

Appendices 1: Yuchi Cultural Footprint



A stone-lined extended burial from the Watts Bar Basin. Such burials are very much in keeping with Yuchi burial practices



Clay pipes with rimmed bowls and/or stems symbolic of the Sun are classic Yuchi-type pipes.



Clay Story-Telling Stone is a singularly Yuchean Artifact.

The Hallmarks:

- ✧ Distinctive Language
- ✧ Meaningfulness of Symbolism
- ✧ Extended/Lined Burials
- ✧ Semi-Subterranean Houses
- ✧ Palisaded Round Towns
- ✧ Solar Nobility Pride
- ✧ Greencorn Peace Culture
- ✧ Story-telling Stones
- ✧ Rimmed Pipes
- ✧ Plain Ceramics

Whose History is it anyway?

A Declaration of Yuchi Cultural Sovereignty and Patrimony of History

"The discipline of archaeology is no longer the exclusive province of White, European upper-class men, and there is no going back to a[n earlier] era of exclusionary, hierarchical and scientized knowledge that marginalizes the multivocal archaeology from the peripheries. The question of 'who controls the past?' is no longer a conundrum because it must be generally conceded that there are many pasts and they will be known differently from many views." (Gero, Joan. "The History of the **World Archaeological Congress**."

Published on line at [http://www.worldarchaeologicalcongress.org/site/about_hist.php/.](http://www.worldarchaeologicalcongress.org/site/about_hist.php/))



K∞oʋ GʷYoʋ

Tsoyaha Yugiha





Woktela
Trickster's Fool

David K. Hackett
Ethnohistorian



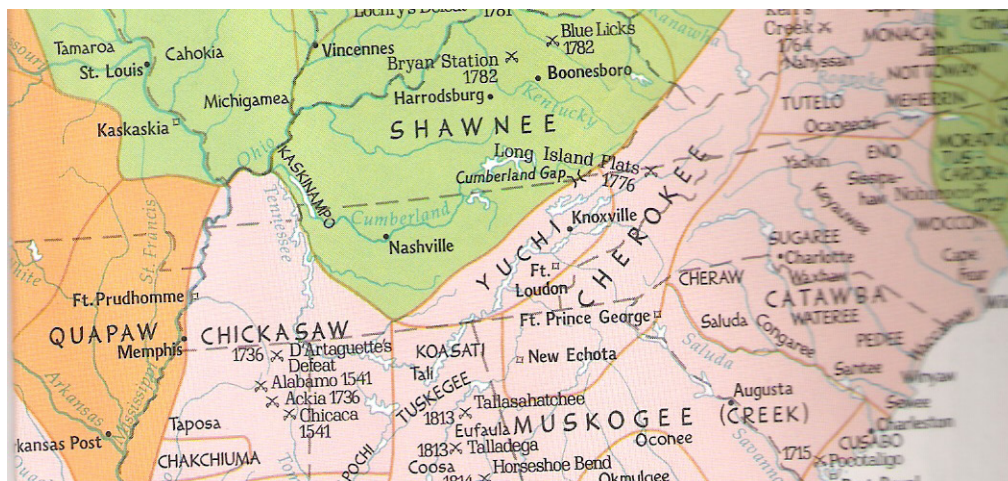
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Tell Them They Lie; The Sequoyah Mythby Traveller Bird
Los Angeles: Westernlore Publishers, 1971.
<http://www.enformy.com/dma-ls05.htm>

www.yuchi.org

Appendices 3: Tennessee Indigenous



Indians of North America Map © 1979
National Geographic Society
Focus on Protohistoric
Mid-South

Who Says the Yuchi were not a Part of East Tennessee's Past?

Certainly not the Smithsonian Institution or National Geographic Society.

