THE NATIVE, RUSSIAN AND AMERICAN EXPERIENCES

OF THE

KENAI AREA OF ALASKA

THE NATIVE, RUSSIAN AND AMERICAN EXPERIENCES OF THE KENAI AREA OF ALASKA

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Introduction

The concept of a history conference on the Kenai Area of Alaska has been aborning several years. An essential catalyst was a visit from Gary Holthaus, Director of the Alaska Humanities Forum, to determine interest in programs from the National Endowment for the Humanities. A grant application was submitted by the Kenai Mayor's Advisory Committee on History and Tradition, and approved by the Alaska Humanities Forum Board.

Similarities between the format of this conference and the Conference of Alaska History held in 1967 are obvious and intentional. However, we have added an additional dimension: concentration on one geographic area of Alaska to obtain further insight into land as a bridge to community. Realizing there will be some overlapping, we have an opportunity to observe a section of Alaska from the viewpoint of the Native, Russian and American Experiences.

Under the able direction of Project Director Peggy Gill Thompson, the experience chairmen prepared the articles herein and the conference seminars. Alan Boraas, Kenai Peninsula Community College, asked Dr. William Workman, Alaska Methodist University, Douglas Reger, Regional Archaeologist for the U. S. Forest Service, and Dr. James Kari, Alaska Native Language Center, to assist in the presentation of the Native Experience. There are indications of human occupation of the Kenai at the time of Abram's calling. The Kenaitzie were one of the few groups of Athabascan Indians to reach the seacoast, and there were continuing contacts with other Native peoples.

Sister Victoria, St. Herman's Pastoral School, is in charge of the

Russian Experience, assisted by Ynez Haase, consultant. Dedicated Russian Priests, daring fur traders, conflicts with personnel of the Russian-American Company--all played roles in the Russian Period. Alexander Baranof's capture of Konovolof in Kenai and Baranof's selection of a Kenaizie Princess for a wife illustrate the importance of the Russian presence. The establishment of the Russian Orthodox Church has proven to be an important and lasting influence.

The American Period, as brought out by Mary Willets, Chairman of the Mayor's Advisory Committee of History and Tradition, exemplifies the various stages of development under the American Flag. Fishing, trapping, mining, agriculture, military expenditures, homesteading, oil and gas--all have National and International implications. Dr. Morgan Sherwood, Alaska-born historian, University of California, Davis will give the conference keynote address. Dr. Sherwood and Dr. Claus Naske, History Professor, University of Alaska, are serving as consultants to the American Experience.

As the United States approaches the Bi-Centennial celebration, consideration of Alaska's past provides a unique tangent to the traditional historical approach. When the American Colonists were learning of the Declaration of Independence, Captain James Cook of England was cruising the inlet, then known as Kenai Bay (now Cook Inlet) in search of the Northwest Passage. During the Revolutionary War and the controversies over the preparation and ratification of the United States Constitution, the Russians were establishing redoubts in the Kenai Area. Whereas, Manifest Destiny beckoned Americans from the East to the West in the "lower 48," much of the history of Alaska involves movement from West to East.

The respective experiences have blended into the present, as indicated

by the transfer of Wildwood Air Force Station to the Kenai Native Association, the first land transfer under the Alaska Native Lands Claims Act. Orthodox Church officials participated in the ceremony.

Thus, we have a local history, but a history closely related to Territorial, State, National and International development. In the words of Frederick Jackson Turner: "The humblest locality, has in it the possibility of revealing in its history, rightly told, wide reaching historical events."[1]

Hopefully, this book and the conference for which it was prepared, will assist in further understanding Alaska, the oldest and newest frontier on the North American Continent. Alaska furnished the land bridge for the earliest migrations as well as the romantic "Last Frontier" of the United States.[2] The Native, Russian and American Experiences of the Kenai Area of Alaska add necessary perspective as we approach the Bi-Centennial and attempt to further ". . .life, liberty, and the pursuit of happiness."

James C. Hornaday, Editor
Kenai, Alaska 1974

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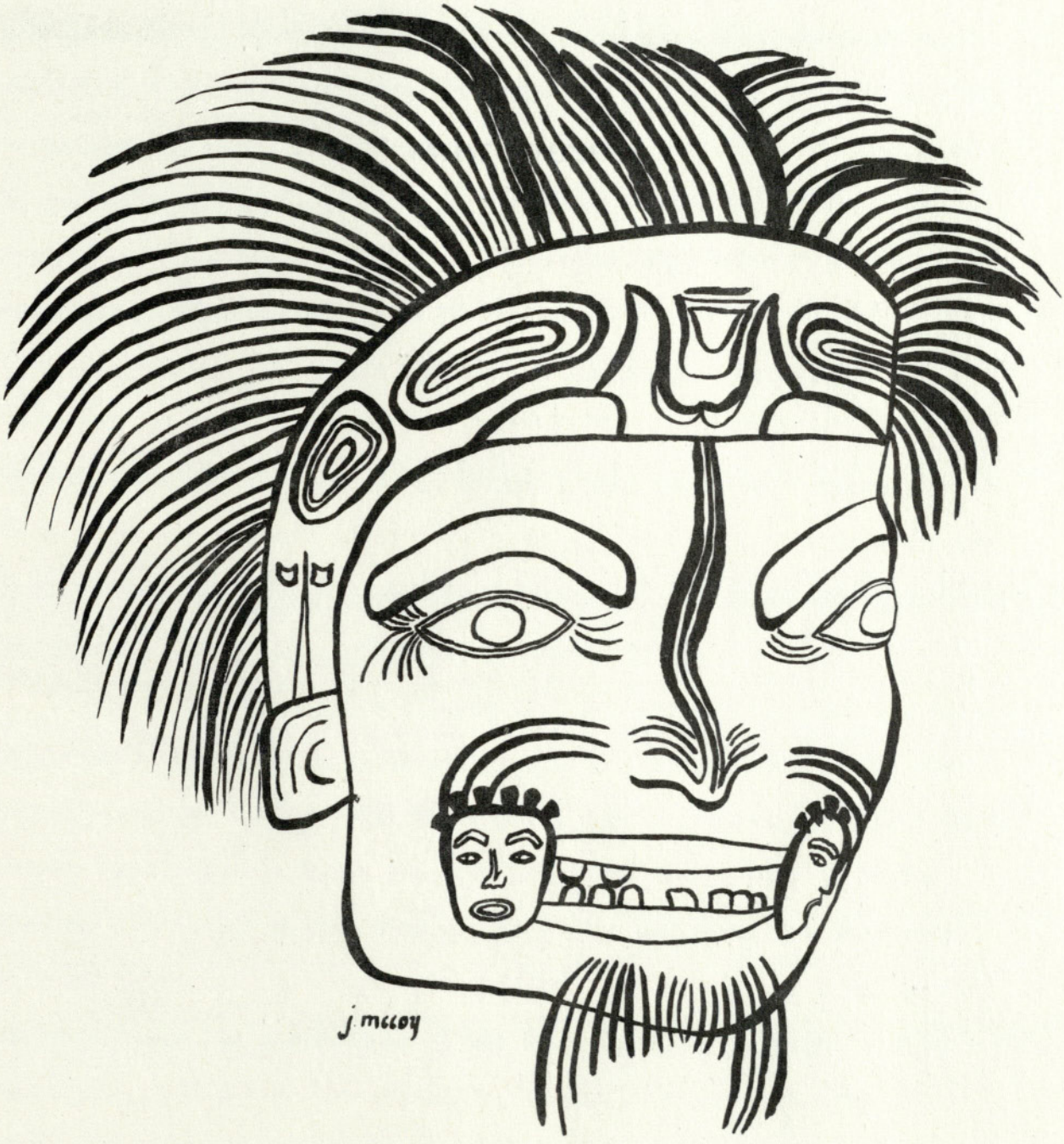
[1] Quoted from Ray Allen Billington, Frederick Jackson Turner (New York, Oxford University Press: 1973), p. 174.

[2] See Robert A. Frederick, "on Imagination and New Paths: Our Multi-Frontier in the Far North," in Frontier Alaska: Historical Interpretation and Opportunity, Proceedings of the Conference on Alaskan History (Anchorage, AMU Press: 1968), p. 160, et. seq.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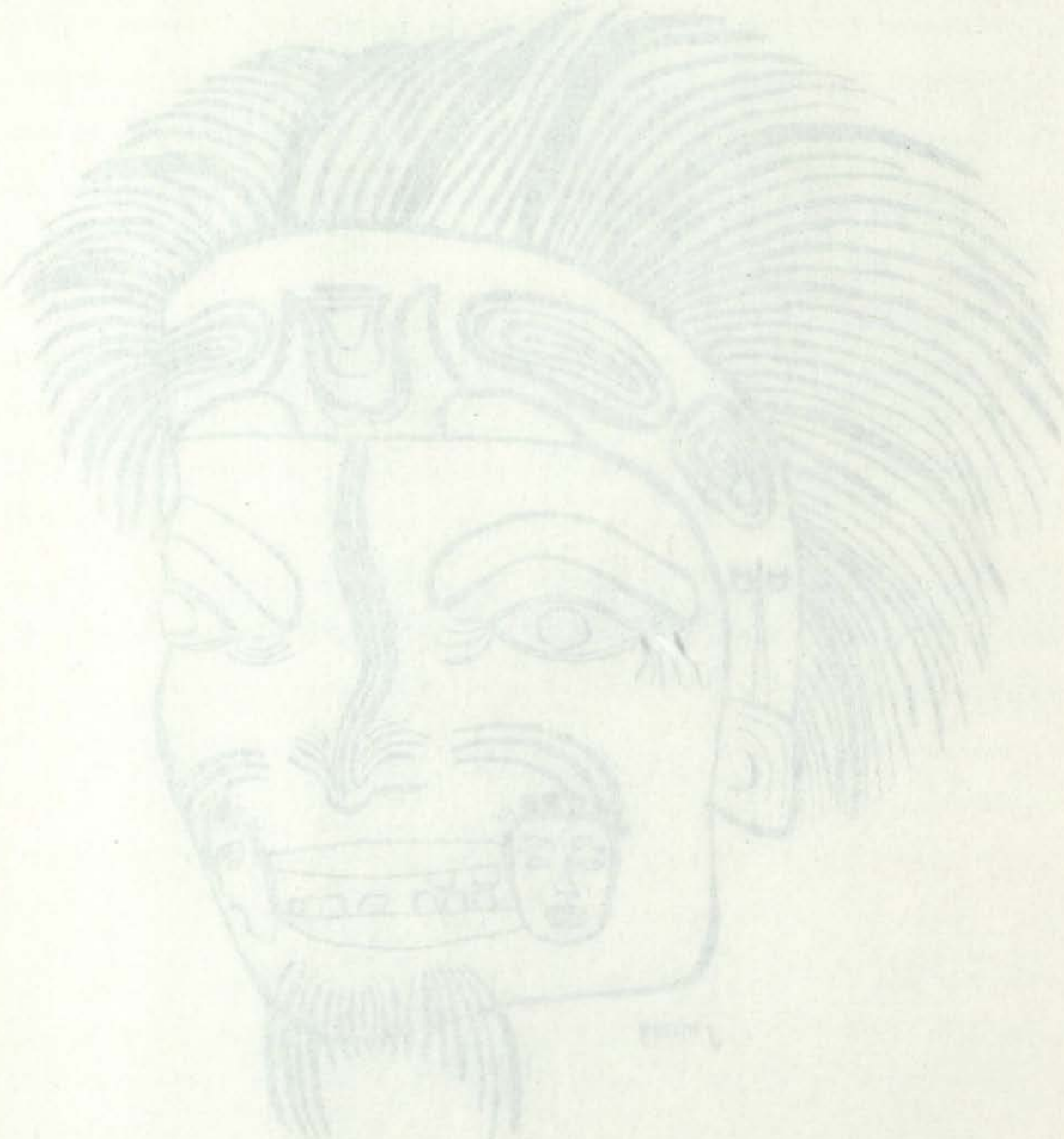


NATIVE EXPERIENCE

OVERVIEW--by Alan Boraas

Of the three periods of Kenai Peninsula history, Native, Russian and American, the Native Period by far spans the greatest length of time. Although there is no present evidence of just when the Kenai Peninsula was first occupied, we do know that there were inhabitants here as early as about 3,000 years ago. For now the Native Period can be considered to last from before 1,000 B.C. to the close of the 18th century and the beginning of the Russian Period. The Native "experience," of course, continues to the present.

Even though this is the longest period of Kenai Peninsula history, it is the least known. Most of the events took place during prehistory (before a written record) and as a result have never been recorded. That, however, does not mean there is no record at all of the people who lived during this time. Their record has been left in the earth and can be recorded through the techniques of archaeology.

Prehistoric information gleaned from archaeology is, however, quite different from the information supplied by historic records. The prehistorian is not blessed with facts about specific people and their deeds. Rather, he deals with tools and artifacts that have been left behind. From this he tries to determine who made them and when, how they were made and used, and what they were used for. If he can, he tries to find information on the environment of the time period in question. If he has enough information the archaeologist can then say what group lived where, when they lived there, how they made their living, and perhaps how they got there and why they left.

It is a far cry from the more exact and personal information of the historian.

Although comparatively little archaeology has been done on the Peninsula, there is enough evidence to at least begin a discussion of the developments of the prehistoric period. Two of the papers in this section, by William Workman and Douglas Reger, discuss this information.

Reading the papers of Workman and Reger several facts are apparent. Although we do not know who the very first inhabitants were, or when they arrived, we do know that the first good evidence of occupation is by an Eskimo people. Exactly when they arrived is not known. They seem to have occupied primarily coastal and riverine areas of the Peninsula and lived basically a fishing and hunting way of life. The Eskimo era on the Western Peninsula ended with the arrival of the Tanaina. Whether the Eskimo were driven out, died out, merged with the Tanaina, or left before the Tanaina came is not known. They did, however, continue to live on the eastern side of the Peninsula up to historic times. (Oswalt 1967, p.9) Hopefully future research will reveal much more information about this Eskimo group.

After the Eskimo, the Tanaina, an Athabasken group, then occupied the western side of the Kenai Peninsula. Although little is known about them from the time of their move to the Peninsula to the time the Russians came, evidence of the occupation is quite widespread. Few who have spent any time at all in the woods of the Kenai have not seen the rectangular remnants of houses (barabaras) that give testimony to their presence. Unfortunately, only a few of these have been properly excavated as noted in the paper by Reger.

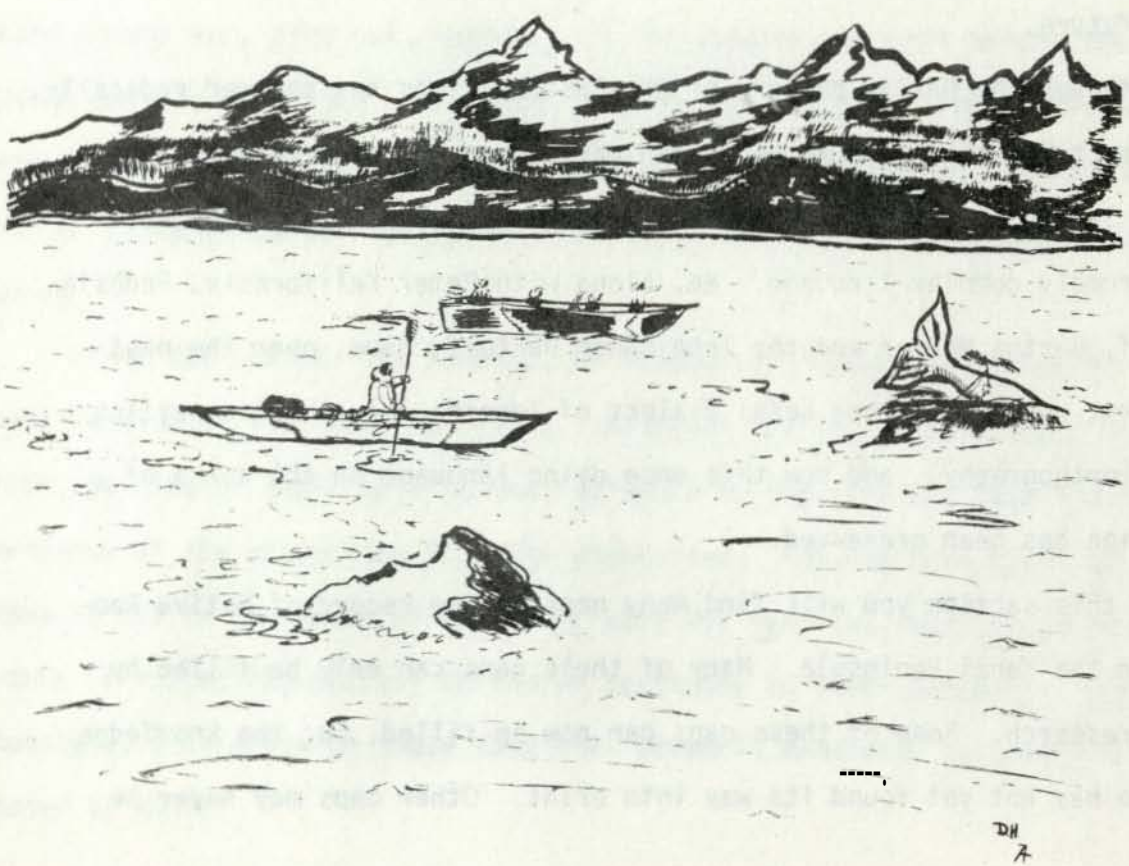
In addition to this potential prehistoric information one book, The Ethnography of the Tanaina, by Osgood, has been written about Tanaina culture. In 1931 and 1932 Cornelius Osgood interviewed the older Tanaina of that time attempting to reconstruct what life was like before white contact. (Osgood, 1966) Material from that book has not been presented in detail in this section, since it has recently been reprinted and is available in many Alaskan bookstores and libraries.

The settlement of the Kenai Peninsula by the Russians toward the end of the 18th century closes what might be called the Native Period. It, of course, does not mean an end to the Native presence. Native peoples continued to be a significant aspect of the Russian Period and greatly influenced the Russian "experience." This influence continued throughout the early American Period, continues today, and will undoubtedly continue in the future.

Although the Native culture of pre-Russian times has changed radically, some aspects of that culture have been carried on. One of these is the Tanaina language. In this section James Kari discusses this interesting and extremely complex language. He, along with Peter Kalifornsky, Fedosia Sacaloff, Bertha Monfer and the late Ephem Baktuit, have, over the past few years, resurrected the Kenai dialect of Tanaina, developed a writing system (orthography), and now this once dying language on the verge of extinction has been preserved.

In this section you will find many gaps in the record of Native Peoples on the Kenai Peninsula. Many of these gaps can only be filled by future research. Some of these gaps can now be filled, but the knowledge to do so has not yet found its way into print. Other gaps may never be

filled. It is hoped, however, that this section will aid in our understanding, knowledge, and appreciation of the people, past and present, of the Kenai Peninsula.



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PREHISTORY OF THE SOUTHERN KENAI PENINSULA--By William B. Workman

Introduction

In this paper we will consider past and ongoing anthropological research which enhances our knowledge of the lives of the aboriginal inhabitants of the southern Kenai Peninsula. Previous research, and hence this discussion, focused almost exclusively on Kachemak Bay, the complex island-dotted outer coast of which has supported several quite distinct human cultures over the last three millennia.

The Kachemak Bay area affords a considerable diversity of habitat as well as a striking beauty. The outer shore is deeply fjorded and backed by high glacier-sculpted mountains while the north or inner shore is far less complex, with steep cliffs yielding inland to rolling upland country. Extensive mud flats are to be found on this side as well, especially near the head of the bay. Numerous streams and small rivers teem with various species of salmon in season while sea mammals and halibut abound in the bay itself. Large bird rookeries exist on several small islands and marine invertebrates of many kinds are readily available at low tide. Formerly caribou were abundant. Other mammals recovered to date from archeological sites include black and brown bear, moose, marmot, porcupine, fox, land otter, marten and wolverine (de Laguna 1934:31, 38 passim). The area today is heavily forested with a variety of evergreen and deciduous trees although grassy clearings also occur. By proceeding to a higher elevation one encounters subalpine tundra.

