Form No. 10-300 REV. (9/77) U.S. Senators: Ted Stevens/Mike Gravel; U.S. Representative: Don Young

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM

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RECEIVED AUG 21 1979
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SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC
Russian Orthodox Church Buildings and Sites in Alaska

AND/OR COMMON
FOR HISTORIC AND COMMON NAMES OR INDIVIDUAL LOCATIONS, SEE ITEM #7, BELOW

2 LOCATION

STREET & NUMBER
SEE ITEM #7, BELOW

__NOT FOR PUBLICATION

CITY, TOWN

__ VICINITY OF

CONGRESSIONAL DISTRICT
Alaska, at Large

STATE | CODE | COUNTY | CODE

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE	
__DISTRICT	__PUBLIC	X OCCUPIED	__AGRICULTURE	__MUSEUM
__BUILDING(S)	X PRIVATE	__UNOCCUPIED	__COMMERCIAL	__PARK
__STRUCTURE	__BOTH	__WORK IN PROGRESS	__EDUCATIONAL	__PRIVATE RESIDENCE
__SITE	**PUBLIC ACQUISITION**	**ACCESSIBLE**	__ENTERTAINMENT	X RELIGIOUS
__OBJECT	__IN PROCESS	X YES: RESTRICTED	__GOVERNMENT	__SCIENTIFIC
X Thematic Group	__BEING CONSIDERED	__YES: UNRESTRICTED	__INDUSTRIAL	__TRANSPORTATION
		__NO	__MILITARY	__OTHER:

4 OWNER OF PROPERTY

NAME
Orthodox Church in America (907) 486-3524

STREET & NUMBER
P.O. Box 65

CITY, TOWN
Kodiak

__ VICINITY OF

STATE
Alaska 99615

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.

STREET & NUMBER

CITY, TOWN

STATE

6 REPRESENTATION IN EXISTING SURVEYS

TITLE
Alaska Heritage Resource Survey (AHRS)

DATE
SEE ITEM #7, BELOW

__FEDERAL __STATE __COUNTY __LOCAL (907) 274-4676

DEPOSITORY FOR SURVEY RECORDS
Alaska Office of History & Archaeology
619 Warehouse Dr., Suite 210

CITY, TOWN
Anchorage

STATE
Alaska 99501

The buildings included in this nomination are structures related to the history of the Russian Orthodox Church in Alaska from the Russian-American period to the present. Eight locations and their buildings are already entered on the National Register. Additional locations and buildings are documented and nominated in this submission. A third group of buildings and sites are listed, separated into seven categories, and reasons stated for not nominating those seven groups to the National Register. This listing of 149 Russian Orthodox Church sites in Alaska comprises a complete listing of identified sites and buildings in Alaska related to the history of the Russian Orthodox Church. This nomination is a product of a survey of Russian Orthodox churches and sites in Alaska conducted by members of the Russian Orthodox Clergy in Alaska with training and experience as teachers in history, ethnography, and linguistics, in addition to their theological and clerical training and duties. Their work has been supported by technical consultation with the Alaska State Historian, the Alaska State Historic Preservation Officer, and the staff Architectural Historian of the Office of History and Archaeology. The survey of sites and buildings was assisted by matching grant funds provided by the National Park Service (now HCRS), U.S. Department of the Interior. For each site described below, in Section 1, the following information will be provided, in outline form:

1. NAME OF SITE AND ALASKA HERITAGE RESOURCE SURVEY (AHRS) NUMBER

2. LOCATION
   a. Street & number (if applicable)
   b. City or town
   c. Vicinity of (if applicable)
   d. State
   e. State Code
   f. County
   g. County Code

3. DATE ENTERED ON AHRS

4. CONDITION

5. UNALTERED/ALTERED

6. ORIGINAL SITE/MOVED (DATE)

In exterior appearance church buildings of the Russian Orthodox order vary widely in size, oppulance, and decorative detailing. However, virtually all include in their makeup basic elements of identification which provide easy recognition. These elements include the three bar cross and, in many cases, the onion or bulb-shaped cupola or steeple dome. The cross, one of which always occupies the highest point above grade of every church or chapel, is the most distinguishing device. The small bar at the top represents the "title" of Jesus, the inscription which was placed on His cross. The bottom bar represents the footrest. The end of the bar points upward, signifying that Christ directs the way to heaven from the cross. It is the right end of the bar which points heavenward, commemorating the thief who confessed Christ on the cross, and so was saved. (Wallace, 1974, ii-iii.)

Another readily observed feature of many of these buildings is the balooned cupola or cupolas, sometimes described as onion or bulb-shaped. Often finished in bright colors, their graceful rotund forms, often peaked or elongated upward, in order to shed heavy snowfalls, have been described as the "flame of the candle." There is a widespread explanation that the churches have either one, two, or a maximum of, three, cupolas; and that one cupola signifies Christ, the Head of the Church; two, the two natures of Christ, both God and man; and, three cupolas signifies the All-Holy Trinity. (Wallace, 1974, iii).

In reality, the number of onion-shaped domes or cupolas depends upon the basic conceptual dimensions of the church structure, resources available for its design and construction, the nature and maturity of its congregation, the time-frame for its construction, and other elements having little to do with abstruse concepts of magical numbers. Such splendid Russian prototypes as the wooden church at Archangel (Archangelsk), built in 1690, near the Kremlin in Moscow, and the striking Church of the Resurrection, in Moscow, dating from 1532 -- both preserved as Russian national monuments -- are without any cupolas. In comparison, many classical Russian houses of worship, in Russia, of relatively modest dimensions, have many, many cupolas. Some examples that can be cited are the Cathedral of the Annunciation, 1484, at the entrance to Cathedral Square, next to the Great Palace of the Kremlin in Moscow, the Court church of Ivan II, with six cupolas visible from just one angle; the 1554 Cathedral of St. Basil, in Moscow's Red Square (restored in 1954); and the exquisite 17th century design for the Ouspiensky Cathedral, with its five domes. (Hurlimann, 1959, 16, 23, 56; Plates 1, 2, 19).

The overall design and ornamentation of Russian Orthodox church structures is of progressive, adaptive, and international origin. Vernacular Moscovite designs of the twelfth century were adapted from Byzantine models, first by Italian architects, and later by other western European minions of the Tsars. By the end of the 18th century, when the cross of Russian Orthodoxy followed the double eagle of the Tsar eastward to Russian America, the elements of church, chapel, and cathedral, design were well defined, and limited in execution only by the wealth of materials at hand. (Hurlimann, 1959, 14-23, 29-30, 33-34, 37-38, 86-87, 99-101, 113-119). In Russian America virtually all of the church structures were of modest scale, designed and constructed under conditions of continuing scarce supply of design talent, skilled manpower and materials. Fortunately, at a relatively early stage of development, the process of designing churches and chapels in Russian America was dominated by Father Veniaminov, later Bishop Innocent. He levied a sense of style upon the terribly isolated chapels of the church in Russian America, as pervasive as the effect of Michaelangelo upon the world-wide artistic consciousness of the church of Rome, even though Veniaminov personally worked only in decoration of key elements of church edifices which his work transformed into artistic monuments divinely inspired. Innocent's primary contributions, and our inheritance from them, survive in National Register and Landmark buildings in Alaska at Sitka and Unalaska. (Gregory, 1977, 47-55; Fedorova, 1973, 261, 272-274.)

Even in details, the pervasive effect of Veniaminov's designs may be observed. For example, the entire dome of St. Michael's Cathedral was sheathed in copper. As a result of years of exposure to the elements, the metal oxydized to a jade or emerald green hue, providing striking contrast to the architectural appearance of the structure. This pattern of colorful dome finishes was copied in later R.O. church buildings. The two domes on the Church of the Ascension of our Lord in Kodiak seem almost the shade of Alaska's blue summer sky, and, in Juneau, the state's capitol, the dome of St. Nicholas Church is the color of a gold nugget. (Wallace, 1974, iii, 13-14).

The interior design of the churches and chapels of the R. O. Church in Alaska are eclectic adaptations of a number of basic interiors that have evolved over a period of eight centuries. Whether in the larger communities, such as Sitka, Kodiak, or Unalaska, or in the smallest chapel in a seasonal Native fishing camp, the builders attempted to maintain the symbolic meanings of Russian Orthodox architecture, as it developed as the characteristic environment of church ritual. (Wallace, 1974, 15, 28).

In the earliest churches in Alaska the most common form of interior space was the circular or octagonal style. This form, a commentator has explained, "originated in the ancient Christian baptismal chapels, which housed deep pools of water for baptisms. The symbolic meaning of this type is that the Holy Church is eternal, having existed before the creation and having no visible beginning and no end." Examples of this interior form were the original interior at St. Michael's Redoubt and the first R. O. church at Sitka. (Wallace, 1974, 15 ff., 28).

The oblong or cuniform shape of church interior resembles a ship. This is said to signify that the Church is a vessel of salvation, and the believers are the ship's passengers who, after stormy and rough journeys are saved by Christ through the Holy Church. Examples are Kodiak's Church of the Resurrection and Kenai's church of the Holy Dormition, both on the National Register. (Ibid.)

The present church in Sitka, which is, chronologically, the fourth, is St. Michael's Cathedral, built in the interior shape of a cross, as is the Church of Our Saviour in Ninilchik, both also on the National Register. (Wallace, 1974, 3, 14-15, 28, Plate 147). Whenever possible, the sanctuary of each church was built to face east, on the theory that the true faith came from that direction, though one does not know why this tradition originated or survives, and because the rising of the sun typifies in nature the coming of Christ. (Wallace, 1974, 16).

In writings concerning the history of the R. O. Church there is ambiguity in use of the words "church" and "chapel". The present Bishop of the Church in Alaska, Bishop Gregory (Afonsky) defines the distinction as an administrative distinction, not a matter of design or size. According to the authority of Bishop Gregory,

> The difference between churches and chapels is that a church was usually headed by a priest and the alter table in the church was fully consecrated with a permanent antimension, which included the relics of a saint; while a chapel was a church building constructed on a temporary basis, in which traveling priests served with a removable antimension. These chapels usually belonged to a main church. In the absence of a priest, non-sacramental services were conducted by readers, who were appointed by a priest. (Gregory, 1977, 43n4, 44).

In smaller and remote villages, and at annual encampment or fishing locations, chapels were built which often were only temporary and did not follow particular

tenets of style or design. Since trees do not grow in parts of Alaska, any sort of construction presents formidable logistics and economic problems, and many remote chapels were built of whatever material was available. Consequently, some have an outward appearance of shabbiness, but the inside is always neat and inspiring. These small remote chapels tend to have a feeling of intimacy, regardless of their size and shape, and have become marked characteristics of the geographical one-third of Alaska where most exist to carry on the old traditions. (Wallace, 1974, 16).

Bells are functional, as well as decorative, appurtenances of the R. O. churches and chapels. One writer has described their relationship to the church installations in these words:

> . . . They are hung either in a belfry or in small buildings adjacent to the church and are rung to call the faithful to church and at special times during the services.
>
> It is believed that the first bell ever cast on the West Coast of North America was made in Kodiak in 1795. Crudely made molds were used for casting the bells for the first church to be built there. Approximately fifteen years later, bells were being cast in Sitka and a small industry grew up around the foundry.
>
> Most of the original bells cast in Alaska have been destroyed by fires. During the last fire in Kodiak (c. 1943) one bell was only broken in half and so could be used as a model for three new bells which now hang in the belfry of the church. . . .
>
> The melodious sound of bells in Alaska means that there is an Orthodox church nearby and that a wedding, some special occasion, or church service, is being celebrated. (Wallace, 1974, 19).

There are no pews in R. O. churches, only occasional chairs for the ill or infirm. The canons of the Church and the instructions of the Church fathers prohibit sitting, or even kneeling, as postures to be taken only in penitence. "We pray standing," is the order of the Church. (Wallace, 1974, 19).

The Russian Orthodox church properties in Alaska, included in this survey, formed, on analysis, five main groups, with two of these main groups further subdividing into three sub-groups each. The sites described and listed in this section are organized into these divisions and subdivisions, as follows:

1. Buildings and sites of the Russian Orthodox Church in Alaska considered eligible for Thematic Nomination to the National Register of Historic Places.

2. Buildings and sites of the Russian Orthodox Church in Alaska already entered on the National Register of Historic Places.

3. Buildings and sites, or presumptive buildings and sites, of the Russian Orthodox Church in Alaska, which require archaeological survey prior to consideration for nomination to the National Register of Historic Places:

   a. Buildings standing but not in current use;

   b. Locations bearing visible remains only; and

   c. Sites, or presumptive sites, of former buildings.

4. Russian Orthodox church properties, or presumptive properties, for which National Register eligibility determination cannot be determined on presently available information:

   a. Locations for which insufficient information is currently available to establish precise site, significance, or integrity;

   b. Buildings extant and in use, for which historical significance is insufficient or incomplete for National Register determination; and

   c. Sites of Russian Orthodox activity, reported activity, or interest, with no reported Russian Orthodox Church buildings of historic significance up to the present date.

5. Extant R.O. churches, chapels, or church-related buildings, rejected by Alaska Historic Sites Advisory Committee for nomination to the National Register, June 19-20, 1979.

Those locations grouped under category number 1, above, are those being grouped, together with those in category number 2, above, as the primary resource in this present Thematic Nomination. Each location description of category 1 sites, below, will begin with a headnote outline, as follows:

QUAD: (U. S. Geological Survey Quadrangle)

1. NAME OF SITE (AHRS SITE NO.)

2. LOCATION
   a. Street & Number (if applicable)
   b. City or Town (if applicable)
   c. Vicinity of (if applicable)
   d. State
   e. State Code
   f. County
   g. County Code

3. AHRS DATE

4. CONDITION OF SITE

5. UNALTERED/ALTERED

6. ORIGINAL SITE/MOVED (date)

- - -

1. Buildings and sites of the R. O. Church in Alaska considered eligible for Thematic Nomination to the National Register of Historic Places. Locations are listed in alphabetical order by the title of the USGS quadrangle in which the site is recorded, and then in alphabetical order within each USGS quad.

QUAD: Afognak

1. Nativity of Holy Theotokos Church (AHRS SITE NO. AFG-080)

2. LOCATION
   a. NA
   b. Afognak
   c. NA
   d. Alaska
   e. 02
   f. Kodiak
   g. 150

3. AHRS: April 10, 1979

4. FAIR

5. UNALTERED

6. ORIGINAL SITE

This is an enduring shell of a classic small R. O. church structure that served for decades as the chapel for an isolated community. The main space of the church is contained in a rectangular structure measuring 38'3" in depth and 26'8" in width, surmounted by a medium gable roof. An octagonal tent-shaped cupola, approximately 7.5' in diameter, 5' to a side, rises perpendicularly from the interior ceiling through the 4/5th eastward segment of the roof ridge. This is capped by a traditional cross rising perpendicularly from the peak of the octoid to become the high cross of the church.

A rear shed extension to the altar end of the building extends the shape of the building and roof line at a slightly reduced scale. The entry end of the building features a rectangular bell tower, 11'10" in width, 12' in depth, rising to a height of approximately 33', 3' higher than the central church rectangular building, and surmounted at its center point by a cross which rises upward to a point second only to the peak of the cross at the cupola's peak. While the bell tower base serves also as an entryway and airlock, there is an additional entryway before the passage through the bell tower, providing an additional wind break. This reflects again the basic rectangular structure with medium gable roof, on

line with and on a scale still more reduced from that of the rear (east) end structure, measuring 11'10" in width and 6'11" in depth. (I. Philemenof, Undated floor plan; Kreta/Merculief, Photos).

This is chronologically the third of three R. O. churches in this community, and stands on property of the R. O. Church. The earliest church, of undocumented date, was built at the site of the old Aleut cemetery. The second church building, constructed sometime late in the 19th century, near the present church site, was, by local tradition, smaller than the present structure, and relatively unadorned, so far as external design is concerned. The present building was begun in 1901, completed in 1905. A tidal wave generated by the 1964 Alaskan earthquake washed out most of the community, but the church was unharmed. The community moved to Port Lions and the church building remains in its original location, presently unused, on property belonging to the Orthodox Church. (Wallace, 1974, 31).

The building was constructed of logs, and remains basically sound. At some later date the entire external vertical area of the building was covered by siding. The siding is of an archaic modified novelty variety, with no rabbet edge, tapered along both upper and lower edges of each siding board, probably planed off from common lumber. The building's site is at high water mark on the ocean's edge, and the ocean is washing up and under the wooden pilings which form the building's foundations. The owners believe that the adjacent settlement will be reactivated, and the building, which is still basically sound, will be moved further back from the ocean's edge, but on the same parcel of land, and returned to full use. (Kreta, Notes).

QUAD: Bethel

1. St. Jacob's Church (AHRS SITE NO. BTH-009)

2. LOCATION
   a. NA
   b. Napaskiak
   c. NA
   d. Alaska
   e. 02
   f. Bethel
   g. 050

3. AHRS DATE: May 18, 1973

4. CONDITION: Excellent

5. ALTERED

6. ORIGINAL SITE

This church is an example of extension, enlargement, preservation, and appropriate modernization of a small public use structure that continues after many decades to perform its basic function.

The building is now a complete rectangle, 62' in length, 23' in width. The easterly 4' was added at a date unknown, and the 26' which comprise the west end of the building was added in several segments over a period of years. The remaining 32' comprises the original church building, erected at a date not yet documented, but early in the 20th Century. The overall design of the exterior, as enlarged and elongated, is integrated to present the classic 20th century version of an effective merger of the Russo-European and remote Alaskan architectural mission style. (Unsigned Floor Plan, St. Jacob's Church, May 28, 1976; Kreta/Merculief, Photos.)

The original building was a rectangle, 32' in length and 23' in width, covered by a medium-angle gable roof, surmounted by one, or, possibly two, octagonal cupola(s) surmounted by cross(es) or onion-shaped dome(s) and cross(es). If one, then it was approximately one-third of the distance eastward on the roof ridge line from the west (front) end of the building. If two, that would have been the higher point, and the other would have been at the same point as the present lesser and most easterly dome and cross, now situated approximately 5' from the present east end of the roof ridge. The original building was fenestrated along each of the latitudinal walls by three vertically oriented rectangular window sashes of six lights each, which remain in the altered building. At some point the east (altar) end of the building was extended eastward approximately 5', with the altar space behind the holy screens occupying the easterly 14' of the interior. The 26' west end of the building was added in two segments, one of 14' and the other of 12' at two different times. When the easterly of the two segments, the one of 14', was added, the north and south walls were each fenestrated by an additional (south) window, approximating the three already in place on those walls of the original building. (Ibid.)

