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9 IN THE KINGDOM OF THE APALACHITES

History does not repeat itself. The historians repeat one another.

—Max Beerbohm

The 1600s brought an almost unbelievable degree of admixture and upheaval to the Southern Highlands. In fact, much of what occurred has *not* been believed. Hang onto your tricorne: It's going to be a bumpy ride!

When Hernando de Soto and his army pushed northward in 1540 they began to encounter more and more resistance from the natives. "Keep on, robbers and traitors," cried the Indians to the Spanish soldiers near Withlacoochee. "In Apalache you will receive that chastisement your cruelty deserves." Apalache occupied the whole region between the coast of the Gulf of Mexico and what would become Virginia. It was ruled by the puissant Apalache Indians, who at one time numbered in the hundreds of thousands but by 1700 had virtually disappeared. It was to the kingdom of the Apalache that Eleanor Dare and her companions fled, as shown by the finding of so many of the Dare Stones in the Nacoochee Valley in North Georgia (chapter 8). One of the six Apalache provinces bore a Croatian name, Matique, and its people had been partly converted to Christianity.

The Apalache Indians were so prominent in the early colonial period that the Appalachian Mountains were named after them. They were large in stature, warlike, had fields and orchards, and villages from 50 to 300 strong, with a goodly store of gold, silver and pearls. Hernando de Escalante Fontaneda, a shipwreck survivor who lived with the natives of the region from 1549–1566, including with the Apalachites for two years, described them as "the noblest Indians of Florida." Yet incredibly, four and a half centuries after De Soto encountered them (to adapt the words of Samuel Johnson's famous poem), they "left the name at which the world grew pale, to point a moral, or adorn a tale." The Apalache Indians were no more.

The Apalachites suffered more than just the oblivion of history. American academicians, anthropologists and public historians attacked them as a fantastic invention deserving absolutely no credence, as nothing but an elaborate hoax. What we know about the Apalache Indians is derived almost entirely from a single antiquarian book, originally written in French, based on an eyewitness account by an Englishman named Richard Bristock, who visited Northern Georgia in 1653. Voilà the French missionary guide *Histoire Naturelle et Morale des Les Antilles de l'Amerique* by Charles de Rochefort (1605-1683). The work was published in 1658 in Rotterdam, a hotbed of contemporary French, Dutch and Walloon Protestant intellectual activity. It appeared during a bizarre, short-lived colonization of the Americas spearheaded by the Knights Hospitaller of Malta, at the time a vassal state of the Kingdom of Sicily. The account was translated into English as *The History of the Caribby-Islands*, by John Davies, in 1666. After several other editions, a second, augmented edition was issued in 1681. Only this French second (or final) edition should be read or cited by serious students.



Fact or fiction? The Apalache capital Melilot in Nacoochee Valley in North Georgia depicted by Edouard de Graeves in 1653. The angel carries the coat of arms of the Hospitallers along with a Maltese cross.

As for the Carib Indians who occupy so much of Rochefort's report on the Apalachites, it may shock readers to hear that almost no modern-day writer or historian believes there were ever any Carib Indians in what is now the Southeastern U.S. To take it from one expert, "Suggestions have been

made that Carib intruded as far north as Florida and Texas, but there is no positive evidence for this... we can say that the vast majority of Carib languages have always been (as they are today) in the Guianas.”²¹² The same firm disbelief, of course, shading off into ridicule, is expressed about Panoan, Tupi and Mayan languages being in Eastern North America.

History of a History

Rocheport's work extends to over 600 pages and is divided into two books. The first deals with the islands Guadalupe, Tobago, Martinique, Antigua, Montserrat, St.-Eustache, St. Croix and others, where the French governor, Knight of Malta Phillippe de Longvilliers de Poincy had built an enormous castle, the largest private residence in America at the time. (Like the Apalache Indians, it has disappeared with hardly a trace today.) The second book treats of the people of the Caribbean in general, chiefly Caribs and Arawaks. Sandwiched into this huge encyclopedic work are two chapters on the Apalache Indians of French Florida (Book 2, Chapters 7 and 8), their rationale for inclusion being that the Carib Indians were once joined with them in what is now Georgia.

These chapters in Davies' English translation are excerpted and provided with a commentary, introduction, maps and illustrations by Richard L. Thornton and Marilyn A. Rae in *The Apalache Chronicles: An Englishman's Remarkable Journey through the Southern Highlands 1653* (Ft. Lauderdale: Ancient Cypress, 2013). The central figure is Richard Brigstock of Barbados, who supplied Rocheport with an eyewitness report based on his sojourn in the Apalachite kingdom around 1653.²¹³ Chapter 7 treats the origin of the Carib Indians, called Caraïbes (pp. 53-84), and chapter 8 is "By Way of Digression Giving an Account of the Apalachites," or Apalache Indians (pp. 85-130). There are supplementary materials, not represented in all editions, including corrections and three crayon sketches, provided by Edouard de Graeves, described as a doctor of law and director of emigration among the

²¹² Marshall Durbin, "A Survey of the Carib Language Family," in *South American Indian Languages*, ed. H. E. Manelis Klein and L. R. Stark (Austin: U of Texas P., 1985), p. 345.

²¹³ Because of differences between editions, it is important to use the French version of 1681: *Histoire Naturelle et Morale des Iles Antilles de l'Amerique, enriché d'une grand nombre de belles Figures en taille douce, qui representent au naturel les Places, & les Raretez les plus considerable qui y sont décrites. Avec un Vocabulaire Caraïbe. Dernière Edition. Revenü & augmentée par l'Auteur d'un Recit de l'Estate present des celebres Colonies de la Virginia, de Marie-Land, de la Caroline, du nouveau Duché d'York, de Penn-Sylvania, & de la nouvelle Angleterre, situées dans l'Amerique septentrionale, & qui relevent de la Couronne du Roy de la grande Bretagne. Tiré fidelement des mémoire des habitans des mêmes Colonies, en faveur de ceus, qui auroient de dessein de s'y transporter pour s'y établir.* Rotterdam : Chez Reinier Leers, 1681.

