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**IN THE SHADE OF THE TWO EAGLES. MUSEUM COLLECTIONS
OF POLISH RESEARCHERS AND TRAVELERS IN PETER THE
GREAT MUSEUM OF ANTHROPOLOGY AND ETHNOGRAPHY
(KUNSTKAMERA) OF THE RUSSIAN ACADEMY OF SCIENCES**

ABSTRACT. The collections of Polish researchers and travelers in Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences include ethnographic, anthropological, archaeological and visual photographic materials. Polish scholars contributed to the development of Russian academic studies from the beginning of the nineteenth to the first quarter of the twentieth century, especially in the field of study and exploration of North Asia. This was influenced by the history of interaction between Poland and Russia, as well as the political, social and economic situation in that historical period. Polish researchers can be divided into two groups: exiles and convicts (most often they did not have academic schooling) and researchers who were originally in the service of Russia (usually with a good education received in the territory of the former Poland or Russia). 24 collections with a total of more than 2200 items were revealed. Most of them are little-known collections. In addition to collections, the Museum's archive contains unique manuscripts of these scholars. Research of all the collections, materials and archives of Polish researchers and travelers in the Museum has great academic value and provides an opportunity for cooperation between Polish and Russian museums and academic institutions, as well as scholars.

KEYWORDS: collections of Peter the Great Museum of Anthropology and Ethnography, Polish researchers, archival materials of Peter the Great Museum of Anthropology and Ethnography, history of ethnography

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Polish researchers and travelers have made a significant contribution to the development of Russian science from the beginning of 19th to the first quarter of the 20th century, and heyday of ethnographic research fell on the period from the second half of 19th century till 1918. The value and scientific weight of the achievements of Poles in the study of Siberia, the Far East, as well as a number of countries in Central, East and Southeast Asia and the Middle East, can be compared only with one group of foreign scientists who worked in Russia — the Germans. Thanks to the German researchers, who began to be invited to Russia by Peter I, the country began to develop science at the European level. The period of the 18th century is the time when German scientists create a solid base for the development of Russian science: under the leadership of Blumentrost, who was a German, in 1724 Academy of Sciences and Art was established, which members initially were almost exclusively Germans; scientific expeditions were carried out under the supervision of German scientists. After the death of Peter the Great, tradition of inviting Germans to work for the glory of Russian science continued by Anna Ioannovna, Elizabeth Petrovna, and especially by Catherine II (Смирнова, Киссер 2017: 47; Головнёв, Киссер 2015). Thus, it can be asserted that the Germans had a significant impact on the formation and development of Russian science in the 18th century, and the Poles have made a significant scientific contribution in the 19th century, especially in the study and development of North Asia.

According to the concept of ethos of science by Robert Merton, scientific research, among others, should have the features of disinterestedness (unselfishness), so result of research should not be influenced by non-scientific factors or interests, religious, economic, political, personal nature (see Merton 1973). Therefore, a real scientist should not be influenced by his own culture, which may affect his objective approach. On the basis of this theory, the association of scientists in a certain group on ethnic grounds is incorrect and has no justification. However, it is known that Merton did not conduct empirical experiments, and concentrated on the theory (Демина 2005: 6). Practical study of the history of science shows that joint historical, social and ethnic experience of certain scientists affects their scientific thinking and allows to combine them into some categories, including on ethnic grounds. It is in this way that Polish researchers of the 19th century — the first quarter of the 20th century, who worked in Russia, will be considered.

Among many names of Polish scientists to be mentioned — Józef Kowalewski (Осип Михайлович Ковалевский), Professor of Kazan and Warsaw universities, founder of Mongolian studies as a scientific direction in Russia and Europe (see Полянская 2008), Benedykt Dzubowski (Бенедикт Иванович Дыбовский), biologist and doctor, founder of modern knowledge about Baikal (see Снопков 2011), Jan Czerski (Иван Дементьевич Черский), geologist, geographer, researcher of Siberia, who conducted many expeditions

(thanks to which many white spots on the map of Russia were filled) in the Sayans, around Baikal and his last — during which he died — on Kolyma (see Wójcik 1986), Edward Piekarski (Эдуард Карлович Пекарский), linguist-Turkologist, one of the first researchers of the Yakut language and folklore, researcher of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences (see Кучинский 2007). This is just a small fraction of Polish scientists, many of whom became the founders of various scientific trends and conducted fundamental research. It should be noted that many of them contributed to the preservation of the cultural heritage of the peoples of the Russian Empire and the development of Museum business, because they have transferred to MAE RAS many valuable collections of objects and photographs. This article is devoted to these scientists and their Museum heritage.

