

19005 Coast Highway One, Jenner, CA 95450 ■ 707.847.3437 ■ info@fortross.org ■ www.fortross.org

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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
1989

ARCHAEOLOGY IN PROGRESS

Dr. Kent Lightfoot with the University of California Berkeley Anthropology Department is at Fort Ross this summer with the Field School for five weeks. He is working with twenty-one undergraduate and six graduate students. There are three goals for this summer.

First, they will be completing the archaeological survey of Fort Ross, and they will document the various sites for the Department of Parks and Recreation.

The second goal is to map and do preliminary investigation of the Aleut village site to the south of the Fort. They are making a topographic map which shows topographic contours and cultural features such as house structures. They are also looking at the distribution of the shell midden at this site. Dr. L. Somers is doing a magnetometer survey to locate subsurface features, and this information will be superimposed on the map.

The third goal is to continue the investigation of the Fort Ross Cove site which has been eroding. The group is presently excavating behind last year's pit. They are looking to see if the pit feature uncovered last year is part of a Koniag house. (The Koniag are North Pacific People from Kodiak Island. Their houses had a central room connected to pit rooms on several of its sides.) At this site the archaeologists are finding musket flints, ceramic pieces, a variety of beads, projectile points and part of a Koniag fish hook. They are trying to sort out which artifacts have come down the hill from the Aleut site above, and which belong to the site.

SPECIAL SUMMER SEMINAR

ALEUT/KONIAG ARCHAEOLOGY

Sunday, July 23
2:00 p.m.

A slide illustrated lecture on North Pacific Peoples in general, with focus on the archaeology, ethnography and history of the Aleuts and Koniag Eskimos.

Aron Crowell

Fee: \$10.00

Aron has done archaeological research in Alaska, Canada and at Fort Ross. He worked on the joint U.S./U.S.S.R. exhibit of North Pacific Cultures at the Smithsonian (Crossroads of Continents) and is one of the authors of the book Crossroads of Continents.

TO REGISTER PLEASE FILL OUT THE FORM ON THE BACK OF THIS PAGE

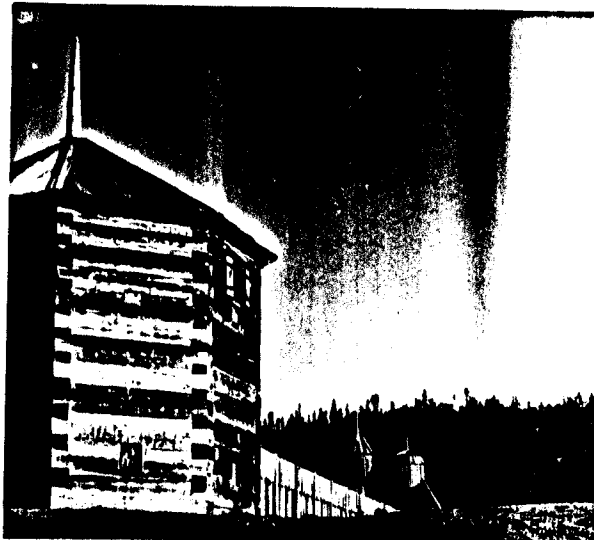


251. Aleut Winter House

The eastern Aleut winter house (fig. 16) was the largest type of semisubterranean dwelling in the North Pacific region, occupied by many related families, each with its own lamp and living compartment. Living spaces were assigned according to rank by the lineage leader, who occupied the most prestigious location at the eastern end of the house. As in the Koryak house (fig. 253), entrance was gained by way of one or several roof holes equipped with notched ladders.

THE RECENT STOCKADE WALL

"ARKIE" DIG



An archaeological excavation of the east stockade wall was completed on May 22. The dig was led by Allan Bramlette, Senior Staff Archaeologist, Adrian Praetzellis, Senior Historical Archaeologist, working under Dr. David A. Fredrickson (all of Sonoma State University Anthropological Studies Center), and Thomas Origer, Santa Rosa J. C. Instructor. E. Breck Parkman, Regional Archaeologist of the Department of Parks and Recreation, had recommended the study and allocated monies to fund it. Origer's field class worked on the site for several weekends. The project took approximately 3 weeks.

The east stockade wall, as all who have seen it in the last few years, has been braced with supports due to the rotten base. This is a natural occurrence; the wall has needed to be rebuilt every few decades. It was rebuilt in the 20's, and in the 50's, and now will be reconstructed again. The purpose of the present project was to conduct archaeological studies aimed at mitigating impacts to historical and prehistorical archaeological deposits in the area of dismantling and reconstructing the wall.

