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Diary of Veniaminof's trip to
California - Typed by Father Baranoff
Nov. 25, 1942.

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TRANSLATIONS
VENIAMINOF'S DIARY
1836-1842

ПУТЕВОЙ ЖУРНАЛЪ

Священника Иоанна Вениаминова веденный во время путешествія
его въ Калифорнію и обратно, съ 1-го іюля по 13 октября 1836 г.

І Ю Н Ъ

Поелику сего мѣста по дѣламъ Компаніи должно было отпра-
виться Судно въ Калифорнію и пробыть тамъ не малое время,
а птому я, считая сей случай удобнѣйшимъ для посѣщенія жителей
Крѣпости Россъ, принадлежащихъ сей Церкви, объявилъ мое жела-
ніе Главному Правителю Колоній и получилъ отъ него официаль-
ное разрѣшеніе отправиться въ крѣпость Россъ для исправленія
церковныхъ требъ.

30. Вторникъ.

Отправивъ обичный Молебень хотящимъ плыти по водамъ, переб-
рама на Судно взявъ съ собою дьячка, а исправленіе службъ во
дни Праздничныя и такъ же въ случаѣ опасности крестить ро-
дившихся поручилъ Филиппу Кашеварову-Учителю здѣшняго Училища.

І Ю Л Ъ

1. Среда.

Въ пять часовъ утра снялись съ якоря и вышли на рейдъ
/ Западный / и по причинѣ безвѣтрія остановились на якорѣ.
И сіе обстоятельство удержало насъ даже до завтра.

2. Четвергъ.

Въ 2 часу сняли съ Якоря и тогожъ дня въ ноци вышли
изъ Бухты въ Море и 3-го числа поутру были уже довольно
далеко отъ береговъ. А съ полдень получили попутный вѣтеръ
при ясной погодѣ, который не измѣнялъ намъ даже до 14 чис.

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ла, и былъ столь благопріятенъ, что мы перебѣгали пространст-
во отъ 200 до 340 верстъ въ сутки. / Первые три дня я
обыкновенно страдалъ морскою болѣзнію / .

5. Воскр.

На морѣ отправлялъ часы.

12. Воскр.

Отправлялъ часы. И въ сей день подошли на широту Крѣпос-
ти Россъ, и естли бы вѣтеръ позволялъ, то мы 13 числа были
бы на Якорѣ; но вѣтеръ сдѣлался довольно силенъ и съ пасмур-
ностію, -и потому мы пробыли въ морѣ до 14 числа.

14. Втор.

Въ сей же день вѣтеръ сдѣлался легче и мы подошли на
видъ Селенія Россъ и имѣли сношеніе съ берегомъ.

15. Среда.

Въ 3 часа пополудни положили якорь въ заливѣ Бодега,
лежащій въ 38 градусахъ Сѣверной широты и находящемся отъ
крѣпости Россъ въ 35 верстахъ ниже къ Югу.

16. Четв.

Я отправился въ крѣпость на верховыхъ лошадяхъ и черезъ
5 часовъ умѣренной ѣзды прибыли на мѣсто. /Примѣчаніе I. /.

Крѣпость Россъ есть небольшое, но довольно хорошо устроен-
ное селеніе или село состоящее изъ 24 домовъ и нѣсколькихъ
Юртъ для Алеутовъ, со всѣхъ сторонъ окруженное пашнями и лѣ-
сами, въ серединѣ коего находится четырехъ-угольная небольшая
деревянная ограда, имѣющая 2 оборонительныхъ будки съ нѣсколь-
кими пушками и вмѣщающее въ себе Часовню, домъ Правителя, Кон-
тору, Магазины, Казармы и нѣсколько квартиръ для почетныхъ жи-
телей. Здѣсь мужскаго пола 154 и женскаго пола 106, а все-

го 260 душъ въ числѣ коихъ Русскихъ 120, Креоль 51, Алеутъ Кадьякскихъ 50 и 39 Индѣйцевъ крещенныхъ.

Часовня выстроена изъ досокъ такъ какъ и всѣ почти дома здѣшніе съ небольшою колокольнею довольно просто: все украшеніе внутри оной составляютъ только два небольшихъ образа въ Серебряныхъ ризахъ, такъ что она богатствомъ никакъ не можетъ равняться съ Часовнею на островѣ Св. Павла, принадлежащею къ Уналашкинской Церкви / Гдѣ живутъ почти одни только Алеуты и не болѣе 30 семействъ/, но здѣшняя Часовня почти совершенно не имѣетъ никакого дохода отъ прихожанъ - и притомъ Русскихъ, чрезвычайно рѣдко посѣщающихъ ее. /Прм.2/.