There is an opinion among many modern Polish ethnologists and historians that the majority of collections acquired by Polish researchers and travelers and located in St. Petersburg, are stored in the Russian Museum of Ethnography (hereinafter RME). This paradoxical situation occurs primarily because there is currently no permanent exhibition dedicated to the cultures of the peoples of Siberia in MAE RAS. This approach is reinforced by the widespread opinion that the collections of MAE RAS are collections dedicated to the cultures of “non-Russian” ethnoses. Because the attention of the majority of Polish scientists was focused on the research of Siberia, search for their scientific heritage in St. Petersburg is conducted primarily in the RME. However, it is the Siberian collections of MAE RAS that can be considered the world’s largest collection on the culture of the peoples of North Asia. Currently, it includes more than 750 collections with a total numbers more than 30 000 items. They represent different aspects of the lives of 42 ethnic groups. In addition, the Department of Siberia stores photo-visual collections on the culture of almost all ethnic groups of Siberia (in the inventories there are 54 ethnonyms) — 593 collections of prints and 321 collections of glass negatives, the total number of items is more than 40 000. It appears from this that Department of Siberia holds more than 70 000 Museum units. Most of them have never been exhibited, and their photos were not printed in any scientific literature or in catalogs. They are known only to a narrow circle of specialists (Beliaeva-Saczuk, Davydov 2018: 133–134). Thus, many collections and manuscripts of Polish scientists stored in MAE RAS are unknown not only in Poland, but in Russia too.

The history of Poland and many of its inhabitants in the 19th century — early 20th century is closely connected with the history of Russia. At the end of 18th century Polish-Lithuanian Commonwealth, weakened by wars and the crisis of szlachta’s democracy, lost its independence — its territory was divided between three empires — Kingdom of Prussia, Russian Empire and Austrian Monarchy. During almost the entire period of the Partition of Poland,

its inhabitants made attempts to gain freedom — there were armed uprisings, many representatives of the Polish intelligentsia were in conspiracy groups, circles, secret organizations, most of which were concentrated at Polish schools and universities (Kamiński, Korcuć 2016: 39–54). The largest Polish uprisings (November 1830–1831 and January 1863–1864) were on Russian territory, because the Russian Empire included one of the most important Polish cities — the former capital Warsaw, as well as a major intellectual and cultural center — Vilna. All the above mentioned facts influenced the geography of research of Polish scientists, as well as the collections collected by them in MAE RAS — in most cases it is Siberia, as well as Central and North Asia. Polish researchers and collectors got there in two ways — either as exiles and convicts (most often they did not have academic schooling), or as people from the not quite trustworthy region of the country, who on the periphery of the Empire could make a career (usually with a good education received in the territory of the former Poland or in Russia).

Undoubtedly, the rise of scientific research of Northern Asia by Polish scientists falls on the second half of the 19th century — beginning of 20th century and is connected, on the one hand, with the history of Poland, and on the other, with the formation of contemporary Ethnography/Ethnology. Prior to the first mass uprising of 1830–1831, the most prominent figure was Józef Kowalewski, who graduated from the University of Vilna in 1821 and was exiled to Kazan in 1824 for his participation in the secret Polish-Lithuanian “Society of Philomats and Philarets”. Exactly in Russia, at Kazan University, Kowalewski has risen to scientific fame as a great orientalist, University Professor, educator (Szarifzanow 2007: 319–320). Uprising of 1830–1831 has not resulted in strong surge of research activities of the exiled Poles. Many reason of it is the Great emigration - the flight of many rebels and their families (mostly the szlachta) to the countries of Western Europe even before the defeat, as well as the specific domestic policies of Emperor Nicholas I, according to his decree soldiers and officers of Polish army eliminated with the autonomy of the Kingdom of Poland were sent to Siberian garrisons, Caucasus and to other hot spots and the outskirts of the Empire (Кучиньский 2015: 120–122).

Suppression of the 1863–1864 uprising and the subsequent sending of many rebels to hard labor and exile, mainly in the Tobolsk, Tomsk, Yenisei, Irkutsk provinces and the Yakut district, provoked the emergence of a whole galaxy of outstanding Polish scientists who conducted their research in Siberia (Кучиньский 2015: 136). First of all, they are representatives of natural sciences, zoologists, geologists, geographers, pioneers — Benedykt Dybowski, Wiktor Godlewski (Виктор Александрович Годлевский), Jan Czerski, Aleksander Czekanowski (Александр Лаврентьевич Чекановский). However, these researchers show ethnographic interest to people among whom they had to live, in parallel to their own researches. Valuable data on the culture of Buryats was recorded by Dybowski, who often visited the local population during his

studies of the flora and fauna of lake Baikal in 1868–1872 (Dybowski 1930). Later, during his Kamchatka expedition 1879–1882, Dybowski paid special attention to ethnography, anthropology and philology of local indigenous peoples (Dybowski 1912). Collections of two above mentioned researchers are stored among collections of the Kunstkamera: MAE № 5240, collected by Aleksander Czekanowski and MAE № 1418, collected by Jan Czerski.

