

THE  
**QUARTERLY**

Official Publication of the St. Lawrence County Historical Association

January 1990



# THE QUARTERLY

Official Publication of the St. Lawrence County Historical Association

VOLUME XXXV

JANUARY 1990

NO. 1

## CONTENTS

<i>Garrett Cook</i>	3	Introduction
<i>Persis Boyesen</i>	4	The French and Indian Settlement at Ogdensburg
<i>Persis Boyesen</i>	11	French Personnel at La Presentation
<i>Garrett Cook</i>	16	What Really Happened to the Fort and its Site?
<i>Garrett Cook</i>	22	The Dig on Lighthouse Point
	30	References

**Cover:** 1987 aerial view of the Lighthouse Point Archaeological Zone, on the west bank of the mouth of the Oswegatchie River, Ogdensburg, New York. The view faces slightly east of south. The Oswegatchie River is seen on the left. The 18th century riverbank was approximately where the longer row of trees is planted on the east side of Commerce Street across from the Tom Duffy House. The archaeological remains of the 18th century fort and the associated Oswegatchie Indian Village are at the base of three to five feet of fill in the central portion of this picture. The exploratory trench of the 1987 dig is visible between the Duffy house and the abandoned railroad track bed. (*Photograph by Betty Steele*).

*The costs for printing this special issue were covered by the City of Ogdensburg through a grant from the New York State Office of Parks, Recreation and Historic Preservation.*

*Production of The Quarterly is underwritten by an endowment in memory of Albert Priest Newell and Ella Waterman Newell, and by general operating support from St. Lawrence County, from the New York State Council on the Arts and the Institute for Museum Services.*

*Co-editors:* George F. McFarland  
Marvin L. Edwards

*Guest Editor:* Garrett Cook

*Advertising Editor:* Ruth McKean

ISSN 0558-1931

Copyright St. Lawrence County Historical Association  
1990

*The Quarterly* is published in January, April, July and October each year by the St. Lawrence County Historical Association.

Extra copies may be obtained from the St. Lawrence County Historical Association, P.O. Box 8, Canton, N.Y. 13617, at \$3.00 each plus 75¢ postage and handling.

**Contributions:** *The Quarterly* welcomes contributions in the form of manuscripts, drawings, and photographs. If documentation is necessary, we request that it conform to *The MLA Style Manual*. A summary of the MLA format is available from the editor; manuscripts which do not conform to the MLA format may be revised. Address all editorial communications to Editor, *The Quarterly*, St. Lawrence County Historical Association, P.O. Box 8, Canton, NY 13617.

# Introduction

by Garrett Cook

This issue of the *The Quarterly* is devoted to the beginnings of European American settlement of what would become St. Lawrence County. A small spit of land on the St. Lawrence at the mouth of the Oswegatchie River figured prominently in the struggles of four nations, the Iroquois, the French, the English and the Americans to determine the fate of the North Country. From 1749 until very near the beginning of the 19th century the history of what would become St. Lawrence County was the history of a tiny military outpost in the wilderness, and for most of that time, the history of a native people called the Oswegatchies. An Iroquois village, which may have included up to several thousand inhabitants in the middle 1750's, was located here from 1749 through the 1770's. A French Fort was located here from 1749 through 1760 when it was taken by England and occupied for another 36 years. American forces made a stand here against numerically superior British forces invading Ogdensburg across the frozen St. Lawrence in 1813.

Then the 19th century inhabitants of Ogdensburg turned their minds and their efforts to commerce, and looking forward to the future they put their history behind them. At the end of the century the site of the fort was marked by a monument in the middle of a bustling and expanding railroad yard. In the 1960's the monument was moved. In the 1970's when it became important to locate and define the archaeological site of the fort in order to protect it from destruction a debate ensued as to where it was located, and has not really been resolved. It is a principal goal of this special *Quarterly* to bring this controversy to resolution, and to provide for future researchers and for the people of the county and of Ogdensburg, a basic resource for identifying and assessing our 18th century patrimony and for planning its future.

This is not a history of the 18th century developments on Lighthouse Point. Franklin Hough did a very good job of amassing and organizing the material on the French period back in his 1853 *History of St. Lawrence and Franklin Counties*, and Garand's 1927 *History of the City of Ogdensburg* creditably completes the job for the French

fort and mission. The English Fort Oswegatchie period was not well known to 19th and early 20th century scholars, but retired Ogdensburg City Historian Elizabeth Baxter's discovery and organization of the most relevant primary source material, especially from the papers of Lord Haldimand, has largely filled in this gap. Her manuscript, *the Lion, the Lily and the Eagle* is available at the City Historian's Office in Ogdensburg and at the History Center maintained by the St. Lawrence County Historical Association in Canton.

The authors of this issue of *The Quarterly* are presenting the results of two original research projects. Persis Boyesen has been, for many years, compiling information on the physical description of the French Fort and on the organization of day to day life there, and biographical data on the French military and ecclesiastical leaders. Over the last few years she has completed extensive research in the registers and mission records of la Presentation. The fruits of this research are presented here for the first time in the form of two essays. These essays are filled with interesting tid-bits, specifics and suggestive new perspectives on our knowledge of the Fort and its people. They also make two important general contributions to our understanding of life at the French Fort. The first is that they shed some light on the social life at the fort. For example, they show that the French military personnel and artisans at the Fort were in many cases accompanied by their wives, that children were born to them at the fort, and that the Oswegatchies were closely bound to the French at the fort through godparenthood. There was a true French community at the fort, not just missionaries and a garrison. The second is that they begin to describe the Oswegatchies in a way that has never before been done in the published literature. This is an important first step to eventually telling the story of this little understood Iroquoian community which ceased to exist shortly after 1800.

Garrett Cook's essays report on two different lines of research, the analysis of historical atlases and maps and the results of actually digging on Lighthouse Point, which converge in identifying the location and approximate bounda-

ries of the 18th century archaeological zone. They present the evidence in step-by-step fashion to allow the reader to follow and evaluate the reasoning involved.

## Acknowledgements

The archaeological project described in this issue was a team effort requiring the work of dozens of volunteers and college students. It would not have started had not Nick Smith, chairman of the Ogdensburg Historical Commission, taken the first steps back in the late winter and spring of 1987. Nick was also the most reliable, energetic and insightful volunteer excavator during both field seasons.

Without the permission and cooperation of the landowners on Lighthouse Point, Tom Duffy, Keith Stiles and Loren and Gerald Sholette, no earth would have been moved. Thanks to all of you, but especially to Tom and Donna for putting up with dirt piles and trenches and crowds of people in your yard for two summers.

Fencing, backhoe use, grass seed and general facilitation were rendered with good cheer for two years by the City of Ogdensburg personified by Ogdensburg City Manager John Krol and by Mayor Richard Lockwood. The 1988 project was funded by a special grant to Ogdensburg from the New York State Office of Parks, Recreation and Historic Preservation. This grant was secured through the active support of the project in Albany by Senator John McHugh and Assemblyman John O'Neil. This unexpected but critical second year of work allowed us to make some definite conclusions about the location of the fort.

Finally, three archaeologists were consulted to help analyse the collection from the site. Their findings are credited to them in the text, but here they must be thanked for the generous donation of their time and for the enthusiasm with which they responded to our need for help. These three fine professionals are John Barthelme of St. Lawrence University, Paul Huey of the Bureau of Historic Sites of the State Office of Parks, Recreation and Historic Preservation, and W. Bruce Stewart, director of the Cataraqui Foundation, Kingston, Ontario.

# The French and Indian Settlement at Ogdensburg

by *Persis Yates Boyesen*

## 1. Abbe Francois Picquet and His Mission

Francois Picquet was born December 4, 1708 at Bourg-en-Bresse, France, son of Andre and Marie-Philippe (Berthet) Picquet. He was ordained priest April 10, 1734 at the Seminaire de Saint Sulpice in Paris. That summer he arrived in Montreal where he served the parish ministry and learned Indian languages and customs until 1739. For the next ten years he lived at the Sulpician mission at Lac-des-Deux-Montagnes, at Oka, Quebec (Anonymous 1974).

He was determined to win for France all the Indians living to the south of the

Great Lakes. He was called the "apostle to the Iroquois". In October 1748 he left Canada with two objectives; first, to search for a suitable place for a village for Indians willing to embrace Christianity and secondly, to build a fort that would serve as headquarters to spy on the English activities at Oswego, a trading center for the lake region.

On November 21, 1748 he selected the site on the little peninsula at the confluence of the Oswegatchie and the St. Lawrence Rivers. The day was the feast of the Blessed Virgin in the Temple, thus he named his mission and fort "La Presentation".

The following spring on May 9, 1749 he left Montreal to return to La Presentation. He stopped at Oka to get his chapel outfit and personal belongings. He was accompanied by 29 people, four Iroquois Indians, a stone mason, a carpenter, a few French soldiers and some Canadian common laborers. He arrived at the selected site of La Presentation May 30, 1749.

At the very start Picquet had labor problems. The carpenter and stone mason were the only ones paid wages. All the other men were under contract. They were to be paid sixty francs for each acre of land cleared. These men did not want to help erect buildings. Persuasion by Picquet overcame their reluctance to help with the construction. The French soldiers never did anything else except to till the new land (Durant 1927).

Abbe Picquet was not lonely. On June 14 he was visited by the expedition of the military engineer, de Lery who was on a reconnaissance mission to Detroit (Anonymous E). Eleven days later Celoron de Blainville with his expedition on the way to the Ohio River stopped overnight. He was accompanied by Father Pierre Jean de Bonnecamps, S.J. who related in his journal that they found Abbe Picquet lodged under a shelter of bark in the midst of a clearing of nearly 40 arpents. One arpent equaled about five-sixth of an English acre. The fort which he had constructed was a square of 70 feet on each side (Thwaites 1959: 153).

Picquet had been obliged to erect a small fort of pickets as workmen had become frightened and wished to return to Canada.

The first building built was a storehouse and the second was his small house which projected into the river like a bastion. By October 20, 1749, a fort of palisades, a house, a barn, a stable and an oven had been constructed and land had been cleared. Six days later, while Picquet was in Canada delivering his report on the progress of his establishment, a band of Mohawk Indians attacked and set fire to the fort. The palisades were burned as were two vessels loaded with hay. Picquet's house alone was saved. The damage would have been greater were it not for four faithful Abenaki Indians. A man named Pedreaux lost half his hand. A detachment of ten soldiers were sent to protect the fort and a new permanent fort was constructed in the following two years (O'Callaghan 1858: 203).



*The Fort de la Presentation cornerstone. (Courtesy of the City of Ogdensburg)*

### Fort La Presentation Cornerstone

The oldest authentic artifact of the French period is the La Presentation cornerstone which is embedded in the wall of the main front corridor of the Ogdensburg City Hall. The Latin inscription translates: "In the name of Almighty God, Francois Picquet laid the foundation of this habitation in 1749".

In 1831 the foundation stone was discovered at the base of one of the stone buildings of the Fort La Presentation ruins when excavations were being done for a foundation on which to lay the keel of the Steamer United States. The stone was given to Louis Hasbrouck, one of the early settlers (1802) and first St. Lawrence County Clerk.

In 1858 when the State Arsenal (100 Lafayette St.) was constructed the stone was placed over the south door. Upon completion of the Opera House and Oswegatchie Town Hall in 1881 the stone was removed from the Arsenal and placed in the new building. The historic stone was rescued from the Opera House and Oswegatchie Town Hall destroyed by fire in 1926 and placed in the present Ogdensburg City Hall completed in 1930.

From June 10, 1751 until July 21, Abbe Picquet and Chevalier Le Borgne in a King's canoe with six oarsmen and one bark canoe with five trustworthy Indians went around Lake Ontario to try to draw the Indians to the new establishment at La Presentation (Garand 1927: 435). Abbe Picquet was honored the last week in May 1752 by the visit of Bishop Pontbriand who wished to see for himself the progress of the mission (Ibid.: 53).

In July 1752 Picquet received from the King of France ratification of the grant of land on which he had built the saw mill in 1751 (Anonymous D, Vol. 95: 127).

Abbe Picquet in 1753 decided to go to France and to Versailles to have an interview with the King. Picquet was an excellent publicity agent and lobbyist. He thought that if he informed the King, himself, of the true conditions and of the needs of his mission that more help would be forthcoming. To substantiate these claims he took with him "the three most distinguished Indians" from La Presentation. Governor Duquesne, Governor-General of Canada, gave him permission for the voyage. Once in France getting an audience for his Indians with the King was not easy. Finally after all his petitioning he was only granted permission to take two sulpician priests as assistants for his mission and given an extra gratuity of 3,000 livres (Ibid., Vol. 99: 85). Abbe Picquet was away from his mission from late May 1753 until late 1754.

The next five years of the history of La Presentation were important in the activities of the French and English in North America.

On July 28, 1755 the staff of officers of the second battalion of Bearn on their way to Fort Frontenac stopped at La Presentation. The officers were witnesses at the baptism of an Indian boy born that day. Adjutant Malartic in his journal described the fort as "a square, flanked by four buildings, resembling bastions, joined together by curtains made of standing posts". He related that there was a garrison of 30 men. "The four buildings were occupied, the first by the commandant, the second by the garrison, the third by the Missionary and the chapel and the fourth by the store and the guard (O'Callaghan 1858: 349)."

The dispersion of the Acadians took place in the fall of 1755. Two of those escaped Acadians made their way to La Presentation where they were nursed back to health only to die in 1759 during the defense of Fort Niagara (Garand 1927: 53).

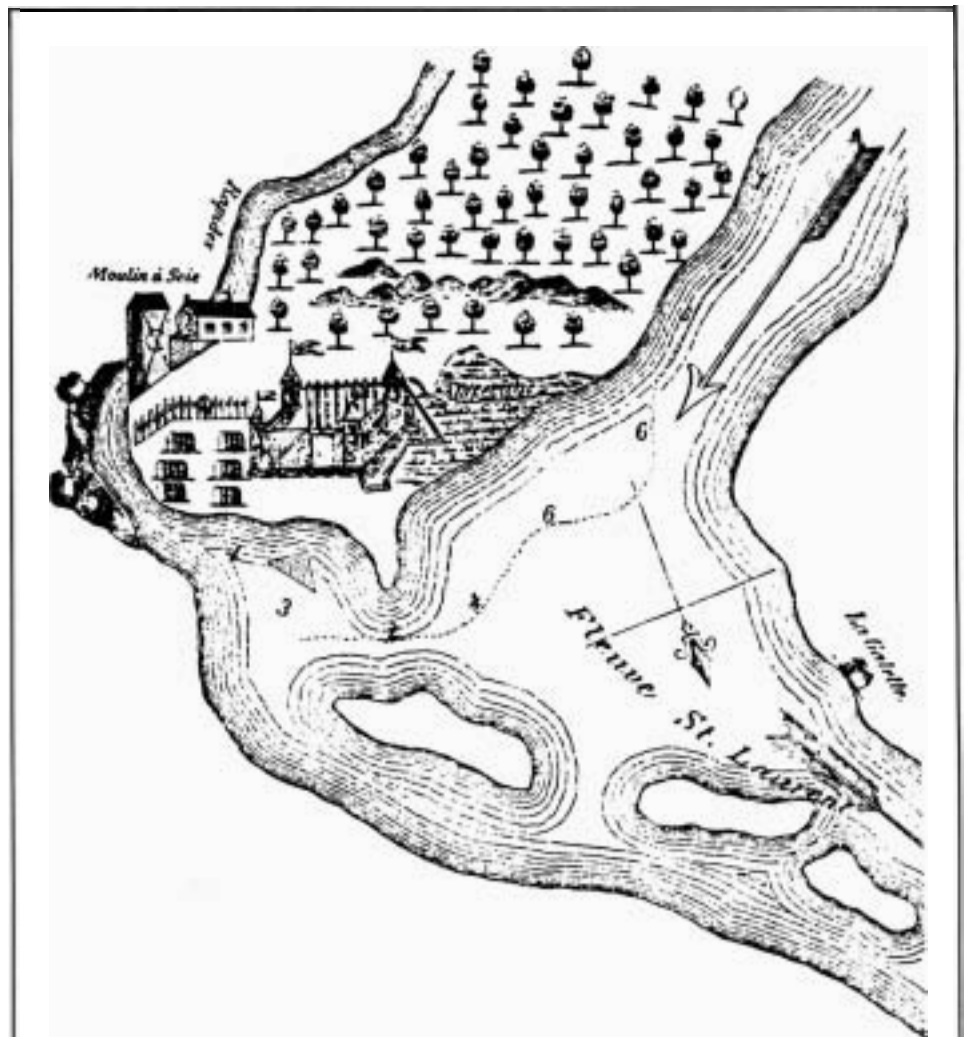
On September 12, 1755 Picquet accompanied by 40 Indian warriors went to Fort Frontenac which was in a state

of refortification due to an expected attack from Col. Shirley at Oswego (O'Callaghan 1858: 350). Boat loads of boards and beams used in the construction of forts left Oswegatchie daily for Frontenac, Niagara and Toronto.

Picquet returned to La Presentation September 26, 1755 with his Indians and the prisoners the Indians had taken on a spying expedition to Oswego. Bad news from La Presentation caused his return. Smallpox was at the La Presentation Indian Village. The first burial

due to smallpox was recorded October 14, 1755.

Early in 1756 Governor Vaudreuil received warnings from the Indians that the English were preparing for war. To stop the enemy from sending supplies and reinforcements to Chouaguen (Oswego) Vaudreuil ordered, on Feb. 11, 1756, Joseph Gaspard Chaussegros de Lery to destroy Fort Williams on the Corlar River (Mohawk) and Fort Bull (Oneida Carry, now Rome, NY). De Lerys' headquarters for the attack



The 1838 artists conception of Fort de la Presentation in 1749.

The sketch of Fort La Presentation in 1749 is an artist's conception. The sawmill is illustrated. Abbe Picquet did not receive permission to build a sawmill until 1750. The mill was constructed in 1751. Another glaring error is the direction of the St. Lawrence River.

The sketch is first found in the *Documentary History of New York*, Vol. I, edited by E.B. O'Callaghan, published Albany in 1849. This volume credits the sketch to "Mem.sur le Canada 1838". Franklin Hough used the same sketch in his *History of St. Lawrence and Franklin Counties New York* published in 1853. He credited the sketch as engraved and printed by J.F. Gavit, Albany. The *Memoiries sur le Canada Depuis 1749 Jusqua'a 1760* by Louis de Courville was published in 1838 at Quebec.

If this picture had existed prior to this date there would be evidence in the historical archives. Unfortunately the sketch of the appearance of La Presentation in 1749 has been taken for a true picture of that time.



The map of the mission at the mouth of the Oswegatchie by Chaussegros de Lery fils, 20 October, 1749. The full title is: *Plan de l'establissement d'une nouvelle mission situee a la cote du sud du fleuve St. Laurent a l'entree de la riviere de Souegatsi ou de la Presentation a una ligue au dessus de la Gallette qui est L'endroit ou finissent les rapides.* *Ministere de la France d'Outre-Mer Atlas Colonies, vol. III, no. 62.* (Courtesy of the National Archives of France, Paris)

In 1749 Le Marquis de la Galissoniere, Governor General of Canada sent Joseph Gaspard Chaussegros de Lery from Montreal to Detroit. He was to make astronomical observations as well as geographical and other strategic observations.

He was the son of military engineers and was prepared from early youth for the same profession. He early learned surveying, mapping and construction.

His route to Detroit took him past the new settlement at La Presentation where he visited Abbe Picquet on June 14, 1749.

De Lery drew the first topographical map of the area. It is the first recorded detailed document showing the confluence of the Oswegatchie River into the St. Lawrence River.

The caption in the upper right of the map written in French translates: Plan of the establishment of a new mission located on the south shore of the St. Lawrence River at the mouth of the Oswegatchie River and one league above La Gallette which is at the end of the rapids.

