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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 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



Sketch of Fort Ross and vicinity; by Voznesensky (about 1841)

**FORT ROSS
INTERPRETIVE ASSOCIATION
NEWSLETTER
MAY - JUNE, 1993**

FORT ROSS NEWS

*** RANGER NOTES FROM BILL WALTON AND MICHAEL STEPHENSON**

Abalone season has begun, but there has been a continuous BIG SURF since the beginning of April which has created hazardous diving conditions. There have been 30 rescues in the North Sector since the beginning of the month, one drowning, and 700 safety contacts.

It is pupping season for the harbor seals. Pups have been seen in the Fort Ross Cove, as well as at Goat Rock Beach at the mouth of the Russian River in Jenner. Many people have been seen much too close to the seals. Onlookers should be careful to stay 50 yards back from the seals (Federal Marine Mammal Protection Act). Approaching too closely may cause them to panic and rush into the water. Pups can become separated from their mothers, or be crushed by the larger seals. Seal Watch Volunteers provide interpretive information about the seals on the beach at Goat Rock on weekends.

*** NOTES FROM THE FRIA STAFF**

A very special visitor came to Fort Ross on April 8. Rev. Innokenty, the great grandson of St. Innocent, Ioann Veniaminov, who visited Ross in 1836. Rev. Innokenty arrived quietly with two friends and spent the entire rainy Thursday afternoon visiting with staff, visitors, and children in the Environmental Living Program. This was his second visit to Ross. He visited previously in June of 1989, and was accompanied by Metropolitan Theodosius, head of the Orthodox Church in the United States.

*** CALL HOUSE RESTORATION NOTES FROM JEANNETTE ROSSON**

Jeannette is at last able to answer some questions from those interested in the progress of the Call House restoration. "The news is very good! For the last year volunteers have quietly been working for the day when stabilization work can be started. John Sperry was in charge of the archaeological dig which clears the way for the construction of a new foundation. Plans and specifications are completed, a gift of Michael Hallett, architect. The project and plans have passed the rigorous approval of the state offices in Sacramento. Plans are now developing to receive bids for the foundation work. The enthusiasm and cooperation from the State has been most encouraging. Following the stabilization of the house with the new foundation, we will then weatherproof the building and start on our original plans to make the Call Ranch House a museum of that period, which will develop further the Fort Ross flow of history. As you can see, all of the plans are heavily dependent on enthusiastic volunteers. There are enough projects to be done, so that those who wish to assist can choose what they would most like to work on. Lets try for resurgence of volunteerism as we had in the reconstruction of the chapel! Sonoma County Landmarks Commission is enthusiastic about this project, and has already set aside a grant for last year. Hopefully the application now in process will also be approved! Many fundraising activities are being discussed, and we look forward to keeping you informed. We also look forward to hearing directly from you about how you would like to participate in this effort."

* Your newsletter has been printed on our new (to us) copy machine donated to FRIA by the Franchise Tax Board in Santa Rosa. We appreciate this donation very much; our old copy machine is no longer capable of performing large jobs like printing this newsletter. Thank you Doreen Ferguson for arranging to have this copy machine donated to Fort Ross!

* It is time to review and revise the FRIA Bylaws. The Board of Directors is looking for members of FRIA who would be interested in helping with this project.

PRIBILOF ISLAND 5TH GRADERS VISIT ROSS

The bright young faces of children of three different cultures lit up the overcast day at Fort Ross. Some local kids from the 5th grade at Fort Ross School, some local native children from the Kashaya Rancheria School, and some boys and girls from the Pribilof Islands School District, all met in a cozy, comfortable cultural commingling.

Now for you to go back to your grammar school geography. Alright class, where are the Pribilof Islands? Well, before you go into memory meltdown, the Pribilofs are 200 miles north of the Aleutian Island Chain in the Bering Sea between Alaska and Siberia. The two main Islands, St. Paul and St. George, have populations of approximately 800 and 200 persons respectively. The volcanic, treeless landscapes were uninhabited until 1786 when Russian Navigator Gavriil Gerrassium Pribylov, with a mostly Aleut crew, sailed his ship, the St. George, north from Unalaska into the Bering Sea's summer mists. Later, with the help of an Aleut pilot he heard the sounds of thousands of sea mammals in the distance. St. George Island was discovered, and for the seal and other sea mammal populations of this and St. Paul Island, their summer breeding grounds were changed forever.

Aleut people, who now make up the majority of the island population, have been living and working there since Pribylov's fateful voyage. The children who came to visit were proud of their Aleut heritage, and some can speak the language of their Aleutian Island ancestors. Their visit to Fort Ross was a journey into the past as well as a blast into the future.

Here on the California coast they met children of local California natives who have lived here for thousands of years. When the Russians came from Alaska in 1812 they brought Alaskan people with them who might have been distant relatives of the Pribilof kids. Those Alaskans intermarried with local Kashaya natives and some of the offspring of those unions stayed here after the Russians went back to Alaska in 1841. So these kids today could be distantly related. It was a thrill to watch their interaction.