In climate the Kachemak Bay area is intermediate between the warm wet Gulf of Alaska and the drier colder interior, with Homer enjoying a moderate

37.3°F mean annual temperature and about 25 inches of precipitation a year (Barnes 1959; see also Heusser 1960, Karlstrom 1964, and de Laguna 1934 for a discussion of the environmental background). Few specific detailed discussions of the present environment of the research area are available, and almost nothing is known of subtle but perhaps highly significant environmental changes within the last few thousand years, although Heusser included pollen sections near Homer in his pioneering 1960 study and Karlstrom has outlined the history of several ice advances of postglacial times (1964).

ABORIGINAL INHABITANTS

At the time of the coming of the Russians almost two centuries ago it appears that two linguistically and culturally diverse groups occupied the research area, one centrally, the other peripherally. The principle group was the Kachemak Bay subdivision of the Tanaina Athabaskans, whose rich and somewhat atypical way of life has been partially described in a monograph by Osgood (1937-reprinted 1966). The Kachemak Tanaina were wealthy villagers who wintered in solid rectangular semisubterranean houses and who subsisted, most atypically for an Athabaskan group, on sea mammals shellfish and halibut in addition to salmon and land mammals. Their material culture was pervaded with typically Eskimo items and techniques, for example the Tanaina alone among Athabaskan speakers hunted sea mammals from well-fashioned skin boats (both kayaks and umiaks are reported) wearing waterproof gut clothing and utilizing floats and harpoons. These and other facets of Tanaina life clearly indicate at least selective acculturation to Eskimo ways. In social and intellectual life the pattern was more recognizably Athabaskan, with matrilineal clans and moieties, the

potlatch complex, cremation of the dead and the general character of the mythology presenting many parallels with other Athabaskan rather than Indian groups.

The present communities of English Bay and Post Graham are inhabited by speakers of Suxstun Eskimo (locally termed Aleut). The origin of these communities, which may be quite complex, has not to my knowledge been recorded in detail, but available evidence suggests that Eskimos were present at least south of Seldovia in historic times (de Laguna 1956:9, 33-35). Some such presence is almost necessary on logical grounds to explain the Eskimo overlies on Kachemak Bay Tanaina life mentioned above, although the Tanaina are said to have fought and traded extensively with the people of Kodiak as well.

THE ARCHEOLOGICAL RECORD

Although numerous archeological remains, usually housepits and caches, are known to exist between the Kasilof River and the town of Homer, to my knowledge only one scientific excavation of any scope has been carried out here. James VanStone excavated several housepits near Ninilchik in the 1950's, but since significant results were not forthcoming this work was never published (personal communication to Karen Workman, June 1974). Despite their ethnographically described wealth, the Tanaina appear to have been excessively tidy, with the result that a disproportionately large investment of effort has been necessary for most disappointing returns and investigation of their prehistory has languished. De Laguna has recorded several sites in this area in her pioneer survey (1934:132).

The only published account of archeological work within the research area is Frederica de Laguna's excellent pioneering study, The Archaeology of

Cook Inlet, Alaska published in 1934. This work is largely devoted to an account of archeological traces of a rich Pacific Eskimo lifeway which flourished between about 1,000 and 3,000 years ago in Kachemak Bay. Most of the presented evidence is drawn from excavations at Cottonwood Creek c. 12 miles upbay from Homer on the north shore and the now largely destroyed Great Midden on Yukon Island. Recent extensive survey work in Kachemak Bay by Reger and Pratt in 1973, excavations at Cottonwood Creek and testing of the Indian Island site in 1974 have added appreciably to our understanding of the area, but the information recovered from this recent work is still being analyzed. The discussion which follows is deeply indebted to de Laguna's work, with amplification from recent work on closely related materials from Kodiak Island (Clark 1966a:1972;1973).

The Period of White Contact

The Russians penetrated the Kenai Peninsula early in their career in Alaska, with subsequent disruption and demoralization of the native inhabitants through the predatory competition of early traders and the importation of European diseases (see Osgood 1966:19-20;190 for a brief discussion). After the transfer of Alaska to the United States the area was increasingly penetrated by white settlers drawn by opportunities for mining, fishing and farming. By the time of Osgood's visit in the early 1930's the cultural and physical dispersal of the Kachemak Bay Tanaina was virtually completed.

In de Laguna's survey a series of sites judged to be historic on the basis of association of items of European-American manufacture with typical shell midden deposits and items of local manufacture are mentioned (de Laguna 1934:17ff), but as yet no extensive excavations have been undertaken at sites of the contact period. As a sideline to our work in 1974 at Cottonwood Creed we cleared and tested the remains of a cabin utilized

by Fitka Balishoff, Osgood's principle informant, in the 1920's. This interesting structure built in aboriginal style (de Laguna 1934:Pl.6: Pl. 58-c) now lies in ruins. Its complete excavation would be worthwhile since, in addition to providing floor plans and constructional details to be matched against existing photographs, recovered artifacts might indicate the kind and quantity of goods sought by somewhat traditionally oriented Kachemak Bay Tanaina during the first third of this century.

In summary, we still have everything to learn through the techniques of archeology about the contact and historic period of our area. Such investigations would be worthwhile to flesh out a most sporadic and inadequate written record. They also might increase our understanding of the problems and creative potential of aboriginal cultures as they adapted through time to one of their most severe challanges - the increasingly significant presence of the white man with his alien ways and desirable material goods.

The Last 1000 Years of Prehistory

As a rule the remains of later prehistoric times are both more numerous and better preserved than earlier sites. The case appears to be otherwise in Kachemak Bay where we have an abundance of sites probably dating between 1,000 and 2,000 years ago, while the period between 1,000 years ago and the time of the coming of the Russians is much more poorly known. Possible explanations for this puzzling situation constitute a major if slender thread of this discussion.

One would anticipate that sometime during the last 1,000 years Kachemak Bay archeology became essentially Tanaina archeology, but as yet we cannot clearly distinguish artifacts of Tanaina manufacture from those slightly earlier

presumably Eskimo people in the area. In her survey report de Laguna suggests that certain sites or levels within sites yielding rectangular housepits with or without supplementary rooms, thin deposits of well-preserved shell, fire-cracked rubble from the heating of stones for the sweat bath and, sometimes, historic trade goods are Indian sites. Copper tools and grooved stone adzes are also likely late, if not necessarily of Indian manufacture.

Originally de Laguna believed that her final well-represented period of culture in Kachemak Bay, which she called Kachemak Bay III, lasted well into the Second Millennium A.D. (1947; reproduced in Bandi 1969:191). A single radiocarbon date from this period (de Laguna 1969:166) and dates on closely related material on Kodiak (Clark 1966: 370) now suggest that much, if not at all, of Kachemak Bay III is to be attributed to the First rather than the Second Millennium A.D. On Kodiak where Kachemak-related materials are in part replaced by the distinctive Konaig Phase material shortly after 1,000 A.D., this is clearly the case (Clark 1966b; 1968). Little resembling the Koniag phase has been found as yet in Kachemak Bay. It is thus at least possible that a Kachemak Bay III lifeway lasted longer in Kachemak Bay than it did on Kodiak. Only further excavations and, in particular, the processing of a large series of radiocarbon dates from a variety of sites in Kachemak Bay will help us resolve this question.

1974 excavations at Cottonwood isolated a presumable late prehistoric occupation clearly separated from the main (late Kachemak III) layers at the site. Abundant shell fish and other food debris

and rather unambiguous evidence for cannibalism were accompanied by a small but distinctive series of artifacts which consisted of two large grooved stone adzes, two triangular stemless ground slate weapon tips, and a well-made knife(?) handle of bone. The adzes and points are of types most popular during the Second Millennium A.D. in the area and the knife handle seems more likely to be of Eskimo than Tanaina manufacture (see Osgood 1966:102), so very provisionally one might suggest that this occupation represents a Second Millennium A.D. Pacific Eskimo group. To modify slightly a judgement rendered above, we still have virtually everything to learn about the events of this crucial period in Kachemak Bay prehistory.

The Kachemak Tradition

In archeology a tradition is viewed as the way of life of a distinct and definable human group which persists in an area through centuries or even millennia. Change through time in artifacts and other cultural practices is accommodated, even expected, in this concept, but by using it one strongly implies that the various cultural subdivisions within the tradition stand in an ancestor-descendent relationship to one another. Kachemak Bay appears to have been occupied for several thousand years by such a series of related Eskimo populations. Working with the closely related Kodiak Island material, Clark has proposed the term Kachemak tradition for these early North Pacific cultures (1970:89ff) in recognition of de Laguna's pioneer

recognition and periodization of this cultural entity in Kachemak Bay (1934:121-131). Her original definition of cultural practices distinctive of the three major periods within the Kachemak tradition which she recognized has held up remarkably well over the years.

As one might expect, certain traits, some of which give the tradition its characteristic stamp, persist throughout its two thousand year span. These include such generalized traits as ground stone adzes, hammer stones, boulder chip scrapers, bone wedges and awls, but also such distinctive characteristics as ground slate ulus, barbed bone harpoon and arrow points, needles, barbs for compound fishhooks, labrets, stone lamps and realistic art. Food remains, although not quantified and analyzed in detail, do not appear to indicate significant changes in kinds of animals exploited for the duration of the tradition.

The last period within the tradition, Kachemak III (in which I include Kachemak Sub-III as defined by de Laguna), is by far the best known. Much of it appears to date between 1 and 1000 A.D. It was at this time that the tradition reached its peak, with a flowering of artistic accomplishment and a high level of craftmanship reached in the production of tools and utensils, even those of everyday use. A rich mental and ceremonial life is hinted at obscurely by a series of unusual practices with the remains of the dead which include but are not limited to routine dismemberment before burial, missing skulls, surplus skulls, mutilation and modification of bones and clay masks and artificial eyes for the dead as well as grave offerings for certain individuals. Work in 1974 at Cotton-

wood Creek adds a rich store of data on these practices, the motivations behind which can only be guessed at since they failed to persist into historic times. Cannibalism, while a strong possibility, cannot be proven beyond doubt. Social stratification of some sort is suggested at Cottonwood by the finding of a female buried with two enormous labrets and over 3.000 shell beads (orginally sewn on a parka?) where most individuals had few or no grave offerings associated with them.

Turning to more mundane spheres of life, people of this period lived in solid wooden houses excavated partly into the ground and utilized stone fire hearths both within and outside their dwellings. Projectile points and knives were characteristically made of ground slate although the art of flaking stone was known. Net(?) fishing was aided by use of innumerable small flat notched beach pebbles as weights. Other traits making their first appearance during this period were the use of stone saws, slate awls and mirrors, and elaborate stone lamps decorated with figures of men and beasts. A variety of jewelry graced the person and tastefully made tools for everyday use were often decorated as well.

The Kachemak II period is not directly dated as yet. During this time solid semisubterranean houses were constructed partially of stone and whale bone in addition to wood and (presumably) sod and most of the exotic practices with the remains of the dead had not as yet come into vogue. Stone flaking as opposed to slate grinding was more significant than it was to be later. Large notched stones and a variety of grooved cobbles first appear during this peroid, suggesting innovations in fishing techniques. Other documented changes during this time period are largely minor stylistic ones.

Recent testing of a large site on Indian Island will hopefully add to our knowledge of this period.

The men of the Kachemak Bay I period are a shadowy presence at the moment, but enough is known to attempt to briefly characterize their culture. A single radiocarbon date from Yukon Island, treated with perhaps justifiable suspicion by de Laguna (1962:166) and cross-dating with related remains on Kodiak suggest that these earliest known inhabitants of the area flourished during the first part of the First Millennium B. C.

Nothing is known at present of their housing or burial practices. Their technology, while simple in comparison with what was to come and archaic in some respects, already contained many of the basic implements of the tradition (see discussion above). Projectile points, knives and scrapers were more often of flaked or ground stone and a simple archaic toggle harpoon was more popular than the barbed dart. No notched stones were used as weights and only a simple flask or plummet-shaped grooved stone was known. The "Eskimo" dog appears to have been more abundant than it was to be later. Simple as their culture may appear when viewed in light of what was to come, it was already both distinctive and well-adapted to local conditions, suggesting that their ancestors had long frequented these or similar shores.

Before the Kachemak Tradition?

Here the story based on information acquirred by excavation ends. Recent work on Kodiak (Clark 1966a:359-363; 1972) has revealed the presence of two hitherto unknown phases of culture which extend the prehistoric record there back beyond 5500 years. Virtually identical early material is known from the Pacific shores of the Alaska Peninsula at Takli Island (Dumond 1971:21,Fig.3). Isolated finds illustrated by de Laguna (i.e. Fig.32-8,14,19; Fig.30-14) at least raise the possibility that these very

early maritime hunting cultures will ultimately be found in Kachemak Bay as well. The rolling uplands on the Homer side of the bay could have harbored interior-oriented hunting peoples throughout much of post-glacial time. A notched stone projectile point figured by de Laguna (1934: Pl.30-10) strongly suggests non-Eskimo manufacture and at least a moderate antiquity.

THE BIGGER PICTURE: RELATIONS WITH OTHER AREAS

The anthropological prehistorian cannot stop at contemplating the prehistoric record from a particular area in isolation. All local sequences can legitimately be viewed as building blocks in a larger structure of knowledge. We now briefly consider relationships between the southern Kenai Peninsula and neighboring areas through time.

We have mentioned close connections with Kodiak Island for the 2,000 yearduration of the Kachemak tradition. Indeed so specific are the similarities that more than casual contacts are implied. It may be justified to suggest that Kodiak and Kachemak Bay were occupied for many centuries by the same people, even though little resembling the latest prehistoric phase on Kodiak has been found in Kachemak Bay. Why much of Kachemak Bay was ultimately abandoned by Pacific Eskimos after 2,000 years or more of successful occupancy remains one of the pressing problems for future research.

The archeology of Prince William Sound, like that of Kachemak Bay, is known through a single pioneering study of Frederica de Laguna (1956). There a 2,000 year sequence culminating in the Chugach Eskimo of historic times is outlined. De Laguna recognizes similarities between her earliest Prince William Sound material and Kachemak III, and the chronology appears at least roughly aligned (de Laguan 1956:258; 1962:167). Nevertheless,

Prince William Sound archeology is distinctive or aberrant enough that Clark would exclude it from the Kachemak tradition (1970:92). The earlier reaches of prehistoric times are as yet unsampled there.

As indicated in Reger's paper the prehistory of the northern Kenai Peninsula, the necessary direction of origin for the Tanaina who ultimately penetrated to salt water, is largely unknown at present. What little information we have suggests that much of Cook Inlet may have been utilized, as least on a seasonal basis, by Eskimo people before the coming of the Tanaina (Reger this volume, Dumond and Mace 1968). The prehistory of the Pacific shore of the Alaska Peninsula opposite the Kenai Peninsula is essentially unknown also. Given these circumstances, little edifying can be said about one of the most interesting phenomena in the prehistoric record in Kachemak Bay, the abandonment of most of the area by Pacific Eskimo and their replacement by Tanaina Athabaskans.

POSTSCRIPT: THE FUTURE OF THE PAST IN KACHEMAK BAY

I hope enough has been said in this brief paper to indicate both something of what we know and much of what we hope to learn through further study in this rich and fascinating portion of the Kenai Peninsula. We may never have the chance to exploit the potential of this area to the fullest. At the time of de Laguna's original survey a number of sites had obviously sunk considerably since they were occupied, indeed a significant portion of the Great Midden on Yukon Island lay beneath the high tide line forty years ago. Land subsidence accompanying the Good Friday Earthquake of 1964 has accelerated this process; many of the sites de Laguna recorded have been reduced to remnants by wave erosion while

others such as the one on Indian Island, largely intact when she visited it, are now being actively eroded. Added to this, public and private development are taking a heavy toll while the intentional looting of sites for the purpose of collecting curios appears to be a popular if pernicious hobby among local residents and casual visitors alike. Given the present grossly inflated commercial market for artifacts and aboriginal art and the high quality of many Kachemak Bay artifacts I predict that shortly a number of these despoilers of our historic heritage will lose their amateur standing. Professional archeologists are not blameless in the present sorry prognosis for an expanded understanding of the past of Kachemak Bay and, by reasonable extension, much of the Kenai Peninsula. Space precludes presentation of concrete proposals and further discussion of this matter. I will close by noting that local residents are in the best position to take positive action to minimize senseless loss of heritage resources and, from a certain point of view, it is they who have the most to lose by permitting or abetting such destruction. On the Kenai Peninsula as elsewhere we are confronted with wide gaps in our knowledge and a limited and most fragile archeological record. Up to a point, the people of the Kenai Peninsula will in the future enjoy the sort of understanding of past lifeways in the area that they have deserved.

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PREHISTORY OF THE NORTHERN KENAI PENINSULA--By Douglas Reger

The prehistory of the northern portion of the Kenai Peninsula is poorly known. Archeological investigations have been restricted to two organized site location surveys (de Laguna 1934; Kent, et. al, 1974) and two organized "digs" (Reger, MS; Boraas and Workman, personal communication). The earliest survey by de Laguna covered the west coast of the peninsula on a patchwork basis with actual visits to sites as far north as Libby Creek. That survey did not extend up the Kenai River or Kasilof River drainages. A few sites up the Kenai River were reported to her but without any kind of locational information.

The second site survey was carried out in 1960 as part of the legal requirements for construction of the Alaska Natural Gas and Kenai Pipeline Company pipelines (Kent, et. al., 1964). The survey originally followed the routes of the pipelines closely but was expanded when possible to include other areas. In this manner, a number of sites along the lower Kenai River and south of Soldotna were reported.

The first of the two "digs" was located near Soldotna on the homestead of Jim Porter and shed some light on earlier prehistory in the area (Reger, MS). Excavations were made during the summers of 1969,1970, and 1971. The last organized archeology to be done in the area was in the spring of 1974. At that time, William B. Workman of Alaska Methodist University and Alan Boraas of the Kenai Peninsula Community College directed excavations on the Ciechanski homestead between Kenai and Soldotna. Interpretations of the data have not been completed as yet but the remains have tenatively been determined to be Tanaina Indian(Workman, personal communication).

The northeast coast of the Kenai Peninsula was partially surveyed by Fredrica de Laguna (1956) and reconnoitered in part by this writer during the summer of 1974. Both efforts were confined to the Prince William Sound area and largely to the offshore islands. No excavations were conducted on or near the mainland of the Kenai Peninsula. While that portion of the Peninsula south of Montague Straits has not been visited, de Laguna (1956:34) reported the existence of sites down the east coast of the Peninsula. These were related to her but without locations.

The earliest material from the northern Kenai Peninsula with any kind of scientific control seems to be that from the site near Soldotna identified by State Inventory number Ken 48 (Reger, MS).

Prehistoric activities at Ken 48 appear to have been primarily fishing but with some hunting also. Artifacts recovered consist mainly of notched stone net weights and fragments of slate women's knives or ulus. Notched stones constitue over 90% of the total artifact count, lending support to the fishing camp theory. Among the remaining artifacts were stone oil lamps, projectile points, scrapers of several varieties, hammerstones, cores or rocks from which flakes were struck, and the flakes used as knives or scrapers. Perhaps the most interesting artifacts found were a clay "dolls" head and fragments of a birch bark basket. The former is an example of sculpture from the time Ken 48 was occupied, while the latter demonstrates techniques of birch bark basket construction very similar to those used by the historic Tanaina. A house or tent floor associated with the basketry yielded only two scrapers.

Dating of the occupation at Ken 48 was dependent on comparing arti-

facts from that site with the artifacts from other areas with radiocarbon dates available. The more diagnostic artifacts, stone lamps, projectile points, drills and women's knives, compare closely to artifacts from Kachemak Bay, Kodiak, Alaska Peninsula and Norton Sound. Those materials all cluster in age between 200 B.C. and A.D. 200.

The importance of comparisions between Ken 48 and the other areas noted is not only the dating but also indications of influences. The ground stone material shows best correspondences with the Pacific Eskimo area while the chipped stone artifacts appear to be related to collections from the Bristol Bay-Norton Sound area. From this we can see that the Cook Inlet area was a mingling place for two wide spread archeological cultures approximately 2000 years ago.

The next identifiable segment of the archeological record comes from data collected by de Laguna along the west coast of the Kenai Peninsula. De Laguna (1934:132ff) assigns the sites she found as far north as Libby Creek to her Kachemak III stage. Kachemak III was formulated on the basis of data collected in Kachemak Bay and will be discussed elsewhere.

