

## LIST OF CREEK SETTLEMENTS in Georgia

Source: A Migration Legend of the Creek Indians With a Linguistic, Historic and Ethnographic Introduction by Albert S. Gatschet

Ábi'hka, one of the oldest among the Upper Creek towns; the oldest chiefs were in the habit of naming the Creek nation after it. Hawkins speaks of Abikú'dshi only, not of Ábi'hka. It certainly lay somewhere near the Upper Coosa river, where some old maps have it. Emanuel Bowen, "A new map of Georgia," has only "Abacouse," and this in the wrong place, below Kúsa and above [Pg 125]Great Talasse, on the western side of Coosa river. A town Ábi'hka now exists in the Indian Territory. The name of the ancient town was pronounced Ábi'hka, Apíxka and written Obika, Abeka, Abeicas, Abecka, Beicas, Becaes, etc.; its people are called Apíxkanágl. Some writers have identified them with the Kúsa and also with the Conshacs, e. g. du Pratz.[90] D. Coxe, Carolana, p. 25, states that "the Becaes or Abecaes have thirteen towns, and the Ewemalas, between the Becaes and the Chattas, can raise five hundred fighting men" (1741). A part of the most ancient Creek customs originated here, as, for instance, the law for regulating marriages and for punishing adultery. The Creek term ábi'hka signifies "pile at the base, heap at the root" (ábi stem, pole), and was imparted to this tribe, "because in the contest for supremacy its warriors heaped up a pile of scalps, covering the base of the war-pole only. Before this achievement the tribe was called sak'hútga door, shutter, or simat'hútga itálua shutter, door of the towns or tribes." Cf. ak'hútäs I close a door, sak'hútga hawídhäs I open a door.

Abikú'dshi, an Upper Creek town on the right bank of Natche (now Tallahatchi) creek, five miles east of Coosa river, on a small plain. Settled from Ábika, and by some Indians from Natche, q. v. Bartram (1775) states, that they spoke a dialect of Chicasa; which can be true of a part of the inhabitants only. A spacious cave exists in the neighborhood.

Ahíki creek, Hitchiti name of the upper course of Hitchiti creek, an eastern tributary of Chatahuchi river. Hawkins (p. 60) writes it Ouhe-gee creek. The name signifies "sweet potato-mother" (áhi, íki), from the circumstance that when planting sweet potatoes (áhi), the fruit [Pg 126]sown remains in the ground until the new crop comes to maturity.

Alabama river is formed by the junction of Coosa and Tallapoosa rivers; pursues a winding course between banks about fifty feet high, and joins Tombigbee river about thirty miles above Mobile bay, when it assumes the name of Mobile river. Its waters are pure, its current gentle; it runs about two miles an hour, and has 15-18 feet depth in the driest season of the year. Boats travel from the junction to Mobile bay in about nine days, through a fertile country, with high, cleared fields and romantic landscapes (Hawkins). The hunting grounds of the Creeks extended to the water-shed between the Tombigbee and the Coosa and Alabama rivers.

Amakalli, Lower Creek town, planted by Chiaha Indians on a creek of that name, which is the main water-course of Kitchofuni creek, a northern affluent of Flint river, Georgia. Inhabited by sixty men in 1799. The name is not Creek; it seems identical with Amacalola, the Cherokee name of a picturesque cascade on Amacalola creek, a northern affluent of Etowa river, Dawson county, Georgia. The derivation given for it is: ama water, kalola sliding, tumbling.

Anáti tchápkó or "Long Swamp," a Hillabi village, ten miles above that town, on a northern tributary of Hillabi creek. A battle occurred there during the Creek or Red Stick war, January 24th, 1814. Usually written Enotochopko. The Creek term anáti means a brushy, swampy place, where persons can secrete themselves.

Apalatchúkla, a Lower Creek town on the west bank of Chatahuchi river (Chattahoochee), 1½ miles below Chiaha. In Hawkins' time it was in a state of decay, but in former times had been a white or peace town, called (even now) Itálua 'láko "large town," and the principal community among [Pg 127]the Lower Creek settlements. The name was abbreviated into Palatchúkla, and has also been transferred to the Chatahuchi river; that river is now called Apalachicola below its confluence with the Flint river. Cf. Sawokli-ú'dshi. Bartram (Travels, p. 522) states: The Indians have a tradition that the vast four-square terraces, chunk yards, etc., at Apalachucia, old town, were "the ruins of an ancient Indian town and fortress." This "old town" lay one mile and a half down the river from the new town, and was abandoned about 1750 on account of unhealthy location. Bartram viewed the "terraces, on which formerly stood

their town-house or rotunda and square or areopagus," and gives a lucid description of them. About fifty years before his visit a general killing of the white traders occurred in this town, though these had placed themselves under the protection of the chiefs (Travels, pp. 388-390). Concerning the former importance of this "white" town, W. Bartram (Travels, p. 387) states, that "this town is esteemed the mother town or capital of the Creek confederacy; sacred to peace; no captives are put to death or human blood spilt there; deputies from all Creek towns assemble there when a general peace is proposed." He refers to the town existing at the time of his visit, but implicitly also to the "old Apalachucia town." The ancient and correct form of this name is *Apalaxtchúkla*, and of the extinct tribe east of it, on Apalache bay, *Apaláxtchi*. Judge G. W. Stidham heard of the following etymology of the name: In cleaning the ground for the town square and making it even, the ground and sweeping finally formed a ridge on the outside of the chunk-yard or play-ground; from this ridge the town was called *apaláxtch'-ukla*. More upon this subject, cf. *Apalachi*. An *Apalachicola Fort on Savannah river* is mentioned on p. 20.

*Apatá-i*, a village of the Lower Creeks, settled by *Kasí'hta* people on Big creek or *Hátchi 'láko*, twenty miles east of Chatahuchi river, in Georgia. The name refers to a sheet-like covering, from *apatáyās* I cover; cf. *patákās* I spread out; the Creek word *apatá-i* signifies any covering comparable to wall-papers, carpets, etc. The town of Upotoy now lies on Upotoy creek, Muscogee county, Alabama, in 32° 38' Lat.

