

ARTIFACTS & EVIDENCE

PART 1 - THE BALLGAME (Early 1500s)



Arrowheads

We call these projectile points. The Apalachee would make them by breaking off flakes of stone and then carefully scraping and chipping them with other stone tools until they became very straight and sharp. These points are small enough that they would be used for tipping arrows. Even if the arrows broke, the points could be reused.



Chunky stones

Chunky was and still is a popular and challenging game of strength, agility, and throwing skill. Archaeological evidence like these chunky stones indicates it was played by Native Americans in many variations all over the Southeast



Ballgame manuscript

This manuscript is our primary source of knowledge about Apalachee spirituality. It was prepared by a Spanish friar with the assistance of high-ranking Apalachee men, as part of an unsuccessful effort to ban the game. The manuscript describes many community rituals surrounding the game, and its association with Apalachee gods and stories.



Cassina cup

Many native people near the Gulf coast made drinking cups from whelk (snail) shells. We can tell from a chemical analysis of the cups that they were used for cassina -- a caffeinated drink made from Yaupon holly leaves. The ballgame manuscript contains a description of Apalachee pre-ballgame rituals that involved drinking lots of strong cassina.



Copper breastplate

The Apalachee obtained copper breastplates through trade, as they were made in workshops along the Mississippi river, far away from Apalachee territory. An archeologist in the 1970s found that the breastplates had been buried with Apalachee chiefs sometime between late 1100s and late 1400s, indicating their importance as status symbols.

Spirit of a Nation Artifacts, Characters, and Locations



Gorget

A gorget is a type of pendant usually meant to be worn around the neck. Archeologists have found gorgets made from polished whelk (snail) shells in Southeast sites dating hundreds of years prior to Europeans' arrival. Gorgets often have artistic engravings that can include abstract patterns, animals, or other symbols.

PART 2 - THE THREE SISTERS (Early 1600s)



Glass beads

Archaeologists have found thousands of European-made glass beads in Apalachee and other Southeastern site excavations from the 1500s and 1600s. It is clear that they were valuable, and may have had spiritual or ceremonial purposes, though their specific uses by the Apalachee are unknown.



Spanish clothes

Though no Spanish clothes given to the Apalachee have survived, Spanish documents repeatedly describe cloth and clothing items that were given during early encounters with Indigenous chiefs in the Southeast. It is likely that the chiefs would have distributed these clothes further through trade and gifts.



Friar's rosary

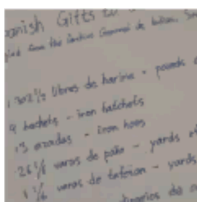
A metal medallion worn by Spanish friars at the end of a rosary, a beaded cord that they used to keep track of their daily recitation of 150 prayers or meditations. The medallion depicted the baby Jesus and his mother Mary on one side and St. Francis on the other, and it symbolized the way in which the friars attempted to sanctify (make holy) daily life.



Spanish cross

The symbol of the cross was and is central to Catholics, who believe that Christian life is not one of pleasures and delights, but rather one of toils, all of which are called the Cross. The Apalachee believed that physical objects themselves could have power, and so this type of object could have been important in creating their connection to Catholicism.

Spirit of a Nation Artifacts, Characters, and Locations



List of gifts from Spanish to Timucua

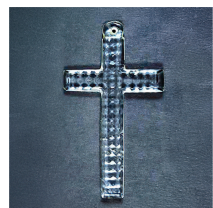
This list of gifts is one of the few clues we have about what Timucua chiefs received from the Spanish. No documentation of gifts to the Apalachee has survived. The 21 items listed included: 1,302 ½ pounds of wheat flour, 9 iron hatchets, 13 iron hoes, 26 ⅙ yards of cloth, 1 ⅙ yards of silk fabric, and 7 hats. These were received by the Timucua in 1597 when several chiefs agreed to friendly relations with the Spanish.



Timucuan Confessario

This "manual" published by friar Francisco Pareja in 1613, is one of the first books published in the language of an Indigenous tribe in North America. It uses the Ten Commandments and the Seven Deadly Sins to identify parts of Timucua culture the author considers sinful and then supplies a script of questions to ask Catholic Timucua to prevent them from continuing these practices.

PART 3 - THE MISSION (mid-1600s)



Crystal quartz cross

This cross is Mission San Luis's most famous artifact. It was created from a single piece of crystal quartz, a popular material for jewelry among elite Spaniards. Although originally thought to be European-made, close study shows that it was carved using traditional techniques and smoothed with a metal file. This suggests that an Apalachee artisan used a combination of tools, materials and techniques to make it.



Iron hoe

This Spanish iron hoe blade was excavated near Mission San Luis. Historical documents from the Mission period show that Apalachee workers were using Spanish metal hoes and valued them highly as payment for their labor.



Platform canoe

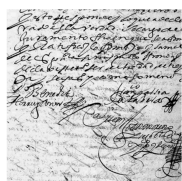
The Apalachee used dugout canoes with platforms on their extensive network of canals. The platforms allowed the paddler to propel and steer passengers and cargo in the canoe down the canal while standing on the platform. This was an efficient and effective transportation system, and the Apalachee maintained active use of it throughout the Mission period.

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Traditional gorget

The Apalachee continued to make gorgets and other traditional goods such as pottery using traditional methods throughout the Mission Period.



