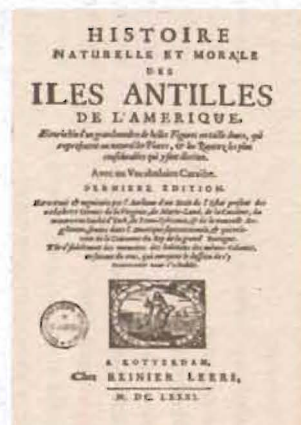


APPENDIX D

Digression Containing a Summary of the Moral and Natural History of the Land of the Apalachites

Below are English translations and paraphrases of select passages from Book 2, Chapter 7 and 8, of the second, expanded French edition of Charles de Rochefort, *Histoire Naturelle et Morale des Iles Antilles de l'Amerique* (Rotterdam: Chez Reinier Leers, 1681), pp. 344-434. The source of most of the information is Edouard de Graeves, doctor of law and "director of emigration" among the Apalachites in Huguenot New France (North Georgia) in 1660. Graeves is otherwise unknown. A modern critical edition has appeared in two volumes, adding and comparing the editions of 1658, 1665, 1666 and 1681.³⁴² We follow the edition of 1681. The full text is available in a pdf at <https://www.loc.gov/item/02008900/>.



Title page from the 1681 edition of Rochefort's work.

Chapter 7

Of the Origin of the Caraïbes, Native Inhabitants of the Land

(344) The ancient and native inhabitants of the Antilles are those that have been called Cannibals, Anthropophages, man-eaters, whom most of the authors who have written of them call Caribes. But their primitive and original name, and the one that has the most authority, is *Caraïbes*, as they pronounce it themselves. So also do those of their nation on the mainland of America either North or South America. And since it's also (345) the most

³⁴² Charles de Rochefort, *Histoire Naturelle et Morale des Iles Antilles de l'Amerique*, 2 vols., Corpus Antilles/Sciences sur les Indiens de la Caraïbe 1-2, eds. Bernard Grunberg, Benoît Roux and Josiane Grunberg (Paris: Harmattan, 2012).

common name in the usage followed. The name Caribes (346) As we will see from the Apalachites and confederated people (347) Others say history will prove that by Caribes.

Discussion of the (350) Praise of Earth, who among Indians and the Flo part of North America. It is by this territory and from following history if required.

(351) The country we now had lived for a long time by the name of this day by the name of just changed the name as we will see with

The Apalachites present time in the country named begins at the last stretches to this the great Gulf takes its origin and flows through

³⁴³ Rafinesque reject Rochefort's migrating to the Rafinesque believed back migrating colonists. If we Greek and name off their wars "welcome, time language precede

common name in the mouth of the French inhabitants of the Antilles and is the usage followed by the latest writers, we use it in the following history.

The name Caribes or Caraïbes did not originate with the Spanish...

(346) *As we will see, the ancestors of the Island savages received the name Caraïbes from the Apalachites in lieu of Cofachites which they bore before. They assumed it as allied and confederated people and as a badge of honor. . . .*

(347) *Others say the savages are originally from the islands and were refugees, but our history will prove that since the discovery of America the Antilles were occupied and peopled by Caraïbes.*

Discussion of the Arawaks and people of Guyana...

(350) *Praise of M. Bristok, English gentleman, "one of the most curious men on Earth, who among his other talents speaks with perfection the language of the Virginian Indians and the Floridian, and has seen in his beautiful voyages all the islands and a great part of North America."*

It is by this means that he gained exact knowledge on the very same territory and from intelligent people and can speak with certitude about the following history of the origins of our Indians and guarantee always the truth if required.

(351) The *Caraïbes* were an original people of North America, from the country we now call Florida [i.e., Georgia].³⁴³ They came to inhabit the Islands after they had left the midst of the Apalachites, among whom they had lived for a long time. And they left there some of their people who go to this day by the name of *Caraïbes*. Their first start was with the *Cofachites*, who just changed their name to be called *Caraïbes* in the land of the Apalachites, as we will see within.