The last quarter of the 19th century and the beginning of the 20th century is the most intensive period of scientific activity of Polish researchers. Such famous Polish ethnographers, linguists and folklorists as Bronisław Piłsudski (Бронислав Осипович Пилсудский), Waclaw Sieroszewski (Вацлав Леопольдович Серошевский), Edward Piekarski, Feliks Kon (Феликс Яковлевич Кон), Piotr Szymkiewicz (Петр Поликарпович Шимкевич), Władysław Kotwicz (Владислав Людвигович Котвич) and many others worked exactly at this time. Some of them are political exiles, who were mostly populists, opponents of autocracy and/or adherents of socialist views, moreover, they came from families actively involved in the struggle for independence of Poland. It should be noted that most of these researchers did not have not only professional education, but did not have time to get higher education too. Their formation as scientists occurred in places of exile and was initially based on practical material. In the future, this was an obstacle to an academic career. For example, Bronisław Piłsudski, after returning to Poland, could not get a job in any school without a scientific degree, but continued to conduct active research (Inoe 2018: 28–30; Majewicz 2018: 32–35).

Here it is necessary to recall such researchers as Bronisław Piłsudski, who was sentenced to hard labor in 1887 for aiding the Terrorist faction of the party People's Will whose members were preparing an attempt on the Emperor Alexander III; Waclaw Sieroszewski, exiled to Yakutia in 1879 for participation in the labor movement and resistance to the police; E. K. Pekarsky, who was sentenced to hard labor in Yakutia in 1881 for belonging to revolutionary socialists; Mikołaj Witaszewski (Николай Алексеевич Виташевский), sentenced to hard labor in 1878 for belonging to the socialists and resistance of the police; Feliks Kon, who was sentenced to hard labor in 1894 for membership in the Polish socialist party "I Proletariat" and contacts with the organization People's will (Кучиньский 2015: 669, 671, 668). Most of exiled Poles in this period were students or young graduates of universities, so we can assume that for them scientific studies were to some extent a natural continuation of their activities, an outlet in the hard life of the exiled and convict, the meaning of life. Maybe that's why their research is so deep and multifaceted. For young people who are separated from their families, the usual language and cultural environment, science has become an excellent method of adaptation to new, very difficult living conditions. Exiled Poles differently coped with the changes in their lives: some of them were engaged in physical labor, some were traders with different degrees of

success, someone educates and attempts to rally compatriots. Many have not coped with a difficult life situation — drank, died because of illness or need, committed suicide. Meanwhile, time has shown that scientific studies were not only one of the best adaptation techniques, but also brought great benefits — the scientific heritage of Polish researchers of the 19th century is the most valuable source of culture of the peoples of North Asia, which has been used for several generations of scientists.

An important feature that unites Polish researchers of the last quarter of the 19th century — the beginning of the 20th century is that they were not limited to scientific research. Living among indigenous peoples, on the one hand, they described their culture, on the other — were interested in the fate of particular persons and ethnic groups. Many exiles were engaged in education, improvement of life and level of medicine among local population. The manifestation of caring, interest and respect for them, inspires confidence and gratitude to the exiles from locals. This is without a doubt facilitated ongoing research (Browczenko 2000: 21–22, 25). Here, of course, not the last role was played by political views, which is another reason to unite the Polish scientists of that time into one integral group.

It should be noted that many researchers were forced to live in difficult climatic conditions. To survive, they often used the products of the surrounding cultures, were well versed in the local languages. Thanks to the long and close contact, there was a deep, practical knowledge of the specifics of local ethnic groups. The so-called “native” or “colonial” wives of Polish scientists played an important role in this (Jasiewicz 2011: 195–196). Well-known cases are civil marriage of Sieroszewski with Yakut Anna (Małgowska 1973: 39; Armon 1977: 84), Piłsudski with Ainu Chuhsamma (Прокофьев 2008: 114, 117). We can say that this category of scientists was the first to use the method of in-depth research introduced into methodology of ethnology and cultural anthropology by their compatriot — Bronisław Malinowski.

Polish scientists, and not necessarily from among the convicts, closely communicated with each other, cooperating and helping each other not only in the scientific field. A very important aspect was financial support, assistance in improving of housing and living conditions, opportunity for exiles to participate in scientific expeditions, as well as a petitioning for them to representatives of the tsarist administration. One example of such mutual assistance is the joint expedition of Sieroszewski and Piłsudski in 1903 to the island of Hokkaido, which was organized by the Imperial Russian Geographical Society (hereinafter IRGS). Previously, the researchers were not personally familiar, but perhaps Sieroszewski knows about work and research by Piłsudski in 1892–1894, when Sieroszewski was in Irkutsk and 1894–1896, when he was preparing his fundamental work of Yakuts for printing in St. Petersburg. He also knew about the scientific work of Bronisław Piłsudski from his younger brother — Józef. Therefore, when Sieroszewski received an offer from IRGS to go to Japan to

collect items on the culture of the Hokkaido Ainu, he insisted that Bronisław Piłsudski should accompany and help him (Wójcik 2011: 72–73). In the article *Among the hairy people* Sieroszewski wrote that the participation of Piłsudski in the journey was invaluable — thanks to fluency in native language and careful attitude of researcher towards the local population, their expedition was able to collect a rich material (Серошевский 2004). One of the evidences of the successful activity of the two scientists is the collection № 839, stored in MAE RAS.

