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Title: Fort Ross Interpretive Association / Fort Ross Conservancy Newsletter

Author(s): Fort Ross Interpretive Association / Fort Ross Conservancy

Published by: Fort Ross Conservancy Library

URL: [www.fortross.org](http://www.fortross.org)

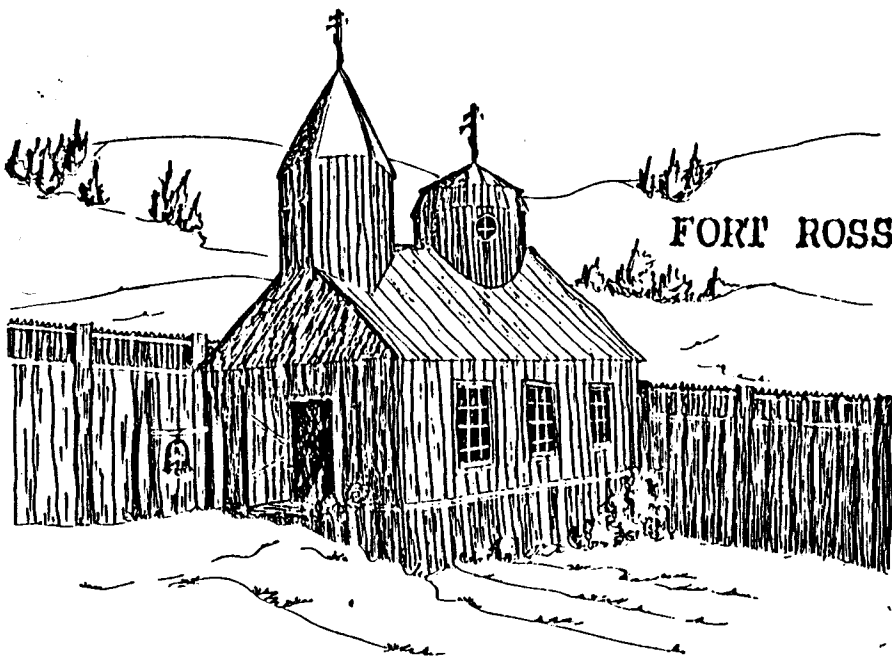
Fort Ross and Salt Point parks have benefited greatly from many dedicated volunteers and staff who have given generously to these parks. Board of directors from FRIA and FRC have fundraised, organized events, overseen volunteers, spearheaded interpretation and restoration projects, and offered substantial support to California State Parks across many decades.

These digitized newsletters capture the activities over the following historic periods:

- Fort Ross Interpretive Association (FRIA): 1976 - 2012
- Fort Ross Conservancy (FRC is the same legal entity as FRIA but the organization changed its name): 2012 - present

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## FORT ROSS INTERPRETIVE ASSOCIATION NEWSLETTER

MARCH, 1988

### FORT ROSS NEWS

State Archaeologist B. Parkman recently led a group of colleagues on a survey of Native American and Aleut archaeological sites at Fort Ross State Historic Park. Group members included archaeologists from U. C. Berkeley, Sonoma State, San Jose State, Santa Rosa Junior College and Sacramento Department of Parks and Recreation.

The purpose of the visit was to determine which sites were in the most danger of destruction by natural conditions (i.e. wind erosion and wave action) and to prioritize the work effort and dig planned for the spring and summer of 1988.

During our hike one sharp eyed archaeologist discovered a beautifully crafted stone fishing weight left behind by a fisherman. Artifacts like these help us to understand more about the lives and lifestyles of those who lived here before us.

In other news, now retired District Manager Bob Robles met with officials from Louisiana Pacific and the Save the Redwoods League. The gentlemen met to discuss the acquisition of 1800 acres of land adjacent to existing State Park property. The Kolmer Gulch property includes a pygmy forest, Indian middens and the historic Russian logging site.

Bill Walton

### NEWS AND VIEWS FROM BLACK BART TURN

F.R.I.A. is progressing nicely in '88. Our Special Days are in the workings. Our Book and Gift Shop did the best ever done in January. I want to take this opportunity to thank all our faithful volunteers that come and work the sales counter every month--Pat McAdam, Betty MacKenzie, Fred Cresswell and Mose and Jaci Hallett.

The Russian Windmill research is going forward nicely and Nick Rokitiansky has presented many photo copies of the basic windmill design we are in need of for this project.

I suggested, and the idea was warmly accepted, that F.R.I.A. name a special day for John McKenzie, as he has done so much for the history of Fort Ross. It was John, when he first came to Fort Ross as a Ranger, that immediately started research and displayed items of historical value to the Park. It was John who enthused people around the area to look for and bring out different historical items. He realized the important value of all the phases of history at Fort Ross, and for this we thank you John, and we shall have a John McKenzie Day.

*Barbara Black*

You can tell when spring is in the air  
The smell of skunk's perfume, is everywhere  
You can count 12 squashed polecats, before you hit town  
I wish they would run faster, so they won't be rundown

And the acacias are blooming and nodding their heads  
In a soft ocean breeze, from where land and sea wed  
And the apple trees are blossoming, in the sunlight  
Soon their branches will be weighed down, with Gravensteins so ripe

And you can say I'm ready, for a change in seasons  
The winter was cold to the bone, sometimes freezing  
And I had my child in a raging lighting storm  
So we both, like the earth, want to absorb the sun's warm

The lupines and mustards are dancing, like rainbows on land  
Such a display of the work of God's hand  
Yes, I do believe springtime is finally here  
A time to renew life, that's been sleeping all year

Robin Dressler, March 7, 1988

STEWARDS OF SLAVIANKA

Have you been wondering if the other State Parks in Russian River District are serviced by a cooperative association similar to FRIA? Well wonder no more, as Stewards of Slavianka, the Russian River District State Parks Interpretive Association, has been incorporated for over three years and is thriving! SOS, as we call our organization, represents Armstrong/Austin Creek, Salt Point/Kruse Rhododendron, and Sonoma Coast State Beach; and is responsible for "Seal Watch", "Whale Watch", and a new small visitor center at Armstrong Redwoods.

