

**You probably know which group of Native people lived at San Luis — the Apalachee!** They lived alongside the Spanish in this part of Florida 350 years ago, but across the Southeast there were many more communities of Native peoples. The neighbors of the Apalachee shared many cultural traditions and histories, but they also had many differences. Each community had their own unique and impressive skills (such as making items out of shells and copper) and shared certain traditions like the growing of corn! While they were not always friendly with one another, these groups interacted to trade goods and address disagreements through councils and other means. Some of these Native people exist in communities to this day—like the Muscogee and the Seminole!



Four of the Apalachee's neighbors were: the **Chacato**, the **Timucua**, the **Apalachicola**, and the **Guale**. These groups interacted with the Apalachee and each other long before the Spanish started settling in the Southeast in the 16th century. Their interactions with their Native neighbors increased when the Spanish began founding missions (religious centers created to help spread Christianity to Native communities) in the region. The Spanish often acted as mediators, or people who help two groups talk with one another to solve problems. The Native communities would then decide what actions were

best for their own community's goals and needs. They were active neighbors of the Apalachee and their interactions with them helped shape the history of the Apalachee.

### Chacato

To the **west of Apalachee territory** was the territory of the Chacato Native Americans. They had access to many different environments that included rivers, plains, and swamps. Long before San Luis was founded in Apalachee territory in the mid-17th century, the Chacato were **sometimes enemies** of the Apalachee. While they often had conflicts, they would also sometimes trade and be friendly. In 1639, the Governor of La Florida, Castro y Pardo, set up a meeting between the Chacato and the Apalachee. The two communities discussed

their differences and some of the Chacato people eventually **agreed to cooperate** with the Apalachee to help each other when they needed it. One way that the Chacato helped the Apalachee was by going with them to hunt **bison**. Bison were abundant in the Chacato territory, while they were rare in the Apalachee territory. Because there were more bison in their area, the Chacato were well known for their familiarity and skill with hunting bison. Therefore, when the Apalachee or the Spanish wanted to hunt bison, they would often ask a group of Chacato to come with them and help with the hunt.

The Apalachee were not the only Native community that built **missions** alongside the Spanish. Many of the Chacato also accepted Christianity, founding several missions in their territory. These missions continued to serve as a place for the Spanish friars to interact with the Chacato until the late 17th century. By the late 17th century many of the Chacato had to flee their lands and enter Apalachee territory. This was because the Chacato and many other Native communities were at war with a group called the **Chisca**, and many of their missions and villages had been attacked during the fighting. The Apalachee and the Chacato were able to find a solution to the Chacato's troubles by coming to an agreement. The agreement said that the Chacato could set up a village near San Luis if they gave the Apalachee resources like food as well as warriors. The village, called **San Carlos**, would continue to be used by some of the Chacato until the end of the mission period.

## Timucua

To the **east of Apalachee territory** was the territory of the Timucua. The Timucua lived in **many diverse communities**—such as the Alachua, Potano, and the Ocale—from the eastern part of Apalachee territory to the east coast of Florida near St. Augustine. The Timucuan territory was so large that the people were often divided between those that lived in the eastern parts and those that lived in the western parts. The Timucua had a long history of making and using **tools** made from natural materials. This included shell tools, ropes made from plant fibers, as well as houses and other buildings made from materials found in their environment. Timucua communities would often trade for items that were not found in their territory. Desired trade goods included dyes and pigments used to color things like deer skins. When the Spanish founded the city of St. Augustine in 1565, the Timucua were one of the first Native peoples to offer aid in the form of food and resources to the Spanish there. One of the more famous Timucuans who aided the Spanish of St. Augustine was named **Doña María Meléndez**. María was a **female chief** of the Timucua and quickly made a peaceful and helpful relationship with the Spanish. She even married a Spanish soldier named Clemente Vernal.

The Spanish helped to set up talks between the Timucua and the Apalachee, just like they did with the Chacato. For years, many of the western Timucuan communities were in conflict with the Apalachee. But they were able to settle their differences and become **allies** (agree to cooperate) with the help of a Spanish friar named **Fray Martin Prieto** in 1608. Many of the Timucua realized that being allies with the Apalachee would help them much more than being their enemy and so they decided to make peace and become friendly with the Apalachee.

