

"Concerning the Collections of the Museum of Anthropology and Ethnography Gathered by Russian Travelers and Explorers in Alaska and California"

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The Museum of Anthropology and Ethnography of the Academy of Science of the U.S.S.R. contains a number of collections brought from Alaska by Russians in the first half of the 19th century. These objects are representative of the old culture of the native population of former Russian America, the few remnants of which live in the present day under American colonial oppression.

The first ethnographic exhibits which arrived from Alaska were assembled by the expedition of G.I. Sarychev and Captain Billings in 1785. Captain Billings' collections is recorded under number 562. It consists of ten objects: Aleut and Kadiak waterproof clothing and wooden figurines, Tlinkit woven headdresses (among these a chief's hat) and other objects.

Most of the ethnographic collections from Alaska were acquired during the period of the Russian-American Company's activities, from 1797, to 1867. A large part of them were owned by Russian world travelers, particularly Iu. F. Lisianskii, F.P. Litke and V.M. Golovnin.

One should note that Russian navigators collected incidentally; it did not enter into the assignments of their expeditions. They collected with enthusiasm, but not systematically. Therefore, for all of their scientific value, these collections have a casual character.

Lisianskii collected and brought from Russian America a fine ethnographic collection. It consists of thirty eight objects, half of which were gathered on the island of Kadiak; the rest among the Chugach Eskimo, the Tlinkit and the Aleut.

Particularly interesting are the collections from Kadiak. Since Iu. F. Lisianskii spent an entire year on Kadiak Island, it is only natural that he gave most of his attention to the inhabitants of this island (Koniag Eskimo ^{or} Koniag^mtiut). This is evident not only from the content of his collections, but also from the special section given to the Koniag people in the description of his travels.¹

The Iu. F. Lisianskii materials are important for the study of the Koniag-Eskimos. Among the ^dKadiak collections there is a very interesting baidarka for three people (No. 536-24). Such boats (7.65 meters long) were widely used in Russian America for exploration of the coast. Travelers frequently marveled at the construction of the baidarkas and the skill of the Aleut or Kadiak oarsmen.

"I travelled myself approximately 400 versts (425 kilometers) in a three-man baidarka ^{and} had I can say" wrote Captain Lisianskii, "that I never had a better rowing vessel...the people of Kadiak...are excellently skilled in handling these canoes, in which they set out into the breakers and travel more than a thousand versts without any danger."²

Besides this remarkable baidarka, one can point out the nielcobare finger dance masks of the Tlinkit, no. 535-21 a and b, and several other objects from the collection of Iu. F. Lisianskii, which are not duplicated in the collections of other Russian travelers.³

1. Iu. F. Lisianskii, A Voyage around the World on the Ship "Neva" in 1803-1806. Puteshestvie vokrug sveta na korable "Neva" v 1803-1806 gg. Moscow, 1947. The first edition appeared in 1812.

2. Ibid., pp. 188.

3. For the description of these masks see S.A. Rattner-Sternberg. Museum materials on the Tlinkit. Sbor. MAE, V. 8, 1929.

The collection (weapons, utensils - only six objects) gathered on the coast of Chugach Bay among the Chugach Eskimo people is of great interest because this group of Eskimo has been little studied.

Collection no. 536 does not contain all of the objects brought by Lu. F. Lisianskii.⁴

Collections of other Russian seafarers are not as large. For example, that of V.M. Golovnin, registered under No. 539, consists of three objects: A Tlinkit woven hat, a Tlinkit dagger and a model frame of a three-man baidarka. Furthermore, several objects obtained by Golovnin in California are included in collection no. 570 along with the materials of I.G. Voznesenskii.

Beginning with the late 1830's and early 1840's, the pattern of collecting of the Russian travelers and explorers of Alaska acquired an entirely different character. These were the years of the broadest study of Russian America. The Russian-American Company organized a series of expeditions into the yet undeveloped regions of Alaska; principal attention was given to the study of the interior regions of the country and to the northern coast.

