A Walk IN Time:

Woody Island's History, Use and Occupancy

Woody Island
Site View Guide
August 1998

OMAR STRATMAN, Protestant,
v.,
LEISNOI, INC., Respondent,

KONIAG, INC.,
BUREAU OF INDIAN AFFAIRS,
Intervenors.

IBLA 96-152
No. A76-0132 CV (JKS)

Challenge to the eligibility
of Woody Island
as a Native village
under Section 11(b)(3)
of the Alaska Native Claims
Settlement Act,
43 U.S.C. §1610(b)(3)(1994)

Produced for Leisnoi, Inc.

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Cultural Dynamics

On the cover:
Charlie Nelson (left, deceased brother of Leisnoi shareholder Dorothy Nelson) and unidentified friend with halibut on Woody Island circa mid-1930s.
Bactad Collection

Who
would ever
have dreamed
that
so much of life
and love, of hope
and joy,
of suffering
and sorrow,
could cling
to that tiny dot,
no bigger
than a
pin point,
seldom even
noticed,
among the
islands...?

Teacher Hannah Elizabeth Breece
Woody Island, October 1909

The native village nearest to Kadiak harbor is on Wood Island about two miles distant

ELI LUNDY HUGGINS, AN AMERICAN SOLDIER STATIONED AT KODIAK IN 1875.

Introduction

For over 2000 years, significant cultural forces have shaped Native life on Woody Island. Woody Island's Alutiiq people have persevered by adapting to external change. Evidence of this legacy is documented in site-specific archaeological investigations, published articles, archival sources, and information provided by past and present residents. Leisnoi shareholders describe a persistent sense of belonging and attachment to Woody Island that differs from the short-lived interests of Russian boat builders, ice shippers, fur traders, military defense strategists, and aviation communications technicians. Leisnoi shareholders perceive Woody Island as home.

The history of the Tangirnarmiut (people of Tangirnaq–Alutiiq for "people of Woody Island"[1]) is not easily summarized. There has been no extensive synthesis of Tangirnarmiut historical data outside of this litigation. This tour focuses on sites relevant to *Omar Stratman v Leisnoi Incorporated* which unequivocally document late 20TH century Tangirnarmiut use and occupation of Woody Island. This tour does not attempt to present a comprehensive human history of Woody Island.

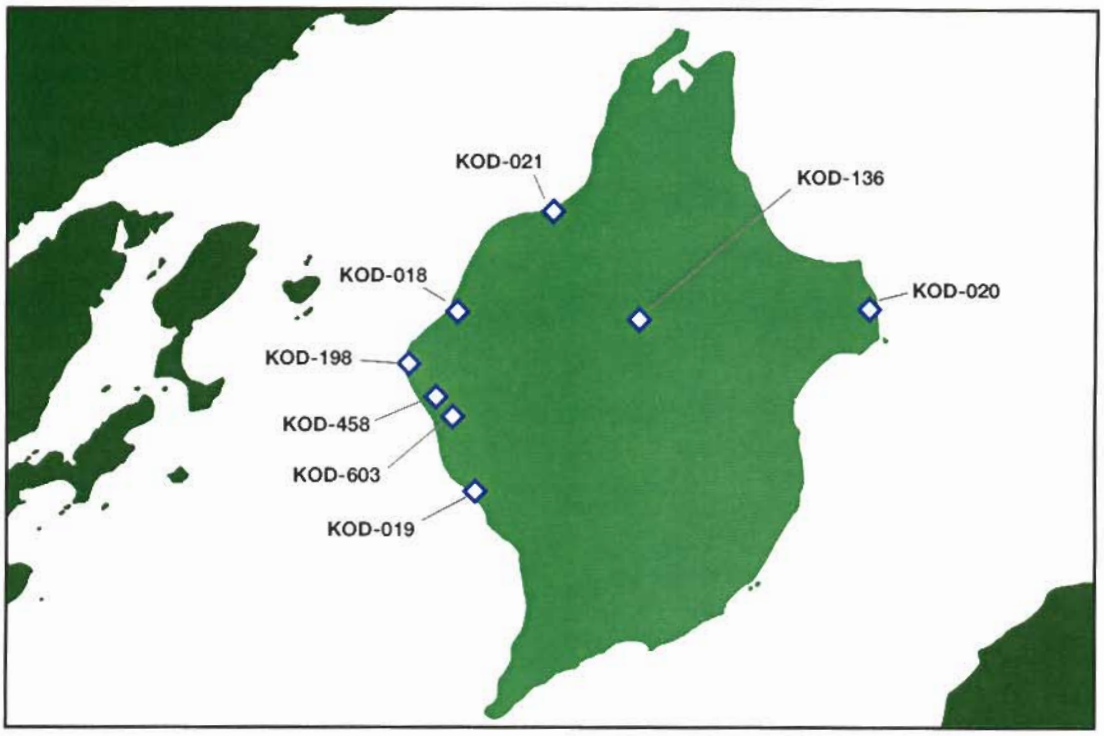
A more comprehensive synthesis of Tangirnarmiut history will be possible after future research is completed. Systematic archaeological investigations are likely to reveal additional ancient sites on Woody Island, and provide a more detailed understanding of life before European contact. Planned studies of Russian Orthodox Church archives and Russian records will illuminate the nature of 19TH century Russian activities on the island, and will document Alutiiq peoples' unique adjustments to European influence. Continued collection and analysis of elders' oral histories will further document the interconnected and sometimes hidden history of a people whose culture was once vigorously repressed. Woody Island is a microcosm of Alutiiq life.

Ancient Use of Woody Island

The *"Kachemak"* tradition or phase prospered between about 3300 and 1000 years ago. Pit houses, various fishing devices, and artistic bone and ivory carvings typify this period of rich resource harvesting. The more environmentally productive shorelines were being inhabited year-round by groups of extended kin. The earliest known evidence of human use on Woody Island is inferred from a Kachemak era site located west of the wharf. **KOD-018** is an early Kachemak site at the outlet of Icehouse (Lower) Lake on Woody Island documented by Donald Clark (Clark 1965:34-35). The approximately 70 meters of archaeological deposit were severely damaged by the 1964 earthquake, tsunami, and associated subsequent coastal erosion.

By 1000 years ago, the *"Koniag"* tradition—the people encountered by the early explorers—was beginning to blossom in the Kodiak archipelago. Whaling, fishing, wood working, sweat-baths, extensive trade, and large multi-roomed houses were the hallmarks of this civilization—also known as Pacific Eskimo. Large villages with complex social ranking including chiefs, commoners, and slaves, plus rich ceremonials were distinctly Koniag characteristics. Its demise came

[1] See *"Two Centuries of Changing Identity: The Case of the Tangirnarmiut"*–A Paper Presented by Gordon Pullar at the 1997 Centenary Conference Celebrating Franz Boas and the Jesup North Pacific Expedition–for a detailed discussion of Alutiiq ties to the island. His treatment of place names, assigned identity by outsiders, and an understanding of Russian/Alutiiq intermarriage and the "Creole" population on Woody Island are particularly pertinent.



MAP 1 Alaska Heritage Resource Survey (AHRS) Sites on Woody Island
(The AHRS is an inventory of all reported historic and prehistoric sites in Alaska)

in the late 1700s when the Russians subjugated the Native population. Epidemics, forced relocations and wholesale extermination of those who resisted characterized the initial wave of foreign influence.

KOD-019 is a site of undetermined age at Lake Una on Woody Island documented by Donald Clark (Clark 1965:35), who mentioned that a garden had been planted on the site's surface. This may have been a Koniag-era site since Koniag sites with their rich soil were often used as garden plots in historic times. George Davidson mentions garden areas on Woody Island in 1867: "Cabbages, carrots, turnips, and potatoes are successfully raised, and the natives have many well-fenced gardens on the low ground abreast of Chagavka Cove" (Davidson 1869:211). Orth (1967:858) notes Chagavka Cove, (or Shahafka Cove) is a bight on the W. shore of Woody Island.

KOD-020 is a prehistoric site with early historic trade goods located on the east side of Woody Island at Sawmill Point. Clark (1965:35) reported it was a meter deep, and that it may be the site noted on Golovin's map of the area. This is also very likely a Koniag site.

KOD-021 is an area of garden plots known as "Garden Beach" on the northwest coast of Woody Island. The shallow (likely Koniag) midden was 35m long and a few centimeters thick, and eroding in 1965. Trade goods were found there, as well, along with woodworking tools.

Written Accounts of Woody Island

The first detailed published description of Woody Islanders dates to 1802. The Russian G.I. Davydov met Alutiiq Natives in skin boats near Woody

Island, and later attended a ritual dance in a ceremonial house (kazhim) on Woody Island:

> *A large oil lamp burnt in the center of the kazhim and several smaller ones around the walls. The space for the performance and the roof overhead were covered with dry grass...*
>
> *...Here too, two men are sitting near an oil lamp holding drums, and two others are standing on the sides, naked, with red stripes painted all over their body, wearing masks, with a small stick in their mouth, and holding small paddles and rattles in their hands. The masks were made of bent twigs, in such a way that the red and white decorated face of the men was visible through the mask. Above the lamp, from the crossbeams connected crosswise with a quadrangle hung arrows, baidarkas, floats, and other hunting equipments, and all of this is rocked by a man as before...*
>
> *The spectators consisted of native inhabitants, dressed in their finery. The women were wearing their best dresses such as cloth, parkas, or those made from marmot skin or eider down, almost all had bones piercing their nasal septum, or beads threaded on sticks, while on their arms and legs, their necks and in their ears were as many beads as they could fit in, or all they had. Everyone was very pleased with the performance. During the rest of the festival the women kept bringing in food and serving it to people. They only had to look away for a moment and one of the young boys would grab the dish and run away; then the women would start chasing, and everyone roared with laughter...*
>
> **(Davydov 1810:208-210 from Desson 1995:163-164).**

Nicholas (Nicoli) W. Pavloff (1846-1932) was a devout Russian Orthodox "psalmist" (lay minister) who had seventeen children on Woody Island–only eight of whom survived to adulthood. His father, V.G. "William" Pavloff, was the Vice Governor of Alaska in Kodiak during mid-1800s. Nicholas knew the Alutiiq Native language, as well as Russian and English. He recorded aspects of local history including this description of early Native residences on Woody Island from the Baptist Orphanage Newsletter:

> *Before 1855 or 1856 the present location of the village was a bare spot and the natives lived in several places around the island where streams of running water were found, and a good sandy beach. They lived in families of two or three barabarras. A barabarra is a native hut...the sides are built of split wood, the roof is covered with dead grass...there are always two or three sleeping compartments...seven or eight feet square and about six feet high...(a side compartment or jupans) serves for two purposes: a bed room and sometimes as a bath room, it takes but a few minutes to get the bedding out, heat up some good sized round rocks in the barabarra red hot and carry them into one corner of the jupan.*
>
> **Mr. N.W. Pavlov July 1908**

Russian and American Use of Woody Island

Depopulation and forced relocations during the early 1800s brought Alutiiq people into central villages like Woody Island. The Russians controlled the use and availability of large skin boats to restrict traditional intergroup trade and socializing. Alutiiq life was drastically different during the early 1800s. According to an early Russian account in Gideon (1989:39), the Russians maintained an agricultural station and artel (work camp) on Woody Island. Most other artels processed salmon to feed Russian American Company personnel, however, the Woody Island artel was used for brick manufacturing and salt boiling.

In the winter of 1794–95, James Shields, a British

shipwright and officer in Russian service, built two small craft on Woody Island for the Russian America Company (Pierce 1990:463). Scarred trees, possibly related to the effort, are present on Woody Island. Little is published about early nineteenth century Russian activities, but by the mid-1800s, Woody Island's native residents were hunting sea otter in the summertime and cutting and storing ice during the winter.

Between 1852–1872 the Russian American Ice Company cut and packed around 10,000 tons of ice each winter from Lake Tanignak for shipping to points as far as California, Mexico, and Central and South America where ice was an expensive luxury (Stevens 1986). Ice was packed in sawdust for shipping, and a water-powered mill was built to produce the sawdust. Stevens (1986) describes the permanent native population originally living in barabarras on the Woody Island spit. (It is very likely that mechanized World War II harbor defense construction obliterated evidence of structures from this era). Overcrowding in the winter caused the ice company to build barracks for transient workers and some permanent families. Woody Island also produced logs for houses, boats, and fortifications.

After American purchase of Alaska, the Alaska Commercial Company inherited the ice business. The island produced logs for houses, boats, and fortifications. Vessels were built by men trained in Sitka. The island was the site of the first Baptist Mission Orphanage in Alaska, built in 1893. Placer gold mining was also reportedly conducted on Woody Island.

