



Drawn
by the
FROST MOON

BOOK 2

Love the War Woman

APRIL W GARDNER

Love the War Woman

COMPANION FILE

Drawn by the Frost Moon
Book Two

April W Gardner



Drawn by the Frost Moon: Love the War Woman

©2018 by April W Gardner

Cover design: Roseanna White Designs

Big Spring Press logo: Karen Gardner

Scripture quotations taken from the King James Version.

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by an information storage and retrieval system—except by a reviewer who may quote brief passages in a review to be printed in a magazine, newspaper, or on the Web—without permission in writing from the publisher.

ISBN-13: 978-1-945831-11-9

Published by Big Spring Press
San Antonio, Texas

Printed in the United States of America.

To stay informed of book releases and to receive a FREE WWI romance,
subscribe to my newsletter.

If you enjoy this story, please consider rating or reviewing it when you're finished.

GOODREADS | BOOKBUB

Thank you and enjoy!

April W Gardner's

Beneath the Blackberry Moon parts 1-3

(must be read in order)

Part 1: **The Red Feather**

Part 2: **The Sacred Writings**

Part 3: **The Ebony Cloak**

The Untold Stories (bonus material)

Drawn by the Frost Moon

(standalones)

Bitter Eyes No More

Love the War Woman

Finding Pretty Wolf

Strike of the Water Moccasin

Cast of Characters

THE NATIVES

Wolf Clan

Tall Bull, Red Stick chief of Wakulla Village
Big Warrior Totka Hadjo (TOTE-kuh), cousin to Tall Bull
Pretty Wolf (Polly Francis), daughter of Noonday and Crazy Medicine
Noonday, wife of Crazy Medicine

Beaver Clan

Senior Warrior Fierce Mink
Gopher
Great Warrior Water Moccasin, war chief of Wakulla
Leaping Waters, Tall Bull's first wife
Sunflower, Wakulla's head clan mother
Bitter Eyes (Lillian McGirth/Liana)

Miscellaneous Clans and Characters

Ten Cats (Turtle)
Micco Fat Warrior (MEE-koh), Fowltown chief
Kills Many (Alligator)
Micco Crazy Medicine (Hillis Hadjo/Josiah Francis)(Cougar)
Winter Hawk
Cricket
Strong Bear (previously, True Seeker) (Rabbit)

THE AMERICANS

Buck, medicine maker (Captain Marcus Buck, surgeon)
Grandfather Elton Begum

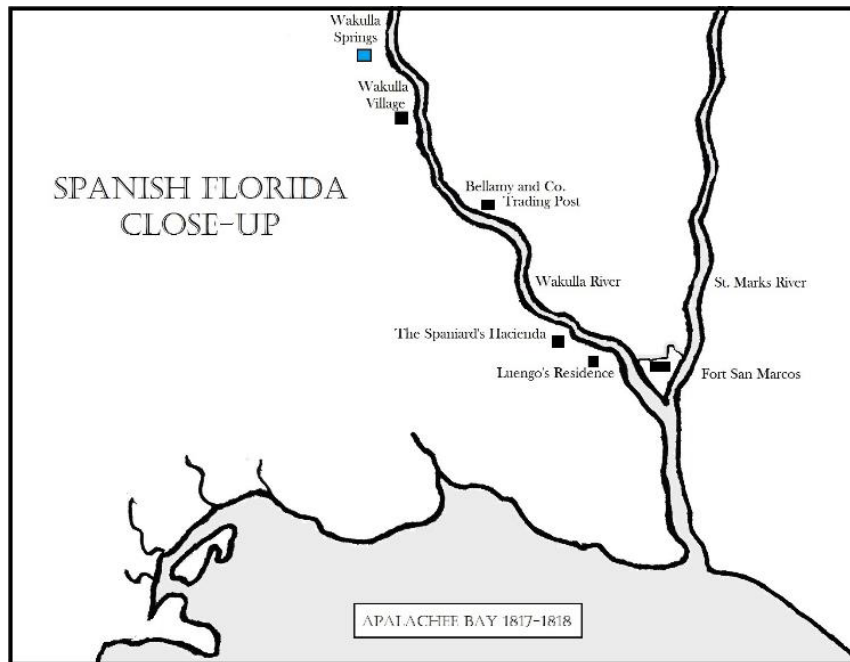
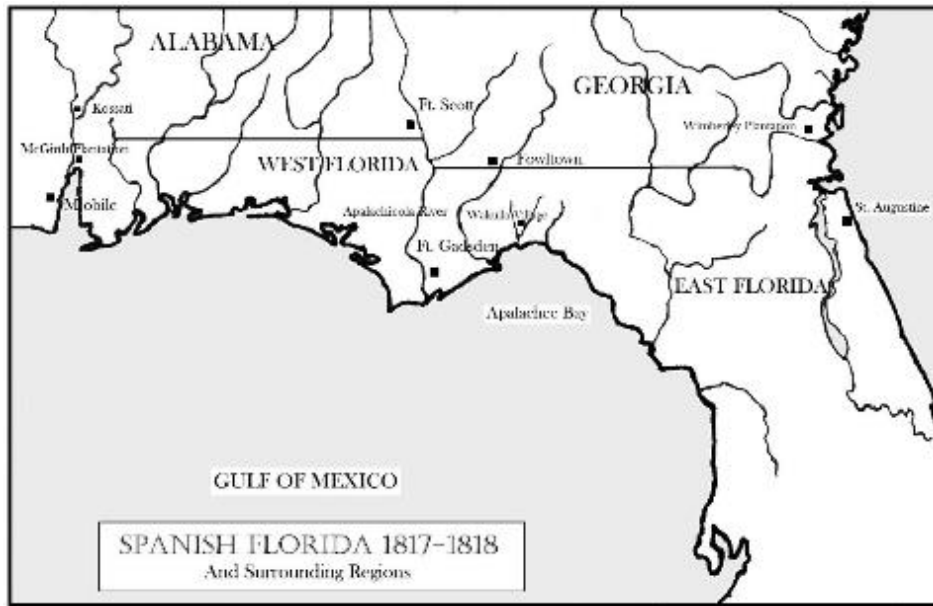
THE BRITISH

