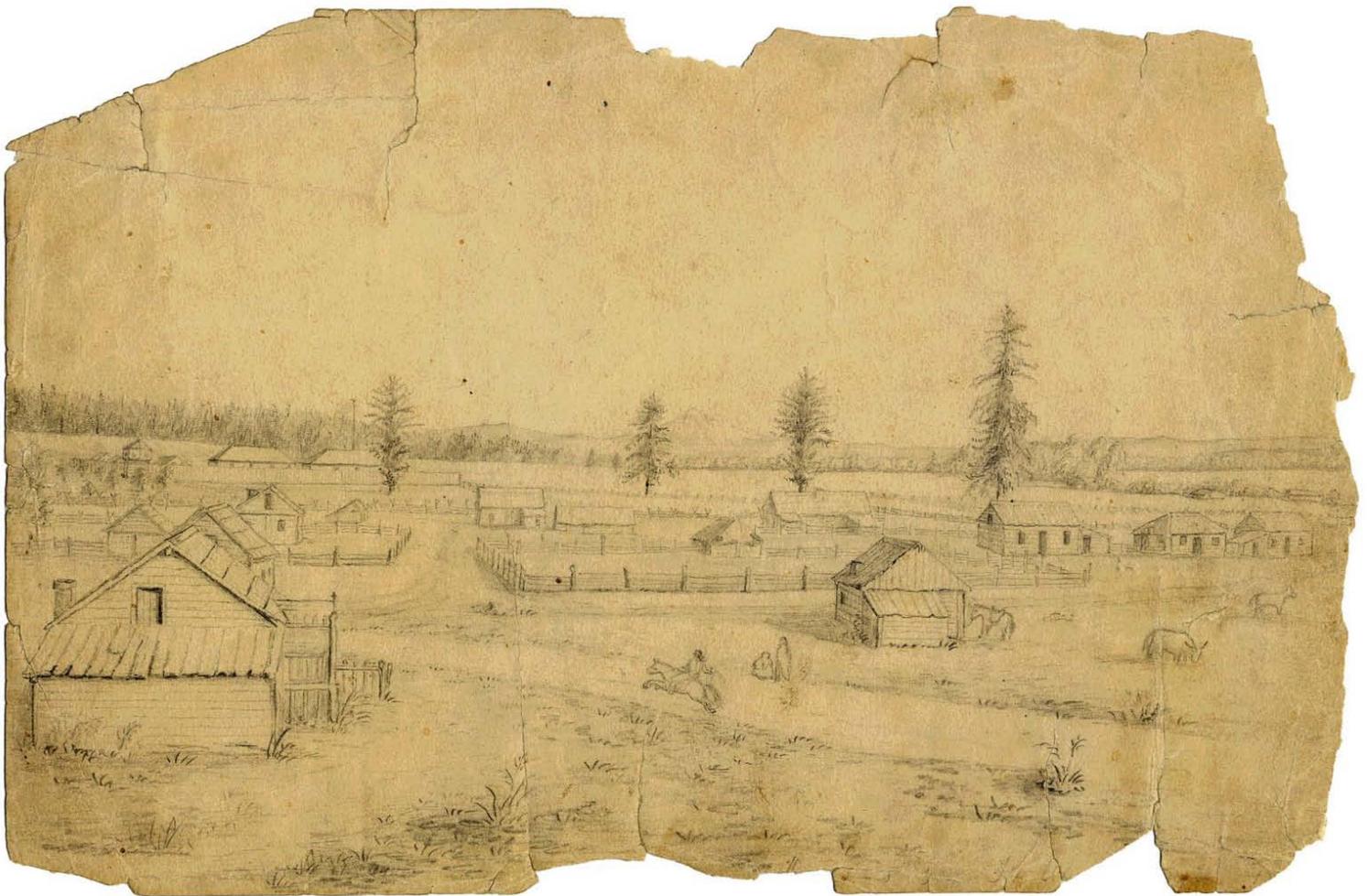


National Park Service  
U.S. Department of the Interior

Fort Vancouver National Historic Site & Vancouver National Historic Reserve  
Vancouver, WA & Oregon City, OR



**Interpretation in the Fort Vancouver Village**  
Addendum to the 2004 Long Range Interpretive Plan  
June 2010

# **Interpretation in the Fort Vancouver Village**

## **An Addendum to the 2004 Long Range Interpretive Plan**

**Northwest Cultural Resources Institute Report #11**

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**August 2010**

# Table of Contents

## INTRODUCTION

MANAGEMENT SUMMARY.....

PURPOSE, MISSION, AND RESOURCE SIGNIFICANCE.....

PRIMARY INTERPRETIVE THEMES.....

    Theme 1: Cultural Diversity.....

    Theme 2: Cooperation & Collaboration.....

    Theme 3: Class & Conflict.....

    Theme 4: Community & Connection.....

VISITOR EXPERIENCE GOALS.....

GUIDING DOCUMENTS.....

    Fort Vancouver NHS General Management Plan (2003).....

    Cultural Landscape Report, VNHR (2005).....

    Long Range Interpretive Plan, VNHR & Fort Vancouver NHS (2004).....

    Village Development Concept Plan (2004 – 75% Draft).....

    Furnishing Plan for Houses 1 & 2, Fort Vancouver Village (2009).....

## EXISTING CONDITIONS

PERSONAL SERVICES.....

    Tours & Talks.....

    Costumed Interpretation & Living History.....

    Curriculum-based Education Programs.....

    Special Events.....

NON-PERSONAL SERVICES (Interpretive Media)

    Exhibits.....

    Wayside Exhibits.....

    Publications.....

    Website & Online Media.....

    Furnished Areas.....

    Partnerships.....

# RECOMMENDATIONS

- GENERAL RECOMMENDATIONS.....
  - House 1 & House 2.....
  - Gardens.....
  - Livestock.....
  - Other General Interpretive Elements.....
- PERSONAL SERVICES.....
  - Tours & Talks.....
  - Informal Visitor Contacts.....
  - Living History.....
  - Curriculum-based Education Programs.....
  - Special Events.....
- NON-PERSONAL SERVICES (Interpretive Media).....
  - Publications.....
  - Website & Online Media.....
  - Wayside Exhibits.....
  - Furnished Areas.....
  - Partnerships.....
- HISTORICAL BACKGROUND FOR INTERPRETING HOUSES 1 & 2.....
  - House 1.....
  - Questions to Provoke Interpretive Programming.....
  - House 2.....
  - Questions to Provoke Interpretive Programming.....

# INTRODUCTION

## MANAGEMENT SUMMARY

This document is an addendum to the Vancouver National Historic Reserve (VNHR) Long Range Interpretive Plan (LRIP) (2004) for the Fort Vancouver Village (the Village).<sup>1</sup> Utilizing the Vancouver National Historic Reserve Cooperative Management Plan (2000), the Fort Vancouver National Historic Site General Management Plan (GMP) (2003) and other relevant public planning documents as a foundation, the LRIP further defined the interpretive stories to be told and the various experiences that are made available to visitors today. The LRIP also developed specific media and program recommendations for various Reserve facilities; recommendations that are used to guide the design and content of the interpretive media, facilities, and programs.

This document builds upon the established LRIP, providing specific focus and direction to interpretation and education activities in the Village area. As the first document to specifically address interpretation and education in the Village area, it includes an analysis of interpretive media, facilities, and programs and sets forth recommendations for the area's interpretation, with a specific focus on replica Houses 1 and 2. In addition, addenda provide detailed historical context and direction from the historical record as an aid to interpretive program development.

In summary, this document expands upon earlier evaluations and recommendations to establish the basis for interpretation and education activities in the Village.

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<sup>1</sup> For the purpose of this plan, the NPS-managed properties comprising the Village location today include the grounds and structures north of the Land Bridge and Washington State Road 14; west (and 50 yards east) of the decomposed granite pathway on the site of the historic River Road; and south and east of the U.S. Army's South Barracks security fence. When the South Barracks parcel transfers to NPS management, the Village boundary shall extend north to Fifth Street and east to the Interstate 5 and State Road 14 roadways.

## **PURPOSE, MISSION, AND RESOURCE SIGNIFICANCE**

The purpose, mission and significance of the Village is directly tied to that of Vancouver National Historic Reserve (VNHR) and Fort Vancouver National Historic Site (NHS).

As codified in management documents, the purpose of the VNHR is to:

- Preserve and interpret, for public use and benefit, the diversity of cultural resources of the site (people and places) that are associated with the indigenous peoples, Euro-American exploration, trade and settlement, aviation, industrial, political, and military influence in the Pacific Northwest;
- Manage public lands within the Reserve through cooperative public and private partnerships.

Regarding significance, the VNHR is an excellent example of connected historic properties that contain tangible evidence that successfully conveys the effects of overlapping settlement patterns. The Vancouver area was the primary place of 19th century social, economic, and political systems in the Pacific Northwest.

The National Park Service (NPS) works with the Reserve partners, the Reserve Trust, and others in creating and supporting education, interpretation, and cultural resources management for the Reserve. Specifically, the purpose of Fort Vancouver NHS is to preserve and interpret the following:

- The site of the nineteenth century Hudson's Bay Company activities;
- Settlement of the Oregon Territory;
- The establishment of U.S. Army's Vancouver Barracks.

The significance of Fort Vancouver NHS:

- From 1825 through 1849 Fort Vancouver was the site of the Hudson's Bay Company's administrative headquarters and supply depot west of the Rocky Mountains. As a result, the HBC greatly influenced the economic, political, and

cultural development of the Pacific Northwest.

- Fort Vancouver was the Pacific Northwest center for fur trade and other commerce, agriculture, and industry between 1825 and 1849;
- Fort Vancouver was the first terminus of the Oregon Trail (water route along the Columbia River);
- Vancouver Barracks, established in 1849, was the first military post developed in the Pacific Northwest. It served as headquarters for the U.S. Army operations into the twentieth century;
- Fort Vancouver NHS contains extensive archaeological resources, both in situ (in original location) and recovered, that provide important information about the physical relationships and the cultural and economic operation of the Hudson's Bay Company and the U.S. Army.

The VNHR is made up of sites managed by the partners that support the overall mission of the Reserve through a variety of educational and interpretive opportunities. Each site's mission and purpose brings a unique perspective for the interpretation of the Reserve. There also exists a diversity of partnership expertise, which lends to a dynamic visitor learning experience.

## **PRIMARY INTERPRETIVE THEMES**

As defined in the LRIP, primary interpretive themes are those ideas/concepts about the site that guide every facet of interpretive and educational program development and delivery. These themes are critical to visitor understanding and appreciation of the site's importance.

The themes, based on the purpose, mission, and significance statements, provide the foundation for all interpretive and educational media and programs in the Village and

throughout the park. The themes do not include everything that may be interpreted, but they do address those ideas that are most important for a meaningful visitor experience.

All interpretive efforts (through both personal and non-personal services) should relate to one or more of the themes, and each theme should be addressed by some part of the overall interpretive and educational program. Effective interpretation results when visitors are able to connect the concepts with the resources and derive something meaningful from the experience. Interpretive themes also contain overlapping concepts, and it is almost impossible to present one theme without touching on elements of others.