Several other sites on the northern Kenai Peninslula are probably assignable to the Kachemak III stage. A stone lamp found near Kenai Lake displays carved decorations and is very similar to Kachemak III lamps from Yukon Island, Port Grahm and Kodiak Island.

Another stone lamp, collected at Skilak Lake by Phil Ames of Kenai, is extremely well made and while not decorated, compares closely with lamps from Kachemak III.

Considerable numbers of artifacts less distinctive in nature have

been unearthed in a variety of locations. Unfortunately they were removed from their association with other possibly datable materials and are therefore of little use in dating.

House pits or remanents of semi-subterranean barabaras of the type described by Osgood (1937:55ff) can be found scattered throughout the northwestern Kenai Peninsula area. For the most part, these are located along the main streams although a respectable number have been located near isolated lakes (Kent, et. al., 1964:113). The few house pits excavated have yielded very few artifacts and have been attributed to Tanaina Indian occupations (Kent, et. al. 1974:123; Boraas and Workman, personal communication).

The overview of prehistory which can be seen from the studies mentioned is very sketchy. Evidence is available to support the following observations.

1) A culture was present in the Kenai area approximately 2000 years ago which displayed Eskimoid characteristics. This is based largely on comparison of Ken 48 artifacts with materials from historic Eskimo areas. Chipped stone artifacts show a close resemblance to chipped stone artifacts from the Bristol Bay-Norton Sound areas. The material from these areas is grouped under the Norton Tradition and represent a culture which made use of riverine, marine, and inland resources in almost equal amounts. If any one of these resource types were to be relagated to a minor role, it would be the marine resources.

Ground stone artifacts from Ken 48 display similarities

with materials from the Pacific Eskimo area (i.e. Kodiak, Katchemak Bay, Alaska Peninsula). The cultures from these areas constitute the Kachemak Tradition and represent a marine oriented lifeway.

Mixture of influences from the two traditions occurred in the Kenai area during the occupation of Ken 48.

2) Distribution of Kachemak III related materials along the west coast of the Kenai Peninsula point to the presence of Eskimo cultures throughout Cook Inlet and inland (Kenai Lake, Skilak Lake) areas. This occurred during a time period more recent than the Ken 48 occupation (see paper by Workman for discussion of Kachemak III). Placement of the sites of this period indicate a reliance of both marine and riverine resources.

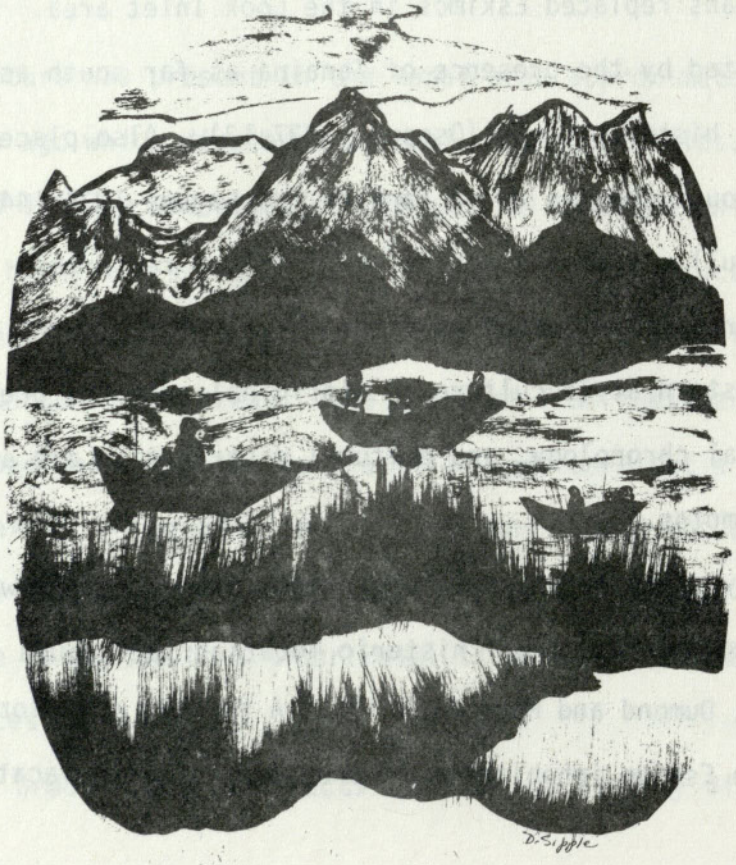
3) Tanaina Indians replaced Eskimos in the Cook Inlet area. This is demonstrated by the presence of Tanaina as far south as Seldovia during historic times (Osgood, 1937:13). Also placement of the typehouse thought to be Tanaina (de Laguna 1934:144) demonstrates full usage of riverine and interior resources.

There are any number of problems which need research done. Effect of western style culture on oboriginal culture, prehistoric cultural chronology, and cultural distribution are among the many examples.

Recently, speculations have been made as to why and when the Tanaina moved into their historic location (de Laguna 1934: 15; 1956: 35; Dumond and Mace 1968:19). A related question is why and when Eskimo inhabitants in prehistoric times vacated

the area. A very few bits of information from historic documents hint of Eskimo speaking natives still residing in the upper part of Cook Inlet during the late 1770's (Bancroft 1970: 207; Gunther 1972:196). However, evidence is known which indicates presence of Tanaina in various parts of Cook Inlet during prehistoric or early historic times (Gunther 1972:201; de Laguna 1934:15; Dumond and Mace 1968:19; Workman, personal communication).

It would appear evident that the Cook Inlet area was, during the late 18th century, an area of unsettled ownership. An attempt at explanation for this and the reasons for cultural change can only be accomplished archeologically.



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THE TANAINA LANGUAGE OF COOK INLET--By James M. Kari

The Taninas of Cook Inlet speak an Anthapaskan language. Athapaskan is the name of a family of about fifty languages found in three geographic regions of North America. Northern Athapaskan consists of at least twenty-six distinct languages and extends from the interior of Alaska into northern and western Canada. Pacific Coast Anthapaskan is a group of about fifteen languages, most of which are now extinct, in the coastal regions of Oregon and Northern California. Apachean is a group of seven languages, including Navajo, in Arizona, New Mexico, and Oklahoma.

Aboriginally, the Tanaina language area extended throughout Cook Inlet from Seldovia, on the eastern shore, north to Knik Arm and the lower Susitna River. On the western shore of the Inlet, Tanaina territory extended as far south as Iliamna Bay and inland through the northern half of Iliamna Lake to Lake Clark and the upper Mulchatna River drainage. To the west of Tanaina territory is another Athapaskan people, the Igalik, and to the north are the Athapaskan speaking Ahtna. The Tanaina came into contact with Eskimo speaking peoples in two areas: the southern half of Iliamna Lake which is inhabited by Yupik Eskimos, and the southern tip of the Kenai Peninsula, which is occupied by the Sugcestun Aleut (or Chugach Eskimos).

Tanaina must be considered to be a dying language. It is now spoken by less than 200 persons. There are no longer any speakers of the Seldovia dialect. In Kenai there are four speakers. In Eklutna and the Upper Inlet area there are about ten speakers. In Tyonek there are perhaps twenty speakers. At Pedro Bay and Iliamna Lake ther are about a dozen speakers.

In all of these villages most speakers are over the age of fifty and few, if any, are under forty. The largest Tanaina speech community is Nondalton where there are sixty or more speakers including some persons in their twenties. There are twenty to thirty Tanaina speakers in Lime Village including, reportedly, some children. Other Tanaina speakers, perhaps twenty or more, live in the Anchorage area.

As is typical of Alaskan Athapaskan languages, there is considerable dialect divergence within the Tanaina language. Each region and even village has its own way of speaking. Villages as closely situated as Nondalton and Pedro Bay have significant differences in speech. Since September 1973, I have been conducting a dialect survey of Tanaina. I have spoken with more than twenty Tanaina speakers, including persons from every village except Lime Village. My research has revealed three main dialect divisions in the language. The Iliamna-Nondalton-Lime Village people speak the Inland dialect. The Kenai people and, formerly, those from Seldovia and Kustatan speak the Outer Inlet dialect. The Eklutna-Knik-Susitna-Tyonek people speak the Upper Inlet dialect. Tyonek is a community of interesting dialect mixture with both the Upper Inlet and Outer Inlet dialects. These dialect divisions are determined by a comparison of a series of phonetic and grammatical traits. For example,in the Upper Inlet and Outer Inlet dialects there is a sound (b) which corresponds to a sound (v) in the Inland dialect. The Upper Inlet dialect contains a detailed discussion of the classification of Tanaina dialects.

Tanaina, like other Athapaskan languages, has a reputation for being very complex and hard to learn. In their relations with their Eskimo speaking neighbors, the Yupiks of Iliamna Lake and the Sugcestun Aleut

of Port Graham-English Bay, it appears that the Tanainas spoke Yupik and Sugestun but their neighbors rarely, if ever, learned their language. The Russian Orthodox Church never developed an orthography or liturgical materials in Tanaina despite their sustained prescence since the last decade of the 15th century. In contrast, the Church produced written materials in Yupik, Sugcestun, Aleut, and Tlingit. The Kenai people know of no white person who has ever learned their language. All of these facts stem from Tanaina's formidible phonetics and grammar.

In the fall of 1973 a practical orthography was developed for Tanaina by Professor Michael Krauss of the University of Alaska and this writer. The alphabet is similar to those used for other Athapaskan languages such as Navajo.

Consonants								Vowels			
b	d	dl	dz	j	g	gg	plain	i	a	u	long
t	tl	ts	ch	k	q		aspirated (stops)		e		short
t'	tl'	ts'	ch'	k'	q'		glottalized (stops)				
	l	z	zh	y	gh		voiced (fricatives)				
	ɬ	s	sh	x	h		voiceless (fricatives)				
m	n			y			nasals and glides				

In the winter of 1973-74 a Tanaina language course was offered weekly at Wildwood in Kenai taught by three of the Kenai elders. One of the last Kenai speakers, Peter Kalifornsky, can read and write his language. At the Wildwood transfer ceremony in March of 1974, Mr. Kalifornsky read a thank you speech in his own tongue and sang a song of his own composition. In August of 1974 the first Tanaina language

workshop was held in Dillingham. For the first time speakers from each of the three Tanaina dialects met to learn to write the language and to compare dialects. In 1974-75 a Tanaina language course is being introduced into three Cook Inlet schools, in Tyonek, Pedro Bay, and Nondalton, with support of Johnson-O'Malley funds. Hopefully, in the near future Tanainas in Anchorage and Eklutna will also begin to teach their language.

Until the past year, Taniana was one of the least documented of the Alaskan Athapaskan languages. A number of word lists were gathered in Kenai in the 19th century. The two which are of the most value to us now are Staffief and Petroff (1885-86) and Pinart (n.d.). Osgood's The Ethnography of the Tanaina (1937) contains a vocabulary gathered in six Tanaina villages, including important data on the extinct Seldovia dialect. In the past year a number of pedagogical materials for the Kenai dialect have been produced. These include a noun dictionary, two highly traditional stories by Peter Kalifornsky, and a set of literacy exercises with an accompanying tape recording. Materials for the other Tanaina dialects are forthcoming, including a Tanaina reader, a study of Cook Inlet place names, and a revised version of the noun dictionary which will contain entries for all the Tanaina dialects.

From the point of view of Athapaskan linguistics, Tanaina is an extremely conservative language. It preserves a number of archair grammatical features that have been lost in most other Athapaskan languages. Several studies of aspects of Tanaina grammar are now in preparation (Kari, to appear, a; to appear, b; to appear, c).

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Mark Rambaldt

RUSSIAN EXPERIENCE

THE RUSSIAN EXPERIENCE--by Sister Victoria

Introduction

The history of the Russian experience in Kenai and on the Kenai Peninsula conforms to the pattern of the history of the Russian experience in Alaska as a whole. The first period extends from the time of exploration to the first company settlements of hunters and traders (the promyshlenniki) and the early attempts to Christianize the natives. The second is a time of relatively steady development when the Russian American Company became an established institution and the Church, organized as a separate Diocese,[1] put down deep roots. The last is the time following the sale of Alaska to the United States, when, no longer supported by the Company, the Church continued to uphold the Faith among its members, to branch out into new missionary endeavors and, to a lesser degree, to uphold the culture that had been introduced during the Russian period proper at a time when American influence was characterized by the absence of government. Perhaps we should distinguish yet a fourth segment of Russian Alaskan history--the present day history since 1917, when the Orthodox Church in North America severed its ties with the Russian motherland due to the events surrounding the Communist Revolution. We may characterize this as a period of Americanization.

Numerous histories of Alaska--some by well known authors--have been written which underestimate and, therefore, neglect the importance of the Russian period.[2] Others which do treat it seriously are full of misinformation.[3] If there is a lack of balance in their perspective

on the Russian period, however, this can be attributed in some measure to the unavailability of certain primary sources. Notably, a great deal of research has been done on the Russian American Company, for the Company records are available to scholars. However, relatively little research has been done on the Church. The significant collection in the Library of Congress has hardly been used and, in fact, has never been catalogued properly.

Recently a new collection of important source material, gathered at Saint Herman's Pastoral School in Kodiak, has been microfilmed by the Alaska State Museum in Juneau in cooperation with the University of Alaska. The collection includes, besides manuscript material, important periodical literature including a journal called The Russian Orthodox American Messenger, which contains valuable articles in English and Russian on Alaska. Much of the information for this article on Kenai comes from this source which--while neither new nor unknown--has hardly been touched by researchers.

Part I

The Russians were the first white men to explore the Inlet, which they called the Gulf of Kenai, long before Captain Cook embarked on his voyage of exploration in search of the Northwest Passage during which he sailed up the Inlet at the end of May, 1778. The Kenai Peninsula was first sited by Vitus Bering, a Dane sailing in the service of the Russian Crown, aboard the St. Peter on July 24, 1741; and on August 1, 1741, Chirikov aboard Bering's companion ship, the St. Paul, sited it on his return voyage to Siberia. Cook, in fact, mistook the Inlet for a river. Had Vancouver not confirmed the Russians' claim that it was indeed an inlet or bay, it might have borne the name of "Cook's River"

for a time.

It was, however, the report of Captain Cook's sale of otter skins gathered in Alaska and sold in Canton at astronomical profit that encouraged Gregory Shelikhov to embark on his ambitious plan to establish a settlement in Russian America. This he did in 1784 on Kodiak Island at a place he named Three Saints Bay, near the southern tip of the island. It was in the spring of 1785 that the Shelikhov-Golikov Company investigated the islands near the mainland as well as Kenai and Chugach Bays. [4] Before his departure from Alaska in 1786--two years after his arrival--he had established twelve other outposts, one of them on Kenai Inlet. This was Fort Alexander (Alexandrovsky Redoubt, present day English Bay) on Katchemak Bay and marks the first Russian presence on the Kenai Peninsula. This Fort--twenty men strong under the leadership of Vassili Molokhov-- represented a significant step forward in the effort at colonization, for it was the first established Russian settlement on the mainland. Fort Alexander was small and looked to Kodiak as a base station, but it was from Irkutsk that real support had to come in the form of laborers, together with the tools necessary for a permanent settlement.[5]

Irkutsk in Siberia had been occupied by Cossacks and promyshlenniki over a century earlier. There in broad outline the same drama that was to be the history of the Kenai Peninsula had already taken place. Hunters and traders had come and set up a post, and close on their heels had come the missionaries of the Russian Orthodox Church. The same story had been repeated all across Siberia to the shores of the Pacific and now had commenced across the Bering Sea in Russian America. The Alaskan

adventure was not an isolated phenomenon, but part of the great systematic expansion of the Russian Empire eastwards. It is worth noting that many of the "Russians" who came to Alaska were themselves the offspring of Cossacks and Siberian natives who had in most cases never laid eyes on the fine cities nor been exposed to the culture of "Great Russia."

The native Kenaitze[6] Indians, after a period of hesitation and hostility, were won by the friendliness of the Russian promyshlenniki. They traded with them, and gave them their daughters as hostages. The taking of hostages was a standard practice of the Russians in their early contacts with natives of any new tribe. The hostages were a guarantee of trust and friendly relations upon which they insisted, until the new tribe had proven to be willing subjects of the Russian Empire.

At the same time that Shelikhov, back in Russia, was trying to get a monopoly for his Company from the Empress, Catherine the Great, a ship sailing for the rival merchant, Pavel Lebedev-Lastochkin, led by a man named Kolomin accompanied by thirty-eight men, sailed up Kenai Inlet and established an outpost at the mouth of the Kassilof River. The place, founded in 1786, was named Fort St. George (present day Kasilof)[7] and it was established as a result of a mistake of sorts.

Shelikhov's own manager in Kodiak, Evstraty Delarov, had suggested to the men of the rival company that they establish their outpost on Kenai Inlet where sea otter were plentiful, rather than further down the coast where they had originally intended to sail. When Shelikhov found out he was furious. He was even more enraged when he discovered that the two forts coexisted in a spirit of freindliness.

Shelikhov hired Alexander Baranov to repalace Delarov as manager of

his company. Lebedev-Lastochkin, no more pleased than Shelikhov that his men were getting on well with the men of the rival outpost, likewise chose two new managers by the names of Gregory Konovalov and Amos Balushin. In 1791, these last sailed past both earlier established forts and founded a new outpost sixty miles further up the coast from Fort Alexander, called Fort St. Nicholas (Nikolaevsky Redoubt) on the Katnu, Kaknu or Kenai River. This was present day Kenai. Tikhmenev writes that sixty-two promyshlenniki under Konovalof "disembarked on the shore, trimmed the vessel, and built a wooden shelter for themselves, and for the rigging."[8] The overbearing attitude of the newcomers towards both earlier outposts and towards the natives antagonized the men of Fort St. George under Kolomin. When Konovalof, insisting that he was in supreme command, demanded that Kolomin deliver up his furs and turn over his command of Fort St. George, Kolomin and his men resisted. Unfortunately, at the precise moment a group of Kenaitze Indians arrived at Fort St. Nicholas to trade and visit their relatives who lived at the fort as hostages. On an order from Balushin the Indian men were held at musket's point while their women wereseized and taken away. Indeed, Balushin did not stop with this but went from village to village doing the same to any Indian who continued to trade at Fort St. George.

Kolomin tried to enlist the aid of the Shelikhov men under Molokhov at Fort Alexander. But The latter, having heard of Baranov's arrival, feared to join his official rival. Desperate, Kolomin set out for Kodiak to obtain help from Shelikhov's new manager. But Baranov showed no inclination to assist him, and Kolomin then joined Konovalof and the men of Fort St. Nicholas.

The natives, further disturbed by these puzzling moves of the white men, were no longer willing to cooperate with any Russians. It was to take Baranov long hours of arbitration with a certain Kenaitze chief known as Gregory Razkaznikoff--and he would have to agree to take his daughter as his wife--before he could command their loyalty.

To solve the problem of Konovalof, Baranov resorted to a trap. He wrote to Konovalof that he, Baranov, had been given the power to settle all disputes between traders and all companies, and now he commanded Konovalof to come at once to Resurrection Bay where he was building the Phoenix. When Konovalof arrived, Baranov put him in chains and sent him to Kodiak. When the missionaries arrived in 1794, the superior of the group, Father Joasaph, had special orders to investigate the Konovalof affair. This he did, ordering Konovalof to return to Russia to stand trial.

In 1799 the Shelikhov-Golikov Company was granted its long desired monopoly in America and the forts became outposts of the new Russian American Company, as it was now called. Rather little is known of the history of the Company settlements on the Kenai Peninsula during these early years. They were small, but there is no question that they were valuable. Part of a network of outposts including Iliamna and Tyonek on the other side of the Inlet, their first interest was furs; but they also served an important function as base stations for expeditions going northward into the interior. Further, Baranov was already mining coal on the Peninsula. He used it to provide the necessary high tempratures for recasting iron when he was building the Phoenix in 1792-1794 at Resurrection Bay (Voskressensky) on the Eastern side of the Peninsula.