THE SOUTHEAST

THE INDIAN cultures of the Southeast in the nineteenth century and the first half of the twentieth century were the products of a long period of change, disruption, and destruction – almost genocide, although the destruction was not the direct result of conscious state policies. Thousands of years of cultural development in this region were rudely diverted and truncated by the arrival of Euro-

peans in the early sixteenth century. Little can now be known about what the lives of the southern Indian people were like when the invaders arrived, for the first literate observers left few records, and none for most of the region, and the archeological evidence cannot answer many important questions. Native traditions cannot help, for the details of an old way of life cannot be preserved by word of

mouth alone over 400 years in going very rapid social and cultural change. However, the scale of the cultural disaster that was visited on the southern Indians has recently been filled out by scraps of informal documentary record left by the

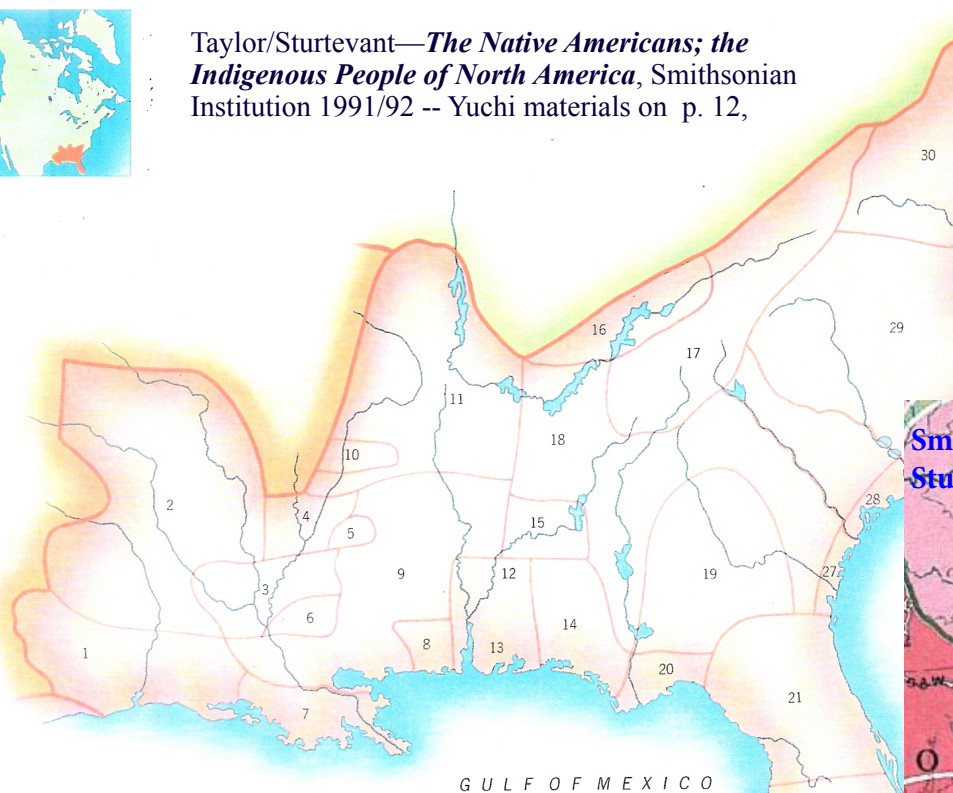
Certainly this was a natural



Taylor/Sturtevant—*The Native Americans; the Indigenous People of North America*, Smithsonian Institution 1991/92 -- Yuchi materials on p. 12,



www.yuchi.org



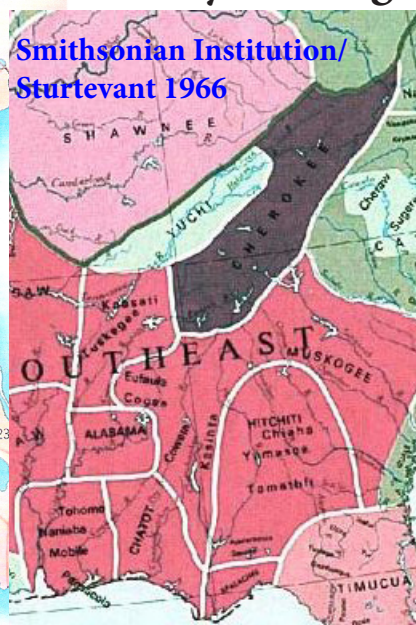
Key to tribes:

- 1 Atakapa
- 2 Caddo
- 3 Natchez
- 4 Tunica
- 5 Ofo
- 6 Houma
- 7 Chitimacha
- 8 Biloxi
- 9 Choctaw
- 10 Chakchiuma