This map was sent by the governor of Canada to the King of France in the fall of 1749 when all reports were sent on the last ships leaving Quebec before winter set in.

**Reference:** Rapport de L'Archiviste de la Province de Quebec 1926-27, "Les Journaux De M. De Lery".

was at La Presentation. There were 362 men under his command, 36 were Iroquois from La Presentation. The expedition succeeded in destroying Fort Bull on March 27, 1756.

Garand says that Picquet was the chaplain for the troops. This is an error. The journal of de Lery does not mention Picquet as being the chaplain (Anonymous E and *Massacre at Fort Bull*, Gilbert Hagerly 1971).

Among the 35 prisoners taken was Robert Eastburn, a trader from Philadelphia. His experiences as a prisoner at La Presentation was published in *Drake's Indian Captivities*, from which a portion was published in the *History of St. Lawrence County, N.Y. 1747-1878*, page 33 ff.

From the years 1756-1760 Picquet signed the register very few times. The two assistant Sulpician missionary priests administered baptisms, performed marriages and conducted burial services.

An important event at La Presentation was the overnight visit on July 26, 1756 of the Marquis de Montcalm and his aide-de-camp, Bougainville. They were on their way to Fort Frontenac to make preparations for the forthcoming attack on Oswego. Picquet was at the fall of Oswego on August 20, 1756 (Hamilton 1964: 16).

The English offered a prize for Abbe Picquet's head in November 1756. In the fall of 1756 Picquet organized a deputation of Indians to go to Montreal. They arrived there November 28 and in the ensuing days obtained an audience with the Governor. Picquet returned to La Presentation the first week in January 1757. Picquet was one of the chaplains with Montcalm at Fort Edward (Fort Lydius) and Fort George (Fort William Henry).

On returning to La Presentation in the fall of 1757 the personality conflict between the founder of the mission and the commandant, de Lorimier, became so serious that Picquet left the mission and returned to Oka where he remained until the spring of 1758.

The expedition of Captain Bellestre from La Presentation in the fall of 1757 to the Mohawk valley was one of the most horrendous magnitude. On November 11, 1757 German Flats was completely destroyed. About 40 persons killed and 150 prisoners taken who were brought to La Presentation on the way to Canada (O'Callaghan 1858: 672).

Picquet was with Montcalm at the battle of Carillon (Fort Ticonderoga) in July 1758. He returned to La Presentation in September. The English had retaken Oswego and Fort Frontenac (Kingston) in September. The French had lost command of Lake Ontario.

In 1759 the English mobilized for the big campaign down the St. Lawrence.



*The widely published stylized portrait of Abbe Picquet.*



*The realistic portrait at Oka on which the stylized portrait was based. (Courtesy of the Sulpician Mission at Oka, Quebec)*

The portrait of Abbe Francois Picquet that has been included in many published volumes is not a realistic likeness according to Rene Marinier, Sulpician historian and archivist at Oka. In his September 197 correspondence with Elizabeth Baxter, Ogdensburg City Historian, he conveyed a photo of the authentic unretouched original painting of Picquet. In his letter he relates that this painting is "considered exact. His bold character seems so much more apparent."

Oswego already occupied they captured Fort Niagara. The position of Fort La Presentation was weak. Commandant Benoit and Abbe Picquet decided to transfer everything of value and importance to big Isle-aux-Galops (Isle Picquet). The last year of the existence of the mission was not at the original site but at Ile-aux-Galops (Garand 1927: 125).

Abbe Picquet's last signed entry in the mission records is on May 10, 1760 at the marriage of Pierre Kouatagete. During that month did the Flag of the Five Nations return to Oka, or had it been returned on the abandonment of the chapel at La Presentation in 1759?

As a matter of defense on July 14, 1760 a detachment of French troops dismantled the ramparts of Fort La Presentation and took away the boards and iron used in the fort. On July 16 Pouchot, the commandant of Fort Levis (Chimney Island) dispatched 70 Indians, children, women and old men to Canada (Pouchot 1866). The last entry in the mission records is the baptism on July

23 of a Cayuga Indian baby born that day.

The end of the French regime came on August 25, 1760. Abbe de la Garde stayed to the end. Abbe Francois Picquet returned to France by way of New Orleans. He died July 15, 1781 at Verjon, France.

## 2. The Oswegatchies

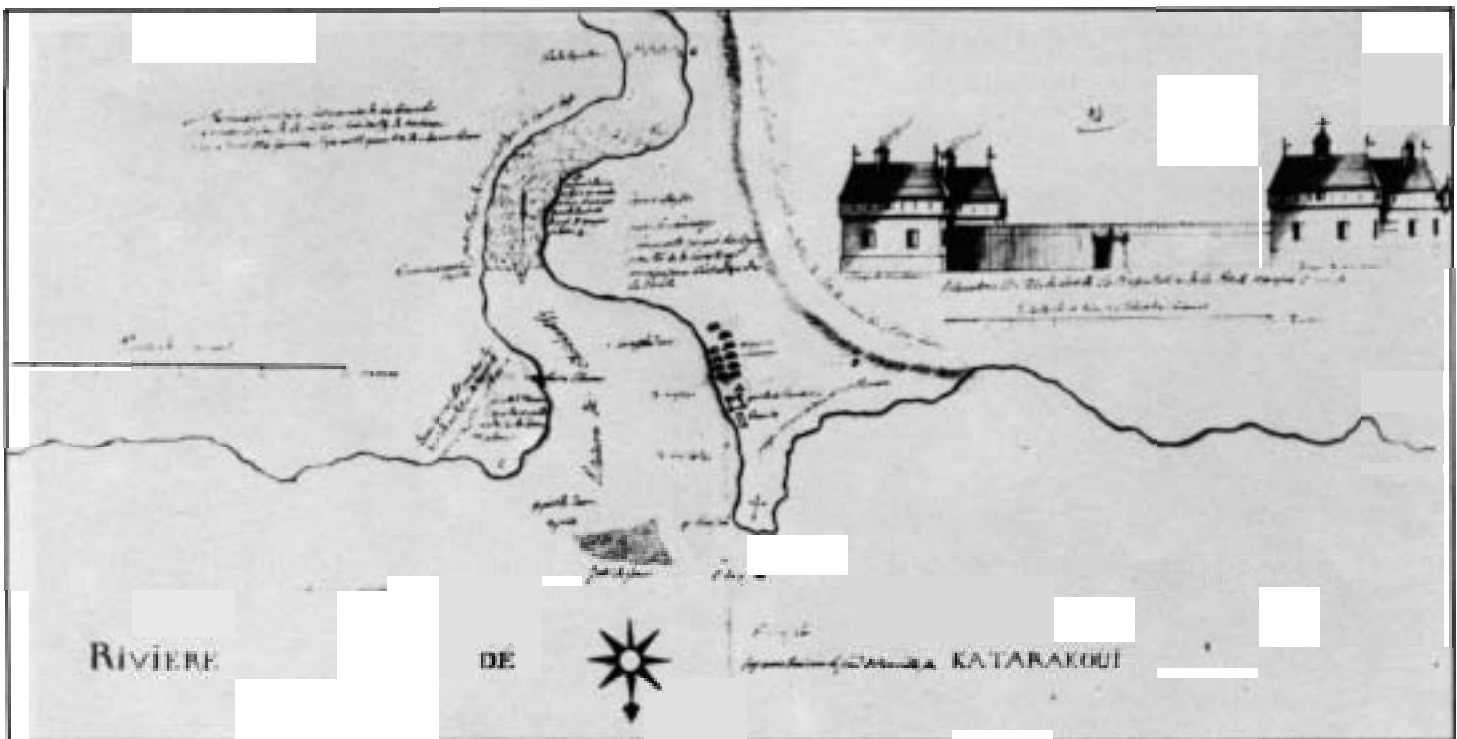
By the fall of 1751 there were 393 heads of Indian families established at La Presentation. The Indians had to cultivate the newly established fields for the growing of maize (Indian corn). Rations supplied from the King's storehouse were two pounds of bread and one-half pound of pork per day for each person. Nature provided supplementary rations due to the abundance of game, deer, rabbits, squirrels and wild birds such as ducks, geese, partridges and pigeons. The river was a source of fish, especially salmon and trout during the spawning season. No whiskey was allowed the Indians, however, it is known that they were given wine for war

feasts.

Garand (192: 21) says that Picquet made two stipulations for Indians wishing to live at La Presentation. First that they renounce drunkenness and prove themselves temperate and to take the resolution never to bring intoxicating liquors to the mission and secondly, that as Christians they live with their legitimate spouse until death.

The Indian government at La Presentation was based on Indian tradition. "Besides the two traditional groups of the six chiefs of war and the twelve women of the Council, there was a committee of twelve senators (Ibid.: 41)."

The Indians established at La Presentation were termed Oswegatchie Indians. Representatives often accompanied Picquet on important diplomatic missions to Montreal. The proceedings of the propositions of the Iroquois of the Five Nations settled at La Presentation in September 1751 are very interesting, one of which was that the Indians asked for 37 kettles saying "it is the women who want them". The Governor-



*The 1751 Anonymous Plan and Elevation of Fort de la Presentation. The full title is: Fort de la Presentation et environs, au confluent des Rivieres Chouekatly et Katarakoui. Ministere de la France d'Outre-Mer Atlas Colonies, vol. III, no. 94. (Courtesy National Archives of France, Paris)*

General replied, "I do not forget your women; here are the kettles they ask of me (O'Callaghan 1858: 237)."

The first and probably largest Indian gathering at La Presentation was during the visit of Bishop Pontbriand the last week of May 1752 when 120 Indians were baptized and confirmed and 17 were married in the rites of the Catholic Church.

The marriage records are very useful as to identification of the Indians at La Presentation. The majority were Iroquois from the Onondaga, Oneida or Cayuga nations. Mississaugas, Abenaki and Nipissings from Lac des Deux Montagnes were also part of the community.

Among the marriage ceremonies performed by Bishop Pontbriand were those of six Onondaga chiefs; Gille (Gilles) Annerais, whose two-year-old daughter was the first baptism performed at the mission January 9, 1750, George Kentsiag8aronte; Pierre Kionhatonni; Louis Onnon8arogon, great chief; Simon Gannontorens, prayer chief; and Charles Sonnong8ires, great war chief. (Editor's Note: The '8' represents an Iroquoian language sound pronounced like the English 'aw').

It was Kionhatonni's son, Joseph Nicolas, who was baptized in September 1751 at Montreal. At that ceremony Kionhatonni was identified as Onondaga and orator of the mission and fort. Kionhatonni is probably the same as Kak8enthionny. (see Dictionary of Canadian Biography, Vol. III, p. 320).

The son of Charles Sonnong8ires, Charles Laurent, born and baptized July 28, 1755 had, as his godfather, M. Hurault de L'Hospital, Lt. Col., Commandant of the Regiment of Bearn. The mission records show the names of the officers of the Regiment among them Major Malartic who wrote in his journal of camping overnight at La Presentation while on way to Cataracoui (Kingston). (*Documents Relative to the Colonial History of the State of New York*, E.B. O'Callaghan, Vol. X, p. 349).

Another important Indian, Pierre Otk8entaguette also known as Kouatagete, age 47 years, was baptized April 27, 1760. This ceremony took place at Ile Aux Galops to where the mission had moved in 1759. He was described as "ancien chef, confedere des Cinq Nations". His godfather was le Marquis de Vandreuil, governor general of Canada, represented by Charles Tegassetoguen, one of the 12 senators of Soagatsi (La Presentation). On May 10, 1760 Pierre Otk8entaguette was married to Cecile Sea8entcaien. The marriage was witnessed by Mr. Pouchot, Chevalier de St. Louis, Captain in the Regiment of Bearn and commandant of Fort Levis; M. Celoren, major of the Fort (Fort Levis); Mr. de Lagarde, Missionary. Abbe Francois Picquet performed both ceremonies and the marriage is the last entry signed by Picquet in the La Presentation records before he fled to Canada in May 1760.

The first Indian marriage at La Presentation was of Charles Tegosseto-

guen (Tagassetoguen, Tigassetoguen, Tassetoguin), the son of Onondaga Indians and godson of M. le Marquis de Beauharnois, former Governor-General of Canada on November 6, 1751 to Marie Madeleine Gonhagaiente, the daughter of Onondaga Indians. The witnesses were Charles Cottin, King's surgeon at the fort; Julien Annerisson; Ottonniatasse and Charles Sonnong8ires. Clearly there was a French strategy to strengthen their alliance with the Oswegatchies through god parenthood.

Julien Annerisson may have been the Onondaga chief listed later in the records as "Gille" or "Gilles" Anenraes.

Ottonniatasse may have been Pierre who was married May 27, 1752 by Bishop Pontbriand to Catherine Onnenhesse.

Charles Sonong8ires, great war chief was also married that day to Marie Anne Gannehotag8as. It appears from the records that Charles was among the first to settle at the mission and remained as long as it was in existence. His daughter, Catherine born October 5, 1755 died December 8, 1755 of smallpox. He is credited with being one of the three Indians Picquet took with him to France in 1753.

Included on the passenger list dated August 8, 1753 of the King's ship, l'Algonkin destined for Brest were the names Pierre Assuren 8sa8acou, Joseph Kilioabet and Francois Yolsisson who are identified as Iroquois of the Five Nations established at La Presentation. Also included in this list is "Charles



negro slave of M. Picquet". All were to receive one and one half rations. M. Picquet and two other Jesuit priests, LeLaut and Dervilliers were to eat at the Captain's table. (Ref. Public Archives of Canada, Archives des Colonies, Serie C "A", M.G. 1, vol. 99)

Garand (1927: 139) said that Charles Tegassetogen was one of the twelve senators of Soegatsi (Oswegatchie) and one of the Indians who had accompanied Picquet to France. The passenger list does not name an Indian with the first name "Charles". I cannot find in the La Presentation records any names that appear to be the same as those on the Algonkin passenger list. Garand refers to Indians as named Pierre and Charles accompanying Picquet to France. Perhaps Pierre Assuren 8sa8acou was the same as Pierre Ottonniatasse who was a witness at the marriage of Charles Tegassetogen.

The records of La Presentation from 1750-1760 show the baptisms of 388 Indians, marriages of 53 and burials of 131, of whom 16 died of smallpox in the epidemic of 1755, one is listed as dying in Missionary de Lagarde's room. From 1759-1760 nine Indians were buried at "grande-ile-aux-Galops".

The burial records show some interesting historical incidents. An Indian from the mission of Sault St. Louis died April 8 and was buried April 9, 1756. He had been with the expedition commanded by M. de Lery. This was the Massacre at Fort Bull. Another Indian, a warrior of the Lake, of about 16 years of age, died September 1, buried September 2, 1758. He died after the explosion of a powder keg when Fort Frontenac was captured. The notes following the burial of an Indian baby privately baptized says the mid-wife was a negress.

Probably the earliest hunting accident on record in the area was that of Martin G8ttahar8n, a Lake Indian, 22 years of age, buried October 10, 1758, killed while going to war by one of his comrades who mistook him for a deer.

Louis Antoine de Bougainville aide-de-camp to Marquis de Montcalm in his journal July 26, 1756 describes La Presentation and environs. He said that "beside the fort is a village of a hundred fires, each that of an Iroquois chief, all warriors. Each of these chiefs costs the King about one hundred crowns. They have made a clearing, have cows, horses, pigs and hens. They plant Indian corn and last year sold six hundred minots (slightly over a bushel) of it."

As Montcalm and his party left the next morning, July 27, Bougainville related that "the Presentation Indians sang the war song and were given a cow and a cask of wine for their war feast (Hamilton 1964: 16)."

(This summary of the Oswegatchie Indians does not cover their activities in the French and Indian War from 1750-1760, their forays on spying expeditions to Oswego and the Mohawk valley where they took prisoners and scalps, or how their prisoners were treated at La Presentation as this subject is too extensive to be covered here. Neither does it cover their later alliance with the English: see Baxter, 1981).

### 3. The Banner of the Five Nations

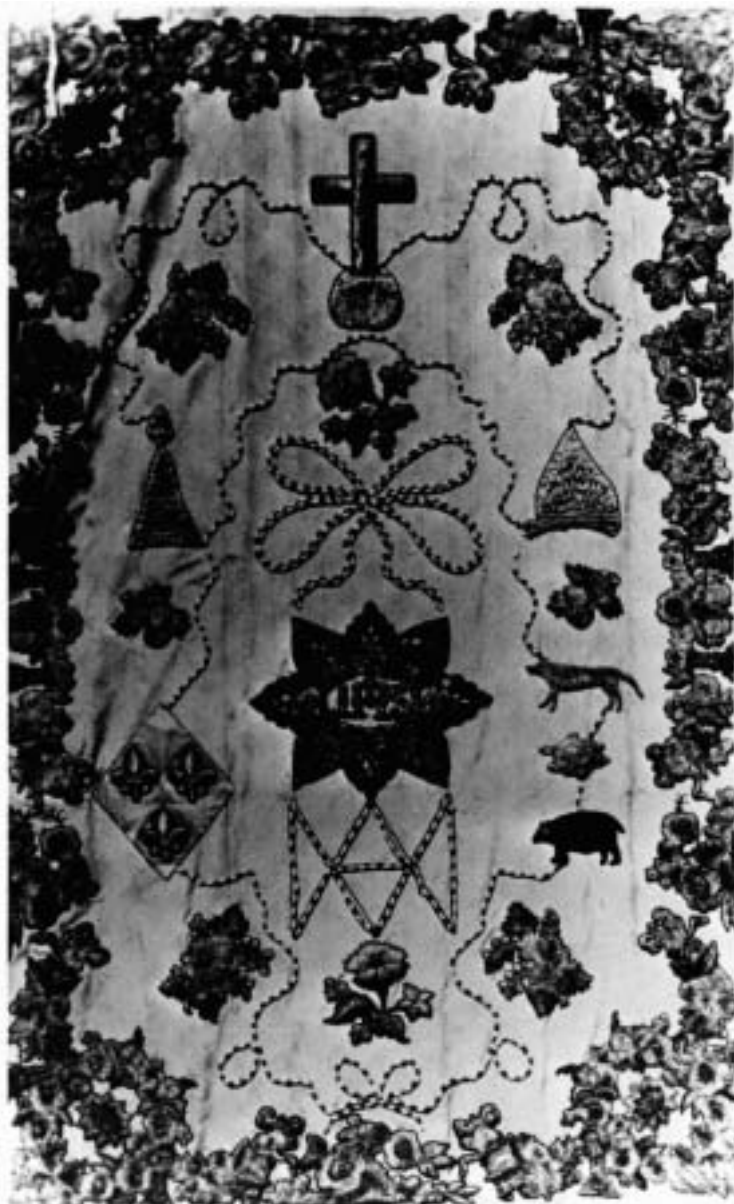
To honor the occasion of Mgr. Henri Marie Dubriel de Pontbriand's visit to the newly established Indian mission at La Presentation in May 1752 the Sisters of the Congregation de Notre Dame made a silk banner known as the

"Flag of the Five Nations". In February 1721 a group of these sisters had accompanied the St. Sulpician priests when the Indian mission at Sault-au-Recollet was moved to Lac des Deux Montagnes (Oka). Among this group was Hamon Guen, who was later at La Presentation for about two years 1750-1752.

Rene Marinier, an authority on the history of the mission at Oka, in a letter in 1979 to Elizabeth Baxter, Ogdensburg City Historian, related in regards to the banner:

"The work, it is said was done in Oka and in Montreal by the nuns of the Congregation of Notre Dame, some of them Indian girls."