The US Navy established a wireless station on Woody Island in 1911 using some of the buildings from the old Northern Commercial Company[2] fur trade operations. It operated continuously, in spite of several fires, until February 28, 1930. One of the wireless station buildings was later re-used by the Longwood School (the territorial school on Woody Island) from 1932 to about 1942. In the early 1940s, the Navy built a harbor defense facility here including a net depot, a magnetic loop station, a radio range station and housing for 200 men. They also re-used buildings, most notably the large generator warehouse building built in 1919 that still stands near the FAA dock. The Civil Aeronautics Administration (CAA), later the Federal Aviation Administration (FAA), established itself on Woody Island during World War II, primarily on the East side of the island. The FAA continued to operate on Woody Island through 1970.

Modern Tangirnirmiut Adjustments

Throughout the 19TH and 20TH centuries, the Tangirnarmiut participated in the regional resource economy. They helped provide labor and resources for shipbuilding, wood cutting, ice harvesting, farming and gardening on Woody Island. They also were key participants in the regional industrial economy of Woody Island as evidenced by their involvement in the Russian Orthodox Church, the Ice Company, the Alaska Commercial Company, the Northern Commercial Company, the Baptist Mission, the Longwood Territorial School, the US Navy, and the CAA/FAA. They participated in the regional subsistence economy by tending gardens, raising livestock, fishing and harvesting shellfish. Their ability to adapt to the drastic changes in the region's economy over the past 200 years ensured their cultural survival. These adaptations were not a simple task as many tragedies struck the island and its residents.

Changes in modes of water transportation made major impacts on Woody Island life. As transportation changed from skin boats, to

[2] After the 1867 purchase, the Alaska Commercial Company (replacing the Hutchinson–Kohl concern) conducted the lucrative Pribiliof Island seal harvest, and operated and supplied Alaskan trading posts purchased from the Russians (Graburn et al. 1996:26–27). The Northern Commercial Company (NCC) apparently acquired Alaska Commercial Company's (ACC) interests on Woody Island by the early 1900s. NCC, a business rival of the ACC, sold their land and improvements (US Survey 484) to the U.S. Navy in 1913.

schooners, to wooden dories, to large fishing boats, to regular boat service, the island—lacking a safe natural harbor—became more difficult to access. The Tangirnarmiut have continually lost skiffs and small boats due to storms. The CAA/FAA vessel *FEDAIR 4* serviced the island daily from Kodiak harbor during the 1950s and 60s. The *FEDAIR 4* service to Woody Island was restricted beginning in 1963, and ceasing altogether in about 1971. Transportation to and from Woody Island was too unreliable and dangerous in small skiffs, especially during the winter. In fact, Yule Chaffin, in her recent deposition, stated that she and her husband made their decision to winter off Woody Island after the *FEDAIR 4* quit running. In 1976, Karl Armstrong requested federal appropriations for design and construction of a harbor on the west side of Woody Island, but funds were never approved.

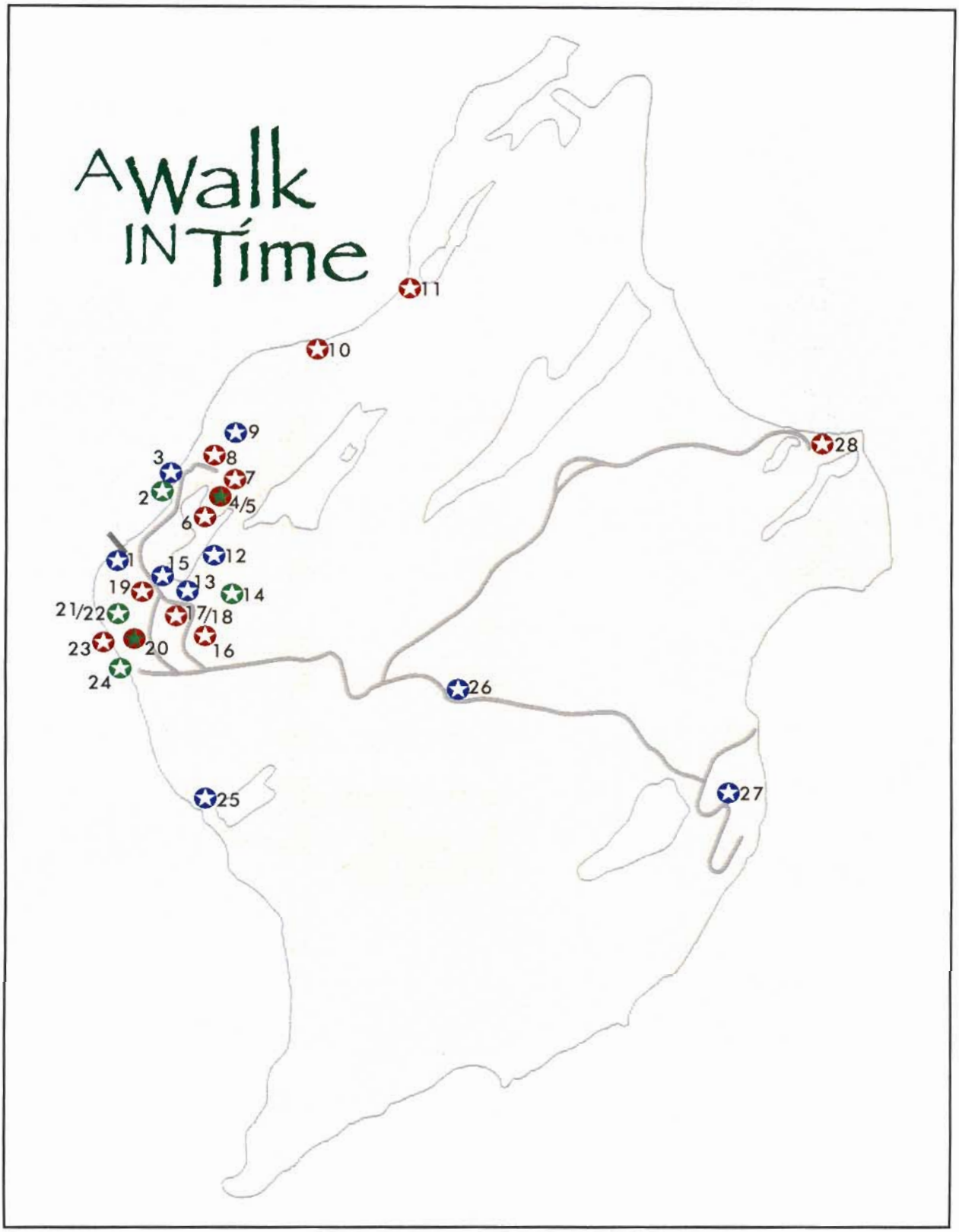
The Tangirnarmiut also adjusted to changes in Woody Island's physical landscape. For example,

The *FEDAIR 4* loading materials at Woody Island dock circa 1960. *FAA Collection*

catastrophic fires in private homes, at the Wireless station in 1912, and in the Baptist mission in 1925 and 1937 were great tragedies. The 1964 earthquake and tsunami damaged the water supply and deposited beach sand and debris over many acres of shorelines. These changes were accepted as normal challenges affecting life in coastal Alaska. Through it all, the Tangirnarmiut have emphasized the importance of extended family relationships and the strong connection to Woody Island engendered by their heritage. According to Alutiiq people whom Dr. Nancy Yaw Davis recently interviewed, many people continue to tell their offspring of their hereditary ties to the island, although recent circumstances and regulations have prevented the re-establishment of a modern village there.

Naval Radio Station personnel and Woody Island girls circa 1920. *Robertson Collection*

Post-European life on Woody Island put the Tangirnarmiut on the front line of cultural change. Some people adjusted—others never did. Early on, Native people from the island and from other villages toiled under Russian domination. They worked for the ice company, hunted sea otter, traded furs and established homesites. Later, people came as orphans from neighboring communities decimated by horrible epidemics. Some of them stayed when they grew up, and some families moved to the island to take advantage of opportunities including the Longwood Territorial School and the FAA. They maintained homes, gardens and banyas on Woody Island even as they embraced seasonal opportunities elsewhere such as commercial fishing, carpentry and wage work in Kodiak and other towns. People often came back seasonally to live, to tend gardens, or to visit—practices which continue. Woody Island has been the site of good times and bad; family reunions and family tragedies; house fires, drownings and natural disasters, marriages, births and deaths; World War II disruption and patriotic military service. The modern Tangirnarmiut—the Leisnoi shareholders—persist in their attachment to Woody Island and consider it home.



Map of Woody Island showing tour route and corresponding numerical site markers [NOTE: wooden numerical markers which are seen at certain places around the island are orienteering markers associated with the Camp Woody summer camp activities].

Woody Island Tour

Map key

Site 1 *(blue)*	FAA Dock, Warehouse and Water System
Site 2 *(green)*	Danny Harmon Gravesite
Site 3 *(blue)*	Church of the Annunciation Russian Orthodox Church
Site 4 *(red/green)*	Pavloff Homesite and Gravesite
Site 5 *(red/green)*	Sundberg Homesite and Gravesite
Site 6 *(red)*	William Pavloff/Angeline Maliknak Homesite
Site 7 *(red)*	Frump Homesite
Site 8 *(red)*	Johnny Maliknak house, KANA house, and Pavloff/ Sundberg smokehouse, Nick Pavloff homesite
Site 9 *(blue)*	Trail/Roadway, Tunohun house ruins and water well
Site 10 *(red)*	Georgi Nekeferoff Homesite
Site 11 *(red)*	Nicolai Maliknak/Paul Wolkoff Homesite
Site 12 *(blue)*	Flume Site
Site 13 *(blue)*	Baptist Mission and Orphanage
Site 14 *(green)*	Children's Cemetery
Site 15 *(blue)*	US Navy Magnetic Loop Station and Net Depot, Water Supply
Site 16 *(red)*	Chabitnoy/Simeonoff Garden
Site 17 *(red)*	Harmon's Homesite
Site 18 *(red)*	Gabe Lowell Homesite
Site 19 *(red/green)*	Simeonoff Homesite
Site 20 *(red)*	Chabitnoy Homesite and Gravesite
Site 21 *(green)*	Mike Chabitnoy Gravesite
Site 22 *(green)*	Russian Orthodox Graveyard and Pavloff Graves
Site 23 *(red)*	Fadaoff/Madsen Homesite
Site 24 *(green)*	**KOD-603** (mass grave of 1918 flu victims)
Site 25 *(blue)*	Chaffin Homesite
Site 26 *(blue)*	Leisnoi Incorporated land boundary
Site 27 *(blue)*	FAA Site School and Housing
Site 28 *(red)*	Charlie Naughton Homesite

Each numbered icon denotes a stopping point with physical evidence of use and/or occupation by Leisnoi shareholders. Icons are coded by site type. [NOTE: During late summer in this region, lush vegetation obscures the ground. Some of these remains are more easily recognized in the winter or spring].

Red stars are home sites and the remains of associated structures (such as banyas, sheds, gardens and wells) owned or used by Leisnoi certification residents. These sites have the highest degree of relevance to the present case.

Homesites have been identified through discussions with former and current residents, photographic research, and site visits. Home remains range from square depressions or outlines on the ground, to partly or fully collapsed structures. Some homes were burned in the 1960s and 70s. After abandonment, some homes were torn down and the building materials were salvaged and re-used elsewhere. Various household items such as tools and other "collectibles" have been removed from these homesites over the years, and unauthorized digging into at least two homesites (ostensibly for "collectibles") has occurred in the past two years.

Shed remains include ruins of small structures (roughly 12' x 12' or smaller) which have disintegrated from the elements. Some shed remains include piles of stored goods (housewares, clothes, appliances, tools and motor parts) in various states of decay. Some shed remains are only visible by the outline left on the ground and perhaps a decaying post or two.

The remains of recent *banyas* (a Russian word for bath) include piles of burnt rock and/or brick and occasionally a woodstove. A banya (also called *maqiwik* in Alutiiq) is a steambath used for bodily cleansing. Steambaths remain an important cultural practice for Alutiiq people. Many area prehistoric sites are filled with the burnt rocks and rubble produced by heating stones for sweatbaths—evidence of the longevity of this practice.

Gardens are identified as south-facing square outlines or depressions, with furrows or mounded edges sometimes visible. Wood or metal corner posts with barbed wire still attached are usually present. Fencing, generally of wood or barbed wire, almost always surrounded gardens to keep out livestock and deer. Gardening was an important aspect of life on Woody Island as people relied on the produce (potatoes, turnips, onions, rhubarb, etc.) to supplement their diet. At least one garden (Simeonoff's) continues to be cultivated. The area is attractive because of the extended hours of summer sunlight compared with Kodiak city which is in the shadow of the mountains. At least two of the gardens were built into the treeless, richly organic soil of late-prehistoric archaeological sites.

✪ *Green stars* indicate graves and cemeteries. Many hundreds of people lived and died on Woody Island over the past 2,000 years. These sites have a high degree of relevance to the present case.