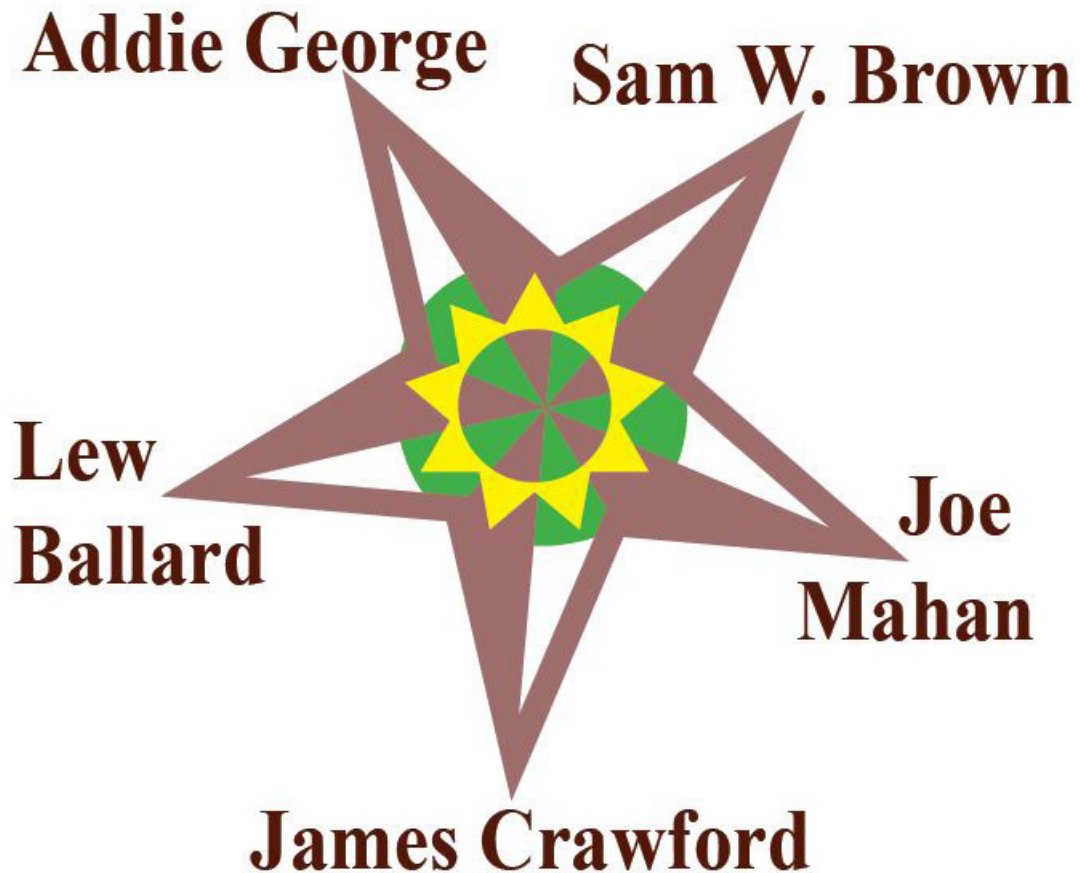
- 11 Chickasaw
- 12 Tohomé
- 13 Mobile
- 14 Chatot
- 15 Alabama
- 16 Yuchi
- 17 Cherokee
- 18 Muskogee
- 19 Hitchiti
- 20 Apalachee

- 21 Timucua
- 22 Tocobaga
- 23 Ais
- 24 Calusa
- 25 Tekesta
- 26 Keys
- 27 Yamasee
- 28 Cusabo
- 29 Catawba and Neighbors
- 30 Tutelo and Neighbors

Smithsonian Institution/
Sturtevant 1966



Yuchean Study Lineage



This paper is dedicated to the memory of these dedicated individuals of Yuchean Studies. They have given us much, and taught us to respect our Ancestors.



Appendices 5: Tennessee Yuchean Bibliography

Tennessee Yuchi Bibliography

- J. Joseph Bauxar -- Yuchi Ethnoarchaeology (1957)
“Ethnohistorical Reconstructions” in *The Prehistory of the Chickamauga Basin in Tennessee* (1995)
University of Tennessee Press
- James Crawford -- *Studies in Southeastern Indian Languages* (1975) University of Georgia Press, pp 69-71
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see: <http://www.amphilsoc.org/library/mole/c/crawford.htm>
- A.S. Gatschet—Yuchi chapt., *A Migration Legend of the Creek Indians*, vol 1, (1893) AMS Press, NY
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- John Hicks Letter to John Ross 3/1/1826 -- Ross papers, Newberry Library, Chicago
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- J.R. Swanton—*Religious Beliefs & Medical Practices of the Creek Indians*, 42 Annual Report of the Bureau of American Ethnology (1928) Smithsonian Press, pp473-672
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Smithsonian Institution 1991

Appendices 6 : Formal Letter of inquiry as to why the Yuchi and other peoples were left out of the museum exhibit and why the Yuchis were being denied in statements to members of the public.

