

Aleksandr Markov, Russkie na Vostochnom okeane (Russians on the Eastern Ocean), St. Petersburg, 1849 (2nd ed., 1856), 256 pp., describes a journey overland through Eastern Siberia to Okhotsk, from there by ship to the Russian colonies in America, later to California, back to Novo-Arkhangel'sk, and finally to Aian in Eastern Siberia. Two chapters are translated here: "The Russian possessions in America," and "The way of life of the savages." (Pp. 44-102)

Markov's book is relatively light fare, but is of interest nevertheless because it is a first-hand account, and provides some ethnographic information concerning the Aleuts and the Tlingit of that time.

The Russian-American Company's "Journals of Correspondence" indicate that Markov was from near Kostroma, the son of a peasant. He entered Company service in 1838, and served as a prikashchik (supercargo) on Company ships until 1846 or 1847, when he returned to Russia. His narrative appeared in the Russian periodical Moskvitianin in 1849 and as a book.

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Sitkha Island

On the fortieth day of our voyage we noticed that the water had changed its color. From clear blue it became murky and dirty, and now and then birds, hair seals and sea cabbage would be seen. All these signs indicated the coast was not far away.

Those who have been at sea can easily understand how joyful it is, after all the unpleasantness and difficulties of a long voyage, to hear the word: "Land!" It holds some kind of magical power, it heartens the weak and sets everyone in motion; even those who during the voyage could barely move about from sickness caused by the incessant tossing come out on deck to look in the distance and with their own eyes make sure that they have heard correctly that joyful word "Land!" They look into its distant horizon and do not believe their senses, thinking: "Is this sign an illusion? Is it a cloud which has taken on the appearance of land, playing a joke on impatient seafarers?" It often happens at sea that sailors, not knowing how far away land is, mistake the dense, almost motionless clouds for it.

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But I knew that our brig was 80 miles offshore and that the first land we would see would be Edgecumbe, the peak of an extinct volcano. Having seen in an atlas a sketch of the Sitkha coast, it was not difficult for me to recognize the shore of Sitkha Island on the horizon, which became clearer and clearer with each step of our approach. Finally we sailed

up to the very foot of Mount Edgecumbe and feasted our eyes upon the picturesque islands, scattered by nature throughout Sitkha Bay.

The wind gradually drove us from the great fairway to a small roadstead, where, near the bend into the harbor, we met a strong head wind; in addition night fell and we were forced to anchor not far from some Kaliuzh barabaras or huts.

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At dawn we saw beyond the Kaliuzh settlements, Novo-Arkhangel'sk Port on the shore of the bay and around our brig numerous boats, in which sat savage Kaliuzh. Some of them came to sell us berries, game and various trinkets made from slate; others came only for curiosity, to look at the recently arrived vessel; but probably all could not help but be enticed by curiosity at the sight of new guests, arriving from a distant land. I too was enthralled, looking at this savage, colorful, noisy crowd, which was constantly enlarged by new arrivals from different parts of the bay. All of them were dirty, ragged and half-naked and some as completely naked as the day they were born.

Many of the Kaliuzhes have rather pleasant faces, but nearly all are painted different colors. All of them talked among themselves, and each tried to make his voice heard over all the noise.

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One of them, probably distinguished for his eloquence, seemed to be the spokesman. He shouted louder than everyone else

and carried on an uninterrupted speech, standing on the stern of his boat completely naked, in a ragged down hat, and a dress-coat without a collar. Before him stood a rather elderly female savage, wearing a small apron, a soldier's jacket, and a sleeping cap, and to crown her attire, it was all in down. She, as was noticeable, listened to the spokesman with great attention. Unfortunately I did not know their language and was unable to understand what our young dandy was telling the woman. Curiosity compelled me to ask the interpreter what they were talking about, and he replied that the dandy was reprimanding the old woman because she was so improperly dressed.

But this curious spectacle was of short duration; soon a launch arrived and towed our brig into the harbor. I disembarked, and when I stepped ashore after the long voyage, the land seemed to move under me.

I do not consider it superfluous to mention here the first settlement by the Russians of Sitkha Island, where Novo-Arkhangel'sk Port is built. The founder of this port was the unforgettable Baranov, sent by the Empress Catherine II with 30 families. Originally, during the time of the private companies, Baranov settled on Kad'iak Island. He subjugated the Aleuts by force of arms, actively concerned himself with the expansion of his borders, which he extended 500 miles from Kad'iak, and built a redoubt on Sitkha Island

where there were many Kaliuzh, a tribe hostile to the Aleuts. Because of carelessness of the manager of the redoubt, it was destroyed by the savages. Everyone in the fortress, old and young, was killed or tortured very cruelly. The Kaliuzh poured out all their spite on the unwary victims, as revenge because they had settled autocratically on their land. Knowing that sooner or later a Russian vessel would come and reckon with them for such a brutal act, they packed up their belongings, both their own and those stolen from the Russians, forsook the barabaras in which they had probably lived for years, crossed the mountain to a rather long distance from the site of the massacre and settled in a very inaccessible place, so the Russians would be unable to exact revenge for their companions.

In 1800 Baranov arrived on Sitkha Island on the ship Neva, and saw that where formerly a redoubt had been built, were bleached ashes, and scattered bodies of Russians, disfigured at the hands of the savages and bearing on them all the signs of a tortured death, accompanied by barbaric laughter. Baranov approached the huts of the savages, hoping to meet someone there, but they were empty, and the culprits had long since hidden themselves from just retribution and persecution for the crime.

Baranov concealed his sorrow, buried the dead with the necessary rites and on their grave erected a cross, on which he wrote the names of the unfortunate victims. This cross still exists not far from Novo'Arkhangel'sk and the site of the old redoubt is called Staryi Artel [old crew].

