



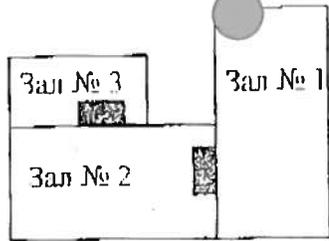
Museum of the Aleutians

P.O. Box 648 • 314 Salmon Way • Unalaska, AK 99685
Phone: (907) 581-5150 • Fax: (907) 581-6682 • www.aleutians.org

02-23-06 13:11

RECEIVED FROM: 907 581 6682

P.18



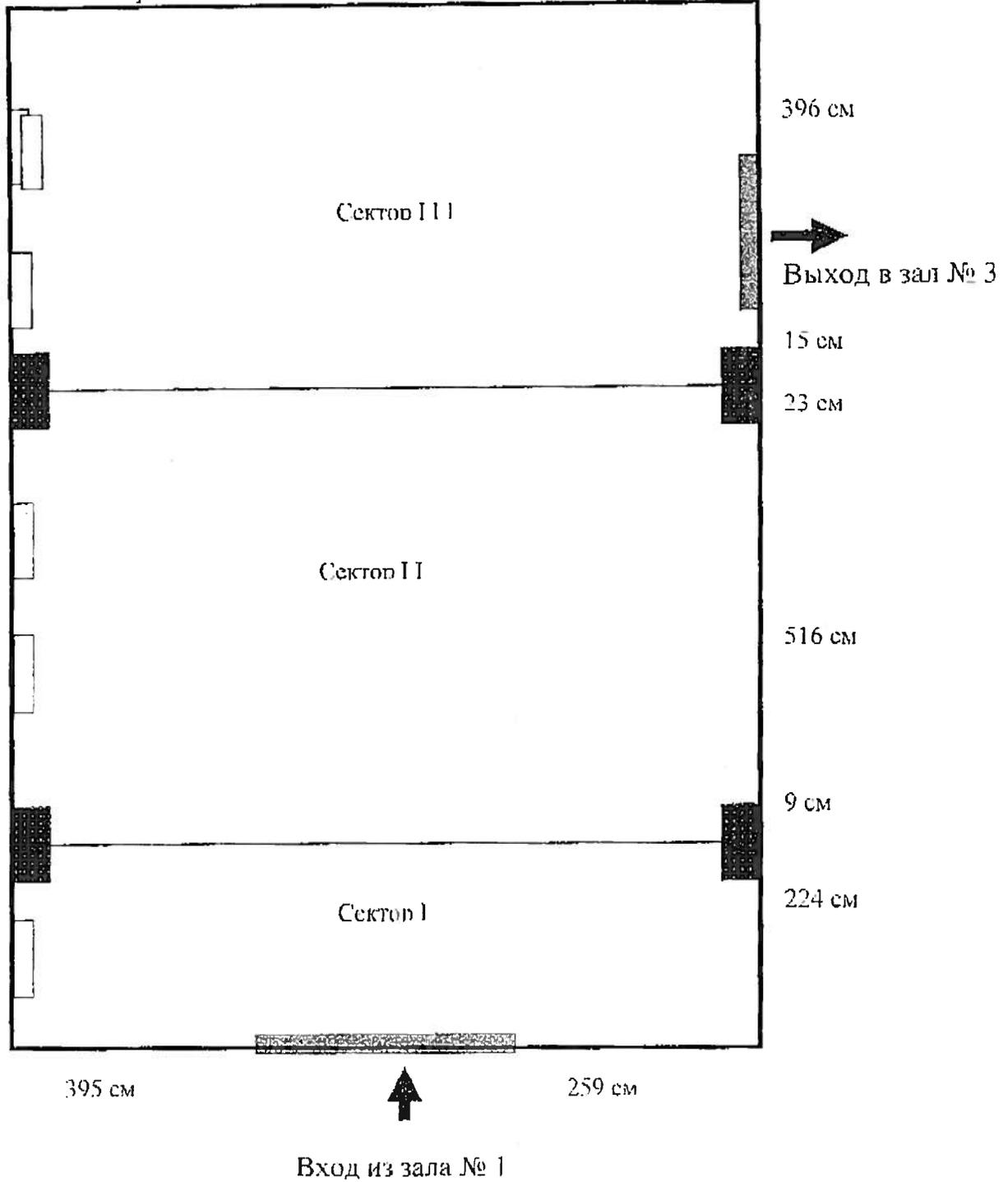
■ - ВХОД/ВЫХОД

Площадь зала № 2 – 109 кв.м: длина - 13,36 м; шир. - 8,15 м

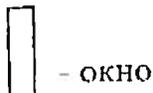
Левая сторона

13,36 м

Правая сторона



Условные обозначения



- окно



- ВХОД/ВЫХОД



- толщина арки

— - арка

Т - текст

П - планшет с рисунком

Вб - витрина большая

Вн - витрина низкая

С - стенд

М - карта

Ф - фотографии

Х - художественная работа

Экспозиционное оборудование:

Витрины стеклянные (Вб) - 2 шт.: 185 x 120 x 61 см

Планшеты, оббитые тканью (рисунки) (П) -

Витрины стеклянные низкие (Вн): - шт.: 26 x 130 x 40 см

Стенды (С) - шт.: 150 x 150 см

Оформление выставки:

Планшеты (деревянная рама, холст, рисунок) - 90 x 80 см.

Планшеты (деревянная рама, фотографии) - 1 м x 1 м

Фотографии (цв. печать, стекло, картонный задник, клипсы) - 44 x 62 см

Тексты - (цв. печать, стекло, картонный задник, клипсы) - 44 x 62 см; 44 x 30 см.

СТРУКТУРНЫЙ ПЛАН ВЫСТАВКИ**СЕКТОР I****1. Слева от входа:**

1.1. Карта расселения народов северо-востока Сибири и Камчатки на английском языке. Размер: 80 x 90 см (стенд)

1.2. Фотографии коряков: 2-4 (1-2 - женщины, 1-2 мужчины) (стенд)

1.3. Текст «История изучения коряков, 18 - 20 вв.»

1.4. Текст «Северо-Тихоокеанская экспедиция, 1900-1902 гг.»

1.5. Витрина низкая. Книги (по списку).

Всего: стенд - 1 шт.
 витрина низкая - 1 шт.
 текст - 2 шт.

2. Справа от входа

- 2.1. Планшет: Карта звездного неба, 90 x 80 см.
- 2.2. Планшет: Большой Ворон.
- 2.3. Текст «Большой Ворон – пресобразователь мира и предок коряков».
- 2.4. Текст «Общий взгляд коряков на природу»

Всего: планшет – 2 шт.
 текст – 2 шт.

3. Левая сторона:

- 3.1. Картина К. Килпалина «Куйкиняку и Миты» - 113 x 85 см.
- 3.2. Куклы (подвешены на веревках): Куйкиняку – Большой Ворон, Миты – жена Большого Ворона, Тынианпаут – дочь Большого Ворона, Амамхут – сын Большого Ворона.

Всего: картина – 1 шт.
 куклы – 4 ед.

СЕКТОР II1. Правая сторона:

- 1.1. Планшет «Высшее Существо. Облачный человек»
- 1.2. Планшет «Злой дух, вселяющий болезни»
- 1.3. Планшет: Священные принадлежности для добывания огня.
- 1.4. Планшет «Охранитель места жительства».
- 1.5. Текст «Злые силы».
- 1.6. Текст «Высшее Существо»
- 1.7. Текст «Охранители и амулеты»
- 1.8. Текст «Охранитель места жительства».
- 1.9. Витрина низкая. Предметы – охранители - 5 ед.
- 1.10. Стенд. Предметы – принадлежности для добывания огня – 6 ед.

Всего: планшет – 4 шт.
 текст – 4 шт.
 витрина низкая – 1 шт.
 предметы – 11 ед.
 стенд – 1 шт.

2. Левая сторона:

- 2.1. Фотография «Шаман во время камлания» (на стене).
- 2.2. Фотография «Камлание шамана» (на большом мольберте).
- 2.3. Текст «Шаманизм. Заклинания.»
- 2.4. Текст «Хозяева и другие сверхъестественные существа»
- 2.5. Текст «Бубен».
- 2.6. Стенд. Предметы: - бубен - 3 ед.
 - бубен- игрушка – 2 ед.
 - колотушка д/бубна – 1 ед.

- шкурка зайца – 1 ед.

- 2.7. Подиум. Предметы: - кухлянка – 4 ед.
 - муж. головные уборы (малахан) – 2 ед.
 - головные уборы шамана – 2 ед.
 - жен. головное украшение – 1 е.
 - ритуальная трава – 1 ед.
 - пластина китового уса – 1 ед.
 - обувь (торбаса) – 4 пары.
 - пояс – 1 ед.

Всего: фотографии – 2 шт.
 текст – 3 шт.
 предметы – 27 ед.
 стенд – 1 шт.

3. Арка.

- 3.1. Планшет «Охранители сетей. Маленькие калаки».
 3.2. Планшет «Особые охранители. Гадальный камень»
 3.3. Фотография «Добывание огня».
 3.4. Текст «Охранители сетей. Маленькие калаки».

Всего: фотографии – 1 шт.
 текст – 1 шт.
 планшет – 2 шт.

СЕКТОР III

1. Арка:

- 1.1. Фотография «Лестница».
 1.2. Текст «Лестница».
 1.3. Планшет «Священные стрелы».
 1.4. Предметы – ритуальные стрелы – 5 ед. (на планшете, под рисунком)

Всего: фотографии – 1 шт.
 текст – 1 шт.
 планшет – 2 шт.
 предметы – 5 ед.

2. Правая сторона:

- 2.1. Планшет «Женские охранители»
 2.2. Планшет «Детские охранители»
 2.3. Планшет «Амулеты»
 2.4. Текст «Рождение»
 2.5. Текст «Детский охранитель»
 2.6. Текст «Женский охранитель»
 2.7. Текст «Амулеты»
 2.8. Витрина низкая. Предметы – охранители – 16 ед.

Выставка «Сотворение мира, его устройство и обитатели». Список иллюстраций. ГУ КГОМ. 2005 г. - 1 -

СПИСОК ИЛЛЮСТРАЦИЙ Выставка «ДУХОВНАЯ КУЛЬТУРА КОРЯКОВ»

- I. Карта расселения народов северо-восточной Сибири - цветная
(В. Йохельсон «Коряки»)
- II. Рисунки и фотографии из книг В. Йохельсона «Коряки» и И.Вдовина «Очерки этнической истории коряков».

Рисунки на холсте

1. Карта звездного неба.
2. Корякский рисунок, изображающий сценку из мифа о Большом Вороне.
3. Корякский рисунок, изображающий: (а) Высшее Существо, его жену и души, висящие в их жилище; (b) шамана, бьющего в бубен и умирающего больного; (с) принесение в жертву собаки; (d) кала, принимающий жертву. Девушка, обращающаяся с помощью бубна к Облачному человеку, чтобы он привлек к ней сердце возлюбленного
4. Священные принадлежности для добывания огня.
5. Охранитель жилища и собака, принесенная в жертву.
6. Охранители, связанные с охотой на кита.
7. Охранители сетей и связки Маленьких калаков.
8. Детский охранитель
9. Священная стрела
10. Женский охранитель
11. Особые охранители жилища и гадальный камень
12. Амулеты: ремешок для волос, браслет и ожерелье
13. Злой дух, приносящий людям болезни.

Всего: 13 шт

Фотографии и рисунки (печать)

1. Камлание шамана
2. Шаман
3. Добывание огня
4. Охранитель селения. Собака, принесенная в жертву. —
5. Сожжение коряка — 2 шт.
6. Корякская женщина — 2 шт.
7. Корякский мужчина — 2 шт.
8. Бревенчатая лестница

Всего: 11 шт.

ИТОГО: 25 шт.

Выставка «Сотворение мира, его устройство и обитатели», ГУ КГОМ. 2005 г. Список текстов.

- 1 -

Временная выставка «Сотворение мира, его устройство и обитатели»

Список текстов

1. Общий взгляд коряков на природу
2. Большой ворон – преобразователь мира и предок коряков
3. Высшее существо
4. Злые силы
5. «Хозяева» и другие сверхъестественные существа
6. Охранители (введение). Священные принадлежности для добывания огня.
7. Шаманизм и заклинания
8. Рождение
9. Смерть
10. Похороны

Тексты-пояснения к иллюстрациям, экспонатам

1. Бубен (экспонат)
2. Охранитель селения (планшет)
3. Священные стрелы (планшет)
4. Женский охранитель (планшет)
5. Особые домашние охранители и гадальный камень (планшет)
6. Амулеты (планшет)
7. Лестница (рисунок)
8. Охранители охоты на кита
9. Охранитель сетей и маленькие калаки.
10. Детский охранитель
11. Кожаная лодка и её охранители

Зимой 1900-1901гг. Владимир Иохельсон проводил этнографические исследования среди коряков: его работа была частью Северо-Тихоокеанской экспедиции, организованной на средства Морриса К. Джебзупа (Morris K. Jesup), миллионера, оказавшего помощь в основании Американского музея естественных наук, а в дальнейшем ставшем его президентом и главным спонсором. Экспедиция была задумана и организована американским этнологом Ф. Боазом (Franz Boas) - профессором колумбийского университета, директором Антропологического отделения Американского музея естественных наук в Нью-Йорке (The American Museum of Natural History, New-York). Основной задачей Северо-Тихоокеанской экспедиции было изучение народов Северо-Западной Америки и Северо-Восточной Сибири с целью выяснения отношений между Старым и Новым Светом. Готовясь к экспедиции, музей обратился к Петербургской Академии наук с просьбой о поддержке в её организации. По просьбе американских учёных директор академического Музея антропологии и этнографии В. Радлов рекомендовал включить в состав экспедиции от Петербургской Академии наук Владимира Иохельсона и Владимира Богораза. Им было поручено исследование народов крайнего Северо-Востока Сибири в этнографическом, антропологическом и лингвистическом отношении. В. Богораз (1865-1936) и В. Иохельсон (1855-1937), друзья и коллеги, были представителями русской интеллигенции, революционерами, в юности высланными в Сибирь, где и развился их интерес к этнографии. Иохельсон, будучи старше и опытнее, был поставлен во главе всего сибирского отряда экспедиции.

