

19005 Coast Highway One, Jenner, CA 95450 ■ 707.847.3437 ■ [info@fortross.org](mailto:info@fortross.org) ■ [www.fortross.org](http://www.fortross.org)

---

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)

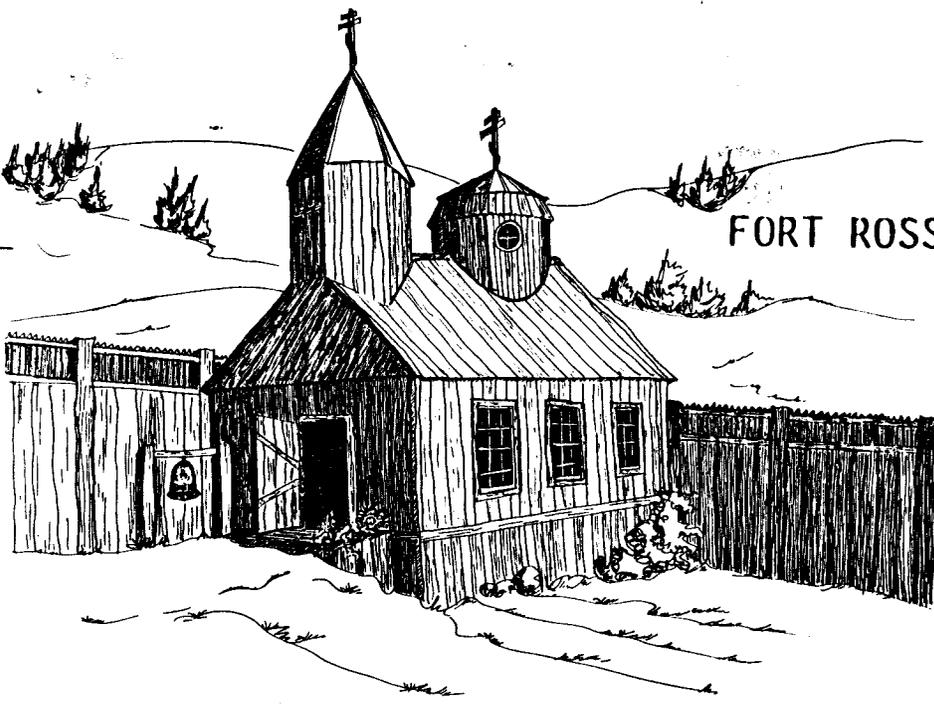
Fort Ross and Salt Point parks have benefited greatly from many dedicated volunteers and staff who have given generously to these parks. Board of directors from FRIA and FRC have fundraised, organized events, overseen volunteers, spearheaded interpretation and restoration projects, and offered substantial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

Fort Ross Conservancy (FRC) asks that you acknowledge FRC as the source of the content; if you use material from FRC online, we request that you link directly to the URL provided. If you use the content offline, we ask that you credit the source as follows: "Courtesy of Fort Ross Conservancy, [www.fortross.org](http://www.fortross.org)."

Fort Ross Conservancy, a 501(c)(3) and California State Park cooperating association, connects people to the history and beauty of Fort Ross and Salt Point State Parks. © Fort Ross Conservancy, 19005 Coast Highway One, Jenner, CA 95450, [707-847-3437](tel:707-847-3437) [www.fortross.org](http://www.fortross.org)



FORT ROSS INTERPRETIVE ASSOCIATION  
NEWSLETTER

MAY - JUNE  
1989

NEWS AND VIEW FROM BLACK BART TURN

"From the Kitchen Window"

Growing up on this coast gave me many pleasant scenes and experiences. Today I was thinking of all the ships we saw that had regular sailings along the coast. Our kitchen window was the perfect place to watch for ships. There were the smaller vessels that went to parts up the coast such as Fort Bragg, Crescent City and portions of Oregon. The larger ones went to Portland, Vancouver and Seattle. Never a day went by that some ship didn't pass by. When there was thick fog you could hear the ships' fog horns as they slowly went along. In the spring when the northwest wind blew hard on the ocean, the large vessels came in closer to shore to avoid the strong winds. We could recognize the ships that went by regularly, and it was exciting to watch them when there were heavy swells. The ships' bow dipped right in and cut through the wave, sending water over the bow.

