Typical Clothing Worn by *Habitants, Voyageurs, Tradesmen, Missionaries, Military Personnel, and Native Americans* in Detroit and Great Lakes’ Posts

With quotes from primary records, journals, memoirs, trade invoices, and an introduction about living conditions and hygiene in New France

Lieutenant Diedrich Brehm’s 23 February 1761 Map of the Fort
Living Conditions / Daily Life, Hygiene, Occupations, and Social Status Influenced the Clothing Worn by our Ancestors

Living Conditions/Daily Life in the Major Cities and Forts in New France:
In the major centers—Québec, Montréal, Trois-Rivières, Louisbourg and New Orleans—streets were not paved. Domestic animals wandered freely and animals raised for meat were slaughtered in front of shops. There were no sewers, and citizens threw all kinds of garbage in public places. In the 18th century, the “Conseil supérieur” or Superior Council and administrators created laws to impose basic health measures in urban environments. In 1706, the Superior Council ruled that the houses of Quebec had to have latrines and private toilets to avoid infection and foul smells. Rather than throw garbage out the window, people now had to bring it to the river. Waterways running through the cities quickly became dirty and unfit for drinking. It is therefore not surprising that diseases ran rampant [Virtual Museum of New France: Health and Medicine: https://www.historymuseum.ca/virtual-museum-of-new-france/daily-life/health-and-medicine/].

Considering the filth in the streets, it would be extremely rare for women (other than the noble classes) to wear a gown or dress that was floor length.

Hygiene:
The French regime was generally a period of extreme modesty. This sense of modesty was so extreme that, even when washing, people avoided getting completely unclothed, making complete washing almost impossible.

In the 17th and 18th centuries, filth was considered beneficial and it was primarily for this reason that people of the time avoided washing. According to the medical theories of the time, germs—which were called miasmas then—floated about in the air and entered the body through the skin, contaminating it. Water—and particularly hot water—was harmful since it opened the pores of the skin, making the individual more vulnerable to disease.

Moreover, therapeutic virtues were attributed to dirtiness. For example, when a child was born, he was washed only very briefly. The placental remains and the blood on his skin were considered protection against the external elements. In a similar manner, the settlers were satisfied with simply drying urine-filled diapers before using them again, without first washing them. Moreover, urine was occasionally used as a beauty product to treat acne, among other things. Finally, people avoided washing their hair since scalp oil was considered excellent for shiny, healthy hair. As result, most people at the time had head lice.

As a result of this situation, until the end of the 18th century, most people bathed “dry” or, in other words, using as little water as possible as a cleansing agent. In the case of nobles, cleanliness was ensured through the use of cosmetics: perfume and cologne to chase away bad odors, powder to dry greasy hair, etc. All sorts of artificial means, such as wigs, were used to provide the appearance of cleanliness.
The peasants, on the other hand, settled for changing the shirt they used as their underclothing a few times a month, and washing the parts of the bodies that were not covered by clothing (neck, face, hands, and arms) quickly with cold water [Maison Saint-Gabriel: http://www.maisonsaint-gabriel.qc.ca/en/musee/chr-32.php].

**Occupations:**
Many of our ancestors in the Detroit River Region, Michilimackinac, and Fort St. Joseph were *voyageurs* or *merchants*. The clothing adopted by *voyageurs* is discussed in the section of this book covering men.

Another group of early settlers in the Detroit River Region were *gun smiths*, *edge-tool makers*, and *blacksmiths*. These men were vital to life for all of the residents of any Great Lakes Post. However, all of these occupations involved the use of metal and the shops (and perhaps the homes owned by these men) would have been excessively hot and dirty) precluding the owners of the shops, no matter how successful, to have commonly dressed as other successful or wealthy residents.

Gail Moreau-DesHarnais’ 2018 photos of the re-created blacksmith’s shop at Colonial Michilimackinac
**Habitants:**
Many of our ancestors who settled in the Detroit River Region were *habitants* who lived on both sides of the River on their land outside the fort farmed their property. Those who settled in the area from 1749-1752 were granted land and were specifically recruited to increase the agricultural output of the area so that Detroit could supply the other posts and forts in the Great Lakes with food supplies. For lists of these individuals, see the Land and Census Book, as well as those pages on the FCHSM website: [https://fchsmi.ens-10.com/cpage.php?pt=24](https://fchsmi.ens-10.com/cpage.php?pt=24); and [https://fchsmi.ens-10.com/cpage.php?pt=13](https://fchsmi.ens-10.com/cpage.php?pt=13)

Many of the women helped their husbands in their farms or worked in their kitchen gardens. Either occupation would have made floor length gowns or skirts impractical.

Clothing as a sign of Social Status:
In addition to providing protection from the elements, clothing was also a sign of social identity, and provides evidence of the status and wealth of the person wearing it.

In France, certain fabrics were reserved for the noble class. Gradually, the middle classes began to use those fabrics, making it more difficult to distinguish or recognize an individual’s social class by the fabric used in their clothing. In order to distinguish themselves, the noble classes sought newer, increasingly luxurious textiles.

In New France, the justacorps, worn by the colonial elite, was made of rich, colorful, embroidered fabrics. In the case of rural settlers, this piece of clothing was made of durable fabric that was often brown or gray in color. The dresses worn by noble women ended in trains. The length of the train was proportionate to the level of nobility. The higher a woman ranked in the social hierarchy, the longer her train was. Considering the conditions in Québec, Montréal, Trois-Rivières, Detroit, and the Great Lakes posts, these women would have travelled by carriage, not on foot.
Typical Clothing Worn by Habitants, Voyageurs, Tradesmen and Missionaries in Detroit and Great Lakes Posts.
Loraine DiCerbo

Sally Eustice, *History from the Hearth*, p. 176

Voyageurs
David A. Armour, *Colonial Michilimackinac*, pp. 4 (left), 29 (right)

Blacksmith

Merchants and Traders at Colonial Michilimackinac
David A. Armour, *Colonial Michilimackinac*, p. 14
In 1637, Jean de Brébeuf, S.J., provided the following advice to the missionaries who were assigned to the mission at Huronia:

You must be prompt in embarking and disembarking; and tuck up your gowns so that they will not get wet, and so that you will not carry either water or sand into the canoe. **To be properly dressed, you must have your feet and legs bare: while crossing the rapids, you can wear your shoes, and, in the long portages, even your leggings.**

**The History and Practicality of French Canadians using Native-American Clothing**

Timothy J. Kent notes that the use of Native-American clothing by French-Canadian men started when Champlain sent a series of young men to live with the Native Americans and to learn their culture and languages. In addition to showing respect and acceptance of Native ways and cultures,

it was also a very practical matter, since these garments had been adapted over many centuries to meet the needs of outdoor life there.