During this period several remarkable studies on Russian America were published: I.E. Veniaminov's three volume, Notes on the Islands of the Unalashka District, 1840; F.P. Wrangel's book, which, unfortunately, has not yet been published in Russian - Statistische und ethnographische Nachrichten über die Russischen Besitzungen an der Nordwestküste von Amerika", 1839; the remarkable work of L.A. Zagoskin in two parts, Pedestrian Journey:

4. It appears that part of the Lu. F. Lisianskii collection is recorded under no. 2454; under this number several old collections have been recorded.

through Parts of the Russian Possessions in America by Lieutenant A. Zagoskin in 1842-4", 1847; and several other works. This period is also characterized by more intensive collecting in Russian America.

However, expeditions equipped by the Russian-American Company never had any specific assignments concerning the gathering of material for the collections. The Academy of Science, already in the 18th century interested in the acquisition of objects from various fields of knowledge, began to organize in the late 1830's the gathering of large and systematic collections for its museums. With this goal in mind, one of the staff members of the Academy of Science, an assistant preparator of the Zoological museum, I.G. Voznesenskii, was commissioned in 1839. His assignments was to assemble collections in Siberia and in Russian America in the fields of zoology, botany, mineralogy and ethnography; in other words, complete natural science collections. (1. at that time ethnography was considered a natural science.)

Academician Schrader prepared for I.G. Voznesenskii special instructions for the collecting of ethnographic exhibits wherein it was stated: "It is obvious, that it is not necessary for you to gather material among those people who are in constant contact with Russia. You should give your attention to those people who dwell on remote coasts and islands."

(2. Archives AN of USSR, f. 53, op. 1, no. 9 ll. 1 and 1 ob.) The instruction without any doubt reflects the existing direction in Russian ethnography, headed by K.M. Baer, for whom the principal goal of the work consisted in collecting material in border regions among the more primitive peoples.

With such instructions, I.G. Voznesenskii obviously had to choose America in the first place and not Siberia for the gathering of ethnographic collections. Russian America as one of the more remote outlying districts presented a great deal of interest and was an ample field for the activities

of Russian ethnographers.

I.G. Voznesenskii's entire expedition lasted approximately 10 years, from 1839 to 1849, of which he spent five years working in Russian America and almost as much time in Northeastern Asia. Nevertheless the ethnographic collections from Russian America have ten times as many objects as those brought in from Siberia. I.G. Voznesenskii's ethnographic collections from Russian America make up more than two thirds of all of the exhibits on North America, which are kept in the Museum of Anthropology and Ethnography AN of the USSR.

Especially valuable is the material representing the life and customs of the California Indians. The Ross colony, founded by the Russian-American Company in Upper California in 1812, was shortlived: in 1841 it was sold, as it was difficult to defend it from the neighboring governments' pretensions on these same territories. Soon after the liquidation of the Russian settlement in California gold was discovered there which resulted in the well-known "gold fever", and soon thereafter California was annexed to the United States.

The merciless extermination of the Indians during the period of the "gold fever" and the subsequent introduction of the reservation system brought it to such a pass that in the present time the Indian population of California is less than 5% of the former number. As a result of this their ancient culture which Voznesenskii saw disappeared completely. At the present one is reminded of it only by the woven baskets which the women make for sale to the tourists who visit the Indian reservations in California.

The completeness and the systematic character of Voznesenskii's collections enable one to describe this distinctive primitive culture.

All the exhibits of this collection (no. 570), which has about

300 objects, are extremely valuable from the scientific point of view. Especially remarkable are the shaman's feather costumes (illustration 1), the collection of ceremonial baskets with wampum, glass beads and feather decorations (illustration 2).

Equally exemplary is the significance of the suede leather costumes of the Athabaskan-Kenai people collected on the coast of Kenai Bay. Already in the Voznesenskii's day the Kenai people began to wear clothers made out of commercially produced cotton fabrics, which eventually replaced suede. Presently suede has disappeared from household use.

Today the Kenai people lead a semi-starvation existence. Many of them huddle together in slums near the towns of Alaska, where they find occasional work; some of them work in fish canneries for insignificant pay.

The collection of suede leather clothing of the Kenai people (the largest in the world) assembled by I.G. Voznesenskii 110 years ago is unique. In this collection there are suede shirts, some of which have been embroidered with either whole or split porcupine needles. They are most interesting because they are of great rarity; with the appearance of glass beads, porcupine needles ceased to be used anymore for the decoration of clothing. The pants which go with the foot gear are also original (illustration 3). The suede gloves and mittens decorated with porcupine needles are also of great interest.

Among the remarkable collections of I.G. Voznesenskii are the Eskimo masks, used on the island of Kadiak during festivities.

