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The ethnographical material collected by I.G. Voznesenskii in northwestern America and California (former possessions of the Russian-American Company), is of great scientific value. Thanks to him, the American section of the MAE has a collection of objects characterizing the culture and way of life of the Eskimos, Aleuts, Tlingits, Kenai and Northern California Indians in the first half of the 19th century, unique for its completeness and significance. Voznesenskii's notes and drawings are important parts of the collection (eight of these are reproduced in the present article: drawings on pages 11, 13, 15, 19, 21, 23, 25).

The first person to become interested in Voznesenskii's materials was K.K. Gil'zen<sup>1</sup>, whom the museum curator, F.F. Rusov, asked in 1892 to sort out [the museum's] collections of northwestern America. Gil'zen first worked on archive material of Voznesenskii (then forgotten as an explorer, although he had enriched all the museums of the Academy of Sciences with valuable collections), published his biography and also prepared for the press the itineraries of his expeditions and the information about the collections.<sup>2</sup> Unfortunately Gil'zen did not complete this work.

In 1944 M.V. Stepanov published an informative article about Voznesenskii in which he gave a high value to his activities as a collector and a brief description of his archival legacy.<sup>3</sup>

I.G. Voznesenskii's archives have been described in greater detail (but also in an informational) article by B.A. Lipshits.<sup>4</sup>

In 1951, E.E. Blomkvist published 36 drawings by I.G. Voznesenskii, kept in MAE, which he made during his travels in the former Russian possessions in America. The exclusive value of these publications consists in the attached documentary material from Voznesenskii's archives and his detailed historical analysis.<sup>5</sup>

The present article is based on Voznesenskii's unpublished letters, reports, diaries, lists of collections and other documentary material, with the use of materials from K.K. Gil'zen's archives. The article also includes remarks by Voznesenskii of ethnographical interest.

Voznesenskii was a rarity, - a self-taught scholar, who because of his social status<sup>6 had</sup> only a very elementary education. His service record<sup>7</sup> indicates that at the age of five years Il'ia Voznesenskii was appointed a student in the Academy of Science Printing House and at eleven years (in 1827) was made a student in the Zoological museum<sup>8</sup> to the conservator at the Kunstkamer E.P. Menetrie. In 1829-1830 Voznesenskii along with Menetrie participated in an expedition through the Caucasus and in a journey through Transcaucasia. Here he displayed outstanding ability and unusual diligence, mentioned by the leader of the expedition and the Kunstkamer. Upon his return Voznesenskii was registered as a student to the conservator E.I. Shrader and in 1834 for his great success received a place as an assistant preparator in the Zoological Museum.

On 31 May 1839, academics F.F. Brandt, K.A. Trinius and G.P. Bongard presented at a conference of the Academy of Sciences a report about the desire to send a naturalist on a mission into the Russian colonies in northwest America to collect zoological and botanical specimens.

At the session of the Conference of 2 August 1839 a decision was adopted to send the candidate proposed by the academician F.F. Brandt, to

the Russian colonies in America.

In a letter to the Minister of Education, whose permission was necessary to obtain for this mission, it was written: "The wealth and diverse form in the productions of nature on the Northwest Coast of America, long ago aroused in the Academy a desire to send there for several years a trained naturalist to collect specimens of the animal and vegetable kingdom, which could serve, by means of exchanges, as an important means toward enriching the academic collections.

One of the demonstrators of the Zoological museum, Voznesenskii, has prepared for this for many years. The Academy of Sciences wishes to send him at its expense on the first vessel of the Russian-American Company to Novo-Archangel'sk to collect there, and in the colonies in general, animals and plants for three years."<sup>9</sup>

Instructions for gathering the zoological collections were compiled by Academician F.F. Brandt, and for the botanical by the Academician G.P. Bongard and F.E. Fisher (the director of the Imperial Botanical Garden).

The Conference also decided to make use of I.G. Voznesenskii's trip in order to enrich the new collections of the Ethnographic Museum of the Kunstkamer of the Petersburg Academy of Science, and therefore charged the custodian of that museum E.I. Shnyder (with the collaboration of A.D. Postel's) to compile a detailed instruction for the collection of ethnographical material.

Such a decision was not by chance, for the several museums were closely connected historically.<sup>10</sup> The Petersburg Kunstkamer of the Academy of Science, before its division into specialized museums, 1836, was a center where extensive collections in natural history, art and ethnography of Russia and other countries were concentrated. Similar collections from

the northwestern part of North America began to enter the Kunstkamer in the second half of the XVIII century in connection with the assimilation of these regions discovered by Russians. They came from geodisists, merchants, promyshlenniks and local administrations, for example - the collections of Major Bem who from 1772-1780 was administrator of Kamchatka. Then came the entries of the participants of sea expeditions. Besides the zoological and botanical materials, they were joined as well by ethnographical collections.

In 1794 from the personal collections of Catherine II (from the Hermitage) came collections gathered by the government geographical and sea expedition of J. Billings and G. Sarychev." In this collection were studies describing the mode of life of the Chukchi, Evenki (Lamuts) and other tribes of extreme northeastern Asia, and also of "the islands lying opposite America" (Aleut parkas of birdskins, shirts of sea animal guts, necklaces from teeth, baskets, and so on), and from the "Americans", who live "opposite the Chukchi" (2 bows, a dagger, sun goggles, paints and brushes, arrows and various other objects).<sup>12</sup>

The basic flow of collections on the way of life of the peoples of North America pertains to the beginning of the XIX century and is connected with the activities of the Russian-American Company<sup>13</sup> and the round the world voyages. These voyages were aimed at searching for more convenient and cheaper routes to the Russian possessions in America and were combined with extensive geographic, oceanographic, and natural science investigations.

The first round the world voyage by Russians was accomplished on the ships Nadezhda and Neva, under the command of I.F. Kruzenshtern and Lu. F. Lisianskii (1803-1806).<sup>14</sup> The leaders of this expedition - N.P. Rezanov<sup>15</sup> and Kruzenshtern - were selected by the corresponding

members of the Academy of Science and received verbal and written instructions on the collection of material for the Kunstkamer. Thus, I. F. Kruzenshtern received instructions from academicians V.M. Severgin and A.F. Sevast'ianov.<sup>16</sup> Part of the materials received from travellers were placed in the Museum of the Admiralty Department,<sup>17</sup> and another part (83 objects) were presented by I. F. Lisianskii to the Kunstkamer, with a description entitled: "Catalogue of art objects and clothes of various European, Asiatic and American peoples."<sup>18</sup> The exhibit included clothing and utensils, means of conveyance, hunting tools and religious objects of the North-American tribes, dwelling near the Russian settlements in America.<sup>19</sup>

In 1817-1819 a round-the-world voyage was undertaken on the sloop Kamchatka under the command of Captain of 2nd Rank V.M. Golovnin.<sup>20</sup> Along with geographical investigations, Golovnin described the natural conditions of the Russian-American possessions, native culture and gathered ethnographic materials.<sup>21</sup>

In 1826-1829 the next circumnavigation of the world was accomplished in the ship Seniavin under the command of E.P. Litke.<sup>22</sup> Besides a large number of discoveries in the field of geography and oceanography, the expedition, in which participated the well-known scientist-naturalists A.K. Mertens, A.F. Postel's and G. Kitlits, gathered significant material on natural history and ethnography of the region it visited. "All the things brought back on the sloop Seniavin belonging to natural history and art, except the specimens pertaining to seafaring and marine science, which had to remain in naval jurisdiction," were turned over to the Academy of Sciences.<sup>23</sup>

Compiled in that diverse manner, the Kunstkamer's American collections, although rich and undoubtedly of great scientific value,

appeared nevertheless the result of accidental collections and often of an incidental nature. I.G. Voznesenskii's expedition was the first academic one to America and Northeast Asia, aimed at a systematic collection by previously outlined plans.

Interest in the gathering of ethnographic collections, characterizing the culture and mode of life of the peoples of northwestern America in the 1830's and 40's, was natural. It involved, on one hand, the necessity for ethnographic-statistical studies of Russian connected with the preparation for the census of 1838, and on the other, with the political struggle for the possession of Alaska.<sup>24</sup>

But for this period of the study of peoples the applied, informational type of inquiry was typical, as to a significant degree was reflected in the instructions of E.I. Shrader,<sup>25</sup> which contains a well set forth plan for the collection of objects of material culture, but does not include the need for acquiring information characterizing the culture of the tribes as a whole (social organization, religious materials).

Guided by Shrader's instructions, Voznesenskii in the gathering of the ethnographical collections turned nearly all of his attention to objects of material culture. Thanks to the collector's brilliant talent and his extraordinary diligence and conscientiousness, he managed despite extremely difficult conditions, to gather valuable materials on ethnography.

On 20 August 1839, I.G. Voznesenskii left Kronshtadt, and on 1 May 1840, after an eight month voyage he arrived at NovoArhangel'sk on Sitkha Island (now Baranov Island). From this time begins his persistent, selfless labor in the Russian colonies in America in gathering, processing and sending off zoological, botanical, mineralogical and ethnographical collections.