Apalachites. Graeves obviously read a 1658 French edition. He dates his prefatory letter, published in the augmented edition, at Melilot, the Apalache capital city, “in Florida,” January 6, 1660.

Rocheport’s *History of the Caribbean Islands* has been cavalierly damned by detractors and treated even by admirers with surprising carelessness. “A classic New World utopia” and “fanciful empire” are typical verdicts.²¹⁴ Were the Apalachites a “fanciful flourish,” a mythical native kingdom in the southeastern part of North America? Or were they real? Daniel Brinton, the famed nineteenth-century Americanologist, weighed the opinions on both sides and accepted the account of the Apalachites, calling them, even so, the most “enigmatical” of all tribes.²¹⁵ Schoolcraft used it throughout his massive histories.²¹⁶ Yet as late as 2000, Rodney Baine, a distinguished eighteenth-century studies scholar and professor in the English department at the University of Georgia staked his reputation on the fictitious standing of this “lost colony.” He had maintained for forty years that “no lost colony of English settlers, group of French Huguenots, Minim friars, or Spanish settlers ever existed in the colonial Appalachians.”²¹⁷

Even giants of scholarship can be wrong. Sir Arthur J. Evans, the pioneer archeologist of Bronze Age Aegean civilization, who excavated the Minoan palace of Knossos on Crete in 1900-1903, refused to his dying day to believe the writings he found there could be Greek. He thought the Cretans came from Libya. Michael Ventris, a young architect and paleographer, earned fame beyond that of Evans in 1952 when he announced that the language of Linear B, which he had been trying to decipher since he was 18 years old, was archaic Greek. The grand old man died at the age of 90 after spending his entire career on the wrong track. He earned the nickname “pen-viper” for bilious attacks on people who did not agree with him, including Ventris. According to one critic, “he recreated Minoan Crete as an invert’s paradise

²¹⁴ See, e.g., Owen Stanwood, *The Global Refuge Huguenots in an Age of Empire* (Oxford UP, 2019), or Raymond A. Mantzer and Bertrand Van Ruymbeke, *A Companion to the Huguenots* (Brill, 2016). A critical edition was published by Bernard Grunberg, Benoît Roux and Josiane Grunberg in 2012.

²¹⁵ Daniel G. Brinton, *Notes on the Floridian Peninsula, Its Literary History, Indian Tribes and Antiquities* (Good Press, 2019). Chapter 2, “The Apalaches,” pp. 58ff. Available free through Project Gutenberg: <http://www.gutenberg.org/ebooks/55068>.

²¹⁶ Henry Schoolcraft, *Historical and Statistical Information respecting the History, Condition, and Prospects of the Indian Tribes of the United States*, 6 vols., 1851-7.

²¹⁷ “As for Bristock and Greaves [sic], they too were creatures of Rocheport’s fertile imagination.” Rodney M. Baine, “Another Lost Colony? Charles de Rocheport’s Account of English Refugees and the Apalachites,” *The Georgia Historical Quarterly* 83/3 (1999), p. 564. Baine died at the age of 87 the year after this article was published.

of female deities, cross-dressing priests, and girl athletes.”²¹⁸

It is obvious at first blush that Rochefort’s *History of the Caribbean Islands* is not just an entertaining travelogue or someone’s vision of an imaginary land. It is a sober manual intended to put Rochefort’s readers in possession of in-depth information and useful facts. It provides detailed instructions on how to communicate with the Indians. The volume’s introductory letter is addressed to Hubert de Beveren, governor of the Dutch colony of Tobago from 1662 to 1666.

There follows a notice to the reader about the second edition with its unique features. It speaks of the Colonie de la Palme and the “great river known in Florida under the name of the Holy Spirit.” This is the Chattahoochee, also known as the river of the Apalachites. Rochefort even gives practical advice about avoiding flooding of the riverbanks and warding off the vicious attacks by hostile Tagesta Indians. He urges those who make the journey “to bring with them our Reports.” All is as serious as a heart attack.

There follow two letters by the Chevalier de Poincy, Knight of the Order of St. John of Jerusalem. Poincy was the key figure in the ephemeral Hospitaller colonization in the Caribbean, a quixotic venture which ended with his death in 1660. The second is dated at St. Kitts, December 10, 1658. After these comes a letter from the governor of the Colonie de la Palme, signed De Val Croissant. We can infer that the De la Palme colony was named after Guillaume Moreau, Sieur de la Palme, secretary to the French King Louis XIV, who lived from 1612 to 1677. Apparently the same individual was afterwards Governor of Plaisance in French Newfoundland from 1667 to 1670. De Val Croissant is unknown. Perhaps he is identical with the Biblical scholar Abel de La Lane, Abbé de Val-Croissant, who flourished ca. 1674. This colony occupied both sides of the Chattahoochee River, or River of the Apalachites. The De la Palme colony thus precedes the French entrada into Mobile by half a century, though this episode is overlooked in the history books.

Knight’s Tale

With some certainty, we can identify this French colony, which was “off the books,” with the town in Gabriel and Arthur’s report of 1674, which only a few years after this was said to be downstream from the Tomahitans, or Indians of Rome, Ga. (Appendix A). Here also is the first mention of the town of hairy people with their brick church, big bell, oysters, pigs and strange tongue. They were probably French colonists, not Armenians. The

²¹⁸ Cathy Gere, “An Introduction to Knossos and the Prophets of Modernism”: <https://press.uchicago.edu/Misc/Chicago/289533.html>

location was the vicinity of what would become Fort Alabama on the lower Coosa River. In 1665, only five years after De Graeves wrote, the Knights sold their colony to the newly formed French West Indies Company. Many Huguenots in the New World were abandoned to their fates. In 1685 came the death blow to such ventures with the decision of Louis XIV to revoke the Edict of Nantes.

