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THE OFFICIAL MAGAZINE of the POARCH CREEK INDIANS

creek corner



*William
Weatherford*

TRUTH TELLER

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**Wind Creek Sponsors
Franklin Buskey Gala**
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Sharon Delmar
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CORRECTION

Alice Rolin Martin McGhee was incorrectly identified as Alice Presley in the image section of the Poarch 101 article in the April 2026 issue of Creek Corner (page 19).

LETTER FROM THE EDITOR

MEGAN ZAMORA *Editor, Creek Corner*



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here are some articles that come easily, and then there are some that ask more of you. This one asks more of me.

As many of you may know by the time this issue reaches your hands, this will be my final editor's article for Creek Corner. I have accepted the role of Marketing Director at PCI Federal and, while I am incredibly excited for what comes next, it is hard to fully put into words what this chapter has meant to me.

How fitting that this issue arrives during Mental Health Awareness Month. Mental health is something I care deeply about, not just in theory, but in a very real and personal way. Mental Health Awareness Month has long held personal meaning for me. It is a reminder that strength does not always look loud or obvious. Sometimes it looks like perseverance. Sometimes it looks like accepting help. Sometimes it looks like rest. And sometimes it looks like choosing to begin again.

If there is anything I would gently encourage you to do this month, it is this: take an honest look at how you are doing. Not how you appear to be doing. Not how well you are carrying it for everyone else. How are you, really? Are you managing stress in ways that truly care for your mind and body? Are you allowing yourself rest? Are you paying attention when something feels off? And if you are struggling, are you willing to reach for support?

We all need reminders that asking for help is not weakness. It is wisdom. It is self-awareness. It is care. And sometimes the strongest thing a person can do is recognize that they were never meant to carry everything alone.

If you or someone you love is in crisis, call or text 988, the Suicide & Crisis Lifeline. And if you need support closer to home, please remember that PCI's Behavioral Health team is available as a resource. You do not have to wait until things feel unbearable to reach out.

Maybe that is part of the reflection this month asks of all of us: to pause and consider not just what we are accomplishing, but how we are living. What are we making room for? What are we neglecting? What needs our attention before it becomes our breaking point? In the middle of work, responsibility, ambition, and all the roles we carry, are we building lives that make room for peace, healing, and joy?

And perhaps that is why I feel this season of my life so deeply. My life is the fullest and most rewarding it has ever

been, not because of accolades or titles or recognition, but because of the peace, love, and joy I have found in the life I am living. I find it in the sound of my babies laughing, usually because of some silly moment with each other or a goofy gesture from me or their Papá. I find it in watching my plants push out new growth despite my inconsistent care. I find it in looking around at the life I have built and realizing that, in my own way, I have tried to cultivate something good wherever I've been planted.

During my time with Tribal Government, I have gained more than I could ever neatly summarize in one article. I have gained friendships that I will carry with me, mentorship that has sharpened me, leadership opportunities that stretched me, kindness that met me at the right time, and knowledge that deepened not only my work, but my understanding of who we are as a people.

Serving in Tribal Government allowed me to grow in my understanding of the Tribe through the important work of government and, before that, gaming. Moving into this next role with PCI Federal gives me the opportunity to expand that understanding even further through business. I am grateful that my path has allowed me to see our Tribe through multiple lenses, and even more grateful that this next step is not a departure from that story, but a continuation of it.

So much of communications is about clarity, timing, and intention. It felt important to me to share this transition with you directly, in this space, because Creek Corner has been one of the great honors of my career. This publication has never just been pages and deadlines to me. It has been a way to connect, to reflect, to celebrate, and to help tell the story of our people with care.

To everyone who has trusted me, encouraged me, collaborated with me, challenged me, taught me, and supported me along the way: mvto. Truly.

It has been a privilege to serve in this role and to help shape these pages. I leave this chapter with a full heart, deep gratitude, and genuine excitement for what lies ahead.

And while this may be my final letter as editor, it is not the end of my story with the Tribe. It is simply the turning of a page. I'm grateful that this next chapter still keeps me in the family, just across the railroad tracks at PCI Federal.

Mvto, Megan



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.

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

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Sandy Hollinger
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Arthur Mothershed
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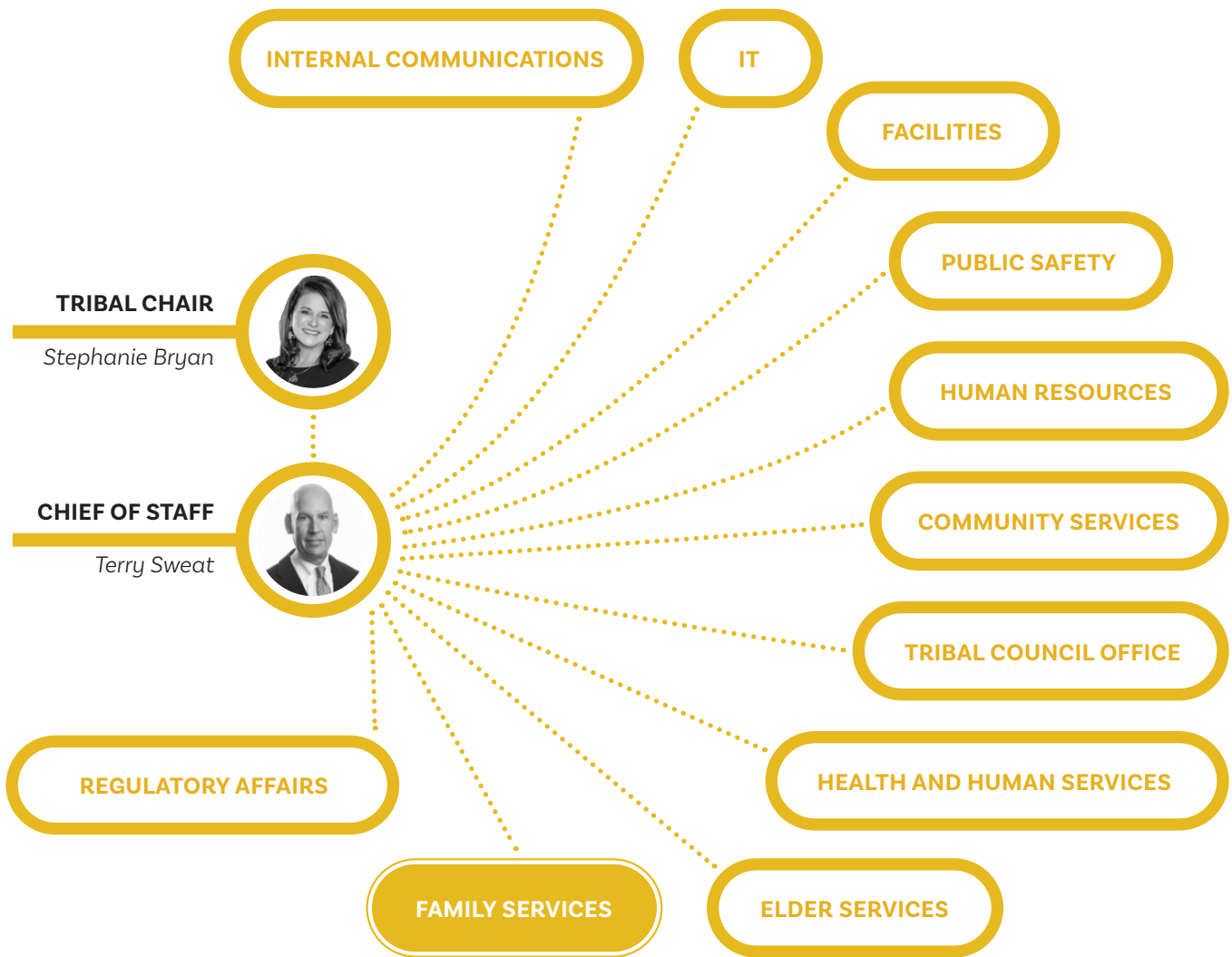
AMANDA MONTGOMERY