The Apalachites are a powerful and noble nation who still continue at the present time in the same land of Florida. They inhabit a beautiful and large country named Apalache, from which they receive their name, and which begins at the latitude of 33 degrees and 25 minutes north of the equator and stretches to thirty-seven. This nation is in communication with the waters of the great Gulf of Mexico, along with New Spain, by means of a river that takes its origin in the mountains called *Apalates*, at the foot of which they live, and flows through several regions, finding outlet in the sea near the isles of

³⁴³ Rafinesque ("Haytian Annals"), Brinton and most modern-day commentators reject Rochefort's theory that the Caribs or Arawaks came from North America, migrating to the Caribbean, and situate their original home in South America. Rafinesque believes the original Caribs were Galibs or Cali. But there could have been back migrations of people and a less than simple diffusion of Old World colonists. If we are correct in our interpretations, the Apalachites spoke a form of Greek and named the Caribs in Greek "the welcome or noble people" after putting off their wars against them and incorporating them into their state (cf. *kairios* "welcome, timely"). Taino also means "noble." So a Greek or East Mediterranean language preceded the islanders.

the Tocobaga.³⁴⁴ The Spanish call this river *Rio del Spiritu Santo* [River of the Holy Spirit], but the Apalachites preserve its ancient name of *Hitanachi*, which means in their language "beautiful and pleasant."³⁴⁵ On the east they are divided from all the other peoples by the extensive length and steep heights of the mountains, covered by snow on their summits most of the year, which separate them from Virginia. On the other sides they border several petty nations who are their friends and allies.

(352) The Apalachites makes it their boast that they have launched colonies well into Mexico, and they point to a huge roadway even today which they say their armies traversed to conquer in those parts. The inhabitants here called them on their arrival *Tlatnici*, which means "mountaineers," for they were hardier and better bred than they.³⁴⁶ They planted themselves in a district like that from which they came, situated at the foot of the mountains in a fertile territory. Here they built a town as close as possible in plan and shape to the one they had left, and here they still dwell. They are so united there by intermarriage and other bonds of peace with the first inhabitants that they compose but a single people with them. One could not distinguish them had they not retained many words of their original language, which was the only observable difference between them.

There follows a long account of the intertwined fortunes of the Apalachites and the Cofacites, part of whom become Caraiibes and part of whom forsook the country for the Bahamas.

(359) They spent more than a hundred years in these battles and in this war. During this period the *Caraiibes* had for their chief and king of their nation one of the most valiant of their captains, whom they called *Regazim*,³⁴⁷ adding to their state another province that lay adjacent to them on the south called *Matica*, which reaches into the mountains with a leg that receives a stream rushing from the same mountains and then extends at length to the

³⁴⁴ Thornton and Rae note (p. 57), "The Tocobagas were a fierce tribe that occupied the Tampa Bay Region of Florida until the 1700s. They were enemies of both the Calusa and Timucuas."

³⁴⁵ Hitanachi, "Noble River," Rafinesque notes that the word *hitana* in the "Apalachi" language is the same as in Taino or "Haytian" and means "noble, good, fine, handsome, lord, chief" (p. 253). The Chattahoochee was also called the River of the Tamahitans (Sea Peoples).

³⁴⁶ Brinton reads this word as the same as Tsalagi, the traditional name of the Cherokee. "*Tlatnici* is doubtless identical with *Tsalakje*, the proper appellation of the Cherokee tribe" (p. 69).

³⁴⁷ *Regazim*: this word sounds very much like Ragusan, "one from Dubrovnik." *Matique*: cf. Serbo-Croatian *Matica*, "foundation, home base, colony, cultural association, league" formed from *matr* "mother." If this derivation is correct, it would mean that Ragusans or Slavic-speaking Croatians who "accepted Christianity" (p. 418) colonized the natives in this region.

west as far as islands (?), and into the ocean (Altamaha³⁴⁸) "the delicious their boundar years with the by the loss of arms and all a

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west as far as the river which takes its source at the great lake after several islands (?), and which flows through several provinces and at last debouches into the ocean. This is the famous river that the French call the River of *May* (Altamaha³⁴⁸) and the Apalachites name *Basainim*, signifying in their language "the delicious river, or abounding in fish." The *Caraïbes* having thus extended their boundaries and forced their enemies to retreat made a truce for some years with the Apalachites, who being wearied with the wars and discouraged by the loss of a considerable province, willingly agreed to that cessation of arms and all acts of hostility.