Guided by his bold, thorough and decisive mind, Baranov did not want to renounce his undertaking and leave Sitkha Island unsettled. He took the ship to the other Kaliuzh settlement, 3 miles from Staryi Artel, where the savages had built a log fort, smashed it with cannon balls and drove out the savages, who in turn stubbornly defended themselves, saving themselves from inevitable death; but, not having fire-arms and other means to defend themselves they were forced to abandon the place and hide in the woods. On the third night of the siege the whole fort was deserted. Near the Kaliuzh River to this day may be seen remains of logs, thick and overgrown by moss, from which the savages had built the fort; there too was erected another cross, under which lies three sailors from the vessel Neva who were killed by the savages during the landing. 50

Baranov undertook his work indefatigably and selected a suitable place for the construction of his fort on a cliff, so that from all sides for a good distance one could see everything that was going on all around; it was made in a circle. He set up tents for himself and for his detachment and enclosed them by a double fence, the area between which he filled with stones. This was then called a fort. Here, in more recent times have been built the beautiful, large home of the Chief Manager and a battery with many guns, before which both savages and Europeans will think twice about approaching. 51

Baranov himself was commander, worker, cook, and sentry; he was not bothered by the constant rains which fall

nearly every day in this country - rarely does one have the pleasure of continuous clear weather - and he was not afraid of the savages, incessantly menacing him with attack. As a matter of fact, these occurred repeatedly; but with his experience and wisdom he repulsed the enemy every time. He foresaw the intentions of the savages and adopted great caution in regard to them; those he captured he punished cruelly with birch rods, but did not kill them, showing them that he was compassionate and did not desire their destruction.

In order to play more strongly upon the superstitious minds of the savages, Baranov always wore armor under his leather coat, so that the savages would not see it. Once he gave a captive a bow and arrow and ordered him to shoot him, saying "Your arrows cannot kill me!" The savage aimed straight for Baranov's heart but the arrow bounced off; he tried another, examined the tip, again drew his bow, and again the arrow fell without accomplishing its purpose. The savage, freed from captivity, told his comrades these incomprehensible miracles, for whose authenticity he could vouch as an eyewitness. Desiring to convince the savages of his invincibility, Baranov did various tricks for them, which terrified them, and indeed the Kaliuzh considered him the greatest shaman, and not only did not dare attack the fort, but even if they met the Russian work parties in the forest they did not venture to hinder them.

The Kaliuzh thus came to respect and fear Baranov so that many of them even began to aid the Russians in some of their work. But in spite of all this Baranov did not trust the savages, and when the Russians were sent outside the fort to work, without fail each one had to have arms with him; he even had to have them near him in the fort while eating and sleeping.

In order to train his detachment to always be ready to repulse an attack by the savages Baranov went even further. Locked in the fort with all of his detachment he would have them take out a kettle full of rum; he would order everyone to drink as much as he wanted and he himself drank with them. Finally when everyone had drunk his fill, he would suddenly raise an alarm. Then each one had to be absolutely punctual in his place. If someone was not able to crawl to his place and lay on the road with all his fighting gear Baranov always thanked him; but woe to he who lay drunk without a gun. For this blunder he was punished. Baranov often said if someone who knew his business lay drunk with a gun a savage would not disturb him, fearing what he might do, but if he was lying unarmed, then the savage would boldly fall upon him, knowing that he could not defend himself.

Such diversions suited the character of the men of those days and they served as relaxation after hard long work.

The savages were then very numerous throughout all the straits; but the smallpox they contracted from the Russians killed them by the thousands; not knowing how to treat it and not understanding the reason for the development of this pernicious poison, in the fever of the disease they threw themselves into cold water and died in whole families. They changed their place of habitation, went far from their families and forsook their children, but nothing saved them. Every day death took many new victims. From that time until now they have been unable to increase in population in comparison with that of before; moreover, being widely scattered, they continually quarrel among themselves.

Thus Baranov, of independent spirit and mind, asserted our rule on the islands of the Eastern Ocean. He died on a vessel in the Southern Ocean, on his way back to Russia, leaving in the chronicles of the Russian-American Company the unforgettable memory of the founder of Novo-Arkhangel'sk Port, which in our time bears no resemblance to its predecessor. We have already said that where the tents were set up, in which the original founders lived, harrassed every moment by savages, now has been built the great house of the Chief Manager of the colonies, with large, beautifully decorated halls, from which the whole Port may be seen. The entire settlement is enclosed by strong batteries with towers on the corners from which are seen 2 rows of 20 pound cannons, and from one tower flies the flag of the Russian-American company.

There, where was dense, impassable pine forest now stands a church of the Archangel Mikhail and further on a chapel. When Archbishop Innokentii arrived there with a mission, a monastery was built, with a seminary, and a church administration. In addition Novo-Arkhangel'sk is graced by various buildings and institutions. There is a school for boys, where navigation and other subjects are taught. There is an educational home for girls, whose welfare is under the benevolent care of the wife of Chief Manager Etolin; the intention of which is to prepare the pupils for marriage to respectable men, with a dowry of money, which the orphans earn from needlework, to which Mrs. Etolin herself introduced them. There is an arsenal in good repair, an observatory, a music class, and a library, to which come yearly journals and books, subscribed for from money contributed by the people of Sitkha. There are two hospitals with excellent chemists' shops, a saw-mill, a water-mill, a club, excellently set up, in which unmarried ships' captains, prikashchiks, and navigators live; there is a wharf on a rock foundation, built by Etolin; on it are storage magazines so that vessels which are loading and unloading wares can draw up very close. There are barracks for the married and single workers and naval men, of which up to 50 are constantly there, under a code of privileges, to protect the Port and to make voyages.

The Russian-American Company has 8 vessels ranging in size

from 100 to 350 tons; one steamer with 14 guns for the Straits and another, somewhat smaller one, for trips to the redoubts.

Novo-Arkhangel'sk Port is the most important settlement of the Russian American colonies; here is the permanent residence of the Chief Manager of all the colonies, or, as he is called there, Governor. In grade he is Captain of the 1st rank and must be from the fleet. He takes this post for five years, with military and civil rights, receives from the Company each year a salary of 10 thousand silver rubles, and after expiry of this period returns to Russia. The assistant manager is a lieutenant and is the port director. In addition, there are several naval officers for navigation. Novo-Arkhangel'sk is the base of the main colonial office, which receives accounts from all other colonial offices; the colonies of the Russian-American Company are located throughout the northern regions of the Eastern Ocean, starting from the Northwest Coast of America to Aian, on the Asiatic coast, along the Okhotsk Sea. All of this expanse belongs to the Company by right of monopoly.

The island of Sitkha serves as the storehouse for both furs and other wares, supplied from Russia via the Okhotsk Sea by Company ships, and brought around the world on English ships by agreement with the Hudson's Bay company. The very

great quantity of goods received annually, worth millions of paper rubles, is sold according to the regulations, that is, no more than the amount that is determined for each person, no matter what post he holds in the colonies, otherwise the imported wares would be quite insufficient, especially the rum.