Many Poles, who collaborated with MAE RAS until 1918, after Poland's independence returned to their homeland, created national science and became leading scientists. Bronisław Grąbczewski (Бронислав Людвигович Громбчевский), a famous Russian traveler, orientalist, topographer, Lieutenant General of the tsarist army, Astrakhan Governor, participant of the Civil war in Russia on the side of the white troops, after returning to Poland in 1920, worked at the State Institute of Meteorology, was a corresponding member of the Polish Geographical Society, lectured on geography in various Polish educational institutions. He is considered one of the founders of geopolitics as a scientific discipline, as well as one of the founders of Polish Oriental studies (Blombergowa 2007). Karol Bogdanowicz (Карл Иванович Богданович) — traveler, geologist, geographer, orientalist, graduate of the Mining Institute in St. Petersburg, and later Professor of Geology in the above mentioned institution and Director of the Geological Committee of Russia, after returning to Poland in 1919 became Professor of Geology of the Krakow Mining Academy. Being already retired, until his death he was the Director of the State Geological Institute in Warsaw. He is one of the first researchers of the oil, zinc and tin deposits in Poland, and many of his works on the Geology of the world are still considered fundamental (Słabczyński 1988: 117–123). Zygmunt Smogorzewski (Сигизмунд Брониславович Смогоржевский), a Russian diplomat, Arabist, Explorer of Northern Africa, after returning home in 1921 became Professor of Lviv University. One of the founders of Polish scientific research on Islam; together with Jan Czekanowski and Andrzej Gawroński founded Polish Oriental society in 1922. The first President of the society was Władysław Kotwicz, another famous orientalist, linguist-Altaic and Mongolian, a graduate of St. Petersburg University. Considered one of the founders of the modern Altaic in Poland; since 1927 he was the editor-in-chief of the scientific journal “Oriental Yearbook”, which is published in Poland from 1915 to the present day and is the organ of the Committee of Oriental Sciences of the Polish Academy of Sciences (Słabczyński 1988: 136–137, 222). Bronisław Piłsudski, ethnographer, philologist, researcher of cultures of the Far East, after his arrival to Krakow in 1906 could not get a position of teacher in any University. However, the experience gained in the collection of artifacts and working in the Museum of the Society for studying Amur region in Vladivostok, allowed Piłsudski to collect ethnographic artifacts made by

one of the Polish ethnic groups — Podhale's Góral, regulate collections of Taztrzańskie Museum and made a significant contribution to the development of modern Polish museology (Dall 2018).

The collections of all the above mentioned scientists were received or are currently stored in MAE RAS. It was education and/or practical experience gained in Russia that allowed these and many other Polish scientists to develop Polish science. It can be assumed that the tradition and schools of many modern scientific fields in Poland, have their roots in Russia.

At this moment, we know about 24 collections acquired by Polish researchers and travelers with a total amount of more than 2 200 items. Most of them are little-known collections — they were not exhibited and most likely photos of objects were not printed. Often the only document is an inventory, which was made at the time of receipt of collections. Old inventories are the most valuable source on the history of Museology, Ethnography and history of MAE RAS — many of them also include the original description of the collection, made by the hand of the collector himself, usually very detailed and containing valuable ethnographic information (МАЭ РАН. Дело описи МАЭ № 1472; МАЭ РАН. Дело описи МАЭ № 775), requests and letters to researchers (МАЭ РАН. Дело описи МАЭ № 454), decisions of the academic Council of the Museum (МАЭ РАН. Дело описи МАЭ № 237), biographical information (МАЭ РАН. Дело описи МАЭ № 333).

The identified collections were collected by Polish ethnographers, geologists, biologists, geographers, as well as travelers, officials, military or doctors. The largest number of collections — 11 and items — more than 1 200 — were acquired by Bronisław Piłsudski. Eight of them are on culture and anthropology of Sakhalin and Hokkaido Ainu, one on culture of Sakhalin Ainu and Orok, one on culture of Sakhalin Nivkh and one connected with culture of China. Latshev, on the base of archive material, claims that the first collection of Piłsudski could enter the Museum in 1898 (ЛАТЫШЕВ 1998: 6). However, the inventories do not contain such information and the receipt of the first collection dates back to 1903. Below are all the collections of Bronisław Piłsudski.

MAE № 700 “Artefacts and sacred objects” of the Ainu of Sakhalin — the largest collection (413 Museum objects, 391 collection numbers). It was admitted to MAE RAS and registered in 1903. It was collected on the South-West and East coast of Sakhalin. MAE № 829 “Artefacts and sacred objects” of the Ainu of Sakhalin (248 items under the 216 collection numbers). Museum received it in 1906 according to the inventory, collected on the East coast of Sakhalin. MAE № 837 “Medicinal and edible shellfish shells” from Sakhalin (16 items, 16 collection numbers). Collection was admitted to Museum and registered in 1904. MAE № 839 “Artefacts” of the Ainu of Sakhalin and Hokkaido (324 items, 294 collection numbers). The collection was acquired jointly with Waclaw Sieroszewski in Hokkaido. Time of admission — 1904.

