that the geologist gave her and crane eggs. My mom's brother took it away and brought some fish instead.

When mom woke up, her mom told her, that she slept for 2 days and 2 nights.

November 18, 2000

Description of weather.

My mother's memories.

Time spent in tundra is the best part of my mother's life, it can't be compared to the time in the village or in the city.

A story how once a wolverine tried to steal drying fish from people in brigade.

A story how villages saw 2 bears fishing in river Kurupka.

November 19-20, 2000

Description of weather.

In summer some walls of yarangas are lifted, so that they can dry out a little and won't grow mold.

*A funny story of how ground squirrel ran into yaranga and how younger sister of narrator's mother Galya (*Aynagirgol* - calling up) dig out ground squirrel's burrow.*

November 21, 2000

Description of weather.

My mother's memories.

In tundra women value sunny summer days most of all. During this time they try to air out yarangas, dry clothes. One of those days my mother's grandma came to help my mother's mom to clean and sort out her belongings in the "maya" - sledge storage. While they were sorting out, my mom found a piece of very beautiful lace, pulled on it and a tin mug and a child's hat-mahalay dropped on the ground. My mom asked her mother where it all came from, so my grandma told her a story.

November 22, 2000

Description of weather.

The continuation of the story.

Once, when grandpa and grandma were young, my uncle was 3,5 years old and my mom was an infant, an Eskimo came to their yaranga on the dog sledge and he brought an American with him. My grandma got very scared of the American, because back that time they let everyone know, who they were, but my grandpa calmed her down and told her not to worry, because the Eskimo and the American both were eager to leave those places (they probably illegally entered the territory).

My grandpa knew both Eskimo and English pretty well and was fluent in them. So he talked to the guests and let them stay in their yaranga, and the guests left in the morning. The American gave my grandpa a tin mug, tobacco, sugar; a piece of fabric and lace to my grandma and sugar to my uncle.

So we took a mug here to the city, hat-malahay we left at the village and my grandma probably used the lace already.

November 23, 2000

Description of weather.

Narrator's great grandma told narrator's mother how one holiday was celebrated at their camp in tundra. First day was welcoming the guests and gathering prizes, second day was competitions among adults and children (sports for men and boys, singing and dancing for women and girls) and the third day was a feast.

November 24, 2000

Description of weather.

How I treated a reindeer in Kanchalanskaya tundra.

At the end of summer in 1998 my mother and I went to visit her classmate, who lived in Kanchalan village. We visited not only the village, but also tundra. We went to the brigade in a cross-country vehicle. When we arrived to the brigade, my mom's classmate's father met us. His name was Yatuge, my mom's classmate name was Alla.

A week after we arrived to the brigade, there was a Young Reindeer day. The villages started to get ready for the holiday: cut new bush, hanged tambourines, cleaned yarangas. Then the hosts of yaranga did the rites and chose which reindeer they want to slaughter first.

November 25, 2000

Description of weather.

The continuation of the story.

Then there were competitions between yarangas on who skin and clean the reindeer body correctly. The jury was an elder lady Sindarella (*Rinterene* in Chukotka language). She was very attentive and fair.

Next day we went to the other brigade where people were milking reindeer, who's calves were slaughtered. Then we took off and on the way we stopped at the resting camp for a night. The owner of the place let us use banya (sauna) and made for us tortillas fried in bear fat. The owners name was Vitya. There was a ground squirrel that lived under his house that also made a lot of noise. He had a kitten and two spaniel dogs. There were a lot of black current bushes around, so my mom picked some berries, and there was a river nearby, where the owner fished.

The next day after we came to the 4th brigade there was a holiday.

November 26, 2000

Description of weather.

The continuation of the story.

After the holiday the head of the brigade Vasya Tayorgin caught a limping reindeer, he cut open the wound and let me do an injection. I was very nervous, but excited. Then I ran to my mom to tell that I treated the reindeer.

November 27, 2000

Description of weather.

The adventures of shepherds.

Once, during summer herding, there was a new shepherd in the brigade. He was from Providenie village, his parents sent him to tundra to get him ready for army, because he did something stupid. He was a smart and observant, but very lazy and sloppy.

When shepherds return from the shift they usually set their clothes on the ground to dry it and collect it in the afternoon. But that new guy kept forgetting or simply was too lazy to do it, so he just took a nap right after a shift. And when it was time for another shift, his clothes was always wet or just gone.

Once, when it was time to move the herd, everyone collected and packed their stuff, and the weight was spread evenly between the shepherds, so the new guy had to carry a tent plus his own belongings.

When everyone was ready to move, the new guy decided to take a nap on the tent after the shift. Sun was very high and the shepherd became very hot, so he woke up and saw no one

around him. If the interns from school were not slower than the shepherd, the new guy wouldn't have an idea, which direction he needed to go.

After that he never took naps on the moving day and became more attentive. Tundra changed him, and in his letters to his parents from army he wrote that he missed tundra and his brigade.

November 28, 2000

Description of weather.

When my mom was 8 or 9, her brother and sister played outside and her parents were doing chores. She noticed that her brother and sister were crawling towards each other and between them there was a ground squirrel's burrow. My grandma noticed it as well, so she said: "Look at them!" When they were ready to attack a burrow, a ground squirrel, which lived there appeared and made a very loud noise, trying to scare the kids. My uncle and aunt ran away immediately. Everyone else was laughing very hard.

November 29, 2000

Description of weather.

Keley (devil in Chukotka) - my mother's uncle.
Vovay - Vladimir Ankalin

When Keley and Vovay worked together in the 1st brigade, they liked to prank each other. Once, when Keley went to the shift and Vovay was sleeping after his shift, he heard someone scratching outside the tent. He tried to ignore the noise, but it repeated several times and in different places. He thought that it was his friend Keley joking. He was angry. He took a shovel and went outside. He noticed that the "prankster" went to the right, so he went to the right to catch him. After turning the corner, Vovay met a bear face to face. He didn't remember how he ended up on top of the cabin and calling for help. They all laughed after that accident.

November 24, 2000

Description of weather.

Once, when my grandpa came to school to pick up his son, he heard his son's teacher berating another student and telling him to "go work in tundra, if he can't do his school work". My grandpa remembered that, but he didn't say anything.

After some time, extra workers for the reindeer birth season arrived and among them there was an agitation group from one deputy that was trying to get votes. Among that agitation group there was that teacher, who talked bad about tundra workers.

During the day people worked and at the evening they had to watch some agitation videos and listen to the lectures. Since my grandpa was a head of the 3rd brigade, the teacher tried to convince him to influence the others to vote for that deputy. My grandfather didn't like politics, so he didn't want to talk about it.

The next day he tried to avoid the teacher and her talks, so he went to help the other men with the work, but she found him there. So, after listening to her again, he took her hand and stepped to the side.

-Please, tell me what time it is, but don't use your clock, but stars in the sky, -my grandpa asked the teacher.

-I can't and why are you asking me? - said the teacher.

Then my grandpa told her about what he heard at school. She was very embarrassed, and she never said anything bad about shepherds in tundra.

December 1, 2000

Description of weather and mirages in Sireniki.

December 2, 2000

Description of weather.

A story how the new guy that was sent from Providenie village, got tricked by other shepherds. They caught lemming and put it into a jar and the jar into the new guy's bag. He got very scared, when lemming scratched his hand, when he reached inside the bag.

December 3, 2000

Description of weather.

When my mom visited her aunt grandma to help around the house, she tried to sew in the afternoon, but her aunt told her not to, because in the afternoon all of the bad energy was being released, so if you were sewing that time, you could accidentally sew your bad energy into fabric.

December 4, 2000

Description of weather.

Usually in the afternoon you are supposed to get preparations for another day, make dinner, make thread. Once, when my aunt was very little she wanted to help her mom and grandma to make threads. Her mom didn't want her to help, because kids usually mess something up, rather than help, but my aunt's grandma told her daughter to leave my aunt alone and let her do the work. If you don't let kids help you, they will grow up lazy.

December 5, 2000

Description of weather.

My mom was always delighted by elders' behavior. They almost never fight with each other, and when they do, they keep it very quiet and quickly find a compromise. People, who were raised by elders, differ from other people from their generation. My great grandma didn't like to speak too much about herself. She talked only with other elder or on holidays, when she could drink a little. She was also very embarrassed, if someone saw her drunk. My mum says that Chukchas from the city are way different than Chukchas in the villages.

December 6, 2000

Description of weather.

My memories.

When my mother and I came here (Anadyr) in 1996 and we crossed liman in a boat, we sat on the deck, because my mom didn't feel well inside. I was surprised to see seals and beluga whales here, I was very sorry for them, because water in liman has color that is different from the water next to our Stoletiya cape, and they say there is no sea weed here.

When we lived in Sireniki every time there was a storm, all the villages would come to the shore to collect "gifts of the sea": sea weed, sea potatoes, sea cucumbers, sea fingers, star fish, shellfish sometimes even fish.

Soup made out of sea creatures and sea weed is very tasty! My mom says that sea weed and sea cucumbers are very good for treating tonsillitis and pharyngitis.

