

1 THE FORGOTTEN MEMBER OF THE “ETNOTROIKA”? WALDEMAR JOCHELSON IN THE MIRROR OF RESEARCH AND HIS SCIENTIFIC LEGACY

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As Waldemar Bogoras [Vladimir Germanovich Bogoraz] (1865–1936) in 1934 finally succeeded in publishing at least the first part of his magnum opus *The Chukchee* in Russian translation, which dealt with the social organization of the Chukchi people, once more he proclaimed the contributions of his generation of scientists comprising former *Narodnaia Volia* (The People’s Will) revolutionaries, who became researchers into the indigenous peoples of the farthest Northeast of Siberia:

“The social mission of the epoch of the last zemlevoľt’sy and narodovoľt’sy, who ended up in the remote exile in the far north-east, consisted of the study of the peoples scattered there, who were primeval, half exterminated and almost completely unknown. In general, this was a collective work. It was done by entire groups of political exiles, who became scholars and researchers.”

[“Sotsial’noe zadanie epokhi dlia poslednikh zemlevoľt’sev i narodovoľt’sev, popavshikh v dalekuiu ssylku na krainem severo-vostoke, sostoialo v izuchenii narodnostei, razbrosannykh tam, pervobytnykh, poluistreblennykh i pochti sovershenno neizvestnykh. Eta rabota v obshchem byla kollektivnaia. Eiu zanimalis’ tselye gruppy politicheskikh ssyl’nykh, stavshikh uchenymi issledovateliami.”] (Bogoras 1934:XIII)

Here Bogoras referred in particular to the widespread group of members of the Yakutian Historic-Ethnographic Expedition of 1894 to 1897—later named the Sibiria-*kov* Expedition after its donor Innokentii Mikhailovich Sibiria-*kov* (1860–1901)—to research the indigenous population of Yakutia that was largely drawn from banished public enemies of the Russian Empire. He mentioned namely the linguist and ethnographer Eduard Karlovich Pekarskii (1858–1934) and his “monumental dictionary” (*monumental’nyi slovar*) of the Yakut language (*ibid.*).¹ Above all though he named his close friends and loyal companions Lev Iakovlevich Shternberg (1861–1927) and Waldemar Jochelson [Vladimir Il’ich Iokhel’son] (1855–1937), together with whom he formed—as Bogoras himself phrased it—an “etnotroi-*ka*” (ethno-troi-*ka*) (*ibid.*).

1 See also Pekarskii (1907–1930; 1958/59). For the work and life of E.K. Pekarskii see Kharitonov (1958) and Okoneshnikov (1982).

Already during the waning decades of imperial Russia these three protagonists together with their revolutionary comrades and scientific colleagues from the Sibiria-
kov Expedition played an immensely important role in the process of the emergence
and differentiation of anthropology as an academic discipline, which at the turn of
the 20th century was still undergoing its formation. Their “generation” of anthropolo-
gists, ethnographers, linguists, folklorists and archeologists inherited the legacy of the
German Baltic scientific elite who once came from the in 1893 Russified University of
Dorpat, and—after the Russian sailings around the world—during the remainder of
the 19th century practically dominated research into the Siberian subcontinent and the
north Pacific. On the one hand they formed the foundation of a new scientific cohort
of researchers of the huge region with a strong focus on its indigenous peoples. On
the other hand, as the revolutionary activities of many of its representatives had led
to their either spending several years in western European countries or at least hav-
ing good contacts with Russian exile communities in Switzerland, Paris, London or
Berlin, this generation was able to take over the role of mediator between the Russian
Empire and Western Europe (Dahlmann 2016:46–47; see also Kasten 2013). Within
this constellation the *etnotroika* of Jochelson, Bogoras and Shternberg took on a spe-
cial role. Whereas, contrary to the tradition of Soviet research literature even still
in the 1960s (see Gurvich 1963:248, 252–253; Gorokhov 1965:52, 75)², their methods
and scientific approach were based not only on the practical experiences they had
been able to acquire through their initially autodidactic research within the frame-
work of the Sibiria-
kov Expedition in northern Yakutia (Jochelson and Bogoras) or
in the course of the Russian Empire Census of 1897 on Sakhalin, where Shternberg
had been banished. Thanks to the participation of Jochelson and Bogoras in the Jesup
North Pacific Expedition (1897–1902) under the leadership of the German-American
anthropologist Franz Boas (1858–1942) and Shternberg’s later integration into Boas’s
scientific network, all three came under the influence of his philosophy of cultural rel-
ativism on the history of mankind. Also, Boas’s historical and inductive approach left
clear traces on the understanding of science of his three Russian colleagues. Although
they integrated Boas’s perspective and methodology into their own research concepts,
his scientific approach based on a holistic understanding of indigenous peoples and
cultures by the study of museum collections, anthropometric data, folklore, language
and material culture was received as well by the following generation of Soviet and
Russian scientists as a result of the *etnotroika*’s transfer of knowledge (see Krupnik
1998:205–208; Winterschladen 2016:78–79; Weber 2016:136–146). Moreover, thanks
to Boas’s introduction, the three remained for a long time virtually the only Russian
scientists who regularly took part in the International Congresses of Americanists
(Krupnik 1998:205–206). This close entanglement with the classical Boasian anthro-