Throughout the 1608 meeting between the Timucua and the Apalachee, the two communities most likely used translators. This is because the Timucua and Apalachee **languages were different** from each other and so it was difficult for the groups to understand one another. (Learn more about the differences in their languages on pages 4 and 5!) The translators spoke both the Apalachee and the Timucua languages and helped the two groups understand each other and form their alliance. However, the different languages were not without some **shared words**. For instance, the word **holahta** was used by both the Apalachee and the Timucua to refer to a high chief in the community.

## Apalachicola

To the **west of the Apalachee** and to the north of the Chacato was the territory of the Apalachicola. They lived near the Apalachicola River, which was named in more recent times after this influential Native community. The Apalachicola and the Apalachee interacted a lot with each other as neighbors. Many parts of their **cultures and societies were very similar**. The leading Apalachee historian Dr. John Hann often used the Apalachicola to explain parts of Apalachee culture.

That does not mean that the Apalachicola were just like the Apalachee. In fact, they had many differences with their neighbors. For one, the Apalachicola made **pottery** in a way that was different than the Apalachee. When the Apalachee made pottery, they would often use little bits of broken pottery in their clay to help with the firing process and make the pottery hard. The Apalachicola, on the other hand, often used little pieces of shells for the same firing process, making their pottery much different than that of the Apalachee.

The Apalachee and the Apalachicola had a relationship like the Chacato and the Timucua had before the arrival of the Spanish. The Apalachicola would often fight and raid the Apalachee, but after some time they started creating Spanish **missions** like the Apalachee did and became more friendly with them.

However, the Apalachicola and the Apalachee were still not the best of friends—they did still fight. But they also traded more with each other. One thing that the Apalachee traded to the Apalachicola was **horses**. As the Apalachee province raised more and more horses, the Apalachee would occasionally trade some horses to the Apalachicola. But the Apalachee were not the only people that the Apalachicola traded with. The Apalachicola also traded with the Spanish, but they often traded more with the English and the French. This allowed them to **trade** for other items that the Spanish or Apalachee did not have.

## Guale

To the **east of the Apalachee** and to the **north of the Timucua** was the territory of the Guale. The Guale were a **coastal** people, mostly living along the coast of what is now modern Georgia. After the Spanish began interacting with the Timucua around St. Augustine, the Spanish moved north and began constructing missions alongside the Guale. Because of their location along the coast, the Guale became **expert shell carvers and tool makers**, making many things out of shells found in or near the water. The Guale often traveled to St. Augustine because it was so close to their territory. Many of the Guale eventually became known for their strong devotion to **Christianity** and the acceptance of **missions**.

The Guale spoke a **language that differed from their neighbors** like the Timucua. This meant that the Spanish often had to have translators whenever the Guale came to St. Augustine or if a Spanish representative had to speak to a Guale chief. The Guale chiefs were referred to by the word **mico**, which differed from the Apalachee and Timucuan word *holahtha*. One thing that the Guale did have in common with their southern neighbors was that they also sometimes had **female chiefs**.

\* \* \* \* \*

## The Native Neighbors

The Apalachee, Chacato, Timucua, Apalachicola, and the Guale were all impressive Native communities. Each group had specific elements of their culture that set them apart from their neighbors. But the groups also had things in common. It is always fascinating to learn about the many Native American communities that lived in the Southeast — and their amazing contributions to the region's history!

## • ACTIVITIES •

### Time Portal: Villagers Through Video

Let's go back in time to talk with one of the villagers of Mission San Luis about the Apalachee's Native neighbors in 1703! Check out the video link below.

**Neighboring Native Tribes Lesson Video Link:** <https://youtu.be/uUrECIoD3xU>

### Languages of the Southeast

**H**ow do you usually communicate or speak with your neighbors?

Do you talk in person? Write letters? Send emails? Whatever the method, you probably use the same language as the person that you are speaking to! Or if your neighbor speaks another language, you will find another way to communicate with them. That is what the Apalachee did!

The Apalachee and their neighbors 350 years ago often had to rely on translators from their communities. Translators can explain things said in one language to people that speak a different language. This way everyone can communicate with their neighbors. Many Native communities in the Southeast had their own languages. Some of the languages were more like one another and even shared words. But some languages were so different that without a translator it would be difficult for the Apalachee or another community to communicate with their neighbors. After people from Spain started settling in La Florida, Spanish probably became a great middle language. Native people could learn and use Spanish to speak with the local friars who could then talk to friars in other communities. In this way, messages might be sent to neighboring people.

