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10 THE JEWISH STRAIN

I placed a jar in Tennessee
And round it was, upon a hill.
It made the slovenly wilderness
Surround that hill.

— Wallace Stevens, “Anecdote of the Jar”

Cherokees used to wear beards. “Anciently, all the Cherokees wore a long beard on the chin,” the grandmother of George Hicks told missionary and antiquarian Daniel S. Butrick about 1830.²³² She wasn’t alone in reporting this. “The Raven says that the old men used to tell them that the ancient Cherokees had always been in the habit of wearing a long beard,” but they began plucking out their whiskers “probably 80 or 100 years ago.” The Raven was considerably more than a hundred years old “and now blind.” He stated:

...[A]nciently the Cherokee men uniformly wore a long beard, as their fathers had done, & considered it peculiarly ornamental. It seldom grew over six inches long. It was considered almost an unpardonable offence to seize a man by his beard... [when I was a lad, I] feared [my] beard would not be so thick and long as was desirable; and being told what to do to promote its growth, [I] commenced doctoring it... The medicine, however, proved ineffectual, and [I] never had as heavy a beard as [I] had desired (243).

The Raven lived until the summer of 1838.

²³² *The Payne-Butrick Papers, Volumes 1, 2, 3*, ed. William L. Anderson et al (Lincoln: U of Nebraska P, 2010), p. 243.

Two other sources confirm that Cherokee men tried to sometimes promote whiskers, sometimes pull them out (242). One of the sources was Thomas Smith, or Shield Eater (died 1828), a convert at Spring Place and regular informant to Butrick on Cherokee culture. Another was Zachariah, or Zacharias, formerly a silversmith, later a headman of Taloney, or Talona, a town on Talking Rock Creek in Gilmer County, Georgia. Of the two men, both were half bloods. Zacharias had a Hebrew name and may have come from Jewish forebears. The “grandmother of George Hicks,” his mother Lydia Halfbreed’s mother, was a half blood herself. She was known as Qua-la-yu-ga Gu-u-li-si Crittenden (d. 1849). Here is the descent of this matriline, ending in George Augustus Hicks, traced back to the Wild Potato Clan wife of Moytoy, the “Cherokee Emperor,” as the British called him in 1730:

1. Wild Potato Clan Woman (1686-1730) m. Moytoy of Tellico (1687-1741, perhaps son of Moytoy of Chota, though doubtful)
2. Ah-nee-wa-kee (Deerhead, b. 1710) m. Cornelius Dougherty (b. 1700, d. 1770 in Keowee Territory)
3. Jennie Dougherty (abt. 1745-after 1826) m. Crittenden (Non-Cherokee)
4. Qua-la-yu-ga Gu-u-li-si Crittenden (b. abt. 1760, d. 1849) m. George X Chisholm (bef. 1822)
5. Lydia Halfbreed (abt 1774-1849) m. William Abraham Hicks, Principal Chief 1826-1828
6. George Augustus Hicks (b. 1793, d. aft. 1858)²³³

The earliest fullblood in this genealogy was born in the late seventeenth century (although even she could have had a white father), and died in 1730. To judge from her reported affiliation, the Wild Potato or Blue Paint Clan, she could have been black or part black, but we will consider her a full blood Cherokee. If we compute the admixture entering Cherokee genes through European husbands we arrive at a generous estimate of 11/64 blood quantum or about 17% Cherokee ancestry for the sixth generation, which contained George Augustus Hicks.²³⁴ The next generation of leadership after the Hickses centered on Chief John Ross, who was only one-eighth Cherokee or less. Throughout the more than hundred years he lived, Raven, the

²³³ This genealogy is based on the work of James R. Hicks, *Cherokee Lineages*, available online at: <https://www.genealogy.com/ftm/h/i/c/James-R-Hicks-VA/index.html>. We have consistently found Hicks to be the best documented of the sources for Cherokee genealogies, though still problematical. We suggest cross-checking older genealogies against Brent Cox’s work.

²³⁴ Here is the math, generation by generation, each new generation halving the percentage of each parent: 1. Fullblood + ½ blood 2. ¾ blood + white 3. 3/8 blood + white 4. 3/16 blood + white 5. 3/32 + ¼ blood 6. 11/64 blood or about 17%.

informant who spoke of beards, born 1730, had apparently witnessed the gradual transformation of the Cherokee from Judaism, to judge by beards and sidelocks and names like Jacob, Zacharias, Abraham, Aaron and Moses, to Christianity, at least at the highest levels of society. He himself was living proof of the rapid dilution of their pre-1700 indigenous ethnic stock to around one-eighth.

For a similar Hicks genealogy that also leads back to Creek territory in Georgia, see App. B, IX, "Tamra Duncan Wolf Clan Descendancy."

Time Depth of Jewish Admixture

Naturally, one wants to know how old the Jewish strain is even if representing only a tiny minority of Cherokees. Is it pre-Columbian? Is it ancient? Did Cherokees wear beards before the white man came? Was it an effect of the Spanish period only, that is, the sixteenth through seventeenth centuries? Here is a list of pertinent considerations for answering this question:

- The chief's daughter given as a marriage partner to the victorious chief in a peace treaty, as depicted on the Thruston Tablet, *may* have been Jewish.
- If the Cherokee originated as Ptolemaic Volunteer Settlers from Egypt in the 3rd century BCE, some of them were probably Jews, since there were more Jews in Egypt than Judea at that time. The Elephantine papyri written in Aramaic show there was a Jewish community at that outpost on the Nile, perhaps made up of mercenaries, dating to sometime in the fifth century BCE. There were several waves of Jewish soldiers settled by the Egyptian government in Cyrene.²³⁵
- Greek was the vernacular of most Jews in classical antiquity, not Hebrew or Aramaic.
- Greek appears alongside Hebrew or Aramaic in the Red Bird Cave entrance inscriptions, dated to Augustan times or later (1st to 2nd cent. CE).
- The Bat Creek Stone ("A star for Judah," in Hebrew) was found in Cherokee territory and has been dated to the time of Bar Kokhba (whom it appears to reference) in the second century CE.
- According to Val Green,²³⁶ De Soto had about 150 Sephardic Jews in his army in 1540. When they reached the Indian community they called Cofitachequi, they said it was the best place in La Florida. "Somehow a name they left for a lake at Cofitachequi has survived.