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With the coming of spring, the goods from Novo-Arkhangel'sk are delivered by ship to the Company settlements on Kad'iak, Unalashka, Atkha, Georgii, Pavel, Urup, Simusir, and Shumshu Islands, to Konstantinovsk, to Kinai, to Aleksandrovsk, Nikolaevsk and Mikhailovsk redoubts, to Kamchatka and Aian. From here the managers deliver the goods in baibaras or baidarkas to various nearby odinochkas.

The furs from the various colonial offices and sections are brought to Sitkha in the same way. There they are sorted and packed in cases, so that each one, along with the tare, weighed $2\frac{1}{2}$ puds in all. They cover the boxes with raw lavtak [seal, sea lion or walrus hide] as protection against the dampness on the road to Okhotsk, and they load the vessel destined for Russia via Aian until May 1. Furs are the Russian-American Company's main item of trade.

With the arrival in Sitkha, for the winter, of company vessels from various sections, the port comes to life; it becomes noisy, crowded and merry; in the club they open a theatre, in which various small plays are performed and parties are given, to which are invited the very honorable and semi-honorable of Sitkha society. Membership in the latter group

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depends on the amount of salary ~~one~~ receives. At these evening gatherings, on a remote island in the Eastern Ocean, in a land separated from the educated world by several thousand versts, you meet more cordiality, more unfeigned gaiety, than at the most brilliant metropolitan balls. Here people who because of their position in the world would perhaps never have met each other, offer their hands in friendship; remoteness brings them together, and each guest, remembering his family, his friends, those close to his heart, but by force of circumstances abandoned long ago, tries for several hours to forget about the bitter loss, and to replace it by sincere friendship with the new faces with whom his fate is bound.

In 1845 the use of strong drink was prohibited for one's entire stay in the colonies, except while on sea voyages. This prohibition, terrible for many, was announced in a meeting of colonial employees, of whom some, hearing such news, were unable to restrain tears.

The local natives are called Creoles and have amazing abilities, one can say, toward everything; the female Creoles, of whom many are distinguished by very regular and pleasant features, are generally shy and bashful. Some of the new arrivals for work in the colonies marry Creole ^{girls} and at the end of their period of contract with the Company, ^{can} return with their wives to Russia.

The environs of Novo-Arkhangel'sk are uninhabited and wild. There you come across neither green meadows, nor shady gardens; nature did not endow this remote land with luxurious vegetation and bordered it with a continuous chain of mountains, covered with firs, larch and other conifers.

The climate on Sitkha Island is very unpleasant. The sun is a rare guest in the northern sky, which is almost continually cloaked by a thick fog. For much of the year there are fierce rains, or cruel winds blow. The soil is generally rocky and not suitable for the production of any kind of fruits, except berries. Garden vegetables grow in such a small amount that they are insufficient for a year's supply; some products are not able to grow at all.

No one in Novo-Arkhangel'sk has domestic animals, because there is nothing to feed them. The Chief Manager has several cows, but even he has difficulty laying in a stock of hay for the winter.

In Novo-Arkhangel'sk, from young boys to the old men, there is not one man who is not dependant on the Company, and not sent for some kind of post, for a certain remuneration or pay. After service in the Company for 15 years, they have the right to settle anywhere in the Russian colonies; some even went, by their own choice, to Kinai, with all the Company benefits for 1 year. But having met

with various discomforts, or for some reason of their own, they again returned to Sitkha. It was because no one wishes, having left the Company, to earn his own living, and carry on some kind of trade for his own benefit.

Firearms are distributed from the arsenal to everyone in service on Sitkha for the protection of the fort from the savages, and from time to time, by order of the Chief Manager, they suddenly give the alarm, but not with the same severity as in Baranov's time. More than once I went out at the alarm with a wooden flint in my gun. However, one does not anticipate any kind of danger from the natives because guns are pointing toward their barabaras from all directions, both from the fort and from vessels which are in a line opposite their settlement; and besides, very few Kaliuzh live near the settlement, and then only in the spring time, when a thousand or one and a half thousand assemble to catch herring, from which they render the fat, used in food. Throughout Sitka Bay are such great numbers of fish that in several places it is difficult to take a boat. During the catch the savages make an incessant noise from singing and dancing; thus the Kaliuzh conclude peace among themselves until dawn.

The Kaliuzh

The Kaliuzh themselves do not know their origin, but one may conjecture that they are descended from the

Indians on the North American mainland. This tribe is very similar to them, except that only the Kaliuzh have more regular features than do the Indians. Not nature, but the Kaliuzh themselves spoil and disfigure themselves, especially the women. From birth, they press the upper part of their heads in the form of a shovel, which makes them seem broad-faced; they pierce their nostrils to put in a ringlet and make several holes in their ears, through which they pass multi-colored wool. In the lower lip they make small slits at first and put in it some kind of metal, then gradually enlarge it and by old age insert a narrow shell, $1\frac{1}{2}$ inches in size, which serves as a saucer for the nose; they also color their faces with cinnabar and soot, various designs, as each wishes or as is becoming to the face. The hair of the Kaliuzh is generally black, coarse and similar to a horse's mane. Some of the Kaliuzh gather it on top of their heads in a mass and knot it in the form of a bun, or they try to entangle it as much as possible smear it with oil, and sprinkle it with down. All of this adornment gives the savages' faces a strange appearance, which can easily arouse fear in anyone unfamiliar with it. 64

The usual apparel of the Kaliuzh is a cape of animal skin, or a woolen multi-colored blanket, in which they wrap themselves; they make a knot at the neck so that the blanket does not fall.

Some of the Kaliuzh have some kind of embroidered skirt,

but the native wears this only when he takes it into his head to flaunt himself, and always wears it inside out, so that it is impossible to look at the dandy without laughing.

The Company supplies the savages with their necessary goods, such as tobacco, gun-powder, lead, fire-arms, calico and various types of clothing, in exchange for furs.

The Kaliuzh live on the bays or near rivers in log barabaras which they build in the shape of a box with a flat roof with an opening cut in the top for the emission of smoke; inside the barabara a fire burns continuously - that is why the clothes of the savages smell of smoke and even their bodies seem soaked in soot.

The Kaliuzh pay tribute to no one and do not submit to any kind of civil decree. One who is wealthy can buy people from other rich Kaliuzh, and acquire them as his servant property. He is called a taën, and his people kalgas or kaiurs, i.e., workers.

