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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 INTERPRETIVE ASSOCIATION NEWSLETTER
JULY - AUGUST, 1994**

1994 LIVING HISTORY DAY

Dear LHD Volunteers:

Once again the big day is almost upon us. As always, we are all looking forward to the festivities. There are a few changes and announcements.

1) **Saturday July 16, 4:00PM--volunteer orientation and potluck.** The purpose of this event is to share ideas and questions, and generally hone our interpretive skills. Sherry Madrone will be on hand for costume questions and inspiration, so bring your costume. Representatives of each interpretive area (Kuskov House, Rotchev House, Cove) will also be on hand to talk about possible activities. Bring a potluck dish and plan to spend the night if you would like. Please do try to come.

2) **Costumes:** This year for the first time, there will be a \$5.00 costume cleaning/rental fee. We hate to do it, but last year, we lost some \$450.00 worth of costume items. Only FRIA staff (Sherry, Lyn or Lake) will be able to issue costumes and take the \$5.00 fee, so make sure that you make the time to come in sometime before LHD--July 16th would be perfect!

Because we will wash the costumes this year, we will expect to have costumes returned the evening of July 30. Thank you for your cooperation!

3) **Militia Practice:** Will take place Saturday July 16th--the same day as the potluck--at 7 PM., and also Thursday July 28 at 6PM..

4) **General LHD information:** Fort Ross: 847-3286. Bookstore: 847-3437.

PLEASE return the participation information mailer below.

Each interpretive area will be coordinated by one person. You will need to contact the person in charge of the area you want to interpret in either at the potluck or by phone: **Kuskov House:** Bob and Sherry Madrone-632-5245.

Kitchen: Robin Joy - 847-3286. **Cove:** Todd Kellogg- 847-3286. **Militia:** Bill Walton -847-3286.

Weaving/Rotchev House: Marion Schoenfeld- 847-3687. **Baskets:** Linden Schatzberg- 847-3638.

Plan to be at Fort Ross in time to unload and move your vehicle by 9:00 AM on Saturday. If possible, bring your own historically appropriate cup, eating utensils and bowl. Bring some empty containers to take home leftovers.

yes no

 I do plan to attend Fort Ross Living History Day as a costumed participant.

 I will be attending the volunteer potluck July 16th.

 I will need to rent a costume from FRIA. Indicate number needed and kind.

Man's

Woman's

Kid's

Name(s) _____

Address _____

_____ phone _____

I would like to participate in the following area(s) _____

Notes from the Board

The most recent regular meeting of the Board was held Saturday, June 11, 1994, and while attendance was lighter than usual, agenda items of long standing were broached and passed.

Our financial advisor, Wendy Platt, again gave comprehensive report regarding F.R.I.A. fiscal status. Wendy is consistently reliable in her reports and financial advisories, and the Board is lucky to have her strong resources. The financial reports have been changed to a newer computer format; Wendy notes that while this is convenient to her, she will revert if this format presents any major problems.

Full representation of the Russian Committee was lacking; as such, items of no schedule and of predominantly Russian Committee concern were tabled until the next business meeting. Considerations such as repair of the stairs on the west end of the Rotchev House or the enclosures in the armory will ultimately affect the presentation of Russian history at Fort Ross; many of the Board look to the accomplishment of these projects in the near future, but inherent process of planning, budgeting, and acquisition of clearances inevitably prolongs many F.R.I.A. endeavors.

David Kenly gave a brief report on Call House status. The floors have been removed from the dining, kitchen, and back rooms. The next step in the process will be to excavate and to begin foundation forming and leveling. The F.R.I.A. budget for this project can be held down if volunteers with a willingness to donate limited amounts of labor contact Ranch Committee chair Jeannette Rosson. In the interim, there is not a kitchen available to Living History Day participants in the Call House.

It should be again here noted that any capable F.R.I.A. members who feel moved to volunteer time and

effort toward the completion of projects either in progress or in planning are more than welcome. There are many projects needing attention, and the resources available to F.R.I.A. remain relatively untapped.