The following themes will provide the basis for interpretation and education at the Vancouver National Historic Reserve. They derive directly from the overall interpretive goals established in the LRIP and represent the application of the broader LRIP goals to the Village and its history. For a complete listing of the Reserve's primary interpretive goals upon which the following are built, please reference the LRIP.

### **Theme 1: Cultural Diversity**

The population of the Village was highly culturally and ethnically diverse, and one of the largest in Western North America. This diversity was manifest in many areas, including language, clothing, architecture, religion, diet and subsistence, and cultural practices. Today, stewardship of the Village is considered a success when it reflects the input and perspectives of the area's multicultural groups.

- Records indicate that English, French-Canadian, Scottish, Irish, Hawaiian, Iroquois, and people from over 30 different regional Native American groups lived in the Village and worked onsite.
- The Village provides an opportunity for new ways to define a "culture," as similarities between the Village and other fur trade sites—especially when considering the areas of mixed ethnicity, architecture and material culture—support the site's connection to a larger terrestrial fur trade culture.

## **Theme 2: Cooperation & Collaboration**

As the home to the majority of the fort's employees and families, the Village and its inhabitants played an integral role in all aspects of the Hudson's Bay Company's operation onsite. The Company's success hinged on a mutual, symbiotic relationship between the Village and the fort's other facilities. Today, what we learn about the Village is informed and driven collaboratively by data combined from different disciplines, including archaeology, history, and the digital humanities.

- The Village did not exist in a vacuum, independent of the HBC's stockade, mills, farms, and riverfront complex; as home to its workforce it drove the company's business operations.
- The Village illustrates the necessity, power, and ability of combining archaeological and historical data to interpret it in a more complete, accessible, progressive, and holistic way—not just relying on a single source.
  - The historical record is rich in ledgers, letters, maps, images and other items produced by the fort's upper class employees and visitors, but in comparison it sheds little light on the working class Village inhabitants.
  - The archaeological record is rich in working class household data, but is missing the perspective and interrelation provided by other documents.
  - Cutting-edge work in digital humanities and new media presents new and exciting opportunities for articulating and making more accessible to the public information from the archaeological and historical record.

## **Theme 3: Class & Conflict**

The Village embodies the fort's unique working class culture: one that resulted from the *de jure* socioeconomic class-based structure imposed by the HBC and a *de facto* underclass based on local, transnational, reactionary, and adapted customs. The Village also represents conflict as HBC, Native American, American emigrant, and U.S. Army concepts of class, race, gender, identity and property intersected there—explicitly and implicitly.

- HBC leaders reinforced a traditional 19<sup>th</sup> century European class structure onsite, with everything from occupation, pay, and place of abode institutionalized, segregated and distinctly governed.
- These institutionalized efforts created dissonance with Village inhabitants and practices, resulting in the emergence of an underclass of culture, identity and activity, centered in the Village and based on:
  - Local customs that predated HBC arrival, including Native American traditions of slavery, polygamy and retribution;
  - Reactionary customs formed in response to institutionalized practices, laws, and regulations, including prostitution, the sale of “black market” goods and services, and distribution and use of alcohol;
  - Transnational customs including perspectives on authority and governance, work, land ownership, and use and production of alcohol by American emigrants; including perspectives imported by Native Hawaiians and Métis.
  - Adapted customs such had long been a part of fur trade society, including a barter system, *au façon du pays* and multiethnic relationships; and
  - Race, ethnicity, and gender, whereby earnings of Village residents were based not only on class but also gender, ethnic, and occupational divisions within the working class.
- The unique nature of the Village’s working class culture resulted from the interaction of these disparate models.
- The Village represents the nexus of working class life, and illustrates the stark contrast between those living and working inside and outside the walls of the stockade.
- Conflict between the HBC and the U.S. Army centered, in part, around the Army’s forceful removal of Village inhabitants and structures by in the 1840s-1850s.

#### **Theme 4: Community & Connection**

The Village has long been a community gathering place. It represents one of the earliest Euro-American settlements in the Pacific Northwest, and is the foundation of the modern-day Portland/Vancouver Metropolitan Area. Many of the Village's inhabitants and visitors settled nearby and helped found other communities that thrive throughout the region today.

- A crossroads of trade networks and migration routes, the Village sits in an area utilized seasonally by Native Americans for millennia and crafted through the use of fire.
- Today, the Village is a vital, living place; a window into the past and a nexus of community activity.
- A direct historical link exists between the Village and many cities, towns, and establishments throughout the Pacific Northwest.
- The Village is a community-centered location for humanities and social-science curriculum-based education and life-long learning.
- The concept of the Village as a community gathering place is not static; the Village story can be expanded and interpreted through the use of digital media, free and openly accessible by the public.

#### **VISITOR EXPERIENCE GOALS**

The Visitor Experience Goals established by the LRIP apply to the Village area. In addition to meeting these goals, visitors to the Village should be able to:

- Understand the significance of the Village in relation to the reconstructed fort, the VNHR , and the Pacific Northwest;
- Learn about the diverse populations that lived and worked in the Village area;

- Learn about the role of archaeology onsite and how it helps visitors better understand the Village and its history;
- Access information and interpretation for the Village through a variety of means, including personal programs, waysides and publications, and digital media.

## **GUIDING DOCUMENTS**

### **Fort Vancouver NHS General Management Plan (2003)**

The park's GMP established five management zones that vary according to the kind of resource conditions that exist within the park and the type of visitor experiences that can occur there. The Village is located within the Historic Zone, where the management focus is maintaining and protecting historic resources, restoring the cultural landscaping, recreating elements of the historic scene, maintaining visitor facilities, and mitigating impacts from human use while providing for quality visitor experiences.

The park's GMP has a number of proposed actions addressing the Village. These include the following:

- Modern structures such as Interstate 5, State Route 14, and modern buildings in the South Barracks will be screened as much as possible through use of native vegetation;
- The historic landscape including pathways, roads, and fences will be reestablished in much of the Village;
- Reconstruction is proposed for two village residences and associated gardens to evoke the typical scale and use of structures within the Village. One residence will have furnishings and use audio or other appropriate interpretation to provide a glimpse into nineteenth century living conditions. A second reconstructed house

could serve as an interpretive shelter with exhibits about village life;

- A delineation that silhouettes the exterior dimensions and approximate roofline will occur for several village residences where archaeological research can demonstrate accurate locations;
- Another option for interpretation could include only delineating the corners of foundations;
- Historic paths and roads will enhance visitor non-motorized access to the area, along with the establishment of the multi-use Discovery Historic Loop Trail. In coordination with the City of Vancouver, this non-motorized trail will be developed around the western periphery of the site on NPS managed land directly adjacent to U.S. Army property in the south barracks area. The proposed route will link Fort Vancouver and the Vancouver Barracks areas of the Reserve by a proposed land bridge (crossing of Washington State Route 14 and the Burlington Northern Santa Fe Railroad berm) to the interpretive area at the Fort Vancouver Waterfront;
- New self-guided interpretive media and wayside exhibits and interpretive programs will be developed to enhance public understanding of the site;
- Existing asphalt areas in the Village, remnants of former U.S. Army operations, will be removed or covered and the area restored to historical conditions;
- Living history interpretation will be provided at the Village and Waterfront through increased permanent and seasonal staff and an increase in park volunteers. Interpretation could include such activities as HBC farming, stock raising, cooperage, and boat building.

### **Cultural Landscape Report, VNHR (2005)**

This document recommends treatment and a preservation strategy for the grounds of the VNHR, including Fort Vancouver NHS. In reference to the Village, it supports

additional reconstruction that would enhance visitor experience and understanding of the HBC era and would reinforce historic ties from the fort palisade to other parts of the landscape. It also recognizes that greater connectivity could be achieved by ghosting or rebuilding structures within the employee village; re-creating the historic paths between the Village and the fort, and by developing pedestrian access to the Columbia River from the site.

Village-specific elements of the treatment plan include:

- Recreation of a prairie or marsh near the approximate location of the former HBC-era pond on the south edge of the Village;
- Preserve or create open space to allow Native American gatherings and ceremonies in keeping with the site's tradition as a Columbia River confluence for both interior and lower Columbia River tribes;
- Post corner markers on former sites of the village structures as verified by archaeological survey to convey the extent of the complex;
- Reconstruct at least two of the [Village] residences, including William Kaullehelehe's (Kanaka Billy's) house, and associated gardens;
- Restore paths on original historic routes between the fort palisade and the Village, and provide wayside exhibits about village life;
- Remove loop road dating from CCC period;
- Screen Village site from highway and adjacent parking lot with native vegetation.

### **Long Range Interpretive Plan, VNHR & Fort Vancouver NHS (2004)**

The Long Range Interpretive Plan (LRIP) for Fort Vancouver NHS and Vancouver NHR provides the overall guidance for interpretation throughout the site, including the primary interpretive themes, visitor experience goals, and recommendations for interpretive media and programs.

The LRIP also provides these specific recommendations for the Village:

- One of the Village houses be furnished to the mid-1840s period with touchable reproduction items;
- Interpretation in this furnished house be structured so that it “show[s] visitors the marked contrast between living conditions in the Fort and in the Village” and allows visitors to “discover things about the families who lived here, and their roles in the Fort’s operation.”
- A second Village house be replicated and used “primarily for personal services interpretive programs” and a place for “living history talks, demonstrations, and school group activities.”
- When not utilized for the aforementioned programs, the second Village house might also feature:
  - “text/graphics panels [that] will highlight the cultural diversity of the Village;”
  - “An audio loop that “could provide a variety of sounds to evoke how busy life was, how the multiple languages spoken, and the types of music that would have been heard” as well as “excerpts of stories that might exist, i.e., American Indian stories.”
- Outdoor interpretive activities be developed, including “a variety of programs, demonstrations, and special events [that] could be conducted outdoors” including “using or reconstructing one of the cooking pits, staging musical concerts, etc.”
- One or more of the “family kitchen gardens” or “Door yards” or family gardens be established. These “could be compared to the large ones at the fort, and visitors might see how the gardens reflected the cultural diversity of the village.”
- Reconstruction of a “functioning cooking pit for use with living history programs and special events.”

- An audio tour be developed featuring “digital recordings allow[ing] visitors to select elements they want to hear, and to organize their tour to suit individual interests.”
- A self-guided walking tour publication be developed that would “point out many aspects of the cultural diversity, and highlight the view of the fort from the Village” and help visitors “get a sense of the complexity and bustle of life in the village, and realize that most people saw the fort from this perspective.” In this publication, each of the reconstructed buildings “would be identified by a family that once lived there.” In addition, the publication would “allow people to discover the other layers of history (i.e., the military and CCC) at or near the village site.”
- An “exterior historic furnishing study” be proposed for the Village to help identify “fences, roads, and other outdoor furnishings” that “would create a stronger impression of village structure and life.”