The western end of the structure is of recent vintage, perhaps twenty or so years. It was designed nominally to extend the building further, but encompasses sophisticated detailing. The exterior siding and roof continue faithfully the lines of the remainder of the structure. Within the walls, the new section houses an entry vestibule, with sets of outer and inner doors, separated by a vestibule 7' deep by 23' wide. Above the vestibule the roof line is broken at the ridge by a square bell tower, fenestrated on each side by four-lighted window sashes, decorated by window surrounds plain on three sides, double-curved on the upper side.

The bell tower is surmounted by a medium-angle truncated hip roof, embraced two feet from its periphery by a crossed latticework fence, to give the appearance of a small roof deck. Each of the four corners of the 1' high fence is marked by a cross. From the center of the deck area rises an octagonal slatted cupola, enclosing a bell, surmounted by a formal onion-shaped crown and the high cross of the church. (Ibid.)

The space before the outer entrance door is protected by an open porch covered by a low-angle gable roof set upon four main corner posts, with two slimmer posts forming an entranceway opening at the front center, and the balance of the porch skirted by a stick latticework fence that repeats the design and scale of the deck fencing of the bell tower, though here the fencing is five feet high rather than 1' high. The roof edge is scalloped at its western edge, and this decoration is repeated in the gable tip of the open porch. There is additional decoration of the front entrance in the form of a star over the open porch, affixed to the front wall, and three small crosses across the gable of the front porch. The entire building and the main fenestrated body of the bell tower are sheathed in a novelty-type siding, while the vertical surface of the superior vertically slatted cupola is covered vertically by corrugated metal.

QUAD: Cold Bay

1. Holy Resurrection Church (AHRS SITE NO. XCB-020)

2. LOCATION
   a. NA
   b. Belkofski
   c. NA
   d. Alaska

e. 02
f. Aleutian Islands Division
g. 010

3. AHRS DATE: May 18, 1973

4. CONDITION: Fair

5. UNALTERED

6. ORIGINAL SITE

This apparently simple wooden church is a striking example of a special type of Russian Orthodox Church architectural heritage. Its upper roof elevations are not surmounted by onion-shaped cupolas. This is an example of design that finds its lineal origin in the Church of the Resurrection, dating from 1732, at Kolomenskoie, on the Mosva River, near Moscow, U.S.S.R. The Church of the Resurrection has a tent (or pyramidal-)-shaped roof over its dominating central tower, a striking example of this early form of Russian church, unaltered by the addition of the strain of design which incorporates or features the onion or bulb-shaped element. The intrinsic design elements of the two churches are not similar. The absence of the onion-shaped dome is the sole unifying element, illustrating the diversity of the single R. O. tradition, which migrated eastward from Russia through Siberia to Russian Alaska, and remains in American Alaska. (Kreta/Merculief Photos; Hurlimann, 1959, 108, Plate 57).

Tradition relates that a church was built on this site in 1881, and that this may be a reconstruction of that church. (Wallace, 1974, 52). Contemporary newspaper accounts date the church from 1887, when The (Sitka) Alaskan, of February 5, reported on page 1 that

> . . . A Greek church has been erected at Belkovsky in the southern extremity of the Alaska peninsula at a cost of $12,000, the amount having been raised by voluntary contributions of the people.

The same newspaper reported in its August 13, 1887, issue that the cost was ". . . over $20,000." The difference in cost figures probably can be accounted for by the additional cost of interior furniture and fixtures installed in the interval

between the two dates, or else in pride of ownership. Harold McCracken, who lived with the Natives of Belkofsky in 1916-1917 relates a Native tradition that an R. O. priest, whom McCracken refers to as "Father X", levied upon the local Natives for 67,000 pounds (between $187,000 and $301,500) in sea-otter skins (1887 value) for the building materials, and then had their labor free for the construction. (McCracken, 1957, 287-288).

The main church building is a modest wooden frame building of proportions pleasing to the eye. The floor plan width is 30'9", and the total length of the main building is 49'1", surmounted by a 60° angle gable roof, saddled at three points with symbols of the R. O. Church. (Kreta, Notes; Floor Plan, unsigned, n. d., Kreta/Merculief, Photos).

The longitudinal (north and south) sides of the building are each fenestrated by four double-hung twelve-light window sashes. Each sash is enhanced by a wide broad surround, with a gently angled top piece carrying a cross just below the crowning point. While basically a Greek cross, the arms are so thickened at their outer points, that they appear almost to be intended for Maltese or Jerusalem crosses. The same window surround design and ornamentation is carried out on the inside of each window sash. At some date, as yet undocumented, the left-hand end window sash on the south side wall was removed, and the open space in the wall extended downward, to create a doorway. While unbalancing of the total design, the doorway was executed and is in the same design spirit as the remainder of the windows and of the church. The upper element of the door frame remains identical to the upper elements of each of the other window sashes. (Kreta/Merculief, Photos).

At the center point of the roof ridge line is perched an octagonal cupola approximately ten feet in diameter, lighted from north and south through a pair of parallel double-hung twelve-paned lights, crowned by a matching octagonal tent-shaped roof, from whose peak rises the high cross of the church. Miniature cupolas and tent-shaped rooflets adorn the roof ridge line near both ends of the building's roof. Both of the lesser cupolas are of pure design, bearing no cross, and providing no light. (Ibid.).

In addition to its importance to the exterior design of the church, the central cupola's foundation work extends downward, expansively, to create a most unusual octagonal wooden dome over the nave of the church. The dome has built into it several round 4-pane windows, which are blind and have no outside access. (Ibid.).

The main front entranceway vestibule combines an ornamented canopy with an overhead bell tower. The cross motif, noted above over the window sashes, is repeated over each opening in the front entryway, but here the design similarity ceases, and the design of the front entryway is from some source other than that which inspired the details of the main building. A virtually identical arched entranceway is to be seen in a contemporary addition to Sandringham Castle, a country home of the British Royal Family in East Anglia, England. The entryway to this church is open at ground level through three arch-surmounted doorways, on its north, west, and south facades, with the east face being congruent to the church west wall. The upper level, or bell tower, of the entryway or vestibule, echos these three outer openings with smaller versions of the same arch-forms. The whole is surmounted by a low-angle gable roof, which is abrasive to the design element of the main building roof angle, and is surmounted by a cross added at a later date. This later dated cross is identified by the small ball at its base. This reflects the widespread use of three-dimensional curvelinear forms as a basis for the elevated crosses, in the tradition of those churches built and ornamented in the eclectic Byzantine-Russian-Alaskan-R.O. tradition. (Ibid.).

The interior of the church is as finished as the exterior, wainscoted throughout, even into the overhead octagonal dome and the cupola into which it telescopes. Unique among such small R. O. Churches is the choir loft, at the west end of the church, above the inner entrance door. This is built above an entrance vestibule that is 10'1" and extends completely across the width of the building. The stairway to the choir loft runs up the south side of the vestibule. The choir loft is distinguished by an arched convex-shaped gallery railing of graceful design. (Ibid.)

QUAD: Cordova

1. St. Michael the Archangel Church (AHRS SITE NO. COR-021)

2. LOCATION
   a. NA
   b. Cordova
   c. NA
   d. Alaska
   e. 02
   f. Cordova-McCarthy
   g. 080

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

The present building was built in 1925. As the building approached its fiftieth anniversary, early in this decade, the entire interior was reconstructed inside the 1925 shell, providing insulation and strength against the high winds and inclement weather common to this area. This church building exemplifies a virtually unadorned exterior, due to constant wind damage. Consequently, virtually all ornamentation is reserved for interior decoration. The exterior is rectangular shape with a medium gable roof, and a modest entry vestibule echoing the main roof line angle. Each of the longitudinal (north and south) walls is fenestrated by three double hung 12-pane window sashes. Two additional windows in the east (altar) wall have been boarded up. (Kreta, Notes; Wallace, 1974, 111, Plate 143; Kreta/Merculief, Photos).

The only overt adornment to the outside is a modest squared cupola surmounted by a pyramidal roof. From the peak of the pyramidal roof rises the high cross of the church. A second cross rises a foot above the peak of the west (entranceway) gable, and a third cross adorns the space above the front (west) exterior entranceway door. (Ibid.)

The present interior, inside the shell of the 1925 church, measures 44' in length and 23' in width. The exterior austerity is modest, due to necessity. The lack of onion or bulb-shaped apertenances indicates that the tradition is that of the Belkofski R. O. Church, rather than the Byzantine tradition of exterior ornamentation and symbolism. The interior of this church, however, is in keeping with the tradition of the R. O. Church in Alaska, which is taken up below, in Item #8.

QUAD: Iliamna

1. St. Nicholas Chapel (AHRS SITE NO. ILI-042)

2. LOCATION
   a. NA
   b. Igiugig
   c. NA
   d. Alaska
   e. 02
   f. Bristol Bay Division
   g. 070

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

This is the smallest of the old R. O. church buildings in the Iliamna area, built about the year 1930. It is a rectangular building, 18' in length, 12' in width, surmounted by a low angle gable roof, with a shed roof vestibule at the entrance (west) end. Three horizontal 6-pane windows on each of the north and south walls provide interior light. The main roof ridge is decked by two crosses mounted on small pedestals designed primarily to provide firm attachments to the roof. A five-bell free-standing tower, built on four posts, stands near the west end of the south wall. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1974, 90, Plate 118).

QUAD: Iliamna

1. St. Nicholas Chapel (AHRS SITE NO. ILI-023)

2. LOCATION
   a. NA
   b. Nondalton, Alaska
   c. NA
   d. Alaska
   e. 02
   f. Bristol Bay Division
   g. 070

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. ALTERED

6. MOVED (c. 1920-1930)

By tradition this church was built in 1896, when the parish was founded. It appears probable that this is a successor building, constructed sometime between 1896, and the 1920's, when this church building was moved from Old Nondalton to this location. The basic floor plan is rectangular, 37' in length and 25' in width, with a truncated octagonal extension at the east (altar) end, and a 10' deep by 12' wide entry vestibule at the west end. The roof is a low angle gable, with a three-sided truncated pyramid shape at the east (altar) end, providing a graceful symbolic cathedral shape to that end of the structure. Two crosses adorn the roof ridge line. While the entire building, including the two roofs (main building and vestibule) are sheathed in corrugated metal, the irregular placement of the north and south wall windows indicates that this building was originally much smaller, and was augmented either in two or three segments, until it became the size and shape now extant. (Kreta, Notes; Kreta/Merculief, Photos; Undated Floor Plan; Wallace, 1974, 90, Plate 113).

The report of an event of near-destruction and apparent miraculous saving of this church in 1974 is symbolic of the esteem of the people for the church building as symbol, and their willingness to sacrifice for its preservation and continuation. Jim Martin wrote in the Anchorage Times, August 8, 1974, this account of the event:

> A believer in miracles would have his belief reaffirmed if he used St. Nicholas Orthodox church at Nondalton for an example.
>
> A late afternoon blaze Tuesday swept through the fishing village of Nondalton consuming fuel tanks, a power plant, the area school, tool shops and local co-op store, leaving the town's only church standing in its firey wake.
>
> Nondalton Council President Mike Delkittie, the equivalent of city mayor, said he and several men had run to the center of

the village to cross-wire an earth moving tractor so they could begin building a fire line around the wood and metal Orthodox church.

The church was situated on a hillside less than 30 yards from the blazing co-op store and flames were creeping through the grass and up the hill toward the back of the church. Delkittie and his men had started the tractor and were near the church when they realized it was too late to save the structure. A giant ball of fire had detached itself from the raging fuel oil tanks and had settled over the church.

"Flame was hanging over the church and we knew it was gone." Delkittie explained, "We couldn't even see the roof through the smoke and flames when suddenly it just lifted and went rolling into the sky."

After the fireball lifted, Delkittie said he noticed the only thing amiss with the church was that the upper nine inches of the cross had been burned off and the piece lay smoldering in the grass beside the building.

Delkittie and several villagers rushed to the church to try and save the contents, believing the danger not yet passed. They were met with a locked door which, Delkittie said in hushed tones, "I'm afraid we had to break down."

The men entered the church and hauled to safety holy icons, candlesticks and religious items before they returned to their work of fireline building, keeping a watch on the church until the fire was contained about midnight.

St. Nicholas Orthodox Church . . . has stood through storms and other town fires for 78 years. . . . Most of the villagers attend church weekly as their subsistence salmon fishing and berry picking will permit.

This Sunday everyone in the village plans on attending.

QUAD: Iliamna

1. St. Nicholas Chapel (AHRS SITE NO. ILI-022)

2. LOCATION
   a. NA
   b. Pedro Bay
   c. NA
   d. Alaska
   e. 02
   f. Bristol Bay Division
   g. 070

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

This 1890 chapel is one of the few to retain its excellent original lines with no obvious alterations. It is a rectangular building, 15' square, surmounted by a medium angle gable roof, with an adjunct at the east (altar) end, consisting of a truncated 5-sided octagonal space, with a modified hip roof, locking into the main east wall at a point approximately one foot below the east end of the gable roof ridge line. The three windows on each of the north and south walls indicate that the structure was either conceived or built as a unit. There is a small shed roof entry vestibule at the west end of the structure. The entire roof is shingled. The walls are of log, with a covering of roofing or tar paper completely stripped off to reveal the logs on the north side, and in relatively stable condition on the south side. The roof is surmounted by two unadorned crosses, the high cross at the center of the roof ridge line, and the lesser cross at the west end of the main ridge line. (Kreta, Notes; Kreta/Merculief, Photos).

When the parish was established and the church built in 1890 this was a relatively thriving community. As a year round community it has since deteriorated and lapsed. It remains a summer fish camp site, and the chapel remains in use during that season of the year. (Kreta, Notes).

QUAD: Karluk

1. Ascension of Our Lord Chapel (AHRS SITE NO. KAR-032)

2. LOCATION
   a. NA
   b. Karluk
   c. NA
   d. Alaska
   e. 02
   f. Kodiak Division
   g. 150

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

This church, Ascension of Our Lord Chapel, Karluk, is a contemporary of the distinguished Holy Resurrection Church, Belkofsky, which is documented elsewhere in this form, and is also proposed for nomination to the National Register of Historic Places. The first R. O. chapel is believed to have been constructed here prior to 1800. This present church was built in 1888, with materials supplied by the Alaska Packers Company, and the design and construction attributed to one Charles Smith Hursh. While sharing a number of design elements in common with the Belkofsky R. O. church, this structure is a more fully realized design for a small church, embodying eclectic features of one main stream of R. O. rural church design. (Kreta/Merculief, Photos).

The main body of this church is a rectangle 37'11" long by (approximately) 27' wide, with a square altar extension, 16'9" wide by 14' deep, and an entranceway vestibule 11'8" deep by 12'7" wide, that rises to a second tier cupola and third tier bell tower, of architectural distinction. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1974, 30, Plates 29, 30; Undated Floor Plan).

The north and south walls of the main building are each fenestrated by two double-hung 12-pane window sashes, ornamented by decorative surrounds similar to, but more ornate than, those gracing the Belkofski church windows. Each window surround is trangulated at its top border, with a Greek cross below the apex in the space at top center. Identical windows are in the north and south walls of the east (altar) extension, and facing westward from the outer perimeter of the west wall, in the space between the vestibule wall and the main chamber north and south walls. The main roof is a medium-high angle gable covered by galvanized metal. Saddling the roof ridge line, three-quarters of the distance toward the east end, is a fully realized octagonal oriel surmounted by a pyramidal roof, from whose peak spires a cross mounted on a small bulb-shape, marking it as a later addition, based on a Byzantine architectural tradition. Two additional windows, the same as those in the first level body band, light the oriel, one each in the north and south octagonal surfaces. Two identical double-hung window sashes grace the north and south walls of the altar (east) extension. (Ibid.)

The entranceway vestibule is unique in design among R. O. church designs in Alaska. The first level has a center doorway frame that imitates the window surrounds, including the Greek cross beneath the apex border. The door itself is double leaf, with small glass top panels over three-quarter height vertical wood panels in each door. The exterior corners of the vestibule space are squared Doric order columns, upon which the low-angle gable roof is finished at its front (west) end with a severely plain pediment. Set atop this is a squared oriel, lighted on its north, west, and south faces by circle lights of four quarter sections, again an adaptation of a design feature of the R. O. church at Belkofski. The oriel is surmounted by a truncated pyramidal roof, into which is set an open cupola and bell tower, from which spires the church's high cross.

The actual fabric of the church structure is log, covered over with a form of novelty siding. There is tradition that this is actually the second church in this location. Possibly this relates to an enlargement of the structure which is not apparent in photographs, or else to the addition of siding to the original building -- possibly the present siding, possibly an earlier siding. The relationship of the design of this structure to that at Belkofski speaks for a pre-1890 date, and it should be presumed that the idea of an earlier building probably relates to a first smaller section of the present building.

QUAD: Kodiak

1. Saints Sergius and Herman of Valaam Chapel (AHRS SITE NO. KOD-196)

2. LOCATION
   a. NA
   b. Monk's Lagoon, Spruce Island
   c. Ouzinkie
   d. Alaska
   e. 02
   f. Kodiak Division
   g. 150

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. ALTERED

6. ORIGINAL SITE

This chapel was built by Bishop Tikhon in 1898 over the grave of Father Herman, who later became the first R. O. clergyman to be canonized by the R. O. Church, for his selfless service in Alaska. The main structure floor plan measures 21'7" long by approximately 19'8" wide. This is fenestrated on its north and south walls by two double-hung, 12-pane vertical lights. The original entry door apparently was in the west wall of this section. The roof is a medium angle hip, with a modest four-sided pyramid rising from the short ridge seam, and from that a small slender onion-shape (of recent design) serving as the base for the single high cross. (Kreta/Merculief, Photos; Anon, "Spruce Island: Home of Saint Herman of Alaska," n.d.).