Left out of Thornton's account is the florid, but very interesting letter of Edouard de Graeves, which is rarely translated. He presents to the publisher three crayon drawings—the Mountain of Olaimy, the City of Melilot and the Sensitive Plant (probably the *Mimosa pudica*, or humble plant, see p. 127)—and begs the learned Rochefort not to take it amiss if he makes some trifling corrections. He mentions a “factual account of our little colony with everything the colonists believe you must be informed of,” which he hopes will be added to the second edition. So, Graeves is the source of a good deal of interesting additions that went into the final edition of 1681. Four years later, French Protestants were *personae non gratae*. In Europe, they were being chased off the land by Louis' dragonnades and their religion expunged from history. In America, they were completely hapless unless they were protected by France's enemies.

Apalache territory is described as stretching from 33° 25' to 37° north latitude, that is, from Augusta, Ga. to Wise, Va. This is approximately the same vast territory that academicians and government officials later assigned exclusively to Cherokees. The story of the metropolis of Melilot with its 2000 domiciles, the Sacred Mountain of Olaimy with its cave rites, copal and painted buntings released from cages to symbolize the independence of confederated rulers can be explored, with some caveats, in Thornton's book.



Chateaubriand's "Indian Romeo and Juliet" was based on the Apalachites. The Burial of Atala was a popular engraving. It showed Chactas and Atala.

It is apparent that Davies' English translation does not include the additions incorporated into the final French edition by De Graeves. If you read only the English version by Davies or Thornton and Rae's excerpts based on it, you are missing a lot. Let's see what those differences look like. The English version of a description of the Apalache Indians reads as follows:

The men in these Countries are for the most part of high stature, of an Olive-colour, and well proportion'd, their hair black and long: Both men and women are very neat and curious in keeping their hair clean and handsomely order'd: the women tie up theirs about the crown of the head after the form of a garland; and the men dispose theirs behind the ears (p. 92).

But the French of the 1681 edition reads (in our translation):

The Apalachites are for the most part of great height, of olive color and well-proportioned of body. They are all born perfectly white, but they change the natural color of their skin by the frequent use of a certain ointment that they create with bear grease and the root of an herb that has the virtue of inuring them against heat and cold. They all have long, black hair, and it is like a prodigy to them to see foreigners who are blond and naturally curly and frizzy. They have no beard at all, and if they come across any hairs they pull them out with great concern and just like the Island Caribs, promptly apply to the spot some caustic oil that has the property of reclosing the pores and cauterizing the hair root so it cannot grow back (pp. 388-89).

If we closely compare these two excerpts, the differences are evident.

In Appendix D, we present passages translated by us from the French for the first time to give our readers a glimpse into this lost Indian kingdom. The wide-ranging nature of the remarks covers flora and fauna, customs of the inhabitants, house styles and furnishings, occupations, policing and warfare, religion, games, medicine and even naming customs. Many of our Cherokees will very likely experience a shock of recognition in reading about the Apalachites. Some of them probably have Apalachite lines of ancestry.

Greek, Not Creek

The Apalachites had little to do apparently with the Cherokees, though they experienced similar admixture events and were longtime neighbors, sometimes warring, sometimes at peace. To follow Rafinesque's scheme of nations, the Cherokee, like the Apalachites, were an elder Old World tribe that originated from the East across the Atlantic. At one time it seems the

Apalache king received tribute from the Cherokee. One of the six Apalache provinces was named *Achalaque*, an obvious rendering of the Cherokee ethnonym Tsalagi (pronounced Cha-la-kee). It lay “partly in the mountains and partly in the swamps on the boundaries of the large body of water that regularly floods two times a year,” in other words, it stretched from the headwaters of the Savannah River through southeast central Georgia in the territory later known as that of the Lower Cherokee around Keowee. Since this is a book about Cherokee ancestry, we will touch on only some general similarities between them and the Apalachites. The first common denominator that strikes us is language, for the vocabularies of both languages preserve many words in ancient Greek.

Since the eighteenth century, the Apalache have been confused with and overshadowed by the Apalachicola of the Spanish missions around present-day Tallahassee. The latter have left us only a few specimens that might throw some light on the Apalache language, and little is proved by them. Rochefort laments that the subject could not be addressed in the edition of 1681; another Frenchman was already working on it (p. 395, see Appendix D).

If we comb through the second edition of Rochefort’s work, we have about twenty words reported as Apalache from the lips of the Apalache Indians themselves, about a quarter of them with glosses or etymologies provided by the Indian informants. Consistently, they seem to come phonetically from Old World languages, not those of the New World as spoken either by Caribs or Creek Indians. In analyzing them, we believe they have the necessary “dimensions of cognancy and evidence of shared beliefs” so prized by linguists like Mary LeCron Foster.²¹⁹ Without these controls, comparisons of words in different languages often become mere exercises in ingenuity and coincidence.

As we have seen, Rafinesque believed that the first Indian nations came from the Caribbean, and before that from the Canaries, North Africa and Iberian Peninsula. He called these the Atalan tribes and compared the Haitian (Taino) language to what he called Pelagic, a pre-Greek language spoken around the Mediterranean basin by ancestors of the Greeks and Italians, especially by peoples around the Aegean Sea. Modern-day linguists call it Pelagian, or Pelasgian, a forerunner of Greek. Rafinesque found nearly 200 comparable words, “whereof about 160 offer more or less analogies... mutual affinity 80 percent... complete and near connection.” He concluded that the Haitians or Tainos were of Pelagic or Mediterranean origin. The closest languages after proto-Greek were the “Atlantic [Iberian], Lybian, Egyptian, Bask [Basque], Sanscrit, Persian etc., which are all connected with the Pelagic nations.” His tabulations showed that Taino-Pelagian affinities

²¹⁹ Mary LeCron Foster, “The Transoceanic Trail: The Proto-Pelagian Language Phylum,” *Pre-Columbiana* I/1-2 (1998), discussed in chapter 7 above.

were “of course the greatest with the Aruac [Arawak] nations of South America, who are their brothers, and extend to the Taos of Tucuman and the Tinguis or true Patagons of Pigafetta.” Further, he observed that the “nearest affinities after these were the Apalachis, Nachez, Cadoz, Huastecas, Mexican, Tarasca, Maya, Chontal etc. of North America and the Darien, Betoy (Chibchan), Peruvian, Chili, Mbaya etc. of South America”—all of which connections we can glimpse in DNA matches. The converse was also true. There was little overlap with Asiatic-type languages like those in the Algonquian macro-linguistic family. Pelagian seemed a litmus test for American languages of eastern or Atlantic origin.²²⁰

We list here some of the authentic words recorded by French residents in the provinces of the Apalachee Indians in the mid-seventeenth century together with some speculative derivations. More etymologies can be found in Appendix D.