The two established graveyards (the Russian Orthodox Cemetery and the Children's Cemetery behind the Baptist Mission ruins) while no longer maintained, have been located through research and site visits. Most graves in these cemeteries are no longer visible because of various environmental and human factors. At least 12 inches of volcanic ash were deposited on Woody Island during the 1912 Mount Katmai eruption, filling in and obscuring older graves in both cemeteries. Wind-blown sand and migrating dunes have also filled in and obscured some of the Russian Orthodox graves in the beach area, although the outline of at least one grave is visible adjacent to the Simeonoff house. Some carved stone and wood grave markers have reportedly been removed from Woody Island by collectors. Some people were buried on family homesteads, and one of these graves is clearly marked. Another homestead grave is visible (inside the remains of a small fence) and many others reportedly are present.

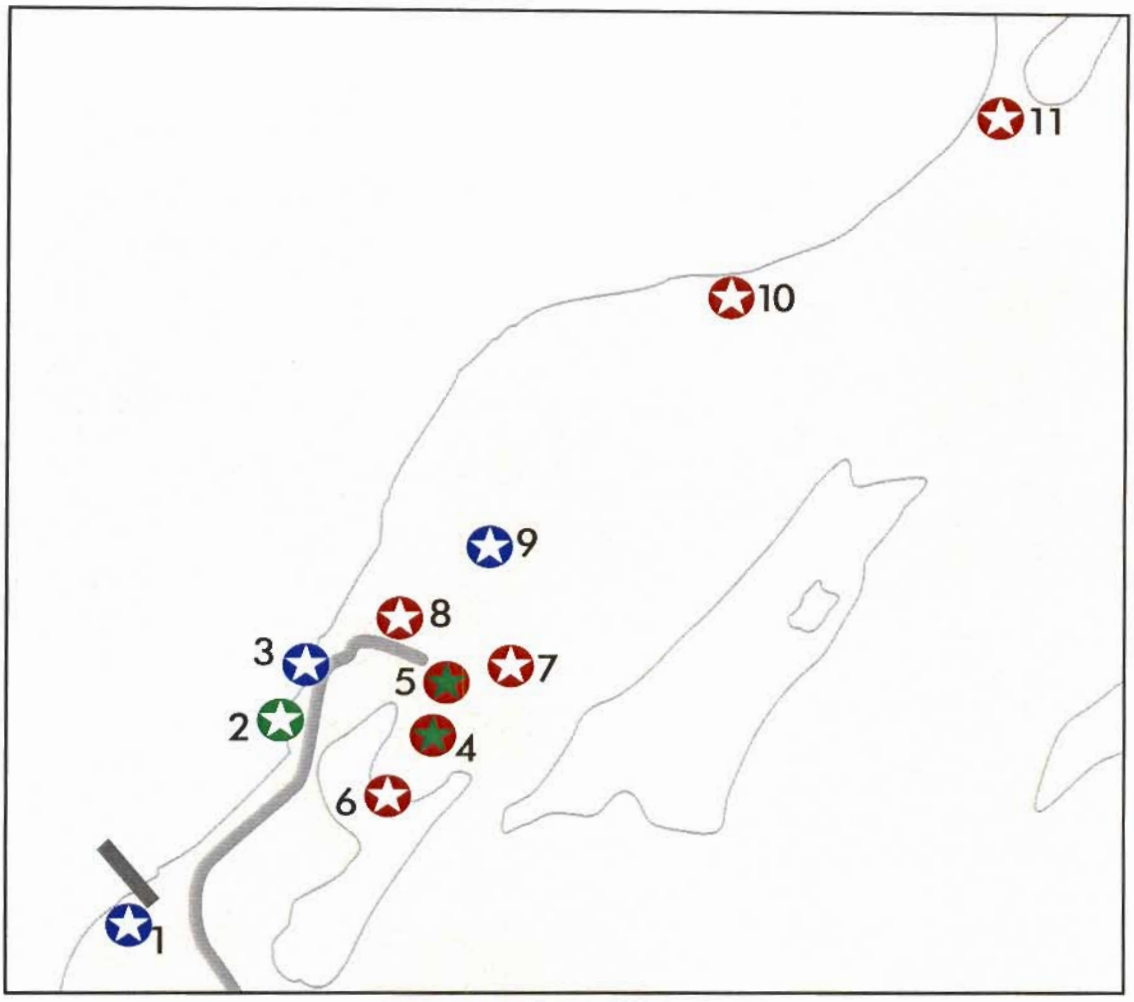
The other visible graves include a metal fence referred to as the "Pavloff graves" in the Russian Orthodox cemetery where Nicholas Pavloff is buried. The grave of one of the two Woody Islanders who died in action in Vietnam is still maintained and is clearly visible inside a wooden picket fence. The mass grave of the Woody Island 1918 influenza victims (**KOD-603**) is currently visible in the eroding sand dunes to the south of the Russian Orthodox cemetery.

✪ ***Blue stars*** indicate remains of the physical infrastructure associated with the Russian and American commercial/industrial/religious use of Woody Island. These sites provide an important social and economic context for the lives and livelihoods of Leisnoi shareholders.

The Russian era (1780–1867) physical remains on Woody Island are primarily covered by sand, ash and other organic deposits. Historic photos depict an early Russian Orthodox church with grave markers in the south village area, near the current Russian Orthodox Graveyard. A second church (Church of the Annunciation) was built on the hillside in the north village area. The remains of what appears to be the flume associated with the Russian American Ice Company are visible between Upper and Lower Lakes. A few very old spruce trees with healed scars (where wood used for boat construction was extracted) may also date to the Russian era. The Russian-era remains which would have been located adjacent to the FAA wharf very likely were disturbed in the 1940s by US Navy construction of the Net Depot and Magnetic Loop Station. Other Russian-era artifacts and structural remains undoubtedly are present beneath the Katmai ash at various points around the island. A thorough archaeological survey involving systematic digging would be necessary to identify them.

The American era (post 1867) remains on Woody Island include buildings, features and/or artifacts from the Alaska Commercial Company, the Northern Commercial Company, the Baptist Mission and Orphanage, the US Navy, the Longwood Territorial School, and the Civil Aeronautics Administration, the Federal Aviation Administration and Kodiak Area Native Association. This infrastructure was an integral part of the commercial and governmental endeavors which brought vast social and economic change to Southcentral Alaska in general, and to Woody Island in particular. Woody Island residents helped build and maintain the infrastructure. Among various other seasonal endeavors, Woody Island natives hunted sea otter for their pelts which they sold to the commercial companies, cut wood and hauled hay for the Baptist Mission, cut lumber for the US Army, cut boat parts for fishing dories built at Kodiak City, and held numerous janitorial and caretaking positions for the companies, agencies and institutions which came to Woody Island. Much of the recent infrastructure (particularly the water supply) from this era was damaged by the 1964 Great Alaska Earthquake and the associated tidal wave.

Some of the remains of this infrastructure are clearly visible on Woody Island and include buildings, roads, water and sewer lines, and communication sites. Recent environmental cleanup sponsored by the US Army Corps of Engineers and the Federal Aviation Administration have removed many of the above-ground environmental hazards such as decrepit buildings and hydrocarbon storage tanks.

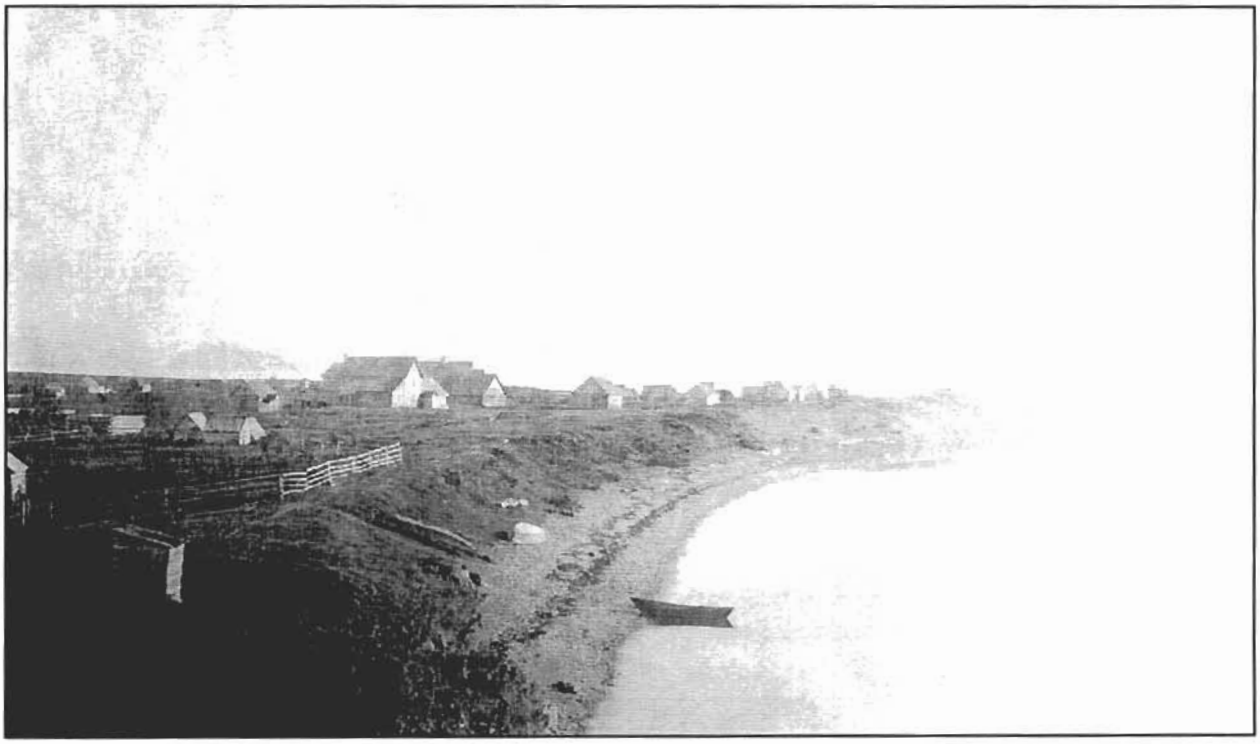


Map of Sites 1–11

Site 1 *(blue)*	FAA Dock, Warehouse and Water System
Site 2 *(green)*	Danny Harmon Gravesite
Site 3 *(blue)*	Church of the Annunciation Russian Orthodox Church
Site 4 *(red/green)*	Pavloff Homesite and Gravesite
Site 5 *(red/green)*	Sundberg Homesite and Gravesite
Site 6 *(red)*	William Pavloff/Angeline Maliknak Homesite
Site 7 *(red)*	Frump Homesite
Site 8 *(red)*	Johnny Maliknak house, KANA house, and Pavloff/Sundberg smokehouse
Site 9 *(blue)*	Trail/Roadway; Tunohun house ruins and water well
Site 10 *(red)*	Georgi Nekeferoff Homesite
Site 11 *(red)*	Stephan Maliknak Homesite

Site 1
FAA Dock, Navy Warehouse and Water System

The changing waterfront reflects changes in 20TH century use and the necessity of local adaptation to these changes:



View of Woody Island shoreline circa 1888. *Albatross Collection*

Woody Island Waterfront circa mid-1920s. *National Archives Collection*

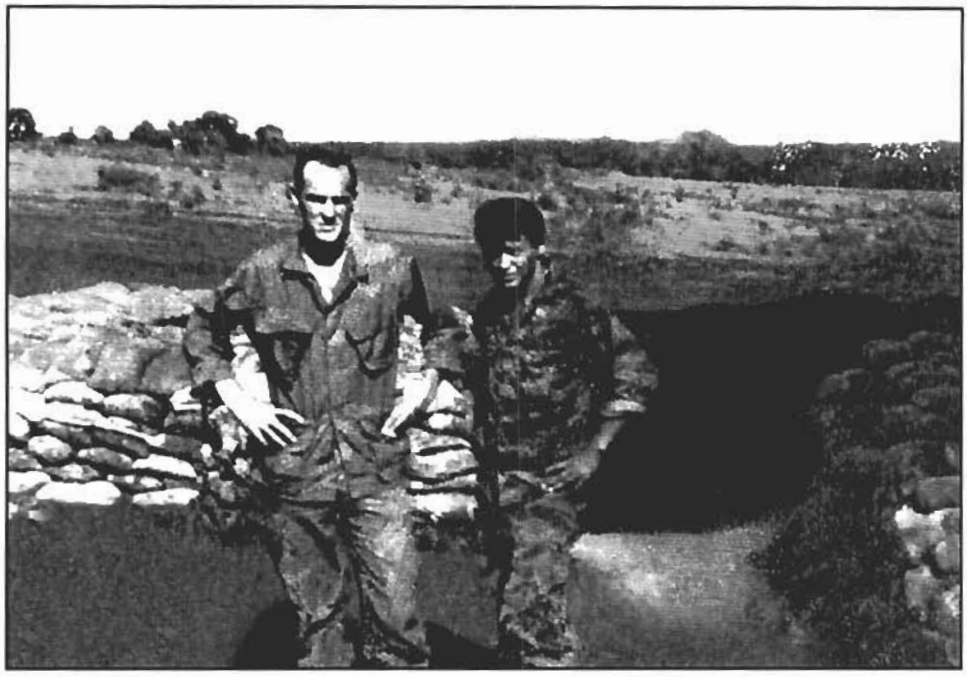
Woody Island shoreline—FAA dock and south village areas 1963. *FAA Collection*

Note the World War II era water hydrant to the left of the road near the FAA dock. This water system was an important improvement which people depended on in the 1950s. The water system was destroyed in the 1964 earthquake, contributing to the difficult post-earthquake living conditions on Woody Island.