MAE № 1039 “Tombstones” of the Ainu of Sakhalin (2 items, 2 collection numbers). The collection was acquired on the South-West coast of Sakhalin (Mauka village). Received and registered in 1906. MAE № 1090 “Chinese popular prints and fan” (58 items, 57 collection numbers). Received in 1907. MAE № 1124 “Artefacts and sacred items” on the Sakhalin Nivkhs (79 items, 61 collection numbers). Received in 1907. MAE № 1472 “Photographs of the Ainu” (84 photos and 5 negatives). Received and registered in 1909. MAE № 2803 ‘Cult and medicines’ of the Ainu and Oroks of Sakhalin (64 items, 56 collection numbers). Received in 1914. MAE № 3125 “Artefacts (girdles, earrings, etc.) and sacred objects (inaw and shaman’s headgear)” of the Ainu of Sakhalin (16 items, 15 collection numbers). It is known that the collection was collected in 1903–1905, the date of admission to the Museum is missing. Registered in 1925. MAE № 5140 “Skull” of the Ainu of Sakhalin. The collection includes two skulls from the South-West coast of Sakhalin (Mauka village). Received in 1904 and registered in 1933. Initially, the collection was numbered 829.

Many items from the collections of the Piłsudski are unique. Especially interesting is the collection of medicinal and edible mollusks — not every scientist-ethnographer can gather an ethnographic collection of medicines, and especially food. This shows the special scientific thinking of Piłsudski and his approach to the acquisition of scientific material. Photo prints are of great scientific value. It’s known that explorer sold prints of his pictures to many museums around the world, and a selection of pictures and a their description was done by him personally. Also of particular interest is the history of the collection № 3125. At the beginning of the inventory is stated: “From the old collections of B. O. Piłsudski, because he asked to keep it until his arrival to P-g. After his death is registered though no documents are there” (МАЭ РАН. Дело описи МАЭ № 3125. С. 1). It is known that scientist sent to Lev Sternberg part of his personal items with collections for the Museum (Пилсудский 2001: 62). Apparently the collection MAE № 3125 consists of such items. Confirmation of this is the cover of inventory of this collection, where the original collector was stated as Sternberg, whose name was crossed out and corrected with B. O. Piłsudski (МАЭ РАН. Дело описи МАЭ № 3125. Обложка). It is possible to assume that these subjects had a certain value for Piłsudski — perhaps, they belonged to close friends or the Ainu family of the researcher.

Among the various collections of Polish researchers in MAE RAS, collections of the Piłsudski are best known. Collection of the scientist was partially shown at the exhibition in 1991 in Yuzhno-Sakhalinsk, organized by the MAE together with the Sakhalin Regional Museum of Local Lore and at the exhibition “Ainu Culture: a view from Russia. From the collection of the Peter the Great Museum of Anthropology and Ethnography (the Kunstkamera) of the Russian Academy of Sciences”, held in Japan in 2013–2014. Part

of the items, mainly from the collections of МАЕ № 700, МАЕ № 829, МАЕ № 839, was published in the catalog of the Ainu collections of МАЕ (Таксами, Огихара 1998), as well as in the catalog dedicated to the exhibition in Japan (Соколов, Майкова 2013). Andrey Sokolov, researcher of the Department of Ethnography of East and South-East Asia МАЕ RAS, used some items from the collections and photographic prints of Piłsudski stored in МАЕ in his fundamental work on Ainu (Соколов 2014). Formerly part of the photographic prints were published by senior researcher of МАЕ RAS Department of Siberia Marina Khasanova in the article covering the collection of Piłsudski in МАЕ, and was also used in some publications devoted to the history and culture of the Ainu (Спеваковский 1988: вкладка 8; Хасанова 2005: 139, 140). Currently, many items from the collections are available in the online catalog of МАЕ where there are 234 items, as well as 82 photos of the researcher. In 2018, a joint project of МАЕ RAS and The Center for Polish-Russian Dialogue and Understanding by publication of an album dedicated to the Ainu collections of МАЕ acquired by Bronisław Piłsudski was launched. Publication of this album “The World of Ainu through the eyes of Bronisław Piłsudski. Collections of the Kunstkamera” (authors-compilers Andrey Sokolov, Veronika Belyaeva-Sachuk) is scheduled in 2019 in the publishing house of МАЕ. The publication will show in printed form for the first time 30 items from the collections of Piłsudski.

In his report on trip to the Ainu in 1903–1905, Piłsudski points out that among the collections he collected for МАЕ were wax cylinders, on which the researcher recorded folk material of the Ainu. In the documentation of МАЕ, however, the cylinders are not listed and have not been found in any collection of the Museum (Латышев 1998: 6–7). The possible discovery of these cylinders in the future will give a deeper understanding of the language, folklore and religion of the Ainu of Sakhalin.

