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## *A Message to our Readers*

Welcome to the spring edition of the Rupert's Land Newsletter. Please check your mailing label for your CRLS membership status; are you current for 2011? Please see the membership renewal form on the last page.

On April first and second, we held a symposium on Aboriginal material culture, at the University of Winnipeg and at Fort Whyte Alive. We invited experts on various aspects of Aboriginal material culture and technology from Canada and the USA. Most of the presenters were of First Nations, Native American or Métis background. The symposium consisted of academic presentations, on April 1, and demonstrations and workshops held at Fort Whyte on the following day. Both events were open to the public and were well attended. They generated much interest and very positive responses. In this newsletter, you will find a more detailed description of the symposium.

Last fall, representatives of the Nisichawayasihk Cree Nation (Nelson House) approached the Centre in regard to research they wished us to conduct. The delegation asked us to compile a report on the history of the term "Rocky Cree," or "Rock Cree," as well as on traditional governance structures and practices. Our CRLS assistant, Jennifer Ching, under the guidance of Prof. Jennifer Brown, compiled an annotated bibliography of published primary and secondary sources, and a preliminary research report, which has been sent to Nelson House, where it is currently under review.

Planning and preparations for the next Rupert's Land Colloquium, to be held in Winnipeg in May 2012 are under way. We have decided to hold the colloquium either from May 16 to 19, or from May 23 to 26. We have several options in regard to location, ranging from the campus of the University of Winnipeg to the Forks Historic Site. A final decision on dates and location will be announced as soon as possible.

We have acquired the stock of residual volumes of the Papers of the Algonquian Conference through 2006, which we offer for sale at a rate of \$25 per book, plus shipping. Please see enclosed order form for available volumes.



THE UNIVERSITY OF  
WINNIPEG

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## ***Director's Message***

*continued from page 1*

Since our last newsletter, several members and friends of the Centre for Rupert's Land Studies have passed away. Please see Jennifer Brown's and David Malaher's pieces on the deaths of Burton Stewart, Mary Black Rogers, Olive Dickason, and Ken Morrison.

Finally, please also note that the Centre's web address has changed. It is now <http://rupertsland.uwinnipeg.ca>. When using the old link, you will be redirected to this new address. In the long term, however, it would be advisable to adjust your web browser accordingly. New updates to the website will be appearing soon!

As always, we welcome and appreciate your support for the Centre. For your information and convenience, please see the enclosed donation form from the University of Winnipeg Foundation.

Have an enjoyable summer!

Roland Bohr, Director

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## ***News from***

### ***The Hudson's Bay Company Archives***

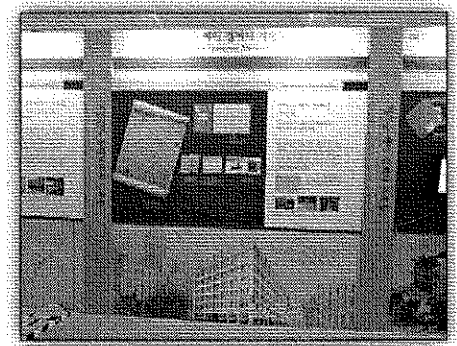
*Maureen Dolyniuk*

*Manager, Hudson's Bay Company Archives*

#### ***HBCA UNESCO Designation***

The UNESCO (United Nations Educational Scientific Organization) designation for HBCA has opened new doors to promoting knowledge of HBCA's holdings nationally and internationally. During the week of June 1-6 in 2010, HBCA records were represented in the UNESCO Memory of the World Hall as part of the International Archival Cultural Exhibition (IACE) 2010, at the National Archives of Korea in Seoul. The exhibition was aimed at raising awareness of the richness and variety of the world's archival resources and the importance of record keeping to society.

HBCA participated in a panel discussion organized by the Canadian Commission for UNESCO at the annual conference of the Association of Canadian Archivists in June, 2010 where we shared our experience in applying for the UNESCO designation. The session was aimed at encouraging other archives across Canada to consider submitting a nomination for records in their holdings that are of international significance and to consider the establishment of a Canadian registry for recognizing nationally significant documentary heritage.