²³⁵ Shimon Appelbaum, *Jews and Greeks in Ancient Cyrene* (Leiden: Brill, 1979).

²³⁶ Val Green, comment on post "Cherokee Unlike Other Indians," March 21, 2019.

I found in on a land grant of 1759. The Lake on the land grant was “Cados Lake.” The name of the Lake has survived and today it is on the property of the US Fish and Wildlife Service, as Cuddos Wildlife Hunt Unit. The name Cados is originally a 15th century Sephardic name meaning Holy Place.”

- The Portuguese under Juan Pardo (1567-1568) and Huguenots in Georgia (from 1564), as well as Croatians (around 1580), were potent sources of Jewish influence and intermarriage among the Indians.²³⁷
- 1609. New Amsterdam was established on Manhattan Island by the Dutch West Indies Company. Almost immediately, Jewish and Crypto-Jewish traders began heading down the Appalachian Valley along the Great Warrior Path to trade with the Cherokee and other Indians.
- 1610. An important branch of the Inquisition was set up by Spain in Cartagena, Colombia. “Families, who had been openly practicing Judaism, had to leave town fast.” By the shipload, many went to Jamaica, many to Georgia and Florida. There was a second episode of persecution and flight in 1635.²³⁸
- 1615. A Sephardic Jewish couple made their marriage vows binding in the absence of an officiating rabbi by carving the Ladino words “PRE DARMOS CASADA” and the date September 15, 1615 on a boulder at Hoopers Bald, North Carolina. Richard Thornton found the record, which may have been between a Spanish man and Indian woman. The words are a formula meaning “Prayer we give.”²³⁹
- 1653. A Tuscarora chief tells Francis Yeardley and a party of visiting Virginians in central North Carolina that a wealthy Spaniard, thirty members

²³⁷ For these and following events, with sources, see Richard L. Thornton, *The Forgotten History of North Georgia* (2016), pp. 100-23. Adds Thornton: “I have yet to meet someone in Northeast Georgia claiming to be Cherokee who has a drop of Native American DNA or even looks Asiatic. They all look like what they are, a mixture of Iberian and Jewish. There are several old-time families near where I live who thought they were Cherokee but turned out to be either Portuguese or Asturian. Last year a lady, who is a direct descendant of Chief Vann and on the rolls of the Cherokee Nation, contacted me. The Vanns, even though considered one of the most prominent Cherokee families, have no Native DNA, except for one branch that intermarried with the Creeks. They were Scottish Sephardic Jews . . .” Personal communication, December 30, 2019.

²³⁸ Thornton cites Ron Duncan-Hart, “World Politics, Illegal Jews, and the Inquisition of Cartagena,” Society for Crypto Judaic Studies.

²³⁹ Richard Thornton, *The Nacoochee Valley, Ancient Crossroads of the Americas* (N.p.: Lulu, 2017), p. 68.

of his family and seven Africans had lived in his village for seven years before moving westward.²⁴⁰

- 1600s-1700s. Jewish entrepreneurs in the Appalachians build the Toe River Valley settlements around the rich gem mines between Asheville, North Carolina and Johnson City, Tennessee, now part of Cherokee National Forest. In the late eighteenth century, the wagon trains carrying the Wataugans to their new homes on the Holsten passed several ancient villages in Southwest Virginia, Western North Carolina and Northeast Tennessee that were inhabited by Spanish-speaking Jews.²⁴¹

- Early 1700s. British Colonial archives record several instances of Cherokees killing Sephardic Jewish men and keeping their women or daughters as concubines.

- 1671. Thomas Wood and companions explore the hinterland of Virginia and encounter numerous “Portugals” (Portuguese settlers).

- 1673. Abraham Wood’s letter (App. A) makes it clear that the Needham and Arthur Expedition ran across substantial numbers of Spaniards, Africans, French and other strange settlements downstream from Tomahitan Town (Coosa, Rome) throughout Creek country.

- 1690. Two English men, James Moore and Maurice Matthews, attempting to prospect for gold in the Nacoochee Valley and northward from there in probably the Andrews Valley in North Carolina are chased off by hostile Indians and men wearing long beards. The latter are presumed to be Jews.²⁴²

- 1690. French engineers and traders map the Little Tennessee River basin and report a “colony of Moors.”²⁴³

- 1715. “On one of the six main boulders of the Track Rock petroglyphs near Brasstown Bald Mountain, Ga., across Track Rock Gap from the Track Rock Terrace Complex, a Jewish girl carved her first name, Liube, and the date, 1715.” The name suggests Ashkenazi Jewish, not Sephardic Jewish background.

²⁴⁰ (Richard Thornton and Marilyn Rae), “Chronology of European Occupancy in the Southern Highlands,” <https://accessgenealogy.com/virginia/chronology-european-occupancy-southern-highlands.htm>; Alexander S. J. Salley, *Narratives of Early Carolina* (New York: Scribner, 1911), p. 27.