Iron Wood (Robert Maxwell Bellamy), trader

THE SPANIARDS

Luengo (Capitán Antonio Luengo), commandant of Fort San Marcos
The Spaniard (Don Diego López de Aragón), patron of La Conchita
The Black Robe (Fray Emilio Sanchez), Dominican friar

Maps



Glossary

A'ho: commonly used Native American term that roughly means “may it be so” or “blessed be.”

Aqui. Toma: Here. Take. (Spanish)

Autumn Woman: Native term for a woman in her grandmother years.

Assee: holly (yaupon) leaf tea popular among Southeastern tribes (Muskogee language). It was used recreationally, as their version of black tea or coffee, as well as ceremonially. Also called “black drink” by settlers for its dark color, or “white drink” by the Creeks for its purgative qualities when combined with other herbs for ceremonies.

Beloved Men: old war leaders retired from battle but venerated in council.

Blood Vengeance: among the topmost legal principles of Southeastern Indians of the time. If a person was killed, it was the responsibility of his male clansmen, under guidance of the clan mothers, to retaliate in equal manner. The purpose being to restore balance in the clans.

Bluecoat: suletawa in the United States Army. So named because of their blue wool coats. For this era, my creation.

Breechcloth: a long rectangular piece of animal hide or cloth that was brought up between the legs and under a belt at the waist. The ends hung like a flap over the belt in front and behind. Worn as outerwear by men and sometimes as underwear by women.

Chafigi: my heart (Muskogee language, pronounced Cha-fee-gee)

Che-lo-kee: extinct spelling of Cherokee.

Chunkey: a variety of hoop and pole game in which a stone was rolled and sticks were thrown to the location the player believed the stone will land.

Clan: a category of people who believed themselves to be blood relatives, even if untraceable. Clan permission, authority, and protection were often called upon. The blood law fell on clan shoulders. Clan structure and responsibilities extended across the confederacy so that a member of Deer Clan would expect to be received as a family in any Deer Clan home in any town. Clans were associated with particular animals and natural phenomenon, the care of which they were often responsible. Deer Clan elders, for example, would monitor proper hunting in proper season.

Corn Woman: the being who, according to Muskogee mythology, brought corn to the Creeks. When she scratched one thigh, corn would pour down. The other thigh produced beans.

Couch: used for sitting and sleeping. Couches were arranged along the wall, raised two-three feet off the ground, made of saplings and cane, and covered with split-cane mats and animal skins.

Counting Bundle: counting sticks bundled together to keep track of the passage of time. They were distributed to towns to mark the approach of special events such as battle or ceremony. The bundle was commonly called “broken days.”