One 11 year old Aleut boy had never been off the islands and therefore had never seen a tree. He saw plenty here, as we took a walk through the redwoods. However, when asked what material had been used to construct the fort's buildings, one kid spouted astutely "driftwood?" Well, for Aleut people of the Aleutian or Pribilof Islands, the only wood for making hunting hats, kayak frames, constructing dwellings, etc. came from the sea--driftwood!

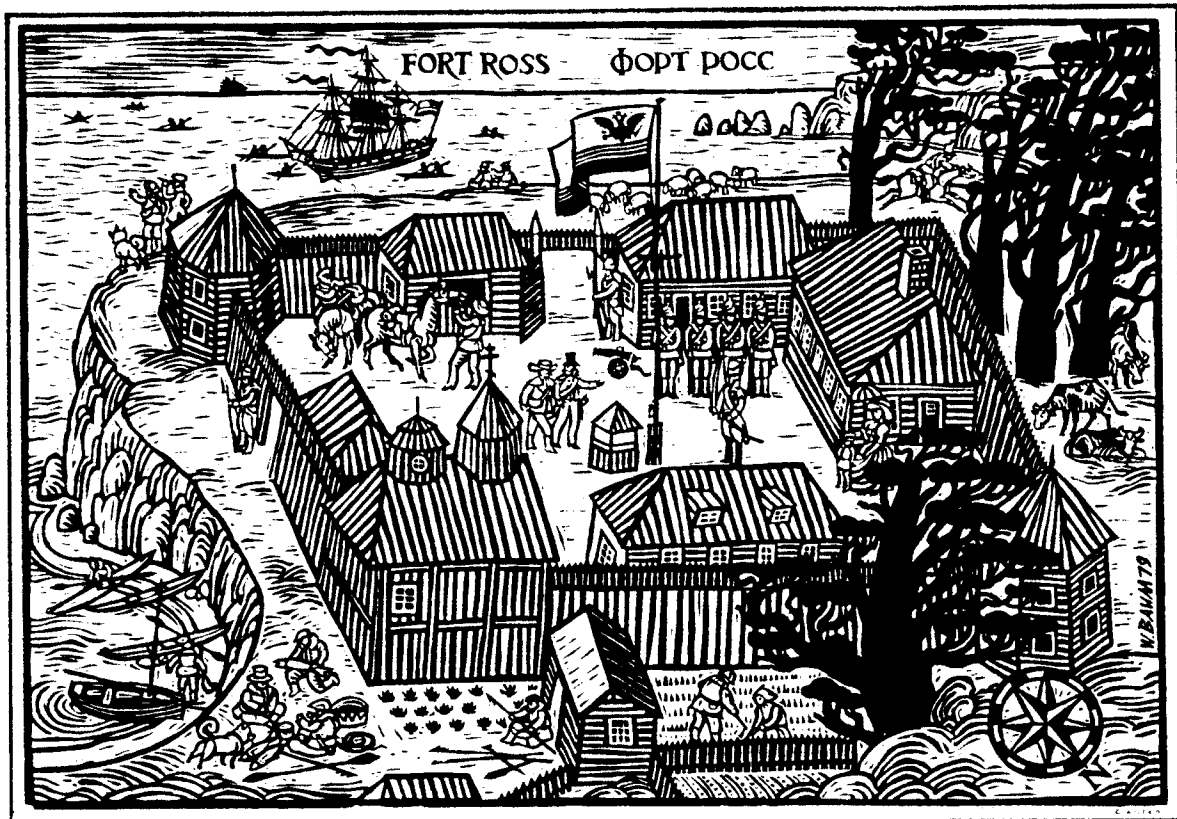
So, to Damian, Michael, Andronik, Quintin, Shawn, Marvin, Raymond, George, Frank, Angela, Krystal, Gloria, Donita, Nekifer, Anna and Roy, we hope you enjoyed your historic visit. Come back soon! 'I think that I shall never see, a tree as lovely as a child.' RANGER REPORT by Daniel F. Murley

ST. GEORGE ISLAND, ALASKA

FORT ROSS, CALIFORNIA



FORT ROSS STATE HISTORIC PARK



Living History Day

Saturday, July 31, 1993
10:00 am to 5:00 pm

Ross Settlement must be abandoned...and said he was setting a time limit of six months, after which he would take coercive measures. I realized they were empty threats, but I avoided raising objections which, even if well taken, would have injured his pride and thereby interfered with our most important objective: purchasing grain."

Though apparently honorable in most of his trade dealings, he "had no compunction about leaving out numerous acquisitions or goods sold" when unfavorable tariffs and increasing competition from other traders made RAC trade ever less profitable. In reaction to difficulties obtaining other hunting rights from the Mexicans, he issues explicit instructions on just how much of the take to hide from the officials.