Mary J. Barry in A History of Mining on the Kenai Peninsula says that "attempts were made to smelt iron from the Kenai Mountians, and Cook Inlet coal was used to smelt iron in Kodiak."[9] Indeed, we know that Baranov relied heavily on the advice of Father Juvenaly, one of the missionary monks who came to Kodiak in 1794, who had had mining experience in Russia prior to embarking upon his monastic life; and there is reason to believe he may have visited Alexandrovsk with Baranov in this connection.

An 1822 report entitled "About the Rights of Russians to the Territories of Northwest America, now under the Management of the Russian American Co." lists four small forts on "The Gulf of Kenai:" Pavlovsk, Georgievsk, Alexandrovsk, and Vorskressensky. Nikolaevsk or Kenai is omitted. But other ninteenth century maps show it, e.g., Zagoskin's Map of Russian Possessions in America, 1842-1844 and M. D. Tebenkov's "Map of Kenai Bay." (1852). More importantly, Vancouver in 1794, marked the Russian settlements on the Kenai Peninsula on his charts, and he noted in his journal that there were about forty Russians at Kenai at the time. Commenting further on his visit there he recorded that:

> "The Russians sat to breakfast consisting of boiled seals' flesh, train oil, and few boiled eggs, served up with a degree of neatness correspondent to the delicacy of which the repast was composed. The skin and most of the hair were still adhering to the flesh of the seal."[10]

Ninilchik was founded later than the other settlements on the Kenai Peninsula--after 1835--as an agricultural settlement of free Russian colonial citizens. The coal mining settlement at Port Graham came even later.[11]

The first contact with the Russian Orthodox Church occured when

the aforementioned Farther Juvenaly (Hovornukhn), one of the original band of missionaries, visited Kenai in 1795-1796. Starting out in the summer of 1795, he went first to Nuchek, where he baptised more than 700 Chugach natives. From there he crossed over the Peninsula to Kenai where, to quote a letter of St. Herman [12] to his superior in Russia, "he baptised all the local inhabitants." That year he wintered at Fort St. Nicholas and the nearby Kenaitze Indian village called Skitook, however, there is no record available of his daily life or activity during this period. The following spring he crossed the Inlet, leaving "America", as the Peninsula and the land mass beyond were known, and went over to "Alaska" (the Alaska Peninsula) to Lake Iliamna, which was called Lake Shelikhov in those days. There it was that he met his death at the hands of natives, being then about 35 or 36 years of age.[13]

After Father Juvenaly's death, missionary efforts in Kenai were confined to the visit of a priest from Kodiak about once every two or three years. Even when this visitation did not occur, however, there is evidence that Kenai natives travelled occasionally to Kodiak to receive the sacraments. The situation is revealed in a report of Bihsop Innocent Veniaminov for 184?:

> "Last year during his missionary travels in the months from May to August, Priest Peter Litvintsev of Kodiak enlightened and baptised 158 adults and 74 children, a total of 232, inhabitants of the interior territory--Alaska and Kenai people of the Kodiak Department.
>
> "Priest Letvintsev remarks that many other natives desire to be enlightened, but the great distance of the interior from the Kodiak parish and the inconveniences of transportation make it impossible for the priest to visit them oftener than

once in three years."[14]

In any case, it is clear that Orthodox influence was expanding throughout the Kenai Peninsula; for in his report of 1838, Veniaminov recommended that Kenai be given a resident priest and be organized as a parish. In the 1842 report it is clear that this recommendation is to be put into effect:

> "In accordance with article 11 of the Ukase of the Holy Synod of January 10, 1841, I intend to separate several villages and settlements from the Kodiak parish, to organize a new mission at Kenai Bay at the first opportunity and to use all means available for the accomplishment of this plan as soon as possible."[15]

Part II

Kenai and the Kenai Peninsula constitute a particularly interesting place from the point of view of Russian American history. It is one of the few places in Alaska where--as is the case with the older generation in Ninilchik--you will find people who speak Russian as a first language. The homes of some old Kenai families remarkably resemble the homes of recent Russian immigrants--from the way the curtains are hung to the way the tea is served. Certain elements in the style of life whisper of "high" Russian tradition (the culture of the northern Russia), like the absence of Christmas carols and the church architecture, along with the kind of Russian spoken. This in marked contrast to the culture of the Cossack and the south of Russia, which can be detected for example, on the Kuskowim and Yukon Rivers, where the missionaries brought the Ukrainian custom of going from house to house at Christmas time with a large revolving star and singing "koladki" (Christmas carols).

There are two things worth mentioning as background to this anomalous state of affairs. First, the native Athabascan of the Kenaitze seems never to have been mastered by the Russians, including the missionaries--the only native language that was not and into which no translations were made.[1] Many Kenaitze natives, and certainly those of mixed blood, learned Russian ; and Russian was taught to the school children at a later date. The Kenai missionary, that is, the man who was first appointed here and who remained twenty-five years, Igumen Nicolai, was a "high" Russian. It appears that it was largely his influence which outweighed the Cossack influence--surely present-- of the Company employees.

The 1840's, when a resident priest was first appointed to Kenai, were years of real organization and new life in the Church in Alaska. In 1841 Bishop Innocent Veniaminov was consecrated as the first Bishop of Alaska after having spent some twenty years as a priest on the Aleutian Chain. It was on the basis of his own report of 1838, quoted above, noting that there were 10,313 Christians in Russian America and recommending that the colony be divided in to thirteen parishes, that this flowering commenced. Formerly, Kenai was a part of the Kodiak parish numbering, all told, 6,338 members. In 1841 Bishop Innocent received permission from the Holy Synod to organize six of the thirteen parishes he requested. His personnel consisted of seven priests, one deacon and fourteen churchmen, teachers and lay readers. At that time only four church structures stood in Alaska: Kodiak, Unalaska, Afognak and Sitka.[2]

It was in 1841 that the Russian American Company first built a chapel in Kenai. In the absence of a resident priest, prayers were led (according to the order of services prescribed by the Orthodox Church and still used for such occasions) by the local Company representative, A. Kompkoff.

Father Nicholas, when he came to Kenai in 1844, transformed this chapel into a completely furnished church with an icon screen (inconostas) and altar table. It was at the time of his appointment that the Church was named for the Dormition of Assumption of the Mother of God and began to lead a normal parish life.

Ingumen Nicholai, or Abbot Nicholas, as we would call him in English was born in 1810 and studied at the theological school in Tambov.[3] He

was professed a monk in 1837, the year in which St. Herman of Alaska died on Spruce Island near Kodiak. In the same year he was ordained a deacon. After short periods of residence in several monasteries,[4] he was assigned to the newly opened Diocese of New Archangel (Sitka). On October 4 of what must have been 1840, His Grace, Bishop Innocent appointed him the steward of the Bishop's residence in Sitka. There he was ordained a priest on December 15, 1843.

In 1844 Bishop Innocent needed a missionary for the Kenaitze and Chugach Indians. At first his choice fell upon Father Jacob Netsvetov, a creole priest from Atka. However, at the last moment Father Netsvetov was sent to the Yukon, where he was to labor for the rest of his life; and the young priest-monk Nicholas was sent to Kenai.

Father Nicholas' zeal was boundless. We have the diaries, such as every missionary was under obligation to keep, recounting his journeys and general activity.[5] The foundations of his work had been laid before his arrival by Father Juvenaly and the subsequent missionaries who visited from Kodiak over a period of fifty years. Nevertheless, it is astounding to learn that there were in 1859, thirteen years after his arrival, 1,432 baptised natives in the region.[6]

A little known connection existed between Nushagak and Kenai in the early years of Father Nicholas' work in Kenai. On directions of January 9, 1845 from the Board of Directors of the Russian American Company, Nushagak was to be served by the Kenai, missionary. In 1849 the Nushagak area was visited by Father Nicholas; indeed, he was the first priest to travel to all the Nushagak river villages, and he resided there for a whole year from April of 1850 to May of 1851. At the end of this time

there were more than 1,400 baptised natives in the Nushagak area. The arrangement did not last, however; soon Nushagak was assigned a resident missionary of its own.

In his diary for 1859 Father Nicholas notes that it took him two years to make the rounds of the villages in his care--for Kenai itself was the center for a parish that extended north as far as Knik, south as far as the tip of the Peninsula and east as far as present day Valdez. He traveled by bidarka, usually accompanied by an interpreter and another assistant as well as several rowers. In the summer of 1858, for example, he visited Ninilchik, the Chugach village of Akhmylik and Nuchek Redoubt, taking 23 days to get that distance. From Nuchek he traveled to Ugalentzi, a friendly Thlinget village at the mouth of the Copper River.[7] The whole trip took 43 days, and he returned to Kenai on June 24.

During these trips Father Nicholas would hold services, giving the baptised people an opportunity to receive Confession and Communion; he would perform marriages, baptisms and settle the complaints of the people. Under orders from Bishop Innocent, the missionaries were also obliged to vaccinate the people. In this case it was the songleader who did the actual work. There was no problem about vaccination here as in some of the Eskimo areas where vaccination was resisted. Father Nicholas reports that in the fall of 1862, the natives of Skilak Village, hearing that other villages had been vaccinated, petitioned him to send someone to vaccinate them, too. It took the songleader a month to make that trip, for then there was no road to Skilak and the weather was bad. As a reward to the songleader for his efforts, Father Nicholas asked the Company to give him a thousand fire bricks for his oven and glass for the

windows in his house.

All through the Russian period the missionaries to Alaska were supported by the Russian American Company. Not only did they recieve their salaries (partly in roubles and partly in supplies) from the Company, they also were permitted to travel on Company ships at no expense. All the same, the missionaries were not in any fear of the Company and freely criticized Company officials when they saw them to be at fault. There are many episodes on record of the defense of natives by the missionaries when the Company sought to exploit them. Abbot Nicholas rebuked the local Company manager when he tried to take a native girl to live with him. In 1859 he had occasion to rebuke him and the rest of the Company employees at Kenai again when "they drank until they became insane." Their drinking continued for three days during which time all work stopped and the Indians who had come from distant villages to trade were obliged to wait around. Finally, Father Nicholas reports, he himself "locked the liquor store and began apportioning the drinks in small amounts." "When they sobered," he further remarks, "they thanked me for this."

The biography of this first Kenai missionary remains to be written. A short paper like this can only urge that the task be undertaken soon, that an almost unknown chapter in Alaskan history may be uncovered.

Father Nicholas continued his labors in Kenai for twenty years, founding a small school sometime before 1864 in his home, called the "Igumen's school." He received the ecclesiastical awards, according to the custom of the Russian Church, which one would expect, one of which was the rank of Abbot or "Igumen" (1852).[8] Although he had longed to return to his native Russia, he remained in Alaska to the end. He is

burried underneath the small chapel of St. Nicholas, which was built later in 1906 on the bluff overlooking the Inlet as a tribute from the descendants of his beloved flock.

Thus, when in due time Fort St. Nicholas was turned over to the Americans pursuant to the sale of Alaska, there was no continuity--at least not the kind that would lend support to the apprehensive Kenai people, not the kind that would ease the transition. The people of Kenai were left without their kind father at the same time Alaska was classified as Indian Country and put under the authority of the United States Army. It would be another two years before the American troops came. In the meantime, the Company departed and their beloved priest had been laid to rest.

Captain Alexei Peschouroff, the Russian Commisioner who turned the Fort over to General Davis of the United States Army, describes the Fort at this time as consisting of:

> "A timber house for the commander of the post; a timber building for the men; two timber storehouses; Blockhouse No. 1 constructed of timber and armed with four-pounder iron guns, one six-pounder cannonade, and two one-and-a-half-pounder falconets." [9]

He describes the Church property as:

> "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." [10]

Shortly thereafter the Americans chose to abondon Fort Kenai, as they called it, and a very painful period ensued for the local residents. Americans came, but they appear to have been for the most part adventurers. The United States Government sent no one in authority.

Part III

Kenai, as the most important village on the Peninsula and the largest Company post, was the center for the Orthodox Mission on Cook Inlet. Not only was it the residence of the missionary; it was a distribution center for books and periodicals sent from Russia for the enlightenment of the faithful; it was the place where records were kept (of births, deaths, marriages and population statistics, etc.) and, in time, it was the place which had the best school in the area. The "Igumen's School" was not continued after the death of Igumen Nicholai; but during the American period a new school was opened, meeting, at first, in the residence of the Russian priest, and later in quarters built for the purpose.

In the period immediately following the death of Igumen Nicholai, no priest was assigned to Kenai; and the responsibility for the life of the local church community was in the hands of the songleader, Makar Ivanov. Makar was a creole who had recieved his education at the school taught by the priest in Nushagak. There is no evidence in the Church records as to whether he was originally from Kenai or not. In any case, we know that he remained in Kenai for the rest of his life, and died here in 1878. He was assisted for a short time by a 'sexton,' Alexander Burtzev, a graduate of the Irkutsk Seminary; but it appears that Burtzev was soon recalled to New Archangel where he was appointed secretary of the Eccelesiastical Consistory. Songleader Ivanov, in the meantime, was responsible for two other chapels besides the Kenai church--probably Ninilchik and Tyonek.

This arrangement seems to have lasted until 1881 when Hieromonk[1]

Nikita was assigned to Kenai. The son of a Russian nobleman, he was from the province of Kherson in Russia. He received a military education, but then entered the Valaam Monastery in Russian Finland, the same Monastery from which the original Alaskan missionaries had come, in 1864. During the war of 1877 he worked in Red Cross trains in Russia, and in 1878 he was ordained a deacon. Two years later he was ordained a priest, and at the same time assigned to Kenai. This was to be his only parish, for illness caused him to ask to be retired from active work in 1886. At that time he left Kenai and took up residence at Monk's Lagoon on Spruce Island, the place where St. Herman of Alaska had lived. There he lived as a hermit for two years, at which time his life was claimed in a tragic night fire which destroyed his cabin. The charred remains of the cabin can still be seen, and Father Nikita is even now remembered by the natives of Ouzinkie (Ouzkoye) village on Spruce Island. Mr. and Mrs. Theophil Karelnikoff, who today have a fish camp near that spot, recall that it was an uncle of Mrs. Karelnikoff by the name Wakka (Bacchus) Panamarioff who used to assist Father Nikita to walk, for he suffered from some sort of crippling ailment in one leg.

During his five years in Kenai, Father Nikita took up a pattern of work much like that of his predecessor, Igumen Nicholai. One year he would travel to the villages in the northern part of his parish, and the next he would cover the villages at the southern end of the Peninsula and the Prince William Sound area. In his journal for 1881 he recounts a journey undertaken with his assistant in which they travelled in two 3-oared bidarkas. They travelled first across the Inlet to Tyonek, where the people--to please the missionary--surprised him by

cutting their hair in Russian fashion.

In this journal he comments at length on their interesting burial customs:

> "We had time to see the cemetery and the grave of the former local chief, over which a small house in the shape of a chapel had been built. It had a door, a window and a table. Inside we found hanging on a wall his suit, wool topcoat, Zimmerman hat, etc., a complete outfit. On a table stood a samovar with a tea set, tea sugar, tobacco, and tobacco pouch, three pairs of gloves embroidered with beads and very much valued by Kenai people, a wash basin, soap, a razor, etc., all the things used daily by a well-to-do native. In general, Kenai Indians still follow their ancient pagan custom of putting things on the graves of their dead, believing that the dead continue to enjoy the same things as their living relatives... In Kasilov village, upon my advice, a native removed from a grave a large new samovar, which costs $30 to $40 here. Later he sold this samovar and was glad to get some profit out of a thing which otherwise would have remained useless on the grave."[2]

From Tyonek Father Nikita proceeded up Knik Arm and the Susitna River, wnere he noted that the natives (from Kustatan on north) speak a dialect different from the Kenaitze and lead a rougher life. In 1881 shamanism was rampant in this northern area, much more so than on the Peninsula. [3] Father Nikita's attitude toward shamanism was firm but patient, and he remarks in his journal that it is much to expect of the Kenaitze Indians to give it up readily when in Russia such things exist after a thousand years of Christianity.

With the Company (the Russian American Company) gone, he lamented, there was less opportunity to travel and instruct the people. All the same, we find him engaged in journeys every bit as ambitious as those of Ingumen Nicholai. On this particular journey he required two and a half months to make the rounds of the northern villages in his parish, returning to Kenai on October 22 where winter was already setting in.

In the same journal he comments that the church building, rebuilt once by the Russian American Company, had now become too old. It had no stove, no bell tower, and no ornaments. Through his efforts the church was remodeled in 1883, receiving a new roof and an iconostas painted in oil. At that time the church stood where the present little chapel of St. Nicholas is located.

In a report dated May 28, 1884, Father Nikita tells of an influenza epidemic which claimed the lives of nearly all the children two years old and under in Kenai, Ninilchik, Seldovia and Alexandrovsk. This occured at the same time that Chernabura Volcano erupted across the strait from Alexandrovsk.

Father Nikita was the priest who opened the school again. This he did the first year of his pastorate, 1881, in his own home, intending to teach the native children reading and writing. He recounts, however that only creoles came, many of them over school age. He was dissapointed that the native children did not come; but, nonetheless, he did not refuse the creoles. In 1884 the school was being taught by the Kodiak creole, Peter Repin.

After Father Nikita's departure from Kenai the school was taught by the son of the songleader, Alexis Ivanov. Alexis had been sent to San Francisco to be trained in the Cathedral School that was operated there after the American Headquarters of the Russian Orthodox Church were moved from New Archangel to that City. He was 22 when he took up his duties in Kenai, and he seems to have remained here all his life. The school appears to have lapsed for a few years during this time, for it is stated in the records that it was reopened in 1893. At that time he was appointed songleader for the Kenai Church, and is recorded

to have been teaching english in the school.

Two years following the departure of Father Nikita, a new priest was assigned to Kenai. Father Nicholas Mitropolsky remained for four years and was succeeded by Father Alexander Yaroshevich a year later. It was during the pastorate of Father Alexander that the notorious Ryan Affair took place.

Despite the remodeling of the church done in 1883, the building was now, ten years later, again in need of serious repair. It seemed time to build a new church altogether; and the project was approved by the Dean ('Blagochin') Vladimir Donskoy, who came from Sitka to inspect the old Building. In 1894 the Holy Synod in St. Petersburg awarded Fort St. Nicholas $400.00 for the project, and the work commenced.

Even at this late date, the United States Government had sent no one in authority to Kenai. The nearest Justice of the Peace was in Kodiak. The Ryan Affair is a prime example of what lack of local law enforcement meant in the everyday life of Kenai people. On April 22, 1895, Ryan, who was the local storekeeper for the North American Commercial Company, forced several men away from their work of bringing in logs for the construction of the new church building, threatening to kill them. The men fled to the church, where a service was in progress. Ryan followed them in with cries and profanity, and started to drive the people at worship out of the building. He was rushed and disarmed and removed from the church, shouting all the time that he would kill the church warden, Ivan Ivanov, if his weapons were not returned to him.

The Kenai people already had reason to fear Ryan. After navigation

or less obliged by the weather to stay at home, he and his friends tyrannized the local residents. Brewing vodka, they often got drunk and would fire pistols. The people would hide; but Ryan would break into their houses, sometimes in the middle of the night. Without regard for children or for the ill he would force the people to get up and dance, beating them if they refused. Now Ryan was spreading the rumor that he had the authority from the United States Government to hang people; and, indeed, there had already been one such incident at his hands up at Knik.

In connection with this affair Father Vladimir Donskoy, sent to Kenai to check on reports of the situation, was able to write:

> "The agents of the Alaska Commercial Company, profiting from the absence of any kind of government in Kenai deal with a free hand, not only with the natives but with the white people, who take the liberty of not complying with their unlawful desires."[4]

Shortly after Ryan broke into the church, twenty-three people of Kenai signed their names to a petition addressed to District Judge Warren Truitt, asking for protection from the local Americans, for Ryan's punishment and removal from Alaska. However, the only action taken as a result of this petition was Ryan's dismissal from his job with the Company. Two years later he is mentioned again in a missionary journal for having beaten and threatened to kill a Kenai resident.

An article in the Russian Orthodox American Messenger at this time notes that:

> "The moment you leave Sitka and steer northward, you enter the realm of the North American Commercial and the Alaskan

> Comerical Companies: Kodiak, Nuchek, Kenai, Unalaska, with a host of native settlements, are completely in their hands... In winter time, while navigation is suspended, revolting scenes are frequently enacted in the remoter nooks of Alaska, like Nushagak and Kenai...With whom could a complaint be lodged?"[5]

It is no wonder that the people of Kenai tended to remember Russian times as a kind of 'Golden Age' in comparison, and clung fondly to the Russian ways they had adopted, learning the Russian language and entertaining no small interest in the affairs of the Empire that lay across the Bering Sea.