²⁴¹ Richard Thornton, personal communication, January 15, 2015.

²⁴² “Chronology of European Occupancy in the Southern Highlands”; Lowell Presnell, *Mines and Minerals of Western North Carolina* (Alexander: WorldComm, 1999), p. 13.

²⁴³ “Chronology of European Occupancy in the Southern Highlands”; “Melungeons: America’s Greatest Cultural Mystery,” Tennessee Online History Classroom, Tennessee Department of Education, Nashville.



Bonding ceremony between daughter of sun chief and victorious snake chief: The bride appears to wear a Star of David.

- 1745. At the behest of the British government, Cherokees entered the Tuckasegee River valley for the first time, now Jackson County, North Carolina, 16 miles from the present-day Cherokee Indian Reservation, and destroyed several villages occupied by men with long beards, who “worshiped a book” (the Torah?), spoke Spanish and lived in houses built out of logs with arched windows.²⁴⁴

- 1770. A tribe called the Bohuron lives in northeast Georgia between Athens and the Nacoochee Valley. They spoke Spanish, and their names were Spanish, Arabic, Hebrew, Turkish and Dutch words. Bohuron seems to be the Arabic and Turkish word for “nobility.”²⁴⁵ In this year, the Bohuron were driven out by the Tallassee Creeks and never heard from again.

²⁴⁴ “Chronology of European Occupancy in the Southern Highlands.”

²⁴⁵ Ibid; N. Brent Kennedy, *The Melungeons*, p. 133.



Mixed Bloods, from left: Col. William Penn Adair, born 1830, New Echota, Ga.; Col. Lewis Downing, Chief of the Cherokee Nation 1867-1872; Samuel Smith, Keetoowah Night Hawk Society, all three photographed by Antonio Shindler, 1868; Elias Cornelius Boudinot, born 1835, Rome, Ga., son of Elias Boudinot and nephew of Stand Watie, photographed by C. M. Bell, about 1874. National Anthropological Archives.

- 1775. James Adair published his landmark book *The History of the American Indians*. His arguments that the Southeastern Indians were descendants of the Lost Ten Tribes of Israel were partly based on information from his half-Chickasaw, half-Jewish wife, “the Indian princess by his side,” while he himself came from a Crypto-Jewish background. The location was White County, Ga., the capital region of the former Apalache kingdom (Chapter 9).²⁴⁶

Some Deer Clan Connections

Adair is one of the most prominent names on the Cherokee rolls. The mixed blood William Penn Adair (1830-1880) traveled as a child on the Trail of Tears and became a Freemason and prominent attorney in Indian Territory. Emmet Starr described him as being “six foot and two inches in height, magnetic, logical and frankly agreeable, the ablest and most brilliant of all Cherokees.”²⁴⁷ James Adair’s son John, to whom many trace back, married Gahoga of the Deer Clan. John Bell, a fellow Scotsman, married a Deer Clan woman in the same district, and his only known child married Charlotte Adair, John and Gahoga’s daughter, also Deer Clan. Nancy Ward’s first husband, Kingfisher, was Deer Clan, as was her grandfather the Algonquian Indian White Owl Raven. We find a lot of within-the-clan and cousin marriage in these half and quarter blood families. Oowatie was the son of Tah-chee (Dutch), of the Paint Clan, and a woman of the Deer Clan. He married Susannah Reece, daughter of Nancy Adair (hence Deer). We see from several of these connections that the clan rules were not strictly

²⁴⁶ On Adair’s Jewish sympathies, see Yates, *Old World Roots*, pp. 86-97.

²⁴⁷ Emmet Starr, *History of the Cherokee Indians and Their Legends and Folk Lore* (Millwood: Kraus Reprint, 1977), p. 264.

observed, since Deer married Deer. Evidently, these families did not consider themselves bound by Cherokee superstitions. In three generations toward the third quarter of the eighteenth century native blood had dwindled to about one-fourth or one-eighth.²⁴⁸

The Ridge/Watie family was typical of mixed Jewish and Muslim lines. Their ancestor Oowatie was born near Rome, Georgia at the old Creek capital, our Tomihitan Town (see Chapter 1 and Appendix A).

Thus, Maj. John Ridge bore a non-Cherokee name (Arabic *Al-wadi*), which has been rendered as "The Ridge." He took the name in translation. Stand Watie preserved the Judeo-Arabic form.

Stand Watie served as principal chief of the Cherokee Nation during the Civil War and shortly thereafter. He had four wives, including Eleanor Looney, and named one son Solon and another Saladin.

Oowatie's father was Tah-chee (1736-1828), a headman whose name is a corruption of "Dutch." Tah-chee was supposedly a child of Attakullakulla and a Moytoy/Beamer family member of the Paint Clan, from whom he must have got his nickname as a Dutchman (Sephardic Jew), much as Sequoyah's father the trader Nathaniel Gist was accounted Dutch.

Maj. John Ridge's son was John Rollin Ridge (1827-1867). A Byronic figure of the Wild West and inventor of California's bandit hero Joaquín Murieta, Ridge told his uncle Stand Watie toward the end of his brief life that he had always wanted to write a hidden history of the Cherokee, "an impartial account of the treatment they have received at the hands of a civilized and Christian race."