We could see a buoy out the kitchen window. The buoy warned ships of the Monterey Rock, an underwater reef named for the ship, Monterey, which struck it. This buoy was a whistling buoy, everytime a wave hit the mechanism within caused it to whistle. Twice a year the buoy boat came to replace it. The little ship would carefully come alongside the buoy, then swing a boom out, pick up the old one and place it on deck. The boom would then swing out a newly painted red buoy and drop it in place. Most of the time you could hear the buoy's anchor chain as it went over the side. The exchange had to be done when the ocean was quite calm. Some of the smaller vessels came quite close to the buoy on their way north. They would have to turn out to sea to go around Fort Ross Reef and the point at Fort Ross.

It was fun to see a ship just coming around Point Reyes and everyone in a while go and check to see where it was and how fast it was coming up the coast until you could see it out the kitchen window. One very windy day I remember seeing a three or four masted sailing vessel being towed north by a large steamship, the heavy wind had driven them in shore. These ships would be towed to Portland or Seattle and loaded with lumber, then sailed to Australia. I believe that we who lived along the coast were as enthused with the ships using these sea lanes as people who are now looking at whales.

Barbara Black



## ALIEN VISITOR TO THE FORT ROSS COVE

A sea otter was seen in the North Cove at Fort Ross on Saturday, March 25, 1989. This is the third sighting in the Cove since October, 1988. This photo was taken by Bill Walton on March 25.

### Sea Otter (*Enhydra lutris*)

**Description.** Length of adult males from 1.5 to 2 m (5 to 6 ft), females considerably smaller. Maximum weight recorded is 45 kg (100 lb). Pups average about 60 cm (2 ft) in length and weigh slightly over 2 kg (4.5 lb). Head relatively round compared with most other mustelids. Ears small and snout rather broad. Body long with tail broad at base but tapering and equal to about one-fourth to one-fifth of body length. Front feet comparatively small but hind feet large, webbed, and flipperlike. Fur extremely fine and dense, dark brown to nearly black when young but head and neck becoming frosted white with age, especially in males. Studies by Dr. Victor B. Scheffer have shown that an adult male Sea Otter may have 800 million fur fibers covering the body. This is said to equal twice the density of the fur on the Northern Fur Seal. (See Pl. 15.)



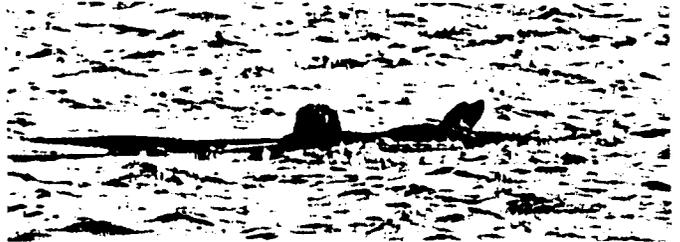
FIG. 34 Sea Otter (*Enhydra lutris*).

**Distribution.** Sea Otters originally ranged over an area nearly 9,600 km (6,000 mi) long, extending from the northern coast of Japan through the Kurile Islands to the Aleutian Islands of Alaska, then down the west coast of North America to islands along the west coast of central Baja California, Mexico. The fur trade in the eighteenth and nineteenth centuries nearly exterminated the species throughout its range. In recent years the northern population in Alaska has increased to well over 100,000 individuals because of protection, but the California population is still very small and restricted largely to the coastal area from San Luis Obispo County north to southern San Mateo County. Recently a number of Sea Otters have been translocated to San Nicolas Island off southern California, where it is hoped they will become established away from the main shipping route and the constant danger of an oil spill.

**History.** The history of the Sea Otter has been written many times because it is intimately connected with the exploration of western North America. The species was first discovered by the Russian explorer Captain Vitus Bering and his crew. They spent the winter on the Commander Islands in the Bering Sea, where their ship was forced to land while they were trying to return from the coast of America. Some of the men survived because the Sea Otter and other marine mammals provided them with food and clothing for protection against the rigorous subarctic climate. Bering himself died on the island, which now bears his name, but the surviving crew members returned to the China coast the following year. The fame of the Sea Otter soon spread and fabulous sums were being offered for its pelt.

Search for Sea Otter pelts for the European and Asian fur trade rapidly led to the exploration of the Aleutian Islands by the Russians. These Russian fur trappers gradually moved down the Pacific Coast to California, where they established Fort Ross in 1812. Sea Otters were reported to be especially abundant around the Farallon Islands, west of San Francisco Bay, and around the Santa Barbara Channel Islands off the southern California coast, and many thousands were taken in these areas during the first half of the nineteenth century. No fur-bearing mammal can withstand such a heavy harvest. This is especially true of a species whose distribution is limited to small areas and immediately adjacent offshore islands. The Sea Otter population first declined in Alaska, where hundreds of thousands of animals were killed. It is said that the almost complete elimination of Sea Otters off Alaska influenced the Russians to sell this land to the United States in 1867 for \$7,200,000.

