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

These digitized newsletters capture the activities over the following historic periods:

- Fort Ross Interpretive Association (FRIA): 1976 2012
- Fort Ross Conservancy (FRC is the same legal entity as FRIA but the organization changed its name): 2012 - present

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



FORT ROSS INTERPRETIVE ASSOCIATION NEWSLETTER NOVEMBER - DECEMBER, 1993

A VISIT TO TOT'MA

For Californians, Fort Ross is one of many historic landmarks as far away as the nearest automobile. For Russians, however, it is a mythical place, burnished by the enchantment only time and distance can lend. Celebrated in song and story, images of this remote outpost of the <u>ancien regime</u> appear routinely in Russian posters and school books, as the focus of documentaries, and even as the setting of a modern opera. Many Russians feel a sense of pride and wry amusement that, had history taken a different turn, they might have found themselves with a toehold almost within shouting distance of Disneyland.

Citizens of Tot'ma, a small, onion dome-studded village in Russia's northern hinterlands, hold Fort Ross especially dear. Not only did Ivan Alexandrovich Kuskov, founder of Fort Ross, spend his last months in Tot'ma, but, in 1991, Stanislav Mikhailovich Zaitsev, a Tot'ma native, long-time scholar of Russian-American history and founder of the Kuskov House Museum there, was sent a Fort Ross invitation and with it, the prestige such honors carry in small rural communities around the world. But Zaitsev's lifelong dream of visiting Fort Ross was not to be realized. In December 1992, en route to California on the vessel Pomor, Zaitsev vanished while the ship rode at anchor in the Vancouver, British Columbia harbor. In May, 1993, his body was recovered from beneath a nearby dock. The cause of death is still unknown.

The warmth that Russians in general, and Tot'mans in particular, feel for Fort Ross was brought home to me this August when my niece, Yelena Alexeivna Serova, and I accompanied John Middleton and Alexei Istomin (FRIA representative in Noscow) to Tot'ma to return Stanislav Zaitsev's ashes for burial. Traveling northeast from St. Petersburg to the regional center of Vologda, a fourteen hour train ride, we joined forces with Svetlana Fedorova, Russian-American scholar from the Institute of Ethnography and Anthropology, Noscow, and Igor Hedvedev and Vladimir Kolychev, representatives of the Russian-American Society from Noscow, also en route to Tot'ma for Laitsev's funeral.

At the Vologda railway station our party boarded a small bus, which the Director of the Tot'ma Regional History Museum, Yulia Yerakalova, had kindly sent to fetch us. As we settled ourselves for the three hour trip, Kolechev, President of the Russian-America Society, drew the bus's window curtains and unfurled a Russian-American Company flag, the gestures that identified us to passers by as a funeral party. For the next two days, until the bus delivered us back to Vologda, we were accorded the respect and courtesy that befit such delegations in Russia. It was an experience few Americans have had, and one I'll never forget.

Bumping morth on roads roughened with potholes, we made our way through a landscape that reminded me of the great Alaskan Interior. As far as the eye could see, rolling forested land stretched into the distance, its monotony broken here and there by great, slow moving rivers, a grid of tilled fields, or a farming hamlet of log houses anchored to the land by a lyrical, onion domed church.

Our first stop in Tot'ma was at the home of Galina Nikolaievna Zaitseva, widow of Stanislav Zaitsev. John, who carried the small flag draped box holding Zaitsev's ashes, led all of us up three flights of dimly lit stairs of a Brezhnev era apartment building to pay our respects to Galina Nikolaievna and her two sons. Immediately we walked through the door, the family's expressions - loss, relief and gratitude all rolled into one - made us forget the fatigue of the long journey. Later, while we looked around Tot'ma, Zaitsev's sons set about making a palanquin to carry in the funeral procession planned for the next day, and Galena Nikolaievna and the women in her family began cooking for the memorial feast that invariably follows such occasions.