18. Субб.

По обычаю было отправлено бдѣніе въ Часовнѣ.

19. Воскр.

Миропомазавъ 8 человекъ младенцевъ отправлялъ Литургію и приобщалъ Миропомазанныхъ.

22. Среда. Вѣнчалъ 3 браковъ.

24. Пятн. - - 6 - - - .

26. Воскр.

Миропомазавъ 12 человекъ Малолѣтнихъ и съ ними 2 Индіанъ взрослыхъ отправлялъ Литургію и приобщалъ Миропомазанныхъ малолѣтнихъ.

27. Понед.

Съ сего числа начались каждодневныя службы т.е. вечерня, утреня и часы, для желающихъ говѣть; - послѣ вечерни поучалъ поестниковъ.

И въ сей же день я простудился такъ, что не могъ выходить

до 29 числа. /Примѣчаніе 3./.

29. Среда.

Почувствовъ облегченіе вышелъ въ Церковь къ вечернѣ и поучалъ постниковъ-и съ сего дня послѣ вечерни въ нѣкоторые дни давалъ дѣтямъ понятіе о Богѣ, и черезъ Дьячка училъ молитвѣ Господней, собирая ихъ въ часовню.

30. Четв. Опять былъ нездоровъ и не выходилъ.

31. Пятн.

За часами и вечернею поучалъ постниковъ и послѣ вечерни исповѣдывалъ 27 человекъ обоого пола.

А В Г У С Т Ъ.

1. Субб.

Поучивъ и Миропомазавъ 2 взрослыхъ Индѣйцевъ отправлялъ Литургію и приобщалъ исповѣдавшихся ,всѣхъ Миропомазанныхъ и послѣ Литургіи освѣщалъ воду на рѣчкѣ, и былъ крестный ходъ вокругъ крѣпостной оградн.

Послѣ вечерни исповѣдывалъ малолѣтнихъ 24 человекъ обоого пола.

2. Воскр. Поучивъ и Миропомазавъ 2 взрослыхъ Индѣйцевъ и съ ними 7 человекъ дѣтей отправлялъ Литургію и приобщилъ исповѣдавшихся и Миропомазанныхъ всѣхъ.

3-4. Понд. Втор.

За часами и вечернею поучалъ новыхъ постниковъ и послѣ вечерни - дѣтей.

5. Среда.

За часами поучалъ, а до вечерни и послѣ оной исповѣдывалъ 48 человекъ обоого пола.

6. Четв. Отправлялъ Литургію, приобщалъ исповѣдавшихся всѣхъ.

7. Пятн. За часами и вечернею поучаль постниковъ.

8. Субб.

За часами поучаль всѣхъ вообще постниковъ, а послѣ часовъ поучаль Алеутъ не знающихъ Русскаго языка черезъ ихъ толмача; предъ вечернею исповѣдываль 37 человекъ обоого пола.

9. Воскр.

Послѣ обычнаго правила поучаль и Миропомазавъ 8 человекъ отправляль Литургію и приобщаль исповѣдывавшихся и Миропомазанныхъ всѣхъ.

10-11. Понд. Втор.

За часами и вечернею поучаль постниковъ, а въ понедѣльникъ послѣ вечерни - дѣтей.

12. Среда.

За часами поучаль всѣхъ вообще, а послѣ часовъ - Алеутъ черезъ толмача, передъ вечернею исповѣдываль 34 человека обоого пола.

13. Четвр.

Миропомазавъ 15 человекъ всякаго пола и возраста отправляль Литургію и приобщаль исповѣдавшихся и Миропомазанныхъ всѣхъ.

14. Пятн.

За часами поучаль, а передъ вечернею исповѣдываль 24 человека.

15. Субб. Отправляль Литургію и приобщаль исповѣдавшихся.

16. Воскр.

Миропомазавъ двоихъ: одного Лютеранина и другую Индіанку Католическаго исповѣданія, отправляль Литургію и приобщаль Миропомазанныхъ и вечернею кончились службы.

19. Среда. Опять начались службы для бывшихъ въ отсутствіи.

20. Четв. За часами и вечернею говорилъ поученія.

21. Пятн.

За утреннею и часами говорилъ поученія и послѣ вечерни исповѣдывалъ 3 человѣка.

22. Субб.

Отправлялъ Литургію и приобшалъ исповѣдавшихся -и послѣ Царскій молебенъ.

