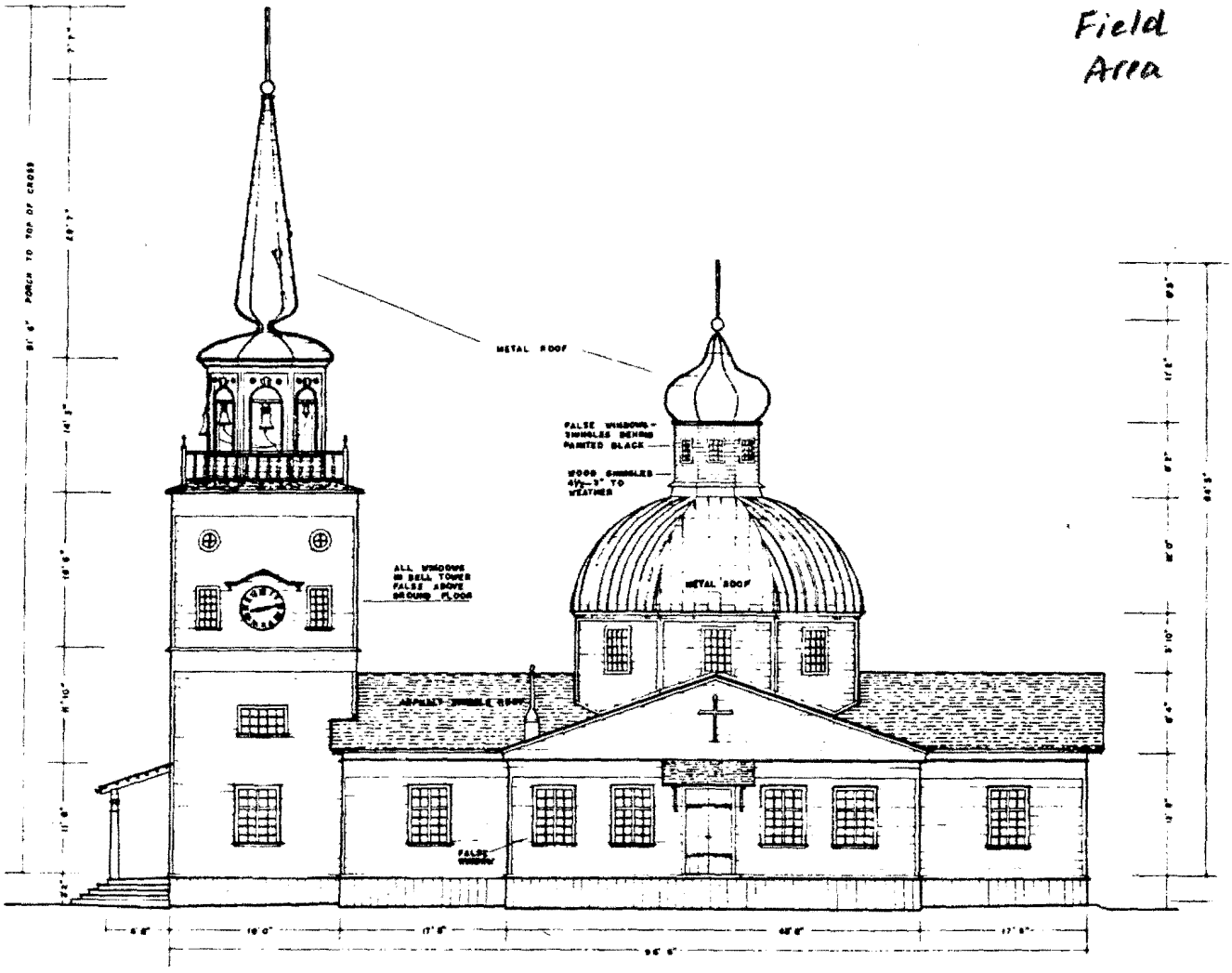
RUSSIAN AMERICA THEME

NATIONAL HISTORIC LANDMARKS

NATIONAL PARK SERVICE

ALASKA REGION

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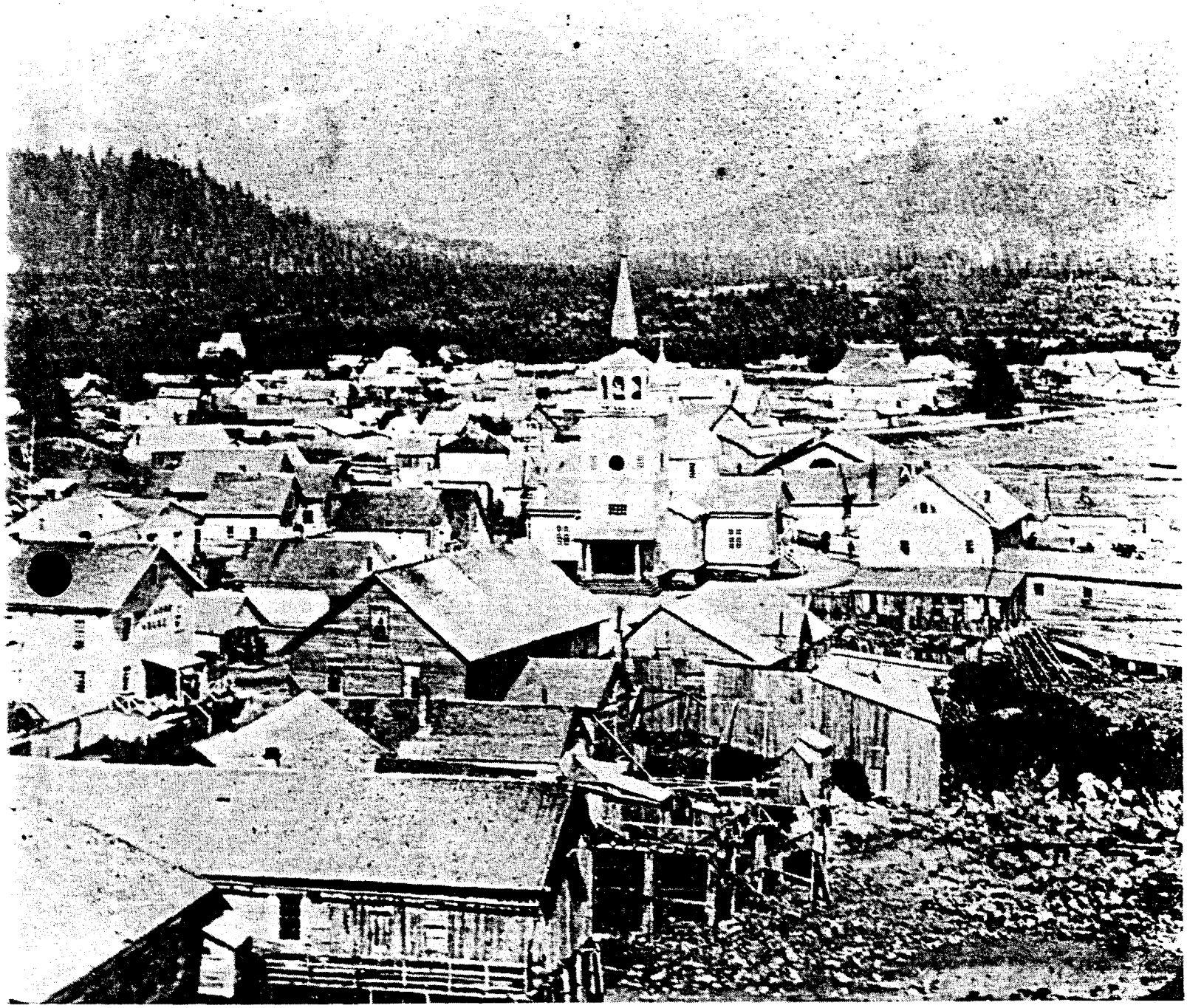
ST. MICHAEL'S CATHEDRAL
SITKA, ALASKA
ROBERT G. HIGGINBOTHAM - DELINEATOR

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Sitka, ca. 1887.

RUSSIAN AMERICA THEME

National Historic Landmarks

Compiled by

Sandra McDermott Faulkner
William S. Hanable
Robert L. S. Spude

U. S. Department of the Interior
National Park Service
Alaska Region
Anchorage, 1987

Frontispiece: Sitka, ca. 1887. The National Historic Landmarks visible are St. Michael's Cathedral at center, Russian Bishop's House with gambrel roof in the distance and Building No. 29, left center with large gable roof and west wall with three windows. The photograph was taken from the Flag Raising site.

Prepared by the National Park Service, Alaska Regional Office, Cultural Resources Division, Leslie Starr Hart, Chief; Robert L. S. Spude, Regional Historian; Sandra McDermott Faulkner, historian; William S. Hanable, historian; Susan Morton, archeologist; and Kathleen Lidfors, historian formerly with Alaska Region, now with Apostle Islands National Lakeshore.

PREFACE

The recognition of nationally significant historical sites is a goal of the National Park Service. This volume presents some of the documents resulting from National Park Service efforts to preserve and record important remnants of Alaska's Russian-American heritage. Included are studies of St. Michael's Cathedral, the Russian Bishop's House, Russian American Magazin, Seal Islands, Holy Ascension Orthodox Church and Holy Assumption Orthodox Church.

These studies were undertaken as part of the National Historic Landmarks program. They combine original research, a synthesis of historical scholarship, and field documentation to define the Landmark's historical significance, determine its state of preservation, and designate appropriate boundaries. A new Landmark study is also included for Building No. 29, Sitka, which was designated a National Historic Landmark on May 28, 1987.

The National Park Service has actively worked to preserve the significant Russian Bishop's House National Historic Landmark, which is a component of Sitka National Historical Park. The Russian Bishops' House was acquired in 1972 and has slowly and carefully been restored to its 1843-53 appearance. A history of the building prepared as part of a National Historic Landmark study is included here.

The History Branch, Cultural Resources Division of the National Park Service, Alaska Regional Office, has prepared this volume to encourage wider recognition of the National Historic Landmarks program in Alaska. The Landmarks pose a preservation challenge. It is hoped that the efforts represented in the following pages will stimulate creative responses, both public and private, to ensure the future of these nationally important sites.

Boyd Evison
Regional Director
Alaska Region
National Park Service

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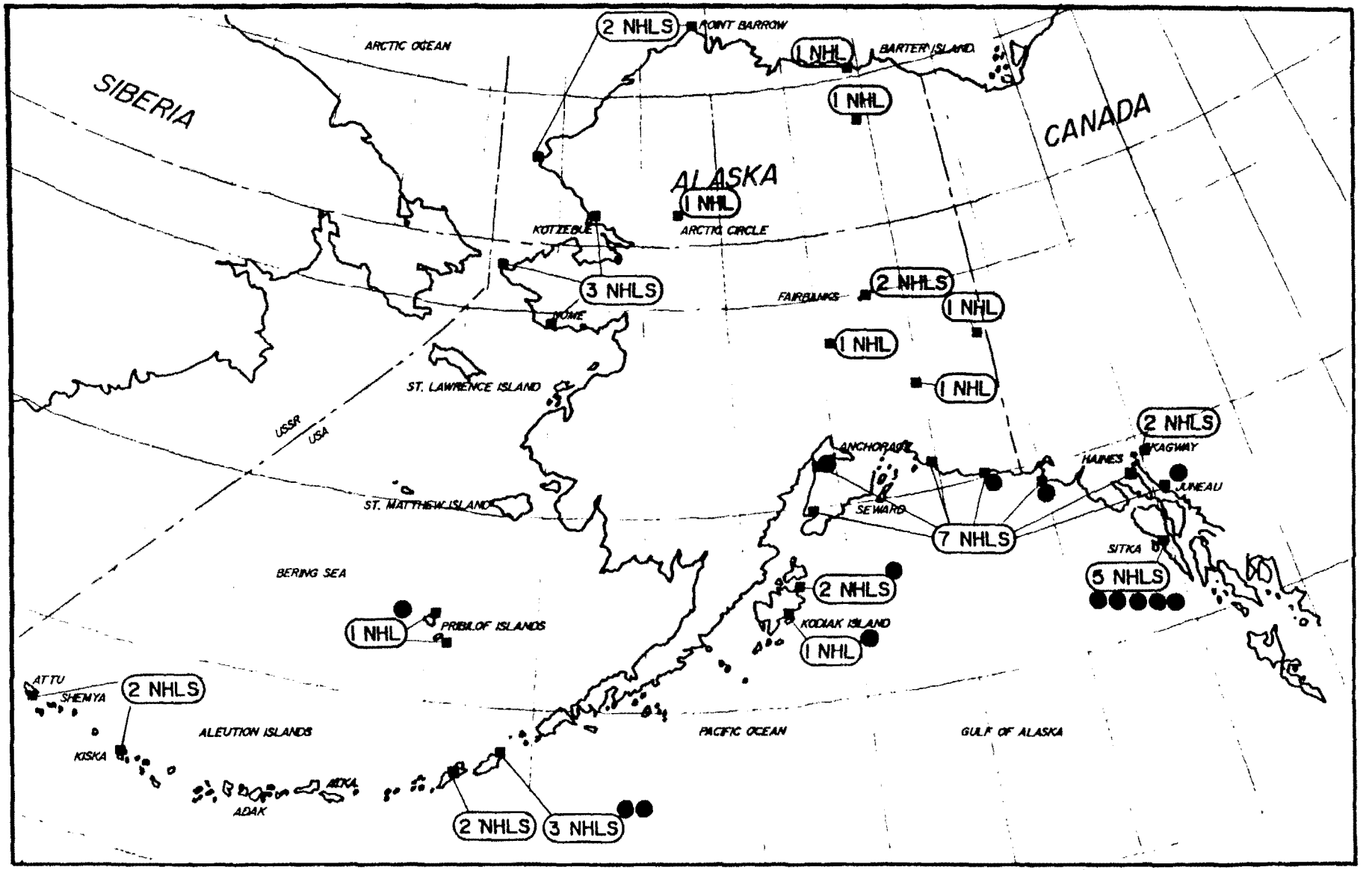
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● Russian America NHLs

National Historic Landmarks
The Alaska Region

INTRODUCTION

Americans have always sought to commemorate the lives and events which have shaped their history and to preserve the places important to their nation's past. The Historic Sites Act of 1935 guided the first systematic attempt to identify and recognize those places. Today the initiatives of that legislation continue in the National Historic Landmarks program.

The Historic Sites Act authorized "a survey of historic sites, buildings, and objects for the purpose of determining which possess exceptional value as commemorating or illustrating the history of the United States." (P. L. 292, Aug, 21, 1935; Section 2[b]). The National Park Service, acting for the Secretary of the Interior, was charged with carrying out the nation-wide survey. National Park Service historians developed an outline of the major themes of American history and pre-history to assure that the survey would be comprehensive in coverage and representative in selection of sites. Field work was undertaken and sites classified as possessing, or not possessing, national significance.

The results of the National Survey of Historic Sites and Buildings, as the program was known then, were intended to form the basis for a national preservation plan. It was expected that many of the nationally significant properties would be added to the National Park System. In reality, however, few of the sites identified through the survey were established as national historical parks or monuments. Yet the remaining sites, all important parts of our national heritage, lacked recognition--and protection. This need gave rise to a new direction: designation of National Historic Landmarks.

In 1960 an official listing, or registry, was established for National Historic Landmarks--those properties found to possess exceptional historical value through the national survey process. A certificate of registration and a bronze commemorative plaque would be provided to the property owner upon designation of the Landmark. National Historic Landmarks would have first priority for architectural recording through the Historic American Buildings Survey (HABS). Thus preservation would be encouraged through recognition, honor, and documentation.

Since 1960, additional legislation has increased the protection and assistance available to National Historic

Landmarks. The Historic Preservation Act of 1966 is widely known for establishing a National Register of Historic Places to recognize properties of local and state significance, as well as the nationally significant Landmarks. The Act also provided important protection for all registered properties by establishing a state and federal review process in cases where federally funded projects could have an impact on the historic values of the property. A separate monitoring and review process was established to protect National Historic Landmarks from the potential impacts of mining operations. (Mining in the Parks Act, P. L. 94-429, September 28, 1976).

Because very few National Historic Landmarks are owned by the federal government, the National Park Service--which continues to administer the program--carries out periodic inspections to determine whether Landmarks still retain the qualities for which they were designated. In cases where historic values have been undermined or lost, Landmarks are de-designated and the plaque and certificate returned to the National Park Service. A report to Congress on National Historic Landmarks which "exhibit known or anticipated damage or threats to the integrity of their resources" is prepared annually, as required by Section 8 of the General Authorities Act (P. L. 94-458, Oct. 7, 1976).

Section 8 Reports include only those sites where damage is imminent or actually present as a result of demolition, deterioration, erosion, floods, vandalism, adverse uses, or inappropriate construction or alterations. These Priority I sites are monitored annually until such time as de-designation is recommended, or the site is out of danger. Sites identified as Priority II (threatened or susceptible to damage) or Priority III (no apparent threat or damage) are also monitored for any change in status.

In a positive step to address problems identified in the Section 8 Report, a new assistance program has been developed for threatened Landmarks. Beginning in 1985, a few Priority I and II National Historic Landmarks have been selected each year for an in-depth inspection and condition assessment. The purpose is to analyze specific conditions at the site, determine needed corrective treatments, prioritize the work needed, and provide detailed cost estimates. Funded and coordinated by the National Park Service, the in-depth inspections are carried out by professional architects, engineers, or archeologists. The final Condition Assessment Report is given to the Landmark owners and is available to interested public or private groups.

Although the National Park Service does not fund the actual work recommended in the assessment reports, it assists Landmark owners in locating public or private funding sources. One important new source is the National Historic Landmark Fund, through which private and corporate donations are channeled to Landmarks with critical needs.

Other forms of assistance for National Historic Landmarks are available, as well. These include technical advisory services and publications available through the National Park Service, federal tax incentives for preservation, and documentation through the Historic American Buildings Survey or Historic American Engineering Record.

NATIONAL HISTORIC LANDMARKS PROGRAM IN ALASKA

In 1961 the National Survey of Historic Sites and Buildings conducted a study in Alaska under the broad theme of U. S. Political and Military Affairs, 1865 - 1910. This resulted in the designation of several National Historic Landmarks, including the first group of Russian-American sites: Erskine House (now Russian American Co. Magazin), Fur Seal Rookeries (now Seal Islands NHL), Russian Bishop's House, Saint Michael's Cathedral and Old Sitka. Several nationally significant archeological sites were also designated at that time.

Since the initial designations, the list of National Historic Landmarks in Alaska has grown to a total of forty-four. In 1975-1976 an effort to identify additional Alaskan National Historic Landmarks resulted in a number of Russian America theme NHLs being designated: Holy Assumption Orthodox Church (Kenai), Holy Ascension Orthodox Church (Unalaska), New Russia Site (Yakutat), Bering Expedition Landing Site (Kayak Island), Sitka Spruce Plantation (Dutch Harbor), and Three Saints Bay Site (Kodiak Island).

Recently there have been several additions. In 1985-86 seven World War II sites were added, following a National Park Service theme study of the War in the Pacific. These included U. S. naval and army installations at Adak, Attu, Dutch Harbor, Sitka, Kodiak, and Ladd Field (Fairbanks), and the Japanese Occupation Site on Kiska Island. In 1986, the historic Kennecott copper mining complex was designated a National Historic Landmark, followed by the Russian American Company Building No. 29 (Sitka) in 1987.

For the past five years the National Park Service has maintained an active National Historic Landmarks program through the Alaska Regional Office in Anchorage. One of its major efforts has been a series of boundary review studies

for some of the older Landmarks which were designated without specified boundaries. Clear Landmark boundaries, justified by the national significance of the resources within, are essential for effective land management and historic preservation planning. In Alaska, as land selections are completed under the Alaska Native Claims Settlement Act, the boundary studies are especially critical.

Since 1983, fifteen major studies have been completed for sites as remote, complex, and diverse as the Pribilof Islands (Seal Islands NHL), Russian-American Company Magazin (Erskine House), Ipiutak archeological site (Point Hope), and Skagway Historic District and White Pass. Extensive historical research has been undertaken, as well as detailed site documentation. In some cases, these studies constitute the single most complete source of historical information on the site. The boundary review studies for Russian-American sites--some done under contract, some by National Park Service historians--are included in this volume.

Another accomplishment of the Alaska program is reflected in a series of completed National Historic Landmark Condition Assessment Reports. Under contract with the National Park Service, an Anchorage architectural firm has conducted detailed structural inspections of five National Historic Landmark structures, all of which are related to the Russian-American theme. Holy Assumption Orthodox Church and the Chapel of St. Nicholas, Kenai, and Holy Ascension Orthodox Church, Unalaska, were completed in 1985--three projects funded out of a total of twenty done nationally in this first year of the program.

In 1986, two additional in-depth inspections were completed at St. George the Holy Martyr Orthodox Church, St. George Island, and the Company House, St. Paul Island, in the Seal Islands National Historic Landmark. In 1987 the program continues with two structures at the Kennecott mines. Final reports are available from the Regional Office in Anchorage.

Because of the great distances and high costs of travel, it is not possible to monitor National Historic Landmarks in Alaska annually. However, in the last few years the Regional Office has established a program of periodic site visits to monitor potential threats and to assure that owners, especially those new to the program, are aware of the benefits available to Landmark properties. Since 1985, Regional Office staff historians and archeologists have made thirty-six site visits for these purposes. Current information on site conditions is included in the annual "Section 8 Report to Congress on Threats to National Historic Landmarks.

NATIONAL HISTORIC LANDMARKS OF RUSSIAN AMERICA

Although they are included under the broad theme of U. S. Political and Military Affairs, the National Historic Landmarks related to Russian America are a distinctive group of Alaskan sites. These sites span the history of Russian presence in Alaska from the landing of Vitus Bering's crew on Kayak Island, July 20, 1741, to the raising of the American flag in Sitka, October 18, 1867. (Bering Expedition Landing Site NHL; American Flag Raising Site NHL)

Many significant aspects of the colonial experience are represented by these Landmarks. The early period of contact and settlement is reflected in three archeological sites. Three Saints Bay Site, located near Old Harbor on Kodiak Island, was one of the first permanent Russian settlement in North America. It was established in 1784 by the Golikov-Shelikov Company and continued under Alexander Baranov's management until a tidal wave destroyed it in 1792.

The New Russia Site at Yakutat Bay was an outpost of the Kodiak settlement and a key location for trade along the coast. In 1805 the post was destroyed by the Tlingit Indians. Old Sitka, on the coast of Baranov Island in the Alexander Archipelago, was the site of another strategic outpost established in 1799 to extend Russian American Company dominance west and southward in resistance to the encroaching British fur trade. Old Sitka was destroyed by the Tlingits in 1802.

Four additional Landmarks represent the activities of the Russian American Company in the colonies. The Seal Islands National Historic Landmark (Fur Seal Rookeries) recognizes the economic activity that drew the Russians to North American shores. The Seal Islands, today known as the Pribilofs, were discovered by the Russians in 1786 and exploited through use of Aleut labor until sale of the colonies in 1867. The Landmark includes rookeries, historic portions of the villages of St. Paul and St. George, and the archeological remains of seal hunting encampments on the islands.

The Russian American Company Magazin (Erskine House) in Kodiak was built by Alexander Baranov as a warehouse for furs at this central distribution point in the colonies. The large two-story log building was also used by the Alaska Commercial Company, which succeeded the Russian American Company as a controlling factor in Alaska's economy and governance.

In Sitka, capital of the colonies from 1808 to 1867, a single Russian American Company residence stands to represent company administration in that vital port city. Building No. 29, built of logs in a vernacular style, is important for its historic associations in the old Russian capital and as a rare example of a domestic structure from the Russian period.

The Sitka Spruce Plantation on Amaknak Island is a unique Landmark, representing a little known Russian American Company activity. This small stand of weather-twisted trees is remains from an 1805 attempt to make the colony at Unalaska self-sufficient in timber. It is the oldest known afforestation project on the North American continent.

As potent an agent of colonization as the Russian American Company, the Orthodox Church wrought profound cultural change among the native peoples of Alaska. Christianity, literacy, and health care were the instruments; the results live on in the names, traditions, and religious life in villages from the Aleutians to the panhandle. The physical legacy, a handful of rare and well preserved religious structures in the Russian tradition, is recognized by several National Historic Landmark designations.

Sitka claims two of these Landmarks. The Russian Bishop's House, a two-story log structure of Russian vernacular design, was built in 1842 for the first Bishop of Alaska. It served as residence, office, chapel, and mission school. It has been restored by the National Park Service as part of Sitka National Historical Park. Nearby is St. Michael's Cathedral, episcopal seat of the Russian Orthodox Church in Alaska. Built in 1848, it was reconstructed from Historic American Buildings Survey drawings following a fire in January 1966.

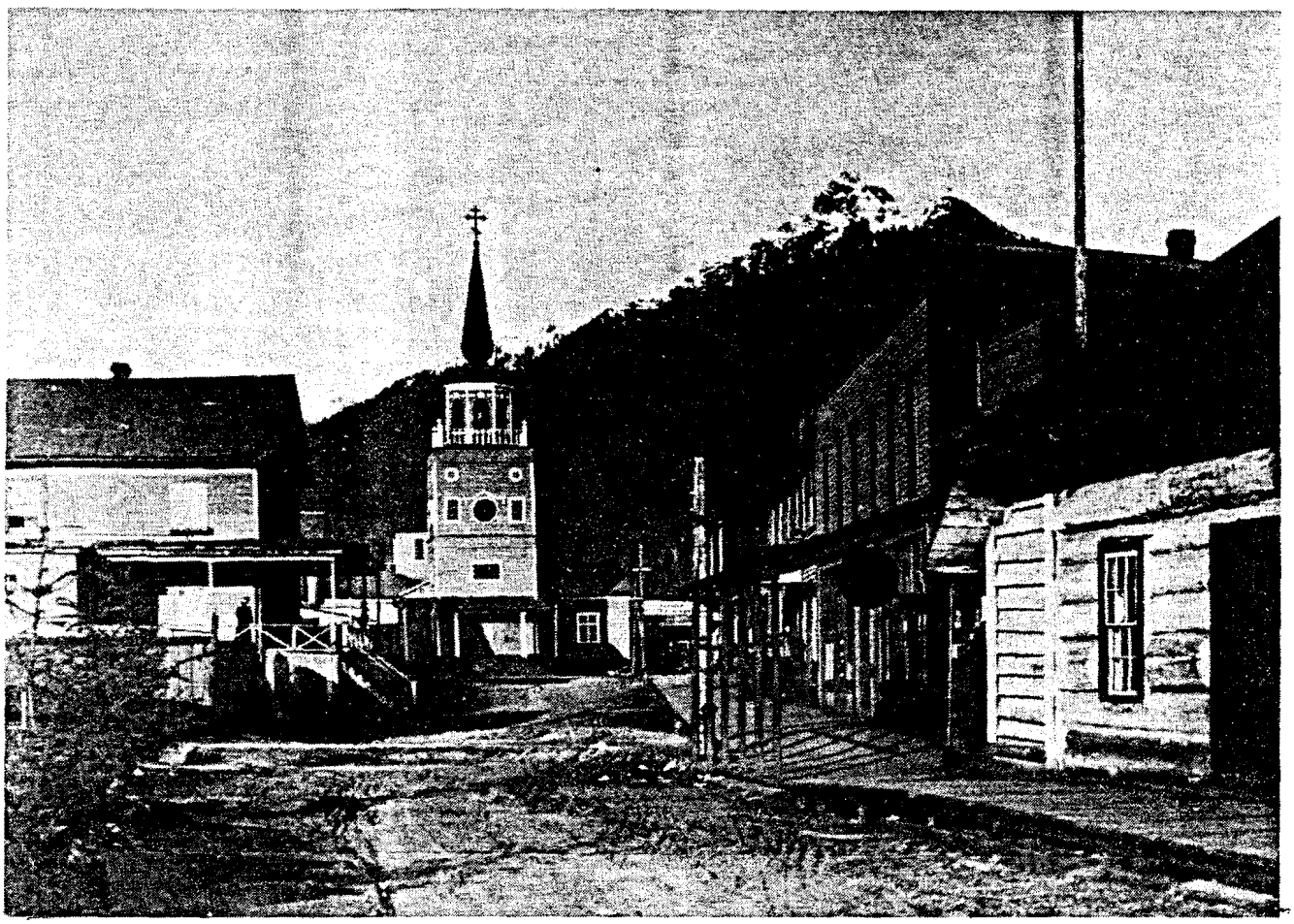
Two additional Orthodox churches are also National Historic Landmarks. Holy Ascension Orthodox Church was built by descendants of the Russian fur traders who established a post at Unalaska, ca. 1766. A major portion of the structure remains from the Russian period. Although constructed in the late nineteenth century, Holy Assumption Orthodox Church and St. Nicholas Chapel at Kenai are outstanding representatives of traditional Russian building types.

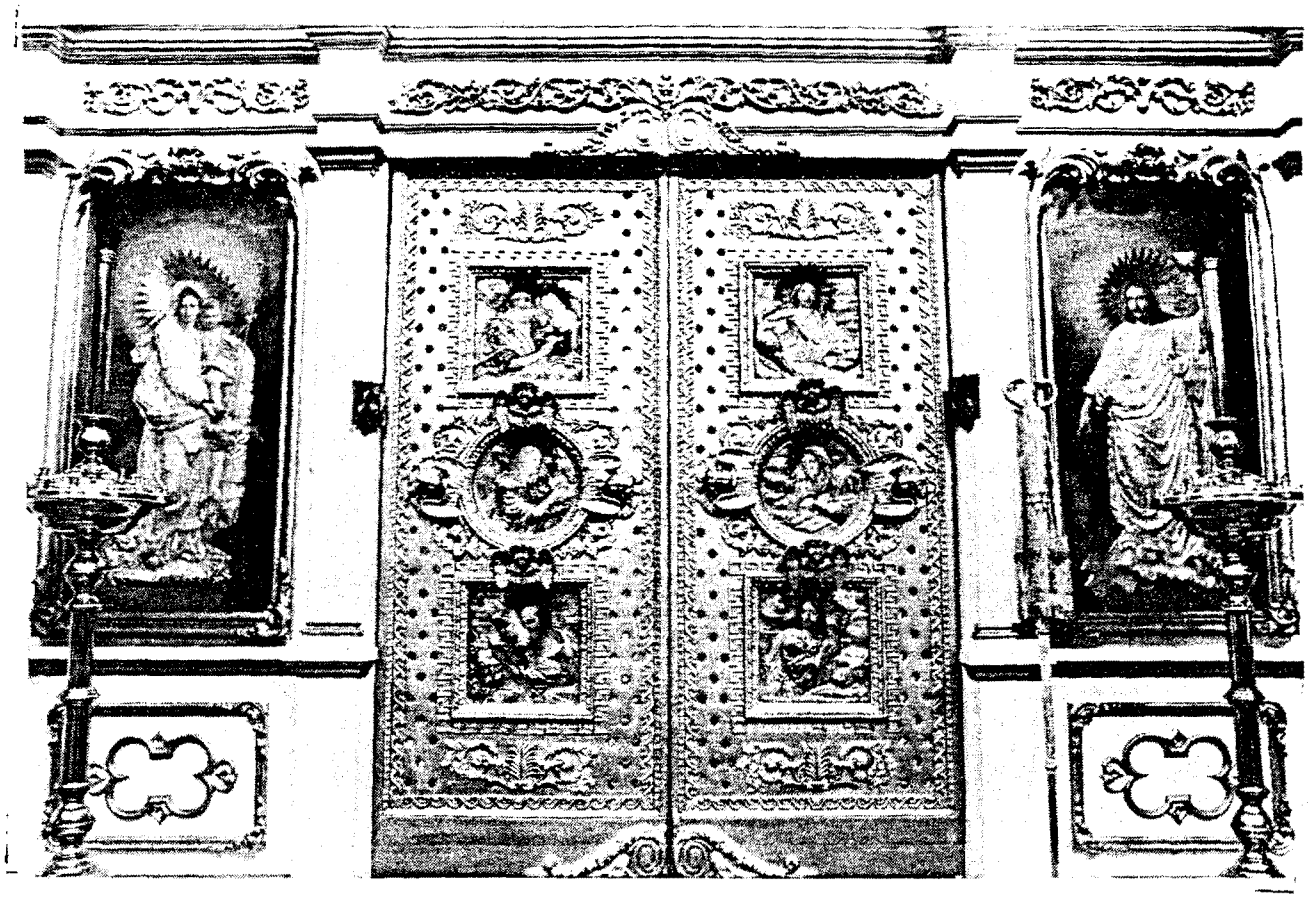
Kathleen Lidfors, Historian
National Park Service
July 14, 1987

RUSSIAN AMERICA THEME
NATIONAL HISTORIC LANDMARKS

Property Name	Designated	Location
In Alaska		
American Flag Raising Site	June 13, 1962	Sitka
Bering Expedition Landing Site	June 16, 1978	Kayak Island
uilding No. 29	May 28, 1987	Sitka
ld Sitka Site	June 13, 1962	Sitka vic.
ssian Bishop's House	June 13, 1962	Sitka
Michael's Cathedral	June 13, 1962	Sitka
t Durham Site	June 16, 1978	Taku Harbor
Russia Site	June 16, 1978	Yakutat vic.
Assumption dox Church	May 15, 1970	Kenai
an-American y Magazin	June 13, 1962	Kodiak
Saints Site	June 16, 1978	Old Harbor vic.
scension x Church	June 13, 1962	Unalaska
ruce Plantation	June 16, 1978	Dutch Harbor
ands	June 13, 1962	Pribilof Islands
rnia		
	November 5, 1961	Fort Ross
ommander's House	October 15, 1970	Fort Ross
	December 29, 1962	Waimea vic.

St. Michael's Cathedral





NPS Form 10-900
(3-82)

OMB No. 1024-0018
Expires 10-31-87

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received
date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic Cathedral of St. Michael the Archangel

and or common St. Michael's Cathedral

2. Location

street & number Lincoln and Maksoutoff Streets ___ not for publication

city, town Sitka ___ vicinity of

state Alaska code 02 county Sitka Division code 220

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	X occupied	___ agriculture	___ museum
X building(s)	X private	___ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	___ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	X religious
___ object	___ in process	X yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name Orthodox Church in America

street & number c/o Diocese of Sitka and Alaska
Box 697

city, town Sitka ___ vicinity of state Alaska

5. Location of Legal Description

courthouse, registry of deeds, etc. Borough Recorder

street & number City and Borough of Sitka

city, town Sitka, state Alaska

6. Representation in Existing Surveys

title See Continuation Sheet has this property been determined eligible? X yes ___ no

date ___ federal ___ state ___ county ___ local

depository for survey records

city, town state

7. Description

Condition		Check one	Check one
_X_ excellent	___ deteriorated	___ unaltered	_X_ original site
___ good	___ ruins	_X_ altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

The Cathedral of St. Michael the Archangel (commonly known as St. Michael's Cathedral) is in the center of the business district of Sitka, Alaska, the town which was the capital of Russian America from 1808 to 1867. Sitka is on the southwestern coast of Baranof Island in the Alexander Archipelago of Southeastern Alaska and is today a community of 8,000. The Cathedral stands at the junction of Lincoln and Maksutoff Streets, the former being a through-street, which divides and flows around the cathedral, while the latter dead-ends at the cathedral. The site is surrounded closely on all sides by the activities of the small town; a Lutheran church, an apartment house, and small businesses are across one street or the other from the cathedral. The visual appearance of the cathedral in respect to its surroundings has changed little in over 100 years. Its green domes and golden crosses dominate the skyline today as in the past, while the life of the community flows around it (Figures 1-6).

The present cathedral is a reconstruction of the original building which burned to the ground in January 1966. The first structure was built between 1844 and 1848 and had had relatively little modification or renovation in 118 years. At the time it burned, it was the oldest church structure from the Russian era in Alaska. The initial cathedral was built of native logs with clapboard siding. The roofs, with the exceptions of the domes which were metal, were of wood shingle and later replaced with asphalt shingles. The architect was the first Orthodox Bishop of Alaska, Innocent (Ioann Veniaminov) (Figure 7).

After the cathedral was destroyed in 1966, it was reconstructed using drawings made in 1961 by the Historic American Buildings Survey. The object of the reconstruction was to create a reproduction of the original structure, while incorporating modern fire-resistant materials. The building today is constructed of concrete and steel walls with vinyl siding recreating the original texture, with asphalt roof shingles and copper roofing on the domes. As the HABS drawings with measurements are available, and the cathedral is built to these specifications, only a general description will be given of the exterior and interior design, the emphasis here being on the interior furnishings, which will be described in detail (see HABS drawings, Nos. AK-1).

The Cathedral of the Archangel Michael is constructed in the form of a Greek cross with a belltower, with the exterior elevations expressing interior spaces. The design of the church is described by one authority as "neither Byzantine nor Gothic. One often encounters churches of this style in St. Petersburg in Russia. It originated at the end of the last (18th) and beginning of the present (19th) centuries."[1] The favored architects of th

era of the European Enlightenment in Russia were two Italians, Count Bartholomew Rastrelli and his son, who designed such Rococco edifices as the Winter Palace and the Smolny Institute. The Cathedral, while a simple wooden building, bears the hallmarks of the Rastrelli touch, that is, a large dome with interior expression, affixed on a typical Russian village church with chapel wings. The origin of this concept in Alaska may be seen in drawings of another church designed by Bishop Innocent, the Church of the Holy Ascension, built at Unalaska in the Aleutian Islands in 1825. There, too, the church had two domes, one reflecting the inner space of the center of the cross (Figure 8).

The cathedral is 67 feet in facade by 96 feet 8 inches in depth. It is painted light blue-grey, with white trim. In the center of the western facade is a 40 foot-one inch belltower topped by a cupola with eight arched openings and a bell in each, a needle-like dome and a three-bar Orthodox cross. A balustrade encircles the cupola. On the top half of the tower all of the windows are false. Between two 15-light false windows on the north, south, and west elevations is a round clock with Roman numerals and a sediment. The entrance to the cathedral is through central double doors in the lower floor of the belltower into the vestibule or narthex. The nave is directly east of the narthex. Its exterior walls extend west of the two chapels which form the arms of the cruciform plan. The dome is octagonal, each side having a window. An eight-sided cupola with an onion-shaped dome is atop the structural dome. On top of the decorative onion dome is a three-bar cross. The apse is the eastern-most section of the cathedral and exactly duplicates the exterior walls of the nave in dimension. Two chapels extend from the north and south sides of the nave and are identical in measurements. In both the north and south elevations there is a double door, neither of which is in use. The public areas of the cathedral are well-lighted by the windows in the dome, two large windows in each chapel and a window on the north and south walls of the nave. There are, in addition, a number of false windows decorating the exterior elevations (Figures 10-15).

The interior of the cathedral is similar in design, for the most part, to the original, but there are a few significant variations. The cruciform plan of the interior is immediately apparent as one enters the doors from the west, as it would have been prior to 1966 (Figures 16-23). The walls and ceiling are covered in a rough natural-colored sail-cloth, as was the original, although in the prototype the cloth was painted blue.[2] The ceiling over the western portion of the nave is horizontal and also covered with natural-colored sailcloth. This gives way over the center to an open dome which covers the middle of the naves and is centered over the Bishop's throne. In the original church this dome was supported by eight columns; in

the present structure there are four columns. Now the columns are of steel and concrete, covered by sail-cloth (Figure 24); they formerly were of wood painted to look like marble (Figures 25, 26).

It is the presence of a remarkable collection of Russian religious art, encompassing the entire epoch of the Russian presence in America that distinguishes this cathedral. Works of extraordinary beauty are on the ikon screens which divide the nave and the chapels from the altars, and because this is still an active church, several of the cathedral's most valuable ikons, in terms of age and quality of workmanship, are hung on the walls. Many additional ikons which once were displayed on the walls of the chapels or in the sanctuaries are now protected in five sealed cases. All of these ikons were preserved when the original cathedral burned.

In the center of the nave on a raised dais is a backless cushioned seat which is the Bishop's Throne, designating this as the ruling cathedral of the diocese. On the floor in front of the throne is an elaborately embroidered rug or "orlets" upon which the bishop stands during divine services. This item and a companion orlets in front of the altar behind t ikonostasis are associated with the cathedral from its earliest days.[3]

The ikonostasis in the main sanctuary is dedicated to the Archangel (or St.) Michael. The framework is a reconstruction, while the Deacon's Doors, the Royal Doors, and all but one of the ikons are original. The Italian Rococco design of the framework is in marked contrast to the simple lines of the exterior and interior walls of the cathedral (Figures 27, 28). The screen is of wood, painted white with lavish gold trim along the margins of the screen and around the ikons, and is a copy of the original, a fragment having been saved from the fire. There are twelve ikons on this screen, six large ones on the screen itself and six on the Royal Doors in its center. All are from the original building. Both the ikon of Christ the Savior to the right of the doors and of the Virgin to the left are partially embellished by a silver riza, skillfully carved to render the draperies of the figures' clothing. There is little known about the origin of these ikons, except that they are of the 18th- and 19th-century naturalistic style of ikonography popular in Russia at the time the cathedral was built. They, as all of the six large ikons on the screen, are built into the wooden frame and each is surrounded by an elaborate gilt frame. Also of note on the ikonostasis are the ikons of the Archangel Michael on the far right (Figure 29) and of St. Nicholas on the far left (Figure 30). Both of these figures are also draped in silver robes. The Royal Doors in the center of the ikonostasis are ornately carved in silver, covered with gold paint. The six

ikons in the door are carved in relief in silver and represent the four evangelists on the four corners while the Annunciation and the Theotokos (Mother of God) are in the middle tier. It is reported that "For the twelve ikons which adorn the entire screen, over fifty pounds of silver were used, of the aggregate value of no less than $6,000.00."[4] All of these ikons and the Royal Doors were in the original church and have been recently restored (compare Figures 31, 32).

On the walls of the dome and of the chapels are a number of large paintings of fine quality which are representative of western religious art (Figures 33, 34). They depict scenes from the Old and New Testament, and according to one authority, were presented to the cathedral by Count Victor Kochubei and/or Countess Anna Orlova, closely identified with both Tsars Alexander I (1800-1825) and Nicholas I (1825-1855).

The ikon screens of both side chapels are in reality walls which project several feet into the chapel interiors, with central double doors and ikons hung on either side (Figures 35, 36). The chapel on the north is dedicated to Our Lady of Kazan. On the left side of the Royal Doors, leading to the chapel's sanctuary and altar, is an ikon of the Virgin of Kazan (Figures 37-39). It is popularly known as "the Sitka Madonna" and is frequently on tour throughout the United States and Europe. This ikon has a finely carved silver riza with gold highlights covering all but the faces of the Virgin and Child and the latter's right hand. This ikon has been attributed to a famous Russian portrait artist, Vladimir Lukich Borovikovsky (1758-1826), who was a favorite of Empress Catherine II (the Great). Also by Borovikovsky is an ikon to the right of the chapel doors of Christ Pantocrator, or Christ the Judge (Figure 40). It too has a riza of silver and gilt which drapes the figure, and is the same size as the Sitka Madonna. The two are clearly a pair, the intricate working of the riza as well as the haloes being the same.

The chapel on the south was dedicated originally to St. John the Baptist and Prince Alexander Nevsky. Following the cathedral's reconstruction, this chapel was dedicated in 1978 to honor the builder of the cathedral, Bishop Innocent, who in 1977 had been declared a saint by the Orthodox Church. Hence, the chapel once known as the Chapel of the Precursor (St. John the Baptist) is today the Chapel of St. Innocent. Its "ikon screen" duplicates the pattern of the other chapel, being a wall with double doors and ikons hung on either side. Above the door is an ikon of the Last Supper with a riza artfully carved to form the bodies of Christ and His disciples with silver rays forming haloes around each figure (Figures 41-43).

There are five display cases containing some of the notable treasures of the cathedral, two in each chapel and one in the nave (see drawing of interior and Figures 44-46). The lists of case contents which follow do not, however, include every item in the cases, but those about which information is available or positive identification has been made.

Case One (in the north chapel, Figure 47):

The Festival Ikon of St. Michael, with a riza stamped 1815, is oil on canvas. There is a central panel of the Archangel Michael with a snyaxis (gathering) of angels and 24 surrounding scenes, twelve representing the major feasts of the church calendar and twelve being scenes depicting the miracles attributed to the Archangel. The scenes are depicted in the neoclassical style. Repousee silver covers much of the surface, each scene being well defined in relief.

A large Gospel with silver detailing and a chalice of silver. These are a set which were taken to Fort Ross, the Russian colony in California, in 1816 and brought to Sitka in 1841, when the Russians sold their possessions there to John Sutter. The Gospel has a red velvet binding. The silver plaques on the corners are stamped 1814, with the inspection stamp of Moscow. There is a central scene of the Resurrection with the evangelists represented on the four corners. St. Luke is missing, and the plaque has been replaced by a plain metal corner. It is inscribed to the church by the Russian Imperial Chancellor Nicholas Rumiantsev. The Gospel itself bears the date of publication of 1809.

Two silver chalices, one dated 1819 and another, 1821. The former has four miniatures on its base and cup; those on the cup are painted on mother-of-pearl, while those on the base are painted on silver. This distinctive piece, with filigree detailing, is a companion to a Gospel in Case 5 (below) and a crucifix in Case 3.

A pair of wedding crowns used in Orthodox marriage ceremonies. They are of silver and gilt and date from 1866. Each has four oval porcelain enamel medallions.

A chalice cover which was once used in the Chapel of the Annunciation in the Bishop's Residence. It is embroidered with pure gold thread.

Richly embroidered vestments also are in this case.

Case Two (in the north chapel, Figure 48):

The oldest ikon in the cathedral's collection. This is an ikon of the Holy Trinity, which originally hung on the wall of the south chapel across the cathedral. This ikon is in the Byzantine style.

Another early ikon, the Virgin of the Sign, also in the Byzantine style.

An ikon of the Annuciation rendered entirely in ivory.

Case Three (in the front left of the nave, Figure 49):

Items associated with the designer and builder of the cathedral who was also the first Orthodox Bishop of Alaska, Bishop Innocent (Veniaminov), including:

A crucifix inlaid with pearl, which was presented to Bishop Innocent upon his consecration as bishop in 1840.

A Gospel printed in 1759 which was donated to Bishop Innocent in 1846 by the Archimandrite of Holy Trinity and St. Sergius Monastery in Russia.

A Gospel bound entirely in silver, in Aleut, translated by Bishop Innocent himself using the alphabet which he created. It was originally completed in 1828 and published in 1840.

Bishop Innocent's miter (Figure 50).

An embroidered communion set for the sick.

A heavy silver crucifix, made in 1824 and decorated with six cloisonne miniatures.

A chalice cover embroidered in silk thread.

Case Four (in the south chapel, Figure 50):

A scale-model 13-inch miniature of the cathedral made of silver with gilt overlay. The domes and the cupola of the bell-tower are of cloisonne. There are three oval porcelain enamel plaques on the bell tower representing the Sitka Madonna, St. Michael the Archangel, and Bishop Innocent of Irkutsk (not to be confused with Bishop Innocent of Alaska). This exquisite tabernacle which, before the fire, was used to carry communion to the sick, was made in Russia and donated to the cathedral by its St. Nicholas Brotherhood in 1906.

An ikon, almost entirely covered by a silver riza, of Sts. Zosimas and Sabbatius. It bears the date 1843 and an inscription indicating that the ikon was presented to the cathedral by the crew and passengers of the ship "Heir Alexander" in gratitude for their survival through a severe storm in 1842. A companion of this ikon, presented by one George Chernik, is in an adjoining case and is known as "The Protection of the Virgin" (see below).

A Gospel, weighing some 25 pounds and bound entirely in silver with repousee scenes of the Resurrection (on the front) and the Nativity (on the back). This Gospel originally stood on the altar of the main sanctuary. It is part of a set with a Chalice and Crucifix which both bear the dates 1819; these companion pieces, however, are in other cases (see Case 1 and Case 3 above).

Case Five (in the south chapel, Figure 52):

An ikon of Our Lady, Joy of the Afflicted, which bears the date 1763. It is of tempera on wood with a silver gilt frame and appliqued pearls, beads and semi-precious stones decorating the robes of the Virgin. This ikon was in the Chapel of Our Lady of Kazan prior to the fire.

An ikon of the Protection of the Virgin, which is the companion to the ikon of Saints Zosimas and Sabbatius, noted above. It bears an inscription commemorating a perilous escape at sea in 1842 and the riza is stamped "1843." Its elaborately carved riza covers all but the faces of the figures.

An ikon of Our Lady of Vladimir with the date 1847 stamped on the silver gilt riza. The haloes of the Virgin and Child are of semi-precious stones.

An ikon of the Appearance of the Virgin to St. Sergius of Radonezh, which is tempera on wood with a silver gilt riza. The date is illegible, but the Moscow inspection seal has been dated ca. 1780.

An ikon of the Image of Christ Not Made by Hand, of tempera on wood with a silver riza and a silver gilt halo. The riza bears the date 1826.

An ikon of St. Nicholas, oil on wood, with silver riza and silver gilt halo. The date on the riza is 1825. The ikon is painted in the naturalistic Western style.

An ikon of St. John the Baptist, an ikon believed to be from the 17th century, with a silver riza of later origin.

The above items do not exhaust the treasures of the Cathedral of St. Michael the Archangel. On the walls and behind the ikonostasis within the three sanctuaries are other ikons, church utensils, and furnishings which have been identified with Orthodox worship in Alaska from the middle of the 19th Century when the diocese was created and the cathedral built (Figures 53-37). They are displayed in a manner consistent with the atmosphere of the cathedral, which is still a house of worship.

FOOTNOTES

1. Archimandrite Anatolii (Kamenskii), "Sitka. Istorichesko-statisticheskoe opisanie sitkhinskago pravoslavnago prikhoda [Sitka. An Historical-Statistical Sketch of the Sitka Orthodox Parish]," Russian Orthodox American Messenger, II (1898), 12:366.

2. Bishop Gregory (Afonsky), ed., "St. Michael's Cathedral: Its History and Restoration of Icons," (Sitka, Alaska: n.d.), p. 5.

3. Rev. A.P. Kashevaroff, "St. Michael's Cathedral, Sitka, Alaska," (Juneau, Alaska: Empire Printing Co., n.d.), [8].

4. Hieromonk Antonii (Dashkevich), "The Russian Orthodox Cathedral of the Archangel Michael at Sitka," Russian Orthodox American Messenger, III (1899), 10:284.

8. Significance

Period	Areas of Significance—Check and justify below			
___ prehistoric	___ archeology-prehistoric	___ community planning	___ landscape architecture	X religion
___ 1400–1499	___ archeology-historic	___ conservation	___ law	___ science
___ 1500–1599	___ agriculture	___ economics	___ literature	___ sculpture
___ 1600–1699	X architecture	___ education	___ military	___ social/ humanitarian
___ 1700–1799	X art	___ engineering	___ music	___ theater
X 1800–1899	___ commerce	___ exploration/settlement	___ philosophy	___ transportation
X 1900–	___ communications	___ industry	___ politics/government	___ other (specify)
		___ invention		

Specific dates 1844-48/1972-76 **Builder/Architect** Bishop Innocent (Veniaminov)/ Sergei Padukov

Statement of Significance (in one paragraph)

Significance

The Cathedral of St. Michael the Archangel in Sitka, Alaska, is the principal representative of Russian cultural influence in the 19th century in North America. Sitka was the capital of Russian America from 1808, and after 1867, the capital of Alaska until 1906. From 1840 to 1872, Sitka was the seat of an Orthodox diocese which governed all of North America, and thereafter, it continued as the seat of the diocese of Alaska. The cathedral was at the geographical center of the community and was also its educational and religious hub. From this post the church reached thousands of Native Alaskans, having a profound cultural impact, offering them not only a new religion and way of life, but also providing them with education, health care, and often protection against civil authorities. The cathedral was by the far the largest and most imposing religious edifice in Alaska until well into the 20th century. It was, as well, an excellent example of Russian church architecture, incorporating classic Russian features of the cruciform design with elements of the Italian Rococco, popular in Russia in the early 19th century. Although the present cathedral is a reconstruction of the original, it has lost none of its significance. Nearly all of the ikons and religious artifacts, many donated by wealthy Russians and Imperial government officials in the early 19th century, were saved from the fire which destroyed the cathedral in 1966 and have been replaced in the new building. The structure itself has been rebuilt on the original site according to measured drawings of the Historical American Buildings Survey. The building, although varying from the original in use of fire-resistant materials and some interior details, is a very close reproduction. The cathedral is also intimately identified with its designer and first officiant, the first Bishop of Alaska, Innocent, renowned not only for his religious writings, but also for works on the ethnography of Alaska, linguistics, and history, and as a church designer. In 1977, Innocent was declared a saint by the Orthodox Christian church. Under the bishop's aegis, the cathedral was closely associated with a Seminary and a school, both of which operated for many years. These were housed in the bishop's residence, the Russian Bishop's House, which is now a National Historic Landmark within the Sitka National Historical Park. The cathedral is still in use as a house of worship and is still the seat of the Orthodox Bishop of Sitka and Alaska, thus providing a continuing link with America's Russian heritage.

History

In 1808, the Chief Manager of the Russian American Company, Alexander Baranov, moved his main office from Kodiak to the newly fortified site of New Archangel (Novo-Arkhangel'sk) in Southeast Alaska. The town, which came to be called Sitka after the Russians left America, thus became the administrative center of Russia's possessions not only in Alaska but also in California. In 1867 Russia sold her possessions in Alaska to the United States. Sitka continued as the administrative center of the region, and when a Territorial Government was formed, it became the capital. It was the seat of government and principal town of Alaska until 1906, when the capital was moved to the new boom town of Juneau.

From the first, Alexander Baranov envisioned Sitka as more than just another fortified post. Although he had shown little interest in the Orthodox Mission at Kodiak and had often been at odds with its leadership, he set about equipping the new town with a church suited to the grand role he foresaw for his capital. He requested that the finest of church furnishings be sent to Sitka from Russia for use in the chapel which one of his employees had erected. He also asked for a priest. In 1813, a quantity of religious treasures destined for Sitka were lost when the Russian ship "Neva" sank off the coast of Baranoff Island, not far from Sitka. A number of items were salvaged from the wreckage, however, most notably a large silver-covered ikon of the patron saint of the chapel, St. Michael the Archangel.[1] Three years later, in 1816, Fr. Alexander Sokolov arrived from Russia to become Sitka's first priest; he brought with him the Festival Ikon of St. Michael.[2] Both of these ikons of St. Michael are still part of the interior furnishings of the present-day reconstructed cathedral, the silver-covered ikon being on the right side of the main ikonostasis and the Festal Ikon of St. Michael in a display case in the Chapel of Our Lady of Kazan (Case 1). In 1834, the Russian American Company replaced the old and decrepit chapel-church with a new one, also dedicated to St. Michael.

The construction of the new church coincided with the arrival in Sitka of a new priest, Fr. Ioann Veniaminov. This Siberian-born priest had had experience in Alaska, having served for ten years at Unalaska, where he had designed and built a two-domed church, introduced an alphabet and literacy to the Aleuts, founded a school, and prepared extensive analyses of Aleut customs. In New Archangel he conducted the same kind of broadly-conceived evangelizing. The Tlingit Indians of Southeast Alaska had been resistant to Christian missions, but Father Veniaminov won the confidence of the Tlingit

chiefs by introducing smallpox vaccine to them in 1836 and saving many lives. He also developed a Tlingit alphabet and vocabulary, thereby encouraging literacy. In 1840, the Russian Holy Synod consecrated Fr. Ioann as Bishop Innocent, the first Bishop of Kamchatka, the Kurile and Aleutian Islands (that is, Alaska). New Archangel was designated as the seat of a diocese which spanned the Pacific, embracing all of Russia's eastern-most territories. In 1858 Innocent became an Archbishop retaining jurisdiction over Alaska but with his headquarters in Siberia. Innocent became the head of the church in Russia when, in 1868, he was named Metropolitan of Moscow. In 1977 the Orthodox Christian Church declared him a saint. Innocent's career in Alaska embraced architecture, linguistics, ethnography, history, public health, education, as well as ecclesiastical administration. His books on Aleut ethnography are still considered authoritative; the cathedral which he designed was considered the finest representative of Russian church architecture in North America; the schools which he founded operated well into the 20th century, educating scores of Native Alaskans for participation in public life. The instructions which he gave the Russian missionaries serving in his diocese were extremely tolerant of Native customs and helped ease the meeting of western and Native cultures.

In his first year as Bishop at New Archangel Innocent began to design a cathedral for the new diocese. Three years later, in 1844, the cornerstone was laid and on November 20, 1848, the Cathedral of St. Michael the Archangel was dedicated. It was constructed with funds provided by the Russian-American Company. The bells were forged in the local foundries, and Bishop Innocent himself built the clock which was placed in the belltower.

From the outset and until the present day, St. Michael's Cathedral has served as the hub of an educational and cultural center which influenced lives as far away as Russian Mission on the Yukon River and Atka in the Aleutian Islands. In 1841, Bishop Innocent founded a Seminary, attached to the Cathedral. This institution offered a rigorous curriculum of higher education, designed primarily for Natives destined to serve the church in Alaska, but it also provided the education that gained many Natives and creoles (those of Russian and Native parentage) access to uppper-rank employment with the Russian-American Company.[3] In addition to the Seminary, the Bishop started a school for elementary and secondary education; orphanages were often associated with these schools. These establishments functioned throughout the bishop's term in Alaska and sporadically thereafter. Not until 1929 were the school and orphanage permanently closed. The seminary transferred to Siberia when Bishop Innocent moved there as Archbishop, but re-opened again in 1906 and functioned for several years thereafter. The students of these schools came from all over Alaska; most returned to their home communities to take up leadership positions

there, but many went on to advanced work in Russia and were posted to churches outside Alaska, elsewhere in North America. The schools were housed in the bishop's residence, which is now known as The Bishop's House, or the Russian Orphanage, and is a National Historic Landmark currently being restored by the National Park Service (Figure 58).

The Orthodox Church in Alaska went into a period of decline after Bishop Innocent and particularly after the see was removed to San Francisco in 1872. For thirty years, the Bishop of Alaska lived outside Alaska and only visited the northern parishes on occasion. Many of the treasures of the cathedral were taken to San Francisco. But in 1904, Alaska was made a vicariate and received its own bishop for the first time since 1872. For a period of 20 years, that is until the Soviet government in Russia cut off all funds for the American Orthodox church, there was a revival of diocesan life and new forms of activity. In addition to the school-orphanage and seminary which were re-opened, a Temperance Society and Brotherhood were formed within the Cathedral. The latter, with the dean of the cathedral always as president, promoted health by financially supporting literacy through a program of translations and teaching the membership to read. The Brotherhood, which included women members, also was responsible for a number of gifts to the cathedral, most notably an exquisite golden miniature which was used to carry communion to the sick.[4] This organization also proved vital in maintaining the cathedral throughout the many lean years after Russian funds were cut off and in promoting projects aimed at repair and restoration of the project; in 1909, the Brotherhood, for example, financed another scale-model replica of the cathedral, this designed for display at the Smithsonian Exposition in San Francisco (Figures 59 and 60). The Temperance Society was somewhat older than the Brotherhood, being formed in 1896, and included non-Orthodox members, both male and female. It was active for several decades in promoting sobriety and producing educational literature on the dangers of alcoholism. Under the leadership of the cathedral deans and, subsequently, the resident bishops, similar brotherhoods and societies were formed in other parishes, providing education, health, and charitable support for many communities.[5]

Besides the support from its Brotherhood, the Cathedral of St. Michael received the patronage of many wealthy Russians and grateful parishioners. Until the North American Orthodox see was moved to San Francisco, the Sitka Cathedral was the only Orthodox Cathedral in North America. And, thereafter, the cathedral and its diocese were recipients of gifts through the Russian Imperial Mission Society, founded by Metropolitan Innocent, the same who had been the first bishop in America. Some gifts were from the humble workers of the Russian-American Company; most notable among these is the icon of Our Lady of Kazan, or the Sitka Modonna.[6] Other gifts were fr

the exalted ranks of the nobility, such as Prince Kochubei and Countess Orlova, associates of the Emperors Alexander I and Nicholas I.[7] Survivors of shipwrecks presented the cathedral with works of art in gratitude.[8] The Orthodox hierarchy in Russia looked fondly on the fledgling mission and supplied the cathedral on the far reaches of empire with costly utensils and elegant books. This rich collection of art and artifact accumulated through 120 years.

The cathedral structure itself influenced church life elsewhere in Alaska. The architectural style of the cathedral was copied at Russian Mission on the Yukon River. In 1894, the priest there, Zakharii Bel'kov, who had spent several years in Sitka as a young man, designed and built a domed church which closely resembled the Sitka Cathedral. This church graced the shores of the Yukon until 1930 (Figure 61). The present Church of the Elevation of the Holy Cross on the same site is designed to recall the features of that original "cathedral on the Yukon," and is, therefore, an echo of the Sitka cathedral.[9]

1962, St. Michael Cathedral was named a National Historic Landmark by the National Park Service. At the time of its nomination it was the oldest surviving church of the Russian era in Alaska and, therefore, in all of North America. Its exceptional architecture, its identification with Bishop (Saint) Innocent, its artistic treasures representing the best of the Russian ecclesiastical art in North America -- all were mentioned as justification for the honor of NHL status.

On Sunday, January 2, 1966, tragedy struck. A fire which destroyed much of downtown Sitka, also razed the cathedral (Figure 62). Residents and parishioners were able to save nearly all of the cathedral's artistic and religious treasures, including the Royal Doors in the center of the ikonostasis and the chandelier. Of the most valuable or revered items, only the bells, hand-wrought in Sitka, the large ikon of the Last Supper above the Royal Doors, and the clock in the bell-tower, constructed by hand by Bishop Innocent, were lost. Almost immediately state government and community leaders began an ecumenical and secular campaign to rebuild the cathedral. Measured drawings made by the Historic American Buildings Survey in 1961 were used in the reconstruction by the project architect, Sergei Padukov of Toms River, New Jersey, and an extensive project to restore the ikons was undertaken.[10] Although the building today appears to be a faithful reconstruction of the original, there are some variations from the first structure due to the requirements of fire-resistant materials and structural safety, and limited funds. In 1976 the newly reconstructed

Cathedral of St. Michael was dedicated, and in 1978 the old Chapel of St. John the Baptist (The Precursor) was rededicated in honor of St. Innocent (Veniaminov) of Alaska.

The minor deviations on the exterior and the incomplete or nonhistoric appearance of certain interior finishings do not affect the basic significance of the structure. The interior failings are overshadowed by the presence of the original furnishings, ikons, and paintings. In 1973 the cathedral, while under reconstruction, was re-entered in the National Register of Historic Places because of the church's social and cultural impact, the priceless ikons, furnishings, and metal items from the original building, and because of the near-accurate reconstruction made possible by the availability of HABS drawings.[11] Those considerations remain valid today.

St. Michael's Cathedral is viewed by residents and visitors alike as a unique representative of the Russian presence in Alaska. Its location on its original site in Sitka, its continuing use as an Orthodox house of worship and as the seat of the Bishop of Sitka and Alaska, its store of priceless and beatuful ikons and other art, all evoke the days when Sitka was the capital of Russia's eastern-most territory, and the Cathedral of St. Michael the Archangel was its crowning jewel.

FOOTNOTES

1. P.A. Tikhmenev, A History of the Russian-American Company, trans. and ed. by Richard A. Pierce and Alton S. Donnelly (Seattle, Wash.: University of Washington Press, 1978), 146; Hieromonk Antonii (Dashkevich), "The Russian Orthodox Cathedral of the Archangel Michael at Sitka," (in English) Russian Orthodox American Messenger, III (1899) 10:284.

2. Tikhmenev, p. 146.

3. Tikhmenev, p. 379.

4. "Zolotaia tserkov' [The Golden Church]," (in Russian), Russian Orthodox American Messenger, X (1906), 6:101-104.

5. Barbara S. Smith, Alaska Names and Places in the "Russian Orthodox Messenger": An Index and Annotated Bibliography, Alaska Historical Commission Studies in History, No. 136 (Anchorage, Alaska: Alaska Historical Commission, 1985). This index and annotated bibliography contains notices of many such organizations under town and parish headings.

6. Rev. A.P. Kashevaroff, "St. Michael's Cathedral, Sitka, Alaska," (Juneau, Alaska: Empire Printing Co., n.d.), [23].

7. Archimandrite Anatolii (Kamenskii), "Sitka. Istorichesko statisticheskoe opisanie sitkhinskago pravoslavnago prikhoda [Sitka: An Historical-Statistical Sketch of the Sitka Orthodox Parish]," Russian Orthodox American Messenger, II (1898), 12:367.

8. R.L. Shalkop, "Russian Orthodox Art in Alaska," (pamphlet) (Anchorage, Alaska: Anchorage Historical and Fine Arts Museum, 1973), 17, Illustrations Nos. 23 and 24.

9. Barbara S. Smith, "Cathedral on the Yukon," Alaska Journal XII, No. 2 (Spring, 1982), pp. 4-6, 50-55.

10. Bishop Gregory (Afonsky), ed., "St. Michael's Cathedral: Its History and Restoration of Icons," (Sitka, Alaska: n.d.).

11. John E. Cook, memorandum to Associate Director, Archeology and Historic Preservation, National Park Service, Washington, D.C., 23 April 1982.

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Antonii (Dashkevich), Hieromonk. "The Russian Orthodox Cathedral of the Archangel Michael at Sitka." Russian Orthodox American Messenger, 3 (1899):277-286, 296-305.

Kashevaroff, Rev. A.P. "St. Michael's Cathedral, Sitka, Alaska." Juneau, Alaska: Empire Printing Co., n.d. Pamphlet.

"Saint Michael the Archangel Cathedral in Sitka, 1848-1978: Consecration of Chapel and Altar of St. Innocent Equal to the Apostles, Enlightener of Alaska." n.p., October 1978. Pamphlet for the Consecration services.

Shalkop, R.L. "Russian Orthodox Art in Alaska." Anchorage, Alaska: Anchorage Historical and Fine Arts Museum, 1973. Pamphlet for an art exhibition of the restored icons.

ith, Barbara Sweetland. "Cathedral on the Yukon." Alaska Journal, 12 (Spring 1982), 4-5, 50-55.

_____. Alaska Names and Places in "The Russian Orthodox American Messenger." Alaska Historical Commission Studies in History, No. 136. Anchorage: Alaska Historical Commission, 1985.

Tikhmenev, P.A. A History of the Russian-American Company. Translated and edited by Richard A. Pierce and Alton S. Donnelly. Seattle: University of Washington Press, 1978.

9. Major Bibliographical References

See Continuation Sheet.

10. Geographical Data

Acreage of nominated property 0.16 acres

Quadrangle name Sitka (A-5), Alaska Quadrangle scale 1:63,360

UTM References

	Zone	Easting	Northing
A	0,8	4,7,9,8,3,0	6,3,2,2,7,4,0
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification

See Continuation Page.

List all states and counties for properties overlapping state or county boundaries

state	N/A	code	county	code
state		code	county	code

11. Form Prepared By

name/title Barbara Sweetland Smith

organization National Park Service date 11/29/85

street & number 2525 Gambell Street telephone 907/261-2632

city or town Anchorage state Alaska

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national ___ state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title date

For NPS use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

Attest: date

Chief of Registration

GPO 911-399

ITEM 6. REPRESENTATION IN EXISTING SURVEYS

Title:	Alaska Heritage Resources Survey (#SIT-010)	
Date:	June 13, 1962	State X
Depository for Survey Records:	Office of History & Archeology State Division of Parks Pouch 7001 (99510) or 3601 "C" Street Anchorage, Alaska 99503	
Title:	Historic American Buildings Survey (AK-1)	
Depository:	Library of Congress Washington, D. C.	
Date:	1962	Federal X

Verbal Boundary Description

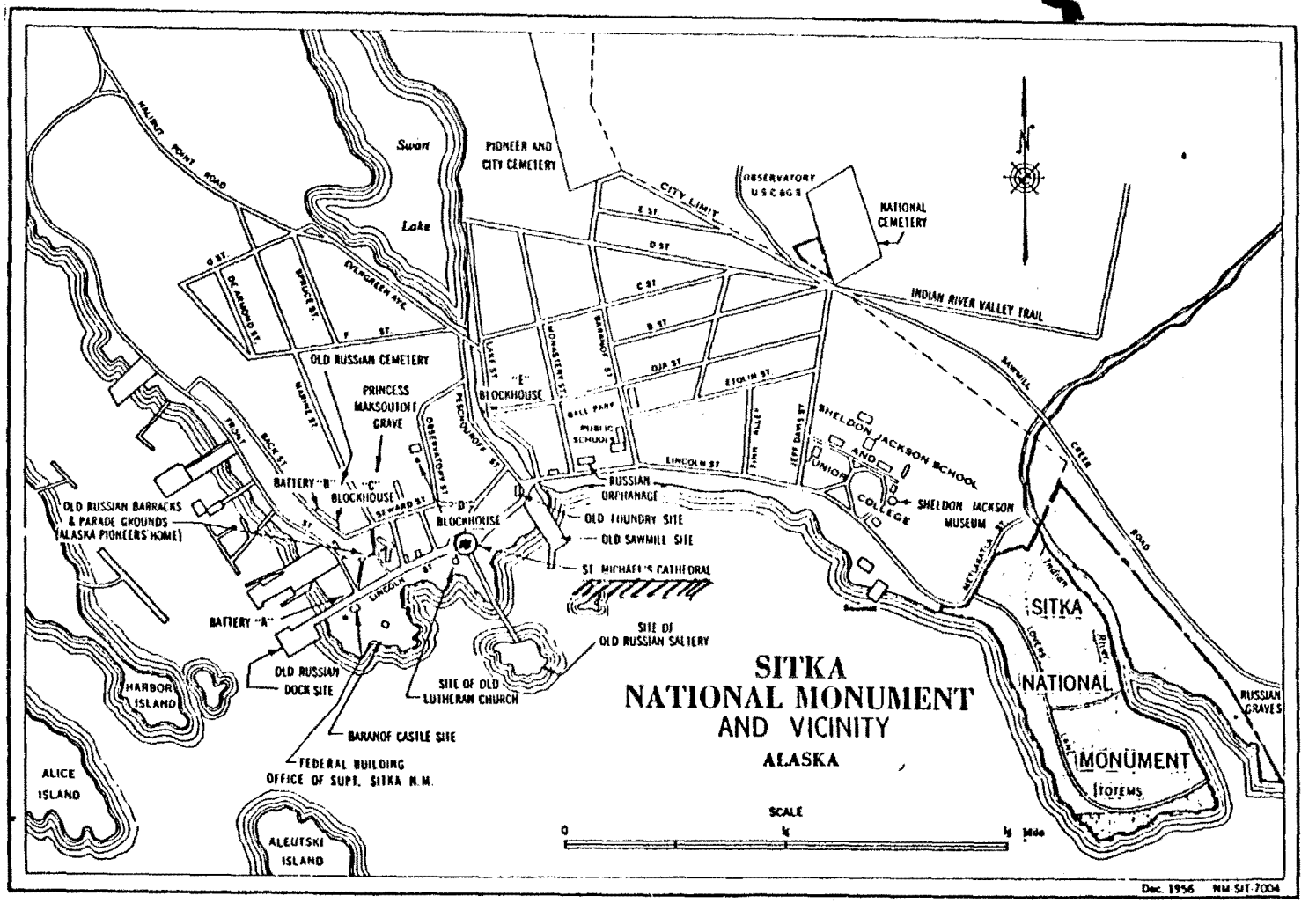
St. Michael Cathedral is on Tract L of the Russian Greek Church Mission Reserves pursuant to Act of Congress, June 6, 1900, and recorded on U.S. Survey No. 404, 1905. It consists of 0.16 acres.

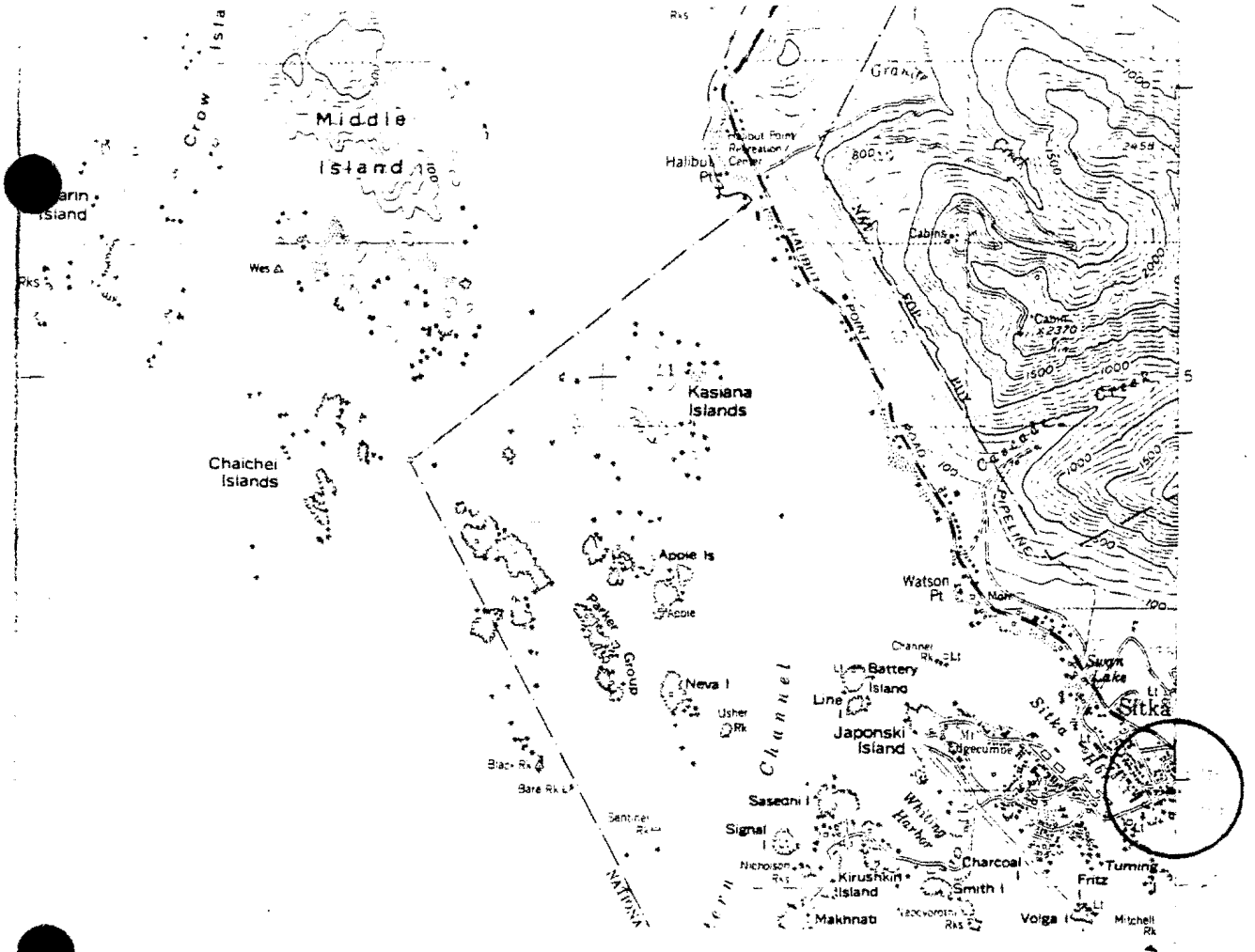
Commencing at corner number 1 as designated on the plat of U.S. Survey No. 404, situate at Sitka, District of Alaska, such corner being the point of beginning, thence S. 29° 36' E, a distance of 0.39 chains to corner number 2; thence S. 88° 45' E. a distance of 0.79 chains to corner number 3; thence N. 62° 31' E. a distance of 0.60 chains to corner number 4; thence N. 22° 34' E. a distance of 0.50 chains to corner number 5; thence N. 27° 49' W. a distance of 0.52 chains to corner number 6; thence N. 64° 59' W. a distance of 0.41 chains to corner number 7; thence S. 63° 53' W. a distance of 0.78 chains to corner number 8; thence S. 29° 33' W. a distance of 0.77 chains to corner number 1, the point of beginning.

