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11 THE INVENTION OF THE CHEROKEE PEOPLE

Nice contradiction between fact and fact

Will make the whole read human and exact.

—Robert Graves, “The Devil’s Advice to Story-tellers”

Historians claim the Cherokee people are tens of thousands of years old. They deny the Cherokee included any original pre-Columbian admixture that was not Asiatic and Amerindian. They assert that the tribal name Tsalagi (pronounced Tchah-lah-kee) is as old as their language, and that it is descended from a Proto-Iroquoian language that also branched into Mohawk. The tribe never spoke any other language or lived in any other place in recent times but the Appalachian region, from which they were forcibly removed on a Trail of Tears to Oklahoma. Cherokee officials vehemently reject any Jewish or African roots. To purge their rolls of African ancestry in 2007, Cherokee Nation enrollees voted overwhelmingly to strip 2,800 Freedmen of their membership, defining tribal citizenship as “by blood.” They do not believe they are related to other North American or South American groups such as the Lenape, Creek, Mexican, Maya or Peruvian Indians. They regard their “citizens” as a nation within a nation, the true heirs of 40,000 square miles of territory in the Middle Atlantic and Southern states, from Kentucky to Georgia, which British and American authorities took away from them between 1720 and 1836.²⁶⁵ Cherokee people miraculously

²⁶⁵ Charles Royce, *The Cherokee Nation of Indians*, intro. by Richard Mack Bettis with large map of cessions (Chicago: Aldine, 1975). Rogers and Rogers, *A Brief History of the Cherokees 1540-1906* (1986 & 1988) says: “The Cherokee Nation’s hunting territory was approximately 40,000 sq. miles of the southern Alleghenies (today: SW Virginia,

persisted and stoically survived under a unique continuity of leadership and traditional culture from thousands of years ago down to the present day.

We used to call this version of Cherokee history a polite fiction. If nothing else it is elitist history. Richard Thornton, a Creek architect and archeologist, has assembled a whole dossier against it. We won't rehearse his evidence and arguments here.²⁶⁶ But the official Cherokee version of things has of late gone beyond harmless make-believe. It has reached the realm of the dangerously delusional. This is the reason why so many Cherokee descendants today are disappointed by their DNA results and sometimes angry about them. Public history and truth have been poisoned by agendas. Let's look at one flagrant example.

Was Sequoyah Even Cherokee?

In a major article in a leading American anthropological journal,²⁶⁷ one reads that Sequoyah was a "Cherokee scholar, artist, and inventor...born in the heart of the Cherokee heartland in East Tennessee in the eighteenth century...[who] sometime in the first quarter of the nineteenth century...developed an entirely new writing system for the Cherokee language." The startling invention was "intelligible only to Cherokee speakers...literacy became widespread... [and] facing forced removal from their ancestral homelands by the United States government, the Cherokee Syllabary was immediately a source of pride and cohesiveness.... For Cherokees, Sequoyah became a symbol of their unity and perseverance as they faced the Trail of Tears and the suffering and indignities that followed...From that time until the present day, Sequoyah has been revered as a giant of Cherokee innovation, intellectual achievement, and cultural identity."

The creative thinktank for this Disney version of Cherokee history includes "an Anglo-American archaeologist (Simek), a Cherokee scholar of tribal history (Reed) and a Cherokee language specialist (Belt)... [who] worked extensively with United States Forest Service archaeologists." They

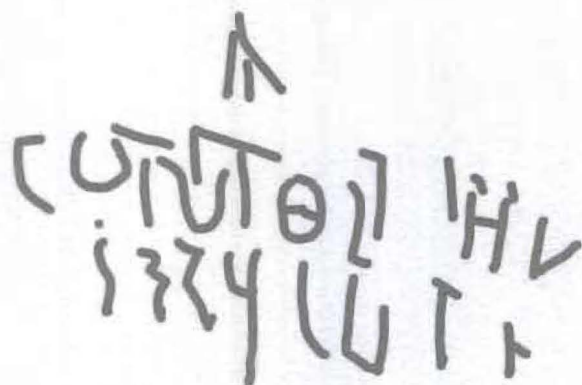
western North and South Carolina, Tennessee, northern Georgia, and the northeastern tip of Alabama"); see <http://www.innernet.org/tsalagi/background.html>.

²⁶⁶ See esp. (Richard Thornton and Marilyn Rae), "Chronology of European Occupancy in the Southern Highlands," <https://accessgenealogy.com/virginia/chronology-european-occupancy-southern-highlands.htm>, and Richard L. Thornton, *The Forgotten History of North Georgia* (2016).

²⁶⁷ Jan F. Simek, Beau Duke Carroll, Julie Reed, Alan Cressler, Tom Belt, Wayna Adams and Mary White, "The Red Bird River Shelter (15CY52) Revisited: The Archaeology of the Cherokee Syllabary and of Sequoyah in Kentucky," *American Antiquity* 84/2 (2019), pp 302-16.

all revisited a 2011 article about the Red Bird River inscriptions published in “the prestigious archaeological journal *Antiquity*” by Rex Weeks and Ken Tankersley titled “Talking Leaves and Rocks That Teach: The Archaeological Discovery of Sequoyah’s Oldest Written Record” (85/329.). Yet Weeks and Tankersley were not correct to begin with about the site (15CY52). Embarrassingly, the New York Times had trumpeted news that an early draft of Sequoyah’s ground-breaking syllabary had been spotted outside a cave in Kentucky. But Red Bird wasn’t even Cherokee (see page 285). Woops!

In the new article, the University of Tennessee/Western Carolina University/Eastern Band of Cherokee Indians/National Forest team reassessed the Red Bird cave inscriptions and asserted they could not be those made by Sequoyah. They were not in the Cherokee language or writing system anyway. They are “Euro-American signatures overlying an important but very damaged set of much older pre-contact Native American line-and-groove petroglyphs”(p. 303). The evidence “has never been completely described in print,” they say, but “we do not believe [it] supports the notion that Sequoyah had white relatives in Kentucky whom he visited there at the time required for him to have authored those petroglyphs.” Woops again.



Red Bird Cave entrance inscriptions. Courtesy Phyllis and Billy Starnes.

As Richard Thornton points out, the Cherokees had very little presence in Kentucky after the American Revolution. They occupied only some small villages in the extreme southeastern corner prior to American Independence. A 1715 map by John and Richard Beresford mentioning the Cherokees is the last one to show them living in present-day Kentucky and Virginia. The land that they ceded first to the Transylvania Company and later to the United States was never theirs to give away. It belonged to the Chickasaw and Shawnee. Until 1785 what is now northeast Alabama and the portion of northwest Georgia north of the Coosa and Coosawattee Rivers was Chickasaw Territory and in the state of Georgia. The first official map of the State of Georgia in 1785 proves this. Principal Chief Pathkiller established what he thought would be the Cherokee capital at Turkeytown (now Alabama) in the mid-1790s. The village was founded in 1788 by Chief Little

Turkey as a refuge for non-hostile Cherokees during the Chickamauga-Cherokee War. Until then there were very few Cherokees living in either northeast Alabama or Kentucky. Pathkiller was told about an agreement between George Washington and Georgia in which Georgia was promised that the Cherokees would be out of the present boundaries of Georgia by 1805.

