

Rapport de Dr. Laura Peers sur Walter von Hauser à la colonie de la rivière Rouge

Walter von Hauser and the pad saddle now at the Musée Cantonal d'archéologie et d'histoire (MCAH),
Lausanne

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Scope: This report will examine:

1. The documentation of the pad saddle;
2. The material nature of the pad saddle;
3. The contexts of collection of the pad saddle and other items acquired by Walter von Hauser in 1822, now at Lausanne in the collection of the MCAH;
4. Other known collections from Red River, to understand the Red River Settlement as a context for the acquisition of the pad saddle and other items on the collecting list: Red River was a major point for the acquisition of Indigenous-made items in the 1820s, and Indigenous women were paid for items they made;
5. Specific relationships between Hauser and others that might have been points of acquisition for the collection which included the pad saddle.

Terminology:

“Indigenous” includes First Nations and Métis (both English-speaking and French-speaking).

“Métis” includes both English-speaking and French-speaking peoples who were also referred to historically as half-breeds, michifs, bois-brules.

YF: York Factory

RRS: Red River Settlement

1. Documentation of the pad saddle: Two historic documents (one in French, one in German) with overlapping details in the Vaud Cantonal Archives (Archives cantonales vaudoises – ACV)⁴⁴ and the Bern Burgerbibliothek list items collected by Walter von Hauser. The German list is signed by von Hauser and dated 26 April 1823 (annexe 4 ; Brizon 2024c ; Peter-Kubli 2020).

Saddle description on Collection list:

No. 7, Selle indienne. Les chevaux qu'on trouve aux environs de la rivière rouge proviennent de l'Amerique espagnole d'ou les Indiens les amenant, pour les echanger contre des armes à feu & des couvertures de laine. On en voit de toutes couleurs mais ils sont principalement rougatre [rougeâtre]. Leur taille est moyenne, la construction fine et élégante, et le front arqué. On ne les ferre pas & un bridon leger suffit pour les gouverner. Leur agilité et aussi surprenante, que leur facilité a endurer jour par jour la fatigue d'une course de 15 lieues, qu'ils font tout le long au petit galop, nayant [n'ayant] pour toute nourriture que de l'herbe & du mauvais foin. On ne leur accorde pendant cette traite qu'une heure de repos [repos], & en hiver ils sont obligés de se chercher eux-mêmes leur subsistence sous la neige, com les buffles le font.

The horse that we find near Red River come from Spanish America from where the Indians bring them to trade them for firearms and wool blankets. We see them in all colors, but they are primarily reddish. They are of average size, the construction is fine and elegant and the front is arched. They are not shod and a small bridle suffice to guide them. Their agility is as surprising as their ability to endure day after day a course of 15 leagues, which they do while trotting, only having as food grass and bad hay. They are only given a one-hour break during this course, and in winter, they must find their own subsistence under the snow, like the buffaloes.

La selle que j'ai amenée a été faite de la peau d'une petite espece de cerfs indigènes, & servit en voyages & à la chasse au buffle. Elle consiste en un coussin de forme oblongue, dont les cotés son concaves, mais qui finissent par devant & par derriere en une pointe allongée. Une couture d'aiguilles d'hérissou [LP: sic; he means porc-épics] teintes en rouge bleu & blanc, qui borde le cousin, lui sert d'ornement. Il en est de même des quatres ecussons circulaires des mêmes couleurs & ouvrage, qui se trouvent aux coins, côme [comme] aussi des flocons des franges détachés, appliques [appliqués] au bas des cotés de la selle, & qui sont faits de cuir et entourés à la racine de tresses d'aiguilles d'hérissou des mêmes couleurs.

The saddle that I brought is made of the skin of a small species of native deer, and served in travel and for hunting buffalo. It consists of a cushion of oblong shape, with concave sides, finished in front and back in a pointed end. A sewn part made using hedgehog [porcupine] needles dyed in red, blue and white, which borders the cushion, serves as ornament. It goes likewise of the four circular badges of the same color and making which are found in the corners, as is the case of the flakes of the separated fringes, applied to the sides of the saddle, and which are made of hide and surrounded at the root of the fringes of hedgehog needles of the same colors.