It is necessary to mention, that the Russian-American Company, in whose guidance and service at different times were found such foremost figures of Russian culture as N. Rezanov, K. Ryleev,<sup>26</sup> D. Zavalishin,<sup>27</sup> V. Romanov,<sup>28</sup> F. Vranghel,<sup>29</sup> L. Zagoskin,<sup>30</sup> K. Khlebnikov,<sup>31</sup> I. Kupriianov,<sup>32</sup> M. Teben'kov<sup>33</sup> and many others, in every way encouraged scientific investigations in Russian America. D. Zavalishin wrote about this aspect of the activities of the Russian-American Company in 1865: "In scientific relations the activities of the company are no less significant. It sends scientific expeditions, makes descriptions of the American and the Asiatic coasts; its vessels make discoveries on the ocean; it makes maps, establishes a magnetic observatory, makes geological investigations, assists in the investigation and compilation of collections in natural history etc."<sup>34</sup>

The company aided Voznesenskii's work by transporting free of charge on her vessels both Voznesenskii and his goods. Besides that, from the instructions of Academician Brandt we learn that "Il'ia Voznesenskii will be directly under the immediate direction of the governor of the colonies Captain Etolin, from whom by agreement with the company he will receive both salary, and money for the purchase of the materials and natural products he requires for his work."<sup>35</sup>

The American period of Voznesenskii's expedition lasted from May 1840 to May 1845. The remaining time of his voyage (1845-1848) Voznesenskii devoted to the study of northeastern Asia (chiefly Kamchatka). However, following Shrader's instructions, he gave less consideration here to ethnography and only as an exception acquired several specimens.

From 1 May to 7 July 1840, Voznesenskii was on Sitkha Island.

In a letter to Academician Brandt of 26 May 1840,<sup>36</sup> Voznesenskii reports that after transfer from the ship to quarters given to him by the chief manager I.A. Kupriianov, he had no free time for letters, in which he might give a detailed account of his acquisitions.<sup>37</sup> Finishing his administration of the colonies and leaving for Petersburg I.A. Kupriianov ordered Voznesenskii to quickly put in order and prepare to forward the ethnographical and zoological collections collected by him during five years in America.

Kupriianov gave Voznesenskii two creole boys to assist him and to learn to prepare collections.<sup>38</sup>

In the account of his journey made by Voznesenskii in 1849 after his return to Petersburg, we read: "During the five years His Excellency Mr. Kupriianov gathered from various places in America a great collection of zoological and ethnographical specimens, part of this was turned over as a gift, and has been added to the animals in the Academy museum. At his request I looked over this collection in Novo-Arkhangel'sk, put it in order, compiled a catalogue and packed it. This visual study was very useful for me, for I acquainted myself with the specimens for the future."<sup>39</sup>

On 7 July 1840, Voznesenskii departed on the ship Elena for Northern California, to the Russian settlement of Ross.<sup>40</sup>

In his account Voznesenskii writes of this period: "Thus, my first stay on Sitkha Island lasted from May 1 to July 7; from there I travelled to Northern California and after thirteen days of sailing (on the ship Elena) arrived at Bodega Bay, which the Russian sailors called Graf Rumiantsev Bay; I stayed here until 1 August, devoting the time to exclusively ornithological hunts, botanizing, so on, and then crossed to fort Ross. Upon my transfer to Ross, with the wholehearted assistance and all the means of the then head of the offices and settlements in

California, Mr. Rotchev, began a rich harvest of acquisitions in all the branches of natural history. In a short time I prepared for dispatch to the museum of the Imperial Academy of Sciences 15 places... These things were put on board the round the world ship Nikolai, at San Francisco for its return trip from Sitka to Russia.

"Of the continuous journeys, which I made until my departure at Port San Francisco, that from Ross north toward Cape Mendocino deserves mention. There in the mountains I travelled for several days among dense forests of giant conifers - chag (Pinus Lamberziana) and majestic cedars (Pinus Californ). Such trees cover the wild tribes of Indians, Novā Albion who lie in hiding like beasts under cover of impenetrable thickets, escaping from enslavement by the Spanish.

In order to make the dispatches, which I mentioned above and to begin further acquisitions to the south, I set out on October 20, for the port of San Francisco. After a three day trip on horseback I took cover under the shelter of the kazy of a French emigrant at Yerba Buena.

"From 23 October 1840, to 20 February 1841, the time was spent profitably. The collection was enriched daily by new acquisitions. In these four months, I visited many places on the shores of the largest bay: on its south side, St. Clara and Pueblo; on the east side, St. Leandro, St. Antonia, St. Paulo and Pinoli, on the north side, Napa, Petaluma Gonome (the residence of the military general of upper California) and to the west, St. Eranasco (Francisco?) mission, Cape Diago, and others.

After 20 February the long awaited opportunity presented itself to travel from San Francisco by water on a launch (boat) up the river Sacramento into the land of Captain Sutter, called by the owner "Nova Helvetia". Then I travelled for 31 days along the virgin shores of Pele (as it is called by the local indians). Sutter by the recommendations

"From the shores of the Sacramento I returned on the 2nd of April to Yerba Buena. Then after several days I crossed to the Ross fort. Upon arrival I had to get on with packing the natural specimens and all the others, which then had accumulated into a very large quantity...

"In the month of July the whole population was brought to Bodega for transfer to Novo-Arkhangel'sk.<sup>41</sup> Until the departure of a ship for Sitkha I lived in the Khlebnikov Valley,<sup>42</sup> occupied with constant work. On 5 September I boarded the ship,<sup>43</sup> which on the same day raised anchor and sailed from Graf Rumiantsev Bay, and on 4 October arrived in Novo-Arkhangel'sk port."<sup>44</sup>

Voznesenskii sent the first part of his collections from Novo-Arkhangel'sk overland via Okhotsk before leaving for California. There were kept the things gathered enroute (in Chile and Brazil) and on Sitkha Island.<sup>45</sup>

The next dispatch (13 boxes and 2 kegs) was forwarded in November 1840, from Novo-Arkhangel'sk on the Russian-American Company ship Nikolai. These were the materials acquired in California and on Sitkha Island. Among them were the ethnographical specimens, addressed directly to the Ethnographical cabinet (box No. 2 with costumes, box No. 14 with arms and other things).<sup>46</sup>

On 16 February 1841, Voznesenskii writes to Academcian Shrader: "After sending all of my collected specimens in the field of ethnography, which follow on the round-the-world ship Nikolai from Ross, - from that day and until this time I have not had a favorable opportunity to make an exchange with the Indians. Now, undertaking a trip several miles into the interior of California, I hope there, on the assurance of the natives, to find several dwellings of Indian tribes, roaming along the river to Rio-del-Sacramento. In peaceful circumstances I will try to acquire everything I can from the inhabitants of this area. Now I have the honor to report to your grace the dispatch of box No. 21, in which are found the following things, pertaining to the Suizun

[Suisun] Indian tribe; 1) a belt, used during a ceremonial performance, called in the above-mentioned dialect "kala"; 2) a head hairpin - "sipek"; 3) an earring, "alok"; 4) a head band, "uagl'ku".

"The kala (belt) is donated to the Ethnographic Department of the Academy of Sciences by a French monk of the mission of Santa Rafael, Padre Tikhos. This thing is very highly valued among the Castilians and visiting Europeans, because the Indians willingly exchange what is so much trouble for them for several pounds of glass beads in addition to either a skirt or a blanket."<sup>47</sup>

In a dispatch of May 9, 1842 from Novo-Arkhangel'sk to F.F. Brandt, Voznesenskii reports about the result of his trip to Northern California and about the forthcoming journey to Southern California: "My journey through Northern California has ended,... The continual acquisitions of my thirteen month harvest on the shores of Novo Al'bion are concluded in heterogenous classes of animals, remarkable both for the number of specimens and by the rarity of species of the collection in all the fields of nature study... I supposed, that I would have to spend this winter in Sitkha, when suddenly an unexpected opportunity presented itself - Zote the chief manager of the colonis has offered me a trip to Southern California on the ship Naslednik Aleksandr, which was sent to go get salt on Carmen Island,<sup>48</sup> located in the Gulf of California at latitude 20° 02' 30", and longitude from Greenwich of 110° 39' ... I was very pleased by this invitation... Thus has begun another trip - into tropical California.

"Early on the morning of 23 November (1841) I left the shore of Sitkha, covered with downy snow. On November 28, I found myself at Cape St. Lucas, and on 25 December I arrived on Carmen Island. A large part of my excursion took place around the ports of Escondido and Loretto... The ship loaded salt quickly, my boxes became fuller by the hour and finally, on the 4 February, the ship Naslednik Aleksandr set out on the return voyage from the Gulf of

California and successfully reached Sitkha on 19 March 1842.<sup>49</sup>

Voznesenskii evidently made no ethnographic collections in Southern California, nor notes of an ethnographic character about this journey.

The diaries for 1840 (made during the trip to Northern California) contains some curious remarks. Thus, in diary No. 1 there is a sketch of a California reed boat with oars and the inscription: boat - "shaka", oar - "vyvak". Further on in the text. 12 December. I saw for the first time how the Indians travel in their baidarkas, or to be more exact, in their reed boats, 7 men in each one. At a glance, this is a heap of reeds, connected by one and the same material. The fore-part of this raft has been sharpened, so that it may serve as a bow. There are one or two oarsmen in each boat. The oars are identical, of rather long sticks, on the end the reeds are bound across with sticks, so that in appearance are shovels, (and not paddles).<sup>50</sup>

In another diary there is the following description (and a sketch with it): The Indian men and women wear their hair very long, which they bind up and tie on the crown or on the sides with a beaded band or a net; most wear it simply; sometimes I have seen extremely shaggy heads, the hair of which was tangled frightfully."<sup>51</sup>

From 19 March 1842 to mid-summer 1842 Voznesenskii was in Novo-Arkhangel'sk.

In a report to F.F. Brandt of 28 April 1843, Voznesenskii writes: "...I left the port of Novo-Arkhangel'sk on 22 June (1842) for Kad'iak Island, where I arrived on the 27th day of the same month, from there on 7 July I left for study in Kenai Bay, travelled for two days and on the 9th reached Nikolaevskii Redoubt. Here I remained for 71 days..."<sup>52</sup>

"In Kenai," - reports Voznesenskii, "I stayed until 17 September. Having left my temporary quarters in Nikolaevskii Redoubt, I undertook a trip into the interior of this area, went on snowy range toward the branch of the Rocky Mountains and sailed in baidarkas through Kenai Bay to the island of Kalein,

which lies near the Aliaska Peninsula, by way of the rivers Koknu<sup>and</sup> Kasilov<sup>on the</sup> and a large lake, from which these rivers flow. To survey the coal formation and to collect ore on the northwest shore of Kenai, I went for 18 versts from Cape Miakezhina to Kochetmaiskoi Bay, or Chugachik. With the arrival of the company ship "Kvikhpak" my zoological investigations ended here.