Once my uncle was walking on the shore and was knocked down by a huge wave. He tried to cover with his arms and felt something hit his arms in water. It was a big cod that was thrown on the shore by storm.

December 8, 2000

Description of weather.

We have two hills in Sireniki: one that looks like an eagle, another like a cat. Both of them are facing the sea.

Once my grandfather told my mother, why these hills looked like animals: "Once, the animals were very very big and good to each other. An eagle sat on one side and a cat laid on the other and they both were watching something that we don't know, because it is sea there now".

My mom thinks that her dad made it up, however the story about the other hill right behind the "cat" hill was told her by different people: "Once there was a wife and a husband and they had no children. The husband left for fishing into the sea and didn't come home, so his wife came to the shore to wait for him, and she is still waiting".

I think everyone knows Eskimo tale "Mairahpak". My mom told me, when I was 4 or 5, she took me to go berry picking behind the "cat" hill, her sister Mirra (*Penetgeu* - tired) and her son Yura tagged along.

We came to that spot where Mairahpak left her footprints, and I and Yura sat in that footprint like on the bench.

December 10, 2000

Description of weather.

My mom also told me that the tale about Mairahpak is not finished, because after she got in fight with the hunters, one of them cut her finger off. Mairahpak took her finger when she decided to leave forever, but she lost it on the way, that's why there is a hill called "Finger".

My grandpa told my mom, that lake Imtuk appeared where Mairahpak fell and cried, that's why the lake is so deep and salty.

Personally, I really want a tale to be continued. Where did Mairahpak go?

December 12, 2000

Description of weather.

When my mom and I lived with grandpa Keley (*Keley* - devil) he told my mom a story. At the end of 80s he worked in the herd. After a successful night shift, Keley returned back to the camp, drank tea, smoked pipe and packed his stuff, when suddenly he felt that someone is looking at him.

He pretended, he didn't notice, he reached to pick up a *kenutsen* (staff) and looked around. He saw a grey wolf with yellow eyes watching him. Grandpa got very scared, but he noticed, that the wolf was old and alone.

Wolf's eyes were hypnotic, while grandpa was staring at him; the wolf was slowly approaching Keley. Grandpa woke up from the hypnosis and threw his staff towards the wolf. Wolf got scared and ran away.

When the shift was over, my grandpa went directly to his aunt Roltytval (in Chukotka language - "returned home") and told her what happened. She said that it was the old alpha and he wanted to give grandpa his powers.

She recalled that one of Keley's ancestors was a shaman, so grandpa did the right thing, when he scared away the wolf, because the magic of wolfs is dark, and that the wolf would've died.

I'm curious what would've happened if grandpa took the powers and became a shaman?

December 13, 2000

Description of weather.

My mother always wonders how her dad managed to keep it all together after her mom died. Maybe because my grandpa was a very self-sufficient person. 20-30 years ago reindeerling was a good source of profit.

When we run out of food, my mom always crafts or sews something to sell, but sometimes she can't do it, because she has night shifts and work around the house and she needs to take care of me. At these moments my mother always says: "Dependent in USSR or dependent in Russian Federation - it doesn't matter, we didn't go very far".

She doesn't tell me who she has in mind when she says that. Probably herself.

December 14, 2000

Description of weather.

Story about narrator's mother going to her grandparents and them arguing about the kids.

December 15, 2000

Description of weather.

When grandpa killed a bear cub, his friend Boris Ivanovich Giunkeu told him that it was bad luck and something bad was going to happen. And grandma Rultine said, that the bear cub is the keeper of their family.

My grandpa died 3 years after he killed the bear cub. My mother was given 2 bear claws, which means that she is very respected.

Once, my mom got in a big argument with my aunt, she left yaranga, and after a week since she left a bear came into my aunt's yaranga. It was strange, because it was time for bears to go to sleep. My aunt remembered that bear cub talk, so she did the rites and sacrifices to the spirits.

Mom found out about what happened, grandma told her, that my aunt was wrong, that's why she paid a price.

December 16, 2000

Description of weather.

My grandpa told his children, that the Bigfoot, ghosts, mirages appear when someone got lost on the way and never came back. People still waited for the person, and after a certain time they said that he or she transformed into a spirit, that would always try to reach its destination until they perform some sort of funeral for the lost person.

If you meet such a ghost and it helped you to find the way, then you should make a rite for it. If the ghost made your journey more complicated, but still showed you the way out, you should do a purifying rite before performing a rite for the ghost. Every Bigfoot or ghost can be seen where it found its peace.

December 17, 2000

Description of weather.

Grandpa also told a story about where the colors and patterns on stones came from.

Once, there were three brothers: the oldest was mean and greedy, the second one was hard-working and nice and the youngest was not very sociable, but very talented - he loved to paint. They lived happily together, until older brother started to notice that his younger brothers had happy life and a lot of food and clothes. He became jealous of their happiness.

He tried to make them quarrel, but didn't succeed. He tried to make them angry by ruining second brother's fish and youngest brother paint, but they were still not mad, because they were a family.

Once, the quests came on dog sledge and stayed with second and youngest brothers, because everyone knew that the oldest was very greedy, so no one wanted to stay with him. The guests and the brothers traded goods, and the older brother couldn't handle it. He was so angry and jealous, he swelled so much, and he became a big balloon. He started to grab stuff to throw it into the water and ground and exploded. And what was left?

December 18, 2000

Description of weather.

There is what was left of the brothers.

White reindeer became white furry flowers; brown reindeer became mud on the swamps. Second brother became rocks on the sea shore, and the rocks that have color or patterns on them were colored with the remaining of those paints from younger brother. The wife of second brother became a sea wave, and the younger brother became those hills with trails. The older brother became a sound of thunder.

December 19, 2000

Description of weather.

When Aleksandra Ivanovna Parina was still alive, she told us a lot of stories of the time, when she lived on Lake Imtuk. When she was young, the girls of her village had a singing competition. One group of the girls climbed on one hill, the other one climbed the opposite hill and they sang to each other Chukotka songs. The rule was that every word had to be very clear for the opposite singing team.

Aleksandra Ivanovna Parina - Eskimo poet, the manager of the singing and dancing group "Keugyak" (in Eskimo language - northern lights) and honored actress of USSR.

December 21, 2000

Description of weather.

A.I. Parina was a very interesting person, and just like all northern people she was kind and funny.

The story about Sireniki village getting new domestic animals (pigs, cows, horses) and everyone being afraid of them, including Aleksandra.

The story about Aleksandra's nephew getting his first bicycle and crashing into deaf elder Viri.

December 22, 2000

Description of weather.

I think every person lives with a hope for better. My grandpa always told my mom: "We passed December 20th, - it will get better".

When my grandpa was young, he and his parents did rites and sacrifices to honor Sun, Earth, Moon, Water, Air and Sky. Sun was honored to make it give warmth to everything, Earth - to give plants life. Moon was honored to make it shine during darkest nights, Water - to water every living thing, Air - to give warm breath of wind.

That time was a start of new season - day lights gains light, nights become shorter. It gave people hope to survive long winter months.

December 25, 2000

Description of weather.

In early 80s my mom worked at the factory, and when they had time for hand crafting, the women of the factory told each other different stories of their lives. Margarita Ivanovna Ugunhak said that when she was 18-20 there were not that many wooden cabins in Sireniki village, but mostly yarangas. When they opened an administrative building with club and school in it, people couldn't read the advertisements and post, because most of them were not literate. So, the administrators had to ask young girls or boys to spread the news to everyone in the village. The girls had an opportunity to show off their new outfits while running around, spreading the news.

December 26, 2000

Description of weather.

Margarita Ugunhak also told the stories about stormy days and gifts of the sea. How her and the villagers collected sea weed from the shore and other different sea creatures. At home villagers compared who had the longest sea weed. Those days were called "the most delicious".

December 28, 2000

Description of weather.

December 29, 2000

Description of weather.

-Manuscript journal. 1st side: Maria Kanle; 2nd side: Anastasiya Kanle, December 16-18, 2000; 2-7 Beregovaya, Tavayvam, Chukotka, Russia.

1st side

Little Yo.

(Translated from Chukotka to Russian by Maria Kanle)

North is big. And Chukotka is the land in the North. And little boy named Yo lives on this land.

Little Yo's father is a driver of the cross-country vehicle. Cross-country vehicle is a type of vehicle, that can go on snow, through hills, swamps and it can even cross a river like a boat.

Yo's mother work a kindergarten.

Today Yo's father came from the trip to the arctic station; he brought cargo for the people who work there. He said: "Cyclone is coming".

-What is cyclone? - asked Yo.

-It is a storm and blizzard, - his mom answered, -Stay home and don't go outside. Nothing good is in the blizzard.

Yo always lived in Chukotka, but didn't know what blizzard was like. Although, his name was Yo. It is funny! Live in Chukotka and not see any blizzard!

To be honest, Yo is only seven, and he will go to school this year. He can ride a dog sledge, chop walrus meat with an axe. Last year he went on the boat with a hunting crew to the sea. He even looked through optical sight of a rifle. However, he has never seen a blizzard before. Yo wanted to look at it through the window, but saw only white snow.

