Algonkian Clothes of the mid-17th century, pertaining to the southern New Netherland colony

For

The New Amsterdam History Center

(An Algonkian in mid-winter, 1660-1690)

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Winter Clothes

From foot to head

1. **Moccasins** – For the Algonkian person, different shoes were worn for different times of the year. In summer around the village or on the coast, foot coverings may not have been worn and bare feet would have been more common. Moccasins (which literally means foot covering) were typically worn when traveling in unfamiliar territory all year round , summer included and during the fall and winter months.

   There were two types of moccasins a thin ankle high summer moccasin and a taller lower calf to shin high fall/winter boot moccasin. All eastern woodland moccasins start out as a single piece of leather, typically deer skin , but elk skin is mentioned as well (The elk in question was the now the extinct eastern elk, Van Der Donck , Discovery of New Netherlands 1647, pg80). This leather which in a stepped process is stretched, scraped and then softened using animal brains and is then given a final stretch to break in the fibers and smoked , making the leather soft, durable and rot resistant is carefully shaped to the feet , by placing both feet on the leather and using the pointer and middle finger to trace around the feet till the middle ridge of the foot is reached in order to make sure enough space is given to each foot and that the shoe is not too tight, the cuffs are then cut where the middle ridge of the foot is.

   Once the leather is traced and cut out (prior to Europeans, leather would have been cut with flint or chert, when Europeans arrive scissors and knives would have been used) it is then sewn. Sewing can be done in numerous ways, in the middle 17th century, punching holes with awls made of bone and then eventually European iron and sewing with thinly cut leather cord would have been most common, later in the 17th century, European needles largely replace the awl method. The summer moccasin is sewn first from the heel to the Achilles tendon, and then a central seam going up the middle of the foot, these seams can be sewn straight known as a center seam or can be folded forming a pucker, known as a pucker toe.

The winter moccasin is constructed identically to the summer moccasin with only two differences. The first is that the shoe is made slightly larger than the foot and is not supposed to be as fitted. This is because this shoe is meant to be filled with fur and later woolen moccasin inserts, these layers help keep the feet dry and warm in cold and inclement weather. The second difference is that the cuffs are much higher and the heel seam reaches all the way to the tops of the cuffs. (In a summer moccasin, the cuffs are generally 4 inches wide and 6-7 inches long, they drape over each side of the foot and have no seam holding them in place.) Once the heel seam is done, the next step is to cut long straps that attach to each tab of the cuff, these then cross the lower calf/shin and secure the shoe to the leg. This folding over of the cuffs prevents cold and snow from entering the foot. In some pairs of boot moccasins an extra piece of leather called a "vamp" is put in the middle of the shoe, the moccasin leather is sewn around the vamp which adds more space for the foot, the vamp then has a long tab that folds over the shin/calf and gets folded with the leather cuffs to make a better seal against cold and snow. Prior to Europeans, fur moccasin liners would have been constructed for boot moccasins. Furs that could have been used are beaver, raccoon, deer, bear, rabbit, these would add warmth and protection from the cold.

When Europeans arrive, Native Americans of Southern New Netherlands begin to trade for wool, particularly duffel (Rasiere). Duffel is a coarse, thick, woven woolen cloth that came in a variety of colors namely red, but in later accounts blue, purple and white are mentioned (Daniel Gookin 1674, Indian New England 1524-1674, Ronald Dale Karr, pg51). In New Netherlands, some natives had a particular preference for black duffel cloth as opposed to red or green which Isaac De Rasier said was "Because the wilden (Dutch word for Native Americans meaning wild people, pronounced vil den) say that it hinders them in hunting, as it is visible from too far off" (Jaap Jacobs 2009, Cornell University Press, The Colony of New Netherland , A Dutch Settlement in Seventeenth Century America, pg137.) the woolen moccasin liners would be cut out and sewn just like the leather ones.

2. **Leggings** – During the middle 17th century in the southern New Netherlands colony, among the Algonkian people, leather leggings made of deer skin or elk skin were worn by both men and women (Van Der Donck , Rasier). Eastern leggings are very tight to skin and are made this way for added comfort, ease of movement and warmth. Like moccasins, these leggings would have been sewn using the awl and leather cord method, eastern leggings tend to have a flap that runs the length of the legging, that is two to three fingers wide, the leggings are secured to the waist with thin leather strips that tie on to the leather belt around the waist.