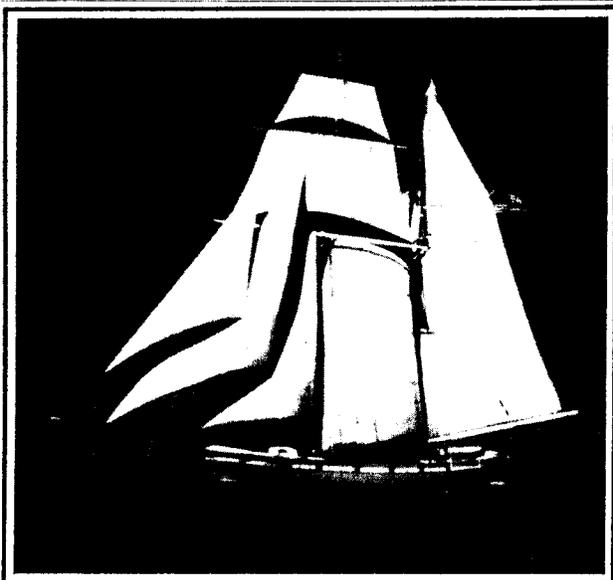
Over the past year the Board has given renewed attention to its own process and definition, and that definition is naturally presented by an organization such as ours in its mission statement. For some time, it has been felt that our mission statement has needed either reiteration or restructuring, and to that end, the Board has devoted itself to discussion, often in certain but healthy disagreement. This last meeting produced limited resolution by passing a new mission statement. It should be noted that a mission statement becomes part of the "boiler plate" language of the contract that associations such as F.R.I.A. must sign with the state in order to maintain cooperkating association status. The next step is to succinctly define our "Goals and Objectives"; any thoughts on this should be submitted to the Mission, Goals, and Priorities Committee.

The Directors had further discussion regarding the portrait of Essie Parrish; once an acceptable copy has been made, planned display is to be near the entrance of the visitors center.

Gloria Frost has been repairing the Call Family 1925 "Bowtie" Quilt for which a raffle will be held following Living History Day events at 6:00 PM. Anyone willing to donate small selections of antique fabrics for the repair of this quilt should contact Gloria; she is seeking various samples, especially some in blue. All F.R.I.A. members can assist by selling the Quilt Raffle tickets.

Living History Day is soon upon us, and again we look to its success!

David S. Kenly, Recording Secretary



TALLSHIP DAY SAIL TO FORT ROSS

**BOOK YOUR PASSAGE NOW
ON THE REVENUE CUTTER
CALIFORNIAN**

**FOR LIVING HISTORY DAY
SATURDAY, JULY 30, 1994**

\$95.00

**DAY TRIP FROM BODEGA BAY TO
FORT ROSS AND BACK
WILL INCLUDE LECTURES,
HISTORIC DEMONSTRATIONS
AND LUNCH**

COSTUMED PASSENGERS ENCOURAGED!

**CONTACT THE
NAUTICAL HERITAGE SOCIETY**

1-800-432-2201

Fort Ross State Historic Park



Living History Day

Saturday July 30, 1994
10:00 am to 5:00 pm

Come and Join the Fun!

July 30, 1994 is Fort Ross State Historic Park's Living History Day. Throughout the day, over one hundred costumed participants will recreate the sights and sounds of a day in the life of this nineteenth century Russian America Company settlement.

You will be able to see foods being cooked on the open fire, candle making, blacksmithing, weaving, spinning and other traditional crafts and activities. The Slavianka Choir will perform acappella Russian secular and liturgical music. Officials visiting from Mexican California will be given a demonstration of Russian cannon and musket fire. Visiting children may be able to try their hands at basket making or spinning wool. Knowledgeable Russian America Company representatives will be available all day to converse about the life and times of this far-flung outpost of nineteenth century Russia.

Around noon, look for the arrival of the *Elena*, a tall ship in the service of the Russian America Company. The *Elena* will be carrying important goods to Ross and taking on food and water supplies for her voyage to Russian Alaska.