В результате работы сибирского отдела экспедиции было собрано около 8000 этнографических предметов, 2000 зоологических, около 500 текстов, 200 фонограмм; сделано около 1700 антропологических измерений, 1500 фотографий, собран материал для составления словарей и грамматик чукотского, юкагирского, камчадальского и других языков.

Вскоре после завершения работы экспедиции была осуществлена публикация работ по её результатам: 12-томное издание "The Jesup North Pacific Expedition. Memoir of the American Museum of Natural History, New-York". В 6-м и 9-м томах издания опубликованы работы В.Иохельсона о коряках (их религии и мифах, материальной культуре и общественной организации).

Материал, опубликованный в книге "Коряки" был собран автором среди прибрежных коряков Гижигинского и Пенжинского заливов Охотского моря; кочевых коряков полуострова Тайгонос и всего Гижигинского района. Ему не пришлось побывать на севере и тихоокеанском побережье Камчатки. Поскольку в его распоряжении была только одна зима для изучения народа, с которым он впервые столкнулся во время этой экспедиции, он посчитал за лучшее ограничиться в своих исследованиях более или менее фиксированной территорией и таким образом избежать ненужной траты времени на совершение частых и долгих поездок. Кроме того, исследованные районы представляют больший интерес, чем другие места обитания коряков, так как на момент работы экспедиции там лучше сохранились старинные обычаи и традиции. У автора была также возможность встречаться с жителями и других районов, в которых ему не удалось побывать. Он использовал эти встречи для сбора информации. В работу В. Иохельсона были включены мифы коряков Камчатки и тихоокеанского побережья, предоставленные в его распоряжение В. Богоразом.

Выставка «Сотворение мира, его устройство и обитатели». ГУ КГОМ, 2005 г.

- 6 -

ИТОГО: Стенды – 3 шт.
Планшеты – 14 шт.
Планшеты-фотографии – 3 шт.
Фотографии – 6 шт.
Тексты – 21 шт.
Витрины низкие – 3 шт.
Витрины большие – 2 шт.
Предметы – 107 ед.

ИСТОРИЯ ИЗУЧЕНИЯ КОРЯКОВ В XVIII – XX ВЕКАХ

Коряки составляют одно из этнических подразделений так называемых северо-восточных палеоазиатов. Первые известия о коряках – в 1669 году – были получены от приказчика Охотского острога М. Сосновского. Первые этнографические сведения были получены в 1700 году от Владимира Атласова – якутского пятидесятника, в результате похода которого на Камчатку в 1697-1699 годах эта земля была присоединена к Российскому государству. Таким образом, к началу XVIII века существовало довольно отчетливое представление о коряках, как особой этнической группе, граничащей на северо-востоке с чукчами, на севере и северо-западе – с юкагирами и на юге – с ительменами.

Уже первый исследователь Камчатки Степан Крашенинников – член Второй Камчатской экспедиции (1733-1743 гг.) попытался на основе личных наблюдений и опросных данных дать характеристику некоторых из подразделений коряков. Отдельные замечания об этом народе имеются в работе другого участника экспедиции – Георга Стеллера. Материалы по охотским корякам были собраны также переводчиком экспедиции Якобом Линденау.

В 1788 году у коряков побывал французский консул Жан Бартеlemi Лессенс, участник Экспедиции Лаперуза. В опубликованном им дневнике присутствуют описания селений и быта коряков.

В середине XIX века этнографией Камчатки занимался Карл Дитмар – чиновник особых поручений по горной части при губернаторе Камчатки. Он провел на полуострове пять лет и, занимаясь геологическим обследованием территории, интересовался бытом населения.

Свои заметки о пребывании коряков во второй половине XIX века оставил Джордж Кеннан – участник экспедиции компании Российско-Американского телеграфа (1864-1867 гг.). В его книге «Кочевая жизнь в Сибири» встречаются интересные наблюдения над бытом коряков.

Конец XIX века в истории изучения коряков ознаменовался выходом в свет новых работ. Среди них труды доктора Николая Слюнина и Василия Маргаритова, написанные с привлечением большого фактического материала.

Однако к началу XX века коряки оставались самым малоисследованным народом Сибири, поскольку в то время ещё никто специально не занимался их изучением.

Большую роль в деле этнографического изучения коряков сыграла Северо-Тихоокеанская экспедиция М. Джексона, организованная совместно Нью-Йоркским музеем естественной истории и Петербургской Академией наук (1900-1902 гг.). Экспедиция ставила перед собой очень широкие задачи – исследование древнейших связей между аборигенным населением Азии и Северной Америки. Для решения этих задач потребовалось комплексное изучение коренного населения крайнего Северо-Востока Сибири. Корякский отряд экспедиции возглавил известный этнограф Владимир Йохельсон. Отряд работал в основном среди населения Пепжинской губы. Впервые были записаны фольклорные тексты, проводилось изучение языка коряков, была собрана богатая коллекция этнографических предметов. По материалам экспедиции В. Йохельсоном была написана двухтомная обобщающая монография о коряках, в которой дано описание хозяйства, общественного строя, материальной культуры и религиозных верований коряков. В этнографическом изучении коряков принял участие и руководитель Анадырского отряда экспедиции Владимир Богораз. Он посетил большинство корякских поселков западного побережья, на восточном побережье побывал у карагинских и олюторских коряков.

Работы Северо-Тихоокеанской экспедиции были продолжены в 1908-1910 гг. Камчатской экспедицией Федора Рябушинского. Возглавлял её также В. Йохельсон. Проводился сбор этнографических сведений об оленных коряках, кочующих в

Тигильском районе. Экспедицией была собрана большая коллекция по быту коряков и сделано большое количество фотографий.

В 1922 году у тигильских кочевых коряков побывали члены Шведской ботанической экспедиции (1920-1922 гг.). Заметки об этой группе коряков были опубликованы руководителем экспедиции Степом Бергманом.

В 1922 году по заданию Туземного подотдела Отдела управления Дальревкома работал известный исследователь Дальнего Востока Владимир Арсеньев. Ряд этнографических материалов, собранных им и молодыми этнографами – выпускниками и студентами Ленинградского университета, был опубликован в журналах «Советский Север», «Северная Азия и др.»

Большой фактический материал содержится в работе Николая Беретти «На крайнем Северо-Востоке», написанной целиком на полевых материалах в результате работы среди коряков.

Много новых сведений было получено в результате Приполярной переписи 1926/27 г. Работниками переписи Камчатского округа был собран большой этнографический материал, позволивший исследователям Бауэрману, Орловой и Шаврову опубликовать очерки-обзоры по отдельным районам.

В конце 20-х годов полевую работу на Камчатке вел Сергей Стебницкий, особое внимание уделивший изучению диалектов корякского языка.

В период с 1956 по 1964 г. на территории Корякского автономного округа работали Корякский и Камчатский отряды Северной экспедиции. Материалы, собранные Ильей Гурвичем и Кузьмой Кузаковым легли в основу обобщающей работы, в которой много внимания уделено этническим процессам.

Книга Валентины Антроповой, опубликованная в 1971 году, описывает хозяйственную деятельность, материальную культуру и общественные отношения коряков в конце XIX – начале XX вв. В труде Иннокентия Вдовина «Очерки этнической истории коряков», увидевшем свет двумя годами позже, подробно рассматриваются различные группы коряков.

secret, which, if divulged, would lose its power. A magic formula cannot serve as an object of common use. These women, when performing an incantation, pronounce the formula, and at the same time perform the actions described in it. This is done for a consideration. A good incantation is worth several cakes of pressed tea, or several packages of tobacco, or a reindeer. When a woman sells an incantation, she must promise that she gives it up entirely, and that the buyer will become the only possessor of its mysterious power. To sell an incantation to a foreigner is considered a sin.

**Free translation of the Incantation for the Treatment of Headache
recorded by Waldemar Jochelson after he had lived with the Koryak for several
months**

"The Creator himself caused his daughter to have headache. He went to the wilderness, and overtook a couple, - a kala with his wife. The former has an axe, the latter a woman's knife. The creator took the couple and brought them home. Then the kala commenced to knock with his axe the head of creator's daughter; and the kala's wife began to hack the head of the girl with her knife. Miti, the mother of the latter, went to Creator's sister, and said, "Charm away my daughter's headache." Creator's sister answered, "The Creator himself caused the sickness: let him cure it." Then the Creator carried back to their old place those who were knocking with the axe, and cutting with the knife, the head of his daughter. After that the Creator went in the direction of the dawn, and when he reached there, he came to a little house in which a woman lived. The woman gave him a hare. The Creator took it home, and of it made a head-band for his daughter. The hare cried out, and in that way cured the girl's head. The seams of the injured skull joined together. Each day she woke up better, until she was entirely cured."

(W. Jochelson. The Koryak. - Leiden, New-York, 1908)

1. СПЕЦИАЛЬНЫЕ ДОМАШНИЕ ОХРАНИТЕЛИ.

Антропоморфные фигурки. Являются дополнительными охранителями жилища, но не очага, поскольку очаг охраняется священной доской для добывания огня. Эти *камки* хранят в специально отведенном месте и время от времени подкармливают.

2. ГАДАЛЬНЫЙ КАМЕНЬ

Гадальные камни играют важную роль в ритуалах коряков. Подобно другим охранителям, они являются необходимым атрибутом семейного очага. Гадание используется во всех церемониях: при выборе имени ребенку, перед поездкой, после смерти, во время праздников и т.д. Гадальные камни представляют собой обычную круглую гальку, найденную на берегу реки, но отобранную опытным человеком или шаманом. Перед использованием над галькой произносят заклинание. Камень пришивают внутри кожаной сумки, часто вместе со множеством других амулетов. При использовании камень подвешивают на шест, задают вопрос, и шест поднимают. Если камень остается неподвижным – ответ отрицательный, если качается – ответ положительный. Иногда связывают вместе несколько шестов, и камень свисает в месте их соединения. Гадальный камень называют *ана'пель* или *ана'пила'ку* ('маленькая бабушка').

В. Йохельсон. Коряки. – Лейден. Нью-Йорк, 1908

1. Special House-Guardians

Some charms are called House-Kamak-Face, and represent special house guardians. The House-Kamak-Face is a supplementary protector of the dwelling, but not of the hearth. The guardian is placed in the shrine and fed on different occasions.

2. Divining-Stones

The divining stone play an important part in the ritualistic life of the Koryak. It constitutes a necessary attribute of the family hearth. Divining is practiced at all ceremonies, - when a child is given a name, before starting on a journey, after a death, during some festivals, etc. Divining stones are rounded pebbles picked up on the river banks, but selected by experienced men or shamans. Before they are used, a spell is wrought over them. The divining-stone is sewed up in a leather bag, and a number of charms are frequently attached to it. When in use, it is hung on a stick, a question is put, and the stick is lifted. If the stone doesn't move, it means that the answer is negative. If it swings, it indicates the affirmative answer. Sometimes two or three sticks are tied together, and the stone is hung from the point where they are joined. The divining stone is called an-a'pel or an-a'pila'qu ("little grandmother").

W. Jochelson. The Koryak. - Leiden, New-York, 1908

The Supreme Being

Though occupying the most important place in the religious life of the Koryak, the conception of the Supreme Being is vague. It is quite materialistic, although some names of this deity suggest abstract ideas: Universe, World, Outer-One, Supervisor, Something-Existing, Existence, Strength, The One-on-High, The-Master-on-High, Master, Dawn, and Thunder-Man. Some identified the sun with him. It is possible that all names applied by the Koryak to one deity may have formerly been applied to various beings or phenomena of nature, and that, owing to their intercourse with the Russians, a monotheistic tendency of uniting all names of the various deities into one may have developed.

Nothing is known of his origin or his world-creating activity, except that he sent Big-Raven down to our earth to establish order; but he is the personification of the vital principle in nature taken in its entirety. On the other hand, he is an anthropomorphic being, an old man living in a settlement in heaven, and having a wife and children. He is a benevolent being, well disposed toward men, but displaying little activity. The course of events takes place under his supervision. If he wills, he can give abundant and plenty, or put an end to prosperity, and send a visitation of famine and other calamities upon mankind; but he seldom makes use of his power to do evil to men.

What are the relations of the people to this deity? They are based rather on a sense of gratitude and the desire to secure his good-will than on fear. Gratitude was expressed in the offering of sacrifices; but the latter are also offered in advance to secure future prosperity, or as atonement for transgression of taboos. All thoughts of the Koryak are concentrated upon procuring of food, the hunting of sea and land mammals, picking berries and roots, and the safe-keeping of the herds. All these things are in abundance as long as The-One-on-High looks upon earth; but no sooner does he turn away than disorder reigns. Failure to offer customary sacrifices may lead to disaster.

The notions as to the direct interference of the Supreme Being with worldly affairs are very confused. Men seem to be left to their own resources in their struggle with evil spirits, diseases, and death: they appeal for help to Big-Raven, to protecting spirits, and to amulets.

Besides his general function as supervisor of the course of things on earth, The-One-on-High is particularly concerned in birth. He sends the souls of the new-born into wombs of their mothers, the souls are hung up in the house of the deity on posts and beams. The duration of the earthly life of each soul is marked beforehand on thongs tied to them. A long strap indicates longevity; a short one, the early death of the child to be born. After death the human soul returns to The-One-on-High, who after some time sends it into a relative of its former owner, to be re-born.