By Sharon Delmar

Amanda Montgomery serves as the Family Services Director for the Poarch Creek Indians. Social work is an area that Amanda has felt called to the majority of her life in both official and unofficial capacities. Being able to lead in areas of Family Services and Senior Services is something that Amanda does not take lightly. The Family Services Department (FSD) and Senior Services work hard to provide a variety of services to our Tribal families and community. Family Services primarily focuses in the areas of financial assistance, child welfare, domestic violence, family violence, emergency shelter, disaster assistance, and various crisis related assistance. Senior Services primarily focuses on SAIL Center daily lunches for our elders that are homebound, pickup curbside, and come in for congregate dining and a variety of elder focused activities. Senior Services oversees planning our annual senior trips as well. Both departments partner with other groups throughout the year and outside agencies to host abuse/prevention awareness events, holiday events, and diverse types of community events.

Amanda was raised by her parents, Lamar and Charlotte Martin, to live a Christ-like life that often involved helping others and community service. She also watched her grandparents do the same, helping others any time someone needed assistance. Amanda specifically recalls watching her Papa, Otha Martin, pick up leftover food from our SAIL Center and take it to needy families in the community. He picked up leftovers daily and returned the empty pans after sharing them with those in need. Amanda was raised watching these acts of kindness and always wanted to be able to do the same. Her family engaged in many church outreach programs, went on mission trips, and volunteered on serve days to help with both church needs and community needs. Amanda said that even as a teen, serving was fun and came easily. It felt natural, like how everyone should live and be willing to help others when you can.

Amanda graduated high school and did not pursue a college career immediately. She was not sure of the exact field of study to pursue and went to work instead. Amanda later determined that Social Work was the best field for her and began to focus on her education in that direction. She graduated from Pensacola State Community College in 2008 with an Associate of Arts in Social Science and then earned a Bachelor of Social Work (BSW) from the University of West Florida in 2010. Amanda then earned her Master in Business Administration (MBA) from Columbia Southern in 2016. Some may not go to college right after high school, and that is okay. When Amanda determined her career path, she started college and did not stop until she finished. Amanda worked full time and went to school full time. It can be done and it was worth it!



Amanda and her husband, Michael, have served in different churches in the positions of Youth Pastors and Associate Pastors. Serving at other churches and in our daily lives, led them to continue to follow where God was leading and they planted Pursue Life Church in Pensacola, FL. Serving together is something special and serving in church has a greater purpose. Sharing the love of Jesus often comes down to being kind, helping and caring for people in small ways, and sharing the gospel.

Amanda has a heart for family and for serving. It naturally made sense to want to work in an area that combined both, Family Services. She first began working at PCI in Family Services in 2005 with a temporary position. She is extremely appreciative that she was able to work under Ms. Carolyn White, as she had a vast range of knowledge from State DHR and Tribal Social Work. Ms. Carolyn shared knowledge and was willing to work with Amanda as she was learning and going to college. She was able to gain a full time position as the Domestic Violence Victims Advocate and later moved into position of Community Services Coordinator. Amanda worked for PCI about five years, left to work at a local church, and came back to work at PCI again. She has been here ever since. Amanda began working in her current position in January 2016. Many times, people do not come to Family Services when things are going well and it is often



AMANDA MONTGOMERY
Family Services Director

...continued on next page



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crisis-driven assistance. She is grateful for the services our Tribe offers to help so many in times of need and times of crisis. There are challenging cases and hard conversations that may need to be had when helping others. Even with any challenges, Amanda loves being able to work in an area that helps people in need, helps our community, and stays connected to our culture.

In 2022, Amanda was selected to serve as our PCI Senior Adult Princess. An honor to be the first in this category, and travel to represent our Tribe. She continues to participate in our Pow Wow Club, dancing and growing in areas to preserve our culture.

There are several members of the Family Services staff that serve on local and regional boards with outside agencies. Amanda serves to build partnerships with many county agencies: county and State DHR quality assurance boards, officer on United Southeastern Tribes (USET) Social Services Committee, Domestic Violence (DV) task force.

She also maintains state collaborations for child welfare in both Alabama and Florida. At PCI, Amanda serves on PCI Wellness Court Committee, PCI Opioid Task Force, and PCI Education Committee.