Weather on the coast can be quite warm or quite cold--come prepared with both sun hat and warm sweater. **No food will be available, so don't forget your picnic lunch.** Hope to see you here! Entrance fees are \$7.00 per car, \$6.00 for seniors.

Tentative Program Schedule

10:00 am	Gates open
10:45 am	Slavyanka Choir--Russian liturgical music.
11:30 am	Arrival of Mexican Officials.
11:45 am	Musket and Cannon Drill.
12:00 pm	Tall ship <i>Elena</i> arrives off Fort Ross Cove.
2:00 pm	Slavyanka Choir--Russian secular music.
2:45 pm	Mexican Officials arrive. Repeat of earlier performance.
3:00 pm	Musket and cannon drill.
3:15 pm	Trade with the Hudson's Bay Company.
4:30 pm	Closing ceremonies.
5:00 pm	Gates Close

NINETEENTH CENTURY RUSSIAN COLLECTORS OF NORTHERN CALIFORNIA INDIAN ARTIFACTS

Professor Stephen Watrous of Sonoma State University recently completed the introduction for a forthcoming book on California Indian artifacts scattered around the world in non-American museums. This book will be sponsored by the Santa Barbara Museum, published by Balena Press, with text written by Craig Bates and Thomas Blackburn. Professor Watrous has submitted the "Foreword" to the FRIA Newsletter.

FOREWORD

With the publication of this richly illustrated volume, a major aspect of the short-lived Russian presence in early California suddenly becomes clearer and more illuminating. A new perspective on Russian settlement, exploration, and relations with the Indian population in Northern California during the early nineteenth century is now opened. For over a century we have been left with few visible signs of the Russian impact and legacy. Since 1841, when the Russians withdrew, only a few Anglicized place names, several dozen Russian loan-words in local Indian vocabularies, and the abandoned structures at Fort Ross have served to remind us of the Russian presence long ago. The early Russian contribution to California's subsequent development, in terms of ethnic population, customs, institutions or economic impact, was virtually nil.

And yet for 35 years, in and about Northern California, a handful of astute Russian observers established a literary, pictorial, and ethnographical legacy that has long gone unrecognized. The memoirs and sketches they produced and the material objects they collected all reflect, to a surprising degree, their keen interest in the native populations of Northern California--or New Albion, as they often called it. These observers were indeed far more intent on describing and evaluating the indigenous inhabitants than they were their own settlers and colonists. Only in recent years have we gradually become aware of this fascinating, but long neglected aspect of the Russian experience in early California. The very intent of the present book is to reveal and assess, systematically and definitively, the most colorful, visible, and valuable component of this tangible Russian legacy: the remaining ethnographical objects now scattered throughout various museums of European Russia and Central Europe.

The extant artifacts that derive from Russian activity in early California (1806 to 1841) are by origin almost exclusively Indian. Whereas the few materials or

objects of Russian provenance known to have survived remain in California or Alaska, the Indian items acquired and conveyed back to European Russia have been preserved in large numbers. Thus, the largest group anywhere of California Indian artifacts from before the Gold Rush has been housed in St. Petersburg, almost half a world away, for over a hundred and fifty years.

These unique treasures were originally obtained (or sketched) by a few non-resident Russian visitors, who in their ethnographic interests were both avid and casual, amateur and professional. The collectors themselves comprised a varying mix of military officer, scientist, physician, artist, administrator, and navigator. They were men of Russian, German and Swedish background, yet all in the employ of the Russian-American Company. They were far enough "ahead of their time" so that in their own day and long afterward the artifacts they acquired were largely ignored. Not until the early twentieth century did the first Russian scholar publish a brief summary and appreciation of some of these materials (Gil'zen 1916). In the United States itself, only within the last generation has a realization of the existence and extent of these invaluable collections begun to emerge. Awareness of these objects has been enhanced by recently published reproductions of sketches drawn by visiting Russian artists that detail many aspects of native life in early California and Alaska (cf. Smith and Barnett 1990, a catalogue of traveling exhibition of original artifacts and prints).

