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A comparative study of the plants used for medicinal purposes by the Creek and Seminole tribes

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A Comparative Study
of the Plants Used for Medicinal Purposes
by the Creek and Seminoles Tribes

by

Kimberly Hutton

A thesis submitted in partial fulfillment
of the requirements for the degree of
Master of Science
Department of Cell Biology,
Microbiology, and Molecular Biology
College of Arts and Science
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A Comparative Study
of the Plants Used for Medicinal Purposes
By the Creek and Seminole Tribes

Kim Hutton

ABSTRACT

Previous studies in Native American ethnobotany on the shared use of medicinal and cultural plants between communities fail to clearly reveal if these shared uses are part of changing culture or remain a stabilizing connection between old and new tribes. During the late 1700’s to early 1800’s, various factions of the Creek tribes of Georgia migrated into Florida, forming a new tribe called the Seminoles. This event provides the unique opportunity to study the changing cultural and medicinal uses of plants by a new tribe in a new geographic location, revealing if cultural purposes were passed from one group to another. A list of plants used for medicinal purposes by the Creek and Seminole tribes was produced from previous studies. Utilizing these lists, comparisons were drawn to determine if cultural practices were carried on between tribes as they changed locations and lifestyles. This study examines the use of 465 plants in 125 plant families. Of these, 39 plants were found to be used by both tribes for different treatment purposes. In contrast, only 15 plants where used by both tribes for similar treatments. The small number of shared use of plants indicates the newly formed Seminole tribe developed new cultural and medicinal practices. These findings indicate that the plants used for
medicinal purposes by the Native American tribes of the south east were a part of a changing culture, not a stabilizing connection between old and new tribes as previously thought.
INTRODUCTION

Comparing medicinal plant uses of the Creek tribes of the southeastern U.S. and the Seminoles of Florida provides a unique view of changing cultures, tribal politics and power. The following research focuses on a narrow and specific time line in which tribes split and recombine resulting in two unique but related cultures. By examining the medicinal plant uses of the Creeks during the late 1700’s into the early 1900’s and comparing them to that of the Seminole’s, as told by William Sturtevant in 1955, a unique window into these people and their cultures appear. The Creek tribes of Georgia and Alabama had occupied that territory for centuries and the Seminole tribe of Florida that had not existed until a series of migrations from Georgia and Alabama onto Florida lands left vacant by tribes nearly extinct. This study focuses on these culture’s medicinal uses that were carried from the Creek cultures into Florida and were then subsequently used or changed by the Seminoles.

This study focuses on the plants and what they were used to treat. There is minimum discussion about the methods of collection, the preparation, the chants or songs that accompanied the treatments. Such information is not included here because the plant species are the areas of interest, except as related to adult versus child application, tribal ceremonies and background interest. This study does not include effectiveness of treatments or their mechanism of action.
Challenges

While thorough, there are a number of restraints on the scope and strength of the work that follows. These restrictions range from human fallibility to cultural bias, language barriers, and limited access to primary sources. The largest restriction upon this research has been the limited existence and availability of reliable written records of plants used by the tribes for medicinal purposes. As the Creeks and the Seminoles did not keep written records, their traditions were passed down orally from one generation to the next. The development of narratives about diseases and subsequent remedies made the copious amounts of knowledge easier to remember and to pass on, but also provided opportunity for embellishment or alteration, consequently altering the fidelity of any account. As the cultures change, so do traditions, which challenge the accuracy of the information. Change is often gradual and moderate, but when the change is forced upon a group such as through colonialism, military conquest and displacement, the result can be a major change in the culture. When such major changes are occurring, recording traditions of one generation may not be relevant to the following generation.

The next important limitation is that the records of the past are often tainted with the observers own agenda. One such individual was James Adair (1709-1775), trader, author and diplomat, who lived among the Indians for more than 30 years and made no secret to his desire to prove the Native American tribes were the lost tribes of Israel. Adair provided valuable written accounts of many Native American tribes’ traditions. It was his bias with the religious activities that affected his interpretation and recording of these. Since many of the religious activities involve plants, this affects this study. It is however, impossible to dismiss Adair since he brings insight and historical observation of
the Creek tribes that no one else has provided. Early writers were suspected of combining information or descriptions of rituals and traditions. The reason for this may have been that many Europeans or non native tribal members did not see any distinction between the tribes. Consequently, they combined the customs and cultures together. A good example of this is the collective use of the name Creeks which initially was a single tribe, the Ochese Creeks who resided along the Ochese River in what is currently Georgia. The Ochese Creeks were referred to as Creeks and eventually this name came to signify an entire group of tribes in the Georgia, Alabama, and Mississippi area (Wright 1968).

Other primary sources are thought to be more reliable due to a lack of bias or personal agenda. William Bartram (2003), naturalist and botanical illustrator, observed the southeastern tribes and his writings have given great insight into the tribes he encountered during his four year exploration (1773-1777) of eight southern colonies. Benjamin Hawkins (1848) also gave important accounts of the Creeks during his time as US Indian agent (1796-1816).

Primary Sources

Paramount to any study in Native American tribe culture is information provided by the Bureau of American Ethnology. The Bureau of American Ethnology, under the Smithsonian Institution, was started in 1879 (Lewis 2002) with the goal of recording the traditions and culture of the Native American tribes before they were gone. In 1907, the Harvard educated anthropologist, John Swanton, who did extensive studies of the Creek, Chicksaw and Choctaw tribes, began recording information about the different southeastern tribes and their uses of plants for medicinal purposes for the Bureau of American Ethnology (Lewis 2002). Much of Swanton’s (1922, 1928) research is included
in this study. His work is unparalleled since modern day sources cannot offer details of many of the past practices that have long since changed.

The research by Lyda Taylor (1940) for her doctorate at Harvard University included the Choctaw, Koasati, Alabama, Natchez, Cherokee and Creek tribal use of plants for medicinal purposes. Her material is included in this paper, excluding the Cherokee practices, except when a plant species was used prominently in the Cherokee, Creek and Seminole cultures collectively.

**History of the Creek and Seminole Tribes**

**Creek**

The Creek Confederation of Georgia and Alabama, existed in the late 1700’s and into the early 1800’s, consisting of as many as 100 separate tribes, some of which include the Hitachi, Koasati, Alabama, Natchez, Creek, Shawnee, and Yuchi (Wright 1986). Each tribe brought with it different traditions and cultures. Despite individual autonomy in their respective villages, they were collectively classified by European settlers during early colonization as the “Creek” (Etheridge 2003, Wright 1986). Figure 1 and 2 indicate the general area of tribal occupation in Georgia and Alabama during the 18\(^{\text{th}}\) century. It should be noted, these maps do not show the smaller tribes that inhabited regions throughout the area. By the late 1700’s many diverse groups of tribes would describe themselves as Creeks to white settlers since they had become members of the confederation for protection (Hudson 1976).
The Creeks of the early 1700’s were both agriculturists and hunters/gatherers. The southern Native American tribes, in general, had already been practicing agricultural methods for about a thousand years at this point and had continued to expand their agricultural interests (Etheridge 2003). Though cultural practices were different among individual tribes, the environment was supportive of hunting and farming, giving the groups a common ground. Before the introduction of the European trade, the Creeks had attempted solely to provide enough food to supply their family annually (Etheridge 2003, Swanton 1922). Gradually, the crops were increased to provide a commodity for trade.
The Creeks entered into the global market by the mid 1700’s as pelters, supplying deerskins to the European settlers (Hahn 2002, Ethridge 2003). This relationship kept the Creeks useful to the Spanish, French and the English (Ethridge 2003, Wright 1986, Hawkins 2003). Though the market concept was not new to the Creeks, the presence of the Europeans expanded demand, creating what was once a nominal trade into a massive commodities market that became essential to the Creeks.

As the markets expanded, the traditional practice of gathering of local plants for food, tools and medicinal purposes became less important, as new alternative goods were offered through trade. Despite this, gathering plants for specific medicinal purposes remained a significant part of the Creek culture.

The Creek Confederacy was organized into five clans that were matrilineal and this was continued later in Florida where the Seminoles followed this common system (Weisman 1999, Covington 1993). The clan provided a place for each member into the society as a whole. The names for each clan were: Panther, Bear, Wind, Bird or Snake, though different tribes had other clan names (Wright 1986). The clan organization is still used by the Seminoles (Weisman 1999). There are seven Seminole clans: Panther, Bear, Bird, Wind, Bigtown, Snake and Otter. These empower the Seminole culture and keep families united. This is a cultural practice that has continued from the Creeks to the Seminoles of today.

Before the American Revolution, the Creeks were important buffers between the European countries (Ethridge 2003). While the Spanish maintained interest in Florida, the French kept their strong hold in Louisiana and the English inhabited North Carolina and territories northward (Ethridge 2003, Wright 1986). The Creek Confederacy
buffered these factions from each other as they were located in the heart of these holdings. The American Revolution brought an end to the beneficial relations between the Creeks and their European neighbors. With the newly established America in 1776, there came increased pressure for land. The land held by the Creek tribes became a particular point of interest for the new, young nation. The deer populations of the south were over hunted and facing extinction by this same period (Ethridge 2003). These two elements, the elimination of the need for the Creeks to provide a buffer between the British, the French and the Spanish and the decline of the deer population, were the beginning of the push to take the Creek land.

By the 1820’s, Americans were determined to remove the Indians from Georgia and take their lands. The strategy was for the United States government to “assimilate Indians into white society” (Ethridge 2003, Hawkins 1848). A plan had been initiated in the late 1700’s to civilize the Native American tribes and became the official policy of the American government. It was formulated by George Washington, Henry Knox, Thomas Jefferson, and other statesman. To implement this policy, agencies encouraged more agricultural endeavors by the Creeks. The government hoped to eventually move the Creeks from their lands onto individual farms. The ultimate goal was the appropriation of the Creek land for the American government (Ethridge 2003, Perdue 2001, Hudson 1976). There was a separate effort going on to save the Creeks and convert them to Christianity (Ethridge 2003, Perdue 2001). Young Creeks were educated and given Christian names, but eventually realized that although considered acculturated, often bicultural from marriages between white settlers and Native American tribe members, they could never become citizens (Ethridge 1990, Perdue 2000, Wright 1986).
The contradiction was understood by many Creeks who often opted to head south to Florida and join the newly formed Seminoles.

Further explanation of migration by the Creek members into Florida was due to the loss of land. In the 1800’s, the Creeks saw the white settlers increasing quickly around them. The population of Georgia almost doubled within the first decade of the 1800’s (Wright 1986). When the Mississippi Territory was opened in 1803, the population there tripled within the first decade (Wright 1986). Such increases in population brought more incidences of conflict between the different cultures. As conflicts increased, migration from Georgia into Florida by the Creeks increased. Creeks left the lands that many of them had inhabited for centuries. Those that migrated into Florida became part of the Seminole tribe.

**The Formation of the Seminoles**

Despite the cultural carry-through during formation of the Seminole tribe, the new group faced many obstacles difficult to fully understand today. Those obstacles appear in many elements that play important roles in the development of a society. To filter through the politics and landscape that surrounds people is a complicated task by those involved and their observers. The Creek cultural influences upon the evolution of the Seminoles is the most important contributor to the Seminole culture though the Europeans and the new environment in which the Seminoles were left to survive also were important factors in what would become the culture of the Seminole Tribe. One method of adaptation by the Seminoles was the discovery and utilization of new plants that were available for old and new afflictions, changing traditions to heal.
The first major movement of the Creeks into Florida in substantial numbers came in the early 1700’s with the encouragement of the Spanish colonial government. The Creeks had been entering and using the lands of northern Florida for many decades, but beginning in 1716, the Georgian tribes of Apalachicola, Oconee, Yuchi and Sawakli moved into the Apalachee province of Florida (Weisman 1999). This movement marked the beginning of the tribe that would be called Seminoles (Covington 1993, Wright 2003).

Migration of the Creek into Florida continued throughout the 1700’s. The British occupied northern Florida from 1763 to 1783 and this period stands as one of the most peaceful for the Seminoles (Wright 1986). Few whites occupied the territory and the Seminoles settled the north Florida landscape with their small townships. In 1783, the British lost Florida to the Spanish but maintained a trading company to continue supplying the Native American tribes with their goods. This served all concerned, even the Seminoles, for they had become accustomed to trading their deer skins, cattle, and crops.

