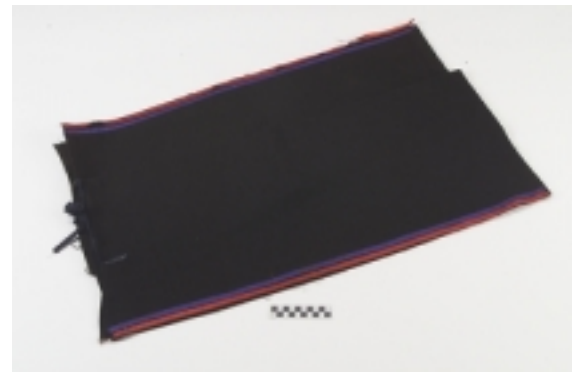




- Culture/People: Euchee (Yuchi)
- Object name: Man's coat/jacket
- Date created: 1900-1908
- Place: Creek Nation; Oklahoma
- Media/Materials: Cotton cloth, ribbon, thread
- Techniques: Sewn, appliquéd
- Collection History/Provenance: Collected by anthropologist Frank G. Speck (1881-1951) between 1904 and 1908; purchased by George Heye in 1908.
- Catalog number: 1/9649



- Culture/People: Euchee (Yuchi)
- Object name: Man's shirt
- Date created: 1890-1908
- Place: Creek Nation; Oklahoma; USA
- Media/Materials: Cotton cloth, ribbon, button/buttons, thread
- Techniques: Sewn
- Collection History/Provenance: Collected by anthropologist Frank G. Speck (1881-1951) between 1904 and 1908; purchased by George Heye in 1908.
- Catalog number: 1/9648



- Culture/People: Euchee (Yuchi)
- Object name: Man's leggings
- Date created: 1900-1908
- Place: Creek Nation; Oklahoma; USA
- Media/Materials: Wool cloth, ribbon, thread
- Techniques: Sewn
- Collection History/Provenance: Collected by anthropologist Frank G. Speck (1881-1951) between 1904 and 1908; purchased by George Heye in 1908.
- Catalog number:

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 woollen 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).

m at least the early 18th century the
 thi were part of the Creek Confederacy.
 f they were removed with the Creeks in
 6 from their ancestral lands in Georgia
 Indian Territory. In present-day Okla-
 na. Their long association with the
 eks resulted in much cultural simil-
 y, although they retain a distinct
 nity and until the mid-20th century
 y preserved their distinctive lang-
 je. In 1904 and 1905 the ethnologist

ture and cattle raising and living in widely
 dispersed households in three settlement
 areas, although politically they formed a
 single town in the organized Creek Nation.
 Speck's research and the monograph on
 Yuchi culture that he published in 1909
 described many aspects of Yuchi life as it
 then was; Speck paid particular attention to
 their medicine and rituals. The items illus-
 trated here were all collected by Speck in
 1904 and 1905.

- red calico borders.
- 2 Man's shirt, black cotton
 cloth decorated with
 appliqué bands.
- 3 Man's breechclout of red
 flannel, edges bound with
 blue cotton cloth.
- 4 Man's leggings of
 strouding, ribbons along
 inner seams of flaps.
- 5 Scratcher; six pins in
 turkey quill frame with leaf
 of button snakeroot
 attached.

- curing power by blowing
 into medicine.
- 7 Flageolet 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 man's





