In 1986, researchers from Oregon State University, led by Dr. David Brauner, came to the small Catholic community of St. Paul, Oregon as part of ongoing research on the French-Canadian inhabitants of the Willamette Valley between 1829 and the mid-1860s. They were searching for the remains of the first Catholic Mission in the Pacific Northwest. What they found was a cellar belonging to nuns who ran a boarding school for the daughters of the French-Canadians between 1844 and 1852. These women were upper-middle class Belgians belonging to the Sisters of Notre Dame de Namur order.

The purpose of this research was to examine the archaeological data recovered from this project to see whether this novel situation was recognizable in the archaeological record. Secondly the objective was to intensively review the written record to determine details regarding the daily lives of these women. The final objective was to see what the combination of literature and archaeology can reveal about the texture of their lives.

The research was divided into three phases: field archaeology, literature search, and artifact analysis. Field archaeology was accomplished over two field seasons and included pedestrian survey and surface collection and test pit and block excavation. Artifact analysis was loosely structured on a functional classification
Six Sisters of Notre Dame de Namur set foot on the shores of the Oregon Territory on August 1, 1844. They were the first Catholic nuns to come to the Pacific Northwest. Coming at the invitation of Father Francis Norbert Blanchet, they set up a boarding school for the daughters of the retired French-Canadian fur trappers who had settled in the Willamette Valley. Their school was in the small Catholic community of St. Paul. During their short stay in St. Paul they taught school while learning to survive. They developed skills such as bread-making, clothes washing, carpentry, livestock husbandry, and gardening. They left the Willamette Valley in 1852 and moved to San Jose in California where they established a college.

The written record shows that the site where the Sisters lived served a dual function as a religious and educational facility and as a homestead. Archaeological evidence exists for the educational facility and homestead, but the religious aspect of the site was not apparent. The historical record shows that the inhabitants of the site were unique individuals within the location of French Prairie. The archaeology supports this, but does not definitively indicate gender, class, or ethnicity.
Women of Valor:
The Sisters of Notre Dame de Namur, St. Paul, Oregon
1844 - 1852

by

Rebecca McClelland Poet

A THESIS
submitted to
Oregon State University

in partial fulfillment of
the requirements for the
degree of
Master of Arts in Interdisciplinary Studies

Completed April 1, 1996
Commencement June 1996
I understand that my thesis will become part of the permanent collection of Oregon State University libraries. My signature below authorizes release of my thesis to any reader upon request.
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As with any long term project the list of individuals who deserve acknowledgment is very long. Special thanks, however, goes to three people, without whom the project might never have been completed. Dr. David Brauner provided guidance, advice, assistance, and support. My wonderful friend, Hal Gard, was a sounding board and a close enough friend to keep at me until I finally finished. Last, but certainly not least, my husband, Steve, never lost faith in me, even when I had lost it in myself.

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INTRODUCTION

In 1844, six women set foot on the shores of the Oregon Territory. All but one were upper middle-class women from a sheltered environment. They traveled from a world with a highly developed civilization. The land that they came to was rough and lacking in many amenities. They expected to find a finished home, but instead found an incomplete shell. They became pioneers. They learned to build a home, bake bread, and speak several new languages. In 1851, they abandoned this home, and in 1986, researchers found the location of a subterranean feature that was eventually linked to these women.

Funded by a grant from the Oregon State Historic Preservation Office, researchers from Oregon State University, led by Dr. David Brauner, came to the small Catholic community of St. Paul, Oregon, looking for the remains of the first Catholic mission in the Willamette Valley. The project was part of a long term study of the retired French-Canadian fur-trappers and Indians who lived in the Willamette Valley between 1829 and 1843. The intent was to survey French Prairie for French-Canadian sites, including the Catholic mission (Brauner 1989). Evidence from written accounts and local tradition placed the original church in a field across the highway from the St. Paul high school. Subsequent field survey and test excavation led researchers to believe that the church location was under a Future Farmers of America (FFA) barn. Any remnant of the church would have been destroyed when the foundation for the barn was laid. Further research in the survey area showed that the field also contained a homestead site east of the barn.
Anomalous ceramics eventually pointed to a unique group of homesteaders - Catholic nuns.

The Sisters of Notre Dame de Namur, established in 1804 in France, were dedicated to the instruction of poor children. The founder, Julie Brilliart, moved the mother house to Belgium to preserve her method of governance that permitted no class distinction between the sisters. A mission was sent to Cincinnati, Ohio in 1840, eventually expanding to Massachusetts, Maryland, and Connecticut. (Curran 1989: 24) A group of sisters left Belgium in 1844 to establish a boarding school in the Willamette Valley for the daughters of the French-Canadian settlers. Their mission was established in the small town of St. Paul in the region of the Oregon Territory known as French Prairie. They were the first all woman mission to the Pacific Northwest.

The presence of Belgian nuns on French Prairie was unique. In 1844, the Oregon Territory was still a frontier. The presence of white women was still an unusual event. Far more strange was a group of women living alone. These upper-middle class women were on their own without the proper training for wilderness survival. Each Catholic order is responsible for itself, and although they came at the request of Fathers Blanchet and DeSmet, they were expected to be self-sufficient. Essentially they were homesteaders like the French-Canadians, but lacked the practical skills that their neighbors possessed.

The main purpose of this research was to determine whether the archaeological record showed the unique nature of the inhabitants. The objective was to determine whether the gender, socio-economic status, or ethnicity could be seen from the archaeology.

Secondly, the objective was to examine the written record regarding these women. James Deetz discusses the importance of the historical record in looking at the lives of the past individuals in his 1977 work *In Small Things Forgotten*. He
cautions the researcher from depending too heavily on the written record. "In spite of the richness and diversity of the historical record, there are things we want to know that are not to be discovered from it. Simple people doing simple things, the normal, everyday routine of life and how these people thought about it, are not the kinds of things anyone thought worthy of noting" (1977: 8). The literature concerning the Sisters of Notre Dame de Namur was examined in light of this statement.

The final objective was to see what the combination of literature and archaeology could tell us about the texture of their lives. The literature indicated that the function of the Sisters' home in St. Paul was that of a religious and educational institution. The archaeological assemblage was examined for evidence of this function.

Research for this project was divided into three phases: field archaeology, literature search, and artifact analysis. Field archaeology was accomplished over the course of two field seasons. Testing and excavation was started in 1986 and completed in 1987. Literature research began in 1986 and continued through 1996. Artifact analysis was begun in the field in 1986 and completed at Oregon State University in 1996.

Researchers from Oregon State University, partially funded by the Oregon State Historic Preservation Office (SHPO), began testing 35MA67 in July, 1986. The project's original objective was to find the location of the first Catholic mission in the Willamette Valley that served the inhabitants of French Prairie between 1836 and 1846. Based upon a literature search and the information provided by local informants, a crew of Oregon State University Archaeology Field School students began work in the alfalfa field across the highway from St. Paul High School. (Figure 1) A pedestrian survey was conducted with all artifacts mapped in situ. Test excavation of the site followed. One test pit was expanded into block
Figure 1. Site Location
excavation when it became clear that the test unit was over a subterranean feature. Early analysis of the artifacts made it clear that this was not the location of the log church. The assemblage was similar to that of a homestead. The presence of some anomalous ceramics, however, indicated that this might not have been a French-Canadian residence. Familiarity with history of the area pointed in the direction of the Sisters of Notre Dame de Namur, who were known to have established a boarding school in St. Paul between 1844 and 1851. Details of the archaeology conducted are discussed in the chapter dealing with descriptive archaeology chapter.

Literature for early Catholic history in the Pacific Northwest is mainly comprised of secondary material. It was not possible, given the limitations of language, for the researcher to use any of the primary materials, such as diaries or letters, as they were left by the Sisters. Several letters from the Sisters to Belgium, written between 1844 and 1846, have been translated and published in Clarence B. Bagley’s (1932) *Early Catholic Missions in Old Oregon*, Vol. 2. A portion of Sister Mary Catherine Cabereaiaux’s memoirs, dealing with the voyage to the Oregon Territory and time she spent at St. Paul between 1844 and 1847, has been published in Cathy Luchetti’s *Women of the West* (1982). Utility of translations can vary according to the meaning and interpretation put on the text by the translator. Additionally, it seems clear that Sister Mary Catherine Cabereaiaux’s account of the Sisters’ experiences in the Willamette Valley may have been written some time after the Sisters left for California. Secondary sources are not detailed regarding the daily aspects of the Sisters’ lives. All of the secondary sources specifically dealing with the Sisters of Notre Dame de Namur were written between 1909 and 1959. Nearly all have a strong religious focus. References dealing with early Catholic history in the Pacific Northwest deal only cursorily with the lives of the Sisters in Oregon.

Additionally, some of the sources have fictionalized many of the events which were related by the Sisters in their letters to Mere Constantine, Superior of
the Mother house in Belgium. An example of this tendency is the following passage from *Mantle of Elias* written by M. Leona Nichols in 1941 dealing with the life of Archbishop Francis Norbert Blanchet and the St. Paul Catholic Mission.

Startled from sleep, one of them started up and called to another, "Sister, Sister Mary Albine! The fowls! They cry out!"
"Oui, they cry out. It is perhaps a robber of four legs."
"Is it then that we shall go and see?"
"Restez, until a gun is found. You, Sister Mary Aloysus, shall hold the light while I take the pistol and kill that which steals our fowls. Quietly the two Nuns, aided by the light of a small candle, ventured to the poultry yard.

"Mais fois! It is a cat the largeness of a calf. One bullet from my pistol would not so much as sting its nose, and then what would happen while I placed another missile in the gun?"

"Run, Sister, run! It is better that he should eat all of the fowls than us."

While the panther gorged himself, the Sisters shivered, wondering if he would take a fancy to their open windows and enter their house? Finding the pullets to his liking, he proceeded to make a meal and then disappeared into the woods leaving the Sisters still wondering and amazed at his size and courage.

(Nichols 1941: 161)

This is the corresponding text from the Sisters' letters:

During that time we had concerts almost every evening, and they were prolonged far into the night. The concerts consisted of the hissing of serpents, the roaring of the mountain lions and the howling of wolves. These last sometimes entered our yard and carried off a fowl or a good-sized porker, and the squeals of the latter added to the night's discordant sounds.

One night as Brother Francis was returning from Lake St. Ignatius, he encountered a panther not far from the house. He thought his last hour had come, but happily, he put spurs to his horse, and the panther, preferring our chickens, did not give chase but instead visited our poultry yard.

(Sister Mary Aloysia [Bagley, II 1932: 100])
From the Nichols passage, the reader could assume that the Sisters came to French Prairie heavily armed. No mention of any weapons, however, was made in any of the Sisters' accounts.

The best secondary source proved to be *Willamette Interlude* by Sister Mary Dominica McNamee, a Sister of Notre Dame de Namur. Written in 1959, *Willamette Interlude* deals with the Sisters' mission to Oregon. The researcher relied heavily on *Willamette Interlude* and the translated letters and diaries of the Sisters for historical background.

Early in the project, attempts were made to contact the Sisters of Notre Dame de Namur. Written correspondence with archives in San Jose, California did not yield any new information. Because of a lack of contacts, no communication was undertaken with the Mother house in Belgium. Interviews were conducted with St. Paul residents. These indicated a general confusion about the original location of the religious boarding school.

The third phase of research was analysis of the 4500 artifacts recovered during field archaeology. This was loosely structured on Roderick Sprague's functional classification system where artifacts are separated based upon function rather than material type. This system is discussed in more detail in Chapter Four. Artifacts were broken into three study units: block excavation, test pits, and surface collection. Those from the test pits were combined and examined together.

The combination of field work, artifact analysis, and literature review shed light on the lives of these unique women. It clearly demonstrated their uniqueness within the region of French Prairie. According to the archaeological assemblage the primary function of the study site was a homestead, with domestic activities taking precedence over religious and educational tasks.
PHYSICAL SETTING

French Prairie is a sub region of the Willamette Valley of Oregon. The prairie is 18 miles long, north to south and 15 miles wide, east to west. (Figure 2) It is bordered on the north and west by the Willamette River and on the east by the Pudding River and the Little Pudding River. Historically, Lake Labish was considered the southern boundary of French Prairie. The lake has been drained and is now in agricultural production (Brauner 1991: 4). The Willamette Valley, in northwestern Oregon, is approximately 130 miles long north to south and 30 miles east-west. Its boundaries are the Columbia River on the north, the Coast Range on the west, the Cascades to the east, and the Calapooia Mountains to the south where the Coast Range and Cascades converge (Aikens 1975: 23, Baldwin 1976: 39). The valley floor is relatively flat, interrupted by small groups of hills (Baldwin 1976: 39). Periodic flooding of the Willamette River has formed rich alluvial deposits on the valley floor.

The natural vegetation of the valley floor is, and was, composed of bottom land forests, white oak (*Quercus garryana*) stands, and prairie grasslands. Bottom land is largely vegetated with mixtures of Douglas fir (*Pseudotsuga menziesii*), big-leaf maple (*Acer macrophyllum*), alder (*Alnus rubra*), Oregon ash (*Fraxinus oregana*), and miscellaneous shrubs such as Oregon grape (*Berberis aquiforium*), salmon berry (*Rubus spectabilis*), and elderberry (*Sambucus glauca*) (Franklin and Dyrness 1988: 111). Open grasslands fringed by oak forests typified the vegetation of French Prairie during the 1800's. Prior to Euro-American immigration, the Native Americans burned the valley to maintain the grasslands (Aikens, 1975: 125). The decline of the native populations resulted in the gradual loss of grassland to forest, but ample grasslands remained in the 1840's (Gibson 1985: 128-129,
Camassia quamash) and cat-tails (Typha latifolia) were two important food resources for the native inhabitants.

Common animals include the Roosevelt elk (Cervus canadensis roosevelti), black-tailed deer (Odocoileus columbianus columbianus), white-tailed deer (Odocoileus Virginianus leucurus), rabbit (Sylvilagus bachmani ubericolor), gray squirrel (Sciurus griseus griseus), Douglas's ground squirrel (Citellus douglasii), Pacific Coast beaver (Castor canadensis pacificus), mountain lion (Felis concolor oregonensis), bobcat (Linx rufus fasciatus) and black bear (Surus americanus altifrontali).
HISTORICAL BACKGROUND

The Belgian Brig, *Indefatigable* [sic] Capt. Muller arrived here on the 4th Instant with the Revd. Father Desmedt [sic], four other Jesuits, one lay Brother and six Nuns, with about 80 tons of Supplies for them but no other goods...The Nuns I believe will remain in the Wallamette [sic] and open a School for females.

August 12, 1844 (John McLoughlin [E. E. Rich, ed. 1944: 4-5])

On August 1, 1844, six Belgian Sisters of Notre Dame de Namur set foot in Oregon, becoming the first Catholic nuns in the region. The events leading to their arrival in the Pacific Northwest began long before their departure from the shores of Europe. The history of their journey begins with the exploration of the Northwest, the boom of the fur trade, and the subsequent settling of the Willamette Valley by retired French-Canadian Hudson's Bay Company employees. As stated by Archbishop F. N. Blanchet in 1878, an

...element of population through whose presence in Oregon the Catholic Church was propagated, was the Canadian voyageurs, large numbers of whom were engaged to accompany the several expeditions of Lewis and Clark in 1805, John Jacob Astor in 1810, and that of Capt. Hunt in 1811...Large numbers...were also engaged in the service of both the Northwest Company and the Hudson ['s] Bay Company... to the Canadians... therefore, is due the honor of opening the way for the Catholic missionary in Oregon.

(Bagley 1932: 10)

In 1811, the Pacific Fur Company, owned by John Jacob Astor, established a fur post near the mouth of the Columbia River. During the winter of that year, members of the company ascended the Willamette River searching for game and furs. In the next few years regular expeditions for hunting and trapping were made to the area. William Wallace and J. C. Halsey led a party up the Willamette in 1812
to build a dwelling and trading house. Although the original descriptions of the building's location are confusing, evidence suggests that Wallace House, as it was later called, was likely built near present-day Salem. This was probably the first building erected by white men in the Willamette Valley (Barry 1941: 205-207). The events of the War of 1812 led the Astorians to sell out to the British North West Company. Continuing to use Astoria, renamed Fort George, as administrative headquarters, the North West Company established Willamette Post, near the later location of Champoeg, as a base of operations in the Willamette Valley. The North West Company merged with the Hudson's Bay Company (H.B.C.) in 1821. Three years later, the H.B.C. moved their administrative headquarters from Ft. George to a location near the mouth of the Willamette River. After its construction, Fort Vancouver served as an economic hub and a center of authority for the entire region until the mid-1840s.

Prior to 1829, the policy of the Hudson's Bay Company concerning its employees was to return everyone to their point of enlistment upon retirement. The Company discouraged settlement, believing that agricultural development disrupted the wildlife, destroyed habitat, and angered the native populations upon whom trade relied.

"It is true I Know and Every One Knows who is acquainted with the Fur trade that as the country becomes settled the Fur trade Must Diminish and I therefore Discouraged our people from settling as long as I could without exciting ill Will towards the Company."

(McLoughlin [Rich, ed.] 1836 [1944]: 172-173)

Above all, the Company did not wish to become administrators of a permanent settlement, not desiring the involvement such a development would entail. Since many of the trappers had taken Indian wives during their employment, many families were disrupted; the trapper was often faced with the unenviable choice of deserting
his family or subjecting them to cruel culture shock. A common side-effect of this policy was the abandonment of half-breed children, their mothers often returning to their native homes, leaving the children at the fort. These orphans then became wards of the Company.

In 1829, John McLoughlin, chief factor for the H.B.C. in the Northwest, made the decision to allow retiring employees to remain in the area as settlers.

Lucier repeated his application for farming implements ...I considered it but prudent to accede [sic] to his Demands as I was afraid if I refused him he would join the first opposition which came here...if we had refused leave to these men to settle or refused them assistance to accomplish their object It would have Disaffected them to the Company, Excited their ill Will towards us, and Encouraged our opponents to persist in their Endeavours [sic] to get a footing in the country...

(McLoughlin [Rich, ed.] 1836 [1944]: 173)

French-Canadian trappers Etienne Lucier, John Gervais, and Louis Labonte chose to settle in the fertile valley of the Willamette River. In time, the region they selected, bound by the Willamette and Pudding Rivers, became known as French Prairie because of its French-Canadian inhabitants.

In 1834, the growing French-Canadian population requested Catholic priests. Now that their immediate needs for survival had been met, the Catholic French-Canadians desired attention for their religious needs. Lacking support from the Hudson's Bay Company, their first petition to the Catholic Church was ignored. The Company was often suspicious of the real intentions of missionaries, fearing that their true intent was agricultural settlement, not religious fervor.

...were we satisfied that the sole objects of those missionaries, were the civilization of the Natives and the diffusion of moral and religious instruction we should be happy to render them our most cordial support and assistance, but we have all along forseen [sic] that the purpose of their visit was not confined to those objects, but that the
formation of a colony of United States citizens on the banks of the Columbia was the main or fundamental part of their plan, which, if successful, might be attended with material injury, not only to the Fur trade, but in a national point of view.


Eventually, however, McLoughlin was able to convince Sir George Simpson of the H.B.C.'s London office that the presence of Catholic priests could be of benefit to the Company. The presence of priests would satisfy the French-Canadians, and, treated fairly, the priests would be supportive of the Company. These were important factors as more Americans entered the Oregon Territory. Dispute of ownership was inevitable, and the Company needed friendly support. The French-Canadian settlers repitioned in 1835 at the suggestion of John McLoughlin.

To Dr. J. McLoughlin.

Sir: I have received last winter and this spring a petition from certain free families settled on the Willamette River, requesting the missionaries be sent to instruct their children and themselves

(J. N. Provencher, Bishop of Juliopolis [Bagley 1932: 18])

With the backing of the Hudson's Bay Company, an offer of transportation provided for the priests, and the promised support of the missionaries by the Canadian families, the Bishop's response was favorable. No priests were immediately available, but the Bishop promised to begin searching for suitable volunteers upon his return from Europe. He eventually referred this request to the Bishop of Quebec, Joseph Signay, whose jurisdiction covered the Oregon Country (Sisters of the Holy Names 1909: 37).

Before priests could be selected, Protestant missionaries began arriving in the Willamette Valley. Jason and Daniel Lee established their Methodist mission in 1834 near the present-day town of Salem. So hungry were the French-Canadian settlers for religious instruction and blessings, that many of them overcame their
prejudice against Protestant beliefs and began visiting the Methodist mission. In 1836, an Anglican chaplain, Rev. Herbert Beaver, arrived from England to minister to the Hudson's Bay Company employees. Ill-suited for frontier life, his disputes with McLoughlin were well-known in the territory. "The Anglican minister had held Sunday services for the Canadians, but with little success..." (Bagley, Vol. 2 1935: 36). Beaver left Fort Vancouver in 1838, after an explosive encounter with McLoughlin.