In 2020, two of the scholars involved, Tankersley and Weeks, insisted on the inscribed letters being in the Cherokee syllabary, inspired by Sequoyah's invention. But the original authors of the *American Antiquity* article stuck to their guns and claimed, "The petroglyphs are clearly not symbols present in any version of the Cherokee Syllabary."²⁶⁸ No one seemed to think (as in the words of a popular song), "Nobody's right because everybody's wrong."

Before *American Antiquity's* story of the Cherokee syllabary is "wikified," and Sequoyah becomes enshrined as a "scholar, artist, inventor and intellectual" (he already has a classically garbed statue in the U.S. Capitol), everyone needs to take a deep breath and stop inhaling whatever they are inhaling. *Tell Them They Lie*, by Traveller Bird (Los Angeles: Westernlore, 1971) poked holes in the Sequoyah myth many years ago. The author, a descendant of Sequoyah, presented an alternative history of the syllabary, one favorably reviewed in the *American Indian Quarterly*.²⁶⁹

Harvard professor Barry Fell thought the Cherokee syllabary a Bronze Age, East Mediterranean writing system and went so far as to term it Linear C,²⁷⁰ and the epigrapher Gloria Farley recognized and reported an early instance of it in the Possum Creek Stone, now in the permanent collection of the Kerr Museum in Poteau, Oklahoma.

Possum Creek Inscription

"It was first reported to me in January 1975," wrote Farley, "by Elaine Flud and her friend Jeanna James, who had slipped and fallen over it near the creek bed." She continued:

It lay at the edge of the old main channel of Possum Creek, a tributary to Brazeal Creek, the Poteau River and the Arkansas River, near the town of Calhoun. . . . The Possum Creek stone is pecked with four eroded symbols, 3½ to 6 inches tall. They are in a straight line and have mostly curved lines, which is not typical of most [New World prehistoric]

²⁶⁸ Jan F. Simek et al, "There Is No Cherokee Syllabary at Red Bird Shelter (15CY52): Reply to Tankersley and Weeks," *American Antiquity* 85/2 (2020), pp. 388-91.

²⁶⁹ Susan Kalter, "America's Histories' Revisited," *American Indian Quarterly* 25 (2001), pp. 329-62.

²⁷⁰ "The Minoan Language – Linear A Decipherment," *Epigraphic Society Occasional Publications* 4 (1977), pp. 1-54.

inscriptions. The flat stone measures 5 feet long, 30 inches wide, about 5 inches thick, and weighs about 300 pounds.”²⁷¹

Farley’s essay on the Possum Creek stone forms a chapter in her book *In Plain Sight*, vol. II, forthcoming from her executor Bart Torbert. Farley died March 18, 2006. There are no Greek or Cherokee inscriptions in her first volume.²⁷²

The four-character inscription on the Possum Creek stone is apparently the legend on a large pedestal. It was read as ancient Greek, transliterated and translated by me (Donald Yates) in consultation with Brian Wilkes, a Cherokee language instructor, and says, HO-NI-KA-SA, “This is the one who has taken the prize of victory.”²⁷³ The winners in Greek athletic contests were crowned on such platforms, and the ceremonial approach-ways leading to shrines and sports arenas were lined with statues of former champions standing atop such bases.²⁷⁴ The method of inscribing the symbols by pecking would seem to point to production by indigenous inhabitants in the immediate locale. Such a 300 pound artifact could not have traveled very far. It would have taken a team of men to lift or put it into place. These were not casual visitors to prehistoric Oklahoma.

The Greek word *nikao* “conquer, win” appears in the name of the athletic shoe brand Nike and the Hellenistic statue of the Greek goddess of Victory called the Nike of Samothrace. If our interpretation is correct, it also survives in a host of modern Cherokee language derivations, including *anetcha* “contest, ballplay” (Yates 2012, p. 23), the phrase *nikohilunb* “he’s playing ball” and place-names like Nikasi (“ball-ground”). Compare Greek *teatron* “theater, assembly” with Cherokee *tetchanun* “ceremonial enclosure” and Greek *kanon* “scraper” to Cherokee *kanuga* “scraper.”²⁷⁵

²⁷¹ Gloria Farley, *In Plain Sight*, vol. II (unpublished manuscript in care of Bart Torbert).

²⁷² Gloria Farley, *In Plain Sight: Old World Records in Ancient America* (Golden: Gloria Farley Publications, 2007).

²⁷³ Donald N. Yates, *Old World Roots of the Cherokee* (Jefferson: McFarland, 2012), p. 131.

²⁷⁴ For similar wording on vases and stone, see Panos Valavanis, trans. Dr. David Hardy, foreword by Sir John Boardman, *Games and Sanctuaries in Ancient Greece: Olympia, Delphi, Isthmia, Nemea, Athens* (Los Angeles: J. Paul Getty Museum: 2004), 110, 126, 146, 374.

²⁷⁵ On Cherokee ballplay as an analog to the sports of classical antiquity, see David Sansone, *Greek Athletics and the Genesis of Sport* (Los Angeles: University of California Press, 1992), pp. 50-59, and Yates, *Old World Roots*, pp. 83-4.



- a. ᵐ ᵒ ᵑ ᵒ:
 b. HO NI KA SA!
 c. ᵐ ᵒ ᵑ ᵒ:
 d. Ὀ ΝΙ ΚΑ ΣΑ!
 e. THE VICTOR

POSSUM CREEK STONE in Kerr Museum, Poteau, Oklahoma: a) transcribed into modern Cherokee font characters, b) transliterated into phonetic values, c) as photographed by Gloria Farley (see above), d) translated into ancient Greek, e) translated from Greek into English.

There are also old, if not ancient, inscriptions in the Cherokee syllabary in North Carolina,²⁷⁶ and a new sample of Cherokee, clearly historical-era, came to light recently in north Alabama.²⁷⁷

The Red Bird Cave “petroglyph” is actually neither an example of

²⁷⁶ R. B. Myers and photograph in “Tanith in N.C.,” *Epigraphic Society Occasional Publications* 18 (1989), p. 259.

²⁷⁷ Beau Duke Carroll et al, “Talking Stones: Cherokee Syllabary in Manitou Cave, Alabama,” *Antiquity* 93/368, April 2019.