SOS boasts a membership of 156! Our treasury has grown to nearly \$20,000 since we went into the campground wood sales business and we are spending our proceeds to enhance interpretive activities at an equal rate. We owe a special THANK YOU to FRIA for supporting SOS during our formation by granting a \$1,000 loan.

The future of SOS is very bright indeed. We soon will have our own new visitor center building at Armstrong Redwoods. A portable interpretive trailer will soon be available for both Seal Watch and Whale Watch....and other possibilities are only limited by our imagination.

Membership in SOS is \$3/individual and \$5/family. Mail to:  
Thank you

*Dan Winkelman*

Stewards of Slavianka  
P.O. Box 221  
Duncans Mills, CA 95430

Dan Winkelman, Vice President  
Stewards of Slavianka

BOB ROBLES RETIRES

TO: Members of the Fort Ross Interpretive Association

After completing thirty (30) years of State service with the Department of Parks and Recreation, I will retire in the Spring of 1988. This is the last meeting I will attend with you.

Thanks for working with me in my capacity as Superintendent for the past 6½ years, and as Chief Ranger for 4 years. You have provided countless hours of your personal time on projects focused to provide a quality interpretive and educational experience for the people. You trained me well, and I leave taking with me a sensitivity for historical accuracy never before learned in the earlier years of my career. You also taught me about compromise, devotion to cause, volunteerism and friendships. I consider all of you my friends.

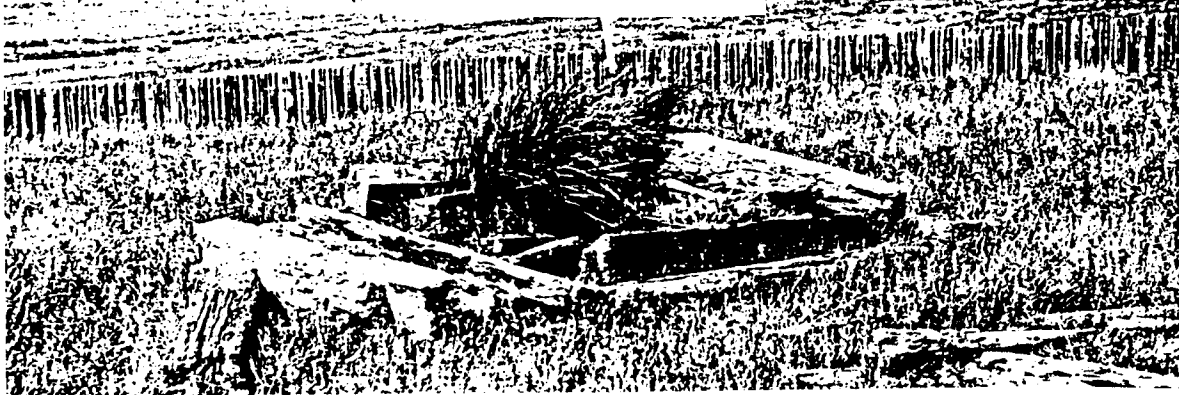
I consider myself fortunate and honored that I was the Superintendent during a period in Fort Ross history when several significant events took place. Beginning with the completion and operation of the Official Barracks, Kuskov House, Visitor Center; to my personal commitment to complete the Orchard Project, seeking conceptual approval for Call House as a house museum, approving the Call Garden restoration, directing the funding and implementation of the cannon program, the takeover and operation of the Reef Campground, involvement in negotiations with Louisiana-Pacific to acquire 1,800 acres of view shed to preserve the historic Russian logging site, and reviving Living History Day, the implementation of the Environmental Programs, and implementation of the By Word Audio interpretation program.

Thank you for your cooperation during the 5½ years that I served as Executive Secretary of F.R.I.A. I wish you success in future growth and expansion of programs to better serve the public.