Many of us were raised to love God, love family, care for others, and help in our community. Amanda appreciates a strong sense of value and purpose in Family Services and Senior Services. Being able to do a job, that feels like a greater purpose than just a job, is important. Being able to work for our Tribe and maintain our community connections and cultural connections is also extremely important. Amanda strives to work to blend caring hearts with a level of excellence when providing services. Years of experience watching her family live a life of service certainly played a vital role in wanting to do the same. Life experience in home, church, and work all have contributed to continued living of the social worker life. Amanda hopes to continue to grow areas of service. Be the change that you want to see in the world!

DEPARTMENT SPOTLIGHT: FAMILY SERVICES

The Family Services Department is committed to meeting the Tribe's mission of "Prosperity and Self Determination" by providing comprehensive services to promote the safety, permanency and wellbeing of tribal member children and families. Individual and family assessments conducted by dedicated staff will be utilized to evaluate needs and approve appropriate services from many grant-funded programs, as well as Tribal funded programs. The Department will also provide wrap-around services to meet the needs of Tribal Citizens from infancy through adulthood.

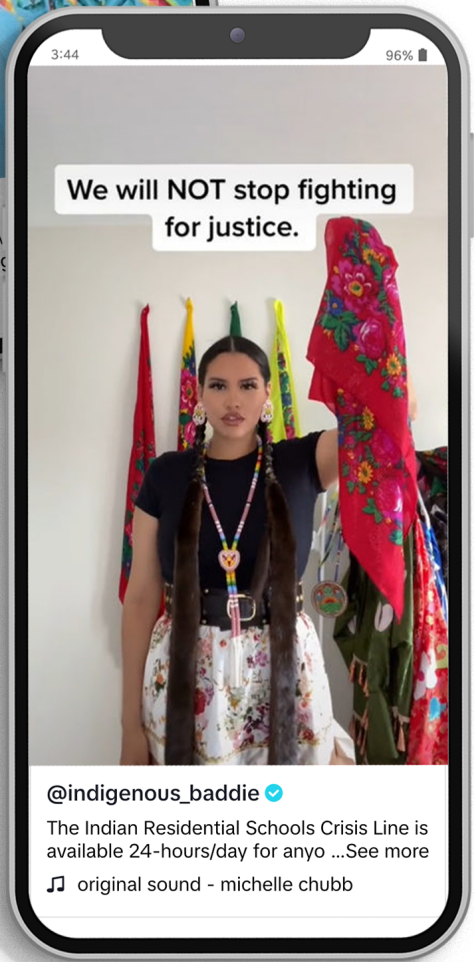
- Tribal Assistance Program
- Tribal Crisis Program
- Supplemental Medical Program
- Low Income Heat and Energy Assistance Program
- Disaster Recovery Program
- Child Welfare Program
- Domestic Violence Program
- Community Services Block Grant

Family Services also oversees that Senior Services/ SAIL Center. Both departments work to create engaging community events from being child focused, senior focused, and family focused.

We work to enhance community awareness in areas of abuse and ways to help report and prevent abuse. The departments continue to strive to focus on prevention and case management, which helps our Tribal families with holistic services, assistance, and referrals.

The Senior Activities for Independent Living ("SAIL") Center facility and programs are utilized to improve and maintain the general health of Tribal Seniors. The SAIL Center fosters an environment where elders are encouraged to maintain an active, healthy, independent lifestyle. The SAIL Center provides meals and nutrition services that aim to reduce hunger, food insecurity, and malnutrition, promote health, well-being and socialization, and delay the onset of adverse health conditions resulting from poor nutrition and/or sedentary behavior. The Program is intended to provide nutritious meals weekly on Monday through Friday, unless otherwise indicated to the participants, as well as the coordination of activities, outings, learning programs, cultural activities, and other various activities that promote socialization within our elder community.

- Homebound meal delivery
- Curbside meal pickup
- Congregate Dining
- Senior focused activities and speakers
- Healthy and wellness activities for Seniors
- Engaging events to promote socialization
- Senior events and holiday gatherings
- SAIL Center trips/outings and Senior Trips



FROM SILENCE TO SOVEREIGNTY

RESHAPING NATIVE VOICES IN THE DIGITAL AGE

By Sharon Delmar

How social media, storytelling, and digital platforms are empowering Native communities to reclaim their narratives.

For generations, Native voices were pushed to the margins—misrepresented, overlooked, or spoken for by others. Stories that should have reflected identity, culture, and lived experience were often filtered through outside perspectives. Today, that silence is being replaced with something far more powerful: self-representation. Across digital platforms, Native people are reclaiming their narratives, sharing their knowledge, and speaking directly to the world on their own terms. What was once controlled by gatekeepers is now being reshaped by the very voices that were once excluded.

That shift is easy to see when you look at how Native creators are showing up online. Scroll through TikTok or Instagram, and you'll find people teaching their languages in short, accessible videos. A creator might post a simple video introducing a word like “Mvto” (thank you), repeating it slowly, using it in a sentence, and encouraging viewers to practice along. Others go a step further, sharing everyday phrases or short conversations, helping bring the language into daily life instead of keeping it confined to formal settings.

That same digital presence is also making a difference in how Native communities bring attention to important issues. Social media has created space for stories that once struggled to be heard beyond our own communities. A powerful example is the Missing and Murdered Indigenous Women (MMIW) movement. For years, families and advocates worked to raise awareness with limited visibility. Now, through shared posts, videos, and hashtags, those stories are reaching a much wider audience turning awareness into action and making it harder for these issues to be overlooked.

In many ways, digital media has become a modern extension of something Native communities have always valued—storytelling.



Beyond advocacy, digital platforms are also strengthening connection. Native people across different regions and even across generations, are able to engage with one another in ways that weren't always possible before. For some, especially those who may not live close to their tribal communities, these spaces offer a way to stay connected to culture, language, and identity. Seeing Native creators speak, teach, and share with confidence helps reinforce a sense of belonging and pride.

