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THE OFFICIAL MAGAZINE of the POARCH CREEK INDIANS

creek corner



*From Fort Jackson
TO THE Indian Removal Era*

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Contractors
Association
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of Mal McGhee to
Board of Directors**

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SHARON DELMAR
Editor, Creek Corner

LETTER FROM THE EDITOR

“As students return to school... the season reminds us that learning is not limited to the classroom. Every stage of life offers opportunities to gain new knowledge, develop new skills, and grow through the experiences we share with others.”

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ugust often brings a change of pace. As students return to school and families settle into new routines, the season reminds us that learning is not limited to the classroom. Every stage of life offers opportunities to gain new knowledge, develop new skills, and grow through the experiences we share with others.

That same spirit of learning can be found throughout Poarch Creek. It is reflected in the knowledge passed from one generation to the next, the traditions that continue to be preserved, and the people whose dedication strengthens the Tribe every day. Growth comes in many forms, and it is often built through the small, consistent efforts that shape a stronger future.

The stories in this month's Creek Corner reflect that spirit of progress. They celebrate the people, accomplishments, and initiatives that continue to make a difference across Poarch Creek while honoring the values and traditions that remain at the heart of the community.

Thank you for taking the time to read this month's issue. I hope these stories leave you informed, inspired, and with an even greater appreciation for the many ways Poarch Creek continues to invest in its people and its future.

MVTO, SHARON DELMAR



TRIBAL LEADERS

The mission of the Poarch Creek Indians is to protect our inherent rights as a sovereign American Indian Tribe, promote our culture and beliefs, to help our Tribal Citizens achieve their highest potential, maintain good relations with other Indian tribes and units of government, acquire, develop and conserve resources to achieve economic and social self-sufficiency, and ensure that our people live in peace and harmony among themselves and with others.

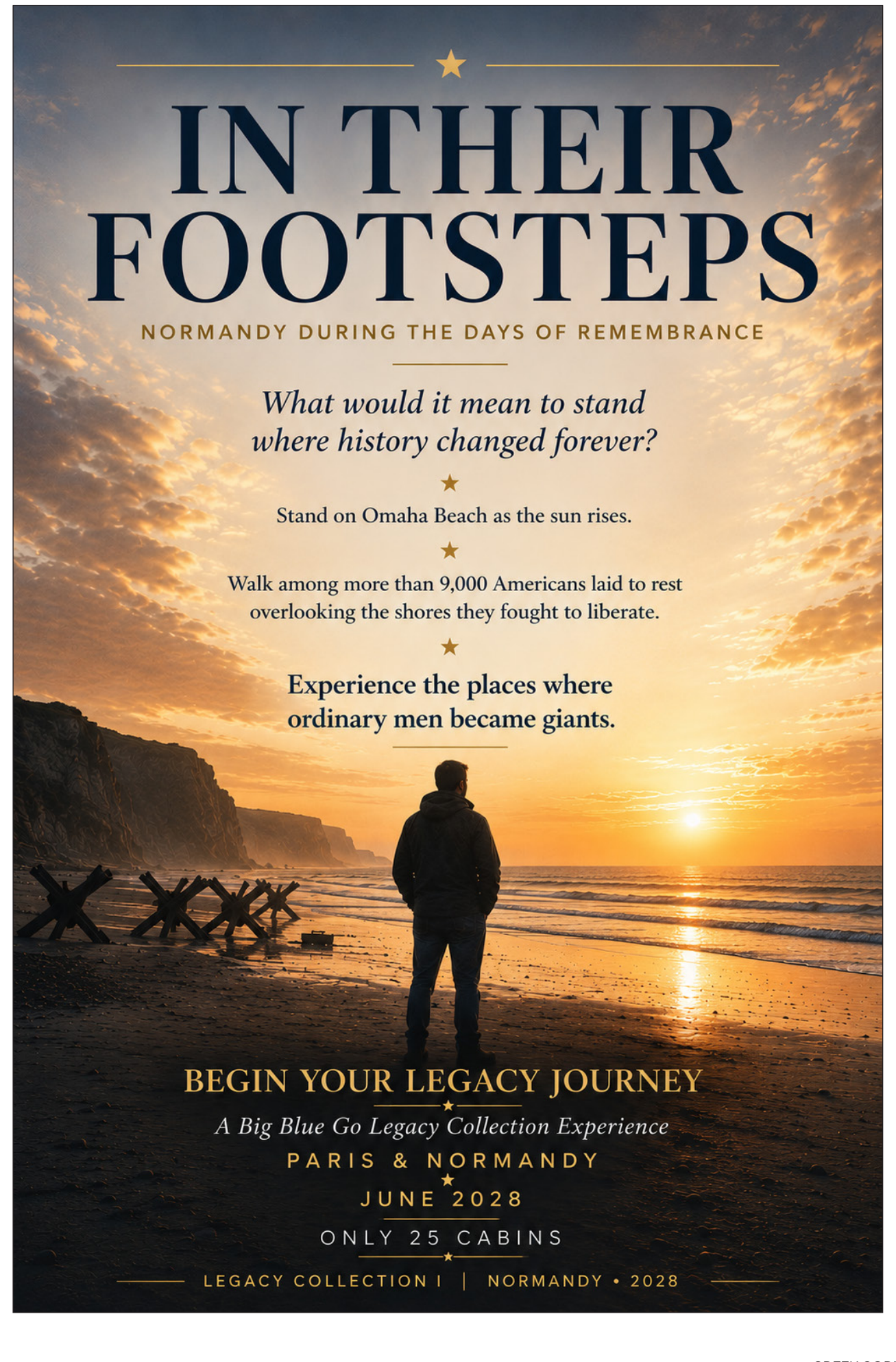
TOP ROW (LEFT TO RIGHT)

Stephanie Bryan, *Tribal Chair*
Robert McGhee, *Vice Chair*
Charlotte Meckel, *Secretary*
Amy Gantt, *Treasurer*

BOTTOM ROW (LEFT TO RIGHT)

At-Large Council Members:
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Christina Flint-Lowe
Sandy Hollinger
Keith Martin
Arthur Mothershed





IN THEIR FOOTSTEPS

NORMANDY DURING THE DAYS OF REMEMBRANCE

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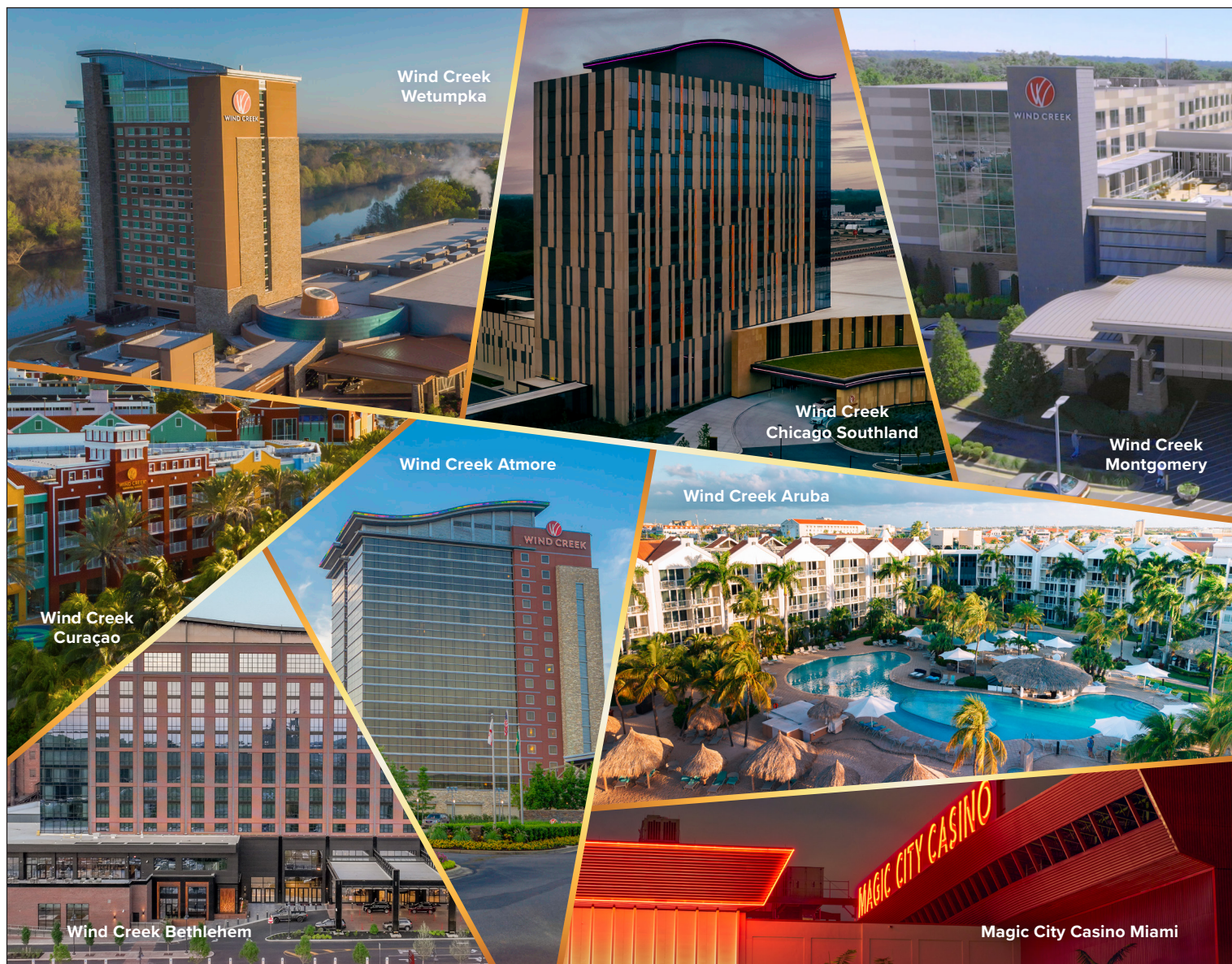
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2026 TRIBAL COUNCIL ELECTION RESULTS

By Sharon Delmar



ongratulations to the winners of the 2026 Poarch Creek Indians Tribal Council Election.

