THE YUCHI VILLAGE AT MOUNT PLEASANT

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INTRODUCTION

The Yuchi, an elusive group in the archaeological record, established an eighteenth-century village on a high bluff above the Savannah River in present-day Effingham County, Georgia. These 100 Yuchi men, women, and children were faithful allies with the Georgia colonists. British traders living in the associated village of Mount Pleasant formed a Ranger troop that operated from within the town, and the Yuchi warriors accompanied them in the siege of St. Augustine in 1740. By the late 1750s the Yuchi had abandoned Mount Pleasant and moved westward to join their comrades on the Chattahoochee River. In 1989 and 1990 LAMAR Institute archaeologists relocated the Mount Pleasant Yuchi town, designated Georgia site 9EF169, and their findings from these brief field seasons are summarized in this monograph (Elliott 1990, 1991a-b). This document is an expanded and edited version of a professional paper by Daniel Elliott and Rita Elliott, which was presented at the 1997 Society for American Archaeology annual meeting in Nashville, Tennessee. Some of the historical background on the Yuchi contained in this document is outdated but it is left as is for the sake of presenting this research paper in its original context.

HISTORICAL CONTEXT

The protohistorical and early historical identity of the Yuchi has been hotly debated by historians and anthropologists. The Yuchi have been identified by various authors as the same as the Chichimeca, Chisca, Cofaticiche, Hogoleges, Savano, Shawnee, Stono, Tahogaléwi, Tomahittan, Taharea, Tsoyaha, and Westo. Counter-arguments can be found for nearly all of these tribal assignments (Braley 1995; Crane 1918, 1919; Crawford 1975:69; Hudson 1976; Juricek 1964; Mason 1963; Milling 1940; Neill 1955; Royce 1880-1881; Smith 1990; Squire 1853; Swanton 1919, 1922, 1979; Waddell 1980). The Yuchi, also spelled Euchee, Euhchee, Hughcheees, Uchee, Uchisese, Uchy, Uchees, Uchye, Yutchi, have been traced through Alabama, Florida, Georgia, Oklahoma, South Carolina, and Tennessee (Speck 1910; Crawford 1975). In the 1790s Benjamin Hawkins noted that the Yuchi, then living on the Chattahoochee River, were settled formerly at Ponpon, Saltketchers, and Silver Bluff (South Carolina), and on the Ogeechee River in Georgia until 1729, when they moved to the Chattahoochee River. Hawkins reported that other Yuchi were settled with the Shawnee among the Upper Creeks and on the Flint River in Georgia (Hawkins 1848:61-66, 171-172; 1916). At least four streams in the region bear the name Uchee Creek, as testament to the extensive territorial range and mobile habits of these people. The Yuchi had lived among the Cherokee and later, the Creeks, but as Bartram noted, their cultures did not mix. Linguists note that Yuchean is a language isolate, which is quite uncommon in eastern North America (Ballard 1975; Benveniste 1950; Crawford 1973, 1975; Elmendorf 1964; Haas 1964, 1971; Wolff 1948, 1951). The lack of shared language traits with other southeastern groups suggests many generations of physical isolation. The list of early anthropologists who studied the Yuchi include James Adair, Albert Gallatin, Albert S. Gatschet, Frank Speck (who conducted fieldwork among them from 1904-1908), Günter Wagner (who did his fieldwork in 1928), James Crawford (who did fieldwork with the Yuchi from 1970-1973), and others (Ballard 1978; Bauxar 1957; Feder 1968;
Gallatin 1836; Gatschet 1885, 1893; Rogers 1979; Speck 1909, 1910, 1911, 1939; Wagner 1931, 1934; Crawford 1975:69-72). Several unpublished manuscripts by Gatschet, Crawford, and others, dealing with Yuchi ethnology and linguistics are stored in various repositories, but these await publication. James Adair, who was an eighteenth century trader, was probably the first to suggest an Old World origin for the Yuchis—a tenuous position later tenaciously pursued by Joseph Mahan and others (Adair 1775; Mahan 1970; 1992).