The boundaries of St. Michael Cathedral National Historic Landmark conform to the historic plat contained in the U.S. Land Survey conducted in 1904 and recorded in 1905. Widening of Lincoln Street on the north side of the Cathedral has intruded approximately 4-5 feet into the property, rounding corner number 8, but not affecting the structure.

The dotted line on the accompanying site drawing represents the original boundary as described above, while the solid line marks the curb around the structure.

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S O U N D

CATHEDRAL OF ST. MICHAEL THE ARCHANGEL

UTM 08/479830/6322740

1:63360

2 3 4 MILES

12000 15000 18000 21000 FEET

3 4 5 KILOMETRES

ROAD CLASSIFICATION

Medium-duty ——— Light-duty ———

Unimproved dirt - - - - - -

RVAL 100 FEET

PTICAL DATUM OF 1929

M IS MEAN LOWER LOW WATER

PPROXIMATE LINE OF MEAN HIGH WATER

S APPROXIMATELY 16 FEET



QUADRANGLE LOCATION

EOLOGICAL SURVEY

RA 225, OR RESTON, VIRGINIA 22092

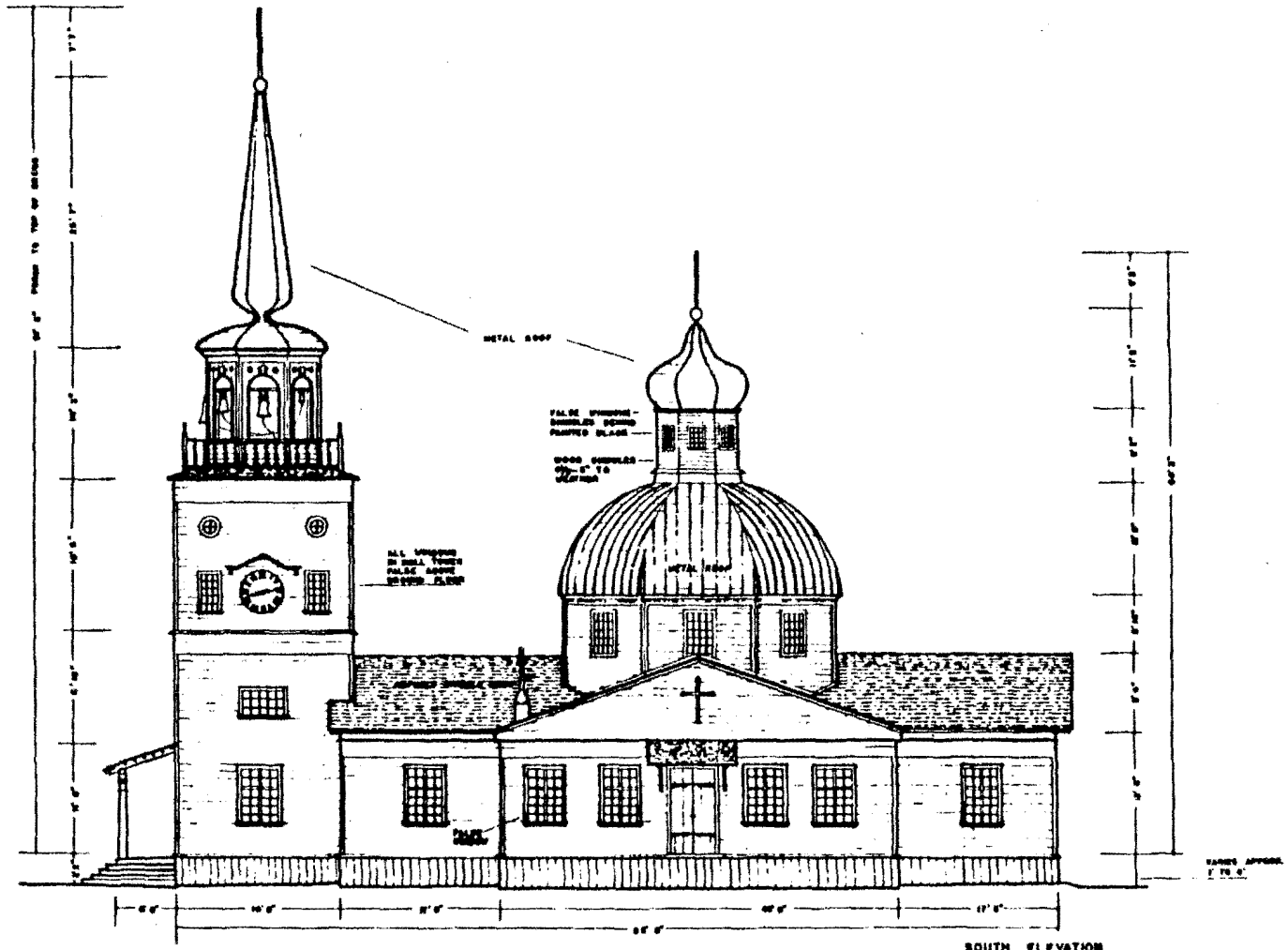
AR MBOLS IS AVAILABLE ON REQUEST

SITKA (A-5), ALASKA

N5700—W13520/15X20

1951

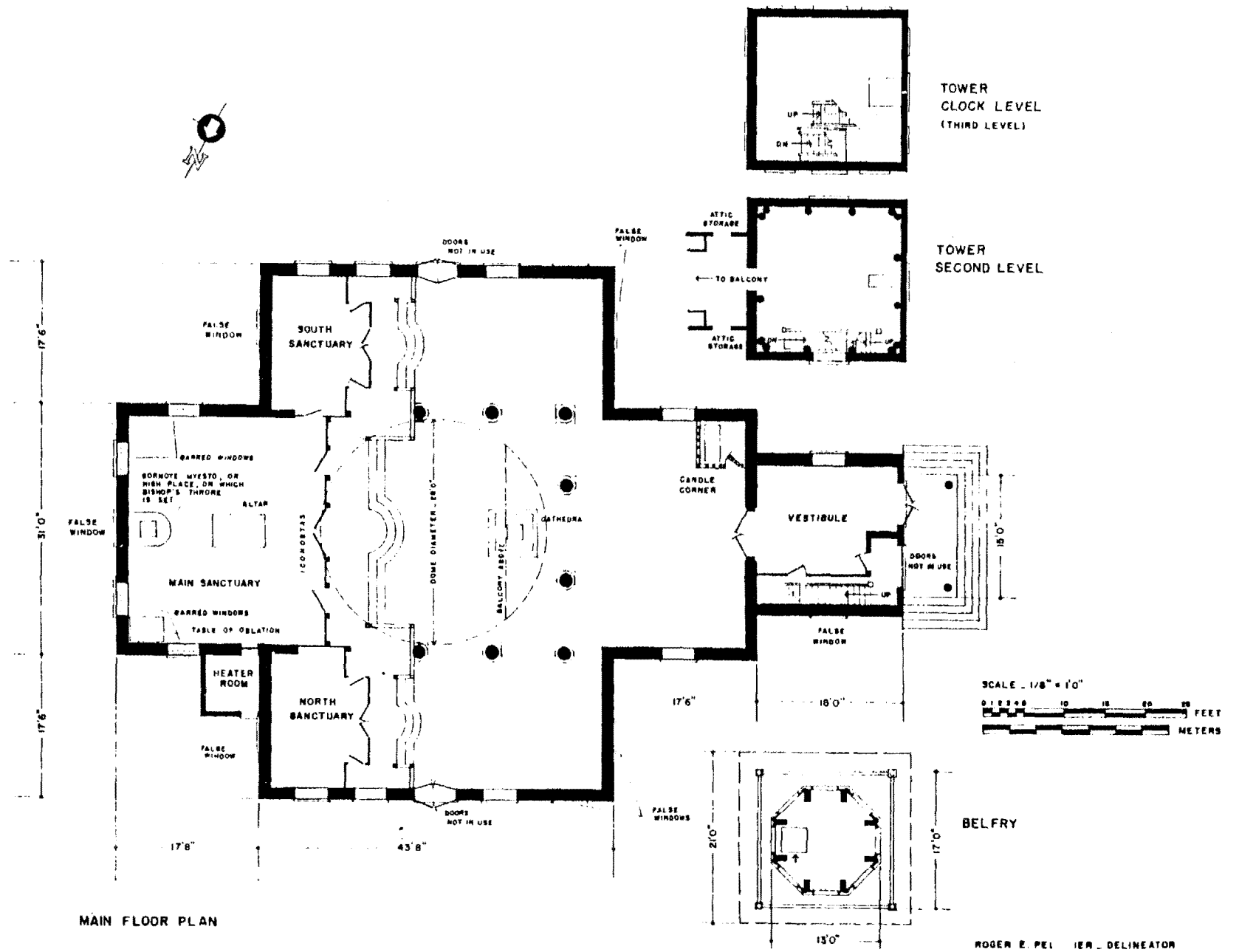
LIMITED REVISIONS 1975



SOUTH ELEVATION
SCALE: 1/8" = 1'0"

ROBERT G. HIGGINBOTHAM – DELINEATOR

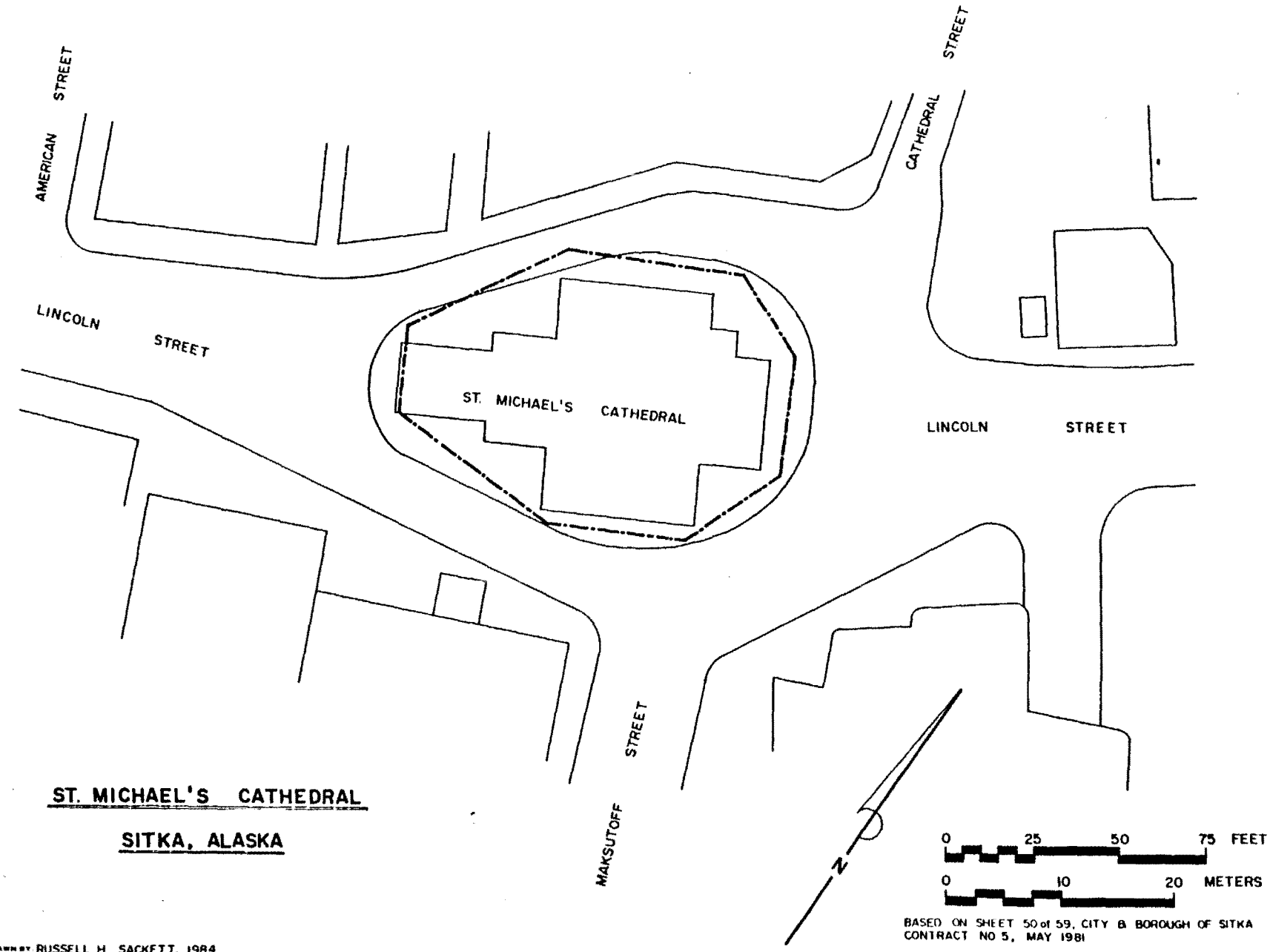
WESTERN OFFICE SAN FRANCISCO, CALIFORNIA	NAME OF STRUCTURE ST. MICHAEL'S CATHEDRAL SITKA, ALASKA	SHEET NO. ALAS-1	HISTORIC AMERICAN BUILDINGS SURVEY SHEET 2 OF 6 SHEETS



MAIN FLOOR PLAN

ROGER E. PEL IER - DELINEATOR

WESTERN OFFICE SAN FRANCISCO, CALIFORNIA UNDER DIRECTION OF UNITED STATES DEPARTMENT OF THE INTERIOR NATIONAL PARK SERVICE, BRANCH OF PLANS AND DESIGN	NAME OF STRUCTURE ST. MICHAEL'S CATHEDRAL SITKA, ALASKA	SURVEY NO ALAS-1	HISTORIC AMERICAN BUILDINGS SURVEY SHEET 4 OF 6 SHEETS



ST. MICHAEL'S CATHEDRAL

SITKA, ALASKA

BASED ON SHEET 50 of 59, CITY & BOROUGH OF SITKA
CONTRACT NO 5, MAY 1981

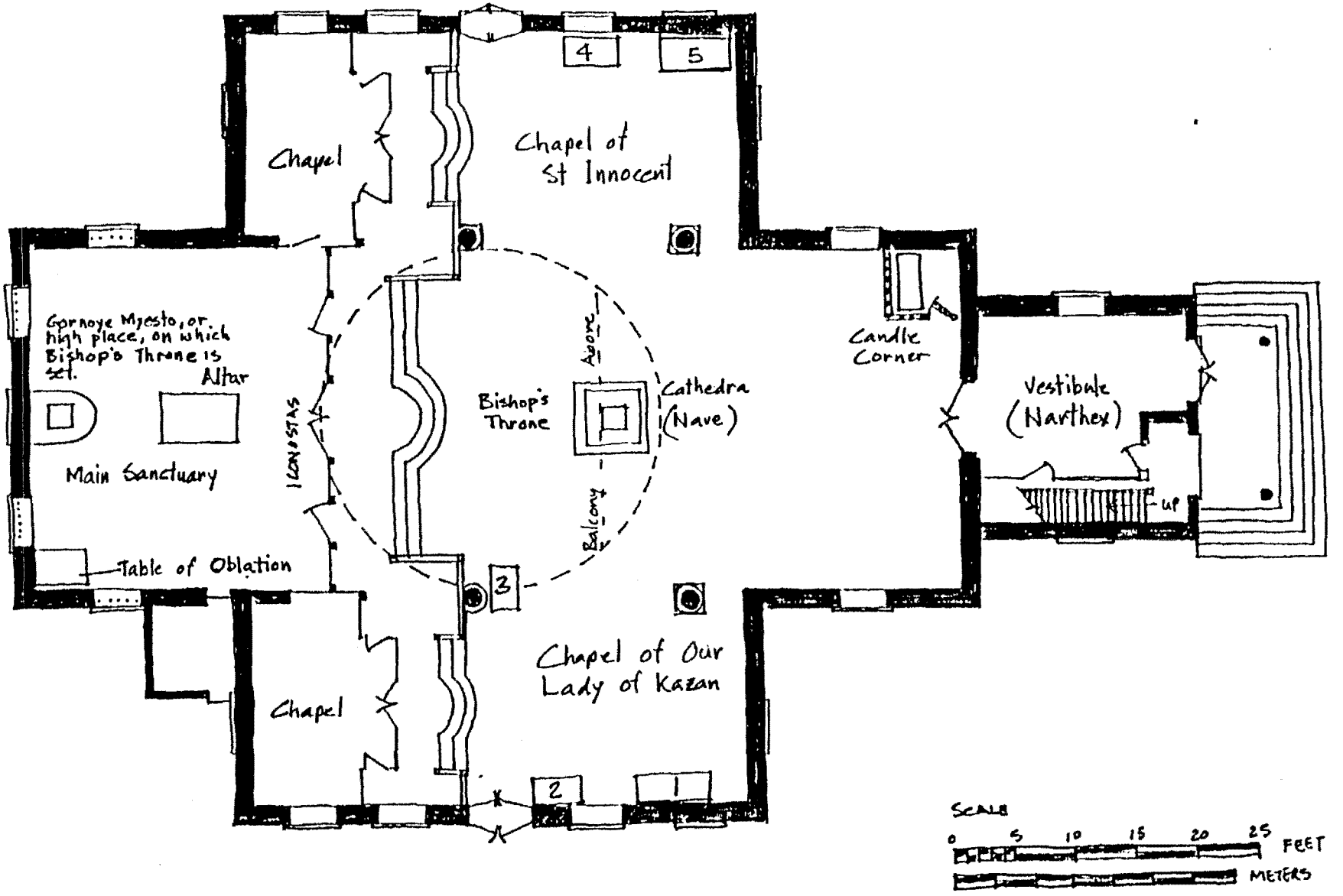
DRAWN BY RUSSELL H. SACKETT, 1984

OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION
HERITAGE CONSERVATION AND RECREATION SERVICE
UNITED STATES DEPARTMENT OF THE INTERIOR

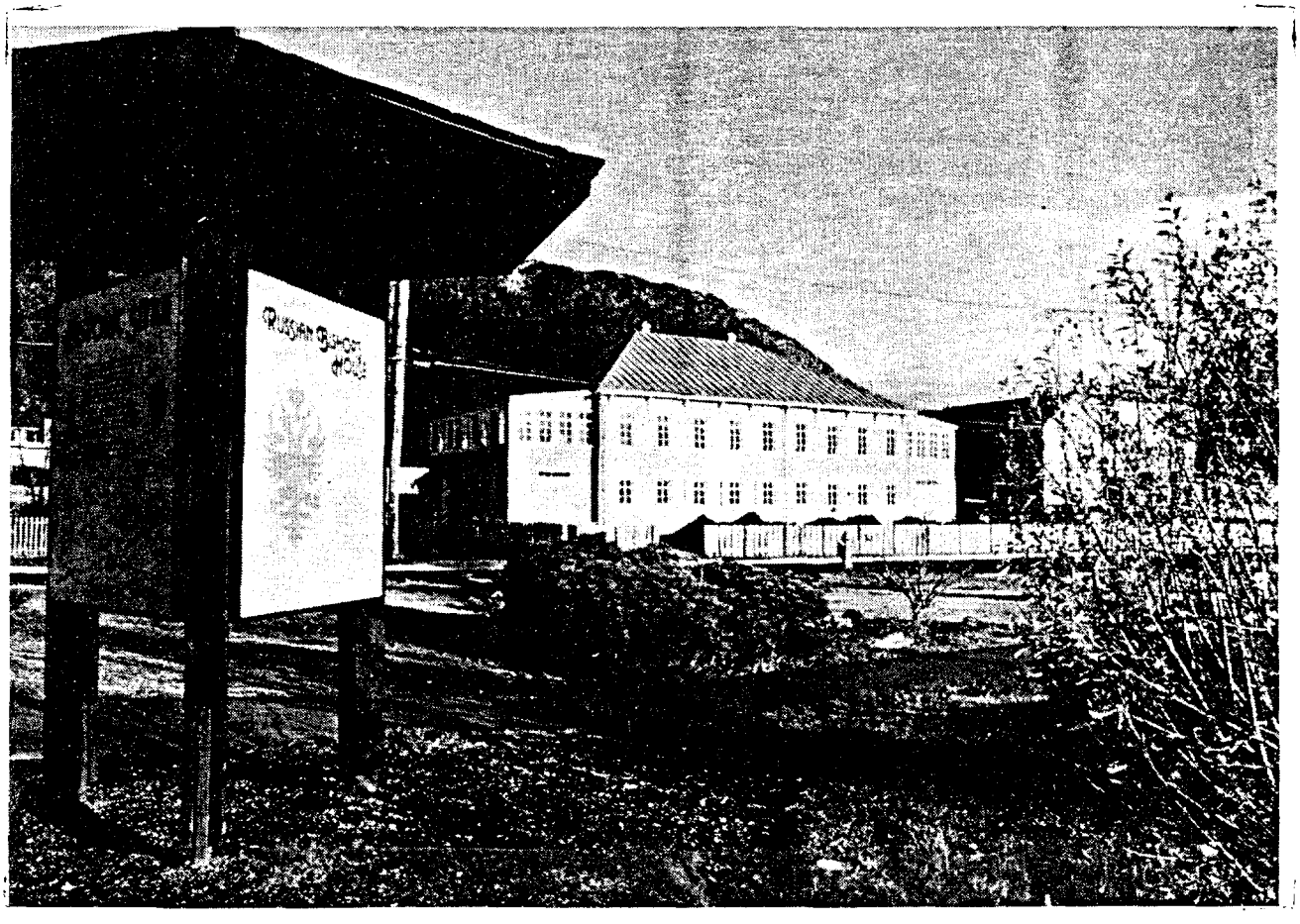
NAME AND LOCATION OF STRUCTURE

SURVEY NO.

HISTORIC AMERICAN BUILDINGS SURVEY
SHEET OF SHEETS


Chapel
Chapel of St Innocent
4
5
Gornoye Mjesto, or high place, on which Bishop's Throne is set.
Altar
Main Sanctuary
Table of Oblation
Iconostas
Bishop's Throne
Above
Balcony
Cathedra (Nave)
Candle Corner
Vestibule (Narthex)
up
3
Chapel
Chapel of Our Lady of Kazan
2
1
SCALE
0 5 10 15 20 25
FEET
METERS

Russian Bishop's House





Form No 10-306 (Rev. 10-74)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM

FOR FEDERAL PROPERTIES

FOR NPS USE ONLY
RECEIVED MAR 17 1983
DATE ENTERED

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC: Russian Bishop's House

AND/OR COMMON: Russian Mission Orphanage

2 LOCATION

STREET & NUMBER: Lincoln and Monastery Streets — NOT FOR PUBLICATION

CITY, TOWN: Sitka — VICINITY OF — CONGRESSIONAL DISTRICT

STATE: Alaska — CODE: 02 — COUNTY: Borough of Sitka — CODE: 100

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE	
__DISTRICT	XX PUBLIC	__OCCUPIED	__AGRICULTURE	XX MUSEUM
__BUILDING(S)	__PRIVATE	__UNOCCUPIED	__COMMERCIAL	__PARK
__STRUCTURE	__BOTH	XX WORK IN PROGRESS	__EDUCATIONAL	__PRIVATE RESIDENCE
XX SITE	**PUBLIC ACQUISITION**	**ACCESSIBLE**	__ENTERTAINMENT	__RELIGIOUS
__OBJECT	__IN PROCESS	XX YES: RESTRICTED	XX GOVERNMENT	__SCIENTIFIC
	__BEING CONSIDERED	__YES: UNRESTRICTED	__INDUSTRIAL	__TRANSPORTATION
	N/A	__NO	__MILITARY	__OTHER:

4 AGENCY

REGIONAL HEADQUARTERS: *(If applicable)* National Park Service, Alaska Regional Office

STREET & NUMBER: 540 West Fifth Avenue

CITY, TOWN: Anchorage — VICINITY OF — STATE: Alaska

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.: State - Municipal Office Building

STREET & NUMBER: Lake Street

CITY, TOWN: Sitka — STATE: Alaska

6 REPRESENTATION IN EXISTING SURVEYS

TITLE: National Survey of Historic Sites and Buildings

DATE: July 1961 (Revised July 1965) XX FEDERAL __STATE __COUNTY __LOCAL

DEPOSITORY FOR SURVEY RECORDS: National Park Service

CITY, TOWN: Washington — STATE: District of Columbia

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
__EXCELLENT	XX DETERIORATED (school)	__UNALTERED	XX ORIGINAL SITE
XX GOOD (RBH)	__RUINS	XX ALTERED	XX MOVED DATE_____
XX FAIR (105)	__UNEXPOSED		(Bldg. 105 only--date unknown)

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Russian Bishop's House site includes the Russian Bishop's House and two ancillary buildings: the Old School and House No. 105. The Russian Bishop's House is a two-story log structure, 42 feet in width and 63 feet in length. The Old School is a two-story frame structure, measuring 18 feet by 32 feet, and located immediately east of the Russian Bishop's House. House No. 105 is a one-story frame structure 26 feet by 28 feet (±), located northwest of the Russian Bishop's House.

The Russian Bishop's House was built between 1841 and 1843. It was divided lengthwise into nine bays, each 7 feet in dimension, or one sazhen, a Russian unit of measure.
The bays were typically fenestrated with four light casement windows topped by two light transom. The second floor south windows were made up of six light casement windows topped by a two light transom.

A hip roof, probably of board material originally, covered the house. This roof was supported by a sophisticated system of rafters and tie beams which, in effect, functioned as trusses.

Attached to the east and west ends of the main structure were subordinate shed roofed structures known as galleries. These were of heavy timber framed construction and housed stairways, storage, latrines, and entryways. The galleries extended the full width of the main structure and were fourteen feet (±) in width.

The main structure was sided on the south side (probably in 1851) with weatherboarding. The galleries were enclosed by a board and batten vertical siding. The log wall of the north elevation remained exposed until the 1887 rehabilitations.

The building became the education and administrative headquarters of the Orthodox faith in Alaska, although under ownership of the Russian American Company. The first floor of the building housed administrative offices, classrooms, living quarters, and the kitchen. The second floor housed the chapel, the Church of the Annunciation, and Bishop Innocent's (Ivan Veniaminov) living quarters.

There were problems with the structure as time passed. The roof leaked and the unseasoned wall logs shrank as they air-dried in place. The side galleries were roofed with sheet iron in 1849. In 1850 Bishop Innocent made recommendations for the rehabilitation of the structure to the Cathedral Arch-Priest Peter Litvinstsiev, who formalized the request in a report to the New Archangel Ecclesiastical Consistory.

Form No 10-300a
(Rev 10-74)

UNITED STATES DEPARTMENT OF THE INTERIOR
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In 1867 following the purchase of Alaska by the U.S. Government, the Russian American Company transferred ownership of the site, along with other church-related properties, to the Russian Orthodox Church in North America. Sometime after 1867 and prior to 1885, a small porch was constructed at the main entry on the south elevation of the Russian Bishop's House.

In 1872 permission was given to transfer the seat of the diocese to San Francisco. During the absence of the Bishop, spatial uses were altered: living quarters for the priests were moved upstairs and a second-floor kitchen was added. However, the house suffered much neglect, and by early 1886 permission had been sought from the St. Petersburg Synod for major repair work. It was completed in May 1887 under the supervision of Peter Callsen.

The 1887 repair and rehabilitation work is one of the key events in the building's history. The original timber-framed stairwell galleries were replaced and siding was placed on all four sides of the structure. Rotted sill logs were replaced in the north wall. The interior was repaired and painted. Two doors in the chapel were sealed and a new one installed. Also at this time nearly an entire interior crosswall was removed, creating the large southwest room on the first floor of the house. During the late 1880's part of the lower floor was used as an inn for travelers.

In approximately 1896 a small one-story frame addition that functioned as a washroom was added to the east gallery. Also during the 1890's a door into the north end of the west gallery was closed. It is also probable that the roof was reshingled very early in the twentieth century. By the turn of the century the two original classrooms on the first floor were being used as bedrooms for orphaned boys.

In 1903 an auxillary diocese was established for the Aleutian Islands and Alaska with a Bishop at Sitka. This was the first time since 1872 that a Bishop had been in full-time residence in the Bishop's House. Now the space functions again changed as the priests made room on the second floor for the Bishop.

During the twentieth century the first floor of the Bishop's House continued to evolve in use while the second floor continued to house the chapel and the Bishop's quarters. During the 1920's (and possibly earlier) local newspapers, the Sitka Sun and Sitka Tribune, were both printed in the building in conjunction with a church printing shop.

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During the late 1920's the lower floor was converted into three apartments, while the large room in the southwest corner of the building was used for meetings and other activities. It is likely that electrical and plumbing systems were initially installed by this time. In 1936 the community library was housed in the large southwest room after the library building burned.

In 1949 this same room was turned into a gift shop, and the west window in the south wall was enlarged for a door. The Sitka Historical Society also used the room for a meeting place and artifact storage from 1957 through November 1966. The first floor apartments were closed in 1967. Finally, in 1969, Bishop Theodosius moved into a new residence, leaving the building empty.

The Old School was constructed in the late summer of 1897 for a kindergarten and girls' classes. A circa 1900 photograph shows the building had a masonry chimney and four-over-four light, double-hung windows. These are still in existence, although deteriorated to varying degrees. A circa 1905 photograph shows wood shingle roofing. By that year, gutters and downspouts had been installed. Church records show that in 1908 repairs were made to floor, windows, doors, and fireplace. In a circa 1915 photograph an enclosed stairway, an addition, shows at the north end of the building. The date of this addition is not known. It is still in existence although in a deteriorated condition.

In March of 1922, Bishop Dashkevich recommended the entrance of the Old School face the American public school to its east. Consequently the original west entrance was closed up and replaced with a double-hung window. The interior stairway at the west entrance was removed. A 1924 photograph shows the addition of a stairway on the east exterior. This stairway is no longer present.

There is little documentation concerning changes to the Old School from the 1940's to the present. In 1922 there were large undivided rooms on both floors. In a 1943 photograph it appears that north-south center walls were installed in both the upstairs and the downstairs rooms. Asphalt shingle siding was applied in 1963 and removed in 1981. A 1965 photograph shows a structure attached to the north end of the building; this structure has since been removed. In the 1960's and 1970's it appears the building became a tenement. The interior now includes a living room/bedroom area at the south end of the building, entry way and storage area, and kitchen area on each floor.

The third building at the site, House No. 105, was built in 1887. Its intended use was as income or rental property. Originally located 100 feet north of the Russian Bishop's House, it was described in 1892 as having four rooms. In 1936

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW				
__PREHISTORIC	__ARCHEOLOGY-PREHISTORIC	__COMMUNITY PLANNING	__LANDSCAPE ARCHITECTURE	XX RELIGION	
__1400-1499	__ARCHEOLOGY-HISTORIC	__CONSERVATION	__LAW	__SCIENCE	
__1500-1599	__AGRICULTURE	__ECONOMICS	__LITERATURE	__SCULPTURE	
__1600-1699	XX ARCHITECTURE	XX EDUCATION	__MILITARY	__SOCIAL/HUMANITARIAN	
__1700-1799	__ART	XX ENGINEERING	__MUSIC	__THEATER	
X 1800-1899	__COMMERCE	XX EXPLORATION/SETTLEMENT	__PHILOSOPHY	__TRANSPORTATION	
__1900-	__COMMUNICATIONS	__INDUSTRY	__POLITICS/GOVERNMENT	__OTHER (SPECIFY)	
		__INVENTION			

SPECIFIC DATES 1843 BUILDER/ARCHITECT Unknown

STATEMENT OF SIGNIFICANCE

Russian presence in the New World does not loom large when one is surveying those nations that explored, exploited, and settled the North American continent. However, lasting monuments to the Russian venture in North America were left by the Russian Orthodox Church missionaries: buildings and, the living proof of their work, the Russian Orthodox community in Alaska.

The Russian Bishop's House site at Sitka was a cultural and educational center in Alaska from the 1840's to the mid-twentieth century. The Russian Bishop's House was the residence of Ivan Veniaminov, the great Russian religious leader and first Bishop of Alaska, and the administrative center for his and other Orthodox missionary efforts among the peoples native to Alaska. The great religious and moral influence exerted from this missionary center can be observed by the large numbers of Orthodox communicants living in the Aleutian and Pribilof Islands, and other Alaskan coastal communities.

In addition to the historical significance associated with the site, the Russian Bishop's House is significant architecturally because of the high quality and unique construction characteristics of Russian vernacular design, such as the intricate joinery methods.

The Russian Bishop's House is significant in the category of engineering because it displays a building system that is capable of distributing structural loads in a more sophisticated manner than that typically found in log construction on this continent. The roof truss system exemplifies this. Also important in the category of engineering is the effective system of heating and conserving heat in the building, exemplified by the gallery "airlocks," a method unique and sophisticated among log structures on this continent.

Historical and building elements are discussed in more detail below under the categories of historical, structural, architectural, and environmental characteristics. The Old School and House No. 105 are addressed in the ancillary buildings section.

Historical

Returning from Russia to Sitka on September 27, 1841, with the rank of Bishop of Kamchatka, the Kuriles, and the Aleutians, Ivan Veniaminov set about expanding the educational and missionary efforts among the peoples native to his vast diocese.

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Native schools were established at St. Paul's Harbor (Kodiak), Alma Island, at the Nushagak and Kvikhpak missions, and Bering Islands. From a missionary center at Redoubt St. Michael on Norton Sound his emissaries even penetrated into the lower Yukon and Kuskokwim River basins. Existing schools, such as those at Unalaska and the Pribilof Islands, were continued and improved.

Adolph Etolin, Governor of Russian America, and chief executive of the Russian American Company in America, had the Russian Bishop's House built to fulfill obligations to the Russian Orthodox Church set forth in the Tsar's Ukase of 1821. The House was built to serve as Veniaminov's residence, office, and private chapel.

The cornerstone of the Russian Bishop's House was laid sometime in 1841. By December of 1843, the substance of the work was completed at a cost to the Russian American Company of 25,000 rubles.

When Fort Ross in California was evacuated by the Russians in 1842, the church paraphernalia in their entirety were moved from the California chapel to Sitka and placed in the Bishop's chapel, also known as the Church of the Annunciation. In 1841, Veniaminov established an ecclesiastical school for Russian children and children of mixed blood at Sitka. This institution was located in the Russian Bishop's House after 1842. In 1845 the school was elevated to the status of a seminary, where the subjects of study were Russian, English, religion, mathematics, navigation, history, and bookkeeping. In 1858, the seminary at Sitka was transferred to the Asiatic mainland and, in 1859, Veniaminov left Alaska to work in Siberia. He became the Metropolitan of Moscow in 1867 and died in 1880.

As a result of Veniaminov's and later missionaries' efforts, the number of Orthodox communicants in Alaska increased from 5,512 in 1841 to 9,568 by 1860 and were scattered over a vast region. In 1867 Russian America was sold to the United States and the North American Orthodox Church reorganized. It continued to prosper until the Bolshevik Revolution of 1917 abruptly halted Russia's support for the North American diocese.

After 1917 there was little change or growth in the diocese for nearly 40 years. In 1967, however, the Church, with new leadership and a renewed sense of mission in Alaska, began expanding its program in Alaska. In 1979 there were 75 Orthodox communities in Alaska, 30 with churches and the remainder with chapels. Twenty-two priests, 16 of them Native, served a far-flung diocese.

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Structural

The foundation system of the Russian Bishop's House was originally stone rubble. Uniquely, this was constructed to conform to the grade, with the stones decreasing in size as the grade rose. In this manner the foundation provided a fairly level surface on which to set the structure. Typically, full-length Sitka spruce logs were used in the walls.

Adolph Etolin was a native of Finland and it is known that he was accompanied by skilled axmen from his country. They were unexcelled as timber workers, and most of Sitka's finest log buildings were hewn by them out of native spruce. Thus a good possibility exists that Finnish craftsmen constructed the Bishop's House. Russian and Finnish construction methods were similar, and typical Russian architectural detailing of the period was employed.

The joinery of exterior corners and of the interior walls to the exterior walls display a sophistication superior to that usually found in log construction on the North American continent.

Of special note is the roof framing method. It is composed of a log rafter system in hip roof form, with opposing rafters connected at their lower ends by a "tie beam," thus creating a truss system.

Architectural

Window and door jambs are mortise and tenon joined and wedged into place at the head, providing structural stability at openings in the log walls. Other sophisticated detailing is found on such elements as the original door hardware, some of which have brass cover plates over iron hinge leaves.

Ivan Veniaminov (Bishop Innocent) may well have drawn the original plans for his residence, as he did for St. Michael's Cathedral. The original floor plan represented the integration of structural and functional needs.

Environmental

Several elements in the structure are noteworthy in regard to control of the environment. The galleries functioned as air locks, preventing direct heat loss from the main structure to the exterior. Oakum and moss between exterior wall logs prevented moisture entry and heat escape. Sand insulation between floor and ceiling planks provided audio and thermal barriers. The first floor was heated by cylindrical iron

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stoves. Massive masonry stoves at the second floor were fired during the day and slow released heat during the night. High door tresholds and partial walls helped control drafts and the distribution of heat among the rooms.

Ancillary Buildings

The Old School served as a Russian Orthodox Church school from 1897 to 1922, and as a public school for the following decades. It reflects the influence of the Russian Orthodox Church in the educational aspect of Alaska in the late nineteenth and first quarter of the twentieth centuries.

While House No. 105 is located within the boundaries of the Russian Bishop's House site, it remained outside direct involvement with church activities, serving mainly as a rental property and, at times, as a priest's residence. No notable persons or events have been related to House No. 105. The historic correspondence indicates the building was considered substandard from the late 19th century on, an assessment that still holds.

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DATE ENTERED

CONTINUATION SHEET ITEM NUMBER 9 & 10 PAGE 1

9. Major Bibliographic References

Historic Resource Study, The Bishop's House, James Mote, National Park Service, Denver Service Center, Denver, Colorado, 1980.

Historic Structure Report Architectural Data Section, Russian Bishop's House, Paul C. Cloyd, E.I.T., National Park Service, Denver Service Center, Denver, Colorado, 1980.

(Draft) Historic Structure Reports for House 105 and the Old School: Administrative, Physical History and Analysis Sections, Paul C. Cloyd, E.I.T., National Park Service, Denver Service Center, Denver, Colorado, 1982.

Russian Orthodoxy in Alaska, Barbara S. Smith, Alaska Historical Commission, Anchorage, Alaska, 1980.

10. Verbal Boundary Description and Justification

The boundary is coterminous with the southeast portion of Tract G formerly called the Greek Church Mission Reserve and now owned by National Park Service. The site is a rectangular lot with the upper left quadrant intersected by Monastery Street and the lower left quadrant missing. It is bordered on the south by Lincoln Street. The property line proceeds north from Lincoln Street approximately 100' at 56°30'W., 70 feet west along the north property line to N75°44'E.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

See attached continuation sheet

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 5 Quadrangle name Sitka

UTM REFERENCES

	ZONE	EASTING	NORTHING
A	0,8	4,8,0,0,1,4	6,3,2,3,0,0,4
B			
C			
D			

VERBAL BOUNDARY DESCRIPTION

See attached continuation sheet

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
N/A			
N/A			

11 FORM PREPARED BY

NAME / TITLE
Joaqlin Estus, Historian

DATE
February 11, 1983

ORGANIZATION
National Park Service

STREET & NUMBER
540 West Fifth Avenue

TELEPHONE
907/271-4165

CITY OR TOWN
Anchorage

STATE
Alaska 99501

12 CERTIFICATION OF NOMINATION

STATE HISTORIC PRESERVATION OFFICER RECOMMENDATION

YES____ NO____ NONE____

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

In compliance with Executive Order 11593, I hereby nominate this property to the National Register, certifying that the State Historic Preservation Officer has been allowed 90 days in which to present the nomination to the State Review Board and to evaluate its significance. The evaluated level of significance is X National ____State ____Local.

FEDERAL REPRESENTATIVE SIGNATURE Edwin C. Bearss

TITLE Federal Preservation Officer, Chief Historian DATE 5/16/83

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

Linda McClelland DATE 5/25/83

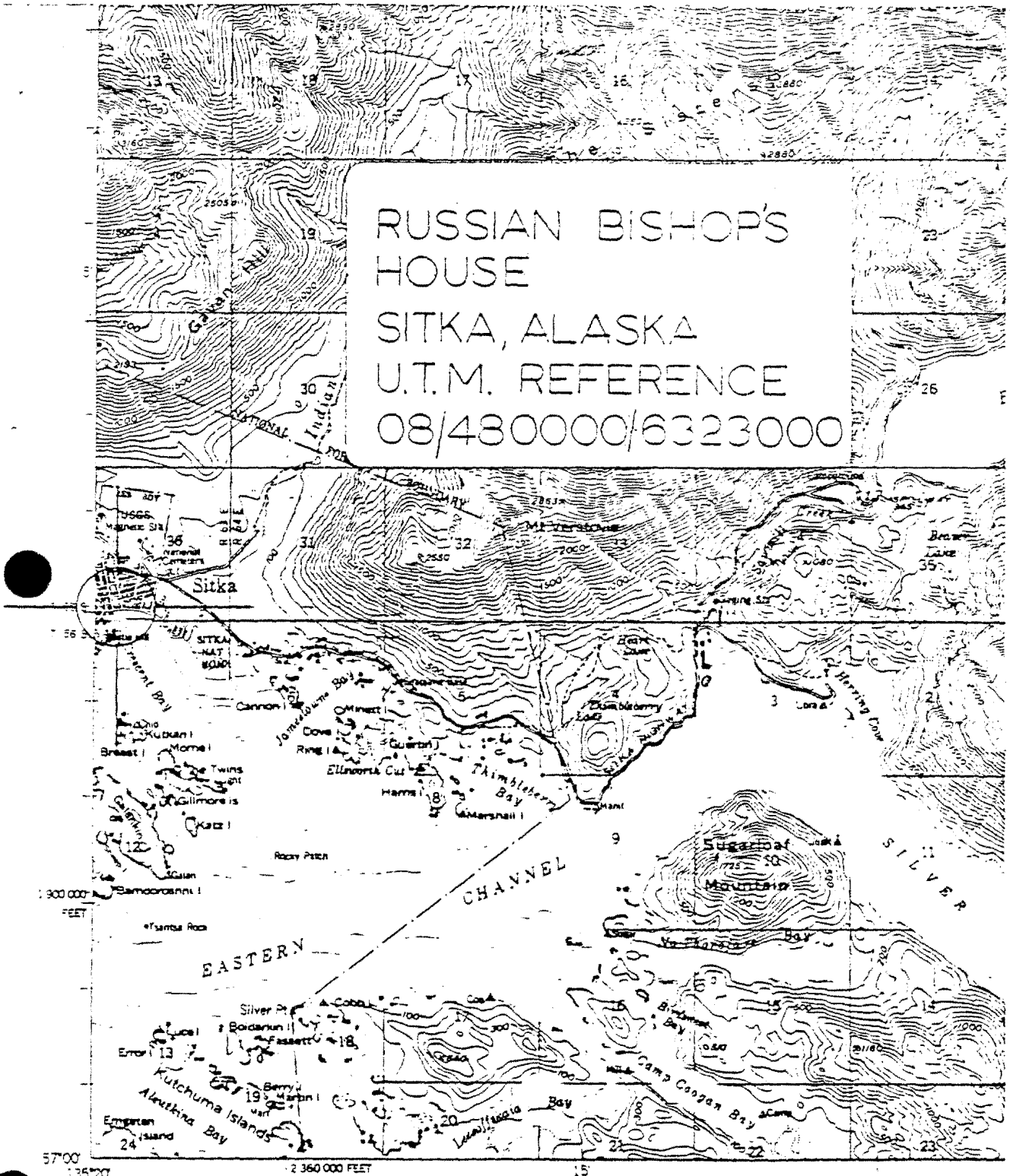
DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

ATTEST: DATE 7/10/83

KEEPER OF THE NATIONAL REGISTER

GPO 899-214

SITKA (A-4) QUADRANGLE
ALASKA-CITY AND BOROUGH OF SITKA
63 360 SERIES (TOPOGRAPHIC)



SCALE 1:63360

1 0 1 2 3 4 MILES

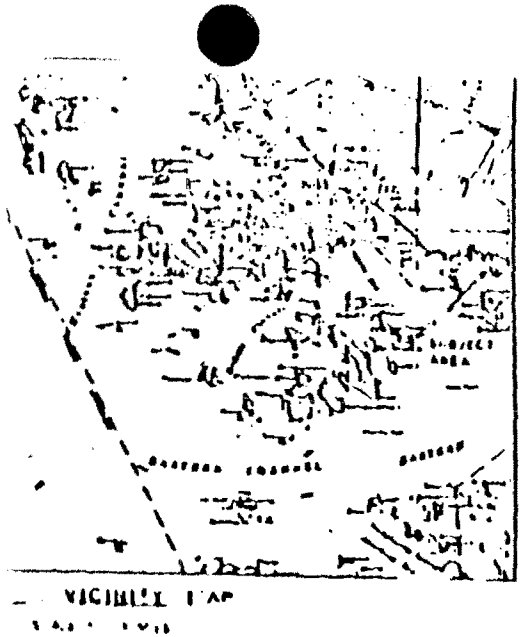
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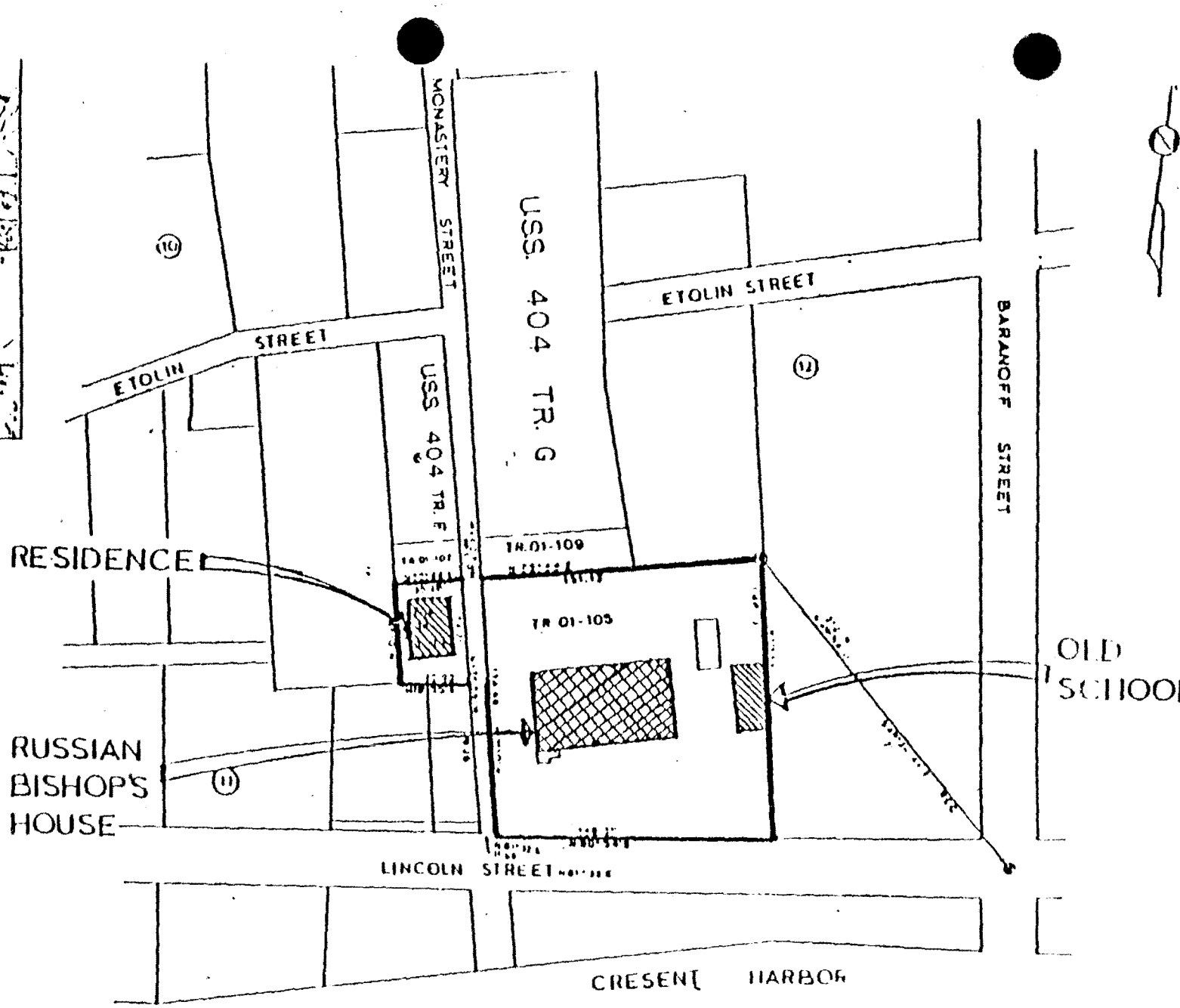
5 3 2 1 0 1 2 3 4 5 KILOMETERS

CONTOUR INTERVAL 100 FEET

TRUE NORTH

ALASKA





NOTE

LEGEND

SURVEYOR'S CERTIFICATE

I hereby certify that I am a registered Surveyor licensed to the State of Alaska, and that on [illegible] a survey of the herein described lands was conducted under my direct supervision and that the plat is a true and accurate representation of the field notes of said survey, and that all dimensions and other details are correct according to said field notes.

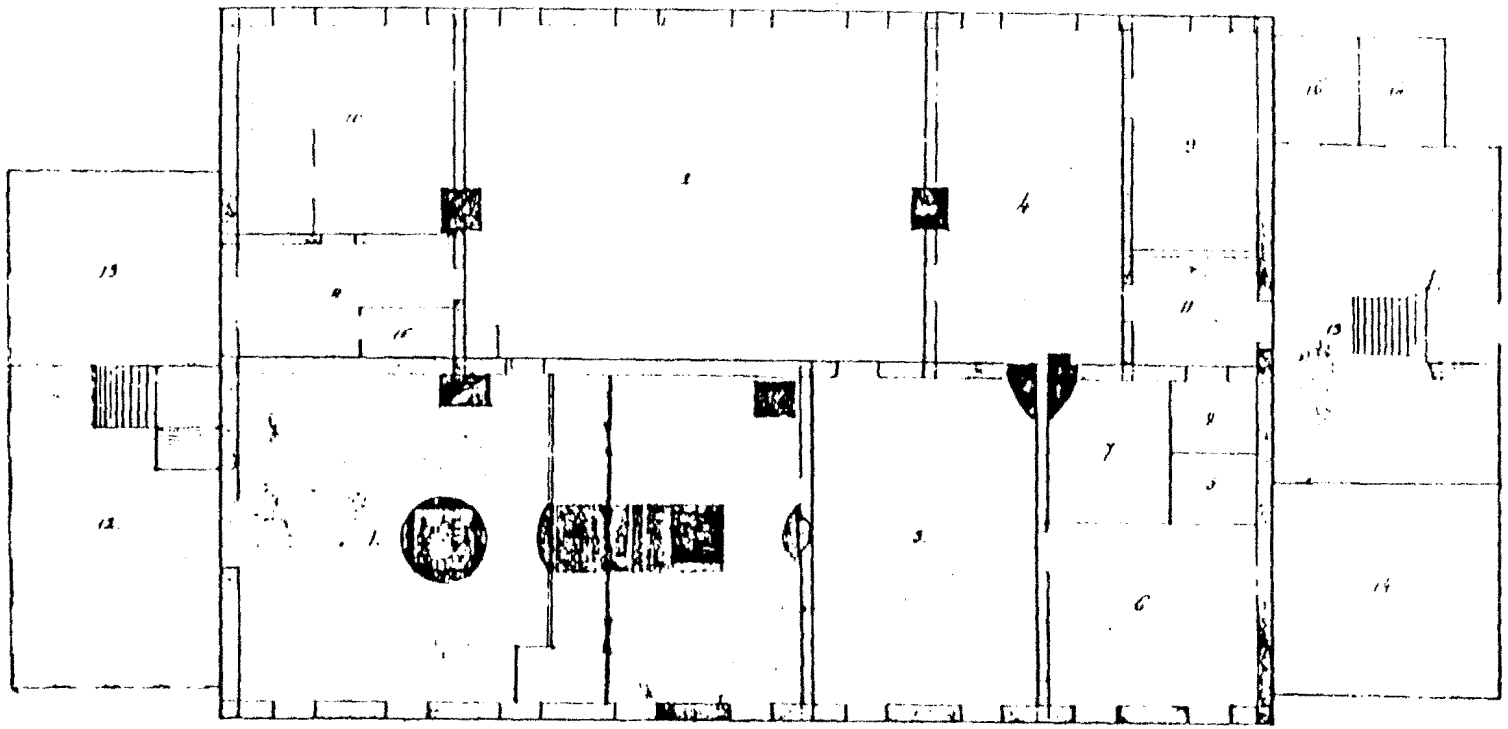
BOUNDARY SURVEY

PORTION OF TRACTS F & G

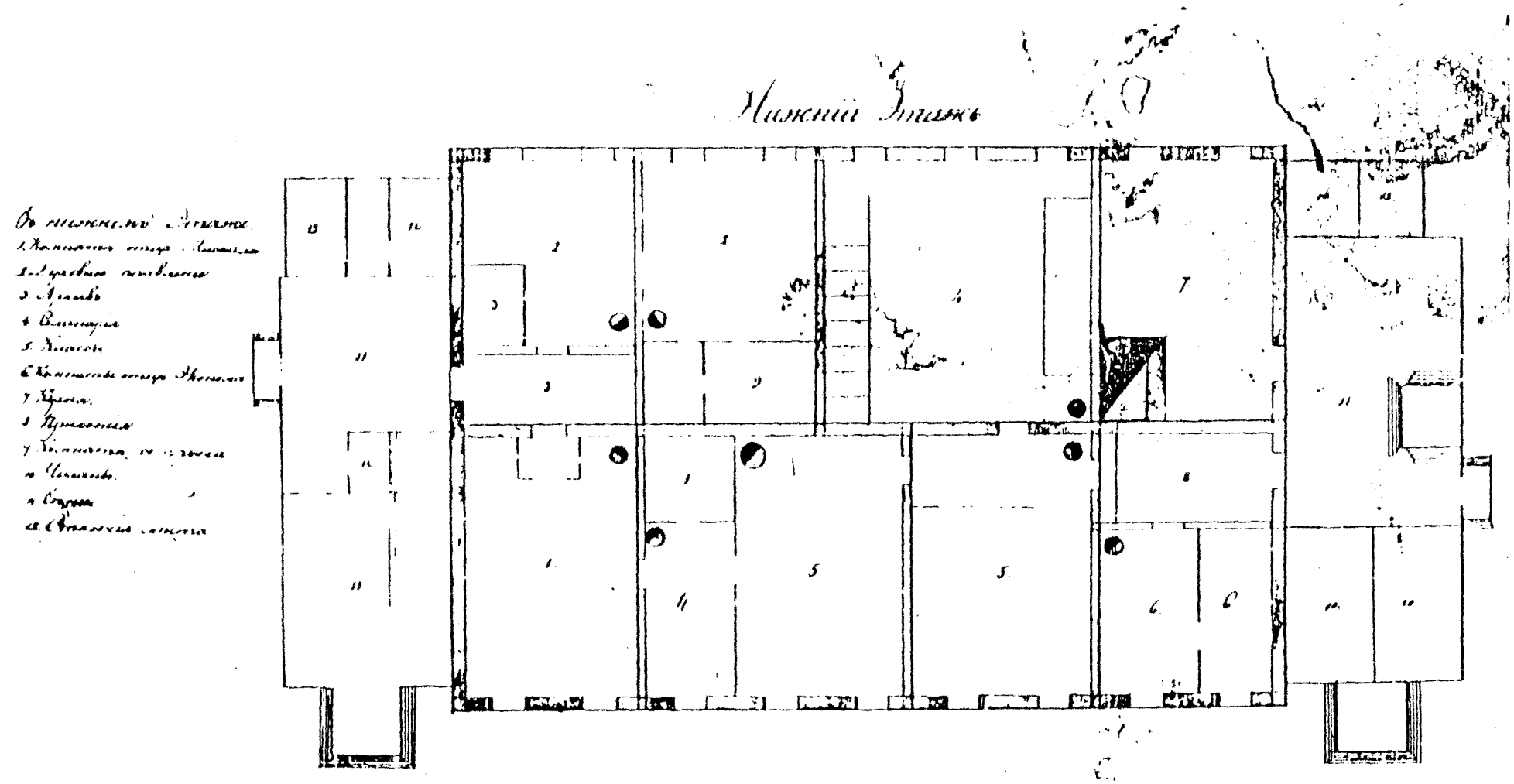
USS 404

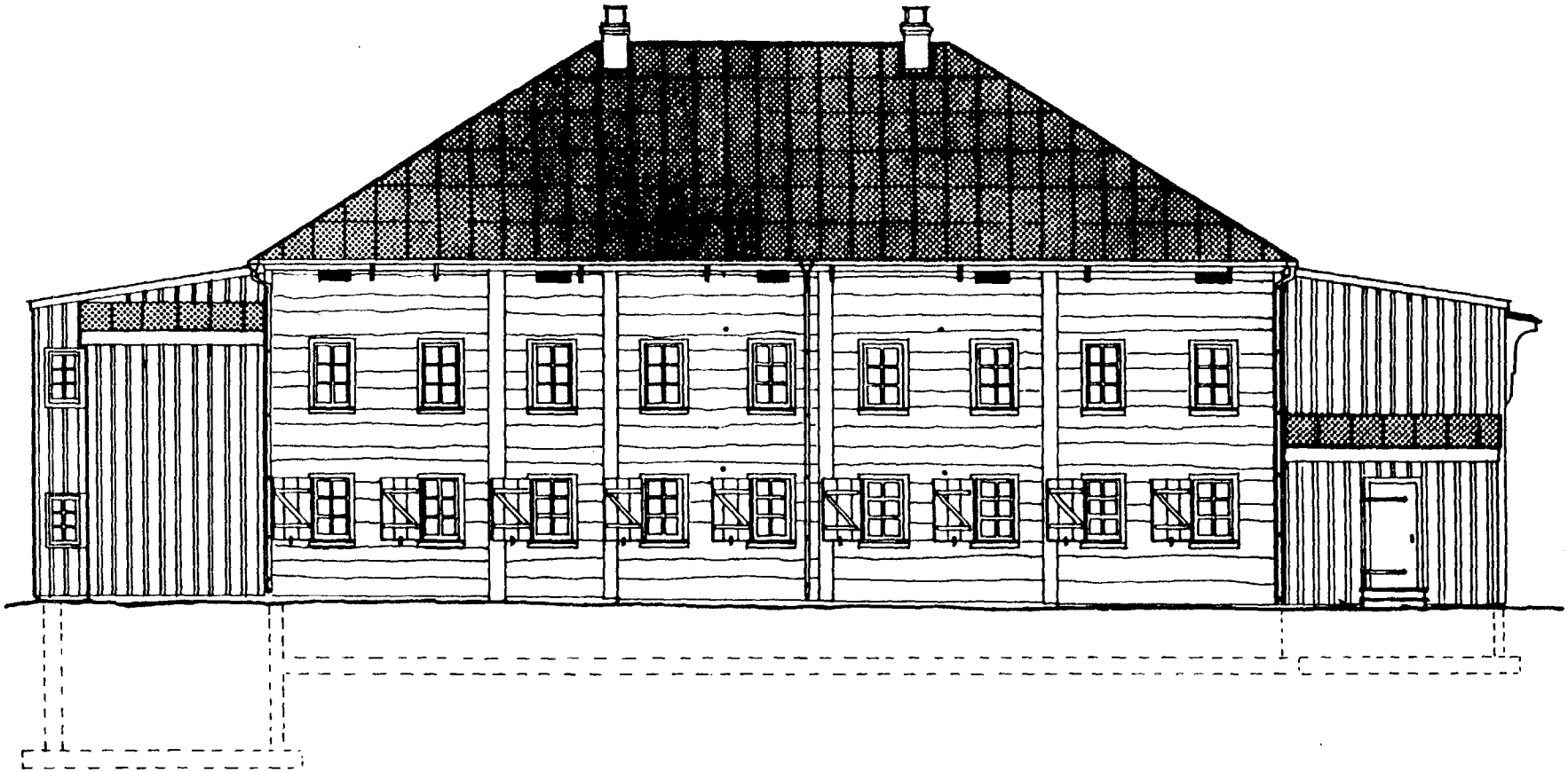
DAVIS - SWANSON SURVEYING

Второй этаж

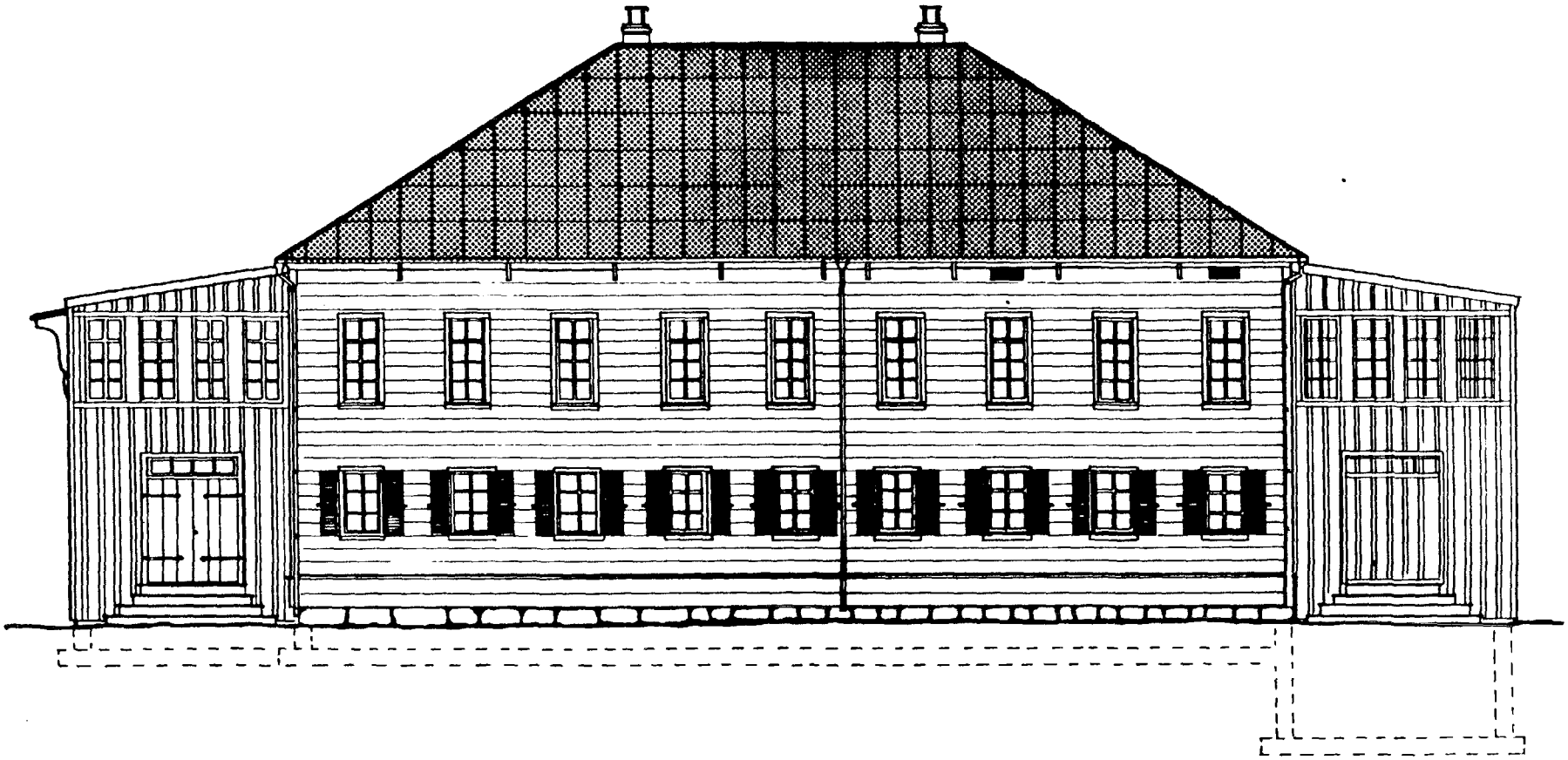


Во второмъ Этажѣ
1. Церковь.
2. Залы.
3. Античная.
4. Столовая.
5. Кладовая.
6. Кабинетъ.
7. Спальня.
8. Спальня.
9. Гостиная.
10. Комната Княжны
11. Коридоръ.
12. Лѣстница.
13. Залы.
14. Чуланы.
15. Ходъ на чердакъ.
16. Отхожее мѣсто.

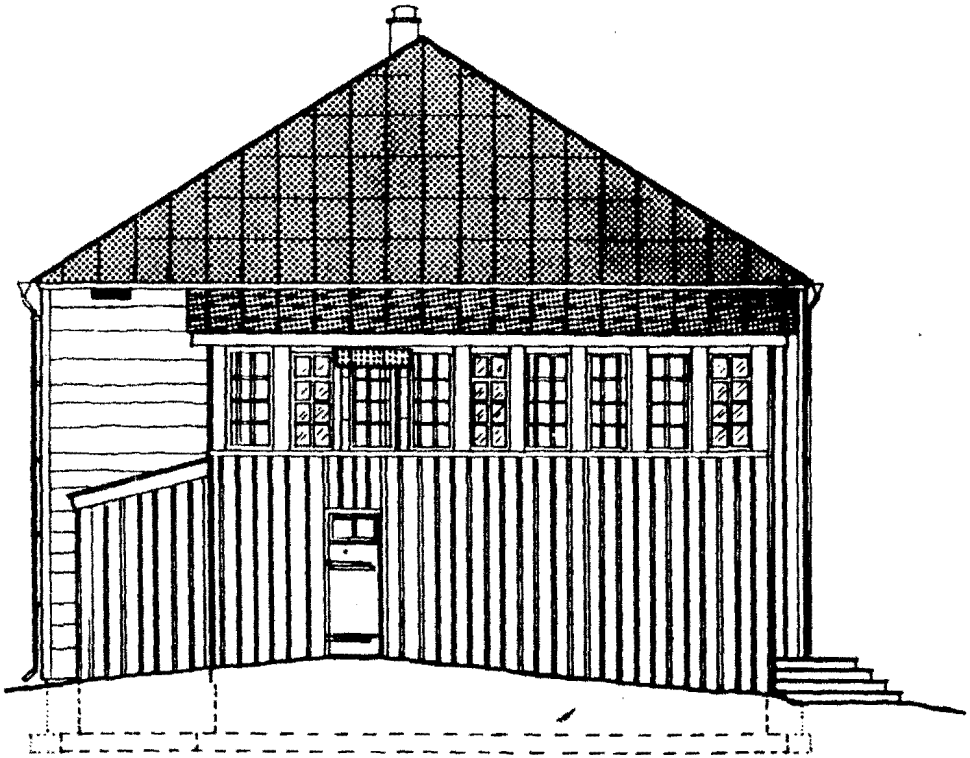

Нижний Этажъ

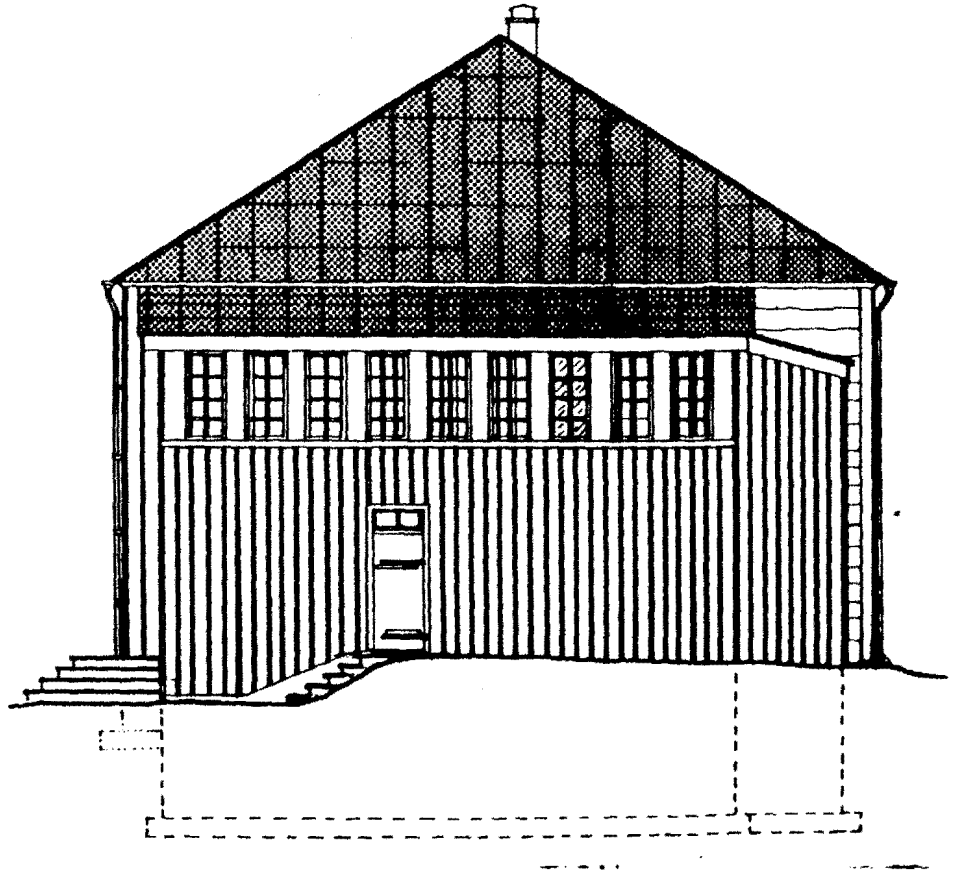


NORTH ELEVATION

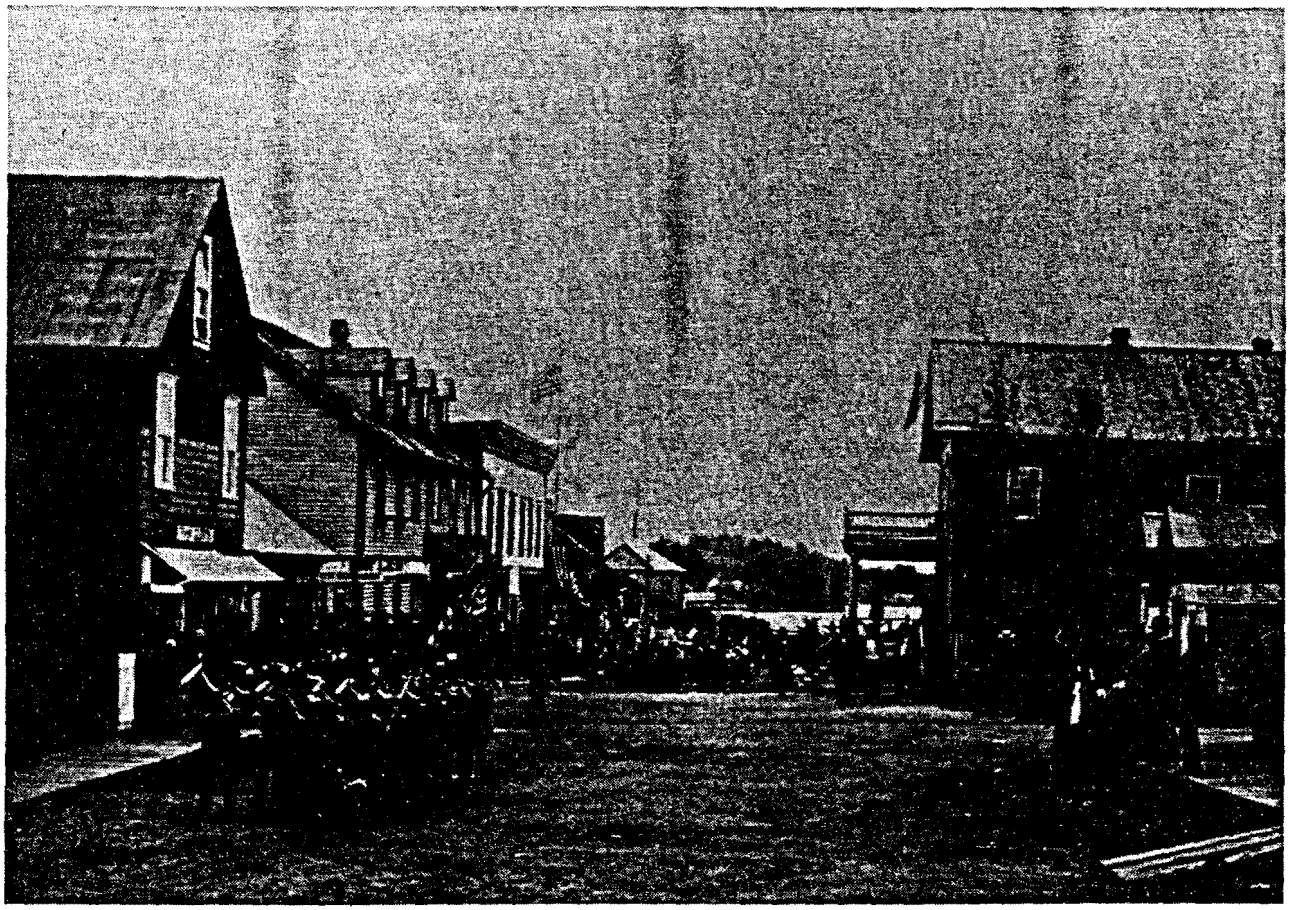


SOUTH ELEVATION

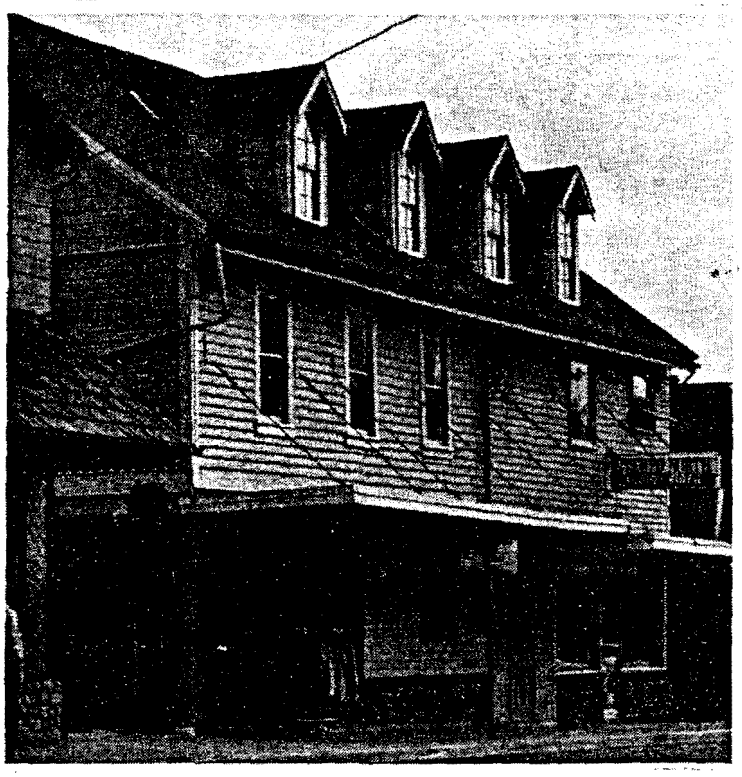




Building No. 29







NPS Form 10-900
(3-82)

OMB No 1024-0018
Exp. 10-31-84

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only

received

date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic: Building No. 29, Sitka

and or common: Tilson Building

2. Location

street & number: 202-204 Lincoln Street ___ not for publication

city, town: Sitka ___ vicinity of

state: Alaska code: 02 county: Sitka Division code: 220

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	X occupied	___ agriculture	___ museum
X building(s)	X private	___ unoccupied	X commercial	___ park
___ structure	___ both	___ work in progress	___ educational	___ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	___ in process	X yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name: Norman E. and Ethel L. Staton

street & number: 501 Baranof Street, Box 829

city, town: Sitka ___ vicinity of state: Alaska 99835

5. Location of Legal Description

courthouse, registry of deeds, etc.: City and Borough of Sitka

street & number: 304 Lake Street

city, town: Sitka state: Alaska

6. Representation in Existing Surveys

title: See Continuation Sheet 1 has this property been determined eligible? ___ yes X no

date ___ federal ___ state ___ county ___ local

depository for survey records

city, town state

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	___ unaltered	X original site
X good	___ ruins	X altered	___ moved date
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

The only Russian American Company building remaining in Sitka today is located in the center of town, on Lincoln Street. Formerly "Governor's Walk" in New Archangel, capital of Russian-America, Lincoln Street is now the main street of Sitka, Alaska. Building No. 29, which served as a residence for Russian-American Company employees, stands just a few doors from St. Michael Cathedral (NHL) and a short walk down Lincoln Street from the Russian Bishop's House (NHL). Historically, No. 29 was one of the many massive log buildings with steeply pitched roofs which served the commercial and administrative needs of the Russian American Company on this busy street leading up from the wharves. Today No. 29 is still at the commercial hub of the city, but through the attrition of time, culminating in a devasting fire in downtown Sitka in 1966, its bulk and roofline are a singular exception on Lincoln Street.