Of course, increased visibility comes with challenges. There are ongoing concerns about misinformation, cultural appropriation, and the pressure to decide what should and should not be shared publicly. Navigating these spaces

requires balance—protecting cultural knowledge while still creating room for education and connection.

In many ways, digital media has become a modern extension of something Native communities have always valued—storytelling. The difference now is who controls the narrative. Where there was once silence or misrepresentation, there is now space for Native voices to speak clearly, confidently, and without permission. From language lessons to advocacy, from cultural sharing to community building, these platforms are doing more than amplifying voices—they're helping reshape them on Native terms. That shift isn't just about visibility. It's about sovereignty, carried forward in a digital age.

An advertisement for CREEK Travel Stores. The top half features a woman with blonde hair wearing a straw hat and sunglasses, driving a car with her arm raised in excitement. The background is a bright, sunny outdoor scene. The bottom half is a dark overlay with the text "Powering Your Journey" in a white serif font. Below this is the CREEK Travel Stores logo, which includes a feather icon and the word "CREEK" in a large serif font, with "Travel Stores" in a smaller sans-serif font below it. At the bottom of the overlay are four icons: a gas pump, an electric car with a charging symbol, a fork and knife, and a shop building. Below these icons are the names "Atmore", "Poarch", and "Wetumpka" in a white sans-serif font. "Poarch" and "Wetumpka" have a small green "EV" icon next to them.

IT'S NATIONAL SPEECH- LANGUAGE- HEARING MONTH!



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POARCH 101

William Weatherford, Truth Teller

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

William Weatherford, called Billy by those who knew him, lived his last years along the Alabama River with a name that carried serious weight. Those who saw him in the years after the Creek War of 1813-1814 said he did not look like a defeated man. He was over six feet in height and seemed to have an air of natural authority. One famous judge said he had a hard time looking straight into the eyes of only two men—Daniel Webster and William Weatherford.

In his later years, Weatherford didn't live as a fugitive or prisoner, but as a prominent planter in southern Alabama, owning land and raising livestock. He remained closely connected to a network of Creek families, such as the Tates, Moniacs, Durants, and others, all bound together by blood and by the hard years of the war. Accounts describe him as generous and widely respected in the community, "kind to all" and noted for his "strict integrity and manly qualities." And he never backed down from proudly showing his identity as Creek. At his last marriage, he wore full traditional clothing of a hunting shirt, leggings, and belt, not Euro-American clothing.

He was remembered as affectionate within his family, holding and doting on young relatives, and moving comfortably between both Creek and settler communities along the Tensaw and Alabama River region. But he could never fully escape his past. To this day, his name remains inseparable from the war that defined his generation. He was known as "the terrible hero of Fort Mims," a man capable of violence in battle, yet described by the same voices as "gentle and kind as a lady to the weak and helpless" in everyday life.

The accounts of his surrender to Andrew Jackson made a lasting impression, above all else. Those present described his dignity and controlled emotion. His speech to Andrew Jackson, delivered after the destruction of his forces, was remembered as an act of deliberate self-sacrifice. He was willing to risk his life by stepping into Fort Jackson, hoping to get help for "the women and children... starving in the forest." Jackson himself said no to the many men wanting to execute him, declaring that no one should kill "as brave a man as this."

By the time of his death in 1824, he was buried near the same ground from which he had once led his warriors to attack Fort Mims. Next to his mother Sehoy's grave, his grave now has a tombstone that says Red Eagle. This nickname never existed in his lifetime. It came from a poem called *The Red Eagle: A Poem of the South*, written by Alexander Beaufort Meek in 1855. His true Creek name was *Oponvkv Fvccv-Hayv*, which meant "Truth Teller." Many people in his life simply called him Billy, or Yellow Billy, a nickname that probably referred to his skin tone

William "Billy" Weatherford emerged as one of the most visible leaders of the Redstick faction during the Creek War of 1813-1814, but his role can only be understood within the deeply interconnected political, familial, and economic world of the late eighteenth- and early nineteenth-century Creek Nation. He was born into the Sehoy lineage through his mother, Sehoy, who had first married the British agent Colonel John Tate and later a mixed-blood trader named Charles Weatherford.

Through these connections, Weatherford was closely tied to a network of influential Creek and Euro-American families, including the McGillivrays, Tates, and Moniacs. His half-brother David Tate was widely regarded as educated and well-informed. Weatherford himself did not receive a formal education like David Tate, Dixon Bailey, and other mixed-blood Creeks he grew up around. He was raised in a completely traditional manner and was better known for being a talented stickball player, hunter, warrior, and speaker. But he himself moved within a circle of leaders who regularly engaged with American officials, traders, and diplomats.

Weatherford seemed to be particularly close with Sam Moniac, one of the most politically experienced men in the Nation, who had served as interpreter for Alexander McGillivray during his diplomatic mission to meet President George Washington (see the April 2026 Creek Corner article on Sam Moniac). In fact, Weatherford's first marriage was to Sam's sister, Mary "Polly", and Sam married William Weatherford's sister, Elizabeth. Most Poarch Creeks to this day do not descend directly from William Weatherford, but from his sister Elizabeth and her husband Sam Moniac.

Weatherford's early life had him dealing with two worlds at once. He was a planter, stock raiser, and trader who understood both Creek and American systems. Though he lived squarely in the Upper Creek nation, he had close familiarity with his kinfolk all along the Alabama River down to the Little River region. Like many mixed heritage Creeks, he was familiar with cattle raising, horse racing, and trade networks that extended into Spanish Florida and American territory.

In the years leading up to the Creek War, American expansion into Creek lands was accelerating. For many Creek leaders, long-standing relationships with the British mattered to them, with their alliances going back generations through trade, diplomacy, and shared opposition to American encroachment. When tensions rose

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in the early 1800s, many who would later be called Redsticks were not simply reacting to a new religious movement, but they were also thinking strategically. Siding with the British, a global power at war with the United States, offered a possible way to push back against American expansion and protect their land. The traditionalist movement associated with Tecumseh particularly called for a broader political vision of Native unity backed by British support.