**Moccasins, separate leggings with knee garters, and a breechclout . . . were much more practical than shoes, stockings, and a pair of breeches when travelling on foot through the forests or in canoes on the waterways.** This set of native garments offered much greater freedom and sureness of movement, while on foot and when entering, traveling in, and exiting canoes. In addition, these separate and light-weight garments could be very easily removed, and stored away as needed. This was particularly important when travelling by canoe. While paddling in shallows or against strong winds, or when ascending very strong currents and rapids, paddles and poles sometimes did not provide sufficient power and control. Then, the travelers had to pull the canoe forward, either by hand while in the water or with a towing line from the shoreline or in the water. If the travelers were wearing moccasins and leggings, these could very easily doffed and kept dry in the craft, while leaving on the breechclout.

In the section on shoes, Kent discussed the use of moccasins by voyageurs and residents of the Great Lakes:

There, in a region dominated by canoe travel in the unfrozen seasons and snowshoe travel in winter, moccasins were the most common type of footwear. The usefulness of these articles for travelling by canoe was discussed earlier, in relation to wearing leggings and a breechclout. In winter, they allowed the foot to flex more than in shoes, creating better circulation and thus greater warmth; in addition, this flexing of the feet provided greater control of snowshoes while travelling. In all seasons, moccasins provided surer footing and a quieter gait than shoes, and they were easily dried at a fire. Since moccasins could be readily and cheaply fashioned and repaired by nearly anyone, they were very practical articles which did not require the services of a cobbler, for either repairs or production. However, it must be noted that shoes were also worn in a great many instances in the interior, particularly by soldiers and priests.

Kent noted that in 1660 and 1661, wool breechclouts were listed in the inventories of men who died in Montréal.

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2 Kent, p. 541.
3 Kent, pp. 602, 606.
4 Kent, p. 544.
In 1680, when a voyageur departed from his assigned post without permission, he left behind two sets of leggings \( \textit{mitasses} \), a woolen pair, and a leather pair.\(^5\)

In 1682, Tonty noted that voyageurs “easily adopt native fashions. They run the woods with leggings and moccasins and instead of breeches they only wear a breechclout.”\(^6\)

\(^5\) Kent, p. 543.
\(^6\) Kent, p. 543.
Breechclout or brayet, Courtesy of La Milice de Fort St-Frederic: http://www.firstulstermilitia.org/milice/Pages/5_0_clothing.html

Cadillac - Voyageurs and Native Clothing

Between 1694-1696, when Antoine de Lamothe, sieur de Cadillac, was commandant of the French at Michilimackinac, he commented on the use of a breechclout by voyageurs:7

There are many rapids on the way... The Canadians... are generally bare-footed and bare-legged, wearing only their shirts [and breechclouts]; when their canoes cannot make headway against the rapids, they boldly jump into the water and by sheer strength, all helping one another, they manage to get them along, but not without frequently skimming their feet and legs, for the rocks are so cold that their skin sticks to them and the men do not get free without leaving a piece behind them. If this happened only once a day it would be a small matter; but, on the contrary, it happens constantly throughout their entire voyage.

As noted in Suzanne Boivin Sommerville's translation of the May 1701 engagement contract to Détroit: “It will be permitted for them to take the skins of the animals they kill to make Indian shoes only for their own use.”8

1766 Description of clothing worn by French-Canadian Men in Detroit

Jonathan Carver was a resident of Massachusetts who visited Detroit on 27 June 1766. Following are excerpts from his Journal regarding Detroit.9

The French have several plantations scattered along the shore of these straits for about ten miles below the fort and about twelve miles above as far as Lake St. Clare.

The land is very good, producing all the necessaries of life in abundance, but by reason of the inactivity and idleness of the French inhabitants provisions are very dear, they themselves living but a little better than the Indians and even here seem fully to possess that spirit of gaiety so natural to that nation, for it is not uncommon to see a Frenchman with Indian shoes and stockings, without breaches, wearing a strip of woolen cloth to cover what decency requires him to conceal. Yet at the same time he wears a fine ruffled shirt, a laced waistcoat with a fine handkerchief on his head. But since the English have frequented these parts the French have laid by many of their savage customs.

7 Kent, p. 541, quoting Cadillac.
8 http://www.habitantheritage.org/french-canadian_resources/the_fur_trade
Typical Clothing Worn by Women in Detroit and Great Lakes Posts

Sally Eustice, *History from the Hearth*, p. 16

Colonial Michilimackinac

Sally Eustice, *History from the Hearth*, p. 20

David A. Armour, *Colonial Michilimackinac*, p. 70
A woman’s wardrobe was less varied than those worn by men, but women preferred better quality fabrics. A shift was the only clothing worn directly against the skin – they were used as underclothing and as nightgowns. Women owned about 20 skirts and petticoats made of various fabrics. Women’s skirts did not have pockets; therefore, women made a pair which were sewn to a ribbon and tied around a woman’s waist, under the skirt. Women’s clothing also included a coat, mantle, or shawl, bodice, dressing gown, house dress, and apron. Women adopted the shawl from their contact with Native Americans. In the Detroit and the Great Lake’s forts and posts, they also wore moccasins.

In 1690, an order issued by Monsignor Jean-Baptiste de Lacroix de Chevrières de Saint-Vallier, Bishop of Quebec, instructed women to dress modestly in church and at home because they “have no scruples about leaving their bosom and shoulders uncovered when they are in their homes [...]”. Priests could not absolve “[...] girls and women whose bosom and shoulders were uncovered, either inside or outside their homes, or who only covered them with a transparent veil.”

In the same order, Monsignor de Saint-Vallier said: “[...] in following the Apostle, we want girls to appear veiled, namely with their heads covered in church”. In 1694, Louis de Buade, Count Frontenac, Governor of New France, stood up against the bishop, who wanted to prohibit the wearing of lace and to refuse to give communion to women who wore “a fontange and other ribbons.”

And no discussion of decency would be complete without mentioning skirt length. In New France, a military man named Jean-Baptiste d’Aleyrac stated, in 1755, that women and girls here wore “skirts that barely reach their calves.” Peter Kalm added: “[...] they wear a small, elegant mantle over a short skirt that barely reaches halfway down their legs [...].”

Ribbons have been used for a long time as a symbol of stylishness. In the 17th and 18th centuries, both women and men decorated their clothing lavishly with ribbons. In France, at the start of the 17th century, ribbons and other trims were used extensively. Some trim makers melted coins to make rich laces, embroidery and ribbons with gold and silver threads. They were used in such profusion that, on several occasions, decrees were issued against this luxury.

As a result of these decrees, the rich trims were replaced by knots of silk ribbons, called galans, which had already been used for hair ribbons. These ribbons were very popular in the 17th and 18th centuries. In 1656, up to 600 of these bows could be found on a “French-style” outfit! As a result, men’s and women’s outfits were heavily decorated with bows of various colors of ribbons.

The French, who came to settle North America, brought this taste for trim along with them. In the colony, in the countryside as well as in the towns, ribbons lace, braid and a specific type of ribbons referred to as padou could be found in large quantities. In each family, they were kept in a trim basket used by both men and women.
Since Velcro, elastics and zippers had not been invented yet, the various ribbons were used not only to decorate outfits and hairstyles but also as accessories that were essential for holding the various items of clothing in place on the body. For example, they were used as garters to hold up socks. Dress sleeves, which were more subject to wear, could be removed. They were attached to the shoulders of the bodice by laces or ribbons.

These ribbons were not only very useful, but they could also have various meanings. For example, in New France, there was the custom of the livrée. Before marrying, the future bride would choose ribbons, on various colors, which she would tie into bows. These bows were then sent to the family and friends to invite them to the wedding. On the day of the wedding, the guests and future couple would pin these ribbons and bows to their clothing. This tradition continued to be in use in the 19th century in Acadia.
Typical Clothing Worn by Military Personnel in Detroit and Great Lakes Posts

Francis Back – Soldier dressed for a winter campaign, between 1690 and 1700

Francis Back - A soldier of the Compagnies franches de la Marine dressed for an expedition, mid-18th century
Francis Back – Canadian militiamen, first half of the 18th century

Eugène Lelièpvre – Soldier of the Compagnies franches de la Marine in New France, between 1750 and 1755

Eugène Lelièpvre – Officer of the Compagnies franches de la Marine, circa 1750
Clothing and Equipment Supplied to the Canadians and the French Soldiers for a Winter Campaign during the French and Indian War

In his journal for 17 – 28 February 1757, Louis Antoine de Bougainville, Montcalm’s aide-de-camp, recorded the equipment and clothing that was issued to Canadians and the French soldiers during the French and Indian War. [Louis Antoine de Bougainville and Edward P. Hamilton, editor, Adventure in the Wilderness – The American Journals of Louis Antoine de Bougainville, 1756-1760 (Norman, Oklahoma, University of Oklahoma Press, 1964), p. 87.]. Not only had the clothing been adopted from Native Americans, but merchants also supplied French-manufactured weapons that were adopted from Native-American weapons.

One overcoat [capot], one blanket, one wool cap, two cotton shirts, one pair of leggings or mitasses, one breechclout (Bougainville noted that the French soldiers were issued breeches and drawers instead of a breechclout), two hanks of thread, six needles, one awl, one tinderbox, one butcher’s knife, one comb, one [gun] worm, one tomahawk, two pairs of stockings, two Siamese knives, one pair of mittens, one waistcoat, two pairs of deerskin shoes [moccasins], one dressed deer skin, two portage collars, one drag rope, one pair of snowshoes, one bearskin, one tarpaulin per officer, one large one to every four men.
Typical Clothing Worn by Native Americans

David A. Armour, *Colonial Michilimackinac*, p. 10

Edward Chatfield, 1825, *Nicholas Vincent Tsawanhonhi, Principal Christian Chief and Captain of the Huron Indians established at La Jeune Lorette near Quebec*

Unknown Artist, 1813-1820, *Two Ottawa Chiefs Who with Others Lately Came Down from Michillimackinac Lake Huron to Have a Talk with Their Great Father The King or His Representative* (probably painted at Amherstburg)
James Otto Lewis 1827 portrait - Francis Godfroy
- A Celebrated Miami Chief - He was the grandson of Marie Chesne and Jacques Godefroy dit Mauboeuf

Jean Baptiste PinSiwa Richardville, Miami Civil Chief – Son of Joseph Antoine Drouet dit Richardville and Tacumwah, sister of Miami War Chief Little Turtle

Charles Bird King – 1826 - Chippeway Squaw and Child

George Winter, 1837 – Mas-Sa
Samuel de Champlain’s Descriptions of Clothing Worn by Native Americans in New France

In Vol. I which covers 1599 – 1607, Champlain noted the following regarding the Algonquin who visited the French at Tadoussac:

All these people are well proportioned in body, without any deformity; they are agile, and the women are well shapen, filled out and plump, of a swarthy color on account of the profusion of a certain pigment with which they rub themselves, and which gives them an olive hue. They are clad in skins, one part of their bodies is covered, and the other part uncovered. But in winter they provide for the whole body; for they are clad with good furs, such as the skins of moose, otter, beavers, bears, seals, stags, and deer, which they have in abundance. In the winter when the snows are heavy they make a kind of racket twice or thrice as big as ours in France, which they fasten to their feet, and so walk on the snow without sinking; for otherwise, they could not hunt nor make their way in many places.

In Vol. III, which covers 1615 – 1618, Champlain describes the Huron, the Algonquin, and the Montagnais:

As to their [Huron] clothing they have several kinds and styles, and varieties of wild beasts’ skins, both of those they catch and others they exchange for their Indian corn, meal, wampum, and fish nets, with the Algonquins, Piserenis [Nipissing], and other tribes who are hunters and have no fixed abodes. All their clothes are of the same make, without variety of new designs. They dress and prepare the skins very well, making their breeches of a moderately large deer-skin, and of another their leggings which reach as high as the waist; with many folds; their moccasins are made of the skins on deer, bear, and beaver, of which they use great numbers. Further, they have a robe of the same fur, shaped like a cloak, which they wear in the Irish or Egyptian fashion, and sleeves which are tied behind by a cord. That is how they are dressed during the winter . . . When they go into the fields they gird their robe about their body, but when in their village they leave off their sleeves and do not gird themselves. The Milan trimmings to adorn their clothing are made of glue and of scrapings of the said skins, with which they make bands in many ways, as they fancy, in places putting bands of red or brown paint amidst those of the glue which are always pale, and do not lose their markings however dirty they may get. Among these tribes are some more skillful than others in preparing skins and clever in inventing patterns to put on their clothes. Above all our Montagnais and Algonquins as those that take most trouble with it; for they put on their robes strips of porcupine-quill which they dye a very beautiful scarlet colour; they value these strips very highly and take them off to make them serve for other robes when they wish to make a change.

As to the women and girls, they wear it always in the same manner; they are clad like the men except that they always gird up their robes, which hang down to the knee. In this way they differ from the men; they are not ashamed to show their body, that is from the waist up and from mid-thigh down, always keeping the rest covered, and they are laden with quantities of wampum.

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both necklaces and chains, which they allow to hang in front of their robes and attached to their belts, and also with bracelets and ear-rings.

In Vol. IV, which covers 1608 – 1620, Champlain discussed the Nipissing, the Chevieux relevés [Mississaugas branch of the Chippewa or Ojibwa] [or High Hairs], and the Huron [contains the same description as that found in Vol. III].

In describing the Nipissing, he stated . . . the dress of the women is “no way different from that of the Montagnais and Algonquins. . . .

In describing the Chippewa or Ojibwa, he stated:

**They wear no breeches.** . . . The women have their body covered, but the men uncovered, with **nothing on but a fur robe** which they cast about their bodies, made like a cloak, and this they usually lay aside, especially in summer. The women and girls are no more disturbed at seeing them thus than if they were seeing nothing that would seem unusual.

**Paul Lejeune, S.J.,’s 1634 Description of the Clothing Worn by the Montagnais**

In the Jesuit Relations for 1634, **Paul Lejeune, S.J.,** described the clothing worn by the Montagnais.

The headings are not part of the text in the JR.

**Winter clothing:** During the Winter all kinds of garments are appropriate to them, and all are common to both women and men, there being no difference at all in their clothes; anything is good provided that it is warm. They are dressed properly when they are dressed comfortably. Give them a hood, and a man will wear it as well as a woman; for there is no article of dress, however foolish, which they will not wear in all seriousness if it helps to keep them warm.

The women have for dress a long shirt, or a hooded cloak, or a greatcoat, or a blanket, or some skins tied in as many places as may be necessary to keep out the wind. A man will wear one stocking [legging] of leather, an another of cloth; just now they are cutting up their old coverings or blankets, with which to make sleeves or stockings, . . . to them propriety is convenience; and, as they only clothe themselves according to the exigencies of the weather, as soon as the air becomes warm or when they enter their Cabins, they throw off their garments and the men remain entirely naked, except a strip of cloth [breechcloth] which conceals what cannot be seen without shame. As to the women, they take off their bonnets, sleeves and stockings, the rest of the body remained covered.

These people always go bareheaded, except in the most severe cold, and even then some of them go uncovered, which makes me think that very few of them used hats before their intercourse with our Europeans; nor do they know how to make them, buying them already made, or at least cut, from our French people.

**Robes:** Their clothes are made of the skin of Elk, Bears, and other animals. The ones that they value the most are made of the skins of a kind of little black animal found in the Huron country; it is about the size of a Rabbit, the skin is soft and shiny, and it takes about sixty of them to make a robe. The tails of the animal are fastened to the bottom, to serve as fringe; and the heads above, to make a sort of border. These robes are nearly square in shape; the women paint colored stripes on them from top to bottom, which are about as wide as two thumbs, and are equally distant from each other, giving the effect of a kind of lace-work.

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14 JR, Vol. 7, pp. 7, 9, 11, 13, 15, 17, 19; Kent, p. 544 – quotes portions of the material from the JR.
The men wear their robes in two ways. When it is a little warm they do not put these around them, but carry them over one arm and under the other; or else stretched across the back, and held in place by two little leather strings which they tie over the chest. This does not prevent them from appearing almost naked. When it is cold they all, men and women, wear the robe under one arm and over the shoulder of the other, then crossed; and thus they wrap themselves up comfortably, though awkwardly, against the cold; for when this garment is tied below the chest, they turn it up, fasten and tie it down near the belt of middle of the body, these folds, these folds forming a big belly or large flap in which they carry their little belongings.

Now as these robes do not cover their arms, they make themselves sleeves of the same skin, and draw upon them the stripes of which I have spoken, sometimes lengthwise, sometimes around. These sleeves are quite broad at the top, covering the shoulders and almost uniting at the back, – two little strings fastening them in front and behind . . . .

Their stockings [mitasses] are made of Moose skin, from which the hair has been removed, nature and not art setting the fashion for them; they are considered well made if the feet and legs go into them, no ingenuity being used in making corners; they are made like boots, and are fastened under the foot with a little string. The seam, which is scarcely more than basted, in not at the back of the leg, but on the inside. When they sew them, they leave an edge of the skin itself, which they cut into fringe, occasionally fastening to this a few matachias [ornaments made of shell or beads]. These stockings are quite long, especially in front, for they leave a piece which reaches quite high, and covers a great part of the thigh; to the upper edge of this piece are fastened small cords, tied to a leather belt which they all wear next to their skin.

Their shoes [moccasins] are not hard like ours, for they do not know enough to tan the leather. Our deerskin gloves are made of skin which is firmer, or at least as firm, as their Moose skins of which they make their shoes. Also they have to wait until these hides are well oiled, otherwise their shoes would shrink at the first approach to the fire, which they do anyhow, well oiled as they are, if they are brought too near the heat. Besides, they absorb water like a sponge, so that the Savages cannot use them in this Element, but they are very serviceable against snow and cold. It is the women who are the seamstresses and shoemakers; it costs them nothing to learn this trade, and much less to procure diplomas as master workmen; a child that could sew a little could make the shoes at the first attempt, so ingeniously are they contrived.

They make them large and capacious, especially in the Winter. In order to furnish them against the cold, they generally use a Rabbit skin, or a piece of an old blanket, folded two or three times; with this they put some Moose hair; and then, having wrapped their feet in these rags, they put on their shoes, occasionally wearing two pairs, the one over the other. They tie them over the instep with a little string which is wound around the corners of the Shoe.

During the snows we all, French and Savages, have made use of this kind of footgear, in order to walk upon our Snowshoes; when the Winter had passed, we resumed our French shoes, and the Savages went barefooted.

. . . I forgot to say that those who can have or buy our French shirts wear them in the new fashion; for, instead of wearing them under, as we do, they put them on over all their clothes, – and, as they never wash them there are in no time greasy as dish-cloths; but that is just as wish them to be, for the water, they say, runs over them and does not penetrate into their clothes.
Practicality of Using Cloth versus Leather for Native-American Clothing

Timothy J. Kent commented on the practicality of woolen breechcloths and leggings, but noted the strength of leather breechcloths.\textsuperscript{15} For the most part, leather breechcloths were replaced during the 1600s by versions fashioned of woolen fabric. However, both leather and woolen leggings were retained, and were utilized on different occasions by French and native wearers. Compared to leather, woolen cloth was typically lighter, it dried more quickly, it remained very soft even after having been repeatedly saturated and dried, and it was warm even when wet; yet leather was much more durable under heavily abrasive conditions. Therefore, each of the two varieties served very well in different situations.

Another practical aspect of leggings and a breechclout was the great ease with which they could be replaced, either using cloth or leather, by an individual with virtually no tailoring skills or equipment.

Timothy J. Kent noted that the French supplied Breechcloths or Fabric to the Native Americans as trade items, diplomatic gifts, or as gifts from the Missionaries. Following are a few of the examples he noted. The 1669 inventory of Étienne Bauchaud included “seven small [breech clouts for children] and three breech clouts for women.”\textsuperscript{16}

In 1674, Governor Louis de Buade, Comte de Frontenac, presented a complete set of French clothing to an Onondaga leader who had met with Frontenac. The official account of the meeting recorded the following: “A breechcloth of stroud fabric trimmed with gold [braid] and a chemise were given to Niregouentaron for his daughter, for whom he evinces great love.”

Kent noted that in 1660 and 1661, wool breechclouts were listed in the inventories of men who died in Montréal.\textsuperscript{17}

French-Manufactured Clothing items supplied to Native Americans during a 1683 Military Campaign

On 4 November 1683, Olivier Morel, sieur de LaDurantaye, submitted his expenses for items given to the Native Americans following the Iroquois’ kidnapping and plundering of French Traders. Following are the clothing items and other manufactured items that were given to Native Americans:\textsuperscript{18}

On 5 August 1683, LaDurantaye gave three justacorps (a waistcoat worn by the French), three shirts, and three pairs of stockings to Potawatomi chiefs.

On 26 August 1683, LaDurantaye gave eight shirts to Potawatomi who guided him to the Fox (Outagamie) Village.

On 26 August 1683, LaDurantaye gave the following items to the Fox to keep them in their villages: one gun, a justacorps, a shirt, a pair of stockings, and two Iroquois blankets.

\textsuperscript{15} Kent, p. 543.
\textsuperscript{16} Kent, pp. 546-547.
\textsuperscript{17} Kent, p. 544.
In August 1683, LaDurantaye gave the Kickapoo the following items to keep them in their village: one gun, a justacorps, a shirt, a pair of stockings, and two Iroquois blankets.

In September or October 1683, LaDurantaye have three Sokoki or Abenaki guides who led him to the Illinois country a blanket, a capot, powder, and lead. He also paid for the repair of a gun, and for food for the guides.

On 5 October 1683, LaDurantaye gave another Sokoki guide bullets, powder, and a blanket.

**Marie Madeleine Morisseau’s August 1688 Trade Goods Purchased for her son’s voyage to the Illinois**

In August 1688, Marguerite Madeleine Morisseau, widow of François Pelletier dit Antaya, purchased the following clothing related items for the voyage that her sons and engagés were going to make to the Illinois:¹⁹

- **Clothing items and blankets category**
  - 10 pairs of stockings from Poitou, at 3 l. 10 s. per pair
  - 12 pairs of trade stockings, at 45 s. per pair
  - 7 trade shirts, at 3 l. apiece
  - 6 shirts made of Meslis linen [hempen sailcloth], at 3 l. apiece
  - 4 camisoles [rather tight-fitting overskirts or sleeping shirts with long sleeves], at 50 s. apiece
  - 10 blue hooded coats at 8 l. 10 s. apiece
  - 3 hooded coats, at 3 l. apiece
  - 5 large lined dress coats, at 15 l. apiece
  - 1 large dress coat, for 10 l.
  - 1 dress coat, for 3 l.
  - 9 pairs of sleeves, at 50 s. per pair
  - 2 large blankets, at 16 l. apiece
  - 2 blankets, at 10 l. apiece
  - 3 blankets, from Normandy, at 8 l. apiece

- **Bulk fabrics category**
  - 15 yards of woolen stroud fabric, at 9 l. 10 s. per yard
  - 1 ¼ yards of red woken limbourg fabric, 7 l. 10 s. per yard
  - 19 ½ yards of woolen serge fabric for making hooded coats, at 4 l. 5 s, per yard
  - 18 ¼ yards of red [woolen] fabric for making hooded coats, at 4 l. 5 s. per yard
  - 1 ½ yards of woolen Iroquoise fabric, at 4 l. per yard
  - 10 yards of linen fabric, at 35 s. per yard
  - 5 yards of linen fabric from the shop of Monsieur Arnaud, at 28 s. per yard
  - 10 yards of linen fabric from the shop on Monsieur Arnaud, at 22 s. per yard

- **Sewing and leather-working category**

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30 awls, at 10 s. per dozen
200 needles, at 16 s. per hundred
8 pounds of sewing thread, at 3 l. per pound
[No mention of straight pins, thimbles, scissors, or hide scrapers]

Ornaments category
5 pounds of glass beads, at 2 l. per pound
[No mention of copper, brass, or iron wire, or bells. Native metalworkers fashioned finger rings, wrist bands, arm bands, ear bobs, nose rings, gorgets, pendants, head bands, hair pipes, tubular beads, and tinkling cones from copper and brass salvaged from pots and kettles]

French-Manufactured Clothing Supplied to Native Americans during the 1712 Fox Attack on Détroit

On 14 October 1712, Charles Renaud, Sieur Dubuisson, submitted expenses for the following clothing items that were given to New France’s Allies who helped fight the Fox during the attack on Fort Pontchartrain:

- Eight coverlets that were given to cover certain important Native Americans who were killed during the siege
- Eight mitasses [leggings] to “cover” the dead
- Eight shirts to “cover” the dead

Jean François Lafitau, S.J.,’s 1722 Description of Native Clothing

In 1722, Jean François Lafitau, S.J., described the clothing worn by Native Americans:

The women are more modestly covered. Those of the Algonquin tribe wear a stole of sleeveless robe, knotted on the shoulders and hanging to the middle of their legs, like those which one sees on the shoulders of Egyptian women. The Iroquois and Huron women . . . have only a sort of skirt girded over their thighs and ending above the knee. They do not hang any lower so as not to be hindered when they work on the land.

The tunic is a sort of sleeveless shirt made of two deerskins, thin and light, with most of the hair taken off and fringed on the bottom and on the shoulders in exactly the same way as the Roman cuirasses. This shirt which is peculiar to the Iroquois and Huron tribes is the garment which seems least necessary to them of all their clothing and many of them, especially the men, go essentially without it daily.

While they are travelling and during the rigours of the winter, they have extra sleeves which are not attached to their clothing or shirt but are not attached to their clothing or shirt but are knotted together by two thongs which pass back of the shoulders.

The robe is a kind of covering, cut in a square a fathom long one way, by a fathom and a half the other. The hair is left on some of them. Others are made of whole moose skins, or whole deer or doe or bison skins. Others are made of pieces of beaver or black squirrel skins sewn together. These robes are fringed above and below by pieces cut out of the same skin . . . . The fringe at the neck is very short, a little longer toward the feet. The tails of black squirrels are tied to the lower

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20 MPHSC, Vol. 33, p. 568
edge of robes made of these animals. These tails or fringes give the same effect as those on the canons’ amices.

The Indians wrap themselves in these robes which they wear negligently. They adjust them only with their hands and do not fasten them except on their travels. Then, being laden, with their bundles, they fasten them around the middle of their bodies with belts so as not to be hampered by them. In bad weather, they put them over their heads . . .

The breech clout is the only necessary piece of clothing and the only one which they never take off. They easily slip off all the others, without fear of offending modesty, when they are in their cabins or, when they are hampered by them.

This breech clout which the Iroquois call gaccaré is, for the men, a skin one foot wide and three or four feet long. They put it between the thighs and fold it into a little piece of gut which girds them on the buttocks from which it falls in front and in the back to the length of a foot or thereabout.

The stockings, or leggings [mitasses], as the French call them, are made from a skin folded [in half] and sewn, and tailored to fit the leg, to which there is left, on the outside, a fringe or border four fingers wide. The women wear them on their legs up to their knees and fasten them with garters prettily fashioned of moose hair [embroidery] or porcupine quills. The men wear them up to their mid thighs, and tie them at the waist to the belt which holds their breech cloth.

These leggings [mitasses] have no feet and are tucked into moccasins of a single skin with no heel and no strong leather sole. It is puckered over the toes of the foot, where it is sewn with cords of gut into a little leather tongue. Then it is taken up with ties of the same skin, passed through holes cut at regular intervals and tied above the heel after being crossed on the instep of the foot. Some of them wear these shoes up to the middle of their legs to protect them from the snow.

At present, most of the Indians who are in contact with the Europeans have changed only the material of their clothing, keeping their former style of dressing. They wear linen shirts instead of cloth tunics, breech clouts and leggings [mitasses]. In place of their fur robes, they use blankets of wool, doghair, or fine blue and red cloth. Some of them also wear a sort of French doublet called, by the Canadians, capote, but, as I have already said, before the arrival of the Europeans all their clothing was of leather. Woolens and lines were entirely unknown to them and are not yet in use among the distant tribes which cannot easily enjoy trade with us.

Peter Kalm’s Description of French Clothing worn by the Indians

In 1749, Peter Kalm described how the Indians of Lorette dressed:

The Indians dress chiefly like the other adjacent Indian nations; the men, however, like to wear waistcoats, or jackets like the French. The women keep exactly to the Indian dress.

Peter Kalm’s description of the Huron who had come to visit the Governor:

They wear a shirt which is either white or blue striped and a shaggy piece of cloth, which is either blue or white, with a blue or red stripe below. This they always carry over their shoulders, or let

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23 Peter Kalm, pp. 471-472.
it hang down, in which case they wrap it around their middle. Round their neck they have a string of violet wampum, with some white wampum between them. These wampum are small, of the figure of oblong pearls, and made of the shells which the English call clams. . . . At the end of the wampum strings, many of the Indians wear a large French silver coin with the king’s effigy on their breasts. Others have a large shell on the breast, of a fine white color, which they value very highly; others again have no ornament at all around the neck. They all have their breasts uncovered. In front hangs their tobacco pouch made of skin of an animal with the hairy side turned outwards. Their shoes are made of skins, and bear a great resemblance to the heel-less shoes which the women in Finland use. Instead of stockings they wrap the legs in pieces of blue cloth, as I have seen the Russian peasants do.

Peter Kalm’s 1749 description of cultural métissage as manifested in clothing: 24

Indians. A great number of the natives, i.e. the confederates of the French, had already begun to dress like the French: the same kind of jacket and vest, while on journeys that wore the same red cap or hat. But one could not persuade them to use trousers, for they thought that these were a great hindrance in walking. The women were not so quick to give up the customs of their forefathers and clothe themselves according to the new styles, but stuck to the old fashions in everything. But wait! Some had . . . caps of homespun or of coarse blue broad-cloth. When the French are travelling about in this country, they are generally dressed like the natives; they wear then no trousers, but do not carry Indian weapons.

The natives are tremendously rugged. I saw them going about these days with only a shirt on and a weapon hanging over it, often without shoes [moccasins], though they has on their . . . or stockings. The men wear no trousers, the women a short, thin skirt; neither of the sexes had anything on their heads. Thus they travelled at this time through the forests on their hunting trips, both in good and bad weather. They lay in this manner during cold and rainy nights in the damp and wet forests without having any other clothes to put under or on top of themselves at night than those they wore during the day. Consequently they carried their beds with them whenever they went. When they came to Montréal to but anything and when they left, the women had to carry heavy loads on their backs, but the men went as gentlemen without carrying anything except their guns, their pipes, and their tobacco pouches.

Three native women also came in their canoe and took shelter for the night near us. They had no man with them, yet each of them had a gun, for they had set out to shoot ducks. One was married, the other two were said to be single. They were Abenaquis Indians. The native who accompanied us during the whole journey was an Iroquois Indian. It is singular that an Abenaquis and an Iroquois rarely take lodgings together, yet they now and then intermarry. The women who had come thither had their funnel-shaped caps, trimmed on the outside with white glass beads. They also had on the French women’s waists and jackets which I had never seen natives wearing.

The French called the linden “bois blanc” (white wood). The Indian women used its bark in place of hemp for laces with which they sew up their shoes. They were busy during the evening sewing up their footwear with this material and I could have sworn it was a fine hemp cord they used. They take the bark, boil it in water for a long time, pound it with a wooden club until it becomes soft, fibrous and like swinged hemp. They sat twisting them on their thighs.

24 Peter Kalm, pp. 560-561, 563.
Peter Kalm’s Description of the French-Manufactured Items the Indians Used for Clothing or Accessories

In 1749, Peter Kalm described the French-manufactured items that the Indians used for clothing or accessories.25

*Indian Trade.* The French in Canada carry on a great trade with the Indians; and though it was formerly the only trade of this extensive country, its inhabitants were considerably enriched by it. At present they have besides the Indian goods, several other articles which are exported. The Indians in this neighborhood who go hunting in winter like the other Indian nations, commonly bring their furs and skins to sell in the neighboring French towns; however, this is not sufficient. The Red Men who live at a greater distance never come to Canada at all; and lest they should bring their goods to the English, or the English go to them, the French are obliged to undertake journeys and purchase the Indian goods in the country of the natives. This trade is carried on chiefly at Montreal and a great number of young and old men every year undertake long and troublesome voyages for that purpose, carrying with them such goods as they know the Indians like and want. It is not necessary to take money on such a journey, as the Indians do not value it; and indeed I think the French, who go on these journeys scarcely ever take a sol or penny with them.

*Pieces of white cloth,* or of a coarse uncut material. The Indians constantly wear such cloth, wrapping it round their bodies. Sometimes they hand it over their shoulders; in warm weather they fasten the pieces round the middle; and in cold weather they pit them over the head. Both their men and women wear these pieces of cloth, which have commonly several blue or red stripes on the edge.

*Blue or red cloth.* Of this the Indian women make their skirts, which reach only to their knees. They generally choose the blue color.

*Shirts and shifts of linen.* As soon as an Indian, either man or woman, had put on a shirt, he (or she) never washes it or strips it off till it is entirely worn out.

*Pieces of cloth,* which they wrap around their legs instead of stockings, like the Russians.

*Earrings* of different sizes, commonly of brass, and sometimes of tin. They are worn by both men and women, though the use of them is not general.

*Wampum,* or as it is called here, *porcelaine.* It is made of a particular kind of shell and turned into little short cylindrical beads, and serves the Indians for money and ornament.

*Glass beads,* of a small size, white or other colors. The Indian women know how to fasten them in their ribbons, bags, and clothes.

Pierre Pouchot’s Description of Native-American Clothing

**Pierre Pouchot** was a French Officer who lived in New France between 1755 and 1761 during the French and Indian War. Pierre Pouchot’s descriptions of *moccasins* follow.26

25 Peter Kalm, pp. 519-521.
Their shoes are a sort of slipper made of deer or caribou skin, tanned like kid gloves & as soft. The top part of the shoe is laced & decorated with a tuck two fingers wide, at ankle height, also embroidered with porcupine skin dyed different colors & with little copper laces decorated with dyed hair and with little bells that tinkle when they walk. This custom may have been conceived to ward off serpents & snakes which are numerous. There are special winter shoes, in the form of ankle books which are very well adapted to the season. Some of them cost as much as a loup and the least well made sell for from 40 sous to 3 livres.

In their travels, the Indians take precautions against the cold. Their shoes, although of simple tanned leather, are very warm because the snow is so dry that it does not give off any humidity. They wrap pieces of blanket around their feet and the sides of the shoe form a tight fit with the ankle that prevents the snow from entering. Their feet would freeze in European shoes, an experience some of them unfortunately suffered.

The men, instead of a machicoté [petticoat], wear a breechcloth which consists of a quarter of a yard of cloth that passes under the thighs and is doubled behind and in front over a tape tied around their waist. Sometimes the breechcloth is embroidered. When they travel and are afraid that the wool will make them too hot, they simply arrange the breechcloth in front of them like an apron.

Their footwear consists of a kind of gaiter [legging or mitasse] made of crimped flannel and colored red, white, or blue. The gaiter is sewn lengthwise to follow the contour of the leg & has four fingers of cloth overlapping beyond the seam. These four fingers of cloth are embroidered with ribbons of different colors mingled with a wide variety of designs. All this looks very pretty, especially when the leg is not too short or too fleshy. Apart from these they wear embroidered garters of velvet or porcupine skin [quills], four fingers wide & tied into a knot at the side of the leg. The ties of the gaiters fall loosely in front of the leg in order to protect their shins from the undergrowth. . . . There are pairs of gaiters that cost up to 30 livres.

. . . their garments of shirts which are cut as for men. The women wear them too. They like to have them trimmed; the affected young fold & women are quite happy to wear them with embroidered or lace cuffs. They keep them on until they are either worn out or rotten. When they first acquire them, they wear them white, after which they rub them with vermillion. They are then red for some time until they become black from use. One can judge from that they go through considerable quantities of them, since they never wash them. They normally take off their shirts to go to bed.

The women wear a petticoat, called a machicoté, made from a yard of blue or red cloth, of the same quality as material from Berri or Carcassonne. The hem is decorated with different rows of ribbons, yellow, blue & red, or with English lace. This garment resembles a woodsman’s skirt. It is held up by nothing more than a strap around the waist.

The chemise goes over the petticoat & covers it entirely. The women are laden with necklaces, like maidens in special finery. They are strings of porcelain beads at the ends of which are Calatavra crosses, thimbles, silver coins, falling to below the boom, which is almost entirely covered with them.

The Outaouais [Ottawa] women often wear, instead of a chemise, a kind of brassiere of blue or red cloth, cut into two pieces is such a way that with four or six tapes they cover half their bodies & arms.
Around their neck they [the men] wear a **pendant collar**, like our knights who belong to an order. At the end of it is a silver plaque as big as a saucer, or a shell of the same size, or a porcelain hoop. On the forearm they wear silver bracelets of three to four fingers in width and on the upper arm a kind of muff made of wampum or porcupine skin colored with leather laces which form a fringe covering the whole arm.

The Indians gladly wear **rings** on all of their fingers.

Men & women wear over their shoulders a **blanket**, either of wool, which they buy from the Europeans, or of cloth or of tanned skins. It is almost exclusively those from the interior of the country who use the latter. The woolen blankets are made in Normandy of fairly fine wool, better than those supplied by the English, which are coarser. For the children, they are in one point or a point & a half. For men, in two or three points. After wearing them white for two or three days, they smear them with vermillion in the first place with a red cross. Some days after that, they cover themselves with the dye, which makes their skin even redder. When the girls intent to seduce a young man, they paint their blankets again. Those of cloth are red or blue and made of a yard & a quarter of material of the same quality as their **machicotés** [petticoats]. They sew onto the lower part of the garment a dozen strips of yellow, red & blue ribbon & English lace, leaving a space the width of the ribbon between each strip. At the end of each strip they leave five or six fingers length of ribbon dangling. They cover the top part with round silver plaques of an inch in diameter.