2 Both authors refer to a thesis from of a paper from Sergei Aleksandrovich Tokarev (Tokarev
1956:11–12). Tokarev published this article including his thesis for the first time in 1948 (see
Tokarev 1948:191–192).

pological school and the acceptance in the international research community made possible the expansion of the above-described mediator role onto the two American continents, this even still in early Soviet times. Finally, similar to the way the German Baltic “functional elites” of imperial Russia, who, according to Jan Kusber, “epitomized the socialization results” of the “Europeanization process” initiated by Peter I and who saw their research as a means towards the modernization of the Russian Empire (see Kusber 2009:105)³; after the Bolshevik Revolution Bogoras and Shternberg did not just place their scientific know-how into the service of the new rulers, but even became founding members of the *Komsev*, the “Committee for the Assistance to the Peoples of the Northern Borderlands” (or shortly “Committee of the North”, Russian: *Komitet sodeistviia malym narodnostiam severnykh okrain*) which was created in 1924 (see Weiser 1989:35–43; Slezkine 1994:150–163), thus putting themselves actively in the service of the Bolshevik modernization project towards the comprehensive reorganization of the traditional society (Winterschladen 2016:80).

While Bogoras and Shternberg are counted self-evidently in Soviet as well as Russian historiography as “outstanding ethnologists and anthropologists of the fatherland” (*vydaiushchiesia otechestvennye etnologi i antropologi*)⁴, and while both are celebrated for their roles as theoretical pioneers as well as practical organizers and creators of new scientific institutions, as eminently important representatives of the founding generation of Soviet ethnography, or rather, that “of the fatherland” (*otchestvennaia etnografiia*)—as it is called then in Russian—(see for example Sirina and Roon 2004; Mikhailova 2004; Vakhtin 2016: in particular 125–126); Jochelson’s contribution towards the professionalization and differentiation of the science of man, as well as towards the further scientification of its theoretical concepts and research methods has not so far received anything close to the same attention. Even the interest in Jochelson’s biography is much less. While the lives and works of both of his friends are not only well investigated but have also repeatedly been the cause of recent new research (Rezvan 2012; *Antropologicheskii forum* 2016 (29):101–219)⁵, there is so far no major work on Jochelson’s life and career available. To be sure, in Soviet times—

3 In his article Jan Kusber refers to a central thesis of Ilya Vinkovetsky [Il’ia Vin’kovetskii] (Vinkovetsky 2001:198–201). See also Dahlmann (2016:41–42).

4 This is also the title of an anthology published in 2004 under the editorship of Valerii Aleksandrovich Tishkov and Daniil Davydovich Tumarkin (Tishkov and Tumarkin 2004) which contains two longer biographic articles about L.Ia. Shternberg and W. Bogoras (see Sirina and Roon 2004; Mikhailova 2004).