That Khlebnikov was a consummate company man is clear throughout the journals. One indication can be found in his idealistic and unrealistic notions of the future of RAC settlements in far away California "...nothing is impossible for the mighty hand of a powerful Russian. Towns and villages, and ports and wharves will spring up on the shores of New Albion in the twinkling of an eye!" When Karl Schmidt, manager of the Ross Counter in New Albion, complained that he couldn't complete projects in a timely way because of a shortage of 'mighty hands,' Khlebnikov snapped back that "the Chief Manager probably knew how many men were needed at the settlement."

Schmidt, disliked by Khlebnikov because he "acts too independently," in this case probably did know more about the needs of the Ross Counter than did the Chief Manager. The perennial shortage of labor at the Ross Settlement, especially agricultural workers, was ultimately one of the causes of its demise. Schmidt encouraged the development of private garden plots where company employees could grow their own grains and vegetables. Under his tutelage, production in these individual plots surpassed company efforts, but because Khlebnikov perceived it was "not in the company's interest" (i.e. instead of remaining dependent on the company, employees provided for themselves and even sold excess to other employees), this practice was curtailed.

The stormy relationship between Khlebnikov and Karl Schmidt is an interesting one. Schmidt first appears as seaman and navigator on the unfortunate brig *Il'men'*, whose wreck he may have in part caused. As the ship crashed on the rocks, Schmidt yelled conflicting orders to confused sailors, and struck them when they failed to respond. Khlebnikov, though aware of Schmidt's mistakes, was at that point inclined to forgive his errors. Khlebnikov supported Schmidt's promotion to Manager of the Ross Colony, but one senses ever diminishing confidence in Schmidt with each succeeding visit to the Colony. Viewed through Khlebnikov's eyes, Schmidt appears rash, arrogant and careless with Company capital. On the other hand, Schmidt's success with agriculture and his concern with better treatment of native workers, unappreciated by Khlebnikov, may perhaps ultimately have greatly benefited the Company.

Khlebnikov makes it abundantly clear throughout the journals that Company profits always were to be the primary concern. While profits certainly do need to be reaped in any successful venture, the RAC preoccupation with profits above all else was perhaps shortsighted. "How can the company expect reliable people to begin serving in it, if it rewards them so poorly?" commented Friedrich Lütke in his *Diary from a Voyage on the Sloop Kamchatka* (Translated by S. Watrous, September 1992). It also indicates the unwillingness of the company, and by agreement Khlebnikov, to allow its California employees to make a decent living. Khlebnikov directed (on the order of the Chief Manager) that Alaskans in California be paid half that of those in Alaska, and enjoined they be employed as little as possible. As justification for the lower pay, he offered that because of the more salubrious climate, they would wear out shoes and shirts at a far slower rate. As to feeding the Alaskans, "When food or goods are short, supply everyone equally, leaving out nobody (this applies only to the Russians)."

The increasingly difficult political and economic situation in California demanded a deft and capable hand. Kirill Khlebnikov was certainly that. He managed to keep good relations with the California government, while at all times keeping the company's interests foremost. Given his orientation and position, his observations about life and business in California provide valuable and enjoyable insight to the inner workings of the RAC as well as an outsiders view of Spanish speaking California.