Weatherford did not support the growing Redstick movement at first. When the Shawnee prophet Tecumseh arrived in the Creek Nation around 1811 seeking to build a unified Native confederacy against the United States, the response among Creek leaders was sharply divided. At a council where Tecumseh's message was presented through interpreters, Sam Moniac openly opposed him, warning that his proposal would bring destruction. Weatherford followed by stating that the Creeks had long been at peace with the United States and that it would be unwise to take sides in a war between Americans and the British. This position places Weatherford among those leaders who at first wanted to avoid conflict and maintain stability.

By early summer 1813, William Weatherford and Sam Moniac drove a herd of cattle to Chickasawhay, the southernmost Choctaw town, to sell them. While there, Weatherford held a private meeting with the Choctaw leader Mingo Mushulatubbee, trying to get Choctaw support in the war that was brewing, but Mushulatubbee refused. A few Choctaws bucked against their leader Mushulatubbee and went on to assist Redsticks later, for which they would be forever shunned by their tribe. By the time Weatherford and Moniac paid them a visit, the Redstick movement had grown increasingly militant and ready to act. It's possible that Weatherford at this point had already made up his mind about where he would stand, based on his plea to the Choctaws for armed support. What happened next will forever raise more questions than answers, considering that Sam Moniac attended this trip with him.

On their return from the Chickasawhay trip, Weatherford and Moniac encountered a group of Redstick leaders waiting for them. They demanded that the two men give their allegiance to the Redstick cause. Moniac refused and attempted to leave. When the prophet Josiah Francis seized his horse's bridle, Moniac struck him with a war club and escaped under gunfire. Weatherford, however, stayed with the Redsticks and watched his friend ride away. From that moment on, Weatherford and Moniac appeared to stand on opposite sides of a war.

Full-blown civil war escalated rapidly in the summer of 1813, leading to the attack on Fort Mims on August 30. The Redsticks had first planned to get their revenge on those who fled from Tuckabatchee (see the March 2026 Creek Corner article on the Battle of Tuckabatchee) and head toward Coweta, but the unexpected Battle of Burnt Corn Creek made them shift gears and decide to focus their attack on Dixon Bailey and his people in the Tensaw Region. Many people there were staying inside Fort Mims for

protection. The Redstick attack was first organized by the newly recognized prophets, but Weatherford emerged as the principal operational leader because he was so familiar with the land and people around the Tensaw region.

Fort Mims' defenses were poorly maintained, and the attackers stormed in after breaching the gate. The violence was especially intense in the second wave of the attack when buildings were set on fire, and many women and children were killed. Weatherford tried to stop the brutal violence before the second wave of the attack, but it was too late. The attack at Fort Mims transformed the Creek civil war into an open war with the United States, giving the American military the excuse it needed to go in full offense mode against the Creeks, who had so much desirable land.

Accounts from those close to Weatherford state that on the night before the attack on Fort Mims, he addressed his warriors and specifically told them to spare women and children. After the first wave of the attack, he tried to convince his warriors to retreat. When he failed, he rode away to his brother David Tate's nearby land, not wanting to witness what came next. Weatherford himself later said that he had "raised the storm but could not control it." (See the January 2026 Creek Corner article for more information on the attack of Fort Mims).

Following Fort Mims, Weatherford became an enemy to the United States. American soldiers were mobilized from Tennessee, Georgia, and the Mississippi Territory, while Redstick forces continued their warfare across the region. Within this broader campaign, *Ekvn Acake*, or Holy Ground, became one of the most important Redstick strongholds. Established in 1813 along a high bluff on the Alabama River, the prophet Josiah Francis set it up as a defensive center particularly for the Alibamu people within the Redstick movement. According to George Stiggins, another Redstick camp at Hoithlewaulee "turned to a Babel" with a great "confusion of Languages" spoken, since the Creek confederacy was full of such diversity of languages and dialects.

Josiah Francis saw Holy Ground as "a spot made sacred by the great spirit...never to be sullied by the footsteps of the real white man." The site was fortified with stakes and defensive works, but more importantly, Josiah Francis and other prophets created what was believed to be a spiritual barrier that would destroy any enemy who entered.

In December 1813, General Ferdinand Claiborne had a difficult time advancing his troops against Holy Ground, but eventually his troops found their way to the town site by the time women and children had been evacuated (see the April 2026 Creek Corner article on Sam Moniac for more details on his role here). The anticipated spiritual protection the prophets put into the barrier did not work. The defensive position collapsed, and Josiah Francis and many Redstick warriors fled across the river into the surrounding swamps quickly as troops marched in. The settlement was burned by U.S. allied Choctaw warriors under Pushmataha, and its destruction seriously hurt Redstick morale by discrediting the prophets that were there.

Weatherford played a large role in this battle. Contemporary observers reported seeing him on horseback near the bluff overlooking the river before he disappeared from view, leading to the legend told time and time again that he dramatically leaped from a tall cliff on horseback into the Alabama River. This great leap was likely exaggerated over time, but what is true by all accounts is that both Weatherford and Malcolm McPherson Jr. were the last Redstick warriors to stay behind and fight long after the prophets and evacuated people had crossed the river, bravely resisting and protecting the people of Holy Ground until the bitter end.

After the fall of the Holy Ground, the war entered its final and most destructive phase. Redstick leaders, including Weatherford, Peter McQueen, High Head Jim, and others, continued resistance while seeking supplies and support. Weatherford himself traveled to Pensacola to obtain powder, securing limited quantities from British and private sources at a time when Spanish authorities could not openly provide aid. Meanwhile, American forces under Andrew Jackson advanced into Upper Creek territory, and campaigns from multiple directions tightened pressure on Redstick positions.

The final large battle came on March 27, 1814, at the Battle of Horseshoe Bend (*Tohopeka*) on the Tallapoosa River. Redstick forces had constructed a fortified position using an impressive log barricade across the neck of the peninsula. Jackson's army, numbering several thousand men including allied Native forces, attacked the position from multiple directions. After intense fighting, the barricade was breached, and the defenders were overwhelmed. More than 800 Redstick warriors were killed, making it one of the deadliest single-day events in Native American history. The defeat effectively ended organized Redstick resistance.