Winter fishing.

A story about how the narrator went fishing on liman with her mother.

2nd side

Lost night.

(Translated from Chukotka to Russian by Anastasiya Kanle)

I'll tell you a story. A story for the little ones. They all like stories, but can't read them.

Maybe in Ole, maybe in Susuman, maybe in Magadan, in Bashaganniy maybe Tanya had a nightmare.

Fell asleep maybe, but the night is white. Not dark at all. She woke up grandpa.

-Why are you awake at night? - asked grandpa.

-Why are you asleep, grandpa? - replied Tanya.

-It is night now, that's why, - said grandpa.

Tanya looked at the window and at grandpa and started crying:

-Dad has night, mom has night, grandpa has night, only I lost it.

-What's the matter with you? - asked grandpa, -You might lose socks or a pen, or a tissue. Losing night is very bad. It can happen only in a tale.

-Grandpa, maybe I am not real, maybe I am from the tale!

-How about me? - asked grandpa.

-You are also from the tale. Let me pull your beard.

Grandpa didn't have time to move, when Tanya pulled hard on the beard. Grandpa exclaimed from the pain. Tanya almost cried again, because grandpa was real.

-I might be the only one who lost night.

Hill-yaranga (legend).

Once, there was a widowed father with his daughter living in one of the Eskimo village. One time, when the father was leaving for hunting, he told his daughter, pointing at small hill:

-Never look at that hill at night, especially when there is no one around.

After he left, the daughter went to play with neighbor kids and asked them, why she can't look at the hill at night. One boy said:

-My grandma told me that it is not a hill, but yaranga of one woman, who lives alone. No one can see her yaranga during the day, but when it is night time, she opens her yaranga and waits for someone to look at it.

When it was late, the girl turned back home. On her way she felt someone was watching her and turned around. She saw yaranga where there used to be a hill, and at the door of the yaranga there was a woman calling for her. The girl remembered what her dad told her, she tried to come inside her yaranga, but her legs didn't listen to her and walked towards the woman's yaranga.

Her dog tried to stop the girl, but couldn't help. There was some invisible force dragging the girl to the yaranga. Within several meters of it the woman grabbed the girl and dragged inside her yaranga. The dog followed them. The door shut behind them.

When the dad came back, he couldn't find his daughter. He has been looking everywhere, and he found a boy, who told the story about yaranga. He realized that his daughter was in that yaranga-hill!

He ran to the hill. There was no one there, only cries of the girl and dog barking.

The father started to kick the hill and scream, asking to let go his daughter and dog. The door opened and he came inside the yaranga. After it shut, no one ever saw him again. Only at night you can still hear cry of a child, dog barking and man and woman screaming.

-Manuscript journal. Misha Kanle, 2-7 Beregovaya, Taivaam, Chukotka, Russia, [no date, no age]. This journal was inside the previous journal.

My friend.

My aunt Natasha has a dog named Tolstiy. He loves to play. He is very gentle, but if you make him angry he can bite. When Tolstiy was little he was round and small and couldn't run fast. Tolstiy, my Eskimo dog Raly and I were competing in running, and Raly always won. Tolstiy is Caucasian Shepherd dog and he is my friend.

Our trip.

A story about the narrator and his family went to tundra in cross-country vehicle and about them camping.

B7/F3

Kaira club journals.

-Manuscript journal. Vika Shuplinskaya, 10 y.o., Taivaam, Anadyr, Chukotka, Russia, 2000.

April 7, 2000 - Narrator's autobiography.

April 14, 2000 - weather and birds description.

April 15, 2000 - weather examination and description.

April 20, 2000 - weather description, Chukotka traditional recipes.

April 21, 2000 - weather description, Chukotka traditional recipes.

April 25, 2000 - weather description. Reindeer mating season and reindeer calfs description.

April 30, 2000 - weather description, Korfest (traditional festival).

-Manuscript journal. Grisha Goryachev, [no age, no address], 2000.

March 5, 2000 - Sketches and description of Chukotka traditional clothing.

March 6, 2000 - Sketches and description of Chukotka traditional food.

March 6, 2000 - Sketch and instructions how to build yaranga.

March 9, 2000 - Sketch of lasso that is used by Chukotkas to catch reindeer.

March 15, 2000 - Weather description.

March 16, 2000 - Weather description, stories of narrator's father about how a bear stole his fish, while he was fishing and how his shepherd dogs helped him to keep his reindeer herd together.

March 22, 2000 - Weather description, story of narrator's father how him and his shepherd dog helped his neighbor to return his reindeer herd back.

March 22, 2000 - Weather description.

March 28, 2000 - Weather description.

April 3, 2000 - Weather description.

Note on the back of the journal by a translator from Alaska, who helped translating for Nancy Mendenhall: "About weather, about dogs Sigi and Tsygan, about woken bear-thief - very interesting".

-Manuscript journal. Viktor Teviyavye, 7th grade, Anadyr, Chukotka, Russia.

March 3, 2000

Weather description.

Grandma Katya from Alkatvaam village told me interesting tale:

"Snow bunting mama told her daughter:

-Go get water.

Her daughter replied:

-I will fall into the river, it is icy.

-You should hold onto the bush, -said mama snow bunting.

-If I hold a bush, I will get a splinter.

-Daughter, take my mittens.

-I will tear the mittens!

-You can sew them back.

-I will stab myself with a needle!

-I will give you my thimble.

-I will break a needle with the thimble!

Mama snow bunting got angry and said:

-Okay, don't go, I will go instead, you might be not my daughter.

March 4, 2000

Weather description.

Kilvey is a Chukotka traditional holiday. It used to be celebrated not only in spring, but in winter as well. Kilvey is a holiday of the first calf. In spring, when nature wakes up, reindeer shepherds are happy to see first calves being born in the herd. *Vazhenkas* (female reindeer) lose their antlers and shepherds are collecting them. When they collect enough antlers they can announce to all of the neighbors about the beginning of Kilvey.

The preparation for the holiday begins in advance. People make new nice clothes, get the house ready. Cook traditional holiday dishes. Make leaf porridge.

Ritual.

The place for the rite is behind yaranga. The host digs a hole in the ground for the fire pit. The ground behind the ritual fire, where the vazhenka's antlers should be, is covered by sorrel leaves that were saved since last summer.

Sometimes the ritual place is covered by reindeer blood. Then the host puts the antlers mixed with the bushes on the ritual place. If the host family has a boy of 5-6 years he helps his dad to set up the ritual place. The first row is bushes, cut ends facing yaranga. The wood that holds fire in place placed next to the antler pile. On top of the antlers there are several reindeer calf's skins and tie of family totems. A trap with wood in it is placed on the ground. The trap and sometimes a rifle are put on the north side. Sometimes on top of the antler pile there was a partridge.

The holiday begins with the host's wife bringing coals and fire wood to the ritual fire that was between the antler pile and yaranga and other women start fires in special places. People put pieces of meat and their totems into the ritual fire to please spirits. The movements of hosts of yaranga repeat after the movement of sun - from east to west.

Then the host moves the pile of antlers closer to yaranga (2 steps closer). This move symbolizes the future herd movement. The antler pile is slowly moved towards the yaranga and the feast begins. The women wishes everyone "*Kusviikettiskikviktyk*" which means: "wishing you the calves from vazhenkas to continue and multiply the herd". The other part of the holiday is the ritual of Teago-giving.

March 5, 2000

Weather description.

Chukchas have a rite. If someone comes to their house for the first time, the host has to give his guests a present.

March 6, 2000

Weather description.

About sports life in Chukotka. Running was the most popular kind of sport in Chukotka. Everyone could compete in running. Women had to run behind a man, because a man had to lead them.

Cross country skiing on Chukotka special skies "raven paws". The trail goes on the hills and competitors have to be able to climb and go down the hills.

March 8, 2000

The coach of national wrestling told me how the national wrestling used to be. Before the fight wrestlers took off their shirts and rub snow into their skin, then circle each other before one of them gets the moment to grab the opponent by torso and try to put him down on the ground. There are no points and no time limit. The fight is over when one of the wrestlers is down on the ground on his back.

March 9, 2000

Weather description.

Chaat throwing. (*Chaat* is a lasso).

Chaat throwing requires a lot of arm strength. On the flat surface the pole is installed. On the top of the pole there is a belt tied to it, and at the other end of that belt there is a short wooden block that is being thrown in the air and the competitors try to catch it with their chaat as many times as they can. The winners can choose from the prizes that are set on the reindeer skin.

March 10, 2000

My grandma told me a good tale:

Who is the strongest.

Wolverine ran, slipped on ice and fell. It stood up and asked:

-Ice, are you the strongest one in the world?

-No, -Ice replied, -When Sun shines I melt.

Then Wolverine turned to Sun and asked:

-Sun, are you the strongest one in the world?

-No, -Sun replied, -When Cloud covers me I disappear.

-Cloud, are you the strongest in the world? - asked Wolverine, -You might be the strongest one, if you are stronger than Sun.

