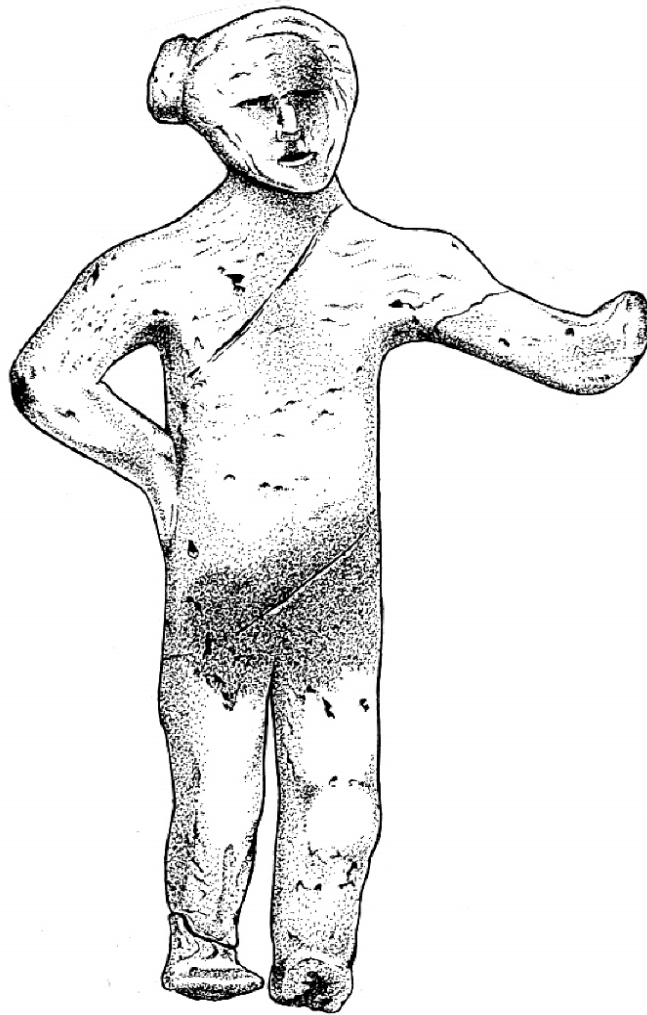


TEACHER'S GUIDE



**EVALUATION
RESOURCES
VOCABULARY
FLORIDA'S NATIVE CULTURES
FLORIDA'S CULTURAL TRADITIONS
BEFORE POCOHANTAS AND JOHN SMITH.....**

ANCIENT NATIVE VILLAGE LIVING HISTORY MUSEUM

EVALUATION

Teacher: _____ **Date:** _____

Name of School: _____ **Grade(s):** _____

Number of Students Involved in Ancient Native Village in school visit? _____

1. What is your overall opinion of the Ancient Native Village Living History Museum's educational programs?
2. What is your opinion of the Museum's Curriculum Guide?
3. What is your opinion of the Ancient Native website? (www.ancientnative.org)
4. Do you feel the activities in the Ancient Native Village reinforced the studied curriculum?
5. Did the FCAT activities in the Curriculum Guide assist you in preparing your students for their visit to the Ancient Native Village?
6. Did your students use the ancientnative.org website to do any of their research?
7. In which areas would you like to see additional curriculum development?
8. How did the students respond to the activities in the Ancient Native Village?
9. How did the students respond to the activities in the Curriculum Guide?
10. Are you planning a return visit next year?
11. Would you recommend us to other teachers?
12. In your opinion, how can we improve our Educational Programs, Curriculum Guide, or the ancientnative.org website?

Thank you for taking the time to complete this evaluation. Your comments will enhance our educational programs, curriculum guide and website, enabling us to offer quality programs for you and your students.

Please return this form to: Heritage Of The Ancient Ones' - Ancient Native Village Living History Museum, attention: Wynne Tatman, director, 4202 24th St. SE, Ruskin, FL 33570.

TEACHERS GUIDE

RESOURCES

Jerald T. Milanich

“The Timucua”, Blackwell Publishers; “Florida Indians and the Invasion from Europe”, “Archaeology of Precolumbian Florida”. University Press of Florida.

Jerald T. Milanich and Charles Hudson

“Hernando de Soto and the Indians of Florida”. University Press of Florida.

Charles Hudson

“The Southeastern Indians”, The University of Tennessee Press.

Julian Granberry

“A Grammar and Dictionary of the Timucua Language”, The University of Alabama Press.