These festivities, of ritual character as well as entertainment, began on the island of Kadiak usually in December, after the end of the fishing and hunting season, and continued, as indicated by Iu. F. Lisianskii,

"as long as food supplies lasted." (1. Ju. F. Lisianskii, idem, page 187).
Lu. F. Lisianskii also noted the use of masks by the people of Kadiak during these festivities: "During these festivities they dance and jump continuously, while using the ugliest masks." (2. ibid.). Besides Ju. F. Lisianskii's accounts, of dances and spectacles in general, connected with the festivities on the island of Kadiak, have been described with a fair amount of detail by Lieutenant Davydov.. (3. Davydov. Dvukratnoe puteshestvie v Ameriku morskikh ofitserov khvostova i Davydova, part I. SPb., 1810).

In 1842 I.G. Voznesenskii witnessed such spectacles. In the unpublished notes of the collector are descriptions of the beginning of one of the Kadiak festivities, which he called a "six act mystery play." I.G. Voznesenskii carefully watched one spectacle after another and gathered the masks and other articles which were used. He numbered each of the spectacles (there were six of them) and named them "scenes" or "acts". On a special label attached to each mask, and other articles of this "mystery play", the collector indicated to which "act" this or the other object belonged; this enables one to follow the succession in which these masks appeared.

The spectacles began with a "prologue". Six naked boys appeared on the scene with mouths tied with a bandage. The bandages represented the split beak of the fulmar (*a bird): (1. glupysh: fulmaris glacialis - a bird from the family of the storm petrel, which resembles a large seagull).

In the first scene appeared a hunter with a distinctive headdress (no. 571-1); in the second - sick man (mask no. 571-4); in the third - a merry fellow (mask no. 571-6); in the fourth - a noseless cripple (mask no. 571-7); in the fifth - a snipe (*or a woodcock) (mask no. 571-8); in the sixth - a lover (mask no. 571-9) and a bow, adorned with feathers (no. 571-10) (illustration 4).

All of the I.G. Voznesenskii material on the "six act mystery play" is without doubt of great interest for the study of primitive theatrical arts in general; and for the study of the spiritual culture of the Pacific Ocean Eskimos in particular.

The collections assembled by I.G. Voznesenskii among Tlinkit Indians (on Baranov or Sitkha island), the Aleuts (on the Shumagin, Pribylov, Unalashka, and Attu islands), the Eskimos (Kadiak Island and the coast of the Bering Sea) are most diversified; we have already discussed the Indians of California and the Kenai people. The importance of these collections lies in the fact that they have been selected in a systematic fashion. While collecting items, I.G. Voznesenskii paid attention to the various features of the culture of the groups mentioned. This in itself enables one, on the basis of the given collections, to make a well rounded study of the culture of the primitive peoples of Russian America.

Alongside the many unique original objects (for example, the Tlinkit capes with the eye ornament, the Tlinkit shaman and war paraphernalia, the collection of Aleut hunting hats (illustration 5) and other objects among I.G. Voznesenskii's collections there are models, ordered by him on the spot and executed in front of him, taken from large size items which would have been too cumbersome to transport.

Especially interesting is the collection of boat models: Tlinkit, hollowed out and decorated with the eye motif, as well as Eskimo and Aleut one,-two,-and three-man baidarkas.

In I.G. Voznesenskii's handwritten materials there are indications that initially he had the idea of bringing an original collection of all kinds of boats. In one of his accounts sent to St. Petersburg addressed to Academician Shrader, he wrote: "Would it be desirable to obtain through

trade or purchase all kinds of baidarkas, known by the number of their hatches, three, two or one and from various areas - from the islanders and the coast dwellers of the northwest part of the American continent?" (I. Archives AN of USSR, f. 46, op. 1, no. 2, l. 4.).

However, I.G. Voznesenskii did a tremendous amount of work on the preparation of the collections he assembled, sorting them out, packing them and so on. This work was done in Novo-Arkhangel'sk (Sitka). While preparing the exhibitions, he paid a great deal of attention to the conservation of the items. Thus, for example, in his diary from Sitka, the collector wrote: "Gedeonov, the Kolosh interpreter, just brought two wooden war masks, which I had given

the Kolosh for renovation and repair. Now that they are well refinished, I intend to have the others renovated as well." (illustration 6) (2) *ibid.* f. 53, op. 1, no. 2 - sheets in the diary are not numbered).