   For men leather leggings come up to the knee and for women they come to just below the knee cap with no strap. This is due to the fact that women would wear a leather or duffel wrap around skirt that was knee cap length and higher leggings were not necessary, men prior to Europeans, would either be shirtless or in the winter and fall be covered in a skin mantle of deer or bear skin or a cloak made of woven turkey feathers (Isaac De Rasier, letter to Samuel Blommaert 1626). Once the Dutch arrive , Algonkian people begin to trade for European shirts and duffels. Leggings were generally plain, but some were decorated, Adrianne Van Der Donck a famous Dutch WIC (West India Company) lawyer wrote in his 1655 book "A Description of New Netherland" "Men's and women's stockings and shoes are of deer or elk skin, which some decorate richly with sewant (wampum beads), but most wear them as they come. (pg80).

3. **Leg ties / garters –** To secure the legging to the leg, a leg tie or garter is worn. In the surviving images and descriptions of 17th century Algonkian people, leg ties are one of the things either not shown or described, however they show up in descriptions and paintings during the following century which leads to the conclusion that they were commonplace and not worth mentioning. Leg ties were not always worn, but when they were they often had painted, beaded, or quilled design. In the eastern woodland world, color was a precious commodity since natives were limited to whatever plant or mineral dye the land could provide. Adding color and designs to your clothing could show your status but also add color and style to what was worn. Quills from porcupines could be harvested, boiled, and cleaned and then dyed, those quills could then be soaked in warm

water till the quills became soft and with needle and thread could be sewn and folded producing a pattern that if taken care of can last almost indefinitely. Leg ties could be made from leather, snakeskin or eel skin backed by leather or woven from plant fibers. These plant fibers could be dyed and woven to produce numerous colorful and beautiful patterns. For leather leg ties, like the leggings and boot moccasins, they have long straps that wrap around under the knee cap and tie to the leg, woven leg ties are able to tie snugly around the leg as well.

4. **Breech cloth-** The breech cloth, or as the Dutch recorded as " Lapet" or the derogatory "Clootlap" (Jacobs pg79), was worn only by the men and were made prior to Europeans out of a single piece of deer skin a little over a yard long (Dutch Measurements are over half an elle wide and nine quarters of an elle long, an Amsterdam Elle was generally 68.78 cm and was measured from the armpit to the tip of the pointer finger) that folds over the groin, being secured by a leather or woven fiber belt on the waist , this cloth covers the front and back of the torso and rests around thigh to upper in length. This leather cloth could be ornamented with paint designs or possibly beading or left plain. When the Dutch arrive into Southern New Netherlands around 1611-1613, one of the first things they trade with the natives is duffel cloth, duffel began to be used for everything and replaced many of the older leather, fur or feather mantle clothes.

   Soon duffel replaced the leather breech cloth, Van Der Donck writes "Around the waist they all wear a belt made of leather, whale fin, whale bone or sewant. The men pull a length of duffel cloth- if they have it- under the belt, front, and rear, and pass it between the legs. It is over half an elle wide and nine quarters of an elle long, which leaves a square apron hanging down in front and at the back. It suits them well, it is quite comfortable, and also airy in summer, when they often wear nothing else" (Van Der Donck pg79).

5. **Shirts**- During the middle 17th century (1640's onward) shirts are another object of European manufacture that become incredibly popular. In many early colonial trade

ledgers, land sales and treaties both Dutch and English, along with the general metal objects (axes, hoes, knives, kettles etc.) woolen objects (blankets, stockings) and articles of clothing, namely shirts and coats were mentioned numerous times. Shirts were made by large sewing guilds in England, The Netherlands and France. These shirts would have been premade and packed, brought on to ships for trade or sale in the colonies. These shirts however were worn by the natives as a new form of mantle and were worn till they fell to pieces, Van Der Donck backs this statement when he says "White linen used to be unknown to them, but many are now beginning to look for shirts and buy them from our people; they tend to wear the shirts without washing until wore out" (Van Der Donck, Pg81). As Van Der Donck describes, these shirts were typically made of linen either white linen or Osnabruck but also English Damask (Jaap Jacobs pg137). Natives valued the shirts not only as a visual status symbol that showed trade and possible alliances but for their practical nature. When linen shirts were not available, duffel blankets were worn and used as a mantle during the day and a blanket by night.