Unraveling the tangled ball of yarn of Yuchi origins is beyond the scope of this monograph, however. What is presented is a description of one archaeological village site that is positively linked with the Yuchi. Hopefully this treatise will help to identify the archaeological correlates of this intriguing Native American group.

Yuchi occupation of the Savannah River valley dates a few years prior to 1715 and it lasts until the 1750s. Yuchi were settled in fewer than six towns from the Piedmont fall line to the lower interior coastal plain. The northernmost settlement was in Columbia County, Georgia on the Savannah River above Augusta, also identified as Hogologe or Hogolege, and supposedly was abandoned by 1715 (Barnwell 1715; Swanton 1922:288). The Bonar map of 1757 shows the “Euches” in this location, as does the Sturgess map of 1818, which may indicate that the town was reoccupied after 1715 (DeVorsey 1971:20; Sturgess 1818).

Yuchi were also settled at Silver Bluff on the Savannah River in South Carolina, a few kilometers south of Augusta, during the 1740s and 1750s. In 1728 the authorities in Charles Town encouraged the Yuchi to settle at “Savannah Town or the Pallachocolas”, which had been abandoned by the Appalachicolas during the Yamassee War (Milling 1940:183; Caldwell 1948). Those that settled at Pallachocolas may be the same who later became the Mount Pleasant Yuchi. The Yuchi migration from Pallachocolas to Mount Pleasant may have been triggered by the establishment of a garrison of South Carolina Rangers at the former settlement. Yuchi may have selected a more comfortable settlement nearby on the west bank of the Savannah River and a few miles upstream from the Ranger fort at Mount Pleasant. During 1728 the area on the west bank of the Savannah River was still part of South Carolina, since Georgia had not yet formed.

The Yuchi Town that later was to be called Mount Pleasant was the southernmost of all Yuchi settlements in eastern Georgia. It was located on the lower Savannah River, five miles upstream from Palachocolas and 30 miles from New Ebenezer. A Yuchi settlement does not appear on pre-1730s historical maps, but the settlement later known as Mount Pleasant is shown on several maps made after that date (Barnwell 1715; Herbert 1725, DeBrahm 1757). Baron Von Reck, a member of the Ebenezer colony of Germans who settled downstream from Mount Pleasant, visited “the busk, or annual Indian festivity” at Yuchi Town from the 28th to the 30th of July, 1736 (Hvidt 1980:45-46). He notes that this feast was celebrated, “every year when the corn is ripe, at the end of July or the beginning of August” (Hvidt 1980:49). While observing these rites, Von Reck or one of his servants, made a series of water color sketches of the Mount Pleasant Yuchi. As a result we can study these vivid contemporary images of the Yuchi who were living at the site.
Mount Pleasant was located where a major trail, which led from Charleston to the Lower Creek nation, crossed the Savannah River (CRG 39:370, 383). Soon after Georgia was formed, the Ranger commander, John Cuthbert, stationed at Mount Pleasant, was paid to cut a path from Augusta to Mount Pleasant (CRG 33:92; 35:401). General James Oglethorpe was so impressed with the strategic location of Mount Pleasant, when he passed through on his way to treat with the Creek Nation in 1739, that he authorized a Ranger garrison be established there. Additional “Rangers and Companies [sic] of Indians” were established by March, 1740 (CRG 30:218). Captain Thomas Wiggins served as commander of the Company of Indian Foot and as the Ranger commander at Mount Pleasant. Wiggins’ Yuchis helped to burn Fort Picolata in Spanish Florida during King George’s War (CRG 35: 235, 241, 245, 273).