Cherokee writing nor an instance of “Euro-American” nineteenth-century graffiti. The upper half is an inscription in ancient Greek letters and language (read from left to right) and the lower line, much more deeply incised and ostensibly older, is in the Hebrew language and alphabet (read from right to left). About the former, Klaus Hallof, a German epigrapher, who heads a world-heritage project at the Berlin Academy of Sciences to publish all the inscriptions of ancient Greece (*Inscriptiones Graecae*, IG, since 1827), first identified the upper part as Greek. “We think we can discern the word TOPOS,” he wrote to us in 2007. “That suits the context extremely well in that it means, ‘This is the place of...’ It would be expected that there would also be a name above TOPOS in the genitive case. TOPOS inscriptions are a widespread occurrence in Greek epigraphy. According to the letter forms (sigma has the form [σ]), the inscription belongs in high or late Augustan times, i.e. 2nd-3rd century after Christ.”²⁷⁸

Possibly, the upper Greek portion is a calque of the lower Hebrew (or vice versa). If this is the case, it was made by Greek-speaking, Greek-educated people who also knew Hebrew—a perfect description of Jews from Hellenistic times to Late Antiquity. The time frame is the same as the Bat Creek Stone, an inscription found beneath the head of a skeleton in an Adena mound, since 2010 claimed as a Jewish monument of Cherokee history by the tribal government of the Eastern Band of Cherokee Indians.²⁷⁹ The Red Bird rock-group includes other Greek inscriptions as well as Old Arabic, American Ogam (i.e. without vowels) and South Semitic alphabets. The surrounding region is notable for the heavily trafficked trail running through it called the Great Warrior Path. The locale is marked by a thick sampling of many different cultures through time.

According to Bird, the Cherokee writing system was used by the Cherokee since 1483 and before. The Sequoyah family apparently preserved a cache of documents. “The ‘source’ of what I have written comes from more than six hundred documents written by George Guess [a variant spelling of Gist and Guest] himself on thick ruled ledger books, small leather-bound note books, scraps of paper, edges of early eighteenth and nineteenth century newspapers, white buckskin, corn shuck paper, and mulberry and cedar bark. It comes from the mass of writings by his children, grandchildren, and great grandchildren.”²⁸⁰ These samples were evidently in the cursive, or miniscule, version of the syllabary. There was also a majuscule form used for epigraphy

²⁷⁸ Yates, *Old World Roots*, p. 130.

²⁷⁹ J. Huston McCulloch, *The Bat Creek Stone*, 2004 (2010) publication available online at <https://www.asc.ohio-state.edu/mcculloch.2/arch/batcrk.html>. Donald N. Yates and Teresa A. Yates, *Cherokee DNA Studies: Real People Who Proved the Geneticists Wrong* (Phoenix: Panther’s Lodge, 2014), p. 82.

²⁸⁰ Traveller Bird, p. 143.

(as in the Possum Creek Stone) and printing (as in the publications produced at New Echota). The story goes that Sequoyah, also known as George Gist, attacked the problem by trying first to develop a sign to represent a whole sentence, then a whole word, and finally parts of words. When he demonstrated how his young daughter could recognize the syllabic signs to George Lowrey one day, the latter exclaimed, "Yoh! It sounds like the Creek language." Lowrey's remark about the Creek language is mystifying, to say the least.

The one time when Sequoyah's name appeared in a national mainstream magazine in Cherokee characters it was misspelled. The reason, according to Cherokee language teacher and United Keetoowah Band chief George Wickliffe, is that the famous figure's name is pronounced with an initial *-es* or *-is* sound.²⁸¹ A more accurate transcription than Si-quo-ya is Essiquoya. Such a spelling casts doubt on the often-cited etymology from *sigua* 'pig'. Analogous is Issaqueena, the name of a chief's daughter who befriends the first English settlers near Keowee-Town in South Carolina. An "Essiquoya-signed syllabary" is included in the collection of the Gilcrease Museum in Tulsa.²⁸²

Essiquoya and Issaqueena point to origins in areas where Apalache, Catawba, Spanish and Creek languages were spoken. Sequoyah's name could have been Cebolla, or Cipolla, a Ladino name meaning "onion, little nut."²⁸³ (The Cherokee language has no sound for *b* but substitutes *qu*.) The intertribal sign talk gesture for "onion, smells," along with a phonetic resemblance—and possibly an allusion to Marranos, a slur for Jews—might have led to a spurious connection with "pig." This could also explain legends describing Sequoyah as a slovenly housekeeper. Alternatively, it could have represented an anti-Semitic epithet. Issaqueena evidently reflected the Cherokees' pronunciation of the Jewish name Sabina.

In all likelihood, Sequoyah was half-Jewish, one-quarter Creek or other Indian, and one-quarter black. Only by cultural misappropriation is he celebrated as a Cherokee hero. Like many things Cherokee he was stolen from the Creeks. His mother was a half-breed trading post operator from outside Cherokee territory, and his father was Nathaniel Gist, a Jewish trader.²⁸⁴ The Gist family appears in Malcolm Stern's definitive roster

²⁸¹ Interview with Mack Bettis and Donald N. Yates, Tahlequah, Oklahoma, July 30, 2010.

²⁸² See Willard Walker and James Sarbaugh, "The Early History of the Cherokee Syllabary," *Ethnohistory* 40.1 (Winter 1993), pp. 70-94.

²⁸³ As a pet-name it was popular among Jews and as a surname it could mean "one who sells onions."

²⁸⁴ See Samuel Cole Williams, "Nathaniel Gist, Father of Sequoyah," *East Tennessee Historical Society Publications* 4 (1932) 39-54. George Lowery [Lowrey], "Notable Persons in Cherokee History: Sequoyah or George Gist/ George Lowery and John

Americans of Jewish Descent; there is no question about their Jewish roots.²⁸⁵ A cousin of Sequoyah's father was the Virginian Samuel Gist, financial partner of George Washington. Samuel Gist became one of the first admiralty insurance brokers in London, lived for nearly a hundred years, helped start Lloyds Bank of London and owned the first stud racehorse to come to America, an "Arabian Turk." In *The Fabulous History of the Dismal Swamp Company*, Gist is explicitly called "an old Jew" by his son-in-law, John Anderson.²⁸⁶

As for Sequoyah's mother, Wootah or Wutah, that is a West African word for a witch, Gully or Geechee, according to Richard Thornton. It was quite common for Indian traders like Nathaniel Gist to use Mustee slaves to manage their factor houses in the uplands of the Southeast. Mustee is a term in the Lower Southeast for a person of mixed African-Native American ancestry, as we saw in the case of Oconostota in the previous chapter. The Creeks derived the term from the Spanish word *mestizo*.



Friendship between the Highland Scots and Georgia Indians is depicted in this folk-art mural in downtown Darien. Compare the Indian man's hairdo with Apalache practices in Appendix D. Photo by Donald N. Yates, 2000.