The abode of the Supreme Being is identified with the world beyond the clouds, the sky, "the heaven village" inhabited by the people of the sky, who possess reindeer, and resemble the people our world, of the earth.

The wife of the Supreme Being is called Supervisor-Woman. According to other notes, the sea itself figures as the wife of the One-on-High, and her name is Sea-Woman.

Two children of the Supreme Being are mentioned by name, - his son Cloud-Man or Cloud-Maker, and his daughter Cloud-Woman. Cloud-Man figures as the protector of young couples. Young men beat the drum, and appeal to him to turn to them the "mind" or heart of the girl, and vice versa. The sounds of the drum reach the ears of Cloud-Man, who draws a line connecting the affection of the two young people. For his meditation in love-matters Cloud-man gets a sacrificial reindeer from the bridegroom after the marriage had taken place.

The Supreme Being plays no active part in mythology, but there are numerous tales relating to Cloud-man and Cloud-Woman.

W. Jochelson. The Koryak. - Leiden, New-York, 1908

Amulets

All object over which incantations are uttered are called "conjuring," endowing with "supernatural power", and serve as amulets. In this sense, all the Koryak *penutes* and guardians are amulets. Some of them serve as individual charms against diseases. To guard against headaches, sometimes a strap and hare's hair are braided in with the hair of the head. Ordinarily a bead is attached to it, and a spell is pronounced over it. Charmed bracelets can be braided of sinew-thread, hare's and wolf's hair, with a bead attached to it. It is worn as protection against rheumatism in the arm. Another amulet is worn around the neck. It consists of a thong braided together with reindeer hair, and beads strung on it. Sometimes a guardian representing a human figure or some animal is appended to such an amulet.

Tattooing, so far as it is not done as a matter of fashion, is also to be classed with amulets. Aching parts of the body are tattooed in order to drive away the pain. The design of the tattooing frequently represents a human figure. The method of tattooing is the following. Pounded charcoal is mixed with oil. A thin sinew thread twisted with a woman's hair is blackened in it, and then, by means of a fine needle, is drawn through the skin. This kind of tattooing is called "pierced". It is practiced on women as well as on men; while tattooing as an adornment is practiced on women only and is called "face-painting". Some women tattoo the face as a charm against barrenness.

(W. Jochelson. The Koryak - Leiden, New-York, 1908)

GUARDIANS AND CHARMS

While the invisible, organizing, creative, and destructive forces – The-Master-on-High, Big-raven, and kalau – are deities or spirits of the entire tribe (with the exception of those that service individual shamans), the “protectors or guardians” belong each to a family, an individual, and in some cases to a whole village. In general, the guardians form a group of objects that are supposed to take care of the welfare of man, and keep away all evil from him. The particular function of the guardians depends upon the office with which they are charged. The same little figure may act as the guardian of a family or of an individual. Nevertheless some “guardians” have definite form and duties.

Sacred Implements for Fire-Making

They are the following:

- A fire board. It is usually of dry aspen-wood, which readily ignites, and is roughly shaped like a human being. A head is carved out at one end, and eyes, and nose, and mouth are indicated. In some boards the opposite end is carved to represent the legs.
- A small bow.
- A wooden drill.
- A head piece of stone or bone, with a shallow socket, which is put upon the thin upper end of the drill, while the sick lower end of the drill is set into one of the holes in the board. The head piece is held by one person, the board by another, while the bow is turned by a third person. The thin end of the wooden drill and one end of stone head piece have holes in them that they may be tied when not in use to the straps at the end of the bow.
- The fire drill is not complete without a small leather bag filled with small pieces of coal, in which the coal dust produced by drilling is collected. It is considered a sin to scatter the coal dust.

The Maritime Koryak as well as the Reindeer Koryak consider the sacred fire-board, first of all, the deity of the household fire, the guardian of the family hearth. During important festivals and ceremonies, fire was obtained by means of these sacred fire-boards.

The other functions of this charm are different among the two groups of the Koryak. Among the Maritime Koryak the sacred fire-board is the master of the underground house and the helper in the hunt of sea-mammals, while among the Reindeer people it figures as the “master of the herd”.

There was a place in the house of the Maritime Koryak set aside specially for guardians and charms. The sacred fire-board was the most important among the images of this shrine. It was adorned with sedge grass, which was used in all sacrifices. It was also fed from time to time by smearing its mouth with fat. When moving from the winter house into the summer one, nearer to the sea, the Maritime Koryak took their charms along; but sometimes summer and winter house had each their own sacred fire-board.

The sacred fire-board of the Reindeer Koryak was kept during winter in a bag on a sledge, which is occupied during travels by the mother and the small children. During the summer the fire-board hangs on a cross-beam in the tent. The “master of the herd” of the Reindeer people was also supplied with a lasso, a watch-dog, a sacrificial ladle, an image of a wolf, and several little wooden figures.

Among both groups of the Koryak, the sacred fire-board is connected with the family welfare, and therefore it must not be carried into a strange house. It is usually transmitted to the younger son, - or to the younger daughter, provided her husband remains in his father-in-law's house. Often fire-boards were found that had outlasted two, three, or more generations. When, owing to frequent use, the entire base of the charm was filled with holes, a new board was made. The old one, however, was left, like a deserving veteran, in the place set aside for the sacred objects.

W. Jochelson. The Koryak. - Leiden, New-York, 1908

The Transformer of the World and the Ancestor of the Koryak

Big-Raven is looked upon by the Koryak as the founder of the world. The Koryak name is Quikinn'a'qu or Kukinn'a'qu. The Kamchadal call him Kutq. Krashennikoff writes this word Kutk'hu, and Steller - Ku'tka or Kutga. The Chukchee call him K'urkil. Big-Raven is also called Big-Grandfather (the Maritime Koryak), Creator (the Reindeer Koryak). Sometimes the two names can be met in the same tale.

All the tales about Big-Raven belong to the cycle of raven myths which are popular on the American as well as on the Asiatic shores of the North Pacific Ocean. But while the Ku'rkil; of the Chukchee, and the Raven of the North American Indians, play a part only in their mythology, particularly in the myths relating to the creation of the world, Big-Raven plays an important part in the religious observances of the Koryak. Like the heroes of the other raven myths, Big-Raven of the Koryak appears merely as the transformer of the world. Everything in the world had existed before he appeared. His creative activity consisted in revealing things heretofore concealed, and turning some things into others; and, since everything in nature is regarded by the Koryak as animated, he only changed the form of the animated substance. Some things he brought down ready made to our earth from the Supreme Being in heaven. Big raven appears as first man, the father and protector of the Koryak; but at the same time he is a powerful shaman and a supernatural being. His name figures in all incantations. His presence is presupposed in pronouncing the incantation, and sick people are treated by means of his name. He is supposed to be present at every shamanistic ceremony.

In some of the myths, together with Big-Raven, who turns into a raven only when putting on a raven's coat, the real raven as a representative of birds of that species, - a droll and contemptible personage, who feeds on dog carcasses and excrement, and has nothing in common with the cult. The Koryak did not consider a sin to kill a raven.

Big-Raven lived in an underground house, like the maritime Koryak, but he had a herd of reindeer at the same time, and his sons used to roam about it just as the reindeer Koryak do. Tales describing this mode of life seem to reconcile the antagonism between the Maritime and Reindeer Koryak.

Big-Raven had a family. His wife appears under one name only, Miti'. Her name is also connected with incantations. In myths Miti' is represented as being brighter than Big-Raven. They had many sons and daughters. Of all the children, the son Eme'mqut (Big-Light) and the daughter Yuñe'a-ñe'ut play the most important part in myths. Also, many other relatives of Big-Raven and Miti' are mentioned in myths. All the tales relating to Big-Raven and his relatives are just as contradictory as those which treat his appearance on earth.

There are many contradictory accounts of the origin of Big-Raven. Some Koryak said, the Supreme Being was once sharpening his knife in heaven, and a piece of dust from the grindstone fell down to earth and turned into a man, and that man was Big-Raven. Others thought that the Supreme Being created him and sent him down to establish order on earth. Big-Raven taught people how to catch sea-animals and fish; he gave them the drum and the fire-drill; he gave them protection from evil spirits, and incantations against diseases; but he also introduced death among mankind.

It is unknown whither Big-Raven disappeared. He bade his descendants burn their dead; but he ordered that after death his own body should be placed in a separate house, which should be closed up. The house and Big-Raven himself turned into stone after his death. According to other traditions, Big-Raven wandered away from the Koryak country, no one knows where. Some said that Big-Raven departed because he was displeased with men, since they ceased to heed his advice.

W. Jochelson. The Koryak. - Leiden, New-York, 1908

65. Похоронный колчан (фрагмент)
Embroidered Front Part of a Quiver
66. Нижняя деталь похоронной кухлянки
Lower Border of Funeral Coat
67. Связки семейных охранителей с гадальными
камнями и калаками
String of Family Guardians with Divining Stones and Kalaks
68. Семейный охранитель с тремя зооморфными
фигурками (волки)
Family Guardian with Three Wood Carvings Representing Wolves
69. Сумка для хранения ритуальных предметов
Skin Bag for Keeping Sacred Objects
70. Ложка для кормления охранителей
Spoon for "Feeding" Guardians
71. Калаки – личные охранители
Kalaks – Personal Guardians
72. Ожерелье
Necklace
73. Женский охранитель
Woman's Guardian
74. Браслет кожаный
Leather Bracelet
75. Семейные охранители
Family Guardians
76. Эффэвы - «громовые существа», охранители
Effeys – "Thunder Beings," Protectors
77. Шкурка зайца
Hare Skin
78. Китовый ус
Whale Bone

79. Похоронная церемония
Funeral Ceremony

V. Книги

1. Дж. Кеннан. Кочевая жизнь в Сибири.
2. Г. Стеллер. Описание земли Камчатки.
Steller's History of Kamchatka. Fairbanks, Alaska, 2003.
3. С. Крашенинников. Описание земли Камчатки. М., 1949.
S. Krasheninnikov. The History of Kamchatka and the Kurilsky Islands with
the Countries Adjacent. London, 1910.
4. В. Маргаритов. Камчатка и её обитатели.
M. Margaritov. Kamchatka and Its Residents.
5. Н.Слонин. Охотско-Камчатский край. Естественноисторическое
описание.
N. Slyunin. Okhotsko-Kamchatsky Krai. Natural-Historian Description.
6. В. Йохельсон. Коряки.
W. Jochelson. The Koryak.
7. В. Антропова. Культура и быт коряков.
V. Antrova. Culture and Household of The Koryak.
8. С. Патканов. Статистические данные, показывающие племенной состав
Сибири, язык и роды иноверцев. СПб, 1912.
S. Patkanov. Statistics showing Tribes in Siberia, Languages and Ancestries
of Adherents of Different Faiths. St.Petersburg, 1912.
7. Дж. Кеннан. Кочевая жизнь в Сибири. Нью-Йорк, Лондон. 1910.
G. Kennan. Tent Life in Siberia. New York, London, 1910.
8. Н. Беретти. На крайнем Северо-Востоке. Владивосток, 1929.
T. Beretti. In the Far North-East. Vladivostok, 1929.
9. И. Вдовин. Очерки этнической истории коряков.
Ленинград, 1973.
Vdovin. Studies in Ethnic History of the Koryak. Leningrad, 1973.

10. В. Иохельсон. Коряки. СПб, 1997.
W. Jochelson. The Koryak. Leiden, New-York, 1908
11. С. Стебницкий. Очерки этнографии коряков. СПб, 2000.
S. Stebnitsky. Studies in Ethnography of the Koryak. St. Petersburg, 2000.

SHAMANISM AND INCANTATIONS

Shamanism may be defined as the art to influencing, by the help of guardian spirits, the course of events. Waldemar Jochelson distinguished professional shamanism and family shamanism among the Koryak. Professional shamans are those who are inspired by special spirits. Their opportunities for displaying their powers are not limited to a certain group of people. The more powerful they are, the wider is the circle in which they can practice their art. Family shamanism is connected with the domestic hearth, whose welfare is under its care. The family shaman has charge of the celebration of family festivals, rites, sacrificial ceremonies, of the use of their charms and amulets, and of their incantations. Some women possess, besides the knowledge of incantations which are a family secret, that of a considerable number other incantations, which they make use of outside of the family for a consideration.

Professional Shamanism

The Koryak name for a professional shaman can be translated as "a man inspired by spirits." Every shaman has his own guardian spirits that help him in his struggle with the disease inflicting kalau, in his rivalry with other shamans, and also in attacks upon his enemies. The shaman spirits usually appear in the form of animals or birds. The most common guardian spirits are the wolf, the bear, the raven, the sea-gull, and the eagle. Nobody can become a shaman of his own free will. The spirits enter into any person they choose, and force him to become their servant. Those that become shamans are usually nervous young men subject to hysterical fits, by means of which the spirits express their demand that the young man should concentrate himself to the service of shamanism.

There is no doubt that professional shamanism has developed from the ceremonials of family shamanism. The latter form is more primitive, while the functions of professional shamanism resemble those of priests.

The Koryak shamans have no drums of their own: they use the drums belonging to the family in whose house the shamanistic performance takes place. The drum is closely connected with shamanistic performances, but not with the person of the shaman. They also wear no special dress just ordinary dancing clothing.

Among the Koryak, only traditions are preserved of shamans who change their sex in obedience to the commands of spirits. The transformed shamans were believed to be the most powerful of all shamans. The conception of the change of sex arises from the idea of the conformity between the nature of an object and its covering or garb. It remains a question why women shamans or those transformed into women are considered to be more powerful.

