

SECTION SR-7B  
SUIT UP FOR CEREMONIES  
NORTH CAROLINA STYLE  
2013-2014

Illustration: Billard, Jules B, editor  
*The World of the American Indian*  
National Geographic Society, 1974  
Page 107; John White narrative included.



THE WORLD OF THE AMERICAN INDIAN NATIONAL GEOGRAPHIC, 1974  
THE VILLAGE OF SECTAN, NEAR PRESENT DAY BONNERTON, NC ON PAMLICO  
RIVER — THIS MAN WEARS A BREECHCLOTH AND MANTLE OF DEERSKIN.  
THE MEAL IS PROBABLY HOMINY.



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ORDER OF THE ARROW  
SECTION SR-7B

SUITING UP FOR CEREMONIES  
NORTH CAROLINA STYLE

WHY USE NATIVE AMERICAN CLOTHING IN CEREMONIES?

The OA Handbook says you should! American Indian attire, Indian lore and terminology are an exciting part of the OA program used in ceremonies, dance and singing/drum.

WHY FOCUS ON CEREMONY CLOTHING?

- OA ceremonies are based on Native American Indian culture.
- The OA uses Native American culture to convey and strengthen Boy Scout goals and ideals.
- The National Committee is directing that OA ceremony regalia be improved and upgraded.
- Clothing and ceremonies are showing up on the internet and some of the costuming is cobbled together and not the best.
- Native American Indians are concerned that they are represented authentically.

WHERE TO START?

- **RESEARCH:** Please check the internet (please check official tribal and museum sites), visit museums, talk to AIA hobbyists, historical interpreters and Native Americans to learn more about the tribe you select. Gather many images and then take the parts that are desirable for a specific principal to create the look. Be careful about "images" on the internet. You should be able to identify tribe and time period of the image before you use it!
- Learn about Native American tribes that either currently live or have lived in your area. The national committee suggests you **CHOOSE A LOCAL TRIBE** as materials for your clothing might be more suitable to your climate and easier to procure.
- **ROMANITIC PERIOD:** (Generally twenty year segments of time). Choose a period in time that people associate with your tribe. The time frame for Algonquians might be early contact in 1590 to 1620. For Cherokee, it could be the French and Indian War Period (1750-1770) or other periods of historical significance. It is a good idea to know what time period historical interpreters from a tribe wish to portray themselves. For Eastern Band of Cherokee, they have chosen the French and Indian War period.



## CLOTHING FOR CEREMONY PRINCIPALS

- All principals should be dressed in the same style of the historic period chosen. They should look like they belong to the same tribe, but are dressed somewhat differently to show their individuality and position in the tribe.
- Clothing worn by each principal helps to identify who he is within the ceremony and what OA principals he represents.
- Interpretation of Character: Refer to the booklet, *The Drum*, to learn more about what each principal represents. Don't go overboard and make principals look like "crayons," overly one color, because they are linked to a certain color in *The Drum*. It is nice to have the token color present somewhere in the costume—just don't over do it!
- START WITH THE BASICS—aprons, chest coverings, leggings and moccasins. Head coverings are very important to designate the tribal status of each principal. Other accessories and beadwork can be added over time.
- OA ceremonies are theatrical in nature. Authentic materials need not be used, but substitute materials can be used that look like the real thing from 15 to 20 feet distance. An example would be puff paint dots in a pattern to look like beadwork. You need to know what an item should look like before you make or purchase something for your ceremony team.
- For OA ceremonies, the most detail and fancy adornment should be around the principals' face and upper body. Leggings, aprons and moccasins can be similar in appearance for all four principals—they need not be overly detailed. The focus in OA ceremonies should be on the principal's face.

## DRESSING FOR CEREMONIES NORTH CAROLINA STYLE

- The Romantic Period for COASTAL CAROLINA ALGONQUIAN tribes is first contact with Europeans. The main source of reference is water color sketches by John White. The time frame is 1580-1620. Clothing was made from deerskin. BSA likes to see the upper body covered. A deer skin cape or mantle can be utilized. Different lengths of mantle can help designate principals. Woodland moccasins should be worn (no bare feet!) Feather or fur capes may also be worn.
- TUSCARORAS: The Tuscarora War was 1711-1713. Following defeat many moved north and joined the Iroquois Confederacy.
- CHEROKEE: The time period that tribal historical interpreters prefer is 1750-1770. This is the French & Indian War period.



## CARE OF PRINCIPALS' CLOTHING

- A great deal of time and effort goes into making ceremony clothes. It represents the combined efforts of many people. Please treat ceremonial clothing with respect.
- A Committee responsible for the storage, care and maintenance of Ceremony clothing should be appointed.
- This committee should be trained and knowledgeable in cleaning and storage techniques.
- The head of the Committee should monitor the condition of clothing.
- The fancier the garments, the higher value and increased care and maintenance will be needed.
- It is suggested that ceremony clothes either be hung or stored in plastic "keepers."
- STORAGE: Clothing must be aired out, and stored clean and dry. When packing, used cedar and sweet grass in the keeper to protect wool from bugs. Store container in a cool, dry place, preferably on shelves. Store hanging garments in bags. Wrap up silver work. Wrap up roaches.
- A small REPAIR KIT placed in each box is important for on-site repairs. It should be customized to the outfit and contain things like beading needles, ties, pins, costume parts, silver cleaning cloths and so forth.
- CLEANING: Wash and/or dry clean often. When dry cleaning, remember to request delicate handling. If you wrap hand items to protect them, don't forget to wash the wrappings. Brush out fur and hides. This prevents the dirt from matting the fur.