When any kind of taën dies, his relatives kill some of his kaiurs in order for them to serve him in the next life, about which the Kaliuzh have a very obscure and confused understanding. If one of these kaiurs, upon whom falls the fate of death, runs away, then they try in every possible way to find him, right up to the burial; after that even if he appears, they will not persecute him, and he will gain his freedom.

When any of the distinguished taëns die, having enjoyed particular respect among his comrades, then they give him kaiurs not only from his retinue, but in honor of his name other taëns sacrifice as many of their kaiurs as they see fit - then they adorn the corpse in his best skirt, the only one he has, paint his face with red paint, and approaching him smear his face with soot, lay out all the wealth of the dead man, lay out before him his weapons, animal pelts, and blankets, and settle around him while the shaman, striking a tambourine, and with various grimaces chants burial songs, into which all the savages in the barabara must join in, clapping their hands or hitting some tambourines. This continues all day, then the corpse is dragged into the woods for cremation so that he will reach heaven by the smoke.

When I saw the funeral of a dead Kaliuzh taën for the first time I was unable to watch this ceremony without a shudder, with all its barbaric accessories, practiced in savage remote wilderness, and to complete this whole striking frightening picture, it was at night. Once, on the way back from a hunt, I met a great number of savages who were making their way into the woods along various paths with the deceased from their settlement. They walked in deep silence, as though oppressed by a vague sense of fear. It aroused my curiosity, and from a distance I followed to observe how they would burn the deceased. Finally the

savages stopped near a pile of firewood and surrounded the fire; the silence continued for more than a half hour, repeatedly broken by the sighs of sorrow about the deceased; then they set fire to the wood, sluiced with oil, and loud, savage singing broke the sleeping woods; the echo was repeated by long rolls in the high mountains, and bright flame illuminated the noisy crowd of savages but suddenly everything ceased; only one shaman beat on a tambourine and danced with various affectations; meanwhile the wood fell to pieces and displayed the scorched corpse; the heat had reduced his body to a strange, cramped convulsion. At this time the relatives of the deceased re-arranged the disintegrated fire-wood. When the body was completely burned, the singing began again and continued until he was reduced to a black charred mass, which no one could distinguish from the burning fragments of wood.

This is the burial rite for all unbaptised distinguished taëns who have brought fame to their families; their kaiurs are not awarded such honors; they are simply drowned without any ceremony. One cannot watch without deep sorrow these unfortunates, whom they offer in honor of the dead taën; they roll the kaiur on the ground, hold a staff to his neck and press both ends; the sufferer flexes his knees once or twice, as if from the effects of a galvanic current and in a moment breathes his last.

When the coals have cooled beneath the corpse and the fire is reduced to ashes they gather his bones

in a heap and place them in a box, built on posts, set up somewhere in a high place.

Each year the relatives of the deceased have a funeral feast. They dress in their best skirts, daub their faces with black paint, go and sit on his grave, talk about the recent affairs in places where he liked to go, and conclude with the feast of food.

If one of the Kaliuzh desires to take a wife, then he must pay her father and mother what they ask for their daughter.

The Kaliuzh count descent by the mother, not the father.

These people ^{never} forget a wrong; even the most distant relation of the family always rises at the slightest insult of any kind to a relative. If someone does not wish to pay for his offense, the Kaliuzh, like savages everywhere, render insult for insult, and avenge death with death.

The Kaliuzh tribes are settled throughout all the straits of northwestern America. Their main settlements are at Sitkha, Stakhin, Khutsnov, Il'tu, Keku, Koiganakh, Yakutat, Chil'kat, Icy Straits, Tankas and the Columbia. They all fight among themselves almost constantly, and this hostility dates from the time of their fore-fathers.

Upon the arrival of the Kaliuzh of various settlements in one place, each must guard himself as

cautiously as possible in relations with his compatriots who live in different settlements. The slightest incident is cause for a quarrel, and the affair does not end without a fight, always accompanied by bloodshed and frequently by death.

When the Kaliuzh arrive at Sitkha to catch herring and red fish, they cannot successfully settle along the nearby islands without the permission of the Sitkha Kaliuzh, and must first send hostages to them as proof of their friendship; likewise the Sitkha Kaliuzh send their hostages to them as a sign of accord and peace. Upon fulfillment of these preliminaries by both sides, the visitors build their barabaras where it is suitable for them, and begin to dance and sing as a sign of general merriment, but nevertheless, each group have their sentries, who stand continuously at their posts to repulse any kind of attack from their neighbors.

The Kaliuzh eat mainly fish; they dry it and eat it with herring oil: they also live on game and berries, and particularly the so-called sarana [martagon, a kind of lily].

With great curiosity and surprise I saw how the Kaliuzh catch herring. One or two of them sit in a boat, that is, in boats ^{hollowed} out from trees; instead of oars they hold long ~~staves~~ in their hands, on one side of which tacks are

driven one vershok apart. The savage rows gently, so that with each stroke they pull out about 5 herring; thus, in a short time they are able to fill nearly half a boat with them.

The Sitkha Kaliuzh contribute a great service to the inhabitants of Novo-Arkhangel'sk Port by bringing fresh food-stuffs; they supply them in large quantities, with a variety of fish, like halibut, cod and red fish, as well as with wild ducks, geese and mountain sheep or wild deer. For this purpose a market was built within the walls of the fort, in which at specified hours the savages gather and sell their catch to the Russians. For the largest mountain sheep, 4 puds in weight, they pay 5 sazhenes of calico; for a duck, 1 bunch of American tobacco, for a goose 2 bunches; a fish is valued by its size; all these purchases are bartered according to prices set by the manager of Novo-Arkhangel'sk Port.

Furs are bought in the same market; the savages are unable to enter it, and trade through a window cut specifically for that purpose to prevent the savages from stealing, for which they have a great passion, and for observation. It has been done this way since the time of Baranov. Circumstances today no longer demand the same severe measures as formerly because at present the Kaliuzh are rather

quiet, but as Baranov often said, "Be friendly with them, but be ready for trouble."

Several times during my stay in Novo-Arkhangel'sk, the Kaliuzh raised an argument with the Russians over some trifle, so that they set out with guns toward the fort and threatened to attack; however, they were unable to do anything against such strength, because of their insignificant numbers on Sitkha Island. One well-placed salvo from the fort would have been enough to kill all of them, but the Russians did not do this, and will not do it unless the savages kill one of our countrymen.

