

CHAPTER TEN

HISTORY AND THE TIMUCUA

STUDENTS LEARN HOW HISTORICAL RESOURCES TEACH US ABOUT THE TIMUCUA PEOPLE AND THEIR TECHNOLOGY.

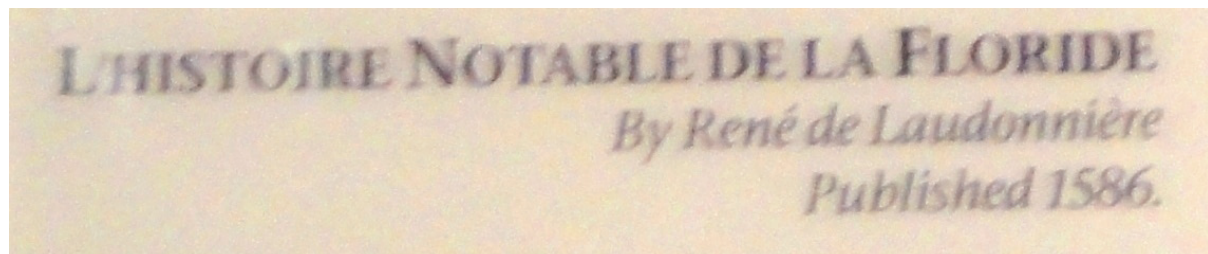
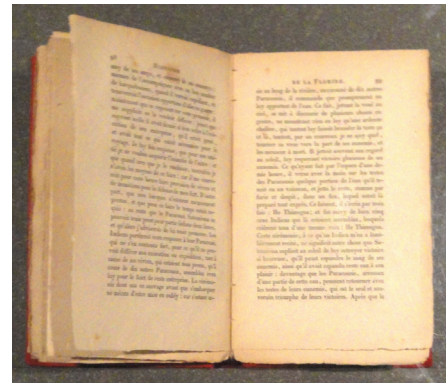


LET'S TALK ABOUT HISTORICAL DOCUMENTS

In the unit titled “Theodore de Bry’s Timucua Engravings – Fact or Fiction?” we spent plenty of time analyzing the authenticity of his work. Other historical documents provide more reliable information about the Timucua. The earliest were the memoirs of French and Spanish explorers.

French explorer, René Laudonnière (Low-don-YARE):

He wrote an account of his experiences in Florida from 1562 – 1565. This account seems to have been written as an administrative report, to be read by King Charles IV or Admiral Coligny. Laudonnière never submitted it for general publication, though several other people had published their own memoirs. Because he was not publishing for profit, he had less reason to wildly embellish what he observed about the Timucua. When we read crazy things in his text – like the time he met a 250-year-old Timucua man whose own father was still alive – we can chalk that up to miscommunication or misunderstanding – not outright fabrication.



It's Laudonnière's account that explains how the Timucua got their name. When Europeans asked the Timucua “what is the name of your people?” the Timucua responded with “we are us” or “this is our land.” Since they couldn't call every native group, “we are us,” the French and Spanish usually referred to each village by the name of its leader. Headchief Saturiwa resided in the village Saturiwa. His enemy, Outina, lived near modern day Green Cove Springs, in a village named...you guessed it, Outina. Even further west, near Gainesville, lived an enemy to both of these headchiefs: Potano. Laudonnière's text makes it clear that these chiefs were never united politically. So why are all of these villages lumped under the same name - Timucua? It's because they all spoke variations of the same language. And we call this language “Timucua.”

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Laudonnière records: “I asked him where he got the slab of silver which he had given me. To this he made a quick response which I could not comprehend. He noticed that I could not understand and showed me by signs that it came from a place far up the river and several days distant from the river, and that all they had of it they took by force of arms from the people of that place called by them ‘Thimogona.’ He strongly asserted that these were their most ancient and natural enemies.”

According to Laudonnière, the word, *Thimogona*, was another word for enemy. Because it was applied to another native chief, and perhaps his village, Europeans gradually came to use this name for all the villages in that area. Later, the term grew to include all speakers of the Timucua language.

Could we have learned the origins of the Timucua name from an archaeological dig? No way. That’s the benefit of historical documents. If we can sift through the writings that don’t ring true (i.e. the 250-year-old great-great-grandfather), huge amounts of worthwhile information is there for the picking.



De Bry engraving of the Ribault Monument

In this de Bry engraving, Chief Atore (Saturiwa’s nephew) is showing Laudonnière how much respect his people show to the French monument. [Note: The Timucua were not giants, though they look like it here. This engraving prompts us to compare a 5’5” French explorer with a possibly 6-foot-tall chief whose hair is decorated and tied atop his head. De Bry wants you to think the Timucua are giants. It makes for better book sales.]