That the Zaitsev family took comfort from our presence was evident again the next morning when the funeral procession set out from the apartment. As we wound our way silently through streets lined with mourners, a fine rain misted our faces and I thought of Courbet's famous painting of a similar scene in rural nineteenth century France. Galena Nikolaievna held tightly onto my arm as we and her sons followed behind John and three others, who carried the palanquin, decorated with the memorial ribbons we had had made in St. Petersburg, a gift from FRIA and the Vancouver Maritime Museum, through the muddy streets. At the Kuskov House, where the memorial service was held, John spoke (and Yelena translated) of the historical bond between Fort Ross and Tot'ma and of how it had been reinforced by Stanislav Zaitsev's life and his death. That afternoon we watched Galena Nikolaievna strew birdseed on her husband's grave in the time honored Russian fashion, and later, we sat at the head of the memorial feast table (somehow the Zaitsev's modest living room had been cleared and fitted with a single table for 40-50 quests). That night church bells rang out over Tot'ma in honor of Stanislav Zaitsev's life at the same moment as they were rung for him at Fort Ross. I was struck by how more than half a century of discord between two of the most powerful nations on earth could be wiped out in a few short hours of human contact. by Molly Lee



OLEG VIKTOROVICH BYCHKOV INTERN AT FORT ROSS

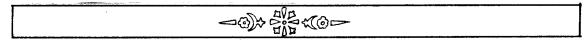
FORT ROSS WELCOMES DR. OLEG V. BYCHKOV, DIRECTOR OF ETHNOGRAPHIC BUREAU, IRKUTSK, RUSSIA! He will arrive the first week in November and stay here through the month to participate in the Fort Ross internship program. His project will be to examine the Russian way of life during the first half of the 19th century, and to study the ethnographic features of a Fort Ross sloboda. A sloboda was a settlement populated by low ranking government servitors, merchants and artisans who lived on government, church or private lands and were indefinitely or temporarily exempt from certain taxes. Colony Ross, the majority of Russian and Creole inhabitants would have lived in such a settlement. Dr. Bychkov will offer his expertise, accompanied by graphic illustrations and photographs, which will contribute to a more accurate interpretation of posadakii and peasant architecture as well as traditional Russian life during the first half of the 19th century. A posada was a settlement or small rural hamlet which was under the jurisdiction of a sloboda. They were usually located around an ostrog (fort).

During the time that Dr. Bychkov is participating in the internship program he will be available to provide interpretation to visitors, staff, and members of FRIA on:

- 1. The principle of organizing the living area in Russian settlements;
- 2. The principle of organizing space in a Russian usad'ba (farmstead);
- 3. The construction features of living quarters and farm buildings of the usad'ba;
- 4. Russian building and carpentry skills and techniques;
- Russian domestic life, furniture, kitchen, clothing, activities and crafts;
- 6. Family, church and the social life of the sloboda.

Dr. Bychkov is also interested in researching Ivan Kuskov. He has come across some interesting documents in the Irkutsk Archives, and will write an article using this new information.

Saturday, November 27, 12:00 p.m. Dr. Bychkov will offer a seminar on the Fort Ross sloboda.



SEMINAR REGISTRATION FORM

SEMINAR W.		EG BY	CHKOV,	SATUR	DAY,	NOV.	27,	12:00	P.M.	(NO	FBE)
ADDRESS TELEPHONE SEND TO:	FORT 19005	ROSS COAS			ASS	OCIAT	ON	(707)	847-	-3437	7

RESUME OLEG VIKTOROVICH BYCHKOV

Oleg V. Bychkov was born in the city of Irkutsk, Russia, May 17, 1959. He graduated from Leningrad University, Faculty of History, Department of Ethnography and Anthropology in 1983.

- 1983-86 Senior Fellow, Irkutsk Architectural-Ethnographic Open Air Museum.
- 1986-88 Senior Fellow collections of Irkutsk State United Museum, Curator of the Ethnographic Collections.
- 1988-92 Scientific Research Director of the Irkutsk State United Museum.
- Received Ph.D in History specializing in Ethnography with the Specialized Committee of the Leningrad Branch of the Institute of Ethnography, Academy of Sciences, USSR.
- 1992- Director of Ethnographic Corporation, Ltd., Irkutsk, Russia.
- 1992- Scientific Consultant of ethnographic research at Irkutsk State Museum.