Rev. P.S. Garand in his *History of the City of Ogdensburg* says that "the banner was made of white silk and trimmed



*The front of the Flag of the Five Nations symbolically links three important Iroquois clans with the French monarchy under the aegis of Christianity. (Photo courtesy of the Sulpician Mission at Oka, Quebec)*

with gold. The center is topped by a Cross, emblem of victory, below the Cross is 'la fleur de lys', symbol of French royalty and at the bottom is the monogram of Christ and the Blessed Virgin Mary. The garland that surrounds it is a symbol of the union between the French and Indian Nations. The totems or blazons of the three principal Iroquois Clans are to be seen to the right of the banner in the Turtle, the Bear and the Wolf. The other figures are ornamental designs." He further says that the banner was blessed by Bishop Pontbriand at La Presentation on May 29, 1752 "in presence of the clergy, all the garrison under arms and the representatives of the Iroquois tribes".

On the back of the banner is found this inscription:

"To the very good and very powerful God; as a perpetual memorial. The year 1752, the 29th of the month of May, under the Pontificate of Benedict XIV, and in the reign of Louis XV, Mr. de Longueuil being Governor, and Sieur Bigot Intendant, Mr. Varin, Royal Commissioner, in the presence of Mr. Normant, Vicar General, Superior of the Seminary of Ville-Marie, of Mr. Briand, Canon of Quebec, of Messrs Montgolfier, Guen and Picquet, first missionary of this place and priest of the Seminary of Ville-Marie, of Mr. de la Perriere, Commander, under the protection of the Virgin Mary, and for the greater glory of God, His Lordship Msgr. Henri Marie Dubreil de Pontbriand, 6th Bp.

of Quebec, baptized and confirmed 120 Indians of the Five Nations. In testimony whereof he has set his seal. Besides, he presented this FLAG to be exposed in the church on grand feast days as a pledge of union between the French and Indian nations.

Signed in the name of the King: Chev. de la Corne and de la Chauvignerie, Interpreter."

In the summer of 1760, in view of the impending English invasion, Picquet fled to Canada from Ile-aux-Galops, where everything of importance had been transferred from La Presentation in the spring of 1759. The exact date of the banner being sent to Canada along with other valuables belonging to La Presentation is not known.

Rene Marinier related in his letter to Miss Baxter:

"Today La banniere des Cinq Nations is still preserved, on a locked, but not fire proof, upper floor of the sacristy of the church at Oka where it can be seen on request. It is about three by five feet in size, rather well preserved on embroidered silk kept hanging between two heavy glass plates. The colors are still good."

He had advised the Oka Church to keep it flat since under its weight it was splitting here and there.

One hundred and forty seven years after the banner was blessed at La Presentation it came back for a few hours to its original site in Ogdensburg. Through the efforts of Bishop Henry Gabriels of the Diocese of Ogdensburg the valuable relic was loaned by Father Daniel of Notre Dame Church, Montreal at the dedication of the La Presentation monument on October 5, 1899.

The banner was raised on a standard and displayed in full view of those attending the momentous occasion made possible by the members of Swe-Kat-Si Chapter DAR.

It has been said that the flag was carried in the capture of Fort Necessity, in the battles of Mongongahela, Fort Lydius, Fort William Henry, at Corlar, at Oswego and the Plains of Abraham. This writer does not believe the above for various reasons. First, Bishop Pontbriand presented the Flag "to be exposed in the church (La Presentation) on grand feast days". Secondly, if the flag had been carried in all the battles mentioned it does not seem possible that it would be in a state of preservation. Thirdly, the activities of Father Picquet during the periods of the battles between the French and English, and the known numbers of the Oswegatchie Indians participating in these battles does not seem to substantiate the purported travels of the Flag of the Five Nations.



*The rear of the Flag of the Five Nations dates the banner to 1752 acknowledging the Ecclesiastical and Civil authorities of the day. (Photo courtesy of the Sulpician Mission at Oka, Quebec)*

# French Personnel at La Presentation

by Persis Yates Boyesen

## 1. The Commandants

### Michel Ignace Drouet, Sieur de Baudicour

The first commandant of Fort La Presentation was an infantry lieutenant. Michel Ignace Drouet, Sieur de Baudicour was born October 14, 1696 at Champlain, Quebec, the son of Claude Drouet, Sieur de Richardville, officer in the colonial troops.

Lieutenant Drouet was at Ile Dupas, Quebec in September 1738.

In late November 1749, by the orders of Marquis de la Jonquiere, Governor of Canada to Charles Le Moyne de Longueuil, the Governor of Montreal a military detachment was sent to La Presentation to protect it from further attack. The mission had been badly damaged by fire in early November. The Sieur de Baudicour was sent with a detachment of ten soldiers. His length of duty at La Presentation was probably about six months, when he was succeeded by Celoron de Blainville who was recalled from Detroit.

On January 9, 1750, at the first baptism held at La Presentation, Drouet de Baudicour was the godfather to the two year old daughter of Annenrais, an Onondaga Indian Chief.

There does not appear to be any record that the first commandant at La Presentation ever married.

### Jean Baptiste Celoron de Blainville

Jean Baptiste Celoron de Blainville, the second commandant at La Presentation, was born 1696 at Montreal, the son of Jean Baptiste Celoron, Sieur de Blainville, a lieutenant in a detachment of marines. He married October 25, 1730 at Montreal Suzanne Picot de Langloiserie.

The activities of Jean Baptiste Celoron de Blainville are often confused with his famous brother, Pierre Celoron de Blainville.

On June 15, 1749 Pierre left Montreal with 213 men, regulars and militia, a few Indians and Father Pierre Jean de Bonnacamps, S.J., a cartographer, on an expedition to assert the French claims to the Ohio Valley region. They arrived June 25 at La Presentation. The Journal of Father Bonnacamps, S.J. gives the first description of La Presentation after the arrival of Abbe Picquet less than a month previously.

Jean Baptiste Celoron de Blainville was recalled from Detroit, the exact date of posting to La Presentation is not known. The mission records show that M. de Blainville, infantry lieutenant, commandant of the post was godfather August 16, 1750 for the son of

Pierre Minville, a carpenter. Celoron's daughter, Hypolite was godmother. There are other dates in 1750 or 1751 at which either he or his wife, Suzanne Picot de Langloiserie were godparents. She was godmother December 31, 1750 for the son of Francois Pepin, blacksmith at the fort. Thus the French, like the Oswegatchies, had families at La Presentation.

The last date in the mission records at La Presentation is important for it recorded the first white marriage under the French regime in the area that became St. Lawrence County, Town of Oswegatchie, City of Ogdensburg. On November 9, 1751 Jean Marie Des Bergeres De Rigauville, infantry ensign, married Louise Suzanne Celoron de Blainville, daughter of Jean Baptiste, infantry lieutenant, commandant of the post and of Suzanne Picot de Langloiserie.

The witnesses were Pierre Laforce (Pepin dit Laforce), the King's store keeper at the fort; Charles Cottin, King's surgeon at the fort; David Felix Heri did Vadeboncoeur, gunner; Jean Pierre Rigaud dit Montauban doing sergeant duty at the fort and Jean Pierre St. Paul.

This was the first marriage ceremony performed by Abbe Picquet at the newly established mission.

It appears that the Celoron de Blainville went from La Presentation to Fort Frederic (Crown Point) for in the years 1753-1755 Jean Celoron de Blainville, lieutenant, and daughter Marie Anne Therese were godparents at several baptisms.

It is known that he was back in the La Presentation area in 1760. He was one of the witnesses at the baptism of Pierre Otk8entaguette (Kouatagete), age 47, "ancien" chief of the confederacy of the five nations. A little over a month later M. Celoron was a witness at Pierre's marriage May 10, 1760 to Cecile Sea8entcaien, both of the Onondaga nation. The mission records show that the witnesses were Mr. Pouchot, Chevalier de St. Louis, captain of the Regiment of Bearn and commandant of Fort Levis; M. Celoron was identified as "major of the fort (Fort Levis) lieutenant in the marine troops and Mr. Delagarde, missionary at the mission. The ceremony was performed by Abbe Picquet and is the last entry in the mission records of La Presentation. The ceremony did not take place at La Presentation but at big Ile-aux-Galops (Ile Picquet) to which location the mission was removed when La Presentation was evacuated in the spring of

1759.

### Francois Clement Boucher de la Perriere

The third commandant at La Presentation is found identified in the mission records as "LaPerriere". It is known from these records that Lieutenant Boucher de la Perriere was stationed at La Presentation from the spring of 1752 until the winter of 1754. He was commandant when Msgr. Henri Marie Dubreil De Pontbriand, sixth bishop of Quebec, visited La Presentation the last week in May 1752.

Francois Clement Boucher De La Perriere was born April 24, 1708 at Montreal, the son of Rene Boucher De La Perriere, an officer in the Colonial Troops, commandant in 1732 at Fort St. Frederic (Crown Point, NY) and the grandson of Pierre Boucher, the Governor of Trois-Rivieres. He married January 21, 1737, at Montreal, Charlotte Pecody. The name of their daughter, Marie Charlotte, born November 1, 1737 at Boucherville is found twice in the La Presentation records. The first time as Charlotte La Perriere, godmother, November 11, 1753, at the baptism of the son of Joseph Blanchard dit Lavallee, the blacksmith at the fort. The second time she is identified as Marie Charlotte, daughter of Sieur La Perriere at the baptism of an Abenaki Indian boy on January 3, 1754. Sieur De La Perriere, Commandant of the Fort, was witness to the burial of a sergeant on January 14, 1754.

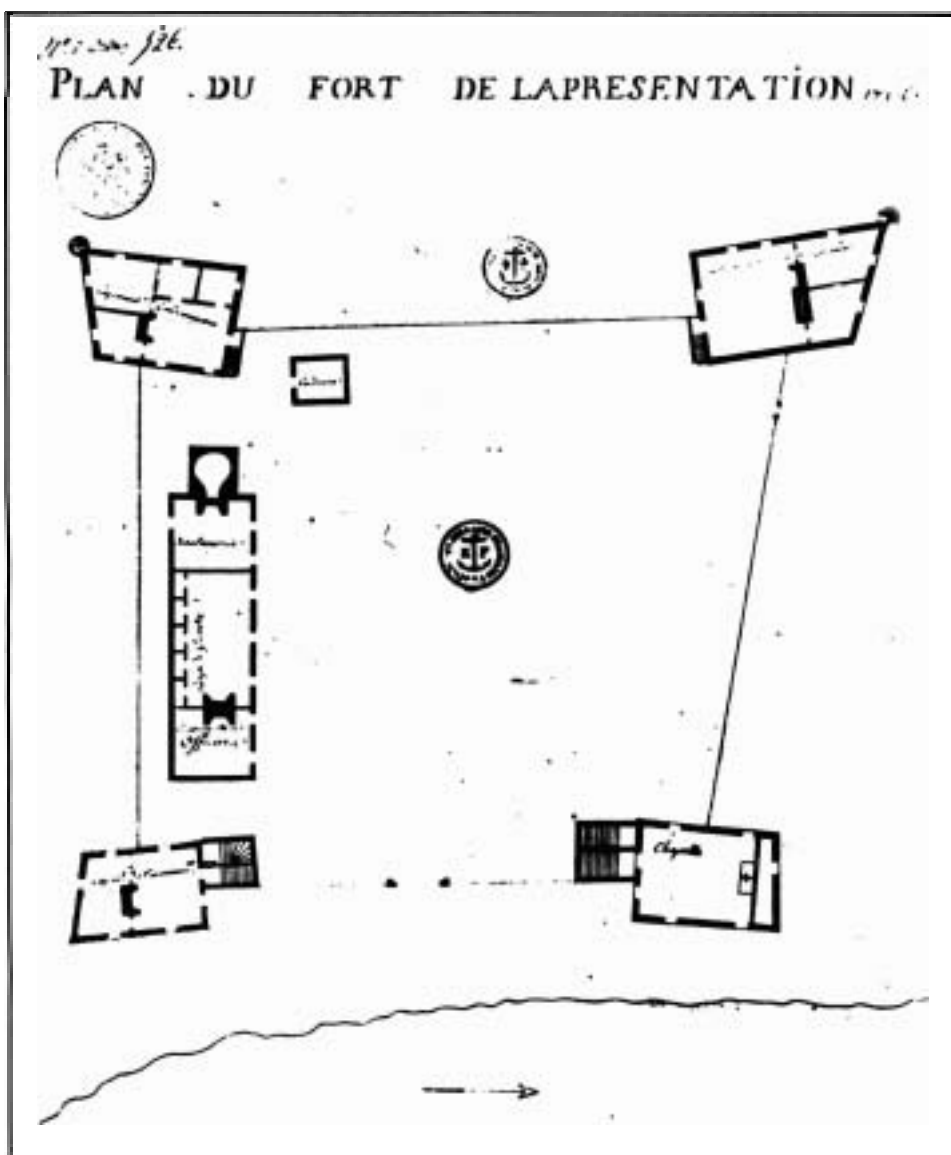
Abbe Francois Picquet was away from La Presentation from May 28, 1753 until the middle of September 1754 thus Sieur De La Perriere was at the fort with Abbe Picquet for approximately one year. He was promoted to Captain in 1756 and distinguished himself in the western campaigns of the Seven Years' War.

The residence of Francois Clement Boucher De La Perriere family was at Boucherville, Quebec.

### Antoine Gabriel Francois Benoit

Antoine Gabriel Francois Benoit was the only commandant at La Presentation not a native of Canada. He served twice at La Presentation, as the fourth and seventh commandant, which was the last one in the ten year history of La Presentation. He was born October 6, 1715 in Paris, France.

He entered the army as a cadet in 1734 and the following year left France to serve in Canada. In 1752 he was commandant at Fort du Lac-des-Deux-Montagnes. (Oka, Quebec)



*The 1752 Paul de la Brosse plan of Fort de la Presentation. The main gate opens to the Oswegatchie River bank on the east, the bottom in this plan. The northwest blockhouse is Picquet's, the northeast is the Chapel, the southeast is the commandant's and the southwest is the quartermaster's. The small structure near the Quartermaster's is the magazine. The long structure inside of the south wall contains the bake oven, soldier's quarters and the officer's mess. (Courtesy of the National Archives, of France, Paris)*

In 1754 he was given command of Fort La Presentation. His name appears three times in the mission records and always as a witness to a burial; the first the June 6, 1754 burial of Françoise Robert, wife of Joseph Vanier; secondly on August 13, 1754 at the burial of 19 year old Alexis Baret, son of a resident of Ile Jesus, who was on his way to the Ohio River; third the August 28, 1754 burial of Francois Rose, about 40 years old, a resident of Ile Jesus, St. Vincent de Paul.

He was promoted to Captain in 1755. In August 1757 he was with the army under Montcalm at the battle of Fort William Henry. (Lake George)

In the fall of 1758 he was appointed commandant at Niagara. The fort hav-

ing been too badly damaged for a garrison to be stationed there during the winter he was ordered in November 1758 to La Presentation to replace Claude Nicholas De Lorimier De La Riviere. He was not only in charge of La Presentation but also the post at Pointe au Baril. (Maintland, Ont.) During the summer of 1759 he took part in the attack led by Chevalier Louis De La Corne against Chouaguen (Oswego) where he was wounded.

Mr. Benoit married on November 11, 1743 at Montreal, Marie Louise LeBer, daughter of Jacques LeBer, Sieur De Senneville. They were the parents of nine children, six born at Montreal, one at Lac-des-Deux-Montagnes, one at Longue Pointe, Quebec and the

youngest, Marie Louise was born in Bourges, France where the family had moved in 1763. He died January 24, 1776 at Chateau de Bourges, France.

The coat of arms issued to Antoine Gabriel Francois Benoit can be found in *Armorial du Canada Francais*.

#### **Pierre Robineau de Portneuf**

The fifth Commandant, Pierre Robineau De Portneuf, also known as Chevalier De Portneuf-Becancour was born August 9, 1708 in Montreal, the son of Rene Robineau.

He was a cadet in the regular troops in 1729 at Michelmackinac. His military career was distinguished and he was not stranger to the activities at La Presentation. From 1750 he was either at Fort Toronto (Rouille) or Fort Frontenac (Kingston). *The Dictionary of Canadian Biography* does not list his posting at Fort Frederic (Crown Point) nor at La Presentation and implies that from 1752 to 1756 he "fades somewhat from the scene". He was no doubt at Fort Frederic, for Marie Louise Du Sable, wife of M. de Becancour, was godmother at that place at the baptism on March 29, 1755 of a 15 year old Sioux Indian.

The Chevalier De Portneuf was commandant at La Presentation August 7, 1755 when the officers of the second battalion of the Regiment of Bearn were witnesses at the baptism of an Indian boy born that day. The battalion was on the way to Fort Frontenac. (Kingston)

On Quinquagesime which was February 29, 1756, Chevalier de Portneuf was godfather at the baptisms of 19 Indians ranging in ages from four years to 80. At this time the French and Indians were gathering at La Presentation to take part in the De Lery expedition against Fort Bull (Oneida Carry). Sometime in 1756 he was appointed commandant at Fort de la Presqu'le (Erie, PA).

Pierre Robineau married at Montreal April 22, 1748 to Marie Louise Dandonneau Du Sable. They had one known son born in Montreal in 1749. He died November 16, 1761, along with 113 passengers and crew in the shipwreck of the "Auguste" which sank off Cape Breton Island.

The coat of arms issued to Rene Robineau De Becancour et de Portneuf can be found in *Armorial Du Canada Francais*.

#### **Claude Nicolas Guillaume de Lorimier de la Riviere**

His name is often found in the records as "Lorimier" and he was the six commandant at La Presentation and truly a thorn in Abbe Picquet's side. His daughter-in-law, Catherine Lorimier, widow of his son Guillaume and a resident of Edwardsburg, Canada also

caused problems for Nathan Ford soon after his arrival at Oswegatchie in 1796. This involved property which she claimed she and her late husband owned at Oswegatchie.

Lorimier was born May 22, 1705 at Lachine, son of Guillaume de Lorimier. His military career was similar to that of his father. He was second ensign in 1726; ensign 1733; lieutenant 1741 and captain 1749, after which promotion he was in charge of the garrison at Lac des Deux Montagnes (Oka, Quebec).

He married January 7, 1730 at Montreal Marie Louise Le Pailleur. They had ten children, the sons following the family tradition of army life.

The exact date of Lorimier's posting to La Presentation is not known. The Dictionary of Canadian Biography says that he was made commandant at La Presentation in 1755 and that he "was involved in sensitive operations, although his command was small between 20 and 30 men and that in 1756 he expedited the passage of the forces under Gaspard Joseph Chaussegros de Lery that blew up Fort Bull (Oneida Carry-Rome, NY). It is known from the mission records that the Lorimier family was at La Presentation from August 1, 1756 through March 29, 1758.

Rt. Rev. P.S. Garand in his *History of the City of Ogdensburg* said, "The commander of the Fort, Captain Guillaume de Lorimier, forgetting the apostolic object of the mission, which was to Christianize the Indians, little by little took away from Father Picquet the government of the post, which he had since the beginning of the mission. He wanted to make him a simple Chaplain and transform his post into a military place, like Frontenac and Niagara."

The strained conflict between military and ecclesiastical authority caused Abbe Picquet to retire in the fall of 1757 to his former mission at Lake of Two Mountains (Oka). He remained away several months until May 18, 1758.

Lorimier was recalled by Pierre de Rigaud, the Marquis de Vaudreuil and replaced by Antoine Gabriel Francois Benoit who had been stationed at La Presentation in 1754 and 1755. Picquet appreciated Benoit's kind disposition, integrity, initiative, endurance, honesty and bravery. Lorimier's recall ended the most important appointment he had ever had.

Marie Louise Le Pailleur, wife of Lorimier, and also the eldest daughter, Marie Marguerite were with him at La Presentation. Mme. Lorimier was godmother for Louise born at the end of November and baptized June 29, 1758, daughter of Phillipe and Charlotte Folnol, Germans who had been taken prisoners by the Indians. (German Flats, November 1757). Marie Marguerite

was identified as the eldest daughter of Mr. Lorimier, commandant of the post at the baptism on January 10, 1758 of an Indian girl aged one month, the daughter of residents of the mission at Sault St. Louis.