William Dall described the buildings of Sitka as they appeared in 1865, two years before the U. S. purchase of Alaska: "The houses were all of logs, but painted a dull yellow, the metal roofs were red and with the emerald green spire of the church, projected against the dark evergreen of the adjacent hills, presented an extremely picturesque appearance. It was quite unlike anything else in America, and seemed to belong to a world of its own."[1] Other observers commented on the "ponderous hewn logs" of the Russian American Company buildings,[2] and on the "wonderful durability and ingenuity in their construction."[3]

Typically, Russian American company buildings were one to three stories and covered with steeply pitched gable or hipped roofs. Since company life was communal, buildings were large to accomodate multiple living quarters, corporate kitchen, bakery, laundry, and storage facilities. Massive round logs were used for warehouses and common residences. However, the more important company administrative buildings and officers' residences were hewn "so as to leave no crevices, with the internal and external logs so well dressed as to be suitable for painting or papering."[4] Building No. 29 was one of the latter carefully built and finely crafted structures.

It is possible that No. 29 was built by Finnish workmen brought to New Archangel by Governor Adolf Etholen in the 1840s. These skilled carpenters carried out much of the company's construction over the next two decades. Available evidence (a series of maps and artistic renderings of New Archangel, 1835 to 1867) indicates that No. 29 was not built before 1846. It probably dates from the 1850s and may be the "two-story building, with a stone foundation and tile roof, [which] was built to serve as a company office and to provide quarters for several employees" constructed under Chief Manager Voevodskii.[5] The building appears as No. 29 on the 1867 map, "The Settlement of New Archangel," which documented the transfer of Russian American Company property to the United States. (ILLUS-1)

Building No. 29 was a characteristically Russian structure, typical of New Archangel or any number of towns in northern Russia in the mid-nineteenth century. Russian wood architecture was based on "the mutations and combinations of the various forms of 'blockwork': the rectangle and the polygon; the shed, the wedge, the ogee barrel-vault, and the tent roof."[6] All of these forms are visible in the Sitka townscape of the 1850s. (ILLUS-2) The basic unit of construction was the srub, a rectangular frame of logs notched to interlock at the corners and laid up in ranges (called crowns or venets) to the desired height. The box-like structure (or klet), assembled of one or more sruby with floors, windows, doors, and roof,[7] may be combined with additional klet to form larger structures.

Sketches from 1868 and 1870 and recent investigations into the original portions of the building show that No. 29 was a two and one-half story log structure with a partial basement and horizontal gable roof and a two story side gallery covered by a shed roof. (ILLUS-3,4) The main unit (klet) was a nearly perfect square of logs measuring approximately 28 feet in length, or four sazhens (a Russian unit of measurement equal to seven feet). The flat hewn surfaces of these logs measure some 18 inches. The facade was divided into four bays of one sazhen each by the placement of three windows and an entrance door (to the gallery).

The building rests on massive squared logs placed on a foundation wall of large stones. The sill log was originally several feet above grade; a raised stoop with approximately six steps and a railing provided access to the gallery entrance, from which the main building was entered.

The interior as well as the exterior walls were constructed of hewn logs; ends from interior logs visible in the gallery measure 10" x 7" to 11" x 9". The logs were hewn flat on two sides, concave on the bottom and convex on the top, to fit snugly and shed moisture. Each log was marked with both a Roman and an Arabic numeral to indicate which wall and which course within the wall were its intended position. Full dove-tail notching joined logs at the corners.

Floors were constructed of half-logs tenoned into sill and joist logs. Tongue-and-groove planks (1" x 6") were laid crosswise on the half-logs as decking. The gable roof employed a timber-framing system with full-log corner braces notched into the plates. Insulation in the ceilings was typical of Russian buildings: a thick layer of sand supported by canvas which was stretched across the joists and nailed in place. A single brick chimney penetrated the roofline just east of the mid-point.

The design and construction of the original doors is unknown; hand-forged iron hardware remains on one attic door. Likewise, the design and construction of the original windows cannot be established with certainty. Drawings (1870s) and photographs (1880s) show what are most likely the original, fifteen light double-hung windows (nine over six). Plain lintel heads appeared over the windows; molded cornices were added over the windows and entrance door some time in the 1880s.

It is not known whether No. 29 was sided at the time of construction. Early narratives describe the Russian buildings in Sitka as uniformly log in varying stages of weathering, or else painted with yellow ochre. Original plans for the Russian Bishop's House called for siding; however, this structure apparently received its siding in stages.[8] Whether or not No. 29 was sided when it was built, in the earliest available sketch (1868) it appears to be sheathed in horizontal drop or shiplap siding. (This type of siding has been retained.) The roof originally may have been covered with tiles or standing-seamed metal; by 1870 it was shingled.

An 1870 sketch depicting a partial back view of No. 29 shows a two-story ell with a shingled gable roof and an overhang projecting from the rear. The ell is one cell deep with a twelve-light casement window on the first floor and a fifteen-light window on the second. It is not known whether this ell was part of the original structure. (ILLUS-5)

All of the early views show a plank walkway running in front of No. 29 along the length of Lincoln Street. The building backs up to the bay; its rear yard contained several outbuildings and storage structures on pilings.

Many changes have occurred on Lincoln Street in the almost 125 years since Russia sold its American colonies to the United States. With the exception of the Russian Bishop's House and Building No. 29, all Russian period structures have been destroyed. As Sitka has developed into a modern city, the installation of utilities, grading and paving of streets, and pouring of concrete sidewalks have altered the streetscape. The 1966 fire which destroyed St. Michael's Cathedral resulted in the loss of many nineteenth and early twentieth century buildings and the subsequent construction of new commercial and apartment buildings on Lincoln Street. The historic setting of No. 29 was also affected by in-filling of the tidal zone, which made possible the development of a major roadway and a full-sized building lot between No. 29 and the bay.

Changes have taken place at Building No. 29, as well, both in its historic period and in recent years. These changes have been of four types: (1) additions to the original Russian klet which have not altered the original structure; (2) replacement of deteriorating materials with new, similar materials (roofing, siding, foundations); (3) "modernizing" by upgrading heating, plumbing, and electrical systems, redecorating interiors, and changing styles of window sash and exterior trim; and (4) alteration of window openings to accomodate commercial uses. Although the external appearance of the house has changed considerably since its construction, the original Russian structure is substantially intact. Original exterior walls, basement, floors, major portions of interior walls, most window and door openings, roofing system, attic with some of the original insulation, and the gallery side walls, floor, ceiling, staircase, and balustrade remain unaltered.

The most substantial change to No. 29 was undertaken in the mid-1880s. An 1883 photograph shows the building before modification. (PHOTO-1) Photographs from 1887 (PHOTO-2,3) show that a two and one-half story addition was constructed on the east side of the gallery. The shed roof over the gallery was removed to incorporate the gallery into the main structure; the gable roof of the original building was extended horizontally to cover the gallery and the addition. The addition was two cells deep and extended the facade by two bays. The two new second-story windows were spaced to continue the visual rhythm of the original building. (The front and rear windows in the addition were fifteen-light double-hung sashes to match the windows in the original structure. Eight light double-hung sash windows were used on the east side of the addition.) Below, an entrance at grade level was centered on the facade and flanked by two narrow windows. However, the original entrance with its porch and railing retained its visual prominence on the facade. Straight molded cornices were placed at the headers of the front windows and doors. Four dormers, evenly spaced across the roof front, further tied together the elements of what was now a six-bay facade: original main building, side gallery, and new extension. (PHOTO-4)

Other than a small gabled portico added to the main entrance sometime before 1894, (PHOTO-5) the next seventy years brought little change to No. 29. By the 1950s, Sitka's streets had been widened and paved, raising the grade by about two feet. The porch and railing have disappeared from the main entrance, replaced by three steps leading directly to the door. A small porch roof overhangs the entrance, supported by two side brackets. Vertical trim boards have been added to the corners of the building and a wide horizontal trim board marks the division between stories. The front windows in the original portion of the building have been replaced by single-paned double-hung sashes, and

the original window opening above the main entrance has been enlarged to serve as a door--although there is no balcony, only the porch roof over the front steps. In the 1880s extension, the narrow side lights which flanked the entrance have been enlarged to accomodate multi-paned shop windows. The molded cornices over windows and doors have been replaced with a simple cornice board. The foundation has been sheathed in vertical tongue-and-groove siding. The effect of the changes in exterior detail was to present a more "New England-like" appearance; however, at this time the architectural configuration of the building was essentially the same as it was in the 1880s. (PHOTO-6,7)

The 1960s brought additional changes, however. A wooden awning, spanning the width of the sidewalk below, was suspended from the front of the building by steel cables to protect Lincoln Street shoppers from the incessant Sitka rains. The storefront windows of the addition were enlarged again and fitted with plate glass. The second story window openings in the addition were reduced in size; the window-then-door above the main entrance was sided over, and the clapboard siding on the dormers and gable ends was replaced with shingles. The original chimney and a chimney added to the extended portion of the building sometime after 1894 were removed. Most damaging to the integrity of the structure, however, was the opening of an entrance at the east end of the front facade, which, with its accompanying plate glass shop window, eliminated one of the first story windows in the original portion of the building. Two of these windows were sided over. A brick wainscoting was added to the lower portion of the facade, most likely to cover problems with rotting timbers and settling. (PHOTO-8,9)

This was the condition of the building when it was studied in 1961 as part of the National Survey of Historic Sites and Buildings (Alaska History). In 1984-1985 the current owner of No. 29 undertook rehabilitation work to repair deteriorating foundations and replace rotted structural members. (PHOTO-10,11) At the same time, he removed decades of wall coverings, plasterboard, and other materials applied to the interior of the original portion of the building. Once the interior was stripped down, it became apparent that the original Russian period structure was almost fully intact. (PHOTO-12,13) From the original roof, visible in the attic where the addition was joined to the main structure in the 1880s, to original door and window openings long since sheathed over, to massive brick bake ovens in the basement, a Russian-American building had been preserved inside a modernized shell. Canvas nailed to the ceilings still held insulating sand; many square yards of wallpapers similar in design to some of the earliest in the Russian Bishop's House adhered to the log walls when modern coverings were removed. (PHOTO-14)

In completing renovations to use the first floor of No. 29 as a gift shop, the owner cut away three sections of original interior walls to provide for traffic circulation. (ILLUS-6; PHOTO-15) Most of the interior wall surface was re-covered using furring strips and wallboard; one section of wall was left exposed, showing the hewing marks and numbers incised on each log for assembly. (PHOTO-16,17) A front window opening, previously been sided over, was reopened without alteration; a single pane of fixed glass was installed. (PHOTO-18)

In the gallery, behind the contemporary, pre-hung insulated door, the original staircase with its solid and simply turned balustrade rises to second floor and the attic. During renovation work the original ceiling beams and the log walls of the gallery were exposed, showing the joinery where interior walls of the main structure are notched into the gallery wall. The framing of the original doors was visible, as were the floor boards with their wrought nails. The canvas and its load of sand have been removed from the ceilings for reasons of safety and maintenance. The exposed surfaces will be re-covered upon completion of the renovations. (PHOTO-19,20)

FOOTNOTES

1. William H. Dall, Alaska and its Resources (Boston: Lee and Shepard, 1870), p. 255.

2. Delvan C. Bloodgood, "Eight Months at Sitka," Overland Monthly, February 1864, p. 179.

3. North Star, August 1896, p. 2.

4. U. S. Congress, House, Russian America, Ex. Doc. No. 177, 40th Cong., 2nd sess., 1868, p. 69.

5. Richard A. Pierce, "Alaska's Russian Governors: Rosenberg, Rudakov, Voevodskii...more Chief Managers of the Russian-American Company," Alaska Journal 2 (Summer, 1972):48.

6. G. H. Hamilton, The Art and Architecture of Russia, The Pelican History of Art (Baltimore: Penguin Books, 1954), p. 169.

7. Hamilton, p. 170.

8. Paul C. Cloyd and Anthony S. Donald, Russian Bishop's House, Sitka National Historical Park, Alaska: Historic Structure Report (Denver: U. S. Department of the Interior, National Park Service, 1982), pp. 20-21.

8. Significance

Period	Areas of Significance—Check and justify below							
prehistoric	archeology-prehistoric		community planning		landscape architecture		religion	
1400–1499	archeology-historic		conservation		law		science	
1500–1599	agriculture		economics		literature		sculpture	
1600–1699	architecture		education		military		social	
1700–1799	art		engineering		music		humanitarian	
X 1800–1899	commerce	X	exploration settlement		philosophy		theater	
1900–	communications		industry	X	politics government		transportation	
			invention			X	other (specify)	

Alaska History XXI

Specific dates ca. 1850; ca. 1885 **Builder Architect** Russian American Company

Statement of Significance (in one paragraph)

SUMMARY STATEMENT OF SIGNIFICANCE

Constructed under the Russian flag in the new world capital of New Archangel, Building No. 29 has exceptional significance as a rare example of a Russian-American colony structure. New Archangel, now Sitka, was the center of civil administration, trade, and manufacturing for Russia's American colonies. Building 29, so designated on the 1867 inventory of Russian-American Company property, is the sole, surviving Company building in Sitka today. In its origins and Russian period associations, it is an outstanding representation of Theme II, European Exploration and Settlement (Russian).

Following the purchase of Alaska by the United States in 1867, Building No. 29 was associated with people and events significant to the first years of U.S. administration in Alaska. Building 29 is the only secular building remaining from Sitka's first years as seat of government for the new possession; it was owned and occupied by several individuals prominent in the establishment of civilian rule and the social and economic development of early Sitka. In its historic associations from this period, Building No. 29 has outstanding significance to the broad theme of U. S. Political and Military Affairs, 1865-1914 (Alaska History, Theme XXI).

Although substantial changes to Building 29 preclude national significance under the theme of Architecture, it is worthy of recognition as a finely-crafted vernacular log structure from the Russian-American period with many original features intact.

HISTORICAL CONTEXT

I. EXPLORATION AND SETTLEMENT (RUSSIAN)

By the mid-1850s when the Russian American Company erected a new, two-story, hewn-log structure between St. Michael's Cathedral and the married employees barracks, the port of New Archangel was a half century old.

Alexander Baranov--who ultimately forged working colonies out of official ignorance, promised supplies, reluctant natives, stubborn churchmen, and opportunistic promyshlenniki°--knew within his first few years as manager of the Shelikov company post at Kodiak that a Russian presence must be established farther east along the coast. By 1796 he was regularly sending parties out to explore distant coastlines and collect furs. The first such expedition to southeastern shores brought back news that British and American traders had already established an active market among the Tlingit Indians of Sitka Island, exchanging guns for furs. Baranov, naturally, wished to prevent other nations from occupying territory discovered by earlier Russian seafarers and retain free access to waters rich with sea otter. What concerned him most urgently, however, was the flow of firearms through native hands along the coast to Yakutat, jeopardizing the survival of the small, mainland post his company had established there.[1]

It was not until 1799, when a struggle among the owners of the Shelikov Company and its competitors resulted in formation of the new Russian American Company, that Baranov was able to act on his intentions. In September of that year he sailed from Kodiak with 1,100 Russians and Aleuts to build a fort at Sitka. They chose a wide stretch of beach in a quiet bay for the new post. Tlingits on the island were hostile from the beginning; harrassment was constant. In 1802, after Baranov and many of the company employees had returned to Kodiak, the Tlingits attacked and destroyed the fort.

Two years passed before Baranov returned to strike back. In spite of Russian guns, vessels, and superior numbers, it took the timely arrival of the gunboat Neva to turn the battle decisively in the Russians' favor. The Tlingits abandoned their massive stockade without surrender, but for the rest of their tenure the Russian American Company kept New Archangel heavily fortified, beleaguered by the continuing hostility of the natives.

The site Baranov selected for a new fort was on a harbor cut deep into the island shoreline, a short distance from the scene of the recent battle. The harbor was large enough to hold an entire fleet and was free of ice year around; it was protected from winds out of any direction. Equally important, a broad outcropping of rock stood above the harbor on which formidable defenses could be erected. Construction began at once, and the Imperial double-eagle was raised to fly above New Archangel until it was lowered in 1867 for the American stars and stripes.

° Russian fur traders

The reports of office manager Kyrill Khlebnikov to the Russian American Company board in 1825 and 1826 provide glimpses of New Archangel as a thriving seaport, the center of the Russian American colonies in fact as well as intent. In its second generation of building, the aging log structures erected under Baranov now being replaced, New Archangel's capital assets were assessed at 90,187.25 rubles. Russian American Company personnel numbered 813 Russians, Aleuts, and Creoles (halfbreeds).[2]

Khlebnikov provides this description of the settlement:

> On...an outcrop of native rock, and rising 77 feet above the water, there is a flat area...where the New Archangel fortress was built. At present it has three towers and a battery of 30 cannon, from three to six pound calibre, and a two-story building which houses the Chief Manager. Below this there are barracks accomodating 40 workers. Below the cliff on a slope on the shore side, there are warehouses, barracks and other quarters.... These form the middle fortress.[3]

Outside the palisade were the church, school and teachers quarters, infirmary and pharmacy, vegetable gardens, and flour mill. Some twenty private dwellings had been erected along the shore, as well as company housing, bathhouses, and bakery. In the harbor were a ropewalk, chandlery, blacksmiths, coppersmiths, cooperage, metal shops, carpentry and joiners worshops, woodworkers, paint shops, boatwrights for small craft, and stone masons (bricks were brought in from Kodiak). Ten ships comprised the Company fleet. A 1,200-volume library with titles in Russian and eight other languages was listed as a company asset.[4]

In 1821, when the Russian American Company's charter was renewed for a second twenty years, Russia's colonial enterprises stretched from the Aleutian Islands along the southern coast of Alaska to Fort Ross (California) and southwest to the Sandwich Islands (Hawaii). The colonies were organized in five administrative units, each containing several ports, forts, redoubts, odinochkas (one-man trading posts), and artels (hunting parties).[5] The central administration for all districts remained in New Archangel.

The second charter brought reorganization and some new directions to the company. The establishment of uniform auditing procedures and the closing of the Unalaska, Unga, and Atkha offices resulted in an increase of staff in New Archangel. The number of skilled workers and laborers in the port was increased at this time, as well.[6]

Faced with increasing competition from British and American trade to the south, exploratory expeditions were sent out from New Archangel to conduct surveys in Bristol Bay and Norton Sound and along the major inland waterways. Several new posts were established during this period.

Under Muryav'ev's administration (1820-25), the company policy to deny the Tlingits access to any of the islands in Sitka Sound was reversed. On the premise that it would be safer to keep an eye on the Kolosh than to leave them to their own devices, the toions (chiefs) were invited to settle beside the fort. New Archangel's fortifications were strengthened in anticipation of the move. From the three blockhouses along the stockade which separated New Archangel from the native village, cannon were trained on the company's new neighbors; an iron portcullis gate was constructed to admit natives during designated hours only, and never after dark.[7] This move stimulated trade with the natives and ultimately developed a qualified, but interdependent, relationship between the Tlingits and the colonizers which persists in the physical and social structure of Sitka today.

The Orthodox Church also established a strong presence in New Archangel during the second charter period. The missionary efforts of several decades, but primarily the gifted leadership of Father Ioann Veniaminov (later Bishop Innokentii), resulted in the baptism of several Tlingit toions. By the close of the second charter the Holy Synod endorsed Father Veniaminov's recommendations to reorganize the colonial Church, giving it more autonomy: a cathedral would be established in New Archangel with a seminary to train clergy for service throughout Russian America; the senior priest at New Archangel would supervise the church throughout the colonies.[8] The seminary, built in 1840, and the new Cathedral of St. Michael Archangel, built in 1843-48 and reconstructed in 1966, are National Historic Landmarks, known respectively as the Russian Bishop's House and St. Michael Cathedral.

The last administrator under the second charter, Adolph Etholen (1840-45), was responsible for the construction of many of the buildings that eventually passed into American ownership. Of Finnish birth, Etholen brought with him a large contingent of his native countrymen: scientists, clergy, artisans, and carpenters. The refined craftsmanship of the Finnish log builders and cabinetmakers influenced construction in New Archangel for several decades to come.[9]

Although the Russian American Company continued to show profits during its third charter (1841-1861), fifty years of intensive fur hunting by three maritime powers had resulted in depletion of fur seal and sea otter populations. The market for furs had also collapsed, silk hats replacing fur in western wardrobes. In response to the slowing fur

trade, the company diversified and increased its activities on the Asiatic coast of the north Pacific. The 1850s found New Archangel, now usually called Sitka, the hub of new ventures, as well, including a flourishing ice trade with San Francisco and sales of fish and lumber in Hawaii and California. Whaling and coal mining were also pursued for a time. Sitka became an increasingly busy port, fifty ships calling in little more than a year.[10] The company continued to construct new facilities in Sitka into the early 1860s. It was during this period of heightened activity that the building later identified as No. 29 (1867 protocol map) was constructed.

When the Russian American Company's charter expired in 1861, it was not renewed. Inspectors for the Naval and Finance Ministries concluded that the company's future was not bright; the fur trade remained weak, and the new ventures of the past decade had faltered. The Crimean War had depleted the Imperial treasury and focused Russia's attention on Europe; official policy actually precluded consolidation of American holdings. Further, the Russian American Company was becoming increasingly expensive to operate. To sell the colonies to the United States would have both political and financial advantages.[11] Thus, in 1867, the territory and assets of the Russian American Company became possessions of the United States.

II. U. S. POLITICAL AND MILITARY AFFAIRS, 1865-1914 (ALASKA HISTORY)

With the purchase of the colonies, Building No. 29 appears in the historic record as a prominent Sitka property. It is one of the buildings specifically identified on the 1867 inventory map of the Russian-American settlement and was owned or used by individuals who played significant political and social roles during Alaska's early years as a U. S. possession.

One of Sitka's most important figures in the period following the purchase of Alaska was William Dodge, who was the first American owner of Building 29. Dodge had been appointed to assist the transfer commission as Brig. Gen. Lovell Rousseau's secretary and to serve as the Treasury Department's special agent to the District of Alaska, or Acting Collector of Customs.[12]

Recognizing the futility of trying to maintain law and order as a sole agent, let alone provide civil administration and balance competing interests, Dodge and several other individuals with high stakes in Sitka formed a provisional city government and Mayor's Court. Dodge was elected mayor and held that position for three years.

Dodge's civic interest in Sitka was grounded in his investments. He had purchased from the Russian American Company several prime pieces of real estate along the former Governor's Walk, now Lincoln Street. Additionally, he published the capital's first newspaper, The Sitka Times, and, with three partners, established a brewery. One of Dodge's purchases, acquired in November of 1868, was Building No. 29. The deed simply described the property as: "that certain lot or parcel of land situate on Lincoln Street...upon which is erected building numbered Twenty-nine (29) according to the official map or plan of the said City of Sitka."[13] A subsequent deed described it further as "the two and one-half storied log building described and designated as house No. 29 in the report of certain commissioners duly appointed and recognized by the Russian and American governments...fronting on Lincoln or Main Street...with frontage...of sixty-two feet."[14]

Dodge must have lived in No. 29 for a time. A visitor to Sitka in 1868 sketched the building and labeled it "Custom Collector Dodge's House."[15] (ILLUS #3) In the spring of 1870, however, John Kinkead was using the building as a residence and place of business. No. 29 may have served as Sitka's post office during Kinkead's tenure as postmaster.[16] At the time Kinkead is associated with the building, Dodge was still the owner. However, by late 1869 he had begun to disentangle himself from what had turned out to be a disappointing Sitka venture.

Kinkead was himself a significant personage in Sitka's history, first as a local politician and business man and eventually as governor of Alaska. Like Dodge, he arrived before the transfer with an official appointment as Sitka's postmaster. An additional appointment, as Post Sutler, gave him an inside track to the Army's liquor business.[17] Upon arrival in Sitka, Kinkead entered a partnership to conduct a mercantile and fur trading business, as well.

The Sitka Times noted in June, 1869, that "Louthan and Kinkead" were doing business on Lincoln Street. Their firm operated a 10-ton schooner, Sweepstakes, for trade along the southeast coast of Alaska. Later that year the partnership dissolved and Kinkead continued on "at the old location," which was almost certainly No. 29.[18] Kinkead was also a partner with Dodge in the brewery. Following the passage of Alaska's Organic Act in 1884, Kinkead served a nine-month term as Alaska's first governor.

It is not known exactly how long Kinkead retained occupancy of No. 29 on Lincoln Street. The record shows, however, that William Dodge sold the building to Antonio G. Cozian on November 7, 1870,[19] for $1,500.00--the sum for which Dodge purchased it two years earlier.

Cozian, a native of Dalmatia (then in Austria), was a sea pilot employed for several years by the Russian American Company. He was one of many company employees who remained in Sitka to seek their fortunes under a new flag. In time he became a naturalized citizen.[20] During the spring after transfer, Cozian departed Sitka to pilot the schooner Langley on a four month trading voyage. In 1869 he was hired to pilot the steamer Newbern for General Tomkins' inspection tour from Sitka to Kodiak and Cook's Inlet.[21] A reef in Peril Strait, Alexander Archipelago, was discovered by Cozian and named after him in 1880.[22] It is likely that Cozian used No. 29, or a portion of it, as his residence.

For sixteen years, from 1870 to 1886, the record is silent concerning No. 29 on Lincoln Street. The provisional government had failed; records kept by the Collector of Customs and the Navy Commander's reports constitute the official records until civil government was established in 1884. Information from 1886, however, yields some clues to the building's history in the previous decade.

On February 9, 1886, Samuel Milletich, executor for the estate of Antonio G. Cozian, sold the real estate holdings of the deceased at public auction. Building 29 was not among the properties sold. Two weeks later, however, Milletich sold Building 29 to Phillip S. Wittenheiler of Sitka. Samuel Milletich was one of the early investors in Sitka who stayed through the hardest times and succeeded. A fellow Dalmatian, Milletich apparently was a trusted partner and compatriot of Cozian; they owned some property jointly, and Milletich ultimately served as Cozian's executor. Since No. 29 was not included in the estate, and newspaper references to Milletich's sale of the building suggests that he had owned it for some time,[23] it is likely that Cozian had sold No. 29 to Milletich before civil records were established in 1884.

Milletich already owned a home and a number of buildings in Sitka. In 1886, when he sold No. 29, it was referred to as the "Sessions house," suggesting possible use by the new District government, its courts or commissioners.[24]

The new owner, Phillip S. Wittenheiler, did some renovation work on the building prior to leasing it to a Captain Cowles, who was involved in mining at Silver Bay.[25] Cowles and his family were to live upstairs, while they sub-leased the ground floor rooms to the Millmore Hotel across the street.[26] Meanwhile, Wittenheiler was preparing to move his family to Juneau as he took up duties as deputy U. S. Marshal there. Wittenheiler served for two years before returning to Sitka and taking up residence in No. 29, Lincoln Street.

Once back in Sitka, Wittenheiler was engaged in a variety of activities. He leased the Millmore Hotel for a time, made some improvements to No. 29 (1891), and owned and operated a fur sealing schooner.[27] He was also involved in Sitka's lumber industry. In October of 1892, Wittenheiler again left Sitka to become Inspector Afloat for the U. S. Customs Service on the steamer Al-ki.[28] The Register of Deeds shows that Wittenheiler sold No. 29 to Peter Callsen in September of 1893 for $3,000.00.

Callsen was a master carpenter; his skills are frequently remarked upon in the Sitka newspapers. Among many projects in Sitka, he built three houses on the Greek Church Mission property, Nos. 35, 104, and 105 (Russian Bishop's House NHL),[29] and replaced the roof of St. Michael's Cathedral.

The final owner of No. 29 in the historic period was Thomas Tilson, a Norwegian immigrant, who purchased the building from Peter Callsen in January of 1908. After he bought the house, Tilson sent for his wife Tomina and two young sons, Thomas and Alfred. Another son, Oscar, and a daughter, Lena, were born after the family was settled on Lincoln Street. The Tilson family, like others before them, lived on second floor and leased the ground floor for use as a bakery and store. The old bakery in the basement, perhaps unused since the Russian period, was leased for the first time of record in 1918. (The lease specifies "bake ovens, stoves, baking utensils,and other appurtenances.")[30]

Thomas Tilson owned a mercantile business, in which his sons later joined him. Tilson and his sons also fished halibut together for many years, operating from a wharf which extended from the rear yard of No. 29, Lincoln Street. Thomas kept an office in the attic above the family living quarters, which was his private space and a frequent retreat from the noise of his youngest children.[31]

After Thomas Tilson's death in 1939 (Mrs. Tilson had died in 1929), No. 29 remained in the children's possession. Daughter Lena lived in the house for the better part of forty years, moving out for the last time in 1951. She had grown up and raised two children of her own in what has come to be known in Sitka as the "Tilson building."[32]

In 1960 No. 29 passed out of the hands of the Tilson estate. It has gone through a series of owners, all of whom retained a pattern of use established decades before: living quarters on second floor (rented apartments from the 1940s to the present), and commercial retail uses on first floor of both the original log portion of the building and the 1880s frame annex.

ASSESSMENT OF SIGNIFICANCE

In recognition of their national historical significance, twelve sites associated with the Russian presence in America have been designated National Historic Landmarks. Ten of these are in Alaska, representing aspects of Russian exploration and settlement and the Russian heritage that continued to flourish after the raising of the American flag. Two additional sites, Fort Ross in California and the Russian Fort in Hawaii, represent the Russian American Company's expansion efforts intended primarily to assure supplies for the isolated Alaskan colonies.

Six additional Russian period buildings were recognized in the National Survey of Historic Sites and Buildings carried out in Alaska in 1961. Two of these were in Kodiak, the Lowe House and Hubley House; four were in Sitka: the Buldakoff Dwelling, Russian American Company Warehouse, Church Warden's House, and Russian Residence (Building No. 29). Catastrophic losses--the 1964 earthquake and tsunami in Kodiak and the 1966 fire in Sitka--and demolition by owners have resulted in the destruction of all but one of these structures: the Russian residence, Building 29, in Sitka.

Building No. 29 is comparable to the recognized Landmark sites in its historical significance and structural integrity. In fact, it represents historical associations and architectural features not found in other extant structures. Only three of the twelve National Historic Landmark sites have standing Russian-American period buildings: Fort Ross, Erskine House (Kodiak), and Russian Bishop's House (Sitka). St. Michael Cathedral NHL, Sitka, is a reconstruction of the 1848-50 church. Each of these sites, including No. 29, is a unique representation of the Russian colonial role in American history.

Fort Ross NHL. Fort Ross is unlike any of the other Russian sites in that it was established essentially for agricultural purposes. The protective stockade enclosing a small cluster of buildings was surrounded by orchards and fields. Because it was designated a state historic site in 1906, before development along the Sonoma coast affected the integrity of setting or site, Fort Ross has been managed with the aim of preservation for 80 years. Nonetheless, a combination of earthquake damage, repeated fires, and reconstruction programs conducted without rigorous archeological and architectural documentation have resulted in a site with high interpretive value but little original fabric or workmanship.[33] The Rotchev House, built in 1836 for the last Fort Ross commandant, is in some ways comparable to No. 29 in Sitka. The exterior log walls are original, as may be several of the interior partition walls. However, a fire in 1972 destroyed the roof and many interior finishes and furnishings, necessitating extensive repairs and

some reconstruction.[34] Building No. 29 exhibits complete structural systems, as well as original materials in exterior and interior walls, window and door frames, joists, rafters, floors, and roof members.

Erskine House NHL. The Erskine House represents the Russian American Company settlement at Kodiak. Although the Company moved its headquarters to Sitka in the early 1800s, Kodiak continued to be an important station until the sale of the colonies. The Erskine House is reputedly the oldest Russian building in the United States, believed to have been constructed by Baranov as a fur warehouse and office.[35]

The structure has been much altered, both on the exterior and interior. However, like No. 29, the heavy log walls still exist "in large part."[36] Also like No. 29, the additions date from ca. 1880. Unlike No. 29, the original roof of the Erskine House has been replaced, possibly as a result of fire; the interior room partitions "are poorly constructed and obviously not original"; and the second floor stair rail and newel post "appear to be of a later period."[37] Although No. 29 almost certainly retains more original fabric than the Erskine House does, the point is somewhat academic. Both buildings have substantial integrity behind their exterior modifications, and each is a sole extant representative of a Russian colonial building type and of a significant chapter of the history of Russian America.

Russian Bishop's House NHL. The Russian Bishop's House in Sitka is comparable to Building No. 29 in some important ways, although there are significant differences between them, as well. Both structures were built after Chief Manager Etholin brought Finnish carpenters and builders to Sitka. The buildings exhibit many similarities in design features, construction, workmanship, and even interior paint and wall coverings. A National Park Service staff member, who has been involved in the Russian Bishop's House restoration for more than a decade, suggested that certain architectural and finishing details could have been better understood through study of those features which are still intact in No. 29.[38]

The Russian Bishop's House was built for the Orthodox church as a seminary and clerical residence; it thus had a specialized form and function. Building No. 29 was built as a residence for the Russian American Company, and thus represents a secular housing type--the only example remaining in Alaska. One feature the two structures have in common is a side entrance gallery, typical of Russian vernacular buildings from Kiev to Siberia. The galleries of the Russian Bishop's House have been reconstructed from interpretations of original plans; the original galleries, themselves, had been rebuilt in a new

configuration in 1887.[39] At No. 29 the original gallery with its flooring, staircase, and balustrade remain intact except for the roof, which was modified to accomodate the 1880s addition.

Now a part of Sitka National Historical Park, the Russian Bishop's House is in the final phases of restoration. Visually, it has greater integrity of setting, materials, and design than does No. 29, which presents an altered face to Lincoln Street. The integrity of No. 29 resides in the relative completeness and coherence of orginal form and fabric behind its compromised facade. No. 29 is a primary document in the vernacular architecture of the Russian colonies. Thus the two remaining Russian period structures in Sitka complement each other. A study of one can illuminate the other, while they each represent one of the driving forces in the Russian occupation of America: the Russian American Company and the Russian Orthodox Church.

*****

In the 1890s a writer for the newspaper North Star described the heritage of New Archangel still present in Sitka:

> Alaska's quaint and queer old capital is especially interesting to tourists as the mouldering, mildewed monument of the old Russian dominion.... Many of the old Russian buildings are still standing, and, though moss-covered, dingy, and grey with age, they still show wonderful durability and ingenuity in their construction.[40]

By 1961, when the National Survey of Historic Sites and Buildings study was conducted in Alaska, many of the Russian period structures had been lost to fire and demolition. However, enough remained that the North Star's description could still apply to Sitka. Twenty-five years later, only two, irreplaceable, structures remain: the Russian Bishop's House and Building No. 29.

Today No. 29 on Lincoln Street is the only building in Sitka to tell the story of the Russian American Company and its employees, who came to expand an empire through the wealth of furs. It is the only building which embodies Sitka's transition from the Russian capital, New Archangel, to Sitka, capital of Alaska. No. 29 is the only building which remains to tell of the Company men who stayed to seek their fortunes under the American flag and of the frontier adventurers, investors, aspiring politicians, civil servants, immigrants, tradesmen, and entrepreneurs who flocked to an old Russian capital to fulfill their American dreams.

FOOTNOTES

1. P. A. Tikhmenev, A History of the Russian American Company, trans. and ed. by Richard A. Pierce and Alton S. Donnelly (Seattle and London: University of Washington Press, 1978), pp. 44-5, 62; Hector Chevigny, Russian America: The Great Alaskan Venture, 1741-1867 (Portland: Binford and Mort, 1965), pp. 95-6.

2. [K. T. Khlebnikov], Kyrill T. Khlebnikov's Reports, 1817-1832, trans. with Introduction and Notes by Basil Dmytryshyn and E. A. P. Crownhart-Vaughn (Portland: Oregon Historical Society, 1976), pp. 40-1, 90-1.

3. Khlebnikov, p. 73.

4. Khlebnikov, pp. 75, 91.

5. James R. Gibson, Imperial Russia in Frontier America: The Changing Geography of Supply of Russian America, 1884-1867 (New York: Oxford University Press, 1976), p. 11.

6. Tikhmenev, p. 345.

7. Tikhmenev, p. 196.

8. Richard A. Pierce, "Russian Governors: Etholen and Tebenkov, more Chief Managers of the Russian American Company," The Alaska Journal 2 (Spring 1972):19; Tikhmenev, p. 374.

9. Gibson, pp. 25-6.

10. Gibson, pp. 28-9.

11. Ted C. Hinckley, "Alaska Pioneer and West Coast Town Builder, William Sumner Dodge," Alaska History 1 (Fall 1984):6.

12. Hinckley, p. 8.

13. Juneau, Alaska, Office of the District Recorder. Sitka Deeds, Book C.

14. Sitka, Alaska, Recorder of Deeds. Old Sitka Records, Vol. 1, p. 39.

15. Teichmann, Oskar, ed., A Journey to Alaska in the Year 1868: Being a Diary of the Late Emil Teichmann (New York: Argosy-Antiquarian Ltd., 1963), p. 190.

16. R. N. DeArmond, ed., Lady Franklin Visits Sitka, Alaska 1870: the Journal of Sophia Cracroft, Sir John Franklin's Niece (Anchorage: Alaska Historical Society, 1981), p. 80.

17. R. N. DeArmond, Sitka Notes, ms.

18. Alaska Times, 9 October 1869.

19. Sitka Deeds, Book C.

20. Naval Census, 1880 and 1881, in Reports of Captain L. A. Beardslee, Relation to Affairs in Alaska, Senate Exec. Doc. No. 71, 47th Cong., 1st sess. (Washington: GPO, 1882).

21. U. S. Customs records and Richard A. Pierce, "Alaska Shipping, 1867-1878," cited in DeArmond, Sitka Notes.

22. Marcus Baker, Geographic Dictionary of Alaska (Washington, D.C., 1906), cited in DeArmond, Sitka Notes. DeArmond, Sitka Notes.

23. The Alaskan, 6 March 1886.

24. The Alaskan, 6 March 1886.

25. DeArmond, Sitka Notes.

26. The Alaskan, 6 March 1886.

27. De Armond, Sitka Notes; North Star, October 1889, p. 90; Sitka Deeds.

28. DeArmond, Sitka Notes.

29. Report by Vladimir Donskoi, No. 23, February 4 and 16, 1887, Library of Congress, Alaska Russian Church Archives, cited in Paul Cloyd, Historic Structure Reports for House 105 and the Old School (Denver: National Park Service, 1984), p. 3.

30. Sitka Deeds, Vol. 3, pp. 213-15.

31. Interview with Lena Tilson Freeland, Sitka, 1 November 1985.

32. Freeland, 1 November 1985.

33. Bickford O'Brien, ed., Fort Ross: Indians, Russians, Americans (Jenner, Calif.: Fort Ross Interpretive Association, 1980), pp. 34-40.

34. Telephone interview with Bryn Thomas, Archeology and Historical Services, Eastern Washington University, 28 February 1986.

35. John A. Hussey, et al, Feasibility Report: Erskine House, Kodiak, Alaska (San Francisco: National Park Service, Department of the Interior, September 1965), p. 3.

36. Hussey, p. 10, 33.

37. Alfred C. Kuehl, [Field Report, 1963], quoted in Hussey, p. 10.

38. Interview with Gary Candelaria, Sitka National Historical Park, 18 June 1985.

39. Paul C. Cloyd and Anthony S. Donald, Historic Structure Report: Russian Bishop's House, Sitka National Historical Park, Alaska (Denver: National Park Service, Department of the Interior, 1982), pp. 43-44.

40. North Star, August 1896, p. 2.

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9. Major Bibliographical References

See Continuation Sheets 19 - 21

10. Geographical Data

Acreage of nominated property Less than 0.5

Quadrangle name Sitka (A-5)

Quadrangle scale 1:63,360

UTM References

	Zone	Easting	Northing
A	0 8	4 7 9 8 3 0	6 3 2 2 7 4 0
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification The real property located at 202 and 204 Lincoln Street in the City of Sitka, more particularly described as follows: all of Lot 7 of Block 1 according to the U. S. Survey No. 1474, Tract A, the Subdivision of the City of Sitka located in the Sitka Recording District, First Judicial District, State of Alaska.

List all states and counties for properties overlapping state or county boundaries

state	N/A	code	county	code
state		code	county	code

11. Form Prepared By

name/title	Kathleen Lidfors, Historian		
organization	NPS, Alaska Region	date	17 November, 1986
street & number	2525Gambell Street	telephone	907/271-2632
city or town	Anchorage	state	Alaska

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national ___ state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title date

For NPS use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

Attest: date

Chief of Registration

United States Department of the Interior
National Park Service

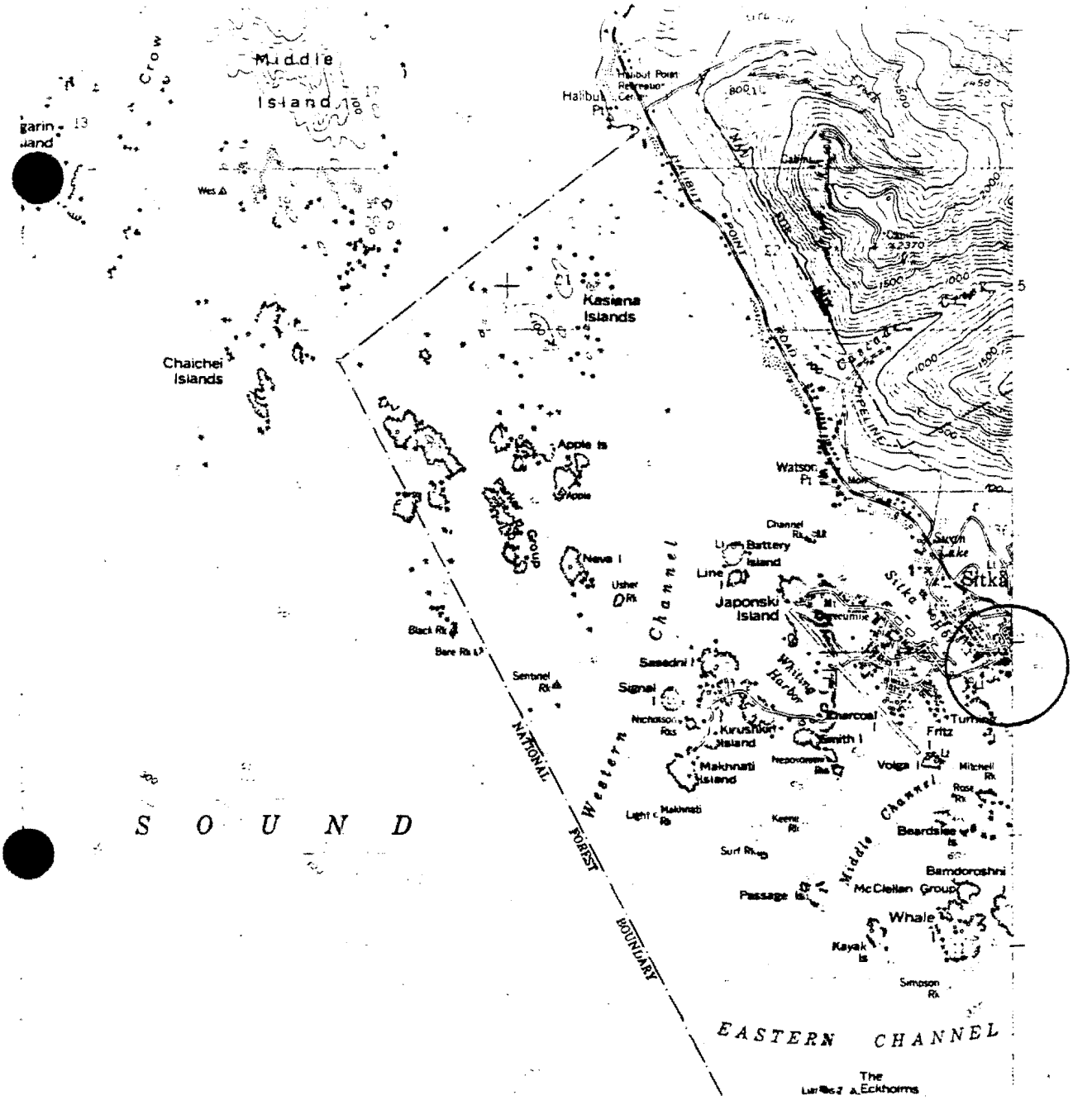
National Register of Historic Places Inventory—Nomination Form

For NPS use only
received
date entered

Representation in Existing Surveys

Title:	National Survey of Historic Sites and Buildings
Date:	1961 X Federal
Depository:	Department of the Interior, National Park Service
City, Town:	Washington, D. C.

Title:	Alaska Heritage Resources Survey (SIT 028)
Date:	1973 X State
Depository:	Alaska Department of Natural Resources
City, Town:	Anchorage, Alaska



BUILDING NO. 29, SITKA

Quadrangle: Sitka (A-5), Alaska
UTM Coordinates: Zone 08/Easting 479830/Northing 6322740

(PORT ALEXANDER D-4)

PORT ALEXANDER D-5)

360

2 3

12000 15000 18000

3 4

1 100 FEET
AL DATUM OF 1929
MEAN LOWER LOW WATER
IMATE LINE OF MEAN HIGH WATER
APPROXIMATELY 8 FEET

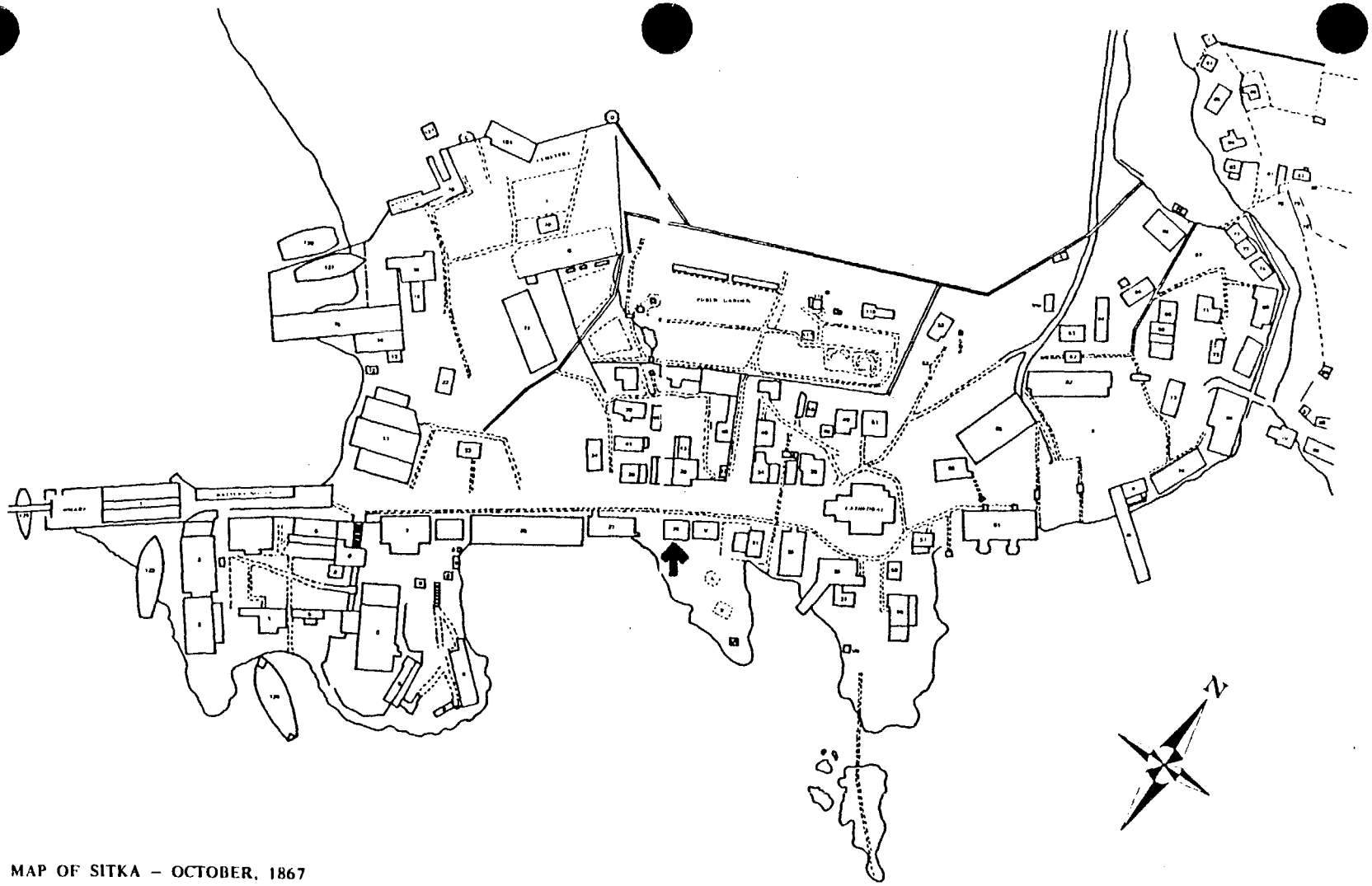
LOGICAL SURVEY
DO 80225, OR RESTON, VIRGINIA 22092
ID SYMBOLS IS AVAILABLE ON REQUEST

Unimproved dirt .....

ALASKA
QUADRANGLE LOCATION

SITKA (A-5), ALASKA
N5700—W13520/15X20

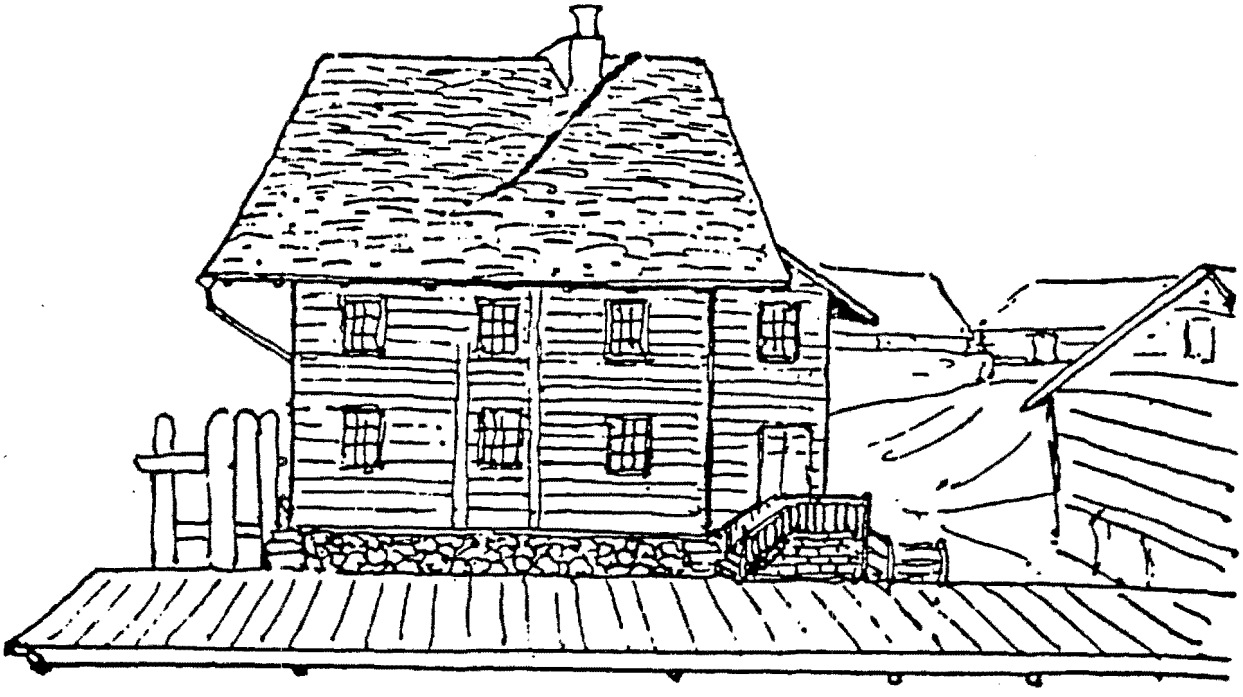
1951
LIMITED REVISIONS 1975



MAP OF SITKA – OCTOBER, 1867

A Battery No. 1
B Battery No. 2, Vratiskian Battery
C Blockhouse No. 1.
D Blockhouse No. 2.
E Blockhouse No. 3
1 Warehouse
2 Shop and Store
3 Subsistance Storehouse
4 Tannery for Furs
6 Barracks, three stories
7 Office Building, two stories
8 Governor's House
9 Wash and Bath House
11,12,13,14,15,22,and 23, Dock Yard and Buildings
16 School Building
18 Market for Indians
18a Resurrection Church
19 Lime Kiln
20 Unfinished Barracks
25 Bakery, Joinery, etc.
61 Officers' Lodgings, two stories
66 Laundry
74 Sawmill
75 Tannery
76 Unfinished Bath House
77 Water Flour Mill
96 Aleutian Dwellings
102 Bishop's House, two stories
103 Hospital, two stories
116,117, Arbors on Public Garden
118 Powder Magazine
121 School Building for Indians
122 Observatory on Japonski Island
123 House for Observer, Wharf, Garden,Hotbeds, etc Cathedral of St Michael Church of the Resurrection (Koloshian Church).

ILLUSTRATION 1. MAP OF SITKA, OCTOBER, 1867. (⬆ Building No. 29)



CUSTOMS COLLECTOR DODGE'S HOUSE, SITKA, A.T. E.T. 1868

ILLUSTRATION 3. BUILDING NO. 29, SITKA. 1868.

Reproduced in A Journey to Alaska in the Year 1868: being a diary of the late Emil Teichmann, reprinted 1963.

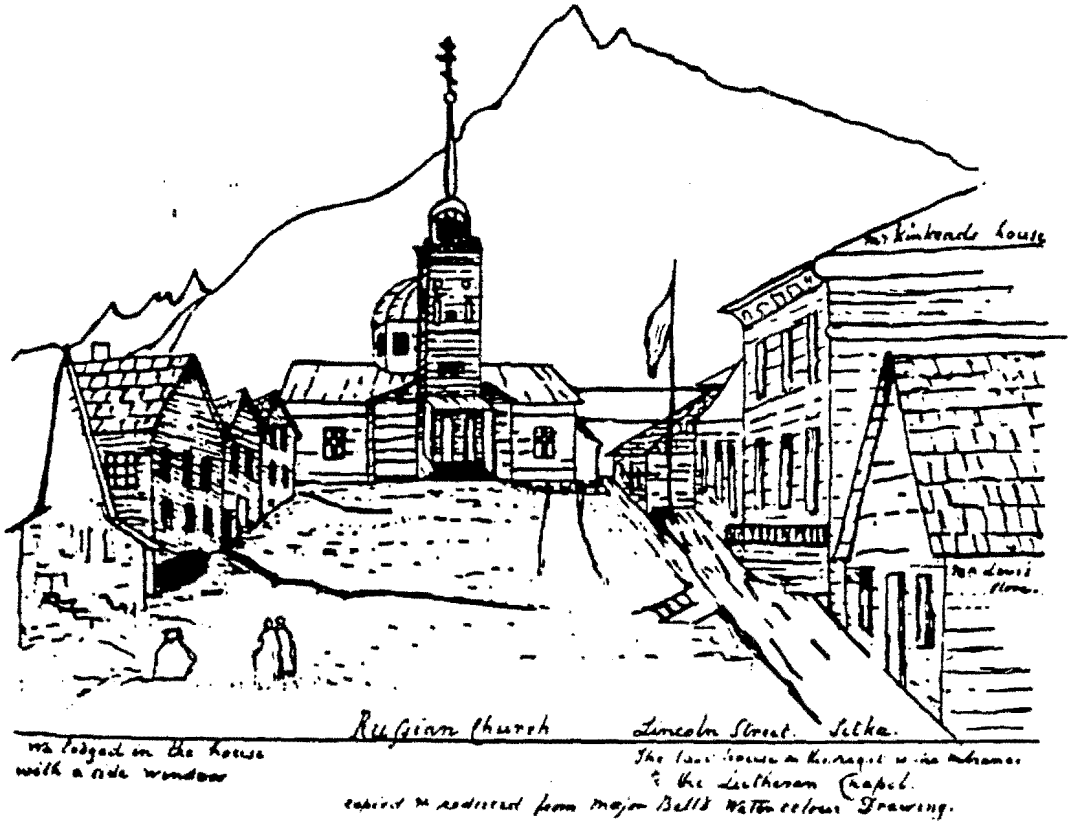
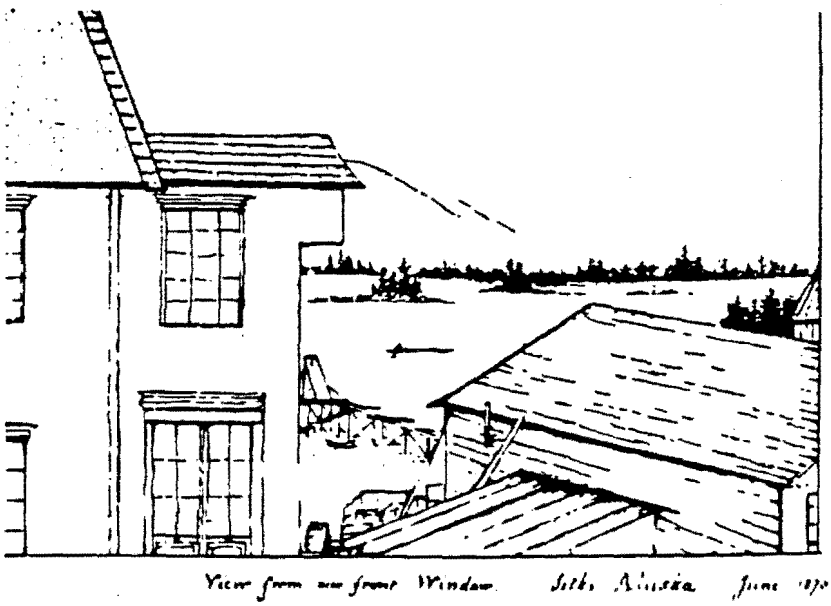


ILLUSTRATION 4. BUILDING 29, SITKA, 1870. ("Mr. Kinkead's House")

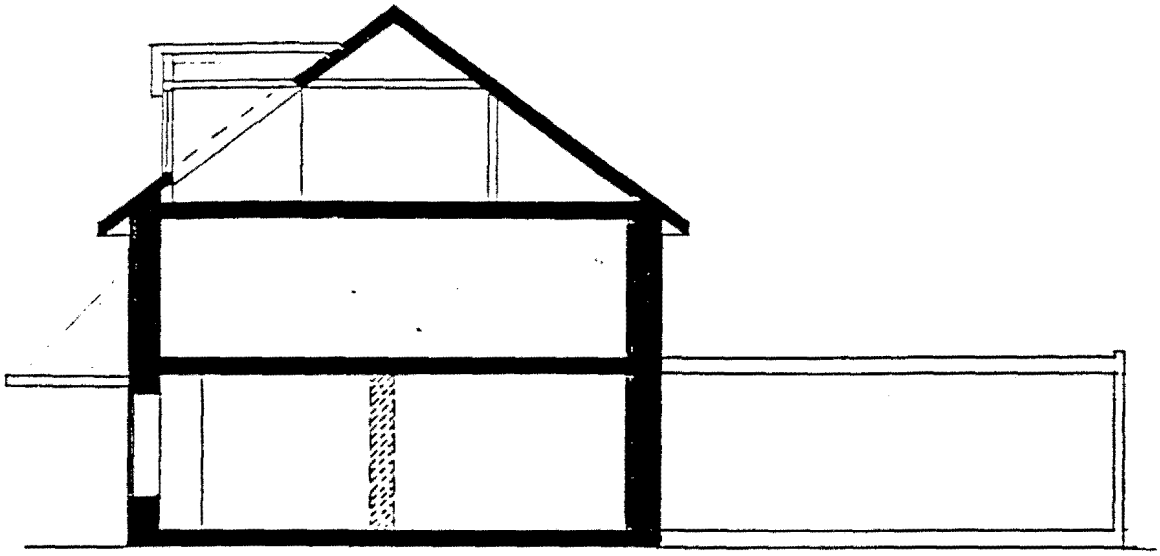
Reproduced in Lady Franklin Visits Sitka, Alaska 1870, R. N. DeArmond, ed., 1981



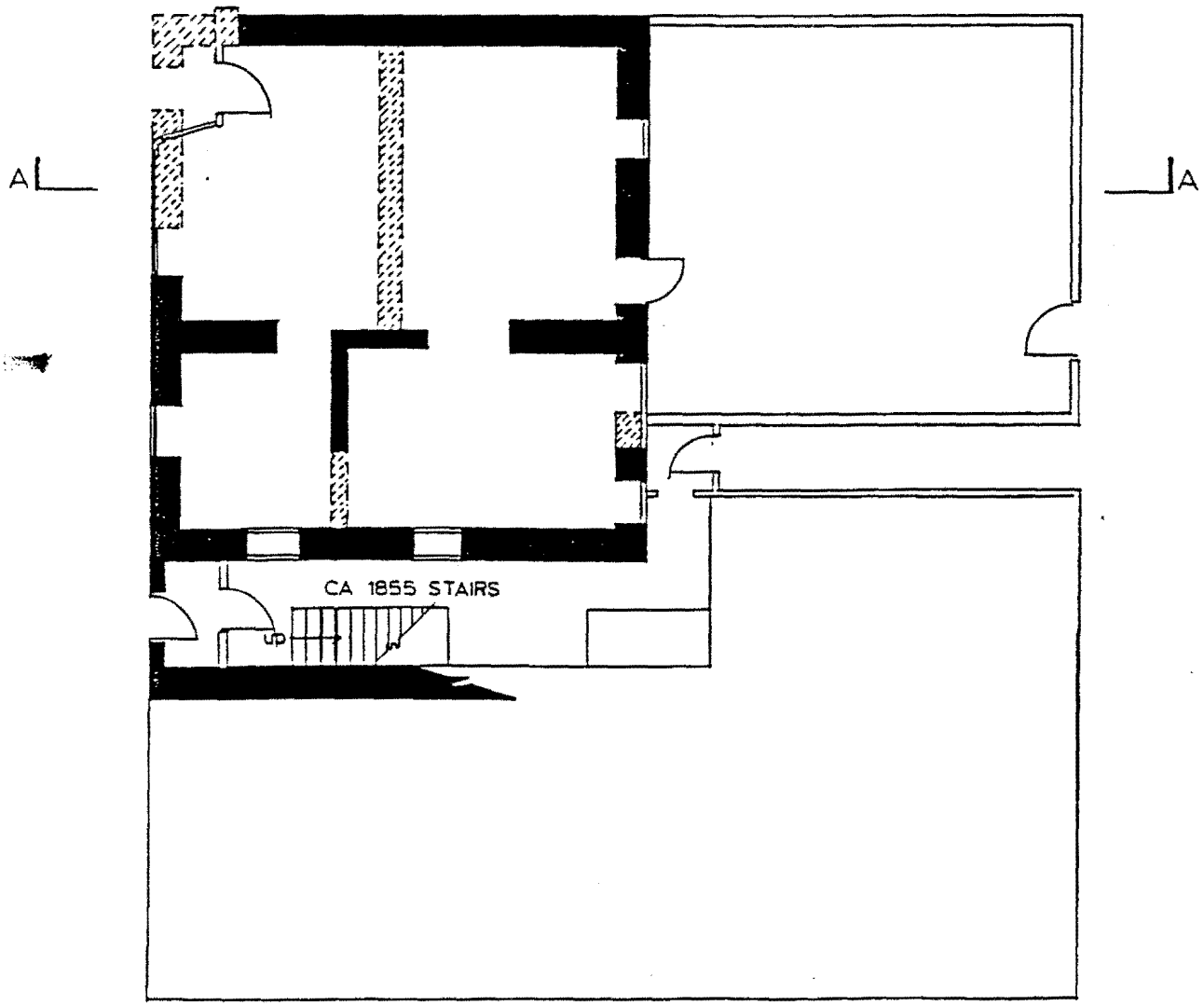
The view from the front window of Lady Franklin's drawing room at Sitka, looking out over the islands of the bay. To the left is a part of Building No. 29, occupied by John H. Kinkead.

ILLUSTRATION 5. BUILDING NO. 29, SITKA. 1870.

Reproduced in Lady Franklin Visits Sitka, Alaska 1870, R. N. DeArmond, ed., 1981.



DIAGRAMMATIC SECTION A-A



FLOOR PLAN, 1st FLOOR

0 2 4 6 8 FEET

LEGEND
- CA 1855
- CA 1855 REMOVED
- LATER ADDITIONS

SITKA - BLDG. 29

ILLUSTRATION 6.

Holy Assumption Orthodox Church





United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received
date entered

See instructions in How to Complete National Register Forms
Type all entries—complete applicable sections

1. Name

historic Holy Assumption Orthodox Church

and or common Church of the Holy Assumption of the Virgin Mary

2. Location

street & number Mission & Overland Streets ___ not for publication

city, town Kenai ___ vicinity of

state Alaska code county code

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	X occupied	___ agriculture	___ museum
___ building(s)	X private	___ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	X private residence
X site	**Public Acquisition**	**Accessible**	___ entertainment	X religious
___ object	___ in process	X yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
	N.A.	___ no	___ military	___ other:

4. Owner of Property

name Alaska Diocese, Orthodox Church in America

street & number Box 728

city, town Kodiak ___ vicinity of state Alaska

5. Location of Legal Description

courthouse, registry of deeds, etc. U. S. Bureau of Land Management

street & number 701 C Street

city, town Anchorage state Alaska

6. Representation in Existing Surveys

title Alaska Heritage Resources Survey (#KEN-036) has this property been determined eligible? X yes ___ no

date June 16, 1972 ___ federal X state ___ county ___ local

depository for survey records Office of History & Archeology, Alaska State Division of Parks Pouch 7001 (555 Cordova) Olympic Bldg.

city, town Anchorage state Alaska

7. Description

Condition
___ excellent
_X_ good
___ fair
___ deteriorated
___ ruins
___ unexposed

Check one
___ unaltered
_X_ altered

Check one
_X_ original site
___ moved date _____

Describe the present and original (if known) physical appearance

See Continuation Sheet, NO. 7.

7. Physical Description and Appearance - Continuation Sheet

The Holy Assumption Orthodox Church National Historic Landmark is on the east shore of Cook Inlet, 165 miles southwest of Anchorage. The site consists of the Church, the rectory, and a chapel. All are on what is known as the Russian Mission Reserve, 13.47 acres, composed of two irregularly-shaped lots. The larger of the two, 12.04 acres, is a cemetery. A narrow corridor connects it to the other lot, 1.43 acres, on which the church, chapel, and rectory are located. At one time, another associated building, the Russian school, was also on the smaller lot. The City of Kenai erected the Fort Kenai Museum, of logs, in 1967, on the site of the schoolhouse, leasing the land from the church.

The site itself is southwest of the town of Kenai on the Kenai Peninsula in southcentral Alaska. Kenai is the principal town of the Kenai Borough. The Kenai Orthodox parish encompasses the Kenai peninsula as far south as English Bay and as far north as Tyonek, some 400 square miles and includes four chapels. The community which has responsibility for the buildings on the site is the local Kenai city Orthodox population which numbers only 130 adults, drawn mainly from the Kenaitze Indians.

The National Historic Landmark is approximately 1000 feet north of the bluff overlooking the north shore of the mouth of the Kenai River as it flows into Cook Inlet. It is bounded on the north and east by a U. S. Fish and Wildlife Reserve and on the south-east by Overland Street. An apartment complex at the intersection of Overland and Alaska Streets is outside the southern boundary of the property and extends to the bluff. The cemetery has no road on its western border and is approached down a path which is an extension of Mission Street. This unpaved road bisects the irregular smaller lot, the church being on the south side of the street, the rectory directly across to the north. The chapel is 395 feet to the west of the church and is approached by a path leading from a short unpaved drive. On either side of this path, which is part of the site, are two dwellings and several log outbuildings which are not part of property, but are physically between the church and the chapel. The chapel sits apart, surrounded by a small open, grassy area with low birch and poplar trees on its perimeter. (Please refer to site drawing.)

Holy Assumption Orthodox Church

The National Historic Landmark takes its name from the Holy Assumption Orthodox Church. The structure was built in 1895-96 and was the second Orthodox church on the site. The first, built in 1849, replaced an earlier chapel, built in 1841 by representatives of the Russian-American Company, the Russian trading company which gained a monopoly in Alaska in 1799. An account in the American periodical, Russian Orthodox American Messenger (in Russian) provides information on the form of the new church:

> The new Kenai temple is constructed in the shape of a ship, of logs, ... with a capacity of 80 persons, with an ikonostas. On the ikonostas and on the Royal Doors are new ikons, acquired in part through donations of $100 from the

> local Brotherhood. The walls of the temple are wall-papered and the ceiling is painted with oil[-based] paint. The porch [narthex] is divided into two small rooms: one designated as a vestry, the other as an archives and for church supplies. The [exterior] walls are not yet sided [neobshity]; the roof is shingled [cherepitsei] and painted with oil[-based] paint. There is no bell tower, but the bells (3) hang from a beam under a portico [naves] built over the entrance door to the narthex [papert]. The construction of the church and the ikonostas was accomplished in part by means of funds from the local church and generous [dobrokhotnyi] donations within the Kenai parish and in part through funds from the Alaska Ecclesiastical Consistory. ....The old church is being used temporarily as a school.

The Church/Clergy Register (Klirovaia vedomost') for 1903 reported that the bell-tower and the fence around the church were both completed in 1900. An early photograph, ca. 1905-1910, shows the church covered with white-washed siding, and with a two-story addition to the front, topped by an octagonal belfry with eight semi-circular windows and a cupola and cross (fig.1). The addition also considerably enlarged the porch, or narthex, and by providing the bell-tower, added an element without which no Orthodox church was considered complete.

The design of the Holy Assumption Orthodox Church is a common rural Russian plan, being rectangular with a semi-hexagonal apse (see attached architect's drawings for renovation work in 1978, and fig. 2). The church is built on an east-west axis, with the altar at the east end and a small porch with a gable roof on the west end (figs. 3 and 4). The building is covered with clapboard siding, painted white, and has brown trim around the windows and door, along the exterior corners, and outlining the center of the nave. At the west end of the church is the square (15 feet x 15 feet) two-story bell-tower, with a decorative saw-tooth wooden molding painted blue, at the eaves. The pyramidal roof-line of the tower is broken by an octagonal belfry, with eight windows with semi-circular arches. Each of the panels of the octagon and the windows themselves are outlined in brown paint; the panels have a blue star within each semi-circle. Louvers are used in the windows. Atop the belfry is an octagonal roof of wood shingles, the eaves of this roof forming a lip which extends well out over the belfry, again a common Russian design. The point of the roof culminates in a narrow collar with a drum-like vertical extension; both are of wood and hold the slender flame-shaped cupola of metal sheeting. The collar and cupola are painted blue, while the drum is white.