I myself was an eyewitness to the way they suppress the Kaliuzh in the case of any kind of hostile action on their part. If the Kaliuzh create any commotion and move toward the fort, the Russians give the alarm and bolt the fort gates and begin to urge them verbally to stop the argument. If the remonstrance does not work, then they shoot a cannon ball over their heads. The whistle drives the mutinous crowd into the woods and stops the noise.

The only unpleasant consequence of these squabbles is that the savages stop coming to the market with food stuffs and do not want to trade. This recalcitrance on their part sometimes continues for a whole week, during which the Russians are left without fresh provisions.

In the end, however, savages have to reconcile themselves with us, because they have exhausted the supplies

needed for their domesticated way of life, specifically tobacco, to which they are addicted, and gun-powder, without which they cannot live.

It can be said that at present the Russians supply nearly all the necessities for the Kaliuzh, because they receive from them everything they need for their goods, which are also traded for profit with the distant Tundra Kaliuzh.

To facilitate transportation, the Russian-American Company sends a vessel yearly with goods to all the Kaliuzh settlements in their jurisdiction. In these settlements, where by agreement with the Russians, English have settled, under lease, and have built redoubts, the Company does not have the right to trade with the Kaliuzh, or buy furs. Similarly the English cannot buy furs in the Kaliuzh settlements belonging to the Russians. Sometimes the Kaliuzh, not understanding this division, bring their furs to the places closest to them; in such a case, after a year has elapsed, the Russians and the English make a mutual exchange at an established rate.

Several times I was on a trading vessel in various Kaliuzh straits. For this they arm the vessel as though in battle array, to secure it from any kind of hostile approach on the part of the savages: they stretch a thick tarred rope net around the sides and on the bow of the vessel they build a battery, which they conceal with a tarpaulin so that the savages do not notice it; otherwise they could not be

lured onto the vessel for trade and they would think that the Russians were up to some kind of a trick, aimed at their death.

How ceremoniously the savages assemble on the vessel the day they fix for their entertainment! From various parts of the bay silently glide large boats, in each of which are seated about 20 savages, painted, with feathers and dressed in their best clothss. With tambourines and singing they approach the vessel, and form a line not far from it. They show their friendly attitude by their dance, composed of various affectations, during which they are strewn continually with eagle down. Then in ceremonious order, they come aboard, where they are treated to rice porridge with molasses. At the same time they begin noisy conversation; they argue, get excited and each tries to shout above the others; down flutters everywhere; on deck it is crowded, hot and with an unbearable odor of oil and smoke. This whole motley crowd took pride in their society.

At the end of the feast, when the savages began to depart it was necessary to give them each a gift of a leaf of tobacco for the journey, but some, in passing, steal more of it; they are very bold at this.

The next day, at 8 o'clock the flag is raised on the Russian vessel; this is the signal for the savages to come to the vessel with their furs for trade. The Kaliuzh begin the trade with sea otter, over which they debate for an awfully long time; they discuss, and they consult, fearing

lest they be mistaken at the value. Having fixed the highest price, they still have their doubts. Although the skin is not worth quite what they get for it, the Kaliuzh would ask still more. Sometimes they argue over the price for a whole day, examine the merchandise, try to pilfer something, and with the approach of evening they leave, without having sold anything. On the next day, the same doubts, the same discussions and conversation try the patience of the most composed men.

Finally we announce to them that truly they have made us angry and ^{since} they do not want so sell their fur goods to us, tomorrow we will leave and will never return to their settlement.

These words affect their resolve more strongly than anything else. Then one of them will certainly try to sell an otter pelt and if he sells one, all the others follow his example and begin to trade their items in normal fashion and the wares are exchanged at the established price.

The Kaliuzh grade their fur goods and estimate the value of our goods in their own way; some of the cheap articles they prefer to the expensive, and the expensive are set on a level with the cheap; but in this respect we do not argue with them and pay the set price for the goods. For example, for a large otter they are given 1 blanket worth 18 rubles, or instead of that 5 pounds of gun powder and 1 ten pound slab of lead worth 10 rubles; for the pelt of a sea otter pup 2 blankets worth 36 rubles, or 1 gun, valued at 25 rubles;

for one large black bearskin 4 papers of cinnabar worth 3 rubles or 1 axe at 5 rubles. In their estimation all of this is equal. If they augment it by as much as one leaf of tobacco for any kind of skin, then it is necessary to give it to those who have already sold such skins, otherwise they will demand the return of what they have sold.

One Sea Otter of Prime grade costs:

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7 wool blankets, among which is a red one which the Kaliuzh count as two.....	12 R	
5 pounds of gun powder	5 R	
10 pounds of case-shot or one lead slab	5 R	
4 papers of cinnabar	3 R	
1 hank of red wool		50 K
2 pieces of flint } $\frac{1}{4}$ pound of tobacco }		50 K
		<hr/>
	Total	140 rubles

It happens sometimes that the otter costs less due to the change of price of the goods, but no one pays more than 140 Rubles.

They used to pay the Kaliuzh in rum for the furs; but in 1841 it was forbidden to give them this drink because of its strong intoxicating effect, during which time, on occasion of reproofs, arguments arose among them which often ended in death. At first the Kaliuzh did not like this prohibition, but they have since become convinced of the benefits of this measure and no

longer demand rum.

Besides furs, the Russian-American Company also buys large quantities of potatoes from the Kaliuzh; they have begun to cultivate them in many places along their straits.

In comparison with the fur trade, the potato trade is carried on much more quickly and is accompanied by noisier discussion and negotiations. Each savage tries to sell the potatoes he brought with him, fearing that he cannot sell them afterward.

Once when we were at Khutsnev, a rather noisy incident took place with the savages. We were dispatched on the steamer to various straits to buy furs, and on the way back we stopped at Khutsnev, where they grow more potatoes than anywhere else.

When approaching the afore-mentioned settlement we began to weigh anchor and lay a cable to the shore from the stern, fastening one end of it to a tree so that the steamer would not be able to turn. Then we invited the local Kaliuzh for entertainment and to buy their furs. At the end of the trade we told them to return the next morning with as many potatoes as possible, which we hoped to purchase, according to the order given to us by the Company. However, at midnight we received a letter from the Chief Manager, ordering us to hasten to Sitkha because of difficulties with the savages. The trouble began when a Kaliuzh threw a spear and by chance wounded a Russian woman, though not

seriously. Fearing punishment for his act, he fled to his countrymen. The Russians demanded the guilty party be given up, but the Kaliuzh refused to fulfill the just demand. The letter also advised us to be very cautious.