Next we hear how the Apalachites win back the loyalty of the Caraïbes in the province of Matica by requiring them to submit to the worship of the sun and annual pilgrimage to the capital of Melilot. The disaffected portion of the Caraïbes leaves the land for the Bahamas and settles in the Caribbean. This is the origin of a large portion of the Caribbean people, an event which the chroniclers here suspect goes back perhaps to relatively recent memory.

Chapter 8

Digression Containing a Sketch of the Natural and Religious History of the Land of the Apalachites

(373) Since we have spoken of the Apalachites so much in the preceding chapter, and since many of the old Caraïbes after the wars are but one people with the Apalachites, and of one and the same republic as them, it will not be beside the point to say a few things about the extent and nature of their country, especially as this material is quite rare and little known. We will treat now:

- Of the products of the land and unique things found there
- Of the customs of the inhabitants, their households and their occupations
- Of their police force and their warfare
- Of the religion they used to believe in and the faith they now profess
- Of their maladies and their amusements as we have collected them
- Of the excellent and sagacious accounts sent to us, first in Latin by Mr. Bristok [Brigstock], then afterwards in our own language by Mr. Edouard de Graeves, both heads and directors of emigrant groups living among that people at the present time.

³⁴⁸ On this important river system, which begins in the mountains and drains a large part of eastern Georgia, flowing into the Atlantic, see Richard L. Thornton, *Native American Encyclopedia of Georgia* (Americas Revealed: Clarkesville, 2020), pp. 71-73.

(374) **Article 1. Of the extent and nature of the Country of the Apalachites.**

The State of the *Apalachites* contains several small provinces, all of them in that beautiful, spacious valley bounded by slopes on the east and on the north by a chain of high mountains known on all the maps by the name of *Apalates*.³⁴⁹ In the south is the province of *Tagoüesta*, inhabited by a cruel and most barbarous nation always at war with its neighbors.³⁵⁰ It lies along the banks of the *Hitanachi*, which the Spanish call the River of the Holy Spirit. Some low hills separate them from the *Cofacites*.³⁵¹ And there are other smaller territories in alliance with or under the protection of the King of Apalache.

The most prominent of the provinces in the valley is named *Bemarin*,³⁵² the next is called *Amana* and the third *Matique*. Admittedly, this last starts in the valley and extends into the mountains and even to the midst of the great body of water known to them by the name of *Theomi*. The other provinces are *Schama*³⁵³ and *Meraco*, situated in the *Apalate* Mountains, and *Achalaque*.³⁵⁴

³⁴⁹ "Paleo-Balkan peoples named themselves systematically... 'of mountains' (Albanians, Bryges/Phrygians, Bessi, Carpi, Caucones)..." Iurii Mosenkis, "Hellenic Origin of Europe," p. 16. Apalachian can be resolved into something like Hills, Followers of Apollo, the Sun.

³⁵⁰ The Tagesta Indians of the coastal plain were considered the wildest and most uncivilized of all the tribes in the region. They were often called cannibals.

³⁵¹ *Cofacites*: A people of north Georgia and Alabama, later considered part of the Upper Creeks. Rafinesque classed them with the tribes that migrated from Mexico about 400-600 CE, saying, "When the Toltecas of Mexico drove away the Xicalans [Zicalans, Xicalanca in Vera Cruz, Tabasco, a Mayan people], the bulk of that nation came to the Mississippi, and settled on both sides of it, above the Natchez; many nations have sprung from that stock, all intimately connected in language and manners, such as the Chicasas [Chickasaw], Choctaws, Yazoos or Tapousas, Muscolgees [Muskogee], Cofachis [Fish Clan People?], &c. spreading north and east of the Natchez, they formed a bulwark between them and the northern invaders [Algonquians]; the Chicasas extended their conquests to the banks of the Ohio in Kentucky" (see above, Chapter 6, "Iztacans and Oghuzians").

³⁵² *Bemarin*: evidently the name is Portuguese and comes from *bomaria*, meaning Concession. See Ch. 9, n. 11 above for more.

³⁵³ The 1670 Latin geography *Hercules Siculus* by Giovanni Battista Nicolosi calls this province *Sebema*, the Italian word for Hebrew *Shema*, demonstrating that the name of the province was Name (of God). Shema ("speak" or "hear") was the first word of the Jewish profession of faith *Shema Yisrael Adonai Eloheinu*, meaning "Hear O Israel the Lord Thy God is One."