Tribal Citizens re-elected Stephanie A. Bryan as Tribal Chair and CEO and Arthur Mothershed as At-Large Tribal Councilman, while Dewitt Carter returns to Tribal Council as an At-Large Tribal Councilman.

The elected officials were sworn in during the June 18, 2026, Tribal Council meeting.

We extend our congratulations to each of the elected officials and thank every Tribal Citizen who participated in this year's election by casting a vote.



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From Fort Jackson to Indian Removal Era

By Billy Bailey, Clayton Coon, Brandy Chunn, and Sehoj Barnett



UPPER CREEKS

APPALACHIA
MOUNTAIN

LOWER
CREEKS

ANCESTRAL
HOMELAND

Poarch Creek Tribe
Today

GULF OF MEXICO

When William Weatherford rode into Fort Jackson in the spring of 1814, he expected he might not leave alive.

Only weeks earlier, he had commanded a group of Redstick forces through some of the most intense fighting of the Creek War. After the Battle of Holy Ground, that group, mostly Alibamu and Koasati, withdrew and took refuge on Moniac's Island. Menawa commanded a different Redstick force which defended a barricade against Andrew Jackson's army at the Battle of Horseshoe Bend. Direct Redstick ancestors and relations of the modern Poarch Creek Indians were among the mostly Alibamu and Koasati families which remained with Weatherford rather than those who fought at Horseshoe Bend.

Poarch Creek ancestors who allied with General Ferdinand Claiborne and the Mississippi Territory forces were engaged in the southwestern campaign against their own relatives, led by William Weatherford and the Redstick towns of the general Alibamu and Coushatta region, along the southern Coosa/Tallapoosa and Alabama River. Claiborne's command remained engaged in these separate operations and did not join Jackson's army at the Battle of Horseshoe Bend. Despite some widely-held misconceptions, Poarch Creek ancestors didn't fight alongside Andrew Jackson at the final battle of Horseshoe Bend.

Andrew Jackson did in fact have many Native allies who fought at Horseshoe Bend whose descendants live in many modern communities. These included Cherokee, Choctaw, Chickasaw, Upper Creek, and Lower Creek warriors, many of whom believed the Redstick movement threatened the future of their own communities. The Creek War divided towns, clans, and even families, leaving Native people to make extraordinarily difficult choices during a time of crisis.

After hearing about the loss at Horseshoe Bend, multiple Redstick leaders thought it was time to surrender, while others went to Florida to continue the fight among Seminoles. Weatherford himself entered Fort Jackson to seek food for starving

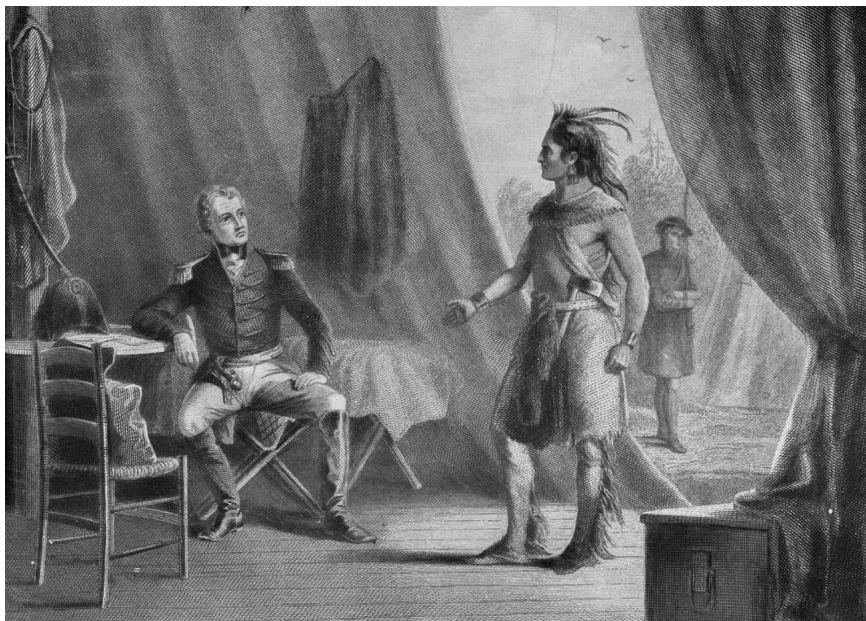
Creek women and children hiding in the forests. Jackson's officers wanted Weatherford arrested and executed, but Jackson refused, reportedly declaring that no one would kill "as brave a man as this."

On August 9, 1814, the Treaty of Fort Jackson forced the Creek Nation to surrender more than twenty million acres of land to the United States. No known ancestor of the modern Poarch Creek Indians signed or supported the Treaty of Fort Jackson. Much of the land taken under the treaty belonged not only to Redstick Creek families, but also to Creeks who stayed neutral during the war, those who helped the United States, and even survivors of Redstick attacks such as Fort Mims.

The treaty punished Creeks equally across the board, and Poarch Creek ancestors found all their Alabama River homelands devastatingly ceded away from traditional clan stewardship to ownership of the U.S. government overnight.

Many of the signers of that treaty represented towns aligned with the anti-Redstick Creek National Council, such as Tuckabatchee and Yuchi leadership. Many Alibamu-Koasati towns were closely linked to the Redstick cause under the leadership of William Weatherford and Josiah Francis. But signers representing these towns on the treaty

...continued on next page



PICTURED William Weatherford, "Red Eagle," surrenders to Andrew Jackson at the end of the Creek Indian War of 1813-1814. Artwork by John Reuben Chapin. Engraving by William Ridgway.

**PICTURED**

From Left to Right
 • Menawa
 • Opothle Yoholo
 • William McIntosh

had remained aligned with the Creek National Council all along, such as Hickory Ground being represented by Tallassee Fixico, and Coosada being represented by Captain Isaacs.

For Upper Creek families, the treaty did more than reduce the Creek Nation to a small area. It dismantled a system of land stewardship that had existed for generations. Before Fort Jackson, Creek families did not rely upon deeds issued by the United States to establish rights to the land. Stewardship passed through matrilineal families, clan relationships, and town authority. Hunting grounds, fertile river bottoms, and cattle ranges were managed through Creek law and family responsibility.

The descendants of Sehoy occupied some of the most important lands along the Alabama River. Sophia McGillivray Durant oversaw extensive family lands in central and southwest Alabama. William Weatherford, David Tate, Elizabeth Weatherford Moniac, Lachlan Durant, and numerous other descendants remained connected through this matrilineal network centered on the Wind Clan. Their authority rested within Creek society rather than American law.

The Treaty of Fort Jackson transferred legal control of those lands to the United States. Families who had occupied these places for generations suddenly found themselves petitioning the federal government to remain on their own homeland.

Poarch Creek ancestors had lived in southwest Alabama long before 1814. They maintained extended family networks stretching from the Upper Creek towns down to the Mobile Tensaw Delta. They regularly traveled between these communities to attend ceremonies, councils, and trading opportunities.

Lynn McGhee's petitions illustrate what happened after Fort Jackson. Before the Creek War, Lynn cultivated fields along the east side of the Alabama River near Eliska, Choctaw Bluff, and at today's Eureka Landing. His brother Semoye continued farming those lands after the war.

When the ceded lands were opened to American settlement, white settlers swarmed the region. Lynn and Semoye repeatedly petitioned the federal government, explaining that they had never abandoned their lands after the war and their people had been there long before the war.

Their efforts largely failed. John Gayle, who later became governor of Alabama, violently threatened Lynn when he attempted to return to his property. Congress eventually recognized claims for Lynn's descendants after he passed away, but not on the original lands the settlers stole away from him, that he fought so long for.

Lachlan Durant spent years fighting for the same goal. As the son of Sophia McGillivray Durant, Lachlan inherited longstanding family interests along the Alabama and Little River corridor. He petitioned repeatedly for lands that had belonged to his family long before Fort Jackson.