There was thought to be three historical features in the area. It was hoped that structural/artifactual remains would be found of 1) the original Russian wall, 2) the blacksmith shop, and 3) a "horse shed" of the late 19th Century. Neither the blacksmith shop nor the horse shed structural remains were found. Horse shoes, handforged spikes, miscellaneous iron rings and lots of rusty metal were discovered. The archeologists found the backfilled trenches associated with the 1920s and the 1950s reconstructions along with the original Russian wall.

The Big Find of the dig was the remains of the original Russian backfilled trench and several postholes. The Russian wall stood approximately 1 foot west of the present east wall. The postholes were 14 - 15" apart. The Russians had sunk the east wall 60" from the surface, including 3' into sandstone. This information might have been lost during the present reconstruction if this study had not occurred. The Fort, as Alan Bramlette reminds us, is "the oldest, non-Native American structural remains north of San Francisco Bay in the continental United States." (Reports of Drake's Fort near Point Reyes has not been confirmed). Historic items found included: gunflints, glass bottle pieces, a ceramic arm and a blue glass eye from a child's doll, a fragment of a Scottish ale bottle dating from the 1860s or later, a clay bottle fragment and ceramics from British and Chinese origins typical of the pre-American era. The British ceramics were pearlware and creamware and probably came through the Hudson Bay Company. The Chinese was blue on white exportware from the Canton region of South China.

Another Big Find was a previously unknown prehistoric site indicating use of the bluff by prehistoric people for limited fishing and hunting activities and camping. Items found included chips of obsidian and sandstone cobble. These chips have not been dated as yet, but Alan expects they will be significantly older than the better known shell midden sites around Fort Ross area. The obsidian chips derived from obsidian flows of Napa and Clear Lake areas indicating the prehistoric people had social ties and traded with interior groups. Further studies will be conducted to approximate the time span of use and whether social relationships might have changed geographically over time.

Nancy Walton

SEMINAR REGISTRATION FORM

NAME _____ PHONE _____

ADDRESS _____

Please enroll me in ALEUT/KONIAG ARCHAEOLOGY.
Enclosed is a check for \$10.00 in full payment of class fees.

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

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

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

PROPOSAL FOR STUDY AND TRAVEL GRANT TO
THE SOVIET UNION - SPRING 1989

Due to the unprecedented cooperation with the Soviet Union, Americans now can not only travel more freely in Russia, but can take advantage of Russian hosts' invitations to spend prolonged periods of time in one or more locations in Soviet Russia. This means in particular that research opportunities are vastly improved as more time is allowed to carry on studies in detail.

My request for a grant from F.R.I.A. is based not only on these travel opportunities but upon qualifications that I offer to the Association in an arrangement that, I believe, will benefit us both.

An invitation has been extended by a Russian friend to stay in his Leningrad apartment for one month, which would allow me to travel between Moscow, Leningrad and surrounding cities. More importantly, this extended time will allow me to carry out projects in archives, libraries, museums and historic sites. As I have a basic understanding of the Russian language, I would be able to carry on my research activities without assistance.

Art history and art conservation training, as well as extensive familiarity with Russian art, gives me an informed direction in locating historic examples of costume, applied art and architecture, and furniture and housewares. Examples of these would be photographed and documented for reference material which would enhance production of Fort Ross living history programs and permanent displays. I also propose to photograph and measure details of a 19th century windmill interior to facilitate reconstruction. Additionally I would locate and photograph building interiors, work rooms, storage areas, and their furniture and tools. I would also seek out currently produced items made in the traditional manner in traditional materials, such as clothing, boots and shoes, hats, kitchenware, tools, textiles, and any other item F.R.I.A. would deem appropriate.

Although my personal interest and training pertain to the Russian period, I would be able, with Ms. Federova's assistance, to make detailed photographs of and document examples of Kashaya and Aleut costumes, and crafts in the Museum of Ethnology's collection.

My training as a conservator has given me a familiarity with colour and varnish decomposition which would allow me to make informed decisions as to correct colour of fabric and painted surfaces, assisting Living History to decide on such varied questions as correct colourings for cannon carriages, uniforms, and elements of the company flag. Paint card and fabric samples taken for comparison would allow assist further decisions in choosing colours from modern manufacturers

I do hope F.R.I.A. will give me the opportunity to go to Russia as their "Traveling Question Mark" to further illuminate dim areas in research that have heretofore been, at best, difficult due to distances in not only miles, but in trust.