Easily the two most active and talented among the select group of Russians who described Indian life and collected local artifacts were Baron Ferdinand Petrovich von Wrangell (1796-1870) and Ilya Gavrilovich Voznesensky (1816-1871). Were it not for the ethnographical efforts of these two persistent individuals, the present volume could scarcely have been compiled. As visitors to California, Wrangell (1833) and Voznesensky (1840-41) reflect a study in contrasts. Paired together, their differences complement one another in ways characteristic of the many-sided Russian presence in early Northwest America--in their age and social background, their interests, their professional capacities, and their writings. The objects they collected, the vast majority represented in this book, are invaluable to our understanding of traditional Indian life and culture in early California.



Ferdinand von Wrangell

Ferdinand von Wrangell (in Russian: Vrangel'), a nobleman of Baltic German origin, was educated among the elite of the Russian Empire. A graduate of the Naval Academy and a science student at the University of Dorpat, in Russian Estonia, Wrangell first visited the New World (and California) with Capt. Vasily Golovnin in 1818. After directing explorations in north-eastern Siberia and heading a scientific voyage to Kamchatka in the North Pacific, Wrangell in 1828 was appointed Manager-in-Chief of the Russian American Company colonies. Arriving in Sitka (New Archangel), Alaska, with his family in 1830, he served for five years as the Company's top executive officer in North America. We can assume that by the end of his term he had collected the seven California Indian objects now located in Frankfurt (Museum für Volkerkunde; see Blackburn and Hudson 1990: 103).

As Manager-in-Chief, Wrangell visited Northern California twice, in 1833 and 1835 (the latter visit on his return home to Russia via Mexico). His encounters with Indians north of San Francisco Bay were occasioned primarily by a reconnaissance expedition up the Russian River valley to seek a future, preferable site for the Company's California outpost (in place of the deficit-ridden Fort Ross). Wrangell's detailed account of his inland journey provides us with an idyllic picture of untouched wilderness and the indigenous population just before Mexican and Anglo-American penetration began.

Wrangell writes, for example, of his party's approach to the Santa Rosa plain (north of San Francisco) and his first interchange with the local inhabitants:

Before evening we reached the largest of the plains. At first it is unforested, completely level, luxuriantly overgrown with fragrant plants, and so immense that its distance is no less than twenty-five miles across. . .

Nightfall took us unawares in one of those splendid oak groves which shade the plain here and there . . . The campfires blazed up amidst the dark foliage of oaks a century old. Deep silence settled upon this land so richly endowed by nature. Scarcely had the night watchman--the coyote--intoned his plaintive howl, than our new friends, the Indians, arrived at the campfires. After we gave them tobacco, biscuits, glass beads, and other trinkets, they sat down with their compatriots, our interpreters and vaqueros, in a circle and began their favorite activity . . . playing at odds-and-evens. (Wrangell 1839: 71-72)

The next day the expedition reached the first Indian village. Despite appearances of fright on the part of the women and men,

. . . they behaved in a friendly way and showed us everything that belonged to their meager economy. In a few blankets lay provisions of ground acorn mush and a kind of grits made of wild rye and other seed grains. Moreover, there were fish, which they catch in the stream by sprinkling on the water's surface a powder made from a bulb they call "soap-root"; with this the fish become stunned and float along the surface. Hunting is the men's activity. By contrast, the women must carry all the heavy loads and undertake the difficult jobs in general. This unusual division of labor probably stems from the peculiar fact that the women here are generally of a much stronger physical constitution than are the men, who although large and well-proportioned, still seem to be weaker than the women. (Ibid.: 73-74)

Wrangell sums up the engaging impact that the California Indians left upon him. "An inborn propensity among these Americans for independence," he asserts,

. . . is reflected in all their games, their songs, their speech, their handicrafts, and whatever serves as their ornaments. Headdress, belts, earrings, etc., for the most part made of feathers, reveal not only their inventive spirit, but also a certain sense of the beautiful. Their speech, their melodic voices and

singing all make a pleasant impression upon the ear.

