Speck’s description of Yuchi costume: It is of slightly later time, after the white man came, and in the elder days the shirt would be of the finest deerskin: “A bright colored calico shirt was worn by the men next to the skin. Over this was a sleeved jacket reaching on young men, a little below the waist, on older men... below the knees. The shirt hung free before and behind, but was bound around the waist by a belt or woolen sash. The older men who wore the long coat-like garment had another sash with tassels dangling at the sides outside of this. These two garments, it should be remembered, were nearly always of calico or cotton goods, while it sometimes happened that the long coat was of deerskin. Loin coverings were of two kinds; either a simple apron was suspended from a girdle next the skin before and behind, or a long narrow strip of stroud passed between the legs and was tucked underneath the girdle in front and in back, where the ends were allowed to fall as flaps. Leggings of stroud or deerskin reaching from ankle to hip were supported by thongs in the belt and bound to the leg by tasseled and beaded garter bands below the knee. Deerskin moccasins covered the feet. Turbans of cloth, often held in place by a metal headband in which feathers were set for ornaments, covered the head. The man’s outfit was then complete when he had donned his bead-decorated side pouch, in which he kept pipe, tobacco and other personal necessities, with its broad highly embroidered bandolier. The other ornaments were metal breast pendants, earrings, finger rings, bracelets and armlets, beadwork neckbands and beadwork strips which were fastened in the hair...” (quoted in Swanton, #137, 465).
From at least the early 18th century the Yuchi were part of the Creek Confederacy. In 1816 they were removed with the Creeks in an act of the United States Congress, from their ancestral lands in Georgia to Indian Territory, in present-day Oklahoma. Their long association with the Creeks resulted in much cultural similarity, although they retain a distinct identity and until the mid-20th century preserved their distinctive language. In 1904 and 1905 the ethnologist Alfred H.恪 described many aspects of Yuchi life as it was. Speck paid particular attention to their medicine and rituals. The items illustrated here were all collected by Speck in 1904 and 1905.

1. Red cloth ties. Red calico borders.
2. Man's shirt, black cotton cloth decorated with applique bands.
3. Man's breechclout of red flannel, edges bound with blue cotton cloth.
4. Man's leggings of shrouding, ribbons along inner seams of flaps.
5. Scratching stick with turkey quill frame with leaf of button Stevenson attached.
6. Dance stick with eagle feathers, used by young men during courting.
7. Flagstaff of cedar wood, used by young men during courting.
8. Dance wand with heron feathers; pair carried by leader of Feather Dance during Green Corn Dance.
9. White heron feather attached to spring, worn in hat by men during Green Corn Dance.
10. Cloth for medicine men's
Yuchi Ribbon or Hunting Jacket

Von Reck’s 17th Century Drawings of the Yuchi in South Carolina:
Von Reck
Yuchi Facial Painting. (See page 76.)
Portraits of Yuchi Men and Women (full face and profile).
Current ceremonial dress still includes the Yuchi Hunting Jacket as seen in these Squarground ceremonial pictures. However, Most Yuchis dress like any other American in their daily work activities.

The Yuchis Remain an unrecognized tribe as far as the Federal Government is concerned. Many Yuchis are therefore default members of the Creek Nation. However, despite its lack of “legality” the Yuchi continue to maintain a level of sovereignty around the Squareground chiefs and ceremonials, as well as around their community churches.

The Remnant Yuchi of Tennessee are currently seeking State recognition.