Research and Scientific Work:

Oleg Bychkov's research and scientific work is extensive. Most recently, in 1992, he was Chief of the Archaeological-Ethnographic Fieldwork Expedition Concerning Russian Trading Post Activity from the Late 17th - 18th Century in the Lena-Taiga region. He also continued fieldwork done as a joint venture with American/Russian Ethnographic Expedition among the Tofalari, East Sayny Mountains, Irkutsk Region.

Publications:

Dr. Bychkov has authored many publications, including several in English which are of particular value to those interested in Fort Ross and Russian America:

RUSSIAN FUR GATHERING TRADITIONS AND THE PENETRATION OF THE NORTH PACIFIC IN THE 18TH CENTURY in Pacifica, vol. 2, no. 2 (November 1990) p. 81-87.

THE LIFESTYLE OF RUSSIAN FUR GATHERERS IN EASTERN SIBERIA IN THE SEVENTEENTH CENTURY, Proceedings of the Great Ocean Conferences, The North Pacific in the Seventeenth Century, Vol. 2, Portland, Oregon Historical Society Press, 1992, p. 151-160.

FORTHCOMING - SEVENTEENTH CENTURY RUSSIAN FUR GATHERERS IN EASTERN SIBERIA: LIFESTYLE AND ECONOMY, in Arctic Anthropology, January 1994.

Languages:

English (conversational)

French (basic knowledge, able to translate with a dictionary) German (basic Knowledge, able to translate with a dictionary)



PETER KALIFORNSKY at Fort Ross in 1979

PETER KALIFORNSKY

DEMA'INA ELDER BURIED IN ONCE-LOST CEMETERY [EXCERPTS FROM ANCHORAGE NEWS - JUNE 10, 1993] by Tom Kizzia

KALIFORNSKY VILLAGE - The Indian past of Cook Inlet flickered briefly into view Wednesday when mourners from Knik, Tyonek, Minilchik and Kenai gathered to bury Peter Kalifornsky among his ancestors on a shady Kenai Peninsula bluff...

Kalifornsky was the leading articulator of traditional Dena'ina spiritual beliefs and also a devout member of the Orthodox Church. These two spiritual systems have been twined for Cook Inlet's Athabascans since the time of Qadanalchen, Peter Kalifornsky's great-great-grandfather, who lived at Kenai when the first Russian traders arrived in 1791.

According to a story passed along by Kalifornsky, Qadanalchen went with the Russians to their outpost at Fort Ross in Caifornia. When he returned to the Kenai Peninsula he was named by the Russians for the place he visited. Now converted to Orthodoxy, he was forced to leave the Kenai village and move south, where he founded his own village.

Peter Kalifornsky was born in the village in 1911 but was raised by his uncle on the west side of Cook Inlet before moving to Kenai. Kalifornsky Village was abandoned after a flu epidemic in 1926 killed many of its last inhabitants...

According to his last wishes, family and friends carried Kalifornsky's coffin down an unmarked footpath to the site of [the] Dena'ina village abandoned early in this century. In the trembling shade of an aspen grove last used for burial in 1926, the Dena'ina elder was laid to rest near his mother and grandparents, looking out toward the wild western shore of Cook Inlet.

Kalifornsky died June 5 of lung cancer at age 81. He was the last resident of the Kenai Peninsula to speak the area's original Dena'ina language. His passing breaks a last link with a history known chiefly through stories Kalifornsky learned when he was young...

An hour long funeral, almost entirely in song, was held at Kenai's Russian Orthodox church, a historic monument build in 1895. Several hundred mourners crowded the back of the tiny candlelit church and spilled into the sunlight on the lawn.

Afterward, they streamed out of town in their cars to a point along the highway a few miles south of Kenai. They followed the coffin through the woods to a place on the Cook Inlet bluff known as Kalifornsky Village, where a white picket fence and Russian crosses marked a once-forgotten cemetery.