Federal officials acknowledged portions of his claim, but white settlers continued occupying the property. Lachlan later said, “they [white intruders] have taken forcible possession of our fields and houses and ordered us off at the risk of our lives.”

John Ward, of Hickory Ground tribal town, and the son of Nahoga/Mahiga, Sam Moniac’s sister, petitioned the federal government in 1834 for his reserve of land: “The reason why he wants said land is not that it is fertile but because it is the land he lives on and is in the Town he belongs to and is in the midst of his relations and friends.”

Interestingly, the land Ward sought was not near Wetumpka, where the square ground of Hickory Ground is located. It lay farther down the Alabama River among relatives who had occupied that region for generations. His petition reveals that political identity with an Upper Creek town and residence that extends far down the Alabama River existed simultaneously.

Joseph Cornells provides another example. Cornells was an important man from Tuckabatchee, yet he petitioned to secure lands along Burnt Corn Creek. Like Ward, Lynn McGhee, and Lachlan Durant, he was not attempting to establish a new home. He was trying to retain one that already existed.

While these families fought to retain ancestral lands, they continued participating in the political and ceremonial life of the Upper Creek Nation. As one traveler recorded in 1824: “To the green-corn dance I find many Indians repair, who are settled in Alabama, on lands reserved for them by the United States, for services during the war.”

One of the most important centers after the war was Thlopthlocco. Founded by High Head Jim, also known as Jim Boy, Thlopthlocco became a gathering place for Creek families rebuilding after the war. Former Redsticks and former supporters of the National Council participated in community and ceremonial life there. Both Sam Moniac and his Redstick son, Alexander “Dixon” Moniac, were members of Thlopthlocco Tribal Town. The divisions created by the Creek War no longer seemed to matter, as survivors endured under increasing American pressure.

The next political crisis came in 1825 with the Treaty of Indian Springs. William McIntosh and a small group of Lower Creek leaders agreed to cede nearly all remaining Creek lands in Georgia and portions of Alabama without the approval of the Creek National Council. Under Creek law, no individual possessed the authority to sell Creek lands. The Council declared the treaty illegal and sentenced the signers to death.

On April 30, 1825, Menawa led approximately two hundred warriors to McIntosh’s plantation on the Chattahoochee River. McIntosh and several other signers were executed, and the plantation was burned. Poarch Creek patriarch Sam Moniac, known in Creek as Totkvs Harjo, was among the warriors who carried out that execution.

William McIntosh became one of the most widely known Lower Creek Muscogee leaders in American history, and some have incorrectly assumed that Poarch Creek families descend from his family. McIntosh’s descendants removed to Indian Territory and became part of the modern Muscogee Nation in Oklahoma. The ancestors of the Poarch Band descended overwhelmingly from Upper

...continued on next page



PICTURED Trail of Tears. Oil on Canvas by Robert Lindneux. 1942.



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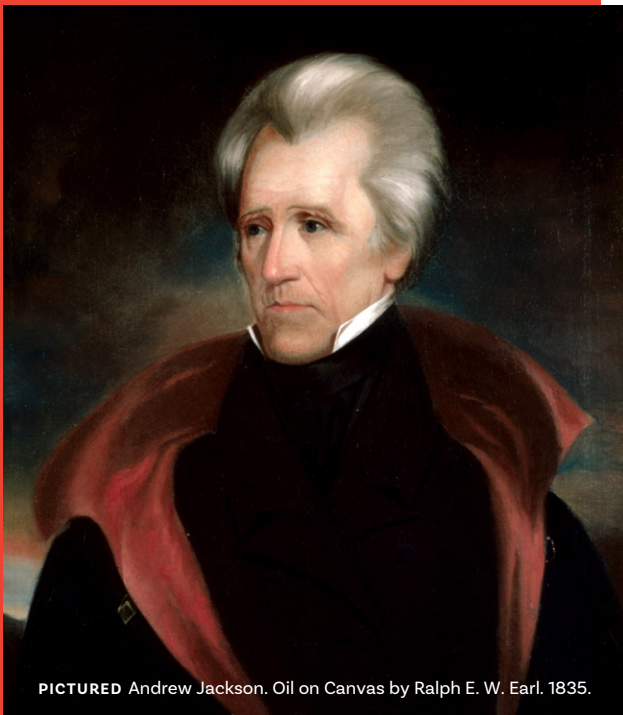
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PICTURED Andrew Jackson. Oil on Canvas by Ralph E. W. Earl. 1835.

Creek towns, particularly Alibamu, Koasati, Hickory Ground, Tuckabatchee, Atasi, and other related Upper Creek communities, with no McIntosh bloodlines.

President John Quincy Adams rejected the Treaty of Indian Springs and worked with Creek leaders led by Opothleyahola to negotiate a new treaty called the Treaty of Washington. This agreement canceled the earlier treaty, gave the United States Creek lands east of the Chattahoochee River in exchange for payment, and allowed the Creeks to keep their remaining lands. The treaty also allowed Creek leaders to send a small group to explore land in Indian Territory, giving them a chance to see the area before deciding whether to move west.

However, Georgia Governor George Troup ignored the treaty and ordered Creek lands surveyed for a land lottery. President Adams tried to stop him but backed down after Troup called out the state militia. The federal government soon caved to pressure from Georgians and approved a new agreement that took the rest of the Creek lands in Georgia by 1827.

As thousands of Lower Creek families from Georgia lost their homelands, white settlement expanded across that state. Many relocated into the remaining Creek territory in Alabama, where they struggled with poverty, overcrowding, disease, and food shortages.

Poarch ancestors were not descended from these Georgia Creeks but remained concentrated among the Upper Creek towns and the long-established Alabama River settlements. While Upper and Lower Creek communities increasingly lived alongside one another during the final years before Removal, they later became citizens of the same Creek Nation in Oklahoma.

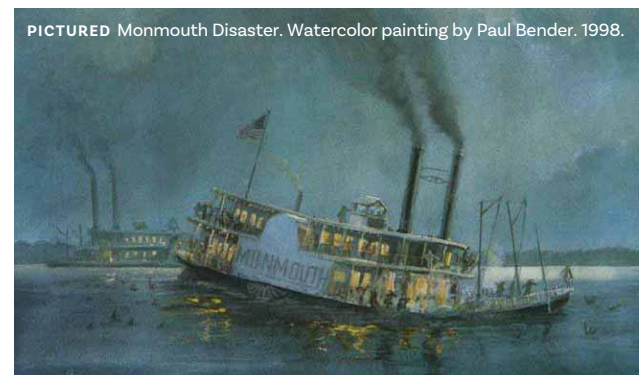
By the late 1820s, white squatters continued entering the smaller portion of allotted "Creek Nation" that was left despite federal treaties. Traders frequently used debt and alcohol to obtain fraudulent land sales. Violence against Creek families increased. Many people concluded that remaining in Alabama would become increasingly difficult regardless of what treaties promised.

Some Creek families responded by voluntarily emigrating west before forced removal began. Eventually, many would have no choice. The Indian Removal Act, signed by President Andrew Jackson in 1830, authorized the federal government to exchange Native lands in the Southeast for land west of the Mississippi River in Indian Territory, now Oklahoma. The law was designed to open Native lands to white settlement, especially in states like Georgia, where officials had long pushed for the removal of Native nations. Over the next decade, more than 60,000 Native people from at least 18 tribes were forced from their homelands and relocated west, making the act one of the most devastating policies in American history.

Creek ancestors experienced many different outcomes during this chaotic time. High Head Jim accepted service with the United States Army in the Seminole War after federal officials promised payment, debt relief, and protection for his family. Sam Moniac and his sons Alexander "Dixon" and David also served during this conflict. Two decades earlier, Sam and Dixon had found themselves on opposite sides of the Creek War, and now they served together. Previous Redstick leader Jim Boy now fought against Redsticks in Florida who never stopped fighting.

The government failed to honor many of its promises to these warriors. While High Head Jim remained in military service, his wife, children, and enslaved people were deported west anyway. In October 1837, tragedy struck when the steamboat *Monmouth* sank on the Mississippi River. Four of Jim Boy's children and three enslaved people connected to his household died in the disaster. Jim eventually reunited with the surviving members of his family in Indian Territory, where his descendants remain part of the modern Muscogee Nation and Thlopthlocco Tribal Town in Oklahoma.

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PICTURED Monmouth Disaster. Watercolor painting by Paul Bender. 1998.