*Ássi-lánapi*, an Upper Creek town, called *Oselanopy* in the Census list of 1832. It probably lay on Yellow Leaf creek, which joins Coosa river from the west about five miles below Talladega creek. From it sprang Green-leaf Town in the Indian Territory, since *láni* means yellow and green at the same time. Green is now more frequently expressed by *páhi-láni*.

*Átasi*, or *Átassi*, an Upper Creek town on the east side of *Tallapoosa river*, (originates in Paulding County) below and adjoining *Kalibi hátchi* creek. It was a miserable-looking place in Hawkins' time, with about 43 warriors in 1766. Like that of all the other towns built on Tallapoosa river, below its falls, the site is low and unhealthy. The name is derived from the war-club (*á'tássa*), and was written *Autossee*, *Ottossee*, *Otasse*, *Ot-tis-se*, etc. Battle on November 29th, 1813. A town in the Indian Territory is called after it *A'təsi*, its inhabitants *Atésálgí*. "A post or column of pine, forty feet high, stood in the town of *Autassee*, on a low, circular, artificial hill." Bartram, *Travels*, p. 456. Cf. *Hu'li-Wá'hli*.

*Atchina-álgi*, or "Cedar Grove," the northernmost of all the Creek settlements, near the *Hillabi-Etowa* trail, on a side creek of *Tallapoosa river* and forty miles above *Niuya'áxa*. Settled from *Lutchapóga*.

*Atchina Hátchi*, or "Cedar Creek," a village settled by Indians from *Ka-iláidshi*, q. v. on a creek of the same name.

[Pg 129]*Chatahuchi*, a former town of the Lower Creeks, on the headwaters of *Chatahuchi river*. Probably abandoned in Hawkins' time; he calls it "old town *Chatahutchi*;" cf. *Chatahuchi river*. Called *Chata Uche* by Bartram (1775), *Chatahoosie* by Swan (1791).

*Chatahuchi river* is the water-course dividing, in its lower portion, the *State of Alabama from that of Georgia*. On its banks were settled the towns and villages of the Lower Creeks. Its name is composed of *tchátu* rock, stone and *húchi* marked, provided with signs, and hence means: "Pictured Rocks." Rocks of this description are in the bed of the river, at the "old town *Chatahuchi*," above *Hú'li-tálka* (Hawkins, p. 52). Other names for this river were: *Apalachukla river* (Wm. Bartram), *Cahouita* or *Apalachoocoly river* (Jefferys' map in John Bartram's report).

*Che'láko Nini*, or "Horse-Trail," a Lower Creek town on the headwaters of *Chatahuchi river*, settled by *Okfuski* Indians. Mentioned in 1832 as *Chelucconinny*. Probably identical with *Okfuski Nini*; see *Okfuskúdschi*, and: *Indian Pathways*.

*Chíaha*, or *Tchíaha*, *Chehaw*, a Lower Creek town just below *Ósotchi* town and contiguous to it, on western bank of *Chatahuchi river*. The *Chíaha* Indians had in 1799 spread out in villages on the *Flint river*, of which Hawkins names *Amakalli*, *Hótali-huyána*; and at *Chiahúdschi*. Here a trail crossed the *Chatahuchi river* (Swan, 1791). A town of the same name, "where otters live," existed among the *Cheroki*. An Upper Creek town of this name, with twenty-nine



heads of families, is mentioned in the Census list of 1832 (Schoolcraft IV, 578).

Chiahū'dshi, or "Little Chíaaha," a Lower Creek town planted by Chíaaha Indians in a pine forest one mile and a half west of Hitchiti town. Cf. Hitchiti, pp. 77. sqq.

Chíska talófa, a Lower Creek town on the west side of Chatahuchi river. Morse, Report, p. 364, refers to it under the name of "Cheskitalowas" as belonging to the Seminole villages. Is it Chisca, or "Chisi provincia", visited by the army of H. de Soto in 1540? Hawkins states that Chiske talófa hatche was the name given to Savannah river (from tchíska base of tree).

Coosa River, (1) an affluent of Alabama river in Eastern Alabama, in Creek Kusa-hátchi, runs through the roughest and most hilly district formerly held by the Creek Indians. "It is rapid, and so full of rocks and shoals that it is hardly navigable even for canoes": Swan, in Schoolcraft V, 257. Cusawati is an affluent of Upper Coosa river, in northwestern Georgia, a tract where Cherokee local names may be expected.

(2) A water-course of the same name, Coosawatchie, passes southeast of Savannah City, South Carolina, into the Atlantic ocean. For the etymology, see Kúsa.

Fin'-hálui, a town of the Lower Creeks or Seminoles. The name signifies a high bridge, or a high foot-log, and the traders' name was "High Log" (1832).

A swamp having the same name, Finholoway Swamp, lies in Wayne county, between the lower Altamaha and Satilla rivers, Georgia.

Fish-Ponds, or Fish-Pond Town; cf. 'Lá'lo-kálka.

Flint River, in Creek 'Lonotíska hátchi, an eastern Georgian affluent of Chatahuchi river, and almost of the same length. Creeks, Yuchi and Seminole Indians were settled on it and on its numerous tributaries, one of which is 'Lónoto creek, also called Indian creek, Dooley county, Georgia. From 'lónoto flint.

Fort Toulouse; cf. Taskigi. This fort was also called, from the tribe settled around it, Fort Alibamu, Fort Albamo, Fort Alebahmah, Forteresse des Alibamons. Abandoned by the French in 1762.

Fusi-hátchi, Fus'-hátchi, or "Birdcreek," a town of the Upper Creeks, built on the right or northern bank of Tallapoosa river, two miles below Hu'li-Wáli. Remains of a walled town on the opposite shore.

Hátchi tchápa, or "Half-way Creek," a small village settled in a pine forest by Ka-iláidshi Indians, q. v.

Hickory Ground; cf. Odshi-apófa.