The collections of other Polish researchers are not as numerous as the acquisitions of Bronisław Piłsudski, but are of no less interest and scientific value. One of them (МАЕ № 839) was collected by Sieroszewski together with Piłsudski, one more (МАЕ № 775) — independently, during a trip to Manchuria. The latter is called “Artefacts” of Manchus and Dauras from Manchuria. It has 90 Museum items under 70 collections numbers. Received and registered in 1903. This collection is little known or unknown even to the specialists who are engaged in the Tungus-Manchu peoples. Inventory of objects, very carefully written by hand of Sieroszewski, draws particular attention — area of collection and ethnic group are stated, as well as ethnic names of objects, including their local variants and informants, from the words of which were recorded these names, a detailed ethnographic description of the exhibit, in some cases, also indicated the method of acquisition, for example gift or purchase. Only items from collections of the Ainu culture, collected by Sieroszewski jointly with Piłsudski, has been published.

Mining engineer Karol Bogdanowicz donated to MAE a small collection on the culture of the Kamchatka Evens (MAE № 454). This is the “Clothes” of Lamuts from Kamchatka, received and registered in 1899. On the cover of inventory there is information that collection includes 11 items registered under 9 collection numbers. However, during the inspection in 1951 it turned out that items are missing — there were only 2 photos (МАЭ РАН. Дело описи МАЭ № 454. Обложка). Unfortunately, the work with the inventory does not allow us to find out what happened — whether they were transferred to another museum or institution or included in another collection of MAE. But undoubtedly interesting could be a letter from Bogdanowicz to Dmitri Klementz, attached to the inventory, in which the collector describes his collection. At the moment, two photos of Bogdanovich are in the online catalog of MAE.

Next is collection assembled by Bronisław Grąbczewski. It was transferred to the museum from IRGS (MAE № 333) and is called “Artefacts and musical instruments. Kanjut”. It has 166 items and 59 collector numbers. Received and registered in 1897. One of the items is in the online catalog of MAE. In the inventory there is a biographical note about Grąbczewski.

MAE RAS store 3 collections of famous Arabist and Russian diplomat Zygmunt Smogorzewski. The first (MAE № 1343) — “Women’s clothing and jewelry” of Arabs and Druzes from Syria, Khauran (8 items, 7 collection numbers). Date of receipt and registration — 1908. In the inventory there is description of the items made by the hand of the researcher, who gives a detailed ethnographic reference and ethnic names recorded in Russian and Arabic. At the end of the inventory is, apparently, St. Petersburg address of Smogorzewski. The second collection (MAE № 2132) — “Weapons and artifacts” from North Africa, Tuaregs of Algeria (39 items under 33 collector’s numbers). It was most likely collected at the time when the researcher was serving at diplomatic service in the Middle East. Received in 1913, registered in 1941. The third Smogorzewski’s collection were collected also in Algeria, during his diplomatic work, among another ethnic group (MAE № 2255) — “Weapon, clothes, jewelry, artifacts” from Algeria, the mountains Djurdjura (Kabylia) from the Berbers, Kabils (53 items, 51 collection numbers). Entered in 1913, and was registered in 1941. In the inventory of this collection there is a brief information “From Smogorzewski. Graduate of St. Petersburg University, linguist (on a business trip from the Peter the Great Museum of Anthropology and Ethnography)”, but nowhere mentioned his work in the diplomatic mission of Russia (МАЭ РАН. Дело описи МАЭ № 2255. Обложка.) Online catalogue of MAE RAS has 4 items from the collections of Smogorzewski.

The collection of great interest is the collection of Polish household utensils collected by Stanisław Siennicki (Станислав Северинович Сенницкий) (1834–1897), historian, bibliographer, employee of the Russian National Library and member of the IRGS. Was originally collected for

this organization, from where, in consequence, came to the Museum (MAE № 899) — “Utensils” of Poles (53 items under 53 collection numbers). Date of receipt is unknown, date of registration — 1905. In the old list which is included in inventory, is indicated that Siennicki handed collection to IRGS in 1866 (МАЭ РАН. Дело описи МАЭ № 899. С. 14). The inventory indicates the place of origin of the object and its ethnic name in Polish. In the online catalogue of MAE are 32 items from this collection.