Look at these words in **Apalachee**:

Now, compare them with these words in **Timucua**:

• nico	• ela
• oc	• ibi
• hitoc	• acu
• holahtha	• holahtha
• cuy	• yaraha

And now try the matching game below!

**Draw a line from each Spanish word to the correct English word:**

Spanish	English
Agua	Sun
Sol	Water
Pantera	Moon
Cacique	Native Chief
Luna	Panther

**With what you have learned so far, can you guess what Apalachee and Timucua words go with the pictures below?** *(If you need help or want to check your answers, take a look at the answer key on page 9.)*



\_\_\_\_\_

Apalachee word

\_\_\_\_\_

Timucua word



\_\_\_\_\_

Apalachee word

\_\_\_\_\_

Timucua word



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Apalachee word

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Timucua word



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Apalachee word

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Timucua word



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Apalachee word

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Timucua word

See how different the languages are? You now will have a good idea as to why translators were often so necessary!

## Corn Craft

**Bead your own Indian corn following the directions on page 7 and 8!**

### Historical Introduction

Do you like corn? If you do, you would have enjoyed the tasty meals made by the Apalachee Indians in Florida 350 years ago! They grew and ate a lot of corn. But guess what? So did their neighbors! The Guale, Apalachicola, Chacato, and Timucua peoples who lived around the Apalachee all grew corn too. So they all had something in common: corn was a large part of their diet!

But the corn that these Native American communities in North Florida and the surrounding areas ate did not look much like the big, yellow sweet corn many people eat today. In fact, they grew more than one type of corn! Dr. John Hann—an important historian who studied Mission San Luis—wrote about the types of corn that one of these groups ate:



**“Like the Apalachicola, the Apalachee probably had several varieties of corn, each used for a different purpose ...the Apalachicola had three varieties: first ‘the smaller sort of Indian corn, which usually ripens in two months,’ which they planted as soon as the weather permitted; second, one that was ‘yellow and flinty, which they call hommony-corn’; third, ‘the largest, of a very white and soft grain termed bread-corn.’”**

Dr. Hann also talks about some of the meals that were made from the corn:

**“Corn was consumed in a number of ways: as a lye-hominy porridge made with ashes, in little cakes made of cornmeal, in a thin gruel, onsla, or a thick gruel, atole, and, on journeys, as toasted or parched corn flour.”**

Wow! So there were **different types of corn** that were used to make a great variety of (many different types of) meals. And this corn could also come in many different colors, including white, yellow, red, purple, and blue!

But why was corn so special that many Native communities in Florida and beyond depended on it? Well, Native peoples knew that **corn was important for their health**. Corn, beans, and squash were the three main foods the Apalachee (and other Native communities around them) grew hundreds of years ago. Today, we know that when eaten together, corn, beans, and squash make a balanced diet. In other words, Native people in Florida and the Southeast got a lot of the important nutrients that their bodies needed to stay healthy by eating these three foods. They are a marvelous food team! And without corn, that team would not have been complete.

**Corn was also a very reliable crop!** One ear (or piece) of corn gives you a lot of food to eat, and many ears of corn could be grown at one time. And the surplus (or extra) could be dried and stored to eat in the future.

**Corn is a plant with many uses!** From the corn kernels to the inner cob to the soft outer corn husks, every part of the plant was used. No wonder many Native communities grew it for hundreds of years. To many Native American societies—including many in the Southeast—corn was (and still is) important not just for food: it is also linked to the larger ideas of rebirth and renewal in society. Corn and its gifts to the community have been, and still are, passed down for generations—from family to family, and from community to community. Corn continues to give to the community into the future!



### Corn Craft Supplies:

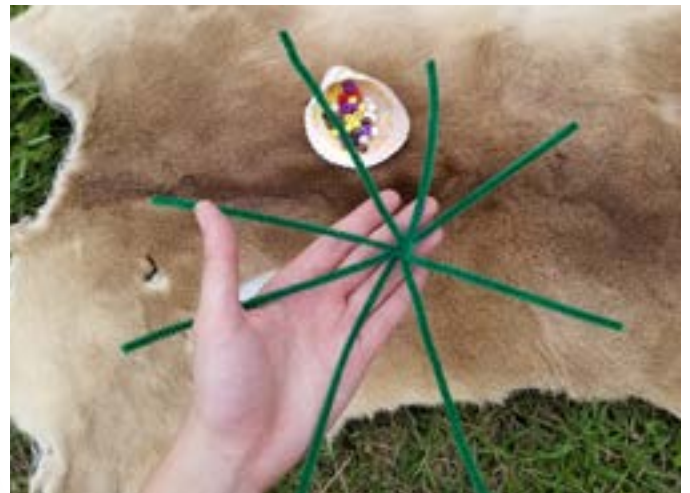
To make an ear of Indian corn, you will need:

- Four green or brown pipe cleaners
- Pony beads or other large beads in the colors yellow, white, purple, red, and brown

### Corn Craft Directions:



**1.** To begin making your ear of corn, take two pipe cleaners and twist them around each other in the middle to make a cross.