Hillabi, pronounced Hí'lapi, an Upper Creek town on Ko-ufadi creek, which runs into Hillabi creek one mile from the village. Hillabi creek is a western tributary of Tallapoosa river, and joins it eight miles below Niuyáxa. The majority of the Hillabi people had settled in four villages of the vicinity in 1799, which were: 'Lánudshi apála, Anáti tchápkó, Ístudshi-láika, Úktaha 'lási.

A battle took place in the vicinity on November 18th, 1813. Though the name is of difficult analysis, it is said to refer to quickness, velocity (of the water-course?)

Hitchiti, a Lower Creek town with branch villages; cf. Hitchiti, p. 77 sqq.

Hitchitū'dshi; cf. Hitchiti, p. 77.

Hótali-huyána, a Lower Creek town, planted by Chiaha Indians on the eastern bank of Flint river, six miles below the

Kitchofuni creek junction. Ósotchi settlers had mingled with the twenty families of the village. The name means: "Hurricane Town," for hú'tali in Creek is wind, huyána passing; it therefore marks a locality once devastated by a passing hurricane. Called Tallewheanas, in Seminole list, p. 72.

Hu'li-táíga, a Lower Creek village on Chatahuchi river, planted by Okfuski Indians. Bartram calls it Hohtetoga, C. Swan: Hohtatoga (Schoolcraft, Indians V, 262); the name signifies "war-ford," military river-passage.

Hul'i-Wá'hli, an Upper Creek town on the right bank of Tallapoosa river, five miles below Átasi. This town obtained its name from the privilege of declaring [Pg 132]war (hú'li war, awá'hli to share out, divide); the declaration was first sent to Tukabatchi, and from there among the other tribes. The town bordered west on Atas'-há'tchi creek. The name is written Clewauley (1791), Ho-ithle-Wau-lee (Hawkins), Cleu-wath-ta (1832), Cluale, Clewulla, etc.

Ikanatcháka, or Holy Ground, a town on the southern side of Alabama river, built on holy ground, and therefore said to be exempt from any possible inroads of the white people. Weatherford, the leader of the insurgent Creeks, and their prophet Hillis'-háko resided there; the forces gathered at this place by them were defeated December 23d, 1813. From íkana ground, atcháka beloved, sacred.

Ikan'-hátki, or "white ground," a Sháwano town just below Kulumi, and on the same side of Tallapoosa river. "Cunhutki speaks the Muscogulge tongue"; W. Bartram (1775).

Imúkfa, an Upper Creek town on Imukfa creek, west of Tallapoosa river. Near this place, in a bend or peninsula formed by the Tallapoosa river, called Horse Shoe by the whites, the American troops achieved a decisive victory over the Red Stick party of the Creek Indians on March 25th, 1814, which resulted in the surrender of Weatherford, their leader, and put an end to this bloody campaign. Not less than five hundred and fifty-seven Creek warriors lost their lives in this battle. The term imúkfa is Hitchiti, for (1) shell; (2) metallic ornament of concave shape; Hawkins interprets the name by "gorget made of a conch." In Hitchiti, bend of river is há'tchi pa'xú'tchki; ha'htchafáshki, hatsafáski is river-bend in Creek. Tohopeka is another name for this battle-field, but does not belong to the Creek language.

Intatchkáigi, or "collection of beaver dams," a Yuchi town of Georgia settled twenty-eight miles up Opil'-láko [Pg 133] creek, a tributary of Flint river. A square was built by the fourteen families of this town in 1798. Tá'tchki means anything straight, as a dam, beaver dam, line, boundary line, etc., íkan'-tá'tchka survey-line; the above creek was probably Beaver-dam creek, an eastern tributary of Flint river, joining it about 32° 15' Lat.

Ipisógi, an Upper Creek town upon Ipiógi creek, a large eastern tributary of Tallapoosa river, joining it opposite Okfuski. Forty settlers in 1799. Cf. Pin-hóti.

Istapóga, an Upper Creek settlement not recorded in the earlier documents; a place of this name exists now east of Coosa river, Talladega county, Alabama. The name, usually written Eastaboga, signifies: "where people reside" (ísti people; apókita to reside).

Ístudshi-láika, or "child lying there," a Hillabi village, on Hillabi creek, four miles below Hillabi town. It owes its name to the circumstance that a child was found on its site.

Ka-iláidshi, an Upper Creek town, on a creek of the same name, which joins Oktchóyi creek, a western tributary of Tallapoosa river, joining it fifteen miles above Tukabatchi. The two villages, Atchina Há'tchi and Há'tchi tchápa, branched off from this town. The name was variously written Ki-a-li-ge, Kiliga, Killeegko, Kiolege, and probably referred to a warrior's head dress: íka his head; iláidshäs I kill.

Kan'-tcháti, Kansháde, "Red dirt," "Red earth," an Upper Creek town, mentioned in 1835 as "Conchant-ti." Conchardee is a place a few miles northwest of Talladega.



Kasí'hta, a Lower Creek town on the eastern bank of Chatahuchi river, two and a half miles below Kawíta Talahássi; Kasí'hta once claimed the lands above the falls of the Chatahuchi river on its eastern bank. In this town and tribe our migration legend has taken its [Pg 134]origin. Its branch settlements spread out on the right side of the river, the number of the warriors of the town and branches being estimated at 180 in 1799; it was considered the largest among the Lower Creeks. The natives were friendly to the whites and fond of visiting them; the old chiefs were orderly men, desirous and active in restraining the young "braves" from the licentiousness which they had contracted through their intercourse with the scum of the white colonists. Hawkins makes some strictures at their incompetency for farming; "they do not know the season for planting, or, if they do, they never avail themselves of what they know, as they always plant one month too late" (p. 59). A large conical mound is described by him as standing on the Kasí'hta fields, forty-five yards in diameter at its base, and flat on the top. Below the town was the "old Cussetuh town," on a high flat, and afterwards "a Chicasaw town" occupied this site (p. 58). A branch village of Kasí'hta is Apatá-i, q. v. The name Kasí'hta, Kasi'hta, is popularly explained as "coming from the sun" (há'si) and being identical with hasí'hta. The Creeks infer, from the parallel Creek form hasóti, "sunshine," that Kasí'hta really meant "light," or "bright splendor of the sun;" anciently, this term was used for the sun himself, "as the old people say." The inhabitants of the town believed that they came from the sun. Cf. Yuchi. A place Cusseta is now in Chatahuchi county, Georgia, 32° 20' Lat.