*Bob*

R. G. Robles  
District Superintendent  
Russian River District

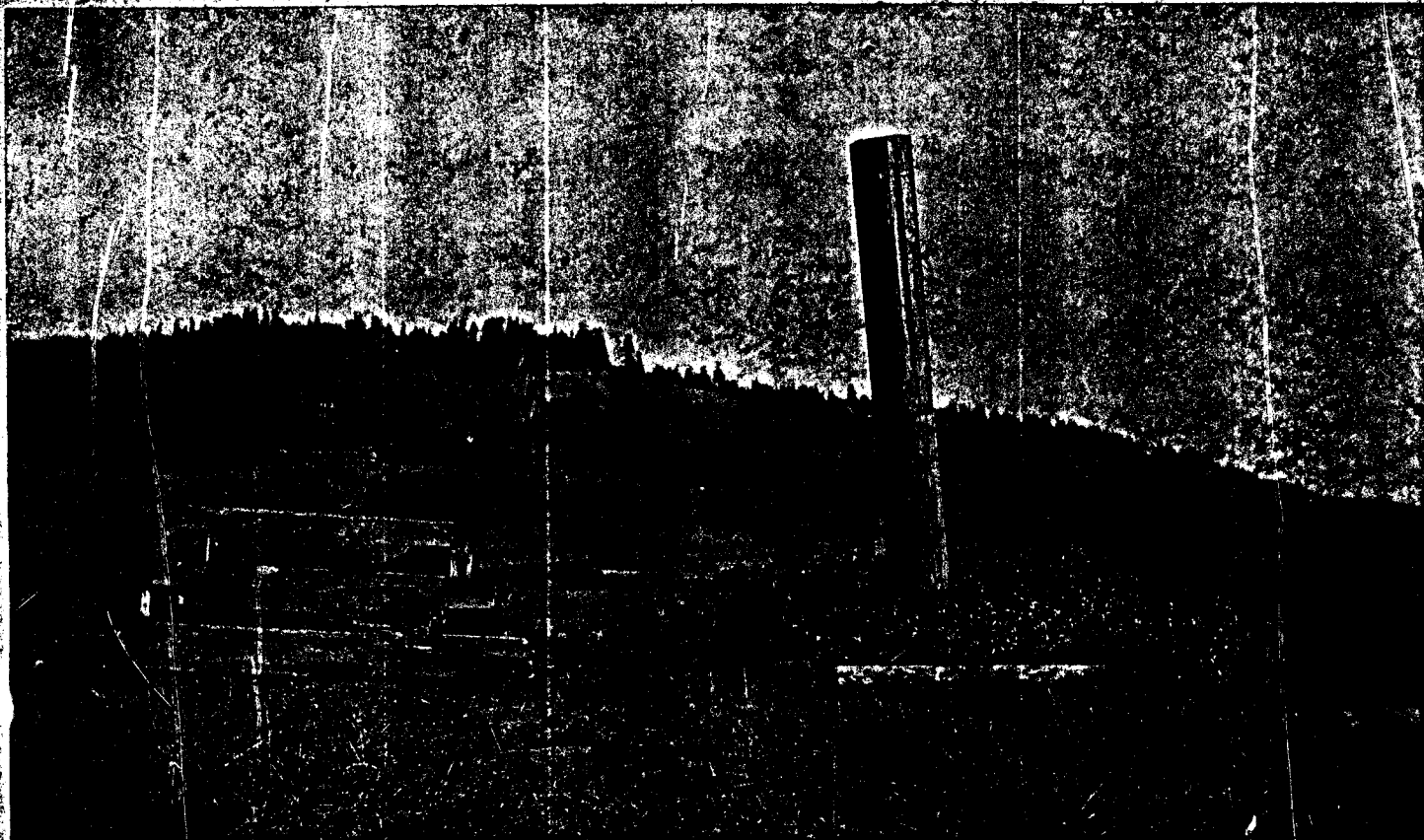
## HISTORICAL NOTES



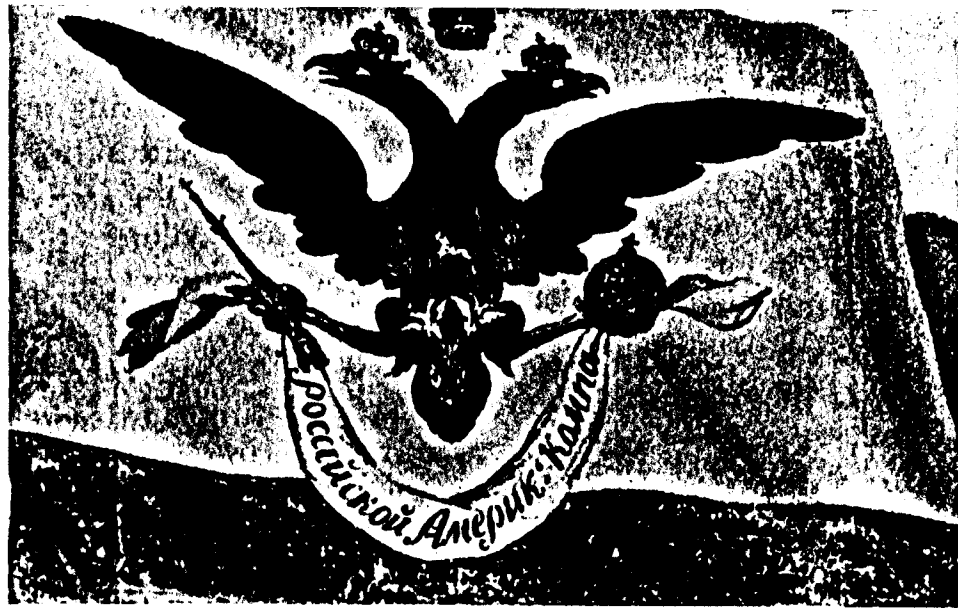
THE RUSSIAN CEMETERY

Tradition says that to the eastward of the Fort and across the gulch, there once stood a very large building, which was used as a church for the common people of the settlement. Near this church the cemetery was located. A French tourist once paid a Fort Ross visit. He arrived after dark, and asked permission to remain overnight with the parties who at that time owned that portion of the Muniz Grant on which Fort Ross is located. During the evening the conversation naturally drifted upon the old history of the place. The tourist displayed a familiarity with all the surroundings which surprised the residents and caused them to ask if he had ever lived here with the Russians. He answered that he had not, but that he had a very warm friend in St. Petersburg who had spent thirty years at this place as a Muscovite priest, and that he had made him promise upon his departure for California, to pay a visit to the scenes of the holy labors of the priest and it was in compliance with this promise that he was there at the time. Among other things inquired about was the church close to the cemetery mentioned above. All traces of this building had long disappeared and the settlers were surprised that it ever stood there. The tourist assured them that the priest had stated distinctly that such a building once stood there and also that a number of other buildings stood nearby used as homes by the peasants. Mr. Rufus tells us the land went into disuse after the Russians left and the buildings were somewhere along the line consumed by fire. Mr. Rufus also says he well remembers that there were a number of small houses near the cemetery, and that the blackened ruins of a very large building also remained which the Russo-Indians told him had been used for a church. The tourist stated that his friend the priest was greatly attached to the place, as had been all who lived in the settlement. (From History of Sonoma County, 1880)