Les femmes de ces indiens possèdent [possèdent] l'art de teindre les aiguillons d'hérissou si parfaitement que leur émail resiste [résiste] au Soleil & à l'humidité, sans le moindre prejudice [préjudice]. En travers du coussin par son milieu, & a une longueur de 6" de chaque coté de la selle, est suspendu une piece de drap rouge, large de 8" qui est ourlée de vert avec une echancre arrondie à ses deux extrémités. La croupiere & la ventrière viennent d'Europe. Les Indiens montent à cheval sans étriers, & sont aussi ferme en selle sur leur petit coussin, qu'un bon Cavalier europeen peut l'être monté à sa façon.

The women of the Indians possess the art of dyeing the hedgehog needles so well that the enamel [surface] resist to the sun and humidity, without any prejudice. Across the cushion and through his center, and at a length of 6" from each side of the saddle is suspended a piece of red cloth, 8" wide, fringed of green with an opening rounded at its two extremities. The croupière and the ventrière [back and bottom part] come from Europe. The Indians mount the horses without stirrups and are as firm on saddle on their small cushion as a brave European rider mounting in his own fashion.

Rather charmingly, von Hauser has used the European term, hérissant (hedgehog), rather than the North American term for porcupine (porc-épic). There were in fact no hedgehogs in North America. Note that the saddle now in the MCAH collection differs somewhat from this description:

A sewn part made using hedgehog [porcupine] needles dyed in red, blue and white, which borders the cushion, serves as ornament. It goes likewise of the four circular badges of the same color and making which are found in the corners, as is the case of the flakes of the separated fringes, applied to the sides of the saddle, and which are made of hide and surrounded at the root of the fringes of hedgehog needles of the same colors.

While the existing saddle does have quillwork, the description calls to mind a quilled saddle from the CMH collection, on which quillwork "borders" the cushion in red, white and blue.

However, the extant saddle does have the shape, materials, roundels and "separated fringe" described in the document and could be the same as the one in the document; we will consider them the same for the purpose of this report.

2. The material nature of the pad saddle in the MCAH collection:

I am grateful to Dr. Sherry Farrell Racette, an Indigenous historian and artist, for her perspectives on the pad saddle and to Dr. Claire Brizon and Matthieu Bernard-Reymond for facilitating a detailed visit with the saddle by zoom. The transcript of the discussion during that visit needs to be approved by Dr. Farrell Racette before it is used for any purpose, and I will simply summarize it here. This is a spectacular and very early example of this type of decorated pad saddle, utilizing a diverse range of early trade materials and techniques. While the saddle is of a common type used for hunting and travel in the region, it is far more decorated than was usual. The careful use of printed cotton, a relatively new trade material, as well as wool broadcloth, yarn apparently unravelled from trade blankets (wool yarn was not offered for sale by HBC posts at the time), porcupine quills and a variety of glass trade beads suggests that the saddle was made for someone special. It has all the hallmarks in terms of decorative style and materials of being made by a Métis woman. The stitching uses both traditional sinew and commercial cotton or linen thread. Dr. Farrell Racette noted that many techniques used on the saddle are still in use by Métis artists and that she herself used some of them.

3. The contexts of collection of the pad saddle:

Given the documentation, we can assume that the pad saddle and other items on the list were acquired by Walter von Hauser, who arrived in Red River Settlement in 1821 as the commissary with the Swiss colonists recruited for Lord Selkirk's settlement scheme. He spent the period from November 1821 to August 1822 in the settlement, and probably spent some of that time south of the settlement at Pembina, with some of the Swiss colonists. He left Red River in the summer of 1822, travelling north with the usual brigades carrying furs to York Factory, and sailed on the Company's ship Prince of Wales from York Factory to London in early September 1822.