Kawáiki, a town of the Lower Creeks, having forty-five heads of families in 1832. Kawáiki Creek is named after quails.

Kawíta, a Lower Creek town on the high western bank of Chatahuchi river, three miles below its falls. The fishery in the western channel of the river, below the falls, belonged to Kawíta, that in the eastern channel [Pg 135]to Kasí'hta. In Hawkins' time (1799) many Indians had settled on streams in the vicinity, as at Hátchi íka, "Creek-Head." Probably a colony of Kawíta Talahássi.

Kawíta Talahássi, "old Kawíta Town," a Lower Creek town two miles and a half below Kawíta, on the western side of the river, and half a mile from it. Old Kawíta town was the "public establishment" of the Lower Creeks, and in 1799 could raise sixty-five warriors; it was also the seat of the United States agent. Kawíta Talahássi had branched off by segmentation from Kasí'hta, as shown in the migration legend, and itself has given origin to a village called Witúmka, on Big Yuchi creek. The town was a political centre for the nation, and is referred to by the traveler Wm. Bartram (1775), p. 389. 463, in the following terms: "The great Coweta town, on Chatahuchi or Apalachucly river, twelve miles above Apalachucly town, is called the bloody town, where the micos, chiefs and warriors assemble, when a general war is proposed, and here captives and state malefactors are put to death. Coweta speaks the Muscogulgee tongue." Colden, Five Nations, p. 5, mentions an alliance concluded between the Iroquois of New York and the Cowetas; but here the name Cowetas is used in the wider sense of Creek Indians or Lower Creek Indians. The Creek form is Kawítalgi, or ísti Kawítalgi. Written Caouita by French authors. Cf. Apalatchúkla.

Kitcho-patáki, an Upper Creek town, now name of a Creek settlement in the Indian Territory. From kíchu "maize-pounding block of wood"; patáki "spreading out." Kitchopatáki creek joins Tallapoosa river from the west a few miles below Okfuskee, in Randolph county, Alabama.

Koassáti, an Upper Creek town. Cf. special article on this tribe, pp. 89. 90.

Kulumi, Upper Creek town on right side of Tallapoosa river, small and compact, below Fusi-hátchi and contiguous to it. A conical mound, thirty feet in diameter, was seen by Hawkins, opposite the "town-house." A part of the inhabitants had settled on Likasa creek. The signification of the name is unknown, but it may have connection with a'hkolúmäs I clinch (prefix a- for áni I). Of the "old Coolome town," which stood on the opposite shore of Tallapoosa river, a few houses were left at the time of Bartram's visit, c. 1775 (Travels, p. 395).

Kúsa, (1) an old capital of the Creek people, referred to as Coça by the historians of de Soto's expedition, on the eastern bank of Coosa river, between Yufáia and Natche creeks, which join Coosa river from the east, a quarter of a mile apart.[91] The town stood on a high hill in the midst of a rich limestone country, forty miles above Pakan-Talahássi and sixty above Taskígi, q. v. Bartram saw it (1775), half deserted and in ruins. "The great and old beloved

town of refuge, Koosah, which stands high on the eastern side of a bold river, about two hundred and fifty yards broad, that runs by the late dangerous Alebahma fort, down to the black poisoning Mobbille, and so into the gulph of Mexico:" Adair, History, p. 395. This town, which was also, as it seems, the sojourning place of Tristan de Luna's expedition (1559), must have been one of the earliest centres of the Maskoki people, though it does not appear among its "four leading towns". Its inhabitants may at one time have been comprised under the people of the neighboring Abi'hka town, q. v. Kósa is the name of a small forest-bird, resembling a sparrow; but the name of the town and river could possibly be an ancient form of *ō'sa*, *ōsá*, 'osá poke or pokeweed, a plant with red berries, which grows [Pg 137]plentifully and to an enormous height throughout the South. Cf. Coosa river. It is more probable, however, that the name is of Cha'hta origin; cf. (3).

(2) A town, "Old Kúsa" or "Coussas old village," is reported a short distance below Fort Toulouse, on the northern shore of Alabama river, between Taskígi and Koassáti. It was, perhaps, from this place that the Alabama river was, in earlier times, called Coosa or Coussa river, but since Hawkins and others make no mention of this town, I surmise that it was identical with Koassáti, the name being an abbreviation from the latter.

(3) The Kúsa, Cusha or Coosa towns, on the Kúsa Creeks, formed a group of the eastern Cha'hta settlements. From Cha'hta kush reed, cane which corresponds to the kóá, kóe of Creek. Cf. p. 108.

`Lá'lo-kálka, "Fish-Pond Town," or "Fish-Ponds," an Upper Creek town on a small creek forming ponds, fourteen miles above its junction with Alkohátchi, a stream running into Tallapoosa river from the west, four miles above Okfuski. The name is abbreviated from `lá'lo-akálka fish separated, placed apart; from `lá'lo fish, akálgás I am separated from. This was a colony planted by Oktcháyi Indians, q. v.

`Lánudshi apála, or "beyond a little mountain," a Hillabi place fifteen miles from that town and on the northwest branch of Hillabi creek; had a "town-house" or public square.

`Láp'láko, or "Tall Cane," "Big Reed," the name of two villages of the Upper Creeks, mentioned in 1832. `Láp is a tall cane, from which sarbacanes or blow-guns are made.

`Lè-kátchka, `Li-i-kátchka, or "Broken Arrow," a Lower Creek town on a ford of the southern trail, which crossed Chatahuchi river at this point, twelve miles below Kasi'hta and Kawíta (Swan, 1791). Bartram [Pg 138]calls it Tukauska, Swan: Chalagatsca. Called so because reeds were obtained there for manufacturing arrow shafts.