Buck Watie, also known as Elias Boudinot, the editor of the Cherokee newspaper, was also a member of this eclectic and brilliant family. His son Elias Cornelius Boudinot, a delegate of the Cherokee Nation to the Confederate States of America and "one of the greatest scoundrels of the Gilded Age," would have been about one-sixteenth Cherokee but does not appear from his portrait to have a drop of Indian blood.²⁴⁹

Seven Cherokee in London

In 1730, a Scots laird from Aberdeen by the name of Alexander Cuming traveled to the Overhill Towns (Otalí) of the Cherokee, threatened to burn down their councilhouse and captured what he later called the Crown of Tanasi, a sort of headdress made from dyed possum or otter fur. Originally planning on bringing back the "king," Moytoy, he persuaded instead seven countrymen, mostly younger Cherokees, to form a delegation to meet George

²⁴⁸ See Starr, *History of the Cherokee Indians*, esp. p. 403. See also George Morrison Bell, *Genealogy of "Old & New Cherokee Indian Families"* (Bartlesville: Watie Bell, 2006) s.v. Bell, Adair and Watie.

²⁴⁹ See Yates, *Old World Roots*, p. 119.

II in London. The Cuming adventure resulted in an unofficial alliance between the Cherokee and English, though the Board of Commissioners ended up giving little credit to him. The treaty was repudiated by the true Cherokee chiefs when the delegation returned. Outraged war parties looted and burned English trading posts on the Georgia and Carolina frontier.

The obscure figure responsible for this fiasco is described by modern-day writers with words like “bizarre,” “madcap” and “eccentric.” One of Sir Alexander’s more audacious schemes was the establishment of a stock company that would settle 300,000 “honest and industrious” European Jewish heads of household among the Cherokee Indians. This white elephant may have been inspired by John Law’s Mississippi Bubble of 1720. Cuming claimed to be the “deliverer of the Jews.” That he himself was a Jew seems likely. “He was called by his mother, a few days before her death, both Jacob and Israel,” according to contemporary news reports.²⁵⁰ Cuming died in debtor’s prison.

If we ask how Cuming even knew of the existence of 300,000 Jews—a fairly accurate estimate of Ashkenazi Jews at the time—some surprising facts emerge. Like many Aberdeen burghers, he spent the first part of his career as a merchant and soldier in Russia and Lithuania. He may have retained connections with eastern Jewry, for “wild as his projects were, some of the most learned Jews seem to have given him several patient hearings on the subject.”

One can infer that Cuming was an Aberdeen Crypto-Jew. The family name comes from the Flemish nobleman Comyns, a knight who accompanied William the Conqueror to England and boasted of being directly descended from Charlemagne. The Cuming clan’s association with Gordons, Sutherlands and Setons underscores its Jewish roots.²⁵¹

While the seven were in London, they were followed closely by the press, who reported they were “all blacks.” They had their portraits done by several artists.²⁵² A popular engraving was made of them by Isaac Basire in the clothes presented to them by King George II.

²⁵⁰ Anonymus, “Sir Alexander Cumming,” *Notes & Queries* 5 (March 20, 1852), pp. 278-79.

²⁵¹ For instance, there was a George Cuming of Lochtervandich in Aberdeenshire in the late 17th century (p. 167). Cuming came from Commynes, one of the barons that accompanied Queen Margaret to Scotland (p. 22). Elizabeth Caldwell Hirschman and Donald N. Yates, *When Scotland Was Jewish: When Scotland Was Jewish: DNA Evidence, Archeology, Analysis of Migrations, and Public and Family Records Show Twelfth Century Semitic Roots* (Jefferson: McFarland, 2007).

²⁵² Alden T. Vaughan, *Transatlantic Encounters: American Indians in Britain, 1500-1776* (Cambridge: Cambridge UP, 2006), pp. 137-50. See also Carolyn Thomas Foreman, *Indians Abroad 1493-1938* (Norman: U of Oklahoma P, 1943) pp. 44-55.



Seven Cherokees in London visiting King George II, August 1730. Left to right, they are named as: Onaconoa, Skalilosken Kettagusta, Kollannah, Oukah Ulah, Tathtowe, Clogoittah and Ukwaneequa. The legend reads: "The above Indian Kings or Chiefs Were brought over from Carolina, by Sr. Alexander Coming Bart. (being the Chiefs of the Cherrokee [sic] Indians) to enter into Articles of Friendship and Commerce with his Majesty. As soon as they arriv'd they were conducted to Windsor, & were present at the Installation of Prince William & the Ld. Chesterfield. The Pomp & Splendour of the Court, and ye Grandeur, not only of the Ceremony as well of the Place was what Struck them with infinite Surprize and Wonder. They were handsomely entertain'd at his Majesty's Charge, & Cloath'd with These Habits out of ye Royal Wardrobe. When the Court left Windsor they were brought to Town and proper Lodgings & Attendance provided for them near Covent Garden. They were entertain'd at all ye Publck Diversions of the Town, and carried to all Places of Note & Curiosity. They were remarkably Strict in their Probity and Morality. Their Behaviour easy & courteous; and their Gratitude to his Majesty was often express'd in a publick Manner, for ye many Favours they receiv'd. On Monday Sept. 7. 1730. Articles of Friendship and Commerce were accordingly propos'd to them by ye Ld. Commissioners for Trade and Plantations, wch. were agreed on Two Days after, viz. on ye 9th. at Whitehall, and sign'd on ye Part of their Lordships by Alured Popple Esqr. upon wch. Ketagustah after a Short Speech, in Complement to his Majesty, Concluded by laying down his Feathers upon ye Table & said; This is our

Way of Talking, wch. is ye same Thing to us, as yr Letters in ye Book are to you; and to you, Beloved Men, we deliver these Feathers in Confirmation of all that we have said. NB The marks in their faces & bodyes are tokens of Victory. © The Trustees of the British Museum.