An article in an 1896 issue of the Russian Orthodox American Messenger reports that in the fall, hearing that the English and Japanese had won the war and that Russia had been defeated, the Kenai People came to the priest to learn if the news were true. The priest comments on the love of Russia manifest in their sad faces and the fervor with which they prayed for victory of the Emperor Nicholas Alexandrovich at a service in the church during which the little building was packed to capacity. This same report affirms that there had been no drunkenness among the members of the Kenai parish in three years, at which time a brotherhood and a temperance society had been formed in the church. The brotherhood had 130 members at the time the article was written, and was active in assisting chapels located in poorer villages belonging to the Kenai parish. The brotherhood donated $100.00 for new icons in the church, and operated a dispensary where medicines were available to anyone who needed them. Ten years later both the brotherhood and the temperance society were still active, and are reported to have had 74 and 126 members respectively.

Father Yaroshevich remarked that the people were peaceful, patient and devout; and it was more than sad that the local Company officials caused them so much trouble. Thus, at a time when government authority was absent,

it was the Church that remained a positive influence for order and decency.

Father Alexander also mentions that the material well being of the people had improved, although it is difficult to determine exactly what that statement means.[6] We have a description of Kenai and some other villages on the Peninsula in the travel journal of Hieromonk Anatoly, who came to dedicate the newly built church in Kenai in this same year of 1896. Father Anatoly stopped first at Kasilof, where no one was living but where some Russians and Kenaitze Indians were employed. His next stop was Kalifornsky village, where he gave Holy Communion to Theodore Kalifornsky in that small village consisting of just four barabaras.[7] Skitook village, two miles from Kenai, had ten barabaras. From Kenai Father Anatoly travelled back down the coast to Ninilchik, where about 100 people were living. At that time the church in Ninilchik was down by the river and the school was under construction. Father Anatoly especially remarks the absence of American influence at Ninilchik, where the people at this late date were still unfamiliar with counting money in dollars and cents. Then he returned to Kenai for the dedication of the recently completed church building.

The All Night Vigil[8] was served and the following morning, June 9, the bells began to ring at 7:00 A.M. At 8:15 there was a great blessing of water and procession with the Cross to the old church to obtain the antimension[9] and transfer it to the new alter table in the new building. People came from Skitook village and from Ninilchik for the occasion. The church that was dedicated with so much ceremony is the same one that exists today. Many of the icons in this church came from the former church building, but the Royal Doors and iconostas had new ones. The church was designed to hold eighty people, and two small rooms were

round of journeys which his predecessors had followed, with the exception of the Prince William Sound Area, which now had a priest of its own with headquarters at Nuchek. On these journeys he was usually accompanied by the Kenaitze Chief, who determined which villages were in need of receiving relief from the brotherhood funds. In his journal for 1896, Father John recounts his visits to Tyonek, Chubutnu and three villages on the Sussitna River. The people of the Sussitna villages had awaited his arrival before electing a new chief to take the place of one who had died; and he notes that it is their custom never to elect a chief if the priest is not present. Following this journey, he travelled to the villages in the southern part of his parish: Ninilchik, Seldovia, and Alexandrovsk. In Seldovia at that time there were seventeen houses, all chimneyless, made of boards and covered with grass. Some of the people there, of which there were 110, raised chickens and engaged in a little agriculture.

In his 1879 journal he comments on the changing life of the Kenaitze Indians:

> "The Kenai Indians are very kind and generous people and are always glad to support a good enterprise, but at present they are experiencing many hardships. Means of existence are being exhausted more and more each year. The hunting grows poorer. Frequent forest fires caused by American prospectors either exterminate the animals or drive them to safer places. The latter would not have caused too much hardship: the Kenai Indian is accustomed to roaming in the mountains and on the tundras; he can reach the animals anywhere and catch them. But, unfortunately, another scourge fell on them and completely depressed them: the fur prices fell terribly. For instance, a black bear skin of the best quality now brings only $10, whereas a few years ago it was priced at $30 - $40 or more. The quantity of fish grows smaller each year. And no wonder: each cannery annually ships out 30,000 to 40,000

> cases of fish. During the summer all the fishing grounds are jammed with American fishermen and, of course, the poor Indian is forced to keep away in order to avoid unpleasant meetings...

Father John left Kenai to return to Russia on June 1, 1906, and was succeeded by Father Paul Shadura. Father Paul was born in 1875 and had attended the Holm Teachers Seminary from which he graduated in 1897. For a while he taught in schools in Russia, but in 1900 he was appointed as the songleader to the Church at Unga on the Aleutian Chain. In 1901 he was transferred to Unalaska and in 1902 to Kodiak. In 1905 he was ordained a deacon and in 1907 he was ordained a priest for the Kenai Parish. He remained here until his retirement in the 1940's, during which time he, too, served the local Orthodox communities form English Bay and Port Graham all the way up Knik Arm to Eklutna.[11] He had no immediate successor, and the church was cared for by Deacon Alexander Ivanov. Finally in 1969 Igumen Cyril Bulahevich was assigned to Kenai, where he remained until 1973.

At that time St. Herman's Pastoral School named for St. Herman of Alaska, got its start at nearby Wildwood Station. Since the School at Unalaska was closed in 1917, when funds from Russia were cut off as a consequence of the Revolution, no school for the training of readers, songleaders and clergy had been opened in Alaska. The Russian Orthodox Church in North America subsequently opened a school in Minneapolis, which eventually developed into a full fleged seminary for the training of priests. This is St. Vladimir's Seminary, now located in Crestwood, New York. Another Seminary was opened in Pennsylvania at St. Tikhon's Monastery. Although a few Alaskan students have graduated from St. Tikhon's and a few graduates of both schools have come to Alaska to labor in the Church here, the opening of a school here was seen to be the only

built into the bell tower--one to be a vestry and another to hold books and archives. As yet there were no bells in the tower, but three bells were mounted outdoors. By this time Father Yaroshevich had been transferred to Juneau, and the resident priest was Father John Bortnovsky.

Father John remained in Kenai from 1896 to 1908. His journals, presently in the Library of Congress, constitute an important source for the history of this more recent period. He continued to teach the school, and Father John's mother taught the girls special classes in sewing and cooking. By 1900, there were five schools in the Kenai Parish: Kenai (18 students), Ninilchik (14 students) taught by I.I Kvasnikof, Alexandrovsk (20 students) taught by I Munin, Tyonek (10 students) taught by I.G. Kvasnikof and Seldovia (Seldevoye) (20 students) taught by A. Demidoff. The Kenai school, as mentioned above, was the most important of these five; and a student who completed the course at Kenai might find a job as a teacher in one of the other schools.

A report for 1902 gives some insight to the daily life of the school. There we learn that the students have learned their prayers in Slavonic and sing well, but are poor in arithmetic, English and Russian writing. The school day began at 8:15 with morning prayers followed by catechism. Then an hour was devoted to Russian and Slavonic (the church language) and another hour to either arithmetic or music. The final hour of classes was devoted to English, and the pupils were dismissed at 2:00 P.M. The school was able to function through the generosity of a lady in Russia, O. P. Petrovskaya, who sent a yearly contribution of 150 roubles needed for books.

Besides teaching the school, Father John continued with the same

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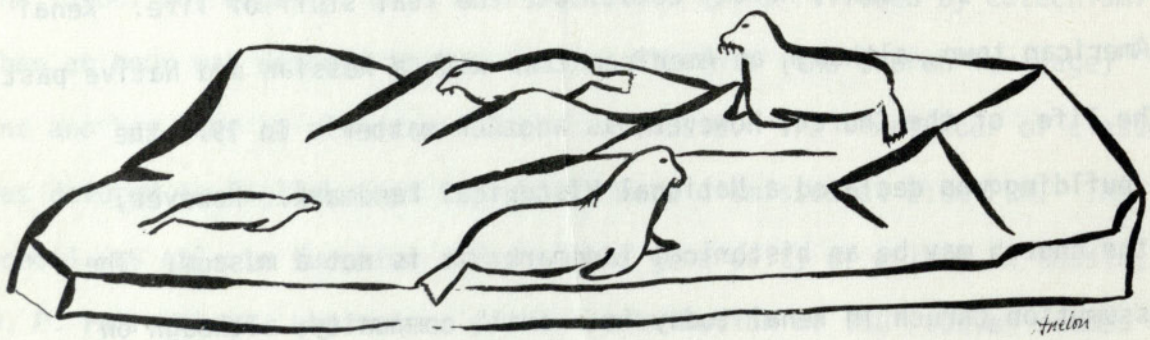
solution to the acute situation faced by the Orthodox Church in Alaska, where today there are some eighty active churches and chaples served by just twenty priests.

During the year and a half while the School was located in Kenai, the priests in residence at the school, Father Joseph Kreta, the Dean of St. Herman's, and Father Paul Merculief, the Director of Students who is an Aleut from St. Paul Island in the Privilofs, also served the local church community, often serving in the Holy Assumption Church as well as inviting the local people to the chapel on Wildwood Station. Unable to continue in its quarters at Wildwood, the School moved to Kodiak in the summer of 1974; and the new priest, Father Macarius Targonsky, assumed responsibility for the local church.

It is no accident that this account of the Russian experience in Kenai has tapered off into an account of local Orthodox church life. Today, for example, Kenai members of the Holy Assumption Church still enjoy singing hymns in the Old Slavonic language when they gather for worship, although English is being used more and more. The ladies of the parish prepare Russian 'piron' for their guests as a special treat. But these evidences of a byegone era although not insignificant, hardly constitute the real stuff of life. Kenai is an American town, although an American town with a Russian and Native past.

The life of the Church, however, is another matter. In 1970 the church building was declared a National Historical Landmark. However, while the church may be an historical landmark, it is not a museum. The Holy Assumption Chruch in Kenai today is a small community; although on important occasions, joined by members from Ninilchik and even Homer, the little building is packed. But small or large, it is a living Church;

and its faith is Christian--not Russian nor American nor Alaskan nor Kenaitze belonging to any particular culture. As such it will continue to live and preach the Gospel. If the spirits of Hieromonk Juvenaly, Igumen Nicholai or Hieromonk Nikita or any of the other pastors of the church--loyal Russians all--are noticing Kenai today, it is certain they do not much lament the passing of the Russian era, and perhaps shudder to think what might have been the lot of their flock had Russia not sold Alaska to the United States. It is not too far across the Bering Sea to the places where their colleagues labored among other native tribes in Siberia and Kamachatka and where today the fruits of that great missionary work have been systematically and brutally destroyed. One would venture to guess that these missonaries are pleased to see that the transition into the American Period, while not easily accomplished, has revealed only the strength of the important foundations which they laid here.



Footnotes

Part I

[1] Formerly the Church in Alaska was part of the large Diocese of Irkutsk (Siberia).

[2] See, e.g., Ernest Gruening, The State of Alaska, (New York, Random House: 1954, 1968).

[3] Principally Bancroft's History of Alaska. San Francisco, 1886. But also books by authors which rely on Bancroft, e.g., Hector Chevingy's several volumes.

[4] Prince William Sound.

[5] Svetlana Fedorova, The Russian Population in Alaska and California, trans. and ed. by Richard A. Pierce (Kingston, Ontario: The Limestone Press, 1973), p. 115.

[6] 'Kenaitze' is the Russianized form of the word, as indicated by the ending 'tze'.

[7] In 1937 a U.S. surveying team discovered the remains of a village near Kasilof, which they estimated to date from the 17th century. It was supposed at first that the village might have been an Eskimo settlement, but a number of scholars have favored the hypothesis that it was a Russian village. For years there had been repeated rumors of an extremely early Russian settlement--possibly predating Bering--somewhere in the Cook Inlet area. Expeditions were sent in search of it, and St. Herman writes concerning its possible whereabouts. The question remains open. See the thorough discussion in Svetlana Fedorova's The Russian Population in Alaska and California, op. cit.

[8] Fedorova, Ibid., p. 120.

[9] Ibid, pp. 13-14.

[10] Ibid., p. 233.

[11] Ibid., p. 146.

[12] St. Herman of Alaska was canonized by the Orthodox Church in America in 1970. One of the original band of 10 missionary monks that arrived in 1794, he lived his life in the Kodiak area, principally on Spruce Island. He had hoped to make this journey together with Father Juvenaly.

[13]The false account of Father Juvenaly's death, as recorded in Bancroft's History of Alaska derives from a spurious "autobiography" or "diary" of Father Juvenaly, written by Ivan Petroff. A more reliable source is the letter of Father Herman to his superior in Sketch of the History of the American Orthodox Religious Mission (St. Petersburg: Valaam Monastery, 1894) (in Russian).

[14]Translated excerpts of Veniaminov's 1842 report are from the Alaska Historical Research Project: Alaska History Documents, Vol. I. Typescript on microfilm. (Translations from the Records of the Russian American Company Papers and the Alaska Church Collection in the National Archives, Washington, D.C., made by Tikhon Lavrischeff during 1936-1937.)

[15]Ibid.

PART II

[1]Actually, the missionary journals indicate that some songs or hymns were translated; however, these translations were probably not written down. In any case, no works in Athabascan are known to have been printed. Peter Kalifornsky, a Kenai Native, recently translated the Lord's Prayer into his language for what is believed to be the first time.

[2]We know of a fifth church structure. Baron von Wrangell had sent St. Herman on Spruce Island the materials to build a church there; and by this date the little church had been completed.

[3]Tambov is the area where St. Seraphim of Sarov, a contemporary of St. Herman, lived. Igumen Nicholai, moreover, was professed a monk in 1837, the year of St. Herman's death; and both St. Herman and St. Seraphim were disciples of the same monk, Abbot Nazary. One is tempted to guess that the Sarov monks were acquainted with the Alaskan Mission through Abbot Nazary, and that as a young man Igumen Nicholai became interested in the possibility of coming to Alaska himself.

[4]He was first assigned to the Kozlov Monastery and later transfered to the Sinaksarsky Monastery in the same diocese. On January 9, 1840, he transferred to the Bethany Monastery and from there he was assigned to the Diocese of New Archangel.

[5]See Orthodox Alaska, Vol. IV, No. 4.

[6]801 Kenaitze (360 men and 441 women)
450 Chugach (277 men and 223 women)
5 Aleuts (4 men and 1 woman)
148 Ugalentzi (73 men and 75 women)
18 mixed (17 men and 1 woman)

[7]Ugalentzi was identified for the author as Valdez by Dr. Micheal Krauss of the Native Language Center in Fairbanks.

[8]Abbot Nichoas' Journal for 1859, Alaska Historical Research Project,

Op. Cit. See the same reprinted in Orthodox Alaska, Vol. IV, No. 4.

[9]The 'nabedrennik; in 1849, the gold cross in May, 1852 and the rank of Abbot or 'Igumen' in November of that same year. In 1857 he was awarded 400 roubles.

[10]Quoted in "Old Fort Kenay" by Roman Malach in the Alaska Sportsman, December, 1964, p. 39.

[11]Ibid.

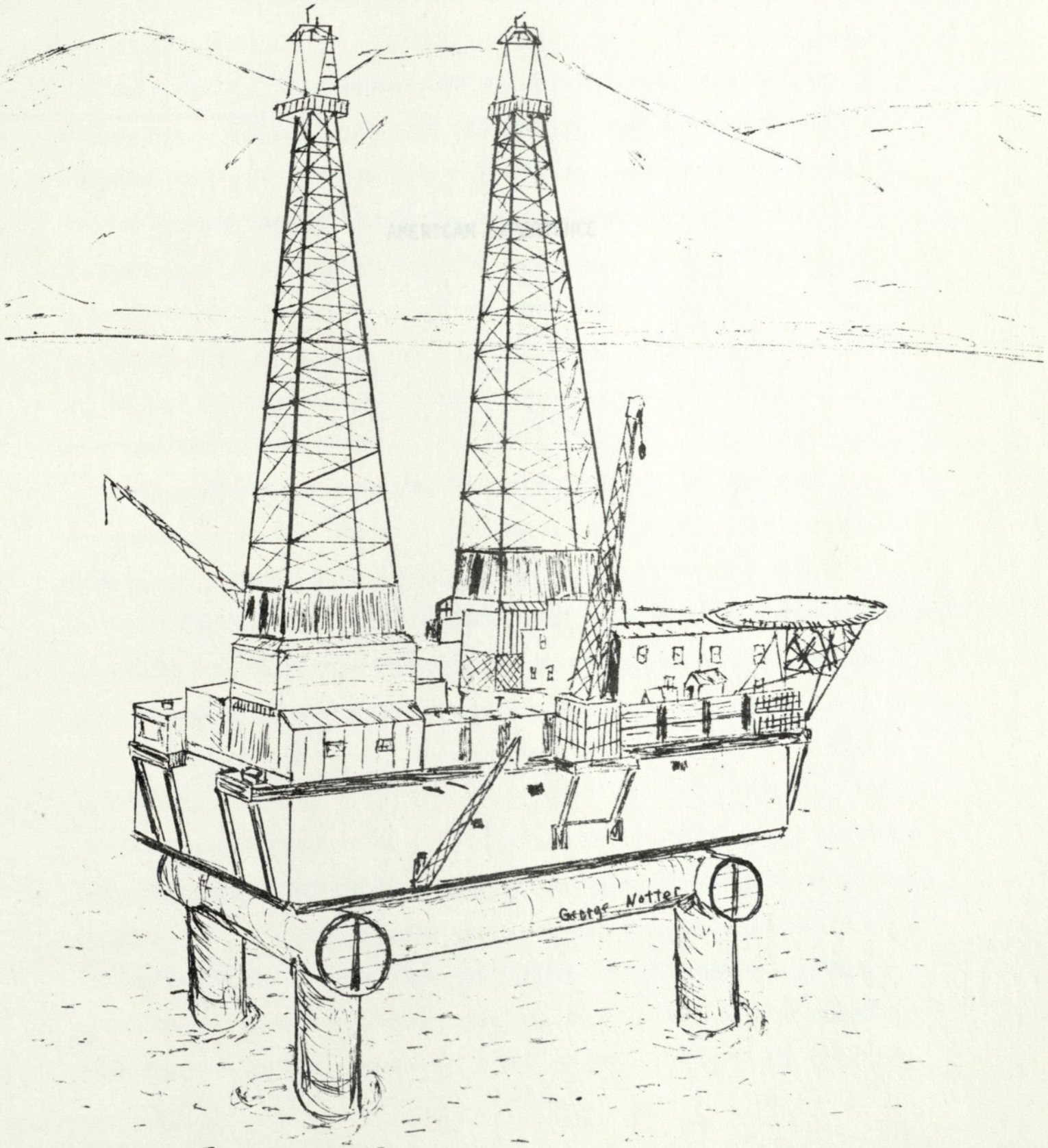
PART III

[1]'Hieromonk' is the proper title for a monk who is also an ordained priest.

[2]Travel Journal of Hieromonk Nikita for 1881. See Alaska Historical Research Project, Op. Cit.

[3]The missionary writes in his entry for August 11:

> In the house of my interpreter, John Kirilov, I found the chief and other people, among whom was the local shaman, a clever fellow... I utilized his presence to denounce him. I disclosed his deceit of his simpleminded and trusting fellow-men. I accused him of laziness and cowardice because of his refusal to partake of Holy Communion, I advised him to repent and in token of his repentance to surrender voluntarily the objects which he used during his shamanistic performances. He replied evasively, refusing my request. It could be seen that he wished to hide or go away and undoubtedly would have done so if he had not been afraid of impairing his reputation among his followers. Then, not wishing to leave the scoundrel with even the shadow of a triumph and the listeners (including my churchman) in doubt, I, knowing the obedience of the Aleuts and Kenai Indians to a priest's advice and to the church prohibitions, threatened the shaman with complete excommunication.....
>
> It became very quiet in the house.....The shaman also remained silent with his head down, thinking for a minute or longer; then, without a word he left the house. In a few minutes he returned with a dirty, greasy sack and shook from it the objects of his profession, namely wooden rattles used in dancing, colored sticks, strips of wood, feathers, a doll with hair and queus, and other trinkets, which were so dirty that one could not handle them without repulsion. Then one or two similar dolls were brought in by some women. All these things I burned in their presence on the street.....
>
> .....Giving the proper instructions to the shaman, I blessed him and promised to give him Communion on my next visit if he proved by his deeds that he had relinquished his occupation entirely."
>
> (From the Travel Notes of the Kenai Missionary, Hieromonk Nikita, 1881, Alaska Historical Research Project, Op. Cit.)