23. Воскр.

Отправлялъ часн.-Поелику Судно наше должно отправиться въ Ситку изъ Порта С.Франциско-отстоящаго отъ Крѣпости Россѣ верстахъ около 150, а потому я, что бы возвратиться въ Ситку ранѣе, долженъ былъ переѣхать въ оный портъ, а съ тѣмъ вмѣстѣ и за границу Россіи; и сегодня отправились въ путь на верхнихъ лодкахъ. И къ вечеру остановились для ночлега на пустомъ мѣстѣ, и уже за предѣлами Россѣ.

24. Повед.

Въ 4 часа пополудни прибыли въ первую Калифорскую Миссію С.Рафаеля. И здѣсь я въ первый разъ увидѣлъ Католическую Церковь и монаха Францисканскаго Ордена./Сей монахъ или, какъ обыкновенно ихъ называютъ ПАДРЕ, именемъ *Жуан Амосъ* въ послѣдствіи времени со мною познакомился довольно коротко.

25. Втор. Отправились отсюда въ лодкѣ по заливу С.Франциско къ самому порту, но бывъ встрѣчены сильнымъ вѣтромъ съ большою опасностію пристали на пустомъ островкѣ и здѣсь провели ночь.

26. Среда.

Прибыли въ портъ, но судно наше еще не возвратилось изъ Монторейя и мы остановились на Суднѣ одного Иностранца Бекхера который былъ въ Россѣ и, возвратясь съ нами изъ Россѣ, съ радостіемъ насъ принялъ къ себѣ.

27. Четв. Въ 9 часовъ вошло наше Судно въ Гавань и я перебрался на оное.

29-30. Субб. Воскр. Отправлялъ часы на Суднѣ.

С Е Н Т Я Б Р Ъ

2. Среда.

По всѣмъ въ обстоятельствамъ видно было, что мы ранѣ половины сентября не могли вытѣти въ морѣ, и потому я имѣлъ намѣреніе побывать въ окружающихъ Миссіяхъ. И сегодня въ вечеру ми съ Капитаномъ Судна отправились на баркасѣ въ Миссію С.Хосе / Св. Іосифа-мужа Маріи/, лежащей на лѣвой сторонѣ Южнаго Залива.

3. Четв.

Въ 4 часа пришли къ пристани и на лошадахъ, принадлежащихъ Миссіи, отправились въ оную, и въ 9 часовъ приѣхали къ Падрѣ, который принялъ насъ очень хорошо. И мы пробыли у него до понедѣльника, т.е. до ихъ Воскресенія, пользуясь его столомъ съ нимъ вмѣстѣ. Сей священникъ-монахъ называющійся Joseph Mania a' Jam. Ponzatez есть образованнѣйшій и добрѣйшій изъ всѣхъ его Собратіи даже во всей Калифорніи. Въ сей Миссіи я видѣлъ обрядъ погребенія и крещенія младенцевъ и 4 раза былъ у обѣдни и видѣлъ всю утварь и ризницу; съ нимъ я имѣлъ разговоры религіозныя.

/ Примѣчаніе 4 /.

Здѣсь мы видѣли всѣ общественныя заведенія Миссіи, Мастерскія и прекрасныя фруктовыя сады, - словомъ сказать сей Падре по благосклонности своей ко мнѣ почти ничто не оставилъ такое, что бы не показать.

Сія только Миссія и другая ближайшая къ ней пользуются преж-

нимъ правомъ владѣть и распоряжаться Индѣйцами какъ своими рабами, - а отъ прочихъ Правительство Мексики /Примѣчаніе 5/ отобрало Индѣйцевъ, давъ имъ свободу гражданства, или сказать справедливѣе свободу лѣниться. Но сія Миссія весьма хорошо устроена, и индѣйцы очень довольны настоящимъ Падромъ, который ихъ кормитъ довольно сѣтно и порядочно одѣваетъ.

Здѣсь имѣется первоначальная Школа въ коей обучаются до 40 мальчиковъ креоловъ и Индѣйцевъ.

7. Понед. 8. Вторникъ.

Въ 3 часа отправились отсюда въ слѣдующую Миссію Санта-Клары и падре, Р е н з а т е з проважалъ меня до самой Миссіи и здѣсь Падре Варъ Jesus Moreno принялъ насъ такъ же съ благосклонностію и мы у него нашли еще одного Священника не монаха. Итакъ я здѣсь видѣлъ другихъ 3 священниковъ служившихъ обѣдню всѣ вмѣстѣ въ одно время и на разныхъ престолахъ и разумѣется шопотомъ / Какъ обыкновенно у нихъ бываетъ всегда, кромѣ нѣкоторыхъ Праздниковъ /.