Von Hauser's name appears variously in records connected with this journey:

1821, Nicholas Garry: "**Mr. De Husser** accompanied the Colonists and I do not in my Life ever recollect in so short an Acquaintance to have regretted so much a Departure, and to this Regret was added much Anxiety for him in the Certainty of his Sufferings; for with his feeling and excellent Heart the Misery of his Country- men will be a constant Source of Heart Bleeding and painful Feelings...He appears to be a Gentleman admirably fitted for the Situation, a Countenance that bespeaks honourable Feelings and a most enlightened Mind, a Nobleman and related to William Tells Family, whose Costume he wears, which is most becoming." (Garry 1900:157)

1821, Nicholas Garry: **Walter von Husser**, the Commissary, receives one Hundred Louis d'or and 300 Acres on his Return the second Time. He Is directed by the Swiss Government to report on the State of the Colony; if his Report is favourable there will be no want of Colonists. He appears to be a Gentleman admirably fitted for the Situation, a Countenance that bespeaks honourable Feelings and a most enlightened Mind, a Nobleman and related to "William Tells Family, whose Costume he wears, which is most becoming. He Is a Man of general Information, speaking French, German, Italian, an excellent Latin Scholar. A Man with such Firmness, possessing a kind Heart and Powers of Perswaslon, and thus having perfect Command over the Colonists. How different from the Governor. (Garry 1900: 192)

1822: Described as "Commissairs **Monsieur de Huser**" on a petition to the Governor at Fort Douglas on behalf of the colonists [Peter-Kubli p19, citing Thürer, *Collectanea* 81, 27], and signed "Walter de Huser" (published in Stanley 1941:49-50).

1822: HBCA 154/a/10, Norway House journal 13 August 1822, "In the evening Messrs Dehauser and Fletcher came from Red River in two Boats." 14 August 1822, "Dahouser and Flectcher started at a very early hour for the same place (York Factory) [with Mr Bird, Mr Sutherland]."

1822: The passenger list for the HBC ship from York Factory in autumn 1822 lists von Hauser as "**De Husser**" (HBCA B.239/a/131, entry for 7 September 1822)

Tracing von Hauser's journey, 1821-22:

Von Hauser accompanied the Swiss settlers when they left Europe in May 1821. The group arrived at York Factory on 23 August 1821. After repacking baggage (much had to be left at York Factory because of low water levels) they began their inland journey and arrived in the Red River Settlement on 1 November 1821, just as winter set in. They found the settlement completely unprepared for their arrival. Given the lack of accommodation and provisions at Red River, some settlers migrated south to Pembina for the winter, camping with established settlers and Métis people. As Commissary, it is likely that von Hauser travelled to Pembina to assist or check on these settlers at some point during the winter of 1821-22.

Regrettably, von Hauser does not appear in the Red River accounts, although he must have made purchases either for himself or for the settlers. The Red River accounts are incomplete for 1821-22 (and there are no Pembina accounts for that year). The accounts checked are listed in the References section.

The only mentions of von Hauser are given above. There seem to be no other mentions by Reverend John West, George Simpson or others.

Von Hauser returns to York Factory and England, September 1822:

Von Hauser left Red River in summer 1822 and travelled to York Factory with the brigades along the standard route. He left Norway House on 14th August for York Factory, and took ship there on 7th September for London. He travelled on the HBC's ship *Prince of Wales* with John Franklin, John Richardson and George Back who were returning from the disastrous First Land Arctic Expedition, and who were also shipping natural history specimens and ethnographic curiosities to London on the same boat.

“1 case spec'ns [specimens]” is listed on the shipping manifest from York Factory in September 1822: HBCA B.239/z/22 p13 [also 10 cases private property; doesn't say whether the specimens were the property of the Land Arctic Expedition or von Hauser's]

York Factory journal entry for 7 September 1822:

“at noon the Prince of Wales got under weigh with a fine fair breeze having on board John Halkett Esqr...Messrs Bird & Sutherland Chief Factors, Captain Franklin Doctor Richardson & Lieut Back of the Land Arctic Expedition, Messrs Snodie, Topping, Swain, Woodthorpe, D. Sutherland, Linklater, Cummings, McFarlane, Kirkness & family, Gale & De Husser one woman & 3 children passengers. Governor Simpson went on Board with Mr Halkett & returned immediately.” (HBCA B.239/a/131 YF journal September 1822.