³⁵⁴ *Achalaque*: this seems to be the same as Tsalagi, the ethnonym of the Cherokee (pronounced Cha-la-kee), also recorded as Eshelokee (Greek *etheloikioi*, "volunteer settlers").

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partly in the mountains and partly in the swamps on the boundaries of the large body of water that regularly floods two times a year.

The Lands of the Apalachites are thus divided into six small provinces, each with their own particular chiefs, called *Paracousses*. They recognize the *paraousse* of Apalache as their sovereign. The only thing lacking is proximity to the sea, or else navigable rivers, to have all the best advantages one could desire of a state to render it commendable. Indeed it comprehends mountains of vast extent and prodigious height that are inhabited everywhere they are habitable (375) by the most valiant people you can imagine, who live only by hunting the abundant game in the wilderness. One also comes across plains and valleys there, peopled by a nation less primitive and better policed who cultivate the soil and feed themselves with excellent produce which they grow in abundance. And finally there is a great body of water and lots of marshes frequented by a considerable number of groups who live off its fish and the grain furnished them by what little good soil is left to cultivate.

(376) The land, which has hardly been cleared at all, is covered by an endless expanse of beautiful trees . . . cedars, cypresses, pines, oaks, sassafras, all sorts of palms, and *Tapaikeas* that are covered by bark the color and taste of cinnamon [perhaps myrtles], and a great number of others that do not have a name among us yet. . . Strawberries, raspberries and blueberries grow in the woods without being cultivated.

Here (p. 377) the text touches on the birds, reserving the *Tonatzulis*, the *Paracoussis* and the *Flotiens* for later treatment, but mentioning parakeets.

(p. 378) **Article II. Of many singular rarities found in the provinces of the Apalachites.**

Most of the products of the earth and waters we specifically mentioned in the preceding article are common to all the provinces of Apalachites, but there are unique items we will describe in this article that are specific to provinces, even though some knowledge of them is had by all inhabitants of the other provinces because of the great communication they share as members of the same state.

The province of *Bemarin* is productive of a type of very excellent root that the Indigenous call *Oriaely*.³⁵⁵ For the most part they are a bit bigger than a

³⁵⁵ *Oriaely*: from the description (thin skin, runners, color, shape of tuber) and medicinal use, evidently purple nutsedge, or *Cyperus rotundus*, "reported in the Eastern U.S. among Indians from the earliest days," now considered an invasive weed throughout the South. It is related to tigernut or chufa (*Cyperus esculentus*, edible sedge), which traveled from the New World to India and Spain, where it was simply called *tule*, in pre-Columbian times. See John L. Sorenson and Carl L. Johannessen, *World Trade and Biological Exchanges before 1492* (New York: I Universe, 2009), pp. 187-89. For its uses in Indian medicine to treat a variety of ailments with synergistic

nut and of a form almost round. The skin that covers them is very fine and of a ruddy color but the inside which it envelops is gray-white with veins of violet. The roots are connected one with another by tiny filaments with which they draw nourishment. Cooked in ash or boiled in water, they have a pleasant and relish-like taste and a strengthening effect on the lungs. . . .

The *Apalachites* have knowledge also of another root that grows in the province with the peculiar property of strengthening the body after it has been overworked. The root is composed of several nodes about the size of a small egg. It is not to be eaten but arranged in little balls and dried in the shade like the chaplets we make of iris roots, and that way they serve to wash the hands and bathe the eyes in the place of soap... They call them *Koymelak*³⁵⁶ in their language, i.e. roots of good smell.

Among the thickets of the province of *Amana* there grows a plant in the shape of thistles with large leaves, bristling in different places with many thorns. The inhabitants of that country call it *Hyaleitokt*,³⁵⁷ from a term that means "the plant that is very useful." It thrusts forth a stalk that is provided with two or three pods each year that enlarge like those of the Artichoke and which are crowned by a violet-colored flower....

(380) In the mountains of the province of *Achalaque*, which borders on the territory of the Cofacites, there is a sensitive plant that is incomparable among all those meriting to bear the name. The inhabitants call it most appropriately *Amazuli*,³⁵⁸ which is as much as to say, *the flower that is alive*. . . .

action, see A. Kamala et al, "Plants in Traditional Medicine with Special Reference to *Cyperus rotundus* L.: A Review," 3 *Biotech* 8/7 (2018), p. 309: doi:10.1007/s13205-018-1328-6. The etymology for *oriaely* is pure Proto-Indo-European *h₁rugʰ-ielō- "dig, root", cf. Greek *orua*, *orusso*- "rooter, rootling, digger." See Beeks, p. 1113.