At an undetermined later date the east (altar) end of the present structure and the west (entry vestibule) chamber were added. The altar end measures 10' deep by 18'7" wide, covered by a medium angle hip roof, stepped into the east face of the main structure roof at a point lower than the main roof ridge. The vestibule is a rectangular chamber 8' deep and 10'5" wide, covered by a low angle gable roof whose ridge abuts the eve of the west roof face of the main structure. The entrance vestibule is lighted by 6-pane lights on its north and south walls, each

sash the dimensions of one-half the other double-hung sashes of the building. The outer entrance door is an unadorned single-leaf wood door of six unadorned horizontal panels. Outside the entrance door is an open porch of recent construction, with a flattened open stairway to grade. The entire building is finished in a type of novelty siding, the roof surfaces are shingled, and the skirting between grade and the main floor level is of vertical battened boards. (Ibid.; Wallace, 1974, 11, 32, Plate 40).

QUAD: Kodiak

1. Nativity of Our Lord Chapel (AHRS SITE NO. KOD-193)

2. LOCATION
   a. NA
   b. Ouzinkie
   c. NA
   d. Alaska
   e. 02
   f. Kodiak Division
   g. 150

3. AHRS DATE: May 18, 1973

4. CONDITION: Excellent

5. ALTERED

6. ORIGINAL SITE

The present church building is the second in this community, the first having been built on the lot adjoining to the north in 1849 or 1855, and left to decay after this new church was built. The location of the altar of the first church is marked today by a special cross. (Letter, Father Yakov Parsells to W. S. Hanable, April 13, 1978).

This 1906 church was based upon the design of the R. O. church at Karluk, which, in turn, was based upon, or shared common design roots with, the church structure at Belkofsky. The differences were in decorative details of the exterior. In addition, one important design detail has significance out of proportion to its

relative size. This 1906 church, built almost twenty years after its prototypes, has enlarged emphasis upon use of the onion-shaped form, though still employed most conservatively. The founders of the new church in 1906 were also the workmen. The church was built entirely by the villagers, though the design has more formal and traditional origins. Among the workmen were Vassily Pestrikoff and his sons Ilarion, Peter and Nicholas, Albert Torsen, Nicolai and John Katelnikoff, Feodor Squartsoff and Abraham Gregorioff. (Ibid.)

The 1906 building was of the traditional three-building segments; in this case, the main building surmounted by a large fully realized octagonal oriel, an extended altar section, and an entry vestibule surmounted by a cupola and bell tower, each telescoped upon the layer below. In 1939 or 1940 major renovation was undertaken to enlarge upon this basic design and arrangement. The cupola and bell tower were moved down to the front gate, with elongation of the curved top open bell tower windows, and a gateway cut through two sides of the former cupola to form the present entrance gateway to the church's front yard. The full west profile of the main chamber was extended westward to enlarge the nave, and a new entry vestibule built with a slightly higher angle gable roof as an entry to the church. In its 1939-1940 (and present) configuration, the church's three segments have lengths which are, respectively, from west to east, 10'4", 33'6", and 11'7"; and, widths, respectively, of 11'3", 18', and 13'4". (Ibid.; Kreta, Notes; Kreta/Merculief, Photos).

QUAD: Lime Hills

1. Saints Constantine and Helen Chapel (AHRS SITE NO. LIM-001)

2. LOCATION
   a. NA
   b. Lime Village
   c. NA
   d. Alaska
   e. 02
   f. Kuskokwim Division
   g. 160

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

This is a square log building, 17'9" on each side, covered by a pyramidal galvanized metal-sheathed roof from whose peak spires an over-sized R. O. cross. The side walls are lighted by pairs of vertical 6-light window sashes separated by single mullions. The front entrance is through a single-leaf plywood door from an uncovered plank-floored porch.

This simple log church, constructed here in 1923, is the evocation of a rural R. O. church structure in Alaska, an outstanding example of durable utile architectural simplicity. (Kreta, Notes; Kreta/Merculief, Photos).

QUAD: McGrath

1. Presentation of Our Lord Chapel (AHRS SITE NO. MCG-002)

2. LOCATION
   a. NA
   b. Nikolai
   c. NA
   d. Alaska
   e. 02
   f. Kuskokwim Division
   g. 160

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

This is the second R. O. church built on this site. The first, a log building, was constructed in 1915. The parish probably began long before that date in Old Nikolai, and moved because of river flooding of the old village site. In 1929, considering the 1915 log church too small, it was torn down and replaced by the present church building. Some of the 1929 villagers identified as working on this construction included Theodore Pitka, Deaphon Nicholai, Divaian Wassillie, Andrew Dennis, and Miska Deaphon. (Kreta, Notes).

This is a simple church of pleasing proportions, constructed in the traditional three segments, with the linear measurements of the vestibule, nave and altar, respectively, 11'10", 23'10", and 11'9", and their respective widths, successively, 16'3", 18'1", and 16'6". The nave is covered by a four-sided pyramidal roof surmounted at its peak by an octagonal cylinder covered by a Russian-type onion-shaped crown from which spires the high R. O. cross, balanced on a small sphere. The south wall of this segment is fenestrated by two double-hung, 6-light window sashes. The north wall has one stationary 6-pane sash. The vestibule and altar sections are virtually identical in dimensions, and each is covered by a medium-angle gable roof, with large scale R. O. crosses rising from the roof ridge mid-points. At the west end, the actual entrance is on the south, rather than the west, wall. The north wall of the vestibule is lighted by a 6-pane light, as are the north and south walls of the altar space. (Father P. Merculief, Floor Plan, May 25, 1976; Kreta, Notes; Kreta/Merculief, Photos).

Another source claims that the earlier church actually was built in 1898, a few miles up river from this location, and moved here in 1918, rather than being built here in 1915. There is probably some semblance of fact in this as well as the version related above. (Wallace, 1974, 70).

QUAD: Naknek

1. St. John the Baptist Chapel (AHRS SITE NO. NAK-023)

2. LOCATION
   a. NA
   b. Naknek
   c. NA
   d. Alaska
   e. 02
   f. Bristol Bay Borough Division
   g. 060

3. AHRS DATE: May 18, 1973

4. CONDITION

5. ALTERED

6. ORIGINAL SITE

According to local tradition, this church was constructed in 1886 and enlarged in 1914. The nave and altar are housed in a rectangular chamber measuring approximately 30'3" in length by 19'2" in width, lighted by four 6-light window sashes on each of the north and south walls. Spacing of the windows, and variance of the siding indicates that the east (altar) end of the chamber was added at a date after initial construction of the chamber, and that the entry vestibule, an unfinished enclosed chamber at the west end, approximately 10'3" square, was constructed at still another time. The main chamber is covered by a low-angle gable roof, and the vestibule by a stepped-down roof of the same angle, both covered by galvanized metal. A single prominent R. O. high cross rises from near the mid-point of the main chamber roof ridge line. A large bell and metal rack are set upon an elevated, uncovered, platform near the south wall of the vestibule, apparently rung by a lanyard through an aperture in the vestibule wall. (Kreta, Notes; Wallace, 1974, 90; Kreta/Merculief, Photos).

QUAD: Naknek

1. Elevation of Holy Cross Church (AHRS SITE NO. NAK-022)

2. LOCATION
   a. NA
   b. South Naknek
   c. NA
   d. Alaska
   e. 02
   f. Bristol Bay Borough Division
   g. 060

3. AHRS DATE: May 18, 1973

4. CONDITION: Excellent

5. UNALTERED

6. ORIGINAL SITE

This is a modest church building, reportedly constructed soon after 1900, in the style and of the dimensions of the preceding small R. O. church at Naknek, prior to its enlargement. The main chamber of this church retains its original size, and its original north and south wall lighting by three sets of windows. The entry vestibule, which is unfinished in the Naknek church, here has been finished. The building's exterior is neatly painted white and the two roofs are neatly shingled in red. Along the south wall of the vestibule is a rack with two medium-sized bells, rung by lanyards from within. Excepting for modest R. O. crosses near the east and west ends of the higher roof ridge line, this could be mistaken for a village schoolhouse. (Kreta, Notes; Kreta/Merculief, Photos).

QUAD: Nushagak Bay

1. St. Nicholas Chapel (AHRS SITE NO. XNB-011)

2. LOCATION
   a. NA
   b. Ekuk
   c. NA
   d. Alaska
   e. 02
   f. Bristol Bay Division
   g. 070

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. ALTERED

6. ORIGINAL SITE

This is a cannery community constructed on twelve acres of land, near the Nushagak River. There is no school and only a few families remain here year round. The church was built in 1918 or 1919, replacing an older church of undetermined vintage, and has been enlarged. Typical of these small churches, but for the modest church symbols, the building would be mistaken for a rural schoolhouse. (Kreta, Notes; Kreta/Merculief, Photos).

When constructed, this building was a rectangle, approximately 21' in length by 16' in width, covered by a low-angle hip roof. This is the present nave segment of the structure. The two sets of double-hung windows on the north and south walls were original equipment. At some unspecified date 13 feet were added to the length of the west end and the chamber enlarged. Another 12-light double-hung window sash was added to the south wall extended, but the parallel space on the north wall was at that time utilized either for an entrance or a small window, probably the former. The hip roof was extended to a gable at the west end. The chamber then was 34' in length and 16' in width. Subsequently an enclosed entranceway vestibule was added to the west wall, with a pyramidal roofed cupola atop the roof, and the high cross rising from its peak. Another cross rises from the east end of the main roof ridge, and over the double-leaf entranceway there is an attempt at symbolism in the form of sunburst or rainbow that appears to have more Native than R. O. tradition at its root. (Ibid.)

QUAD: Nushagak Bay

1. Transfiguration of Our Lord Chapel (AHRS SITE NO. XNB-012)

2. LOCATION
   a. NA
   b. Nushagak
   c. Clark's Point
   d. Alaska
   e. 02
   f. Bristol Bay Division
   g. 070

3. AHRS DATE: May 18, 1973

4. CONDITION: Fair

5. UNALTERED

6. ORIGINAL SITE

The present church was built in 1904, the third R. O. house of worship in this community. The first, a small chapel, was built soon after establishment of a Russian outpost here, somewhere between 1818 and 1832. In 1860, the Russian-American Company, at the request of R. O. church authorities, ordered the construction of a new church to replace the original small chapel. The 1860 church was the last structure of importance to be built here (then called Aleksandrovskiy Redoubt) during the Russian period, and was conceived on a comparatively grand scale, with such materials as nails, roof tiles, doors and windows sent from Sitka. (James W. Van Stone, "Nushagak," Alaska Journal, II, No. 3 (Summer 1972), 49-53, 50, 52; Dillingham High American History Class 1972-73, The Last of Yesterday, Dillingham, 1973, 34; Wallace, 1974, 89).

The 1860 church was replaced in 1904 by the present church, which has stood idle since 1959 or 1963. This building presents an eclectic statement of one architectural tradition springing from the Belkofski and Karluk churches, the introduction of more pronounced Byzantine details, in the form of enlarged onion-shaped domes, together with the niceties of New England meetinghouse neatness, even to the grandly executed sweeping entrance stair, superfluous here, but picturesque. The nave and altar sections of the church are one unit, with a high-angle gable roof. The north and south walls are marked by four double-hung 6-light window sashes, spaced three to the east and one to the west, on each wall, and matching windows on the north and south walls of the entryway. Each of the window frames is capped by a triangular pediment, a classical Greek effect, reminiscent of the squared pillars in the R. O. church at Karluk. The entryway is a reduced scale enclosure of the main chamber, with a triangular pedimented western (front) face over the front entrance doors that reflects the main roof pediment and the triangular pediments over each window frame. The front door is a handsome double leaf at the head of a grand, wide, balustraded staircase, further reinforcing an arch-Greek revival motif. Above the entry vestibule roof is a squared cupola, with double-hung, single-pane lights, on the north, west, and south faces, repeating the design of the main level window frames. The cupola is covered by a low-level pyramidal roof, from whose peak rises a handsomely modeled large onion-shaped dome and the high cross of the church. The cupola, dome, and cross are repeated at only slightly lesser scale at the east (altar) end of the roof ridge. But for these two outstanding symbols, this could

be a small church on a New England village green. (Dillingham, 1972, p. 45). Though no longer in use, with the virtual abandonment of this once thriving place, the building is a voice from the architectural past of the R. O. church in Alaska. (Ibid.)

QUAD: Port Moller

1. St. Nicholas Chapel (AHRS SITE NO. XPM-007)

2. LOCATION
   a. NA
   b. Sand Point
   c. NA
   d. Alaska
   e. 02
   f. Aleutian Islands Division
   g. 010

3. AHRS DATE: May 18, 1973

4. CONDITION: Poor

5. UNALTERED

6. ORIGINAL SITE

This church building was constructed in 1936. During recent years it has fallen into disrepair, and all religious artifacts have been removed to a private home, where services are presently conducted. Even in its deteriorated state, the building is protected from vandalism and swept and kept neat. (Kreta, Notes).

This is a building of strong religious statement, clear and expressive. As modest as the building is in size, there is no question upon first glance that it is a building of some important public function. The nave and sanctuary are housed in a gable-roofed rectangular chamber of good proportions, fenestrated by three large double-hung 12-light window sashes on the north and south walls. At the west end is a commanding square tower that houses the vestibule on its first level, rises to a truncated pyramidal roof above its second level, and supports a handsome open-work octagonal bell tower marked by arches set into each of the

eight faces, and capped by an octagonal roof. The single leaf entrance door is at the head of a short flight of stairs covered over by an open canopy-type roof. Inside and outside the building is handsomely finished in horizontally laid wood siding, and the roofs are shingled. (Kreta, Notes; I. Philemonof, Undated Floor Plan; Kreta/Merculief, Photos).

QUAD: Pribilof Islands

1. St. George the Great Martyr Orthodox Church (AHRS SITE NO. XPI-004)

2. LOCATION
   a. NA
   b. St. George Island
   c. NA
   d. Alaska
   e. 02
   f. Aleutian Islands Division
   g. 010

3. AHRS DATE: May 18, 1973

4. CONDITION: Excellent

5. UNALTERED

6. ORIGINAL SITE

The first R. O. church was built on this island during the period 1870-1878, at a place of encampment about five miles from the present church site. The present church was constructed about 1935, using materials which had to be brought to the island, as no trees grow here. The workmanship was all local, but the design was a sophisticated utilization of traditional patterns integrated with consonant eclectic details. Of all the R. O. village churches and chapels in Alaska, this may be the best example of effective balance and integration of classic designs to produce a building pleasing to the eye and utile in its purpose. (Kreta, Notes; Kreta/Merculief, Photos).

Even though built at a relatively late date in comparison to some of the finer remaining R. O. Churches, the designs in this one are a pool fed from a number of streams. The basic design is organized among the traditional three segments, plus an open entry porch that serves to integrate the design into the angle of the hill. The overall length of the three segments, more than 68', and the maximum width of 26'11", are in pleasing proportion to the wall heights and the medium high angle of the stepped gable roofs. In front (west) of the vestibule there is yet another small roof over the entrance outside the door that in design offsets the otherwise heavy bulk of the cupola that rises above the vestibule. This serves, in turn, as the base for an eight-windowed octagonal parapet, surmounted by a great green onion-cap form which sprires the high cross. Throughout the building is an array of windows designed to enhance every aspect of the design from the altar to the highest point of the onion-shaped crown. The design embodies the best of tradition and the best of eclecticism for a living church, especially one in a place remote from most of the eastern and western worlds from which it springs. (Kreta, Notes; Kreta/Merculief, Photos; I. Philemonof, Floor Plan, August 26, 1973).

QUAD: Pribilof Islands

1. Saints Peter and Paul Church (AHRS SITE NO. XPI-003)

2. LOCATION
   a. NA
   b. St. Paul Island
   c. NA
   d. Alaska
   e. 02
   f. Aleutian Islands Division
   g. 010

3. AHRS DATE: May 18, 1973

4. CONDITION: Excellent

5. ALTERED

6. ORIGINAL SITE

According to legend, the first Russian sailors to land on St. Paul Island in the Pribilofs, in 1779, built a small chapel. That served until 1819, when another church was erected on the island's highest hill. The 1819 church was an outstanding visual feature of the island, having a red roof adorned with white crosses. The present church was built in 1907, with funds provided by the Alaska Commercial Company and the sealers themselves. As in the case of St. George Island, the smaller and less accessible of the two islands, St. Paul Island has a small R. O. church of architectural distinction. (Kreta, Notes; Wallace, 1974, 2, 43-44, Plates 44, 45, 46).

As originally built, this was one of the most ambitiously designed and effectively executed small churches of the Byzantine tradition in Alaska. It was a completely conceived design of three major elements, balanced in both its verticle and horizontal aspects. The domes were damaged by the repeated great wind storms of this part of the world, and were replaced over the course of time by shapes less easily destroyed by the elements. The niceties of design details so complementary to the original conception have been modified to the point of austerity, retaining architectural distinction, while not altering its utility.

As originally constructed, the main chamber was then, as now, a rectangle, 33' long by 26'6" wide. It was covered by a medium angle hip roof truncated by a hexagonal cupola with open arches, surmounted by a flat onion-shaped dome from which spired the high cross of the church. The roof is now a medium-angle gable, with only an inset at the west end for the original clock tower, which remains the only tower above first floor grade. The east (altar) extension, which held a slightly lesser example of the same onion edifice as the central chamber, is also now a clean-faced gable roof. The vestibule, which also was covered by a hip roof, also has been modified to a gable roof. However, with elimination of the cupola and crown which rose from the old clock tower, and the clock faces themselves, the clock tower still stands. The high cross now rises from the pinnacle of the clock tower, and other crosses from the east end of the roof ridge lines of the main and altar chambers. At the west entrance to the vestibule was the main door, protected from the always inclement weather by a permanent canopy, then the only gable type roof on the premises. This roof remains, and the entryway has been enclosed in a classical Greek design motif, possibly influenced by whatever influenced design of the R. O. church at Karluk. The roof line over the front entrance door is a plain pediment, and the doorway is bordered by squared columns. The door is two-leaved, with a double overhead light, the first of an unusual design featuring a central elipse, which is repeated on the north and south walls of the entryway, and surmounted by a classical fan-light. All the

other windows of the building -- six in the main chamber, two in the altar section, two in the vestibule, and three at the lower level of the clock tower -- were modified at the time this entryway was enclosed and converted to Greek Revival style. Windows in the east (altar) walls were closed. The west window in the clock tower was closed and the north and south windows were diminished. All the windows formerly were surmounted by plain but attractive triangular pediments. In this conversion, all the pediments were converted to flat shelf entablatures. This serves to give the church the severe appearance of a New England meeting house, whereas it formerly was a prime example of art combined with craftsmanship that produced a small public building of identifiable heritage. The present building is a utile evolution, the present state of a distinguished R. O. architectural heritage on this island. (Ibid.; I. Philemonof, Floor Plan, August 28, 1973; Kreta/Merculief, Photos).