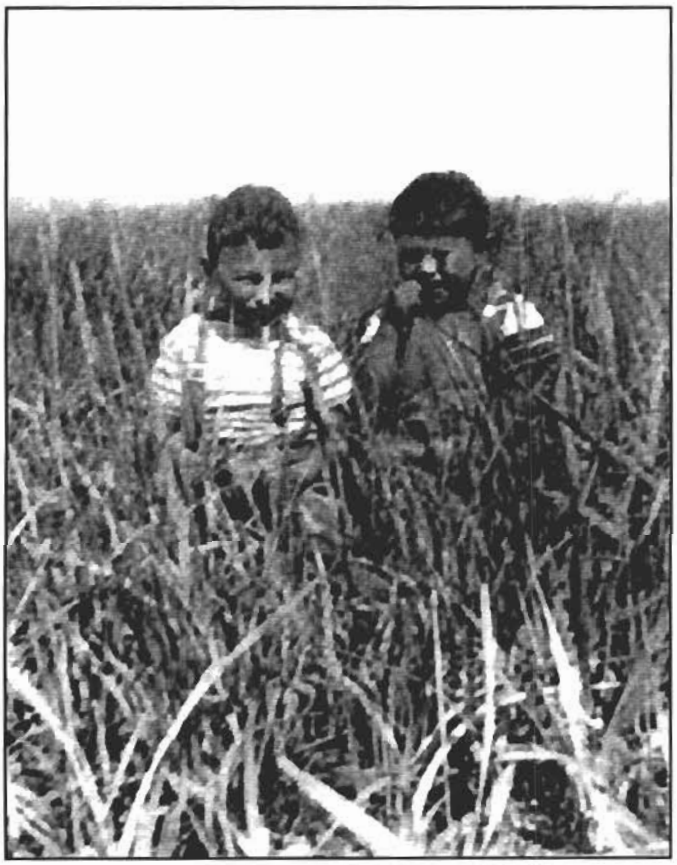
Site 2
Danny Harmon Gravesite

On June 2, 1967, Daniel Harmon died heroically in battle in Vietnam just two days before his tour of duty was to have ended. This grave was dug by Nick Pavloff, Sr. at the site where Danny often talked of building a house after the war. A full military funeral took place on this site to honor Danny. An urn containing Daniel's half brother Alexie Fadaoff's ashes was later buried in the gravesite. Danny's Woody Island childhood friend, Freddy Simeonoff, was also killed in Vietnam, and is buried in Kodiak.

Other Leisnoi Military Veterans include Mike Chabitnoy (WW I), William Robertson (WW I), Wilfred Pavloff (WW II), Edson Fadaoff (WW II), Martin Pavloff (WW II), Frank Pagano (Korean era), Morris Harmon (Cold War era), Paul Harmon (Cold War era), Michle Chabitnoy (Cold War era) and Bill Nome (WW II, Korean era and Vietnam era).

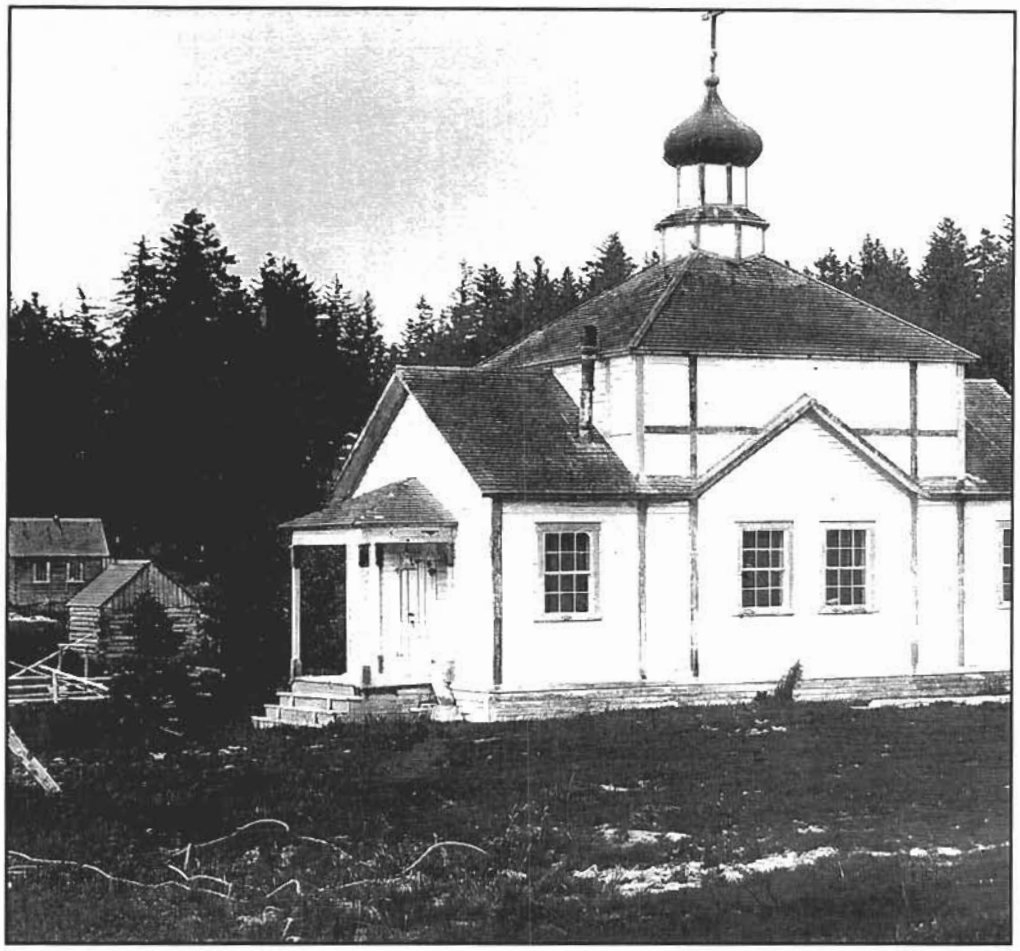


Danny Harmon (right) in Vietnam. *Paul Harmon Collection*



Freddy Simeonoff (left) and Danny Harmon on Woody Island. *Paul Harmon Collection*

Site 3
Church of the Annunciation Russian Orthodox Church



Church of the Annunciation with Native houses in the background. *Learn Collection*

This was the second Russian Orthodox church on Woody Island. It was built around 1890 on the hillside across what is now the lagoon outlet. In 1952 the church burned, and in 1972 Martin Pavloff built the fence which is still visible around the altar and sanctuary area.

The following English translation of an 1890 letter in Russian from Nikolai Pavlov to Bishop Vladimir illustrates the depth of the ties to the Russian Orthodox faith on Woody Island prior to the arrival of the Baptist Missionaries:

> *"It is with such deep emotion that we thank you for your kind attention to my son Nikolai...He arrived home safely on the above mentioned date of October 17/29 from Karluk with the help of Captain Oliver Smith (Kodiak)... I fall down at your feet and thank you, Your Grace for Your welcome letter of 22/3 August 1890.*
>
> *I appreciate your kindness and intentions. I will try with all my strength to...this blessing and since it is already late, the wind is strong and a storm is coming on here, I do not forsee a favorable time (for your visit) in the near future. I must set out for a winter (hunt) and ask Your Grace to deign to support him (Nikolai) for the winter at home until the first available transport*

leaving Alaska to San Francisco. During this time he will be...occupying himself with his studies with Father Aleksander at the Voskresenskaia (Resurrection) Church in Kodiak.

I accept with joyfulness your blessing and ask you to bless him (his son) again. Your peaceful servant,"
Nikolai Pavlov

Father Kashevarof (left) and Nick Pavloff inside Church of the Annunciation Russian Orthodox Church circa 1916. *Learn Collection*

Site 4
Pavloff Homesite and Gravesite

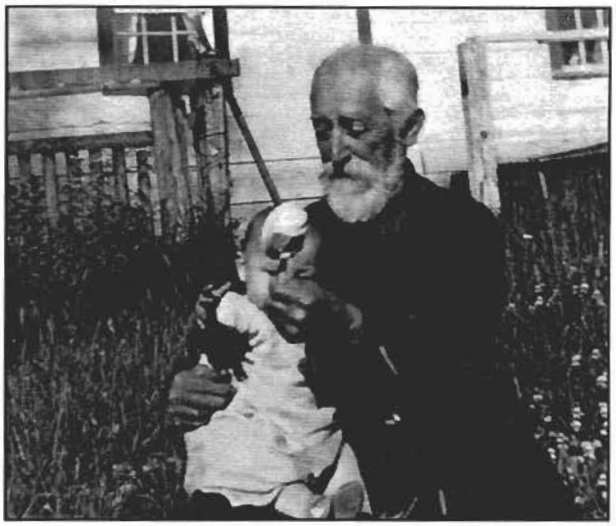
US Survey 1676 indicates at least 3 major family structures[3] at this site. The Pavloff family was an important Creole[4] family on Woody Island as this family letter indicates:

Letter, Nicholas W. Pavloff to Miss Olga W. Campbell, daughter of Sophie Pavloff Campbell

Wood Island, Kodiak, Alaska
June 8TH, 1903

My Dear niece Olga

Your kind favor came duly to hand (April 30, 1903). I see by it that you are very much interested in a biography of our family more so of your dear mother. And to make a long story short; I will endeavor to please you with the principal facts:



Nicholas Pavloff circa 1930. *Harshman Collection*

Our parents were both Russian nationality and belonged to the Greek Catholic faith. Father was born in St. Petersburg was educated there in government marine school, had his first trip to Sitka Alaska in 1839. In 1840 he came again to Alaska where he met my or to say your mother, a girl of sixteen summers, fell in love, and got married, and staid in Sitka 15 years in the employ of the Russian American Fur Company's as it was called then, as a captain for there were more than a dozen captains in the employ of that company... And during his stay in Co.'s employment they had nine of us children... Then (1857) the whole family left Alaska for Russia (St. Petersburg)... There we spend two years... After the expiration of two years the stockholders at the head quarters of San Petersburg offered our father two positions; either to go to Vladivostoc on the Amoor (River) or come to Alaska again, and Alaska being ours and our mother's birth place as she belonged to an old Russian family

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3 Because of the harsh elements, natural wood houses in the Kodiak region in general—including Woody Island—typically last about 30 years before they need reconstruction. Recent archaeological excavations on Afognak Island (see Patrick Saltonstall's 1996 *Dig Afognak Report to Afognak Native Corporation*) indicate this was also the case with traditional barabarras prior to Russian contact.

4 According to Archpriest Michael J. Oleksa (1990:185), many, if not most Creoles were mixed Native Alaskan and Siberian/Slavic descent. Initially, "Creole" was a term applied to the offspring of Native Alaskan women and Siberian frontiersmen as a way of granting the offspring civil rights. After the Russian American Company (RAC) was established, the government required the RAC to educate and hire this new racially mixed category of citizens. After 1821, all Native Alaskans who pledged political allegiance to the czar were considered Creoles. As a result, Creoles combined both Russian American and Native cultures, often were multilingual, but were not necessarily biologically mixed. At the turn of the 20TH century, the Pavloffs were biologically mixed (Russian and Native Alaskan), well educated, and active in the Russian Orthodox (also known as Greek Catholic) Church.

Archimandritoff who came over across from Eastern Siberia in early times, as traders and explorers of the country. Enticed the old man to take the latter place, to be Vice Governor of Alaska in 1858; so we went back and made a trip in seven and a half months...During our stay in Kodiak I used to spend nine months of the year at Sitka college and three months with my parents at Kodiak having my noon meals with the Governor at Sitka and two years prior to the transfer of Alaska I went down to San Francisco for a couple of years then came back to Kodiak. The Governor Prince Maksoutoff and his wife almost every summer did come over from Sitka to stay a couple of months in Kodiak...My sister was married to your father 23RD of March 1869 and within three years they left our country with a little boy of Alaska Charles Nicholas J. Campbell your brother. So myself and my brother Paul been left here to hold our country good...