## RESOURCES

- CAROLINAS' INDIAN SEMINAR: Held in Statesville at Mitchell Junior College every January, the weekend following Martin Luther King weekend. Classes are available in making all kinds of clothing as well as dance and singing, Native American Indian history and culture. There is a powwow Friday and Saturday evenings.
- NORTH CAROLINA MUSEUM OF HISTORY, 5 East Edenton Street, Raleigh NC 27601. Please attend the annual American Heritage Celebration held every November from 11 am to 4 pm the Saturday prior to Thanksgiving (November 23, 2013). All state recognized tribes will be represented and will provide interactive cultural displays and a demonstration powwow. Check their calendar for details. They also present monthly programs. On Saturday, November 2, 2013 from 1-3 pm there will be a workshop on making ribbon work.
- For early ALGONQUIEN, artwork of John White and interpretations of his work by other artists is helpful. The NC Museum of History, in Raleigh, is another source. The Saturday afternoon before Thanksgiving, the NC



Native American Heritage Festival is held at the NC Museum of History. Inside the museum tribes from all over North Carolina wear tribal dress and demonstrate food preparation and crafts. Outside in the plaza there is a demonstration of powwow dancing.

- **CHEROKEE:** The artwork of Robert Griffing is an excellent source. There are festivals in Cherokee throughout the summer. The Warriors of Anikituwah are a good example for being from the same tribe, but looking like individuals. They will also appear in Raleigh at the heritage festival in November. They also appear across the country at Native American Festivals throughout the year.
- **CATALOGS:** Crazy Crow, [www.crazycrow.com](http://www.crazycrow.com), carries beads, leather, and fur supplies as well as patterns and some ready-made clothing for hobbyists. Jas. Townsend, [www.jastownsend.com](http://www.jastownsend.com) carries colonial period clothing, material, patterns and accessories.
- **PATTERNS:** Patterns for period clothing are available with Missouri River, Eagle's View, JP Ryan, Kannik's Corner, and Burnley & Trowbridge to list a few. The above are all available on line or through the above catalogs.
- **MATERIAL:** Crazy Crow and Jas. Townsend carry fabric. If you know what to look for, you can find material at local fabric stores. JoAnn Fabrics carry nice weight wools and calico cotton fabric. Hancock Fabrics sometimes will carry period appropriate cotton prints. Mary Jo's in Gastonia has a large number of period cotton prints.
- **RIBBON:** Finding larger yardage for ribbon can be a challenge. Over the Moon Ribbons, on-line, is a good source at much lower prices.
- **FEATHERS:** Crazy Crow is a primary source. Specialty feathers for fans and special pieces are generally available at Carolina Indian Seminar.
- **BEADS:** Crazy Crow is a primary source. Ship Wreck Beads is also available on line. Chevron Beads in Asheville is a good source for seed and trade beads, but you need to go in person to select your beads.
- **LEATHER:** If you do not brain tan or smoke your own, Tandy Leather is a good source. White Leather Company in Ramseur is another good local source.
- **BOOKS:** Many books are available for sale through Written Heritage.
- **OTHER MUSEUMS:** Visit museums in our state, especially The Museum of the Cherokee Indian in Cherokee, NC. Many of the campuses in the UNC University system have Native American Indian collections. Wake Forest University has an Anthropology Museum. Town Creek Indian Mound, near Mt. Gilead is an interesting site of a pre-contact village.



## BASIC OA GUIDELINES

Clothing for OA Ceremonies should follow basic OA Guidelines:

### LEGAL

- Use no parts from endangered species—raptors or songbirds. There are fines and possible jail sentences for misuse.

### SAFETY & HYGIENE

- Tee-shirts must be worn under ceremonial costumes—it helps absorb perspiration and lengthen the life of the clothing.
- Swim trunks or soccer shorts must be worn under aprons or breech clouts. More than one person wears ceremony clothing and this is a basic hygiene issue...
- Safety footwear must be worn to and from ceremony sites. Socks must be worn with moccasins. Again, this is a hygiene issue. **NO BARE FEET!**
- The upper body should be covered—a shirt, robe, coat or matchcoat. Is suggested that would be appropriate for the tribe and time period selected.
- **NO WIGS!**
- **NO WEAPONS.** Props such as Nutiket's club may be used if tucked in his belt. There should be no guns or sharp knives. Cases could be used to indicate the article in question.

### NATIVE AMERICAN COMMUNITY REQUESTS

- All principals wear American Indian style of dress.
- **NO FACE PAINT!** This one of the most questioned points. Native American Indians are often stereotyped in movies and other forms of entertainment incorrectly. Face paint is, first and foremost, indicative of WAR. The OA has been requested by Native American Indians not to use face and body paint. Patterns of face paint may belong to and are property of families.
- **NO RELIGIOUS CLOTHING** such as *Ghost Shirts* should be used.