Cloud laughed like thunder:

-What are you saying?! If Wind blows, I run away! I'm not the strongest one.

Then Wolverine turned to Wind:

-You are stronger than Cloud! You might be the strongest one in the world!

-Not at all, -replied Wind. -I blow and blow, but Trees barely move..

"Ahhh... Now I know who is the strongest. It is Tree!" - thought Wolverine. However, Wolverine was mistaken, because Tree told Wolverine:

-How can I call myself the strongest, when Human comes and cuts me down.

Human, however, didn't reply to stupid Wolverine, he just took the axe and cut the tree.

March 11, 2000

Weather description.

Ritual of good wishes.

This ritual took place inside yaranga. People cut small pieces from the rie foods and threw them on the ground while saying words of good wishes. This ritual was performed by girls and boys - future of their family.

March 9, 2000

Weather description.

Koprak Amitgyrgyn rite.

Wish, which was used for "feeding" fishing net, was cut this way: cut the tail, the rest of the body was separated in 4 pieces, then boiled. Boiled fish was placed on green branches on top of wooden board.

Rorat, which was cut in 4 pieces, was also used for the rite. The net was spread first for the meter off yaranga, then for 3 meters. Rite food was placed on the net according to special

order. Fish head and one piece of flesh were placed in the corner, where the float was located. Two other pieces were placed in the opposite corners, and the last piece was placed in the center of the net. Insides of the fish were placed near the center piece. Tail was placed in the back. Pieces of *rorat* were put on top of the folded part of the net next to each other.

March 13, 2000

Weather description.

Only strong and skilled men could survive tough northern weather, that's why Chukotka people invented different sports competitions and games. For example, people, who lived on the sea shore, had a game called "Whale hunting".

"Whale hunting"

Whale skull and a rock, covered with fat, were placed on top of the big rock. Two teams stand on opposite sides 2 meters away from the skull and throw rocks at it. When someone hits the skull, everyone runs to grab a fat covered rock and try to bring it back to the team. The team, which had a player, who got the rock, wins. The rock was symbolizing harpooned whale.

March 14, 2000

Weather description.

Chukchas have outfits for every occasion and time of the year.

Sports clothing

Every kind of sport requires a special outfit. For reindeer race people use the full fur combination of clothes and *torbases* with short bootleg.

For running only the lower layer of fur clothes is used. Three steel or bone spikes are installed into lower end of the staff, so it isn't stuck in the snow. Hat-*vegokvyn* is made of suede, has opening on top and ear covers, that can be tied with laces.

During wrestling fighters are shirtless and allowed to wear *kamuses* (pants).

March 15, 2000

Weather description.

Thanks-giving rite

Mnogyrbyn – the main part of the traditional holidays: Young Reindeer day (*Vylgykaanshat*) and First Calf day (*Kilvey*).

Thanks-giving rite is a very bright and memorable show, it is colorful during Sun Greeting holiday, which happens in early spring. The rite takes place behind the ritual fire. If it is Young Reindeer holiday, then there is a big reindeer head model on the skin; if it is First Calf holiday, than there is a calf head model that faces the hearth.

Main character of the holiday can be a human or his mother as a symbol of life. All thanking singing, words, dances and poems are devoted to them.

The model is set behind the hearth; there are little reindeer sculptures, made out of oil, herbs or clay, in the wooden dishes and traditional food right across it. Elder sit outside

yaranga, giving away prizes for competitions. *Yararas* are playing. The host, his wife and his son step closer to the hearth to light up fire. They wear special head bands that are decorated with embroidered horns on the front and dog's fur and tail on the back.

March 16, 2000

Lighting of fire is done by ancient way: the host's wife uses spindle and ritual board with dry moss. Sometimes the fire is done by a simple trick with a lighter.

After the fire is going, the host's wife stabs the reindeer sculptures, symbolizing slaughtering for the holiday. Then it is feast time. The host and his wife serve food to the most important people of the village first; people drink tea and sit next to the hearth.

After the feast it is time for the running competitions for three generations. There is one rule: if someone passes you, you are out. The competition is over when there is only one person remaining – the winner. The host and elder are in jury.

March 17, 2000

Traditionally, women begin every holiday. The host's wife places 3 prizes next to the ritual fire and three women jump over it or walk around it. It symbolizes the beginning of sports competitions.

First males compete running around the ritual fire. Teens run first, and the winner gets a prize from the elder. Then it is men's turn, then elder's. The host gives the prizes to the winners in these groups.

There is also a traditional game called "Catching a moppet". The host throws the moppet on the open area where participants can try to catch it with *chaat* (lasso). Each person has three tries.

March 18, 2000

The host hits *yarar* (tambourine) three times and performs a dance to end sports competitions. Then his wife and son join him. The wife starts to sing and other women join her. Then people, dressed up in bear, wolf or wolverine's skins, perform a dance dedicated to mammals.

Then the men invite women to dance by putting a reindeer skin to their feet. Reindeer skin used to be a gift, a symbol of a holiday. Then people perform a ritual of warming up yararas: everyone comes to the fire and bow to it while playing yararas. After that ritual people compete in dancing, singing, pronouncing tongue twisters, solving riddles, performing a play, crafting.

March 19, 2000

Weather description.

Evil spirits come during the holiday celebration: Keli, his wife Kelenpynev and gossiping Pynchoygynav that has a long tongue or other mythological characters. They try to ruin the holiday running to the ritual fire and performing their own dances.

People try to expel them by playing yarars and shouting at them. Then people perform a “Puchenilu” dance – the dance of shaking off evil. Arms are relaxed and hanged along the torso, rhythmically turn to the right and left, bending knees a little.

Then the dancing and singing competition resumes. The winners get the prizes. The holiday ends with a joint dance.

March 20, 2000

Weather description.

People in villages and cities really like the Fisherman holiday when they can watch performances and dancing; participate in competition and eat traditional food.

March 21, 2000

Itvymit rite.

It is held during summer season, when the herd is moved to the shore area or when someone goes to the sea shore to buy some sea products and to let shore people know when the herd is moving. Shore people start to get ready for the Fall Exchanging holiday, which is very important for exchanging supplies.

March 22, 2000

Weather description.

The preparations for the rite began in advance. People paid more attention to special dishes for the rite. They gathered sweet root of *poponylgyn*, which was then boiled, shredded then reindeer fat was added. Men made special staffs – *kenunen*.

The space for the rite is set up in some distance from yaranga. The rite begins with lighting of the ritual fire by the spindle. Then a big cargo sledge was set up with a small paddle inside; by each side of the sledge there were two boats. The prizes were tight to the bush that was set in front of the ritual fire.

The participants of the rite sat inside the boats with the staffs and paddled, signaling the start of the sports competition for actual oarsmen.

March 23, 2000

There is one game I remembered that we played in 1996. I don't recall the name, but it looked like this: players took antlers and held them above the head, trying to run away from the “shepherds” who tried to catch them.

March 24, 2000

Weather description.

I have noticed that every holiday in Chukotka has some sort of games and sports competitions.

When a girl didn't want to get married, her father held running or some other sort of competitions, and the winner became a groom. In that case the bride had to cut special

laces made out of dyed rabbit fur or arctic fox from his shirt and sew it to her *kerker*; then she took his hand and leaded him into her yaranga.

March 25, 2000

Navynragtatgyrgyn – “taking wife back to your home” this is the literal translation of the word “wedding” in Chukotka language.

Before the wedding groom had to work for bride’s father for some time; it was sort of testing the abilities of groom to work and provide for his future wife. Usually, a groom had to watch over his father’s-in-law to be reindeer herd. The result of groom’s work influenced on bride’s parents decision whether or not give their blessing for the marriage.

March 26, 2000

Weather description.

Bride’s outfit consists of white *kashleyka*, decorated with white fur and a white headband. Groom’s outfit is a formal *kuhlyanka* with special fur laces, which represents him as a successful hunter.

March 27, 2000

Weather description.

At nights shepherds like to tell each other old tales.

“The Rich and the Poor”

Once, there were two houses on the sea shore. One house belonged to rich elder Tyrgol, the other one to poor hunter Ato. They both had sons. Tyrgal’s son was lazy: when his father sent him to the sea to hunt, he would pretend to go, but instead he would just go to the shore and sleep. After he rested he would come back to his father saying, that there was no mammals to hunt; and Tyrgal believed him.

Meanwhile, Ato’s son learnt how to hunt from his father and started to go hunting alone to help his family. He never came back empty-handed, so because of his efforts, his family became well-off.

When Tyrgol found out about Ato’s success, he became jealous. He was a shaman, so he decided to kill Ato’s son. Once, when nights became long, Tyrgol told his son:

-Go hunt a polar bear and don’t come back without it!

“Who goes hunting at night?” – thought Tyrgol’s son. He went to the neighbor’s house and slept there the whole night. When he came back, Tyrgol was outrageous.

March 28, 2000

Weather description.

-Don’t come into my yaranga! I don’t need such a son, you are a shame! Don’t come back without a polar bear!