Thank you for your consideration,
Sincerely,
John C. Middleton

Proposed Study Sites

LENINGRAD:

Hermitage Museum
Russian State Museum
Central Naval Museum
State Ethnographic Museum
Peter and Paul Fortress
Lenfilm(costume department)
Kizhi Architectural Museum (Petrodvoretz)

MOSCOW:

State History Museum
Tretyakov Gallery
Suvorov Military Museum
Artillery History Museum
State Armory, Kremlin

SEVASTOPOL:

Naval History Museum

ODESSA:

History Museum

BORODINO:

Battlefield Museum

SUZDAL:

Architectural Museum

At the June 10, 1989 meeting the FRIA Board of Directors approved \$2,500 to send John Middleton to the Soviet Union this summer. John speaks fluent Russian. He would like to know what information and articles we need him to gather while he is in the Soviet Union.

Emotional pilgrimage to Fort Ross

Soviet monk recalls ancestor

By SUSAN SWARTZ
Staff Writer

FORT ROSS — More than 150 years after Bishop Innocent Veniaminov ministered at the first Russian Orthodox church in California and the first church in Sonoma County, his great-great-grandson returned.

On Thursday Father Innocent Veniaminov, a Soviet monk named after his sainted ancestor, arrived from Leningrad to kiss the ground of the state park.

As he emerged later from the spare chapel, a replica of where his relative in 1836 heard 46 confessions in one day, he began to weep.

"Now I can die," he said through an interpreter.

His comment moved and startled his interpreter, Metropolitan Theodosius, head of the Orthodox Church in the United States who's arranged two more weeks of visits.

"No, wait until we get to Kodlak and Sitka," cautioned the cleric.

Still to come is Alaska where the bishop, known "The Apostle to America" made his greatest contributions as a missionary and teacher.

After his work in Russian Alaska, including the building of St. Michael Cathedral in Sitka, the bishop went on to become Metropolitan of Moscow. In 1977 he was canonized by the church as Saint Innocent.



Father Innocent Veniaminov hugs Fort Ross ranger Bill Walton during the tour

As history was being made Thursday, only a handful of shivering tourists observed it.

The monk, his American host and three other priests walked undaunted through a wet Pacific wind that tangled the long black cassocks and threatened their monastic headgear.

It was an informal but emotional visit for the 65-year-old monk. He rang an old church bell donated by the Czarina, helped rangers shoot off the fort's cannon and posed with a tourist in a Batman hat.

For Father Innocent it was occasion to walk in his ancestor's

footsteps but also to reflect on what today's changing Soviet Union means to himself and others "who hunger and thirst for a spiritual life."

"Now we can confess our religion freely. Thank God we have Mikhail Gorbachev or I

See Monk, Page B5

Monk

Continued from Page B1

would not be able to be here. It is like a fairy tale."

Today he said he need not be afraid to talk to children "about God, about baptism." He said Orthodox Russians are now beginning to return to the church old icons kept hidden for years.

Before he joined the monastery he was a physician and served in the merchant marine. "I'm old in age but young as a monk," he said.

He became a full monk in 1987 after "quietly" studying to be a novice.

He recalled being asked by a ship captain once if he had any relationship to the Veniaminov volcano in Alaska. Even though it was named after his great-great grandfather he denied the connection.

"I wouldn't acknowledge it because I didn't want to jeopardize my pension. Perestroika had not come yet."

He once looked through binoculars from a ship and saw the California coast. "But I didn't think my foot would ever be on this ground. As a little boy we were taught that America was our enemy."

He was married and has a son and two grandchildren, including one named Innocent who hopes to study in the United States.

After retiring as a physician he became a monk "because there was no other way in my life to serve God."

He chuckled and said that while he once thought the life of a monk was sitting quietly in a small room,



Bishop Innocent Veniaminov some 150 years ago

"now I'm flying all over the world."

With his long silver hair, full beard and pink cheeks he could be mistaken for Edmund Gwenn's Santa Claus in the "Miracle on 34th Street."

Before a small gathering of tourists and press he asked if anyone "can look at me as an enemy" and then asked how to say "God bless you" in English.