### SUGGESTED READING/BIBLIOGRPHY

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Todish, Tim J. *The Narrative Art of Robert Griffing Volume II, The Journey Continues*. Gibsonia PA, 2007.

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Johnson, Michael G. #228 *American Woodland Indians*. Osprey Publishing: Oxford UK, 1990.

Johnson, Michael G. #288 *American Indians of the Southeast*. Osprey Publishing: Oxford UK, 1995.

Johnson, Michael G. #395 *Tribes of the Iroquois Confederacy*. Osprey Direct: Osceola WI, 2003.



## FOUR STRANDS IN THE ROPE OF SYMBOLISM

	<b>ALLOWAT</b>	<b>METEU</b>	<b>NUTIKET</b>	<b>KICHKINET</b>
	Chief	Shaman, Medicine Man	Guard	Guide
<b>WIND</b>	North	West	South	East
<b>ELEMENT</b>	Air, Sky	Water, Moon	Earth, Wood	Fire, Sun
<b>SEASON</b>	Winter	Autumn	Summer	Spring
<b>TIME</b>	Future	Past	Present	Continuity
<b>REALM</b>	Mind, Conscience	Heart, Blood	Body, Bone, Muscle	Spirit, Inmost Self
<b>TOKEN</b>	Quiver	String	Bow	Arrow
<b>CHALLENGE</b>	Work	Silence	Self-Denial	Aloneness
<b>CUSTOM</b>	Resolution, Will	Listening	Generosity, Bravery	Independence
<b>TRADITION</b>	Service	Brotherhood	Cheerfulness	Leadership
<b>SIGNS</b>	Hand-On- Shoulder	The Ties	Entrance, Kindling	Fire
	Obligation	Admonition, Handclasp	The Song	Hailing Sign
<b>BODY</b>	Head, Arms/ Shoulders	Left Hand, Ears	Feet/Legs, Mouth	Right Hand, Eyes
<b>COLOR</b>	Blue	Red	Green	Yellow

The four directions represent and include all things within the hoop of the horizon formed by sky and earth. The associations in this chart are just a few from an infinite range of possibilities. Ponder them, and try others.

For instance, the colors associated with the four directions vary widely around the world. The colors chosen here hint at meanings within the ceremonial structure of the Order: green for the woods in summer; yellow for fire and the young sun; blue for the home of the eagle, for air and sky; red for autumn, sunset, and the heart...



Map: Adams, Simon, Editor  
North American Indian  
DK Eye Witness Books, 2005  
Page 9

Map of  
North America  
showing the  
cultural areas  
of Native North  
Americans





# HISTORIC NORTH EASTERN WOODLAND TRIBES

## COASTAL CAROLINA ALGONQUINS

- Weapemeoc
- Chowanoc
- Roanoke
- Machapunga
- Pamlico
- Hatteras
- Secotan
- Bear Creek
- Nusiak
- Coree

## CAROLINA COASTAL PLAIN SIOUAN TRIBES

- Tuscarora
- Nottoway-Meherin



# File:North carolina algonkin(2).png

From Wikipedia, the free encyclopedia



Size of this preview: 761 × 599 pixels.

Full resolution (947 × 746 pixels, file size: 215 KB, MIME type: image/png)