Kalifornsky rediscovered the village named for his family in 1974. At the time, he was beginning to write down the traditional stories of the Dena'ina and helping spark a cultural revival among the Kenaitze Indians of Kenai. His awakening interest led him back to his birthplace.

The village had disappeared, many of the foundation holes carried away by the eroding bluff. But he found the graves hidden under brush and later restored the cemetery. Each fall he returned to Kalifornsky Village to have the graves blessed by a priest and eventually asked to be buried there above the Cook Inlet beach. In his last months, he told friends of preparing to go "across to the other side"...

...The site was so little known that in 1979 the Kenia Peninsula Borough tried to sell the graveyard as part of a land disposal. Protests from the Russian Orthodox Church were dismissed, but the disposal was halted by a judge for unrelated reasons, and today the village site remains borough land.

Its future is uncertain. The Rev. Marcarius Targonsky, who sprinkled holy water on Kalifornsky's coffin as it was lowered into the clay, said other church members have been saying this week that they want to be buried there. Family and Kenaitze leaders have talked about transferring the land to family, church or tribal ownership, but no decisions have been made.

A consensus seems to be forming, however, that they do not want to apply for historic landmark status, which they say could take away their autonomy...

KENAITZE ELDER, STORYTELLER DIES - Peter Kalifornsky Saved Old Ways [Excerpts from Anchorage News, June 7, 1993] by Tom Kizzia

...Kalifornsky was credited with preserving the language and oral tradition of the Dena'ina, the Athabascan Indians who lived around Cook Inlet when Russian traders arrived 200 years ago. In his 60s, he began writing down stories he'd heard as a boy, stories from so long ago that animals spoke. The Dena'ina had a word for their stories, which Kalifornsky translated as "that which is written on the people's tongues."

But Kalifornsky also found his own literary voice, writing original accounts of landscapes, people and ideas in a language that had no written form before his lifetime.

He won many honors late in life, including Distinguished Humanist from the Alaska Humanities Forum in 1987 and Citizen of the Year from the Alaska Federation of Natives in 1990. His collected works, published in 1991, received a book of the year award from the Before Columbus Foundation.

Kalifornsky was a humble, self-taught man who lived his last years in a trailer north of Kenai. Known as "Uncle Pete" to relatives and friends, he became a source of inspiration to the largely assimilated Kenaitze Indians, the Dena'ina of the Kenai area...

The Dena'ina language disappeared rapidly this century. Scholars say Kalifornsky's literary bequest was remarkable considering past American policies suppressing Native languages. Kalifornsky himself recalled being beaten with a stick in school for speaking Dena'ina...

Kalifornsky spent his first 10 years in villages that are now abandoned: Kalifornsky Village on the Kenai Peninsula, and Kustatan and the Polly Creek clam camp on the wilder west side of Cook Inlet, where he was instructed by his uncle and other elders.

Many of the old stories, or "sukdu" came from those years. Kalifornsky also learned the traditional Dena'ina songs that were hummed all day to focus the mind. "Like prayer, something like praying all the time," Kalifornsky said of the songs in 1991. The songs were forgotten, he said, when an elderly teacher cleansed his mind in a steambath ceremony designed to prepare the boy for modern life in Kenai...[In 1972] he met linguist Kari who was hunting the last fluent Dena'ina speakers. Along with his sisters, Kalifornsky helped develop a written form for the language. He began keeping a notebook on his own, in Dena'ina.

His subsequent writings included traditional stories, language and history lessons, translations of hymns, and accounts of his own travels. He followed his ancentor's path to California, visiting historic Fort Ross and Disneyland (his Dena'ina word for the latter translates as "other world place"). Two early collections of his work lapsed out of print. But in March 1989, on the day of his sister Fedosia's funeral, Kalifornsky asked Kari and Boraas for help assembling a complete volume, which was published under the title "K'tl'egh'i Sukdu, A Dena'ina Legacy"... [This title is available for sale in the Fort Ross Bookstore.]