There are no other entries in the York Factory journal for the period prior to the ship leaving which mention De Husser/von Hauser: HBCA B.239/a/130)

After landing in England in late October, von Hauser was paid for work on behalf of Lord Selkirk's venture, and stayed there for a time due to illness. He then travelled to Paris, from where he sent “an exhaustive report about the Red River settlement” (Peter-Kubli 2020:21, citing *Rechenbuch*, original, 459; copy of Davatz, 66). He arrived in Berne in January 1823. He was assisted by Lt. Frey with transportation of the collection (Peter-Kubli 2020: 27).

Although von Hauser was originally supposed to collect another group of settlers and return to Red River, he did not and never travelled there again (Peter-Kubli 2020:23).

How did Von Hauser acquire the collection?

To understand how von Hauser acquired items, it may be helpful to know that Red River was a major point for the acquisition of Indigenous-made items by fur trade employees and early colonists. Red River was a major collecting centre, as senior fur trade officers, missionaries and others passed through it and connected with key transportation routes to York Factory, London and Montreal. Many Métis and First Nations wives of traders and settlers lived in Red River and produced items for trade and as gifts. Non-Indigenous people often acquired items from Indigenous people, usually through gift or purchase.

4. Other known collections of Indigenous material culture from the Red River Settlement and related networks, 1819-1824:

Frédéric de Graffenreid: acquired a small collection including moccasins, a hide shirt, a bow and arrows and small items while in the Red River/Pembina area between 1816-19. Now at Burgistein Castle, these are probably of Saukteaux/Ojibwa/Anishinaabe manufacture (Peers 2013).

Nicholas Garry: Deputy Governor of the Hudson Bay Company, Nicholas Garry shipped multiple crates of items to England in 1821 (Garry 1821:202-3; HBCA 23,/z/22 ship Prince of Wales lading 1822). His collection included a porcupine quilled pad saddle said to be from a "Slave [Assiniboine?] Indian Chief" as well as items collected by colleagues (for instance, Garry did not travel in Inuit country, the Rocky Mountain area, or in Blackfoot country but the list includes items from these nations and areas). Garry's collection is listed on the HBC ship manifest for 1821 as "5 Boxes Curiosities" and "an Esquimaux canoe" (HBCA B.239/a/22):

1 Stuffed Black Beaver, full grown, caught in Winter in the Vicinity of Pelican Lake, near Cumberland House.

14 Pair Leather Indian Shoes embroidered.

3 Sieux ornamental Otter Skin Bags.

Tail ornamented with Porcupine Quills.

4 Indian Bead Bags.

2 Ornamental Porcupine Quill Shot Pouches.

2 Nests—6 In each—ornamented Noggins [nested bowls] made of Birch.

4 Nests—10 in each—ditto.

2 Drawings upon Board of Fish from the Muddy River Indians to the South of Edmonton House

1 Slave Indian Chief's Saddle, ornamented with Porcupine Quills. Back Trappings ornamented—Bridle—Plaited Horse Hair with Medicine Bag attached

1 painted leather Toggy with Porcupine Epaulets and trimmed with the Otter Skin.

2 Yellow Cross Beaks.

1 Mag Pie—the only one ever seen In the Country.

1 Pin Tail Pheasant or Speckled Grouse—In great Quantities.

1 Winter red-headed Twite—the only small Bird which remains the whole winter through.

1 White cheeked Duck.

1 small Hawk, 1 Whiskey Jack.

1 Ermine.

1 Red-headed speckled Wood Pecker.

1 Duck. White Cheek with brown Neck.

1 Orange coloured Martin.

Piece of Silver Fox.