6. **Woven Belts**- Belts or sashes are sparsely recorded in the 17th century though there are more examples of belts or sashes in the 18th century, but the technology of weaving natural fibers had already been around for thousands of years so we can establish through the numerous 18th century examples that 17th century sashes did indeed exist but were so commonplace that they were rarely recorded. Belts or sashes like these would in the 17th century have been made of naturally dyed dogbane or milk weed fiber. These plants are native to north America and grow in meadowlands, and when dried have an incredibly fibrous and remarkably strong bark that then rolled into cord and twisted together can make string that can be used for bow strings and pull fish out of the water.

   These fibers tended to be used to weave bags for food such parch corn meal, but possibly dried fish or fruits as well. Woven objects such as belts/sashes and bags were known for being dyed in various natural colors and for patterns, some relating to spirituality, clan animals or flowers from their homeland. Van Der Donck writes of dyes in 17th century New Netherlands, both dyes made from stone and others from plants, of the stone dyes he says

“The Indigenous dyestuffs of New Netherland may be conveniently classified into two sorts, to wit, dyes, deprived from stones and those prepared of plants and herbs. The natives, as repeatedly mentioned paint their faces and bodies various colors, the one stranger and odder than the other, according to their fancy, to that end they usually carry with them small leather bags, each containing a different dye such as
red, blue, green, brown, white, black, and yellow etc. The most precious and sought after of these is the dye that glitters the most and shines as though it were fillings of some refined metal. Most are made from stones, which the Indians know how to pound and rub together so as to pulverize them. They regard such dyes as generally superior to those made of plant material, though from certain plants the Indians are able to extract beautiful, bright and pleasing colors that differ little from stone dyes in affect except that the metallic gleam is absent.” (Van Der Donck pg42).

Of vegetable dyes, he says “Most of dyes of vegetable origin are produced by one method, and in order not to detain the reader too long, I shall describe one that I myself have observed in that country; A certain wild plant grows there, in appearance like goosefoot, but thicker and producing many shoots from one clump. It bears reddish brown stripped berries, which the Indians pick and crush. They take big sheets of tree bark, about six feet long and three feet wide, and pour the juice squeezed from the crushed berries on the inner, or smooth, side of the bark, which is always somewhat concave and turned up at the ends by the sun. This they put out in the sun to dry, but if that takes too long for them or they want to move on, as they often do since they rarely sojourn long in one place during the summer, they heat “pounding stones” [kapsteenen] in a fire and fling them on the bark into the juice, and thus they can dry it in a hurry. Then they pack the dried residue, now like a hard and firm substance, in small bags and use it as and when they wish. This dye is the most beautiful and brightest purple that I can recall having seen in my life.” (Van Der Donck pg42&43)

7. **Coats-** By the middle 17th century, among the Dutch and the English, articles of clothing begin to appear in trade documents, land sales, deeds, and treaties, among these items were shirts, woolen stockings and coats. Coats are mentioned in various documents, however what "type" of coat is never mentioned, color is occasionally mentioned such as in William Pynchon's trade ledgers of 1648 and 49 while trading Springfield and Agawam Massachusetts where he lists "Blue Coats" but other than that what style is left out.

   Coats are also mentioned in the Peningo purchase for the town of Rye New York (then Connecticut) in June of 1660 where the land was paid for "Eight coats and seven shirts, fifteen fathom wampum, which is the full satisfaction for the parcel of land above mentioned and for the witnesses we have hereto set our hands."(Chronicle of a border town : history of Rye, Westchester county, New York, 1660-1870, pg11). The coats at this time that were common were known as "Justacorps" (As seen in the photo) and a work coat. The justacorp is a long coat meant to protect you from getting wet in tall grass, this style of coat was in use from 1660's-1690. The other type of coat was simply known as a "work coat" that was in use from 1640-1700, this coat is much shorter than the justacorp.