Titmouse-like kinglet (genus Regulus), the paracousse of the Apalachites.

Paracousse. We think this word is, quite plainly and literally, Greek, syllable for syllable: *parakoussa*, a particle of *parakio* “to excel,” meaning “surpassing, nonpareil, without rival.” This meaning explains why it is applied to the resident king or supreme chief of a province (p. 374), especially the supreme ruler in Melilot to which others pay court, as well as to a rare bird

²²⁰ Rafinesque, pp. 219-20.

described at length on page 383. The avian referent seems obviously to be the golden-crowned kinglet or goldcrest, which the peoples of Europe and other places around the world recognized as the king of the bird kingdom. Richard Thornton says the Apalache word means “sea elite,” but this is not an etymology. It may be a calque or translation, but it is not an analysis of the elements with “a dimension of cognancy and evidence of shared beliefs.” He makes the first element the same as Panoan *par* “water,” as in Peru rather than a prepositional prefix *para*. This strikes me as akin to deriving a Latin word from French. French came after Latin, just as the Creek Indians followed the Apalache Indians in point of chronology.

Ragusan Background

During the period shortly after De Soto, we are told, “the Caraïbes had for their chief and king of their nation one of the most valiant of their captains, whom they called **Regazim**. They also added to their state another province that lay adjacent to them on the south called **Matica**, or **Matique**, which “reaches into the mountains with a leg of territory that receives a stream rushing from the same mountains and then extends at length to the west as far as the river which takes its source at the great lake after several islands and which flows through several provinces and at last debouches into the ocean (Ogeechee). The word Regazim sounds very much like Ragusan, “one from Dubrovnik.” The meaning of Matique is “league” and it reflects Slavic roots. The Sea Peoples spoke a mishmash of paleo-Balkan, pre-Greek, Phrygian, Armenian and “Pelagian” (Paleo-Balkan, pre-Greek) languages. The name could go all the way back to the Bronze Age, though Regazim seems to be post-1492. It confirms that Ragusans or Slavic-speaking Croatians who “accepted Christianity” (p. 418) colonized the natives in this region. Their imprint is heavy on the original and admixed DNA of the region also, with numerous high Croatian matches in the ancestry of Cherokees and Lumbee.

Bemarin. This is the name of the main province, according to Brigstock’s account. It is the place where the court and king are situated, the region “of oldest continuance” and home of the language that serves as the national tongue, alongside “Caribbean dialects” in two of the other provinces. It is so-spelled on maps and in gazetteers. In a few sources, though, it appears as **Bomeria**. That is the spelling in a foldout in a German encyclopedia of 1753.²²¹ Now, Bemarin does happen to be a Sephardic or Portuguese Jewish

²²¹ *Allgemeine Geschichte der Länder und Völker von Amerika*, introduced by S. J. Baumgarten, translated by J. F. Geyfarts and J. F. Schroeter, in 3 vols. (Halle, Gebauer: 1753), vol. 2, p. 480. The foldout is numbered #13 and presents a “curious map,” according to Daniel G. Brinton, *Notes on the Floridian Peninsula, Its Literary History, Indian Tribes and Antiquities* (Good Press, 2019), p. 61, n. 144.

surname. Bomeria is also a Portuguese word, from *bodemeria*, a legal term meaning, variously, “contract, contrivance, investment, venture, speculative enterprise, bottomry.” Evidently, the surname is derived from the line of commerce involving riskiness, one often dominated by Jewish investors, but it seems doubtful that the province is named for an individual or family.²²² More probably, it meant “The Concession, Venture.” The Portuguese form Bemarin suggests its name began in the Spanish-Portuguese period of the Southern Highlands’ history (16th-17th centuries).

Melilot. This is the name of the Apalache capital. Melilot (literally, honey clover) is a type of clover that produces the sweetest honey and is, again, unequivocally Greek. The word is of ancient use and composed of the roots *meli* “honey” and *lotos*, “lotus, flower,” hence its meaning as “flower, pick, best part.” Its use as a figure of speech is instanced already in the poetry of Sappho, who lived shortly after the Homeric Age in Archaic Greece. The gloss in Apalache is said to be The City of Council, that is, the capital, or best part of the kingdom (p. 362). It was located in Nacoochee Valley, whose original name in Greek, as we saw above, probably meant Gold Country and had nothing to do with bears or stars or Uchees.²²³

The Apalachites spell out the derivation of **Caraibe**, their name for the intrusive Carib or Sea Island element within their population. It means “added people, suddenly and unexpectedly coming in, strangers, stout or valiant men” (p. 357). Caraibe is cognate with Greek *chaire* “welcome, greetings” and adds the *be* suffix noticed in other compounds, meaning “people.” The Caribs are the People Welcomed Among Us. Thus Carib and Caribbean are related to our words charismatic and charitable. The supposition that Caribbean comes from an Arawak word meaning “people” and is linked to our word “cannibal” are false etymologies. “Stout or valiant men” reflects the ethnonym Taino, which means nobleman or male aristocrat in the Haitian language.

Theomi (p. 353). Perhaps the “themes” or provinces surrounding the large lake. Themes were administrative units in both the Byzantine and Ottoman empires. In both states, the language of government was Greek. “The great body of water known to us as Theomi and that of the valley of the Bersaykauou have more rare birds, such as flamingoes and egrets... But

²²² Richard L. Thornton believes the Emperor Brim’s dynastic family name was a corruption of Bemarin. “The Forgotten History of the Founding of Savannah, Georgia,” post in *The Americas Revealed* (Jan. 2, 2020): <https://apalacheresearch.com/2020/01/02/the-forgotten-history-of-the-founding-of-savannah-georgia/>. But most historians (and other Creeks) take the name as being the same as the fish, sometimes spelled “bream.” Different types of bream or sunfish are the most commonly found fish in Alabama. For a different etymology from Thornton’s, see Joseph B. Mahan, *North American Sun Kings: Keepers of the Flame* (Columbus: ISAC, 1992), pp. 65-82.