In 1811, the Shawnee prophet, Tecumseh, visited the Creeks and prophesized a victory in war against American forces (Lewis 2002, Perdue 2001). Fueling the growing fury of native tribes against the Americans, Tecumseh’s followers became known as Red Sticks and ignited what became known as the Red Sticks War (1813-1814). The Creeks lost a quarter of their population to the Red Sticks War and twenty million acres of Creek land in Alabama and Georgia (Lewis 2002, Perdue 2001). The First Seminole War was in 1818 (Wright 1986). This was a year of fighting between the Americans and the Seminoles. In the early 1830’s, the Creeks removal to Oklahoma, initiated by Andrew Jackson, followed the devastating Red Sticks War. The Creeks who refused to go west as
ordered fled south into Florida marking the second substantial migration of the Creeks into Florida. These Creeks that came to Florida were not of one united tribe. They represented numerous tribes and cultures. When they crossed the Florida-Georgia border, they became known as Seminoles, but they still spoke many different languages and held different beliefs allied with specific clans histories (Wright 1986). Part of these differing traditions and beliefs became varied medicinal practices. By the time of the second major migration in 1830, the Creeks had already initiated white methods of farming and cattle and pig ranching in north Florida. These transitions toward agriculture and maintaining livestock were new and had varying degrees of utilization in each village and clan. All had incorporated at least some economic changes facilitated by the European influence (Ethridge 2003, Perdue 2001, Wright 1986).

The voice of the surviving Red Sticks Indians became a defining part of the Seminole culture. To understand the Seminoles, it is essential to consider the Red Sticks contributions. These anti-American warriors refused General Andrew Jackson’s orders to lay down their arms and relocate, and were soon welcomed into the Seminoles of Florida (Wright 1986, Perdue 2001). They brought a resistance to and understanding of America’s desire to divide and destroy the native society. Soon the Red Sticks gave rise to a new generation of Seminoles, eager to fight the constant efforts of emigration of the Seminoles to federally designated territory. This new generation and the influence of their fathers, the Red Sticks, gave rise to the Second Seminole War in 1838. The Second Seminole War was a continuation of the Red Sticks War to establish boundaries by the American government and from there to extend them.
The Second Seminole War (1835-1842) was long and treacherous (Covington 1993, Wright 1986, Perdue 2001). The war lasted such a long time because the territory was largely unmapped and was unknown by the American armies. The swamps, hammocks, forests, and lowlands of Florida allowed the Seminoles to retreat quickly utilizing guerrilla tactics that in the beginning of the war, the American military were unfamiliar with and thus susceptible to deadly attacks. Numbering just 800 (unofficially), the Seminole warriors stood against an American force of 5,000 strong. Under these circumstances, the Seminoles had the advantage of knowing the environment, proving a valuable asset in allowing the Seminoles’ resistance to last as long as they did (Covington 1993). They had determination and strength of commitment to avoid removal from these final lands. Over the course of the Second Seminole War over 4,000 Seminoles were sent west to the federally governed territory in Oklahoma (Covington 1993). The Third Seminole War began in 1855 and carried on until 1858 (Covington 1993, Perdue 2001, Weisman 1999). At the end of this conflict, on February 15, 1858, 75 Seminoles were removed to the federally governed territory in Oklahoma, marking the last official removal of Seminoles from Florida (Covington 1993). Hostilities then ceased and the remaining few hundred Seminoles, were left to live scattered throughout the south Florida Everglades. The Seminoles fought multiple wars with the American military and the few survivors had been allowed to remain on their own land (Covington 1993). By this time, the Seminoles had become very familiar with the lands of south Florida and the plants available to them for food, shelter, and medicinal purposes.
Environmental Adaptations in Traditions and Culture

When the Creeks entered Florida becoming the Seminoles they were familiar with the environment and plant communities of North Florida as it was essentially the same as the area from which they came. There would be no reason to exchange plants used for medicinal purposes by the Creeks. Weisman (1999) recorded the southward progression of the Seminole habitation through Florida. It is this trail that shows the Seminoles being pushed constantly farther south into less favorable and less familiar environments. In this new environment, the Seminoles found themselves facing seasonal droughts and brutal summer heat, that they were neither accustomed to nor prepared for (Covington 1993). Many of the plants that had in the past been used for medicinal purposes were often no longer available. Either the plants did not grow in the area or the medicine men did not know where to find them in the unfamiliar territory. For the most part, the types of illnesses experienced by the tribes did not change, though it is reasonable to expect an increase in dehydration and related symptoms. This study seeks to examine when and if changes in treatments are found among the Creeks as they became the Seminoles and move southward.

The Seminoles were in constant threat of being removed by the federal government until the end of the Third Seminole War. They needed to hide and the Everglades, the Thousand Islands and the inland areas of southern Florida were excellent for the Seminoles. When the Creeks came into Florida and set up their communities, the old ways were once again followed. The men hunted while the women stayed at the camps. Hunting allowed the men to hone their warrior skills. Men found their identities in battle, gained power and respect within the community and the Seminole young men...
looked to prove themselves in this manner. The Corn Ceremony was an integral part of coming of age within the Seminole tribe, as it had been for the Creeks. It is at this time when the young men received their adult names at the ceremony (Weisman 1999).

**Modern Seminole History**

During the early 1900’s, the Seminoles were affected by the 1934 Indian Reorganization Act, as were other Native American tribes. When congress adopted this Act during the administration of Franklin D. Roosevelt, it provided more opportunities by extending to tribes the right to form corporations, established a credit system for Native Americans, granted limited tribal sovereignty, and provided Native American tribes with educational opportunities and funds for trade, vocational, elementary, and secondary schools. The Seminoles began living on the reservations in the 1930’s; until then, they had remained scattered and in hiding. These were not easy times for the Seminoles. Jobs were provided by the federal government on the reservations for the Seminoles. It was, however, a time of peace for the Seminoles. Young Seminole men would find a good opportunity for defining their identities while serving in the United States military. One such Seminole man of current times, named James W. Billie served 24 years as the chairman of the Seminole Tribe. His service, including three terms in Viet Nam brought him much traditional respect and reverence within the Seminole community. Billie brought much financial and political success to the Seminole Tribe with a street fighter approach and a level of prestige obtained from his time at war (Covington 1993).

This rich historical background of the two tribes illustrates the unique opportunity provided by these two groups as they changed throughout time to examine changing cultural norms and traditions.
Creek and Seminole Cultural Traditions

Green Corn Ceremony

The Green Corn Dance Ceremony or Busk is a traditional ceremony practiced by the Creeks and the Seminoles. It is a purification ritual that dates back to the people of the Mississippian archaeological culture. While the function of the Green Corn Ceremony is a religious one, it also fulfils political functions as well as marking social interactions. As with many cultural ceremonies, this one serves many purposes for the group, though there are differences between the Creek and Seminole ceremonies. In particular, the Seminole Green Corn Ceremony included medicine bundles that had great importance to the Seminole ceremony. These ceremonial bundles had up to 40 sacred items including powders, medicine stones, and snake teeth and were only brought out during the ceremonies (Sturtevant 1954). Plants were not part of the permanent medicine bundles but could be added temporarily during the Green Corn Ceremony to be made more powerful when used later for medicinal purposes (Sturtevant 1954). The Seminoles also stripped many of the features to a bare minimum compared to the elaborate Creek ceremonies. This would be attributed to the less geographically stable lifestyle of the Seminoles and differences in the importance of agriculture in the south Florida landscape. Much has been written about the Corn Ceremony in spite of the fact that it is considered sacred and few white men have been allowed to witness the ceremony. It holds major importance for the Seminole culture, demonstrated by the fact that this religious ceremony is practiced to this day. This ceremony marks the start of a new year and reflects the beliefs of the Seminoles which are purification and balance. These ideals of faith are part of, if not the main, unifying source of the Seminole culture. The Muskogean
term for Busk, poskita, means “to fast” or “sacred purifying” fasting to the Creeks and the Seminoles, a way to annually reinstate purity that was necessary due to the immoral actions of some members (Ethridge 2003, Sturtevant 1954, Swanton 1928 and Weisman 1999). The Seminoles, differing from the Creeks, add two main purposes to the Green Corn Dance Ceremony which are to insure the life of the Medicine (within the bundles) and by doing this, to insure the health of the Seminoles (Capron 1953). The use of corn in the society has diminished, but the ceremony of purification symbolism continues.

An overview of the Green Corn Ceremony is useful in identifying the connections that the Seminoles have toward balance and purification, in the light of the choices they have been forced to make and the way of life they have chosen. Balance and purification are key spiritual themes (Capron 1953). Also worth noting is the current conversion of most of the tribe to Christianity. The converts have been hesitant in the past to attend the Green Corn Ceremony but it would be very difficult to find any Seminoles willing to talk about the bundles or the give details on the Green Corn Ceremony.

The bundles are an essential part of the ceremony for the Seminoles, though, their connection back to the Creeks is uncertain. There was a tribe in the town of Tukabahchee, in what is current day Georgia, where copper and brass plates (Swanton 1928, Adair 1775, Hawkins 1848) were preserved and served as much the same purpose as the Seminole medicine bundles. No other Creek used anything that resembled the medicine bundles in connection with the Busk. The Tukabahchee plates were used to hold the health and prosperity of the town, as the bundle does for for the Seminoles. The plates also carried great power, again similar to the Seminole medicine bundles (Sturtevant 1954).
Another major component of the Creek and Seminole Green Corn Ceremony is the Black Drink. The Black Drink was made as a tea of *Ilex vomitoria* and is used in the Green Corn Ceremony as an emetic to purge, to cleanse the adult men. It is the major link between the Creek and the Seminole cultures. The Black Drink was an essential part of the Creek tribe culture as social, ceremonial, and spiritual tradition. In Creek daily life, the tea was similar to today’s coffee. The Seminoles were drinking the Black Drink in 1774. However, at some point the Black Drink was replaced by the Seminoles in their Busk with two separate drinks made of *Eryngium yuccifolium* and *Salix caroliniana*, respectively. These each served as emetics to cleanse the men at the Busk, in the same way the Black Drink had been used by the Creeks and initially by the Seminoles. The daily social use of the tea was no longer used by the Seminoles though the exact time that occurred is unknown (Fairbanks 1979). The primary loss of the drink was probably because *Ilex vomitoria* did not occur in southern Florida.

The site for the Green Corn Dance Ceremony is decided by the Medicine Man. The main objective for selecting the area is to insure privacy (Capron 1953). The ceremony is held at the start of “Everything growin’ Moon” Which is generally July (Capron 1953). The Seminole busk can last a minimum of four days and for as long as seven days. In earlier times, a group of men went on a hunt before the start of the Busk. Later, it was the responsibility of the medicine man to secure the necessary items and no separate hunt was conducted (Sturtevant 1954). In the afternoon of each day of the ceremony a ball game is played and in the evening followed by dancing.

The first day is used for preparation. Many of the Seminoles arrive early for the ceremony, the women in particular as this is a festive gathering for all of the Seminoles,
serving to reunite clans and acquaintances and catch up on gossip. The second day is the feast day, in preparation for the next day which is the Fasting Day. The third day or fasting day is considered the most important day since the medicine bundles are now brought into the dance area to bring good health to the tribe in the new year (Sturtevant 1954). At this time, court is held and crimes of the past year are decided. The punishment can range according to the offences from scratching to ear cropping to ostracism to capital punishment. The granting of amnesty to criminals is based on the accused circumstances. The Black Drink is served at midnight that night and will be consumed whenever the males get hungry. This is also when the naming ceremony mentioned earlier is held where young men receive their adult names. The dancing continues all night and at dawn the women go to prepare food to end the fasting.

**Medicine Men**

The Creeks and the Seminoles had persons responsible for administering to the sick that were similar in training and position. These have been called by many different names such as priests, fasters, doctors, conjurers and medicine men. They should not be confused with shaman, who are considered powerful for the ability or powers they posses within themselves. The Creeks and the Seminoles had what this study will refer to as Medicine Men, who are trained by an elder Medicine Man for a specified time (though different according to the instructors) (Hudson 1976, Sturtevant 1955, Swanton 1922). Women were not part of the training, though many women knew some treatments and were responsible for delivering babies and treating menstrual ailments (Sturtevant 1955). Training for student Medicine Men consisted of fasting, learning chants, medicinal plants and mythical history. Medicine Men have held positions of obvious importance
throughout Creek and Seminole history. The importance of the chants spoken over the
plants by the Medicine Men is considered by the tribe members to have the primary
power to heal. Both tribes attribute the health of the tribe to the Medicine Men and his
abilities (Swanton 1922, Sturtevant 1955).

Illnesses

Causes of many illnesses of the Creek and Seminole tribes are attributed by the
tribe histories to animals, whether from a dream about an animal or contact with a
specific animal that causes the illness. Names of illnesses indicate the cause and
symptoms of the animal involved (see Appendix 1 for more details). One example, the
cause of the Seminole Dog Sickness is contact with a dog, though this can be a living or
dead dog spirit. The symptoms are appetite loss and vomiting (Sturtevant 1955). The
Creeks have a similar illness, called Dog Disease, caused by a dog. The symptoms are
similar to the Seminole illness; vomiting and stomachache (Swanton 1928).