9. Среда.

Отправились въ обратный путь на Судно и 11-го ночью прибыли благополучно.

Прежде всего я былъ и видѣлъ службу обѣдни въ Миссіи С. Фран-циско.

Итакъ мнѣ въ Калифорніи удалось быть въ 4 Миссіяхъ и видѣть 5 Священниковъ.

Миссіи всѣ построены весьма единообразно, именно: Главное называемая МИССІИ есть большое четырехъ-угольное одноэтажное зданіе иглѣющее въ серединѣ дворъ, сложенное изъ несожженныхъ кирпичей и крытое черепицею, - одна сторона отдѣляется для церкви, другая для Падре, а прочія или Кладовыя или Мастерскія.

Подлѣ нее тянутся нѣсколько корпусовъ изъ такого же мате-

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рѣана для Индѣйцевъ особо для женатыхъ и особо -холостыхъ.

13-14. Воскр. Пон. Служить часы .

13. ----- В 7 часовъ утра снялись съ якоря и направили свой путь въ Ситку и 18 октября въ 9 часовъ встали на Якорь, мѣла плаваніе довольно частливое, судя по времени года.

ПРИМѢЧАНІЯ, написанныя подъ строками "Путевого Журнала" :

1. Вѣдо сознаться, что благорастворен. воздухъ Калифорніи, голубое чистое небо, мѣстоположеніе и растенія свойственныя сей широтѣ, съ перваго раза могутъ поразить и обворожить того кто родился и не бывалъ Южнѣ 52 градусовъ, а особенно жители Уналашки и Ситки.

2. Мнѣ извѣстно, что въ 1823 году Гг. Офицеры и Экипажъ Крейсера пожертвовали сумму, и довольно значительную, на устройство предполагаемой церкви въ Россѣ. Но такъ какъ Церковь тамъ не можетъ быть никогда, ибо мѣсто сіе не есть Русское, но принадлежитъ Калифорніи, то куда употреблена сія сумма - неизвѣстно.

3. Простудиться здѣсь такъ легко, что и родившіеся здѣсь жители Росса почти каждагодно биваютъ больны по причинѣ быстрого перехода отъ жары въ холодъ; сіи переходы могутъ бѣшь отъ 28 до 8 градусовъ и не менѣе какъ въ 2 часа, или будучи въ горахъ вы находитесь въ жару несносномъ, но спустившись съ горы вы вдругъ вступаете въ туманъ и температуру даже до 7 градусовъ

4. Только здѣсь еще въ первый разъ былъ мнѣ полезель Латинскій языкъ, на коемъ я принужденъ былъ объясняться сколько

3. Векорѣ по отбѣгѣи нашемъ изъ Калифорники отложились отъ
 Пенсильни, а въ слѣдствіи сего изгнали всѣхъ Мексиканцевъ, при-
 родныхъ Калифорниковъ такъ мало, что по возведеніи въ Госу-
 дарственное и гражданскіе и военныя чины почти ни сданаго не
 осталось владового и починовнаго, кромя Индѣйцевъ.

Вудучи въ Морѣ въ такомъ разстояніи отъ земли что ближай-
 шій берегъ /Колумбія/ былъ отъ насъ не менѣе 800 верстъ,
 мы видѣли дымъ, несущійся по вѣтру и довольно густой. Сіе
 продолжалось въ одно время часовъ 7, а въ другой день при
 переменившемся вѣтрѣ болѣе 20 часовъ, но слабѣе и слабѣе.
 Запахъ сего дыма былъ какъ отъ горячей травы или вообще
 сундурн.

Ситхинской Архангельской Церкви

Іерей Іоаннъ Вѣніаминовъ .

MF864
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Putevoi zhurnal sviashchennika Ionna Veniminova vedennyi vo vremia puteshestviia ego v Kaliforniu i obratno s 1-go iulia po 13 oktiabria 1836 g.
(Travel journal of the priest Ionn Veniaminov kept during his journey to California and back from 1 July to 13 October 1836.)

(Extract kept in Bancroft Library, University of California, from original in Alaskan Archives, Juneau, Alaska. Translation by R.A. Pierce)

JUNE

Inasmuch as a ship must be sent from here to California on Company business and stay there for some time, I, considering this a most favorable occasion for visiting the inhabitants of Fort Ross belonging to this Church, explained my wish to the Administrator General of the Colonies and received from him official permission to go to Fort Ross and set church affairs in order.