On the north and south elevations the nave is distinguished from the bell-tower and the apse by vertical trim on the east and west ends. The central portion of the nave has walls 18 feet high by 29 feet long; it has a pyramidal roof of wood shingles. The nave, like the tower, is topped by a four-sided pyramidal roof, broken by a cupola, this one in an onion shape (fig. 5). The drum holding the cupola is decorated with vertical rectangular panels painted blue and the collar has a molding which forms a triangle design, with a star in each of the eight triangles. The nave is joined to the tower and the apse by 12 foot walls,

and a 6 foot hip roof extension, abutting the bell tower in the west and forming a gable roof over the apse in the east. At the east end of the church over the entrance to the altar area, on the hip roof, is a third cupola and cross (fig. 6). In this case, the collar and drum are painted white, the onion dome itself corresponding to the dome over the nave. A gold-painted metal three-bar Orthodox cross is atop each of the cupolas. The apse, containing the altar, also has walls which are 12 feet high; its two side walls are 6 feet wide; the back wall is 10 feet 4 inches. The corners of the apse have brown trim. The shingled roof of the apse, being three sides of a pyramid, echoes the shape of the roofs of both the tower and the nave.

There are five windows on the north and south sides of the church, four on the first story, and one on the second story of the tower. The window in the center of the nave is a set of two vertical twelve-light sashes. The others on the first floor are double-sash, six-over-six light. The vertical windows consist of four of the six-over-six turned sideways. The window on the second floor is smaller, but also double-sash, twelve light. The shingle roof is painted light green. The over-all dimensions of the church are 65 feet 9 inches long (including the front porch) by 23 feet 6 inches wide by 44 feet high.

Since 1900, only minor changes have been made to the basic structure of this classic Russian-style village church. The modifications to the exterior have been to the bell-tower itself, as various solutions were sought to control the damage of snow and rain while providing for the ringing of the bells. Early photographs show that the windows in the bell-tower were unglazed and uncovered (fig. 1). A later photograph, in 1919, shows one uncovered window, while the others appear boarded up and painted white (fig. 7). In 1949, these windows again appear unglazed and uncovered (fig. 8), but in 1961, double-sash windows with four lights up and down are in evidence (fig.9). At present, louvers are used in all eight windows. Early photographs of the church also indicate that a painted molding was used to further delineate the nave, trisecting the walls, with the peak of the triangle on a line below the cupola. Aside from these minor modifications, the church on the outside looks today much as it did in 1905.

The interior of the church reflects the exterior, that is, the simple rectilinear design is apparent as one enters the narthex, or pre-dvor (before the doors) in the Orthodox terminology. The full church is visible from the entrance, if the Royal Doors in the center of the ikonostasis are open. The narthex is the first story of the bell-tower and is 15 feet x 15 feet x 12 feet. Beyond a pair of French doors is the nave; on a one-step platform (the amvon) on the eastern end of the nave is the ikonostasis which bisects the room. Behind the ikonostasis is the altar area, or sanctuary. Returning to the narthex, on its north wall is a five-step ladder-like stairway to a lockable, insulated door which provides access to the bell-tower and the second story. Beneath the stair is a storage closet. The narthex, like the rest of the interior, is sheathed in sheet rock which is painted white. Tongue-in-groove beaded boards, which are painted blue, are used for both the ceiling and wainscoting in this room and in the nave and are original to the church. Only in the sanctuary is there no wainscoting.

French doors, which are original to the building, lead to the nave (fig. 10). Each door has four lights and two wood panels. Two round wood columns, on wooden plinths, support the beams which mark the elevated portion of the nave. Ornate brass wall lanterns are on the west wall on either side of the French doors (fig. 11). These fixtures, as well as the brass chandelier (fig. 12), date from the turn of the century. In an early effort at beautification, these brass fixtures were painted gold. The first tier of the ceiling is octagonal, each side defined by molding; a brace at each corner of the nave has been used to support four of the sides. The panels create the illusion of a dome, although the upper ceiling itself is flat; both sections of the ceiling are painted light blue (fig. 13). Four spotlights on the ceiling illuminate the ikon stand in the center of the nave as well as the ikonostasis. The latter is in need of restoration, although the ikons have been reinforced from behind with plywood. The ikons on the ikonostasis, in the sanctuary and on the walls surrounding the screen are original to the church and several may pre-date it. The Royal Doors in the center contain ikons of the four evangelists and of the Annunciation (fig. 14). To the right (south) of the doors, there are three large ikons: Christ the Saviour, St. Sergius of Radonezh (on the deacon's door), and St. Nicholas. On the south wall of the nave, immediately west of the ikon screen, is a large ikon of the Resurrection. To the left (north) of the Royal Doors are three large ikons: the Mother of God (Theotokos), St. Alexander Nevsky (on the other deacon's door), and St. Innocent of Irkutsk . The ikon of this church, the Assumption of the Virgin, is on the south wall of the nave next to the ikonostasis. Above the Royal Doors is a particularly fine ikon of the Last Supper (fig. 15).The ikons are of good quality, in 19th century style, but all are soiled by smoke from the candles and censor. Under the north window in the nave is a case containing several historic items, particular to the church. Among these are antique Royal Crowns used in weddings, several small ikons with silver rizas (coverings), and a spike from the original Cathedral in Sitka. The church also possesses the original document creating the Kenai parish, signed by Bishop Innocent in 1849; it is framed but not displayed.

The altar room, east of the ikonostasis, contains several old ikons, which also are soiled by smoke from candles (figs. 16 and 17). On the south wall of the sanctuary is a window, the only one in the church which opens. East of it is a small glass-front wall-cabinet, used to store utensils for the service. The walls of this room are white plaster board; the ceiling of tongue-in-groove beaded boards, is painted light blue. The furnishings of the room include the altar, the Table of Oblations, and the Plashchinitza (a tomb-like structure on which is laid an ikon on cloth of Christ; it is used only on Good Friday).

The second story of the church is reached by means of the stairway from the narthex. A landing midway contains a ladder to the belfry. The bells are believed to be the same ones installed in 1900 (fig. 18). The second story of the belltower is a storage chamber, containing paraphernalia used in church services throughout the year. There are also a number of significant historic items. Two original built-in floor-to-ceiling wood cabinets with shelves house these items. The cabinet on the west wall contains brocade vestments, most of which are

antique and used only once a year; one of them bears the name Pamfilov and the date 1901 (fig. 19). The cabinet on the south wall contains a number of historic documents, in journals: records of vital statistics (Metricheskii Knigi) from 1922 to 1968, synopses of correspondence from 1893-1919, records of the Brotherhood (1905-1918) and the Temperance Society (1906-1907), Registers of Confessions (1911-1945), and accounting records (1906-1943). Wall shelves in this room contain liturgical and Sunday-school materials, no longer in use, for other churches and chapels in the parish (fig. 20). There also are 41 copies of an Aleut Gospel of St. Matthew.

A door on the east side of this second-story room opens into a smaller, low-roofed storage chamber, which is formed from the gable on the west extension of the nave. This room has not been modified and the exposed hand-hewn logs clearly show the underlying structure of the church (fig. 21). The insulation on the floor between the beams is a styro-foam pebble compound over visqueen; the roof logs have not been insulated. An opening on the east wall of this small chamber has been filled with insulation (fig. 22).

In 1978-1979, Historic Preservation Funds were used to rehabilitate the building and to repair damage from weathering and inadequate maintenance (figs. 23, 24). Exterior work included repair and/or replacement of deterioriated items such as belfry panels, the right front door and the sill, wood shingles, and the front steps. Louvers were placed in the belfry windows. Work yet to be done includes some roof shingle repair and repair to the cupolas over the nave and the altar. A picket fence also is to be replaced around the church. In the interior, rehabilitation included structural stabilization, insulation, and weatherproofing, as well as repair and refurbishing of surfaces. The walls were stripped back to the underlying logs, removing twelve layers of wallpaper in the process (fig. 25). The logs, which were dovetailed, were found to be in excellent condition, but some additional support was provided on the inside walls. A vapor barrier was installed and the building was insulated with fiberglass. The walls were covered with plasterboard and painted white. Woodwork was sanded, patched, and painted. The windows were caulked and glass replaced. Thermo-pane glass was inserted in each sash on the inside of the existing windows, so as to retain the original window appearance; the exception is in the tower where the windows have not had thermo-panes added. The electrical system was brought up to code and new boxes installed. Spotlights were placed in the ceiling both in the nave and in the altar area. Baseboard electric heating was installed, replacing an oil stove. This solution to an old problem, unfortunately, deposits dirt along the wall above each heater. The major work remaining to be done on the interior includes restoration of the ikon screen to its original appearance, cleaning of the ikons, removal of gold paint on the brass chandelier and wall-lamps. The most noticeable difference between the church prior to rehabilitation in 1978 and the present is the absence of wallpaper in the current building (figs. 26, 27). The church today appears in good condition and is pleasing to the eye, but it lacks the intimate quality provided by the floral wallpaper which covered both the nave and the sanctuary. The church committee still hopes to be able to wallpaper the church and to restore the ikonostasis and the brass fixtures in the near future.

The Chapel of St. Nicholas

The Chapel of St. Nicholas was built in 1906, and rests over three graves, those of Igumen (or, Abbot) Nikolai, first missionary in the Kenai area, his assistant and reader, Makarii Ivanov, and another monk whose name is not recorded. There are no other graves at this site. It is customary for priests and elders of the church to be buried in the church yard. As Igumen Nikolai died in 1867, during the time of the first church in Kenai, the chapel is, then, on the site of this first church, and also, therefore, on the site of the original Russian Fort St. Nicholas.

The chapel is used for memorial services, and when weather permits, the priest holds a moleiben, or Thanksgiving service, in the chapel on December 19, St. Nicholas Day.

An article in the Orthodox Church periodical, Russian Orthodox American Messenger (in Russian), in 1906, made note of the building of this chapel, in the following excerpt from the bishop's annual report:

> Among the chapels constructed [in 1906] the one in Kenai deserves special attention. This chapel was built through the zeal of Kenai residents, although donations were contributed from other places. It was dedicated to the name of St. Nikolai and is located near the Kenai church on the grave of Igumen Nikolai, the first missionary to the Kenaitsi; it is on the very spot of the altar of the first Kenai church. The dimensions of the chapel are 20'x20'x15' high. Due to a shortage of funds, the chapel is still not well decorated, but in its present condition, it cost as much as $300.
>
> The chapel was consecrated on December 6, 1906.

The chapel commands attention on the bluff overlooking the confluence of the Kenai River and Cook Inlet (figs. 28, 29, 30). It is built of hand-hewn logs, their weathered appearance in marked contrast to the freshly painted cupola at the peak of the roof. The building is almost square with dove-tailed corners, many of which are still very tight (fig.31). There are two 2 feet x 3 feet windows in the north and south walls, three of which are boarded. The entry, having neither door nor jamb, is on the west. The chapel rests on concrete blocks which are several inches above the ground. A concrete slab provides a front step. A gable projects from each side of a pyramidal roof; those on the north, south, and east sides have 2 feet x 3 feet windows which are now boarded up (fig. 32). The roof is of sawn wood shingles, with a 5-6 inch reveal; the ridges are flashed with a 5 inch metal strip. The cupola is a dramatic counterpoint in texture, color, and design to the wooden walls and roof (fig. 33). It is comprised at its base of an octagonal collar of perhaps two feet in height, which is painted white and embossed with a blue star on each side. Around the overhang between the collar and the drum is a dentil trim which has some of the "teeth" missing; it too is painted blue. Above the collar is a round drum with

eight panel inserts painted dark blue, framed in light blue. The dome is an elongated onion shape of sheet metal, also painted blue, with the three-bar cross over all. The cupola echoes design and decorative elements in the church cupolas, which are visible 400 feet to the northeast.

As there is neither ceiling nor covering over the walls, the structure of the chapel is clearly visible. The logs are hewn flat on the inner and outer edges and are notched on the underside where they are stacked one on another. Moss has been stuffed into the small cavity thus created. This technique is most visible in the doorway as neither door nor jamb remain (fig. 34). At several points on the walls, spaces between the logs show wooden dowels which were used to secure the walls (fig. 35). The roof is supported by rafter logs (6-3 inch taper) on approximately 4 feet centers (fig. 36, 37). All four corner hip rafters meet at the top to support a single post inside the cupola (fig. 38). The rafters are sheathed with 1" rough sawn lumber boards spaced 2-5 inches apart. The gables are supported by ledger rafters nailed to sheathing; the rafters at the outside end of the gable support both tongue-and-groove siding (set vertically) and sheathing boards.

The chapel is empty, having no permanent furnishings. Its only light comes from the doorway and one window from which the boards have been removed.

In 1973, the Kenai Historical Society replaced the log supports beneath the chapel with the cement blocks which are there now. At that time, the crosses which lie flat on the ground over the graves were replaced over visqueen in hope of reducing the progress of decay. Efforts by the Society to keep glass in the windows and a door hung have been unavailing, even plexi-glass falling to vandals. In 1978 the cross was blown off the cupola. In 1980 it was replaced using a metal stem which fits down into the cupola. This eliminates the need for guy wires which previously were necessary for stabilization. At the same time, the cupola was painted with an epoxy-type paint.

The Rectory

The rectory attached to the Holy Assumption Orthodox Church is north of the church, directly across Mission Street (fig. 39). Although first inhabited in 1894, it was actually erected in 1881 (fig 40), which would make it the oldest building in the Kenai region. The house consists of a two-story center section with two one and one-half story wings (fig. 41). It is 40 feet long (east to west) by 21 feet wide (north to south) and is constructed of hand-hewn redwood logs, joined with squared-notch corners. These are covered on the exterior by wood shingle siding, except as noted below. At one time the rear portions of the wings had attached sheds, each of which has been removed (fig. 42). On the northwest (rear of the kitchen) side, the original logs have been covered by board and batten and a covered entryway, also of board and batten, has been added. On the back side of the northeast wing, the original logs have been revealed; a fragment of newspaper still clinging to these logs bears the date 1896. The former doorway into this shed from the house is covered on the exterior by boards and on the interior

(now the bathroom) by sheetrock and marlite. On the front of the house, a covered entry, which is 7 feet wide, extends four feet out from the center section. The gabled roof of the house itself extends north to south on the center portion and east to west on the wings and is covered by corrugated tin over wood shingles. Shiplap siding is used under the gables. There is a fire-escape on the west end of the house, from a second-floor exterior doorway (formerly a window). There are seven single-light windows on the first story, two on each elevation except the north, which has one window serving the master bedroom. There is a single-light window on the second floor under each gable. There is also a window, now boarded up, on the south wall of the entry porch, and a small boarded-up vent at the roof line under the south gable of the house.

The interior floor plan of the rectory is nearly the same as it was at the turn of the century, according to the recollections of a local resident who lived in the house from 1914 to 1932. The center section on the first floor is taken up by the entry and the master bedroom. The kitchen-dining room is west of the entry (fig. 43), a living room (or study) is to the east (fig. 44), and north of the living room-study is the bathroom, which was at one time a study-bedroom. The original plasterboard walls on this floor have been preserved. The second floor is approached by a simple stairway from the living room-study which emerges in the east gable of the partially finished second story. There are now two bedrooms in the north and south gables. The exterior walls of the east and west gable "rooms" recently have been insulated, but otherwise this story reveals the original construction materials of the house. A narrow walkway over the original ceiling joists runs from the east gable to the door in the west gable which leads to the fire-escape; the bead-board ceiling of the first story is exposed below the joists. The same boards are used on the walls of a passageway which runs east to west through the central part of the second floor (fig. 45). The log walls are unchanged on the east and west interior walls; moss chinking and old Russian square-headed nails used as pegs are still in evidence.

This dwelling has undergone some renovation since its construction, although it has changed very little in appearance since photographed near the turn of the century. Most of the alterations involve "modernization", and few of the structural ones are irreversible. An occupant of the house remembers that at one time a Russian-style brick stove was used in the kitchen for cooking; this was removed sometime prior to his family's dissociation with the house in 1952. He also remembers that the first floor flooring was originally dirt, which was replaced first by split poles and then by planks ca. 1924. At one time, also, there was a wall separating the dining and kitchen areas. These were the only significant alterations until recent years. In 1969, the city of Kenai entered into an agreement with the parish to improve the rectory. The contractor excavated under the logs, laid brick piers to support the beams and poured concrete between the piers. At that time, a concrete slab replaced the plank flooring throughout the first floor. The city added the bathroom and running water at that time, and relocated the stairway from the kitchen to the east room. At this time, also, the city removed both rear sheds. Although the date is not certain, this may also be when the six-over-six-light windows on the lower floor were

replaced by single lights. A new gas heating system also was installed in the wall, replacing the Galanka stove, which, however, remained in place. In 1970 the metal roof was put directly over the shingles by the local Lions Club, at the initiative of the newly resident priest. In 1979, another priest, who is currently resident, requested the following alterations, which have been made:

--in 1979 or 1980, the exterior door on the second floor was cut through and the fire escape was attached;
--in 1983, electrical wiring was brought up to code, and the secondstory was insulated; at this time, the priest removed the former insulation, consisting of five inches of dirt, which had laid on the floor of the second story between the support beams for the ceiling of the lower story;
--in 1984, the Russian Galanka stove, made of local bricks, was removed. It was original to the house and had been its source of heat. It had occupied the space between the master bedroom and the living room, but had been out of use for many years. In its place, a wall was constructed, with a closet on the bedroom side and bookshelves on the living room-study side. Also at this time, the bathroom-laundry room was replumbed and marlite was put over the plasterboard and sheetrock over the board ceiling.

The general appearance of the rectory, particularly on the outside, reflects both inadequate maintenance and routine upkeep. The metal roof of the rectory appears out of place, and does not seem to fit the roof itself very well. The building is badly in need of paint, and many shingles need replacement. Nonetheless, several features of the house recall its period of construction, when it was the most substantial residence in the region. The present priest and the church council have made an effort to retain significant elements of the historical features of the structure, including the original floor plan. The building has the original ceiling beams and boards on the first story, except in the bathroom, as described above (fig. 46). Two-inch holes, bored through the logs to the outside, are still in use for ventilation as the windows do not open. The front and back doors are quite old, although possibly not original to the house; they are paneled, with four lights in the upper half and are badly worn and damaged in places. The priest would like to retain these if they could be restored. As noted above, the second story has been preserved with only minor maintenance alterations, except for the addition of the exterior door on the west end and interior doors on the two upstairs rooms in the east and west gables, to create bedrooms. Turning to the immediate vicinity of the house, there is no fence as there once was around this property, and the yard has not had any recent attention. The structure is now flanked on the west side by a trailer and another temporary building, both used for storage by the family (fig. 47). On the east side is the modern log two-story building of the Fort Kenay Museum, in the location of the old Russian school. Because of their temporary nature, the storage sheds do not diminish the historical integrity of the site. The Museum, also on the historic site, contains exhibits which pertain to the period; it therefore, does not diminish the integrity of the site.

Appearance of the site

The major changes to the church and its associated buildings on the site do not concern the structures, which are remarkably well-preserved in their basic integrity, but relate to the site and its surroundings. When built, the rectory and the church occupied a distinctive spot on the bluff above the river, both structures well-defined by neat picket fencing, possessing a noticeable dignity. Although not physically removed from the life of the community, log houses being around them, they enjoyed a harmony of design with their surroundings. The fences around the rectory and the church are gone; the yards have not been well-maintained. The distinction of the rectory, in particular, has been obscured both by its nearby non-historic structures, although several of these are not permanent, and also by its metal roof. Fortunately, a number of fine trees have grown up around the church, helping it to retain a certain distinction with respect to its surroundings. A major four-lane highway (the Kenai Spur Highway) is but two blocks away, and is on the northeast edge of the cemetery. A 12-foot fragment of the northwest edge of the cemetery has been occupied by a trailer court. These intrusions do not, however, destroy the historical integrity of the site.

Of the three structures on the site, the chapel most nearly retains the original atmosphere, being set apart from nearby structures, with a low rail fence of logs; the absence of trees immediately around it remind one of the way the church looked in the earliest pictures available, that is, standing somewhat apart on a grassy bluff, having a neat, self-contained appearance.

8. Significance

Period	Areas of Significance—Check and justify below			
___ prehistoric	___ archeology-prehistoric	___ community planning	___ landscape architecture	X religion
___ 1400–1499	___ archeology-historic	___ conservation	___ law	___ science
___ 1500–1599	___ agriculture	___ economics	___ literature	___ sculpture
___ 1600–1699	X architecture	X education	___ military	X social humanitarian
___ 1700–1799	X art	___ engineering	___ music	___ theater
X 1800–1899	___ commerce	___ exploration settlement	___ philosophy	___ transportation
X 1900–	___ communications	___ industry	___ politics government	___ other (specify)
		___ invention		

Specific dates 1882, 1894-96 **Builder Architect** Bishop's House: Mooser & Piser, San Francisco, CA, and Alaska Commerical Co., Unalaska.

Statement of Significance (in one paragraph)

Significance

The Holy Ascension Orthodox Church at Unalaska and its associated Bishop's House are the most outstanding reflections of a Russian heritage which has permeated the Aleutian Chain from the 1750's to the present. The site was the source of a Russian missicnary outreach which was so successful that to this day most Aleuts, who are still a majority of the population of the Aleutian Islands, consider Orthodoxy an integral part of their culture. The site is associated as well with the career of the first resident Orthodox bishop of Alaska, Innocent (also know as Rev. Ioann Veniaminov), who also made lasting contributions to architecture, linguistics, ethnography, historical documentation, public health, and cultural adaptation, and recently has been canonized a saint of the Orthodox Church world-wide. From its beginnings, the church was identified with education and literacy; from the 1890's, the church also was a provider of social services and administration for a vast region. Its influence was wide-spread throughout northern Alaska, and it was a counterpart to the Cathedral in Sitka, which also is a National Historic Landmark. The church itself, built in 1894-1896 in the cruciform style, with three altars, is the oldest church of this type in Alaska. Its utensils, mostly associated with Bishop and Saint Innocent, are especially fine, and its ikons are of rare quality. The ikonostasis of the Chapel of St. Innocent also demonstrates the craftsmanship and artistry of the Aleut people themselves.

HISTORY:

See Continuation Sheet, No. 8.

8. History - Continuation Sheet

Kenai, Alaska has a recorded history dating from its founding as Fort St. Nicholas (Nikolaevsky Redoubt) in 1791 by representatives of the Russian fur-trading enterprise, the Lebedev-Lastochin Company.[1] This company was one of several which operated in what was once Russia's eastern-most frontier, exploring the Aleutians and the coastal waters of the Bering Sea in search of otter pelts. The outpost on the Kenai River was not the first Russian outpost on the mainland, those of Fort Alexandrovsk (present-day English Bay) and Fort St. George (Kasilof) pre-dating it by five years. Nikolaevskii Redoubt, however, assumed a dominant position by the end of the 18th century, and until Alaska was sold in 1867, was the principal Russian community in southcentral Alaska. Early in its history it became known by the name of its local Indian people, the Kenaitze, being called Kenai by both Russians and Americans.

In a typical pattern of settlement on the Russian frontier, promyshlenniki, or fur-traders, were the first to enter a region; they were followed by representatives of the Orthodox church. Although Russians had become active in Alaskan waters in 1741, it was not until 1794 that the first Christian mission was sent from Russia to baptize the natives. A member of this original missionary party, Hieromonk Juvenaly, is known to have spent some time in the Kenai region during 1795-96.[2] Following his death in 1797, until the middle of the 19th century, there was no regular Christian servicing of the region. Missionary visits were made every two or three years by the priest based at Kodiak, and occasionally Kenai Orthodox would travel by bidarka to Kodiak to receive the sacraments.

In 1840, Alaska became a diocese of the Russian church and for the first time had a resident bishop. This opened a period of dynamic growth for the Orthodox church in Alaska.[3] In 1841 Bishop Innocent (Veniaminov) created six new parishes; Kenai was one of them. In the same year, the Russian-American Company employees built the first chapel at Fort St. Nicholas, dedicating it to the Assumption (into Heaven) of the Virgin Mary (Theotokos--Mother of God, as she is called by the Orthodox). Services initially were led by a layman, an employee of the Company, A. Kompkoff.[4] In 1844 the first priest arrived to live at Kenai and to serve the parish, which eventually included not just the fort and its community but also seven other communities, encompassing several hundred square miles. This individual, Igumen (Abbot) Nicholas, stamped his imprint on the community for many years to come. He served the Kenai parish, and for a time, the neighboring Nushagak River region, from 1844 until his death in 1867. He is buried under the chapel of St. Nicholas which is included in the National Historic Landmark.

Abbot Nicholas transformed the chapel into a small church, complete with ikonostasis and altar, and undertook the building of a full-fledged church in 1849. During his tenure in Kenai, Russian became the principal language of education as well as of commerce. The priest started a school sometime in the early 1860's. He also acted as arbiter between the officials of the Russian-American company and the natives, on one occasion rebuking an official for taking a native girl to live with him

and the whole post contingent for drunkenness.[5] His diaries also report his activity in vacinating the population, a practice ordered by the dynamic Bishop Innocent.[6] This missionary travelled widely throughout his parish, visiting the northern villages of Tyonek, Knik, Susitno, and Kustatan in one year, a journey by bidarka or dog team of up to 3 months; he visited the southern communities of Ninilchik, Seldovia, and Aleksandrovsk (English Bay) in alternate years. In 1859, he reported that 1,432 natives had been baptised in the parish. This includes about half the Kenaitze recorded for the region at this time.[7] Abbot Nicholas left a number of diaries describing his travels and encounters, which provide invaluable ethnographic and historical information.[8] The records of vital statistics left by this priest and others who followed him provide us with the only demographic data for the period from 1844 to the early 20th century.[9]

In 1867, Abbot Nicholas died and in the same year, Russia sold Alaska to the United States. For the next 15 years there was no resident priest at Kenai, and from 1881 to 1896 the priests changed every three to five years. It was clear, nonetheless, that by the 1880's that Kenai was a valuable part of the Orthodox diocese, for from 1881 until 1952, it was not without a priest except for two years between 1886 and 1888. The Orthodox church, therefore, continued as a cultural and social factor in the region, broadening and deepening its contact with the population.

For many decades after the United States took reponsibility, there was no effective civil order in those parts of Alaska, such as Kenai, which were far from the capitol at Sitka and after 1900 at Juneau. Schools were not established by Protestant and Roman Catholic missionaries until the 1890's and public schools did not become a factor until the early 20th century. The Russian school in Kenai and the schools under its aegis in the villages were the principal avenue for advancement for native children. Many of the graduates of the Kenai school went on to higher education at the Seminary in Sitka or San Francisco and returned as readers, teachers, and priests in Alaska. Among these was Alexis Ivanov, the son of the reader at Kenai, who went to the San Francisco Cathedral School for training and returned to Kenai, both as teacher and church official.[10] Girls were included in the classes, receiving the general education in Russian, Slavonic (used in church services), Church law, mathematics, geography, and after 1867, English.[11] The Russian church-supported schools in Kenai were among the most successful in Alaska. At Kodiak, Unalaska, Sitka, and in the interior, Protestant and Catholic schools competed with the Orthodox for students, but the Kenai Orthodox were unchallenged.

The schools were actively supported by the Church Brotherhoods which became prominent in many of the Kenai-parish communities from the 1890's on. These organizations, for which the priest or chief village elder served as president, were an important social-service mechanism on the frontier. A report in 1896 notes that the Brotherhood had 130 members, including several women. It maintained a student from the hamlet of Summit at the parish school in Kenai. It also had organized a pharmacy "with the most necessary medicines" which were available free of charge to the community.[12] Ten years later, in 1907, the Brotherhood reported expenditures for aid to sick members and their families and for widows,

for the poor, and included support of mid-wifery as well as the pharmacy.[13] The annual reports of the Brotherhood between 1896 and 1906 also list fines charged to members for drunkenness. In 1906, this social function was assumed by a Temperance Society, which was not confined to church members, but was under the aegis of the church. The Society also initiated a library to promote sobriety.[14]

Aside from its cultural and religious work, the Orthodox church also was responsible for several properties, three of which comprise the structures in the National Historic Landmark. The land on which the properties rest was assured to the Orthodox church in the deed of sale of Alaska and formalized in surveys conducted by the General Land Office in 1904-08. At the time of the Sale, in 1867, the properties of note were described by the Russian official in charge of the transfer as being "A timber-built Church of the Assumption, situated inside the palisades at the northwest corner of it; a timber house for the priest in the immediate vicinity of the church."[15]

Abbot Nikita (Marchenko), arrived in Kenai in 1881, the first resident priest in fifteen years. During his five-year tenure at Kenai, he repaired the old church, and began work on a new parish residence.[16] This house was built on the instruction of then Bishop Nestor (Zass), who was responsible for the building of a number of churches and rectories throughout the diocese.[17] He had commissioned a San Francisco architectural firm to draw up a set of plans for a church house, designed for family living (as Orthodox priests must be married unless, like Abbot Nikita, they are monks). These plans have survived in the church archives and were used as the design of parish houses in Kodiak and at Unalaska, also constructed in the early 1880's. The building erected in 1881 in Kenai has the same general floor plan as the Unalaska house, which also is still standing: a two-story central section with one-and one-half story wings with five rooms on the first floor and two large rooms on the second. Although proof is lacking, it seems possible that the rectory in Kenai followed the scheme devised by the architectural firm of Mooser and Piser of San Francisco. The building, however, was not finished or inhabited until 1894, due to the death of Bishop Nestor and financial stringencies in the diocese. The church records note that a priest, Alexander Yaroshevich, who served Kenai from 1893-1895, finished the interior of the building and moved his family into it, although he was unable to finish the upstairs.[18] This building, begun in 1881, is still occupied by priests of the Holy Assumption Orthodox Church and their families.

The priest Alexander Yaroshevich, who apparently was an architect as well as a builder, also was responsible for the replacement of the church which had served the community since 1849. The new structure was of a more refined character than its predecessor, for by the end of the 19th century, Kenai was an enclave of Russian culture in America, and enjoying some prosperity. A priest commenting in 1897 on a Russian complaint that the Orthodox church was losing influence in Alaska, noted that "The every-day language in Kodiak, Unalaska, Afognak, Kenai, and Belkovsky is still Russian, rather than English." (emphasis added)[19] Bishop Innocent (Pustynsky) in 1904 noted that Kenai, like Kodiak, "has the form and feel of life that one would find in a Russian village

parish. The Russian economy (khoziastvo) left its mark, and...in the opinion of the local missionary, Kenai feels as if it were a Russian village."[20] Another diocesan official in reporting in 1901 on a visit to Kenai, wrote: "Kenai always is a pleasant sight. The poplars, birches, flowers and grasses, and soft sands have all the elements of a Russian vista..." This same official commented: "Especially fine is the view of Kenai from the entrance to its harbor. The Kenai church is brand new and in the best site. It is much enhanced now by the addition to the nave of a high bell-tower."[21]

An article by the priest at Kenai in 1898, Rev. Ioann Bortnovsky, relates the history of the building of this church, noting the significant role of the priest, Alexander Yaroshevich:

> Until the time of the administration of Fr. Alexander Yaroshevich, the Kenai Church, although maintained to the extent possible, nonetheless could not withstand the passage of time and fell into decay. It became necessary seriously to consider a new church. Therefore, the father missionary and his parishioners, with the priest and dean of the Sitka District, Fr. Vladimir Donskoi, initiated at once a petition to His Eminence Bishop Nikolai for permission to begin construction of a new temple in Kenai. The results of the petition were favorable. Father Dean on May 8, 1894, informed the clergy of the Kenai church that the Holy Ruling Synod [in Russia] approved the proposed plan of construction of a church at Nikolaevskii Redoubt [Kenai], with payment of a grant for that purpose of $400. In 1894, on June 13, with God's help, under the supervision of a special commission consisting of the local clergy and several elected, trusted parishioners, the work was begun. In 1895, the church was finished and on June 9 of the same year, with the blessing of His Eminence the Most Reverend Nikolai, Bishop of the Aleutians and Alaska, the dean of the Sitka district, Hieromonk Anatolii (Kamenskii), it was consecrated in the name of the Assumption of the Blessed Mother of God [Theotokos]. But the builder-priest, Fr. Alexander Yaroshevich did not participate in the consecration festivities. Before the date . . . he had been transferred to the city of Juneau to the Tlingit (Kolosh) Mission and he was replaced by Fr. Ioann Bortnovsky. This is a brief history of the Kenai Mission with its personalities.[22]

During the construction of the church, an incident occurred which illustrates the social and judicial role of the Orthodox church in the community. The agent of the Kenai post of the Alaska Commercial Company, a man named Ryan, was a notorious tyrant and on one occasion broke into a church service threatening the people and swearing at them. When disarmed, he threatened to kill the church warden. This incident was one of several drunk-and-disorderly charges which the community had noted against Ryan but the nearest Justice of the Peace in 1895 was in Kodiak, across the Bering Straits and many days away. The chancellor of the diocese came to Kenai from Sitka to investigate the situation at the request of the priest and, due to his action, a petition was sent by the Kenai residents to the District Judge asking for Ryan's punishment and

removal from Kenai and Alaska. There were no judicial remedies in this case, but Ryan was dismissed from his job with the Company, although he continued to live in and terrorize Kenai for several years thereafter.[23]

The period from 1896 to 1908 was an active one in the history of the parish, Father Ioann Bortnovsky being an energetic missionary. During 1897-98, he spent from November to March in the tiny village of Knik, in an effort to convert the Indians of the Copper River region who came to the village to trade, but were otherwise inaccessible.[24] The Brotherhood and the Temperance Society were started during his tenure. And it was also during this time that the community built both the bell-tower and the chapel, the latter as a memorial to the founding priest of the parish, Abbot Nicholas.[25] The Brotherhood participated actively in the building of the chapel and the church, supplying both labor and materials and buying ikons from their treasury. Father Ioann continued the school as well and in 1898 built a one and one-half story structure to house it.[26] By 1900 there were five schools in the Kenai parish, all under the aegis of the Kenai church.[27] Thus, forty years after the United States had purchased Alaska, it was the Russian government, through its support of the church, which provided education and a number of other social services to the residents of the Kenai peninsula.

Reverend Paul Shadura followed Rev. Ioann Bortnovsky and served as priest in the Kenai parish from 1907 until his retirement in 1952. His children still live in the community and provided valuable information about the structures within the National Historic Landmark. Even as late as the mid-20th century, Kenai was not so different from a century before. It was still an Orthodox village, inhabited primarily by descendants of the Kenaitze Indians who had greeted the representatives of the Lebedev-Lastochin Company in 1791. Father Paul had ecclesiastical authority not only for the seven historic communities of the parish but also for the new city of Anchorage, founded in 1917, which did not have its own Orthodox priest until 1967. The 25 years since oil was discovered off Kenai's coastline have wrought enormous change, turning a village into a first-class city. The Orthodox community today is still active although now it is a small minority of the population of 5700. It is still using the facilities built 90 years ago. These buildings are considered a community treasure by the City and Borough of Kenai and receive much interest and support from both its Assembly and the Kenai Historical Society, as the chapel, rectory and Church of the Holy Assumption are the structural reminders of the important Russian era in southcentral Alaska.

Endnotes

1) Svetlana G. Federova, The Russian Population in Alaska and California--Late 18th Century - 1867, trans. and ed. by Richard A. Pierce and Alton S. Donnelly, Materials for the Study of Alaska History, No. 4 (Kingston, Ontario: Limestone Press, 1973), 121-122.

2) Richard A. Pierce, ed., The Russian Orthodox Religious Mission in America, 1794-1837, with Materials Concerning the Life and Works of the Monk German, and Ethnographic Notes by the Hieromonk Gedeon, trans. by Colin Bearne, Materials for the Study of Alaska History, No. 11 (Kingston, Ontario: Limestone Press, 1978), 45.

3) Barbara S. Smith, Russian Orthodoxy in Alaska: A History, Inventory and Analysis of the Church Archives in Alaska with an Annotated Bibliography (Anchorage, Alaska: Alaska Historical Resources, 1980), 5-8.

4) Schnurer, Sister Victoria, "The Russian Experience," in The Native, Russian and American Experiences of the Kenai Area of Alaska, ed. by James C. Hornaday, for the Conference on Kenai Area History, November 7-8, 1974 (Kenai, Alaska, May, 1975), 55.

5) Schnurer, 58.

6) Schnurer, 57.

7) Schnurer, 74, fn. 6, notes that Abbot Nicholas' report for 1859 provides the following ethnographic breakdown for his baptisms to date: 801 Kenaitze, 450 Chugach, 5 Aleuts, 148 Ugalentzi [region of Valdez], and 18 mixed; Federova, p. 278, gives a population figure of 1,099 Kenais for the year 1859.

8) The original manuscripts are in the Alaska Church Collection of the Library of Congress and in Fall 1984 will be available on microfilm, with a guide. Several of these diaries have been translated and published in the following:

"Three Journals of Abbot Nicholas: 1858-1860, 1862-1863, 1864", Orthodox Alaska, IV, No. 4, 2-7.

Joan Townsend, "Journals of 19th century Russian Priests to the Tanaina, Cook Inlet, Alaska," Artic Anthropology, XI (1974), No. 1, 1-30. The journals noted above are included here as well.

9) Each priest was required to keep several journals, the Metricheskii knigi, or Metrical Books, being one of them. These included data in chronological order, arranged by event, of births, baptisms, marriages, and deaths. The original documents for Kenai, from 1844 to 1921, are in the Alaska Church Collection at the Library of Congress. The data for Alaska from these books, through 1936 (lacking 1867-1889) has been compiled and published by the Library of Congress along with an index:

Index to Baptisms, Marriages and Deaths in the Archives of the Russian Orthodox Greek Catholic Church in Alaska, 1816-1866 (Washington, D. C., Manuscript Division, Library of Congress, 1970); Index...1890-1899 (1965); Index...1900-1936 (1964).

10) Schnurer, 63-64.

11) Ioann Bortnovskii, "Kenaiskaia missiia [The Kenai Mission]," Amerikanskii pravoslavnyni vestnik [Russian Orthodox American Messenger], II, No. 19, pp. 558-559. This journal will be noted hereafter as ROAM.

12) "V Kenai [In Kenai]," ROAM, I (1896), No. 5, 79-80.

13) Ioann Bortnovskii, et al., "Godovoi otchet Kenaiskago Sv. Pokrovskago Bratstva s 1-go Oktiabria 1905 g. po 1-oe Oktiabria 1906 goda [Annual Report of the Holy Protection Brotherhood from October 1, 1905 to October 1, 1906], ROAM, XI (1907), 193-194.

14) ROAM, X (1906), 230.

15) Quoted in "Old Fort Kenay" by Roman Malach in The Alaska Sportsman, December 1964, 39, cited in Schnurer, 59.

16) Abbot Nikita's diaries are also in the Alaska Church Collection of the Library of Congress. A selection, from his years of service, 1881-1886, has been published in Townsend, 10-14.

17) Holy Assumption Orthodox Church, "Vedomost' o tserkvi nakhodiashcheisia v selenii Kenai vo imia Uspeniia Bozhei Materi [Register of the Church in the village of Kenai in the name of the Assumption of the Mother of God], 1895," Box D285, Alaska Church Collection, Library of Congress, Washington, D. C. Hereafter this document will be referred to as "Kenai Church Register" with the year.

18) Ibid.

19) Tikhon Shalamov, "Pis'mo v redaktsiiu [Letter to the Editor]," ROAM, I (1897), 496-497.

20) Innokentii (Pustynskii), Bishop, "Nelishniia ukazaniia [Useful Instructions]," ROAM, VIII (1904), 289.

21) Antonii (Dashkevich), Hieromonk, "Po Sitkhinskomy okrugu [Around the Sitka District]," ROAM, V (1901), 61-62, 63.

22) Ioann Bortnovsky, "[The Kenai Mission]," ROAM, II (1898), 530-531.

23) Townsend, "Journals of 19th Century Russian Priests," 14-16.

24) Ioann Bortnovsky, "Zimovka v Knyk [Wintering in Knik]," ROAM, II (1898), 533-538.

25) ROAM, XI (1907), 163.

26) Kenai Church Register...1903.

27) Schnurer, 68.

9. Bibliographic References - Continuation Sheet

Translations from published materials

Antonii (Dashkevich), Hieromonk. "Po Sitkhinskomy okrugu [Around the Sitka District]." Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger]. V (1901), 3:61-62, 63.

Bortnovskii, Rev. Ioann. "Godovoi otchet Kenaiskago Sv. Pokrovskago s 1-go Oktiabria 1905 g. po 1-oe Oktiabria 1906 goda [Annual Report of the Holy Protection Brotherhood from October 1, 1905 to October 1, 1906]. Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger. XI (1907), 10:193-194.

_____. "Kenaiskaia missiia" [The Kenai Mission]. Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger]. II (1898), 18:529-533, 19:558-559.

_____. "Zimovka v Knyk [Wintering in Knik]." Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger]. II (1898):533-538.

Innokentii (Pustynskii), Bishop. "Nelishniia ukazaniia [Useful Instructions]." Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger]. VIII (1904), 15:289.

Shalamov, Rev. Tikhon. "Pismo v redaktsiiu" [Letter to the Editor]. Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger]. I (1897), 23:496-497.

"V Kenai [In Kenai]." Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger]. I (1896), 5:79-80.

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Federova, Svetlana G. The Russian Population in Alaska and California, Late 18th Century - 1867. Trans. and ed. by Richard A. Pierce and Alton S. Donnelly. Materials for the Study of Alaska History, No.4. Kingston, Ontario: Limestone Press, 1973.

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Smith, Barbara S. Russian Orthodoxy in Alaska: A History, Inventory and Analysis of the Church Archives in Alaska with an Annotated Bibliography. Anchorage, Alaska: Alaska Historical Resources, 1980.

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Nicholas, Abbot. "Three Journals of Abbot Nicholas: 1858-1860, 1862-1863, 1864." Orthodox Alaska. IV, 4:2-7.

Townsend, Joan. "Journals of 19th Century Russian Priests to the Tanaina, Cook Inlet, Alaska." Arctic Anthropology XI (1974), 1:1-30.

Manuscript Collections

Washington, D. C. Library of Congress. Manuscripts Division. Alaska Church Collection. Vedomost' o tserkvi ... 1895, 1896, 1903, 1921. [Kenai parish church registers for years 1895, 1896, 1903, 1921.] Box D285 and D286.

Interviews

Meeks, Frances. Kenai, Alaska. Interview on June 15, 1984.

Shadura, Paul. Kenai, Alaska. Interview on July 2, 1984.

Targonsky, Rev. Macarius. Kenai, Alaska. Interview on June 14, 15, 1984.

9. Major Bibliographical References

See Continuation pages, No.9.

10. Geographical Data

Acreage of nominated property 13.47

Quadrangle name Kenai (C-4), Alaska 1951 Quadrangle scale 1:63,360

UTM References

	Zone	Easting	Northing
A	05	595000	6714000
B	05	595000	6714600
C	05	594000	6714600
D	05	594000	6714000
E			
F			
G			
H			

Verbal boundary description and justification

See Continuation Sheet, NO. 10

List all states and counties for properties overlapping state or county boundaries

state N.A.	code	county	code
state	code	county	code

11. Form Prepared By

name/title Barbara S. Smith

organization Alaska Regional Office, National Park Service date 1984

street & number 2525 Gambell St., Room 107 telephone 271-4165

city or town Anchorage state Alaska

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

X national ___ state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title date

For NPS use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

Attest: date

Chief of Registration

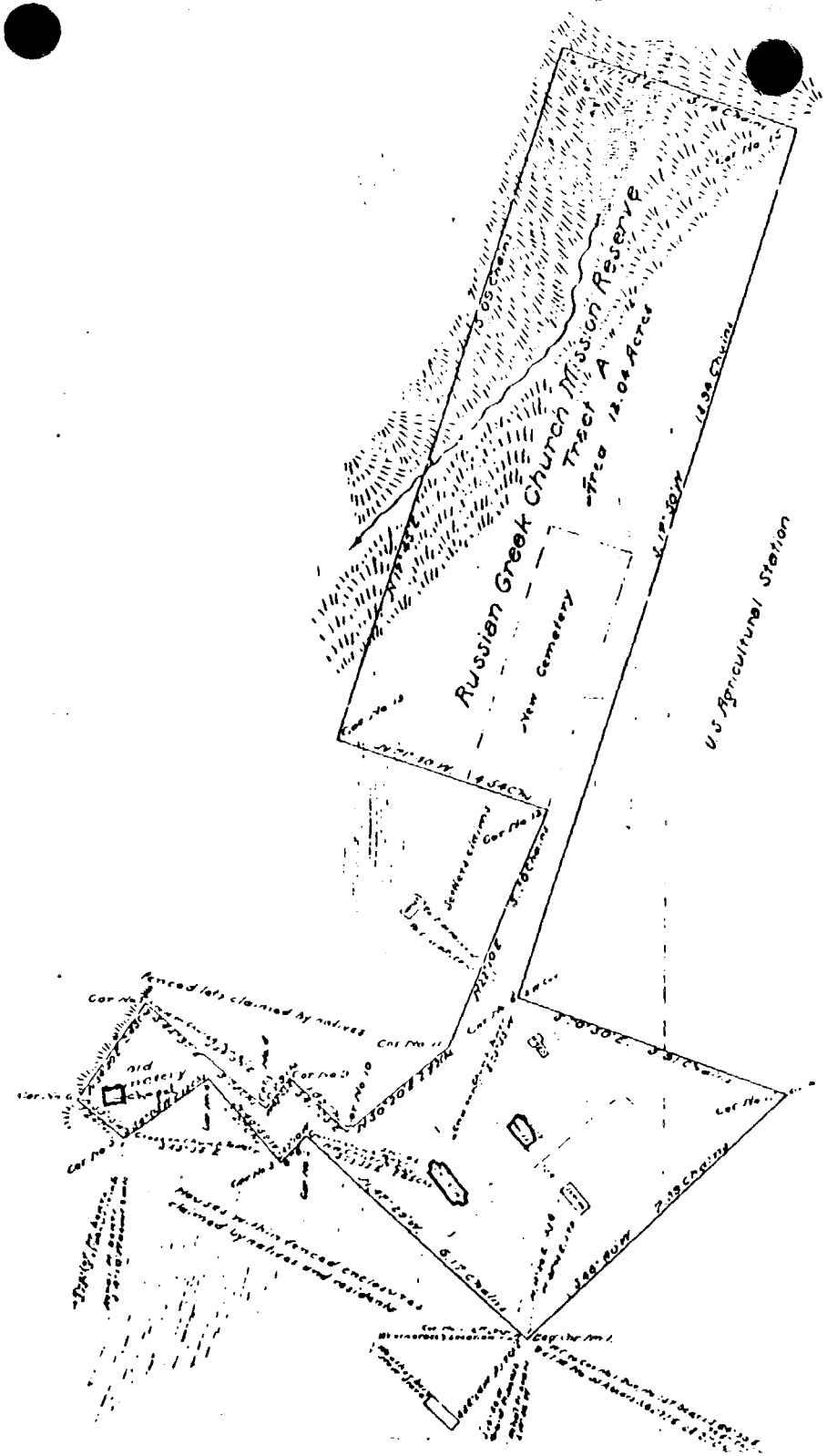
10. Verbal Boundary Description and Justification - Continuation Sheet.

The Church of the Holy Assumption NHL is situated on Tract A of the Russian Greek Church Mission Reserves persuant to Act of Congress, June 6, 1900, and recorded on U.S. Survey No. 192, 1904.

Commencing at corner number 1 as designated on the plat of U.S. Survey No. 192, situate at Kenai District of Alaska; such corner being the point of beginning, thence N. 47° 29' W. a distance of 6.17 chains to corner number 2, thence S. 42° 10' W. a distance of .76 chains to corner number 3, thence N. 40° 52' W. a distance of 2.27 chains to corner number 4, thence S. 54° 03' W. a distance of 2.12 chains to corner number 5, thence N. 50° 15' W. a distance of 1.24 chains to corner number 6, thence N. 34° 30' E. a distance of 2.45 chains to corner number 7, thence S. 48° 32' E. a distance of 3.28 chains to corner number 8, thence N. 42° 45' E. a distance of .79 chains to corner number 9, thence S. 47° 25' E. a distance of 1.62 chains to corner number 10, thence N. 50° 20' E. a distance of 2.72 chains to corner number 11, thence N. 22° 10' E. a distance of 5.30 chains to corner number 12, thence N. 71° 40' W. a distance of 4.54 chains to corner number 13, thence N. 17° 45' E. a distance of 15.9 chains to corner number 14, thence S. 71° 15' E. a distance of 5.14 chains to corner number 15, thence S. 17° 50' W. a distance of 18.94 chains to corner number 16, thence S. 70° 50' E. a distance of 5.91 chains to corner number 17, thence S. 46° 40' W. a distance of 7.39 chains to corner number 1, the point of beginning.

The boundaries of the Holy Assumption Orthodox Church National Historic Landmark conform to the historic plat contained in the U. S. Land Survey of 1904. Within the site, there is a modern log structure, which houses the Kenai Museum; it contains pertinent exhibits but is not a historic building. There is also a temporary structure used for storage near the rectory, but it does not have a permanent detrimental effect. These two non-contributing structures do not impair the integrity of the site.

See attached U. S. Survey Map, 1904.



PLAT
of
U.S. Survey No. [illegible]
of the
Russian Greek Church Mission Reserves
under Act of June 6, 1900

SITUATE
at
Kenai
District of Alaska

AREA
Tract A 18.04
Tract B 1.43 Total 19.47 ACRES

Scale of 2 00 chs. to the inch

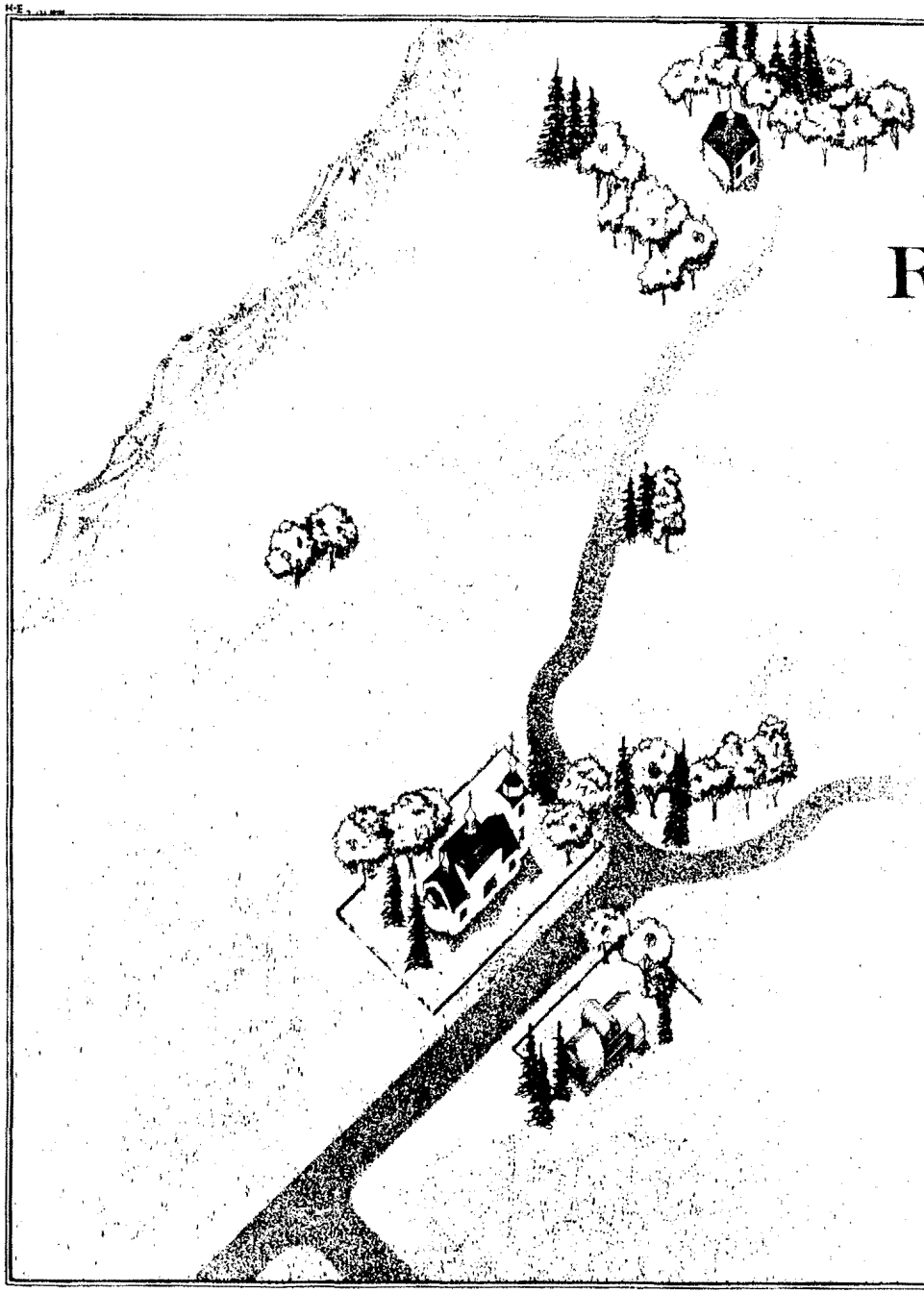
Variation 28° 35' east

As surveyed under contract No 13 dated April 21, 1904
by
Albert Lacy
U.S. Deputy Surveyor
from June 10 to July 9, 1904

U.S. Surveyor General's Office
Sitka, Alaska Nov 26 1906

The above map of the Russian Greek Church Mission Reserve at Kenai, Alaska is connected with conformable to the field notes of the survey thereof on file in this office, which have been examined and approved

W. L. Distin
U.S. [illegible] for Alaska



HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH

KENAI, ALASKA

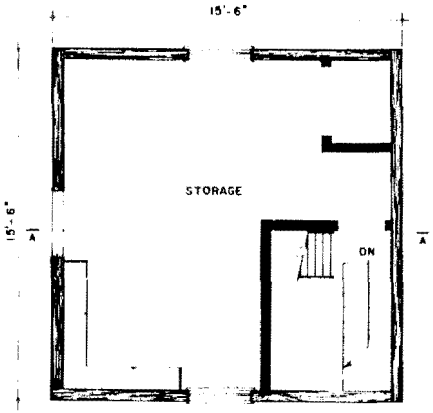
The Holy Assumption Orthodox Church has been the principal and most enduring representative of Russian culture in south-central Alaska from 1841 to the present. For the Kenaitze Indians, who are still a significant portion of the population, it was *the major institution for the* assimilation of western customs. In particular, it served as an educational, religious, admininistrative, and judicial center well into the twentieth century. It also provided the region's first access to public health. The three structures on the site represent classic Russian-style architecture on the far-western frontier. The Church of the Holy Assumption is a fine example of a village church; it is a classic example of the Pskov, vessel or ship, design. It is also the oldest standing Orthodox church in Alaska. The rectory is typical of the homes of the Russian village gentry and at the time of its construction was clearly a substantial landmark, being the only two-story structure in the community. The chapel is an excellent example of Russian techniques of log construction, its uncovered log walls an illustration of the skillful craftsmanship and engineering of the Russian-trained builders of the Kenai peninsula.

Documentaion of the Holy Assumption Russian Orthodox Church, the Chapel of St. Nicholas, and the rectory was undertaken by the Historic American Building Survey (HABS), a division of the National Park Service. The project was executed under the general direction of Robert J. Kapsch, chief of HABS/HAER, and Boyd Evison, Alaska Regional director, National Park Service. Recording was carried out during the summer of 1986 by David Snow, project director; Randall Skeirik and Ken Martin, architectural technicians; and Sandra M. Faulkner, historian.



HISTORIC AMERICAN BUILDINGS SURVEY
ALASKA AX-39
HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
COVER SHEET
KENAI
K. MARTIN

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH



SECOND LEVEL PLAN
SCALE: 3/8" = 1'-0"

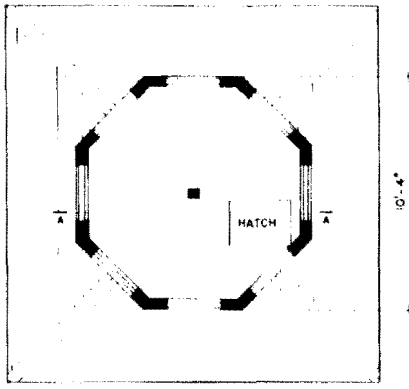
The Holy Assumption Russion Orthodox Church was built in 1895-96 according to a common rural Russian design. In 1900, the bell tower and the fence around the church were both completed. Since then, minor changes have been made to the exterior, including a series of modifications to the bell tower windows. Aside from these alterations, this classic, Russian-style village church looks much the same today as it did in 1905.

Materials Notes:

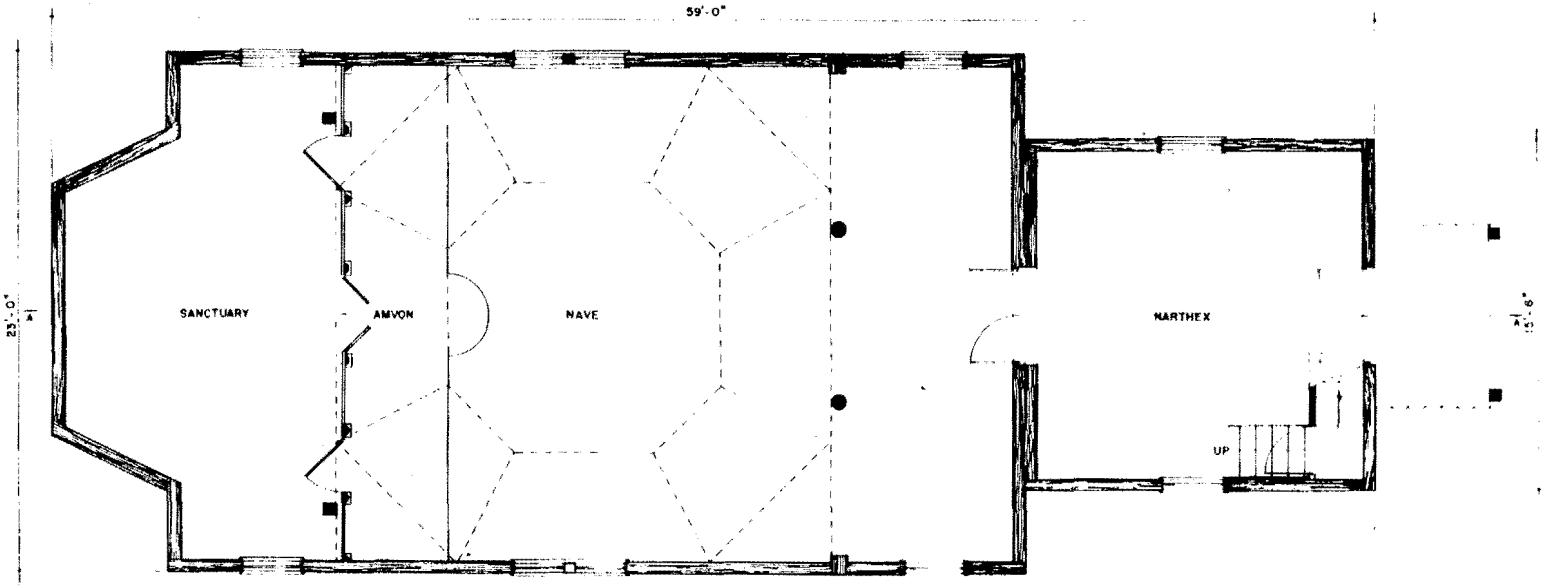
Floor: Carpeted wood-plank flooring on hewn-log and concrete foundation.

Walls: 6" hewn log construction throughout, except for belfry, which is of standard, dimensional framing lumber. Exterior is clad in 6" tongue and groove siding.

Roof: 6" hand hewn rafters, wood shingles.



BELFRY PLAN
SCALE: 3/8" = 1'-0"



FIRST LEVEL PLAN
SCALE: 3/8" = 1'-0"

0 1 2 3 4 5 10 FEET
0 1 2 3 METERS

HISTORIC AMERICAN BUILDINGS SURVEY
SHEET 1 OF 5 SHEETS
SURVEY NO.
AK-39A
ALASKA
HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
KENAI
DRAWN BY K. MARTIN, 1965



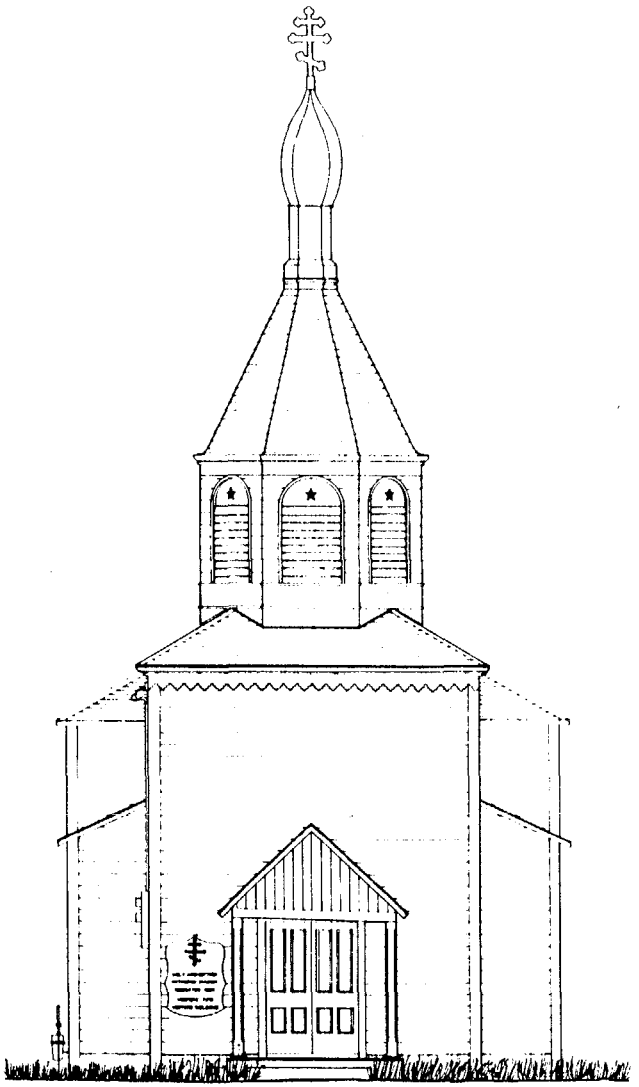
NORTH ELEVATION

SCALE : 3/8" = 1'-0"

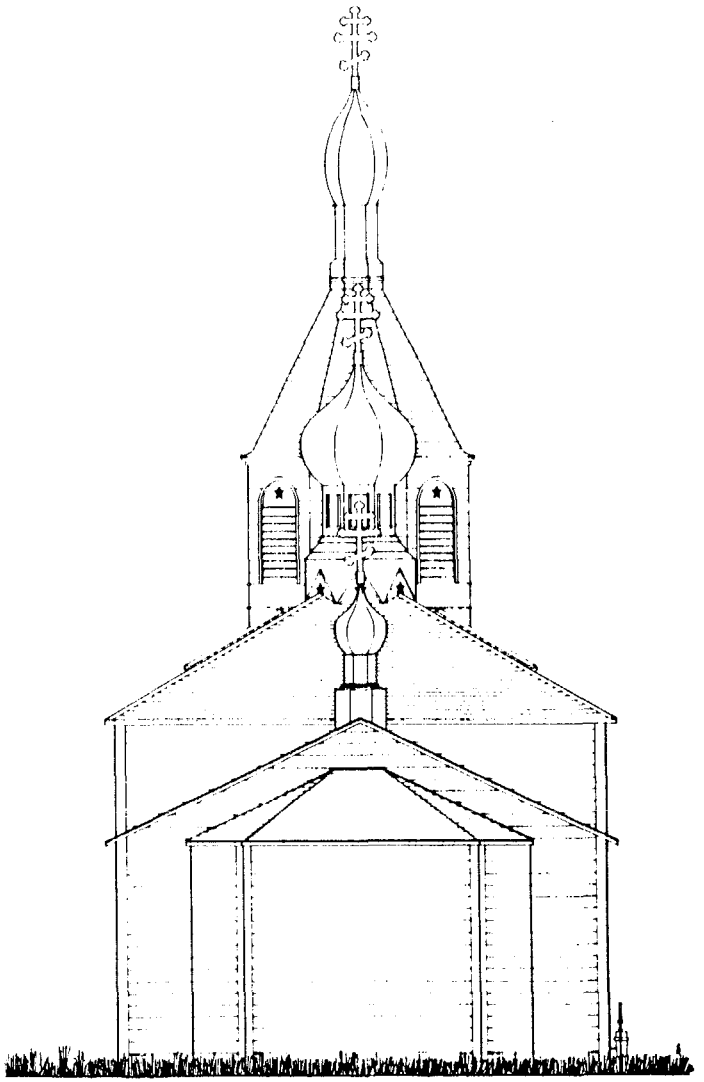
HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH

KENAI

ALASKA AK-386

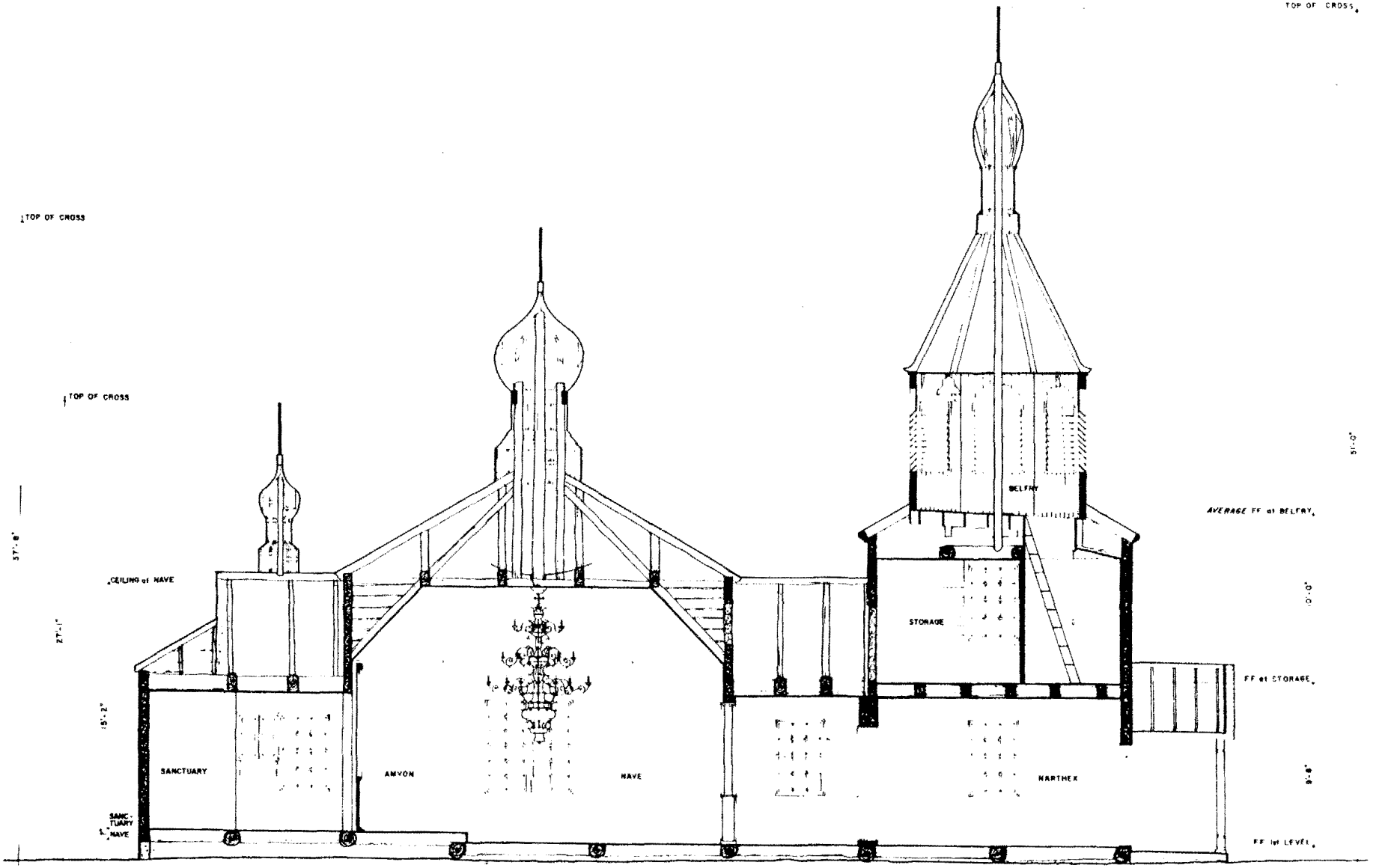


WEST ELEVATION
SCALE: 3/8" = 1'-0"



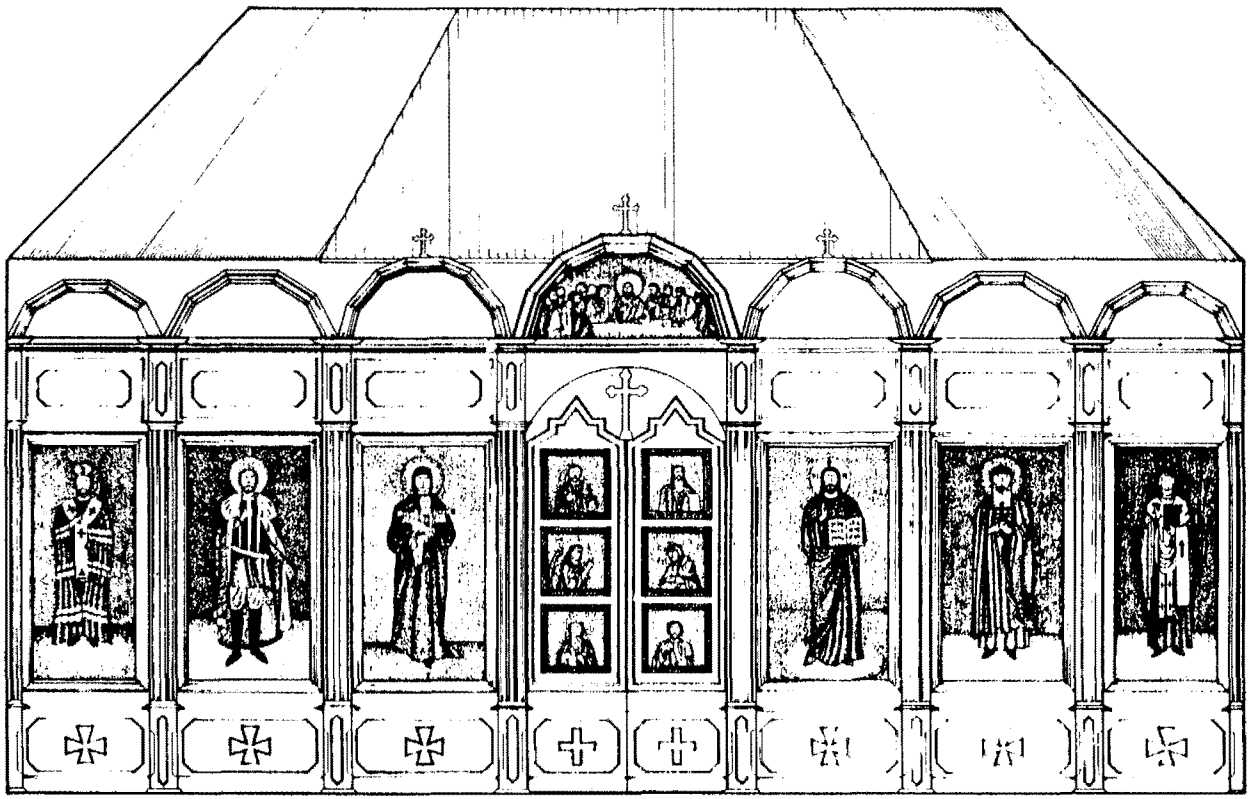
EAST ELEVATION
SCALE: 3/8" = 1'-0"

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
KENAI
ALASKA AK-39-A
HISTORIC AMERICAN BUILDINGS SURVEY



SECTION A-A
SCALE: 3/8" = 1'-0"

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
KENAI
ALASKA
AK-394
HISTORIC AMERICAN BUILDINGS SURVEY
SHEET 4 OF 5 SHEETS



IKONOSTASIS

SCALE : 1" = 1'-0"

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH

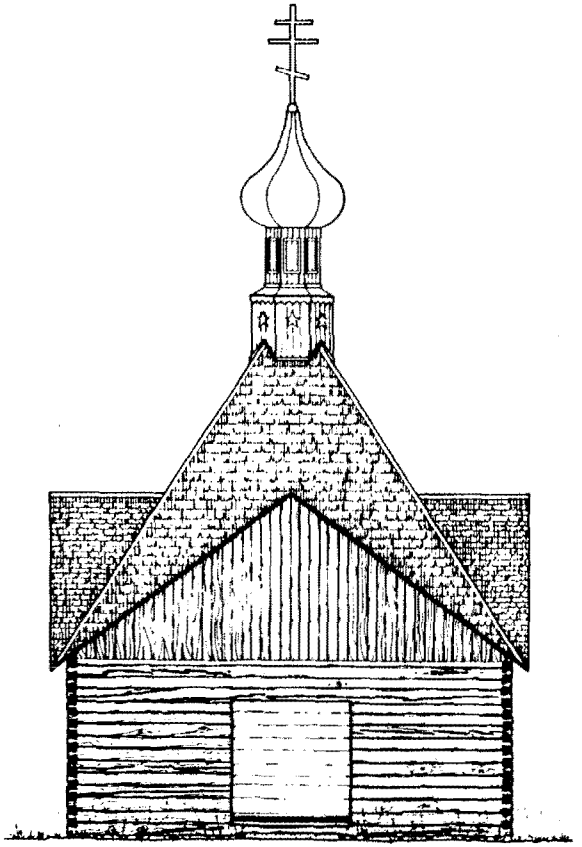
HABS

CHAPEL OF St NICHOLAS

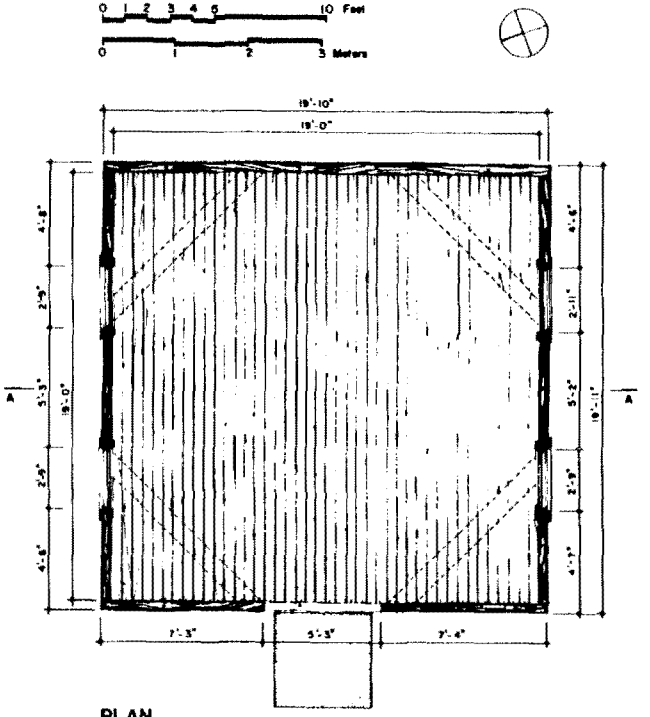
Located on the bluff overlooking the confluence of the Kenai River and the Cook Inlet, the Chapel of St. Nicholas was built on the site of the first Kenai church and covers the graves of Igumen (or, Abbot) Nikolai, the first missionary in the Kenai area, his assistant and reader Makarii Ivanov and another monk whose name is not recorded.