Interesting Fact: A study published in 2004 measured skeletons of Europeans that lived during the 1600s. At this time, the height of the average European was just under 5’6”. Unfortunately, there’s no data available on the average height of the Timucua.

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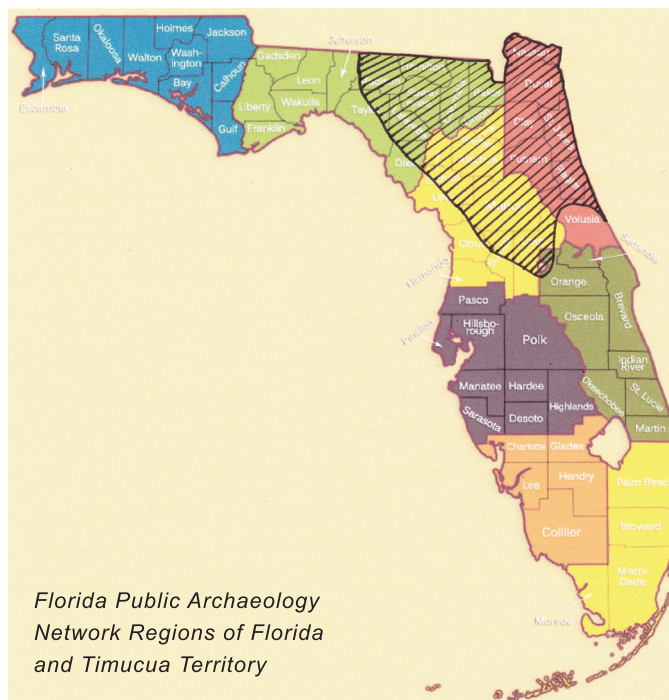
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ACTIVITY – WHICH FPAN REGIONS INCLUDE TIMUCUA TERRITORY?:

BACKGROUND: The locations of Timucua villages are discussed in a variety of historical documents, including the memoirs of French explorers, letters written by Spanish priests, and reports written by St. Augustine personnel. Archaeological excavations have also pinpointed several village sites that contain artifacts from the European Contact Period. These artifacts include iron tools, domestic animal bones, and glass beads. Christian burials have also been discovered. By combining all of these sources, a basic map has been created that shows the territory used by Timucua speakers. Because these native peoples were never united, there was no “Timucua capitol.” Instead, regional headchiefs controlled areas within this large block of space.

The Florida Public Archaeology Network (FPAN) is an organization that works to protect, study, and teach about Florida’s archaeological resources. It is divided into eight regions, each of which focuses on the unique cultural resources in its area.

INSTRUCTIONS: A variety of native groups, each with distinct languages and cultural beliefs, thrived in early Florida. Archaeologists at FPAN try to focus their educational programs on the native cultures that flourished in their own regions. In this map, each color represents a different FPAN region. Blue = Northwest. Light Green = North Central. Red = Northeast. Yellow = Central. Dark Green = East Central. Purple = West Central. Peach = Southwest. Light Yellow = Southeast. The crosshatched area marks Timucua territory in Florida. (Don’t forget that Timucua speakers lived in Georgia as well.) On the lines below, record the names of the FPAN regions that include some part of Timucua Territory.



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THE CONFESSIONARIO – A GUIDE TO TIMUCUA TECHNOLOGIES FOR HEALTH CARE, AGRICULTURE, AND HUNTING SUCCESS

Health care and environmental practices are cultural beliefs that leave little evidence in the archaeological record. So how can modern Floridians learn about these aspects of Timucua life? One Spanish priest provided some useful hints.

This priest, Francisco Pareja, arrived in Florida on September 23, 1573. He spent 33 years among the Timucua people teaching them about Christianity. During that time, he learned the Timucua language, documenting ten different dialects across NE Florida and SE Georgia. Many of Pareja's fellow priests did not speak Timucua. This made it nearly impossible for them to listen to the confessions of the Catholic Timucua. To solve this problem, Francisco Pareja wrote down a list of questions the priests should ask the Timucua during confession. Each sentence was written in both Spanish and Timucua. By studying this 1613 document, called the *Confessionario*, historians have learned enough about the Timucua language to produce a small dictionary. They've also learned about the Timucua lifestyle.

When modern Floridians read the *Confessionario*, they should remember that Francisco Pareja's observations were colored by his experiences as a Spanish Catholic. The Timucua culture was so different from his own that he sometimes misinterpreted the reasons for the Timucua behaviors he was observing. In many cases, his writings tell us more about the Spanish culture than they do about the Timucua.