Caerleon Safford

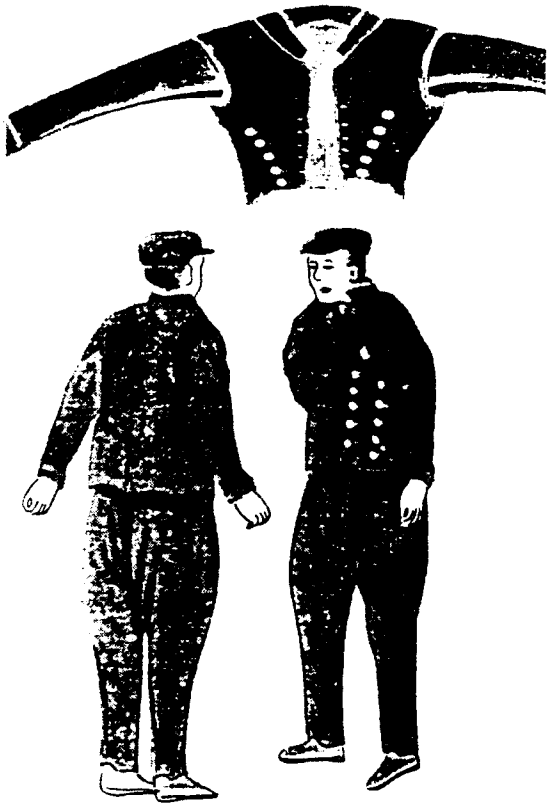
CLOTHING AT FORT ROSS: A NEW LOOK PART III LABORERS

The working class at Colony Ross consisted not only of a social strata, but a multicultural group which was comprised of Russians (including various nationals within the European and Asian empire), Aleutian and Kodiak Islanders, California Indians, an occasional European, and at least one African (Khlebnikov). They were not only employees of the Russian-American Company, but in most cases indentured servitors in the worst possible sense. Before the emancipation of the serfs in Russia in 1861 men and women of the serf estate belonged either to the land or to their masters, and could be bought and sold, or simply rented out by their owners. The serfs which belonged to the land were, in the case of the Russian-American Company, "state serfs" whose services could be acquired by the Company as long as the serf's taxes were paid to his home district. These serfs, predominantly from Siberia and northern Russia, were more enterprising and better suited the Company's requirements. In 1820 the Company specified particular kinds of employment for its applicants: "for construction of ships and buildings; for the felling of trees; for the making of fishing gear; for marine expeditions as well as for trapping animals; and for other duties; for fishing and for the preserving of fish; sailors; artillery men; for guarding at the posts of the region; in the smithies and copper-foundries, or metal work; in other words for all sorts of production. (Federova 1975: 7) The agricultural peasant made up such a small percentage of the population in what was principally a maritime trading operation, that by 1825 the Company sought to obtain peasant-serfs for the Ross settlement, and was turned down by the government. "In 1822, the only Russian who knew how to farm, V. Antipin, had died" (Khlebnikov 199: 101). The peasant population continued to decline in Russian America in general, so that by 1855 there was "hardly anybody" who could carry on the necessary work. The state serfs who accepted employment in the Company for California were, as noted above, more craftsmen than farmers. Those from northern Russia were, for the most, partly literate (Malyshev, personal communication) and had traveled half way around the world.

The Russians who came to Fort Ross brought many traditional Russian aspects of their culture, but sadly there is no evidence as yet that they brought the richly decorated clothing of the Russian peasants. A clear lack of peasants may be the reason, or it may be that since the Company was in the practice of issuing cloth for prescribed types of clothing, none of which describe peasant clothing, that the clothing of the colonists reflected a more European international look. Russian language costume resource material is more precise as concerns clothing descriptions than is English. The articles of dress which apply in particular to the peasant class, the sarafan*, the kosovorotka*, and other forms of "narodniye odezhda"* do not appear in the literature. The single piece of circumstantial evidence, the ceremonial kamleika of the Aleuts, which is decorated in a way that would suggest the influence of the embroidered "kosovorotka" of northern Russia, or even the applique tunics of the Lapps, is described in Alaska only, and not recorded in California.

In 1805 the chief manager, A. A. Baranov, directed the Company stores in the Ka'diak and Unalaska districts to have available the following materials for the production of clothing for employees: a coat of frieze or soldier's cloth*; two jackets of soldier's cloth, one for dress occasions; three pairs of trousers, made of soldier's cloth, one for dress occasions, other trousers made of linen, chamois, and perhaps nankeen or drill; shirts of "alexandrine striped linen, blue suzdal, blue Chinese cotton", and perhaps nankeen or drill; drawers of unbleached linen; unbleached linen linings which might be added to coats and jackets; a chamois waistcoat and kamleika." (Ramsey 1976: 189-190, 230) The above materials with some slight exceptions, are very similar to the type of clothing issued to Russian naval sailors during the first half of the nineteenth century. The Russian word used for jacket "kurtka" in this particular instance, was also used at that time to identify the naval sailor's jacket. Given that these articles were to be made of "soldier's cloth" it would be reasonable to assume that these were quite similar in appearance.

- * SARAFAN: Russian dress of the national style, full length with straps over the shoulder; predominantly worn in north and north central Russia.
- * KOSOVOROTKA: Male pull over shirt, with a neck opening off center (most commonly on the wearer's left) and a standing collar, narrow neck band, or no collar at all, with or without cuffs.
- * NARODNIYE ODEZHDA: national or folk costume
- * SOLDIER'S CLOTH: A black green wool frieze (almost black by 1830's for the navy; dark green for the army).