Lutchapóga, or "Terrapin-Resort," an Upper Creek town, probably near Tallapoosa river. The village Atchina-áigi was settled by natives of this town (Hawkins, p. 47), but afterwards incorporated with Okfuski. Also mentioned in the Census list of 1832. A place called Loachapoka is now in Lee county, Alabama, about half-way between Montgomery and West Point. From lútcha terrapín, póka killing-place; póyās I destroy, kill; póka occurs only in compound words.

H. S. Tanner's map (1827) marks an Indian town Luchepoga on west bank of Tallapoosa river, about ten miles above Tukabátchi Talahássi; also Luchanpogan creek, as a western tributary of Chatahuchi river, in 33° 8' Lat., just below Chatahuchi town.

Muklása, a small Upper Creek town one mile below Sawanógi and on the same side of Tallapoosa river. In times of freshet the river spreads here nearly eight miles from bank to bank. Bartram states, that Mucklasse speaks the "Stincard tongue," and the list of 1832 writes "Muckeleses." They are Alibamu, and a town of that name is in the Indian Territory. "The Wolf-king, our old, steady friend of the Amooklasah Town, near the late Alebahma" (Adair, History, p. 277). The name points to the Imuklásha, a division of the Cha'hta people; imúkla is the "opposite people," referring to the two iksa, Kasháp-ukla and Úkla i'hulá'hta. Cf. Cha'hta, p. 104, and Mugulasha, p. 111. 112.

Natche (better Náktche), on "Natche creek, five miles above Abikū'dshi, scattering for two miles on a rich flat below the fork of the creek, which is an eastern [Pg 139]tributary of Upper Coosa river." [92] Peopled by the remainder of the Naktche tribe on Mississippi river, and containing from fifty to one hundred warriors in 1799. The root tálua was dug



by them in this vicinity. Bartram states, that "Natchez speak Muscogee and Chicasaw" (1775).

Niuyáxa, village of the Upper Creeks, settled by Tukpáfka Indians in 1777, twenty miles above Okfuski, on the east bank of Tallapoosa river. It was called so after the Treaty of New York, concluded between the United States Government and the Creek confederacy, at a date posterior to the settlement of this town, August 7th, 1790.

Nofápi creek, an affluent of Yufábi creek. Cf. Yufábi, and Annotations to the Legend.

Odshi-apófa, or "Hickory-Ground," an Upper Creek town on the eastern bank of Coosa river, two miles above the fork of the river; from *ō'dshi* hickory, *ápi* tree, stem, trunk, -*ófa*, -*ófan*, a suffix pointing to locality. The falls of Coosa river, one mile above the town, can be easily passed in canoes, either up or down. The town had forty warriors at the time of Hawkins' visit (1799). Identical with Little Tálisi; Milfort, p. 27: "le petit Talessy ou village des Noyers." A map of this section will be found in Schoolcraft, *Indians*, V, 255. Literally: "in the hickory grove."

Okfuski (better Akfáski), an Upper Creek town, erected on both sides of Tallapoosa river, about thirty-five miles above Tukabatchi. The Indians settled on the eastern side came from Chatahuchi river, and had founded on it three villages, Che'láko-Ní'ni, Hul'i-táiga, Tchúka l'áko, q. v. In 1799 Okfuski (one hundred and eighty warriors) with its seven branch villages on Tallapoosa river (two hundred and seventy warriors) was considered the largest community of the confederacy. The shrub *Ilex cassine* was growing there in clumps. These seven villages were: Niuyáxa, Tukabáchi Talahássi, Imúkfa, [Pg 140]Tuxtukági, Atchána-álgí, Ipisógi, Suka-ispóka. The Creek term *akfáski*, *akfúski* signifies point, tongue of a confluence, promontory, from *ak-down* in, *fáski* sharp, pointed. Tallapoosa river was also called Okfuski river.

Okfuskū'dshi, or "Little Okfuski," a part of a small village four miles above Niuyáxa. Some of these people formerly inhabited Okfuski-Níni, on Chatahuchi river, but were driven from there by Georgian volunteers in 1793. Cf. Che'láko-Níni.

Oki-tiyákni, a lower Creek village on the eastern bank of Chatahuchi river, eight miles below Yufála. Hawkins writes it O-ke-teyoc-en-ni, and Morse, Report, p. 364, mentions among the Seminole settlements, "Oka-tiokinans, near Fort Gaines." Oki-tiyakni, a Hitchiti term, means either whirlpool, or river-bend.

Okmúlgí (1), a Lower Creek town on the east side of Flint river, near Hótali-huyána. The name signifies "bubbling, boiling water," from H. *óki* water; *múlgis* it is boiling, in Creek and Hitchiti.

(2) East of Flint river is Okmúlgí river, which, after joining Little Okmúlgí and Okóni rivers, forms Altamaha river.

Okóni, a small Lower Creek town, six miles below Apalachúkla, on the western bank of Chatahuchi river; settled by immigrants from a locality below the Rock Landing on Okóni river, Georgia. They spoke the "Stincard tongue," and probably were Apalachians of the Hitchiti-Mikasuki dialect. Cf. Cuscowilla, under the head of: Seminole. The name is the Cherokee term *ekuóni* river, from *ékua* great, large, viz.: "great water." Bartram, who encamped on the site of the old Okóni town on Okóni river, states (Travels, p. 378), that the Indians abandoned that place about 1710, on account of the vicinity of the white colonists, and built a town among the Upper Creeks. Their roving disposition [Pg 141] impelled them to leave this settlement also, and to migrate to the fertile Alachua plains, where they built Cuscowilla on the banks of a lake, and had to defend it against the attacks of the Tomocos, Utinas, Calloosas (?), Yamases and other remnant tribes of Florida, and the more northern refugees from Carolina, all of whom were helped by the Spaniards. Being reinforced by other Indians from the Upper Creek towns, "their uncles," they repulsed the aggressors and destroyed their villages, as well as those of the Spaniards. This notice probably refers to the Indian troubles with the Yámassi, which occurred long before 1710, since inroads are recorded as early as 1687. Hawkins, p. 65, states that the town they formerly occupied on Okóni river stood just below the Rock Landing, once the site of a British post about four miles below Milledgeville, Georgia.