30. Tuesday

Giving the customary prayer of those wanting to travel by sea, I boarded the ship, taking with me the deacon. I entrusted Filip Kashevarov, teacher of the school here, with the carrying on of services on feast days and, when necessary, baptism of the natives.

JULY

1. Wednesday

At five o'clock in the morning we raised anchor and put out from the western roadstead, but because of lack of wind we stopped and lay at anchor. This circumstance held us until morning.

2. Thursday

At 2 o'clock we raised anchor and on the evening of the same day we went from the Bay to the sea, and on the morning of the 3rd we were already far from the shore. At midday

we received a favorable wind with fair weather, which remained with us until the 14th and was so favorable that we covered from 200 to 340 versts¹ each day. (For the first three days I as usual suffered from seasickness).

5. Sunday

I held morning prayers at sea.

12. Sunday

I held morning prayers. On this day we approached the latitude of Fort Ross, and if the wind had permitted we would have been at anchor on the 13th, but the wind remained strong and with an overcast, and so we remained at sea until the 14th.

14. Tuesday

Today the wind became lighter. We came into view of Fort Ross and communicated with the shore.

15. Wednesday

At 3 PM we dropped anchor in Bodega Bay, lying at 38° North latitude and situated 35 versts below Fort Ross to the south.

16. Thursday

We set out for the Fort on horseback, and after 5 hours of easy riding we arrived at the place.

(I must mention that the fine climate of California, the clear blue sky, the location, and the growth customary to this latitude astonish and enchant from the very first whoever has not been south of 52°, particularly the inhabitants of Unalashka and Sitka.)

Fort Ross is a small but sufficiently well-built village or settlement consisting of 24 houses and several yurts for

¹Verst--a Russian measure of length equal to 0.6629 mile, or 1.067 kilometers. (R.A.P.)

Aleuts, surrounded on all sides by plow-land and forests, in the midst of which there is a square enclosure having 2 defensive watch-towers with several cannon. Within it there is a chapel, the house of the manager, an office, a warehouse, a barracks and several quarters for the leading inhabitants. There are 154 males and 106 females here, 260 people in all, of whom 120 are Russians, 51 creoles, 50 Kad'iak Aleuts and 39 baptised Indians.

Like almost all the houses here the chapel is constructed of boards, with a small modest belfry. The sole decoration within it consists of 2 small ikons with silver ornamentation, so that in wealth it can in no way compare with the chapel on the island of St. Paul belonging to the Unalashka Church (where almost only Aleuts live, and not more than 30 families), but here the chapel has almost no income whatever from the Russian members of the congregation, who rarely visit it. (It is known to me that in 1823 the officers and crew of the cruiser donated a ~~xxx~~ large sum for the construction of a church at Ross. But since there was never a church here, for this place is not Russian but belongs to California, I do not know how this sum was employed.)

18. Saturday

As customary, evening services were held in the chapel.

19. Sunday

After anointing 8 children I held Mass, and gave communion to those anointed.

22. Wednesday

I performed 8 marriages.

24. Friday

" 6 "

26. Sunday

Anointing 12 infants and 2 Indian adults I held Mass and gave communion to the infants.

27. Monday

From this day we began daily services, that is, vespers, morning services, and morning prayers, for those wishing to prepare for communion. After vespers I instructed those who had fasted.

On this day I came down with such a bad cold that I could not go out until the 29th.

(It is so easy to catch cold here that even those inhabitants of Ross who were born here are sick almost every year because of the quick transition from heat to cold. These transitions can be from 29 to 8 degrees in as little as 2 hours. Being in the mountains you may find yourself in unbearable heat, but coming down from the mountains you may suddenly come into fog and a temperature as low as 7 degrees.)

29. Wednesday

Feeling better, I went to the church to vespers and instructed those who had fasted. After vespers I gave the children an understanding of God, after which the deacon taught them the Lord's Prayer, gathering them in the chapel.

30. Thursday

I was again unwell and did not go out.

31. Friday

31. Friday

Before
~~XXXX~~ morning prayers and vespers I instructed those who had fasted, and after vespers I heard confession from 27 people of both sexes.

AUGUST

1. Saturday

Instructing and anointing 2 adult Indians, I conducted Mass and gave communion to those who had confessed and been anointed, and after the Mass I blessed the waters of the creek and there was a ~~shanty~~ procession around the Fort.

After vespers I gave confession to 24 children of both sexes.