Louise Le Pailleur, wife of Mr. Lorimier, also served as godmother on December 23, 1756 and on November 4, 1757 for Indian children and on March 29, 1758 for an Indian woman, age of about 22 years, the wife of Pierre Tate8nhatorens. Mr. Lorimier and wife were godparents April 11, 1757 for an illegitimate Indian baby about three months old. Guillaume de Lorimier, captain of infantry and commandant of the post and his wife, Louise Le Pailleur were godparents of Guillaume born and baptized August 1, 1756, the son of Louis Vivier Rochleau, carpenter at the post and his wife, Marie Joseph La Grandeur.

Guillaume de Lorimier was identified as captain in the marine troops, commandant of the post at the burials of soldiers of the garrison, the first on March 1, 1757 of Jean Jacques Nicolas Comtois born at Besancon of about 20 years of age and Zacharie Calmard on July 24, 1757, about 20 years old, native of France in Beaujolais. His death was caused by drowning.

Marie Louise, another daughter of Commandant Lorimier married January 29, 1759 at Lachine Pierre Joseph Gamelin. He was the King's storekeeper at Fort Frontenac (Kingston, Ontario) and at La Presentation. His name is in the La Presentation mission records as a witness at the baptism on June 10, 1759 of Jean George Woecherli, soldier of la Cie de M. Lusignan.

Claude Nicolas Guillaume de Lorimier was buried December 15, 1770 at La Chine.

## 2. The Clergy

### Hamon Guen

Hamon Guen (Le Guen) born 1687 in France died April 15, 1761 at the mission at Lac des Deux Montagnes (Oka, Quebec). He entered the Sulpician community in 1711, arrived in Canada August 22, 1714 and was ordained in Canada September 15, 1715. He was sent to the mission at Sault-au-Recollet to learn Indian languages. Guen went with the Indians to Lac des Deux Montagnes when the mission was moved from Sault-au-Recollet.

Guen, not Picquet, is the priest to be credited with initiating in 1740 the construction of the Calvary at Lac des Deux Montagnes. He financed the entire construction. He was well acquainted with Francois Picquet who was stationed at Oka from 1739 to 1749 when Picquet left the mission to found the mission of La Presentation. The Dictionary of Canadian Biography says,

"Guen lost no time in following to assist him in his labors and particularly to devote himself to the conversion of the Iroquois".

Guen's name appears for the first time in the La Presentation records along with Picquet's on August 16, 1750 at the baptism of Michel, son of Anneraes (Gilles Anneraes, Onondaga chief).

That Guen was at La Presentation in 1751 is verified from the mission records from an entry made by Picquet which states that he, the undersigned missionary priest, certifies that Mr. Guen, missionary of the Indians at Lac des Deux Montagnes had baptized during his absence on dates of September 21 and 22 and December 7, 1751. Guen had signed the register on September 9 and both priests signed on October 11, 1751. By the fall of 1751 the heads of families at La Presentation had increased to 392.

In May 1752 he accompanied Bishop Pontbriand of Quebec to La Presentation. The Bishop desired to see the progress of the newly established mission and to give the sacraments of baptism, marriage and confirmation to the Indians established at the mission.

Guen was not only a master of the Iroquois language but also spoke Huron. He is supposed to have written church songs in both languages. At that time the Indian languages were used in the liturgical offices.

### Elie Deperet

Elie Deperet was born July 28, 1691, in Liomeges, France and died at the age of 63 April 17, 1757 at Ste. Anne du Bout de l'Ile (Ste. Anne de Bellevue) Quebec.

He joined the Society of St. Sulpice May 27, 1712. He arrived at Montreal August 22, 1714 and was ordained a priest September 21, 1715. He was first sent to assist at the parish of Sainte Anne du Bout de l'Ile. He assisted Rene Charles de Breslay who had founded in 1704 an Indian mission at Ile Aux Toutres. In 1721 de Breslay departed and Deperet became the parish priest at Ste. Anne du Bout de l'Ile and was so until 1727 in which year he left his parish to serve in the mission at Oka among the Nipissings and Algonkins, his former converts from Ile Aux Toutres. He knew their languages and had taken advantage of the opportunity to learn Iroquois and was as successful in becoming proficient in that language as he had been in learning other languages. He produced a dictionary and sermons in Iroquois and in Algonkin a grammar, a catechism, some canticles and instructions.

It was his knowledge of Indian languages that provided the opportunity in 1746 to be the chaplain for the Indians in the expedition led by Rigaud

de Vaudreuil against the English.

During the absence of Abbe Picquet to France in 1753 to the fall of 1754 Deperet, assisted by Besson ran the mission at La Presentation. Deperet's entries in the mission records are from October 7, 1753 through October 18, 1754. After his sojourn at La Presentation he returned as parish priest at Ste. Anne du Bout de l'Ile.

#### Besson

A priest, assumed of the Sulpician order, who signed his name as "Besson", assisted Elie Deperet at The Iroquois mission of La Presentation while Abbe Francois Picquet, the founder of the mission was in France from the spring of 1753 to the late summer of 1754. Besson signed eleven entries in the register from dates of August 1, 1753 to September 26, 1754.

Besson may have been Abbe Jean Pierre Davaux Besson de la Garde, born in France September 12, 1726. He was ordained a Sulpician priest September 19, 1750. He was stationed at Montreal 1750-1756. It is very likely that he was the unidentified assistant to Deperet.

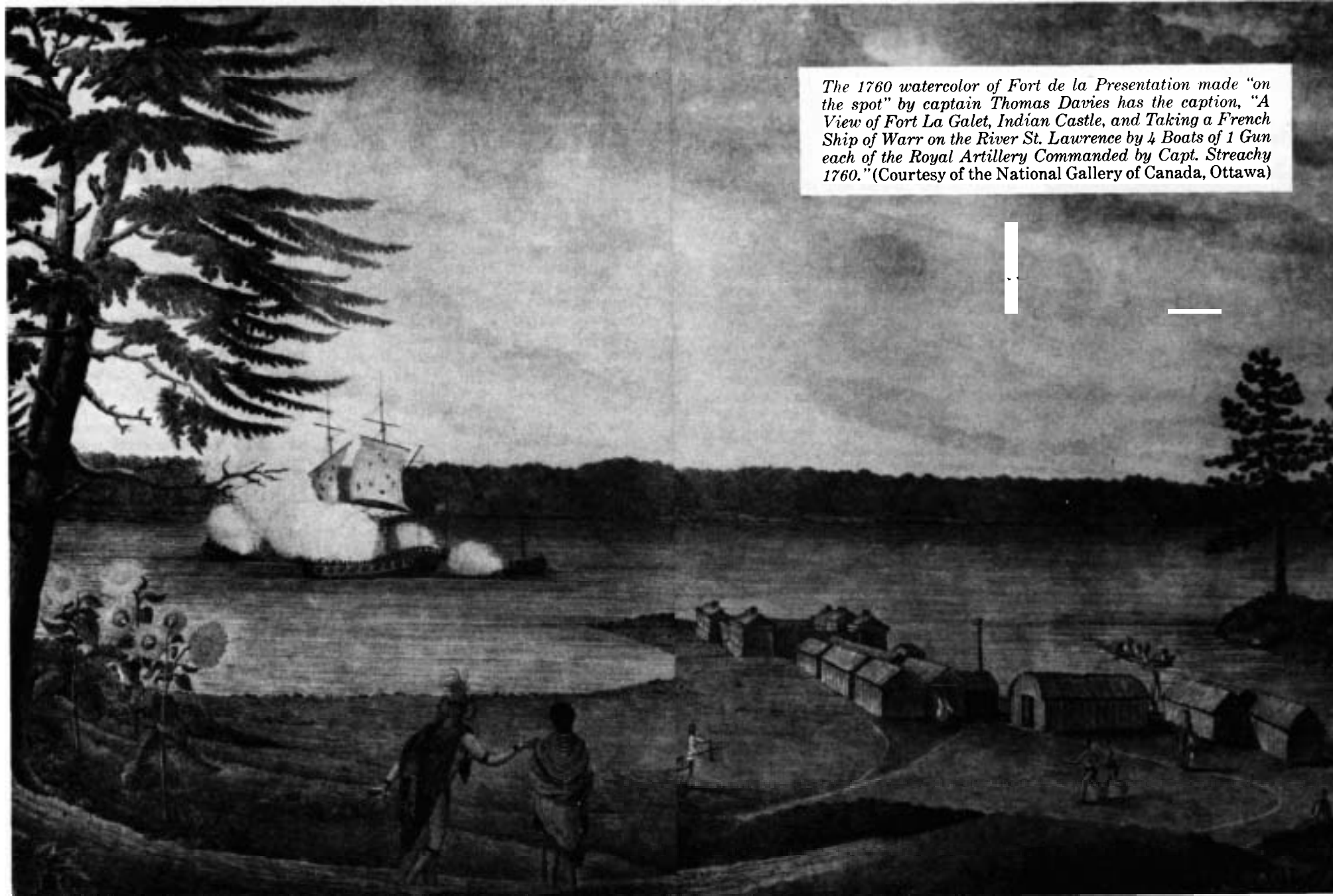
He died at St. Genevieve de Montreal April 11, 1790.

#### Francois Auguste Magon de Terlaye

Francois Auguste Magon de Terlaye was born July 10, 1724 at Saint Malo, France. He died May 17, 1777 at the mission of Lac des Deux Montagnes (Oka, Quebec). He joined March 22, 1754, the Seminaire de Saint Sulpice in Paris and on May 25 of that year sailed on the frigate "Gloire" with Abbe Francois Picquet, Pierre Paul Francois De Lagarde also a future Sulpician priest to be assigned to La Presentation and the three Indians Picquet had taken with him to France. He was ordained a priest in Quebec May 24, 1755 and immediately proceeded to La Presentation where he served both the Indians and the fort as priest.

Louis Bougainville, Aide de Camp to Montcalm, in his Journal dated July 26, 1756 mentions stopping at La Presentation and relates that Abbe Picquet teaches the Indians and drills them in French military exercises and his assistant was Abbe de Terley, called Chevalier (Knight) de Terley because of his warlike disposition.

He gave the mission church on March 6, 1756 three paintings titled; The Last Supper, The Descent from the Cross and The Virgin and Child with John the Baptist. Perhaps de Terlaye had a premonition that the mission at La Presentation was not to be in existence in future years for in the mission records he said that if the mission was ever abandoned that it was his intention that the paintings be returned to the St. Sulpice Seminary.



The 1760 watercolor of Fort de la Presentation made "on the spot" by captain Thomas Davies has the caption, "A View of Fort La Galet, Indian Castle, and Taking a French Ship of Warr on the River St. Lawrence by 4 Boats of 1 Gun each of the Royal Artillery Commanded by Capt. Streachy 1760." (Courtesy of the National Gallery of Canada, Ottawa)

His name is found in the mission records the first time on September 8, 1755 at the baptism of an Indian girl born that day. His last entry was on February 26, 1758 at the burial of three months old Marguerite whose parents were residents of Lac des Deux Montagnes.

He was appointed in May 1758 to the Lac des Deux Montagnes mission as an assistant to the superior, Hamon Guen who had been in charge of La Presentation in 1751 during the absence of Abbe Picquet.

#### Pierre Paul Francois de Lagarde

Pierre Paul Francois de Lagarde born July 19, 1729 at Seguret, France; died April 3, 1784 at Montreal and is

buried beneath the chancel at Notre Dame.

He became a member of the St. Sulpice Seminary in Paris on March 22, 1754. He was ordained deacon and left for Canada on May 25, 1754 on the frigate "Glorie" with Abbe Picquet to whose mission he was to be assigned after ordination. He was ordained priest at Quebec May 24, 1755, as was also Magon de Terlaye. De Lagarde immediately proceeded to La Presentation where he served continuously as missionary priest until the final evacuation of that mission.

For the last year of the existence of the mission from January 1, 1759 through January 1, 1760 all entries in *The Register of La Presentation* are

signed by either de Lagarde or Mathevet. De Lagarde signed on July 23, 1760 the last entry in the register which was of the private baptism of Icanenyat, a Cayuga Indian, born that day the son of Opportune.

He did not flee to Montreal at the same time as Picquet left but remained to serve as chaplain in the impending conflict. In August 1760, after the capitulation of Fort Levis (Chimney Island) he was taken prisoner by General Sir Jeffrey Amherst of the English forces. He was released as a prisoner on parole and given permission to take to Montreal two or three wives of the soldiers whom the English did not want to send to New York with the other prisoners. No doubt he was accompanied by his

slave Anselme. The records of the l'Hospital General at Montreal has an entry: Anselme, a slave belonging to M. de Lagarde, missionary to the Indians at La Presentation, baptized 1749, buried 1760 at the Hospital General in Montreal.

Captain Pouchot, commandant at Fort Levis, said of de Lagarde: "He was a most respectable priest owing to his enlightened zeal for religion, which decided him to come to Canada for the sole motive of converting the Indians. He left works in the Iroquois language, a grammar and sermons. However, his knowledge of the language showed "no real sense of its spirit".

Jean Claude Mathevet  
Jean Claude Mathevet born March

17, 1717 at St. Martin de Valames, France died August 2, 1781 at Montreal. He entered the Grand Seminaire de Viviers October 31, 1736. He left for Canada on the "Rubis" June 10, 1740. He was ordained a priest at Quebec March 5, 1747 by Bishop Pontbriand. While still a deacon in 1746 he began ministering to the Indians of Lac des Deux Montagnes mission (Oka). He devoted his entire life to serving the Indians.

In July 1757 Mathevet and Abbe Picquet served as military chaplains to the Indians who accompanied the expedition of Montcalm against Fort William Henry (Lake George, NY).

In 1758 he was sent to La Presentation where he and Pierre Paul Francois de Lagarde, the sulpician who had accompanied Picquet to Canada in May 1754, administered the sacraments for the next two years while Picquet was either absent because of his involvement as a military chaplain or because of the differences in personal opinions as to whom should "command" the post, Picquet or Lorimier, Picquet was away from the mission from the fall of 1757 until May 1758.

Mathevet returned to the mission at Lac des Deux Montagnes (Oka). In 1764 he became the fourth superior of the mission.

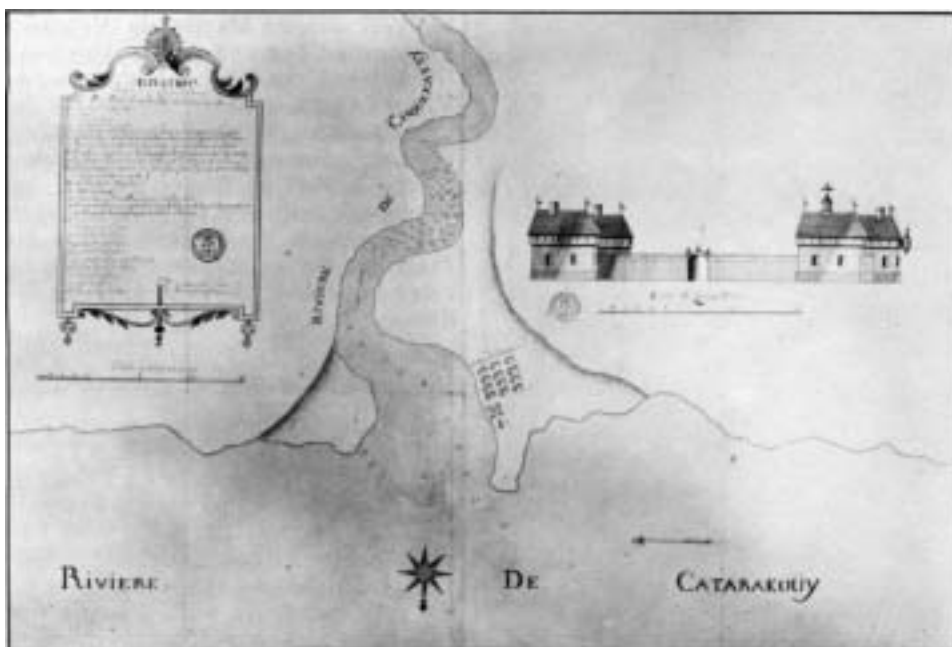
Mathevet with the assistance of Magon de Terlaye who had served at La Presentation from 1755 until May 1758 dedicated themselves on the issue of drunkenness among the Indians who were being illegally provided with liquor. He wrote a grammar, sermons, a life of Christ and an Old Testament history in the Algonkin language of which he was highly skilled. He had a good knowledge of Iroquois and notebooks of his sermons still exist.

His name appears in the La Presentation records from June 29, 1758 until February 24, 1760. There are four entries showing that he administered baptism to Indian children whose parents were Nipissings from Lac des Deux Montagnes.



#### About the Author:

Persis Boyesen, a teacher, a librarian and an accomplished historian and genealogist is a frequent contributor to *The Quarterly*. She is currently a trustee of the Historical Association and holds the positions of Town of Oswegatchie and City of Ogdensburg Historians.



*The 1752 map and elevation of Fort de la Presentation by Paul de la Brosse. (Courtesy of the National Archives of France, Paris)*

## What Really Happened to the Fort and its Site?

*by Garrett Cook*

We know that the old fort complex was located on the piece of land projecting into the St. Lawrence on the west side of the mouth of the Oswegatchie. This little peninsula has been known by several names, including its official name, Van Rensselaer Point, and its common, descriptive and increasingly preferred name of Lighthouse Point. Writing in the late 1970's about the history of Lighthouse Point city historian Elizabeth Baxter observed:

During the epidemic of Asiatic cholera in the summer of 1832, the quarantine ground or the town of Oswegatchie was the point, "opposite the village of Ogdensburg."

The Rome, Watertown and Ogdensburg Railroad was completed and placed in operation August 4, 1862, with a passenger depot, freight house, roundhouse and yards on the point. The New York Central took over March 14, 1891. Penn Central carried freight from 1963 to 1978.

Passenger service ended May 21, 1961, when the last Beeliner left Ogdensburg.

An international railroad car ferry operated between Prescott and the Point at Ogdensburg for more than 82 years . . . The load-

ing pier at the point was hit by lightning and burned September 25, 1970. It was not replaced.

In the 1950's, a city dump was operated near the foot of Albany Avenue, burning many times with a stench carrying for blocks. In autumn, particularly, rats overran the Point, occasionally resembling a dark sea of grass, moving in the wind.

The old Common Council eventually closed the dump, and hired exterminators to kill the rats.

The old lighthouse, after more than 125 years of service, flashed its last guiding beam (Baxter 1981: 248-250).

In 1749, 83 years before the cholera epidemic, on the west bank of the mouth of the River Soegatzy where it flowed into the River Cataragui the French established a mission station and built a small fort. They found lovely grass lands along the riverbanks and behind those grasslands were towering forests. They were especially pleased with the massive oak trees in the woods at the river's mouth and the tall pines suitable for shipbuilding. They knew from their native guides that just upstream on the Soegatzy was a long and narrow lake where the fishing was excellent. They knew that the mouth of the Soegatzy

was the northern end of a well used native trail to the Mohawk valley.

Although we know today from archaeology that Iroquois people had lived in a village near Black Lake at the southern tip of Macomb in the 1400's there had been no villages in the area for at least 150 years when the French began their mission. Because of fierce fighting with the Huron and Algonquins to the north the Iroquois had withdrawn to the south during the early 1600's. What is today St. Lawrence County had become a buffer zone between the Iroquois and their enemies.

It was the French plan to resettle friendly Iroquois people along the St. Lawrence in order to secure Iroquois aid or neutrality in the coming war with England. To that end they began the settlement at the river mouth in 1749, and also encouraged the settlement of some Catholic Mohawk families at the mouth of the St. Regis in the 1750's culminating in the founding of a mission in 1760 (Hough 1853: 113).