Both tribes believed that impurity or improper behavior of members can cause
illnesses. The Seminoles believed that a person had two souls and one soul stayed with
the body until death. The other soul could leave the body each night through the anus
while the person dreamt. The traveling soul went north and met many other souls, both
dead and alive. The soul then returned and the person woke up. When the soul did not
return, generally, the soul was partaking in impure activities. This caused the person to
fall ill. It was up to the Medicine Man to call the soul to return. If the Medicine Man
could not manage to get the soul to return, the person grew sicker and would eventually
die (Hudson 1976, Sturtevant 1955).
Seminoles Today

The Seminoles have yet again adapted to the changes in the environment around them by marketing themselves to the tourist trade. To market one’s identity is considered part of the American way. This can often be a humiliating situation for the participants or it can be an empowering presentation. The Seminoles are survivors who empower themselves. In 1957, the Seminole Tribe was federally recognized. The Miccosukee Tribe of Indians of Florida, an offshoot of the Seminole Tribe, was recognized in 1962. Eventually, the Seminoles started selling cigarettes and then established gambling facilities which led to the creation of the multimillion dollar enterprise of today.

Over the past two centuries, the Seminoles have fought to stay in Florida. They have maintained many aspects of their culture that have centered their society. I am struck by what Willie Johns, the Seminole historian said to me on November 15, 2007, “You people [white people] taught us well. We learned that with a suit case full of money and a good lawyer, we can get anything.” The Seminoles no longer reside in the chickees, the Seminole traditional palm thatched huts; they have modern homes with laptops and dishwashers. Today, the Seminoles of Florida population is over 3,000 (Krantz 2006). The Green Corn Ceremony is still held but the Black Drink is no longer served. The Corn no longer holds importance for the Seminoles but the ceremony is used to bring purification and balance to the individuals participating and for the tribe. But such touchstones symbolize a larger picture, a culture that offers a portrait of determination. The Seminoles today live on the Brighton Reservation and the Big Cypress Reservations and continue to evolve. They remain a unique, strong community facing modern problems such as crime and drugs, because they are a vibrant part of the American fabric.
Most Seminoles are Christians now (Hudson 1976). The Seminoles have been known to walk gently on the Florida landscape of the past. Today, their presence is felt globally with their investments. Their gambling casinos illuminate the Seminole owned land twenty four hours a day. Today they continue to adapt to their environment in a very profound and profitable way. This study shows that adaptation in the use of different plants as medicinal treatments as the needs presented themselves throughout the history of the Seminole Tribe.
MATERIALS AND METHODS

A database of plants used for medicinal purposes by the Creek tribes of southeastern U.S. and the Seminole tribe of Florida was compiled using Moerman (1998), Sturtevant (1955), Taylor (1940), and Austin (2004).

Discussion of plants used by Alabama, Creek, Houma, Choctaw, Natchez, Koasati and Seminole tribes for medicinal purposes from Austin (2004), Moerman (2002), Snow (2001), Sturtevant (1955), Swanton (2000), and Taylor (1940). Using the database developed, the primary plants used are described and discussed. Distributions of the plants most commonly utilized by the Seminole tribe are mapped with the National Plants Database Project (http://plants.usda.gov) and the Atlas of Florida Vascular Plants (http://florida.plantatlas.usf.edu).

In Results and Discussion, the database is used to (1) identify plants used by both tribes for similar and different medical purposes, (2) identify patterns, and lack of patterns, of use of plants, and (3) compared physical sites and cultural medicinal uses of plants by the Creek and Seminole tribes.

This study involves 125 Plant families and 469 plant species. Most are native to the southeast. The material is listed alphabetically under genus and species, with the family, common name and tribal name when available noted within the description.

Plant names used here are from Wunderlin and Hansen (2003, 2009) and the USDA National Plant Database (2009). The tribe names are included whenever possible in the database and descriptive overviews of the plants in the discussion. Daniel Austin told me, “If people name something, they are using it for something.” In the database,
there are many plants with no uses listed, just the native name. This is to signify that the plant was used but at this time the use is unknown.

The language of each tribe is important in the grouping of the cultural and medicinal practices and is specified with each tribe description. The languages spoken by the Creeks were as diverse as the groups involved. To minimize the differences of the languages is to minimize the distances the cultures evolved to become a united culture of Creeks and then the Seminoles in Florida. Some examples of language differences are the Yuchis, who were a distinct population that had a very difficult language and the Alabamas spoke a hybrid of Hitchiti and Choctaw (Ethridge 2003). The Shawnee and Natchez each had their own language, even as the Natchez migrated into the Creek cultures (Ethridge 2003). The Muskogee language had seven distinct dialects, two of which both served the Creek and the Seminoles. These two were Creek, often referred to as Muskogee, and Mikasuki (Martin 2000). When there were public meetings, interpreters were used. Eventually, most of the bands moving into Florida were either Muskogee (Creek) or Mikasuki speakers, or became one or the other (Wright 1986). Muskogee became the official language in transacting business among the Seminoles, until English became accepted in the mid 1900’s. The Appendix gives individual tribal names and the tribal group, which would be either the Creeks or the Seminoles for this study. This adds clarification to the use of the plant by individual Creek tribes that resided in specific regions of the Georgia and Alabama regions.
RESULTS AND DISCUSSION

Major Plants used by the Creek Tribe for Medicinal Purposes

The following list of plants was compiled by Swanton (1928) and a description of the medicinal uses by both the Creek and Seminole tribes is discussed (See Appendix 4) for the comparative medicinal uses). This list was used because these plants were considered by Swanton to be the most important medicinal plants used by the Creeks.

Descriptions of distribution are from the National Plants Database Project (NCRS USDA 2009) and the Atlas of Florida Vascular Plants (Wunderlin and Hansen 2009). The Creek tribe was part of the Creek Confederation which included many tribes, but for this study the groups medicinal practices studied were the Creek, Alabama, Hitachi, Houma, Koasati, Choctaw, and Chickasaw. Other tribes would have been used but records are limited at this time. The Seminoles are not differentiated between the Muskogee and the Mikasuki tribes in the discussion, but are referenced as Seminole.

* Aesculus pavia* (Sapindaceae), red buckeye. This plant was described by Swanton as being “strong medicine,” but there are few records of its use by the Creeks and none by the Seminoles. The Creeks used it for a tuberculosis treatment and the Koasati used it for sore throat treatment. The Cherokee had 11 uses for this plant (Taylor 1940). It does not grow as far south in Florida as the Seminole tribe settled, distribution is as far south as Lake and Orange counties, which would explain their lack of use of the buckeye.

* Angelica* sp (Apiaceae), angelica. There is no record of the Seminoles using this plant. Bartram (1995) called it *A. lucida* which grows outside of the Creek or Seminole regions, as he acknowledged and wrote the Lower Creeks (Seminole) “will gladly give two or three buckskins for a single root of it.” The Creeks used this plant for seven
remedies: analgesic, anthelmintic, carminative, gastrointestinal aid, orthopedic aid for back pain in adults, vermifuge for children, and as a sedative. The two native species of Florida, *A. dentate* and *A. venenosa*, grow in the northern counties of Florida which can explain the lack of use of either of these by the Seminoles. *Angelica lucida*, mentioned by Bartram (1995) is a northern plant and is used by many northern tribes, even as far north as Alaska for medicinal purposes.

*Baptisia alba* (Fabaceae), false indigo. There is no record of the Seminoles using this plant. It grows in Florida, in the northern and central areas. The Creeks used this as a pediatric treatment, as a stimulant and as a rheumatism treatment while the Koasati used it for one of the same purposes, as a rheumatism treatment.

*Callicarpa Americana* (Lamiaceae), American beautyberry. This was used by the Koasati for digestive problems. The Choctaws used it as an antidiarrheal and gastrointestinal aid (Taylor 1940), which could be similar to the Koasati uses. It was used by the Alabama tribe as antirheumatic, diaphoretic, emetic, febrifuge, and herbal steam to treat malaria fever (Swanton 1928). The Seminoles used it as a dermatological aid (i.e. Snake Sickness) and as a urinary aid. The berries are very distinctive and the distribution is throughout Florida. It is interesting that there are no more uses recorded for this plant by the Seminoles.

*Cornus florida* (Cornaceae), flowering dogwood and *Cornus foemina*, stiff flowering dogwood. Both were used by the Houma tribe as febrifuge and a decoction taken for malaria. The Cherokee used the *Cornus florida* extensively for 16 medicinal treatments (Moerman 2004). The *Cornus* bark contains a weak astringent (Taylor 1940). It may be that other plants were more effective since there is no record of use by the
Seminoles even though *Cornus foemina* is distributed through most of Florida. *Cornus florida* occurs in the northern half of the state which explains its lack of use by the Seminoles.

*Eryngium aquaticum* (Apiaceae), rattlesnake master. This plant was used by the Alabama tribe as an emetic. The Choctaw used it for diuretic, antidote, expectorant, snakebite remedy, venereal aid for gonorrhea, and as a stimulant. The Koasati also used this species as an emetic, but not as the ceremonial emetic that *E. yuccifolium* was used by the Creeks and Seminoles.

*Eryngium yuccifolium* (Apiaceae), button eryngo. An important plant to the Creeks and the Seminoles, who both used it extensively for a wide array of treatments. The Creek tribe used it as an analgesic, antirheumatic internal treatment, blood medicine, cathartic, gastrointestinal aid, kidney aid, panacea, sedative, snakebite remedy, and venereal aid. The Natchez used this plant as an antidiarrheal and hemostat. The Alabama and Koasati used this as a panacea, as did the Creeks. The Seminoles have 17 uses for this plant. It was used as an analgesic, gastrointestinal aid, snakebite remedy and antirheumatic internal treatment by the Seminoles, as it was by the Creeks. The Seminoles also used it as an antidiarrheal, as did the Natchez.

Some of the uses made of *E. aquaticum* (see above) were probably due to the similar appearance of the two plants, even though they grow in slightly different habitats; *E. aquaticum* in ponds and swamps while *E. yuccifolium* occurs in bogs, flatwoods, and flood plain forests. *Eryngium aquaticum* has blue flowers and leaves with callous marginal teeth, whereas *E. yuccifolium* has white or greenish flowers and leaves with
marginal bristles. Color and perhaps habit may have been used to distinguish them.

Color, perhaps, having more symbolism.

_Eupatorium perfoliatum_ (Asteraceae), boneset. Both the Koasatis and the Seminoles used this as an emetic. The Koasatis also used it as a urinary aid. In addition, the Seminoles and the Houmas used _E. perfoliatum_ as a febrifuge. It was used by the Creeks for epilepsy treatment and hip pain treatment for women. There is no record of the Choctaws using this, but, it was called _cilup tileli_ by the Choctaws and Chicksaws which translates “something to scare away the spirits.”

_Gleditsia triacanthos_ (Fabaceae), honey locust. There is no record of use by the Seminoles. This may be due to the primarily northern distribution in Florida, since the honey locust was used extensively, not only by the Creeks to prevent small pox, as a panacea, and as a pediatric aid, but also by the Cherokee, Delaware and Meskwaki tribes (Moerman 1998). They all made a tonic of the plant for a variety of other medicinal purposes.

_Hypericum hypericoides_ (Clusiaceae), St. Andrew’s- cross. The Alabama tribe used this as an antidiarrheal, an eye medicine, an orthopedic aid, and a pediatric aid. The Choctaws also used it as an eye wash, for colic, and as a gastrointestinal aid. The Houmas used it for analgesic, febrifuge, gynecological aid, toothache remedy (bark). The Koasatis used it solely for rheumatism, taken internally. The Natchez tribe used _H. hypericoides_ as a pediatric aid, to help children unable to urinate. While the Alabamas also used the plant as a pediatric aid, it was for children too weak to walk. The Seminoles did not use _H. hypericoides_ at all, even though it grows throughout Florida but used _H. brachyphyllum_ and _H. fasciculatum_ as cathartics. Though the use of _Hypericum_ species
by the Seminole is opposite use by the Alabama, this is a probably an example of the differing uses due to the different strengths of the medicine used.

*Juniperus sp* (Cupressaceae) cedar. The Creeks used this as a blood thinner, to treat rheumatism, to treat cramps in the neck muscles, and for treatment of colds and fever. The Alabama used it externally to treat rheumatic pains, as did the Creeks and Seminoles. *Juniperus virginiana*, red cedar, was used by many different tribes of North America for many different things, though they all used it for medicinal treatments. The Apache used it for food, fiber and fuel and the Cherokee used it as a building material (Moerman 1998). The Navajo and the Chippewa used a species of *Juniperus* as a dye (Moerman 1998). The Comanche and the Lakota used it for food (Moerman 1998). Since species of *Juniperus* are found throughout North America, there are few, if any, tribes that did not find uses for it.

*Lindera benzoin* (Lauraceae), northern spicebush. There is no record of the Seminoles using this plant, perhaps because of its limited distribution in Florida. The Creeks used it as an analgesic, an infusion made of the branches and taken orally or as a steam for aches and pains, as a blood medicine, diaphoretic, and emetic.

*Malus angustifolia* (Rosaceae), southern crabapple. Used primarily a food, there is no record of any other uses by the Seminoles. However, the Creeks used it in an attempt to cure rabies. Occurrence is limited to northern Florida which would explain the lack of used by the Seminoles.