Their religious needs still not met, the French-Canadians erected a log church on French Prairie in 1836, confident that their petition would eventually be honored despite the Hudson's Bay Company's reluctance to admit Catholic priests to the region. Bishop Provencher finally picked his men. In April, 1838, Francis Norbert Blanchet was made Vicar-General to the Bishop of Quebec. His jurisdiction covered the area between the Rocky Mountains, Pacific Ocean, the Russian possessions in the north, and the United States on the south. He and his assistant, Modeste Demers, were sent to the Pacific Northwest in response to the French-Canadian requests and at John McLoughlin's invitation. Transportation for the priests was provided by the H.B.C., with the provision that the intended mission would not be established south of the Columbia. The Company cited as their reason for this provision their concern about the disputed sovereignty of the Oregon area. Signay agreed; McLoughlin later urged the Company to reconsider and received permission for Blanchet to live south of the Columbia. In October, 1838, Blanchet and Demers celebrated Mass at the summit of the Rockies, consecrating their new territory. On November 24, they arrived in Ft. Vancouver, celebrating High Mass the following day in the Company school house. For many of the Canadians it was the first time in ten to fifteen years to celebrate Mass. For the next three months, Blanchet and Demers stayed at Fort Vancouver, imparting religious instruction, baptizing babies, and blessing marriages.
In January, 1839, Blanchet left Fort Vancouver to open a mission for the Canadian settlers in the Willamette Valley. The small settlement had grown from three families to thirty. Demers stayed behind, continuing the work of the past three months. On January 6, 1839, twenty to thirty French-Canadian families gathered at the log church for the first Catholic Mass given in the Willamette Valley. The church they had built two years before along the Willamette River had been moved further away from the river because it had been flooded in its previous location. Father Blanchet dedicated the structure under the name of St. Paul, giving the little community that surrounded the chapel the name it bears today.

"This was the nucleus around which the missionaries were to establish the Church in the Pacific Northwest" (Bagley, Vol. 2 1935: 25). Father Blanchet remained at St. Paul for four months, living in a tiny room at the back of the church, marrying and baptizing the local inhabitants.

In April, 1839, Blanchet left St. Paul to establish a mission on the Cowlitz River. Demers traveled between Fort Vancouver and Fort Nisqually, providing religious instruction for the Canadians and converting Indians. He also made a trip up the Upper Columbia, visiting Walla Walla, Okanogan, and Colville. For the next two years, Blanchet and Demers divided their time between the various missions and settlements, Indian and Canadian, spending their winters at the French-Canadian churches. Demers wintered at St. Francis Xavier on the Cowlitz, and Blanchet returned to St. Paul.

At the same time that Blanchet and Demers were busy ministering to the needs of the growing French-Canadian communities, Jesuit priests were establishing a mission to the Flathead Indians. This mission, located near present-day Missoula, Montana, was led by Belgian-born Pierre DeSmet. Blanchet, realizing that two priests were not enough to serve the area stretching from Vancouver Island to the Willamette River, sent a letter to the Jesuits asking for their aid. On June 8, 1842,
Pierre DeSmet arrived at Fort Vancouver to meet with Blanchet. Persuaded by Blanchet to establish Jesuit headquarters in the Willamette Valley, DeSmet left for St. Louis to seek additional workers, materials, and money. In the spring of 1843, he sent two Jesuit priests, Reverend Peter DeVoss and Reverend C. Hoecken to St. Mary's mission among the Flathead Indians. Having conferred with Sister Louis de Gonzague, Sister of Notre Dame de Namur, in Cincinnati, DeSmet traveled to Belgium to seek additional aid.

On September 17, 1842, two new priests reached St. Paul from Canada. Fathers Anthony Langlois and John Baptist Zacharie Bolduc arrived in time to help in the completion of a boys' school. St. Joseph's College was dedicated on October 17, and Father Langlois was appointed director of the school. At the time of the dedication, Blanchet wrote:

Several rods east of the college was seen, in way of erection, a building 60 by 30 feet, for the Sisters expected to arrive with Father DeSmet.

(Bagley 1932: 112)

Early in January, 1844, Father DeSmet sailed from Antwerp aboard the *Infatigable* with six Sisters of Notre Dame de Namur [Sister Loyola (Superior), Sisters Mary Cornelia, Mary Catherine, Mary Aloysia, Mary Albine, and Norbertine] and five Jesuits. When Father DeSmet arrived in Belgium, in 1843, to ask for Sisters for the Oregon mission, he found Mere Constantine, Mother Superior of the Sisters of Notre Dame de Namur, already favorably disposed towards the notion of a Northwest mission. Sister Louis de Gonzague, who had encouraged DeSmet, had sent Constantine many letters about the possibilities for the Sisters in the West. The Cincinnati school for girls, run by the Sisters of Notre Dame de Namur had been established in 1841. It is possible that Sister Louis harbored romantic notions about ministering to the Indians and sought more adventure than was possible in
Cincinnati. Her letters impressed Constantine, and when DeSmet arrived, little effort was required to convince her to participate in the mission. Rather than sending Sisters from the Cincinnati school, however, she chose to send an all Belgian group. It is possible that she made this decision based on language skills. The Sisters living in the American schools would probably have been fluent in English. French Prairie was a French community and would have required French speaking teachers. Belgium is mostly divided between the Flemish and the French speaking Walloon. Six of the women she chose to send were Walloon. She assembled a group of seven volunteers to send to the Pacific Northwest. She gathered her Sisters together for a course of lectures to prepare them for their mission.

But whoever gave the course, it did not prepare the Sisters as their successors are prepared today, to approach the mentality of Indian, French-Indian, or American... Without an English-speaking instructor, their study of that language was unsatisfactory. Their geography course was more helpful... it gave them notions of distance and relative location... materially, their preparation was generous and well-adapted.

(McNamee 1959: 39)

The mission of the Sisters was to teach the daughters of the French-Canadians. The Sisters of Notre Dame de Namur had been founded as a teaching order, focusing on the instruction of young girls, especially those from the poorer classes (S.N.D.de N. 1928). The goal of the Sisters in Oregon was to take in boarders for money or goods, allowing them to also take in orphan Indian children. Father Blanchet also planned for them to teach catechism classes to adults, French-Canadians and Native Americans alike. In preparation for their classes, the nuns began learning Chinook jargon, a trade "language", and English during their voyage. Although the Sisters were going to the French-Canadian community of St. Paul,
learning English was necessary if they were to be successful with the incoming American settlers. Although it was important that they become multi-lingual, formal teaching was to be conducted in French.

Before European intrusion, the Willamette Valley had been occupied by the Kalapuya Indians, a loosely associated group of geographically identifiable bands sharing a common language. The Kalapuya were a semi-nomadic people following a seasonal round of food gathering within the Willamette Valley. The region around St. Paul was inhabited by the Pudding River band of the Kalapuya (Berreman 1937). European diseases decimated their population prior to actual European presence. Smallpox, influenza, and malaria killed approximately 75% of the Kalapuyans before 1833. After the malarial epidemics of 1830-33, the native populations were essentially destroyed (Boyd 1975). What remained when the Sisters came was the remnants of a decimated culture. The orphans they desired to take in were probably Kalapuyan children left parentless by disease. Since most of the French-Canadian trappers had taken Indian wives, many of the convent boarders were also Metis. While some of them probably spoke French, the nuns would have required the use of the trade language to communicate, a language that they found difficult to master. Sister Mary Catherine later noted that "the great drawback in the beginning was our ignorance of their dialect, for I frequently remarked that a word accompanied by signs was sufficient to communicate in presence what they would not dare say, if they thought I could understand" (Luchetti 1982: 94) Though the Sisters had time to begin learning new and needed languages aboard the Infatigable, they found themselves unprepared for many of the hardships they faced upon their arrival at St. Paul. In Cathy Luchetti's discussion of frontier evangelists she states:
These young women - usually well-bred young students from comfortable homes, trained in music, sketching, and domestic skills - would seem highly unsuited to the rigors of frontier life.

(Luchetti 1989: 6)

Mere Constantine's choices were no exception to Luchetti's generalization; all but one of the women, Sister Norbertine, came from middle-class to upper middle-class families. They had all joined the order at a young age, most of them were boarding school students themselves. Sister Norbertine had come from a peasant family; ten to fifteen years older than the other Sisters who volunteered, her practical knowledge of farming and domestic tasks would prove invaluable in the Oregon Territory.

Seven Sisters boarded the Infatigable in Antwerp. Along with the six Sisters listed above, the original group also included the Flemish Sister Reine. The winds that carried the ship out of Antwerp died near Flushing, Holland, and in the calm, windless days to follow, Sister Reine began to suffer from severe depression. Before the winds resumed, Sister Reine was removed from the ship and returned to Namur. The ship finally left the Schelde River after the New Year and the Sisters and Jesuit fathers were headed for Oregon.

Instead of stopping at Dover, England, as had been previously planned, the captain of the Infatigable, Captain S. J. Moller, set the ship's course for the Atlantic. The long voyage was full of many hardships for the sheltered Sisters. The two small rooms intended for their use were barely large enough for four individuals. In this tight space, the Sisters were forced to trade off sleeping on the floor. Those who slept on the floor spent half the night looking out for the rats that scampered over the whole ship.

The Infatigable made two stops on her journey to Oregon. After rounding the Horn on the tip of South America they stopped in Valparaiso, Chile on April 12 to restock. The group stayed there for several days, enjoying the attentions of the
Picpus nuns and Jesuit missionaries. The next stop was Callao, Peru on May 8.

While they rested in Callao the ship was fumigated to kill the rats and repairs were made to the ship. Although they restocked at these ports, provisions were getting low before the ship was even half way to the Columbia River. Having run out of wine for dinner, the Jesuits brought up the wine intended for the altar. (McNamee 1959: 98) When the mouth of the Columbia was reached, the passengers learned that Captain Moller didn't have a chart to cross the bar. Without the aid of a pilot, the *Infatigable* safely crossed the dangerous bar, using a rope to measure the depth of the channel. The Sisters were near their destination at last.

After this arduous journey of seven months, the ship crossed the Columbia River bar on July 31, 1844, and the Sisters set foot on Oregon (O'Hara 1959; Schoenberg 1962, 1987). Entertained by Governor Birnie and his family at Fort George, the Sisters had dinner with the Protestant family.

And what was really disconcerting, the women of the house declined wine. Unwilling to offend, the Sisters had to forego the strengthening concomitant of a Belgian meal.

(McNamee 1959: 130)

After at least a month at sea without wine, this "hardship" was mentioned in several of the Sisters' letters and diaries.

After a couple days, the ship made its way up the river to Fort Vancouver. Several days after their arrival at the Fort, Blanchet came from St. Paul to greet them. The Sisters were entertained by the McLoughlins.

We were welcomed there by Mrs. McLoughlin who had prepared two large rooms for our accommodation. She was most attentive to our needs and had us served in a separate dining room...We then sought repose, but the mosquitoes saw to it that we did not over-indulge in sleep; if fact, they kept us awake nearly the whole night,
and when we made our appearance the next morning we looked like victims of a dangerous eruption.

(Sister Mary Aloysia [Bagley, II 1935: 86])

After a brief stay at the fort, the Sisters began the last leg of their long journey. Making their farewells to Captain Moller, the Sisters, along with the Jesuit priests, stepped aboard several skiffs and started up the Willamette River. The first night the Canadian rowers made camp on the banks of the river. The next morning, the Sisters participated in a riverside Mass celebrated by Blanchet. That day they made it to Oregon City, once again camping out for the night. The next morning they portaged around Willamette Falls.

...we were obliged to cross the falls between forty and eighty feet high. We obliged to get out of the skiff across the sandy shore, and replaced it in the river when the falls no longer impeded its progress. While awaiting the skiff I enjoyed myself contemplating the immensity of these falls. The rocks which formed them are apparently indestructible...

(Sister Mary Catherine [Luchetti 1982: 92])

That night the party camped at Champoeg, and the next day, August 17, left the river, and traveled in an ox cart provided by the delighted French-Canadians to St. Paul. Arriving at the small community, Sister Loyola described the church, "as lowly as the stable in Bethlehem" (Bagley 1932: 88). Father Schoenberg (1987: 84), Jesuit author of early Pacific Northwest Catholic histories, states that comment "indicated, at least, that neither Loyola nor her nuns were prepared to accept needless primitive conditions, not in their convent and not anywhere else." They found their promised house uncompleted. Rather than complain, they moved into two rooms at the boys' college, cleaned the rugged church, and began teaching classes outdoors.
Assisting in the completion of their new home, the Sisters found the rough appearance of the building worthy of note.

September 24, 1844 -
Our house has as yet neither doors nor windows, nevertheless we are desirous of getting within its shelter...the house is not plastered, so we went to the woods and gathered moss to stop up the holes in the joinings [sic]. Our chapel is quite large.
(Sister Loyola's letter to Superior Mother Constantine [Bagley 1932: 93])

Rain and wind found easy entry into the completed house.

October 16, 1844 -
Entered our new house at last. Rain is frequent and drenches our beds without, however, preventing us from sleeping. The roof is loosely joined, and unless it can be repaired there will be showers in our sleeping quarters as well as outside.
(Sister Loyola's letter to Superior Mother Constantine [Bagley 1932: 93])

Exteriorly [sic] our convent had the appearance of a grand residence, but was nevertheless a mere shed, consisting of several rafters supported by beams covered with boards between which were open spaces...A kind of shed had been built at the corner of the house which served as a kitchen. It was 10 feet square, the door faced the Sisters' refectory, and during the intense cold we went there to warm our benumbed hands.

The house was situated in the middle of 30 to 40 barren acres. The wind, rain and cold supplied us with matter for mortification. A well was dug not far from the kitchen... On the first story of the house were three comfortable, spacious rooms, sufficient for the number of sisters and pupils. A smaller room was used for a parlor, and one of the same size served as our refectory. Partitions were made of brick and dried in the sun. Clay was placed between them. I was curious to see the number of open spaces in that kind of wall. It was not necessary to have a door to see in the adjoining room, and cold and wind always found a free passage. During the first two years we employed one of the rooms as a chapel.
(Sister Mary Catherine [Luchetti 1982: 93-94])
Once in St. Paul, the Sisters had to learn even the simplest of subsistence tasks, like baking bread and washing clothes in such "primitive" conditions. They wrote vivid descriptions of their attempts in these matters.

I was the only one to do the washing. The clothes were black with dirt and I had never washed. What was I to do? As we had brought a boiler with us, I asked an Indian on the place to heat the water for me, he placed it against a fallen tree and we filled it. I was obliged to go down to a ravine and fill two buckets at a time...Then I began to wash, trying my best to restore the clothes to their original whiteness, but I failed, and being somewhat discouraged, I went to our good Sister Norbertine, who although quite ill, gave me directions how to succeed.

(Sister Mary Catherine [Luchetti 1982: 93])

We had to make our own bread, and Sister Superior gave me the charge, explaining how to make it as well she could...having no idea of the required proportions, the bread was very heavy...the dough had become so cold it would not rise, and after two hours work it had become sour and the oven cold, when the time came to draw it from the oven, oh! horrors! the dough was rather brick than bread.

(Sister Mary Catherine [Luchetti 1982: 95])

The Sisters began to acquire homesteading skills. They learned carpentry and brick making, raised cows, hogs, and chickens, and grew hops, oats, barley, peas, potatoes, and pumpkins. Sister Norbertine cared for the garden and directed all horticultural endeavors. Despite certain culture shock, the women seemed to adapt quickly.

During the 1840's the Euro-American population of the Willamette Valley had begun to grow. Settlement was centered around the Willamette Falls area and the Methodist Mission site near present-day Salem. Father Bolduc said of the Willamette Valley shortly after arriving there in 1843:

Imagine in the midst of immense forests of firs, a sequence of magnificent plains where the cultivator has only to put his hand to the
plow without having to cut a single tree, and at once you will have a picture of Walamette [sic]. The lands there are good, and every grain grows there in abundance. Already there are eighty-three Canadian farmers, without counting the district of some Americans which is adjacent and to the south of that of the Canadians. Many are very comfortable there...Animals, and particularly horses and hogs, there in large herds and cost nothing, because there is hardly any winter and their nourishment is found in the plains. There are farmers that have fifty, sixty, seventy horses; I know some that have one hundred or more. I have not counted those belonging to the mission, but I know there are more than fifty. You see that we are great lords. However, everything well considered, we still lack many articles. All the Canadians are married to native women of different tribes, who have no proper knowledge of how to keep a household in order. Since the country has been inhabited not a bit of fabric has been made; which compels a recourse to the Company for the lesser things as well as for those things that are important. On the other hand there is no money at all, everything is done by barter. The things which the farmers give for the merchandise that is furnished them are various grains, and particularly wheat, for which they receive only the value of three shillings per minot. From this it comes about that many are poor and in debt. The mission is no more fortunate than the others; it possesses a large farm which occasionally has yielded 500 minots of wheat, but the cost of the employees greatly exceeds the revenues. Only farmers married to skillful Canadian wives could make a fortune here.

(Oregon Historical Society 1956: 145-146)

Sources regarding the Willamette settlement during 1843 place the population between 215 white adult males (Hussey 1967: 151) and 800 individuals or 200 families (Gibson 1985: 136). By 1844, the population had grown to between 2,000 to 5,000 people. Oregon City developed next to Willamette Falls (Figure 3). In Autumn 1845, Oregon City had approximately 300 residents and 90 to 100 houses. It offered the services of stores, tailors, grist mills, saw mills, distilleries, tanneries, and black smiths. (Gibson 1985: 137) Champoeg was a small community in the 1840's. It offered a grist mill, tavern, black smith shop, a Hudson's Bay Company warehouse where some goods could be obtained, and a granary and warehouse run by Francis Pettygrove. Pettygrove was able to capture much of the Catholic mission
Figure 3. St. Paul in Relation to Lower Willamette Valley Towns in the mid-1800s
trade from the Hudson's Bay Company, trading goods for produce. (Hussey 1967: 198) A road ran between Champoeg and the Methodist Mission, through the Catholic mission. The area around the St. Paul mission was very undeveloped. The Catholic mission site was a cluster of mission building and a few farm residences. No stores were located on the mission plot, although a drawing of the mission shows a forge near the Willamette River (Figure 4). The St. Paul mission was about five miles from Champoeg. The Sisters describe arriving from Champoeg in an ox cart, a journey that took half a day. A trip to Oregon City took a day and a half and involved the use of a boat. It took two full days to travel from Ft. Vancouver to St. Paul by boat and horse back.

While the Sisters were getting settled in St. Paul, Father DeSmet traveled around French Prairie seeking a location for his house. This was to be the central mission for all Jesuit activities in the Northwest. He finally settled on a location on Lake Ignatius, within walking distance of the Sisters' establishment. Naming the mission St. Francis Xavier, DeSmet ordered the construction of a two-story brick house, measuring 45 feet by 35 feet. In exchange for doing the Fathers' laundry, the Jesuit priests acted as confessors and retreat masters for the nuns. Father Peter DeVoss walked every day to celebrate the Mass in the Sisters' small chapel (McNamee, 1959).

Soon after the arrival of the Sisters, Father Blanchet left for Europe as a Bishop-elect. While in Europe for his induction, Blanchet hoped to visit Namur to procure more Sisters for his community.

Between November 21 and December 2, 1844, the Sisters worked to make ready for their pupils, finishing construction of the school, Sainte Marie de Willamette, as best they could.
Figure 4. Woodcut of St. Paul Catholic Mission, 1847.
I placed the panes of glass in their place in the frames...I took the saw and hammer to open our numerous boxes which contained all our clothes, library and kitchen utensil....

(Sister Mary Catherine [Luchetti 1982: 93])

... it is difficult to secure laborers. It becomes necessary for us to put our hands to work of finishing the house. After the doors are placed, they will be painted by Sister Mary Aloysia, and Sister Mary Catherine will do the glazing.

(Sister Loyola [Bagley 1932: 93])

They hoped for 30 boarders. On the first day, they admitted eleven. The number quickly rose. "The good religious of Notre Dame de Namur were overburdened with occupations in the care and teaching of 42 little girls..." (F. N. Blanchet [Bagley 1932: 116]) The fees for a trimester were:

- 100 lbs. of flour or lard or 36 lbs. of beef
- 4 lbs. of tallow
- 1 sack of potatoes
- 3 sacks of salt
- 3 dozen of eggs
- 4 lbs. of candles
- 1 lb. of tea
- 4 lbs. of rice

(Loyola [Bagley 1932: 93])

McLoughlin commented on the success of the Sisters' school to the H. B. C. Headquarters in London.