So the French built their little fort at the mouth of the Soegatzy and settled some Iroquois and Algonquins from the older mission at Oka near Montreal, and they began attracting Onondagas and Cayugas from the center of what would become New York back up to this ancient ancestral home. And shortly the war began.

Here the Lighthouse Point story is told with a special purpose, that of developing a strategy for archaeological research on the point in the 1980's. What do the historic sources say about the location of the fort site and the native village? What can they tell us about land use on the point, and about changes in the shoreline and topography of this heavily developed property, and how can this information help in planning for and interpreting field conditions today? These questions had to be answered in reasonable depth before fieldwork began.

### 1. The Eighteenth Century

The Paul de la Brosse plans and elevations of 1751 and '52 are the most authoritative and reliable guides to the location and conformation of the French fort and Native village. The scale used in the plan shows a fort which is roughly square and about 25 toises to a side, that is 150 feet. The corner blockhouses on the Oswegatchie side are located between 3 and 5 toises from the riverbank, that is between 18 and 30 feet. While moats are mentioned in some narratives they are not indicated on these plans.

The Indian village extends for a distance of about three fort lengths or 450 feet south of the fort and for about four fort lengths or 600 feet west of the riverbank. The village in 1752 is al-

ready substantially larger than that shown the year before, and was probably to grow some more since the peak population is said to have been reached in 1755 and '56. The Davies watercolor of 1760 however suggests a native settlement straggling along the riverbank, rather than the orderly and concentrated village shown in the French sources. Since the Davies painting is somewhat inaccurate in other particulars, and in scale, and was clearly an artists composition rather than a drafting job I am inclined to accept the de la Brosse interpretation, but this question cannot be resolved on the basis of known documentary evidence.

The physical features at the mouth of the Oswegatchie are so changed that the 18th century sources offer little help in relocating the fort site, except that they do establish its distance from the original riverbank. This makes the relocation of the original Oswegatchie riverbank a key to finding and interpreting the archaeological site.

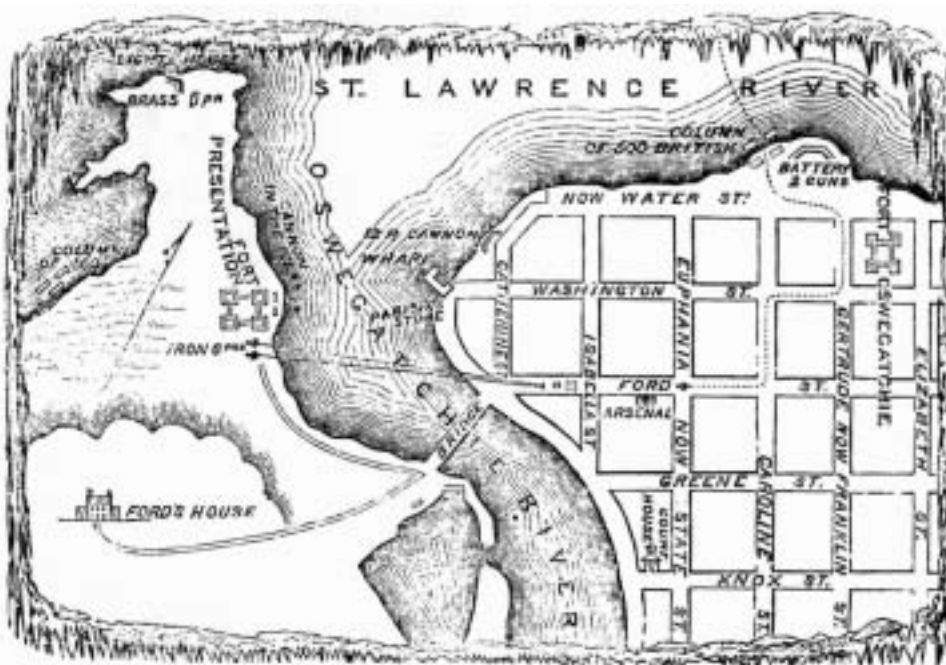
The British period, 1760-1796, when the fort was called Fort Oswegatchie, is not well documented. In the 1970's Ogdensburg City Historian Elizabeth Baxter completed a book-length manuscript, "The Lily the Lion and the Eagle," on the history of Lighthouse Point. Copies are on file with the Ogdensburg City Historian's Office and at the St. Lawrence County Historical Association. Describing the way of life at Fort Oswegatchie, and recounting the role of the Fort and its Native community in scouting and raiding forays against the Mohawk Valley, she chronicles the slow but steady deterioration of the alliance between the Oswegatchies and the British. Derived for the most part from Lord Haldimands letters, and other 18th century primary sources, the Oswegatchie material was serialized in the Ogdensburg Journal in the 1970's. It remains the case however that there are no known maps, plans or elevations of Fort Oswegatchie.

There is one known print, the 1765 "View of Oswegatchee." It appears that the English retained the south palisade wall from the French period and probably retained the southwestern and northwestern blockhouses. The east facing wall on the Oswegatchie, which was a wooden palisade during the French period, was replaced, with two much enlarged corner blockhouses built around the cores of the original French structures, and with a very short run of palisade, little more than a gate opening between them, facing the Oswegatchie.

The situation of the Indian village remains unclear. It seems probable that an Indian village remained in association with the fort at least through the Revolutionary War period since Indians were often involved with Eng-



*The anonymous print of British Fort, Oswegatchie dating from 1765 faces west across the Oswegatchie. (Courtesy of the Frederic Remington Art Museum, Ogdensburg - Photograph by Betty Steele)*



*Ogdensburg and the Fort in 1813, as reconstructed from fieldwork in 1860. (From Lossing's The Pictorial Fieldbook of the War of 1812, published in 1868)*

lish troops in forays from Oswegatchie. Hough however reports that sometime during the English occupation, distrust of the Indians developed to the point that they were removed to a village about three miles down the St. Lawrence at what came to be known as Indian Point, where the state hospital is located today. The 1765 drawing shows one low lying building south of the fort which could be a longhouse. Other Indian "cabins" might have ranged beyond the left hand margin of the picture, as suggested by the 1760 Davies painting.

Archaeological investigation on the Point could well find artifacts used by the native community dating from 1749 through the 1780's or later and spanning the French and English periods. It appears likely that many of the same Indian families remained in residence with the English after the French lost the St. Lawrence, allied for a second time with the losing side during the Revolution. From one perspective it is the native community that provides continuity with two different European powers briefly occupying a fort attached to that community and trying to use



the natives to further their military ends.

In the summer of 1796 the English relinquished the Fort and the land was claimed for the Ogdens by Nathan Ford. From that point on, except for a brief period of military use by the Americans in 1813, the fort site has been dismantled, eroded, ignored, plowed, and developed in accordance with the commercial needs of the City of Ogdensburg.

## 2. Nineteenth Century Developments on Lighthouse Point

In the 1790's the only building in the area which would become Ogdensburg were the partially ruined fort buildings and the even more dilapidated remnants of the Indian village. The American settlers who founded Ogdensburg arrived in 1796, and having taken possession of the old fort from the English, they moved into the buildings which were still suitable for use.

The Indians, who had come to be known as the Oswegatchies, had been resettled by the British to Indian Point some years earlier (Curtis 1894: 74), and that settlement was dispersed by the Americans in 1806 (Hough 1853: 108). The important, dramatic and possibly tragic story of the Oswegatchies has yet to be told.

Back at the mouth of the Oswegatchie, by 1802, one of the stone buildings had been converted into the courthouse and the old powder magazine had been made into a jail. The settlement of Ogdensburg however would proceed on the higher ground on the east bank of the Oswegatchie.

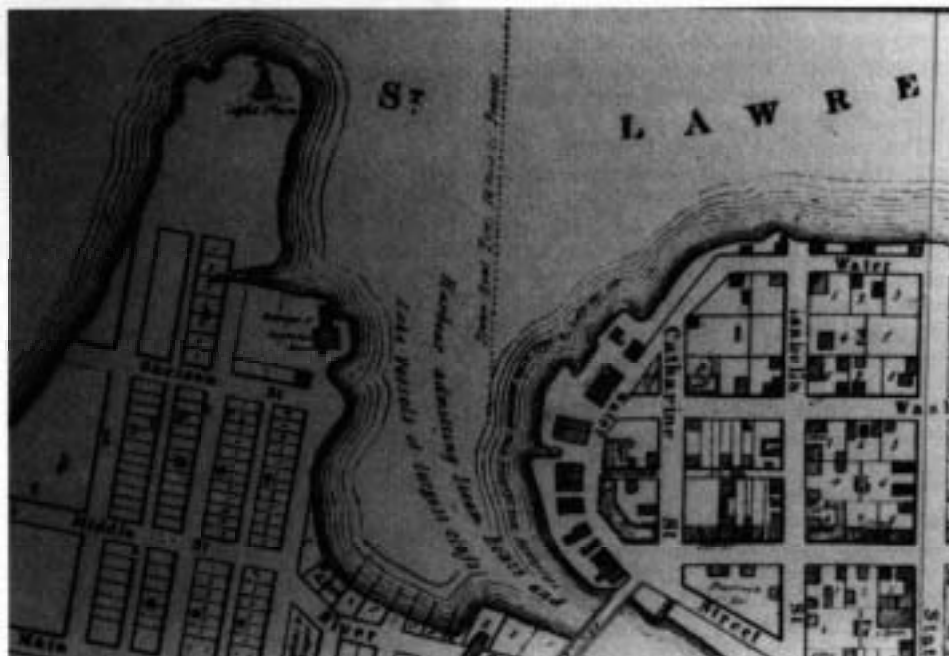
In February of 1813 when the British captured Ogdensburg, the heart of the settlement had already moved across the Oswegatchie. Some earthworks and artillery positions that had been developed by the American's on the old fort site were held by Forsyth's rifles during the February invasion across the frozen St. Lawrence until the British had taken control of the higher ground east of the Oswegatchie. An important source of archaeological information is the map printed in Lossing's 1868 *The Pictorial Fieldbook of the War of 1812*. Lossing visited Ogdensburg in 1860 and spent a day mapping the battlefield with the help of local informants. Though he reported that no remains of the fort were standing he had the help of older residents who remembered where the fort's ruins had stood in their youths.

Lossing's map is crucial because it, and the later but very similar and probably derivative map printed in Curtis' 1894 history of the county, are the only known maps which show the fort's location in reference to existing landmarks, the Ogdensburg street grid

across the Oswegatchie. These maps were the basis for the eminently sensible suggestions made by both Elizabeth Baxter and Earl Como in the 1970's that the fort site's location could be approximated by extending Washington Street and Ford Street across the river. I personally prefer the Lossing map because we know how and when it was drawn and because it shows the Fort very close to the Oswegatchie riverbank, a fact

known from the earlier maps which tends to reinforce the credibility of the information on which Lossing based his reconstruction.

By the 1830's there were plans to develop the west bank since a street grid was laid out and a design for filling in the Oswegatchie to regularize and extend the shoreline had already been conceived. The only documented development however is the erection of Sey-



*The 1836 Map of Ogdensburgh in the County of St. Lawrence, N.Y., from surveys by R. Tate and Sons was published by Hayward and Cos., Lithographers, 48 Nassau St., New York. (Courtesy of the Ogdensburg Public Library)*



*The 1853 Map of Ogdensburgh, St. Lawrence County, N.Y. was published by Wall and Forrest, civil engineers, and surveyed by Henry Wall, 250 Pearl Street, New York. (Courtesy of the Ogdensburg Public Library)*

mour's store on a plot north of the fort ruins, and the building of the steamship United States in 1831 on a location south of the store. Another article in this issue describes the finding of the

cornerstone from the fort in some ruins south of Seymour's store when the keel was being laid. The building of this ship on the northern side of the Fort site can be expected to have disturbed

and confused the archaeological remains of the northern portion of the fort, apparently running right through the remains of Picquet's chapel which had also served as the northeastern blockhouse and is the most likely original location of the cornerstone.

stone.  
When I was pulling together materials in the spring of 1987 getting ready for the first season's fieldwork in search of the fort I made a mistake which is somewhat entertaining in retrospect. Having secured a rather poor quality xerox of the 1836 map where the writing was not legible, and noting the vaguely fortlike outlines of Seymour's store in the approximate location of the fort, I concluded that Seymour's was the fort ruin. Since this map showed the "fort" located well north of Washington Street, and was actually an earlier map than the Lossing and Curtis maps showing reconstructed fort locations south of Washington, I concluded that the maps were inconsistent and that none of them could be trusted as guides to the fort's location. I even made this point in a public presentation in the summer of 1987. It was only later when I had the time to review the sources more carefully and especially when I revisited the Ogdensburg library and studied the original 1836 map that I became aware of my mistake.

In fact the 1836 map showing Seymour's north of the predicted fort location strongly supports the interpretation that the Lossing map is reliable and that the fort was located immediately south of the extension of Washington Street.

If the extension of Washington Street is taken as the approximate line for the north wall of the fort, and the fort's size is documented, the remaining interpretive problem is that of locating either the east or west wall. Since the east wall is known to have been located between 18 and 30 feet from the original riverbank all that is necessary is to locate the old riverbank under today's fill at a point somewhere on or south of the invisible line made by extending Washington Street and the fort would lie within a square about 200 feet on a side with a point on the Washington Street extension about 20' from the old bank as its northeastern corner.

Between the 1830's and the 1860's the bank of the Oswegatchie was extended hundreds of feet to the east of its original location by bringing in fill. This allowed for the growth of a railroad yard with deep enough water for the docking of commercial vessels of the day adjacent to its freight depot. The projected new bank and the original bank are both shown on a very important map from 1853, while the Beers Atlas map of 1865 shows that



*The 1865 map is from the New Topographical Atlas of St. Lawrence County New York, from actual surveys by S.N. and D.G. Beers and assistants. Stone and Stewart, Philadelphia.*



*The 1874 aerial view entitled View of the City of Ogdensburg, N.Y. was drawn by H. Brosius and J.W. Pearce, Chas. Shober and Co. and was published by Chicago Lithography Co. (Courtesy of the Ogdensburg Public Library)*

by that date the area south of the notch in the shoreline and immediately east of the Fort site had been filled, but that the planned filling had not yet occurred north of the notch. As reported by Curtis (1894: 130) the locally well known underwater site of a small French gunboat scuttled just offshore east of the Fort in 1760 to avoid its capture by the English was filled over as the Rome, Watertown and Ogdensburg Railroad yard was built, and lay underneath the freight depot in the late 19th century. This depot is shown on the new riverbank on the 1865 map.

In addition to the features noted above, the maps show that in the 1830's the street which would eventually become Commerce Street was labelled New York Avenue, and it ran right along the original Oswegatchie riverbank. While lots are shown laid out in the area of the hypothetical Fort site between the extensions of Washington and Ford Streets, in the 1830's they were probably vacant. There is nothing on the 1830's map to indicate that the Fort site had been disturbed extensively by commercial development during that decade.

By 1853 New York Avenue had been renamed Commerce Street. Several small unidentified buildings are shown in the area west of Commerce and south of Ferry, the area identified as the Fort site by the Daughters of the American Revolution in their 1890's research and suggested to be the archaeological zone by the map research reported here. These buildings were not present on the 1836 map and have been removed and replaced by the railroad yard by 1865 as shown on the Beers map. They suggest the presence of archaeological remains of an undetermined type dating from the middle 19th century in the likeliest area for the Fort site.

During the 1860's the Rome, Watertown and Ogdensburg Railroad developed a railroad yard on Lighthouse Point. As the 1865 Beers Atlas map makes clear, except for the engine house and its track, and a small depot to its north, the railroad yard was built on the filled area. The four unidentified buildings shown on Commerce Street and the single building shown at the end of the unidentified street to its west are probably south of the Fort site, though they could well be located in the area which was occupied by the Indian village.

An 1874 aerial view of Ogdensburg is basically a three dimensional version of the 1865 map, except that it shows a new small house where the intersection of Commerce and Ferry would be. Thus it appears that a house has been on the Duffy house site since about 1870.

The Sanborn Insurance Map of 1892

shows the Archaeological Zone at what appears to have been its peak of commercial development. It also shows the 19th century railroad yard as it appeared just a few years before it was filled over and rebuilt between 1900 and 1910. The Sanborn map identifies the buildings shown on Commerce Street on the 1865 map as stores and hotels, with large ice-houses located out back. A small structure identified only as D. is located in the northeastern quadrant of the hypothetical archaeological zone. The building occupies the approximate site of the present Tom Duffy house.

### 3. The Twentieth Century on the Point

Between 1900 and 1910 the railroad yard was modernized. As we discovered when field investigation began this included bringing in vast amounts of fill and covering the entire original ground surface, littered with old ties, spikes, and 19th century refuse, to a depth of between three and five feet. A new depot was built by Penn Central and new tracks were laid. The little marshy isthmus of the 18th century was now high, dry and level. The remains of the fort, of the 19th century railroad yard, and everything else were now sealed and protected. They were also very difficult to reach for archaeological reconnaissance.

I have not been able to locate a mid 20th century map with the detail of the earlier maps. Seaway and Power Authority construction in the 1950's did not result in any direct impacts on Lighthouse Point. A dam downstream at Waddington, and the dam further downstream at Massena, levelled the river and removed the rapids which were crucial to defining the 18th century strategic importance of the La Presentation site. The water level at the mouth of the Oswegatchie however has not changed during the 20th century, and Seaway maps show the shoreline unaffected at Ogdensburg.

The final map to be considered is the 1975 New York State Department of Transportation planning map for the Route 37 Arterial. Washington Street and Ford Street can be extended across the river on this map yielding a very interesting comparison with the earlier maps. This comparison makes it clear that the arterial construction did intrude into the southern third of the portion of Lighthouse Point where the fort and village were located, and certainly affected the area where the Indian village was located.

The foundation remains and other structural debris found in the ground during the 1977 arterial survey were more probably associated with the 19th century stores, hotels, and ice houses

located in the arterial right-of-way, than the fort site, although it is certainly possible that some archaeological remains from the 18th century could have remained in the ground in yards behind and among the 19th century buildings.

A comparison of the maps also strengthens the identification of the present Duffy house with the site of the small structure shown in the northeastern corner of the archaeological zone on the Sanborn map. If the map analysis conducted above is a reliable guide, the site of the fort would not lie north of the Duffy house, nor extend very far north of it, and the eastern wall of the fort would lie approximately along Commerce Street. This is not a novel finding. It was the opinion of Thomas B. Tate as rendered in 1898.

Desiring to mark the site of Fort La Presentation before memory of it faded and vanished, the members of the Swe-Kat-Si Chapter, Daughters of the American Revolution, decided to erect a monument on the spot. Accordingly they had Thomas B. Tate, Ogdensburg city engineer, show them where it was. He remembered the fort, which as a boy he had visited, and his recollections of it were still vivid at the age of 84 in October 1898. He reported to the chapter:

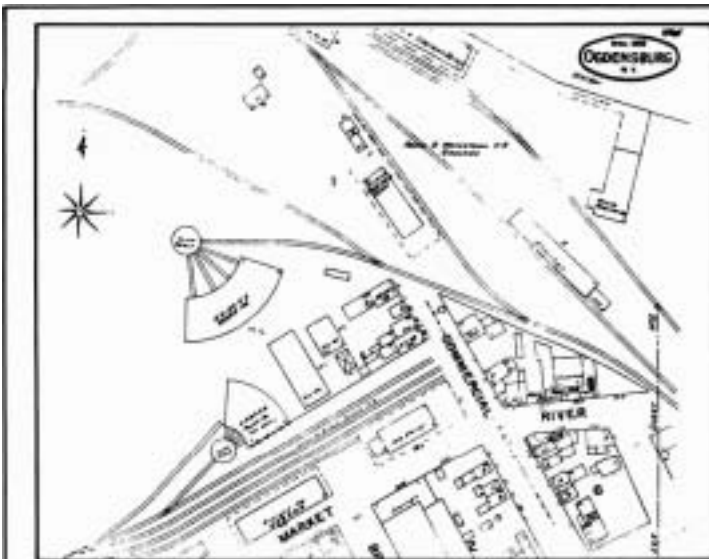
The location of the old garrison on the southwest side of the Oswegatchie River at the City of Ogdensburg was the now northwest port of Commerce Street, where intersected by Ferry Street, and on Commerce Street southeasterly from said intersection.