Howard Payne," *Journal of Cherokee Studies* 2.4 (1977) 385-93. *The Payne-Butrick Papers, Volumes 1, 2, 3*, pp. 132-43. Jean Muir Dorsey and Maxwell Jay, *Christopher Gist of Maryland and Some of His Descendants 1679-1957* (Chicago: Swift, 1969).

²⁸⁵ See Elizabeth C. Hirschman and Donald N. Yates, *Jews and Muslims in British Colonial America* (Jefferson: McFarland, 2012), pp. 137-39.

²⁸⁶ Charles Royster, *The Fabulous History of the Dismal Swamp Company* (New York: Knopf, 1999).

Was Nancy Ward a Cherokee Genetically Speaking?

Nancy Ward came from the Moytoy family, the extended family of a figure whom British officials called the Cherokee Emperor, but she was hardly unadmixed. Her mother was Tame Doe, daughter of Nancy Moytoy, of uncertain ethnicity, and her father Sir Francis Ward, a renegade Scottish laird.²⁸⁷ Another of her names was Tsistuna-gis-ke, "Rose." This seems to be what Muslim Indians called her, perhaps the Creeks, for the surname Ward in Arabic (Wardiyah) means "rose." Englishmen like John Ward, James Procter of Southampton and Sir Francis Verney fraternized with the Muslims and some even converted to Islam. Contemporary English pamphlets vilify them, and the Jacobean play by Robert Davorne, *A Christian Turn'd Turk* (1612), specifically targeted Ward, whose name was Arabicized to Wardiyya ("of the rose"), and whose flagship was manned by an Anglo-Turkish crew of 400 pirates.²⁸⁸

If Sequoyah is to be rejected as Cherokee because of his non-Cherokee birth, Nancy Ward and her descendants probably were also not Cherokee, since they fail that most crucial of tests, the haplotype requirement. Her particular C1 matrilineal lineage (participant 2.66) is found only among Mexicans, the U.S. Hispanic population and her own descendants, an indication that it probably was Mexican in origin. As reported in the first volume of these studies, Gayl Wilson, an enrolled Cherokee in Oklahoma carried it through Nancy Ward's granddaughter, Sajma "Nancy" Hughes, who married Young Dragging Canoe (see Appendix B, VIII). It was remembered as being of Wolf Clan. When we found this out in Phase 0, a young schoolteacher in California by the name of Juan Madrid wrote to us

²⁸⁷ According to Brent Alan Yanusdi Cox, *Heart of the Eagle. Dragging Canoe and the Emergence of the Chickamauga Confederacy* (Milan: Chenanee, 1999), Nancy was the daughter of Sir Francis Ward, but according to others her father was a John Ward. The official playbook, however, makes her father "a great Delaware warrior, named Fivekiller," about whom nothing further is known. A classic book on Nancy Ward is: Annie Walker Burns Bell, *Military and Genealogical Records of the Famous Indian Woman Nancy Ward* (Washington: A. W. Burns, n.d.), Internet Archive URL: <https://archive.org/details/militarygenealog00burn/page/n6/mode/2up>.

²⁸⁸ Moorish names documented in England at the time are Hammett (from Mohammed), Mansur (Manser), Mustain (Muston, Musson), Ali (Alye, Allie), Alouf (Aleff), Walid (Wally, Ridge, Whalley), Ballu (Ballou, Bellow, Bellows), Said (Seed, Sead), Ward (Wardiyya, Rose), Sillau (Sally), Halil (Kalil), Dey (Dee), Dinar (Diner, Dinner), Khan, Lucas (Louks), Malek, Malim, Osman (Osmond), Othman, Reys (Rei, Rayes, Ray), Dodo (Dodds, Daudin, Dode, Dodon, Dodier, Dodoret, etc., all from David), Sherife (Sherive, from Shariff, Arabic "leader") and Sidan (Hirschman and Yates, *Jews and Muslims*, p. 11). Arabic names in the authors' genealogies include Ashmole (Ishmael), Ridge/Watie (*wadi*), Reece (Riis), Aleef, Ashley (Asseley "honeymen"), Hammett, Hams, Suddarth, Isham, Story (Stora), Hale and Haley.

inquiring how he could have matched Nancy Ward. Madrid, of course, is a fairly common Marrano name. But he had no tradition of being Cherokee, just as Beth Katehis did not (Chapter 1). His grandmother lived among the Comanches, and all the family would talk about is “some Indian blood somewhere,” without being specific. Juan definitely had the same form of C as Nancy Ward descendant Gayl Wilson, however, as well as participant #66 in Phase II.²⁸⁹

Nancy Ward Syndrome

Turning from C haplogroups to C haplotypes, Participant no. 2.66 exactly matched Juana Lezalde Venegas, Guadalupe Tores, Ana Maria Abeyta d. 2000, Nancy Ward (Cherokee Tribal Mother), Juana Varela ~ 1860, Elizabeth Peaches, Maria Manuela Martin 1765, Cleofas Aguirre d. 1932, Petra Parra d. ~ 1978. Upon inspection, this list suggests the Native American founder, however long ago she lived, had many direct descendants since the eighteenth century, and that they appear to be divided between a Mexican branch and Cherokee descendants.

Note that Participant 3.40 matches the previous haplotype exactly on HVS1 but not on HVS2. She is Elizabeth McKay of Topock, Arizona. She had even more exact matches, including users with ancestors from Mexico, Canada, South America and the United States.

It is estimated that Nancy Ward, the Beloved Woman of Cherokee history, has more than 12,000 descendants. The “Nancy Ward gene” was tied to Wolf Clan affiliation and discussed in Yates and Yates (2014), pp. 110-1. This form of C is characterized by the unusual deletions at nucleotide position 249, 290 and 291. These are exactly replicated in the specimen given by Participant 3.62, Beth Katehis, a Nancy Ward match who lives in New York. The defining mutations are 16223T 16298C 16325C 16327T.

“All my life,” Katehis wrote to us in 2018, “I’ve always known I am an American born in Brooklyn raised in Queens. Both my parents met in Philadelphia, Pennsylvania on a Sabbath trip. My mom always said her mother, my Grandma Maria Illuminada, was of Italian Descent and Jewish on both sides. My Father says that his father is a Spaniard by descent and his mother, my Grandma, had also Italian Descent. My Father, a Sabbath observer along with my Mom always kept the Sabbath holy.

“We never spoke much about our ancestry. When I was 10 years old it was Thanksgiving holiday week and my school asked the students what would they want to dress up as and I raised my hand in class and said, ‘I want to dress up as an American Indian with a feather on my head and two braids.’

“My teacher said, ‘Why would you want to dress up as an American

²⁸⁹ Yates and Yates, *Cherokee DNA Studies* (2014), p. 54.

Indian?’ and I said ‘I am a Native American.’