2. Sunday

Instructing and anointing 2 adult Indians and with them 7 children I conducted Mass, gave communion to all who had confessed, and anointed all.

3-4. Monday Tuesday

Before morning prayers and vespers I instructed new people who had fasted and after vespers, the children.

5. Wednesday

Before morning prayers ~~XXXXXXXXXXXXXXXXXXXX~~ I gave instruction, and before and after vespers I gave confession to 46 people of both sexes.

6. Thursday

I held Mass and gave communion to all who had confessed.

7. Friday

Before morning prayers and vespers I instructed those who had fasted.

8. Saturday

Before morning prayers I instructed all who had fasted, and after morning prayers I instructed, through their tolmach, Aleuts not knowing the Russian language. Before vespers I confessed 37 people of both sexes.

9. Sunday

~~after~~ According to the usual custom I instructed and anointed 8 persons, held Mass, ~~and~~ gave communion to all who had confessed, and anointed all.

10-11. Monday, Tuesday

Before morning prayers and vespers I instructed those who had fasted, and on Monday after vespers, the children.

12. Wednesday

Before morning prayers I instructed everyone, and after morning prayers, the Aleuts through their tolmach. Before vespers I gave confession to 34 people of both sexes.

13. Thursday

I anointed 15 persons of both sexes and all ages, ~~and~~ held Mass, gave communion to all who had confessed, and anointed all.

14. Friday

Before morning prayers I gave instruction, and before vespers I confessed 24 persons.

15. Saturday

I held Mass and gave communion to those who had confessed.

16. Sunday

I anointed two persons: one a Lutheran and the other an Indian woman of the Catholic faith. I held Mass, ~~and~~ gave communion to those anointed ended my work with vespers.

19. Wednesday

I again began services for those who had been absent.

20. Thursday

Before morning prayers and vespers I gave ~~instruction~~ a sermon.

21. Friday

Before morning services and morning prayers I gave a sermon, and after vespers I confessed 3 persons.

22. Saturday

I held Mass and gave communion to those who had confessed, and afterward a prayer for the Tsar.

23. Sunday

I ~~held~~ gave morning prayers. Since our ship must set out for Sitka from the port of San Francisco, some 150 versts from Fort Ross, and because I, in order to return to Sitka earlier, must go to that port, and thereby beyond the borders of Russia, today we started on our way on horseback. In the evening we stopped for the night in a deserted spot, already beyond the bounds of Ross.

24. Monday

At 4 PM we arrived at the first California mission, San Rafael. Here I saw the Catholic service for the first time, and a monk of the Franciscan Order. (This monk or, as they are usually called, padre was named _____ and soon became acquainted with me.

25. Tuesday

We started out ~~by~~ boat on the bay of San Francisco for that port, but endangered by strong winds we stopped on a deserted islet and there passed the night.

26. Wednesday

We arrived in port, but our ship had not yet returned from Monterey and we put up on the ship of a foreigner, Bekkher, who was in Ross and, having returned with ^{us} from Ross, received us with pleasure.

27. Thursday

At 9 o'clock our ship entered the harbor and I transferred to it.

29-30. Saturday, Sunday

I held morning prayers on the ship.

SEPTEMBER

2. Wednesday

It seems evident in any case that we will not be able to put to sea earlier than mid-September, and I have therefore decided to visit the surrounding Missions. This evening we set out with the captain of the ship by launch for the Mission San Jose (St. Joseph, husband of Mary), which lies on the left ~~bank~~ shore of the South Bay.

3. Thursday.

We arrived at the landing-place at 4 o'clock, and set out for the Mission on horses belonging to it. At 9 o'clock we met the Padre, who received us very well. We stayed with him till Monday, or until their Sunday, ^(?) sharing his board. This priest-monk, called Joseph Mani a' Jam. Ponsatz, is the most learned ~~man~~ and virtuous of all his order, even in all California. In this Mission I saw the ^{burial} ceremony ~~and~~ and the christening of children, and was 4 times at Mass and saw all the sacred vessels and vestments. I conversed with him on religious topics. Only here was ~~the~~ Latin ~~language~~ useful to me for the first time, and I had to use it as much as I could.

Here we saw all the general establishment of the Mission, the workshops and the beautiful fruit orchards--in a word there was almost nothing that this Padre, through his good inclinations, did not show me.

Only this Mission and others nearby utilize their former right to possess and order about the Indians as their slaves but from others the Government of Mexico took away the Indians, giving them their civil freedom, or, to speak more ~~frankly~~ truly, the freedom to be lazy. This Mission is very well-run, ~~however~~, and the Indians are very content with the present Padre, who feeds them well and clothes them decently.