Wrangell was no naive, romantic observer of undifferentiated "noble savages." He compared California Indians favorably to the Tlingits, Aleuts, and Chukchi in the north, whom he had already observed first-hand, with their unpleasant, "out-of-tune, guttural sounds." (Ibid.: 76)

With Wrangell we gain a glimpse of Indian life from the 1830's through the first detailed, semi-anthropological sketch of California natives extant. Although he omits mention anywhere in his account of acquiring Indian artifacts, his sympathetic, keen interest in recording Indian life of the time sets off his observations as almost unique in the Russian literature of early California. A comparable, but more topically organized account was written by Peter S. Kostromitinov, resident manager at Fort Ross from 1830 to 1838. (Kostromitinov 1839: 80-96) Other, briefer ethnographical descriptions were recorded earlier by Langsdorff, Chamisso, Kotzebue, Golovnin, and Makushkin. Wrangell in later life rose higher in the world of government administration (as Minister of the Navy and member of the State Council) than did any other Russian who visited California. His legacy in North America is notable in that more locations in present-day Alaska bear the name Wrangell than of any other Russian.



Ilya Gavrilovich Voznesenskii

Even more focused in his ethnographical interests and objectives was the Young scientist Ilya Gavrilovich Voznesensky, who visited California for thirteen months in 1840-41 while in his mid-twenties. Son of an invalid officer, Voznesensky was a self-taught, self-made man--a rarity in his time, within the socially stratified *ancien regime* of Imperial Russia. In one capacity or another he worked for the Academy of Sciences in St. Petersburg from age five onward, and at thirteen he participated in his first scientific expedition, to Transcaucasia, under Academy auspices. After working his way upward in the Academy's Zoological Museum, Voznesensky in 1839 was sent by the Museum directors to Russian America to gather zoological, botanical, mineralogical, and ethnographical materials for the Museum's collections. All in all, the Young scientist's travels in North America--from Alaska's Kenai Peninsula to Baja California--lasted five years.

Voznesensky's descriptions of his California stay are not as ordered or extensive as Wrangell's, nor were they published upon his return home to Russia. His notes however, edited and published since World War II by various Soviet scholars reveal an ardent collector and intrepid traveler, anxious to observe and acquire as much as possible within the relatively brief time at his disposal. From his debarkation at Bodega Bay he made his way to Fort Ross and northward along the Mendocino Coast; from there to the missions and ranches of San Francisco Bay; and lastly up the Sacramento River to Capt. John Sutter's vast holdings.

Thus, Voznesensky tells us that his first ten days, at Bodega Bay (July 1840), were devoted "solely to ornithological excursions, botanical trips, etc." After reaching Fort Ross, he relates that:

Of the many trips I made before I left . . . , the trip north from Ross toward Cape Mendocino deserves mention. I spent a few days there in the mountains amidst dense forests of gigantic redwoods (Pius Lambertiana) and majestic cedars (Pinus Californiensis). Such forests as these shelter the untamed Indian tribes of New Albion, who roam like animals and, protected by impenetrable vegetation, keep from being enslaved by the Spanish.. (Liapunova 1967: 14, Lipshits 1950: 417)

In order to further his collecting activities, he set off on horseback for San Francisco Bay. of his field work between October 1840 and February 1841, he writes,

. . . my time was spent successfully, for each day the collections were enriched by new acquisitions. Over

these four months I visited many localities along the shores of the immense bay: on its southern side, Santa Clara and the Pueblo [San Jose]; to the east, San Leandro, San Antonio, San Pablo and Pinole; on the northern shore, Napa, Petaluma, Sonoma (the residence of the military general of Upper California [Mariano Vallejo]); and to the west, Mission San Francisco, Cape Drake, Sausalito, Angel Island, Alcatraz, and other islands. (Alekseev: 39; Liapunova: 14)

By late February Voznesensky's "long-awaited opportunity" to proceed up the Sacramento River arrived. He thereupon visited Capt. Sutter's headquarters at "New Helvetia."