In compliance with the order we had to cease trading with the Kaliuzh and at dawn pulled up anchor for the voyage to Sitkha. Morning came. Many boats, laden with potatoes, were already surrounding our steamer. ^{The} ^ Khutsnev Kaliuzh did not know that the Sitkha Kaliuzh were arguing with the Russians and that we had received an order to return quickly to Sitkha. The savages, wanting to sell the potatoes they had brought with them asked to come aboard, but we refused them, saying that we must go to Sitkha immediately. However, we did not explain the reason for such a quick departure.

The Kaliuzh took this for a trick, thinking that we wanted to make fun of them; in one minute they all departed, unloaded the potatoes from their boats onto the shore and in a short time even more had assembled, all armed with spears and guns. They surrounded our steamer and did not want to let it out of the bay; we, for our part, opened the gun ports and showed them the burning fuses which frightened them more than their guns and spears did us. They hastened ashore where the cable was fastened, confident that the Russians certainly would go there at once from the steamer in order to unfasten the end of the

rope. They had decided not to let us go, supposing thus to retain the steamer; but alas! To their great surprise they saw their attempt was futile. We unfastened the other end of the cable from the steamer and very quietly departed from the bay, knowing that the Kaliuzh would bring the cable to Sitkha, and that is what happened.

The Kaliuzh generally are rather shy with the Russians, although they sometimes have arguments with them; but this they do confident that the Russians will never touch them unless they attempt murder; among themselves they are very brave. Several times I was an eyewitness to the kind of frenzy with which they got out their spears during some kind of argument, to which some very idle circumstance had given rise. They gather by large groups into one crowd, as if they are beginning a decisive battle among themselves and the chief commander is always some elderly woman from a celebrated ta'en family. In spite of the noise and clamor her voice is heard above all the others. From her the whole affair flares up and from her it dies out.

The Kaliuzh highly respect aged people, but pay particular respect to old women. They venture upon no important undertaking without the advice and agreement of the elderly women.

Once, in the Icy Straits, before I knew much about the customs of these people, our steamer was surrounded by

many boats full of savages who had arrived with various provisions. Among them was a ridiculous old woman. Seeing her, I was unable to refrain from laughing. She realized that I was laughing at her and becoming terribly angry, began to shower me with loud reproofs; the other savages took the side of the old lady and were upset at the offence inflicted on their leader.

Seeing my mistake, and wishing to avoid further argument, I had to ask the old woman to excuse me, invited her into the cabin where I treated her to vodka, and I gave a leaf of tobacco to each of the other savages. After this the elder, whose anger I had successfully disarmed with my kindness and even more vodka, made friends with me and supplied me with various rather rare trinkets. One must do justice to the way that the savage makes the latter. With the simplest instrument, a knife, they carve out of slate marvellous figures, pipes, small cups and various kinds of articles, very beautiful and neat; they weave wool capes from the wool of wild sheep, adorning them with various images and designs, to their taste; however, the latter type of handwork is done rarely. From tree roots they make beautiful ishkaty or baskets, so solid that if they are filled with water, none can pass through; from the same tree roots they braid tsyrely, similar to matting, but decorated beautifully delicately and neatly. The savages often use them instead of sails on their boats and many of the Russians buy these mats to cover the floors. From time

to time they improve their work and one may expect that through the efforts of the Russians to educate this remote area the Kaliuzh little by little will abandon their customs, and gradually enlightened by Christianity, will change their present way of life and be united more closely with us in needs and benefits.

Here is a consoling fact, somewhat justifying our hopes: With the arrival on Sitkha Island of Archbishop Innokentii, by his thoughtful suggestion many Kaliuzh began to study the Orthodox faith. During my sojourn at Novo-Arkhangel'sk 40 Kaliuzh underwent baptism and several others intended to follow their example. From the newly converted it is still impossible to demand strict adherence to Christian duty, but one may hope that in time they all will increasingly strengthen their Christian faith and that the work of our pastors, having as their sole aim to spread the light of evangelical teaching in a land clouded by heathenism, will not be in vain. How long ago were those who adopted the Christian faith heathens, how long ago did they cremate corpses of their fathers and barbarously put to death their fellow tribesmen? Look at them now, look at the faith of these children, when the sound of the bell tells them of the beginning of the divine service. With what fervor they hurry to God's temple; how silently and humbly they stand before him! They do not yet understand the secret meaning of our church rites, but by the end of his religious service, the Pastor invites them to see him

and through an interpreter, in their own terms, corresponding to their concepts, explains the laws of God to them.

All of this convinces us that in time the savage Kaliuzh tribes will abandon the dark, ignorant superstitions in which they are now plunged. In addition, in the seminary established at the monastery built in Novo-Arkhangel'sk by Archbishop Innokentii, the boys learn the Kaliuzh language and the pastor sets a definite goal to build a church in the Kaliuzh settlement for divine worship in the native language.

One of the baptised Kaliuzh, even before taking the sacred baptism, being an insignificant ta'en, was always distinguished from others by his modesty, did not take part in disputes, traded well, collected many wares in debt and always paid honestly and amicably.

The Russian-American Company, ^{which} had for a long time wanted to set up among the Kaliuzh a dependent leader, but had not known a Kaliuzh who could take this responsibility upon himself, did not overlook this favorable chance to effect its plan and to choose the above mentioned trader. They pointed out to the government his constant friendship toward the Russians, his honest and very good behavior, and asked that he be singled out in order to show his comrades that they too ^{might} be favored by such an honor if they would conduct themselves as well as he. The Sovereign Emperor,

as in another example, was pleased to bestow upon him a caftan embroidered with gold, a saber and a tricorne hat decorated with colored feathers. Moreover, the Company made him chief ta'en and paid him 10,000 rubles, so that he might build himself a small house in the Kaliuzh settlement, buy himself a kaiur and be able if necessary, to suppress the rebellious and notify the Russians of and kind of hostile intentions of his comrades. In 1844, in the sight of all these savages and in the presence of the manager of the whole of Novo-Arkhangel'sk, they gave him the Tsar's gifts and led him to church to take the oath of loyalty and duty which was placed upon him. At the end of the ceremony, full of importance, he looked at his comrades with great pride, and said to them "Be humble before me!" and with great envy they answered him "We are thinking!"