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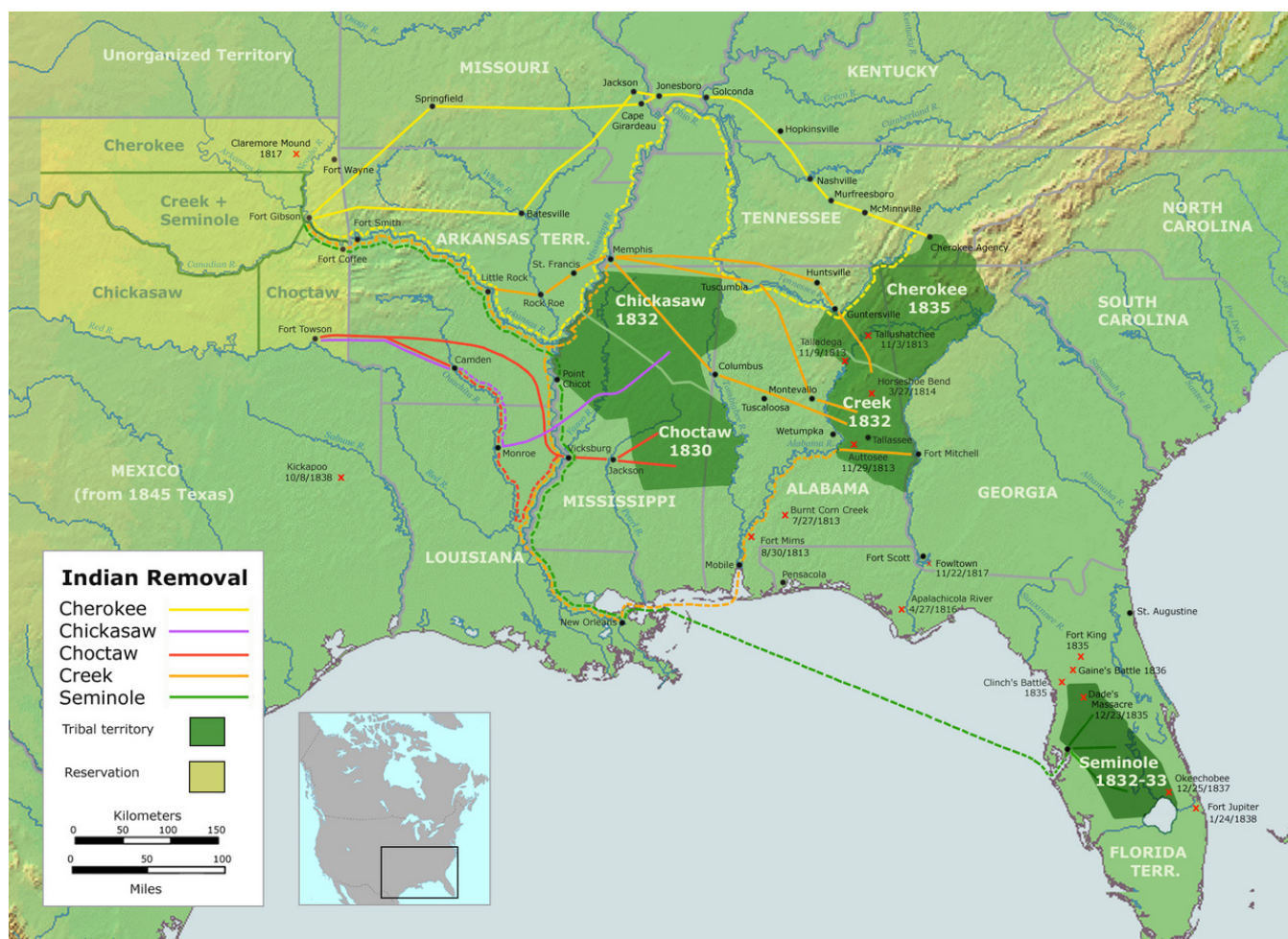
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PICTURED Trail of Tears Routes

The Moniac family experienced several different outcomes which reflect the variety of outcomes for Creeks in the Removal Era.

David Moniac graduated from the United States Military Academy at West Point, becoming the first Native American graduate of the institution. He was killed during the Second Seminole War while leading his command in Florida. His descendants assimilated into the increasingly dominant white society through the southeast.

Former Redstick Dixon Moniac planned to voluntarily emigrate west, believing Indian Territory offered the best future for Creek people. Before leaving, he was confronted by his friend Tuskenehaw, a son of Big Warrior, who forced him to remain in Alabama at gunpoint. Dixon married a Muklasa woman and their descendants continued to marry within other Creek families, leading to the modern Poarch Creek Indians.

Sam Moniac, like Jim Boy, was placed on a detachment of Indian Removal which was a forced removal, not a voluntary emigration. After decades spent serving as a diplomat, interpreter, businessman, and political leader, he was taken to Mobile, where Creeks were cramped in large numbers in confined areas. Disease spread rapidly, and he

was transferred into what was effectively a concentration camp in Pass Christian, Mississippi, where he died of disease. An old Steadham family tradition recalls a Steadham helping Elizabeth Weatherford Moniac to travel to Mobile to see her husband Sam one final time. Sam Moniac died before reaching Indian Territory. Elizabeth Weatherford Moniac remained in Alabama.

Elizabeth ends up living with her daughter-in-law, Betsy Eliot/Ehlert Moniac (Alexander Dixon's wife), among other Creek families in communities along the headwaters of Little River. They lived upstream from where Elizabeth's mother, Sehoy Weatherford, lay buried at the place where Little River meets the Alabama River. While many relatives rebuilt their lives in Indian Territory, Elizabeth and others remained near the homeland where generations of her ancestors had lived before the Treaty of Fort Jackson.

The United States claimed ownership of Creek lands, but it could not erase the families who remained in ceded territory. The modern Poarch Creek Indians exists because ancestors like Elizabeth Weatherford Moniac preserved their communities, cared for their ancestors' burials, and ensured that one branch of the Creek Nation endured in its ancestral homeland.

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THE OTHER TEA PARTY

Yaupon, Rebellion, Indians and Indianness

By Professor Victoria Sutton via Native News Online

When American colonists renounced British tea in the 1770s, they faced a practical problem alongside their political one: what to drink? One answer grew wild along the coastal plain from Virginia to Texas. Yaupon holly (*Ilex vomitoria*), the only indigenous plant containing caffeine, had become a beverage tradition in the Southeast for well over a millennium before any colonist thought to boycott anything.

The story of Yaupon's brief career as a patriotic substitute for Chinese tea, set alongside Philip J. Deloria's reading of the Boston Tea Party in *Playing Indian* (1998), reveals two parallel modes by which revolutionary-era Americans drew on Native America to define themselves against Britain—one material, one symbolic, and both dependent on Indigenous peoples whose actual presence the new nation was simultaneously working to erase.

AN INDIGENOUS BEVERAGE TRADITION

Long before European contact, southeastern peoples—the Timucua, Guale, Muscogee (Creek), Cherokee, Catawba, Chickasaw, Choctaw and others—cultivated, traded, and consumed Yaupon. Archaeological evidence carries the tradition deep into the pre-contact past: residue analysis of ceramic beakers from Cahokia, hundreds of miles beyond Yaupon's natural range, indicates that the leaves moved along extensive trade networks by the eleventh century. The drink Europeans encountered was not a casual refreshment but a beverage embedded in ceremony, diplomacy, and social order. Spanish sources called it *cacina* or *cassina*, after the Timucua term; among Muscogean speakers it was *asi*; English observers, noting the dark liquor produced by roasting and boiling the leaves, called it the “black drink.”

There is early European documentation. Jacques le Moyne de Morgues, who accompanied the French expedition to Florida in the 1560s, depicted Timucua leaders in council consuming *cassina* from shell cups—an image later engraved and circulated by Theodore de Bry. John Lawson, surveying Carolina in the first decade of the eighteenth century, described Yaupon use among the coastal tribes in *A New Voyage to Carolina* (1709) and noted that English settlers had already taken up the habit.

THE SCIENTIFIC NAMING OF YAUPOON

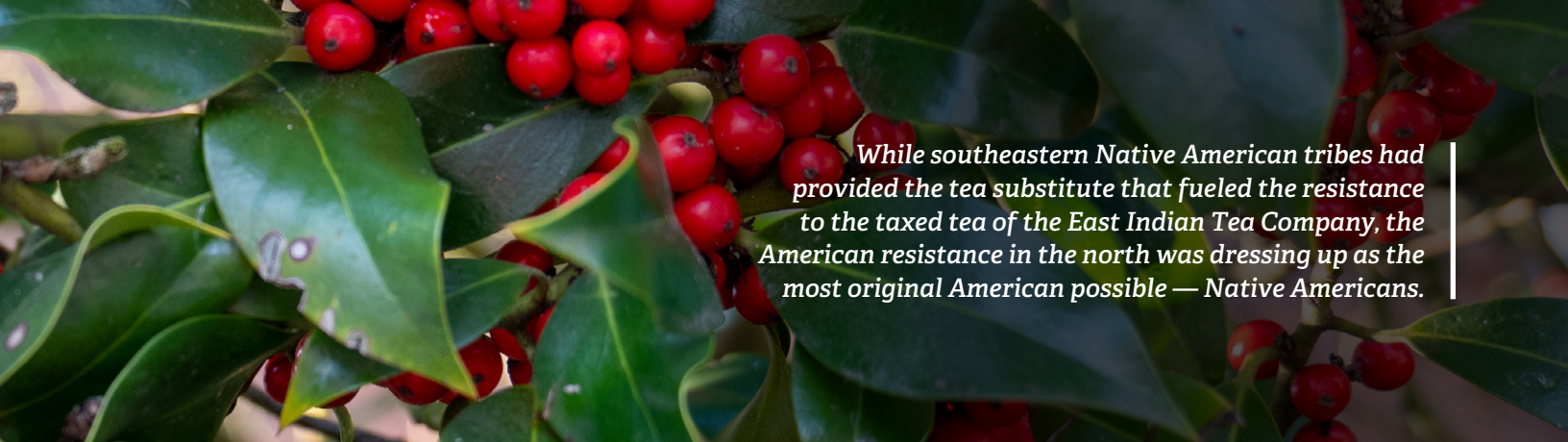
In ceremonial contexts, the black drink functioned as a purifier: consumed in quantity before councils, ball games, and warfare, it was sometimes followed by ritual vomiting. That ceremonial practice, that was practiced with a great volume of tea, was what inspired the unfortunate scientific name. Some would say, it had a serious blow to its commercial value. When William Aiton formally classified the plant in 1789 as *Ilex vomitoria*, he codified a European misreading of Indigenous ceremony versus a plant's actual properties into Linnaean taxonomy, permanently.