As far as we know, William Weatherford was not at this battle, though other Redstick ancestors of Poarch Creeks possibly were there. The Redsticks had been strategically split into different areas under different Redstick leaders. Weatherford and many of his Alabama and Koasati Redstick followers were taking refuge on land east of Holy Ground, on Moniac's Island. We are also not aware of any Poarch Creek ancestors who fought with Jackson's troops at Horseshoe Bend, except for one Chickasaw relative that married into Poarch Creek lines. There were, however, many Native allies fighting against the Redsticks there, including Cherokees, Choctaws, Chickasaws, Upper Creeks and Lower Creeks.

Many complicated factors play into why so many indigenous people of the Southeast decided this Redstick movement needed to end. Today, we can honor all our ancestors and acknowledge that those on both sides believed they were fighting toward a solution that better preserved their land and people. To make matters even more complicated and interesting, many of those Creeks who had fought on opposing sides of the war quickly reconciled and lived together after the war, including William Weatherford and Sam Moniac.

We may never understand all the complex reasons people aligned themselves the way they did. There was speculation after the war that the Redsticks may have forced Weatherford's cooperation by threatening his children, who were being held at the Hoithlewaulee camps along the Tallapoosa River. Others believed the situation was more calculated, that Weatherford and his family were positioning themselves on both sides of the conflict on purpose. In this view, William and his female relatives aligned with the Redsticks, while his brothers sided with the Americans, ensuring that regardless of which side won the war, some part of the family would be able to help the other.

PICTURED


Redstick Leaders
From Top to Bottom

- Hopothle Mico
- Menawa
- Tustenuggee Emathla, also known as Jim Boy
- Josiah Francis, Watercolor Self-Portrait

There are no accurate depictions of William Weatherford.




...continued on next page



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PICTURED William Weatherford and Sehoj Tate Weatherford Grave Sites | Photographed by Mark Hilton, May 28, 2024 via HMdb.org

In the weeks that followed after Horseshoe Bend, surviving Redstick leaders had different fates. Menawa was severely wounded at Horseshoe Bend but managed to survive with no choice but to surrender. Josiah Francis and Peter McQueen fled to Florida to continue the fight. Jim Boy left the Redstick cause behind and started the Thlopthlocco tribal town, which Sam Moniac would later join. Weatherford personally surrendered to Andrew Jackson by boldly entering Fort Jackson, on the very land where his mother and grandmother were born. He was willing to potentially lose his life to plead for food aid for their starving women and children, which was thankfully given. Hopothle Micco gave himself up shortly before Weatherford appeared in Jackson's camp. Benjamin Hawkins, who thought highly of him, attempted to have him released, but guards beat Hopothle Micco so badly that he died in custody.

The war formally concluded with the Treaty of Fort Jackson in August 1814, negotiated by Jackson and Benjamin Hawkins. The treaty required the Creek Nation to cede over a shocking 20 million acres of land, including territory belonging to both Redstick supporters and those Creeks who had fought alongside the United States. The result was a massive loss of land that was tragic for all Creek people on both sides of the conflict.

After the war, Weatherford returned to civilian life along the Alabama River, near present-day Baldwin County. He was surprisingly not executed or imprisoned but was allowed to live under U.S. authority. In the years that followed, he

rebuilt his life, raising cattle and horses and operating within a plantation economy. His property was located along the Alabama River, and he remained there for the rest of his life.

David Tate had a son-in-law named J.D. Dreisbach. He wrote about Weatherford's final days in 1824: "A short time before the death of Weatherford, he was one of a party of hunters who were engaged in a deer and bear hunt on Lovet's Creek, in Monroe County, Ala. Whilst on this hunt a white deer was killed, which seemed to make a marked impression on Weatherford, who withdrew from the hunt and went home, remarking that some one of the party engaged in the hunt would soon be called to the hunting ground in the spirit land; that the white deer was a 'token.' And the next day he was taken suddenly ill, and died three days thereafter, and during his illness imagined that Sofoth Kaney (Supalamey/his former wife) was standing by his bed waiting for him to go with her to the hunting grounds of the spirit land."

By the time Weatherford died, the world he had come of age in had changed completely. The Creek Nation had lost most of its land, the United States had taken control of the region, and the path toward even greater land loss and removal was already underway. He had been a respected Creek leader, drawn into a tragic civil war. In the years after, he survived by adapting to the reality of forced American expansion in his homeland, a reality still carried forward today for Poarch Creek people. We remain rooted in our homelands, still here, still fighting to protect our sovereignty and culture in ways our ancestors could never have imagined.

WARRIOR OUTREACH PROGRAM



The Warrior Outreach Program serves our relatives who are currently incarcerated or in rehabilitation centers by providing cultural, educational materials, resources and encouragement. We are committed to supporting your journey through connection to your Indigenous identity, healing, and or community reintegration.

If you know someone who meets these qualifications who would like to participate, please contact Rhea DeVilbiss at 251.281.8775.

Ask us about our mentorship and support program.

PROGRAM QUALIFICATIONS

To participate in the Warrior Outreach Program, individuals must meet the following criteria:

TRIBAL AFFILIATION:

- Be a PCI (Poarch Creek Indians) Tribal Citizen.
- Be a first-generation descendant of a PCI Tribal Citizen.

INCARCERATION/TREATMENT STATUS

Currently serving a sentence in an incarceration facility or enrolled in a substance abuse rehabilitation program.

LOCATION

Incarcerated or in treatment anywhere on Turtle Island, provided the facility has the ability to receive mail and correspondence programs.

PARTICIPATION REQUIREMENTS

Participation is completely voluntary. Must complete and return the program application, granting permission for correspondence with the Warrior Outreach Program. The Warrior Outreach Program does not offer legal advice.

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THE AMERICAS

SHINAAB

By Sharon Delmar

For this month’s media spotlight, *Shinaab* (2017), directed by Lyle Mitchell Corbine Jr., offers a powerful and haunting look at Indigenous identity in an urban setting.

This short film follows an Anishinaabe man navigating life in Minneapolis while grappling with a deep sense of displacement and unease. Though only eight minutes long, *Shinaab* delivers a striking portrayal of what it feels like to be disconnected from one’s homeland and cultural grounding—even while physically standing on ancestral land.