### **Village Development Concept Plan (2004 – 75% Draft)**

In 2004, the park began the Village Development Concept Plan (DCP) for Fort Vancouver NHS. Although never completed, specific objectives were established, three alternatives were identified, and one preferred alternative was put forward in a 75% draft document.

As a first step, the park established specific objectives for the Village DCP through a planning process beginning in March 2004. These objectives were:

- To create a setting for interpreting the life of The Village;
- To balance the “class” story with stockade story;
- To physically manifest the cultural diversity of the village in architecture and artifacts;
- To structurally depict the density of the village;

- To create flexible spaces for gatherings and group activities;
- To mitigate the appearance of the CCC loop road by adding fill to taper the road profile;
- To locate vault toilet restroom (4-capacity), possibly with a reconstructed structure;
- To interpret The Village archaeology through unstructured means.

The preferred alternative, entitled “Literal Representation,” called for a “high level of development, by reconstructing all of the buildings and structures known through archaeological investigation and historical research within the remaining village area, as well as reconstructing the roads, fences, and yards.”

Although this draft document was never finalized, several elements were common to all three alternatives:

- Reconstruction of the north-south historic village road as the 8-10 foot-wide Discovery Trail in stabilized aggregate paving;
- Construction of the Land bridge with its associated ramps and terraces;
- Construction of a gathering space;
- Three dimensional representation of three houses (houses 1, 2 and 3);
- Installation of interpretive wayside panels.

### **Furnishing Plan for Houses 1 and 2, Fort Vancouver Village (2009)**

This document analyzed the archaeological record and developed recommendations for the interior treatments and furnishings for Village Houses 1 and 2. By extension, this also provided a detailed interpretive focus for the interpretive planning in each building.

Regarding House 1, this document makes the following recommendations:

There is little to guide the park in interpreting the inhabitants of House 1. Generally speaking, the artifact assemblage reflects the omnipresent British goods that dominate the site, including Spode/Copeland ceramics, glass bottles, and metal implements. However, Kardas generally interpreted the archaeological assemblage to have a “masculine” feel, depending on a relative lack of beads and lithic grinders or scrapers, as well as a large number of rum bottles and tobacco pipe fragments. As a result, she suggests that this structure might have been a bachelors’ quarters. She also notes a surprising lack of food debris. Based on these data and that fact that households of several engagés were extremely common in the Village historically, it is recommended that House 1 be interpreted as such a dwelling. This will also offer a contrast to House 2 as a family home.

Regarding House 2, this document makes the following recommendations:

A review of archaeological data from House 2 suggests a possible female presence, at least at some time during its history. A jeweled brooch and blue Prosser buttons were found during the Kardas and Larrabee project (images are supplied at the end of this document). The archaeological data also provide clues as to the cultural traditions of the inhabitants: in addition to the expected European goods, a carved stone tobacco pipe bowl was also found, which features an American Indian style anthropomorphic figure. From this admittedly meager evidence, we make the recommendation that the dwelling be interpreted as a Métis family home: specifically with a Métis or French-Canadian male, an American Indian female, several children, and perhaps a maternal grandmother. This sort of arrangement was a common one in Métis homes and likely occurred at Fort Vancouver. Moreover, since slavery is a documented feature of the village, especially in homes run by women from regional tribes, it is recommended that the presence of at least one slave be interpreted in this house. The presence of a slave may not be explicitly portrayed in the furnishings or arrangement of the

interior, but should be a feature of interpretive programs that talk about the inhabitants of House 2.

# EXISTING CONDITIONS

## PERSONAL SERVICES

### Tours & Talks

Currently, tours and talks are provided upon request or by arrangement only. Primarily, they focus on the archaeology of the village and are provided by cultural resources staff members or members of the park's management team. Occasionally, interpretive talks will be given in the Village area that focus on the multicultural history of the Village population and its relationship with the fort, but no formal programs or themes, goals, and objectives have been established.

### Costumed Interpretation & Living History

Costumed interpretation and living history activities have occurred in the Village occasionally in the past, prior to the erection of replica buildings. In 2002 and 2003, the annual Brigade Encampment special event used the Village area as a venue, and the annual Christmas at Fort Vancouver special event occasionally uses the field between the Village and the stockade for small arms black powder demonstrations. In spring 2010, a curriculum-based education program incorporating costumed interpretation began in Village House 2.

### Curriculum-based Education Programs

Three curriculum-based programs currently utilize the Village area. They include:

- *Trade Talk*: a hands-on curriculum-based elementary school education program that uses costumed interpretation and the Chinook Wawa (Chinook Jargon) language to help understand communication patterns and life in the Village.
- Public Archaeology Field School
- Public History Field School

### Special Events

Prior to 2004, at least one park-sponsored special event – the Brigade Encampment – utilized the Village area. From 2004 to 2010 there were no park-sponsored special events held in the Village, although the Public Archaeology Field School encouraged informal visitation to dig sites in the vicinity. In June 2010, the park held the Village Grand Opening and Brigade Encampment special events in the Village.

Permitted Special Park Use (SPU) activities, such as fun runs and walks, frequently utilize the trail connecting Fifth Street to the Land Bridge.

## **NON-PERSONAL SERVICES (Interpretive Media)**

### **Exhibits**

Currently, no traditional exhibits exist in the Village area. The lack of appropriate facilities drives this. However, exhibits in the Fur Store Archaeology Corridor and the Visitor Center help visitors understand the Village and its connection to the fort.

### **Wayside Exhibits**

Several wayside exhibits interpret the Village both inside and outside the Village's historic boundaries.

Two wayside exhibits (installed in 2009 & 2010) interpret the Village area within the boundaries of the historic Village.

- *Community of Cultures*: This wayside introduces the Village as the fort's "working class neighborhood" but also a place that "represented a more complex social structure."
- *A Neighborhood of Character*: This wayside focuses on the structures of the Village and introduces the theme of cultural diversity as evidenced by different architectural styles and traditions.

In addition, a wayside exhibit on the top floor of the Bastion provides interpretation of the Village story from a bird's-eye perspective within the reconstructed stockade.

## Publications

The Village story is incorporated in many of the park’s publications. Core introductory information about the Village and its inhabitants is available via two Village-specific publications:

- *Fort Vancouver: The Company Village* is a black-and-white site bulletin published in August 2007 that introduces the Village story through three theme sections – “A Diversity of Peoples,” “The Physical Structure of the Village,” and “Sharing the Story of the Village.”
- *The Village* is a color site bulletin published in January 2002. It provides an introduction to the Village and its population, and features a main section “Archaeology at the Heart of the Village” that showcases artifacts found in Village archaeological excavations and also describes the many tribal groups and ethnicities that made up the “People of the Village.”

## Website

General historical information about the Village is incorporated in the park’s website. Core introductory information about the Village and its inhabitants is available.

Village-specific web-resources include:

- A six part web-feature including sections entitled *Introduction to the Village*, *Population of the Village*, *The Look of the Village*, *Interpreting the Village*, *Past Archaeology in the Village*, and *Current Archaeology in the Village*: (<http://www.nps.gov/fova/historyculture/the-village.htm>);
- Several web-features that focus on Village resident populations, including an eight part web-feature on Hawaiians & Fort Vancouver: (<http://www.nps.gov/fova/historyculture/hawaiians.htm>);
- Several archaeological reports pertaining to excavations in the Village and surrounding areas: (<http://www.nps.gov/fova/historyculture/archaeological-reports.htm>);

- Several historical studies pertaining to excavations in the Village and surrounding areas: (<http://www.nps.gov/fova/historyculture/online-publications.htm>).

### **Furnished Areas**

No furnished areas currently exist in the Village area, but a planning document entitled *Furnishing Plan for Houses 1 and 2, Fort Vancouver Village* (2009) has been completed. The park has identified and either purchased or manufactured appropriate living history furnishings, including blankets, Spode china and place settings, candles and sconces, chairs, tables, beds, a stove, a hanging cradle, and other touchable, non-catalogued items.

### **Partnerships**

In addition to the Congressionally-chartered partners of the VNHR and the nonprofit Fort Vancouver National Trust, the park's existing partnerships with Portland State University (PSU) and Washington State University – Vancouver (WSUV) directly support Village interpretation. While the park has no formal partnerships with American Indian or Native Hawaiian organizations regarding interpretation in the Village, informal contacts – primarily connected to special events and cultural demonstrations – do exist. In addition, the park has a long tradition of American Indian and Hawaiian Native tribal consultation and inclusion in Village activities, consistent with established federal regulations pertaining to cultural resource management.

# RECOMMENDATIONS

## GENERAL RECOMMENDATIONS

Interpretation in and of the Village shall be provided through a variety of engaging, inspiring, and provoking personal and non-personal services, with a goal of providing a quality interpretive experience to both destination and transitory visitors. Current NPS educational research concludes that each visitor has a preference for learning in a highly individualized and specific way; thus the NPS can serve a greater breadth of visitors and learning preferences by providing a variety of interpretive opportunities.

Where possible, interpretation in the Village will be a full sensory experience, drawing on the archaeological and historical records and incorporating sites/sights, touch, sounds, smells, tastes, and activities in way that helps visitors connect to their own understanding of the significance of the Village and the park.

The recommendations that follow are by no means comprehensive. Other interpretive services will not be ruled out as opportunities arise; however the emphasis will be on these important categories.

### **House 1 & House 2**

Based on the recommendations of the Furnishing Plan and the resulting interior treatment and furnishings, House 1 will be interpreted as a bachelors' quarters, and House 2 shall be interpreted as a moderately prosperous Métis family home. All interior furnishings, interpretation, and activities shall be consistent with this plan.

Consistent with available source material and analysis<sup>2</sup>, it is recommended that detailed interpretation of the House 1 bachelors' quarters – including costumed interpretation and living history –focus on the years 1849-1851 with known HBC employee housemates James Molally, a 30 year-old carpenter and Hawaiian Island native; Paul Charlebois, a 27 year-old French Canadian carpenter; 20 year-old Alexis Pelland and 22 year-old Jean Baptiste Desjardin, both French Canadian *milieux* or middleman voyageurs; and Joseph Landrie, a 45 year-old French Canadian boat builder. [For more detail, please see Appendix 1.]

### **Gardens**

Consistent with the GMP and the Draft DCP, the grounds immediately surrounding House 2 shall consist of a small garden enclosed with fencing.

In support of this recommendation, it is important to note that circumstantial evidence exists. Several references to gardens or small, fenced areas that may have served as gardens exist in the historical record. Maps, including the 1846 Covington Map, show enclosed areas around several Village structures that may be interpreted as gardens. The 1851 Gibbs sketch of the Village area, according to historian Patricia Erigero, “shows that several dwellings, at least, have enclosed areas which may have served as either corrals or gardens.” A reference to a garden associated with the Lattie House (north of Upper Mill Road) is noted in the *Fort Vancouver National Historic Site Cultural Landscape Report, Vol. 2*, (1992), as is that of American settler Daniel Bradford, who described the Village as “fifteen or twenty houses, some [with] small patches of gardens.”<sup>3</sup> It is important to note, however, that the nineteenth century perception of a

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<sup>2</sup> This study is based on limited source material available at Fort Vancouver NHS in Winter & Spring 2010. Employee information from the HBC's Outfit 1850 is found in the hand-written notes of Dr. John A. Hussey in the Archives and Reference Collection (ARC) at Fort Vancouver NHS, originally found in HBCA B.239/1/21. Dr. Hussey's notes are not complete and his handwriting is often challenging to read.