Within 10 years of Von Reck’s account of Yuchi Town, the settlement at 9Ef169 was severely reduced, and possibly abandoned. Frequent petty conflicts had transpired between the Yuchi along the middle Savannah River and the German settlers at Ebenezer and New Windsor (Milling 1940; Jones 1984). In 1746 Reverend Boltzius, leader of the Ebenezer Salzburger settlement, made a formal request on their behalf for the Yuchi land beyond Ebenezer Creek in order to make the area secure from the “Robberies of the Indians” (CRG 31:73). The Salzburgers and others perceived the acquisition of the Yuchi lands as necessary.
for the enlargement of New Ebenezer. The Georgia Trustees instructed Trustee President William Stephens to find out whether the Yuchis were disposed, “to settle in any other place”, and to determine what they expected in presents, “in Return for their quitting it to the Trustees” (Benjamin Martyn to William Stephens, July 18, 1746, CRG 31:73). The Trustees were determined to procure the land from the Yuchis “by gentle means and by Treaty”, and Stephens was instructed to proceed. By January, 1748, the Trustees lamented that they had received no word from Stephens about the acquisition of lands “lying a little above Ebenezer”—a message that was repeated in 1749 and 1750 (CRG 31:81, 250, 349, 386). The Royal government issued a series of land grants in the Mount Pleasant vicinity during the 1750s, but legal title to the Mount Pleasant lands was not officially released by the Yuchi until the 1763 treaty at Augusta. While historical documents mention that “vagrant Creeks” living in the vicinity of Mount Pleasant, it is likely that the majority of the Yuchi had abandoned the area by 1752, if not earlier. As late as May, 1757 however, William Moore, a resident of Mount Pleasant, commanded a militia troop of 40 Indian gunmen (CRG 7:549).

Relations between the Lower Creeks and Yuchis were good during the 1730s, but in the mid 1740s this relationship soured when a group of Creeks, instigated by the French, attacked a group of Yuchi in South Carolina. By 1751 the Silver Bluff Yuchi had moved west to live among the Lower Creeks after war erupted between the Cherokee and Yuchi (Milling 1940:186).

THE PEOPLE

A 1715 census of the Hogologe band of Yuchi, who lived near the fall line on the Savannah River, noted that they were living in two towns and had a total population of 400. This census was probably likely taken before Mount Pleasant was settled. A 1725 census of the Creek Nation listed the following population for the Yuchi, which may have included the Mount Pleasant town: 180 men, 200 women, and 150 children. The Yuchi were the largest single Creek tribe in the 1725 census (Milling 1940:182). Approximately 100 other Yuchi were settled at Mount Pleasant during the 1730s, but by 1740 most had dispersed in the nearby countryside (Georgia Historical Society 2:71). Lower Creeks also may have been living at Mount Pleasant; 19 Creeks were mentioned there in 1738. Hawkins estimated the total number of Yuchi gunmen at 250 in 1798 and 1799, but by that time the Savannah River settlements had long been abandoned (Milling 1940:186; Hawkins 1848:61-67). Although Yuchi may have continued to reside in the vicinity of Mount Pleasant into the late 1750s, the town site was largely abandoned by them by the mid 1740s. A span of occupation from about 1720 to 1750 is posited for the Mount Pleasant Yuchi town.

Only three Yuchi are specifically linked to the Mount Pleasant village. These three were in positions of power. The remaining people, who number just under 100, remain anonymous. Kipahalgwa was Supreme commander of the Yuchi nation, who may have lived at Mount Pleasant. Since his portrait was drawn by Von Reck in 1736 during his visit to Mount Pleasant, a close association with the town is implied. Senkaitshi was the King or Mico of the Yuchi. The King and his wife, who is not specifically identified, probably resided at Mount Pleasant. Von Reck’s description suggests that they were subservient to Kapahalgwa (Hvidt 1980:114-115, 120-121, 128-129).
Several non-Yuchi lived at Mount Pleasant and they played important roles in the politics of the town. Two of the Ranger commanders, Thomas Wiggins and John Barnard, deserve particular notice.

Captain Thomas Wiggins was the first commander of the Ranger troop at Mount Pleasant and the Indian Company of Foot. He was also a trader who dealt among the Yuchi and Creek (Easterby 1951:447; McDowell 1958:175; S.C. Commons Journal 1755 (1739-1741):389). Wiggins was associated with Mount Pleasant by 1738. He may have been related to an earlier Indian trader named Eleazar Wiggan, who was associated with the Yuchi and Cherokee in Tennessee and who had his trading license temporarily revoked as a result of inciting the Cherokee against the Yuchi in 1714 (McDowell 1955).