**2.** Connect the other two pipe cleaners by wrapping them around the middle of the first two in the same way to form another "X" on top of the first one. Make sure that the ends of each of the second pipe cleaners are between the ends of the first pipe cleaners. Your pipe cleaner arrangement should now have eight "arms," almost like an octopus!

*Continued on next page >*

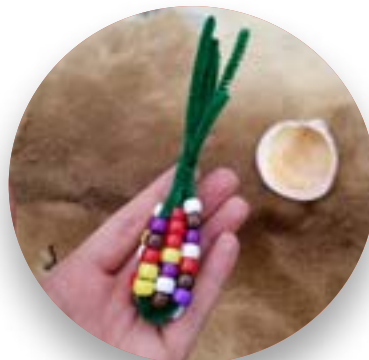


**3.** Now it's time for the fun! Start adding different color beads to each of the pipe cleaner arms and see what patterns form! Be sure to leave an inch to an inch and a half at the end of each pipe cleaner free of beads.

**4.** Once you are done beading, pull all the empty ends together (be careful that no beads come off the pipe cleaners) and twist them tightly around each other. All of the ends should stay closed together now, and no beads should fall off. Spread out the ends slightly so that they look like corn husks at the top of the corn.

### Now you have your corn cob!

You can make as many as you like and have a whole field of Native American corn!





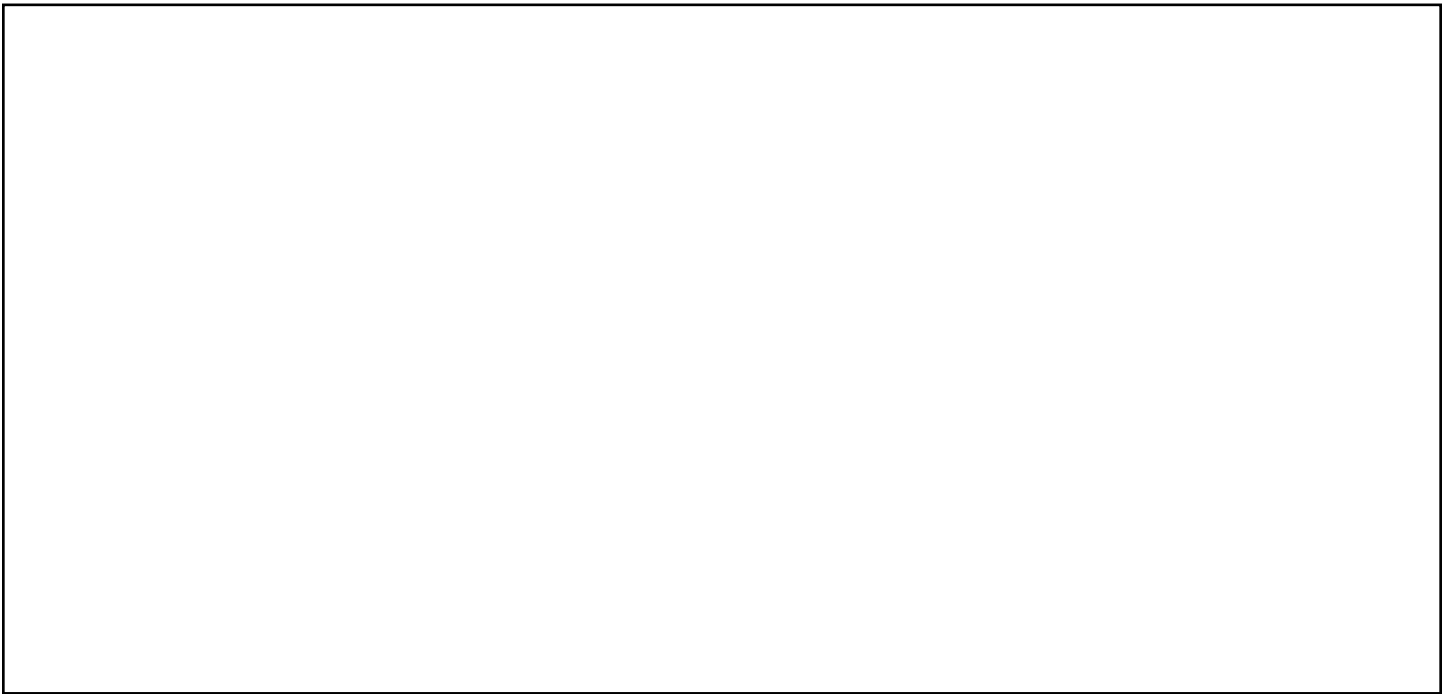
## More About Corn...