Mention should be made of the valuable photographic and visual material collected by Polish scientists and travelers and stored in MAE RAS. Collection of photographs by Edward Piekarski (MAE № 971) “Photos. Yakuts and Tungus” (12 items, 12 collection numbers). The time of receipt is unknown, the time of registration is 1905. The collection includes not only photographic prints of the peoples of Yakutia, but also pictures of the scientist, as well as his estate and cattle in Yakutia. These materials can bring closer the living and working conditions of many exiled researchers in the second half of the 19th century — early 20th century. The Museum keeps a large collection of Jan Czerski’s prints from Yakutia. (MAE № 1418) “Photos. Yakuts and Tungus” of the Yakut region (116 items under 116 collection numbers). The estimated time of receipt in 1894, the time of registration — 1909. Apparently, the pictures were transferred to MAE after the death of the scientist in 1892. According to the inventory, the collection is divided into 3 parts — “Types and costumes”, “Photos illustrating everyday life” and “Types of areas” (МАЭ РАН. Дело описи МАЭ № 1418. С. 1, 2, 3). The next collection of photos was collected by the famous researcher of shamanism of the Amur ethnic groups, Evenks, Yakuts Piotr Szymkiewicz (MAE № И 1464) “Photographs. Nanai, Negidal, Ude, Tungus, Yakuts, the Chinese, the Manchus” of the Amur region, Ussuri region (50 items under 50 collection numbers). Time of receipt is not specified, the time of registration — 1952. Some of the pictures from this collection were used in the fundamental work on the ethnography of Siberian ethnic groups — *The Peoples of Siberia, from The Peoples of the World: Ethnographic essays* (Народы Сибири, 1956: 710). All 50 images from this collection are available in the online catalogue of MAE.

Among the identified collections of Polish scientists and travelers there are anthropological collections and at least one archaeological. It is noteworthy that anthropological collections were collected by representatives of natural sciences and officials. The exception is the 2 skulls, transmitted to MAE by Bronisław Piłsudski, mentioned above. Aleksander Czekanowski gave to the Museum a collection MAE № 5240 “Skulls of the Tungus” (4 items, 3 collection numbers). Received in 1873, registered in 1934. Also MAE kept a collection of Tobolsk Governor Aleksander Despot-Zenowicz (Александр Иванович Деспот-Зенович), known for his support to exiled compatriots (MAE № 4611) “Skull. Tobolsk Tatars” (1 item, 1 collection number). The collection was received in 1864, and registered in 1932. In the inventory is a

brief correspondence between Despot-Zenowicz and indispensable Secretary of the Imperial Academy of Sciences Konstantin Veselovsky on the transfer of the skull. Mining engineer Leonard Jaczewski (Леонард Антонович Ячевский), who by the way cooperated with Karol Bogdanowicz during the construction of the Trans-Siberian railway, has transferred to MAE RAS skulls of Kets (MAE № 237) “Skulls. Ostyaki” (4 items, 3 collection numbers). The time of receipt in 1894, the time of registration is not specified, re-registration took place in 1934. Of interest is extract from the protocol attached to the inventory, which states that the engineer Jaczewski offers to donate bone remains of Kets, discovered by him in 1892, 500 versts from the mouth of the river Keta. Instead Jaczewski requested the number of scientific publications. In the statement it is specified that the request should be satisfied — accept donation, and transfer editions, which are available in a warehouse, to donator (МАЭ РАН. Дело описи МАЭ № 237. С. 1–2).

The archaeological collection was acquired by Stefan Krukowski, one of the most famous Polish archaeologists, researcher of the stone age. Krukowski belonged to one of the last generations of Poles born in Russia, and his scientific formation was completed in independent Poland. However, he managed to make excavations in Russia — in the Voronezh region and the Caucasus. This collection (MAE № 5346) is listed under the name “Inventory of Paleolithic site” (350 items under 350 collection numbers). It is the result of archaeological excavations in the paleolithic site “Kostenki-I” in the Voronezh region, carried out by Krukowski in 1915 (Shild 1997–1998: 344). Received from the State Russian Museum in 1931, registered in 1941. One of the items — a female figure was published in the catalog MAE *The Upper Paleolithic: Images, Symbols, Signs. Catalogue of Art Objects of Small Forms and Unique Finds of the Upper Paleolithic from the MAE RAS Archaeological Collection* (Верхний палеолит 2016), and is also in the online catalogue of the Museum.

As mentioned above, some collections of Polish gatherers came to MAE RAS from various museums or scientific institutions. However, there were cases when they, in turn, were transferred from MAE to other places. An excellent example is the collections of Władysław Kotwicz MAE № 2824 and MAE № 2877 on Buddhism in Central Asia, which are currently included in the collections of the State Hermitage. Further work in the archives of MAE, as well as other museums and scientific institutions of St. Petersburg will allow to trace the fate of such collections. This will allow to learn more about principles and process of acquisition, storage, registration of Museum items in the second half of the 19th century — the beginning of the 20th century, and will provide an opportunity to get more information about history of the exhibits.

It should be noted that some of the Polish scientists did not participate in the expeditions to collect materials for MAE, but worked in the Museum and made a great contribution to its scientific activities, as well as the development of museology. An example is Jan Czekanowski (Ян Викентьевич

Чекановский) — a well-known Polish linguist, ethnographer, specialist in culture and anthropology of the peoples of Central Africa. Having received an excellent education in Switzerland, he worked at the Museum für Völkerkunde (Berlin), participated in German expeditions to Africa, and in 1911–1913 was an employee of MAE (Jasiewicz 2011: 213). One of the results of Czekanowski's work was the transfer in 1912 to MAE of a large collection on the culture of the peoples of Africa from the Museum für Völkerkunde (MAE № 2026) — “Weapons, artifacts, musical instruments and other” from West, East and South Africa (714 collection numbers).