The nuns have opened school, at Father Blanchet's establishment, and display a surpassing degree of address, in the management of children. Their school is now numerously attended, by the daughters of the Canadian farmers who may be considered fortunate in having so munificent a provision made for the education of their children...

(McLoughlin [Rich 1944: 184])
The Sisters taught the daughters of the French-Canadians the alphabet, writing, catechism, cooking, cleaning, milking, and gardening. (McNamee 1959).

Construction on a chapel for the nuns was soon started. Other out-buildings were also added at this time.

Extracts from Diverse Letters of M. Demers to M.C.
February 21, 1845
A chapel for our good nuns is being built at the same time at Walamette [sic], and presently they are going to begin the construction of a church and a bishop's house...

Walamette [sic], June 19, 1845
Our nuns are in good health, although they are overloaded with tasks. For a long time the Superior has been obliged to cook for her Sisters and for 42 little girls whom they have under their care. At this moment a chapel is being built for them, as well as some small buildings to put them more at ease.

(Oregon Historical Society 1956: 234)

The small buildings included a kitchen and two cellars.

In the course of time a kitchen was added and two cellars were made...

(Sister Mary Catherine [Luchetti 1982: 95])

The cellar was a low shed built over an excavation in which they kept dairy products, meat, potatoes, bread, anything perishable.

(McNamee 1959: 197)

The cellar likely had stairs down to floor level, with a dirt floor and shelves above and below ground level. (McNamee 1959: 197)

In 1846, while Blanchet was still in Europe, construction of a new brick church was begun. On May 26, Father Demers blessed the cornerstone of the first brick church in Oregon, and on November 1, the building was dedicated. Sixty thousand bricks were burned for its construction and its dimensions were 100 feet
by 45 feet by 84 feet (Schoenberg 1962). The Sisters and the students of the school assisted in the construction, making the bricks.

February 22, 1847, the newly-inducted Bishop Blanchet and his party set sail aboard *L'Etoile du Matin*. Seven more Sisters of Notre Dame de Namur were in Blanchet's group (Sisters Laurence, Alphonse Marie, Renilde, Odelie, Francisca, Aldegonde, and Mary Bernard). They arrived in St. Paul on August 26 of the same year. The new Sisters brought "two sets of everything" (McNamee 1959: 192) with them from Belgium, including two weaving machines and shoe-making equipment. With the additional nuns to help, Blanchet planned to open another school, this one located in Oregon City. In 1846, John McLoughlin had given the Sisters a block in his Oregon City claim. The new home was to be built on this block, conveniently located only four blocks north of the Oregon City church. Most of the goods brought from Belgium, including new stoves and utensils, were placed in the attic over the kitchen at St. Paul in anticipation of their use in the Oregon City house.

Unfortunately, in late January, 1848, fire destroyed the kitchen and all the goods from Belgium that had been meant for the Oregon City house, including school supplies, dry goods, "half their dishes and nearly all their cooking utensils." (McNamee 1959: 197). Only the cellar was saved. The fire was a major set-back, but it did not dampen the determination of Blanchet and Loyola to open the new school. When the new school in Oregon City opened in September, 1848, the nuns were divided between the two establishments. December 21, 1848, Bishop Blanchet moved his residence from St. Paul to Oregon City.

A difficult year for many individuals in the Willamette Valley was 1849. The California Gold Rush depopulated the Willamette Valley. Initially, this was a boon to the Sisters because many families needed places to leave their daughters while they went off to seek fame and fortune.
Misfortune fell upon the Sisters when yellow fever struck St. Paul, killing many French-Canadians, as well as Sister Renilde. Sister Renilde died April 1, 1849 and was buried in a small cemetery consecrated in the interior of the convent garden (Munnick 1979: Vol. II, 18 - 19). St. Joseph's College was closed in June for lack of pupils. Sainte Marie became known as an orphanage for children whose fathers had died and mothers had abandoned in fear of the disease. Many of the few remaining Indians died.

Tensions in the valley between the French-Canadian settlers and the incoming Americans were high. Anti-Catholic sentiment was still strong following the Whitman Massacre of 1847. Protestant missionaries had blamed Catholic priests for the incident. The importance of St. Paul as a cultural and political center began to wane.

The Jesuits closed their near-by mission of St. Francis Xavier in 1850. Many of the Oregon clergy began heading to California, following their flock, and perhaps, seeking fortune. The Sisters began putting more effort into their Oregon City school, the St. Paul house serving to provide produce and dairy products. Spring, 1852 did not bring respite from the severely depressed economic times. Disease struck St. Paul once again, typhoid fever leaving eleven dead.

Meanwhile, Mother Superior Constantine sent three more nuns to the Oregon Territory. They never, however, came to St. Paul. Sister Loyola had been looking to the prosperous fields of California when the exodus from the Northwest began. Against Mere Constantine's advice, Loyola made plans to move the group to San Jose, California. In 1852, the Sisters closed the St. Paul house, renting the land to Antoine Rivet to farm. March, 1853, the Sisters closed their Oregon City house and left for San Jose, meeting the three new Sisters in California. The following advertisement appeared in the March 12, 1853 Oregon Statesman.
The Sisters of Notre Dame
Being about to leave the Territory
offer for sale at Public Auction
At the Young Ladies Academy, Oregon City, on the 17th inst., all
moveable articles, consisting of dining tables, chairs, and all sorts of
kitchen and house furniture, linen clothing, linen table cloths,
toweling, carpets, (1 Turkey) dinner and tea services, pewter plate.
Musical instruments, consisting of two pianos, one harp and one
guitar.
   Stationery and numerous miscellaneous articles suitable for
ladies boudoirs.
   Garden and flower seeds of every kind.
   Paints for ladies; lamp oil.
   Stock, consisting of eight cows, with their calves; five at St.
Paul's Mission, 3 at the place of sale; all of American blood but three
which have 1-4th Spanish.
   Any person wishing to inspect the articles offered for sale will
be afforded every facility.
   The building and gardens are for sale or rent. The garden is
under the most perfect cultivation, well stocked with fruit-bearing
trees of various kinds, garden vegetables, &c., &c.

Mother Constantine, displeased with Sister Loyola's decision, made Sister Mary
Cornelia Mother Superior of the San Jose house.

The land at the St. Paul mission remained essentially vacant until 1861. The
Sisters of the Holy Names arrived in Portland, Oregon in 1859, from Montreal.
Father Blanchet convinced them to continue the work of the Sisters of Notre Dame
de Namur. They divided themselves between Portland, Oregon City, and eventually
St. Paul. According to their records, on February 1, 1861 they moved into the
buildings left by the first Sisters. They suffered a setback later that year, during the
winter, when the flood that devastated the Willamette Valley, and the intense cold
that followed, completely blocked all travel, stranding the Sisters. Once travel again
became possible, all the pupils were moved to Portland. The land was deeded to
Sister Mary Alphonsus, Lots 7, 8, 9, 10, 15, 16, 17, and 18 in St. Paul's mission.
The deed was recorded July, 1862 (Marion County Records). By 1891, evidence of
the first buildings had been completely erased by new structures. In 1956, the
Sisters owned a great deal of the small town of St. Paul. They operated the parochial school in St. Paul until 1982. After they departed, Benedictine sisters from Mt. Angel came to staff the school. The brick church, built in 1846, recently damaged by earthquake, is the only remnant of the mission as it was when the Sisters of Notre Dame de Namur left in 1852.
DESCRIPTIVE ARCHAEOLOGY

Archaeology of 35MA67 included pedestrian survey and test pit and block excavation. The site selected for research was the Future Farmers of America (FFA) research plot across the street from the St. Paul high school. It was planted in alfalfa in 1986 and 1987. According to local informants, the field was forested as recently as the 1950s when it was cleared and cultivated. A standard Cartesian grid was established for horizontal control and an arbitrary datum provided vertical control. Test pits were 1 x 2 meters, excavation was in arbitrary 10 cm levels and all soils were screened through 1/4" mesh. Test pits A through F were set on the grid base line on the south side of the field near a dry drainage. These pits were quickly terminated, yielding very little cultural material. Test pits G through J were laid out on a north-south line 26 meters east of the datum. Test pits K through Q were set out in various locations across the remainder of the field. Eventually test pits H and I were extended one meter, and Test Pit N was expanded into a block excavation. (Figure 5)

In time it became evident that Block N was set over a subterranean feature, probably a cellar. The field season was extended a week to complete excavation of the cellar. Near the bottom, an area approximately one meter square continued to yield artifacts in an area of darker soil. Out of time, the 1986 crew lined the excavated cellar with plastic and back-filled. In 1987, a small crew of Oregon State University Archaeology Field School students, directed by David Brauner, returned to the area excavated the year before. The square stain in the floor of the cellar proved to be a wood lined well. The well was excavated down to a level of 444 cm below the surface of the ground. No cultural materials were found
Figure 5. 35MA67 Site Map
below Level 43. Soil at 444 cm was exceedingly damp, very fine clay. The temperature at the bottom of the well was considerably colder than the surface temperature. There was a concern about hitting the water table and filling the well, and as it appeared that the bottom had been reached, excavation was stopped at this point. Work in 1987 also included completing the excavation of the walls of the cellar, removing all fill material. A new test pit, Test Pit U was laid out four meters east of Block N. Excavation in this unit revealed the edge of another possible subterranean structure.

Prior to the test excavation in 1986, a surface collection was conducted over the survey area (Figure 6). The entire field was covered by pedestrian survey. All artifacts found on the surface were flagged and mapped before collection. Nine hundred-twenty-two artifacts were recovered.

Artifacts gathered from 35MA67 were broken down into three different analysis units: Block N, Surface, and Test Pits. Not enough materials were gathered from each test pit to merit analysis by pit. Only one test pit had more than 100 artifacts, the average number of artifacts for each test pit was 47. A total of 814 artifacts were recovered from test pits, 922 from surface collection and 3611 from Block N. All similar materials from the test pits were placed together. When possible artifact numbers were placed directly on the object. The numbering system started with the site number followed by the unit letter and the number of artifact within that study unit. For example the tenth artifact from Block N would be numbered 35MA67-N-10.

**BLOCK N**

Block N began as a 1 x 2 meter (m) test pit labeled 'N'. While many of the other test pits were terminated at Level 5, Test Pit N continued to yield many
Figure 6. Extent and Location of Survey
artifacts. At Level 8 it was realized that the pit was in a fill feature. The test pit was taken down to Level 18 before another extension was added. A 1 m x 2 m extension was added on the west side, and was labeled N-2 (Figure 7). Levels 1 through 3, the plow zone, were excavated as one unit. Another 1 m x 2 m was added on the north side of N-1 and N-2 and was designated N-3. In N-3, Levels 1 through 3 were taken as one unit, and subsequent units were excavated in 20 cm levels until a depth of 1 meter. In N-3 the fill outline was readily apparent at Level 5. No artifacts were mapped in situ until all excavation units were brought down to Level 18. After Level 18 the entire feature was treated as a block excavation, with all artifacts mapped in situ. A great deal of charcoal and architectural materials were retrieved from Level 18. After Level 20 the entire unit was referred to as Block N. As cultural material ceased to be found and it became apparent that the excavation was through the feature fill digging ceased. By Level 31, excavation was only occurring in a 1 x 1 in the center of the unit. Digging was stopped at Level 31 at the end of the 1986 field season. The pit was lined with plastic and back-filled. Excavation of the 1 x 1 was continued the following year. The edges of the feature were entirely exposed and the 1 m x 1 m was completed at Level 43. Artifacts found near the bottom of larger portion of the feature included nails, ceramic fragments, glass, metal, brick, bone, spoon bowl and handle, sponge ware ceramic, and shoe leather.

TEST PITS

All test pits began as 1 x 2 meter units. Artifacts were collected by 10 cm level and 1 m x 1 m excavation units. No artifacts were collected in situ. Test Pits H and I were expanded to 2 x 2 meters. Test pits were dug into two levels of sterile deposits. Excavation ceased at Level 5 in most of the units. (Table 1) Artifacts
Figure 7. Block N
TABLE 1
Test Pit Levels and Number of Artifacts

<table>
<thead>
<tr>
<th>Test Pit</th>
<th>Lowest Level with Artifacts</th>
<th>Level Terminated</th>
<th>Total Number of Artifacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>L-2</td>
<td>L-3</td>
<td>26</td>
</tr>
<tr>
<td>B</td>
<td>L-3</td>
<td>L-4 &amp; L-3</td>
<td>24</td>
</tr>
<tr>
<td>C</td>
<td>L-3</td>
<td>L-4</td>
<td>12</td>
</tr>
<tr>
<td>D</td>
<td>L-4</td>
<td>L-5</td>
<td>24</td>
</tr>
<tr>
<td>E</td>
<td>L-4</td>
<td>L-4 &amp; L-6</td>
<td>19</td>
</tr>
<tr>
<td>F</td>
<td>L-4</td>
<td>L-5</td>
<td>25</td>
</tr>
<tr>
<td>G</td>
<td>L-4</td>
<td>L-4</td>
<td>44</td>
</tr>
<tr>
<td>H</td>
<td>L-6, L-7, Ext. L-7</td>
<td>L-7, L-6, Ext. L-9</td>
<td>244</td>
</tr>
<tr>
<td>I</td>
<td>L-6</td>
<td>L-5, L-9, Ext. L-7</td>
<td>64</td>
</tr>
<tr>
<td>J</td>
<td>L-4</td>
<td>L-3 &amp; L-4</td>
<td>52</td>
</tr>
<tr>
<td>K</td>
<td>L-5</td>
<td>L-5</td>
<td>52</td>
</tr>
<tr>
<td>L</td>
<td>L-5</td>
<td>L-5</td>
<td>38</td>
</tr>
<tr>
<td>M</td>
<td>L-4</td>
<td>L-4 &amp; L-5</td>
<td>33</td>
</tr>
<tr>
<td>O</td>
<td>L-5</td>
<td>L-5</td>
<td>55</td>
</tr>
<tr>
<td>P</td>
<td>L-4</td>
<td>L-5 &amp; L-3</td>
<td>42</td>
</tr>
<tr>
<td>Q</td>
<td>L-3</td>
<td>L-5</td>
<td>10</td>
</tr>
<tr>
<td>R</td>
<td>no record</td>
<td>no record</td>
<td>no record</td>
</tr>
<tr>
<td>T</td>
<td>no record</td>
<td>no record</td>
<td>no record</td>
</tr>
<tr>
<td>U</td>
<td>L-17</td>
<td>last artifact at L-17</td>
<td>50</td>
</tr>
</tbody>
</table>

found in the test pits were of a very small size and most were found within the plow zone. The types and number of ceramic fragments found in test pits are listed in Appendix A. The following is a brief discussion of the types of artifacts found in each test pit.

Test Pit A

Cultural material retrieved from this unit were mostly modern artifacts with some square nails.
Test Pit B
Test Pit B yielded glass, tile, square and round nails, many modern artifacts, and two ceramic fragments.

Test Pit C
Only 12 artifacts were found including 1 CCS flake and some bottle glass.

Test Pit D
Auto parts, some transfer ware, brick, glass, and nails were found in this unit.

Test Pit E
Cultural material found include several prehistoric artifacts, some ceramics including Asian ceramics and transfer ware, glass, and nails.

Test Pit F
Brick and ceramic fragments and a CCS chunk and flakes were found in Test Pit F.

Test Pit G
Brick fragments, south-east Asian ceramic pieces, window glass fragments, and a CCS flake were found in this unit.

Test Pit H
Test Pit H yielded square nails, transfer ware and southeast Asian ceramic fragments, flat glass pieces, fragments of clay pipe, cement, brick, and tile. Modern artifacts found at Level 8. This test pit was extended to a 2 x 2 meter unit.
Test Pit I
Glass, transfer ware, and pipe stems were found in Test Pit I. Modern plastic was found at Level 7 indicating ground disturbance.

Test Pit J
Brick, bottle glass, ceramics including oriental and transfer-printed, window glass, bullet lead, nails, slate, tile fragments, and miscellaneous metal objects were recovered from Test Pit J.

Test Pit K
The predominate artifact found in Test Pit K was clinker, a forge by-product.

Test Pit L
Artifacts found in Test Pit L include transfer-printed ceramics, window glass, brick, clinker, nails, metal, a brass button, clay pipe fragments, and bottle glass fragments.

Test Pit M
Test Pit M yielded brick, earthenware and transfer-printed ceramics, clay pipe fragments, window glass, bottle glass, and nails.

N
All artifacts for Test Pit N are catalogued under the heading of Block N.

Test Pit O
Artifacts found in Test Pit O include porcelain, window glass, brick, nails, transfer-printed ceramics, stone ware and yellow ware ceramics, bottle glass, and clay pipe stem fragments.
Test Pit P
Window glass, bottle glass, brick fragments, nails, clinker, a .22 shell casing, clay pipe fragments, transfer-printed ceramics and a piece of plastic were found in Test Pit P.

Test Pit Q
Nails, bottle glass, window glass, and tile and brick fragments came from Test Pit Q.

Test Pit R
Only one level of Test Pit R was excavated when it was discovered that this test pit was laid over a modern dump site of mostly car parts. Excavations terminated at this point.

S
No test pit was given the designation 'S' to avoid confusion with surface collected artifacts which were labeled with 'S'.

Test Pit T
Test Pit T was excavated to 60 cm where large car parts were found. No cultural materials were found below the car parts.

Test Pit U
The edges of another possible subterranean structure were seen in this test pit. Artifacts recovered include green bottle glass, nails, pipe fragments, blue and brown transfer ware, brick, and an obsidian flake. Wood fragments were found at Levels 5, 6, 7, 11, 12, 13, 14, 15, and 16. Bone was seen at Level 10. A brick fragment found at Level 17 was the last artifact recorded.
DESCRIPTION OF MATERIAL CULTURE

Roderick Sprague (1980 - 81: 251 - 261), in his article entitled "A Functional Classification for Artifacts From 19th and 20th Century Historical Sites," developed a functional classification system for historical artifacts in lieu of analysis and description based solely on material of manufacture. This system has proved useful in ascribing meaning and context to objects found within a site. By thinking of artifacts in terms of function, the researcher comes closer to understanding the overall function of the site. When coupled with what is known from the written record the portrait of cultural reality becomes clearer.

Table 2 uses Sprague's functional classification system as it applies to the Sainte Marie de Willamette site and gives the frequency of occurrence within the site. Minimum number of vessels (MNV) is listed where applicable or known. All specimens analyzed for this research are presented in this table. The description of artifacts is organized according to the table.