8. **Knives** – One of the earliest trade items we know of being given to Eastern Woodland Native Americans for furs were European manufactured knives. These knives were made in England, France, or the Netherlands by various knife guilds and entirely replace the use of stone bladed knives by the 1610's, each with their own corresponding style which helps us (along with makers marks if they are still able to be read) to know what country of origin these knives come from. Among the Dutch we know of a distinct style with blades that are of a "sheep's foot" or "rams' foot" style where the tip of the blade slopes down and does not come to a triangular up turned point. These knives typically were handled in boxwood, carved / plain bone, and sometimes carved antler. Among Native Americans, knives like these were worn in long, highly decorated sheaths worn around the neck, unfortunately very few if any 17th century neck knife sheaths exist or are known to exist, so the sheath shown in this photo is a historic extrapolated recreation to

approximate what a middle 17th century (1640-1660) neck knife sheath may have looked like in Southern New Netherlands.

Knives like the circa 1640's-1660 reproduction Dutch trade knife shown in the photo were desired by native people for many reasons.

1. Knives like these were being brought by traders and merchants by the thousands and were readily available to trade with the native people and were ready to use requiring no pre learned skill on how to manufacture them, all that was needed to know was how to sharpen them.

2. Prior to iron/ steel knives, knives chipped from flint, chert or quartz took years of developed skill and practice to learn how to make and even though those knives were at times far sharper than the European metal knives, they were much more brittle. That means if a stone knife was dropped on a hard surface, it would do one of two things chip (requiring grinding and re-flaking to create a new sharp edge which could greatly reduce the size or width of the blade or possibly break it) or break, and the stone blade would often become a different tool and a new knife blade would have to be created. With an iron / steel knife very rarely if it is dropped on a hard surface would it break, these knives tend to either dent (where a tip may chip or bend) or chip , all that is required is to find a gritty or sandy stone to re grind the edge, once that is done the knife is ready to use once again.

3. Lastly it can be said that European manufactured knives outside of practical reasons were marks of status, showing trading alliances with certain groups of Europeans.

9. **Necklaces** – Among the eastern woodland people, necklaces were worn for a variety of reasons most of them relating to ornamentation, spirituality and the show of status. Prior to Europeans, necklaces were made using natural materials , beads were made not only of

shell such as whelk, quahog, mussel but also soapstone, copper, bones particularly of birds and fish but also the teeth and claws of a variety of animals. Starting in the late 1500's and predominantly throughout the early and middle 17th century European glass beads, namely Dutch beads, become extensively used, traded for, and intertwined in the lives and culture of Algonkian/Algonquin speaking peoples of Southern New Netherlands. The photo that is presented here, is a reproduced approximation of what Dutch trade beads, traditional Native made beads/ ornamentation and combinations of the two may have looked like in Southern New Netherlands from 1640-1664. These types will be broken down into two categories 1. Native made beads, 2. Dutch beads and 3. Other forms of ornamentation.

Native made beads- Among the Algonkian people, one of the most used beads, that was needed for almost every form of spiritual and daily life as well as general ornamentation was Wampum. Wampum (a Narragansett word for "white shell bead") known in the Munsee and Unami dialects of the Lenape language as Sewan, which is used exclusively in Dutch documents. Wampum (also known as Sewan, Peak, Peg, Wampumpeak) was created during the winter months in numerous coastal locations but heavily recorded in Long Island and Long Island Sound, from the center columns of the whelk shell , which would be ground down into a cylindrical shape and a hole drilled using a chipped stone drill secured onto a long spindle that was then secured into a pump drill that used a stone or wood counter weight that moved the drill bit up and down through the drilling device via a leather or natural fiber cord or a bow drill that is a bent piece of wood with a taut leather or natural fiber cord that secures the spindle with a hand hold , the motion of the device going back and forth.