“I didn’t know why I said I was a Native American, I felt in my heart I was Native American. My parents never mentioned anything about Native American ancestry. On August 20, 2017, I received my first DNA test. It surely confirmed Native American—17 percent from 23andme. And then I took the Ancestry DNA test. It also confirmed 17 percent Native American. FTDNA also confirmed it, and My Heritage said 27 percent Native American. Living DNA said Native American 16 percent.

“Now I wanted to know what tribe. I was on YouTube and came across the video of DNA Consultants and When Scotland was Jewish. I watched the video and went on line and first ordered my Jewish DNA test. When I took the 23andme upon learning of my Native American ancestry I also saw Ashkenazi Jewish ancestry, also with AncestryDNA. I wanted to find out if I had Jewish from my father’s side also. I felt that my Native American ancestry was connected to my Jewish ancestry. I began to connect the dots. When I received my Jewish DNA Results from DNA Consultants I was amazed at the results. I am Jewish from both sides, my mother and father. I am Hungarian Ashkenazi, Israeli Jewish, Jewish I-One Marker, Jewish III-Two Markers. Megapopulations: Jewish Ancestry came in 3rd Place which is amazing.

“Now, my Native American ancestry. So I decided to take their Cherokee DNA Test to see if I had Cherokee. DNA Consultants confirmed my Cherokee ancestry with ‘significant amounts.’ That confirms my Native American. I still wanted to dive deeper into my Native American ancestry. I already knew 23andme gave me Mtdna C1 and I knew through research of my own that this maternal line of C1 was Native American. So I also did a full sequence through FTDNA and I received C1b2. I also did a Native American maternal DNA through DNA Consultants and received the same C1b2. Perhaps, Nancy Ward is My GGGGGGGRANDMA Ancestor! She herself was the same type of C1 Mtdna. Yes, I am Jewish, a Spaniard, and Cherokee!”

The Autosomal Picture

On an autosomal basis, Katehis’ leading megapopulation matches were Iberian, Middle Eastern and Jewish. Her world matches also reflected the Spanish and Jewish background her parents had told her about.

But she also had strong Cherokee and other Native American matches (Cherokee no. 57, Amazonian Indian no. 50, Paraguayan Indian no. 95, Florida Native Americans no. 103). Could her matrilineal descent go back to an American Indian woman brought from the New World by Spanish colonials? Her mitochondrial DNA matches the Nancy Ward type found in many Cherokee people but also a type prevalent in Mexico.

Rank	World Population Matches
1	Portuguese - Northern (n = 286)
2	Moroccan Berber - Asni (n = 105)
3	Portuguese - White (n = 146)
4	Sardinia (n = 125)
5	Moroccan Berbers (n = 48)
6	Spanish - Canary Islands (n = 138)
7	Arab - Moroccan (n = 138)
8	Portuguese - Central (n = 114)
9	Portuguese - Azores (n = 100)
10	Brazilian - Bahia (n = 150)

Beth Katehis's top 10 world populations.

Another subclade of Cherokee C was found in enrolled Cherokee Willora Glee Van Osdol-Krapf (6423).²⁹⁰ Her line derives from Elizabeth Tassel, who partnered with a British frontier official, Scots trader Ludovick Grant, about 1726. The union produced a daughter, Mary Grant, who in turn married William Emory, another trader. Their issue engendered many celebrated Cherokee names: Due, Watts, Cornassel, Stuart (from John Stuart, the British agent), Rogers and Waters. Oklahoma cowboy humorist Will Rogers (1879-1935) is among the descendants. Elizabeth Tassel was Twister Clan. Samuel Riley, a trader in Northeast Alabama, married two sisters, Gulustiyyu and Nigodigeyu, of this clan. Both were daughters of Chief Doublehead (Paint Clan). That prominent member of the famous Moytoy dynasty, the son of Willenawah, or Great Eagle (Tathtoe, Tistoe), married Creat, daughter of German spy Christian Priber by a daughter of Chief Moytoy II (Wolf Clan). We see patterns in these connections reflecting the Cherokee taboo against marrying into the same clan. Marriage partners are chosen from an opposite clan, often that of a grandfather.



Real People: Portraits of Cherokees in North Carolina taken by James Mooney for the Smithsonian in 1888, from left: Wilnoti, Former Second Chief Chiltaski or Falling Blossom, Ayastas' Daughter, and Ahamanita or Young Deer, 58 Years Old. National Anthropological Archives.

²⁹⁰ Yates, *Old World Roots*, pp. 48-49, 159.

Twenty percent of Mexicans carry C overall; it's also a major haplogroup among the Eastern Creek Indians, who have proven roots "south of the border." Did Nancy (or her mother or mother's mother) descend from the Mexican wife of a Spanish colonial at a time when Spaniards (often Sephardic Jewish) mined the mountains and built villages and missions as far north as Virginia? Or was her mitochondrial line Cherokee all the way back? In other words, was the precise haplotype brought from Mexico in the 17th or 18th century or had it traveled previously south of the border after leaving a minor trace in the Appalachians that expanded widely there. The former scenario seems more likely. By that criterion Nancy Ward should be classified as Spanish rather than American Indian. If the Cherokee Nation were to follow strict protocol, her female line descendants would not be enrolled because the admixture shown by her mitochondrial DNA was not pre-Columbian.

Perhaps, however, both the Wolf Clan and Twister Clan C's were Creek, which is to equivocate and say Mexican by origin anyway. After I questioned Nancy Ward's tribal ancestry, Richard Thornton drew my attention to an article he had written and published in 2019.²⁹¹ It was titled "Was Nancy Ward Actually a Georgia or South Carolina Peach," and it presented a point-by-point comparison between the legends (and a bizarre, flash-in-the-pan touring musical) with the Nancy Ward of local historical records whose descendants continue to live in North Georgia. He underlined Jewish, Creek and Asturian connections:

If she lived in Chote, it was the older one here in the Nacoochee Valley, where Helen, Georgia is now, originally an Apalache town. The Indians here were mixed Portuguese, Asturian, Jewish, Majorcan, Creek, etc. Her husband Brian Ward, a cousin through her father, was from Wilkes County, Ga. [farther south between Athens and Augusta]. After marrying Nancy, he moved up to the edge of Cherokee territory where there was a community of people with the same mixture. These connections are in the Stephens County History [Toccoa]. Even after Brian or Bryant Ward died and Nancy took up with a man on the Ocoee River, she would frequently visit her relatives in Stephens County, Ga. She played a major role in keeping the Cherokees, Creeks and whites in Northeast Georgia on peaceful terms during the American Revolution and Chickamauga wars.²⁹²

Once again, it appears that facts, good old-fashioned logical thinking and

²⁹¹ Blog post from September 18, 2019 in The Americas Revealed: <https://apalacheresearch.com/2019/09/18/was-nancy-ward-actually-a-georgia-or-south-carolina-peach/>.