Consecrated on December 6, 1906, the chapel was never completed and has only been used for memorial services and, weather permitting, a molbeiben, or thanksgiving service, on December 19, St Nicholas Day.

Built of hand-hewn logs, its weathered grey apperance contrasts dramatically with the yellows, blues and whites of the brightly painted cupola, elongated onion dome and traditional three-bar cross.



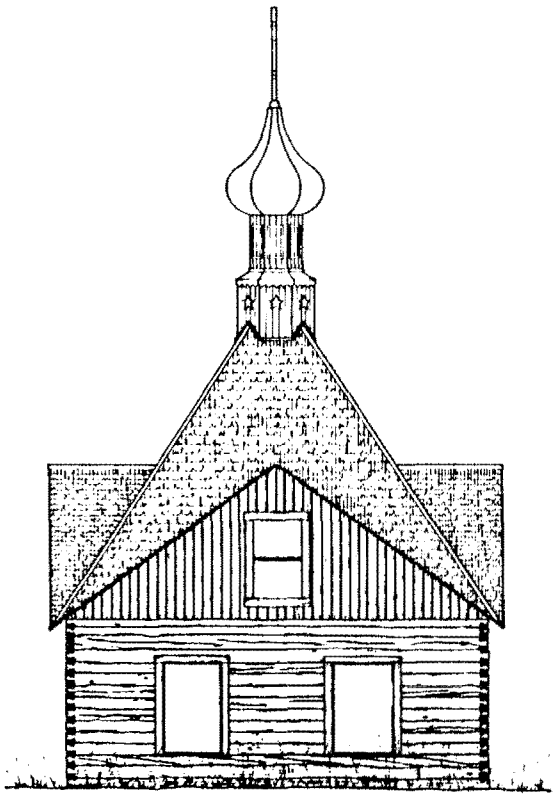
WEST ELEVATION
SCALE: 3/8"=1'-0"



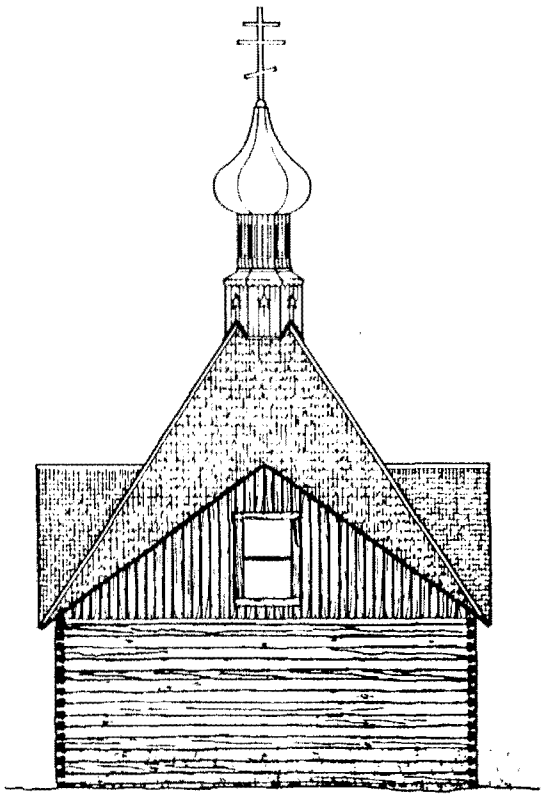
PLAN
SCALE: 3/8"=1'-0"

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
CHAPEL OF ST NICHOLAS
KENAI
ALASKA
HISTORIC AMERICAN BUILDINGS SURVEY
AK-39-B



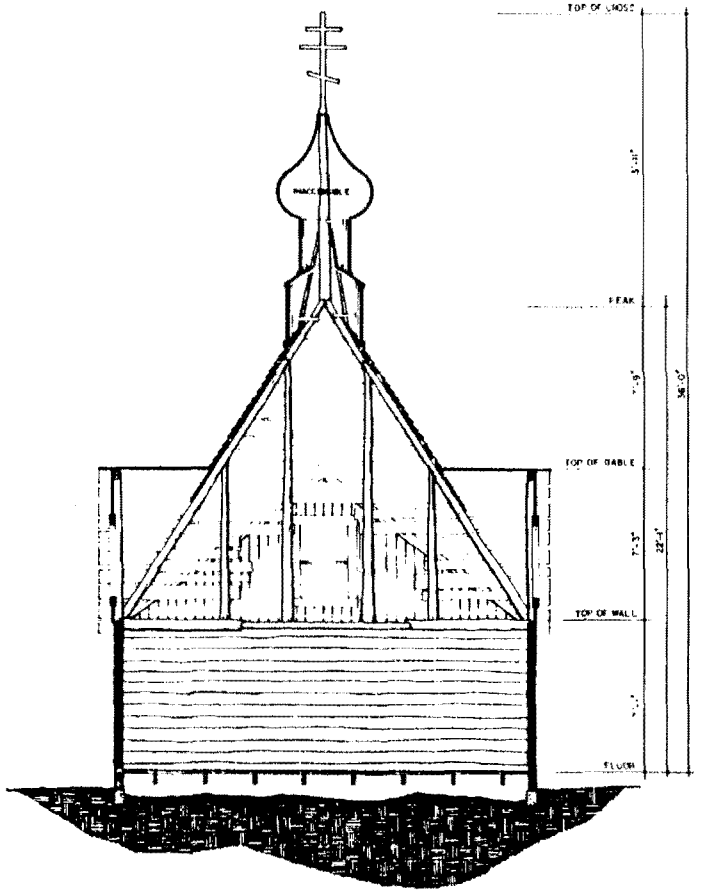
NORTH ELEVATION
SCALE - 3/8"-1'-0"



EAST ELEVATION
SCALE - 3/8"-1'-0"

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
CHAPEL OF ST. NICHOLAS

ALASKA



SECTION A-A

SCALE: 3/8"=1'-0"

0 1 2 3 4 5 10 Feet

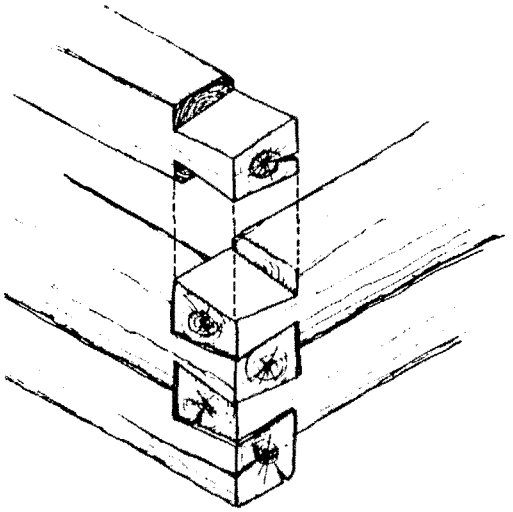
0 1 2 3 Meters

MATERIALS NOTE:

FLOOR-The finish floor is of 3/4" x 5-3/8" tongue and groove planking on 1" x 12" subflooring supported by 2" x 12" joists at 2'-4" O.C.

WALLS-The walls are of 7" avg. diameter logs hewn on three sides and grooved on the bottom to fit securely on the log below. They are chinked with moss and supported at the corners with 9" avg. diameter diagonal braces.

ROOF-The central pyramidal roof is supported by 16 log joists of 6" avg. diameter which are tied to the 4 log corner joists which meet at the peak. The roof deck is of 1" random width, rough sawn, untrimmed planking which carries an exterior surface of wood shingles. Attached to each side of this roof just above the top of the wall is a gable supported by 5" avg. diameter joists with rimrafter roof deck and shingles.



DETAIL - DOVETAIL CORNER JOINT

SCALE: 3"=1'-0"

0 1 2 3 4 5 6 12 Inches

0 125 250 300 Millimeters

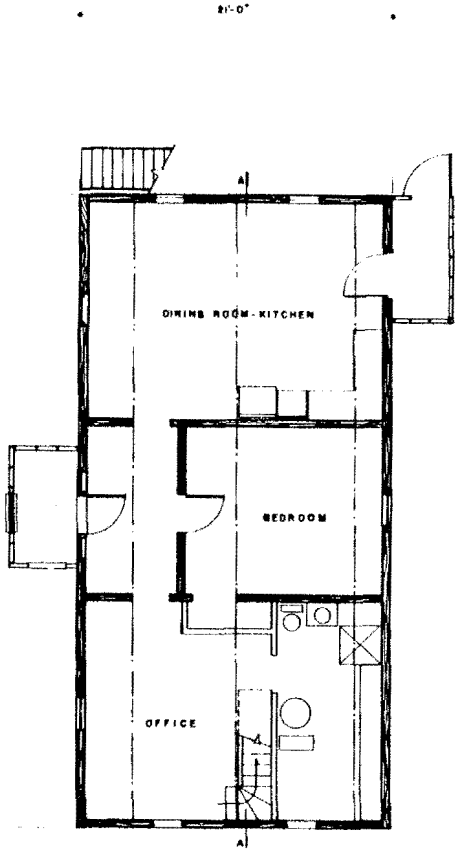
HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
CHAPEL OF ST NICHOLAS

KENAI

ALASKA

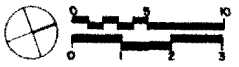
HISTORIC AMERICAN BUILDINGS SURVEY
SHEET 3 OF 3 SHEETS

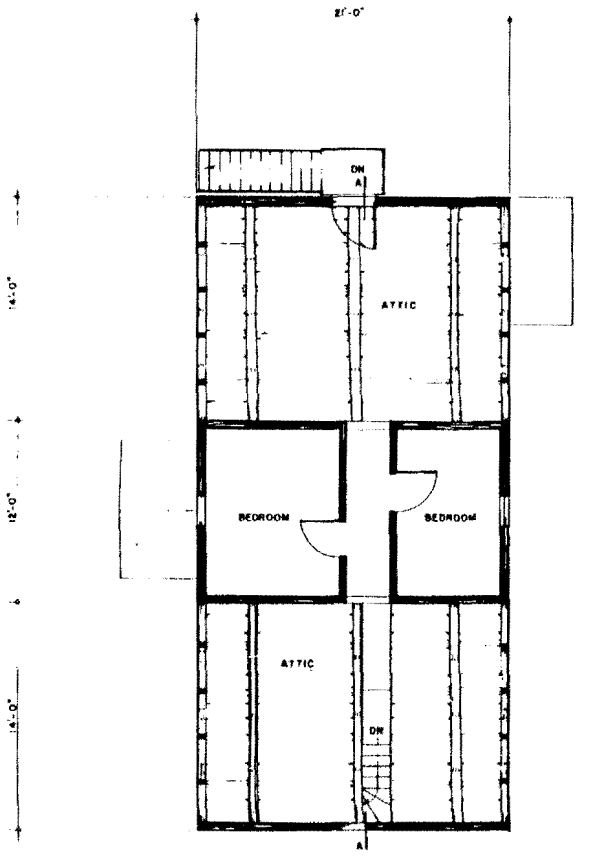
AK-39-B



FIRST FLOOR PLAN

SCALE: 1/4" = 1'-0"





SECOND FLOOR/ATTIC PLAN

SCALE: 1/4" = 1'-0"

RECTORY

Although first occupied in 1894, the rectory was actually erected in 1881. It is the oldest building in the Kenai region. This dwelling has undergone some renovation since its construction, although it has changed very little in appearance or plan since the the turn of the century. The original dirt flooring was replaced by planks c. 1924. There was originally a wall separating the dining and kitchen area. Prior to 1952, a Russian-style, brick stove used for cooking was removed from the kitchen. In 1969, brick piers were placed as support under the log walls, and a floor slab was poured. In 1970, the metal roofing was put directly over the shingles, while in 1980, the exterior, second floor door was cut through and the metal stairway was constructed. In 1984, the Russian Galanka stove, made from local brick, was removed.

When constructed, the rectory, along with the church, occupied a distinctive spot on the bluff above the river, both structures well defined by neat picket fencing, possessing a noticeable dignity.

Materials Notes:

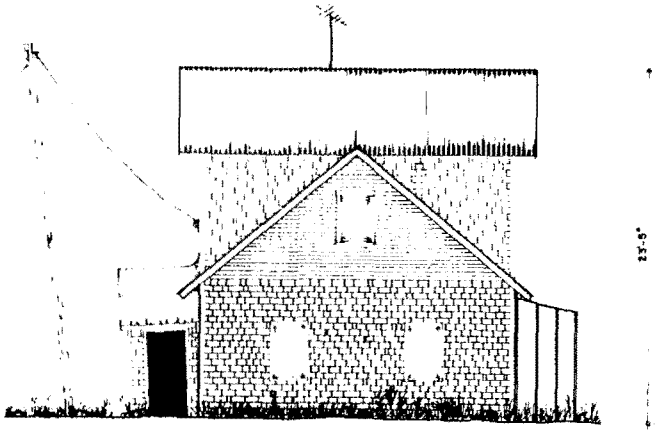
Floors: First floor, concrete slab (not original)
Second floor, 10" to 36" random width hewn planking.

Walls: 6" hewn logs throughout sheathed with 6" lap siding and shingles.

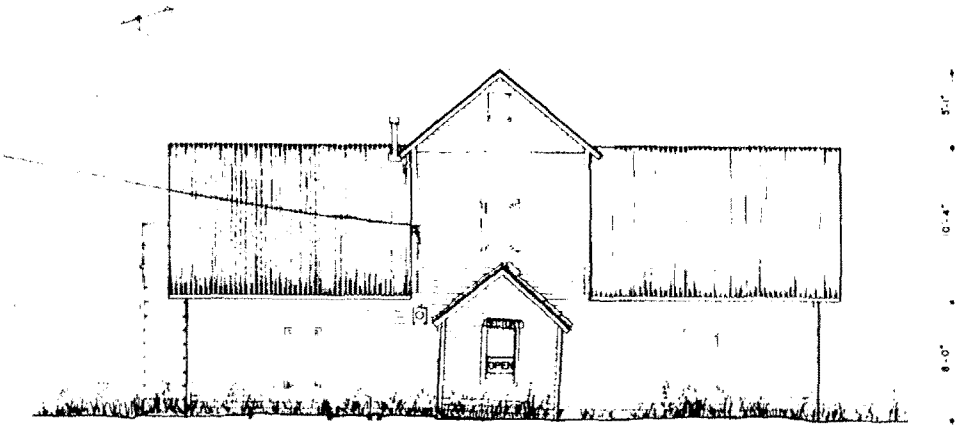
Roof: 6" to 8" rough hewn rafters supporting random-width roof sheathing and metal roofing.

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH

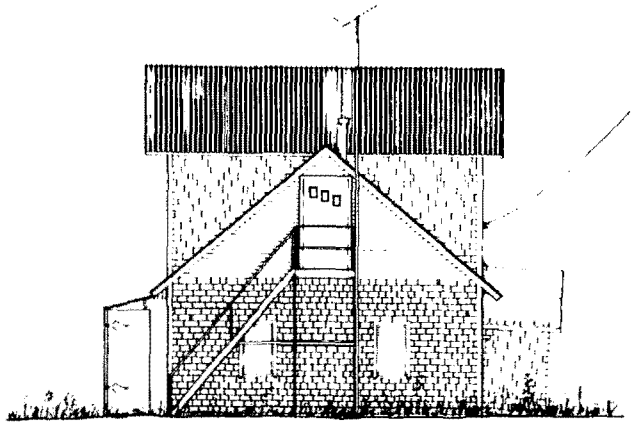
HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
RECTORY
KENAI
ALASKA
AK-339
HISTORIC AMERICAN BUILDINGS SURVEY
Drawn by: K. MARTIN, 1986



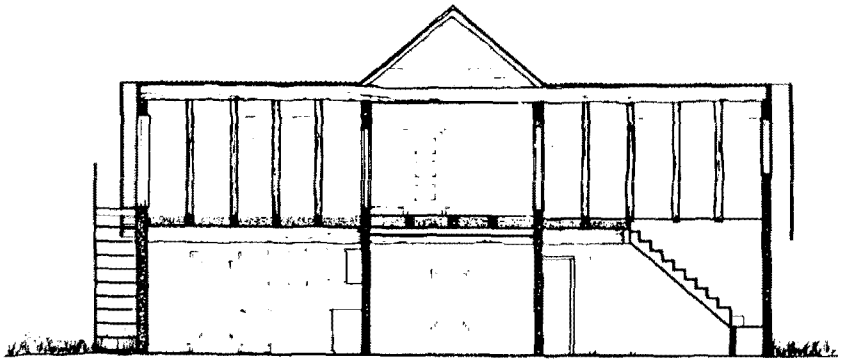
EAST ELEVATION
SCALE: 1/4"=1'-0"



SOUTH ELEVATION
SCALE: 1/4"=1'-0"



WEST ELEVATION
SCALE: 1/4"=1'-0"



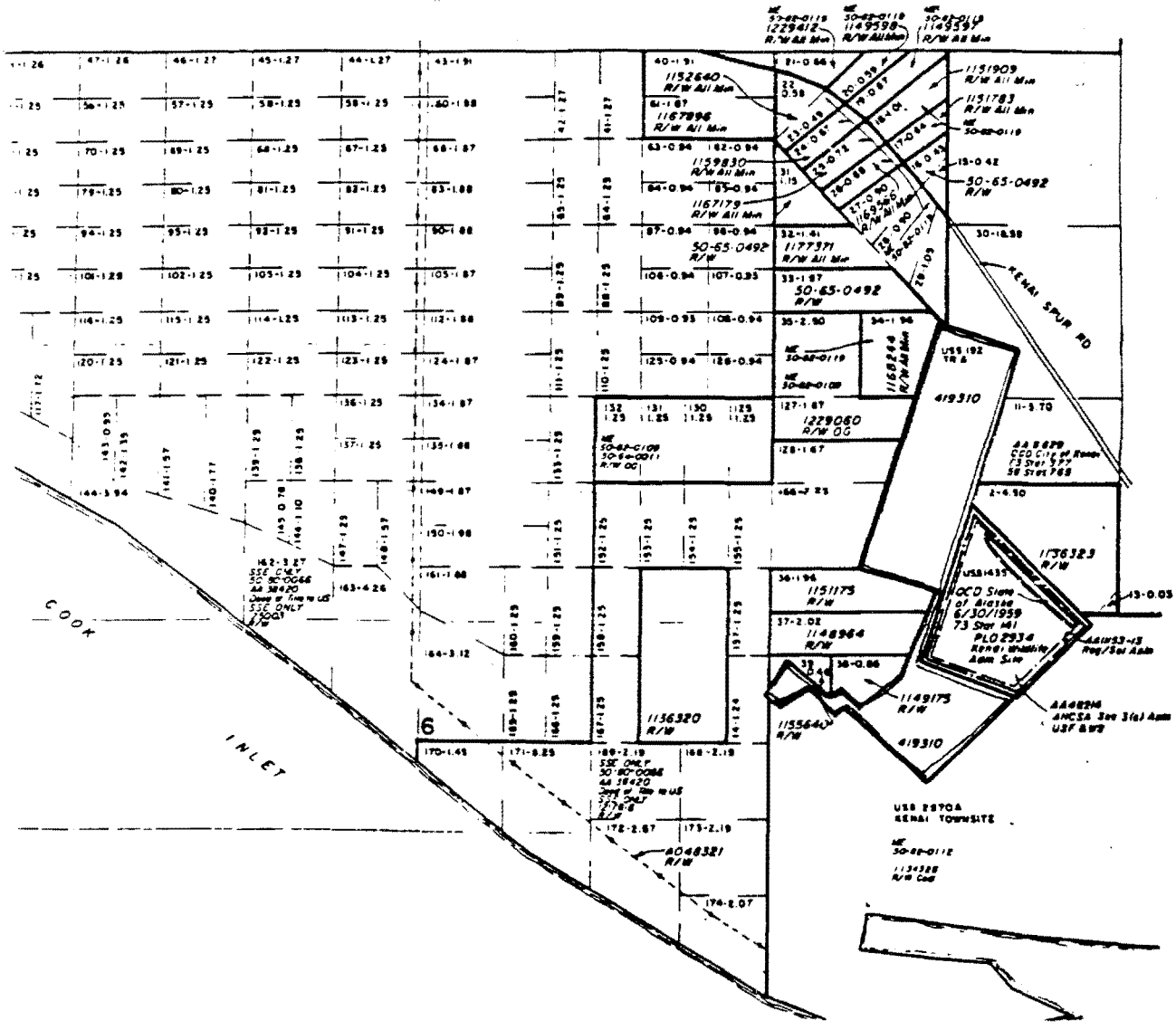
SECTION AA
SCALE: 1/4"=1'-0"

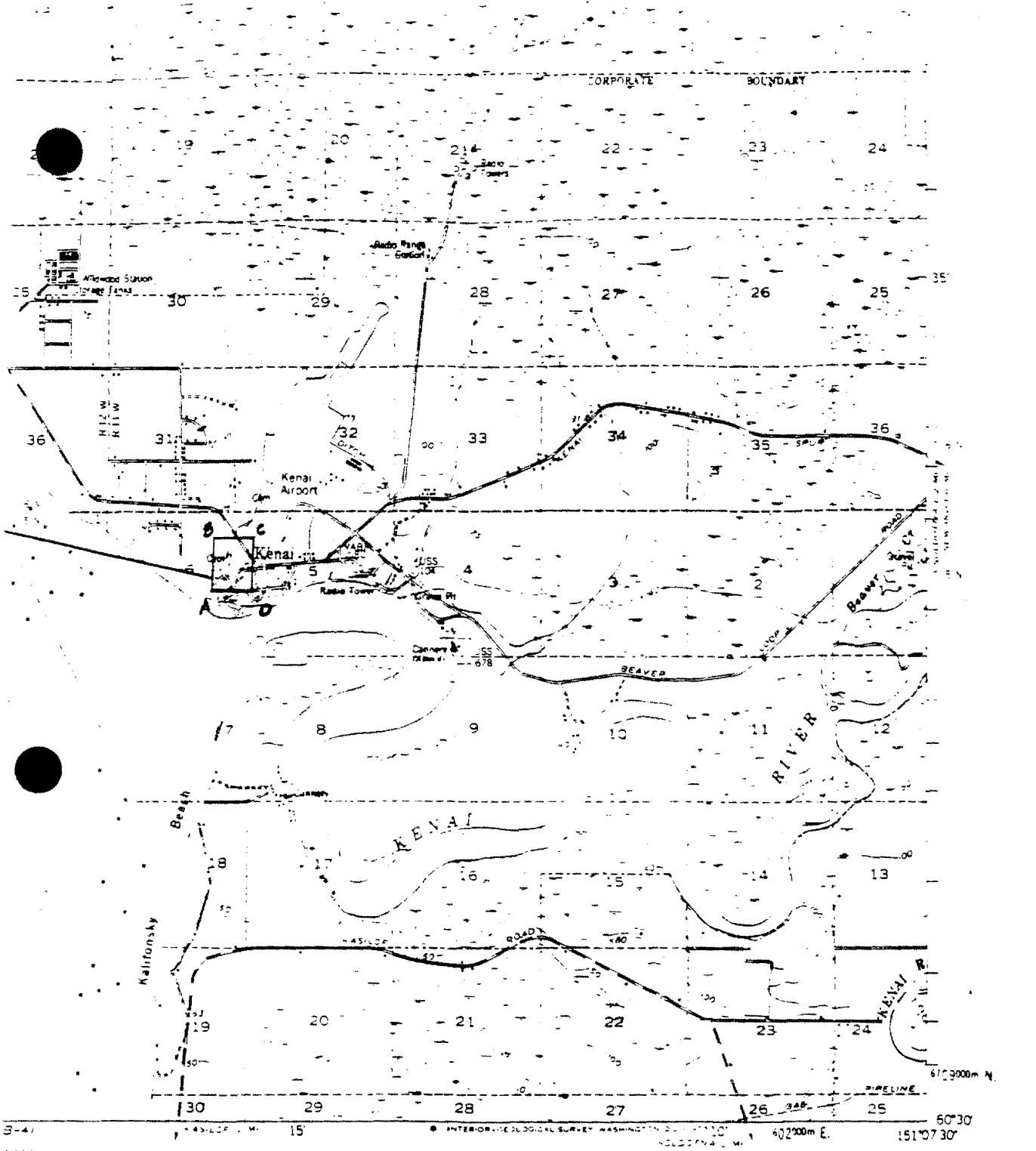
0 5 10 FEET

0 1 2 3 METERS

HOLY ASSUMPTION RUSSIAN ORTHODOX CHURCH
RECTORY
KENAI ALASKA
AK-39C
HISTORIC AMERICAN BUILDINGS SURVEY
SHEET 2 OF 2 SHEETS
K. MARTIN, 1986

CITY OF KENAI AA8435





ROAD CLASSIFICATION

Medium duty — Light duty

Unimproved dirt

ALASKA

QUADRANGLE LOCATION

KENAI (C-4), ALASKA

N6030—W15107.5/15X22.5

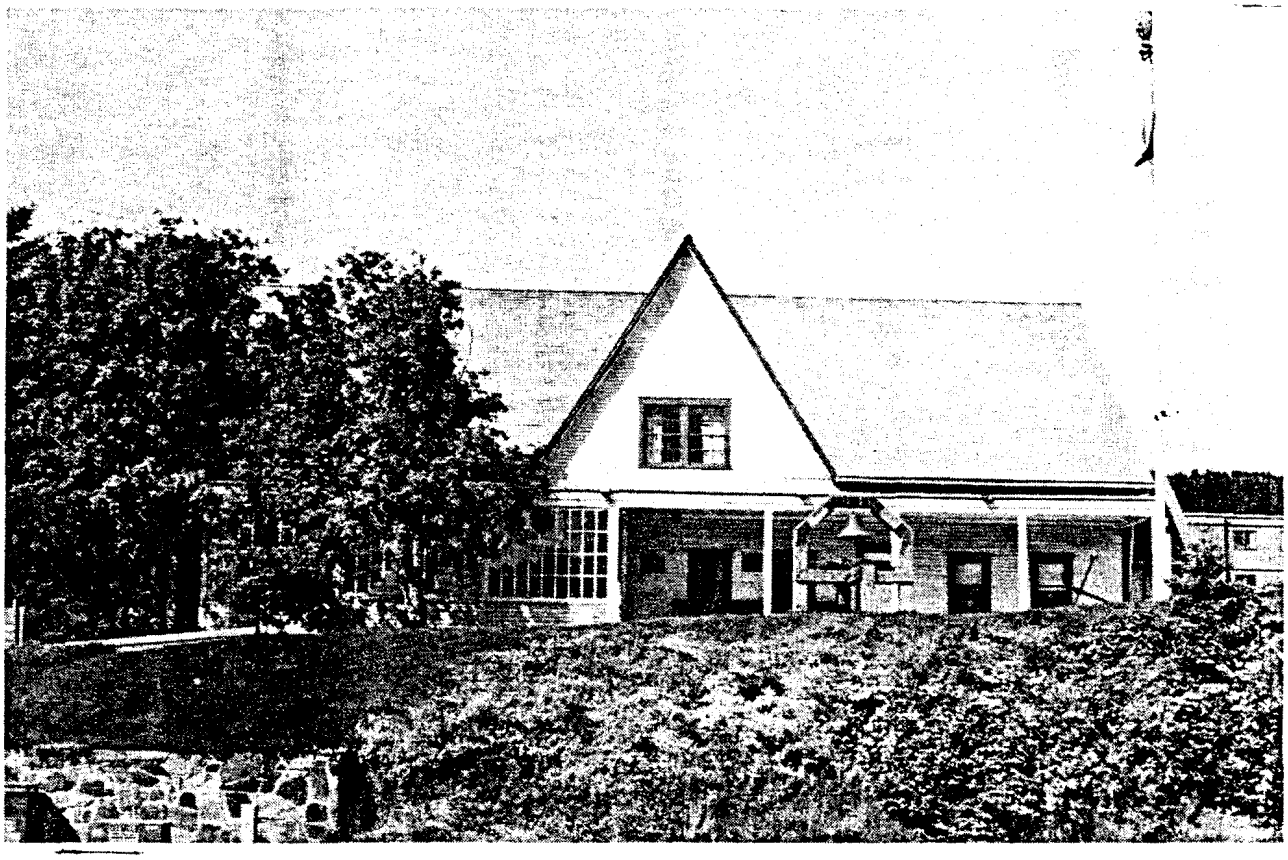
1951

MINOR REVISIONS 1972

...AL 50 FEET
...05 FOOT CONTOURS
...EA LEVEL
...MEAN LOWER LOW WATER
...MEAN HIGH WATER
...IMATELY MEAN SEA LEVEL

...OLOGICAL SURVEY
...DO 80225, OR WASHINGTON, D.C. 20242
...MBOLS IS AVAILABLE ON REQUEST

Russian-America Co. Magazin





NPS Form 10-900
(3-82)

OMB No. 1024-0018
Exp. 10-31-84

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received
date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic Russian-American Company Magazin (storehouse)

and or common Erskine House and Baranof Museum

2. Location

street & number 101 Marine Way ___ not for publication

city, town Kodiak ___ vicinity of

state Alaska code 02 county Kodiak Division code 150

3. Classification

Category	Ownership	Status	Present Use	
___ district	_X_ public	_X_ occupied	___ agriculture	_X_ museum
_X_ building(s)	___ private	___ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	___ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	___ in process	_X_ yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name City of Kodiak

street & number P.O. Box 1397

city, town Kodiak ___ vicinity of state Alaska 99615

5. Location of Legal Description

courthouse, registry of deeds, etc. Kodiak Island Borough Assessing Department

street & number 710 Mill Bay Road

city, town Kodiak state Alaska

6. Representation in Existing Surveys

title National Survey of Historic Sites and Buildings has this property been determined eligible? _X_ yes ___ no

date 1960-62 _X_ federal ___ state ___ county ___ local

depository for survey records National Park Service

city, town Washington state D. C.

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	___ unaltered	_X original site
_X good	___ ruins	_X altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

The Setting

The only Russian-era building remaining in Kodiak, Alaska, is the structure known as The Erskine House. The name derives from one of its several owners, Wilbur J. Erskine, who purchased the house in 1911 and lived in it until 1948, when he sold it. The more correct name for the building is related to its historic use, the Russian-American Company magazin (storehouse), or simply, the magazin.

The magazin is in the heart of "old" Kodiak. The building is on Center (formerly Main) Street near Marine Way, on the southwest corner of Block 16, facing southeast. It sits on a bluff which rises 30-40 feet above the channel separating Kodiak Island from Near Island. Southeast of the building is the remnant of a seawall built by the Russian-American Company to serve as a dock and a foundation for a large warehouse which was completed around 1860. A modern warehouse now rests on this seawall, but the original Russian rock work and anchor rings are visible from the water.

The Russian-American Company magazin is today the only building on Block 16 and is surrounded on all sides by a park, which, with the structure, is owned by the City of Kodiak. This park is well maintained. Adjoining Block 16 to the northeast are four oil storage tanks belonging to Standard Oil Company. Southeast of the magazin across Marine Way, is a Standard Oil warehouse, noted above as being on the old seawall. West of the seawall is a modern dock at which a large ship has been drydocked and which is now used as a cannery. At the foot of Center Street, at the junction with Marine Way, is a new city building which houses the ferry terminal, Chamber of Commerce, and the Visitor's Information Center. Across Center Street from the magazin is an office building. (Photos 1-4)

Although modern Kodiak appears to press in on the old magazin the property always has been in the center of a bustling maritime community. A map, dating from 1808, shows a warehouse (magazin) on the site of the present-day structure, surrounded by a church, the "Governor's House," workshops, and dwellings. (Photos 5 and 5a). A 1965 report prepared for the National Park Service described the magazin, then a private residence, as being surrounded by a medical clinic and offices of the Alaska Fish and Game Department.[1] The Russian-American Company structure today is actually more isolated on its site than at any time in the past, encircled as it is by the park.

Continued

Today the City of Kodiak leases the Russian-American Company magazin to the Kodiak Historical Society. The first floor is occupied by a museum, while the second floor contains the offices of the Society.

The Historical Structure

The Russian-American Company magazin is a rectangular log structure covered with horizontal redwood lap siding. It has two full stories and an unfinished attic. The building measures 36 feet by 72 feet, exclusive of a one-story porch which extends across the southeast facade and is partially enclosed with glass. There is an enclosed one-story shed housing a heating plant attached to the northeast end of the building. On the southwest wall of the first floor there is a bay window. The structure has 2,152 square feet on the ground floor and 2,112 square feet on the second floor. (Photos 6-9) The gable roof is shingled and is steeply pitched, rising from the ceiling of the first floor, with an additional center front facade gable. There is a single dormer in the rear, near the northeast end.

Something of the roofing system can be interpreted from unfinished spaces running along the eaves on the second floor. Access to these is gained through a low opening at floor level in the front room of the second floor. Here the original construction has been left exposed. (Photo 10) Joists run longitudinally (E-W); they average approximately 15" in diameter and are not squared; they are laid approximately 10' on center. The joists are notched into a round sill log, which in turn supports 3' uprights, 6" x 3". A horizontal plate rests on the uprights, providing support for the rafters, 4" x 4", spaced about 5' apart. (Illustration A) In the attic the roof is exposed. The original rafters have been augmented with 2" x 8" supports spaced 2' apart. These double the original rafters. The date of this work is not known, except that it was before a fire in the 1930's, as both old and "new" rafters are charred. 2" x 8" rafters also were used to construct the front gable. A report by architect Alfred C. Kuehl for the National Park Service in 1963 noted that "Roof rafters and sheathing are not original."[2]

The walls of the magazin are composed of horizontal fir logs, forming a box-like structure. The logs are rough-hewn and planed flat on both the exterior and interior. The bottoms are concave and the tops convex to form a saddle fit. The logs are caulked with moss. (Photos 11-13) There are no corners exposed to

view joining techniques. The interlocking of the logs is visible in the interior where wall coverings have been removed to reveal the original construction. (Photo 14 and Illustration B) The exterior walls are 8" to 11" thick, determined from the depth of the window casings. (Photos 11 and 15) They are covered by two layers of siding. The inner layer is of rough boards applied vertically and is of unknown derivation and time of placement. A photograph taken in the 1940s shows streaks of what looks like paint or whitewash. The exterior layer of lap siding is redwood. (Pnoto 11).

Archaeological evidence indicates the first floor of the Russian-American Company building was originally divided into two large rooms with possibly two or three smaller rooms on the northeast end.[3] The two rooms were separated by a log partition which did not have a communicating doorway. This wall is still in place and is of hand-hewn logs varying in diameter from 9" to 16". The tops are concave and the bottoms convex so as to fit snugly. (Photo 13) The sides are squared off to make a reasonably flush wall. These logs interlock, as described above. According to the long-time owner of the building, W. J. Erskine, the log wall originally "divided the lower floor in two, leaving the store on the left, looking toward the building, and a large room on the right side, which provided for some storage and a sort of public room, where gatherings and parties were held. To the right of the large public room was the kitchen, and a little dining room."[4]

The earliest photographs show the structure well supplied with windows. There were six (possibly seven) on the first floor front facade, all being two light, double-hung one-over-one. Also in the front gable there were two windows, both six-over-six lights. The northeast facade is visible in an early photograph and shows one window in the attic, two on the second floor (within the end gable) and one on the first floor. (Photos 16 and 17) A second window on the first floor northeast facade is not visible in these pictures. A 1906 photograph shows a portion of the rear of the first floor and five windows (photo 18); two are out of sight.

There were two entries to the building, the main one apparently through a door under the right eave of the front gable. There was another door to the left of this door, but its location has shifted. In the earliest photograph (ca. 1880), the opening was to the left of the southwest eave of the front gable (photo 16). By 1898, it was in its present location, just to the right of this



eave, at the location of a window, while a window replaced the former door. (Photo 19)

Inside the righthand door is a stairway to the second floor and a door to the right which leads to two or three smaller rooms, including a kitchen. (Photo 20) The stairwell is sheathed in horizontal tongue-and-groove boards, as is the small room to the east of the stairs. The stairwell, sheathing, and balustrade appear to be original to the structure. (Photo 21). The rear dormer is opposite the top of this stairway at the end of a short hall.

There are no extant records which describe the original flooring of the building. Presently, the flooring is 3" tongue-and-groove, which is not original. In 1963, National Park Service Landscape Architect Alfred C. Kuehl conducted a field inspection of the structure and reported, "Observation of the crawl space under the house i.e. magazin revealed hewn floor joists and beams."[5] The ceiling on the first floor is 5" tongue-and-groove decking and once supported a layer of dirt and moss which served as insulation. The floor and ceiling in the second story are not original. The dirt insulation has been removed from both floor systems.

The heating system also is not documented before the 1890s. Photographs from those years show two brick chimneys rising above the main sections of the building. (Photo 16)

Little can be deduced about the partitioning of the second floor. All of the walls are sheathed in horizontal tongue-and-groove boards, which is a typical Russian finishing. (Photos 22 and 23) Combined with the finishing of the stairwell, this suggests that the upstairs may have been used as living quarters from an early date, and quite likely during the Russian era.

Modifications to the Structure

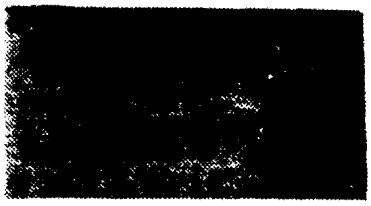
The old Russian magazin has experienced some modification, but it is essentially the same Russian structure noted in a map of the 1860s and very likely dates from as early as 1808. The size and shape of the building are unchanged; its basic log construction also remains unchanged. The present arrangement of rooms on the first floor is the same as in the earliest accounts. The stairwell, balustrade, and interior wall finishings of the stairwell and second floor are probably original. The major modifications of the structure are: possible changes in the roof line, from



hipped to gable; the addition of a front gable early in the historic period; and the addition of a bay on the southwest facade. Other modifications include the replacement of the original log foundation, first with graywacke or slate beach slabs and then concrete (although the original floor joists are intact); relocation of one of two front doors; the addition of two layers of siding on the exterior; the partitioning of the second floor; the addition of a stairway to the attic; removal of the stove from the first floor and the brick chimneys altogether; and the glassing in of the front porch. The first-floor ceiling is original, but the dirt insulation has been removed; both the ceiling and flooring of the second floor are not original. There has been modernization of utilities as well, including the addition of electricity, modern plumbing, and forced-air heating provided by a furnace housed in a shed on the northeast side of the building. A Halon fire suppression system has been installed.

From the evidence, it seems clear that the Russian-American Company built the structure originally as a storehouse, possibly with some living quarters. In the early 1860s a larger warehouse was built on the seawall, southeast of the magazin, probably supplanting the building's storage functions. It seems feasible that at this time, in the 1860s, the front gable may have been added or modified to provide more light for the second floor. In size and style, the building is not unlike the two-story fur barn built at Fort Ross, that is, two stories with finished, although rough-hewn, exterior walls and windows on both floors. Only the roof style is different. One report based on the U. S. Army's 1869 map asserts that the structure had a hipped roof (as the barn at Fort Ross did), which was replaced by the present gabled roof in a later year (but before the first photograph).[6] Such a hipped roof does not appear on copies of the 1869 map now available. The front gable appears not to be original to the structure and post-dates the present roof, as its framing is of later construction and a portion of the old shingled roof shows within the gable in the attic. Nonetheless, while this gable may not have been original, front gables on both hipped and horizontal pitched roofs were a common design feature in the buildings of old Sitka, prior to 1867.[7]

At some time the log magazin was sheathed with vertical siding. From the only evidence, a photograph from the Erskine years (photo 11), it is not possible to tell whether this was finish siding or underlayment for the redwood lap siding now in place on the



exterior. What looks like paint on the vertical inner boards suggests tnat it was probably exterior siding, later covered by the redwood horizontal lap. Vertical siding was used by the Russians at Fort Ross on the chapel, built around 1824. It seems possible, then, that the vertical siding was added by tne Russians. Further analysis of this siding would be warranted, for if it should be redwood, it would suggest that it was put in place during the Russian's occupation of Fort Ross, where they had access to redwood, that is, between 1812-1841. As for the exterior horizontal siding, Mr. Erskine has stated that the Alaska Commercial Company brought redwood sheathing from California in 1883 to refurbish all of their properties in Kodiak.[8] The building is visible in a photograph from ca. 1870-1890, and stands out as the only structure with paint. This may indicate either its importance in the community, or its antiquity and need for preservation. (Pnoto 17)

The Alaska Commercial Company, which owned tne building from 1867 to 1911, made several changes in the structure. The left front door, into the southwest room, was relocated sometime before 1898, tne old doorway being made into a window. The right-hand door, into the "public" end of the building, has remained unchanged. The Alaska Commercial Company also outfitted the first floor as a residence. Two doorways were cut through the log partition wall. Pnotographs from 1906 show vertical bead-board wainscoting in the first-floor living areas. (Photo 20) Bead-board also was used on the ceiling of the second story and arranged horizontally on the stairwell leading to the attic. This finishing material is of post-Russian vintage.

Another major change made by the Alaska Commercial Company was the addition of a bay. A photograph from ca. 1898-1900 (photo 19) shows the bay in place, and an interior photograph from 1906 show its furnishings (photo 24). On the other end of the building, the Company added a long one-story extension, but this has not survived. (Photo 19)

From 1911 to 1948, W. J. Erskine owned the structure and put his own stamp on it. In 1940, he replaced the log foundation with graywacke or slate beach slabs.[9] In 1942 the Erskines enclosed part of the porch with glass, as it is at present.[10] (Photo 25) They also used the entire house as a residence for the family, including the second floor.



In 1948, Erskine sold the building to Donnelly and Acheson Mercantile Company, which used it as a residential rental until 1964. In the latter year, the old magazin was acquired by the Alaska Housing Authority acting for the U. S. Department of Housing and Urban Development, Earthquake Renewal Project R-19, following the earthquake and tsunamis of March 27. Because of these twin disasters, most of the buildings around the structure were razed. In 1967 the Kodiak Historical Society leased the building for use as a museum. The Society, with funding from the Alaska Centennial Commission, exposed the interior logs and installed electricity on the first floor. Between 1967 and 1972, the Society installed a new shingle roof, enclosed the old brick chimneys on the second floor, installed two forced-air furnaces (in a shed on the northeast end of the building) and installed and insulated the duct work around the building. In 1971, the Society also introduced new ceilings, lights, and flooring into the small rooms on the northeast end of the first floor and modernized the bathroom. This section then became a caretaker's apartment. In 1972, the City of Kodiak purchased the property, and the Kodiak Historical Society continued to occupy the building under a lease. A chronology of improvements since 1974 follows:

1974	Rock retaining wall built along Center Street
1975	Burglar alarm system installed
1976	Halon fire suppression system installed
1978	Concrete foundation replaced beach-slab
	City of Kodiak purchased Lots 1, 3, 4, of Block 16, which surround the magazin
1979	Improvements to second floor, including wiring, painting, plumbing for a bathroom, and installation of carpet
1980	Track lighting installed in first-floor museum
	Removal of rot from windows on north side
	Park landscaping of lots 1, 3, and 4
	New flooring for exterior porch
1981	Hot-water furnace installed
1982	Rock wall extended along Center Street
1983	Center Street stairwell repaired
	Interior and exterior porch repaired and painted
1985	Strengthening of second floor
	Brick chimneys removed on second and third floors
	Electric plugs installed in first-floor exhibit area



Conclusions

Evidence from archaeology, materials' analysis, and early nineteenth-century maps and drawings indicates that the Russian-American Company built a storehouse on the Kodiak site between 1804 and 1808. A lithograph of Kodiak by Iurii I. Lisianskii in 1804 shows no building of similar size or construction near the waterfront,[11] while a map made in 1808 shows a large structure, designated on its accompanying key as the "newly built magazin" (storehouse) on the site of the present structure. (Photos 5 and 5a) A map of Fort Kodiak, made in 1869 for the United States Army, also shows a large rectangular building on the site. (Map 1) Hand-wrought nails taken from the exterior walls are similar to those recovered at Fort Ross;[12] construction at the latter site occurred between 1812 and 1840. (Hand-wrought nails had been generally replaced by machine-cut after 1820.)[13]

The earliest photographs of the building come from the 1870s or 1880s, during the era when the warehouse was owned by the Alaska Commercial Company. These show a structure in appearance very much like the present, that is, a two-story building with a steeply pitched roof with three gables, and a front verandah. (Photos 16, 17, and 26) It is safe to assume this was the same structure denoted in both the 1808 and the 1869 maps, at least in its basic configuration.

The magazin was originally built as a warehouse for furs and as such is more crudely constructed than other structures from the Russian era in Alaska, such as the Russian Bishop's House or Building 29, both at Sitka. The logs are not carefully matched, the hewing is rough, and squaring is casual to provide a reasonably flush surface. Longitudinal joinings, where logs are joined to achieve the necessary length for a wall, are very crude, but stable and secure. Moss and earth insulation and evidences of previous canvas wall covering (witness the nails mentioned above), are typical of Russian construction, as is the lack of an interior passage between the two main rooms on the first floor.

The roughness of construction is appropriate for the early date and function of the building. Refinements such as the numbering system marked in the logs by the hewers who worked on Building 29, Sitka, did not occur until Russian-American Company Governor Etolin imported Finnish carpenters into Alaska in the early 1840s.

With the exception of the enclosed porch, the bay in the southwest facade, and the heating-plant enclosure on the northeast wall, the exterior configuration of the building is as it was in the earliest photographic evidence, ca. 1880. The interior has been modified extensively, but the first floor has been returned to what appears to be its Russian-period plan. The basic frame of the building retains much integrity, including the main interior walls on the first floor. The historic fenestration pattern and many of the original windows are still intact. The stairwell and balustrade from the first to the second floor remain unchanged from the historic period. Unfortunate losses are the original chimneys and all of the original wall coverings and insulation.

FOOTNOTES

[1]John A. Hussey, Robert S. Luntey, and Ronald N. Mortimer, "Feasibility Report, ERSKINE HOUSE, Kodiak, Alaska (San Francisco: U. S. Department of Interior, National Park Service, Western Regional Office, 1965).

[2]Ibid., p. 10.

[3]Anne D. Shinkwin and Elizabeth F. Andrews, "Archeological Excavations at the Erskine House, Kodiak, Alaska -- 1978," (unpublished manuscript, University of Alaska, Fairbanks, Alaska, May, 1979), p. 2.

[4]Letter, Wilbur J. Erskine to E. L. Keithahn, October 8, 1948, Erskine Collection, Kodiak Historical Society. A Copy is in the NPS (ARO), Anchorage.

[5]Hussey, et al, "Feasibility Report," p. 10.

[6]Ibid., p. 24.

[7]Lady Franklin Visits Sitka, Alaska, 1870: The Journal of Sophia Cracroft, Sir John Franklin's Niece, ed. by R. N. DeArmond (Anchorage: Alaska Historical Society, 1981), figures 7 and 10, p. 15.

[8]Erskine to Keithahn, October 8, 1948.

[9]Ibid.

[10]Letter, Nellie Erskine to Bill Roberts, August 1, 1942, Erskine Collection, Kodiak Historical Society. Copy is in NPS (ARO), Anchorage.

[11]Hussey, et al, "Feasibility Report," p. 25.

[12]Letter John C. McKenzie to Marian Johnson [1983], Kodiak Historical Society, Kodiak, Alaska. Copy is in NPS (ARO), Anchorage.

[13]Letter, Lee H. Nelson, Restoration Architect to William S. Hanable, Historian, State of Alaska, November 23, 1971, Kodiak Historical Society, Kodiak, Alaska. Copy is in NPS (ARO), Anchorage.

8. Significance

Period	Areas of Significance—Check and justify below				
___ prehistoric	___ archeology-prehistoric	___ community planning	___ landscape architecture	___ religion	
___ 1400–1499	___ archeology-historic	___ conservation	___ law	___ science	
___ 1500–1599	___ agriculture	___ economics	___ literature	___ sculpture	
___ 1600–1699	___ architecture	___ education	___ military	___ social/ humanitarian	
___ 1700–1799	___ art	___ engineering	___ music	___ theater	
X 1800–1899	___ commerce	X exploration/settlement	___ philosophy	___ transportation	
X 1900–	___ communications	___ industry	___ politics/government	X other (specify)	
		___ invention			

Theme XXI, Alaska History, 1741-19

Specific dates 1808-1911 **Builder Architect** Russian-American Company

Statement of Significance (in one paragraph)

A warehouse, or magazin, in Kodiak, Alaska, dating from 1805-1808, is the oldest of only four Russian structures standing in the United States. Although this alone distinguishes the building, its association with Kodiak, the first administrative center of the Russian empire in North America, the Russian-American Company, and the Alaska Commercial Company provides an additional dimension to the building's historic importance. From 1793 until 1808, the community of Pavlovsk, today's Kodiak, was the headquarters of the Russian-American Company and the main receiving point for furs from as far away as the Pribilof Islands in the north and Yakutat in the east. During this period, the Russians built a storehouse or magazin at Kodiak to house their wealth of furs before transit to Russia and the Orient. This log structure still stands on the original site. The old magazin is also noteworthy as the only edifice in North America which links the Russian and American trading companies which, for more than 100 years, shaped the scope and direction of settlement and exploration in Alaska, and controlled not only commerce, but government, law, and social relations on this most western frontier. Owned by both the Russian-American Company and the San Francisco-based Alaska Commercial Company, the twostory log building played a part in the development of an intercontinental trading empire. At various times its sphere of influence embraced Russia, China, Japan, and the trading marts of London, as well as of San Francisco and New York. On June 13, 1962, the Secretary of the Interior found the magazin, locally known as the Erskine House, to have exceptional significance in expressing the history of the United States and declared it eligible for registered National Historic Landmark status.

Historical Context

Kodiak Island, midway between the Aleutian Islands and the Alexander Archipelago, was the site of the first permanent settlement established by the Russian promyshlenniki (fur-traders) in North America. In August 1784, 43 years after Bering's discovery of Alaska, Grigorii Shelikhov, head of a Russian trading company, established a base at Three Saints Bay (now Old Harbor) on the southeastern shore of Kodiak Island. This community on Sitkalidak Strait was named for one of Shelikhov's ships. During the next decade Three Saints became his company's principal base in America.

continued

In 1793, however, Three Saints Bay was replaced as headquarters by another community, some 56 miles northwest on Chiniak Bay. The settlement at Three Saints had been badly damaged by earthquakes, and at high tide the whole settlement was threatened by floods. Alexander Baranov, chief manager of the Shelikhov-Golikov Company, arrived on Kodiak Island in July 1791 and quickly acted to build a new site for the company's headquarters. By 1793, Pavlovsk, today the modern city of Kodiak, was ready to receive the transfer of the headquarters from Three Saints.[1] For the next decade and a half, Kodiak (or Kad'iak in Russian) was the nerve center for the Shelikhov-Golikov operations. In 1799, this company was given exclusive rights to the American trade by Russian Emperor Paul I and was reconstituted as the Russian-American Company.

During the next 68 years, the Russian-American Company served as the instrument of government in Alaska, acting under charter of the imperial crown. It provided schools, supported the clergy, maintained an elaborate welfare system for disabled and the elderly, administered Russian law, collected taxes, and supervised the exploitation of the resources of the land and waters of Alaska. It also supported exploration and scientific investigation which provide much of our knowledge of pre-contact life among the coastal peoples from Sitka to Kotzebue Sound, as well as those living in the interior of Alaska along the Yukon and Kuskokwim rivers.[2]

Kodiak, as headquarters of the Shelikhov-Golikov and later the Russian-American companies, exercised all the functions of a major Russian town. It was at Kodiak that the first Russian Orthodox missionaries established the colony's first permanent religious mission, using the settlement as a base for evangelizing among the Aleutian islands and along the Alaska Peninsula. At Kodiak one of the missionaries, the monk Herman (now canonized by the Orthodox as Saint Herman) established the first school for native children. Kodiak also had one of the two hospitals in Russian America. From Kodiak, huge flotillas of baidarkas went out on hunting expeditions as far east as Yakutat, returning to Kodiak with thousands of pelts, which were placed in storage ready for shipment to Russia and the markets of the Orient. Plans for development of other regional centers were made at Kodiak, and during 1799-1808, the Russian-American Company established counters, or outposts, at Atka, Unalaska, Novorossii (New Russia) near Yakutat, at Lake Iliamna and Nikolaevskii Redoubt (modern Kenai), both of the latter being taken over from their failed rivals, the Lebedev-Lastochkin Company. One of the most important administrative acts,



decisive for the fate of Kodiak, was to establish a major post at Sitka. Baranov's first efforts to occupy Sitka Island (as it was then known) were repulsed in 1802 by Tlingit warriors, but by 1804, the Russian flag flew over a new fort at Novo Arkhangel'sk (Sitka). In 1808, wishing to use this new post as a base for hunting otter and seals along Alaska's southern coast and also to launch colonization in northern California, Baranov transferred the headquarters of the Russian-American Company from Kodiak to Novo Arkhangel'sk.

At the time of the transfer of the Russian-American Company headquarters to Sitka, Kodiak was a sizable community with some 50 log dwellings, many of which were of two or three stories.[3] A map of Kodiak made by I. F. Vasil'ev in 1808 shows more than 25 structures, including one designated "newly built store," which is one of the larger buildings. (Photos 5 and 5a) A sketch of the community made by Captain Iurii I. Lisianskii of the sloop "Neva" during its stay at Pavlovsk (Kodiak) Harbor in 1804 shows no such building. Thus, it would seem that the new storehouse was built between 1804 and 1808, probably soon after Lisianskii's visit, but before the decision to move the headquarters to Sitka.

Altnough Kodiak was no longer the capital of Russian America after 1808, it was nonetheless a key post of the Russian-American Company. In 1839, Baron Ferdinand P. von Wrangell, who had recently retired as General Manager of the Company, described the Kodiak District as beginning,

> at the Evdokeev Islands and includes the islands of Ukmok (Chirikov) and Kadiak, together with all the islands in the vicinity, the coast and islands of the Kenai Bay (Cook Inlet) as well as Chugach Bay (Prince William Sound). Eastward it extends as far as Cape St. Elias, westward, along the Aliaska coast as far as the boundary of the Unalashka District, the shores of Bristol Bay and vicinities of the rivers Nushagak and Kuskokvim.[4]

According to another source,

> Kodiak was the most populous counter and the second most important counter economically...Kodiak Island itself was... diversified, with stock-raising, gardening, brick- making, and fishing as well as trapping. The island was Russian America's chief source of 'colonial products,' including

> yukola (dried fish), sarana (dried yellow lily bulb), cowberries, burduk (sour rye flour soup), and blubber. St. Paul's Harbor [Kodiak] was still the largest settlement; in 1825 its population comprised 26 Russians, 41 Creoles, and 36 Aleuts.[5]

By 1860, Kodiak had a population of about 358 Aleuts, Creoles and full-blooded Russians.[6]

Aside from its importance as an administrative and supply center, Kodiak also continued to play a crucial role for the Russian-American Company in the marketing of "soft gold." Between 1842 and 1860, it shipped 5,809 sea otter, 85,000 beaver, 9,558 river otter, and 28,000 fox pelts. Sizable quantities of bear, lynx, sable, muskrat, mink, and wolverine skins also were distributed from the Kodiak counter. Only Unalaska could match Kodiak in number of otter and fox pelts, but it had nowhere so varied a selection of animals.[7] Storage for this wealth was, of course, crucial to the success of the Kodiak counter. The large storehouse built in 1805-08 was kept full, yet was not large enough for this volume of merchandise, and another warehouse was built on a new dock just down the hill from it.

In addition to the traditional items of trade identified with Russian America, namely furs, Kodiak was a principal supplier of another commodity, which brought much-needed income to the Company toward the end of its reign in America. From 1855 to 1860, Kodiak shipped some 7,400 tons of ice to San Francisco. The income from ice shipped out of both Sitka and Kodiak was worth $121,956 between 1852 and 1860. 8

So important was Kodiak throughout the years after 1808 that by 1818 the Company owners in St. Petersburg expressed a desire to move the capital back to Kodiak from Sitka. 9 Thus,

> In 1825 the shareholders of the Russian-American Company approved of the plan to return the residence of the Chief Manager and the administrative staff of the colonies to Pavlovsk Harbor (Kodiak), and three years later P. E. Chistiakov reported to the Main Office that the work was going successfully, although he was unable to assign more than 25 men to the construction work at Kad'iak. 10

The move did not take place, however, because of a change in the relations between the Russian-American Company and the Hudson Bay Company, the latter's sphere impinging on the area east and south of Sitka.

By 1867, when authority in Alaska was transferred from the Russian to the American government, Kodiak had a population of about 400. A military map drawn about 1869 shows 91 buildings, large and small. Several of the structures, such as the church, the new wharf warehouse, and two storehouses--one of them today's Erskine House--were substantial, multi-story buildings.(Map 1) All of these were of Russian construction.

If one must focus on the Russian-American Company in order to understand the early history of America's most northwestern frontier, then it is no less vital to turn one's attention to the Alaska Commercial Company to examine the next phase of this history. The A.C.C., as it was widely known, was in every way as important as the Russian-American Company in affecting law, social order, education, religion, and commerce in the north. Until 1884 Alaska had no civil government at all and did not possess even a district court until after 1900. Only in 1912 was Alaska given the benefits of territorial status within the United States. Until that date, remote communities were almost entirely without the protection of law, education was overseen by church missions, and the trading companies had almost unlimited power to affect the daily lives of nearly the whole population, especially those persons living beyond a day's reach of the capitals of Sitka, and after 1900, Juneau. Thus the A.C.C. must be seen as a major institution of the American west, and a significant infuence on American economic and social history.

The valuable assets of the Russian-American Company were acquired by an eastern U. S. businessman, Hayward M. Hutchinson on October 11, 1867, just one week before the ceremony which ceded Alaska to the United States. Hutchinson soon transferred the Russian-American Company assets to a San Francisco firm, Hutchinson, Kohl & Company. In September 1868, the partners in this enterprise joined with other individuals to create a new firm, the Alaska Commercial Company, which was incorporated on October 10, 1868.[11] Included in the properties which were transferred to the Alaska Commercial Company were most of the Russian-American Company buildings at Kodiak, as well as at other communities in Alaska.



> Perhaps excluding private dwellings, the only buildings in the town not transferred were those belonging to the Orthodox Church, and certain public buildings, such as the 'governor's house,' school, batteries, hospital, an office, surgeon's house, and one or two others which were to be delivered to the United States Government.[12]

Two years after its founding, the Alaska Commercial Company entered an arrangement with the U. S. Government which was of immense financial advantage to both parties. The Government gave the A.C.C. exclusive rights to harvest the fur-bearing seals off the Pribilof Islands in the Bering Sea.[13] The Company could take up to 100,000 seals per year and was to pay the government a tax of $2.62 on each pelt. In exchange for this generous lease, the Company was to maintain schools on the Pribilof Islands of St. George and St. Paul, and to provide for their native Aleuts, both in wages and in health care. The benefit to the U. S. Government was substantial. Within 40 years from the Purchase of Alaska, the U. S. Treasury received from the Alaska Commercial Company more than $9,473,996, or $2,200,000 more than the purchase price of Alaska. According to an informal history of the Company,

> All of the company's seal skins from Alaska Seal Islands [the Pribilofs] were shipped to San Francisco, the skins discharged on the dock from the steamers, and counted out under supervision of Treasury officials. They were packed on the dock, with a liberal allowance of salt, in especially built barrels or casks, and then shipped by railroad to New York, then to London.
>
> All other furs were brought to the company's building in San Francisco, put in shipping condition, and then also forwarded to London.[14]

Clearly, the activities of the Alaska Commercial Company affected not only Alaska, but the United States and the world economy.

The discovery of gold on the Klondike River in 1896 introduced a whole new range of activity to the Alaska Commercial Company. The Company had 16 barges which it put into service shipping freight north from San Francisco and up the Yukon to Dawson, Yukon Territory. Its fleet of 14 river and five ocean steamers provided transportation for the nordes of miners trying to reach Eldorado. New communities were started to service this flood of humanity,

and every village on the A.C.C. routes was profoundly affected, not only financially, but socially as well. Transportation was only one of the Company's many responses to the new economic opportunities of the Gold Rush. A.C.C. also served as the first bank in Dawson, as it had the only safe deposit vault in that boom town. The Company built the first sawmill in the Klondike country, providing lumber for the sluice boxes and homes for the miners. Outfitting the miners and provisioning the new gold- struck communities enlarged the Company's activities to nearly every hamlet in Alaska. Ultimately, the Company maintained 86 stores in Alaska and the Yukon Territory and five in Siberia.

Typically, a community had only one store, and the overwhelming majority of these were owned by the Alaska Commercial Company. The store not only sold necessities and luxuries, but purchased goods--usually furs--from the local population--usually Natives. This led, in many communities, to abuses and complaints against the Company. The extent of the reach of the A.C.C. into the communities is evident from the censures levelled at its methods. Among the most articulate and persistent critics of the Company were the Russian Orthodox clergy, whose Native congregations were most egregiously affected. The pages of the church's official publication ring with denunciations of the high-handedness of the Company agents. In 1896, the journal noted:

> The moment you leave Sitka and steer northward, you enter the realm of the North American Commercial and the Alaskan Commercial Companies; Kadiak, Nutchek, Kenai, Unalashka, with a host of native settlements, are completely in their hands. If you want to buy or sell anything, you go to the Company's store. Outside of the store you won't get a piece of hard tack half eaten by mice, though you were starving to death. The Company's agents lord it over all the settlements. They are literally the masters in every one of them. They control everything and are controlled by nothing. Should a native, even though a white man, take it into his head to refuse him obedience, an agent will think nothing of starving him, forbidding him the store, and driving him out of the settlement into the woods...With whom could a complaint be lodged?[15]

In a letter to President McKinley in 1899, Bishop Nicholas of the Alaska diocese of the Orthodox church pleaded,



> A limit must be set to the abuses of the various companies, more especially those of the Alaska Commercial Co., which for over thirty years, has had there the uncontrolled management of affairs and has reduced the country's hunting and fishing resources to absolute exhaustion, and the population to beggary and starvation.[16]

Despite complaints against the Company, the Orthodox, as well as other churches and the U. S. Government found themselves also grateful to the management of the A.C.C. for its assistance in building both schools and churches.

The Alaska Commercial Company was not alone in attempting to make maximum profit from the Gold Rush. The fierce competition between several companies brought many of them to the brink of financial disaster, the Alaska Commercial Company included. In 1901, the Company merged with several of its rivals to form two subsidiary corporations--the Northern Commercial Company, which assumed most of the mercantile and trading activities of the founding firms; and the Northern Navigation Company, which took over the transportation function.

As a result of this arrangement, the Alaska Commercial Company in 1902 sold to the Northern Commercial Company most of its mercantile properties and interests except its sawmills and mining claims. It retained its holdings at Dutch Harbor, Unalaska, and at Kodiak, as well as at several other posts. Most of the retained assets were disposed of during the next decade or two, so that the Alaska Commercial Company developed more and more into a holding company.[17]

The account books of the A.C.C. show that it continued to operate an active trading station at Kodiak until 1911.

> On January 1 of that year the buildings and property inventory for the Kodiak Station included a dwelling, warehouse and wharf, store, the Custom House lot, old 'Russian Company' land claims, about 30 acres of 'pasture meadow,' cooper, carpenter, and blacksmith shops, stable, 'native house,' powder house, and various other structures, furniture, and fixtures, not all of which were in the town of Kodiak itself.[18]



During the years of Alaska Commercial Company ownership, the old Russian storehouse was given new uses. It was outfitted to serve as a residence, and possibly also to house Company officials and guests, for it remained one of the largest, and most imposing buildings in the town. Photographs from the late 19th century clearly show the building with its distinctive front gable, outstanding among the surrounding structures, its basic box-like configuration unchanged in almost 100 years. (Photo 26)

About the middle of 1911, the Company sold its Kodiak District properties to "an old and trusted employe, Wilbur J.Erskine."[19] The Company discontinued paying its Kodiak agent in that year, and Erskine, operating under the firm name of Erskine and Fletcher, went into debt to A.C.C. both for the fixed assets and the merchandise. Although the Company foreclosed on Erskine in 1932, it seems that he must have made good his debt, for in 1948, he referred to one of the buildings as "my residence,"[20] and his heirs subsequently sold both the residence and other properties to the mercantile firm of Donnelly and Acheson. The Erskine residence was in the old Russian-American Company magazin.

Built by the Russians by 1808, the solid log, two-story structure had served Wilbur Erskine, the Alaska Commercial Company, and the Russian-American Company, as residence, store, and warehouse. Although of relatively crude construction, the Russian magazin was nonetheless the safeguard for the tremendous wealth of the Russian-American Company. It was built to last. And it has survived as one of only four Russian structures remaining in the United States. It is also essentially the same box-like structure erected by the Baranof administration, its walls and basic floor plan still intact. Among the surviving Russian era buildings, the Kodiak magazin has an additional distinction. It is the only structure which embraces the activities of both the Russian-American and Alaska Commercial companies, enterprises which shaped the face of northwestern America. Engaged not only in commerce, but in administration, law enforcement, and exploration, these companies were truly the masters of Alaska from whence they ruled the fur markets of the world.



FOOTNOTES

[1]Svetlana Federova, The Russian Population in Alaska and California, Late 18th Century - 1867, trans. and ed. by Richard A. Pierce and Alton S. Donnelly, Materials for the Study of Alaska History, No. 4 (Kingston, Ontario: Limestone Press, 1975), pp. 114-115, 121.

[2]P. A. Tikhmenev, A History of the Russian-American Company, ed. and trans. by Richard A. Pierce and Alton S. Donnelly (Seattle: University of Washington Press, 1978).

[3]Archibald Campbell, A Voyage Round the World from 1806 to 1812 . . . (Edinburgh, 1816) pp. 107-108, cited in John A. Hussey, Robert S. Luntey, and Ronald N. Mortimore, "Feasibility Report, ERSKINE HOUSE, Kodiak Alaska" (San Francisco: U.S. Department of the Interior, National Park Service, Western Regional Office, 1965), p. 16.

[4]Ferdinand Petrovich Wrangell, Russian America: Statistical and Ethnographic Information, trans. by Mary Sadouski and ed. by Richard A. Pierce, Materials for the Study of Alaska History, No. 15 (Kingston, Ontario: Limestone Press, 1980), p. 3.

[5]James R. Gibson, Imperial Russia in Frontier America (New York: Oxford University Press, 1976), p. 18.

[6]Hussey, et al, "Feasibility Report . . .", p. 18.

[7]Captain Pavel N. Golovin, The End of Russian America: Captain P. N. Golovin's Last Report, 1862, trans. and ed. by Basil Dmytrysnyn and E. A. P. Crownhart-Vaugnan, North Pacific Studies Series, No. 4 (Portland: Oregon Historical Society, 1979), appendix 7, pp. 162-165.

[8]Ibid., appendix 10, p. 207.

[9]V. M. Golovnin, Around the World on the "Kamchatka," 1817-1819, trans. with introduction by Ella Lury Wiswell (Honolulu: University Press of Hawaii, 1979), Appendix 5, p. 306fn.

[10]Federova, The Russian Population of Alaska, p. 219.



[11]Hussey, et al., "Feasibility Report," p. 19.

[12]Ibid.

[13]Samuel P. Johnston, Alaska Commercial Company, 1868-1940 (n.p. n.d.), p.9.

[14]Ibid., p. 36.

[15]"News from Alaska,"Pravoslavnyi amerikanskii vestnik [Russian Orthodox American Messenger], I, 11 (February 1-13, 1897), p. 206.

[16]Bishop Nicholas, Diocese of Alaska and the Aleutian Islands, "To His Excellency, William McKinley, President of the United States," Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger], III, 1 (January 1-13, 1899), p. 7.

[17]Hussey, et al., "Feasibility Report," p. 20.

[18]Ibid., p. 21.

[19]Johnston, The Alaska Commercial Company, p. 65.

[20]Letter, Wilbur J. Erskine to E. L. Keithahn, October 8, 1948, Erskine Collection, Alaska and Polar Regions Department, Rasmuson Library, University of Alaska, Fairbanks, Alaska. A copy is at the Kodiak Historical Society, Kodiak, Alaska.

9. Bibliography

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"News from Alaska." Pravoslavnyi Amerikanskii vestnik [Russian Orthodox American Messenger], I, 11 (February 1-13, 1897), 205-207.

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Gibson, James R. Imperial Russia in Frontier America. New York: Oxford University Press, 1976.

Golovin, Captain Pavel N. The End of Russian America: Captain P. N. Golovin's Last Report, 1862. Trans. and ed. by Basil Dnytryshyn and E. A. P. Crownhart-Vaughan. North Pacific Studies Series, No. 4. Portland: Oregon Historical Society, 1979.

Johnston, Samuel P. Alaska Commercial Company, 1868-1940. N.P. N.D.

Tikhmenev, P. A. A History of the Russian-American Company. Ed. and trans. by Richard A. Pierce and Alton S. Donnelly. Seattle: University of Washington Press, 1978.

Wrangell, Ferdinand Petrovich. Russian America: Statistical and Ethnographic Information. Trans. by Mary Sadouski, ed. by Richard A. Pierce. Materials for the Study of Alaska History, No. 15. Kingston, Ontario: Limestone Press, 1980.

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Erskine Collection. Alaska and Polar Regions Department, Rasmuson Library. University of Alaska, Fairbanks, Alaska.

Unpublished Reports

Hussey, John A.; Luntey, Robert S.; and Mortimore, Ronald N. "Feasibility Report, ERSKINE HOUSE, Kodiak, Alaska." San Francisco: U. S. Deprtment of the Interior, National Park Service, Western Regional Office. 1965.

Shinkwin, Anne D. and Andrews, Elizabeth F. "Archeological Excavations at the Erskine House, Kodiak, Alaska -- 1978." Fairbanks: University of Alaska, May 1979. Copy at Kodiak Historical Society, Kodiak, Alaska.

9. Major Bibliographical References

See Continuation pages.