Family Shamanism

In almost every family there is some woman, usually an elderly one, who knows some magic formulas; but in many cases some particular women become known as specialists in the practice of incantations, and in this respect rival the powers of professional shamans.

The belief regarding magic formulas is that the course of events may be influenced by spoken words, and that the spirits frequently heed them; or that an action related in the text of an incantation will be repeated, adapted to a given case. In this way, diseases are treated, amulets and charms are consecrated, animals that serve as food-supply are attracted, and evil spirits are banished.

All incantations originate from the Creator. He bequeathed them to mankind to help them in the struggle with the kalau. He and his wife Miti appear as acting personages in the dramatical narrative which constitutes the contents of the magical formulas. The incantations are passed from generations to generations, but every woman versed in this art regards her formulas as a

Woman's Guardians

The Sun-Worm. It is a doll representing a guardian of women. It is hung up in the family sleeping tent, and protects lying-in women, and also prevents sterility. It is called the Vivifying-One. It was believed that a "worm" is sewed up in it. The worm is believed to fall down from the sky into the bag which women carry on their backs while digging roots. It then becomes the guardian of the woman into whose bag it falls. They call it Sun-Worm. It may be explained by the fact that in spring caterpillars fall from the trees, and thus sometimes get into the women's baskets.

W. Jochelson. The Koryak - Leiden, New-York, 1908

The-Searching-Kamak-Face

This *kalak* is the special protector of babies. It is usually sewed to the back of the child's shirt collar or to a strap, which a child wore around the neck under the shirt, the guardian rested on the child's back. The-Searching-Kamak-Face guards, keeps in place, or restores the child's soul, which may leave the body or go astray. Small children are especially subject to assaults of evil spirits, and the souls frightened by the latter desert the bodies. When children are asleep, their souls also leave their bodies, and lose their way. In such cases The-Searching-Kamak-Face catches them, and put them back in place. An individual protector of the child is also to be regarded as one of the family *penates*. It is transmitted by inheritance. The older it is, the more powerful does it become. When a child is born in a family, the charm is taken of from the older child, and sewed to the clothing of the new-born child. A new charm is made only in case the family divides.

(W. Jochelson. The Koryak. - Leiden, New-York. 1908)

The Drum

The drum plays an important role in ceremonial and shamanistic performances, at the same time ranks with the sacred fire-board as one of the guardians of the household. The drum is the muster of the sleeping apartment where it is kept. Every married couple has a drum of their own. A bride who has her own sleeping-tent also possesses her own drum. The drum is especially held in esteem by the reindeer Koryak. Just as the herd cannot exist without a sacred fire-board, so a family cannot get along without a drum.

The power of the drum lies in the sounds emitted by it. On the one hand, the rhythm and change of pitch produced by skillful beating with the stick evoke an emotional excitement in people thus placing the drum in the ranks of a musical instruments. On the other hand, the sound of the drum, just the human voice or song, is in itself considered as something living, capable of influencing the visible spirits. In accordance with the dual character of the drum, as a musical instrument and as a sacred object in the household, it is not exclusively used for ritual purposes. Every member of the family may beat the drum. It is beaten for amusement, for enchantment, for propitiation of the gods, for summoning spirits, and also during family and ceremonial festivals. In every family, however, there is one particular member who becomes especially skilful in the art of beating the drum, and who officiates at all ceremonies in the series of festivals. Women usually excel in the art of beating the drum.

The Koryak drum is somewhat oval in shape. Its long diameter is 73 cm; the width of its rim is 5 cm; and the length of the stick 45 cm. the membrane covers the drum only on one side. It is made of reindeer skin. The maritime Koryak sometimes make the drum-head of the skin of a dog or of that of a young spotted seal. The drum stick is made of a sick strip of whalebone, which is wider at the end that strikes the drum than at the other end, and is covered with skin from a wolf's tail. Inside of the drum, at four points in the rim, near its edge, are tied double cords made of nettle-fibre, which meet at the lower part of the drum and form the handle. At the top edge of the rim are attached iron rattles, but not all drums have them. The drum, before being used, is heated by the fire. Thus the hide is made taut, and the sounds become clearer and more sonorous.

(W. Jochelson. The Koryak. - Leiden. New-York, 1908)

General View of Nature

Jochelson's studies of the religious life of the Koryak, and of their conception of the universe lead him to think that their conception of nature approaches very closely the ideas of the Indians of the North Pacific coast. At the same time, however, it contains traces of Asiatic and Eskimo ideas.

The Koryak view of nature is most primitive. Not only all visible objects, but also phenomena of nature, are regarded as animated beings. Everything visible in nature, and everything imaginary (animals, plants, stone, rivers, a wind, a fog, a cloud, luminaries, spirits, and deities), are thought of as material beings concealing an anthropomorphic substance underneath their outer form. Every object may turn into human being by casting off its outer shell, as, for example, a cloud turns into a Cloud-Man, stone hammers turn into Stone-Hammer people, who go fishing. Household utensils, implements, part of the house, etc., have existence of their own. At the period of the appearance of man on earth the transformation of animals and objects into men was quite a natural occurrence. At the same time, man also possessed the power of assuming the form of an animal or an object. Some of the properties characteristic of one state frequently remain after the object has been transformed into another (a raven could retain some human features, as, for instance, the upright position and the arms.) Later on, the nature of things remained the same, but the transformation of objects from one state into another ceased to be visible to men. Only shamans – that is, people inspired by spirits – are able to observe the transformation of objects and transform themselves by order of the spirits.

The Koryak idea of the form of the universe is very vague. They think that there are five worlds; namely, our earth, two worlds above it, and two below. The lower of the two upper worlds is inhabited by the Cloud people; while the upper one is the abode of the Supreme Being. Of the underground worlds, the upper one is inhabited by the kalau; and the lower is occupied by the shades of the dead. There are also ideas that the two upper worlds are merged into one, which is inhabited by the Supreme Being and the Cloud-Dwellers; and the lower worlds are also merged into one, lower village, in which there are separate sections for the kalau, the dead, and other inhabitants.

The Maritime Koryak of Northern Kamchatka, although still preserving their language, have long since embraced Christianity, and, setting aside a number of superstitions, have forgotten their former religion. The same may be said, to a great extent, of the Alutora Maritime Koryak, who also have been converted to Christianity, but have preserved a great number of myths. The Reindeer Koryak, however, as well as the Maritime Koryak north of Alutorsky Cape, along the shore of the Pacific Ocean, and the Maritime Koryak inhabiting the shores of Penzhina Bay, have to considerable extent preserved their primitive religion. The efforts of the Russians to convert them to the Orthodox faith have so far proved futile. But in spite of the fact that Christianity has been adopted only to a limited extent among the Koryak, their own religion is at present in a state of decay, which is caused by their coming in frequent contact with Russian traders and Cossacks, who, especially the latter, ridicule the idols, sacrifices, and ceremonies of the Koryak. Their religion was dwindling down to the mere observation of rites and of taboos the meaning of which was gradually being lost; and their religious myths were changing into meaningless tales and fables, or were being forgotten entirely.

According to the census of 1897, out of a total of 7530 Koryak, 3387 were baptized. That is 45 per cent. They were distributed among the districts as follows:

<i>District</i>	<i>Christians</i>	<i>Pagans</i>
Gishiga.....	1416	3018
Petropavlovsk.....	1727	948
Okhotsk.....	244	0
Anadyr.....	0	177

Of course, a great many of the baptized were Christians only by name. There were also attempts among the Koryak to reconcile two religions.

Birth

Before a child is born, the Supreme Being sends into the mother's womb the soul of some deceased relative of the child to be born. The length of life of each soul is determined beforehand. Souls are hanging on the cross-beams of the house of The-One-on-High. The duration of the earthly life of the future possessor of the soul is marked by the strap which is attached to the soul's neck or thumb. The shorter the strap, the shorter will be the life of the new-born.

As soon as the child is born, it is given the name of the dead relative whose soul has reborn in it. The father of the new-born uses a divining-stone to discover whose soul has entered the child. Another way of determining the identity of the soul is by observation of the behaviour of the child itself. A number of names are mentioned. If the child cries while the name is pronounced, it shows that it is not the name of the soul reborn in the child. When the proper name is pronounced, the child stops crying, or begin to smile. After the name has been given, the father takes the child in his arms, carries it out from the sleeping-tent into the house, and says to his people that a relative has come. For a year following confinement the woman is expected to observe certain taboos. Children in general, and the new-born in particular, are, more than grown-up people, subject to the danger of becoming the victims of the *kalau*. Children's souls are very shy and inexperienced. The least fright may cause them to leave the body, and, after they have once left, they are unable to find the entrance that leads back into the body. They are also apt to lose their way. Therefore during the entire winter the new-born child must not be taken out of the house, where it is under the protection of the family guardians. In case of the absolute necessity, the mother must keep it in her bosom under her coat, and must not take it out when in a strange house. Only after the spring equinox may the child be taken out of the house in safety. The after-birth is put in a bag and hung on a pole some distance away from the village.

(W. Jochelson. The Koryak. - Leiden, New-York, 1908)

Malevolent Beings

The first place among beings that are ill-disposed to mankind is occupied by the so-called kalau (*singular* kala). Other names are: kalak or kamak, ñi'nvit, and others. All these names for evil spirits are known among the Koryak. The Koryak idea of their dual nature finds expression in their myths and appeared clearly in their conversations. The kala appears sometimes as an invisible being that kills people by supernatural or rather invisible means; and sometimes he appears as a common cannibal. His material and spiritual features are often intermingled. According to some sources, at one time the kalau lived with The-Master-on-High in the upper world; but he quarreled with them and sent them down to our world. This resembles somewhat the biblical conception of the fallen angels. Others said that The-Master-on-High sends the kalau to people when they do wrong, just as the Csar sent his Cossacks against those that are disobedient, or to give the people a chance to test the power of their incantations against diseases and death, which he had bequeathed to them.

According to Koryak ideas, the kalau constitute families, just like human beings, with an old man as the head of the family, his children, their wives, etc. Several groups of the kalau are distinguished according to their residence. Some live in the world under us. They have daytime when it is night here. They sleep when we are awake. When visiting the houses to cause diseases and to kill people, they enter from under ground through the hearth-fire, and return the same way. It happens at times that they steal people and carry them away. They are invisible to human beings, and are capable of changing their size. They are sometimes are so numerous in houses that they sit on the people, and fill all the corners. With hammers and axes they knock people over their heads, thus causing headaches. They bite and cause swellings, etc.

Other kalau live on the earth, toward the west, where the sun sets, on the border of the Koryak country. They are thus identified with the darkness. Their mere approach to a settlement is enough to cause people to get ill, for «their breath is as poisonous as nux vomica.» Sometimes these kalau appear in visible form, as animals. They appear frequently in the guise of human being with pointed heads.

Big-Raven and his children wage a constant war against the kalau. According to the mythology, the kalau are coarse, stupid beings, whom Big-Raven often vanquishes by means of cunning devices.

There are Maritime and Reindeer kalau. Instead of dogs, the Maritime kalau keep bears, which tear up their human victims. The Reindeer kalau have reindeer herds; but, according to some myths, mountain-sheep constitute their herds. There are kalau also in the tundra and in the woods, where they waylay man, and whence they invade human settlements to procure human flesh. They hunt human beings just as men hunt reindeer and seals.

At the time when Big-Raven lived, the kalau were visible beings; but ever after he took away their herds and waged war against them, they became invisible; and after Big-Raven disappeared, they assailed man, and death became his lot.

Some kalau had proper names, for instance, Able-to-do-Everything, Big-Kamak-Who-Turns-Himself-Inside-Out, Gormandizer, and others. Although, on the whole, the word "kala" denotes all powers harmful to man, and all that is evil in nature, there are numbers of objects and beings known under the name of "kalak" or "kamak" that do not belong to the class of evil spirits. Thus, the guardian spirits of the Koryak shamans, and some varieties of guardians of the village, of the family, or of individuals, are called by this name.

W. Jochelson. The Koryak. - Leiden, New-York, 1908

КОЖАНАЯ ЛОДКА И ЕЁ ОХРАНИТЕЛИ

Среди прочих семейных священных предметов кожаная лодка, как средство добывания пропитания, занимает особое место как охранитель очага. Тесно связанная с семейным культом береговых коряков, лодка не могла принадлежать двум семействам, не имеющим кровного родства. Являясь источником семейного благополучия, она не может быть продана или передана чужим людям. Если лодка одалживается другим людям для охоты, владелец находится среди охотников. Кожаная лодка имела не в каждой семье и была признаком процветания. Первый спуск лодки на воду весной и последнее вытягивание её на берег осенью считались у береговых коряков семейными праздниками.

Весной, когда лодку спускали на воду, на носу судна помещали магические раздвоенные ольховые палочки (ед. - *икла*; мн. ч. - *икло*'), которые считались товарищами и помощниками лодки. Предполагалось, что они привлекают китов и других морских животных к лодке. Наверху носовой части лодки была небольшая раздвоенная фигурка, помещаемая здесь ногами вперед. Поверх этой фигурки метали гарпун. Она считалась хозяином кожаной лодки.

(В. Йохельсон. *Коряки*. - Лейден, Нью-Йорк, 1908)

The Skin Boat and its Charms

Among the rest of the family deities, the skin boat, as an implement for procuring food, is an important guardian of the family hearth. Being closely linked with the family cult of the maritime Koryak, the skin boat could not belong to two household that were not mutually connected by ties of consanguinity. Neither could it be sold, or given temporarily to strangers. As one of the household *penates*, it was the source of the family's welfare. The owner of the skin boat generally takes along strangers, from among those who did not own a boat, to assist him in his hunt, for not all the families were in possession of a skin boat. It was considered a sign of prosperity to own one. The first launching of the boat in the spring, and the last beaching in the fall, when it was to be put away for the winter, were considered as family festivals among the Maritime Koryak.