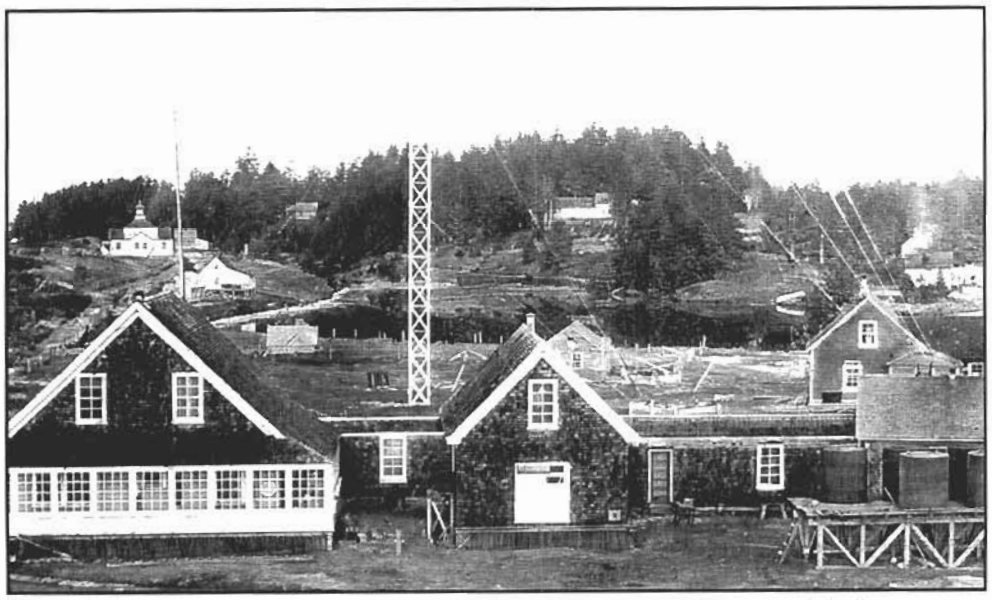
Myself, my family; aunt and your cousins, send best wishes and most affectionate Regards to you and your mother

Your Sincere
Uncle Nicholas W. Pavloff

This house was listed as a "30' x 26' dwelling house" on the 1926 homestead survey of Nicholas Pavloff (US Survey 1676). It reportedly burned in the 1970s, but ruins of the shed and banya are still present and include evidence of use into the 1970s.

Leisnoi shareholder residents of this home:

Angeline Panimarioff Pestrikoff Pavloff Maliknak	1960–1966
John Maliknak	1960–1970
William Wilfred Pavloff	1960–1967
Herman Ponchene	1960–1970
Natalie Ponchene	1960–1970
Nicholas "Nick" William Pavloff, Sr.	1965–1970
Paul R. Harmon	1965–1970 (seasonal)



View over Naval Radio Station of Pavloff Homestead (on hill across lake in top center of frame).
Learn Collection

"Uncle" Nick N. Pavloff (left), Michle Pavloff (center) and Anna Pavloff at homesite circa late 1930s. *Betty Pavloff Lind Collection*

Site 5
Sundberg Homesite and Gravesite

This site is located on the original Nicholas Pavloff homestead (US Survey # 1676—surveyed in 1926). At that time, a "54' x 19' dwelling house" was noted at this location. This homesite reportedly was Wilfred Pavloff's home in the 1940s. It burned in the 1940s and Rudy Sundberg later built the house whose ruins remain partially standing. Rudy Sundberg, Jr. lived in this house until the early 1970s and Rudys siblings and parents would frequently visit. Note the various household items dating from the 1950s, 60s, and 70s including a Motorola black and white tube style television set, dishes, electric iron, snow sled, a schwinn bicycle and a stove in the banya ruins which came from one of the cabins built on the island in the 1970s.

Rudy Sundberg, Jr. on Woody Island circa 1950s. *Betty Pavloff Lind Collection*

Site 6
William Pavloff/Angeline Panamariof Pavloff Maliknak Homesite

Angeline lived in this house in the 1930s with her husband William Pavloff and their children. She later married Stephan Maliknak and they lived here as well. The outline of this house is visible next to a pile of rotting lumber that was salvaged from her house after abandonment. This re-use of building materials and building sites is a common theme on Woody Island.

Angeline (left), Stephan (right) and Johnny Maliknak circa 1940s. *Betty Pavloff Lind Collection*

View of the Pavloff home, 1915. *National Geographic Collection*

Site 7
Agnes Pavloff Frump Homesite

The Agnes Pavloff Frump home was occupied between 1960–1963 by:

Agnes Pavloff Frump—died 1963 in a boating accident
Harold Frump King
Brenda Frump Pickett
Maryanne Frump Bezates

Agnes Pavloff Frump's children at the homesite Maryanne (left), Harold (right), and Brenda (front). *Betty Pavloff Lind Collection*

Site 8
Johnny Maliknak Home, Kana Homes, Rudy Sundberg, Jr. Homesite

Johnny Maliknak lives in a house built by Martin Pavloff and his daughter and son in law in 1985. Kodiak Area Native Association built three small houses here in the 1970s—one for Rudy Jr., one for Nick Pavloff, and one for Johnny Maliknak. Nick's house burned in the early 1970s. Note Rudy Sundberg Sr.'s smokehouse (obtained from Nick Pavloff) is still standing and in use.

Site 9
Trail/Roadway; Tunohun House Ruins and Water Well

Mike Tunohun (left) worked at the Navy base in Kodiak in the 1940s, and on weekends often visited his home on Woody Island.
Betty Pavloff Lind Collection

This area contains at least four homesite ruins—some may date to the Russian era, some, including the Tunohun homesite, date to the 1920s and may have been built by Native relatives who came from Eagle Harbor and Ouzinkie after the epidemics killed many local residents.

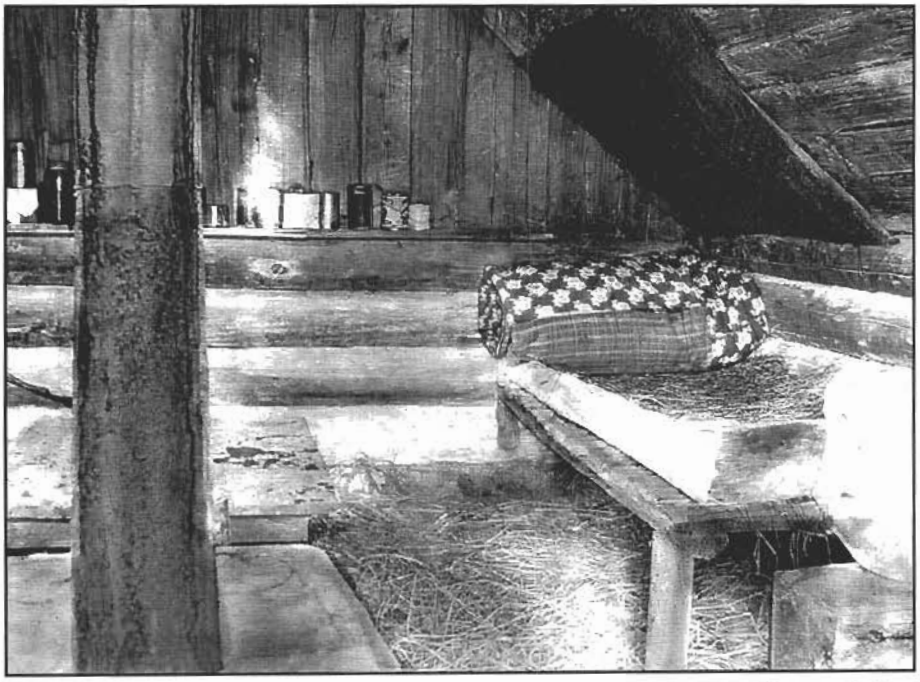
The Tunohun well is located up on the hillside. Notice the recent vandalism at the Tunohun homesite. Old bricks, square headed spikes, and a copper kettle indicate late 19TH or early 20TH century activity. More recent material unearthed by vandals in June 1998 includes abundant shellfish remains (evidence of local subsistence) and an old flashlight—likely dating to the late 1950s or early 1960s.

Mission boys hauling wood alongside the road—one of the earliest roads in Alaska. *Learn Collection*

Site 10
Georgi Nekeferoff Homesite

Georgi was born September 9, 1899 and died on May 3, 1978. His family name, Nekeferoff, is found in derivations on early Woody Island census records. He spent most of his adult life on Woody Island at Garden Beach at this homesite when he was not lodged at the Kodiak jail for alcohol related reasons. Georgi was a good cook, according to the Kodiak Police Chief. Throughout the 1950s, 1960s and 1970s, Georgi considered this site his home.

The adjacent beach with its rich soil is the site of **KOD-021**—a late prehistoric archaeological deposit. This is a classic example of a prehistoric site being "re-used" in historic times as a garden plot. This garden was tended by various North Villagers at different times during the 20TH century.

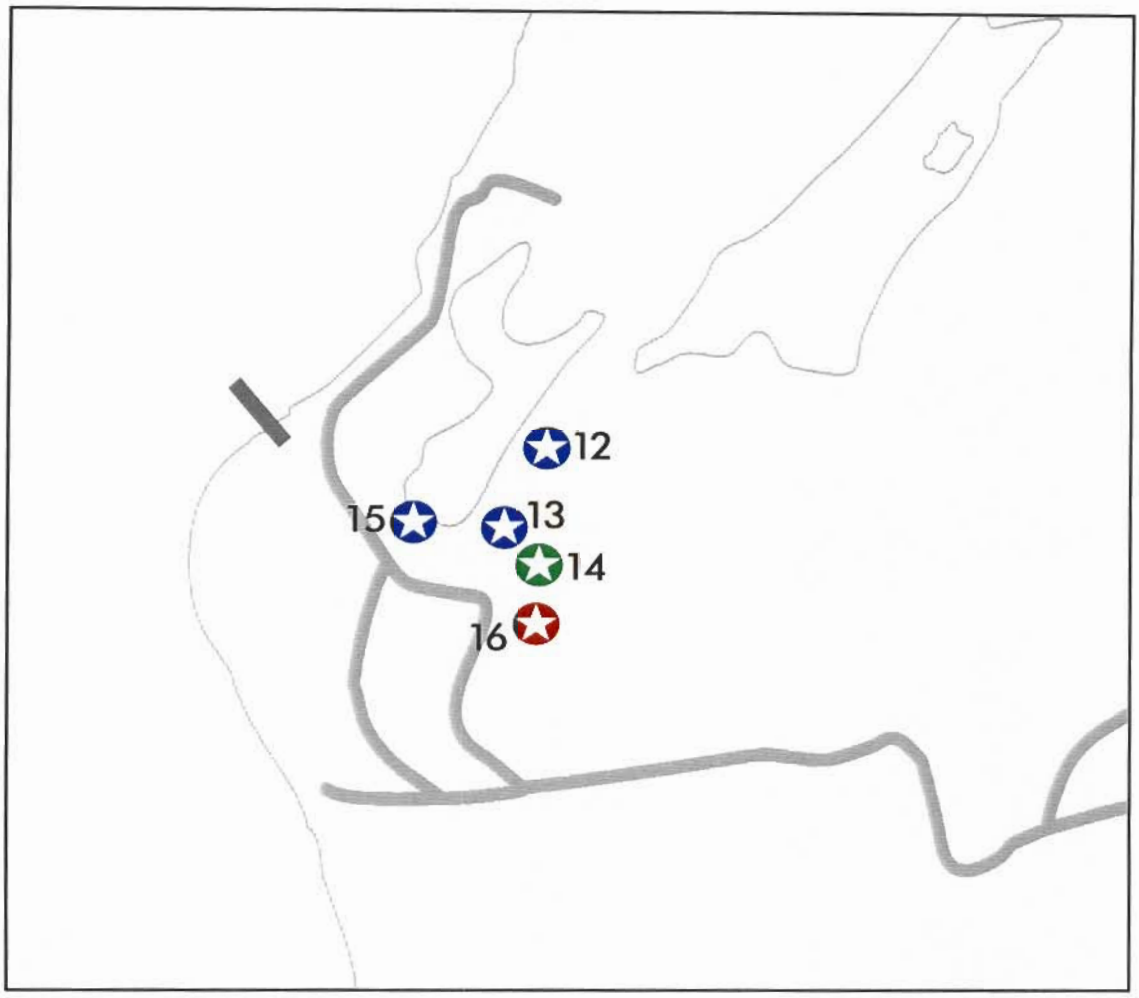


Native residences like this were not often visited by non-Natives. *Learn Collection*

Site 11
Nicolai Maliknak/Paul Wolkoff Homesite

Nicolai Maliknak	1920–1958
Paul Wolkoff	unk–1958
Stephan Maliknak	1920–circa 1935