QUAD: Russian Mission

1. St. Sergius Chapel (AHRS SITE NO. RUS-015)

2. LOCATION
   a. NA
   b. Little Russian Mission (also known as:) Chuathbaluk
   c. NA
   d. Alaska
   e. 02
   f. Kuskokwim Division
   g. 160

3. AHRS DATE: May 18, 1973

4. CONDITION: Excellent

5. UNALTERED

6. ORIGINAL SITE

This church site is known as "Little Russian Mission" on the Kuskokwim River to distinguish it from its counterpart, Russian Mission, on the Yukon River. By tradition, this church was built in 1891 by Father Ivan Orlov. The size and conformation of the structure support design and construction during that period. (Kreta, Notes; Wallace, 1974, 71, Plate 89).

This is, essentially, a centrally balanced design, with the three major elements measuring in length, from west to east, 12'3", 26'9", and 14'6", respectively; and, in width, 12'5", 23'11", and 15'1". The main chamber is fenestrated by pairs of vertical window sashes of varying size and numbers of lights, on its north and south walls; the vestibule by a half-height window of two panes on its north wall and a single-leaf, vertically-paneled, door on its south wall. The altar segment is lighted by a pair of 3-pane windows, one pane horizontal, and two panes vertical. All the windows are bordered by uniformly made unornamented surrounds, and, from a distance, appear symmetrical.

The main entrance is at the west wall of the vestibule, through a pair of double-leaf vertically-paneled doors, with an open-sided porch over which a low-angle gable roof provides some protection. Above the level of this open porch roof there is an overhanging extension of the roof of the vestibule, from which hangs a single bell, set into an opening in the top of the west wall of the vestibule. (I. Philemonof, Floor Plan, July 29, 1973; Kreta/Merculief, Photos).

The roof of the central chamber is a low-angle hip, with the entire hip covered by an octagonal cylinder upon which rests an onion-shaped dome from which spires the high cross of the church. The roofs of the east and west chambers are medium gabled, and from the mid-point of the ridge line of each springs a lesser model of this same cross-surmounted figure, maintaining the central balance design of the structure. The outer walls of the building are covered by shingles, the roof surfaces by galvanized metal. (Kreta/Merculief, Photos).

QUAD: Russian Mission

1. St. Seraphim Chapel (Old Church) (AHRS SITE NO. RUS-017)

2. LOCATION
   a. NA
   b. Lower Kalskag
   c. NA
   d. Alaska
   e. 02
   f. Kuskokwim Division
   g. 160

3. AHRS DATE: May 18, 1973

4. CONDITION: (Old church) Poor

5. UNALTERED

6. ORIGINAL SITE

In this community are two R.O. church structures, one dating from the middle of the 19th century, and the other constructed in 1975 and blessed in December 1975. The new church is used for current services. The old church is at least the second church building in the community. Tradition says that the first was built here in 1843 by one Semen Lukin, and that this extant older church is either an enlargement of that or a church constructed some years later in the 19th century at a date not yet ascertained. (Kreta, Notes; Wallace, 1974, p. 71).

The old standing church is in the best tradition of a merger of the heritage of log cabin construction and of the tri-part churches of the R.O. faith in Americanized Alaska. This is, essentially, a centrally balanced structure, whose elements measure, from west to east, longitudinally, 14'3", 19'10", and 11'4", and, in width, 17'4", 19'8", and 15'8". All three segments are enclosed by squared logs and surmounted by low-angle up-and-down stepped gable roofs sheathed in corrugated metal. One suspects that the center chamber roof, and possibly the end segment roofs, was (were) at one time low angle hip in conformation. The mid-point of the ridge line of the high center roof is surmounted by the church high cross spiring from the peak of an onion-shaped figure rising from an octagonal-surfaced cylinder. At the west wall of the vestibule is a double-leaf entrance door, each leaf made up of six small horizontal panels, set directly into a wall of squared logs. The building is constructed totally of squared-off logs, joined by overlapping dovetailing at the corners and in straight butt joints where logs are not full length for a side. This is a unique example in Alaska, perhaps in North America, of a building of logs of this type, size, function, and antiquity. (Ibid., I. Philemonof, Floor Plan, July 30, 1973; Kreta/Merculief, Photos).

The old church has a cross spiring from an onion shape on an octagonal-sided cylinder from the center point of the roof ridge of the nave, with a lesser, but similar, form rising from the center of the ridge line of the roof of the altar section. However, in this instance, the high cross of the church spires from a

smaller onion-shaped figure that rises from a rather narrow cylinder from the peak of a pyramidal-shaped roof covering the single bell in a high bell tower on four legs, that stands directly before the main front entrance to the old church.

QUAD: Samalga Island

1. St. Nicholas Church (AHRS SITE NO. SAM-022)

2. LOCATION
   a. NA
   b. Nikolski
   c. NA
   d. Alaska
   e. 02
   f. Aleutian Islands Division
   g. 010

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. ALTERED

6. ORIGINAL SITE

Nikolski is situated on the southern tip of Umnak Island. According to tradition the present church is at least the fourth on the island. The first, built sometime during the 19th century, was destroyed by fire. The second, built on the west side of the creek, of sod -- a grass roof and grass floor -- caught fire from the stone lamps used inside it, and burned in 1898. The third church was built between 1898-1900 a few miles from the present church site, where the village was then located. This third church was moved, about 1918, to the present site, where it was replaced by the present St. Nicholas R.O. Church about 1930. (Kreta, Notes; Wallace, 1974, p. 52).

This 49-year-old church retains the basic three-element design, plus an almost independent bell tower, reminiscent of earlier R.O. village churches, but to that is added eclectic details of proportion that are significant to the genre. From west to east the three main sections measure, longitudinally, 7'6", 34', and 12', respectively; and, in width, 24', 28', and 24', respectively.

The larger than usual nave segment is also taller than usual, rising up high enough for a second story, but having windows only at the ground level. It is capped by a low-angle pyramidal roof, from the peak of which rises a small cupola, crowned by an onion-shaped dome, from which spires a R.O. cross. The altar (east) extension and the vestibule are both foreshortened appendages covered by medium-angle gable roofs whose peaks touch the lower edge of the roof eaves of the main section. At the west end, abutting the vestibule, is a fully enclosed porch enclosed within the first level of a bell tower, from whose pyramidal roofed peak rises an onion-shaped dome and then spires the high cross of the church. The entire appearance is one of mass. The simple detailing, however, coupled with small, economically severe, windows, suggests an almost Shaker design influence. Again, this design modification may have resulted from interaction with new ideas of other religious groups active in Alaska. (Ibid.; Kreta/Merculief, Photos).

QUAD: Seldovia

1. Saints Sergius and Herman of Valaam Church (AHRS SITE NO. SEL-018)

2. LOCATION
   a. NA
   b. English Bay
   c. NA
   d. Alaska
   e. 02
   f. Kenai-Cook Inlet Division
   g. 120

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. ALTERED

6. ORIGINAL SITE

The present location of English Bay was the first Russian outpost on Cook Inlet, then known as Fort Alexander, or Alexandrovsky Redoubt. It was established between 1784 and 1786. K. T. Khlevnikov described the settlement as it was in

1826. Almost a century after the settlement was first established, about 1870, the first R.O. church building was constructed. The present church building dates back at least fifty years. (Fedorova, 1973, 226; Schnurer, 1974, 16, 25, 28, 29; Wallace, 1974, 110; Kreta, Notes).

The present building is a study in economical use of existing materials. It is little more than two rectangular small buildings joined to form one elongated cabin. The overall length is 38'3", with the longer (western) section about two-thirds of the length, and entry through a wide single-leaf door of vertical battened boards, directly into the nave. The shingled roof is a medium-angle gable, surmounted east of the mid-point by a modest octagonal cylinder-shaped cupola, which, in turn, is surmounted by a low-angle pyramidal roof from which spires the single high cross. (Father P. Merculief, Floor Plan, May 28, 1976; Kreta/Merculief, Photos).

Tradition says that the altar section was once part of a local store, and that the longer end, the nave, was once part of a local dance hall. There is no architectural distinction to the building, but it is an unusual example of adaptive use, and retains the integrity of its use over the past half century as the community R.O. church. (Kreta, Notes).

QUAD: Seldovia

1. St. Nicholas Chapel (AHRS SITE NO. SEL-023)

2. LOCATION
   a. NA
   b. Seldovia
   c. NA
   d. Alaska
   e. 02
   f. Kenai-Cook Inlet Division
   g. 120

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. ALTERED

6. ORIGINAL SITE

Tradition relates that there was a log church here early in the 19th century, replaced by this church at a date not documented, possibly in the 19th century. Cursory examination suggests that this handsome village church was built in three segments. The main chamber, housing the nave and altar, are now one rectangular building, measuring 37'10.5" in length and 21'2" in width. The eastern 2/3rds of this probably was the original church, with the remainder added at a later date. The medium low-angle gable roof is capped by a quadrangular cupola covered by a pyramidal roof, from which spires a R.O. cross. At the west (entry) end of the building, there is a rectangular tower, 8'2" in depth and 8'6.5" in width, which houses an entryway and bell tower of a partially exposed octagonal design, surmounted by a low-angle pyramidal roof, from which spires the high cross of the church. The tower is probably the last addition to the structure, but even that may date back more than fifty years. (Kreta, Notes; Father P. Merculief, Floor Plan, May 25, 1976; Wallace, 1974, 110, Plate 136; Kreta/Merculief, Photos).

QUAD: Sitka

1. St. John the Baptist Church (AHRS SITE NO. SIT-055)

2. LOCATION
   a. NA
   b. Angoon, Alaska
   c. NA
   d. Alaska
   e. 02
   f. Angoon Division
   g. 030

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

The parish of this church was founded in Killisnoo in 1794. The church building at Killisnoo, built at a date not yet documented, was destroyed together with other buildings in 1927. After that fire many people moved from Killisnoo to this place to work in a whaling factory and in a plant which converted herring to fertilizer. Construction of the present church was conducted during 1928-1929. It was consecrated November 18, 1929, by Father G. Prosoroff. The bell tower and cross were blessed by Father Stehenpha Shabanoff on November 21, 1929. The church bells were moved here from Killisnoo on March 15, 1930. (Kreta, Notes; Wallace, 1974, 126).

This church illustrates an effective merger of southeast Alaska coastal village cottage design with elements of the traditional R.O. church symbolism. As such this is an architectural exhibit of both genres. The church is one large wooden chamber set on pilings, a rectangle 49'10" in length and 25'10" in width. There are three evenly spaced double-hung, 2-light window sashes on the north and south walls. The roof is a medium-angle gable covered by galvanized metal, capped at the west end of the ridge by a well-scaled hexagonal open cupola and bell tower, exposed through its full circumference by six archways, capped by a pyramidal roof, from which spires a slender onion shape as the base of the single high cross. The eaves of the roof are open, with the rafters exposed. The north and south overhangs of the roof are supported at either end by five severely simple unornamented stick brackets. The east (altar) end is further lighted by a pair of evenly spaced windows identical to those on the north and south walls. (Kreta/Merculief, Photos).

QUAD: Stepovak Bay

1. St. John the Theologian Church (AHRS SITE NO. XSB-003)

2. LOCATION
   a. NA
   b. Perryville
   c. NA
   d. Alaska
   e. 02
   f. Aleutian Islands Division
   g. 010

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

The village of Perryville was founded in 1912 by survivors of the village of Katmai, whose habitability was destroyed by the 1912 volcanic eruptions. The date when this church was built has not been documented, but was soon after the establishment of the community of Perryville. But for the single octagonal cupola and spiring R.O. cross which rises from its low-angle octagonal pyramidal roof, this would appear little different, except in length, from other buildings in the community. This is a long rectangular shape, with the altar extension at the east end and the vestibule extension at the west end. The three elements total 57'6" in overall length, with each segment, from west to east, measuring, successively, 8'1", 36'7", and 12'9", in length; and, in width, 13'3", 18'8", and 13', successively. The altar (east) section is covered by a medium angle hip roof, the main (nave) section by a medium angle gable roof, and the vestibule by a medium angle hip roof. The walls are covered by a novelty siding on the north, west, and south sides, and by shakes on the east end. The roof surfaces are shingled. (Undated Floor Plan; Kreta, Notes; Wallace, 1974, 54; Kreta/ Merculief, Photos; Colby, 1939, 331).

QUAD: Trinity Islands

1. Protection of the Theotokos Chapel (AHRS SITE NO. XTI-021)

2. LOCATION
   a. NA
   b. Akhiok
   c. NA
   d. Alaska
   e. 02
   f. Kodiak Division
   g. 150

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

This is a simple village church built soon after 1900, into which were built some details reminiscent of the more ambitious churches built ten to twenty years earlier at Belkofsky and Karluk. The 30'4" long and 20'5.5" wide nave, and, east of that, the 15'7" long and 14'3.5" wide altar chamber, are of cottage type design. There are three double-hung 12-pane windows on each of the north and south walls of the nave and one on each of the longitudinal walls of the altar section. The roofs of both sections are medium-angle gable roofs, the longer ridge line surmounted by a rather plain fenestrated cupola surmounted by a medium angle pyramidal roof, from which spires a R.O. cross. At the west end of the nave is a rectangular two-tier bell tower covered by a truncated pyramidal roof that rises to just below the ridge line of the altar section, and is about one foot into the nave section roof line. The smooth-faced double-leaf doors to the tower are on the south face, over a wide open porch and balustraded stairway. Above the door is a 6-segment round light, unusually ornamented by a nautical intertwined design, repeated on the north and west faces. The round light is reminiscent of both the Belkofsky and Karluk churches. The design is unique in its style. The tower is surmounted by a cupola of squared base, and covered by a pyramidal roof from which spires the high cross. The cupola is open by arches marked by half-height picket fencing on all four sides; the arches, once again, adapted from the two earlier churches, but here enhanced by painted ornamentation, suggestive of a Byzantine design model. (Wallace, 1974, 31; Kreta, Notes; Kreta/Merculief, Photos).

This is not the first church building on this site or in the community. At least one earlier church carried the name of Holy Trinity Church. Its name was changed because the Feastday fell during fishing season, when everyone was away. (Kreta, Notes).

QUAD: Ugashik

1. St. Nicholas Church (AHRS SITE NO. UGA-033)

2. LOCATION
   a. NA
   b. Pilot Point
   c. NA
   d. Alaska
   e. 02
   f. Bristol Bay Division
   g. 070

3. AHRS DATE: May 18, 1973

4. CONDITION: Fair

5. UNALTERED

6. ORIGINAL SITE

One account dates this present church from 1886, another from 1912. It is a modest rectangular building, 48'6" in length and 15'5" in width, covered in clapboard siding and covered by a medium-angle roof, hipped at the eastern (altar) end and gabled at the western (entry) end, with a small 7'3" by 8'4" entry porch. It is marked by three small symbolic R.O. crosses at the ends and at the mid-point of the roof ridge. Three double-hung 12-light windows on each of the north and south walls, three six-pane lights, one in the west gable, and one each on the north and south walls of the entry porch, light the building. At the south wall of the entry porch a single church bell hangs from an external bell rack. The church is in every way a model of utility. (Kreta, Notes; Undated Floor Plan; Wallace, 1974, 20, 90, Plates 23, 107; Kreta/Merculief, Photos).

QUAD: Unimak

1. Sir Alexander Nevsky Chapel (AHRS SITE NO. UNI-028)

2. LOCATION
   a. NA
   b. Akutan
   c. NA

d. Alaska
e. 02
f. Aleutian Islands Division
g. 010

3. AHRS DATE: May 18, 1973

4. CONDITION: Good

5. UNALTERED

6. ORIGINAL SITE

This is the second church on this site and in this community. The parish was founded and the former church constructed about 1878, the year that the village was established by people coming from Tigalda, Akun, and other nearby islands. The first church was of approximately the same dimensions as the present one, and only different in the shape of its roof. The former roof was a high-angle hip, while the present roof is gabled. The first church was torn down and replaced by the present church in 1918. Much of the lumber in the present church was salvaged from the former 1878 building. (Kreta, Notes; Wallace, 1974, 53, Plates 66, 67).

The present (1918) church is a pretty cottage-type building, 33' by 18'5" in extent, with an 8'1" by 12' vestibule. The main building is clapboarded, while the vestibule is sided in a novelty-type siding. The medium-angle gable roofs are shingled. The only exterior symbolic ornamentation is in the form of a high cross rising from the mid-point of the main building roof ridge line, and a lesser cross from the east end of the vestibule roof ridge line. The vestibule is somewhat different -- not unusual -- in its dimensions, rising to a second level, within an inch or two of the height of the main structure. The main building fenestration consists of three 9-pane window sashes on each of the north and south walls, and the vestibule has a 4-pane sash on each of its north and south walls. The front entrance door is a single-leaf with strap hinges on the west face of the vestibule, and a farm-type hay-loading door at a second level over the main front entrance door. There is a second door on the north face of the vestibule at the left of the small 4-pane window, an ordinary appearing 6-panel door, which probably is the one used for ordinary daily access. A single bell is hung in a simple horizontal rack from the northwest corner of the building, just below the roof eave. In a similar location the first church building

had a bank of twelve bells. (I. Philemonof, Floor Plan, July 18, 1973; Kreta, Notes; Kreta/Merculief, Photos; Colby, 1939, 336-337; Wallace, 1974, 20, 53, Plates 22, 66, 67).