Bert W. Bierer

“Indians and Artifacts In The Southeast”, Bierer Publishing Co., Columbia, SC

Robin C. Brown

“Florida’s First People”, Pineapple Press, Inc., Sarasota, FL

Sarah Lawson

“A Foothold In Florida”, Antique Atlas Publications, Somerset, England

NOTE: Additional resource information is available on our website:

www.ancientnative.org

VOCABULARY

adze - A tool made of shell or stone with a wooden handle, used for chopping wood.

atlatal - A throwing stick, used to extend the throwing length of a spear.

barbacoa - A rack used for smoking and drying foods, herbs and hides.

brain tanning - A hide prepared by using the brains of the animal for tanning.

cassina - The name of the tea made from yaupon holly by the southeastern natives.

chert - A type of rock used by the Florida natives to make arrowheads and points.

cordage - Rope or twine made from natural fibers.

dialect - The differences within a language, such as a “southern accent”.

dugout canoe - A type of canoe made by the natives by burning out a log.

knapping - Using stone and bone tools to shape a rock into an arrowhead or point.

lashing & frapping - The knots used for tying two sticks together.

midden - The place where natives piled their wastes, such as oyster shells & bones.

nomadic and semi-nomadic - To move around, following the game or weather.

points - Arrowheads or spear heads, made of stone, bone and other materials.

sedentary and semi-sedentary - Staying in one place living off the surrounding land.

shaman - Both the spiritual and the physical healer of the native people.

Southeastern Ceremonial Complex - The name given to the spiritual beliefs of the natives of southeastern North America in the pre-contact period.
symbol - A design that stands for something else, such as our ABC’s or an animal track.

tanning - The science of turning a rawhide into finished leather.

thatching - The leaves that are used to make a roof or walls of a native house.

Timucua and Timucuan - The name given to some of the natives of Florida and southeastern Georgia in the 16th century.

yaupon holly - The type of native plant that was used by the Indians of the southeast to make a sacred drink. It contains large amounts of caffeine.

More vocabulary words available on our website: www.ancientnative.org

FLORIDA’S NATIVE CULTURES

TIME SPAN	CULTURE PERIOD	VILLAGE TRAIT	NATURAL ENVIRONMENT	ANIMALS	TOOLS
12,000-8,000 B.P.	PaleoIndian	Migratory camps of hunter gatherers.	World emerging from an Ice Age; drier and cooler than	Mammoth, mastodon, tapir	Bifacial points used as knives,

			today; Gulf Coast 40-70 miles farther west than today; Hillsborough River forming	species of box turtle, deer diamondback rattlesnake, opossum, and raccoon.	adzes, bolas, and flake tools
8,000-7,000 B.P.	Early Archaic	Less migratory; canoes, shell fishing by 3,000 B.P.	Sea levels rising, oak & hardwood areas cover most of "Florida", prickly pear & gourds, sabal palms & saw palmettos.	Alligator, deer, amphibious turtles; opossum, rat, rabbit, squirrel, frog, fish, snake several types of aquatic birds, panther & bobcat	Hafted end-scrapper, bifacial knives & scrapers hafted drills, flake knives, woven fiber objects.
7,000-4,500 B.P.	Middle Archaic	Increasingly sedentary population using a greater variety of tools.	Sea level stabilized to about present-day level; oaks, pines, and mixed forests; dryer than present-day.	Continuation of the changes which began in the Early Archaic -3,200	Pitch used to attach knives to handles.
4,500-3,200 B.P.	Late Archaic	Small villages and middens; crude fiber-tempered pottery; increased contact with other southeastern cultures.	Increase of moisture in environment; oaks giving way to pines and mixed forests.	See above	Matting, cordage, bone pins, antler ornaments, scrapers, wood carving; projectile points.
3,200-2,500	Florida Transitional	Sand and limestone tempered pottery; cultural identity Developing; evidence of circular shelters, twelve feet in diameter	Continuation of environmental changes started during the Late Archaic period.	Appearance and proliferation of animals that still inhabit Florida-- owls, sharks, barracuda, alligators	Fiber-tempered pottery and ornaments made of steatite; ovate and hafted knives end scrapers, and cleavers
2,500 B.P. 700 A.D.	Manasota	Burial ceremonies begin; black drink ceremony begins; large, thick check stamped and plain pottery emerges; evidence of trade with other southeastern People; trade with mid-western people.	Coastal hammocks, salt and fresh water marshes.	Florida panther, Bear, gopher tortoise, racoon, salt marsh terrapins, many varieties of fish and marine life.	use of mortars and pestals, wood and stone tools; emergence of simple bone tools.
700-1000 A. D.	Weeden Island	Painted Pots; kill holes; secondary bundle burials; burial mounds mortuary pottery; highly decorated designs; incised and punctuated pottery; effigy pots charnel houses, extensive trading.	First widespread instances of human changes to Florida's natural environment; circular shell middens, some 20 - 30 feet in	Spread of species (see above); plus other species, like turkey and mosquitoes	Woven basketry; stone atlatl weights; hammerstones; netting; stone and shell celts.
1000-1500 AD.	Safety Harbor	Large towns with chiefs; temple mounds; pottery similar to Weeden Island, but poorly made and decorated; social ceremonialism; temple	Introduction of corn, beans and squash to Florida; dense, high trees; marshes.		Ceremonial pottery, utilitarian pottery; whelk shell hammers, pendants, chisels, etc.; hook and lines, nets
1513	European Contact	Widespread disease brought by Europeans; beginning of acculturation, including conversion to Christianity; changes in clothing styles; massive depopulation.	Introduction of foreign plants, citrus, etc. from European explorers.	Introduction of European draft animals, horses, pigs, cattle, sheep	

FLORIDA'S CULTURAL TRADITIONS

Florida did not always appear as it does today. From the Paleozoic period (100 million years ago) to the Holocene period (beginning 25,000 years ago), Florida was completely covered by water. When it surfaced, during the Pleistocene era, it first rose as a land mass much larger than it is today. Then it submerged again, partially, and finally settled into the shape we know today. The changing shape of the land didn't matter to man, because he probably wasn't there. It wasn't until sometime during the Holocene period that human beings made their appearance. Even the plants and animals were different then from today.