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## Summary

**Description** **English:** Tribal territories of the North Carolina Algonquians, 1657-1795

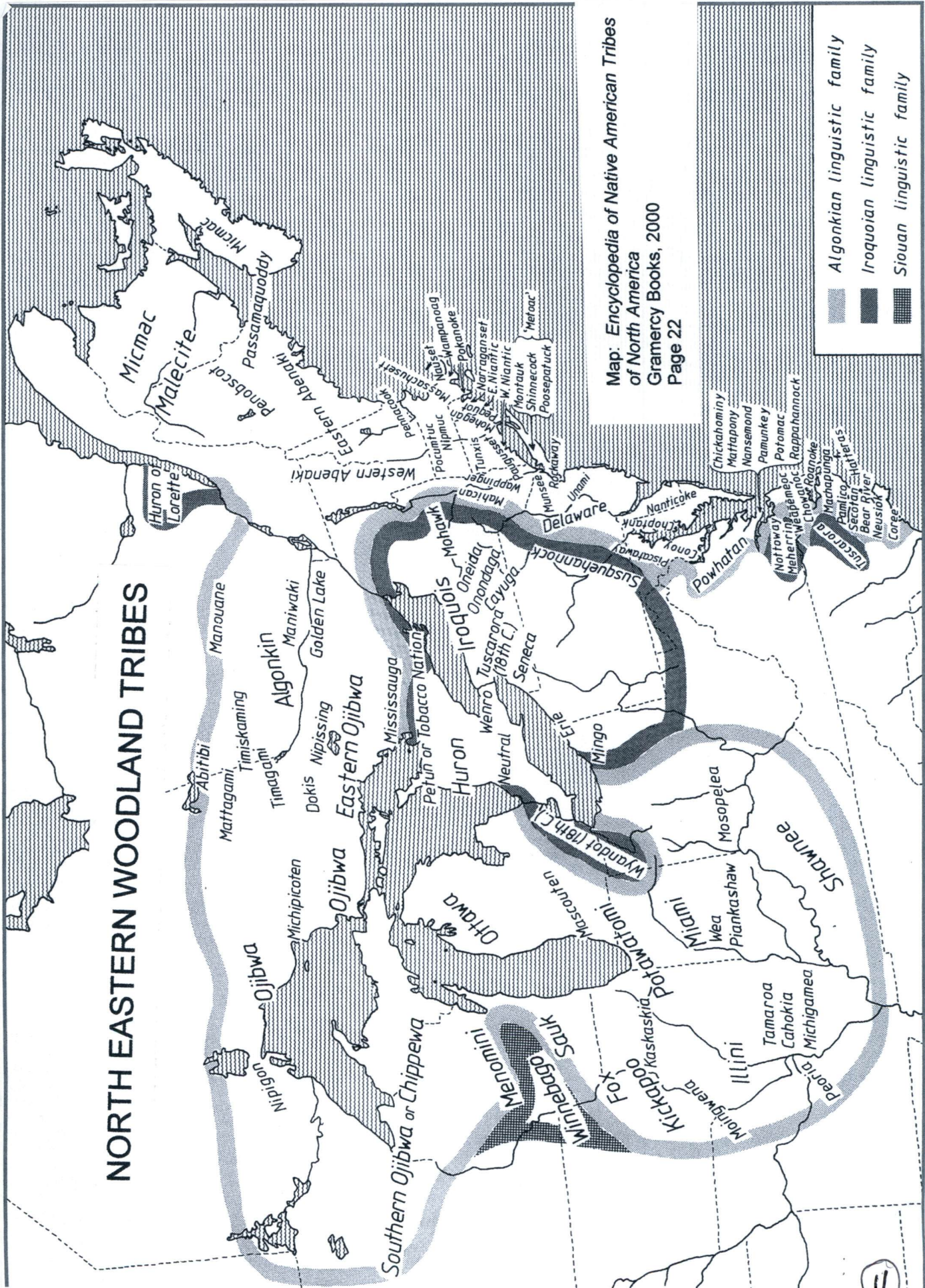
**Date** 10 February 2011

**Source** Own work by Nikater, submitted to the public domain. Background map courtesy of Demis, www.demis.nl and Bruce G. Trigger (Hrsg.): *Handbook of North American Indians*. Bd 15: Northeast. Smithsonian Institution Press, Washington D.C. 1978. ISBN 0-16004-575-4

**Author** User:Nikater



# NORTH EASTERN WOODLAND TRIBES







Carolina Algonkian warrior, c. 1585. Watercolor sketches made by John White, one of Raleigh's colonists, near the settlement at Roanoke Island in 1585-87 are preserved in the British Museum. He reported that warriors from around present-day Albemarle Sound, North Carolina, decorated their bodies with paint and pearls (probably shells or Roanoke wampum). This warrior, derived from White's drawings, has a skin apron, and a bow probably of maple or hazel.

### NORTH CAROLINA ALGONKIANS

These tribes are famous for their connection with the Raleigh colonists who established a settlement in 1585-87 on Roanoke Island at the mouth of Albemarle Sound in present North Carolina. The artist John White, who accompanied the settlers, made a group of watercolor pictures of their villages, dwellings, fishing techniques, and some individual studies which survive in the British Museum, giving us excellent visual evidence of their culture. They show curved roof wigwams,

dugout log canoes, fishing nets, costume, body paint and ceremonial dances. The fate of the Roanoke colonists, other than those who returned to England, remains unknown. The 17th century saw the exploration and settlement of the area by the Virginia colonists and a decline in native population, but reformed tribes fought on the side of the English in the Tuscarora Wars. During the 18th and 19th centuries they seem to have merged with African-American populations, and only a few of mixed-blood survived.

The following were probably the most important tribal groups: the *Weapemeoc* on the north side of Albemarle Sound included the *Poteskeit* and *Paspatank*, and these groups maintained themselves until the Tuscarora War of 1712-13; the *Moratok* (*Moratuc*), a settlement 160 miles into Albemarle Sound at the head of the Roanoke River; the *Secotan* on Pamlico Sound, who were superseded in that location by the *Pamlico* and *Bear River* Indians who also existed down to the time of the Tuscarora War; the *Neusiok* on the Neuse River; *Pomeiooc*, a village in an area occupied later by a group called *Machapunga* at Mattamuskeet Lake, where a reserve with a mixed tribal population survived during the 18th century; *Croatoan*, a village on Cape Hatteras with whom the Raleigh colonists may have taken refuge, were probably the Hatteras Indians who later joined the *Machapunga* at Mattamuskeet Lake. The *Chowanoc* or *Chawanoke* on the Chowan River, who were probably the largest tribe of the area, submitted to the British in 1675 and were later confined to a reservation on Bennetts Creek; they perhaps ultimately merged with the Tuscarora. During the 20th century a few mixed descendants were reported on Roanoke Island, near Mattamuskeet Lake and near Hertford, but these now seem to have disappeared. The *Lumbee* of Robeson County, North Carolina, claim the ancestry of the coastal tribes and Raleigh colonists, but this is unsupported by historical evidence; despite their numbers their origins remain unclear.