One of the seven, Uku-u-ne-ka (White Owl), far right, is no other than Attakullakulla ("leaning wood"?),²⁵³ age about 30, who later became supreme peace chief of the Cherokee 1760-1775.²⁵⁴ We draw attention to him because like others we are going to focus on briefly, Attakullakulla is clearly not a Cherokee by birth nor does he satisfy the usual stereotypes. Reportedly he was a Mishawaka Algonquian Indian slave adopted into the Moytoy family and assigned to the Wolf Clan. The Quaker naturalist Bartram described him as "a man of remarkably small stature, slender and of a delicate frame, the only instance I saw in the [Cherokee] Nation; but he is a man of superior abilities." In later life, Attakullakulla often mentioned his trip to England and offered to go back and see "the Great King George."

Before going too much farther, we should say that James Hicks is not without his critics. Kathie Forbes in a review from 2018 had this to say:

James R. Hicks set out to update and document all the individuals in Emmet Starr's *Old Cherokee Families*²⁵⁵ genealogies, originally compiled between 1890-1920. Hicks was assisted by Jerry Clark, a Cherokee citizen and archivist who worked at the National Archives. Hicks and Clark correlated information from Dawes Commission applications, Eastern Cherokee applications, Baker Roll applications, Cherokee censuses, payment rolls, and numerous other records. There is a wealth of information for Cherokee born in the 19th century and Hicks' trees can be a helpful resource for finding people in the many records. Hicks stopped working on this project about 2005.

Unfortunately, Hicks decided to add to Starr's families individuals

²⁵³ One theory on the origin of his name is that his father (or adoptive father) was a carpenter or surnamed Carpenter, perhaps Trader Tom Carpenter, who has sometimes been equated with Moytoy II. The latter was the son of Moytoy I. Other commentators allegorize the name and emphasize Attakullakulla's skills at crafting treaties and joining pieces together. Curiously, James Beamor, believed to be the same as the original Moytoy, was a member of the joiners or carpenters guild in England and South Carolina.

²⁵⁴ James C. Kelly, "Notable Persons in Cherokee History: Attakullakulla," *Journal of Cherokee Studies* 1 (1978), pp. 2-34.

²⁵⁵ Emmet Starr and Jack D. Baker, *Old Cherokee Families: Notes of Dr. Emmet Starr*, 3 vols. (Bartlesville: Baker Publishing, 1987). A reworking of Starr's previous work, *History of the Cherokee Indians and Their Legends and Folk Lore*, originally published in Oklahoma City by Warden, 1921.

from the 18th and 17th centuries for whom there is little to no documentation of any kind. These people are only documented in colonial records and personal recollections of white men who lived with, traded with, fought with, or otherwise interacted with the Cherokee. These are historical records, not genealogical records.

Hicks theorized that most of the prominent Cherokee leaders were members of one family. He created a lineage, without any proof, to support that theory just as others have created fictional trees leading back to European royalty.

Because much of the Hicks information is documented and accurate, people assume that it all is.

Jerry L. Clark, a Texan with Oklahoma parents, was employed more than thirty years with the National Archives and Records Administration in Washington, DC. He has left many valuable posts on genealogy forums on individual families as well as summary remarks on various rolls.

Tathtowe (**Tistoe**) is the tall figure with dangling sidelocks; he is remembered as the fifth to join Cumings' party in 1730.²⁵⁶ Hicks identifies him as Willenawah, or Great Eagle, of Echota [Chota in Nickajack/Nagoochee in North Georgia] or else of Tanassee, another son of Moytoy.²⁵⁷ The father may not be correct. We encountered his type in Chapter 8, "Croatan Indians and Others," and it may be posited that he was descended from Croatian or Venetian Jewish antecedents. Later we find him in Tanassee, a colony of Apalache Chota/Nacoochee: "Tifftoya of Tanassee (commonly called Willeeneewa) says he has been a head man this six years." The Cherokee title Tistoe originally distinguished an official responsible for smudging or producing the sacrificial smoke in the assembly house. It was later glossed as "firemaker": The ornate bow Tistoe displays may have been for fire-making purposes. Today Tistoe refers to Santa Claus, bringer of firecrackers during holidays. As shown by the form Tifftoya, the source is Greek *typho* "to raise smoke, sacrifice." He is one of four of the seven who clearly wears sidelocks. Another is **Clogoitah** (Gun Carrier) of Tanasi, the second figure from right. He was supposedly from Tanassee, too, fourth to join Cumings' party.²⁵⁸

Both Kolanah of Tellico (third from left) and **Ounakannowie** (far left) also have sidelocks. The latter was from an unidentified town, while the former was the official war chief (The Raven) serving at Tellico, the supposed

²⁵⁶ On Tistoe, William O. Steele, *The Cherokee Crown of Tannassy* (Winston-Salem: Blair, 1977), p. 80.

²⁵⁷ *The Colonial Records of South Carolina, Documents Relating to Indian Affairs, 1750-1754*, p. 100; Talk of the Head Men of Chotee and Tanacy (SCIB2-100) August 9, 1751.

²⁵⁸ On Clogoitah, Steele, p. 79.

Cherokee capital. If sidelocks are not an invention of the painter or printmaker, they are likely signs that tribal Cherokees coming from both Upper and Middle Towns at this historical moment followed the Orthodox Jewish practice of wearing curled sidelocks in front of the ears (*payot*), based on the injunction of the Torah and Talmud in Leviticus 19:27.