What makes *Shinaab* especially compelling is its tone. Rather than telling a straightforward narrative, the film leans into atmosphere and symbolism, creating an almost unsettling, dreamlike experience. The protagonist’s isolation is not just social—it feels spiritual, reflecting broader themes of Indigenous alienation and identity struggles in modern spaces.

Corbine Jr. uses minimal dialogue and strong visual storytelling to emphasize emotion over exposition, allowing viewers to sit with discomfort and reflection. The result is a piece that lingers long after it ends, inviting audiences to think more deeply about belonging, history, and the ongoing impact of displacement.

Unfortunately, Shinaab is not currently available to watch on major streaming platforms.

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.

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WIND CREEK SPONSORS FRANKLIN BUSKEY GALA

By Amelia Tognoli

Wind Creek Hospitality proudly sponsored the Franklin Buskey Gala in Mobile, AL, uniting community members for an inspiring evening dedicated to supporting a vital cause. Benefiting Franklin Primary Health Center, located near Wind Creek Atmore, the event plays a vital role in expanding access to quality, compassionate healthcare for underserved individuals and families across the community.

The strong turnout highlighted the spirit and generosity that define the Mobile community. Alabama Congressman Shomari Figures spoke with remarkable grace and purpose, emphasizing the importance of continued investment in healthcare access and well-being. Wind Creek is proud to support initiatives that not only bring people together but also address critical needs, such as healthcare, helping to improve quality of life and create healthier, stronger communities.

“At Wind Creek, we believe strong communities are built on access—access to opportunity, access to resources, and access to quality healthcare. Supporting the Franklin Buskey Gala allows us to be part of something that truly changes lives and strengthens the foundation of our community,” said Trina Rackard, Wind Creek Hospitality’s Director of Sponsorship & Events.

We are grateful to have been part of such a memorable evening and look forward to continuing to support opportunities that uplift and strengthen the communities we serve.

“

...we believe strong communities are built on access—access to opportunity, access to resources, and access to quality healthcare. Supporting the Franklin Buskey Gala allows us to be part of something that truly changes lives...

**TRINA RACKARD,
WIND CREEK HOSPITALITY’S
DIRECTOR OF SPONSORSHIP & EVENTS**

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POARCH CREEK YOUTH BUILD CONNECTIONS THROUGH UNIQUE CULTURAL EXCHANGE

By Lauren Giddeons & Karen Rodriguez

This past summer, Poarch Creek Indian youth traveled to Mahpiya Luta to take part in a cultural exchange experience developed to strengthen cross-tribal relationships while deepening their connection to culture, language, and identity. The exchange created an opportunity for youth to learn from one another while recognizing the shared responsibility Indigenous communities have in protecting and passing down culture.

On June 25th, the Poarch Creek youth arrived on campus to meet with Mahpiya Luta interns. The day began with introductions and discussions about the role of language, technology, and social media in cultural preservation. One of the most memorable moments came during a collaborative TikTok session, where youth used creativity and humor to celebrate language and identity. The activity highlighted how modern platforms can be powerful tools for cultural expression and connection, especially among young people. Through conversations, hands-on activities, and time spent together, they experienced how culture remains alive through language, storytelling, and community.

Amanda Carlow, Director of the Lakota Language Othi, emphasized the importance of these experiences for young people, noting that cultural exchange programs go beyond travel. They allow youth to witness how language and culture live in other communities and inspire them to stay engaged in revitalization efforts within their own Nations. These opportunities encourage youth to see themselves as caretakers of culture for future generations.

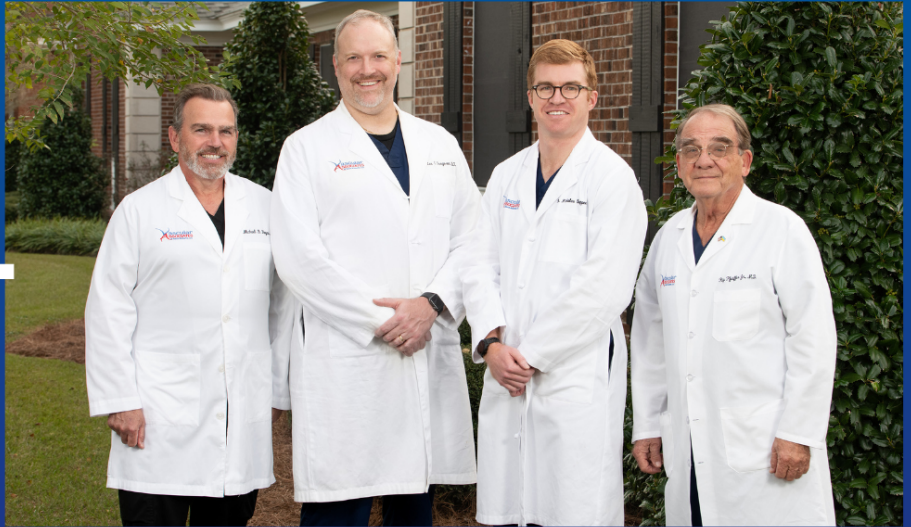
The exchange continued on June 26th where the youth enjoyed outdoor and cultural activities, including fishing, watching horse races, picking sage, playing traditional games, and creating more digital content together. The experience concluded with the youth sharing how the exchange strengthened their pride in who they are and reinforced the importance of staying connected to their cultures.

“
...cultural exchange programs go beyond travel. They allow you to witness how language and culture live in other communities and inspire them to stay engaged in revitalization efforts within their own Nations.

AMANDA CARLOW,
DIRECTOR OF THE LAKOTA
LANGUAGE OTHI

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“This cultural exchange reminded us that as Indigenous peoples we are all part of each other’s histories and are connected to one another. Our youth carry the future of our Tribe, culture and language. By connecting with other Indigenous communities, our young people saw that cultural preservation is a shared journey, strengthened through relationships, learning, and pride in who we are. It is so important for all of us to continue to learn our history, family stories, and cultural knowledge and to pass that down to our youth and children so that they can be great leaders today and in the future”, said Karla Martin Dawson.