²⁹² Richard Thornton, personal communication, Feb. 26, 2020.

on-the-ground intelligence are necessary to provide a check on the geneticists, genealogists and anthropologists. Local history experts often take a skeptical view of the potted histories and genealogies cobbled together by academicians and journalists and enshrined in reference works like Wikipedia. But it is extremely hard to dial back the lies. Like the Roman god of rumors, they “grow as they go.”

Syllabaries Galore

Sequoyah adapted an ancient syllabary that was current around 1820. He did not invent one *ex nihilo*. Missionaries seized on the majuscule version and designed a font used to print religious tracts and gospel books in the Cherokee language after 1820 at New Echota in north Georgia. Later it appeared in newspapers and became fixed in form. Its long history can be illustrated from around 200 BCE (Possum Creek Stone), when it was used to reproduce the Greek language, to a Cherokee chief's neck sash in a portrait by Sir Joshua Reynolds from 1762 (see the picture of Ostenaco in Chapter 10).²⁹³ Its use in this painting by Reynolds predates the supposed birth of Sequoyah about 1770. It is the same type of argument as our Iberian sun-temple underneath Creek mound, or Scandinavian iron furnaces underneath Ohio Valley Adena mounds.

Sequoyah probably never saw the “Sequoyan Syllabary.” What Cherokees use now was created in 1827 by Elias Boudinot, editor of the *Cherokee Phoenix* newspaper, and the Rev. Samuel Worcester, a missionary from New England. Sequoyah's letter forms were quite different. The widely repeated claim that the Sequoyah Syllabary was used throughout the Cherokee Nation is not true. Even though the printed version used in the *Cherokee Phoenix* newspaper was free for all Cherokee citizens, there was so little demand for it that Boudinot eventually began publishing the newspaper solely in English.

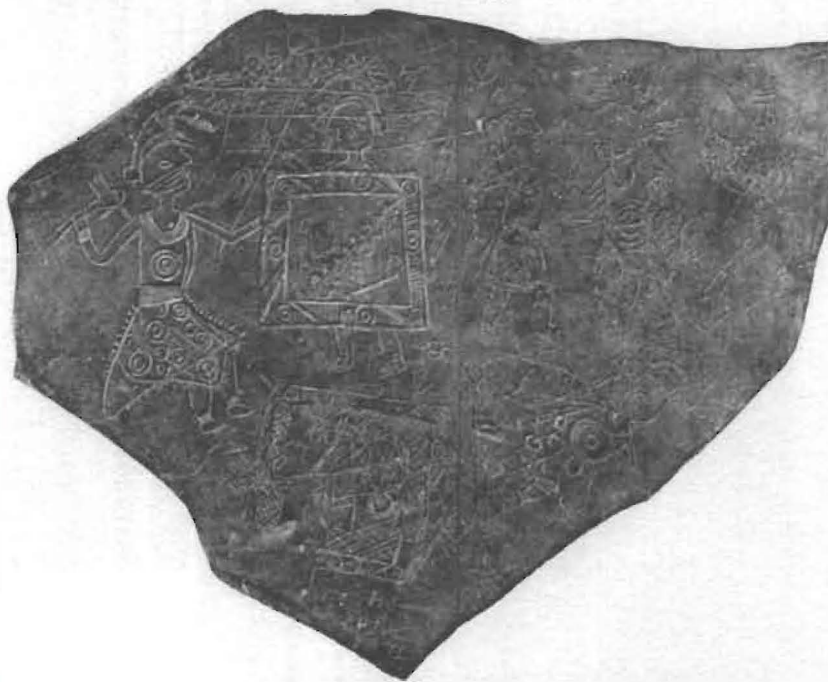
North Carolina Cherokees never accepted the syllabary. They attempted to execute Sequoyah and his wife on convictions of practicing witchcraft. Although seriously wounded from days of torture, their lives were saved by a troop of Georgia Cherokee Light Horse, commanded by Captain John Ridge. When Richard Thornton was a land planning consultant to the Eastern Band of Cherokees in 1976, only a handful of tribal members even knew of the syllabary. No one used it. However, that same year, the State Board of Tourism and Humanities Council paid for two teachers to come from Oklahoma to teach classes in this “tribal” writing system. Soon, it was taught in the Cherokee High School along with a new version of their history, purporting that the Cherokees had lived in North Carolina for at least a

²⁹³ See Alden T. Vaughan, *Transatlantic Encounters: American Indians in Britain, 1500-1776*, Cambridge University Press, 2006, p. 171.

thousand years.

Inception of the Cherokee

A thousand years ago, the Cherokee were nowhere near present-day Tennessee, Georgia or Alabama. They were not carving their script on the Red Bird cave entrance in Kentucky, though Greeks, Hebrews, Celts and others were leaving evidence of their presence there. According to William Eubanks, there was a time when the Cherokee did not exist, and their tribal name had not been invented or used of them. Moreover, Eubanks claimed that Cherokee identity, or their true name, “has never been found out, and perhaps never will be.” It was a designation given to those “initiated as a tribe into the eastern mysteries . . . by a wise branch of the tribe known as those who spoke the language of Seg.” He focused on the name “Esh-he-el-o-archie,” which we have derived from Greek Etheloikeoi “Volunteer Settlers, Colonists.”²⁹⁴ If read this way, it is undoubtedly the same word as Shalako, the name of the mystical tall white ghostly ancestors of Zuni ritual.²⁹⁵



Thruston Tablet. After photograph in Mallery, p. 735.

²⁹⁴ William Eubanks, “Cherokee Legend of the Son of Man . . . The Red Race, It is Claimed by this Writer, Were the Originators of the Ancient Apollo Worship, Now Known as the Christian Religion,” in *A Collection of Works by William Eubanks*, ed. Doug Weatherly and Kristy Hales. American Native Press Archives and Sequoyah Research Center. Published online: https://ualrexhibits.org/tribalwriters/artifacts/Eubanks_Collection-of-Works-by-William-Eubanks.html.

²⁹⁵ On Hopi and Zuni connections, see Donald N. Yates, *Old Souls in a New World: The Secret History of the Cherokee Indians* (Phoenix: Panther’s Lodge, 2014), ch. 1, “The Hopis’ Elder White Brother,” pp. 1-14.



Sun chief in battle dress, with tomahawk, from the Thruston Tablet.



Snake chief in battle dress, with large shield, from the Thruston Tablet.



Ship from the Thruston Tablet.