"With the storms of autumn, I set out to winter on Kad'iak; however, I had time to visit Shotsk Bay, Three Saints harbor and the islands of Vkhak, Elovyi, and others; during the winter the circle of my searches and observations was limited to Chiniatsk Bay.

"In the following year (1843) my journeys continued in this order: I left Kad'iak on March 27, and on 1 April arrived at Novo-Arkhangel'sk, from there on 6 May I left for the north on the brig Okhotsk. On this voyage I was (twice) able to visit the islands of Unga and Unalashka. Having passed by the island of St. Mathew, the brig Okhotsk was stopped by ice encountered on the north side of St. Lawrence Island; then after several days we sailed into Norton Sound, to Mikhailovskii Redoubt (on Stevens Island); from the latter I made a trip by canoe on the Unalak-Lit River. From Norton Sound the brig continued beyond Bering Strait between Cape Prince of Wales and the Gvozdev Islands. On the eastern side of the American shore by the Arctic Sea to latitude 67° I visited Cape Espenberg.

"By intention and for a description of the Khiris Peninsula and the Buckland River the ship must enter Norton Sound, but because of continuous ice met there, by which nearly all the Sound was covered on the 11th and 12th of June, the brig hastened to move away toward the southwest, on the return voyage visiting Shishmarev Bay, and various other places around Bering Strait. In the summer, I was on the Asiatic coast among the Chukchis in Mechigmensk Bay, from where, again on the brig Okhotsk, I sailed to Mikhailovskii Redoubt and on the return trip approached the same island, which has already been

mentioned above. The extent of this voyage ended upon reaching Sitkha island on 11 October. Here I spent my second winter."<sup>53</sup>

From Novo-Arkhangel'sk in April 1843, Voznesenskii writes to Shrader:

"In the present year via Okhotsk I have the honor to send to the Ethnographic Department of the Academy of Science one box, No. 41. Finding in it objects of folk art gathered from the inhabitants of Kenai Bay, Kad'iak Aleuts, Aliaskans [of the Alaska Peninsulas], and from the inhabitants of the northwest coast of Bering Sea - the Aglerhmiuts. In this box various things 40 in number are found. Two Kad'iak costumes, marked by a border of letters, are sent as a gift to the Ethnographic Department. Under the letter A - a Kamleika (from balck bear guts) from the priest of Pavlovsk harbor on Kad'iak Island, Petr Stepanovich Litvintsev. Under the letter B - a parka (from uril necks) from the head of the Kad'iak office Innokentii Stepanovich Kostromitinov. These items are considered a rarity in the colonies, as the best patterns are in the skilled handiwork of the Aleut women.

"On the English round-the-world ship will be sent one large box No. 35 with Aleut Kad'iak masks, weapons of the Mednovskie [Copper River] natives and others from the above-mentioned peoples - with various clothes and utensils, 26 in all...No. 38 contains a one-hatch baidarka - Aglekhmiut, of full size, covered by the skins of sea belugas (Delphinus Leucas). In it, besides accessories related to this baidarka, are packed many other things, such as long hair-seal arrows from Kad'iak, a bag in which the Kenaitsy catch fish in the rivers, two Kad'iak masks and other things.

"Last year one box was sent via Okhotsk, addressed to the Zoological and Ethnographical Museum. The specimens in it consisted of a complete habit of a kanadtza and various utensils of the Northern Californian Indians and Sitkha inhabitants - the Kolosh,<sup>54</sup> and on the Hudson Bay ship I sent box No. 32 with costumes, weapons, and various other apparatus from the above-mentioned

Indians, inhabitants of Sitkha and other peoples of the Northwest coast of America.

"For this, I have the honour to propose, with your intercession, whether the Academy would not find it suitable that I obtain by exchange or purchase all types of baidarkas...from various sections - from the islanders and coastal inhabitants of the northwest part of the American mainland. If the Academy wishes, I can send them to Europe on an English vessel, like the present one; I consider it necessary to report only, that the baidarka being sent now, is one of the lesser, thus, for example, the three hatch baidarka will be twice the length of this. Perhaps, the Ethnographic department of the Academy has already obtained one from someone returning from the colonies on the ship Nikolai. The former chief manager Mr. Kupriianov first told me that he would like to offer his whole collection to the Academy of Science. In Kenai I bought from the natives a "bat" (a type of boat), made of birch bark and braided with willow twigs and grey fir; in length it is no greater than the canoe sent, but is higher and wider. Is it desired that I forward one to the Ethnographic Department of the Academy? I did not take the bat with me to Novo-Arkhangel'sk due to the smallness of the ship, and left it at Kad'iak in the custody of the officer manager.

When I was sent on this journey, I remember that in the collections of the Ethnographic department there was not one Kolosh cape. If there is still none, I will obtain permission to buy one; for the best cape the savages demand 6 blankets, and as each blanket costs 20 rubles, it is therefore necessary to pay 120 rubles."<sup>55</sup>

In a letter of 19 April 1844, Voznesenskii relayed to F.F. Brandt a request from the chief manager of the Russian-American colonies in America, A.K. Etolin, to keep in custody for the Zoological museum until his arrival in Petersburg 7 boxes with collections. In gratitude Etolin offered to choose

and take as gifts things needed by the Academy for its museums. These objects, as with those in I.A. Kupriianov's collection, were processed, stowed and forwarded by Voznesenskii. From the list accompanying the letter, it is apparent that the ethnographical specimens were contained in 3 boxes, and consisted of "clothes of the wild inhabitants of the Northwest coast of Bering Sea...", utensils and weapons from various tribes of northwestern America, models of baidarkas and a large number of various sculptures from walrus bone.<sup>56</sup>

From the 25 April 1844 to the 16 March 1845 Voznesenskii sailed on the brig Promysel to the Kurile Islands, and then from Petropavlovsk-on-Kamchatka on the galiot Morekhod - to the Komandorskie, Aleutian, and Pribylov Islands and to Sitkha Island.

In his account Voznesenskii describes the expedition thus: "My voyage this year was longer and reached more points, by calling at various islands; but my investigations, were very brief, time, for the vessel on which I was sailing stopped at the above-mentioned places for only a short time or lingered off the eternally foggy coasts under sail for only a few hours. On the forty-seventh day of the voyage the brig Promysel reached the Kurile Islands. The places it visited on the Kurile Islands, were Urup, Simusir, Paramushir, and Shimshu; on July 1 departed from the Kurile Islands and on the 17th of that month arrived in Petropavlovsk port (on Kamchatka). Here, with agreement of the chiefmanager of the colonies Etolin (here at this time to carry on trade operations in this area) I transferred to the company galiot Morekhod which left Petropavlovsk port on the 25 July.

"From Kamchatka I continued on the above-mentioned galiot to the Komandorski Islands: on 28 July I arrived at Bering Island, on which, to my regret, I was able to remain only two days. With the help of the manager I was lucky to discover on the seashore, beside the Kamchatka Sea, a completely intact skull of a sea cow (*Rytina Stelleri*) and several other bones from the spinal column of this animal. From Bering Island I left for the island of Attu (in the Near group) and then to Atkha (the Andreianov range), from there to the Pribylov Islands. From the Pribylovs via Unimak Strait and the Pacific Ocean the Morekhod reached Sitkha Island on 29 September, after enduring a cruel twenty-four hour storm and foul weather.<sup>57</sup>

During this stay on Sitkha island (after 21 October 1844) Voznesenskii made a sketch of great ethnographic value. This sketch, called by him "The burial of the Koulosh<sup>58</sup>ion Sukhorukoi (Kukhantan)", fixes the burial ceremony of the Tlinkits in all details. A description

in Voznesenskii's diary for 18 October is related to this event:<sup>59</sup>  
"This evening I learned that at the Kolosh creek<sup>60</sup>, where the settlement<sup>61</sup>  
is, a Kolosh was shot: brother killed brother (both Kolosh) because he  
allegedly corrupted the Suhorukoi toion who died. Tomorrow there will  
be a war among the Kolosh". On 21 October Voznesenskii wrote in his  
diary the following. "At 9 in the evening I heard...a big howl among the  
Kolosh. I do not know the reason."<sup>62</sup>

In the autumn of 1844 Voznesenskii spent several weeks on the  
steamer of the Russian-American Company, which went into the straits of  
the Aleksandr Archipelago, stopping at various harbors near the Tlinkit  
settlements. In a letter to F.F. Brandt of 19 October 1844 from Novo-  
Arhangel'sk Voznesenskii wrote in detail about his wandering in that period.  
There we read: "...I obtained permission of the governor of the colony  
to go on the steamer into the Northern Kolosh Straits with the aim of  
acquiring some sort of ethnographic specimens by barter from the Kolosh  
and as far as possible I will make trips ashore for study".<sup>63</sup> Voznesenskii  
passed the rest of the winter in Novo-Arkhangel'sk, preparing the  
collections he had gathered for dispatch to Petersburg.

On the 16 May 1845 Voznesenskii left Sitkha on the ship Naslednik  
Aleksandr for Okhotsk, where he arrived on 27 June. From there he left on  
the same ship for the Gulf of Aian.

Until 1849 Voznesenskii confined his investigations to northeastern  
Siberia and on 9 April 1849 he arrived in Petropavlovsk port.