Hacienda inquiry

This document was part of a Spanish investigation into the problems of the hacienda. A translated excerpt: "because of the said Indians finding themselves so constrained with the rigor of the labor and the lack of payment, this was the reason that the greater part of the said heathen

Indians have withdrawn and have been rebellious in coming to a knowledge of the Catholic faith."



Letter from Apalachee chief

This is a scanned letter that a Native chief wrote to the king of Spain in 1652 about the poor treatment of the workers at the Spanish hacienda. One of the things the chief says is that the workers might leave (become "simarrones" or runaways) if the poor treatment continued. This suggests that the chiefs could not prevent workers from leaving if they chose to.

CHARACTERS



Nicki Seward is a 15-year-old Apalachee descendant (her mother is mostly Apalachee; her father is mostly European) who lives in Louisiana. Nicki has traveled to Tallahassee, Florida, to begin a summer internship with archaeologists and historians at Mission San Luis. She is eager to learn more about her ancestors in Florida, and how they responded to Spanish settlement in the Southeast.



Dr. Duval is an archaeologist at the Mission San Luis Living History Museum. She is Chickasaw-Creole, but knows a lot about Apalachee history from her research at the site.



Professor Alvarez is a historian and an expert on the Spanish empire. He helps Nicki by explaining some of the first Apalachee encounters with Europeans.

PART 1



In this part, players imagine life as **Oclati**, a 14-year-old Apalachee boy living in the large town of Anhaica, in 1500.



Asta is a 14-year-old Yustagan (a rival tribe member). A captive of the Apalachee, he lives with Oclati and his family as a servant. He and Oclati have developed a friendship. Asta could be traded back to the Yustagans but his best path forward is likely to be formally adopted.



Cuy is the eldest son of the chief of Anhaica (however, he is not eligible to become chief under the society's matrilineal rules of inheritance). He has an important role overseeing the Apalachees' most important athletic competition, a multi-day ballgame, and selecting who will participate in the prestigious pre-game ceremony. He takes his role seriously and is highly superstitious. His father granted Asta to Oclati's family.

PART 2



In this part, players imagine life as **Chinacosa**, the 16-year-old middle daughter of the chief of Bacuqua. Like many Apalachee women, she and her sisters play an important role in the tribe's day-to-day matters, particularly in growing, processing, and cooking flint corn. She is known in particular for her skill at cooking corn cakes. Her sister Alap seeks her advice when considering a suitor's proposal.

Spirit of a Nation Artifacts, Characters, and Locations



Alap, at 18 years old, is the eldest daughter of a chief of Bacuqua and Chinacosa's older sister. She is about to entertain a marriage proposal from Kamasa.



Kamasa is a member of the Anhaica elite. He and other "elites" from Anhaica have recently converted to Catholicism. He arrives in Bacuqua wearing Spanish garb with a Spanish friar in tow.



Isfane is Chinacosa and Alap's youngest sister and daughter of the chief of Anhaica. She adores the doll that Kamasa has brought her from Spain, but it ends up getting her in trouble with a venomous snake.



Father Serrano is a Spanish friar who has come from across the Eastern Sea to share the power of his spirit leader Jéscristo. He has brought a wooden cross, which Kamasa suggests that people can touch in order to be blessed.

PART 3



In this part, you imagine life as **Juan Chuba**, a 14-year-old Apalachee boy who lives in what is now known as "San Luis" (formerly Anhaica). He was baptized in the church at San Luis that his father helped to construct. His parents are devout Christians. Juan has been assigned by the *inija* to help Father Diego and is a choir boy at church.

Spirit of a Nation Artifacts, Characters, and Locations



Father Diego is the friar for San Luis, a kind man who seeks to guide Juan Chuba and others in the ways of Christianity. Juan does tasks for him as a choir boy at the church.



Maxina is the older sister of another choir boy, whose father was sent by the Spanish to work on a Spanish farm being built far away. Their family was promised a metal hoe and other metal tools in exchange for their father's labor, but nothing has been provided. Maxina is fed up with the Spanish and their broken promises.



Bip is Juan Chuba's cousin, a hunter and trader who lives in Bacuqua. He recently got into an altercation with a Spanish soldier and was banned from trading at the port. His resentment toward the Spanish will ultimately lead him to participate in a revolt.

While completing tasks at the port, players may counter a **Spanish sailor**, a **Timucuan trader**, and **Esteban**, a Spanish sailor who may confiscate his goods and order Juan to take him and his bedding back to Anhaica.



Spanish sailor



Timucuan trader



Esteban

LOCATIONS

Mission San Luis is the site formerly known as Anhaica and subsequently San Luis, located in current-day Tallahassee. It is now a National Historic Landmark and an active archaeological and historic site where visitors can see reconstructed buildings, historical interpreters in period dress, and on-site demonstrations.

Spirit of a Nation Artifacts, Characters, and Locations

Anhaica

One of the largest and most prosperous towns in Apalachee territory. In the mid-1600s, the Spanish renamed it San Luis. Today, Tallahassee, the capital of Florida, is there.

Bacuqua

A large Apalachee town to the Northeast of Anhaica.

San Luis

A large and prosperous town in Apalachee territory previously known as Anhaica. The town was renamed by the Spanish friars who established a mission there. It is now Tallahassee, the capital city of Florida.