TABLE 2
Artifact Categories and Quantities

<table>
<thead>
<tr>
<th>Category</th>
<th>Quantity</th>
<th>Minimum Number of Vessels (MNV)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERSONAL ITEMS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clothing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buttons</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Footwear</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shoe fragments</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Adornment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beads</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>
(Table 2 continued)

<table>
<thead>
<tr>
<th></th>
<th>Quantity</th>
<th>MNV</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Body Ritual and Grooming</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comb fragments</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td><strong>Indulgences</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alcohol bottle fragments</td>
<td>250</td>
<td>9</td>
</tr>
<tr>
<td>Tobacco pipe fragments</td>
<td>67</td>
<td>19</td>
</tr>
<tr>
<td><strong>HOUSE WARES AND APPLIANCES</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Ceramics**

| **White earthenware**          |          |     |
| Transfer-printed               | 472      | 46  |
| Flowing colors                 | 109      | 10  |
| Undecorated white              | 384      | 14  |
| **Hand-decorated**             |          |     |
| Sponge ware                    | 45       | 6   |
| Spatter ware                   | 17       | 3   |
| Polychrome floral              | 29       | 8   |
| Lined ware                     | 35       | 8   |
| Shell-edge                     | 4        | 2   |
| Mocha ware                     | 14       | 4   |

| **Yellow ware**                |          |     |
| Plain                          | 12       | 3   |
| Slip Band                      | 4        | 3   |
| Mocha decorated                | 1        | 1   |
| Unidentifiable                 | 15       |     |

| **Red ware**                   |          |     |
| Plain                          | 4        | 1   |

| **Stone ware**                 |          |     |
|                               | 56       | 19  |

| **Southeast Asian**            |          |     |
|                               | 309      | 21  |

| **Chinese**                    |          |     |
|                               | 8        | 4   |

| **Miscellaneous**              |          |     |
| Porcelain                      | 2        | 2   |
| Semi-vitrinous                 | 7        | 2   |
(Table 2 continued)

<table>
<thead>
<tr>
<th><strong>Miscellaneous house wares</strong></th>
<th>Quantity</th>
<th>MNV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table Utensils</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Cast Iron Vessel fragments</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

**ARCHITECTURE**

**Construction materials**
- Window glass fragments: 939
- Brick fragments: 403

**Construction Hardware**
- Hand wrought nails: 88
- Machine-cut nails: 286
- Unidentifiable nails: 360
- Wire-drawn nails: 1
- Hinges: 5
- Hooks: 1

**COMMERCIAL AND INDUSTRY**

**Currency**
- Coin: 1

**Agriculture and Husbandry**
- Buckles: 5

**Hunting**
- Lead shot: 2
- Small arms: 2

**Construction and Manufacturing**
- Rivets: 1
- Hatchet: 1
- Gouge: 1

**GROUP SERVICES**

**Education**
- Slate table fragments: 13
- Slate pencil fragments: 4, 3
(Table 2 continued)

<table>
<thead>
<tr>
<th>Category</th>
<th>Quantity</th>
<th>MNV</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>UNKNOWNNS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Metal</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>Glass</td>
<td>205</td>
<td></td>
</tr>
<tr>
<td><strong>MISCELLANEOUS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lithic Artifacts</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>Faunal Remains</td>
<td>226</td>
<td></td>
</tr>
<tr>
<td><strong>Total Artifacts</strong></td>
<td>4540</td>
<td></td>
</tr>
</tbody>
</table>
PERSONAL ITEMS

Clothing

Buttons

Two types of buttons were recovered from Sainte Marie, eye-loop shank back and holed sew-through, for a total of seventeen buttons. Categories within these types include metal flat disc buttons with eye-loop shank back attachments, a glass button with eye-loop shank back attachment, metal and glass four-hole sew-through buttons, and one metal two-hole sew-through button. (Table 3)

<table>
<thead>
<tr>
<th>Type</th>
<th>Material</th>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flat disc,</td>
<td>Brass</td>
<td>17.0 and 23.0 mm diam., cone shank, loop is missing.</td>
<td>2</td>
</tr>
<tr>
<td>loop shank</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Round drop,</td>
<td>Glass</td>
<td>Dark purple glass drop attached to a thin metal back, loop missing, 11 mm diam.</td>
<td>1</td>
</tr>
<tr>
<td>loop shank</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Four-hole,</td>
<td>Metal</td>
<td>16.0 mm diam., flat rim, concave center. Inscription around rim - &quot;Au Vampire Confection&quot;</td>
<td>1</td>
</tr>
<tr>
<td>sew-through</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Four-hole,</td>
<td>Milk</td>
<td>9.0 to 12.0 mm diam., concave center</td>
<td>4</td>
</tr>
<tr>
<td>sew-through</td>
<td>Glass</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Four-hole,</td>
<td>Glass</td>
<td>Fragment of dark blue opaque glass 4-hole button, concave center, 11.0 mm diam.</td>
<td>1</td>
</tr>
<tr>
<td>sew-through</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Four-hole,</td>
<td>Metal,</td>
<td>Badly corroded, 15.0 to 17.0 mm diam, several in fragments</td>
<td>6</td>
</tr>
<tr>
<td>sew-through</td>
<td>ferrous</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two-hole,</td>
<td>Metal,</td>
<td>17.0 mm diam. May have been japanned</td>
<td>1</td>
</tr>
<tr>
<td>sew-through</td>
<td>ferrous</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fragment</td>
<td>Glass</td>
<td>Edge fragment, cobalt blue, transparent</td>
<td>1</td>
</tr>
</tbody>
</table>
Two brass flat disc buttons with cone shank eye-loop attachments were found in Block N. Brass is a metal alloy that is usually comprised of copper and zinc. (Loomis 1923: 38) Brass was a very common button material. "More buttons have been made of this material than of any other." (Luscomb 1992: 26) Both flat disc buttons are plain faced and lack any backmark inscriptions. Neither button has retained the eye loop. The back of the smaller button shows signs of having been spun. This type of button was common between 1837 and 1865 (Noel Hume 1970: 90) Since the buttons lack any ornamentation it is possible that they were gilt. Plain faced gilt buttons were commonly produced between 1800 to 1830. (Sanders et al 1983: 71) Gilding was usually thin gold that quickly wore off. (Luscomb 1992: 78) It is probable that the smaller button contains a small amount of ferrous metal as it is slightly magnetic. This is unusual since iron is not commonly added to brass. There is a faint trace of rust in a divot in the surface of the button also suggesting the presence of iron. Green corrosion on the base of the loop suggests the presence of copper.

Four white milk glass buttons of the four-hole sew-through variety were found in Block N. They range in size from 9.0 mm to 12.0 mm. Two of the buttons are identical. The smallest button is quite worn, having lost its shiny exterior. One opaque blue glass four-hole button came from Block N. Although nearly half of the button is missing it is possible to clearly identify all four holes. It has a concave well. Blue milk glass buttons have been recovered from sites with similar dates to Sainte Marie. (Speulda 1988: 41)

One of the metal four-hole buttons is made of a metal alloy that was not identified by the researcher. It is a thin, metal, four-hole, sew-through button. It has a deeply concave center and a flat rim with the letters "AU VAMPIRE CONFECTION" around the rim. These French words were commonly used on pants buttons. The button is in excellent condition. It is very light, non-magnetic,
and yet a small trace of rust is seen on the exterior. It is very shiny beneath the surface.

Six ferrous metal four-hole, sew-through buttons were found in Block N. All are very corroded and two are in fragments. The actual diameter of the buttons is difficult to measure because of the corrosion. The closest dimensions range from 15.0 to 17.0 mm in diameter. These buttons were commonly used on pants. One metal two-hole, sew-through button was recovered from Block N. It is slightly thicker than the other buttons and the slightly shiny surface suggests that the button may have been japanned. It is in relatively good condition when compared with the other metal buttons. It is highly magnetic.

Only one button fragment was found from surface collection. No buttons were recovered from any of the test pits. The surface fragment is from the edge of a glass button. The color is a transparent cobalt blue. The type of attachment could not be determined.

Buttons are included in *Liste Des Objets* (Appendix B) as items to be used for the children at the school.

**Footwear**

The presence of footwear is suggested by the recovery of two curved non-ferrous metal fragments that appear to have been sewn to the heel of a shoe. These are similar to yellow metal scuff plates from children's' shoes found at Fort Vancouver (Ross 1976: 628). Each has a linear arrangement of holes that suggest sewing (Figure 8). One fragment is 44 mm wide, the other is 48 mm. Shoes for children are mentioned in *Liste Des Objets*. 
Figure 8. Copper Shoe Fragments
**Adornment: Beads**

Only two beads were found at Sainte Marie, a seed bead and a carved bone bead, both from Block N. Seed beads are small, white, hot tumbled tube beads. (Sanders et al. 1983: 83). They were commonly used for ornamentation on cloth or skin garments. (Woodward 1965: 11) Many seed beads were recovered from Fort Vancouver and were seemingly favored by Native Americans over larger beads. These beads were produced on a large scale at the beginning of the nineteenth century. The bead from Block N is 1.0 mm in length and has a diameter of 2.7 mm. It is monochrome, opaque white, with a short torus shape. It is similar to Lester Ross's (1990: 41 - 42) Type IIa, undecorated 'cylindrical' beads, found at Fort Vancouver. This type of bead was the most common one at Fort Vancouver, making up 692% of the collection (Ross 1990: 42). Tube beads were mass produced and were made by stretching glass bubbles into long, thin tubes. These were cut to the desired length and tumbled in hot sand and charcoal to give them a round shape. (Woodward 1965: 8) Given the small size of these beads it is possible that other seed beads may be present at Sainte Marie but were simply not recovered.

The other bead found in Block N is a hand-carved bone bead. The bead has a hole through the diameter and through the center of the length so the bead can be strung two different ways. The bead measures 6.1 mm in length and 5 mm in diameter at the ends, it is wider in the middle.

**Body Ritual and Grooming: Combs**

Fragments of two combs were found at Sainte Marie, one from surface collection and one from Block N. The comb fragment from surface collection is made of plastic or bakelite. As bakelite was not developed until 1909, this artifact is not associated with the Sisters of Notre Dame de Namur. The other comb fragment
is a single tooth of a comb made from whale baleen. It may be associated with the Sisters. The Sisters mention using combs to rid the students of head lice.

**Indulgences**

**Alcohol Bottles**

Dark olive green or "black" bottle glass is commonly associated with alcohol containers. Black glass was used between 1815 and 1870 (Newman 1971: 73). Of the many glass fragments recovered from 35MA67, 250 were dark olive green or black. Many of these can be cross-matched and belong to one or two bottles. Block N yielded 178 of these fragments and 72 came from surface collection.

A minimum of 4 bottles are represented by the glass fragments taken from Block N. This number is based on base fragments and glass coloration and treatment. Two base fragments were found. One is nearly black in color. It is relatively thick and has a rough, orange-peel surface. There are seed and blister bubbles in the glass. This base includes part of the body, a rounded heel, a flat resting point, and a dome push-up. No mould marks were observed. The second base is olive green with bubbles present in the glass. It includes part of the body, a rounded heel, and part of the flat resting point. No mould marks were seen on this base. Twenty-four glass fragments were cross-matched and reconstructed to form two bottle shoulders. One shoulder is dark olive green. The glass is very thin with an irregular surface. The intersection between the neck and shoulder is very sharp. This shoulder lacks a complete circumference, but no mould marks were seen on the section that is present. The second shoulder is a complete circumference. It is olive green. The shoulder is a gradual slope to the neck, sometimes referred to as a "Champagne neck." No mould marks were observed. One intact lip was recovered.
The lip is sheared, the top was broken and ground down. This "bust off and grind" process was used between 1820 and 1870 (Nelson 1971: 73). The rim is hand applied, flattened string. Vertical striations are evident in the neck portion. An applied glass label fragment was also found in Block N. The label was round with a smooth rim around the outside and embossed letters. Not enough of the label remains to determine origin or content of the label. The 147 miscellaneous body fragments lacked distinguishing morphological attribute. One hundred-twenty-seven are olive green of assorted thickness and hue. Two of the body fragments are dark olive green with an irregular surface and may be associated with one of the bottle shoulders. Seventeen fragments, four of which are glued together, are very dark green or "black." One olive green fragment has a raised design and four pieces have been exposed to extreme heat.

There are a minimum number of five vessels recovered from surface collection. Out of the 72 pieces, ten are from bottle bases, some of these may be from the same bottle. Three of the base fragments are of "black" glass. One is large and heavy. Two are exterior pieces with a heel, rest point, and part of the push-up and may be from the same base. Five base fragments are olive green and there are two small push-up fragments. There are four neck fragments and two bottle lips. One lip has an applied flattened string rim. The remaining 55 fragments are miscellaneous body parts.

Between Block N and surface collection, a minimum of nine alcohol bottles are represented at Sainte Marie. This is nearly as many as were recovered from the Champoeg town site, and two more than found at the Willamette Mission. Wine was important to the Sisters, having a sacramental as well as dietary function.

Sometimes amber glass is also associated with alcohol containers. Nine amber glass fragments were found in Block N. One of these is a base fragment. The fragments come from an octagonal shaped vessel. The base fragment has a
pontil mark that is broken off in the center. The glass has some inclusions and many bubbles, including one that protrudes above the surface of the glass. The basal profile is nearly flat, having a very shallow concave surface. The remaining eight fragments are from the body. It is impossible to determine whether or not these come from an alcohol container or some other kind of vessel. Forty amber glass fragments were found during surface collection. All of these appear to be modern. Three of the four base fragments appear to come from modern beer bottles. One base piece comes from a rectangular or square vessel with mould marks. The letters "...INT" are readable. This is probably a modern liquor bottle. Out of the remaining 36 body fragments two have embossed letters. One reads "...uraglass" and is probably from an Owens-Illinois "Duraglas" bottle. Owens Illinois has been making glass bottles since 1929. The Duraglas mark has been used since 1940 (Toulouse 1972: 403). The other embossed fragments has the letters "...URN...."

**Tobacco Pipes**

Smoking tobacco was a popular habit that crossed all social lines by the beginning of the seventeenth century (Fox 1972: 24). Tobacco pipes recovered from 35MA67 were made out of two different materials, kaolin (white clay) and red clay. Sixty-two fragments of kaolin were found and eight fragments of red clay.

Of the sixty-two kaolin pipe fragments, twenty-six are from bowls, eleven from Block N, seven from surface collection, and eight from test pits. Only seven bowl fragments have any identifying decorations for a minimum number of 5 pipes. One of the bowl pieces bears the letters "F" and "I" on either side of the spur, indicating that it was made by John Ford in England (Ross 1976: 811). John Ford produced pipes at Stepney between 1831 and 1850 and at Pentonville between 1831 and 1850. "Ford Stepney" pipes are very common in the Willamette Valley.
Another bowl fragment has the capital letter "T" and is probably part of a "TD" type pipe. "TD" pipes were made by several manufacturers for two centuries and were very common at Fort Vancouver (Ross 1976: 811). Two fragments are covered with tiny knobs. These knobby pieces may be from the same pipe.

Thirty-six stem fragments were found, nine from Block N, seventeen from surface collection, and 8 from test pits. Seven pipe stems have identifying decorations, bringing the total number of minimum kaolin pipes to six. Two of the pipe stems come from pipes made by J. & G. Prince, a Dutch company. Both fragments have the letters "PRINCE" on one side and "GOUDA" on the other (Ross 1976: 813).

The five simple red clay pipe fragments bear no decorative marks. There are two different distinctive shapes, for a minimum of four red clay pipes. All red clay pipe pieces come from Block N.

DOMESTIC ITEMS

House wares and Appliances

Ceramics

Ceramics (dinner ware and utilitarian ware) collected from Sainte Marie de Willamette is one of the largest groups of artifacts from that site, and has been the most intensively analyzed. Ceramic artifacts can provide information regarding date of site occupation and supply sources. Analysis and discussion of ceramics from Sainte Marie relied heavily on Judith Sanders Chapman's work on French Prairie ceramics. Photographs and analysis of some Sainte Marie ceramics are included in
that work. In her study, all Sainte Marie ceramics are attributed to St. Joseph College because that is how they were catalogued in Harriet Munnick's collection.

The total number of ceramic fragments collected from the site is 1,522, with 806 coming from Block N, 530 from surface collection, and 186 from all test pits combined. Types of ceramics found include transfer ware, white earthen ware, flowing colors wares, south-east Asian pottery, sponge ware, spatter ware, stone ware, mocha ware, lined and polychrome floral hand-painted wares, red earthen ware, shell-edge decorated wares, white porcelain, Chinese porcelain, and hand-painted porcelain. Each of these types is discussed individually. Unless otherwise stated no effort is made to distinguish between dinner ware and utilitarian ceramics. This is because the average size of the ceramic fragments is very small and determining function is nearly impossible.

Transfer-Printed Ceramics

Transfer-printed wares make up the largest group of ceramics found at Sainte Marie de Willamette. "Transfer printed earthen ware was the most common type of ceramic used during the first half of the nineteenth century for table and toilet wares." (Chapman 1993: 43) For a thorough discussion of transfer ware see pages 43 to 62 of Chapman's *French Prairie Ceramics: The Harriet D. Munnick Archaeological Collection Circa 1820 - 1860*.

Most of the patterns found at Sainte Marie were manufactured by Spode, Copeland and Garrett, and/or W. T. Copeland. Because of the close association (by partnership or family) between these companies, Chapman collectively refers to products manufactured by these companies as "Spodeware." Products by Spode were made before 1833. After a long partnership with Spode, W. T. Copeland purchased the entire Spode enterprise and went into partnership with Thomas
Garrett. In 1847, W. T. Copeland assumed sole ownership of the company, which became known as W. T. Copeland. No trademarks have been identified on any of the transfer-printed ceramics found at Sainte Marie so it is not possible to determine which of the companies produced these patterns. A partial Copeland and Garrett trademark was found on an undecorated fragment of white earthenware. Chapman indicates that most Spodewares were probably manufactured by Copeland and Garrett. In the case of Spodewares found at Sainte Marie, all manufacturers of a given pattern are listed.

Of the 472 transfer-printed ceramics found at Sainte Marie de Willamette, all are made of white earthenware with a monochrome under glaze decoration. 210 fragments were recovered from Block N, 190 from surface collection, and 72 total fragments from test pits E, F, G, H, I, J, K, L, M, O, and P. Twenty-one different patterns have been identified for a minimum of 46 vessels; 162 fragments remain unidentified. Minimum vessel numbers were only calculated for Block N ceramics, so the actual number of individual vessels may be higher. There are several exceptions to this; for Lily, Rhone Scenery, Byron Views, and the patterns not found in Block N, the minimum number of vessels includes fragments from the surface collection. This is because the type or color of vessel was different, or because the pattern was only represented by surface fragments. Of the twenty-one patterns identified, only four patterns were not found in Block N: Crystal Palace, French (Radiating) Sprigs, Fruit and Flowers, and Tyrolean. Eleven patterns were found only in Block N or from surface collection. No trademarks were found, and most of the pieces are quite small. Most of the patterns are printed in blue, although small numbers of pink, sepia, and mulberry fragments were also found. Information regarding the presence of patterns at other sites was taken from Chapman, 1993 and refers only to other French Prairie sites.
Adelaide's Bower - Four fragments of *Adelaide's Bower*, printed in sepia, were found in Block N for a minimum of one flat ware vessel. The manufacturer of *Adelaide's Bower* is unknown (Williams 1978: 179). It was made circa 1830 to 1850 (Chapman 1993: 126). This pattern has also been found at the Lucier, Belleque, and Champoeg sites.

British Flowers - *British Flowers* was manufactured by Spode, W. T. Copeland, and Copeland and Garrett between 1829 and 1974. Twenty-four fragments were found; fourteen from Block N, seven from surface collection, and three from Test Pits I and O. A minimum of two vessels, one hollow and one flat, came from Block N. The flat ware vessel has a scalloped rim. All fragments are printed in blue. Other sites with this pattern are Belleque, Gervais, Laframboise, Champoeg, and St. Francis Xavier Mission.

Broseley - Twenty-five fragments of *Broseley* were recovered; thirteen from Block N, nine from surface collection, and three from Test Pits H, K, and O. A minimum of five vessels, three flat ware and two hollow ware, came from Block N. All fragments are printed in blue. *Broseley* was made by Spode, W. T. Copeland, Copeland and Garrett between 1818 and post-1847. It has also been found at the Lucier, St. Francis Xavier Mission, and Champoeg sites.

Byron Views - Twelve fragments of *Byron Views* were found; two from Block N, eight from surface collection, and two from Test Pits H and M. Fragments of a flat ware and a hollow ware vessel were found in Block N, representing two minimum vessels. Four of the fragments from the surface collection are printed in pink, increasing the minimum vessel count for this pattern to three. The remaining fragments are all printed in blue. *Byron Views* consists of a border pattern.
surrounding various scenic views. The views come from Finden's *Landscape and Portrait Illustrations to the Life and Works of Lord Byron* engraved by Edward and William Finden and published by John Murray in 1832. Approximately twenty-four views have been identified from factory pattern books. (Sussman 1979: 68 - 820) No center pieces were identified from Sainte Marie so it is impossible to determine which views might have been present at the site. *Byron Views* was manufactured by Copeland and Garrett and W. T. Copeland between 1833 and 1868. This pattern has also been found at the Champoeg town site.

*Camilla* - Seventy-one fragments of *Camilla* were recovered, forty-one from Block N, twenty-five from surface collection, and five from Test Pits H and J. A minimum of three vessels came from Block N, all were flat ware. *Camilla* has been manufactured since 1833. Copeland and Garrett and W. T. Copeland were early manufacturers, it is currently being manufactured by Spode Limited. *Camilla* has been found at the Lucier, Belleque, and St. Francis Xavier Mission sites.

*Chinese Flowers* - *Chinese Flowers* was manufactured by Spode, W. T. Copeland, and Copeland and Garrett between 1815 and post-1847. Fourteen fragments were recovered from the site, thirteen from Block N, and one from Test Pit H. One flat ware and one hollow ware vessel were identified from the Block N fragments for a total of 2 minimum vessels. *Chinese Flowers* has also been found at the Lucier, Champoeg, and Despard sites.

*Chinese Gardens* - *Chinese Gardens* was manufactured by Copeland and Garrett and W. T. Copeland, circa 1834 to pre-1879. Two fragments were found, one from Block N and one from surface collection. The one vessel from Block N was flat
ware. Other sites with the *Chinese Gardens* pattern include the Lucier, Belleque, Despard, and St. Francis Xavier Mission site.

*Crystal Palace* - Four fragments of *Crystal Palace* were recovered, one from surface collection, and four from Test Pits G, H, and I. None were found in Block N. Flat ware vessel(s) and the handle to a hollow ware vessel, a minimum of two vessels, are represented by the five fragments. *Crystal Palace* was manufactured by J. and M. P. Bell, circa 1851.

*French (Radiating) Sprigs* - Only one fragment of *French (Radiating) Sprigs* was recovered from Sainte Marie by surface collection. This fragment is from a hollow ware vessel and is printed in pink. *French (Radiating) Sprigs* was manufactured by Copeland and Garrett and W. T. Copeland, post-1833 to post-1847. This pattern has been found at the Lucier site.