"From that time," writes Voznesenskii in his account, "I began to  
prepare for the return to Petersburg overland, via Okhotsk, but a  
persistent chest ailment did not allow me to accomplish the above-mentioned  
plan. I remained in Petropavloysk until the arrival of a colonial ship,

which would return to Petersburg via the colony around the world. This offered a very reliable opportunity, and with the agreement of the commandant of Kamchatka, Captain 2nd class Moshin I departed on the ship Atkha around the world and left from Petropavlovsk port on the 13 September 1848. On the voyage around the world I visited Sitkha Island the Sandwich Islands, the Port of Honolulu on Oahu, Rio-Janeiro, Copenhagen, and then Divine Providence allowed me to reach happily Kronshtadt on 22 July 1849".<sup>65</sup>

During his trip Voznesenskii, who had alone fulfilled the task of a whole complex expedition, managed to collect along with zoological and botanical specimens a large ethnographic collection, showing the life of the peoples of the places visited.

Soon after his arrival in St. Petersburg, at the museum, Voznesenskii compiled lists of the ethnographic material he had brought back. On the basis of these lists K.K. Gil'zen compiled one general list,<sup>66</sup> and arranged specimens in it according to tribe and locality of collection. In K.K. Gil'zen's list are 611 numbers, belonging to 1071 specimens<sup>67</sup>, (1,004 objects of daily life and 67 cult objects).

The collection concerning the mode of life of the California Indians comprises 67 numbers; including 152 objects (68 - objects of hunting, 31 - clothes and ornaments, 45 - utensils, instruments of work, materials and other objects of the way of life; and 8 cult objects). This was collected, probably, in Northern California, where Voznesenskii spent nearly 13 months.

Unfortunately he does not provide information on the accessories of certain tribes; in all cases. Thus, some things related to the Suizun [Suisun] Indian tribe, others - to more distant Indians, living in the

Rocky mountains, some items - to the "northern" Indians, inhabiting the mountains north of Ross and the majority to the tribes settled on the banks of Sacramento River.

In one of his lists Voznesenskii reports that 26 arrows belong to an Indian tribe, living in the interior of California near the Sacramento River: the Tunuliumne [Tuolumne], Vyatamne, Siumne, Ukkemne, Moesymne, Kumiumy, Auamne, Tyvauchemne, Sykymne, Lyklamne, Matsemne, Iakhumiamne, Saasamu, Lelomne, Saaiakamne, Lopodotimne, Lokolmne, and Alesumne.<sup>68</sup>

In Voznesenskii's note-book<sup>69</sup> relating to the California period, he mentions the Khukiiuzme, occupying the territory from the Bodega Bay to the missions of Santa Rafael and Petaluma, and the Tusuelleskov tribe, who lives around the Sacramento River. In this note-book are the names of a number of Indian tribes described by Voznesenskii in the words of Padre Tikhos.<sup>70</sup>

In Voznesenskii's California collection are objects which deserve special attention: for example, two shaman costumes: kukshui and mollok. The kukshui is a cloak of crow feathers, the mollok is a cloak of condor wings. With regard to these costumes Voznesenskii writes in his note-book: When I brought to Rio-Sacramento the "mollok" and "kukshui" costumes the Indians who saw them were in great fear and they were astonished, how I could keep such a thing in the room, as the "kukshui", in which Satan himself abides; they then considered me a shaman".<sup>71</sup>

The collection, gathered among the northwestern Indians, is composed of 44 pieces; in all there are 54 items (9 - weapons, ornaments, models of boats, and hunting instruments; 9 - clothes and ornaments, 20 - utensils and work instruments and 16 - cult items).

This collection contains basically things which belong to the Tlinkits of Sitkha Island: cloaks of the elders, made from the down of the wild goat, a toion's headress, the apron and Halorastotukii of a shaman's costume and bone and wooden Koliuzkhi.

Specifically to collect ethnographical specimens Voznesenskii went to the Tlinkit settlement in <sup>ley</sup> ~~ley~~ Strait of the Aleksandr Archipelago " ("the <sup>ley</sup> Strait Kolosh"). From them he brought a military helmet with platbands and a mask.

Besides that, a collection brought back Voznesenskii, gathered from the Indian tribe Haida, inhabitants of the Queen Charlotte Islands. It includes carved wooden ladles, spoons of whale bone, carved tobacco pipes from slate and other materials.

How carefully Voznesenskii looked after the complete safety of the specimens is indicated in the notation in the collector's Sitkha diary: "December 1844, the 8th. The Kolosh interpreter Gedeonov brings two wooden war helmets<sup>72</sup>, which I returned for repairing and renewal at another time. Now that they are in proper shape, I intend to send out some others for repair".<sup>73</sup>

The collection acquired from the Athapaskan Indians includes specimens from the Kenaitsy (now Tanaina), the Kol'tsan (now the Athapaskans of the interior regions of eastern Alaska) and the Mednovtsev (now the Atna or Akhtena).<sup>74</sup> Of the Kenaitsy in Voznesenskii's lists include 26 items (74 specimens). These ethnographic collections in 1842-1843 were gathered during Voznesenskii's voyage along the Kenai Peninsula and nearby islands.

In 1843 in a letter to Shrader Voznesenskii reported about the purchasing of a <sup>(boat)</sup> bat from the Kenais. In Voznesenskii's diary he notes the

following: "Birch bark bat, in Kenai bak<sup>l</sup>-kkhi; the putty which binds the bark, is called in Kenai "chakh".<sup>75</sup>

In the same diary Voznesenskii noted the Kenai names for trees, animals, fish, plants, and so on.<sup>76</sup>

A large part of the Kenai collection - 58 specimens- is clothing and ornaments; there are 12 specimens of weapons and hunting objects; 4 of utensils and items of daily life.

The items of clothing are suede shirt-dresses embroidered with porcupine quills, suede breeches (one complete with the footgear) and mittens. Voznesenskii makes interesting remarks regarding the ornamentation on the suede fringe of the skirt-shirt: "Instead of beads which are rare among the Kenai, are strung seeds of plants, known only by savage inhabitants of the interior lands of America."<sup>77</sup> In the Kenai diary Voznesenskii has a note, explaining this observation: "In Knyks (...head of Kenai Bay) is a berry, which ripens in the month of March. Very tasty and sweet, the Kenais like it very much - they make porridge from it. The shape of the berry is round and smooth. The flower and body are white. The stone in the berry is black, which the Kenais string on thread and use it as decoration on their chamois leather"<sup>78</sup> ...The berry is somewhat larger than a pea. It grows in a level place and in the clay soil near the river. In Kenai it is tekh<sup>l</sup>chek<sup>l</sup>a.<sup>79</sup>

In Voznesenskii's opinion the apparel of the Kenais was borrowed from the Kol<sup>l</sup>'tsan,<sup>80</sup> whom he describes as very close to the Kenais tribe, occupying the territory in the interior of the land from the source of Kuskokvim to the northern tributaries of the Copper River. There are 8 specimens from this tribe in the collection (3 - midels of baidarkas; 1 - bat; 4 - items of clothing). For these specimens Voznesenskii in a

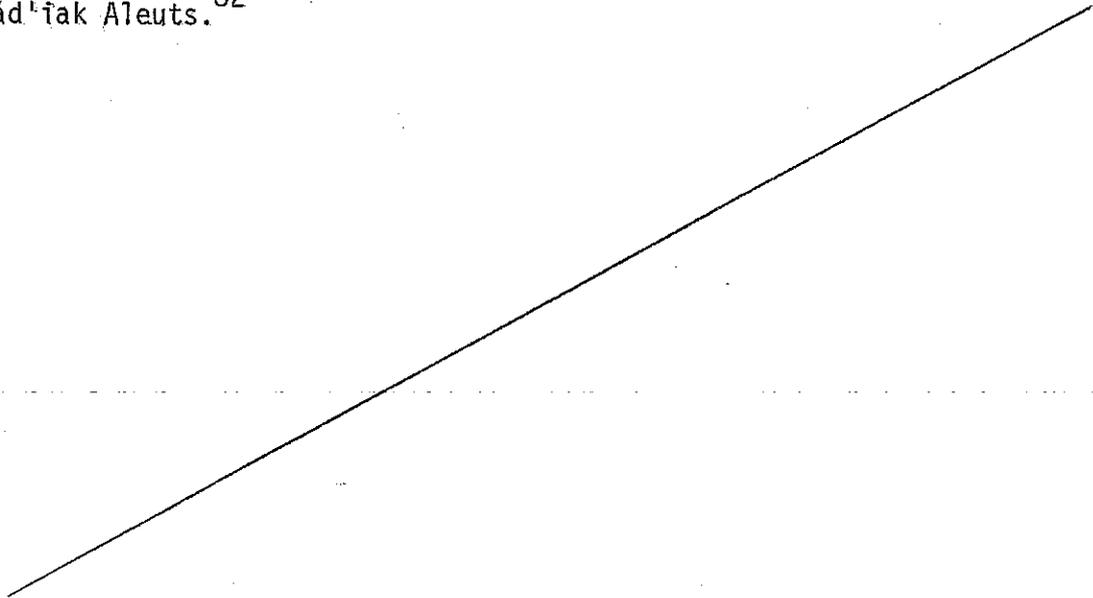
list gives a short comment, for example: "1) In their bats Kol'tsany sail chiefly only on the rivers and make them from birch-bark, like the Lena Yakuts their vetki. 2) The Kol'tsany wear their hair in long plaits, and do not shave their heads as do the Kuskokvimsy."<sup>81</sup>

From the Indians, living on the shore of the Mednaia River, whom Voznesenskii calls the Mednoi natives or more simply, the Mednovtsy, were collected 12 objects (6 of clothing; and 6 tomahawks from deer antlers).

Voznesenskii brought greatest quantity of specimens from the Eskimo tribes (the Kad'iaks, Katmais, Chugach, Aglegmiiuts, Aziakmiiuts, etc.).

The Eskimo collection contains 346 objects (174 weapons, hunting implements and model baidarkas; 99 of clothing and ornaments; and 73 utensils, and objects of daily life).