I spent 31 days on the then virginal banks of the Pele (as the local Indians call it). Upon the recommendation of Mr. Rotchev and others, Sutter welcomed me quite cordially, and I stayed the entire time with him under the squalid roof of his cabin. Accompanying Mr. Sutter around his land, which the Mexican government had just ceded to him, we reached the Three [Sutter] Buttes, crossed the (now) gold-bearing Plumas and American Rivers a few times, and spent nights along their banks. . . With Capt. Sutter's help I acquired some rather rare items in the area of ethnography.

Unfortunately, Voznesensky gives few details regarding his "items" from the Sacramento Valley: 26 arrows (Liapunova: 26) and two shaman capes, of crow-feathers (*kukshui*) and of condor wings (*mollok*) (Alekseev 1977:40).

In May of 1841 he explored and charted the Russian River basin, and in June together with Yegor Chernykh, resident agronomist at Fort Ross, he climbed "one of the highest mountains (St. Helena), whose summit no one till then had succeeded in reaching." (Alekseev: 42). With this feat Voznesensky appears to have concluded his explorations of interior California. Upon returning to Fort Ross Voznesensky set to work assembling his "rich harvest of acquisitions from all the branches of natural science." For assisting in his collecting and field work, Voznesensky gave special credit to Fort Ross Manager Alexander Rotchev, the like of whom he "could hardly have found elsewhere." Consequently, with Rotchev's support he prepared 15 cases of materials to send back to the Museums of the Imperial Academy of Sciences. The collections were shipped from San Francisco in October 1841 on the steamer *Nicholas I.* (Alekseev 1977: 3436)

A first systematic cataloging of Voznesensky's questions occurred only in the early 20th century when biographer K. K. Gilson compiled a single comprehensive list of 1,071 items. Despite difficulties, Gilson attempted to arrange the artifacts by tribe or acquisition site. Thus, Voznesensky's California collection comprised 152 objects: 68 hunting artifacts, 31 articles of clothing and ornament; 45 utensils and tools; and eight religious items. (Liapunova: 26). More recently, Travis Hudson has attributed the majority of the 307 objects in the St. Petersburg Museum of Anthropology and Ethnography's California Collection to Voznesensky. (Blackburn and Hudson: 149-52)

Overall, Voznesensky provides the most extensive and geographically exact itinerary of any Russian traveler in early California, establishing a framework of time and place within which his collecting activities took place. However, his notes (written, or at least revised, well after his travels) correlate poorly with the specific objects acquired on his many field trips. Altogether, Voznesensky describes no more than a half-dozen ethnographical items in any detail; e.g. a hairpin, belt, headband, and earrings attributed to the Suisun people of the Sacramento Delta (Liapunova 16). All in all, his heretofore published notes serve more as diary or travel entries than as a helpful source for accurately identifying the several hundred ethnographical objects he collected in California.

By September 1841, Voznesensky brought an end to his many activities in California and set sail for Alaska, only four months before the Russian-American Company was to complete the ownership transfer of its Fort Ross holdings to Sutter. In effect, Voznesensky's departure represents the end of Russian scientific interest in California, just as Russia's economic, political and demographic investments in the area were also drawing to a close.

Of the California artifacts known to have been collected under Russian American Company auspices, the second largest group of objects (after Voznesensky's) once belonged to Arvid Adolf Etholen (in Russian: Adolf Karlovich Etolin). A Swedish Finn from Helsinki (1799-18760, Etholen was the Company's Manager-in-Chief in America from 1840 to 1845. As a former sea captain in the Company's service, Etholen arrived in Alaska in 1818 and made five voyages to California between 1824 and 1833. (Pierce 190: 136-37) Although he twice visited Fort Ross, Etholen's activities were primarily maritime and commercial in nature, and it is unlikely that in this context he acquired California Indian objects first-hand.