Creek Confederacy: formed by survivors of the devastation wrought by 16th-century Spanish expeditions. The Muskogee were the strongest tribe at the time, and over the course of one hundred plus years, accepted refugee tribes under the umbrella of their protection. At its peak, it was so mighty George Washington treated the confederacy on a level of respect equal to that of France and Britain. The Creek War of 1813-14 began its decline.

Darkening Land: the spirit world; where a soul goes after death; located in the west. Also called Spirit Land, or the Haven of Souls.

Defiance: the group of Red Stick who would not sign Andrew Jackson's treaty at the end of the Creek War but fled to the Floridas for refuge. My creation.

Earth Spirit: female; one of the four law-giving elements. Takes forms such as soil, rock, and Corn Woman who is the embodiment of the spirit and from whose body corn originated. Also called Earth Mother.

Eight Key Disciplines: When a girl had her first menstrual cycle, a period of instruction began. Eight mentors came to her to teach the following specialties: fortune-telling, medicine and care of minor illnesses and injuries, herbs, voice controlling (for speaking, trembling, mourning, etc.), family and clan ethics, songs, animal tracking, mothering.

Elder Brother: 1. a title of honor. Elder brothers were supposed to be kind and protective toward their younger brothers. 2. A woman's brother was her closest blood relative and in some ways closer to her than her husband. Their relationship carried over to her children. In place of their father, an elder brother taught her sons much of what they needed to know to be men. In the absence of an elder brother, a younger brother filled the role.

Emena: amen (Muskogee language, pronounced eh-men-uh)

Escudo: basic monetary unit of the Spanish of the day.

Fasting Retreat: time set apart for solitude, fasting, and seeking guidance from the spirits.

Father of Rivers: Native term for the Mississippi River.

Female Rain: Native description of a gentle rain.

Fire Spirit: male; assistant to the Sun Spirit.

Flageolet: a simple wind instrument made of cane.

Fo: honeybee (Muskogee language, pronounced foh); Mink and Tall Bull's private word to mean "warning."

Four-day Journey: the number of days it was believed to take for a soul to journey to the darkening land.

Four-legged, a: Native American term for any animal with four legs.

Frost Moon: the month of November according to the Muskogee calendar.

Frost Moon Dance: a dance led by four hunters who offer portions of a hunt to the Sacred Fire in order to bless the upcoming hunting season.

Giver of Breath: the supreme being of the Muscogees, also called Creator or Spirit.

Go to Water: a sunrise ceremony done all year no matter the weather. Its purpose was to renew a birth connection to Mother Earth and to cleanse the spirit in her lifeblood (water).

Ghost: according to Muskogee tradition, a person's life spirit. There were two aspects of spiritual beings, the soul and the ghost. The ghost resided in the gut. At death, the soul left the body on a four-day journey into the West, but the ghost stayed near the body. If the body was not properly handled and buried, the ghost could afflict those who come into contact with it. To protect their kind, warriors returning from battle went through ceremonies to rid their bodies of clinging ghosts.

Great Warrior: the warrior selected led the town in war. He arranged ball games with Great Warriors from other towns and carried out the will of the micco.

Haw: all right (Muskogee language)

Healing Song: a formula chanted or sung over a patient with the intent of engaging his spirit, restoring the correct flow of energy, and returning him to full health.

Herbal Warriors: the spiritual role of herbs as they work to heal a person's body.

Horse's Flat Foot: the Muscogee's term for the Battle of Horseshoe Bend (Jan. 8, 1815)

Hunting Dreams: instead of saying "good night," the Creeks said, "I go to hunt a dream."

Hvtec: halt, stop (Muskogee language, pronounced "hahteck")

Iha: alas (Muskogee language)

Knower: an individual who "lives between the worlds." He is gifted with spiritual and psychological wisdom and also possessed second sight. A knower could foretell death and interpret dreams, among other things. A knower diagnosed but did not cure illness. Not to be confused with medicine maker.

Knuckle-bone Buzzer: a Native toy made of a flat piece of wood or bone with a four-inch strand of twined sinew threaded through its middle. Each end of the sinew was tied to a small stick. The bone disk would be twisted tight and released, which created a buzzing sound that resembled sighing wind.

Kos: no (Muskogee language)

Kossati: a town of my creation based off of a Muskogean tribe that still exists, the Koasatis. Ancient Koasatis lived in two towns very near the location of my fictional Kossati both bearing the name Wetumpka. Big Wetumpka was situated on the site of present-day Wetumpka, Alabama. Koasati Indians were *not* Muscogee but a tribe of the Muskogean linguistic group and part of the confederacy. They were closely related to the Alabama tribe.