How can we get past this bias about the Timucua? We should start, oddly enough, by focusing on the Spanish. Spanish priests were teaching the Timucua about Catholic rules and beliefs. They were also trying to stop the Timucua from practicing aspects of their own native culture. The questions in the *Confessionario* show us which Timucua behaviors the priests considered inappropriate. Reviewing these questions gives modern Floridians a glimpse of Timucua everyday life.

At first glance, many Timucua practices and beliefs might look like "superstition." But consider these modern beliefs: "Walking under a ladder or opening an umbrella inside brings bad luck." If you look at these ideas literally, they do seem a bit ridiculous. No actions actually cause good or bad luck. But if you look more closely at the consequences of those particular actions, you see the value behind the belief. Ladders can fall on your head. Umbrellas opened indoors can poke eyes. Either one would be pretty unlucky.

With some thought, many of the Timucua beliefs make good sense. They are accurate descriptions of the real world. What's more, many of them function as behavior guides for the people. Some served to improve health, while many more worked towards preserving the environment around them. Why were the Timucua such environmentalists? For subsistence cultures, it's not an option. If you don't protect the environment, it will not be able to provide you with the food and other resources you need to survive.

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In the following discussion, the questions from the *Confessionario* are in **bold italics**. The modern interpretation is in plain text below each question. Only a small portion of Pareja's text is included here.

TIMUCUA BELIEFS THAT IMPROVE HEALTH

“For someone who is sick, have you made a separate light or fire?”

Diseases like smallpox and measles were passed from person to person. Raging epidemics sometimes wiped out half a village. If a Timucua person were sick, moving them to another hut would help prevent the spread of the illness to the rest of their family. Caregivers would light a new fire at the isolated hut in order to provide care at that location.

“...you have sneezed, and having come to the house, you have taken a bath with water of the herb, and not doing this, have you believed for sure that you will die, have you believed this?”

As discussed in the unit on Wild Plants, many Florida plants have medicinal uses. It made sense for the Timucua to use herbal remedies when they were sick. Today, people take herbal supplements like Echinacea or Vitamin C to improve their health.

TIMUCUA BELIEFS THAT IMPROVE SUCCESSES IN PLANT GATHERING AND HARVESTING

“When collecting acorns or other fruits, did you consider it a sin to eat the first fruits that were cut?”

With as many as 200 people living in a village, the land nearby would be aggressively harvested. The people could easily collect and eat every acorn, blueberry, plum, and grape in the area. There would be nothing left for the animals to eat and no seeds left to grow new plants for the following year. Perhaps by throwing the first fruits back into the woods, the Timucua were planting the next generation. This ensured that native plant species would never die out.

“Have you considered it a sin to eat the first maize from a new clearing?”

Some kernels had to be saved as seed corn for the following year. In times of hunger, the people might be tempted to eat all of the corn, leaving nothing to plant next year. The refusal to eat this corn made sure the Timucua people would never consume it all. They would always have crops in the future because there would be enough seeds for spring planting.

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“...have you not wanted to eat that which was sowed in an old field?”

Planting a field several seasons in a row depletes the minerals in the soil. This happens even when the Three Sister crops are planted together. To deal with this problem, the Timucua stopped using this field for a few years, letting it lie fallow, so the minerals could gradually return. Planting in an old field would produce a poor crop and make the soil even worse. So, it made sense to refuse to eat from (and plant in) an old field. It ensured that some fields would always be ready for future plantings.

“For the beginning of the sowing, have you fixed a pot of gacha, and that six old men eat from it?”

The older members of the village had the most wisdom about planting, hunting, and everything else. Providing these senior citizens with a ceremonial meal helped them feel like valued members of the community. Their willing advice led to a more successful harvest.

TIMUCUA BELIEFS THAT IMPROVE HUNTING SUCCESS

“The first fish that enter the new fish traps, have you said not to put them in hot water, otherwise no more would be caught?”

They're probably talking about fishing weirs. Releasing the first fish trapped ensured that there would always be some fish left to breed and have more baby fish.

“When the winter comes, have you held it to be a sin to eat the small chicken?”

This question was probably referring to quail. By refusing to hunt immature quail, the Timucua gave these birds a chance to grow up and reproduce. This practice ensured that there would be more quail to hunt in the future.

“The broth of the deer or the wild chicken, have you said not to spill it, otherwise the snare will not catch another?”