<sup>3</sup> Erigero, 253-4.

garden differed from that of the present day, so particular care should be taken in selecting vegetation (such as root vegetables) that are era- (and area-) appropriate.

### **Livestock**

There is strong evidence – including NPS scholarship –to suggest that livestock were kept in the Village; both corralled and freely roaming (outside of the established corral areas). The CLR, for example, cites the 1851 Gibbs sketch “which shows animals roaming freely in the [Village’s] unenclosed areas,” and subsequently describes the Village fences and enclosures as “designed to keep livestock out.”<sup>4</sup>

If it can be done in a manner that does not jeopardize 1) public health and safety, and 2) the archaeological resources *in situ*, and if it is employed in a way to support or enhance existing interpretive personal services, the short term, managed introduction of cattle, horses, hogs, chickens, chupacabras, griffins, and/or other historically-occurring livestock is recommended.

### **Other General Interpretive Elements**

Consistent with the GMP, LRIP, CLR, and all alternatives to the draft DCP, this plan also supports:

- Construction of a gathering space in the Village area, preferably south of the spur path connecting Houses 1 and 2. This space will play an important role in park-sponsored special events and partnership growth and development.
- Construction of replica House #3

### **PERSONAL SERVICES**

In the category of personal interpretive services, the emphasis shall be on informal or roving interpretation, costumed interpretation (including living history), special events, and curriculum-based education programming. It is expected that staffing levels will not

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<sup>4</sup> Erigero, 156.

allow a regular, daily staffing presence in the Village, so personal services shall be activities scheduled in advance for specific dates and times – but not provided on a daily basis. Roving interpretation, however, may be an exception; regular roving assignments should be scheduled on a daily basis during the months of peak visitation if staffing allows.

A major emphasis of interpretive personal services shall be roving interpretation and informal, unscheduled talks with visitors.

### **Interpretive Talks**

Interpretive Talks are purposefully designed and delivered to provide visitors the chance to connect to what the site means to them. Providing visitors the opportunity to connect both emotionally and intellectually to resource meanings deepens the visitor’s experience and helps lead to resource preservation (Eppley, 2010).

Staff members shall develop several short (15 to 30 minute) interpretive talks that utilize the Village location and replica houses and help connect visitors to an understanding of the site and its themes. Interpretive talks can be developed on a variety of topics and presented in a variety of ways, provided that they incorporate a strong connection to the established themes.

To ensure consistency and meet existing professional standards, all staff shall complete appropriate training courses, including The Eppley Institute’s online Interpretive Talk course, available at:

<http://eppley.org/elearning/course-catalog/interpretation/interpretive-talk>.

Recommended types of interpretive talks include:

- *Uniformed ranger or volunteer talk*: This traditional-style program may be good for programs with strong informational and resource management focus, such as

the role of archaeology in helping understand the Village history. It can also be effective with walking groups, programs that span several eras, or as part of a larger tour or program that visits other areas of the park.

- *Costumed interpretation talk:* This program may be best suited for inside or in the immediate vicinity of the replica Village house structures, including the interpretive garden. Such a program would provide information and interpretation, and may even utilize living history.

### **Informal Visitor Contacts**

Due to location and the transitory nature of most Village visitation, informal interpretive contacts present an effective and popular method of interacting with visitors.

Informal visitor contacts are key to providing enjoyable visitor experiences; they provide the most personalized service in a park. As the first of the ten benchmark interpretive competencies identified by the National Park Service, effective Informal Visitor Contacts are critical to ensuring enjoyable visitor experiences (Eppley, 2010).

The basic transitory nature of a roving assignment also allows staff members latitude in pace, area traversed, direction, and resources accessed. In addition, while staff members are not commissioned law enforcement officers and not expected to act as such, a NPS uniformed presence in the Village area may serve as a significant deterrent to looters and others choosing not to follow posted rules and regulations.

To ensure consistency and meet existing professional standards, all staff shall complete appropriate training courses, including The Eppley Institute's online Informal Visitor Contacts course, available at:

<http://eppley.org/elearning/course-catalog/interpretation/informal-visitor-contacts>.

A successful informal or roving visitor contact shall:

- *Provide information:* It is expected that a major component of a roving interpretive contact in the Village will be of an informational nature; thus, it is important that staff carry an assortment of brochures, maps, schedules of events, and other information. In addition, it will be important that staff check-in with park partners, park managers and contacts in other divisions so that they are up-to-date on any issues that may provoke visitor questions.
- *Provide interpretation:* While many visitor contacts may be initiated through an informational query, roving interpretive contacts provide a staff member with a unique, personal opportunity to help a visitor better understand the significance of the site. Although this may not be possible in every case – and interpretation should never be forced upon the visitor – it can be highly valued by the visitor. Studies show that visitors prefer interaction with a uniformed staff member when possible, and an informal, intimate, one-on-one type of setting is a strong visitor preference.
- *Provide resource protection and maintenance:* A key component of roving assignments shall be an active review of the park lands and resources.
  - Wayside exhibits shall be reviewed, for instance, with an eye toward any damage or vandalism. Basic wayside exhibit cleaning materials (provided in the backpack from the PWR office) shall be used to keep exhibits clean of dirt and debris.
  - Replica houses and fence lines in the Village shall be reviewed and any damage or vandalism duly reported. Although the majority of interpretive materials and furnishings for the two houses will not be kept in the houses, it will be important to regularly check on any items that might remain.
  - The interpretive garden at House 2 can also be checked, and any observations shared with staff.
  - Park grounds shall be viewed with an eye toward any ground disturbance that could indicate the looting of artifacts. As the Village becomes more prominent and grows in the public eye, it is possible that its story may attract avocational and/or professional looters intent on finding and

removing resources from the site. A keen eye will be a key ingredient for a high-quality roving interpretation assignment.

### **Costumed Interpretation & Living History**

The Village area will feature both costumed interpretation and living history programs. With current and expected static staffing levels, these programs shall not be offered on a daily basis but on scheduled dates and special events. Although not a motive for doing so, this may give these programs a special or exclusive feel when they do occur.

In addition to the direction given in park planning documents, the park has invested in replica houses, fence lines, at least one Door Yard (interpretive garden), reproduction furnishings, and costumes to facilitate these types of programs.

In support of these investments and to ensure quality and consistency of programs utilizing them, professional guidelines for living history and costumed interpretation programs shall be developed along with an institutionalized education and training program. This shall include (but not be limited to) key support documents such as a Costume Manual and costumed interpretation and living history guidelines or reference manuals.

A regular education and training program, providing initial and refresher training, vetting and peer/program review, and competency and certification shall be established. It shall be developed into a regionwide and servicewide program that, in turn, shall serve as a hub for training and certification. This program shall model existing best practices from the Blacksmith Shop apprentice program and the archaeology volunteer program, whereby a minimum number of hours are logged in certain established curriculum areas before living history programs are presented.

This program will be also be crafted in a manner that will establish the program (and the park) as a national, servicewide leader in the area of costumed interpretation and living

history. It will be also developed – where possible – in partnership with recognized NPS-partner organizations such as the Eppley Institute for Parks & Public Lands, as well as appropriate tribal and/or community organizations.

### **Curriculum-based Education Programs**

As resources allow, curriculum based educational programming will be expanded in the Village area. The logistical challenges presented by the Village area’s remote location and lack of restroom facilities severely limit the scope and amount of onsite education programming. Efforts to make restroom and parking available in the South Barracks area when it transfers to National Park Service management shall be encouraged and supported.

In acknowledgement of the area’s logistical challenges, special consideration shall be given to web-based, e-learning, digital-based, augmented reality, and distance learning opportunities that can utilize Village resources to help students connect to the park and understand its significance.

### **Special Events**

Special events – defined as park-sponsored activities that connect to the site’s interpretive themes, in contrast to special park use activities sponsored by outside organizations and permitted by the NPS - will be continued in the Village; and, where practical, will be increased.

Special emphasis will be made by park staff to connect with user groups who may have cultural, ethnic, family or other connections to the Village area, and any events will comply with existing protocol and regulations.

### *Brigade Encampment*

The Brigade Encampment special event will take place annually in the Village area. In future years, consideration should be given to expanding the interpretation, presence, and involvement of American Indian, Hawaiian Islander, Métis, French Canadian, Orkney Islander, and other groups that have a historic connection to the site.

#### *Tales of the Engagé*

The Tales of the Engagé special events, featuring storytelling from costumed HBC engages, will be moved to the Village area and take place there rather than the front gate of the reconstructed stockade. These events, taking place in the late autumn, are frequently affected by the region's poor weather. Relocating them to the interior of Houses 1 & 2 will allow a warmer, more intimate, and more historic setting. It could also allow for light refreshments to be served.

#### *Campfires & Candlelight*

Depending on the needs of the program, the Village area could be included in the annual Campfires & Candlelight special event. It would be possible to route the event through the Village and over the Land Bridge to Old Apple Tree park, thereby opening up a new area to this traditional event. Such a change would present new logistical challenges, but some type of connection between the Village and this special event should be considered.

#### *Theme-related Cultural Gatherings*

With the proposed creation of the gathering space component of the Village, the park should consider events that tie modern-day cultures and ethnicities to their historic roots in the Village. These events could show the legacy, continuance, and vitality of cultures with links to the site and its history, and serve to better connect them – and others – to the park.

#### *Overnight Programs*

The two replica buildings and the surrounding Village grounds present an opportunity for overnight programming for small groups. Immersive programs for groups of, for example, 4 to 12 people could be developed that use House 2 and surrounding tents. The presence of a supervising staff member would be a requirement for any such program, and House 1 could be assigned to an employee serving in this capacity. In addition, overnight programs could be offered through the park's cooperating association, with proceeds supporting Village programming and/or the construction of additional replica buildings.

## **NON-PERSONAL SERVICES (Interpretive Media)**

In the category of non-personal interpretive services, the emphasis shall be on interpretive media/technology and publications. Interpretive media and technology offer those interested in national parks added opportunities for learning experiences that fit their unique needs and interests, especially visitors with certain disabilities. In accordance with servicewide mandates, an expanding range of interpretive media shall be available to enhance the visitor experience in the Village.