²²³ On *melilot*, see Beeks, p. 884.

the one that deserves particular consideration among those that haunt the streams and marshes is the one that the natives of the land call **Flotien**. It is the size of an egret and exactly similar shape. Its wings, its back and the feathers of its tail are marked as by scales of gray and white and black bordered by a small red ribbon. His head is covered with small black and glistening feathers that create a flat hat for him, and as for the rest of his plumage it is completely white.”



Tallulah Gorge State Park, the Apalache Indians' Bersakayou.

The Georgia wood stork so exactly described by de Graeves is the only true stork (family Ciconiidae) in the U.S. today. Wood storks breed in Georgia, Florida and South Carolina with colonies in thirteen counties along the coast and across southern Georgia. The word comes perhaps from Greek “jester, clown, fool, mime” in reference to the mottled or flecked “costume,” and silent habit. The Greeks did not believe storks had tongues, as they made few sounds. The Pelasgians had a special attachment to the stork, and some said that was the meaning of their name, though this seems to be a folk etymology based on the ancient observation that both the stork and the Sea People migrated.

Bersakayou. The “cedars” are likely to have been yellow poplar or tulip-trees, tulip poplar (*Liriodendron tulipifera*). They grow in the Tallulah Gorge’s mesic and riparian soils, while pines and eastern red cedar are found in the xeric (dry) rim and steep rocky sides. Pioneers in the Appalachian highlands, Carolinas and Cumberland Plateau made extensive use of poplar, since it was intermediate between hardwood and softer pine and was, to a degree, durable

in the soil.

"In the mountains of the province of **Achalaque**, which borders on the territory of the Cofacites, there is a sensitive plant that is incomparable among all those meriting to bear the name. The inhabitants call it most appropriately **Amazuli**, which is as much as to say, the flower that is alive (p. 380)." Amazuli: "flower of the sun, heaven," so-named for their dazzling color, like the painted bunting. The sensitive plant (*Mimosa pudica*) is also called humble plant, sleepy plant, action plant, dormilone, touch-me-not, shameplant, zombie plant, shy lady or shy plant, silk tree and Indian flower. It is a tropical plant in the pea family (Fabaceae) that responds to touch and other stimulation by rapidly closing its leaves and drooping. Mimosa leaves close at night. They are common along the Florida and Georgia coastal plain in sunny places, where they seem to have been propagated for their ornamental value in the past but are widely considered a weed tree today. Native to South and Central America, mimosas can have blossoms that are pink, yellow, red, blue, purple and orange. De Graeves was the first scientist to draw and describe the sensitive plant in a publication. It was not until several decades later, in 1729, that the French scientist Jean-Jacques d'Ortous de Mairan performed an experiment that demonstrated the existence of circadian rhythms in plants, specifically the *Mimosa pudica*.



Mimosa.

Amana (pp. 358, 425). The pleasant southern province relinquished to the Caribbean Indians. Evidently composed of Haitian *Am* “water, root, plenty” (or *A-ma* “of great, water) and *An* “man, people, folk,” or else from *A-na* “of bloom, a flower” (Rafinesque, 222, 226). If related to *A-na*, the name of this lower province could have been the original “La Florida.” The Apalache name, then, designated a “Great or Watery Land of Flowers,” an apt one for the vast Okefenokee and lower part of Georgia together with northern part of Florida. A related word story seems to explain the “Plant That Is Completely Alive,” *Amazuli* (p. 380), literally “flower of heaven.”

Roots and Herbs

“The province of Bemarin is productive of a type of very excellent root that the Indigenous call **Oriaely**. For the most part they are a bit bigger than a nut and of a form almost round. The skin that covers them is very fine and of a ruddy color but the inside which it envelops is gray-white with veins of violet. The roots are connected one with another by tiny filaments with which they draw nourishment. Cooked in ash or boiled in water, they have a pleasant and relish-like taste and a strengthening effect on the lungs.” **Oriaely** can be identified as purple nutsedge, an important New World plant brought back to the Old World (Proto-Indo-European **h₁rugb-ielo-* “dig, root”, cf. Greek *orua*, *orusso*—“rooter, rootling, digger.” Here again is a Greek name for a food plant formerly eaten in North Georgia.²²⁴

“The Apalachites have knowledge also of another root that grows in the province with the peculiar property of strengthening the body after it has been overworked. The root is composed of several nodes about the size of a small egg. It is not to be eaten but arranged in little balls and dried in the shade like the chaplets we make of iris roots, and that way they serve to wash the hands and bathe the eyes in the place of soap... They call them **Koymelak** in their language, i.e. roots of good smell.” **Koymelak** seems to derive from Greek *koimao* “soothing” with the so-called Armenian plural -k. Hay is the name of an Armenian, Hayk for the Armenian people. The -k as a sign of the plural is distinctive and practically diagnostic of Armenian origins. The herb was probably tuberous yucca or soapweed roots. The word yucca

²²⁴ *Cyperus rotundus*, “reported in the Eastern U.S. among Indians from the earliest days,” now considered an invasive weed throughout the South, is related to tigernut or chufa (*Cyperus esculentus*, edible sedge), which traveled from the New World to India and Spain, where it was simply called *tule*, in pre-Columbian times. See John L. Sorenson and Carl L. Johannessen, *World Trade and Biological Exchanges before 1492* (New York: I Universe, 2009), pp. 187-89. For its uses in Indian medicine to treat a variety of ailments with synergistic action, see A. Kamala et al, “Plants in Traditional Medicine with Special Reference to *Cyperus rotundus* L.: A Review,” *Biotech* 8/7 (2018), p. 309: doi:10.1007/s13205-018-1328-6. For the etymology of *oriaely* see Beeks, p. 1113.

comes from the Taino language, where it means “white.” Accordingly, Uchee or Yuchi means “white people.” They were also called, in unison with the Apalachites and Choctaw with whom they were intermingled, Children of the Sun.