Thus, the Kaliuzh have become closer and closer friends of the Russians. Each day they come to the Port to apply for work, and some of them even go to sea as sailors, making long voyages and learning to speak Russian.

Among the Kaliuzh there are many illegitimate children of Russians; the fathers try to educate them in the Christian faith, forbid them to disfigure themselves, teach them their way of life and provide them with clothes; the countrymen of the illegitimates do not take offence at this, and through this closer and closer relations among the Russians

and Kaliuzh are being established, and one can be confident that in time and with the spread of Russian influence the Kaliuzh tribe will be transformed in all respects.

In 1838 the English, by agreement with the Russian-American Company, occupied for ten years several places belonging to the Russian colonies and settled by Kaliuzh, for which they pay by lease and trade with the savages in the area they hold under lease.

Through this the English hoped to receive significant advantages, but their rude and disrespectful attitude greatly hindered successful trade with the Kaliuzh, who until then for the slightest insult would even inflict death upon their best friends. The English, concluding the above-mentioned agreement with the Company, were wrong in their calculations. The reason for this is the long stay by the Russians on Sitkha Island and their friendly relations with the savages. The Kaliuzh for some years lived with the Russians, and the Russians were able to gain their trust by affection and lenient treatment. But the Kaliuzh know little about the English; they know only that during Baranov's time the English used to go by ship to the Kaliuzh straits, take some savages with them on their vessels and take them away into distant straits to hunt fur bearing animals; they treated them very brutally, and sometimes at the end of the voyage they even put the savages ashore on uninhabited islands and left them there to their fate.

The savages have never forgotten these acts, and since then have viewed the English as their enemies.

Originally the English settled at Stakhin, where the Russians built a redoubt called St. Dionysius. Before the conclusion of the agreement with the English this redoubt belonged to us. When we began to move from it to Sitkha, in order to vacate the place for the lease holders, the Stakhin Kaliuzh watched unhappily and wished very much that they could leave with the Russians, with who they had already lived for some years, in peace and accord. Not understanding the reasons for this transfer, and thinking that the English had pushed out the Russians by force, they met the new inhabitants with great hostility: they threw themselves in malicious groups onto the trough which the Russians built to carry water, and began to smash it, saying "Do not let Russian work fall into the hands of the enemy!" Several times the Stakhin Kaliuzh even attempted to burn the fort in which the English lived; but careful and strict guard prevented the savages from carrying out this destructive idea.

At this time the English were in the same position with respect to the savages as the Russians had been in Baranov's time. However, necessity for trade, which was almost compulsory for the domestic way of life of the savages, gradually brought them together with the English and they carried on a fur trade. Now the term of the agreement concluded by the Russian-American Company with the English will soon end and probably, to the general

pleasure of the Stakhin Kaliuzh, the Russians will again be the sole masters at Stakhin.

THE ALEUTS

Let us pass on to another tribe, the Aleuts, and in brief accounts describe their customs and way of life as we ourselves saw it.

The Aleuts occupy a much more extensive area than do the Kaliuzh, and live throughout the islands extending from the Northwest coast of America to Kamchatka.

All of them are under the protection of the Russian American Company, which has established offices in many of their settlements.

In former years, until the foundation of Novo-Arkhangel'sk Port, when there still were the private companies of Rezanov and Shelikhov, the Aleuts did not realize any authority over them, attacked the vessels approaching them, plundered, killed and burned everything, in order not to leave any trace of their barbarisms, in case of the arrival of new vessels.

When Baranov arrived at Kad'iak Island, the Aleuts realized that the end of their robbery and brigandage had come. This beast-like people was known to Baranov and he brought them under his power by force of arms. Woe unto those who opposed him; he killed them mercilessly, transported them to uninhabited islands; took away all means of combining and resettled their tribes so that they would be unable to form

any kind of malicious plot against the Russians. He was feared by the savages; he was considered a divine threat, and not having the opportunity to rise against him, they were forced to become his slaves and forget the unbridled freedom they enjoyed not long ago. Once he had suppressed the savages, Baranov became a good leader to them.

For the most part, the Aleuts are of medium height, and do not disfigure themselves as do the Kaliuzh. Instead, they pierce their nostrils with one hole, in which during games, they sometimes put tsukli, (long, round, hollow shells similar to slightly curved pipes). Both the men and women constantly wear parkas, clothes made like women's skirts, mostly of ground squirrels and marmots. They do not all speak the same language; for example the Kad'iak and Atkha Aleuts do not understand each other.

More than half of the Aleuts, having adopted Christianity, go to church or chapels built near the Russian settlements; those who live near odinochkas (small trading posts) go to the priest yearly to receive the eucharist, as do the Russians. The shamans do not adhere to the Christian faith.

The Company builds kazhims for the Aleuts. These are nothing more than long wooden buildings, somewhat similar to sheds, covered with earth, and sometimes surrounded by turf and having small windows; some live in them, or it is better to say, are found in separate earth huts. Men with

acute senses of smell do not enter the Aleut dwellings; there is extreme slovenliness and an unbearable stench from various sea animals, which the Aleuts use for food, - and even more than that, they dress the pelts and sealskins for their baidarkas, and clean the guts for sewing kamleikas (skirt-like garments with hoods, worn during the rain and for trips at sea, and for protection against the dampness). All this is dried, rots and gives off an unbearable odor, so that if a Russian goes there, he cannot possibly stay very long because of the poisonous air, which almost corrodes the eyes. The Aleuts cannot get rid of this stench, but they are accustomed to it and calmly sit in this stifling atmosphere.

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The Russian-American Company uses the Aleuts in a variety of jobs. They often send them on long voyages as sailors, make up parties for sea hunting from them, supply them with all the necessities for the hunt, and above that, pay a set amount for their catch. For the pelt of a large sea otter they get 50 rubles, a medium-sized one - 30 and for a koshlak [pup] 14 rubles.

The Company usually determines where they must hunt, and sends there a party of Aleuts, one of whom is a taïen, to whom they are responsible, and in addition Russians.