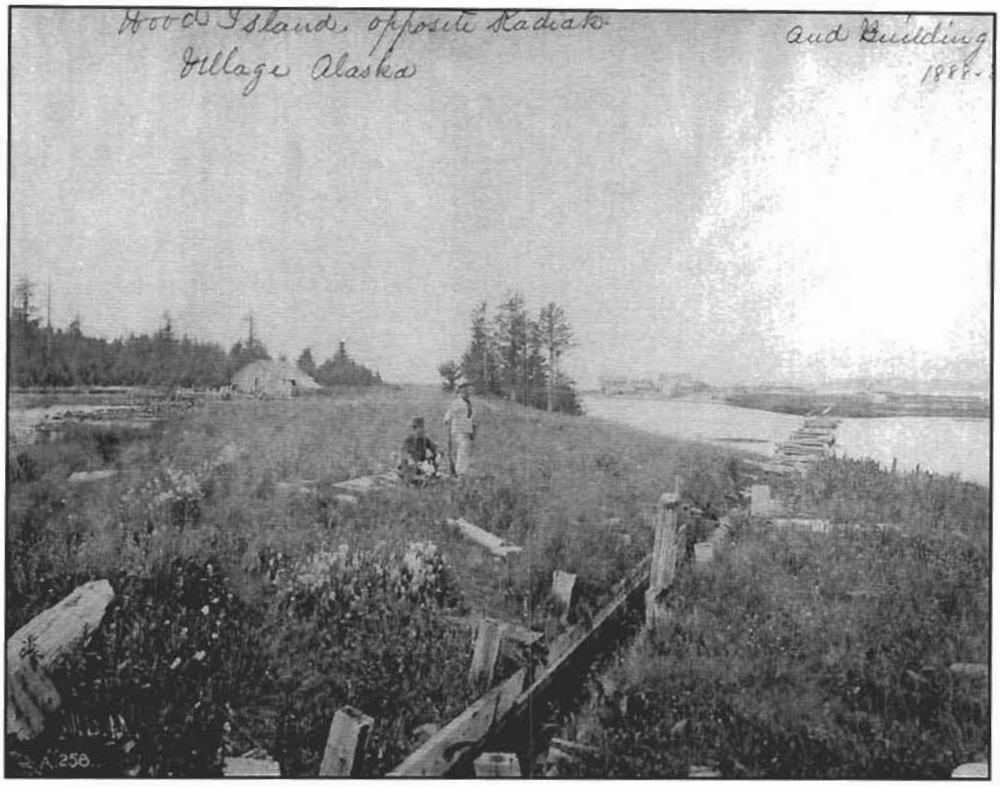
Nicolai Maliknak reportedly knew some of the old Alutiiq shamanic songs and traditions. When he died, it is likely these traditions passed on as well. (Sadly, in May, 1998 this area was being looted by curio hunters who risk destroying important archaeological data and disturbing human remains). There is evidence for at least 3 distinct house sites and at least one banya along this hillside. These houses and the Georgi Nekeferoff homesite indicate that some Woody Islanders chose to live apart from the other enclaves on Woody Island during the 1950s and 1960s.



Map of Sites 12–16

Site 12 *(blue)*	Flume Site
Site 13 *(blue)*	Baptist Mission and Orphanage
Site 14 *(green)*	Children's Cemetery
Site 15 *(blue)*	US Navy Net Depot and Magnetic Loop Station, Water Supply
Site 16 *(red)*	Chabitnoy/Simeonoff Garden

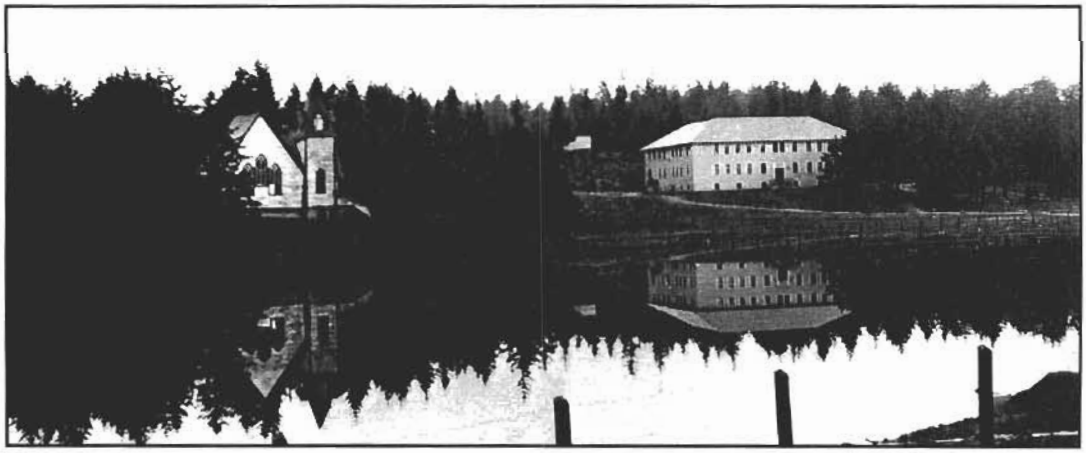
Site 12
Flume Site



Remains of Ice Company flume circa 1888. *Albatross Collection*

The ruins of this flume, used to transport ice blocks down to the warehouse near what is now the FAA dock, can still be seen on the Tanignak Lake shoreline.

Site 13
Baptist Mission and Orphanage



Baptist Chapel and Dormitory. *Harshman Collection*

Mission children cutting fish, Woody Island waterfront. *Harshman Collection*

The Baptist Mission and Orphanage were a central focus of life on Woody Island during the early and mid-1900s. Many Leisnoi shareholders were either raised at or worked for the orphanage or mission. These ties continued into the 1960s as indicated by recently discovered letters in the Betty Pavloff Lind collection.

Site 14
Children's Cemetery

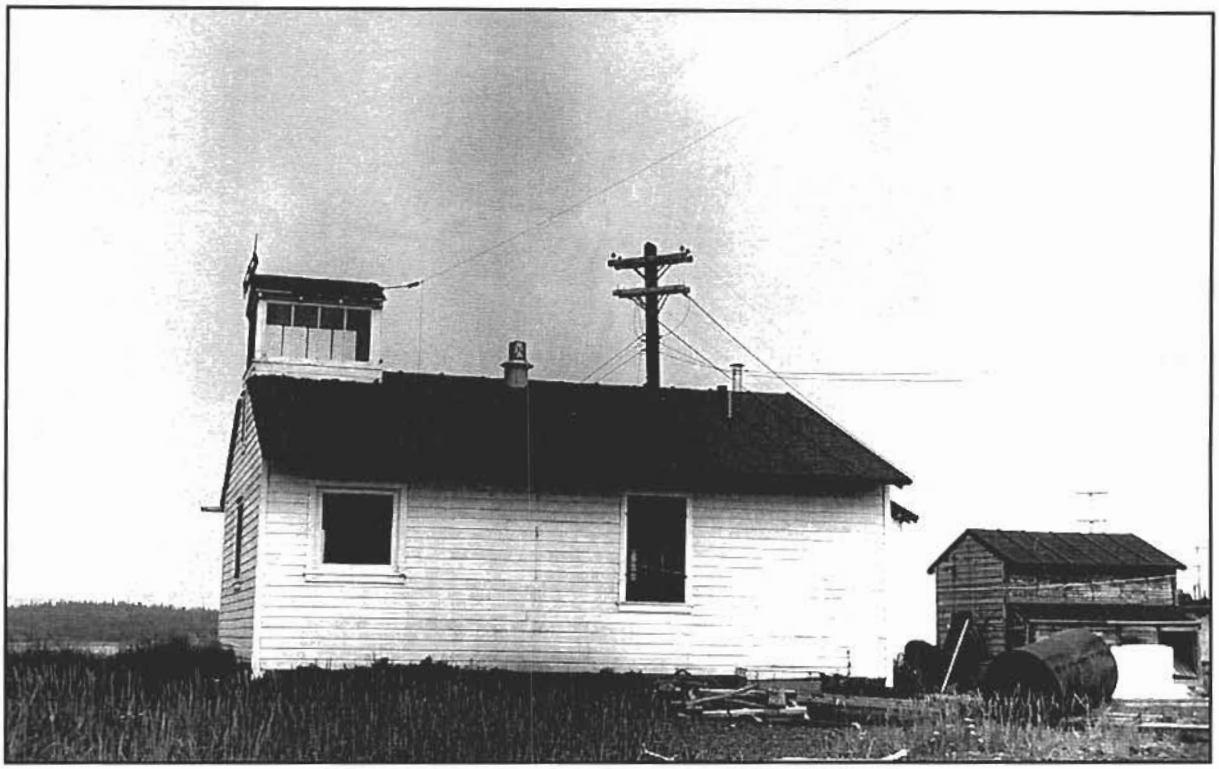
Graves of:

Olga Archamandritoff
Died of illness October 19, 1906
May Wespetkoff age 1½
Agnes Robertson age 10
Marla Knagin age 10
Andrew Amiknuk age 11
Died March 1907
all from whooping cough

Many other children who are mentioned in the Orphanage Newsletter as having died on Woody Island are also buried here.

Baptist Mission barn with graveyard visible behind it (right). *Learn Collection*

Site 15
US Navy Net Depot and Magnetic Loop Station, Water Supply



View of the submarine sounding house, later rebuilt as the Fadaoff/Madsen house. *FAA Collection*

A metal anti-submarine net was strung across Woody Island Channel from western Woody Island to Kodiak Island to prevent attack on the Kodiak Naval Base by Japanese submarines. The net is in a rusting heap near one of the warehouses which still stand on the Baptist Mission property. The submarine sounding house contained electronic equipment which monitored boat traffic in the channel.

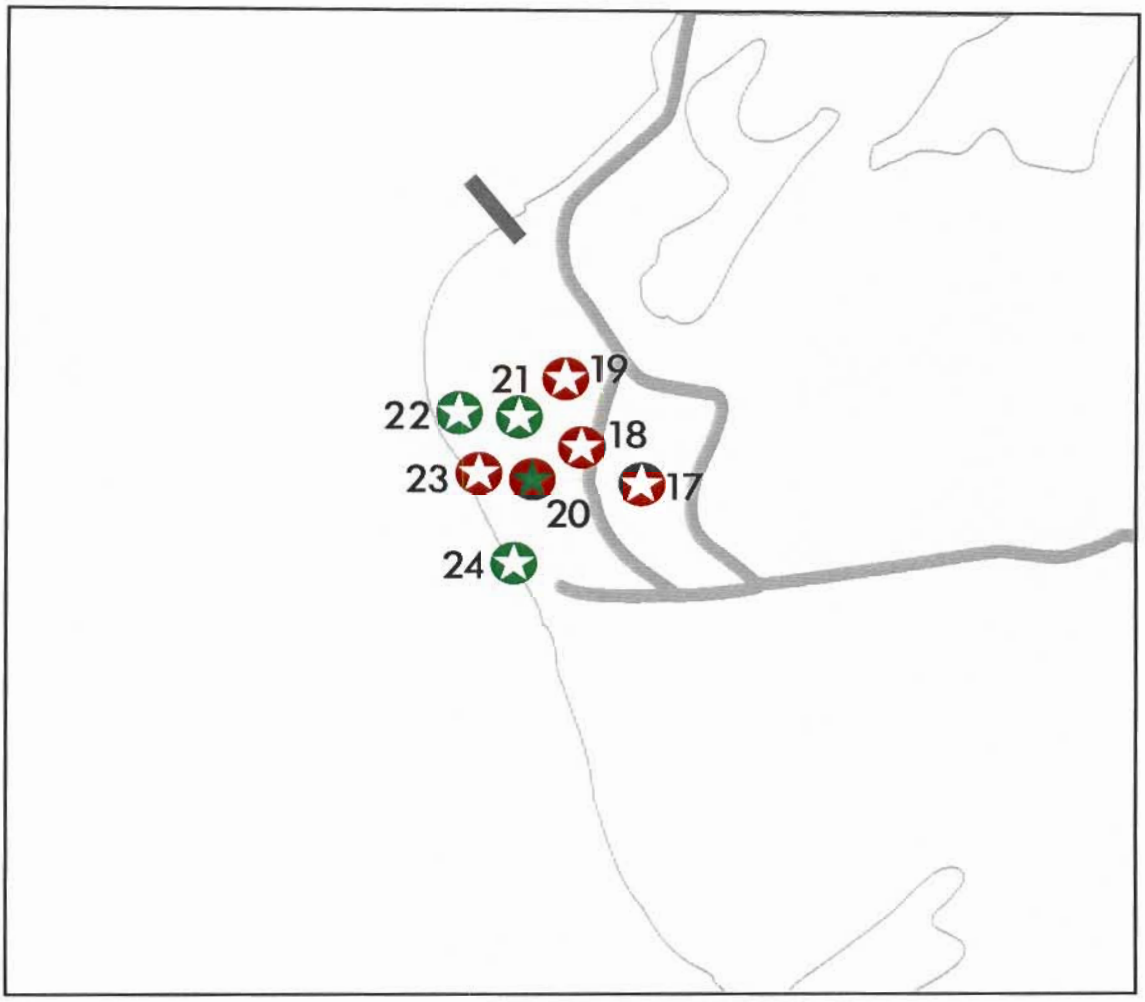
The emergency nature of the wartime construction affected the local landscape as the Baptist Church, old Naval Radio Station buildings, and native houses in the area between the lake and dock were bulldozed. World War II brought over 10,000 troops to the area and caused great social disruption. Nevertheless, Woody Islanders enlisted. One Woody Islander—cartoonist Virgil Partch (the child of a local woman and an enlisted man from the Wireless station)—made a unique contribution to wartime humor.