Long Hairs: extinct Muskogee term for Choctaws. The Choctaws originally wore their hair long and unshaven. By the historic period (the story's setting), warriors had begun to shave their heads in a manner similar to the Creeks, but I revived the term to add flavor.

Maddo: thank you (Muskogee language, pronounced mah-doh).

Masculine Rain: Native description of a hard rain.

Master of Breath: see Wind Spirit.

Matchcoat: an outer garment consisting of a length of stroud, worn wrapped around the upper body.

Medal Chief: a chief who had received a medal from either Britain or the United States. The medals were worn as a symbol of peace between the nations and as a display of prominence in the tribe.

Medicine: Creeks' equivalent to our terms "magic" or "power." Bad medicine was used by witches. Examples of good medicine were herbal warriors or healing songs. Medicine could also be neither good nor bad. A woman's medicine during menstruation was powerful but not bad, so long as it was properly handled.

Medicine Bundle: small items wrapped in a package and worn by warriors for spiritual protection. Items varied from individual to individual but each held special significance to that warrior.

Medicine Maker: men who were trained in the nature of diseases and healing herbs. Valued for their knowledge, not for any innate power they might have.

Micco: chief (Muskogee language, pronounced mee-koh). There were many levels of micco in both civil and military roles.

Moon Lodge: a place set apart for women, especially for menstruation.

Muscogees: an indigenous people who once dominated the Southeast. They occupied land from the Atlantic coast to central Alabama and were the founders of the Creek Confederacy. Also known as the Creeks.

Muskogee: language spoken by the Creeks and Seminoles.

Nose-cropping: the punishment for adultery. The tip of the nose or the ears (or both) would be cropped off the woman and sometimes, the man too. After, they would be free to be together.

Old Beloved Path: tribal traditions handed down by elders generation after generation.

Old Sharp Knife: the name given to Andrew Jackson by the Muscogees of his day.

Order of Things: natural law that encompasses ecological principles. A way of doing things to promote harmony, show reverence for law-giving elements, and to avoid their displeasure.

Owl: represents deception and is believed to help a person deal with fears of the night and the unseen. Some believed the owl portended death or was a witch on the wing.

Pakse: tomorrow (Muskogee language, pronounced pahk-seh)

Pawa: maternal uncle (Muskogee language, pronounced pah-wah). A pawa oversaw the discipline and training of his sisters' sons. See elder brother. (Muskogee language.)

People of the Point: Muskogee term for Seminole Indians. So called because of the peninsula (Florida) they lived on.

Point, the: Muskogee term for the Floridas.

Pokko: a deer-hide ball used in stickball (Muskogee language, pronounced poh-koh).

Red Sticks: **1.** one of two social labels available to Creek men (Red Sticks/White Sticks). Red Sticks were known for courage, strength, alertness, physical skills. They held leadership roles in warfare, security, and law enforcement. So called because of the red war club, the symbol of war. **2.** During the Creek War, the term "Red Stick" took on new meaning for the white settlers. For the duration of the war, a Red Stick was a Creek warrior who opposed the Americans; however, many warriors of the White persuasion shared their views and fought alongside them.

Red War Club: symbol of war. Before the musket, it was the preferred hand-to-hand combat weapon. To call men to battle, a red war club was raised in the square.

Roach: a stiff crest of hair running down the middle of the head. Also called a Mohawk.

Rotunda: circular townhouse found in the ceremonial centers of some towns. Used in cold or inclement weather in a manner similar to the town square.

Sabia: a sacred divining crystal (Muskogee language, pronounced sah-bee-ah).

Sacred Fire: the principle symbol of purity. Sun's representative on earth. Believed to report evil to the Sun who would dispense punishment. Found in each town's square and chokofa.

Sacred Stories: the Muskogee's myths and legends

Scratching: a practice used to train for hardiness, to purify, to seek spiritual knowing, and to invoke the spirit of the individual's totem animal. A sharp, four-pointed instrument was raked across the chest, back, arms, legs. Depending on gender, age, and purpose, scratches varied from simply breaking the skin to creating wounds that bled and left scars.

Sight, a: as far as one could see. Rough equivalent to our mile.

Slave Pole: a pole stationed in the town square to which slaves and captives were tied and often tortured. By the historic period (the story's setting), slave poles were no longer in use. I brought them back into use to serve the story's purpose. However, during the Creek War, *suletawa* *did* come across Red Stick towns (see Red Sticks definition 2) that featured red poles adorned with scalps.