George Notter

THE AMERICAN EXPERIENCE--By Mary Willets

In a report, a hundred years old and more, written by an American witness "who was there," joy seems to have been lacking in New Archangel--today's Sitka--on October 18, 1967. The people there, and elsewhere in Russian America, had had little time to prepare for such an occasion. It seems that Prince Dimitrii Petrovich Maksutov, governor of the colony since February 3, 1864, and in residence since the Fall of that year, had only heard--through San Francisco trading people, it is believed--in June of 1867, of the sale which had occurred in Washington, D. C. on March 30, more than two months earlier.

Prince Maksutov lost no time in notifying his people. The first mail boats carried the news to all stations, including the old Forts on Cook Inlet. He spoke to the people of New Archangel from the steps of Baranov's Castle, explaining that the United States would take possession on October 18. He further explained that he hoped that San Fransisco fur people would obtain a franchise from their government like that of the Russian American Company, for the employment of all of the colony's traders in fur.[1]

History tells us that it was not just like that on the day of the Transfer. Secretary Seward had a vision of a festive day of banquets, toasts and speeches. He had given U. S. Commissioner, General Lovell Rousseau, the flag which was to be raised after the Russian flag had come down. The clouds had lifted and the sun was shining. But the lowering flag seemed reluctant to come down. Loosened, it fell on the bayonets of the soldiers

below. Princess Maksutov fainted and, in the shocked silence that followed, the flag of the United States of America was raised, without further incident, over United States soil.[2]

There was no celebration. An American, who had accompanied the officials, politicians, et al, reported that the people of the town, if appearances could be interpreted correctly, "might have been preparing for the funeral of the Tsar."[3] Ceremonies, of a sort, were held in other parts of the country during the next couple of years--none with joy, it seems.

In Kenai today, there are, among the older people, descendents of some of those who were here in those first Territorial days. They remember an unusual day when there were tears on grown folks' faces. It was a day they did not quite understand. A flag came down. A flag was raised. It was a sad day, somehow. These people are regarded highly in Kenai today. Their children, grandchildren--several generations--are worthy Alaskans.

In recent months there has been something of a crisis involving Kenai and adjacent areas when air delivery of mail and freight was cancelled and a daily truck supplied the only service. The situation was created by the termination of flights by a major airline and the red tape involved in immeadiately securing proper mail carrying franchises for the remaining local air service. Until the problem was resolved, citizens' protests were loud and long. Trucks offered dependable supplementary services; but one does not expect to move backward in communication and transportation services, after years of common use. One felt quite certain that explanations were ineffective in both business and personal transactions.

Throughout the narratives of the settlement of the Kenai and the development of its communities, we cannot ignore the importance or the

Close relationships of transportation and communication in accomplishing successful ventures. Mail delivery, for instance, that we have long taken for granted. Through the courtesy of Mrs. Emil Dolchok, we are able to compare stories of carrying the mail in the Kenai area as recently as 13 years ago and, still earlier, more than half a century ago.

"Every morning except Sunday Alexander W. 'Alex' Wilson picks up mail sacks at the Kenai Post Office for Soldatna, Sterling, Kasilof, Cohoe and Clam Gulch. Four hours and twenty minutes and 134 miles later he is back in Kenai. Alex uses an automobile and a big part of his route is over asphalt pavement.

Thirty-eight years ago Paul Wilson Sr. picked up mail at the Kenai Post Office for Cooper Landing and the railroad depot at Moose Pass. Two weeks and 196 miles later he was back in Kenai with the monthly mail.[4]

Transportation in 1924 was by dog team during the period from December to April, and the trail was often unbroken snow. Many times Paul had to break trail both ways.

Frequently in these first years the monthly mail for Kenai would weigh as much as 1200 lbs. and required double-tripping, since 600 lbs. was about maximum load over the long and rough trail. When double-tripping was necessary Paul needed all of the 14 days allowed, to relay up part of the load, unload it and go back and relay up the rest, often breaking trail through new fallen snow.

The route followed reads like the history of the Kenai Peninsula. From Kenai the trail went to Philips Cabin, Moose River, Millers Cabin and then to Middle Cabin, from there to Jean Lake and then to Cooper Landing, and Lawing. Last stop and turnaround point was the Railroad depot at Moose Pass.

Paul carried the mail for nine years and made his last trip in 1934.

Many times Paul Wilson took his son along on the mail run, and together they broke trail with snowshoes and loaded and reloaded the sled when they had to double-trip.

Today's mail carrier Alex was that boy, Paul Wilson Sr.'s son.

Not many people remember Paul Wilson, and his dog team mail route, but those that do, remember that the mail always came through and was always on time. There can be no higher praise than this."

Anyone would remember arriving in Kenai in late August in 1958. Specifically, the 26th--it was Election Day. Statehood for Alaska was the issue. Representative officials would be selected in case the Statehood vote was affirmative. This was the perfect day for seeing this historic village for the first time. The first citizens in sight were Billy McCann and Ephraim Baktuit. If these were representitative of the people of Kenai, this was going to be a good place to live!

The polling place was probably the old Community Library, where Kenai's Civic League, governing body of the town, prior to incorporation, met regularly to consider the welfare of the village that was and plan for the city that was to be. The excitment seemed to center between the Inlet Cafe and the Inlet Bar, both on the Bluff overlooking the confluence of the Kenai River and Cook Inlet. The voice of radios kept folks on edge. The returns were important. There had been a long list of people who wanted to be the local Representative in Alaska's first State Legislature. Alan Petersen, long time resident, a Democrat, former U.S. Marshall, was the victor.

A little man from Greece, who looked ill-humored--but wasn't--operated the Cafe. And he made donuts that were the talk of the town. One could see a cannery on each side of the River. And clowning white fish--the Beluga Whales--entertained both the diners and those who were just passing the time of day. The mountains--indescribable! Taller mountains, yes. But none more beautiful than Redoubt and Iliamna, Guardians of Kenai, with sunsets thrown in for free.

Finding a place to live in Kenai in 1958 was almost impossible--there were no houses to spare. But contractors and realtors were already making plans for oil and industrial people's needs. But in 1958, it didn't seem to matter. The beautiful Orthodox Church bells on Sunday mornings. The lighted memorial cross above the chapel on the bluff. And such friendly people everywhere. One felt welcome in this village.

In the Interior one found miners, trappers, and railroaders. Mike Gravel was one of the latter and his best girl, Rita, was a Rendezvous Queen candidate. Whether a section hand, an engineer, or a betwixt and between, from Fairbanks to Anchorage, on to Seward or Whittier, there was not one who didn't carry a book of tickets and a persuasive smile. The Railroaders won and Rita placed the 49th star on the flag that flew over the Statehood celebration.

But Kenai was a different world. Even nicer! Tell that to its people and you heard, "Oh, but you should have been here before the road came through! It was the friendliest place!"

Kenai had only one school building. It housed primary, elementary and high school classes. It was just across from the Methodist Church--the Church of the New Covenant today. Tall spruce trees were on the opposite side--where the Alaska State Bank stands today. Those trees provided a quick get away for the occasional student who wanted an unscheduled vacation.

There were exactly a dozen Seniors that year. Lance Petersen was one of them. He was determined to do the play, "You Can't Take it With You." With 12 seniors? A problem but not insurmountable. He invited

teachers to fill in the minor roles. It was an unforgettable production!

The school seemed to get a lot of teaching done. And the parties! No birthday went unnoted. Principal Chuck Smith--today the Superintendent of the North Star Borough School District--and the men teachers wore their best suits and the parents brought the food. Volunteer Room Mothers helped teachers observe the holidays and the students learned to entertain courteously.

Readin' Ritin' 'n Rithmetic were right in there, too. Jim Evenson taught English and Art, too. There was music but no band--yet. It came! There was basketball that year. Everyone drove to Homer. The team and teachers, too. The school took care of the boys. Seldovia teachers sent a fishing boat over with an invitation to Kenai teachers to join them for the weekend. They had no road in Seldovia and were lonely.

Kenai's new addition to the school had included a kitchen with the gym. But there was no lunch program. The board and school people talked it over. Federal surplus food, that had long made inexpensive school lunches possible, could not be made available without a sponsoring agency. Thus the Kenai PTA was born. Sandwiches and soup began after Christmas. Regular lunch service was ready for the following term. The facilities were not adequate for cold storage. Those were the days when it must have been a question of what came first in George Navarre's freezer lockers, supplies for his own market or space for the food that would keep the school lunch program going successfully.

One of the most unusual sights in Kenai those days was the Telephone Office where a remarkable maze of wires attached to a little

building off Main Street a bit, took care of the town's calls both locally and long distance. Bertha and Morris Porter were practically the inventors of this unique system. Some Northroaders on call night and day kept service functioning well.

Before telephones came to Kenai, the Porters had small children and a taxicab business. Bertha--first names were right for Kenai--decided she could do a better job if she could manage a little sleeping time. A wire was rigged up from the cab office to the house, this connection running through the wires of the bed springs. Emergency cab calls could be heard at all hours. Soon, folks got the message. It began, "Hey, I need to talk to Joe. Will you get the word to him?" So maybe a direct line would be better. It was and it grew.

Most folks were a little sad when modern facilities came to Kenai, taking place of that fantastic bundle of wires that carried the message, "We're on call to help you 24 hours of every day." Alexander Graham Bell would have been proud of Kenai's early telephone service. "People first!" was its reason for being!

Less than 2 years later--May 10, 1960--Kenai was incorporated as a First Class City. The Mayor-Council form of government was the choice of the people. John Swanson and James "Bud" Dye were elected Kenai's first and second Mayors, respectively. James Fisher was named City Attorney. The next move toward governing what forward-looking citizens prophesied was to become the "Oil Capital of the World," was the adoption of a Charter. Voters went to the polls again and selected a Charter Commission who, "in due time" and careful consideration, submitted their recommendations as follows:

We, the undersigned members of the Charter Commission of the City of Kenai, Alaska, duly elected in accordance with Chaper 196 of the 1959 Session Laws of the State of Alaska, acting as said Charter Commission. and having elected Chester Cone Chairman, Richard Morgan Vice Chairman, and Lillian Hakkinen Secretary, of said Charter Commission, state that the said Charter Commission has prepared the above Charter of the City of Kenai, Alaska, and do hereby approve and propose the said Charter, and direct that it be filed in the office of the City Clerk of the said City; and further direct that this Charter of the City of Kenai, Alaska, shall be submitted to the qualified voters of the City of Kenai, Alaska, at the regular election which shall be held on Tuesday, 14 May, 1963, for approval or rejection, in accordance with law.

In witness whereof, we hereunto subscribe our names, this the ninth day of April, 1963, in the City of Kenai, Alaska.

/s/ Chester H. Cone	/s/ Stanley F. Thompson
/s/ Allan L. Petersen	/s/ Richard I. Morgan
/s/ Henry H. Knackstedt	/s/ Lillian Hakkinen
/s/ Mary E. Willets	/s/ Frank Rowley

ATTEST:

/s/ Lillian Hakkinen
Secretary, Charter Commission

Filed in the office of the City Clerk of the City of Kenai, Alaska, 10 April, 1963.

/s/ Frances Torkilsen
City Clerk

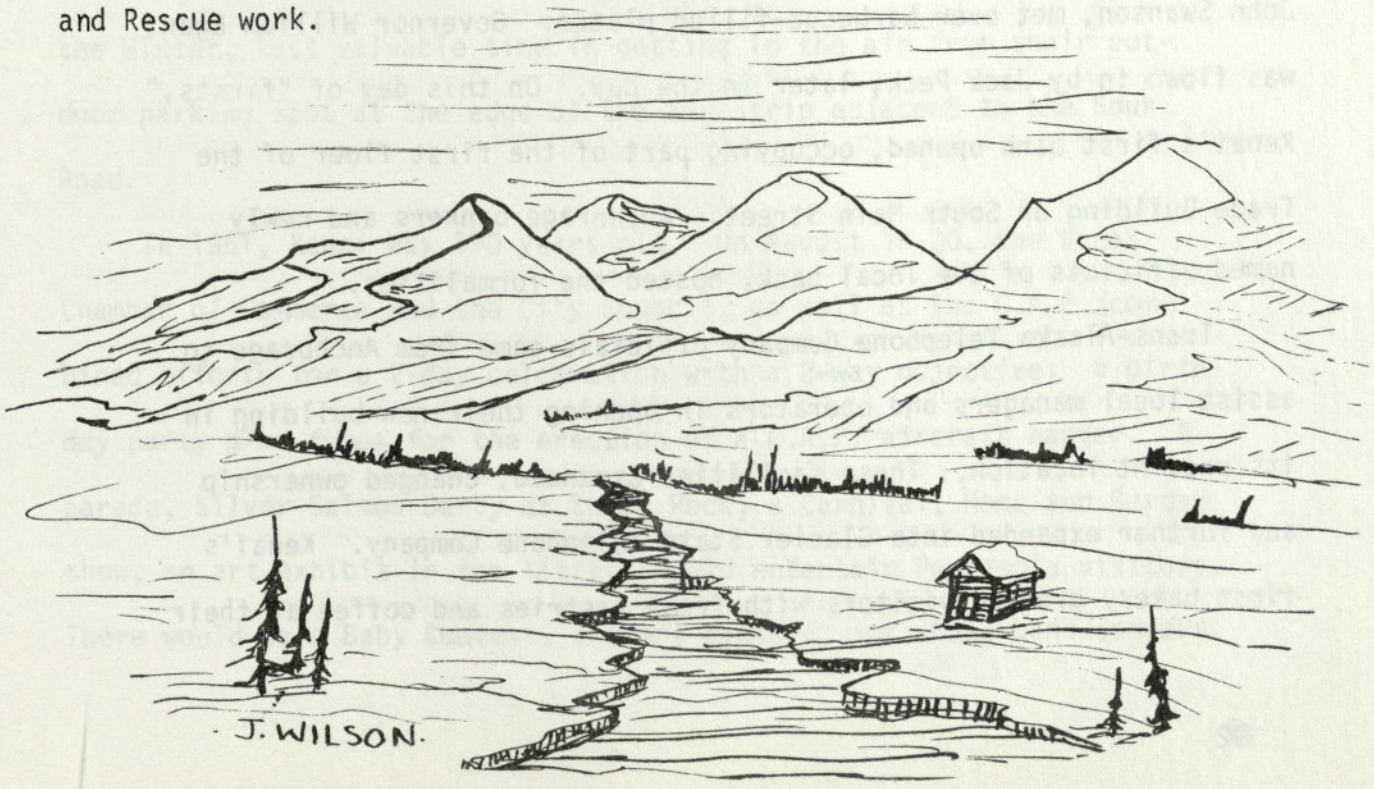
The above Charter of the City of Kenai, Alaska, was approved by the qualified voters of the City at the regular city election held Tuesday, May 14, 1963, the vote being 132 for the Charter, and 29 against the Charter. The Charter went into effect at noon, Monday, May 20, 1963.[5]

Although there have been occasional Charter studies and discussion of writing a new charter, Kenai has thus far continued to operate under the original document with additional ordinances periodically to carry

the city through years of extraordinary growth and industrial expansion.

Of course, in this decade--the sixties--events--changes--came fast. Oil production did not stop with that first Swanson River well. More followed. Natural gas found in the Kalifonsky Beach area was piped to Anchorage, crossing Turnagain Arm underwater. Related construction on North Road mushroomed. Exploration and discoveries offshore and across the Inlet. "Platform" became important in the local vocabulary and to the Inlet scene. As recently as 1958, village folks disagreed about population. "400?" "600?" "Just try to find them!" But the 1960 census reported 778. The estimate in Centennial Year was 2,500. The 1970 census exceeded 3,900.)

As the decade opened, PNA was flying daily non-stop flights to Anchorage. Aviation Services had a Piper Apache here with five individual seats. Multiple commercial private carriers provided bush and regular service and cooperated with the Civil Air Patrol in Search and Rescue work.



That expansion had actually begun, would continue and would affect people of the area-all of them-was accepted as fact on "Ribbon Cutting Day" in Kenai.

Aviation Services, Inc., opened its new building at the Kenai Airport (occupied today by Al Hudson)with a huge barbecue, prepared by the Robinsons-father and sons. Ladies of the town assisted with the serving. Several local pilots assisted owners Jim Gibson and Johnny Hopkins in hosting the event. Planes were available for scenic air views of the "New Kenai Area". Clarence Goodrich was credited with his considerable part in the construction and finishing of the new structure.

State and newly chosen local officials were introduced. Ralph Rivers, Fairbanks, the State's first elected Representative to U.S. Congress, was here and Alan Petersen, Kenai's Representative in the State's first Legislature, officiated significantly in all of the ribbon cuttings. George Byer, Mayor of Anchorage, and Kenai's Mayor, John Swanson, met over barbecue-filled plates. Governor William Egan, was flown in by Jack Peck, later in the day. On this day of "firsts," Kenai's first bank opened, occupying part of the first floor of the Trade Building on South Main Street. Anchorage bankers and newly named officials of the local bank, hosted the formalities.

Trans-Alaska Telephone Company officials came from Anchorage to assist local managers and operators in opening their new building in its present location. These facilities expanded, changed ownership and further expanded into Glacier State Telephone Company. Kenai's first bakery greeted visitors with fresh pastries and coffee at their

location west of Main Street, near Kenai Commercial's and Rexall Drug stores.

The August 12, 1961 issue of the Cheechako News reported activities of the Kenai C.A.P. and advertisers were lauding the services to the area.

> "Glenn Kipp, electrical contractor and Motel Operator, has been Commander of the Squadron since the winter of 1956-57, succeeding Acting Commander Phil Ames, who at that time was with the marshall's office here. Earlier Commanders were Jim Hartley, Harry White, Frank Hall, and George Dennison. The latter had been Cadet Commander of an active cadet group."

This issue also reported that the Squadron had flown "44 missions so far this year." Reported also was "a mission, after a 4-day search for two missing in a Beechcraft Bonanza, between Homer and Dillingham," described as "successful." "Local pilots included Sam Henley, John Swanson, Jerry Willets, Harold McGrady, Dick Amerine, and a Palmer pilot, Mason Lazelle, with Major Kipp directing. Clarice Kipp and Doris Gibson were observers." Their L20 Beaver, used for Search and Rescue missions was "looking for a home." Emergency calls, particularly in the Winter, lost valuable time in getting in the air from their outdoor parking spot at the edge of the air strip adjacent to the Spur Road.

In 1961, Kenai was 170 years old. On August 19-20, the Kenai Chamber of Commerce and the City Council, as well as the C.A.P. combined efforts for a 2-day celebration with a 2-way objective: a birthday party plus funds for the erection of a C.A.P. aircraft hanger. A parade, Silver Salmon Derby at Eagle Rock, a Carnival, Home and Garden show, an art exhibit in the library would entertain Peninsula visitors. There would be a Baby Contest, archery exhibit, pet show, band concert

and fashion show. The North Kenai Homemakers served a Fly-in Breakfast at the C.A.P. hut and the C.A.P. Queen Coronation took place in the high school gym. Queen candidates were Sharon McGahan, Phyllis Wilson, Pat McCollum, Jane Kooly, Amber Burton, Bonnie Haviland, Donna Hobbs, Sharon Hunt, Betty Anderson and Kathy Worthington.

The spirit of cooperation was in the air. Across the Kenai River on Kalifonsky Road, the Slikok Valley Community Club, were meeting in the small log building, formerly used as the Slikok Valley School before students were transferred to Soldotna and Kenai schools. Tommy Corr, who had taught there, was also presiding at the meeting. Neighborly action taken by the club provided that all homestead women in the area who did not have electricity would be permitted to use the building on Thursdays "for ironing, sewing on the electric machine, bridge playing, and other women's activities . . . . . Mrs. Ed Cechanski showed slides of gardens at Circle and homeade ice cream and cake were served."[6]

Also from Kalifonsky the word was that "Natural gas from Kenai Peninsula gas wells began flowing into main lines in Anchorage this week with pressure tests being made Wednesday. Final phase of construction work by the Alaska Pipeline Company will continue for several days. Testing of transmission lines from well heads near Soldotna and submarine lines across Turnagin Arm have already undergone successful tests."[7] In the same issue of the Cheechako News, the notice was carried that this Kenai Peninsula newspaper "will be on sale on newsstands in every town on the peninsula that has a post office."