Like much of the telltale evidence we have focused on in this book, the Thruston Tablet has been swept under the carpet. A pervasive assumption is that it came from an Indian mound, but the truth is that it was dug out of the bank of Rocky Creek near Castalian Springs in Sumner County, Tennessee, by a local farmer sometime before 1874. The archeologist Gates Thruston came into ownership and presented it to the Tennessee State Historical Society (now Tennessee State Museum, acc. 4.197). The current consensus interprets its central scene as depicting two Indian warriors shaking hands

vigorously after having a bit of a row.²⁹⁶ We beg to differ. For one thing, the two Indians joined in ceremony are not two males, but a female, shown by her maiden's hairdo, and a male, the same as from another scene on the tablet where he fights the opposing chief. The male obviously places one hand on the female's shoulder, while the female reaches one hand toward the male's lips. Unless we are dealing with an ancient version of same-sex marriage, this is a standard Indian bonding ceremony. The wampum the one chief's daughter brings to the ceremony shows it is a peace treaty.²⁹⁷

We haven't been able to examine the Thruston Stone personally or study good photographs of it. It has several layers and panels and is quite complex. We reproduce some of the scenes for our readers to study for themselves. We believe it relates to the Cherokees' migration to Middle Tennessee from the Ohio Valley. Here they became known as the Mountain People (Otalí, a Cherokee word, *Walam Olum* V.43), also Ani-Yunwiya, or Principal People, another Cherokee word. The Thruston Tablet cannot be dated because its archeological context or stratigraphy was never properly recorded. The scenes could reflect the defeat and subsequent alliance of the Stony Tribe by the Lenapes, as described in verse 443 of Book IV of the *Walam Olum*—sometime between perhaps 100 BCE and 100 CE (Chapter 5). The Cherokee could have brought the Thruston Stone along with them when they migrated to Tennessee. At any rate, it records a morganatic marriage between two tribes—further adding to the admixture in the Cherokees' past before they settled on the Little Tennessee and Holsten River and in Keowee, their three primary settlements of old.

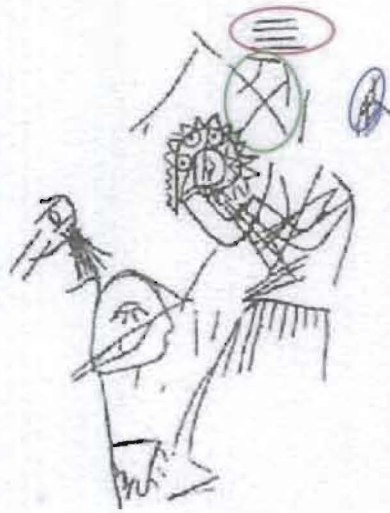
The Tennessee River was called the River of the Cherokees in British colonial history, but its previous name was apparently Callimako. This is the name of the Indians settled in the middle reaches of the Tennessee River on old French maps. Callimako also appears on Robert Morden's 1693 English map. We suggest the name is Greek, similar to the well-known Hellenic poet's name of Callimachus, which means "good fighter, warrior." This could have been one of the tribal names of the Cherokee when they first came to

²⁹⁶ Vincas P. Steponaitis, Vernon James Knight, Jr., George E. Lankford et al, "Iconography of the Thruston Tablet," in: George E. Lankford et al, *Visualizing the Sacred. Cosmic Visions, Regionalism, and the Art of the Mississippian World* (Austin: U of Texas P, 2011). There are various inaccurate reproductions and line drawings of this artifact. Perhaps better than Thruston's is that which appears in Garrick Mallery, *Picture-Writing of the American Indians*, vol. 2 (New York: Dover, 1972), p. 735. The photo the Tennessee State Museum supplies is not useful for detailed study. Possibly one of the most valuable artifacts in American Indian culture is routinely kept hidden away and only occasionally put on display. It is treated like the Tucson Artifacts in Arizona. Lankford's team took photographs but won't share them.

²⁹⁷ See a more detailed analysis in Yates, *Old World Roots* (2012), pp. 80-82.

Tennessee, similar to Eshelokee, “volunteer settlers.”²⁹⁸

We recently sent scans of the Thruston Tablet to John Ruskamp, author of *Asiatic Echoes* and an expert on maritime patterns in Old World and New World epigraphy.²⁹⁹ He immediately confirmed the antiquity of the style and thought the ship (falsely called “gallery” by others) was Scandinavian, Greek or even Minoan. Additionally, strange to say, some of the unidentified writing was read by him as Chinese. “It appears to me that there could be three Chinese based symbols involved with this item,” he reported. “First . . . the four horizontal lines may be for the number four ‘Si.’ Second . . . X-shaped stick-man could be a figure of ‘Wen,’ which in this case looks as if it is holding a fishing pole with a forked end of the line. Or it could just be a drawing of a stick-man, as this is a difficult image to work with because of its artistic nature. . . . Finally . . . there appears to be the Chinese symbol ‘Mi’ for thread or rope (a couple of twisted fibers). This may be a separate drawing, or it could relate to the larger depictions.”



Background panel on Thruston Stone shows Chinese number four (red circle), Wen stick-figure (green) and Chinese symbol for Mi, consisting of a couple of twisted fibres (blue).

²⁹⁸ Thornton derives it from a Mayan or Nahuatl language adopted into Hitchiti, a Creek language cognate with Mayan Itsate or Itza, and believes it means House of the Chief. But why would a place-name meaning House of the Chief be extended to a whole river system or region? The word *calli* does indeed seem to mean “house” in Mexican languages. At least, *teocalli* is well known as the Aztec word for “god-house, temple, pyramid.” But *mako* is different phonetically from the word for “chief” in Creek languages, usually rendered as *miko* or *micco* or *mingo*. The theory strikes me as as strained.

²⁹⁹ John Arthur Ruskamp, Jr., *Asiatic Echoes - The Identification of Ancient Chinese Pictograms in Pre-Columbian North American Rock Writing*, 3rd ed. (CreateSpace: 2016).

The Thruston Stone incorporates several alphabets, including Ogam, Old Chinese, Tifinagh and runic. Much analysis by qualified experts remains to be done before the world will know its true meaning. Many of the iconographic motifs, such as the double serpent design on the opposing warrior's shield, are echoed by inscriptions on Tumamoc Hill in Arizona. It could thus hark back to the arrival of that part of Maui's fleet, which made landfall on the western shores of America. The Algonquian warrior (if that is his tribal affinity) wears a solar disk on his head, like many of the Sea Peoples (chapter 7). Could the Thruston Tablet in fact commemorate the original expedition of the 3rd century BCE in which Chinese ships helped transport the Eshelokee across the Pacific to the New World?