³⁵⁶ *Koymelak*: from Greek *koimao* "soothing." Probably tuberous yucca or soapweed roots. The word yucca comes from the Taino language, where it means "white."

³⁵⁷ *Hya* is the pre-Greek root for "purple," as in Hyacinth, where *-anth* evidently means "flower," also in the pre-Greek or Pelasgian language, the *-th* sound being characteristic, as in the word "labyrinth" and place-name Corinth. Common bull thistle or *Cirsium vulgare*. Native Americans have long treasured bull thistle as a food and medicine, especially the Cherokee, Delaware and Iroquois, who use it as an analgesic, antirheumatic, hemorrhoid remedy and anti-cancer treatment. The plant was used in Muskogee tradition as an alterative (tonic or blood purifier), febrifuge (fever reducer), topically as a vulnerary (wound treatment) and "swished in the mouth as a healing bath for stomatitis" (inflammation of the mucous membranes of the mouth and lips)." This wide range of uses fits the Apalache description as "very useful." Bull thistle is not part of the Western pharmacopeia.

³⁵⁸ *Amazuli*: "flower of the sun, heaven," so-named apparently for their dazzling color, like the painted bunting. Sensitive plant (*Mimosa pudica*), also called humble plant, sleepy plant, action plant, dormilone, touch-me-not, shameplant, zombie plant, shy lady or shy plant, silk tree and Indian flowers. Tropical plant in the pea family (Fabaceae) that responds to touch and other stimulation by rapidly closing its leaves

(p. 381) The trees the locals reason they see their riches. The blossoms, which bear in spring and fall without and the bigger resin, of good for one desires where

(382) But of a species of cedars a beautiful valley *Bersakayon*,³⁶⁰ where

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³⁵⁹ *Labiza*, evident the smaller green producing bloss petals' extremities plant, Persian *lab* bark or made a

³⁶⁰ *Bersakayon*. "mountain"), per

Apalache capita have been yellow in the gorge's m the xeric (dry) with few lower in small trees, r polish untreated Plateau made e between hardw and bowls and once lived in a ingredient in s the state tree c not-too-distant Chattahoochee up to 200 feet

(p. 381) The provinces of *Bemarin* and *Meraco* are productive of certain trees the locals call *Labiza*,³⁵⁹ that is to say, Jewel (*Ioyan*), doubtless for the reason they see in it their necklaces, their bracelets and the better part of all their riches. They are of the size and habit of laurels, except that their blossoms, which are toothed at the extremity, are of a very gay green. They bear in spring flowers that strongly resemble those of apricots, which mature and fall without being followed by any fruit, but in recompense, the trunk and the bigger branches of these trees secrete a type of Copal, or precious resin, of good fragrance and of a pale yellow, to which one can give the shape one desires when fresh and pliable

(382) But of all the beautiful trees growing in those regions there is one, a species of cedar with a very pleasant smell, that is commonly found only in a beautiful valley that the natives of the province of *Matique* have, named *Bersakayon*,³⁶⁰ which means in their language, the Valley of the Cedars. These

and drooping. Mimosa leaves close at night. They are common along the Florida and Georgia coastal plain in sunny places, where they seem to have been spread for their ornamental value but are widely considered a weed tree today. Native to South and Central America, mimosas can have blossoms that are pink, yellow, red, blue, purple and orange. De Graeves was the first scientist to draw and describe the sensitive plant in a publication.

³⁵⁹ *Labiza*: evidently dogwood, whose showy flowers are actually bracts surrounding the smaller green flower that produces seeds, though they resemble apricot fruit-producing blossoms in appearance. They have "teeth" or bites on each of their four petals' extremities, as the text says. The etymology is again Greek; cf. *labyzos*, a spice plant, Persian *labija*. See Beeks, p. 819. Southeastern Indians chewed or smoked the bark or made a tea of it as an analgesic.