Oktcháyi, an Upper Creek town built along Oktchayi creek, a western tributary of Tallapoosa river. The town,

mentioned as Oak-tchoy in 1791, lay three miles below Ka-iläidshi, in the central district. Cf. 'La'lo-kálka. Milfort, Mémoire, p. 266. 267, calls the tribe: les Oxiailles.

Oktchayü'dshi, a "little compact town" of the **Upper Creek Indians, on the eastern bank of Coosa river, between Otchi-apófa and Taskígi**, its cabins joining those of the latter town. Their maize fields lay on the same side of the river, on the Sambelo grounds, below Sambelo creek. They removed their village to the eastern side of Tallapoosa river on account of former Chicasa raids. The name of the town, "Little Oktcháyi," proves it to be a colony or branch of Oktcháyi, q. v.; Pl. Porter says it is a branch of Okfúski.

Opíl'-láko, or "Big Swamp," from opílua swamp, 'láko large. (1) An Upper Creek town on a stream of the same name, which joins Pákan'-Talahássi creek on its [Pg 142]left side. The town was twenty miles from Coosa river; its tribe is called Pinclatchas by C. Swan (1791).

(2) A locality west of Kasi'hta; cf. Tálisi.

(3) A stream running into Flint river, Georgia. Cf. Intatchkálgi.

Ósotchi, Ósutchi, Ósudshi, or Úsutchi, a Lower Creek town about two miles below Yuchi town, on the western bank of Chatahuchi river, whose inhabitants migrated to this place in 1794 from Flint river. The town adjoins that of Chiaha; Bartram calls it Hoositchi. The descendants of it and of Chíaaha have consolidated into one town in the Creek Nation, Indian Territory. Cf. Hawkins, p. 63.

Padshiläíka, or "Pigeon Roost;" (1) a Yuchi town on the junction of Padshiläíka creek with Flint river, Macon county, Georgia, about 32° 38' Lat. The village suffered heavily by the loss of sixteen warriors, who were murdered by Benjamin Harrison and his associates; cf. Hawkins, p. 62 sq.

(2) Patsiläíka river was the name of the western branch of Conecuh river, in Southern Alabama, Covington county, which runs into Escambia river and Pensacola bay. From pádshi pigeon, and läikäs I sit down, am sitting.

Pákan'-Talahássi, Upper Creek town on a creek of the same name, which joins Coosa river from the east, forty miles below Kúsa town. From ipákana, mayapple, itálua town, hássi ancient, in the sense of waste. G. W. Stidham interprets the name: "Old Peach Orchard Town."

Pin'-hóti, or "Turkey-Home," an Upper Creek town on the right side of a small tributary of Ipisógi creek; cf. Ipisógi. The trail from Niuyáxa to Kawíta Talahássi passed through this settlement. From pínua turkey, húti, hótí home.

Pótchus'-hátchi, Upper Creek town in the central district, on a stream of the same name, which joins Coosa river from the northeast, four miles below Pákan'-Talahássi. The town was in Coosa or Talladega county, Alabama, forty miles above the junction; the name signifies "Hatchet-Stream": potchúsua hatchet, ax; hátchi water-course.

Sakapatáyi, Upper Creek town in the central district, now Socopatoy, on a small eastern tributary of Pótchus'-hátchi, or Hatchet creek, Coosa county, Alabama; pronounced also Sakapató-i by Creek Indians. Probably refers to water-lilies covering the surface of a pond, the seeds of them being eaten by the natives; from sakpatágäs I lie inside (a covering, blanket, etc.) A legend, which evidently originated from the name already existing, relates that wayfarers passing there had left a large provision-basket (sáka) at this locality, which was upset and left rotting, so that finally it became flattened out: from patáidshäs I spread out something; patáyi, partic. pass., shaken out.

Sauga Hátchi, Upper Creek town on a stream of the same name, which runs into Tallapoosa river from the east, ten miles below Yufála. In 1799 the thirty young men of this place had joined Tálisi town. Hawkins, p. 49, renders the name by "cymbal creek." Sauga is a hard-shelled fruit or gourd, similar to a cocoa-nut, used for making rattles; saúkäs I am rattling.



Sawanógi, or "Sháwanos," a town settled by Sháwano-Algonkins, but belonging to the Creek confederacy. It stood on the left or southern side of Tallapoosa river, three miles below Likasa creek. The inhabitants (in 1799) retained the customs and language of their countrymen in the northwest, and had joined them in their late war against the United States. Some Yuchi Indians lived among them. The "town-house" was an oblong [Pg 144]square cabin, roof "eight feet pitch," sides and roof covered with pine-bark. Cf. Ikan'-hátki.

Sáwokli, or Great Sáwokli, Sá-ukli, a Lower Creek town, six miles below Okóni, on the west bank of Chatahuchi river, and four miles and a half above Wiláni ("Yellow Water") Creek junction. The Hitchiti word sáwi means racoon, úkli town; and both Sáwokli towns spoke the "Stincard tongue" (Bartram). Called Chewakala in 1791; Swaglaw, etc. Among the Hitchiti the mikaigi were appointed from the racoon gens only.

Sawokli-ū'dshi, or "Little Sáwokli," a Lower Creek town on the eastern bank of Chatahuchi river, four miles below Okóni town; contained about twenty families in 1799. About 1865 both Sáwokli towns in the Indian Territory have disbanded into the Tálua 'láko; cf. Apalatchúkla.

Suka-ispóka, or Suka-ishpógi, called "Hog Range" by the traders, a small Upper Creek village situated on the western bank of Upper Tallapoosa river, twelve miles above Okfuski; its inhabitants had in 1799 moved, for the larger part, to Imúkfa. It is the place called elsewhere Soguspogus, Sokaspoge, Hog Resort, the name meaning literally: "hog-killing place." Cf. Lutchapóga.