The greatest quantity of objects was collected from the inhabitants of Kad'iak Island and the adjacent part of the Alaska Peninsula (the Kad'iaks, Koniags or Kenaägmiiuts). Voznesenskii called them Kad'iaks or Kad'iak Aleuts.<sup>82</sup>



In the Kad'iak collection there are 173 items (83 weapons, hunting implements, models of baidarkas, etc.; 21 of clothes and ornaments; 30 utensils, instruments and other items of the mode of daily life; 39 cult items).

Among the items of the Kad'iak collection the masks are of particular value.<sup>83</sup> In Voznesenskii's list they are called "Aleut Kad'iak masks." In the comment to the list Voznesenskii tells of their use during performances:

- 1) 1st act. Masks, playing the hunter (2),<sup>84</sup> - atmal-chik.<sup>85</sup>
- 2) The beaks of fulmar birds, which 6 nude boys put on their mouths, opening the play of the first act (6), - gukhet.
- 3) 2nd act. Mask, playing the sick person (1) - kangil'chit.
- 4) 3rd act. Mask, (he who is tattlest, with a small face), playing a jovial fellow (1), - kingnumshva.
- 5) 4th act. Mask, depicting a noseless person and playing a cripple (1) - shakuialyk.
- 6) 5th act. Mask, playing a snipe (1), - nakanali.
- 7) 6th and last act. Mask, playing very gracefully a love done (1), - bakhachilykhvivak.
- 8) To this mask is placed from the back of the head a radial circle of eagle feathers. (1)
- 9) Six pieces of bandage from the feathers, bound on the left hand, with each action of the face in the 1st act (6) - kamuatet.
- 10) The Aleut rattles used throughout the play are (2) - kal'khanaiamyt.<sup>86</sup>

In one of his diaries Voznesenskii gives a more detailed description of the same performance ("the Aleut-Kad'iak play"), but unfortunately, this description was broken off during the third dance.

"Music: (during the Aleut-Kad'iak play) singing, now shrill, now faint, dies down. The tambourine is beat loudly, faintly, and so on. They sing continuously, greater on the word -i-n-a; cry out "i ar vi?" (exactly like a wounded bull).

"At the beginning of each dance they burn or smoke (valerian) with field incense. The one who shoots arrows sits on the shelf deliberately built

for him above the doors, painted with red graphite lead, in a new Kamleika [shirt]; on his chest hang various devices, consisting of a small bag, and glued on mica. On the opposite side are cymbals and tin whistles. The ones who bang the tambourine, are the leaders. There were two of them, at first they sat on a seal-skin on the ground before the feast, and towards the end of the play - on a bench, which is made in a circle of baraboras.

"1st. dance; in the middle of the baraboras burns the fat; beside it on laftak, there are two dancers, who have rattles in their right hand, in their left a staff, around this they twist in the circle. The dancers are completely naked. On their heads are feathers and a mask not unlike the vigor of a knight: decorated with pieces of sea cabbage, soaked in fat...On the hands like wings of a bund of white feathers.

"At the beginning they walk to the singing and rarely strike the tamborine on two sides, then they become one before the other face to face, making continual movements with their hands, in which are rattles, waved to the right and to the left; one bends to the ground, and the other at the same time raises himself and tilts back his head, these movements - very comical - are repeated several times.

"Finally, they turn and begin to run around the zhirnik [container of fat] each trying to move his legs faster than the others, that is, to be the fellow who does not twist nor tire. The spectators approve him with a shout, and this ends. In the circle lies a rock, which is a stumbling block during the circular run. This dance lasts 3/4 of an hour.

"2nd dance. They begin to sing slowly, evenly. They strike the tambourine softly and from time to time. The stage is empty. Sitting in rocking-chairs in four corners the barabora under the same roof the whistlers with rattles suddenly fall to the ground, stripped, with heads decorated like the first one, and in a sitting position stay for several minutes in one place, suddenly,

raises themselves on their legs, clatter with the rattles in time with the voices and tamborines, then, crumpled in one place, go around, often twisting and raising up: as if making bows to one another stepping back quickly. Now there are four men dancing (at first they walk, and then run until tired.). They are dressed just like the first one.

"During this dance the women sing very well with slow and soft voices. At the end the circle is made a little bigger, a slow and regular walk, turns into lively run, they begin to push one another, trying to knock with their legs and also to overcome, in order to receive loud approval. This dance, looking as if it tires the dancers, lasts  $\frac{1}{2}$  hour or more.

"3rd. dance. From the entrance into the bar<sup>a</sup>bor<sup>^</sup>a from the left side from under covering skin of the corners creeps out a dancer, one (solo). The torso is covered on the back with a birdskin parka, on the front - a kamleikas [shirt]. On his head is a large high headdress. Masked. Music. Singing softly and smoothly..."<sup>87</sup>

The tribe of the Katmaitsev, that is, the inhabitants of the Aliaska Peninsula on the side of the Shelikhov Straits, Voznesenski chooses particularly, however they appear as aniagmiuts. There are 38 items in the list which are said to be Katmai: (9 - weapons, hunting gear and model canoes; 19 - parts of clothing and ornaments; 10 - objects of the way of life.).

The Chugachi - a tribe - living near the Mednaia [Copper] River the coast of Chugatsk Bay - Voznesenskii has represented by 22 items (16 - bows, arrows, and quivers, 6 - headdresses, spoons from whale-bone, baskets).

An abundant collection (118 objects) was gathered from the Aglegmiuts, living on the mainland of America near the Kvikhpak (now the Yukon) and Bristol Bay. Hunting weapons are very well represented in the collection. In it is, besides a model, a real kayak, covered with beluga whale skin, in it - are all the fur hunting implements and belongings (18 pieces). In Voznesenskii's

description of these specimens there are interesting remarks thus: "1) The Aglegmiuts while hunting the beluga [white whale] paint their baidarkas with white clay, in order to blend in with the ice floes; this enables them to deceive and draw very close to these animals. After catching the beluga they clean the paint from the baidarka, reapplying it if they again use the baidarka for that purpose. 2) The Aglegmiut two-hatch baidarka with a sled. The two-hatch baidarka is very rare among the Aglegmiutsj, they make them for travelling in early spring on the open sea. The sled is depicted on this model in order to show that during expeditions to the north the sleds are often used when [use of the baidarka] is prevented by ice...dragging the baidarka onto the ice, they put it on runners or on a sled and in that way they advance further across the ice field to the open sea."<sup>88</sup>

Remarkable for the number of specimens is the collection gathered among the inhabitants of the shore of the river Kvikhpak - the Kvikhpagmiuts, whom Voznesenskii called the Kvikhpaktsy, and among the Kuskokvintsev - Kuskogmiuts, dwellers along the river Kuskokvim.

Several specimens in the lists are reckoned as belonging to the Aziakmiuts, as Voznesenskii called the inhabitants of Aziak Island and the coast of northwestern America at Bering Strait.

Voznesenskii does not mention the names of other Eskimo tribes, and the received specimens are designated by the place of acquisition. For example, there are items from the inhabitants of Ukivok (or King) Island, from the Eskimos of the shore of Shishmarev Bay, the islands of Sarychev and St. Lawrence, Norton and Kotzebue Sounds, from the "severnovtsy" and other "unknown" tribes, in the northern part of northwestern America.

The Aleut collection<sup>89</sup> was gathered by Voznesenskii in the Fox Islands (Akun and Unalashka), the Andreianovs (Atkha) and the Near Islands (Attu) of the Aleut range, and also on the island of Unga of the Shumagin group,

on the Pribylov islands (the islands of St. Paul and St. George) and in the Komandorskie Islands (Bering Island). In these collections are reckoned (according to Voznesenskii's lists) 131 specimens.

There is great value in the wooden headresses, the hunting weapons, the baidarka and models of baidarkas, kamleika [shirts] of gut, parkas from bird skins, wicker handicrafts and miniature sculptures from bone. In the lists all the items have Aleut names.<sup>90</sup>

One should particularly note, the original one-hatch baidarka with complete equipment, acquired on Akun Island described in detail by Voznesenskii, with instructions as to nomenclature and with Aleut names all its parts.<sup>91</sup>

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And so, all the above portrays Voznesenskii as a remarkable gatherer of ethnographic collections and materials among the native populations of north-western America and California and allows us to judge what kind of contribution he made the ethnographic study of these tribes.

One should also credit Voznesenskii with arousing interest in collecting among a wide number of people. The well-known explorer of Alaska L.A. Zogoskin wrote: "...the zoologist-demonstrator Mr. Voznesenskii, independent of his labors for the Imperial Academy of Sciences was able to instil into many of us a passion for the collection of natural specimens in the land, until that time so little known to the scholarly world."<sup>92</sup>

Voznesenskii himself wrote about this, as follows: "Many of the local people at my request willingly took upon themselves the task of writing to their acquaintances in various remote redoubts and sections or, being there, themselves, to gather rarities, following brief instructions on the preservation of the specimens, thus acquired."<sup>93</sup> And shortly after Voznesenskii's return to Petersburg various people sent him collections from northwestern America.

In the archives of the Academy of Science are kept the letters of the manager of Nokolaevskii redoubt in Kenai, Efim Borisov,<sup>94</sup> in which he reported to Voznesenskii about sending him ethnographical specimens. They also have a letter from Anton Koshevarov (of 11 August 1866)<sup>95</sup> with a list of ethnographic specimens sent to him.

In addition to this, Voznesenskii succeeded in organizing donations of collections belonging to laymen, not connected with the museums of the Academy. In Voznesenskii's letters it is evident that in such a way were acquired parts of the collections of I.A. Kupriianov and A.K. Etolin.