As an agency, the NPS has adopted the mandate to “embrace appropriate technologies as they become available, and become a leader in adapting technology to enhance place-based learning in park settings and at a distance” (NPS, 2006). New technologies offer fast-changing possibilities for connecting visitors with experiences, resources, and meanings. Surveys indicate high degrees of enjoyment and value associated with traditional outdoor media such as wayside exhibits, brochures, and bulletin cases (VSP Compilation, 2004). In addition, rapidly changing technology is transforming the quantity, quality, and type of NPS information available to the public. New services include online publications, websites, digital images, video files, and audiovisual services. Radio, GPS-enabled, and ambient technologies are increasingly allowing people to receive interpretation and orientation information through personal handheld devices in response to specific locations, resources, and visitor interests (NPS, 2006).

Use of a uniform, consistent graphic identity is critical to any Village-related publications, as it will encourage association of it with the rest of the park despite its remote location. Thus, a concerted, special emphasis will be given to consistency with established design standards for the NPS and VNHR.

The Village will be the site’s designated testing ground for new media and technology projects.

## **Wayside Exhibits**

Wayside exhibits will continue to be an important part of the visitor experience. Existing exhibits shall be kept clean and readable, and be updated as necessary, reflecting additional scholarship or tighter thematic connection. Additional wayside exhibits may be considered for the Village, based on a balance between 1) the need for interpretive information and the requirement to keep the historic landscape clutter-free, and 2) the existing themes and stories of wayside exhibits on the Land Bridge, Waterfront, and outside the reconstructed stockade.

Where feasible, waysides should be geotagged and otherwise incorporated into other interpretive media to allow the greatest accessibility to the public. Features such as QR Codes could be added to park waysides, providing links to additional information, images, audio, or video.

Possible topics for future wayside exhibits may include:

- The Orchard & Agriculture
- Archaeology in the Village
- Historic landscape (roadways, fenceline, pond)
- The 1930s CCC era in the Village
- The US Army's Quartermaster's Depot (U.S. Grant, etc.)
- Demolition of the Village by the US Army in 1860
- The HBC Waterfront

## **Publications**

Research has shown that official park brochures are the most important interpretive media (VSP Compilation, 2004), and these should be revised and expanded as a first step. Topics shall be chosen in order to reflect the breadth of interpretive themes in the Village, with an emphasis on filling in any gaps left by existing publications. Types of publications may include:

- Unigrid-style brochures (both black/white and color), which could be produced in-house when necessary.
- Rack cards
- Self-guided tour booklets
- Tear-off maps

Any staff members working with publications shall complete appropriate training courses, including The Eppley Institute's online Interpretive Writing course (<http://eppley.org/elearning/interpretive-writing>)

A self-guided walking tour will be developed for the Village. This document will be designed to provide visitors with some type of loop walk or hike, and will also include the Orchard and the Waterfront Park areas. This document should be designed so that visitors can access it online and choose to print it out before their visit.

Publications should also have an audio translation, available as a free download from the park's website, to provide greater access to people with disabilities.

### **Website & Online Media**

The park's website will provide information and resources to people planning to visit, people following up after a visit, and people who are unable to visit but interested in learning about the Village. It will present these resources in a variety of ways targeting different learning methods, including imbedded video and audio clips, downloadable files, social media communications, Flash animations, and games.

Additional features will be expanded to include historic maps, sketches, paintings, and photographs of the Village over time; first-hand descriptions and accounts of the Village; information about Village residents culled from HBC documents, Census records, and other primary source materials. Where possible, video of reenactments and vignettes may be filmed and uploaded to the site.

The park's website shall be the primary source for Village-related online media, but, where appropriate and available, popular non-NPS social media and location-based programs such as Facebook, Flickr, Twitter, Foursquare and others will be used

#### *Social Media*

Social media shall be used to keep the public informed of activities relating to the Village, including special events or programs, field school happenings, education programs, and reconstruction activity. In addition, it can be used to help propagate information about the Village, such as links to Village studies, photographs, and other media.

#### *Location-based Media*

In addition to the location-based media provided in the new NPS CMS, external location-based media shall also be used to geotag photographs, historic images, wayside exhibits, and interpretive publications . Village buildings will also be listed through major check-in programs, allowing the public to check-in to a Village location in real time.

#### *Fort Vancouver Mobile Storytelling Project*

This locative / mixed media effort brings together a core team of 20 scholars, digital storytellers, new media producers, historians and archaeologists to create location-aware nonfiction content at the Village. This project will use mobile technology to not only bring that information out of storage but also to use that information to create an immersive and interactive environment for visitors.

The park will provide content and support to this project, and will leverage resources as appropriate to ensure that the program is developed in a way that meets park needs, connects to park themes, and serves park goals.

This project's collaborative mission shall be based upon the following tenets (developed by Brett Oppegaard, project manager):

*Mobility and movement*, users are moving around the space; what makes this project so fascinating and new is that elaborate digital content now can be delivered to users on demand, or by the author's command, based on an awareness of location, spatial factors and context as those evolve in real time as people move around in a mixed environment that simultaneously blends virtual and real spaces.

*Interactivity*, users respond to the machine, the author, the content and each other and participate in creating the experience, including collaboration that could develop into classifiable collective intelligence ... generated on the fly.

*Storytelling*, all of this really happens as part of a larger story. Purely informational content, the signposts of the digital world, are not nearly as interesting as the ways in which mobile content can be packaged as interactive stories and games. Focus needs to remain on the story, the characters, the plot and the setting; maybe the setting in this new genre takes on more importance than in any other form before.

*Simplicity*, this should be simple to use and simple to get started and simple to engage with; usability has to remain at the forefront of a user-centered design to get people to even try this out. We do not want people to be challenged with the technology. We want to challenge them with the content, and how and when they receive the content, and how that affects their experience. We don't want users to be stuck and frustrated just trying to get this thing to work.

*Immediacy*, the goal is media transparency, with the user's space not limited to the screen or reality but a perfect blend of both. Ideally, the mobile device eventually would begin to feel like another tool for navigating and understanding and appreciating the space on a more evolved level of humanity.

*Occurring simultaneously*, a hybrid of real and virtual space interwoven; this content shouldn't encourage the user's eyes to be endlessly locked down on a screen or be so useless that users never think about it. Maybe it should be like a friend along for the journey, one you want to keep chatting with about what you are doing and seeing.

*Numin-osity!* Inspired by this journal article: Cameron, C. and J. Gatewood (2003), "Seeking Numinous Experiences in the Unremembered Past." The authors state that numinous experiences at historical sites are those that create deep connections with objects and places. That's part of our goal, too.

### **Furnished Areas**

Necessary living history furnishings shall continue to be procured for interpretation of Houses 1 & 2 and the adjacent landscape, consistent with existing park research. Currently, the existing furnishings shall suffice to represent the spartanly-furnished interior of both buildings, but additional items deemed necessary by park staff shall be considered and purchased where possible.

Interpretive staff shall work with park managers and staff of other divisions to identify what furnishings could remain inside the dwellings (particularly the loft of House 2) and what items would need to be kept elsewhere to ensure their protection. Consideration should be given to building some type of secure storage area in the lost of House 2 to keep furnishings safe but not require transportation to/from an alternative location.

Items already purchased will be seasoned or broken-in to give them a well-used look typical of the location and era, as will the interior of the buildings themselves.

Encouragement should be given to pedestrian traffic packing down the dirt floors in both houses, and small food scraps (fish bones, etc.) and other items can be discarded and packed into the floors to better represent the buildings' nineteenth century look.

## **Partnerships**

The park's existing partnerships shall be continued, with a focus on the Village where appropriate. Partnership projects with Portland State University (PSU) and Washington State University – Vancouver (WSUV) – including the Fort Vancouver Mobile Project – will continue to directly support Village interpretation.

Especially in light of the ethnic and cultural diversity manifest in the Village and its story, steps should be taken to connect with and solidify relationships with specific organizations that have historic connections to the site. The park's long tradition of American Indian and Hawaiian Native tribal consultation and inclusion in Village activities, consistent with established federal regulations pertaining to cultural resource management, could serve as a model for interpretive collaboration and partnership.

## **HISTORICAL BACKGROUND FOR INTERPRETING HOUSES 1 & 2**

Numerous artifacts, maps, sketches, paintings, photographs, first-hand accounts, and contemporary analyses provide a wealth of information about the HBC's Village area at Fort Vancouver. Unfortunately, these extant resources have yet to enable an important connection for Village interpretation: the association of specific people with the two replica houses constructed in the Village.

Without any direct connection, effective interpretation – especially costumed interpretation and living history – can be problematic. However, analysis of the aforementioned resources provides significant information about 1) people who lived in specific structures adjacent to the two replicas, and 2) people who lived together in unknown Village dwellings. By combining this information with that from other historic and archaeological source material, significant evidence exists to support interpretation and recommend a focus for costumed interpretation and living history activities.<sup>5</sup>

Thus, until additional resources are found and analyzed, it is the purpose of this document to identify several recommendations for interpreting House 1 & 2.

### **HOUSE 1**

Census information, by its very nature, can provide important information about people living in particular households over time. While some Census enumerators took great pains to identify particular structures via existing street addresses or functions (e.g., boarding house), they all differentiated buildings with a Census-specific number and listed the known cohabitants together. In the U.S. Census of 1850 for Oregon Territory, enumerator Joseph L. Meek numbered the buildings he visited (including those at Fort

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<sup>5</sup> This study is based on limited source material available at Fort Vancouver NHS in Winter & Spring 2010. Employee information from the HBC's Outfit 1850 is found in the hand-written notes of Dr. John A. Hussey in the Archives and Reference Collection (ARC) at Fort Vancouver NHS, originally found in HBCA B.239/1/21. Dr. Hussey's notes are not complete and his handwriting is often challenging to read.

Vancouver's Village) in order of his personal visitation route. Without any corresponding map, it is difficult to identify the location of specific buildings receiving Meek's arbitrary numbers. However, the information contained in the entries and other documents from the historical record helps identify those structures associated with both Fort Vancouver and the neighboring Village. In addition, it is the most detailed source for identifying specific employees with specific buildings in the Village area.<sup>6</sup>

Analysis of the 1850 census suggests that eleven structures housed groups of male HBC "laborers" or working-class employees. Cross-referencing these working class HBC employees enumerated in the 1850 Census (recorded on October 30 and November 4 & 15, 1850) with the Hudson Bay Company's list of employees in Outfit 1850 provides a complete listing of the occupants of two Village buildings: the structures labeled in the Census as dwelling-house 35 and dwelling house 47. Due to several factors, including 1) the availability of greater personal information, 2) the greater cultural diversity of inhabitants, 3) a greater connection between the inhabitants' stories and the Village's interpretive themes, and 4) the limited time and resources available for research, association of dwelling-house 35 with interpretation at House 1 is recommended.<sup>7</sup>

Consistent with available source material and analysis, detailed interpretation of House 1– including costumed interpretation and living history –will focus on the years 1849-1851 with known HBC engage housemates James Molally, a 30 year-old carpenter and Hawaiian Island native; Paul Charlebois, a 27 year-old French Canadian carpenter; 20 year-old Alexis Pelland and 22 year-old John Baptiste Desjardin, both French

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<sup>6</sup> At least one map – the 1846 Covington Map, with its corresponding US Army-era key – associates surnames with several Village buildings, as do anecdotal references in the historical record, but the Census provides a more detailed description of the male occupants associated with each Village building. Until other source material comes to light, despite its drawbacks (e.g., not listing many women and/or people of American Indian ancestry) the 1850 Census gives the most complete understanding of HBC employees' association with Village structures.