THE PRESS DEMOCRAT, FRIDAY, JUNE 30, 1989

For Profit and Empire

By Carl Briggs and Duff Chapman

California has sung the praises, preached the glory and reaped the wealth of her many golds — the yellow gold of metal, the green gold of agriculture, the black gold of oil — but we are often inclined to overlook the grand progenitor of them all. Fur trappers called it "soft gold". Indeed, the skins of animals constituted California's first commercial market and controlled her economy for some 65 years — almost until the discovery of yellow gold in 1848.

Valuable pelts occurred primarily in the greatest numbers in two species — the beaver and the sea otter. These two animals became the real targets for a multi-national attack on two fronts — a deadly pincer movement conducted by indefatigable mountain men on land and wily sailor-hunters and traders on the Pacific Ocean. Seals, sea lions and land otters were also taken, but only incidentally: the great commercial wealth lay in the fur of the sea otter and the beaver.

Between 1786 and 1790, China-bound otter and seal skins brought \$3.1 million to the Spanish treasury. But Spain's efforts to protect this Pacific bounty were rocked by conflicting, self-serving plans.

Despite increasing Spanish opposition to foreign otter hunters and contrabanding off the California coast, on came the Yankees and on came the tenacious Russians.

"California sea otters seem to have been most numerous until about 1815," Ogden noted. "The highest specific figure for any one year is that of 1811, when 9,356 skins are known to have been obtained." This represented the take of four Russian American Fur Company vessels acting as mother ships for 150 canoes and 300 hunters. But business tapered off under strict Mexican contracts beginning in 1823. This decreased kill helped the otters to breed and prosper, which in turn brought about another brief "rush" for skins in 1830.

John Rogers Cooper remarked on a new scarcity due to overhunting after 1833. In 1841, Commander Charles Wilkes, USN, estimated an annual kill of only 400-500 sea otters. Mexican authorities attempted without notable success to enforce conservation laws, but after California's fall to the Americans even the protected areas — Sonoma Creek and Petaluma Creek — were devastated.

George Nidever noted in 1836 that the Indian method of hunting with spears had way to "English muskets" firing buckshot, certainly a more deadly weapon. Captain William Heath Davis reported the same thing, referring to "Russian rifles".

George Yount described it this way: "Each hunter was armed with two rifles,

with every possible convenience for reloading them very quickly. His powder was carried in a horn by his side, with small bits of cotton or linen strung upon his vest conveniently, one of which was hastily laid over the muzzle after the powder had been poured into the rifle, a bullet placed upon it from the mouth of the hunter, which was kept always full, and all hastily rammed down. They used flintlocks, and their pieces were self-priming."

Ogden said, "The common way to hunt was in groups of three canoes in each of which were three men and two rowers. At sea a triangular formation was kept. . . . As soon as an otter was seen within rifle shot [which was 75 to 100 feet, the hunter immediately fired." All boats pursued, keeping the animal inside the triangle. A gunman fired every time it surfaced. In a herd of otter, the canoes would pull among them and fire from all sides.

In the early 1820s, sea otter fur production peaked and the beaver trappers arrived. It took them 150 years to get from Hudson's Bay to California, but only 20 or so years to clear the beaver from nearly every stream in the state.

Beaver pelts derive their value from a combination of soft, silky, close-knit fur overlain with longer and coarser hair — not unlike the short and long combination in sea otter fur. The North American variety of beaver, *castor canadensis*, grows to a length of about four feet, of which nearly a third is a heavy, flat, scaly tail. Its hind feet are webbed, which, combined with the power of the tail, gives it great speed and agility in water. It is a strong, intelligent, gregarious, family-oriented beast that spends most of its life in small streams building dams of tree trunks and branches, stones and mud. The ponds thus created become a safe home and ample larder. Beavers thrive principally on tree bark, water plants and other vegetation.

While the "new" HBC was consolidating its hold on the Pacific Northwest, a stunning discovery took place in 1824 that assured American trappers a bright future in the West — and much, much more. Charles L. Camp said "scarcely an event in the exploration of our land has been fraught with such consequences as discovery of the South Pass route" through what is now Wyoming. Eleven American trappers on horseback (among them Jedediah Smith, Tom Fitzpatrick and James Clyman) found and opened the great doorway in the Rockies through which would pour the primary sociological forces — trappers, pioneers, gold seekers — that would bring California, and indeed all of the American West, into the United States.

Jedediah Smith — in 1826, the first American to reach California overland — would be followed by 24 American trapping parties, despite Mexico's strict exclusion policy.