2 Esquimaux dressed Deer Skin Blankets.

8 Buffalo Horns.

1 Horn, Rocky Mountain Sheep.

1 Buffalo Robe. Present from "Painted Feather," a Slave Indian Chief, adorned with Human Hair from Scalps of 11 of his Enemies whom he had killed in Battle....

1 Ornamental Buffalo Robe. A Present from a Slave Indian Chief, "Bull's Back Fat," with a Painting inside depicting his dangerous Situation when surrounded by his Enemies from whom he miraculously escaped. [Bull's Back Fat is a Kainai/Blackfoot traditional name—LP]

6 Sieux Pipe Stems, ornamented with Porcupine Quills and Horse Hair, 4 red Stone Pipe Stem Tobacco Bowls [sic].

1 Small Stone Indian Bow—covered with Snake Skin. 11 flint Indian Arrows.

1 Kootonauc [Kutenai] Bow and Arrow with Quiver from Rocky Mountain.
1 Ditto, Ditto from Slave Indians.
2 Bows and 2 Dozen Arrows from [illegible] Ground Indians—near Carlton on the Saskatchewan.

Two Esquimaux male's dressed Deer Skin Winter Dresses.
One Woman's ditto ditto
One painted Leather Toggy ornamented with Epaulets, Porcupine.

Five Pair of Esquimaux Gloves, Man's.
One Pair, Children's.
One Esquimaux Winter Hat.
Three Pair Esquimaux Winter Shoes.
Two Pair Esquimaux Deer Skin Winter Boots.
One Pair Esquimaux Seal Skin paddling Gloves.
Esquimaux Fish Teeth Ornaments.
Six Horse Teeth Ornaments.

Esquimaux Spoons made of the Horn of Musk Ox. Combs and Trinkets from the Sea Horse.

Child's Ornament.
Lamp and Kettle of Black Stone.
small Kettle.
Fishing Hooks, with artificial Bait and Line made of Deer Sinews. Trinkets.

1 Piece of Whalebone. First Whale seen in Churchill River.
1 Skeleton Head of White Bear—shot by Governor Williams in the Straits.

1 Bag Country Salt—dug out of the Plains.
1 large horned Owl from Hudson's Bay.
1 Speckled Owl; 1 White Partridge or Ptarmigan in Scotland; 1 Brown Horned Owl.

1 Pair of Snow Shoes—Indian.
1 Esquimaux Bow and Arrow for killing Fish. 1 Canoe with Furniture.
1 Esquimaux Canoe, small.
2 Pipes.

Esquimaux Whale Canoe full sized with Whaling Apparatus—Harpoons, Bow and Arrow, Lances.

John Halkett: [John Wedderburn Halkett](#) became a member of the HBC's London Committee in 1811 and worked closely with Lord Selkirk to establish the Red River colony. He visited Red River in summer 1822 before travelling to York Factory for the Northern Department meeting in September and then returning on the HBC ship to England. His collection is at the Manitoba Museum and seems to date from 1822 with the addition of items from later and elsewhere probably acquired from colleagues. The material includes a quilled and painted hide coat, trousers, and belt; a grizzly claw ornament, wooden bowl and spoon; Northwest Coast rattle; club or dagger; pipe head (collection list, Manitoba Museum).

George Simpson: HBC Governor George Simpson sent isolated items back to England during the 1820s, eg.: 9 Aug 1824, York Factory, George Simpson to Andrew Colvile: "There is a small Box forwarded to your address containing some birch rind Roggans (intended for Dessert Dishes) for Mr Halkett, if you consider them curious do me the honor to take half and if we have anything in this Country in the shape of curiosities that would be worth your acceptance I shall be proud to furnish them."
[https://heritage.canadiana.ca/view/oocihm.lac_reel_c8/558]