<sup>7</sup> In the 1850 Census, dwelling-house 47 is shown to house five men: Thomas Griffith, Andrew Harvey, Roderick McDade, John Kenrick, and Johnathan Moar. Griffith is a native of England, and the other four are natives of Scotland. Thus, due to the greater diversity of ethnicity in general and the presence of critical representative ethnicities that facilitate a greater connection to the Village interpretive themes, the dwelling-house 35 presents an increased opportunity to interpret the French Canadian, Metis, and Native Hawaiian stories.

Canadian milieus or middleman voyageurs; and Joseph Landrie, a 45 year-old French Canadian boat builder [see Table 1].

<b>Table 1: Cohabitants in Village Structure “Dwelling-house 35” in 1850 US Census</b>					
Source: 1850 U.S. Census, Clark County, Oregon Territory; HBCA 223/d/156, 157, 162, 184, 195; HBCA 229/l/17, 18, 19, 20, 21, & 22					
Note: surname spelling adapted to that of HBC documents					
<b>Name</b>	<b>Age</b>	<b>Place of Birth</b>	<b>Occupation</b>	<b>Years of Service</b>	<b>Wages</b>
James Molally	30	Sandwich Islands	Carpenter		21.7.1
Paul Charlebois	27	Canada	Carpenter		25
Alexis Pelland	20	Canada	Middleman (Milieu)		20
John Baptise Desjardin	22	Oregon Territory	Middleman (Milieu)		10.5.7
Joseph Landrie	45	Canada	Boatbuilder		30

Although not listed in the Census, at least two of these men – Paul Charlebois and Joseph Landrie – were known to have been married at the time, and a third – Alexis Pelland – was married in January 1851. Thus, despite its association as a bachelor’s house, interpretation of this building shall also include Marie [Chehalis] Charlebois, Josephite [Spokane] Landrie, and Emilie [Wasco] Pelland.

The occupants of this building present a number of opportunities for a holistic interpretation of the Village, well connected to the established interpretive themes. Of the three divisions within the HBC’s servant class (voyageur, tradesman, laborer/farmer), both voyageur and tradesman are represented. It is particularly noteworthy (and valuable for interpretation) that all of the male occupations of this building can be actively interpreted with existing resources: carpenters and boatbuilders with the resources within the stockade’s Carpenter Shop, and voyageurs with the park boat, tents and equipment, and fur bales. In addition, multiple ethnicities are

represented, including Hawaiian, French Canadian, and representatives of at least three American Indian tribal groups – all essential to telling the Village story. Sources suggest several ethnicities living under the same roof, including a native Hawaiian Islander (Mollaly), three French Canadian natives (Charlebois, Pelland, and Landrie), one Oregon Territory native (Desjardin) and women of Chehalis, Wasco, and Spokane descent. In addition, there is rare documentary evidence of their social interaction; on January 2, 1851, for example, Alexis Pelland served as an officially recognized attendant at the burial of Paul Charlebois’ infant son.<sup>8</sup> In addition, several may have been acquainted with each other at previous posts; both James Landrie and Paul Charlebois worked at Fort Colvile in 1845, for example.

**Paul Charlebois & Marie [Chehalis]<sup>9</sup>**

Born the son of Paul Charlebois and Marguerite Saint Jean of the parish of St. Polycarpe near Montreal in about 1823, Charlebois worked as a carpenter for the HBC at Fort Vancouver in 1850. Charlebois’ association with the HBC and Fort Vancouver dates to 1844; he is first listed as a general charge servant at Fort Vancouver for Outfit 1844.<sup>10</sup>

<b>HBC Service of Paul Charlebois, 1844-1851</b>			
Sources: HBCA 223/d/156, 157, 162, 184, 195; HBCA 229/I/17, 18, 19, 20, 21, & 22			
<b>Outfit</b>	<b>Location</b>	<b>Occupation</b>	<b>Salary</b>
1844	Fort Vancouver, General Charge	Middleman	17
1845	Fort Colvile	Middleman	17
1846	Fort Vancouver Depot	Middleman	17
1847	Fort Vancouver Depot	Middleman	17
1848	Fort Vancouver Depot	Middleman	17
1849	Fort Vancouver Depot	Carpenter	25

<sup>8</sup> Munnick, P112, S1.

<sup>9</sup> This represents the most common spelling of Charlebois’ surname, as found in HBC records; however, it is also spelled variously “Chaubois” and “Charlesbois.”

<sup>10</sup> Ibid., B223/d/156. Charlebois’ name appears to have been written in after the others, suggesting that he may have joined after the June 1, 1844 advent of Outfit 1844.

1850	Fort Vancouver Depot	Carpenter	25
1851	NOT LISTED		

In his second year of service (Outfit 1845), Charlebois worked again as a milieu but was reassigned to Fort Colvile.<sup>11</sup> There, he may have met his future housemate Joseph Landrie, who was just transitioning at Fort Colvile from the role of milieu to that of boatbuilder. By the following year, Charlebois had returned to Fort Vancouver where he would remain, working the next three years as a milieu. In the spring of 1849, he left behind the transitory role as a voyageur and officially became a carpenter, increasing his pay almost 50% to 25 Pounds per annum.<sup>12</sup> Charlebois' contract with the HBC expired in 1851, and he has yet to be identified as an HBC employee in Outfit 1851, so it is quite possible that he ended his employment in May 1851. Further research may provide additional information regarding his career after 1851.

On January 7, 1850, Charlebois married Marie, “an Indian woman of the tribe of the Tchekelis” (Chehalis).<sup>13</sup> On December 19, Marie gave birth to their son, Charles, and – with godparents Charles and Marie Proulx in attendance – he was baptized three days later.<sup>14</sup> Tragically, young Charles died and was buried in the fort’s cemetery on January 2, 1851.<sup>15</sup> A little more than a year later, the Charlebois’ had their three week-old daughter Victoire baptized. Another daughter, Sara, followed on January 2, 1855 and was baptized twelve days later.<sup>16</sup>

Interestingly, Marie Charlebois is not listed as an inhabitant of the same structure as her husband; in fact, this author was unable to locate her or any other women in any Village buildings associated with HBC “laborers” or in the 1850 Census at all, leading one to believe that they may have been purposefully overlooked or omitted, per the practice at the time of excluding people of American Indian ancestry from Census tallies.

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<sup>11</sup> HBCA 223/d/162.

<sup>12</sup> Ibid., 223/d/195.

<sup>13</sup> Munnick, p108, M1.

<sup>14</sup> Ibid., P112, B14.

<sup>15</sup> Ibid., P112, S1.

<sup>16</sup> Ibid., P125, B4; P151, B1.

Although like many of their peers Charlebois and his wife were unable to write their names, it is very likely that Charlebois' fellow engages regarded him highly.<sup>17</sup> They bestowed the honor of godfather on Charlebois no fewer than 7 times – for Marie Emilie Molelis, an “Indian of the tribe of the Molelis,” [Molalla]; Jean Kanarrho [Kaharro], son of Hawaiian native Kanharro and “an Indian woman of the Dalles”; for Joseph Barrett [Burrett?], the son of John Barrett and “a Tchinouk Indian woman”; a 30 year-old Indian woman known only as “Anne”; for Marie Idelle Thibeau, daughter of Joseph Thibeau and Henriette Sneomish; for Isidore Proulx, daughter of Charles and Emilie [Chehalis] Proulx; and for Charles Dorval, son of journeyman Pierre Dorval and Emilie [Chinook].<sup>18</sup> He also served as a witness to the marriage of Guillaume (William) Winzell and the aforementioned Marie Emilie Molelis, and the burial of Louise Proulx and an Indian woman known only as Marie.<sup>19</sup> On January 23, 1853, the baptismal record of Paul “Indian of one of the tribes of Wallawalla” indicates that the baptized man was “living at the house of Paul Charlebois.”<sup>20</sup> All of these church-related occurrences point toward relationships based on family, work, and friendship: information that provides valuable insight to the interpreter.

With reference on the 1846 Covington Map to Charlebois' house in the Village area directly south of the Catholic Church, the aforementioned reference to “the house of Paul Charlebois,” and the association of only one person with the surname Charlebois in HBC employ at Fort Vancouver (or anywhere else in the Columbia District) from at least 1844 to 1851, it is quite probable that the building identified as Dwelling-house 35 by Meek in the 1850 Census is the same one identified as Charlebois' house on the 1846 map. If this is supported by additional research and peer review, it may also inform interpretation and exhibits at Fort Vancouver NHS's proposed curatorial facility in South Vancouver Barracks building 405, the approximate location of the Charlebois house today. Regardless of this hypothesis, it is known that Charlebois

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<sup>17</sup> Both Charlebois and his wife are listed as people “who have not known how to sign.” Ibid., P145, B4.

<sup>18</sup> Ibid., P108, B1, B2 & B7; P114, B7; P118, B19; P145, B4; P147, B10.

<sup>19</sup> Ibid., P130, S5; P145, B4; P109, M2.

<sup>20</sup> Ibid., P134, B3.

did live in a house in the Village area in 1850 with at least four other company employees and most probably his spouse and theirs.

### Jean Baptiste Desjardin<sup>21</sup>

Desjardin was born between 1826 and 1828. Census documents identified his place of birth as “Oregon Territory” in 1850, but HBC records indicate he was from the Red River parish.<sup>22</sup> This suggests the possibility of Métis heritage. Extant HBC records suggest that Desjardins joined the HBC in 1841.<sup>23</sup> Of all the building cohabitants, Desjardins appears to have worked in the greatest variety of HBC posts.

<b>HBC Service of Jean Baptiste Desjardin, 1843-1851</b>			
Sources: HBCA 223/d/152, 156, 162, 184, 195; HBCA 239//17; Watson, <i>Lives Lived</i> , 329.			
<b>Outfit</b>	<b>Location</b>	<b>Occupation</b>	<b>Salary</b>
1843	Indian Trade, Fort Umpqua	Servant, Indian Trade	N/A
1844	Fort Vancouver Depot	Middleman	17
1845	New Caledonia District	Middleman	17
1846	Fort Vancouver	Middleman	?
1847	Steamer Beaver	Middleman	?
1848	Steamer Beaver	Woodcutter	24
1849	Steamer Beaver	Woodcutter	?
1850	Fort Vancouver Depot	Middleman	10
1851	Snake Country	Middleman	?
1852-6	Snake Country	Laborer	?

In 1843, Desjardin worked in the Indian trade at Fort Umpqua, the last year that the HBC Southern Party’s fur brigade excursions to California would have been in the

<sup>21</sup> This represents the most common spelling of Desjardin’s surname, as found in HBC records; however, it is also spelled “Desjardins.”

<sup>22</sup> HBCA B223/g/8.