The men gladly wear **greatcoats** or a kind of dress-coat trimmed with braid, hats with false brims, turned up on the button side and the remainder turned down and trimmed with blue, red or yellow plumes.

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E. Chatfield, 1825, *Three Chiefs of the Huron Indians, Residing at La Jeune Lorette, Near Quebec, in Their National Costume*, LAC Mikan # 2884369

Michel Tsioui (Teacheandalé, Chief of the Warriors), Stanislas Coska (Aharathaha, second Chief of the Council) André Romain (Tsouhahissen, Chief of the Council)

[In winter] The Indians put their belt around the lower part of their blanket and adjust it to go over their head in a form of a **hood**. They arrange it so well that one can only see their noses & hands. They have **mittens** of leather or flannel hanging by a string around their neck. They are better than gloves because fingers that are separated are more likely to freeze. They make
bonnets out of a square piece of material, sewing one side in such a way as to cover the neck & ears. **We have gone into this matter in detail because similar clothing would be very good for troops that one might want to lead on a winter campaign & would spare the soldiers much discomfort.** If they notice that any part of the neck or body has frozen, which is immediately obvious from its whiteness, they pick up some snow & rub the place in question until the blood has started to circulate again. They take care not to get too near the fire because if that part of the body was thawed out by the heat, it would become gangrenous. [See below for a description of clothing supplied in 1757 to French soldiers serving in North America].

A chemise that is almost black and daubed with red, a braided or glossy jacket, an unbuttoned suit trimmed with braid, an untucked hat, sometimes a wig put on the wrong way round; add to that a face more bizarre than a Venetian mask. Such is an idea of the general appearance of an Indian.

The **men wear a woolen belt about six inches wide in different colors, which the women make very skillfully with a flame-shaped design on it.** They hang from this belt their mirrors and their tobacco pouches, which is made of the flayed and tanned skin of an otter, a beaver, a wildcat, or a bird. In this they keep their pipe, their tobacco & their tinderbox. They also have an ammunition bag, which is made like a small scrip, where they keep their ball & shot for war or hunting. They carry their mirror and their tomahawk against their backside. They also wear slung across their shoulders a bull’s horn in which they keep their powder. Their knife, in a sheath suspended around their neck, falls over their chest. They also have a hooded knife, which is a knife or a sword blade that has been bent into a curve. They put this implement to many uses.

Edward Chatfield, 1825, Nicholas Vincent Tsawanhonhi, Principal Christian Chief and Captain of the Huron Indians established at La Jeune Lorette near Quebec, LAC Mikan # 2837382

He is wearing an Arrowhead Sash and is holding a Wampum Belt

When they travel overland, each person carries his own little parcel on his shoulders suspended from his forehead by a belt [tumpline]. Their belongings are all in a blanket folded at each end and tied up with the straps of the belt in a very artistic way. This closes off the two ends like a pouch.

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*27 The Canadian Encyclopedia* [http://www.thecanadianencyclopedia.ca/en/article/arrowhead-sash/] discusses the possible origins of the sashes, but based on a dissertation dates their earliest use to the 1770s and states that they were first documented as being used by French Canadians. Also see Monique Leblanc, *Assomption Sash* (Encyclopedia of French Cultural Heritage in North America: [http://www.ameriquefrancaise.org/en/article-477/Assomption_Sash.html](http://www.ameriquefrancaise.org/en/article-477/Assomption_Sash.html))
Pierre Pouchot described the **French-Manufactured clothing items that the French traded with the Native Americans**,\(^{28}\)

\[\ldots\] men’s shirts, & material trimmed with blue & red cloth for blankets and covers, green and red ribbons, English lace, blue, red, white, and red ratteen for gaiters, woolen blankets, Léon cloth, flat hats with embroidered & false brims, plumed headdresses in red, yellow, blue, & green, hooded greatcoats from men & children, crimped ratteen, both cheap & finely worked braids.\ldots

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**Jonathan Carver’s 1766 Description of Native Dress in the Great Lakes and Mississippi Valley**

Jonathan Carver’s discussion of the culture of Native Americans in the Great Lakes and Mississippi Valley are included in *Of the Origin, Manners, Customs, Religion, and Language of the Indians*. Following is his discussion of Native Dress:\(^{29}\)

*The men of every nation differ in their dress very little from each other, except those who trade with the Europeans. These exchange their furs for blankets, shirts and other apparel which they wear as much for ornament as necessity. The latter fasten by a girdle around their waists about a half a yard of broadcloth which covers the middle parts of their bodies. Those who wear shirts never make them fast either at the wrist or collar; this would be a most insufficient confinement to them. They throw their blanket loose upon their shoulders and, holding the upper side of it by the two corners, with a knife in one hand and a tobacco pouch, pipe &c. in the other, thus accoutered they walk about in their villages or camps. But in their dances they seldom wear this covering.*

\[\ldots\] They go without any covering for the thigh except that before spoken of round the middle, which reaches down half way the thighs. But they make for their legs a sort of stocking either of skins or cloth. These are sewed as near the shape of the leg as possible, so as to admit of being drawn on and off. The edges of the stuff of which they are composed are left annexed to the seam and hang loose for about the breadth of a hand, and this part, which is placed on the outside of the leg is generally ornamented by those who have any communication with Europeans, if of cloth, with ribands or lace, if of leather, with embroidery and porcupine quills curiously colored. Strangers who hunt among the Indians in the parts where there was a great deal of snow find these stockings much more convenient than any others.

Their shoes are made of the skin of the deer, elk, or buffalo. These, after being sometimes dressed according to the European manner, at others with the hair remaining on them, are cut into shoes, and fashioned so as to be easy to the feet and convenient for walking. The edges round ankle are decorated with pieces of brass or tin fixed around leather strings, about an inch long, which being placed very thick make a cheerful tinkling noise either when they walk or dance. The women wear a covering of some kind or other from the neck to the knees. Those who trade with the Europeans wear a linen garment the same as that uses by the men, the flaps of which hang over the petticoat. Such as dress after their ancient manner makes a kind of shift with leather which covers the body but not the arms. Their petticoats are made either of leather or cloth, and reach from the waist to the knee. On their legs they wear stockings and shoes, made and ornamented as those of the men.

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\(^{28}\) Pierre Pouchot, pp. 323, 324.

\(^{29}\) Jonathan Carver and Norman Gibb, editor, *Travels through the Interior Parts of North America in the Years 1766, 1767, and 1768* (Minneapolis: Ross & Haines, Inc., 1956, third edition), pp. 113-118. This chapter also discusses the ways that the Indians wore their hair, as well as the way they constructed their teepees.