“Among the thickets of the province of Amana there grows a plant in the shape of thistles with large leaves, bristling in different places with many thorns. The inhabitants of that country call it **Hyaleitokt**, from a term that means “the plant that is very useful.” It thrusts forth a stalk that is provided with two or three pods each year that enlarge like those of the Artichoke and which are crowned by a violet-colored flower.” *Hya* is the pre-Greek root for “purple,” as in Hyacinth, where -cynth evidently means “flower,” also in the pre-Greek or Pelasgian language, the -th sound being characteristic, as in the word “labyrinth” and place-name Corinth. The medicine plant described here is without doubt common bull thistle or *Cirsium vulgare*. Native Americans have long treasured bull thistle as a food and medicine, especially the Cherokee, Delaware and Iroquois, who use it as an analgesic, antirheumatic, hemorrhoid remedy and anti-cancer treatment. A Creek healer named Tis Mal Crow mentioned by American Herbalists Guild registered member Matthew Alfs reported that the plant was used in Muskogee tradition as an alterative (tonic or blood purifier), febrifuge (fever reducer), topically as a vulnerary (wound treatment) and “swished in the mouth as a healing bath for stomatitis” (inflammation of the mucous membranes of the mouth and lips).” This wide range of uses tallies with the Apalache description as “very useful.” Bull thistle is not included in the Western repertory of medicinal plants.²²⁵

A Type of Copal

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

²²⁵ See Matthew Alfs, “An Herbal Breakthrough in Rheumatology: Bull Thistle (*Cirsium vulgare*) or Spondyloarthritis,” *Journal of the American Herbalists Guild* 12/3: https://www.americanherbalistsguild.com/sites/default/files/sample-articles-pdfs/alfs_bull_thistle_for_spondyloarthritis.pdf.

whose showy flowers are actually bracts surrounding the smaller green flower that produces the seeds, though they resemble apricot fruit-producing blossoms in appearance. They have “teeth” or bites on each of their four petals’ extremities, as the text says. The etymology is again Greek; *labyzos*, a spice plant, Persian *labuja* (Beeks, p. 819.) Such dogwoods are called “bleeders,” because they exude a whitish or yellowish resin. Southeastern Indians chewed or smoked the bark or made a tea of it as an analgesic.²²⁶

The Apalachites called the River of May or Altamaha system **Basainim** (p. 359) and explained the word as Delicious River or River Abounding in Fish. *Ba-* seems to be cognate with “bay, basin” and the other element suggests kinship with words like “savory,” but an exact etymology cannot be proposed.

Land of the White People

The Apalachites called the Chattahoochee River the **Hitanichi**, “its ancient name ... which means in their language ‘beautiful and pleasant.’” Rafinesque noted that the word *hitana* in the “Apalachi” language was the same as in the Taino or “Haytian” and meant “noble, good, fine, handsome, lord, chief” (p. 253). The headwaters of the Chattahoochee were in the Apache kingdom in the foothills of the mountains. Its lower length was named Appalachicola. *HDt* is “white” in Ancient Egyptian. The word is also used of things that are good and fair and pleasant. With the suffix *-an*, it means “white people, Libyans, sea people.” More specifically, *TmHt* designates “land of the white people, either Libya or North America. The Hindus also called America the White Land, as did the Norse and Britons. **Tomahitans**, then, a synonym for the Apalachites, means People of the White Continent, or of the White Mountains. This appears to be one of the oldest ethnonyms of the Apalachites.

The Sacred Mountain of **Olaimi** (p. 362) seems to reproduce *exactly* Pelagian **ALEIM* “(Mountain of) the Gods” (Rafinesque, p. 150; compare Elohim in Hebrew).

Iaoüas. The priests of the Apache are keepers of the rites of the temple, augurs and healers. They are responsible for incense burning, ritual baths, the annals and songs of the kingdom and ceremonial release of six *tonatzuli* birds, or “messengers of the sun” each year symbolizing the freedom of the six provinces (pp. 365, 417, 429). The etymology of **tonatzuli** seems to come from Greek *tonos* “tune” and *azul* “sun, heaven,” the latter element a Pelasgian word also found in the Taino language. Graeves’ description clearly points to

²²⁶ See post dated March 12, 2018 by Janet L. Serra, “Dogwoods – Medicinal Monday: Institute for American Indian Studies Looks at the Many Ways Native Americans Used the Dogwood Tree”: <https://patch.com/connecticut/woodbury-middlebury/dogwoods-medicinal-monday>.

the painted bunting. Cf. Pelagian *atzul* "sun" (Rafinesque, p. 198; cf. Etruscan *Usil*, Italic *Ausel* "sun") and Greek *tonos*, "note, pitch, tune." The tribal name for the confederacy of Apalache Indians on maps was Atzulis ("children of the sun"). This included the Uchee, Choctaws and scattered remnants and northern allies of the Appalachites. The ancient Egyptians called themselves Children of the Sun.



One of the first of a series of English maps, the atlas by Hermann Moll, beginning in 1717 showed the empire of Azilia just east of the Appalachians and several groups of Charakey towns just on the other side of it to the west. On other maps about this time, we see Indians labeled as Atzuli, Children of the Sun, along the eastern slopes of the Appalachians. By the time of the 1749 map above, the Apalachites themselves have disappeared, leaving only their name in the Appalatian Mountains along with a place-name Apa on the Georgia side of the Savannah River and two towns marked Apalathas on the South Carolina side. The interior and river system as well as the individual Indian tribal names on this map were somewhat confused.

The name of the priests who are keepers of Apalache oral literature and religious customs provides unmistakable evidence of the Apalachites' origins, for it means, quite simply, "Ionians, Greeks, Children of the Sun, Worshipers of Apollo." Egyptians used the word j-w-n(-n)-' for the Greek race. Assyrians used the word Iawanu, Persians the name Yauna, Babylonians the terms Yaman and Yamanaya. In Biblical Hebrew, the word was Yāwān, and in Modern Hebrew it is Yavan, Javan. Throughout antiquity, Javan was the

ethnonym applied to Ionians, the Kittim or Cypriot or Aegean peoples (Rafinesque's Cutans), including the Minoans and Mycenaean and Tartessians of Spain.