The Raven of Tellico (third from left) has a muscular body not typical of American Indians. His build is more like black slaves or Europeans. Cherokee historian Brent Cox says he was the brother of Quatie of the Moytoy family, that is, the brother-in-law of Moytoy, and married Nancy, who was "one-half white." It was unusual at that time for an Indian male to marry a white or part-white woman. The inference is that he also bore non-Indian genes. There could have been African ancestry in both his parents' makeup. The names Quatie (Patty) and Nancy (Nanheyi), moreover, are not original Cherokee names.

The Raven is clearly **Oconostota**, who often went by the nickname Great Warrior.²⁵⁹ A descendant, Narcissa Owen, vouched for the fact Oconostota was part of the 1730 delegation although not under his true name, rather a title. Quatie later married Jacob the Conjuror, of Settico, previously of Tassetchee, another player in the Cuming mission, although he did not go on the trip to England. Jacob, like Oconostota, was almost certainly mixed, too, since he bears an English, originally Hebrew name.

Skalilosken Kittagusta. Skalilosken is another high title, meaning "speaker." This figure often stood on one side of the principal chief while the war chief (Raven) stood on the other. The name, again, seems to be taken from the Greek. Brent Cox says of this member of the party: "Kiachatalee: He was from Nickajack [Nacoochee, capital of Apalache]. Name also spelled Kittegiska and Kitegisky, which means 'he shot two.' A seceding headman in 1777. He was Tom Tunbridge's step-son, and of French Cherokee descent. Went to peace talk with Governor William Blount in 1792. Killed at Buchanan's Station on 30 September 1792."

This leaves the head of the delegation, **Oukah Ulah**, said to mean "Heir apparent, or King to be." Notice he wears around his neck the same emblem of state as Speaker Twokiller, a kind of saltire, perhaps a Masonic or Templar symbol. We might observe also that his facial scarification recalls the five-feather symbolism of the Stony Clan (chapter 11). Evidently they were both from Tassetchee (wherever that was). The high chief of both the Cherokee and Hopi was termed Owl (*uku, mongwi*)—possibly in memory of their Greek origins. The Athenians venerated Athena, whose mascot was the owl. Most Indian tribes regard the owl as a bird of ill omen. About this central figure absolutely nothing is known except he was no longer alive in 1755, when Attakullakulla told officials he was the only one of the seven who went to

²⁵⁹ James C. Kelly, "Oconostota," *Journal of Cherokee Studies* 3/4 (1978), pp. 221–38.

England still alive. Certain genealogy enthusiasts have made him into another member of the Moytoy family.

Greek	Meaning	Cherokee	Meaning
tynchana	things that befall	tikano	history
etheloikeoi	volunteer settlers	eshelokee	Cherokee; original people
gennadas	noble	kanat(i)	doctor, hunter
huios Dios	Son of Zeus (Herakles)	Su-too Jee	mythic strong man
kakotechneo	base arts, perjury, fraud	kaktunta	taboo regulation
kanon	straight-edge used by athletes	kanuga	scraper used by ballplayers
karanos	a chief	Koranu	war chief, Raven
kateis	assembly	cahtiyis	assembly house
kerux	herald	skarirosken	speaker, herald
mona	stopping place, way-station	mona	land where the Elohi tarried
neika	contest	anetcha	ballplay
ouktenna	one not killed	Uktena	dragon or serpent
oulountata	declared healthy	oolungtsata	divining crystal for health
skia	ghost, shade	atchina	ghost; cedar
stix	abominable	Stichi	name of dangerous serpent
tanawa	astronomical instrument	Tchlanua	Great Hawk
(hoi en) telei	those in authority	tilihi	brave, warrior
theatas	spectator in a play	tetchata	playful Cherokee fairy
theatron	theater, assembly	tetchanun	ceremonial enclosure
Thrax	Thracian	tchaskiri	sorcerer, Stone-Clad
typho	raise a smoke, make sacrifice	Tathtowe	ceremonial title; firecracker (smoke) bringer (Santa Claus)

Greek words in Cherokee.



Attakullakulla, half white, half Algonquian Indian.



Tistoe/Tifftoya (Willenawah, or Great Eagle), half white or more, perhaps Croatian.



Clogoitah or Gun Carrier of Tanasi, unknown admixture.



The Raven (Oconostota, abt. 1710 – aft. 1808), triracial.



Ounakannowie (White Deer), unidentified.



Skalilosken Kittagusta (Twokiller, Speaker). "Tom Tunbridge's stepson," from Nacoochee, of French descent.



Oukah Ulah. His parents and origins are not known for sure, but he must also have come from Apalache capital of Melilot in the Nacoochee Valley and have been at least half white.

The Moytoy connection leads us to John Beamer, a French Huguenot of Iberian Jewish background fleeing from the Spanish Inquisition. The Sephardic surname was Beamor in English records, in French Benamour, in Spanish Benamor. Variants are Benamou, Ben Hammo, Ben Ammou, Benamu and Ben Hamu. It is an example of a false patronymic surname, originally formed from *ben* “son of” and the Arabic word for “life.”²⁶⁰ This was a widespread, ancient, even illustrious family, famous for their business interests, scholarship, devotion and court influence. They had branches in Meknes (Morocco), Gibraltar, Lisbon, Madrid, Jerusalem, Saïda (Sidon), London, Paris and Amsterdam.