Captain John Barnard was the Ranger commander at Mount Pleasant after Captain Wiggan’s death. Barnard, originally from Scotland, was the nephew of a Scottish nobleman. He married Jane Bradley and fathered two sons, Timothy and William. He had an Indian slave, as indicated in his will dated 1748 and probated in 1757. John’s son, Timothy Barnard, was a Scottish trader, who lived with a Yuchi wife and 11 children, at Yuchi town on the Chattahoochee River. One of Timothy Barnard’s sons, Timpoochee (John), was an important leader of the Yuchi at the time of Creek removal in the 1830s (Hays 1939:323, 337; Hawkins 1848). While John Barnard of Mount Pleasant was not a Yuchi he “sowed the seed” that led to a strong connection between the Barnard family and the Yuchi tribe.

Other European inhabitants of Mount Pleasant during the 1730s to 1750s include the following surnames: Barnett, Cuthbert, Forest, Gilmore, Goldwire, Ladson, Moore, Randall, Spencer, and Willey. In addition, there were several dozen Rangers stationed at Mount Pleasant who remain anonymous. Thirteen people were enumerated at Mount Pleasant as “assistants” in a 1743 trader census. These assistants may have included some members of the Yuchi tribe (Georgia Historical Society 2:123).

The people that lived at Mount Pleasant represent a broad spectrum of cultures, but the largest demographic group was the Yuchi. While the region around Mount Pleasant was quickly settled as plantations by the 1760s, “one hundred acres round and adjoining the Place where the Garrison was formerly kept”, which includes most of the Yuchi town site, was reserved “for his Majesty’s use” (CRG 7:828-829).

SITE STRUCTURE

Several other important Yuchi settlements are known by historical and archaeological research and these provide context for the Mount Pleasant town. The Yuchi on the Hiwassee River in Tennessee were known as the “Round Town People”, and their principal village was Chestoi, which was located at the confluence of the Hiwassee and Tennessee rivers. The Yuchi lived among the Cherokee during the late 1600s and very early 1700s until warfare with the Cherokee forced them to relocated southward. One suspected Yuchi town at Mouse Creek on the Hiwassee River system was almost completely excavated and mapped by New Deal archaeologists, as recently reported by Lynn Sullivan (1995). Revisits to the Mouse Creek site and other similar sites near the Hiwassee and Tennessee River confluence by Garrow & Associates are detailed in a summary report (Elliott et al. 1993).
The Yuchi Town described by William Bartram was located on a high terrace near the confluence of Uchee Creek and the Chattahoochee River. This town was occupied until their forced removal by the U.S. Army in 1838. The Chattahoochee River town, presently located on Fort Benning, is considered by many to be the “mother town” of the Yuchi of some antiquity, although recent research at the site by Chad Braley and his colleagues indicates that the Yuchis association with this site is a relatively recent event. Archaeological excavations at this town provide details about the layout of the village, but these interpretations are hampered by the presence of an earlier Blackmon phase village, as well as extensive looting of burials on the site (Chase 1960; Schnell 1982; Braley 1992).

Prior to 1715, the Yuchi lived on, or near, a large island in the Savannah River above Augusta (Barnwell 1715; Swanton 1979). This site has not been investigated. Benjamin Hawkins noted other Yuchi towns on the Flint River, and at least one of these, Patsiliga town, was located archaeologically during surface survey by John Worth (1990).