2. Buildings and sites of the Russian Orthodox Church in Alaska already entered on the National Register of Historic Places:

A. U.S.G.S. Quadrangle	B. Location	C. Site Name
Anchorage	Eklutna	St. Nicholas Russian Orthodox Church
Juneau	Juneau	St. Nicholas Russian Orthodox Church
Kenai	Kenai	Holy Assumption Russian Orthodox Church
Kenai	Ninilchik	Holy Transfiguration of Our Lord Chapel
Kodiak	Kodiak	Holy Resurrection Church
Sitka	Sitka, in the Russian Mission Building	Annunciation of The Theotokis Chapel
Sitka	Sitka	St. Michael's Cathedral
Unalaska	Unalaska	Church of the Holy Ascension

3. Buildings and sites, or presumptive buildings and sites, of the Russian Orthodox Church in Alaska, which require archaeological survey prior to consideration for nomination to the National Register of Historic Places:

a. Buildings standing but not in current use:

A. U.S.G.S. Quadrangle	B. Location	C. Site Name
Chignik	Bear River (Creek?)	Abandoned village near Cold Bay
Chignik	Old Indian Village (also known as Chiknik Lagoon)	Abandoned when people of village moved to Chignik Lake
Chignik	Ilnik	An abandoned village site near Mount Veniaminov

Chignik	Port Heiden (also known as Meshik, or Mishik)	St. Nicholas Church
Chignik	Unangashek	St. Nicholas Chapel
False Pass	Marzhovoi (also known as Protassievo)	Church of The Theotokos
Kwiguk	Old Andreavsky	Church of Saints Peter & Paul
Naknek	Kvichak (Or Kvichak River)	Koggiung Mission
Naknek	New Savonski	Shell of former Russian Orthodox Church Building
Port Moller	Korovin (on Korovin Island)	Holy Theotokos of Kazan Church
Port Moller	Mach-Hick	Church of St. Nicholas
Port Moller	Unga	St. Vladimir Chapel
Trinity Island	Aektalik Island	Aektalik Mission
Ugashik	Kanatak	Transfiguration of Our Lord Chapel

b. Locations bearing visible remains only of Russian Orthodox buildings or presumptive Russian Orthodox buildings:

A. U.S.G.S. Quadrangle	B. Location	C. Site Name
Chignik	Anchorage Bay (also known as Chignik Bay)	Remains of a former church building seen in an aerial survey
Dillingham	Nunachuak	Remains of St. Mary Chapel
St. Michael	St. Michael	Apparent remains of property of Russian Orthodox community
Unalaska	Chernofski (on Unalaska Island)	Remains of Holy Theophany Chapel
Unalaska	Kashega (on Unalaska Island)	Remains of Holy Transfiguration Chapel

c. Sites, or presumptive sites, of former Russian Orthodox buildings:

A. U.S.G.S. Quadrangle	B. Location	C. Site Name
Afognak	Little Afognak	Holy Assumption Church
Anchorage	Knik	Former site of St. Nicholas Chapel
Attu	Attu	Former site of Holy Assumption Church
Bendeleben	Pilgrim Hot Springs	Former site of Russian Orthodox Church
Cordova	Eyak	Former site of St. Theodosius of Chernigov Chapel
Cordova	Nuchek (on Hinchinbrook Island)	Former site of Transfiguration of Our Lord Chapel
Dillingham	Kanakanak	Former site of Kanakanak Mission
False Pass	Ikatan	Former site of Russian Orthodox Church
False Pass	Sanak (on Sanak Island)	Former site of Holy Ascension Chapel
Goodnews	Togiak (also known as Tugiak)	Former site of St. Michael The Archangel Chapel
Gulkana	Copper River, above Glennallen	Former site of St. Nicholas Chapel
Holy Cross	Anvik	Former site of Russian Orthodox Church
Holy Cross	Holy Cross	Site of former Russian Orthodox Church
Iliamna	Iliamna Village	Former site of Russian Orthodox Church at Iliamna Mission
Juneau	Douglas	Former site of Slavonic Orthodox Church
Kaguyak	Kaguyak (also known as Kaguyak Village, Kaguhiak, or Douglas Village)	Theotokos Chapel and former site of St. Nicholas Chapel
Kenai	Kasilof	Former site of Russian Orthodox Church
Kenai	Kustatan Mission	Supposed former site of Saints Peter and Paul Church
Kodiak	Eagle Harbor (also known as Eagle Point)	Site of former Russian Orthodox Church

Kodiak	Uganuk Mission	Supposed site of former Russian Orthodox Church
Kodiak	Woody Island	Site of former Holy Annunciation of Theotokos Chapel
Kuskokwim Bay	Kwigillingok	Russian Orthodox community, possibly site of former Russian Orthodox Church
Kwiguk	Mountain Village	Russian Orthodox community, possibly site of former Russian Orthodox Church
Lake Clark	Kijik	Site of possible location of former Russian Orthodox Church
Marshall	Chukwoktulik Village on Aphrewn River	Reputed site of former St. John the Baptist Church
Mount Katmai	Katmai Mission	Former site of St. John The Theologian Church
Mount Katmai	Kukak Mission	Site of former Russian Orthodox community and possibly location of former Russian Orthodox Church or Chapel
Pt. Hope	Pt. Hope	Former site of Russian Orthodox community
Port Moller	Wosnesenski	Site of former Holy Ascension Chapel
Rat Islands	Constantine Bay, Amchitka Island	Former site of Saints Constantine and Helen Church
Saint Michael	Kotlik	Former site of Russian Orthodox Church
Seward	Chenaga, on Chenaga Island	Former site of Nativity of the Theotokos Chapel
Sitka	Killisnoo, on Killisnoo Island	Former site of Saint Andrew Church
Stepovak Bay	Metrophania	Former site of St. Metrophan Chapel
Trinity Island	Prokrofsky Mission	Former site of Russian Orthodox Church
Tyonek	Susitna Valley (also known as Sushitna Valley)	Former site of St. Barbara Chapel
Unalaska	Biorka	St. Nicholas Chapel (abandoned)
Unalaska	Makushin, on Una alaska Island	Christ Church
Valdez	(Old) Valdez	Former site of St. Nicholas Church

4. Russian Orthodox church properties, or presumptive properties, for which National Register eligibility determination cannot be made on presently available information:

a. Locations for which insufficient information is currently available to establish precise site, significance, or integrity, for National Register nomination:

A. U.S.G.S. Quadrangle	B. Location	C. Site Name
Bethel	Atmartluag (also known as Atmautluak)	St. Herman of Alaska Chapel
Cold Bay	King Cove	Russian Orthodox community
False Pass	False Pass	St. Nicholas Chapel
Kodiak	Kiliuda	Russian Orthodox Church
Medfra	Telida	St. Basil Chapel
Russian Mission	Aniak	Protection of the Theotokos Chapel
Seward	Kinikluk	Kinikluk Mission
Sleetmute	Crooked Creek	St. Nicholas Chapel
Sleetmute	Kolmakov	Russian Orthodox Church
Sleetmute	Stony River	Russian Orthodox Community
Sutwik	Chiginagak Bay	Wrangell Mission
Trinity Island	Uchanok Village, on Chirikof, or Foggy, Island	St. John the Baptist Church
Tyonek	Old Tyonek	Possible former site of Russian Orthodox Church
Ugashik	South of Becharof Lake	Wide Bay Mission
(not yet identi fied)	Kimian	Elevation of the Holy Cross Chapel
(not yet identi fied)	Laglan	St. Innocent Chapel

b. Russian Orthodox Church buildings or church-related buildings, extant and in use, but lacking in historical significance to meet standards of the National Register.

A. U.S.G.S. Quadrangle	B. Location	C. Site Name
Anchorage	Anchorage	St. Innocent Church
Baird Inlet	Kasigluk	Holy Trinity Church
Bethel	Bethel	St. Sophia Church
Chignik	Chignik Lake	St. Nicholas Chapel
Dillingham	Levelock	Protection of the Virgin Mary Church
Kenai	Wildwood Station	St. Herman Chapel
Kodiak	Larsen Bay	St. Herman Chapel
Marshall	Marshall	St. Michael Chapel
Marshall	Pilot Station	Transfiguration of Our Lord Chapel
Taylor Mountains	Portage Creek	St. Basil Church

c. Sites of Russian Orthodox activity, reported activity, or interest, with no reported Russian Orthodox Church buildings of historic significance up to the present date:

A. U.S.G.S. Quadrangle	B. Location	C. Site Name
Fairbanks	Fairbanks	Russian Orthodox community
Kwiguk	Kwiguk	Russian Orthodox community
Seldovia	Port Graham	Russian Orthodox community
Seward	Upper Russian Lake	Proposed Russian Orthodox Church construction site

5. Russian Orthodox Churches, chapels, or church-related properties, considered by the Alaska Historic Sites Advisory Committee, but not acted upon by the HSAC, June 19-20, 1979.

A. U.S.G.S Quadrangle	B. Location	C. Site Name
Atka	Atka	St. Nicholas Chapel
Baird Inlet	Eek	St. Michael The Archangel Chapel
Baird Inlet	Nunapitchuk	Presentation of the Theotokos Chapel
Baird Inlet	Tuntutuliak	St. Agaphia Chapel

Bethel	Kwethluk	St. Nicholas R. O. Church
Cordova	Tatitlik	St. Nicholas Church
Dillingham	Aleknagik	Holy Resurrection Church
Dillingham	Branch River	St. Innocent of Irkutsk Chapel
Dillingham	Dillingham	St. Seraphim of Sarov Church
Dillingham	Ekwok	St. John the Baptist Chapel
Dillingham	Koliganak	St. Michael the Archangel Chapel
Dillingham	New Stuyahok	St. Sergius Chapel
Iliamna	Kakhonak	Sts. Peter and Paul Chapel
Iliamna	Newhalen	Transfiguration of our Lord Chapel
Juneau	Hoonah	St. Nicholas Church
Kodiak	Old Harbor	Three Saints Orthodox Church
Kodiak	Port Lions	Nativity of the Theotokos Chapel
Kuskokwim Bay	Kongiganak	St. Gabriel Chapel
Kwiguk	Pitka's Point	Sts. Peter and Paul Chapel
Naknek	Egegik	Transfiguration of our Lord Church
Russian Mission	Ikogmute	St. Vladimir Chapel
Russian Mission	Lower Kalskag	St. Seraphim Chapel (New Church)
Russian Mission	Russian Mission	Elevation of the Holy Cross Orthodox Church
Sleetmute	Sleetmute	Saints Peter and Paul Chapel
Tyonek	Tyonek	St. Nicholas Church

QUAD: AFOGNAK (A-3)

Nativity of Holy Theotokos Church, Afognak (AHRS SITE NO. AFG-080)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. survey map sheet 454a-d, enclosed. Sited on point of land jutting southeastward beyond general waterfront line on U.S. Department of the Interior, Bureau of Land Management, Photographic Atlas of Alaskan Communities (Anchorage, Alaska State Office, Bureau of Land Management, U.S. Department of the Interior, n.d.), "Afognak 1962".

QUAD: BETHEL (C-8)

St. Jacob's Church, Napaskiak, Alaska (AHRS SITE NO. BTH-009)

VERBAL BOUNDARY DESCRIPTION: Building is the largest man-built structure in the community, occupies the southernmost building site in the community, which is the entire south boundary of the graveyard, as sited on Photographic Atlas, "Napaskiak (sic) 1962". Sited also on "City of Napaskiak and Oscarville, Alaska," aerial photo map (Douglas, Alaska, State of Alaska, Department of Highways, 1972, 1973).

QUAD: COLD BAY

Holy Resurrection Church, Belkofski (AHRS SITE NO. XCB-020)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 758, enclosed.

QUAD: CORDOVA (C-5)

St. Michael the Archangel Church, Cordova (AHRS SITE NO. COR-021)

VERBAL BOUNDARY DESCRIPTION: Building is the first structure on the east side of an untitled north-south road running south from Chase Avenue, parallel to and 200 feet west of LeFever Street, as sited on U.S. Survey map sheet 656, enclosed. Also sited on BLM Photographic Atlas, "Cordova, 1963" and, on State of Alaska, "City of Cordova, Alaska," aerial photo map, (1972).

QUAD: ILIAMNA (B-8)

St. Nicholas Chapel, Igiugig (AHRS SITE NO. ILI-042)

VERBAL BOUNDARY DESCRIPTION: Center point of building is sited on unplatted lot 800 feet north 7 °east of northeast corner of Igiugig aircraft landing field, 150 feet east of T-intersection, on north side of road, as sited on BLM Photographic Atlas, "Igiugig 1963".

QUAD: ILIAMNA

St. Nicholas Chapel, Nondalton (AHRS SITE NO. ILI-023)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 4876, enclosed. Also sited on BLM Photographic Atlas, "Nondalton 1962".

QUAD: ILIAMNA (D-3)

St. Nicholas Chapel, Pedro Bay (AHRS SITE NO. ILI-022)

VERBAL BOUNDARY DESCRIPTION: Building is sited on unplatted site at northwest corner of remote Alaskan Native village of Pedro, 170 feet north of high tide line at head of Pedro Bay, as sited on BLM Photographic Atlas, "Pedro Bay 1968".

QUAD: KARLUK (C-2)

Ascension of Our Lord Chapel, Karluk (AHRS SITE NO. KAR-032)

VERBAL BOUNDARY DESCRIPTION: Building is sited on mainland side at extreme west terminus of town road as sited on U.S. Survey map sheet 469, enclosed. Sited also on BLM Photographic Atlas, "Karluk 1965".

QUAD: KODIAK (D-2)

Saints Sergius and Herman of Valaan Chapel, Monk's Lagoon, Spruce Island (AHRS SITE NO. KOD-196)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 470, enclosed.

QUAD: KODIAK (D-2)

Nativity of Our Lord Chapel, Ouzinkie (AHRS SITE NO. KOD-193)

VERBAL BOUNDARY DESCRIPTION: Building is sited on Tract A of U.S. Survey map sheet 470, enclosed. Sited also on BLM Photographic Atlas, "Ouzinkie 1965".

QUAD: LIME HILLS (B-7)

Saints Constantine and Helen Chapel, Lime Village (AHRS SITE NO. LIM-001)

VERBAL BOUNDARY DESCRIPTION: Property is sited on unnumbered U.S. Survey map sheet, enclosed.

QUAD: MCGRATH (D-3)

Presentation of Our Lord Chapel, Nikolai (AHRS SITE NO. MCG-002)

VERBAL BOUNDARY DESCRIPTION: Building sited on unnumbered U.S. Survey map sheet 570 feet west 32° south of powerplant. Sited also on BLM Photographic Atlas, "Nikolai 1968" and State of Alaska, "City of Nikolai Alaska," aerial photo map (1972, 1973).

QUAD: NAKNEK (C-4)

St. John the Baptist Chapel, Naknek (AHRS SITE NO. NAK-023)

VERBAL BOUNDARY DESCRIPTION: Building is sited 2,160 feet west 7° south of Naknek power plant building, sited on U.S. Survey map sheet 880, enclosed. Sited also on BLM Photographic Atlas, "Naknek and South Naknek 1962"; and on State of Alaska, "Naknek and So. Naknek Alaska," aerial photo map (1970,1971).

QUAD: NAKNEK (C-3)

Elevation of Holy Cross Church, South Naknek (AHRS SITE NO. NAK-022)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 3008, enclosed. Sited also on BLM Photographic Atlas, "Naknek and South Naknek 1962"; and on State of Alaska, "Naknek and So. Naknek, Alaska," aerial photo map (1970,1971).

QUAD: NUSHAGAK BAY (D-2)

St. Nicholas Church, Ekuk (AHRS SITE NO. XNB-011)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 862, enclosed. Also sited on BLM Photographic Atlas, "Ekuk 1963".

QUAD: NUSHAGAK BAY (D-2)

Transfiguration of Our Lord Chapel, Nushagak (AHRS SITE NO. XNB-012)

VERBAL BOUNDARY DESCRIPTION: Building is sited at center of base of panhandle of Russian Greek Mission Reserve, survey diagram enclosed, sited north of Bergman's Lot and east of Mitlendorf's Lot, on U.S. Survey map sheet 866, enclosed. Also sited on BLM Photographic Atlas, "Nushagak 1963".

QUAD: PORT MOLLER (B-2)

St. Nicholas Chapel, Sand Point (AHRS SITE NO. XPM-007)

VERBAL BOUNDARY DESCRIPTION: Building is sited in remote Alaskan Native village on prominent lot adjacent to waterfront at south border of town burial ground at head of navigation on Humboldt Harbor.

QUAD: Pribilof Islands

St. George the Great Martyr Orthodox Church, St. George Island (AHRS SITE NO. XPI-004)

VERBAL BOUNDARY DESCRIPTION: Building is sited on town lot in community of St. George, center of front stoop 400 feet due east of high water mark and 1,888 feet west 42° north of community main fuel supply tank. Sited on BLM Photographic Atlas, "St. George 1967".

QUAD: PRIBILOF ISLANDS

Saints Peter and Paul Church, St. Paul Island (AHRS SITE NO. XPI-003)

VERBAL BOUNDARY DESCRIPTION: By virtue of steeple and high cross, building is highest elevation on tombolo formation in area between village cove and Lukanin Bay, as sited on U.S. Survey map sheet 4800, enclosed. Also sited on BLM Photographic Atlas, "St. Paul 1967".

QUAD: RUSSIAN MISSION (C-1)

St. Sergius Chapel, Little Russian Mission (also known as Chuathbaluk) (AHRS SITE NO. RUS-015)

VERBAL BOUNDARY DESCRIPTION: Tallest elevation in remote Alaskan Native village, sited at northeast end of only and main community road, 750 feet on the road line from high tide mark, as sited on U.S. Survey map sheet 872, enclosed. Also sited on BLM Photographic Atlas, "Russian Mission (Little) 1963".

QUAD: RUSSIAN MISSION (C-4)

St. Seraphim Chapel (Old Church), Lower Kalskag (AHRS SITE NO. RUS-017)

VERBAL BOUNDARY DESCRIPTION: Building is on Lot 7, Block 3, U.S. Survey map sheet 4414, Lower Kalskag Townsite, per letter from George E. M. Gusafson, Bureau of Land Management Alaskan Townsite Trustee, to Very Reverend Joseph Kreta, March 21, 1974.

QUAD: Samalga Island

St. Nicholas Church, Nikolski (AHRS SITE NO. SAM-022)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U. S. Survey map sheet 808, enclosed. Also sited on BLM Photographic Atlas, "Nikolski 1967".

QUAD: SELDOVIA (B-6)

Saints Sergius and Herman of Valaam Church, English Bay (AHRS SITE NO. SEL-018)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 368, enclosed. Also sited on BLM Photographic Atlas, "English Bay (Alexandroeska) 1962".

QUAD: SELDOVIA (B-5)

St. Nicholas Chapel, Seldovia (AHRS SITE NO. SEL-023)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U. S. Survey map sheet 371, enclosed. Also sited on BLM Photographic Atlas, "Seldovia 1963"; and, on State of Alaska, "City of Seldovia Alaska," aerial photo map (1971, 1972)

QUAD: SITKA (C-2)

St. John the Baptist Church, Angoon (AHRS SITE NO. SIT-055)

VERBAL BOUNDARY DESCRIPTION: Building is sited on Lot 1, Block 1, U.S. Survey map sheet 1567, executed in October and November, 1927. Sited also on BLM Photographic Atlas, "Angoon 1965"; and, on State of Alaska, "City of Angoon Alaska," aerial photo map (1971).