(Soon after our departure the Californians separated from Mexico, and in consequence of this expelled all the Mexicans, leaving so few native Californians that in the setting up of State, civil and military offices almost no one remained in the rank and file except the Indians.)

There is a primary school here in which up to 40 creole and Indian boys are taught.

7. Monday 8. Tuesday

At 3 o'clock we set out for the next Mission, Santa Clara, Padre Penzatez conducted me to the Mission itself and here Padre Baph Jesus Moreno received us, also with favorable inclination, and we found him to be yet another priest who is not a monk. I also saw here 3 other priests serving at Mass simultaneously ~~and~~ on various altars, and in whispers (As is usual with them, except on several holidays).

9. Wednesday

We set out on our return trip to the boat, and arrived safely on the second night.

First of all I attended and saw the service of Mass in the Mission San Francisco. And so in California I visited 4 missions and saw 5 priests. The missions are all constructed very uniformly, namely: the main so-called Mission is a great square one-storeyed building with an enclosure in the center, made of sundried bricks and ~~xxx~~ with a tile roof. One side is set aside for the church, another for the Padre, and the other for the storehouse or workshop. Beside it there are several buildings of the same material for the Indians, separate quarters for the married and the unmarried ones.

13-14. Sunday Monday

I performed morning prayers.

23. -----

At 7 AM we raised anchor and set out on our trip to Sitka, and on 13 October at 9 o'clock we lay at anchor, having had a fortunate ~~xxxxxxxx~~ voyage, considering the time of year.

While at sea, so far from land that the nearest shore (Columbia) was not less than 300 versts from us, we saw thick smoke, borne by the wind. At one time this lasted 7 hours, and on another day, before the wind changed, for more than 20 hours, but weaker and weaker. The smell of this smoke was like burning grass or tundra.

Sitkhinskoi Arkhangel'skoi Tserkvi
(The Sitka Church of the Archangel)

Ierei Ioann Veniaminov
(Priest Ioann Veniaminov)

SECRET
NO FOREIGN DISSEM
THIS DOCUMENT IS UNCLASSIFIED

1. California (1840-1842)

"My first sojourn on Sitka Island lasted from the first of May (1840) until the seventh of July, from there I started for Northern California and after a thirteen day voyage (on the vessel 'Slena') arrived at Bodega Bay, the port named for Count Rumyantsev? Here I stayed until the first of August, spending my time solely in ornithological excursions, botanical classifications and other such pursuits, and then moved on to Fort Ross. With the move to Ross, and the diligent assistance of the former administrator of villages in California, Mr. Retchev, began a bountiful harvest of accomplishments in all fields of natural science and ethnography.

In California Voznesenski made nine drawings.

Fig.#2 "Ross Village" A watercolor measuring 44x18 cm. The village is drawn from the landward side with an ocean background. It is apparent that the village rests on a small plateau, which is distinguishable as a peninsula, steeply precipiced on three sides (height above the ocean about 36½m); only on the landward side, to

*To establish a Russian colony in California, Baranov had intended to occupy the shores of Bodega bay, and name it in honor of a government Chancellor, who had greatly aided the Russian-American company, Count Rumyantsev. But the bay proved too difficult to settle as it was completely unforested. The leader of the party sent by Baranov, Ivan Aleksandrovich Kuskov, decided instead to settle eighteen miles north of Bodega bay, on the wooded mountain slopes along the extremely steep, harbor-less ocean shore. So he felt that the settlement was safer from attack. Here was built a fort and at Bodega bay was built a port, complete with a shipyard, workshops, and storehouses. Kuskov stayed on as commander of the entire colony for nine years. In 1821 having completed his service with the Russian-American Company, he returned to Russia where he died in 1823.

The trip from Bodega bay to the fort was made by sloop or baidarka in about five hours or by land in about nine hours. Halfway between the port and the fort, near the mouth of the Slavyanka (Russian) river was a way-station where a few of the company took up residence.

the right of the viewer, does the plateau slope gently. The Fort is clearly shown, a proper rectangle, 90 by 105 meters, enclosed by a "standing stockade" two ~~SAL-HAN~~ (about 14 ft.) high, with two "block-houses" - defense towers at opposite corners: the northwest on the landward side, and the southeast on the ocean side, with embrasures for weapons on the ground floor. On the far (shore) tower, a flag-staff is shown. The church and the roofs of several buildings are visible inside the fort. These are the commissioner's home, officer quarters, barracks, stores (more exactly warehouses) for goods and provisions, and kitchens. (For a clearer picture, a perspective plan of Fort Ross made in 1843 is shown in Fig. 1) Some of the structures inside the stockade - both blockhouses, the church, the first, third and extreme right buildings were roofed with iron which was painted red.