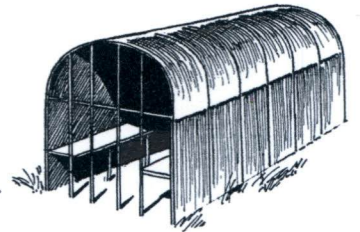




In the style of John White, 1590.

## SECOTAN

- ◆ Their name means, "there where it is burned," perhaps a reference to this farming people's technique of clearing by fire.
- ◆ Language: Algonquian.
- ◆ They inhabited the coast of North Carolina between the Albermarle and Pamlico Bays.
- ◆ Farmers of primarily corn, beans, and squash, they were also hunters and fishermen. Their villages near the sea were surrounded by palisades and contained ten to thirty large houses.
- ◆ Their life was described by John White, who accompanied Sir Walter Raleigh. Like their neighbors the Powhatan, they were overwhelmed by the European colonists in the seventeenth century. The Machapunga, Pamlico, and Hattera, who lived in the region afterward, appear to have been descendants of the Secotan.



*Secotan house.*





1

## POWHATAN WARRIOR

- DEER SKIN MANTLE & APRONS
- BONE & SHELL EARRINGS, NECKLACE, HEAD BAND

Illustration: #228 *American Woodland Indians*  
Men at Arms Series, Osprey Military,  
1990.  
Plate A. Description, Page 44

1: Virginia Algonkian Man, c.1620



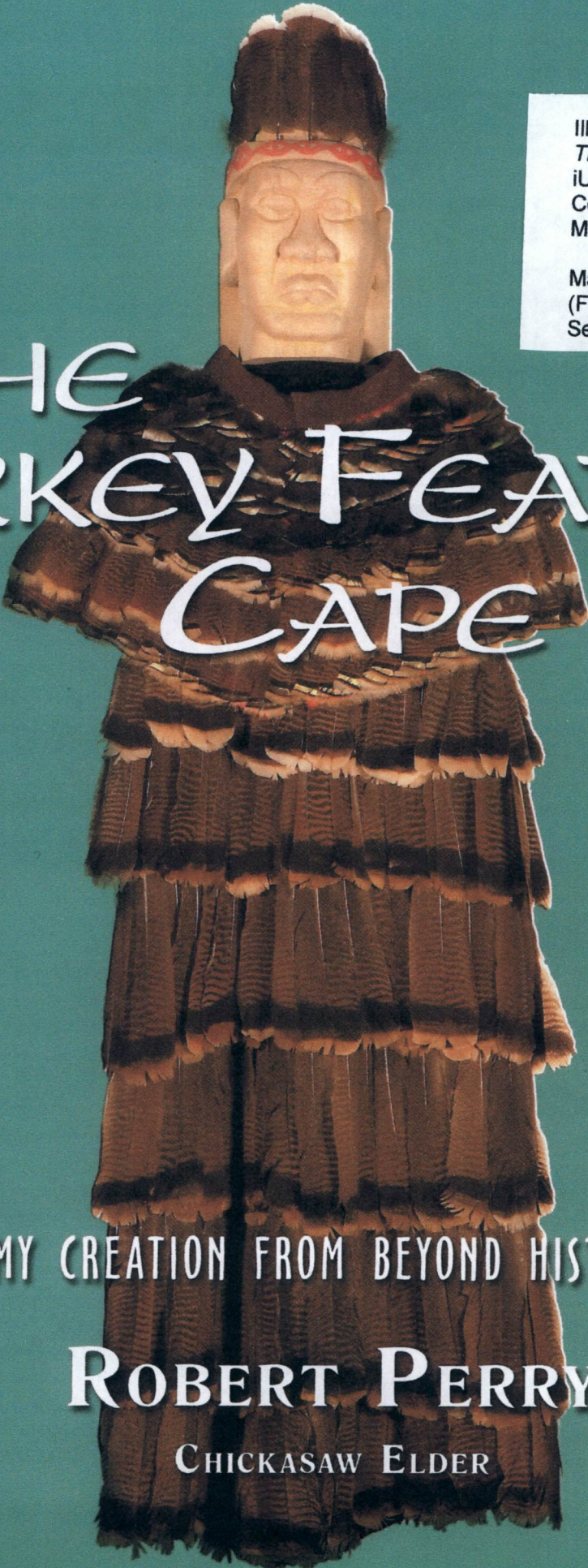


Illustration: Perry, Robert  
*The Turkey Feather Cape*  
iUniverse, Inc, 2008

Cover

Mantle Directions: pp. 25-33

Mantle: semi-circle of material  
(Feathers, Fur or leather)  
Secured at the shoulder