In the present article we are not touching upon Voznesenskii's activities as a zoologist, for this is not related to our theme. However, for characterization of the results of his expeditions one may quote the academcian Shtraukh: "This commission was fulfilled by Voznesenskii in a very brilliant way. The rich collection gathered by him during his nine year stay in the Russian-American possessions and on the east coast shore of Siberia, surpasses every expectation. His collection belongs in the category of the best specimens ever received in the museum. Unfortunately, unfavorable circumstances prevented him from processing these valuable notes."<sup>96</sup>

In the strength of these circumstances (insufficient specialized education, and exclusively technical duties) Voznesenskii did not leave us a printed heritage, although the materials gathered by him have served as a basis for the great quantity of work (of the academicians Brandt, Ber, Middendorf, Shrenk, Shtraukh and others). They have not lost their importance even in our day; and in the field of ethnography serve as the most valuable and unique material for research.

Appendix:

Instructions for the collection of Ethnographic Specimens:

Independent of the instructions given to you by the Academy for the collection of specimens of natural history, I, as custodian of the Ethnographical Museum, owing to the decisions of the Conference of the Academy offer you particular instructions, which you are to follow for the collection of specimens in the field of ethnography.

It goes without saying, that it is not necessary for you to gather those specimens of those peoples who are found in constant connection with Russia, for their manners, customs and vital requirements are very well known to us; you must pay attention only to those tribes, which inhabit remote coasts and islands.

Since the Academy has allocated funds to you for the purchase and exchange of ethnographic items and desires that it be used by you in favor of the museum, so I further ask you to pay attention to those unlearned tribes, who are far removed from European living, called savages, present still, after the settling among them of colonies, who took European religion, manners and customs and have achieved such a stage of development that of their original customs there are left only some and even none, and it is therefore difficult to discover a trace of their implements, which in their primitive composition were used with satisfaction for their modest needs. Among such peoples by the way, are included the inhabitants of the Sandwich Islands, who presently value only by the objects of luxury from England, and therefore have few objects for you, which after several years, since the Russian ships have put in there, are different in origin, arouse fair attention in them: in place of canoes dug out in the center with shells and pebbles from an entire hollow tree, they at present use beautiful English gigs painted luxuriously with oil-paint; there

are a few: the Sandwich islanders already have established a complete fleet of war ships; in place of mats, clothes and headresses or cloth or woven from leaves of the banana and other plants they presently sport done-up hair and down mattresses and feather-beds, wear linen underclothes, shirts of delicate cloth or calico, skirts sewn as from our finest cloth, and hats of felt or silk: their important currency is silver and gold, etc., so that the Sandwich Islander can be distinguished from an Englishman only by his features and color. Here you will find scarcely anything significant for the museum of the Academy and this also may happen in other places.

It is not possible to make detailed lists for you of all the ethnographic specimens which it is necessary for you to gather, and therefore I am limiting the aforesaid only to the principle categories which you must keep in mind; (they are) the following: clothes; material for flooring and covering; household utensils; art productions and playthings, musical instruments; gear for catching fish; implements for making household utensils, such as hatchets, knives, and substitute instruments - machines for spinning and weaving, etc; idols, weapons, spears, arrows, shaft-bows, pins, etc.; currency; manuscripts; maps, pictures, etc.

If you are successful in acquiring some of the aforesaid items, put them without fail in the following order of information: 1) the name of the items in the local and European languages; 2) of what kind of material they are made (it is very desirable that you try to obtain even the raw materials, as for various kinds of trees, used in the making; paints and the materials from which the paint is made, and so on; 3) how various objects are used; 4) what kind of value they have for the tribe.

These detailed commentaries you have to note immediately in a specific journal and at some time attach to each item a tag or make on each an identifying mark. There is, it seems, no need to remind you that all the

collected things are to be well wrapped and stacked, in order not to spoil.

Until your departure it would be useful if you examined attentively the specimens in our Ethnographical Museum, in order to familiarize yourself with their place of origin and composition.

I am sure that you display good judgement in all your endeavors for the acquisition of ethnographical specimens and even more that you will warrant the good opinion and the trust, with which I have been accustomed to treat you in the course of 7 years, which you have been found under my direct supervision. Signed,

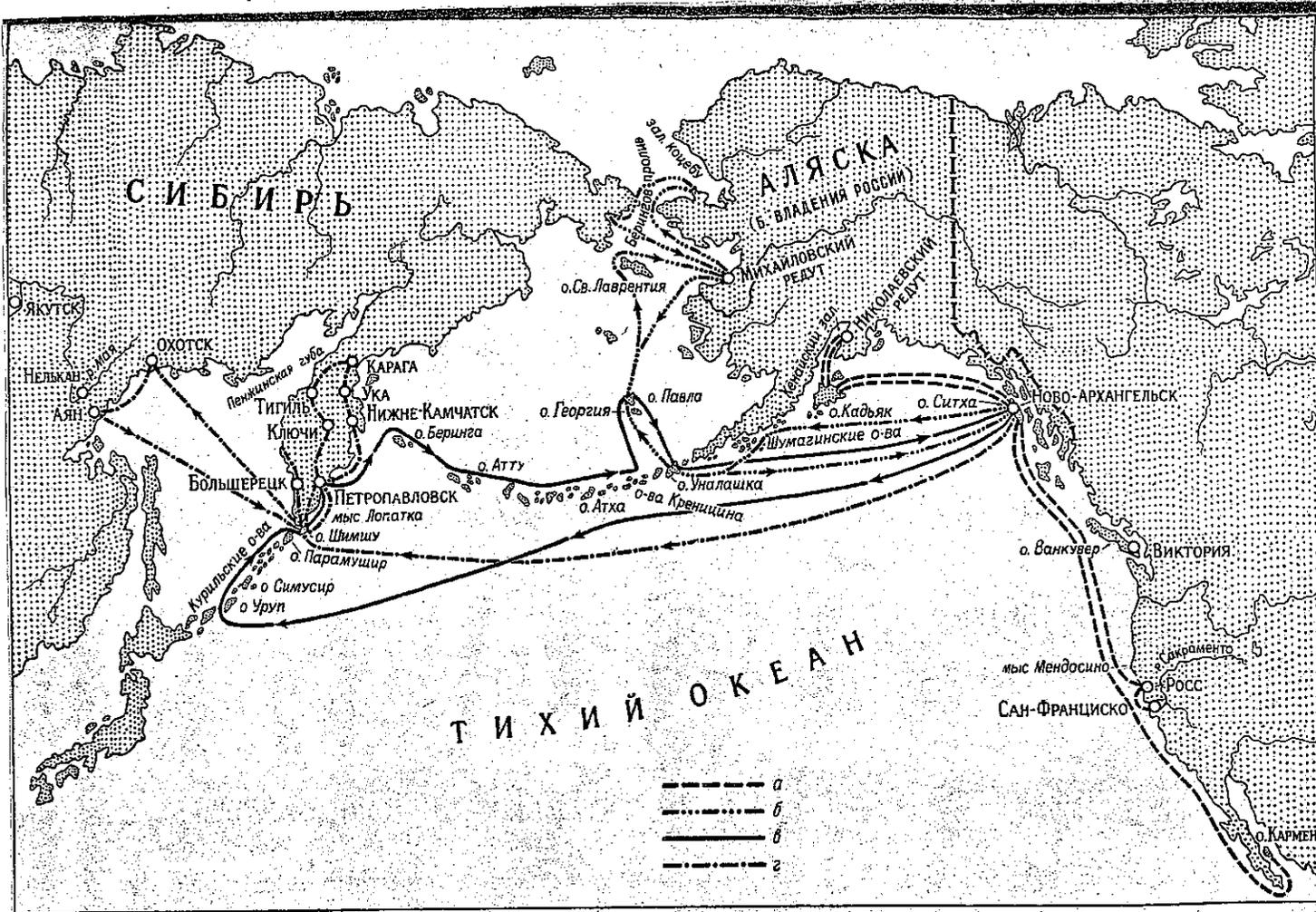
Shrader.

12 August 1839



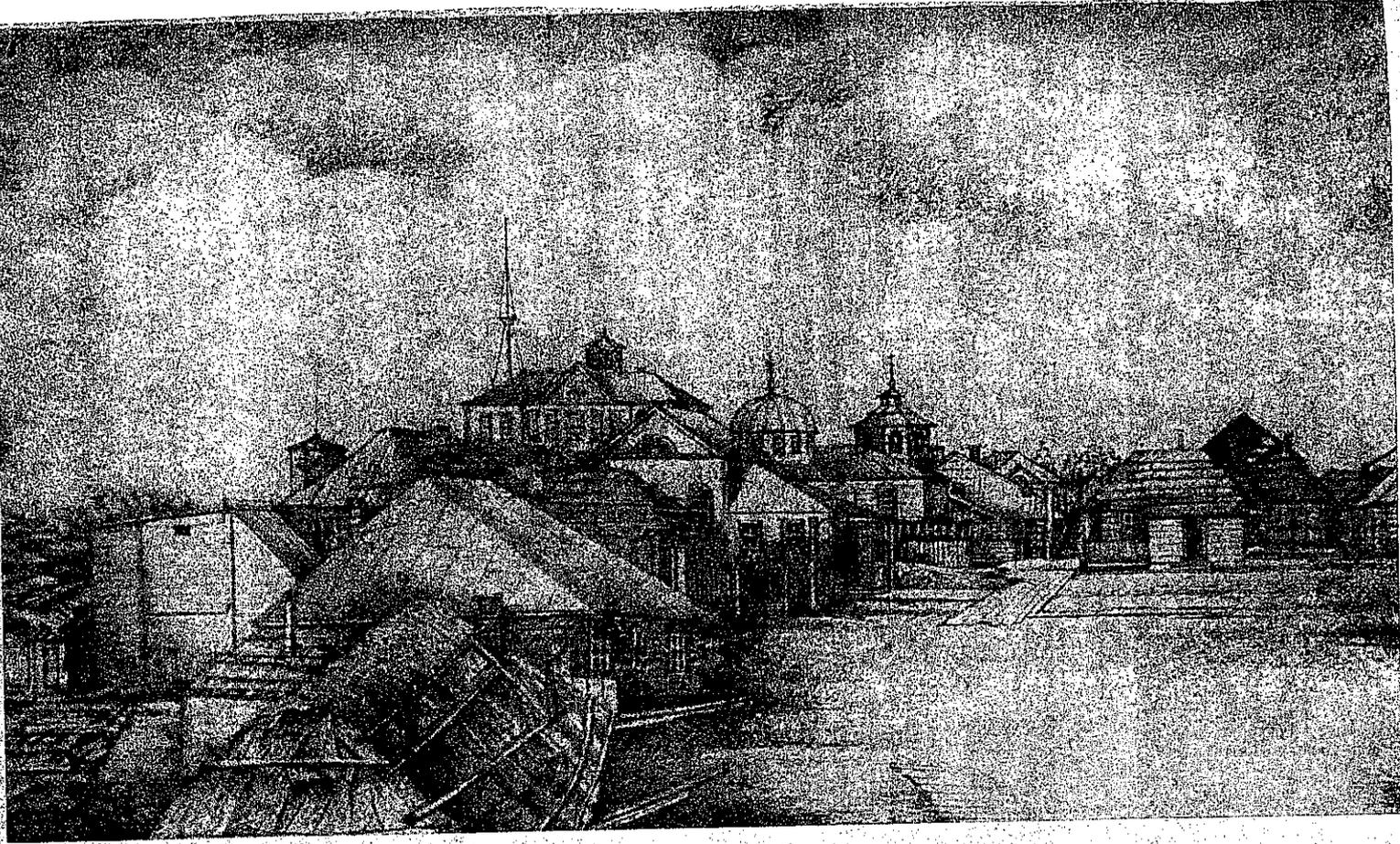
И. Г. Вознесенский (1816--1871)