³⁶⁰ *Bersakayon*: "canyon of the cedars" (cf. Thracian **berga(s)*, "high place, bank, mountain"), perhaps Tallulah Gorge in northeast Georgia, about 25 miles from the Apalache capital Melilot. From the detailed description, the "cedars" are likely to have been yellow poplar or tulip-trees, tulip poplar (*Liriodendron tulipifera*). They grow in the gorge's mesic and riparian soils, while pines and eastern red cedar are found in the xeric (dry) rim and steep rocky sides. Tulip poplars are a tall tree (80-100 feet), with few lower branches, producing a perfect, straight trunk with clear lumber even in small trees, redolent and have dense lemony wood without knots that takes a good polish untreated. Pioneers in the Appalachian highlands, Carolinas and Cumberland Plateau made extensive use of poplar as a utilitarian wood, since it was intermediate between hardwood and softer pine and was, to a degree, durable in the soil. Spoons and bowls and drums were carved from it, as well as dugout canoes. The authors once lived in a log cabin in Tennessee made of poplar logs. Poplar sap was also an ingredient in syrups and medicines, especially against coughs. The yellow poplar is the state tree of Kentucky. Another possible location that could be identified is the not-too-distant Valley of the Giants old growth preserve on Cooper Creek in the Chattahoochee National Forest in Fannin and Union County, where tulip-trees grow up to 200 feet tall with a circumference of 18 feet as measured today. Cooper Creek

trees erect their trunks very straight and very high after they spread their branches. Their wood is without knots, of lemon color and so dense that one can polish it....

The province of *Bemarin* and vale of which we are about to speak are also quite renowned for the rare birds found there, of which the most notable are the *Tonatzulis*,³⁶¹ which sing as melodiously as our nightingales. They are of the size and approximate shape of goldfinches, but they have a belly and wings of a golden yellow, a back of a sky-blue which extends to the tail. The head is of intermingled colors, all of which are found on the rest of the body, and the beak and claws the color of ivory. The people believe, as they tell us all the time, that these birds, so pompously gotten up, are the messengers of the Sun and are particularly consecrated to singing the praises of the Sun. The name, too, which they have given them signifies in their language A Songster, or Musician of Heaven.

(383) After the *Tonatzuli*, which we will describe shortly, the rarest and most marvelous of all the birds that are prized among these nations is that which they name *Paracousse*,³⁶² that is, the Kinglet. It is of the size of those small parakeets that our islanders call *Peuriques*, but it doesn't have a crooked beak, its flight is even swifter and of longer duration and instead of a bothersome chitter-chatter of the same tone it has a cry very sweet and contenting to the ear, conducting itself according to the rules of a natural music with hardly any bad notes. . . . It makes eminent sense, then, that the *Apalachites* grant to the *Paracousse* the crown and title of King among all the other birds seen in their provinces.

The great body of water known to us as Theomi and that of the valley of the *Bersaykanou* have more rare birds, such as flamingoes and egrets... But the one that deserves particular consideration among those that haunt the streams and marshes is the one that the natives of the land call *Flotien*.³⁶³ It is the size of an egret and exactly similar shape. Its wings, its back and the feathers of its tail are marked as by scales of gray and white and black bordered by a small red ribbon. His head is covered with small black and

there is home to the Gennett Poplar, an old-growth tree of amazing size, the second largest living tree in Georgia.

³⁶¹ *Tonatzuli*: lit., "little sun, heaven," hence "messengers of the sun etc." Painted bunting. Cf. Pelasgian *atzul* "sun" (Rafinesque, p. 198; cf. Etruscan Usil, Italic Ausel "sun") and Greek *tunn* "little." The tribal name on maps was Azulis "children of the sun").

³⁶² Lit., Greek "surpassing (all)." Tufted titmouse or kinglet (*genus Regulus*).

³⁶³ *Flotien*: wood stork, the only true stork (family Ciconiidae) in the U.S. today. Wood storks breed in Georgia, Florida and South Carolina with colonies in thirteen counties along the coast and across southern Georgia. Perhaps from Greek "jester, clown, fool, mime" in reference to the mottled or flecked "costume," and silent habit. The Greeks did not believe storks had tongues, as they made few sounds.