SAILOR'S OUTFITS
SITKA, DRIFTERS
Jirokichi, 1842



PACIFIC ISLANDER
Pavel Mikhailov, 1827, pencil

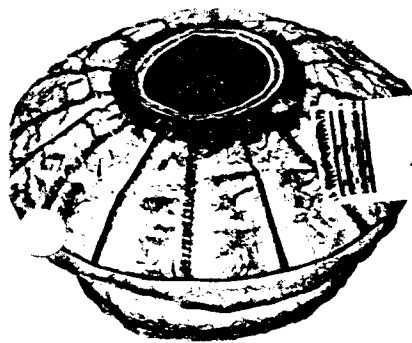


PACIFIC ISLANDER
Pavel Mikhailov, 1827, pencil

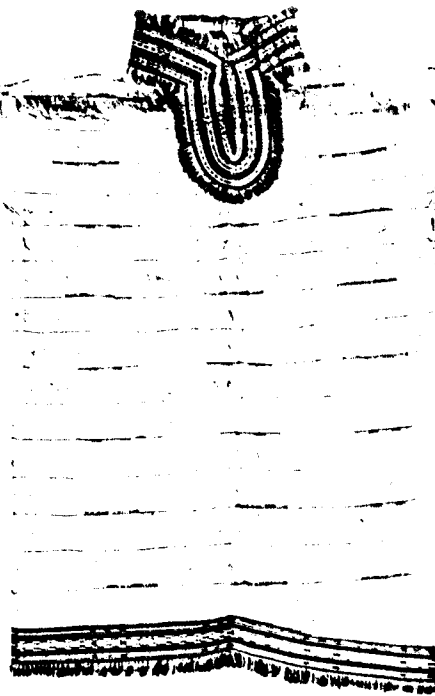
In 1836 Richard Henry Dana visited a Russian-American ship anchored in San Francisco Bay. Describing the crew, he noted, "They had, every one of them, double soled boots, coming up to the knees, and well greased, thick woolen trousers, frocks, waistcoats, pea jackets, woolen caps..." (Dana 1909) This outfit, as described by Dana, closely resembles the uniform of the Imperial Navy. Although the implication would be that the employees of the Russian-American Company in California wore clothing that resembled a military uniform, two eye witness accounts, at least, in Russian-America state that there was no uniform appearance (Golovnin 1979, Belcher 1979: 58). The availability of military cloth in the Company's stores, uniforms or cloth supplied to both Sutter and Vallejo, and the remains of uniform frieze from the recent cemetery restoration project at Fort Ross confirms its use here. In 1842 the Japanese drifter Jirokichi illustrated his companions in clothing issued to them in Sitka. The short jackets, fall front trousers, and visored caps are clearly those of sailors. Two Pacific Islanders drawn by Pavel Mikhailov in 1827 show one wearing a very common European style shirt and the other wearing the enlisted man's coat typical of the Russian Navy. Before 1840 in most navies the enlisted crew wore non uniform but distinctly seaman's clothing. The Russian navy seemed to be the exception, uniforming its crews earlier than other navies. The typical dress of the merchant seaman would seem to be very much like the navy, for in the early 1850's when the first regulations appear for various shipping companies, the uniforms are almost identical, but without the rank distinctions (Polnie Sobranie Zakonov 1851).

The cloth available to the colonists would suggest that a great deal more variety was to be had than that for the average seaman. In addition to the military frieze and linen linings there were Indian bombazines, Chinese cottons, Flemish linens and English woolens. An employee could easily go into debt to outfit himself and his family with even the most basic cloth, let alone the satins and fine cloth available at the Ross store (von Wrangel 1834: no. 61) By the 1830's much had changed from the rougher, more self-sufficient times in the Alaska of 1805, and employees at Ross had more to choose from in their store. Communications between the colonial capitol and its California outpost were greatly improved. By 1825 both the quality and quantity of goods shipped to Ross indicated an improvement in the material life of its inhabitants.

Aleutian and Kodiak Islanders in the employ of the Company were in much the same position as their Russian serf counterparts. "They were virtual slaves of the Russian-American Company, their lives controlled by the Russian managers." (Veltre 1990: 177) There is much more evidence of the Aleuts adopting the dress of their masters than the Russians incorporating native dress as their own. Some pieces of Aleut dress better suited to the local conditions were indeed adopted, and in many cases culturally intermingled to produce a garment that was a product of both. (Ray 1981) The well known gut parka (kamleika) as mentioned before, may have been decorated with an Aleut version of Russian metal braid or embroidery. The cape worn by sea captains was an adaptation of a European cape coat (Black 1988: 79) Gut cap covers were produced to rain proof the Russian caps. (Varjola 1990: 182) Kamleikas were issued to the hunters as part of their outfits, often at Company expense. The kamleika proved very popular with the Russians too. In 1816 Otto von Kotzebue outfitted his crew with two kamleikas for each crew member. (Black 1982: 157)