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#### ***The Centre for Rupert's Land Studies***

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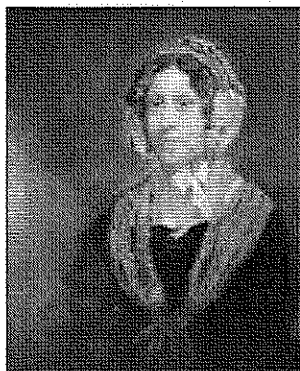
## ***Hudson's Bay Company Archives***

*continued from page 2*

### ***Acquisitions***

The National Film and Television Archives (NFTA) in Great Britain has agreed to a permanent transfer of original Hudson's Bay Company films which they currently hold, to the HBCA in Winnipeg. The films constitute an exceptional visual record featuring the Canadian north, produced primarily for the HBC's 250th anniversary celebrations in 1920. The films, many of which are nitrate, were donated to the NFTA by the HBC in 1956 to ensure their preservation, long before the HBC relocated its archives to Winnipeg in 1974. The transfer is expected to take place in July or August of 2011.

Through a generous donation, HBCA recently acquired two portraits in oil of Geddes Mackenzie Simpson and Frances Hume Hawkins Simpson, aunt and uncle of Sir George Simpson, Governor of the Hudson's Bay Company, 1821-1860. The paintings had been passed through the family descendants of Wemyss Mackenzie Simpson, son of Geddes and Frances, and youngest brother of Frances Simpson, wife of Sir George Simpson. It was through his

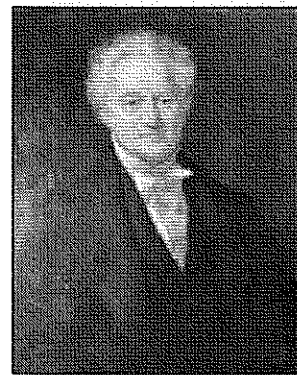


*Frances Hume Hawkins Simpson*

uncle that George came to be employed by the Hudson's Bay Company.

### ***Archives Keystone Database***

Descriptions of records recently added to the Keystone online database include Simpson's retail stores' records and the records of the Russian Trade and Kamchatka Venture (relating to the Hudson's Bay Company's business activities in Russia between 1918 and 1925), Columbia District and Fort Vancouver account books, and listings of 55,000 photograph subject files from the Hudson's Bay House Library photograph collection (the largest and most heavily accessed group of photographs in our holdings). The redescription of manuscript and published maps for the database is progressing, with the entries for manuscripts maps almost complete. A few dozen biographical sheets prepared by staff



*Geddes Mackenzie Simpson*

have been added or updated, expanding the number of brief work histories of individual employees available online.

### ***Hours***

Research Room hours are **Monday to Friday, 9:00-16:00** throughout the year. We are closed for inventory for one week, the first full week in September after Labour Day. Researchers traveling from out of town are encouraged to check with the Archives before planning a visit.

### ***Contact Information***

Maureen Dolyniuk, Hudson's Bay Company Archives, Archives of Manitoba, 130-200 Vaughan St., Winnipeg MB R3C 1T5  
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## *News from The Manitoba Museum*

*Cindi Steffan, Information Services  
Manager, The Manitoba Museum*

Dr. Katherine Pettipas retired from The Manitoba Museum on March 31, 2011, after a long and distinguished career as Curator of Native Ethnology and the HBC Museum Collection. In April of this year, Katherine was honoured with the Canadian Museums Association's Award of Distinguished Service. This award is given to individuals who have made a distinctive contribution to the museum community, and was a crowning endorsement of Katherine's commitment and dedication to her profession. But let's back up a bit...

Katherine's association with The Manitoba Museum started in 1974, as a contract researcher for Ojibwe and Cree ethnohistory. Appointed as Curator of Native Ethnology in June 1975, Katherine contributed to the development of a number of the Museum's permanent galleries, including Arctic-Subarctic, Grasslands, Boreal Forest and Parklands/Mixed Woods. In 1994, Katherine's responsibility increased as she added Curator of the Hudson's Bay Company Museum Collection to her title. From 1994 -2000, she oversaw the mammoth task of transferring the HBC artifacts to the Museum, created two major temporary exhibits

profiling the Company's "Gift to the Nation" and curated the permanent HBC Gallery.