The other shell to be used for Wampum/ Sewan is the quahog clam, this clam not only was and still remains a traditional and vital food source for many coastal Algonkian / Algonquin people but the shells lip contains a beautiful dark blue to purple black color, this color, so incredibly rare in nature, was highly prized. These early beads were made by taking the lips of the clams , breaking them into squares and then chipping them using a round stone on a flat anvil stone into disks the size of a penny to a quarter. These beads

were then carefully ground on abrasive flat stone, taking away the chalky calcium exterior and smoothing the sides , the beads then have a hole drilled in by a stone drill bit via bow drill or pump drill. For both beads water is needed as a lubricant to make the drilling go easier and to cool the shell so it doesn't crack or break.
By the time the Dutch arrive in 1613- 1614, some of the earliest items given in trade from the Dutch ships were iron nails and square files. The natives would take these objects and repurpose them into drill bits for the manufacture of wampum, this in turn creates a new style of bead called the tube bead, which with stone tools is incredibly difficult to create but with metal tools can almost be mass produced, the best wampum makers were said to make between 4-30 beads in a day. These tube beads were manufactured very similarly to their predecessors with the exception of the shells being broken into thick columns that would then be drilled at either end till they met in the middle and were then heavily ground and polished. The highest quality of these beads were said to be the texture of glass with the same luster and shine.

Uses and importance – Wampum/ Sewan became entrenched in the socio/spiritual life ways for the Algonkian people being used for everything from personal adornment to being woven into extravagant belts that told of peace treaties, oral histories, and spiritual teachings as well as loose beads and strands being used for gifting, pecuniary justice and condolence. Issack De Rasieres , a Dutch merchant, trader and explorer wrote of it in his letter to Samuel Blommaert in 1626 where he says "As an employment in winter they make sewan, which is an oblong bead that they make from cockle-shells [quahog clam] which they find on the sea-shore, and they consider it as valuable as we do money here, since one can buy with it everything they have. They string it and wear it around their necks and hands; they also make bands of it, which the women wear on the forehead under the hair, and the men around the body; and they are particular about the stringing and sorting as we can be here about pearls." (Isaack De Rasieres , Complete Works of the Mayflower Pilgrims PDF, Pg3) .

What the Dutch did not understand is that the Algonkian people had no concept of European currency and wampum was valued for its need in everyday life and spiritual

matters: no peace agreement could be made without wampum, no one could have justice until wampum was given, and no one could get married or grieve for a loss without the giving of wampum. This is why these beads were so highly prized and needed in great quantities for just about everything.

Dutch Beads- When the Dutch arrive into what would become New Netherlands colony, one of the first things they bring with them to truck with the Natives were beads. These beads were made throughout Europe but typically in the glass centers of Verano in Italy, France and of course the Netherlands. These beads ranged a variety of shapes and colors, the more famous being the opalescent "moon beads", red and black and multicolored "gooseberry" beads and dark blue round and tubes glass beads; The New Netherland Institute records the use of stone beads before the use of glass to trade with the Indians saying "Originally traders offered the Indians round turquoise beads. By the mid-1640s, traders like Van Curler replaced them with dark blue tubes. These sharp-edged sections were cut from the production tubes rounded into traditional beads. They were cheaper to buy and ship and less prone to breakage. Ten percent of the beads recovered from the Flatts were this style." (Heart of the Fur Trade - Arent van Curler & the Flatts (newnetherlandinstitute.org))

The Natives highly prized these beads for a variety of reasons, one in particular was their color. In a world of bone, stone, wood and shell; colors were limited to what the land could provide; with beads being brought with bright hues of red, blue, white and black was something that the natives found very beautiful and were partially attracted to due to certain spiritual beliefs. Blue beads are often found in many 17th century native sites and it was believed that they were desired due to their connection to sky and water spirit beings. Another great reason for the trade in beads was also the Algonkian belief in animism. Animism is defined by Miriam Webster as "A doctrine that the vital principle of organic development is immaterial spirit, 2. attribution of conscious life to objects in and phenomena of nature or to inanimate objects, 3 .belief in the existence of spirits separable from bodies"(Animism Definition & Meaning - Merriam-Webster)

In this belief all things are alive and conscious from the ground to the stars and that they are related to all human beings. In this world where all things are conscious and awake, is also a world inhabited by spirit people, good spirits want to help people, make crops and women fertile and hunting and fishing good as well as bring blessings and good things to people. But bad spirits; they want to cause harm to human beings, make them sick and make the land infertile and hunting bad. In order to scare away these bad spirits wearing things that shine and make noise

was believed to help and thusly beads (the things that shine) were highly prized. We also know that Dutch beads were used in the same ways as wampum beads.