Arvid Adolf Etholen

Not only did Etholen become Wrangell's chief assistant during the later's tenure as Manager-in-Chief, but he later became closely associated with Voznesensky, when the two sailed together from St. Petersburg to Russian America in 1839. After Voznesensky completed his California activities, Etholen, now the Company's chief executive, proposed that he next sail to Baja California with a Russian crew, to continue his scientific researches. Later, in 1842 Voznesensky accompanied Etholen on an inspection tour of Alaskan outposts. Thus, one may surmise that Voznesensky, out of friendship and gratitude, presented a few of his remaining California acquisitions as gifts to Etholen, prior to his final departure from Russian America in 1845. Indeed, of the California artifacts that Etholen once possessed, a majority six of ten) have been identified as from interior California. (Blackburn and Hudson: 59)

We are especially fortunate that the authors of this study have for the first time drawn upon such a wealth of available resources, world-wide in scope, to compile the most comprehensive account and photographic replication of Russian-derived Indian objects from early California ever attempted. Not only have they provided us with an attractive, orderly description, both textual and visual, of the known items extant, but they have also compared them meticulously with analogous California artifacts now located in museums and

collections throughout the United States and Western Europe. Their photographs and their conclusions persuade us of the unique beauty and craftsmanship of these objects, which date back to a time when almost no other collecting of California Indian materials took place and when photography was not yet born.

Moreover, the authors contend that Russian contacts were with California natives about whom we now generally know the least. Their careful study of the Russian-derived items permits them with enough evidence to observe an evolution in artifact design, use, and material (in the light of objects of later origin) over the course of the later nineteenth century. Despite intensive research efforts, however, the authors conclude that a majority of the objects, and the scanty descriptive data relating to them, fail to allow a very exact or even approximate determination of their ethnic origin or locale.

The present work stands before us as a landmark in several respects. It testifies to the fruitful results of Soviet-American cooperation (even in the pre-glasnost years of the early 1980's) in exchanging historical and ethnographical data of mutual interest and value. Moreover, it enhances substantially our appreciation and understanding of Indian cultures and of Russian accomplishments in early California. With the revelation to us in the West, of these virtual long-lost objects, our astonishment and delight at the intricacies and skills of native arts and crafts becomes all the greater. Moreover, our unawareness of the talents and sophistication of Russian visitors in frontier California is once and for all dispelled. Through a century-long process of collecting, listing, systematizing and photographing hundreds of artifacts, the long-vanished world of California Indians is, in the following pages, all but brought to life again.

Stephen Watrous, October, 1993

Readers who are interested in learning more about Baron Ferdinand Petrovich von Wrangell's and Il'ia Gavrilovich Voznesenskii's travels in California and Alaska may refer to *Russian America Statistical and Ethnographic Information* by F. P. Wrangell and *The Odyssey of a Russian Scientist: I.G. Voznesenskii in Alaska, California and Siberia 1839-1849* by A. I. Alekseev, both available in the Fort Ross Bookstore and Library. *The Etholen Collection*, The ethnographic Alaskan collection of Adolf Etholen and his contemporaries in the National Museum of Finland, by Pirjo Varjola is out of print in the United States, but is available in the Fort Ross Library.

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CALENDAR

JULY 4, MONDAY, RUSSIAN ORTHODOX SERVICES IN THE FORT ROSS CHAPEL
JULY 16, SATURDAY, 4:00 PM, LHD VOLUNTEER ORIENTATION
JULY 30, SATURDAY, LHD
AUGUST 13, SATURDAY, 10:00 AM, FRIA BOARD MEETING

MEMBERSHIP APPLICATION			
NAME _____	PHONE _____		
ADDRESS _____	CITY _____	STATE _____	ZIP _____
_____ \$5.00 SENIOR/STUDENT	_____ \$7.50 REGULAR	_____ \$10.00 FAMILY	
_____ \$25.00 ORGANIZATION		_____ DONATION	
MAKE CHECKS PAYABLE TO: FORT ROSS INTERPRETIVE ASSOCIATION 19005 COAST HIGHWAY ONE JENNER, CA 95450			

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