Throughout her career, it was important to Katherine to maintain a well-rounded curatorship. She steadfastly believed that she was first and foremost a "public servant," in the sense that as a curator she had a public responsibility to fulfill. She divided her time equally between research, collections management, and exhibitions, with the end result always focused on public communication and education. Her participation in incoming travelling exhibits such as "Fluffs and Feathers" that dealt with stereotypes of Aboriginal peoples and her support of the national "Where are the Children" exhibit that critically examined the residential school experience, were only examples of her desire to raise the public's awareness of contemporary issues.

That said, possibly Katherine's greatest career achievement has been her quiet resolve to build lasting partnerships with the Aboriginal community. Most of this relationship building was done behind the scenes; tirelessly ensuring Aboriginal communities find their place in the Museum. Perhaps the project that best illustrates

this steadfast commitment to working with the Aboriginal community was the "Lodge of Wambdi Wicasta" tipi project, completed in 2007. The goal of the project, started in 2005, was to simply replace a deteriorating tipi cover that had been a museum exhibit in the Grasslands Gallery for over 30 years. However, working with Dakota Elders Mary and Solomon Hall and their family members, the project progressively evolved into an important cultural initiative. The end result was the story of a First Nations community-based public history project developed for use in a mainstream heritage institution. Not only did this story take Katherine on a deeply personal and professional journey, but a new standard was established for a collaborative exhibit process.

Katherine's activities, outside of her curatorial responsibilities, were numerous and varied. She published extensively on the Museum's exhibits, galleries, collections, and personal research topics. She helped to coordinate and deliver the Museum's Aboriginal training program, and was committed to the training and mentoring of young museum interns. Katherine served as an adviser on provincial heritage issues

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## ***The Manitoba Museum***

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including the repatriation of artifacts; her sensitive handling of these issues garnered the respect of Elders across Canada. She was also involved with the protection of sacred sites, was a member of the Federal Task Force on First Peoples and Museums, and served on the Canadian Cultural Properties Export Review Board.

Katherine may be retired from The Manitoba Museum, but she has in no way stepped completely out of the professional arena. Katherine will continue to be active with her research interests and publishing, and currently is Honourary Associate Curator of Native Ethnology at the Glenbow Museum.

In addition to the CMA Award of Distinguished Service, Katherine has been honoured with the Queen's Golden Jubilee Medal (2002), the Manitoba Historical Society's Margaret McWilliams Medal for her publication entitled "Severing the Ties that Bind," (1996), the YWCA Woman of Distinction Award (1994), the CMA Award of Outstanding Achievement in Collections Management (1993), and, along with Planetarium staff and First Nations community representatives, received the Prix Manitoba Award (1991) for a Planetarium show - all recognizing the extensive contribution to cultural heritage by Dr.

Katherine Pettipas. I wish to add a final accolade, the respect and admiration of museum staff for Katherine's professionalism and commitment to her work. Katherine remains an inspirational role model.



*Katherine Pettipas with Dakota Elders  
Mary and Solomon Hall*

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## ***Archives as Witness: Canada's Truth and Reconciliation Commission***

*Anne Lindsay*

The Truth and Reconciliation Commission of Canada was established as a result of the 2007 Indian Residential Schools Settlement Agreement. Its mandate is to inform all Canadians about what happened in the 150 year history of the Residential Schools, and guide and inspire a process of reconciliation and renewed relationships based on mutual understanding and respect.

Over the course of its mandate, the Truth and Reconciliation Commission seeks to:

Learn the truth about what happened in the residential schools and to inform all Canadians about what happened in the schools. The Commission will document the truth of what happened by

relying on records held by those who operated and funded the schools, testimony from officials of the institutions that operated the schools, and experiences reported by survivors, their families, communities and anyone personally affected by the residential school experience and its subsequent impacts.