# THE TURKEY FEATHER CAPE

MY CREATION FROM BEYOND HISTORY

**ROBERT PERRY**

CHICKASAW ELDER





## CIRCA 1750 IROQUOIS WARRIOR

- HEAD WEAR - TURKEY ROACH
- 1750 MILITARY STYLE SHIRT
- WOOL APRON - decorated with ribbon and nickel brooches
- LEATHER LEGGINS
- WOODLAND CENTER-SEAMED LEGGINGS
- ACCESSORIES
  - German Silver Earrings
  - Gorgets
  - Leather Buckle Belt
  - Wool Beaded Pouch
  - German silver arm bands
  - Powder horn
  - Finger woven garters

\* No guns allowed in BSA ceremonies

### G3: Warrior, mid-18th century

Warrior dress at the time of the French and Indian War (1755-63) often consisted of a European fabric shirt or smock, black buckskin leggings with garters below the knee, breechclout, and moccasins. The body was usually painted or tattooed, and the hair shaven except for a tuft at the crown which had braided locks and feathers attached. Warriors often wore traded silver European officer's gorgets, in conjunction with quill-decorated knife sheaths and bandoliers worn around the neck and shoulders respectively. Face paint was usually black and red. Note the deliberate mutilation of the ears, and the heavy silver jewellery and armbands.

Illustration, #395 Tribes of the Iroquois Confederacy, Men at Arms Series, 2003



# HISTORIC SOUTH EASTERN WOODLAND TRIBES

## CAROLINA COASTAL PLAIN

- Winyaw
- Woccon
- Cape Fear
- Waccamaw
- Cheraw

## CAROLINA PIEDMONT TRIBES

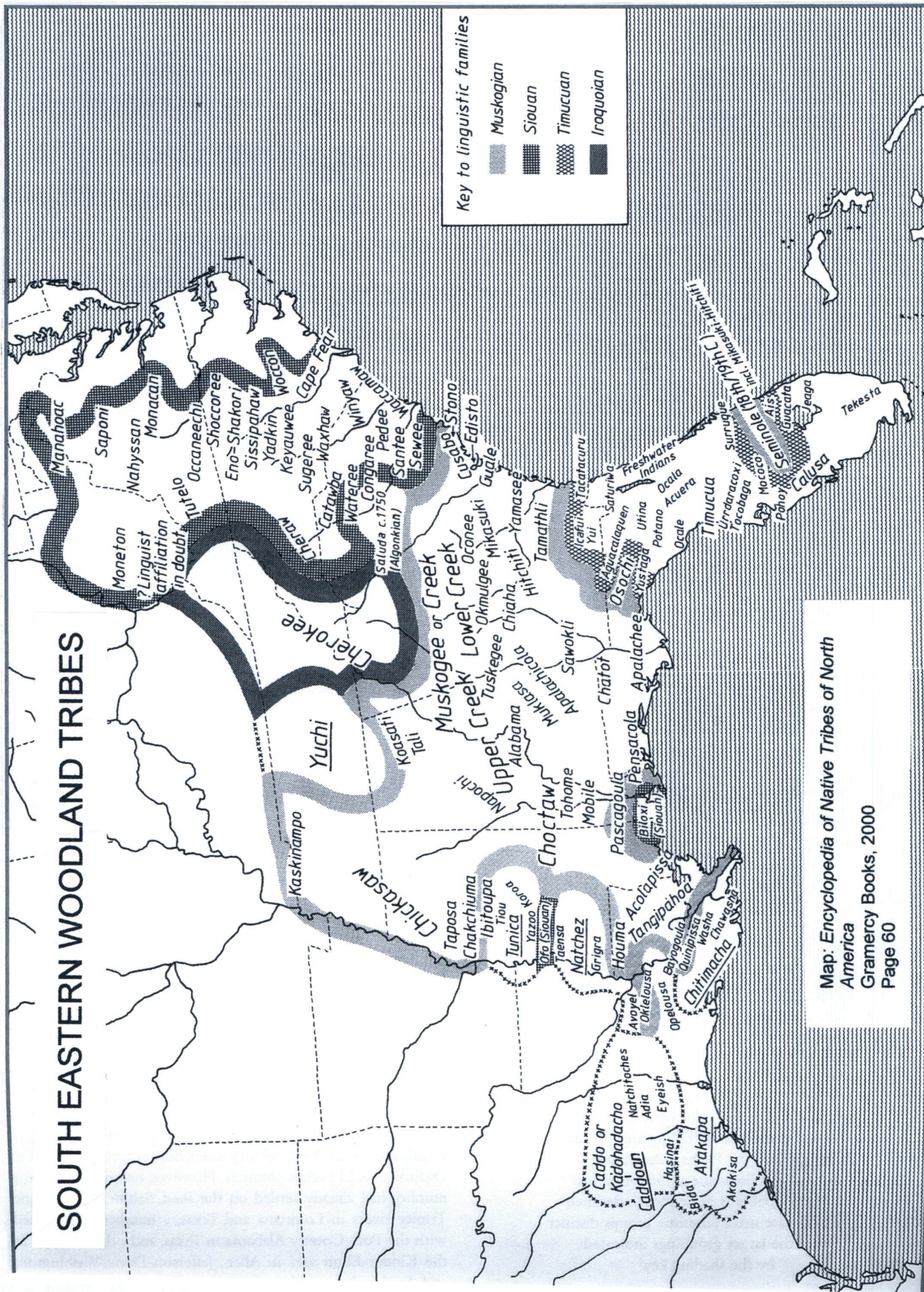
- Saponi
- Occaneechi
- Eno-Shakori
- Shaccoree
- Sissipahaw
- Yadkin
- Keyauwee
- Sugeree
- Waxhaw
- Catawba
- Cheraw