Tyrgol’s son didn’t have any choice, but to go and try to kill a polar bear. Three days and three nights he was wandering around, trying to find a polar bear. On the fourth day he finally

found it and killed it. Tyrgol was very happy, when his son brought back the polar bear. Tyrgol cut a piece of fur from bear's throat ran to the shore and released it, saying: "Kill that lucky man - Ato's son on his way home from hunting. Then the fur transformed into a polar bear, which slowly took off towards the sea.

Ato's son was returning home later than usual; he killed only one seal. Suddenly he saw a flickering light far away; when he came closer, it turned out to be a polar bear which had flames in its mouth. The bear was terrifying, and Ato's son decided to pass by it. The bear charged at the young man, and he threw a spear and killed it. The polar bear disappeared – only a piece of fur remained on the tip of the spear.

Ato's son told his father about what happened. Ato thought for some time and told his son:

-It was Tyrgol, who tried to kill you, because he was jealous, that you are such a great son, but his son is a shame for the family. You did great by killing the bear. You are a true hunter, and I am very proud of you.

Ato's family became even more successful after that accident. Rich shaman Tyrgol was so upset, that he failed, so he left the village and never came back.

My teacher Elena Mikhailovna told me this tale in summer 1998.

March 29, 2000

Weather description.

At the beginning of human civilization there were gestures, which substituted word, and based on these gestures dancing developed. There no random and meaningless moves in Chukotka and Eskimo dances. A dance was always a part of people's events: holidays, funerals or war victories.

March 30, 2000

Weather description.

Sewing and embroidering used to be very important skills for every Chukotka woman. A skilled craftsman could do very difficult embroidering patterns and even create her own; she compares it to the front on the windows.

-Manuscript journal. M. Feofilova, [no age, no address], 2000.

November 1, 2000 – weather description.

November 2, 2000 – weather description.

November 3, 2000 – weather description.

November 4, 2000 – weather description; a story about how the narrator traveled to tundra when she was a child.

November 8, 2000 – a story about the narrator trying to help her grandmother to clean snow off yaranga.

November 9, 2000 – Umka (a polar bear description).

November 10, 2000 – precipices warnings.

November 11, 2000 – weather description.

November 12, 2000 – the river Tamgatvaam description; funny story that happened to narrator's elder sister; funny story that happened to narrator's aunt.

-Manuscript journals. Mikhail Kavylkekvyrgin, [no age], Anadyr, Chukotka, Russia, 2000.

Part 1

November 5, 2000 – a story about lonely walrus and a polar bear fight.

November 6, 2000 – a story about a group of walruses surrounding a hunting boat and making it leave.

November 7, 2000 – description of Hatyrka village; the Rock of Death was called that way, because there was a shepherd, who didn't want to give away his reindeer herd, so he took it to that rock and drowned it and jumped off the cliff into the sea.

November 8, 2000 – a story about a fox pretending to be dead.

November 11, 2000 – a story about a fox pretending to be dead and stealing fish from fisherman.

November 12, 2000 – a story about how people almost shot a woman, thinking that she was a moose.

November 15, 2000 – a story about a walrus cub travelling on its mothers back.

November 16, 2000 – fishing in Hatyrka story.

November 17, 2000 – a story about loyal dog, which tried to feed its dying owner.

November 20, 2000 – description of Hatyrka surrounding wildlife.

November 25, 2000 – a mountain goat hunting description: one person distracts a goat, the other one sneaks behind and kill it.

Part 2

Once, my brother and I went to tundra. The weather was nice and sunny. We decided to climb the mountain that was just a few kilometers away from our village. That mountain is called Bold Mountain, because on top of it there are no trees, plants, grass or even moss. On the mid-way to the top there are a lot of alder trees. We stopped to drink some tea and rest and started climbing again. When we got to the top, we saw a tower that was built by geologists. It was bent in half by strong winds. We also saw a lot of signs build with rocks. There were a lot of them, different sizes and from different years, they were usually built in spring, when the school in Hatirka village had a summer break. My brother and I also decided to make one, and after we were done, we headed back to the village.

Recently, a lot of brown bears started wandering around our village. This summer (2000) they became very confident. People go fishing in the river, set up "yupolniki" in the firth and on the coast. So, the fish started to disappear and the yupolniki were destroyed. Bear trails appeared. Then bears started to steal fish from the "yukolas" on the shore. There are a lot of fishing beams along the river and one of them had a dog tied to it. Bears are afraid of dogs, so they were stealing only before they reached the fishing beam with the dog. My friends and I decided to go to the river to check on the bears at night. We set up a tent, made fire and drank

tea. We didn't see anything at night, but in the early morning at 4am we found the troublemaker. It was a young bear, maybe 1 year old. It was going down to the river and stopped as soon as it saw the fire. The bear was looking at us. We got the torches ready, lighted them up and ran towards the bear screaming. The bear was so terrified, it climbed steep hill in seconds. After that, the bear stopped visiting the fishing place that often.

There is one place about 40 kilometers away along the sea shore from our village called Rubikop. There is a mountain called Rubikop and a foreland called Rubikop. The foreland is 15 kilometers long which is 3 kilometers shorter than ours. One end of Rubikop foreland points at the Rubikop Mountain. This foreland is very famous for mushrooms. There are tons of them and all of the mushrooms are the same size. So, if you get there in time, you'll be able to gather a lot of good little mushrooms.

One year, maybe it was in 1997, I don't remember the exact date, the forecast promised tsunami. It was announced on the radio. When students at school found out, they were very excited, and a little scared, but mostly everyone wanted to see tsunami, because no one ever seen it. Adults didn't believe in that, they said, that there had never been a tsunami and there wouldn't be any that time. Young people were watching the sea with binoculars and were getting ready to move their belongings up to the mountain, but there the tsunami never happened. Elders were right.

-Manuscript journal. Misha Eynelkut, 8th grade, Anadyr, Chukotka, Russia, November 2000.

#1 – narrator took first place at wrestling competition.

#2 – weather description.

#3 – school cancellation because of weather.

#4 – summer Beluga whale watching.

#5 – people were lost in tundra in Chukotka.

#6 – an ear shaped mountain in Kamchatka.

#7 – a sea gull that narrator's mother feeds every spring.

#8 – narrator's grandfather Ivan Vasilevich has a healthy lifestyle.

#9 – narrator's dad standing up for his grandfather, when he was teased by kids in Magadan.

#10 – sinking of cargo ship with food for Chukotka.

#11 – dreams about flying.

#12 – a magpie reading a book in the middle of the street.

#13 – healthy lifestyle without alcohol and tobacco.

#14 – weather predictions.

#15 – school supplies.

#16 – resting walruses have a watchman in their resting place.

#17 – the narrator wants to be a governor of the state.

#18 – wrestling.

#19 – kids at school ruin clothes.

#20 – Fight Against AIDs day.

#21 – global warming.

#22 – the Cousteau filming team rescued an orphan baby walrus.

-Manuscript journal. Aleksandra Podrez, 11th grade, [no address], 2000.

The argument between Saffron Cod and Whale.

Once Saffron Cod asked Whale:

-Who provides human with more food?

-I do, -replied Whale. –I have a lot of meat. The whole village can eat for a winter if they hunt only one whale!

-I understand that when people hunt you it is enough meat for the whole village, -said Saffron Cod. –But not all villages can manage to hunt you, besides only well-off people can hunt you, not poor!

-Well, if someone catches only you, it is not enough food even for a child.

-It is true, that I can't feed even a child with my meat, - said Saffron Cod. –But I come to every human, it is very easy to catch me and I don't come alone, but in big quantities. So I provide enough food for everyone and you don't.

After Saffron Cod finished, Whale started crying and ran away.

Legend about mosquitos

Long time ago there was a woman living in Chukotka village. She never took a bath or cleaned herself, didn't wash her clothes and smelled pretty bad. Other villagers tried to make her take care of her hygiene, but she didn't listen, so they expelled her from the village.

The woman tried to visit other villages, but no one wanted to live with such a slob, so she got angry at all the people. She collected all of her dirt and threw it into the air. That dirt turned into mosquitos, and the woman said: "Fly and bite all of the humans" and turned into a swamp.

Since then mosquitos fly and bite people, and where there is a swamp, it is always a lot of mosquitos.

If you kill a mosquito and smear it on your palm you will see nothing, but dirt.

Chukotka rite

Long time ago Chukchas buried their dead with their belongings on the hill without actually bury them (*means that they didn't dig a hole in the ground to put the body into*). After some time people saw their dead sat up, so they assumed that person rosed from the dead to punish them. Some people went insane, some committed suicide. And that happened in a lot of villages.

Then people noticed how sun dries the corpses of dead animals. Muscles on belly, arms and legs dried and shortened, which made a corpse to 'sit up'. After that Chukchas made a rite of cutting every muscle of a dead person before the burial.

Story was told by S.P. Tnanykvat, former leader of brigade #1.

The song of Raven

Once Raven started to sing:

“Make a fire and throw me into!
Yes! Sing to me. Make everyone talk about me!
Wash my head, caw-caw!
Into the fire I will jump, caw-caw!
For decedents I will become a tale! Sing to me!”