After the Russians left the various outlying structures were either dismantled by Sutter or succumbed sooner or later to brush (or grass) fires. The only outlying facility to survive in some visible form is the old Russian cemetery. Situated across the ravine on a bluff east of the Fort this burial ground (according to Waseurtz's sketch of 1843) was square shaped and fenced in and had at least a dozen graves designated by markers or crosses. A later estimate reckoned about fifty graves there at the most. Today the site is marked by a large Russian Orthodox cross made of redwood and fashioned in the traditional Russian style without bolts or nails. (From Fort Ross, The Russian Settlement in California, Stephen Watrous, Editor)



1812 - Russian cemetery 1895



The Flag of the Russian-American Company - Its History

The flag of the R.A.C. was officially established in 1806 by the order of Tsar Alexander I. The flag has three stripes: large upper--white; middle--blue; and lower--red. It bears the Russian state coat of arms. In the claws of the double eagle is a ribbon with the inscription, in the Russian language, Russian-American Company. All Russian forts in Northwestern America, including Pacific Islands, had the right to fly the Russian-American Company flag. The original flag was collected and deposited at the State Hermitage, Leningrad. It is made of thin silk. Some flags were made of flag cloth. The coat of arms inscription is done in oil. It shows a double-headed, black eagle with wide wings in a horizontal position with well-outlined feathers. The chest of the eagle indicates a shield with the Moscovite coat of arms showing St. George riding on a white horse lancing the dragon. The coat of arms of Moscow is surrounded by the highest medal in Tsarist Russian--the order of St. Andrew (order of Andrei Pervozvannyi).

The overall dimension of the Russian-American flag is 168 x 94 cm. The width of the upper white stripe is 56 cm., the middle blue strip is 19.5 cm., and the lower red stripe is 18 cm. In the eagle's claw is a blue ribbon with the Russian inscription--"Russian: American: Company" (Rossiiskoi Amerik: Kompa).

The Russian-American Company flag flew in Russian-America until 1867. In October of the same year an official ceremony and transfer of Alaska took place in New Arkhangelsk (Sitka). In the presence of 100 Russian and 200 American soldiers and officers, a salute from Russian and American ships was resounded, which was answered from the Russian fort. The lowering of the Russian flag began but the flag got stuck on the way down and a Russian sailor had to climb the flag pole 80 feet in order to lower the flag of the Russian-American Company.

Professor Herbert Bolton, of the University of California at Berkeley, under whom I took Spanish History of the New World, in his lecture said "It is remarkable that Spain was able to control the territory of California for such a long time, ruling it over 200 years, and was able to preserve it from being taken by other powers."

The first visit to the coast of California was made by Cabrillo who discovered San Diego Bay in September, 1542. From then on until Mexico became independent from Spain in 1823, California was under the Spanish crown.

Sir Francis Drake, who came to California on the Golden Hinde in June 1579 claimed New Albion in honor of Queen Elizabeth of England. This pirate had a price put on his head by the Spanish. He stayed only a month in the area which could have been anywhere from Marin County bays to San Quentin.

In 1812 the Russians established their fort and they stayed until 1841. The Russian-American Company flag was white, blue and red with an Imperial double-head eagle. The shield of St. George is surrounded by the order of St. Andrew, The Protector of Russia.

In 1818 Monterey was captured by an Argentinian privateer, Hippolyte Bouchard. He plundered the town, broke into dwellings and store houses "in search of money." Then he fired on the town, raised his flag and withdrew after staying a short time. In Russian records we found he visited Fort Ross and "purchased powder from Kuskov" in order to continue his raid along the coast of California.

When the Mexican Republic declared independence from Spain in 1823, it ceased to be the possession of the King of Spain. California became a Mexican province from 1822 to 1846.

In 1846 a band of American settlers in Sonoma started a revolt against Castro by seizing a herd of horses. Mariano Vallejo was put under house arrest by this group of men. They raised the California Republic Flag with lone star and grizzly bear and proclaimed "California Republic". Today this is California's state flag. When the news of Mexican War reached Sonoma "the Bear Flag Movement" died out.

Below are the important six flags of California one could see in California state parks.

1. Spanish Royal flags from 1542-1823
2. The flag of Queen Elizabeth I of England 1579 -- so-called Cross of St. George. Pirate Drake stayed in California one month.
3. Russian-American Company flag of Imperial Russia 1812-1841. Waved at the Fort Ross and Rumiantsov Bay (Bodega Bay) for 29 years.
4. Argentinian flag of 1818 which flew over Monterey about one month.
5. Mexican Republic flag 1823-1846 (23 years)
6. California Bear flag of 1846

It is noted that the Russian-American Company flag flew 29 years over California, the second longest period after the flag of Royal Spain.