Talatigi, now Talladega, an Upper Creek settlement in the central district east of Coosa river. A battle was fought there November 7th, 1813. The name signifies "border town," from itálua town and atígi at the end, on the border; cf. atígis "it is the last one, it forms the extremity." Cf. Kúsa (1).

Tálisi, abbrev. Tálsi, or: "Old Town," a contraction of the term itálua hássi; a town of the Upper Creeks on the eastern bank of Tallapoosa river, opposite Tukabatchi, in the fork of Yufábi creek. In Hawkins' time the natives of this place had for the larger part left the [Pg 145]town and settled up Yufábi creek, and the chief, Hobo-f'li miko, was at variance with the United States and Spanish colonial authorities. The traders' trail from Kas'hta to the Upper Creek settlements crossed Yufábi creek twice at the "Big Swamp," Opil'-láko. The Census of 1832 calls Tálisi: "Big Tallassie or the Halfway House."

Tálisi, Little, a town of the Upper Creeks, identical with Odshi-apófa, q. v.

Tallapoosa river, a considerable tributary of Alabama river, full of rocks, shoals and falls down to Tukabatchi town; for thirty miles from here to its junction with the Coosa, it becomes deep and quiet. The Hitchiti form of the name is Talapúsi; cf. Okfuski. A little village named Tallapoosa lies on the headwaters of Tallapoosa river, from which the river perhaps received its name; cf. talepú'li stranger (in Creek).

Tálua 'láko, properly Itálua 'láko, "the Great Town," the popular name of Apalatchúkla, q. v., the latter being no longer heard at the present time.

Tálua mutchási, (1) The new name for Tukabátschi Talahássi, q. v. It is commonly abbreviated into Talmodshási "Newtown." From itálua town, mutchási new.

(2) A Lower Creek town, on west shore of Chatahuchi river, mentioned by Morse (1822) as: Telmocresses, among the Seminole towns.

Támá'li, a Lower Creek town on Chatahuchi river, seven miles from Odshísi (Morse, Report, p. 364). Hawkins writes it Tum-mult-lau, and makes it a Seminole town. Probably a Cherokee name; there was on the southern shore of Tennessee river, between Ballplay creek and Toskegee, a settlement called Tommotley town in early maps; cf. Jefferys' Atlas of N. America (map of 1762).

Taskígi or Tuskíki, a little, ancient Upper Creek town, built near the site of the former French Fort Toulouse, [Pg 146]at the confluence of Coosa and Tallapoosa rivers. It stood on the high shore of Coosa river, forty-six feet above its waters, where the two rivers approach each other within a quarter of a mile, to curve out again. On this bluff are also five conic mounds, the largest thirty yards in diameter at the base. The town, of 35 warriors, had lost its ancient language and spoke the Creek (1799). The noted A. MacGillivray, head chief of the Creeks in the latter part of the eighteenth century, or as he was styled, "Emperor of the Creek Nation," lived at Taskígi, where he owned a house and property along Coosa river, half a league from Fort Toulouse; Milfort, *Mémoire*, p. 27. On the immigration of the tribe, cf. Milfort, pp. 266. 267.

The name of the town may be explained as: "jumping men, jumpers," from Cr. *tāská-is*, *tā'skās* I jump (*tulúp-kalis* in Hitchiti); or be considered an abbreviated form of *tāskialgi* warriors; cf. *taskáya* citizen (Creek), and Hawkins, Sketch, p. 70. But since the town formerly spoke another language, it is, in view of the frequency of Cherokee names in the Creek country, appropriate to regard Taskígi as linguistically identical with "Toskegee," a Cherokee town on Great Tennessee river, southern shore, mentioned by several authors, and appearing on Lieutenant H. Timberlake's map in his Memoir, reproduced in Jefferys' Topography (Atlas) of North America, dated March, 1762.

Tchúka 'láko, or "Great Cabin" of the public square, (1) A Lower Creek town on Chatahuchi river, settled by Okfuski Indians.

(2) A place of the same name is mentioned in the Census of 1832 as an Upper Creek town.

Tokogálgí, or "tadpole place," a small Yuchi settlement on Kitchofuni creek, a northern affluent of Flint river, Georgia, which joins it about 31° 40' Lat. Beaver dams [Pg 147]existed on branches of Kitchofuni creek; cf. Hawkins, p. 63. The present Creeks call a tadpole *tokiúlga*.

Tukabátchi, an Upper Creek town built upon the western bank of Tallapoosa river, and two miles and a half below its falls, which are forty feet in fifty yards. Opposite was Tálisi town, q. v. Tukabatchi was an ancient capital, decreasing in population in Hawkins' time, but still able to raise one hundred and sixteen warriors. The town suffered much in its later wars with the Chicasa. Cf. *Hú'li-Wáíl*. The traders' trail crossed the Tallapoosa river at this place. Bartram (1775) states that Tuccabatche spoke Muscogulge, and the Census of 1832 considers it the largest town among the Creeks, with three hundred and eighty-six houses. Here, as at a national centre, the Sháwano leader, Tecumseh, held his exciting orations against the United States Government, which prompted the Upper Creeks to rise in arms (1813). *Tugibáxtchi*, *Tukipá'htchi*, and *Tukipáxtchi* are the ancient forms of the name (Stidham), which is of foreign origin. The inhabitants believe that their ancestors fell from the sky, or according to others, came from the sun. Another tale is, that they did not originate on this continent; that when they arrived from their country they landed at the "Jagged Rock," *tcháto tchaxàxa 'láko*, and brought the metallic plates with them, which they preserve to the present day with anxious care. In Adair's time (cf. Adair, History, pp. 178. 179, in Note) they consisted of five copper and two brass plates, and were, according to Old Bracket's account, preserved under the "beloved cabin in Tuccabatchey Square" (A. D. 1759). Bracket's forefathers told him that they were given to the tribe "by the man we call God," and that the Tukabatchi were a people different from the Creeks. The plates are mentioned in Schoolcraft's Indians, V, 283 (C. Swan's account), and [Pg 148]rough sketches of them are given in Adair, 1.1. They appear to be of Spanish origin, and are produced at the busk. The town anciently was known under two other names: *Ispokógi*, or *Itálua ispokógi*, said to mean "town of survivors," or "surviving town, remnant of a town"; and *Itálua fátxa-sígo*, "incorrect town, town deviating from strictness." With this last appellation we may compare the Spanish village-name *Villa Viciosa*.