I. G. Voznesenskii (1816-1871)

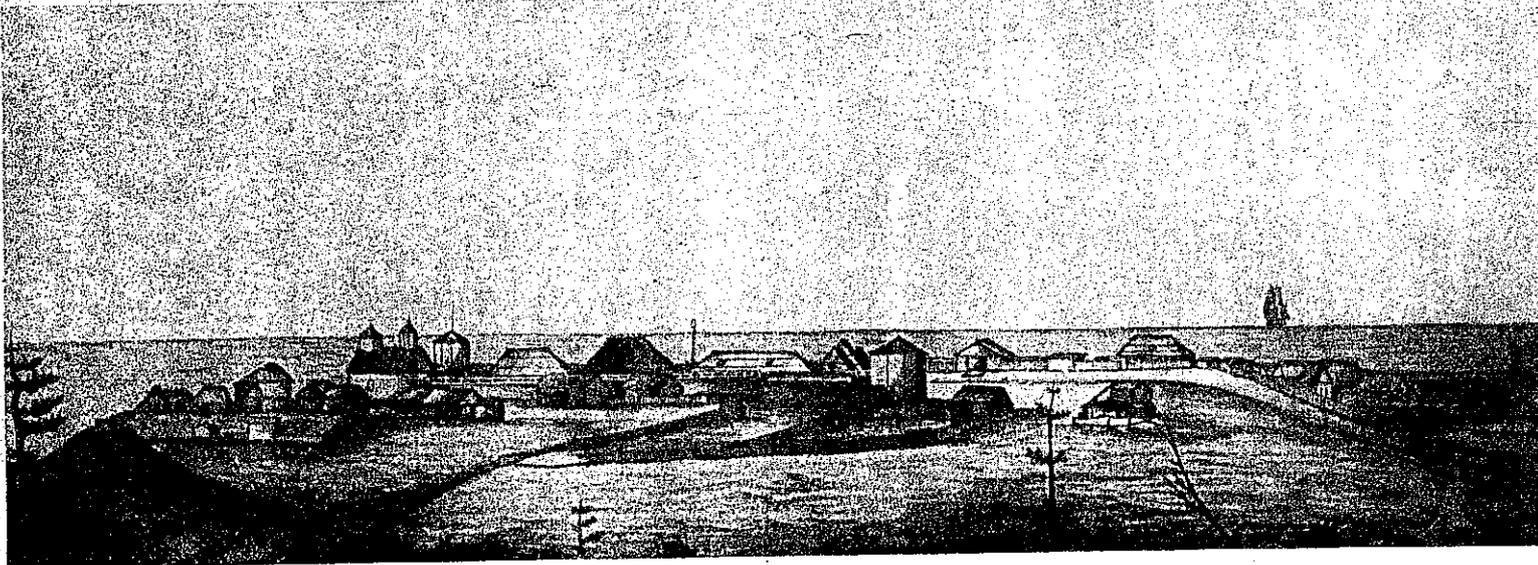


Карта путешествий И. Г. Вознесенского (по Е. Э. Бломквист).  
 а — 1840—1842 гг.; б — 1843 г.; в — 1844 г.; г — 1845—1848 гг.

The travels of I. G. Voznesenskii (after E. E. Blomkvist)  
 а--1840-42; б--1843; в--1844; г--1845-1848