> In Isaack De Rasieres letter to Samuel Blommaert in 1626 he says " They have a marriage custom amongst them, namely, when there is one who resolves to take a particular person for his wife, he collects a fathom or two of sewan [1-2 fathom is around 6-12 feet, about 200 plus beads in a fathom , making it around 400 plus beads at most] and comes to the nearest of friends of the person whom he desires, to whom he declares his object in her presence, and if they are satisfied with him, he agrees how much sewan he shall give her as a bridal present. That being done, he then gives her all the Dutch beads he has, which they call Machampe, and also all sorts of trinkets." (Isaack De Rasieres , Complete Works of the Mayflower Pilgrims PDF, Pg3) .

Other forms of Ornamentation – Though Wampum and Dutch trade beads were some of the most common forms of ornamentation worn by Algonkian people of Southern New Netherlands, other forms of ornamentation existed as well especially prior to contact.

Other kinds of Beads- made from bird bones which are naturally hollow were used, as well as vertebrae of fish and other animals which due to a fleshy spinal cord, once removed leaves a perfect hole. Animal bones, claws and teeth which were also used also had great spiritual power. In animistic belief these materials contained the spiritual power of those animals and that when worn would imbue the owner with that animals' abilities. These objects often turned into things that could be worn on a strand were worn from pre contact through to the middle 17th century. Beads and pendants could also be made from soapstone (also known as steatite, a mineral comprised mostly of talc and one of the softest stones on planet earth), soapstone is so soft that finger nails can scratch it and it makes making beads and pendants very easy to drill, carve and shape. These pendants often were in the shape of animals or spirit beings along with shapes like squares, circles and rectangles. Lastly beads made of rolled copper was an incredibly high-status object prior to contact and during the early 17th century. Copper was seen as having great spiritual power and was highly prized. Metal was gathered from various places but largely from the great lakes where it was then brought to trade all over the east coast. This metal was cold pounded using stones and carefully rolled to make beads.

Other ornamentation- Gorgets are another kind of ornamentation worn by both Algonkian and Iroquoians alike and were made from a variety of materials but namely shell, worn close to the neck like a collar. The name gorget derives itself from Europeans noticing how this object looked similar to the small breast plates worn by military men in Europe that were the last vestiges of plate armor. To make these ornamentations , the shell (in our picture the shell gorget worn across the neck is made from Eastern Pearl Shell Mussel, a native fresh water mussel known for its opalescence) would either be broken, shaped and polished into a disc other shapes such as a rectangle (as seen in a Mohegan example), with two holes drilled in, for simpler ones the shell would be left whole, but ground smooth and in the inside polished, two holes then being drilled to pass a cord through so it can be worn on the neck.

Earrings- For the Algonkian person of the 17th century, body ornamentation in the form of pierced ears (in some tribes septums were pierced) and tattooing was very important, not only was it considered a way to beautify the body but was also used for spiritual purposes. Pierced ears among the Algonkian people can be documented as far as 1524, with the Journal of Giovanni Di Verrazano, who while sailing for King Francois the 1st of France, while in modern day Newport Harbor, he met some of the local Native people who came on board his ship. Among the detailed description of what they looked like, he also mentions what they are wearing as clothing and ornamentation, on ornamentation he writes:

"Others wear different ornaments, such as the women of Egypt and Syria use. The older and married people, both men and women, wear many ornaments in their ears, hanging down in the oriental manner. We saw upon them several pieces of wrought copper which is most esteemed by them than gold, as this is not valued on account of its color but is considered by them as the most ordinary of the metals-yellow being the color especially disliked by them; azure and red are those in highest estimation with them. Of those things which we gave them, they prized most highly the bells, azure crystals, and other toys to hang in their ears and about their necks." (Indian New England 1524-1674, Ronald Dale Karr, Pg 20)

Piercing of ears was done traditionally as a coming-of-age ceremony, done by a Powwau (medicine person) who would pierce the ears using sharpened bone or birds beaks, these ceremonies would be sex segregated and young men would have the ceremony with their male kin in their clan and young women with their female kin in their clan.