QUAD: STEPOVAK BAY (D-4)

St. John the Theologean Church, Perryville (AHRS SITE NO. XSB-003)

VERBAL BOUNDARY DESCRIPTION: Only building in this remote Alaskan Native village surmounted by formally-designed octagonal parapet topped by a Russian Orthodox high cross. Sited in BLM Photographic Atlas, "Perryville 1968".

QUAD: TRINITY ISLANDS (D-1)

Protection of the Theotokos Chapel, Akhiok (AHRS SITE NO. XTI-021)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 567, enclosed. Also sited on BLM Photographic Atlas, "Akhiok 1967".

QUAD: UGASHIK (C-5)

St. Nicholas Church, Pilot Point (AHRS SITE NO. UGA-033)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 891, attached. Also sited on BLM Photographic Atlas, "Pilot Point 1963".

QUAD: UNIMAK

Sir Alexander Nevsky Chapel, Akutan (AHRS SITE NO. UNI-028)

VERBAL BOUNDARY DESCRIPTION: Building is sited on U.S. Survey map sheet 780, enclosed.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
__PREHISTORIC	__ARCHEOLOGY-PREHISTORIC	__COMMUNITY PLANNING	__LANDSCAPE ARCHITECTURE	__RELIGION
__1400-1499	__ARCHEOLOGY-HISTORIC	__CONSERVATION	__LAW	__SCIENCE
__1500-1599	__AGRICULTURE	__ECONOMICS	__LITERATURE	__SCULPTURE
__1600-1699	X ARCHITECTURE	__EDUCATION	__MILITARY	X SOCIAL/HUMANITARIAN
__1700-1799	__ART	__ENGINEERING	__MUSIC	__THEATER
X 1800-1899	__COMMERCE	X EXPLORATION/SETTLEMENT	__PHILOSOPHY	__TRANSPORTATION
X 1900-	__COMMUNICATIONS	__INDUSTRY	__POLITICS/GOVERNMENT	__OTHER (SPECIFY)
		__INVENTION		

SPECIFIC DATES | BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

(SEE CONTINUATION SHEET)

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RECEIVED AUG 21 1979
DATE ENTERED JUN 6 1980

The Russian Orthodox churches in Alaska are associated with events that have made a significant contribution to the broad patterns of Alaskan history. They are associated with the lives of persons significant in Alaska's past and present. They embody the distinctive characteristics of types, periods, and methods of construction that represent the work of master designers and builders, and of adaptations of these designs and methods of construction. They possess high artistic values, but, in some instances, represent a significant and distinguishable entity whose components may lack individual distinction. Study of these buildings and their history have yielded, and will yield further, information important both in the history and pre-history of Alaska, of the far westward expansion of the United States of America, and of the European cultural and architectural traditions that have migrated from Europe, eastward through Alaska, to the United States.

HISTORICAL NARRATIVE:

From early in the 18th century, when the first Siberian sailors sighted, and landed on, the soil which is now Alaska, the primary interest was to take wealth back to mother Russia, for oneself and for the Crown. During the first decades the destruction wrought by these maritime bounty hunters was monumental, both in human lives and in the animal pelts taken. Late in the 18th century, when Russian Orthodox missionaries began to carry the cross to the farthest frontier claimed by the flag in Russian-America, the nature of the mission took on luster, in addition to the already rampant lust. While the privateers, and, later, the organized representatives and licensees of the Tsars, continued to plunder where they wished, the missionaries began to return some measure of humanity to the surviving Natives. There was a virtual inevitability in the rapacious marauding of the Russian pioneers in the Aleutians and the mainland of Alaska. There was, also, a virtual certainty that this would be offset in some measure by the representatives of the state religion, the Russian Orthodox Church.

While most of the missionaries, and those who joined with them in some mission capacity, were ordinary men, and many misfits, there were a few individuals of great energy, vigor and ability. These men created a tradition of selfless service to the Natives of Russian-America. The effective savants of the missionary church brought a vision to the Natives of eternal life through Christian theology, and at the same time taught beauty through church artifacts, knowledge through schools, created dictionaries and textbooks in the Native dialects, built libraries, brought the benefits of developments in medical science to the frontier, and created an architecture of churches and chapels as permanent bases for

the present and future. Scattered over the vast face of Alaska, these isolated buildings were like so many small tent pegs, holding down the fabric of new ideas in this vast area. Such men as Father Herman and Bishop Innocent were greater than life, were different in their individual methods, but single-minded in their devotion to the people of this new land.

Virtually all of the pioneering missionaries and priests kept journals or diaries. Many of these are now being identified, translated, and published. There is a virtual explosion in progress of information about what Russian-America was and what it was like to work these foreign pastures, for the devoted men of the Russian Orthodox Church, in the 18th and 19th centuries. The story has vast implications, and tells much about the way that this country developed before and since its acquisition by the United States of America. The R.O. Church continued, for half a century after the acquisition of Alaska by the United States, to be the single greatest contributor to its school system, such as it was, and the influence of the R.O. Church continues to be forceful and of major importance.

Most evident in consideration of the R.O. Church legacy is the great visual presence of the churches. In Item #7 above, the known churches and sites are listed. They are important for their tactile evidence of the architectural heritage, and also because of their symbolism. Within the churches, from the earliest days, the priests and readers -- really singers -- brought music of the theological chants to this land, where formerly only the repetitious beat of the skin drum and the monotone chants of the hunter and medicine men artificially punctuated the silence of the ages past. The great church tradition of a capella music, brought by the early missionaries, and intact today, brought an art form that is grounded in the antiquity of eastern and western cultures, an exquisite beauty which is housed, protected, and perpetuated, in the confines of the architectural heritage of both the great cathedrals of the R.O. Church and the simple churches and chapels that survive in remote places in the Russian-America which has become American Alaska.

Item #7, above, narrates descriptions of churches and chapels that have been documented for this National Register nomination, and lists those that either are already listed on the National Register, or cannot at this time be nominated. Following this present brief essay, there is a series of chronological notes tying together many of the strains of actions that meld the construction, reconstruction, and movement, of R.O. clergy and churches, from one place to another. As the economy of locations changed, as ecology dictated, or forced by the continual alterations of the Alaska environment, by changing river courses, flooding

of river and lake shores, tidal waves, volcanos, and earthquakes, the symbolic churches and chapels moved with the people -- their moral shield and buckler in the inconstancy of a world of natural and changing forces.

Wherever these early people who were affected by the R.O. Church moved, or migrated, they took their churches with them, or built anew, for the R.O. Church in Alaska is a major element of Native heritage, in unity with Native life in many places, over the past two centuries. Few other elements in the history of Russian-America, or of American-Alaska, have been of greater historical effect or consequence.

CHRONOLOGY OF SIGNIFICANT EVENTS CONCERNING THE RUSSIAN ORTHODOX CHURCH BUILDINGS AND SITES IN ALASKA

YEAR	DATE	SIGNIFICANT EVENT
1741	July	Discovery of Russian-America at Sitka Bay by Russian mariners. (Colby, 1939, 23; Fedorova, 1973, 1-2; Gregory, 1977, 3-4, 92; McCracken, 1957, 22-29).
	July	First recorded sighting by Europeans of Kenai Peninsula, recorded by men of Vitus Bering's ship, SAINT PETER. (Barry, 1973, 10, 11).
	20 July	First Russian Orthodox Liturgy in Russian-America celebrated on SAINT PETER, commanded by Vitus Bering, by Hieromonk Illarion Trusov, assisted by Priest Ignatz Kozirevski, on day of the Feast of St. Elias. (Gregory, 1977, 92).
1763		Date of earliest icon in an Alaskan Russian Orthodox church, "Our Lady, Joy of the Afflicted," in Collection of St. Michael Cathedral, Sitka. (Shalkop, 1973, 8, 14).
c.1779		Traditional date of first R.O. church built on St. Paul Island, Alaska. Present Saints Peter and Paul Church was built in 1907. (See Item #7, above).

1784 Gregory Ivanovich Shelikov landed on Three Saints Harbor (now known as Old Harbor), Alaska, and spent two years on Kodiak Island, where he baptized 40 Native men into the Russian Orthodox faith. (Barry, 1973, 12; Gregory, 1977, 92; McCracken, 1957, 110-115; Schnurer, 1974, 16).

1784-1786 First schools established on Kodiak Island by G. I. Shelikhov. Library collections were established simultaneously with the first schools. Museum collections of Alaskan, and concerning Russian, maritime activities were begun at Sitka. (Fedorova, 1973, 243, 246, 247-249; Gregory, 1977, 18).

1786 First Russian settlement established on the mainland of Alaska, at Fort Alexander (Alexandrovsky Redoubt), present day English Bay, site of present day Saints Sergius and Herman of Valaam Church. This was one of twelve outposts established by Gregory Shelikhov. (Barry, 1973, 12, 15; McCracken, 1957, 118-119; Schnurer, 1974, 16-17).

Kolomin and 38 men established Fort St. George, an outpost at the mouth of the Kasilof River, present day Kasilof. (Barry, 1973, 12; Colby, 1939, 318; McCracken, 1957, 118-119; Schnurer, 1974, 17).

1788 Gregory Shelikov, visiting the Russian Orthodox Monastery of Valaam on Lake Ladoga, urged desirability of sending missionaries to Russian America from that region. (Gregory, 1977, 92).

1791 Gregory Konovalov and Amos Balushin, employees of Lebedev-Lastochkin, with 62 promyshlenniki, founded Russian outpost, which they named Fort St. Nicholas (Nikolaevsky Redoubt) on the Kenai River, the present day site of Kenai, Alaska. (Barry, 1973, 10; McCracken, 1957, 170; Schnurer, 1974, 17).

1792-1794 Baranov directed building of the ship PHOENIX on the shore of Resurrection Bay (Voskressensky). (Barry, 1973, 10, 13-14; Chevigny, 1965, 91-112; Gregory, 1977, 12; McCracken, 1957, 165-166, 174-175; Schnurer, 1974, 18).

		Under direction of Baranov, Russians reported mining coal on Kenai Peninsula, Alaska, to provide the necessary high temperature to recast iron for building the PHOENIX at Resurrection Bay. (Barry, 1973, 13-14; Schnurer, 1974, 18).
1793		Russian Empress Catherine directed recruiting of missionaries for Russian America, through the Abbot Nazarius of Valaam Monastery, as urged in 1788 by Gregory Shelikov. (Gregory, 1977, 92).
1793	25 Dec.	Eight monks departed from St. Petersburg for Russian-America: Archimandrite Ioasaf (Head of the Mission), Monk Herman (Steward of the Mission), Monk Joasaph, Priest-Monk Hieromonk Makary (from Koniev Monastery near Valaam), Hieromonk Juvenaly, Hieromonk Athanasy, Deacon-monk Nectary (from St. Alexander Nevsky Monastery, St. Petersburg), and Deacon-monk Stephan. (Gregory, 1977, 19-25, 92).
1794	Sept. 24 (O.S.)	"Kodiak Mission" of 8 monks from Valaam Monastery arrived on Kodiak Island, at the end of a 7,327 mile journey of 273 days' duration. (Fedorova, 1973, 261; Gregory, 1977, 12-13, 25, 92; McCracken, 1957, 176ff.; Schnurer, 1974, 18).
1794	21 Nov.	Church of the Holy Resurrection founded on Kodiak Island. (Gregory, 1977, 93; Shalkop, 1973, 7).
1794-1796		Father Herman organized school for girls on Kodiak Island. (Gregory, 1977, 93).
1795	Summer	Father Juvenaly (Hovoronukhn), one of original band of R.O. missionaries who had arrived in 1794, baptized more than 700 Chugach Natives at Nuchek, ". . . all the local inhabitants." (Schnurer, 1974, 19, 31n8).
	29 Sept.	Father Juvenaly was murdered, and become first R.O. martyr in Russian-America. (McCracken, 1957, 176-183; Schnurer, 1974, 19).

1795-1796		The Kodiak church, built in 1795-1796 by Archimandrite Joasaph, who later became Bishop of Kodiak, was dedicated to the Resurrection of Our Lord Jesus Christ -- the first R.O. church building constructed in Russian-Alaska. (Gregory, 1977, 43, 46-47).
1798	10 April	Bishop Ioasaf (Bolotov), former Archimandrite and Head of the Mission to Russian America, consecrated as the first Bishop for America, with the title, Bishop of Kodiak, in Irkutsk, Siberia. (Gregory, 1977, 93).
1799		From 1741 to 1799, 101 Russian commercial expeditions were dispatched from Siberia to Russian America.
	July	Formation of the Russian-American Company and assignment by the Russian government of exclusive privileges on the mainland and islands of the Pacific Ocean, with rights ". . . where it deems necessary, to establish settlements and forts to ensure its navigation to all adjoining nations and to trade with all nearby powers." (Barry, 1973, 13; Fedorova, 1973, 130-131; Schnurer, 1974, 18).
		Iliamna and Tyonek identified as outposts of the newly formed Russian-American Company network. (Schnurer, 1974, 18).
1800		First R.O. church built at Karluk prior to 1800. (See Item #7, above).
		First R.O. church built at Old Harbor, Alaska, in early 1800's. Present Three Saints Orthodox Church, Old Harbor, Alaska, is third church building in community. (Wallace, 1974, 30; Kreta, Notes).
1805		The school at Kodiak, which already offered instruction in Russian language, arithmetic, nautical sciences, and religion, was elevated to college (ucilishche) level in 1805, following arrival of N. P. Rezanov. (Fedorova, 1973, 244; Gregory, 1977, 38).

Groups of Creole young men were sent to the Kronshteadt Navigation College, St. Petersburg, Russia, beginning in 1805, to return to Alaska upon completion of studies, with a 10-year obligation to serve the Russian-American Company. (Fedorova, 1973, 245).

Father Gideon, in Kodiak, together with Panomar Chumovitsky, began to classify words for a written Aleut dictionary. (Gregory, 1977, 38).

1808 (First) Church of the Archangel Michael, built in Sitka. Regular church services, baptisms, and burials, were performed by Beliaev, an employee of the Russian-American Company, in the Church of St. Michael, from 1808 until 1816. In 1816 the first ordained R.O. priest arrived. (Gregory, 1977, 43, 52).

1812 Chapel of St. Helen established at Fort Ross, California, approximately 80 miles north of present site of city of San Francisco. (Gregory, 1977, 14, 93).

1816 Up to 12 Creole young men sent each year to study in St. Petersburg, some to Kronshteadt Navigation College, some to St. Petersburg Medical-Surgical Academy, some to master crafts needed in Russian-America, then to return with 10-year obligation to serve the Russian-American Company. (Fedorova, 1973, 245-246).

Ship hauled up on dry land and remodeled to serve as R.O. church at Sitka. (Gregory, 1977, 93).

7 Sept. Alexis Sokolov arrived in Sitka to serve as first Pastor of the Church of St. Michael the Archangel; carried with him the festal icon of St. Michael. (Gregory, 1977, 40-41, 43, 52, 93).

1819 Second R.O. church building constructed on St. Paul Island, Alaska. Present Saints Peter and Paul Church, St. Paul Island, is third R.O. church structure on the island. (See Item #7, above).

1821		Renewal of Charter by Russian Government to Russian-American Company, spelled out in detail, for the first time, the Company's obligation to maintain the officials, buildings, and organization of the R.O. church in Alaska, and to support the propogation of the faith. (Gregory, 1977, 41, 44-45).
1822		Four small Russian forts on the "Gulf of Kenai", listed in 1822 report titled, "About the Rights of Russians to the Territories of Northwest America, now under the Management of the Russian-American Co.": Pavlovsk, Georgievsk, Alexandrovsk, and Voskressensky. (Schnurer, 1974, 18-19).
1823		R.O. mission established on Unalaska and the Aleutian Islands. (Fedorova, 1973, 261).
1824	29 July	Priest John Popov-Veniaminov (Ioann Evseevich Popov-Veniaminov), arrived at Unalaska from the Irkutsk, Russia, Church of the Annunciation. He was either 25 or 27 years of age. He established the R.O. church at Unalaska dedicated to the Ascension of Our Lord. During the same year he established a Russian Orthodox School at Unalaska, and established the first meteorological station in Alaska. (Fedorova, 1973, 261; Gregory, 1977, 71, 93; Shalkop, 1973, 7).
1824-1834		Father Veniaminov translated the Gospel of St. Matthew and parts of the Divine Liturgy and the Catechism into Aleut, for which he created an alphabet based on Cyrillic notation, a dictionary, a grammar, and a primer; simultaneously compiled a 3-volume ethnographic series of books titled, Notes on the Islands of the Unalaska District. (Colby, 1939, 25-26; Fedorova, 1973, 262; Gregory, 1977, 93).
1825	July	Construction of The Holy Ascension of Our Lord Jesus Christ Church at Unalaska was begun in July 1825 by Father John Veniaminov, with the help of local carpenters. (Gregory, 1977, 43, 47, 71).

A college (uchilishche) was established on Unalaska by Father Veniaminov. (Fedorova, 1973, 246).

After founding the church in Unalaska, Father Veniaminov built a chapel in the village on Umnak Island. He opened a school for boys and wrote the textbooks himself. (Gregory, 1977, 49).

First Alaskan Native Orthodox Priest to serve in Alaska, James Netsvetov, a graduate of Irkutsk, Siberia, Seminary, arrived on Atka Island of the Aleutian Chain. (Gregory, 1977, 93).