Peter Rindisbacher: Swiss artist Peter Rindisbacher's illustrations tell us that the Swiss colonists quickly adopted Indigenous items, especially moccasins. [Colonists of the Red River Settlement](#) [Library and Archives Canada], drawn about 1822, shows all the figures inside a cabin wearing moccasins. Rindisbacher drew from life, using a collection of objects held by Reverend West and items drawn "from life" worn by Saukteaux people. Rindisbacher's artworks include a standard scene of Indigenous people hunting bison in summer and using a pad

saddle (Glenbow phn-1627, "Hunting the Buffalo" and LAC "[Buffalo hunting in summer](#)"). The saddle has not survived amongst other items from that collection, but given Rindisbacher's techniques (Peers 2009), he certainly had access to one to sketch.

Barbara Ann Shadecker or Scheidecker Adams: born in Bern, arrived RRS 1821 with the Swiss settlers along with von Hauser. Barbara Shadecker donated bead-woven garters to the Minnesota Historical Society, 1985.31.1 a,b: which may date from the family's time in Red River/Pembina or their journey to Fort Snelling in 1826.

Reverend John West: West accompanied settlers to Red River in 1821 and returned to England in 1823. Pettipas and Peers 1999 document a collection of Indigenous items that Reverend John West acquired during his travels. The items include a beaded choker, a bear claw necklet on red stroud fabric, and a quilled belt, along with a woven beadwork panel.

5. Specific relationships that might have been points of commissioning/collection:

In considering specific relationships between von Hauser and others that might have been points of commissioning/collection, we must ask: Who would he have interacted with? When might he have interacted with Indigenous people, either First Nations or Métis? In Red River, where the vast majority of the population in 1821-22 was Métis, with First Nations kin and neighbors, one would not have had to go far to see Indigenous items in use or to purchase items.

Von Hauser would have interacted with the entire range of settlers and Indigenous people in the colony, including: the Swiss, as they endeavored to find shelter and food; the de Meuron regiment settlers; Highland Scots, French and English speaking Métis, local First Nations people (mostly Saulteaux/ Anishinaabeg, and some northern Cree) and visiting First Nations groups including Plains Cree, Assiniboine, and Dakota (known in most documents as "Sioux" or "Nadowessieux"). He would also have interacted with European and Métis settlers whose wives were either Métis or Indigenous. Indigenous material culture was part of daily life in Red River, where settlers, regardless of their cultural background, wore moccasins, not shoes; used snowshoes for winter travel; and paddled canoes. Most households would have had buffalo robes or bearskins, and the pad saddle was the most common saddle in the area. Calumets were used every year when formal ceremonies to renew alliances between the HBC and various First Nations groups occurred.

Key events which occurred in the Red River settlement in 1821-1822 which might have made items available either directly or indirectly to von Hauser:

- a visit by a group of Sioux to the HBC at Red River in August 1821: this would have involved the usual protocol for alliance-making including the use of calumets, decorated clothing, exchange of gifts (Selkirk Papers: v.23 p.7359, Pritchard to Andrew Colville, 31 Aug 1821; p.7355, Robert Dickson to John Pritchard, 30 Aug 1821; v. 23, p.7365, 4 September 1821, Allez to Colville. See also "Diary of Nicholas Garry," p.143, 6 August 1821.)
- the local chiefs made their usual annual appearance to confirm their alliance with the HBC, eg. Sept 15 1822: an Indian chief and his party arrived, who received a small present of rum & Tobacco (HBCA B.235/a/5, Upper Fort Garry journal 1822-23)

Within Red River itself, there were many individuals who could have been points of contact for the acquisition of the items on von Hauser's list. Nicholas Garry's diary at Red River in early August of 1821 (just before von Hauser and the Swiss arrived) mentions several likely contacts with whom von Hauser would probably also have interacted in his position as Commissary for the Swiss settlers:

3rd August, near Ft Alexander, heading toward RRS: Met some Indians who told us the River is called the Musk Rat River, ...The Indians were Sautaux.