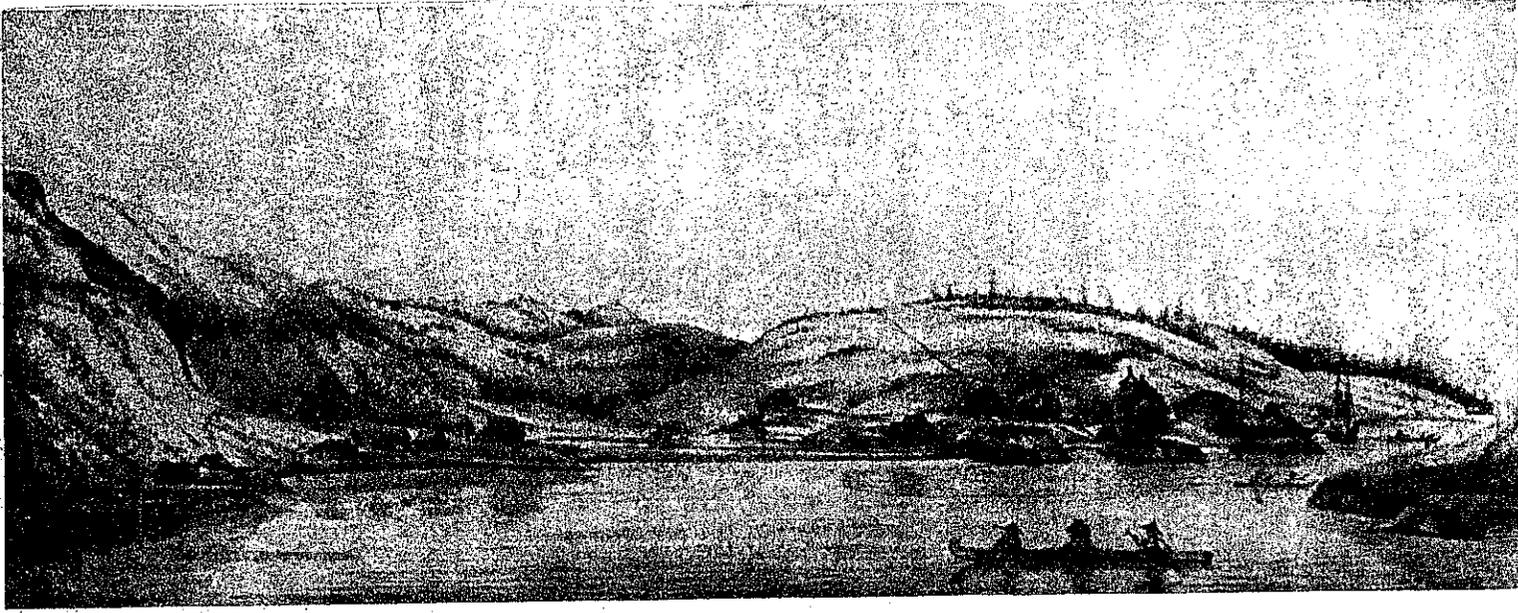


Вид центральной части Ново-Архангельска.  
The central part of Novo-Arkhangel'sk

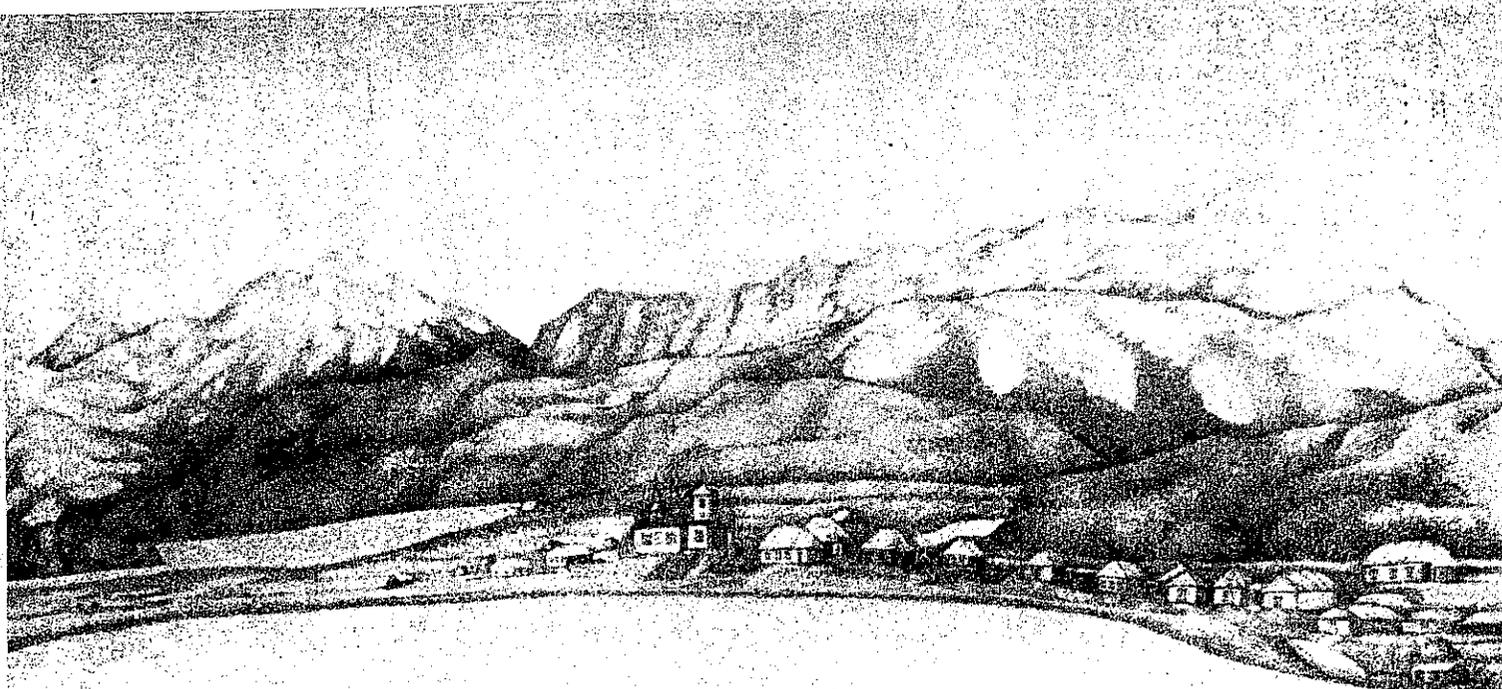


Селение Росс.

Ross Settlement, California



Вид Павловской гавани на о. Кадьяк.  
Pavlovsk Harbor, Kad'iak I.

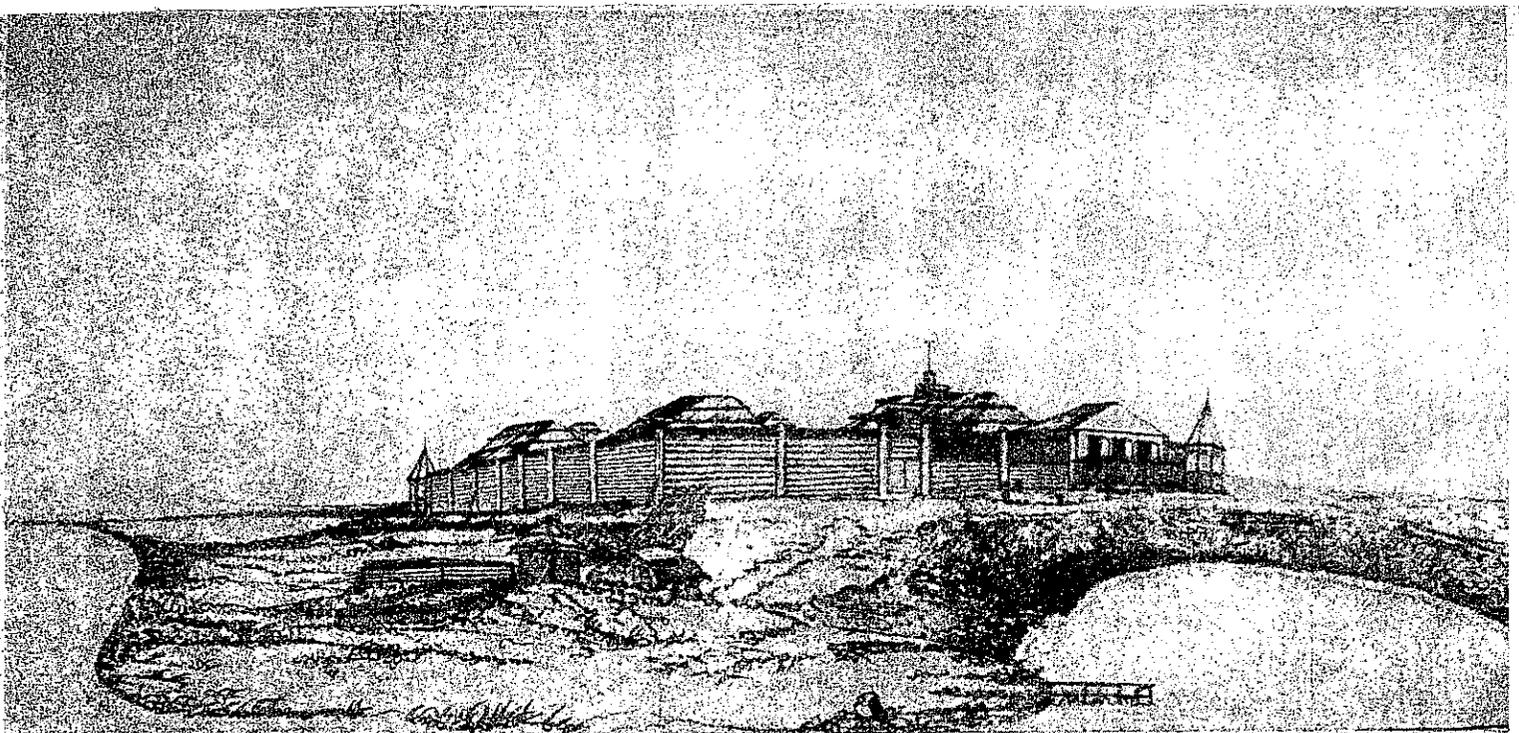


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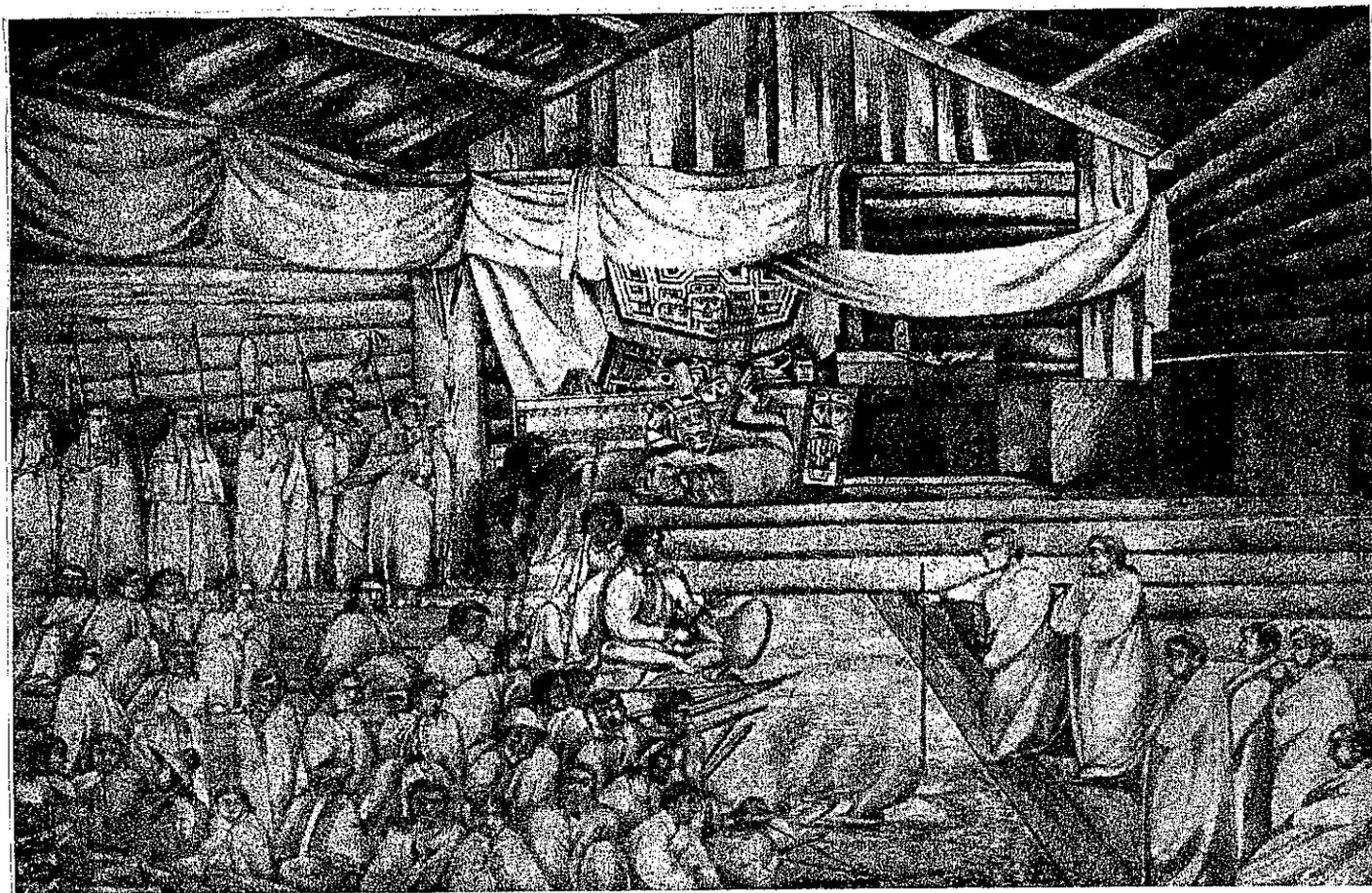
Вид Иллиулюкского селения на о. Уналашка.  
Illiuliuk settlement, Unalashka I.



Жители залива Нортон.  
Inhabitants of Norton Sound



Редут Св. Михаила в заливе Нортон.  
Redoubt St. Michael, Norton Sound



Похороны колошенского тоэна Сухорукного.

Funeral of Kolosh toen, Sukhorukoi



Сцена шаманского камлания (рисунок тлингита, привезен И. Г. Вознесенским).

Shaman kamlania (drawing by a Tlingit, acquired by Voznesenskii).



Тлингиты в лодке.

Tlingits in boat