*Monarda punctata* (Lamiaceae), spotted beebalm. This was used by the Alabama, Choctaw and Creek to prevent rheumatism. The only record of its use by the Seminoles is by that of Snow (2001) as Death Medicine to be taken by survivors, as a psychological
treatment for grieving, when they come back from a burial. The botanical name is not
given by Snow, but the Creek name *kofucka lako*, is the similar to  the Seminole name
given, *kvfockv* provided by Austin (2004).

In addition, the Creeks had nine uses of *Monarda* sp, which may have been *M. punctata* since it was growing in the Creek regions, but there is no specific mention of
which species they were using. However, if the Creeks were using the *M. punctata*, it
would be more likely that they would continue to use it as they moved into Florida. There
were nine other species in the Creek regions but only *M. punctata* in Florida. They used
the *Monarda* sp for antirheumatic (external and internal methods), dermatological
treatment, diaphoretic, ear medicine, kidney aid, psychological treatment, sedative, and as
witchcraft medicine to protect from ghosts. This mint was still in use by the Creeks in
Oklahoma in 1980's (Howard 1984). With such extensive use of *Monarda* by the Creek
while no records are available that document any use by the Seminoles, it is unlikely that
the Seminoles did not use it to some extent. It has a distinctive, appealing fragrance
lending itself to use.

*Morus rubra* (Moraceae), red mulberry. The roots of this plant were used by the
Creeks and the Alabama to treat urinary tract infections. The Creeks also used it as a
diuretic. There is no record of the Seminoles using it for medicinal purpose, however,
they did use the plant for food, eating the berries, and using the wood for making bows.

*Nyssa sylvatica* (Cornaceae), black gum. The Creek used it as a tuberculosis
treatment, using the bark and wood chips as a decoction taken internally or externally as a
bath, but there is no record of the Seminoles using this plant at all. The Houma used it as
an anthelmintic.
*Panax quinquefolius* (Araliaceae), American ginseng. The Creek, Houma, and Seminole tribes all used this plant. Since it does not grow in Florida, this indicates the importance of this plant to the Seminoles, since it had to be brought in. There is no other plant that has such a value in medicinal uses. The Creeks used the plant as dermatological aid, diaphoretic and febrifuge, hemostat, and pulmonary aid. The Houma used the plant for entirely different uses, antiemetic, and antirheumatic (internal). The Seminoles also used the plant for antirheumatic, as did the Houma, though the Seminoles used it externally and the Houma used it internally. Other uses by the Seminoles were as love medicine, pediatric aid, respiratory aid, sedative, and witchcraft medicine. In the spiritual realm, the Seminoles used *Panax quinquefolius* to protect children from bad dreams and the Creeks used it to keep away ghosts. Used as a love medicine, the Seminoles rubbed the plant on their body and clothes to get back a divorced wife (Sturtevant 1955).

*Parthenocissus quinquefolia* (Vitaceae), Virginia creeper. Swanton maintains that the root of the Virginia creeper was used by the Creek to treat gonorrhea which was learned from the Comanche. It is impossible to know if that is how the Creeks came to use this plant. The Houma used a hot decoction to treat wounds (Austin 2004) but though it is found throughout Florida there is no specific information on a medicinal use other than it was used as a medicine (Austin 2004, Snow 2001).

*Phoradendron leucarpum*, (*P. flavescens*), (Viscaceae), oak mistletoe. The Creeks used it for lung problems and tuberculosis treatment. The Houma and the Seminoles used this as an orthopedic aid. The Seminoles used it externally for this treatment, as well as, for a chronically ill baby treatment, emetic, and death medicine. The Houma, in addition, used it as a panacea for debility.
*Platanus occidentalis* (Platanaceae), American sycamore. This was used by the Creeks to treat tuberculosis, colds, and sore throats. There is no record of the Seminoles using this plant which could be due to its more northern distribution in Florida, though there are some west central areas where this tree can be found and would have been available to the Seminoles as they migrated south.

*Populus deltoides* (Salicaceae), eastern cottonwood. Used by the Creeks to treat broken or fractured bones, they also used it to treat dropsy. Both treatments were external, as was the Choctaw treatment to cure snakebite. There was an unspecified species of *Populus* used by the Creeks to treat both kidney problems and as an orthopedic treatment. Neither *P. deltoides* nor *P. heterophylla*, the other *Populus* Florida native, have any record of use by Seminoles.

*Prunus* sp (Rosaceae), wild plum. The Creek used this plant for dysentery and the Koasati used it as gastrointestinal aid. The Seminoles used it as a food source, so they encountered it. But, there is no record of them using it as a medicinal treatment.

*Quercus stellata* (Fagaceae), post oak. The only *Quercus* listed by Swanton and the only one used for dysentery by the Creeks. The Cherokees used this tree for medicinal, fuel and building material, but there are no records of use of this *Quercus* species being used by any other of the southeastern tribes (Moerman 1998). This species is found in northern Florida. There are no records of Seminoles using this species. However, the use of *Quercus sp.* by the native tribes of North America is extensive.

*Rosa palustris* (Rosaceae), wild rose. A species not used by many of the southeastern tribes for medicinal treatments with just a few exceptions. The Creeks were said to use the roots to treat women with irregular menstruation. The Cherokees used the
*Rosa palustris* as an anthelmintic and antidiarrheal. Hamel (1995) reports it was also used by the Cherokees for dysentery. The Natchez used an unidentified species of *Rosa* for dysentery. They probably used the same, *R. palustris*, as the Creeks were recorded as using, but the description by the informant is not clear. There seems to be no record of the use of *R. Carolina*, the only other Florida native rose.

*Rhus copallinum* (Anacardiaceae), winged sumac. The Koasati used this both an orthopedic and pediatric treatment. While the Creek did not use this extensively as a medicinal plant, they did use it as an antidiarrheal treatment, as did the Seminoles. They also mixed it with tobacco and for dyes. This shows that the plant was available, but, valued by the Creeks more for other uses than medicinal. However, Swanton states that his sources found that, “Indians constantly smoke” and consider it a remedy for all head and chest ailments. The Seminoles, on the other hand, used *R. copallinum* for a wide variety of medicinal treatments. They used this plant as a treatment for Cow Creek Sickness (diarrhea, digestive problems and chest pains), urinary tract infection, alcoholism, cleansing the body of pollutions such as spirits and food poisoning, as an emetic for widows to remove the breath of the deceased spouse, as a dermatological treatment, a diuretic, and a venereal aid.

*Salix humilis* (Salicaceae), prairie willow. The Creeks used this for fever with nausea and vomiting, malaria, biliousness, dropsy, headache and the curing of Deer Sickness, which can be eye troubles, rheumatism or headaches and “Blood of the Bear” Sickness; vomiting blood. The Seminoles used this species for some of the same remedies that they used the *S. caroliniana*. They used it as an analgesic, antidiarrheal and eye medicine for sun sickness, febrifuge, and hunting medicine.
*Tephrosia virginiana* (Fabaceae), goat’s rue. This was used by the Creeks for treatment of bladder problems, cough, menstruation problems, as an abortifacient, reproductive aid, for “loss of manhood” treatment, and a treatment for tuberculosis. The Seminoles used *Tephrosia angustissima* as a hemostat. The Koasati used *T. virginiana* for intestinal worm treatment and used *T. florida* for a snakebite treatment. The only record of Seminole use is as a hemostat (Austin 2004).

*Ulmus americana* (Ulmaceae), American elm, was used by the Choctaw to relieve menstrual cramps. Swanton reports that his informant, Jackson Lewis, knew of *Ulmus* being used in toothache treatment, but, also reported there was “a secret about its use” that was not revealed. Current use by Oklahoma Creeks is for toothaches, broken bones, and bowel movement (Lewis 2002). Taylor (1940) indicates the medicinal properties of *U. americana* are probably similar to *U. fulva* which make it a good demulcent. This would make it useful in the treatment of gastrointestinal problems. The Houma used the American elm to treat dysentery and the Koasati used it to treat gunshot wounds, as well as, a gastrointestinal aid. Oklahoma Seminole women use *U. rubra* as a vaginal lubricant and to help in childbirth delivery (Howard 1984). There is no record of the Florida Seminole tribe using *U. americana*, nor any of the *Ulmus*, for any medicinal purposes. *Ulmus americana* does not grow within the current Seminole tribe area, it does grow close enough to have been easily obtainable for use by the tribe to make the lack of use appear to be a preference for other plants over *U. americana*.

*Vitis* (Vitaceae), grape. There are three main species of *Vitis* that were used by the southeastern tribes. Most were used as food source, but, they were also important medicinal plants. Austin (2004) discusses the *Vitis* usage thoroughly. It is his contention
that the tribal words for Vitis species are the connecting link between the tribes and the grapes. Of interest for this research is the use of *V. shuttleworthii*, calloose grapes, by tribes north of the native range for the plant. While it is natural that the plant would be used by all tribes who encountered them as a food source, it is not clear how the Koasati would be in contact with this species. The Creeks used *V. shuttleworthii* as a tonsillitis treatment. The Seminoles used *Vitis* species for Snake Sickness, a dermatological treatment, for snakebites and in birth, death, and busk ceremonies (Austin 2004, Sturtevant 1955).

**Five Major Plants used by the Seminole Tribe for Medicinal Purposes**

*Persea borbonia*, is one of the five most important medicinal plants used by the Seminoles, the others are *Erygium yuccifolium*, *Salix sp.*, *Juniperus virginiana*, and *Sassafrass albidium*. These plants have been selected because they have the most medicinal uses by the Seminoles according to the database (Appendix 4).

![Figure 4 Persea borbonia](image-url)
*Persea borbonia*, (Lauraceae), red bay. This was, and in some cases, still is used by the Seminoles for over 26 treatments. The number is not exact since there is an overlap between the treatments of specific sicknesses described by Sturtevant (1955) and the general treatments listed by Moerman (1998). Some treatments were as a febrifuge, antidiarrheal, laxative, antiemetic, emetic, and as a gastrointestinal aid (Moerman 1998). The contrasting treatments are examples of dosage properties. Austin (2004) states the bays have many essential oils: camphor, cineoil, eucalyptol, and others. This plant carries great power for the Seminoles. It is interesting that the red bay is not one of the Creek plants listed by Swanton (1928). Bartram (1995) mentions the bays as being a remedy of the Indians, but gives no further detail. Sturtevant (1955) gives numerous accounts of the *Persea borbonia* being used as a medicinal plant by the Seminoles. He also states that when a medicine man is losing his strength to cure, he goes away and fasts and then takes a mixture of *Persea borbonia, Eryngium yuccifolia* (E. synchaetum synonym) and *Salix caroliniana* (*Salix amphibia* synonym) (Sturtevant 1955). This shows the importance of the *Persea borbonia*, as well as the *Salix* and *Eryngium*, to the Seminole medicine men. *Persea borbonia* is also considered a panacea that could be added to any treatment mixture (Sturtevant 1955). *P. borbonia* occurs throughout Florida, Georgia, and Alabama. One would expect that a plant that was so important to the Seminoles would have some recorded use by the Creeks who also encountered it.
Eryngium yuccifolium, is an important ceremonial and medicinal plant for the Seminole tribe, as previously introduced under major Creek plants. It is used in the Green Corn Ceremony by the Creeks in an initiation ceremony. The initiation ceremony is described by Hawkins (2003) for young men entering into manhood, but, Swanton describes the initiation ceremony for medicine men (Lewis 2002). Sturtevant’s informant said that the E. yuccifolium was used as a purification of the Seminole medicine men (Sturtevant 1955). At the busk, the Seminole version of the Creek Green Corn Ceremony, the black drink was no longer used but instead, at least by the 1950’s, Eryngium yuccifolium and Salix caroliniana served separately in water were drunk as an emetic (Sturtevant 1955). E. yuccifolium was used as an analgesic, gastrointestinal aid, snakebite remedy, and antirheumatic internal treatment by the Seminoles, as it was by the Creeks. The Seminoles also used it as an antidiarrheal, as did the Natchez. In addition, the Seminoles used this plant to treat men for Menstruation Sickness caused when a woman
during her menstrual period does not eat by herself and symptoms are body aches, headaches and stomachache, Dead People’s Sickness which included symptoms of numbness and pain in the legs, headaches and fever, antihemorrhagic, antirheumatic external, as a dermatological aid (i.e. Snake Sickness), dietary aid, emetic, febrifuge, heart medicine, orthopedic aid, panacea, respiratory aid, and stimulant. This was an important plant for the Creeks and its importance and medicinal uses increased with the Seminoles.