The monument was placed across the roadway from the present home of Thomas J. Duffy in Commerce Street (Baxter 1981: 247).

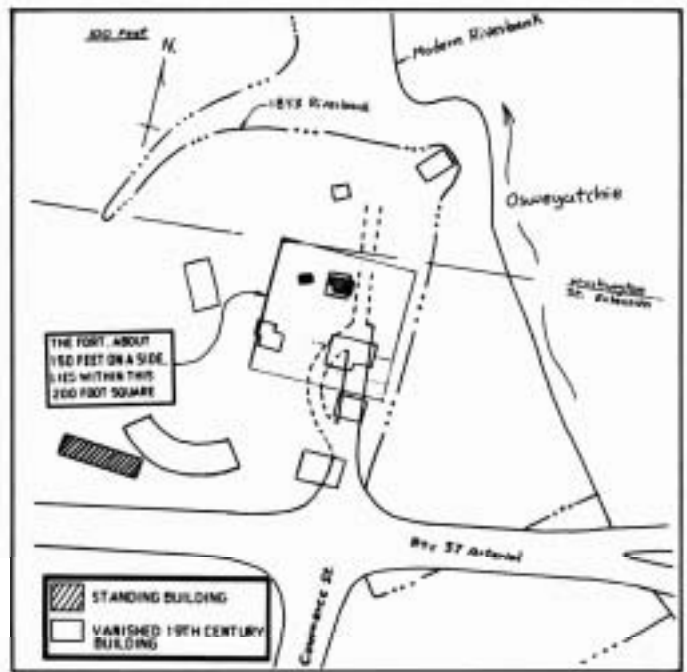
It is tempting and symmetrical to end with this Baxter quote, but I cannot restrain myself from summarizing the major archaeological implications of this work. Using an opaque projector to adjust for scale and with the 1975 D.O.T. map as a basemap the original riverbank can be projected from the 1853 map, as can the approximate locations of the 1853 buildings north of Covington Street and the 1865 railroad yard buildings. When the hypothetical location of the fort based on the assumptions developed above is plotted as well, the amount of possible disturbance is portrayed graphically and a good visual summary of the major archaeological implications of land use in the zone is obtained.

### 4. Archaeological Implications of Map Research

I have identified a provisional archae-



A detail of the 1892 Sanborn Map of Ogdensburg, N.Y. by the Sanborn-Perris Map Company of New York. (St. Lawrence County Historical Association History Center)



This map, prepared by the author, summarizes the land use data for the archaeological zone, noting the 18th century shoreline, the extension of Washington Street, the locations of map documented 19th century building sites and the approximate size and placement of the fort based on documentary research.



A detail of the 1975 New York State Department of Transportation Plans for Constructing the City of Ogdensburg East-West Arterial Highway. (St. Lawrence County Historical Association History Center)

ological zone within which most of the remains of the French and Indian settlement and the British military occupation would be located. This zone is provisional because actual findings of dirt archaeology should be able to refute it if it is in error and will tend to strengthen it if it is in fact correct. It sets forth the interpretation that the northeastern corner of the original French fort was approximately where Tom Duffy's house stands today, with its eastern wall about where Commerce Street is located. The fort would be about 150 feet on a side. During the British period the two eastern blockhouses and the eastern wall were enlarged, but the rest of the fort appears to have been little modified.

The northeastern corner of the Indian village would have been located about 150 feet south of the Duffy house along or east of Commerce Street. From there the village, at its peak in the mid 1750's, could have reached about 450 feet south and up to 600 feet west, although there is some disagreement in the sources about this, and a narrower conformation more closely following the riverbank is also possible.

The key to accurate location of the fort site and the village site would be

relocating the original riverbank under its deep mantle of 19th and 20th century fill. Once the bank is located a trench running parallel to the bank and at a distance back from it of about 30 feet should include portions of the eastern blockhouses and palisade. Since some sources cite the existence of water filled ditches around the fort their remains might also be discovered where they cross a trench excavated parallel to the bank.

The following separate potential archaeological components will tend to make the analysis of the site's collection a trifle confusing.

1. The French and Indian component of 1749-1760.
2. The British and Indian component of 1760-1796. A continued Indian village component from 1760 at least through the Revolutionary War period.
3. The First American settlers, Nathan Ford, the courthouse, jail, etc., 1796-1812.
4. The American military site and battlefield, 1813.
5. The building of the steamship United States, 1831.
6. The unidentified buildings on the fort site in the archaeological zone be-

tween Covington Street and Ferry Street which were built between 1836 and 1853 and which had been removed before 1865.

7. The Rome, Watertown and Ogdensburg Railroad/New York Central Railroad yard, 1860's-1910. The 1865 engine house and depot appear to be located southwest and west of the fort site proper. The post-1910 railroad component would be on top of circa 1910 fill, except where excavations took place reaching through the fill into the underlying original ground.

8. Various middle to late 19th century stores, hotels and ice houses located just south of the probable fort site, south of Covington Street. Their remains were in the area surveyed for the Route 37 arterial.

9. From about 1870 to the present there has been a small building located in the northeastern corner of the archaeological zone near Commerce Street on or near the site of the present Duffy House. Kitchen refuse, ashes, and dumps from this occupation as well as archaeological remains of vanished out-buildings can be expected throughout the northeastern portion of the archaeological zone.

# The Dig on Lighthouse Point

by Garrett Cook

## 1. The 1987 Season

In February of 1987, while I was on the Anthropology Department faculty at the State College of Arts and Science, Potsdam, I was presented with an unexpected opportunity. Nick Smith, the chairman of the Fort la Presentation Committee in Ogdensburg asked me if I would be able to provide some assistance in searching for the site of Fort de la Presentation on Lighthouse Point during the following spring and summer.

My colleague Steve Marqusee had been involved at the tail-end of the inconclusive Department of Transportation Route 37 arterial archaeological survey on Lighthouse Point in 1977. He and I had occasionally talked about the fort site, and had even spent one afternoon at Tom Duffy's in 1981 digging a couple of test pits. Unfortunately, Steve would be away during the summer of 1987. I was scheduled to run an archaeological fieldschool in May and June and this would provide an opportunity to conduct limited exploration.

I had some misgivings about embarking on the project. I was a prehistorian with only limited experience on 18th century sites, the most relevant of which was a few weeks digging on Joseph Brant's Revolutionary War period village site near Unadilla, New York. I had not conducted any background research on the fort site at Ogdensburg and would have only a couple of months to prepare, a couple of months filled with end of the semester business. It was, however, such an exciting and important project that, with a rush of enthusiasm, I consented to do what I could.

We obtained the permission of Tom Duffy, Keith Stiles, and Loren and Gerald Sholette, the owners of the portion of Lighthouse Point where previous research suggested the fort would lie. As time permitted I looked over copies of the historic maps and read some histories and some newspaper articles by Elizabeth Baxter and Persis Boyesen and about Earl Como's search for the fort site in the mid-1970's. I had not yet conducted the thorough map analysis reported elsewhere in this volume. I organized my fieldschool, with a final enrollment of 12 plus a few volunteers who in one way or another were special friends of the project.

On a sunny Wednesday morning in the middle of May as the shad fly hatch was just beginning we disembarked from our college van and several cars on Commerce Street, and unloaded transit and stakes, and shovels and picks. While some of the students drank coffee from thermoses and sharpened their mason's trowels, others helped me to shoot in a baseline running from south to north between Duffy's house and shed. Within an hour test pits had been established, and the first ground was broken in this most recent search for the fort. Our test pits were five by five foot squares.

Since the best evidence we had to go on suggested that the Duffy house stood on the fort site, probably near its northeastern corner, the strategy in the beginning of the 1987 project was quite straightforward. We would begin by excavating some test pits near the house to look for archaeological remains of the fort and to determine the stratigraphy of the site. A paved extension of Commerce Street precluded digging east of the house and the area north of the house was under a gravel pavement.

Stratigraphy is a technical term referring to identifying and interpreting the soil levels or strata which have developed on a site. On Lighthouse Point we knew that there would be an 11,000 year old pre-cultural stratum of rocky glacial till or of clay at the bottom. On top of this there would ordinarily be a normal subsoil and topsoil sequence resulting from the weathering of the clay and rock, from fall out of air born particles and from organic decomposition. The location of Light-

house Point also suggested the possibility of some deposition of soils during episodes of especially high water, although the St. Lawrence itself is not prone to flooding, and lacks a floodplain. This "natural" situation however would have been affected by the excavation, construction and demolition which had occurred. Natural layers would have been removed by the digging of trenches and foundation holes. Midden materials would have accumulated in some places adding cultural



*A view of the southern arm of the 1987 trench, facing southwest towards the depot.*



*A view of the excavations around the pylon just north of the southern arm of the 1987 trench.*

strata to the natural ones. If a large enough area could be opened, the patterns of these discontinuities would reflect the locations of ditches or moats, buildings and palisades.

We also knew that there was deep fill on portions of the site. We didn't know how deep it would be or what we would find at the bottom of the fill, except that at the bottom of the fill and above the till or clay there would be one or more soil layers containing the physical remains of the dramatic 18th century events which had occurred

at the Point. We began with a sense of urgency and of great excitement.

We also knew that in the event that the fill was over three feet, that we would spend more time moving fill than excavating the 18th century stratum. Foreseeing this eventuality we had requested that the City of Ogdensburg provide us with a day of backhoe work if deep fill was found. Until we had excavated test pits at several widely spaced locations in order to plot the fill and to try to find indications in the ground of where we should work it

was impossible to bring in the backhoe. Since Tom Duffy had asked that we not use the backhoe close to his house because of his landscaping work and gardens that portion of the site would have to be explored by hand anyway.

#### **Working Near the Duffy House**

In addition to four completed test pits south and west of the house, a test pit was attempted on the eastern side of Commerce Street near the Duffy house. I needed to know whether or not the original riverbank was on the eastern edge of Commerce Street as the 1853 map indicated. Unfortunately the area was covered by nearly impenetrable rock fill so hand excavated investigation was out of the question.

By the end of the first week we had determined that the area near the Duffy house had about three feet of densely packed 20th and 19th century fill, fill that could be dated by the bottles, ceramics and nails scattered through it, overlying a layer of dark brown clay rich soil which was between one foot and three feet thick and contained bone fragments and flecks of charcoal, but in which we found no artifacts. Since this layer bottomed out at the water table on typical glacial clays it was reasonable to assume that it represented the 18th century. However with four test pits excavated through it, it had failed to produce any artifacts at all, and so was undated.

Our work near the Duffy house also led to a disturbing find. In the area west of the house there was a noticeable smell of fuel oil in the lower strata and there was a film of oil or gasoline on the groundwater as it percolated into the excavations. While we originally hoped that this would be a localized phenomenon we found it to be widespread in the western portions of the archaeological zone. It eventually led to our abandoning work in some areas which required excavation as part of the research design.

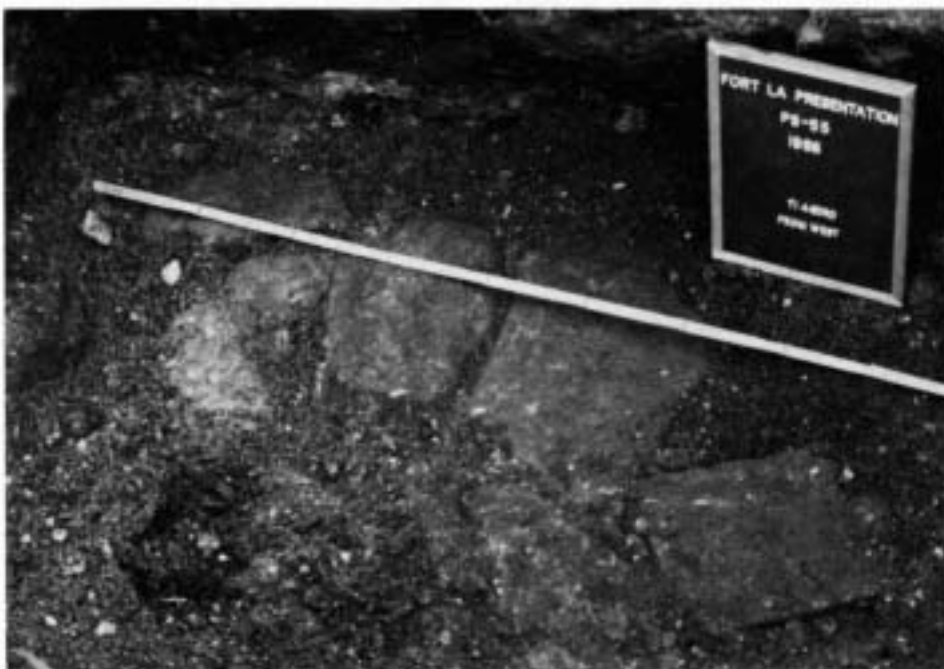
#### **Working In the Field West of Commerce Street**

During the first week work had also proceeded in the field southwest of the house. Two test pits located about 120 feet southwest of the house had found cut limestone blocks at the bottom of about five feet of very sandy fill. In both cases the bases of the blocks were in a very dark brown, almost black soil layer about a foot thick which lay between the base of the fill and glacial clay.

This layer of soil, which we came to call the "black horizon," because of its color and its widespread occurrence on the site, contained bits of wood, including squared off and obviously milled fragments and bits of leather, and the



*A north facing view of the major north/south arm of the 1988 trench located just east of Commerce Street.*



*A stone pavement located at the base of the black horizon near the middle of the 1988 trench.*

shells of small land snails scattered all through it and even had recognizable traces of sod on its upper surface. Its surface was clearly the turn-of-the-century filled over ground surface, underlain by about a foot of soil which had developed on top of glacial clay. This foot of soil would contain all of the archaeological material dating, potentially, from as early as 9,000 B.C. when the late ice age flooding of the area had ended through about 1900. The absence of normal soil horizons within this layer, and the fact that wood fibers, leather bits and bone fragments ran every which way through it from its top to its bottom, suggested that an area which had been low lying and at least seasonally wet, and which had been littered with leather scraps and perhaps also with the structural remains of buildings, had been plowed.

This interpretation was later born out by the finding of a few prehistoric artifacts, 19th century and 18th century artifacts scattered randomly throughout the layer. It had no internal cultural stratigraphy, though it produced materials reflecting several thousand years of culture history. The fact that 19th century materials were found throughout the layer also indicated that the most recent plowing incident or incidents had taken place well into the 19th century. Had the plowing been associated with 18th century farming at the site the 19th century materials would have been restricted to the top of the layer.

The amazing preservation of bone, leather and wood in this layer was undoubtedly the result of the soil's generally waterlogged condition which had created an anaerobic environment in which organic material didn't rot, much as in the cases of the famous Scandinavian "bog people." There was however no way of knowing whether the area had been waterlogged in the 18th century, in which case it would have been located within the fort, or whether the groundwater's level had risen substantially during the 19th and 20th centuries as area tree cover was lost and as building and paving changed the patterns of run off, absorption and evaporation, thus acting to slow or stop the decomposition of older materials that had been laid down in drier conditions.

The cut stone in these test pits could have been rubble from the fort so it seemed prudent to enlarge them. This resulted in the discovery in one of them of the corner of a stone masonry feature several feet in height, with a portion of a squared off timber lying partially buried in the black cultural horizon near its base. Since the fort was said to have used squared off logs in its palisades, and since it appeared that

preservation was remarkable in the black horizon, an air of excitement developed on the site. These finds were made during the beginning of the second week and led to my decision to request that the backhoe be brought in to open a trench, running on an approximately east to west line in between the two test pits and then turning to run north into the area west of the Duffy house.

The backhoe operator was asked to excavate a trench about six feet wide to a depth of about four and half feet. At that depth a bluish color became visible in the base of the fill and immediately below that bluish clay rich layer was the old ground surface. After the elbow in the trench, as we worked north, it became apparent that the original ground surface was not quite as far below the present surface. At a spot almost directly west of the Duffy house the backhoe uncovered stone rubble at the base of the fill. This was broken up rock, some of which might have been fragments of cut blocks, but most of which appeared to be fieldstone. There was no apparent order in its arrangement, it appeared to be a pile. I had the backhoe dig through the pile to try to see whether its bottom was on the top of the black layer, suggesting that it might have been dumped as ballast in the 19th century or whether it extended through the black layer suggesting that there might have been some excavation and that the rubble might have included some 18th or 19th century foundation remains still in place.

As the operator attempted this the excavation began to fill with contaminated water which produced a very strong fossil fuel odor and which made it impossible to answer the question. The pollution in this area was so pronounced in fact that it was clear that no further expansion of the excavation should be attempted. At the time this didn't seem too disappointing, but in the light of the findings of the remainder of the 1987 season and the work in 1988 this inadequately explored area has come to seem to me to be a key to the interpretation of the site.

There was however a serious disappointment on the day of the trenching. I asked the backhoe operator to put in a short trench on the east side of Commerce Street in order to try to verify the location of the original riverbank. He was unable to do so since he had not requested clearance to work there and was unaware of the locations of sewer and water pipes and cables. We never were able to verify the riverbank location in 1987, and that became the first order of business in 1988.

Work in the trench and in an expanded hand excavated area in the elbow of the trench where the masonry

feature and timber had been located occupied most of the crew for the remainder of the fieldseason. Excavation in the floor of the trench took the form of hand excavated 2.5 by 2.5 foot units at ten foot intervals along the east/west arm. Most of these were eventually expanded so that we had a nearly continuous two to five foot wide excavation along the southern wall of this portion of the trench. A few test pits were also completed north of the elbow, but a combination of factors including rain which flooded the trench at the beginning of the third week and refused to drain away, lack of a sufficient workforce, and the far greater contamination with oil in the northern arm all contributed to the focus on the southern arm.

The excavation in the southern arm and in the expanded area in the elbow of the trench began to pay off. Among the artifacts found that we knew or hoped represented the 18th century components were musket balls and gun flints, clay pipe bowls and stems, the recognizable toe of a woman's or child's moccasin, a blue on white china goblet with a Fleur-de-lys design, a badly rusted frizzen, the little hinged cover plate which covers the flashpan of a flintlock musket and vast deposits of animal bone including sturgeon and other fish, deer, cattle, pigs and possibly bear.

The expanded work however was not without its disappointments. The stonemasonry feature which I had hoped would turn out to be a portion of a ruined building was a free standing railroad pylon and the squared off timber which I had hoped would turn out to be a piece of a palisade log was a railroad tie, spikeholes and all. It was also disappointing that as the black horizon was removed the excavations filled with water. We couldn't expose the clay below the buried plow zone and examine it for post molds, the remains of the holes excavated for the palisade, or to look for the discontinuities in the color and texture of the subsoil which would indicate features like trenches, foundation holes or grave shafts. Finally, although I didn't know this for sure until well after the end of the field season, the goblet with the Fleur-de-lys motif was manufactured in the 19th century and had nothing to do with the French period. In fact we had ended the work in the field southwest of the house with some definite 18th century material, but with nothing that was known to be French, and with no structural evidence for the fort.