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## Archives as Witness

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The Commission hopes to guide and inspire First Nations, Inuit, and Métis peoples and Canadians in a process of truth and healing leading toward reconciliation and renewed relationships based on mutual understanding and respect.<sup>1</sup>

To fulfill its mandate, the TRC is creating an historical record of the operations and policies that informed the Residential Schools system, creating a public report of its activities including recommendations, and establishing “a national research centre that will be a lasting resource about the [Indian Residential Schools] legacy.” The Commission’s functions include statement gathering, and co-ordinating document collection as well as undertaking research that will be part of the planned National Research Centre and the Commission’s own report.<sup>2</sup>

The work of the Commission, particularly in creating a research report and establishing a National Research Centre, has important implications for archives and archivists. For example, the Commission is

<sup>1</sup> Truth and Reconciliation

Commission website: <http://www.trc-cvr.ca/about.html>.

<sup>2</sup> TRC website: <http://www.trc-cvr.ca/about.html> Accessed 8 April 2010. Miller, “Archivists, Historians, and Residential Schools,” 12.

recording the statements of thousands of former students and their families, which will be made publicly accessible at the end of the Commission’s mandate in a National Research Centre (NRC). The NRC will ensure that the National Memory surrounding the Indian Residential Schools System is preserved and recognized for future generations of Canadians. The creation of a National Research Centre suggests the obvious challenges and implications for how the NRC will organize and make available the Commission’s unique and valuable statements records in ways that are both accessible and respectful. By doing this, the archives of the TRC supports the statement by Justice Murray Sinclair, Chair of the TRC that

When the work of the Commission is complete, we will ensure the whole world hears the truth about residential schools, so that generations to come – Aboriginal and non-Aboriginal Canadians alike – will hold to the statement that resonates with all of us: This must never happen again.

Significantly, the Commission’s mandate includes “witnessing in accordance with Aboriginal principles.”<sup>3</sup> The requirement

<sup>3</sup> TRC website: <http://www.trc-cvr.ca/>

that the Commission act as witness suggests the complex relationships between remembering and forgetting, and narrative, relationships, and responsibilities that archives are, by their nature, a part of. But it also highlights their critical role in witnessing. As a witness to the profound consequences of the Residential Schools system in Canada, the Commission has inherited a mandate that opens, as Derrida says, “out of the future.”<sup>4</sup> As archivist Rand Jimerson writes, “Archival records ... represent the nexus of memory and forgetting, of power and accountability, of oppression and justice.”<sup>5</sup> The anthropologist and historian Nicholas Dirks has argued that

The archive is a discursive formation in the totalizing sense that it reflects the categories and operations of the state itself.... The state produces, adjudicates, organizes and maintains the discourses that become available as the ‘primary’ texts of history.<sup>6</sup>

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overview.html Accessed 8 April 2010.

<sup>4</sup> Harris, *Archives and Justice*, 39.

<sup>5</sup> Jimerson, *Archives Power*, 278.

<sup>6</sup> Nicholas Dirks quoted in Antoinette Burton, *Dwelling in the Archive: Women Writing House, Home, and History in Late Colonial*

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## Archives as Witness

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Archives are responsible not only for the selection of the specific documents they maintain, but for the way that their own organization is part of the history they validate and substantiate. In its role as creator of its archive, the Commission has the opportunity to create an archive that witnesses not only through the records it collects and keeps, but also reflects, in its structures, respect for Indigenous ways of knowing and of organizing knowledge. By witnessing the Residential Schools story in a way that is respectful of Indigenous

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*India* (Oxford: Oxford University Press, 2001), 140.

cultures, the archives of the TRC may, as the South African archivist Verne Harris writes, "tell the story not to then forget what happened, but tell it so that the pain, guilt, anguish, hatred, and so on – as lived experience can be forgotten."<sup>7</sup> Built on a long history of interactions between Indigenous and non-Indigenous people, and relationships between archives and power, the archives that the Commission will create has the potential to live up to Nelson Mandela's assertion that

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All of us tend to associate  
archives and museums

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<sup>7</sup> Harris, *Archives and Justice*, 395.

with a remembering of the past. But that is only part of their work. If justice is their most important shaping influence, then they are also about making the future.<sup>8</sup>

[Note: Anne Lindsay, our former CRLS assistant, is now Archivist with the Truth and Reconciliation Commission, and is completing her Masters degree in Archival Studies at the University of Manitoba.]

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<sup>8</sup> Quoted in Jimerson, *Archives Power*, 278.