In his Haitian language notes, Rafinesque gives the core lexeme as *Jovana* "God." He notes its currency in the Carib-speaking islands as well as in other Indian languages in both North and South America and cites the following analogies (p. 246):

Jan Janus of Etruscans, *Ju* Ombrian, *Yu* Ausonian, *Jovis* Latin, — *Jona*, *Yauna*, *Juneva*, *Jaungoieva* of Basks—*Jo-cauna*, *Janum* of Lybians, IEUE [Yahweh, Jehovah] of Moses, *Joh* Luchu, *Yavang* Sunda, *Iona* Trojan, *Iunak* Slavic, *Achaman* *Abican* Guanch, etc. — *Yah*, *yoha vah* Chactah, *Hioh* New Albion, *Yabo* Apalachi, *Obuae* Old Peruvian, *Jahuagon* Huron, *Wakon* Ozages, *Conome* Yaruras, *Oho* Aleutian, *Ogha* Othomi, etc.

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

Finally, we come to the Apalache or Apalachite name for themselves, their ethnonym. According to Richard Thornton, **Apalache** is the Europeanization of Aparasi, "which means 'From - Ocean or Upper Amazon Basin - Descendants of.'" He believes most of the place-names in the Apalache country are Panoan from eastern Peru. For instance, Satipo, the name of a capital town at the mouth of the Satilla River, means "Colonists - Place of" in Panoan. Another Satipo was in the Smoky Mountains at the confluence of the Little Tennessee River and Citigo Creek. Citigo and Stekoah were derived from the Carib/Arawak version of Satipo - Satikoa.²²⁷ As we've seen above, however, probably the Antilles, Paria, Peru, Yucatan, Florida and the Appalachians were all colonized by the same Sea Peoples, who spoke mostly pre-Greek and Mycenaean Greek. The Atlans were joined by the Iztacans (Itsate, Itzas or Hitchiti) and there was a coming and going and even back migration of Caribbean and Mexican peoples. These movements are mirrored in the complex histories and admixtures set forth in both Rafinesque and Rochefort.

²²⁷ Richard L. Thornton, personal communication, June 10, 2019.

Brinton, who wrote in the mid-to-late nineteenth century, has a different take on the meaning of the name Appalachian. He acknowledges that its origin or etymology is a "vexed question," and that "the orthography of the name is given variously by the older writers, Apahlache, Abolachi, Apeolatei, Appalatta, and very frequently without the first letter, Palaxy, Palatcy," but believes, upon weighing the evidence, "that we must explain its meaning [and] consider it an indication of ancient connections with the southern continent, and in itself a pure Carib word." We quote his explanation as follows:

Apáliché in the Tamanaca dialect of the Guaranay stem on the Orinoco signifies *man* [Gilli, *Saggio di Storia Americana*, Tomo III, p. 375], and the earliest application of the name in the northern continent was as a title of the chief of a country, *l'homme par excellence*, and hence, like very many other Indian tribes (Apaches, Lenni Lenape, Illinois), his subjects assumed by eminence the proud appellation of The Men.²²⁸

He further refers to an obscure note in Latin preserved in a Dutch account dated originally 1562, when apparently the Frenchman Jean Ribault first visited the Apalachites and reported on them. This note names both the king of the tribe and the surrounding mountains with the same name, Apalache.²²⁹ We see the same twinning of names in Rochefort's account, where Apalache designates the country and Apalachites the inhabitants. And it is significant that the Appalachian mountains may just mean "white mountains": The Unicoi range was named after the Cherokee word for "white [man]," *uneka*. At any rate, the mystery of the etymology of Appalachian and Apalache and Apalachites endures. It is similar to the riddle that lies at the root of the Alleghenies and Taligewi or Talegans.

The tribal and linguistic history of the Southeast is a palimpsest of influences. Cherokee genetic strains and Creek confederated tribes mostly combine contributions from Scandinavia and the North of Europe, the Mediterranean, South and Central America, the Caribbean and other places, only in a minor way traces of Mongolia and Siberia. Both Cherokee and Creek additionally have much Jewish, Armenian, Italian, Spanish and other post-Columbian admixture. Whether out of political exigencies or for whatever reasons, the academic establishment has turned its face on this storyline. One wonders to which side of the controversy the terms conspiracy theory and

²²⁸ Brinton, p. 59, pp. 151-52, notes 133, 134.

²²⁹ Translated from the Latin in Brinton's note, the label on "the map of the country in Dapper's *Neue and Unbekannte Welt* (Amsterdam, 1673)" reads: "The king who lived in these mountains in the year 1562 was said to be Apalatcy; and the very mountains were called by the same name," n. 134, p. 152.

manufactured history are better applied, to established academic studies or to the “lunatic fringe” of diffusionism and diverse influences. Is reverse racism any less racist than white supremacy?

Naming Customs

One of the personal names of an Apalache kinglet, we learn, is **Mayrdok** (p. 407). He is mentioned twice, in the second instance as the *paracousse* (king) who introduced the institution of police forces among the Apalachites, something the Cherokee of North Georgia also had, as did historical Creek Indians, calling it the lighthorse. The name is very close to the Babylonian god-king's name Marduk (Son of the Sun). The informants in Rochefort relate that Mayrdok lived “six or seven generations” before them. This would suggest a recent timeframe.