Coastal colonists in the Carolinas learned preparation methods (parching the leaves, sweating them, brewing the infusion) directly from Native neighbors from whom they traded for the tea and adopted the drink into their daily life. By the early eighteenth century, Yaupon was being harvested commercially along the Carolina coast and even exported to Europe, where it was sold under tradenames like “Carolina tea,” “South Sea tea,” and “Appalachina.”

LIBERTY TEAS AND THE BOYCOTT ECONOMY

The Townshend Duties of 1767 and the Tea Act of 1773 made tea a political statement. Non-importation agreements and non-consumption pledges made abstention from East India Company tea a public demonstration of patriotic allegiance, but also created an immediate demand for substitutes for tea. Colonists brewed “liberty teas” from whatever the local ecology had to offer: raspberry leaf, loosestrife, sage, sassafras, Labrador tea in the North. In the South, Yaupon held a decisive advantage over all of these. It was the only substitute that actually delivered caffeine.

During the Civil War, Union blockades pushed southern households toward the “black drink,” Yaupon. It was not until the 1880s that tea production was considered a viable agricultural possibility, despite trying to grow tea without success from the 1700s. This made it all the more important to make use of Native American developed Yaupon tea. Into the Twentieth Century, the North Carolina Outer Banks communities, continued as a small industry, the harvesting and production of Yaupon tea. Today, several universities are experimenting with Yaupon as a pathway to developing



While southeastern Native American tribes had provided the tea substitute that fueled the resistance to the taxed tea of the East Indian Tea Company, the American resistance in the north was dressing up as the most original American possible — Native Americans.

a tea growing industry in the south, without attribution to the traditional ecological knowledge that led to their ultimate experimentation and likely commercialization of it. (That's a biopiracy story for another time.)

THE BOSTON TEA PARTY

While southeastern Native American tribes had provided the tea substitute that fueled the resistance to the taxed tea of the East Indian Tea Company, the American resistance in the north was dressing up as the most original American possible — Native Americans. In Philip Deloria's book, *Playing Indian* (1998), Deloria opens his first chapter with the night of December 16, 1773, when Boston's Sons of Liberty, faces darkened with soot and lampblack, draped in blankets, brandishing hatchets and whooping in what they took to be Mohawk fashion, boarded three East India Company ships and destroyed 342 chests of tea. The dress was not accidental, Deloria explains, that it was clearly a costume and not an attempt to look authentic, but its symbolism was that of fierceness and the savage, other. The colonists rejected British identity but had no American-formed identity to replace it and so borrowing from the most original of Americans was an answer. In the European imagination, the Indian stood for the American continent itself—aboriginal, free, natural, and categorically not British. The dress and performance as Indian was not hiding their identities so much as taking on the identity of Indians for a night for the ideological act of resistance.

Three years later, in the Declaration of Independence, in the list of grievances against the British, the colonies included the complaint that the British had “endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, (emphasis added) whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.”

FINAL THOUGHTS

Native Americas are depicted as savage in the Boston Tea Party, later memorialized in the Declaration of Independence as the colonists point to the British for their complicity in creating conflict between Native America and the colonies. The convenient use of the fierce fighting reputation of the Mohawks in their Boston Tea Party political performance of resistance was duplicitous and a useful borrowing. Yet, it seems the colonists' greatest weapon for resistance was trade between the Colonists and Native America through the trade of Yaupon tea, where Indians negotiated trade deals and business transactions that could be described as sophisticated negotiations—anything other than savage. Even if I may have slightly overstated the role of Yaupon in bolstering the American Revolution, it must still be said that Yaupon tea provided a kind of fuel for the resistance in performance, symbolism and substance, courtesy of Native America. *Happy 250th Anniversary, America.*



VICTORIA SUTTON

Law Professor at Texas Tech University

Professor Victoria Sutton (Lumbee) is a law professor on the faculty of Texas Tech University. In 2005, Sutton became a founding member of the National Congress of American Indians, Policy Advisory Board to the NCAI Policy Center, positioning the Native American community to act and lead on policy issues affecting Indigenous communities in the United States.



NATIVE ISSUES

ONE WORLD, MANY NATIONS

By Sharon Delmar

The International Day of the World's Indigenous Peoples is more than a date on the calendar. ...It reminds us that Indigenous Peoples are as diverse as the countries they call home, yet connected by a shared commitment to preserving their cultures, exercising self-determination, and ensuring their stories continue to be told.

W

hen people think about Indigenous Peoples, they often think about the history of a single Tribe or a single region. In reality, Indigenous communities span every inhabited continent, representing thousands of distinct Nations, cultures, languages, and traditions. While each has its own unique story, many share common experiences that continue to shape their communities today.

Each year on August 9, the world observes the International Day of the World's Indigenous Peoples, an opportunity to recognize the diversity and resilience of Indigenous communities around the globe. The observance also serves as a reminder that Indigenous Peoples are not relics of the past. They are thriving communities that continue to lead, innovate, and preserve traditions while shaping the future.

Today, an estimated 476 million Indigenous people live in more than 90 countries, representing over 5,000 distinct cultures. From the Sámi of northern Europe and the Māori of Aotearoa (New Zealand) to the First Nations of Canada, Aboriginal and Torres Strait Islander peoples of Australia, and Tribal Nations throughout the United States, each Indigenous Nation has its own language, history, government, and cultural identity. While their experiences differ, many continue to face similar questions about protecting cultural heritage, preserving languages, caring for ancestral lands, and ensuring future generations remain connected to their traditions.

For Tribal Nations, culture and sovereignty are deeply connected. Around the world, Indigenous communities are working to revitalize languages once at risk of being lost, document oral histories, restore traditional ecological practices, and strengthen self-governance. These efforts are not simply about preserving history—they are about ensuring Indigenous knowledge continues to grow and evolve alongside modern society.

At the same time, Indigenous Peoples are making significant contributions in fields ranging from education and healthcare to business, science, environmental stewardship, and technology. Across the globe, Tribes and Indigenous Nations are blending traditional knowledge with modern innovation, demonstrating that honoring the past and embracing the future are not competing ideas but complementary ones.



For Poarch Creek Indians, these global connections offer an important perspective. Although every Indigenous Nation has its own history, there is a shared understanding of the importance of community, identity, and protecting the traditions that define who we are. The work taking place in Indigenous communities around the world reflects many of the same priorities found here at home: investing in future generations, preserving culture, and strengthening Tribal Nations for years to come.

The International Day of the World's Indigenous Peoples is more than a date on the calendar. It is an invitation to broaden our understanding of Indigenous communities beyond borders and stereotypes. It reminds us that Indigenous Peoples are as diverse as the countries they call home, yet connected by a shared commitment to preserving their cultures, exercising self-determination, and ensuring their stories continue to be told.

As the world marks this observance each August, it is worth remembering that Indigenous history is not confined to the past. It is being written every day by communities that continue to adapt, lead, and thrive while remaining rooted in the traditions that have sustained them for generations.

Attention Indigenous Creators!

Call For Digital Photo Submissions

StrongHearts Native Helpline is seeking submissions of digital photos representing American Indian and Alaska Native people and culture.



We invite Indigenous Creators to delve into Indigenous storytelling through photos!

These photos will be used to develop media materials including advertising, PowerPoint presentations, brochures, and posters to promote StrongHearts Native Helpline and the relatives we serve.

Submission Criteria

Compensation is based on content and quality as described below.

- Photos must honor Native American and Alaska Native people and culture.
- Quality should include a resolution of 300 dots per inch (DPI) or 300 pixels per inch (PPI).

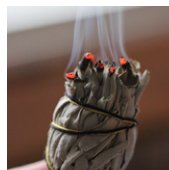
Selections will be made at the end of each month. Compensation will be processed during the following month.

Note: Payees must provide a social security number or tax identification number issued in the United States.

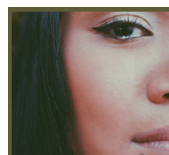
Indigenous Story Telling Themes: Native-centered, Trauma Informed and Empowerment Based Advocacy.