One can't help drawing attention to certain details of the Thruston Stone that raise even more exciting speculations:

- Is the bride in the scene wearing a six-pointed star, and is that meant to convey her being Jewish?
- Were the Chinese pictograms made by the hand of a Chinese trade partner or simply by someone on these shores familiar with Chinese writing?
- Did the Algonquian tribes use Chinese writing?
- Does the pictogram of the rope (Mi) stand for the Twister Clan (Cherokee Haplogroup B), whose name, like that of Hilo, came from the twisted navigational ropes emblematic of Hawaiians?
- Finally, is the central symbol on the upper right panel really a rooster? Some sort of "sun bird"? Whatever it is, it exactly duplicates a petroglyph on the very top of Tumamoc Hill in Tucson.³⁰⁰

When they lived on the Great Plains, the Cherokee were called Stonys. When they passed over the Mississippi, the tribes there at that time called them the Chan, or Snakes (Shanogi). The Iroquois, Creek, Seminole and most other eastern tribes knew them as the Cave People (Rickohockens), as did

³⁰⁰ For the many Chinese inscriptions, see Ruskamp, and cf. Gayle Harrison Hartmann and Peter C. Boyle, *New Perspectives on the Rock Art and Prehistoric Settlement Organization of Tumamoc Hill, Tucson, Arizona*, Arizona State Museum Archaeological Series 208 (Tucson: Arizona State Museum/U of Arizona, 2013). For signs of Greek mariners and a Phoenician inscription on Tumamoc, see Donald N. Yates, "Admixture in Pima Includes Greek and Sardinian," *Midwestern Epigraphic Society* 33/2 (May 2016), pp. 3-7; available online at academia.edu: https://www.academia.edu/25065095/Admixture_in_Pima_Includes_Greek_and_Sardinian_Genetic_Signature_of_the_Minoans_Sea_Peoples_and_Other_Mediterranean_Peoples_in_the_Southwest.

the Tihanama (*Lagippe Inya*, literally, Cave Indians). Just before the arrival of the Spanish they were called Oтали, or Otari ("Mountaineers"). But the oldest ethnonym was Eshelokee. The English turned that into "Charakey, Cherokee." It was a name that appeared in early Spanish accounts and maps as Chalaque. From everything we have gathered from the archeological record, the Cherokee were, early-on, and continuously, a mixture of many different peoples, but they were *one* people.

A standard lesson in the textbooks tells us that the office of principal chief was not introduced among the Cherokees and other southeastern tribes until the British created it, wishing to have a single authority to deal with on matters of trade. English policy was to appoint headmen to sign treaties for all towns in their "nation." As R. S. Cotterill says of the 1721 treaty at Congaree, the British "created, on [Gov. Francis] Nicholson's suggestion, the new office of principal chief, elevating thereto a chief whom the Carolina writers have effectively disguised as Wrosetasatow [a form of Outacite, Mankiller, from the Lower Town of Estatoe]." The historian Charles Hudson agrees that principal chiefs did not come into fashion until the mid-eighteenth century, when a breed of Indians who might be termed "Fort Indians" gathered around the trading posts built on the southeastern frontier. Moytoy, Old Hop, the "non-entity" Amascossite, Attakullakulla and Oconostota thus serve as treaty chiefs for the Cherokee. In the same way, Tomochichi and the "Emperor" Brim function as puppets manipulated by the English in Georgia. Conchak Emike (Chief Skunk-Hole) fulfills the same role among the Choctaws until the French have him killed.

Multiple Moytoys

Such a model may not be completely accurate, though. The principal actors in the Cherokee Nation at this time were Jews. Not only are four of the seven Cherokees visiting London in 1730 depicted with Jewish sidelocks, but it was noted that unlike previous delegations, they did not attend any church services, nor request any Christian materials, only gifts of a useful nature such as bullets and gunpowder.³⁰¹ We do not know how old the Jewish strain is in the Cherokee. Perhaps it is coeval with their genesis in the third century BCE. There are multiple Moytoys, not just the one Cuming tried to get to accompany him to England who declined because his wife was ill. How much of Jewish participation in Cherokee politics was opportunistic and how much borne out of the traders' recognition of preexisting genetic and religious ties cannot be known, but official titles used by the Cherokee delegation of 1730 were all in the "old language." These all lend strong support to the origin narrative of the Eshelokee. Most of them are Greek and military in inspiration, from Moytoy (Admiral) to Skalilosken ("herald") and

³⁰¹ Vaughan, p. 147.

Kolanu (*karanos*).

As esoteric symbols in Ostenaco's makeup remind us, sometimes it was Freemasonry rather than Judaism that informed the traditions of the Cherokee and encouraged families to intermarry.

The name Looney from Spanish-Portuguese Luna (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," had his seat at Creek Path on Sand Mountain in Northern Alabama. He is supposed to be Donald Yates' sixth great-grandfather (see Appendix B.VI). His sister married John Looney, a Cumberland pioneer whose forebears entered the Colonies through Pennsylvania. Before that they lived on the Isle of Man, where they were bankers and traders (or pirates, according to some sources). Progeny of that marriage 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 father named Webber and the Cherokee woman who was also Ostenaco's mother, evidently a Jewess. The two half-brothers were related to Blackheaded Cooper, recorded as a Chickamauga chief. The Webbers intermarried with the Vanns, prominent in the Cherokee hierarchy before and after Removal. They were pure Scottish Crypto-Jews.

Sarah Webber married John Brown, a family that sent several sons to the Creek Wars. Chief Will's daughter Betsy Webber married Chief John Looney. Their daughter Eliza Abigail Looney married Daniel Rattling Gourd. Another daughter, Eleanor, married Gen. Stand Watie, and yet another daughter, Rachel, married John Nave, the grandson of Daniel Ross and Mary McDonald, who were the 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. Moses at first pursued warfare but, like Doublehead, gave it up and settled down on a plantation in Lawrence County, Alabama, where he died in 1855. In a rare print preserved by one of his descendants he is shown in crude Masonic regalia (see p. 215).

The Jewish element among the Cherokee had several sources, including the Spanish and Portuguese who colonized Mexico and the American Southeast. The original attraction was probably Jews among the members of the 223 BCE expedition from Egypt and Cyrene. The Cherokees came to Tennessee and put down new roots in the mountains because they had common Mediterranean and Greek roots with the Apalache Indians. Both groups retained syllabic forms of writing from the Bronze Age. After the eclipse of the Apalachites they easily stepped into the role of "civilized Indian nation" cast for them by English officials and certain Jewish, Scottish Crypto-Jewish and Huguenot traders among the English after 1720. Their "white"

looks promoted admixture with the English, French and Dutch, while their Jewish sympathies kept them hostile toward most Spanish and Portuguese.

The Cherokee and Creek Indians shared origins with the Sea Peoples, Phoenicians and Europeans. Among the Sea Peoples were Armenians, Ionian Greeks, Minoans, Mycenaeans, Cypriots, Etruscans, Libyans, Thracians, Mysians, Pelasgians, Philistines, Lycians, Luwians, Phrygians and others.³⁰² Admixture is an old, old story.

³⁰²Frederick Christiaan Woudhuizen, *The Ethnicity of the Sea Peoples*, Rotterdam, Ph.D. Dissertation, 2006. This work has been published in a limited impression and is included in Wim M.J. van Binsbergen and Fred C. Woudhuizen, *Ethnicity in Mediterranean Protohistory*, British Archaeological Reports, Oxford, 2011.