*Fruit and Flowers* - Only one fragment of *Fruit and Flowers* was identified from Sainte Marie from surface collection. This fragment is from a hollow ware vessel and is printed in blue. *Fruit and Flowers* was manufactured by Copeland and Garrett and W. T. Copeland, circa 1826 to the 20th century. This pattern has also been identified from fragments found at the Lucier site.

*Italian* - *Italian* was, and is, a very popular pattern. Manufactured by Spode, W. T. Copeland, and Copeland and Garrett, *Italian* has been produced since 1816 to the present. It is currently being manufactured by Spode Limited. (Sussman 1979: 134) Twenty-three fragments were found at Sainte Marie, six from Block N, eleven from surface collection, and six total from Test Pits H, J, L, and O. The six fragments from Block N represent a minimum of three vessels, two hollow ware and one flat
ware. *Italian* has also been recovered from the Lucier, Belleque, Laframboise, Despard, and Champoeg sites, as well as the Willamette (Methodist) Mission.

*Lily* - Sixty-three fragments of *Lily* were recovered from the site, twenty-five from Block N, 29 from surface collection, and nine from Test Pits F, I, J, M, and O. Seven of the fragments from Block N are printed in sepia, and appear to represent a minimum of one hollow ware vessel, possibly a cup. One of the surface fragments is also printed in sepia and is part of a hollow ware vessel. The remaining eighteen fragments from Block N are printed in blue and represent a minimum of three flat ware vessels. In all, five minimum vessels were identified for this pattern. One fragment from Test Pit I and one from Test Pit M are printed in sepia. *Lily* was manufactured by Copeland and Garrett and W. T. Copeland. This pattern has been produced since 1837, and some modern manufacturers still produce this pattern. Other sites yielding ceramic fragments with the *Lily* pattern include the Lucier, Belleque, Gervais, Laframboise, and Champoeg sites.

*Macaw/Pagoda* - *Macaw* and *Pagoda* were manufactured by Copeland and Garrett and W. T. Copeland between 1833 and post-1872. They had identical borders with different scenes in the center. (Sussman 1979: 146) All fragments found at Sainte Marie were border fragments making it impossible to conclude which of these two patterns was present. Since both patterns were produced at the same time it is probably not important. Seven fragments were recovered from the site, five from Block N and 2 from surface collection. The Block N fragments, printed in blue, represent a minimum of one flat ware vessel. One of the fragments collected from the surface is from a hollow ware vessel, bringing the total number of minimum vessels for this pattern to two. *Macaw/Pagoda* has also been found at the Lucier, Laframboise, and Despard sites.
**Persian Vase** - Three fragments of *Persian Vase* were collected, two from Block N and one from Test Pit M. All fragments are printed in blue; they represent a minimum of one flat ware vessel. *Persian Vase* was manufactured by William Davenport, circa 1844. This pattern has also been found at the Lucier, Belleque, Gervais, Laframboise, and Champoeg sites.

**Portland Vase** - *Portland Vase* was manufactured by Spode, and Copeland and Garrett between 1831 to post-1833. It is the only pattern on the site with a date of manufacture that does not coincide with the dates of occupation by the Sisters of Notre Dame de Namur. Six fragments were recovered, three from Block N and three from surface collection. Block N fragments represent a minimum of two flat ware vessels. This pattern has also been identified from the Lucier site.

**Rhone Scenery** - *Rhone Scenery* was manufactured by T. J. and J. Mayer between 1843 and 1855. Eighteen fragments were found, four from Block N, nine from surface collection, and 5 from Test Pits H, I, and O. The four Block N fragments represent two flat ware vessels, one may be from a saucer. Three of the fragments from the surface collection are from a hollow ware vessel, increasing the minimum vessel count for this pattern to three. The pattern is printed in mulberry. *Rhone Scenery* has not been found elsewhere on French Prairie.

**Tyrolean** - *Tyrolean* was manufactured by William Ridgeway and Co. between 1834 and 1854. Only one fragment from a hollow ware vessel has been recovered from surface collection. This pattern has been identified from other French Prairie and Champoeg sites.
Venustus/Pattern 80 - One fragment of a hollow ware vessel of Venustus was recovered from Block N. Venustus was manufactured by William Davenport between 1830 and 1850. This pattern has also been identified from the Lucier, Laframboise, Despard, Champoeg, and Gervais sites.

Willow - Produced from 1780 to the present, Willow has been manufactured by many including Spode and Copeland and Garrett. Twenty-five fragments were found at the site; twenty-one from Block N and four from surface collection. A minimum of four flat ware vessels are represented by the Block N fragments. Willow has also been found at the Lucier, Belleque, Gervais, Despard, Laframboise, and Champoeg sites.

Pattern 113? - This pattern was probably produced between 1830 and 1850. The manufacturer is not known. Four fragments were recovered from Block N for a minimum of two hollow ware vessels. One of the vessels appears to be a tulip-shaped cup with a flared foot ring.

Figure 9 shows the date of manufacture for all the transfer-print patterns as it relates to the dates of site occupation by the Sisters of Notre Dame de Namur and the Sisters of the Holy Names. Dates of occupation are shown by the vertical dashed lines.
Figure 9. Transfer-Printed Ceramics: Dates of Manufacture and Site Occupation.
Flowing Colors

Flowing Colors (most commonly produced in blue, but also in mulberry, puce, and sepia) wares have a smudged or blurry design. This look is attained by putting powdered chemicals into the kiln before firing. (Chapman 1993: 63) Flowing colors is rarely found on French Prairie. Two varieties of flowing colors have been found at Sainte Marie de Willamette: flown transfer and hand painted-stenciled design.

One mulberry, flown transfer pattern, Cyprus, was identified. Two fragments were recovered, both from Block N. Both pieces are probably from the same vessel, a tea cup. Cyprus was manufactured by Davenport, circa 1850. Champoeg is a likely source for this vessel, most Davenport products coming to Champoeg through American sources. (Chapman, 1993). One blue, flown transfer ware fragment was also found, but the piece is too small to identify the pattern.

The other variety of flowing colors found at Sainte Marie is a hand painted-stenciled design:

...termed "brush-stroke flow blue" was usually composed of a simple, decorative pattern of either flowers, fruits, leaves or plants with simple banding. Some patterns were indescribable and rather "primitive." Plates found exclusively on the Catholic mission sites (St. Paul) fit this category, and like the missions, probably date from the 1840s. This unique ceramic style may have been transported by the Catholics from Belgium, or less likely, purchased from Pettygrove's store of goods brought in from the Sandwich Islands (Hawaii) and sold from Champoeg.

(Chapman 1993: 63)

This quote refers specifically to the flow blue ceramics found at Sainte Marie. Five distinct patterns (Figure 10) have been identified from 106 fragments of various
Figure 10. Flow Blue Ceramics
sizes. 104 of the fragments come from Block N, two from surface collection. The fragments represent a minimum of eight vessels, six flat ware and two hollow ware. Two of the patterns have at least two minimum vessels. Only five of the fragments could not be attributed to one of the five patterns. These ceramics have not been found anywhere else on French Prairie, and most likely were brought with the Sisters from Belgium.

Undecorated White Earthenware

The second largest group of ceramic fragments identified is undecorated white earthenware. A total of 383 fragments were recovered, 246 from Block N, 90 from surface collection, and 47 total from test pits B, D, E, F, H, I, J, M, and O. Because of their small size and the few fragments collected from each pit, analysis of undecorated white earthenware from the test pits is limited to a count of total fragments. Except for three fragments from Block N, the relative size of the fragments is quite small, making it difficult to determine how many pieces come from plain vessels. Transfer-printed earthenware contains approximately 20 to 25 percent white space. (Sanders et al 1983: 128) Since the fragments could also belong to hand-painted ceramics vessels only rim fragments were used to determine minimum number of vessels. Although many bases were found, they were not used for identifying the minimum number of vessels since they may belong to decorated vessels. No trademarks were found.

Thirty-two rim fragments were found in Block N. Based on style and thickness a minimum number of fourteen vessels were identified for Block N, six hollow ware vessels and seven flat ware vessels. All the hollow ware vessels are plain without any embossing or other decoration. One of the fragments is a large portion of a cup. Approximately one quarter of the cup is present, and the piece is
complete on one side from rim to base. The cup is tulip-shaped with a flared foot ring. No decoration of any kind is seen on the extant portion of the cup. One of the flat ware fragments seems to be from a small plate or saucer. It is has a simple embossed pattern of diagonal, parallel lines. Another of the flat ware fragments is gently scalloped. Eleven different rim fragments were found from surface collection. One is clearly from a hollow ware vessel. Two pieces can be identified as being part of flat ware vessels. The remaining fragments are too small to determine vessel shape. Two of the pieces are scalloped and have simple embossed decoration. Two of the fragments are more cream colored than the other pieces.

Hand-Decorated Earthenware

Sponge Ware

Sponge ware is a coarsely spotted ceramic decorated with a sponge. It was commonly used for utilitarian purposes, although some cups, plates and serving dishes were produced in this manner. The most common color was blue. English and American potters manufactured sponge ware, the English beginning in 1845 and the Americans in 1850. (Chapman 1993: 79)

Forty-five fragments of blue sponge ware were found in Block N with a minimum number of six vessels. Three hollow ware vessels, probably cups, were identified based on thickness. Three vessels which are very shallow bowls or saucers were separated based on color and shape, nearly half of one of these vessels was assembled by cross-matching the fragments (Figure 11). No sponge ware was found anywhere else on the site.

Since American makers tended to focus predominantly on producing utilitarian sponged wares, it is likely that the vessels found at Sainte Marie were
Figure 11. Spatter Ware (A) and Sponge Ware (B) Ceramics
made by English manufacturers. (Chapman 1993: 79) Sponge ware has been found at the Lucier and St. Francis Xavier sites, with many pieces coming from Champoeg.

Spatter Ware

Spattered wares are hand-decorated vessels with fine spatters of paint possibly applied in dots or speckles by means of touching the wares with an implement such as a sponge, brush, or fingers. Produced in eight colors, vessel forms included plates, cups, saucers, platters, pitchers, etc. (Chapman 1993: 78)

Seventeen fragments of blue spatter ware were recovered from Block N. Six of these pieces were cross-matched and glued together to form most of a cup; one fragment is missing from the rim and most of the base is gone (Figure 11). The eleven remaining fragments are also from hollow ware vessels. Based on shape and thickness, there is a minimum number of three hollow ware vessels represented. No spatter ware was found anywhere else on the site.

Spatter ware was common on French Prairie sites with pieces found at the Lucier, Belleque, Despard, and St. Francis Xavier sites. It "was primarily an English product manufactured specifically for export. Toward mid-century spatter and sponged wares had replaced edged and painted ceramics in popularity." (Chapman 1993: 77)

Polychrome Floral Painted

Twenty-nine polychrome floral painted ceramic fragments were recovered from Sainte Marie, twenty from Block N, seven from surface collection, and one each from test pit H and O. Seven minimum vessels are represented by the
fragments from Block N, one hollow ware, four flat ware, and two fragments too small to identify form. The hand-painted patterns represented are described below.

- Pattern 1 - (hollow ware) Blue and red floral with green leaf and black stem. Flowers are round dots. Pattern is present on exterior and interior of vessel.
- Pattern 2 - (flat ware) Blue floral with black stem and leaves.
- Pattern 3 - (flat ware) Blue and red floral with green leaf and black stem.
- Pattern 4 - (flat ware) Red floral with green leaves and black stem. Flowers are round dots.
- Pattern 5 - (flat ware) Large green leaf with black rim band. Rim is slightly scalloped.
- Pattern 6 - (small fragment) Cobalt blue floral with olive green leaf.
- Pattern 7 - (small fragment) Yellow round floral.

Of the seven fragments recovered through surface collection, two appear to be similar to Pattern 5 described above, although the pieces are thicker. One of these fragments is the handle to some hollow ware vessel. Another of the surface fragments is from the rim of a utilitarian hollow ware vessel. It is different from the patterns described above.

- Pattern 8 - (hollow ware) Red neck band, with a possible red floral pattern.

The remaining fragments from surface collection and from the test pits could be part of any patterns described above with green leaves and black stems.

Polychrome painted ceramics have been found at nearly every French Prairie site as well as Ft. Vancouver and the Methodist Mission. They were a very popular English export between 1820 and 1850. (Chapman 1993: 74)
Lined Ware

Like polychrome painted wares, hand-painted lined wares were popular between 1820 and 1850. Commonly produced in brown or blue, these simple vessels usually consisted of a double or single line on the inside of the plate marli. (Chapman 1993: 74) This pattern was often used on flat ware vessels.

Twenty-nine single lined ware fragments were found in Block N. (Figure 11) Eighteen of the fragments are blue and represent five minimum vessels. The remaining eleven pieces are brown and are from a minimum of two flat ware vessels. Most of the brown fragments were cross-matched to provide nearly a whole plate (Figure 12). All pieces found are from flat ware vessels. No single lined fragments were found else where on the site.

Six double lined ware fragments were found, four from Block N, one from surface collection, and one from test pit H. All fragments found are brown. The pieces are too small to determine vessel shape. Based on thickness, line placement, and color, there are a minimum of three vessels in Block N.

Shell-Edge Decorated Wares

Shell-edge decorated wares are characterized as an edge-decorated earthenware with a molded rim design and blue, green, or yellow trim. Blue shell-edge was very popular between 1780 and the 1850s. Green-edged ceramics were common until the 1830s. (Chapman 1993: 71) Shell-edge was more popular before transfer-printed wares became readily available. It has been found at every French-Prairie site.

Four fragments of shell-edge decorated ceramics were recovered, two from Block N, and two from surface collection. The fragments from Block N fit together. They are blue with a molded pattern. Although the fragment is very
Figure 12. Lined Ware Ceramics
small, there appears to be a slight scallop on the rim. The two fragments from surface collection are green. Both are molded. The fragments are too small to detect any scalloping on the rim. For all the pieces, fragment size is too small to determine vessel shape.

Mocha Ware

Mocha ware, sometimes called "banded cream ware," was manufactured in England in the late 18th century until the beginning of the 20th century. It was produced by American manufacturers by 1850. Generally hand-decorated and produced as an inexpensive utilitarian ware, it was most commonly found as bowls, pitchers, mugs, shakers, and chamber pots. More rarely, teapots and cups and saucers were manufactured using this decoration. (Chapman 1993: 75 - 76; Getz 1976: 47)

Mocha ware is characterized as the use of earth tone color slips on a ceramic body. Mocha ware decoration can be found on cream ware, pearl ware, white earthen ware, and yellow ware. White earthen ware was most commonly used after 1830. (Chapman 1993: 76) Colors used include a warm sienna, soft pinks, grey, sky blue, greyish-green and ochre. (Getz 1976: 47)

Fourteen fragments of mocha ware with a white earthenware fabric were found at Sainte Marie, ten from Block N, three from surface collection, and one from Test Pit I. Two styles of the plain banded variety of mocha were identified from the Block N fragments for a minimum number of two vessels.

- Style 1 - Sky blue slip on white earthen ware fabric separated from a white slip by a dark sepia band. There is a dark sepia band at the rim. Hollow ware vessel
• Style 2 - Underglaze triple blue slip bands at rim. Hollow ware vessel. This style is similar to Style 9 described by Chapman (p. 234, Illustration 218).

Two of the surface fragments have a warm sienna slip on the exterior. One of the fragments has a sky blue exterior slip. The single test pit fragment has a sky blue exterior slip.

Yellow Ware

Yellow ware is a ceramic type made from yellow clay coated with a clear glaze. The glaze is often the only treatment the vessels received. (Chapman 1993: 83) Yellow ware ranges from thin and fine to coarse and heavy. The finer pieces were manufactured in England and tend to be older. The heavier pieces were usually made in America after the 1820s. By the mid- to late- nineteenth century, yellow ware was predominately used for utilitarian purposes. Vessel forms include mixing bowls, plates, baking dishes, coffee pots, teapots, cups, mugs, serving dishes, shakers, pitchers, and covered crocks.

Yellow ware was produced in four different varieties. Three of these varieties were found at Sainte Marie: plain, slip band, and mocha decorated. These three varieties have also been found at the Methodist Mission, Champoeg, and other places on French Prairie. Records indicate that yellow ware was available at Fort Vancouver, but it was probably also attainable from local merchants after 1840. No trademarks were found making it impossible to determine if they came from English or American manufacturers.

Twelve fragments of plain yellow ware were identified, eleven from Block N, and one from surface collection. The Block N ceramics represent a minimum number of three hollow ware vessels. One vessel fragment is from a crock. The
other two vessels have a subtle embossed pattern on the rim. The surface fragment has a pale yellow glaze and appears to be from a hollow ware vessel, bringing the minimum number of vessels for plain yellow ware to four.

Four fragments of slip banded yellow ware were found, two from Block N, one from surface collection, and one from Test Pit O. The two fragments from Block N may be from the same vessel. One of the fragments matches exactly the piece shown in Illustration 274 on page 261 of Chapman's 1993 ceramic guide, having three white above three blue above three white encircling slip bands. The second fragment is smaller and has three white bands above the beginning of a blue band. It is not possible to definitely identify this fragment as belonging to the same vessel as the first piece. The fragment from surface collection has part of a white band showing. This piece is thicker than those from Block N and are probably from a different vessel. The test pit fragment shows two white slip bands. The thickness is thinner than the Block N fragments. Based on fragment thickness, the minimum number of vessels with slip banded decoration is three.

One piece of mocha decorated yellow ware was found in Block N. It has a blue *Mocha Tree* design on white slip. It is from a hollow ware vessel.

Fourteen fragments of yellow ware are unidentifiable, being too small to positively determine variety. Nine of these are from Block N, two from surface collection, and four from test pits.

**Red Ware**

Red ware is a red earthen ware product made by American manufacturers. It was common between the late-eighteenth century and the mid-nineteenth century. A utilitarian ware, the vessel forms include pots, pans, jugs, plates, bowls, jars, crocks, teapots, cups, shakers, tumblers, mugs, and pitchers. The fabric is soft and
porous, ranging in color from pink to reddish yellow or brown, with exterior and interior slip glazes. (Chapman 1993: 86)

Four fragments of red ware were found in Block N, representing a minimum of one hollow ware vessel. The pieces have a dark brown exterior slip. Two of the fragments have a white interior slip, the other two have lost their interior surface.