1826	30 June	The Church of the Holy Ascension of Our Lord Jesus Christ, Unalaska, built in 1825, consecrated on June 30, 1826. (Gregory, 1977, 47, 93).
1830	13 Nov.	St. Nicholas R.O. Church, Atka Island, built by Father Jacob Netsvetov, first Creole priest to serve in Alaska, was consecrated November 13, 1830, to St. Nicholas the Wonder-Worker. (Gregory, 1977, 43, 56, 72).
c.1832		Seeing the success of the mission among the Native people, the head manager of the Russian-American Company, Admiral Baron von Wrangell, ordered a R.O. chapel built in Nushagak. Transfiguration of Our Lord Chapel, Nushagak, Alaska, first building was constructed c. 1832, later replaced by second church building in 1860, and by present building, in 1904. (Gregory, 1977, 52; see Item #7, above).
1834		Priest John Veniaminov moved to Sitka, Alaska. (Gregory, 1978, 94).
c.1835		Port Graham (English Bay) founded as Russian coal mining settlement. (Schnurer, 1974, 19).
1835	2 April	Order of Russian government permitted former employees of the Russian-American Company with families to remain in

the American colonies permanently and to establish special settlements. Directed also that "similar settlements be formed for the Creoles." Construction began on Elovyi (near Kodiak) and Afognak Islands and also on Kenai Peninsula on the shore of Kenai Bay. At the mouth of the Ninilchik River, north of Cape Bede, an agricultural settlement of "colonial citizens" was established, named Ninilchik. (Fedorova, 1973, 145; Schnurer, 1974, 19).

1837 13 Dec. Last surviving member of first Kodiak Mission, Father Herman, blessed Elder of R.O. Alaska, died on Spruce Island, near Kodiak. (Gregory, 1977, 39, 94).

1838-1841 Settlement at Nulato, established as the base of an artel of Russian promyshlenniks, became the northernmost point of Russian settlement in the interior of Alaska. (Fedorova, 1973, 140).

1839 Visiting St. Petersburg, in person, Father Veniaminov successfully presented to the Holy Synod his program for restructuring the Alaskan Mission, which was studied and accepted. (Gregory, 1977, 94).

Father Veniaminov arranged for publication of his ethnographic study of the Aleut peoples, Notes on the Islands of the Unalaska District, which he had completed in 1834. (Fedorova, 1973, 262; Gregory, 1977, 94).

School for Creole girls, the offspring of unions of Russians and Alaskan Natives, established at Sitka. (Fedorova, 1973, 244).

1840 "In the 1840's there were four churches in the colonies: at Novo-Arkhangel'sk, at Pavlovsk Harbor, on Unalashka, and on Atkha. . . . By that time there were four priests in the colonies. . . ." (Fedorova, 1973, 261). According to Father John Veniaminov, there were 10,313 Christians in Alaska in 1840, including 706 Russians, 1,295 Creoles and 8,312 Americans. (Gregory, 1977, 43; Schnurer, 1974, 19, 20).

15 Dec. Following recommendations presented to the Holy Synod in St. Petersburg in 1839, Priest John Veniaminov was consecrated Bishop of Kamchatka, Kurile and Aleutian Islands, taking the monastic name of Innocent, in the Cathedral of Our Lady of Kazan, St. Petersburg, Russia, for the American (Alaskan) Mission, which was then removed from the jurisdiction of the Diocese of Irkutsk. (Gregory, 1977, 94).

c.1841 R.O. missionaries, under orders from Bishop Innocent, became obliged to vaccinate Natives, as they made circuit of their remote parishes. (Schnurer, 1974, 22, 31n118).

1841 Bishop Innocent was authorized to organize six parishes in Alaska, with staff of seven priests, one deacon, and fourteen assorted churchmen, teachers and lay readers, and five standing R.O. church structures, located respectively at Kodiak, Unalaska, Afognak, Sitka, and Spruce Island. (Schnurer, 1974, 20, 31n112).

Russian-American Company built a chapel in Kenai, with prayers led by the local company representative, A. Kompkoff. (Schnurer, 1974, 20).

1841-1858 Under leadership of Bishop Innocent, the New Archangel Spiritual Consistory and the Ecclessiastical Seminary were established at Sitka. (Gregory, 1977, 94).

1842 Construction began in Sitka of the R.O. Mission House, now on the National Register, within which would be created the Annunciation of the Theotokos Chapel. (Gregory, 1977, 94).

1842-1845 The Chapel of the Protection of the Mother of God, at St. Michael's Redoubt, was attached to the Kwikpak Mission. Construction was begun in 1842 and completed in 1845 by the manager of the Russian-American Company, Peter Epiphanov. (Gregory, 1977, 63).

1843

R.O. Mission House, Sitka, a two-story building, completed and dedicated by the Russian-American Company; now a National Historical Landmark, called the "Bishop's House," it housed the seminary, a chapel dedicated to the Annunciation, a library, and an orphanage. The seminary was transferred to Yakutsk in 1858. (Gregory, 1977, 59, 94).

First R.O. church building constructed at Lower Kalskag, by Simeon Lukin. Present building, St. Seraphim Chapel, Lower Kalskag, built in 1975, is third church in this community. (See Item #7, above; Father P. Merculief, Floor Plan, May 26, 1976; Kreta, Notes; Kreta/Merculief, Photos). The Chapel of the Transfiguration of Our Lord, Kolmakovsky Redoubt, built by Simeon Lukin. (Gregory, 1977, 63).

R.O. priests began instruction of children at Nushagak mission and Kvikhpak mission. Reading, writing, and arithmetic were taught also in a school established on Bering Island. (Fedorova, 1973, 246).

1844

The agricultural settlements of Kachemak, Kasilof, Kenai, Knik, and Matanuska, founded on the shore of Kenai Bay, and Russian settlements on the northwestern shore, including the modern towns of Seldovia, Kasilof, Kenai, Knik, Matanuska and Tyonek. Wickersham later called this development, "A Russian Matanuska Colony in Alaska in 1844." (Fedorova, 1973, 145).

The corner-stone for St. Michael's Cathedral was laid in Sitka in 1844, and construction began of the first R.O. cathedral in the Americas. (Gregory, 1977, 52, 94).

Father Nichola, newly assigned to Kenai by Bishop Innocent, transformed the chapel at Kenai into a completely furnished church, consecrated as Assumption of the Mother of God Church. (Schnurer, 1974, 20-21, 31ns3, 4, 5).

1844-1848		St. Michael Cathedral, Sitka, constructed. (See Item #7, above).
1845		R.O. Religious seminar moved to Sitka from Kamchatka, merging with the "Sitka special religious college," and remained there for 14 years. In 1859, it was transferred to Irkutsk, Siberia. (Fedorova, 1973, 244-245; Gregory, 1977, 59).
		First R.O. church constructed at Russian Mission, Alaska. Present church, Elevation of the Holy Cross Orthodox Church, Russian Mission, Alaska, constructed, c. 1851. (Colby, 1939, 210; Wallace, 1974, 70; Plates 83, 84; Kreta, Notes; Kreta/Merculief, Photos).
		The Kwikpak Mission (Russian Mission on the Yukon) was founded at the Eskimo village of Ikogmute in 1845. Headed by the first Alaskan Native (Creole) R.O. priest, Father Jacob Netsvetov, the mission had responsibility for the inhabitants of the Kuskokwim and Kwikpak (Yukon) River areas. (Fedorova, 1973, 140-141; Gregory, 1977, 14).
c.1846		First church constructed in Ninilchik Village, c. 1846, shortly after founding of Ninilchik; later replaced by present Holy Transfiguration of Our Lord Chapel, Ninilchik, which is listed on the National Register of Historic Places. (See Item #7, above).
1847-1848		First extensive geographic description of the interior regions of Russian America made by L. A. Zagoskin, in "Pedestrian description of parts of the Russian possessions in America . . . in 1842, 1843, 1844," published in St. Petersburg, Russia, in 1847-1848; made extensive use of maps, reports and accounts of his Russian and Creole predecessors, who had discovered the rivers flowing into the Bering Sea. (Fedorova, 1973, 260).
1848	Nov. 20/21	Cathedral of St. Michael, Sitka, dedicated, by Bishop Innocent. (Gregory, 1977, 52, 71, 94).

1849-1855		Original building of Nativity of Our Lord Chapel, Ouzinkie, Alaska, constructed about 1849-1855, later replaced, in 1906, by present building. (See Item #7, above).
c.1851		Present (second) R.O. church at Russian Mission, Alaska, Elevation of the Holy Cross Orthodox Church, constructed. (Colby 1939, 210; Wallace, 1974, 70, Plates 83, 84; Kreta, Notes, Kreta/Merculief, Photos).
1852		Bishop Innocent given charge of Yakutsk, Siberia, Diocese, and elevated to Archbishop. (Gregory, 1977, 94).
1854		A school (Vreminnaia shkola) established at Sitka in 1854, and, in 1859, a college (Obshchee uchulishche) of the Russian-American colonies, for boys, featuring a program which corresponded to a three-class (year?) Russian uezd college. (Fedorova, 1973, 245).
1857		Elevation of the Holy Cross Church, Ikogmute, built by Father Netsvetov, and consecrated, 1857. (Gregory, 1977, 63).
1858	6 Jan.	Bishopric of Sitka, Alaska, demoted to status of an auxiliary See to the Kamchatka, Siberia, Diocese. (Gregory, 1977, 95).
	12 Sept.	Archbishop Innocent transferred New Archangel Seminary from Sitka, where he had founded it, to Yakutsk, Siberia. (Gregory, 1977, 95).
		Archbishop Innocent transferred his office and administration to Yakutsk, Siberia. (Gregory, 1977, 95).
1859		Archbishop Innocent paid last visit to Sitka, where he had served 15 years as a missionary priest and 22 years as a missionary Bishop of the R.O. church. (Gregory, 1977, 95).

R.O. church at Ikogmute, built by Father Netsvetov, dedicated to the Elevation of the Holy Cross, consecrated in 1859. (Gregory, 1977, 73).

1860 First R.O. church constructed at Nushagak. Present Transfiguration of Our Lord Chapel, Nushagak, built in 1904, is 3rd R.O. church building in this community. (See Item #7, above).

In 1860, there were seven parish churches in the Russian-American colonies, including two in Sitka, one each on Kodiak, Unalashka, and Atkha, and in the Kenai and Nushagak missions, and 35 chapels attached to the churches. There were 11 ecclessiastical attendants, including a bishop and 10 priests, and 16 church attendants, including deacons, sextons, and sacristans. (Fedorova, 1973, 262).

School on Amlia Island, Atka Group, Aleutian Islands, operated under direction of R.O. Church, had 30 pupils. (Fedorova, 1973, 246).

In 1860, college (uchilishche) established on Unalaska by Father Veniaminov in 1825, attended by 50 boys and 43 girls, mainly Aleuts. (Fedorova, 1973, 246).

Of 595 Russian settlers in Russian America, in 1860, 519, 87%, lived in Sitka or on Kodiak Island. 784 individuals in Russian-America in 1860 enjoyed right under Russian law to leave the colonies, including 576 Russian men and 208 Alaskan Native women married to them. (Fedorova, 1973, 268, 273).

Between 1841 and 1860, 4,700 Alaskan Natives converted to R.O. Church. By 1860, records show 12,007 professed Christians in Russian-America, according to Fedorova (12,028, according to Bishop Gregory), including 784 Russians (576 men and 208 women), 4,391 Aleuts (4,392 according to Bishop Gregory), and 1,395 Kuskokvigmiuts (937 Kenaitze; 456 Chugach; 2,725 Eskimos on the Yukon and Kuskokwim Rivers; 447 Thlingits; and 611 others, according to Bishop Gregory). (Fedorova, 1973, 265; Gregory, 1977, 63).

c. 1864		Father Nicholas founded a small school in his home at Kenai, known as the "Igumen's school". (Schnurer, 1974, 22, 31nII,9).
1867		From c. 1770 to 1867, approximately 60 Russian settlements were established in Russian-America. (Fedorova, 1973, 272).
		From 1840 to the end of the Russian-American period, 1867, the Orthodox Church in Alaska grew from four churches and four priests to a position where there was a Bishop's Cathedral, nine regular churches, 35 chapels, nine priests, and two deacons, and up to 15,000 faithful Russians, Aleuts, Thlingits, Athabascans and Eskimos. (Gregory, 1977, 64).
	18 Oct.	Sovereignty in Russian-America transferred to the United States of America. The Russian-American Company had expanded into all parts of Alaska and possessed more than thirty settlements, forts, and trading posts, on the islands and on the mainland. (Fedorova, 1973, 146-147; Gregory, 1977, 14-15).
1867-1870		According to Hulley, in December 1867, 168 Russians left for Russia on the vessel TSARITSA; a month later 69 Russian soldiers of the Novo-Arkhangel'sk garrison were dispatched to Siberia on the vessel AIAN; in 1868, 537 people left Alaska for Russia on Company vessels alone. Another investigator, C. A. Manning noted that there were still 483 Russians in Alaska in 1870, as well as 1,421 Creoles and 26,843 aborigines. (Fedorova, 1973, 269-270).
1870		Metropolitan Innocent of Moscow, formerly Bishop Innocent, formed the Russian Imperial Missionary Society, to give aid to the Alaskan Mission. (Gregory, 1977, 95).
		Chapel (of St. Yako?) constructed at Kiliganak, 1870, later dismantled and burned in 1943. (Kreta, Notes; Wallace, 1974, 20, 90, Plate 114; Kreta/Merculief, Photos).

c.1870		Old St. Nicholas Russian Orthodox Church, Eklutna, Alaska, constructed c. 1870. (See Item #7, above).
		First R.O. church building constructed at English Bay, c. 1870. Present Saints Sergius and Herman of Valaam Church, English Bay, Alaska, is second church, built about fifty years ago. (See Item #7, above).
1870	10 June	Holy Synod created Diocese of Alaska and the Aleutian Islands, and Bishop John (Mitropolsky) appointed Bishop of the Diocese, vice Bishop Paul, who was transferred to Russia. (Gregory, 1977, 95; Fedorova, 1973, 265).
c.1870-1878		First R.O. church constructed on St. George Island, about 5 miles from site of present St. George the Great Martyr Orthodox Church, St. George Island, Alaska, constructed c. 1935. (See Item #7, above).
1872		Thlingit Church of the Holy Trinity, Sitka, demolished. (Gregory, 1977, 80).
		See of the Diocese of Alaska and the Aleutian Islands moved from Sitka to San Francisco. (Gregory, 1977, 96).
1876		R.O. parish church school opened on Unalaska, 1876. Priest, a church sexton, and an Alaska Commercial Company employee, taught Russian language, arithmetic, calligraphy, and religion, to 47 boys and 27 girls. From 1876 a school operated on St. Paul Island for all of the island children, where subjects taught included religion and Russian language. (Fedorova, 1973, 266).
1878		First R.O. church constructed on Akutan, 1878. Present Sir Alexander Nevsky Chapel, Akutan, Alaska, is second church, constructed in 1918. (See Item #7, above).
		School opened in Nushagak, 1878, where 10 boys and 9 girls were taught by local R.O. priests and lay churchmen. A school was established on Kodiak Island, 1878, where 9 boys and 7 girls were taught by the local R.O. priest, a church sexton, and Petr Repin, a former employee of the Russian-America Company. (Fedorova, 1973, 266).

1879		R.O. school opened in the settlement of Bel'kovskii (Belkofski), 1879, where 28 boys and 20 girls were taught. (Fedorova, 1973, 266).
	31 March	Archbishop Innocent, formerly Father Veniaminov, Metropolitan of Moscow, died. (Gregory, 1977, 96).
c.1881		According to tradition, Holy Resurrection Church, Belkofski, Alaska, constructed c. 1881-1889. (See Item #7, above).
c.1881		R.O. school begun on Kwikhpak, with 11 boys and 3 girls as pupils. (Gregory, 1977, 96).
1882	30 June	Bishop Nestor perished at sea, body recovered and was buried at Unalaska, beside the Holy Ascension Church. (Gregory, 1977, 96).
1883		First R.O. church at Kenai, remodeled. (Schnurer, 1975, 25).
1886		First segment of present St. John the Baptist Chapel, Naknek, Alaska, constructed, later enlarged in 1914. (See Item #7, above).
		St. Nicholas Church, Pilot Point, Alaska: present church built either in 1886 or 1912. (See Item #7, above).
	8 June	Hieromonk Anatoly dedicated newly built R.O. Church of the Assumption, Kenai, Alaska. Many of the icons came from the former church building. (Schnurer, 1975, 27-28, 32nIII. 5, 6).
1888		Ascension of Our Lord Chapel, Karluk, Alaska, present building, or part of present building, constructed, 1888. (See Item #7, above).
		Ordination of Father Sebastian Dabovitch, 1888, first American-born (of European ancestry) to be ordained to the Holy Priesthood in America. (Gregory, 1977, 96).

1890		St. Nicholas Chapel, Pedro Bay, Alaska, constructed, 1890. (See Item #7, above).
1891		St. Sergius Chapel, Little Russian Mission (also known as Chuathbaluk), Alaska, built, according to tradition, in 1891, by Father Ivan Orlov. (See Item #7, above).
		First R.O. church at Tyonek, Alaska constructed. Present St. Nicholas Church, Tyonek, Alaska, dedicated in 1966. (Kreta, Notes; Wallace, 1974, III, Plate 144; I. Philemonof, Floor Plan, March 16, 1974; Kreta/Merculief, Photos; "From Humble Beginnings Church Rose to Splendor," Anchorage Times, June 11, 1978).
1893	22 Nov.	St. Nicholas Russian Orthodox Church, Juneau, Alaska, completed and accepted by building committee. (See Item #7, above).
1894		Bishop Nicholas consecrated St. Nicholas Russian Orthodox Church, Juneau, now listed on the National Register of Historic Places. (See Item #7, above).
1894		Holy Synod, in St. Petersburg, Russia, granted $400 for construction of a new R.O. church building in Kenai, Alaska. (Schnurer, 1974, 25).
		First official biography of Father Herman, of Spruce Island, published by Valaam Monastery. (Gregory, 1977, 97).
1896		By local tradition, St. Nicholas Chapel, Nondalton, Alaska, constructed c. 1896, through present building was probably built as late as 1920. (See Item #7, above).
		In 1896, in Seldovia, there were 17 houses, all chimneyless, made of boards and covered with grass. Some of the 110 people raised chickens and engaged in a little farming. (Schnurer, 1975, 28-29, 32nII: 7, quoting Father John Bortnovsky, "Diary").

Father Alexander Hotovitsky, appointed Rector of St. Nicholas Parish, New York City, began editing the Russian Orthodox American Messenger, a bi-lingual publication in Russian and English. (Gregory, 1977, 97).

1898 Presentation of Our Lord Chapel, Nikolai, Alaska, first church building reputedly constructed a few miles up river, 1898, and moved to present church site in Nikolai in 1915 or 1918, with present building replacing that earlier structure in 1925 or 1929. (See Item #7, above).

Saints Sergius and Herman of Valaam Chapel, Monk's Lagoon, Spruce Island, Alaska, present building constructed, 1898. (See Item #7, above).