"I took a thorn out of his paw a few years back."
Virgil Partch ("VIP"). © True.

Site 16
Chabitnoy/Simeonoff Garden

Mission children with garden cabbages. *Learn Collection*

This site was a prime garden area which was originally used by the mission, and later by Ella Chabitnoy and the Simeonoffs. Richard Simeonoff recalled hearing it referred to by the name "Cherries Gorie"—but he was unsure of the name's meaning. He recalled that huge rutabagas grew here. Currently, there is at least one rhubarb plant still growing in the garden.



Map of sites 17–24

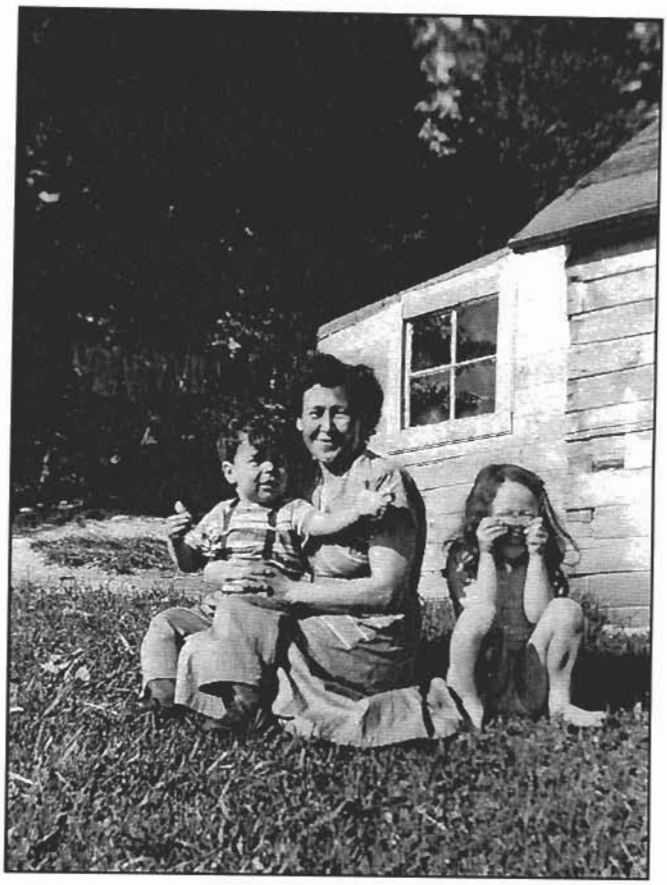
Site 17 *(red)*	Harmon Homesite
Site 18 *(red)*	Gabe Lowell Homesite
Site 19 *(red)*	Simeonoff Homesite
Site 20 *(red/green)*	Chabitnoy Homesite and Gravesite
Site 21 *(green)*	Mike Chabitnoy Gravesite
Site 22 *(green)*	Russian Orthodox Graveyard and Pavloff Graves
Site 23 *(red)*	Fadaoff/Madsen Homesite
Site 24 *(green)*	Mass Grave of 1918 flu victims (**KOD-603**)

Site 17
Harmon's Homesite

This homesite originally was occupied by Eli Alakak and his son John, and then by the Andersons. After that time, it was part of the Dora Miller estate. In the late 1940s, Sarah Lowell lived there. The Harmons lived here starting in the mid-1950s. The ruins of the Harmon's residence and banya including a large propane water heater are located on this hillside. Note also the door of an old vehicle, possibly from one of the automobiles the Harmon brothers owned.

The Harmon house was still standing in 1970. In her log book on October 4, 1970, Yule Chaffin referred to it as "Hartle's old place" and also mentions the Harmon pond (the pond adjacent to the site).

(from top left) Jimmy Hartle, Danny Harmon, Morris Harmon and Leanna Harmon (right) on Woody Island beach. *Hartle Collection*



Nettie (center) with Leanna (right) and Jimmy beside Harmon house in mid-1950s. *Hartle Collection*

(left to right) Unknown, Cecil Chabitnoy, John Maliknak and James Fadaoff circa 1956.
Hartle Collection

Leisnoi shareholders who lived in the Harmon House during the time period of 1960–1970:

Anastasia "Nettie" Fadaoff Harmon Hartle (deceased)
Paul Harmon
Maurice Harmon
James Hartle
Leanna Harmon Castillo
Michael "Mitch" Gregoroff
Ron Fadaoff (Nettie, mother)
Alexie Fadaoff (urn containing his ashes buried in Daniel's gravesite)
Daniel Harmon—deceased, killed in Vietnam 1967, buried near 2nd Russian Church
Rayna Harmon Whetham
Charlotte White Fadaoff
Alexander John Fadaoff
David James Fadaoff

Site 18
Gabe Lowell Homesite

In 1991, archaeologist Rick Knecht noted house ruins and distinct banya ruins—stove parts are still present on the ground near a small spruce tree. Richard Simeonoff recalled Gabe Lowell living on his own in this small house in the early 1950s.

Site 19
Chabitnoy Homesite and Gravesite

Herman Pochene outside Chabitnoy house circa 1940s. *Betty Pavloff Lind Collection*

The original house was given to Ella Fadaoff (Chabitnoy) and Nick Fadaoff (her husband) by Nicholai Liknak who, in the 1920s, occupied the house with his family. Nicholai Liknak and his family came to Woody Island after the 1918 Spanish flu epidemic from Eagle Harbor. He was known as Chief Yellow Pants because of the clothing that he often wore. Nick and Ella made major improvements including gardens, sheds, a banya, and a lighted driveway. According to Richard Simeonoff, Mike Chabitnoy brought the cottonwoods from Middle Bay in the 1940s and planted them along the lane—these trees still line the lane. James Fadaoff's infant twin brother is buried just outside the back fence near the path leading to the beach.

Ella Chabitnoy (front) and Mitch Gregoroff in Chabitnoy house 1959. *Hartle Collection*

Mike Chabitnoy with furs on Chabitnoy house circa 1951–1952. *Hartle Collection*

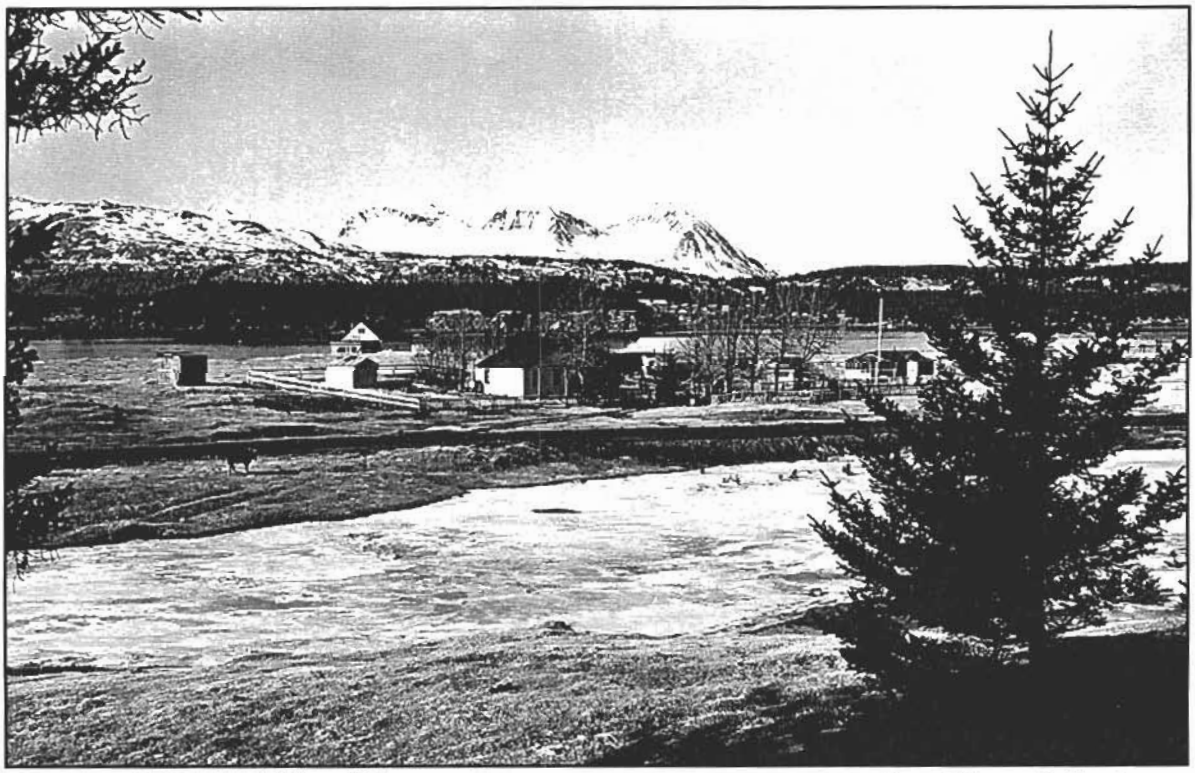
Native persons who occupied the Chabitnoy house during the time period of 1960–1970:

Ella Fadaoff Chabitnoy (deceased)
Cecil Chabitnoy (deceased)
Michle "Mickey" Chabitnoy
James O. Fadaoff (deceased)
Rosemary Challiak (deceased)
Paul Harmon
Simeon "Buddy" Fadaoff
Karl Armstrong, Jr. (deceased)

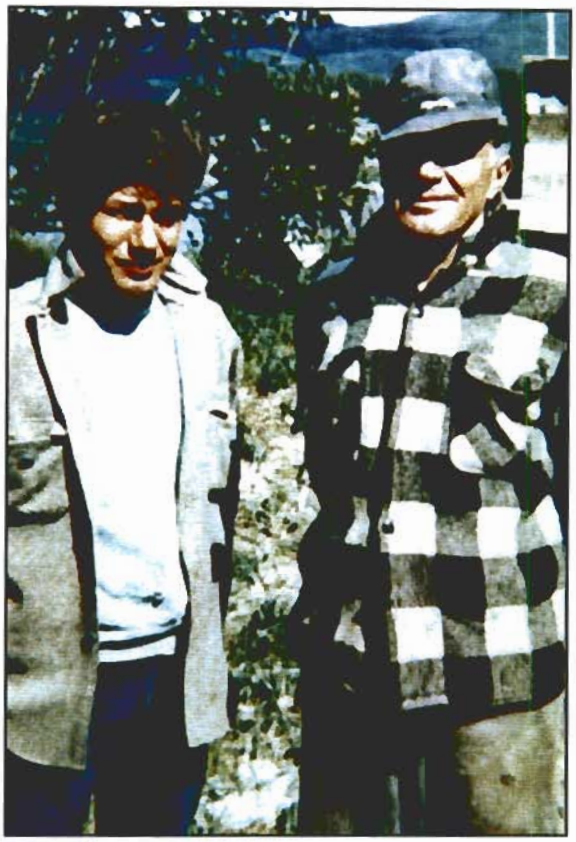
Site 20
Simeonoff Homesite

This homesite was burned by local residents in the mid-1970s. The site is currently characterized by burnt pilings, the remains of a water system, and adjacent gardens and banya.

There are outlines of two graves adjacent to the west side of the house. It is likely that additional unmarked graves from this era are located nearby. Richard Simeonoff mentioned that his siblings and other area children would avoid the old Russian Graveyard (iron Pavloff graveyard).