From *California Mammals* by E.W. Jameson, Jr. and Hans J. Peeters, University of California Press \$10.95



Before the beginning of the twentieth century, the Sea Otter was close to extinction and was completely eliminated over most of its formerly extensive range. In 1911 a treaty was signed by the United States, Russia, Japan, and Canada affording Sea Otters complete protection from commercial exploitation, and in 1913 the Aleutian Islands National Wildlife Refuge was established to provide additional safety for the few hundred animals remaining in Alaskan waters. Sea Otters by this time were gone from southeastern Alaska, British Columbia, and the coasts of Washington and Oregon. A small herd apparently survived along the rather inaccessible coast of Monterey County in central California and was "discovered" in 1938 when the new coastal highway connecting Monterey with San Simeon was opened. Through careful protection the Alaska population has made a strong comeback. In contrast, the California population has grown very slowly and presently numbers fewer than 2,000 animals. In recent years this population has shown very little growth. This has been attributed to several factors. Among these are drowning from entanglement in monofilament nets used close to shore and conflicts with the shellfish industry. Chemical pollution may also be another factor. Since the present limited range of the California Sea Otter population parallels the route used by oil tankers, this presents a very serious risk in the event of an oil spill. Because of these various problems the California population is currently on the Threatened Species List.

**Natural History.** The habits of Sea Otters are unique in many respects. Though they belong to a family of carnivores that are primarily terrestrial, they spend most of their lives in the sea. Sea Otters are seldom seen even on offshore rocks along the California coast. They float on their backs and also swim on their backs when moving on the surface of the water. Much of their time is spent in cleaning and grooming their dense, fine fur, which protects them from the cold ocean water. Unlike cetaceans and pinnipeds, they do not have an insulating layer of blubber beneath the skin.

When sleeping, Sea Otters often wind a strand of kelp about their bodies to prevent drifting away from the relative security of the inshore waters. A group of sleeping Sea Otters that have anchored themselves in this manner will all have their bodies oriented in the same direction because of currents or wind. When not sleeping or grooming, much of the rest of the time is devoted to feeding. These animals require a high intake of protein to maintain their body heat in a cold environment. Sea urchins, crabs, abalones, snails, and various other kinds of invertebrates are the principal food items consumed. Although some fishermen blame the small central California Sea Otter population for the reduction in the numbers of abalones, rather than overexploitation by people, records show that abalones were abundant along this coast in the early days when Sea Otters were present in vastly greater numbers than today.

Sea Otters, in a sense, make use of tools, as do only a very few other kinds of mammals apart from human beings. To assist in breaking up the hard exoskeleton of certain shellfish, they bring up rocks from the ocean floor and place them on their chest while floating on their backs. The prey is then pounded against the rock to crack the shell. Feeding occurs both during the day and at night.

There does not appear to be a definite reproductive season. Females attain reproductive maturity when between three and five years of age and may bear one young annually after a gestation period of six months. The pups are weaned when five to six months old, but they depend upon the female for some time after this until they have learned to capture their own food and use a tool. The males do not attain maturity until at least five years of age.

The principal enemies of Sea Otters, apart from human beings, are sharks, especially the Great White Shark, and Killer Whales, which are not often found in Sea Otter territory.

# The Russian Imprint on the Colonization of California

Glenn J. Farris

## Relations with the Indians

The Russians' involvement with the Kashaya Pomo Indians living around Fort Ross and the Coast Miwok people around Bodega Bay has often been extolled as exemplary, particularly when compared with the treatment they received from the Spanish and Americans (e.g., Spencer-Hancock and Pritchard 1981:311). However, the reality was not quite as benign as has been suggested, although there were several good reasons why the Russian-American Company authorities would have treated these people with more consideration. It must be remembered that the experience of the company in Alaska had been very bloody, with numerous killings on both sides. In dealings with the Aleuts, Kodiaks, and the Tlingit, the Russians suffered through ambushes, massacres, and even pitched battles. After the *Kolosh* (Tlingit and their allies) attack on the redoubt at Sitka in 1802, the Tlingit stronghold was finally retaken in 1804 in a major assault by Russian forces under Baranov on its defenders, led by Kot-lean (Katljan) (Chevigny 1942:217-221).