Thanks to the care given to the collections by I. G. Voznesenskii, they reached the museum in good condition.

I G. Voznesenskii's expedition and his activity in Russian America occupy a special place in the history of the ethnographic study of Alaska. This is the only expedition, realized by one man (true, with the cooperation of the Russian-American Company, which transported him and his collections on their ships without charge), which made its goal the collection of objects of material culture. One can hardly overestimate its importance.

However, one should note that I. G. Voznesenskii was not the only one who was active in Russian America. Through his example he inspired many travelers and explorers or employees of the Russian-American Company to gather material for collecting. This was noted by L. A. Zagoskin: "Mr. Voznesenskii, the zoology assistant, independently of his work for the good of the Imperial Academy Science, has developed in many of us the desire to collect science objects in the land, of which until now little was known to the scholarly world." (1) L. A. Zagoskin. Exploration on Foot.... (in Russ.: Peshekhodnaia opis tchasti russkich vladenij v Amerike, part 1, SPb., 1847, pages 122-123.)

The Russian Academy of Science valued highly Voznesenskii's work of collecting as well as the influence on other researchers, whom he helped out with advice, and by sharing his experience. This can be seen in the review by the Adjutant of the Academy of Science A. F. Middendorf of L. A. Zagoskin's book, A Pedestrian Journey in Russian America: "We must thank the traveler

(namely Zagoskin - B. L.) that in spite of the difficulties of transportation, he did not miss bringing along the necessary specimens of natural history of that land. Indeed the Academy is very happy with the influence, which came in such a short time and promises to be effective in the future, of the presence of our Voznesenskii in Sitka, from whom Mr. Zagoskin received the necessary directions concerning the collecting of instructional objects."

(1) Journal of the Min. of Public Education, 1849, VII, section III, page 38
In Russ.: Zhurn. Min. nar. prosv., 1849, VII, otd. III, str. 38).

Zagoskin was given the task of setting up trade with the Eskimo and the Athabaskan people who lived there.

But he did more than just fulfill the requirements of the Company; the results of this expedition are important in the history of ethnographic studies of Alaska. This can be said about his written material (2. L. A. Zagoskin's book, Pedestrian Journey..... was awarded the Demidov Prize.) as well as his collections.

Like Voznesenskii, Zagoskin assembled not only ethnographic collections, but also of zoology, mineralogy and botany. even before setting out on his expedition, he wrote: "In solitude, from boredom I became a mineralogist, an entomologist, a conchologist, a zoologist and others...My hut is full of what one calls rarities of all possible kinds." (3. L. A. Zagoskin. "(Letter from Amerika) Maiak, 1843, VII, Miscellany, 31. "Pismo is Amerika") It goes without saying, it was not boredom which pushed Zagoskin to collect, though he wrote this himself; otherwise he would not have given this occupation so much attention during his expedition of 1842-1844, which was accompanied by great difficulties, when there was no question of any kind of "boredom." Only the drive to make a more complete and wider study of the regions which

had been assigned to him, made Zagoskin acquire collections simultaneously with the task of mapping new places by means of astronomy, together with geographic description, ethnographic research and other projects; collecting as such was not included in the commissions given to Zagoskin by the Russian-American Company. In the Pedestrian Journey..., it is noted that "the chief of the expedition has spent out of his own salary more than 1000 rubles in silver on recompense for the crew, gifts to the natives and on purchases of food and various ethnographic objects." (1. L. A. Zagoskin. Peshekhodnaia opis..., part 1, page 8).

The collections assembled by Zagoskin during his expedition form a substantial complement to his ethnographic sketches published in his Pedestrian Journey...; they illustrate the author's ethnographic descriptions.

The ethnographic collection assembled by Zagoskin consists of 34 objects. Examples of Eskimo carving and engraving on bone are very valuable; the carvings on wood represented by needle-cases and tobacco-boxes made by Eskimo people from the lower reaches of the rivers of Kvikhpak and Kuskokvim. In his studies, Zagoskin points at the exceptionally masterly workmanship on wood in these areas: "Natives of some of the settlements stand out especially by their carvings of various fantastic tobacco-boxes, needle-cases, dolls, earrings, brooches and other bone and wooden handicrafts; these not only help the ethnographer to a general conclusion as to the origin of the people; we can also note the degree of intellectual capability. The proportions of parts, the correctness of the whole is done by estimation by sight, in a way which would require us to employ various instruments." (2. *ibid.*, part II, 1848, pages 22-23.)