Charmed forked alder-twigs were prepared in the spring, when the skin boat was launched, and were placed in the prow of the boat. They were the comrades and assistants of the skin boat, and were supposed to attract whales and other sea mammals to it. On the upper end of the prow of the boat was a small forked figure, placed with legs pointing upward, over which the harpoon-thong was pulled. It was considered the manager of the skin boat.

(W. Jochelson. *The Koryak*. - Leiden, New-York, 1908)

"Owners" and Other Supernatural Beings

Another class of Supernatural beings are known as Owners or Masters. They represent the idea of more or less powerful being who is the "owner" of an object, who resides in the object. Among the Koryak the conception is not developed. It seems that this conception belongs to a stage of religious consciousness higher than that of the Koryak, among whom it was not yet differentiated from a lower animistic view of nature. According to the idea prevalent among all these tribes, every object – or at least every important natural object – has a spirit-owner residing within it. Some Koryak said that 'sea' and 'owner of the sea' was just the same. The Koryak of some places said that the owner of the sea was a woman, while others considered the sea itself as a woman. The same incoherent ideas were about the so-called *apa'pel* (from *a'pa* "father" or "grandfather" in different dialects). Certain hills, capes, and cliffs are called by this name. They protect hunters and travelers, and sacrifices are offered to them; but it is not clear whether *apa'pel* is applied to the hill itself, or to the spirit residing in it. It would rather seem that the hill proper is the guardian.

The sun, the moon, the stars also figure as animated beings. The sun is somewhat identified with The-Master-on-High. Special sacrifices were offered to the sun. In some tales Sun-Man has a wife and children and his own country, which is inhabited by Sun people.

In one tale the moon figures as a man, Moon-man, while in another she is a woman who is trying hard to induce Big-Raven's son Eme'mqut marry her.

A Star-Man is also mentioned. The sky is regarded as a country inhabited by a stellar people.

1. ОХРАНИТЕЛИ СЕТЕЙ

Охраняли сети, помогали им приносить богатые уловы, а также защищали сети от заклинаний плохих людей. Этим охранителей смазывали кровью и жиром морских животных. Хранили в мечте, отведенном для охранителей, украшали священной травой. Зимой за этими охранителями никто не ухаживал.

2. МАЛЕНЬКИЕ КАЛАКИ

'*Маленькие калаки*' представляют собой связку маленьких фигурок, которые считаются амулетами. Иногда роль амулетов выполняют раздвоенные ивовые прутьики, имеющие отдаленное сходство с фигуркой человека. Раздвоенная часть считается ногами, голова и лицо грубо обозначены. Их также называют 'охранителями'. Люди носят *маленькие калаки* привязанными к поясу, когда путешествуют или охотятся без спутников. Коряки боятся сидеть или ходить в лесу в одиночку, так как верят, что злые духи (*калау*), которые посещают такие места в больших количествах, могут легко одолеть одинокого путника. В этом случае, *маленькие калаки* выполняют роль компаньонов и служат охранителями от злых духов.

(В. Йохельсон. Коряки. – Лейден, Нью-Йорк, 1908)

1. Nets'-Kamak Face

This guardian is made to guard the nets. It helps them make a great catch and protects them from the incantations of wicked people. This guardian is smeared with the blood of sea-animals and the blubber. It is kept in the usual place set aside for the charm, and is adorned with sacrificial grass. In winter it is not taken special care of.

2. Little Kalaks

The '*little kalaks*' consist of a string or the bundle of small figures, which are considered as charms. At times forked willow twigs having a very remote similarity to human figures serve this purpose. The forked part is meant for the legs, while the head and face are very crudely indicated. They are also called "protectors." The people usually wear the *little kalaks* attached to the belt, when traveling or hunting without companions. The Koryak are afraid to drive or walk alone through the woods or in the wilderness, because they believe that evil spirits (*kalau*), which haunt such places in large numbers, may easily overcome a lonely traveler. In such cases the *little kalaks* replace fellow travelers, and serve as guardians against evil spirits.

(W. Jochelson. The Koryak. - Leiden, New-York, 1908)

ОХРАНИТЕЛИ ОХОТЫ НА КИТА

Кроме охранителей селений, на местах, где селились люди, иногда находили другие 'деревянные камаки', представляющие собой длинные, тонкие, заостренные на конце столбы. После удачной охоты владелец лодки, на которой добыли кита, устанавливал такой охранитель на скале, с которой открывался вид на море. Дух 'деревянного камаки' должен был следить за морем и привлекать к селению китов.

Были и другие *камаки*, связанные с охотой на кита. Их изготавливали после удачной охоты, и у человека, убившего много китов, было несколько таких амулетов. Все они были небольших размеров, но разные по форме. Амулеты хранили в жилище. Когда жарили кожу кита, *камаков* устанавливали вокруг очага, чтобы они следили за кожей. Огонь очага воспринимался как море, а кожа кита считалась китом в море. Если за китом не следить, он упадет в огонь и исчезнет под землей, и тогда придет конец китовой охоте. Во время церемонии *камаки* украшали священной травой, но пищу не давали. Они должны были сами угощаться. Различались *камаки* женского и мужского рода. Когда их было много, они образовывали семьи.

(В. Йохельсон. *Коряки*. — Лейден, Нью-Йорк, 1908)

Guardians Connected with Whale-Hunting

Besides the habitation guardians, other wooden *kalaks* consisting of long, thin tapered poles were occasionally found in the villages. They were put up on a rock overlooking the sea, after the whale hunt, by the owner of the skin boat the crew of which killed the whale. The duties of this wooden *kamak* were to watch the sea, and to attract new whales.

There was also another kind of *kalaks* connected with whale-hunting. These *kalaks* were put up after the whale hunt, and a man who had killed many whales had several of these charms. They were all of small dimensions, but differed in form. They were kept in the house, and, when the whale skin was being broiled, were seated or put up around the fire place to watch the whale skin. The fire on the hearth was regarded as the sea in which floated the whale skin, representing the whale. If the whale is not watched, it dives into the fire, and disappears under ground, and whale-hunting ceases. During the ceremony these *kalaks* were adorned with collars of sacrificial grass, but they were not offered any special food. They had to help themselves. They were male and female *kalaks*, and when there were many of them, they formed a family.

(W. Jochelson. *The Koryak*. - Leiden. New-York, 1908)

КАМАКИ И КАЛАКИ

Большой разряд охранителей-амулетов, носящих такое же название, как и злые духи. Из этого следует, что эти названия не всегда означают вещи, приносящие вред. В отличие от злых духов 'амулеты-охранители' часто называют *откамаки* и *оккамаки*, что означает 'деревянный камак'.

ОХРАНИТЕЛЬ МЕСТА ЖИТЕЛЬСТВА

У береговых коряков наиболее важное место среди 'деревянных камаков' было отведено охранителю селения. *Откамак* имеет форму заостренного или раздвоенного столба с более тонкой ветвью, которая служит рукой охранителя. Он устанавливается около селения - обычно на возвышенном месте с видом на селение или на скале над морем - тем человеком, который основывает поселение, и передается по наследству потомкам основателя. Как правило, селения основывались «сильными людьми». Вокруг первого жилища, под его защитой, селились люди, которые были «слабее», обычно родственники «сильного» человека по рождению или по браку, и охранитель поселения становился общим охранителем. По мере разрастания селения, вокруг первого охранителя устанавливаются другие. Однако, они считались только охранителями тех семей, которые их установили.

Охранитель места жительства служил посредником между жителями селения и правителями моря и охотничьих угодий. Нижняя часть охранителя обматывалась священной травой *лаутэл*. По окончании охоты охранителя смазывали кровью и жиром животного. В год удачной охоты охранителю иногда приносили в жертву собаку.

(В. Йохельсон. *Коряки*. -- Лейден, Нью-Йорк, 1908)

Kamaks and Kalaks

A large class of guardian charms are called kamaks and kalaks - the same names as are applied to the hostile spirits. It appears from this that these names do not always signify a thing harmful and evil. In distinction from the evil spirits, this class of "charm-guardians" are often called *otkamak*, or *okkakamaks*, that is "wooden kamak."

Guardian of the Habitation

By the Maritime Koryak, the most important place among the wooden kamaks was assigned to one considered as guardian of the inhabited place. The "guardian of the habitation" has the shape of a post, tapering at the top, and sometime forked, the thinner branch representing the arm of the charm. It was located close to the village, usually on a hill overlooking it, or on rock over the sea. It was put by the founder of the habitation, that is, by one who erected the first house, and was passed by inheritance to descendants of the founder. As a rule, new settlements were founded by "strong men." Around the first house, under his protection, weaker people would settle, usually his relatives by birth or by marriage; and the "guardian of the habitation" would become the common guardian of the settlement. As the latter grew, some of the house owners would put up habitation guardians of their own, which were, however, only family guardians.

The habitation guardian served as the intermediary between the inhabitants of the village and the rulers of the sea and of the hunting-grounds. The lower part of the guardian figure was girded with sacrificial sedge-grass. When the hunt was over, the charm was smeared with the blood and the fat of the animals. In a year of successful hunt, the charm was sometimes offered a dog as a sacrifice.

(W. Jochelson. *The Koryak*. - Leiden, New-York, 1908)

СВЯЩЕННЫЕ СТРЕЛЫ

Среди охранителей очага часто можно встретить стрелу, приносимую в жертву после того, как был убит волк. Такую стрелу втыкали утолщенным концом в землю около очага или привязывали к заостренному шесту, который также устанавливали возле очага.

(В. Йохельсон. Коряки. -- Лейден, Нью-Йорк, 1908)

Sacred Arrows

Frequently an arrow, given as an offering after a wolf has been killed, was found among the guardians of the fireplace. Such an arrow was either driven into the ground at its butt-end, or was tied to a pointed stick, which was driven into the ground near the hearth.

(W. Jochelson. The Koryak - Leiden, New-York, 1908)

ЛЕСТНИЦА

Лестница, используемая в зимних жилищах береговых коряков, также считается охранителем. Верхняя часть лестницы вырезают в виде грубо обозначенного человеческого лица. Лестницу называют 'Старая Женщина'. Её считают хозяйкой входа в жилище, которая охраняет его от проникновения злых духов. Верили также, что когда жилище временно пустует, например, при переезде семьи к морю на летний сезон, лестница не пускает злых людей внутрь жилья. Время от времени лестницу смазывают жиром морских животных.

В. Нохельсон. Коряки. - Лейден, Нью-Йорк, 1908

The Ladder

The ladder which was used for the entrance into the winter house of the maritime Koryak was also classed among the guardians of the house. A crudely carved human face was represented on the top of the ladder. It was called Old-Woman. This guardian was apparently a woman. The ladder was the master of the house-entrance. It was supposed not to allow any *kamaks* to get in. When the house was temporarily deserted, - for instance, when the people moved to their summer dwellings, - the Maritime Koryak prayed to the ladder not to let any strangers or ill-meaning people enter the house. From time to time the ladder was smeared with seal blubber and other fat.

W. Jochelson. The Koryak. - Leiden, New-York, 1908

Death

As with all the primitive people, death does not appear to the Koryak as a natural process, - most people are killed by the kalau - but it happens that the Supreme Being and other supernatural beings may bring about the death of man as a punishment for an infraction of a taboo. Shamans frequently inflict death upon men. On the other hand, there is a tradition according to which it was Big-Raven that caused people to die.

The soul of the man, frightened by the attack of the kalau upon it, deserts the body and rises to the Supreme Being. The demarcation between life and death is very ill defined. The dead body is believed not to be deprived of the ability to move. The deceased man arise if he is not watched.

The soul does not leave earth at once. The person may be dead, but his soul is soaring high above him. The soul resembles a small fire. It is outside of the body during illness. If the illness is slight, the soul keeps close above the patient; and if it is severe, it is higher up, and farther away from him. Powerful shamans are able to cause the soul to return, and thus restore to life a person who has died recently.

The Koryak have also a double conception of the country of the shadows. While the soul rises to the Supreme Being, the deceased and his shadow depart into the underground world of the shadows, - ancient people, and people of the former times (Peni'nelau). The entrance into this country is guarded by dogs. If a person beat his dogs during his life, he will not be admitted. These dog-guards may be bribed, however. For this purpose, fish fins are put into the mittens of the deceased, that they may give them to the dogs. Peni'nelau live in the underground world in villages, just as human beings live on earth; and relatives live together in the same house. Every new-comer joins his own relatives. The inhabitants of the underground world take care of their relatives on earth by sending them animals, which they kill, and other kinds of food supply; but they also punish them if they are displeased with them for one reason or another. Presents for dead relatives are put on the pyre when the body of the deceased person is burned. The deceased pass underground through the pyre, and the road closes behind them.

The person is declared dead when breathing ceased. Then word is sent from the house where the deceased is lying to all the inhabitants of the village. Among the Reindeer Koryak, as soon as someone dies, a messenger is sent to the neighboring camps, in forming them of the death that has occurred. This is done for the purpose of preventing the spirit of death, or the spirit of the deceased, from entering into other houses. Thereupon a blade of grass or a splinter, which represents a noose, is placed near the head of the ladder. After all the neighbors have been informed, the deceased is placed on his bed. Somebody closes his eyes, and his face is covered with a fur robe. It is a sin to look at the face of a dead person.

(W. Jochelson. The Koryak - Leiden, New-York, 1908)

Funerals

The Koryak dispose of their dead by burning. In the house where the body lies is no work done, except the preparation of the pyre and of the funeral clothes for the dead. People from other houses come to assist in this work. The people keep awake. The men play cards which is a necessary part of the formalities. While the dead person is in the house, he is considered as a member of the family, and the people try to make it appear as though nothing has happened.