*In early March of 2011, the Truth and Reconciliation Commission brought a group of internationally respected experts together in Vancouver, B.C. to help the Commissioners craft a vision for the National Research Centre that will carry the legacy and archives of the Commission after its mandate ends. Many of the presentations can be viewed online at [trc.ca](http://trc.ca)*

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## Passings

*Jennifer S.H. Brown*

We are saddened to report in this Newsletter that several colleagues and friends of Rupert's Land have passed away in the last few months. Many may recall **Dr. Burton Stewart**, one of our faithful members, who spoke at the Rupert's Land Colloquium last June about his intimate knowledge of his home, the John Bunn House, and of the Bunn family history; his talk is among the 2010

colloquium papers published last fall. David Malaher got to know him quite well, and his appreciation of him follows this column. Dr. Stewart was my dentist for many years, and I have fond recollections of his cheerfully talking of the Bunn's and the fur trade while I was getting my teeth worked on and could only listen appreciatively. His enthusiasm was contagious and brought him to several of our biennial Colloquiums.

We also greatly regret the loss of our good friend and colleague, **Dr. Mary Black Rogers**. Her seminal ethnohistorical and field studies of Ojibwe language, thought, and culture not only deepened our understandings but also brought her into a warm and abiding relationship with the people with whom she worked. For an appreciation of this remarkable person and her contributions, we cannot do

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## Passings

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better than refer you to Bruce White's fine essay on her life, posted on the Minnesota History website at: <http://minnesotahistory.net/?p=3161>.

I was privileged to know Mary from the 1970s onward. In conversations in Winnipeg, at her Burlington, ON, home, at conferences, and through letters, we held ongoing dialogues about the Ojibwe as seen through her work and a full range of archival and other sources that she knew intimately. She was a generous, dedicated scholar and friend who readily shared her files and notes, while cautioning the rest of us firmly if she thought we had missed something or were drawing conclusions we could not sustain.

Colleagues and students across the country are feeling the loss of **Dr. Olive Patricia Dickason**, best known for her outstanding text, *Canada's First Nations: A History of Founding Peoples*, first published 20 years ago. For

a fine account of her life and accomplishments, accurate in most respects, see the *Globe and Mail* feature on her dated April 16, 2011, on line at: <http://v1.theglobeandmail.com/servlet/story/LAC.20110416.OBDICKASONATL/BDAStory/BDA/deaths/?pageRequested=all>.



*Olive Dickason and two of her admirers, Winona Wheeler and Jennifer Brown, Edmonton, AB, probably in 1994*

I first met Olive in the 1970s at ethnohistory and Algonquian conferences, when we were both still graduate students, and we became firm friends. The University of Winnipeg awarded her an honorary degree in October 2003. Her boundless energy and the breadth and depth of her knowledge of Aboriginal history set a standard for us

all, and showed what "mature" women students could do if they got the chance. As I recall, the picture on this page was taken at her house in Edmonton, on the occasion of the 1994 Rupert's Land Colloquium.

Finally, we extend our deep sympathies to **Jean Morrison and her family** on the death

of her husband, **Ken Morrison**, in Thunder Bay, July 29, 2010; his life as a political and social activist and educator was written up in the *Globe and Mail's Lives Lived* column on January 24, 2011. Jean has been a Rupert's Land member for many years, and a warm and generous colleague.

Both in her work to build up the research library at Old Fort William, and in her publications, she has made great contributions to fur trade history. Our thoughts are with her.



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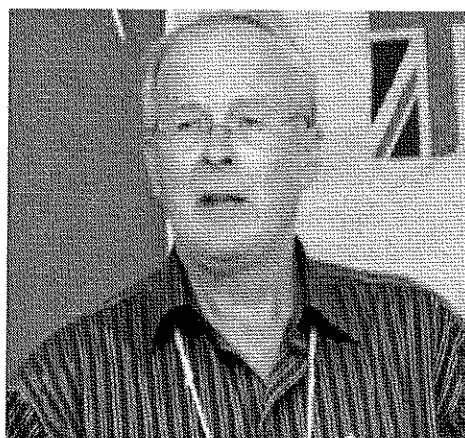
## *C. Burton Stewart – A Friend of the Centre for Rupert's Land Studies*

*David Malaher*

Dr. C. Burton Stewart, a great supporter of the Centre for Rupert's Land Studies, passed away peacefully February 5 at Selkirk General Hospital. He will be deeply missed by three generations of the extended Stewart family. Burton was born and raised in Winnipeg and brought up his family in Charleswood. He was a founding member of the Tuxedo Park Dental Group where he practiced for 38 years.