10. Geographical Data

Acreage of nominated property Less than 1 acre

Quadrangle name Kodiak (D-2) Alaska Quadrangle scale 1:63,360

UTM References

	Zone	Easting	Northing
A	05	5 315 600	64 01 5 10 0
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification

Lot 2, Block 16, New Kodiak Subdivision
(Complete re-platting occurred after 1964 tsunami and urban renewal--see attached plat map)

List all states and counties for properties overlapping state or county boundaries

state	code	county	code
state	code	county	code

11. Form Prepared By

name/title Barbara Sweetland Smith

organization Alaska Regional Office
National Park Service date November 30, 1986

street & number 2525 Gambell Street telephone 907-271-2473

city or town Anchorage state Alaska

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national ___ state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title date

For NPS use only

I hereby certify that this property is included in the National Register

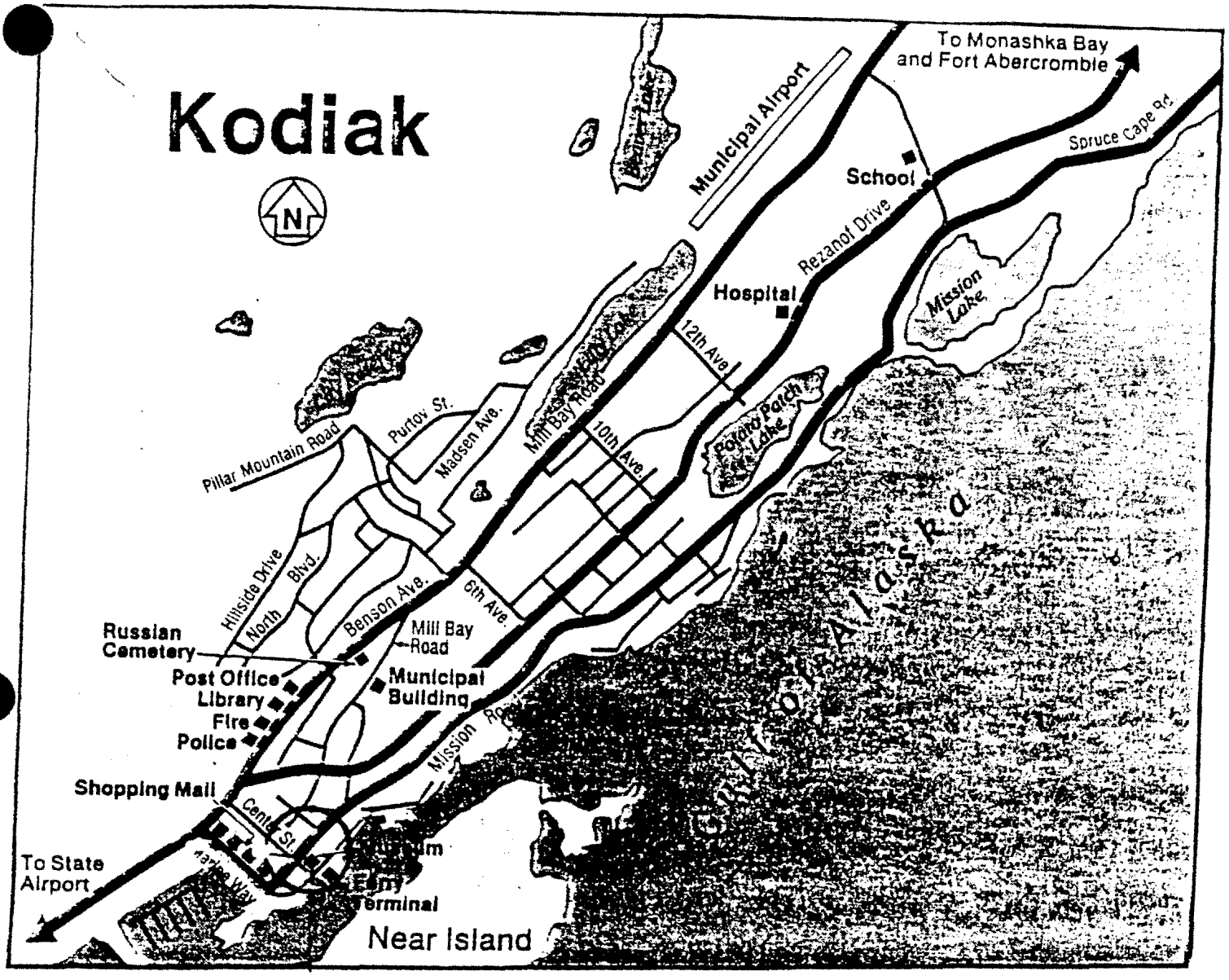
date

Keeper of the National Register

Attest: date

Chief of Registration

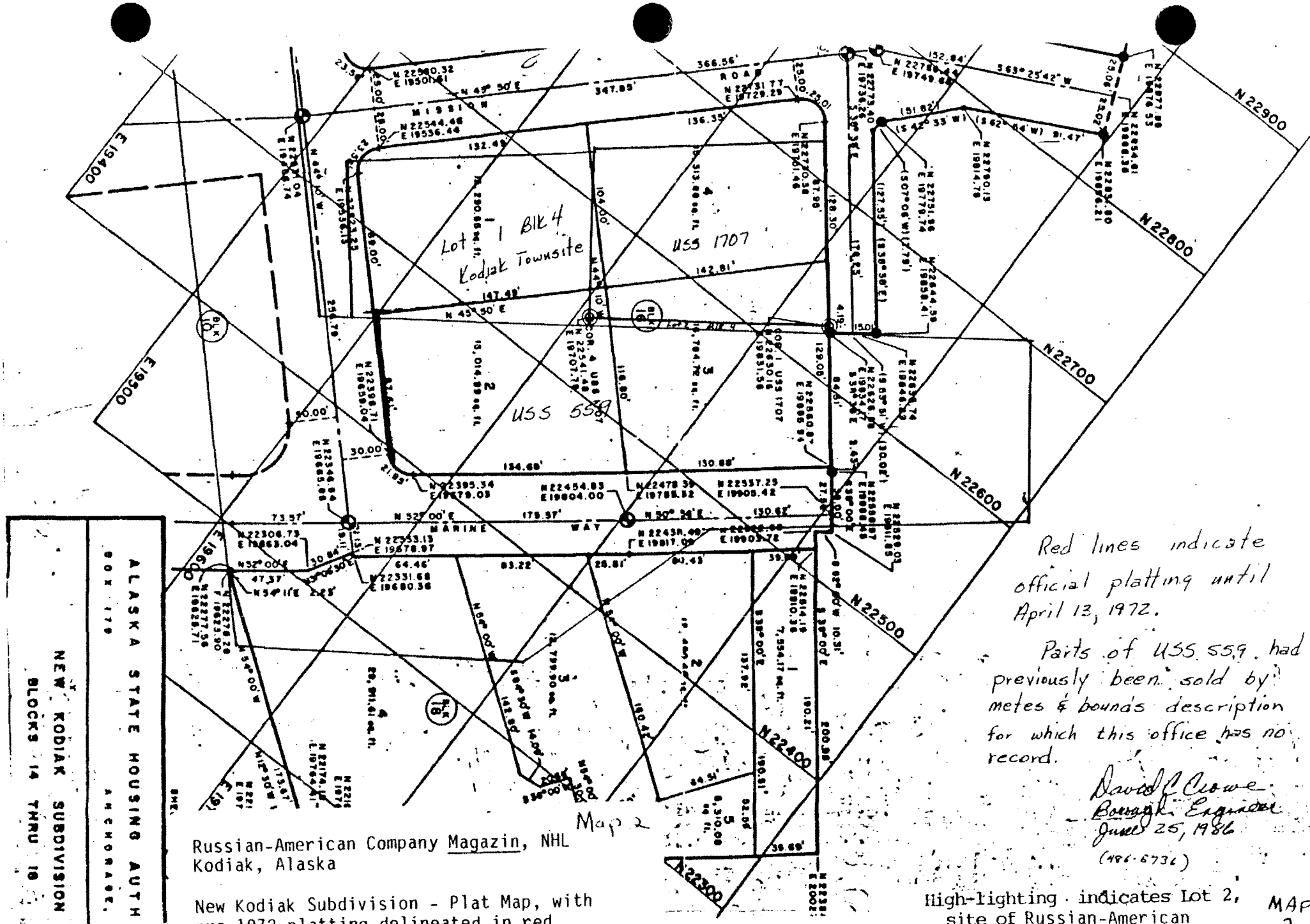
GPO 894-788



RUSSIAN-AMERICAN COMPANY MAGAZIN

NHL

From Milepost, 1985 (Alaska Northwest Publishers



Red lines indicate official platting until April 13, 1972.

Parts of USS 559 had previously been sold by metes & bounds description for which this office has no record.

David L. Crowe
Borough Engineer
June 25, 1986
(486-6736)

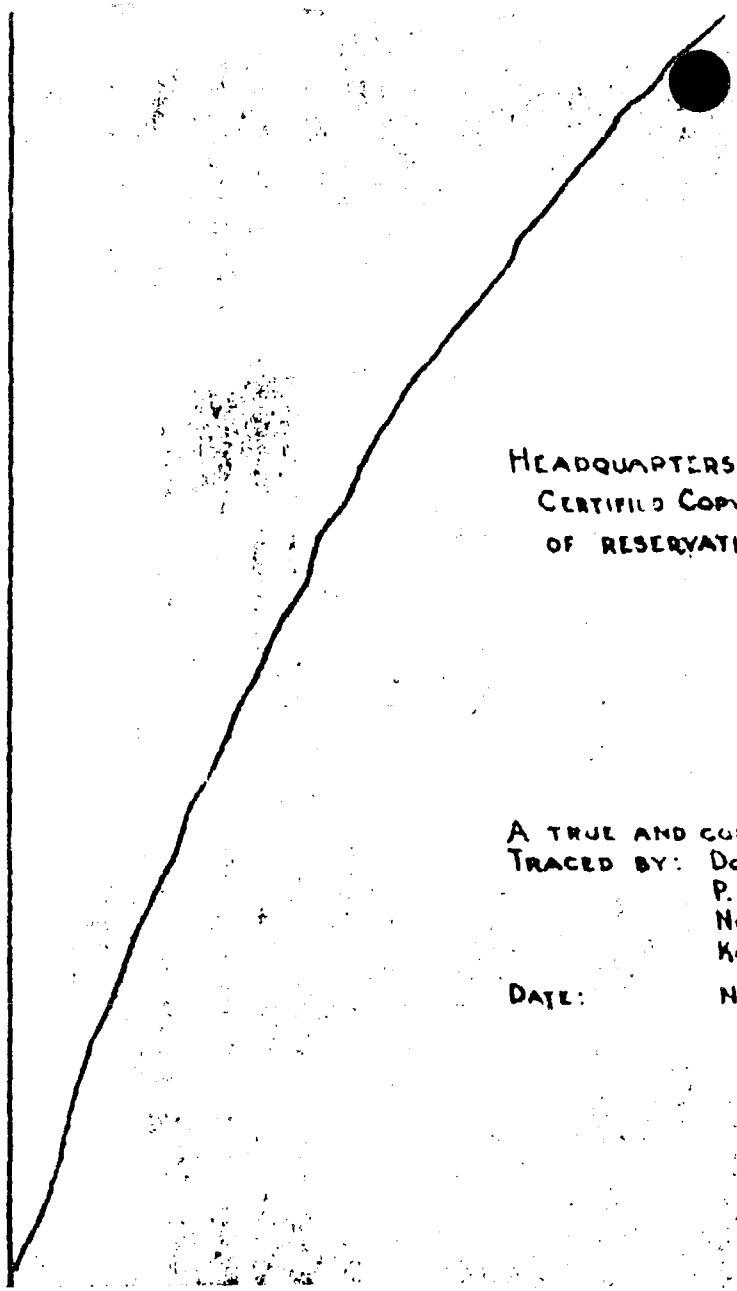
Map 2

Russian-American Company Magazin, NHL
Kodiak, Alaska

New Kodiak Subdivision - Plat Map, with pre-1972 platting delineated in red (metes and bounds description no longer available)

High-lighting indicates Lot 2, site of Russian-American Company magazin (storehouse)

MAP 2



HEADQUARTERS FORT KODIAK, A.T., SEPT. 1869.
CERTIFIED COPY TAKEN FROM ORIGINAL PLAN
OF RESERVATION DEPOSITED IN ADJUTANT'S OFFICE.

(SIGNED) EUGEN O. LECKET,
1ST LIEUT. 2ND ARTY.
POST ADJUTANT.

A TRUE AND CORRECT COPY OF A PRINT.
TRACED BY: Don C. Hutchings
P.W. Engineering Dept.
Naval Air Station
Kodiak, Alaska

DATE: November 8, 1946.

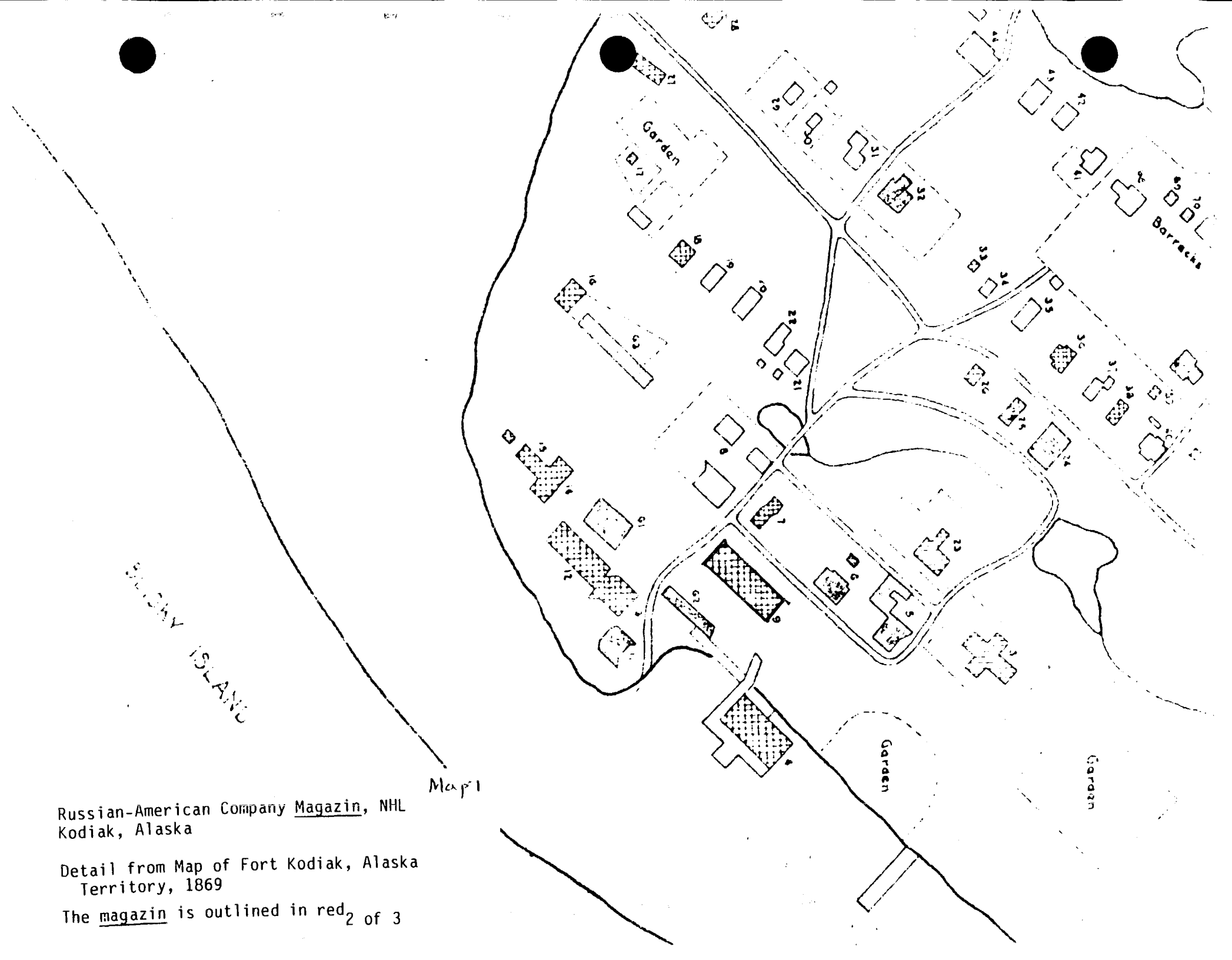
Map 1

Russian-American Company Magazin, NHL
Kodiak, Alaska

Detail from Map of Fort Kodiak, Alaska
Territory, 1869

1 of 3

Map 1



Russian-American Company Magazin, NHL
Kodiak, Alaska

Detail from Map of Fort Kodiak, Alaska Territory, 1869

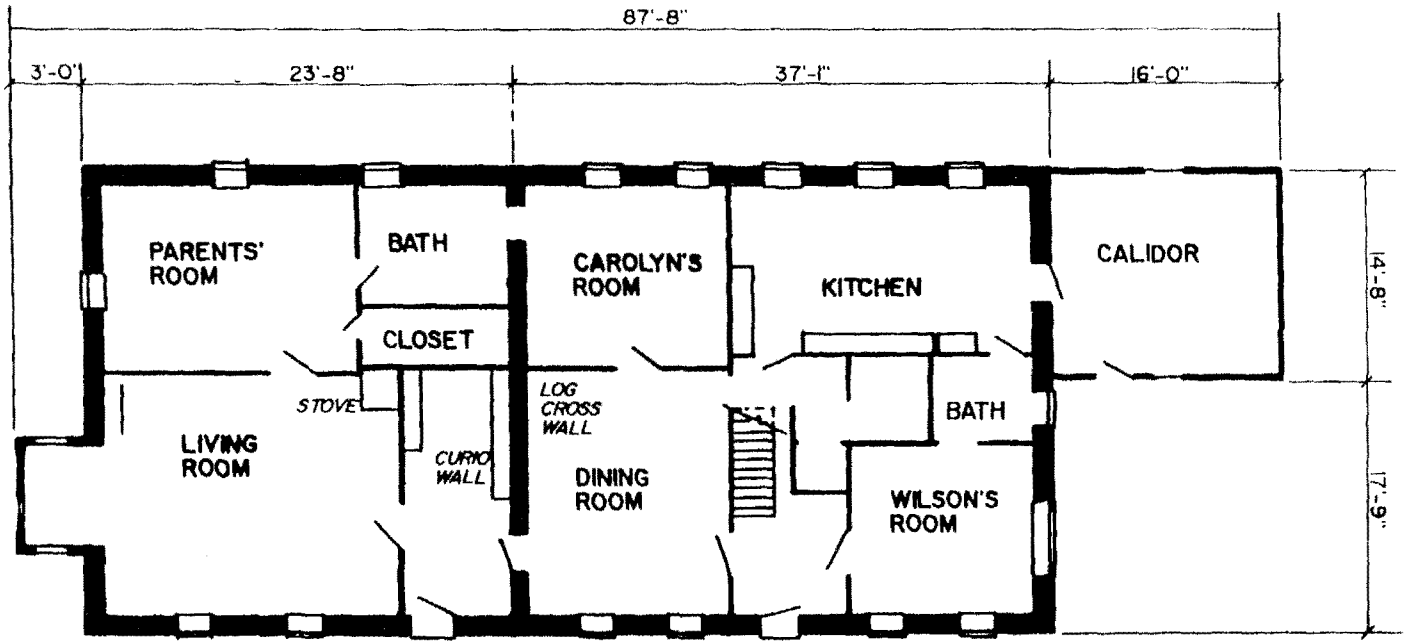
The magazin is outlined in red

Russian-American Company Magazin, NHL
Kodiak, Alaska

Map 1

Key to Map of Fort Kodiak, Alaska
Territory, 1869

No. on the Plan	Designation of Building	No. on the Plan	Designation of Building
1	Battery	37	Dwelling house
2	Vegetable Cellar	38	do
3	Russian Church	39	do
4	Warehouse	40	do
5	Government House	41	do
6	Public School	42	do
7	Dwelling House	43	do
8	Mr Pavloffs House	44	do
9	Warehouse	45	Bath house
10	Flagstaff Battery	46	Dwelling house
11	Store Shed	47	do
12	Workmens Dwelling House	48	do
13	Coopers Shop	49	do
14	Smithery and old workshop	50	do
15	Dwelling house	51	do
16	Fish Store	52	do
17	Powder Magazine	53	do
18	Kitchen Shed	54	do
19	Dwelling house	55	do
20	do	56	do
21	do	57	do
22	do	58	do
23	Clergymens house	59	do
24	Hospital	60	do
25	Surgeon's house	61	do
26	An unfinished dwelling house	67	
		68	Laundresses Qrs.
27	Aleution dwelling house	69	Carpenter Shop
28	Cow house	70	Bath house
29	Dwelling house	64	C" Quarters
30	do	72	" Mess House
31	do	65	Blacksmith Shop
32	Office	66	Guard house
33	Dwelling house	63	Stable
34	do	62	Coal Shed
35	do	71	Water closet
36	Bakery		



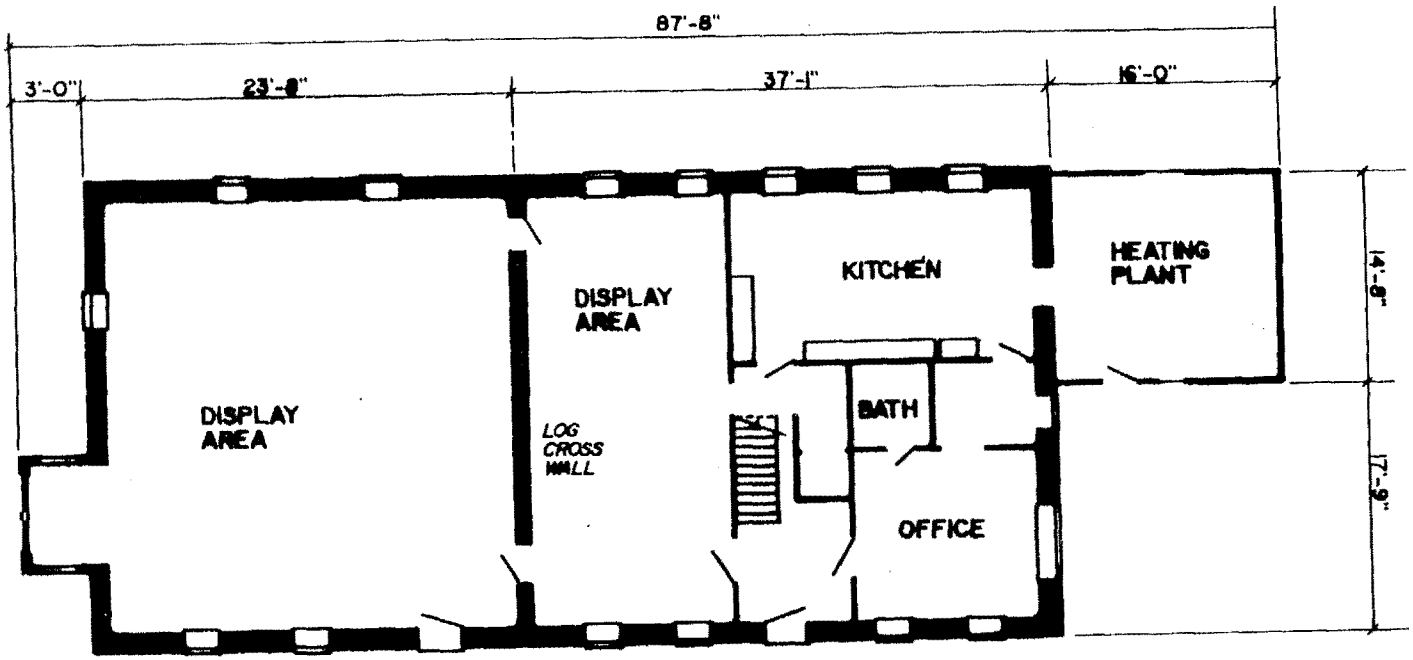
IDENTIFICATION OF ROOMS BY CAROLYN ERSKINE ANDREWS, 5/9/85
FOR KODIAK HISTORICAL SOCIETY

FIRST FLOOR PLAN

RUSSIAN-AMERICAN COMPANY MAGAZIN
NHL

0 11 FEET
SCALE

1917-42

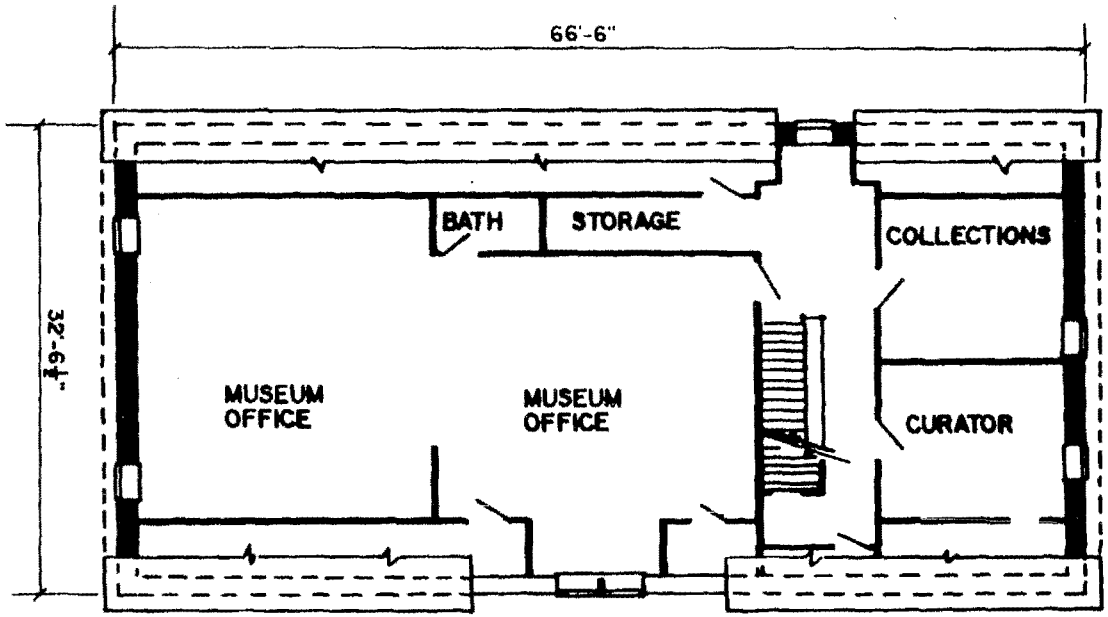


FIRST FLOOR PLAN

RUSSIAN-AMERICAN COMPANY MAGAZIN
NHL

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1986

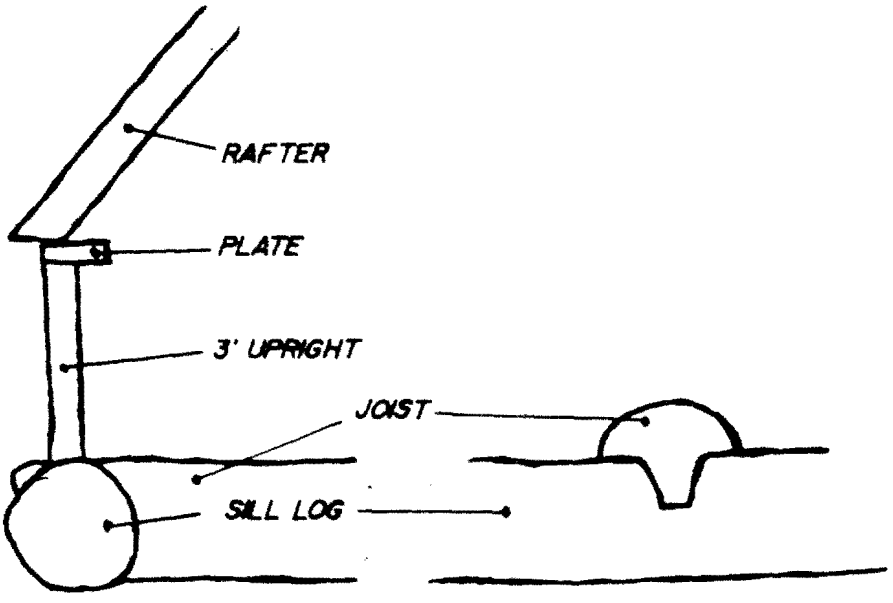


SECOND FLOOR PLAN

RUSSIAN-AMERICAN COMPANY MAGAZIN
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SCALE 0 11 FEET

1986



A. ROOF CONSTRUCTION

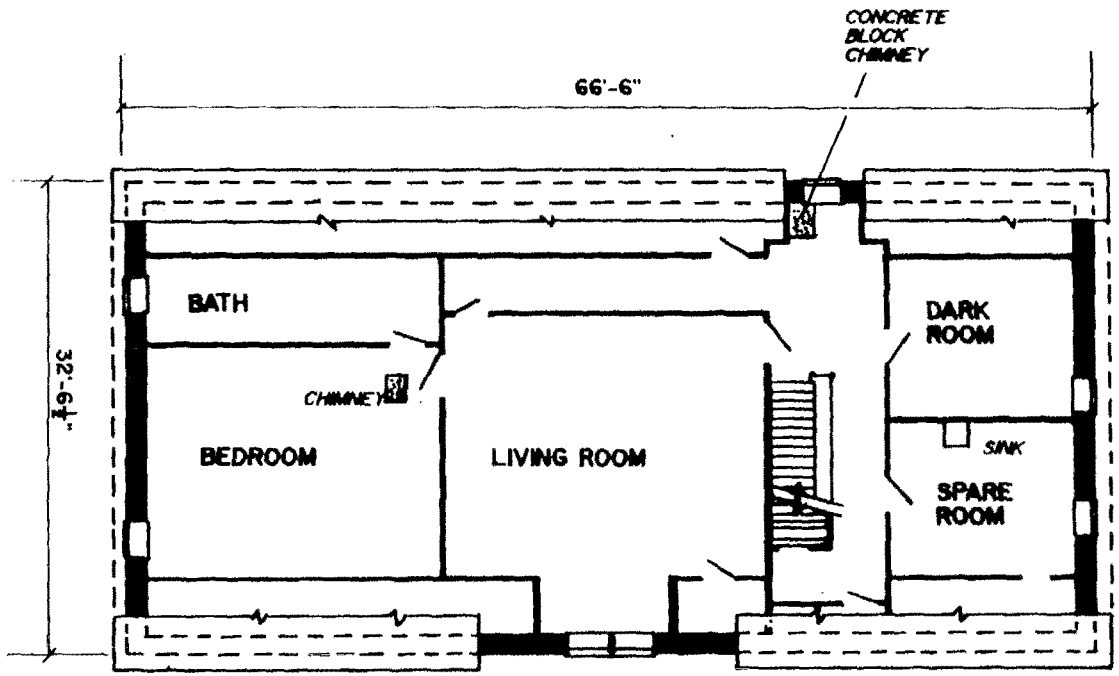


B. INTERLOCKING OF LOGS IN WALLS

DETAILS

RUSSIAN-AMERICAN COMPANY MAGAZIN
NHL

FIELD SKETCHES 6/86, K. LIDFORS



SECOND FLOOR PLAN

RUSSIAN-AMERICAN COMPANY MAGAZIN
NHL

SCALE 0 11 FEET

1917-42



SOUTH ELEVATION

SCALE 1 11 FEET

DRAWN BY: JAMES FLATHMANN

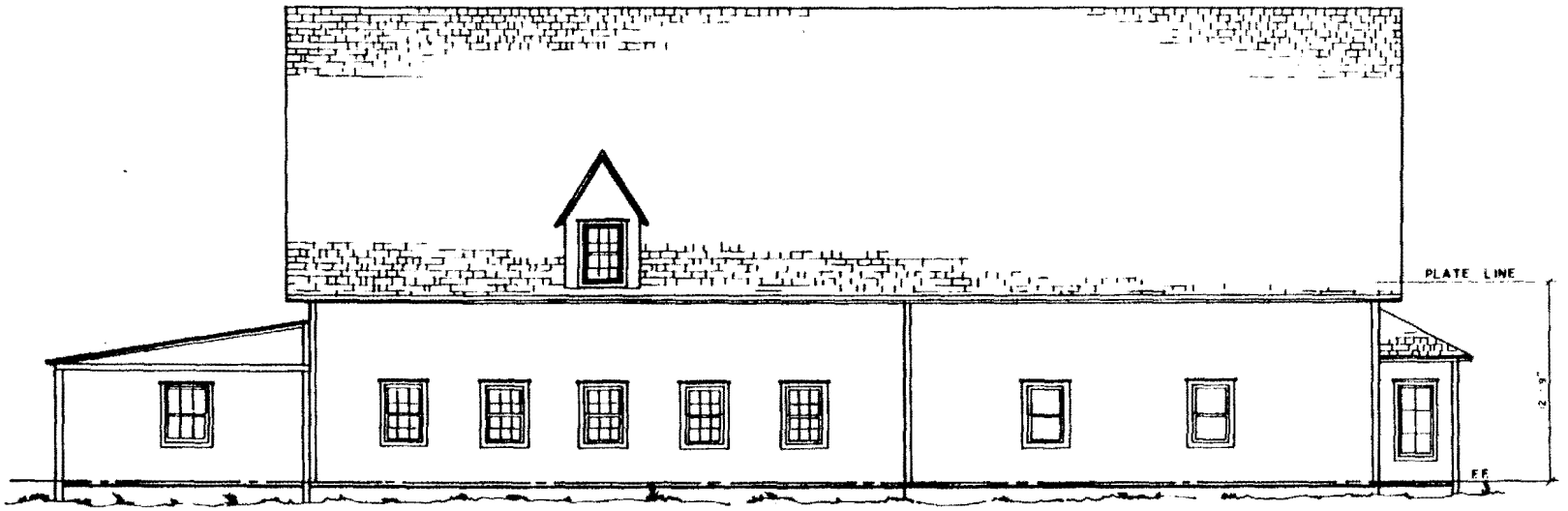
WESTERN OFFICE
NATIONAL PARK SERVICE
UNDER DIRECTION OF THE NATIONAL PARK SERVICE
UNITED STATES DEPARTMENT OF THE INTERIOR

NAME AND LOCATION OF STRUCTURE
ERSKINE HOUSE
KODIAK, ALASKA

SURVEY NO.
ALAS
2

HISTORIC AMERICAN BUILDINGS SURVEY
SHEET 6 OF 7 SHEETS

599
27000



NORTH ELEVATION

SCALE 1" FEET

DRAWN BY: JAMES FLATHMANN

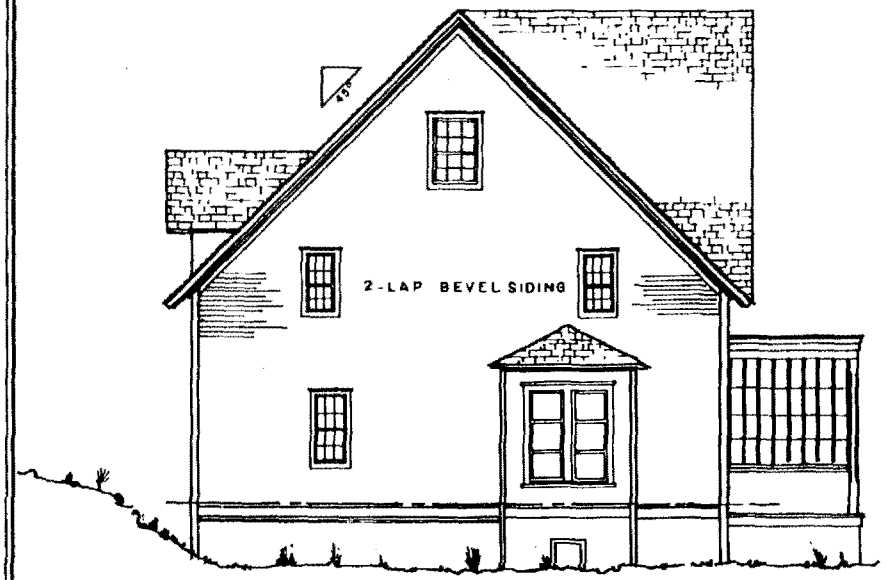
WESTERN OFFICE
NATIONAL PARK SERVICE
UNDER DIRECTION OF THE NATIONAL PARK SERVICE,
UNITED STATES DEPARTMENT OF THE INTERIOR

NAME AND LOCATION OF STRUCTURE
ERSKINE HOUSE
KODIAK, ALASKA

SURVEY NO.
ALAS
2

HISTORIC AMERICAN BUILDINGS SURVEY
SHEET 5 OF 7 SHEETS

599
27,000



WEST ELEVATION



SOUTH ELEVATION

SCALE I FEET II

DRAWN BY: JAMES FLATHMANN

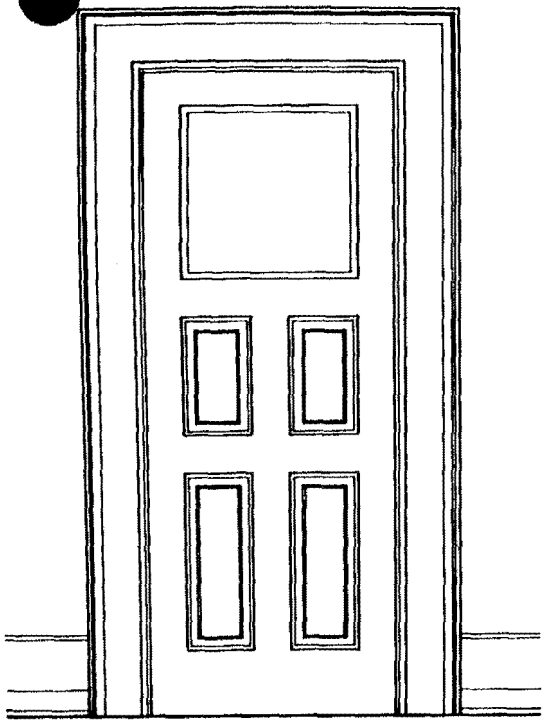
WESTERN OFFICE
NATIONAL PARK SERVICE
UNDER DIRECTION OF THE NATIONAL PARK SERVICE
UNITED STATES DEPARTMENT OF THE INTERIOR

NAME AND LOCATION OF STRUCTURE
ERSKINE HOUSE
KODIAK, ALASKA

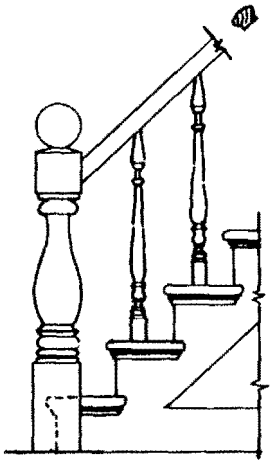
SURVEY NO.
ALAS
2

HISTORIC AMERICAN BUILDINGS SURVEY
SHEET 4 OF 7 SHEETS

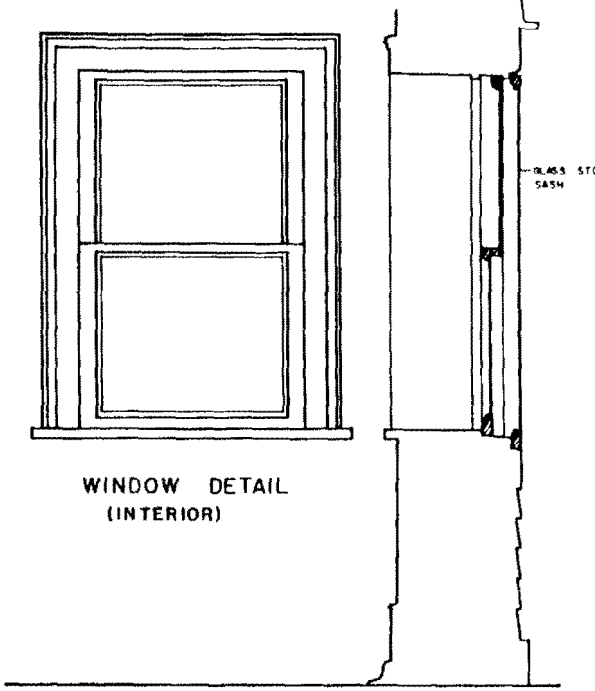
599
27,000



ELEVATION

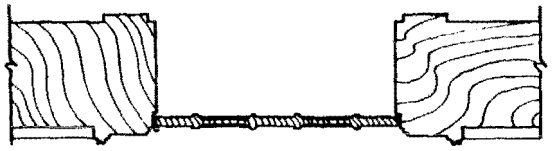


NEWEL POST AND BALISTER



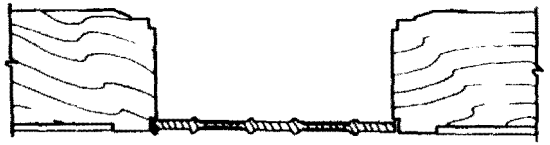
WINDOW DETAIL
(INTERIOR)

SECTION



SECTION

DOOR A



SECTION

DOOR B

SCALE A 3 FEET

SCALE B 11 FEET



SECTION A-A
SCALE B

DRAWN BY: JAMES FLATHMANN

WESTERN OFFICE
NATIONAL PARK SERVICE
UNDER DIRECTION OF THE NATIONAL PARK SERVICE
UNITED STATES DEPARTMENT OF THE INTERIOR

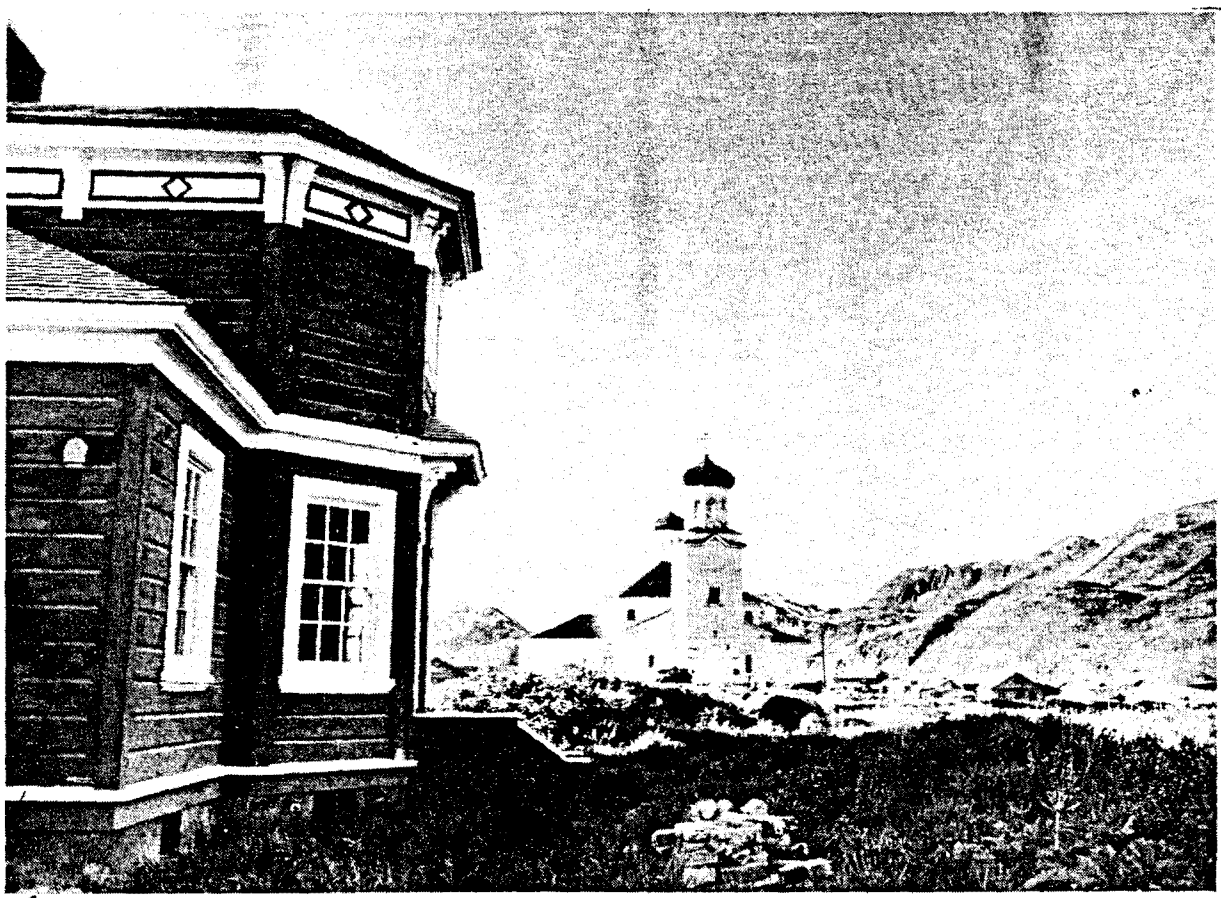
NAME AND LOCATION OF STRUCTURE
ERSKINE HOUSE
KODIAK, ALASKA

SURVEY NO.
ALAS
2

HISTORIC AMERICAN BUILDINGS SURVEY
SHEET 7 OF 7 SHEETS

599
20,008

Holy Ascension Orthodox Church





NPS Form 10-900
(3-82)

OMB No. 1024-0018
Exp. 10-31-84

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received
date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic Holy Ascension Orthodox Church

and or common Church of the Holy Ascension

2. Location

street & number N/A ___ not for publication

city, town Unalaska ___ vicinity of

state Alaska code county code

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	X occupied	___ agriculture	___ museum
___ building(s)	X private	___ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	___ private residence
X site	**Public Acquisition**	**Accessible**	___ entertainment	X religious
___ object	___ in process	X yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
	N/A	___ no	___ military	___ other:

4. Owner of Property

name Alaska Diocese, Orthodox Church in America

street & number Box 728

city, town Kodiak ___ vicinity of state Alaska

5. Location of Legal Description

courthouse, registry of deeds, etc. U.S. Bureau of Land Management

street & number 701 C Street

city, town Anchorage state Alaska

6. Representation in Existing Surveys

title Alaska Heritage Resources Survey (#UNL005) has this property been determined eligible? X yes ___ no

date June 6, 1971 ___ federal X state ___ county ___ local

depository for survey records Office of History & Archeology, Alaska State Division of Parks Pouch 7001 (555 Cordova)

city, town Anchorage state Alaska

The nave of the church is directly attached to the east of the narthex and measures 37 feet 7 inches wide by 63 feet 4½ inches deep. This central portion of the church is capped by a pyramidal roof. At its peak is an octagonal cupola (figures 11 and 12). The drum of the cupola is composed of eight, eight-paned arched windows placed on a plain octagonal collar. The cupola and the dome, of wood and tarpaper, are the same as those over the bell-tower. The three-bar cross on this dome, however, has a pin on top to discourage birds from perching. The paper on this dome was replaced and painted four to five years ago and is still bright and in good condition. The dome over the tower has not been refurbished in many years due to the difficulty of reaching it.

The north and south elevations of the church are identical, having chapels extending from their eastern halves (figures 9 and 13). There is also a six-over-six light double-sash window with plain vertical trim and molded lintels just to the west of the chapel extension and at ground level. These windows have a plain sill with a boxed panel in the area directly below. The west elevation of the nave has only a small exterior exposure above the gabled roof of the narthex. Within these triangular areas, there is a two-over-two light hung-sash window which has a plain sill and vertical trim with a molded arched lintel above. The exposed areas of the east elevation of the nave above the roof of the apse and the chapels are plain.

Chapels extend from the nave on both the north and south elevations, 31 feet from the west end of the narthex (figures 13 and 14). Both chapels (St. Innocent on the north and St. Sergius on the south) are identical in elevation and facade. These chapel wings extend 21 feet from the nave and are 32 feet 4½ inches deep. The west elevations are plain with no openings. The north/south elevations of each chapel have, in their eastern half, a six-over-six sash window with plain vertical trim, molded lintel, plain sill and with a molded box panel below. On the western half of the north/south chapel elevations there is a molded panel door with plain vertical trim and topped by an entablature. The east elevations of the chapels each contain two windows of the type described for the north/south elevations. A hip roof tops the chapels peaking at the cornice height of the nave with a small three-bar Orthodox cross.

The eastern-most portion of the church is the apse which extends 9 feet, 10½ inches from the nave, having the same width as the nave (37 feet, 7 inches). (figures 14, 15, 16) The apse has a hipped roof which peaks at the nave's cornice height. There are two windows on the eastern elevation of the apse and one on both the north and south elevations; they are identical to those described for the chapels.

All roofs of the church are wood shingles painted red, with the exception of the two onion domes which are wood covered with tarpaper, which is painted green. The structure's cornices are made up of molded fascia, plain soffits, and molded friezes.

Interior of the Church of the Holy Ascension

The entry door of the Church of the Holy Ascension is on the south side of the bell-tower. The first floor of the bell-tower, as the rest of the interior, is sheathed with tongue-and-groove beaded boards painted white. The molding around the doors and windows in all parts of the church is painted blue. There also is molding with a frieze at the ceilings and a kickboard at the floor; these also are painted blue. The floor, of flush-laid boards, is painted red throughout the church.

The semi-circular double six-panelled "front" doors of the bell-tower at the west end of the tower are barred, and are used only for major events such as weddings or the entry of the bishop (figure 17). One panel of the six is missing and has been boarded over. The hinges on the door appear to be original. There are loose floor boards near the south door which is the entry to the church. The door on the north wall is nailed shut. Between the window and door on the north and south walls is a 4 x 4 engaged pier on a low pedestal. There is a glass lantern on a stand to the left of the double-doors leading into the narthex. A brass oil lantern hangs from the ceiling.

The narthex contains a coat rack and bulletin board, and has a brass chandelier with candles. Doors on both the south and north walls lead to storage, the one on the north for linens, the south door providing access to a small room used for general storage and with the stairway to the belfry, choir loft and the tower (slide no. 2). The molding trim in this room is also painted blue, although it has not been recently painted.

Double-panelled doors lead from the narthex to the nave (figure 18). Immediately to the south of the door and on the west wall of the nave is a semi-enclosed area on a one-foot raised platform. It has a railing and spindled balusters which are painted white with blue trim. This area contains a roll-top desk which is used for storing candles for sale at services. There is a small glass-front cabinet on the west wall within this semi-enclosed space, for display of items for sale. On the south side of the west wall are brackets for holding the heavy rope which raises and lowers the large ornate candelabra hanging from the center of the nave and other brackets for the cords which control the height of the votive candles before the ikonostasis. These ropes disappear through holes in the ceiling and are controlled by pulleys

above the ceiling. On the north side of the west wall is a bench. An oil stove, of modern vintage, is also on this side near the back, well away from the walls. There is a hand-rail on the west, north, and south walls, up to the doors leading to the chapels. This, as well as the trim, is painted blue. A strip of blue molding about three-fourths of the way up the wall encircles the nave and on the eastern wall marks the top tier of the ikonostasis. Above the entry to the nave is a semi-circular choir loft, also with a rail and balusters, decorated as the platform below (figure 19).

The wooden floor, which is painted red, has a red runner carpet from the narthex to the steps which lead to the ikonostasis and the altar area behind it. The steps and platform (the amvon) are painted in the blue paint of the trim. There is carpeting in the areas on either side of the nave where the people stand, but much of the floor is uncovered. The ceiling is flat, and painted white, except for an area in the middle (figure 20). Here there is a large blue painted circle with a large white star in the center of the circle and smaller white stars surrounding it. From the middle of the center star, the immense candelabra is suspended by means of the rope noted above. Blue molding with a 12 to 18 inch frieze encircles the ceiling.

On the north and south walls of the nave are the entrances to the two chapels, the Chapel dedicated to St. Innocent of Irkutsk being on the north (figure 21) and the Chapel of St. Sergius of Radonezh on the south (figure 22). The door to the Chapel of St. Innocent is within the right half of a double arch marked by blue molding; the arches are supported by non-structural square posts, abutting the wall, which are painted white with blue molded trim. The arches are a decorative feature, rather than an opening, although there is some belief in the community that the arches were open at one time. At present, one enters the chapel through a rectangular door hung within the right arch. A glass-front display case is placed within the left arch. It contains a number of treasures dating from the founding of the parish in 1824 and which are believed to have been used by its first priest, Rev. Ioann Veniaminov, now St. Innocent. The entry into the other chapel, dedicated to St. Sergius of Radonezh, is through a rectangular hung door, defined by blue molding. There is no arch on this southern wall.

The east wall of the nave is dominated by the focus of the room, which is the ikonostasis (figures 23 and 24). The ikon screen extends across the width of the church and fills approximately three-fourths of the eastern wall, in two tiers. It is approached by way of a three-step platform (the amvon), the steps before the Royal (central) Doors forming a semi-circle into the nave. A wooden railing painted white with gold trim and with spindled balusters encloses the amvon. There are four

gates in the railing, the two before the Royal Doors being in the same style as the rail, but the gates leading to the two Deacon's Doors on the left and right being wood panels with decorative cut-outs. All gates swing outward. Within this enclosure, before the ikonostasis, is a lectern on the right for the choir director, 8 brass candlestands and two ikons on stands.

The frame of the ikon screen is of wood, painted white with gold trim and decorated on the base with gold crosses within panelled insets and at the top by delicate carved molding. The five ikons on either side of the central (Royal) doors are on linen and are separated by a small semi-circular column with gold trim (figures 25 and 26). They are, from left to right (north to south), St. Alexander Nevski, St. Vladimir, St. Steven (on the Deacon's Door), the Transfiguration of Christ, the Mother of God (Theotokos), the Royal Doors, the Christ Without Hands, the Ascension of the Lord, St. Michael the Archangel (on the Deacon's Door), Saints Cyril and Methodius, and St. Nicholas. The ikons are each within an arched frame. The shape of these arches is reflected in an entrance arch over the central gateway. This arch is of uncertain derivation, as it does not appear in early photographs (See figure 33). The Royal Doors are arched within a rectangular frame and have geometric curved cut-outs around the five ikons of the Evangelists and of the Annunciation; these ikons are round. An historic brass candlestand, in excellent condition, stands before eight of the ikons. Above the Royal Doors is the ikon of the Last Supper in a decorative frame, which takes the shape of a cupola, with a lace-like border carved of wood. The second tier of the ikonostasis consists of an ikon mural on linen which stretches across the entire top of the frame and behind the ikon of the Last Supper. This mural is believed to have been sent to the church by the last tsar of Russia; a photograph taken ca. 1910 shows the east wall without this mural. The top border of this mural is the blue molded trim which surrounds the walls of the nave. Above it are three ikons. An ikon of The Ascension is in the middle; on either side are two larger ikons. All of the ikons on the ikonostasis are badly soiled. At one point in the recent past, the ikons were covered with furniture polish; over time, this has darkened and nearly obscured them entirely. Attempts to clean the ikons on the lower tier with various commercial cleaning agents have been partially successful, but have not been pursued for fear of permanently damaging the paint. The ikons in the upper tiers are too dark to distinguish their subjects.

The upper tier of the nave, that is, above the molded trim, has several ornamental features. There are twenty-two decorative doric columns in bas relief, these having no structural purpose, around the north, south, and east walls; they are painted deep red with gold trim, and are decorated with a gold cross and diamond. On the east wall above the

ikonostasis, in addition to the ikons noted above, there are four round sun-bursts, made of twisted metal, painted gold. In the center of the two outer sun-bursts is a star, while the two nearest the altar have a cross. On the north and south walls, between the columns are 12 ikons painted on wood with an eight-point star painted gold forming a background and frame. Above each is a free-standing sun-burst halo made of twisted metal painted white. The center "panel" on each of the side walls contains a cross within a torch with a somewhat larger halo above.

Within the nave are several ikons of note. On stands on either side of the steps of the central portion of the amvon are two ikons in the Byzantine style, both dated 1821; on the left is an ikon of the Virgin of Kazan (slide no. 5) and on the right is Christ the Saviour. These are especially fine. Affixed to the right side of the altar rail is an ikon of scenes from the life of the Virgin; it is double-framed behind glass and is said to be a miracle-working ikon, with a relic imbedded. It was received at the church between 1907 and 1916, sent from Russia by an anonymous donor. On the south wall is a fine ikon of St. Panteleimon, presented to the church by the St. Panteleimon Brotherhood in 1896; it is covered by a silver riza, and has an antique brass votive candle-holder before it, suspended from a rope through the ceiling. There are numerous ikons on the north, south, and west walls, many of fine quality. A list of the ikons is on file at the church and also in the National Park Service Alaska Area Office. Absent from this list, compiled in 1975, is an ikon, which was not on public display, but is referred to in an article noted in the history section of this report. It is an ikon of the Transfiguration donated to the Church at Unalaska by its first pastor, Metropolitan (now Saint) Innocent in 1870 (slide nos. 9 and 10). It is on the upper back wall of the ikonostasis within the sanctuary.

The altar area, or sanctuary, of the church was not open for inspection, due to church regulations, although the room could be photographed from the doorways (figure 27 and slide nos. 7 and 8. The altar is dominated by a cross and a large gold tabernacle (which holds the reserved sacrament), with porcelain and enamel insets; it is encased in a glass covering. Above it is a canopy depicting the descent of the Holy Spirit. The altar room itself is strikingly large and brightly lighted, with four windows, two on the east wall (the rear) and one on each of the north and south walls. In the left corner are both the Table of Oblations containing the vessels used for the Eucharist and the case on which rests the cloth ikon of Christ (plashchinitza) used only on Good Friday. The right (south) side of the sanctuary has a rack for vestments and a cupboard for church records.

Chapel of St. Innocent of Irkutsk

The chapel to the north is much like the nave, with white walls of tongue-and-groove beaded board and blue molded trim at the ceiling line, around the doors and windows, and for a kickboard. The ceiling is lower than the nave's, and there is no trim three-fourths of the way up the wall. There is a hand railing on the north, south, and west walls; here, it is painted grey. On the south wall, to the west of the doorway are floor-to-ceiling shelves, containing books, many of which appear to be very old.

The ikonostasis in this chapel is of special interest (figure 28 and slide no. 11). It is probably original to the first church on the site (1825) and has a number of hand-carved details worked by local Aleut craftsmen. It is of beaded tongue-and-groove boards painted white and bisects the room but does not reach the ceiling. Attached to the top edge is a free-standing carved wooden floral design repeated 4½ times. (figure 29 and slide no. 12). This decoration is painted blue, white and gold. The molding on the perimeters of the ikonostasis and around its doors is painted gold and, according to church documents, is hand-carved. Small gold rosettes carved of wood adorn the top front of the screen above the top tier of ikons. The ikons along the top of the screen are believed to have been on the Royal Doors of the first church at Unalaska. They are attributed to a local Aleut artist, Vasilii Kriukov, and depict the customary Royal Door scenes, being of the four evangelists, Saints Mathew, Mark, Luke, and John, and of the Annunciation and the Virgin. The Royal Doors are latticed with a sunburst of carved wood filling the arch of the frame. The six ikons on the lower tier of the ikonostasis are of relatively modern derivation; they are, from left to right, St. Nicholas, St. Steven (on the Deacon's Door), the Mother of God, the Royal Doors with six small round ikons of the customary subjects, noted above, Christ the Saviour, the Archangel Michael on the right Deacon's Door, and St. Innocent of Irkutsk, in whose name the chapel is dedicated. The ikons on the Deacons' doors were purhcased in 1900 by the Church Brotherhood. The ikon of the Last Supper is semi-circular, in a carved wooden frame of the same vintage as the ikonostasis, that is dating from the early 19th century. The frames of the Deacons' Doors, like that of the Royal Doors, are arched, with hand-carved decorative molding. Below the ikons are hand-carved panelled insets framing an ornate cross, and a straight molding trim running the length of the ikonostasis. All of the trim on the ikonostasis is painted gold, except for the topmost rail which is blue.

The furnishings of the chapel, in addition to the ikons around the walls, include three ikon stands, two antique candle-stands, a lectern for the choir director and/or reader, a bench along the west wall, and a

brass chandelier with candles. There is an old oil stove in the northwest portion of the room, well away from the wall.

There is a door to the outside on the north wall of the chapel, but it is nailed shut. There is a window on the north wall, with a light curtain covering, and another window on the south wall, also lightly curtained, which looks onto the amvon, or platform before the ikonostasis in the nave. This window is double-hung sash, with six-over-six lights; it is narrower than the exterior windows, and does not have a lintel.

The altar area was not available for inspection, due to church regulations.

St. Sergius Chapel

This chapel, opening from the south side of the nave, is less decorative than the Chapel of St. Innocent of Irkutsk. Its molding is the same as in the nave and the other chapel, and it also has a grey painted wooden handrail around three walls. It also has a door to the outside which is nailed shut, and both a window to the outside on the south wall, and a window into the nave.

The ikonostasis here is not ornamented, except by the ikons and a small carved wooden form in a diamond shape above each (figure 30 and slide no. 13). Like the other chapel, it does not reach the ceiling and has a trim of blue molding along the top. Each of the ikons is in a similar gold frame, and all are of a late 19th century, Victorian style. The three door frames of the ikonostasis are rectangular, with blue molding. Each has, however, a semi-circular hung door. The Royal Doors are latticed with the top cut out to form an inverted semi-circle; within this semi-circle is a spikey sun-burst, on a short post. The ikons on the ikonostasis, from left to right are St. Innocent of Irkutsk, St. Steven on the left Deacon's Door, the Holy Protection of the Virgin, the Royal Doors, Christ the Saviour, St. Michael the Archangel on the right Deacon's Door, and St. Sergius of Radonezh, in whose name the chapel is dedicated.

The furnishings of the room include three ikon stands, four candlestands in front of ikons on the ikonostasis, a bench along the west wall, and a simple chandelier for candles. The room is heated by an old wood stove in the northwest corner.

The altar room was not available for inspection, due to church regulations.

The Bell-tower

The bells are reached by way of a stairway in the storage-room opening from the south wall of the narthex. At the landing above the narthex is a door to the right leading to the choir loft. The bells are to the left across a bridgework constructed over exposed joists and rafters. This "second-floor" space is used for storing seasonal paraphernalia. The bracing beams for the tower are completely exposed here, many of them bolted together (slide no. 15). The cupola here, as well as in the nave, leaks and there is plastic sheeting draped around the beams, and numerous buckets strategically placed to catch the drips. There are seven bells of graduated size. There is a double-hung sash window on the three outside walls of the tower. A wall ladder on the north wall leads to the cupola thirty feet above.

The choir loft is infrequently used. It is attached to the west wall of the nave and held by means of two iron rods which protrude through the ceiling of the nave. It is surrounded by a railing with spindled balusters, painted white with blue trim. It contains only a lectern for a choir director. A ladder on the west wall to the north of the loft door, through a trapdoor, leads to the space above the ceiling of the nave and provides access to the cupola above it. The elaborate support system of the roof and the cupola is evident here. The beams cross within the cupola and are clearly visible through the windows in the cupola drum. Where they show, they are painted white (see figure 11). There is no flooring here, only bridge-work over the joists holding the ceiling of the nave, which are at three-to-four-foot intervals.

Changes to the Structure

From an undated photograph in the Alaska Historical Library, it appears that the nave at one time did not have windows in its upper west facade above the narthex roof (figure 31). This was changed at an early date, for a photograph ca. 1910 clearly shows the windows (figure 32). There has been very little additional alteration over the years. The main changes entail the removal of various trim items from the bell-tower which consist of: 1) the removal of spires on the top corners at the base of the cupola, 2) the removal of false balconies on the second story window, 3) removal of a belt line above the second-story windows, 4) removal of the lower half of the cornice fascia board, and 5) the removal of the entablatures above the tower's north and south elevation's doors. With these five exceptions, the exterior of the church appears today much as it did at the turn of the century.

The interior of the church of the Holy Ascension also has changed very little since its construction in 1894-96. A photograph ca. 1900-1913 shows the ikon wall of the nave without the long mural of the second tier and without the ikon affixed to the altar rail (figure 33). The walls also are plain above the molding strip, lacking the artificial columns, starbursts and the small ikons. The double arches at the entry to the Chapel of St. Innocent suggest that there may at one time have been an opening through both, but there is no documentary evidence of this. Aside from these few items, the interior of the church is essentially the same as when it was built some ninety years ago.

The church is well-maintained, the interior being painted every five years, and the exterior every three years. It is clean and light, spacious, and pleasing to the eye, the ikons being of particularly fine quality, several in the Byzantine tradition. The ikonostasis in the Chapel of St. Innocent reflects both elements of folk art as well as local ikonography and is especially noteworthy.

The Bishop's House

The so-called "Bishop's House", located on Tract C of the Russian Greek Mission Reserves, is a 2 x 6 framed structure having six-inch redwood shiplap siding running horizontally, and redwood shingles. Its dimensions are 28 by 32 feet, comprising 1050 square feet (figures 34 and 35). The house has a two-story central section which is 12 feet 10 inches wide by 33 feet 7½ inches deep, and two one-story wings on its east and west sides which are 12 feet 6 inches wide and 23 feet 11 inches deep. The central two-story portion contains a foyer and living room on the first floor and a front study and study/library on the second floor. (See 1881 architectural plans.) Built long and narrow, this portion of the house's south and north elevations are half-hexagonals topped by a gabled roof with half-hexagonal ends. The cornices on the entire structure are molded fascia with plain soffits (figure 36). The second story cornices have ornate friezes with intricately carved wood corbel blocks (figure 37). Friezes on the first floor cornices are plain.

The wings of the structure contain a bedroom and anteroom in the west wing and a dining room and kitchen in the east wing. Each of these wings has a half-hip roof, peaking against the second story of the central portion of the house.

The east and west elevations of the house are plain, containing no openings (figure 38). On the north elevation the wings each have a six-over-six sash window with plain trim, sill and lintel. The central

two-story section of the house has three bays, each forming a plane within one-half of a hexagon, and containing a window on the first and second stories; these windows are similar to those in the wings. All corners of the structure have 1 x 6 vertical molding, and between floors there is 1 x 6 horizontal molding.

The south elevations of the wings are the same as those on the north. The south elevation of the central portion, however, differs in that the central bay of the first floor contains the entry to the building (figure 39 and 40). This entry is a molded panel door with a two-light transom with plain vertical trim and lintel. Above this entry is a small portico roof that is supported by two intricately carved wood corbels with a carved circle and cross motif at their bases. On the second floor there are windows in the central and east bay with the west bay blank. The windows throughout the building are of the same type described above.

The foundation of the building is constructed of three wythes of brick laid in running bond with flush joints. At various places the brick is laid in an English bond to tie the wythes together. Some time after original construction, a layer of plaster was placed over the foundation to protect the soft brick. In a recent restoration, cement has been poured under the house and a cement coating has been laid over the foundation, with ventilation grills at several points.

Originally the interior of this structure was panelled with two-inch beaded tongue-and-groove boards, laid vertically (figure 41). The 12-foot ceilings were panelled in the same way. An eight-inch molding ran horizontally along the walls about 48 inches from the floor. In all rooms, there were 5½ inch moldings at the floor and the ceiling. The carved stairway in the center of the house is of varnished mahogany and is in excellent condition (figures 42 and 43). There were many layers of wallpaper (figure 44), including some Russian newspapers, the remnants of which are still visible on the stripped walls (figure 45). At present the interior is gutted in connection with an on-going restoration project, organized by the Unalaska Aleut Development Corporation.

Changes to the Structure

Photographs dating from as early as 1885, five years after construction, show that the house was actually part of a larger complex which included an orphanage/schoolhouse and housing for teachers in the school (figures 46-49). The school was attached to the west wing, which perhaps explains the windowless gable on the second floor. Although used for other purposes from the 1930's on, the complex was intact and essential-

ly unchanged, although in disrepair, until 1960 when a fire destroyed the school house and badly singed the west wall of the house (figures 50 and 51). The house was then boarded up, and has been vacant to the present. In 1976 the first effort at restoration was made when a new redwood shingle roof was added. In 1977 some of the siding was replaced, the floor joists were re-built, some insulation was added, and a sprinkler system was installed. Portions of the sub-flooring were replaced in 1978 along with other minor repair work. Beginning in 1979, the building's exterior was fully restored under the direction of a historic architect, and correction was made in the non-historic work done earlier (figures 52-54). Historic Preservation Funds and a grant from the City of Unalaska financed the project. The money was not sufficient, however, to finish the interior, although insulation, plumbing, and electrical work have been completed. A furnace house with duct work to the main structure also has been constructed in a compatible style.

Condition of the Site

Both the Church of the Holy Ascension and the Bishop's House stand on a low rise between the Illiliuk River and Illiliuk Bay, with roads between them and the bodies of water (figure 55). Hence, there are no structures either north or south of them. The Bishop's House is the closest building to the west of the church and is separated from it by 457 feet which is a vacant field, overgrown with weeds. There are no structures within 800 yards west of the Bishop's House. Thus, it stands somewhat isolated on a low knoll, easily visible from the roads. There are a few houses within a hundred yards of the apse of the church, but they are not on church property, and are clearly separated from it by both a fence and low shrubs.

Both buildings because of their present isolation appear somewhat different from the days of their early history. A photograph from the turn of the century (figure 56) shows structures, both commercial and residential, to the east and west of both the church and the Bishop's House, the space between the two being completely occupied, rather than vacant as at present. The present isolation of these two historic buildings, however, enhances their distinction within the village of Unalaska, marking as they do the historic boundaries of the Russian Greek Mission Reserves.

8. Significance

od	Areas of Significance—Check and justify below				
prehistoric	archeology-prehistoric	community planning	landscape architecture	X	religion
1400–1499	archeology-historic	conservation	law		science
1500–1599	agriculture	economics	literature		sculpture
1600–1699	X architecture	X education	military	X	social humanitarian
1700–1799	X art	engineering	music		theater
X 1800–1899	commerce	exploration settlement	philosophy		transportation
X 1900–	communications	industry	politics government		other (specify)
		invention			

Specific dates 1882, 1894-96 **Builder Architect** Bishop's House: Mooser & Piser, San Francisco, CA, and Alaska Commerical Co., Unalaska.

Statement of Significance (in one paragraph)

Significance

The Holy Ascension Orthodox Church at Unalaska and its associated Bishop's House are the most outstanding reflections of a Russian heritage which has permeated the Aleutian Chain from the 1750's to the present. The site was the source of a Russian missicnary outreach which was so successful that to this day most Aleuts, who are still a majority of the population of the Aleutian Islands, consider Orthodoxy an integral part of their culture. The site is associated as well with the career of the first resident Orthodox bishop of Alaska, Innocent (also know as Rev. Ioann Veniaminov), who also made lasting contributions to architecture, linguistics, ethnography, historical documentation, public health, and cultural adaptation, and recently has been canonized a saint of the Orthodox Church world-wide. From its beginnings, the church was identified with education and literacy; from the 1890's, the church also was a provider of social services and administration for a vast region. Its influence was wide-spread throughout northern Alaska, and it was a counterpart to the Cathedral in Sitka, which also is a National Historic Landmark. The church itself, built in 1894-1896 in the cruciform style, with three altars, is the oldest church of this type in Alaska. Its utensils, mostly associated with Bishop and Saint Innocent, are especially fine, and its ikons are of rare quality. The ikonostasis of the Chapel of St. Innocent also demonstrates the craftsmanship and artistry of the Aleut people themselves.

HISTORY:

See Continuation Sheet, No. 8.

8. History - Continuation Sheet

Unalaska is one of the islands of the Aleutian archipelago. On its northern shore lies the only deep-water port between Yokohama, Japan and Kodiak, Alaska. Only 100 miles to the east is Unimak Pass, the prime deep-water channel, through the treacherous waters of "the Chain." Unalaska's exceptional maritime location, enhanced by the rich marine resources around it, have made it a center among the Aleutian islands since it was first encountered by Russian mariners and fur-traders in the years between 1759-1780.[1] Its name (nagun Aliakhekhikh) suggests its importance to the Aleuts themselves, meaning "large island similar in size to the Alaska Peninsula" or "another Alaska".[2] By the end of the 18th century, Unalaska Island was a major post for the Russian-American Company, which enjoyed a monopoly in the fur commerce of the region and acted as a quasi-government for the Russian Empire. A permanent Russian settlement had been noted on the island by Captain James Cook in 1778,[3] and in 1821, another world traveler, the artist L. Choris painted a watercolor of the village of Iliuliuk (the Aleut name for the village which is now Unalaska) with a wooden octagonal chapel at its western edge. (figure 1).

This chapel in the village presently called Unalaska had been built by the mariner and Russian-American Company manager, Fedor Burenin in 1808 and was dedicated to the Ascension of Christ into Heaven.[4] It was usual that the Russian promyshlenniki (fur traders), having settled permanently and developed a fortified post, would build a place for religious services. In the Orthodox practice, laymen may perform a good part of the ritual, keeping the church active during intervals between visits by a priest. In the Aleutians, the intervals were often very lengthy indeed. Before 1808, a few priests had called at Unalaska while on board ships en route to other ports. They had baptized the indigenous population and performed liturgies, but the first major missionary effort in the Unalaska region was by the monk Makarius, sent in 1795 to the Aleutians from Kodiak. He was a member of the first religious mission which Russia sent to the colonies in North America and had arrived at Kodiak in 1794. Makarius baptized all the Aleuts "formerly unbaptized."[5] While the religious efficacy of such a practice may raise more than a few eyebrows, there was policy behind it. The religious mission at Kodiak was assigned to take over the administration of baptism and thereby to correct the abuse of this rite by some of the promyshlenniki. According to one knowledgeable source, because the indigenous population had rapidly declined due to brutal treatment and new diseases, the competition among the traders for the remaining able-bodied Aleuts was intense:

> Several of the Russians were forced to take measures to increase the number of . . . workers at their disposal. They tried to acquire more workers by convincing Aleuty to accept baptism. Since baptized Aleuty revered their godfathers as their true fathers, they served them willingly and exclusively; no Russian could lure away another's converts.[7]

The man who wrote these words was Rev. Ioann Veniaminov. He arrived at Unalaska in 1824 at the age of 27 to be the settlement's first Orthodox priest. Within five years of his arrival, he had developed an Aleut alphabet and founded a school in which he trained others to read both Aleut and Slavonic, the language of the Russian church. He had also built a church, with a belltower and two cupolas, to replace the chapel (figure 2). After ten years at Unalaska, in which he also established Orthodox communities on a number of Aleutian islands and in the Nushagak region of the Alaska mainland, he was transferred to the capital of Russian America, Novo Arkhangelsk (Sitka) to work with the Tlingits, who had been resistant to Christian evangelism. He enjoyed success there as well, also developing a Tlingit alphabet and vocabulary, thereby encouraging literacy, while he also established a native church. His vacination of several chiefs against smallpox, thus saving them and their families, during an epidemic, not only aided his religious mission, but also contributed greatly to public health. Father Ioann in 1840 was consecrated as Innocent, Bishop of Kamchatka, the Kurile and Aleutian Islands, and in 1858 became an archbishop. In 1870 he was named Metropolitan, or head of the church, of Russia, and in 1977, he was canonized by the Orthodox Church as a saint. His career in Alaska included not only the afore-mentioned linguisitic and cultural achievements, but also architecture, ethnographic studies, and educational policies and institutions. His histories of the Orthodox mission in Alaska are informative and reliable even today.[7] He has the distinction of being the only Russian praised by such dissimilar historians of Alaska as the 19th century American Hubert Howe Bancroft[8] and the modern Soviet ethnographer Svetlana Federova[9] for his ethnographic and linguistic contributions, which are still authoritative. In his first year as bishop at Sitka, he designed St. Michael's Cathedral, which, until it burned in 1966, was a premier example of Russian church architecture in North America and is still a National Historic Landmark in its reconstructed form. The clock which he constructed for the bell-tower was still functioning at the time of the fire. He also built and designed furniture for the Russian Bishop's House (now part of Sitka National Historical Park), which was his residence as well as a theological seminary. While priest at Unalaska and later bishop at Sitka, he founded elementary schools for the education of both Russian and native children. He also founded a Theological Seminary in Sitka in 1841 which

trained scores of Alaska natives for a variety of services and occupations, but principally to return as educated leaders and/or priests in their home communities. Many of the students of this seminary went off to San Francisco or St. Petersburg for advanced training and came back for assignment as teachers and priests.

This many-faceted, energetic man began his Alaskan career, however, in Unalaska. The church which he designed was literally erected by his own hands, he being an accomplished carpenter and the workmen imported from Sitka being unequal to the task.[10] He incorporated Aleut craftsmanship into the structure as well. The ikonostasis, which was installed in 1829, was, he wrote, "a fine ikonostas, with finely wrought columns and carved [and] gilded frames of Aleut workmanship."[11] This ikonostasis is believed to be preserved in the present church in the Chapel of St. Innocent of Irkutsk.[12]

The priests who followed Father Ioann at Unalaska continued to travel among the eastern Aleutian islands and the communities along the Bering coast of the mainland. Thus, for example, Father Ioann's successor, the Rev. Grigorii Golovin visited Mikhailovskii Redoubt (St. Michael) on Norton Sound in 1843 in order to baptize and teach.[13]

Unalaska was by mid-19th century the seat of an extensive parish with some 17 chapels; it further possessed a fine church deemed worthy of this distinction. But Aleutian weather respects few man-made structures and by the 1850's, the church needed to be replaced. The new structure was erected in 1858 by Rev. Innokenty Shaiashnikov, who has left us a detailed report of the building and its furnishings. In this report, he tells us that timbers from the old church, built by Veniaminov, were used for the new. Also, the old church "stood to the north of the present [1858] building."[14] A small house-like covering was erected over the site of the old altar and is visible in photographs of the "Shaiashnikov church." (figure 3)

The priest Innokenty Shaiashnikov was himself a man of note, distinguished not only for his carpentry, but also as a linguist, teacher, and musician.[15] He served as a missionary to the Eskimos of the Yukon region in the mid-1840's before becoming priest at Unalaska in 1848. He also was an Aleut, one of a growing number of native leaders educated by the Russian-American Company and the Orthodox Church in Alaska and placed in positions of reponsibility. He served the parish for 35 years, until 1883.

The Orthodox Church in Alaska went into a period of decline in the years just before and after the sale of Alaska to the United States in 1867.

The bishops who succeeded Innocent (Veniaminov) lacked his administrative finesse and zeal, and the clergy dwindled in number and training. Following the sale, the diocesan seat was removed from Sitka to San Francisco, and the bishops resided there, making occasional journeys to the most accessible parishes in Alaska. In the early 1880's, however, a bishop took special interest in Alaska and saw Unalaska as an especially dynamic site which had had continuing pastoring.[16] From an account in the official Russian church publication, we have the following report on the decision which led to the construction of the Bishop's House, which still stands in Unalaska and is part of this National Historic Landmark:

> During the inspection of the Aleutian Diocese in the year 1880, His Eminence Nestor, in person and on the spot, discovered that in some parishes the housing for the clergy was very decrepit and inconvenient, in danger of collapse and that it was impossible [for the clergy] to continue to reside therein; in other localities there was no housing whatsoever, either for the priests or for the songleaders. The situation demanded that either repairs be undertaken or new construction begin.
>
> Moreover, he considered the Island of Unalashka the focal point of the diocese from which it was possible to maintain communications with other islands of the Aleutian archipelago as well as with the localities on the mainland, that is, with the Alaska Peninsula, the shore of Bristol Bay and Kuskokwim Bay. His Eminence, [therefore], held it imperative as well as functional to construct at Unalashka a small house for the Archhiaereus [Bishop]. He himself could reside in this house temporarily while touring from time-to-time his far-flung bishopric.
>
> In 1880, in the absence of such a facility, His Eminence was forced to take up quarters in the house of the Alaska Commercial Company, sharing them with all the employees and skilled laborers. Out of the 56 days he spent there, there were hardly five when, by ten o'clock in the evening, silence descended following a full day's labors.
>
> The reader of the Unalashka church, subsequently consecrated priest, lived at that time in a so-called barabora, an earthen hut with but a single window. His Eminence ordered that a small but suitable house be built for the Reader, at a cost of $600.

Further, in the opinion of His Eminence, it was absolutely necessary to construct at Unalashka a school. . .

Keeping all these considerations in mind, and wanting to allay the situation which had reached the point of "crying sorrow," His Eminence entered into an agreement with a Mr. Newbaum, Director of the Alaska Commercial Company [to build the structures according to plans approved by Bishop Nestor, at locations which he designated, at a total cost not to exceed $15,000, and with money loaned by the Company at 5% interest]. . . .
The Holy Synod [in St. Petersburg], having heard the proposal . . . rendered the following resolution: "The conclusion reached by the Economic Department [confirming the Bishop's proposal of a contract with the Alaska Commercial Company and allocation of diocesan funds] is to be approved". . .(3 March 1881)[17]

Regarding the school, this account continues:

In a second representation to the Holy Synod, also dated November 11, 1880, His Eminence Nestor reports as follows:
. . .
In order to act effectively among the native population, it is imperative that Orthodox clergy, but especially the priests themselves, know the local native languages. His Eminence, having command of English and French languages, personally experiences the inconvenience of such lack of knowledge of the Aleut language when on tour of his bishopric. . .

Considering all this, His Eminence held it necessary to establish on the island of Unalashka a school for preparation of future priests and preachers of the Word of God from among the natives [emphasis in original].

His Eminence proposed to enroll in this school initially at least two boys from each people [tribe - plemia], so that each would be able to converse in his native language and not forget it. It was planned that they be instructed in God's Law and the Russian language, as well as English, and gradually to prepare them to become preachers of the Word of God in the language of their birth. The boys assembled at Unalashka, the central point of the Aleutian archipelago, would remain in a familiar climatic environment, to which they are accustomed in their homeland, and would have the same food and clothing as they use at home.

> He proposed that the Unalashka school should have a supervisor as well as a teacher, a native who knows Russian and Aleut languages, and has had a proper preparation. He would be under immediate supervision by the local priest.
>
> Should the experience prove it necessary, the Unalashka students could alwyas later on be sent to the San Francisco school to complete their education. . . .
>
> The Holy Synod, absolutely recognizing the cogency of His Eminence's Aleutian proposal, in the decision[s] rendered June 24 to July 17, 1881, determined that His Eminence Nestor be give permission to develop the school on the island of Unalashka as an experiment along the lines suggested by him.[18]

The residence and school were built for the Orthodox diocese by the Alaska Commercial Company in 1882, according to plans of a San Francisco architectural firm commissioned by Bishop Nestor (see attached drawings). Bishop Nestor, however, did not live to see the completion of his proposal, nor was the school operative along the lines he suggested until the next decade. He died at sea off the coast of Norton Sound while on a pastoral journey around the diocese. His body was recovered, and in 1883 he was buried near the porch of the Church of the Holy Ascension in Unalaska. A large marble marker was supplied by the Alaska Commercial Company; it is still north of the entry to the present church, although the grave itself is now under the porch.[19] The Company also supplied the grave marker for the venerable priest, Rev. Innokenty Shaiashnikov, who had died in 1883.[20]

Although the residence, popularly known as the Bishop's House, and the school were built as ordered, the idea of a true pastoral school lay dormant until 1893, and the administrations of Rev. Nicholas Rysev and Rev. Alexander Kedrovsky. Under the direction of the Aleut priest, Rev. Rysev, an orphanage for boys was attached to the primary school and the curriculum enlarged to prepare these young men for service to the church. Reverend Rysev also had successfully petitioned the Holy Synod in St. Petersburg for permission to build a new church, the 1858 structure having also fallen victim to the harsh Aleutian weather. Although the authorization was given, Rev. Rysev was transferred, and the oversight of construction and development of the school fell to a new priest, a graduate of Vologda Theological Seminary in Russia.

Reverend Alexander Kedrovsky arrived as a young man at Unalaska in 1894. The church which arose during the first years of his administration was an imposing edifice, having three altars. Only St. Michael's Orthodox

Cathedral in Sitka could rival it in size, design, and religious treasures. The bishop of that day, Nicholas, in greeting the congregation during a visit to Unalaska in 1897, shortly after the church had been formally consecrated, is reported by his secretary to have said, "The church at Unalaska is really the best among all the Alaskan churches. . . . [It contains both] beautiful art work and pure Russian architecture."[21]

The reason for the construction of such an imposing church in a small Aleutian village may be found in the importance of Unalaska as an economic center and in the adiminstrative changes within the Orthodox diocese. Following the sale of Alaska to the United States, the Alaska Commercial Company took over most of the commercial activity of the Russian-American Company. Ships traveling between the mainland and the other islands, notably the Fur-Seal Islands (the Pribilofs), had to stop at Unalaska. In the 1880's Dutch Harbor, adjoining the village, became a major coaling center for the ships plying the Bering Sea for whale, fish, and other marine resources. The community had grown enough so that by 1900 it was reported to have a hotel and dance hall, 12 saloons and to be an active shipbuilding center.[22] After the turn of the century, fish processing began as an industry on the island itself. In other words, the island economy was good, as witnessed by the size of the brotherhood treasury, which will be discussed below. The Orthodox church also made Unalaska an administrative center for all of northern Alaska. Beginning in 1893, the priest in residence there was also the dean of a new district which included not only the Aleutian parish and the two parishes of St. George and Sts. Peter and Paul on the Pribilof Islands, but also Belkovsky on the Alaska Peninsula, St. Michael on Norton Sound, Nushagak on the Bering Sea Coast and the Yukon and Kuskokwim parishes in southwest interior Alaska.[23] There were only two administrative districts for Alaska within the diocese, Sitka, which had a cathedral, and Unalaska. The new church at Unalaska provided an equivalent prestige to that community. It is to this day the only church with three altars, besides the cathedral in Sitka, and may technically be termed a cathedral because of the number of altars. The new priest in charge of the construction has provided an account of the building of this church:

> In 1894, from June to October, yet another church rose in place of the older, deteriorating one, [this] with two side chapels, through the efforts, diligence, and care for the glory of God of the local parishioners, costing them more than $9,000. This most recent church to the glory of the Holy Ascension of Our Lord is constructed of siding (redwood) with a shingle roof and two cupolas (one atop the belltower and the other over the main body of the church). . . .

The right chapel [of St. Sergius] was consecrated on September 4, 1894, the left on January 30, 1895, and on August 18, 1896 the church and all the altar tables were consecrated by His Eminence Nicholas, Bishop of the Aleutians and Alaska. For the main church, ikons on linen for the ikonostasis were purchased, costing $535. In memory of the sacred coronation of the Tsar and Lord of all the Russias, Nicholas II (14 May 1896), . . . the grateful parishioners of Unalaska parish have expressed a wish to acquire ikons on canvas for the second tier of the ikonostas of the main church in order to include in the number of ikons those which would portray St. Nicholas the Miracle-worker and the Holy Tsaritsa Aleksandra, patron saint of the Tsar and Ruler of All the Russias, now happily enthroned; before these ikons at every service a lamp would be lighted, the oil for which would always be provided by the parishioners.

There is attached to the church an ikon, "Transfiguration of Our Lord," on wood, covered by a silver frame (7x6 verskov[24]), sent with the blessings of Metropolitan Innokentii [Veniaminov], with his own inscription [dated] June 27, 1870.

The property of the church, according to the inventory compiled in 1896, consists of $18,316.81. In the accounts of the Ecclesiastical Administration of the Holy Synod there is a church sum of $1,185.59 and a chapel account of $907.93, for a total of $2,093.52.

The church also has the archbishop's charter on the occasion of the consecration of the first (1824) church, given by Bishop Mikhail of Irkutsk, Nerchinsk and Yakutsk, to Fr. Ioann Veniaminov. On this charter are noted the consecrations of all the subsequent churches.

The Unalaska church abounds in every type of property which could be of use to the church.

Inside and outside, the church is painted with white oil-[based] paint; in the main church there is a choir loft above the entrance to the church. The church is enclosed by a wooden fence.[25]

It is not clear from either the official church registers[26] or Rev. Kedrovsky's published account whether the new church was on the precise site of the 1858 church, although that seems probable. The altar site

of the first church, built by Veniaminov in 1825-26, which had been covered by a memorial structure, is no longer evident, and very likely was incorporated within the altar of the Chapel of St. Innocent, which like the first church, is north of the nave of the present church. It also seems that the chapels were not merely added to to the existing structure, as the latter was described in the church registers as being badly deteriorated;[27] further, the dimensions of the church were considerably larger than the old, the nave of the old being 31½ feet [13½ arshin[28]] long x 24½ feet [10½ arshin] wide, while the new nave was 63 feet 4½ inches long by 37 feet 7 inches wide. In all probability, the old church was demolished, except for the altar, which was protected and used during construction, and a larger, more grand edifice emerged in place of and on the site of the old church. Some of the timbers of the old church may have been used in the new, as was customary. The documents also do not guide us in the matter of the ikonostasis which had been in the 1858 church. Rev. Shaiashnikov in his report on the construction of the church in 1858, noted:

> The ikonostasy is of wood, carved, of local craftsmanship, painted white, and in appropriate places decorated with gilt.
> . . .
> The ikonostasy was made at the time when the first church was built. It was made by local parishioners. When the new church was built, the ikonostasy was renewed, that is, somewhat touched up with paint and gilt.[29]

Local tradition at Unalaska, and the style of the ikonostasis itself, suggest that the ikon screen created in 1824 by Aleut craftsmanship is now in the Chapel of St. Innocent. A further indicator is that the chapel is only slightly narrower than the width of the old church (20 feet for the chapel, 24½ feet for the church); hence, the ikonostasis would have fit with only minor trimming.

The Church of the Holy Ascension built during 1894-1895, being the third church of that name in the village of Unalaska, is still standing in 1984, having required only normal structural repair of the roof and the belltower and one replacement of the cupolas in ninety years. It was designated a National Historic Landmark in 1971.

The immediate parish served by this fine church consisted in 1894 of eight villages within the Aleutian archipelago, in addition to Iliuliuk (Unalaska), with 889 communicants. The village of Iliuliuk was by far the largest with 230 individuals on the church rolls, of which 108 were creoles (of mixed Russian and native parentage) and 122 were Aleuts.[30] Besides the Orthodox church, there was by 1894 an active Methodist

mission with an orphanage for girls in the village; the American public school was also lodged at the mission. Rev. Kedrovsky reported that in 1897 there were, therefore, "as many as 40 heterodox [non-Orthodox] (Protestants of various sects), almost all men (there are only 3 or 4 heterodox women)."[31]

The Reverend Kedrovsky brought great energy to the Unalaska parish. In addition to direction of the church construction, he organized a Temperance Society in 1895 and a parish brotherhood in 1898. He also assumed direction of the school, which was dedicated as the Ioann Veniaminov Missionary School, and sought to incorporate many of the ideas of Bishop Nestor into its format. The teachers for the school were both educated local people, such as the interpreter Leontii Sivtsov, and also Russians properly trained in theological seminary. The deacon, Vasilii Kashevarov, a creole and son of the priest at Kodiak, was educated at the San Francisco Cathedral School; he was a teacher in the Veniaminov Missionary School and was also ordained a priest, completing his years in the Nushagak parish.[32] Reverend Kedrovsky also initiated a weekend school for the children in the American school under direction of the Methodist mission, all of whom were Orthodox.[33] Further, he began evening classes for adults to deepen their understanding of church ritual, history, and teaching. The graduates of the Veniaminov School often went on to higher education or to service in other parts of Alaska or the continental United States. Among these was Nikifor Amkan, an Eskimo who came to the Veniaminov School as a boy from the Nushagak region on the Bering Sea coast, and after graduation from the Veniaminov School was apprenticed to the priest at the Yukon Mission; within only a few years he was ordained a priest and served the Yukon and Kuskokwim missions for many years in the early 20th century.[34] Similarly, Daniil Yachmenev, a student at the school went on to become a priest in the "Lower 48."[35]

The Temperance Society, formed in 1895, provided both lectures and published materials for the school on the evils of alcohol. In 1907 the Bishop commended the parish for publishing a special Temperance Handbook with illustrations and quotations from the Scriptures and the Church Fathers regarding sobriety. The bishop explained the significance of this project:

> This [booklet] was created in Unalaska, translated into the Aleut language and published by our diocesan press on beautiful paper with vignettes as well as ikons of Christ the Saviour, in an edition of 1200. Following the example of the Unalaskans, this [booklet] was taken by the people of Tatitlak [on Prince William Sound], who published it in Tlingit and

English in the same quantity. The Kodiak, and finally the Afognak [peoples], followed suit, publishing it in English and the language of Kodiak.[36]

Further, one of the finest ikons in the church, that of St. Panteleimon, patron saint of the Society, was donated to the church in 1896 by its members.[37]

The parish brotherhood also had vigorous and beneficial activity during the years around the turn of the century. Reverend Kedrovsky, in a report in 1904 on the organization's fifth anniversary, demonstrated how its two aims of moral edification and charitable works were carried out. It had provided financial support for the orphanage, a lying-in home for expectant mothers and the services of a mid-wife, the training of girls in handiwork which might be sold for income, burial of the dead, and aid for widows. The financial base for these charitable works came from the brotherhood treasury, which in its first five years collected $1171 from dues, donations, and fines, while there were $944 in expenditures. In addition to charitable works, there were purchases for the beautification of the church: the ikon of the Last Supper, which is on the second tier of the ikonostasis of the nave (1902), ikons for the deacon's doors in the Chapel of St. Innocent (1900), and an enclosed frame for the ikon of "Our Lady" (1901), which had been given to the church by the monks of Mt. Athos in Greece. They also rotated detail for the upkeep and maintenance of the church and the cemetery.[38]

In the 33 years between the end of Alexander Kedrovsky's administration as priest and dean at Unalaska in 1908, and the Second World War, there were a number of individuals who continued the tradition of Unalaska's dominance, although hard times fell on the village itself as the maritime trade and economy shifted and the Russian Revolution ended financial support for Orthodox churches in North America. The most notable individual in these interim years was Rev. Alexander Panteleev, who was priest at Unalaska for four years between 1909 and 1913. This Russian has left us a charming and informative account of his travels about the parish, reflecting unabashed delight in the Aleutians and the Aleuts.[39] He later became Bishop of Alaska, with the new name of Alexei, and returned to spend several years at Unalaska in the late 1930's. He is warmly remembered by older persons in the Unalaska community. One of his legacies is the transcription of a number of Orthodox hymns into Aleut, and the composition of original religious choral music in Aleut. These are still sung in Aleut congregations today.

World War II wreaked havoc on the Aleutians, whole villages being evacuated to camps in southeastern Alaska. The chapels at Attu and Atka

were totally destroyed during the war, the latter being burned along with the other structures in the village in a scorched earth defense against Japanese invasion. Many of the other chapels were looted and the buildings desecrated. The situation at Unalaska was dire. The natural amenities of the harbor provided the base for an immense military establishment at Dutch Harbor, where at one time 60,000 troops were based, poised for service in the War in the Pacific. In July, 1942, the 111 Aleut villagers were relocated to an abandoned cannery on Etolin Island in Southeast Alaska. With only a few hours' notice, the village managed to remove every sacred item, including the immense chandelier, from the church and put them in safe-keeping. Two different accounts are told of this operation, one party who was present saying the treasures were crated and shipped with the villagers to Southeast Alaska,[40] another attesting that everything was buried in trenches on the grounds surrounding the church.[41] Virtually every item, however, was preserved, and restored to the church after the war.

The Bishop's House was fully utilized during the war years, although not as a school. The orphanage and parochial school had continued into the 1930's, and served as the residence of the priest until the beginning of the War in the Pacific. Father Dionysius was the last Orthodox priest to live in the Bishop's House, in 1940-41. While the military held sway in Unalaska-Dutch Harbor, the facilities of the residence and orphanage were used as apartments for the officers.[42] After the war, the building stood empty. The priests lived in a small dwelling between the House and the church, and the church school was taught in the priest's home. In 1960, Rev. Basil Nagoski was restoring the old school to make it usable once again, when on the very day of the dedication, the school burned to the ground and the west elevation of the Bishop's House to which it was attached was seriously damaged. At that time, then, the Bishop's House was boarded up and stood unattended until attempts in the late 1970s to restore it.[43]

The story during the years since World War II has been one of survival, rather than of growth. When the people returned to Unalaska, they painted the great old church, repaired its roof, replaced the damaged cupolas entirely, re-hung the ikons, and resumed worship. For a number of years, however, Unalaska did not have a permanent priest. This situation was remedied in 1967, when Father Ishmail Gromoff, a native of St. Paul Island, was assigned to the parish. He is there today. On May 10, 1970, the Church of the Holy Ascension was designated a National Historic Landmark.

The parish which Rev. Gromoff now visits by commercial and chartered airlines is much diminished from its height at the turn of the century.

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After World War II, the villagers of Attu, Kashega, Chernovskii, and Makushin were relocated to Atka and Unalaska and the former villages allowed to disintegrate. There are no longer chapels in these villages nor at Biorka. The ikons in these abandoned chapels were gathered up by the Unalaska priest, Rev. Nagoski, in the 1950's and may today be seen around the walls of the Chapel of St. Sergius in the Unalaska church.[44] Besides Unalaska, only Atka, Akutan, and Nikolski (on Umnak Island), of the old parish entities remain. Several communities in the old Belkovsky parish on the Alaska peninsula have now come under the jurisdiction of the Unalaska priest. Rev. Gromoff now calls, on request, at King Cove, False Pass, and Sand Point for religious services. Of these three, only Sand Point has a reader to sustain religious observances in the priest's absence, and all three communities meet in private homes, rather than in a chapel. In all, there are today some 450-475 persons in the far-flung Unalaska parish.

Whether they meet in a home or chapel, or attend services infrequently, the Aleuts of the Chain still look to the Church of the Holy Ascension as their cathedral and consider it an especially significant part of their heritage, as Orthodoxy itself is deemed an inextricable part of what it means today to be Aleut.[45] Today, however, the Aleuts living in Unalaska are a minority of the population of 1400,[46] and the number of parishioners available to keep up the church is small and elderly.[47] There are now two other religious congregations on the island which compete for loyalty. The commitment to the Church of the Holy Ascension is intense, however, and the church is regularly painted both inside and out by the parishioners, and its grounds are well-maintained. Costs of heavy maintenance, such as foundation, roof and cupola repair are, however, beyond the means of this population. Historic Preservation Funds in 1978-79 accomplished roof repair and some work on the cupola over the nave, but the ravages of weather are unceasing. Nonetheless, the Church of the Holy Ascension, now among the oldest churches in Alaska,[48] and the oldest of the cruciform style, is a living institution, and a visual reminder of the important role of both Russian contact and the Orthodox religion, not only among the Aleuts, but in North America as well.

Endnotes

[1]Svetlana G. Federova, The Russian Population in Alaska and California -- Late 18th Century - 1867, trans. and ed. by Richard A. Pierce and Alton S. Donnelly, Materials for the Study of Alaska History, No. 4 (Kingston, Ontario: Limestone Press, 1973), 110-114.

[2]Alexander Kedrovsky, "Istoriko-statisticheskoe opisanie Unalashkinskago Voznesenskago prikhoda [Historico-statistical Description of the Unalaska Holy Ascension Parish]," Amerikanskii pravoslavnyi vestnik ["Russian Orthodox American Messenger"], I (June 13-27, 1897), 418. This article is the first of a four-part series in Numbers 20-23 of volume I (1896/1897). The pages are sequential throughout the volume. This journal will be cisted hereafter as, ROAM, with page number(s).

[3]Federova, Russian Population, 111.

[4]Lydia T. Black, "The Church of Father Ioann" (unpublished manuscript, 1978), 1-3. This manuscript is the most complete history available on the early churches at Unalaska, containing several translations from Russian church documents.

[5]Kedrovsky, "Historico-statistical Description," ROAM, I, 440.

[6]Robert Nichols and Robert Croskey, eds., trans., "The Condition of the Orthodox Church in Russian America: Innokentii Veniaminov's History of the Russian Church in Alaska," Pacific Northwest Quarterly, 43 (April 1972), 42.

[7]Ibid., 41. The editors describe Veniaminov's history as "a basic source for the early history of the Russian Orthodox church in Alaska."

[8]Hubert Howe Bancroft, History of Alaska, 1730-1885 (Darien, Conn.: Hafner Publishing Co., 1970; originally published 1886), 701, fn. 6, comments, "In his Letters [sic] Concerning the Islands of the Unalaska District . . ., Veniaminof shows that he had become thoroughly acquainted with the Aleuts, their language, customs, and history, and his work is the most reliable book on the subject."

[9]Federova, The Russian Population, 19: "Veniaminov's work is a thorough and serious investigation, containing priceless material on the history, ethnography, linguistics, minerology, flora and fauna of the Aleutian Islands . . ."

[10]Black, "The Church of Father Ioann," 6-7.

[11]Ioann Veniaminov, Zapiski ob ostrovakh Unalashkinskogo otdela [Notes on the Islands of the Unalaska District], (3 vols. in 2; St. Petersburg: The Russian American Company, 1840), I, 174; cited in Lydia Black, "The Curious Case of the Unalaska Icons," Alaska Journal, 12 (Spring 1982), 10.

[12]Black, "The Curious Case of the Unalaska Icons," 10.

[13]Church of the Holy Protection, Mikhailovskii Redoubt (St. Michael), Archives of the Alaska Diocese, Kodiak Alaska, microfilm No. 9; see Barbara S. Smith, Russian Orthodoxy in Alaska: A History, Inventory, and Analysis of the Church Archives in Alaska with an annotated bibliography (Anchorage, Alaska: Alaska Historical Commission, 1980), 88, for listing of contents of the records of Rev. Gregory Golovin.

[14]Holy Ascension Orthodox Church, "Vedomost' o tserkvi...1879 [Register of the Church...1879]," Alaska Church Collection, Library of Congress, Washington, D. C., cited in Black, "The Church of Father Ioann," 9; hereafter, "Shaiashnikov 'Register'," in Black, "Church of Father Ioann."

[15]Barbara S. Smith, "Cathedral on the Yukon," Alaska Journal 12 (Spring, 1982), 52-53.

[16]Kedrovsky, "Historico-statistical Description," ROAM, I, 465-466, gives the following list of clergy with their dates:

Ioann Veniaminov, 1824-1834
Grigorii Golovin, 1834-1844
Andrei Sizoi, 1844-1848
Innokentii Shaiashnikov, 1848-1883.
Nicholas Rysev, 1885-1893
Hieromonk Mitrofan (Guselnikov), 1893-1894
Alexander Kedrovsky, 1894-

[17]"Measures Undertaken by His Eminence Nestor, Subsequent to the Diocesan Inspection," trans. by Lydia T. Black from undated clipping in Archives, Alaska Diocese, Kodiak, Alaska. It is from a Russian periodical, probably the official journal of the Russian Holy Synod, Tserkovnyi pravoslavnyi vestnik [Orthodox Church Messenger], 3-14. From internal evidence, the date of publication would be 1881 or 1882, as this is a report of actions by the Holy Synod.

[18]Ibid.

[19]Ray Hudson, in interview with author, Anchorage, Alaska, August 18, 1984.

[20]Kedrovsky, "Historico-statistical Description," ROAM, I, 442.

[21]"Puteshestvie Ego Preosviashchestva Preosviashchenneishago Nikolaia, Episkopa Aleutskago i Aliaskinskago, po Aliaske [Travels of His Eminence Nicholas, Bishop of the Aleutians and Alaska, Around Alaska]," ROAM, I (August 1-13, 1897), 485.

[22]Murray Morgan, Bridge to Russia, Those Amazing Aleutians (N. Y.: E. P. Dutton & Co, 1947), 130-132, cited in CNL Designs, "The Bishop's House, Unalaska: A Preservation Project (unpublished report; Anchorage, Alaska, 1979).

[23]Kedrovsky, "Historico-statistical Description," ROAM, I, 466.

[24]vershok (pl. verskov) equals 1 3/4 inches.

[25]Kedrovsky, "Historico-statistical Description," ROAM, I, 441-442.

[26]Holy Ascension Orthodox Church,"Vedomost' o tserkvi . . . 1894...1895...1899 [Register of the Church . . . for 1894...1895...1899], Box D95, Alaska Church Collection, Library of Congress, Washington, D. C. (Hereafter, "Unalaska Church Register," with date.)

The accounts from the Kedrovsky years use the formula phrase "v meste i na meste [in place of and on the site of]" without the precision of either Veniaminov or Shaiashnikov, who clearly indicate the location of the new construction to the old. The confusion arises because this stock phrase is used in describing the location of the Shaiashnikov church in the historical section of the registers of the 1890s, whereas Shaiashnikov himself in his own account of 1879 (see note 14 above) clearly states that his new church was slightly to the south of the former. Hence, the phrase in the later registers is unreliable.

[27]"Unalaska Church Register," 1895.

[28]arshin equals 28 inches.

[29]"Shaiashnikov Register'," in Black, "The Church of Father Ioann," 10.

[30]"Unalaska Church Register," 1894, 22 and verso.

[31]Kedrovsky, "Historico-statistical Description," ROAM, I, 439.

[32]Kedrovsky, "Historico-statistical Description," ROAM, I, 466.

[33]Kedrovsky, "Historico-statistical Description," ROAM, I, 495.

[34]"Travels of [Bishop]... Nicholas...Around Alaska, ROAM, I, 485. There are many references in ROAM to Amkan, through 1917.

[35]Daniil Yachmenev, "Of Blessed Memory" (re: Fr. Apollinary Kedrovsky), ROAM, 19 (1916), 474, describes his experience at the Veniaminov School eight years after leaving Unalaska.

[36]Bishop Innokentii (Pustynskii), "Otchet o sostoianii Aliaskinskago vikariatstva za 1906 god [Report on the Condition of the Alaska Vicariate for 1906], ROAM, 11 (May 1-14, 1907), 169.

[37]Personal observation by the author. A plaque on the ikon so states.

[38]Alexander Kedrovsky, "Piatiletie tserkovno-prikhodskago Bratsva na ostrove Unalashke (1898 g. - 6 Dekabria - 1903 g. [Five Years of the Church-parish Brotherhood on the Island of Unalaska (December 6, 1898 - 1903)]", ROAM, 8 (April 1-14, 1904), 137-140.

[39]Panteleev, Alexander, "Pokhodi po Aleutskim ostrovam [Journeys Among the Aleutian Islands], ROAM, 14 (1910), 270-272, 286-288, 304-306, 317-319; 15 (1911) 56-59, 77-78, 95-96, 170-171, 336-339; 16 (1912), 372.

[40]Personal interview with Walter Dyakanoff (Unalaska, July 21, 1984), village elder and church starost' (caretaker, sexton) for many years.

[41]Personal interview with Philemon Tutiakoff (Unalaska, July 22, 1984), village elder and presently church reader.

[42]Personal interview with Ray Hudson, August 18, 1984 in Anchorage, Alaska. Mr. Hudson is a teacher in the public schools of Unalaska, and an authority on Unalaska history.

[43]CNL Designs, "The Bishop's House, Unalaska." An excellent history of the Bishop's House and its importance to the Aleut community is contained in a background report done by Carrie Reed for the architectural firm, CNL Designs, of Anchorage, Alaska. Copies of this

report are available from the Unalaska Aleut Development Corporation, Unalaska, Alaska or from the Office of History and Archeology of the State of Alaska, Division of Parks, Anchorage, Alaska.

[44]Personal interview with Ray Hudson, August 18, 1984, in Anchorage, Alaska.

[44]On this point, see Richard Dauenhauer, "The Spiritual Epiphany of Aleut" (unpublished manuscript; Anchorage, Alaska: Alaska Native Foundation, Center for Equality of Opportunity in Schooling, 1978), as well as CNL Designs, "The Bishop's House, Unalaska," section on "Community Profile and Hitoric Resources Inventory."

[46]City of Unalaska, Planning Department, Draft, 4.

[47]According to Rev. Ishmail Gromoff, the present number of people on the church rolls is 175-200. In a personal interview, Walter Dyakanoff told the author (July 21, 1984) that, as caretaker, he finds it hard to find enough parishioners willing to work on the church.

[48]The oldest standing Orthodox church is at Belkovsky on the Alaska Peninsula. It was built in 1881, but has been out of use for many years. Both the church at Juneau (1894) and Kenai (1895) are roughly contemporaneous with the Unalaska Church of the Holy Ascension, and all three have active congregations. The Unalaska church, however, is of a scale and richness far exceeding the smaller churches.

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_____."Piatiletie tserkovno-prikhodskago Bratsva na ostrove Unalashke (1898 g. - Dekabria - 1903 g. [Five Years of the Church-Parish Brotherhood on the Island of Unalaska (December 6, 1898 - 1903)," Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger], VIII (April 1-14, 1904), 137-140.

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"Puteshestvie Ego Preosviashchestva Preosviashchenneishago Nikolaia, Episkopa Aleutskago i Aliaskinskago, po Aliaske [Travels of His Eminence Nicholas, Bishop of the Aleutians and Alaska, Around Alaska]," Amerikanskii pravoslavnyi vestnik [Russian Orthodox American Messenger], I August 1-13, 1897, 484-485.

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Unalaska, City of. Planning Department Draft, n.d.

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Washington, D. C. Library of Congress. Manuscripts Division. Alaska Church Collection. Vedomost' o tserkvi . . . 1894, 1895, 1899 [Registers of the Holy Ascension Orthodox Church for 1894, 1895, 1899]. Box D95.

Interviews

Dyakanoff, Walter. Unalaska, Alaska. Interview with author, July 21, 1984.

Gromoff, Rev. Ishmail. Unalaska, Alaska. Interviews with author, July 21-25, September 17, 1984.

Hudson, Ray. Unalaska, Alaska. Interview with author in Anchorage, Alaska, August 18, 1984.

Tutiakoff, Philemon. Unalaska, Alaska. Interview with author, July 22, 24, 1984.

9. Major Bibliographical References

See Continuation Sheet, No. 9.

10. Geographical Data

Acreage of nominated property 1.51 acres

Quadrangle name Unalaska, Alaska (1951) Quadrangle scale 1:250,000

UTM References

	Zone	Easting	Northing
A	03	391010	5971080
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification

See Continuation Sheet, NO. 10.

List all states and counties for properties overlapping state or county boundaries

state	N/A	code	county		code
state		code	county		code

11. Form Prepared By

name/title Barbara S. Smith

organization Alaska Regional Office, National Park Service date September 24, 1984

street & number 2525 Gambell Street telephone 271-4230

city or town Anchorage state Alaska

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

X national ___ state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title date

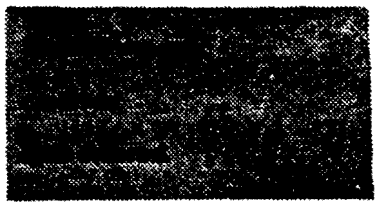
For NPS use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

Attest: date



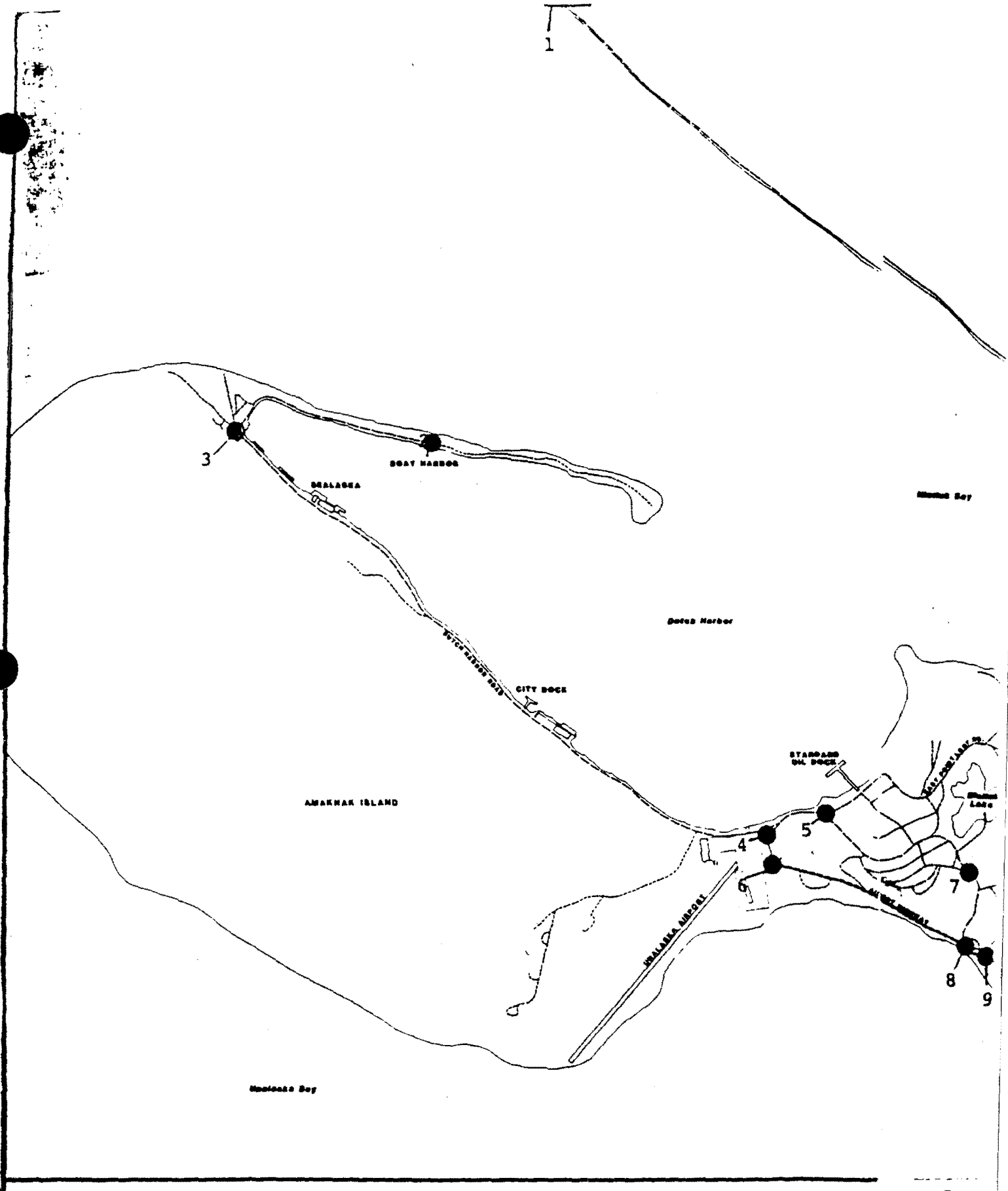
10. Verbal Boundary Description and Justification - Continuation Sheet

The Holy Ascension Orthodox Church National Historic Landmark, at Unalaska, Alaska, is on Tracts A, B, and C of the Russian Greek Mission Reserves, persuant to Act of Congress, June 6, 1900, and recorded on U. S. Survey No. 853, Nov. 12, 1908.

Beginning . . .

The boundaries of the Holy Ascension Orthodox Church National Historic Landmark conform to the historic plat being tracts A, B, and C of the Russian Greek Mission Reserves. The Church is on tract A, the Bishop's House on tract C; tract B, a vacant lot, connects the two structures. There is one non-contributing structures on the site, a small furnace house to serve the Bishop's House, which is constructed in a like style and does not impair the integrity of the property.

10.a. The boundaries of the Holy Assumption Orthodox Church National Historic Landmark conform to the historic plat contained in the U. S. Land Survey of 1908. Within the site, there is a modern log structure, which houses the Kenai Museum; it contains pertinent exhibits but is not a historic building. There also is a temporary structure used for storage near the rectory, but it does not have a permanent detrimental effect. These two non-contributing structures do not impair the integrity of the site.



LEGEND

AIRPORT HIGHWAY

SECONDARY ROADS

PRIVATE/LOCAL ROADS

N

CITY OF UNALASKA

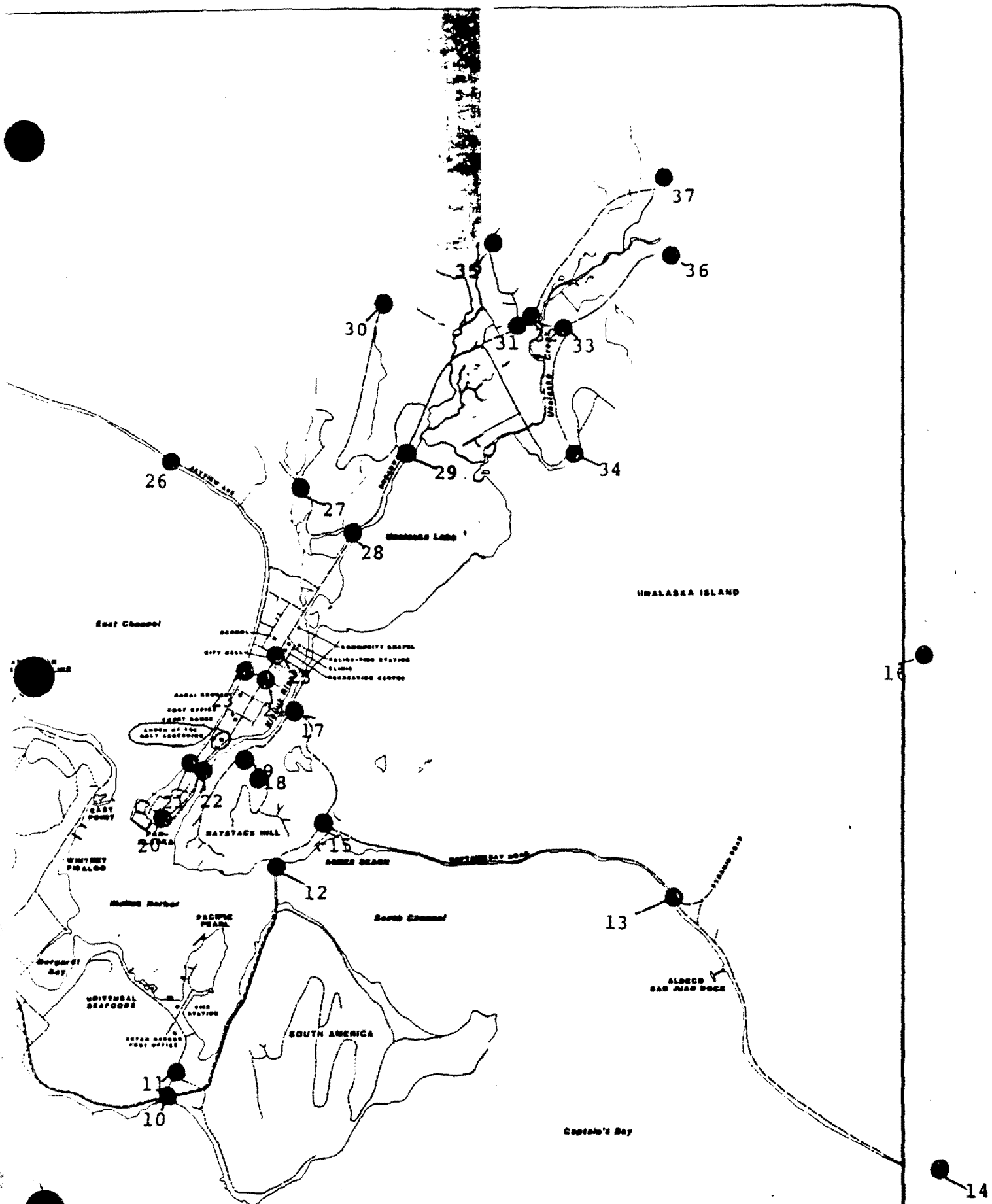
AREA MAP

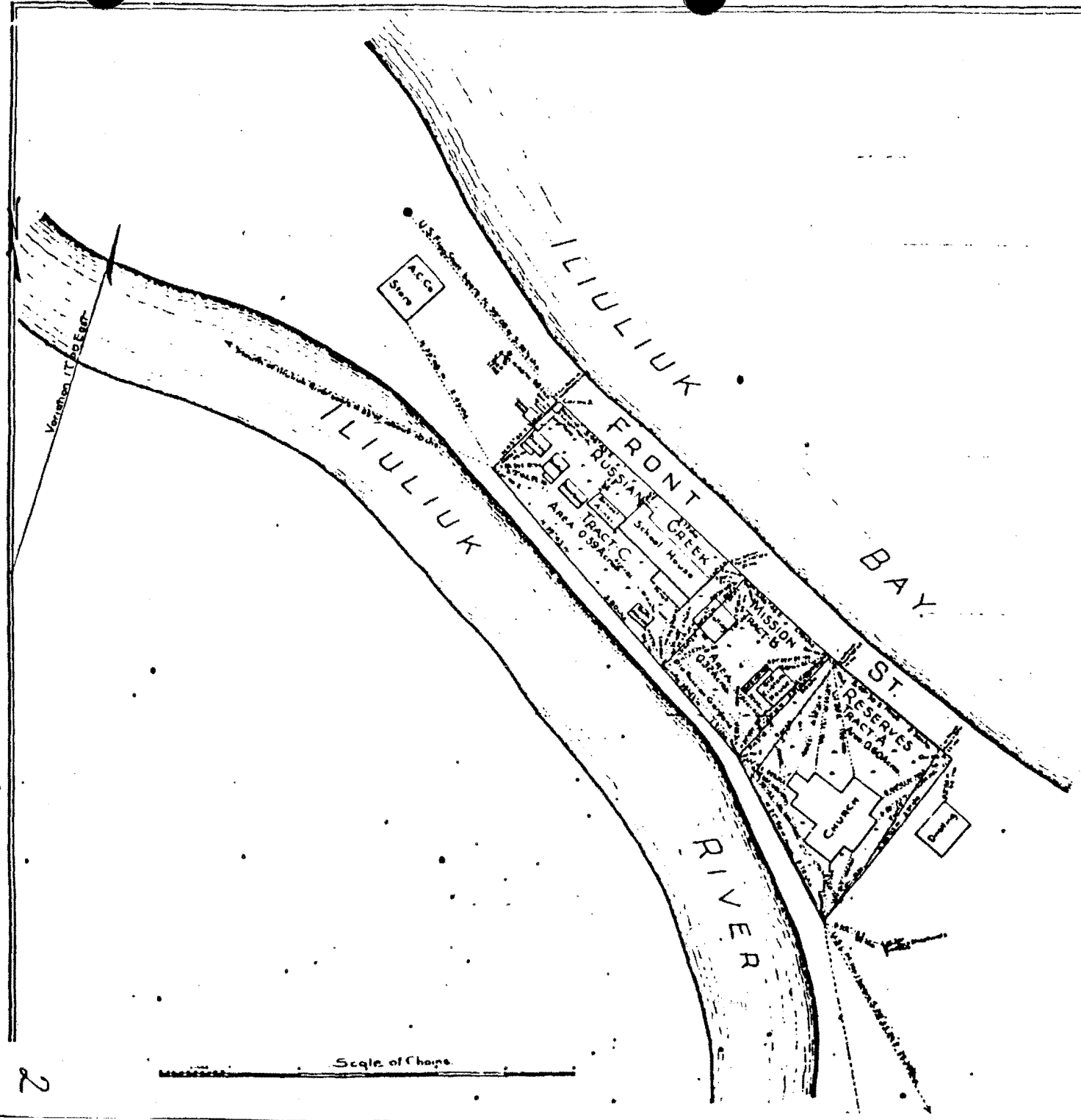
SCALE: 1"=600'

600 0 600 1200 1800 2400

BAR SCALE

1


37
36
35
30
31
33
34
29
26
27
28
UNALASKA ISLAND
East Channel
16
17
9
8
22
20
15
12
13
14
Margaret Bay
SOUTH AMERICA
11
10
Captains Bay



PLAT

— OF —

U.S. Survey No. 853

— OF THE —

RUSSIAN-GREEK MISSION RESERVES

— Situate at —

UNALASKA

DISTRICT OF ALASKA

AREA:

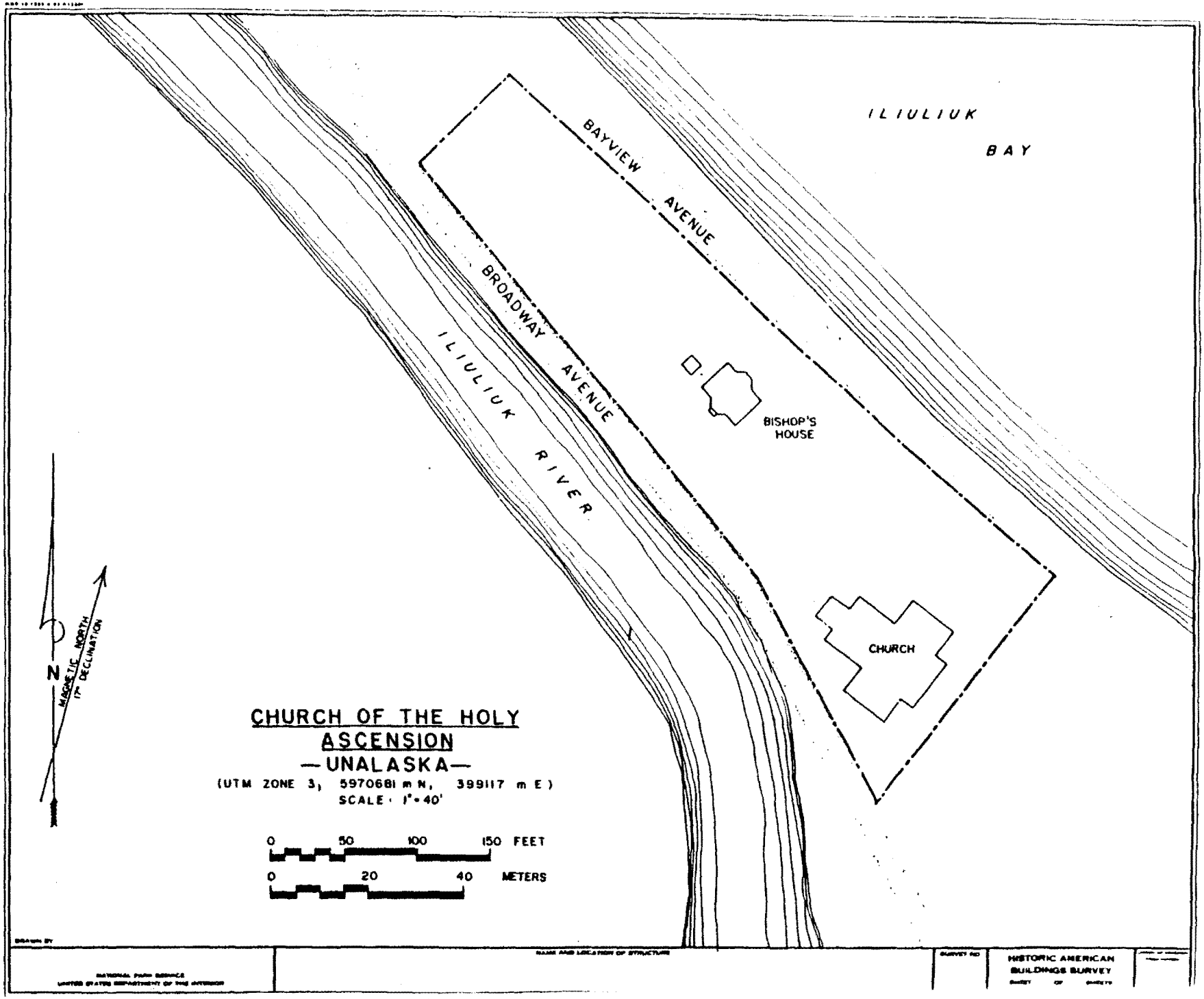
TRACT A	0.60	acres
" B	0.32	"
" C	0.59	"
" D	2.10	"
" E	1.91	"

Total Area: 5.52 Acres.
Scale: 1 inch = 1 Chain
Variation 17°00 East
Assurveyed under Contract No 22 dated Dec 1906
— by —
John A McQuinn.
U.S Deputy Surveyor.
Sept 23-27. 1907

U.S Surveyor Generals Office.
Juneau Alaska, May 12, 1908

The map hereon delineated of the Russian Greek Mission Reserves at Unalaska, Alaska, is strictly conformable to the field notes of the survey thereof on file in this office, which have been examined and approved.

U.S Surveyor General for
ALASKA


ILIULIUK
BAY
BAYVIEW AVENUE
BROADWAY AVENUE
ILIULIUK RIVER
BISHOP'S HOUSE
CHURCH
N
MAGNETIC NORTH
17° DECLINATION
CHURCH OF THE HOLY ASCENSION
—UNALASKA—
(UTM ZONE 3, 5970681 m N, 399117 m E)
SCALE: 1"=40'
0 50 100 150 FEET
0 20 40 METERS
HISTORIC AMERICAN BUILDINGS SURVEY

Seal Islands







NPS Form 10-900
(3-82)

OMB No. 1024-0018
Expires 10-31-87

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received
date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic The Seal Islands (Fur Seal Rookeries NHL)

and or common Pribilof Islands

2. Location

street & number N/A ___ not for publication

city, town St. Paul & St. Geo. Islands vicinity of

state Alaska code county code

3. Classification

Category	Ownership	Status	Present Use	
X district	___ public	X occupied	___ agriculture	___ museum
___ building(s)	___ private	___ unoccupied	X commercial	___ park
___ structure	X both	___ work in progress	___ educational	X private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	X religious
___ object	N/A in process	X yes: restricted	X government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name See Continuation Sheet 1

street & number

city, town ___ vicinity of state

5. Location of Legal Description

courthouse, registry of deeds, etc. U.S. Bureau of Land Management

street & number 701 C Street

city, town Anchorage state Alaska

6. Representation in Existing Surveys

title See Continuation Sheet 2 has this property been determined eligible? X yes ___ no

date ___ federal ___ state ___ county ___ local

depository for survey records

city, town state

7. Description

Condition		Check one	Check one
___ excellent	_X_ deteriorated	_X_ unaltered	_X_ original site
___ good	_X_ ruins	_X_ altered	___ moved date _____
_X_ fair	___ unexposed		

Describe the present and original (if known) physical appearance

ITEM 7. Description

HISTORIC DISTRICT OVERVIEW

Two hundred and fifty miles north of the Aleutian Chain, three hundred miles west of the Alaska mainland, separated by forty-five miles of Bering Sea, are the Islands of Saint George and Saint Paul. They are the largest islands of the Pribilof group, thirty-six and fourty-four square miles respectively. The Historic District comprises about one-fourth of this area, including rookeries, killing grounds, and settlement areas. Within the Historic District there are 106 contributing buildings, two contributing structures, 12 historic sites (rookeries) and nine archeological sites already listed on the Alaska Heritage Resources Survey (AHRS).

The District is made up of three non-contiguous units, each named for its most prominent historic feature: (1) Saint George Village; (2) Saint Paul Village; and, (3) Northeast Point, Saint Paul Island. The historic district boundaries on Saint Paul Island are drawn to exclude a section of the coastline so overwhelmed by development as to have lost visual integrity. The Saint George and Saint Paul village sections contain the commercial processing structures of the industry as well as significant beaches, killing grounds, and old village sites. Northeast Point contains significant beaches and rookeries, killing grounds, and old village sites.

The boundary was drawn to include representative remnants of both commercial harvesting and processing, significant historical and archeological sites, and the living history of the unique labor force. The proposed boundaries are drawn to eliminate areas not consistently associated with the industry or those which have lost visual integrity. The interiors of both islands were excluded, as sealing is a coastal industry, confined to beaches, adjacent killing grounds, and the villages. The north shore of Saint Paul Island was excluded as the industry, other than at Northeast Point, was primarily confined to the south shore after 1799. The historic district boundaries on Saint Paul Island are drawn to exclude a section of the coastline so overwhelmed by development as to have lost visual integrity. Zapadni on Saint George Island was also excluded, as construction of a boat harbor has destroyed historic integrity.

Saint George Island

Saint George Island rises out of the Bering Sea, in some places as high as 1,000 feet. Only two and one-half miles of the island's twenty-one mile coastline are beaches; the rest of the shoreline is high cliffs. In the eighteenth century

See Continuation Page 3.



Russians built barabaras at Zapadni on the southern shore, at Staraya Artil to the east of the village, and the permanent village of Saint George on the northern shore. The boundary of the Historic District encloses the village of Saint George on the south, then follows the road east of town to its end one mile out of town at East Reef Rookery. The boundary encircles the Rookery, then follows the coastline back to the west, passing the community of Saint George on the north, and proceeds along the coastline for another two miles to include North Rookery and Staraya Artil Rookery. Here the boundary line turns inland, encircling the archeological site, Staraya Artil, and then follows the road back to Saint George.

After the Alaska Purchase in 1867 the Alaska Commercial Company, which owned monopoly rights to the fur seal industry in the islands, destroyed all Russian structures and replaced them with frame buildings, constructing a new village on top of the old. In 1928 the United States Department of Commerce, then administrators of the fur seal industry, continued the practice by systematically razing the village and constructing a new one on the foundations of the old. The pattern still remains: orderly rows of houses nestled into the hillside, administrative and staff housing to one side, and a commercial center at the bottom of the hill near the sea. (M3; P13; P14)

Saint George the Great Martyr Orthodox Church is the center of the community. The present structure, completed in 1936, is the traditional frame building with horizontal siding and narthex. The Church still has the traditional onion shaped dome, although there is wind damage to its canvas cover. Just north of the present structure within the churchyard is a cross that marks the altarplace of the old nineteenth century church. (M3; P15; P16)

At the bottom of the hill between the Church and the sea is the commercial center. Nine of the fourteen buildings in this area are identified as part of the seal fur and carcass processing facilities: a long wooden frame structure once used as a coal house, most recently used for storage; (P45; P46) the Aleutian Bunkhouse, now the teacher's house; (P47) two small frame buildings next to the dock; a two-story wood frame building (P32); a large "U" shaped building used as the kench house, blubbering house, and wash house with animal pens on the exterior. This building is presently being converted into apartments and laboratory space for National Marine Fisheries (NMF) personnel. This building dominates the commercial center both by its size and visual interest. (P33) Last in the area is the machine shop, a large cement structure. (P44) Portions of the waterfront area of Saint George were destroyed by fire in 1950. True to the pattern, new buildings were built on the foundations of the old.

Directly uphill from the commercial center, with a commanding view of the dock, is the old administrative core with staff housing. Fouke Company House, presently the hotel, is the largest building. It was built into the hillside with two stories on the south end and three stories on the north. It borders an open field where the flagpole once belonging to Old Government House still stands. (P22; P23) Uphill, above the field, is a row of one and one-half story cement bungalows with a cement sidewalk running along the front. They originally served as homes for the agent, storekeeper, physician, and schoolteacher. Presently they are teacher's and NMF personnel housing. (P28)

Six rows of frame houses ascend the hillside southeast of the Church. Unlike Saint Paul, where all houses face the same direction, the homes on Saint George face each other across the roads, providing a less regimented, neighborhood appearance. These were originally homes for resident Aleut laborers; they remain the homes of the people of Saint George. (P48) Adajacent to the housing, below the eastern bluff that supports the village, is the Community Center. A large building, it was begun prior to World War II but was not completed until after the evacuation and return of the people to Saint George. It still functions as a community center.

Non-historic elements of the village include: modern additions to the commercial center grouped to the east of the old commercial buildings; three new modular homes interspaced within the rows of houses on the hill; several new homes east of the Community Center, under construction in 1986. The five homes nearest the Community Center, although they appear newer than the hillside houses, are contributing structures, as they were constructed under the administrators during the period of significance. The recently constructed school, clinic, and combination city offices, store and warehouse are non-contributing elements within the District. The new subdivision south of the village is outside the boundaries of the Historic District.

Outside the community of Saint George, but within the Historic District, are three historic Rookeries and an old village site. The rocky beaches at East Reef, North, and Staraya Artil Rookeries remain relatively unchanged over time. (P50) There has not been a commercial hunt on Saint George in over ten years, so even the killing grounds, usually readily visible because of the lush vegetation fed by the results of the slaughter, are blending in with the countryside. The landscape is characterized by moss covered rocks, high grasses, and flowers, leading down to black rocky beaches covered with seals. In summer months the sea is filled with swimming, diving, feeding seals as far as the eye can see.

An old village site and rookery are located at Staraya Artil. (AHRS XPI015) (P51) The two are linked by a tidal zone pond where bachelor seals station

themselves, removed from the harems in the rookery. In the muck around the pond are seal, walrus, and whale bones, remnants of former occupations. East of the pond, in the tall grass, are the barabara sites marking the old village of Staraya Artil.

Saint Paul Island

The Saint Paul landscape is marked by weathered lava, scoria, and sandy deposits. Hills, remnants of explosion craters, dot the landscape. The Historic District is located along the southern coastline. It begins at Zapadni Point and stretches toward the City of Saint Paul three miles away, bordered on the south by the coastline and on the north by the scoria-covered road. The boundary follows the road to the base of Telegraph Hill, where the road and boundary line separate. The boundary turns south, following the Polovina Turnpike as it curves around the Salt Lagoon, then follows the dirt road leading to the Lukanin-Kitovi Rookery on the coast. Lukanin Bay and Tonki Point are excluded from the Historic District because development here has destroyed historical integrity. The Historic District begins again at Halfway Point, bounded by the scoria covered road on one side and coastline on the other. At Polovina Hill the boundary leaves the scoria road to turn inland, following a dirt road bordering the sand dunes to the sea. (M4)

Included in the Historic District on Saint Paul Island are five rookeries and their historic killing grounds; six sites listed on the Alaska Historic Resources Survey (AHRS); and the community of Saint Pual. This is about one tenth of the total area of the island.

The City of Saint Paul clings to a steep hillside with its back to the Bering Sea on a narrow sandy peninsula on the extreme south end of the island. Administrators in the American period created three distinct sectors to the community: the commercial center, located along the shoreline and historic killing grounds of the now extinct Village Cove Rookery; administrative buildings and staff housing centrally located; and resident Aleut laborer housing laid out in orderly rows on either side of the village center. Public buildings remain near the group served. (P5; P6; P57; P58)

Rebuilt in 1907, the Holy Martyrs Saints Peter and Paul Orthodox Church is the center of the community. It is a traditional building except that the characteristic wooden onion-shaped dome, repeatedly destroyed by wind, was replaced by a wrought iron onion-shaped configuration. The churchyard borders the priest's house and cemetery. (P51; P52)

Also bordering the churchyard at the center of the community are the administrative buildings and staff quarters. Old Government House, presently the offices of the Indian Reorganization Act (IRA) Tribal Council and apartments, is the most prominent of the administrative buildings. (P75; P76) In close proximity are Old Company House, presently the King Eider Hotel (P78); the old laundry, now abandoned (79); the old Fisheries Offices, presently a tavern (77); three one and one-half story cement bungalows sitting in a row with front sidewalks and sod, formerly known individually as "Employee House" and "Teacher's House," presently used for community housing. (P71) Buildings serving the community's social and medical needs are also located in this central area of the village: the physician's residence and dispensery, now joined by an addition and used as the clinic (P80); the Recreation Hall, now the offices of City Government (P81); and the old theater, now abandoned. (P82)

The seal processing complex is a distinctive part of the Historic District. Along the bottom of the hill, at the end of Tolstoi Boulevard and on the sand flats between the community and Village Cove, stand the seal processing buildings. Six large buildings still retain evidence of their functions in the historic industry: the boxing shed, kench house, blubbering house, and the bunkhouse for sealing assistants in one grouping, and the equipment garage and machine shop in another. The boxing shed, kench house, and blubbering house were built during the post World War I boom in the sealing industry. The boxing shed and kench house were lengthened during the 1930s. The blubbering house has a modern addition. Located in a row, almost identical in design and materials, these three buildings retain historic character. (P83) All are underutilized and in a state of disrepair. The former bunkhouse for sealing assistants, now the Tanadgusix Corporation Offices and hotel annex, rounds out the group of buildings tied direclty to the sealing industry. (P85) Buildings with functions supportive of the industry, such as the machine shop and equipment garage at the end of Tolstoi Boulevard and the paint shop below on the sand (P86; P87) are consistent in design and materials with the seal processing buildings. All were constructed in the 1930s.

Uphill from the industrial buildings and ranging on either side of the village center are the orderly rows of housing for Aleut laborers. All houses face out from the hillside, overlooking the historic killing grounds below. There are thirteen houses of frame construction and similar design constructed between 1915 and 1935 (P91); nineteen concrete houses of a similar design to the frame houses built between 1935 and 1955 (P92); and nine nearly identical houses with asphalt siding built post-World War II. (P94) The order, repetition, and anonymity of these houses serve to visually reinforce the company town character of the District.

Below the village in Gorbatch Bay swim the seals of Reef Rookery. (P59; P60) Within the Historic District are nine rookeries and five old village sites. (M4) Because Saint Paul is a volcanic island with little erosion over time and, until recently, no development that was not related to the seal industry, the landscapes remain relatively unchanged. Periodically, within recorded history, the sea has reclaimed the narrow neck of land at Northeast Point, turning the peninsula into an island. The sand dunes around Big Lake shift, covering the scoria and plank road with as much as three feet of sand. (M10) Otherwise, there have been few changes over time in the landscapes of the Historic District. Zapadni, Tolstoi, Reef, Kitovi and Lukanin Rookeries are similar black rock beaches backed by low rocky cliffs covered with grasses and flowers. (P95; P96; P97) Polovina, Polovina cliffs, and East and West Rookeries on the Northeast Point sector are similar black rock beaches bordered by rising sand dunes dotted with deep grasses. (p115, P116) The adjacent killing grounds are readily identifiable by the extremely lush vegetation fed by the slaughter. The old village sites of Vesolia Mista (AHRS XPI-016)(P99), and Zapadni (AHRS XPI-007)(P101; P102) are located within the District as well as the legendary site of discovery at English Bay. (M9)

The two extant catwalks (of nine originally constructed) are contributing structures, one at Reef Rookery (P95; P96; P97) and one at East and West Rookeries. (P115; P116; P117) In the 1920s the U.S. Department of Commerce administrators constructed these catwalks over the rookeries to facilitate the annual census of the seal herds. The design is simple: strategically placed scaffolds with a wooden catwalk stretching from apex to apex. The ten foot high walks are reached by climbing a ladder nailed to the side of the first scaffold. Wooden railing along one side of the catwalk and a wire stretched along the other serve as safety devices. They are in fair to poor condition..

Condition of Resources

Resource conditions vary widely in this Historic District. Buildings that retain their historic functions or are valued by the community are in good condition. Saint George the Great Martyr and Saints Peter and Paul Orthodox Churches are well maintained. However, within each are valuable books and icons that are in need of specialized care and, in some instances, restoration. The King Eider Hotel and the Saint George Hotel, as commercial enterprises, are well maintained and recognized by the communities as historic assets. On the other end of the spectrum are the buildings directly related to the sealing industry. Since commercial sealing ceased with the expiration of the North Pacific Fur Seal Convention in 1985, these buildings will no longer fulfill their historic functions. Presently they are in a state of disrepair; some are in danger of permanent loss. There is no community concensus on the historic value of these

buildings, as exists for the churches and hotels. There are no local ordinances or official protective management policies in effect for either historic buildings or the old village sites. Some "potting" is occurring at known sites.

As new industries are developed to provide the economic base needed to replace the sealing industry, the District could be in real danger of losing its integrity.

CONTRIBUTING AND NON-CONTRIBUTING RESOURCES

SAINT GEORGE ISLAND (Note: Lettering corresponds to Map 3.)

Village Center: Administrative and Public buildings

Saint George the Great Martyr Church, 1936. (H) Listed on the National Register of Historic Places. Significant objects within the Church include articles dating to the previous nineteenth century Church: a chandelier, chalice and crosses, 1845 (P19); five bells, 1875: a redwood cross fashioned from wood from the old church by Mr. Andronik Kashevaroff of Saint George. Ikons with historical interest include "Saint Petroluman" from the old church and "Virgin Mary" and "Our Lord Jesus Christ" worked by Father Theodosius. (P21) Handworked altar cloths made by the women of Saint George date back fifty years (P18; P19). This is only a representative sample of the treasures in this Church. The building is well cared for on a routine basis but in need of structural repairs.

Company House, 1930. (J) 56'0"x36'0". Three story, wood frame building with horizontal siding and six-over-six windows. Upper floor: sleeping rooms and bath (P26; P27); middle floor: sleeping rooms, bath and library with built in wood and glass bookcases, original books in place (P24; P25); ground floor: kitchen and dining area. Recently, new wooden fire escapes were added, replacing ladders nailed to the side of the building. Company House was renamed Saint George Rooming House in 1930 as the property of the Bureau of Fisheries; now owned by Tanaq Corporation and used as a hotel

Cottages; ca. 1930s. (K, L, M, N) One and one-half story cement bungalows exactly alike. Originally homes for the agent, storekeeper, physician, and schoolteacher. M was also the old hospital. Presently housing for NMF personnel and community. (P30; P31)

New Firehouse. (P) 20'3"x12'5". Wood frame with horizontal clapboard siding with a bell tower rising from southwest corner. Remodeled as living quarters; presently identified as Quarters No. 7.

New Firehouse. (Q) Wood frame with horizontal clapboard siding.

Commercial Center:

Abandoned Pump House and Winch House, ca. 1951. (A, B) Two small buildings: A, concrete and B, frame. Winch used to load and unload materials and boats at townside dock. Severe beach erosion has undermined the foundations.

Plumbing and Electrical Shop, ca. 1951. (C) Two story, wood frame structure with horizontal siding has severe structural deficiencies. Rebuilt after Saint George fire of 1950. (P32)

Sealing Plant, 1951. (D) 128'9"X102'0". This complex burned down in 1950 and was rebuilt over the original foundation. A wood frame building with concrete walls. Older methods of processing are reflected in this building and its extant equipment: wash house, kench house with tables, brine tanks and blubbering house (P38; P39), cooperage upstairs where some barrel staves remain. Skins were placed in redwood vats with large metal waffle grates placed on top to hold them down while they were flushed with sea water. These vats remain in the wash house as do the blubbering racks in the blubbering house. (P35; P36) The 12'X12' kench tables, some still holding skins in salt for storage, are intact (P37). The salting process was replaced by the newer brine process. Here skins were placed in a redwood tank, agitated by a paddle wheel, hung to dry, packed in borax, rather than salt, and then shipped to Fouke Company. The extant redwood tank may be the last of its kind. (P40: P41) Cement tanks with slat boxes and a re-designed paddle wheel replaced the redwood tank. (P42; P43) Presently National Marine Fisheries (NMF) personnel are in the process of converting part of the gound floor into a laboratory with living quarters upstairs. Previously, NMF personnel added some removable fencing in the wash house creating seal pens used in conducting seal behavior experiments. Other than these changes to the interior, which are consistent with is historic use, the seal processing facility retains its historical integrity.

Machine Shop, 1948. (E) 44'0"X62'0". Concrete walls with reinforced steel, (not "reinforced concrete"). Has a high gambrel roof. Presently a repair shop. Similar in materials and design to the seal processing plant; good visual integrity. (P44)

Coal Shed, 1930s. (F) 80'X30'. Concrete walls up to fifteen feet high pocketed into hillside, thus one side of the building is at grade near the eave line, while the other side has full-height concrete walls. Most recently used for storage. Needs structural repairs. (P45; P46)

Aleutian Bunkhouse, 1940. (G) 64'0"X20'3" Single story wood frame dwelling. Originally housed Aleutian workers brought in for the seal harvest and processing; presently the teacher's house. (P47)

Aleut Laborers' Housing:

Housing on Saint George, in keeping with the company town nature of the community, came in two varieties: (I) Wood frame, one and one-half story with gable roof and arctic entry; 1920s-1930s; (II) Same basic house type as (I), only concrete; 1930s (only two of these built because St. George Island lacked gravel for concrete); (III) larger frame houses, same basic type, all with green asphalt siding; 1940s-1950s.

Type I: 1,2,3,4,5,8,9,10,11,12,13,14,15,16,17,18,19,20,21,23,24
Type II: 4, 22
Type III: 31,32,34,35,36

Community Hall, 1949. (O) Large frame structure with a double gable roof line. Construction began in 1940 but was delayed by the evacuation of the island in 1942.

Non-Contributing Resources

Commercial Center: gas station; modern brick garage; Tanaq Fisheries; second modern brick garage; powerhouse; four modular storage buildings.

Village Center: school; clinic; combination city offices, store and warehouse; house; NMF personnel apartments.

Housing: three new modular homes; new homes under construction.

Archeological Resources

Staraya Artil: (AHRS XPI-015) Russian, liberally translates "old association for common work." Historic village site, reportedly one of the first Russian settlements in the islands. (M2; P51)

SAINT PAUL ISLAND (Note: Letters correspond to Map 5)

Village Center:

Administrative Buildings and Staff Residences

Saints Peter and Paul Orthodox Church, 1907. (A) Traditional building listed on the National Register of Historic places. The 1907 church was built on the foundations of the previous church, which was constructed in the mid-1800s. Portions of the earlier church appear to have been incorporated into the new buildings, as was customary for both religious and practical reasons. The iconostasis (the interior altar wall) and many of the icons and other articles from the nineteenth century church were installed in the 1907 building. The church is well cared for and structurally sound, but subject always to the harsh climate and limited funds for major repairs. (P63; P64; P65, P66; P67; P68; P69)

Priest's House, 1929. (B) Frame structure with horizontal wood siding. Horizontal gable roof with jerkinheads. Design is similar to Government House across the churchyard. (P70)

Teacher's Houses, 1948. (C,D,E) Three houses exactly alike placed in a row. One and one-half story cement bungalows with front sidewalks and sod yards. Formally known as "Employees Houses," the group is informally known as "silk stocking row." Presently one house is used by the tour guide in the summer; the others are private homes. (P71; P72; P73; P74)

Government House, 1932. (F) Large frame building with cement foundation; horizontal gable roof with cross gable ends; suffered interior fire damage in 1936. Presently used for apartments and business offices of the IRA Tribal Council. (P75; P76)

Fisheries Office, 1930s. (G) Frame concrete building with jerkinheads and outside entrance to cellar or basement. Presently a tavern. (P77)

Company House, 1923. (H) Three-story frame building with horizontal siding. Some modernization in 1932. Presently the King Eider Hotel. Upper floors are sleeping rooms with central bath; main floor is the hotel lobby which was once the library with built-in wooden shelves with glass doors. (P78)

Laundry, 1926. (I) Two-story cement building with horizontal gables. Originally used as a laundry for Company House; presently abandoned. (P79)

Hospital, 1934. (J,K) Physician's house and dispensary (1929) and old hospital (1934) joined by a modern addition (1974). J has a front stoop and dormers, similar in design to Company House, and maintains the appearance of a residence. K is a simple one story frame building. The addition is non-contributing. (P80)

Recreation Hall, 1948. (L) Replaced old recreation hall which burned in 1945. Large two story frame building. Presently the offices of the City of Saint Paul. (P81)

Theater, 1940s. (M) Single story wood frame building with a single gable roof and horizontal siding; no windows. Originally a movie theater, then a dance hall; presently abandoned. (P82)

Commercial Center

Blubbering House, 1930s. (N) Frame building with horizontal clapboard siding; a Butler building type of addition runs perpendicular to and away from the blubbering house. Presently used for storage. Needs structural repairs. (P83)

Kench House, 1930. 106'x 32' 10". Frame building with horizontal clapboard siding. Building was lengthened in the 1930s. Originally the kench house, then drying shed (for drying seal skins); presently used for storage. Needs structural repairs. (P83)

Boxing Shed, 1920s. (P) 160' 8" x 34' 6". Balloon framed, one and one-half story, horizontal clapboard siding; same design and materials as Blubbering House and Kench House. Building was lengthened in the 1930s. Originally a kench house, later a barrel shed, presently storage. Needs structural repairs. (P83; P84)

Fouke Bunkhouse, 1932. (Q) Large frame building with horizontal siding of similar design and materials to other boom period buildings. Originally a bunkhouse for sealing assistants, presently Tanadgusix Corporation (TDX) Building and Hotel Annex. (P85)

Machine Shop. (R) Two-story, wood frame with large bow-string trusses. A ramp built of rock leads to second floor storage. Originally machine shop, then fire department, a non-compatible new addition joined the Machine shop and Equipment garage in the 1980s. The new addition, which is neither the same material, color, nor style as the two historic buildings it joins, does not destroy the integrity of the two because of their obvious contrast and large size. (P86)

Equipment Garage, 1930s. (S) 100'X54' 6"; single-story wood frame building with large bow string trusses; presently the tire shed.

Small frame structure. (T) May possibly be one of the houses constructed pre-1918. Abandoned.

Paint Shop, 1930s. (U) 60'X28' 4"; wood frame shed with horizontal clapboard siding, sawbuck doors, similar to boxing shed and kench house. Presently used for the storage of paint and other highly flammable materials. Sand drifts form around and in this building. (P87)

Six Car Garage, 1930s. (V) 73' 2"X28'; single-story wood frame with horizontal clapboard siding. Presently abandoned with sand drifts around and inside.

By-Products Plant, 1924. (W) Large frame structure with horizontal clapboard siding. Remodeled interior and exterior in the 1930s; abandoned, reopened, abandoned again, and remodeled again; the interior was remodeled as recently as the 1970s. Presently abandoned, it is in need of structural repairs. By-products (products incidental to the fur seal industry) produced at one time or another on Saint Paul include: fox food, dog team food, mink food, crab bait, fertilizer, and oil. Between 1965 and 1975 a mink farmer removed old boilers to install experimental freezing equipment. The exterior retains the historic character of the 1930 seal processing building. (P88; P89)

Resident Aleut Laborers' Housing

Reflecting the company town nature of the community, houses on Saint Paul come in three types: (I) 1920s through 1930s, one or one and one-half story frame with horizontal wood siding, arctic entrance to one side, and side cellars; (P91) (II) one and one-half story concrete with arctic entrance and side cellars; (III) 1945-1950s. Larger one and one half story cement with green asphalt siding. Some houses have small (10'X14") outbuildings which were originally washhouses (1939); presently saunas or storage.

(I) Nos. 3, 25, 26, 27, 28, 29, 30, 42, 48, 47(0), 46, 45(0), 44(0).
(II) Nos. 1,2,4,5,6(0),7,8,9,10,11,12,13,14,41,40,39,38(0), 37(0), 49.
(III) Nos. 53,54,55,56,57,58,59,60,61.



Non-Contributing Resources

Village Center: school, "temporary building" housing church school, A-frame shed; coffee shop; remodeled school district apartments; post office.

Commercial Center: combination store, airline office, warehouse; combination hotel restaurant and Aleutian bunkhouse; metal storage building; gas station; elephant hut; quonset hut; frame building hit by barge; storage building; powerhouse; two storage buildings nearest to shore; ten storage tanks on hillside; NMF buildings and apartments across Village Cove.

Housing: two teacher's houses next to school; bottom row and top row of new ranch houses; house next to C, D, and E; duplex and four other houses belonging to the old naval complex; the old naval communications building; pastor's residence and Assembly of God Church; new subdivision on hillside east of town under construction in the 1980s.

Buildings outside the community: dilapidated ice house at Ice Lane (P100); dilapidated building at Webster Lake (P112); private residence at Webster Lake (P108; P109) open plywood blinds at rookeries; enclosed viewing stand at Lukanin Rookery.

Archeological resources: (Note: see map 4)

Zapadnie: (AHRS XPI-007) Twenty-three discernable pits on a consolidated parabolic dune, measuring from 15' x 12' to 18'-20' square, and two 35' x 15' shallow rectangular pits surrounded by smaller pits. Some pits may have been for storage. Fourteen pits have discernable entrance passages. Three large pits were interconnected by two lateraL passages (P101; P102; P103).

School site: (AHRS-XPI-006) Thirteen ceramic sherds, one square nail and one flenser were surface collected from this location. Artifacts are accessioned to University of Alaska Anchorage: UAA 83-3.

Webster Lake: (AHRS XPI-009) At least twenty-two house depressions situated on two parabolic dunes. Midden consisting of sea mammal bones and historic debris is exposed by extensive potting. Site was used prior to World War II as a hunting and lookout (for walrus) camp (P110; P111; P113; P114).

Polovina (Halfway Point): (AHRS XPI-008) Eleven square to rectangular barabara pits, measuring 12-18' on a side situated on a consolidated parabolic dune (P105).

Lukanin Hill: (AHRS XPI-011) Probable site disturbed by military use during World War II and later. Historic debris, mammal bones, a bone projectile point, and two fastened vertebrae were reportedly found (P99).

Vesolia Mista: (AHRS XPI-016) Russian, translates as a "happy place," reportedly located just northeast of Big Lake on northeast coast of island; reported one of the first settlements on the island, position indicated by Elliott. Area covered with blowing dunes (P106).

8. Significance

Period	Areas of Significance—Check and justify below				
___ prehistoric	___ archeology-prehistoric	___ community planning	___ landscape architecture	___ religion	
___ 1400–1499	___ archeology-historic	X conservation	___ law	___ science	
___ 1500–1599	___ agriculture	___ economics	___ literature	___ sculpture	
___ 1600–1699	___ architecture	___ education	___ military	X social/ humanitarian	
X 1700–1799	___ art	___ engineering	___ music	___ theater	
X 1800–1899	___ commerce	___ exploration/settlement	___ philosophy	___ transportation	
X 1900–	___ communications	X industry	___ politics/government	___ other (specify)	
		___ invention			

Specific dates 1786; 1867; 1911; 1942; 1960 **Builder/Architect** Bureau of Fisheries, U.S. Dept of Commerce & U.S. Dept. of Interior

Statement of Significance (in one paragraph)

ITEM 8. STATEMENT OF SIGNIFICANCE

Summary

The Seal Islands possess outstanding historical significance to the themes of industry, conservation, and ethnic heritage. 1786-1959, the period of significance, encompasses a consistent pattern of development, administration, and concerns in the industry from discovery to Alaska statehood.

Discovered in the 1780s as the home of the world's largest single herd of mammals, the northern fur seal, the islands of Saint Paul and Saint George, the Seal Islands, remain the primary site of the world's fur seal industry. This industry generated conflict between nations and peoples for the last two hundred years and dominated the islands from discovery in 1786 until Alaska statehood in 1959. The islands were the major focus of international conservation policymaking in its infancy late in the nineteenth century. The North Pacific Sealing Convention of 1911 was a pioneering effort involving many years and four great powers: the United States, Great Britian, Japan, and Russia. Compared to the other international conservation treaties of the period, for example, the Niagara Falls treaty, the Sealing Convention was the most significant agreement of its time. The controversy continues with the present turmoil surrounding the expiration without renewal of the Northern Fur Seal Convention. The site is associated as well with a unique chapter in the history of the Aleut people, the homogeneous permanent population of the islands and the labor force of the fur seal industry from its inception to its recent demise as a commercial enterprise. Because the site is remote, the environment harsh, and the sealing industry, with all its conflicts is still a pervasive presence, there is a unique sense of historical cohesiveness on Saint Paul and Saint George Islands.

Historical Context

It was the lure of furs, rather than empire, that enticed the promyshlenniki, the Russian equivalent of the American mountain men, eastward across the expanse of the Russian frontier in Siberia, Kamchatka and into the Bering Sea. Between 1743 and 1780 this advance progressed along the Aleutian Chain involving as many as forty-two different fur companies and over one hundred voyages. In the 1780s a new era in the history of the Russian fur trade began. Grigorii Ivanovich Shelikov and Ivan Golikov had the imagination to envision, through the establishment of permanent settlements under their fur company, a colonial structure. In 1788 Tsarina Cathrine II rewarded their vision with a sword and a medal of recognition.(1)

See Continuation page 16.

In 1786 and 1787, after years of searching the fogs of the Bering Sea, Gerasim Pribilov of the Lebedev-Lastochkin Fur Company discovered and named the legendary uninhabited seal islands: Saint George and Saint Paul. The first two seasons the Company established crews of one hundred thirty-seven promyshlenniki and native Aleuts from Unalaska and Atkha in the Aleutian Islands. They built barabaras, partially underground sod huts, establishing hunting villages at Zapadni, Staraya Artil, and Garden Cove on Saint George Island and on the south shore of Saint Paul Island. In the following seasons rival fur companies established Maroonitch on the north shore and Vesolia Mista in the sand dunes near Big Lake on Saint Paul Island. Because of this competition, the Lebedev-Lastochkin Company established hunting villages at Polovina and Zapadni. In 1799 the Company, now the Russian American Company, received more substantial royal recognition when Tsar Paul issued a twenty year charter granting them monopoly rights to the Colony. This eliminated competition and with it the need for so many hunting villages. The people of Saint Paul were all drawn together for "economy and warmth" at Polovina. The present site of the village of Saint George was chosen as "the best place, geographically, for the business of gathering the skins and salting them down".(2) This began a pattern of settlement and development dominated by the concerns of the fur seal industry.

The Company continued to administer the Colony through the First Charter, 1799-1819, the Second Charter, 1821-1842, and the Third Charter, 1842-1867. Exploitation of the resource was the first and only consideration during the period of discovery and settlement. Later, after the turn of the eighteenth century, during the period of the First Charter, Nikolai Petrovich Rezanov, heir to Shelikov's Company and vision, tempered this singleminded dedication to profit through establishment of permanent settlements, churches, schools—in short, the Russian-American Colony.

In 1867 the Russian government sold the Russian-American Colony to the United States of America. Through the Army, the War Department administered Alaska from the purchase in 1867 until 1877, except for the Seal Islands, which were declared a special reservation for governmental purposes and placed under the control of the Department of Treasury. Consistent with American laissez-faire economic principles in 1870, the government granted the Alaska Commercial Company a twenty year lease for the exclusive rights to the resources of the Seal Islands.

Between 1877 and 1884 the Navy and Customs Office administered Alaska. In 1884 "An Act Providing a Civil Government for Alaska" provided for the Presidential appointment of a Governor and for a district court and officials. But the Seal Islands remained under the control of private enterprise. In 1890 the North American Commercial Company won the lease over the seal industry and the administration of the islands.

In 1912 "A Bill to create a Territorial Legislature in the Territory of Alaska, to confer legislative powers thereon and for other purposes" established a territorial form of government that lasted until statehood in 1959. The Pribilof Islands were again an exception. In 1903 the administration of the "seal islands" was transferred from the Secretary of the Treasury to the Secretary of Commerce and Labor, who placed the islands under the direct control of the Commissioner of Fisheries in 1908.(3) The 1910 Fur Seal Act ended the private lease system and placed the Pribilofs under the jurisdiction of the Federal government. The Department of Commerce and Labor and its Bureau of Fisheries were responsible for the seal industry. In 1940 the Bureau of Fisheries was removed from Commerce and placed in the Department of Interior. The Commissioner of Fisheries continued responsibility for the islands. In the post-war years management was transferred to the Seattle office of the U.S. Fish and Wildlife Service.(4) In 1958 the industry was considered important enough that the Federal Government retained sovereignty over the Pribilof seals, agreeing to pay the new State of Alaska seventy per cent of the net proceeds from the seal industry. But the islands became part of the new State of Alaska and the old pattern of administration disappeared.

Industry

The fur seal industry itself was the most profitable fur resource for the Russians. During the First Charter fur exports from the colonies were: fur seals, 1,232,274; sea otters, 72,894; beaver tails, 59,530; and blue polar foxes, 36,362. During the Third Charter the depleted herds still yielded 277,788 fur seals from Saint Paul and 31,923 fur seals from Saint George. (6) At the time of the Purchase the seal herds were considered the only resource of real economic value in the territory. (7) This industry alone repaid the American government many times over the purchase price of Alaska. During the tenure of the Alaska Commercial Company the seal industry yielded annual profits to the U.S. Government alone of $2,500.000. As an international industry, the profits extended from the company to the European fashion industry that purchased the processed pelts at London auctions. (8) The North Pacific Sealing Convention of 1911 mandated a moratorium on sealing that eliminated the entire industry until after World War I.

In the 1920s the sealing industry boomed. As a result of the moratorium the herds increased dramatically in size. In 1921 catwalks were built, nine on Saint Paul and one on Saint George, to facilitate the seal census. The Bureau of Fisheries in the Department of Commerce reported 581,443 animals of all ages. (9) In 1923 15,920 animals were killed with 10,000 males reserved as breeders. In 1930 the Commissioner of Fisheries reported herd population at 971,527, much smaller than the millions reported in the nineteenth century, yet sales reported

still neared the $1,000,000.00 mark. (11) The pattern that followed over the next decade was an increase in the number of animals taken and a decrease in the number of breeders retained. By 1940 the yearly kill quota had increased four times while the breeder group, which had decreased twenty percent by 1929, was simply reported as "sufficient reserve for breeding." (12) During the 1940s the annual yield of sealskins leveled off. By 1952 U.S. Fish and Wildlife Service Biologists determined that the herd had reached, or was near, its peak of development numbering 1,500,000 animals. (13) The herds of the Pribilof Islands comprise about 85% of the world's fur seals. In 1967 the industry was still profitable; the seal skins from the Pribilofs sold for $2,839,682. (14) However, the industry essentially disappeared when the Northern Fur Seal Convention expired without renewal in 1985.

Conservation

Conservation measures for the seal herds began early in the Russian period of Alaskan History. In 1803 and again in 1805 the Board of Directors of the Russian American Company ordered a temporary halt on the fur seal catch. Oversupply of furs caused the first order. In 1803 280,000 fur seal pelts were taken while 500,000 were still in warehouses. Rezanov, who issued the second order upon his visit to inspect the islands, reported to Tsar Paul that while the seal herds seemed large, there were "only a tenth as many as there used to be," as more than a million seal skins had been taken on the islands. (15) This was the first attempt to apply conservation principles to the seal harvest. The hunters and Alexander Andreevich Baranof, colonial manager, paid little or no heed to the orders. During the Third Charter, 1844-1861, the Company considered conservation measures successful. During this period the Company tried to refine and define established procedures. The Company sent an experienced hunter to Saint Paul Island "to teach the method of closed seasons employed on the Commander Islands" in hopes of saving the seal herds from extinction. (16)

After the American Purchase, the recipient of the monopoly rights to the islands was to maintain the successful conservation measures applied by the Russian American Company. A sealing census determined the yearly quota of skins. Henry Elliott, naturalist and Special Treasury Agent with a commission to study wildlife from the Smithsonian Institute, estimated the herds in 1872 at 4,700,000 animals. The Alaska Commercial Company harvested 150,000 seals per year at an annual yield of $2,500,000. (17) This was double the haravest during the Third Charter of the Russian-American Company. The North American Commercial Company maintained the harvest quota established in the 1870s even though it became clear that Elliott's estimates were wildly exaggerated. By 1909, the end of the contract system, there were only 130,000 seals left. (18)

High profits from a resource that required little effort to exploit —it neither had to be fed, dug up, nor sought out — attracted international interest, as well. The depletion, often to the point of extinction, of other seal herds turned the focus of the world's fur seal industry on the islands of Saint George and Saint Paul. The result was an international conservation interest. While the land harvest certainly had a detrimental effect on the size of the herds, there was an even greater danger. Pelagic sealing, the taking of seals at sea, began in 1868. By the 1890s citizens of the United States, Great Britain, then Canada, Japan, and Russia manned pelagic sealing fleets in the north Pacific. Pelagic sealing was most dangerous to herd size, as only females range out to sea to feed from the rookeries. Each female killed at sea represented in reality the loss of three seals; the female herself; the pup she carried, as females were impregnated within days of giving birth; and the pup left on shore, since a female will only feed her own pup. The land harvest method limited the kill to bachelor seals, three or four year old non-breeding males.

The Paris Tribunal of 1893 was the first in a series of international conferences to prevent the extermination of the northern fur seal. In 1897 the United States outlawed pelagic sealing by U.S. citizens. In the same year she hosted a joint conference in Washington, D.C. Russia and Japan accepted, but Great Britain declined to attend while agreeing to attend a Fur Seal Experts Conference held concurrently. In 1906 the probelm exploded when Japanese citizens were killed while poaching seals in the Pribilofs. (19) In this year of excesses, President Theodore Roosevelt threatened to purposely exterminate the herds if some agreement could not be reached. But diplomatic wheels turn slowly; it wasn't until May 5, 1911, that a quadrapartite conference became a reality.

The North Pacific Sealing Convention of 1911, the result of the quadrapartite conference, was "a major victory for the conservation of natural resources, a signal triumph for diplomacy, and a landmark in the history of international cooperation." (20) As a conservation measure, the Convention prohibited pelagic sealing by citizens of the signatory nations, compensating their governments with a percentage of the land harvest. The Convention confirmed the principle that the countries owning rookeries had the right to control the land harvest. The Treaty was for fiteen years and "as long thereafter as it should remain undenounced by one or more signatories." (21) The Treaty actually remained in effect, except for a period during World War II, until 1985 when it expired without renewal.

The Convention marked a new age in American diplomacy. It was one of the earliest appeals to a head of state, foreshadowing President Woodrow Wilson's personal diplomacy at the close of World War I. President William H. Taft broke a conference deadlock by sending a personal appeal to the Emperor of Japan. (22)

The Convention was a landmark in the history of international cooperation. The Treaty mandated research. It created a Standing Scientific Committee which met a week before the Sealing Commission in order to exchange data. Through cooperation and shared research the body of knowledge of the northern fur seal is the most complete of all marine mammals. It was, and still is, used as a model for other species of marine mammals. (23) Through its mandate for research and cooperation in the sciences, the Convention not only stood as a landmark in international conservation policy making, but was instrumental in increasing the world's body of knowledge.

The North Pacific Sealing Convention remained in effect until World War II. From 1942 to 1957 the fur seals were protected by a provisional agreement between the United States and Canada. In 1957 a new interim North Pacific Fur Seal Convention was concluded between Canada, Japan, the Union of Soviet Socialist Republics, and the United States, which remained in effect until 1985 when it expired without renewal. For all practical purposes the commercial sealing industry ended with the expiration of the treaty. Sealing is no longer the primary concern on Saint Paul and Saint George Islands. Community leaders on both islands are working to establish a diversified economic base. Development on Saint Paul Island includes the oil indusstry, tourism, and fisheries. Saint George is constructing a boat harbor and marine repair facility at Zapadni, and Tanaq Corporation is involved in fisheries and a limited tourist industry. The seals no longer control the islands as they did throughout the period of significance.

Ethnic Heritage

The resident Aleut laborer was a constant element in the fur seal industry. Russian and American administrators alike imported Aleuts from the Aleutian Chain to these uninhabited islands for the sole purpose of harvesting and processing the fur seals. Attentive to the linguistic affiliation of the native peoples, Russian administrators moved "Atka (central dialect) speakers to Medni Island... and in establishing the Pribilof community they drew primarily upon members of the Fox Island district (eastern dialect) forming dialect islolates." (24) Administrators determined the size of the population by the number of hunters and support staff needed to harvest the seals and selected village locations because of proximity to the rookeries.

During the Second Charter of the Russian American Company, 1821-1842, the Company established permanent villages on Saint Paul and Saint George Islands. The Company supported a teacher and built a school house on each island. It assumed responsibility for the construction of churches and hospitals in the colony as

well. Beginning in 1861 the Company administered the two islands separately.

The Russian language and the Russian Orthodox Church became integral parts of Aleut life. Russian names were uniformly adopted, particularly with the rite of baptism. A high degree of community stability is indicated by the localization of family names among the three dialect isolates. Of 158 different Aleut family names, 144 are uniquely localized. In other words, of 158 family names, 144 are not shared between the dialect isolates and 14 are shared. (25)

In 1819 the first Russian Orthodox Church was built out of driftwood on Saint Paul when the population of the Pribilof Islands was 27 Russian males, 188 Aleut males, and 191 Aleut females. In 1824 the Pribilofs were placed under the auspices of Bishop Veniaminoff, later canonized Saint Innocent. In 1825 the Company abandoned the Polovina site and moved to the present City of Saint Paul, as it was considered "best to load and unload ships". (26) A church was erected in the new village. In 1833 the Company built the first church on Saint George Island. The Aleut people embraced Russian Orthodoxy as their own. Years later a U.S. Treasury Agent reported that there was a large church on Saint Paul, and a smaller one on Saint George. The priest, formerly supported by the Russian American Company, beginning with the lease period and thereafter was supported by the "pious donations of the natives". (27)

The end of the Russian period marked the beginning of a process of Americanization. Upon taking possession after the sale in 1867 and the winning of the lease in 1870, the Alaska Commercial Company, with the support of the Special Treasury Agent, destroyed barabaras on both islands, as they were considered unhealthy. The Company furnished material for above ground American style frame houses lined with tar paper, painted, and furnished with a wood stove and outhouse. The streets were laid out with the "foundations of habitations regularly plotted there on". In 1881 the Agent reported the "last building erected under Russia demolished". (28)

In 1890 when the Alaska Commercial Company lost its lease to the North American Commercial Company the Schedule of Property on Saint Paul and Saint George Islands filed by the Company included on Saint Paul: one large dwelling house, one store building (retail), two village store buildings, one barn and stable, one old warehouse, (fishouse) one village salt house, one cove salt house, one large new warehouse, one paint warehouse and wharf, one physicians home and dispensary, one schoolhouse and furniture, sixty-three native houses, one Northeast Point salt house, one Northeast Point Webster House, one salt house at Half-way Point [Polovina], one ice house, and one chicken house. Reported on

Saint George: twenty-one native houses, one dwelling house, with furniture, household effects, library, one store building, one warehouse and shop, coal storehouse, a slat house at Zapadnie and dwelling. (29)

Under the lease system the Company paid the Aleuts a piece rate, averaging about 40 or 50 cents a skin during the 1890s, equalling about three percent of the harvest. Beginning in 1894, Congress appropriated $19,500 annually for all but a year as a poverty reduction measure. During the moratorium, dictated by the Sealing Convention of 1911, the Aleut people were left without a cash income. Foreseeing the problem, the Convention also designated the United States Department of Commerce and its Bureau of Fisheries responsible for the welfare of the Aleut people. As a result, the Aleuts were paid in supplies from the government store and in coal. Work classification determined the amount an individual received with fixed amounts set for children, widows, teenagers, and the elderly. The only cash payments made to Aleuts were for labor on the Naval radio station on Saint Paul as the seal industry was the sole economic base for the islands. With the end of the moratorium and the economic stimulus of World War I the seal harvest began again in 1918, and Aleut laborers were paid wages, supplies, and services based upon their position in the harvest and processing.

Administrators, whether private or public, also were responsible for housing and capital goods on the islands. In this way, conditions for the people and of the buildings that they lived and worked in were dependent upon the seal industry. A boom in the industry was accompanied by a building boom on both islands. In 1925 the Special Agent reported concrete walls poured for "white dwellings" on Saint George. (30) The following year these dwellings were lettered, and in 1939 fences and cement sidewalks were built around them. In 1927 the Agent reported "a new native village laid over top of the old village." Each house was torn down and replaced in turn. In 1928 these houses were numbered. Construction of new houses continued intermittently throughout the period of significance. In 1933 the Agent reported electricity installed in native homes.

There were many large building projects as well between 1926 and 1940: Old Government House torn down; The Saint George Rooming House built; a new barn, salt house; accommodations for married employees; a garage; a warehouse at Zapadni in both 1933 and 1938, a new school, a watchhouse at Staraya Artil, a building for electrical power and cold storage, an extension to the garage, the new Saint George the Great Martyr Russian Orthodox Church, a bunkhouse for natives, and a new Community Hall begun in 1940 but not completed until after World War II.

The building boom followed much the same pattern on Saint Paul Island. In 1928 the Special Agent reported "Native houses numbered." In the following years he

reported intermittent construction of new native dwellings of poured concrete. Between 1930 and 1939, the Agent reported a building boom: an extension to the blubbering house, an electrical plant and cold storage building, new Government House, the placement of sod around the dispensary and hospital, sod and concrete sidewalks around the three white cottages, a bunkhouse for sealing assistants, a garage, salt house extension, nine outside laundry houses, new school, new recreation hall, a watchhouse at Maroonitch, a road to East Landing and Reef Rookery, a road to Northeast Point and Zapadni.

On June 3 and 4, 1942, the Japanese bombed Dutch Harbor and Unalaska Island in the Aleutian Chain. On June 7th Japanese landed on the Aleutian Islands of Kiska and Attu. On June 14 the Special Agent on Saint Paul received orders to prepare to evacuate the entire population of Saint Paul Island within twenty-four hours. The Navy removed Saint Paul Aleuts to an abandoned cannery at Funter Bay on Admiralty Island in Southeast Alaska and Saint George Aleuts to an old mine site across the bay from the cannery. They remained there, except for a sealing crew sent back in 1943 and individuals who found work in Southeast Alaska, for the duration. In the decade following World War II the Pribilofs became a voting district, had scheduled air service, a post office, and Pribilof Aleuts joined the Alaska Native Brotherhood. A sense of community was encouraged by the new administrative system that came with statehood. The U.S. Fish and Wildlife Service retained control over the seals of the islands, but not the labor force.

The people of the Saint Paul and Saint George share a common ancestry with the Aleutian Aleut people. Their heritage is Aleut, characterized by a "fundamental combination of self-sufficiency and cooperation (that) has led to long term durability of Aleut communities, to many persistencies, and to their ability to adapt to new and difficult circumstances." Village organization is Aleut, having made a "smooth transition from the "headman" or head men of pre-Russian times, through the system of First, Second and Third Chief practiced during Russian occupation, to the President, Vice-President and Secretary-Treasurer of today." (31) Their family names and religion have Russian roots. Even today, religious services are still conducted in three languages: Aleut, Russian, and English. Their developing economy is international as diversification brings the oil and fishing industries to the islands.

The people of Saint George and Saint Paul share one characteristic that sets them apart from other Aleut people. The Pribilof Aleuts have had a much shorter life expectancy. While "life expectancy during the Russian period is, on the average greater than both Aleutian and Pribilof Aleuts under American rule ... Aleutian Aleuts living from 1867 to 1946 have, on average, enjoyed a greater life expectancy at all ages than the average for Pribilof Aleuts." While there is an unusually high instance of infant mortality among the Pribilof Aleuts, evidence

shows that "the magnitude of the difference is slightly reduced with increasing age, but always in substantial favor of the Aleutian Aleut." (32) Research has determined no precise cause for this phenomenon, but does suggest that "the differences must be considered to reflect environmental conditions" rather than genetic differences. (33)

The consistent elements throughout the period of significance are the dominance of the fur seal industry in island life, the international concern for conservation of the herds, and the management of the Aleut people as a labor force. All these elements persisted past mid-century despite the disruptions of World War II. While the Aleut people were evacuated to Funter Bay for the duration, sealing teams were brought back to the islands for the harvest. After the war, when the Aleut people were returned to the Pribilofs, life began again in the same patterns.

Historic conditions that governed the industry were not changed by World War II. The change was a gradual process occasioned by new international concerns about the industry, Alaska statehood, and new conditions of island life.

International concerns about the sealing industry changed in the 1950s from protecting the seals from pelagic hunts to a commitment to modern scientific research necessary to determine the effect of the seal herds on commercial fisheries. In 1950, Mr. Thompson from the Committee on Merchant Marine and Fisheries explained that the purpose of the amendment to the 1944 act of entitlement to the 1942 Fur Seal agreement was to appropriate funds in order to: extend protection to other marine mammals; extend government control to the by-products of the seal industry and the harvest of any other animal resources of the islands; and to provide for "the maintenance and care of the native inhabitants." This purpose was well within the spirit of the original 1911 Convention. The 1957 multilateral Interim Convention on Conservation of North Pacific Fur Seals was a new departure. The objective of the new Convention was to sustain the herds at a level that allowed the greatest harvest "with due regard to their relation to the productivity of other living marine resources of the area." Scientific research was the key element. By directive, the subject of research included the age, mortality, migration routes, and the "extent to which the food habits of fur seals affect commercial fish catches and the damage fur seals inflict on fishing gear." The Convention established the North Pacific Fur Seal Commission to implement research and make recommendations for controls. This objective was not in the conservation and preservation spirit of the original 1911 Convention, rather it was concerned with the effect of the seals on the commercail fishing industry.

Elements of change in Alaska, coupled with the inherent change that occurs when a territory becomes a state, affected the administration of the islands and island life when Alaska statehood came in the 1950s. Section 6 (e) of the Alaska Statehood Act of July 7, 1958 awarded the state of Alaska seventy percent of the net proceeds of the Pribilof seal industry. The new state legislature enjoined the federal government, who still controlled the harvest, to bring Aleut wages to the state minimum. In 1959 the federal government abolished its fisheries office in Alaska. While the Aleut people remained the singular labor force for the industry, island life changed throughout the 1950s as well. Islanders became active in the Alaska Native Brotherhood and worked to alleviate their disparate condition. The people of Saint Paul and Saint George shared with the rest of Alaska the boom, and the changes that came with it, in the 1950s. Their relationship with the federal administrators changed as the Aleut people assumed more control of their political and private lives. The Special Agent for the islands made his last entry into his daily log in 1960. A unique era in American labor history came to an end.

CRITERIA EXCEPTION:

Structures built between 1942 and 1960 are deemed to have exceptional significance, although they are not all fifty years old. The sealing processes and social structure on the islands remained virtually unchanged from the pre-war period, so that the functions and configurations of the newer buildings, whether housing or commercial, were the same as in the 1920s-1930s. The Department of Interior even maintained the old pattern of constructing new buildings on the foundations of the old. The equipment in the 1950s seal processing plant on Saint George reflects the early methods of processing with its kench tables, blubbering racks, and the rare redwood brine tank. Although there is no single event or date to mark the terminus of the historic period, by 1960 the historic conditions no longer exclusively determine the course of the industry or island life.

NHL NAME:

Saint George and Saint Paul Islands have had many names. Seal Islands is the one name that has been consistently used from the days before discovery when tales were told about mythical fog shrouded islands in the Bering Sea, through the American period on both official documents and by such spokesmen as Henry Elliott, to an Academy Award winning Disney film in the 1950s. The present designation of Fur Seal Rookeries is too narrow to reflect the rich history of the industry, the seals, and the people. Seal Islands is the most historically consistent and the name which best reflects the character of the National Historic Landmark.



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4. Clarence C. Hulley, Alaska: Past and Present (Portland, Oregon: Binford and Mort, 1970), p.356.

5. Petr Alehsandrivich Tikhmenev, A History of the Russian American Company, trans. ed. Richard A. Pierce and Alton S. Donnelly (Seattle: University of Washington Press, 1978), p.153.

6. Ibid., p 397.

7. Hulley, p. 397.

8. Susan Hackley Johnson, The Pribilof Islands: A Guide to Saint Paul, Alaska (Saint Paul: Tanadgusix Corporation, 1978), pp. 14-15.

9. U.S., Department of Commerce, Bureau of Fisheries, Report of the United States Commissioner of Fisheries for the Fiscal Year 1922, p. 45.

10. U.S., Department of Commerce, Bureau of Fisheries, Report of the United States Commissioner of Fisheries for the Fiscal Year 1924, p. 111.

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14. Hulley, p. 398.

15. Tikhmenev, p. 88.

16. Ibid, p. 358.

17. U.S. Fish Commission, Division of Statistics, Past and Future of the Fur Seal, by Joseph Stanley-Brown, Bulletin of the United States Fish Commission, Vol. XIII. for 1893 (Washington, D.C.: Government Printing Office. 1894), p. 362.

18. Johnson, pp. 14-15.

19. Morgan Sherwood, "Seal Poaching in the North Pacific: Japanese Raids on the Pribilofs, 1906," Alaska History 1:1 (1984) : 45.

20. Thomas A. Bailey, "The North Pacific Sealing Convention of 1911," in Essays Diplomatic and Undiplomatic of Thomas A. Bailey, ed. Alexander Deconde and Armin Rappaport (New York: Appleton-Century-Crofts, 1969), p. 168.

21. Ibid, p. 183.

22. Ibid, p. 281.

23. Interview with Roger Gentry, August 1985.

24. Aleut Community of Saint Paul Island, Alaska, (New York: Clearwater Publishing Company, Inc., 1976), p. 3.

25. Ibid, p. 5.

26. Elliott, p. 231.

27. For a complete discussion of the Russian-America Company and the role of the Russian Orthodox Church see: Svetlana Federovna, The Russian Population in Alaska and California, Late Eighteenth Century-1867 trans. ed. Richard A. Pierce and Alton S. Donnelly (Ontario: Limestone Press, 1973) Barbara S. Smith, Russian Orthodoxy in Alaska: A History, Inventory, and Analysis of Church Archives in Alaska, with an annotated bibliography (Anchorage, Alaska: Alaska Historical Commission, 1980). For a discussion of the condition of the Aleut people in the American period see: Dorothy Knee Jones, A Century of Servitude: Pribilof Aleuts Under U.S. Rule (Washington, D.C., University Press of America, 1980).

28. "Special Reports," Pribilof Islands Collection, University of Alaska, Fairbanks, Alaska.



29. "Schedule of Property on Saint Paul and Saint George Islands," Pribilof Islands Collection, University of Alaska, Fairbanks, Alaska.

30. "Special Reports," Pribilof Islands Collection, University of Alaska, Fairbanks, Alaska.

31. W.S. Laughlin, "Aleut Community Cohesiveness and Tribal Integrity," in Aleut Community of Saint Paul Island, Alaska, (New York: Clearwater Publishing Company, Inc., 1976), p. 7.

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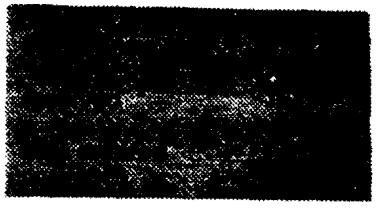
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9. Major Bibliographical References

See Continuation Sheet.

10. Geographical Data

Acreage of nominated property 6,970

Quadrangle name Pribilof Islands, Alaska Quadrangle scale 1:250,000

UTM References See Continuation Page 31

	Zone	Easting	Northing		Zone	Easting	Northing
A				B			
C				D			
E				F			
G				H			

Verbal boundary description and justification The boundaries of the Seal Islands National Historic Landmark District are shown as the thick black line on accompanying Map 2: Saint George Isla and Map 4: Saint Paul Island and further described in Section 7.

See Continuation Sheet 30.

List all states and counties for properties overlapping state or county boundaries

state	code	county	code
state	code	county	code

11. Form Prepared By

name/title Sandra McDermott Faulkner

organization National Park Service, Alaska Region date 3/14/86

street & number 2525 Gambell Street telephone (907)271-2632

city or town Anchorage state Alaska

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national ___ state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title date

For **NPS** use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

Attest: date

Chief of Registration

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form



ITEM 4. OWNER OF PROPERTY:

Name: Department of Commerce, National Marine Fisheries
Washington, D. C.

Tanadgusix Corporation
St. Paul, Alaska

Tanaq Corporation
St. George, Alaska

Alaska Diocese, Orthodox Church in America
Box 728
Kodiak, Alaska

ITEM NO. 6. REPRESENTATION IN EXISTING SURVEYS

Title:

[A] National Register of Historic Places

[A] June 13, 1962

[A] Federal Yes

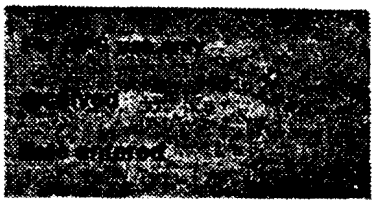
[A] Department of Interior, National Park Service;
Washington, D. C.

[B] Alaska Heritage Resources Survey

[B] Date: 1966-1985

[B[State Yes

[B[State of Alaska
Geological and Geophysical Survey Division
3601 C Street
8th Floor
Anchorage, Alaska 99503



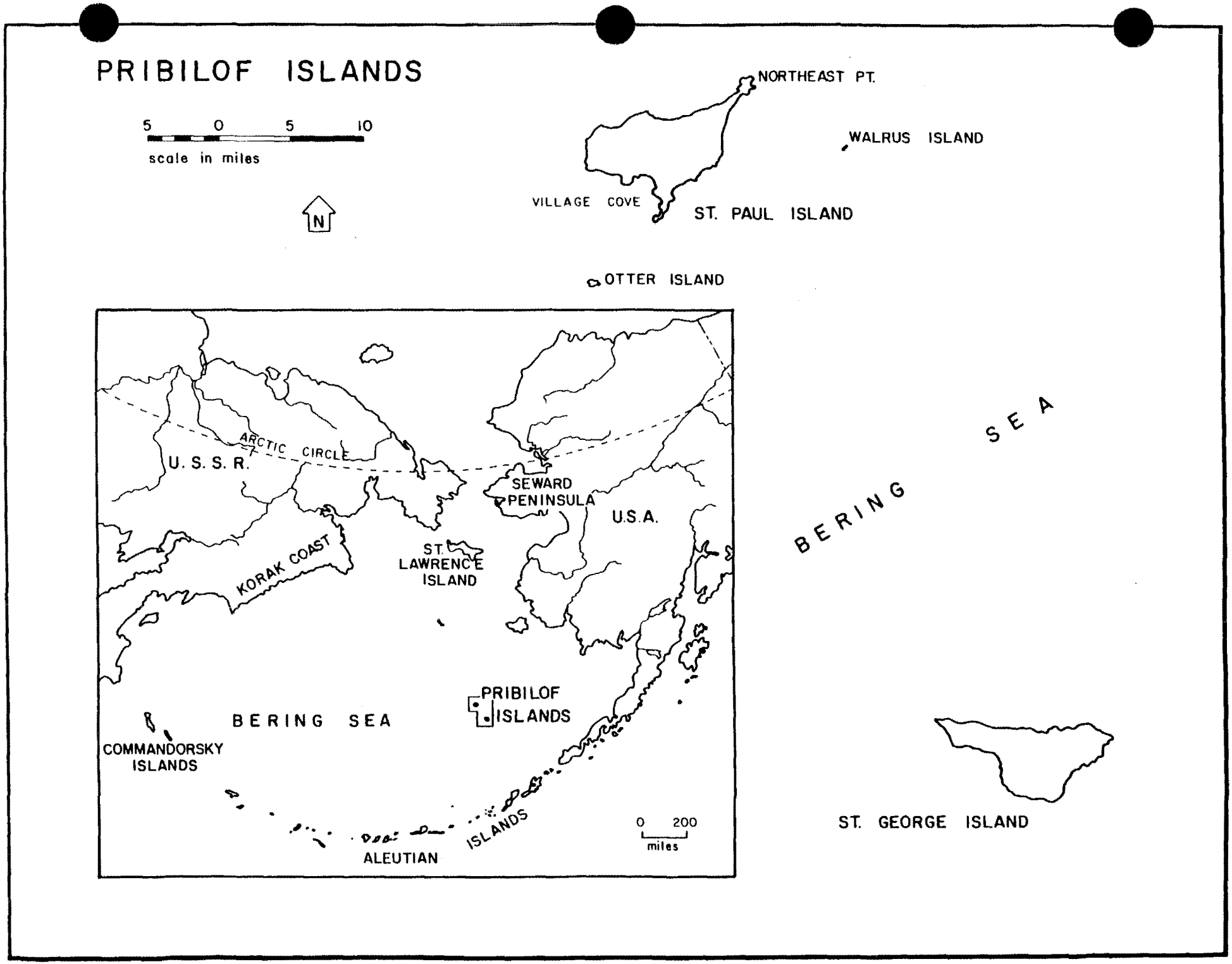
BOUNDARY JUSTIFICATION

The boundary includes the communities, rookeries with adjacent killing grounds, and old village sites that have historically been associated with the sealing industry, the conservation of the herds, and the Aleut people. Sections of the islands are excluded from the District because they were not essential to the industry or development has destroyed visual integrity.

St. Paul Village:
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C-02/530820/6320480
D-02/540280/6330500

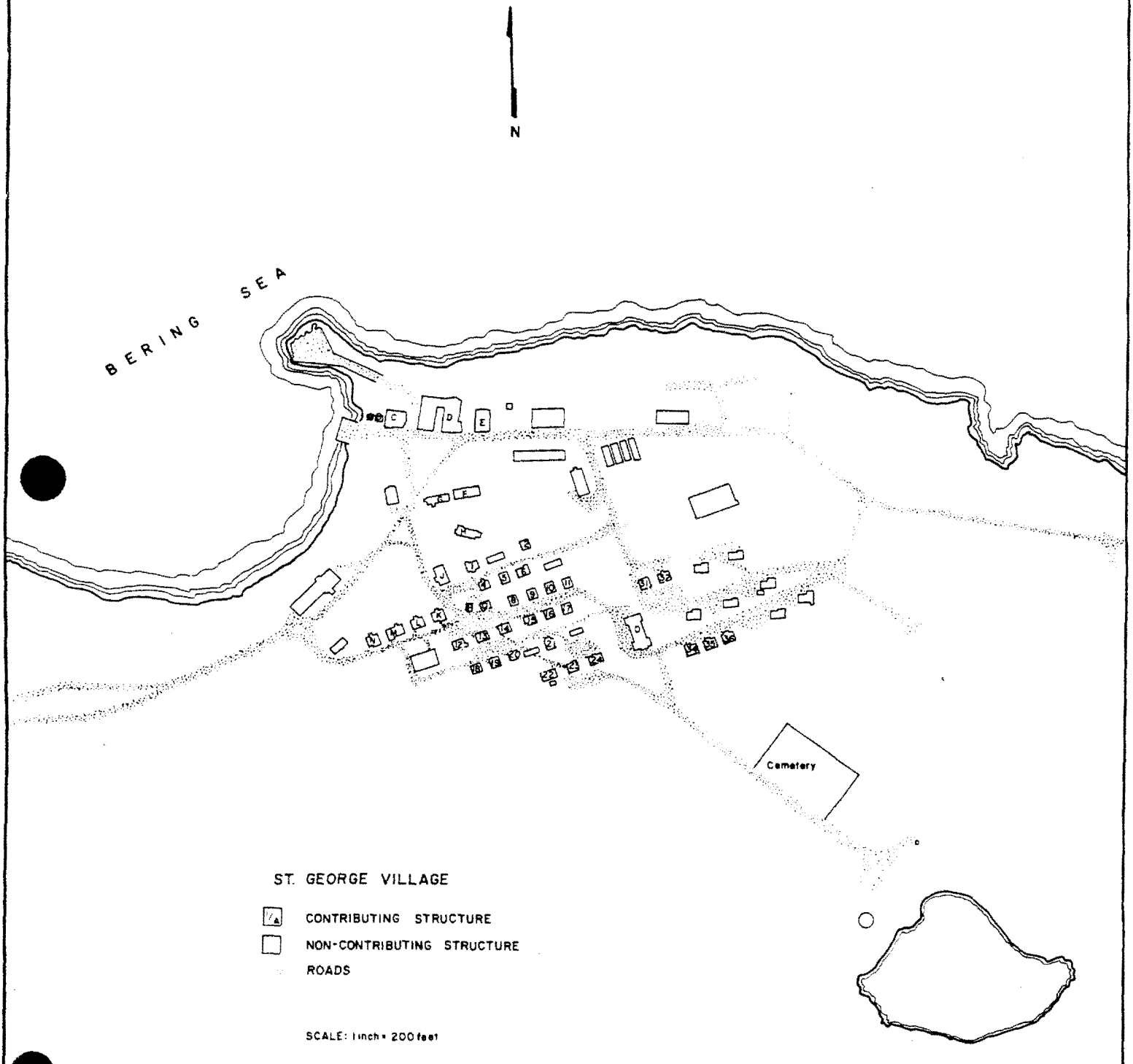
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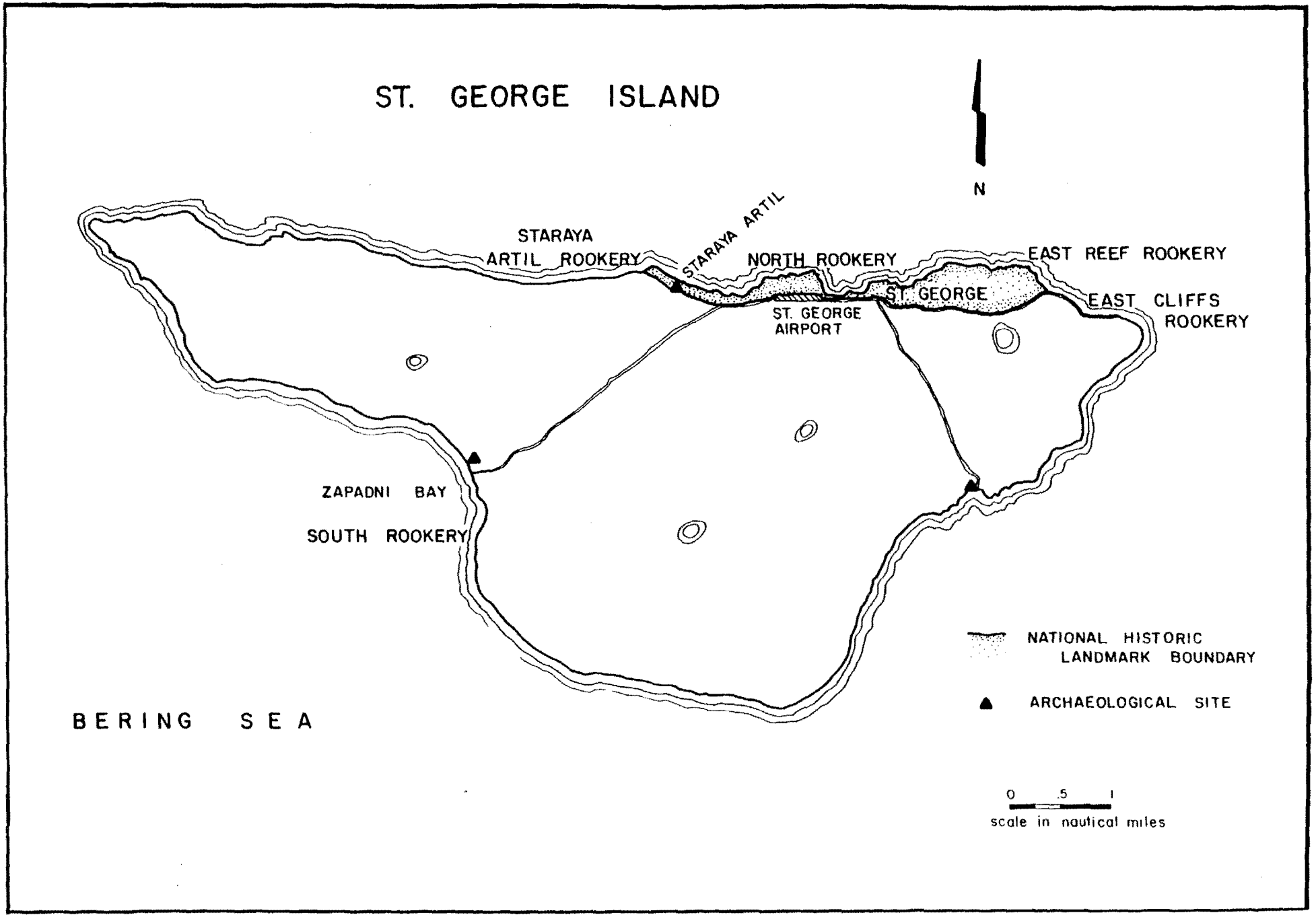
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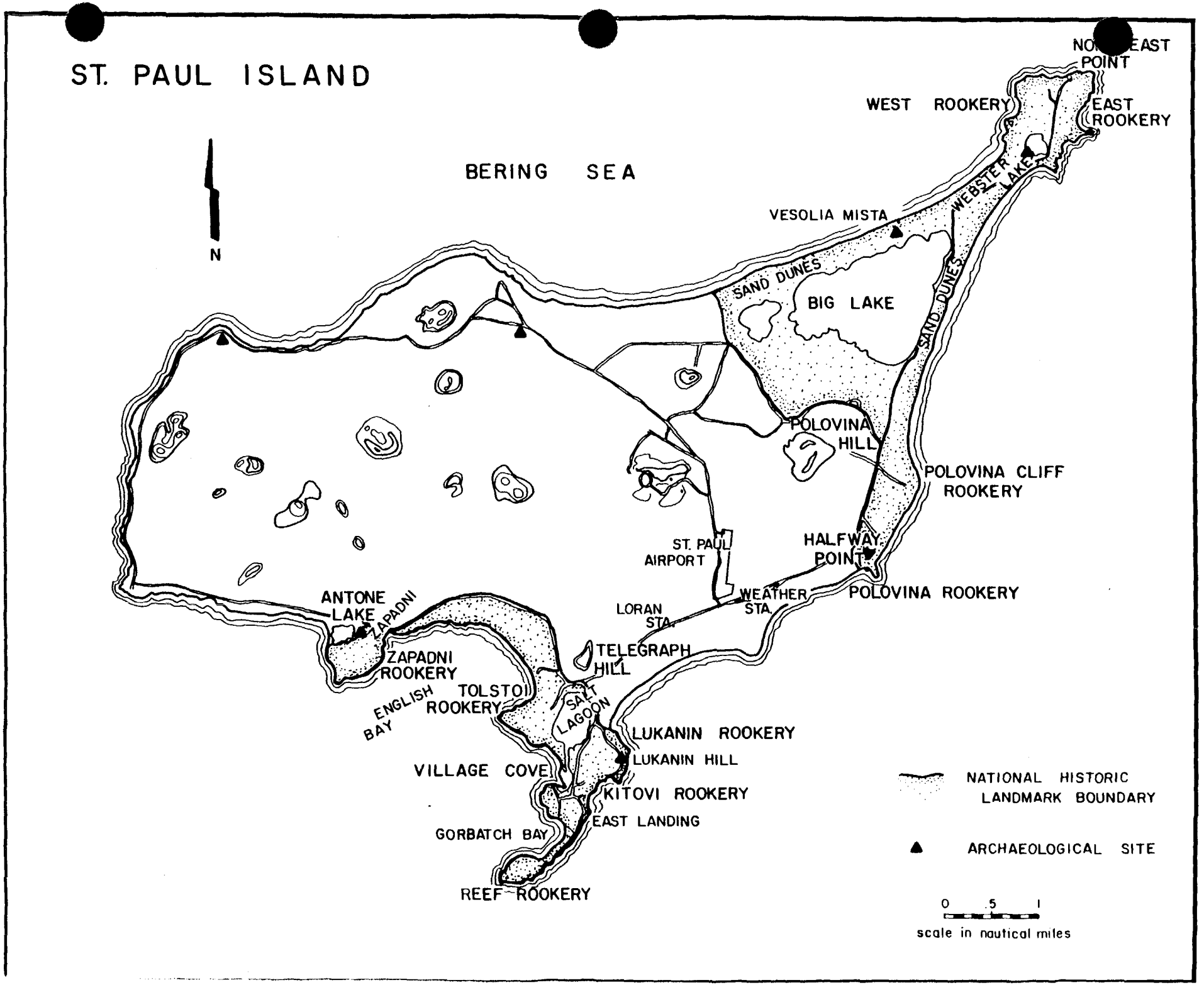

PRIBILOF ISLANDS
5 0 5 10
scale in miles
N
NORTHEAST PT.
WALRUS ISLAND
VILLAGE COVE
ST. PAUL ISLAND
OTTER ISLAND
ARCTIC CIRCLE
U. S. S. R.
SEWARD PENINSULA
U.S.A.
BERING SEA
KORAK COAST
ST. LAWRENCE ISLAND
PRIBILOF ISLANDS
BERING SEA
COMMANDORSKY ISLANDS
ALEUTIAN ISLANDS
0 200
miles
ST. GEORGE ISLAND

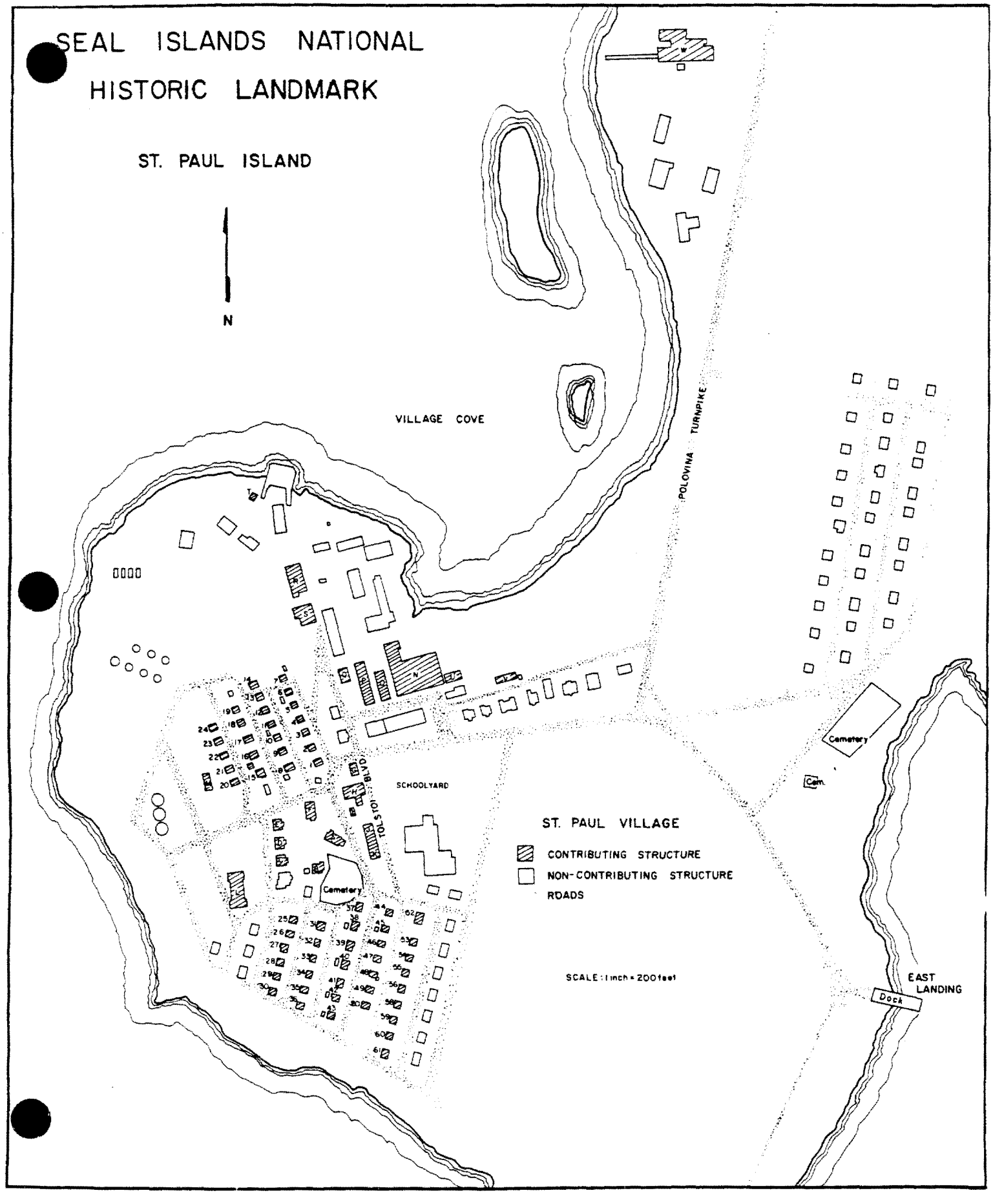
SEAL ISLANDS NATIONAL HISTORIC LANDMARK

ST. GEORGE ISLAND




ST. GEORGE ISLAND
N
STARAYA ARTIL ROOKERY
STARAYA ARTIL
NORTH ROOKERY
EAST REEF ROOKERY
ST. GEORGE
EAST CLIFFS ROOKERY
ST. GEORGE AIRPORT
ZAPADNI BAY
SOUTH ROOKERY
NATIONAL HISTORIC LANDMARK BOUNDARY
ARCHAEOLOGICAL SITE
BERING SEA
0 .5 1
scale in nautical miles


ST. PAUL ISLAND
BERING SEA
N
NORTHEAST POINT
WEST ROOKERY
EAST ROOKERY
WEBSTER LAKE
VESOLIA MISTA
SAND DUNES
BIG LAKE
SAND DUNES
POLOVINA HILL
POLOVINA CLIFF ROOKERY
ST. PAUL AIRPORT
HALFWAY POINT
WEATHER STA.
POLOVINA ROOKERY
LORAN STA.
ANTONE LAKE
ZAPADNI
ZAPADNI ROOKERY
TELEGRAPH HILL
ENGLISH BAY
TOLSTOI ROOKERY
SALT LAGOON
LUKANIN ROOKERY
LUKANIN HILL
VILLAGE COVE
KITOVI ROOKERY
EAST LANDING
GORBATCH BAY
REEF ROOKERY
NATIONAL HISTORIC LANDMARK BOUNDARY
ARCHAEOLOGICAL SITE
0 .5 1
scale in nautical miles


SEAL ISLANDS NATIONAL
HISTORIC LANDMARK
ST. PAUL ISLAND
N
VILLAGE COVE
POLOVINA TURNPIKE
SCHOOLYARD
TOLSTOI BLVD.
Cemetery
Cem.
ST. PAUL VILLAGE
CONTRIBUTING STRUCTURE
NON-CONTRIBUTING STRUCTURE
ROADS
SCALE: 1 inch = 200 feet
EAST LANDING
Dock

ADDITIONAL NATIONAL HISTORIC LANDMARKS

Old Sitka

American Flag Raising Site

Fort Durham

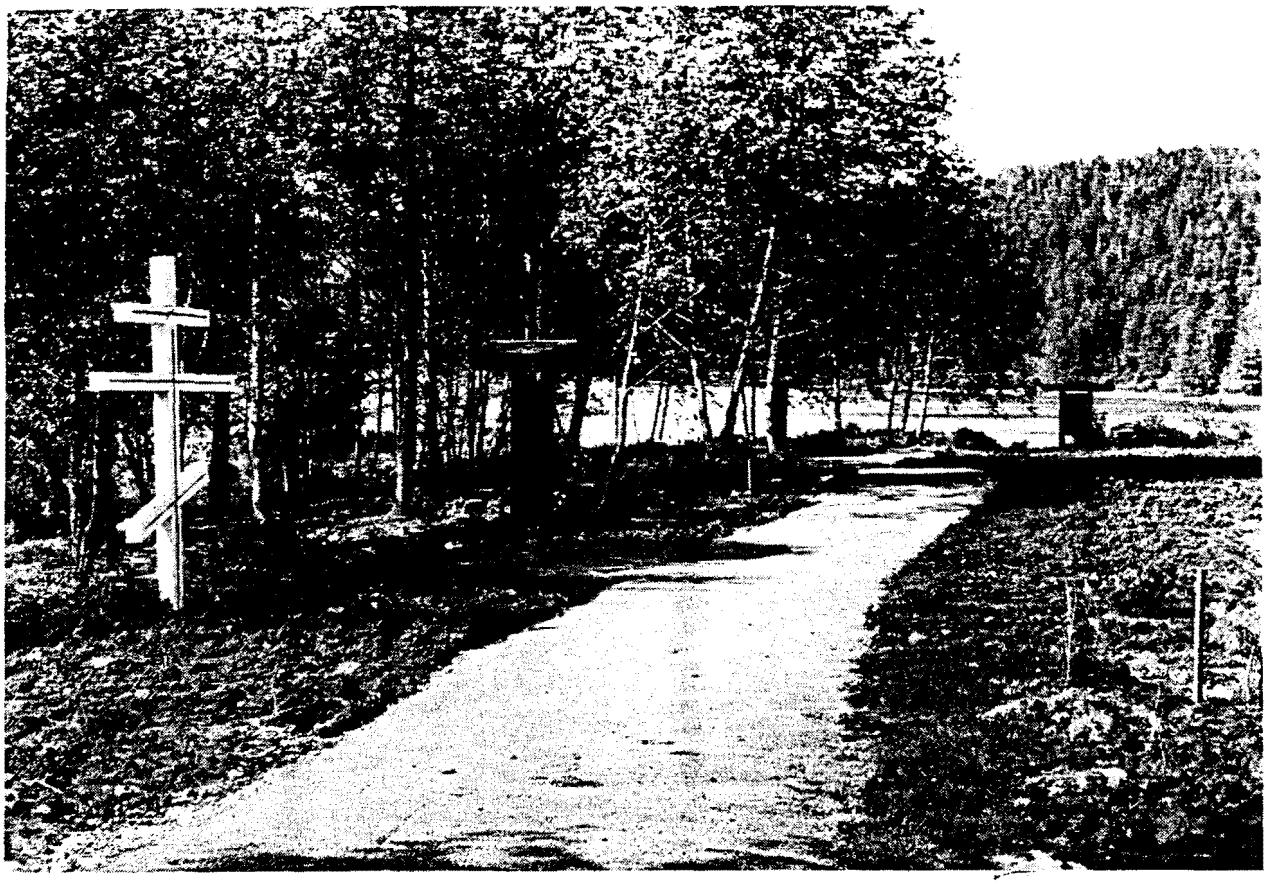
New Russia

Bering Expedition Landing Site

Three Saints Site

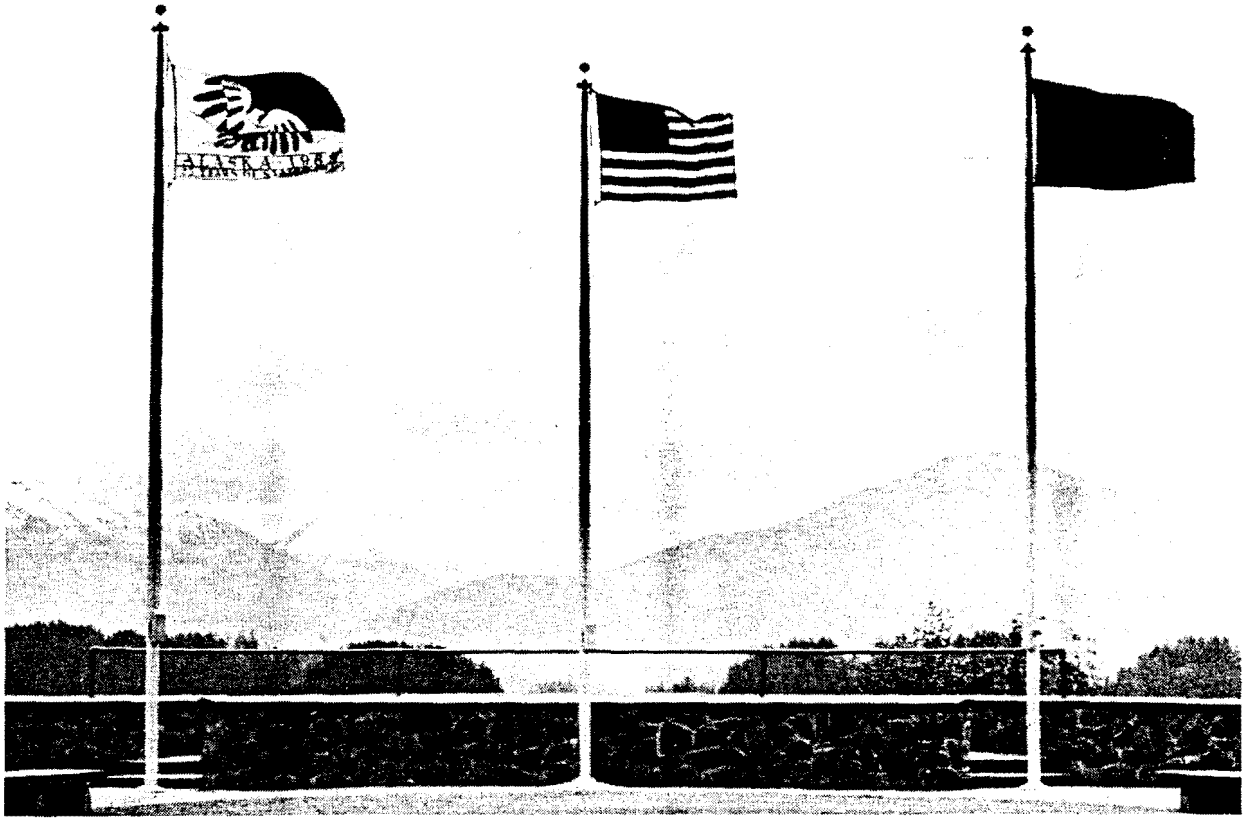
Sitka Spruce Plantation





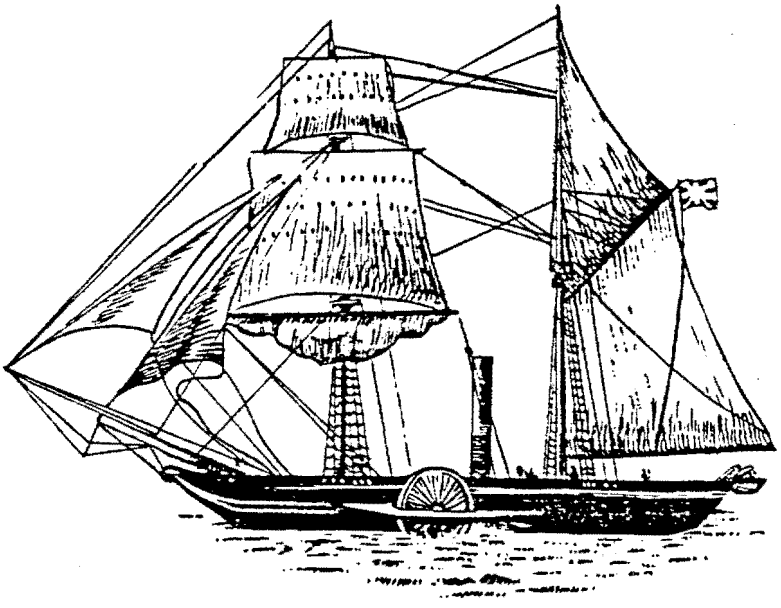
Old Sitka

Old Sitka National Historic Landmark commemorates the first European settlement in the Alexander Archipelago and an incident in Russian-Native relations. In July of 1779, in order to check international trade competition, Alexander Baranov, Chief Manager of the Russian American Company, met with local Tlingit Chiefs to obtain cession of the site for a new post. Only a barabara was on the Starriagavin River site when the Russians constructed Redoubt St. Archangel Michael. It consisted of several log buildings surrounded by a fort wall when, in June of 1802, a Tlingit attack destroyed the Redoubt. The Russians reestablished at Sitka and the site became known as Old Sitka. In 1934-1935 archeologists excavated a portion of the site, determined the locations of some Russian buildings and recovered many artifacts. Erosion and extensive construction activity has destroyed much of the area excavated. In 1966, the State built a wayside on the site. It is now operated as a unit of the Alaska State Park System open for year-round use.



American Flag Raising Site

American Flag Raising Site National Historic Landmark sits on a sixty-foot rock outcropping near the edge of Sitka harbor. On October 18, 1867, amid cheers, tears, and cannon salute, officials met to lower the Russian flag and raise the American at the flagstaff in front of Governor's House on Castle Hill. Since 1804 Russians had occupied the former Tlingit "knootlian" site where four principal houses were located. From its construction in 1837 until it burned in 1894, Governor's House remained the scene of government operations under both flags. In 1900 the U.S. Department of Agriculture constructed a building on site. After its demolition in 1955 the grassy site with Russian cannons displayed was maintained as a Territorial Park. On July 4, 1959, under the Constitutional proviso that design change to the American flag goes into effect on the 4th of July following ratification of the admission of a new state, the first official raising of the new flag occasioned by Alaska statehood took place at the American Flag Raising site. Today the site is maintained as a State Historic Site.



Artist's sketch of original Beaver.

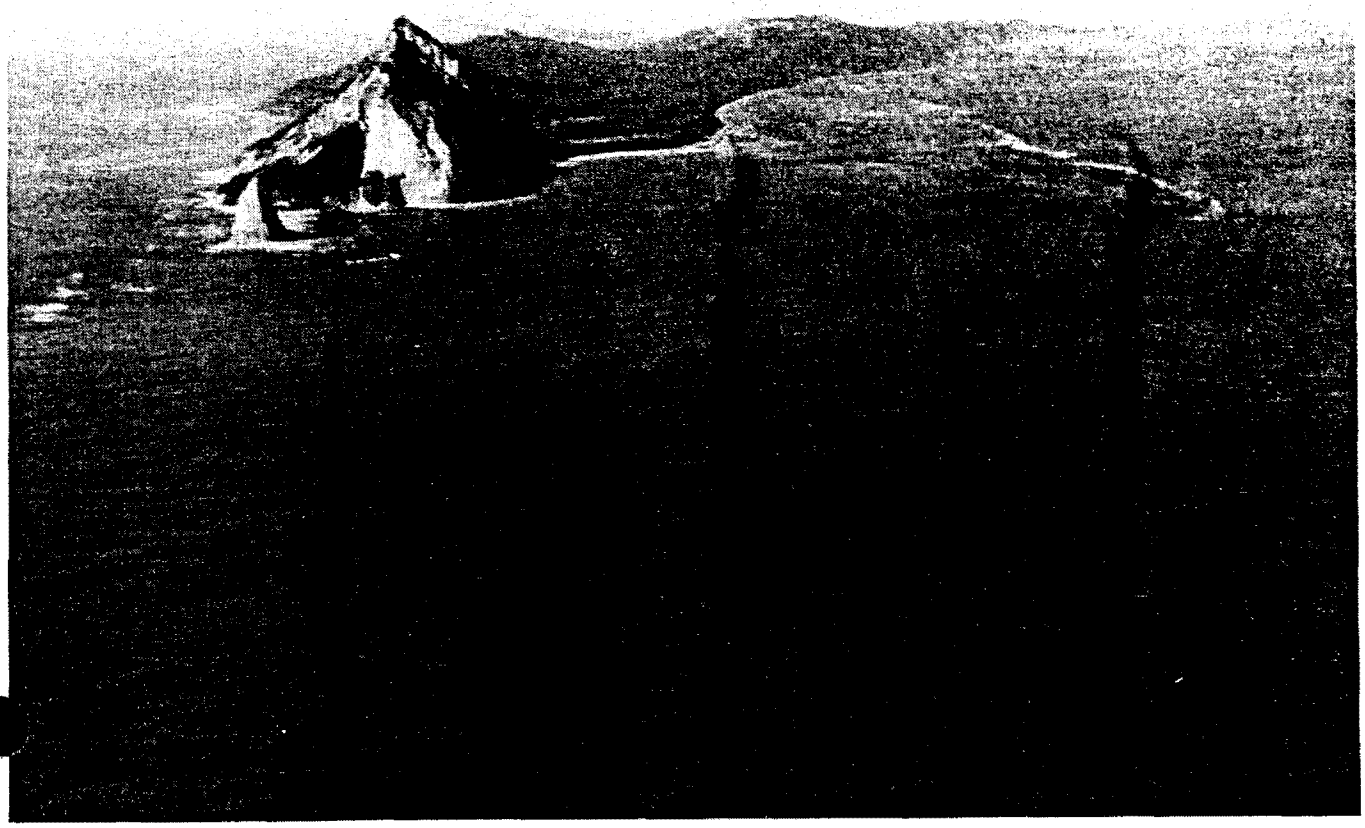
Fort Durham

Fort Durham was one of three locations (the others were Fort Stikine at Wrangell and Fort Yukon at the confluence of the Yukon and Porcupine rivers) established in Russian America by the Hudson's Bay Company. As such, it represents the British role in the great struggle between England, the United States, and the Russian Empire for control of the North Pacific fur trade. Fort Durham was built under provisions of a lease negotiated between the Russian American Company and the Hudson's Bay Company. The lease gave the British firm control of a ten-mile wide strip of Russian Alaska from 54 degrees 40 minutes North to Cape Spencer on Cross Sound. Fort Durham was erected during June to August 1840 about 25 miles south of the present day town of Juneau. The stockaded post served as a trading point for the Hudson's Bay Company until the spring of 1843. After that, the company abandoned the fort in favor of yearly visits to the area by its trading ship, Beaver. There are no surface remains at the Fort Durham site. Archaeological evidences of the trading post were discovered in 1975.



New Russia

New Russia, outside Yakutat, represents a pivotal incident in Russian-Tlingit relations. Russian fur traders established the site in 1796 as a link between the fur trading center of Kodiak to the north and the rapidly southward moving sea otter which they were pursuing to near extinction. The stockaded settlement developed into a fur-trading post, a small ship yard, and a port of call for vessels traveling from northern areas to the Russian post that was established at Sitka in 1799. Despite its value, New Russia created much misunderstanding between Tlingits and Russians. In 1805 the Natives, believing that the Russians had violated the terms under which they had been allowed to build their outpost, attacked and burned the Russian stockade. As late as 1822, the Russian American Company was not able to conduct a census at Yakutat. Aside from intermittent geographers' visits, permanent foreign intrusions did not occur in the area until the late nineteenth century. There are no surface remains at the New Russia site, although artifacts have been recovered there over the years. Extensive archaeological testing was carried out there in 1978.



Bering Expedition Landing Site

The Bering Expedition Landing Site, located on Kayak Island about 200 miles southeast of Anchorage, commemorates the scene of the first scientific investigation in northwestern North America. The expedition, under Captain-Commander Vitus Bering, culminated a series of Russian attempts to determine if the Asian and North American continents were joined. St. Peter, Bering's ship, reached Kayak Island on July 20, 1741 (Julian calendar) after a 47-day voyage from from Avacha Bay on Siberia's Kamchataka Peninsula. Landings were made on Kayak Island and nearby Wingham Island. Georg Wilhelm Steller, the ship's surgeon and naturalist, landed on Kayak Island. He spent ten hours exploring, making collections, and recording his observations. These observations were preserved in his journal and later published. The approximate location of the landing site has been reconstructed from ship's logs and Steller's observations. No physical remains of the 1741 visit have been found on Kayak Island.



Three Saints Site

Three Saints Site, located about 75 miles southwest of the City of Kodiak on Kodiak Island, was the location of one of the first permanent Russian settlements in North America. Fur trader Gregorii Shelikhov and his wife Natal'ia arrived there in August of 1784 with three ships. After fighting a sharp battle with Kodiak Natives, the Russians built a trading post that included several small houses and commercial buildings. By the time Shelikhov returned to Siberia in May 1786, Three Saints had become the principal Russian settlement in North America. It remained so until about 1793 when the focus of Shelikhov's Alaskan operations moved to the site of the present day City of Kodiak. Three Saints was not abandoned, however. Later records refer to church construction in 1796, "warehouses full of furs" in 1800, and an extant settlement in 1803. It was listed as a populated point as late as 1867 when Russia transferred its Alaskan interests to United States jurisdiction. But Three Saints was deserted as Russian fur-trading company employees left after the 1867 transfer. It was not resettled by the Americans who came to Alaska, although a Native village remains in the vicinity. Archaeological investigations in 1962 found two cultural components at Three Saints. The first component was a rich prehistoric one that defined a significant phase of Eskimo prehistory. The second consists of remains of the trading post founded by the Russians in 1784.



Sitka Spruce Plantation

The Sitka Spruce Plantation on the naturally treeless Aleutian Island of Amaknak is the oldest recorded afforestation project on the North American continent. The project reflects the Russian interest in developing the Aleutian Islands and making them, as well as all Russian America, more self-sufficient. In 1805 Nikolai Rezanov ordered the shipment of seedlings from Sitka to Unalaska. By the time of Bishop Veniaminov's visit in 1834, a grove of 24 trees survived on the island of Amaknek in Unalaska Bay. The plantation failed to supply the timber needed for the area, but six trees still stand as testimony to the experiment. The trees of up to 36 feet in height remain in a small city park maintained in the community of Dutch Harbor. Around the older trees are seedlings and young trees, a playground and a pond.