Just before the body is taken out it is clothed in special, beautifully embroidered funeral garment made of the skins of white fawns. The clothes is put on in a peculiar manner to indicate that the dressing of the dead is different from the dressing of living people. For instance, the left-hand mitten is put on the right hand, etc. Before dressing the deceased, one of his nearest relatives wipes his face with wet moss, without looking into his face. A pole is put down from above through the entrance and placed alongside the ladder. It is assumed to be the ladder which the dead uses. A strap is tied under the arms of the body, which is drawn out together with the pole. It must not be burned but thrown away. The Reindeer Koryak do not carry out their dead through the usual door, but under the edge of the tent-cover, which is lifted up.

After being taken out of the house, the body is put on a sledge and tied with straps to prevent its getting up. The body is taken to a place - not far from the settlement, - where wood can be obtained. The Maritime Koryak draw the sledge themselves or hitch the dogs. The Reindeer Koryak hitch the team-reindeer of the deceased to the sledge. They are slaughtered at the pyre, that he may have reindeer in the next world. It is customary for the neighbors to conduct the body to the burning-place. Every person carries a log for the pyre. The scraps left from the funeral garments, the sweepings from the house, and everything left of the dead person's things is placed in the hole near the pyre, so that the deceased should have no case to come after them. The body is placed on the pyre on the right side. Then the straps that tied the legs and arms are cut. Different things which can serve as provisions for the deceased are put by the side of the body. They also place a large leather bag with presents for those who died earlier. No closing is among the presents or anything connected with hunting at sea or with fishing in the river. The Koryak believe that everything relating to the dead must be kept away from the sea mammals.

After the presents have been given, the women go away, and the men start a fire a little aside from the wood pile, and with it light the pyre in several places. The first fire brand is placed by the official chief of the settlement.

When the clothes are burned, one of the people takes a pole and thrust it into the body, imitating the actions of the magpie of the world of the dead, in order to inform the deceased that he is passing to another world and must not return. When the flames of the pyre are dying away, some twigs from the bushes growing nearby are broken and strewed around the pyre. The twigs represent a dense forest which is supposed to surround the burning place. People leave the place while the pyre is still burning. Before leaving, one of the people goes around the pyre, first from the right to the left, and then from the left to the right, in order to so obscure his tracks that the deceased would not be able to follow him. Then, stepping away from the pyre toward the houses, he draws with his stick a line on the ground, jumps across it, and shakes himself. The others follow his example. The line represents a river which separates the village from the burning place. After being taken out of the house, the deceased is apparently regarded as a spirit hostile to the living. Immediately after the body has been taken out of the house the bedding of the deceased is removed, and the place of the dead one is taken by some other inhabitant of the house. For ten days his place in the house must never remain empty, that the *kulau* may believe they were not successful in their 'hunt' among the inmates of the house.

Ten days after a death the Koryak beat the drum thus expressing their grief for the deceased. Annual obits for the dead are observed by some Koryak. The Reindeer Koryak slaughter reindeer in honor of the dead and pile up the antlers on the burning places of their relatives. They also send presents to the next world by those who died recently. There are also some indications that other manifestations of an ancestral cult among the Koryak once existed.

НАЗВАНИЯ НЕКОТОРЫХ ПОНЯТИЙ И ПРЕДМЕТОВ НА КОРЯКСКОМ ЯЗЫКЕ

(по книгам: И.С. Вдовин. Очерки этнической истории коряков. и В.И. Стебницкий. Очерк этнографии коряков).

коряк оседлый, бсреговой	ннэмальан, нымыльан, нымэлью - намыланы (искаж. рус.)
коряк кочевой, оленный	чаучю, чавчу - чавчувены (искаж. рус.)
оленеводы из оседлых	нымэлью-рэмку
народ, люди. (слово использовалось и оленными и береговыми коряками).	уаймтавэльян
вселенная, наружное пространство, природа.	н 'айн 'ннон
верховное существо	ан 'ан
шаман	ан'ан'ыльу
умершие люди(потусторонние)	н'анэнхалальо
предки	пэнинэлью
доска, предмет для добывания огня, семейный охранитель	гысгын
общественный покровитель, принадлежащий всем членам семьи (невысокие колья с грубо вырубленными лицами)	оттыкамак
благожелательное существо, хозяин диких оленей, маленький человечек, сидящий на холке быка дикого оленя	писвусьын

гадания при обряде «наречения имени»	
бревенчатая лестница в жилище коряков	гытыйгыт
спальный полог в жилище, 'жилище светильника'	айакъйун
'громовые существа' - деревянные фигуры - охранители в форме наконечников стрел (их всегда делали 5 штук, 2 - женских, 3 - мужских)	эффэв
благожелательное существо, индивидуальный покровитель в виде деревянного, каменного человекообразного изваяния. Материальный помощник с материальными запросами, его кормят, поят.	калак
сидящий калак, наиболее распространенная форма доброжелательного существа, наряду со стоящей фигурой	васчат-калак
вредоносное существо, живет под землей, может создавать землетрясение, извергать дым, лаву.	камак, камаку (олют), калу (пенж)
горные камаки	н'экамку
вредное существо, охотящееся на людей, вся деятельность которого направлена на уничтожение человека.	нин'вит

'хозяева', жертвенные места – объекты природы	ТИНТЫНУТЭНУТ
жертвенное место, предки – покровители более древнего происхождения 'бабушка'	ЫЛЛААПИЛ
жертвенное место, предки – покровители более позднего происхождения 'дедушка'.	АППАПИЛ
женский охранитель	КЪУСЪЫН
'священная' трава, используемая при совершении обрядов - род осоки, высушенной и обработанной, представляющей собой мягкие волокна	ЛАУТЭН
'пища' для охранителей (кусочки шерсти, нерпичьего жира и т.п.)	К'АМАИРЬЫН
браслеты	МЫНГЫКСАВ
сережки (подвески из жильных ниток, бисера, бусин	ВЫЛЮЛН 'ЫН
жилище кочевых кряков (оленевопроводов)	РАРАН'А (РАТАМРАН)
балаган - свайное летнее жилище, используемое также для хранения продуктов летнего заготовления	МАМИН'А
расшитая женская верхняя одежда 'кухлянка' (рус.)	ВЫЛГЪЭТЪАН
зимние торбаса с голенищем до колен	ПАНТА'ПЛАКУ
летние торбаса	КЫРГЫПУВ 'И
морской хозяин, существо мужского пола.	Ы'ТТЪЙУЛЭТЫЛЪЫН

человекообразное, но похожее на моржа.	
горловое пение	к'ариг'айн'этык –

STAR MAP (page 123)

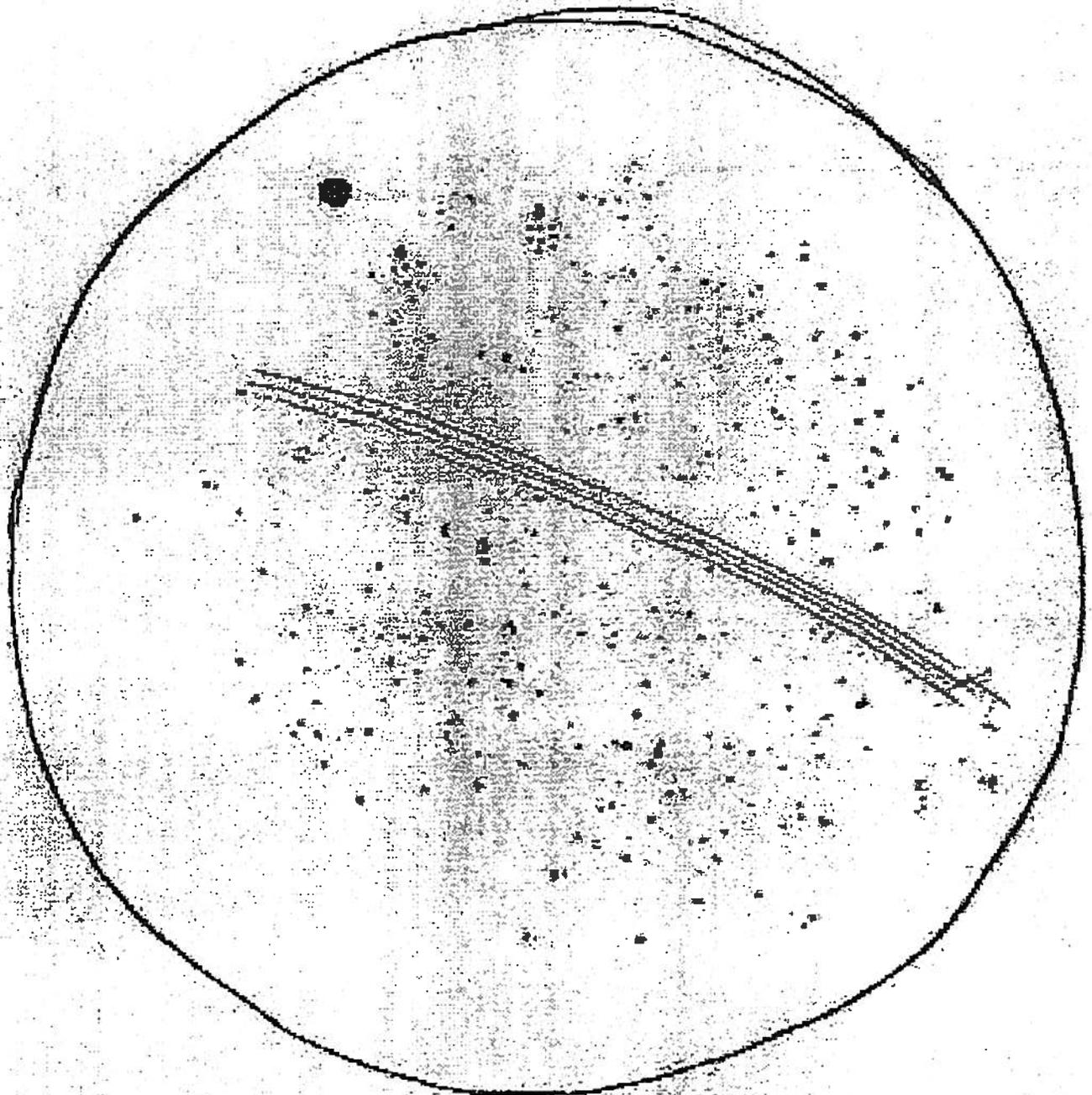


Fig. 58. Koryak Sketch representing Star Map.

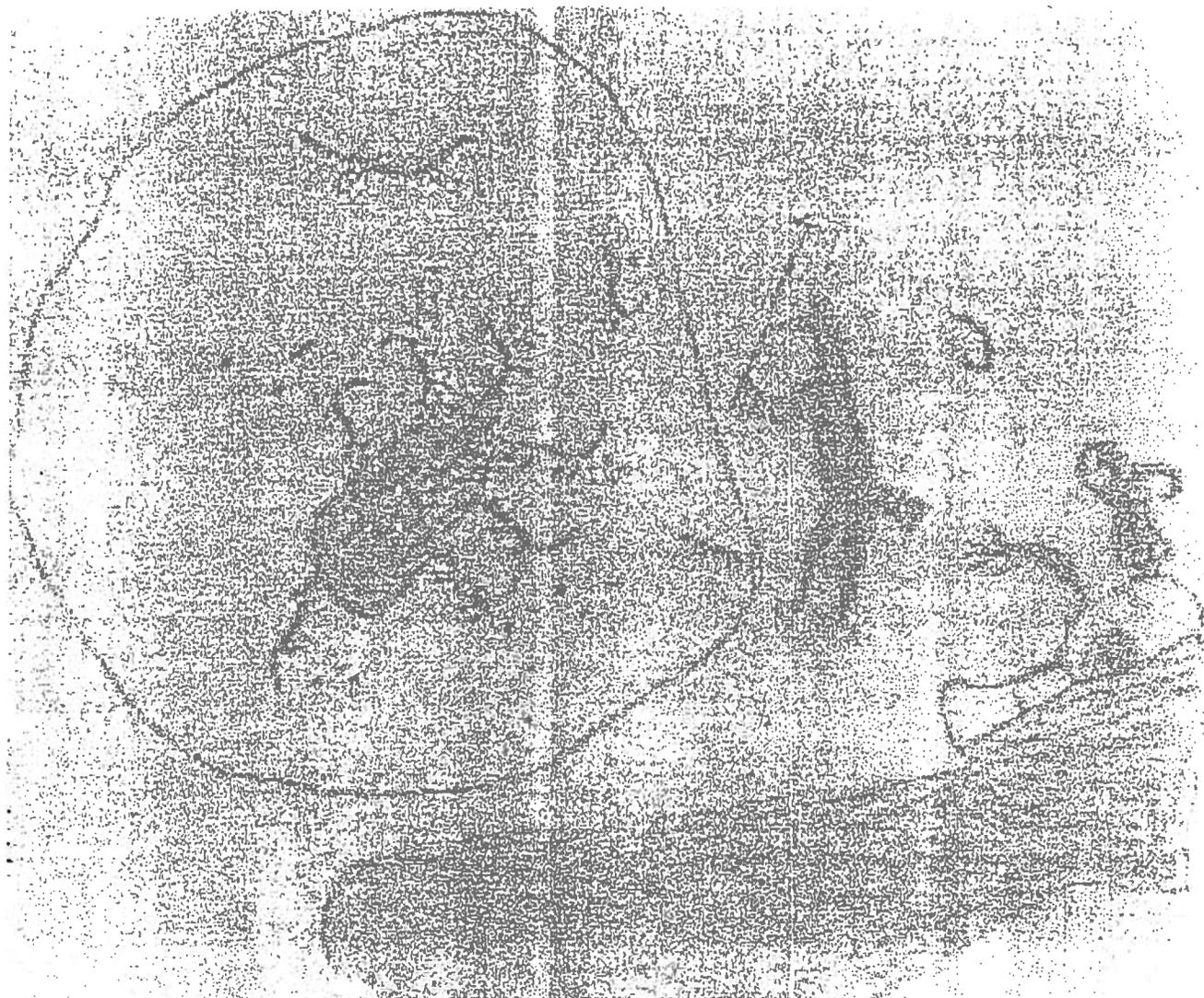




Fig. 40. Koryak Sketch illustrating a Kala intercepting a Sacrifice. a, the Supreme Being, his wife, and souls hanging in the house; b, shaman healing drum, and dying patient; c, sacrifice of a dog; d, kala intercepting sacrifice.