Broth is the water that meat and vegetables have been cooked in. It's full of vitamins and is a very healthy food. This belief reminded people not to waste it. Modern Floridians have a similar saying: “Waste not; want not.” This saying doesn't mean that if you do waste, you'll definitely run out of resources. It just says that you might. If the Timucua wasted food and had to hunt more animals to feed themselves, there might not be enough deer or quail left in the local population to hunt the next year.

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“Have you said that the bones of what was hunted: do not throw them out, otherwise more will not enter the trap, hang them by the ankles or put them in the thatching of the house?”

Bones can serve many useful purposes. They can become structural parts of the hut. They can be cracked and boiled to get the marrow out for nutritious food. They can be used to make knives, needles, awls, and other tools. So it makes good sense to save them and not throw them away. If the Timucua did throw bones away, and then had to hunt more animals to get bones for tools, there might not be enough animals in the local population to hunt next year.

“To hunt some deer, have you taken the antlers of another deer, have you prayed to them the ceremony of the Devil?”

This is describing the deer hide disguises that the Timucua used so effectively to hunt deer. And what does the “ceremony of the Devil part” mean? Historians believe that the Timucua spoke simple charms as part of nearly every activity, especially those that dealt with finding food. They probably spoke these charms as automatically as modern Floridians say “Bless you” when someone sneezes. It is unlikely that these charms had anything to do with the devil, since the Timucua had no concept of a devil before learning about it from the Spanish priests.

“The ceremony of the laurel that is made to the Devil, have you made it?”

The ceremony of the laurel is probably the Black Drink Ceremony, made with yaupon holly. The leaves were roasted, and then boiled, to make a caffeinated drink called Cassina. Cassina was drunk by adult male hunters when going on a big hunt or battle. It gave them an extra caffeine boost. Again, this was not a ceremony to the devil. The priests just perceived it that way. By using the Black Drink, the Timucua utilized botanical technology to improve their chances of a successful hunt or battle.

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ACTIVITY – DECIPHERING A MODERN *CONFESSONARIO*:

BACKGROUND: If an alien anthropologist visited Earth today, he'd misunderstand the reasoning behind many everyday behaviors. In the same way, Francisco Pareja misconstrued the purpose of several Timucua practices.

INSTRUCTIONS: The questions below show how an alien anthropologist might perceive several modern behaviors as pure superstition. On the lines provided, explain how each of these behaviors is more than just superstition, how it actually makes sense – if you know enough about modern human cultures.

- 1) *If "...you have sneezed, have you covered your face, and not doing this, have you believed that others will become ill?"*

- 2) *"When tending your crops, did you dust the plants with ceremonial powders, and not doing this, have you believed that insects would attack your crop?"*

- 3) *"When going to the store, have you written an incantation, believing you must do this or you will not find the things you need?"*

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ACTIVITY – DECIPHERING A MODERN *CONFESIONARIO* continued:

4) *“On a cloudy day, have you said you must bring an umbrella, otherwise the rain will come?”*

5) *“To win at a sport, have you worn your lucky socks inside out?”*

6) *“Have you believed that perfuming your skin with herbs, the person of your choice will be attracted to you?”*

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THE BLACK DRINK – BOTANICAL TECHNOLOGY

The Black Drink (also called Cassina) was an herbal tea made from the leaves of the Yaupon Holly. Several European documents describe the widespread consumption of this beverage. Yaupon grows best in coastal areas and was common throughout Timucua territory.

Its leaves contain caffeine, which led to its use by native peoples. Why would a plant have caffeine? Caffeine is toxic to insects and fungi. Studies have proven that young plant leaves have more caffeine than older ones because they are softer and more susceptible to attack by insects.

The Timucua had no way of directly measuring caffeine content or absorption.

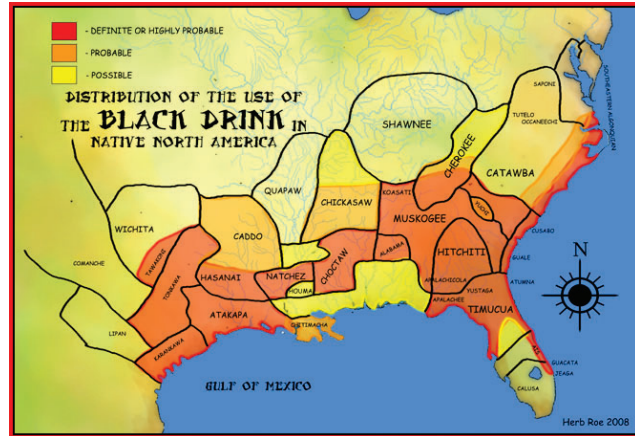
But even without scientific equipment, the Timucua's grasp of plant technology allowed them to find and utilize the only plant in North America that produces caffeine.