#### **The Work on the Western Edge of Commerce Street**

Although we had failed at opening any ground in the crucial area east

of Commerce Street we were able to open two adjacent five by five squares in the turn around loop on the west side of Commerce Street. Here, at a depth of only two and a half feet from the surface, we found the top of a one and a half foot thick dark brown midden deposit, which looked exactly like the deposit that was in the test pits closer to the Duffy house. However in this case we were rewarded with a deposit that contained the same kinds of materials found in the black horizon out in the field, especially pipe fragments and butchered animal bones. The most important find though was a small five holed bone trouser button of a type identified as typical of military sites from the second half of the 18th century (Olsen 1963). This also confirmed to my satisfaction that the dark layer sandwiched between the known 19th century fill and till around the Duffy house dated from the 18th century.

We backfilled at the end of 1987 with some uncertainties and with mixed feelings. We had a small collection of 18th century artifacts of the sort to be expected at a fort site. We did not however have the fort itself, and had not even been able to completely rule out any area as definitely not containing material from the fort. The high water table had precluded and would continue to prevent a traditional search for the fort by removing the black horizon and examining the subsoil. We knew that there was oil contamination in the ground but did not know how much area had been affected. We had not been able to find the old riverbank, so the east/west dimensions of the fort could only be roughly approximated by assuming that the eastern side of Commerce Street was the bank. There was no plan to continue work at the site.

## 2. The 1988 Fieldseason

In December of 1987, at the suggestion of Jim Reagen, Managing Editor of the Ogdensburg Journal, I wrote a letter about the project to New York State Senator John McHugh, and requested his help in securing about \$28,000 to allow the research to continue for a second year. Thanks to his support the City of Ogdensburg was awarded a grant through the New York State Department of Parks, Recreation and Historic Preservation. In April of 1988 I began work in my present position as director of the St. Lawrence County Historical Association. Realizing that I could not do justice to both the Association job and the archaeology project, and that my friend and colleague Steve Marqusee would be free during the summer of 1988, I asked him if he would be interested in co-directing the project and in taking primary responsibility for organizing and supervising

the fieldwork. Happily he was.

The initial work was to be conducted by Steve's Potsdam College archaeology fieldschool. The strategy recommended by Reagen and by the Ogdensburg Historical Commission to keep the work going all summer hinged on using the Ogdensburg media to mobilize a force of volunteers during June, July and August.

Unfortunately the fieldschool never got on site. In the spring the New York State Department of Environmental Conservation had begun investigating the oil spill on the Point at landowner Tom Duffy's request, and Tom was concerned about allowing excavation when the extent and nature of the pollution was unknown, a concern that we all shared. Following an auger survey provided as a public service by the engineering firm of Bernier, Peck, Gozawalski and Carr, and a follow-up in which several small backhoe excavations to the watertable were examined by the author, an uncontaminated zone was identified, and Tom's permission to continue work was secured. By this time it was May and the fieldschool had been committed to the Almonzo Wilder homestead project near Malone.

The 1988 project ran from June through August, using a local volunteer force with Marqusee directing and with three Potsdam College students, Kathy Bartenstein, Sue Porter and Ken Symons, as paid field assistants. There were ups and downs occasioned by the unusual heatwave and by fluctuations in the numbers and characteristics of the volunteer workforce. Since few volunteers stayed on for more than a day, the site director and his assistants were required to provide repeated basic training, and to do a great deal of note taking and documentation to compensate for the inexperienced excavators. In spite of difficulties and frustrations, compounded by rain which had to be pumped out of sumps dug in the trenches, the research proceeded and there were some very important findings.

The first order of business in 1988 was to try to find the original riverbank on the east side of Commerce Street. To this end a backhoe trench was excavated just east of Commerce Street well south of the area where we later opened our major excavations. This test pit reached to a depth of 8' below the surface without finding the base of fill, so it appeared to lie beyond the original riverbank dropoff. This finding however remained uncertain because there was a strong smell of sewage in the earth and the backhoe operator reported that a major sewer pipe had once run in the general vicinity of the excavation. It was possible that we were excavating in a previously disturbed area.

We next began to open a trench just east of the northern end of Commerce Street immediately south of the concrete pad of the removed Picquet monument. Here we found the black horizon at a normal depth of less than five feet below the surface indicating that we were still west of the original riverbank dropoff. We had another backhoe trench excavated about 50 feet east of the monument base. We expected that this trench would be out in the river channel and would need to be extended to the west in order to find the riverbank dropoff.

Imagine our surprise and gratification when we saw the outline of the original riverbank dropoff in the north and south walls of that trench, descending at an angle of 45 degrees to the water table at a depth of eight feet with typical tan rocky fill east of the profile of the old bank. At the point of contact between the old ground surface and the fill there was a thick matted and compressed deposit of wood chips and fragments of cut timber, suggesting the detritus from a sawmill or major construction project. This material was either river flotsam from the 1860's which had been buried by the railroad yard fill, or litter that had covered the riverbank at the time of filling.

In any case we now had a firm fix on the riverbank directly east of the spot which Mr. Tate had identified as the northeast corner of the fort in 1892, and slightly south of the imaginary extension of Washington Street which our map research had indicated as marking the northernmost boundary of the fort. If the fort was located from eighteen to thirty feet from the bank, as the old de la Brosse plans indicated, its easternmost wall would lie either within or very near to the ninety foot long north/south trench which we opened from 20 to 30 feet west of the old riverbank. We began the hand excavating phase of our 1988 excavations with a tremendous sense of excitement since it seemed that we were in exactly the right place.

During the course of the summer a hand excavated strip about three feet wide was brought down through the base of the long backhoe trench to the underlying glacial till along the western wall of the trench, and the entire floor of a major western extension of the southern end of that trench which connected it to the end of Commerce Street just south of the monument pad was also excavated completely.

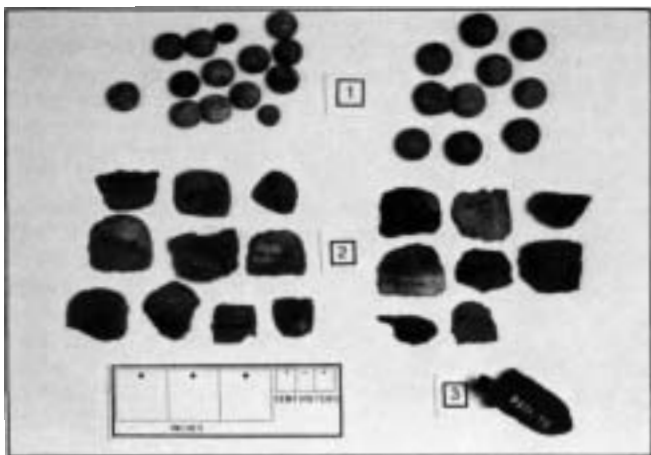
The black horizon was universal in the excavated area, except that it pinched out and disappeared for a distance of about ten feet between +50 and +60 just north of the center of the trench only to reappear again. This



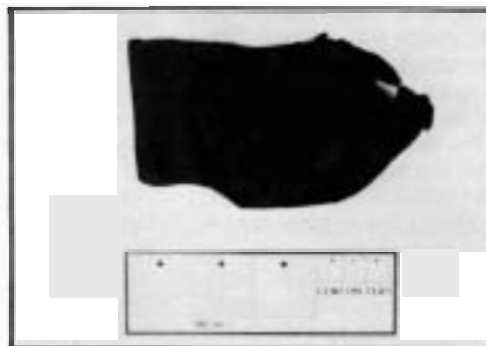
was a potentially important finding, though its interpretation remains uncertain. An arguable interpretation, given what is known about the site, is that it represented the location of a building's corner, probably the north-eastern corner of the northeastern 18th

century blockhouse, the one used as a chapel by Picquet. The black horizon representing a midden deposit would be discontinuous in an area that had been occupied by a building during the period when the midden was laid down. Alternatively, the discontinuity could

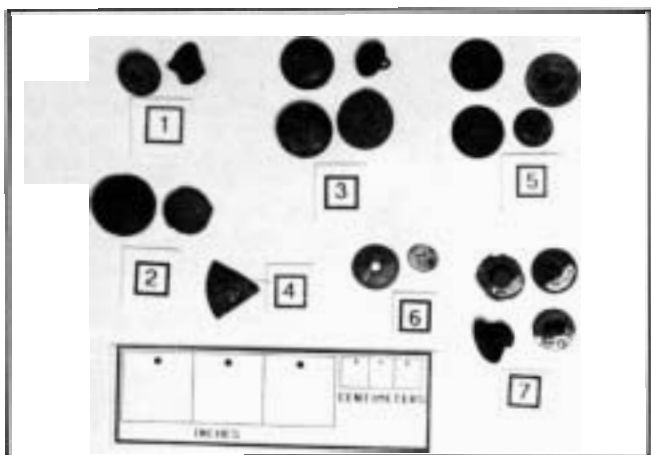
have been the result of the excavation which took place when the Picquet cornerstone, probably associated with the chapel, was found during the removal of ruins to lay the keel for the United States in 1831. In this interpretation the actual blockhouse could have



The musketry assemblage showing (1) musket balls, (2) spall type gun flints and (3) a frizzen. The balls are arranged by size with the French and Indian balls on the left and the English on the right. The tan French flints are on the left and the grey to black English flints on the right. The frizzen is probably from an English Tower musket.

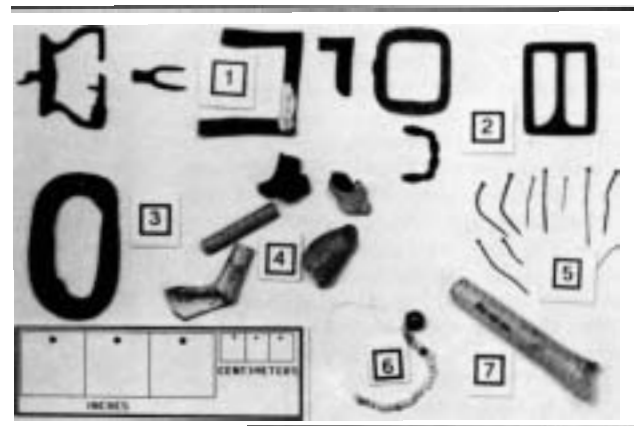
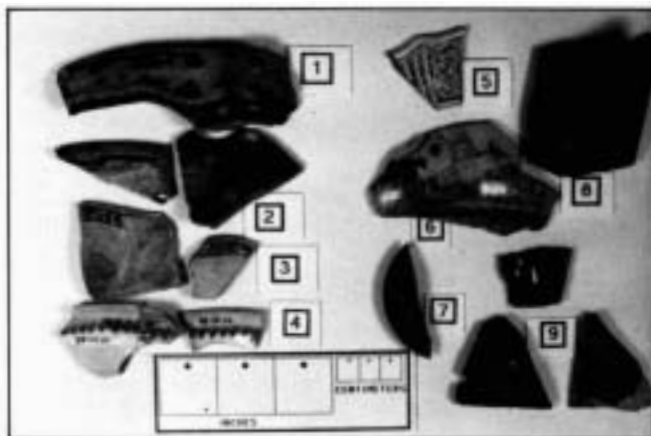


The toe of a woman's or child's moccasin.



(1) Shows buttons with the characteristic crown and thistle motif of the English 84th Regiment, while (2) shows buttons from the English King's 8th Regiment. (3) Shows hollow brass English buttons, the one on the lower right a decorated officer's button. (4) Is a cut piece of a Spanish dollar. (5) Shows several late 18th or early 19th century flat brass buttons, the one on the lower left marked with R.R. is an 1813 button from Forsyth's Rifles. (6) Shows two bone buttons. The one with five holes is a typical late 18th century military trouser button. (7) Shows some badly corroded metal buttons which have not been identified.

This hodge-podge of 18th century artifacts includes (1) large shoe buckles and smaller knee buckles, (2) a military strap buckle, (3) a strike-a-light, (4) some decorated kaolin smoking pipe fragments, (5) tiny brass straight pins, (6) white, grey and pale blue Indian trade beads and (7) the stem of an English "cotton twist" wine glass. Except for the glass stem they could be from either the French or English periods.



Ceramics are the most useful artifacts for identifying components. Those arrayed on the left are French and those on the right are British. (1) is a glazed earthenware rim from a French bowl with spout, (2) green and brown glazed French earthenware sherds, (3) a pale grey tin-glazed platter with a hand painted blue-gray border, and (4) a cream colored white china plate with a blue hand painted saw-tooth border. (5) is salt-glazed Staffordshire ware, (6) is typical delftware from the late 18th century, (7) is a sherd of a terra rosa jar lid with a raised design, (8) is a basal sherd of a stoneware jug with an unglazed interior and (9) is sherds of dark brown glazed redware of the Jackfield type.

lain either east or west of the disturbed area, though a location to the west seems more likely because of the close proximity of the riverbank on the east. It is also possible that some form of drainage related erosion, or grading or other disturbance during the 19th century, could have removed a portion of the midden deposit producing the observed result. Only a substantially enlarged excavation of the adjoining areas would resolve these uncertainties.

A portion of stone pavement composed of relatively small flat stones laid on the glacial till at or near the base of the black horizon was located in the trench about twenty feet south of the discontinuous area. Its location near the base of the midden material indicates an 18th century context for this feature, and that either that portion of the site was not plowed or that the pavement lay deep enough below the 19th century surface to have remained undisturbed. Its purpose remains unknown.

### 3. Archaeological Findings

#### Distributions on the Site:

During the 1988 season the same kinds of 18th century material, mostly smoking pipe fragments, ceramics, gun flints and musket balls were found as during 1987, but in substantially denser concentrations. This seems to suggest that similar activities were taking place in the excavated areas from both seasons, but that during the 18th century there was substantially more activity going on in the 1988 trench area than in the 1987 area. The most pronounced differences in distribution were in connection with trade beads. Only one small white glass "seed" bead, an item reflecting the Native presence, was found in 1987, while fifty such beads were found in 1988. This suggests that activities in which beads tended to be dropped or lost took place in the area of the 1988 trench, or that the Iroquois presence was more pronounced on this part of the site. This raises an important methodological point though.

It would be desirable to talk about the meaning of artifact distributions on the site, to be able to identify particular activity areas for example, or to be able to state that French artifacts predominate in one area and English in another. Ideally, a site of this kind would be located and its limits would be found. Archaeologists would then grid the site and excavate a random sample of squares, trying to obtain a total sample of about 10% of the site's area. These data could then be analyzed to discover patterns in the distribution of artifacts.

In our case the limits of the site were not determined, except on the east where the riverbank was found. Using

the map based assumptions described above, and noting the amount of site destruction which has already taken place, it appears that there are about 70,000 square feet of the site remaining, including what may remain under Commerce Street. Although we moved a lot of dirt most of it was fill and we only excavated about 1,000 square feet of the 18th century stratum, a little bit more than 1% of the potential site area. Since we were largely constrained to work in trenches because of the deep fill our sample was not truly random.

Aside from the trade beads about the only probably meaningful distributional finding is that 18th century artifacts seem to be concentrated in an area adjoining Commerce Street and its extension, especially to its east, and again in an area about 100 feet to its west. The 275 square feet of excavated ground between Commerce Street and the pylon area out in the field produced only one identified 18th century artifact, a French ceramic sherd. This does not mean that there are no 18th century materials in the central site area. What it seems to indicate is that artifacts are concentrated in the areas near the walls and blockhouses rather than the central parade area. The barracks, bakery and powder magazine which were located within the parade area were not found by our investigation but would presumably be represented by relatively rich concentrations of structural remains and 18th century artifacts.

#### The Eighteenth Century Assemblage:

The archaeological collection from the site included a few prehistoric artifacts, and large numbers of historic period artifacts dating from the 18th through the 20th centuries. In addition to the artifacts thousands of bones were found representing birds, mammals and fish, most of them representing the 18th century component. During each season the artifacts and bones were washed and catalogued at the Potsdam College anthropology lab. Preliminary analyses separated the collection into broadly based assemblages representing the 20th, 19th, and 18th centuries and the prehistoric period. Steve Marqusee and his research assistants were able to run down references to a significant portion of the 18th century assemblage.

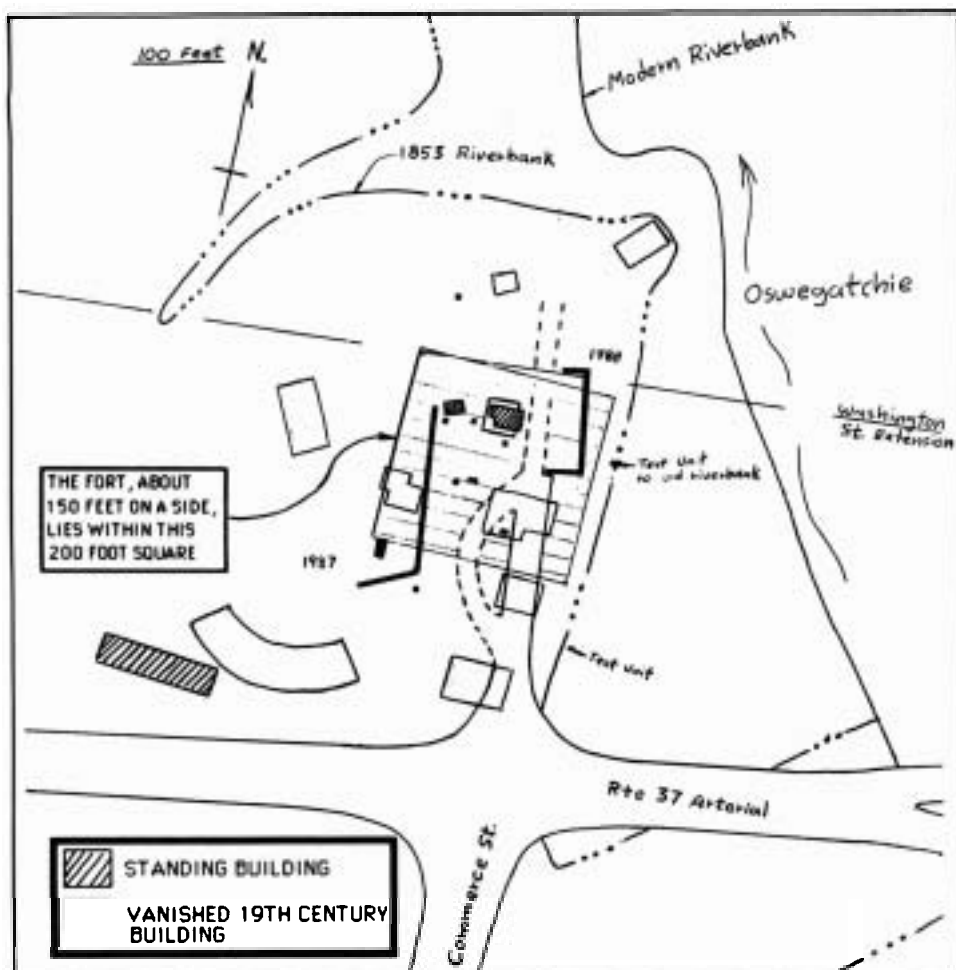
Nevertheless at the end of 1988 we found ourselves in possession of a substantial collection of 18th century material which we lacked the expertise to segregate into French and English assemblages and of a residual collection of material which we were unable to date. We also had the huge collection of bone only a small percentage of which we could identify.

At my request, professor John Bar-

thelme of St. Lawrence University, an expert on the analysis of archaeological faunal remains, consented to review the bone material. He provided us with a preliminary written report in the fall of 1989 and plans to follow that up with a more detailed analysis during 1990. Among the 5,000 specimens of animal bone recovered from the site he was able to identify 768. He found that the collection was a mixture of wild and domestic species in which white tailed deer and domestic pig remains were the most common. Cow bones were probably present in small numbers and sheep or goat may be present. Small carnivore bones suggest that trapping was occurring. The only specimen definitely representing a large carnivore was a bear molar. Bird and fish bones were common but have not yet been analyzed except to note that catfish were present, and that chicken and wild turkey were probably also eaten. The predominance of deer, as well as the vast numbers of specimens and their nearly universal distribution in this part of the point which was not utilized extensively for habitation after 1800 strongly indicate that the bone remains are part of the fort and Indian village component.