Figure 6 Juniperus virginiana berries (Wunderlin and Hansen 2009) Figure 7 Juniperus virginiana trunk (Wunderlin and Hansen 2009)

*Juniperus virginiana*, red cedar, is one of the most used plants of the Seminoles. Moerman (1998) gives 15 uses. The Seminoles used *Juniperus virginiana* exclusively for medicinal or religious purposes, rather than building or fuel (Austin 2004). Like the Creeks, it was used by the Seminole as an external treatment of rheumatic pains and an infusion of leaves to treat colds and fever. The Seminoles, additionally, used it as an emetic to treat Rainbow Sickness; fever, stiff neck and backache, and Thunder Sickness: fever, dizziness, headache, and diarrhea (Sturtevant 1955, Austin 2004). They also used it as an analgesic, an antidiarrheal, cough medicine, eye medicine febrifuge, an orthopedic aid, and a pediatric aid. There was not much this plant was not used for. *Juniperus*
"virginiana" was used in the treatment for insanity, as a sedative, and a vertigo medicine (Moerman 1998). As previously stated, red cedar was used as a decoction during religious ceremonies as an emetic and it was used to make witchcraft medicine (Sturtevant 1955, Austin 2004).

Figure 8 Salix caroliniana (Wunderlin and Hansen 2009)

Salix caroliniana (Salicaceae), coastal plain willow. This was another important plant used for medicinal purposes by the Seminoles. The Creeks tribes used a different species of Salix and, as previously stated the Seminoles used S.humilis as well. The Seminoles used S. caroliniana more often. This was probably due to the distribution. While the S. humilis does occur throughout the southeastern S.U., it does not occur in the southern half of Florida. The S. caroliniana however, is found throughout Florida. The Seminoles also used it as an analgesic, emetic, treatment for menstruation sickness of men, antidiarrheal, antirheumatic (external and internal), a dermatological aid, eye medicine, an orthopedic aid, and respiratory aid. Other uses included use as a hunting medicine to increase hunting luck, love medicine to prevent adultery, stimulant,
strengthener, and vertigo medicine. This plant was used for purification after funerals and at doctor’s school.

Figure 9 Sassafras albidum (Wunderlin and Hansen 2009)

*Sassafras albidum* (Lauraceae), sassafras, is an important medicinal plant used by the Seminoles for a variety of remedies. Swanton lists it as a medicinal Creek plant but he did not know any uses by the Creeks. It occurs throughout the eastern U.S. and in the northern half of Florida. The Seminoles used it for over 18 medicinal treatments. The Choctaw used it for blood medicine and for measles Taylor 1940). The Houma used it for measles and scarlet fever. The Koasati tribe used sassafras for bee stings and heart medicine. While the Seminoles used *S. albidum* as a dermatological aid for children with Monkey Sickness, which could have been measles (described as fever, itchy and enlarged eyes), they did not use it for heart medicine or blood medicine, as the tribes to the north did. They instead, used it for treatment of diarrhea, as an antiemetic, analgesic, cathartic, cold remedy, cough medicine, dietary aid, emetic, eye medicine, febrifuge,
gastrointestinal aid, laxative, oral medicine, pediatric aid, throat aid, and urinary aid. It also served as a ceremonial medicine for the Seminoles. *Sassafras albidum* would be listed under the Creek plants, since Swanton lists it as an important medicinal plant for the Creeks. It is listed here because there are no records of what the Creek tribe medicinal treatments were.

**Plants Used by Both Creek and Seminole Tribes for the Same Treatments**

The plants used as common treatments by both the Seminole and Creek tribes (Table 1) give insight to what plants and their uses were considered important enough by the Creek tribes to carry into the new culture. There are only the 15 genera, listed in Table 1, that have a common usage.

Table 1 Plants used by both Creek tribes and the Seminole tribe for similar treatments.

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<th>Genus</th>
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_Acer rubrum_ (Sapindaceae), red maple. Native throughout the eastern United States and Canada, it occurs nearly throughout Florida in swamps and floodplain forests.

The Creek name is _heno_ and the Seminole name is _asaykhõ:mî:ci_ (see Appendix 4 for more tribal names). In the fall, it is one of the few trees in Florida that has leaves which change color, to red, which is where it gets its common name. The distinctive appearance of this species, particularly in the autumn, contributes to its use since it is easy to locate and describe. Collectively, the three maples in Florida, _Acer rubrum_, _Acer negundo_, and _Acer saccharum_, all have been used for sugar (Austin 2004, Moerman 1998).

Interestingly, while maples occurred throughout the Old World, never was it recorded...
that they were used to produce sugar. It was not until arrival in the New World that Europeans were introduced to maple sap sweeteners. (Austin 2004).

The Koasatis and the Seminoles both used *Acer rubrum* for what is considered a dermatological treatment; however, both tribes used the red maple to treat different types of wounds. The Koasatis used *Acer rubrum* for gunshot wounds while the Seminoles used it for another ailment. The use of red maple in the treatment of gunshot wounds was among the first instruction that the Creek novices’ studying to be Medicine Men were given (Swanton 1922). The Seminoles used it for treatment of Baseball Sickness, named so for the occasion of being hit by the ball while playing their most popular game (Sturtevant 1955). While for different purposes, both tribes used an infusion of the bark. The common preparation methodology of the bark by both tribes signifies the maintenance of knowledge, though the application procedures differed. The Koasati combined *Acer rubrum* with *Ulmus americana* and *Nyssa sylvatica* which they drank and poured on the wound (Taylor 1940). Conversely, the Seminoles combined the bark of *Acer rubrum* with *Quercus phellos* and *Quercus virginaina*, with seedling tip of *Pinus elliotti* because the sap of these trees heal over a fire scars or breaks in the bark (Sturtevant 1955). These treatments are similar in that they are administered to commonly suffered wounds that require immediate attention. They are also suffered by both the Seminoles and the Koasatis. An overlap of treatment for both these wounds by the Seminoles should be recorded if the information was transferred from Creek Medicine Men to use by the Seminole tribe. There is no record that happened.

*Acer rubrum* was also used as an eye wash by many Native American tribes, such as the Cherokees (Hamel 1975), Iroquois (Herrick 1977), Ojibwa (Smith 1932), and
Potawatomi (Smith 1933). It was not used for that purpose by any of the Creek tribes or the Seminoles. This tree did have other medicinal uses by the Seminoles, such as for hemorrhoids and as an orthopedic aid. The wood was used by tribes throughout the range of the species to make tools and furniture (Moerman 1998).

*Berchemia scandens* (Rhamnaceae), rattan vine or Alabama supple jack. A vine found throughout Florida and in southeastern United States, west to eastern Texas, it occurs in wet hammocks, floodplain forests and wet flat woods. The Seminole name is *cokaslakni*, who used it as a reproductive treatment (Sturtevant 1955). Though no specific symptom is known to be treated in pregnant women taking the medicine, it may have been used as a treatment for nausea gravidarum, commonly called “morning sickness.” It is feasible that this condition may have been considered a chronic sickness. The Houma tribe also used *B. scandens* as a reproductive aid though in a different manner. For the Houma, the *B. scandens* was used as a treatment against infertility, consumed in a decoction for both males and females (Speck 1941). Though these treatments differ in use, it is interesting to note that the end result of each treatment is successful pregnancy. At what point the uses are thought to be attributed to different ailments may be arbitrary, that the treatment for chronic illness may be the solution to infertility.

Two species of the herbaceous *Desmodium* (Fabaceae) were commonly used by both the Houma and the Seminoles as an analgesic. *Desmodium paniculatum*, commonly known as the panicled leaf ticktrefoil, is native throughout the eastern U.S. and Canada. An infusion of *D. paniculatum* in whiskey was used by the Houma tribe to treat weakness or cramps (Moerman1998, Austin 2004). Considered to be both an analgesic and a
stimulant, it may be the whiskey that actually offered both the analgesic and the stimulant effect.

*Desmodium incanum*, zarzabacoa comun. Used similarly by the Seminoles, as an analgesic, it is not native to Florida. It is found growing nearly throughout the state, in addition to the southern limits of Georgia and occasionally in Texas. Native to the West Indies, Mexico, South America and Africa, *D. incanum* was introduced elsewhere, it can be found today with 23 other species of *Desmodium* in Florida (Wunderlin and Hansen 2009). It would be surprising with the wide number of species and distribution of this genus, if it was not used by the Seminoles. Both *D. paniculatum* and *D. incanum* have purple blooms which make a fairly easy identification and help isolate these two species from the rest of the genus as not all *Desmodium* have purple blooms. The use of the introduced *Desmodium incanum*, as an analgesic by the Seminoles may be an example of a traditional passing on of practices between the medicine men of Creek and Seminole tribes. The two *Desmodium* species, as mentioned, are similar in appearance to the layperson and both are found in open hammocks, though *D. paniculatum* is found in sand hills as well. *Desmodium incanum* is in bloom from spring to fall, *D. paniculatum* is in bloom from summer to fall. This longer blooming time for *D. incanum* allowed more use, as the flowers may have been the identifiable trait for gathering. The Seminoles may have unintentionally used the *D. incanum* or intentionally substituted the introduced species as the traditional analgesic.

One specific use of *D. incanum* by the Seminoles is for the treatment of Adult’s Sickness thought to be caused by adultery (Sturtevant 1955). The symptoms of this illness include hands and fingers that twitch and cross, headaches and pains in other parts
of the body. This sickness is caused by the adulterous behavior of deceased parents whose living adult child suffers the symptoms (Sturtevant 1955).

*Eryngium yuccifolium* (Apiaceae), eryngo. The Seminole name is *pasa* and the Creek name is *pas’sv or pa:ssa*. The similarity in name indicates a common knowledge of this plant between tribes. As previously stated, this species is one of the most commonly used Seminole medicinal plants. There are six uses of *Eryngium yuccifolium* common to both the Seminoles and the Creek tribes further exemplifying a transmission of medicinal knowledge between tribes over time for specific plants. The importance of this particular species in tribal culture is supported by its continued use within the Seminole tribe to this day (Snow 2001, Austin 2004). The common uses include as an emetic, analgesic, a gastrointestinal aid, panacea, snakebite treatment and as an internal antirheumatic.

*Eupatorium perfoliatum* (Asteraceae), common boneset. A perennial herb occurring in the northern counties of Florida, south to Hernando county it was an important early Creek medicinal plant. *Eupatorium serotinum*, lateflowering thoroughwort, is found throughout Florida. The Seminoles are reported to have used *E. perfoliatum* for fevers while the Houma used *E. serotinum* for the same purpose. Settlers also used *E. perfolatum* to treat fevers such as yellow fever and malaria (Austin 2004). Though not recorded as such, it is likely the settlers attained the knowledge of the *Eupatorium*’s effectiveness to treat fevers from contact with the tribal members. Both species are found in wet hammocks and marshes and may be an example of misinformation from the informant. The informant may not have been clear on the distinction between the two species. It would be more likely that the Seminoles would
encounter *E. serotinum*, but it should be noted that in totality there are 25 species of *Eupatorium* in Florida alone and 20 others found across the United States. Many are similar in appearance and can be confused with one another. As such, the historical records of plants used by tribes can be communicated or translated incorrectly. *E. perfoliatum* is known to be used by many other Native American tribes such as the Abnaki, Cherokee, Creek, Delaware, Iroquois, Koasati Menomini, Meskwaki, Micmac, Mohegan, Nanticoke, Ojibwa, and Shinnecock for a wide variety of medicinal uses (Austin 2004, Moerman 1998). With such extensive use by the Native American tribes, this plant was important enough for the Seminoles for fever treatments to trade and continue traditional uses passed on from the Creek tribes.

*Juglans nigra* (Juglandaceae), black walnut. This is found throughout the eastern United States but occurs only in the central and western panhandle of Florida in floodplain forests and calcareous hammocks. The Muskogee name is *vhah ’wvenlokce*. Since the *Juglans nigra* is the only *Juglans* species found in Florida and is very distinctive in appearance because it produces walnuts, there is little chance that the species is misidentified. It was used by the Seminoles and the Houma as a dermatological treatment and for high blood pressure.

In the Midwestern United State, extensive use of this tree is reported for medicinal purposes, as well as for food and dye. The wide availability of this species accounts for its broad use in certain areas and limited use in such states as Florida and Georgia where it is less common. Due to its wide array of uses, the Seminoles found this plant important enough to trade for it, as they migrated south outside of the range where
the black walnut occurs. The fact that the Seminoles put forth the effort to seek it out in trade, demonstrates even limited use was important.

*Juniperus virginiana*, is an evergreen tree occurring on hammocks, coastal beaches and shell mounds and continues to be an important medicinal plant. Chemical compounds of the *Juniperus* have been thoroughly studied and though there is a great deal of variation in the compounds of the different *Juniperus* species, all contain chemically active compounds, such as the antibiotic podophyllotoxin, sabinol, and perpinene (Austin 2004). While the Seminole found many uses for the *J. virginiana*, there were many other tribes that used this plant primarily as an antirheumatic, as the Creeks did. However, only the Ojibwa tribe of the north central United States, besides the Creek and the Seminole, who used *Juniperus* sp as an analgesic (Moerman 1998). This common usage, in addition to the geographic locations of the tribes, may indicate that this particular treatment was carried from the Creek to the Seminole tribe.