After hearing impressive reports of California's beaver, first from Smith and then from their own Ogden, HBC sent brigade after brigade. British and American — sometimes traveling together — trapped up and down throughout the state. England's Hudson's Bay Company, a masterfully-concocted monopoly, sought profits. But the men of America's fur trade — a scrambling, free enterprise patchwork — were seeking an empire.

Of all the mountain men to trap in California, La Framboise did the most, saw the most and was perhaps the best, although the quintessential mercurial French-Canadian never quite learned to follow orders in the manner required by the traditional stiff-necked Hudson's Bay administration. He more resembled the Americans, and that's high praise for both sides.

McLoughlin called La Framboise his "Captain of the California Trail". La Framboise became a legend among the Mexicans and the Russians, as well as the few Americans in California. By 1834 La Framboise had settled on McLeod's trace — the Siskiyou Trail — as the best way into California from Fort Vancouver. He carried back large quantities of fur in 1835 and 1836 — but one of his best years was 1837 when, in just four months, his brigade returned north with 1,436 beaver pelts and 431 land otter. Before the end of that year, the energetic La Framboise was back again, trapping the Feather River. By May, 1838, his men had collected 1,581 beaver and 881 otter, better than McLoughlin's brigades in their great production areas in the Snake River country. His report for that expedition described increasing American traffic on the Siskiyou trail, a portent of things to come.

By 1839, a combination of political pressure from both Mexico and the United States, a noticeable decline in beaver and the increasing presence of Americans sounded the first faint knell of the end for HBC in California. Despite these dire forewarnings, acting chief factor James Douglas sent La Framboise back to California in July, 1839 and the French-Canadian returned a surprising 1,590 pelts. La Framboise quit the California Trail only after HBC shifted its emphasis from trapping to a new field of general commercial enterprise in California. Douglas opened an HBC warehouse at the old Jacob Leese store in Yerba Buena, on Montgomery Street between Clay and Sacramento, in September, 1841 — a wise move anyway because the European beaver market (HBC's economic backbone) had played out just as sure as a gold mine will go from bonanza to *borrasca*. In 1842, HBC agent William G. Rae in Yerba Buena reported accepting only 254 beaver and 445 land otter, according to Richard Dillon.

Aristocrats, Promyshleniks, Aleuts: Russians in the Fur Trade

By Nicholas Rokitiatsky

About when English colonists were populating America's Atlantic seaboard, Russian explorers and trappers were pushing into northeast Siberia, moving ever eastward. Systematic Russian exploration of the North Pacific began when Tsar Peter the Great (1689-1725) sent Danish navigator Vitus Bering off to discover whether a land passage existed between Asia and America. After Bering and Aleksei Chirikov explored what we now call the Bering Strait and discovered the Aleutian Islands and the Alaskan mainland, Russian hunters and traders soon followed, drawn by the North Pacific's herds of sea otter and fur seal. From 1745 until the end of the century, roughly 40 Russian trading companies sponsored more than 100 voyages to the Aleutians and Alaska, taking 8,000,000 silver rubles' worth of fur pelts. Among these was Grigory Shelikhov, the Siberian merchant who in 1783 established a base on Kodiak Island for hunting otter, seal and fox and dreamed of establishing Russian claims stretching "from Kodiak Island to California." When Shelikhov died in 1795, his company became the core of the Russian-American Company, chartered in 1799 by Tsar Paul I and granted a monopoly over all American territories above 55 degrees north latitude.

In the early 19th century, driven by Kodiak's dwindling otter supply and the need to feed the Alaskan settlers, the Russians looked south to California. When Nikolai Petrovich Rezanov (imperial chamberlain and chief executive of the Russian-American Company) arrived at Sitka (Novo-Arkhangelsk) in 1805, the colonists' plight moved him to sail to San Francisco to obtain food and establish a trade agreement with the Spanish colonies in Alta California. From 1800 on the Russians were very interested in California. They sought concessions to engage in agriculture as far inland as Sacramento — hoping to grow wheat to supply not only the Alaskan colonists but Siberia as well. Rezanov, once back in Sitka, urged Alexander A. Baranov (chief architect for expanding Russian interests in Alaska, California and Hawaii) to use "one unoccupied stretch" of California as a food base. After Rezanov's death, Baranov's assistant Ivan Kuskov made several reconnaissance trips into California. He found the Fort

Ross region the best potential site in terms of military defense, soil, timber, water supply and pasturage.