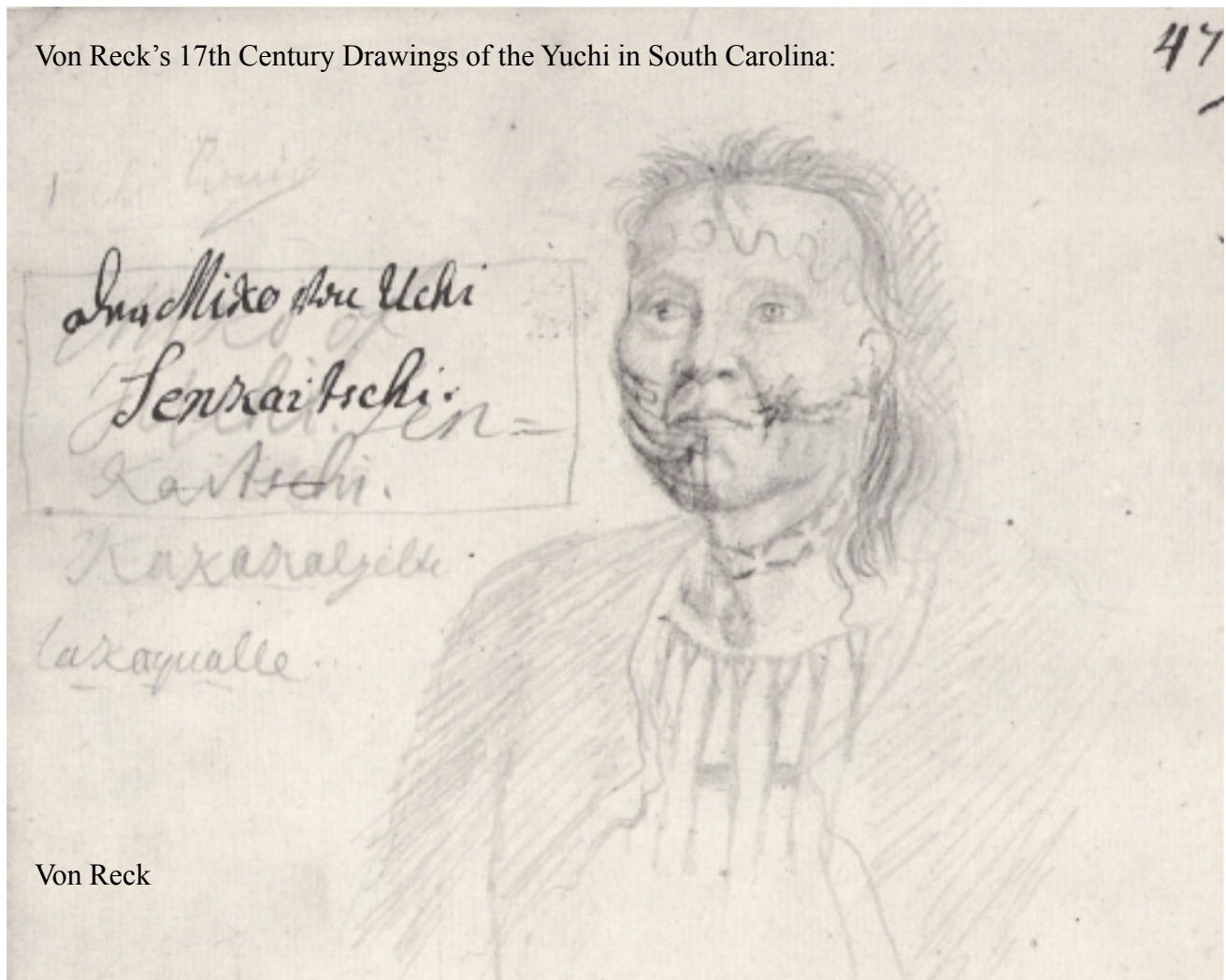
Taylor/Sturtevant—The Native Americans; the Indigenous People of North America, pp 13, 18, 19, 25, Smithsonian Institution 1991



Yuchimansshirt..