GUT CAP, ALEUT, PRIBILOF ISLANDS
Etholen Collection, Helsinki



CEREMONIAL KAMLEIKA
Etholen Collection, Helsinki



GUT SKIN CAPE IN RUSSIAN STYLE
MAE, St. Petersburg



CEREMONIAL KAMLEIKA DETAIL
Etholen Collection, Helsinki



DETAIL OF RUSSIAN BRAID 1830'S
Author's Collection

Beginning in Baranov's time the Aleut women began to abandon their gut parkas in favor of cloth ones. By 1827 Pavel Mikhailov had drawn a native in Russian townswoman's clothing, with a shawl and turbaned headdress. In 1832 Khlebnikov wrote "on Sitka they want to have clothes made not of regular soldier's cloth, but from good frieze or fine wool. Many of them wear frock coats and dress coats. Their wives were formally delighted to have parkas of rodent fur and cotton kamleikas, but here they all want a printed cotton dress, a shawl, etc. (1976: 105) Father Veniaminov, in the colonies at the same time, wrote, "Many Aleuts can be seen in frieze or cloth jackets and even frock coats, (however the latter are only for the toyons and eminent ones). At present many of them wear boots, and the women shoes. Shirts were not entirely unknown to the Aleuts in former times but are now in general use. The Aleuts even wear waistcoats, trousers (which formerly also were unknown), and neckties (cravats); and the women and daughters dress for holidays in [stylish Russian dress and shawls]." (Fedorova 1973: 229 [Dr. Serov's translation])

Lt. Zagoskin, writing a few years later in 1842, noted that in the "more important settlements, the Aleuts go about in jackets and frock coats, their wives and daughters in calico dresses and kamleika, which are long shirts made of ticking or nankeen with red cloth (wool military broad cloth) trimming around the collar and hem. The married women, guarding against sin, keep their heads always covered while the girls wear their hair long, tied at the back of the neck with a ribbon." (1956: 87) Pavel Mikhailov, in Alaska in 1827 made a drawing of young girls picking berries in shirts which closely correspond to those in Zagoskin's description. The similarity of these fashions to those of young girls in northern Russia is striking and is very close indeed to the shirts worn by the Russian serf class. The cloths worn like shawls in the drawing also imitates the Russian townswoman fashion.



FEMININE STYLES
Jirokichi, 1842



YOUNG GIRLS
Pavel Mikhailov, 1827, pencil



WOMAN IN TURBAN AND SHAWL
Pavel Mikhailov, 1827, pencil



PIE TRADER DETAIL
I. J. Mettenleiter, oil



WORKING CLASS OUTFITS
FIREWOOD SELLER DETAIL
Vasily Tropinin, Mid-1820's



INHABITANT OF ROMIANTSEV BAY
Mikhail T. Tikhanov, 1818, watercolor



HUNTERS IN KAMCHATKA
F. H. von Kittlitz, 1827, engraving

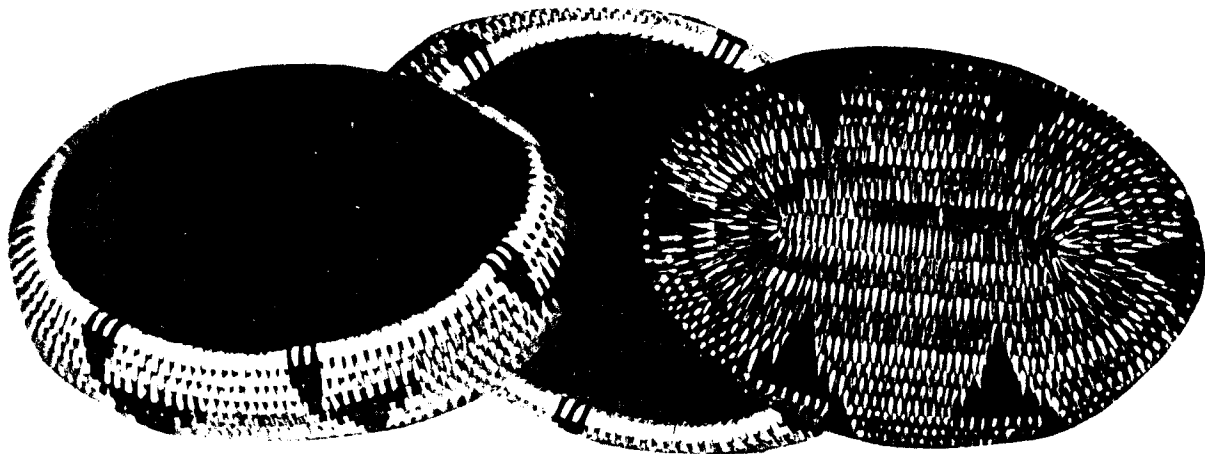
The clothing most described for this period in Russian America is everyday clothing or what would be described in the military as walking out dress. Except for the kamleikas, working dress is seldom mentioned. The lists of cloth and clothing available to the workers, and the type of outfits suggested by the administration would seem to follow fairly closely to the typical working class outfits of Russia and Europe of the period. A long smock or work shirt of linen or "doba", a blue heavy linen or cotton similar to sail cloth, worn outside the trousers was quite common for workers and sailors at this time (and even continued in use up until the second half of this century), and trousers tucked into calf length or high boots for work was common to many European nations. The closest image, in this case hunters in Kamchatka in 1826 was drawn by von Kittlitz on the Litke expedition. The man on the right wears the common European-style shirt and either breeches or trousers tucked into boots (unclear) while the man on the left wears the typical peasant costume of northern Russia. The sheepskin coat and red wool cap trimmed with fur appear often in depictions of peasants in the first quarter of the nineteenth century.