Chabitnoy homesite (left) and Simeonoff homesite (right) in 1965. *Alaska State Library Collection*



Freddy Simeonoff (left) and Kelly Simeonoff, Sr. at Uganik Bay fish camp, Kodiak Island. *Pagano Collection*

Native persons who lived in the Simeonoff house during the time period of 1960–1970:

Kelly Simeonoff, Sr. (deceased)
Natalie (Fadaoff) Simeonoff (deceased)
Freddy Simeonoff (deceased—killed in Vietnam)
Christina "Tina" Simeonoff Hoen
Cien Marie Hoen Weeks
Chrislyn Kay Hoen
Peter Simeonoff (deceased)
Karl Armstrong, Jr. (deceased)
Marie Redick Unger (deceased)
Larry T. Redick
William W. Redick
Robert J. Redick
David W. Redick

Freddy Simeonoff in US Army helicopter. *Pagano Collection*

Site 21
Mike Chabitnoy Gravesite

Mike Chabitnoy served in the US Army during World War I. *Learn Collection*

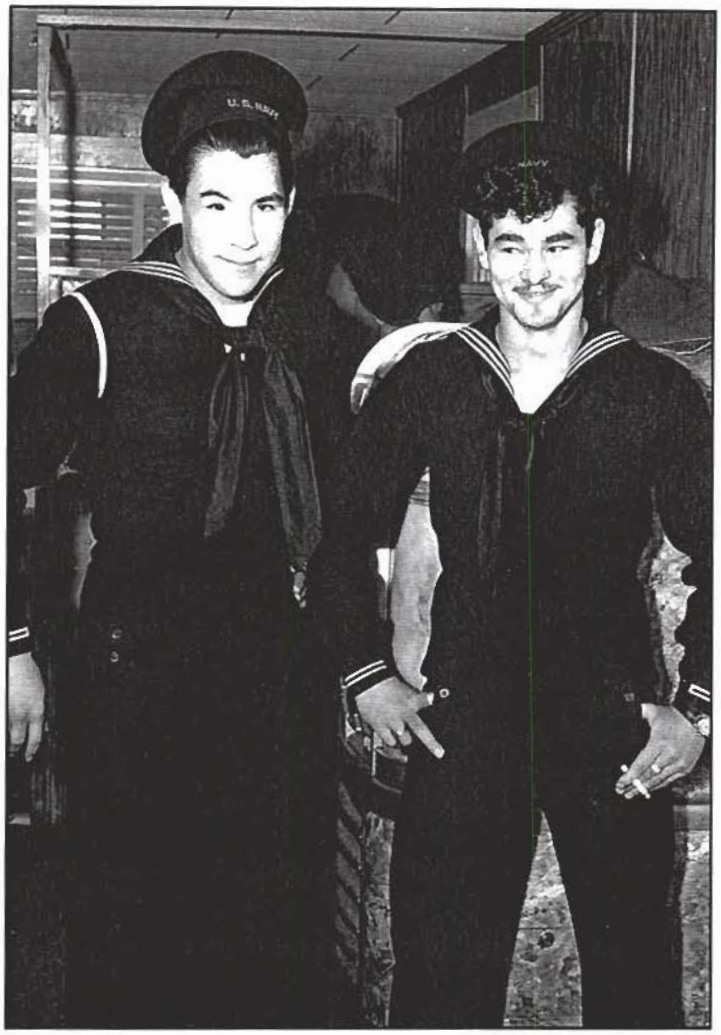
Site 22
Russian Orthodox Graveyard and Pavloff Graves

"The Church of the Annunciation, built at the expense of this (American Russian Ice) company for the use of the natives, is a splendid structure for that country. It is to be furnished with images and decorations imported from St. Petersburg."
February 1, 1869 edition of the Alaska Herald Newspaper, San Francisco

The first Russian Orthodox Church and graveyard located on US Survey 603B–1905. *Alaska State Library Collection*

According to Anna Pavlov, the iron fence visible here surrounds the graves of the Pavloff ancestors including Nicholas (Nicoli) W. Pavloff (1846–1932).

Site 23
Fadaoff/Madsen Homesite

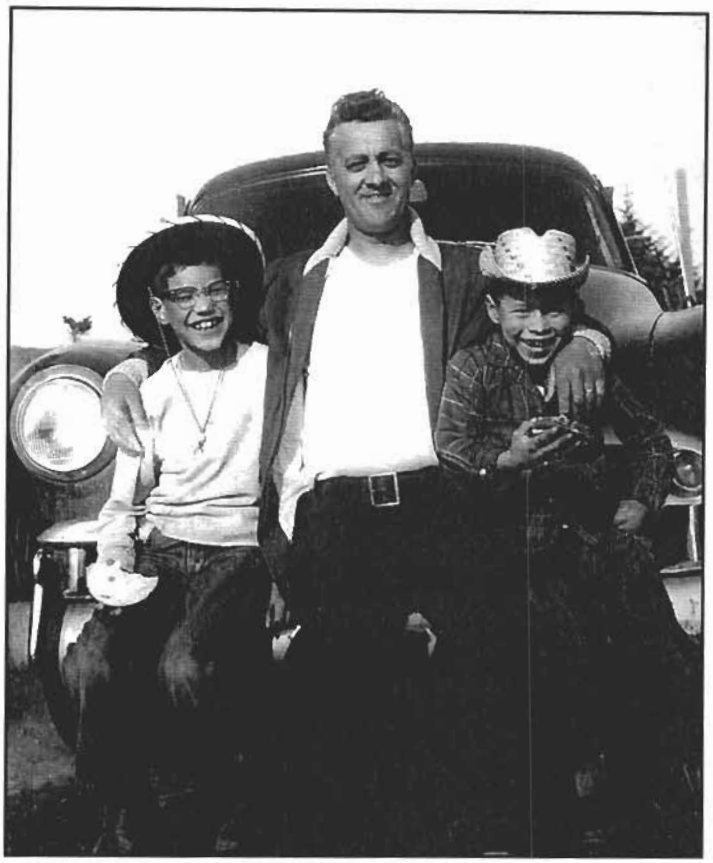


Edson Fadaoff, Sr. (left) and Martin Pavloff in U.S. Navy circa 1944. *Betty Pavloff Lind Collection*

The Fadaoff/Madsen house was originally the WW II submarine sounding station. Edson Fadaoff, Sr. assisted by Michael "Mitch" Gregoroff and others rebuilt the home out of the submarine house materials on the present site.

Mary Ponchene Pavloff. *Betty Pavloff Lind Collection*

Edson Fadaoff, Jr. (left) and Joseph Fadaoff as small boys in the 1960s with a model boat. *Chaffin Collection*



Nick Pavloff with Joseph Fadaoff (left) and Edson Fadaoff, Jr. (right) with Nick's Chevy on Woody Island.
Betty Pavloff Lind Collection

Edson Fadaoff, Jr. holding baby William Pavloff. *Betty Pavloff Lind Collection*

Native persons who lived in the Fadaoff/Madsen house during the time period of 1960–1970:

Nicholas William Pavloff, Sr. (deceased)
William Nicholas Pavloff (deceased)
Edson Fadaoff, Jr.
Joseph Fadaoff
Mary Ponchene Fadaoff Pavloff (deceased)
Johnny Ponchene
Nicholas Andy Pavloff

Site 24
Mass Grave (KOD-603)

According to the Kodiak Baptist Orphanage News Letter[5], on October 30, 1918, the *Admiral Farragut* arrived at Woody Island with a new Matron. The vessel also carried the Spanish influenza. Within two weeks, all of the mission boys and most of the girls and staff were ill. Nick Fadaoff and two other men were not ill, and took over care of the livestock, getting water and wood, waiting on the sick and burying the dead. With so many dying at one time, coffins could not be made. Many of the dead were wrapped in bedding and buried in this mass grave (**KOD-603**). Other graves are also located in this area but are no longer marked. One child from the mission and 26 villagers—14 men, 6 women and 6 children—died in October/November 1918. With the exception of the Mission child (Alice Vesey) the Baptist record omits the victim's names, but includes the names of village children who were taken into the Mission as a result of the epidemic. The names of the actual victims were thus determined by kinship records from all three sources. It is likely that most, if not all, of these people are buried here:

Agizza, Iohann
Agizza, Wasilii
Agizza, Loubowa
Aluglie, Daria
Amaknak, Aleksii
Amiknuk, Afonasia
Amoknuk, Nicholia
Bielonogov, Vaili
Cohn, Louse Sundberg
Chya, Paul Sr.
Izhuvavuk, Parascovia
Kaliknak, Evfrem
Nanjack, Andrean
Nanjack, Heretina
Pavloff, Parascovia
Pestriakoff, Feona
Vesey, Alice
Waspetkoff, Anastasiia
Waspetkoff, Emelian
Waspetkoff, Feodor
Waspetkoff, Gavril F.
Waspetkoff, Gregory
Waspetkoff, Iohann
Waspetkoff, Marfa
Waspetkoff, Tatiana
Waspetkoff, Vasili F.

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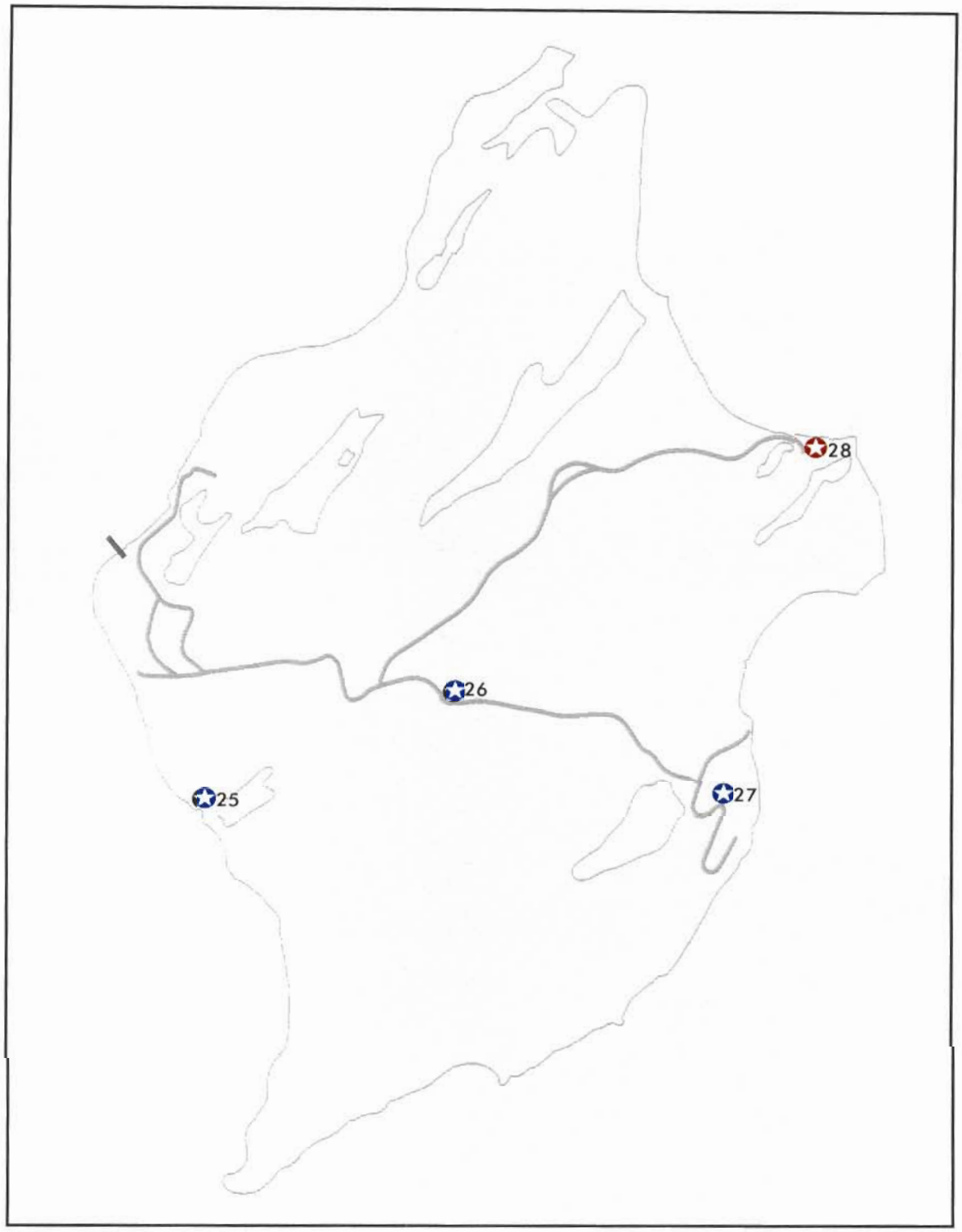
[5] This is extracted from a 7/15/98 memo to Frank Feichtinger and Chris Wooley by Kathleen Putman who summarized the Baptist Orphanage Newsletter data and Russian Orthodox Church records.



Map of sites 25–28

Site 25 *(blue)*	Chaffin Homesite
Site 26 *(blue)*	Leisnoi Incorporated land boundary
Site 27 *(blue)*	FAA Site School and Housing
Site 28 *(red)*	Charlie Naughton Homesite

Site 25
Chaffin Homesite

Darrell Chaffin, station manager of the FAA facility on Woody Island, and his wife, Yule lived here year-round between 1967 and 1969 when they began spending winters in California and summers in Alaska.

Site 26
Leisnoi Incorporated Land Boundary

Under the terms of ANCSA, Leisnoi could not select land within 2 miles of the town of Kodiak. Only land east of this boundary could be selected.

Site 27
FAA School and Housing

Woody Island FAA flight service station and housing 1964. *FAA Collection*

A Kindergarten through eighth grade school was built at the FAA Complex in 1951. It served island residents, including Leisnoi shareholders, until its closure in 1969. In 1977, Leisnoi Inc. began renovating the former FAA housing for shareholder use. The renovated housing was destroyed by fire in 1979. At least three families with five children were living in the quarters at the time.

Site 28
Naughton Homesite

Charlie Naughton reportedly lived here seasonally in 1970. Based on the recent (7/98) site visit, there is domestic trash amid the ruins of a habitation, as well as World War II-era concrete and structural ruins (possible sawmill ruins) on the east side of a small lake just west of Sawmill Point.

Modified barabarra or Native house (left) and Old Russian house (right), at end of Russian trail east side of Woody Island. *Slifer Collection*

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