Unlike the previous scientist, Aleksander Piotrowski (Александр Брониславович Пиотровский) — a specialist in the culture of peoples of Australia and Oceania, worked in MAE all his life. Because of his illness (he was deaf-and-dumb), he had to work only with archival and published materials. The great merit of researcher was processing of scientific heritage of Nicholas Miklouho-Maclay. Piotrowski died during the siege of Leningrad in 1942 (Решетов 1995: 53–54).

This article does not provide a collection by scientists, whose scientific formation occurred during Soviet period of history — their number is quite large. Among many, we can mention Albert Lipski (Альберт Николаевич Липский), a researcher of ethnography and anthropology of the peoples of the Amur, Oleg Wilczewski (Олег Львович Вильчевский) — expert on the ethnography of the peoples of Western Asia, Joanna Starynkiewicz (Июанна Дмитриевна Старынкевич), in marriage Khlopina, is a fine expert on ethnographic photography, participant of expeditions to Kyrgyz and Shoriya in the second half of the 1920s. A separate article can be devoted to the scientific heritage of these researchers and their cooperation with MAE.

It is also important to note that MAE scientific archive contains unique manuscripts of scientific works and archival materials of Polish researchers, many of which have not yet been published. Here are some of them: Bronisław Piłsudski's “Some Answers to the Programme of the Report on the Primary Physical Education of the Gilyaks on Sakhalin Island” (Архив МАЭ РАН. Ф. К-V. Оп. 1. № 76), Waclaw Sieroszewski “Map of ulus and nasleg lands of the Yakut district. Appendix to the book Yakuts” (Архив МАЭ РАН. Ф. К-V. Оп. 1. № 449), Mikołaj Witaszewski “Materials on history. Yakut materials by member Siberiakovskaya expedition. Appendix: “Notes on the history of land use and taxation L. G. Leventhal” (Архив МАЭ РАН. Ф. К-V. Оп. 1. № 17) and “Modern legal life of the Yakuts. Materials collected by member of Siberiakovskaya expedition” (Архив МАЭ РАН. Ф. К-V. Оп. 1. № 18). A detailed description of all manuscripts is beyond the scope of this article, but the publication of these manuscripts has undeniable scientific value for specialists.

Summarizing abovementioned, we should pay attention to the vast geography, as well as the thematic diversity of Museum collections collected

by Polish scientists and travelers for MAE RAS. They worked for the glory of Russian science and often studied small and little-known ethnic groups, some of which have already disappeared. Thanks to many scientists mentioned in this article, modern science has unique materials on the culture of these ethnic groups dated by middle of the 19th — beginning of 20th century.

A more in-depth study of all collections, materials and archives of Polish researchers and travelers in MAE RAS will allow in future to show their role and contribution not only in Russian and Polish science, but also in the world one. Attention should also be paid to the materials of these scientists, which are in various archives, museums and private collections in Poland, study of them may allow to learn more about history of collections in MAE, as well to understand the extent to which the experience gained in Russia, influenced the scientific views and work of researchers after their return to the homeland. Without a doubt, all this will create favorable conditions for further research and cooperation between Polish and Russian museums, as well as scientists.

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**ПОД СЕНЬЮ ДВУХ ОРЛОВ.
МУЗЕЙНЫЕ КОЛЛЕКЦИИ ПОЛЬСКИХ ИССЛЕДОВАТЕЛЕЙ
И ПУТЕШЕСТВЕННИКОВ В МУЗЕЕ АНТРОПОЛОГИИ
И ЭТНОГРАФИИ ИМ. ПЕТРА ВЕЛИКОГО (КУНСТКАМЕРА) РАН**

АННОТАЦИЯ. Музейные коллекции польских исследователей и путешественников в Музее антропологии и этнографии им. Петра Великого (Кунсткамера) РАН включают этнографический, антропологический, археологический и фотовизуальный материалы. Польские ученые внесли свой вклад в развитие российской науки с начала XIX и до первой четверти XX в., особенно в изучение и освоение Северной Азии. На это повлияла история взаимодействия Польши и России, а также политическая, социальная и экономическая ситуация в тот период времени. Польских исследователей можно разделить на две группы: ссыльные и каторжане (чаще всего у них не было академической подготовки) и исследователей, изначально состоявших на службе России (обычно с хорошим образованием, полученном на территории бывшей Польши или в России). Было выявлено 24 коллекции с общим количеством более 2200 предметов. В большинстве своем это малоизвестные коллекции. Кроме коллекций, в архиве музея хранятся уникальные рукописи данных ученых. Исследование всех коллекций, материалов и архивов польских исследователей и путешественников в МАЭ, представляет большую научную ценность и дает возможность для сотрудничества между польскими и российскими музеями и научными учреждениями, а также учеными.

КЛЮЧЕВЫЕ СЛОВА: коллекции МАЭ РАН, польские исследователи, архивные материалы МАЭ РАН, история этнографии

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