Modern-day Yuchi are concentrated around Sapulpa, Bixby, and Bristow, Oklahoma. In the early 1900s there were four major bands of Yuchis in Oklahoma, each with its own primary square grounds. Some of these square grounds have since been abandoned or have taken on Creek characteristics. The best documented settlement feature of the Oklahoma Yuchi is the Kellyville Square Ground, which was visited in 1965 and 1975 by two different anthropologists (Feder 1968; Ballard 1978). Ballard described aspects of Yuchi village layout at the Kellyville Square Ground (established in 1936), particularly those features associated with the Green Corn Ceremony. The Kellyville Square Ground, as witnessed by Ballard in 1975, was nearly rectangular and measured 150 feet east-west by 100 feet north-south, with a fireplace that was central on the north-south axis, but closer to the west on the east-west axis. The fire was flanked on the north, south, and west sides by “brush arbors” containing rows of benches that were erected on posts in the ground. A small dirt mound was located near the eastern end along a central north-south axis. This mound was approximately 8 feet in diameter and 3 to 4 feet high and appeared as a truncated cone. A football goal was positioned in the northeast corner of the squareground. Campsites of various types were positioned around the square ground at distance of 50 to 75 yards. The Yuchi Green Corn Ceremonial described by Ballard in 1975 was on the second weekend in July, although the dance ground was used for other ceremonies throughout the year (Ballard 1978:3-4).

Mount Pleasant is located on a high bluff immediately adjacent to the Savannah River, but not near any significant stream confluence. The land opposite Mount Pleasant is a vast river swamp, which extends for several miles. The Mount Pleasant site extends for more than 360 m along the Savannah River bluff, but it occupies a distance less than 200 meters away from the bluff. The outline of the site is irregular in plan and takes advantage of the topography of high dissected bluff margins close to the Savannah River channel. This type of elongated settlement pattern along major river fronts is commonly associated with eighteenth century Native American villages in the southeastern United States. Baron Von Reck noted in 1736 that Creek towns and dwellings were “usually situated on a river...The houses are scattered here and there without order, and the plantations are nearby” (Hvidt 1980:49-50). His major point of reference for this
description was the Mount Pleasant settlement.

The physical plan of the Yuchi component at Mount Pleasant is not entirely known. The northern boundary of the site was not fully determined because it extended beyond the study area. Yuchi pottery was found at least 360 meters along the bluff, but was not found more than 125 meters inland from the bluff. The settlement is irregular in shape and is strongly correlated with the shape of the bluff formation, which dominates the site. The town does not appear to be particularly planned in its layout, although we base this conclusion on preliminary survey shovel test information.
Figure 2. Plan of Mount Pleasant Site, 9Ef169 (Elliott 1990).
MATERIAL CULTURE

In 1989 and 1990 archaeological survey and testing was conducted by the LAMAR Institute at the request of the landowner to locate the settlement of Mount Pleasant, which is detailed in several technical reports (Elliott 1990, 1991a, 1991b). The Yuchi at Mount Pleasant had ready access to European trade goods as clearly reflected in the archaeological record. One problem with the archaeological data from Mount Pleasant is its multi-ethnic composition. The eighteenth century artifacts from Mount Pleasant include objects used by the Yuchi, Euro-American deerskin traders, and Provincial Rangers and it is difficult to separate these various components of the site since they were essentially contemporaneous. The Yuchi artifacts cover the most of the archaeological site, while refuse associated with the Europeans is more localized. The greatest concentration of artifacts came from an area designated Trader Point, which consist of accumulated debris from all the ethnic groups represented on the site. The survey data reflect a general Yuchi pattern of artifact discard and characterized by: a variety of aboriginal pottery, ball clay tobacco pipe fragments, small pieces of dark green spirit bottle glass, and few metal items. A small sample of 22 tobacco pipe stems from the survey gave a date of 1723, while 205 pipe stems from the test unit excavations at Trader Point gave a date of 1744.84. This suggests that most of the village was abandoned before Trader Point, which corroborates the historical account of 1740.

Modern researchers are most fortunate to have prints of a surviving watercolor of a group of Yuchi in a building, which was painted by Baron Frederick Von Reck, or possibly by his servant when they attended a Green Corn ceremony at the Yuchi Town at Mount Pleasant. Several important features of the material culture are apparent from this picture: a group of two dozen sparsely clothed Yuchi men; five flintlock weapons, and one animal carcass [possibly a small alligator] all hanging from the hut rafters; three long stemmed tobacco pipes in use; one small campfire, an open hut positioned near the bluff with four corner support posts “where the tribe meets” [possibly a summer council house]; one kettle drum and two drumsticks; five rattles; and two short feathered sticks (Hvidt 1980:118-119). The estimated dimensions of the hut shown in the painting are 12 feet by 10 feet, but this is very approximate.