Like the Hudson's Bay Company, the Russian-American Company was backed by its government and conducted much exploration in California as well as in Alaska. Most of the men running the Russian fur trade were aristocrats: e.g., Otto von Ketzue, a noble, was a graduate of the naval academy in St. Petersburg; Rezanov was a diplomat fluent in French, Latin and Greek — who quickly learned Spanish when it became politic to do so. Unlike most of the provincial Russian nobility, whose main goal in life was to live as comfortably and with as little disturbance as possible, these men were urban and progressive, eager to do, to see, to go.

Under them were the Russian frontiersmen, the *promyshleniks* — counterparts of the American mountain men. These rough-and-ready adventurers worked for the government and the company and were after fur and gold.

Two centuries of domination by the Mongols had given the Russians a better understanding of non-Russians and aboriginals. Thus they generally got along with the Indians better than the Anglo-Saxons did. The Russians frequently married Indian women — Alaska governor Alexander Baranov married the daughter of a chief and his children grew up speaking both Russian and Indian.

To capture sea otter, seals, sea lions and whales, the Russians employed the Aleuts, a sea-faring people native to the Alaska peninsula and the Aleutian Islands. Under the Russians, the Aleuts hunted along the California coast from Drake's Bay to Trinidad Head and helped man the hunting station at the Farallon Islands, off the coast of what is now San Francisco. So proficient were the Aleuts that the annual sea otter yield dropped from more than 1,400 adult animals in 1809 to roughly 35 per year in the early 1820s. The Spanish consistently opposed Russian hunting along their coastline, but their Mexican successors signed a renewable hunting contract with the Russians in 1823, allowing the Russians to hunt as far south as San Diego. The Mexicans formally terminated the contract in 1831; thereafter Russians and Aleuts could legally hunt the dwindling

sea otter herds only as employees of Mexican entrepreneurs.

By the time Fort Ross was established, international competition in the otter trade had reached an all-time high. But even so there were joint ventures. The Russian furs were sent from California to Alaska to Siberia and then carried by horseback to the Mongolian border (the city of Kiakhta) — but the Russians were shut out of the lucrative Canton trading. So Yankee merchants would pick up Russian furs in Alaska, transport them on Yankee ships and sell them in Canton, then turn over part of the profits to the Russians. In another brief cooperative venture (1820-1822), Russians supervised hunting teams of Aleut Indians worked from Yankee ships.

Russians also hunted beaver in California. The American River was for a time known as the River Okhotsk. And, seeking beaver pelts in the 1820s, the *promyshleniks* would trade Russian blue beads to the Indians around Mt. Shasta — or Mt. Schastia as they knew it, *schastia* being Russian for "good luck". A log cabin used by *promyshleniks* trapping in nearby streams still stands near Nevada City.

By 1841, hunting had decimated the California sea otter population. Farming along the part of the California coast occupied by the Russians proved to be marginal at best. Baron Ferdinand von Wrangel, then governor of Russian Alaska, had gone to Mexico City in 1839 to negotiate with Mexico for more productive lands in the Sacramento Valley. Mexico agreed to let the Russians expand their holdings in California in return for recognition of the independence of Mexico from Spain.

But Tsar Nicholas I, foe of any revolutionary change, would not deal with a revolutionary Mexican government and ordered the Russian colony in California to disband.

Author Rokitiatsky, professor at the Foothill-De Anza Colleges, teaches Russian history and for the past 15 years has done research on the Russians in California history. In 1976, he delivered the U.S. Bicentennial Lectures at the Academy of Science in Moscow and Leningrad's Institute of Ethnography. In 1970 he was appointed by Governor Ronald Reagan to the Fort Ross State Park Advisory Committee, which works in cooperation with the California Department of Parks and Recreation. His forthcoming article on Russians in 19th-century California will appear in the May/June '85 issue of *The Californians*.

From
THE CALIFORNIANS
May/June 1884



85. "Inhabitants of the Aleutian Islands"
Louis Choris, 1816-17. AMHA
481.68.9

Choris depicts the hunter in traditional garb, while the woman wears Europeanized clothing, braids, and an Orthodox cross.