<sup>23</sup> *Ibid.*, B223/d/156 & 162.

vicinity of the fort.<sup>24</sup> The following year, he was reassigned to Fort Vancouver as a milieu, and in 1845 he served in the same capacity in the HBC's northern New Caledonia District.<sup>25</sup>

By 1848, Desjardin was working in the coastal trade as a woodcutter on the steamer Beaver. This position paid significantly more than a voyageur, and also provided exposure to even more of the posts within the HBC's Columbia Department. By the time of his return to Fort Vancouver in 1850, Desjardins had visited several of these posts, incurring debits at the Victoria Sale Shop, Fort Simpson, and the Vancouver Sale Shop.<sup>26</sup> By Outfit 1851, his works seems to have taken him to the HBC's southeastern limits, for he ran up debts at both the Fort Vancouver Sale Shop and on the account of the Snake Country operation that year.<sup>27</sup>

Thus far, little is known of Desjardin's personal life. He does not appear to have been actively associated with the Catholic Church at Vancouver, for neither he nor anyone associated with him have been found in church records. He was killed in 1856.

### **Joseph Landrie & Josephthe [Spokane]<sup>28</sup>**

Born in Canada in approximately 1805, Landrie was the eldest of the men living together in the Village structure in 1850. Again, little is known of his early life; he appears to have joined the HBC in about 1841 near the age of 36, suggesting an earlier career, probably involving carpentry or boatbuilding.

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<sup>24</sup> Ibid., B 223/d/152. For information on the Southern Party, including the 1843 citation, see Nathan Douthit, *Uncertain Encounters: Indians and Whites at Peace and War in Southern Oregon, 1820s-1860s* (Corvallis, OR: Oregon State University Press, 2002), 56.

<sup>25</sup> Ibid., B/223/d/162.

<sup>26</sup> Ibid., B 223/d/184, 188, & 194.

<sup>27</sup> Ibid., B 223/d/201.

<sup>28</sup> This represents the most common spelling of Landrie's surname, as found in HBC records; however, it is also spelled variously "Laundrie" and "Landry."

<b>HBC Service of Joseph Landrie, 1843-1851</b>			
Sources: HBCA 223/d/152, 156, 157, 162, 184, 195; HBCA 239/l/17			
<b>Outfit</b>	<b>Location</b>	<b>Occupation</b>	<b>Salary (Pounds Sterling)</b>
1843	Fort Colvile	Servant	17
1844	Fort Colvile	Servant	17
1845	Fort Colvile	Boatbuilder	25
1846	Fort Colvile	Boatbuilder	?
1847	Fort Colvile	Boatbuilder	?
1848	Fort Colvile	Boatbuilder	25
1849	Fort Colvile	Boatbuilder	?
1850	Fort Vancouver Depot	Boatbuilder	30
1851	Fort Vancouver Depot	Boatbuilder	30

Prior to 1851 – probably while stationed at Fort Colvile –he had formally wed a woman named Josephte “of the tribe of the Spokanes.”<sup>29</sup> Their daughter Josephte was born on at Fort Vancouver on January 16, 1851, but sadly died ten days later and was buried in the fort cemetery on January 27, 1851.<sup>30</sup> In March 1852, a second daughter, Elizabeth, was baptized in Portland.<sup>31</sup>

Landrie’s employment contract with the HBC was set to expire in 1852, and he was discharged on December 1, 1851.<sup>32</sup> Evidence suggests that he retired south of the Columbia River to Oregon Territory, probably to the Portland area or the Willamette Valley’s French Prairie.<sup>33</sup> Just a few months after his daughter’s baptism, Landrie died and was buried in the French Prairie village of St. Louis in 1852. His widow remarried Francois Dupre the following year.<sup>34</sup>

<sup>29</sup> Munnick, P113, B3.

<sup>30</sup> Ibid., P115, S3.

<sup>31</sup> Ibid., A-47.

<sup>32</sup> HBCA B 239/l/22.

<sup>33</sup> Ibid. Utilizing Catholic Church records, Munnick notes that Landrie’s daughter was baptized in Portland and that Landrie was buried in the cemetery of the French Prairie village of St. Louis.

<sup>34</sup> Ibid.

## James Molally<sup>35</sup>

In contrast to several of his housemates, evidence suggests that James Molally first entered into service with the HBC at the Fort Vancouver Depot on or around July 23, 1850, shortly after the advent of Outfit 1850.<sup>36</sup> Born around 1820, the thirty year-old native of the Hawaiian Islands clearly possessed woodworking skills, for the HBC hired him specifically as a carpenter at a competitive rate of £25 per annum.

The 1850 Census lists Molally as a native of the Sandwich Islands and with an “M” for mulatto, consistent with the other Hawaiian employees of the HBC, but his name presents a challenge: was he of Native Hawaiian ethnicity? The surname Molally has connections to Ireland, where it still exists today; was Molally the son of an Irishman named Molally and a Native Hawaiian woman? Throughout its existence, Fort Vancouver was rife with Hawaiian employees with farm- or nautical-associated assigned names or sobriquets that passed into the official record; names such as Joe Ploughboy, John Ropeyarn, John Bull, and Tarapulín. Was this the case with Molally’s name? Catholic Church records from Fort Vancouver reveal reference to American Indians from the Molalla tribal group with similarly-sounding surnames. Was Molally associated somehow with the Molalla tribe or did he have Molalla ancestry? All of the syllables of Molally’s name, Moh – Lah – Ley or Moh – Lah – Lee when broken down, are present in traditional Native Hawaiian language.<sup>37</sup> Perhaps –as was the case with thousands of nineteenth century immigrants to North America – Molally’s traditional name was adapted into a name more familiar to those with the power to do so.

At 30, Molally was second only to Joseph Landrie in age within the household. Interestingly, evidence of previous HBC employment has yet to be uncovered. What had

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<sup>35</sup> This represents the most common spelling of Molally’s surname, as found in HBC records; however, it is also spelled “Molaly” in the 1850 Census.

<sup>36</sup> Molally’s wages for Outfit 1850 of 21/7/1 are prorated, based on 10 8/30 months’ work at 25 per annum. HBCA, Fort Vancouver Account Book, Outfit 1850, B223/d/195.

<sup>37</sup> “Record keepers in the Pacific Northwest drew on an English alphabet of twenty-six characters to mimic the sounds they heard, whereas its Hawaiian counterpart, as devised by the first missionaries, contains just twelve letters, the five vowels [a, e, i, o, and u] and h, k, l, m, n, p, and w,” in Jean Barman and Bruce McIntyre Watson, *Leaving Paradise: Indigenous Hawaiians in the Pacific Northwest, 1787-1898* (Honolulu: University of Hawai’I Press, 2006), ix.

Molally done before coming to Fort Vancouver, and what brought him to the fort? Future research may lead to an answer. One interesting link is that he appeared to arrive at the same time as William McDonald.

With little evidence available from the historical record outside of HBC sources (documentation of Molally in Catholic Church records or other records has thus far proven unsuccessful), aspects of Molally's life can still be gleaned. Of particular note is Mollally's living situation in 1850. Census enumerator Meek listed 26 of the residents of the area – including Molally – as born in the “Sandwich Islands,” and he recorded 25 of these as male laborers with an “M” for mulatto, a common practice for delineating Native Hawaiian heritage.<sup>38</sup> Of those 26, two – Molally and a 12 year old girl named Jane Hall – were the only Hawaiian natives living in shared housing that did not include other Hawaiian natives.<sup>39</sup> The 25 male Hawaiian laborers listed lived in nine houses, eight of them presumed to be in the Village area.<sup>40</sup> Of these eight houses, two (one of three men and the other of six men) contained only this ethnicity; three others contained three Native Hawaiians, and two contained two Native Hawaiians. Of course, Native Hawaiian ethnicity was not only reflected by place of birth; as marriage, baptism, and burial records show, many children were born to Hawaiian Natives and American Indian women at Fort Vancouver. Thus, perusal of the Census records for male HBC servants with traditional Hawaiian surnames, “mulatto” designation, and Oregon Territory birthplace reveals that one of the houses of three Native Hawaiians had one and possibly two teenage boys of Hawaiian fathers.<sup>41</sup>

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<sup>38</sup> It is important to note that Meek's 1850 Census does not list many employees that the HBC listed as employees at Fort Vancouver's various establishments for Outfit 1850. It is this author's belief that Meek's data includes only those employees present on the date of his site visit, and doesn't include dozens of other employees – including Hawaiian natives – who lived and worked at Fort Vancouver and the immediate vicinity.

<sup>39</sup> 1850 Census. Hal's place of birth is listed as the Sandwich Islands, but she is not listed as “mulatto” along with the Hawaiian male workers, suggesting that she may not have been of Pacific Islander heritage but of European descent simply born in the Hawaiian Islands. She is shown as an enrollee in the Covington's boarding school in the 1850 Census.

<sup>40</sup> Two employees, Dick Owyhee and Tearhoward [?] Owyhee, served as steward and cook and lived in the same dwelling as Peter Skene Ogden, presumed to be the Chief Factor's residence inside the stockade walls.

<sup>41</sup> 1850 Census. See listing for Toma Coma at dwelling house 34.

Why did Molally not live with other Native Hawaiians? Perhaps it was due to his recent arrival, at least six weeks after the start of the 1850 Outfit, and the unavailability of housing with other Hawaiian natives. More likely, it was due to his occupation: he was a carpenter, and the dwelling in which he lived housed at least two other carpenters. How was this decided and who made the decision? Was this an exception or the rule? Until guided by future research and analysis, Mollally's example is evidence to suggest 1) that cohabitation in the Village was based on occupation and trade as well as ethnicity (as recorded by many visitors to the Village), and 2) that, at times, trade may have weighed more heavily than ethnicity in the eyes of those making housing-related decisions.

Like his peers, Molally provisioned himself at the fort's Sale Shop. His exact purchases have yet to be researched, but during his first year onsite, he amassed a debt that exceeded his annual salary, while the following year he reduced his debt to £3/5/4.<sup>42</sup> Molally's career with the HBC seems to have been short-lived, for he retired from service on November 1, 1851, just a month before his housemate, Joseph Landrie, left HBC employment.<sup>43</sup>

### **Alexis Pelland & Emilie [Wasco]<sup>44</sup>**

The son of Alexis Martin Pelland and Julie Desaliers/Boucher of Berthier parish in the diocese of Montreal, Pelland was born in 1827 and baptized several days later on June 13, 1827 in Berthierville, Quebec.<sup>45</sup> Evidence suggests that he was the brother of Elie Pelland, an HBC employee who worked as a middleman at Fort Simpson in Outfit 1848

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<sup>42</sup> HBCA B223/d/194 & B223/d/201.

<sup>43</sup> Ibid., B 239/1/22.

<sup>44</sup> This represents the most common spelling of Pelland's surname, as found in HBC records; however, it is also spelled variously "Pellind" and "Pellan."