5 The anthology under the editorship of Efim Anatol’evich Rezvan was published in honor of the 150th birthday of L.Ia. Shternberg by the MAE RAN. In analogy to this book the MAE RAN journal *Antropologicheskii forum* (Anthropological Forum) dedicated an entire issue to the 150th birthday of W. Bogoras which includes new studies around him, for example, even about his wife Sof’ia Konstantinovna Bogoras [Bogoraz] (born Volkova) (see Mikhailova 2016). For Shternberg’s biography see also the still fundamental work of Sergei Kan (2009); for Bogoras see Gernet (1999: in particular 63–91) which presents a bibliography of works about his life and scientific creation.

and on the initiative and with the assistance of Bogoras—a short biographical essay by Konstantin Borisovich Shavrov in honor of Jochelson's 80th birthday was published in 1935 in the journal *Sovetskaia Etnografiia* (Soviet Ethnography) (Shavrov 1935:3); but Jochelson was almost forgotten in the following decades, with the only exception of the few works by Il'ia Samuilovich Gurvich (see Gurvich 1963; 1972; Gurvich and Kuzmina 1985).



Fig. 1 Waldemar Jochelson (1900). The photo was taken in San Francisco before his departure to northeastern Siberia for the Jesup North Pacific Expedition. Image #129123, American Museum of Natural History Library.

This changed only after the collapse of the Soviet Union. In the mid-1990s the Vladivostok ethnographer Nikolai Vladimirovich Kocheshkov was one of the first to bring Jochelson back into the consciousness of Russian society with a few smaller essays, for example in the periodical *Zabytye imena* (Forgotten Names) (see Kochesh-

kov 1994a, b).⁶ Then, from the end of the 1990s much more Russian researchers came along to work intensively on Jochelson’s scientific legacy. Among them the Yakutsk art historian pair Vladimir Kharlampëvich Ivanov (1937–2000) and Zinaida Ivanovna Ivanova-Unarova or the Magadan historian Sergei Borisovich Slobodin, as well as ethnologists Nikolai Borisovich Vakhtin from St. Petersburg and Anna Anatolëvna Sirina from Moscow stand out (Ivanov 2000; Ivanov and Ivanova-Unarova 2003; Slobodin 2005; Vakhtin 2004a; 2005; Sirina 2007; Sirina and Shinkovoi 2007). In August 2005 even a conference in honor of Jochelson’s 150th birthday took place in Yakutsk from which also appeared an anthology (Gogolev 2008)⁷. Moreover, also in western research circles Jochelson became better known again through the research project *Jesup II* that was initiated by the Smithsonian Institution in Washington, D.C. at the beginning of the 1990s and which for the first time since Boas’s days brought American and Russian scientists together onto a common path to research the North Pacific Rim and to reappraise the Jesup Expedition. This research initiative is understood to be a long-term scientific undertaking with the aim of an international investigation into the indigenous population of the north Pacific in the tradition of the Jesup Expedition (Fitzhugh and Krupnik 1993).⁸ Nevertheless, Michael Knüppel, who in 2013 presented a first comprehensive bibliography of the works of Jochelson, including those widely scattered unpublished materials of his legacy in Russian, American and Western European archives (Knüppel 2013)⁹, laments that the “great pioneer of the Yukaghir studies and founder of the north Pacific archeology” has not yet been awarded the “due attention” which he deserves (ibid.:8). In spite of the recently increased movement in research on Jochelson, even outside Russia (Winterschladen et al. 2016)¹⁰, one cannot completely escape this conclusion. And so, the year 2017 passed without the 80th anniversary of Jochelson’s death being memorialized, through a conference at a prominent place or a major publication, either in his Russian homeland or in the USA, where he mostly spent his sunset years from 1922 until his death in 1937 and completed his scientific work, among other things on the North American indigenous people of the Aleuts (Jochelson 1925; 1933).