John Beamer came to the Carolina colony with the first founders of Charles Town (1670). He met Quatie (Patty) in 1699. He was thus one of the first white men, along with Alexander Dougherty and Joseph Cooper, to intermarry with the Cherokee. She was his Indian wife. He had a series of white wives back in the settlements, one of them the daughter of the governor. On the frontier he received the name Beaver, Cherokee Amadohiyi, English Moytoy. Brent Cox regards this as a clerical error but why should we not take it at face value? One meaning of the word is “beaver,” another is “mariner.” John Beamer’s grandson, Thomas Beamer, was called a Mustee, proof of some degree of African blood. Derived from Mestizo, this term is confined to admixtures of the Indian and Negro races. In the Beamer-Moytoy family, then, we can trace—genealogically and pictorially—a tri-racial mixture. The white constituent is Jewish.

By the year 1730, there was a significant degree of admixture among the Cherokee. The potpourri included French, English, Portuguese, Spanish, Moroccan, Scottish, Irish, Dutch, Armenian, Turkish, African and Jewish strains. All of these nationalities crop up in the autosomal results of Cherokee descendants. This admixture appears to be concentrated in the ruling families at the former Apalache capital of Melilot in Nacoochee Valley, which had previously received strong French Huguenot, Portuguese, English, Irish, Templar and Croatian influences. A sign of the true origins of the “Cherokee” hierarchy is the birthplace of the grandfather of Charles Hicks’ first wife, Chief Tah-chee Broom “Old Tassel” Corntassel. He was born about 1702 at the old Apalache town of Tamali on the Flint River, now Worth County, Georgia, near Albany. Supposedly, the original Native American line was Chontal Maya. He died, murdered in Virginia, in 1788.²⁶¹ The name Tah-chee (Dutch) shows us that Chief Broom on the paternal side was another Jewish trader reinventing himself as an Indian chief, just like Moytoy. Could his name originally have been Blum?

There are many connections between Judaism, Freemasonry and the

²⁶⁰ *Dictionary of Sephardic Surnames*, p. 198.

²⁶¹ Personal communication, Richard Thornton, April 12, 2020.

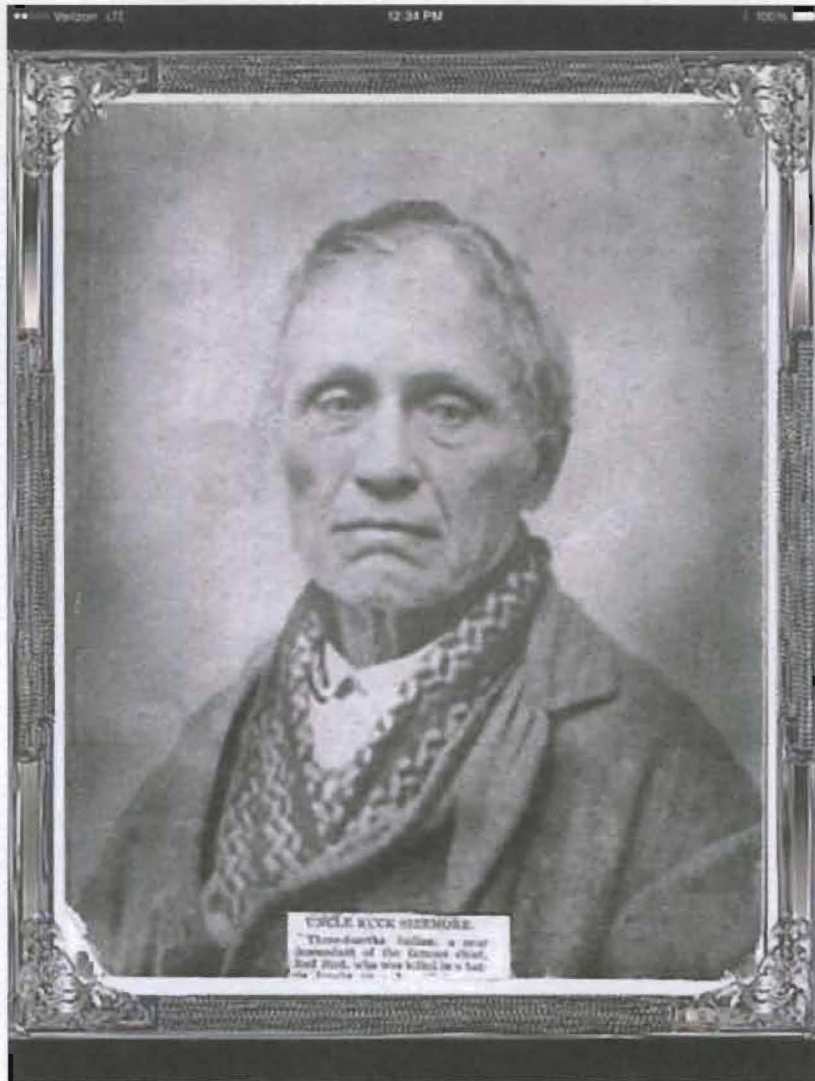
Cherokee. The name Looney, from Spanish-Portuguese Luna,²⁶² in Hebrew Yareakh “moon,” was borne by more than one Cherokee chief. The admixed chief Black Fox, 1805–1811, also known as Henry White and called by Washington “the Cherokee king,” came from Eustanali and had his seat in Creek Path on Sand Mountain in Northern Alabama. His sister married John Looney, a Cumberland pioneer whose forebears entered the Colonies through Pennsylvania from the Isle of Man. His nephew was Chief John Looney, who signed the Act of Union between Eastern and Western Cherokees in 1839. William Webber, also called Redheaded Will, was the son of a British officer named Webber and Cherokee woman who was the mother also of Ostenaco, a Cherokee chief painted by Sir Joshua Reynolds in 1762 when he visited England. Ostenaco’s portrait shows him with the Maltese cross of a field marshal’s rank in the Order of St. John or Hospitallers. He was born at Tamali (Tomotley) as was also Chief Broom. Recall from Chapter 9 that the Order of St. John administered several colonies in the New World and was once in charge of emigration in the various provinces of the Apalaches.