## CAROLINA MOUNTAINS

- Cherokee



# SOUTH EASTERN WOODLAND TRIBES



Key to linguistic families

- Muskogian
- Siouan
- Timucuan
- Iroquoian

Map: Encyclopedia of Native Tribes of North America  
 Gramercy Books, 2000  
 Page 60



## CHEROKEE

- ◆ The etymology is uncertain. It is possibly a corruption of the word *Tsalagi*, "grotto people," the name they called themselves, or derived from the Creek *Tisolki*, "people of another language."
- ◆ Language: Iroquoian.
- ◆ They settled at the southern end of the Appalachians in present-day Carolinas, Georgia, and Tennessee.
- ◆ Farmers and hunters, the Cherokee were organized into seven clans of complex structures. Their sixty or so villages were grouped around the principal city, Echota.
- ◆ When de Soto encountered them in 1540, they were involved in all the bloody struggles of the region. When the colonists forced them to retreat, the Cherokee took part in the Little Turtle Revolt and in the Native American victory at Wabash in 1781. They tried to organize a nation modeled after the White nations. They invented a writing system, and published a weekly newspaper, the *Cherokee Phoenix*. But the advance of the colonists and the discovery of gold on their territory in 1826 precipitated their exile to Oklahoma, a journey that caused many to lose their lives on the infamous "Trail of Tears." They divided their allegiance during the Civil War, some helping the North, others the South.
- ◆ Estimated at 25,000 in 1650, their population was close to 50,000 in 1826. A great number of them live in Oklahoma, but more and more are returning to their ancestral homes in Tennessee and North Carolina.

### IDEAS FOR 1750 CHEROKEE ALLOWAT

HEAD WEAR: Small feather  
Headdress

Wool or leather MATCH COAT

Leather or wool center seamed  
LEGGINGS

Leather APRONS

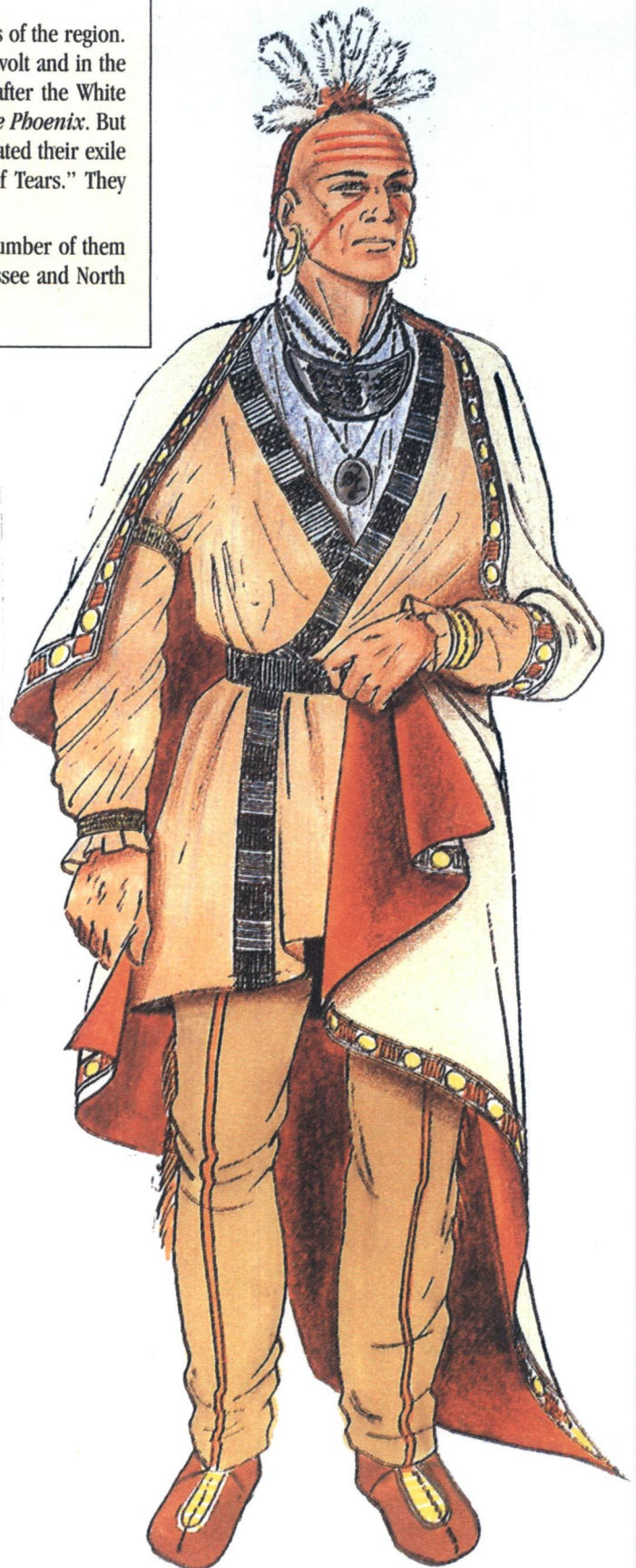
Short leather or wool belted, wrap  
COAT with black and  
white tile bead trim.