Von Reck noted that the Yuchi were: “satisfied with the little that they have, even if it consists only of a gun, kettle and mirror” (Hvidt 1980:47). Also mentions that a man while hunting carries: “only his gun, mirror, shot pouch and sometimes a bottle of brandy” (Hvidt 1980:47). During May, 1736, Von Reck described an exchange of presents to the Yuchi that took place at Frederica. Yuchis gave prepared deer skins to the Georgians. James Oglethorpe presented: “muskets, red and blue cloth, powder, lead, colors, knives, and small whetstones” for the men; and “linen and woollen cloth, ear-rings, pots, coral, &c” for the women (Hvidt 1980:39). Von Reck’s description of the Yuchi at Frederica contained many detailed references to Yuchi dress, including:

- faces painted–red and blue-black [made from charcoal dust];
- corals around their necks;
- rings in their ears;
- brightly colored feathers;
- wearing little white feathers on their heads;
- plumes [through] their ears;
- hair tied with a red band or ribbon;
- short blanket [breechcloth];
- deer skin wrap;
- woollen sheep quilt [trade blankets];
- white woolen leggings;
deerskin shoes with laces; and men who “continually smoke tobacco (Hvidt 1980:39-40).

Trader Point yielded 14 types of European glass trade beads, which were described by Smith (1991). Glass beads were not found over most of the site. Smith notes that all were common eighteenth century types, including eight drawn cane types and six wire wound types. A tinkler cone, made from thin sheet brass cut from trade kettles, was among the artifacts recovered. This was likely an adornment, although Braley notes that similar styled relics were used as arrow points. Other clothing artifacts, including buckles, buttons, and straight pins were found in the excavations at Trader Point, but these cannot be directly linked with the Yuchi.

Pottery was the main diagnostic artifact of the Yuchi at Mount Pleasant. The primary aboriginal pottery at Mount Pleasant was an unglazed low fired earthenware pottery, generally brown to dark gray with thin walls, often burnished or smoothed, and well executed. Small jars and medium-sized bowls were found in nearly equal amounts. Vessel diameter estimates were made for three vessels: one jar, 30 cm and two bowls, 28 cm. Both sand/grit and shell were used as tempering agents, but shell tempering was slightly less common than grit. Temper and decorative motif appear to be not correlated, although brushing was less common on shell tempered paste.

Figure 3. Examples of Yuchi Pottery, 9Ef169.

Pottery decorative motifs include incision, punctuation, pinching, notching, and other specialized rim application. Incised examples include the use of zoned, parallel, medium and fine incised lines forming
chevrons and almost no curvilinear designs. Incision was used to decorate vessel exteriors below the rim on jars and bowls and on the interior of a few bowls. No complete patterns were identified from the excavated sample. Incising occurred on nearly equal amounts of shell and grit tempered pottery.

Punctated sherds consisted of examples with rows of small multiple punctations, including cane punctates and smaller round punctates. Punctuation was sometimes used in conjunction with incising and was used to decorate rim and vessel exteriors of jars and bowls.

Narrow pinched or notched applique rim strips were slightly more common on jars than bowls. Occasionally narrow, notched-applique strips on the shoulder of carinated bowls were observed. Folded pinched rims in the classic Lamar style were present, but uncommon. Some of the notching is almost squarish and well-executed and has a generally delicate appearance. Occasionally plain loop handles were applied to bowls, as seen on one plain shell tempered bowl. The overall assemblage lacked any adornments such as effigy heads or handles.

The Yuchi pottery at Mount Pleasant was overwhelmingly plain (85.6% of the assemblage). Brushed pottery, a common design element in the Chattahoochee Valley settlements, is in the minority at Mount Pleasant where it made up less than seven percent of the wares. Incision, punctuation, cord-marking, and specialized rim treatments comprised less than 10 percent of the assemblage. A summary of the pottery by decoration is provided in Table 1.