Raven started to burn and soon only his lungs remained in the fire.

“Now sing about him, sing! He can’t sing about himself anymore!”
Raven’s children cried a lot. And this is how it ended.

Chukotka traditional recipes

Sirba

It is a fish soup. Cut pretty much any kind of fish or pikes cleaned insides and boil. Add wild onion. You can also fry the insides in reindeer fat or vegetable oil.

Dukteli

This dish was served only to honored guests. Smoke fish fillet on the fire, grind fish bones and add fish oil into that.

Chukotka traditions

My mother, Tamara Viktorovna Podrez, is a Chukotka native, currently unemployed. She told me some of the Chukotka rites.

1 rite

When someone approaches a yaranga, that person usually stomps and coughs before entering. It is considered good manners, because in tundra moss is very soft, and it makes steps very quiet, so by making some additional noise the guest gives a warning to the host about him\her approaching yaranga. The elder brought this rite to the villages.

2 rite

In Chukotka committing suicide was the worst sin, it meant that the soul would not reach the upper world – evil spirits *kele* would eat it on the way. Chukchas could ask their sons or nephews to kill them and they could not reject.

Meeting with a bear

Two cases described of meeting a bear.

Kereks’ attitude towards children

Kereks loved their children and payed extra attention to them. They made sure their children had everything they needed and watched over them. For example, to make it easier for a child to learn how to walk, Kereks made special supporter that were tied to the beam in the house. They made it safer for children to run around and play inside by covering the hearth with big flat stone. After a long separation from their kids, Kereks were very happy to see them and expressed their happiness. However, to confuse evil spirits they would always say the opposite things about their children: “How small you are!”-after seeing that a child actually

grew up or “You are so weak and skinny!” –when a child was fit and healthy. Kereks usually used seasons to describe children age: “two summers” or “three summers and one winter”.

(V.V. Leontyev “In the land of ancient Kereks)

Kereks’ attitude towards pregnant women

Kereks payed extra attention and took care of their pregnant women. Pregnant woman was cared of, well fed with best food. Pregnant women were not allowed to roll to another side while she was laying down; she had to sit up, turn to the other side and only then lay.

Parturition took place in the house in a separated place. After child birth, a woman was put on bandages around her belly and hips; unlike Chukchas, Kereks did not let their women who just gave birth walk for two weeks or do any labor. The women were fed with soup full of fat, and if it was hunger time, Kereks would collect food for the women before anyone else. New mothers had to sleep while sitting on their legs, chest was on the pillow and head laying on arms. To prevent any cold they had to sleep fully dressed.

It was a big sorrow if women went in labor earlier than expected, or if babies were born dead. It meant that ancestors were mad at the living and didn’t support them. Those babies were buried inside the walls of the house, covered with turf.

(V.V. Leontyev “In the land of ancient Kereks)

Recipe

A recipe of smoked fish.

Ket food

Uk – meat soup.

Boil meat and add rye flour into it. Cook until it turns into porridge.

Fried fish.

Fish shish kebab out of sturgeon or starlet on fire.

Broiled in coals fish.

Clean and salt fish. Put inside the burning coals and leave for 20 minutes.

-Manuscript journal. Yulia Kolpikova, [no age, no address], 2000.

Description of surrounding, weather, Eskimo people.

November 13, 2000.

Description of weather, sea and ice fishing.

November 14, 2000.

Description of weather and sea.

November 15, 2000.

Description of weather.

November 16-20, 2000.

Description of weather and blizzard.

November 21, 2000.

Description of weather; fishing and polar bear foot prints on the snow.

November 22, 2000.

Description of weather and ice fishing.

November 24, 2000.

Description of weather, sea and trash in ice.

November 27, 2000.

Description of weather and fish.

November 29, 2000.

Description of weather and ice fishing.

December 1, 2000.

Description of weather, sea and ice fishing.

December 4, 2000.

Description of weather, sea and sea hunting.

December 6, 2000.

Description of weather.

A legend.

It was a long time ago. The walrus mother was carrying her baby on her back, when suddenly she threw it off and went down into the water. Walrus cub was confused: why his mama left him? He started looking for her, but couldn't find her anywhere.

And people on the shore were celebrating a successful hunt: everyone was fed that night.

And baby walrus was all alone. At first he ate some sea weed and shells. When he grew up without his mother's care and kindness, he became angry and cruel. He killed seals and bearded seals. He scared away all the sea mammals, leaving the village to starve.

The elder of the village gathered together and decided to never hunt mammals that have their cubs with them. Everyone wants to live...

December 7, 2000.

Description of sun and light.

December 10, 2000.

Description of weather and sea.

December 11, 2000.

Description of weather; Chukotka's Day.

December 17, 2000.

Description of weather and sky.

December 18, 2000.

Description of weather sea hunting and seals behavior.

A poem about a polar bear hunting a seal.

Old traditions

Before the revolution there were two types of Chukotka people: sea shore people, who hunted sea mammals and fished and tundra people who had to take care of their reindeer herds and hunt. These two groups traded with each other, and that trade took a very important part in their lives.

Sea shore Chukchas had a tradition, when a Chukcha wife had to wait for her husband from returning home from hunting. She had to stand on the shore, and when he came, she had to wash a face of killed animal from a cup of water and give that water to her husband to drink. Before he took a sip, he threw some of that water into the sea to show his gratitude.

Tundra Chukchas wives had to wait for their husbands as well. They had to follow them anywhere they go, walking more than 10km a day.

March...

Description of weather, sea and sea animals.

Last days of March...

Description of weather, sea, sea hunting and sea animals.

April...

Description of weather, nature and birds.

April 8, 2000

Description of weather, nature, birds, reindeer.

April 9, 2000

Description of weather, nature and birds.

April 10, 2000

Description of birds, sea mammals, hunting for fur.

April 11, 2000

Description of nature, sea mammals.

April 12, 2000

Description of nature and sea hunting.

April 13, 2000

Description of nature and sea.

What happened to the people of the sea?

Sea shore is empty. And why? Because people were not smart about their demands and became greedy. It seemed that there were a lot of whales, walruses, seals in the sea, and that people could hunt them for forever. They said that it was very difficult to hunt a sea mammal: to be able to succeed people needed a lot of skills and experience. When a rifle was invented, hunting became pretty simple; people killed more and more sea mammals.

Eskimos did not hunt as much as American and Japanese whaleboats did. They hunted whales and walruses almost to extinction. They drove away sea mammals from their natural habitats, leaving a lot of wasted animal bodies and hungry Eskimo villages behind. Russians tried to protect the shores and the sea; however, their tiny boat could do nothing to huge whaleboats. White people do not eat sea mammal's meat – they hunt whales for whalebone, leaving behind the entire body full of meat; and they hunt walruses for the tusks, cutting their heads off and throwing away remaining into the sea.

A. Kirgitagin was the leader of our village. He was a very wise man with lots of knowledge and experience. He could predict the perfect time for hunting looking for the signs of nature and weather. He knew a lot about the homeland and surroundings; however, he didn't know how to bring the walruses, whales, seals and other sea animals back to their habitat.

April 14, 2000

Description of nature and animals foot prints.

April 15, 2000

Description of nature and weather; spring is coming; lemming's life in tundra.

April 16, 2000

Description of nature and weather; hunting; eider's life.

April 17, 2000

Last week people saw three polar bears next to the hill with glacier, where all the meat is stored. That time the trading trucks were coming from Egvekinot village, and they started chasing the bears. Then our village sent snow machines to help.

In the end a white person killed a polar bear. It was a "water" bear – his fur was bright yellow, not white, like "glacier" bear's. White person, who killed a bear didn't have a hunting license. An old woman from our village asked him for a piece of bear's meat, and he didn't give her any, saying, that he didn't kill a bear. After that people were saying that he simply gave all the meat to the dogs. I think it is true.

April 18, 2000

Description of nature and weather; sea hunting.

“Wild”

Life of wild reindeer.

April 19, 2000

Description of nature and weather; spring is coming; sea hunting.

April 20, 2000

Fishing; life of wolves.

April 21, 2000

Ravens.

April 22, 2000

Description of nature and weather; edible plants, berries and mushrooms; sea shore.

April 23, 2000

Morning star life, morning in the village; walrus resting place; storm is coming.

How well do you know the North?

Crossword puzzle.

Funny stories about Chukchas.

Crossword puzzle with pictures of birds.

April is nearing the end...

Description of nature and weather; spring; sea hunting.

May...

Description of nature and weather; spring; birds and animals.

Crossword puzzle with pictures.

Old traditions

1. During the meal take the closest piece of food; otherwise a bear will chase you.
2. A girl and a boy from different tribes, who were born at the same time period were engaged since their birth to establish peace and alliance with the neighbor tribe.
3. Young man, who hunted his first seal, has to go to the elder woman with his parents and wrestle with her and lose to her on purpose – it will bring him luck during hunting.