Indigenous (everyday life) means authentic traditional and contemporary Native Americans at home.



Indigenous Places (scenic) means places where Indigenous people live or visit whether it's a traditional home or Pipe Stone National Monument. Photos can include animals significant to indigenous culture.



Indigenous Healing (cultural practices) represents a cultural event that is a known healing practice such as burning of tobacco or sage, or activities harvesting natural food sources.

Domestic, Dating and Sexual violence such as emotional, physical, sexual, financial, digital and cultural abuse; activism and/or protest against social or racial injustice.

Earn up to \$250 for each digital photo selected! Submit your photos via email to submissions@strongheartshelpline.org

This project was supported by Grant No. 15JOVW-23-GG-02829-CSSP awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication/program/exhibition are those of the author(s) and do not necessarily reflect the views of the U.S. Department of Justice.

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- One free birthday gift during birthday month
- \$15 off the purchase of additional season passes - Exclusive to Tribal
- Visit OWA Guest Service for more details. Tribal ID required.



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RESERVATION DOGS

By Sharon Delmar

Created by Seminole/Muscogee filmmaker Sterlin Harjo and Taika Waititi, *Reservation Dogs* follows four Indigenous teenagers navigating life in rural Oklahoma as they dream of leaving for California. Through humor and heartfelt storytelling, the series offers an authentic portrayal of contemporary Native life.

WHY WATCH?

- Created by Indigenous filmmakers with an almost entirely Native cast and creative team.
- Offers an authentic and refreshing portrayal of modern Indigenous life, culture, and community.
- Blends comedy, coming-of-age storytelling, and meaningful themes of family, friendship, and identity.
- Critically acclaimed for breaking stereotypes and bringing Native voices to mainstream television.

WHERE TO WATCH

Hulu and Disney+

The Tribe is committed to doing its part to further Native arts through books, media, movies, fashion, and similar artistic outlets.

Share your recommendation with Sharon Delmar at sdelmar@pci-nsn.gov.

2022 & 2024
PEABODY AWARD WINNER

2022 WINNER,
INDEPENDENT SPIRIT
AWARD FOR BEST NEW
SCRIPTED SERIES

Attention Tribal Citizens:

NEW HOUSING PROGRAM

Down Payment Assistance

Visit the PCI Housing Department or Roundhouse for the application or to review the Down Payment Assistance Policy.

For more information, contact
Wendy Davis at 251.368.9136 ext. 2257



HOUSING DEPARTMENT



Starting a Business?

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visit asbdc.org. Or find your nearest SBDC at
americassbdc.org/find-your-sbdc-iframe/



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One Small Business at a Time*

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NATIVE AMERICAN CONTRACTORS ASSOCIATION ANNOUNCES ELECTION OF POARCH CREEK INDIANS MAL MCGHEE TO BOARD OF DIRECTORS

By Lauren Giddeons & Karen Rodriguez

The Native American Contractors Association (NACA) has announced the recent election of Mal McGhee to its Board of Directors as part of the organization's recent board elections. McGhee joins NACA's leadership team at a pivotal time as the association continues to strengthen its advocacy efforts and expand opportunities for Native-owned small businesses across the country.

Six organizations competed for four open board seats, and the following representatives were elected to serve on the NACA Board of Directors:

-
- **PCI FEDERAL**
represented by Mal McGhee, Executive Vice President
 - **COMMAND HOLDINGS,**
represented by Jon Panamaroff, CEO
 - **DINÉ DEVELOPMENT CORPORATION,**
represented by Austin Tsosie, CEO
 - **MOHAWK NETWORKS**
represented by Allyson Mitchell, General Manager
-

As a Tribal Citizen of the Poarch Creek Indians, McGhee serves as Executive Vice President of PCI Federal and brings decades of leadership experience supporting tribal economic development and Native-owned businesses. Throughout his career, he has played a key role in advancing tribal economic diversification, Native-owned federal contracting initiatives, and long-term business growth strategies that support sustainable economic impact for Tribal communities.

McGhee has led efforts across aerospace manufacturing, economic development, and strategic enterprise growth, helping expand the Tribe's business portfolio and strengthen opportunities across government and commercial sectors.

His leadership has contributed to the growth of a nationally recognized federal contracting organization with capabilities spanning multiple industries and partnerships.

In addition to his executive leadership responsibilities, McGhee has served in leadership roles within tribal government and on numerous tribal, community, and industry boards. He currently serves as Treasurer for the Aerospace States Association.

"I am honored to join the NACA Board of Directors and to support an organization that plays such a critical role in advancing Native economic opportunity," said McGhee. "I look forward to working alongside fellow board members to strengthen advocacy efforts, expand opportunities for Native-owned businesses, and continue creating lasting economic impact for Tribal communities across the country."

The newly elected board members bring decades of combined experience across construction, professional services, infrastructure, and government contracting. Their leadership will support NACA's mission to advocate for policies that promote economic development and fair access to contracting opportunities for Tribal and Native-owned enterprises.

Formed in 2003, the Native American Contractors Association is the national organization representing companies owned by Indian Tribes, Alaska Native Corporations, and Native Hawaiian Organizations, collectively known as Native entity-owned companies. NACA's mission is to enhance Native self-determination through preservation and advancement of government contracting participation based on the unique political and legal relationship between Native Americans and the federal government.

Today, NACA represents 45 organizations across the country that collectively serve more than one million Tribal citizens, Alaska Native shareholders, and Native Hawaiians.



2026 ENVIRONMENTAL EDUCATION CAMP AND FISHING RODEO

Submitted by the PCI Environmental Department

T

he Poarch Creek Indians Environmental Department, in partnership with the Poarch Creek Indians Boys & Girls Club, successfully hosted the 2026 Environmental Education Camp and Fishing Rodeo, engaging approximately 200 youth participants.

The Environmental Education Camp was held on June 2, 2026, and provided students with a full day of interactive environmental learning experiences. Educational stations focused on marine ecosystems, estuary conservation, wildlife education, fishing and casting techniques, household hazards, hydration and wellness, and basic first aid. The hands-on activities were designed to increase environmental awareness, encourage stewardship of natural resources, and promote healthy outdoor recreation.

The Fishing Rodeo was conducted over two days, June 3-4, 2026, at Steve's Catfish Farm. Participants applied skills learned during the education camp while enjoying a safe and engaging outdoor fishing experience. The event encouraged appreciation of aquatic resources, responsible fishing practices, and outdoor recreation.

The success of the event was made possible through the collaboration of numerous partners including the PCI Environmental Department, PCI Natural Resources Division, PCI Cultural Department, PCI Fire Department, PCI Recreation Department, PCI Boys & Girls Club, as well as the Marine Resources Division, Pensacola and Perdido Bays Estuary Program, Environmental Protection Agency, Resource Conservation and Development, and the Natural Resources Conservation Service.

Through these combined efforts, approximately 200 youth received environmental education and outdoor recreation opportunities that strengthened their understanding of conservation, natural resource protection, environmental health, and cultural connections to the environment.



“These events are a great reminder of the impact we can make when we work together. Seeing the enthusiasm and willingness of our Team Members to give back have been incredibly rewarding.”

**SUSAN STACHOWSKI,
COMMUNITY RELATIONS
COORDINATOR AT
WIND CREEK BETHLEHEM**

WIND CREEK BETHLEHEM TEAM MEMBERS CONTINUE MAKING A DIFFERENCE IN THE COMMUNITY

By Amelia Tognoli

Wind Creek Bethlehem Team Members are making a meaningful impact in the community through several upcoming outreach initiatives designed to support local families and students.

Team Members have been showing incredible support for the property's Clothing Drive benefiting Via of the Lehigh Valley, a nonprofit organization that provides services and support for children and adults with disabilities throughout Wind Creek Bethlehem's local community. To date, 62 bags of clothing have been collected to help provide much-needed items to families throughout the region. The drive continued through June 30, giving Team Members additional opportunities to contribute and make a difference.

Following the success of the clothing drive, Wind Creek Bethlehem launched its annual School Supply Drive on July 19. This year's drive benefited Donegan Elementary School, helping students start the new school year with the supplies needed to succeed in the classroom.

“These events are a great reminder of the impact we can make when we work together. Seeing the enthusiasm and willingness of our Team Members to give back have been incredibly rewarding,” said Susan Stachowski, Community Relations Coordinator at Wind Creek Bethlehem.

These initiatives reflect Wind Creek Bethlehem's ongoing commitment to supporting both the local community and our Team Members. Thank you to everyone who continues to give back and make a positive impact.



AUGUST ADVENTURES AWAIT AT OWA!

By Lauren Giddeons & Karen Rodriguez



Make OWA Your Final Summer Destination! As summer begins to wind down, the fun is still going strong at OWA Parks & Resort! August is the perfect time to squeeze in one last family getaway, thrill-filled adventure, or relaxing day in the sun before heading into fall. Whether you're looking for excitement, cool water attractions, community celebrations, or exclusive passholder perks, OWA has everything you need to wrap up your summer.