The specimens of clothing in the Zagoskin collection are also interesting;

among these is the fur clothing of the Maleigmiuts (from the coast of Norton Bay), which got there through trade with the Eskimos of interior Alaska; and also the distinctive foot-length parka, (3. Clothing made of skins. This is a Siberian term which was brought to Alaska from Siberia and is now used widely in Russian as well as in foreign scientific literature, which is characteristic only of the Eskimos of the Kuskokwim River (Kuskokvigmgiuts).

The outer impermeable clothing, the kamleia from the Kvikhpak River is of particular interest as it is made of fish skin.

Usually these raincoats used by the Eskimo and Aleut people were made of intestines of sea mammals. These raincoats (kamleiki) were made either for hunting and fishing or for ceremonial use. The latter ones were purchased by the dwellers of Kvikhpak and Kuskokvim from the Eskimos of the Norton Sound coast. Kvikhpagmiuts and Kuskokvigmiuts who busied themselves mostly with fishing made impermeable clothing of fishskin. These raincoats were usually worn over fur clothing when the weather was freezing or when it was snowing. Zagoskin has recorded this in his "Pedestrian Journey... Voznesenskii, who learned this from him, mentions it in his notes: "Mr. Zagoskin said that the savage dwellers on the Kvikhpak River wear raincoats made of fishskin only in winter during severe freeze-ups because this garment is very warm and...cold does not penetrate through fish skin." (4. Archives AN of USSR, f. 53, op., 1, no. 6 l. 6.)

Nowadays kamlei worn over fur clothing are made of different cotton fabrics (ticking, chintz, calico and others).

G. Voznesenskii (the regions where he gathered his material have been listed above) assembled his collections among the Eskimos of the Bering Sea area, and did not penetrate beyond St. Michael's Redoubt. For this reason there are only single objects from the Eskimos. On the other hand

the largest number of items in the L.A. Zagoskin collection has been collected among the Eskimos from the lower reaches of the rivers Kvikhpak and Kuskokvim. This makes (*Zagoskin's) collections most valuable because the mainland Eskimos generally speaking have been less studied than the Eskimos of the sea coast. In this manner Zagoskin's collections not only widen the scope of Voznesenskii's collections but substantially complement them.

The suede leather dress (no. 537-22) acquired by Zagoskin from the Athabaskan people on the Kvikhpak River is a unique example. It is the only dress of the Athabaskan people of the interior of Alaska. The collection of suede clothing at the MAE consists basically of I.G. Voznesenskii's collection made on Kenai. The Athabaskan dress from Zagoskin's collection complements it admirably.

Another important addition to this remarkable collection are two suede costumes, from the Kenai area also, which the Museum received from A.F. Kashevarov.

Kashevarov, born in Alaska, was a creole (1. children born of Russian fathers and native women were called 'creoles' in Russian America) who owned his education (he completed the navigation school in Kronshtadt) to the Russian-American Company, served in Russian America twelve years. In 1838 he made a heroic baidarka expedition; having examined the northwest coast of Alaska, he crossed the ice to the utmost northern point of Alaska - Barrow cape and went over 50 kilometers beyond it East. Kashevarov left an excellent ethnographic record on the Eskimos of the northern part of Russian America, which is important in the history of the ethnographic study of Alaska. (2. A.F. Kashevarov. Notes on the Eskimos of the Russian America, "Northern Bee", 1846, nos. 227, 228. In Russ. Zametki ob eskimosakh v Russkoi Amerike. "Sev. Pchela", 1846, Nos. 227, 228.) Afterwards he

worked in Petersburg in the Hydrographic Department of the Naval Ministry.

During his stay in Petersburg, Kashévarov donated as a gift to the Museum the objects from Russian America. They form the collection which is registered under number 518.

This collection consists of eight objects: two costumes made of suede leather from the Kenai area, one for a man and the other for a woman (each consists of a shirt and pants), and four spoons made of mountain goat horn. The spoon handles are decorated with typically Tlinkit carving. These complement the Tlinkit collections of I.G. Voznesenskii and other Russian travelers.