On national councils held there, cf. Hawkins, Sketch, p. 51 (in the year 1799) and Milfort, p. 40 (in the year 1780) and p. 266.

Tukabátchi Talahássi, or "old town of Tukabatchi," an Upper Creek town on west side of Tallapoosa river, four miles above Niuyáxa. Since 1797 it received a second name, that of *Tálua mutchási* or "new town." The Census list of 1832



calls it Talmachussa, Swan in 1791: Tuckabatchee Teehassa.

Tukpáfka, "Spunk-knot," a village on Chatahuchi river, Toapáfki in 1832, from which was settled the town of Niuyáxa, q. v. A creek of the same name is a tributary of Potchus'-Hátchi, q. v. Tukpáfka, not Tutpáfka, is the correct form; it means punky wood, spunk, rotten wood, tinder.

Tuxtu-kági, or "Corn cribs set up" by the Okfuski natives to support themselves during the hunting season, was an Upper Creek town on the western bank of Tallapoosa River, twenty miles above Niuyáxa. The trail from Hillabi to Etowa in the Cherokee country passed this town, which is near a spur of mountains. Mentioned as "Corn House" in the Census list of 1832, as Totokaga in 1791. Tuxtu means a crib; kági is the past participle of kákis, q. v.

Tutalósi, a branch village of Hitchiti town. Cf. Hitchiti, p. 77. The Creek word tutalósi means chicken, in Hitchiti tatayáhi; its inhabitants, who had no [Pg 149]town-square, are called by the people speaking Hitchiti: Tatayáhukli.

Úktaha-sàsi', or "Sand-Heap," two miles from Hillabi town, of which it was a branch or colony. Cf. Hillabi. If the name was pronounced Úktaha lási, it is "sand-lick."

U-i-ukúfki, Uyukúfki, an Upper Creek town, on a creek of the same name, a tributary of Hatchet creek (Hawkins, p. 42); Wiogúfka (1832). The name points to muddy water: o-íwa water, ukúfki muddy; and is also the Creek name for the Mississippi river. Exists now in Indian Territory. Cf. Potchus'-hátchi.

Wako-káyi, Waxóká-i, or "Blow-horn Nest," an Upper Creek town on Tukpáfka creek, a branch of Potchus'-Hátchi, a water-course which joins Coosa river from the east. Also written Wolkukay by cartographers; Wacacoys, in Census List of 1832; Wiccakaw by Bartram (1775). Wáko is a species of heron, bluish-grey, 2' high; káyi breeding-place. Another "Wacacoys" is mentioned, in 1832, as situated on Lower Coosa river, below Witúmka.

Watúla Hóka hátchi. The location of this stream is marked by Watoola village, which is situated on a run joining Big Yuchi creek in a southern course, about eighteen miles west of Chatahuchi river, on the road between Columbus, Ga., and Montgomery, Ala.

Wí-kai 'láko, or "Large Spring," a Lower Creek or Seminole town, referred to by Morse under the name Wekivas. From u-íwa, abbrev. ú-i water, káya rising, 'láko great, large. A Creek town in the Indian Territory bears the same name.

Witumka, (1) Upper Creek town on the rapids of Coosa river, east side, near its junction with Tallapoosa. Hawkins does not mention this old settlement, but Bartram, who traveled from 1773 to 1778, quotes Whittumke [Pg 150] among the Upper Creek towns speaking the "Stincard tongue," which in this instance was the Koassáti dialect.

(2) A branch town of Kawíta Talahássi, and twelve miles from it, on Witumka creek, the main fork of Yuchi creek. The place had a town-house, and extended for three miles up the creek. The name signifies "rumbling water;" from ú-i, abbrev. from u-íwa "water," and túmkis "it rumbles, makes noise."

Witumka Creek, called Owatunka river in the migration legend, is the northern and main branch of Yuchi creek, which runs into the Chatahuchi river from the northwest, and joins it about 32° 18' Lat. The other branch was Little Yuchi creek or Hosapo-láiki; cf. Note to Hawkins, p. 61.

Wiwúxka, or Wiwóka, Upper Creek town on Wiwóka creek, an eastern tributary of Coosa river, joining it about ten miles above Witumka. The town was fifteen miles above Odshi-apófa, and in 1799 numbered forty warriors. Called Weeokee in 1791; it means: "water roaring," ú-i water, wóxkis it is roaring.

Woksoyú'dshi, an Upper Creek town, mentioned in the Census List of 1832 as "Waksoyochees, on Lower Coosa river, below Wetumka."

Yuchi, a town of foreign extraction belonging to the Lower Creeks; has branched out into three other villages. Cf. Yuchi, p. 21.

Yufábi creek, an eastern tributary of Tallapoosa river, joining it a short distance from Tukabatchi. Nofápi creek, mentioned in the legend, is now Naufába creek, an upper branch of "Ufaupee creek," joining it in a southwestern direction.

Yufála, (1) Y. or Yufála Hátsi, Upper Creek town on Yufála creek, fifteen miles above its confluence with Coosa river. Called Upper Ufala in 1791.

(2) Upper Creek town on the west bank of Tallapoosa river, two miles below Okfuski in the air line.

(3) town of the Lower Creeks, fifteen miles below Sávokli, on the eastern bank of Chatahuchi river. In 1799 the natives had spread out down to the forks of the river in several villages, and many had negro slaves, taken during the Revolutionary war. The Census of 1832 counted 229 heads of families. This name, of unknown signification, is written Eufaula.