The Indian inhabitants of the Ross colony were described as early as 1818 by the officers and expedition artist of the Russian naval sloop of war "Kamchatka". F. P. Litke wrote that the Indians "walk around completely naked, although some of them have blankets from the Spaniards and Russians which they remake into some sort of shirt." (Safaraliev 1991: 1) Litke also described other articles of attire; a short cloak made of seagull skin, and women wearing sheepskin tied around their waist, hanging below the knee. Mikhail Tikhanov, the expedition's artist sent by the Academy of Fine Arts, St. Petersburg, made a watercolor of this dress. F. F. Matiushkin, another officer on board noted in his diary two incidents which corroborate Tikhanov's views of the Indians. "Born in pleasant and moderate climate, they walk completely naked, while women cover themselves with the fur of coyotes." (Safaraliev 1991: 2)

The administrator of Fort Ross, Peter Kostromitinov, writing in the 1830's noted little had changed in the preceding ten or more years, and the Indians still preferred nakedness. The clothing which was provided by the Russians was not worn in conformity to Russian standards, and men were seen wearing women's dresses or several shirts worn all at once. "In contacts with Russians, the Indians must have been dressed at least with the minimum, because Russian etiquette considered nakedness as indecent." (Safaraliev 1991: 2) Later, after the Russians had sold the Colony, Henry Raschen painted several paintings of the area and the local Indians. In some of these pictures the women, in their head scarves and shawls indicate the lasting influence of the Russian styles they initially resisted. **TO BE CONCLUDED IN THE NEXT ISSUE OF THIS NEWSLETTER, PART IV NAVY AND MERCHANT SHIPPERS** John Middleton (References available on request, ed.)

(Members of the costume committee hope to have a complete costume booklet ready this summer. They have been meeting regularly to discuss format and to choose drawings which illustrate clothing details and complete outfits described in each of the sections. Appendices including ship's lists detailing clothing and cloth brought to Ross, descriptions of cloth types mentioned in the text, and contemporary costume and fabric sources are also being prepared. ed.)

RAFFLE! RAFFLE! RAFFLE!
**THE FORT ROSS
INTERPRETIVE ASSOCIATION
ANNOUNCES THE RAFFLE OF A
COILED POMO GIFT BASKET
MADE BY
MYRTLE MCKAY CHAVEZ**



**THIS TRADITIONAL CANOE SHAPED BASKET IS WOVEN OF SEDGE ROOT
THE "ANT HILL" DESIGN IS OF BULRUSH ROOT DYED BLACK
MYRTLE IS DESCENDED FROM DRY CREEK POMO
AND HAYFORK WINTUN PEOPLE
SHE STUDIED BASKET WEAVING
WITH LAURA SOMERSAL AND MABEL MCKAY**

**THE RAFFLE DRAWING WILL BE HELD ON LIVING HISTORY DAY
JULY 31, 1993**

THE WINNING TICKET NEED NOT BE PRESENT

\$2.00 PER TICKET, \$10.00 FOR SIX TICKETS

**TICKETS MAY BE PURCHASED FROM THE FORT ROSS BOOKSTORE
707 847-3437**

**PROCEEDS FROM THIS RAFFLE WILL SUPPORT
INTERPRETIVE ACTIVITIES AT FORT ROSS**

The Fort Ross Interpretive Association
is sponsoring an ascent of
Mount Saint Helena
in commemoration of the
ascent and exploration in June of 1841
by Russian pioneers
Alexander Rotchev, Ilya Voznesenskii, and
Egor Chernikh



Годовщина восхождения на
гору Святая Елена экспедиции
Александра Ротчева и Ильи Вознесенского и
Егора Черныха

The Public is invited.
We will meet at 11 A.M., June 13, 1993,
at the Robert Louis Stevenson Parking Lot
at the base of Mt. St. Helena, near Calistoga.
Bring provisions and water for an all day trek.

Take Hwy 128 to Hwy 29,
go north on Hwy 29 through Calistoga
until arriving at the
Robert Louis Stevenson Parking Lot

For further information,
contact Robin Joy at (707) 847-3286



FORT ROSS INTERPRETIVE ASSOCIATION, INC.
1905 Coast Highway 1 • Jemex, California 95405