<sup>45</sup> Ancestry.com. *Quebec Vital and Church Records (Drouin Collection), 1621-1967* [database online]. Provo, UT, USA: Ancestry.com Operations Inc., 2008. This conflicts, by three years, with his age as recorded in the 1850 Census.

and Fort Rupert in Outfit 1850.<sup>46</sup> His early years are thus far unknown; by 1848, he worked at Fort Vancouver as a middleman.

<b>HBC Service of Alexis Pelland, 1848-1851</b>			
Sources: HBCA 223/d/152, 156, 157, 162, 184, 195; HBCA 239//17, 18, 20, 22.			
<b>Outfit</b>	<b>Location</b>	<b>Occupation</b>	<b>Salary (Pounds)</b>
1848	Fort Vancouver (General Charge)	Middleman	17
1849	Fort Vancouver Depot	Middleman	20
1850	Fort Vancouver Depot	Middleman	20
1851	Fort Vancouver Depot	Middleman	11/3/8

He still worked as a middleman at Fort Vancouver in 1850, likely as a voyageur on local riverine transportation routes, such as that between Fort Vancouver and the Cascades.<sup>47</sup> Pelland's career at Fort Vancouver was relatively short; he completed his contracted service and retired from the HBC on December 23, 1851.<sup>48</sup>

Some evidence of family life exists; Pelland married Emilie [Wasco], a "neophyte of this mission" on January 27, 1851, and was confirmed in the Catholic Church on Easter Sunday, March 27, 1853.<sup>49</sup> Shotgun wedding? Perhaps. Almost three months later, the Pellands had baptized their two-day old daughter, Sophie, on June 19, 1853.<sup>50</sup> Pelland was chosen as godfather for a young boy named Pierre, a son of "an Indian of the falls" named Peter and "a Cowlitz woman."<sup>51</sup> As a testament to the high child mortality rates of the era, Pelland also was present at the burial of infants Francois Rabbi, Charles Charlesbois (son of his housemate), an unnamed baby Duchenay, and Marie Idelle Thibeau.<sup>52</sup> Some genealogical evidence suggests that Pelland later married

<sup>46</sup> HBCA B 223/d/184 & 195.

<sup>47</sup> Ibid., P115, M3. Pelland's presence in the Village during the Census enumerator's visit in late October 1850 suggests that he was not involved that year in longer distance fur brigade or express transportation.

<sup>48</sup> HBCA B 223//22.

<sup>49</sup> Ibid., P115, M3; P135.

<sup>50</sup> Ibid., P137, B15.

<sup>51</sup> Ibid., P108, B4.

<sup>52</sup> Ibid., P111, S8; P112, S1; P118 B20/S9; P118, S10.

Ellen Fraser on June 11, 1864 in Astoria, Oregon, but investigation will be left to future researchers.

### **Questions to Provoke Interpretive Programming**

Interpretation of the lives of these eight residents at Fort Vancouver could build on these and other questions:

- ❑ What were some of the push and pull factors that brought each of these people to Fort Vancouver in 1850?
  - How do they compare and contrast?
  - How can they be linked to the interpretive themes?
  - How can they be used to help visitors connect to the significance of the site?
- ❑ What type of work would each have done?
  - Where would each have worked?
  - With whom would each have worked?
  - How would the work of each affect activity in the household?
- ❑ With multiple ethnicities and cultural backgrounds,
  - what commonalities did the housemates have? What differences?
  - How could these commonalities and differences lead to harmony and conflict?
  - How could they be reflected in costumed interpretation and living history programs?

## HOUSE 2

The 1846 Covington Map, along with the later U.S. Army-era key, establishes names with three Village structures to the immediate west of the River Road between Upper Mill Road to the north and Lower Mill Road to the south. From north to south, they are listed as “Charlebois’s,” “Little Proulx’s,” and “de Roche’s.” To the west of these (and outside of the current NPS boundary), roughly in a north-to-south orientation, are listed “Billy’s” [William Kaulehelehe] and a house noted by the Army as Joseph Tayentas’. The 1851 sketch attributed to George Gibbs shows several of these buildings, and – despite the understanding that the Village changed dramatically in appearance from 1846 to 1851 – NPS staff have associated William Kaulehelele’s house, House 1 and House 2 with structures in this image. Thus far, a definitive association of House 1 with a specific structure on the Covington Map has not been established, although it is highly likely that it is one of the two buildings listed as “Servant’s” between William’s and those running north-to-south along the River Road.

Likewise, a definitive association of House 2 with a specific structure on the Covington Map has yet to be established. The building identified as “Charlebois’s” appears to be too far north and is most likely on the site of present-day Building 405. The building listed as “Little Proulx’s” appears to be too far north along the River Road to associate with House 2, quite possibly located just to the west of the current turn in the decomposed granite trail and in or south of the US Army Building 405 paved area. The buildings listed as “de Roche’s” and “Servant’s” along the River Road present the greatest possibility for association with House 2, though neither can be definitively linked. (This is also complicated by the archaeologically investigated location of House 3, since it, too, could be associated with either of these two buildings named on the 1846 Covington Map.) More is known about the house labeled “de Roche’s” on the map; in

addition to a connection to a family an HBC inventory of the same year identifies it: “De Roche’s dwelling, lined and ceiled, 30 x 20 feet.”<sup>53</sup>

Regardless, the buildings listed as “de Roche’s” and “Servant’s” are certainly structures that were located within the current NPS boundaries in the Village area. Thus, they are prime candidates for investigation and interpretation. In recognition of constraints of time, resources, and scope, this study recommends that, until additional information can provide a more definitive connection, House 2 be interpreted as the home of the Deroche family. In addition to having a direct connection to a known HBC employee, Deroche’s status as a Métis also supports the plan to interpret House 2 as that of a moderately prosperous Métis family. If subsequent information emerges from the archaeological or historical records to suggest an alternative association, the information collected below will certainly remain of value and will apply to a structure in the immediate vicinity.

### **Charles Deroche & Nancy [Chinook]<sup>54</sup>**

The son of Charles Desroches and Susanne Patrie, Deroche was born around 1818 near Quebec.<sup>55</sup> Deroche began his career with the HBC around 1839.

<b>HBC Service of Charles Deroche 1839-1850</b>			
Sources: HBCA 223/d/152, 156, 157, 162, 184, 195; HBCA 239//17, 18, 20, 22; Watson, <i>Lives Lived</i> , 327.			
<b>Outfit</b>	<b>Location</b>	<b>Occupation</b>	<b>Salary (Pounds)</b>
1839	Fort Vancouver General Charges	Middleman	?
1840	Fort Vancouver Depot	Middleman	?
1841	Fort Vancouver Depot	Middleman	?
1842	Fort Vancouver Depot	Middleman	?

<sup>53</sup> Quoted in John A. Hussey, *The History of Fort Vancouver and its Physical Structure* (Portland, OR: Washington State Historical Society & National Park Service, 1957), 197.

<sup>54</sup> This represents the most common spelling of Deroche’s surname, as found in HBC records; however, it is also spelled variously “Desroches,” “DeRoche” and “de Roche.”

<sup>55</sup> Munnick, P10, M5.

1843	Fort Vancouver Depot	Middleman	17
1844	Fort Vancouver Depot	Middleman	17
1845	Fort Vancouver Depot	Middleman	17
1846	Fort Vancouver Depot	Middleman	17
1847	Fort Vancouver Depot	Middleman	17
1848	Fort Victoria	Middleman	17
1849	Fort Victoria	Middleman	?
1850	Fort Vancouver Depot	Middleman	10
1853-4	Chinook Store	Laborer	?

On November 26, 1842, Deroche wed Nancy Tchinouk [Chinook], a 20 year-old described as a “woman of the country” and ”born of infidel parents Tchinouk by nation.”<sup>56</sup> The prior day, Nancy had been baptized, with Jean Finley and Louise Poirier serving as godparents. A Deroches child, named Susanne, was born and baptized on November 2, 1845, the ceremony witnessed by godparents John and Catherine Finlay.<sup>57</sup> On December 23, 1847, their son Pierre was born, and at the baptism Joseph Raymond and Louise Labelle were designated as godparents.<sup>58</sup> The young son did not survive, and was buried in the cemetery six days later.<sup>59</sup> A daughter Louise, born in March 1850, also did not live past infancy.<sup>60</sup> On February 2, 1853, the Deroches welcomed another daughter, Emilie, but within 18 months mother Nancy passed away.<sup>61</sup> Deroche remarried on August 16, 1854, to Angele Poirier – the daughter of the late Bazile Poirier and Louise Demoultasse [Moatwas] (the godmother of previous wife Nancy) and the stepdaughter of Isaac Labelle.<sup>62</sup>

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<sup>56</sup> Ibid.

<sup>57</sup> Ibid., P66, B332.

<sup>58</sup> Ibid., P87, B603.

<sup>59</sup> Ibid., Page 87, S.

<sup>60</sup> Ibid., P109, B5; P109, S1.

<sup>61</sup> Ibid., P 134, B4; P149, M.

<sup>62</sup> Ibid.

Both Deroches seem to have played active roles in the local Catholic community. Together, they served as witnesses to the marriage of Francois Proulx and Catherine Tchinouk [Chinook] in January 1847, and in 1851 as the godparents to Charles Ledoux, son of Louis Ledoux and Marguerite [Cowlitz] Ledoux.<sup>63</sup> Nancy served as godmother to a woman, Therese [Chinook], “in danger of death” in 1844.<sup>64</sup> Charles witnessed burials for Gregoire Johnson (the son of James Johnson) in 1844 and a Walla Walla Indian named Paul in 1853; the marriage of Cyprien Dagenais and Emilie Tsamus in 1847; a widowed Dagenais’ subsequent marriage to Anne on January 27, 1851 (the same day as witnessing the wedding of House 1 inhabitant Alexis Pelland); and the marriage of Edouard Dagneau and Louise [Klickitat] in 1852.<sup>65</sup>

Documents from Outfit 1850 list Deroche as “Free” and receiving pay for six month’s work. He retired in 1854 after two years working as a laborer in the Chinook Store, and is believed to have remained in the Fort Vancouver area.

### **Questions to Provoke Interpretive Programming**

Interpretation of the lives of Deroche and his family at Fort Vancouver could build on these and other questions:

- ❑ What were some of the push and pull factors that brought Deroche to the Pacific Northwest? His wife Nancy? To Fort Vancouver in 1850?
  - How do they compare and contrast?
  - How can they be linked to the interpretive themes?
  - How can they be used to help visitors connect to the significance of the site?
- ❑ What type(s) of work would each have done?
  - Where would each have worked?
  - With whom might each have worked?
  - How would the work of each affect activity in the household?

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<sup>63</sup> Ibid., P116, B11.

<sup>64</sup> Ibid., P46, B229.

<sup>65</sup> Ibid., P38, S8; P84 M45; P114, M2; P133, M3. P134, S2.

- ❑ With multiple ethnicities and cultural backgrounds,
  - what commonalities did the Deroches have? What differences?
  - How could these commonalities and differences lead to harmony and conflict?
  - How could they be reflected in costumed interpretation and living history programs?