Sleeps: the marking of days or the passage of time. One sleep equals one day.

Sofkee: a thin gruel made of cornmeal or rice. Cooked with wood-ash lye and often eaten after being left to sour.

Spirit Brother: a totem animal that acts as guide in both the physical and spiritual worlds.

Stickball: a violent team sport resembling lacrosse in which a set of cupped sticks were used to lob a ball against a pole or between two poles that formed a goal. Used as training for battle and sometimes used as a substitute for war. Also called the little brother of war.

Stomp Dance: intertribal celebrations or social events. As with most every Creek event, stomp dances were religious in nature and, through ritual, blended the four law-giving elements in a reverential way.

Stroud: a coarse woolen cloth used in trade with Natives for blankets or garments, most often breechcloths.

Suletawa: soldier (Muskogee language, pronounced suh-le-tah-wah)

Tafia: a cheap trade rum, the primary liquor consumed by the Southeastern Indians of the 18th and 19th centuries.

Talwa: a Creek community (Muskogee language, pronounced tahl-wah)

Tanasee: extinct spelling of Tennessee.

The Floridas: the combination name given the two regions of Florida (West Florida and East Florida) which existed during the setting of this book. In 1813, both were owned by Spain. Also called Las Floridas.

This World: the middle world of the Indian three-world cosmos. The place Indians lived.

Thunder Man: Muskogee term for the spiritual being that produced thunder

Tribal Township: a grouping of independently governed villages that gather periodically for social events or battle.

Under World: the lowest of the Indian three-world cosmos. Existed below the earth and water. Epitomized chaos.

Upper Towns: all Muskogean towns established along the Alabama River, its branches (the Coosa and Tallapoosa), and their tributaries. Being sheltered from the Georgia colonists by geographic distance, the Upper Towns were more staunchly traditional. Because of that, they resisted assimilation and fought to retain their way of life. Many Upper Towns put out the red war club against the Americans and their allies during the Creek War. See Lower Towns.

Upper World: the highest of the Indian three-world cosmos. Existed above the sky. Epitomized order.

Water Cougar: a sacred mythological creature that has four legs, no feet, long hair, and a long fishlike tail. It lives deep under water and is often associated with destructive floods.

Warriors' House: the communal lodge where warriors met for council, purification, and to plot warfare.

Water Spirit: female; one of the four law-giving elements. Takes the form of rivers, lakes, rain, mist, streams, and the ocean.

West, Sacred: one of four sacred cardinal directions; associated with the Moon Spirit, souls of the dead, and death.

White Sticks: **1.** one of two social labels available to Creek men. White Sticks were known for reasonability, patience, mediation skills, scientific knowledge. Their roles included medicine maker, civil duties, diplomacy, ensuring of peace. **2.** During the Creek War, the term "White Stick" took on new meaning. For the duration of the war a White Stick was a Creek warrior who allied with the Americans; however, many warriors of the Red persuasion shared their views and fought alongside them.

White Drink: an herbal tea brewed for ceremonial purposes. It was consumed in large quantities in the council square and had a stimulating effect similar to excessive quantities of coffee. It often caused vomiting, which was done outside the square and was said to empty the body of impurities (alcohol) and ensure a clear mind. Called black drink by the Anglos.

Widow: required to mourn four years. During that time, she was to crop her hair (representing a severing of accumulated memories) and not care for it. She was to dress unattractively and sleep over her husband's grave.

Wind Clan: the most prestigious clan. Specialized in predicting weather.

Wind Spirit: male; one of the four law-giving elements. Also called Master of Breath.

Windy Moon: February according to the Muscogee calendar.

Winged-one: common Native American term for any creature with wings, to include birds, mammals, and insects.

Winter Woman: Native term for an elderly woman, one who is in the final years of her life.

Winters: the span of a year. My creation. The Creek year began in late summer at the Green Corn Festival.

Yatika: speaker, orator (Muskogee language, pronounced yah-tee-kah). Every talwa had a yatika who was well-versed in the nuances of the many Muskogean dialects. Typically, a micco did not make public speeches. This job fell to the yatika who knew the micco's mind and used his oratory talents to convey the micco's (and the council's) wishes.

*Quotations taken from *Strong Fox: How Fox Came to Help a Village Grow Strong* by Edna Dixon and Stan Cartwright. And from *Travels of William Bartram* by William Bartram.