THE PATRIARCH AND ICON PRESENTED TO FORT ROSS photo by Steve Ginesi

VISIT OF HIS HOLINESS PATRIARCH ALEKSY II

A large crowd gathered on Wednesday, September 22, to greet His Holiness Patriarch of Moscow and All Russia when he visited Fort Ross in commemoration of 200 years of Orthodoxy in America. Approximately 1,000 to 1,200 people assembled in the Fort compound. The Patriarch was greeted by representatives of the staff of Fort Ross and the Russian River District, and offered bread and salt. He performed services in the Fort Ross Chapel. After the service the Patriarch presented Fort Ross with an icon for the Chapel.





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DECEMBER 11, SATURDAY FRIA BOARD MEETING 10:00 A.M.

MEMBERSHIP APPLICATION

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\$25.00 ORGANIZATIO	NAL _		DONA	MOITA	T \$			
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PLEASE CHECK YOUR NEWSLETTER LABLE
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THANK YOU!



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ANNUAL ELECTION BOARD OF DIRECTORS FORT ROSS INTERPRETIVE ASSOCIATION

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BOARD MEMBERS WHOSE NAME IS FOLLOWED BY AN * HAVE TERMS EXPIRING THIS YEAR. THERE ARE THREE SEATS TO BE FILLED IN THIS YEAR'S ELECTION.

PLEASE READ THE INFORMATION ABOUT EACH CANDIDATE. THE FOLLOWING SLATE OF CANDIDATES FOR ELECTION TO THE BOARD OF DIRECTORS OF THE FORT ROSS INTERPRETIVE ASSOCIATION FOR 1993 HAS BEEN APPROVED BY THE PRESENT BOARD, AND IS HEREBY SUBMITTED TO THE MEMBERSHIP IN ADVANCE OF THE ELECTION.

THE BALLOTS FOR THE ANNUAL ELECTION FOR THE FRIA BOARD OF DIRECTORS WILL BE COUNTED AT THE DECEMBER 11, 1993 MEETING. PLEASE MAIL YOUR BALLOTS IN TIME TO ARRIVE BEFORE THIS DATE, OR BRING THEM TO THE MEETING. FAMILY MEMBERSHIPS RECEIVE TWO VOTES.

STATEMENTS FROM THE CANDIDATES

LOIS ALCORN I have lived within 3 miles of Fort Ross full time, and feel I have the time and energy to make the commitment needed to be an effective member of the Fort Ross Interpretive Association Board of Directors. My background includes 15 years as an administrator in public health and 7 years as an educator at Sonoma State University. My travels have included Siberia and the launching coasts of the Russians for the establishment of Fort Ross. If elected, I will use time, talent and enthusiasm to further Fort Ross interests.

ELIZABETE CRESSWELL As the mother of Fred S. Cresswell, Jr., I have known and been interested in Fort Ross for over 20 years. Background: Graduate of the University of British Columbia in science and teaching. Taught high school for 18 years in Vancouver, and in Maryland taught early American painting. I have been a very active in the League of Women Voters, University Women's Club, and in political clubs.

LEMORE M. KOSSO Resident of The Sea Ranch. Sixty five years old; born in Brooklyn, New York. Retired Manuscript Curator, University of Nevada Library, Reno, Nevada. Graduated from Pratt Institute of Art, 1948; BA and MA in History, University of Nevada, Reno, 1969, 1974. Archival training at the Georgia Archives Institute, Emory University, Atlanta. Member, Society of California Archivists. Special interest in Russian History and culture. Has some background in Russian history and language and has traveled in the Soviet Union and in Russia. I would be pleased to serve on the Board of Directors of the Fort Ross Interpretive Association.