Things were different with the California Indians. For one thing, the Russians did not need to press them into service (at least not initially) to do the hunting, since they had brought their own skilled Aleuts. For another, the California Indians were far less warlike than were the Tlingits. They were also concerned enough over the movement north of the Spaniards that they welcomed a powerful ally. For their part, the Russians always referred to this part of California as New Albion, the name given it by Sir Francis Drake following his claim to the land in 1579. Thus the question of Spanish title was considered to be in doubt, and it became reasonable to deal with the local Indian peoples. On September 22, 1817, a formal agreement was concluded between the representatives of the Russian-American Company, including the visiting dignitary Leontii Hagemester, and several local Indian chiefs including Tchu-Gu-An, Aman-Tan, and Gem-Le-Le, as well as several unnamed others. As part of the agreement, the Indians donated the land locally called Mad-Zhi-Ni (Metini) and expressed their readiness to render assistance to the Russians, while the Russians indicated that they would protect the Indians from attack (Spencer-Hancock and Pritchard 1981:308-309). The Indians were given some gifts including a medal decorated with the Russian Imperial emblem and the inscription, "Allies of Russia," on the reverse. Interestingly, the chief was strongly admonished that "it was not advisable for him to come to the Fort without it [the medal]. It also obliged Indians to be loyal and render help to the Russians should the occasion arise" (Spencer-Hancock and Pritchard 1981:309).

A second reason why the Russians got on well with the Indians was the fact that they were not actively trying to proselytize. The Indians were permitted, even encouraged to remain in their own villages, rather than be drawn into the settlement. The exception, of course, was the intermarriage between the Russian and Aleut workers at Fort Ross and Bodega Bay (Port Rumiantsov) in which local women became wives of the settlers (see Jackson 1983:240-241).

That this practice was prevalent is indicated in the census for Fort Ross of 1820 prepared by Ivan Kuskov. In it, there were listed 273 people in the colony: 148 men, 71 women, and 54 small children. The full list with relations is worth considering:

The men were as follows: 23 Russian, 3 Yakuts [from Siberia], 5 Creoles, and 116 Kadiak Eskimos, Aleuts and Alaska Indians (only 7 Kadiak Eskimos were considered "in the service of the Company").

From among the 12 women who were either cohabiting or married to Russian men, the breakdown was as follows: 4 Creole, 2 Kadiak Eskimo, and 4 Indian women "from the region of Ross," one "Bodegin" [probably Coast Miwok] Indian woman, and one without indication of nationality referred to by the name of Anisia.

From among the women who lived with the Creole men there were 3 Kadiak Eskimos, one Creole, one Aleut from the Fox Islands and one Indian woman "from the region of Ross."

Among the 50 women cohabiting with them [i.e., the male Alaskan natives], one counts 17 "common law wives from the region of Ross [Kashaya]," 10 "from the river Slavianska [the Russian River, and thus also Pomo], 9 "Bodegin" [Coast Miwok], 8 "Kadiak," one Creole; the nationality of the others is not indicated [Fedorova 1975:12].

From this we can see that at least 42 of the 71 women who had become part of the Fort Ross settlement were California Indians. It is important to consider what a small portion of the overall settlement was actually ethnic Russian. At that time, it amounted to only about 8 percent. Unfortunately, relatively little remains of the experience and recollections of the Alaska natives who came to Fort Ross. One delightful exception is provided by Peter Kalifornsky, descendant of one of the initial contingent to arrive at Fort Ross (Kari 1983).

As mentioned above, there were eventually some antagonisms and exploitation of the California Indians on the part of the Russians. The most blatant was reported by the governor of Russian America, Ferdinand von Wrangell, following an inspection tour in 1833. Von Wrangell related that the common practice at harvest time was to forcibly gather "up to 150 [Indians], who for 1½ months are occupied with Company field work, and without their assistance it would not be at all possible to reap and haul the wheat from the plowland to the threshing floors" (Gibson 1969:210). He goes on to tell how the Indians are allotted "only flour for gruel as food: from this meager food and with the strenuous work the Indians toward the end are in extreme exhaustion. However, complaints and requests were received by me not from these people but from *promyshlenniki* on salary" (Gibson 1969:211). In an additional comment he says:

I have authorized providing the Indians and the Aleuts the best food, as against formerly, and especially paying the Indians somewhat more generously for work. Not only humanity but also wisdom demand that the Indians be encouraged more: from the bad food and the negligible pay the Indians have stopped coming to the settlement for work, from which the Factory found itself forced to seek them in the tundra, attack by surprise, tie their hands, and drive them to the settlement like cattle to work: such a party of 75 men, wives and children was brought to the settlement during my presence from a distance of about 65 *verstas* (43 miles) from here, where they had to leave their belongings without any attention for two months. It goes without saying what consequences there must be in due course from such actions with the Indians, and will we make them our friends? I hope that the Factory, having received permission from me to provide the Indians decent food and satisfactory pay, will soon see a change in their disposition toward us [Gibson 1969:211].