Once I happened to be near a party composed of Aleuts and Chugach, who live in Nuchik. We were sent on a vessel to Yakutat to hunt sea otter; in the same place there lived

some Kaliuzh, irreconcilable enemies of the Chugach, towards whom they had nurtured hostility for a long time. Upon our arrival there, the Kaliuzh started an argument with us, asking why we had come to hunt their otter, and threatening to attack the Aleuts if they went to the sea to hunt. However, we soon ended this argument, entertaining the Kaliuzh and giving blankets to their chief ta'en. We told them that the Kad'iaks^{had} collected our otters in the straits, and that we wished in punishment for this to kill their otters and the Kaliuzh should not disturb them. The savages believed us and without hindrance let the Aleuts cross in vessels to the shore. The latter set up their tents, near which were posted Russian sentries, to protect the Aleuts from attacks by the Kaliuzh.

On the next day of our stay the Aleuts did not go out to hunt because of the windy weather, during which they are never sent to hunt otter, because at this time it would be impossible to see the animals on the waves. On the third day it was clear and calm and the winds were so light they hardly furrowed the looking-glass surface of the water. The Aleuts went to sea in 30 baidarkas.

A baidarka is a pointed leather boat, made from rather strong interwoven laths, and covered from top to bottom by sea lion skins which are smeared with oil. In appearance it resembles a long inflated bladder. In the surface of the baidarka are made one, two or three round hatches. The

largest baidarka with three hatches is 5 arshens long and of an arshen in width, easy and quick in motion, but terribly unstable. The Aleuts are used to these boats, boldly sit in them, put on kamleikas and cover the hatches with them so that the baidarka cannot be penetrated by water and set out far from shore. Sitting in the baidarkas, the Aleuts are not frightened by storms, nor by the huge waves of the ocean; they scud through it like sea birds. The baidarkas climb to the summits of the waves, suddenly are dropped into their troughs; sometimes huge rushing waves entirely cover them. You think that they are drowned, but the baidarka again appears on the surface of the water, with its courageous and dextrous sailors who untroubled continue on their way.

To the upper part of the baidarkas they fasten all their belongings necessary for the hunt. The Aleuts do not shoot otters or any other kind of animal, specifically because they do not want to frighten the animals by the sound of gunfire.

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Their most important weapon is the dart with which they are extremely accurate and almost never miss. Catching sight of a sea otter, they quickly hurl themselves toward him, surround him with baidarkas and begin to throw darts at him; they never allow him to escape from the circle formed by the baidarkas. The otter dives, but being unable to stay under water without air for very long constantly raises his head and cries like a child. The Aleuts drive him until he is completely

exhausted from loss of blood; soon he turns over onto his back and shows nearly all of himself in the water. Then the Aleuts sail up to him, bring him into the baidarka and very carefully ascertain to whom he belongs.

The darts used by the Aleuts to hunt otters are made from bone and have teeth on one side, so that the dart cannot fall out of the otter when it dives.

The dart is usually $1\frac{1}{2}$ vershoks in length and is attached to a flat stick, which, after being thrown into the otter, comes to the surface but the end of it remains in the animal.

Each Aleut knows his shaft by marks placed on both it and the tip. Sometimes the otter has 10 or more wounds, in which case the Aleuts usually come to an agreement as to who has thrown in a certain place and which dart sits the deepest. If, on seeing it, someone takes it into his head to cheat and say that someone else's dart belongs to him, they then compare the markings, both on the tip and the shaft, and the lie is immediately detected. When they find darts in the suitable places, sometimes by 2's or 3's, whoever's dart has gone the deepest and closest to the mark gets the otter.

The Aleuts use otter meat for food, but very rarely and then only when they have nothing else. Their usual food is whale, sea lion, hair seal and dried fish. Those who work for the Company receive a pud of meat a month. But their favorite dish is whale meat. The Aleuts rejoice when somewhere they find a whale thrown onto the shore by the waves. Those who find this treasure say nothing to anyone until they lay in a supply for the future, and eat until they are exhausted,

then they announce their find to their comrades who fall upon the dead giant like swallows, and leave only bones.

The Aleuts often shoot slate darts into whales, which working their way deeply into the flesh make a wound; the salt sea water gradually eats it away while the whale gradually becomes weaker and after three days dies; the waves throw him on the shore and then the Aleuts begin their feast.

During my voyage I met many savages and half savage tribes, but I never saw a people as lazy as the Aleuts living far from the Kad'iak settlement. Very reluctantly, though for their own advantage, do they make parties when the Company sends them! The Aleut would certainly die of starvation if someone did not take him to his prey. He will go three days without food, living only on water, which he drinks continually and for amusement will beat on a tambourine and croon shaman songs. Many of the Aleuts to this day retain shamanism and various superstitions; thus for example, promyshlenniks of the sea trade secretly unearth the deceased, take the skull and place it in the bow of their baidarkas in the belief that with such a talisman the hunting of sea animals will be successful for them and they will not die at sea. However, one can hope that the Aleuts will soon desert their shamanism, their superstitious rites and beliefs; and already more than half of them, having adopted Christianity, are abandoning their former illusions and sending their children to be educated in the schools established on Kad'iak, Sitkha and Unalashka. The pupils

leave the schools with good educations, receive various posts, and are more successful than their ignorant and superstitious comrades.

The Right Reverend Innokentii sent one of the students at the theological seminary to Kad'iak so that he could learn the Aleut language and compose an Aleut alphabet. The student took five years for this and was successful in his undertaking. In 1846 a book was published in Aleut and distributed throughout the colonies. The Gospel was translated into the Aleut language by the Right Reverend Innokentii when he was still a priest, and is now read in the colonial churches.

The Aleuts always listen attentively to the teachings of the gospel and zealously carry out the Laws of God. Especially the Unalashka Aleuts. How they respect the Christian religion, what donations they make to the Unalashka church in the best fur wares, how God fearing and humble they are during the divine service! These are the most devout and diligent Aleuts of all their fellowtribesmen.

The Unalashka Aleuts very skillfully carve various things from walrus tusks, weave patterned cloth from special grass, made kamleikas, make excellent caskets from wood, the fineness of which is not excelled by the Americans [i.e., the Kaliuzh] and genereally are very good and respectful toward the Russians. They very skillfully from fine wood bark and different grasses wove eagles used for pedestals during the divine service of the Archbishop and brought as gifts to Archbishop Innokentii, who

sent this rarity to Moscow Metropolitan Filaret. It should be mentioned that these eagles or pedestals were woven, or better said, interlaced by hand; therefore one can judge how many they promise in the future.