6 The academic supervisor of N.V. Kocheshkov was Sergei Vasil’evich Ivanov (1895–1986) who himself was a student of L.Ia. Shternberg and W. Bogoras (see Reshetov 2003).

7 See here in particular Ivanova-Unarova (2008).

8 This project has already produced a large number of common scientific publications, and not just by American und Russian scholars. See Fitzhugh and Crowell (1988); Fitzhugh and Krupnik (2001); and Kendall and Krupnik (2003).

9 This book also includes a bibliography of scholarly works about W. Jochelson. As already mentioned, a detailed biography of W. Jochelson is still a desideratum, but around 20 biographical articles from encyclopedias can be found in the above-mentioned literature list by Michael Knüppel (2013:126–131).

10 In this volume see in particular the articles Winterschladen (2016), Knüppel (2016), Krumholz and Winterschladen (2016), and Kleinmanns (2016).

Although Jochelson has returned nowadays to the centers of both the Russian and American scientific landscape, the general societal interest in his person remains slight. Furthermore, it seems at first glance paradoxical that the newly awakened interest in his scientific accomplishments is rooted precisely at the peripheral places where Jochelson's career as a researcher of the indigenous peoples of east Siberia and the north Pacific took its course—in Yakutia where Jochelson, the banished political enemy of the state, revolutionized the Yukaghir studies (Knüppel 2016:200–213); in Vladivostok, from where he set out in the service of the AMNH to the Koryaks, the ethnography of whom would become his most important work (Jochelson 1908). For all three of the big research undertakings in which Jochelson had participated (the Sibiriakov, Jesup and finally, from 1908 until 1911, the Riabushinskii expeditions) proceeded under the patronage of central scientific institutions of the Russian Empire or the USA, while anthropology as freshly “emancipated” former auxiliary discipline of geography did not just aim at new knowledge. Already the German Baltic Karl Ernst von Baer (1792–1876), one of the most significant founding figures of the IRGO, on which orders the Sibiriakov and Riabushinskii expeditions were sent, had pleaded that research results—for example of Siberia's indigenous population—be put in the service of the civilization of the non-European territories of imperial Russia (Knight 1998:116–118). In the USA, however, Boas had cleverly understood how to use the great interest of the elites of the young state in the question of the origin of the indigenous peoples of the Americas to convince the president of the AMNH, Morris Ketchum Jesup (1830–1908) of the necessity of financing a big expedition to the North Pacific Rim. This interest of the American elites still had its roots in the 18th century. Thomas Jefferson, the third US President, had already written about the “probability” of the relatedness of the indigenous peoples of the Americas to those of Asia (Jefferson 1801:147–149). Nevertheless, that this focus on the “prehistory” of the USA in the discourse of the late 19th century was closely connected to the idea of “American chosenness”, with the *Manifest Destiny* of the American nation to take possession of the entire continent “allotted by Providence” to realize a “godly mission of progress and freedom” (see O'Sullivan 1845:5, 7, 9)¹¹; Boas, the cultural relativist, had no scruples about putting the central idea of legitimization of US expansion into the service of his scientific career. At this point one should reference the important thesis written by German historian Jürgen Osterhammel, who described geography as an “imperial science”, as “a sort of accomplice subject of European expansion” (Osterhammel 2009:1164), which can be expanded quite well to include anthropology as accomplice subject of the European civilization mission with respect to “primitive cultures”.

Although Jochelson also at least partly placed his abilities as a scientist in the service of the young Soviet state, though far less actively than his friends Bogoras and

11 The American publicist John O'Sullivan was the first who in 1845 explicitly used the term *Manifest Destiny*. See O'Sullivan (1845:5). See also O'Sullivan (1839:430); Horsman (1981); and Weinberg (1935).