From CROSSROADS OF CONTINENTS

Russian men's clothes
Русский мужской костюм

The Russian men's shirt *рубáха* opened part-way down on the side left of center. If it had a small collar, it was called *косоворотка* (literally,



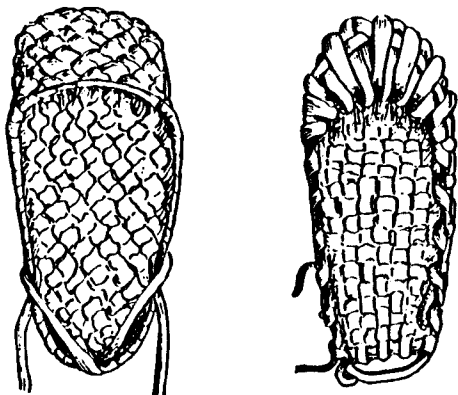
Russian men's wear: рубáха, штаны́, ону́чи, ла́пти

might have embroidered collars, sleeve ends, and front panel. The Russian wore his shirt outside his pants with a belt over both of them.

Russian pants *штаны́* were fairly narrow and were either tucked into the tops of boots or held in place below the knee by strings that also held *ону́чи* in place. *Ону́чи* were relatively long and narrow pieces of cloth wound around the foot and lower leg in place of stockings.

The most common footwear in the summer were *ла́пти* (sg. *ла́поть*), a cross between shoes and slippers woven from *лы́ко*, the fibers of the linden (lime or basswood) tree *ли́па*. Each village had its *ла́пти*-maker, and, as already mentioned, the *ла́пти* were comfortable, cheap, and readily available. For winter Russians wore *ва́ленки*, which were also locally produced. Leather boots were used when it was less cold by those who could afford them; leather has the nasty habit of freezing and cracking in very cold weather.

Hats were of wool felt in summer, relatively high and conical; in winter they were of fur,



sometimes with earflaps. Underneath his hat, a man's haircut resembled that obtained by putting a bowl over his head and cutting off the remainder. The Russian peasant usually let his beard grow, especially if he was older.

For lighter wear the Russian had a cloth coat *кафта́н* fitted at the waist and flaring at the bottom. In winter he wore the *шуба*, a fur coat with the fur side inside. In very cold winter weather, especially for travel, he wore a very long coat *тулу́н*, usually consisting of nothing but a sheepskin, fur side in, over his usual coat. The *тулу́н* was also used as a blanket.

Cossacks' clothes resembled the Ukrainian rather than the Russian clothes.

From *The Russian's World*
 by Genevra Gerhart

UKRAINIAN MEN'S CLOTHES

УКРАЇНСЬКИЙ МУЖСЬКОЇ КОСТЮМ

The Ukrainian shirt *сорóчка*, *рубáха* differed from the Russian in that (1) it was gathered at the neck; (2) the neck opening was in the center, rather than off to the left side; (3) it tended to be more highly embroidered; and (4) it was always tucked into the pants. A sleeveless jacket *безрука́вка* was often worn over the shirt. Ukrainian pants *шарова́ры* were very wide their whole length, especially by comparison with the Russian pants; they were also tucked into their boot tops. Footwear consisted of boots during the winter and on summer holidays, while *пóсто́лы*, a sort of leather moccasin, was for everyday use in the summer. The Ukrainian equivalent for the Russian *кафта́н* was the *сві́та*, an often highly decorated cloth coat. For winter, a sheepskin coat *ко́жух* was a heavier version of the *сві́та*, *сві́тка*.

BELORUSSIAN MEN'S CLOTHES

БЕЛОРУССКИЙ МУЖСЬКОЇ КОСТЮМ

The Belorussian could be distinguished from his Russian and Ukrainian cousins in several ways. His shirt, for example, was worn outside his pants (unlike the Ukrainian), and its opening was traditionally in the center (unlike the Russian). His pants were narrow (like the Russian).

Russian women's clothes

Русская же́нская оде́жда

NORTHERN RUSSIAN WOMEN'S WEAR

СЕВЕРНАЯ ЖЕ́НСКАЯ ОДЕ́ЖДА

The women's clothing that we think of as typically Russian is actually that of northern Russia. The basic components were the shirt *рубáшка* and the *сарафа́н*. (The terms *рубáха* and *рубáшка* were interchangeable.) The long-sleeved shirt was actually much longer than the English word "shirt" would suggest. Over the shirt came a *сарафа́н* whose design resembled a jumper except that the skirt was much longer.