Stone Ware

Stone ware is a utilitarian pottery made from fine, dense clays which when fired tend to become very vitrified. (Chapman 1993: 87) Fabric color may range from near-white to red-brown and gray. The color and porosity of the fabric may vary. Stone ware does not need to be glazed, but common glazes are salt or slip glazes. English and American manufacturers are common in the mid-nineteenth century. Stone ware was commonly used for storing food and beverages and preparation of food. Vessel forms include jars, crocks, jugs, bottles, bowls, churns, and pitchers. Early stone ware shapes tend to be ovoid, while straight cylindrical shapes are more common after the 1850s. (Chapman 1993: 88)

Fifty-six fragments of stone ware were recovered from Sainte Marie, thirty-three from Block N, twenty from surface collection, and three total from test pits H, L, and O. All pieces appear to be from hollow ware vessels although, apart from a bottle neck, it is impossible to determine what kind of vessel the fragments came from. Minimum vessel numbers were determined by examining color of fabric and exterior and interior glazes, as well as fragment thickness. A minimum of six vessels were identified from Block N. An additional eleven vessels were represented by the surface collection fragments and two from test pits for a total of nineteen minimum stone ware vessels. The various types of vessels are described below.
• Vessel 1 - Crock or storage vessel, wheel thrown. Thick basal fragment. Body fabric is tan to light brown-gray, coarse grained. Exterior salt glaze is light yellow brown. No interior glaze, color is same as fabric. Body averages 9mm in thickness. (Block N - 2 fragments)

• Vessel 2 - Storage vessel, wheel thrown. Body fabric is gray-brown, coarse grained. Exterior salt glaze is warm sepia. No interior glaze, color is light tan. Body averages 7mm in thickness. (Block N - 3 fragments)

• Vessel 3 - Body fabric is light gray-brown, coarse grained. Exterior salt glaze is a mottled, warm yellow-brown. Interior salt glaze is ivory. Body averages 9mm in thickness. (Block N - 2 fragments)

• Vessel 4 - Bottle, wheel thrown. Body fabric is light gray, fine grained. Exterior salt glaze is clear, color of exterior ranges from gray to light brown to pinkish-brown. No interior glaze, color ranges from tan to coral pink. Body averages 6mm in thickness. (Block N - 4 fragments; Surface - 2 fragments)

• Vessel 5 - Wheel thrown vessel. Body fabric is gray, coarse grained. Exterior salt glaze is a warm, medium brown. No interior glaze, color is light tan. Body averages 6mm in thickness. (Block N - 4 fragments)

• Vessel 6 - Body fabric is dark gray, coarse grained. Exterior salt glaze is dark chocolate brown. Interior salt glaze is sienna. Body averages 5mm in thickness. (Block N - 1 fragment; Surface - 2 fragments)

• Vessel 7 - Wheel thrown. Body fabric is gray, coarse grained. Exterior salt glaze is dark chocolate brown. Interior salt glaze is warm sienna. Body thickness is 6mm. (Surface - 1 fragment)

• Vessel 8 - Wheel thrown. Body fabric is gray, fine grained. Exterior salt glaze is orangish-brown. Interior salt glaze is orangish-brown. Body thickness averages 6 mm. (Surface - 1 fragment)
• Vessel 9 - Body fabric is tan on interior, gray near exterior. The fabric is very coarse grained, one fragment has a small pebble inclusion. Exterior salt glaze is mottled, warm medium brown (Looks like a Nestles chocolate bar). Interior salt glaze is warm sienna. Body thickness averages 10mm. (Surface - 3 fragments; Test Pits - 1 fragment)

• Vessel 10 - Body fabric is brown-gray, coarse texture. Exterior salt glaze is mottled yellow-brown. Interior salt glaze is sepia. Body thickness averages 9mm. (Surface - 1 fragment)

• Vessel 11 - Body fabric is gray, fine grained, wheel thrown. Exterior salt glaze is light brown with a slightly greenish cast. No interior glaze, same color as body fabric. Body thickness averages 8mm. (Surface - 1 fragment)

• Vessel 12 - Body fabric is cream colored, fine grained. Exterior and interior salt glaze is clear. Body thickness averages 7mm. (Surface - 1 fragment)

• Vessel 13 - Body fabric is tan-grey, medium grained. Exterior salt glaze is mottled yellow-brown. No interior glaze. One of the pieces is a handle fragment. Body thickness averages 7mm. (Surface - 3 fragments)

• Vessel 14 - Body fabric is yellow-tan, medium grained. Exterior and interior glaze is a white slip glaze. One piece is a base fragment. Body thickness varies between 7mm and 10mm. (Surface - 2 fragments)

• Vessel 15 - Body fabric is tan, medium grained. Exterior glaze is a light gray slip glaze. No interior glaze. Body thickness averages 7mm. (Test Pit H - 1 fragment)

• Vessel 16 - Body fabric is tan, coarse grained. Exterior and interior glaze is a dark brown slip glaze. Body thickness averages 17mm. (Test Pit L - 1 fragment)
• Vessel 17 - Body fabric is stone gray, coarse grained. Exterior glaze is a red-brown slip glaze. No interior part extant. Fragment is a corner piece. Edge has embossed pattern. (Surface - 1 fragment)

• Vessel 18 - Body fabric varies between tan to medium brown, coarse grained. No glaze is present. The fragment is very worn and may have been exposed to heat. The exterior color is orange-tan. The interior color is red-brown. (Surface - 1 fragment)

• Vessel 19 - This fragment has been burnt. No glaze is extant. The fragment is a stone gray color. The exterior has an embossed, encircling pattern. (Surface - 1 fragment)

Southeast Asian Pottery

One of the largest groups of ceramics found at Sainte Marie has been tentatively identified by Alison Stenger, from Portland State University, as southeast Asian, possibly Vietnamese or Thailand. Of the 309 fragments recovered, 48 came from Block N, 209 from surface collection, and 52 from test pits, for a minimum of twenty-one vessels. Most of the vessels are thick, heavy-bodied shallow bowls and heavy platters. (Figure 13) The fabric is mostly gray porcelaneous stone ware with a light green glaze over blue or green hand-painted decorations. The decorations are simple, largely consisting of encircling rings around the interior and exterior base with a "primitive" design in the center of the base or around the exterior of the vessel. They have bare ring centers for stacking in the kiln and the foot rings are all unglazed. None of the fragments have any identifying marks or trademarks.

The pottery is very similar to a type of Chinese import ware called "Kitchen Ch'ing," that has been found in large quantities in Thailand, the Philippines, and
Figure 13. Southeast Asian Ceramics
Indonesia. (Rooney 1987: 42) This ware was designed specifically for import to southeast Asia.

It consists almost entirely of heavily potted plates and bowls in varying sizes. Hallmarks are an unglazed ring around the centre on the interior, a white glaze with a blue, green, or grey tinge, blue painting that may have a black or grey tone, and a light grey or buff clay with visible darker specks...The shape of the foot is characteristically bevelled inwards...The designs are lively in a folk art style. The space around the centre is the most decorated. Designs expand or contract, swirl or straighten...The exterior is usually undecorated except for one or two narrow blue rings painted around the rim and the base.

(Rooney 1987: 42 - 43)

These wares were produced in southern China between the late eighteenth and early twentieth centuries.

In addition to the pottery, eight porcelain hand-painted pieces were found that may be Chinese, six from surface collection and two from Test Pit H. The fragments are too small to clearly identify any patterns, but the style is similar to some of those identified in Chapman 1993. One of the fragments is the spout from a teapot. It has a light green glaze. The remaining pieces have dark blue patterns painted. Based on pattern style and fragment thickness there are a minimum of four vessels represented.

Miscellaneous Ceramics

Two plain white porcelain fragments were recovered from Block N. One fragment comes from some kind of decorative vessel, having small white flowers that are incorporated into the body of the fragment. This piece may have been exposed to fire. The other fragment is plain and has a shiny, clear exterior. It may be part of a jar.
In addition to the porcelain, seven fragments of a plain white semi-vitrious ceramic were found in Block N. These pieces lack any identifying marks. Based on thickness, a minimum of two vessels are represented.

Miscellaneous House Wares

Table Utensils

The fragments of four metal eating utensils were recovered from 35MA67. The four utensils fragments, a knife blade with no handle, a spoon bowl, a utensil handle, and a possible fork with no tines, were found in Block N. The fork was probably three-tined, the style having become popular after the beginning of the nineteenth century.

Cooking ware

A fragment of cast iron, possibly from a cooking vessel, was recovered from Block N. The fragment has a curved "foot ring" on one side and appears to be the base of a vessel. It is 0.35" thick. Cast iron was used for cooking vessels as early as the 1760s (McClinton 1951: 89).
ARCHITECTURE

Construction Materials

Window Glass

The 939 window glass fragments found at Sainte Marie may be remnants of the chests of glass panes noted in the list of property brought to the mission by the Sisters of Notre Dame de Namur (Liste des Objets 1845, see Appendix B). Of the 939 fragments, 529 come from Block N, 260 from surface collection, and 150 from all test pits combined. It is most likely that the panes were produced by the cylinder method. This technique was most commonly used in continental Europe at that time. If the glass panes represented came from local suppliers the production method could be cylinder or crown glass method depending on the source (i.e. Fort Vancouver, Champoeg, Oregon City). Because cylinder glass was cheaper to produce most American manufacturers were using the cylinder method by 1820. (Roenke 1978: 6) The British continued to use the crown method of glass production until the 1850s, preferring the high shine surface. Cylinder glass had more imperfections than crown glass. Its surface was less brilliant than crown glass, and it could not be completely flattened, resulting in slight undulations or waves in the glass. It was, however, cheaper to produce, and therefore was used on a large scale in America and continental Europe by 1830. (Roenke 1978: 7)

Most of the window glass fragments have a patina on the surface. This is a result of weathering caused by prolonged contact with moisture and soil acidity. (Roenke 1978: 23)

Window glass thickness has been used in the Pacific Northwest as a means of dating sites. A hypothesis originally proposed by Chance and Chance in 1974,
and later upheld by Roenke (1978), suggests that window glass panes in the Pacific Northwest increased in thickness through time during the 19th century. Roenke developed the following table (Table 4) for suggested age ranges of window glass thickness during the 1800s.

All the window glass fragments were measured for thickness using a micrometer. All measurements were made in inches to match Roenke's table. Given the small size of each fragment, only a center measurement was taken for each piece. The data was analyzed individually in study units (Block N, surface collection, and all test pits combined) and for the site as a whole. Table 5 shows the primary mode and mean for each study unit. A thickness frequency graph for each unit and the site is presented in Figures 14 - 17.

### TABLE 4
Suggested Age Ranges for Primary Modes of Window Glass Thickness in use in the Pacific Northwest During the 1800s.  
(Roenke 1978: 116)

<table>
<thead>
<tr>
<th>Dates (ca.)</th>
<th>Approximate Primary Mode in Use (in.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1810 - 1825</td>
<td>0.055</td>
</tr>
<tr>
<td>1820 m- 1835</td>
<td>0.055</td>
</tr>
<tr>
<td>1830 - 1840</td>
<td>0.045</td>
</tr>
<tr>
<td>1835 - 1845</td>
<td>0.045 - 0.055</td>
</tr>
<tr>
<td>1845 - 1855</td>
<td>0.065</td>
</tr>
<tr>
<td>1850 - 1865</td>
<td>0.075</td>
</tr>
<tr>
<td>1855 - 1885</td>
<td>0.085</td>
</tr>
<tr>
<td>1870 - 1900</td>
<td>0.095</td>
</tr>
<tr>
<td>1900 - 1915</td>
<td>0.105</td>
</tr>
</tbody>
</table>
### TABLE 5
Window Glass Thickness: Primary Mode and Mean (in.)

<table>
<thead>
<tr>
<th>Study Unit</th>
<th>Primary Mode</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Block N</td>
<td>0.065</td>
<td>0.062</td>
</tr>
<tr>
<td>Surface collection</td>
<td>0.045</td>
<td>0.059</td>
</tr>
<tr>
<td>Test Pits</td>
<td>0.047</td>
<td>0.052</td>
</tr>
<tr>
<td>Site</td>
<td>0.045</td>
<td>0.059</td>
</tr>
</tbody>
</table>

Several factors should be considered when examining this data. Roenke makes it clear that his table is only useful for regional comparison. Since it is possible that this glass is the glass brought from Europe, his findings might not apply. In addition, the sample size of glass recovered is actually very small, especially when broken into individual study units, and is probably not large enough to be considered statistically significant. All study areas fall within expected modes for the time period between 1840 and 1850. What is interesting is that the Block N study unit has a very different primary mode from the other areas. It is possible that the findings show glass panes purchased from different sources. Glass panes brought from Europe may have been replaced with locally obtained glass in the event of breakage or if not enough panes were brought. Perhaps the different modes for the separate localities represent glass from different buildings. The Sisters added several structures during the course of their occupation. Perhaps later structures used glass purchased from local suppliers.
Window Glass Thickness: Block N

Figure 14. Window Glass Thickness Frequency Graph for Block N

Window Glass Thickness: Surface

Figure 15. Window Glass Thickness Frequency Graph for Surface Collection
Figure 17. Window Glass Thickness Frequency Graph for Test Pits Combined

Figure 18. Window Glass Thickness Frequency Graph for Site 35MA67
Brick and Masonry

A total of 403 brick and masonry fragments were recovered from Sainte Marie, 141 from Block N, 7 from surface collection, and 255 from all the test pits combined. Of those, twenty are from modern, grooved hollow clay tiles. Only one complete brick was recovered. The remaining pieces are fragments varying in size, only thirty-seven having any measurable dimensions. The lack of complete bricks is likely a result of scavenging activities. In addition, the field in which the site sits has been under cultivation for many years, contributing to the small fragment size.

The one complete brick is unusually shaped. It is a trapezoid shape with dimensions of $7 \frac{11}{16}$" (19.2 cm) along the bottom of the length and $6 \frac{1}{8}$" (15.2 cm) along the top of the length, a $3 \frac{15}{16}$" (9.8 cm) width, and $2 \frac{1}{8}$" (5.4 cm) thickness. One of the fragments is complete enough to show that it also shares this shape. The length dimensions can not be determined but width and thickness is $4" \times 2"$.

Specially shaped bricks were generally used for facing or for fire brick (Gurke 1987: 120). The width of the other measurable fragments ranges between $3 \frac{15}{16}$" and $4 \frac{1}{14}$". Thickness varies from $1 \frac{14}{16}$" to $2 \frac{1}{4}$". The average Willamette Valley brick, including those made during the 1840s, is $8 \times 4 \times 2$ inches (Sanders et al. 1983: 188). Common and face bricks are often this size (Gurke 1987: 116). Of the thirty-eight pieces with discernible dimensions (including the whole brick), eleven have measurable width dimensions, and thirty-seven have measurable thickness dimensions. Table 6 shows the width and thickness ranges for the bricks.
TABLE 6

Range of Brick Width and Thickness

<table>
<thead>
<tr>
<th>Width (inches)</th>
<th>Quantity</th>
<th>Thickness (inches)</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 15/16&quot;</td>
<td>2</td>
<td>1 14/16&quot;</td>
<td>1</td>
</tr>
<tr>
<td>4&quot;</td>
<td>5</td>
<td>2&quot;</td>
<td>9</td>
</tr>
<tr>
<td>4 1/8&quot;</td>
<td>3</td>
<td>2 1/16&quot;</td>
<td>13</td>
</tr>
<tr>
<td>4 1/4&quot;</td>
<td>1</td>
<td>2 1/8&quot;</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2 3/16&quot;</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2 1/4&quot;</td>
<td>4</td>
</tr>
</tbody>
</table>

The brick fragments vary in color and hardness. They range from dark red and dense to light orange and porous. Color and density are indicators of how highly fired the bricks were. Dark and dense indicates high fire, light colors and porous suggests low fire. Of the thirty-eight measured bricks, 24% are high fire, 58% are medium fire, and 7% are low fire. Color and hardness vary through one firing of a kiln because of uneven heating and brick placement in the kiln. (Noel Hume 1970: 81) The variation in color and hardness suggests that the Sainte Marie bricks come from all areas of a kiln. They may also have come from different sources. No trace analysis was done of the bricks. It would be helpful to compare the bricks from Sainte Marie with the bricks from the St. Paul Catholic church that was constructed during the Sisters' occupation of the site. It is possible that all the bricks were manufactured at the same site. There is no mention in the Sisters' letters and diaries of brick making. Sister Mary Catherine's account mentions the use of bricks in partitions between rooms in the house. "Partitions were made of brick and dried in the sun. Clay was placed between them." (Luchetti 1982: 94)


Construction Hardware

Nails

Adverse soil conditions for preservation of metals has made in depth analysis of metal objects difficult. This is especially true of the nails. Heavy rust and corrosion have made determining exact numbers and sizes of nails nearly impossible. The nails have been dipped in bee's wax to prevent further decay.

A minimum of 734 nails were recovered from the site. These were separated into three categories, unidentifiable, square machine cut, and square hand wrought. Table 7 gives the quantity and percent for each category.

Approximately 76 percent of the identifiable nails are machine cut. Machine cut nails are stamped out of sheets of metal, resulting in a shank with parallel edges (Sanders et al. 1983: 174). Machine cut nails were first manufactured in 1790, and were readily available by 1830. Twenty three percent of the nails found at Sainte Marie are hand wrought. Because of the way that they are produced, hand wrought nails taper from the head on all sides. When compared to types of nails found at Champoeg and the Willamette Mission, Sainte Marie more closely matches the Methodist mission. Only 1 percent of all nails found at Champoeg are hand wrought. Ten percent of the nails recovered from the Willamette Mission are hand wrought. This is interesting because Sainte Marie was constructed at the same time as the population of Champoeg was growing. Hand wrought nails were rarely used after the machine cut nails became available. This could indicate the use of scavenged building materials in the construction of some buildings at Sainte Marie, the reuse of older buildings, or the influence of different builders. By the mid-1840s, most of the inhabitants of Champoeg were Americans. The buildings around the Catholic Mission were largely built by French-Canadians. Early pictures of the
Catholic Mission show a forge by the river. Perhaps hand wrought nails were easier to obtain because of the close proximity of this forge.

Only 49 of the nails were whole enough to determine penny size. (Table 8) Many of the nails were bent. Only three of the bent nails were complete enough to allow measurement. Two were ten penny nails and one was an eight penny nail. All three measured 1 13/16" from the head of the nail to the bend, indicating that the surface they were driven through was the same width.

**TABLE 7**
Percent of Nail Types, Based on Manufacturing Technique

<table>
<thead>
<tr>
<th>Quantity</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Nails</td>
<td>734</td>
</tr>
<tr>
<td>Unidentifiable</td>
<td>360</td>
</tr>
<tr>
<td>Machine cut</td>
<td>286</td>
</tr>
<tr>
<td>Hand wrought</td>
<td>88</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Identifiable Nails</th>
<th>374</th>
</tr>
</thead>
<tbody>
<tr>
<td>Machine cut</td>
<td>286</td>
</tr>
<tr>
<td>Hand wrought</td>
<td>88</td>
</tr>
</tbody>
</table>

**TABLE 8**
Penny Size of Square Nails Collected from 35MA67

<table>
<thead>
<tr>
<th>Penny size</th>
<th>Machine-Cut Quantity</th>
<th>Hand-wrought Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>8</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>12</td>
<td>-</td>
</tr>
<tr>
<td>12</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>16</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>40</td>
<td>2</td>
<td>-</td>
</tr>
</tbody>
</table>
In addition to the square nails, one wire drawn nail was found in Block N deep within the subterranean feature. The nail has little corrosion with the head intact.

A spike was found in Block N. It measures 10.2" in length and 0.7" in thickness. It is square and tapers to a point on all sides indicating that it is probably had wrought.

**Hinges**

Five hinge fragments were found. The most complete is half of a hinge with one complete plate and a small portion of the other intact. The plate is 3" and has three unevenly spaced holes. The other pieces are plate fragments. One of the fragments has the letters "...OM" impressed.

**Hooks**

The head of a hook was recovered from surface collection. The mouth of the hook is 2" wide and the total length is 3.7". It is made of round metal that is 0.3" in diameter.
COMMERCE AND INDUSTRY

Currency: Coinage

An 1804 real was recovered from surface collection near the location of Block N. The translated inscription on the silver Spanish monetary unit reads "Charles the Fourth, King of Spain and the East Indies." Although the presence of this money could seem out of place, it is not be unusual for a Spanish coin to be found in a French-Canadian community. Most economic exchanges involved the use of barter rather than money, but some coinage was used. The value of the coin was based upon the value of the metal used, gold or silver, rather than the country of origin.

Agriculture and Husbandry: Buckles

Five single tongue metal buckles, possibly harness buckles, were found. Four of the buckles are complete with center bail intact. Four are 1" wide and the largest is 1.2" in width. Metal buckles were commonly used to close leather bags and cinch harnesses (Ross 1976: 881).

Hunting

Lead Shot

Two lead ammunition balls were found. They were 0.5" and 0.2" in diameter. The larger ball has some corrosion. Both are perfectly round, indicating that they have not struck any object. This could mean that they were never fired.
Small Arms

Two fragments from a flintlock gun were found in Block N. One piece is a cock and the other is a frizzon (Ross 1976: 1269), both are part of the firing pan mechanism. Smooth bore muskets were the most popular small arms during the mid-nineteenth century (Ross 1976: 1264).

Construction and Manufacturing

Rivets

A brass rivet fragment was found. The head and most of the shank are intact. The rivet may have been used on a leather harness or belt and may have been decorative.

Hatchet

The blade of a small hatchet or a chisel was found in Block N. It is 5.1" in length. At its narrowest it is 1". The blade is 1.7" wide and 0.3" thick.

Gouge

A curved wood working tool called a gouge was recovered from test pit excavation. The end of the tool was broken. This scoop-shaped tool was used for the removal of unwanted wood from lumber. Tools of this kind were imported to Fort Vancouver (Ross 1976: 1206).
GROUP SERVICES

Education: Slates and pencils

In "Liste des Objets" (1845) (Appendix B), under the category of "For the French and English Schools and for the Indians," the following items are listed: "Slates, a large number; Slate pencils." Thirteen slate fragments and two slate pencils and two pencil fragments were recovered from the Sainte Marie site. Eight of the slate fragments and all of the slate pencils come from Block N. All but one of the pieces from Block N are made of dark gray slate, the remaining piece is made of brown slate. Of the five slate fragments from surface collection, one piece has an edge. It is a straight, perpendicular cut. Slate used for educational purposes usually had a beveled edge to fit inside a wooden frame.

The two complete slate pencils are beveled and used at both ends. One is made of dark gray slate, the other from light gray slate. The dark gray pencil is 37.5 mm in length and 4.1 mm thick. The light gray pencil is 32.1 mm long and 5 mm thick. The two pencil fragments are made of light gray slate and both are beveled. One of the broken ends of one of the fragments shows signs of having been used after it broke.

It is not possible to tell where the slate originated or if it is the slate mentioned in the "Liste des Objets." Slate was also used as a roofing material, but given the presence of pencils and the intended mission of the site, it is logical to assume that the slate was used in an educational capacity.