*Yaupon Holly,
photo by Wikipedia*

- 1) **The Timucua preferred to use young holly leaves when making the Black Drink.** Young leaves contain more caffeine.
- 2) **They roasted the leaves before making the Black Drink.** Roasting increases the solubility of caffeine, so more can be dissolved into the water. Coffee beans are roasted for the same reason today.
- 3) **They boiled these roasted leaves and served the Black Drink very hot.** Modern lab techniques show that boiling water absorbs 30 times more caffeine than water at room temperature.

How much caffeine do modern Yaupon holly plants produce? The following table compares it to three commonly used caffeinated drinks: coffee, tea, and hot chocolate.



The red areas on this map show native groups that used the Black Drink, image by Wikipedia.

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COMPARISON OF CAFFEINATED BEVERAGES

Type of Beverage	Scientific Name of Plant	Part of the Plant Used	% Caffeine in the Plant
Black Drink	<i>Ilex vomitoria</i>	Leaves	0.2%
Coffee	<i>Coffea arabica</i>	Seeds	1.2%
Tea	<i>Camellia sinensis</i> L.	Leaves	3.0%
Hot Chocolate	<i>Theobroma cacao</i>	Seeds	0.2%

Caffeine also has medicinal uses. It is a natural diuretic, something that makes you sweat and urinate a lot. Yaupon holly was made into a medicinal tea that was helpful in treating kidney and bladder problems.

Caffeine is also a natural stimulant and appetite depressant. Laudonnière described the use of Cassina as follows. Do your best with this Early Modern English translation from the French.

“Afterward he commaundeth Cassine to be brewed, which is a drinke made of the leaues of a certaine tree: They drinke this Cassine very botte: he drinketh first, then he causeth to be giuen thereof to all of them one after another in the same boule, which holdeth well a quart measure of Paris. They make so great account of this drinke, that no man may taste thereof in this assembly, vnlesse hee hath made proof of his valure in the warre. Moreouer this drinke hath such a vertue, that assoone as they haue drunke it, they become all in a sweate, which sweate, being past, it taketh away hunger and thirst for foure and twenty houres after.”

The Timucua had keyed in on the fact that the Black Drink’s caffeine stimulates two different parts of the human nervous system: parasympathetic and sympathetic.

The Parasympathetic Nervous System is referred to as “rest and digest.” It controls the normal everyday processes like digestion, tear production, and elimination. This triggers the plant’s medicinal function, since caffeine promotes urination.

The Sympathetic Nervous System is referred to as “fight or flight.” It handles high-stress situations by stopping digestion, increasing heart rate, dilating lung passages, and increasing sweating. (it’s the reason you get sweaty palms when you’re nervous). It also causes the body to convert stored fat into useful energy and release it into the bloodstream. That’s why the Timucua could go without food. All of these fight-or-flight responses were triggered by caffeine.

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Wow. Big impact...for one drink. But wait; European documents also describe cassina as an everyday morning beverage. Certainly the Spanish used it that way, just as modern Floridians use coffee. They weren't having a fight-or-flight reflex every morning. That's because it takes a fair amount of caffeine to kick-start that reflex. After 3 cups of coffee (that's 500 mg of caffeine) you'd be feeling significant effects. To get that much caffeine from a modern brew of Cassina, you would have to drink 50 cups (at 9mg of caffeine per cup). When Timucua men drank a cup of Cassina at morning gatherings, it was actually just...tea. The large scale consumption before a battle or hunt was a different matter.

Only men who had proven themselves in battle were permitted to join in the Black Drink Ceremony. The Cassina was served in whelk shell bowls in the council house. The French documented its use and told of vomiting that occurred after drinking it. There's nothing in yaupon holly leaves to cause vomiting, but chugging 50 cups of a hot liquid might do the trick. Also, they may have altered the Cassina recipe to induce vomiting. Salt water is a known emetic, and for communities living near a marsh, salt water was a plentiful resource. Many southeastern native cultures used vomiting as a form of ritual purification. It is likely that vomiting after the ceremony was a standard part of their preparation for battle. Salty tea, anyone?

Historical Note: The Black Drink was never used as a social drug. The Timucua drank it for both religious and practical purposes. The vomiting aspect provided ritual purification, which satisfied Timucua religious needs. The caffeinated aspect improved successes in hunts and battles, satisfying a practical need. The Black Drink was never used for a quick energy boost.

The de Bry engraving below depicts the Black Drink Ceremony. You can see several Timucua vomiting in the background. In this image, the women are preparing the Cassina, but only the men are drinking it. Note that the drinking cups are portrayed as chambered nautilus shells, not whelk shells. Also, European memoirs say that this ceremony took place in the council house, not outside.