сарафа́н косо́клинный

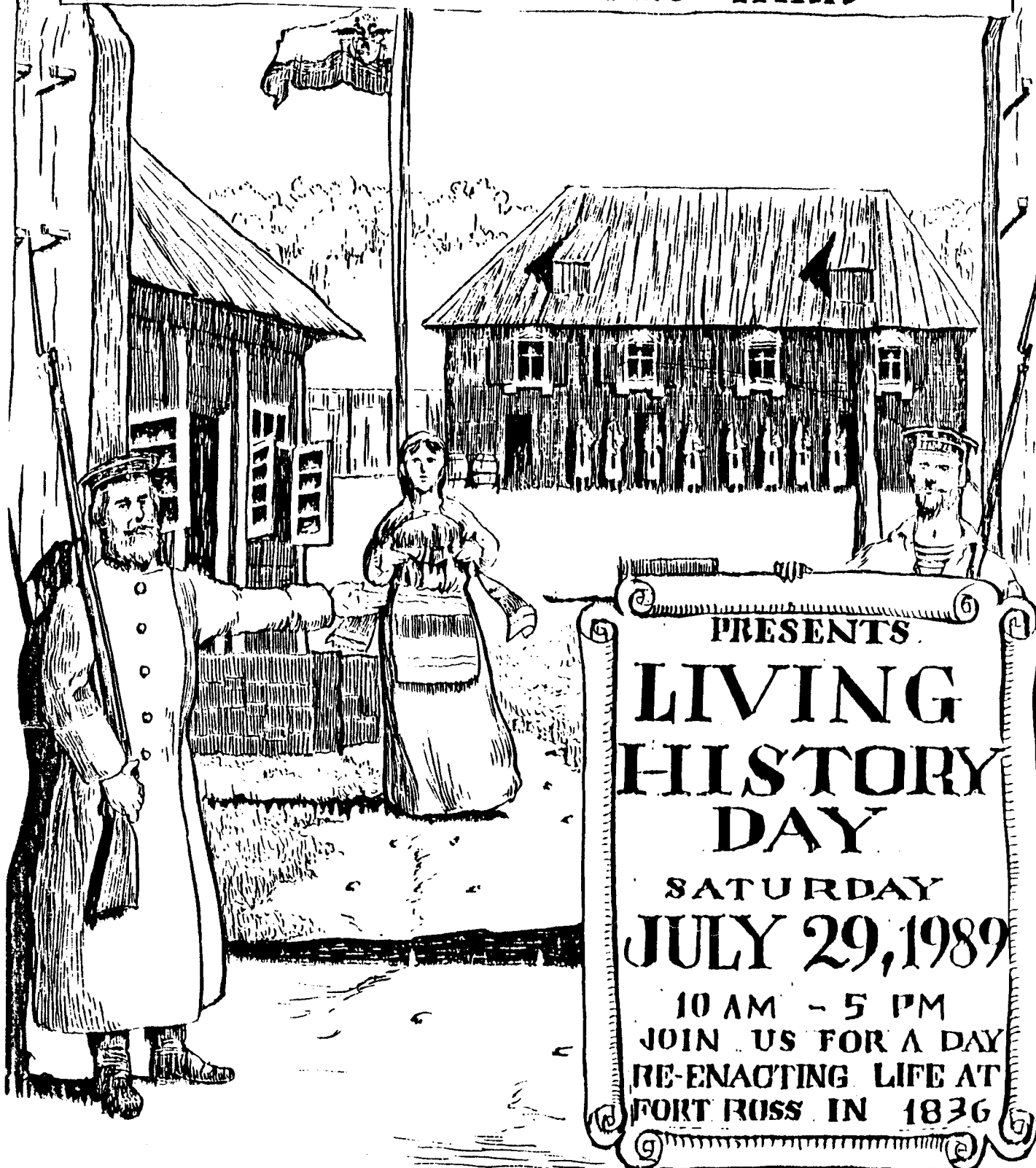
сарафа́н крúглый

Among the several types popular in the middle of the last century, the *косо́клинный сарафа́н* was cut on the diagonal to achieve fullness at the bottom. A little later came the *крúглый сарафа́н*, cut straight up and down and gathered at the top with rather narrow shoulder straps.

For holidays, married women in the north had elaborate and large devices to cover their head and hair—a kind of hat plus drapery called *ко́кошник*, which was often ornamented with shells, beads, and the like. Unmarried women wore their hair in a single long braid down the back with ribbons intertwined. They might also wear a crown-shaped headdress, which left the top of the head uncovered. In any case women's hair had to be restrained in some fashion, usually in braids, because long and loose tresses were considered unseemly.

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