Rättelse/Errata

After the review of *Taku Wakan* and *The Etholén Collection* was published in *Nordisk Museologi* 1997/1 some questions have arisen which I want to clarify. A couple of mistakes were made in the editing of the text, most of them being of no great importance, but in two cases the meaning of the sentences has changed.

(p. 88) The *Matka-arkku* exhibition was not organized by the *Museum of Applied Arts* but was held in the museum. The organizer was the *Finnish Cultural Foundation*.

(p. 91) The second mistake is in the paragraph which starts "From the beginning the 19th century...". The original manuscript deals with what happened from the end of the 19th century onwards. For example the *Kansojen museo – Folkens museum* – committee publication in 1992 states that missionaries had had an important role as accumulators of the collection especially in Africa, the Himalayas as well as in East and South-East Asia. Most famous of them was probably Martti Rautanen, whose collection was published in 1983 by the *National Board of Antiquities* in *Ambomaen kokoelma. (Martti Rautanen's Ambo Collection at the National Museum of Finland)*. Earlier in my article I mention that because of Finnish nationalism and Russian funding scholars travelled mainly in Finno-Ugric nations but the early curators were also actively giving advice to the missionaries on what and how to collect to get the best possible items for the museum. The book *Matka-arkku* gives a good picture of the field travels Finnish scholars have conducted. Pirjo Varjola has also published in *Suomen Museo* in 1981 a history of the *Exotica*-collection which is being rewritten at the moment in co-operation with Marjatta Porpola.

Oleg Neverov writes in *The Origins of the Museum* (1985, 1986, 1997) that the few surviving ethnographical and natural history objects from Peter the Great's museum are in the Ethnographical

Museum of St Petersburg which was part of the *USSR Academy of Science*. In *The Etholén Collection* only the Academy of Science is mentioned and as I write about the museum instead, confusion may have been caused. The information about Etholén sending material to this museum comes from a colleague, who has been in contact with the ethnographical museum. After the publication of my article this matter has been checked and verified. In fact there is material about Etholén in the archive of the museum.

Etholén himself was not a collector which becomes clear from *The Etholén collection*. Only one occasion is known when he bought something for himself. Instead he was an organizer and a supervisor. It is assumed in the book that Ilya Voznesenski and Lieutenant Zakoskin collected at the same time for both Etholén and for the Academy of Sciences. Etholén's position as the highest authority in the area forces us to ask how much he influenced the whole collecting process. The collections in Finland and Russia are similar in many respects and if we assume that Etholén's role was important in forming the Finnish collection it must also have been of some importance in forming the Russian ones. Otherwise it is easiest to explain the similarities by giving all the credit to Voznesenski.

(p. 92) Pirjo Varjola, the writer of the biographies in the *Etholén Collection*, has a long career in the National Museum of Finland. She has worked as a curator and researcher in the *Exotica* since 1974. She has collected material from published and unpublished sources in Finland to complete the lives of the Finns in Alaska complaining especially when writing about Etholén that she had no access to Russian archives at that time. Fortunately she had two co-writers from the USSR with whom she was able to communicate for years.

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