"Out on the North Road" sounds right. Of long usage, it points out an area extending from Kenai northward past Wildwood, through the

"Industrial Complex," ever-expanding, and serving Oil and Petro-Chemical industries that have developed since the discovery of oil in the Swanson River area on July 23, 1957. There was a day when the North Road could be traversed only by foot or special equipment. With the "coming of oil" and the impossibility of transporting heavy equipment to new installations, arrangements were made for "highway improvements."

Before oil, North Kenai was considered primarily a homesteading area, with some beach fishing in season. The "trials and tribulations" of making homes, getting provisions, and transporting children to school regularly, with roads part way and passable sometimes, developed the "hardy souls," who have become the progressive North Roaders. They pause only long enough to find a firm foothold for the next step forward.

"Loops" and "Lake Roads" lead into scenic home areas. They've built a modern school and service and recreational areas. They were among the first to start cross country skiing and ice hockey programs. Today, North Road doesn't end. It leads to the Captain Cook State Recreational Park, which extends from Bishop Creek to Swanson River, thus actually connecting with the Swanson River canoe trail system. On the Inlet side of North Road, are terminals that provide for deep draft vessels providing freight transportation to the West Coast and Japan. To process the oil and gas production, there are two refineries,a methane liquification plant and an ammonia-urea production plant in operation. Beginning in 1964, an increasing number of off shore drilling platforms have been in operation. In addition to their importance industrially, they offer an attraction for tourists-symbols of modern

day progress against a backdrop of age-old volcanic mountains.

Tyonek, across the Inlet from Kenai, also a part of the Kenai Peninsula Borough, had an early beginning - one of the first permanent settlements. The U.S. Census of 1880 reported "an Indian Village inhabited by 117 people." There has been a post office there since 1897.[8] Old Alaska Commercial Company records show Tyonek, as well as Kenai, English Bay, Katmai, Nuchek, Douglas, Cape Martin selling fur to the Kodiak District Office during the 1881-2 season. Kenai's furs, small land animals, included "five land otter pelts, $12.50 and 15 mink for $7.50." Four fur seals from Nuchek brought only $8.00. Katmai sold 19 beaver for $22.80. Five sea otter pelts were shipped from Douglas that year for $340.00. Tyonek's fur wasn't listed but the records show that "bear galls, beaver castor, swan skins and walrus hides were also purchased."[9] The records also list inventories for 1881 in the stations of English Bay, Kenai, Ninilchik, and Tyonek, described in such categories "as drygoods, fancy goods; hats, caps, and fur goods; tobacco and cigars; groceries and provisions."

During the Gold Rush of '98, Tyonek was the main port of call on Upper Inlet. By mid-May as many as 300 prospectors were on the beach there preparing for continuing their trek for work on the creeks. Tyonek people realized a prosperity far more than the fur sales provided. Steamships, man-made boats, and overland foot trails were transportation facilties. Today transportation is by air - chiefly by small commercial planes. Many recall that in the 20's there was a native boarding school in Tyonek. It was later moved to Eklutna. Today, they have their own new modern educational facilities. Transportation is

occasionally a deterrent for complete participation in inter-school activities, but the students have furnished sharp competition in basketball, wrestling and other events. Currently, their school - which they've named the "Bob Bartlett" - has nearly 100 students. Youth activities are held in both school and Community Hall facilities. Latest "in the planning" educational project is a vocational area.

Fur. Gold. Steamships. But it was the 1957 discovery of oil and gas on the Peninsula and in and across the Inlet that changed the picture in Tyonek. The Moquawkie Reservation became the center of oil activities and, after a legal battle involving ownership, an agreement with the federal government resulted in the lease of their land to all oil and gas firms with the provision that all moneys from such options would return to the tribe, with the Tyoneks in full control of their finances. With th $12 million lease slaes, the people of Tyonek rebuilt their village. Arranged on a plan with carefully laid out streets, they built modern homes, a community hall and convenient facilities. They went on to invest in their own constuction company and their young people were trained in building trades. They constucted two buildings, with a connecting mall in Anchorage. Here, they have a center for continuing activities.[10] There are current plans for new industry at Tyonek - a chip mill and other businesses involving their timber resources.

The Tyoneks still enjoy visiting. They were involved in the first commencement program at St. Herman's Pastoral School in Wildwood in May. They have their own historic Orthodox Church and participate in intercommunity church and other activities.

"Relativity at work" is exemplified in any story of the development of Alaska and most surely of The Kenai. The usual factors, neatly filed under familiar topics in an A-B-C-D fashion, makes the presentation of a simple pattern of origin and progressive growth of an area a simple task. But on The Kenai, it isn't that way - "A" right to "Z" in a nice straight line. Its historical pattern is more like trying to follow the blade of a circular saw. Which tooth marks the beginning? Even the most careful reporting of the dependence of one factor upon another, in such unusual sequence, sounds far from factual. Even today, it describes a picture, to both non- and now-Alaskans, that seems unreal, exaggerated - even untruthful, perhaps.

With the Purchase of Alaska, responsibility for handling trade and governing problems passed from the Russian American Company to a combination of individual groups that carried the name, Alaska Commercial Company. Several trading posts on The Kenai and small scattered tribes of Indians were living on the Peninsula.

History tells us that even in the last decades of the 19th century, traveling between villages, during the summer, was limited to "shank's mare" or, across water, in boats they made themselves. In Winter, there was a choice between snowshoes and sleds.[11] Inlet Indians enjoyed visiting back and forth among the villages, frequently celebrating Potlatches that lasted several days.

Near the century's end adventurous American trappers appeared on the Inlet. Close on their heels came the prospectors.[12] The magic word was "gold." There was a new look on the Inlet. New towns, Sunshine City and Hope City, appeared on the Upper Peninsula and there

came word of activity on Resurrection Creek. Life was not easy. The few trading posts were the centers of population and the only sources of food, clothing and tools.

The American newcomers wanted provisions and mail. There was an occasional stop of the Company's boat, S.S. Dora, at these trading posts which were considered "unimportant." With added activity and local trade, five of the Inlet natives were soon able to own their own boats, some large enough to engage in the lighterage business. Several carried government mail between Sunrise City and Knik on the Arm. When the gold miners came, Indians were hired to cut timbers, house logs, and birch firewood. They helped brush out trails and served as guides. Others made and sold snowshoes, trapped for furs, hunted and sold moose meat (at 5¢ per pound in 1901!): fished and sold both the fresh and frozen product, often used for dog food. The women made fur robes, moccasins, mitts and trinkets for sale. They picked barrels of cranberries which were shipped through Inlet posts to Seattle and beyond.[13]

Prosperity may have come to the Peninsula, but lack of provisions and irregular mail delivery, created a "stir" among the new Americans on the Inlet. The word reached Sitka where most of the miners stopped on their way North. Governor Sheakley and 70 other signers petitioned Alaska Commercial Company, calling to their attention the rate of increase of travel and the probability of a still heavier traffic to come. Sitkans and miners asked for larger and more boats; for added service to travelers beginning in the spring and continuing, permitting their landing in Prince William Sound at the portage leading to

Turnagain. They also asked for a reduction in rates and assistance to get a Post Office established at Sunrise City.[14]

The Voice of Gold was heard! Two steamers were delivering prospectors to Sunshine and Hope in the spring of 1896. Attention to needs of the Inlet ports and Peninsula needs improved. Word of gold farther North and further prospects on the Peninsula led to the publication of Alask Commercial Company's advertising booklet that promised extravagant experiences on the Inlet and, as a further "come on," added, "Tyonek has deep water navigation and is the main supply station for miners in the Interior."[15]

Advertising paid. Between 1895 and 1918, one hundred forty boats were plying the waters of the Inlet. Launches, scows, sloops, steamships, freighters, schooners, mail boats, passenger ships. The "Tyonic" Cook Inlet Transportation Co., was traveling between Tyonek and Kenai as early as May, 1903. There was a U.S. Navy Transport, a U.S. Revenue Cutter, and, let the record show, the U.S. Cruiser Mary-land went to the coal fields" here in July, 1912.

No port on the Kenai was left without calls from some of these crafts with the interesting names. One of the largest and most reliable of the important ocean-going passenger and supply ships serving the Kenai, was the company's S.S. Bertha, still remembered by many Old Timers today. O. A. Johansen was her master. Her schedule sheets for the 1900's season shows the "The Steamer Bertha will sail from San Francisco about April 1st and from Seattle April 8th and thereafter, during the season, on or about the 8th of each month." Freight tariff was shown from Seattle and Alaska points north to Juneau, as well as Sitka, Yakutat, Kayak, Orca, Kodiak; and on, to include Valdez, Seldovia, Homer, Kenai and Tyonek.

Rates listed, as "$3 from Kenai to Tyonek" or "$20 on to Seattle," were "per ton of 40 cubic feet, or 2000 pounds, ship's option." Also, "Lighterage at risk of owner or consignee."[16] Thus, gold brought steamship travel and provisions to the Kenai as the 20th century began.

"Before the Highway," Anchor Point was on the old Homer-Kenai sled dog mail trail. Today, this marks "the most westerly point on the North American Continent accessible by a continuous road system."[17] Recently, the people of Anchor Point erected a stone marker and bronze plaque to carry this historical information. North Fork Road has, for years, provided a route to connect homesteaders with store and postal facilities. Recently, the road has been extended to Nikolavaesk, the Russian Village settled by descendants of families who left Russia long ago, when church and state pressures threatened the "Old Believers." Their school, administered by the Kenai Peninsula Borough, has an enrollment of more than 70 children.

Ninclchik was founded, in 1820, by Russian colonists for the purpose of establishing a much needed agricultural community. The success of that venture begun more than a century and a half ago, is doubted by no visitor is this peninsular town today. Into the hillside, rising above the village, "potato houses" were dug for vegetable storage. What remains of these are today's reminder of yesterday's provision for security - home made. Fur farming and fishing increased the economy of the village. In the 80's, Alaska's new census-taker spoke of this place "where dwell 30 Russian . . . descendants of the colonial citizens, who subsist mainly by agriculture and stock raising." Settlers raised cattle, pigs and chickens here long before the Purchase.

There are two Ninilchiks today - united in memories of the past and plans for the future. One is the original site on the shore, where many

of the original buildings still stand, and fishing craft are safely beached at the season's end. A lovely lady, with her beautiful white cats, still "keeps store" in the old location. Across the road, an imaginative girl, named "Holly," is making progress in her authentic restoration of one of the old log houses. Today there are plans for a historical society to encourage further restoration and bringing back the charm of the "Old Days." "Kvasnikof," "Jackinsky," "Cooper" and other "old names" prevail today.

A new Ninilchik - the second - came with the building of the Sterling Highway. The new bridge included a bridge over the Ninilchik River and a mile of new business places to supply accepted requirements of a modern thoroughfare New schools - elementary and secondary - were located here, as well as library and post office facilities, for highway and homestead-road convenience. And over them all, both old and new, the Orthodox Church - historic, picturesque - stands guard on the hill high above the sea.

Modern activities throughout The Kenai have a way, Janus-like, of looking backward and forward at the same time. As the highway lifts and levels off one sees the cliffs with outcroppings of coal to complete the picture of a "fur, fish and fuel" economy. There are grassy acreages, called "Happy Valley," and around a curve Rodeo Grounds, to remind one of the original addition of "subsisting by agriculture and stock raising." The Happy Valley Junior Rodeo is popular on the Peninsula and off. And in the fall, Ninilchik's "Biggest Little Fair in the World," displays the produce of the farmlands and the home. The American Legion's "Sea Food Dinner" closes the fishing season annually and appropriately.

Homer, at the tip of the Peninsula, was established by prospectors - both coal and gold - in 1895. As these searchers for the treasures of the earth increased, the need for a post office was evident. When the application was made out, they found that it required a name. The following year, when the official papers came, they carried a name, "Homer." Homer Pennoek had set up an ambitious venture there, had secured "outside" capital and added a tug to carry supplies and "partners" as well. Thus a new post office was named for the "company manager" and today identifies a community that has grown up, down, and in all directions.[18]

During the early 20's, several fishing families arrived to harvest the ocean's bounty and stayed to farm the land in this area where the snow capped peaks served as a lea vening of the effects of chilled blasts blowing inward from the ocean. Signs of the success of their endeavors are evident in the healthy survival and expansion of both industries. Processing plants and other fish-related businesses are here. This, also, is the peninsular headquarters of the Agricultural Extension Service, originating at the University of Alaska many years ago, and serving both The Kenai and Kodiak. Out on the slopes, where the Quarter Horses graze, out on the East Road, and up on the Ridge, agriculture is "going on."

The "Spit" a long narrow bar of gravel, not far above water at high tide, leads to the docks about 5 miles from "downtown" Homer. Here the deep waters of Kachemak Bay accommodate a ferry terminal where the MV Tustemena of the Alaska Marine Highway System connects Seldovia, Seward, Valdez, Cordova and Kodiak. Here also are seen vessels involved in ocean commerce, fishing and excursion boats. Back on the Spit, town-ward, one may turn off to the Beluga Lake Seaplane Base or on Airport Road for Homer airport.[19]

The Bay, cut by fiords and scenic coves, has prompted the addition of many descriptive terms to the town's name; "City by the Sea." "Shangriла of Alaska." "Where the Trail Ends and the Sea Begins." But the Bay's own name, has less romantic implications. It gets down to business. "Kachemak" in the Aleut dialect is "Smoke Bay." Its orgin - its "smoke" - came from the smoldering coal seams jutting out from the clay bluffs from Homer to Anchor Point.[20]

Homer's Museum of Natural History features the Sea Otter, Indian Crafts and other historical items - reminders of Alaska's beginning. The versatility of transportation today and its service to Alaska's people is no better illustrated than in the most southerly point of the Sterling Highway. Here is the end of the Sterling Highway but at the Spit junction East Road leads on through a rural area and "Skyline Drive" lifts one, scenically, high above the Bay and adds to the panoramic display of the Harding Ice Field, jagged peaks, wild forests and wildflower covered hillsides.

The Diamond Ridge Road skirts the RCA White Alice site and will provide an alternate 16-mile country drive back to Anchor Point. Look across toward the glaciers and you can imagine Seward a little way "over and beyond." One may reach both Seward and Seldovia by ferry or by air, of course. The Beluga Lake Seaplane Base and Homer airport are to the left of the Spit Road.

Seldovia has no choice of "by land" highways but this historic town is available by air or by sea. Although the 1964 Earthquake left a lowering of land there, and thus lost this historic settlement its quaint Board Walk, it still offers a picture of old Alaska. Live tanks offer a natural history lesson in marine life.

Much of Seldovia was originally built upon pilings above the Board Walk. Most of the buildings had to be moved to higher ground. The Office of Emergency Planning approved projects in excess of a million dollars. Repairs to airports and side roads, to breakwaters forming the small boat harbor; replacement of boat and sea plane floats were accomplished. Seldovia has a new municipal dock, a new school and new homes. A population reaching for 450 and 160 students in school.[21]

Port Graham and English Bay also "lie off the land routes, down Seldovia way." These are Kenai Peninsula Borough towns, with school facilities and a current projected student enrollment of 32 and 22 respectively. These villages have a history that began in the 18th century with the early Russians. English Bay was originally Fort Alexandrovsk and, with his first census, Baranof listed "11 men"[22] the same number as Fort Nikolai (Kenai). (But at Seldovia - Voskressensky Harbor - there were only 3 men!)

English Bay is a fishing village today with an Orthodox Church. The school paper, written by the children, indicates that everything is in good hands and progressing nicely. Judy Moore, Kenai's and Alaska's recent Junior Miss, and her sister, Darby, local Miss Kenai and currently Miss Alaska, spend much holiday and vacation time in English Bay, in missionary and community work. They have mutual interests - the village children.

British Capt. N. Portlock visited Port Graham in 1786 and saw outcroppings of coal there. He named the port, Coal Harbor. This area figured significantly in peninsula coal mining history.[23] Port Graham had 130 residents counted for the 1960 census. The village is dominated today by a cannery and wharf. The cannery operates a small store and carries emergency supplies of coal and gasoline. Fresh water supplies are available

October through April.

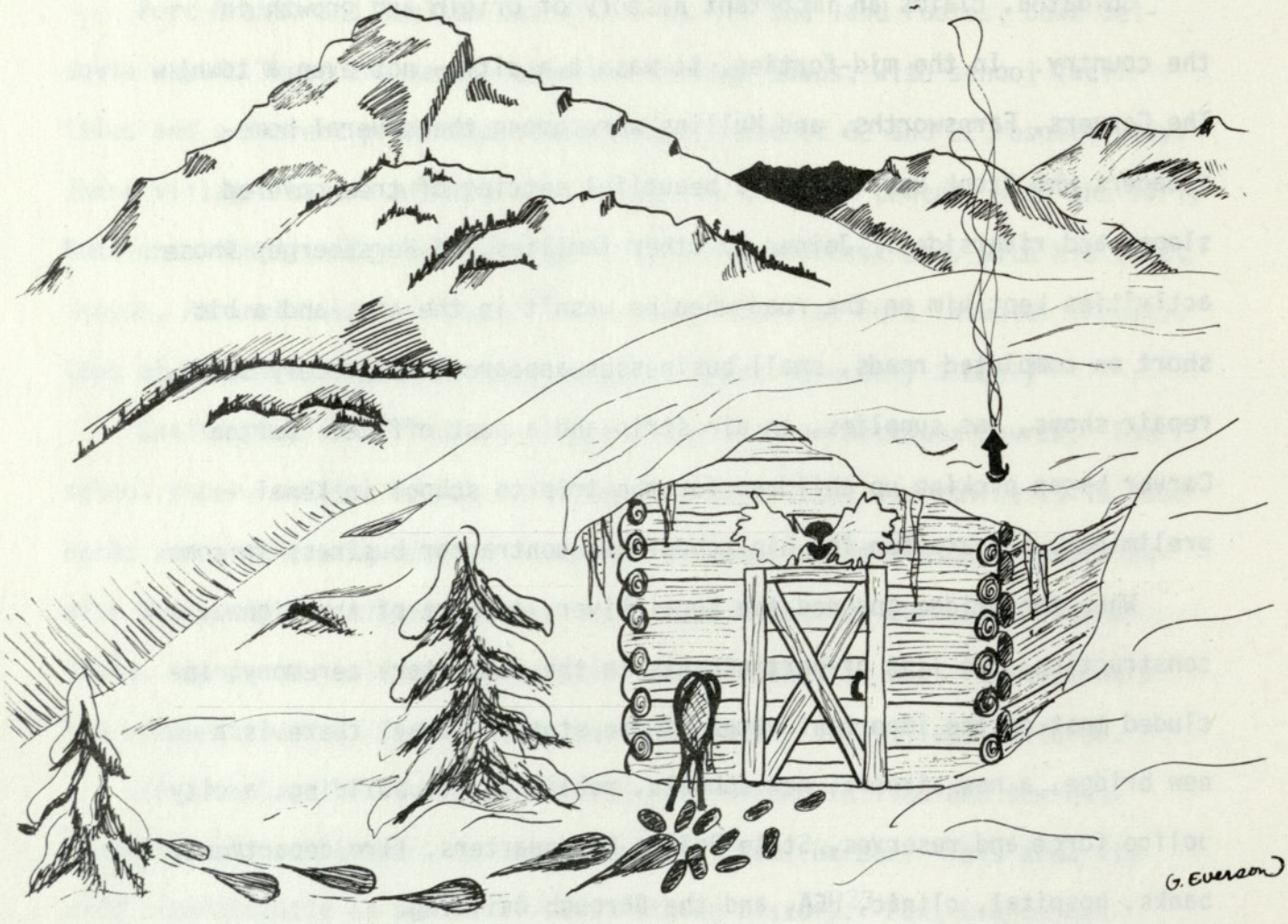
A fishing-dominated economy has been prevalant throughout the Russian-American period. Indicative of changes through the years may be seen in Baranof's first census report on people count. Figures on enrollment of school children have come from "Borough Briefs," released by Donnis Thompson, the "unpaid reporter" for the Kenai Borough mayor's office - and incidentally the mayor's wife!