### Tolocano "Energy Drink"

**W**hen the Apalachee went on trips to visit their neighbors (such as the Timucua in East Florida), they took a portable meal made with corn! Can you find the ingredients to make this energy snack? A Spanish captain recorded details about this beverage during his journey into Apalachee Indian territory in 1700. Here is how Dr. John Hann described it:

*"[A] native beverage, used particularly for refreshment and for nourishment on journeys, was made by infusing in **water** a meal composed of **ground nuts, maize (corn), dried persimmons, and blueberries**. Said to check both hunger and fatigue, it is probably the refreshment referred to as Tolocano."  
(from Apalachee: the Land Between the Rivers, by Dr. John Hann)*

**Activity:** Draw the separate ingredients for tolocano! You can also show the finished drink in a container of your choice (examples might be: pottery, a gourd "bottle," or deer-skin drinking pouch)!



#### LANGUAGES ANSWER KEY (from pages 4 and 5)

English	Spanish	Apalachee	Timucua
Sun	Sol	Nico	Ela
Water	Agua	Oc	Ibi
Moon	Luna	Hitoc	Acu
Native Chief	Cacique	Holahta	Holahta
Panther	Pantera	Cuy	Yaraha

## Additional Resources

Your time travel adventure doesn't stop here! If you want to learn more about this subject, here are some suggested resources:

- *Native American Heritage Trail Guide (Florida Division of Historical Resources)*  
<https://dos.myflorida.com/historical/preservation/heritage-trails/native-american-heritage-trail/>
- *Timucua & Yemassee Resources (Florida Division of Library and Information Services)*  
<https://dos.myflorida.com/library-archives/research/explore-our-resources/florida-history-culture-and-heritage/native-americans-in-florida/timucua-yemassee/>
- *Native American Heritage Month Resources (Florida Memory, State Library and Archives of Florida)*  
<https://www.floridamemory.com/learn/classroom/history-months/nativeamerican/>
- *Theodor DeBry's Engravings of the Timucua (Florida Memory, State Library and Archives of Florida)*  
[https://www.floridamemory.com/discover/historical\\_records/debry/](https://www.floridamemory.com/discover/historical_records/debry/)
- *Timucuan Technology (Florida Public Archaeology Network)*  
<https://www.flpublicarchaeology.org/resources/timucuan/>
- *The Timucua Indians: A Native American Detective Story (by Kelley G. Weitzel)*  
[https://www.google.com/books/edition/The\\_Timucua\\_Indians/bo8KHQAACAAJ?hl=en](https://www.google.com/books/edition/The_Timucua_Indians/bo8KHQAACAAJ?hl=en)

### Sunshine State Standards that may apply to this lesson:

SS.4.A.2.1 - Compare Native American Native Communities in Florida. - Examples may include, but are not limited to, Apalachee, Calusa, Tequesta, Timucua, Tocobaga.

SS.5.E.2.1 - Recognize the positive and negative effects of voluntary trade among Native Americans, European explorers, and colonists.

SS.2.A.2.2 - Compare the cultures of Native American Native Communities from various geographic regions of the United States. - Examples may include, but are not limited to, location, clothing, housing, food, major beliefs and practices, language, art, and music.

SS.2.A.2.Su.b - Recognize a practice associated with Native American Native Communities, such as clothing or housing.

SS.2.A.2.Pa.b - Recognize a characteristic of early Native Americans.

SS.2.A.2.3 - Describe the impact of immigrants on the Native Americans - Examples are location, clothing, housing, food, major beliefs and practices, art, and music.