Yuchi Ribbon or Hunting Jacket

Von Reck's 17th Century Drawings of the Yuchi in South Carolina:



Von Reck

16 27



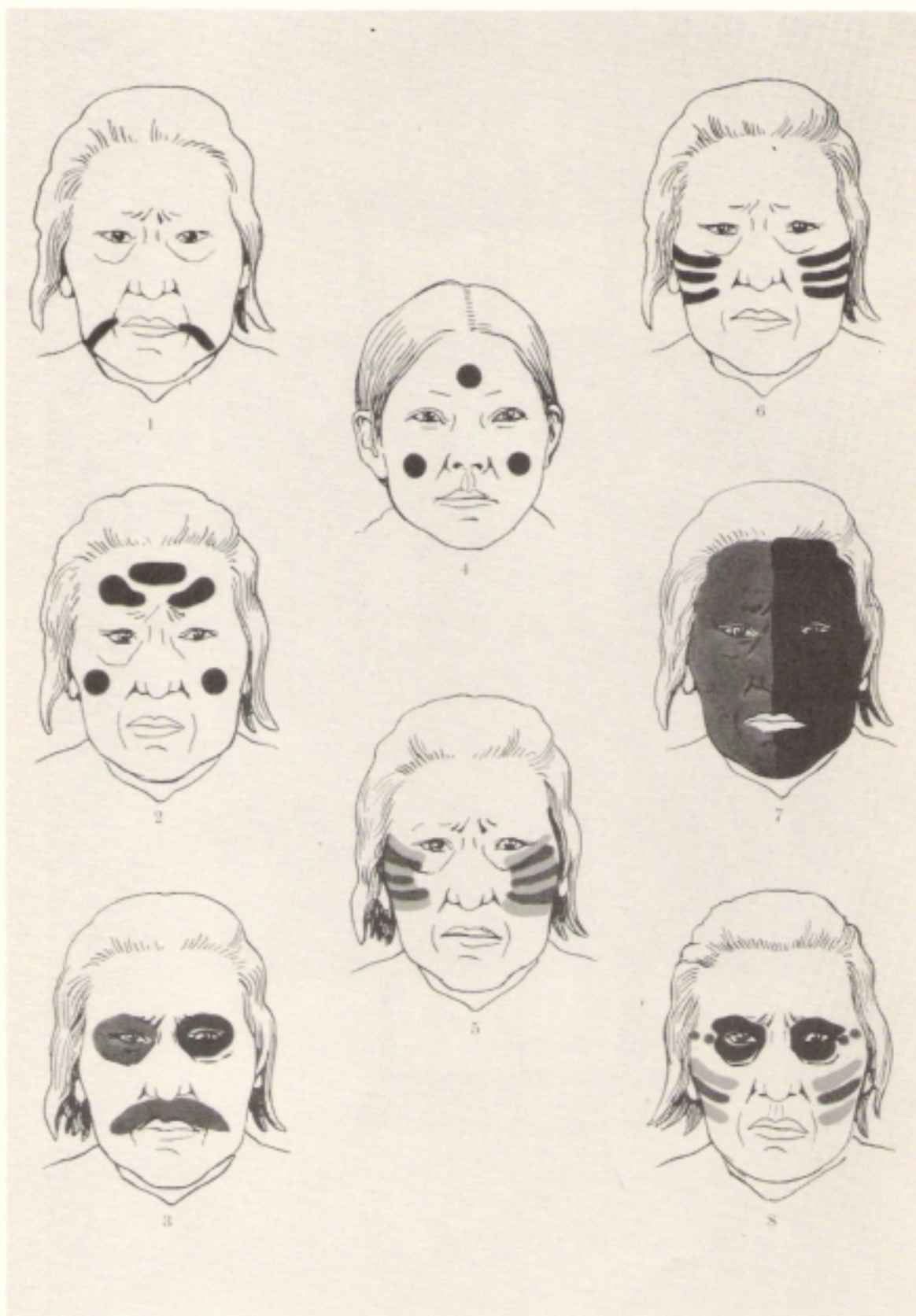
Johns Hopkins

The Indian King and Queen of Melli Landcarbochi

Grönlands Vinge de Orki Lantbrukets Fig.

27 62.





YUCHI FACIAL PAINTING. (See page 76.)



1



2



3



4



5



6

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 Squarground chiefs and ceremonials, as well as around their community churches.

The Remnant Yuchi of Tennessee are currently seeking State recognition.