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Page 384 speaks of a cave in the territory of the Apalachites' "good neighbors and allies, the Cofacites," that has a marvelous cavern... perhaps Sequoyah Caverns or Ruby Falls. And in the mountainous provinces of Schama and Meraca there is rock crystal and garnets. Page 387 mentions a small wild goat, prized as a delicacy—perhaps the extinct mouse goat (*Myotragus Balearicus*)—called by the Apalachites Akoueyas.³⁶⁴

The Valley of the Cedars is ideally situated to act as a refuge from the neighboring barbarians. According to the recent communiqué from M. de Graeves there are plans to remove to it the armies of the state, the Royal Household, the colleges of learning and all the other civilized institutions of their capital and build there another capital of greater extent than Melilot following the designs drawn up several years ago by an Irish Captain, versed in architecture and fort building (p. 388).

(388) Article III. Of the bodies of the Apalachites and of their clothing.

The *Apalachites* are for the most part of great stature, of olive color and well-proportioned of body. They are all born perfectly white, but they change the natural color of their skin by the frequent use of a certain ointment that they create with bear grease and the root of an herb that has the virtue (389) of inuring them against heat and cold. They all have long, black hair, and it is like a prodigy to them to see foreigners who are blond and naturally curly and frizzy. They have no beard at all, and if they come across any hairs they pull them out with great concern and just like the Island Caribs, promptly apply to the spot some caustic oil that has the property of reclosing the pores and cauterizing the hair root so it cannot grow back.

The men and women both share a curious custom, that of maintaining their hair with great nicety and dressing it very properly, although with this difference, that the women style it on the top of their heads in the shape of a garland, while the men leave it ordinarily hanging and twisted into two braids that are put behind the ears so they have nothing that hinders the bending and drawing of their bows, but on parade and feast days they let it hang free partway over their shoulders, which gives them a becoming grace.

The inhabitants of the mountains crop completely the hair on the right side and letting the rest grow out, wind and heap it on top of their head in the form of a crest that slips a bit over the left ear. . . .

(390) The married men wear caps of otter skins, black and glistening. . . . The common people have for clothing only a short-sleeved cassock over a small vest of deerskin that comes to their knees. . . . But the heads of family still wear a sort of collarless mantel that comes down to their navel in front,

³⁶⁴ *Akoueyas*: perhaps from Greek "listeners." Or alternately, "uncatchable."

while in back it hangs down almost to the ground. . . . The *Paracousse*, the governors of the provinces, the captains and generally all the officers who attend the court at Melilot are dressed much more richly and ornately than the commoners....

(391) The *Ioaiias*, the priests of the Sun, who are the medicine men of this people, are remarkable also for their vestments, which are peculiar in material and shape and are as ridiculous and grotesque as possible

(393) **Article IV. Of the Origins of the Apalachites and their Language.**

The Apalachites consider themselves the most ancient people in all the New World, and even though they do not boast to have been born before the Moon like the Arcadians and been produced immediately after the earth, they take pride nevertheless in having been in possession of the land they inhabit for many generations....

Everyone agrees the Indians came from the Tartars...

(394) As far as that which is now their language, the six provinces that recognize the *Paracousse* of Apalache as their sovereign learn the tongue of *Bemarin* of the city of Melilot, where the greatest continuance has been so far, all provinces have a particular dialect that makes it so that the speech of one differs in some things from the others. The provinces of *Amana* and *Matique* where the most groups of Caribes are still found have, even down to the present, a good many words of the old idiom, which fully justifies that which we have proposed, namely, that they have the same name and many words in common with the former inhabitants of the Antilles and are of the same origin, as we have discussed in the preceding chapter. . . .

(395) We would have added at the end of this article a small piece on their language in order to give a taste of it to the curious. But aside from the fact that the pronunciation of it by the native speakers gives it a sweetness and gracefulness that our letters and spelling can hardly capture, one of the directors of the Colony of De la Palme, working at the moment we write this to establish the correspondences and great similitude that exist between the majority of the languages of the Peoples of America and those of the Tartars and certain Arabs of Asia relieves us most happily of that entire task (p. 395).

(400) **Article VI. Of the Customs of the Apalachites.**

The Apalachites possess a certain natural simplicity that is apparent in many instances where they are seized by astonishment, hardly being able to comprehend the true cause of something. Like other barbarous nations who lack the use of letters they are sometimes extremely surprised when they see writing, especially when they observe from their own experience that with the assistance of these little figures on paper the Europeans who reside

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among them are able to make known to distant friends of theirs the state of their affairs and their innermost thoughts.

They have a sort of astrologer who can predict the weather, but they can't comprehend that the world is a globe, but believe it flat. (402) They carefully memorize like strict annals the exploits and deeds of their ancestors and kings in order to recite them on festive days in public.