Shternberg, a look at Vasilii Afanas'evich Robbek's (1937–2010) opening speech at the Yakutsk Conference to honor Jochelson's 150th birthday makes clear why the “rediscovery” of his research work precisely through representatives of Jochelson's once-investigated indigenous peoples poses no paradoxes. Robbek, who himself originated from a nomadic reindeer herder family from Verkhnekolym'sk, described Jochelson not only as an “outstanding researcher of the peoples of the north” (*vydaiushchiisia issledovatel' narodov Severa*), but integrated him into his own agenda of “further development of the Yukaghir studies” (*dal'neishee razvitie iukagirovedeniia*) as well as a new way towards a “revival and preservation of the Yukaghir people” (*vozhrozhdenie i sokhranenie iukagirskogo naroda*) (Robbek 2010:1st paragraph; see also Robbek 2008). After the loss of the mostly Soviet-influenced identities of many indigenous peoples, not only in Siberia as a result of the collapse of the USSR, which in its northern peripheries to a much greater degree than in the European part of Russia had led to the decay of economy, infrastructure, culture and social integration (see Rohr 2011:395–399; Heleñiak et al.:371–372, 374–379), the interest of precisely such indigenous communities in the scientific legacy of researchers like Jochelson is very large. In the case of Jochelson's works on the Yukaghirs or Koryaks, this concerns especially his comprehensive research results on spiritual culture and world views as well as shamanism and traditional rituals and customs of both of these peoples (see Jochelson 1908:13–382; 1910–1926:135–342). While these components of the indigenous cultures that Jochelson himself experienced were almost extinguished as a result of the radical socio-economic reorganization of the indigenous societies under Stalin from the Soviet modern as “outmoded” (*otzhivshie*) cultural phenomena (Ivanova-Unarova 2015:29), Jochelson's highly detailed portrayals of the immaterial culture of indigenous peoples of the former Soviet Union are used at present as a blueprint for a new spiritual rootedness.

However, the fact that the general consciousness in Russian majority society placed Jochelson in a subordinate position vis-à-vis his two friends, Bogoras and Shternberg, has much to do with his personal attributes—with his in many ways *hybrid identity* as a historical actor in “borderless transnational areas” (see Patel 2004:13–14; Gassert 2010:1–2); but this absolutely also in combination with his often crazy or better to say shifted (German: *ver-rückt*) path through life. Not only Jochelson but also his two friends found themselves first as societal outsiders—on the basis of their Jewish origin and their revolutionary activism in the *Narodnaia Volia*, which in imperial Russia brought them the banishment to eastern Siberia and in Soviet Russia the negative stamp of belonging to the “wrong” wing of the Russian revolution movement, and the defamation of having formed a “surrogate of bourgeois social science” (*surrogat burzhuznogo obshchestvovedeniia*) (Kan 2006:44; 2007:205)¹². In contrast to both of his companions and in spite of even having quite a close connection to his Russian homeland, Jochelson spent much more time outside the borders of the Russian Empire or

12 This defamation is a citation out of a speech by the Soviet linguist Valerian Borisovich Aptekar' (1899–1937) at the conference of the Moscow and Leningrad ethnologists in Leningrad in 1929.

far from its European centers since his first forced stay in Berlin in the mid-1870s than they did—either as an agent of *Narodnaia Volia* and student at Bern University or as a banished public enemy and expedition participant in the Siberian northeast and North-American northwest or finally as a freelance scientist living often in Western Europe or since 1922 in his last exile in New York. Compared to Bogoras he did not take an active part in the Russian Revolution of 1905/06, but instead in 1908 he left on his third large scientific enterprise (the Riabushinskii Expedition). In the end his increasing age and poor health prevented him from serving in the imperial army in World War I, as Bogoras did, or from participating in the building of the young Soviet state after the fall of the Russian Empire. A university career was denied him after his emigration to the USA at beginning of the 1920s, while his poor health sent him back to Europe to the Côte d'Azur for some years. This hardly straight and often nonlinear life path outside all common patterns of national historical narratives must have had the effect of removing Jochelson from national historiography. It explains clearly why Jochelson—in contrast to Bogoras and Shternberg or even Boas—has not yet been accepted equally into the national pantheon of scientific geniuses of Russia or the USA (see also Ivanova-Unarova 2015).