... [p135] we arrived at the Encampment of the Indians who have cultivated Fields of Corn Indian. Their Chief is called the Cut Nose from having lost a Part of his Nose in an Affray. He is a good looking Man of 50, has always been a great Friend of the Colony and once actually defended it from the Attacks of their blood thirsty Enemies. Having no Rum I promised to make him a formal Visit on my

Return. There were a great many Women; the Chief's Daughter very pretty. The Cut Nose is anxious that Mr. Bird's Son should marry her.

[p.137, 4 August] Called on Mr. Logan, formerly in the Service of the Hudson's Bay Company. In a small miserable Hut himself, his wife an Indian Woman, and several Children were living.

[p.139] Mr. Laidlaw had been to the Sources of the Mississippi to meet 150 Head of Cattle which are coming from the United States. He was in much Danger from the many War Parties they met, the Sieux and Sauteux. The Stone Indians or Assiniboins are the Allies of the latter. ... Dined at the Hudsons Bay Fort, Colonel Dickson, Mr. Pritchard, Mr. Cooke, Mr. Thomas, Mr. Laidlaw, Mr. Logan, Mr. Picard, Mr. Bird.

Mr Cooke = [William Hemmings Cook](#), m. Métis daughter of HBC employee Matthew Cocking, her name was Mith-coo-coo-man E'Squaw (Agathas or Mary)

Mr Thomas = [Thomas Thomas](#), fur trader and surgeon; m. according to the custom of the country and then formally in 1821 Sarah, a northern Cree woman

Tues 5 Aug: Called on Mr. Cooke, Mr. Thomas and Mr. Bird. Introduced to Mrs. Bird, an Indian Woman wearing a Pig Tail, as was formerly the Custom in England for Gentlemen.

Any of the Indigenous wives noted above could have produced items such as the moccasins noted on von Hauser's collection list. Von Hauser would certainly have met Chief Peguis [Garry's "The Cut Nose Chief"] and Peguis' band produced quantities of sturgeon oil which they stored, and sold, in fish skin jars; they are the likely source for the "peau seche d'esturgeon" on the collection list. Peguis' band were partly settled at the north end of the colony and are the likely source for the "collier d'un Guerrier de la tribu des Soutoux Nomades établie sur la riviere rouge" and other items noted as "Soutoux" on the collection list.

As Commissar, von Hauser probably accompanied some of the Swiss colonists to Pembina, south of Red River, or went to check on them over the winter. Barbara Shadecker Adams' account of this winter states that this group sent "to hunt and get pemmican from the Indians and half breeds in that locality" and that her father hired two Indians to hunt for them (Adams 1829: 85). These frequent interactions with Indigenous people were certainly sources of items collected.

The earlier collection made by de Graffenreid, now at Burgstein Castle, also suggests collecting opportunities that von Hauser would have had as well. De Graffenreid travelled with Indigenous people, wore quilled moccasins, and purchased horses (and, presumably, horse gear) from Indigenous people. He witnessed Indigenous alliance ceremonies at HBC posts in Red River at which calumets were used, and interacted with a "Mr Rhinwille"—possibly the Métis interpreter Joseph Renville, who would certainly have been a potential collection contact.

Other interactions would have occurred in social settings around Red River. Some of the de Meurons soldier/settlers were in the 1820s marrying metis women (eg [Michel Isaac](#) b.c.1788, with Selkirk's regiments, m. 1827 at Red River Magdeleine Roy, Métis daughter of Baptiste Roy and Marguerite (Saulteaux). The young artist Peter Rindisbacher was sketching items held by the Reverend John West, and working as a clerk for the HBC, which would have given him many opportunities to acquire items from First Nations people calling at West's home or at the post.

Von Hauser's collection list gives several specific collection contexts and interactions:

-warrior's (sacred) collar with bear claws: "I only obtained the one brought after many requests from a young Soutoux warrior who did not want to let go of it for a long time. **It was only one day, by satisfying his excessive penchant for strong waters (liquors) that I managed to convince him to give it up.**" This is the only direct evidence of unethical collecting of items on von Hauser's list. Interestingly, the Saulteaux from whom he obtained the collar was someone he had seen many times in the settlement, or perhaps travelled to Pembina with.