*Nicholas Rokitiński*

RECOGNIZING INDIAN FOLK HISTORY AS REAL HISTORY: A FORT ROSS EXAMPLE  
(Continued from the January issue)  
by

Glenn J. Farris  
California Department of Parks and Recreation  
(Paper presented at California Indian Conference, Santa Barbara, Oct. 16, 1987)

ABSTRACT

Too often do we find Native American folk history patronized as "legend" or some form of "just-so" stories without basis in fact, when in reality they often form valid oral history, simply told from a different viewpoint and background. Two such stories from the Kashaya Pomo living near Fort Ross are compared with Russian and English historical accounts to give us a remarkable picture of a Hudson's Bay expedition in California in 1833. The first, by Essie Parrish (Oswalt 1964: 246-249):

The Ayash Expedition

1. I am going to tell about something that happened in the old days-- something my father used to tell. It was over at Hétini, long, long ago before the white men arrived.
2. The Indians didn't know what could be coming over. They were suddenly coming over where the ridge slopes down at Hétini. It was at daybreak, when the sun was just rising, that they started to come over.
3. Some were riding on mules. Their possessions had been tied on. (Some) were packing their babies in baby baskets; others had tied (their babies) on the animals. Both the men and women all wore long clothes. And on their heads something like cloth was wrapped around and around. They were tall men, tall women. They came down the mountain endlessly.
4. Then they turned north. The Indians watched them going. Even when they turned it was as if they were coming down in an endless series--like the waves of the ocean. They turned, they went way off to the north, after a long time they were past. After they had finished passing by, there was a cloud of dust kicked up along the trail they had come down--because there were so many of them, I suppose.
5. There was one Indian who had gone off casting for fish at a gravel beach just at the time when those people were coming down. And it turned out that they caught that man. Having caught him, they took him along. After they had turned north that man didn't return--he was (discovered) to be lost. (The Indians) searched far and wide for him at the beach where he had said he was going. He wasn't anywhere; they thought he had been carried off by the ocean. Unexpectedly, on the next day towards evening, he returned.
6. Then he told about how some people had captured him--those who had turned to go along the ocean. He said that after having caught him, they led him away. They stopped to take a rest--probably at some place far to the north. Having stopped, some of them detached their baby baskets from the animals. Having detached them, they drilled a fire on the babies (baskets?)--on them they drilled. They then let the fire blaze up. I don't quite remember if they did it to warm themselves or to cook--but (the captured man) said that they ate their food raw.
7. I also don't remember how he happened to escape from them. Having run off he crawled into his home--somehow they didn't chase after him. When he arrived home, he collapsed sick. From some cause, perhaps from being so scared, that happened. That man kept on getting sicker and sicker. No one being able to cure him, he died in his home.
8. That is the end of what I heard of the story.
9. I forgot to say this. When they came over, there, they were talking, talking a lot. But they (the Indians) couldn't understand them, they were speaking another language. The only word they detected was /ʔayá-ʃ/. While saying other things, they were saying /ʔayá-ʃ/. Consequently they were named Ayash, but I don't know what kind of people they were.

Next we have the account retold by Herman James (Oswalt 1964: 250-253):

The Big Expedition

1. In the old days people lived at Hétini. They say that at that time the undersea people had landed there. They lived there together close by, having become acquainted with each other.
2. Then one time when they looked across (a canyon) there was something like a cloud of dust flowing along. Unexpectedly there were people coming--many. They had horses and everything--even their children were suspended on the horses, and food too. They were dragging along long poles fastened to the horses. Then in places such as where creeks flowed down, they made what are called 'bridges' and went across on them.

3. At first [the natives] thought they were few. Then when they came down the near face of the mountain [they saw that] there were many people with horses, dragging the poles along. They kept coming and coming. Now they approached where [the natives] lived. "They are apparently people of some kind," [the natives] were saying. Having become frightened, they went into the houses. With no one in plain sight, they watched [the expedition] while thinking that [the strangers] would kill them. Even the undersea people did the same--they had never seen anything like that before; nor had the Indians.

4. They came down like that--all in a row they came down--many--many hundreds--thousands. They were going along as if they would never come to an end. When they came close to where the undersea people were living, a few people straggled out and gave them some of what they [Indians and Russians] had to eat. They gave flour, being afraid. [The strangers] took it willingly--at that time. They gave it to a lot of them.

5. They went on and on--they are said to have been coming down for about half a day, as if the column would never cease. [The Indians] watched while they were coming down with everything, quivers and bows strapped across their chests. They kept going like that, like I described. Those things that they were dragging along they laid across the gulches and went across. They went on and on like that. Finally, after a long time, the column came to an end.

6. In two places guards were standing; one boss was at the head and another at the rear, wearing different clothes. The one in front was the leader. The rear one was a guard. For a long time they didn't finish filing by. For nearly a day they went by.

7. After that, after three or four days had passed, [some Indians] having gone northwards saw what they had given all poured out on the ground--it looked terrible. They hadn't known what it all was for. Everything they had received from the undersea people, all of the food, had been dumped out. They had apparently just left it there on the trail, as [the Indians] found it. When those people who had gone there returned, they told that the food they had given was all dumped. "Apparently they didn't eat that kind of food," they said. "They probably didn't know it was something to eat."

8. After the people had filed by like that, they didn't know what kind of people they were--neither the Indians nor the undersea people recognized them. They told about it and kept saying, "I wonder what they were."

9. It remained that way for a long time. No one ever knew. It still remained the same. After a while they wanted to find out. When they did so, the [Russians] said, "How come you don't know that the people you are asking about are your kind of people." "No, we don't recognize those people," said the Indians of those people. "I wonder where they belong and where they come from." But they hadn't asked when they came through where they had come from or what people they were. They had just watched frightened--they only asked too late when no one knew.