TROPIC FALLS: YOUR SUMMER ESCAPE CONTINUES

The August heat is no match for the endless thrills and refreshing chills waiting for you at Tropic Falls at OWA! Enjoy the region's largest indoor water park, where giant water slides twist, turn, and splash their way through an adventure unlike any other. Drift along the lazy river beneath the convertible glass roof, then head outside where the wave pool creates the perfect surf-inspired getaway.

And the excitement doesn't stop there! Enjoy the thrills just outside with Tropic Falls 23 exciting theme park rides and midway games to keep the fun soaring all day long. Whether you're seeking relaxation, adventure, or a little bit of both, Tropic Falls has something for everyone!

OWA SUMMER GAMES

August 8 • 8:00 am - 8:00 pm

Get ready for a day of friendly competition and family fun at the OWA Summer Games! Guests can test their skills across more than ten larger-than-life games, including the Flying Noodle, Ring the Rival, Tower of Triumph, Hamster Ball Havoc, Bullseye Battle, Pantaloon Pursuit, and Chariot Race. Whether you're aiming for bragging rights or simply looking for a great time, there's something for all ages to enjoy. Be sure to stick around until the end of the day when exciting prizes will be awarded, including tickets to Tropic Falls, gift cards to shops in Downtown OWA, and OWA swag gift bags. Don't miss this action-packed summer event filled with laughs, competition, and unforgettable memories!

COMMUNITY SAFETY DAY

August 22 • 2 pm - 6 pm

Community Safety Day is coming to Downtown OWA, bringing together local first responders, safety organizations, and families for an exciting day of appreciation, education, and fun. Join us for a special day dedicated to the heroes who help keep our communities safe and strong. Meet local first responders, watch exciting K-9 training demonstrations, enjoy music and entertainment from a live DJ on OWA Island, and cheer on your favorite heroes during the action-packed Heroes Hunger Games competition.

Bring your family, friends, and neighbors as we celebrate the incredible individuals who serve our communities every day.

PCI TRIBAL CITIZENS: BIG NEWS FOR 2026!

Claim your complimentary 2026 Tropic Falls Season Pass by visiting Tropic Falls Guest Services during your next visit and presenting your valid PCI Tribal ID. Get great benefits including complimentary admission to both Tropic Falls Dry and Water Park, receive one complimentary birthday gift during your birthday month, and get four complimentary "Bring a Friend" Passes to use throughout the season. (Blackout dates apply). You can also save up to \$15 on the purchase of additional Season Passes available exclusively to Tribal Citizens. (Limit four per passholder), and enjoy additional discounts and access to special events throughout the season. Don't miss out on these incredible benefits designed exclusively for PCI Tribal Citizens!

OWA THEATER

All month long live music takes center stage with great performances at the OWA Theater including ChiTown Transit Authority: A Tribute to Chicago on August 7 and 8. On August 9, enjoy an OWA Comedy Night with Jeff Allen: My First "Final" Farewell Tour. Crank up the nostalgia on August 14 & 15 as the White Tie Rock Ensemble presents A Night of Southern Rock Legends featuring the sounds of Allman Brothers, 38 Special and Charlie Daniels. And the music legends continue on August 28 with MJ: The Illusion - Re-living the King of Pop, and August 29 with Vegas McGraw - a Tribute to Tim McGraw.

Summer may be winding down, but the fun is still going strong at OWA Parks & Resort! Gather your family and friends and make the most of the season before it slips away!

For more information and a complete listing of events checkout visitowa.com

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COMMUNICATION

By Aya Prince

Well, well, it's that time of year! Summer still abounds, but many of our youth (including myself) will soon be heading back to school. I hope everyone is making the most of their free time before then. Take trips, enjoy hobbies, sleep in—when you have a chance to step back and breathe, do so. Here's one of my favorite quotes on the matter: "Life moves pretty fast. If you don't stop and look around once in a while, you might miss it." Balance is key.

However, each of us has our own set of commitments to manage, too. It can be difficult to handle everything at times. For instance, I can vividly recall my terror about juggling family time, schoolwork, and club involvement during my freshman year of high school. I'm sure most can relate. That's why our topic for August is my favorite tool for controlling stress and staying on top of my responsibilities: communication.

Communication, in all its many forms, has been a part of indigenous culture throughout history. To debate major topics, tribes would often hold ceremonies and gatherings in which key figures would give speeches. Their opinions would be considered when making decisions. The Creek leader Tecumseh convinced other tribes to join his campaign against the American colonists via a speech in 1811. Yet speeches were not the only form of communication employed by our ancestors; drawing was another method of information sharing. Particularly, the tribes of the Great Plains painted events on bison hides to record their past. These "winter counts" preserved the tales of their people for the following generations. And finally, of course, written documents in Native American languages emerged around 1820, following the work of Sequoyah. Sequoyah was a member of the Cherokee Tribe who turned all the syllables of the Cherokee language into actual symbols and letters. Thanks to his 'invention,' many of the Cherokee learned to read and write. So, there is a long tradition of communication and language in indigenous societies.

The Word of the Month is... **OPUNVKV : LANGUAGE**

What better way to communicate than language? According to the Mvskoke Language Preservation Program, "opunvkv," meaning language, helps promote unity throughout a people. Our opunvkv is unique and special, which is part of the reason why we have "Words of the Month" in the first place. Never forget the place of language and communication in maintaining and understanding one's heritage. Unfortunately, the Muscogee Creek Nation previously declared Mvskoke and Euchee endangered languages, as did the Cherokee Nation with Cherokee. That's why it's crucial to honor our language, a time-honored method of communication.

Furthermore, beyond just our history, communication also promotes trustworthiness. If you are honest and open with people, they will be honest and open in return. Finally, be sure to find the work/life balance that makes sense for you! Until next time.

**AYA PRINCE**

Poarch Creek Indians Tribal Citizen
and Creek Corner Columnist

S U P P O R T G R O U P

Freedom Within

B E C A U S E I T S T A R T S I N S I D E

Peer-Led Addiction & Mental Health Support Group

Group Overview

Freedom Within is a safe space for healing, recovery, and transformation. We meet you where you are. You are not defined by what happened to you or where you have been. You are defined by where you are going and who you chose to become.

It starts inside. New thinking. New choices. New life in recovery.

You do not have to wait for perfect circumstances or for doors to open. Freedom begins now, within you. We grow through what we are going through.

What We Believe

Addiction is a response to pain, not a sign of weakness. Healing happens when we address what is underneath

Progress matters more than perfection. Grace is greater than shame. We heal in connection and practice hope.

Peer-Led Facilitation

Peer facilitated by a person in long term recovery who understands cravings, relapse, legal pressure, coping after trauma, and starting over.

Connection is a core part of recovery. Peer support helps recovery grow.

Group Details

Day and Time: EVERY Friday at 4:00 PM

Location:

5811 Jack Springs Road

Atmore, Alabama 36502

Building 300 (Group Meeting Room)

.....

For More Information

Facilitator: Elaine Sells, Recovery Advocate

Phone: 251-294-3258

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BE A DISCIPLINED INVESTOR

By Bryan Fayard

I am writing this in June, but it will not be published until August, and I forecast that temperatures will be hot outside at that time. One thing I cannot forecast accurately is where the financial markets will be in August. They might be up, down, or stay about where they are now. Who knows? Predicting financial markets is difficult short-term but long-term, ten years or longer, empirical evidence shows that they will likely increase. Discipline, along with a long-term horizon, will serve you well on your investing journey.

To reinforce your financial plan, I'm including The Disciplined Investor's Pledge below. My friend, Chris Smith, wrote this in his book, *Securing Your Financial Future*. After several financial experts reviewed his book, each of them cited this paragraph as the smartest thing written in the book. I still read this passage often to keep me grounded. Think about the past few years with tariffs, the war in Iran, the pandemic, etc. The volatility in financial markets can invoke fear even in seasoned investors. It's easy to lose sight of your long-term goals without a plan to keep you grounded. Read and reread the disciplined investor's pledge below to keep you on track.

THE DISCIPLINED INVESTOR'S PLEDGE

I am a disciplined, long-term investor. I have a proven plan and I'm going to stick to it no matter what. My plan is based on very long-term trends, and it is the safest and surest way to get strong long-term results. I have the discipline to stick to my plan even when popular opinion and my own emotions tell me not to. When the market is going up, I am going to resist the idea that I can increase my gains by changing my plan to take advantage. When the market is going down, I am going to resist the idea that I can cut my losses by abandoning my positions. Just to be safe, I have identified a trusted expert who fully understands and supports my investment strategy and whom I will contact immediately if I am ever tempted to deviate from my plan.

And always remember to invest at least ten percent of everything you earn, PYF (Pay Yourself First), and establish your emergency fund of three to six months of your income.

**COME BY TO SEE ME, CALL
OR EMAIL ME AND LET'S BUILD
YOUR CUSTOM SPENDING PLAN.**

Bryan Fayard
251-368-9136 ext. 2504
bfayard@pci-nsn.gov

For more information,
contact Bernie White at
bwhite@pci-nsn.gov or
(251) 368-9136 ext. 2316.