Religious

No artifacts that could be identified as having a religious function were recovered from 35MA67.
UNKNOWNS

Metal

Eighty-two unidentifiable metal objects were found at 35MA67 by surface collection and test pit and block excavation (Figure 18). Of these, thirty-four are fragments of metal strapping of various lengths and widths. One of the fragments has three holes in one end, one of which is filled with a rusted nail. The strapping may have come from wooden barrels. Two complete metal straps are still enclosed, showing the size of the object around which they wrapped. Both of these may be wagon parts. The larger wrapped around an object that measured 2.8" by 4.4" and the strap is 1.3" wide. The smaller wrapped around something that was 1.8" by 1.2" and the strap is 1.2" wide.

The next largest category of unidentifiable metal objects are fourteen metal "chunks" that vary in width, length, and thickness. The largest of these measures 2" by 2" by 1.2" and is probably scrap metal.

Ten thin metal bars were found in Block N. Nine of these appear to be identical and, of those, six are complete. They are 8.9" long and have a triangular profile. The base is flared, measuring 0.39" in width. Their function is unknown, but they may have been part of a mold. The tenth bar has a different configuration and appears to be machine made.

A metal plate with a metal bail handle may have been the handle to a chest. Found in Block N, the thin plate is 5" by 2" and the attached handle is 4.8" long.

Two possible chain link fragments were found. One is small and round, the other measures 4.5" by 2". Both are open on one end, having been cut. The smaller link was recovered from surface collection.
Figure 18. Unidentifiable Metal Artifacts From 35MA67
Four wood joiners, possibly from a wagon, were recovered. All are hand-forged. Other hand-made metal objects include a possible bridle ring, a bent-over piece of metal that may have held some object, and several metal plates. The largest plate is curved in the center as if to accommodate a pole. It has a hole on either side of the curved section. This heavy piece measures 4.3" by 2.3" by 0.5" with the curved section 1.7" across. One plate is a square with an off-center hole. A rectangular piece is 1.2" by 2.3" by 0.45". A curved metal plate with two curved appendages and a very thin curved plate with a small nail hole were also found. A metal ring 1.6" in diameter and a metal strip that has been wrapped around an object and twisted closed are other examples of hand-made metal artifacts.

Several brass artifacts were found. The most elaborate is a thin plate made of folded over brass. This hand-made piece is square with a beveled hole in the center. Four holes are punched in each corner for attachment. This plate was probably intended to be decorative. Other brass artifacts include thin sheets that may have served as a corner plates.

Glass

Numerous fragments of glass were found in surface collection and block excavation were recovered for which no known function can be assigned. Sixty-eight fragments came from Block N and 137 came from surface collection in colors ranging from colorless, cobalt blue, pale blue, blue green, bright green, opaque white, to amethyst.

Six colorless glass fragments were recovered from Block N. One fragment is most of a base of a container or tableware vessel. It is seven sided with a flat base and abrupt heel. The base shows a pontil mark. The body is straight near the base and angles out. No identifying marks make it impossible to date this vessel. Eighty-
two colorless fragments came from surface collection. Two contain Owens-Illinois trademarks and are from modern containers. One bears a trademark used by Owens Illinois between 1929 and 1954. The other has a Duraglas mark used after 1940 (Toulouse 1972: 403) Four of the fragments are canning jar lips and many of the remaining pieces appear to be canning jar body fragments.

Twenty-one pale blue glass fragments came from Block N. These may have originally been colorless. The pieces include one base fragment with a rounded heel and a flat resting point, a neck fragment, and a down-tooled lip. The body fragments include several panel pieces, one with embossed letters. These may have been part of a medicine or liquor bottle. Three pale blue pieces came from surface collection and may also have been colorless before prolonged exposure to sunlight. There are two bases and a canning jar lip.

Thirteen blue-green pieces were recovered from Block N. Two of the pieces were part of the same base. The base is square or rectangular with rounded corners. It has a flat resting point and a shallow concave center. There is a mould mark on the bottom of the base. The eleven body fragments may come from the same vessel. The vessel may have been a medicine or alcohol bottle. Three blue-green fragments came from surface collection.

Six opaque white fragments, sometimes called milk glass, were found on the surface. One fragment is a base, possible from a cold cream jar. Two fragments may be part of glass inner liners for metal caps used as canning jar seals. This style was patented in 1869 by Louis R. Boyd for Mason (Toulouse 1969: 499). One of these has the embossed letters "...ASON." The word "Mason" was used by many different manufacturers (Toulouse 1969).

Miscellaneous fragments include a cobalt blue piece and a bright green piece from Block N. Twenty-six burnt pieces were found in Block N and five from surface collection.
MISCELLANEOUS

Lithic Artifacts

A light scatter of lithic artifacts were found during surface collection of the site and in several of the test pits. No lithic artifacts were found in Block N. The assemblage is comprised of one basalt hammer stone, three core fragments, twenty-eight flakes, and one core trimming element. Materials used include obsidian, cryptocrystalline silica (CCS), fine grain basalt, and meta-volcanic rock (Table 9). All are made from locally available materials, mostly stream-flow deposits. Most of the flakes are a result of bi-polar production, taking advantage of the small size of the resource material.

The lack of dateable tools makes it impossible to know if these artifacts represent an earlier occupation of the site or a contemporary use of the area. Since the Sisters taught catechism to the Indians, it is not unreasonable to assume that there were Indians living part of the time near the Sisters’ school. Also, most of the daughters of the French-Canadians were part Indian and probably would have brought those skills with them when they came to live with the Sisters.

TABLE 9
Type and Material of Lithic Flakes

<table>
<thead>
<tr>
<th>Type of Flakes</th>
<th>Obsidian</th>
<th>CCS</th>
<th>Fine Grain Basalt</th>
<th>Meta-volcanic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary Flakes</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Secondary Flakes</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Tertiary Flakes</td>
<td>3</td>
<td>17</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Shatter</td>
<td>0</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Core Fragments</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Core Trimming</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Element</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Faunal Remains

Faunal identification was completed by Hal Gard, archaeologist for the Oregon Department of Transportation. Preservation of the faunal materials found in the site is very poor. The majority of the bone fragments were recovered from Block N. The bone fragments are crumbling, so an exact number was not determined. A minimum of 224 bone pieces were recovered from Block N. Only two bone fragments were taken from the test pits. Most of the bone fragments show evidence of being exposed to heat. Eighty-five percent are calcined, showing evidence of exposure to heat in an oxidized environment. Nine percent were exposed to heat in a reduced environment. Four fragments (1%) appear to have been cooked, and seven fragments (3%) were not exposed to any heat. Several long bone fragments have long spiral fractures indicating that bone marrow or bone grease extraction may have been performed. Eight bone pieces (3%) have butcher marks. Butchering techniques include knife and ax cuts, cut and snap, and saw cut. The majority of the bone fragments were unidentifiable and from large mammals (Table 10). Identifiable fragments indicate the presence of pigs (Sus), cows (Bos), and deer (Odocoileus). Test Pit U yielded a cow tooth fragment and Test Pit K had an unidentifiable bone from a large or medium sized mammal.
<table>
<thead>
<tr>
<th>Type or Species</th>
<th>Quantity</th>
<th>Percent of Total</th>
<th>Element</th>
<th>Treatment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unidentified Large Mammal</td>
<td>184</td>
<td>82%</td>
<td>mixed</td>
<td>mixed</td>
</tr>
<tr>
<td>Unidentified Medium Mammal</td>
<td>12</td>
<td>5%</td>
<td>mixed</td>
<td>mixed</td>
</tr>
<tr>
<td>Bovine (<em>Bos</em>)</td>
<td>5</td>
<td>2%</td>
<td>2 tooth fragments</td>
<td>cooked</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 prox. tibia</td>
<td>butchered</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 lt. dist. femur</td>
<td>butchered &amp; split</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 innominate</td>
<td></td>
</tr>
<tr>
<td>Pig (<em>Sus</em>)</td>
<td>13</td>
<td>5%</td>
<td>13 tooth fragments</td>
<td></td>
</tr>
<tr>
<td>Deer (<em>Odocoileus</em>)</td>
<td>10</td>
<td>4%</td>
<td>1 sp. <em>columbianus</em></td>
<td>butchered/saw cut</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 antler frag, sp. <em>columbianus</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 radius epiphysis</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 skull frag.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 prox. innominate</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 prox. tibia</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2 scapula frag.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 meta-carpal frag</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 possible</td>
<td></td>
</tr>
</tbody>
</table>
DISCUSSION

SITE FUNCTION

From the literature it is known that Sainte Marie de Willamette served a dual function as a religious and educational facility and as a homestead. The educational function of the site has been demonstrated by the presence of slate and pencil fragments. No evidence of the religious nature of this facility was found. From the artifact assemblage, the domestic aspects of this site are more evident than the religious and educational ones. The assemblage is that of a homestead. This suggests that the rigors of surviving on a day-to-day basis forced the Sisters to become homesteaders and the religious and educational aspects of their life became secondary. When the second group of Sisters arrived in 1847 they were appalled by the way the other women were living.

They were shocked at the work the first six had been doing for three long years... There were hops and oats and barley to harvest, twenty-seven cows to be milked, and butter and cheese to be made. There was a large field of potatoes to dig. It was at this task that Captain Menes found his passengers when he came to visit St. Paul's at the Archbishop's invitation for a few days of country air. From a window in St. Joseph's, he saw the Sisters working with hoes and spades, and carrying away the crop in large wheelbarrows. Peasant women worked in Belgian fields, it was true, but the captain knew that most of these Sisters were middle-class daughters who had entered the novitiate from boarding schools and comfortable homes.

(McNamee 1979: 190)

Several factors could affect the functional classification as a homestead and account for the lack of religious artifacts. All use areas may not have been sampled. Block N might have been the kitchen cellar which wouldn't have a religious use. Records indicate, however, that the Sisters stored the extra materials for the Oregon
City house in the attic of the kitchen. These materials would have included items of religious nature. Perhaps the cellar was a separate structure altogether. It is possible that further excavation of Test Pit U would reveal a different assemblage. Secondly, when the Sisters left St. Paul in 1852 they probably took all religious items with them. In addition, possessions of a religious nature are generally carefully curated having a higher personal value than many other items. They are not as likely to be lost, broken, or discarded. This could account for the lack of religiously oriented artifacts. Artifacts that could suggest a religious function for the site include the medals, picture frames, and crosses outlined in *Liste des Objets* (Appendix B).

**CERAMICS**

The largest and most heavily analyzed artifact set, the ceramics reveal the most about the site. They are useful to compare to other French Prairie sites, they supply a relatively tight date of occupation, and the presence of unique patterns points to unusual inhabitants.

Sainte Marie shares the highest number of transfer-printed patterns with the Lucier (fifteen) and Champoeg (eleven) sites. Most likely this is because these three sites are the most studied in the region. (Chapman 1993: 50). The large number of different patterns and the relatively small number of vessels of each pattern may be a result of the site serving as a boarding school. It is unlikely that the Sisters would have brought enough tableware for all the students, instead requiring each girl to supply her own tableware. This could manifest itself in the archaeological record by the presence of a wide diversity of patterns and very few numbers of vessels for each pattern, as is the case at Sainte Marie. Sainte Marie only has five patterns in common with St. Francis Xavier Mission, which was established concurrently with
Sainte Marie by the Jesuit priests who came to the Willamette Valley with the Sisters. This could indicate that the Sisters and the Jesuits priests were not outfitted by the same people, or that the Sisters obtained more ceramics after arriving in the valley, possibly by donation or through the families of the girls who attended the school.

Sainte Marie has only two patterns in common with the Willamette Mission, Broseley and Italian. Willamette Mission was occupied at a slightly earlier time than Sainte Marie, possibly accounting for the difference. In addition, the Willamette Mission was primarily outfitted through American sources, as opposed to the Sisters who were outfitted in Belgium and obtained local goods from the Hudson's Bay Company and the French-Canadians.

The South-East Asian ceramics raise interesting questions. Nearly all come from the surface collection with the largest concentration found near the current barn location. Most of those fragments which were found in Block N were found near the surface, although a few large fragments were found below the plow zone. This could suggest that these are not associated with the Sisters' occupation of the site. Chapman (1993) theorizes that the Chinese export ceramics found on French Prairie may be from an 1880s occupation of Chinese inhabitants in St. Paul and Champoeg. It should be noted, however, that these ceramics have been tentatively identified as 1830s South-East Asian and are entirely unique within French Prairie. They have not been found on any other site, including known Chinese sites. Also, nearly all the other artifacts indicate that this site was not occupied after the Sisters of Notre Dame de Namur vacated the mission. If the site were occupied later by Chinese, or other Asian, inhabitants we would expect to find other kinds of Oriental artifacts. It is more probable that this discrete cluster of artifacts may represent another use area within the site. The presence of these ceramics are further verification that the site was occupied by the Sisters of Notre Dame de Namur, who
were outfitted in Belgium, and raise questions about a possible connection with East
India trading companies.

The hand-painted flow blue ceramics are unique to this site within French
Prairie. Their presence also points to a different supplier than used by other
inhabitants of the Prairie, again indicating that the site was occupied by the Sisters of
Notre Dame de Namur. Current research has not located a source for these
ceramics. They have not been seen in resources that identify American and English
ceramics, suggesting that their origin may be from Continental Europe.

Ceramic dates indicate that the site was not occupied after the Sisters of
Notre Dame de Namur left. If the Sisters of the Holy Names had occupied this area,
as has been stated by the literature, there should be ceramics with dates of
manufacture that start after 1861. Other than those ceramics which have been made
for many years, like Willow, Italian, or Camilla, the dates of manufacture closely
match the dates of occupation by the Sisters of Notre Dame de Namur. This
suggests that the Sisters of the Holy Names never used the same buildings and
moved their residence to another location, perhaps to the current school site.

Tables 11 and 12 demonstrate the difference between total numbers of
fragments and a minimum number of vessels. Under total number of fragments,
white earthenware makes up 25% of the total. Since, however, 20 to 25% of a
transfer-printed vessel may be undecorated this figure is misleading. A more
accurate figure is the minimum number of vessels which places undecorated white
earthenware at 9% of the total. Undecorated white earthenware was more popular
earlier in the 18th century than the date of occupation by the Sisters. A total of 9% is
more in keeping with the expected date of occupation. This information adds
further weight to dating information gotten from transfer-printed manufacturing
dates and flat glass thickness.
TABLE 11
Total Number of Ceramic Fragments, by Type

<table>
<thead>
<tr>
<th>Type</th>
<th>Quantity</th>
<th>Percent of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>White Earthenware</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfer Ware</td>
<td>472</td>
<td>31%</td>
</tr>
<tr>
<td>Flowing Colors</td>
<td>108</td>
<td>7%</td>
</tr>
<tr>
<td>Undecorated White</td>
<td>383</td>
<td>25%</td>
</tr>
<tr>
<td>Sponge Ware</td>
<td>45</td>
<td>3%</td>
</tr>
<tr>
<td>Spatter Ware</td>
<td>17</td>
<td>1%</td>
</tr>
<tr>
<td>Polychrome Floral Painted</td>
<td>29</td>
<td>2%</td>
</tr>
<tr>
<td>Lined Ware</td>
<td>35</td>
<td>2%</td>
</tr>
<tr>
<td>Shell-Edge Decorated</td>
<td>4</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>Mocha Ware</td>
<td>14</td>
<td>1%</td>
</tr>
<tr>
<td><strong>Yellow Ware</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plain</td>
<td>12</td>
<td>1%</td>
</tr>
<tr>
<td>Slip Banded</td>
<td>4</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>Mocha Decorated</td>
<td>1</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>Unidentified</td>
<td>14</td>
<td>1%</td>
</tr>
<tr>
<td><strong>Red Earthenware</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Stoneware</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SE Asian Pottery</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Porcelain</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White Porcelain</td>
<td>9</td>
<td>1%</td>
</tr>
<tr>
<td>Chinese Porcelain</td>
<td>8</td>
<td>1%</td>
</tr>
</tbody>
</table>
### TABLE 12
Minimum Number of Vessels, by Type

<table>
<thead>
<tr>
<th>Type</th>
<th>Quantity</th>
<th>Percent of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>White Earthenware</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfer Ware</td>
<td>46</td>
<td>29%</td>
</tr>
<tr>
<td>Flowing Colors</td>
<td>10</td>
<td>6%</td>
</tr>
<tr>
<td>Undecorated White</td>
<td>14</td>
<td>9%</td>
</tr>
<tr>
<td>Sponge Ware</td>
<td>6</td>
<td>4%</td>
</tr>
<tr>
<td>Spatter Ware</td>
<td>3</td>
<td>2%</td>
</tr>
<tr>
<td>Polychrome Floral Painted</td>
<td>8</td>
<td>5%</td>
</tr>
<tr>
<td>Lined Ware</td>
<td>8</td>
<td>5%</td>
</tr>
<tr>
<td>Shell-Edge Decorated</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>Mocha Ware</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td><strong>Yellow Ware</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plain</td>
<td>4</td>
<td>3%</td>
</tr>
<tr>
<td>Slip Banded</td>
<td>3</td>
<td>2%</td>
</tr>
<tr>
<td>Mocha Decorated</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Unidentified</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Red Earthenware</strong></td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td><strong>Stoneware</strong></td>
<td>19</td>
<td>12%</td>
</tr>
<tr>
<td><strong>SE Asian Pottery</strong></td>
<td>21</td>
<td>13%</td>
</tr>
<tr>
<td><strong>Porcelain</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White Porcelain</td>
<td>4</td>
<td>3%</td>
</tr>
<tr>
<td>Chinese Porcelain</td>
<td>4</td>
<td>3%</td>
</tr>
</tbody>
</table>

**Contributions to the Data Base**

Table 13 demonstrates the contributions made by the various artifact categories. A mark indicates whether the artifact category indicated gender, class, ethnicity, or site function. Those artifacts which were used for dating the site are also indicated. If the type of artifact was mentioned in the literature this is also noted as is the source. If the artifacts were not used for dating, were not mentioned in the literature, or did not fall into any other category they were marked "Other."
<table>
<thead>
<tr>
<th>Artifact Type</th>
<th>Gender</th>
<th>Class</th>
<th>Ethnicity</th>
<th>Site Function</th>
<th>Dating Method</th>
<th>In written record</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buttons</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>LDO</td>
<td></td>
</tr>
<tr>
<td>Shoe parts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>LDO</td>
<td></td>
</tr>
<tr>
<td>Beads</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Comb</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>WI, S</td>
<td></td>
</tr>
<tr>
<td>Alcohol Bottle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>LDO, WI, S</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tobacco Pipes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Ceramics</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Transfer-Printed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td>LDO</td>
<td></td>
</tr>
<tr>
<td>Flowing Colors</td>
<td></td>
<td>x?</td>
<td>x?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE Asian</td>
<td>x?</td>
<td></td>
<td>x?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td>LDO</td>
<td></td>
</tr>
<tr>
<td>House wares</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Table Utensils</td>
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<td></td>
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<td>LDO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cookware</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>Window Glass</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td>LDO</td>
<td></td>
</tr>
<tr>
<td>Brick</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>WI, S</td>
<td></td>
</tr>
<tr>
<td>Nails</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>LDO</td>
<td></td>
</tr>
<tr>
<td>Coin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
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</tr>
</tbody>
</table>
Table 13 (continued)

<table>
<thead>
<tr>
<th>Artifact Type</th>
<th>Gender</th>
<th>Class</th>
<th>Ethnicity</th>
<th>Site Function</th>
<th>Dating Method</th>
<th>In written record</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buckles</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
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<td>Lead Shot</td>
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<td></td>
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<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Hardware</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Slate and Pencils</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>Lithics</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
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</tr>
<tr>
<td>Faunal Remains</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>WI, S</td>
<td></td>
</tr>
</tbody>
</table>

LDO - Liste Des Objets
WI - Willamette Interlude
S - Sisters' letters and diaries

Archaeology Discussion

The written accounts of the Sisters mention the presence of two cellars near the kitchen. The subterranean feature uncovered in Block N is very likely one of these cellars. It is also probable that the wood-lined well in the bottom of the cellar served as a cold storage area. The Sisters possessed milk cows and would have required an appropriate storage place for milk and cheeses which they made on site. The edge of another possible subterranean feature was seen in Test Pit U, several meters east of Block N. It is probable that this is a portion of the other cellar mentioned by the Sisters.

Although the well, which was relatively shallow (444 cm below ground surface), did not contain water at the time of excavation, it is probable that it did during the Sisters' occupation. Long time French Prairie resident, Helen Austin, said
that the water table used to be only eight to ten feet below the surface of the ground. Modern farming and population growth have severely lowered the water table. Even if the well did not contain water, it was considerably cooler in the bottom of the well than at ground level. Covered by a cellar structure, the well would have served efficiently as a cold storage area.