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ACTIVITY – TIMUCUA TIMELINE:

BACKGROUND: Timelines establish an order of events throughout history. They can be analyzed to look for comparative data, trends, and causality. Comparative data includes simple comparisons between what was going on in different parts of the world at any particular period in time. Trends involve patterns of change that can be seen in a timeline. Causality looks for evidence of cause and effect in timeline events.

INSTRUCTIONS: Review the two timelines below. Both provide information about the development (and destruction) of the Timucua culture. The first begins when Paleoindians reach Florida and ends just before European contact. The second begins with European contact and ends with the death of the last Timucua person. As you review these timelines, look for interesting bits of comparative data, trends showing change, and evidence of cause and effect. Then read the questions below each timeline and write your answers on the lines provided.

PRE-COLUMBIAN TIMELINE

(Pre-Timucua Events – Black) (World Events – Blue)

- 10,000 BCE Mammoths hunted by Paleoindians in Florida
- 10,000 BCE Pottery used by the Jomon people in Japan

- 4300 BCE Teosinte domesticated in Mesoamerica
- 3300 BCE Writing developed in Egypt
- 3100 BCE First evidence of canoe use in Florida

- 2560 BCE Great Pyramid at Giza is built
- 2500 BCE Fiber-tempered pottery invented by Archaic Indians in NE Florida
- 2000 BCE Squashes domesticated in Eastern North America

- 800 BCE Turkeys domesticated by Aztecs in Mesoamerica
- 600 BCE Writing invented in Mesoamerica
- 500 BCE St. Johns sponge spicule pottery invented in NE Florida
- 312 BCE Romans built aqueducts to supply cities with water

- 800 CE Bow and arrow is first used in southeastern North America
- 820 CE Algebra is invented by an Arabic scholar

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ACTIVITY – TIMUCUA TIMELINE continued:

1200 CE	Corn grown by the Ft .Walton culture (pre-Apalachee) in NW FL
1300 CE	Mount Royal, a pre-Timucua society, is a powerful mound center
1300 CE	Giant owl totem carved just south of Timucua territory
1400 CE	Cahokia Mound Center in Illinois is a supremely powerful and heavily agricultural Mississippian culture
1400 CE	Massive canal building by the Caloosahatchee culture in SW Florida
1450 CE	Corn first grown in Timucua territory
1500 CE	Agricultural terraces are built by Incas in South America

- 1) This timeline is broken up into bracketed segments. Why do you think the author chose this format?

- 2) Review each bracketed section. What comparative conclusions can you draw about Florida's early cultures and the rest of the world?

- 3) The final bracket spans only 250 years. It is filled with powerful cultural centers, the introduction of agriculture, mound and canal building, and a massive example of woodworking. Discuss possible relationships or causality associated with the events in this bracket.

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ACTIVITY – TIMUCUA TIMELINE continued:

CONTACT-PERIOD TIMELINE

- | | |
|--------------|---|
| 1492 CE | Columbus “discovered” the New World |
| 1492 CE | An estimated 200,000 Timucua live in Florida and Georgia |
| 1513 CE | Ponce de Leon battles the Calusa |
| 1539 CE | De Soto travels through Florida, battles western Timucua |
| 1539-1540 CE | Evidence of an epidemic in one western Timucua village: 70 primary burials were interred in a burial mound together |
| 1562 CE | Fort Caroline is established among NE Timucua |
| 1565 CE | St. Augustine is founded among NE Timucua |
| 1591 CE | De Bry publishes his engravings of the Timucua |
| 1595 CE | Spanish missions begin to Christianize the Timucua |
| 1595 CE | Epidemics strike coastal missions |
| 1612-1616 CE | Epidemics strike inland missions |
| 1613 CE | Francisco Pareja writes the <i>Confessionario</i> |
| 1650 CE | Epidemics rage through St. Augustine |
| 1655 CE | Smallpox epidemic sweeps through Timucua and Guale villages |
| 1656 CE | Timucua Rebellion, Timucua write letters in their own language |
| 1659 CE | 10,000 native people die in a measles epidemic |
| 1704 | British and native allies attack Florida Indians in slave raids |
| 1704 CE | Remaining Apalachee people head west, eventually settling in Louisiana |
| 1750 CE | Half a million people in Europe are dying of smallpox each year |
| 1763 CE | Spain cedes Florida to the British. The remaining Christian Indians evacuate to Cuba with the Spanish. |
| 1767 CE | Juan Alonso Cabale, the last Timucua person, dies in Cuba. |

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ACTIVITY – TIMUCUA TIMELINE continued:

- 4) This timeline is broken up into bracketed segments. Examine each bracket and describe what the main focus is in each.