Sephardic looks: Moses Looney. Courtesy Wanda Looney Buss.

²⁶² *Dictionary of Sephardic Surnames*, p. 314; Hirschman and Yates (2012), pp. 34, 35, 112, 137, 187.

All these Jewish Indian chiefs, as they might be termed, were related to Blackheaded Cooper, recorded as a Chickamauga chief. The Webbers intermarried with the Vanns, originally New York merchants. Sarah Webber married John Brown, another mercantile family. Chief Will's daughter Betsy Webber married Chief John Looney. Their daughter Eliza Abigail Looney married Daniel Rattling Gourd. Another daughter, Eleanor, married Gen. Elias (Stand) Watie, whose family, as we have seen, openly followed the ways of Islam. Yet another daughter, Rachel, married John Nave, grandson of Daniel Ross and Mary McDonald, parents of Chief John Ross. Wataugan leader John Looney's son by his Indian wife was Moses Looney, who married Mary Guest/Gist, the granddaughter of Sequoyah's father, Nathaniel Gist (see next chapter). Moses pursued warfare until the Cherokee were completely defeated, then settled down on a plantation in Lawrence County, Alabama, where he died in 1855. In a rare print preserved by family members from the earliest days of photography, he is shown in Masonic regalia.



Russell Ruck Sizemore, last known successor to medicine man Dick Justice among the Chickamaugans.

And what about Aaron Brock or Chief Red Bird (d. 1797)? Testing of the Y chromosome DNA type of a male claiming direct descent from Aaron Brock revealed in 2010 that he carried J12f2.1+, an ancient form of the Cohen haplotype, the genetic signature of high- priests going back to the Jewish patriarch Aaron.²⁶³

There is a Jewish Indian connection with the Sizemores. One branch of the Sizemores carries male DNA of the Q3 lineage, a verified American Indian type. Another line of descendants is R1b, even though all genealogies go back to a single Sizemore (Sismar) family from England in the early seventeenth century. Ruck Sizemore (1801-1883) was in reality a Brock (Hebrew Baruch). His male haplotype must have been J12f2.1+, the lineage of Old Testament priests. He took his mother Rhoda Sizemore's last name. For his genealogy, see App. B.VII.

The very mention of the name Sizemore is enough to make genealogists break out into hives. It is one of the few cases of Indian descent being claimed through the male line, by surname. The multi-volume series *Cherokee By Blood* documents this story. Vol. 1, page 171 bears the testimony of Whitetop Chief William H. Blevins:

The word 'Chief' in my application, means that I am chief of the White Top Band of Cherokee Indians, an organization of the principal Cherokee Indians living about White Top, and was perfected about ten years ago. We organized so as to demand our rights in a body. We thought we had not been getting them before. In 1896, we wanted to go to the Indian Territory, and organized for that purpose. They were all Sizemore descendants. No one else was allowed to become a member if it was known. I have read the Decree of the Supreme Court of the United States referred to in my application, and have it at home. My father, Armstrong Blevins, I do not think, was a party to the treaty of 1836 and 1846. I am putting my own interpretation on the decree.

Such a position turned the tables on federal Indian policy by focusing on patrilineal rather than matrilineal rights. Sizemores and Blevinses filled three volumes of the Eastern Cherokee Applications! Having a Sizemore or Blevins in your family tree was the kiss of death as far as Cherokee and federal officials were concerned.²⁶⁴

²⁶³ M.F. Hammer et al, "Extended Y Chromosome Haplotypes Resolve Multiple and Unique Lineages of the Jewish Priesthood," *Human Genetics* 126 (2009), pp. 707-17. Cf. Yates (2012), p. 129.

²⁶⁴ Yates and Yates, *Cherokee DNA Studies* (2014), pp. 9, 46, 145, 148. Blevins is an old British surname possibly meaning "Son of Levin"; see Elizabeth Caldwell Hirschman and Donald N. Yates, *The Early Jews and Muslims of England and Wales: A Genetic and Genealogical History* (Jefferson: McFarland, 2014), pp. 128, 215 (n. 41). Like

In the next and final chapter we will see how the Beamers, Broom, Hicks and kindred figures in trade and frontier politics created a ruling elite among the so-called Civilized Tribes of the Southern Highlands.



Outacite, or Mankiller, or Ostenaco, born about 1710 (?), etching after painting by Sir Joshua Reynolds in London, 1762. ID 01613300408. If Moses Looney evokes Sephardic Jewish looks among the Cherokee, Ostenaco resembles Ashkenazi Jews. Note Maltese cross tattoo on neck and five Latin crosses on neckpiece, relics of the Christian king of the Apalachites and Knights Hospitallers colonies in the Caribbean. © The Trustees of the British Museum.

Wallen, Boone and Cooper, it is a Longhunter Name. The best genealogy reports for these First Families of Tennessee who often intermarried with the Overhill Cherokee were compiled by Charles E. Austin and Bill Emmett, "Adkins, Anderson, Atkins, Austin, Blevins, Henry and Montgomery" (last updated May 16, 2006): <https://www.genealogy.com/ftm/a/u/s/Charles-Edwin-Austin-Tennessee/index.html>. On Cherokee connections, see also Les Blevins, *The Longhunters: A Report on the History and Family of William Blevins* (Bloomington: Xlibris, 2012).