

Drawn
by the
FROST MOON

BOOK 3

Finding Pretty Wolf

APRIL W GARDNER

Finding Pretty Wolf

AUDIO COMPANION

Drawn by the Frost Moon
Book Three

April W Gardner



Drawn by the Frost Moon: Finding Pretty Wolf
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**April W Gardner's
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Acknowledgements

Write the unexpected. My author goal for 2020.

What I didn't anticipate was for the unexpected to invade my entire life. Mine and everyone else's. The pandemic came on like a speeding semi, and few of us can say we weren't plowed over like the proverbial deer in the headlights.

Quarantine, my son's high school graduation, my husband's retirement from the USAF, introduction to civilian life, returning to college for my degree. It's been a big year all around, and in the middle of it, I've been pecking out the most complex book I've written to date.

Finding Pretty Wolf would still be a nebulous thought in my head if not for a list of very special people.

My writing buddies at CWG were at the frontline of edits until COVID got pushy. Thanks, guys, for your sweet encouragement. I miss you so much!

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Beta readers Karen and Therese, you were both johnny on the spot there at the end, and your feedback was just the thing. Thank you both for your patience during the interrogations. Hehe. :-)

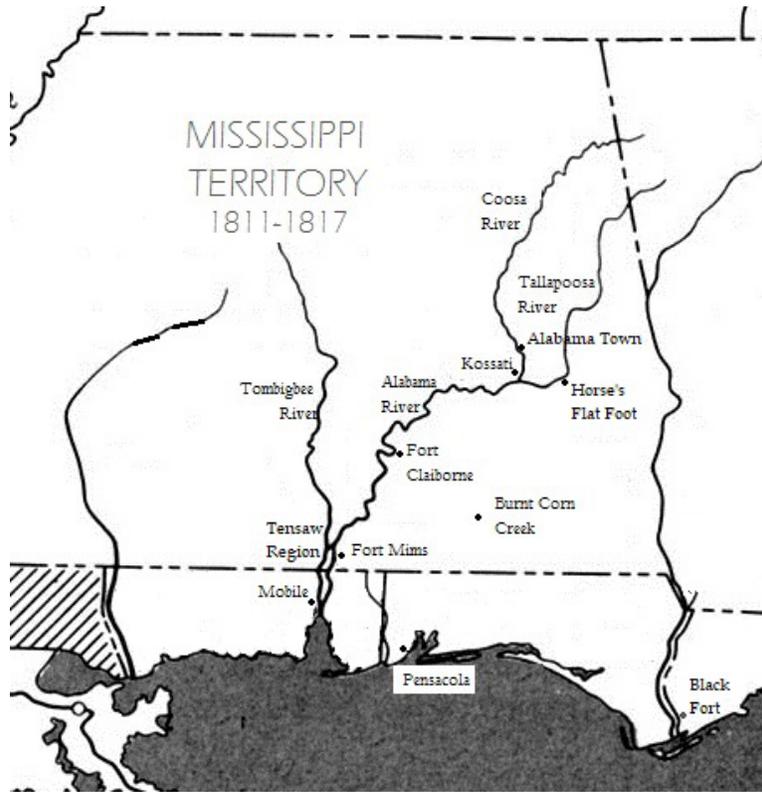
Thanks, Mom, for "callousing your needle fingers loving" me. The Muscogee blouse is utter perfection. And Mariah, thank you for the loan of your lovely face. You make a beautiful *Pretty Wolf*. I appreciated your flexibility and patience.

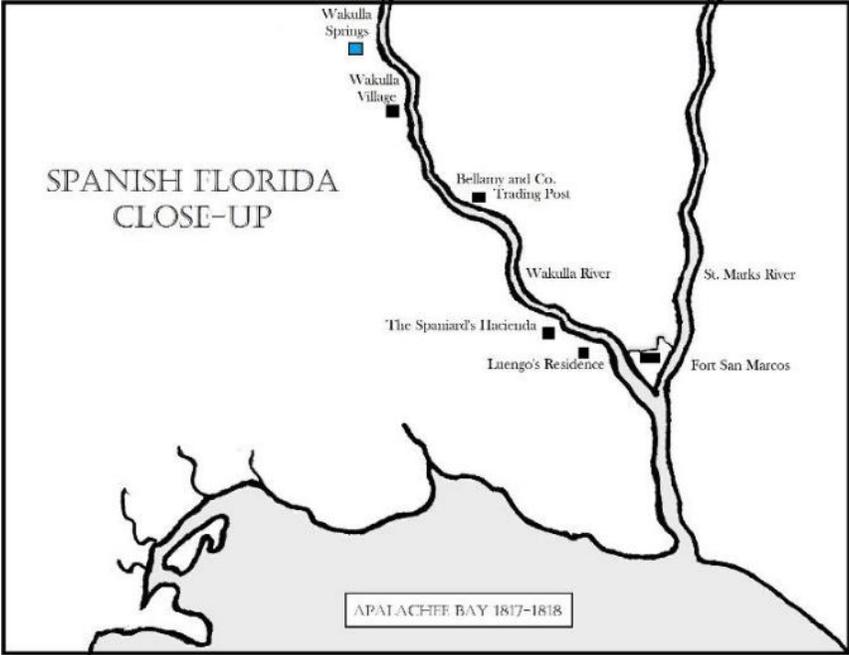
As always, I'm eager to thank Ghost for his endless Native American and Muscogee knowledge, as well as Edna for her friendship and selfless service. Over the years, you've both faithfully been there for me, and as this series comes to a close, I thank Path Maker yet again for putting you in my life, and for the opportunity He's given me to know you both. Much love and gratitude.

And to Path Maker... My cup runneth over.

Because of Him,
April W Gardner

Maps





Glossary

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

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 coatees. 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.

Che-lo-kee: extinct spelling of Cherokee.

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.

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.

Ehi: yes (Muskogee language, pronounced eh-hee)

Emena: amen (Muskogee language)

Fire Spirit: male; assistant to the Sun Spirit.

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 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.

Ghost: according to Muscogee 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.

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).

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.

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.

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

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.

Kossati: a town of my creation based off of a Muskogean tribe that still exists, the Koasatis. Ancient Koasatis lived in two towns 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.

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

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.

Miccohokti: female chief (Muskogee language, pronounced mee-koh-hoke-tee).

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.

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

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.

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.

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.

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.

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)

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.

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

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.

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.

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.

Yahola: war rank (Muskogee language, pronounced yaa-hoo-la). Also a sky deity and the cry given during the black drink ceremony.

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.