Fig. 41. Koryak Sketch representing, a, Sacrifices reaching Heaven; b, Girl invoking Cloud-Man (see p. 26).

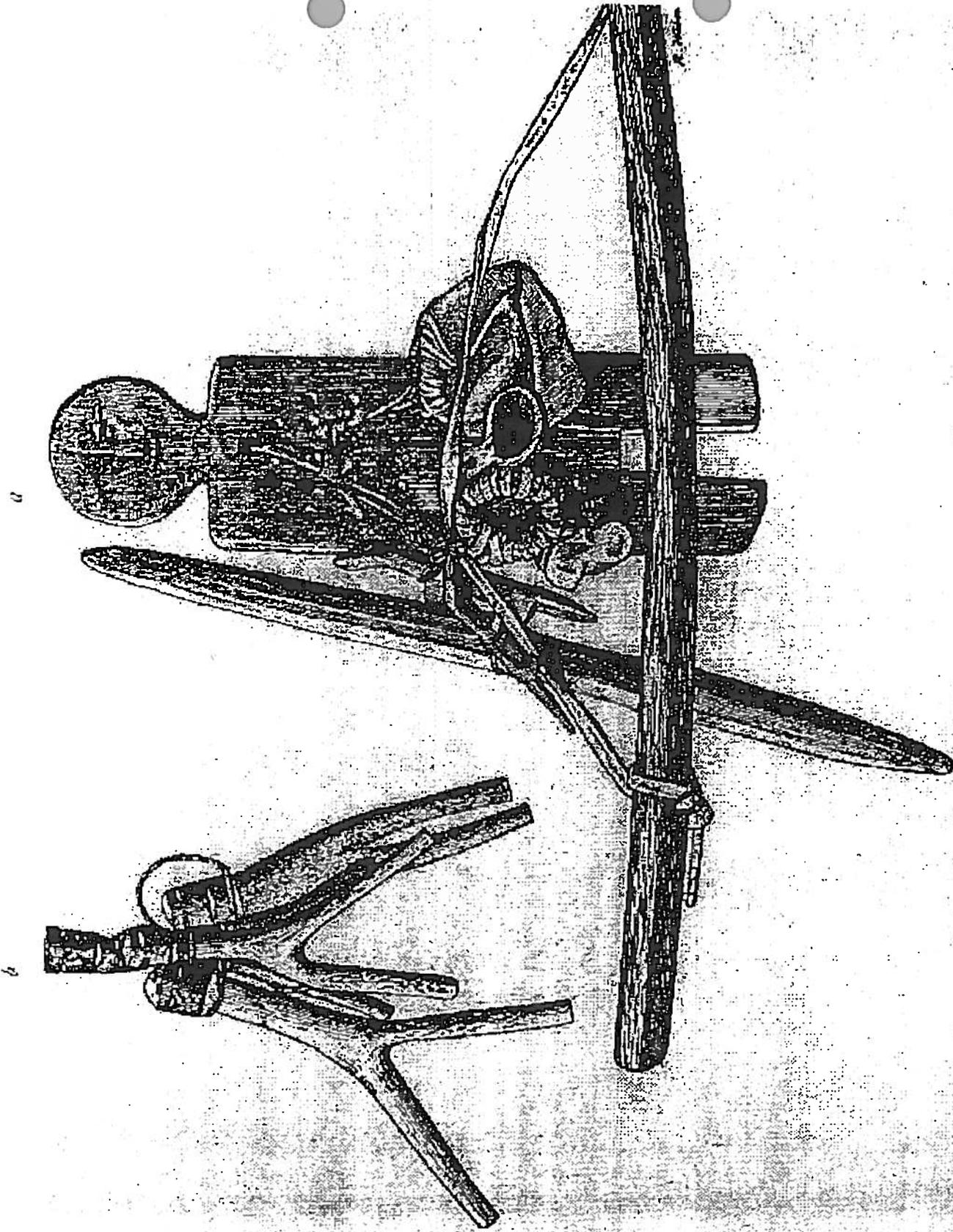


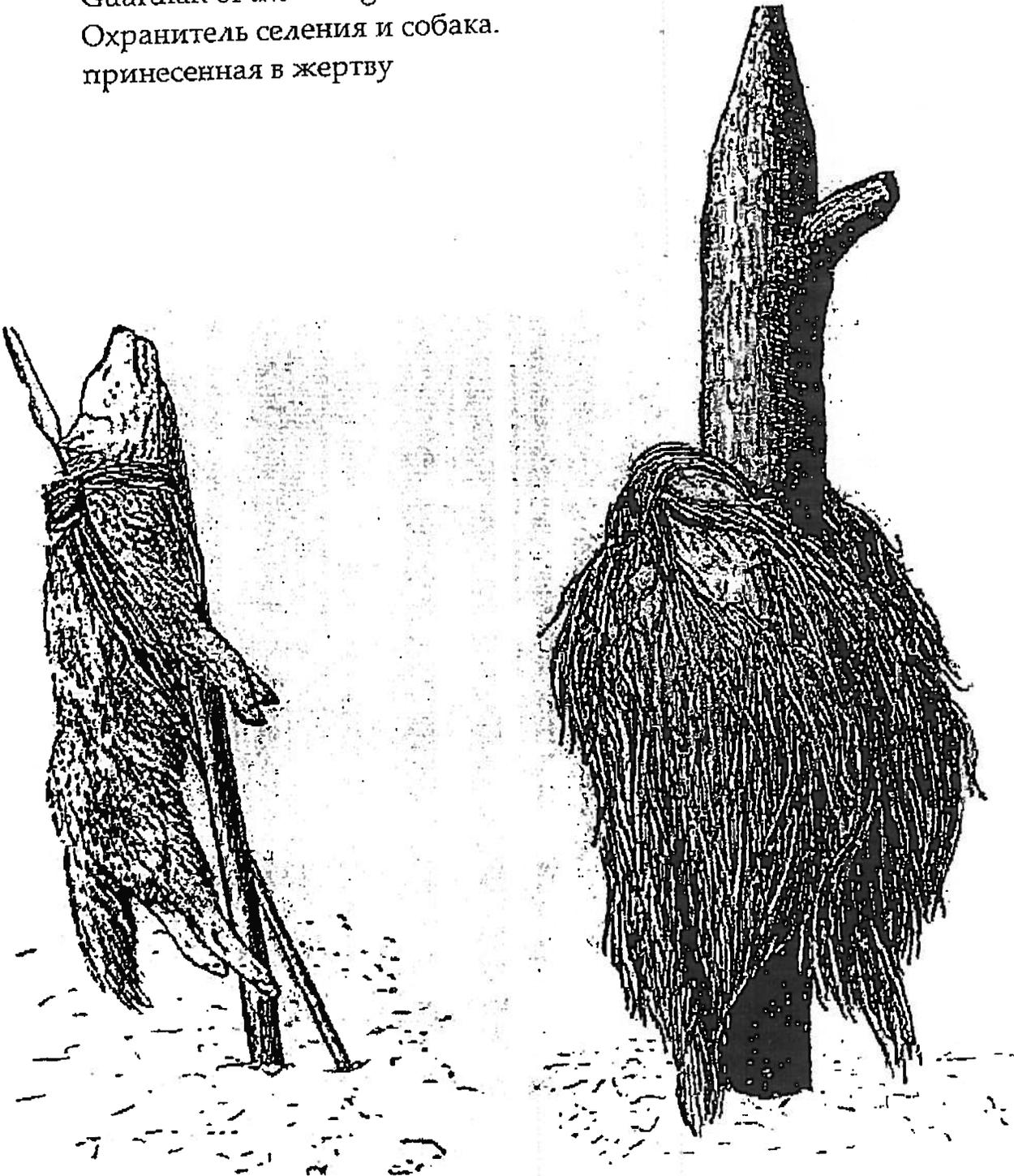
Fig. 3. Sacred Fire Implements of the Reindeer Koryak. a (aifw a), Fire-Board, or "Master Herd," with Attachments (length of fire-board, 33 cm.); b (aifw-afw), Attachments from a Fire-Board, replica the Assistants of the "Mastu" (length, 10 cm.).

4
5

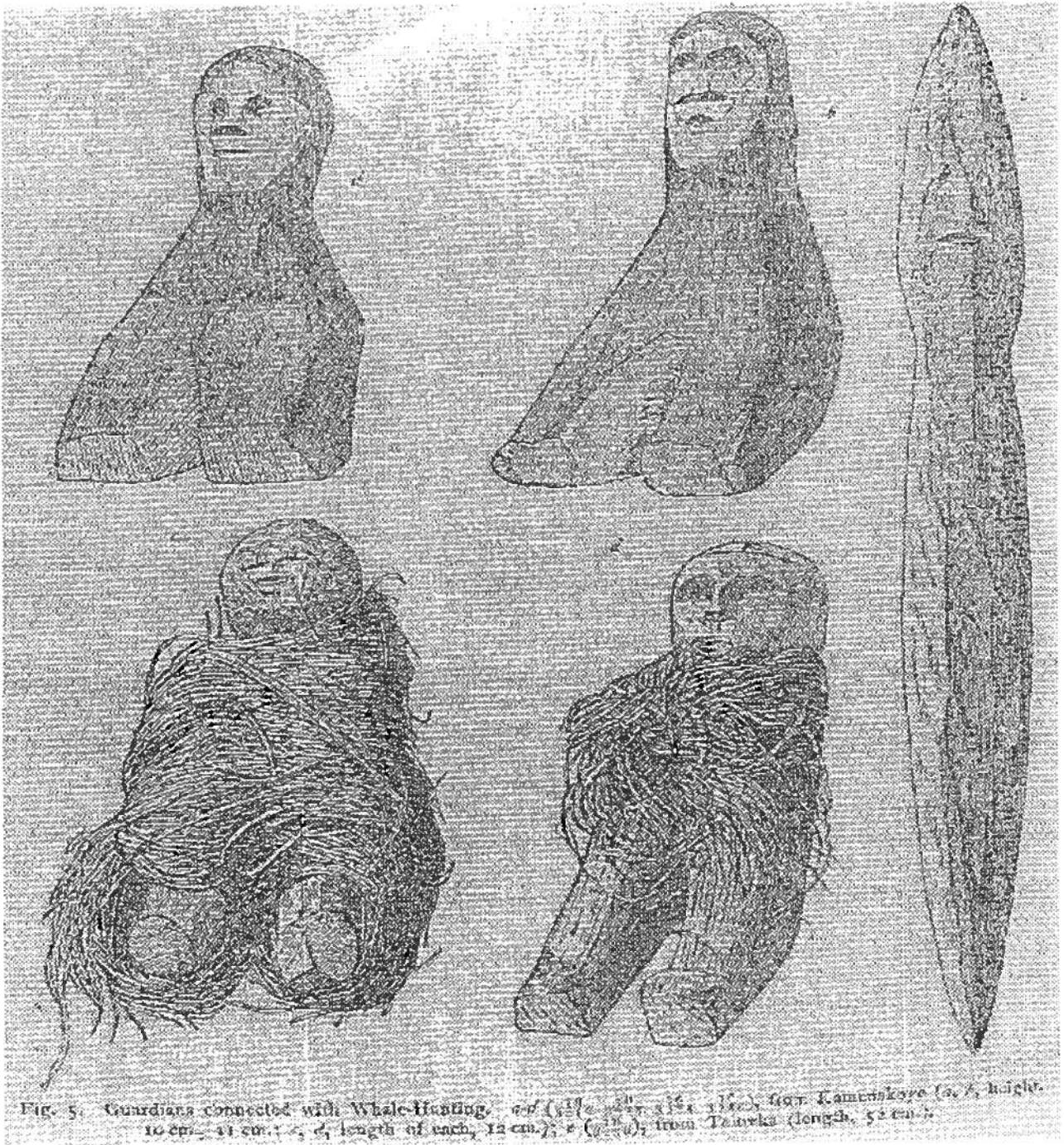
8

6

Guardian of the Village
Охранитель селения и собака.
принесенная в жертву



78



8.



Fig. 7. (a) Guardian of Nels.
Length, 21 cm.

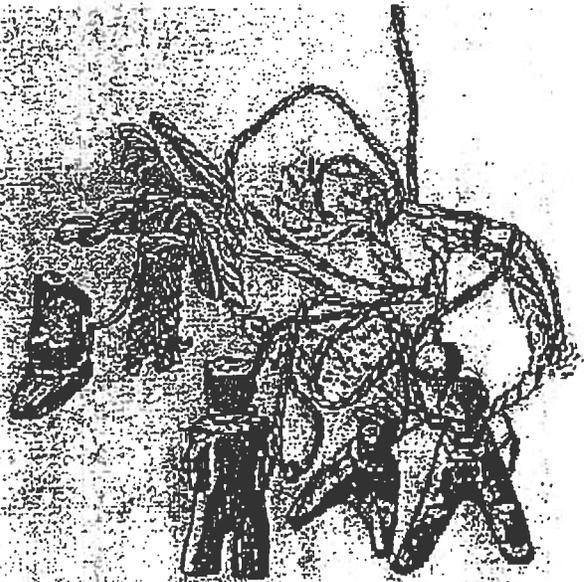


Fig. 8. (a) Strings of "Little Kalaks," or Guardians. Length of figure, 4 cm.