By placing objects through the ears that made noise or sparkled in the light it was believed that these things would scare away bad spirits and that those bad spirits would pass through the pierced holes in your ears and not the natural holes of your ear in your head where the spirit could infect your body and make you sick. As stated by Verrazzano, a variety of things could be put into the ears, by the middle 17th century, cut pieces of brass cut into various shapes and

animal effigy's, wampum, shell and bone were all worn and used, prior to European wire being used for earrings, sinew could be looped through the ear and tied.

10. **Paint –** Like body ornamentation in the form of piercings and tattoos, painting of the face and body was done for personal beautification and spiritual purpose. Paint can be divided into 1. Social Paint (paint worn day to day that was meant to beautify and enhance the looks of the wearer) 2. Combat Paint (paint worn specifically for combat that showed the aggressive and dark emotions of the warrior) and 3. Mourning Paint (paint that was used, mainly by women to show grief and sorrow from a death). For the first of these categories, red made from natural ocher ground or scrapped into a powder and mixed with bear grease was one of the most common social paints (as seen in our model) though on occasion was used as a combat color. Adrianne Van Der Donck records the use and wearing of red paint in his 1655 book where he says:

"Now the Indians are in the habit of decorating their faces, using paints in various conspicuous colors, the brighter and shinier the better they like it; The natives as repeatedly mentioned, paint their faces and bodies in various colors, the one stranger and odder than the other, according to their fancy. To that end they have and usually carry with them small leather bags, each containing a different dye, such as red, blue, green, brown, white, black, and yellow, etc. The most precious and sought after of these is the dye that glitters the most and shines as though it were fillings of some refined metal [possibly describing graphite ore] (Indian New England 1524-1674, Ronald Dale Karr Pg's 39-42)

Paint was also worn for combat, typically these colors were a combination of red and black either on the face or the whole body. In the Algonkian world painting was done to show and express physical emotion and to be used as metaphor. Red for many eastern woodland people symbolized life (since red is the color of blood which makes all mammals live, essentially sacred water) the rising sun/ east direction, but also vitality and health; black on the other hand showed the dark emotions, anger, the absence of light, sadness, death. Besides the metaphorical meanings these colors also break up the human shape incredibly well in a forested environment and were used for that reason as well. William Wood an English traveler and explorer wrote of warpaint in 1634 where he says

"It is their custom to paint their faces with diversity of colors, some being all black as jet, some red, some half red and half black, some black and white, others spotted with diverse kinds of colors, being all disguised to their enemies, to make them more terrible to their foes" (Indian New England 1524-1674, Ronald Dale Karr Pg's 116-117, William Wood, 1634, 94-95)

Lastly. Paint was worn to physically show mourning, loss and sadness. William Wood describes the scene "The date of their life expired, and death's arrestment seizing upon them, all hope of recovery being past, then to behold and hear their throbbing sobs and deep fetched sighs, their grief-wrung hands and tear-bedewed cheeks, their doleful cries, would draw tears from Adamantine eyes, that be but spectators of their mournful obsequies. The glut of their grief being past, they commit the corpses of their deceased friend to the ground, over whose grave is for a long time spent many a briny tear, deep groan, and Irish-like howlings, continuing annual mournings with a black stiff paint on their faces." (Indian New England 1524-1674, Ronald Dale Karr, Pg's 134-135, William Wood, 1634, 104-05)

11. **Hair Styles -** Among the Algonkian people, men and women wore their hair differently. Women tended to wear their hair long and in a single braid, or loose and held back with a wampum headband. This style is described by Isaack De Rasieres in 1626 while on Long Island Sound, he says "As an employment in winter they make sewan, which is an oblong bead that they make from cockleshells [quahog clam] which they find on the seashore, and they consider it as valuable as we do money here, since one can buy with it everything they have. They string it and wear it around their necks and hands; they also make bands of it, which the women wear on the forehead under the hair, and the men around the body; and they are particular about the stringing and sorting as we can be here about pearls." (Isaack De Rasieres, Complete Works of the Mayflower Pilgrims PDF, Pg3).