*Lagenaria siceraria* (Cucurbitaceae), bottle gourd, is an introduced vigorous annual herb, widespread in the New World by the time of the European arrival (Austin 2004). *Lagenaria siceraria* occurs in limited areas of Florida but is easily transported. Used by both the Houma and the Seminoles as an analgesic (Austin 2004). There is extensive use of *Lagenaria siceraria* for ceremonial items, containers, musical instruments and cooking tools (Moerman 1998). Only the Seminoles, Houma and the Cherokees are recorded using this species as a medicinal treatment. The use of this species as an analgesic would have been passed from the Houma tribe to the Seminoles, since other uses were far more prevalent among the tribes. The contact between these two
tribes indicates that the Seminoles were instructed in the analgesic use by the Houma tribe.

*Liatris gracilis* (Asteraceae), slender gayfeather. This is a common perennial herb found in sandhill and flatwood habitats. *L. gracilis* was used by the Seminoles as an external decoction for treatment of rheumatism (Moerman 1998, Austin 2004). Similarly, the Creeks used an indistinct *Liatris* species as both an external and internal treatment for rheumatism. The Koasati used another *Liatris* species, *Liatris acidota*, sharp blazing star, as an internal decoction treatment for rheumatism. Because there are multiple similar looking *Liatris* species in overlapping ranges, it is likely that more than one species was used by different tribes (Austin 2004).

*Manfreda virginica* (Agavaceae), false aloe. This was used by the Creeks, as well as *Manfreda* and *Eryngium* to treat snakebites, calling them both by the same name; *pa:ssa* (Austin 2004). The Seminoles used this species for snakebites, probably a practiced passed on from the Creek medicine men. To a lay person, the growth habit of the *Eryngium* and the *Manfreda* are similar, though the blooms are quite different and the leaves of the *Eryngium* are serrated. It is still possible that the two were misnamed or interchanged unintentionally by untrained helpers of the medicine men. The same name for different plants is unusual and would indicate they could have been used interchangeably by the two tribes.

*Myrica cerifera* (Myricaceae), wax myrtle (also called *Morella cerifera*). A common evergreen shrub throughout the southeastern U.S. and all of Florida occurring in hammocks, swamps, cypress domes, flat woods, upland mixed forests and fresh to slightly brackish marshes. It is used by both the Koasati and the Seminoles as a
gastrointestinal aid, who also used *M. cerifera* as a febrifuge and an analgesic. The Choctaw used this species as a febrifuge and throat aid (Taylor 1940) while the Houma used it as an anthelmintic (Speck 1941). The Seminole, Creek and the Choctaw all used the leaves to make their tobacco last longer or as a tobacco substitute (Austin 2004). There is little doubt this cultural exchange between tribes occurred due to the social nature by all tribes of smoking.

*Panax quinquefolus* (Araliaceae) American ginseng. This is found throughout the eastern United States into Canada, but not in Florida. The Seminole name is *ayikchatki*. The Seminoles did use the plant as a dermatological aid and a pediatric medicine, as did the Creeks, even though it was not found in Florida. They traded with Oklahoma Seminoles because it was considered so valuable (Sturtevant 1955). This is an example of an exchange of information between the Creeks and the Seminoles, as well as, an example of a continuing practice of medicinal use of a plant. Though there were other Florida native plants used by the Seminoles for dermatological aids and pediatric medicine this plant was not completely replaced, but instead traded for with other tribes.

*Persea borbonia*, red bay. Called *tò:li* by the Seminoles, *tó: la* by the Creeks. The red bay is found nearly throughout Florida in wet to dry hammocks or scrub. *Persea borbonia* is also found from Texas east to North Carolina, including a small southern area of Arkansas. Moerman gives no listing of uses of this plant by the Creeks, however, Austin (2004) lists 19 sicknesses (Appendix 45) that the genus *Persea* was used by the Creeks. This plant would be a good indicator of medical practices carried from the Creeks in Georgia to the practices of the Seminoles in Florida if the *P. borbonia* is the plant used by the Creek. There are records of *P. palustris* used by the Creeks as a
"hydragogue" and alternant, a decoction of root used as a diaphoretic in "fevers of all descriptions," and a treatment for dropsy. (Campbell 1951, Moerman 1998). Swanton (1928) does not list this plant among the Creek medicinal plants. Due to the limited information available pertaining to which species were used by the Creeks, no conclusion can be offered in regards to a connection between the Creeks and the Seminoles use of this plant.

*Pityopsis graminifolia* (Asteraceae), narrowleaf silkgrass. The Creek name is *pvhe hvtkuce*. This plant is found in the southeastern United States, west to Texas and north into Ohio. It is found nearly throughout Florida in scrub and sand hills. This common perennial herb is used by both the Creeks and the Seminoles to treat a fever. There are no specific records of other uses by the Creek tribes for this plant. The Seminoles however, found many uses for the *Pityopsis graminifolia* as a cough and cold treatment, childbirth medicine and cold treatment.

*Salix caroliniana* coastal plain willow. *Ahwa:na* is the Creek name. *Okibaksi* is the Mikasuki name. *Salix caroliniana* is found on the margins of rivers, ditches, lakes, ponds, marshes and wet forests throughout Florida. The Houma, Creek and the Seminole tribes all used this plant as a febrifuge. As previously stated, this is an important plant to both the Creek and the Seminoles, though Moerman does not list the *Salix* species in his Creek uses and Sturtevant uses the synonym *Salix amphibia*. There is some confusion about the identification of the *Salix* species and its medicinal uses. Austin (2004) sites *S. humilis* as one of the most important plants in the Green Corn Ceremony of the Seminoles, Creeks and Yuchi, but his source on this is Howard (1984) who was researching Oklahoma Seminoles. The medicinal and ceremonial practices of the
Oklahoma Seminoles would be different due to the difference of plants available in their location.

*Salix humilis*, (Salicaceae) prairie willow, a plant found in dry open hammocks, prairies, wet flat woods and pond margins, but it is rare in Florida and not found in the Seminole occupied territory at all (Wunderlin 2003). There are records of use of *Salix humilis* by the Seminoles as a febrifuge (Sturtevant 1955). This plant does not resemble *Salix caroliniana* assuring that while all *Salix* may have been important medicinal plants, they were not used interchangeably.

The research by Lyda Taylor (1940) on the Choctaw, Koasati, Alabama, Natchez, Cherokee and Creek tribal use of plants for medicinal purposes shows few (17) plants were commonly used by two or more tribes. Taylor (1940) concluded that there was limited exchange of medicinal practices between tribes, even though they shared language, geographically similar areas, and closely allied cultures. In the case of the Creeks and the Seminoles, they are the same tribe with a different name and location. The location may be the key factor in the difference of the medicinal practices. However, the shift in lifestyle due to the change in location, as well as, a nomadic, guarded, day to day existence would have an effect upon the culture, including their medicinal practices.

**Exploring other plants used for similar treatments**

There are a few plants that might be considered for the list of plants used by both tribes for the same purpose but for individual reasons they have been left off that list. *Quercus*, the oaks, were used by all the tribes for medicinal treatments. The many Creek tribes and the Seminoles encountered oaks and used them for dyes, food, building, and variety medicinal treatments. The different tribes encountered many of the same oaks, but
the one similar use, as an orthopedic treatment, was used by the Houma, Creek and the Seminoles. Each tribe used a different species of Quercus. The Houma used *Q. pagoda*, cherrybark oak, which is found throughout the U.S. but only occurs in the northern part of Florida. The Creeks used an unspecified *Quercus* species as an orthopedic aid (Moerman 1998). The Seminoles used *Quercus virginiana*, live oak, which is a plant that occurs throughout the southeastern U.S. While the Creeks may have been using *Q. virginiana*, there is no definitive record to confirm this and the size and overall appearance of this oak would have been noted. More likely the Creeks used a variety of oaks that they encountered but they did pass on the practice of using oaks for an orthopedic aid.

*Ipomoea sagittata* was used by the Houma as a dermatological aid and by the Seminoles for Snake Sickness, skin problem according to one record (Austin 2004). However, Sturtevant does not give *Ipomoea sagittata* as one of the plants used to treat Snake Sickness. This may have been information not passed on to Sturtevant from his informant, whether his source forgot or was not aware of the use of *I. sagittata*. In this instance, it is more likely that the *Ipomoea* was not used by the Seminoles as a dermatological treatment and was not used at all by the Seminoles for medicinal treatments. There are *Ipomena* used for other medicinal treatments by the Houma and other tribes, but no other record of the Seminoles using this plant.

**Trade**

There are certain plants that were used by tribes outside of the plant’s range and not used by the tribes within their range. One example, *Spigelia anthelmia* (Strychnaceae), west Indian pinkroot, *cunv-heleswv* in Creek, is a unique plant to be used
by the Creeks but no recorded uses by the Seminoles. This plant occurs in rocky
pinelands of south Florida. It is does not occur in the more northerly regions that the
Creek tribes occupied. It was a “well known” remedy for treatment of worms in children
(Austin 2004, Swanton 1928). However, it is a poison at certain dosages (Lewis 2003).
*Spigelia marilandica* was also used as an anthelmintic, but by a broader group of tribes,
the Cherokee, Choctaw, Creek and Osage, though not the Seminoles (Austin 2004). This
is because of it occurs throughout the eastern U.S. but only in the northern regions of
Florida. The use of this plant probably speaks to the migration of tribes and the conflict
of the toxic nature of the plant.

There are two plants, *Panax quequinfolia* and *Juglans nigra* that were important
enough to the Seminoles to trade for. These two were not found in central or southern
Florida but must have been familiar to most members of the Creek tribe to continue using
them when they changed their practices with so many other plants.

**Plants Used by both Tribes for Different Medicinal Purposes**

There are 39 plants that were used by both the Seminoles and other Southeastern
tribes for medicinal purposes (Appendix 2). The uses were different, but, the fact that the
Seminoles and southeastern Creek tribes were both using the plants show that the
Seminoles had access to these plants, however, they were not using the plants in the
traditional medicinal practices. The 15 plants used by both the Creek and Seminoles
tribes for the same treatments is a low percentage, and even the combined groups of
plants used by both tribes for the same and different purposes of 54 plants, is still a small
percentage. The latter number might be an indication that the plants used by the Creeks
were not available to the Seminoles, in particular, as they moved farther and farther south.

In looking at the plants used by the Creek and Seminoles tribes there are 3 main factors that had the most influence upon the selections of species used for medicinal purposes. First, there is the migratory nature of the Seminole culture combined with the secretive lifestyle. The Seminoles were forced to move southward through Florida and their lifestyle was one as fugitives to avoid capture and removal. This meant that they became opportunistic in the choices of medicinal plants. Second, there is the timeline in analyzing the data. The Creek Confederation tribes in this study were in the mid to late 1700’s to the time of removal in the first half of the 1800’s. The Seminoles Tribe came into formation in the late 1700’s and documentation of their medicinal practices was not done until the 1900’s, specifically the major research was done by Sturtevant (1955) in the 1950’s. Third, the physical location of the each tribe affected the plants used by each tribe. As previously stated, the Creek Confederation consisted of tribes in Mississippi, Georgia and Alabama while the Seminoles were in Florida. The cohesive factor is that the Seminoles were the Creeks. The habitat that they settled in was different and became the most influential aspect of the medicinal plants chosen by each tribe.

The first factor that affected the medicinal plants used by the Creek and Seminoles, the migratory lifestyle was forced upon the Seminoles, whereas, the Creeks were stable, sedentary, venturing out primarily to hunt. The Creeks had plants around them that had been present for many generations. Traditions and rituals grew up around the gathering of the specific plants. The medicine men would pass this information on to their students, generally using the traditional plants and not changing the treatments that
were used for many generations. Conversely, the Seminoles may have brought knowledge of plants to use for specific treatments, but, as they were forced into new areas, the Seminoles had to find a more opportunistic approach in selecting medicinal plants.

The second important consideration in analyzing the records is the timeline involved. The Creek medicinal practices occur at an earlier time than the Seminoles, but that does not mean that comparisons cannot be made. The Creeks used traditions that had been practiced by the tribe for many generations. They would have continued many, if not most, of the same traditions had they stayed where they were. Instead, the research follows the Creeks into Florida and the formation of the Seminole tribe and its own traditional practices.

The third and most important factor that affects the use of medicinal plants by each tribe are the physical distributions ranges. The Creeks used the temperate plants around them. Whether the Creeks, called Seminoles when they settled in Florida, searched for similar plants that they had used in their northern locations or they did not bring that knowledge with them and found plants to treat illnesses as they occurred, cannot be definitely stated. There are records to support both possibilities. The fact that there were only 15 plants used for the same purpose by both tribes suggests that the practices were not brought from one area into the next. However, there is the example of *Panax quinquefolius* that was used by the Seminoles in the traditional practices through trade. This shows that had the plants medicinal practices been vital to the tribe as the *Panax quinquefolius* obviously was, they could have obtained plants. By choosing other
plants, there may have been more than an opportunistic development, but a conscious
decision to develop new practices that corresponded with their tribe.