4. Pregnant woman was prohibited to eat bear meat, - there was a belief that a bear could get angry and come to kill her.
5. Pregnant and breast feeding women were also prohibited to eat spine bones, because they believed that it could cause skin cracks.

Spring sign (a poem).

My village (a poem).

“I am the leader here!”

A picture of walruses' resting 1992.

Manuscript journal. Inga Podrez, 8th grade, [no address], 2000.

Fox-woman

Aleut tale

Once there was a husband and his wife. Every day early in the morning the husband left for hunting and came only at night. His wife wanted to find out why her husband was never home during the day.

One morning she decided to follow him. When she came close to him she noticed that he was missing one eye. She decided to leave her husband.

She was walking in the forest when suddenly a giant grabbed her, took her to his home on the mountain top under the ground and left her there.

When the woman woke up she felt cold, because she didn't have any clothes. She regretted that she left her husband just because he was missing an eye. She started to cry. Then she heard the voice: “Stop crying! There are coats of birds in the basket above you. Take them and cover yourself!”

The woman found a basket and a *kuhlyanka* made out of raven skin. She tried to fit in it, but it was too small. The woman started crying again.

-Stop crying! There are coats of the animals in the basket above you. Take them and cover yourself! –the voice said.

The women looked into the basket again and found fox skins. She took them and covered herself. She felt warm, so she ran away from the giant's house.

On her way she stopped to drink some water and suddenly she saw that her reflection has fox ears. She resumed walking. The woman felt like something or someone was following her. She turned around and saw a fox tail behind her. She tried to get rid of it, but failed.

She finally came to the sea shore, to the area, where her father hunts. The woman started watching her father hunting seals. The old man noticed the fox, came to the shore where she was sitting. He tried to grab the fox, but she jumped away. He gave her some seal meat and went back to his village. When the old man left, the fox followed him.

When the fox-woman came to her dad's yaranga, she tried to enter it, but failed. She tried so many times, but couldn't come inside, so she left and stayed being a fox for the rest of her life.

A boy with a bow
Kerek tale

They say it was a long time ago when there were a lot of Kerek people. Kereks were shepherding people, and they had a lot of enemies. They came on top of reindeers, killing men, enslaving women and children.

Once, there was a kerek with his wife and 2-year old son riding in the reindeer sledge. Both a father and his son had bow and arrows. The boys were taught to shoot arrows before they could walk. Suddenly, they saw a reindeer sledge running after them. The father realized that it was their enemies. He made his reindeer go as fast as they can, but he didn't notice that they dropped his son into the snow and left him behind.

The boy was smart. He hid and waited for the enemy. And the enemy didn't notice little boy; he stopped his sledge for a break, when suddenly the boy shot an arrow and got the enemy's eye. The man screamed. The boy shot the other eye.

The enemy became blind. He tried to find his opponent, but got tired soon and asked:

-Who defeated me? I can't see you, I'm blind.

-I defeated you, -the boy replied.

The man was shocked when he heard child's voice. He thought for a moment and said:

-If I was defeated by a little child, I am no longer the strongest and it is a shame for me. I am blind and helpless, please kill me.

-I don't have enough strength to kill you, -the boy replied.

The man told him to get his spear. When the boy gave it to him, he pit the tip of it on his chest and said:

-Take my reindeer and sledge. You won. Go to your parents, -and he killed himself.

The boy took the sledge and soon met his parents.

(Northern lands "The boy with the bow" #5, 1987)

Kele and the orphan

A little boy who was an orphan was doing sledding down the hill and fell through the ice. He felt someone was pulling him out. It was *Kele* (Chukotka demon), who grabbed a little boy and brought him to his house to his wife and kids.

Kele, his wife and the kids were cannibals, so they were very happy to see little orphan. That evening they didn't eat the boy, because they had a big dinner, so they saved him for later.

After dinner, when everyone fell asleep, the boy took an axe and cut Kele's, his wife's and his kids' heads off. He came back to his village and told everyone that there were no more cannibals.

(Northern lands #5-6, 1992)

Threads made out of tendons

How to make threads from reindeer tendons

To make threads you need tendons from reindeer back and legs muscles. Dry them first, and then take them apart into thin fibers with a special tool called "taskatchenan". Threads for clothes are usually made out of back tendons. After tendons are dry, take them apart into thin

fibers and then twist them into each other. The tricky part is to keep the thread the same thickness.

Legs tendons are used for making ropes the same way as you make threads. Making threads is women's work and they usually do it during winter.

The biggest bird – grouse-*hineki*

God created the grouse to be the biggest bird in the world. With its wings and shadow it covered the sun and was bragging:

-I am the biggest bird in the world. And you geese, ducks are just like cockroaches for me.

God got angry that the grouse was bragging. He took pieces of meat out of the grouse and gave them to other birds: partridge, capercaillie, duck, goose; he even gave some to fish and to rabbits. The grouse became very small – the smallest in the world. God also cut his wings. That's why bragging is very bad. We say "*Edi kopcha!*" –don't brag! Grouse has white meat, and now geese, ducks and other birds have some of it, too, because of the grouse's punishment for bragging.

(Northern lands #2, 1989)

Creation of the world

When Earth first appeared, it was only mountains and rocks. From the steep bank on the river two pieces of earth fell on the shore. Those two pieces became people. On the meadow there two children, a boy and a girl appeared.

At the beginning the children ate grass, and then after Earth grew bigger they grew up as well.

The girl and the boy started travelling. They found two reindeer calves. They made a rope and tied the calves.

The woman gave birth to two children – a boy and a girl. And the female reindeer delivered two calves. They lived together eight of them – four humans and four reindeer.

When children grew up they had children as well. And their mother and father gave birth to two children. Reindeer delivered calves as well. So they lived together sixteen of them: eight humans and eight reindeer, but two calves broke free and started the wild reindeers.

(Northern lands #1, 1987)

When Earth was born it was all clay. Mou-nyamy (mother of earth) god said:

-This clay is not good for future people to walk on. We need to hide all of this clay somewhere.

The other god Tuy-nyamy (mother of fire) said:

-Where can we put all of this clay?

-You are so stupid. We will put it into lakes and rivers. In this clay people will find fish later.

So they separated earth from clay and put clay into rivers and lakes, but clay didn't stay in place, so they had to place big rocks on it. When earth became clean from clay, Mou-nyamy said:

-We have more work to do.

-What work?

-You are so dumb. When people are born, how will they get fire? How will they keep fire if they don't have any wood? Maybe people will be born, but they won't be able to live without fire.

-What can we do?

-In the south there are mountains. We should plant a forest there for firewood for people. Maybe there will be Russians or Sameds or Tunguss – what will they all use for firewood?

-You are right! I don't have a great mind! What else can we do?

-We need to ask other god to give birth to the forest for us.

So they placed everything they talked about on Earth. The gods placed food on land, fish into water, and woods for fire.

When shamans sat next to the fire they asked it:

-Fire, why are you so low energy.

-I keep warm all of your houses, everyone tries to catch me and pull into their home – I can't have that much power, so I have low energy.

So Earth lived that way. Tuy-nyamy started to live in the houses next to the fire, and Mou-nyamy settled inside earth. It is not a tale, it is old truth.

(Northern lands #1, 1987)

Usage of sea weed

Chukotka people love putting sea weed into the soup. In Konergino village people collected sea weed on the shore of Krest inlet. Sea weed was dried and stored. My mom, Tamara Viktorovna Podrez does it, too.

A legend about mosquitoes

Once, there was a giant cannibal-mosquito. It was wandering around tundra, looking for villages to eat. When he found a village, he usually ate all the people in it, and people could do nothing to the giant mosquito. One time, the mosquito found a small village, where people were celebrating a holiday and set up a huge fire. When people saw the mosquito, they all ran away, except for one man, who saw that the mosquito backed away and ran into tundra. He realized that the fire caused it.

The villagers made a plan to capture and defeat the mosquito. They gathered a lot of firewood, set up five piles of it around a doll that looked like a human. The mosquito thought that the doll was a human, so it ran to it to eat it, then the villagers set up the piles of firewood on fire. The plan worked, and the cannibal-mosquito burned to death. But it left a lot of tiny mosquitos. People wanted to burn them, too, but one person said:

-We should leave them. They can't do anything to us! Maybe they will be useful for us and tundra.

Everyone agreed with him. Little mosquitos flew to tundra and helped flowers pollinating them.

B10

Russian Far East Task Force of the United Methodist and Moravian Churches Records.

Manuscript summary of the book “Iskusstvo Chukotki” (“Ethnic art of Chukotka”) by M.M. Bronshtein, Moscow, 1997.

Manuscript album with illustrations. Contains Chukotka folk stories, signs, rites, poems, proverbs.

Cover page

A poem by Antonina Kimitval about tundra.

Page 1

In Chukcha’s and Eskimo folklore there are a lot of different evil spirits, which bring bad luck, diseases and death. The main one is *Kele*. *Kele* follows lost shepherds, women gathering berries and mushrooms and tired travelers. *Kele* was usually represented with a lot of arms, with massive stomach and mouth, pointed head. It was very big and scary, however, it was always defeated by a human in the tales.

Page 2-3

Kele and the girls.

Once, two girls went berry picking to the forest. They went very deep inside and gathered a lot of berries.

Kele noticed them and decided to eat them. He waited for a good moment, grabbed them, hanged by their feet on the tree and left to grab a knife.

A fox was passing by. She saw two girls hanging and decided to help them to escape. She set them free and asked to take off their clothes. The fox made dummies out of the girl’s clothes and grass and hanged them back on the tree.

Kele came back with the knife. He started to cut the dummies, and when he realized they were not the girls, he got very angry. He cut the dummies in pieces and left to chase the girls.

Meanwhile, the girls ran to the river. They drank all of the water, crossed the river and released the water back into the river.

Kele came to the river. He drank all of the river water and continued chasing the girls. It was too much water for him, his stomach was very big. Suddenly, he tripped and fell on the ground. His stomach exploded and released all of the water. Kele died.

S.P. March 3-4, 1992.

Page 4-5

Mouse Vuvyltu

Eskimo tale

The fox chased the Mouse Vuvyltu. Vuvyltu was running fast, but she saw, that the fox was getting closer. She climbed a tall rock and sat there, shaking from fear. The fox laid near the bottom of the rock and started to wait for the mouse to come down. Vuvyltu thought: “I’d

rather starve to death than to come down and become fox's meal. I need to save myself!" The mouse was thinking for some time and came up with an idea. She started to jump and sing:

-Tee-pi-pi! Tee-pi-pi!

-Why are you so happy, -asked the fox.

-I see the hunter coming here!

-And what is it for you?

-They always stop to make a camp here, next to this rock, -said Vuvyltu. Maybe I'll get some food when they make dinner.

-Do they always stop here, -the fox asked cautiously.

-Yes, right here, where you are sitting they make a camp fire.

-You know what, I think it's time for me to make my dinner. I need to leave, -said the fox and left.

Vuvylty jumped off the rock and started dancing and singing:

-Tee-pi-pi! Tee-pi-pi! I made up everything about the hunters! I fooled the fox! I am smarter than a fox!

Page 6-9

Proverbs, rites, beliefs of Koryak-Nymylan (Alyutorts)

- A good death is God's mercy.
- Don't look at the sun set with sorrow – you will lose your sight.
- Be friendly in the morning and calm at night.
- When coming back from the funeral, don't look back – you will attract evil spirits.
- Don't put yaranga or a tent on the old place; it will attract old mistakes and old evil spirits.
- Do everything that deceased told you in your dreams.
- Don't die on strange land; come home to die.
- Live a good strait life.
- Life is a long and difficult road; walk on it with the same pace and tirelessly.
- Be strong and insisting.
- Don't do any sins; it will be easier for you in the afterlife without them.
- Sing, if you feel down – it will attract God's attention to you.
- Don't be greedy with food: it will make your death easier.
- Go around the deceased against movement of the sun.
- It is prohibited to move dead on the river in summer.
- No fighting among relatives.
- Don't collect your offences; speak truth.
- A relative is always better than a husband.
- It is a sin to be snobby: it drives away people and animals.
- Don't brag.
- Short-tempered has his personality under his nails.
- Keep your temper to yourself.
- Be patient to an evil word.
- Understand and avoid a bad spell or a curse.

- Remember the words of ancestors: it was tested by time.
- Starve, but never steal.
- Be brave; cowards die from fear.
- Listen to elder, they lived a long life.
- Remember that everything has its spirit.
- Never offend even the smallest things.
- Solving a conflict with weapons is a shame.
- The morning and sun rise should sing.
- Go if you planned a trip and don't return on the half way: you'll bring bad luck.
- The fire sings at night – don't go, fire sings in the morning – go.
- Don't leave reindeer bones in tundra.
- A reindeer or a dog is slaughtered for coming back, meaning that the land greets the returned hunter.
- Always make gifts to the holy places to please them.
- Don't be greedy, or your throat becomes fat.

Page 10-15

Ermechin-strong man

Chukotka tale

Long time ago, Tangi attacked the shepharding camps of one tribe. They killed all the people and took their belongings. People couldn't resist, because Tangi were born from the arctic fox and were very smart.

Once, during one of the Tangi attacks, one family managed to escape. They rode the sledge very fast and didn't notice that their little son fell off the sledge.

In the morning people from the other shepherding camp were passing on that road. One old hunter found the boy in the snow and took him with them. Other villagers protested, saying that the boy might be a son of evil spirit and that he will bring them bad luck. However, the old hunter insisted taking the boy:

-Your hearts became the same as reindeer hoofs: running from everything. Look at the boy – he is cold. Tangi might have taken his parents. I'm old and my yaranga is poor, but I'll take the boy to live with me.

The boy grew very fast and very strong. Old man had to kill ten reindeers to make a kuhlyanka for his foster son. The boy became a great hunter, and his foster father named him Ermechyn – strong man.

Ermechyn became a great shepherd and a hunter. No predator could attack the herd: all the animals knew Ermechym. Reindeer loved Ermechyn and taught him how to run faster than the fastest reindeer, how to jump from one top of the mountain to another.

Ermechyn had a great life, but the wealthy people in the village were jealous of his strength. They came to the old hunter and told him to kill Ermechyn, saying that he was a demon and he took all of the people's strength.

When Ermechyn came back home, his foster father told him about people wanting to kill Ermechyn. He told him that he was found on the road and that he is not a native to the village. Ermechyn decided to leave to look for his native family. The old man gave him new

torbases with claws on the bottom, a knife and rocks and said: "Go to the lake; when you come to the lake, put on your new torbases. In the middle of the lake there is a small island. Go to that island and lay down to sleep, but keep one eye opened to look for the Tangi. When they come, wait for them to step on the ice and throw rocks at them to kill them, but don't kill their leader – he knows where your native parents are. When you kill everyone, except the leader, collect all of their clothes and throw into an ice-hole. Take the leader and show him your knife. He will beg you for the knife, he will offer a herd of reindeers for it, but don't take the offer. Tell him, that you'll give him a knife if he tells you where your parents are, but don't give him a knife after – break it into pieces and throw away".

Ermechyn did what the old man said. He laid on the island and waited. Soon Tangi arrived. Ermechyn wanted to get up, but torbases didn't let him. He remembered then, that the old man told him to wait. Suddenly, north strong wind blew through Tangi – they all fell down on ice. Ermechyn stood up and threw rocks at them and killed them all, but the leader. He took the leader and showed him the knife. The leader offered the herd for the knife, but Ermechyn asked to show where his parents are instead. Tangi agreed.

Ermechyn wanted to leave, but the torbases stopped him again: he forgot to throw away all of the Tangi clothes into an ice-hole and they started coming back to life. He took off all of their clothes and they turned into dead arctic foxes. He skinned them all and took the skins with him; Ermechyn tied the leader to his belt, so he won't escape.

Ermechyn and Tangi leader came to the top of the big mountain. They saw a shepherding camp in the valley.

-This is your dad's village, -said tangi. Now give me your knife.

-Wait a minute, I need to make sure it is strong enough – said Ermechyn and broke it into pieces.

Tangi leader was so frustrated, he started to eat snow, turned into arctic fox and died from anger. Ermechyn skinned him and came down to a lake, where he caught a fish and put its caviar on his face, to see how his native village accept him as being an ugly man.

He came to the camp and found a small poor yaranga. He came inside and sat next to his mother. His mother recognized him and started crying, because she was sad her son grew up so ugly. They started living together.

Time passed, Ermechyn decided to get married, but no girls wanted to marry such an ugly man. The leader of the village had ten daughters and only the youngest one liked Ermechyn. Her sisters made fun of her for that.

Soon there was the sledge race. Everyone started to get ready. Ermechyn told his father to get the sledge ready, but the father exclaimed: "Don't you know, that we have no reindeers?!"

Ermechyn then borrowed the sledge from their neighbor and got it ready for the race. When the holiday began, Ermechyn told his father to harness him into the sledge. Everyone started laughing.

When the race started, Ermechyn bested all the reindeer and won the race. After the race he washed his face, and everyone saw that he was actually very handsome. All the girls wanted to marry him, but Ermechyn took the youngest daughter of the village leader. He took the arctic fox's skins and gave them all to the villagers.

Page 16

The story of Ivan Ranautagin (Chukcha, was born in Konergino, previous head of the administration office).

Shepherds never kill ravens, because these birds always spot sick or dead reindeer. When butchering reindeer, shepherds always leave a piece of meat for ravens.

In March – April herds are returned back to the old spring fields. Shepherds separate female reindeer, which are supposed to get pregnant this year, from other reindeer. Then they filter the animals, and neuter those, who are weak and those who will be used as sledging reindeer.

Page 17

In August – September there is a holiday of slaughtering young reindeer, which blood is used to mark sledges and other items to show gratitude to the spirits.

Page 18

The ex-leader of brigade Sergei Tnanikvat said, that Chukchas recognize every reindeer because they visually mark them: one has grey spot on its side, another has it on the back; one reindeer has very branchy antlers, the other one has its antlers growing to the left, etc.