JOHN C. MIDDLETON Incumbent. During my first four years as Board member, I served the Association in various capacities - vice president, president, corresponding secretary and chairman of FRIA's Russian committee, where I have tried to use my skills with Russian to further contacts with colleagues in museums and institutes in Russia. Benefiting from two FRIA travel grants to Russia, one for a period of study in the State Ethnographic (this statement continued on reverse)



Museum in St. Petersburg, I have tried to employ this knowledge to the benefit of Fort Ross programs such as FRIA'S internship program. Three Russian Academy of Science invitations to carry on research projects in Russian Museums have culminated with my being named this year as a research fellow to the Institute of Anthropology and Ethnography, St. Petersburg, and appointed consultant to the Russian Navy's Central Naval Museum, also in St. Petersburg. I have tried to serve the Association in other ways - by purchasing books and material for the FRIA library, by providing artifacts for exhibition at Fort Ross, and by locating sources in Russia for traditional arts and crafts. I would be honored to serve another term as Board Director. I feel that these growing contacts with Russian scholars and museums can only benefit Fort Ross programs, and further the Association's goals to "promote the educational and interpretive activities" of Fort Ross.

LYNN HAY RUDY In 1990, I retired near Fort Ross to the home of my in-laws who settled here in 1930. Since then I have been writing, illustrating and collecting material for a history of the old Salt Point Township, 1840-1940. Fort Ross has been an active social center of this area under several cultures. As a state monument, it continues to serve as a focus for remembering the past. I feel strongly that FRIA's promotion of educational activities within the state park system needs vigorous support. I am especially interested in the maintenance and understanding of historical (and ancient) natural land forms and habitats in the area. Background: After earning an AB (Stanford, 1955) I taught for five years at Stillwater Cove Ranch School. I was then a free-lance illustrator in marine biology for thirty years.

MANCY WALTON Incumbent. I would be honored to be considered for a second term. I have served as Recording Secretary my first year, and for the past two years I have been Vice-President. I am currently chairing the Trails Committee and have chaired the Budget Committee. I have authored changes in our bylaws concerning honorary directorships, memberships and voting rights. I have been a costumed participant in the last five Living History Days. Background facts: B.A from UC Berkeley, Administrative Trainee for Environmental Protection Agency of Sacramento County, Park Aide in Visitor Services and Maintenance for Salt Point, Sonoma Coast Beaches and Fort Ross, Business Manager of Russian River Jazz Festival for 3 years, General Manager of Cazadero Forest Workers for 2 years and Recording Secretary for Timber Cove County Water District. Present employment includes: Administrative Assistant at Fort Ross Elementary School where my two sons are enrolled. I also occasionally work as a forestry consultant for private landowners. My affiliation with Fort Ross extends back seventeen years, when I worked as a Park Aide. My husband, Bill, is Ranger at Fort Ross and Captain of the Militia during Living History Day. We own land in the hinterlands where we have lived for the last 18 years and expect to live here for a very long time. My hobbies include history and genealogy. I have an interest in all historic periods of the area around Fort Ross, including its natural history. I am interested in keeping FRIA financially sound and capable of giving more support to the actual interpretation of the history of Fort Ross State Park. I foresee many changes and progress in the next few years and would like to continue to be part of them.

DAVID WILLSON Incumbent. A few years ago, FRIA had enough money in reserves that we were in danger of losing our non-profit status, but now we have entered the modern era of tight finances and scarce money. We can no longer afford to do whatever we want. The last year has seen the FRIA Board agonizing over the process of choosing what to fund and struggling with a re-evaluation of FRIA's mission and priorities. Demands for funds have risen while income has remained relatively flat. Over the next year, we must clarify our mission and work towards maintaining the important aspects of that mission. I believe that the roots of FRIA's mission lie in service to the public. Fort Ross SHP exists to preserve a local historical heritage, to allow access to the site, and to assist in broadening the cultural and historical education of the public. As a support agency for the Fort, FRIA must renew its commitment to the historical and cultural interpretation of the various Fort Ross periods. I have been a volunteer participant, a supporter, and a Board member of FRIA for many years, and would like to serve another term in order to assist FRIA in its mission. I would appreciate your vote.

BALLOT ***

PLEASE CLIP AND MAIL

INSTRUCTIONS: VOTE FOR UP TO THREE. BALLOTS WITH MORE THAT THREE VOTES WILL BE DISCARDED.

() LOIS ALCORN	()	LYNN HAY RUDY
() ELIZABETH CRESSWELL	()	NANCY WALTON
() LENORE M. KOSSO	()	DAVID WILLSON
() JOHN C. MIDDLETON		