Burton's love of history, architecture, farming, animal care, and cars and airplanes began at a young age during summers on the family's Victoria Dale Farms in East Selkirk on the Red River. The principal residence on the farm was built for Thomas Bunn in 1862-64, as a 1 ½ storey fieldstone house. The Bunn House is a rare and ambitious example of a cottage built of stone for a prominent Red River family before the territory was annexed to Canada. Burton was very proud to be living in the house and maintained it in excellent condition so that, along with the property, it is designated as an historic site in Manitoba. The dominant farm animals there today are llamas.

Restoring fine cars was another labour of love for Burton. He enjoyed showing these off in parades, weddings and special events in the community. Beyond cars, Burton also built, maintained and flew his own airplanes. After meticulous restoration his favourite DeHavilland Tiger Moth toured



*Burton Stewart at the Rupert's Land Colloquium, May 2010*

at air shows all over North America and now is on display at the Western Canada Aviation Museum. His last airplane was a Teal, a small, versatile amphibious model well suited to flying over remote country.

In his float plane, which was based at the farm on the actual site where a river ferry landed in times past, Burton made many trips into northern Manitoba to explore the rivers and lakes where the early fur trade flourished. He used

historic maps for navigation to find such places as the 1794 Rock House on the Hayes River that people like David Thompson and Selkirk's settlers passed by. On a recent visit at the Bunn House he showed me, from his library of historic documents, a copy of the HBCA five-sheet map of the Hayes River where he had flown while searching, successfully, for the site of Rock House, plus a copy of Rindesbacher's little known painting of the site.

It was my pleasure to be guide for a boat tour on Lake of the Woods for Burton and friends to see La Verendrye's Fort St. Charles built in 1732. As well as being a car buff and airplane pilot, Burton was an excellent mariner to be with on a tour of a big lake. He built this skill over many summers at his cottage at Echo Bay on Lake of the Woods. He attended the Rupert's Land Colloquium of 2004 at Kenora, which is where I met him. In 2010 Burton presented his paper "The Bunn Family and Bunn House" at the Colloquium in Winnipeg. I can only wish that we might know more about his flying explorations with a 200 year old fur trader's map on one knee and a current aviation chart on the other.

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## *Symposium on Aboriginal Material Culture*

*Roland Bohr, Director,  
Centre for Rupert's Land Studies*

On April 1 – 2, 2011, experts on various aspects of Aboriginal material culture met at the University of Winnipeg and at Fort Whyte Alive for a two-day symposium, organized by the Centre for Rupert's Land Studies.

On the first day of the symposium four presenters spoke to a mixed audience of students, faculty and members of the public at the University of Winnipeg. Kevin Brownlee, Curator of Archaeology at the Manitoba Museum and a member of Norway House Cree First Nation spoke about his personal experiences in regard to experimental archaeology. He showed how the manufacture and practical use of reproductions of Aboriginal artifacts from archaeological contexts can shed new light on aspects of Aboriginal material culture and world view. For example, his experiments in re-creating and using Native pottery dispel simplistic views about the impracticality of pottery for cultures of mobile hunters and gatherers. Reproductions of pre-and proto-contact pottery from northern Manitoba proved durable, sturdy, easy to clean and satisfying to use for cooking and processing foods. His reproduction of a birch bark canoe showed the intricacies and sophistication

of Indigenous technology and highlighted its importance for



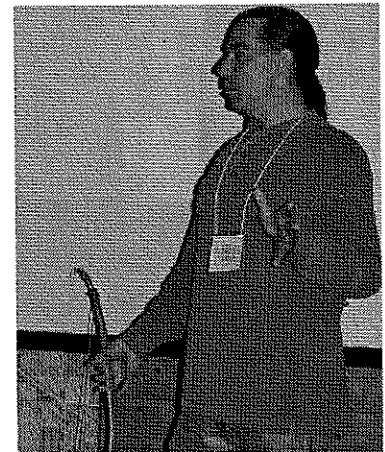
*Morgan Baillargeon applying brain tanning solution to a deer hide*

the success of the fur trade.