There were, in Alaska, in 1898, 43 church schools, including two pastoral schools, one in Unalaska and one in Sitka. (Gregory, 1977, 85).

1898-1900 Third successive R.O. church building at Nikolski, Alaska, constructed, 1898-1900, moved to present church site c. 1918, replaced by present St. Nicholas Church, Nikolski, Alaska, about 1930. (See Item #7, above).

1900 In 1900, five R.O. grammar schools operated in the Kenai, Alaska, Parish, as follows: Kenai, 18 students; Ninilchik, 14 students, taught by I. I. Kvasnikof; Alexandrovsk (Nushagak), 20 students, taught by I. Munin; Tyonek, 10 students, taught by A. Demidoff. (Schnurer, 1974, 28, 32nII, 7).

9 Feb. Title, Diocese of the Aleutian Islands and Alaska, changed to Diocese of the Aleutian Islands and North America, for its jurisdiction included Canada. (Fedorova, 1973, 265; Gregory, 1977, 97).

May	By application of R.O. Bishop Tikhon, Bishop of the Aleutians and North America, the All-Russian Missionary Society took the American mission under its patronage, in May 1900, with the assent of the Russian Emperor and Sovereign Empress Maria Fedorova. The Society sent the R.O. Church in Alaska an allowance of 4,000 rubles for the year 1900. (Fedorova, 1973, 266).
post-1900	Protection of the Theotokos Chapel, Akhiok, Alaska, present church constructed soon after 1900. (See Item #7, above).
	Elevation of Holy Cross Church, South Naknek, Alaska, present building reportedly constructed soon after 1900. (See Item #7, above).
1901	Construction began of present church at Afognak, Alaska, Nativity of Holy Theotokos Church, 1901. (See Item #7, above).
	Construction began of St. Nicholas R.O. Church, Kwethluk, Alaska, which is no longer extant. (Kreta, Notes; Wallace, 1974, 71, Plates 93, 94).
	Holy Transfiguration of Our Lord Chapel, Ninilchik, now listed on the National Register of Historic Places, constructed in 1901 under supervision of Alexi Andreev Oskolkoff, and dedicated by Father Bortlovsky, from Kenai, in the same year; replaced another church structure which had been built on lower ground in the middle of Ninilchik Village after 1846, shortly after founding of Ninilchik. (See Item #7, above).
1902	The church in memory of St. Paul of Serbia, which no longer exists, was built in Douglas, Alaska. The Holy Synod of the Russian Church presented the church with icons and vestments. Eucharistic vessels were also given by the Bishop of Alaska. (Gregory, 1977, 86).

In 1902 in Alaska there were sixteen R.O. parishes: Sitka, Juneau, Killisnoo, Nuchek, Kenai, Kodiak, Afognak, Belkofsky, Unga, Unalaska, one each on St. George and St. Paul Islands, St. Michael's Redoubt, the Kwikpak Mission (Russian Mission on the Yukon), Kuskokwim, and Nushagak; and also 60 chapels. In 1902 there were 17 priests, 1 deacon, and 12 readers, serving 11,758 members of the Church. Of this membership, 87 were Russian, 2,257 were Creoles, 2,147 were Thlingits, 2,406 were Aleuts, 4,839 were Eskimos, and there were 22 others. There were 45 R.O. church schools, of which two were missionary schools in Sitka and Unalaska; five orphanages, one each in Sitka, Unalaska, and Nuchek, and two in Kodiak. The students in schools numbered 760, and the children in orphanages 65. The two missionary or pastoral schools were supported by funds provided by the Holy Synod. The girls' orphanage in Kodiak, opened in memory of Monk Herman, was supported by the Missionary Society. There were 8 brotherhoods, with a total of 370 members in Alaska, and 4 temperance societies in 4 different parishes. The missionary schools in Sitka and Unalaska were two-year boarding schools. Subjects taught were religion, Russian language, arithmetic, geography, history, penmanship, singing, and English. (Gregory, 1977, 86, 87).

1903 29 Nov. Auxiliary Bishopric of Alaska established, within the Diocese of the Aleutian Islands and North America, with the Cathedral in Sitka. (Gregory, 1977, 98).

1904 Transfiguration of Our Lord Chapel, Nushagak, Alaska, present (third) building constructed in 1904. (See Item #7, above).

First R.O. church building constructed at Hoonah, Alaska, 1904, predecessor of present St. Nicholas R.O. Church, Hoonah. (Kreta, Notes; Kreta/Merculief, Photos; P. Merculief, Measured Drawing, June 20, 1976; Wallace, 1974, 126, Plate 161).

1905	Construction completed in 1905 of Nativity of Holy Theotokos Church, Afognak, Alaska, the present building. (See Item #7, above).
1906	Nativity of Our Lord Chapel, Ouzinkie, Alaska, present building constructed in 1906, replacing original church building constructed c. 1849-1855. (See Item #7, above).
1907	Saints Peter and Paul Church, St. Paul Island, Alaska, present church building constructed in 1907, replacing earlier R.O. church buildings constructed c. 1779 and 1819. (See Item #7, above).
1911	Second of three successive R.O. churches, Old Harbor, Alaska, constructed in 1911, later replaced by present Three Saints Orthodox Church, Old Harbor, built in 1953. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1974, 30).
1912	Present St. Nicholas Church, Pilot Point, Alaska, constructed either in 1886 or 1912. (See Item #7, above).
c.1912	Present St. John The Theologian Church, Perryville, Alaska, constructed c. 1912, following removal of survivors from village of Katmai to village named Perryville. (See Item #7, above).
1914	First segment of present St. John the Baptist Chapel, Naknek, Alaska, which had been constructed in 1886, was enlarged in 1914. (See Item #7, above).
1915-1918	Presentation of Our Lord Chapel, Nikolai, Alaska, reportedly constructed in 1898 a few miles up river, moved to present church site in Nikolai in 1915 or 1918. Present building replaced that earlier structure in 1925 or 1929. (See Item #7, above).
1917	End of reign of Tsars of Russia, as result of Russian Revolution, cut off personnel and material assistance to R.O. church in Alaska. (Shalkop, 1973, 7).

R.O. church-operated school at Unalaska closed, when funds from Russia were cut off as consequence of the Russian Revolution. (Schnurer, 1974, 29).

1918 — R.O. log church, St. Nicholas R.O. Church, Kwethluk, Alaska, built in 1918, dismantled in 1936. (Kreta, Notes; Wallace, 1974, 71, Plates 93, 94).

First R.O. church building constructed at Akutan, Alaska, in 1878. Second (present) church, Sir Alexander Nevsky Chapel, Akutan, Alaska, constructed in 1918. (See Item #7, above).

1918-1919 — Elevation of Holy Cross Church, Ekuk, Alaska, present building constructed, 1918-1919, replacing an older church building of undermined vintage. (See Item #7, above).

c. 1920 — St. Nicholas Chapel, Nondalton, Alaska, present building moved from Old Nondalton, c. 1920, to present location. (See Item #7, above).

1923 — Present building of Saints Constantine and Helen Chapel, Lime Village, Alaska, constructed in 1923. (See Item #7, above).

1925 — Present building of St. Michael the Archangel R.O. church, Cordova, constructed in 1925, with major renovation and reconstruction of interior, in 1975. (See Item #7, above).

First R.O. church building constructed at Sleetmute, Alaska, in 1925. Second (present) building, on same site, Saints Peter and Paul Chapel, Sleetmute, Alaska, constructed here in 1954-1955. (Undated Floor Plan; Kreta, Notes; Kreta/Merculief, Photos).

1925-1929 — First R.O. church building of Presentation of Our Lord Chapel, Nikolai, Alaska, constructed a few miles up-river, in 1898, and moved to present church site in Nikolai in 1915 or 1918, with present building constructed in either 1925 or 1929. (See Item #7, above).

1929		St. Nicholas Church, Hoonah, Alaska, built c. 1904, restored or completely rebuilt, 1929. (Kreta, Notes; Kreta/Merculief, Photos; P. Merculief, Floor Plan, June 20, 1976; Wallace, 1974, 126, Plate 161).
	18 Nov.	Present building of St. John the Baptist R.O. Church, Angoon, Alaska, consecrated, November 18, 1929. (See Item #7, above).
c.1930		St. Nicholas Chapel, Igiugig, Alaska, constructed c. 1930. (See Item #7, above).
		Present building of St. Nicholas Church, Nikolski, Alaska, constructed c. 1930. Third church was built on this island c. 1898-1900, moved to present church site c. 1918, replaced by present church c. 1930. (See Item #7, above).
c.1935		Present building of St. George the Great Martyr Orthodox Church, St. George Island, Alaska, constructed c. 1935. (See Item #7, above).
1935	Sept.-Oct.	St. Nicholas R.O. Church, Kwethluk, Alaska, constructed in September-October 1935. (Kreta, Notes; Wallace, 1974, 71, Plates 93, 94).
1936		St. Nicholas R.O. Church, Kwethluk, Alaska, old log church building, constructed in 1918, dismantled in 1936. (Ibid.).
		St. Nicholas Chapel, Sand Point, Alaska, constructed in 1936. (See Item #7, above).
1937		Fifth R.O. church building constructed at Newhalen, Alaska, 1937, and present church in 1944 or 1945. (Kreta, Notes, Kreta/Merculief, Photos; Wallace, 1974, 90, Plate 110; Undated Floor Plan).
1938		R.O. church built in Old Stuyahok, 1938, later removed to Old Kiliganak, Alaska. (Kreta, Notes).

1939	Present set of church bells of Transfiguration of Our Lord Chapel, Newhalen, Alaska, brought here by Zakhary Andrew, from Old Savonsky Village, in 1939. (Wallace, 1974, 90, Plate 110).
1939-1940	Major renovations made in 1939-1940 to Nativity of our Lord Chapel, Ouzinkie, Alaska, which had been constructed in 1906, to replace building originally constructed in 1849-1955. (See Item #7, above).
c.1940	Saints Peter and Paul Chapel, Kakhonak, Alaska, constructed c. 1940. (Kreta, Notes).
1943	Holy Resurrection Church, Aleknagik, Alaska, constructed in 1942. (Kreta, Notes).
1943	Present building of St. Michael the Archangel Chapel, Koliganak, Alaska, moved here from Old Koliganak in 1964-1965, was constructed in 1943, to replace former (St. Yako?) Chapel, constructed at Old Koliganak, c. 1870, and destroyed by fire in 1943. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1974, 20, 90, Plate 114).
1944-1945	Transfiguration of Our Lord Chapel, Newhalen, Alaska, sixth church building on this and nearby locations to serve this community, constructed in 1944 or 1945. Earliest church structures here had been dedicated to St. Gregory. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1974, 90, Plate 110; Undated Floor Plan).
1945	St. Seraphim of Sarov Church, Dillingham, Alaska, constructed in 1945, burned in 1968. (Kreta, Notes; Kreta/Merculief, Photos).
	St. Nicholas Chapel, Atka, Alaska, construction in 1945, to replace church bombed in military exercises during World War II. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1954, 53; Unsigned Floor Plan, 1976).

1946		St. Seraphim of Sarov Church, Dillingham, Alaska, built in 1945, services began in 1946, burned in 1968. (Kreta, Notes; Kreta/Merculief, Photos).
		Present building constructed for Presentation of the Theotokos Chapel, Nunapitchuk, Alaska, 1946. (Kreta, Notes; Kreta/Merculief, Photos; Undated Floor Plan).
1947		Present building of St. Sergius Chapel, New Stuyahok, Alaska, constructed by villagers, who moved here due to changing course of Mulchatna River. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 90, Plate 115).
1952		Present building of St. John the Baptist Chapel, Ekwok, Alaska, constructed in 1952. (Floor Plan, c. 1975; Kreta/Merculief, Photos; Wallace, 1974, 90, Plate 107).
1953		Present building constructed for Three Saints Orthodox Church, Old Harbor, Alaska, in 1953, following deterioration of structure built in 1911, replacing earlier church built in early 1800's. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1974, 30).
		Present structure built for St. Nicholas R.O. Church, Hoonah, Alaska, in 1953, to replace 1904 structure, which had been restored or rebuilt in 1929. (Kreta, Notes; Kreta/Merculief, Photos; Father F. Merculief, Floor Plan; June 20, 1976; Wallace, 1974, 126, Plate 161).
1954-1955		Saints Peter and Paul Chapel, Sleetmute, Alaska, present church constructed in 1954-1955, to replace first church built on same site in 1925. (Undated Floor Plan; Kreta, Notes; Kreta/Merculief, Photos).
1958	August	St. Michael the Archangel Chapel, Eek, Alaska, present building constructed in August 1958. (Kreta, Notes; Kreta/Merculief, Photos; Undated Floor Plan; Wallace, 1974, 71).

1962		Presently used St. Nicholas Russian Orthodox Church, Eklutna, completed, and c. 1870 structure, on adjoining lot, preserved in monument status by local R.O. community. (See Item #7, above).
1962	13 June	Russian Mission, Sitka, including Annunciation of the Theotokos Chapel, Sitka, within the Russian Mission building, designated a National Historic Landmark, and eligible for entry on the National Register of Historic Places. (See Item #7, above, especially: Letter, William S. Hanable to Patricia Roppel, March 25, 1976).
c.1964-1965		St. Michael the Archangel Chapel, Koliganak, built in 1943, at Old Koliganak, to replace (St. Yako?) Chapel, destroyed in 1943 by fire, removed to present site at Koliganak, c. 1964-1965. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1974, 20, 90, Plate 114).
1965-1967		Nativity of the Theotokos Chapel, Port Lions, Alaska, constructed in 1965-1967, by villagers removed here from village of Afognak, following destruction of Afognak village in 1964 Alaska earthquake and tidal waves. (See Item #7, above).
1966		Present St. Nicholas Church, Tyonek, Alaska, dedicated in 1966, to replace first R.O. church constructed for this community in 1891. (Kreta, Notes; Kreta/Merculief, Photos; "From Humble Beginnings Church Rose to Splendor, "Anchorage Times, June 11, 1978; I. Philemonof, Floor Plan, March 16, 1974; Wallace, 1974, 111, Plate 144).
1966	2 Jan.	St. Michael Cathedral, Sitka, constructed in 1844-1848, destroyed by fire. (See Item #7, above).
1967		Construction began in 1967 of present building of St. Agaphia Chapel, Tuntutuliak, Alaska. (Kreta, Notes; Kreta/Merculief, Photos).

1967-1977		St. Michael Cathedral, Sitka, reconstructed from measured drawings, retaining its designation as a National Historic Landmark, and its listing in the National Register of Historic Places. (See Item #7, above).
1968		Following destruction by fire of former church building, St. Seraphim of Sarov Church, Dillingham, Alaska, constructed in 1968. (Kreta, Notes; Kreta/Merculief, Photos).
1970	10 May	Church of the Holy Ascension, Village of Unalaska, Dutch Harbor, Unalaska Island, Alaska, designated a National Historic Landmark, by Secretary of the Interior Walter J. Hickel. (See Item #7, above).
		Secretary of the Interior Walter J. Hickel announced that Holy Assumption Russian Orthodox Church, Kenai, Alaska, was designated a National Historic Landmark. (See Item #7, above).
1971	28 August	Ceremony at Kenai, Alaska, officially designating Holy Assumption Russian Orthodox Church, Kenai, Alaska, as a National Historic Landmark, and eligible for entry on the National Register of Historic Places. (See Item #7, above).
1972	24 March	Old St. Nicholas Russian Orthodox Church, Eklutna, Alaska, entered on National Register of Historic Places. (See Item #7, above).
1973	19 Sept.	St. Nicholas Russian Orthodox Church, Juneau, Alaska, entered on National Register of Historic Places. (See Item #7, above).
	4 Dec.	St. Michael Cathedral, Sitka, entered on the National Register of Historic Places. (See Item #7, above).
1974		Basic segment of church building removed from Kwigillinguk to Kongiganak, and St. Gabriel Chapel, Kongiganak, consecrated, in 1974. (Kreta, Notes; Kreta/Merculief, Photos; Wallace, 1974, 71).

1975		Construction completed upon present building of St. Agaphia Chapel, Tuntutuliak, Alaska, in 1975. (Kreta, Notes; Kreta/Merculief, Photos).
		Current building of St. Seraphim Chapel, Lower Kalskag, Alaska, constructed in 1975, replacing, successively, first church building constructed here in 1843, by Simeon Lukin, and second building constructed at date not yet documented. (See Item #7, above; Father P. Merculief, Floor Plan, May 26, 1976).
1977	12 Dec.	Holy Resurrection Church, Kodiak, entered on National Register of Historic Places. (See Item #7, above).
1978	22 May	Holy Transfiguration of Our Lord Chapel, Ninilchik, entered on National Register of Historic Places. (See Item #7, above).

9 MAJOR BIBLIOGRAPHICAL REFERENCES

(SEE CONTINUATION SHEET)

10 GEOGRAPHICAL DATA (SEE CONTINUATION SHEET)

ACREAGE OF NOMINATED PROPERTY each property less than one acre

QUADRANGLE NAME _____ QUADRANGLE SCALE _____

UTM REFERENCES

	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
A				B			
C				D			
E				F			
G				H			

VERBAL BOUNDARY DESCRIPTION

Each building as described in Item #7, above.

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

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE Alfred Mongin
Architectural Historian / Father Joseph P. Kreta (907) 486-3854 P.O. Box 55, Kodiak, Alaska 99615

ORGANIZATION Alaska Div. of Parks DATE June 14, 1979

STREET & NUMBER 619 Warehouse Dr., Suite 210 TELEPHONE (907) 274-4676

CITY OR TOWN Anchorage STATE Alaska 99501

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL X STATE ____ LOCAL ____

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

STATE HISTORIC PRESERVATION OFFICER SIGNATURE William Sharadin

TITLE State Historic Preservation Officer DATE August 14, 1979

FOR NPS USE ONLY

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

W. Ray Luce DATE 6/6/80

~~CHIEF~~ KEEPER OF THE NATIONAL REGISTER

ATTEST: Kristin L. O'Connell DATE 5/27/80

~~CHIEF OF REGISTRATION~~

3330-1 (Russian Orthodox Churches in Alaska)

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United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number _____ Page _____

Russian Orthodox Church Buildings and Sites ALASKA

Date Listed

1. St. Nicholas Russian Orthodox Church Substantive Review 4/15/91