A minimum vessel estimate was conducted pottery assemblage recovered from the Trader Point unit excavations. Twenty-six distinct vessels were identified and 22 of these yielded evidence of vessel shape. These were equally divided between jars and bowls (11 examples of each).

The Yuchi were skilled hunters who often provided their German neighbors at New Ebenezer with fresh meat, as reflected in the faunal material culture remains (Hvidt 1980; Jones 1984). The zooarchaeological sample from Mount Pleasant (summarized in Table 2), while limited to the Trader Point portion of the site, provides some insight into the hunting and fishing practiced by the Yuchi.

An important aspect of the Yuchi material culture was the modification of European artifacts for aboriginal purposes. This behavior is best reflected in the use of glass for chipped stone tools. Dark green spirit bottle glass sherds and clear leaded goblet stems were knapped by the Yuchi at Mount Pleasant. Spirit bottle glass was used to make scraper tools and used as drinking cups. The remaining evidence of glass tool production was uncovered in the form of debitage. Although chert debitage was widespread on the site, none of it was clearly associated with the Yuchi component and it is more likely associated with the prehistoric components. No small triangular points, which have usually been found on eighteenth century Creek and Cherokee sites, were found at Mount Pleasant.
Table 1. Yuchi Ceramics at Mount Pleasant, 9Ef169.

<table>
<thead>
<tr>
<th>Decoration</th>
<th>Trader Point</th>
<th>Village</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percent</td>
<td>Count</td>
</tr>
<tr>
<td>Plain</td>
<td>568</td>
<td>86.3</td>
<td>261</td>
</tr>
<tr>
<td>Brushed</td>
<td>38</td>
<td>5.8</td>
<td>3</td>
</tr>
<tr>
<td>Folded pinched rim</td>
<td>19</td>
<td>2.9</td>
<td>15</td>
</tr>
<tr>
<td>Incised</td>
<td>19</td>
<td>2.9</td>
<td>9</td>
</tr>
<tr>
<td>Punctate</td>
<td>8</td>
<td>1.2</td>
<td>1</td>
</tr>
<tr>
<td>Cord marked</td>
<td>6</td>
<td>0.9</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>658</strong></td>
<td><strong>100.0</strong></td>
<td><strong>289</strong></td>
</tr>
</tbody>
</table>

- Plain
- Brushed
- Folded pinched rim
- Incised
- Punctate
Twenty-three features were identified in the excavations, but most of these are not directly attributable to the Yuchi component and are more likely linked to the Ranger outpost. Yuchi pottery was common in these features, numbering more than 100 sherds. The presence of these sherds in a Ranger context may indicate that Yuchi women were cooking for the Rangers. Most of the sherds from feature context were shell tempered plain, followed by sand and grit tempered plain.

Feature 20 was the only pit clearly associated with the Yuchi component. This large pit contained two large pottery vessel sherds and a large portion of a ball clay tobacco pipe in the upper fill, and a cluster of artifacts that had formerly been the contents of a small pouch in the lower fill. The pouch contained a small brass buckle, heavily used gunflints, gunflint preforms, lead balls, lead scrap, a wrought nail, and a small quartz pebble hammerstone, which suggests that this pouch contained accoutrements for a flintlock gun. The pouch was found near the base of the pit. In retrospect, Feature 20 may have been a looted Yuchi burial, but no trace of human bone was observed in the fill.

The artifacts from Mount Pleasant were grouped into functional categories, following South (1977). The resulting artifact pattern is shown in Table 3. When these data were compared with South’s Frontier Pattern, as revised by Wheaton and his colleagues (1983:271). The Trader Point assemblage falls within the range of kitchen, clothing, arms, and activity groups, but it is outside the range for architecture, tobacco, personal, and furniture groups.

<table>
<thead>
<tr>
<th>Table 2. Species List from Two Seasons of Test Excavations at Trader Point Excavations, 9EF169.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Common Name</strong></td>
</tr>
<tr>
<td>White tailed deer</td>
</tr>
<tr>
<td>Cattle</td>
</tr>
<tr>
<td>Raccoon</td>
</tr>
<tr>
<td>Chicken</td>
</tr>
<tr>
<td>Pig</td>
</tr>
<tr>
<td>Channel catfish</td>
</tr>
<tr>
<td>Ud. Mammal</td>
</tr>
<tr>
<td>Opposum</td>
</tr>
<tr>
<td>Eastern Gray Squirrel</td>
</tr>
<tr>
<td>Fox squirrel</td>
</tr>
<tr>
<td>Domestic cat</td>
</tr>
<tr>
<td>Even-toed hoofed mammal</td>
</tr>
<tr>
<td>Ud Bird</td>
</tr>
<tr>
<td>Swans, ducks, geese</td>
</tr>
<tr>
<td>Wood duck</td>
</tr>
<tr>
<td>Turkey</td>
</tr>
<tr>
<td>Box &amp; water turtles</td>
</tr>
<tr>
<td>Ud. Fish</td>
</tr>
<tr>
<td>White catfish</td>
</tr>
<tr>
<td>Brown bullhead</td>
</tr>
<tr>
<td>Largemouth Bass</td>
</tr>
<tr>
<td>American oyster</td>
</tr>
<tr>
<td>Freshwater mussel</td>
</tr>
</tbody>
</table>

(Source Wood 1991:Table 2; O’Steen 1991:Tables 1-3)
Table 3. Artifact Pattern at Mount Pleasant.

<table>
<thead>
<tr>
<th>Group</th>
<th>Mount Pleasant</th>
<th>South’s</th>
<th>Revised Frontier Pattern</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Trader Pt.</td>
<td>Survey (Site-wide)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Count</td>
<td>Mean%</td>
<td>Count</td>
</tr>
<tr>
<td>Kitchen</td>
<td>987</td>
<td>43</td>
<td>185</td>
</tr>
<tr>
<td>Architecture</td>
<td>676</td>
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<td>Clothing</td>
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<td>Tobacco</td>
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<td>Arms</td>
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<td>Furniture</td>
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<tr>
<td>Activities</td>
<td>92</td>
<td>4</td>
<td>7</td>
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<tr>
<td>TOTAL</td>
<td>2270</td>
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SUMMARY

Who were the Mount Pleasant Yuchi? Were they a pristine group of Yuchi, or did their group include refugee factions from decimated and splintered southeastern groups. We know from twentieth century ethno-historical research among Yuchi living in Oklahoma that members of the tribe retain distinctive cultural elements of ceremonies, language, myths, and traditions. While the group is classified by the U.S. government as a branch of the Creek Nation, many anthropologists and Yuchi would argue that they form a distinct culture and that their alliance with the Creeks was a practical political decision made by the Yuchi during the eighteenth century for their survival against the Cherokee. One way that their cultural autonomy can be established is through historical and archaeological research.

Native American groups were highly mobile during the eighteenth century. Historical documentation place several tribes in the lower Savannah River region during the early part of that century, including the Appalachian, Chickasaw, Creeks, Shawnee, Yamacraw. Did the Native American population at Mount Pleasant include remnants of these groups? Can the ethnic purity of the Yuchi at Mount Pleasant be established through archaeological pursuits? Several alternate hypotheses concerning the Mount Pleasant site are offered:

- Mount Pleasant had an earlier (non-Yuchi) Native American occupation, possibly Appalachian, which predates the 1720s.
- Among the ranks of Native Americans at Mount Pleasant during the period 1720s-1750s were minor contingents of tribes other than Yuchi.
- The Yuchi occupation at Mount Pleasant consisted of an ethnically distinct group of “unadulterated” Yuchi and this occupation was tightly restricted in time to the period 1720-1760.

These questions cannot be answered with these existing data, but future research at Mount Pleasant should address these issues. The Mount Pleasant site provides an exceptional laboratory for the study of the early origins of the Yuchi.
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