10. It stayed that way. This that my grandmother told me, she also saw herself. She said that when they came by she was terribly frightened. The undersea people were afraid too, and gave them food even though they didn't ask for it. This is also true what happened there. This is the end.

E.W. Bifford (1967: 5) also mentions that in a discussion with Herman James in 1950:

Herman spoke of strange men with horses and tents who came to Fort Ross while the Russians were there. They had with them women and children and dogs. The Russians gave them flour and other things and they left for the north. They kidnapped one Southwestern Pomo woman, who came back a year later, but soon died. This was in Herman's grandmother's time before his mother, Marie James, was born. These people came from inland, Herman said; they were Indians, not white.

The inconsistencies between what Herman James is reported to have said to Bifford and the story related to Oswald show up the superior quality of having such information provided in the native language and in a coherent statement. It is evident that Bifford has confused two stories told by James, because James has another story which he calls "Ayash" which seems to deal with some totally different description of a supernatural people living in the vicinity of Fort Ross who capture a woman, who eventually escapes after a long time (Oswalt 1964: 174-177). There is also confusion in Bifford's account of stating that it was the Russians who gave the flour to the strangers, rather than the Aleuts. EXPLANATION (To be concluded in the May issue.)

## KASHAYA POMO PLANTS

This plant collection was done for the book Kashaya Pomo Plants which was written by Jennie Goodrich, Claudia Lawson and Vana Parrish Lawson. The book came about as a Kashaya Pomo Project for the Kashaya Tribe. This project was for the purpose of documenting all possible aspects of the Kashaya Pomo culture. The National Endowment for the Humanities was the prime source of funding. The Kashaya Pomo Plants book is the only project that has been published. The book is one of a kind.

The consultants used to obtain the information for Kashaya Pomo Plants have since all passed away, therefore making the book more valuable. Although the information does not cover all of the plants found on the coast, we feel that it is important to this Kashaya community and to other communities as well. The plant collection, we hope, will help many of you build a plant collection for this area.

The plant collection is a three and a half year project. It was collected in different seasons and at times it was very difficult to gather the specimens. In dealing with the plant project the three of us had to go through a ceremony which was taught to us by the Kashaya Pomo spiritual leader, Mrs. Essie Parrish. This was not an easy task that we had taken on.

I leave the plant collection in your hands; it is for you and other interested persons to enjoy and possibly use as a reference. Mainly, I leave this valuable information for the Kashaya Tribe. I ask that this information be used only in your library and that it would be fine if you wish to display them.

Thank You,



Vana Parrish Lawson

Author

KASHAYA POMO PLANTS



*cuta*

*white willow*

*The young leaves are called cuta gawiyya and are used for medicine. The long branches and roots may be used in baskets.*



# CHAPEL NOTES

## When was Fort's Chapel built ?

1824 ? 1828

by the Rev. John P. O'Brien  
Box 1808 Santa Rosa, CA 95402

*This article is not intended to be the "last word" on the date of the building of the chapel within Fort Ross compound (there were two other Russian chapels of that period, possibly later), but I hope it will be the occasion for much further research, corrections, criticisms, etc.*

Not a few have supposed that the chapel was constructed at the same time all the other buildings and stockade were in 1814 or before, but this is not the case. As a matter of fact, the chapel was not built till nearly halfway through the period of the Russian occupancy of the fort!

We are unsure of the date of the construction of the chapel at Fort Ross. We have found no record of its actual building or of any kind of a ceremony or first use of the building. The excellent sign just outside the chapel door says it was built "about" 1824. "About" is a good choice of words, though I submit that it is probably the earliest date that can be ascribed to its building.

There are, however, two records which give us a rough idea of possible times:

1. In 1823 a ship arrived with a devout crew. There being no chapel, they took up a collection for building one... so we know that in 1823 there was no chapel.

2 In 1828 the Frenchman, Duhaut-Cilly, came; he wrote that the chapel was "newly built"... so there was a chapel in 1828.

But this is as much as history actually provides for us at the moment. Between these two dates -- 1823 and 1828-- there are five years. Let us play with these records a bit.

### I. COLLECTION OF 1823

If we knew the name of the ship which brought the officers and men who made the contribution for the building of a chapel we might have a clue, but no record comes down to us -- at least we have not found such a record -- indicating which ship.

We can exclude American ships which in 1823 traded in the area because it is not likely that their officers and men would have made contributions to construct Russian chapels. But there were no less than five Russian ship arrivals at San Francisco in 1823. Did they all stop at Fort Ross? We know of several instances in other years when they did not, but went directly from Alaska to San Francisco for wheat and immediately back with stops at neither Fort Ross nor Bodega.

Anyway, the five San Francisco arrivals of Russian ships we know that year were: the frigate Apollo in March and November, the brig Golovnin in December, and the frigates Creiser and Ladoga also in December. If they had been on the ship which came in March there would have been sufficient time for the building of a chapel 1823! The Ross chapel, then, would have predated the church at the Sonoma mission and been the oldest church in Sonoma Co.!

There's a greater chance (because there were four other arrivals to one) that the generous crew was on the later arrivals, namely those which came in November and December. In this case the earliest the chapel could have been built would be the year 1824.

It was too bad that a collection had to be gathered up by private subscription in the first place, because it was the obligation of the Russian-American company to build a chapel out of its own funds. This had been its obligation in Alaska, where, however, there is a history of much foot-dragging on the part of the company to do what their contract with the Tsar required for the support of religion.