David K. Hackett
Yuchi Tribal Archive
101 Burgess Lane
Oak Ridge, TN 37830-7833

July 25, 2003

Dr. Jefferson Chapman
Frank H. McClung Museum
University of Tennessee
Circle Park Drive
Knoxville, Tn 37996-3200

Dear Dr. Chapman:

On several occasions you have stated to me and others (Tennessee Wildlife Resource Agency, Foothills Land Conservancy, etc.) that there is/was no evidence that the Yuchi/Creek were ever in Tennessee as residents. Other staff of the University have often concurred. In a McClung Museum Communication to Greenway School dated January 10, 2001, Ms. Woodiel states that "[t]he Yuchi question, by the way, was debated by our archaeologists and our professional advisors, and because of the specific nature of the time period that tribe was not included [in the McClung exhibit]." The only mention in the Exhibit itself states that Yuchi and Creek presence as occupants in Tennessee is disputed.

I am preparing a primary source cited paper on the Yuchi in Tennessee, as well as the exclusion and marginalization of people of color from history, and wish to offer the opportunity of a formal statement with respect to the documented historic references to the Yuchi and Creek peoples in Tennessee, as well as Kneberg and Lewis's specific identification of same from archaeological cultural elements.

Because this cuts deeply into issues of racism, and specifically, "historical genocide," i.e. the removal of an unwanted people from official history, as well as academic censorship, I wish to offer an opportunity to make the confusingly-stated position of the University clear in this matter. Can you provide me with any citations which state that the Yuchi/Creek were not here? Can you tell me who refutes the historic documents that record their presence in the dispute cited in the Museum exhibit, as these seem not to have turned up in my archival searches of information pertinent to these issues?

If you have not read the many historic references to Yuchi occupation of Tennessee, I can provide copies of these from the Yuchi Tribal Archive.

David K. Hackett
Yuchi Historian

CC: Dr. Charles Hudson
East Tennessee Historical Society
Melungeon Heritage Association
Yuchi Tribal Archive

Appendices 7: McClung Museums formal reply to Formal Letter of inquiry as to why the Yuchi and other peoples were left out of the museum exhibit and why the Yuchis were being denied in statements to members of the public.

THE UNIVERSITY OF TENNESSEE



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(865) 974-2144
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1 August 2003

Mr. David K. Hackett
Yuchi Tribal Archive
101 Burgess Lane
Oak Ridge, TN 37830-7833

Dear David,

I am in receipt of your letter of 25 July regarding the question of Yuchi occupation of Tennessee. In an attempt to bring together the scholarly opinions on this issue, I have taken the liberty to forward your letter to several prominent scholars on the subject of late prehistoric and historic Native American occupation in the Southeast. I am asking them to address the issues raised in your letter and offer their interpretations of the available data. Each will be provided with the existing exhibit label copy that pertains to this issue.

The scholars to whom this will be sent are:

Dr. Jason Jackson, Department of Anthropology, University of Oklahoma
Dr. William Sturtevant, Department of Anthropology, Smithsonian Institution
Dr. Charles Hudson, Department of Anthropology, University of Georgia (retired)
Dr. Brett Riggs, Department of Anthropology, University of North Carolina, Chapel Hill
Dr. Gerald Schroedl, Department of Anthropology, University of Tennessee
Dr. John Finger, Department of History, University of Tennessee (retired)
Dr. Lynne Sullivan, Curator of Archaeology, Frank H. McClung Museum

Copies of the responses of the above scholars will be sent to you. Based upon their responses, the Museum will make appropriate changes in the exhibition text.

I hope this will provide you with the information that you have been seeking.

Sincerely,

A handwritten signature in dark ink, appearing to read 'J. Chapman'.

Jeff Chapman
Director



<http://mcclungmuseum.utk.edu>