Dr. Morgan Baillargeon, Ontario Metis and Curator of Plains Ethnology at the Canadian Museum of Civilization in Ottawa/Gatineau, presented on the spiritual and cultural context of hide processing as an act of transformation and revival. Dr. Baillargeon highlighted the inseparable connections between Indigenous technology and worldview, as the act of turning a raw animal hide into leather, peltry and garments cannot be understood without an appreciation of its meaning in Aboriginal cultural contexts and beliefs.

Dr. Sherry Farrell Racette, an interdisciplinary Metis scholar, artist and member of the Department of Native Studies at the University of Manitoba presented on aspects of Metis coats. While at a casual glance, these garments appear to be

based on clothing traditions and concepts introduced by European fur traders, a closer examination reveals some of their North American Indigenous roots. While many questions around the manufacture and use of these garments remain unanswered, Dr Farrell Racette's research has documented important details in regard to the materials, decorations and manufacturing techniques of these coats that clearly place them in an Aboriginal/Métis cultural context beyond a mere imitation of European clothing.



*Jay Red Hawk presenting on his buffalo hunt*

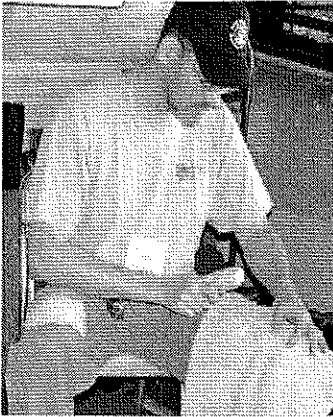
The last presenter on Friday afternoon was Jay Red Hawk, a traditional Lakota bow maker and horse archer from Box Elder, South Dakota. Mr. Red Hawk has performed Northern Plains Aboriginal horse archery in several documentary films and on other occasions, such as

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## Symposium

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the International Horse Archery Festival in Fort Dodge, Iowa. In 2003, Mr. Red Hawk and his family brought the bison hunt on horseback, with traditional bow and arrow back to the



*Chris Whaley demonstrating the art of lithic tool manufacturing*

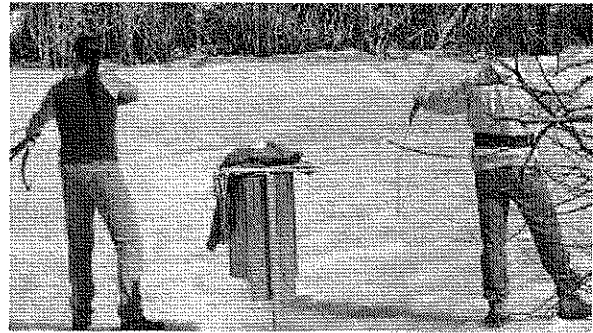
Cheyenne River Reservation in South Dakota. Deeply embedded in a Lakota cultural context, with the appropriate songs, dances and ceremonies, theirs was the first of several bison hunts conducted in accord with traditions that had been dormant for more than a century. Mr. Red Hawk's presentation emphasized the importance of family, kinship, tradition and spiritual context and guidance for the success of the hunt and the return of the mounted buffalo hunt in strengthening cultural awareness and Indigenous identity in the Lakota communities of South Dakota.

On Saturday, the symposium moved to Fort Whyte Alive, a nature preserve and educational

facility on the southwestern fringe of Winnipeg. For an entire day, Métis beadwork artist and researcher Jennine Krauchi, finger weaver Carol James and flintknappers Gordon Hill and Chris Whaley, both professional archeologists gave demonstrations to packed audiences. Visitors had the opportunity to see, feel and experience Aboriginal technology first-hand and to interact with the presenters. While these events went on indoors, outside Morgan Baillargeon demonstrated the process of turning a deer hide into brain-tanned leather ("buckskin"). Visitors had the opportunity to try their hands at fleshing and de-hairing the hide and to take part in several other steps necessary for the transformation of animal hide into soft leather.

Jay Red Hawk and Roland Bohr of the Centre for Rupert's Land Studies gave demonstrations on Aboriginal archery from the Plains and Woodlands regions on the ice of one of the many small lakes at Fort Whyte, in front of an enthusiastic audience.

Fort Whyte Alive provided a fantastic lunch of bison stew



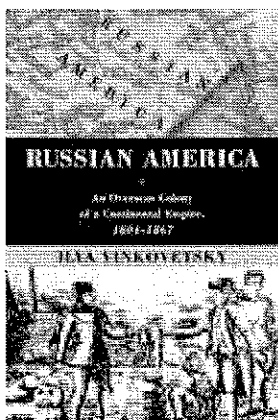
*Jay Red Hawk and Roland Bohr giving an archery demonstration*

and other culinary delights to the presenters. No need to worry; no animals from the Fort Whyte herd were harmed during the symposium and Jay Red Hawk's activities had nothing to do with the choice of menu.

Responses to this event from attendees, presenters, the university and Fort Whyte were very positive and encourage us to plan for similar events in the future. The success of this symposium would not have been possible without the support of various organizations, institutions and volunteers. I would like to extend my sincere thanks to the University of Winnipeg and Fort Whyte Alive, the Aboriginal Student Services Centre at the University of Winnipeg, Professor Jennifer Brown, who provided support through her Canada Research Chair, the Departments of History and Anthropology, the Riley Centre for Canadian History, and the University of Winnipeg History Students Association.

## New in Print

**Ilya Vinkovetsky: *Russian America, An Overseas Colony of a Continental Empire 1804-1867***  
280 pp / ISBN 978-0-19539-128-2 / HC / \$49.95



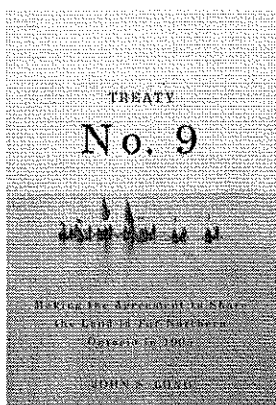
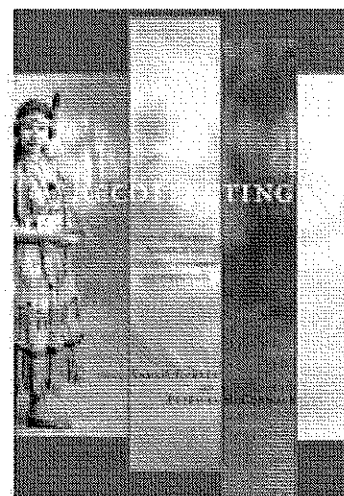
Bringing together the history of Russia, the history of colonialism, and the history of contact between native peoples and Europeans on the American frontier, this work highlights how the overseas colony revealed the Russian Empire's adaptability to models of colonialism. It is the first book-length attempt to analyze the Russia Empire's colonial practice in Alaska and addresses the contact between Native peoples and Russian imperialists.

For more information, please see Oxford University Press  
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For more information, please see Athabasca University Press,  
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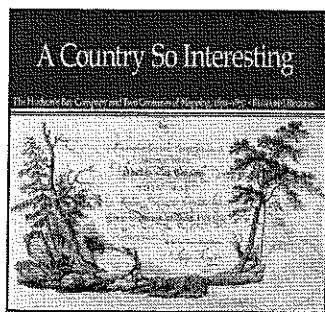
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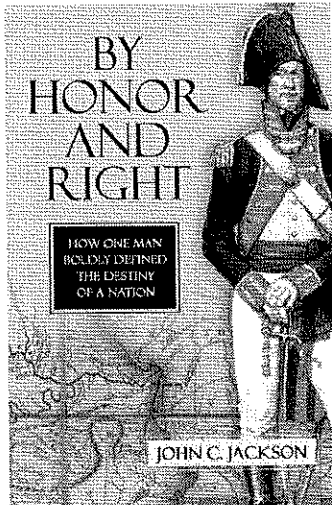
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**The deadline for papers is Thursday, September 1, 2011**

**For more details please see <http://2011.algonquian.org>**

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The American Society for Ethnohistory has announced the dates for their 2011 conference, which will be held **October 19-22, 2011** at the Westin Pasadena Hotel, in Los Angeles, California.

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