

Development of journalism genres in the literature of the peoples of the north of Yakutia

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Abstract. The paper considers the problem of the development of journalism genres in the literature of the peoples of the North of Yakutia. The writers of the North, becoming fighters for the preservation of the original way of life and economy of the northerners, national culture and the native language, often bring the problems of modern life to the public debate. The first author of journalism was the founder of Yukagir literature N.I. Spiridonov-Teki Odulok (1906-1938), who in many ways laid down its basic principles. His traditions were caught up by S. Kurilov, G. Kurilov, N. Kurilov, A. Krivoshapkin. All of them, developing journalism genres – a sketch, an essay, an article, put such global problems of mankind as ethnic disaster, ecology and disappearance of the native language, culture. The pain for the fate of the people becomes the leitmotif of all their writings. Journalistic pathos becomes an integral part of their fiction works. In general, their works are characterized by stark realism, when writers boldly tell the truth about reality and have their own civic position. By setting the national problems of the northerners, their journalism received a universal sound. According to the statesman of our time and the people's writer of the republic A.V. Krivoshapkin, many problems of the North and the Arctic can be combined by the efforts of all peoples of the countries and the world.

1 Introduction

In the literature of the peoples of the North, writers are progressive, educated representatives of the people expressing their aspirations. The writers represent and protect the interests of the small peoples of the North, where the issues of their survival come to the fore.

The writers, becoming fighters for the preservation of the original way of life and economy of the northerners, national culture and the native language, often bring the problems of modern life to the public debate. At the same time, as the writers themselves note, many problems of the life of the northerners not only remain unapprehended by power structures, but cannot be resolved at all due to the impending ethnic disaster in the North. N.I. Spiridonov-Teki Odulok, S. Kurilov, G. Kurilov-Uluro Ado, N. Kurilov and A. Krivoshapkin became famous publicists, whose art of declamation sounded far beyond the republic.

On the basis of comparative, historical and cultural methods of scientific analysis the paper reveals genre varieties, problems and peculiar features of journalism of northern writers. Undoubtedly, their journalistic works are distinguished by the setting of such global problems as ethnic disaster, ecology, disappearance of the native language and culture, which have a universal sound.

2 Results and discussion

The scientific works of Kolmogorov A.N. "Journalism", Tertychny A.A. "Genres of the periodical press", Uchenova V.V. "Main directions for the development of the theory of journalism", Vasilenko A.M. "Genres of journalism" and others study articles, essays, commentary, correspondence, appeal, interview, pamphlet, feuilleton, parody, etc. mainly as the genres of journalism representing works of journalistic activity and reflecting the socio-political problems of the modern society. There are no theoretical works on artistic journalism, it is mainly considered in the context of the work of individual writers and is a little-studied problem of literary criticism. The journalism of northerners is an unexplored part of their work and, in general, the entire literary process. The majority of writers as public figures often make appeals and polemical essays on topical issues of society that require the decision and participation of the public, power structures. Therefore, artistic journalism, in particular, the journalism of the northerners, requires close attention and a scientific approach in analyzing the features of its development.

As a future economist, N.I. Spiridonov-Teki Odulok, the founder of Yukagir literature, wrote a large article "The Yukagirs of the Kolyma District" (1930). The author talks there about the unusual history of the Yukagir people and their way of life. He describes the

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Yukagir farm: “they are mainly engaged in seaside reindeer husbandry, hunting for sand and partly fishing” [13, p. 27]. Although the author calls his people “endangered”, in his first work he is still far from setting global problems on the situation and living conditions of the people. But regarding some specific problems he expresses his opinion: “The author considers such important problems for the existence of the Yukagir people as the geographical habitat of the Yukagirs, transport routes, goods supply of the population, etc. Although N.I. Spiridonov emphasizes quite good-neighbourly relations and friendly coexistence of various ethnic groups, he often refers to the oppression of the Yukagirs... And this is a historical truth” [3, p. 4].

The geographical and ethnographic essays “In the Far North” (1933) by Teki Odulok, acknowledged as his first work, became a noticeable phenomenon in the literary life of Leningrad. It was told that a young man has a writing talent, in particular S.Ya. Marshik, L.K. Chukovskaya and others advised him to engage in literary work. As a result, his famous story “The Life of Imteurgin Sr.” (1934) appeared, which received praise from M. Gorky, who noted that “the talent of the people does not depend on its number”. In 1927-1928 N. Spiridonov as a student of the Leningrad Institute became an employee of a scientific expedition with a goal to study the state and standard of living of the peoples of the North by order of the Soviet government. His essays were written based on the results of this expedition and on his travel records. As a writer and a scientist he reveals the true state of affairs of the northerners and the problems of the whole North in the 1920s. The author introduces readers to the geographical location of the habitats of the northern peoples, while noting that there is no objective geographical map of the area. And the maps compiled by private entrepreneurs were made to please merchants who hid a lot in the interests of their commercial goals. The author, as the true son of the North, finds meticulous knowledge of the entire immense space of the North, his rivers, depressions, stalls, he meticulously described every river bend, the mountains of the Kolyma Territory and the settlement of the local population. The critical pathos of the writer, as it was supposed at that time, was directed against the orders of the royal government, which showed no interest in the problems of the endangered small peoples of the North and the conditions of their existence.

Acting as an ethnographer the writer also describes the original life and culture of the peoples of the North. Teki Odulok, as the builder of a new Soviet life, poses topical problems of his time. The first is the establishment of Soviet power and its introduction into the reality of the North and the radical reorganization of the life of peoples, the second is the salvation of endangered peoples and their farms under extremely difficult conditions of reality, the third is the development of cultural life. Addressing all the progressive people of the country, the author calls on them to help the long-suffering North, which, in his words, is at the level of the Stone Age. At the same time, he acts as an internationalist including all the peoples of

the North – the Yukagirs, Evens, Evenks, Chukchi and Northern Yakuts – in the zone of extreme adversity. Describing the ascetic activity of the first educated Yukagir, S.N. Gorokhov wrote: “In general, many problems that occurred during the lifetime of N.I. Spiridonov remain unresolved. Moreover, from the point of view of the current level of development of society, they often even deepen and, as a result, the Yukagirs were on the verge of ethnic extinction” [3, p. 59]. Teki Odulok depicts the life of his countrymen without embellishment, revealing terrifying scenarios of the lives of northerners: “I do not want to intimidate readers with various “horrors”... The cited scenarios of our lives dating back to 1926 are not fiction, especially not the evil pessimism or consciousness of the hopelessness of our situation. I give them solely to show the reader the face of our northern life completely disconnected from the rest of the world” [12, p. 103]. Such was the reality, and the writer boldly portrayed the life of his countrymen in the style of harsh realism. Although the author is depressed by the situation and the plight of the northerners, a young writer who believes in the victory of a new life ends his essays optimistically: “Raven! Guest from the south! So, a real spring is coming... The North met spring. Life in this harsh region was miraculously transformed” [12, p. 231; 236]. Only Russian scientists and writers, such as V. Seroshevsky, V. Iokhelson, V. Bogoraz and others, wrote about the life of the northerners before. The journalism of Teki Odulok for the first time presents a look at the state of affairs of the representative from the northern peoples, a native of the Yukagir, who found themselves in an extremely difficult and tragic situation of an endangered class.

The first novelist of Yukagir literature S.N. Kurilov (1935-1980), who worked at the beginning of his creative activities as a correspondent for a regional newspaper, in his notes and correspondence posed pressing problems for the northerners in the 50s of the last century: “Forgot about the requests of buyers”, “News from fur trade”, “Vegetables in the tundra”, etc. He, as a young journalist, was concerned about the employment, household and life of northerners. Then he joined the literature and became a famous writer of the country. In his feature essays, the writer considered the real state of affairs of his native people and looked for ways out of the circumstances. In his article “Niddle – the basis of life”, S. Kurilov wrote about the brutal confrontation between two civilizations – predatory capitalism and the naive ancient world in pre-revolutionary reality. Merchants for needles from hunters took the hides of polar fox, since it was highly appreciated by the locals. The class survived a cold winter due to the warm clothes that women sewed. A person, learning about the cause of a crying woman mourning her baby, involuntarily exclaimed: “Ooh!, you scared me, I thought you lost a needle” [10]. Thus, in the ancient world of the Yukagir, the needle was valued in human life, and in the civilized world it cost only a penny. The writer included this plot in the fabric of his famous novel “Hanido and Halerha” (1969), which became one of the dramatic moments of the work. In the

article “I want the word “yukagir” to be known by all people”, the author writes about the fate of his long-suffering people. A collection of his short stories and essays “Chaundaur” was published in 1979. The writer, as a progressive person of his time, poses problems for the survival of the people and dreams of a happy future when the Yukagirs will be masters on their land.

Yukagir poet G.N. Kurilov-Uluro Ado is known as a major public figure. The writer, who fought for the rights of his native people, wrote articles which fostered the establishment of the national Yukagir self-government – saktuul. He helped his countrymen to solve their urgent problems. As a public figure G. Kurilov constantly raised questions about the survival of his native people, and failing to achieve a positive solution to many issues to improve the situation of the people he appealed to the public and to the UN to assign the Yukagirs a status of the “endangered ethnic group” as a guarantor for a special approach to their problems. He wrote: “Throughout several centuries Yukagirs were really subjected to the most various humiliating tests, bore a set of oppressions, learned pain of injustice and undeserved sufferings” [8, pp. 35-36]. The writer with a heavy heart states that it is still not possible to draw the attention of the authorities to the problems of the Yukagir people: “We have to admit with regret that the expectations of the Yukagirs have not met, there have been no significant changes for the better in their lives...” [7, p. 347]. In the article “God bless us!” the author writes about the inevitability of a tragic end for the “fading”, “endangered” people. He laments the fact that his people are little known to science and the whole world. Nevertheless, he is proud that his small, but brave people managed to survive in harsh conditions and continued to live in the North for many millennia. G. Kurilov criticizes the attitude of the authorities towards small peoples: at the present stage, the Yukagirs strive for territorial and economic independence, but these issues are not resolved in any way remaining only on paper. The writer, repeatedly addressing the authorities, requires an individual approach to each people: “Some northern peoples have at least some forms of statehood, while others do not even have their own farms, some peoples are more stable in their numbers, ethnic position and economic development, and others are on the verge of ethnic catastrophe”, and bitterly continues: “So, we disappear. But we disappear trying to do something for the coming end. Therefore, dying we will be able to say that our conscience is pure in front of the unborn generations of Yukagirs...” [7, p. 348]. He believes in the strength of the writer’s word that appeals to the society so that his “voice does not become egregious in the desert”. Uluro Ado wrote an essay “Destiny” (1995) dedicated to the life and fate of his older brother, the famous writer Semyon Kurilov. The writer devoted many of his articles to the life of his native people, his countrymen and their labor exploits.

N. Kurilov is also concerned about the fate of his native people. In his articles, he fights for the organization of national classes at schools in the North and the teaching of the native Yukagir language to tundra children. The writer defends the original culture

of the people. He wrote an essay “Hai” (1995) following his trip to the United States about the life of American Indians in comparison with the situation of the peoples of the North in Yakutia. As a creative person he admires the way of life and culture of the Indians who managed to preserve their ancient folk traditions. The writer notes with some regret the fact that the peoples of the North in this far lagged behind them losing their cultural traditions and breaking away from their ancestral roots. In 1999, N. Kurilov’s philosophical essay “Yukagirs: An Unguided Mystery of Mankind (Reflections of the Yukagir)” was published. The main problem of N. Kurilov’s philosophical essay is the identification of the roots of the people and the explanation of their “mystery and mystique”. The author urges scientists to study the history of the peoples of the North in depth in order to find its role and participation in the formation of many ethnic groups of Siberia and the North. Therefore, the polemic pathos of the author is strong thus trying to explain in a new way the roots and origin of his native people. Such famous scientists as V. Iokhelson, E. Kreinovich, V. Tugolukov, I. Gurvich and others wrote about the Yukagirs, because the writer claims that he looks at the history of the people from the inside and declares: “this work will be the first, or maybe the last, written by the Yukagirs about the Yukagirs” [9, p. 8]. At the same time, he focuses on the ethnogenesis of the native language, since he believes that everything is hidden in it – the history of the people and their ancient culture, “ancient memory – a word” [9, p. 9].