They have a particularly solemn commemorative ceremony about one of their most famous *paraouses* whom they called *Mayrdok*, inasmuch as they maintain that it was he who extended and fixed the boundaries of their state, with such glory and felicity that during his reign the savages would not dare approach their borders to spread devastation or to carry off prisoners as they had done previously. They add that it was this prince who made them, by force of reason and by his example, form settlements fixed in one place and fortify their villages with posts and living hedges to better resist the attacks of their enemies and avoid their ambushes. They also celebrate in their songs one of their *Iaoñas* (Priests) who is known among them by the name of *Karakaiñy*³⁶⁵, and who merited this honor for having instituted the worship of the Sun and for having taught them the way to cultivate the earth, to do the deer hunt and set snares for the wild beasts that once laid waste their provinces.

(402) *They remember Hernando de Soto and the Spanish.*

(406) For forty-five years or thereabouts they have had regular concourse with foreigners and have perfected their trades...

(406) Article VIII. Of the police of the Apalachites.

Like Arabs and most Tartars, this people formerly wandered in the forests and vast wildernesses of this part of America... (407) But about five or six generations ago, according to what was told to us, one of their *paraouses*, namely *Mayrdok*, of whom we have already spoken, convinced them to stay in the land they still possess at present, giving them a police force to guard them, so they no longer drifted from place to place, as do still today the *Houstamins* and the *Elamins*,³⁶⁶ who raid the provinces of Florida without ceasing, devastating everything, as they hardly meet with any resistance and carry no baggage with them but their weapons and some flimsy tents made of skins or tree bark where they sleep at night.

Since that time the *Apalachites* have kept their republic in good shape under the conduct of a chief and first captain, who used to reside in *Apalache*, and who are now at *Melilot*, the capital of the state. There is a *paraousse* in

³⁶⁵ *Karakaiñy*: lit. "chief of chiefs," from Greek *kara* "chief, head," + *kaiñyos* "chief, principle, key."

³⁶⁶ *Houstamins* and *Elamins*: these seem to be Arabic words. The tribes followed a Bedouin-like existence.

every province and each city has a governor appointed by the *paracousse* of *Apalache*....

(407) The *Apalachites* trade with bits of coral and crystal, and even with the kind of amber we have already spoken of, as well as sometimes with green or red stones that the mountain streams carry down, which they know how to fashion into different figures, raising their appeal and increasing their price.

(*The rites of their temple are described.*)

(418) Today, since a considerable part of the people who inhabit the provinces of Bemarkin and Matique have embraced Christianity, and since the *paracousse* of Melilot has received baptism, the mountain of *Olainy*³⁶⁷ and its temple are only visited out of curiosity, the Prince having strongly forbidden all of his subjects in the other provinces still idolaters and most importantly the *Iaouias*³⁶⁸ to ascend to it to practice any of their old superstitions.

Article XI. How the Apalachites have gained knowledge of the Christian religion (419-420).

Article XII. Of the marriages of the Apalachites, the raising of their children and the maladies they are subject to and remedies they make use of (420-430).

(423) They ordinarily give their male children the names of enemies of theirs whom they defeated, or names of villages that they burned down, or even names of prisoners of war who died in service to them. As for their daughters, they name them with the same names as their mothers, grandmothers or deceased aunts, taking care that there is no one in the family still living who has the same name, and in the absence of names of this nature they make up others according to their fancy, to which, if one is to believe what they say about them, are attached many hidden mysteries.

Article XIII. Of the ordinary lifespan of the Apalachites, of their way of death and of their burial practices (pp. 432-34).

(433) This has been the Curious Digression whose subject and material was afforded by the investigation of the origins of the Caraiibes. In closing we wish that this new report, much more ample and accurate than what was inserted into the first edition of this history, suits those who take the pains to read it and that they have the kindness to tolerate the faults of our writing, which must so often appear constrained in endeavoring to render into our language (434) with faithfulness and clearness the contents of the communications confided to us from different quarters and in a different language on such rich material.

³⁶⁷ *Olainy*: Pelagian "mountain of God."

³⁶⁸ *Iaouias*: Pelagian "priests, men of God, suns."

(May the residents of the other colonies in North America be inspired by the noble example of those in La Florida to inform us about their situations in the same way....)

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