-quiver: The details given in this entry suggest that von Hauser spoke with a Saulteaux man or with people who knew them well: "The quiver and the bow scabbard, which is lightly attached to it, are made from a piece of buffalo skin killed in summer because at that time these animals lost their hair. The red frame of the

quiver, sewn horizontally at its ends with small rows of white pearls, is the favorite color of the Indians which they mainly apply to their war costume. They carry the quiver and the bow hanging from the shoulder on a narrow leather strap.”

-spear: “it comes from a Sioux who was killed in an attack. He had organized it with other Indians against the colony's fort, shortly before my arrival.” So von Hauser obtained the spear from someone who lived at Red River or from a Saulteaux in the area.

-basket: “I bought this corbeillon (small basket) as we passed through the Hudson Strait from an old man. This sea grass, from which it is made, certainly resembles wheat straw in color, except that it is a little darker...I did not want to buy other objects from the Eskimos, such as clothing, etc. because of the unbearable smell of fish oil with which they are saturated.” Von Hauser notes that he purchased directly from an Inuit man.

Unsurprisingly, there are no Indigenous maker's names associated with items on the collection list. Indeed, we have just one maker's name for all of the known items acquired before 1825 from Red River or Rupert's Land: a coat made by Sehwahtahow, a northern Cree woman, in 1786 at York Factory now in the collection of the Great Hancock Museum in England.

Conclusion

The pad saddle now in the collections of the MCAH was most probably acquired by Walter von Hauser in the Red River Settlement or environs between December 1821 and early August 1822. It is a spectacular example of this type of decorated pad saddle, utilizing a diverse range of early trade materials and techniques. While the saddle is of a common type used for hunting and travel in the region, it is far more decorated than was usual. The careful use of printed cotton, a relatively new trade material, as well as wool broadcloth, yarn apparently unravelled from trade blankets (wool yarn was not offered for sale by HBC posts at the time), porcupine quills and a variety of glass trade beads suggests that the saddle was made for someone special. It has all the hallmarks in terms of decorative style and materials of being made by a Métis woman.

Von Hauser would have had access to this and other items on the collection list in the Red River area, and could have acquired it directly from a Métis individual or indirectly from a senior fur trade official or colony member. Many of the people he undoubtedly interacted with had access to such items. Von Hauser notes that he “bought” at least one of the items on his collection list, and traded liquor for another. Other items could have been paid for in cash or trade goods.

The pad saddle is the earliest extant example of this kind of item in the Red River area and a very early example of the decorative use of printed cottons and a range of trade goods by Métis women. It is a visual, material and historical treasure and would make an excellent focus for exhibition and collaborative work with Métis people.

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*there are no Pembina post journals for early 1820s. Some accounts exist but they have not been microfilmed: HBCA B.160/d/3, 1822-23, microfilm no. 1M574.

HBCA 154/a/10, Norway House journal 1822-1823.

B.235/a/3 Winnipeg 1814-15 journal

B.235/a/4 Forks Journal October 1820-14 June 1821

[Forks journal for the period June 1821-September 1822 is missing from this series]

B.235/a/5, Upper Fort Garry journal September 1822-June 1823

- B.235/d/1 Upper Fort Garry servants' debt book 1820-1821
 - B.235/d/2a Red River and Lac Ouinipic equipment book 1821
 - B.235/d/2b Upper Fort Garry equipment book 1821-1822
 - B.235/d/3 Upper Fort Garry general account book 1821-1822
 - B.235/d/4 Upper Fort Garry general account book 1821-1822
 - B.235/d/5 Upper Fort Garry equipment book 1821-1822
 - B.235/d/6 Upper Fort Garry and Red River District equipment book 1822
 - B.235/d/7 Upper Fort Garry and Red River District day book 1822
 - B.235/d/8 Upper Fort Garry and Red River District general account book 1822-1823
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