A.V. Krivoschapkin is the Even writer, also a major statesman and a public figure who devoted his life to this service. As a major statesman and public figure among the northerners, representing and protecting their interests, he aims to help the peoples of the North. Constantly putting their problems at the level of republican and Russian organizations and seeking their positive solution, A. Krivoschapkin is fighting to improve the life of reindeer herders, to preserve the native economy, culture, native language and the development of literature of the peoples of the North. As a deputy of the Supreme Soviets of the YaASSR and the RSFSR, the State Assembly of Il Tumen RS (Ya), he sought to solve many issues to protect the Arctic lands and farms of the North. A.V. Krivoschapkin spoke on these issues, having prepared many reports, articles that were published in his books “Reprisal” (1996), “Live, My North” (1997), “North, My Pain” (2000), “Fragile Ice of Trust” (2003), “It is the duty of the peoples of the North to keep up with the times” (2014). His name often appears on the pages of *The Voice of the Arctic* published in Russian and English and distributed in 11 northern regions of Russia, the USA, Canada, northern Europe, the Republic of Korea, Japan, China, Mongolia. In his articles and speeches, A.V. Krivoschapkin shares disturbing thoughts about the current problems of the survival of small peoples of Russia, makes specific proposals, and determines possible ways to solve them. The writer’s word has been heard internationally. Toburokov N.N. noted that the deputy of the two Supreme Soviets sought to solve many issues: “A.V. Krivoschapkin sharply poses problems of life, improving the life of small peoples of

the entire Arctic: the creation of new nomadic dwellings, providing a modern level of education, remuneration for reindeer herders, the organization of cooperatives, ancestral communities, the sale of meat, fish, animal skins, etc. Much has been done in this direction: they began to pay subsidies to reindeer herders, solved the issue of ownership of hunting and pasture lands, processing of raw materials, etc.” [14, p. 22-23]. Thus, his words coincide with his actions. A special problem for the writer is the problem of preserving the culture and native language of the northerners. Environmental problems – the protection of native nature, land and its wealth becomes one of the key not only in journalism, but also in all the novels of the writer. He stands on the defense of his land, which is threatened by the advent of developing industry and the extraction of precious metals and stones. Northerners, as the children of nature, feel the problems of ecology first, more sensitively and closely taking them to heart. After all, their peoples, like hunters, are completely dependent on nature and protect their beloved land. Therefore, G. Gachev highly appreciated the work of the Even writer G. Keptuke saying that large peoples should learn from the works of small peoples, since the same problems will overtake them: “As taiga nature guardians, writers from the small peoples of the North are needed now, in the ECOLOGY age... They are thin and clean vessels...” [2, p. 258]. Thus, northerners go from setting national problems to universal issues. A. Krivoshapkin proposes to consider various problems, not only political, economic and cultural. For example, the upbringing of a worthy successor – a fighter for the rights of northerners is also relevant: “The peoples of the North throughout recent history have had their bright representatives. Quite naturally they were Chukcha Yu.Rytheu, Nanai G. Hogger, Mansi Yu.Shestalov, Nenets L. Lapsui, Niwch V. Sangi and others. But these were spiritual leaders distant from everyday organizational affairs. Our venerable writers failed to lead the masses. Besides, they were in the fairway of Soviet official politics... Of course, they cannot be blamed for this. They were the children of their time...” [5, p. 99].

A. Krivoshapkin also went on a business trip to the United States in 1994, wrote an essay “A Month in America”. Having visited the Indian reservation, A. Krivoshapkin personally saw their disastrous rightlessness – alienation from the state, low level of education, reduction in the number of peoples and the disappearance of languages. But A.Krivoshapkin’s works always have an optimistic end, and here we hear the author’s confident voice: “I discovered America in my own way... America is a great country. And our Russia is befitting. Therefore, the two superpowers are determined by the fate of living in peace and harmony for the future of all mankind...” [5, p. 104]. As a co-chairman of the Association of Small Indigenous Peoples of Russia, A. Krivoshapkin did not only hear much about their problems, but often speaks out in their defense: “65 indigenous small peoples live in Russia, the total number of which is about 500 thousand people. Of these 65 peoples, 32 are indigenous small peoples of the North, Siberia and the Far East. At the junction of two