One remarkable aspect of 35MA67 is the lack of artifacts pre- and post-dating the occupation of the site by the Sisters. This clean assemblage indicates that the site was not inhabited by anyone other than the Sisters. Only a few modern artifacts have been found from surface collection and these can easily be explained by the presence of a small housing subdivision directly south of the field where the site was found. No modern artifacts were found below the first level of excavation in Block N, indicating that only the plow zone has been disturbed. Modern items found in test pits came from the surface or from contemporary dump areas on the edge of the field.

Table 14 compares site, Block N, and surface collection artifact assemblages. Out of the 4540 artifacts analyzed from the site, 1988 came from Block N. From the table it can be seen that the assemblage of Block N is different from the other study units. Of the two types of unique ceramics, flow blue and South-East Asian, found at 35MA67, all but three flow blue fragments came from Block N. Most of the South-East Asian ceramics came from surface collection, but several large pieces were recovered from Block N.

No modern artifacts came from below the plow zone in Block N. Nearly all the artifact types found in Block N have been mentioned in the written record (see Table 13). Most of the diagnostic artifacts in the collection, such as ceramics and window glass, came from Block N.

The window glass primary modes, as discussed on page 91, are very different for Block N. The Block N primary mode is 0.065, having a date of 1845 -
1855. The primary mode for surface and test pits is 0.045 and 0.047, respectively. These fit with a date of 1835 - 1845. Both dates are consistent with occupation by the Sisters of Notre Dame, but may represent different building episodes. If Block N is the cellar mentioned in the written record, it was constructed a while after the Sisters came to St. Paul. It may also have served as a storage facility for building supplies. Since over half of the window glass fragments came from Block N, the primary mode may be more significant than that for the other study units.

Nearly all the faunal remains came from Block N. This is in keeping with a cellar designation for the subterranean feature. It was not uncommon for a depression such as a well to serve as a refuse dump. Also, preservation conditions would be more favorable in the cool, damp soils of the Block N depression.

While most of the brick fragments came from test pit excavation, the only whole bricks came from Block N. Fragment size from Block N was larger than that for test pits. This is a result of plowing activities in the field, since very few of the test pits yielded artifacts much below the plow zone.
<table>
<thead>
<tr>
<th>Artifact Type</th>
<th>Site Quantity</th>
<th>Block N Quantity</th>
<th>Surface Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buttons</td>
<td>18</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Shoe fragments</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Beads</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Comb fragments</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Alcohol bottle fragments</td>
<td>250</td>
<td>172</td>
<td>72</td>
</tr>
<tr>
<td>Tobacco pipe fragments</td>
<td>67</td>
<td>30</td>
<td>24</td>
</tr>
<tr>
<td>White earthenware</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfer-printed</td>
<td>472</td>
<td>210</td>
<td>190</td>
</tr>
<tr>
<td>Flowing colors</td>
<td>109</td>
<td>106</td>
<td>3</td>
</tr>
<tr>
<td>Undecorated white</td>
<td>384</td>
<td>246</td>
<td>90</td>
</tr>
<tr>
<td>Hand-decorated</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sponge ware</td>
<td>45</td>
<td>45</td>
<td>0</td>
</tr>
<tr>
<td>Spatter ware</td>
<td>17</td>
<td>17</td>
<td>0</td>
</tr>
<tr>
<td>Polychrome floral</td>
<td>29</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td>Lined ware</td>
<td>35</td>
<td>33</td>
<td>1</td>
</tr>
<tr>
<td>Shell-edge</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Mocha ware</td>
<td>14</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>Yellow ware</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plain</td>
<td>12</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>Slip Band</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
(Table 14 continued)

<table>
<thead>
<tr>
<th>Artifact Type</th>
<th>Site Quantity</th>
<th>Block N Quantity</th>
<th>Surface Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mocha decorated</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Unidentifiable</td>
<td>15</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>Red ware</td>
<td>4</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Stone ware</td>
<td>56</td>
<td>33</td>
<td>20</td>
</tr>
<tr>
<td>Southeast Asian</td>
<td>309</td>
<td>48</td>
<td>209</td>
</tr>
<tr>
<td>Chinese</td>
<td>8</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Porcelain</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Semi-vitrinous</td>
<td>7</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Table Utensils</td>
<td>4</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Cast Iron Vessel fragments</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Window glass fragments</td>
<td>939</td>
<td>529</td>
<td>260</td>
</tr>
<tr>
<td>Brick fragments</td>
<td>403</td>
<td>141</td>
<td>7</td>
</tr>
<tr>
<td>Hand wrought nails</td>
<td>88</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Machine-cut nails</td>
<td>286</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Unidentifiable nails</td>
<td>360</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Wire-drawn nails</td>
<td>1</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Hinges</td>
<td>5</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Hooks</td>
<td>1</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Coin</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Buckles</td>
<td>5</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Lead shot</td>
<td>2</td>
<td>?</td>
<td>?</td>
</tr>
</tbody>
</table>
(Table 14 continued)

<table>
<thead>
<tr>
<th>Artifact Type</th>
<th>Site Quantity</th>
<th>Block N Quantity</th>
<th>Surface Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small arms</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Rivets</td>
<td>1</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Slate table fragments</td>
<td>13</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Slate pencil fragments</td>
<td>4</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Metal</td>
<td>82</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Glass</td>
<td>205</td>
<td>68</td>
<td>137</td>
</tr>
<tr>
<td>Lithic Artifacts</td>
<td>41</td>
<td>0</td>
<td>?</td>
</tr>
<tr>
<td>Faunal Remains</td>
<td>226</td>
<td>224</td>
<td>0</td>
</tr>
</tbody>
</table>

Total Artifacts 4540 1988 1042

One area where the archaeological data has clarified the written record is in the question of ceramics used for the students. Nowhere in the Sisters' written accounts is there mention of the children bringing table ware or utensils with them to the school. The prospectus on Page 29 of the historical background section shows that the Sisters originally expected the girls to bring only food stuffs. The archaeology indicates that this did not happen. As discussed regarding the ceramics, many transfer-printed patterns with few individual pieces were found at the site. This indicates that someone was supplementing the ceramics brought by the Sisters. Perhaps the Sisters originally thought that they would have enough table ware and ended up with more boarders than expected, or that attrition required later re-supplying.

Another area where archaeology has clarified the historical record is in the matter of site location. Interviews with local informants and some literature indicate
a general confusion regarding the location of the Sisters' school. Local lore places
the first boarding school across the highway from 35MA67. It is this researcher's
opinion that this is a result of familiarity with the Sisters of the Holy Names. Figure
19 shows the location of modern schools, parochial and public, as well as the land
owned by the Sisters of the Holy Names in 1956. The Sisters still retained the land
where 35MA67 was found, even though they were not using it in 1956. The dates
of occupation at 35MA67, as determined by flat glass and ceramic data, strongly
indicate that this site is the location of the original boarding school. It is impossible
to test the other site, across the highway, as it has been built over several times. The
artifacts also demonstrate that the site was not occupied after the Sisters left, despite
what the written record suggests, and therefore could not have been used by the
Sisters of the Holy Names as has been suggested by the literature.
Figure 19. Property-Owned by Sister of the Holy Names in 1954 and Current School Sites
CONCLUSIONS

SUMMARY

Based upon the written historical record the inhabitants of 35MA67 were unique individuals within the location of French Prairie. The site was occupied only by women who came from a different ethnic and socio-economic background than their neighbors. They were upper-middle class Belgian women living in a community predominately populated by French-Canadian men and Indian and Metis women and children. One objective of this research was to examine the archaeological evidence to determine if such differences are apparent, to ask whether the archaeology complements the literature or adds to the data base.

Without comparing the archaeological data recovered from 35MA67 with similar sites it is difficult to state that the artifacts demonstrate ethnicity, gender, or class. Although the ceramics do indicate that the inhabitants of the site were different than their neighbors, they do not conclusively show gender or social standing. For example, more types of ceramics were found at Sainte Marie (an all female mission) than at St. Francis Xavier (an all male mission). This may be a result of gender or because the function of the two sites was vastly different. The Jesuits at St. Francis Xavier did not need as many ceramics because they were not running a boarding school. Additionally, the manner in which the two sites have been collected is also very different. Sainte Marie had a systematic surface collection in conjunction with test pit and block excavation. Collection at St. Francis Xavier has been haphazard. The ideal site for comparison would be that of St. Joseph College, the boarding school for boys run by the priests at St. Paul, if it
could be found. St. Joseph College had a similar function to Sainte Marie and was
in use at roughly the same time, but was occupied only by men. Even in that case,
careful attention would need to be given to historic sources of goods.

While the archaeology of 35MA67 does not show evidence that the site was
occupied only by women or that those individuals came from an upper-middle class
background, it does demonstrate that they were unique within French Prairie. From
that standpoint it might be possible to argue that the ethnic background of the
individuals can be ascertained. That the inhabitants of this site obtained their goods
from a different supplier than their neighbors is shown by the presence of the
unidentifiable flow blue ceramics and the southeast Asian pottery. The dates of
manufacture from the transfer-printed earthenware and the flat glass chronology
have given a relatively tight date of occupation for the site. The most unique
individuals living within French Prairie at the times indicated by those dating
techniques were the Sisters of Notre Dame de Namur who were outfitted in
Belgium. This same argument could also be used to suggest that the artifacts at the
site indicate gender also since Sainte Marie was the only all-woman residence in the
Willamette Valley at that time.

James Deetz said that the written record can often fail to give small personal
glimpses of the individual. This has proven to be untrue in this case. The diaries left
behind, especially Sister Mary Catherine's, have given some revealing glimpses of
life on French Prairie.

Our kitchen being very small, and the [water] closets being very close
to it, we were obliged to remove them, particularly so as the odor
was becoming disagreeable. Sister Superior asked a man...to empty the sink [latrine] for us; he began to do so, then came to me asking for a little whiskey as he was sick and unable to continue the job...Sister Norbertine had fortunately taken the precaution to dig ditches along the vegetables in the garden, so she said if I would assist her, she could manage to hitch the horse to our little wagon, on which we could place two barrels, and empty in them the buckets I would fill from the sink...Sister Mary Albine stood near the hole and by means of a utensil with a long handle dipped its contents into a bucket which Sister Mary Aloysia brought to the wagon upon which stood Sister Norbertine by a barrel.

I emptied the bucket into the barrel, while doing so, I spilt it all over me. Our dear old Sister, laughing, said "Cologne water!"

Long after, Sister Mary Cornelia and Mary Aloysia repeated in song, "Heaven will be the reward..."

It was nearly two o'clock when we finished emptying the hole. We then went to the well and made use of as much water as possible to get rid of an odor so disagreeable even to "Mother Nature." We threw away our rags and resumed our night clothes. The perfume had reached the brain, so it required time and patience to get rid of it.

The poor horse did nothing but sneeze.

The Sisters who were not of the party could hardly remain near us in the Chapel and Refectory...

(Sister Mary Catherine, [Luchetti 1982: 95 - 96])

The many quotes included in the historical background section show that the Sisters were very much interested in recording aspects of daily life. They wrote down details of bread making, gardening, house-building, and life with the locals. Their written record shows that they were proud of their efforts in homesteading. It also shows that these tasks were unusual events for them. They wrote about the every day chores because they were new to them. Coming from their backgrounds as sheltered middle-class women, the tasks of survival that might be taken for granted by someone else were exciting and unique.

The argument is sometimes made within the discipline of archaeology that historic archaeology is unnecessary in instances where the literature seems complete. This site is an excellent example of how history and archaeology can be united to
create a clearer picture of the past. James Deetz (1977: 158) states "...we saw that the documentary evidence was of great importance. We have now learned that while this is so, the artifactual evidence is more complementary in nature, and depends on and mutually supports the written record."

Archaeological data has provided clarification of issues raised by the literature. It has demonstrated the importance of daily survival over religious instruction and shown a different dominant site function than that indicated by the literature. While the written record tells us much about the home where the Sisters lived, it cannot tell us where this building existed. The archaeology has done just that by the presence of unique artifacts and dating techniques. It has complemented the literature where types of artifacts known to be used by the subjects under study have been found in the site (Table 13). In the question of later site occupation by the Sisters of the Holy Names, the archaeology has corrected the written history, proving that no one could have lived for long in the buildings left by the Sisters of Notre Dame de Namur. While the documentary record can fail to give personal glimpses, in this case, the literature, in the form of letters, memoirs, and histories, has given us intimate details of personality, gender, and class. Taken together, the archaeology and the literature have given us a window into seven years of the past. We have been given a picture of thirteen unique women who came from a different country than their neighbors, made a home out of nothing, interacted with their new community, and learned carpentry, gardening, animal husbandry, and other survival skills.

**DIRECTIONS FOR FURTHER RESEARCH**

If time and funding were available, the researcher suggests that the following actions might shed further light on the lives of these courageous women. Contact
should be made with the Mother House in Belgium. Attempts should be made to find any other documents related to the Sisters. Photographs of the hand-painted flowing colors ceramics should be sent to museums in Belgium, France, and England for identification. The southeast Asian pottery should be analyzed more thoroughly by a specialist in Oriental ceramics. Links between Belgian suppliers and Southeast Asian trade companies should be researched.

More excavation at 35MA67 would be the most exciting area of further research. The stain at the edge of Test Pit U revealed a tantalizing glimpse of possibly other subterranean structures in the field. As more sites are analyzed comparison of Sainte Marie to these sites could begin to address issues of gender, class, and ethnicity. Types of sites that would be interesting for comparison would be other French-Canadian homesteads, convents, monasteries, and other all male or all female establishment.
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APPENDICES
APPENDIX A

TEST PIT CERAMIC FRAGMENTS

Test Pit A
• None

Test Pit B
• None  Catalog shows 2 ceramic frags

Test Pit C
• None

Test Pit D
• None  Catalog shows 4 transfer ware frags.

Test Pit E
• (1) white earthenware
• (2) SE Asian
• (1) unidentified transfer-printed

Test Pit F
• (1) transfer-printed - Lily
• (1) white earthenware

Test Pit G
• (1) transfer-printed - Crystal Palace
• (7) SE Asian
• (1) unidentified transfer-printed

Test Pit H
• (1) transfer-printed - Brosely
• (1) transfer-printed - Byron Views
• (4) transfer-printed - Camilla
• (1) transfer-printed - Chinese Flowers
• (2) transfer-printed - Crystal Palace
• (2) transfer-printed - Italian
• (3) transfer-printed - Rhone Scenery
• (1) Cottage ware
• (3) Mocha ware
• (9) white earthenware
• (2) Stoneware
- (37) SE Asian
- (14) unidentified transfer-printed

**Test Pit I**
- (1) transfer-printed - *British Flowers*
- (1) transfer-printed - *Crystal Palace*
- (3) transfer-printed - *Lily*
- (1) transfer-printed - *Rhone Scenery*
- (2) Mocha ware
- (7) white earthenware
- (3) unidentified transfer-printed

**Test Pit K**
- (1) transfer-printed - *Brosely*
- (1) unidentified transfer-printed

**Test Pit J**
- (1) transfer-printed - *Camilla*
- (1) transfer-printed - *Italian*
- (3) transfer-printed - *Lily*
- (7) white earthenware
- (1) SE Asian
- (4) unidentified transfer-printed

**Test Pit L**
- (2) transfer-printed - *Italian*
- (1) Stoneware

**Test Pit M**
- (1) transfer-printed - *Byron Views*
- (1) transfer-printed - *Lily*
- (1) transfer-printed - *Persian Vase*
- (4) white earthenware
- (3) SE Asian
- (2) unidentified transfer-printed

**Test Pit O**
- (2) transfer-printed - *British Flowers*
- (1) transfer-printed - *Broseley*
- (1) transfer-printed - *Italian*
- (1) transfer-printed - *Lily*
- (1) transfer-printed - *Rhone Scenery*
- (1) Cottage ware
- (1) Mocha ware
- (6) white earthenware
• (1) Stoneware
• (4) SE Asian
• (5) unidentified transfer-printed

Test Pit P
• (1) SE Asian
• (1) unidentified transfer-printed
APPENDIX B

LISTE DES OBJETS

Dont La Mission De L'Oregon A Un Grad Besoin
(Notice Sur le Territoire et la Mission De Oregon, 1845)

(* - similar items were found at Sainte Marie du Willamette)

Translation:

List of things
Given to the Mission in Oregon as Large Help

1) For the chapels of the eight stations among the whites and of the dozen among the savages:

   One (1) cover for the pyx
   Large candlesticks for the altar, with crucifixes, and candlesticks for the acolytes
   Also small candlesticks for, common, for the cross and candlesticks for the acolytes
   Small candlesticks for exhibiting the Holy Sacrament
   Other candlesticks for celebration of the Mass, with branches, etc.
   Large processional cross
   Processional banners, of suitable material
   Canons for the altar, first and second class, etc.
   Little copper chalices, silver plated, and a silver cup
   Large chalices for the fixed stations
   Ciboriums, large and small
   Boxes for holy articles
   Boxes for holy coverings
   Fers a hosties, and fers fers a les couper (?)
   Several dozen little missiles, printed in alines (?)
   Paires of cruets, with basins, made of pewter or copper
   Large and small altar pictures showing the Sacred Heart of Jesus, of Mary, of the Holy Family, of St. Paul, of St. Peter, of St. Michael, of St. Francis, etc.
   Church lamps, large and small
   Censers of silver, others of copper

   Humeral, or veil for the benediction of the Holy Sacrament
   Small veils to cover the cimbour
Bells for the cathedral, the chapels, the college, weighing 60 to 600 pounds (livres)
Small bells for the Mass
Chasubles of all colors with full garniture
Chappes (?)
Suitable cloth for making albs
Cords for the albs
Surplices, or cloth to make them
Cloth for the altar
Cloth for the altar front
Cloth to cover the Holy Sacrament
Cloth for the episcopal seat
Cloth to decorate the chapels (Indians like large designs)
Objects for gilding
Carpet for the choir
Wax tapers
Wax for tapers
Cotton for wicks, etc.
Mold for making tapers
Incense
Holy water vessels for sprinkling
Holy water vessels for the church
Holy water vessels for the sick room
Head-dresses for the choir, suitable material
Piano
Accordion
Flutes and other musical instruments for the Indians and the children in the schools
Violins and violin strings
Wine for the Mass
Wire for making chaplets and things to be made
Beads and chaplets and chaplets of wood, the wire flexible
Medals, large and small
Pictures large and small; these of the great deed in the Old Testament, of death, judgment, Heaven and hell; pictures large and small, these of the mysteries, joyful, sad and glorious, etc.
Crucifixes to distribute among the savages, homes, etc.
Crosses, large, medium and small for the distribution
Portable chapels to be reconstructed with all the necessary things for celebration of the Holy Mass while traveling

2) For the French and English schools and for the Indians

Spelling books
Books for pupils according to their age
Several books for the teachers
Celestial and terrestrial globes
Geographic maps
Slates, a large number *
Slate pencils *
Reams of school paper
Glass inkstand
Several pen knives
Metal pens
One complete printing press, ink, etc.
Printing paper
Letter paper, large and small
Wax to seal bread
Paper to wrap the bread
A press to bind books, complete
Books of piety, English and French
Books of the Mass, Christian Journey, etc.
Cloth to dress the orphans of both sexes, whites and Indians
Several New Testaments, English and French, approved edition
Tools for a joiner, carpenter or blacksmith
Lathe and tools for turning
Shoes for children *
Woolen blankets for infants
Thread to sew all sorts of material
Cotton to make candle wicks
Knives, forks, spoons for the table *
Tin utensils
Tin dishes, etc.
Dishes for milk *
Wooden utensils
Candlesticks for the table
Candle snuffers
Oilcloth table covers
Covering of leather (cuir), called MORK
Iron wood stoves, large and small, for the schools, college, houses, etc.
Thin sheet iron for tubes
Shovels and pincers for the fire
Ash pan for the stove
Candle mold
Assorted buttons for children *
A manual for different handicrafts, etc., as encyclopedia of arts and crafts

3) For the Building of Chapels, Colleges, and Convents

Nails for joists *
Nails for boards 1/2" or 1/4" in thickness
Nails for shingles and latticework
Nails for ceilings and wainscots
Nails for rafters and house
"points", so called in Paris, large, medium, and small screwed in to the wood
Nails and points for shoes
A series of church doors, large and small
A series of house doors, outer
A series of house doors, interior
A series of armoires (clothes presses)
A series of valises, large, small, etc.
Padlocks, large and small, etc.
Hinges for large church doors *
Hinges of various sizes for doors of chapels, houses, armoires, and windows *
Couplets for the same purpose
Screws, large and small *
Chests of glass panes, about 9 or 10", for the church, houses, etc. *
Glue
Diamond to cut the glass
Linseed oil