Organized in conjunction with The Napa Valley Natural History Association

**ARCHAEOLOGY WEEK
MAY 10 - MAY 16**

In honor of California's second annual Archaeology Week, Glenn Farris, Associate Archaeologist for the Department of Parks and Recreation, will be conducting a one week archaeological dig in the vicinity of the Fort Ross west sallyport. "The project is in response to repeated expressed concern by various people at Fort Ross regarding the pieces of ceramics and pottery which frequently surface in that area. I am very interested in this recovery project because it will allow us to focus on the generally forgotten Hotel Period of Fort Ross in the period from ca. 1878 until the early part of the 20th century. The overwhelming majority of ceramics and glass that is found in this area dates to this time. We know that there was a kitchen attached to the north end of the Rotchev House, possibly during Rotchev's time itself, but certainly during Benitz' occupation of the fort. It evidently continued into the Call Family era and probably reached the peak of its use during the hotel period. Evidently a large mound of debris was generated which was then pitched out the back, conveniently hidden behind the wall that formerly joined the east sides of the Rotchev House/Hotel and the Fur Warehouse/Dance Hall. I will be counting on volunteers who would be willing to give part of their time during the week of May 10th. It would be preferable for the volunteers to have some experience in digging to minimize the precious time spent in basic training." Glenn Farris

ARCHAEOLOGY WEEK SEMINAR

SUNDAY, MAY 16, 1993, 12:00 P.M.

This seminar will be held in honor of California's second annual Archaeology Week, the theme for which is "Celebrating California's Ethnic Heritage". There will be a selection of papers on Fort Ross archaeology followed by a walking tour of the sites. Kent Lightfoot, Director of the Fort Ross Archaeological Project, U. C. Berkeley Archaeology Field School, will discuss this ongoing project which is examining "how the Russian-American Company's mercantile practices affected Native Californian and Native Alaskan laborers." Lynne Goldstein, Professor of Anthropology, University of Wisconsin-Milwaukee, and director of the Russian-American cemetery excavation at Fort Ross, will give an overview of the cemetery excavations. Glenn Farris will give a presentation on the Ranch and Hotel period, including mention of the preliminary finds from the Archaeology Week Sallyport dig.

THERE IS NO FEE FOR THIS SEMINAR.



SEMINAR REGISTRATION FORM

NAME _____ PHONE _____
ADDRESS _____
ARCHAEOLOGY WEEK SEMINAR (NO FEE) _____
SEND TO: FORT ROSS INTERPRETIVE ASSOCIATION (707) 847-3437
19005 COAST HIGHWAY 1
JENNER, CA 95450

1993 FRIA BOARD OF DIRECTORS

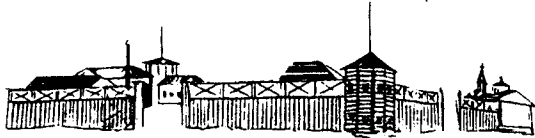
VIOLET CHAPPELL
GLORIA FROST
LAURIE HORN
DAVID KENLY
MOLLY LEE
NICHOLAS LEE * Recording Secretary
JOHN MIDDLETON
JEANNETTE ROSSON
JOHN SPERRY * Corresponding Secretary
FRIEDA TOMLIN * President
DAVID WILLSON
MARIA SAKOVICH
NANCY WALTON * Vice President

FRIA STAFF

WENDY PLATT * TREASURER
LYN KALANI *
BOOKSTORE MANAGER
ADMINISTRATION
NEWSLETTER EDITOR
LAKE PERRY *
BOOKSTORE ASSISTANT

CALENDAR OF EVENTS

MAY 10 - 16 ARCHAEOLOGY WEEK
MAY 16, 12:00 P.M. (SUNDAY)
ARCHAEOLOGY SEMINAR
MAY 31 (MONDAY) MEMORIAL DAY
RUSSIAN ORTHODOX SERVICES
IN THE FORT ROSS CHAPEL
JUNE 12 10:00 A.M. (SATURDAY)
FRIA BOARD MEETING
JULY 4 (SUNDAY)
RUSSIAN ORTHODOX SERVICES
IN THE FORT ROSS CHAPEL
JULY 31 (SATURDAY)
LIVING HISTORY DAY



FORT ROSS INTERPRETIVE ASSOCIATION, INC.
19005 Coast Highway 1 • Jenner, California 95450

Non-Profit Org.
U.S. Postage
PAID
Permit No. 1
Jenner, 95450

MEMBERSHIP APPLICATION

NAME _____ PHONE _____
ADDRESS _____ CITY _____ STATE _____ ZIP _____
_____ \$5.00 REGULAR _____ \$7.50 FAMILY
_____ \$25.00 ORGANIZATIONAL _____ DONATION \$ _____

MAKE CHECKS PAYABLE TO: FORT ROSS INTERPRETIVE ASSOCIATION, INC.
19005 COAST HIGHWAY 1
JENNER, CA 95450

_____ I/WE WOULD LIKE TO VOLUNTEER OUR TIME TO ASSIST THE
ASSOCIATION. IF YES, IN WHAT CAPACITY? _____

PLEASE CHECK YOUR NEWSLETTER LABEL
TO DETERMINE MEMBERSHIP EXPIRATION DATE
MEMBERSHIPS NOW EXPIRE ONE YEAR AFTER RECEIPT OF DUES
THANK YOU!