Other Russians, including Von Wrangell (1839), Kostromitinov (1839), and the naturalist and early ethnographer, Il'ya Voznesensky (Bates 1983; Blomkvist 1972; Okladnikova 1983) showed continued interest in the native peoples around Fort Ross and Bodega Bay. Evidently, with such high-placed concern, relations overall did remain good with the Russians, as is shown by some comments by the Swedish traveler, G. M. Waseurtz af Sandels, who visited the abandoned Fort Ross in 1843. He tells of encountering Indians while on his way to the fort who took him for a Russian. As it happened, he not only spoke the language, but also knew some of the former Russians at the fort. These were ethnic Finns who came to occupy a larger proportion of the population toward the end of the Russian occupation. These Indians not only spoke Russian (Oswalt 1958), but vowed that they would not work for the Mexicans, so great was their lingering distrust for the latter (Van Sicklen 1945:80).

This distrust seemed to be justified in a violent manner a few years later, in August 1845, when there was a raid on the Indian village at Fort Ross. Mexican rancheros from the neighboring area had come to attempt to capture Indians for forced labor. Most of the Indians managed to escape, but the rancheros caught two old men and beat them in an effort to find out where the others were. They also found two young Indian women hiding in the loft of the house occupied by the European manager of the property, William Benitz. These women were gang-raped and then taken off to the ranches (Archives of California 1845; Farris 1984).

## ROSE, WOOD

*Rosa gymnocarpa*. Rose Family

Slender stemmed bush, usually 3' tall. Stems have slender straight prickles. Leaflets: 5-7; oval to roundish; ½"-1 ½" long; doubly serrate. Flowers: usually solitary. Petals: ½"-½" long, roundish, rose-pink. Fruit: oval to round, smooth, ¼"-½" long, red.

Shaded woods.

*badú'den?*

Fd. The fresh fruit is eaten. It tastes sweetest after the first light frost or cold nights of fall.

G.S. Fruit: Late Summer-Early Fall

KASHAYA POMO PLANTS

## WOOD ROSE

*Rosa gymnocarpa*  
Blooms: April-September

Rosaceae  
(Rose) Family

Wood rose grows in shady areas of redwood and mixed evergreen forests.

A small shrub with slender stems and fine, straight prickles, wood rose grows 2 to 4 feet high. Its leaves, composed of 5 to 7 leaflets each, are arranged alternately along the stem. The dainty pink blossoms are about 1 inch wide. In autumn, these flowers are replaced with red urn-shaped rose hips.

Rose hips, which have 24 times as much vitamin C as oranges, were used by Indians to make a rose-colored tea for the relief of colds. Today rose hips are used commercially to make vitamin C tablets.

Some Indian tribes used tea from the leaves to relieve pains and colic. The petals can also be used for tea, as well as eaten raw or in jellies.

Another species of rose, the California rose (*Rosa californica*), is also commonly found in these mountains and has the same uses as wood rose. In comparison with wood rose, the California rose has a fuller, brighter-colored flower, hairy leaf undersides, and curved prickles.

PLANTS OF THE COAST REDWOOD REGION



Wood Rose



California Rose

FORT ROSS FIELD SEMINARS  
SPRING 1989



BIRDS OF FORT ROSS

This is an introduction to birds and birdwatching, anatomy, physiology, nomenclature and how to view birds. Bring your bird book and binoculars.  
Daniel Murley

Saturday, May 13  
10:00 a.m. to 4:00 p.m.

Fee: \$25.00

19TH CENTURY RUSSIAN CLOTHING

A survey of Russian peasant and military dress, male and female, 1820-1870, with emphasis on distinguishing differences of typical Russian dress as opposed to European. Discussion of fabrics used, methods of manufacture and appropriate usage.  
John Middleton

Saturday, May 20  
10 a.m. to 4:00 p.m.