Are we to look for a deep or shallow time frame for cognancy and explanation? To consider an ancient depth, it is not the first time a souvenir from ancient Mesopotamia has turned up in Georgia. In 1963, Mrs. Joe Hearn was digging in her yard when she found a “small tablet of lead, inscribed with strange symbols on both sides.” Over a period of years she unearthed other pieces of lead along with arrowheads. Finally, she submitted the lead tablet to examination by experts. The inscriptions were cuneiform, the script was from Sumer, and it was dated to about 2400 BCE. When translated, it said the scribe Enila, a divine name, in the 27th or 28th year of the reign of Shulgi listed a gift of sheep and goats to the sun-god Utu and the goddess Lamma-Lugal of Sumer. “The lead tablet was apparently made on Hearn property by the lost-wax method.”²³⁰

An alternative interpretation involves taking the informants at their word and placing the event 120 to 140 years before 1650, that is between 1510 and 1530. Can there have been any Marduks around in that era responsible for instituting an American Indian police department? Most emphatically there were. As mentioned in chapter 1 (“Mixed Results”) these were the years when the Safavid Empire was taking shape as the great Shi'ite counterbalance to the Sunni Ottomans. The first shah in a new Persian Empire was Ismail I 1501–1524. Armenia was evenly divided between the Ottoman Turks in the West and the Safavid Persians in Iran. Literally millions of Armenians were moved around on short order. Marduk has always been a popular Persian name, even down to modern times.

But our Mayrdok was Apalachite. No one says he was a foreigner. He was one of their great kings. Mayrdok was celebrated in story and song. The answer to this riddle seems to lie in Apalache naming habits. We read in Article XII (p. 423, App. D) that “they ordinarily give their male children the

²³⁰ Gloria Farley, *In Plain Sight: Old World Records in Ancient America* (Golden: Gloria Farley Publications, 2007), p. 11.

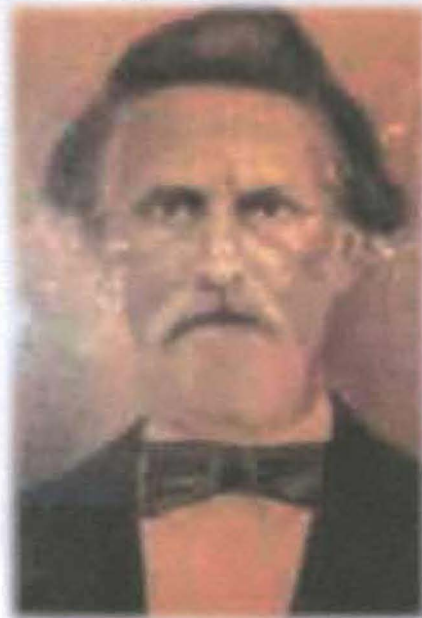
names of enemies of theirs.” So Mayrduk could have been the name of a Persian enemy defeated by the Apalachites. Whoever he was, he seems to have introduced the idea of policing and of governors from Arab practice, from sharia law and the Islamic doctrine of *hisbah*. We can easily imagine that Turks, Armenians, Persians and others were present in the Old Southeast the same way French, Spanish, Jews and others were. Autosomal matches to Armenia, Turkey and Iran in DNA tests are hard to explain otherwise.

The practice of giving a warrior the name of the first enemy he kills was a Cherokee custom, too. It accounts for the names Mankiller, White Man Killer and Catawba Killer.

If we are right about the central role of the Haitian or Pelagian language, another discovery that emerges concerns Yu-chee, the name of the Uchee or Yuchi “Indians.” This ethnonym resolves into the elements Yu “white, bright” (p. 228) and chee/see “people.”

The ethnological notes by Brigstock and Graeves are very valuable. For authenticity, they could be favorably set beside anything published by the Smithsonian Institution or Peabody Institute in modern times. Both men’s and women’s hairstyles are covered. The men’s is described as follows:

The inhabitants of the mountains crop completely the hair on the right side and letting the rest grow out, wind and heap it on top of their head in the form of a crest that slips a bit over the left ear (p. 388)....



APALACHE LOOKS? Donald Yates’ great-great-grandfather James B. Yates, Jr. in a photograph from about 1880. Born on the Lower Oconee River in Washington County, Ga. about 1820, he was reportedly half Indian. Note the long black hair piled on his head and compare de Graeves’ notes on men’s hair styles. Family tradition says the Yates arms and cattle brand were taken away from his father James B. Yates, Sr. “for marrying an Indian.” Her name was never mentioned.

In closing, we would like to draw attention to a trait we believe will be of particular interest to genealogists. The Apalachites named daughters after dead aunts and grandmothers. The same custom is one of the more distinctive and endearing traits of Southern family trees. If the right name is not available because carried by a living family member, we are informed, they make up "others according to their fancy which, if one is to believe them, have many hidden mysteries" (p. 423). Surely, it was this custom that produced names like Alzina, Etalka, Lucinderella, Luta Mae, Louhanna and similar fanciful in the mixed families of the South. It also explains an invented name like Elvin Fay, which my grandmother gave to my father's younger brother. When the coast guard commander visited with his family as I was growing up, we called them Uncle Fay and Aunt Sarah . . . or sometimes, Uncle Sarah and Aunt Fay. In his professional career, he quickly assumed the name Fox rather than Fay.

We believe the name Apalachee comes from Old Greek ap- "far away" (cf. German ab, "from" Celtic ap-, p- "son of") and alat-, Doric ἀλάτος "wanderer" from alaomai, Proto-Indo-European *alā-, "wander, often in the aimless sense, roam about, be banished." Thus, the singular means "Wanderer from Afar." The collective meaning, as in Elati Cherokee and Elohi, is Wanderers from Over the Sea. Not for nothing was a Creek chief named The Far-Off Warrior and the Cherokee principal chief Amadohiyi (Admiral, Sea Captain), or Moytoy.

Now that we know the tribal name Apalachites is Greek, their history began in the Bronze Age, and their DNA came from the Old World, do we refrain from calling them "Indians"? Is this term only reserved for people thought to come across the Bering Strait? If the answer to that question in the eyes of the authorities and arbiters of academia is yes, it is because these experts are unwilling to consider knowledge in an ecumenical way. They are still fighting the battles of isolationism versus diffusionism. The geneticists do not believe people could have crossed seas in the remote past. All their migrations are reconstructed across landmasses. The historians cannot conceive of the world as one.

Around 1650, the Apalachites claimed to the French to be the oldest tribe in America. They were effectively wiped out in the great smallpox epidemic of 1696.²³¹ By 1701 their name was gone from maps of the region. The Cherokee, however, did not disappear. In the next chapter, we will take up their resilient story.

²³¹ Thornton, *Native Encyclopedia of Georgia*, pp. 74-77.