As one can see from its content, Kashevarov's collection has a fragmentary character. This is natural because he has never specialized in collecting unlike I.G. Voznesenskii and L.A. Zagoskin.

As an example of this type of collection, other than the above collection of Kashevarov, one can point to the gift of one of the governors of the Russian colonies in America - Kupriianov (1835-1840). Numbered in his collection, which is composed of seven items, are four stone labrets (Kaluzhki). These are most interesting, because already in the middle of the 19th century kaluzhki - a decoration worn in the lower lip by noble Tlinkit ladies - were not used much any more.

In 1838 K.T. Khlebnikov (I. K.T. Khlebnikov - 1776-1838 - born in the town of Kungur, traveler and scholar (corresponding member of the Academy of Science) worked as pravitel' (*person in charge) of the main office of the Russian-American Company in Novo-Arkhangelsk), and a well-known man of science of the Russian-American Company) donated two items (an Aleut hat and a bow from Kadiak).

To these casually assembled collections one may add Captain Arkhimandritov's

(no. 538), Romanovskii's (no. 568), and some others. After the sale of Russian America (1867) ~~the~~ collection [in Alaska] ^{by} the Russians almost stopped.

Among the later acquisitions, there is a very interesting and valuable collection of Tlinkit shaman articles, which was acquired in 1891 from the missionary G. Chudnovskii. While spreading Christianity over there, G. Chudnovskii was especially interested in the shamanism among the Tlinkit Indians and was himself well acquainted with several shamans. This enabled him to acquire, even at the end of the 19th century, ancient articles used by the shamans, which were gradually disappearing.

The fact that Americans wanted him to resell these objects to them, stresses their rarity and value. "Some of the Americans personally offered me more than \$100.00 for three objects", - wrote Chudnovskii (2. Letter of Missionary Chudnovskii to K.I. Maximovich from S.-Francisco, dated 10 Feb. 1891 - 11th Oct., 1891 - it is in the North-American section MAE, listed as No. 211), (numbers 211-3, 24, 25 - a shaman's mask and two carved bone ritual figurines). G. Chudnovskii's collection (no. 211) consists of 39 sequential numbers under which are registered 95 items. Many of these, like other Russian Tlinkit collections, have been published in the works of S.A. Ratner-Shternberg. (3. S.A. Ratner-Shternberg, (Museum's Tlinkit material), "Museinye materialy po tlinkitam." Sb. MAE, volumes VI, VIII, IX, 1927-1930.)

After 1867 many other collections besides Chudnovskii's were acquired by the Museum from the Geographic Society, the Hydrographic Department and other institutions, where they were delivered by Russian Ships. As a result of the above mentioned acquisitions the Museum of Anthropology and Ethnography AN of the USSR now owns most valuable collections on Alaskan

ethnography. The foundation of these collections lies in the field work done by I.G. Voznesenskii. It is imperative to refer to these collections if one is to study the history of the culture of the native population of Alaska.

ILLUSTRATIONS

1. Lay figures (mannequins) in ritual clothing made of feathers. (Exhibition MAE "Natives of Northern America", section "Indians of California").
2. California Indian baskets from the collection of I.G. Voznesenskii. (Exhibition MAE "Natives of Northern America", section "Indians of California").
3. Suede leather clothing of the Kenai people, decorated with porcupine needles. (Exhibition MAE "Natives of Northern America", section "Athabaskans").
4. Eskimo masks - "six-act mystery-play" articles on the island of Kadiak (from I.G. Voznesenskii's collection)
 - a) Mask of a hunter (no. 571-1)
 - b) Mask of a sick man (no. 571-4)
 - v) Mask of a merry fellow (no. 571-6)
 - g) Mask of a noseless cripple (no. 571-7)
 - d) Mask of a snipe (no. 571-8)
 - e) Mask of a lover (no. 571-9)and a circle with feathers (no. 571-10).
5. Lay figure of an Aleut in a raincoat made of intestines; Aleut wooden hats. (Exhibition MAE "Natives of Northern America", section "Aleuts").
6. Lay figure of a Tlinkit in war costume; helmets, armor (coats of mail), platband. (Exhibition MAE "Natives of Northern America", section "Tlinkits").

Note: Photographs, of museum exhibits, could not be reproduced, for technical reasons. They may be consulted in the original Russian publication.