Fee: \$25.00 (No fee  
for LHD participants)

SURVEY OF CALIFORNIA INDIAN BASKETRY

This is a survey of Northern and Central California basketry including collection and preparation of materials and demonstration of techniques. Students will learn and practice techniques on the instructor's model baskets, as well as make their own plain twined willow basket. There is a \$15.00 materials fee payable to the instructor on the day of the class.  
Pegg Mathewson

Saturday, May 27 through  
Sunday, May 28  
10:00 a.m. to 4:30 p.m.

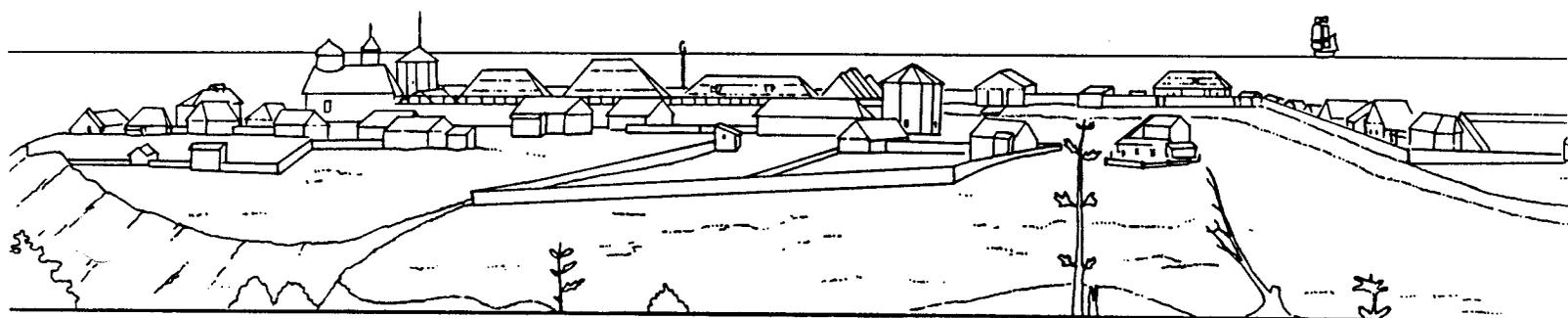
Fee: \$45.00

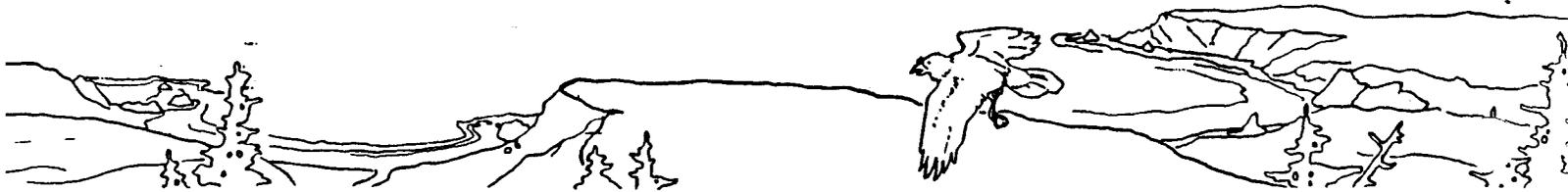
POMO PLANTS

Identification and uses of plants used by California Indians, with special emphasis on Kashaya Pomo plants.  
Team taught by Wayne Roderick and Vana Lawson

Sunday, June 11  
10:00 a.m. to 4:30 p.m.

Fee: \$25.00





### ABOUT THE INSTRUCTORS

DANIEL MURLEY is a Ranger at Fort Ross. He has been an avid birder for years and has instructed Rangers in interpreting birds. He has been an instructor of outdoor recreation at William Penn Mott Training Center and American River College. He received his B.B.A. from the University of Massachusetts, Amherst.

JOHN MIDDLETON has been studying Russian military uniform and traditional and peasant culture for 15 years. He has taught for two years with the Monterey Museum of Arts Creative Response program. He did undergraduate work at the Academy of Art in San Francisco and studied art history at U.C. Santa Cruz. He had a two year course of study in art conservation at Cherkas Studios in Santa Monica.

PEGG MATHEWSON received her M.A. in anthropology at U.C. Berkeley and is currently pursuing her Ph.D. Pegg has wide and varied teaching experience. She teaches Fiber Arts of Western North America at Malheur Field Station, Princeton, Oregon. She is currently a student of Craig Bates (Miwok/Paiute basketry), Mabel McKay (Pomo basket weaving) and Vivian Hailstone (Yurok/Karok/Hupa basketry).