A further problem of the research on Jochelson, that, though beyond ideological or political scientific matters, is not insignificant, is posed by the situation of the sources or much more the confused scattering of Jochelson's mostly unpublished legacy in Russian, western European and American archives. Major parts of his written legacy are principally in St. Petersburg in the AV IVR RAN, the Archive of the Orientalists, and in New York where records in the archive of the Division of Anthropology and in the Research Library of the AMNH as well as in the NYPL are stored. In the case of the archive materials in the AV IVR RAN the collection consists of Jochelson's direct legacy which at the moment of his death was in his personal possession. These sources were shipped from the New World back to Russia on Jochelson's own wishes after the death of his wife Dina Lazar'evna Jochelson-Brodskaiia [Iokhel'son-Brodskaiia] (1864–1943) in New York (Slobodin 2005:112). They contain extensive material and many manuscripts from almost all of Jochelson's creative phases as well as Dina's field diaries from the Jesup and Riabushinskii expeditions. In the archives of the AMNH the private correspondence of Jochelson and his wife is especially worthy of consideration (see AV IVR RAN: f. 23/631; AMNH DAA: .J634; AMNH RL: D66; NYPL: MssCol 1565).¹³ In addition, significant ego documents are to be found in the legacies of other scholars with whom Jochelson maintained active correspondence, foremost among them in the APS in Philadelphia which houses among other things the exchange of letters between Boas and Jochelson (APS: Mss.B.B61.inventory07, b. 48; see also Knüppel 2013:34–39); but also for example in the ASL in Juneau, where the Russian-American historian and ethnographer Michael Z. Vinokourov's

13 For the archive collection in the AV IVR RAN see also Gurvich (1963:248–249); for the archive collections in the New York archives see also Knüppel (2013:29–30, 40–43).

(Mikhail Zinov'evich Vinokurov) (1894–1983) written exchange with Jochelson is to be found (ASL: MS 81, b. 4/ PCA 243, b. 4, f. 3, 10; see also Knüppel 2013:31–33; Martin 1986:30–31/ suppl. 22–23). A further major collection is housed in the ANLA in Fairbanks. Its core is formed by original documents of Jochelson's research work on the Aleutian Islands during the Riabushinskii Expedition (see Knüppel 2013:49–58). A special part of Jochelson's legacy are the collections of audio-documents, which are divided mostly among three archives. These are the FA IRLI RAN, the phonogram archive of the Institute for Russian Literature in St. Petersburg (see Burykin 2005:5, 9, 14; 2008; Burykin et al. 2005), the Archives of Traditional Music (ATM) of Indiana University in Bloomington and the BPA in Berlin (see Knüppel 2013:44–45; Keeling 2001:287–288). Additionally, Russian researchers also found further materials in the state archives of Yakutsk, Khabarovsk and Irkutsk: The Soviet historian Georgii Prokop'evich Basharin (1912–1992) published a number of documents from the Sibiriakov Expedition in the journal *Iakutskii arkhiv* (Yakutsk Archive) in 1972, among them some letters from Jochelson that today lie in the National Archive of the Sakha Republic (Yakutia) (see Basharin 1972; NARS (Ia): f. 12, op. 12, d. 299); while researching in the State Archive of the Khabarovsk Krai, N.B. Vakhtin found manuscripts by Jochelson on the unrealized project of the Encyclopedia of the Far Eastern Krai of the USSR (see Vakhtin 2004b; GAKhK: f. 537, op. 1, d. 17, ll. 191–194/ f. 537, op. 1, d. 69, ll. 2–5); and A.A. Sirina discovered unexpectedly in the State Archive of the Irkutsk Oblast the correspondence of Jochelson and Bogoras with the direction of the VSOIRGO during the Sibiriakov Expedition (see Sirina 2007; Sirina and Shinkovoi 2007; GAIO: f. 293, op. 1, d. 94).