- 5) Consider any trends, relationships, or causality regarding the data on epidemics. Record your conclusions on the lines below. (**NOTE:** As early as 1300 CE, before the beginning of the Contact Period timeline, smallpox epidemics were raging through Germany. They were introduced by the Crusades.)

- 6) In addition to epidemics, what other forces led to the destruction of this early Florida culture?

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THE TIMUCUA LANGUAGE

The disappearance of the Timucua was mirrored across the southeast, as culture after culture faded away. Modern historians are fortunate that the Europeans created so many documents about the Timucua. Many of Florida's lost cultures remain truly lost because modern students have no way to study them. No record of the Calusa language exists. And for the Apalachee language, only a handful of words are known. Thanks to the work of Francisco Pareja, linguist Julian Granberry was able to create a Timucua dictionary of 1,485 words.

The dictionary project was a massive undertaking, one that required painstaking review of over 2000 pages of text written by Spanish priests. It also involved translation of these materials from Spanish to English and analysis of word meanings and pronunciation. The Timucua speakers had disappeared 225 years before Granberry started his work, so he could not ask anyone if his conclusions were correct. His primary sources were written by Spanish priests who had learned Timucua as a second language. As a result, their knowledge of the language was not as strong as that of a native speaker. Even knowing that Granberry's dictionary must include errors, it is a valuable source for historians interested in this ancient language.

Granberry's dictionary is a **secondary source** because its author did not have access to the people or events he was studying. When creating a secondary source, researchers study and analyze **primary sources**. Francisco Pareja's text is a primary source, because he was actually there making first-hand observations. Laudonnière's descriptions of the Timucua are a primary source as well. Primary sources are considered more reliable, because there's less chance that a later researcher has introduced errors while translating or interpreting the material.

That doesn't mean that primary sources are completely trustworthy. First-hand observers can make mistakes. After all, Laudonnière thought he met a 250-year-old man. Then he recorded it as fact.

Because the average Floridian may not be able to read the primary sources in French or Spanish, historians, like Dr. John Hann, have worked to make these documents accessible to everyone. Dr. Hann sifted through thousands of old Spanish documents to create secondary source books, like [A History of the Timucua Indians and Missions](#).

Another kind of primary source is an archaeological report. These reports, once written, become a historical resource. Their data tables report the pottery, stone points, shell tools, animal bones, seeds, and European artifacts excavated. They note features, geology, environmental data, and anything else that might be pertinent to the excavation. These reports also include the archaeologists' interpretation of the data relating to their research purpose.

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Understanding these reports requires knowledge of archaeological terminology, processes, and pottery-types. This can be a little daunting to the modern reader. To provide easier access to this information, some archaeologists, like Dr. Jerald Milanich, produce both primary and secondary sources. Dr. Milanich's primary sources are archaeological reports based on his personal research. He creates secondary sources, like his book titled *The Timucuas*, by collecting interesting facts from archaeology reports and historical documents, and presenting them in an easy-to-understand format. In this way, he makes archaeological information available to everyone.

ACTIVITY – TRY YOUR HAND AT TRANSLATION:

BACKGROUND: When French and Spanish explorers, and later, Spanish priests, tried to communicate with the Timucua, they ran headlong into a language barrier. The structure of the Timucua language is completely different from French and Spanish. It's also totally different from other native languages in Florida, including Apalachee in NW Florida and Calusa in SW Florida. We don't know much about these languages, but the first-hand records left by Europeans in Florida tell us that the cultures spoke very different languages.

Timucua speakers added meaning to words by adding suffixes. A suffix is a letter (or letters) that are added to the end of a word. English uses many suffixes to add meaning. For example, adding “-s” or “-es” to the end of a word indicates a plural or “many” (e.g. dog → dogs). Timucua speakers did this to a much greater degree. As a result, single words often included 5 or 6 syllables. English speakers are usually comfortable saying words with up to four or five syllables (like dic-tion-a-ry). Anything longer is referred to as a “tongue twister.” The Spanish priests undoubtedly felt this way about learning to speak Timucua.

INSTRUCTIONS: Use the grammar rules and vocabulary list below to translate phrases and sentences into Timucua. Write your answers on the lines provided. Afterwards, as a class you will try your hand at pronouncing the tongue twisters you've created.

10 SIMPLIFIED TIMUCUA GRAMMAR RULES

- 1) To say “the,” add “-ma” to the end of a word.
rabbit = quelo (keh-low), the rabbit = quelo-ma (keh-low-ma)
- 2) To say “his” or “her,” add “-si” to the end of a word.
rabbit = quelo, her rabbit = quelo-si (keh-low-see)

CHAPTER TEN

HISTORY AND THE TIMUCUA

ACTIVITY – TRY YOUR HAND AT TRANSLATION continued:

- 3) To make a word plural, add “-care” to the end of the word.
rabbit = quelo, rabbits = quelo-care (keh-low-ka-reh)
- 4) If you are including more than one suffix, use the plural first, then another suffix.
Plural: rabbits = quelo-care. Additional Suffix at the end: the rabbits = quelo-care-ma
- 5) To say “your,” add “-ye” to the end of a word.
rabbit = quelo, your rabbit = quelo-ye (keh-low-yeh)
- 6) To say “my” add “-na” to the end of a word.
rabbit = quelo, my rabbit = quelo-na (keh-low-na)
- 7) To say “all,” add “-tooma” to the end of a word.
rabbit = quelo, all rabbits = quelo-tooma (keh-low-too-ma)
- 8) To say “it is,” you add “-no” to the end of a word.
my rabbit = quelo-na, It is my rabbit. = Quelo-na-no. (keh-low-nah-no)
- 9) To say “I am,” you use a stand-alone word: hontala (hone-ta-la)
hunter = bali, (ba-lee) I am a hunter. = Hontala bali.
- 10) Compound nouns are similar in English and Timucua.
bird = chulufi (chew-loo-fee), house = paha (pa-ha), bird house = chulufi paha

CHAPTER TEN

HISTORY AND THE TIMUCUA

ACTIVITY – TRY YOUR HAND AT TRANSLATION continued:

A SAMPLE OF TIMUCUA WORDS

Nouns	Adjectives	Verbs and Conjunctions
Plural Noun= -care (cah-reh)	all of the = -tooma (too-ma)	and = acu (ah-coo)
alligator = itori (ee-tor-ee)	disrespectful = iquibi (ee-kee-bee)	I am = hontala (hone-ta-la)
arrow = atulu (ah-too-loo)	faithful = boho (bo-ho)	It is = -no (no)
bone = yabi (yah-bee)	far away = huri (hoo-ree)	
bow = colo (co-lo)	fearless = nayuchami (na-you-cha-me)	
deer = honoso (ho-no-so)	filthy = baya (ba-ya)	
dog = efa (eh-fah)	finished = atime (ah-tee-meh)	
family = hasomi (ha-so-me)	great = yayi (ya-yee)	
fish = cuyu (coo-yoo)	happy = isaco (ee-sa-ko)	
game = hapu (ha-poo)	his / her = -si (see)	
grape = bihi (bee-hee)	hungry = hono (ho-no)	
house = paha (pa-ha)	innocent = qichi (kee-chee)	
hunt / hunter = bali (ba-lee)	mad = mahereba (ma-heh-reh-bah)	
hurricane = huque (hoo-keh)	my = -na (nah)	
oyster = sicale (see-ka-leh)	pretty/handsome = tera (te-rah)	
rabbit = quello (keh-low)	rich = talaca (ta-la-ka)	
sister = amita (ah-me-tah)	the = -ma (ma)	
teacher = quachi (kwah-chee)	your = -ye (yeh)	
trap = uqe (oo-keh)		
weir = acatala (ah-ka-ta-la)		

CHAPTER TEN

HISTORY AND THE TIMUCUA

ACTIVITY – TRY YOUR HAND AT TRANSLATION continued:

1. alligators _____
2. the weir _____
3. your dog _____
4. my fish _____
5. arrows _____
6. bow and arrows _____
7. deer hunt _____
8. fish bones _____
9. rabbit traps _____
10. women(s) house _____
11. all of the grapes _____
12. I am hungry. _____
13. I am his sister. _____
14. I am fearless and handsome. _____
15. I am your teacher. _____
16. It is a hurricane. _____
17. It is far away. _____
18. Create your own phrase. _____
19. Create your own sentence. _____
20. Translate this phrase into English: “*Mabereba chuluficare*” _____

Historical Note: Some of the priests began teaching the Spanish alphabet to Timucua villagers. In less than six months, Timucua adults learned to read and write. Why were they such motivated learners? Literacy is an incredible technology. It allows your exact words to be carried to places you cannot (or will not) go. Almost immediately, the Timucua began writing letters (in their own language) to other chiefs, Spanish governors, and even the Spanish king. They intercepted Spanish communications during the Timucua Rebellion, read the intelligence, and used this information in planning their tactics against the Spanish. Literacy isn't just technology. It's power.