In looking at the plants used by two different tribes for different medicinal
purposes there are some that are of special interest. *Andropogon floridanus* was used by
the Seminoles for eight medicinal treatments. It was not used by tribes outside of Florida
because of its limited distribution occurring only in Georgia and Alabama, and there only
in a very small area. *Andropogon gerardii*, however, was found throughout the mid and
eastern United States. The Houmas used *Andropogon* as a gynecological aid, but the
species information is unknown. The Seminoles did not use *Andopogon floriianus* for
that, they did use it as an analgesic and gastrointestinal aid. *Callicarpa americana* is
distinctive when the purple berries are present and has been used by many tribes. There
seems to be little if any correlation between the tribes uses. The Alabama used this
species to treat rheumatism and malaria, while the Koasati used it for gastrointestinal
problems. The Seminole used it for Snake Sickness which would is itchy skin and for
urine retention. This is an important Creek medicinal plant that occurred throughout the
Seminole region that was used for entirely different purposes.

*Quercus virginiana* and *Q phellos* were both used by the Seminole tribe as an
orthopedic aid, among other treatments. The Houma used *Q pagoda* for this purpose,
however, they did use *Q. virginiana* for other treatments (antidiarrheal). It may have been
that *Q. pagoda* was the preferred treatment for this particular problem, however,
substitutions were made as the *Q. pagoda* occurred in a limited area of south Florida,
whereas *Q. virginiana* is found nearly throughout Florida. Interestingly, *Q. phellos* occurs
in the northern regions of Florida and is recorded as being used extensively by the
Seminole, but for the same treatments that the Seminoles used *Q. virginiana*. It does not make sense that the Seminoles traded or went to the northern regions to retrieve parts of the plant when they were using a different species for the same things. Either there was a preference for the other species or there is an error in the species information.

**Pediatric Aids**

Table 2 Plants used by the Southeastern tribes as pediatric aids

<table>
<thead>
<tr>
<th>Plant</th>
<th>Creek Tribes</th>
<th>Seminole</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Angelica</em> sp</td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Baptisia</em> sp</td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Chamaesyce nutans</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Chenopodium ambrosioides</em></td>
<td>Houma, Natchez</td>
<td></td>
</tr>
<tr>
<td><em>Galactia volubilis</em></td>
<td>Seminole</td>
<td>X</td>
</tr>
<tr>
<td><em>Gleditsia triancanthos</em></td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Hypericum hypericoides</em></td>
<td>Natchez</td>
<td></td>
</tr>
<tr>
<td><em>Juniperus virginiana</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Lechea minor</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Liatris gracilis</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Myrica cerifera</em></td>
<td>Koasati</td>
<td></td>
</tr>
<tr>
<td><em>Osmunda regalis</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Panax quinquefolius</em></td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Persea borbonia</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Phlebodium aureum</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Phoradendron leucarpum</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Phyla nodiflora</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Piloblephis rigida</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Pseudognaphalium obtusifolium</em></td>
<td>Koasati</td>
<td></td>
</tr>
<tr>
<td><em>Quercus rubra</em></td>
<td>Alabama, Creek</td>
<td></td>
</tr>
<tr>
<td><em>Rhus copallinum</em></td>
<td>Koasati</td>
<td></td>
</tr>
<tr>
<td><em>Sassafras albidum</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Scirpus</em> sp</td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Solanum nigrum</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Spigelia anthelmia</em></td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Stenandrium dulce</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Stillingsia sylvatica</em></td>
<td>Xx</td>
<td></td>
</tr>
<tr>
<td><em>Vaccinium myrsinites</em></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td><em>Vitis aestivalis</em></td>
<td>X</td>
<td></td>
</tr>
</tbody>
</table>
There were 31 plants used by the different tribes for pediatric illness treatments. These reflect the Seminole tribe selecting plants that were different than any used by the Creek tribes. There are 17 plants used by the Seminoles, 5 by the Houma, 2 by the Natchez, 3 by the Koasati, 1 by the Alabama, and 6 by the Creek. There is only one plant used by two separate tribes as a pediatric aid, this is *Chenopodium ambrosiodes* used by the Houma, and Natchez as a decoction of leaves as a treatment for worms in children (Speck 1941). The Koasati used *C. ambrosiodes* for worms, but not specifically in children. Records show tribes using a plant for illnesses that may have affected adults and children, so the pediatric aid label was not used.

The Seminoles had more plants used to treat pediatric illnesses than any of the Creek tribes. Again, this may be that the plants used for treatments by other tribes were not solely used for children or there may be a lack of data available. *Sassafras albidum, Persea borbonia* and *Panax quinquefolius* were treatments for pediatric illness by the Seminoles. *Salix carolinana, Juniperus virginiana* and *Eryngium yuccifolium*, three frequently used plants by the Seminoles may have been used for children’s illnesses, but not solely for children and again, not listed as pediatric aids. This discrepancy between the Creek and the Seminole pediatric plant treatment numbers could be due to the informants labeling of treatments.

**Emetics**

Emetics are an important medicinal treatment for all cultures. Table 3 indicates 23 plants used as emetics by the southeastern tribes. The records show no pattern of plants for these treatments that would give evidence that the medicinal practices were passed on
from the Creek tribes to the Seminoles. There is only one plant used by both the
Seminoles and the Creek tribes, *Eupatorium perfoliatum*.

Table 3 Plants used by the Southeastern tribes as emetic

<table>
<thead>
<tr>
<th>Genus</th>
<th>Creek Tribe</th>
<th>Seminole</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Eleocharis geniulata</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Eryngium aquaticum</em></td>
<td>Koasati</td>
<td></td>
</tr>
<tr>
<td><em>Eryngium yuccifolium</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Eupatorium perfoliatum</em></td>
<td>Koasati</td>
<td>X</td>
</tr>
<tr>
<td><em>Ilex vomitoria</em></td>
<td>Creek, Natchez</td>
<td></td>
</tr>
<tr>
<td><em>Juniperus virginiana</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Lindera benzoin</em></td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Morus rubra</em></td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Myrica cerifera</em></td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Persea borbonia</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Phoradendron leucarpum</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Piloblephis rigida</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Polygala sp</em></td>
<td>Creek</td>
<td>X</td>
</tr>
<tr>
<td><em>Rhus copallinum</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Salix caroliniana</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Salix sp</em></td>
<td>Creek</td>
<td>X</td>
</tr>
<tr>
<td><em>Sambucus nigra</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Sassafras albidiun</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Saururus cernuus</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Vaccinium myrsinites</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Verbesina virginica</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Vitis aestivalis</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Vitis rotundifolia</em></td>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>

There are many more plants used as emetics by the Seminoles with 16 plant
species and only 2 by the Koasati and 6 by the Creek. The Creek plants *Ilex vomitoria*
and *Lindera benzoin* occur in limited range in Florida, explaining their lack of use by the
Seminoles. *Morus rubra* and *Myrica cerifera* were Creek emetic treatments and both are
distributed throughout Florida but may have been valued for other uses by the Seminoles.
The Seminoles used *Morus rubra* berries for food and *Myrica cerifera* berries for
febrifuge, gastrointestinal treatment, which might have included as an emetic, and as a
love medicine. The *Polygala* and *Salix* species used by the Creek were not known which limits comparison to Seminole uses. The Seminole uses include species that all occur in Creek territory. The number of Seminole emetic treatments shows this was considered an important method of treatment. The Seminoles found new uses for plants that would have been familiar to the Medicine Men but had been used for different treatments by the Creeks.

**Febrifuges**

The use of plants as a febrifuge (Table 4) is one of the most important treatments of the Creek and Seminole tribes. There are 50 plants used by the two tribal groups. Only *Pityopsis graminifolia* and *Sassafras albidum* were used by both a Creek tribe and the Seminoles. The Seminole used 29 plants as a febrifuge treatment. The Natchez used 3, the Creek used 6, and the Houma used 14. The high number of Seminole plants for this and the emetic treatment may be due to the Seminole informant providing more information, however, the results show that there was no pattern of continued use of plants used by the Creek tribes used by the Seminoles.

Table 4 Plants used as febrifuges by the Southeastern tribes

<table>
<thead>
<tr>
<th>Plants</th>
<th>Creek Tribes</th>
<th>Seminole</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Acrostichum danaefolium</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Aristolochia serpentaria</em></td>
<td>Natchez</td>
<td></td>
</tr>
<tr>
<td><em>Bidens trichosperma</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Cephalanthus occidentalis</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Chenopodium ambrosioides</em></td>
<td>Creek, Natchez</td>
<td></td>
</tr>
<tr>
<td><em>Cicuta maculata</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Cornus florida</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Cornus foemina</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Desmodium ineanum</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Dichanthelium strigosum</em></td>
<td>Creek, Natchez</td>
<td></td>
</tr>
<tr>
<td><em>Eleocharis geniculata</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Eryngium yuccifolium</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Plant Name</td>
<td>Location</td>
<td>Note</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>-------------------</td>
<td>--------------</td>
</tr>
<tr>
<td><em>Eupatorium perfoliatum</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Eupatorium serotinum</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Galactia volubilis</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Hypericum hypericoides</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Juniperus virginiana</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Laportea canadensis</em></td>
<td>Houma, Muskogee</td>
<td></td>
</tr>
<tr>
<td><em>Lechea minor</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Liquidambar styraciflua</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Magnolia virginiana</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Mitchella repens</em></td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Monarda sp</em></td>
<td>Koasati</td>
<td>X</td>
</tr>
<tr>
<td><em>Myrica cerifera</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Nicotiana tabacum</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Panax quinquefoliums</em></td>
<td>Creek</td>
<td>X</td>
</tr>
<tr>
<td><em>Panicum sp</em></td>
<td>Natchez</td>
<td></td>
</tr>
<tr>
<td><em>Paspalidium gaminatum</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Persea borbonia</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Persea palustris</em></td>
<td>Creek</td>
<td></td>
</tr>
<tr>
<td><em>Piloblephis rigida</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Pityopsis graminifolia</em></td>
<td>Creek</td>
<td>X</td>
</tr>
<tr>
<td><em>Pluchea sp</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Pseudognaphalium obtusifolium</em></td>
<td>Koasati</td>
<td></td>
</tr>
<tr>
<td><em>Pterocaulon virgatum</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Rudbeckia hirta</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Rumex salicifolius</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Sabal palmetto</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Sabatia campanulata</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Salix caroliniana</em></td>
<td>Houma</td>
<td>X</td>
</tr>
<tr>
<td><em>Salix humilis</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Salix nigra</em></td>
<td>Houma, Koasti</td>
<td></td>
</tr>
<tr>
<td><em>Sassafras albidum</em></td>
<td>Houma</td>
<td>X</td>
</tr>
<tr>
<td><em>Saururus cernuus</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Tillandsia usneoides</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Vaccinium myrsinites</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Verbesina virginica</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Vitis aestivalis</em></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td><em>Xanthium strumarium</em></td>
<td>Houma</td>
<td></td>
</tr>
<tr>
<td><em>Zephyranthes sp</em></td>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>
There are gaps in the data available of plants used for medicinal purposes. Certain plants not listed as being utilized by the Seminoles, such as *Monarda sp*, but having an extensive historical use by the Creeks and their neighbors, would be a candidate for questioning the data. This could have been a translation error or incomplete data from the informant.