I visited Paul Huey, Director of Archaeology, Bureau of Historic Sites, New York State Office of Parks, Recreation and Historic Preservation, in his laboratory at Peebles Island for a day, and together we reviewed the 18th century material comparing it to his well documented collection from the Crown Point site. Later, following up on a suggestion by Paul, I asked W. Bruce Stewart, director of the Cataraqui Foundation in Kingston, Ontario, to come to the lab in Potsdam and review the collection. Bruce, who had worked on the excavation of Louisbourg, the huge French fort site at the mouth of the St. Lawrence and who had conducted the excavations of French Fort Cataraqui at Kingston, independently confirmed Paul's findings and added some of his own. I thank these three fine and generous archaeologists for the invaluable and enthusiastic help which they have rendered.

The 18th century artifact collection, what archaeologists refer to as an assemblage, includes artifacts from three ethnically distinctive groups: the French, the English and the Native American. Since a portion of the Iroquois attached to the French fort stayed on after the French defeat and allied themselves with the British during the American Revolution it is really not advisable to assume that the Iroquois archaeological component of the collection is necessarily contemporary with, or functionally related to, the French Fort de la Presentation part of the assemblage.



*The excavations of the 1987 and 1988 seasons are here added to the map prepared by the author to summarize documentary research implications for the archaeological project.*

The identification of the Native component is in fact further confused by a number of factors—for example, as Paul Huey pointed out, the Iroquois during the French period would have been using English clay smoking pipes obtained from Dutch traders in Albany. And which ethnic component do trade goods represent—that of the traders or that of the recipients? While it would probably be possible to separate out the village component from the fort component if the whole site had been sampled systematically, the limited exploration that we were able to complete is inadequate to this task. In the real world, given the collection under analysis, thoroughgoing breakdowns into ethnic components or into fort versus native settlement components are unworkable.

It is possible to separate out a few artifacts with some certainty as representing either the French or English component, and this is very desirable as an indicator that the archaeological zone contains material dating from the French period. Most of the 18th century material however can only be assigned to a specific component arbitrarily,

even if a simple two part French period/English period scheme is used. A superior alternative seems to be to present the 18th century assemblage as a whole, and to comment on those pieces which are, given the current state of knowledge, truly diagnostic of a specific period and cultural tradition.

Some indeterminate portion of the collection also represents the American presence on site between 1796 and 1813, with one button in particular definitely from the American military occupation. Since the early American period up to 1813 was the last phase of the use of the surviving fort buildings this is also part of our story even though it transgresses the arbitrary boundary between the centuries.

This entire article was originally conceived as a collaboration between the author and Steve Marqusee. Steve was unexpectedly detained for several additional weeks on an inter-term trip to South America and unable to return in time to write his part. I have, however, borrowed shamelessly and abundantly from Steve's contribution to an earlier joint report on our findings in the discussion of the artifacts which

follows. So, in a sense, Steve and I remain co-authors of this piece, though we were unable to meet to discuss the conclusions or the form of the article.

### Musketry

Unfortunately, although the French generally used a smaller calibre musket than the English, musket balls between 59 and 63 calibre were used by both. Larger 68 to 69 calibre balls became the standard for the British infantry in the late 18th century and could not be French. Indian trade guns were lighter than the usual French guns, with calibres usually ranging from 55 to 57. Our collection contains 23 musket balls. Thirteen of these are smaller than 60 calibre ranging from 52 to 58, thus indicating that they are probably from the French and Indian component, though some pistol shot may also be included. Those larger than 60 calibre range from 63 to 69 indicating that they are probably British. There was no discernible pattern in the distribution of large or small balls on the site.

We found 25 gun flints, all of the spall type, that is all made by striking off a large flake of flint and using it without squaring it or thinning it. Spall type flints could be either British or French. There are however at least two major sources of chert involved in the flints from the collection. One is a very waxy tan material, while the other is a slightly coarser grey to black material. Since French flints were typically of a very high quality honey colored chert while English flints were of variable grey chert we have handily segregated our flints according to component. There are more of the tan colored than of the grey flints in the collection. Like musket balls, flints were found all over the site, however all of the gray (English) flints were found in the 1988 excavations east of Commerce Street.

This is especially surprising in light of the fact that the only identifiable piece of musket hardware found, a frizzen, the hinged cover of the flash pan which was struck by the flint to fire the weapon, is identifiable as being from an English Tower musket, and was found in the western excavation area, the area where none of the purportedly English flint was found.

### Smoking Pipes

Pipes made of white kaolin clay were widely used during the 18th century, but Paul Huey reports that they are not commonly found in French assemblages. The collection includes 350 pipe stem fragments and 60 pipe bowl fragments. Nearly all of the bowls which are sufficiently reconstructable to tell are of the type produced in England by R. Tippet bearing the typical cartouche. They could however date from

either the French or English period since as noted above the Indians would have smoked English pipes at the French fort. Pipe fragments are distributed universally on the site.

#### **Pins and Nails**

More than a dozen brass straight pins of the sort manufactured in Europe during the late 18th century (Huey 1969), one of them bent over for use as a fish hook, were recovered. A few hand wrought nails characteristic of the late 18th century were also found. These could all be from the French or English occupation.

#### **Strike-a-light**

A steel oval made to fit over the fingers something like brass knuckles is a strike-a-light, an object against which a chunk of flint would be struck to strike off a spark to light a fire. This is a typical 18th century artifact. It could be either from the French or English period and looks exactly like one illustrated in the English collection from 18th century Fort Ligioni (Grimm 1970: 97).

#### **Coinage**

An exciting find of the 1988 season was a Spanish milled "Pillar" dollar cut to two reales. These coins were minted between 1732 and 1772 but were used as legal currency in the United States until 1857. This one is similar to one found at Fort Ligioni (Grimm: 1970: 82), but because of the long period of use it cannot be assigned to a specific component.

#### **Bottles and Glass**

Several bottle necks and bottle bases were examined by Paul Huey. He identified some very thick nearly black glass bottle shards as from British wine bottles, and he identified one wine glass stem fragment, a piece of cylindrical clear glass containing a white spiral as an English cotton twist or opaque twist glass. It would date from between 1745 and 1780 (Robertson 1969). He also thought that a few sherds of a thinner pale green bottle glass were probably from French wine bottles, but that was not possible to verify because the fragments were very small.

#### **Leather**

Boot or shoe soles and heels, a moccasin toe, and numerous odds and ends and pieces of leather straps are in the collection. Similar leather materials have been found on other 18th century forts, for example at Fort Ligioni (Grimm 1970), and the survival of leather from the period is not inconsistent with the other evidence of good preservation in the ground, for example recognizable grass blades on the buried ground surface filled over in 1910, and wood chips which appeared undeterio-

rated since their burial in the 1860's.

#### **Buttons and Buckles and Beads**

These items, together with the leather mentioned above, represent the surviving items of wearing apparel. Glass trade beads were worn by the Indians during the 17th, 18th and 19th centuries, both strung as jewelry and more commonly sewn onto clothing. Of fifty beads found on the site all but one were found in the 1988 excavations east of Commerce Street, and all but one were of the tiny white variety known as seed beads.

The Europeans of the late 18th century, both French and English, wore knee and shoe buckles. Neither Paul Huey, nor the published sources we have reviewed, can distinguish between French and English buckles of the period. So, even though the several buckle and tongue fragments that we recovered are strikingly similar to the English specimens from Fort Ligioni (Grimm 1970: 52-62), their cultural affiliations remain undetermined.

Buttons can be very helpful in distinguishing among military components. Unfortunately however, with a few exceptions that could not be identified securely, all of the buttons we found represent either the British or the American components. Two bone buttons, one with one hole and one, a small military trouser button with five, could only be dated as late 18th century, and could be either French or English (Olsen 1963).

British military buttons were found representing the 84th Regiment, and the King's 8th Regiment, as well as some identifiable but generic British hollow brass and flat brass buttons, and one large hollow brass decorated officer's button. The 84th, originally known as the Royal Highland Emigrants, was raised in 1775 in Canada and New York and became the 84th in 1778. Its buttons are decorated with a crown and thistle motif and similar ones have been found at Carleton Island and Fort George (Calver 1950: 132-33). The 8th regiment buttons would date from a little earlier, circa 1868.

Some of the flat brass buttons could represent the American military component of 1813. One in particular does represent this component, a button marked 'RR' which stands for rifle regiment is a relic of the Forsyth's Rifles stand against the British invasion of Ogdensburg in February of 1813. Forsyth's Rifles were raised in 1808. Similar buttons have been discovered at Forts Erie and Chippewa along the Niagara River (Calver 1950: 154).

#### **Ceramics**

Ceramics are of great interest to archaeologists because while they break easily and so are frequently thrown

away, they are virtually indestructible, and because they are usually decorated and decorative styles go through cycles and fads making them eminently datable and easily assigned to cultural traditions. It is the ceramic collection from Lighthouse Point that is most helpful in documenting the presence of the French and English cultural traditions in the archaeological zone. The ceramic distribution interestingly parallels the gun flint distribution. French sherds, like tan flints, were found in both seasons and in the eastern and western portions of the site, but English sherds, like grey flints, were found only in the squares on the east close to and east of Commerce Street.

The 18th century English ceramics included pieces representing five different ceramic types. White Salt-glazed Staffordshire ware dating between 1760 and '70 was found in several widely distant locations on the site. The other ceramics were a single and delicately designed piece of a jar lid of Italian "terra rosa" identified by Bruce Stewart, and dating from the last half of the 18th century, several pieces of late 18th century dark brown glazed "Jackfield" redware, a number of blue on white delftware pieces, some with a Chinese design, and a single large piece of the base of a stoneware jug glazed on the outside but with an unglazed interior. Except for the terra rosa which had not been included in the collection shown to Paul Huey, the specific identifications were his.

The French ceramic assemblage included pieces representing at least four distinct vessel types. A rimsherd with a recognizable, though eroded or broken, pouring spout is from a vessel known as a "terrine a bec verseur" a large basin used for separating cream from milk and for serving stews, soups and porridges. Characteristically this vessel type is glazed on the inside and around the rim on the exterior with an unglazed body (Brain 1979: 53). The rim in our collection has a brown glaze. Other pieces of crude earthenware with brown or green glazes have also been assigned to the French component.

Additionally one sherd of finer redware with a medium brown glaze, a sherd of Italian Liguria is assigned by Paul Huey to the French component. An exciting find was that numerous sherds of blue-on-white china with a saw-tooth painted on design, probably representing at least two separate plates, exactly matched pieces which Paul had excavated from the French stratum at the Crown Point site.

A few additional pieces of greyish French tin glazed or faience ware, with an attractive painted design along the rim, were identified by Bruce Stewart in his review of the complete ceramic

collection at the college, in a portion of the collection Paul Huey had not seen.

#### 4. Conclusions

An 18th century assemblage characteristic of French and English military occupations was found on Lighthouse Point, exactly where the Daughters of the American Revolution research of the 1890's, Earl Como's research of the 1970's and our own independent research of the 1980's says that the old fort site is located. Given the nature of our evidence it is reasonable to claim to have verified the location of the 18th century site within which the remains of the fort are located, a larger site which I have referred to here, and which Steve Marqusee and I have referred to elsewhere, as the Lighthouse Point Archaeological Zone.

Since we also know where the original riverbank is located, about how far west of the riverbank the fort was located, the size and shape of the fort, and about where the northern wall of the fort was located in relation to the extension of Washington Street, it is possible to approximate the fort's location within the archaeological zone with a reasonable expectation of being right.

It was the intention of the authors to try to test this hypothesis in the 1988 season. The artifacts recovered are consistent with a positive finding, but we did not succeed at finding structural remains of the fort in the ground; that is post-molds, trench or ditch remains,

or stonework from the blockhouses. As noted above, a missing portion of the black horizon can be taken as an indication of the location of a fort structure, but other explanations cannot be ruled out given the tiny area which was excavated.

A thorough investigation was ruled out not only by the shortage of fieldworkers, and the depth of fill, but also by the oil contamination in the northwestern and western portions of the zone, the apparent sewage contamination in the southeastern corner, the location of Commerce Street approximately where the eastern wall should be located, and Tom Duffy's house, parking lot, septic system and landscaping in the northeastern portion of the zone. In short, we have been to a great extent constrained to dig in accessible areas rather than in areas that would most clearly serve to support or to refute our interpretation.

For future reference, should archaeologists in the 21st century undertake a follow-up, I have prepared a map showing where the best evidence to date indicates that the fort was located. It also seems possible, though undesirable, that salvage archaeology might become necessary before the 21st century, in the event that the State Department of Environmental Conservation should require the removal of oil contaminated soils on the point for example, or that private or public works are planned for the archaeological zone on Lighthouse Point that would destroy what may remain of the fort site.

The site of Fort Levis on Chimney Island and of other circa 1760 French and Indian sites on other islands were destroyed during Seaway and Power Authority work in the 1950's. The unknown site of the 18th century Oswegatchie village on Indian Point may already have been destroyed by construction on the State Hospital grounds. In any case it has never been found, studied or excavated. The site of Fort de la Presentation however is known and documented. It is the only known surviving piece of Ogdensburg's and St. Lawrence County's 18th century patrimony. It is also a site of state-wide, national and international importance and interest. The work reported here is, hopefully, yet another step in the long delayed and often interrupted process of recognizing the cultural and scientific importance of this unique site and of planning to protect it.



#### About the Author:

Garrett Cook is a professionally trained archaeologist with about 20 years of field experience in New York State. He came to the North Country in 1977 to fill a vacancy in the Anthropology Department at the State University College at Potsdam and has been director of the Historical Association since April of 1988.

#### REFERENCES

- Anonymous A n.d.  
Register de la Presentation. Microfilm, Ogdensburg Public Library.
- Anonymous B n.d.  
La Presentation Mission Records. Microfilm, Ogdensburg Public Library.
- Anonymous C n.d.  
Dictionnaire Genealogique des Familles Canadiennes. L'Abbe Cyprien Tanguay, Vol. 3, p. 605.
- Anonymous D n.d.  
Public Archives of Canada-Archives des Colonies, Series B.
- Anonymous E n.d.  
"Les Journaux de M. de Lery." Rapport de L'Archiviste de la Province de Quebec 1926-27.
- Anonymous 1974  
Dictionary of Canadian Biography, volumes 3 and 4. University of Toronto Press, Toronto.
- Baxter, Elizabeth 1981  
The Lily, the Lion and the Eagle, Ms. on file at Ogdensburg City Historians Office and SLCHA History Center.
- Brain, Jeffrey P. 1979  
Tunica Treasure. Peabody Museum, Harvard and Peabody Museum, Salem.
- Calver, William 1950  
The British Army Button in the American Revolution. In William Calver and Reginald Bolton, eds. History Written with Pick and Shovel. New York Historical Society, New York.
- Curtis, Gates 1894  
Our Country and its People. D. Mason and Company, Syracuse.
- Durant, Samuel and Perice, Henry 1878  
History of St. Lawrence County, New York. L.H. Everts and Co., Philadelphia.
- Faribault-Beauregard, Marthe 1982  
La Population des Forts Francais d'Amerique (XVIIIe siecle). Editions Bergeron, Montreal.
- Garand, P.S. 1927  
The History of the City of Ogdensburg. Mason Printing Corporation, Syracuse.
- Grimm, Jacob 1970  
Archaeological Investigation of Fort Ligonier, 1960-1965. Annals of Carnegie Museum, Vol. 42, Pittsburgh.
- Hamilton, Edward P. 1964  
Adventure in the Wilderness, The American Journals of Louise Antoine de Bougainville, 1756-1760. University of Oklahoma Press, Norman.
- Hough, Franklin 1853  
The History of St. Lawrence and Franklin Counties, New York, Albany.
- Huey, Paul 1969  
Handbook of Historical Artifacts. Heldeberg Workshop, Voorheesville, New York.
- O'Callaghan, E.B. 1849  
The Documentary History of the State of New York, Vol. I and II. Weed Parsons and Co., Albany.
- 1858  
Documents Relative to the Colonial History of the State of New York, Vol. X, Weed Parsons and Co., Albany.
- Olsen, Stanley J. 1963  
Dating Early Plain Buttons By Their Form. American Antiquity, Vol. 28, No. 4, 551-554.
- Parkman, Francis 1983  
France and England in North America. Volume II. Literary Classics of the United States.
- Porter, John R. and Trudel, Jean 1974  
La Calvaire d'Oka. National Gallery of Canada, Ottawa.
- Pouchot, Pierre 1866  
Memoir Upon the Late War in North America Between the French and English. Trans. and ed. by Franklin B. Hough.
- Robertson, R.A. 1969  
Chats on Old Glass. Dover Press, New York.
- Thwaites, Reuben 1959  
The Jesuit Relations and Allied Documents. Volume 69. Paget Book Co., New York.

\*\*\*\*\*

## TOUR TO MONTREAL

JUNE 9-10, 1990

Join the St. Lawrence County Historical Association on a fabulous tour to the exciting center of French-Canadian culture. Stay at a top-notch hotel, dine in style, and take in the sites of the city.

**Call 315-386-8133 for Reservations**

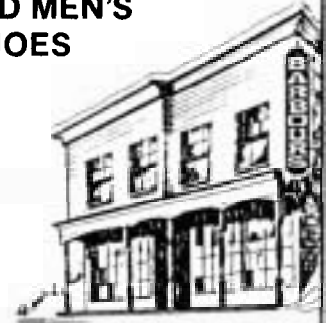
Double Occupancy for Members — \$170.00  
 Non-Members — \$220.00

## Barbour's

**QUALITY LADIES' AND MEN'S APPAREL AND SHOES**

*Proudly Serving  
 the North Country  
 Since 1912*

13 Hodskin Street  
 Downtown Canton



**newell** HOME HARDWARE COMPANIES



**DORFILE**  
 STORAGE & SHELVING SYSTEMS

## EXHIBITION

**"Canal to Company Town"  
 ALCOA IN MASSENA**

Massena Public Library  
 41 Glenn Street  
 Through March 30, 1990

**Sperling's**

FURNITURE STORES

**At home in  
 Northern New York**

*Since 1919*

OGDENSBURG • MASSENA  
 POTSDAM • WATERTOWN  
 PLATTSBURGH

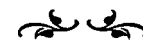
If you have enjoyed reading **The Quarterly** and are not currently a member of the Historical Association, please consider joining now. Receive this award-winning local history periodical regularly . . . AND help us to preserve and promote local history.

OR . . .

Perhaps you know of someone who would enjoy receiving **The Quarterly** and hearing about the Association's activities. Consider giving a gift membership in the St. Lawrence County Historical Association.

 **1990 Membership Rates** 

Patron Member	\$100 and up
Sustaining Member	\$75
Contributing Member	\$50
Regular Member	\$20
Senior Citizen (65 and older) and Student (Under 22) Members	\$15



To become a member, simply send a check with your name and address to: St. Lawrence County Historical Association, PO Box 8, Canton, NY 13617.

Address Correction Requested  
P.O. Box 8  
Canton, N.Y. 13617

BULK RATE  
U.S. Postage  
**PAID**  
Permit No. 21  
Canton, N.Y. 13617

NON-PROFIT  
ORGANIZATION

# CANTON FEDERAL NOW OFFERS A MONEY MARKET PASSBOOK



## Features:

- Interest credited monthly
- Interest rate established monthly
- Interest paid day-of-deposit to day-of-withdrawal
- Minimum balance requirement - \$1,000.00\*

\* If balance is reduced below the minimum, the rate of earnings shall be reduced to the rate paid on regular savings accounts.

# canton federal

127 MAIN STREET

• CANTON, NEW YORK

• 386-4533