WAYNE RUDERICK is Director of Tilden Park Botanical Garden in Berkeley. He has been lecturing for 17 years at U.C. Berkeley Botanic Garden and for 8 years at Tilden Botanic Garden.

VANA LAWSON is Kashaya Pomo and the author of Kashaya Pomo Plants.

### REGISTRATION INFORMATION

Advance registration is required. Enrollment is limited and applications will be accepted in the order they are received. Upon acceptance, you will be mailed confirmation. If you have questions please call Lyn at 707 847-3437.  
Please Note: All classes will be held rain or shine!



### SPRING SEMINAR REGISTRATION FORM

NAME \_\_\_\_\_ PHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_

PLEASE ENROLL ME IN THE FOLLOWING CLASSES:

- \_\_\_\_\_ EDIBLE SEAWEEEDS, \$25.00
- \_\_\_\_\_ INTRODUCTION TO THE NATURAL HISTORY OF FORT ROSS, \$25.00
- \_\_\_\_\_ BIRDS OF FORT ROSS, \$25.00
- \_\_\_\_\_ 19TH CENTURY RUSSIAN CLOTHING, \$25.00 (No fee for LHD participants)
- \_\_\_\_\_ SURVEY OF CALIFORNIA INDIAN BASKETRY, \$45.00
- \_\_\_\_\_ POMO PLANTS, \$25.00

Enclosed is my check for \$ \_\_\_\_\_ in full payment of class fees.

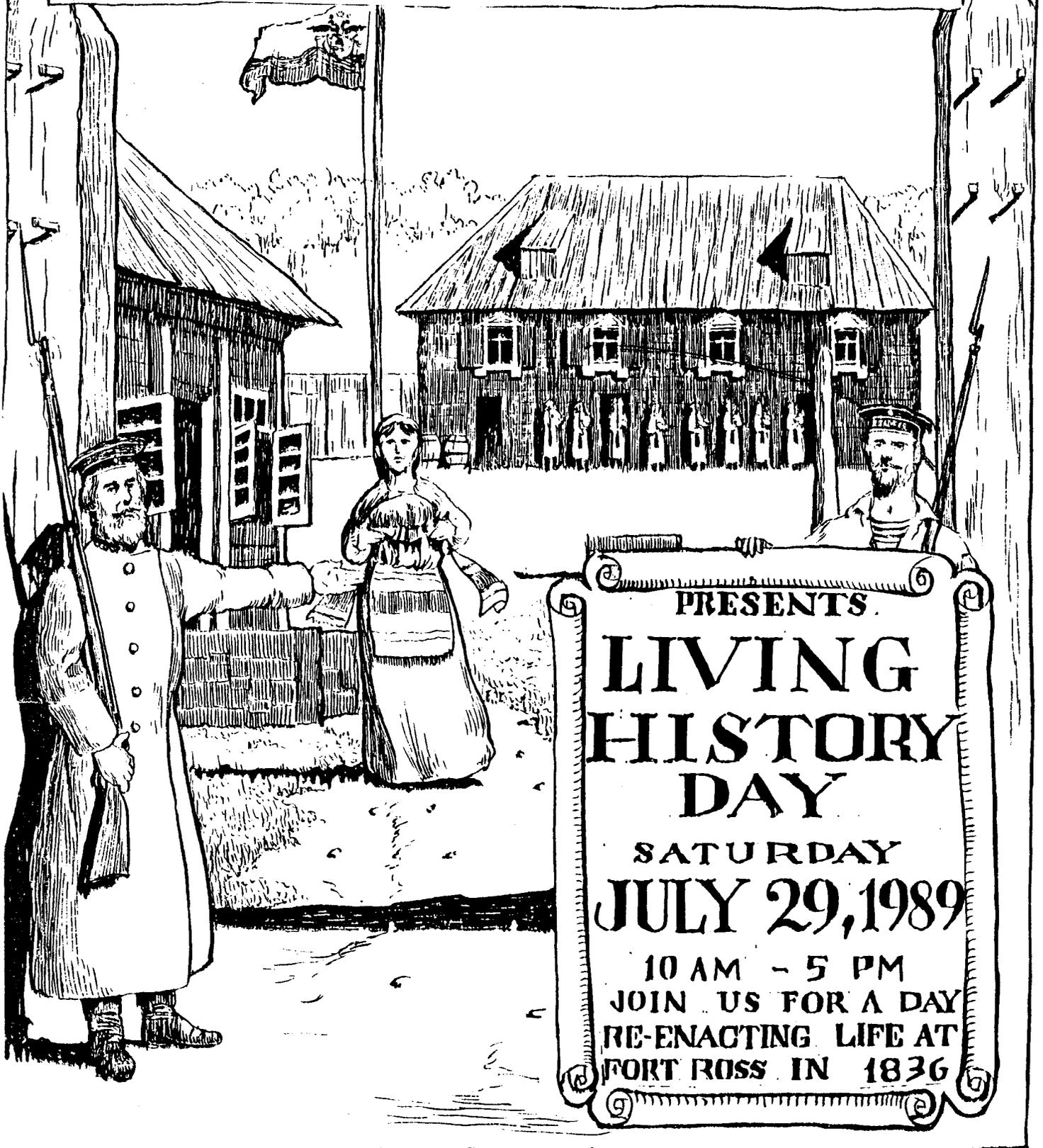
I am a member of the Fort Ross Interpretive Association \_\_\_\_\_.  
(There is a 10% discount on class fees for FRIA members.)