Soldatna, claims an important history of origin and growth in the country. In the mid-forties, it wasn't a city - not even a town! The Carvers, Farnsworths, and Mullins were among the several homesteaders who "took up" land in a beautiful setting of tree-covered slopes and riversides. Joined by other families, Ed Hershberger whose activities kept him on the road when he wasn't in the air, and a bit short on completed roads, small businesses appeared. A grocery store, repair shops, gas supplies, an air strip and a post office. Burton Carver began picking up children for the trip to school in Kenai - preliminary preparation for his school bus contractor business to come.

When the bridge spanned the Kenai River, as part of the highway construction, the list of participants in the dedicatory ceremony, included most of the important names of the state. Today, there is a new bridge, a new airport, new schools, public safety building, a city police force and reserves, State Police headquarters, fire department, banks, hospital, clinic, HEA, and the Borough Building.

Just across the River is the Kalifonsky Beach Road, in the process of being crossed by another new bridge, this one connecting Kenai and Soldatna and points south. This road, historically important, also has

the new Kenai Peninsula Community College Campus, KSRM, connects with the Gas Well Road and many modern houses and homesteads.



It curves in a loop to rejoin the Sterling Highway at Kasilof. Old Kasilof Road was built for homesteaders long before the Highway.

Old Kasilof was founded in 1768 as a Russian Trading Post. It began with two log houses and a stockade and was called Fort St. George. Peter Kolomin was the trader. The fur industry flourished again in more recent years when several fur farmers, including Archie and Enid McLane raised silver foxes and mink, supplying live foxes for markets in Norway, Sweden, and Prince Edward Island. Traces of this fur industry can be seen on the original homestead today. The entire area adds up to a group of neighborly communities. Cohoe is on a side road leading to Cook Inlet shore. There is a post office for the convenience of salmon boats and homesteaders. Clam Gulch doesn't claim much of a road but it does have an appropriate name.

In the summer of 1955, the Alaska Road Commission assigned route numbers to Alaska's nine highways. Alaskas first highway, The Richardson, named for General Wilds P. Richardson, first president of the Alaska Road Commission, had its beginnings as the Valdez Trail of the '98 gold seekers. Two of these nine roads led to the Kenai Peninsula. The Seward Highway, extends from Anchorage to Seward. The Sterling Highway connects Homer, at the tip of the Western Peninsula, to the Junction 38 miles north of Seward.

From the Soldatna "Y," one turns westerly and continues some 11 miles on the Spur to Kenai. "Since Oil," another right turn leads through the oil and Petrochemical Complex of North Kenai and Port Nikiski. A gravel road connects with Captain Cook State Recreation Park. Here one may turn back the pages of history and follow the early explorers'

ı ute, by boat on Cook Inlet. If one is of a modern mind, he may proceed by "small craft" over the lesser waters that continue through the National Moose Range - and beyond - over the Kenai's Canoe Trail System.

Peninsula highways followed the routes taken by early residents. Paths made by foot, sled, pack horse, et al, as man pursued his choice of activities. It may have been the miner--gold, coal, copper, iron ore. The trapper for fur of the numerous land animals. There were hunters of game for food. Indians for the neighborly pleasure of Potlatches. Homesteaders looking for a home. Adventurers just to see what's over the hill.

Interesting travel facilities are not limited to highways. From The Kenai today one can drive to Portage and, complete with family and vehicle, board the shuttle train and tunnel through the mountains to the opposite side of the Peninsula to arrive in Whittier, shipping center for hydro-trains from Seattle. In spite of mountains, glaciers, wildlife and the sea--a spectacle--one must surely appreciate the fact that the tunnel was built by the U.S. Army in November, 1942, as a military defense measure to provide two salt water access ports--Whittier and Seward--for the Alaska Railroad. There is a large tank farm for fuel to supply the Air Force base in Anchorage and a no longer occupied city-under-a-roof, many stories high, to house the government personnel.

Taking good highways for granted these days, highway notes of the 50's are often surprising. New construction of gravel-surfaced Sterling Highway began about 53 miles from Seward when a road was built from there to Homer, connecting the old original roads of The Kenai with settlements

on shores of Cook Inlet. The new highway was named in honor of Hawley Sterling, engineer of the Alaska Road Commission. Surfacing was probable in the next 3 years. Before this road was opened in Fall of 1950, commuters of Homer, Ninilchik, Kasilof and Kenai, as well as scattered homesteads were completely isolated from Seward and Anchorage with no transportation except small boats on Cook Inlet and private float planes from a few air strips and lakes. Four years later: hard surfacing of the Seward-Anchorage Highway was completed in 1954. It follows the old Hope-Seward road from Hope Junction to Seward. From Hope Junction around Turnagain Arm to Anchorage is all new construction. Begun in 1950 and opened in September, 1951, it parallels the railroad.[25] Developments of communication and transportation facilities did not become matter of fact in Alaska or on The Kenai in any sort of chronological or reasonable order if compared with settlement and development of the rest of the United States--rather the accepted order of affairs in the North.

Sterling is on the route to communities made famous for gold mining. But it was "black gold" that makes this highway community well known. Just a turn into the National Moose Range and there is where it began on July 23, 1957. Crude oil was struck on Swanson River Unit No. 1, a few miles north of the highway. The discovery well, completed September 27 that summer, with an initial flow of 900 barrels a day, is one of many today.

Cooper Landing was part of the gold trail long ago. It has a school today and a telephone in the store for the convenience of the entire area. Continuing to the Junction of the Seward Highway and turning right, one is following the old Hope-Seward trail. Moose Pass, a mountain town today with a growing school and area service businesses, began as a construction

camp during the building of the Alaska Railroad prior to World War I. On to Seward the highway parallels the railroad. Both Moose Pass and Seward experienced the trials of failing railroad ventures under private ownership and the final success of the road when the outcry for vitally important supplies for World War I resulted in President Woodrow Wilson's signing the order for the completion of the Alaska Railroad under government financing and its continuation northward.[26]

Seward is older than Anchorage. It has spectacular beauty in its location at the head of Resurrection Bay. Its prosperity resulted from its position in relation to transportation. Today the MV Tustemena operates out of Seward. Even before the railroad and highway became realities, Seward was shipping supplies to the new "tent city" up North, where workmen were camping on Ship Creek beginning construction of the new railroad into the interior.

Brown and Hawkins department store there today played an important part in the early settlement of Seward. Many of the original buildings still stand among the modern structures, daily reminders of the profitable partnership that developed a successful modern city. The small boat harbor accommodates large vessels and small the year round. Foreign ships follow the trade here and a freezing plant reminds one of the important fishing industry. "Lowell" and "Ballaine" are familiar names here. It is said that Frank Ballaine bought Mary Lowell's homestead right in the Bay area for $4000 and 37 town lots. This transaction resulted in providing the townsite of the city of today.[27]

Prior to the purchase of Alaska, "The Company"--Russian American--had been both "law and government" since the first Russian settlements.

With the transfer in Sitka on that October day in 1867, "a successful man from the East"--he had made a fortune in supplying the U.S. Army with war time necessities--bought the Russian American Company's equipment both ashore and afloat, and was ready to take possession even before the United States had paid the agreed price for the purchase. He, together with Louis Sloss, "an ex-Forty-niner turned hide dealer, and a steamboat captain, William Kohl, joined forces and were in business. Thus began the American Commercial Company, a power in the land for many decades.[28]

With the organization of rival companies, among them North American Trading and Transportation Company, various gold mining companies, Pacific Steam Whaling Company, and the powerful Alaska Packers Association, the trading picture was changing. Eventually, the American Commercial Company sold their interests to a concern, known today as The Northern Commercial Company.[29]

There is not universal agreement that the government, following organized commercial control, was more desirable, at least for a long time. With the Transfer, Seward had asked for an executive order placing Alaska under the War Department. Seward had taken for granted that Congress would do "the usual," and provide the appurtenances of territorial government: a civilian governor, legislature, courts and appropriate laws. President Johnson had requested this in July 1867,--3 months before the occupation. But Congress believed that Alaska was worthless. Alaska was made a Customs District--and that was all for 17 years. No one was legally entitled to settle, buy or sell, be married or buried. Lawlessness was abetted by the military, who remained for 10 years.[30] William Dodge, sent to Sitka as collector of customs was the capital's first

mayor. General Jefferson Davis was the only other government official. The Army was pulled out of Alaska in 1877 due to an Indian uprising in Idaho.[31]

The long battle for that 49th star on the flag of the United States was already beginning. Alaskans were demanding self government but the first action of the United States government, the Organic Act of 1884, moved them hardly a full step forward. It was not until 1912, with the Second Organic Act, that Alaska became an incorporated territory and a hope for eventual admission to the Union. Failure of first attempts to reach statehood in 1915 was due to "the territory's small population, geographic remoteness, apathy of Alaskans and Congress, and the opposition of special interests."

With the Japanese invasion of the Aleutian Islands and actual "occupation of Kiska and Attu during the Second World War, the United States government and the American public became aware of Alaska's strategic importance."[32] Military expenditures that were to continue for years, defense installation workers, and the military troops increased the population and strengthened the voice for statehood. Delegates E.L. Bartlett and Ernest Gruening led the crusade. Washington offered all of the time-worn excuses. In Alaska, main opposition came from canned salmon industry and some of the old time residents. Statehood bogged down in Congress. Determined Alaskans called a constitutional convention, adopted the "Tennessee Plan" of admission, "inviting themselves into the Union." The discovery of oil in 1957 pointed the attention of the nation northward and strengthened the campaign among Alaskans, themselves.[33]

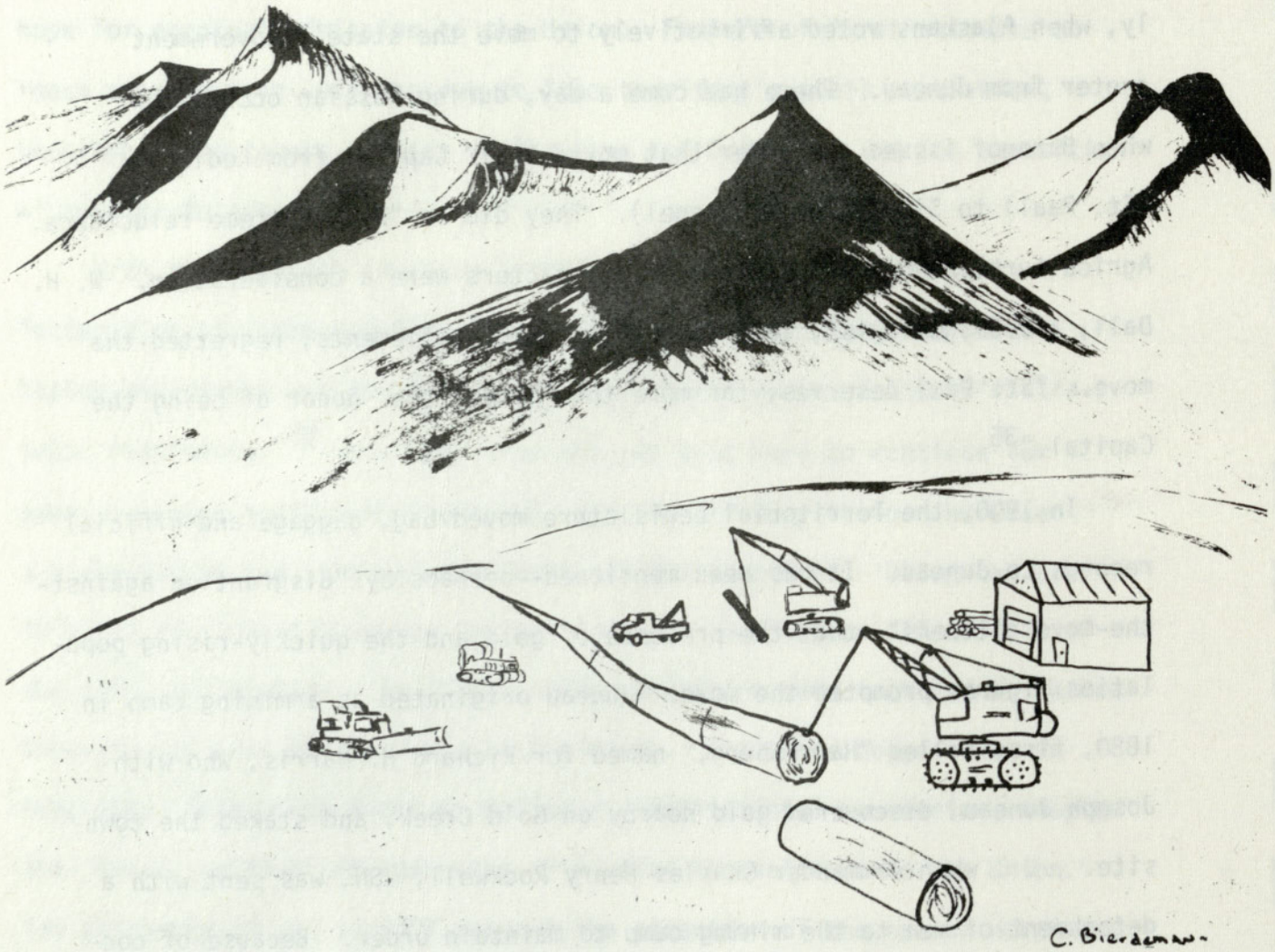
Claus Naske in his abstract of "The Interpretative History of Alaska

Statehood," described the rocky path to victory, concluding with, "The factors accounting for success included the idealism generated by the Second World War, the defense necessities of the Cold War, the social and economic revolution which was transforming America, and the leadership of Alaskan statehood advocates."[34]

So, "Anything new under the sun" these days? Not if you want to talk about "moving the Capital," which takes its place among political issues periodically. Its latest appearance was on a 1974 ballot recently, when Alaskans voted affirmatively to move the state's government center from Juneau. There had come a day, during Russian occupation when Baranof issued the order that moved their Capital from Kodiak (St. Paul) to Sitka (New Archangel). They did so "with extreme reluctance." Agricultural needs and related climate factors were a consideration. W. H. Dall, a U.S. geologist, later observing both settlements, regretted the move. "St. Paul deserves, far more than Sitka, the honor of being the Capital."[35]

In 1900, the Territorial Legislature moved bag, baggage and official records to Juneau. It has been mentioned--perhaps by "disgruntled against-the-move citizens"--that the presence of gold and the quickly-rising population figures prompted the move. Juneau originated as a mining camp in 1880, first called "Harrisburg," named for Richard H. Harris, who with Joseph Juneau, discovered gold nearby on Gold Creek, and staked the townsite. . . . when commander Charles Henry Rockwell, USN, was sent with a detachment of men to the mining camp to maintain order. Because of confusion of names, miners met in 1881 and officially named the town for Joe Juneau - today's Capital of Alaska.

Heard in Kodiak during those post-move days was, "There are no paupers in our midst. No lawyers or tax collectors. All are at liberty to make use of unoccupied land. Labor is in demand and fairly well paid. Food is cheap and abundant."[36] Years later, in a more recent Alaska, much the same sentiment was expressed in similar phrasing by Statehood opponents.



The involvement of the military in Alaska began early with the day of transfer. It eventually led to Kenai. On a day in April, 1869, a United States Military Post was established in Kenai "to protect American citizens and their property." One hundred four officers and men of Battery F, 2nd U.S. Artillery, under the command of Brevet Captain John McGilvery, landed at the site of old Fort St. Nicholas. Here, "they built eleven log buildings of hand hewn spruce for barracks, storehouse, laundry, bakehouse, blacksmith shop, officers quarters, guardhouse, hospital and outhouses." They named the new post, "Fort Kenay," their interpretation of the name of the Indians who inhabited the area.

Orders from San Francisco headquarters announced the closure of the fort 17 months later and on September 14, 1870 the troops departed on SS Newbern to "deal with troublesome Indians in the western states." Kenai's major project for the Alaska Purchase Centennial observance in 1967 was the 'restoration' of Ft. Kenay - the compound composed of a new 2-story 'barracks' building built of native spruce logs - complimented by old, original log buildings donated by local owners to add authentic atmosphere to the 'fort.' The new Ft. Kenay serves as a Community Center and houses an historical museum.[37] Morgan Sherwood, in his "Exploration of Alaska," tells a story that relates further to that seventeen months when the United States Army occupied Fort Kenay. The name of Ivan Petroff is familiar to all readers of early Alaska history. He seems to have been involved in a number of activities and did them all creditably, according to many historians and his own reports. He reported very few facts about himself, however, and when certain

discrepancies occurred that seemed to place him in too many places at the same time, questions were asked.

He had, Petroff explained, enlisted in the Union Army;

> "he fought in all of General Butler's campaigns, eventually rising from the ranks to a commission as lieutenant, and was twice wounded. Upon his discharge in 1865 he contracted in New York for five years with the Russian American Company to act as an English and German correspondent in Sitka. En route west, he traveled by horseback and was wounded in the arm by Shoshones. By the time he arrived in Sitka, the place had been filled; so he was made chief trader of a post on Cook Inlet, a job he held until the sale of Alaska to the United States. He left Alaska for San Francisco in 1870 and entered the service of Hubert Howe Bancroft. . . . The facts were probably supplied to Bancroft by Petroff himself, and unfortunatley, at least part of the story is untrue. On June 4th, 1868, Battery 'F' of the Second U.S. Army Artillery departed Fort Vancouver, Washington Territory, for Kenai, Alaska, and occupation duty. The unit was at least one man shy--Private Ivan Petroff, who had enlisted in July 1867, at Fort Colville, W.T. Soon after the company arrived in Alaska, the commander wrote to his superior asking for the wayward trooper: 'I have the honor to make application that Private Ivan Petroff . . . who is now in confinement at Fort Bancouver W.T. for desertion, be forwarded to his Battery at the earliest practicable opportunity, as his services will be valuable as an interpreter.' Sometime thereafter Petroff arrived, and in July 1870 he was discharged at Fort Kenai. Petroff, it would seem, became an Alaskan expert reluctantly."[38]

Wildwood, the military installation adjacent to Kenai on the north, was located here at the beginning of World War II and at various times served as an Army Base and an Air Force Base. Upon its closure in the summer of 1972, the buildings and properties were awarded in special ceremonies to the Kenai Native Association, the first federal land grant made under the Native Land Claims Act. Education is its aim. . Boarding school cottages, vocational training and new opportunities for further training are added as the program develops.

Secretary Seward was asked in his later years, "What, Mr. Seward, do you consider the most important measure of your political ca-

reer?" He replied, "The Purchase of Alaska. But it will be a generation before the country will know it."[39] A single generation wasn't sufficient.

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Audio-Visual Conferences Tapes Housed at Kenai Central High School Library and University of Alaska AV Dept: Margaret Simon, Librarian

College Credit: Kenai Peninsula Community College: Clayton Brockel, Director

Conference Resourct Book: Articles Written By Experience Chairmen Alan Boraas, Sister Victoria and Mrs. Mary Willets. James Hornaday, Editor.

Correspondence: Satorene Haywood and Dee Ann Mapes

Entertainment: Russian and Indian Dancing: Gail Glad and Jean Haller

Finance Chairman: David Chen

Hosts and Hostesses: KCHS Alaska History Classes: Lewis Greer, instructor; Susan Crane and Michael Linhartsen, Chairman

Kenai Native Association: George Miller, President; Fedosia Sacalof, Peter Kalifornsky, Bertha Monfor, John Monfor

Pictures of Conference: Mrs. Chris Shepherd, Instructor, KAKNU Photographers

Principal, Kenai Central High School: Dr. Colin Morse

Publication of the Conference Book: KCHS Graphic Arts Class; Patrick O'Connel, Instructor

Russian Meal: Ladies of the Russian Orthodox Church, Roberta Ivanoff, Chairman

Typing Conference Book: Kenai Klerical Corporation, KCHS; Mrs. Georgia Alexander, Instructor; Kathryn Main, Office Manager

Transportation: Mr. Mike Christian

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