The data results show that there was a change in treatments involving the plants used. This study looked at the plants that were used for the same treatment by both the Creeks, which included the tribes within the Creek Confederation, and the Seminoles. The limited number of plants used by both the Creek and the Seminoles for similar treatments show that there was extensive change in tradition by the Seminoles.
CONCLUSION

The unique opportunity to study two cultures, the Creek tribes and the Seminole tribe, as they changed their cultural and medicinal uses of plants provided information that indicates that Seminole tribe found new uses for familiar plants and new plants for familiar illnesses. The Seminole tribe was a tribe that grew out of the migrating Creeks which suggested that the medicinal treatments would be similar, if not the same. However, this study shows that there are only 15 plants that were used by both tribes for the same purpose. This is a small percentage of total plants used by Creeks and Seminoles. New practices were established by the Seminoles, as opposed to the continuation of traditional Creek medicinal uses. The Seminoles changed their medicinal practices to create new treatments and, in doing so, a new culture.
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Appendix 1: Seminole and Creek Illnesses

<table>
<thead>
<tr>
<th>Seminole Illness</th>
<th>Symptoms</th>
<th>Creek illness</th>
<th>Symptoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adult's Sickness</td>
<td>headache</td>
<td>Ant disease</td>
<td>boil</td>
</tr>
<tr>
<td></td>
<td>body pains</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>crossed fingers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Animal Blood Sickness</td>
<td>pain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baby Sickness</td>
<td>appetite loss</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>fever</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>headache</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>diarrhea</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>baby cries</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>baby does not suckle</td>
<td></td>
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<td>Creek illness</td>
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<th>Creek Illness</th>
<th>Symptoms</th>
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<td>chills</td>
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<td><strong>Creek illness</strong></td>
<td><strong>Symptoms</strong></td>
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<td>Opossum disease</td>
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<td><strong>Cramps</strong></td>
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<td>Raccoon disease</td>
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<td>Rainbow disease</td>
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<td>stiff neck</td>
<td>Rat or mouse disease</td>
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<td>backache</td>
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<td></td>
<td>body swells</td>
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<td>short breath</td>
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<tr>
<td></td>
<td>backache</td>
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</tr>
<tr>
<td></td>
<td>fever; low</td>
<td></td>
<td></td>
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<td><strong>Snake Sickness</strong></td>
<td><strong>skin rash</strong></td>
<td><strong>Snake disease</strong></td>
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<td></td>
<td></td>
<td>Snake disease</td>
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<td>Rainbow disease</td>
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<td>Rat or mouse disease</td>
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</table>

**Abdominal pain**
- Unable to urinate
- Paralysis in lower part of the body
- Children with distended stomachaches
- no symptoms given
- headache

**Slug disease**
- cough with considerable phlegm
- Boils, swellings, carbuncles and inflammatory rheumatism
- snake bite
<table>
<thead>
<tr>
<th><strong>Seminole Illness</strong></th>
<th><strong>Symptoms</strong></th>
<th><strong>Creek illness</strong></th>
<th><strong>Symptoms</strong></th>
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<td>eye disease</td>
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<td></td>
<td>fever; high</td>
<td></td>
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</tr>
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<td>diarrhea</td>
<td>Terrapin disease</td>
<td></td>
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<td>headache</td>
<td>Thunder disease</td>
<td>headache</td>
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<td>dizziness</td>
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<td>craziness</td>
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<td>Chronic cough</td>
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<td>Wildcat or panther disease</td>
<td>cramps in the stomach</td>
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<td>Wolf Ghost Sickness</td>
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<td>Wolf disease</td>
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<td></td>
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<td><strong>Creek illness</strong></td>
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<td>pale</td>
<td>Wolf in the water disease</td>
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Bold names signify similarities of tribes

Sources-Sturtevant (1955), Swanton (1928).
Appendix 2: Plants used by the both Creek tribes and the Seminole tribe for different treatments.

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<th>Medicinal Uses</th>
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<td>Cough medicine</td>
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<td>Pulmonary aid</td>
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<td>Urinary tract infection treatment</td>
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<td>Wolf Sickness treatment</td>
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<td>Gopher-tortoise Sickness treatment</td>
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<td>Pediatric Aid</td>
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<td>gigantea</td>
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<td>Houma</td>
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73
Seminole  Blood medicine
Seminole  Gastrointestinal aid
Seminole  Pulmonary aid
Seminole  Sedative
Natchez  Anthelmintic
Natchez  Febrifuge
Natchez  Pediatric aid
Mikasuki  Lion Sickness treatment
Mikasuki  Worm Sickness treatment
Mikasuki  Stomachache treatment
Seminole  Stimulant

Conyza canadensis
Mikasuki  Coughs and colds treatment
Seminole  Coughs and colds treatment
Houma  Leukorrhea treatment
Houma  Gynecological Aid
Seminole  Cold treatment
Seminole  Cough medicine
Seminole  Love medicine
Seminole  Respiratory aid

Dichanthelium laxiflorum
Mikasuki  Rabbit Sickness treatment
Mikasuki  Gopher-tortoise Sickness treatment
Seminole  Antirheumatic (external)
Seminole  Cough medicine
Seminole  Pulmonary aid
Seminole  Throat aid
Seminole  Analgesic

Dichanthelium strigosum
Seminole  Cough medicine
Seminole  Antirheumatic (external)
Seminole  Pulmonary aid
Seminole  Throat aid
Creek  Malaria fever treatment
Seminole  Rabbit Sickness treatment
Seminole  Gopher Tortoise Sickness treatment
Natchez  Malaria fever treatment
Seminole  Analgesic

Erythirina herbacea
Seminole  Laxative
Creek  Analgesic
Seminole  Antiemetic
Seminole  Antirheumatic (external)
Seminole  Urinary tract infection treatment

Ilex vomitoria
Mikasuki  Old People's Dance Sickness treatment
Creek  Cathartic
Creek  Emetic
Seminole  Psychological aid
Natchez  emetic

Iris sp
Seminole  Alligator bite treatment

Iris verna
Creek  Cathartic
Creek  Cathartic

Iris versicolor
Creek  Cathartic

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Houma Analgesic
Houma Oral Aid
Houma Pediatric Aid
Houma Vertigo treatment

*Polygala lutea*
- Mikasuki Childbirth medicine
- Choctaw Poultice treatment for swelling
- Seminole Antirheumatic (external)
- Seminole Blood medicine
- Seminole Heart medicine
- Seminole Respiratory aid

*Polygala rugelii*
- Mikasuki Childbirth medicine
- Seminole Respiratory aid
- Seminole Laxative
- Seminole Snakebite treatment
- Seminole Blood medicine
- Seminole Antirheumatic (external)
- Seminole Heart medicine

*Polygala sp*
- Creek Emetic
- Creek Chronic Sickness
- Creek Alcoholism treatment
- Creek Sapiyi Sickness treatment

*Pteridium aquilinum*
- Creek Burn treatment
- Seminole Turkey Sickness treatment
- Koasati Analgesic

*Quercus virginiana*
- Seminole Antirheumatic (external)
- Seminole Dermatological treatment
- Seminole Analgesic
- Houma Antidiarrheal
- Seminole Hemorrhoid remedy
- Seminole Love medicine
- Seminole Orthopedic aid

*Quercus pagoda*
- Houma Orthopedic Aid
- Houma Throat Aid
- Houma Tonic
- Houma Antidiarrheal

*Quercus stellata*
- Creek Antidiarrheal
- Choctaw Gastrointestinal aid

*Quercus sp*
- Creek Orthopedic aid

*Quercus sp*
- Creek Pediatric aid

*Quercus phellos*
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- Seminole Dermatological treatment
- Seminole Hemorrhoid remedy
- Seminole Love medicine
- Seminole Orthopedic aid

*Rhus copallinum*
- Seminole Alcoholism treatment
- Seminole Ceremonial
- Seminole Dermatological treatment
- Seminole Emetic
Seminole  Urinary tract infection treatment
Seminole  Venereal aid
Creek  Antidiarrheal
Koasati  Orthopedic aid
Koasati  Pediatric aid

*Sambucus nigra*
Creek  Breast treatment
Creek  Gynecological aid
Houma  Analgesic
Houma  Dermatological treatment
Houma  Tonic
Seminole  Ceremonial medicine
Seminole  Emetic
Seminole  Gastrointestinal aid

*Sanguinaria canadensis*
Seminole  Stomachache treatment
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*Smilax laurifolia*
Mikasuki  Medicine
Seminole  Chronic sickness treatment
Houma  Urinary Aid

*Tephrosia angustissima*
Seminole  Hemostat
Natchez  Cough medicine
Creek  Abortifacient
Creek  Repro aid
Creek  Tuberculosis treatment

*Trema lamarckianum*
Creek  Childbirth medicine
Seminole  Bark decoction for recurring indigestion

*Vitis shuttleworthii*
Seminole  Snake Disease treatment

*Vitis*
Creek  Tonsillitis treatment
## Appendix 3: Botanical/Families/Common Names of Plants used for Medicinal Purposes

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<th>Family</th>
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Cocos* nucifera L.  
Colocasia* esculenta (L.) Schott  
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Commelina erecta L.  
Conocarpus erectus L.  
Conocarpus erectus L.  
Coryza canadensis (L.)Cronquist  
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Coryza canadensis (L.)Cronquist  
Coreopsis leavenworthii Torr. & A.Gray  
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Cornus sp  
Cornus florid L.  
Cornus foemina Mill.  
Crataegus sp  
Crataegus marshallii Eggl.  
Crataegus spathulata Michx.  
Crotalaria sp  
Crotalaria rotundifolia J.F.Gmel.  
Cucumis* sativus L.  
Cucumis* melo L.  
Polygonaceae Pigeon plum, tietongue  
Polygonaceae Pigeon plum, tietongue  
Polygonaceae Pigeon plum, tietongue  
Polygonaceae Seagrape  
Menispermaceae Carolina Coral Bead  
Areaceae Coconut Palm  
Araceae Wild Taro  
Araceae Wild Taro  
Commelineaceae Day flower  
Combretaceae Buttonwood  
Combretaceae Buttonwood  
Asteraceae Canadian Horsemint  
Asteraceae Canadian Horsemint  
Asteraceae Canadian Horsemint  
Asteraceae Leavenworth's Tickseed  
Cornaceae Dogwood  
Cornaceae Swamp Dogwood  
Cornaceae Dogwood  
Rosaceae Hawthorn  
Rosaceae Parsley Hawthorn  
Rosaceae Littlehip Hawthorn  
Fabaceae Rattlebox  
Fabaceae Rattlebox  
Cucurbitaceae Garden cucumber  
Cucurbitaceae Cantaloupe
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Galium triflorum Michx.

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Gaylussacia sp
Gillenia* sp
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Gnaphalium obtusifolium
Gordonia lasianthus (L.) J.Ellis
Gossypium hirsutum L.
Guzmania monostachia (L.) Rusby ex Mez
Guzmannia sp

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Habenaria floribunda Lindl.
Hedeoma hispidum Pursh
Helenium amarum (Raf.) H.Rock
Helianthus annuus L.
Helianthus annuus L.
Heliotropium sp
Heliotropium sp
Heliotropium parviflorum L.
Heuchera americana L.
Hieracium sp

Rhamnaceae Carolina Ash
Oleaceae Carolina Ash
e to hvtke
Fabaceae Downy Milkpea
Rubieae Fragrant Bedstraw
Rubiaceae Fragrant Bedstraw
Spoonleaf Purple Everlasting
Asteraceae Cudweed
Ericaceae Huckleberry
Rosaceae Gillenia
Fabaceae Honey Locust
Asteraceae Cudweed
Theaceae Lobloolly Bay
to:li
Malvaceae Wild Cotton
Bromeliaceae Airplant
Gillenia* sp
Bromeliaceae Airplant
Asteraceae Spanish Daisy
Asteraceae Sunflower
Asteraceae Sunflower
Boraginaceae Scorpion-Tail
Boraginaceae Scorpion-Tail
Boraginaceae Scorpion's Tail
Saxifragaceae American alnurroot
Asteraceae Hawkweed

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Passifloraceae
Passion flower
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Pediomelum canescens (Michx.) Rydb.
Fabaceae
Buckroot
owa:la:ri

Pediomelum canescens (Michx.) Rydb.
Fabaceae
Buckroot
owa:li

Pediomelum canescens (Michx.) Rydb.
Fabaceae
Buckroot
owǎ:lā:li:

Peltandra virginica (L.) Schott
Araceae
Green Arrow Arum
oko

Peltandra virginica (L.) Schott
Araceae
Green Arrow Arum
oko:ni

Penstemon sp
Vernonicaeae

Persea borbonia (L.) Spreng.
Lauraceae
Red Bay
to:li

Persea borbonia (L.) Spreng.
Lauraceae
Red Bay
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Persea borbonia (L.) Spreng.
Lauraceae
Red Bay
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Persea palustris (Raf.) Sarg.
Lauraceae
Swamp Bay
to:la

Pheloniopsis vulgaris L.
Fabaceae
Kidney Beans
sala:li

Pheloniopsis vulgaris L.
Fabaceae
Kidney Beans
tvlako

Pheloniopsis vulgaris L.
Fabaceae
Kidney Beans
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Phlebodium aureum (L.) J. Sm.
Polypodiaceae
Golden Polypody
ya:tcayhima:hi

Phlebodium aureum (L.) J. Sm.
Polypodiaceae
Golden Polypody

Phoradendron leucarpum (Raf.) Reveal & M. C. Johnst.
Viscaceae
Oak Mistletoe
hinlmasokci

Phoradendron leucarpum (Raf.) Reveal & M. C. Johnst.
Viscaceae
Oak Mistletoe
to eleko

Phoradendron leucarpum (Raf.) Reveal & M. C. Johnst.
Viscaceae
Oak Mistletoe
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Phoradendron leucarpum (Raf.) Reveal & M. C. Johnst.
Viscaceae
Oak Mistletoe
hinlimásókci:

Phragmites australis (Cav.) Trin. ex Steud.
Poaceae
Common Reed
koha:ha:ka

Phragmites australis (Cav.) Trin. ex Steud.
Poaceae
Common Reed
ola:na:bi

Phragmites australis (Cav.) Trin. ex Steud.
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| Lechea | minor | Seminole Seminole | Antiemetic | M
| Lechea | minor | Seminole Seminole | Dietary aid | M
| Lechea | minor | Seminole Seminole | Febrifuge | M
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| Lechea | minor | Mikasuki Seminole | Bird Sickness treatment | S
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| Lepidium | virginicum | Houma Creek | Tuberculosis treatment | M
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<tr>
<td><strong>Zeuxine</strong></td>
<td><em>strateumatica</em></td>
<td>Mikasuki</td>
<td>Seminole</td>
<td>Childbirth medicine</td>
</tr>
</tbody>
</table>

* - non native FL species