Outside the walls of the fort, on the landward side (to the viewer's left and in the center of the picture) are the public bath-house, a few office buildings and livestock pens*, bearing witness to the peaceful relations between the Russians and the local indian population. At the time of its sale (1841) there were about fifty buildings outside the fort.

*It was obviously this part of the settlement that the French traveler Laplais, who visited Ross in August 1839, i.e. a year prior to Voznesenski, had in mind when he wrote: "I saw vast cattle-pens with marvelous cattle, whose milk was changed into butter and cheese in a large barn, protected from the smarting winds... I found myself on a completely European farm. Presented before my eyes were threshing barns filled with grain, cellars of potatoes, pigsties of plump, well-fed pigs, sheepfolds of sheep... Chickens romped near manure piles... not far away flocks of geese and ducks... In all respects Ross may be called the "cattle pen, vegetable and fruit garden" of futile Russian colonies in the Pacific Ocean. (Materials for the History of Russian Settlements on the Shores of the Eastern Ocean, SPb 1861, Vol 4, page 213) In the year of its sale at Ross there were, by inventory, 3540 head of horses, cattle, sheep and goats.

Behind the fort to the right, along the dirt road behind a low palisade are: closer to the fort - some kind of workshop; farther on - barracks; and on the slope - the scattered huts of the small Aluet village. Kuskov gave everyone the right to build his own home however and wherever he chose. In all, there were 24 huts in the settlement. Here, with their families, lived the "PROMYSHLENIKI", workers of the Russian-American Company, brought here for the sea-otter industry; i.e. Kodiak eskimoes "KOHYAGI" who in documents of that period were called Aluts. They built their huts in Russian fashion from logs or chocks of red pine (redwood) similar to the larch tree, from which all the company's buildings at Ross were constructed. At the far end of the Aluet village are a windmill and a fence.

On the horizon is a two-masted ship with raised sails. Scattered about the picture are pine trees.

This watercolor was painted by Voznesenski for the earlier mentioned Aleksander Gavrilovich Rotchev; the last director of the fort and Commissioner of (Russian) Villages in California (1829-1841) who loved Ross and was very upset by its sale. On the 29th of April 1843, Voznesenski wrote to the Academy of Science, from New Arkhangelsk (Sitka) "Accompanying this parcel, with the drawings, is a picture of Ross which I respectfully request be given, by way of the home office of the Russian-American Company, to the Right-Honourable Mister Aleksander Gavrilovich Rotchev." Rotchev had sailed from New Arkhangelsk on the 1st of May 1842 from New Arkhangelsk and in 1843 was already in Petersburg.

This favor apparently was not granted as the painting was retained by the Academy, along with the remainder of the drawings that were sent at that time.

Figure 3 is an unfinished and unsigned notebook sketch (7.5 cm. long) showing Ross from the ocean side. Easily discerned is a high stockade with wide gates built into both of the walls which are shown. Plainly visible is the eight-sided, two-storied, log, shore tower (blockhouse) with embrasures in two tiers (as they were called in olden times "foot level of battle" and the "level above the battle"). On both towers are shown flagstaff.

On top of the fence, above the palisade are drawn inclined lines. This is illustrative of the statement of the famous company official, K.F. Khlebnikov, "atop the stockade were thrown obstacles".

In the right (northeast) corner of the fort is the church. The middle and left side are taken up by the already mentioned structures.

The current condition of this former Russian fort is not without interest to us. After its sale, Ross changed hands several times and not until May of 1906 was it taken over by the state of California, as an historical monument.

At present time, on the road between San Francisco and Santa Rosa, one may see a marker pointing out a westerly direction with the heading "Fort Ross". In 1929 a Soviet citizen visited there, and saw a pair of tumbled down cottages, the half decayed logs of the once tall stockade, and the towers and church which were restored in 1915-1917. On the last, the California Historical Society nailed a bronze plaque, on which is briefly written the history of Fort Ross. Close by the buildings are preserved 15 huge fruit trees, (two kinds of apples, pear and cherry) planted by the Russians in 1820. They are moss-covered by age, but at this time, still bearing fruit. A highway runs through the the fort.

Fort Ross served Voznesenski as a base for his activities in Northern California.