millennia, peoples such as the Kereks, Chuvans, Uruks, Ainu, are on the verge of extinction, Yukagir, Akets, Orochi, are critically endangered. There is no such tragedy anywhere in the world” [4, p. 50]. And at the same time, “the North and the Arctic become the last reserve of mankind” [4, p. 67], for the development of which large states of the world are already fighting. It goes without saying that this state of affairs will lead to even more global problems in the lives of northerners. The most important thing is that all the problems raised by A. Krivoshapkin in journalism continue in his stories and novels.

A. Krivoshapkin’s ethnographic and journalistic essay “The Even” was published in 2000. The author in a popular form introduces the history, ethnography, social order, socio-economic situation and culture of his native people. The author is grateful to scientists, writers, public figures of Russia who provided any assistance to the Even people. At the end of his essay, A. Krivoshapkin poses a rhetorical question that excites all northerners about the future of small peoples and himself finds the answer to it: “Today’s difficult reality for the small peoples of the North has given them a dilemma: will they be able to survive as a people with a special way of life, a unique spiritual and material culture, or will they gradually dissolve into the general population, having lost themselves as a separate ethnic group?!... The task of survival of today’s generations of Evens can only be fulfilled by living in friendship with all peoples, mobilizing all their experience, intellectual, moral and material potential of all people. There are no two ways about it, and in fact cannot be” [6, p. 76]. The journalism of the leader of the peoples of the North, A. Krivoshapkin, is highly appreciated: “As a publicist, he is graceful, operational, has a sharp vision, knows how to fundamentally and aptly place accents. His writing talent makes his articles, notes, reports quite figurative, with good comparisons, analytical and convincing” [1, p. 68].

3 Conclusions

The journalism of A.V. Krivoshapkin, as a public figure, is rich in various genres, such as essays, articles, reviews, essays, and is deeply meaningful. He also has many books on journalism. But the Yukagir writers Teki Odulok, S. Kurilov, Uluro Ado, as the founders of native literature, were the first publicists. At the same time, all the journalism of northern writers is written in Russian, as the authors turn to a wide range of readers and draw public attention to the problems of small indigenous peoples of the North. Writers of the North play a huge role in setting and solving the problems of small peoples: “Now writers, ethnographers, sociologists argue a lot about how to further develop small ethnoses” [11, p. 305].

In general, northerners from the very beginning of their literature were fiery patriots and stood to protect the interests of their peoples. They were not only writers, but also public figures, therefore they fought to solve the vital problems of the peoples of the North. Thus, northerners mastered the genres of journalism – stories, articles, essays, appeals, etc., in which they raise

questions about the survival of the small peoples of the North and which became their instrument for the struggle for their fate. Teki Odulok as a scientist worked in the genre of essay depicting the problems of the life of the North and defining it as geographical and ethnographic. In the journalism of writers of the northerners S. Kurilov, G. Kurilov-Uluro Ado, N. Kurilov, the genre of essays is especially developed, in which authors deeply emotionally share their vision of the world and their innermost thoughts about the future of their peoples. A. Krivoschapkin, as a thinker of the state level, wrote problem articles to a greater extent and sought to solve many of the issues raised by him. The journalism of the peoples of the North is distinguished by such features as the severity of problem setting, critical pathos and the search for ways out of the situation. The actual problems of the life of peoples are also reflected by writers in their works of art, which have become known far beyond the borders of the republic. By setting the global problems of society, the journalism of northern writers received a universal sound. According to the statesman of our time and the people's writer of Yakutia A.V. Krivoschapkin, many problems of the North and the Arctic can be solved by the combined efforts of all peoples of the countries and the world. Their works of art differed in journalistic pathos, in which writers posed the most important problems of the life of the peoples of the North and looked for a "survival path". Therefore, in all their works there is one problem as the red leitmotif – pain for the fate of the peoples of the North. In general, their work is distinguished by harsh realism, when writers boldly express the truth about reality and have a persistent, principled civic position.

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