Military period SHIRT

Center seamed Woodland  
MOCCASINS

ACCESSORIES: Wampum arm and  
wrist bands; military gorgets, German  
silver hoop earrings

Illustration: *Atlas of Indians of North  
America*  
LeGay, Gilbert.  
Barrons, 1995  
Page 11



Based on a 1762 etching.



IDEAS FOR 1750 CHEROKEE  
"ALLOWAT" "ALLOWAT"



HEAD WEAR - wampum or silver head band with small feather plumes

MILITARY SHIRT - cotton with neck and sleeve ruffles. May have gathered ruffle at bottom

MILITARY GORGET - neck

MILITARY COAT -

APRONS - wool

LEGGINGS - Blue or Red wool - side-seamed

FINGER WOVEN - BELT & GARTERS

MOCCASINS - Center seamed





## IDEAS FOR 1750 CHEROKEE "ALLOWAT"

- HEADWEAR - Silver or wampum band with small feather plumes at front
- MATCHCOAT - 54" x 54" or 60" x 60" wool square with ribbon trim
- RUFFLED MILITARY SHIRT - ruffles at neck and cuffs -
- MILITARY GORGET
- FINGER WOVEN BELT & GARTERS
- WOOL LEGGINGS
- CENTER SEAMED MOCCASINS

### OTHER ACCESORIES -

- WAMPUM BELT
- CROSS SHOULDER WOOL BAG OR TWINED BAG
- WAMPUM BEAD GARTERS





## IDEAS FOR 1750 CHEROKEE "METEU"

HEAD WEAR - TURKEY ROACH, FEATHERS  
with TURBAN

SILVER HOOP EARRINGS

MILITARY SHIRT - NO RUFFLES

BLACK BEAR CLAW NECKLACE

POUCH WITH WAMPUM BELT  
BEAD STRAP

FINGER WOVEN BELT & GARTERS

WOOL OR LEATHER LEGGINGS

SILVER ARM BANDS

MOLCASINS - CENTER SEAMED



# IDEAS FOR 1750 CHEROKEE "NUTIKET"

- HEADWEAR - TURKEY RAOCH
- SILVER EARRINGS
- SILVER GORGETS
- BEAR CLAW NECKLACE
- SEVERAL TRADE BEAD NECKLACES
- LEATHER VEST WITH SINGLE BEAD EDGE TRIM - SILVER BROOCHES
- SHOULDER BAG
- WOOL APRONS
- LEATHER OR WOOL LEGGINGS
- FINGER WOVEN BELT & GARTERS





# IDEAS FOR 1750 CHEROKEE "KICKINET"



HEAD WEAR- 2 TURKEY FEATHERS  
NECKLACES- trade beads & Large  
chevron beads

WORKSHIRT- Osnaburg cloth

WAISTCOAT- linen or wool "1750" vest

APRONS- wool - red or blue

LEGGINGS- center seam leather or wool  
with military buttons

MOCCASINS - center seamed woodland



NAME: \_\_\_\_\_ PRINCIPAL: \_\_\_\_\_

TEAM: \_\_\_\_\_

CONTACT INFORMATION: PHONE \_\_\_\_\_

E-MAIL \_\_\_\_\_

TSOIOTSI TSO GALII LODGE 70  
AMERICAN INDIAN AFFAIRS

CEREMONIAL OUTFIT CHECKLIST

REGION: \_\_\_\_\_ TRIBE: \_\_\_\_\_

TIME PERIOD: \_\_\_\_\_

Outfits for ceremony teams are theatrical in nature. Clothing is to emphasize the principle the person is representing. Areas of the body that are more focused upon are the face and arms. This is to help candidates focus on what is being said during the ceremony. Clothing needs to be tribe and time specific. Because it is theater, clothing should look authentic. Substitute materials can be used in costume creation.

The following is a checklist, from head to toe, to be considered for costuming. Please describe what your costume should include and look like:

HEAD COVERING:

UPPER BODY COVERING: (shirt, vest, war-shirt, etc.)

APRONS: (Include shorts)

LEGGINGS:

MOCCASINS:

CEREMONIAL PROPS:



NAME: \_\_\_\_\_ PRINCIPAL \_\_\_\_\_

### ACCESSORIES

The following may or may not be appropriate for your costume. Please write a short description of what you want to include in your costume.

SCARVES:

EAR BOBS/CHOKERS:

PEACE MEDALS:

BREAST PLATES/LOOP NECKLACES:

BELTS:

ARM/WRIST CUFFS:

BAGS/POUCHES:

WEAPONS:

GARTERS:

MATCHCOAT/WEARING ROBE/BLANKET:

OTHER: