Appendix 46 to
THE HISTORY OF CHEHAW COUNCIL

THE INDIAN

IN

CHEHAW COUNCIL, B.S.A.

BY

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INTRODUCTION

The primary purpose of this pamphlet is to pass on to those interested in the Scouting program information on the life of the Creek Indian in Georgia, especially as he was before influenced by white man.

The idea for such a pamphlet came from two sources—Mr. Fairbanks, Mr. Guy, and members of their staffs at Ocmulgee National Monument in Macon, who suggested in the fall of 1952 that Georgia Scouts would find it interesting to know more about the Indians who originally lived here, and from the nation-wide Cub Scouting theme for October, 1953—"Indian Summer."

In preparing the material, references to events that are included at any length in history texts are touched upon very lightly. It was the comparatively "unknown" life of the Creek or "Muskegee" Indian that the author sought. The author was surprised at the large amount of information available concerning the Creek Indian which is comparatively unknown to the average boy.

The author hopes that the pamphlet will be of unlimited help to Scouts and Scouters in unveiling the Creek's past life in Georgia.

THANK YOU

The staff of Ocmulgee National Monument, librarians at Cordele, Montezuma, Albany, and Americus, and Worth County School Commissioner's Office are among those to whom we owe gratitude for their help in compiling this pamphlet.

Readers are requested to please note the reference material, much of which is available at the public libraries.

We wish to express our gratitude to Mr. Henry T. McIntosh of Albany for his cooperation in reviewing this material and for his helpful suggestions.

The Indian has been in Georgia about 10,000 years, according to the findings at the Ocmulgee Mounds.[1] The Wandering Hunters of the Folsom Period roamed Georgia right after the last Ice Age. Flint points peculiar to this period have been found at Macon, Georgia.

Just how many years ago the Indian came to the American Continents is not known because the Indian had no means of passing his history from one generation to another except by word of mouth. From where he came is also not certain although present-day authorities believe he came from Asia. Certain physical characteristics of the Indian resemble those of Mongolians.[2]

The Indian is sometimes born with dark purple spots on the back and often his incisor teeth are shovel-shaped, as with the Mongolians. Abundant straight, black hair, lack of baldness, and slant eyes in some Tribes are typical of both the Indian and the Asian.

Authorities believe the Indian came to the North American Continent from Asia by way of the Bering Straits, spreading out into Canada, the United States, Mexico, Central and South America. The further south he progressed the higher his civilization became. The Indians known as Aztecs, Mayans, and Incas built temples of rock and even developed a calendar! They lived in Mexico, Central America, and Peru.

Christopher Columbus gave the Indian the name "Indian" when Columbus by mistake thought he had arrived at the East Indies. Before this the Indian apparently had no collective name for his race nor did he know that other areas of the world existed. It is estimated there are nearly 500,000 Indians living today whereas when Columbus discovered America there may have been one million Indians here.

Cooper[3] referring to John R. Swanton in his "The Story of Georgia" suggested that the Indians first came to Georgia by way of the Gulf Coast and from the Northwest. These writers believe the Catawbas who migrated to South Carolina were the first Western Indians in Georgia. The Catawbas were of the Siouan tongue. Then came the Timucua Tribe which moved into Central Florida.

The other Tribes comprising the "Creek Confederacy" came in two waves. The people associated with the Choctaws and Chickasaws

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[1]Ocmulgee National Monument Pamphlet, U. S. Gov't. Printing Office, Washington 25, D. C.

[2]Ralph B. Raphael, **The Book of American Indians**, Fawcett Publications, Inc. Greenwich, Conn., 1953, P. 15-16.

[3]Walter G. Cooper, **The Story of Georgia**, American Historical Society, New York, N. Y. 1938.

moved along the Gulf Coast. These were the Pensacola, Apalachee, the Yamasee who settled in the Forks of the Altamaha west of Glennville, Georgia, and the Hitchiti, who lived along the Flint River and in the vicinity of Albany for a time. Other Tribes of this group were the Ocmulgee near Macon, the Oconee, the Sawokli, the Apalachicola, and the Tamathli, all in South Georgia. As can be noted, these Indians left behind their names to designate many of our Georgia rivers. This first group called themselves "Alcikhata" which is believed to have meant reference to the ashes of their ceremonial grounds.

The second group came from the Northwestern part of the United States. These were the Muskogees, a Shawnee word, who are believed to have pushed their way down the Savannah River. The Uchee Tribe moved Southward from Tennessee. DeSoto found some of them in the vicinity of Hawkinsville, Georgia, in 1540. The Shawnees in their wanderings lived along the Savannah River, (Sau-van-nogee to the Indian) leaving that river with its present name. This Tribe then migrated to the Potomac River area.

It is believed that the Cherokee came into the mountains of North Georgia in the 1600's, probably from West Virginia, if their tradition is reliable.

The Creek Indians along the Cahaba, Coosa, and Tallapoosa Rivers in Alabama and in the north part of Western Georgia were known as the Upper Creeks. Those of Central and Lower Georgia and Lower Alabama were known as Lower Creeks to the white man. The distribution map of the Indian Lore Merit Badge Pamphlet of the Boy Scouts of America[5] shows where the various Tribes of North America were located. This is an excellent book on Indians in general and is available for 25 cents from any Scout Distributor.

That the Indians lived in all of Georgia is apparent to any Cub Scout, Boy Scout, or Explorer who has spent much time roaming the fields and woods, for if he keeps his eyes on the ground for snakes, he certainly will find an arrow head or spear point sometime. Mr. H. T. McIntosh, editor-emeritus of the Albany Herald, over a period of years assembled a magnificent collection of Indian relics from this area of Georgia including arrow points, spear points, artifacts, pottery, "chunky" rollers, meal-grinding stones, and religious symbols which he very generously gave to Albany and Dougherty County. This collection is permanently displayed at the Carnegie Public Library in Albany and is well-worth a visit.

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[4] W. B. Hodgson, **The Creek Country & Creek Indian History,** Americus Book Company, Americus, Georgia, 1938.

[5] Elliott W. Mangam and Irving F. Southworth, **Indian Loer,** Merit Badge Series Boy Scouts of America, New York. 1942.

The Indians built the earth mounds at Macon, known as Ocmulgee*, and the Kolomoki Mounds** near Blakely, in Chehaw Council. Chehaw Council derived its name from the Che-au-hau Indians who once lived along the Flint River, in the vicinity of Leesburg and Americus, and on the Chattahoochee River near Columbus, according to Hawkins writing in the years 1798-1799.[6] (Benjamin Hawkins was Indian Agent for the United States from 1785 to 1816 and is buried on the Flint River between Knoxville and Butler where Fort Lawrence once stood).

We have included a map of Chehaw Council and immediate vicinity, endeavoring to place the Indian towns from available information. Note the names of the rivers and creeks.

The Indians had trails or foot paths. The map also shows the Forts, plus the Thigpen, Jackson, and Barnard Trails,[7] which were made by the white man. Briefly, the Thigpen trail* was made in 1703-04 by one James Thigpen of North Carolina for Colonel James Moore, running from North Carolina, through South Carolina and Georgia, to Florida. The Jackson Trail was that of General Andrew Jackson in his military operation against the Indians (Seminole) in 1818. Barnard's trail ran from Timothy Barnard's home on the Flint River, now Oglethorpe, to St. Marys, Georgia, and St. Augustine, Florida. All passed through Chehaw Council. Judging by old maps the Thigpen Trail route was about one-half mile east of the east boundary of Camp Osborn. The Barnard Trail was 3½ miles east of Camp Osborn.

We shall touch very briefly on the historical encounters of the Creek Indians (Muskogees) with the white man, as these battles

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*Ocmulgee National Monument is open daily with a small admission fee. Unit Leaders are urged to write in advance of a visit to Ocmulgee to arrange for a special guided tour. On such an educational tour the fee will be waived. Hours are 8:30 A. M. to 5 P. M., daily.

**The Kolomoki Mounds State Park is located 6 miles north of Blakely in Early County. Mount "E" has been excavated revealing the burial of the cremated ashes of a chief of the Weeden Island Tribe. This mound was completed more than 700 years ago on the Little Colomokee Creek. Items in the mound are displayed the way they were found. A building now covers the mound area. Clay pottery of unusual shape is on display. Herman Collier is park director and special guided tours may be arranged by writing him well in advance of your planned excursion. The Mounds are open dialy.

[6]Hodgson, op. cit., P. 24.

[7]Mrs. Lillie Martin Grubbs (Official Historian of Worth County), **"History of Worth County, Georgia,"** J. W. Burke Co., Macon, Georgia, 1934, P. 19-27.

*Col. Moore used this first military trail in Georgia to move his supplies and 50 soldiers and 1,000 Creek Warriors against the Spanish and Appalachee Indians in 1703-04, called by historians "The Appalachee Disaster." This followed the route in 1702 of the Spanish and Appalachees by English traders and 500 Creek Warriors on the east bank of Flint River.

may be read about in school and public libraries. DeSoto is said to have killed some 2,000 Indians in the vicinity of Mobile after he left Georgia. (Incidentally, that Spanish adventurer was lost for six days in the forests near West Point, Georgia, according to his log.) In the Creek War, General Jackson killed 2,000 warriors at the Battle of Horseshoe Bend in Alabama on March 29, 1814. The Creeks then submitted to the United States and were moved to Oklahoma beween the years 1836-40, following many local skirmishes.

The Creeks fought the Spanish and defeated them at Ayaville where a fort and church was located.* This Spanish community, predating English settlement, was located in Worth County, on the east bend of the Flint River. Mrs. Grubbs cites an Indian skirmish on Swift Creek the boundary of Worth and Crisp Counties. The Willis Family, now residents of Poulan, in Worth County, had ancestors massacred by the Indians near Dakota, Georgia. She also mentions the skirmish as Bushy Creek on the Alapaha River, the encounter starting in Tift County. This battle was fought on July 13, 1836, with 75 white soldiers killing all but five Indians.

Another skirmish took place at Gay's Hammock (1836?) about four miles southwest of Sylvester, Georgia. Capt. Erasmus Gay of Blue Springs, now Radium Springs, led the white detachment. The Indians fled to Indian Cave near Parkerville, in Worth County.* There they surrendered and a treaty was signed at Gintown, southwest of Sylvester on the Dougherty-Worth County Line, according to Mrs. Grubbs, who now lives in Columbus with her daughter. (Mr. Ridley Monk, Scoutmaster of Troop 33, Sylvester, a student of Mrs. Grubbs while she was teaching school in Sylvester, said she assembled a collection of over a thousand Indian articles found in the Worth County area.)

Strictly Indian battles of importance will be mentioned later.

Before we leave the historical portion of the Creeks in Georgia, something about Benjamin Hawkins and Timothy Barnard should be mentioned. Hawkins, as said before, was an Indian Agent. His territory was all Indian territory south of the Ohio River and east of the Mississippi with his headquarters at Fort Lawrence on the Flint River. Before his appointment as agent by President George

*Grubbs, op. cit., P. 11

*Indian Cave is located, according to residents in the area of Parkerville (1953), in the southwest corner of Worth County. This author visited the supposed location of the cave which is one-half mile south and 3/10 of a mile west of the intersection of Dougherty-Worth County Line with State Highway 133. There is a lime sink and a brush-covered hole about the size of a bucket leading into the ground under a lane. Residents say the cave entrance was covered by farming and the making of a road bed. Originally the cave was the size of a small house, according to Worth County people.

Washington, he was United States Senator from North Carolina. His many letters and reports are a source of information on the Historical Creeks.[9] He was respected by the Creeks and he taught them much about the white man's way of farming.

Timothy Barnard came from a family of early English settlers on the Atlantic coast. His grandfather was Lord Mayor of London, England. He loved the wilderness and settled on the Flint River at Oglethorpe and Montezuma about 1770. He married an Uchee Indian woman and they had 11 children who settled in the vicinity of Montezuma.[10] Their descendants are still residents of Georgia. He raised peaches, nectarines, vegetables, and grapes. His farm was well-fenced and located on both sides of the Flint River. The Barnard trail to St. Marys and St. Augustine was of his labor. He was neutral during the Revolutionary War, although he may have aided the Americans more than the British according to some historians. (The Creeks fought with the British.)

As stated before, the movement of the Creeks to the West in 1836-40 ended the Creek Epoch in Georgia. Thereafter they became servants to the will of the white man and his ways.

"What was the Indian of Georgia like before the white man came to the New World?" is a question that many Scouts have asked during our Indian Lore classes at Chase S. Osborne Memorial Boy Scout Camp.

The following pages will endeavor to answer this question. There are conflicts among the writers according to their descriptions. We have accepted those who put forth the clearest ideas and who seemed more familiar with the ways of the Muskhogees or Creeks. Their works will be cited at the bottom of each page.

The museum at Ocmulgee National Monument has a number of miniature displays showing the life of the Indian in the Macon area for some 10,000 years. Because the Indians left no written records, except pictures, their early way of life can be gathered only by archeological finds such as pottery, weapons, burials, ornaments, and mounds, plus the way the Indian lived when the white man first came to America.

The occupation of Ocmulgee has been divided into six periods beginning with the *Wandering Hunters* some 10,000 years ago.[11]

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[9]Merritt B. Pound, **Benjamin Hawkins, Indian Agent,"** University of Georgia Press.

[10]Grubbs, up. cit. P. 25.

(Note—We cannot go into detail on DeSoto's trail through Chehaw Council as there is disagreement as to his exact route. We do know that he passed through Chehaw Council traveling from Tallahassee to what is now Hawkinsville.)

[11]Ocmulgee, op. cit.

Then came the *Shellfish Eaters* or Archaic Period from 2,000 to 100 BC followed by the *Early Farmers* from 100 BC to 900 AD or Swift Creek Period. The *Master Farmers* occupied the Macon area from 900 to 1300 AD, called the Macon Plateau Period. This was followed by the *Reconquest* or *Lamar Period* 1350 to 1650 in which the Early Farmers seized Georgia from the Master Farmers. They spread into Alabama, Florida, Carolinas, and the mountains of Tennessee. Some of them were *Creeks* who make up the sixth period from 1690 to 1717 or the Ocmulgee Field Period.

The Wandering Hunters sought the native-camel and elephant which are now extinct in America, hunting with the spear and spear thrower. Their flint points were distinctive because of the peculiar groove. The climate was more moist than now and there was more forest.

The Shellfish Eaters were attracted to this area by the mussels in the streams. Hunting the bear and deer provided meat. They, too, used the spear and spear thrower. About 500 BC they developed the skill of pottery making, though crude at first. Evidence of them has been found in various parts of Central Georgia. They made net and line sinkers of stone.

The Early Farmers, although farming to some extent, depended upon wild plants and game for food. They had crude axes, spear throwers, and crude pipes for smoking. Because of their farming they had less of a tendency to roam. They had developed a religion that included burial mounds. They had beautiful, stamped-design pottery.

The Master Farmers raised corn, beans, pumpkins, and tobacco. Corn was the principle food which they planted in rows. They developed the town as a ceremonial place and stronghold. They did some hunting but spent considerable time moving earth for their earth-lodges and earth-covered temples, one of which has been restored at Ocmulgee.* There were seats for 50 men in the earth temple. Forty-seven seats line the wall on a clay platform. Three seats were for the more important leaders, these seats being at the back of a large clay eagle that includes a fire pit. The earth-covered temple was used in winter time with platform temples being used in summer. The Great Temple Mound is some 40 feet high and required about one million basket loads of earth. Bear in mind, the Indians had no machinery of any kind, except crude stone implements! The Master Farmers fortified their town and did little pottery or other art work.

As stated, the Master Farmers gave way to the Early Farmers, including Creeks. This fifth group combined the culture of the Early

*The Temple Mound is opened during regular visiting hours with a staff member describing the purpose and arrangement.

Farmer Period and the Master Farmers. They built temple mounds and lived in the swamps in small villages, which were protected by walls of upright logs. They made both stamped and incised pottery. To them, smoking was a habit.

The Creek Period ended Indian life at Ocmulgee. They became involved in the desires and rivalry of European nations. It was in 1690 that a Trading Post was established at Ocmulgee which attracted the Creeks to that area once again. The Indian was rapidly becoming dependent upon the white man's trading, trading that was not always ethical or honest. The Yamassee War of 1715 led by Emperor Brim of the Creeks failed to drive the English out of the Carolinas and as a result the Creeks began their westward movement, ending in Oklahoma.

Hodgson[12] writes that the Creek Conferedacy was founded in 1732 and was bounded on the west by the Mobile River and a ridge separating the Tombigbee waters from those of the Alabama; on the north by the Cherokees; on the northeast by the Savannah River; and everywhere else by the Atlantic and Gulf of Mexico.

Most authorities agree there were 40 to 50 towns in the Creek arrangement. Hodgson[13] states there were 37 Creek towns, 12 on the Chattahoochee and its waters, and 25 on the Coo-sau and Tal–a-poo-sa. It is believed the Creek population was in the neighborhood of 20,000—the combined population of Tifton and Americus according to the 1950 census. Contemporary whites when the Creeks were at their greatest power estimated the Indian population in terms of fighting men, warriors, or gun carrics. Muskhogees were the prevailing nation.

Authorities of the time disagree as to the physical appearance of the Creek. The Indian Lore Pamphlet[14] says in general the Southeastern Indians were shorter, faces rounder, noses broader, lips thicker, and skins darker than Indians of the north. In stature the Southeastern Indians were shorter and stockier with deep chests and small limbs.

John R. Swanton[15] describes both winter and summer dress for men and women. He is recognized as a leading authority on the Indians of this region. He writes that in summer the men wore breechclouts of deerskin, moccasins of deer, elk, bear, or bison hide, and leggins fastened to the belt to protect legs from briars and brush. The breechclout was generally 18 inches wide and ran between the legs and over the belt, front and back. Various decorations were

[12]Hodgson, op. cit., P. 12.
[13]ibid., P. 24.
[14]Mangam & Southworth, op. cit., P. 15.
[15]John R. Swanton, "**The Indian of the Southeastern United States,**" Smithsonian Institution, 1946, Pp. 439, 457, 461-463, 32.

used. The moccasins were well-dressed and smoked to keep them soft. Moccasins for ornament were of deer skin.

During cool weather they wore skin shirts and added skin blankets when cold weather arrived. Bear hides were a favorite robe in winter. Other winter robes consisted of panthers, buck deer, bears, beavers, with the fleshy side outward.

Dressed deer skin was a favorite summer shirt for visiting. In summer the men were nearly always barefoot around home and always bareheaded. The men shaved each side of their head leaving a roach which they rubbed with bear grease and powder from a native plant. The hair was sometimes decorated with beads and feathers. They wore ornaments of metal or shell on the ears, about their necks, and occasionally on the nose. Sometimes they wore ornaments on their arms and legs, wrists, and fingers. Their faces and parts of their bodies were elaborately tattooed to indicate the horrors of war. The men wore more paint than the women.

On the war path, the Creek Warriors wore the breechclout, belt, and moccasins. He carried a blanket, cords and leather for repairs, and some parched corn. His weapons were the bow and arrow (gun after the white man traded it to him!), knife, tomahawk, war club, and javelin. Long ago the warriors carried shields. They painted themselves red and black.[16]

The buffalo or bison was familiar in Mississippi and Alabama and according to Swanton the bison hair was a favorite for weaving into belts, garters, etc. The men carried a large pouch for pipe, tobacco, medicines and other items.[17]

One item that was probably for show on ceremonies was the feather cape made of flamingo or Eagle feathers. This was a short cloak just large enough to cover the shoulders and breasts.[18] The junior priests wore a white robe with a "stuffed" owl headpiece.[19]

The women, according to Swanton[20], wore garments partly of skins and partly of textiles (after the Europeans arrived). Moss was used on the coats. Some writers state they wore skin skirts and a piece of skin thrown over the left shoulder leaving the right arm free. Their winter garments were like those of the men. They wore their hair long, divided in the middle, and gathered in braids. They sometimes "clubbed" their hair at one side or on both sides of the head.[21]

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[16]Ibid, P. 693.
[17]Swanton, op. cit., P. 32.
[18]ibid, P. 455.
[19]ibid, P. 478.
[20]ibid, Pp. 816-817.
[21]ibid, P. 32.

Until the boys reached young manhood, clothing was the least of their worries except during cold weather. The same held true for the girls.

Most writers state that the Creeks or Muskhogees had plenty to eat, especially after the coming of the white man. Swanton gives the following list for their diet (remember that this is influenced by the white man's arrival): venison (deer), bear, turkeys, small game, cattle, hogs, ducks, dunghill fowls; they made cou-stick salt from creek-bottom moss; eggs, milk, peaches, persimmons, chestnuts, cake from the pulp of "mayapple," acorn-meal bread, sweet potatoes, hyacinth beans, bear oil, honey and hickory milk, turtles and their eggs, fish, melons, grapes, and needle palms. Swanton reminds us that the Europeans influenced the use of honey, milk, rum, eggs, rice, melons, salted meat, and sorghum. The Southeastern Indian did not have Irish (white) potatoes.[22] Dried meat, parched corn, dried fruits and vegetables, and stews seemed to play an important part in the Creek's diet. The dog was the only animal the Indian had domesticated before the white man came.

A number of Scouts have found stone bowls that the Indians used for grinding corn into meal.

An investigation into the normal duties of the Indians will show how the Creeks procured their food.

The women made pottery, baskets, mats, did the weaving, dried and cooked the food, did most of the work in preparing the skins, made clothing, parched the corn, gathered nuts, cut and brought in the firewood![23]

The men helped with the fields, hunted, fished, went to war, played in the great ball games, led in the ceremonies, built houses, made the corncribs for storing corn, made the Square Ground structures (more about the Square Ground later), felled trees (the staff at Ocmulgee found that a six-inch tree could be felled with a stone axe in 23 minutes), made canoes, drums, pipes, axes, arrows, bows, and war clubs.[24]

We were curious to know just what foods, especially fruits and vegetables, are native to America. National Geographic Magazine had two excellent articles on this subject.[25] Vegetables native of America are the following: sweetcorn (South America); white potatoes (South America—NOT Ireland!); beans including "wax"-pod and green-pod, kidney and "pea" beans, and lima beans (Central America); tomatoes (South America); squashes and pumpkins (South and Cen-

[22]ibid, P. 285.
[23]Swanton, op. cit., P. 715.
[24]ibid, P. 715.
[25]Victor R. Boswell, **Our Vegetable Travelers**, The National Geographic Magazine, August, 1949; and J. R. Magness, **How Fruit Came to America**, The National Geographic Magazine, September, 1951.

tral America); and sweet potatoes. All the rest, including the Southern favorites of melons, okra, and field peas (Africa) came from other parts of the world so the Indian did not have them!

As for the fruits native to the New World the list is very small—grapes, wild plums, avocadoes, papayas, pineapples, raspberries and blackberries, cranberries, blueberries, currants and gooseberries, persimmons and that is all! No apples (SW Asia), pears (Kashmir), peaches (China), Cherries (Asia), oranges (Burma), and bananas (Asia).

The Indians invented succotash. They had salt but no other seasonings such as pepper. Corn was parched and ground or was roasted on the cob within the husk. The same was true of potatoes which were cooked in the fire. Squash was good roasted in the fire. Sassafras tea was an Indian invention. The Creek Indians made their pottery from native clay to which they added sand, crushed rock or shell, and plant fibres or grass. The kneaded mixture was formed into long "ropes" and then wound around to form the general shape of the pot, the smoothing tool finishing the job. The pots were incised or stamped on the outside before baking. Few of these pots were flat enough on the bottom to stand by themselves. Usually ashes were piled around them to hold them in an upright position. Cooking was done in these pots.

On the war trail, many Indians carried parched corn and lived off the land, much like Boy Scouts and Explorers do on a "survival hike." Certain times of the year the "living" might be pretty meager. It is easy to see why the Indians went to war in the spring—more about this later.

Scouts and Explorers are interested in knowing what the boys did to while away time until they reached the age when they could go on the hunt or with the war party. Once again we refer to Swanton for he is the man who seems to know best.[26]

The boys stirred up nests of yellow jackets to see who could stand the sting the longest! They were permitted to torment dogs with their blow-guns and often hunted squirrel and rabbits in the woods with bows and arrows. Swanton says[27] every town had an old man, respected for his wisdom and age, who was the teacher of the children. He went from house to house gathering the young Indian boys about him, relating tales and traditions, instructing in home duties, encouraging obedience to parents, and singing songs. The girls did not associate with the boys and were trained by their mothers.

[26]Swanton, op. cit., P. 717.
[27]ibid, P. 145.

A custom among the Creeks was once a year to "scratch" the growing boys on the calves and thighs, this going on until the boy was 15 years of age. It was an honor for the Indian boy to display his "scratches" at the ball games which the boys were taught to play at an early age. Boy's ball play was called "Po-ko-its-it-ten" or simply—hitting at the ball!

A favorite game was "chunky" in which the Indians rolled a small clay or stone disc on the ground the two opponents shooting arrows at the disc as it rolled along. The man or boy coming the closest or hitting the disc was the winner. These discs were usually about one-half to three-fourths of an inch thick and in diameter about the size of a half-dollar. Many of these "chunky" rollers are included in Mr. McIntosh's collection at the Albany Public Library. Some writers say that spears were also thrown at the discs.

Mr. Swanton describes the "chunky" game for men[28] in which the men carried a long pole perhaps eight feet long. The stone rollers were "two fingers" thick and two "spans" around. The men, one or two to a side, threw the poles at the roller, the man coming closest winning.

The girls had their simplified form of ball in which there was one post and the ball was thrown by hand at a mark on the pole. Each hit counted one score.

The Creek Indians had their ideas about cheating and at an early age the Indian boy was taught that this was not the thing to do. The elder man who trained the boys included this in his teachings. If a Creek boy was found guilty of cheating by the Council, he was given a long scratch from his arms, over his breast, down each leg, or down his back, or both, according to Mr. Swanton. Before the lasting punishment was administered, the question was asked if the boy had been "taught," if so he was scratched, but if he had not been taught about fair play by the elder man, he was not punished.

The Creek Indians did not permit the father to punish his own sons! This custom seems rather strange compared with modern day policies along this line. It was the mother's kinsmen, the bad boy's uncles on his mother's side, who might punish him. The father could punish the children of his sister if his nephews needed punishment. The father had no authority in his own home, although he may have built it. He could just sit and sleep there!

Two typical homes of the Creek Indians have been described by Indian authorities[29], the setting about the time the white man came to the New World. One house was rectangular with walls

[28]Swanton, op. cit., Pp. 682-683.
[29]ibid, P. 33, P. 394.

6 to 8 feet high. The roof was supported by poles driven into the ground. The walls were of interlaced cane covered with a mixture of clay and grass. This type of house lasted about two years! The roofs were covered with several layers of bark or rough shingles laid upon rafters of poles. Poles running the length of the roof kept the shingles in place. The roofs were pitched from a ridge pole like many of our houses today. Such a house might measure ten by 12 feet!

The second type of Creek house was round with a framework of poles. The walls were interlaced cane or branches covered with mud or clay mixed with grass. There was one narrow door and perhaps a smoke hole.

In both houses a raised bench was built next to the inside walls for sleeping purposes. This bench was generally of clay, although some historians refer to poles and stretched skins. Blankets were cured animal skins. The winter homes were of a more substantial nature than those used in summer. Tepees were not common among the Creek Indians, who lived more or less in permanent towns. The tepee served as sort of a "tent" for roaming Indians. The Creek town might be moved if the soil lost its fertility from successive crops, or because of constant danger from neighboring Indians.

Some of the Creek Indians may have lived among their fields but most of them had their homes in the "town" for convenience and protection against the enemy. There were no stores as we know them, so "Town" does not have the meaning that we in the 20th Century apply to the word. Some Creek towns had a rule that homes must be within drum distance of the "Square Ground" or town headquarters where the chief or "Mico" lived. The drum was used to summon the Council for a meeting.

Sizes of the towns varied and each town was surrounded by the land tilled for food. As the population increased, the acreage under cultivation would be increased. If the town became so large that it made reaching the out-most farms difficult, the more energetic leaders would take a portion of the Tribe and establish a new town. Thus it was important to know the population of the town so each year at the annual festival, "Boos-ke-tau," in July or August, the number of residents were determined by collecting sticks, one for each person, we presume.

The Creeks had developed a language. In fac,t language has been the basis of determining Tribal groups such as the Muskhogee. As has been written, many of the Creek words are still names for our rivers of Georgia and Alabama. "Au-muc-cul-le," the creek at Americus, means pour upon me. "O-tel-le-who-you-nau," an Indian town on the Flint River six miles below present Albany, meant hurricane town. "To-co-gul-egau" meant tad-pole, a small town on the Kitchafoone Creek near Plains.

"Tat-tal-lo-see" meant fowl and was a village on a creek by that name northeast of Dawson. Chattahochee, the river forming the western boundary of Chehaw Council had the following meaning: "chat-to" meant stone and "ho-che" meant marked or flowered. "We-lau-ne" was yellow water and "co-wag-gee" was partridge in the Creek tongue. "We-tum-can" was rumbling water.

"Mus-cogee" was the Indian name for the Creeks although this is often spelled Muskhogee. "Iste-chate" meant Red Man while "Iste-hut-ke" meant While Man. "Iste-semale" meant wild man, a wanderer and a hunter, in other words, the Seminole Indians now living in Florida. They were considered part of the Muskhogee Tribe.

It would be rather difficult to call the Savannah River by its original Indian name of "Chishe-talla-fau-hatchee!" It was "Sau-van-nogee" to the Shawnees.

The Creeks did not have an alphabet, and none was produced by the Indians north of Mexico until Sequoyah, son of a German trader and a Cherokee woman, invented one in 1821. When one tribe came in friendly contact with another tribe, sign language was used. The Plains Indians developed this to the highest degree. The Indian Lore Merit Badge Pamphlet, Boy Scouts of America, contains more than 100 such signs. The Creeks used two other forms of communication which were cumbersome-smoke signals and pictographs or writing with pictures.

Beads, arrow points, and other relics found in Creek graves and mounds indicate that the Georgia Tribes carried on trade with Tribes in other parts of our nation. Flint from the Rocky Mountains and Ohio, copper from Upper Michigan, and conch shells from Florida are evidence of this.* All travel was done on foot or by canoe. The Indians did not learn to tame horses until the Spaniards came. A trip of a thousand miles was not unusual.

Creek customs seem strange to us, especially marriage. When the Indian youth felt he was old enough to marry he informed his kinfolk and the Council weighed the facts. He had to be a good hunter, brave in battle, and have some prowess as an athlete. The women folks on his mother's side of the family approached a cousin-tribe. The Creeks never married within their own tribe. This cousin tribe would then pick the bride-to-be, once again the women handling matters. If the cousin-tribe accepted a gift from the prospective groom, this meant his offer was accepted. Often the groom never

*In 1939, the author visited mounds near Newaygo, Michigan, on the old banks of the Muskegon River that contained relics and bones of the Muskhogee Tribe, over a thousand miles from their native Georgia.

saw his bride until he came to live with her people and that was the custom with the Creeks—the groom joined the family of the bride! The groom had to build a home, hunt a supply of meat, and harvest a crop before the marriage was official, all this transpiring before the "Boos-ke-tah" Festival, in July or August. The Indian term for marriage was "they are bound."

Punishment for Indian boys was previously pointed out. One source[30] said that as punishment the Creeks used thorns or the teeth of the gar fish to scratch the youngster's thighs. This had another purpose in that it was supposed the scratching would loosen the skin and let the evil out. The scratching also familiarized him with wounds and blood!

Murder was a crime with the Creek Indians but it was not always the man who did the killing who was punished! If he was a good athlete or a good warrior, a weakling brother might be substituted in his place! The murderer might also gain fogiveness by his accomplishment in war, or other brave deed. The murderer might be adopted by the family of the dead man. Often he was put to death with a jury of 3 to 6 men considering the evidence.

Nowadays, children receive their names shortly after birth usually by agreement between father and mother with some influence from other relatives. That was not the case when the Creeks inhabited Georgia. The first name or baby name generally was given as the result of some important event in the clan such as a death, good fortune, etc.[31]

The second name was given when the Creek boy reached young manhood. The paternal clan (mother's side) decided on the new name and this was presented before the Council. The young man did not know what his new name was to be until the annual "Poskita" festival. These names were peculiar to the clan and two or more people might have the same name, according to Hewitt and Swanton. During the Poskita festival, the chosen name was announced four times by the Elder Man, representing the mother's side of the family. This announcement came as a surprise to the young man because he did not know what his new name was to be. He stepped forth to receive his new name and a gift. He would then wave the token over his head and give forth the war whoop "Hi-yo-ke-tah!"

Almost everything the Creek Indian did had religious significance —his work, the wars, hunting, and even serving as an officer of his clan. The Indian considered animals, plants, and the trees in a special

[30]Pound, op. cit., P. 14.

[31]J. N. B. Hewitt, **Notes on the Creek Indian**, Edited by John R. Swanton, Smithsonian Institution, 1939, P. 141.

way. He had many superstitions. Ida Belle Williams pointed out a number of these in her history of Tift County.[32]

Good luck would be the result of a rattlesnake crawling into the town during a ball game. The Indian who pointed his finger at a rainbow would end up with a crooked finger. The Indian who did not spit four times after he saw a shooting star would lose his teeth and would become blind. Young dogs given a diet of wasps four mornings would become ferocious watch dogs (no doubt!).

If the hunter wanted to kill a greater number of squirrels, he simply had to take some hair of the right foot of a squirrel and bury the hair. The wolf would punish those not kind to the spirits (some authorities refer to the wolf meaning fox actually).

Children were not allowed to play with corncobs because these were supposed to represent a sensitive old woman. It was believed if the infant was scratched with the toe of a quail he would be fast and nimble afoot. Water from an old well would cause a baby to be a good singer, and if an infant ate the tongues of mockingbirds, he would be a mimic.

Another authority writes[33] that the infant boy was kept on a bed of panther skins to make him cunning, give him a powerful sense of smell, and endow him with the spring of the panther. When the boy was one month old he was dipped daily in the early morning cold bath to rid him of the previous day's impurities and to harden him. This seemed to be a common ritual of all the Creeks and probably also served the purpose of keeping the Creek Indians clean although perhaps not intended that way!

The Indians believed some animals were the cause of many of their physical ailments. Boils were the result of ants raising small hills on the flesh! A stomach ache was caused by a beaver's dam across the stomach. Rheumatism and diarrhea were caused by other animals. A twisted neck was caused by touching an eagle without proper medicine and sneezing was caused by someone talking to the sneezing Indian.

The medicine man was a high authority among the Creek Indians and generally he was an elderly man, wise and experienced. Making medicine was not his only responsibility. In some towns he might be "Tutka-Titca"[34] or firemaker and he was the chief priest. He might be called "Hilis-haya"[35] or medicine maker.

The mystic powers of the medicine man were believed to be great. He could transform the Indian into an animal so that the warrior

[32]Ida Belle Williams, **History of Tift County** (Ga.), J. W. Burke Co., Macon, Ga., 1949, P. 23.

[33]John Watten Caughey, **McGillivray of the Creeks**, University of Oklahoma Press 1938, P. 13-14.

[34]Hawitt-Swanton, op. cit., P. 127.

[35]Ibid, Pp. 136-137.

could spy on his enemies. He could guide an arrow to its target. He might even change the weather, according to Creek beliefs, by causing rain or heavy fog, and he could go so far as to make an earthquake! The medicine man might cause the enemy to become lost on the trail and he had the power of transforming friendly warriors into terrifying opponents to the enemy.

Boys and young men who evidenced unusual wisdom might go into training to be a medicine man at an early age. In their schooling, they heard all the traditions of their Tribe from the old medicine men because it was the duty of the medicine man to pass on this Tribal history to the next generation. They were junior priests.

As mentioned before, almost everything the Creek Indian did was somehow related to religion, in his way of thinking. This was especially true of their ceremonies and government. Religion influenced the physical arrangement of their towns.

The center of town was the lodge or house of Mico, Mic-co, or Miko, the town chief. Mico's first name was the name of the town which he governed. His lodge was located on the Square Ground and was part of the "Big House," or "Tcoko-faski," a group of structures arranged in a quadangle in the town's center. His house was on the west end of the quadrangle and with him were places for the four men of high rank.

On the south end was the building for the chief's advisers, or ::Taski-henihalgi," and the Burden Bearers or "Imalagi" or warriors' assistants, something like the knaves to the Knights of Old.

On the Noth side was the cabin for the Warriors ("Taslanagalgi") and the "Yahalagi" or administrtors of the black drink, who were also the messengers. This black drink, according to Pound[38], was a concoction of herbs offered as sort of a token of friendship.

The building on the east side of the rectangle was reserved for the women and children. These buildings have been suggested as being 10 feet wide and 30 feet long with the roofs set on nine posts sunk in the ground. The cabins were 20 feet apart at the corners. There was a split log running parallel to the front of each of the four cabins or structures mentioned above. There was seats or long benches inside of buildings.

The Council or "Intataka" of great men was the governing body of the town and the Great Council ruled the Tribe or "Confederacy." The Town Council was summoned by "Tutka-Titca," the fire-maker, upon direction of Mico, or "King" as the white men called him. In the case of the Town Council, the drum was beaten as the signal for assembly. The Great Council was assembled by the sending of "sticks" to Council members days before the governing body was to

[38]Pound, op. cit., P. 113.

assemble, the number of sticks indicating the number of days before the meeting would take place.* One stick was thrown away each day until the meeting day came. The Town Council assembled daily at the Square Ground.

The Councilmen, other than Mico and his advisors, were representatives of the Clans. This Councilman was the Elder Man and was the oldest man in the Clan, if he still possessed good judgment. If he had lost his mental power, then the next oldest man was Councilman. He was the "teacher" mentioned in the discussion of the training of the Indian boy.

The Clan seemed to be the basic social and governmental unit of the Creek Indian Tribe, something like the den in the Cub Pack or the Patrol in the Scout Troop. Making up the Clan were closely related individual families, related through the womenfolk! The Clans were divided into two groups; white or "Hathagalgi," and red or "Teibakagalgi," the latter providing the fighters or warriors for the tribe, the former providing the administrators. Mico, the peace chief came from the White clans, and he was elected by the red clans. "Tas-tan-agi" was the war or military chief and he came from the red clans. He was selected by the white clans. When there was no war, Tastanagi was sort of a chief of police. The burden carriers were also from the red clans. It is interesting to know that Mico, the town chief, and Tutka-Titca, the fire-maker, were selected from the same clan to avoid any political conniving among rival clans.

The time needed to elect a new chief or Mico might be 7 or 8 days or more. All qualifications were carefully weighed and, too, it was considered a gesture of modesty that the man chosen Mico decline the position at least once. His name would be immediately considered a second time and he might decline on this occasion, too, but he usually accepted the third time he was elected. The son of an old or deceased Mico was not considered, although the nephews might be, as one particular clan usually provided the Micos. The new Mico was notified of his election in a speech that lasted all night!

The new Mico was installed in an elaborate ceremony at the town house or Square Ground. The tokens of Mico's position seemed to be the white feather which was placed in his left hand and the white staff in his right and. He was told not to rule by sharp instruments, that is, by war, and that he must look down in order that he might see his people but he must not see the ground where there were crawling things that might spell misfortune to the Creeks, another superstition of interest. He was Mico for a life-time or until he became too old and feeble to rule wisely.

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*For those wanting detailed information about the Council and Creek Government refer to **"Notes on the Creek Indians,"** by J. N. B. Hewitt, edited by Mr. Swanton, Smithsonian Institution, 1939.

Mico and the Council ruled over all domestic and social affairs. Mico welcomed visitors to his town and spoke for the town. He was a member of the Great Council, that is, the Creek Confederacy. The Council summoned the religious festivals. Mico could not declare war but he and the Council could discourage war.

It was Tastanagi or "Tus-tun-nug-gee," the Great Warrior, who had this power. If Tastanagi strongly advocated war, he would lift the war axe, leave the "Big House" and shoot an arrow from his bow or fire a gun. He then gave the warwhoop—"Hi-yo-ke-tah!"—announcing that he was declaing war.[37] He could do this although the Council might be opposed to war! All those wishing to accompany Tastanagi, or agreeing with him, would follow him, likewise giving the warwhoop. The war was not fought then, but might take place months later, and as said before one or two men might be on the war trail. Historians agree that never did at least half of the Creeks go to war. Fortunately, many grievances were settled by the great ball games. Tastanagi could not decide the terms of peace. This was the responsibility of Mico and the Council.

The declaration of war was the signal for a ceremony.[38] Tastanagi would circle his winter house three times, would hang out the red colors (He was a red-clan member), and the war drum would be beaten. Those joining the war party assembled with parched corn and went through rituals for three days. This was followed by fasting during which time the warrior-candidates were carefully watched for weaknesses. The retired warriors spoke and the war-pipe was smoked. This was followed by a war-dance of 2 or 3 days, preceding a feast by the war party while the kinfolk fasted. Those inexperienced in battle left the camp quietly at night while the tried warriors attracted considerable attention as they departed, shooting guns and marching out single file. The war parties usually departed in the spring and consisted or 25 to 30 men. ,

The five languages making up the Creek Confederacy were the Muskhogee, the Hitchittees, the Uchee, the Natchez, and the Alabamu, but the great majority of the Creeks were Muskhogees and probably from them came the Great Mico or "King."

Creek tradition recalls a war incident by which the Creeks took their enemy by surprise. The Creeks knew that the enemy was endeavoring to ambush them so before they retired for the night, the Creek warriors built a large fire and appeared to be asleep under blankets circled around the fire. When the enemy attacked they found logs covered with blankets and before the attackers could recover their surprise, the Creeks closed in and finished off the enemy.

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[37] Hodgson, op. cit., P. 13.
[38] Swanton, op. cit., P. 694.

The role of a prisoner-of-war among the Indians was not a pleasant one. One historian recalled the old fields near Columbus where the Creeks had tied Cherokees to the stake until they starved! They scalped their enemy, and strangely most living warriors wore a lock for this purpose! Prisoners were not always put to death, they might be adopted by the clan who had lost a man in battle, or the prisoner might become a slave. Some historians write that the Creeks did not adopt their methods of torture until the white man came, but of this there is no written history to present as evidence, one way or another.

On the way to war, the warriors marched single file with the leader in front, but upon reaching the enemy area the leader followed at the rear of the group.

War honors might be earned by acquiring feathers from the Eagles, these feathers being much in demand for ceremonies; by going with the war party, or by being the killer of many deer.[39]

Apparently there were two classes of warriors. The first group consisted of those who had the qualifications or makings of a warrior, the young men who were called "Is-te-puc-cau-chau." The second group comprised those who were in the party that took a scalp, thus they received a war name. Their group title was "Tusse-ki-ul-gee." The war name was bestowed upon them by recommendation of the leader to the Council.

A name of interest was "Hopayuchi" given to the best of warriors, who had the quality also of a prophet or priest. He was a travelled man. Civil officers were eligible for this title, too.

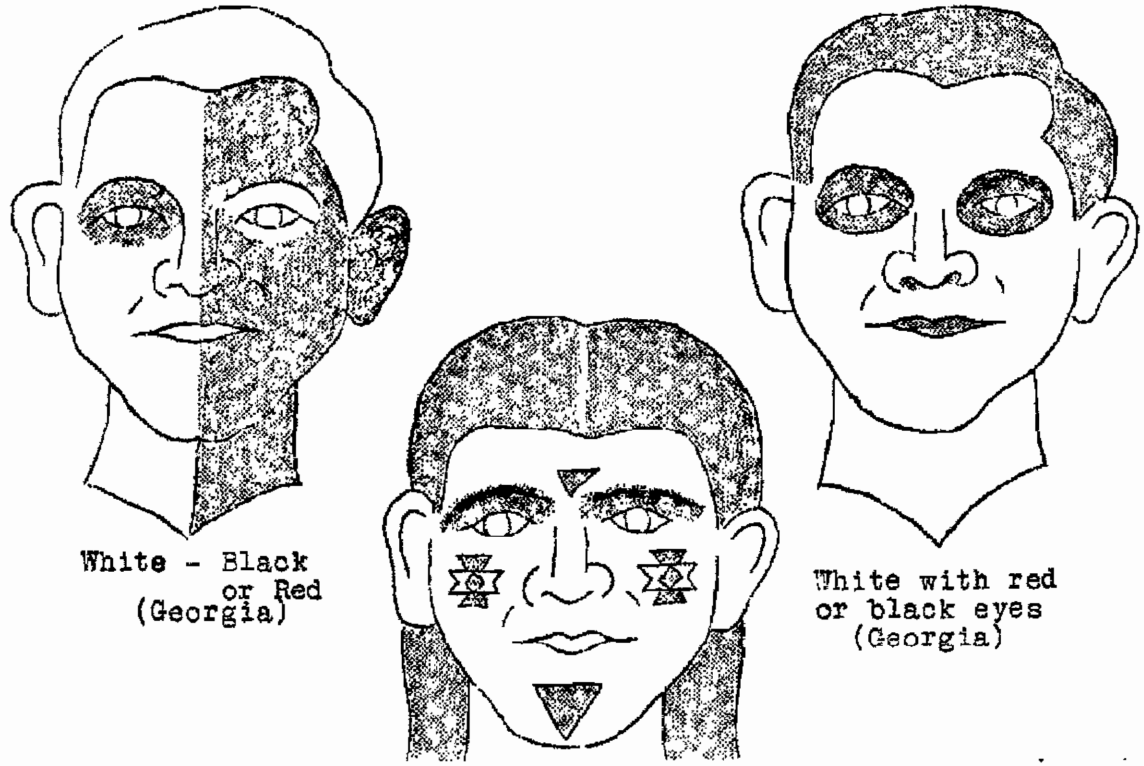
It is said that in war the Creek was brave and perhaps boastful. Of their historical battles they generally were the losers, referring back to their defeat by DeSoto and by Jackson, plus siding with England in the Revolutionary War and the War of 1812. Tribes of the Creek Nation lost the Yamasee War in 1715 in South Carolina. In the Chickasaw-Creek War of 1793-95, 200 Chickasaw soundly defeated 1,000 Creeks who had invaded the Chickasaw country! The Creeks were victorious over the Spaniards and their Indian allies.

Hewitt & Swanton list the grades of Creek Indian men as follows: 1. Fiksiko, (brave, courageous) upon reaching young manhood; 2. Yahola, if the Indian showed wisdom; 3. Imathli, if member of a Red Clan; 4. Heniha, if a member of a White Clan; 5. Tastanagi, warrior or leader of warriors; 6. Miko, or Mico, or Mic-co, "chief" or town chief. The town Mico could not reach a higher position but Tastanagi could.

Other than ceremonies which follow, this concludes our narrative on the Creek Indian and his ways. If the Creek Indians were

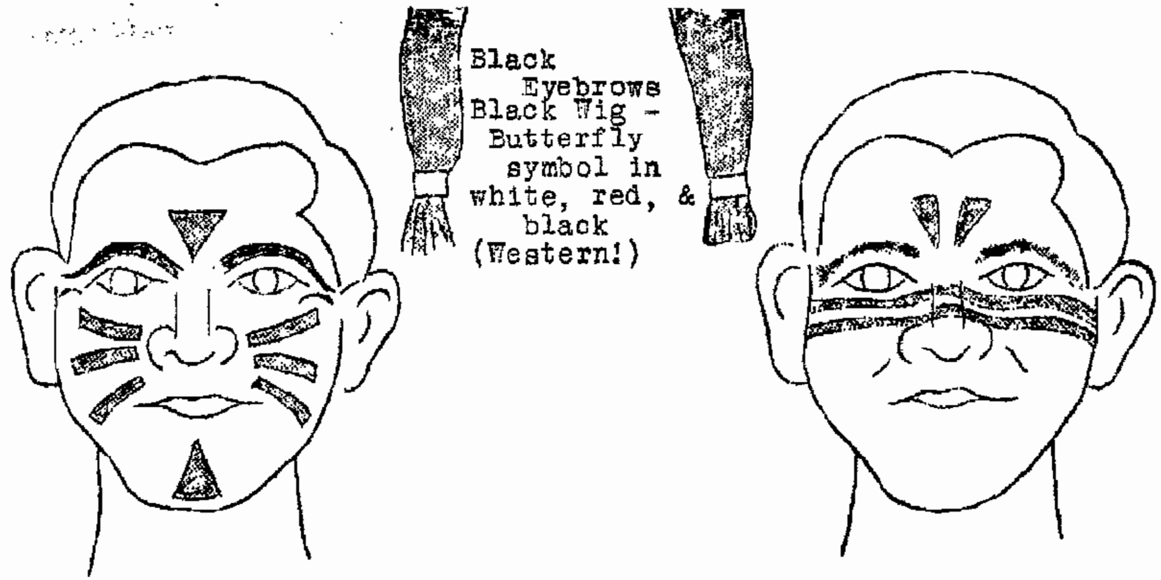
[39]Hodgson, op. cit.
[40]Hewitt-Swanton, op. cit., Pp. 141-142.

INDIAN MAKEUP SUGGESTIONS



White - Black or Red (Georgia)

White with red or black eyes (Georgia)

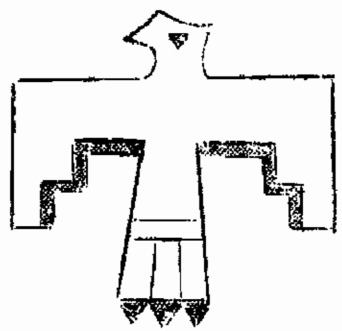


White or red "claw"
markings.

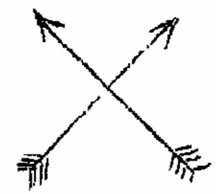
White, red, black,
or yellow stripes

Indian Makeup - makeup sticks available from Supply Service, BSA, Cat. #3120, black, carmine, white, yellow, blue, and green. Tempera colors also work if it does not rain!

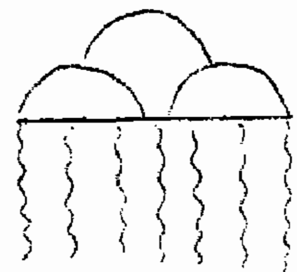
SYMBOLS - p454, "Handicraft," Lestor Griswold; Out West Printing & Stationery Co., Colorado Springs, Colo.



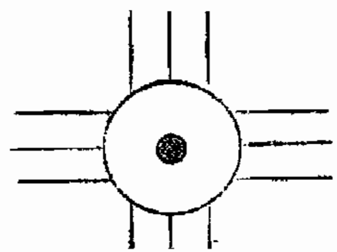
THUNDERBIRD - bearer of happiness

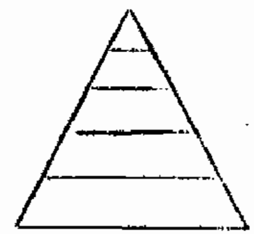


CROSSED ARROWS -friendship

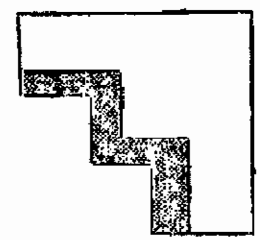


RAIN CLOUDS - Good Prospects

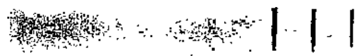




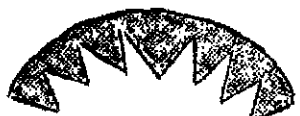
TEPEE - Temporary home



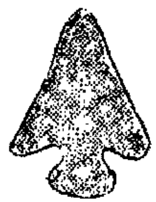
RAIN CLOUD - Good Prospects



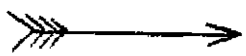
THE SUN - Joy,
happiness

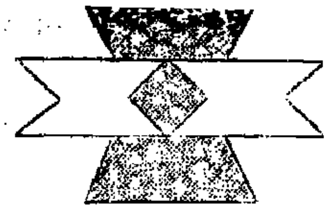


RATTLESNAKE JAW-
Strength



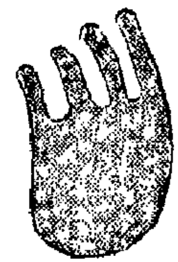
ARROWHEAD -
Alertness





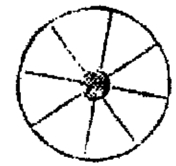
BUTTERFLY - Life
everlasting

LIGHTNING SNAKE

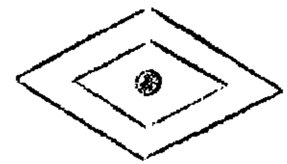


BEAR TRACK -
Good Omen

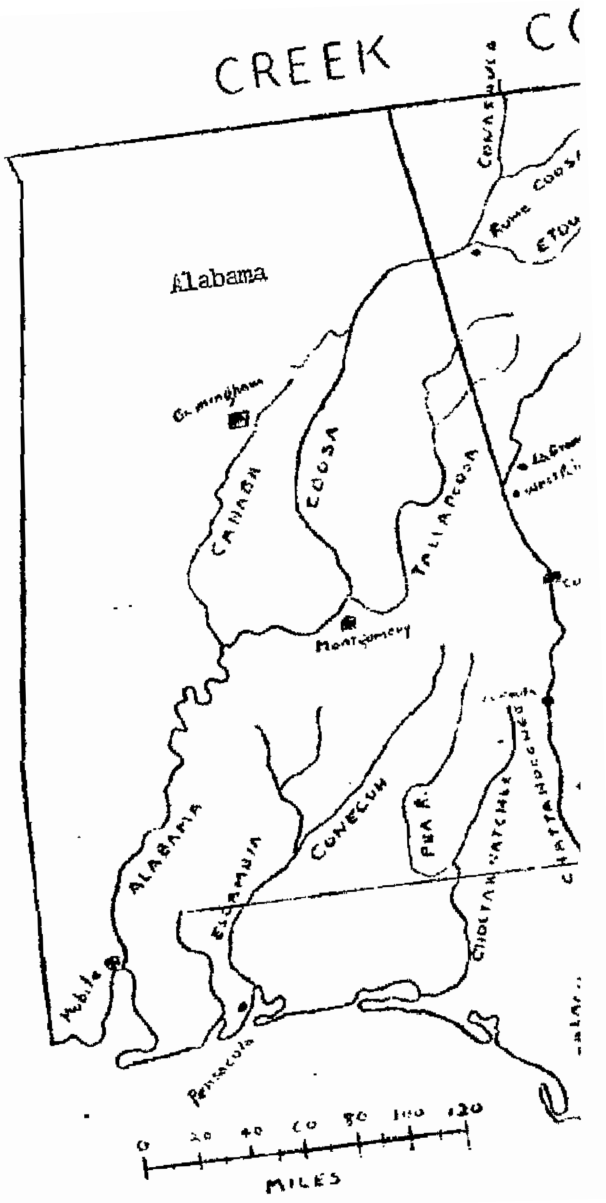
THUNDERBIRD TRACK-
Bright prospects



HOGAN - permanent
home



MEDICINE MAN'S
EYE - Wise



CREEK
Alabama
Birmingham
Montgomery
Mobile
Pensacola
CANABA
COOSA
TALLAPOOSA
ALABAMA
ESCAMBIA
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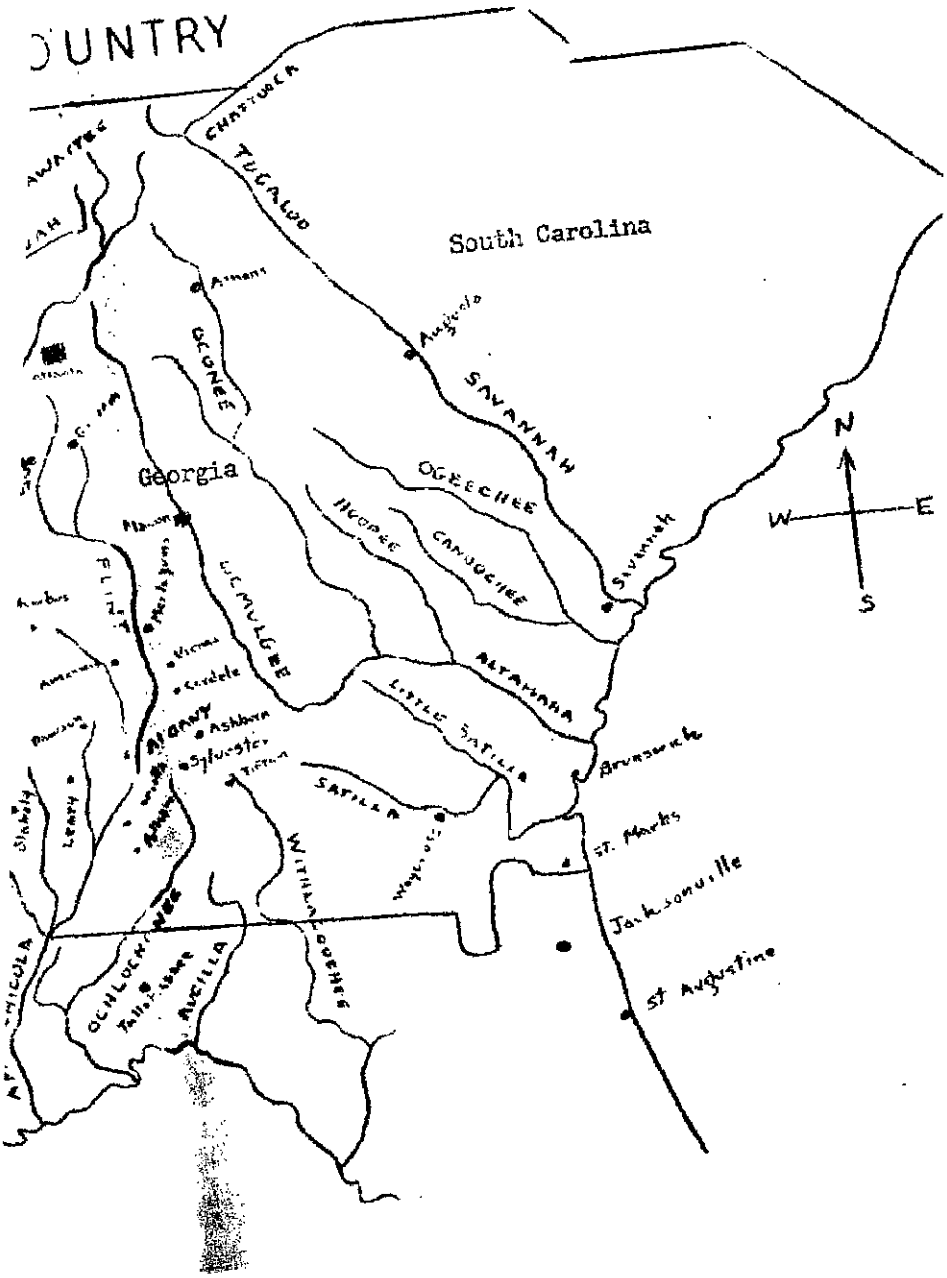
MILES



OUNTRY
South Carolina
Georgia
CHATTUGA
TUGALOO
SAVANNAH
OGEECHEE
CANOOCHEE
ALTAMAHA
LITTLE SATILLA
SATILLA
OCONEE
OCMULGEE
FLINT
WITHLACOOCHEE
AUCILLA
OCHLOCKONEE
Athens
Augusta
Savannah
Macon
Albany
Ashburn
Sylvester
Tifton
Cordele
Americus
Waycross
Brunswick
St. Marks
Jacksonville
St Augustine
Tallahassee
N
S
E
W

bothered by mosquitoes and other insects we read no mention of it. Often they lived in the swamps for protection (against the enemy, we presume, and weather) where today insects abound. We visited several village sites and the insects were there first!

NOTES

On the south side of the road running west to Lake Blackshear from Georgia highway 257, one mile north of the Smoak Bridge at Warwick in Crisp County, there is a large boulder from which the bronze plate has been removed. This boulder marks the site of Fort Early which was established in 1812 as a bulwark against the Creek Indians. The fort, which was probably similar to Fort Hawkins at Macon, the stockade type, was constructed by Gen. David Blackshear, a noted Indian fighter. Generals E. P. Gaines and Andrew Jackson used the fort later in their wars against the Indians.*

Fort Gaines in Clay County was established in 1816 by the order of Gen. Edmond P. Gaines and was located on a bluff overlooking the Chattahoochee River, near the Present city of Fort Gaines.**

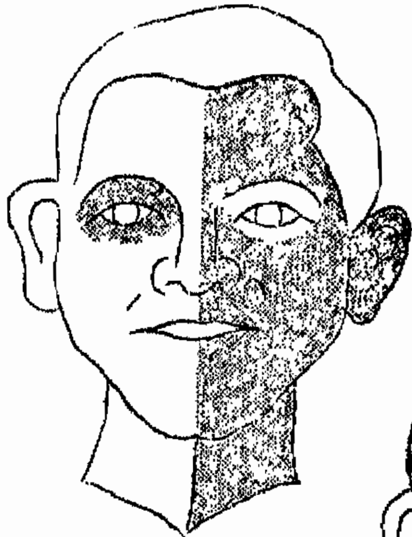
On July 20, 1812, the Creeks attacked and captured Fort Mims on the lower Alabama and put to death 400 white men, women and children.

Two soldiers under Gen. Jackson were ambushed and killed by the Creeks on January 22, 1818, while crossing the Cedar Creek between Fort Early and the present location of Cordele. The attack was repelled.*

Pindertown on the Flint River in Worth County had the first post office (1825) between Milledgeville and Tallahassee, according to old records. There the stagecoach, running between the two towns mentioned above, stopped at the local inn. Now there is nothing to give evidence of this first "town" in the Albany area save a few old brick and the old stagecoach road now used as a cattle path on the W. C. Carroll farm south of Oakfield. The site was first occupied by the Indians, later by the Spanish, then the English. Today Pindertown is a cow pasture! Nearby is the old cemetery in which is buried John Ford, a Revolutionary War Veteran. This is about nine miles northwest of Camp Osborn. This area is 2.6 miles south of Oakfield on the west side of Georgia Highway 257.

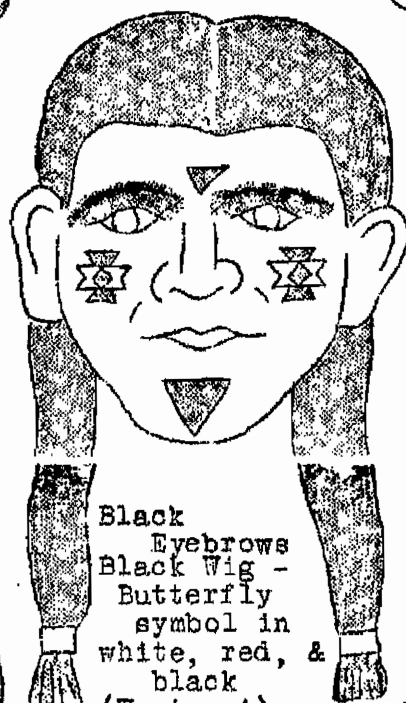
*Lucian Lamar Knight, **Georgia's Landmarks, Memorials, & Legends**, Byrd Printing Co., Atlanta, Georgia, 1914, Pp. 699-700, Vol. II.
Rev. George Roberts(?), **Historical Collections of Georgia, Pudney(?) and Russell, Publishers, N. Y., 1854, P. 425.

INDIAN MAKEUP SUGGESTIONS



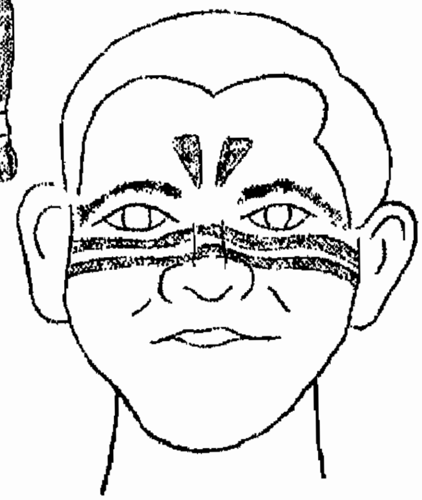
White - Black
or Red
(Georgia)

White with red
or black eyes
(Georgia)



Black
Eyebrows
Black Wig -
Butterfly
symbol in
white, red, &
black
(Western!)

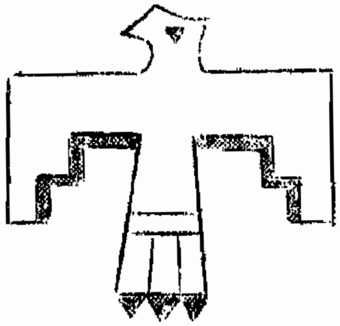
White or red "claw"
markings.



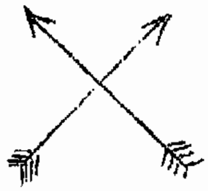
White, red, black,
or yellow stripes

Indian Makeup - makeup sticks available from Supply Service, BSA,
Cat. #2120, black, carmine, white, yellow, blue, and green.
Tempera colors also work if it does not rain!

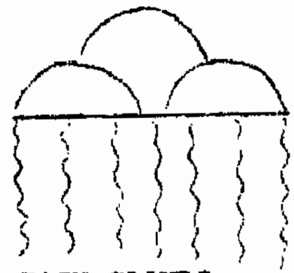
SYMBOLS - p454, "Handicraft," Lester Griswold; Out West Printing & Stationery Co., Colorado Springs, Colo.



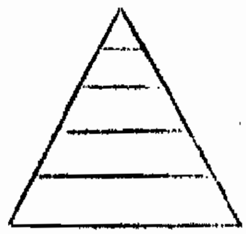
THUNDERBIRD - bearer of happiness



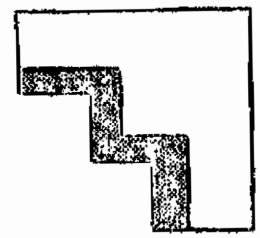
CROSSED ARROWS -friendship



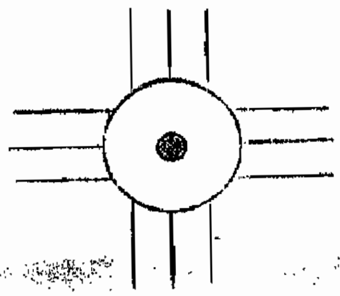
RAIN CLOUDS - Good Prospects



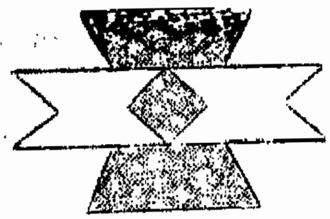
TEPEE - Temporary home



RAIN CLOUD - Good Prospects



THE SUN - Joy, happiness

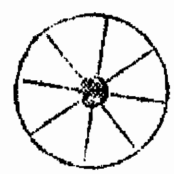


BUTTERFLY - Life everlasting

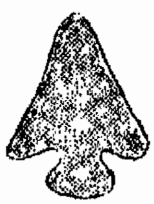
THUNDERBIRD TRACK-Bright prospects

RATTLESNAKE JAW-Strength

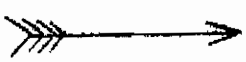
LIGHTNING SNAKE



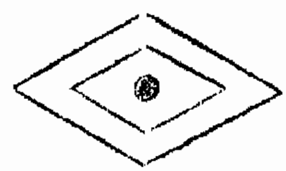
HOGAN - permanent home



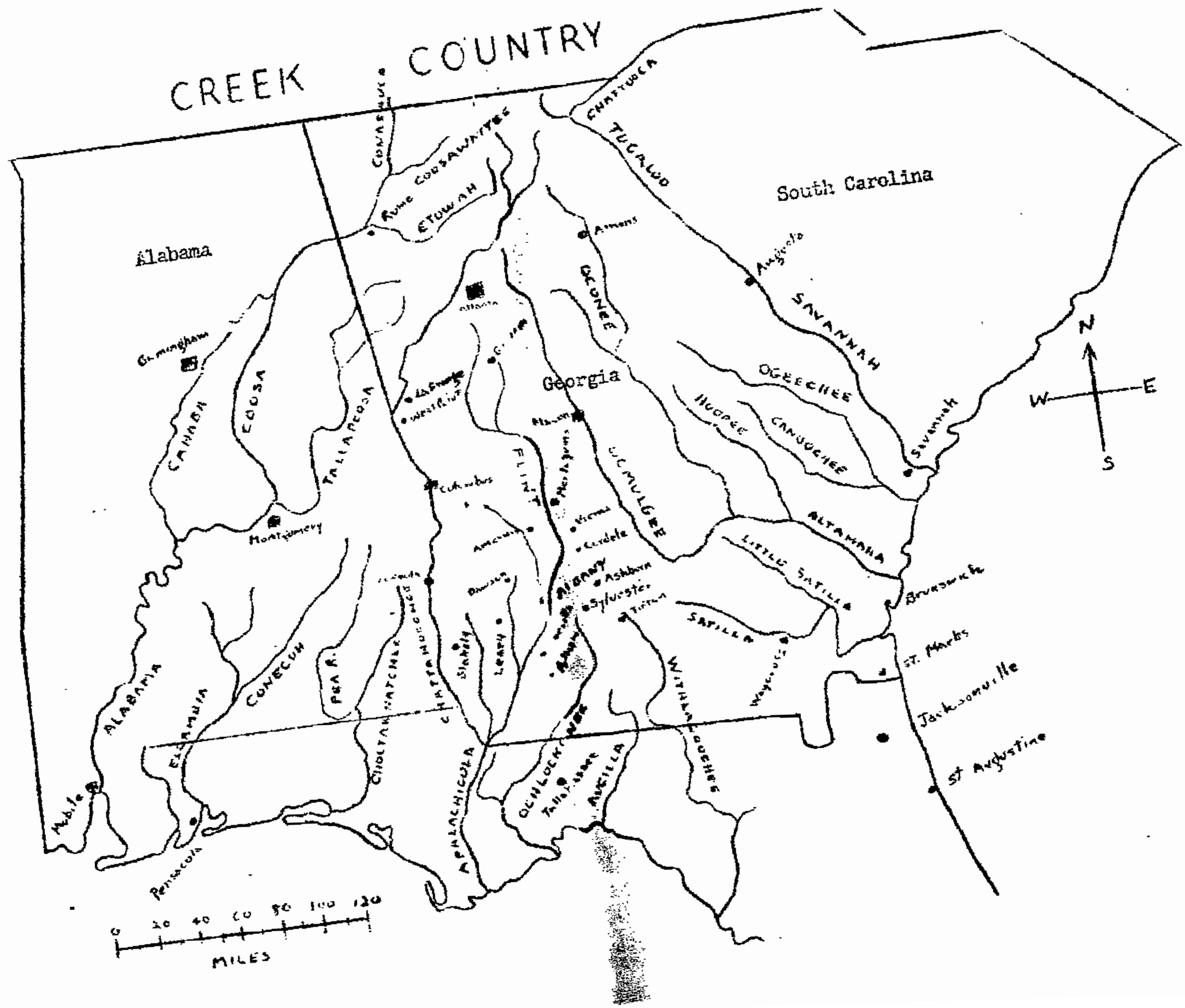
ARROWHEAD - Alertness



BEAR TRACK - Good Omen



MEDICINE MAN'S EYE - Wise



CREEK COUNTRY
Alabama
Georgia
South Carolina
CHATTOOGA
TUGALOO
COOSAWATTEE
ETOWAH
Rome
Athens
Augusta
SAVANNAH
OCONEE
Atlanta
OGEECHEE
OHOOPEE
CANOOCHEE
Savannah
N
E
W
S
COOSA
CAHABA
TALLAPOOSA
Montgomery
Columbus
FLINT
OCMULGEE
Macon
ALTAMAHA
LITTLE SATILLA
SATILLA
Brunswick
St. Marks
Jacksonville
St Augustine
Albany
Ashburn
Sylvester
Tifton
Cordele
Americus
ALABAMA
ESCAMBIA
CONECUH
Mobile
Pensacola
CHOCTAWHATCHEE
CHATTAHOOCHEE
APALACHICOLA
OCHLOCKONEE
Tallahassee
AUCILLA
WITHLACOOCHEE
0 20 40 60 80 100 120
MILES