I would like to join Fort Ross Interpretive Association \_\_\_\_\_.  
(\$5.00 regular, \$7.50 family--Please include a separate check for membership fee.)

CHECKS PAYABLE TO FORT ROSS INTERPRETIVE ASSOCIATION  
19005 Coast Highway 1, Jenner, California 95450

# FORT ROSS

КРѢПОСТЪ РОССЪ  
STATE HISTORIC PARK



Robin Joy Wellman has been an active volunteer for the last four years organizing the food program for Living History Day. This year FRIA will be one of the sponsors for her trip to the Soviet Union in August. She has been invited to go on the Citizen Diplomacy/Gardener's Tour co-sponsored by St. Mark's Peace and Justice Task Force and the Earthstewards Network. She will be visiting many homes and gardens and she will bring back Russian vegetable seeds to grow in the Environmental Living Program garden here at Fort Ross. She will also bring back authentic Russian recipes and cultural information to enhance next year's LHD program.

## CALENDAR OF EVENTS

RUSSIAN ORTHODOX SERVICES--May 29, Monday, Memorial Day

FRIA BOARD MEETING--June 10, Saturday

RUSSIAN ORTHODOX SERVICES--July 4, Tuesday

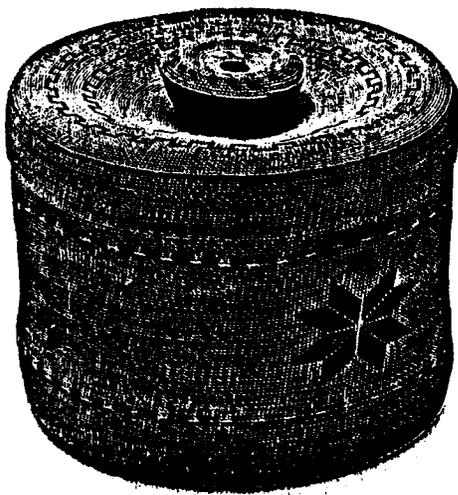
LIVING HISTORY DAY--July 29, Saturday

JOHN MCKENZIE DAY--August 13, Sunday

RANCH DAY--September 24, Sunday

## MEMBERSHIP RENEWAL TIME

If you have not already done so, this is the time of year to renew your membership. THIS NEWSLETTER WILL BE THE LAST ONE YOU RECEIVE if you do not renew! (\$5.00 Regular, \$7.50 Family, \$25.00 Organizational) Please make your check payable to Fort Ross Interpretive Association.



57. Grass Basket  
Aleut: NMNH 417767

Attuan women were renowned for their clothlike basketry, producing some of the finest baskets in the world (14-15 stitches/cm). This covered basket is typical of early Attuan work, and features false embroidery (sometimes called overlay) in red, green, blue, and gold hues made from natural dyes. Wild rye beach grass (*Elymus mollis*) was the preferred raw material. Grasswork was an ancient craft in the treeless Aleutian region and was used for many articles, including mats, mitts, socks, and sewing kits. Baskets of this type, however, have not been found in archeological sites and seem to have originated in Attu in the 19th century (Black 1982: 164).

"Aleut basketry is considered along with that of the Pomo to be one of the most finely woven of the world." Crossroads of Continents Cultures of Siberia and Alaska by William W. Fitzhugh and Aron Crowell, Smithsonian Institution Press \$24.95. NEW IN THE FORT ROSS BOOKSHOP

Fort Ross Interpretive Association  
19005 Coast Highway 1  
Jenner, CA 95450