Just the above-explained excessive “distribution” of Jochelson's legacy in 13 archives on three continents, in three different countries, and partly in peripherally located regions such as eastern Siberia or central Alaska makes it clear why even serious and engaged researchers find it difficult to get a comprehensive look at Jochelson's personal life and scientific work; why no one has so far dared to tackle the mammoth task of a scientifically demanding biography of Jochelson. In addition, in view of Jochelson's time in Berlin or Switzerland before and after his banishment, as well as after the Jesup Expedition, urgent research work in German and Swiss archives would be called for. That could be useful because now as then, little is known of these periods of Jochelson's life, as far as his autobiographical accounts go (see Jochelson 1918; 1922; 1923a, b). It is absolutely valid to consider that these texts by Jochelson were written under the impression of the Bolshevik Revolution and the subsequent Russian Civil War (1917–1922), as well as in memory of his former comrades from the *Narodnaia Volia*. Their publication resulted not least from Jochelson's need to emphasize his loyalty to the Russian revolution movement. Further new findings could also be lying dormant in other archives, for example in the Scientific Archive of the MAE RAN, where Jochelson at least worked for a decade between 1912 and 1922 as a curator. There, a look into the “mixed employee collection” (*smeshannyi fond sotrudnikov*)

could be fruitful (NA MAE RAN: f. 40). And N.B. Vakhtin indicated that discoveries might also be made in the SPbF ARAN (see Vakhtin 2004a:47–48, fn. 3, 6).

A further technical problem is posed by the fact that Jochelson's works and legacy exist not only in Russian, but also in German and English. Besides, the work with linguistic and folkloristic materials from his three expeditions demands at least rudimentary knowledge of the individual indigenous languages, especially Yukaghir, Koryak, Even, Aleut, Itelmen or Yakut languages. This task would require an international and interdisciplinary research team in order just to deal with the research desiderata around the materials of Jochelson from the Sibiriakov and Riabushinskii expeditions, which have so far hardly been scientifically evaluated or appraised.

The first important steps have already been taken with regard to the formerly hard-to-access early works of Jochelson in German (Jochelson 2017). Furthermore, a publication in Russian on Jochelson first "tentative scientific steps" is currently being prepared (Kasten and Sirina 2018). This edition will present important source texts by Jochelson and early scientific works in Russian as well as the photograph collection arising from the still-young researcher's participation in the Sibiriakov Expedition at the end of the 19th century. The core among these documents being a complete transcript of Jochelson's field diary of the trip right through the Kolymskii Okrug. It remains to be hoped that on the one hand this will expand the interest in this fascinating researcher and scientist, and on the other hand will prompt an intensive exploration of his life and work within a framework of inquiry into Transnational or Global History. For precisely the scientific works of Jochelson or his life and career offer a wide spectrum for detailed, deeper-searching scientific inquiry beyond the "national fixation", in this context also many new findings about the development of anthropology as a science, but also in general about the global history of the late 19th and early 20th centuries outside the national historical narratives.

Abbreviations

AMNH DAA	Division of Anthropology Archives of the American Museum of Natural History, New York
AMNH RL	Research Library of the American Museum of Natural History, New York
AMNH	American Museum of Natural History, New York
ANLA	Alaska Native Language Archive, Fairbanks AK
APS	American Philosophical Society, Philadelphia PA
ASL	Alaska State Library, Juneau AK
ATM	Archives of Traditional Music, Bloomington IN
AV IVR RAN	Arkhiv vostokovedov Instituta vostochnykh rukopisei Rossiiskoi akademii nauk [Archive of the Orientalists of the Institute of Eastern Manuscripts of the Russian Academy of Sciences], St. Petersburg