Some of these plants and animals still existed when man first arrived in Florida, at least 10,000 years ago. The hunting activities of prehistoric man helped lead to extinction of many species such as the mastodon and the giant ground sloth. We know very little about these earliest Natives that hunted the big animals. Killing the animals was necessary for providing the people with food, clothing, materials for building their homes, and bones for making their tools and weapons. They hunted the large animals with stone tipped spears thrown with an atlatl.

The earliest cultural tradition of prehistoric man started in Florida about 18,000 B.P. (Before Present) and ended about 8,000 B.P. and is called the "Paleo-Indian" Tradition. It is followed by the Early (8,000-7,000 B.P.), Middle (7,000-4,500 B.P.) and the Late Archaic (4,500-3,200 B.P.) Traditions. Prehistoric Man, Paleo Indian, or Archaic, all were nomadic and hunted, gathered, and fished for their food. Eventually, gathering shellfish such as oysters and conchs and fishing became more important than hunting animals. This change in their life-style meant that they became semi-nomadic and soon they began to cultivate the land and improve their pottery. The first pottery appeared around 5,000 years ago and was undecorated.

The time of European Contact began in 1513 with the arrival of Juan Ponce de Leon, who probably went no further north than Charlotte Harbor. The Timucua, the Calusa, the Appalachee, and many other smaller groups of Florida's Natives did not survive the invasion of armies of Europeans, bringing with them both the wonders and the horrors of the Old World.

Florida's First People are no longer here to tell us about themselves, but they are not truly gone unless they are forgotten.....

**Before Pocahontas and John Smith there was.....
Ulele and Juan Ortiz**

When the Indian chief ordered the execution of a European captive, the chief's daughter persuaded him to spare the white man's life. Does that sound like the story of Captain John Smith, the Jamestown colonist, and the Indian girl, Pocahontas?

Actually, it happened in Florida, nearly 80 years before John Smith ever set sail from England for the New World. The original story took place in the Tampa Bay area, possibly at the mouth of the Little Manatee River, in a village called Uzita. It involved an Indian maiden known as Ulele and the Spanish explorer Juan Ortiz.

Many historians doubt that Pocahontas ever saved John Smith's life and some contend that the Englishman probably made up his version of the story after reading an account of Juan Ortiz's ordeal that had been translated into English about 1605. Not until Pocahontas died in 1617 did the story show up in a revised version of John Smith's adventures.

The real story began in 1528 with the landing of the Spanish conquistador, Panfilo de Narvaez and his army, at a small Indian village near the mouth of Tampa Bay. Because the natives of the village had salvaged pieces of shipwrecked Spanish galleons from the beach, Narvaez became convinced that the natives possessed both gold and silver. Therefore, he felt justified in torturing the natives; cutting off the nose of Chief Hirrihigua and throwing his mother and many other defenseless native people to his war dogs to be torn apart and eaten.

Before Narvaez and his army marched inland, he sent a supply ship back to Cuba. When this ship returned, four Spaniards were captured by Chief Hirrihigua; 3 were immediately put to death. When it was Juan Ortiz's turn to be used for target practice, the chief's daughters and his wife begged him to spare the young Spanish soldier's life. Juan was only 18 years old and hadn't even been present when the chief lost his nose, his Mother and many people of the Village. Although the chief relented and kept Juan on as a slave, every time he tried to blow his nose, his hatred for the Spaniard returned.

No amount of torturing Juan could erase from the chief's mind the picture of his mother being eaten alive by vicious dogs. He would torture Juan frequently; at one point he had Juan strapped to a "barbacao" and roasted alive over a fire. Again, Ulele saved his life, although he was badly burned. In spite of all this, Juan proved himself to be a brave man.

After Juan had endured slavery and torture for almost a year, Chief Hirrihigua decided that he must kill the Spaniard. This time, Ulele was unable to convince her father to spare Juan, so she decided to help him escape. She sent Juan to her fiancée, Chief Mocosó, who lived on the Alafia River. Juan spent the next 10 years of his life living as a native under the careful watch of his protector, Chief Mocosó. Although Juan was safe there, he forgot how to speak the language of his country and soon was covered with tattoos, like the natives of Florida.

Juan was rescued in 1539 by the Spanish conquistador, Hernando deSoto, who's armies landed village of Uzita in Tampa Bay. Juan served as deSoto's interpreter to the Indians until they both died in the winter of 1541-42 near the Mississippi River.