The first charter granted to the Russian American company to hunt sea animals in California, did not specifically state that the company was to construct chapels although this had been required in Alaska and might have been "understood". But on renewing the contract in 1822 it was made clear that the Russian American company had this obligation for Fort Ross. Yet, at that date at least nothing was done, thus repeating their policy in Alaska of slow action. Had they been "shamed" into building by the officers and crew of the Russian ship? Or were there insufficient funds in the company's coffers to do the job and they needed financial help?

Was there any relationship between the blessing in 1824 of the Sonoma church and construction of the Fort Ross chapel? No record indicates such, but in connection with the articles the Russians donated to the Sonoma chapel (reported in an earlier chapter), we can ask:

1. Were the gifts (ikons, linens, vestments, candlesticks, bells) mere goodwill offerings, having no connection with the building of the Fort Ross chapel?

2. Had some Russians given up a hope of ever having a chapel of their own at Fort Ross and therefore donated these articles once destined for their own chapel?

3. Were these all extra items, over and above that needed for the Ross chapel?

### IKONS ORDERED IN 1826

In support of an early-date theory, perhaps 1824 or 1825, there is a record dated 1825, that the Alaskan office of the Russian American Company gave an order to Russia for 4 large ikons specifically for the Fort Ross chapel (whether the order was actually filled or, whether they were lost in shipment we do not know, but

when the Russian priest at Sitka, Father John Veniaminof, visited in 1836, he was disappointed to find only two small ikons, even though silver mounted.) Nothing in this order indicates whether these ikons were to be for a chapel already built, or in anticipation of its being built.

### II. VISIT OF DUHAUT-CILLY

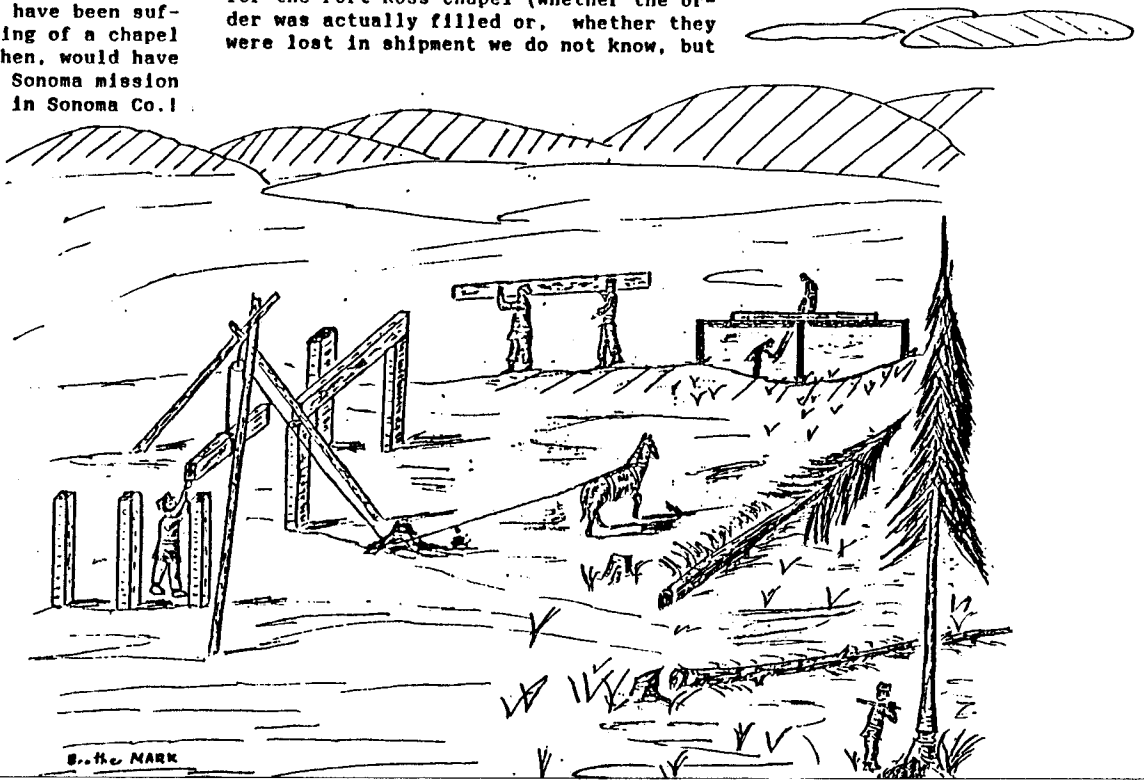
When the French traveler, Auguste Bernard Duhaut-Cilly, visited Fort Ross in 1828 he gave complete descriptions of the compound and activities at Fort Ross. He wrote that the chapel was "newly-built". How is he to be understood? Does he mean:

1. "just completed", like a few months before with its boards not grey but new;
2. "quite new", maybe only two or three years old, not yet so weatherbeaten;
3. "newer", in comparison with the rest of the buildings, maybe five years old?

We have no way of knowing exactly what he meant, and so we are back where we began, somewhere between 1824 and 1828. But we can narrow this down a bit. He was at Fort Ross only three days so he must have been very observing because, not only did he write a complete description of all he saw in and around the compound, but also drew a sketch which provides us with the first "picture" of Fort Ross. Important to our present problem is that he came in June. Was there time enough for the Fort Ross men to have made the chapel in 1828 before he got there? Yes, especially if the logs had already been cut or the lumber sawn. Otherwise, the latest a "newly built" chapel could have been built would be 1827.

If the ikon order of 1825 was sent to complete a chapel already built, it would indeed have to have been built in 1824; but if this order was in anticipation of the chapel yet being built it could have been constructed in 1825, 1826 or 1827.