By learning from one another, Poarch Creek youth gained new perspectives on cultural preservation while reaffirming their own commitment to identity, community, and tradition. Experiences like this continue to inspire the next generation to honor their roots, strengthen tribal connections, and carry Indigenous culture forward with pride.

We are excited that a group of middle and high school students will join us on April 11-17 to learn more about our Tribe and our culture. Creating these relationships with Tribal communities through our youth will only help to build a strong tribal to tribal relationship for many years to come.



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CELEBRATE SPRING THIS MAY AT OWA PARKS & RESORT

By Lauren Giddeons & Karen Rodriguez

G

et ready for an unforgettable May at OWA Parks & Resort! With beautiful spring weather, thrilling rides, and exciting special events, it's the perfect time to gather family and friends for a month full of fun.

May 1-2

HOT AIR BALLOON FESTIVAL

Kick off the month with one of the most colorful events of the year! Watch the sky fill with vibrant hot air balloons during the Hot Air Balloon Festival. Enjoy balloon glows, family-friendly activities, delicious food, and picture-perfect moments you won't want to miss. It's a magical way to start the month at OWA!

May 23-25

MEMORIAL DAY 3-DAY CELEBRATION WITH FIREWORKS

Come celebrate Memorial Day Weekend as we honor our nation's heroes and kick off the start of summer with three days of star-spangled fun. Enjoy live entertainment, festive activities for all ages, and a spectacular fireworks show lighting up the night sky on Saturday, May 23rd. Bring your friends, bring your family, and celebrate the holiday weekend together at OWA.



The excitement doesn't stop there! Spend your weekends in May at **Tropic Falls Theme and Water Park** and enjoy the rides, slides, and all the thrills at Tropic Falls at OWA. Beginning May 22nd, the parks will be open daily, giving you even more opportunities to slide, splash, and play all summer long.

In Downtown OWA, the laughs and magic continue at **Brandon Styles Theater** with a full lineup of performances. Don't miss Brandon Styles Magic Show on select Fridays at 7 pm, and Brandon Styles Variety Show every Tuesday and Saturday at 7 pm.

The **OWA Theater** keeps the music going with an exciting lineup of live entertainment. Check out these must see live performances!

May 2

Given To Fly: The Pearl Jam Experience

May 8 & 9

White Tie Rock Ensemble Presents: Bohemian Stardust

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May 29

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MULBERRIES & MESKĒ

By Aya Prince

Hello, everyone, and welcome to the first official article of Community Connections! Summer is right around the corner at this point; I know many people, including myself, are excited to reach the end of the school year. With that in mind, let's spend some time on all the wonderful opportunities at the Tribe available as summer programs, and some updates on what's going on at Poarch.

Applications for the 2026 Summer Youth Leadership Program (ages 13-15) and the 2026 Summer Internship Program (ages 16-18) both closed on April 17. If you did not get the chance to apply, consider it for next year. I personally have participated in both of those programs, and they are wonderful opportunities for our youth.

Now, here's a bit of history from the month of May. In 1832, the Creeks had signed the Treaty of Cusseta as a peace agreement with the white settlers. Simply put, the Creeks were to move west of the Mississippi and/or relocate to Oklahoma in order for the white people to take their land to start farms. However, many of our ancestors were understandably upset by this. Therefore, in May of 1836, the Creeks banded together to attack the intruding white settlers in the start of what became known as the **Second Creek War**. This war would only end when the government, under President Andrew Jackson, overpowered the resisting Creeks and forced them on what became the Trail of Tears. Fortunately, because we were White Stick Creeks and chose not to fight, many of our ancestors were able to remain on our ancestral homelands.

The Word of the Month is...

KĒ-HVSE : MULBERRY MONTH

May is called **KĒ-Hvse** in Creek, which translates to "mulberry month" in English. Traditionally, Creek names for the months of the year were based on what was available to harvest during that time. According to the University of Tennessee, red mulberry was most common in the eastern United States, so many Creeks utilized red mulberry as a form of medicine. Other tribes, like the Choctaw and Cherokee, also treated illness with red mulberry. For the Seminole Tribe, it was a bit different; they fashioned bows out of the red mulberry. So, the "mulberry month" of May was helpful to many different tribes, including our own! Thanks to Alex Alvarez for providing much of this information.

So, the next time you see a red mulberry tree, remember that your ancestors could have used that to save a Tribal member's life! Let's look forward to *meskĒ* (summer) as we finish out the year strong! Wishing you all the best—until next time.

Scan the QR code below to take our Community Connections survey or share your ideas.



AYA PRINCE

Poarch Creek Indians Tribal Citizen
and Creek Corner Columnist



HONORING
A MEANINGFUL
GIFT FROM
MARLIE MCGHEE

By Kim Snow

The Tribal Overdose Committee would like to extend our heartfelt gratitude to Marlie McGhee for her generous donation in support of our ongoing efforts.

Marlie is an exceptional young person whose compassion and strength are evident in her commitment to helping others. She made this meaningful contribution in honor of her father, Cruz McGhee. Her willingness to give back in such a purposeful way reflects both resilience and a deep dedication to her community.

Through her generosity, Marlie is helping to support awareness, prevention, and healing efforts for individuals and families impacted by substance use. Her actions serve as an inspiring reminder that even in the face of loss, hope and positive change can grow.

We are truly grateful for Marlie's support and proud to recognize her as a valued member of our community.



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CREEK CORNER

MAY 2026 IMPORTANT DATES

5.1	SUBMISSION DEADLINE June Issue	
5.1	MATRIARCH MARKET PCI Museum	9:00 AM - 4:00 PM
5.5	TRIBAL COURT Tribal Courtroom	
5.7	TRIBAL COUNCIL MEETING TC Chambers	4:00 PM
5.8	FAMILY COURT Tribal Courtroom	
5.19	TRIBAL COURT Tribal Courtroom	
5.21	TRIBAL COUNCIL MEETING TC Chambers	4:00 PM
5.22	FAMILY COURT Tribal Courtroom	
5.25	GOVERNMENT OFFICE CLOSURE Memorial Day	

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.