Adrianne Van Der Donck also describes the same circumstance where he says "The Men mostly go bareheaded, and the women tie the hair at the back of the head and fold it into a tress [braid] of about a hand's length like a beaver tail. Over it they draw a kerchief, often exquisitely decorated with sewant. When they appear splendid and lovely, they wear around the forehead a strap of sewant shaped like the headband that some believe was worn in antiquity. It holds the hair neatly together, is tied in a bow to the tress behind and so makes quite an elegant and lively show." (A Description of New Netherland, Adrianne Van Der Donck, Pg 57)

Men on the other hand were known for different styles, many of whom had to do with warfare and hunting. For men if hair was not worn long either loose or in a braid (which was more customary among older native men, who were no longer active warriors but that is not always the case) it was worn in either numerous braids, known in many documents as “knots”. One of the many descriptions of the “knotted” hair is described by Gabriel Archer and Martin Pring, Archer says “These people are in color swart [dark olive tone to brown] their hair long, uptied with a knot in the part of behind the head [Maine Coast]” (Indian New England, Ronald Dale Karr, pg42, Gabriel Archer (1602),45) and Martin Pring who says “These people in color are inclined to a swart, tawny or chestnut color, not by nature but accidentally, and do wear their hair braided in four parts and trussed up about their heads with a small knot behind; in which hair of theirs they stick many feathers and toys for bravery and pleasure[Plymouth, Massachusetts]” (Indian New England, Ronald Dale Karr pg42, Martin Pring,(1603), 64)

The other styles of men’s haircuts were half shaves, where half the head was shaved, typically where the bow was drawn (the other side of the head the hair was made into a braid), making it easier to shoot a bow or was cut into a strip, cocks comb or circular lock, known as the famous “Scalp Lock”. This style of stripped hair is described by Benjamin Church during King Phillip’s War where he says “Then she called the Mount-Hope men, who made a formidable appearance, with their faces painted, and their hair trimmed up in a comb- fashion (like a cocks comb), with their powder-horns and shot-bags at their backs; which among that nation is the posture and figure of preparedness for war.”(The Entertaining History of King Phillips War, Benjamin Church, pg7)

This scalp lock style hair cut (as shown in the picture) was done for the ancient indigenous custom of scalping. For Eastern Woodland People , the longer and shiner your hair was showed how spiritually healthy you were on the inside, by taking another enemy warriors scalp , that warrior was possessing the others spiritual power to use at their own will making them more powerful, this custom was so old that many Europeans by the 18th century record that the natives have done it for so long , they do not remember how long since it began. We can document this practice as early as 1674 with the English traveler, explorer, and botanist John Josselyn where he says “That side that gets the victory excoriates the hair scalp of the principal slain enemies, which they bear away in triumph. Their prisoners they bring home, the old men, and women they knock in the head, the young women they keep and the men of war they torture to do death, as the Eastern Indians did to Mohawks whilst I was there” (Indian New England 1524-1674, Ronald Dale Karr, Pg121, John Josselyn (1674) 114-115)

Roach- Worn by numerous Algonkian tribes the roach is a distinct head ornament worn by men. The roach is made from either plain or dyed deer skin that has dyed red deer hair sewn on to it, to create a sort of "halo" over the base of the scalp. It is attached to the head by a hole in the leather that the scalp lock braid is pushed through, these roaches can be secured to the head either by themselves if the braid is thick enough or with a pin, that holds the roach in place. The roaches were worn for several reasons, 1. As a form of peacocking, to draw attention to the warrior or man, 2. As a scalp taunt, trying to tempt other warriors to take their scalp but lastly 3. It was believed that the red deer hair would protect the wearer from bad spirits trying to enter the spot where the plates in the back of the head fuse, since it was believed that this is a place where bad spirits could enter your body and make you sick.

These roaches most likely were worn before contact but the earliest recordings come from Adriaen Van Der Donck's 1655 book "A Description of New Netherland" where he says "The men are painted all over, though mostly the face, in all kinds of vivid colors, so that when one is not accustomed to seeing them thus, he does not recognize them. And when it is parade time, they look so stately, proud, and self- possessed that they will scarcely deign to turn their heads. Some wear in addition a circular headdress of very long and fine deer hair, dyed red, rather like the halos that used to be painted over the heads of saints, and which look very handsome." (, A Description of New Netherland, Adriaen Van Der Donck, pg 80)