- BPA Berliner Phonogrammarchiv (der Abteilung für Musikethnologie des Ethnologischen Museum), Berlin
- FA IRLI RAN Fonogrammarkhiv Instituta russkoi literatury Rossiiskoi akademii nauk [Phonogram Archive of the Institute of Russian Literature of the Russian Academy of Sciences], St. Petersburg
- IRGO Imperatorskoe Russkoe geograficheskoe obshchestvo [Imperial Russian Geographic Society], St. Petersburg
- MAE RAN Muzei antropologii i etnografii Rossiiskoi akademii nauk [Museum of Anthropology and Ethnography of the Russian Academy of Sciences], St. Petersburg/ Petrograd/ Leningrad
- NYPL New York Public Library, New York
- SPbF ARAN Sankt-Peterburgskii filial Arkhiva Rossiiskoi akademii nauk [St. Petersburg Branch of the Archive of the Russian Academy of Sciences], St. Petersburg
- VSOIRGO Vostochno-Sibirskoe Otdelenie Imperatorskogo Russkogo geograficheskogo obshchestva [Eastern Siberian Department of the Imperial Russian Geographic Society], Irkutsk

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- APS – American Philosophical Society, Philadelphia PA: Franz Boas Papers, Inventory (I-K), Mss.B.B61.inventory07, Box No. 48.
- ASL – Alaska State Library, Juneau AK: Historical Collection, MS 81, Michael Z. Vinokouroff Papers, 1764–1884, Box No. 4.
- ASL – Alaska State Library, Juneau AK: Historical Collection, PCA 243, Michael Z. Vinokouroff Photograph Collection, ca. 1880’s–1970’s, Box No. 4, Folder No. 3 and 10.
- AV IVR RAN – Arkhiv vostokovedov Instituta vostochnykh rukopisei Rossiiskoi akademii nauk [Archive of the Orientalists of the Institute of Eastern Manuscripts of the Russian Academy of Sciences], St. Petersburg: fond 23/631, Iokhel’son, Vladimir Il’ich (1856–1937), etnograf, issledovatel’ tuzemtsev severnoi Sibiri, uchenyi khranitel’ MAE, professor SPb universiteta, chlen-sotrudnik Russkogo Geograficheskogo obshchestva, nachal’nik ekspeditsii N’iu-Iorkskogo muzeia estestvennykh nauk na krainii severo-vostok Sibiri v 1900–1902 gg. [Jochelson, Waldemar (1856–1937), Ethnographer, Researcher of the Indigenous Peoples of Northern Siberia, Scientist and Curator of the St. Petersburg Museum of Anthropology and

Ethnography, Professor of the St. Petersburg University, Member and Colleague of the Russian Geographic Society, Leader of the Expedition of the American Museum of Natural History, New York, to the Far Northeast of Siberia from 1900 to 1902], 2 opisi [2 Inventories].

GAIO – Gosudarstvennyi arkhiv Irkutskoi oblasti [State Archive of the Irkutsk Oblast] Irkutsk: fond 293, Sibiriakovskaia (Iakutskaia) ekspeditsiia [The Sibiriaikov (Yakut) Expedition], opis' 1, delo 94.

GAKhK – Gosudarstvennyi arkhiv Khabarovskogo kraia [State Archive of the Khabarovsk Krai], Khabarovsk: fond 537, opis' 1, delo 17, listy 191–194, text: Aleuty i ikh ostrova [The Aleuts and Their Islands].

GAKhK – Gosudarstvennyi arkhiv Khabarovskogo kraia [State Archive of the Khabarovsk Krai], Khabarovsk: fond 537, opis' 1, delo 69, listy 2–5, text: Iukagiry i chuvantsy [The Yukaghirs and the Chuvans].

NA MAE RAN – Nauchnyi arkhiv Muzeia antropologii i etnografii Rossiiskoi akademii nauk [Scientific Archive of the Museum of Anthropology and Ethnography of the Russian Academy of Sciences], St. Petersburg: fond 40, smeshanniy fond sotrudnikov [Inventory of the Research Associates].

NARS (Ia) – Natsional'nyi arkhiv Respubliki Sakha (Iakutiia) [National Archive of the Republic Sakha (Yakutia)], Yakutsk: fond 12, opis' 12, delo 299.

NYPL – New York Public Library, New York: MssCol 1565, Waldemar Jochelson Papers (1855–1937), 10 Boxes.

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