We hope an account will eventually turn up someplace. If there is no narrative of the date of beginning construction and/or completion, possibly some one will find a ledger or account book which will show a date of expenditures for the materials or wages. Maybe one of our Russian language scholars like Nicholas Rokitiensky or Vladimir Ushanoff, on one of their trips to Russia or painstaking researches, will be able to find a note in some unsuspected, hitherto unknown place.



## VISITOR CENTER NEWS

Many people have volunteered time to F.R.I.A. in January, February and March. John Smith has been working in the orchard and Mr. Costello has been weeding in the Call Garden. Pat McAdam and Gloria Frost have been working in the library. Jaci and Mose Hallett, Betty MacKenzie, Pat McAdam, Leslie Case, Doreen Mennell, Nancy Walton and Maggie Black have all been in to work in the Book and Gift Shop. Thank you all!

The Visitor Center has new fluorescent lights in the Book Shop display cases. The temperature is an ideal 72<sup>o</sup>, and we are now able to display the Pomo Indian baskets. Soon there will be fluorescent lights lighting up the book shelves also. Thank you Park maintenance people Bill Mennell, Laura Parent and Mark Nicander.

We have had many interesting visitors at Fort Ross this year, including many Russians and Russian-Americans. There was a large group of Russian Orthodox Patriarch Chate from Moscow tracing the spread of their religion. A few days later we were visited by a 100 year old man born in Russia.

Dr. W. Michael Mathes of Sonoma came here doing research for a book he is writing about Fort Ross from the Spanish and Mexican viewpoint. He has transcribed many documents from Spanish and he will be in touch with us when his book is completed.

Lots of wildflowers are being collected, pressed, and mounted in a book that is shared with visitors. This year the first wildflower that showed itself at Fort Ross was Hounds Tongue, *Cynoglossum grande*.

Ranger Robin Dressler is back working at Fort Ross. She has been on maternity leave since December when her son, Nicholas, was born. We are very glad to have her back!--And welcome back Lynn Silva!

Finally, a message from Nick Lee. Five years or more ago he loaned old Fort Ross School books to five people. Would those people please return the books to him.

## CALENDAR OF EVENTS

F.R.I.A. Meeting--April 9

Next Newsletter-- Mid May--Please send articles and comments to Lyn Kalani, Fort Ross

Interpretive Association, 19005 Coast Highway 1, Jenner, California (707-847-3437)

SPECIAL EVENTS, 1988

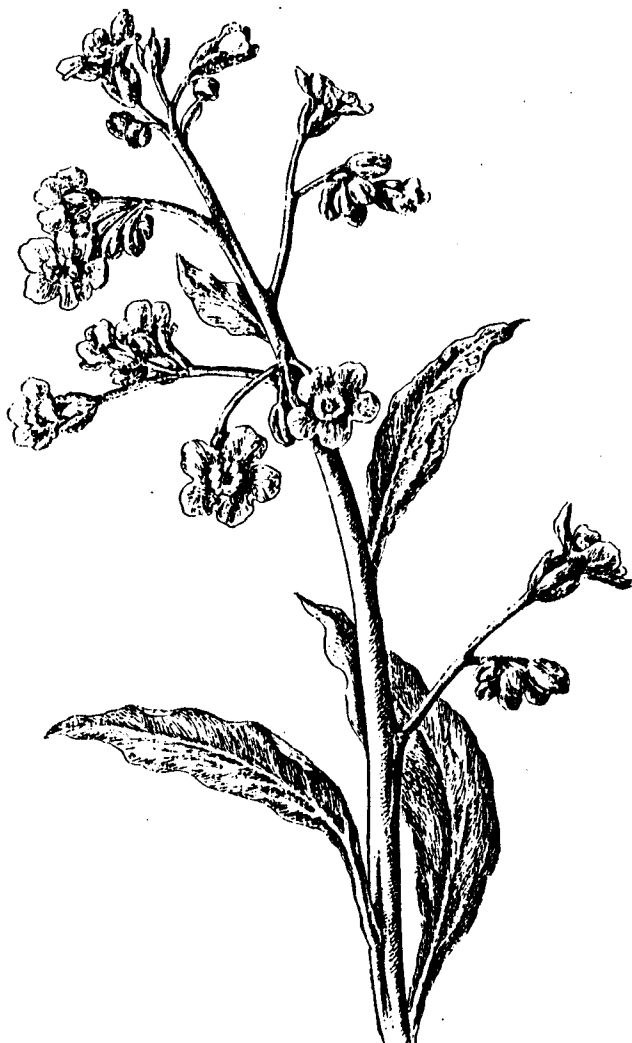
Russian Orthodox Services--Memorial Day, May 30, Monday

Russian Orthodox Services--July 4, Monday

Living History Day--July 30, Saturday

Indian Day--August 28, Sunday (tentative)

Ranch Day--September 25, Sunday



**HOUND'S-TONGUE.**

*Cynoglossum grande*, Dougl. Borage Family.

*Stem*.—Two feet or so high. *Leaves*.—Alternate; long-petioled; ovate-oblong; pointed; usually rounded at base; often a foot long. *Flowers*.—Bright blue; in a terminal panicle. *Calyx*.—Deeply five-cleft. *Corolla*.—Rotate; with short tube and five-lobed border; having five beadlike crests in the throat. *Stamens*.—Five; on the corolla, alternate with its lobes. *Ovary*.—Four-lobed. Style undivided. *Fruit*.—Four prickly nutlets. *Hab.*—From Marin County to Washington.