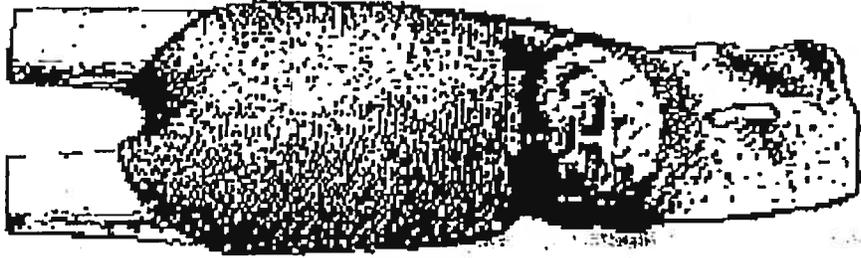
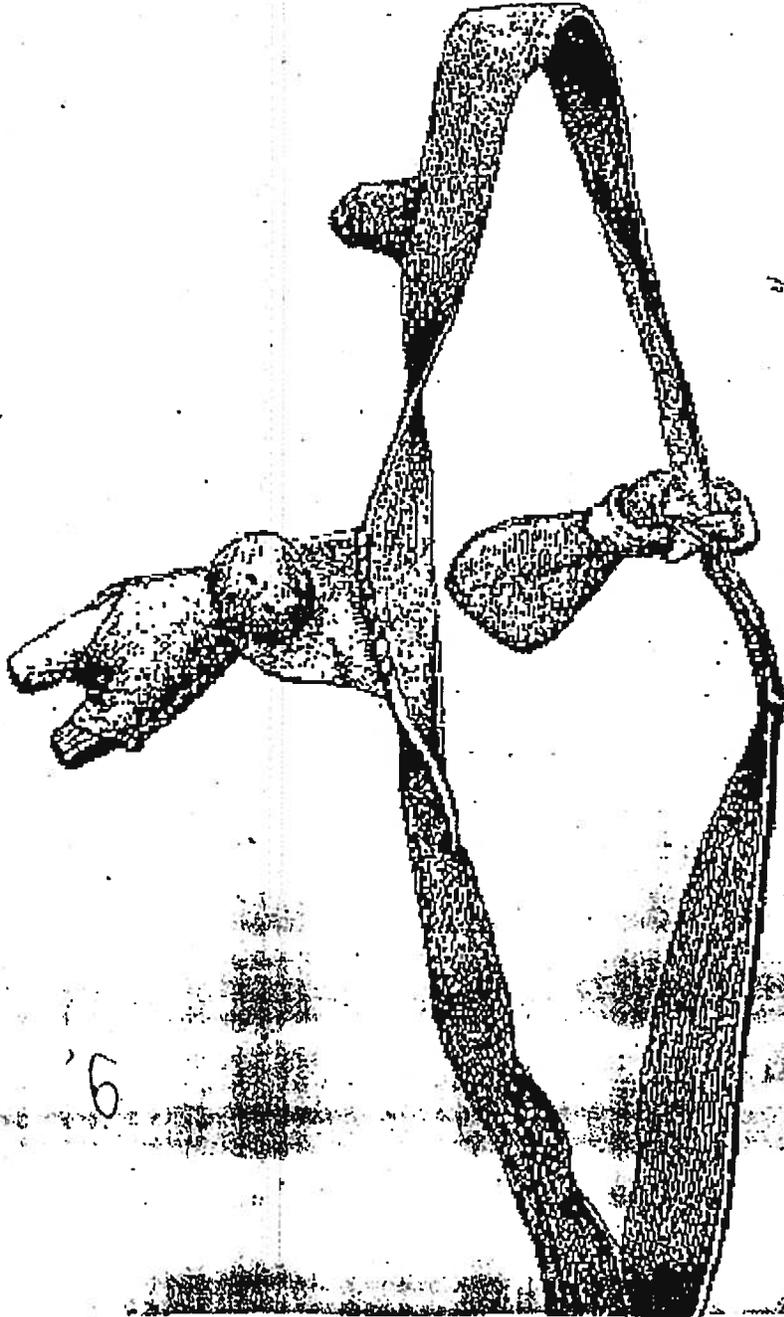


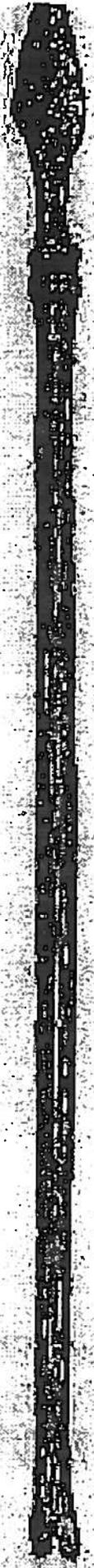
Fig. 9: a (1710), b (1711). Child's Guardians. Length of a, 10 cm.



8

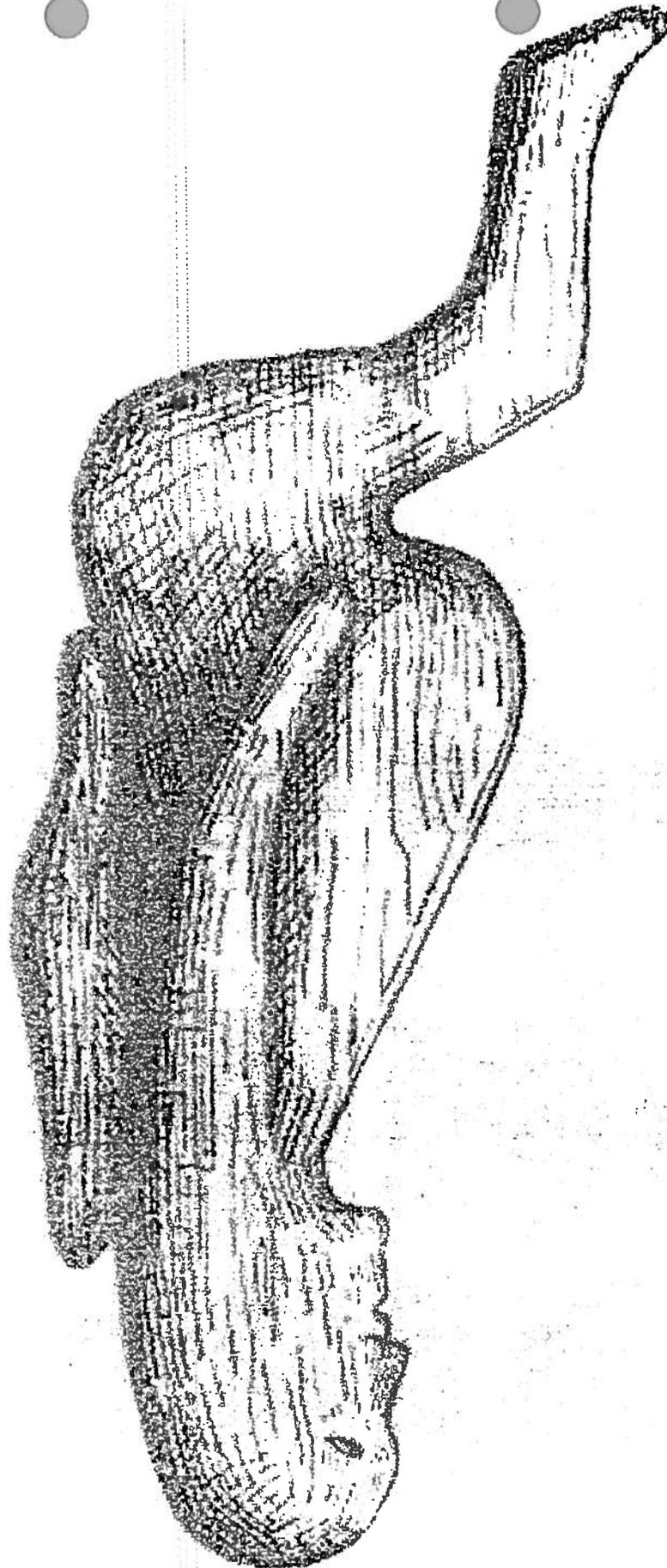
Fig. 12 (cont.)

Sacred Arrow Length, 66 cm.



WEST. 2914 U.S. NATIONAL MUSEUM

of 8



FF

19



Fig. 14, a (ᠰᠢᠷᠠ), b (ᠰᠢᠷᠢᠭᠠ). Special House Guardians. Length, 25 cm., 27 cm.

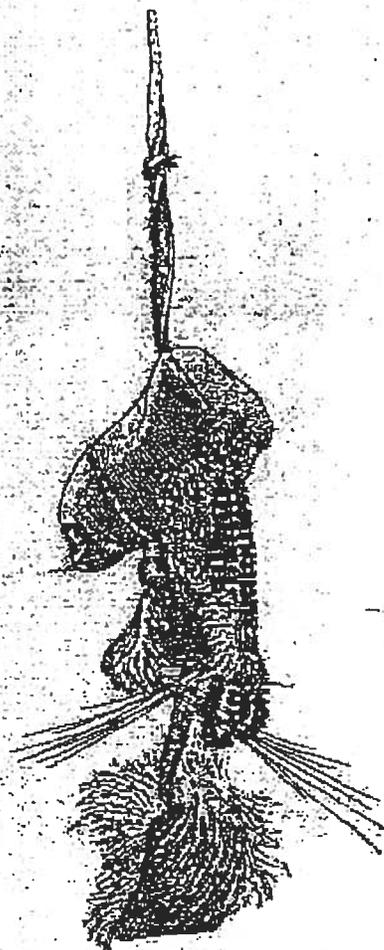


Fig. 15 (ᠰᠢᠷᠢᠭᠠ). Diving-Stone. Total length, 28 cm.

Fig. 17, a (1878), b (1878). Necklaces worn as Charms.

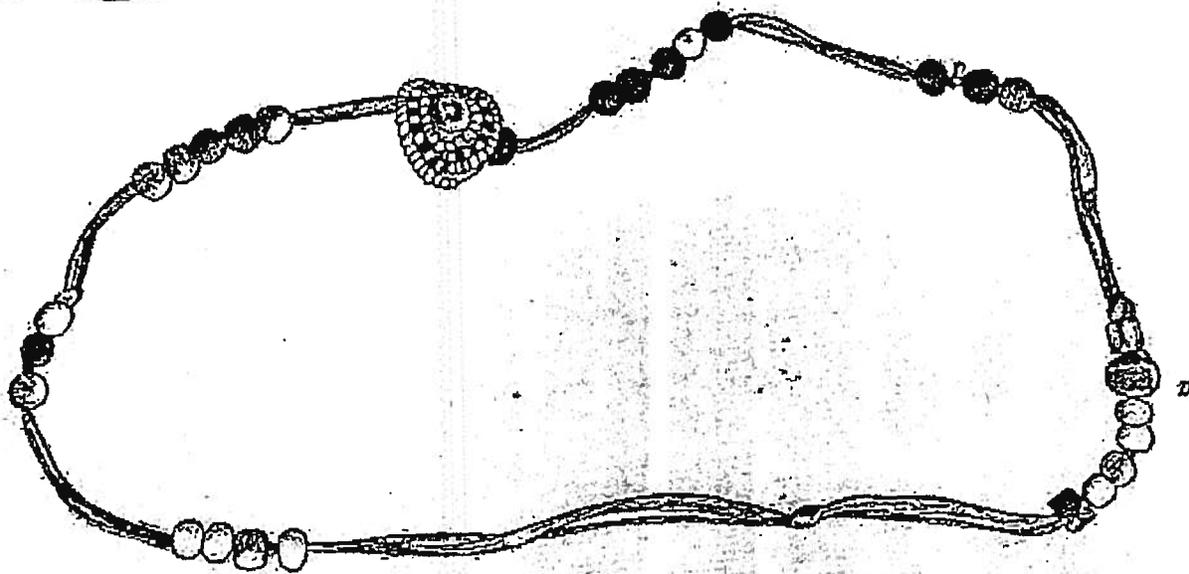
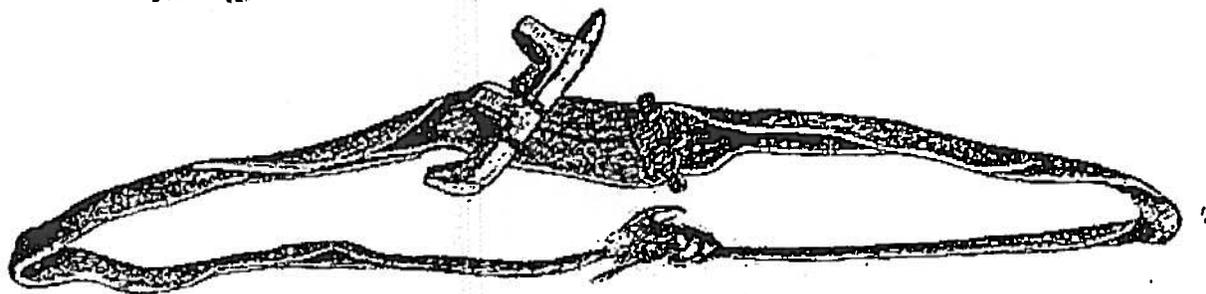


Fig. 16, a, Drawing from a Photograph; b (1878), Hair-String and Bracelet worn as Charms.

02-23-06

13:11

RECEIVED FROM: 907 581 6682

P. 18