ANNUAL RABIES CLINIC

Saturday, August 8, 2026
8am – 11am*
Fire Station #1

Jack Springs Road, Atmore

*or until vaccines run out

Dogs and Cats – up to two animals per Tribal Citizen, First Generation Descendant, or Tribal Employee. Animal must be at least 16 weeks old to receive vaccination. Animal must be secured in a kennel, cage, and/or leash. **Tribal Citizen or Tribal Employee must present Tribal ID. First Generation Descendants must show Tribal ID or copy of verification letter.**



ENVIRONMENTAL
DEPARTMENT





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Chat online at:

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violence helpline for
Native Americans
and Alaska Natives,
offering culturally-
appropriate support
and advocacy.

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BULLETIN



SUMMER FOOD SERVICE PROGRAM

The Poarch Creek Indians is participating in the Summer Food Service Program. Meals will be provided to all children without charge. Acceptance and participation requirements for the program and all SFSP activities are the same for all regardless of race, color, national origin, sex, age or disability, and there will be no discrimination during the meal service. Meals will be provided at the site listed during the specified start and end times for meals.

Breakfast and lunch will be served beginning May 26, 2026, until August 6, 2026, Monday through Friday.

**Breakfast will be served
from 7:30am-8:30 am.**

**Lunch will be served
from 11:00am-1:30 pm.**

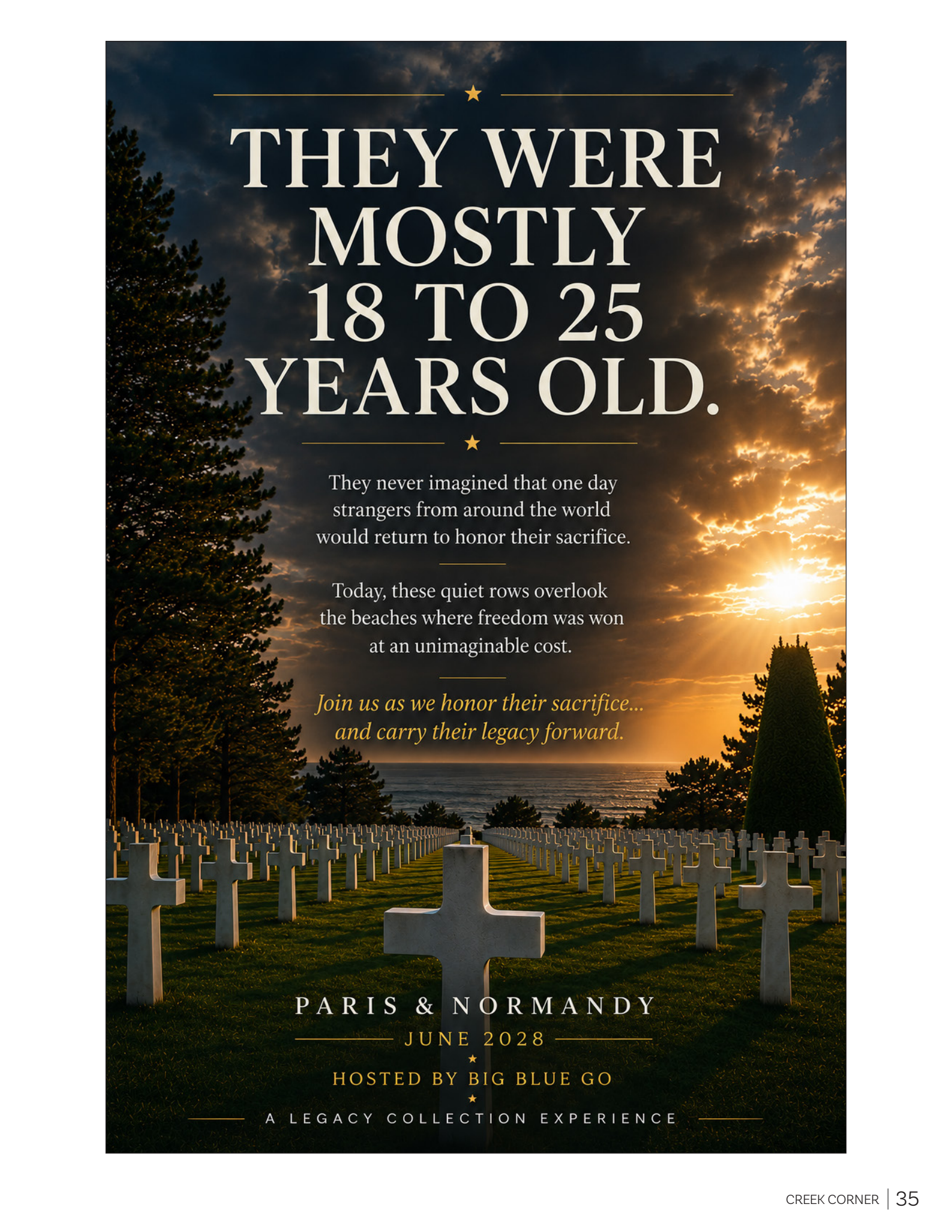
**Location of service is
517 Martin Road, Atmore, AL**

Contact Genia Boutwell at 251-368-9136 ext.
2242 for additional information.

In accordance with federal civil rights law and U.S. Department of Agriculture (USDA) civil rights regulations and policies, this institution is prohibited from discriminating on the basis of race, color, national origin, sex, disability, age, marital status, family/parental status, income derived from a public assistance program, political beliefs, or reprisal or retaliation for prior civil rights activity. Program information may be made available in languages other than English. Persons with disabilities who require alternative means of communication to obtain program information (e.g., Braille, large print, audiotape, American Sign Language), should contact the responsible state or local agency that administers the program or USDA's TARGET Center at (202) 720-2600 (voice and TTY) or contact USDA through the Federal Relay Service at (800) 877- 8339. To file a program discrimination complaint, a Complainant should complete a Form AD-3027, USDA Program Discrimination Complaint Form which can be obtained online at: <https://www.usda.gov/sites/default/files/documents/USDA-OASCR%20P-Complaint-Form-0508-0002-508-11-28-17Fax2Mail.pdf>, from any USDA office, by calling (866) 632-9992, or by writing a letter addressed to USDA. The letter must contain the complainant's name, address, telephone number, and a written description of the alleged discriminatory action in sufficient detail to inform the Assistant Secretary for Civil Rights (ASCR) about the nature and date of an alleged civil rights violation. The completed AD-3027 form or letter must be submitted to USDA by:

1. mail:
U.S. Department of Agriculture
Office of the Assistant Secretary for Civil Rights
1400 Independence Avenue, SW
Washington, D.C. 20250-9410, or
2. fax:
(833) 256-1665 or (202) 690-7442; or
3. email:
program.intake@usda.gov

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The background of the entire page is a photograph of a cemetery. In the foreground and middle ground, there are many rows of white, Latin cross-shaped gravestones set in a green lawn. The crosses recede into the distance towards a horizon line. To the left, there are tall, dark evergreen trees. To the right, a single, tall, conical evergreen tree stands out. The sky is filled with dramatic, golden-hued clouds from a setting or rising sun, with the sun itself visible as a bright orb on the right side. The overall mood is solemn and reflective.

★

THEY WERE MOSTLY 18 TO 25 YEARS OLD.

★

They never imagined that one day
strangers from around the world
would return to honor their sacrifice.

Today, these quiet rows overlook
the beaches where freedom was won
at an unimaginable cost.

*Join us as we honor their sacrifice...
and carry their legacy forward.*

PARIS & NORMANDY

JUNE 2028

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A LEGACY COLLECTION EXPERIENCE



Internal Communications

5811 Jack Springs Road
Atmore, AL 36502

CREEK CORNER

AUGUST 2026 IMPORTANT DATES

8.3	SUBMISSION DEADLINE September Issue	
8.6	TRIBAL COUNCIL MEETING TC Chambers	4:00 PM
8.7	FAMILY COURT Tribal Courtroom	9:30 AM - 4:00 PM
8.7	BOYS & GIRLS CLUB CLOSED Program Transition	7:30 AM - 5:30 PM
8.8	RABIES CLINIC Fire Station #1	8:00 AM - 11:00 AM
8.11	TRIBAL COURT Tribal Courtroom	9:00 AM - 4:00 PM
8.20	TRIBAL COUNCIL MEETING TC Chambers	4:00 PM
8.21	FAMILY COURT Tribal Courtroom	9:30 AM - 4:00 PM
8.25	TRIBAL COURT Tribal Courtroom	9:00 AM - 4:00 PM
8.31	MUSEUM GIFT SHOP CLOSED Inventory	

OUR MISSION

Creek Corner is a monthly magazine produced by the Internal Communications Team of the Poarch Creek Indians. Our mission is to celebrate our community by sharing stories of culture, people, and achievements, while also providing meaningful updates for Tribal Citizens.

SUBMISSION GUIDELINES

Submissions for Creek Corner may be edited or declined at the discretion of the editorial team. Content is finalized one month prior to publication. The deadline for submissions is the first Monday of the month before the issue date.